

PERIODICALS / RH - The Review and Herald / July 21, 1851 Experience and Views.

**July 21, 1851 Experience and Views.**

By the request of dear friends I have consented to give a brief sketch of my experience and views, with the hope that it will cheer and strengthen the humble, trusting children of the Lord. {RH, July 21, 1851 par. 1}

At the age of eleven years I was converted, and when twelve years old was baptized, and joined the Methodist Church. At the age of thirteen I heard Bro. Miller deliver his second course of lectures in Portland, Me. I then felt that I was not holy, not ready to see Jesus. And when the invitation was given for church members and sinners to come forward for prayers, I embraced the first opportunity, for I knew that I must have a great work done for me to fit me for Heaven. My soul was thirsting for full and free salvation, but knew not how to obtain it. {RH, July 21, 1851 par. 2}

In 1842 I constantly attended the Second Advent meetings in Portland, Me., and fully believed the Lord was coming. I was hungering and thirsting for full salvation, and an entire conformity to the will of God. Day and night I was struggling to obtain this priceless treasure, that all the riches of earth could not purchase. As I was bowed before God praying for this blessing the duty to go and pray in a public prayer-meeting was presented before me. I had never prayed vocally in meeting, and drew back from the duty, fearing that if I should attempt to pray I should be confounded. Every time I went before the Lord in secret prayer this unfulfilled duty presented itself, until I ceased to pray, and settled down in a melancholy state, and finally in deep despair. {RH, July 21, 1851 par. 3}

In this state of mind I remained for three weeks, with not one ray of light to pierce the thick clouds of darkness around me. I then had two dreams which gave me a faint ray of light and hope. After that I opened my mind to my devoted mother. She told me that I was not lost, and advised me to go and see Bro. Stockman, who then preached to the Advent people in Portland. I had great confidence in him, for he was a devoted and beloved servant of Christ. His words affected me and led me to hope. I returned home, and again went before the Lord, and promised that I would do and suffer any thing if I could have the smiles of Jesus. The same duty was presented. There was to be a prayer meeting that evening which I attended, and when others knelt to pray I bowed with them trembling, and after two or three had prayed, I opened my mouth in prayer before I, was aware of it, and the promises of God looked to me like so many precious pearls that were to be received by only asking for them. As I prayed the burden and

agony of soul that I had so long felt left me, and the blessing of God came upon me like the gentle dew, and I gave glory to God for what I felt, but I longed for more. I could not be satisfied till I was filled with the fullness of God. Inexpressible love for Jesus filled my soul. Wave after wave of glory rolled over me until my body grew stiff. Everything was shut out from me but Jesus and glory, and I knew nothing of what was passing around me. {RH, July 21, 1851 par. 4}

I remained in this state of body and mind a long time, and when I realized what was around me, everything seemed changed. Every thing looked glorious and new, as if smiling and praising God. I was then willing to confess Jesus everywhere. For six months not a cloud of darkness passed over my mind. My soul was daily drinking rich draughts of salvation. I thought that those who loved Jesus would love his coming, so went to the class-meeting and told them what Jesus had done for me, and what a fullness I enjoyed through believing that the Lord was coming. The class-leader interrupted me saying, "Through Methodism," but I could not give the glory to Methodism, when it was Christ and the hope of his soon coming that had made me free. {RH, July 21, 1851 par. 5}

My father's family were most all full believers in the Advent, and for bearing testimony to this glorious doctrine, seven of us were at one time cast out of the Methodist Church. At this time the words of the Prophet were exceedingly precious to us. {RH, July 21, 1851 par. 6}

"Your brethren that hated you, that cast you out for my names's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. " Isaiah 66:5. {RH, July 21, 1851 par. 7}

From this time, up to December, 1844, my joys, trials and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all females. While praying the power of God came upon me as I never had felt it before, and I was wrapt up in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as will be seen in the vision hereafter. {RH, July 21, 1851 par. 8}

After I came out of vision everything looked changed, a gloom was spread over all that I beheld. O, how dark this world looked to me. I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me. I told the view to our little band in Portland, who then fully believed it to be of God. It was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view, and shewed me the trials I must pass through, and that I must go and relate to others what he had revealed to me, and that I should meet with great opposition, and suffer anguish of spirit by going. But said the angel "The grace of God is sufficient for you: he will hold you up." {RH, July 21, 1851 par. 9}

After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted that God would leave me, and I should surely



be lost. I went to the Lord in prayer and begged him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was "Make known to others what I have revealed to you." {RH, July 21, 1851 par. 10}

In my next vision I earnestly begged of the Lord, that if I must go and relate what he had shown me, to keep me from exaltation. Then he shewed me that my prayer was answered, and if I should be in danger of exaltation his hand should be laid upon me, and I should be afflicted with sickness. Said the angel, If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life. {RH, July 21, 1851 par. 11}

Soon it was reported all around that the visions were the result of mesmerism, and many Adventists were ready to believe, and circulate the report. A physician, who was a celebrated mesmerizer, told me that my views were mesmerism, and that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in vision that mesmerism was from the Devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least. {RH, July 21, 1851 par. 12}

If I had a vision in meeting many would say that it was excitement, and that some one mesmerized me. Then I would go away alone in the woods, where no eye could see, or ear hear but God's, and pray to him, and he would sometimes give me a vision there. I then rejoiced, and told them what God had revealed to me alone, where no mortal could influence me. But I was told by some that I mesmerized myself. O, thought I, has it come to this that those who honestly go to God alone to plead his promises, and to claim his salvation, are to be charged with being under the foul and soul-damning influence of mesmerism? Do we ask our kind Father in Heaven for "bread," only to receive a "stone," or a "scorpion?" These things wounded my spirit, and wrung my soul in keen anguish, well nigh to despair, while many would have me believe that there was no Holy Ghost, and that all the exercises that holy men of God have experienced were only mesmerism, or the deceptions of Satan. {RH, July 21, 1851 par. 13}

At this time there was fanaticism in Maine. Some refrained wholly from labor, and disfellowshipped all those who would not receive their views on this point, and some other things which they held to be religious duties. God revealed these errors to me in vision, and sent me to his erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the Nominal Adventists charged me with fanaticism, and I was falsely, and by some wickedly represented as being the leader of the fanaticism that I was actually laboring to do away. Different times were repeatedly set for the Lord to come, and were urged upon the brethren.--But the Lord shewed me that they would all pass by, for the time of trouble must come before the coming of Christ, and that every time that was set, and passed by, would only weaken the faith of God's people. For this I was charged with being with the evil servant, that said in his heart, "My Lord delayeth his coming."

{RH, July 21, 1851 par. 14}

All these things weighed heavily upon my spirits, and in the confusion I was sometimes tempted to doubt my own experience. And while at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue should be loosed in less than twenty-four hours. A card was held up before me, on which was written in gold letters the chapter and verse of fifty texts of Scripture. After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible. I took the Bible and readily turned to all the texts that I had seen upon the card. I was unable to speak all day. Early the next morning my soul was filled with joy, and my tongue was loosed to shout the high praises of God. After that I dared not doubt, or for a moment resist the power of God, however others might think of me. {RH, July 21, 1851 par. 15}

In 1846, while at Fairhaven, Mass., my sister, (who usually accompanied me at that time,) sister A. and brother G. and myself started in a sail-boat to visit a family on West's Island. It was almost night when we started. We had gone but a short distance when a sudden storm arose. It was so dark that we could see nothing around us. It thundered and lightened and the rain came in torrents upon us. Brother G. had more than he could well attend to, to manage the boat. He tried to anchor, but the anchor dragged. Our little boat was tossed upon the waves, and driven by the wind, while it was so dark that we could not see from one end of the boat to the other. It seemed plain that we must be lost, unless God should deliver. Soon the anchor held. {RH, July 21, 1851 par. 16}

I knelt down in the boat, and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, the rain descended as I never saw it before, the lightnings flashed and the thunders rolled. I was taken off in vision, and saw that sooner would every drop of water in the ocean be dried up than we should perish, for I saw that my work had but just began. After I came out of the vision all my fears were gone, and we sung and praised God, and our little boat was to us a floating Bethel. The editor of the "Advent Herald" has said that my visions were known to be "the result of mesmeric operations." But I ask, what chance was there for mesmeric operations in such a time as that? {RH, July 21, 1851 par. 17}

Brother G. at last called for help. There were but two houses on the Island, and it proved that we were near one of them, but not the one where we wished to go. All the family had retired to rest except a little child, who providentially heard the call for help upon the water. Her father soon came to our relief, and in a small boat, took us to the shore. We spent the most of that night in thanksgiving and praise to God, for his wonderful goodness unto us. {RH, July 21, 1851 par. 18}

Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition.

{RH, July 21, 1851 par. 19}

**PERIODICALS / RH - The Review and Herald / July 21, 1851 To the Remnant Scattered Abroad.**

**July 21, 1851 To the Remnant Scattered Abroad.**

As God has shown me the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory--while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (Numbers 14:10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it. {RH, July 21, 1851 par. 1}

While praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them--when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of Jesus, and fell off the path down in the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai. {RH, July 21, 1851 par. 2}

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to

thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried, Awake! Awake! Awake! ye that sleep in the dust and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the pearly gate and swung it back on its glittering hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure transparent gold. {RH, July 21, 1851 par. 3}

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree.-- So it was the tree of life, on either side of the river of life. Its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the

place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Alleluia, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. {RH, July 21, 1851 par. 4}

With Jesus at our head we all descended from the City down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the Great City, with twelve foundations, twelve gates, three on each side, and an angel at each gate. We all cried out "The City, the Great City, it's coming, it's coming down from God out of heaven;" and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the City. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints, and in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads and they were continually shouting and offering praises to God. {RH, July 21, 1851 par. 5}

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, They will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts--the lion, the lamb, the leopard and the wolf, altogether in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers.--There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate and the fig tree bowed down with the weight of its timely figs, that made the place all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place, and we shouted Alleluia. {RH, July 21, 1851 par. 6}

This temple was supported by seven pillars, all of transparent gold, set with pearls



most glorious. The glorious things I saw there, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went to the City. Soon we heard his lovely voice again, saying, "Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you." We shouted Alleluia, glory, and entered into the City. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And he said, You must go back to the earth again, and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest.

{RH, July 21, 1851 par. 7}

The Lord gave me the following view in 1847, while at Topsham, Me. The brethren were assembled on the Sabbath. {RH, July 21, 1851 par. 8}

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the City I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shew-bread. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies. {RH, July 21, 1851 par. 9}

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censer would smoke, and he offered up the prayers of the saints with the smoke of the incense to his Father. In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The Holy Sabbath looked glorious--a halo of glory was all



around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for he never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws. {RH, July 21, 1851 par. 10}

And I saw that if God had changed the Sabbath; from the seventh to the first day, he would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. {RH, July 21, 1851 par. 11}

I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches, and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. {RH, July 21, 1851 par. 12}

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the *voice of God* like many waters, which shook the heavens, and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image. {RH, July 21, 1851 par. 13}

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud, when it first appeared, was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and were caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings, as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried, Glory, Alleluia. And the chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the "*Commandments of God,*" and had a "right to the tree of life."

{RH, July 21, 1851 par. 14}

**PERIODICALS / RH - The Review and Herald / July 21, 1851 Dear Brethren**  
**July 21, 1851 Dear Brethren**

Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness. {RH, July 21, 1851 par. 1}

I saw that some were making every thing bend to the time of this next fall--that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: Instead of going to God daily to know their **present** duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily. {RH, July 21, 1851 par. 2}

In hope.

**E. G. White.**

{RH, July 21, 1851 par. 3}

**PERIODICALS / RH - The Review and Herald / April 7, 1851 Eli Curtis**

## April 7, 1851 Eli Curtis

Eli Curtis.--I wish to say to the brethren and sisters, that I have been much grieved with the strange course pursued by this man, in republishing my views, and sending them about in connection with worthless and foolish matter, such as the Dixboro Ghost, notwithstanding I have earnestly entreated him not to do so. I consider him void of judgment in spiritual things, blinded by the deceptions of the Enemy. I did my duty to him faithfully when I hoped he would turn from his singular course.

E. G. White.

{RH, April 7, 1851 par. 1}

## PERIODICALS / RH - The Review and Herald / June 10, 1852 To the Brethren and Sisters.

### June 10, 1852 To the Brethren and Sisters.

As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. {RH, June 10, 1852 par. 1}

Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause of those around them, than the approbation of God. They are cold and formal, like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean Church, describe their present condition perfectly. See Revelation 3:14-20. They are "*neither cold nor hot,*" but "*lukewarm.*" And unless they heed the counsel of the "faithful and True Witness," and zealously repent, and obtain "gold tried in the fire," "white raiment," and "eye-salve," he will spue them out of his mouth. {RH, June 10, 1852 par. 2}

The time has come when a large portion of those who once rejoiced, and shouted aloud for joy, in view of the immediate coming of the Lord, are on the ground of the churches and world who once scoffed at, and derided them for believing that Jesus was coming, and circulated all manner of falsehoods to raise prejudice against them, and destroy their influence.--If any one longs after the living God, and hungers and thirsts for righteousness, and God gives them to feel his power, and satisfies their longing soul, by shedding abroad his love in their hearts, and if they glorify God by praising him, they are, by these professed believers in the soon coming of the Lord, often considered deluded, and charged with having mesmerism or some wicked spirit. {RH, June 10, 1852 par. 3}

Many of these professed Christians dress, talk and act like the world, and the only thing by which they may be known, is their profession. Though they profess to be looking for Christ, their conversation is not in heaven, but on worldly things. {RH, June 10, 1852 par. 4}

"What manner of persons" ought those to be "in all holy conversation and godliness," who profess to be "looking for, and hasting unto the day of God?" 2 Pet. iii,

11. "Every man that hath this hope in him, purifieth himself, even as he is pure." 1 John, iii, 3. But it is evident that many who bear the advent name, study more to decorate their bodies, and appear well in the eyes of the world, than they do the word of God, to learn how they may be approved of him. {RH, June 10, 1852 par. 5}

What if the lovely Jesus, our pattern, should make his appearance among them, and the professors of religion generally, as at his first advent? He was born in a manger. Follow him along through his life and ministry. He was a man of sorrow and acquainted with grief. These professed Christians would be ashamed of the meek and lowly Saviour who wore a plain, seamless coat, and had not where to lay his head. His spotless, self-denying life would condemn them; his holy solemnity would be a painful restraint upon their lightness and vain laughter; his guileless conversation would be a check to their worldly and covetous conversation; his declaring the unvarnished, cutting truth would manifest their real character, and they would wish to get the meek Pattern, the lovely Jesus, out of the way as soon as possible. They would be among the first to try to catch him in his words, and raise the cry, Crucify him! Crucify him! {RH, June 10, 1852 par. 6}

Let us follow Jesus as he so meekly rode into Jerusalem, when "the whole multitude of the disciples began to rejoice and praise God with a loud voice, \* \* \* Saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. Some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.-- And he answered and said unto them, I tell you, that if these should hold their peace the stones would immediately cry out." A large portion of those who profess to be looking for Christ would be as forward as the Pharisees were, to have the disciples silenced, and they would doubtless raise the cry, Fanaticism! Mesmerism! Mesmerism! And the disciples spreading their garments and branches of palm-trees in the way would be thought extravagant and wild. {RH, June 10, 1852 par. 7}

But God will have a people on the earth that will not be so cold and dead but that they can praise and glorify him. He will receive glory from some people, and if his chosen people, who keep his commandments should hold their peace the very stones would cry out. {RH, June 10, 1852 par. 8}

Jesus is coming, but not as at his first advent, a babe in Bethlehem, not as he rode into Jerusalem, when the disciples praised God with a loud voice and cried, Hosannah; but in the glory of the Father, and with all the retinue of holy angels with him, to escort him on his way to earth. All heaven will be emptied of the angels. While the waiting saints will be looking for him, and gazing into heaven, as were the "men of Galilee" When he ascended from the Mount of Olivet.-- Then, those only who are holy, those who have followed fully the meek Pattern will, with rapturous joy, exclaim as they behold him, "Lo, this is our God, we have waited for him, and he will save us." And they will be changed "in a moment, in the twinkling of an eye, at the last trump," that wakes the sleeping saints, and calls them forth from their dusty beds, clothed with glorious immortality, shouting, Victory! Victory! over death and the grave. The changed saints are caught up together with them to meet the Lord in the air, never more to be separated from the object of their love. {RH, June 10, 1852 par. 9}

With such a prospect as this before us, such a glorious hope, such a redemption that Christ has purchased for us by his own blood, shall we hold our peace? Shall we not praise God, even with a loud voice, as the disciples did when Jesus rode into Jerusalem? Is not our prospect far more glorious than theirs was? Who dare then forbid us glorifying God, even with a loud voice, when we have such a hope, big with immortality and full of glory? We have tasted of the powers of the world to come, and long for more. My whole being cries out after the living God, and I shall not be satisfied until I am filled with all his fullness. {RH, June 10, 1852 par. 10}

The way to heaven is rugged. Briers and thorns are in the way; but we can with cheerfulness tread the rough pathway, knowing that Jesus, the King of glory, once trod it before us. {RH, June 10, 1852 par. 11}

We will rejoice that we can follow in his footsteps, and be partakers with him of his sufferings, that we may finally partake of his glory. {RH, June 10, 1852 par. 12}

What if reproaches are heaped upon me, even by those who profess to be looking for the Lord? What if falsehoods are kept in circulation by "whosoever loveth a lie" made ready to their hand? All this I can bear cheerfully. Why should I repine? My Master, the King of Glory, was treated a thousand times worse than I have been, and can I, a poor, unworthy creature, expect any better treatment in following Jesus, than he received? Shall I complain, when Jesus bore the scoffs and derision of his own people, the Jews, and was finally rejected and crucified by them for me? For my sins he bore all this. No, I will not complain; I will rather rejoice and be exceeding glad that I am accounted worthy to suffer for Christ's sake, that my reward may be in heaven. Only let me have an inheritance in glory, and it will be enough. For that, I can endure anything and everything. Heaven, sweet heaven.-- {RH, June 10, 1852 par. 13}

"I long to be there, and the thought that 'tis near, Makes me almost impatient for Christ to appear, And fit up that dwelling of glory so rare-- The earth robed in beauty--I long to be there." {RH, June 10, 1852 par. 14}

Let us, dear brethren and sisters, crave the suffering, crucifying part of religion. For we are to be purified and fitted for the kingdom through suffering. We must keep separate from the world, if we would have the love of God abide with us. As soon as we begin to be conformed to this world, just so soon God's Spirit begins to depart from us. But if we keep humble, live holy, harmless and separate from sinners, we shall see of the salvation of God. Let us strive to be Christians (Christ-like) in every sense of the word, and let our dress, conversation and actions preach that Christ is formed within, the hope of glory, and that we are looking for that blessed hope and glorious appearing of Jesus. Let us show to those around us, that this world is not our home, that we are pilgrims and strangers here. {RH, June 10, 1852 par. 15}

My affections, interest, treasure, all, is in the bright world to come. I long to see the King in his beauty, whom angels adore, and as they bow, cast their glittering crowns before him, and then touch their golden harps, and fill all heaven with their rich music. {RH, June 10, 1852 par. 16}

Let those who break God's law and teach others to do so, denounce us as fallen from grace because we keep all ten of his immutable precepts, it will not harm us. We

have the satisfaction of knowing, that while they curse, Jesus has pronounced a blessing. Says the true Witness, the only Begotten of the Father, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Revelation 22:14. {RH, June 10, 1852 par. 17}

Think ye that the commandment-keepers will be sorry, and mourn when the pearly gates of the Golden City of God are swung back upon their glittering hinges, and they are welcomed in? No, never. They will then rejoice, that they are not under the bondage of the law, but that they have kept God's law, and therefore are free from it. They will have right to the tree of life, a right to its healing leaves. They will hear the lovely voice of Jesus, richer than any music that ever fell on mortal ear, saying, There will be no more sorrow, pain or death; sighing and crying have fled away.

"Our eyes shall then, with rapture,  
The Saviour's face behold,  
Our feet, no more diverted,  
Shall walk the streets of gold;  
Our ears shall hear with transport  
The hosts celestial sing,  
Our tongues shall chant the glory  
Of our Immortal King."

Ellen G. White.

{RH, June 10, 1852 par. 18}

## **PERIODICALS / RH - The Review and Herald / February 17, 1853 To the Saints Scattered Abroad.**

### **February 17, 1853 To the Saints Scattered Abroad.**

Dear Brethren and Sisters:--Do we believe with all the heart that Christ is soon coming? And that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? And do we show to those around us, by our lives and holy conversation, that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, to change these vile bodies and fashion them like his most glorious body? I fear that we do not believe, and realize these things as we should. Those who believe the important truths that we profess to believe, should act out their faith, in the immediate coming of Christ. There is too much seeking amusements, and things to take up the mind here in this world; the mind is left too much to run upon pride of dress; and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for the conversation is not in heaven from whence we look for the Saviour. {RH, February 17, 1853 par. 1}

Angels are watching over us, to guard us; and we often grieve these angels by



indulging in trifling conversation, jesting and joking, and also by sinking down in a careless, stupid state. And although we may make an effort now and then for the victory, and obtain it, yet if we do not keep it, but sink down in the same careless, indifferent state, unable to endure temptations, and to resist the enemy, it is not enduring the trial of our faith, that is more precious than gold. It is not suffering for Christ's sake, and glorifying in tribulation. {RH, February 17, 1853 par. 2}

There is a great lack of christian fortitude, and serving God from principle. We should not seek to please and gratify self; but to honor and glorify God, and in all we do and say, have a single eye to his glory.--If we would let our hearts be impressed with the following important words, and ever bear them in mind, we should not so easily fall into temptation; but our words would be few, and well chosen. {RH, February 17, 1853 par. 3}

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "Every idle word that men shall speak, they shall give account thereof in the day of judgment."--"Thou God seest me." {RH, February 17, 1853 par. 4}

We could not think of these important words, and call to mind the sufferings of Jesus for us sinners, that we might receive pardon from our sins, and be redeemed unto God by his most precious blood, without feeling a holy restraint upon us, and an earnest desire to suffer for him, who suffered and endured so much for us. {RH, February 17, 1853 par. 5}

If we dwell on these things, dear self, with its dignity, will be humbled; a child-like simplicity will take its place, which will bear reproof from others, and will not be easily provoked, and suffer a *self-willed* spirit to come in and rule the soul. The true christian's joys, *amusements* and consolation, must and will be in heaven.

"Upward to God be the heart's adoration,

Where ever is flowing pure streams of salvation." {RH, February 17, 1853 par. 6}

The longing souls of those who have tasted of the powers of the world to come, and have feasted on heavenly joys, will not be satisfied, or amused, with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will be their heart, holding sweet communion with the God they love and worship. Their amusements will be in contemplating their treasure--the holy city--the earth made new--their eternal home. And while they dwell upon these things, which are lofty, pure and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, which will tend to wean them from the world more and more, and cause their consolation and chief joy to be in the things of heaven, their sweet home.--The power of attraction to God and heaven will be so great, that nothing can draw their mind from the great object of securing their soul's salvation, and honoring and glorifying God.

"Brighter joys than earth can give, win me away,

Pleasures that for ever live--I cannot stay." {RH, February 17, 1853 par. 7}

As I realize how much has been done for us, to keep us right, I am led to exclaim, O, what love! What wondrous love hath the Son of God for us poor sinners! Should we be

stupid and careless, while every thing is being done for our salvation that can be done? All heaven is interested for us. We should be alive and awake, to honor, glorify and adore the High and Lofty One. Our hearts should flow out in love and gratitude to him who has been so full of love and compassion to us. With our lives we should honor him, and with pure and holy conversation show that we are born from above; that this world is not our home, but that we are pilgrims and strangers here, traveling to a better country. {RH, February 17, 1853 par. 8}

Many who profess the name of Christ, and profess to be looking for his speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self; but it often appears in various ways; and, at the same time, they are talking of having trials. But the principal cause of their trials, is an unsubdued heart, which makes self so sensitive, that it is often crossed. If such could realize what it is to be an humble follower of Christ, a true christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidency, and self-sufficiency, and follow the meek pattern.--Ever keep Jesus in your mind, that he is your example, and you must tread in his footsteps. Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despised the shame. He endured the contradiction of sinners against himself. {RH, February 17, 1853 par. 9}

Is not the reward, at the end of the race, great and rich enough? What greater inducements could be held up before us, than has been held up to encourage us to be bold and valiant soldiers, to overcome the world, the flesh, and the devil? Eternal life is ours, if we endure the trial of our faith. Is it not enough? Will any complain of the roughness of the way?--Would you enter heaven if you could without suffering, and dwell in the presence of that Jesus, who suffered so much for us, whose loveliness and glory is unspeakable? He for your sins, was once the meek slain lamb, wounded, bruised, smitten and afflicted. O, it would be no place for you. Any other place would be far preferable. You would feel that you had no right there. {RH, February 17, 1853 par. 10}

Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, be a partaker of Christ's sufferings here, that we may be made partakers with him of his glory, and be crowned with glory, honor, immortality and eternal life.  
**Ellen G. White.** {RH, February 17, 1853 par. 11}

**PERIODICALS / RH - The Review and Herald / April 14, 1853 Dear Brethren and Sisters:**

**April 14, 1853 Dear Brethren and Sisters:**

It may be my duty to briefly notice the article from A. N. Seymour, in the *Advent Harbinger* for March 26th. Mr. S. thinks there is a contradiction on the forty-third page of my little pamphlet, entitled *Christian Experience and Views*.--I there stated that a cloud of glorious light covered the Father, and that his person could not be seen. I also stated

that I saw the Father rise from the throne, &c. Here Mr. S. finds a glaring contradiction. But it seems to me that a child may understand this. The Father was enshrouded with a body of light and glory, so that his person could not be seen, yet I knew that it was the Father, and that from his person, emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew that the Father moved, which was the cause of the body of light and glory rising, therefore said, I saw the Father rise. The glory, or excellency of his form, I never saw--no one could behold it; yet the body of light and glory that enshrouded his person, could be seen. I really think that Mr. S. has manifested a disposition to catch at words, and will leave it for others to judge whether such a course becomes a minister of Christ. {RH, April 14, 1853 par. 1}

Mr. S. then asserts that I stated that I saw "Satan by the throne that the Father had left." Here I will give my own words. "Satan *appeared* to be by the throne, trying to carry on the work of God." I will give another sentence from the same page. "Then I turned to look at the company who were still bowed before the throne." Now, this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the idea that these individuals were actually in the New Jerusalem. Neither did I ever think that any mortal could suppose that I thought that Satan was actually in the New Jerusalem. This Mr. S. is disposed to put in the worst light, and then goes on to ridicule the idea of Satan being in the New Jerusalem. {RH, April 14, 1853 par. 2}

But did not John see the great red dragon in heaven?--Certainly. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns." Revelation 12:3. Here seems to be as good a chance for Mr. S. to ridicule, as that which he has taken. What a monster to be in heaven! {RH, April 14, 1853 par. 3}

But let this view that Mr. S. ridicules be compared with Hosea 5:6, 7. "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; *he hath withdrawn himself from them*. They have dealt treacherously against the Lord; for they have begotten *strange children*; now shall a month devour them with their portions." This certainly shows that the Lord changes his position in some way, and presents good reasons to believe that Satan would at some period get up counterfeit conversions.

**E. G. White.**

{RH, April 14, 1853 par. 4}

**PERIODICALS / RH - The Review and Herald / August 11, 1853 To the Brethren.  
August 11, 1853 To the Brethren.**

Dear Brethren and Sisters:--As error is fast progressing, we should seek to be awake in the cause of God, and realize the time in which we live. Darkness is to cover the earth, and gross darkness the people. And as nearly all around us are being

enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity, and live near to God, where we can draw the divine rays of light and glory from the countenance of Jesus. As darkness thickens, and error increases, we should obtain a more thorough knowledge of the truth, and be prepared to maintain from the scriptures the truth of our position. {RH, August 11, 1853 par. 1}

We must be sanctified through the truth, be wholly consecrated to God, and live out our holy profession, so that he can shed increasing light upon us, that we may have light in his light, and be strengthened with his strength. Every moment that we are not on our watch, we are liable to be beset by the enemy, and in great danger of being overcome by the powers of darkness. Satan has his angels, who are commissioned by him to be vigilant, and overthrow all he can; to find out the waywardness and besetting sins of those who profess the truth, and throw darkness around them, that they may cease to be watchful, and take a course that will dishonor the cause they profess to love, bring sorrow upon the church, while daily the misguided, unwatchful souls are growing darker, and the light of heaven is fading from them. They cannot discover their besetting sins, and Satan weaves his net about them, until they are taken in the snare. {RH, August 11, 1853 par. 2}

God is our strength. We must look to him for wisdom and guidance, and with his glory in view, and the good of the church, and the salvation of our own souls, overcome our besetting sins. Each individual should seek to obtain new victory every day. We must learn to stand alone, and depend wholly upon God. The sooner we learn this, the better. Let each one find out where he fails, and then faithfully watch, that his sins may not overcome him, but get the victory over his sins. Then can we have confidence towards God, and great trouble will be saved the church. {RH, August 11, 1853 par. 3}

The messengers of God, as they leave their homes, to labor for the salvation of souls, spend much of their time in getting those right, and free from temptation, who have been in the truth for years, and still are weak, because they needlessly let loose the reins, cease watching over themselves, and, I sometimes think, tempt the enemy to tempt them. They get into some petty difficulty and trial, and the time of the servants of the Lord is spent to visit them. They are held hours and even days, and their souls grieved and wounded, to hear little difficulties and trials talked over. Each magnifying his own grievances to make them look as serious as possible, for fear the servants of God will think them too small an affair for them to notice. Instead of depending on the Lord's servants to help them out of these trials, they should break down before God, and fast and pray till the trials are removed. {RH, August 11, 1853 par. 4}

Some seem to think that all God has called messengers into the field for, is to go at their bidding, and carry them in their arms. And that the most important part of their work is to settle their petty trials and difficulties, which they have brought upon themselves by injudicious moves, and by giving way to the enemy, and having an unyielding, fault-finding spirit with those around them, to ease their conscience. {RH, August 11, 1853 par. 5}

But where are the hungry sheep at this time?--Starving for the bread of life. Those who know the truth and have been established in it, but obey it not, (if they did they

would be saved many of these trials,) are holding the messengers, and the very object for which God has called his servants into the field, is not accomplished. The servants of God are grieved, and their courage taken away by such things in the church, when all should strive not to add a feather's weight to their burden; but by cheering words and the prayer of faith, should help them. How much more free would they be if all who profess the truth, would be looking about them and trying to help others, instead of claiming so much help themselves.--And as the servants of God enter the dark places, where the truth has not yet been proclaimed, they have a wounded spirit caused by the needless trials of their Brethren. In addition to all this, they have to meet the unbelief and prejudice of opposers and be trampled upon by some. {RH, August 11, 1853 par. 6}

How much easier it would be for the servant of God to affect the heart, and how much more would God be glorified, if his servants were free from discouragement and trial, that they might labor for him more effectually, and with a free spirit, present the truth in its beauty. {RH, August 11, 1853 par. 7}

Those who have been guilty of requiring so much labor of God's servants, and burdening them with trials, which belonged to themselves to settle, will have to give an account to God for all the time and means that has been spent to gratify themselves, and thereby satisfying the enemy. They should be in a situation to help their brethren. They should never defer their trials and difficulties to burden a whole meeting, or wait until some of the messengers come to settle them. But get right before God, have the trials all out of the way, and be prepared to hold up the hands of the laborers, instead of weakening them.

**E. G. White.** *Rochester, August, 1853.*

{RH, August 11, 1853 par. 8}

**PERIODICALS / RH - The Review and Herald / July 25, 1854 To the Young.  
July 25, 1854 To the Young.**

You must be in earnest to secure your soul's salvation. You must begin the work of overcoming now. Don't put it off. It will soon be for ever too late, and the lamentation upon every side will be "The harvest is past, the summer is ended and my soul is not saved." Let not the opinions of your young companions affect you. You may think you have a great sacrifice to make, but to look at the matter in its true light, you have none to make. You only change bad for good, sin and evil for righteousness, death for life. If you cannot give all for heaven, you cannot have it. Will you give up every idol? If there is one thing that you cannot give up, that is your idol. That will shut you out of Heaven. {RH, July 25, 1854 par. 1}

There is one that has made a sacrifice; one who is high and lofty. One who left the glory that he had with his Father before the world was, and came into the world and bore all the slight of man, suffered every indignity, and opened not his mouth, who, at the same time, could have had legions of angels by asking his Father. Yet he was a

man of sorrows and acquainted with grief. Why was all this? O, the sacrifice had to be made to save lost man. Christ was nailed to Calvary's cross, to make a way of escape for you. He for your sakes became poor. He died that you might live. O What a sacrifice was this! The tongue of an angel cannot tell the "matchless depths of a Saviour's love." Jesus is your pattern. He is your example; and if you come short of the true pattern, you will have no excuse. Do not measure yourself by others; but Jesus, Jesus is your pattern. Strive to pattern closely after him. Encourage your soul to be a partaker of his divine character. Pray and cherish in your heart a hungering and thirsting after righteousness. O, will you be a sufferer with Christ, that you may be a partaker with him of his glory. {RH, July 25, 1854 par. 2}

Be a living devoted Christian. You must give up pride of dress and appearance, and pride of opinion. You must be decided about it. Half-hearted work will never avail anything. You must come right down with God's humble people. God is purifying unto himself a peculiar people zealous of good works. This people are peculiar. They do not dress or act like the world. Their conversation is in Heaven. Shake off every shackle, and take hold for the salvation of your own soul, and that of your brothers sisters and friends around you. They look to you for example. Lead them right. Try to save their souls. Love, honor and respect your parents; and in the end you will find you have sacrificed nothing; for you will have a rich and glorious reward.

**E. G. White.** {RH, July 25, 1854 par. 3}

## **PERIODICALS / RH - The Review and Herald / September 19, 1854 Duty of Parents to Their Children.**

### **September 19, 1854 Duty of Parents to Their Children.**

One of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. iii, 2. And do parents realize their responsibility? Many seem to lose sight of the watch-care they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger. {RH, September 19, 1854 par. 1}

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which is written in the Holy Word: "He that spareth the rod hateth his son." Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength. {RH, September 19, 1854 par. 2}

The house of God is often desecrated, and the Sabbath violated by



Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure and shut his presence from our assemblies. His wrath is kindled for these things, and he will not while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure. {RH, September 19, 1854 par. 3}

Parents stand in the place of God to their children and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? children that might have been saved had you filled your place, and done your duty as faithful parents should. {RH, September 19, 1854 par. 4}

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know, and understand where they are. That they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet with you and bless you. {RH, September 19, 1854 par. 5}

If order is observed in the assemblies of the saints, the truth will have better effect upon all that hear it. A solemnity which is so much needed will be encouraged and there will be power in the truth to stir up the depths of the soul and a death-like stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the Ark of God was removed from the church, for the holy commandments have been violated and the strength of Israel has been weakened. {RH, September 19, 1854 par. 6}

Parents, correct your children. Commence while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength. {RH, September 19, 1854 par. 7}

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his Word he has enjoined it upon you to correct your

children, to "spare not for their crying," and his Word is to be heeded in these things. {RH, September 19, 1854 par. 8}

It certainly must bring God's displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey; and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will, (but do it with feelings of tenderness, and with discretion,) and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noticed and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts. {RH, September 19, 1854 par. 9}

Parents, above every thing, take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out of doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, that are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it shall be too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save their children? {RH, September 19, 1854 par. 10}

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back. {RH, September 19, 1854 par. 11}

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians. {RH, September 19, 1854 par. 12}

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Learn your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for our children. He that said, "Suffer little children to come unto me, and forbid

them not," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.  
**E. G. White.**

{RH, September 19, 1854 par. 13}

**PERIODICALS / RH - The Review and Herald / June 12, 1855 To the Church. -  
June 12, 1855 To the Church.**

It is to be feared that the people of God are not prepared for what is coming upon the earth. Is there not a lack of energy in the church? Are we not upon the enchanted ground, and falling asleep in this important time? We desire to walk too much by sight. We must walk more by faith. We must have more energy, more unwavering faith and confidence in God. Has not pride crept into the church? Is there that close watchfulness of self that there should be? Let us each examine our own hearts and look carefully to our own lives and see how they will compare with the true Pattern who wore a plain seamless coat, whose life was a life of sacrifice, who went about doing others good, and making others happy. Let us search closely and see if we have the fruits of the Spirit. {RH, June 12, 1855 par. 1}

Just as soon as pride enters the heart, the Spirit of God is shut out. Are there not those among us who indulge in pride and needless expense? They will soon regret it; for trying times are just before us, and they will then need, and desire to have, the misspent means, for they will feel want, and pinching want will be all around them. {RH, June 12, 1855 par. 2}

While some indulge in pride and needless expense, some are on the opposite extreme, and by their lives and appearance act as though neatness and order are pride and sin. This is not so. They can be neat and orderly, and not have pride in their hearts. The poor can keep tidy as well as the more wealthy. They should not neglect their houses and persons, but should be neat and cleanly. Their dwellings should be kept neat and in order, and then the servants of God can find pleasure in coming to their houses and kneeling upon their floors to ask the blessing of the holy and pure God to rest upon them. He is a God of order and those who suffer themselves to be unclean and disorderly deprive themselves of many blessings they might otherwise enjoy. Filthiness among God's professed people is displeasing to him. Our God is a jealous God, he will have a clean, pure and holy people: a filthy and unclean person he will not acknowledge as his child. Those who profess to be converted to God and take upon themselves the name of Christians (Christ-like) should be the neatest people in the world. It is a dishonor to God, and a stain upon his cause, to profess to be converted to God and the truth, and yet go with slack, untidy habits uncorrected. Such must have a reformation, and their conversion must be more thorough. The fruits of religion are not

disorder and uncleanness. Those who have had no ambition to appear in a becoming manner before their brethren and sisters, should, for Christ's sake, and for the sake of the truth take hold of the work in earnest, and thoroughly reform. The world is watching for their faults, they despise God's children, and to give them occasion to reproach the religion of Christ is a sin in the sight of God. If these slack habits have grown with their growth and strengthened with their strength, there is greater necessity for decided efforts to correct these habits. Begin in earnest; do not reform in only a few things, but commence the work at once, and continue it until these slack habits are all rooted out and there is a thorough reformation. {RH, June 12, 1855 par. 3}

God was so particular as to give direction to the children of Israel, after they came out of Egypt, what to do lest the Lord should pass by and see their uncleanness, and would not go up with their armies to battle against their enemies. The Lord is no less particular now, than he was then. If he noticed the sin of uncleanness then, he will notice it now; and those who are in fault, if they want to please God, and shun his frown, must reform lest he should see their untidiness and withhold victory and salvation in their meetings. Those who have indulged in pride should speedily reform, and put away their pride. They have no time to lose. They should separate themselves from the world, and not mingle with worldly company more than is actually necessary. Soon all the proud, and all that do wickedly will be as stubble, and the day that cometh shall burn them up, saith the Lord. {RH, June 12, 1855 par. 4}

Many among us put off the coming of the Lord too far, and their works correspond with their faith. There is a great responsibility resting upon parents. Their children are watching them, and any encouragement of the parents, by their example or advice to their children, a neglect to live out their faith themselves, and a mingling with the world is noticed and has its effect upon the children. Parents, do not, by your silence or consent, suffer your children to associate with those who have no love for God or for the truth which is so dear to us; the truth which is to test us, to purify us, and, by our obedience to it, make us finally overcomers. The straight and narrow path does not lay along side of the broad road. The first leads to heaven, the second to death and hell. Parents, do not try to bring these roads any nearer together. Let the contrast between the followers of the meek and lowly Jesus and those whose god is this world, be kept ever before them. Keep up the distinction between the christian and sinner. Parents whose duty it is to train up their children, should subdue their passions early. This is greatly neglected. {RH, June 12, 1855 par. 5}

And have not the servants of God and the church a lack of faith? Have we not been too easily discouraged? too willing to believe that our lot was hard, and too ready to think that God had forsaken us? This is not right. God has so loved us as to give his dearly beloved Son to die for us; all heaven is interested in our salvation, and after all this, shall we consider it hard to trust so good a Father? He is more willing to give the Holy Spirit to those that ask him than parents are to give good gifts to their children. We will not be discouraged, but with faith and confidence ask our Father in heaven for the things we need; and if we do not receive the immediate answer to our prayers, we must not give up our courage and faith, and suffer a murmuring spirit to take possession of

us. This only separates us farther from God, for it is displeasing to him. {RH, June 12, 1855 par. 6}

Every saint who comes to God with a true heart, and sends earnest petitions to him in faith will be answered; but we must have *enduring* faith. We must not for a moment let go the promises if we do not see and realize the immediate answers to our prayers. We must not waver. We must rely upon his sure promise, "Ask and ye shall receive." God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers and will answer them, sometimes immediately, but gives us the things that he knows are for our good and his own glory. The blessing received by us will be that which we need the most. If we could look into the plan of God, we should plainly see his wisdom and that he knows what is for our best good. Our prayers will be answered if they are sent up in faith, but nothing hurtful will be given. If we have, in the honesty of our hearts, asked any thing that God sees will not be good for us, he may withhold the thing desired, but in its place give us the blessings we most need. If the answer to our prayers does not come just when we expect it, we must not distrust God, for that will bring darkness. Our confidence in God must be strong. {RH, June 12, 1855 par. 7}

Secret prayer, which is too much neglected, is the life of the Christian. Let us go to God alone and fix our minds upon him, have every thing else shut out, and then draw by living faith, light and strength from the Sanctuary. Let us not rise from our knees until we can rely upon God's promises with an unwavering faith. Then we shall be benefitted by secret prayer. {RH, June 12, 1855 par. 8}

Children ask their parents for something they desire: the parent knows it will injure them, and gives them the things that will be good and healthy for them in the place of that which they desired. Not a prayer of the true saint is lost, if sent up from an honest heart. E. G. White.

{RH, June 12, 1855 par. 9}

## **PERIODICALS / RH - The Review and Herald / January 10, 1856 Communication From Sister White.**

### **January 10, 1856 Communication From Sister White.**

Dear Brethren and Sisters:--For some months past my spirit has been much depressed. God has seen fit to use me, a feeble instrument, for a few years past by giving me visions. This place I have not desired. I have ever known that it would cause me many hours of anguish of spirit. Messages have been given me, and it has been enjoined upon me to be faithful in declaring them. My feelings have been sensitive, and while with the fear of God before me, I have been obliged to faithfully relate what God

has shown me, my sufferings of mind have been intense. {RH, January 10, 1856 par. 1}

And then when I have seen how little the visions have been heeded, and what little effect they have had upon others, I have been discouraged. The visions have been of late less and less frequent, and my testimony for God's children had been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family; have a good influence over my children, pray with them, and for them, that they may be saved. {RH, January 10, 1856 par. 2}

I have greatly feared they might be left without a father's care. My husband's poor health has made me tremble for the future. My prospects looked dark. I have tried to bear up with good courage, but have nearly all the time carried with me an aching heart. I have seldom told my feelings, for I believed it to be wrong to talk trials and darkness to others, as it would have an effect to discourage them, and weaken their faith. {RH, January 10, 1856 par. 3}

At our late Conference at Battle Creek, in Nov. God wrought for us. The minds of the servants of God were exercised as to the gifts of the Church, and if God's frown had been brought upon his people because the gifts had been slighted and neglected, there was a pleasing prospect that his smiles would again be upon us, and he would graciously and mercifully revive the gifts again, and they would live in the Church, to encourage the desponding and fainting soul, and to correct and reprove the erring. {RH, January 10, 1856 par. 4}

Our trembling faith has again pierced the clouds of darkness that have been gathering over us, and is fixed upon our Eternal Sun, whose beams have again dispersed our gloom. And with hope and confidence we will do our duty to those around us; declare faithfully what God bids us, let the consequences be what they may. He that bids us speak will take care of the consequences if we do his will. Jesus will not lay upon us any greater burden than we can bear. {RH, January 10, 1856 par. 5}

All have an influence, and that influence tells for God and heaven, or for Satan and hell. I cannot, I dare not hold my peace. I must warn those in danger to escape the wrath of God. A great work must be done for us. We are contented to live at too great a distance from God. Our hearts are not right before him, or we should feel deep longings of soul for a devotedness to his cause. {RH, January 10, 1856 par. 6}

Are we willing to search our own hearts, and compare our lives with our holy Pattern! We are too well satisfied with a form. We must have the power of godliness in the soul. We must have our minds running in the right channel. Our conversation is too much upon things of earth. And when we meet to worship God, it takes time to get the mind fixed upon God, or in a heavenly frame to serve him. We have had so few thoughts of God and heaven, we cannot approach him with confidence in faith; and we pray and labor in darkness, when it is our privilege to be in the light. {RH, January 10, 1856 par. 7}

There must be a living to God out of meeting. Our thoughts must be upon heavenly things, and a cheerful, happy frame of mind we should cherish, and then when we meet to worship, we can pray in faith, can come right to the point without wading through so much darkness. We must possess a spirit of consecration. This poor earth seems to be



like a load stone. It draws our minds and occupies them so that there is but little room for heavenly thoughts and principles. This need not be so. My own experience tells me that heaven can attract us. We can keep our thoughts upon Jesus and his lovely character, and upon our priceless treasure. We can be strong in God. We can have an increase in faith. We must hold the victory as we obtain it, and then it will be easy believing. If we continue to hold the victory, our faith will grow. This is the only way we can be overcomers, and at last come off victorious. {RH, January 10, 1856 par. 8}

But how often we get a little victory, feel that God had heard us pray, and when any trial arises, and dark clouds and adversity come, we yield up what we have obtained. Our faith dies, and we again encourage unbelief to come into our souls. And when we would make another effort for freedom of soul, it is much harder for us to come up to the point, to take God at his word than before. We must first mourn about ourselves, and sorrow that we are so dark; and we have to make a greater effort for victory than before. {RH, January 10, 1856 par. 9}

Let us have that faith that takes hold of the promises of God, and will not let go; faith that will live in adversity, clouds and gloom, and although trembling, will find its way through every obstacle, up within the second vail, and there grasp the desired blessing. A dead faith will do us no good. We must have a living faith, and then we shall have a living experience. {RH, January 10, 1856 par. 10}

We have felt the power and blessing of God for a few weeks past. God has been very merciful. He has wrought in a wonderful manner for my husband. We have brought him to our great Physician in the arms of our faith, and like blind Bartimaeus have cried, "Jesus thou Son of David, have mercy on us;" we have been comforted. The healing power of God has been felt. All medicine has been laid aside, and we rely alone upon the arm of our great Physician. We are not yet satisfied. Our faith says, Entire restoration. We have seen the salvation of God, yet we expect to see and feel more. I believe without a doubt that my husband will yet be able to sound the last notes of warning to the world. {RH, January 10, 1856 par. 11}

For weeks past our peace has been like a river. Our souls triumph in God. Gratitude, unspeakable gratitude, fills my soul for the tokens of God's love, which we have of late felt and seen. We feel like dedicating ourselves anew to God; devoting ourselves to work. We desire to be a living sacrifice to God, and to shed a holy influence. My very being longs after God. I thirst, I pant for living waters. {RH, January 10, 1856 par. 12}

Our example and lives tell either for heaven, eternal life, or darkness and death. Our lives should be holy, and we should oft hold communion with God, draw nourishment from Jesus the living vine, that our souls may flourish in the Lord. Then can we exert a holy influence. How holy should those live who believe we are having the last message of mercy to the world. We should take a humble, meek stand, and yet the very truths that we profess will lead us to exalt the standard, and to occupy an elevated position, far above the low, vain, joking trifler of the world. {RH, January 10, 1856 par. 13}

True christian humility will lead us to this. A sense of our own weakness and frailty will lead us to lean upon One that is mighty to save, whose delight is to impart strength and courage to the humble, self-abased suppliant. Humility is the greatest ornament a

christian can wear. Jesus loves to honor such, and lift them up. There is a fullness in Jesus. We can partake of his rich grace, and abundant salvation. We can rejoice in a whole Saviour, and have unwavering trust and confidence in God. We are too faithless, too doubting. Our faith in God's precious promises should grow every day. If we hold the victory over the powers of darkness it must be by constant, persevering watchfulness and almost unceasing prayer. It must be an every day work. If we grow in grace and in knowledge of the truth, we must have the words of our mouth select, and seasoned with grace. God will help in our efforts. Angels will watch over us, and our soul will be like a watered garden.

**E. G. White.**

{RH, January 10, 1856 par. 14}

**PERIODICALS / RH - The Review and Herald / February 21, 1856 Extracts.**  
**February 21, 1856 Extracts.**

Bro. Smith:--I have received a few more letters from Christian friends that have been comforting to me of which the following are a few extracts. I think all will be interested to hear often from each other, and letters that are freely speak of the joys and trials, each experience, as they travel the narrow way, will often meet the cases of others. They will see that they are not alone in their experience, that others are having similar trials to themselves, and that One hope cheers all the followers of Jesus. The same arm that sustains and gives courage and strength to their fellow-travelers in the self-denying way to heaven sustains them.

E. G. W. {RH, February 21, 1856 par. 1}

**PERIODICALS / RH - The Review and Herald / February 21, 1856 Brethren and Sisters**

**February 21, 1856 Brethren and Sisters**

[Brethren and Sisters, let us remember the servants of God that devote themselves to his cause, and faithfully labor for the salvation of souls. Let us not forget that they sacrifice their pleasant homes, the society of their families, and travel in the heat and cold for weeks and months together. They often feel weary and sad, and perhaps when you least realize it, are troubled about their families at home. Often they have not means to send to the relief or support of their families. The servants of God need your support and comfort. Be awake. Feel and see their wants. Look closely, and see if they are comfortably clothed. Don't wait for them to express their wants. This perhaps they will not do. It is your duty to inquire into their wants. Don't neglect your duty, and think others will attend to this. Lay aside your selfish and sensitive feelings, and enter right into their wants. {RH, February 21, 1856 par. 1}

Sisters, we can do something in this matter. We can deny ourselves of articles we do not actually need--wrought collars, undersleeves, "stomachers," & c., which are

expressly forbidden in God's Word. Isaiahs 4. {RH, February 21, 1856 par. 2}

Lay by yourselves in store what is spent to gratify pride, and it will make quite a sum towards defraying the expenses of the families of the messengers. They are continually making a sacrifice. They are deprived of the society of their companions, and they should have our warm sympathy, and our fervent prayers. {RH, February 21, 1856 par. 3}

Our dear Bro. and Sr. Bates deserve our prayers, sympathy and support. We will remember them in their self-denial and sacrifice, and see that their wants are well supplied.]  
E. G. W.

{RH, February 21, 1856 par. 4}

## **PERIODICALS / RH - The Review and Herald / November 26, 1857 "He Went Away Sorrowful, for He Had Great Possessions."**

### **November 26, 1857 "He Went Away Sorrowful, for He Had Great Possessions."**

At Monterey, Oct. 8th, 1857, I was shown in vision that the condition of many Sabbath keepers was like the young man who came to Jesus to know what he should do to inherit eternal life. {RH, November 26, 1857 par. 1}

"And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life? {RH, November 26, 1857 par. 2}

"And he said unto him, Why callest thou me good? There is none good but one, that is God: but, if thou wilt enter into life, keep the Commandments. {RH, November 26, 1857 par. 3}

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. {RH, November 26, 1857 par. 4}

"The young man saith unto him, All these things have I kept from my youth up; what lack I yet? {RH, November 26, 1857 par. 5}

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. {RH, November 26, 1857 par. 6}

"But when the young man heard that saying, he went away sorrowful; for he had great possessions. {RH, November 26, 1857 par. 7}

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. {RH, November 26, 1857 par. 8}

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. {RH, November 26, 1857 par. 9}

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? {RH, November 26, 1857 par. 10}

"But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible." Matthew 19:16-26. {RH, November 26, 1857 par. 11}

Jesus quoted five of the last six commandments to the young man, also the second great commandment on which the last six commandments hang. These mentioned, he thought he had kept. Jesus did not mention the first four commandments, containing our duty to God. In answer to the inquiry of the young man, What lack I yet? Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." {RH, November 26, 1857 par. 12}

Here was his lack. He failed of keeping the first four commandments, also the last six. He failed of loving his neighbor as himself. Said Jesus, "Give to the poor." Jesus touches his possessions. "Sell that thou hast, and give to the poor." In this direct reference he pointed out his idol. His love of riches was supreme, therefore it was impossible for him to love God with all his heart, with all his soul, with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow men. He did not love his neighbor as himself, therefore he failed to keep the last six commandments. His heart is on his treasure. It is swallowed up with his earthly possessions. He loves his possessions better than God, better than the heavenly treasure. He heard the conditions from the mouth of Jesus. If he would sell and give to the poor, he should have treasure in heaven. Here was a test of how much higher he prized eternal life than his riches. Did he eagerly lay hold of the prospect of eternal life? Did he earnestly strive to remove the obstacle that was in his way of having a treasure in heaven? O, no, "he went away sorrowful, for he had great possessions." {RH, November 26, 1857 par. 13}

I was pointed to these words, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Said Jesus, "with men this is impossible, but with God all things are possible." Said the angel. "Will God permit the rich men to keep their riches, and yet they enter into the kingdom of God?" Said another angel, "No, never." {RH, November 26, 1857 par. 14}

I saw that it was God's plan that these riches should be used properly, and distributed to bless the needy, and to advance the work of God. I saw that if men love their riches better than their fellow men, better than God, or the truth of his word, and their hearts are on their riches, they cannot have eternal life. They would rather yield the truth, than sell and give to the poor. Here they are proved to see how much God is loved, how much the truth is loved, and like the young man in the Bible, many go away sorrowful, because they cannot have their riches and a treasure in heaven too. They cannot have both. They venture to risk their chance of eternal life for a worldly possession. {RH, November 26, 1857 par. 15}

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Then I saw that with God all things are possible. Truth set home to the heart by the Spirit of God, will crowd out the love of riches. The Love of Jesus and riches cannot dwell in the same heart. The love of God so far surpasses the love of riches, that the possessor breaks away from his riches and transfers his affections to God. And then he is led through his love to God, to administer to the wants of God's cause, It is his highest pleasure to make a right disposition of his Lord's goods.

Love to God and his fellow men predominates, and he holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then can he keep the first four commandments, and the last six. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." {RH, November 26, 1857 par. 16}

Here is the reward for those who sacrifice for God. They receive an hundred fold in this life, and shall inherit everlasting life. But many, I saw, that are first, shall be last, and the last shall be first. I was shown those who receive the truth, but do not live it. They cling to their possessions, and are not willing to distribute of their substance to advance the cause of God. They have no faith to venture and trust God. Their love of this world swallows up their faith. God has called for a portion of their substance, but they heed it not. They reason thus, that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He that has numbered the hairs of their head, will care for them, and in days of famine they will be satisfied. While the wicked are perishing all around them for want of bread, their bread and water will be sure. Those who will still cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose their treasure in heaven, lose everlasting life. {RH, November 26, 1857 par. 17}

I saw that God in his providence has moved upon the hearts of some of those who have riches, and has converted them to the truth, that they with their substance may assist to keep his work moving. And if those who are wealthy will not do this, if they do not fulfill the purpose of God, he will pass them by, and raise up others to fill their place who will fulfill his purpose, and with their possessions gladly distribute to meet the necessities of the cause of God. In this they will be first. God will have those in his cause who will do this. {RH, November 26, 1857 par. 18}

I saw that God could send means from heaven to carry on his work; but this is out of his order. He has ordained that men should be his instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for each other, and by thus doing show how highly they prize the sacrifice that has been made for them. {RH, November 26, 1857 par. 19}

I was directed to James 5. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." {RH, November 26, 1857 par. 20}

I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause.

Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love of the world is greater than their love of the truth, the love of their fellow men, or their love to God. He has called for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God. The work is closing; the rich men have kept their riches, their large farms, their cattle, &c. Their means are not wanted then, and I saw the Lord turn to them in anger in wrath, and repeat these words: "Go to, now, ye rich men." He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, "Go to, now, ye rich men." {RH, November 26, 1857 par. 21}

Oh, I saw it was an awful thing thus to be let go by the Lord. A fearful thing to hold on to a perishable substance here, when he has told you, if you will sell and give alms, you can lay up treasure in heaven. {RH, November 26, 1857 par. 22}

I was shown that as the work was closing up, and the truth going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God is, "Go to, now, ye rich men. Your means are not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered, they have not been blessed by your means. God will not accept your riches now. Go to, now, ye rich men." {RH, November 26, 1857 par. 23}

Then I was directed to these words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabbath." {RH, November 26, 1857 par. 24}

I saw that God was not in all the riches that have been obtained. Satan has much more to do with it than God. It has, much of it, been obtained by oppressing the hireling in his wages. The natural, covetous, rich man has obtained these riches by grinding down the hireling, and taking advantage of individuals where he could, and adding to his treasure here, that will eat his flesh as it were fire. A strictly honest, honorable course has not been taken by some. Such must work fast and take a very different course to redeem the time. {RH, November 26, 1857 par. 25}

I saw that many Sabbath-keepers are at fault here. Advantage is taken even of their poor brethren, and those who have of their abundance exact more than the real worth of things, more than they would pay for the same thing, while these same brethren are embarrassed and distressed for want of means. God knows all these things. Every selfish act, every covetous extortion, will bring its reward. {RH, November 26, 1857 par. 26}

I saw it was cruel and unjust to have no consideration of a brother's situations. If he is distressed, or poor, yet doing the best he can, allowance should be made for him, and even the full value of the things he may purchase of the wealthy should not be exacted; but they should have bowels of compassion for him. God will approve of such



kindly acts, and the doer will not lose his reward. But I saw a fearful account will stand against many Sabbath-keepers for close, covetous acts. {RH, November 26, 1857 par. 27}

I was pointed back, and saw when there was but few that listened to, and embraced the truth, they had not much of this world's goods. The wants of the cause were divided among a very few. Then there was a necessity for houses and lands to be sold and obtain cheaper to serve them as a shelter or home, while their means were freely, and generously lent to the Lord, to publish the truth, and to otherwise aid in advancing the cause of God. As I beheld these self-sacrificing ones, I saw they had endured privation for the benefit of the cause. I saw an angel standing by them pointing them upward, and saying these words, "Ye have bags in heaven!" "Ye have bags in heaven, that wax not old! Endure unto the end, and great will be thy reward. {RH, November 26, 1857 par. 28}

I saw that God had been moving on hearts. The truth that a few sacrificed so much for, in order to get it before others, has triumphed, and multitudes have laid hold of it. God has in his providence moved upon those that have means and has brought them into the truth, that as the work of God increases, the wants of the cause may be met. Much means are brought into the ranks of Sabbath-keepers. {RH, November 26, 1857 par. 29}

I saw that at present God did not call for the houses his people need to live in, unless expensive houses are exchanged for cheaper ones. But if those who have of their abundance do not hear his voice, and cut loose from the world, and dispose of a portion of their property and lands, and sacrifice for God, he will pass them by, and call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have a free-will offering. Those who give must esteem it a privilege to do so. {RH, November 26, 1857 par. 30}

I have seen that some give of their abundance, but yet they feel no lack. They do not particularly deny themselves of any thing for the cause of Christ. They still have all that heart can wish. They give liberally, and heartily. God regards it, and the action and motive is known, and strictly marked by him. They will not lose their reward. You that cannot bestow so liberally, must not excuse yourselves, because you cannot do as much as some others. Do what you can. Deny yourself of some article that you can do without, and sacrifice for the cause of God. Like the widow, cast in your two mites. You will actually give more than all those who have given of their abundance. And you will know how sweet it is to give to the needy, to deny self, and sacrifice for the truth, and lay up treasure in heaven. {RH, November 26, 1857 par. 31}

I was shown that the young, especially, young men, who profess the truth have yet a lesson of self-denial to learn. I saw that if they made more sacrifice for the truth, they would esteem the truth more highly. It would affect their hearts, purify their lives, and they would hold it more dear and sacred. {RH, November 26, 1857 par. 32}

I saw the young do not take the burden, or feel the responsibility of the cause of God. Is it because God has excused them? Oh, no. I saw that they excuse themselves. They are eased, and others are burdened. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price. A dear sacrifice was made for them, and unless they possess the spirit of self-denial, and

sacrifice, they can never possess the immortal inheritance.

E. G. W. {RH, November 26, 1857 par. 33}

**PERIODICALS / RH - The Review and Herald / December 31, 1857 The Future. -  
December 31, 1857 The Future.**

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Nov. 20th, I was shown the people of God, and saw them mightily shaken. I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety which expressed their internal struggle. There was firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads, and fell. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look settled upon them. {RH, December 31, 1857 par. 1}

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge over the people of God, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had the charge over them, were continually wafting their wings over them, to scatter the thick darkness that surrounded them. {RH, December 31, 1857 par. 2}

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left them, and went to the aid of those earnest, praying ones. I saw the angels of God hasten to the assistance of every one who were struggling with all their energies to resist those evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. {RH, December 31, 1857 par. 3}

As these praying ones continued their earnest cries, at times a ray of light from Jesus came to them, and encouraged their hearts, and lighted up their countenances. {RH, December 31, 1857 par. 4}

I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. It will have its effect upon the heart of the receiver of the testimony, and it will lead him to exalt the standard and pour forth the straight truth. This straight testimony, some will not bear. They will rise up against it, and this will cause a shaking among God's people. {RH, December 31, 1857 par. 5}

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the Church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly

receive it, will obey it, and be purified. {RH, December 31, 1857 par. 6}

Said the angel, "List ye!" Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy. {RH, December 31, 1857 par. 7}

The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them. {RH, December 31, 1857 par. 8}

I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, "It is the latter rain. The refreshing from the presence of the Lord. The loud cry of the Third Angel." {RH, December 31, 1857 par. 9}

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against this company, who were having the power and light of God. Darkness thickened around them, yet there they stood, approved of God, and trusting in him. I saw them perplexed. Next I heard them crying unto God earnestly. Through the day and night their cry ceased not. I heard these words, "Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us! They have appointed us unto death; but thine arm can bring salvation." These are all the words I can bring to mind. They seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet every one, without an exception, was earnestly pleading, and wrestling like Jacob for deliverance. {RH, December 31, 1857 par. 10}

Soon after they had commenced their earnest cry, the angels, in sympathy would

have gone to their deliverance. But a tall, commanding angel suffered them not. Said he, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism." {RH, December 31, 1857 par. 11}

Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company who, as short time before were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked. All weariness and marks of care were gone. Health and beauty were seen in every countenance. Their enemies, the heathen round them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company was changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened and the saints came forth, clothed with immortality, crying victory over death and the grave, and together with the living saints, were caught up to meet their Lord in the air; while the rich, musical shouts of Glory, and Victory, were upon every immortal tongue, and proceeding from every sanctified, holy lip. **E. G. W.**

{RH, December 31, 1857 par. 12}

**PERIODICALS / RH - The Review and Herald / April 15, 1858 A Warning. -  
April 15, 1858 A Warning.**

Bro. Smith: As I consider the responsibilities and dangers of the people of God. I am led to fear for many, and I wish to set before them the following, which I consider a most solemn warning. {RH, April 15, 1858 par. 1}

As it became evident a few years since that the burden of the Third Message would be in the West, a brother, who had much of this world's good, resolved to move West with his family, and thus introduce the work in the West. {RH, April 15, 1858 par. 2}

He went with one intention, his wife with another. His intention was to proclaim the truth, but her intention was to have all their means laid out in house and lands, that the means not only be secured, and kept from the cause of God, but that her husband's time be also employed in building, planting, sowing &c. He was convicted of his duty to dispose of a portion of his means to advance the cause of God, but it was a great sacrifice for him to make, for he loved this world, and he was easily persuaded by his wife and daughter, to gratify their desire and love of their earthly treasure, and retain it. He disobeyed the call of God, to gratify his wife and daughter, and was too willing to excuse or cover up his love of the world, under a show of duty to his family. {RH, April 15, 1858 par. 3}

At a certain time, the Lord gave me a view of their situation. I saw their

worldly-mindedness, that instead of living out their faith after they went into a new country, they were getting a firmer grasp of this world, until it was a proverb to those around them. They professed to be looking for the glorious appearing of Jesus, professed to be God's peculiar people, that he was purifying unto himself a peculiar people, zealous of *good works*, yet purchasing their large attractive lands, thus plainly declaring by their works, that this world was their home, that here was their treasure. {RH, April 15, 1858 par. 4}

I was shown the wife of our brother, that she was engrossed in the spirit of this world, and loved and worshiped it; that she must unfasten her grasp, that she was a stumbling-block in her husband's way, she was holding him back, and was unwilling that he should sell and give alms, also unwilling that he should go out to talk the truth to others. I saw that unless she got out of her husband's way, cut loose from the world, and distributed to the necessity of God's cause, the Lord would visit the family with judgment, and move her out of the way. She heeded not the message. Her whole mind was occupied in fitting up and making improvements to stay here. In the midst of this, affliction came. She was prostrated by disease, and taken away. {RH, April 15, 1858 par. 5}

A few weeks after her death we visited the place with the message to the Laodiceans. We entered the dwelling of the afflicted family, and labored and prayed for them. They were in a low, worldly-minded, discouraged state. A heavy burden rolled upon me. The father was struggling for freedom, for liberty. The Lord graciously met with us, and let a little of his light shine upon us. But still we knew there was much to be done. As our brother would come up to the point to give up the world, and get it out of his heart; as he would lay his farm upon the altar, and say he would sell a part, *or all* of it, then the daughter would act the same part the mother had done, to pull him back, and she would plead for their treasure here. O what agony of spirit I felt. We had a season of prayer. The sufferings of the Son of God were held up before me. His agony in the garden of Gethsemane, as the sins of the whole world were laid upon him, his shameful death upon the cross, all to save guilty man. He, for their sakes became poor, that they through his poverty might be made rich. Then to see how little those for whom this sacrifice was made, were willing to suffer for the truth, I could hardly endure the realizing sense of these things. {RH, April 15, 1858 par. 6}

Before I left that place I was shown in vision that God had taken the mother away in anger, and unless the father and daughter submitted to God, unless they cut loose from this world and had their affections weaned from it, God would step over the threshold again in judgment. I was astonished at what was shown me in vision. I saw that this brother loved this world more than he ever thought he did, and that it was a snare to him, it deceived him. I saw that he was so close and snug in deal, it really carried him beyond the bounds of strict truth and honesty. Said the angel, The deceitfulness of riches causes many, many of its possessors to stumble over their riches to perdition, while only a few with the unrighteous mammon will make friends, and finally be received into everlasting habitations. {RH, April 15, 1858 par. 7}

I saw that the brother did not give his hired help a decent chance to serve God. It was hurry, hurry, work, work, as though they had not a dollar at their command. There

was but little chance for them to pray. I saw that God seeth not as man seeth, for God despised such snug dealing and covetousness, and without an entire reform, it was impossible for him to be saved; that he was straining every nerve to save a little means, that would be no blessing to himself or others; that he did not possess a noble generous disposition. I saw that it was right to economize, but it had been stretched into meanness without any goodly object, only to add to their treasure which would shortly eat their flesh as it were fire, unless they, as faithful stewards, made a right disposal of their Lord's goods. I saw that he had hardly allowed himself time to pray, and that it had been a mere dry form without the power. {RH, April 15, 1858 par. 8}

I saw the daughter's covetousness, that her life was all wrapt up in *selfishness*. She had suffered no lack. Every want had been supplied. She had lived for herself, and her heart seldom beat in sympathy for other's woes or wants; that such closeness, such selfishness, covetousness, was seldom seen, and that this, without an entire reformation, would prove her ruin; and if her father left her a few thousands, whether he lived or died, it would be enough to ruin her and displease God. {RH, April 15, 1858 par. 9}

I saw that the father had not been pitiful to the unfortunate, those who labored for him, not even to the poor orphan. There had been such snug dealing practised toward them, that God could not look with any pleasure, until full restitution should be made; for he regarded it with abhorrence. All this I related to him, while my soul was bowed with deep anguish. {RH, April 15, 1858 par. 10}

Last Summer I was again shown this brother's case, that he was not moving fast enough, that he was not using his means to advance the cause of God as fast as he should. The next news I heard was, that he was dead, and had left his large property to his daughter. Nothing was bestowed upon the cause of God. Last Tuesday, [March 30th,] I saw that Satan's wish had been gained. While he lived, his brethren had plunged into the world beyond their means, and stood ready to hire the use of his money to advance their own interests, and thus it was kept from the cause of God. And I saw that Satan had it just as he wanted it at his death, that nothing be left to the cause of God, but his daughter be cursed with it, and placed in a situation where it is easier for a camel to go through the eye of a needle, than for her to enter the kingdom of heaven. I saw that it was the design of Satan to keep all the means from the ranks of the truth that he could and to use it as a stumbling-block for souls. He is willing that those who profess the truth, and are snug, selfish and covetous, should have means in their possession, for they idolize it. They nourish it, and it will prove their ruin; for they lay up treasure upon earth, and lose their treasure in heaven. {RH, April 15, 1858 par. 11}

As I have seen that the reward of covetousness thus far upon this family should be a warning to the church, I cannot withhold from the people of God what has been shown me respecting them.

Ellen G. White.

{RH, April 15, 1858 par. 12}



**PERIODICALS / RH - The Review and Herald / April 28, 1859 The Sinner's Trials. -  
April 28, 1859 The Sinner's Trials.**

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We often hear the life of the christian described as being filled with trials, sadness and sorrow, with but little to cheer and comfort; and the impression is too often given, that if he should give up his faith and his efforts for Eternal Life, the scene would be changed to pleasure and happiness. But I have been led to compare the life of the sinner with the life of the righteous. The sinner does not have a desire to please God; therefore can have no pleasing sense of his approbation. He does not enjoy his state of sin and worldly pleasure without trouble. He feels deeply the ills of this mortal life. O yes, at times he is fearfully troubled. He fears God, but does not love him. {RH, April 28, 1859 par. 1}

Is the sinner free from disappointment, perplexity, earthly losses, poverty and distress? O no! In this respect he is no more secure than the righteous. He often suffers lingering sicknesses, yet has no strong and mighty arm to lean upon, no strengthening grace from a higher power to support him. In his weakness he must lean upon his own strength. He cannot look forward with any pleasure to the resurrection morn, for he has no cheering hope that he will then have part with the blest. He obtains no consolation by looking forward to the future. A fearful uncertainty torments him, and thus he closes his eyes in death. This is the end of the poor sinner's life of vain pleasures. {RH, April 28, 1859 par. 2}

The Christian is subject to sickness, disappointment, poverty, reproach and distress. Yet amid all this he loves God, and loves to do his will, and prizes nothing so highly as his approbation. In the conflicts, trials, and changing scenes of this life, he knows that there is One who understands it all; One who will bend his ear low to the cries of the sorrowful and distressed; One who can sympathize with every sorrow and soothe the keenest anguish of every heart. He has invited the sorrowing ones to come to him and find rest. Amid all his affliction the christian has strong consolation, and if he suffers a lingering, distressing sickness, before he closes his eyes in death, he can with cheerfulness bear it all, for he holds communion with his Redeemer. You often see his countenance radiant with joy, while he contemplates the future with heavenly satisfaction--only a short rest in the grave, and the Life-giver will break the fetters of the tomb, release the captive and bring him from his dusty bed immortal, never more to know pain, sorrow or death. Let this hope of the christian be our hope, and we will ask no more. {RH, April 28, 1859 par. 3}

Many speak of the life of the christian taking away from us pleasure and worldly enjoyment. I say it takes away nothing worth having. Is there perplexity, poverty and distress endured by the christian? O yes, this is expected in this life. But is the sinner of whom we speak as enjoying the pleasures of this world free from these ills of life? Do we not often see in him the pale cheek, the racking cough, indicating a fatal disease? Is he not subject to burning fevers, and contagious diseases? How often do you hear his

complaints of meeting with heavy losses of worldly goods; and consider, this is his only treasure. He loses all. These troubles of the sinner are overlooked. {RH, April 28, 1859 par. 4}

Christians are too apt to think they are the only ones who have a hard time, and some seem to think that it is a condescension in them to embrace unpopular truth, and profess to be Christ's followers. The road seems hard. They think they have many sacrifices to make, when in truth they make no real sacrifice. If they are adopted into the family of God, what sacrifices have they made? Their following Christ may have broken friendship with worldly relatives; but look at the exchange--their names written in the Lamb's Book of Life--elevated, yes, greatly exalted to be partakers of salvation--heirs of God and joint heirs with Jesus Christ, to an imperishable inheritance. If the link which binds them to worldly relatives is weakened for Christ's sake, a stronger one is formed, a link which binds finite man to the Infinite God. Shall we call this a sacrifice on our part because we yield error for truth, light for darkness, weakness for strength, sin for righteousness, and a perishable name and inheritance, for honors that are lasting, and an immortal treasure? But even in this life the christian has One upon whom to lean for support who will help him bear all his trials. But the sinner has to bear his trials alone. He goes down into the grave suffering remorse, under darkness, bound by Satan, for he is his lawful prey. {RH, April 28, 1859 par. 5}

It does seem to me if there is any one who should be continually grateful, it is the christian. If there is any one who enjoys happiness even in this life, it is the faithful follower of Jesus Christ. It is the duty of God's children to be cheerful. They should encourage a happy frame of mind. God cannot be glorified by his children living continually under a cloud and casting a shadow wherever they go. The christian should cast sunshine instead of a shadow. The unbeliever often receives the impression that religion is a gloomy thing, and that the life of the christian has nothing inviting in it. If the christian dwells too much upon the rough pathway, he makes it harder than it really is. If he dwells upon the bright spots in the way, and is grateful for every ray of light, and then dwells upon the rich reward that lies at the end of the race, instead of gloom, mourning and complaints, he will bear a cheerful countenance. He has carefully treasured every token for good, and God can safely bless him, and give him gladness of heart. {RH, April 28, 1859 par. 6}

May the Lord ever give us a lively sense of the great sacrifice which has been made for us, and then present before us the inheritance purchased for us by that dear sacrifice, and may our vision be brightened and clear to dwell upon and appreciate the reward and excellent glory prepared for the faithful christian.

E. G. W.

{RH, April 28, 1859 par. 7}

## October 30, 1860 A Request

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Dear Brethren and Sisters: The treasury in the Poor Fund, consisting of clothes, &c., for those in need, is nearly exhausted. And as there are cases of destitution continually arising, and one new one recently, I thought it would be well for those who have clothing, bedding, or money, to spare, to send on here immediately. We hope there will be no delay, for we are going to assist some that are needy as soon as we get things together. Send your donations to Sr. Uriah Smith, or myself. Ellen G. White.

{RH, October 30, 1860 par. 1}

## PERIODICALS / RH - The Review and Herald / June 25, 1861 Power of Example. - June 25, 1861 Power of Example.

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In the epistle of Paul to Titus [chap. 2:13, 14], we read, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular or peculiar in the eyes of the world. It is this mixing up with the world which destroys our spirituality, pureness and zeal. Satan's power is constantly exercised to stupefy the sensibilities of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed. {RH, June 25, 1861 par. 1}

I have frequently received letters of inquiry in regard to dress, and some have not rightly understood what I have written. The very class which have been presented before me, who were imitating the fashions of the world, have been very slow, and the last to be affected or reformed. There has been another class who lacked taste and order in dress, who have taken advantage of what I have written, and taken the opposite extreme, and considered that they were free from pride, and have looked upon those who dress orderly and neat as being proud. Oddity and careless dress have been considered by some a special virtue. Such take a course which destroys their influence over unbelievers. They disgust those who might be benefitted. While the visions have reproved pride and imitating the fashions of the world, they have reproved those who were careless of their apparel and lacked cleanliness of person and dress. Especially have I been shown that those who profess present truth should have a special care to

appear before God to worship him upon the Sabbath in a manner showing that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God who marks every token of disrespect. God is offended at uncleanness and disorder. Individuals have thought it would be wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain, straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress and zealous of good works that we shall be marked as peculiar. But when we lose taste for order and neatness in dress we virtually leave the truth, for the truth never degrades, but elevates. Unbelievers look upon Sabbath-keepers as degraded, and when individuals are neglectful of their dress, and are coarse and rough, in their manners, their influence strengthens unbelievers in their conclusions. {RH, June 25, 1861 par. 2}

Those who profess to be Christians in these last days which are full of peril, and do not imitate the humble, self-denying Pattern, place themselves in the enemy's ranks. He considers them his subjects, and they serve as important a purpose for Satan as any of his subjects, for they have a name to live and are dead. Others take them for example, and by their following them, lose heaven, when if they had not professed to be Christians, they would have shunned their example. These unconsecrated professors are not aware of the weight of their influence. They make the conflict much more severe for those who would be God's peculiar people. Paul in Titus 2:15, refers to God's people who are looking for the appearing of Christ. He says, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." As we bear testimony against pride and following the fashions of the world, we are met with excuses and self-justification. Some urge the example of others. Such a sister wears hoops, if it is wrong for me to wear them it is wrong for her. Children urge the example of other children whose parents are Sabbath-keepers. Bro. A. is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconsecrated professors with arguments against those who would be peculiar, are laying a cause of stumbling in the way of the weak, and to God they must render an account for such example. I am often asked, "What do you think of hoops?" I reply, I have given you the light which has been given me. I was shown that hoops were a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. I am often surprised to hear that "sister White says it is not wrong to wear small hoops." No one has ever heard me say this. After being shown what I have in regard to hoops, nothing would induce me to give the least encouragement to any one to wear them. {RH, June 25, 1861 par. 3}

A sister writes, "I cannot see the difference between small hoops and heavy rope skirts, which show off as much as hoops, or two or three heavy quilted skirts, which are worn to take the place of hoops." {RH, June 25, 1861 par. 4}

I agree with the sister, if we discard hoops, it is wrong to put on heavy quilts to make it appear as near like hoops as possible. We know that it is injurious to wear heavy quilts. I contend that heavy quilts and hoops are alike unnecessary. He that framed us

never designed that we should be deformed with hoops, or anything to look like them. It is the inventions and fashions of the world that have led God's people, and they are unwilling to move out independent of the fashions and customs of the world. While I study God's word, I am alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that God's people are asleep and so conformed to the world that we can hardly know them, or discern between him that serveth God and him that serveth him not. The distance is widening between Christ and his people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world, have almost disappeared. They follow after the abominations of the nations around them, as did ancient Israel. From what has been shown me, hoops are an abomination. They are indecent, and God's people err, if they follow in the least degree, or give countenance to this fashion. {RH, June 25, 1861 par. 5}

Sabbath-keepers who profess to be God's chosen, peculiar people, should discard hoops, and their practice and example should be a living rebuke to those who wear them. Some may plead convenience. I have traveled much, and have seen a great deal of inconvenience attending the wearing of hoops; and those who plead the necessity on account of health, wear them in the winter, which is a greater injury than quilted skirts. While traveling in the cars and stages, I have often been led to exclaim, Oh, modesty, where is thy blush! I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed into a shape which was indecent. And the exposure of the form was ten-fold more with those who wore hoops, than with those who did not; and were it not for fashion, those who immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin. God will not pity those who will be slaves to fashion. But supposing there is some little convenience in wearing hoops, does this prove that it is right to wear them? Let the fashion change and convenience would no longer be mentioned. It is the duty of every child of God to inquire, Wherein am I separate from the world? Let them suffer a little inconvenience and be on the safe side. What crosses do God's people bear? They mingle with the world, partake of their spirit, dress, talk and act like them. {RH, June 25, 1861 par. 6}

Please read 1 Timothy 2:9, 10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh godliness) with good works." {RH, June 25, 1861 par. 7}

1 Peter 3:3-5: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." {RH, June 25, 1861 par. 8}

The power of example is great. Sister A. ventures to wear small hoops; sister B. says it is no worse for me to wear hoops than sister A., and she wears hoops a little larger. Sister C. imitates the example of sister A. and B., and wears her hoops a little

larger than A. and B., but all contend that their hoops are small. {RH, June 25, 1861 par. 9}

Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with, "Why, mother, sisters A., B. and C. wear hoops; if it is wicked for me, it is for them." What can the parents say? They should set a right example before their children, and although the example of professed followers of Christ causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents. If the parents do not take a decided, firm course, their children will be borne down with the current, for Satan and his evil angels are working upon their minds, and the example of unconsecrated professors is against their efforts which makes the work of overcoming far more laborious for their children. Yet with faith in God and earnest prayer, believing parents may press on in this rugged path of duty. The way of the cross is an onward, upward way. And as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to the earth. While the world and carnal professors are rushing downward to death, those who climb the hill will have to put forth efforts or they will be carried down in the broad road. {RH, June 25, 1861 par. 10}

The children of the world are called the children of darkness. They are blinded by the god of this world, and are led by the spirit of the prince of darkness. They cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command, "Come out from among them and be ye separate." Here is the conditional promise, "I will receive you." Christ from the beginning has chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. If they love God and keep his commandments, they will be far from having the friendship, and loving the pleasures, of the world. There is no concord between Christ and Belial. {RH, June 25, 1861 par. 11}

The prophet Ezra, and faithful servants of the Jewish church, were astonished when the princes came to them saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold we are before thee in our trespasses, for we cannot stand before thee because of this." Ezra 9:1, 13-15. {RH, June 25, 1861 par. 12}

2 Chronicles 36:14-16: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling-place. But they mocked the



messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against this people, till there was no remedy." {RH, June 25, 1861 par. 13}

Leviticus 18:26, 27: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; (for all these abominations have the men of the land done which were before you, and the land is defiled.)" {RH, June 25, 1861 par. 14}

Deuteronomy 32:16-22: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." {RH, June 25, 1861 par. 15}

We here read the warnings which God gave to ancient Israel. It was not his good pleasure that they should wander so long in the wilderness, and he would have brought them immediately to the promised land, if they had submitted, and loved to be led by him; and because they so often grieved him in the desert, he swore in his wrath that they should not enter into his rest, save two, who wholly followed him. God required his people to trust in him alone. He did not wish them to receive help of those who did not serve him. Please read Ezra 4:1-5: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel and Jeshua and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose." {RH, June 25, 1861 par. 16}

Ezra 8:21, 23: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us." {RH, June 25, 1861 par. 17}

The prophet and these fathers did not consider them the worshipers of the true God,

and though they professed friendship and wished to help them, they dare not unite with them in anything relating to his worship. When going up to Jerusalem, to build the temple of God and to restore his worship, they would not ask help of the king to assist them in the way, but by fasting and prayer sought the Lord for help. They believed God would defend and prosper his servants in their efforts to serve him. The Creator of all things needeth not the help of his enemies to establish his worship. He asks not the sacrifice of wickedness, nor accepts the offerings of those who have other gods before the Lord. {RH, June 25, 1861 par. 18}

We often hear the remark, You are too exclusive. As a people we would make any sacrifice to save souls, or lead them to the truth. But to unite with them, to love the things that they love, and have friendship with the world, we dare not, for we should then be at enmity with God. {RH, June 25, 1861 par. 19}

By reading the following scriptures we shall see how God regarded his ancient Israel: {RH, June 25, 1861 par. 20}

Psalms 135:4: "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." {RH, June 25, 1861 par. 21}

Deuteronomy 14:2: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." {RH, June 25, 1861 par. 22}

Deuteronomy 7:6, 7: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people." {RH, June 25, 1861 par. 23}

Exodus 33:16: "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." {RH, June 25, 1861 par. 24}

How frequently ancient Israel rebelled, and how often were they visited with judgments, and thousands slain because they would not heed the commands of God who had chosen them. {RH, June 25, 1861 par. 25}

The Israel of God in these last days are in constant danger of mixing with the world and losing all signs of their being the chosen people of God. Read again Titus 2:13-15. We are brought down to the last days, when God is purifying unto himself a peculiar people. Shall we provoke God as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us? {RH, June 25, 1861 par. 26}

The Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all

people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days are much like the travels of ancient Israel. Please read 1 Corinthians 10, especially from the 6th to the 15th verse. {RH, June 25, 1861 par. 27}

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." {RH, June 25, 1861 par. 28}

1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." {RH, June 25, 1861 par. 29}

1 John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." {RH, June 25, 1861 par. 30}

2 Peter 2:2: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." {RH, June 25, 1861 par. 31}

James 4:4: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." {RH, June 25, 1861 par. 32}

James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." {RH, June 25, 1861 par. 33}

Titus 2:12-14: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, June 25, 1861 par. 34}

Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and

perfect will of God." {RH, June 25, 1861 par. 35}

John 17:14, 15, 17: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth." {RH, June 25, 1861 par. 36}

Luke 6:22, 23: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." {RH, June 25, 1861 par. 37}

John 15:16-19: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." {RH, June 25, 1861 par. 38}

1 John 4:4, 5: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them." {RH, June 25, 1861 par. 39}

1 John 2:5, 6: "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." {RH, June 25, 1861 par. 40}

1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {RH, June 25, 1861 par. 41}

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross. {RH, June 25, 1861 par. 42}

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God. {RH, June 25, 1861 par. 43}

The Son of God was the heir of all things, and the dominion and glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the

excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted."  
{RH, June 25, 1861 par. 44}

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world knows them not, and appreciate not the motives which actuate them. {RH, June 25, 1861 par. 45}

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed up with the world that they differ from them only in name? Read again Titus 2:13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world and imitate the self-denying life of Christ, are ashamed of him, and do not love his example.

Ellen G. White.

{RH, June 25, 1861 par. 46}

**PERIODICALS / RH - The Review and Herald / August 27, 1861 Communication from Sister White. - Slavery and the War.**

**August 27, 1861 Communication from Sister White.**

**Slavery and the War.**

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influences. {RH, August 27, 1861 par. 1}

All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow-men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bond-men and bond-women, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. God will restrain his

anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many professed followers of the meek and lowly Jesus can witness with heartless indifference. And many of them can inflict, with hateful satisfaction, all this indescribable agony themselves, and yet dare to worship God. It is solemn mockery, and Satan exults over it, and reproaches Jesus and his angels with such inconsistency, saying, with hellish triumph, *Such are Christ's followers!* {RH, August 27, 1861 par. 2}

These professed christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties toward their fellow-men, while at the same time they hold their fellow-men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow-men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised toward Christ's followers. It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hard-hearted, untold, agonizing suffering, man in the image of his Maker, causes his fellow-man. The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury. {RH, August 27, 1861 par. 3}

At the Roosevelt conference, when the brethren and sisters were assembled on the day set apart for humiliation, fasting and prayer, Sabbath, Aug. 3, the Spirit of the Lord rested upon us, and I was taken off in vision, and shown the sin of slavery. Slavery has long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy, that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge now is upon the North, that they have so long submitted to the advances of the slave power. The sin of Northern pro-slavery men is great. They have strengthened the South in their sin, and sanctioned the extension of slavery, and acted a prominent part in bringing the nation into its present distressed condition. {RH, August 27, 1861 par. 4}

I was shown that many realize not the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow, and the controversy be ended. {RH, August 27, 1861 par. 5}

I was pointed back to ancient Israel held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver the children of Israel. Miracles were performed before Pharaoh to convince him that they were especially sent of God to bid him to let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel



God's judgments. They were visited by plagues. While suffering under the effect of the several plagues, Pharaoh consented to let Israel go. But as soon as the cause of their suffering was removed, his heart was hardened. His mighty men and counselors strengthened themselves against God and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel, until the angel of the Lord slew the first-born of the Egyptians. From the king upon the throne, down to the most humble and lowly, was there wailing and mourning. Then Pharaoh commanded to let Israel go. After the Egyptians had buried their dead, Pharaoh relented that he had let Israel go. His counselors and mighty men tried to account for their bereavement. They would not admit that the visitation or judgment was from God, and they pursued after the children of Israel. When the Israelites beheld the Egyptian host in pursuit, some upon horses and some in chariots, and equipped for war, their hearts failed them. The Red sea was before, the Egyptian host behind. They could see no way of escape. A shout of triumph burst from the Egyptians to find Israel completely in their power. The Israelites were greatly terrified. The Lord commanded Moses to bid the children of Israel go forward, to lift up the rod and stretch out his hand over the sea and divide it. He did so, and lo, the sea parted and the children of Israel passed over dry shod. Pharaoh had so long withstood God, and hardened his heart against his mighty, wondrous works, that he in blindness rushed into the path God had miraculously prepared for his people. Again Moses was commanded to stretch forth his hand over the sea, "and the sea returned to his strength," and the waters covered the Egyptian host and they were drowned. {RH, August 27, 1861 par. 6}

This scene was presented before me to illustrate the selfish love of slavery, the desperate measures the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The dreadful system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slave-masters regard them as such. Their consciences have become seared and hardened as was Pharaoh's; and if compelled to release their slaves, their principles are unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern men or Northern men. {RH, August 27, 1861 par. 7}

The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the power of endurance and valor that Northern men have. {RH, August 27, 1861 par. 8}

I had a view of the late disastrous battle at Manassas, Va. It was a most exciting, thrilling, distressing scene. The Southern army had everything in their favor, and were prepared for a dreadful contest. The Northern army was moving on with triumph, not

doubting but that they would be victorious. Many were reckless, and marched forward boastingly as though victory were already theirs. As they neared the battle-field, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely. The Southern men felt the battle, and in a little would have been driven back still further. Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in their ranks. It appeared to the Northern men that their armies were retreating, when it was not in reality so; and a precipitate retreat commenced. It seemed wonderful to me. Then it was explained, that God had this nation in his own hand, and would suffer no victories to be gained faster than he ordained, and no more losses to the Northern men than in his wisdom he saw fit, to punish the North for their sin. And in this battle had the Northern army pushed the battle still further, in their fainting, exhausted condition, a far greater struggle and destruction awaited them, which would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops was a mystery to all. They knew not that God's hand was in the matter. {RH, August 27, 1861 par. 9}

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, dying and wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them great perplexity. They know that if the North have an equal chance with them, victory is certain for the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand. {RH, August 27, 1861 par. 10}

The South have been strengthening themselves greatly since their rebellion first commenced. Then if active measures had been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it is a most powerful rebellion. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event. {RH, August 27, 1861 par. 11}

The greatest anxiety now exists among our national men. They are in great perplexity. Pro-slavery men and traitors are in their very midst, and while they are professedly in favor of the Union, they have an influence in decisions, some of which even favor the South. {RH, August 27, 1861 par. 12}

I was shown the inhabitants of the earth in the utmost confusion. There was war, bloodshed, want, privation, famine and pestilence, in the land; and as these things were without, God's people began to press together, and cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom. {RH, August 27, 1861 par. 13}

My attention was then called from the scene. There seemed to be a little time of

peace. Then the inhabitants of the earth were again presented before me, and everything was in the utmost confusion again. Strife, war and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this confusion and war. War caused famine. Want and bloodshed caused pestilence. And then men's hearts will fail them for fear, "and for looking after those things which are coming on the earth." {RH, August 27, 1861 par. 14}

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the "*Strong Hold.*" Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind. {RH, August 27, 1861 par. 15}

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon. {RH, August 27, 1861 par. 16}

## **PERIODICALS / RH - The Review and Herald / August 27, 1861 Perilous Times. August 27, 1861 Perilous Times.**

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of these last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaged in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God and make them children of the world. God owns not the pleasure or amusement seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world. {RH, August 27, 1861 par. 1}

Isaiah 3, was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword and thy mighty in the war." I was shown that this portion of Scripture will be strictly fulfilled. Young men and women professing to be christians, yet having no

christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain.

"War lifts his helmet to his brow,

O God, protect thy people now." {RH, August 27, 1861 par. 2}

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and those who will come up to the help of the Lord, will receive his blessing. But Sabbath-keepers have a work to do. Hoops, I was shown, were an abomination, and every Sabbath-keeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. It arose from a house of ill-fame in Paris. {RH, August 27, 1861 par. 3}

Individuals were shown me who will despise instruction, even if it comes from heaven, and they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given, and testimony borne, will put on hoops because it is the fashion, and risk the consequences. {RH, August 27, 1861 par. 4}

## **PERIODICALS / RH - The Review and Herald / August 27, 1861 Organization. August 27, 1861 Organization.**

I was shown that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like two drops of water. Then there would be power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed. The hearts of God's servants are made sad by meeting, as they journey from church to church, the opposing influence of other ministering brethren. Individuals have stood ready to oppose every step of advance God's people have made. Those who have dared to venture out have their hearts saddened and distressed by the lack of union of action on the part of their fellow-laborers. We are living in solemn times. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers, claiming to believe important, solemn truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. Their influence is recorded as those who retard the work of advance and reform among God's people. {RH, August 27, 1861 par. 1}

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced

that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No: he was displeased with their cowardly silence, and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right. The people waited for the voice of their favorite minister in the truth, and because they could hear no response in favor from them, decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter while they professed to be in favor. They were afraid of losing their influence. Some one must move here and bear responsibility, and venture his influence; and as he has become inured to censure and blame, he is suffered to bear it. His fellow-laborers who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God marks his distress, his anguish, his tears, his discouragements and despair, while his mind is taxed almost beyond endurance; and as he is ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he puts his shoulder under the heavy burden. I saw that all will be rewarded according as their works shall be. Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard. Ellen G. White.

*Grass River, St. Law. Co., N.Y., Aug. 16, 1861.*

{RH, August 27, 1861 par. 2}

## **PERIODICALS / RH - The Review and Herald / November 19, 1861 Our Duty to the Poor. -**

### **November 19, 1861 Our Duty to the Poor.**

Inquiries are often made in regard to our duty to the poor who embrace the third message; and we have long been anxious to know, ourselves, how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, N.Y., Aug. 3, 1861, I was shown some things in regard to the poor. {RH, November 19, 1861 par. 1}

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their own lack of diligence and economy, and they know not how to use means aright. If they should be helped it would hurt them. Some will always be poor. If they should have the very best advantages, their case would not be helped. They have not good calculation, and would use all the means they could obtain, be it much or little. Some know nothing of denying self and economizing to keep out of debt, and get a little ahead for a time of

need. If the church should help such individuals instead of leaving them to rely upon their own resources, they would injure them in the end; for they look to the church, and expect to receive help from them, and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they become jealous, and very conscientious for their brethren, fearing that they do not do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor. {RH, November 19, 1861 par. 2}

The instructions given in the word of God in regard to helping the poor do not touch such cases. The instructions given in God's word are for the unfortunate and afflicted. God in his providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are part of the means God has chosen to develop the true character of Christ's professed followers, and to call into exercise the precious traits of character manifested by our compassionate Redeemer. {RH, November 19, 1861 par. 3}

Many who are single, and can but barely live, choose to marry and raise a family, when they know they have nothing to support them. And worse than this, they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control of themselves, are passionate, impatient, and fretful. Such embrace the message, and then feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families of poor? No. The parents must be the sufferers. They will not as a general thing suffer any greater lack after they embrace the Sabbath than they did before. {RH, November 19, 1861 par. 4}

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined as being proud, and you may hear them say, "The truth brings us all down upon a level." Here is an entire mistake in thinking that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and if lived out is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level. {RH, November 19, 1861 par. 5}

The more able should ever act a noble, generous part in their deal with their poorer brethren, and also give them good advice, and then leave them to fight life's battles through. I was shown that a most solemn duty rests upon the church to have an especial care for the destitute widows, orphans, and invalids.

Ellen G. White.

{RH, November 19, 1861 par. 6}



**PERIODICALS / RH - The Review and Herald / November 26, 1861 Testimony to the Church. -**

**November 26, 1861 Testimony to the Church.**

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When at Roosevelt, N.Y., Aug. 3, 1861, the condition of God's people was presented before me. Many failed in coming up to the standard set up by our Saviour. They are in an alarming condition, not careful to examine the foundation of their hope, but are indifferent to their state, and self-deceived. Some, I saw, had departed from God, and were united with the spirit of the world. As different fashions are introduced, one after another have fallen back from their steadfastness, and have lost their peculiarity. It is crossing to come out from the world and be separate. As soon as individuals cease warring against the spirit of the world they are Satan's easy prey. Our efforts are too feeble to resist an influence which leads us from God, and which brings us in union with the world. {RH, November 26, 1861 par. 1}

Those who separate from God and lose their spirituality, do not fall back all at once into a state which the true Witness calls lukewarm. They conform to the world little by little. As its influence steals upon them, they fail to resist it and maintain the warfare. After the first step is taken to have friendship with the world, darkness follows and they are prepared for the next. At every step they take in the downward course darkness gathers about them, until they are enshrouded. As they conform to the world they lose the transforming influence of the Spirit of God. They do not realize their distance from God. They think themselves in good case because they profess to believe the truth. They grow weaker and weaker, until the Spirit of God is withdrawn, and God bids his angels, *Let them alone!* Jesus spues them out of his mouth. He has borne their names to his Father; he has interceded for them, but he ceases his pleadings. Their names are dropped, and they are left with the world. They realize no change. Their profession is the same. There has not been so glaring a departure from the appearance of right. They had become so assimilated to the world that when heaven's light was withdrawn they did not miss it. {RH, November 26, 1861 par. 2}

Truths have been committed to our trust more sacred than were ever imparted to mortals upon earth, yet we have not as a people been faithful to our trust. Unfaithful Sabbath-keepers are the worst enemies the truth can have. If those who profess the truth would live it out, then the Lord would magnify his name among them, and make them a powerful people. {RH, November 26, 1861 par. 3}

The inhabitants of the earth are given to idolatry. They are filling the cup of their iniquity. Fashion is a tyrant, and nearly all are slaves to it. Travel in the cars, steamboats, or where you will, and you will see the human frame covered with extravagant decorations, and deformed with hoops. Modesty is rare; it seems to have departed from this enlightened age. Sodom and Gomorrah will rise up in the judgment and condemn this generation, for if they had been privileged with the light which now shines upon the inhabitants of the earth, they would have repented long ago. {RH,

November 26, 1861 par. 4}

God will have a separate and peculiar people. Their faith is peculiar. Their prospects are peculiar and glorious, and if they do not consider the heavenly inducement offered them of sufficient value to lead them to renounce the fashions of the world, when God rises up to punish the inhabitants of the earth for their iniquity, they must perish with them. Please read Isaiah 26:21; James 4:4. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." 1 John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We are called upon in these perilous times to elevate the standard. It has been left to trail in the dust. The fashions of the world hold God's people in bondage. {RH, November 26, 1861 par. 5}

Those who have really chosen God and heaven as their portion will be peculiar. The sanctifying influence of the truth has separated them from the world, and they will have moral courage to carry out their faith, and by their simple plainness of dress and holy living condemn the idolatry and extravagance of this age. Professed Sabbath-keepers who would advocate the wearing of hoops and useless ornaments, no matter how high their profession, the truth has not had its sanctifying influence upon the heart. They are not dead to the world. When the tree dies the leaves fall off. There is just as wide a difference between the follower of Jesus Christ and the worldling, as there is between a tree clothed with its green foliage and a dead and leafless tree. The truth accomplishes a work for the receivers. It causes them to die to the world, and live unto God. Such can receive no satisfaction in adorning their heads with flowers, while they have a true sense of the sufferings of their Redeemer on account of their sins. His sacred brow was encircled with cruel thorns, which bruised his holy temples. This thought should be enough to cause every true follower of Jesus to discard any useless ornaments to decorate their bodies. {RH, November 26, 1861 par. 6}

Some Sabbath-keepers so earnestly desire to have friendship with the world, that they mangle their feelings and make wretched work of following Christ. They desire the approval of God and the friendship of the world too. Such, I saw, would certainly lose heaven. They do not enjoy this world, therefore they lose both. In these hours of probation all can choose life if they will. Their fruits will show their choice. For a life of humble obedience here, God will grant the rich reward hereafter. He will accept of nothing but entire consecration. A dreadful deception is upon many minds, even of Sabbath-keepers. They have neglected to cherish and follow the light God has given them, and have been left completely deceived. Please read Matthew 7:21-23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." {RH, November 26, 1861 par. 7}

Souls will come up to the day of God's visitation under a perfect deception. They had marked out a course for themselves. They did not let the Bible place the bounds for them. They did not heed the exhortation, "Wherefore come out from among them, and

be ye separate, saith the Lord, and touch not the unclean; and I will receive you." {RH, November 26, 1861 par. 8}

I was shown that God is not slack concerning his promises, if his people will obey his requirements. He is faithful who hath promised. The condition of our being received of God is, to separate ourselves from the world. The followers of Jesus and the world can not unite. Please read John 17:14: "I have given them thy word; and the world hath hated them, because they are not of the world." John 15:18, 19: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." {RH, November 26, 1861 par. 9}

There is a disposition among some Sabbath-keepers to rejoice that they have truths that can be sustained by the word of God, and that the unbeliever can not gainsay, and they rest satisfied. They make no advancement in the divine life; their faith is not made perfect by works; they do not feel their lack of spirituality, but boast that they have the truth, and they sometimes advocate it in an unbecoming manner. They feel rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. What stronger delusion can deceive the human mind than that which makes us believe we are on the right foundation, and God accepts our works, when we are not conforming to his will, and when we mistake the form of godliness for the spirit and power thereof, supposing we need nothing when we need all things. Please read James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." {RH, November 26, 1861 par. 10}

What a work is before us! Self-denial and the cross were shown me as standing all along in the way of life. Can we persevere in such a warfare as this? Grace is against nature, and the whole strength of self is opposed to the victory. Can we take up the cross and bear it after Jesus, and consent to be like him who was tempted in all points like as we are, yet without sin? When the pleasures of the world come before us, we must renounce them instantly, and prefer before these the favor of God and the cross of Christ. And in this self-denying course we shall obtain victories, and in the end win eternal glory. The unbelieving world were shown me, unwilling to submit to the claims and order of God's government. They refuse obedience to his will; they are at variance with their Maker, and their words and works are opposed to the principles and laws of his government. Therefore we can not enjoy, and be in harmony with, the friendship of the world, and not become estranged from God. {RH, November 26, 1861 par. 11}

Amos 9:9, 10, was presented before me. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." {RH, November 26, 1861 par. 12}

God's people will be tested and proved. The plain and pointed testimony must act a prominent part in this work. In these days of darkness and peril who is able to stand and speak the whole truth? Multitudes of teachers prophesy smooth things. They see no special cause of alarm in the present condition of the professed people of God. The

people are asleep, and the teachers are asleep. They cry, Peace, peace, and the multitude that hear believe their report and are at ease. This makes the necessity greater for faithful teachers to bear the pointed, faithful testimony. The present is a time of scouring and purifying, a time of warfare and trial. The house of Israel is being sifted, even as corn is sifted in a sieve. The chaff must be removed, and it will require close work to separate the chaff from the kernels of grain. God's discerning eye will detect the smallest particle of chaff, and yet he will not cause to fall upon the ground the least kernel of grain.

Ellen G. White.

{RH, November 26, 1861 par. 13}

**PERIODICALS / RH - The Review and Herald / February 18, 1862 Consecration.  
February 18, 1862 Consecration.**

Sabbath-keepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and his wondrous works, and rebel against him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to him. He wished to see if his people valued more highly his service, and the freedom he had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people. {RH, February 18, 1862 par. 1}

Every true follower of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that picnics, donations, shows, and other gatherings of pleasure, the true followers of Jesus will discard. They can find no Jesus there, and no influence which will make them heavenly minded, and increase their growth in grace. The word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed by all those who are not devoted lovers of the cross, and are not spiritual worshipers of a crucified Jesus. {RH, February 18, 1862 par. 2}

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take a part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain pointed testimony which reproves individual wrongs. In this refining time, these persons will either be converted wholly, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them. {RH, February 18,

1862 par. 3}

"By their fruits ye shall know them." All of Christ's followers bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their life is unto holiness. It is elevated and pure. Those who bear no fruit, have no experience in the things of God. They are not in the vine. Read John 15:4, 5: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." {RH, February 18, 1862 par. 4}

If we would be spiritual worshipers of Jesus Christ we must sacrifice every idol, and fully obey the first four commandments. Matthew 22:37, 38: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." {RH, February 18, 1862 par. 5}

The first four commandments allow us no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, takes the form of an idol. Our carnal hearts would cling to, and seek to carry along, our idols; but we cannot advance until we put them away; for they separate from God. The Great Head of the church has chosen his people out of the world, and required them to be separate. He designs that the spirit and life of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is to be far from loving the world's pleasures and friendship. There is no concord between Christ or Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience.

E. G. W. {RH, February 18, 1862 par. 6}

**PERIODICALS / RH - The Review and Herald / February 18, 1862 Phrenology, Psychology, Mesmerism, and Spiritualism. -**

**February 18, 1862 Phrenology, Psychology, Mesmerism, and Spiritualism.**

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I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ, he makes all human. If Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to



characterize his work near the close of probation. {RH, February 18, 1862 par. 1}

Read 2 Thessalonians 2:8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." {RH, February 18, 1862 par. 2}

Satan has come unperceived through these sciences, and poisoned the minds of thousands and led them to infidelity. He is well pleased to have them spread wide. It is his own plan, laid out by himself, that he may have access to minds, and influence them as he pleases. And while it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left. And while those devoted to these sciences laud them to the heavens because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself who steps in and works with all power and signs and lying wonders,--with all deceivableness of unrighteousness. {RH, February 18, 1862 par. 3}

Said the angel, "Mark its influence. The controversy between Christ and Satan is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Messiah, the Son of God. {RH, February 18, 1862 par. 4}

I was directed to the power of God manifested through Moses, when the Lord sent him in before Pharaoh. Satan understood his business and was upon the ground. He well knew that Moses was chosen of God to break the yoke of bondage upon the children of Israel; and that he in his work prefigured Christ's first advent to break Satan's power over the human family, and deliver those who were made captives by his power. Satan knew that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father had sent him. He trembled, for his power. He consults with his angels to accomplish a work which shall answer a two-fold purpose: 1. To destroy the influence of the work wrought by God through his servant Moses, by working through his agents, and thus counterfeiting the true work of God. 2. The influence of his work through the magicians would reach down through all ages, and would destroy in the minds of many true faith in the mighty miracles and works of Christ, which would be performed by him when he should come to this world. He knew that his kingdom would suffer, for the power which he held over mankind would be subject to Christ. It was no human influence or power Moses possessed, which wrought on the minds, that produced those miracles before Pharaoh. It was the power of God. These signs and wonders were wrought through Moses, to convince Pharaoh that the great "I AM" sent him to command Pharaoh to let Israel go, that they might serve him. {RH, February 18, 1862 par. 5}

Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders, for Satan came to their aid, to work through them. Yet even



here, the work of God was shown superior to the power of Satan, for the magicians could not perform all those miracles God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed up theirs. After the magicians sought to produce the lice, and could not, then they were compelled by the power of God to acknowledge even to Pharaoh, saying, "This is the finger of God." Satan wrought through the magicians in a manner calculated to harden the heart of the tyrant Pharaoh against the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the lice, and could no more imitate Moses and Aaron. God would not suffer Satan to proceed further, and the magicians could not save themselves from the plagues. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Exodus 9:11. {RH, February 18, 1862 par. 6}

God's controlling power here cut off the channel through which Satan worked, and caused even those through whom Satan wrought so wonderfully to feel his wrath. Sufficient evidence was given to Pharaoh to believe, if he would. Moses wrought by the power of God. The magicians wrought not by their own science alone, but by the power of their god,--the Devil. Satan has ingeniously carried out his deceptive work in counterfeiting the work of God. {RH, February 18, 1862 par. 7}

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful, and knows that the most effectual way for him to accomplish his work, is to come to poor fallen man in the form of an angel of light. Satan came to Christ in the wilderness in the form of a beautiful young man,--more like a monarch than a fallen angel. He came with scripture in his mouth. Said he, "It is written," &c. Our suffering Saviour meets him with scripture, saying, "It is written." Satan takes the advantage of the weak, suffering condition of Christ. He took upon him our human nature. {RH, February 18, 1862 par. 8}

Read Matthew 4:8, 11: "Again the Devil taketh him up into a exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him." {RH, February 18, 1862 par. 9}

Here Satan spread the world before Christ in the most attractive light, and intimates to him that he need not endure so much suffering to obtain the kingdoms of earth. He will yield all his claims if he will but worship him. Satan's dissatisfaction first commenced in heaven because he could not be first and highest in command,--equal with God, exalted above Christ. He rebelled and lost his estate, and he, and those who

sympathized with him, were turned out of heaven. In the wilderness he hoped to gain advantage through the weak and suffering condition of Christ, and obtain from him that homage he could not obtain in heaven. Jesus, even in his faint and exhausted condition, yields not to the temptation of Satan for a moment, but shows his superiority and exercises his authority by bidding Satan, "Get thee hence"-- or, depart from me. Satan was baffled, and then studied how he could accomplish his purpose and receive the honor from the human race which was refused him in heaven, and by Jesus upon earth. Could he have succeeded in tempting Jesus Christ, then the plan of salvation would have failed, and he would have succeeded in bringing hopeless misery upon mankind. That which Satan failed to effect in coming to Christ, he has accomplished in coming to man. {RH, February 18, 1862 par. 10}

If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished. He exults that fallen man presumptuously exalts himself, as he exalted himself in heaven, and was thrust out. He knows that the ruin of man is just as sure if he exalts himself as his was certain. He has failed in his temptations to Christ in the wilderness. The plan of salvation has been carried out. The dear price has been paid for man's redemption. And now Satan seeks to tear away the foundation of the Christian's hope, and turn the minds of men in a channel that they may not be benefited or saved by the great sacrifice offered. He leads fallen man, through his "all deceivableness of unrighteousness," to believe that he can do very well without an atonement; that he need not depend upon a crucified and risen Saviour; that man's own merits will entitle him to God's favor, and then he destroys man's confidence in the Bible, well knowing if he succeeds here, and the detector which places a mark upon himself is destroyed, he is safe. And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim--"Whatever *is* is right." They acknowledge no rule to measure their course. Satan leads many to believe that prayer to God is useless, and but a form. He well knows how needful is meditation and prayer, to keep Christ's followers aroused to resist his cunning and deceptions. Satan's devices will divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength from him to resist his attacks. {RH, February 18, 1862 par. 11}

I was pointed to the fervent, effectual prayers of his people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and princes because an excellent spirit was in him. Fallen angels feared his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy,

and they watched Daniel closely to find some occasion against him that they might report him to the king, but they failed. Then these agents of Satan sought to make his faithfulness to God the cause of his destruction. Evil angels laid out the plan for them, and these agents readily carried it into effect. The king was ignorant of the subtle mischief purposed against Daniel. With the full knowledge of the king's decree he still bows before his God, "his windows being open." He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it. On account of his praying to God he was cast into the lion's den. Evil angels accomplished their purpose thus far. But Daniel continues to pray, even in the den of lions. Was Daniel suffered to be consumed? Did God forget him there? O, no; Jesus, the mighty Commander of the host of heaven, sent his angel to close the mouths of those hungry lions that they should not hurt the praying man of God, and all was peace in that terrible den. The king witnessed his preservation, and brought him out with honors. Satan and his angels were defeated and enraged. The agents Satan had employed were doomed to perish in the terrible manner they had plotted to destroy Daniel. The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus our advocate he detests, and when we earnestly come to him for help, Satan's host is alarmed. {RH, February 18, 1862 par. 12}

It will serve his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. Satan accomplishes his object in setting his deceitful temptations before man, that which he failed to accomplish in tempting Christ. He sometimes come in the form of a lovely young person, or in a beautiful shadow. He works cures, and is worshiped by deceived mortals as a benefactor of our race. Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. The detector, the Bible, is destroyed in the minds of thousands, and Satan uses his arts and devices, which are received as from heaven. And Satan here receives the worship which suits his satanic majesty. Thousands are conversing with and receiving instructions from this demon-god, and acting according to his teachings. The world, which is considered to be benefited so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of Spiritualism. {RH, February 18, 1862 par. 13}

I was directed to this scripture as especially applying to modern Spiritualism. Colossians 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel it is almost sure to lose its balance and be controlled by a demon. "Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this philosophy. Nothing of the kind can be

found in his teachings. He did not direct the minds of poor mortals to themselves to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Especial warning is given in verse 18: "Let no men beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The teachers of Spiritualism will come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of his blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are willing to even make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil. They follow out the instructions purporting to be from their dead friends, now angels in a higher sphere. Satan has chosen the most certain, fascinating delusion, calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts which their friends performed while living. In this way they deceive and lead the relatives of the dead to believe their deceased friends are angels hovering about them, and communing with them, which they regard with a certain idolatry. What they may say has greater influence over them than the word of God. These evil angels who assume to be dead friends will either utterly reject God's word as idle tales, or if it suits their purpose best will select the vital portions which testify of Christ and point out the way to heaven, and change the plain statements of the word of God to suit their own corrupt nature, and ruin souls. All may, with due attention to the word of God, be convinced if they will of this soul-destroying delusion. The word of God declares in positive terms that "the dead know not anything." Ecclesiastes 9:5, 6: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." {RH, February 18, 1862 par. 14}

Deceived mortals are worshipping evil angels, believing them to be the spirits of their dead friends. The word of God expressly declares that "the dead have no more a portion in anything done under the sun." Spiritualists say the dead know everything that is done under the sun, that they communicate to their friends on earth, give valuable information, and perform wonders. Psalm 115:17: "The dead praise not the Lord, neither any that go down into silence." I have been shown that Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up into an exceeding high mountain to present

before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to the Son of God, even after he had taken upon himself man's nature. In this degenerate age Satan holds control over mortals who depart from the right, and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Some, I was shown, gratify their curiosity, and tamper with the Devil. They have no real faith in Spiritualism, and would start back with horror at the idea of being a medium. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work, but such know not what they are doing. They are venturing on the Devil's ground, and are tempting him to control them. This powerful destroyer considers such his lawful prey, and will exercise his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their mind to Satan and he holds them captive, and he will not release his claims. No power can deliver the ensnared soul but the power of God, in answer to the earnest prayers of his faithful followers. {RH, February 18, 1862 par. 15}

The only safety now is to search for the truth as revealed in the word of God as for hid treasure. The Sabbath question and man not immortal and the testimony of Jesus are the great and important truths to be understood, which will prove as an anchor to hold God's people in these perilous times. But the mass despise the truths of God's word, and prefer fables. 2 Thessalonians 2:10, 11: "Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusions that they should believe a lie." {RH, February 18, 1862 par. 16}

The most licentious and corrupt are highly flattered by these Satanic spirits, which they believe to be the spirits of their dead friends, and they are "vainly puffed up in their fleshly minds." Colossians 2:19: "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," they deny Him who ministers strength to the body, that every member may increase with the increase of God. {RH, February 18, 1862 par. 17}

"Vain philosophy." The members of the body are controlled by the head. Spiritualists lay aside the Head, and every member of the body they believe must act themselves, and fixed laws will lead them on in a state of progression to perfection without a head. John 15:1-6: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." {RH, February 18, 1862 par. 18}

Christ is the source of our strength. He is the vine, we the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and are in the very position



Satan wishes us to be in, that he may control these members as pleases himself. He works "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt *not* surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them. {RH, February 18, 1862 par. 19}

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God and from the watch-care of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. And those who have tempted the Devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail and wrench them from the power of the evil angels. {RH, February 18, 1862 par. 20}

As the curtain was lifted and I was shown the corruption of this age, my heart sickened, my spirit nearly fainted within me. I saw that the inhabitants of the earth were filling up the measure of the cup of their iniquity. God's anger is kindled, and will be no more appeased until the sinners are destroyed out of the earth. {RH, February 18, 1862 par. 21}

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in heaven and earth. His rage increases, and we do not realize his power. If our eyes could be opened to discern the fallen angels at their work with those who feel at ease and consider themselves safe, we should not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against Satan's invisible agents, they will assume new ground, and will work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? Forms of error, and departure from the plain precepts and commandments of God and giving heed to fables is fitting minds for these lying wonders of Satan. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ.



E. G. W. {RH, February 18, 1862 par. 22}

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**April 22, 1862 Testimony for the Church.**

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I have been shown the high and responsible position God's people should occupy. They are the salt of the earth and the light of the world, and must walk even as Christ walked. They will come up through much tribulation. The present is a time of warfare and trial. Our Saviour says in Revelation 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The reward is not given to all who profess to be followers of Christ, but to those who overcome, even as he overcame. We must study the life of Christ, and learn what it is to confess him before the world. No one can confess Christ unless the mind and Spirit of Christ are in him. The fruits of the Spirit are manifested outwardly, and these are a confession of Christ. {RH, April 22, 1862 par. 1}

In order to confess Christ, we must have Christ to confess. No one can truly confess Christ unless the mind and Spirit of Christ live in him. If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, Broad is the way that leadeth unto life, and *many* there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works to deny him. If we have forsaken all for Christ, we shall manifest in our lives humility, our conversation will be heavenly, our conduct blameless. The powerful purifying influence of truth in the soul, and the character of Christ exemplified in the life, are a confession of Christ. If the words of eternal life are sown in our hearts, the fruit is righteousness and peace. We may deny Christ in our life by the love of ease, love of self, jesting and joking, and by seeking the honor of the world. We may deny him in our outward appearance, by a proud look or costly apparel, or by conformity to the world. We shall not be able to exhibit in our character the life of Christ, or the sanctifying influence of the truth, only by constant watchfulness, and persevering and almost unceasing prayer. {RH, April 22, 1862 par. 2}

I was shown that many drive Christ from their families by an impatient, passionate spirit. Such have something to overcome in this respect. The human family was presented before me, enfeebled. Every generation has been growing weaker; and disease of every form visits the human race. Thousands of poor mortals are dragging out a miserable existence. Some with deformed, sickly bodies, shattered nerves, and gloomy minds. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would soon be depopulated. {RH, April 22, 1862 par. 3}

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of

the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people of God are not on their watch; therefore are ignorant of his devices. He works by means which will best conceal himself from view. And he often gains his object. {RH, April 22, 1862 par. 4}

Brethren have engaged in patent-rights and other enterprises, and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxiety and over-taxed minds seriously affect their already diseased bodies, and they then become desponding, which increases to despair. They lose all confidence in themselves, and think God has forsaken them, and they dare not believe that God will be merciful to them. These poor souls will not be left to the control of Satan. They will make their way through the gloom, and their trembling faith will again fasten upon the promises of God, and he will deliver them, and turn their sorrow and mourning into peace and gladness. But such, I was shown, must learn by the things they suffer, to let patent-rights and these various enterprises alone. They should not suffer even their brethren to flatter them to entangle themselves with any such enterprise, for their anticipations will not be realized, and then they are thrown upon the enemy's battle-field unarmed for the conflict. Means, which was shown me should be put into the treasury of God to advance his cause, is worse than lost by being invested in some of these modern improvements. Those who profess the truth, and feel at liberty to engage, and capable of engaging, in these patent rights and inventions, should not go among their brethren and make that their field of operation, but go among unbelievers. Let not your name and profession as an Adventist decoy your brethren who wish to consecrate their means to God. But go out into the world, and let that class invest their means who care not for the advancement of the cause of God. {RH, April 22, 1862 par. 5}

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*." All who profess to be Christ's followers should have command of their own spirit, and not speak fretfully or impatiently. The husband and father should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight. {RH, April 22, 1862 par. 6}

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted with her cares and burdens. He realizes not that

he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged. Hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this, all through the ranks of Sabbath-keepers. And angels bear the shameful tidings to heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family. {RH, April 22, 1862 par. 7}

Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, and encouraging words will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words, will pay you ten-fold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections, and direct her mind to heaven, where there is strength and peace, and a final rest for the weary. He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, complaining, and anger, shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness and strife. {RH, April 22, 1862 par. 8}

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and often meets a clouded brow; instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self respect and that dignity which God requires him to maintain. The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him who she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and

search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ. {RH, April 22, 1862 par. 9}

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect his purposes, and transmit his fiery darts, are often the members of our own families. {RH, April 22, 1862 par. 10}

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, and by taking this course Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both from unhappiness, and would give them great victory over the temptations of Satan. {RH, April 22, 1862 par. 11}

I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan, can have no power to destroy or hurt the true metal. It is important to close every door possible, against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are

sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this--*never!* When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure, and grace to overcome. {RH, April 22, 1862 par. 12}

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful words, are an offering presented to his satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families, and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen every hour. Ministering angels will linger in our dwellings, and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record.

**Ellen G. White.**

{RH, April 22, 1862 par. 13}

**PERIODICALS / RH - The Review and Herald / May 6, 1862 The Cause in Northern Wisconsin. -**

**May 6, 1862 The Cause in Northern Wisconsin.**

A blighting influence is upon the cause of present truth in Northern Wisconsin. If all had felt that attachment for the Review which God designed they should, they would have been benefited and instructed by the truths it advocates. They would have had a correct faith, a settled position upon the truths applicable for this time, and would have been guarded and saved from this fanaticism. The sensibilities of many are blunted; false excitement has destroyed their discernment and spiritual eye-sight. It is of the highest importance now for them to move understandingly, that Satan's design may not

be fully carried out and his object accomplished in overthrowing those whom he has had power to deceive. {RH, May 6, 1862 par. 1}

When those who have witnessed and experienced false exercises, are convinced of their mistake, then Satan takes advantage of their error, and holds it constantly before them, to make them afraid of any spiritual exercises, and in this way he seeks to destroy their faith in true godliness. A fear rests upon the mind, of making any effort by earnest, fervent prayer to God for special aid and victory, because they were once deceived. Such must not let Satan gain his object, and drive them to cold formality and unbelief. They must remember that the foundation of God standeth sure. Let God be true, and every man a liar. Their only safety is to plant their feet upon the platform of truth, to see and understand the third angel's message, prize, love, and obey the truth. {RH, May 6, 1862 par. 2}

God is leading out a people, and bringing them into the unity of the faith, that they may be one, as he is one with the Father. Various views and differences of opinion must be yielded, that all may come in union with the body, that they may have one mind and one judgment. {RH, May 6, 1862 par. 3}

1 Corinthians 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." {RH, May 6, 1862 par. 4}

Romans 15:5, 6: "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." {RH, May 6, 1862 par. 5}

Philippians 2:2: "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." {RH, May 6, 1862 par. 6}

There should be a mutual interest in the cause of God. There has been a lack of interest in the cause in Wisconsin. There has been a lack of energy. Some think it no sin to idle away their time, while others who have a love for, and interest in the precious cause of truth, economize their time, and in the strength of God exert themselves and labor hard that their families may be made neat and comfortable, and they have something besides to invest in the cause, that they may do their part to keep the work of God moving, and lay up a treasure in heaven. One is not to be eased and others burdened. God requires of those who have health and strength of body, to do what they can, and use their strength to his glory, for they are not their own. They are accountable to God for the use they make of their time and strength, which is granted them of Heaven. {RH, May 6, 1862 par. 7}

The duty to help in the advancement of truth does not rest alone upon the wealthy. All have a part to act. The man who has employed his time and strength to accumulate property is accountable for the disposition he makes of that property. If one has health and strength, that is his capital, and he must make a right use of it. If he spends hours in idleness and needless visiting and talking, he is slothful in business, which God's word forbids. Such have a work to do to provide for their own families, and then lay by



them in store for charitable purposes as God has prospered them. {RH, May 6, 1862 par. 8}

We are not placed in this world merely to care for ourselves, but we are required to aid in the great work of salvation, and imitate the self-denying, self-sacrificing, useful life of Christ. Those who love their own case better than they love the truth of God, will not be anxious to use their time and strength wisely and well, that they may act a part in spreading the truth. {RH, May 6, 1862 par. 9}

Many of the young in Wisconsin have not felt the weight of the cause or the necessity of their making any sacrifice to advance it. They can never gain strength until they change their course and make special efforts to advance the truth, that souls may be saved. {RH, May 6, 1862 par. 10}

Some deny themselves and manifest an interest and have double labor, because of their untiring effort to sustain the cause they love. They make the cause of God a part of them, and if it suffers they suffer with it; when it prospers, they are happy. {RH, May 6, 1862 par. 11}

Proverbs 3:9, 10: "Honor the Lord with thy substance, and with the first-fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Those who are slothful may quiet themselves and think that God requires nothing of them because they have no increase. This will be no excuse for them, for if they had diligently employed their time, if they had not been slothful in business, they would have increase. If their heart was fixed to exert themselves to cast into the treasury of God, ways would be opened for them, and they would have some increase to devote to the cause of God, and lay up in heaven a treasure." {RH, May 6, 1862 par. 12}

### Sanctification.

There is no Bible sanctification for those who cast a part of the truth behind them. There is light enough given in the word of God, so that none need to err. The truth is so elevated as to be admired by the greatest minds, and yet it is so simple that the humblest feeblest child of God can comprehend it, and be instructed by it. Those who see not the beauty that there is in the truth, who attach no importance to the third angel's message, will be without excuse; for the truth is plain. {RH, May 6, 1862 par. 13}

2 Corinthians 4:3, 4: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." {RH, May 6, 1862 par. 14}

John 17:17, 19: "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth." {RH, May 6, 1862 par. 15}

1 Peter 1:22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." {RH, May 6, 1862 par. 16}

2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of

God." {RH, May 6, 1862 par. 17}

Philippians 2:12-15: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." {RH, May 6, 1862 par. 18}

John 15:3: "Now ye are clean through the word which I have spoken unto you." {RH, May 6, 1862 par. 19}

Ephesians 5:25-27: "Husbands, love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." {RH, May 6, 1862 par. 20}

Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life. {RH, May 6, 1862 par. 21}

Jesus considered as a man was perfect. Yet he grew in grace. {RH, May 6, 1862 par. 22}

Luke 2:52: "And Jesus increased in wisdom and stature, and in favor with God and man." Even the most perfect Christian may increase continually in the knowledge and love of God. {RH, May 6, 1862 par. 23}

2 Peter 3:14, 18: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." {RH, May 6, 1862 par. 24}

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained. {RH, May 6, 1862 par. 25}

Philippians 3:12: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." {RH, May 6, 1862 par. 26}

It is constantly an onward march. Jesus sits as a refiner and purifier of his people, and when his image is reflected in them perfectly, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine, in order to yield fruit.

Ellen G. White.

{RH, May 6, 1862 par. 27}

**PERIODICALS / RH - The Review and Herald / May 13, 1862 The Power of Satan. -  
May 13, 1862 The Power of Satan.**

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and from in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he. 2 Corinthians 11:14: "And no marvel, for Satan himself is transformed into an angel of light." While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead God's people.

{RH, May 13, 1862 par. 1}

He who dared to face, and tempt, and taunt our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength. {RH, May 13, 1862 par. 2}

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared for his wisely-laid plans, and he almost always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him. {RH, May 13, 1862 par. 3}

All should understand that Satan was once an exalted angel. His rebellion shut him out of heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of heaven. He has been growing

more artful, and has learned the most successful manner to come to the children of men with his temptations. {RH, May 13, 1862 par. 4}

Satan has originated fables with which to deceive. He commenced in heaven to war against the foundation of God's government, and since his fall has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week. {RH, May 13, 1862 par. 5}

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal Devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Revelation 22:11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be." {RH, May 13, 1862 par. 6}

Satan has taken advantage of these popular fables to hide himself. He comes to poor deceived mortals through modern Spiritualism, which places no bounds to the carnally minded, and, if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little yet of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is. {RH, May 13, 1862 par. 7}

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity and make it appear beautiful to many. But it comes so direct from his satanic majesty, that all who have to do with it, he claims as his control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker. {RH, May 13, 1862 par. 8}

When poor souls have been fascinated with the eloquent words of the teachers of Spiritualism, and they have yielded to its influence, and afterward find out its deadly character, and would renounce and flee from it, some cannot. Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. But if they once free themselves from his power, he can never bring them again to believe in Spiritualism, and so directly under his control. The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close

conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones. Mark 9:29: "And he said unto them, This kind can come forth by nothing, but by prayer and fasting." {RH, May 13, 1862 par. 9}

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables. {RH, May 13, 1862 par. 10}

The sermon Satan preached to Eve upon the immortality of the soul--"Thou shalt not surely die"--they have re-iterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Timothy 6:16: "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." {RH, May 13, 1862 par. 11}

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the veriest tyrant in the universe. This wide spread dogma has turned thousands to universalism, infidelity, and atheism. {RH, May 13, 1862 par. 12}

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times. {RH, May 13, 1862 par. 13}

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be the power of deception and darkness which will come upon them. {RH, May 13, 1862 par. 14}

I was shown that God's true people are the salt of the earth, and the light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way holiness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and, if possible, wrest it from the hand of Christ. {RH, May 13, 1862 par. 15}

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until

further light be given to those in peril, to move them to arouse and look to heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves. {RH, May 13, 1862 par. 16}

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a re-enforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a re-enforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer, Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost. {RH, May 13, 1862 par. 17}

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with each other, yet they will improve every opportunity to advance their common interest. But the Great Commander in heaven and earth has limited Satan's power. {RH, May 13, 1862 par. 18}

My experience has been singular, and for years I have suffered peculiar trials of mind. The condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be expressed. For years I have looked to the grave as a sweet resting-place. {RH, May 13, 1862 par. 19}

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the Devil's battle-ground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I might be shielded. {RH, May 13, 1862 par. 20}

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his purposes; and through the ministration of holy angels he had been defeated. I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accidents which would result in our losing our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with, the work of God. As I saw the great care God has every moment for those who love and fear him, I was inspired with confidence and trust in God, and felt reproved for my lack of faith.

E. G. White. {RH, May 13, 1862 par. 21}



**PERIODICALS / RH - The Review and Herald / May 20, 1862 The Two Crowns. -  
May 20, 1862 The Two Crowns.**

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In the vision given me in Battle Creek, October 25th, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth: some were surrounded with angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words, "All who win me are happy, and shall have everlasting life." {RH, May 20, 1862 par. 1}

Below this crown was another scepter upon which was also placed a crown, in the center of which were jewels, gold, and silver, which reflected some light. The inscription upon the crown was, "Earthly treasure--Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of their reason. They would thrust one another, crowding back those who were weaker than they, and trample upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone and flesh of their flesh, they regarded not: but, as appealing looks were turned to them, they held their treasures the firmer, as though fearful, in an unguarded moment, they should lose a little, or divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus; but with a multitude of deformed, sickly, and aged, sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Every one who reached the crown possessed a share in it, and were loudly applauded by an interested company standing around it. {RH, May 20, 1862 par. 2}

A large company of evil angels were very busy. Satan was in their midst, and all looked with the most exulting satisfaction upon the company struggling for the crown. Satan seemed to throw a peculiar charm upon those who eagerly sought it. Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and often seemed charmed with its beauty, yet could obtain no true sense of its value and glory. While one hand was reaching forth languidly for the heavenly, the other was reached eagerly for the earthly, determined to possess that, and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet they were anxiously

groping about to secure the earthly crown. Some became disgusted with the company who sought it so eagerly, and they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy. {RH, May 20, 1862 par. 3}

A company I then saw pressing through the crowds of people with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room through the dense throng for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them, and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them, which did them no injury while their eyes were fixed upon the heavenly crown. But those who turned their attention to the black balls were stained with them. The following scripture was presented before me: {RH, May 20, 1862 par. 4}

Matthew 6:19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. {RH, May 20, 1862 par. 5}

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." {RH, May 20, 1862 par. 6}

Then that which I had seen was explained to me as follows: The multitude which were shown me, who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short-lived attractions. Some I saw who professed to be the followers of Jesus, are so ambitious to obtain earthly treasures, that they lose their love for heaven, act like the world, and are accounted of Heaven as of the world. They profess to be seeking an immortal crown, a treasure in the heavens; but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus. They may think that they are right, and, although they cling to what they have, with a miser's grasp, you cannot make them see it, or feel that they love money more than the cause of truth, or the heavenly treasure. {RH, May 20, 1862 par. 7}

"If the light that is in thee be darkness, how great is that darkness," There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches." {RH, May 20, 1862 par. 8}

The young man came to Jesus and said unto him [Matthew 19:16.], "Good Master,

what good thing shall I do, that I may have eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or retain them, and lose it. His riches were of greater value to him than the heavenly treasure. The condition, that he must part with his treasures, and give to the poor, in order to be a follower of Christ, and have eternal life, chilled his desire, and he went away sorrowful. {RH, May 20, 1862 par. 9}

Those who were shown me clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. Their whole thoughts and energies are directed for earthly riches. They trample upon the rights of others, and oppress the poor, and the hireling in his wages. If they can take advantage of those who are less shrewd, and poorer than they, and manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary. {RH, May 20, 1862 par. 10}

The men whose heads were white with age, and their faces furrowed with care, who were eagerly grasping the treasures within the crown, were the aged who have but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them. Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for others' good, or for their own. It was enough for them to know that they had it. When their duty to the poor, and the wants of God's cause are presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them any thing. The conditions are too hard. But Abraham would not withhold his only son. He could sacrifice this child of promise to obey God more easily than many would sacrifice some of their earthly possessions. {RH, May 20, 1862 par. 11}

It was painful to see those, who should be ripening for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it. {RH, May 20, 1862 par. 12}

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their energies and powers are not put to the best account. Their minds, which might be illuminated with heaven's light, are perplexed and troubled. Mark 4:19: "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and they thought they were well off without understanding them. Their light went out, and they were groping in darkness. {RH, May 20, 1862 par. 13}

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world, and, although they are disappointed on every side, they will not place their affections on heaven, and secure to themselves a

treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding the disappointment, and unhappy life, and death, of those who were wholly bent upon obtaining earthly riches, others follow the same course in their pursuit for earthly treasures. They rush madly on, disregarding the miserable end of those whose example they are following. {RH, May 20, 1862 par. 14}

All those who reached the crown, and possessed a share in it, and who were applauded, are those who obtained that which was the whole aim of their life,--riches. And they received that honor which the world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, and while they are living in rebellion against God, they are Satan's powerful agents. {RH, May 20, 1862 par. 15}

Those who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of those striving for earthly riches, and have seen they were never satisfied, that they were unhappy, and they became alarmed, and separated themselves from that unhappy class, and sought the true and durable riches. {RH, May 20, 1862 par. 16}

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels led them on, and they were inspired with zeal to press forward for the heavenly treasure. {RH, May 20, 1862 par. 17}

The black balls which were shown me thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. The greatest care should be taken to live a blameless life, and abstain from all appearance of evil, and then move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will be more and more like Christ, and will be transformed, and fitted for translation.

Ellen G. White.

{RH, May 20, 1862 par. 18}

**PERIODICALS / RH - The Review and Herald / May 27, 1862 The Future. -  
May 27, 1862 The Future.**

At the transfiguration Jesus was glorified by his Father. We hear him say, "Now is the Son of man glorified, and God is glorified in him." Thus before his betrayal and crucifixion he was strengthened for his last dreadful sufferings. {RH, May 27, 1862 par. 1}

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As the third message swells to a loud cry, and as great power and glory attends

the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel. {RH, May 27, 1862 par. 2}

I saw that God would in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize with him day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of the Papacy. Satan's host, and wicked men, will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as God utters his voice from his holy habitation. {RH, May 27, 1862 par. 3}

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to each other, "We are delivered. It is the voice of God." With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up, and reflecting the image of Jesus. Those who were so eager to destroy the saints could not endure the glory resting upon the delivered ones, and they fell like dead men to the earth. Satan and evil angels fled from the presence of the saints glorified. Their power to annoy them was gone forever.

Ellen G. White.

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{RH, May 27, 1862 par. 4}

**PERIODICALS / RH - The Review and Herald / August 0, 1862 Letter to E. W. Shortridge**

**August 0, 1862 Letter to E. W. Shortridge**

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Bro. Shortridge: October 25, I was shown in vision that the truth had not had its

sanctifying influence upon your heart, and there has not been that reform in you which was necessary in order for you to be a successful laborer in the gospel field. It is a most solemn, important work, to present the last message of mercy to the world, and bear a testimony which is to prove a savor of life unto life or of death unto death. I was shown that it was of the highest importance for those who bear this message to be right, and to be ensamples to the flock. {RH, August 0, 1862 par. 1}

In the first vision given me for you before I had seen you, I was shown that you were capable of doing good; but you had much to learn, and if thoroughly converted to the truth you could present the arguments of our position in a clear, pointed manner. I was shown that there was much chaff introduced into your preaching that God had nothing to do with, and which grieved his Holy Spirit. You must be as I expressed to you, "torn all to pieces, and made over new;" for that preaching which was acceptable in your former labors, would not be acceptable to God, or do good in this last solemn message. Your trifling expressions and gestures must be entirely put away, and you realize the tendency and evil of them, or your labors will prove a curse instead of a blessing. {RH, August 0, 1862 par. 2}

In the last vision given October 25, I saw that your labors, your life and conversation, have not taken that elevated character which is in keeping with the message you bear. You put on a dignity which is not objectionable, if you would carry it out in your life, and maintain a true, godly dignity, especially in the pulpit. Many of your expressions, figures and gestures, are not dignified in the sight of heaven, of angels, or of Christ's devoted followers. With some you excite mirthfulness, and disgust with others. If deep conviction of truth rests upon minds, and they feel that vital importance is attached to the decisions they make, your presenting solemn truths in such a trifling manner banishes the solemn impressions the truth has made, and the scale turns, and decisions are made on the wrong side. Angels are grieved and turn from you in displeasure and the record is made in heaven of your sin; for thus heaven regards it. {RH, August 0, 1862 par. 3}

God requires his servants who labor for the salvation of souls, to be ensamples to the flock; and unfaithfulness on their part is regarded by heaven as a high crime, and will be visited with God's anger. Earthly conflicts and battles were presented before me. No one is allowed to fill the place of officer unless he has been proved, and confidence could be placed in his integrity, his skill, bearing and ability. He must lead the company placed under his command, and by his own example inspire them with the same spirit which animates him. Should these officers be detected in unfaithfulness, if they do not suffer death, they are immediately removed, and another is placed in their stead. Then I saw how much more important were the battles in which we are engaged. And the burden of this work is committed to ministers; they are overseers of the flock. Please read Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." {RH, August 0, 1862 par. 4}

The people look to the ministers and imitate their example and they are responsible to God for the influence they exert. They must render an account to God for their *words*



and *acts*. If they are unskillful workmen, they have mistaken their calling. The lives of the holy apostles were presented before me. They were ensamples, and it was safe for the flock to follow them. I was shown that while you could present some points of truth clearly, you lack personal piety and humility. Your former associations and labors have led you to rely upon your own sufficiency instead of depending at all times upon God for strength. Since you embraced the third angel's message, you have not realized that unless God's special power attends this message, your labors are vain. You have too exalted an opinion of yourself. The success of this message does not depend upon those who are called smart men. God can raise up men and fit them to carry this message in the power and the Spirit. Although they are lowly, yet in humble obedience they will learn of God and receive counsel of him. I was shown that you have but little experience in this your new work. In your former manner of preaching you could pass along with a superficial work, and it would pass off well. Not so in this solemn message. God requires of his ministers purity of soul, holiness of heart and life, constant watchfulness, and almost unceasing prayer. All your boasting, jesting, joking, and foolish talking must be laid aside, and you earnestly seek the grace of God that you may overcome these evils which destroy your influence. God will not bear with your folly. Unless you can exert a holy influence and be a living example to those for whom you labor, you had better cease laboring to win souls to Christ; for they follow your example, and entirely fail to come up to God's requirements. You feel that your testimony is crippled that your brethren take too rigid a course with you; but when you are converted to this message you will be a free man in the pulpit,--you will not feel under restraint. From the cleansed fountain will proceed only pure, sweet water. Your brethren are none too particular. God is particular, and his angels who are sent forth to do his will are grieved with your lack of spirituality, pureness, and godliness. You must bring yourself under strict discipline, and reform in life, or your labors will prove a curse instead of a blessing. {RH, August 0, 1862 par. 5}

You have been at fault in being too familiar with females; and if your past life in this respect is to be a sample of your future course, you will not be the least benefit in this great work. Your past course has lacked in many respects, and evil reports have followed you. You have not abstained from all appearance of evil. Said the angel as he pointed to you, "Be ye clean that bear the vessels of the Lord." We are a sect everywhere spoken against, and we are accounted as the offscouring of all things. Caution and discretion should mark all your moves. It is a great thing to stand between the living and the dead, and be mouth-piece for God. Satan and evil angels are watching for your downfall; they are seeking to direct your course. I saw that you grieved much that reproach has followed you, but you are not altogether clear in this matter,--you have given occasion by your folly. I was cited to this Scripture, 1 Peter 2:19, 20: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it ye take it patiently, this is acceptable with God." {RH, August 0, 1862 par. 6}

I was shown that those who have but recently commenced to labor in this message

should not move without counsel from those who have an experience in this message, and they should not dictate as to the arrangements and best manner of carrying forward this message, for they would be in danger of making decisions which, if carried out, would prove an entire failure. {RH, August 0, 1862 par. 7}

I was shown that your feelings toward Bro. Waggoner are unjust, and you have enlisted the sympathies of others, to the injury of Bro. Waggoner. They look upon you as abused, when it is not the case. Bro. Waggoner was grieved with your weaving into your discourses that which injured your testimony. He labored for your good. I saw that you draw largely upon the sympathies of some who are young in the truth. I saw them looking toward Bro. W. with suspicion and jealousy. They know not what they are doing. They are inexperienced, and need that one should teach them. {RH, August 0, 1862 par. 8}

I saw that you are lifted up in your own eyes, are boastful, and God does not approve your labors. You and your family overreach in making efforts to keep up appearances, which is a snare to you, and had led to unfaithfulness on your part, in regard to the means raised by the church for a specified object, and entrusted to you to be devoted to that object. You have broken upon that means to apply to your own wants, as though it were your own, earned by your faithful labor among us. It was not your own. You had no right, according to the light given me, to touch that means, or to use it for any purpose except for the one for which it was raised. {RH, August 0, 1862 par. 9}

Bro. S., your family is proud. They know not the first principles of the third angel's message. They are in the downward road, and should be brought under a more saving influence. These influences affect you and make you weak. You have not ruled well your own house, and while you lack so much at home, you cannot be entrusted to dictate important and responsible matters in the church. This scripture was presented before me; "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" {RH, August 0, 1862 par. 10}

Bro. S., I was shown that you must take hold of this work aright, or your labors are vain. You need the influence of the Spirit of God. When you are converted, then you can strengthen your brethren. You feel too sufficient of yourself. I was then referred to the learned and eloquent Paul. Although he had a thorough knowledge of the ways and works of God, and was divinely instructed of him, and was a mighty laborer in word and doctrine, yet his course was marked with humility and fear in regard to himself. {RH, August 0, 1862 par. 11}

Please read 2 Corinthians 2:15, 16: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" {RH, August 0, 1862 par. 12}

Chap. 3:5, 6: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament." {RH, August 0, 1862 par. 13}

Chap 6:3, 4: "Giving no offense in anything, that the ministry be not blamed; but in

all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." {RH, August 0, 1862 par. 14}

1 Thessalonians 2:4: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." {RH, August 0, 1862 par. 15}

1 Corinthians 4:9: "For we are made a spectacle unto the world, to angels, and to men." {RH, August 0, 1862 par. 16}

May God help you to see these things as they are, that you may be a skillful workman that needeth not to be ashamed.

Ellen G. White.

*Battle Creek, Mich., Nov. 22, 1861.*

{RH, August 0, 1862 par. 17}

**PERIODICALS / RH - The Review and Herald / September 16, 1862 An Extract from a Letter Written to a Distant Female Friend. -**

**September 16, 1862 An Extract from a Letter Written to a Distant Female Friend.**

You speak of living among secesh. I am sorry that it is so. It is so strange that Northern men can sympathize with this terrible rebellion and the institution of slavery. {RH, September 16, 1862 par. 1}

But have you never considered that there is a greater rebellion against God's government by the inhabitants of the earth, which is winked at? Satan was the first rebel. He is the great leader of all rebellions. He rebelled against the laws of God's government, framed by God himself, which were afterward written with his own finger upon tables of stone. Nearly all the human family have proved disloyal to the higher law, the ten commandments. We are laboring with all our energies to show the transgressors of God's law their danger, and bring them back to their allegiance to the higher constitution and laws. The world is given to idolatry, and they have forgotten God, their Maker and Preserver. They openly transgress his law, trample on the Sabbath, and in thus doing break the fourth commandment of the decalogue. Instead of keeping God's own rest-day, which he sanctified after he had rested upon it, and set it apart for man to observe and reverence, they honor a Papal institution. Oh, how the God of heaven has been insulted and despised. I pity the Sabbath-breaker who has soon to meet God over his broken law. No excuse will avail the transgressor then, for with the Bible and the almanac, every person of common abilities can tell just what day God sanctified and commanded him to observe, and when that day comes. {RH,

September 16, 1862 par. 2}

We have now an exhibition in our land of how serious a matter it is to lightly esteem, or rise up against, and prove disloyal to, the government or constitution of our land. And then consider how high a crime it must be to trample upon and despise the laws of God's government, and bow to, and reverence, an institution of [the] Papacy, framed by the Man of Sin, who exalted himself above God, and who is the great enemy of God. Is not this the highest and most heaven-daring rebellion? Does it not deserve the highest punishment? Will God take to heaven, and into his own glorious presence, those who are living in open violation of one of the plainest precepts of the decalogue? No, no. It can never be that he will take those who are living in rebellion to his holy law to heaven, among pure angels who delight to do his will, and obey the laws of his righteous government, for there would be a second rebellion in heaven. The indignation of heaven is aroused at man's open and daring rebellion against God's holy law. {RH, September 16, 1862 par. 3}

The signs are fulfilling which give us unmistakable evidence that Christ is at the door. And just before he shall come in his majesty and glory to take vengeance on the rebellious, that all may be left without excuse, he will cause a proclamation of his law to go forth that every disloyal subject may return to their allegiance to his government and laws. If they continue in their rebellion they can find no more place in heaven than Satan found after he rebelled. {RH, September 16, 1862 par. 4}

You may plead that you cannot keep the Sabbath because your friends do not keep it. Such an excuse you will not dare to plead before Him who suffered so much to redeem you. Matthew 10:37: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." {RH, September 16, 1862 par. 5}

Luke 14:26: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." {RH, September 16, 1862 par. 6}

Verse 33: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Many more passages of scripture I might refer you to, but you are acquainted with them. How many as they read these plain, close words of our Saviour, will pass them by unheeded! Others will look at them doubtfully, and turn away, saying, These are hard sayings; who can obey them? Did not our Saviour know that many would not obey his requirements? Did he who so loved us as to give his life for us, leave us any requirements or conditions of salvation which we could not obey? Oh, no, all his requirements are reasonable and just, and we can obey them. {RH, September 16, 1862 par. 7}

Hate referred to in Luke 14:26, means a less degree of love. We are to have supreme love to God, and our friends are to be loved secondarily. Our love for husband, wife, brother, sisters, father, or mother, must be inferior to our love to God. Our love for these dear relatives must not be blind and selfish, and cause us to forget God. When these ties of relationship lead us to prefer their favor by disregarding the

truth, we love them more than we love Jesus, and are not worthy of him. In that fearful time when we need an arm to protect and shield us, stronger than any human arm, stronger than the arm of father, brother, or husband, and shall call upon him that is mighty to save, he will not hear us. He will bid us to lean upon those whom we preferred before him, whom we loved above him, whom we would not forsake for him. He will say, Let them deliver you, let them save you. I gave you proof of my love. I left the glory of my Father, and all my majesty and splendor, and came into a world cursed with sin and pollution. For your sakes I became poor, that you through my poverty might be made rich. I bore insult and mockery, and died a shameful death upon the cross, to save you from hopeless misery and death. Yet this did not excite your love enough to obey me, and lead you to prefer my favor above the favor of earthly friends, who have given you but feeble proofs of their love. I know you not; depart from me. {RH, September 16, 1862 par. 8}

God will test and prove his people. One sacred truth after another will be brought to bear upon their hearts, close and cutting, until their faith will be purified and tried like gold, until all their dross will be purged away, and Jesus will present them unto his Father without spot, or wrinkle, or any such thing. We must overcome through trials and sufferings, as Jesus overcame. We must not shun the cross or the suffering part of religion. The language of the heart should be, Let me know the fellowship of the sufferings of Christ. Let me suffer with him that I may reign with him.

**Ellen G. White.**

{RH, September 16, 1862 par. 9}

**PERIODICALS / RH - The Review and Herald / September 23, 1862 Liberal. -  
September 23, 1862 Liberal.**

I wish to say that none of the friends who so liberally donated for E. W. S. have accepted my offer to return to them the amount of their donations. Fearing that a burden would fall upon me in this matter, friends have sent to me the sum of ten dollars to assist me in refunding what might be called for. The following is from the church at Grass River, St. Law. Co., N.Y.: {RH, September 23, 1862 par. 1}

"Whereas, Sister White, in her love to God's cause and his servants, has done what she could to procure a home for E. W. Shortridge, and {RH, September 23, 1862 par. 2}

"Whereas, Said E. W. S. has proved himself unworthy of such help, which has thrown a heavy trial upon sister W., therefore, {RH, September 23, 1862 par. 3}

"Resolved, That we as a church do deeply sympathize with sister W. in this additional trial, and we do hereby promise, if sister W. shall have to refund the sums paid to her for E. W. S., to pay our share of the whole amount to her again. {RH, September 23, 1862 par. 4}

"After reading the Supplement, I drew up the preceding preamble and resolution, and presented them to the church in this place at our church-meeting last Tuesday night, when they were unanimously adopted. It was also voted to send \$5 in advance to you. {RH, September 23, 1862 par. 5}

"Your unworthy brother. H. G. Buck." {RH, September 23, 1862 par. 6}

I would express my thanks to the liberal friends of the cause of truth, who have manifested so much sympathy and liberality in assisting me to bear the burden of this unpleasant affair. The ten dollars sent to me I shall apply to the Association. {RH, September 23, 1862 par. 7}

It is a painful reflection that those who wish to honor the Lord with their substance, cannot assist those who appear to be true objects of Christian liberality without, in at least three cases out of four, being stung with proofs that it is unworthily applied. These things should teach us all caution for time to come.

**Ellen G. White.** {RH, September 23, 1862 par. 8}

**PERIODICALS / RH - The Review and Herald / January 6, 1863 Testimony for the Church. -**

**January 6, 1863 Testimony for the Church.**

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At the Conference at Battle Creek, May 27th, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God was made to pass before me. Said the angel, "He is terrible in his majesty, yet ye realize it not; terrible in his anger, yet ye offend him daily. Strive to enter in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." These roads I saw were distinct, separate, in opposite directions. One leads to eternal life, the other to death, eternal death. I saw the distinction in these roads, also the distinction between the companies traveling these roads. The roads are opposite; one is broad and smooth; the other narrow and rugged. So the parties that travel these roads are opposite in character, in life, in dress, and conversation. {RH, January 6, 1863 par. 1}

Those traveling in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, or talk like them, or act like them. A Pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled that road himself. His followers see his footsteps and are comforted and cheered. He went through safely, so can they, if they follow his footsteps. {RH, January 6, 1863 par. 2}

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. Hilarity and glee they fully indulge in, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their



destruction, yet they madly rush on faster and faster. Oh! how dreadful this looked to me. {RH, January 6, 1863 par. 3}

I saw many traveling in this broad road who had written upon them, "Dead to the world, The end of all things is at hand, Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like the gay, thoughtless ones around them; but they would occasionally point to the letters on their garments with great satisfaction, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, "There is no distinction between us; we are all alike; we dress and talk and act alike." {RH, January 6, 1863 par. 4}

Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then, that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He wrought for them in the way by miracles, he proved them, he tried them by bringing them into straight places. After the wonderful dealings of God, and their deliverance so many times, when tried or proved by God, they murmured. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." They lusted for the leeks and onions there. {RH, January 6, 1863 par. 5}

I saw many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed, and after the wonderful dealings of God to them, should be so ungrateful, and forget what God had done for them. Said the angel, "Ye have done worse than they." I saw that God has given his servants the truth so clear, so plain, that it cannot be resisted. Every where they go they have certain victory. The enemies cannot get round the convincing truth. Light has been shed so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory. This great blessing has not been prized, has not been realized. If any trial arises, some begin to look back and think, they have a hard time. Some of the professed servants of God do not know what purifying trials are. They make trials sometimes for themselves, imagine trials, and are so easily discouraged, so easily hurt, self-dignity is so quick to feel, that they injure themselves, injure others, and the cause. Satan magnifies and puts things into the mind that if given way to will destroy the usefulness and influence of such. {RH, January 6, 1863 par. 6}

I saw that some had felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand of God should be taken from them, and they left subject to disease and death, then such would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way they are traveling in is a rugged, self-denying, self-crucifying way, and they must not expect everything to move on as smoothly as though they were traveling in the broad road. {RH, January 6, 1863 par. 7}

I saw that some of the servants of God, even messengers, are so easily discouraged, self is so quickly hurt, that they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. Their lot they then would see would be ten-fold harder than it was before, while they were employed in the labor of God, suffering trials and privations, yet withal having the approbation of God. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, have hardly known anything of want or wearing, labor or burden of soul, that when they have an easy time, their lives almost entirely free from anguish of spirit, are favored of God, they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as his self-sacrificing servants; but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. God's servants must feel the burden for souls, and weep between the porch and the altar, and cry, "Spare thy people, Lord." {RH, January 6, 1863 par. 8}

Some of the servants of God have given up their lives, to spend and be spent, for the cause of God, until their constitutions are gone, and they are almost worn out with mental labor, incessant care, toil and privations, while others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they never have experienced hardships. They never have been baptized into the suffering part, and never will be, as long as they manifest so much weakness, and so little fortitude, and love their ease so well. From what God has shown me, there needs to be a scourging among the messengers, and the slothful, and dilatory, and self-caring ones, scourged out, and have a pure, faithful, and self-sacrificing company that will not study their ease, but minister faithfully in word and doctrine, that are willing to suffer and endure all things for Christ's sake, and to save those for whom he died. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this. {RH, January 6, 1863 par. 9}

I was shown the conformity of some professed Sabbath-keepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die? prepared to appear before God in judgment, and stand the grand review?" Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is

easy living after we are dead. But there is a hankering after the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such climb up some other way. They do not enter through the narrow way and straight gate. {RH, January 6, 1863 par. 10}

Such will have no excuse. Many, I saw, dressed like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus, and unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern. {RH, January 6, 1863 par. 11}

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many minds that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world. {RH, January 6, 1863 par. 12}

Jesus is coming, and will he find a people conformed to the world? and will he acknowledge them as his people that he has purified unto himself? Oh, no. None but the pure and holy will he acknowledge as his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world, he will own as his. {RH, January 6, 1863 par. 13}

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of the spirit of the world, and following its fashions, "*Cut loose! Cut loose!*" lest he appoint thee thy portion with hypocrites and unbelievers outside the city. Thy profession will only cause thee greater anguish, and thy punishment will be greater, because ye knew his will, but did it not." {RH, January 6, 1863 par. 14}

I saw that those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil, I was shown, was all through our ranks. I saw that there should be an humbling before God, and that the Israel of God should rend the heart and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than to fear to displease God. Said the angel, "Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, tear yourselves from the world, your hearts will grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a

well-grounded hope." {RH, January 6, 1863 par. 15}

I saw that some professed Sabbath-keepers spend hours that were worse than thrown away, studying this or that fashion, to decorate the poor mortal body. While, you make yourselves appear like the world, and as beautiful as you can, remember that the same body may, in a few days, be food for the worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulchre; but within full of corruption and uncleanness. Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop. {RH, January 6, 1863 par. 16}

I saw, parents, that it is easier for you to learn your children a lesson of pride, than a lesson of humility. And that Satan and his angels stand right by your side to make the act of yours, or the word that you may speak to them, effectual to encourage them to dress, and in their pride to mingle with society that is not holy. Oh, parents, you plant a thorn in your own bosoms that you will often feel in anguish. And when you would counteract the sad lesson you have learned your children, you will find it a hard thing. It is impossible for you to do it. You may deny them things that will gratify their pride, yet that pride lives in the heart, yet longing to be satisfied, and nothing can kill this pride but to have the quick and powerful Spirit of God find way to the heart, and work like leaven there and root it out.

**E. G. White.**

{RH, January 6, 1863 par. 17}

**PERIODICALS / RH - The Review and Herald / January 13, 1863 Testimony for the Church -**

**January 13, 1863 Testimony for the Church**

I saw that young and old neglect their Bibles. They do not make that book their study, and the rule of life as they should, especially the young. Most of them are ready, and find plenty of time to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied. That precious, important book, that is to judge them in the last day, is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God; that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision. {RH, January 13, 1863 par. 1}

Parents had much better burn the idle tales of the day, and the novels as they come

into their houses. It would be a mercy to their children. Encourage the reading of these story-books, and it is like enchantment. It bewilders and poisons the mind. I saw that unless parents awake to the eternal interest of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. You should rebuke pride in your children, if you value their eternal interest. Faithfully rebuke this pride, and encourage it not in deed or word. I saw that this pride must be torn out of our families. O, the pride that was shown me of God's professed people. It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. Much, I saw, was expended for ribbons and laces for the bonnets, collars [THE QUESTION HAS OFTEN BEEN ASKED ME IF I BELIEVED IT WRONG TO WEAR PLAIN LINEN COLLARS. MY ANSWER HAS ALWAYS BEEN, NO. SOME HAVE TAKEN THE EXTREME MEANING OF WHAT I HAVE WRITTEN ABOUT COLLARS, AND HAVE MAINTAINED THAT IT WAS WRONG TO WEAR ONE OF ANY DESCRIPTION. I WAS SHOWN EXPENSIVELY WROUGHT COLLARS, AND EXPENSIVE AND UNNECESSARY RIBBONS AND LACES, WHICH SOME SABBATH-KEEPERS HAVE WORN, AND STILL WEAR, FOR THE SAKE OF SHOW AND FASHION. I DID NOT DESIGN TO BE UNDERSTOOD, BY NAMING COLLARS, THAT NOTHING LIKE A COLLAR SHOULD BE WORN, OR BY NAMING RIBBONS, THAT NO RIBBONS AT ALL SHOULD BE WORN.] and other needless articles to decorate the body, while Jesus the King of glory, who gave his life to redeem them wore a crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And yet the very ones that profess to be washed by the blood of Jesus, spilt for them, can dress up, and decorate their poor, mortal bodies, and dare to profess to be the followers of the holy, self-denying, humble Pattern. O, I wish that all could see this in the light that God sees it, and showed it to me. It seemed too much, too much for me to bear, to feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "are *peculiar*, such he is purifying unto himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars and needless things, it plainly shows that all this is in the heart, and unless that such persons are cleansed from their corruption, they can never see God, for the pure in heart *alone* will see him. {RH, January 13, 1863 par. 2}

I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from his people, that shuts the Ark away from them. Israel has been asleep to the pride, and fashions, and conformity to the world, in their very midst. They advance every month in pride, covetousness, and selfishness, and love of the world. When the truth affects the heart, it will cause a death to the world, and the ribbons, laces and collars will be laid aside, and if dead, the laugh, the jeer, and scorn of unbelievers will not move them. They will

feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all besides of an earthly nature. God will have a separate and distinct people from the world. And if any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children. They are the children of the world and darkness. They hanker after the leeks and onions of Egypt, want to be as much like the world as possible; and those who profess to have put on Christ, by thus doing put him off, and show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him. {RH, January 13, 1863 par. 3}

I saw that the Israel of God must arise, renew their strength in God by renewing, and keeping their covenant with Him. Covetousness, selfishness, and love of money, and love of the world, are all through the ranks of Sabbath-keepers. These evils are drying up the sacrifice of God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly. And unless it is rooted out, their destruction will be as sure as Achan's was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world. God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But, O, how quick, when the prospering hand of God is removed from them, it is all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth's sake. O, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them.

**Ellen G. White.**

{RH, January 13, 1863 par. 4}

**PERIODICALS / RH - The Review and Herald / January 20, 1863 Parents and Children. -**

**January 20, 1863 Parents and Children.**

I have been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and should seek to meet their wants. Some parents attend carefully to the temporal wants of their children; if sick, they kindly and faithfully nurse them, and then think their duty done. They mistake here. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind.



Children have trials just as hard to bear, just as grievous in character, as older people. Parents do not always feel alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. It is fretfulness all around, and all have a very miserable, unhappy time of it. The parents lay the wrong upon their poor children, and think them very disobedient and unruly, and the worst children in the world, when the cause of the disturbance is in themselves. In this manner some parents raise many a storm, by their lack of self-control. Instead of kindly asking the children to do this, or that, they are ordered in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. This course, pursued toward children, destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, which often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The fault-finding is repeated, their bad conduct arrayed before them in glowing colors, until a discouragement comes over the children, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as any of the worst. {RH, January 20, 1863 par. 1}

Upon whom rests this great sin! If home had been made attractive, had the parents manifested love and affection for their children, and with kindness found employment for them, in love instructed them how to obey their wishes, they would have touched an answering cord in their hearts, and their willing feet, and hands, and hearts, would have all readily obeyed them. Parents, by controlling themselves, and speaking kindly, and praising their children when they try to do right, encourage their right efforts, make them very happy, and throw a charm into the family circle which will chase away every dark shadow, and bring cheerful sunlight in. {RH, January 20, 1863 par. 2}

Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and cannot, they think, be patient and calm, and speak pleasantly. They deceive themselves in this thing, and please Satan. He exults that the grace of God is not allowed by them as sufficient to overcome natural infirmities. They can, and should, at all times, control themselves. God requires it of them. They should realize that when they give way to fretfulness and impatience they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased, and everything goes wrong. {RH, January 20, 1863 par. 3}

Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself, and resolve in your heart not to offend with your lips. Nothing but pleasant,

cheerful words should escape from your lips. Say to yourself, "I will not mar the happiness of my children by a fretful word." By thus controlling yourself, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness in your heart that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. When you feel impatient, you too often think it is all in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all be acceptable and right. Children know, and mark, and feel these irregularities, and *they* are not always alike. Sometimes they are better prepared to meet changeable moods, and at other times they are nervous, and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor children. They excuse in themselves that, which if they see in their children, who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, do not labor to preserve a calm state of mind, but manifest to those who should be dearest to them on earth, fretfulness and lack of forbearance, which displeases God, and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle. {RH, January 20, 1863 par. 4}

The mother can and should do much toward controlling her nerves and mind when it is depressed; and even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more of their noise than she would once have thought it possible. If infirmities, or depression of spirits affect the mother, she should not make the children feel her infirmities, and cloud their young, sensitive minds, and cause them to feel that the house is a tomb, and the mother's room the most dismal place in the world. The mind and nerves can gain tone, and strength, by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves. {RH, January 20, 1863 par. 5}

Do not let your children see you with a clouded brow. If they yield to temptation, and afterwards see and repent of their error, forgive them just as freely as you hope to be forgiven of your Father in heaven. Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet. But if you treat your children only with sternness, if you forget your own childhood, and forget that they are but children, and try to make them perfect, and make them men and women in their acts at once, you will close the door of access which you might otherwise have to your children, and you drive them to open a door for injurious influences, to affect their young minds, and before you awake to their danger, their minds have been poisoned by others. {RH, January 20, 1863 par. 6}

Satan and his host are making most powerful efforts to sway the minds of the

children, and they must be treated with candor, Christian tenderness and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. Throw around your children charms for home, and your society. If you do this, they will not desire so much the society of other young associates. Satan works through young associates to influence and corrupt the minds of each other. It is the most effectual way he can work. Young associates have a powerful influence over one another. Their conversation is not always choice and elevated. Evil communications will be breathed into the ear, which, if not decidedly resisted, find a lodgment in the heart, take root, and spring up to bear fruit, and corrupt their good manners. Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind them to their hearts, and let them see they wish to make them happy. {RH, January 20, 1863 par. 7}

Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings. You should bring your mind down to understand the wants of your children. With firmness, all mixed with love, require your children to obey you. Your word should be implicitly obeyed. {RH, January 20, 1863 par. 8}

Angels of God are watching the children with the deepest interest, to see what characters they develop. If Christ dealt with us as we often deal with each other and with our children, we should stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and himself hath felt their experience in all things but in sin, therefore he hath proportioned a way and a path to our strength and capacity, and like Jacob, hath marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. {RH, January 20, 1863 par. 9}

He has not bid us to move forward and leave them. He has not traveled so hastily as to leave us with our children behind. O no, but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has proportioned a way and a path according to the strength and capacity of children.

**Ellen G. White.** {RH, January 20, 1863 par. 10}

**PERIODICALS / RH - The Review and Herald / January 19, 1864 Communications to Elder M. Hull. -**

**January 19, 1864 Communications to Elder M. Hull.**

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[WE GIVE THE FOLLOWING LETTERS, FIRST, BECAUSE OF THEIR VALUE IN INSTRUCTION AND INTEREST; AND SECOND, BECAUSE THEY SHED LIGHT UPON THE FACT THAT ELD. HULL HAS BEEN A SUBJECT OF AFFECTIONATE AND FAITHFUL LABOR FOR MORE THAN A YEAR. THE FIRST COMMUNICATION WAS ADDRESSED TO HIM NOV. 6, 1862; THE SECOND IN JUNE, 1863,--ED.] {RH,

January 19, 1864 par. 1}

"Nov. 5, 1862, I was shown the condition of Bro. Hull. He was in an alarming state. His lack of consecration and vital piety, left him subject to Satan's suggestions. He has relied upon his own strength, instead of the strong arm of the Lord, and that mighty arm has been partially removed. {RH, January 19, 1864 par. 2}

"I was shown that the most alarming feature in the case of Bro. Hull is, he is asleep to his danger. He feels no alarm, feels perfectly secure, and at rest, while Satan and his angels are exulting over their conquest. Just as long as Bro. Hull maintained a conflict, his mind was reined up, and there was a collision of spirits. He has now ceased the conflict, and the collision ceases. His mind is at rest, and Satan lets him have peace. Oh, how dangerous was the position in which he was shown me! His case is nearly hopeless, because he makes no effort to resist Satan, and extricate himself from his dreadful snare. {RH, January 19, 1864 par. 3}

"Bro. Hull has been dealt with faithfully. He has felt himself too much restrained. He could not act out his nature; and yet, while the power of the truth, with all its force influenced him, he was comparatively safe. But break the force and power of truth upon the mind, and there is no restraint, no bounds. The natural propensities take the lead, and there is no end, no stopping-place. He has become tired of the conflict, and has for some length of time wished he could more freely act himself, and has felt hurt at the reproofs of his brethren. He was presented to me as standing upon an awful gulf, ready to leap. If he takes a leap, it will be final. His eternal destiny will be fixed. He is doing work, and making decisions for eternity. The work of God is not dependent upon Bro. Hull. If he leaves the ranks of those who bear the blood-stained banner of Prince Immanuel, and joins the company who bear the black banner, it will be his own loss, his own eternal destruction. {RH, January 19, 1864 par. 4}

"I saw that those who wish, can have plenty of room to doubt the inspiration and truths of God's word. God compels none to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt and perish. It is life or death with you, Bro. Hull. Already I saw a cloud of evil angels surrounding you, and you at perfect ease among them. Satan has been telling you a pleasing story about an easier way than to be in constant warfare with conflicting spirits; but choose that way, and in the end you will find that you will have a heavy and fearful toll to pay. {RH, January 19, 1864 par. 5}

"I saw that you have felt strong in yourself, that you had arguments which could not be gainsayed, and you have not relied upon the strength of the Lord. You have too often rushed upon Satan's ground to meet an opponent. You have not waited until you knew that the truth, or cause of God demanded a discussion; but you have engaged with opponents where with a little forethought you would have decided that the truth could not be advanced, or the cause of God benefited. Precious time has thus been spent. {RH, January 19, 1864 par. 6}

"Satan has looked on and witnessed the heavy blow Bro. Hull has dealt to Spiritualism in Battle Creek. Spiritualists have understood his organization, and felt assured it would not be in vain to make a determined effort to overthrow him who injured their cause so much. In discussing with Spiritualists you have not merely to

meet the man and his arguments, but Satan and his angels. And never should merely one man be sent forth alone to engage with a Spiritualist. If the cause of God really demands that Satan and his host be confronted through a spiritual medium, if enough is at stake to call for such a discussion, then one should never go forth alone, but several together, that with prayer and faith the host of darkness may be driven back, and the speaker shielded by angels that excel in strength. {RH, January 19, 1864 par. 7}

"Bro. Hull, you was shown me under the soothing influence of a fascination which will prove fatal, unless the spell is broken. You have parleyed with Satan, and reasoned with him, and tarried upon forbidden ground, and have exercised your mind in things which were too great for you, and by indulging in doubts and unbelief, have attracted evil angels around you, and driven from you the holy and pure angels of God. If you had steadfastly resisted Satan's suggestions, and had sought strength from God with a determined effort, you would have broken every fetter, and driven back your spiritual foe, and come closer and nearer to God, and triumphed in his name. I saw that it was presumption in you to go forth to meet a Spiritualist when you were enshrouded in clouds of unbelief, and bewildered. You went to battle with Satan and his host without an armor, and have been grievously wounded, and are insensible to your wound. I fear, greatly fear, that the thunders and lightnings of Sinai would fail to move you. You are in Satan's easy chair, and do not see your fearful condition and make any effort. If you do not arouse, and recover yourself from the snare of the Devil, you must perish. The brethren and sisters would save you, but I saw that they could not. You have something to do. You have a desperate effort to make, or you are lost. I saw that those who were under the bewitching influence of Spiritualism, know it not. You have been charmed, and mesmerized, and yet know it not, and do not make the least effort to come to the light. {RH, January 19, 1864 par. 8}

"I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample under foot the Son of God. 'An angel repeated slowly and emphatically these words: 'Of how much sorer punishment, suppose ye, shall he be thought worthy who has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?' Character is being developed. Angels of God are weighing moral worth. God is testing and proving his people. These words were presented to me by the angel: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the *beginning of our confidence steadfast unto the end.*' God is displeased that any of his people who have known the power of his grace, should talk their doubts, and by thus doing make themselves a channel for Satan to transmit his suggestions to other minds. A seed of unbelief and evil sown, is not readily rooted up. Satan nourishes it every hour, and it grows strong and flourishes. A good seed sown, needs to be nourished, watered, and tenderly cared for; because every poisonous influence is thrown about it to hinder its growth, and cause it to die. {RH, January 19, 1864 par. 9}



"Satan's efforts are more powerful now than ever before; for he knows that his time to deceive is short. Bro. Hull, I saw that you had injured yourself greatly by exposing your weakness, and telling your doubts to those who are Satan's agents. By soft words and fair speeches you have been deceived, and exposed yourself in a most reckless manner to the attacks of Satan. How could you do so? How could you wound yourself, and reproach God's word in the manner you have? You have recklessly rushed upon the Devil's battle ground, and it is no marvel that your mind is so stupid and unfeeling. Already has Satan through his agents poisoned the atmosphere you breathe; already have evil angels telegraphed to his agents upon earth in regard to the course to be pursued toward you. And this is one whom God has called to stand between the living and the dead; this is one of the watchmen upon the walls of Zion to tell the people the time of night. A heavy responsibility rests upon you. If you go down, you will not go alone; for Satan will employ you as his agent to lead souls to death. {RH, January 19, 1864 par. 10}

"I saw that angels of God were looking sorrowfully toward you. They had left your side, and were turning mournfully away, while Satan and his angels were grinning in exultation over you. If you had battled with your doubts yourself, and not encouraged the Devil to tempt you, by talking out your unbelief, and loving to dwell upon it, you would not have attracted the fallen angels about you in such numbers. But you chose to talk your darkness; you chose to dwell upon it; and the more you talk and dwell upon it, the darker and darker you grow. You are shutting out every ray of Heaven's light from you; and a great gulf is coming between you and those only that can help you. If you proceed in the way you have started, misery and woe are before you. God's hand will arrest you in a manner that will not suit you. His wrath will not slumber. {RH, January 19, 1864 par. 11}

"But now he invites you. Now, just now, he calls upon you without delay to return unto him, and he will graciously pardon, and heal all your backslidings. God is leading out a people who are peculiar. He will purify them, he will cleanse them, and fit them for translation. Every carnal thing will be separated from God's peculiar treasure, until they stand out, each one like gold seven times purified. {RH, January 19, 1864 par. 12}

"I saw that it was a cruel position for Brn. Waggoner and Frisbie to be in, serving the purposes of Satan by suffering their minds to run just as he would lead them in the channel of unbelief. Their greatest sin was in talking out these dark doubts and midnight unbelief, and drawing other minds into the dark channel their own minds were in. {RH, January 19, 1864 par. 13}

"God's people will be sifted even as corn is sifted in a sieve, until all the chaff is separated from the pure kernels of grain. We are to look to Christ for an example, and imitate the humble pattern. You do not feel reconciled to the discipline you need, and do not exercise and practice that self-denial which Christ requires of those who are truly heirs of salvation. Those who are engaged in the work of saving souls, are co-workers with Christ. His was a work of disinterested benevolence; of constant, self-sacrifice. Those who have had so great a sacrifice made for them, that they might be made partakers of his heavenly grace, should in their turn sacrifice and deny self, to aid in the



great work of bringing others to the knowledge of the truth. Self-interest should be laid aside. Selfish desires and self-comfort should not now stand in the way of God's work in saving souls. God's ministers are laboring in Christ's stead. They are his ambassadors. They are not to study their ease, comfort, pleasure, desires, or convenience. They must suffer for Christ, be crucified with him, and rejoice that they can in every sense of the word, know the fellowship of the sufferings of Christ. {RH, January 19, 1864 par. 14}

"I saw that ministers who labored in word and doctrine have a great work before them, and a heavy responsibility rests upon them. I saw that when they labor they do not come close enough to hearts. Their work is too general, and often too scattered. Their labor must be concentrated to the very ones they are laboring for. When they are preaching in the desk, their work is only commenced. They must then live out their preaching, ever guard themselves, that they bring not a reproach upon the cause of God. They should illustrate by example the life of Christ. 1 Corinthians 3:9. 'For we are laborers together with God.' 2 Corinthians 6:1. 'We then as workers together with him beseech you also that ye receive not the grace of God in vain.' The minister's work is not done when he leaves the desk. He should not then throw off the burden and occupy his mind with reading or writing, unless it is actually necessary; but should follow up his public labors by private efforts--laboring personally for souls whenever an opportunity presents--conversing around the fireside, beseeching and entreating souls in Christ's stead to be reconciled to God. Our work here is soon to close, 'and every man will receive his own reward according to his own labor.' {RH, January 19, 1864 par. 15}

"I was shown the saints' reward, the immortal inheritance. Then I was shown how much God's people had endured for the truth's sake, and that they would count Heaven cheap enough. They reckoned that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in them. And the people of God in these last days will be tried. Soon their last trial will come, and then they receive the gift of eternal life. {RH, January 19, 1864 par. 16}

"You, Bro. Hull, have suffered reproach for the truth's sake. You have felt the power of the truth, and of an endless life. You have had God's Spirit witness with yours that you was owned and accepted of him. I saw if you resist the Devil and gird on your armor anew, and stand at your post, and fight manfully the battles of the Lord, you will be victorious, and you will soon lay off your armor and wear a victorious crown. Oh, is not the inheritance rich enough? Did it not cost a dear price, the agony and blood of the Son of God? I call upon you in the name of the Lord to awake. Rush from the awful deception Satan has thrown over you. Lay hold on everlasting life. Resist the Devil. Evil angels are around you, whispering in your ears, visiting you with lying dreams, and you listen to them and are pleased. Oh, for the sake of Christ, for your own soul's sake, tear away from this dreadful influence before you grieve God's Spirit entirely from you.

**E. G. W.**

*"Battle Creek, Nov. 6, 1862."*

{RH, January 19, 1864 par. 17}

"Bro. Hull: Sabbath, June 6, 1863, I was shown in regard to the work of God, and the

spread of the truth. Preachers and people have too little faith, too little devotion and true godliness. The people imitate the preacher, and the preacher has a very great influence upon the people. {RH, January 19, 1864 par. 18}

"Bro. Hull, God wants you to come nearer to him, where you can take hold of his strength, and by living faith claim his salvation, and be a strong man. If you were a devotional, godly man in the pulpit and out, a mighty influence would attend your preaching. You do not closely search your own heart. You have studied many works to make your discourses thorough, able, and pleasing. But the greatest and most necessary study you have neglected--the study of yourself. A thorough knowledge of yourself, meditation and prayer, have been neglected by you too much. They have come in as secondary things. Your success as a minister depends upon your keeping your own heart. You will receive more strength by spending one hour each day in meditation, and mourning over your failings and heart-corruptions, and pleading for God's pardoning love, and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and making yourself acquainted with every objection to our faith, and the most powerful evidences in favor of our faith. {RH, January 19, 1864 par. 19}

"Why our preachers do so little is because they do not walk with God. God is a day's journey from most of them. The closer you watch your own heart, the more watchful and guarded you will be, lest by your words or acts you dishonor the truth, and give occasion for the tongue of slander to follow you and the truth, and souls be lost through your neglect of self-examination, of heart-study, and of vital godliness. The deportment of the minister of Christ should be holy, and a rebuke to vain, frothy professors. The beams of truth and holiness shining from your serious, heavenly conversation, will convict and lead others to the truth, and will compel those around you to say, God is with these men, of a truth. It is the carelessness and looseness of professed ministers of Christ that give them so little influence. {RH, January 19, 1864 par. 20}

"There are many professors, but few praying men. If our preachers were men who prayed more in secret, who carried their preaching into practice in their families, who ruled their houses with dignity and gravity, their light would indeed shine to others around them. {RH, January 19, 1864 par. 21}

"Bro. Hull, I have been shown if you would dedicate yourself to God, hold communion with him, meditate much, watch your failings, mourn and lament before the Lord in the deepest humility on account of them, relying upon him for strength, you would be in the most profitable business in which you ever were engaged; for you would be as though drinking at a living fountain, and then giving others to drink from that same fountain which revives and strengthens you. {RH, January 19, 1864 par. 22}

"Dear brother, unless there is a change in your Christian character, you will fail of everlasting life; for our busy foe will lay his snares, and you not being nigh to God, will fall into the net he has prepared for you. You feel restless and uneasy, and study is your element; but you fail sometimes in the subject. When you should be studying yourself, your own heart, you are engaged in reading books. When you should by faith be drawing yourself to Christ, you are studying books; and I saw all your study will be of

no use to you unless you study faithfully yourself. You are not acquainted with yourself. Your mind dwells but little upon God. Self-confident, you pass along without knowing that self must die if you would be a successful minister of Christ. You lack sobriety and gravity out of the pulpit. These things counteract your pulpit labor. {RH, January 19, 1864 par. 23}

"Ever since your case was first presented to me in vision, I have seen a lack in you. Your mind was not elevated. You would stand in the desk, and handle the most holy, sacred, elevating truths in an able manner, but when treating upon the most solemn subjects, you often mix in something comical, to create a smile, which has often destroyed the force of your whole discourse. You handle solemn truths with ease, but do not live them. You do not carry them out, and that is the reason the heavenly endorsement is lacking. Many whose ears you have pleased, will talk of the smart discourse, the able preacher, but are no more impressed with the necessity of obeying the truth, than before they listened to it. They go on just the same, transgressing God's law as before. It was the minister that pleased them, not the truths that he uttered. You remain at such a distance from God that his power does not set home the truth. You must live religion in your family, which will have an influence to elevate your family, to elevate your wife. When at home you throw off restraint and act like a boy, and the weight of the truth, and the burden of the work, do not rest upon you. You are not choice of your words, or of your example. {RH, January 19, 1864 par. 24}

"Your only safety is in studying yourself, your weakness and failings. Do not cease to guard yourself. Watch yourself at home more closely. Watch yourself when away from home. You neglect your closet duties, and lay off your armor, give up to a spirit of recklessness that drives angels from your family, and from you. Do not neglect to search your own heart at home. Lavish not all your affections upon your family. Preserve your heart's best affections to devote to Jesus, who has redeemed you by his blood. When at home, be fitting up all the time for your Master's business when you shall be away from home. If you do this, you will have the armor on every moment. Your soul's highest desire will be to glorify God, to do his will upon earth, and you will have sweet confidence and trust in him. You will not feel so restless, but will have a constant theme for meditation, devotion, and holiness. I was referred to 1 Corinthians 9:27, 'But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.' Here is a work for you, to understand yourself, and not be flattered with any remarks which unwise and foolish brethren may make of your efforts. They may praise your preaching, but let it not elate you. If God's blessing attends your labors, fruits will be seen. Your preaching will not merely please, but will gather in souls. {RH, January 19, 1864 par. 25}

"Bro. Hull, you must be guarded on every side. I saw that whatever divides the affections, or takes away from the heart the supreme love of God, or prevents unlimited confidence and entire trust in him, assumes the character, and takes the form, of an idol in our hearts. I was pointed to the first great commandment: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' There is no separation allowed here in our affections from God. Nothing is here allowed to divide

our supreme love or delight in him. Your will, wishes, plans, desires, and pleasures, must all be in subjection. You have something to learn, to exalt the Lord God in your heart, in your conversation, in all your acts; and then Jesus can teach you, and help you, as you cast your net on the right side of the ship, to bring it to shore full of fishes. Without the help of Christ in casting your net, you may toil weeks, months, and years, without seeing much fruit of your labor. {RH, January 19, 1864 par. 26}

"I saw that you would be tempted that your brethren want to gauge you. You will feel that they put too much restraint upon you. Your brethren only want to gauge you to live according to God's word, to carry out the instructions there given, and God wishes to bring you there, and angels are watching you with the deepest solicitude, knowing that you must come there and conform your life to the word of God, that you may be blessed and strengthened of God, or you will fall out by the way. While you preach to others, you yourself will be a castaway. You may be an overcomer, you may win eternal life. You are recovering yourself from the snare of the Devil. {RH, January 19, 1864 par. 27}

"But other snares the enemy is preparing for you. God will help and strengthen you, if you seek him earnestly. But study yourself. Try every motive. Let not your aim be in your discourses to preach smart, to exhibit Moses Hull; but let it be to exhibit Christ. Simplify the truth to your hearers, that small minds may comprehend it. Make your discourses plain, pointed, and solemn. Bring the people to a decision. Make them feel the vital force of truth. If any speak one word of flattery to you, rebuke them sharply. Tell them Satan has troubled you with that for some time, and they need not help the Devil in his work. {RH, January 19, 1864 par. 28}

"When among the sisters, be reserved. No matter if they think you lack courtesy. If a married or unmarried sister shows any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness. When before the young, and at all times, be *grave*, be *solemn*. I saw that if Bro. Loughborough and yourself make God your strength, a work will be accomplished by you for his poor people, for two can be a host. Come close to each other, pray together and separately, be free with each other. Bro. Hull should confide in Bro. Loughborough's judgment, and listen to his counsel and advice.

E. G. W.

"*Battle Creek, June, 1863.*"

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{RH, January 19, 1864 par. 29}

**PERIODICALS / RH - The Review and Herald / February 20, 1866 Our Late Experience. - By Ellen G. White. -**

**February 20, 1866 Our Late Experience.**

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**By Ellen G. White.**  
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It is due our friends who have manifested a true interest in our welfare, that we give them a statement of our experience during our present affliction. The 16th of August last, the affliction came upon my husband which has made him a sufferer until the present time. I am aware that some of his professed friends who have been watching us with a jealous eye, have secretly rejoiced in his affliction, and like Job's comforters, charge him with being afflicted because of his sins. But I leave all these professed friends with the Lord. My husband's affliction in the wise providence of God will accomplish the purpose that he designs--will test the sincerity of friends, will reveal the jealous and fault-finding, and those who love to accuse, and who would exult could they discover a supposed wrong in Bro. White. {RH, February 20, 1866 par. 1}

My husband has never professed to be anything more than a mortal man, subject to errors and infirmities; yet his whole soul and interest have been in the work of God. His happiness has been interwoven with the success of the truth. As the cause of God has prospered, he has rejoiced. When the cause suffered on account of rebellion, he has been afflicted, and his soul has been bowed down with heaviness. He is now a sufferer because of transgression against the laws of his being. His sin has not been in unjust deal with others, nor in neglect of the wants of those who have needed sympathy and aid, nor in disregarding the widow and fatherless in their affliction. Neither has he sinned in lifting up himself above his brethren, and despising their counsel and advice. He has sinned against himself and against God in overtaxing the energies of his system, which were renewed and invigorated in answer to our earnest, unceasing prayers ten years ago, when consumption had brought him to the brink of the grave. Prolonged, unceasing labor, without rest or recreation, has told upon his physical and mental energies. {RH, February 20, 1866 par. 2}

For twenty years he has labored constantly in this work, rejoicing in the prosperity of the cause, and bowed down with intense anguish when it has suffered and been made to bleed by its professed friends turning traitors, and tearing down that which they once built up. Very many times when no visible sign might have been given to others, has his heart ached with a terrible energy that God alone could understand. {RH, February 20, 1866 par. 3}

For years my husband has suffered with occasional numbness of limbs. He has especially been thus afflicted when he has had a weight of distress upon his spirits, and his cautiousness has caused him to feel an overwhelming sense of responsibility in regard to the salvation of souls, and the prosperity of the cause, as he has seen the unrighteous course of some who professed the truth. He has many times awaked in the night with numbness of the limbs, and has been obliged to rub them with energy to bring them again to their right feeling. He has frequently suffered with severe pain in his limbs, especially after long speaking, which made it impossible for him to sleep. He has occasionally sprung from the bed when partially asleep, and rushed to the window to obtain air before he could breathe. His heart seemed to him to stop its beating. He has also suffered with pain in his back and left side. It has been for years very tedious to him to sit for a great length of time in the same position, or ride all day in a carriage.



After returning from the Office at night, it has been very wearisome, and often painful, to remain long in a sitting posture. He has found the greatest relief in lying down upon the sofa, or lounge. Notwithstanding he suffered almost constantly with pain in a greater or less degree in some portions of his body, yet he labored on, doing more work than one or two well men should have done. {RH, February 20, 1866 par. 4}

Last Spring we received a most pressing invitation from Bro. Ingraham to come to Wisconsin. He entreated us if we ever responded to an urgent call for help, to respond to his request, for help he must have. We knew that Bro. Ingraham needed help and encouragement. We knew that we needed rest of body and mind. We had deprived ourselves almost entirely of social and domestic enjoyment, in order to complete our writing, and had looked forward to at least a short period of rest, at the close of the General Conference. At the close of that Conference we found ourselves excessively exhausted in physical and mental strength; yet duty seemed to urge us West, and we dared not remain at home. We had not in years past consulted our own ease and pleasure, and God had sustained us. Would he not sustain us now? We thought it the safest course to venture. We summoned all the energy we could, and started on our journey. {RH, February 20, 1866 par. 5}

We attended meetings in Wisconsin, and went to the farthest extent of our strength. Our diet was not such as would nourish the strength. We could obtain but little fruit. I could not relish the food. My stomach was constantly weak and swollen, and the jar of riding in a carriage caused such pain in the region of that organ, as was almost insufferable. After our first meeting, we were compelled to tarry a few days at Bro. Loudon's, in Janesville, to rest. There we could obtain fruit at the market, and we lived on bread and fruit. We felt refreshed, after a little rest, to continue our journey to Hundred Mile Grove. The cars took us to Madison, and there we found a brother from Lodi waiting the arrival of the train in expectation of meeting only Eld. Loughborough. He had come prepared to take him to Lodi, twenty miles distant. He was not expecting my husband and myself. His conveyance was therefore not easy or comfortable for us all. The roads were bad. It seemed to us that we should be compelled through weariness and pain to stop, or obtain a more comfortable conveyance. But I felt determined to endure it. We remembered past days, when we had let nothing stand in the way of duty, and had journeyed when weak and suffering, enduring fatigue, cold, and hunger, and had never yet been turned from our purpose, but pressed through every difficulty, and God has sustained us. Our lives had been preserved, and we would trust in him still. If we should hire a more easy conveyance, some weak brother or sister might take advantage of it, and say Bro. and sister White had become so exalted they could not ride in a humble wagon. My sufferings increased, until we were obliged to stop and beg some straw from a stack, with which my husband filled the body of the wagon. Upon this I sat down, a place having been made for my feet, and rode until the journey was completed, which was at 1 o'clock the next morning. We were seven hours riding twenty miles. The Lord strengthened us to continue our journey to Hundred Mile Grove, the next day, and to bear testimony in the meetings held in that place. {RH, February 20, 1866 par. 6}



We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of Elders Snook and Brinkerhoff, but we felt that there was a work for us to do in that State. On our way to Pilot Grove, Iowa, we first heard of the rebellion, which was only a few hours before we met its leaders face to face in the meeting-house. We labored with intense feeling to save the poor sheep who had been wounded and torn, and left bleeding by these unfaithful shepherds. Our efforts were crowned with success. While engaged in labor to meet opposition, falsehood, and insult, low prejudice, and jealousy, we had thought but little of our health. The blessed results that followed our labors, cheered us amid the gloom which we felt as we beheld what results these two shepherds had accomplished in their dreadful work of tearing to pieces the flock of God. {RH, February 20, 1866 par. 7}

Our overtaxing labors in Iowa told upon the strength of my husband. His labors in meeting this rebellion were of such a nature as to arouse his zeal, and lead him beyond what a prudent consideration for his health would have allowed. But if he could, after his return home, have had a period of entire rest, and, entire freedom from anxiety and care, he would have recovered from the effects of that journey. But the work that these false ministers had been doing for months in preparing for a determined rebellion, in gathering testimonies of falsehood from rebels and traitors, such as Moses Hull, Ransom Hicks, and many others of like stamp--some of whom had figured largely in the so-called "Messenger of Truth," made it necessary for us to write again, to save the honest from being deceived, when we had anticipated a little period of rest. This extra labor was too much for us, when we were already worn with intense mental excitement from the rebellion in Iowa. {RH, February 20, 1866 par. 8}

When the time came to attend our appointment in Memphis, we needed rest of body and mind. A constant strain had been upon us for months. Our nights were spent in broken sleep, because of bodily infirmities. Yet we urged up our exhausted energies, arose at midnight, walked about a mile to the depot, and stepped on board the train which was to take us to Detroit. We were obliged to wait at Ridgeway about two hours for the arrival of a train from the east, before the stage would leave for Memphis. My husband laid down upon a bench in the depot, and slept about fifteen minutes, which relieved his weariness in a measure. We rode about seven miles, to Bro. Gurney's, and obtained some rest and sleep, to prepare us to attend the evening appointment. The meetings in Memphis were those of labor. My husband here performed the amount of labor which was sufficient for two men who possessed a good degree of strength. His vital energies were exceedingly depressed, yet his zeal in the cause of God urged him on presumptuously to exhaust, by over labor, the little strength that remained. Our meetings closed on Sunday evening, after 11 o'clock. We retired after midnight, and arose at daybreak to take the stage for the cars. The cars missed connection, and we did not arrive at our home till past midnight. {RH, February 20, 1866 par. 9}

My husband slept but little, and would not be prevailed upon to rest the next day. He thought his business required his presence at the Office. Night found him exhausted. His sleep was broken and unrefreshing, yet we rose in the morning at 5 o'clock to take our usual walk before breakfast. We stepped into Bro. Lunt's garden, and while my

husband attempted to open an ear of corn I heard a strange noise, and looking up saw his face flushed, and his right arm hanging helpless at his side. His attempt to raise his right arm was ineffectual--the muscles refused to obey the will. {RH, February 20, 1866 par. 10}

I helped him into the house, but he could not speak to me until in the house he indistinctly uttered, "Pray, pray." We dropped upon our knees and cried to God who had ever been to us a present help in time of trouble. He soon uttered words of praise and gratitude to God, that he could use his arm. His hand was partially restored, but not fully. We sent for an electric battery, but none of us had experience sufficient to apply electricity in this critical case. A proposition was made to have the owner of the battery called to apply it. The physician came and applied the battery. We were trying to exercise faith in God. We called in a few who had faith, and our earnest petitions ascended to Heaven for help from above. The rich blessing of Heaven came frequently upon us all. Still there seemed to be a draw-back to our faith--the physician applying the battery. We prayerfully considered the matter, and when he next came, told him we should no longer need his services. After this we felt no hindrance to our faith. My husband and myself felt the need of our drawing near to God. And as we by confessions and prayer drew near to God, we had the blessed assurance that he drew near to us. How unspeakably precious was the sense of God's boundless mercy toward us, his afflicted children! The stroke that had fallen upon my husband might have been final, or left him with one-half of his body palsied and dead. We wept for joy, that amid our affliction the care of God was toward us. The mighty Maker of the world--the omnipotent Ruler of the universe, was our Father! Precious, exceedingly precious, were these seasons of communion with God! Much of the time my husband was happy in the Lord. Day and night the praise of God was upon his lips, and the sick room was truly a heavenly place. {RH, February 20, 1866 par. 11}

The first five weeks of our affliction we spent at our own home. For wise purposes our heavenly Father did not see fit to raise my husband to immediate health in answer to our earnest prayers, although he seemed preciously near to comfort and sustain us by his Holy Spirit. {RH, February 20, 1866 par. 12}

We had confidence in the use of water as one of God's appointed remedies, but no confidence in drugs. My vital energies were too much exhausted for me to attempt to use water in my husband's case. His wearing labors had long been bringing about the result, and could we expect God to work a miracle to heal him without our using the means or agencies he had provided for us? As there was no one in Battle Creek who dared take the responsibility of administering water in my husband's case, we felt that it might be duty to take him to Dansville, N. Y., where he could rest, and water be applied by those well skilled in its use. We dared not to follow our own judgment. We asked counsel of God, and after a prayerful consideration of the matter decided to go. My husband endured the journey well--much better than we had feared. {RH, February 20, 1866 par. 13}

We remained in Dansville about three months. We obtained rooms a short distance from the institution. Our accommodations were by no means pleasant. Our room was

small, and the sun visited it but a few minutes in the morning. Yet we did not feel this as we should, had we been confined to it. We were both able to walk out and be in the open air much of the time; and every day, except Sabbath and first-day, we took treatment, which did not leave us much time to be in our room. {RH, February 20, 1866 par. 14}

Some may have thought that we had given up our faith that God would raise my husband to health in answer to prayer, when we went to Dansville, and placed ourselves under the care of physicians there. But not so. While we did not feel like despising the means God had placed in our reach for the recovery of health, we felt that God was above all, and he who had provided water as his agent, would have us use it to assist abused Nature to recover her exhausted energies. We believed that God would bless the efforts we were making in the direction of health. We did not doubt that God could work a miracle, and in a moment, restore to health and vigor. But should he do this, would we not be in danger of again transgressing--abusing our strength by prolonged, intemperate labor, and bring upon ourselves even a worse condition of things? {RH, February 20, 1866 par. 15}

If we violate the laws of our being we must pay the penalty. Suffering, more or less, will follow every violation of Nature's laws. But when we repent of our transgressions, and commence earnestly the work of reform; when we do all that we can to redeem our errors, by placing ourselves in the best possible condition to regain the strength that we in our zeal lost; then we are in just that position where we can exercise faith in God, and ask him to do that for us which we cannot do for ourselves. We may rely upon God's promises, and believe that his power will repair even Nature's broken-down machinery, and we be placed where we can labor again in the cause of God more understandingly, wisely preserving the strength God has given us instead of crippling it by excessive labor. {RH, February 20, 1866 par. 16}

"Our Home" at Dansville was the only place I could think of where we could go and be free from business and care. Were we to go among those of our faith anywhere, they would not be prepared to realize our worn out condition, especially the condition of my husband. We have so long borne the burden of the work which has compelled us to act with that determination of character, which has known nothing of turning aside, giving back and yielding to circumstances, that our brethren and sisters would be unprepared to understand that we must be free from every anxiety, and that they must not trouble us with questions requiring thought, nor introduce to us matters which would in the least excite or depress the mind. We chose to go to Dansville, and be, as it were, isolated from our brethren, and lost in a certain sense to the work and cause of God, and to feel no responsibility resting upon us of the cause in which we had unitedly labored with all our energies for twenty years. {RH, February 20, 1866 par. 17}

We were unable to attend Dr. Jackson's morning lectures but a few times for the following reasons: The first and greatest reason was, the heated atmosphere of the hall had a painful and benumbing influence upon the brain of my husband. When he dwelt upon the subject of Health, we were too deeply interested for the good of our wearied minds, for our minds would begin to travel, comparing Dr. J.'s philosophy with facts

established in our minds, which had been received from higher and unerring authority. The mind would become excited and weary. Especially was this the case with my husband. And again, when Dr. Jackson and other physicians advanced and sought to sustain ideas that we could not receive from our religious standpoint, especially in regard to amusements and pleasure, dancing, card-playing, theater going, etc., we could not see harmony between his religious teachings, and the teachings of Christ recorded in the New Testament. {RH, February 20, 1866 par. 18}

We had nothing to do with religious controversy, nor with advancing our views, nor in getting together those of our faith and having meetings. We went to Dansville for rest of body and mind. And although we expected to hear and see that which we could not receive and unite in, yet these things, notwithstanding our efforts to the contrary, would excite the mind more or less; and in the long wakeful nights we were comparing the life of Christ, and his teachings in regard to what constitutes a Christian, with the teachings on this point set forth at that institution, and we could not harmonize them. {RH, February 20, 1866 par. 19}

As we have taken an active part in the Health Reform, and have twice been at Dansville, once as visitors, and once as patients, and have spoken in high terms of the skill of their physicians in curing disease by the application of water, and other hygienic remedies, many have supposed that we approbated and received all that was taught by the leaders of that institution. The questions have frequently been asked us, not only by our people, but by leading men of other denominations, "Do you sanction the card-playing, dancing, and attending theaters? I understand they profess to be religious, and that they mix all these amusements with their religion." It has been necessary for us to speak plainly and say that we have had no part nor lot in these matters, and we do not approve of such amusements being recommended by Christian men and women as innocent. I heard more than one mother at Dansville remark that she had extolled the physicians at Dansville to her children, yet would not have her sons hear them recommend these amusements for anything; for she had instructed her children that the influence of these amusements was evil; that she had known them to be thus in her observant experience, and had not seen in them redeeming features that would lead her to change her opinion in regard to their pernicious influence, especially on the young. I have been asked, "Could you with safety send your youthful children, away from your influence, to that institution to learn the correct manner of living, and to regain lost health?" I was compelled to say that I could not, unless they were children who had marked independence of mind, and firm religious principles. This alone proves a safeguard against those who would attempt to gloss over these amusements by calling them harmless, and needful for health, and try to persuade them to join in the dance, the card-playing, and theater-going. {RH, February 20, 1866 par. 20}

God has committed to my care children, not to train for worldly amusement, but for Heaven; and it is my duty to place them in the best possible conditions to understand their duty to God, and to become heirs of immortality. It is impossible for me to be guiltless if I place them in the way of temptation, where there is danger of their being thrown into every class of society, and being corrupted by surrounding influences.

There is enough frivolity existing all around us, having a tendency to discourage serious impressions, and to put God out of the mind. Thousands of youth have bid fair to be an honor to their parents, and useful members in society, who have in an evil hour yielded to the Tempter who came in the form of a professed friend, and for the first time broke over the barrier to their conscience and attended the theater, to see and hear the performance of some celebrated actor. Everything fascinates them--their imagination is lively--their senses, their hearts, are carried away captive--they are intoxicated with excitement. They leave the theater; but their imagination continues to dwell upon the scenes they have witnessed, and they are anxious to go again, and again. They acquire a passion to witness theatrical performances. At times they may be convicted that card-playing and attending theaters are not having a beneficial influence upon their health and morals; yet they do not possess sufficient fortitude and independence to tear away from these exciting pleasures. They may strengthen themselves with the thought that physicians have not only attended theaters themselves, but have recommended others to do so, and these physicians were Christians. They thus stifle conscience with the example of worldly, pleasure-loving, professed Christians. They have learned to play cards, considering it an innocent amusement. In attending the theater they place themselves in the most dangerous company, and are exposed to the deceptive, fascinating charms of the gambler, the sensualist, and that class of females "whose steps take hold on hell." They yield to temptation, and continue their downward course until their consciences become seared, and they will not hesitate to degrade themselves by any vice. {RH, February 20, 1866 par. 21}

Christians are those who follow Christ. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Tenderness of conscience in regard to these amusements should never be called precision and narrowness of mind. How can Christians call that innocent which is a snare to the soul, which has led thousands in the road to certain ruin? I cannot believe a true follower of Christ will touch a card for amusement, nor read novels, nor attend balls and theaters. If they have learned of Him who is meek and lowly of heart, they will have disrelish for former pleasures and amusements. There will be possessed by the devoted Christian, a living principle in the soul, influencing the mind, employing the affections, and guiding the will, which will give force to the whole character. Their efforts will be to lead souls away from sinful pleasures to the path of holiness, by the bright reflection of their exemplary, blameless lives. {RH, February 20, 1866 par. 22}

I shall ever remember with gratitude, the kind attention and respect we received, not only from physicians at "Our Home," but also from the helpers. The attendants in the bath-rooms, and waiters at the table were as attentive to our wants as we could wish. They seemed desirous to make our stay with them as pleasant and happy as it was in their power to do.

*(To be continued)*

{RH, February 20, 1866 par. 23}



**PERIODICALS / RH - The Review and Herald / February 27, 1866 Our Late Experience. - By Ellen G. White. - (Concluded.)**

**February 27, 1866 Our Late Experience.**

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**By Ellen G. White.**

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**(Concluded.)**

When we left Battle Creek for Dansville we did not feel that in order to regain health we must leave our religion behind. We felt that if ever we needed the consolations of faith and hope, it was in our time of severe affliction. Three times a day we had special seasons of prayer for the Lord to restore my husband to health, and for his special grace to sustain us in our affliction. These seasons of prayer were very precious to us. Our hearts were often filled with unspeakable gratitude that it was our privilege to call God our Father; that amid our affliction we had a heavenly Father in whom we could trust without fear, who was acquainted with all our distresses; one who had invited us in helplessness and affliction to lean upon his strong arm for strength and support. {RH, February 27, 1866 par. 1}

My husband could obtain but little rest or sleep nights. He suffered with the most extreme nervousness. I could not sew or knit in his room, or converse but very little, as he was easily agitated, and his brain confused almost beyond endurance. He required almost constant care, and the Lord gave me strength according to my need. I was wonderfully sustained. Many nights when my husband was suffering with pain, unable to rest or sleep, have I left my bed at midnight and bowed before God and earnestly prayed for him to grant us this token of his love and care--that my husband might realize the soothing influence of his Holy Spirit, and find rest in sleep. For ten nights in succession, when it was impossible for him to rest or sleep, we had the evidence that God heard us pray, and my husband would drop into a quiet sleep. We frequently felt such a refreshing from the presence of God, that although it was in the still hours of the night, our Saviour seemed so precious that we praised God aloud without fear or restraint. And as we awoke refreshed in the morning, our first moments of wakefulness were generally spent in praise and thankfulness to God for the blessing of rest and sleep. {RH, February 27, 1866 par. 2}

My husband was of good courage nearly all the time he was at Dansville, although he was a sufferer. During the last few weeks that we were there, we had better rooms, in a much more pleasant house, than we had previously occupied. Our rooms were now upon the first floor, which made quite a difference in my labor, as heretofore I had been obliged to ascend a flight of stairs. {RH, February 27, 1866 par. 3}

We could truly say that our affliction had been a blessing to us, for we had time to examine our hearts, and carefully review our past lives, which was profitable for us. Our whole souls were drawn out after God--for an entire conformity to his will. I obtained but



little rest or sleep nights. I was nurse and attendant to my husband, and the responsibility of his case seemed to rest principally upon me. He was fast losing flesh and strength. As dyspepsia pressed heavily upon him, he would cease to eat things which gave evidence of disturbing his stomach, till he was brought in his diet to simple Graham mush, and unleavened cakes without salt, milk, or sugar. {RH, February 27, 1866 par. 4}

Nov. 26, at our season of prayer in the morning, we were led out to pray fervently that God would especially bless my husband, and give him a large measure of his Holy Spirit. The Spirit of God rested upon us, and we were especially revived and strengthened in the Lord, and we united our voices in praise to God. As my husband was unable to walk up the hill to take his meals in the institution, Eld. Loughborough kindly performed the office of waiter, and brought our meals to us in a basket. My birth-day dinner consisted of Graham mush, hard Graham crackers, applesauce, sugar, and a cup of milk. And the 26th of November was a cheerful, happy day for me. I felt the peace of God abiding upon me, and that night spent much of the time in prayer to God for my husband. Nov. 27, Eld. Loughborough came into our room and united with us in family prayer. We all had an unusual spirit of prayer. Heaven seemed very near. We felt the sanctifying influence of the Spirit of God; not a cloud intervened between us and our Saviour, and unspeakable gratitude filled our hearts, and we could not hold our peace. We shouted the high praise of God for his rich and precious blessing which was by us more highly prized than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God! We could thank him for affliction. For more than one hour we could only rejoice and triumph in God. Especially did my afflicted husband share largely in this shower of grace. His countenance, though emaciated by disease, was radiant with a holy light as he praised God with a loud voice. Angels of God seemed to be all around us. I thought that the time had come and when my husband, in the strength of God would rise above disease and triumph in his saving power. The influence of this heavenly refreshing seemed to abide with us many days. But we had to learn that the time for our deliverance had not yet come; but that this great blessing was to prepare us for still greater trials. {RH, February 27, 1866 par. 5}

Dec. 4th, my husband passed a restless, suffering night. I prayed by his bedside as usual, but the Lord was not pleased to answer our prayers. He was troubled in mind. He thought that he might go down into the grave. He stated that death had no terrors to him. {RH, February 27, 1866 par. 6}

The reform my husband had made in his diet, previous to his sickness, had a very beneficial influence upon his health. His head was generally free from pain and never felt clearer. By eating no meat, but grains, fruits and vegetables, simply cooked, his appetite was good, and he partook of his food with a keen relish. His brain felt so clear that he thought it safe for him to labor on, trusting much to the beneficial influence of his simple diet; and in addition to the labors and burdens he had hitherto borne, he added the Health Reform--making extra efforts to teach Sabbath-keeping Adventists how to live to preserve health and enjoy the blessing of God. {RH, February 27, 1866 par. 7}

Dec. 4th, before referred to, I felt intensely. I did not believe for a moment that my

husband would die. But how was he to be inspired with faith to feel and say, "I shall not die, but live to declare the works of the Lord?" That night was the most distressing I had experienced during his illness. I did not sleep, but pondered the matter in my mind in regard to our future course. Previous to this night, I had not thought of leaving Dansville. I saw that the courage, hope, and buoyancy of spirits which had sustained my husband were failing. I had been remarkably sustained to endure anxiety, and the care of him during his sickness. He was considerate of my health and strength. Yet his case required constant care. I knew that no one at Dansville could take my place; and I had so long had the burden and care of his case that I could not leave for others to do that which I had considered not only a duty but a privilege to do for my afflicted husband. I did not consider this a task--it was to me a privilege. I have been nearly all my life an invalid, and tenderly, and patiently has he sympathized with and watched over, and taken care of me when I was suffering, and now my turn had come to repay in a small measure the attention and kind offices I had received. And again, I felt such a degree of the peace of God, and the consolations of his Spirit in the happy performance of my duty that I can say from the heart that I would not exchange the blessings and valuable experience I have obtained during the last six months, for those of the same length of time in any former period of my life. {RH, February 27, 1866 par. 8}

I feared that I could not long endure being deprived of sleep so much, nights, and the additional tax upon my strength of taking treatment; and if I failed, where would my husband drop? Who would care for him as I had done? {RH, February 27, 1866 par. 9}

Our accommodations were as good as we could expect, and we were very grateful that they were as pleasant and comfortable. But our rooms were small and inconvenient for our family, and with a cold winter before us, I could not see how we could be made comfortable and happy. My husband was losing flesh and strength every day. I thought of our large and convenient house at Battle Creek, with its high and airy rooms, and asked myself the question, Would we not make more rapid progress toward health were we at our own home? I thought of the large reservoir of hot water upon our stove--ready for use at any time, and our immense cistern of soft water, and our filter in the cellar, our various bathing pans, and bath room fitted up with a stove. But all these convenient things had but little weight in my mind compared with my anxiety to get my husband, while I could, among his tried brethren who knew him, and who had been benefited by his labors, and were acquainted with the perseverance and zeal with which he had toiled to do the work of God, that he might be found at his post. His faithful brethren could sympathize with, and help him by their prayers and faith. I prayed God to guide me, and not suffer me to take one wrong step; but to give me wisdom to choose the right course. The more earnestly I prayed, the stronger was the conviction fastened upon my mind that I must take my husband among his brethren, even if we should again return to Dansville. But my course seemed plain to take him to Rochester, and try the effect of the journey, and if this proved beneficial, to go still further, even to Battle Creek, after a short stay at Rochester. I said not a word to my husband of the exercise of my mind. He had not even thought he could leave Dansville in his reduced state. {RH, February 27, 1866 par. 10}

In the morning Dr. Lay called, and I told him that unless there should be a decided improvement in the case of my husband in two or three weeks, at most, I should take him home. He answered, "You cannot take him home, he is not able to endure such a journey." I answered, I shall go; I shall take my husband by faith, relying upon God, and shall make Rochester my first point, tarry there a few days, and then go on to Detroit, and if necessary, tarry there a few days to rest, and then to Jackson and rest there a short time, and then go on to Battle Creek. This was the first intimation my husband had of my intentions. He said not a word. {RH, February 27, 1866 par. 11}

The same day I saw Dr. Jackson at his home and he kindly granted me an interview. I stated the case to him, and told him I had thoughts of taking my husband home. He advised me to take him to a nearer point than Battle Creek, and try the experiment of journeying; and if it worked favorably it might be the best thing I could do; but advised me to return if he got better, and continue the use of water. I mentioned to Dr. Jackson that an invitation had been sent me from our friends in Rochester to attend their Monthly Meeting to be held the next Sabbath, and if my husband was able, to have him come also; and that they further stated that they did not make this request for us to labor or have any burden of the meeting, but they were very desirous to see us among them, and thought we might gain courage, and the journey and the change might be beneficial to our health. Dr. Jackson gave consent, and expressed his opinion that we might have a few days of pleasant weather, and it would be well to improve it. He thought it would do us good. {RH, February 27, 1866 par. 12}

Should we attend the Monthly Meeting at Rochester, we must leave Dansville the next Monday. I made known our intention to Eld. Loughborough, who was surprised at this sudden move; but as he considered the matter it all looked right to him. My husband soon began to manifest anxiety to go to Rochester. That evening we packed our trunks and before 9 o'clock were all ready for an early start the next morning. My husband slept none that night. In the morning it looked rather discouraging in regard to taking out a sick man. We had a drizzling rain storm. But we choose rather to risk the consequences of going than staying after we had made the decision to go. We took hastily an early breakfast, and between 7 and 8 o'clock were on our way to Wayland, a distance of seven miles, in an open carriage. We traveled on, trusting in God as our helper. {RH, February 27, 1866 par. 13}

My husband endured the journey well to Wayland, and there lay down in the depot and rested until the cars came which were to take us to Rochester. He had been unable to have the temperature of his room above 60 degrees. Heat had a powerful influence upon his brain. He dreaded riding on the cars very much, because of their heated atmosphere. But the way seemed providentially prepared for us. As the train came along we saw a sleeping-car attached, and we begged the privilege of taking our seats in it, which was granted. Here we found as good conveniences as we could ask for. My husband rode comfortably to Rochester, where Bro. Orton with his easy, convenient hack, was waiting at the depot, the arrival of the train. He took us to the house of his son-in-law, Bro. J. B. Lamson, about three miles distant. {RH, February 27, 1866 par. 14}

All who are acquainted with my husband know that his cautiousness,

conscientiousness, and benevolence, have been large and active, and ruling traits in his character, and have been special blessings in qualifying him for his business career in connection with the work and advancement of the cause of present truth. But in the debilitated and excitable state of his nervous system during his illness, these special developments, which had been a blessing to him in health, were painfully excitable, and a hindrance to his recovery. {RH, February 27, 1866 par. 15}

During the three weeks that we were in Rochester, much of the time was spent in prayer. My husband proposed sending to Maine for Eld. J. N. Andrews --to Olcott for Bro. and Sr. Lindsay, and to Roosevelt, requesting those who had faith in God, and felt it their duty, to come and pray for him. These friends came in answer to his call, and for ten days we had special and earnest seasons of prayer. All who engaged in these seasons of prayer were greatly blessed. They not only felt a burden of prayer for my husband, but in their own behalf. With brokenness of spirit, with their faces bathed in tears would these servants of God entreat that a deep work of grace might be wrought in their own hearts. Shouts of victory, and praise to God ascended to Heaven for his tokens of love and acceptance. I never enjoyed greater freedom in prayer. We had the assurance that our petitions were heard. We were often so refreshed with heavenly showers of grace that we could say, "My cup runneth over." We could weep and praise God for his rich salvation. {RH, February 27, 1866 par. 16}

My husband was often especially blessed as he ventured to believe God and trust in his power to save. At times he seemed free and happy, but with dyspepsia pressing upon him he seemed unable to retain hopeful feelings, and in faith to calmly trust in God at all times, claiming his precious promises as his. Those who came from Roosevelt were obliged soon to return to their homes. Bro. Andrews, and Bro. and sister Lindsay, still remained. We continued our earnest supplications to Heaven. It seemed to be a struggle with the powers of darkness. Sometimes the trembling faith of my husband would grasp the promises of God, and sweet and precious was the victory then enjoyed. Then again his mind seemed depressed, and to be too weak to hold the victory he had gained. {RH, February 27, 1866 par. 17}

Every season of prayer increased in interest, and every one who took part in them felt repaid for their efforts in drawing near to God, and praying for my husband, by the work which they felt was wrought for their own souls. Bro. Andrews especially felt the burden of the case, and labored earnestly in faith, while the power of the Holy Spirit seemed to indite prayer. Every member of our family consecrated themselves anew to God. Our dear children united with us in this work of consecration, which was well wet down with tears. Bro. and sister Lindsay were refreshed and strengthened by the blessing of Heaven. Bro. and sister Orton's, and Bro. and sister Lamson's hearts were more firmly united with ours; and we all shared in a work of grace that was being wrought for us. I felt the assurance that we should come forth from the furnace of affliction purified. {RH, February 27, 1866 par. 18}

Once at the house of Bro. Andrews, while engaged in a season of prayer I felt like presenting my case to the Lord, entreating him to give me health of body, and strength of mind. All present seemed to make my case a special subject of prayer. I felt a sweet,

heavenly settling into God. A heavenly atmosphere pervaded the room. Since that time I have not been troubled with tenderness of the stomach; and my food has not hurt me. {RH, February 27, 1866 par. 19}

Christmas evening as we were humbling ourselves before God, and earnestly pleading for deliverance, the light of Heaven seemed to shine upon us, and I was wrapt in a vision of God's glory. It seemed that I was borne quickly from earth to Heaven, where all was health, beauty, and glory. Strains of music fell upon my ear, melodious, perfect, and enchanting. I was permitted to enjoy this scene a while before my attention was called to this dark world. Then my attention was called to things transpiring here upon this earth, which I shall not attempt to relate here, but may give them at some future time. I had an encouraging view of the case of my husband, the particulars of which will be presented hereafter. {RH, February 27, 1866 par. 20}

My husband then proposed our returning to Battle Creek the next week on Monday, New Year's evening. He had been unable to sit up long at a time. At times the journey looked large to him, and his fears would sometimes arise that he might be too weak to accomplish such a journey. But I felt the evidence that the Lord would go with us on our journey, and bring us safely to our home again. {RH, February 27, 1866 par. 21}

New Year's morning was not as pleasant as we wished to see. The appearance of the clouds indicated a storm, and we could not forget the heavy snow storm just two years previous. Circumstances did not seem to favor our starting for Battle Creek. But my mind seemed fixed that we must go; so we were to take the cars that night about 10 o'clock. We took our seats in the carriage to convey us to the depot, believing that we were moving in the path of duty. Bro. Andrews kindly offered to accompany us to Battle Creek if it would relieve me of a burden; but I told him that I wished to go, trusting alone in God to sustain us. Several brethren and sisters accompanied us to the cars, and remained with us till we started. {RH, February 27, 1866 par. 22}

We felt that angels of God were all around us. We went comfortably and safely to the Falls where we changed for a sleeping-car. My husband did not sleep, but he felt cheerful and happy. All appearance of a storm disappeared soon after we had taken our seats in the cars, and we had pleasant weather through the entire journey. I felt too much responsibility to sleep much. The words

"Gentle angels round me glide,  
Hopes of glory round me bide,"

were in my mind much of the time during the night. My husband arose in the morning feeling better than usual. He was cheerful, and of good courage. We prepared for him his simple breakfast of mush and gems, which we warmed on the stove. We could not make it very palatable to him; he ate but very little. {RH, February 27, 1866 par. 23}

We were prospered on our journey--made connections all right, and came on most comfortably. My husband enjoyed the journey, for he realized that the sustaining hand of God was beneath him. On the arrival of the train at Battle Creek, we met several of



our faithful brethren who received us gladly. As we entered our own home again, we met several faithful sisters who had labored all day, heating the rooms, airing bedding, and cooking food, so that when we came we should have nothing to do but rest and enjoy our home. We found the table ready for us to be seated, and partake of refreshments about 5 o'clock, which we needed, as we had tasted nothing since our breakfast in the morning. Faithful hands had prepared dinner for us at 2 o'clock, expecting us on the arrival of an earlier train. {RH, February 27, 1866 par. 24}

My husband rested well through the night. The next Sabbath, although feeble, he walked to the meeting-house and spoke about three-quarters of an hour. We also attended the communion season in the evening. The Lord strengthened him as he walked out upon his faith. We felt grateful to God that we were again in the midst of our dear people in Battle Creek. When my husband was first afflicted they felt that the stroke had fallen upon them. Our affliction they made their own. They stood faithfully by our side, and how truly and tenderly did they seek to relieve me of every burden which they could take. Day and night for the first five weeks of our affliction were they unremitting in their care and attention. And when we left for Dansville that burden and interest for us did not cease. They had frequent, and stated seasons of prayer for us, the poor afflicted servants of Christ. We find them the same--manifesting a kind and heart-felt sympathy for us in our affliction. They are ready to bear our burdens as far as it is possible for them so to do. They have offered us liberal donations which we declined, as we at present do not need pecuniary aid. A number who have faith, meet together every week, and engage in earnest, fervent prayer to God for the restoration of my husband to health. May God reward the faithfulness of this dear people, is our prayer. {RH, February 27, 1866 par. 25}

My husband is improving. He is not troubled as much with nervousness, anxiety, and fears. He suffers but little pain, but we cannot see that he gains in flesh. His stomach is gaining in strength, and takes care of food better. He is now venturing out in diet slowly--eats some fruit. His appetite is good, and he enjoys his food. The weather has not been favorable for him to ride or walk out much. We improve every pleasant day, and take him out to ride several miles in the country. He rode one day eight miles to Bro. Godsmark's, took dinner and returned the same day. {RH, February 27, 1866 par. 26}

I believe, without a doubt, in the perfect and entire restoration of my husband to health. The Lord is for us, praise his holy name! Although Satan has tried to press us sore, yet help has been laid upon one that is mightier than he, and in the name of Jesus, our great Deliverer, shall we come off conquerors. {RH, February 27, 1866 par. 27}

We still ardently desire the fervent prayers of God's people, that we may be sustained in, and delivered from, our present affliction.

{RH, February 27, 1866 par. 28}



## **Acknowledgement**

### **March 26, 1867 An Acknowledgement**

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In the vision given me in Rochester, Dec. 25, 1865, I was shown that picture-taking had been carried to too great lengths by Sabbath-keeping Adventists; and that much means had been spent in multiplying copies which was worse than lost. This means should have been invested in the cause of God. I was shown that we had done wrong in expending means in picture-taking. {RH, March 26, 1867 par. 1}

We acknowledge our error. We deeply regret that we ever consented to sit for our pictures. For years I would not consent to have our pictures taken, though solicited so to do. How many times I have wished we had remained steadfast. But all we can do now is to confess our wrong and ask God to forgive us, and entreat the forgiveness of our brethren and sisters.

Ellen G. White.

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{RH, March 26, 1867 par. 2}

## **PERIODICALS / RH - The Review and Herald / October 8, 1867 Questions and Answers. -**

### **October 8, 1867 Questions and Answers.**

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Bro. Smith: I have received from the hands of the Wisconsin and Illinois Conference Committee the following questions. I append a reply to each of them, that both question and reply may appear in the same number of the Review for the benefit of the brethren and sisters of the Wis. and Ill. Conference, and all others who wish to learn the facts in the case. {RH, October 8, 1867 par. 1}

#### **QUESTION NUMBER ONE.**

DID YOU RECEIVE YOUR VIEWS UPON HEALTH REFORM BEFORE VISITING THE HEALTH INSTITUTE AT DANVILLE, N.Y., OR BEFORE YOU HAD READ WORKS ON THE SUBJECT? {RH, October 8, 1867 par. 2}

**Answer.**

It was at the house of Bro. A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of Health Reform was opened before me in vision. I did not visit Dansville till August, 1864, fourteen months after I had the view. I did not read any works upon health until I had written Spiritual Gifts, Vols.iiiand iv, Appeal to Mothers, and had sketched out most of my six articles in the six numbers of "How to Live." I did not know that such a paper existed as the Laws of Life, published at Dansville, N.Y. I had not heard of the several works upon health, written by Dr. J. C. Jackson, and other publications at Dansville, at the time I had the view named above. I did not know that such works existed until September, 1868, when in Boston, Mass., my husband saw them advertised in a periodical called the Voice of the Prophets, published by Eld. J. V. Himes. My husband ordered the works from Dansville and received them at Topsham Maine. His business gave him no time to peruse them, and as I determined not to read them until I had written out my views, the books remained in their wrappers. As I introduced the subject of health to friends where I labored in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, "You speak very nearly the opinions taught in the Laws of Life, and other publications, by Drs. Trall, Jackson, and others. Have you read that paper and those works?" My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians, and not from the Lord. And after I had written my six articles for How to Live, I then searched the various works on hygiene and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish "How to Live," in which I largely extracted from the works referred to. {RH, October 8, 1867 par. 3}

## **QUESTION NUMBER TWO.**

DOES NOT THE PRACTICE OF THE SISTERS IN WEARING THEIR DRESSES NINE INCHES FROM THE FLOOR CONTRADICT TESTIMONY NO. 11, WHICH SAYS THEY SHOULD REACH SOMEWHAT BELOW THE TOP OF A LADY'S GAITER BOOT? DOES IT NOT ALSO CONTRADICT TESTIMONY NO. 10, WHICH SAYS THEY SHOULD CLEAR THE FILTH OF THE STREET AN INCH OR TWO WITHOUT BEING RAISED BY THE HAND? {RH, October 8, 1867 par. 4}

### **Answer.**

The proper distance from the bottom of the dress to the floor was not given to me in inches. Neither was I shown ladies' gaiter boots; but three companies of females passed before me, with their dresses as follows with respect to length: {RH, October 8, 1867 par. 5}

The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering its filth; the evil results of which I have fully stated.

This class, who were slaves to fashion, appeared feeble and languid. {RH, October 8, 1867 par. 6}

The dress of the second class which passed before me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant, Fashion, had imposed upon the first class; but had gone to that extreme in the short dress as to disgust and prejudice good people, and destroy in a great measure their own influence. This is the style and influence of the "American Costume," taught and worn by many at "Our Home," Dansville N. Y. It does not reach to the knee. I need not say that this style of dress was shown me to be too short. {RH, October 8, 1867 par. 7}

A third class passed before me with cheerful countenances, and free, elastic step. Their dress was the length I have described as proper, modest and healthful. It cleared the filth of the street and side-walk a few inches under all circumstances, such as ascending and descending steps, &c. {RH, October 8, 1867 par. 8}

As I have before stated, the length was not given me in inches, and I was not shown a lady's boot. And here I would state that although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation. As I wrote upon the subject of dress the view of those three companies revived in my mind as plain as when I was viewing them in vision; but I was left to describe the length of the proper dress in my own language the best I could, which I have done by stating that the bottom of the dress should reach near the top of a lady's boot, which would be necessary in order to clear the filth of the streets under the circumstances before named. {RH, October 8, 1867 par. 9}

I put on the dress, in length as near as I had seen and described as I could judge. My sisters in Northern Michigan also adopted it. And when the subject of inches came up in order to secure uniformity as to length everywhere, a rule was brought and it was found that the length of our dresses ranged from eight to ten inches from the floor. Some of these were a little longer than the sample shown me, while others were a little shorter. {RH, October 8, 1867 par. 10}

Numerous letters came to me from all parts of the field, inquiring the length of the dress shown me. Having seen the rule applied to the distance from the floor of several dresses, and having become fully satisfied that nine inches comes the nearest to the samples shown me, I have given this number of inches in No. 12, as the proper length in regard to which uniformity is very desirable. If it be said that a lady's boot is not nine inches high, I would say I wear a boot eight inches high, and when I have walked before my sisters with it uncovered as those properly dressed passed before me in vision, they could not see the top of my boot. {RH, October 8, 1867 par. 11}

### **QUESTION NUMBER THREE.**

IN TESTIMONY, NO. 11, YOU SAY: "MY APOLOGY FOR CALLING YOUR ATTENTION AGAIN TO THE SUBJECT OF DRESS IS THAT NOT ONE IN TWENTY

OF MY SISTERS, WHO PROFESS TO BELIEVE THE TESTIMONY, HAVE TAKEN THE FIRST STEP IN THE DRESS REFORM." HOW LONG BEFORE WRITING NO. 11, HAD YOU WORN THE REFORMED DRESS? {RH, October 8, 1867 par. 12}

**Answer.**

I put on the reformed dress September, 1865, when I visited Dansville with my sick husband. It was the same length I now wear, and I was distinctly given to understand that it was not the "American Costume." I have worn this style of dress ever since that time, excepting at meetings, in the crowded streets of villages and cities, and when visiting distant relatives. Since I commenced to write No. 11, in January, 1867, I have worn no other than the reformed dress. My reasons for pursuing the course I have are as follows:-- {RH, October 8, 1867 par. 13}

1. I put on the reformed dress for general use more than two years since, because I had seen that it was a convenient, modest, and healthful style, and would, in the providence of God, as Health Reform should lead the way, finally be adopted by our people. {RH, October 8, 1867 par. 14}

2. It was my duty to avoid raising prejudice against the dress, which would cut off my testimony if I wore it, until I had fully set the matter before the people, and the time came, in the order of events, for it to be generally adopted. {RH, October 8, 1867 par. 15}

3. The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. It was the design of God that at the right time, on proper occasions, the proper persons should set forth its benefits as a blessing, and recommend uniformity, and union of action. {RH, October 8, 1867 par. 16}

4. The issue came too soon. The defence of the dress was forced upon us by those who opposed it, who at the same time professed full confidence in my testimonies. When the Health Institute was opened at Battle Creek, and the dress adopted by female patients, as directed by the physicians, then came the opposition, chiefly from brethren at Battle Creek. The physicians having full confidence in my testimonies, stated to them that the style of dress they recommended for their patients was the same as I had seen would be adopted by our people. Then came the general inquiry, and a strange spirit of blind and bitter opposition arose with some who professed to be among the firmest friends of the testimonies. The general inquiry spread everywhere, and in the autumn and winter of 1866, letters came in from all directions inquiring in regard to what I had seen, asking for immediate answers. I therefore determined to hasten out No. 11. We visited the church at Wright, Mich., Dec. 21, 1866, and labored with them six weeks. I there wrote most of Testimony, No. 11. The first two Sabbaths and first-days I spoke to the people in my long dress. But when I had fully set the matter before the people without raising their prejudice, I put on my present style of dress, which was immediately adopted by the numerous sisters of that church. I have worn it since that time. At Greenville, Orleans, Orange, Windsor, Bushnell, Greenbush, Monterey, and Ithaca, I have, in speaking upon the great subject of health, mentioned

the dress reform as one of the items of least importance which make up the great whole. With the dear sisters of these churches I have had no unhappy conflicts. I have presented the claims of this new and unpopular style of dress to them, while I set them an example. They have received my testimony, and have followed my example from principle, and not as the result of being urged. Those who, by their blind opposition, brought the issue too soon, caused confusion and prejudice, especially in the church at Battle Creek, must settle the matter with God and their brethren. I am clear in this matter, having done the best I could in standing in defence of the truth, and in laboring to save our people from confusion upon the subject. {RH, October 8, 1867 par. 17}

#### **QUESTION NUMBER FOUR.**

IS THERE NOT DANGER OF BROTHERS AND SISTERS TAKING EXTREME VIEWS OF THE HEALTH REFORM?

**Answer.** {RH, October 8, 1867 par. 18}

This may be expected in all stirring reforms. The devotion to the subject manifested by our preachers and by the Review, and the unqualified, stirring appeals for large sums of money without giving proper cautions in the matter, has given the impression to many that Health Reform is that which demands their attention above all others, and some who need to be taught the first principles of righteousness, have urged it out of season, and have thus disgusted the people. It is God's plan that persons who are suited to the work should prudently and earnestly set forth the Health Reform, then leave the people to settle the matter with God and their own souls. It is the duty of those every way qualified to teach it to make people believe and obey, and all others should be silent and be taught. {RH, October 8, 1867 par. 19}

#### **QUESTION NUMBER FIVE.**

IS THERE NOT DANGER OF URGING THE HEALTH REFORM UPON OTHERS BEFORE THEY ARE PREPARED TO RECEIVE? {RH, October 8, 1867 par. 20}

**Answer.**

There is. This is especially true in the matter of dress. When we first received the third message the Lord had many things to say to us, but we could not hear them all then. He has led us with a gentle hand and tender care, step by step, till we have reached the reform in health. When young disciples have learned what we had learned up to the time of the introduction of this reform, let this also be prudently set before them. {RH, October 8, 1867 par. 21}

#### **QUESTION NUMBER SIX.**

YOUR LAST VISION WAS GIVEN DEC., 1865. MANY INQUIRE, "IF THE VISIONS ARE SO IMPORTANT FOR THE CHURCH, WHY SO LONG BEFORE THE SUBJECT OF HEALTH REFORM WAS BROUGHT OUT?" {RH, October 8, 1867 par. 22}

**Answer.**

I had, before I had the last vision Dec., 1865, spoken quite fully upon the subject of health. My last vision related mostly to individual cases. I have written thousands of pages since that time of personal testimonies which most of our people know nothing about. I have written hundreds of letters relative to the establishing of a Health Institute of which still more are ignorant. I have been pressed with cares, labors and grief by reason of sickness in my own family. Yet I have done much in further bringing out the subject under most unfavorable circumstances. It may be that I have done this, especially on the dress question, as fast as the Lord would have me. It has certainly been brought out faster than some who raise this question have been ready to receive it. {RH, October 8, 1867 par. 23}

**QUESTION NUMBER SEVEN.**

SHALL WE UNDERSTAND BY WHAT YOU HAVE SAID IN YOUR TESTIMONIES IN FAVOR OF RECREATION, THAT YOU APPROBATE SUCH VAIN AMUSEMENTS AS CHESS, CHECKERS, CHARADES, BACK-GAMMON, HUNT-THE-WHISTLE, AND BLIND-MAN'S-BUFF? {RH, October 8, 1867 par. 24}

IT IS GENERALLY REPORTED IN THIS CONFERENCE THAT YOU HAVE TAKEN AN INTEREST IN THE AMUSEMENTS WHICH HAVE BEEN PRACTICED AT THE HEALTH INSTITUTE AT BATTLE CREEK, THAT YOU PLAY CHECKERS, AND CARRY A CHECKER-BOARD WITH YOU AS YOU VISIT THE BRETHERN FROM PLACE TO PLACE.

ISAAC SANBORN, ]

H. C. BLANCHARD,] *CONF.*

R. F. ANDREWS, ] *COM.* {RH, October 8, 1867 par. 25}

**Answer.**

Since I professed to be a follower of Christ at the age of twelve years, I have never engaged in any such simple plays and amusements as named above. Neither have I at any time given my influence in their favor. I do not know how to play at checkers, chess, back-gammon, fox-and-geese, or any thing of the kind. I have spoken in favor of recreation, but have ever stood in great doubt of the amusements introduced at the Institute at Battle Creek, and have stated my objections to the physicians and directors, and others, in conversation with them, and by numerous letters. {RH, October 8, 1867 par. 26}



On pages 24-26 of Testimony No. 12, I have spoken of "Recreation for Christians," as follows:-- {RH, October 8, 1867 par. 27}

"I was shown that Sabbath-keepers as a people labor too hard without allowing themselves change, or periods of rest. Recreation is needful to those who are engaged in physical labor, yet still more essential for those whose labors are principally mental. {RH, October 8, 1867 par. 28}

"I was shown that it is not essential to our salvation, nor for the glory of God, for us to keep the mind laboring, even upon religious themes, constantly and excessively. There are amusements which we cannot approve, because Heaven condemns them,--such as dancing, card-playing, chess, checkers, &c. These amusements open the door for great evil. Their tendencies are not beneficial, but their influence upon the mind is to excite and produce in some minds a passion for those plays which lead to gambling, and dissolute lives. All such plays should be condemned by Christians. Something should be substituted in the place of these amusements. Something can be invented, perfectly harmless. {RH, October 8, 1867 par. 29}

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger of our children partaking of evil influences, and becoming corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand you have their happiness and best good in view. {RH, October 8, 1867 par. 30}

"Let families unite together and leave their occupations which have taxed them physically and mentally, and make an excursion out of the cities and villages a few miles into the country, by the side of a fine lake, or in a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, and spread their table under the shade of a tree, or under the canopy of heaven provided with the very best of fruits and grains. The ride, the exercise, and the scenery, will quicken the appetite, and they can come around a repast which kings might envy. {RH, October 8, 1867 par. 31}

"Parents and children on such occasions should feel as free as air from care, labors or perplexities. Parents should become children with their children, making it as happy as possible for them. Let the whole day be given to recreation. Exercise of the muscles in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty resting upon them to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life, and new courage to engage in their labor with new zeal. And such have gained much, for they are better prepared to resist disease." {RH, October 8, 1867 par. 32}

I will here give extracts from Testimony No. 12, pages 77-79, in regard to vain amusements:-- {RH, October 8, 1867 par. 33}

"Those connected with the Health Institute now located at Battle Creek, should feel that they are engaged in an important and solemn work; and in no way should they pattern after the physicians at the institution at Dansville in matters of religion and

amusements. Yet, I saw that there would be danger of imitating them in many things, and losing sight of the exalted character of this great work. And should those connected with this enterprise descend from the exalted principles of present truth, to imitate in theory and practice those at the head of institutions where the sick are treated only for the recovery of health, and should they cease to look at their work from a high religious stand-point, the especial blessing of God would not rest upon our institution any more than upon those where corrupt theories are taught and practiced." {RH, October 8, 1867 par. 34}

"I was shown that the position of Dr. Jackson in regard to amusements was wrong, and that his views of physical exercise were not all correct. The very amusements he recommends hinder the recovery of health in many cases, where one is helped by them. And physical labor for the sick, is to a great degree condemned by Dr. Jackson, which proves in many cases the greatest injury, while such mental exercise as playing at cards, chess, and checkers, excites and wearies the brain, and hinders recovery. Light and pleasant physical labor will occupy the time, improve the circulation, relieve and restore the brain, and prove a decided benefit to the health. But take from the invalid all such employment, and he becomes restless, and, with a diseased imagination, views his case as much worse than it really is, which tends to imbecility. {RH, October 8, 1867 par. 35}

"For years past I have been shown from time to time that the sick should be taught that it was wrong to suspend all physical labor in order to regain health. In thus doing the will becomes dormant, the blood circulates through the system sluggishly, and grows more impure. Where there is danger of the patient's imagining his case worse than it really is, indolence will be sure to produce the most unhappy results. Well-regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor, which vain, mental amusements can never do." {RH, October 8, 1867 par. 36}

I have answered these questions as fully and as well as circumstances would admit. If other brethren have similar questions to propose I shall be glad to answer them also, as I can find time.

Ellen G. White.

*Pilot Grove, Iowa, Sept. 26, 1867*

{RH, October 8, 1867 par. 37}

**PERIODICALS / RH - The Review and Herald / January 14, 1868 An Appeal to the Friends of Truth. -**

**January 14, 1868 An Appeal to the Friends of Truth.**

Many of you are well aware that ours is a peculiar work, and that our labors are hard and sometimes very unpleasant. In our travels we find many persons, and sometimes,

as in Maine, the majority of Sabbath-keepers, poorly prepared to receive our testimony, simply because they have not read such works as Spiritual Gifts, Testimony to the Church, How to Live, Appeal to Mothers, and Appeal to Youth. Could all such on embracing the Sabbath be interested to read these works, their minds would be prepared to receive our testimony and be benefited by our labors. In Maine not more than one fourth of the families of Sabbath-keepers have a full set of the above-named books, hence our labors in that State were protracted, unpleasant and wearing. {RH, January 14, 1868 par. 1}

The work to be done, in which we appeal for help at this time, is to induce all Sabbath-keepers to read these works, and inform themselves as to the things taught in them, and thus be prepared to judge as to the nature of our work. We do not now appeal to those who see no necessity of our peculiar work, therefore have no interest in it. These are the very persons who need help, and for their good we ask you, who are interested in our labors, to help us in our efforts to help this class. And in no way can you assist us so much as in circulating these books. {RH, January 14, 1868 par. 2}

There is now at our office of publication in Battle Creek, and in the hands of agents, a good supply of this kind of reading, which should be put into the hands of those who have not read these works. With the united efforts of friends, and blessing of God, this good work could be accomplished in a short of time. {RH, January 14, 1868 par. 3}

It is our opinion that these books should immediately be placed in the hands of all persons who have not read them, not only of those who observe the Sabbath, but those also who attend our meetings with a degree of interest to learn the truth, and offer the following reasons: {RH, January 14, 1868 par. 4}

1. The present is a special time of reclaiming the backslidden in heart and life, the erring and the rebellious; and the prejudices of such against the testimonies, and against our work, form the strongest barrier between these persons and the living body of believers. Most of these persons really know nothing of what is taught in these works, and nothing can remove their prejudices and prepare them to receive our public labors so well as to read the books. {RH, January 14, 1868 par. 5}

2. From the very nature of the case, considering all the circumstances, persons who do not read these books, and do not feel any special interest in the subject of Spiritual Gifts, are almost certain to receive prejudice against them, and against our work, indulge in things reprov'd by them, and finally fall under the influence of our enemies, and separate themselves from the body, and give up the cause. {RH, January 14, 1868 par. 6}

3. It is much easier to fortify persons against heresy and rebellion than to reclaim them after they have thus fallen. And these persons in their downward course have an influence on others, and sometimes cause trials to the whole church, which calls for hard and anxious labor from the servants of God for weeks. Thus the precious time and strength of our ministers is called for, and much means is expended to remedy that which might have been prevented by the reading of the aforesaid works. {RH, January 14, 1868 par. 7}

4. The greatest cause of our spiritual feebleness as a people, is the lack of real faith

in Spiritual Gifts. If they all received this kind of testimony in full faith, they would put from them those things which displease God, and would everywhere stand in union and in strength. And three-fourths of the ministerial labor now expended to help the churches could then be spared to the work of raising up churches in new fields. {RH, January 14, 1868 par. 8}

A general movement should be made upon this subject, in which all our people can manifest their faith and interest. And we feel sure that in a well-directed, general interest, the blessing of God would come down upon us as a people, and great vigor and strength would be given to the cause. This will require a sacrifice, one that will be accepted of the Lord. {RH, January 14, 1868 par. 9}

In placing this class of reading before those who can be helped, our people can sacrifice of their means, and of their time, in searching out those destitute of these books, and in furnishing them. In this work they can show a commendable zeal and a living interest. Our ministers who labor with the churches can canvass the entire field, and assist our churches and scattered brethren in this work, in connection with their general labor. {RH, January 14, 1868 par. 10}

#### How Shall it be Done?

1. Let our active ministers and brethren each obtain a good supply, and when and where practicable, in a proper manner, urge the sale of them to those who are able to purchase. {RH, January 14, 1868 par. 11}

2. Let them give them to those who do not feel able to pay for them, provided they are worthy persons, who give evidence of sufficient interest to read them to profit. {RH, January 14, 1868 par. 12}

If any such should not read them, or should they read them and not become interested in them, they could be gathered up and put into more worthy hands. {RH, January 14, 1868 par. 13}

3. These persons can keep an account of all they give, and receive credit at the office of publication for the same at wholesale prices. {RH, January 14, 1868 par. 14}

4. All our people can donate means and forward to the office more or less as they have ability and a willing heart to do, to pay the wholesale prices of these works that are judiciously distributed gratuitously. Let our ministers, elders, and deacons at once bring this matter before our people, Let subscription papers be opened for men, women and children, to donate liberally from ten cents to one hundred dollars. Let none be passed by. {RH, January 14, 1868 par. 15}

And we would appeal especially to those brethren among us who are in health and in the strength of manhood, who are each adding hundreds, or perhaps thousands, to their amount of property annually. We need your liberal help in this work, and expect it. Has God blessed you with health, and has he prospered you in your fields, and almost all to which you have put your hands, then use in his cause a portion of that with which he has blessed you, and thus secure his still more abundant blessing. Go to God in prayer with this matter, and do your duty in relation to it. {RH, January 14, 1868 par. 16}

Blank subscription papers will immediately be forwarded to many of you, which you are requested to circulate and obtain pledges to be paid before the General Conference in May 1868. Collect, as far as possible, and as fast as you can, forward to the Office. {RH, January 14, 1868 par. 17}

In past times we had the pleasure of leading off in such enterprises. We can hardly be denied the privilege at this time, especially as our friends during our last twenty-weeks' tour, West and East, have been so liberal with us. God has opened their hearts and hands, and they will allow us to dedicate especially to him a portion of their liberalities to us for the above named object. {RH, January 14, 1868 par. 18}

In our future labors we design to take with us a full supply of this kind of reading matter, and place in every family interested in our faith and hope, full sets of Spiritual Gifts, and How to Live, and in the hands of every Sabbath-school scholar and youth, Appeal to Mothers, Appeal to Youth, and Sabbath Readings, either bound, pamphlet, or tract form. {RH, January 14, 1868 par. 19}

Dear brethren, we shall still appeal to you to do your duty in this matter, both through the Review, in the congregations of the saints, and by your firesides. You will hear us as we speak for the Lord and his cause. Be not fearful of being too liberal. Should more be received than needed in this branch of the work, it can be used for the circulation of tracts. {RH, January 14, 1868 par. 20}

Servants of the church.

James White.  
Ellen G. White.

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{RH, January 14, 1868 par. 21}

## **PERIODICALS / RH - The Review and Herald / March 24, 1868 Dealing With Those Overtaken in the Sin of Adultery**

### **March 24, 1868 Dealing With Those Overtaken in the Sin of Adultery**

In regard to the case of the injured sister A. G., we would say in reply to the questions of J. H. W., that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do, and are restored to the church; but not till they have merited the confidence of the people of God by unqualified confessions, and a period of sincere repentance. This case presents difficulties not found in some, and we would add only the following: {RH, March 24, 1868 par. 1}

1. In cases of the violation of the seventh commandment, where the guilty party does not manifest true repentance, if the injured party can obtain a divorce without making their own cases and that of their children, if they have them, worse by so doing, they should be free. {RH, March 24, 1868 par. 2}

2. If they would be liable to place themselves and their children in worse condition by a divorce, we know of no scripture that would make the innocent party guilty by

remaining. {RH, March 24, 1868 par. 3}

3. Time, and labor, and prayer, and patience, and faith, and a godly life, might work a reform. To live with one who has broken the marriage vows, and is covered all over with the disgrace and shame of guilty love, realizes it not, is an eating canker to the soul; and yet, a divorce is a life-long, heart-felt sore. God pity the innocent party. Marriage should be considered well before contracted. {RH, March 24, 1868 par. 4}

4. Why! oh, why! will men and women who might be respectable, and good, and reach Heaven at last, sell themselves to the Devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy. Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime, and fly to Christ for mercy, and heal, as far as possible, the wounds they have made? {RH, March 24, 1868 par. 5}

5. But, if they will not do as they should, and if the innocent have forfeited the legal right to a divorce, by living with the guilty after his guilt is known, we do not see that sin rests upon the innocent in remaining, and her *moral right* in departing seems questionable, if her health and life be not greatly endangered in so remaining. {RH, March 24, 1868 par. 6}

6. As in the days of Noah, one of the signs of these times is a passion for injudicious and hasty marriages. Satan is in this. If Paul could remain single, and recommend the same to others, that he and they might be wholly the Lord's, why not those who would be wholly his, and wish to make a sure thing of avoiding the cares, trials, and bitter anguish, so frequent in the experiences of those who choose the married life, remain as he was? And more, if he chose to remain so, and could recommend it to others, eighteen centuries since, would not to remain as he was, be a commendable course for those who are waiting for the coming of the Son of man, unless evidences were unquestionable that they were bettering their condition, and making Heaven more sure by so doing? When so much is at stake, why not be on the sure side every time?

James White,  
Ellen G. White. {RH, March 24, 1868 par. 7}

## **PERIODICALS / RH - The Review and Herald / March 24, 1868 Hops (Tobacco and Swine)**

### **March 24, 1868 Hops (Tobacco and Swine)**

Hops.--In answer to many inquiries, we would say that we believe there is business for Seventh-day Adventists to enter upon for a livelihood, more consistent with their faith than the raising of hops, tobacco, or swine. {RH, March 24, 1868 par. 1}

And we would recommend that they plant no more hops, or tobacco fields, and that they reduce the number of their swine. They may yet see it duty, as most consistent believers do, to keep no more. We would not urge this opinion upon any. Much less would we take the responsibility of saying, "Plow up your hop and tobacco fields, and sacrifice your swine to the dogs." {RH, March 24, 1868 par. 2}



While we would say to those who are disposed to crowd hop, tobacco, and swine growers among our people, that they have no right to make these things, in any sense, a test of Christian fellowship, we would also say to those who have these miserable things on hand, If you can get them off your hands without great loss, consistency with the faith of this people whose publications and oral teachings have so much to say on the subject of reform, more than suggests that you should get them off your hands as soon as possible.

James White,  
Ellen G. White.

{RH, March 24, 1868 par. 3}

**PERIODICALS / RH - The Review and Herald / April 14, 1868 The Dress Reform. -  
April 14, 1868 The Dress Reform.**

An Appeal to the People in its Behalf.

We are not Spiritualists. We are Christian women, believing all the Scriptures say of man's creation, his fall, his sufferings & woes on account of continued transgression, of his hope of redemption thro' Christ, and of his duty to glorify God in his body and spirit which are his, in order to be saved. We do not wear the style of dress here represented to be odd,--that we may attract notice. We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman. {RH, April 14, 1868 par. 1}

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion. {RH, April 14, 1868 par. 2}

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we

are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this little tract given. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind. {RH, April 14, 1868 par. 3}

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length, and neatly and properly fitted and made,) truly modest dress, and wish they were as consistent and right in other respects. {RH, April 14, 1868 par. 4}

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress, {RH, April 14, 1868 par. 5}

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured. {RH, April 14, 1868 par. 6}

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured. {RH, April 14, 1868 par. 7}

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured. {RH, April 14, 1868 par. 8}

In traveling in the cars, in the coach and omnibus, fashionable dresses, especially when extended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion,

measures would be taken to do away with their inconvenience. {RH, April 14, 1868 par. 9}

We object to the popular style of woman's dress, {RH, April 14, 1868 par. 10}

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following:-- {RH, April 14, 1868 par. 11}

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health. {RH, April 14, 1868 par. 12}

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes out in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold, which may result in cough, consumption, and death. {RH, April 14, 1868 par. 13}

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday's summer sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue and languor. {RH, April 14, 1868 par. 14}

(c) It robs her of that protection from cold and dampness, which the lower extremities must have to secure a healthful condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. Fashion clothes woman's chest bountifully. And in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities; but is chilled back from them in consequence of their being exposed to cold for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, induces the blood to the lungs and brain, and produces congestion. {RH, April 14, 1868 par. 15}

The limbs and feet have large veins, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good

circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases. {RH, April 14, 1868 par. 16}

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or, which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue? {RH, April 14, 1868 par. 17}

We object to the fashionable style of woman's dress, {RH, April 14, 1868 par. 18}

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if extended with hoops, as they go up and down stairs, as they pass up the narrow door-way of the coach and the omnibus, or as they raise their skirts, to clear the mud of the streets, sometimes expose the form to that degree as to put modesty to the blush. {RH, April 14, 1868 par. 19}

Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that-- {RH, April 14, 1868 par. 20}

1. *It is convenient.* No arguments are needed to prove that our style of dress is most convenient in the kitchen. In passing up and down stairs, the hands are not needed to hold up the skirts of our dresses. Being of a convenient length, they take care of themselves, while our hands are better employed. {RH, April 14, 1868 par. 21}

We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts, in our morning walks. We can, in spring and summer, walk and work among our flowers without fear of injury from the dews of early morning. And then, the lower portion of our skirts, not having been used as a mop, are dry, and clean, and comfortable, not compelling us to wash and clean them, which is not always convenient when other important matters demand time and attention. {RH, April 14, 1868 par. 22}

In getting into, and out of, carriages, in passing old trunks, boxes, and other ragged furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank, our dresses are not exposed to a thousand accidents and rents to which the trailing dresses are fated. To us, this is a matter of great convenience. {RH, April 14, 1868 par. 23}

2. *It is healthful.* Our skirts are few and light, not taxing our strength with the burden of many and longer ones. Our limbs being properly clothed, we need comparatively few; and these are suspended from the shoulders. Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are

necessary to health. {RH, April 14, 1868 par. 24}

Our limbs and feet are suitably protected from cold and damp, to secure the circulation of the blood to them, with all its blessings. We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases. {RH, April 14, 1868 par. 25}

If those ladies who are failing in health, suffering in consequence of these diseases, would lay off their fashionable robes, clothe themselves suitably for the enjoyment of such exercise, and move out carefully at first, as they can endure it, and increase the amount of exercise in the open air as it gives them strength to endure, and dismiss their doctors and drugs, most of them might recover health, to bless the world with their example and the work of their hands. If they would dress their daughters properly, they might live to enjoy health, and to bless others. {RH, April 14, 1868 par. 26}

Christian Mother: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeblest? Then she needs the greatest care. Is she indoors the most, and, therefore, the least protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave. {RH, April 14, 1868 par. 27}

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness. {RH, April 14, 1868 par. 28}

3. *It is modest.* Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please turn to the first page, and again examine the figure there represented, and then tell us wherein this style of dress is faulty or unbecoming? True, it is not fashionable. But what of that? Fashions do not always come from Heaven. Neither do they always come from the pure, the virtuous, and the good. {RH, April 14, 1868 par. 29}

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet any more than men are of theirs? It is of no use for her to try to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts extended by hoops, giving her the appearance of a hay stack, or a Dutch churn. {RH, April 14, 1868 par. 30}

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet, but her nearly-naked limbs. Similar exposures are frequent as she ascends and descends the stairs, and as she is helped into, and out of, carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest. {RH, April 14, 1868 par. 31}

What style of dress can be neater, more modest, and more becoming girls from the ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant--Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform. {RH, April 14, 1868 par. 32}

In behalf of my sisters who adopt the reform dress,  
Ellen G. White.

*Greenville, Montcalm Co., Mich., April, 1868.* {RH, April 14, 1868 par. 33}

### A Few Suggestions.

1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right. {RH, April 14, 1868 par. 34}

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,--wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slights, and their reproachful speeches. {RH, April 14, 1868 par. 35}

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be extended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs. {RH, April 14, 1868 par. 36}



Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress. {RH, April 14, 1868 par. 37}

4. Taste should be manifested as to colors. Uniformity in this respect with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter. {RH, April 14, 1868 par. 38}

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point: {RH, April 14, 1868 par. 39}

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 1-4. {RH, April 14, 1868 par. 40}

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you.

E. G. W.

{RH, April 14, 1868 par. 41}

**PERIODICALS / RH - The Review and Herald / April 14, 1868 Feeding of Infants. -  
April 14, 1868 Feeding of Infants.**

I am often told that in How to Live, I stated that infants should be nursed but three times a day. This is a mistake. But it is true that in the second number of that work, page 52, the following expression is found: "Babes should be nursed but three times a day." These are neither my words, nor my sentiments. The article containing them was extracted from Cole's Philosophy of Health. The printer failing to give the proper credit, the following statement was given on the first page of No. 3: "The article in No. 2,

headed, Particular directions to Parents and Guardians, should have been credited to this excellent work, The Philosophy of Health." {RH, April 14, 1868 par. 1}

My sentiments are these:-- {RH, April 14, 1868 par. 2}

1. No general rules can be established in the care of all infants, in consequence of their almost endless varieties of condition at birth, and their different constitutional wants. {RH, April 14, 1868 par. 3}

2. No mother would confine the period of infancy to a few days, or weeks, or even months after birth. In How to Live, No. 2, page 44, I did say, "Infancy extends to the age of six or seven years." {RH, April 14, 1868 par. 4}

3. The term properly called infancy, requires several changes as to the periods of taking food. Before birth it is receiving nourishment constantly. And the changes from this to the establishment of only two meals a day, which may, in most children, be done from the ages of one to three years, must be gradual. {RH, April 14, 1868 par. 5}

4. No rules for all children can be given as to the progressive steps in these changes. Parents must view the wants of their children by the best light they have. When all act upon the best light they can obtain, it can hardly be expected that all mistakes will be avoided, but it is safest and best for the cause of reform, to err, if err we must, on the side of custom, rather than on the side of extreme change.

**Ellen G. White.**

*Greenville, Mich., April 8, 1868.*

{RH, April 14, 1868 par. 6}

**PERIODICALS / RH - The Review and Herald / April 21, 1868 They Sleep in Jesus. -  
April 21, 1868 They Sleep in Jesus.**

The recent obituary notice of Sr. Nichols, wife of Bro. Otis Nichols, of Dorchester, Mass., called to mind the fact that many of the faithful friends of present truth, who from the Second-advent ranks were the first to embrace the Sabbath, now sleep in Jesus. {RH, April 21, 1868 par. 1}

They bore the Sabbath cross when it was heavier than it now is, on account of its friends being few, and its enemies and their persecutions being many and bitter. Now the Sabbath cross is comparatively light, because of the many friends of the Sabbath, and the well-known fact that the Sabbath of the Bible is clearly sustained by sacred and secular history. {RH, April 21, 1868 par. 2}

Bro and Sr. Nichols were among the first to embrace the Sabbath, and liberally hand out their means to sustain the cause in its infancy. It was money from her hand that bore our expenses from their door, in 1844, to the first Conference of believers in the third message, held at Rocky Hill, Conn. Of these who then bore the cross, and with their means sustained the cause, and have since toiled and suffered for the good of

others, and have died in hope, it is said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." {RH, April 21, 1868 par. 3}

Among these are also my venerable parents. They both rest in hope: my mother in Illinois, my father in Connecticut; but when the trump of God shall awake the dead, and they be caught up to meet their Lord in the air, these who have toiled side by side in their Master's vineyard, will meet in immortal vigor, to see in many of those who shall be saved by the influence of the third message, the fruits of their labors and their prayers. {RH, April 21, 1868 par. 4}

Learning that my father was very feeble and near his end, and that he was anxious to see me before his death, I left my sick husband in Brookfield, Nov., 1866, and went alone to see him. He was living with one of my sisters, in Kensington, Conn. When I met my dear father, I saw a great change had come over him since last we parted. I at once saw that the feebly-burning taper of life must soon go out. As we met, he wept like a child, and expressed his gratitude that I had made the sacrifice of leaving my sick husband to come to see him. He often remarked that he felt that it was our last meeting, and that he felt that he could not be denied the privilege of seeing me and hearing me speak once more to the people. I immediately sent for my three sisters, living in Maine. They all came, and together we, five sisters in all, surrounded the bed of our dying father, who had then passed his fourscore years. {RH, April 21, 1868 par. 5}

But before these sisters came, we enjoyed a Sabbath meeting in which my father took part. Although very feeble, he was dressed, sat up during the meeting, and finally arose and bore an excellent testimony. His mind was very fruitful on Bible subjects, and he seemed sweetly ripened for the heavenly garner. This was his last testimony, and its memory is precious. {RH, April 21, 1868 par. 6}

In two weeks I enjoyed another Sabbath with my father. The large kitchen was well filled with brethren and sisters, some from a distance. My sisters from Maine were present, and there I had the privilege of speaking to them. It was suggested that the meeting be at the next house on account of my father's feebleness; but this he would not listen to for a moment. He stated that this would be the last time he should hear me speak, and he could not be denied the privilege. It was a most solemn, affecting meeting. This was evidently the last meeting we should all enjoy together in the present state of things. One at least, of our family, would be severed from us before we could meet again. And the solemn inquiry was, Shall we all meet again in that world where sickness and death will be known no more? {RH, April 21, 1868 par. 7}

This visit with my dear sisters was most satisfactory, and I trust profitable. Although we were not practically agreed on all points of religious duty, yet our hearts were one. {RH, April 21, 1868 par. 8}

My father, as he sank nearer and nearer the grave, did not lose his clearness of intellect, but to the last his mind was active, and especially fruitful in the things relating to the kingdom of God. He often stated that it was a great pleasure to him to have so many of his children around him in his last hours. His patience in his afflictions, and willingness, and even anxiety to have the hours of his probation close, were

remarkable. The praise of God, and grateful expressions of his goodness were continually upon his lips, and thus he died. {RH, April 21, 1868 par. 9}

He sleeps in Jesus, and we are awaiting the coming of the Life-giver to break the fetters of the tomb, and release the captives from their prison-house, and reunite the severed links of the family chain. All who have kept the word of his patience, shall be exalted to the right hand of God, and be rewarded with an inheritance in the better world, and possess everlasting life. {RH, April 21, 1868 par. 10}

We cherish feelings of the tenderest regard of our dear Bro. Nichols. More than twenty years since, we shared his hospitalities when friends were few and poor. For several years nearly all the means necessary to bear our expenses came from his purse. And although his lot may still be in the furnace of affliction, he should be comforted with the fact that his was the great privilege of doing for the advancement of the cause of truth, when one dollar would count more than one hundred at its present stage. May the sentiment of his heart be in harmony with the words of the prophet, so frequently quoted his house more than twenty years since: {RH, April 21, 1868 par. 11}

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

**Ellen G. White.**

*Greenville, Mich.*

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{RH, April 21, 1868 par. 12}

**PERIODICALS / RH - The Review and Herald / January 5, 1869 The Review and Herald. -**

**January 5, 1869 The Review and Herald.**

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Ministers who are engaged in active labor in the cause of God, and who have earned a reputation among our people, should use their influence to the very best advantage. {RH, January 5, 1869 par. 1}

Their responsibilities do not cease with their pulpit labors. It is the duty of all who can write, especially those who minister in holy things, to exercise their talents in this direction. They should feel that it is one branch of their work to give tangible proofs of their interest in the Review and Herald, by the pointed, spiritual, articles from their pens for its columns. This paper, which is the only preaching that hundreds have, is not what it might be, or what it should be. Here is an opportunity to speak to thousands, and all who do speak through the Review should have a burden of something to say. {RH, January 5, 1869 par. 2}

Men of but small experience who have but little influence, can get up common-place

sermons. Some of the people read them, while others feel no interest to read them. There is nothing in the words, or arrangement of ideas that melts and burns its way into the heart. Some have interest enough to read every sermon, however deficient in new ideas and interest. When individuals in process of time become acquainted with the men whose names appear at the head of their sermons, they see that these men are not all what they profess to be--that they are deficient in experience. They lose confidence in the paper, and when they read sermons from the pens of men whose names they are not acquainted with, they feel a distrust, because they have been deceived before, and although good matter may be contained in the sermons, they do not acknowledge it as food, therefore they lose much good instruction. Some men would be ministers who have mistaken their work. To them were committed talents, not more than two, or one. Their position is in a humble sphere. God only requires them to do their duty according to their measure of responsibility, and he will accept the work of such, if well done, as readily as the work of those who have greater ability; of them he expects corresponding returns. {RH, January 5, 1869 par. 3}

Christians will not make light of the smallest gift in the church. But some of the writers of the sermons which have appeared in the Review have not been at work upon their one, or two talents, but have been handling the five not committed to them at all. They make bad work. The Master knew their ability, and gave them no more than they could make the very best use of, that at the reckoning time, he need not require more of them than they had ability to perform. None should needlessly mourn that they cannot glorify God by talents he has never committed to them. Those who are restricted to only one talent, if they use it well, God will accept according to their ability. {RH, January 5, 1869 par. 4}

God would not have us aspire after great things, seeking to a large work, but he requires all to do their work well. If men are entrusted with limited talents, let them not aspire to trade with the five, but let them with contented humility, feeling the weight of their responsibility, make the most of what they have. The Master will require no larger interest than was proportionate to the amount entrusted to them. {RH, January 5, 1869 par. 5}

Some of our ministers are capable of bearing greater responsibilities than they are willing to take. They prefer to trade with two talents, when five have been committed to them. In bearing responsibilities, something must be ventured, as in the case of one engage in trade. Some shrink from this through fear. Their trust is not in God. They fear censure, or that loss will be incurred by them. A due amount of caution is necessary, but even this excellent qualification may be abused, and a spirit of indolence or cowardice encouraged. God does not design that individual responsibility shall be laid off. {RH, January 5, 1869 par. 6}

Especial efforts should be made by ministers who have the cause of God at heart, to contribute to the columns of the Review the most interesting, spiritual articles. All can find time to do this if they have a will and heart to engage in the work. Some are too indolent and ease-loving. They will spend hours in chatting upon subjects not especially connected with the advancement of the cause and work of God. The time thus spent is

lost, and they are unprofitable servants. If the time had been occupied in the study of the word of God, thoroughly furnishing themselves from its precious pages, fitting themselves to be able ministers, their employment would be more profitable. They would have something to write. They could furnish articles which would instruct and encourage the people of God. Such would be only doing their duty, and would be giving to the flock of God their portion of meat in due season. Some of our ministers occupy considerable time in reading. This is all right if not carried too far. Much reading is as great a weariness to the flesh as making many books. But few realize that much reading is brain-wearing work, as much so as writing. A portion of the time occupied by these who love reading, and who feel that it is a great privation to be diverted from their favorite exercise, should investigate carefully their object. Is it in reading merely to benefit themselves, that they may have an intellectual feast? Even in reading God's word selfishness may come in. You may feast yourselves upon portions of the word which shine with special brightness, and if you make no further use of the blessing, and shut up these precious rays of light to yourselves, your light will become dim, and finally go out. {RH, January 5, 1869 par. 7}

If God makes you a channel through which to communicate his light, that others may be benefited, be careful how you hide it under a bushel. According to the directions of Christ, the proper course is to set it upon a candlestick, that it may give light to all who are in the house. Better take a portion of the time you devote to reading, and attend to duties that some one must perform. Some must write, that the people of God scattered abroad may be instructed. Have the cogitations of your mind been fruitful upon Bible subjects, or in religious experience, in connection with the work of God? Well, write out these thoughts for the benefit of others who need them. In thus doing, the cause of God can be served as well, and it may be better than by pulpit labor. {RH, January 5, 1869 par. 8}

When feasting upon God's word, because of the precious light you gather therefrom, present it to others that they may feast with you. But let your communications be free and heartfelt. You can best meet the people where they are, rather than in seeking for lofty words which reach to the third Heavens. The people are not there, but right here in this sorrowing, sinful, corrupt world, battling with the stern realities of life. {RH, January 5, 1869 par. 9}

Christ came not to be ministered unto, but to minister. He was our example, and God has apportioned to us our work, to minister to the necessities of others, according to the ability he has given us. As we use this ability to the best account, it will increase. Those who do all they can on their part with what God has entrusted to them, and bear their whole weight upon him, he will strengthen them just when strength is required. In thus doing, we give God room to work for us; to teach and lead and impress us, and make us channels through which his light can be communicated to many who are in darkness. {RH, January 5, 1869 par. 10}

As a people we are surely saying by our works, "My Lord delayeth his coming." Our Lord has given us a fearful caution, not even to say this in "our hearts." With many the warning is utterly disregarded. Their works, and words, and their life is saying distinctly



to others, My Lord delayeth his coming. Say not, unfaithful steward, this concerneth not me, I am a Christian. Was not the evil steward a professed Christian? a forgetful, negligent, slothful steward of his Lord's goods? He was outwardly a steward, a professed Christian. He calls Christ, "My Lord." He believes in the coming of his Lord; but he only says, That coming is delayed. Then he presumes on that delay to use for the gratification of his own appetite and pleasure, his Lord's goods. But his portion is assigned him with hypocrites and unbelievers, where is weeping and gnashing of teeth. I entreat you my brethren to arouse from your sloth, and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. As a people we are increasing in riches. I am alarmed as I see so little of the spirit of sacrifice. Selfishness and the love of the world is closing up the soul, that the rays of heavenly light cannot penetrate it. As God's stewards, I entreat of you to dispense of your means; lighten the load of care, burden and responsibility which is resting upon you. {RH, January 5, 1869 par. 11}

Brethren, use your influence to obtain a more extended circulation of the Review. You can do much more than you are doing in obtaining subscribers for the Review. If you would imitate, in this good work, the example of our enemies who publish error, or the example of Satan in his perseverance in circulating slander and falsehood, the list of subscribers would be greatly increased. Let every one go to work earnestly, perseveringly, to see what they can do in interesting others to read. Let all become missionaries; and you who have talents of money, put it out to the exchangers. Invest in the cause of God. Do not, I entreat you, continue to pursue a course of robbery with God. {RH, January 5, 1869 par. 12}

Some of the brethren who are intrusted with the larger talents, have failed to improve upon them as they should have done. Some have talents of influence, some have talents of means, and others have both talents of influence and money. Upon such, rest weighty responsibilities. We profess to be servants of Jesus Christ. As servants, to us is committed a work. It is not our own means intrusted to us for investment. Were it ours, we might study our pleasure in its use. The capital is the Lord's. We are responsible for its use or abuse. If we bury our talents of influence or money in the earth, and allow them to lie dormant, withholding them from his cause, we shall be condemned when the Master comes to reckon with us, and to require his own, not ours, with usury. He has purchased us with his own sufferings and blood, to secure from us willing servitude; yet we withhold from him that which is his own. There is a failure upon the part of ministers and people. They withhold from God. They do not use their talents of influence and means to the glory of God. Ministers have not interested themselves in the prosperity of the Review as was their duty. Here is an opportunity to speak to thousands. Those engaged in active labor in the gospel field should understand that all are interested in their mission. They should feel it a privilege and duty to report their meetings, and communicate matters of interest, which would be for the encouragement of God's people scattered abroad. {RH, January 5, 1869 par. 13}

About one week since, I dreamed of being before a large concourse of people. Those who labor in the Office, also the ministers who are engaged in active labor in the

cause and work of God, were present Brethren Smith, Amadon and Gage stood each holding a copy of the Review. They raised it in their hands above the heads of the people to attract their attention. Their countenances expressed interest and anxiety. I felt burdened to speak. I arose, and referred to the important work in which we were engaged, in warning the world to prepare for the coming of the Lord. I stated that this warning message would be a savor of life unto life, or of death unto death; if this message was not received unto salvation, it would prove the condemnation of those who rejected it. How important, then, that the truth be presented in the most attractive light, in the power of the Holy Spirit, which shall have a winning and compelling power upon those who shall come under its influence. I said to the people, Those who minister in word and doctrine, and those who are handling sacred things in the Office, are engaged in the same work. Our work is of the same exalted character; and we should feel a deep interest in the Review, and make it a channel through which the brightest beams of light shall shine forth to the people. That paper is as dear to me as an only son. The Lord would have us all feel an individual interest in the prosperity of the Review. All should feel as deep an interest as they would in an only son. {RH, January 5, 1869 par. 14}

All who act a part in contributing to the paper, and all who are engaged in the work of selecting articles for it, should have a zealous care that its columns should contain the most precious light. Especially the ministers should arouse. They should feel a special interest in the paper, and if it is not as full of interest as they could wish they should feel that perhaps they have failed to do their duty. When your zeal and interest come up to the right standard the people will feel a deeper interest in liberally sustaining it, and when this is fully done, if the people desire a larger paper, and will sustain it by their means and influence, it will be made just as large as they desire. God's cause will be strong and triumph if ministers and people will alike show their faith by their works. And it will be weak, and languish, if the ministers and people have small faith and small works.

Ellen G. White.

{RH, January 5, 1869 par. 15}

**PERIODICALS / RH - The Review and Herald / January 12, 1869 A Dream. -  
January 12, 1869 A Dream.**

While at Battle Creek, about five months since, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily-loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms. {RH, January 12, 1869 par. 1}

As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses, and took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback. {RH, January 12, 1869 par. 2}

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. {RH, January 12, 1869 par. 3}

We then cut the luggage from the horses, which fell over the precipice. We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another. {RH, January 12, 1869 par. 4}

At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet. {RH, January 12, 1869 par. 5}

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. {RH, January 12, 1869 par. 6}

We then suspended nearly our whole weight upon the cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. {RH, January 12, 1869 par. 7}

Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed. {RH, January 12, 1869 par. 8}

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I

soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain. {RH, January 12, 1869 par. 9}

At length we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" {RH, January 12, 1869 par. 10}

My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught. Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field. {RH, January 12, 1869 par. 11}

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds this cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far safely." {RH, January 12, 1869 par. 12}

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. {RH, January 12, 1869 par. 13}

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve on my being seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.

**Ellen G. White.**

{RH, January 12, 1869 par. 14}

**E. G. White, at the Tent-Meeting in Oakland, July 2, 1869. [REPORTED FOR THE REVIEW.] -**

**August 17, 1869 -**

**Remarks By Mrs. E. G. White, at the  
Tent-Meeting in Oakland,  
July 2, 1869.  
[REPORTED FOR THE REVIEW.]**

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I would be glad if I had more strength today. But my trust is in God, that if he has a testimony for me to bear to this people, I shall have strength to bear it before this meeting shall close. I feel the deepest interest in the work and cause of God. It has been a privilege to me, although unable to sit up through the entire meeting, to be present, and to hear what I have heard this afternoon. I feel thankful for this privilege.  
{RH, August 17, 1869 par. 1}

**PERIODICALS / RH - The Review and Herald / August 17, 1869 Remarks By Mrs. E. G. White, at the Tent-Meeting in Oakland, July 2, 1869  
August 17, 1869 Remarks By Mrs. E. G. White, at the Tent-Meeting in Oakland, July 2, 1869**

We have the deepest interest that this meeting, at this time, shall not be in vain. We want to see the work of God prospering. We know that it is a very important time. It is a solemn time. We feel the importance of our people's arousing and awaking, that they may understand the time in which we live. The probation of all of us must soon close. And are we ready for the appearing of the Son of man in the clouds of heaven? Have we the wedding garment on? Or shall we be of that number that shall be left outside because unready? How anxious we are that every one of you should have the wedding garment on. Not the garment of your own righteousness, but the righteousness of Christ; that you should have this on, and so be prepared, that, when the examination of the guests shall take place, you may not be of those that shall be bound hand and foot, and cast out, because unready. It is readiness that we want. It is fitness that we want. And who is ready? To be unready will be an entire failure. To be unready will be an eternal loss. But if we can, in this day of probation, see that we are unready; if we can here see our wretchedness, and our need, and now humble ourselves before God, he will be found of us, and he will work for us mightily. And now is the time for us to begin to work. You that have not entered, heart and soul and spirit, into this work, now is the time for you to engage in it with all your souls. Christ has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Tell me, is any provision made here for a division of your affections? Where

is there any chance for your affections to be separated from God, and yet you be acquitted in the day of God? I terribly fear that many that bear the name of Seventh-day Adventists are stumbling-blocks in the way of sinners. They neither enter into the work themselves, and those that would enter in, they hinder by their unconsecrated lives. God forbid that we should go down to death with the blood of souls upon our garments. God forbid that we should stand merely bearing the name of Christians, when we are not sanctified by the truths we profess. God forbid that we at last find that our lives have been an entire failure, an entire mistake, and there appear no soul to whom we can point, as one whom we have been the means of saving, and bringing in through the gates, into the city. Shall it appear finally that we have been wrapped up in our own self-righteousness, all covered up with the spirit and love of the world? {RH, August 17, 1869 par. 2}

And you that have not sanctified your souls by obeying the truth, do you expect that Christ at his appearing will make you ready? There will then be no atoning blood to wash away the stains of sins. It is while it is called today that you may, if you will, hear his voice, and harden not your heart, as in the day of provocation. It is today that the Spirit of God invites. It is today that the sweet voice of mercy is falling upon your ears. It is today that the heavenly invitation comes to you. It is today that in Heaven everything says, Come. And the Spirit and the bride say, Come. And whosoever will, let him come and take of the water of life freely. {RH, August 17, 1869 par. 3}

Will you enter into the work right here at the commencement of the meeting? We have not come here for the amusement of any. We have not come here to gratify the curiosity of any. We have come here thinking that perhaps God, in our weakness, would give us strength to speak a word to the people, and invite them to come, for all things are now ready. The heavenly invitation to the supper has gone forth, and we want you to come. We do not want you, backslidden ones, to wait till the meeting is about closing, and then try to put in for a share. You want the blessing at the very commencement. {RH, August 17, 1869 par. 4}

Do you want to find Jesus? He is at the feast. You may find him here. He has come up to the feast. There are men and women that have brought him with them; and now we want you to press through, and touch the hem of his garment, that you may receive of the virtue that is found in him, and triumph in the God of your salvation. {RH, August 17, 1869 par. 5}

The waters of the fountain are freely opened for you; and will you drink? Will you come? Will you obey the gracious invitation? Come, for all things are now ready. Whosoever will, let him come and partake of the waters of life freely. It is now that we want childlike simplicity. We want to see everything like pride, and vanity, and folly, put away. We have the Judgement in view. Men and women will want strength that is greater than any human aid to lean upon. They must lean upon the mighty arm of Jehovah. We have in view that day when the works of men are to be tried, and tested; and we want you to get ready. We make appeals to you, in the name of our Master, to get ready. We make appeals to you to rid yourselves of the pride of the world, the pride, and vanity, and folly, of life. Jesus loves you. Jesus pities you. The angelic host he



sends to minister unto you. And now, while all Heaven is interested for you, will you be interested for yourselves? Will you begin to seek God earnestly for your own salvation? Will you work it out with fear and trembling? Will you be careful how you step before God? Will you have the approbation of him whose arm moves the universe? Give me the smiles of God, and the approving glance of my Redeemer, and I will give you the whole world besides. Let me have one word of approbation from Jesus, and it is enough. I love him, for in him my hopes of everlasting life are centered. I love his word and his requirements. I love to do his will. And only let me know what my duty is, and I am ready to perform. It is my meat and drink. {RH, August 17, 1869 par. 6}

I look a little ahead, and I see a crown of glory that is laid up for us who wait, and love, and long for, the appearing of the Saviour. {RH, August 17, 1869 par. 7}

It is the waiting ones who are to be crowned with glory, honor, and immortality. You need not talk to me of the honors of the world, or the praise of its great ones. They are all vanity. Let but the finger of God touch them, and they would soon go back to dust again. I want honor that is lasting, honor that is immortal, honor that will never perish; a crown that is richer than any crown that ever decked the brow of a monarch. {RH, August 17, 1869 par. 8}

Oh! to have the approbation of high Heaven! This is what we want. Let us gain the spirit of humility. Let in a spirit of confession. Do not be so afraid that if you confess your sins, no one will have confidence in you. The apostle says, Pray one for another, and confess one to another, that ye may be healed. You want to let the spirit of humility right in here. You want to find Jesus. We want to triumph in him here. We want a shout of the King in the camp. But we must first have him in our midst. {RH, August 17, 1869 par. 9}

And you who have been hanging on to the skirts of Zion, we want to hear your songs for rejoicing ere this meeting shall close. We want to see you stand in the congregation of the saints, and say, Hear what the Lord has done for me. We want to hear your voices speaking forth the honors of your Redeemer. We want to hear songs of praise from lips that have not sounded his praise for months. We want to hear shouts of victory from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here. And we want all to take hold of the work together. Shall we take right hold together, and sweet union and love be here, melting, and cementing, and uniting, our hearts together as one? Oh, that here we might triumph in God! Oh, that all you that are here might go home better men and women, and carry a power with you into your families, a saving power into your neighborhoods, a saving power wherever you go. You who engage in your various employments, you want the power of the truth inwrought in your very souls. Not merely put on; but inwrought in your very being, that you can talk to others as though these things were living realities. Get away from the chilling influence, and spirit of earth. Get a little higher. "Upward to God be the heart's adoration." A little nearer to God, to Jesus, and to angels. Get the heavenly unction; and then you can take it home with you.

{RH, August 17, 1869 par. 10}

**PERIODICALS / RH - The Review and Herald / March 8, 1870 The Law of God. -  
March 8, 1870 The Law of God.**

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The world is increasing in sin. The ungodly are rapidly filling up the cup of their iniquity, preparing for retribution from the God of justice. The degeneracy of the race is rapid and fearful. As it was in the days of Noah, thus shall it be when the Son of Man shall be revealed. {RH, March 8, 1870 par. 1}

Previous to the destruction of the old world by a flood, its inhabitants were reeking in corruption. Sin and crime of every description prevailed. The state of the world now is fast reaching the point when God will say to it, as he did anciently: "My Spirit shall not always strive with man." One of the grievous sins existing in this degenerate age of corruption is adultery. This shameful sin is practiced to an alarming extent. The Sabbath and the marriage institution were ordained of God in Eden to be preserved sacred and holy. Both of these institutions of divine appointment have been disregarded and set at naught by men and women, whose hearts are fully set in them to do evil. {RH, March 8, 1870 par. 2}

But if the transgressors of the seventh commandment were to be found only among those who do not profess to be Christ's followers, the evil would not be a tenth part as great as it now is. But the crime of adultery is largely committed by professed Christians. Both clergymen and laymen, whose names stand fair upon the church record, are alike guilty. Many who profess to be the ministers of Christ are like the sons of Eli who ministered in the sacred office, and took advantage of their office to engage in crime and commit adultery, causing the people to transgress the law of God. A fearful account will such have to render when the cases of all shall pass in review before God, and they be judged according to the deeds done in the body. {RH, March 8, 1870 par. 3}

Many of this class whose hearts are carnal, take the position that the law of God is abolished. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." They have not been transformed by the renewing of their minds. They are lawless. They profess to be holy, while they are servants of sin. Many of those who teach that the law of God is abolished are lascivious men, fornicators, and adulterers. They are forward to rate against the law of God, and curse the bondage of the law. Their bitter speeches illy compare with the words of Paul: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good." {RH, March 8, 1870 par. 4}

Paul in his epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound

doctrine. 1 Timothy 1:9, 10. {RH, March 8, 1870 par. 5}

The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to them the defects in their character. Should the discovery of these defects lead them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of Heaven, unless they are put away, and they become perfect before God. {RH, March 8, 1870 par. 6}

Listen to the words of the faithful apostle: "By the law is the knowledge of sin." These men who are zealous to abolish the law, had far better manifest their zeal in abolishing their sins. Adultery is one of the terrible sins of this age. This sin exists among professed Christians of every class; but is found to exist to the greatest extent among those who war against the law of Jehovah. {RH, March 8, 1870 par. 7}

Christians are called to lay their bodies a living sacrifice upon the altar of God. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." {RH, March 8, 1870 par. 8}

If the bodies professedly laid upon the altar of God should pass that scrutiny that was given the Jewish sacrifice, how few would stand the test, and be pronounced perfect before God, preserved unto holiness, free from the taints of sin or pollution. No lame sacrifice could God receive. No injured or diseased sacrifice would God accept. The offering given to God was required to be sound, in every respect without blemish, and valuable. {RH, March 8, 1870 par. 9}

None can glorify God in their body, as he requires, while they are living in transgression of the law of God. If the body violates the seventh commandment, it is through the dictation of the mind. If the mind is impure the body will naturally engage in impure acts. Purity cannot exist in the soul of one who yields his body to impure acts. If the body is serving lust, the mind cannot maintain consecration to God. To preserve a sanctified mind, the body must be preserved in sanctification and honor. The mind will then serve the law of God, and yield willing obedience to all its claims. Then, with the apostle, such can yield their members as instruments of righteousness unto God. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lust thereof." The freedom which the apostle describes as the privilege of Christ's followers will never be experienced by those who delight to trample under foot the law of God. The freedom and blessedness expressed in the following words, will be experienced by that class who yield obedience to the law of Jehovah: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The apostle charges the Galatians to "walk in the Spirit and not fulfill the lust of the flesh."

He farther states: "And they that are Christ's have crucified the flesh with the affections and lusts." {RH, March 8, 1870 par. 10}

But those who would delight to have the law done away, would delight in sin. Their carnal hearts are not in unison with that law which the apostle declares to be holy, just, and good. Paul inquires, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said referring to one of the ten commandments, Thou shalt not covet." Saul did not commence a raid against the law in order to justify a life of sin; but when his mind was enlightened in regard to the claims of the law of God, he saw himself a sinner, a transgressor of the law. His sins were brought before him, and what was the result? Did he commence a tirade against the law which showed him that he was a transgressor? Is it in his heart to crucify that law? Oh no! he crucified the carnal mind which rises in enmity against the law of God. "Sin revived," says Paul, "and I," not the law, "died." Oh! when will professed Christians awake to see the brink of the precipice they are standing upon in refusing to acknowledge the claims of the law of God? {RH, March 8, 1870 par. 11}

The Lord made man upright; but he has fallen, and become degraded, because he refuses to yield obedience to the sacred claims which the law of God has upon him. All the passions of man, if properly controlled and rightly directed, will contribute to his physical and moral health, and insure to him a great amount of happiness. The adulterer, the fornicator, and the incontinent, do not enjoy life. There can be no true enjoyment for the transgressor of God's law. The Lord knew this, therefore he restricts man. He directs, commands, and he positively forbids. {RH, March 8, 1870 par. 12}

But many are so far deceived by the devil that they think that they themselves can excel the great God in providing ways and means for human happiness. They charge their unhappiness to the prohibitions contained in the law of the ten commandments; and if they can in any way feel released from the claims of the law of God, they will be free and happy indeed. {RH, March 8, 1870 par. 13}

Many will not search the Scriptures for themselves. They remain in willing ignorance of the origin and perpetuity of the law of the ten commandments. They trust to the researches of others to settle this matter for them. Blind leaders say, "You need not keep the law of God, for it is not binding. It is a yoke of bondage." And the willingly ignorant are blind, led by the blind. Neither are guiltless. God has provided for them in his law a mirror, that they may see their true character. Does it improve their condition to break this faithful looking-glass, because it reveals to them their defects? The work they should engage in is to put away sin, and every impurity, and work righteousness. Their remaining in willing ignorance of the claims of the law of God will not shield them from the penalty to be inflicted in consequence of its violation. {RH, March 8, 1870 par. 14}

The Lord well knew that the happiness of his children depends upon their submission to his authority, and living in obedience to this holy, just and good rule of government. Man may pass on awhile, and conceal the fact that he is an adulterer; yet God has his eye upon him. He marks the man. He cannot conceal his crimes from God. He may apparently conduct himself properly before his family, and before the community, and be esteemed as a good man. But does he deceive himself in thinking

there is not knowledge with the Most High? He is exposing his corruption to the view of the Majesty of Heaven. He who is high and lifted up, and the train of whose glory fills the temple, sees and knows, even the thoughts, and the intents and purposes of the heart of the transgressor who is debasing himself in the sight of the pure, sinless angels, who are recording all the acts of the children of men. And not only is his sin seen, but it is marked by the recording angel. {RH, March 8, 1870 par. 15}

The transgressor of God's law may pass on for a time without exposure; but, sooner or later, he will find himself overtaken, exposed, and condemned. Whoever dares to violate the law of God will experience for himself that "the way of the transgressor is hard." The opposition and willing ignorance in regard to the law of God, is the reason so few feel that they are under moral obligation. They despise the law which was the instrument that slew Paul. They cannot say with him, I *die*; but they earnestly strive to live, while they cry, Death to the law! {RH, March 8, 1870 par. 16}

This is virtually their testimony. The commandment came, sin revived; the law died, and the carnal mind lived. This is the order with the transgressor. Their spiritual powers are benumbed. Eternal things are not discerned. Their works are carnal, and their example is corrupting. {RH, March 8, 1870 par. 17}

Sin does not appear as sinful, unless viewed in the truthful mirror God has given them as a test of character. When men and women acknowledge the claims of the law of God, and plant their feet upon this platform of eternal truth, they will stand where the Lord can give them moral power to let their light so shine before men that they may see their good works, and glorify our Father who is in Heaven. {RH, March 8, 1870 par. 18}

Their course will be marked with consistency. They will not justly earn the charge of hypocrisy and sensualism. Then man can preach Christ with power, being imbued with his Spirit. They can utter truths which will melt and burn their way to the hearts of the people. They have moral force, for they are in harmony with the moral law, and their words proceed from pure hearts, and from clean lips.

**Ellen G. White.**

*Battle Creek, March 4, 1870.*

{RH, March 8, 1870 par. 19}

**PERIODICALS / RH - The Review and Herald / March 29, 1870 - Practical Remarks. [SPOKEN AT THE TENT-MEETING IN ORANGE, MICH., JUNE, 1869. REPORTED FOR THE REVIEW.] - By Ellen G. White. -**

**March 29, 1870 -**

**Practical Remarks.  
[SPOKEN AT THE  
TENT-MEETING IN ORANGE, MICH., JUNE,  
1869. REPORTED FOR THE REVIEW.]**

-  
**By Ellen G. White.**  
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"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matthew 6:33, 34. {RH, March 29, 1870 par. 1}

We feel a deep interest for the people of God. We are anxious that they should rightly estimate the important truths for these last days, and have correct views in reference to the characters they must develop in order to obtain the redemption promised the faithful and perfect. We would that all felt a deeper interest in regard to their own salvation and that of their fellow-men. We wish that all would regard the work of repentance, faith, and devotion, as essential to the formation of their religious characters. {RH, March 29, 1870 par. 2}

It is apparent that but few have any just sense of the solemnity of the time in which we live, and the important work to be accomplished in this time. The Judgment is just before us, and yet personal, selfish interest in temporal things, engages the time and attention, and eternal things are not discerned. Eternal interests are made secondary. This is the great cause of the lack of spirituality, of courage, of godliness, and of living faith, among God's people. They do not seem to possess that faith and confidence in God that should be expected of men and women who profess to be Christians waiting for the appearing of their Lord. They are not willing to surrender all for Christ, and thus comply with God's requirements. They hesitate to invest much in his work and in his cause. When we consider that that God who gave us life, and who has surrounded us with his rich blessings, has the first claim upon our attention, we shall withdraw our love and affection from this world and from all earthly treasures, and center them upon God. Our best and holiest affections should be devoted to him. When controlled by his Spirit, there will be no danger of their being perverted or misplaced. Their influence will lead others to purity and a holy life. {RH, March 29, 1870 par. 3}

Eternal things should awaken our interest, and should be regarded, in comparison with temporal things, as of infinite importance. God requires of us to make it our first business to attend to the health and prosperity of the soul. We should know that we are enjoying the favor of God, that he smiles upon us, and that we are his children indeed, and in a position where he can commune with us, and we with him. We should not be at rest until we are in that position of lowliness and meekness that he can safely bless us, and we be brought into a sacred nearness with God, where his light may shine upon us, and we reflect that light to all around us. But we cannot do this unless we are earnestly striving ourselves to live in the light. This God requires of all his followers, not merely for their own good, but also for the benefit of others around them. {RH, March 29, 1870 par. 4}

We cannot let our light shine out to others, so as to attract their attention to heavenly things, unless we have the light in us. We must be imbued with the Spirit of Jesus Christ, or we cannot manifest to others that Christ is in us the hope of glory. We must



have an indwelling Saviour, or we cannot exemplify in our lives his life of devotion, his love, his gentleness, his pity, his compassion, his self-denial, and purity. This is what we earnestly desire. This should be the study of our lives, How shall I conform my character to the Bible standard of holiness? {RH, March 29, 1870 par. 5}

If we are put to great inconvenience in regard to our temporal arrangements in order to attain this exalted position, which God requires us to meet, we should not hesitate or complain. Christ sacrificed his majesty, his splendor, his glory, and his honor, and for our sakes became poor, that we through his poverty might be made rich. He condescended to a life of humiliation. He was subjected to scorn. He was despised and rejected of men. He bore insult and mockery, and a most painful death in the most shameful manner, in order that he might exalt and save the fallen sons and daughters of Adam from hopeless misery. In view of this unparalleled sacrifice and mysterious love manifested for us by our Redeemer, shall we withhold from God our entire service, which at the best is so feeble? Shall we use selfishly, for business, or pleasure, the time which is necessary for us to devote to religious exercises, to the study of the Scriptures, and to self-examination and prayer? Said the divine Teacher, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We must devote time to the study of the Scriptures. A mere casual reading of them is not enough. We should investigate, and pray that our understanding may be quickened to comprehend the teachings of the precious word of God. Our Saviour continues his words, "Ye will not come unto me that ye might have life." The life principle is found in Christ. {RH, March 29, 1870 par. 6}

We cannot obtain a growth in grace and a knowledge of the divine will unless we give especial attention to these essential duties. Our spiritual strength will languish without these precious aids. We should greatly dishonor God, if we devoted the strength of brain, bone, and muscle, to the meager object of obtaining the things of the present life, which cannot secure to us the life which is to come, which will measure with the life of God. {RH, March 29, 1870 par. 7}

I feel deeply in this matter. The truths you have been listening to from God's servants so attentively, are realities to me. They are not idle tales. The scenes of this earth's history are rapidly passing, and our probation is soon to close. Many of us who profess to be Christians are unready, and have not the preparation required to meet that fearful day, when in Heaven it shall be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is for us to bend all our energies to obtain the necessary preparation for that important time. We profess that we are preparing for a better country. Our faith says that we are merely passing through this land as pilgrims and strangers. We are not fellow citizens here. We are not dwellers upon the earth; because as a snare shall the day of the Lord come upon all them that *dwell* on the face of the whole earth. We have not built our hopes here, in this world. Our actions have testified to our faith, that in Heaven is our enduring substance. Our manners and our actions should all be living preachers to testify that the things of this life are of minor consequence; that they must pass away, and that the things of the

kingdom of God, the treasures that are reserved for the faithful overcomers, outweigh every earthly consideration, and every earthly treasure. {RH, March 29, 1870 par. 8}

To live thus, demands vigor of spirit to fight the fight of faith. Practical religion carries with it energy and perseverance. Its operations are manifested in meekness, love, humbleness of mind, in self-denial and disinterested benevolence. Our Heavenly Father weighs the purposes and intentions of the heart. If the greater amount of your strength, anxiety, and interest, is employed to serve yourselves and your families, and for the purpose of carrying forward your worldly enterprises, how can you testify to an unbelieving world that the truths you believe are a reality? How do you show to others that your faith is genuine, and that you really believe that the end of all things is at hand? {RH, March 29, 1870 par. 9}

It is impossible for men to have this belief and not express it and show this faith by their works. It is impossible for them to feel the worth of souls for whom Christ died, and to believe in his speedy coming, if their interest is devoted to acquiring, and their strength wholly spent in caring for, the things of this world. {RH, March 29, 1870 par. 10}

"For we are made a spectacle unto the world, to angels, and to men." God requires us to rise above the world, and breathe the atmosphere of Heaven. Then can you give to Jesus the unreserved devotion of your heart, and the entire obedience of your life. It is not enough for you to pray with your families, and devote a little time to religious exercises in meeting. Is this all that God claims? He requires the whole heart--the undivided affections. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." {RH, March 29, 1870 par. 11}

Men and women put forth energy in serving themselves. They are earnest, and frequently endure much suffering, in laboring very hard to attain some earthly benefit, some worldly object. They exhaust themselves in the pursuit of worldly treasures so that it is impossible for them to render to God the service he requires, and will accept. It is almost impossible for some to keep from falling asleep when the exercise is changed from the service of self and the world, to the service of God. Some seem to have no power to keep their eyes open in meeting. Satan seems to mesmerize them when important truths are presented. Their vitality was exhausted in laboring for temporal things. They left their strength in the harvest field or in their several avocations to secure the things of this life. But few realize that, in thus doing, they are sustaining an eternal loss. God does not accept their lame, sickly, inefficient sacrifice. Therefore, you hear these men complaining of doubts and of darkness. They have no real happiness. They have no experience in the things of God, and can relate no deep and earnest exercises of mind. They suppose that they are Christians. They know not that their Redeemer liveth by actual experience. His love and grace do not brighten into higher, holier perfection their Christian character, giving them a glorious triumph amid the buffeting of Satan and the sorrows and trials of this life. This might be their experience if they would comply with the requirements of God's word. {RH, March 29, 1870 par. 12}

Eternal things should be of the first importance, and of as much greater consequence than earthly things, as Heaven is higher than the earth. Yet how often is

the strength exhausted in obtaining earthly treasures. Men and women who profess to be followers of Christ, do not take time to seek the Lord. He has promised that if they would seek him, he would be found of them. Oh! that Christ's professed followers would live in such a manner before the world that they would be constrained to acknowledge their sincerity because their works testify to their faith. When unbelievers see that Christ's professed followers deny their faith by their unconsecrated lives, the truths they profess and advocate, seem to them like idle tales. {RH, March 29, 1870 par. 13}

Missionaries are wanted. We wish you all possessed a living, missionary spirit. You need not, in order to become missionaries, go to California or to Europe. You have work to do in your own families and in your neighborhoods. If your works have not been in accordance with your faith where you are best known, so that you are in good repute with those that are without, you are not the men upon whom God will place the burden of a work for more distant localities and foreign missions. Do you feel the importance and the burden, so that you will introduce the truth to your best friends and those with whom you associate from day to day? Are you missionaries in your neighborhoods, and in your own families? Are you seeking to have a deep work of reformation going forward where you are best known? Is your life such as to give you influence at home with your families and workmen? You can hang up the charts, and show them the truth, as it is there illustrated. You can teach them, if you have a mind thus to do, by explaining prophetic history, and tracing down prophecies, that the end of all things is at hand. You can impress them with the sacredness of the law of God, and show them its claims upon them. {RH, March 29, 1870 par. 14}

Many have been converted to the truth by working with men who judiciously gave them precept backed up by example. We are not to use the truth as a club to beat our neighbors with. We should follow the injunction of the inspired apostle, "In meekness instructing those that oppose themselves." By wisdom and meekness you may win souls to Christ and to the truth. But some, instead of doing this work, make their own business of the highest consequence. They are conversing upon their temporal business, and they are urging all to energy, that they may obtain the greatest amount of labor. This is their first great burden of interest from morning until noon, and from noon until night. All through the day their deportment and actions say to their workmen, My farm is my God and of more value to me than the truth or the salvation of your souls. The day's record passes above, and "wanting" is written against that man's name. He professes to be a servant of Jesus Christ, but has served only his own interest. He is an unfaithful servant. You are surrounded with men and women who will appear in the judgment against you. They will say, "You believed these things, and why did you not tell me? Your houses and lands were of more interest to you, than my soul's salvation. {RH, March 29, 1870 par. 15}

It is displeasing to God for any who profess to love him to work so hard with their hands and brains in their own business as to unfit themselves to render to God that service which comes from a fervent spirit. Christians should not make it a practice to urge their families to work until their energy is exhausted, and there is no vitality left to devote to the service of God, who requires soul, body, mind, and strength. If you

employ the powers of your entire being to serve your own interest, what have you reserved to offer to God? Is it not a lame sacrifice? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." {RH, March 29, 1870 par. 16}

Time is well spent that is devoted to the instruction of your children. You may be living, acceptable missionaries for God, and yet be mechanics, merchants, and farmers. You can engage in the work of your Master with all your souls, and let your light shine to others. May the Lord arouse you, is my prayer, to seek first the kingdom of God and his righteousness, and all these things shall be added. How do you prove God? Have you not made all the provisions it was possible for you to make? Have you not looked far into the future to arrange for your supposed future wants? Have you not taken thought for the morrow, and is not your salvation made secondary? You do not attend to things of eternal moment; but are looking years into the future, to provide for your families. {RH, March 29, 1870 par. 17}

But what says our Lord? "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." {RH, March 29, 1870 par. 18}

The words of our Saviour here quoted need no comment. They are sufficiently plain to be understood by all who sincerely desire to grow in grace and in the knowledge of the truth, and attain to Christian perfection. It is not necessary to possess a powerful intellect to comprehend the words of important instruction which fell from the lips of the divine Teacher. Those thus endowed may overlook the valuable lesson here given, because of its simplicity and clearness, while a follower of Christ, even if feeble in intellect, may be better prepared to grasp these precious words of Christ, and comprehend his illustrations drawn from the objects he is familiar with. He tries to follow the teachings of Christ, and his heart is set on heavenly things. The bent of his mind and heart proves his sincerity. The simple faith and trust in God of this man is more acceptable to God than the brilliant intellect and the most eminent talents with lack of sincerity, and faith and trust in God. The Master, in the reckoning day, will not ask, How much have you known? or professed?, or talked? but, How much have you loved? and

where was your heart? Was it above, or beneath? A heart set upon Heaven is a heart set upon God. Learning is no proof of the grace of God in the heart. If the affections and heart are upon earth's treasure, they are constantly tempting the Devil to tempt them. The heart that is earnestly seeking and contemplating heavenly things, is fortified against lustful ambitions and worldly desires. {RH, March 29, 1870 par. 19}

The men of the world are dwellers upon the earth. They know no other conversation but earthly. They are blinded by the god of this world. Moles are ever burrowing in the earth. They cannot see. So is the understanding of world-loving men darkened. Many professed Christians are no better. Their affections are on earthly things. They view the truth and heavenly things from the worldling's stand-point. They mistake gain for godliness, sin for grace, the world for God, and their own wills for the will of God. There are more of this class than many suppose. Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." {RH, March 29, 1870 par. 20}

How can God be glorified in the life of that professed follower of his, who does not set his affections on things above, but condescends to keep company with, and enjoy the society of, his open enemies? The aspirations of the heart are for earthly gain. The things which are seen, and which are temporal, engross the attention, and God is forgotten. {RH, March 29, 1870 par. 21}

Christians should be careful that they keep the heart with all diligence. They should cultivate a love for meditation, and cherish a spirit of devotion. Many seem to begrudge moments spent in meditation, and the searching of the Scriptures, and prayer, as though the time thus occupied was lost. I wish you could all view these things in the light God would have you; for you would then make the kingdom of Heaven of the first importance. To keep your heart in Heaven, will give vigor to all your graces, and put life into all your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into all our endeavors. Our efforts are languid, and we run the Christian race slowly, and manifest indolence and sloth, because we so little value the heavenly prize. We are dwarfs in spiritual attainments. It is the privilege and duty of the Christian to be "increasing in the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." As exercise increases the appetite, and gives strength and healthy vigor to the body, so will devotional exercises bring an increase of grace and spiritual vigor. {RH, March 29, 1870 par. 22}

The affections should center upon God. Contemplate his greatness, his mercy and excellences. Let his goodness and love and perfection of character captivate your heart. Converse upon his divine charms, and the heavenly mansions he is preparing for the faithful. He whose conversation is in Heaven, is the most profitable Christian to all around him. His words are useful and refreshing. They have a transforming power upon those who hear them, and will melt and subdue the soul. {RH, March 29, 1870 par. 23}

We allow the trials and sorrows of earth to so overcome us that we have but little strength to press through the clouds of darkness to the eternal reward. The contemplation of heavenly things will revive our drooping faith, increase our courage



and perseverance, and render our trials and sufferings far more easy. It will enable us to bear them with patience and joy. Says Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." When a Christian draws his life from above, and strengthens his soul with the contemplation of things that are unseen, God is honored, because he takes him at his word. He believes the promise, and it is accounted unto him for righteousness. {RH, March 29, 1870 par. 24}

If such an amount of time is required to make preparations for the wants of the body for this short life, how much time do you consider will be required for spiritual exercises, in order to perfect Christian character, that you may be counted worthy of the better life which is eternal? Do you think a fitness for a pure and holy Heaven comes along naturally, without special effort on your part? Great preparation has been made by our heavenly King, in our Father's house, for the saints of God; and a great preparation have we to make to attain purity of character and a moral fitness for the home of sacred bliss to which we shall be introduced if we are found worthy. Therefore let us aspire after the heavenly life. Withdraw your thoughts from worldly things; for they will benumb your affections and pollute your soul. Learn daily of him who has invited you to be meek and lowly, and you will find rest to your soul. Christ is our consolation and our strength. We are not required to labor, or to employ our thoughts, *more* than we now do; but to change the current of these thoughts and labors, and employ as many serious thoughts every day upon our salvation, and how we may show ourselves approved unto God, and have our conversation upon his excellent glory and the life to come, as we now devote to worldly affairs and things that are of no profit. A transformation is required of us, a renewing of the mind, that we may prove what is that good, and acceptable, and perfect will of God.

{RH, March 29, 1870 par. 25}

**PERIODICALS / RH - The Review and Herald / April 12, 1870 Practical Remarks.  
[SPOKEN AT THE GROVE-MEETING IN JOHNSTOWN, MICH., JUNE, 1869.  
REPORTED FOR THE REVIEW.] - By Ellen G. White.**

**April 12, 1870 Practical Remarks.  
[SPOKEN AT THE GROVE-MEETING  
IN JOHNSTOWN, MICH., JUNE, 1869. REPORTED FOR  
THE REVIEW.]**

**By Ellen G. White.**

We have been listening to pointed truths pressed home to the heart by the Spirit of God. Some professed followers of Christ may be inclined to say, as did the disciples at



a certain time as they listened to the earnest truths which fell from the lips of the divine Teacher, "This is an hard saying, who can hear it?" Many may think that the way is made too straight; when we talk of self-denial, and sacrifice for Christ's sake, they think we dwell too much on these points. You would prefer to hear us speak of the Christian's reward. We know that those who are faithful will inherit all things; but the great question with us should be, "Who may abide the day of his coming; and who shall stand when he appeareth?" Who shall be counted worthy to receive the exceeding great and precious reward that shall be given to the overcomers? Those who shall be partakers of Christ's sufferings, will be sharers with him of his glory. {RH, April 12, 1870 par. 1}

Without holiness, the word of God tells us, no man can see the Lord. Without purity of life it is impossible for us to be fitted and prepared to dwell with the holy and sinless angels in a pure and holy Heaven. No sin can be there. No impurity can enter the pearly gates of the golden city of God. And the question for us to settle is, whether we will turn from all sin and comply with the conditions God has given us, that we may become his sons and daughters. Separation from the world he requires of us in order to become members of the royal family. {RH, April 12, 1870 par. 2}

The light has been given us showing us the path plain and distinct that we might not err therein, if we will only study the chart which points out the way. But while many of us profess to be Christians, we fail to make the word of God the man of our counsel; we fail to make it our guide; we do not study its pages and acquaint ourselves with the principles contained in its sacred record. {RH, April 12, 1870 par. 3}

If we would only study the truths of God's word, and do his will, we should know of the doctrine; we should not be ignorant of the important truths for this time. We believe without a doubt that Christ is soon to come; and believing this we feel a necessity upon us to plead with men and women to prepare for the coming of the Son of Man. We do not want that any of you should be of that number who shall call for rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. We want you rather to be of that number who shall enter in through the gates into the city, who shall have an abundant entrance, and shall have right to the tree of life, and shall eat of its immortal fruit and pluck of its healing leaves. We want you to be of that company that shall bow before the throne of God crying, "Worthy, worthy, worthy, is the Lamb that was slain for us." We want you to be praising God with immortal tongues, and be saved with an everlasting salvation; and, therefore, we warn you to flee from the wrath to come. We plead with you to perfect holiness in the fear of the Lord. It is perfection that is required; and nothing short of perfection will enable you to see the King in his beauty. {RH, April 12, 1870 par. 4}

When you are all ready, having overcome your sins, having put away all your iniquity from you, you are in a condition to receive the finishing touch of immortality. Many are waiting and expecting that a more favorable opportunity than the present time will come when they can put away sin more easily than now; and when it will not require so great humility and sacrifice on their part, and they will not have to make the effort they are required to make at the present time to perfect holiness in the fear of God. I fear that while they are thus waiting for the better time, their probation may close and they be

found in their sins. For the sentence is to go forth: "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." This may be spoken in Heaven in your case, and the work for you will have been done, and you lost, eternally lost. {RH, April 12, 1870 par. 5}

It will not be safe for you to wait for a better time to come. It is while it is called today. If any man will hear his voice, harden not your hearts. It is to listen today to the invitation of mercy. It is to yield your pride, your folly, your vanity, and make an entire surrender of your heart to God. Come to him with your talents and all the influence you have, and lay all these without reserve at the feet of Him who died on Calvary's cross to redeem you. His head wore the crown of thorns; and they were pressed into his sacred temples, and sent the blood trickling down his face and beard. He was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon him. He was smitten and afflicted, and it was for you and me he thus suffered. And while you stand without moral courage to take your position, and to gird the armor of righteousness about you, you are manifesting cowardice which should make you ashamed. He has made provision whereby you can stand amid the perils of this age. {RH, April 12, 1870 par. 6}

Your grasp should be fastened upon the eternal, and you realize that you have the strength that is mighty to cling to, which will be to you a stronghold and fortress in the day of trouble, affliction, and peril. But will that better time and that more favorable opportunity ever come to those who would say to the Spirit of God, as did Felix, Go thy way for this time; when I have a convenient season I will call for thee? Is the opportunity ever to come when we can leave sin any more easily than at the present moment? Is the time coming when we can take hold of the truth any more easily than now? Satan has come down with great power, and is working with great activity to weave his net around unguarded souls and thereby take them captive in his snares, that they may not be partakers of the glories that are to be revealed at the appearing of Jesus Christ. {RH, April 12, 1870 par. 7}

Are we willing that Satan should carry out his purposes? Many yield themselves willingly to his influence, and by their course of action tempt the devil to tempt them. It is for us to make an effort to turn from iniquity, to the living God. In Christ's sermon on the mount, in the lesson he there gave his disciples, he says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Perfection in our position is what the Son of God requires. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" The life he speaks of here, is that life which measures with the life of God, the life that is to be eternal, a life forevermore in the kingdom of glory, without sorrow, without pain, without sickness, without distress, and without death. {RH, April 12, 1870 par. 8}

As he thus presents eternal life to his followers, is it not of more consequence to them than the life of this world? Your attention should not be turned in the direction of anxiety, fear, and solicitude, in regard to your meat and drink, and the clothing you are

to put upon these bodies. Is not the better life to be sought after with far greater carefulness, and we engage in the work with greater earnestness than we should in making unnecessary preparations for this life? While we are engaged almost wholly in the preparation for this life, we are losing the opportunity of gaining eternal life. But can we not invest more in this enterprise of everlasting life than in the things of this short life? We may gather, and gather, and lay up our treasures upon earth, but they are only a snare to us. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." {RH, April 12, 1870 par. 9}

Why does the Saviour, the prince of life, who has given his own life for us, say, Lay not up treasures upon earth? He explains: "For where your treasure is, there will your heart be also." While you are laying up treasure here, you will be forgetting the treasure above, forgetting that you are only passing through this world as strangers and pilgrims; therefore you are not to lay up your treasure upon earth, but lay up your treasure above. It is safe there, and nothing will ever deprive you of your treasures. {RH, April 12, 1870 par. 10}

But here you build your happiness, here you study how you can have fine and goodly houses, how you can add field to field, and treasure to treasure; and while you are doing this, brain, bone, and muscle, are taxed to the utmost to secure your earthly treasure, and you have no time to serve God, you have no time to spend in seeking for Heaven, you have no time to devote to repentance, and the separating of your sins from you, and becoming perfect, even as your Father in Heaven is perfect. {RH, April 12, 1870 par. 11}

This perfection we must reach. Should I tell you that you need not be very earnest, you need not be very active, the Lord is pleased to have you enjoy the things of this life, therefore you may be as calm and moderate in religious things as you choose, and while you are thus doing you will be gaining everlasting life, I should be telling you things not written in this book. {RH, April 12, 1870 par. 12}

I want to exhort you to pray always. There is no resting spot here; there is no period when you can relax your efforts, no period when you can safely cease striving, agonizing, to enter in at the strait gate. It is positively dangerous to fasten your affections upon the things of this world, and devote your time to your own sinful gratification. You idolize self, and make this world your God. There is no period when you can do this with safety. While you are thus engaged disease may be feeling after your heart-strings, and death may be on your track. Your probation may close and you be unsaved. Do you think when the Lord shall come in the clouds of heaven, in the glory of his Father, with the holy retinue of angels, that he will give to you probation, that you may have another opportunity to form your characters for Heaven? Is it to give you time to obtain moral fitness to enter the kingdom of glory? No opportunity is granted you then. It is then too late. No atoning blood then pleads in your behalf to wash away the stain of sin. Just as you then are, you will remain. Just as you fall, so you must come up in the resurrection. And if you are living when the Son of Man is revealed, just as you

are then found when he shall appear, if unready, so you must remain. The impure cannot then obtain perfection of Christian character. No work of purification can then be performed. {RH, April 12, 1870 par. 13}

Opportunity is now given you to improve and become perfect this side of the Judgment. You must obtain a moral fitness here to meet your God. You should be right, just right, if you wish to obtain an entrance in through the gates of the holy city of God. Should your probation close today and you be brought just as you are this moment to the gate of the city, and it should open before you, and the rays of light that emanate from the throne of God should beam forth upon you, could you endure it? Could you bear it, in your sins and in your iniquity and imperfection? Could you enjoy that sacred and divine light? Not for a moment. You would drop as powerless as the Roman guard, who watched around the sepulcher of Jesus Christ, when the angels there descended to resurrect the Son of God. As that light fell upon the Roman guard, they became as dead men. They fell to the earth. They could not endure the light from Heaven, which was reflected from one mighty angel. Neither can you unless you have a fitness for it here. Could you be brought through the gates into the holy city, your probation closed and sins upon you, pride, folly, envy, evil surmisings, lustful passions, covetousness and these evil things, and gaze upon sinless angels, who never have fallen, never been in disobedience and transgression, and behold in every countenance the light of the glory of God as it shineth in the face of Jesus Christ, and see the redeemed saints that have washed their robes and made them white in the blood of the Lamb, how would you feel? You hear a voice inquire, Who are these? And the answer is given, These are they which have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb. {RH, April 12, 1870 par. 14}

You look around and see those that have made a covenant with God by sacrifice. You then behold yourself. Impurity is upon you. Your garments are defiled with pollution of the world. Sin has left its disgusting impress upon your countenance. You cannot endure the glory and light. And you would say, Anywhere but here to be pained with this glory and beauty and loveliness. You could not endure it. You were not worthy. No, you were not ready for it, and you could not dwell there. You would rather be anywhere else. You would prefer that rocks and mountains should fall upon you and hide you from the unbearable glory that you behold everywhere. {RH, April 12, 1870 par. 15}

Says Christ, Agonize to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able. It requires an effort; and while we may talk, and plead, and entreat men and women, some may feel as amused as though it was a mere idle tale. They may feel as did those to whom Noah preached warning them that the flood was coming upon the earth. They could laugh and ridicule. They would say, How can God destroy this world that he has made so beautiful? We do not believe it. Nevertheless the waters of the flood came, notwithstanding their unbelief, and they were washed away, and the world was cleansed of its moral pollution. {RH, April 12, 1870 par. 16}

Now, as it was in the days of Noah, so shall it be in the day when the Son of Man shall be revealed. These things will seem to many like idle tales, nevertheless they are

true, and without preparation, without readiness, without moral fitness, you can have no place in the kingdom of glory.

*(To be continued.)*

{RH, April 12, 1870 par. 17}

**PERIODICALS / RH - The Review and Herald / April 19, 1870 Practical Remarks. -  
By Ellen G. White. - (Concluded.)**

**April 19, 1870 Practical Remarks.**

**By Ellen G. White.**

***(Concluded.)***

We see beauty, and loveliness, and glory in Jesus. We behold in him matchless charms. He was the majesty of Heaven. He filled all Heaven with splendor. Angels bowed in adoration before him, and readily obeyed his commands. Our Saviour gave up all. He laid aside his glory, his majesty, and splendor, and came down to this earth and died for a race of rebels, who were transgressors against his Father's commandments. Christ condescended to humble himself that he might save the fallen race; he drank the cup of suffering, and in its place offers us the cup of blessing; yes, that cup was drained for us; and although many know all this, yet they choose to go on in sin and folly; and still Jesus invites them. He says, Whosoever will, let him come and take of the water of life freely. Provision is made that those who have been faithful may be crowned with honor, and glory, and immortality; that they may dwell in his presence, and never know sorrow and sighing more. He has engaged to crown you with glory, and yet you turn away from his offers of mercy! {RH, April 19, 1870 par. 1}

What ingratitude is manifest for all his matchless love. He invites all to come to him. Will you come? {RH, April 19, 1870 par. 2}

The truths of God's word must be brought to bear upon us, and we must lay hold upon them. If we do this, they will have a sanctifying influence upon our lives; they will fit us that we may have a preparation for the kingdom of glory; that when our probation shall close, we may see the King in his beauty, and dwell in his presence forevermore. {RH, April 19, 1870 par. 3}

And now the question is, are we willing to make the sacrifice? "Come out from among them, and be ye separate." Who said this? Thus said God, the creator of the heavens and the earth, he who lends you life and breath; he speaks to you. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! {RH, April 19, 1870 par. 4}

And do you think that by embracing the truth of God you are degrading yourself?

that you are lowering yourself by embracing the truth of heavenly origin? The truth elevates the receiver every time. It sanctifies his taste, it refines his judgment, it elevates him, and by enabling him to perfect holiness, it brings him nearer to the character of the heavenly angels. It brings purity of character and purity of life, and gives a fitness that we may join the heavenly company in the kingdom of glory. Without this fitness, we can never see the heavenly abode. And yet many say of the truth, that it takes from them everything that they desire to keep. Let me say, It takes from you nothing that it is best for you to retain. {RH, April 19, 1870 par. 5}

What does the Lord require? He requires the whole heart. He says, Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself. What chance does this give you to love and serve self? What allowance for the affections to be diverted from God, to have your interest upon the world and worldly things? No; it is an entire surrender that is required. Come out from among them, and be ye separate, and I will receive you. {RH, April 19, 1870 par. 6}

It is the strength of the entire being that God requires. He requires of you a separation from the world and the things of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It is separation from the love of the world that is required; and what is given you in its place? "I will be a father unto you." Do you have to separate in your affections from friends? Does the truth require you to stand alone in your position to serve God, because others around you are not willing to yield to the claims that Christ has upon them? Does it require a separation in feeling from them? Yes; and this is the cross which you must bear, which leads many to say, I cannot yield to the claims of the truth. But says Christ, If any man love father, or mother, or brother, or sister, more than me, he is not worthy of me. Whosoever will come after me, and will be my disciple, let him take up his cross and follow me. Here is the cross of self-denial and sacrifice; to separate in your affections here from those who will not yield to the claims of truth. Is this too great a sacrifice to make for him who sacrificed all for you? Here are the conditions specified by God. If we comply, he says to us, I will be a father unto you, and will receive you, and ye shall be sons and daughters of the Lord Almighty, members of the royal family, children of the heavenly King, and heirs of an immortal inheritance that is incorruptible, and that fadeth not away, reserved in Heaven for you. What a relationship is this? Do you call this degrading? Do you call this a position that shall lower you or detract from your dignity and bring you down to a low level in life? Do you call this humiliation? Do you call this a great sacrifice, to become members of the royal family and children of the heavenly King, elevated by the truths of God, fitted up for the society of heavenly angels in the kingdom of glory? What is this, in truth? It is true exaltation. It is that which will ennoble every time. The truth of God is ennobling, it is elevating, it is refining, it is sanctifying. Tell me not of any exaltation out of Jesus Christ. {RH, April 19, 1870 par. 7}

When man was plunged in hopeless misery, when death was his portion, Christ left the majesty, splendor, and glory, of the heavenly kingdom, and humbled himself to a



life of unexampled suffering and humiliation, and an ignominious death, that he might become a stepping-stone for man, that he might climb up upon his merits, and by virtue of his blood become enabled so to serve God, that he could accept his efforts to keep his broken law, and through obedience, man could thus be brought back again and reinstated in Eden, and share again in the glory that was at first given to the holy pair as they stood in the perfection of beauty, and in their holy innocence, in the garden of Eden. This was to be given back to Adam and his faithful children, who through the merits of the blood of Christ should be washed and sanctified and made worthy to be brought back to eat of the immortal fruit of the tree of life that Adam and Eve forfeited all right to by disobedience. If we then refuse to accept of Christ as our Saviour, are we in an exalted position? No, indeed; we are just where Adam and Eve were after their transgression, degraded, fallen, and without a Saviour; just where they would have remained had they not accepted Jesus Christ as their Redeemer. {RH, April 19, 1870 par. 8}

Sinners, without God you are in this helpless condition, without hope in the world, in sin, in the bonds of iniquity and vileness and corruption; and yet your words imply that you consider it a great condescension to grasp the chain of truth that is let down from Heaven to earth, that you may take hold upon it and be brought nearer to Heaven and Jesus Christ. Do you call this condescension? Do you call this a humiliation? There are no other means of true exaltation. There is no provision made for man only through Jesus Christ whereby he may be exalted. You may talk of the honors of this world. But look at Moses. He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Here he had the privilege of living in kings' houses. He was a mighty warrior, and went forth with the armies of the Egyptians to battle; and when they returned from their successful conquest, they everywhere sung of his praise and his victories. The highest honors of the world were within his grasp; but he chose rather to suffer affliction with the people of God than to enjoy these honors and the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. He could look right through the cloud of affliction, persecution, and trials, and see the ransomed people of God, by faith, crowned with glory, honor, and everlasting life. He chose in this present life to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. He esteemed the riches of the coming kingdom of glory greater than the riches of Egypt. {RH, April 19, 1870 par. 9}

In like manner we have fixed our minds upon the exceeding great and precious reward; and, in order to obtain it, we must have a perfect character. The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes he will give you that fitness? Not at all. You must be found of him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of his coming, and to stand when he appeareth. Do you say that you cannot do it because

around you are so much sin and iniquity and corruption? I refer you to Enoch. He lived just previous to the world's being washed from its moral pollution, by a flood. He was on the earth at the time when corruption was teeming on every hand; and yet he bore the impress of the divine. He walked with God three hundred years; and he was not, for God took him, that is, translated him to Heaven. The flaming chariots of God were sent for this holy man, and he was borne to Heaven. Enoch had the witness that he pleased God. And this witness we can have. {RH, April 19, 1870 par. 10}

Enoch represents those who shall remain upon the earth and be translated to Heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption, vileness, sin, and iniquity, and yet be unsullied by it all. We can stand as did Enoch. There has been provision made for us. Help has been laid upon One that is mighty; and we all can take hold upon his mighty strength. Angels of God, that excel in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will make a fortification around us as a wall of fire. Ample provisions have been made for us when we are burdened, and weary, and cast down, and in distress. {RH, April 19, 1870 par. 11}

Help has been laid upon One who is mighty. The great burden-bearer, who took our nature that he might understand how to sympathize with our frailty, and with our temptations, knows how to succor those that are tempted. And does he say, Carry your burdens yourself? No; but, Come unto me ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light. But you say, It is this yoke that I have dreaded to wear, and this burden I have endeavored to shun. But Christ says the yoke he has prepared for you to wear is easy if you submit your neck to it, and the burden is light if you cheerfully and resolutely lift it. "Come unto me," says Christ, "and I will give you rest." How much lighter than the burden of sin and iniquity that you take along. How much lighter than the conscience which is constantly stinging and reproaching you. A violated conscience is hard to be endured. How much easier is the yoke of Christ than all this! {RH, April 19, 1870 par. 12}

The trouble is, the meekness is lacking; the lowliness is not there. We are not willing to come right down to the simplicity of the gospel. We want honor one of another. We are not willing to suffer affliction with the people of God, as was Moses. We are not willing to have our names cast out as evil. And although all Heaven is inviting us to break away from the influence of earth, and fix our eye upon things of immortal worth, yet we keep them fixed upon the bubbles of earth. We are unwilling to have our affections elevated. We are like a prostrate vine, its tendrils clinging to worthless stubble. Let your tendrils entwine around the throne of God. You are unwilling that the soul should be uplifted to God. You allow your mind to be diverted with the things right around you here; and while you are doing this, the heavenly glory is eclipsed, it is lost sight of. {RH, April 19, 1870 par. 13}

The Majesty of Heaven is standing before the Father, pleading, My blood, my blood; spare the sinner a little longer for my sake. What are you doing for him while he is pleading? Seeking your pleasure, following in the ways of folly, corruption, sin, and iniquity; and yet he is pleading his blood before the throne of his Father! Oh! can you not be entreated to come? We entreat you to come. Come now, just as you are. Come, turn and live. Come to the Burden-bearer. {RH, April 19, 1870 par. 14}

Mothers, who have so many burdens to bear, you see your children going astray, and you feel your lack of wisdom and strength to lead them the right way. Jesus says to you, "Come." Sisters, who have your burdens to bear, of care and perplexity, so much so that you often feel that life is a burden, let me say to you, The Burden-bearer, the Majesty of Heaven, has invited you to come unto him. Come, he says, unto me, and lay your burdens upon me. {RH, April 19, 1870 par. 15}

Will you come? You may tell your sorrows to one another; but the case of others might not be like yours, so they could not appreciate your burden of sorrow should you tell them of it. And then you hug it again to your heart, and your dry and tearless eye does not discover your burden to those around you. But you open the Bible, and there you read, Come unto me, ye that are heavy laden, and ye shall find rest to your souls; and you say, Oh! here is the promise such as I need. And again you read, We have an advocate with the Father, Jesus Christ the righteous; and you say, Here I come to thee, Father, with my burden of anxiety, and will lay it at thy feet. You come to God in prayer, and you say, Here Lord, my anguish is so great I cannot form my prayer into words, but, Lord, thou understandest it all, and I lay my burden upon thee, the Burden-bearer. I will lay it on thee, and thou hast promised to take it. Take my burden of cares, I cannot carry it any longer; now, Lord, bear it for me. Now since you have thus carried your burden to the Lord, leave it there; do not take it away with you. Many come to the Lord in this way, and they never really lay their burden upon him; for they gather it all up again, and carry it away with them. You are not to do this. Leave your burden there, leave it with the Burden-bearer, he has promised to take it. Then come away and say, I will not gather my burden up again, but when I have left it with Jesus, I will not begin to worry about it again. And then let the anguish of your soul be exchanged for rejoicing in the Lord. You are not to go with your heads bowed down in darkness, and crying, Oh, my troubles and perplexities! No; there is something better for you to dwell upon. It is the immortal treasure, the exceeding great reward; it is to talk of the matchless charms of the loving Saviour, and his undying love for sinners. Think of this, and you will not consider that you have had any trials worth speaking of. Go to Calvary, and behold the agony of the Son of God upon the cross, and your little trials will sink into insignificance. {RH, April 19, 1870 par. 16}

May the Lord help you. I will detain you no longer, but would say, We invite you to come to Christ. We invite you to lay your burden upon the Burden-bearer. We want you to get your eye fixed upon the immortal charms of the heavenly land, and when your eye is fastened upon these, you will be willing to make any sacrifice, and count all things else but loss. You can then say with Paul, God forbid that I should glory, save in the cross of our Lord Jesus Christ. Bear cheerfully the cross of Christ, instead of

shunning every cross you can. Try to imitate his life of self-denial and sacrifice, and do good to others that are around you, that at last you may be partakers of his glory, and have a crown placed upon your brow; and you will cast your crowns at his feet, and bow in adoration before him, and fill Heaven with rich music and songs to the Lamb. {RH, April 19, 1870 par. 17}

Do not talk to me of the honors and treasures of this life. I have my eye fixed upon the eternal substance, the immortal inheritance. I must see the King in his beauty. I love my Lord and Saviour, and it is my life to honor and glorify him upon the earth. Take his smiles away, and everything is dark and gloomy to me. But let me have his smiles, and everything would be a Heaven to me. The darkest place on earth would be a paradise. "Glory to God in the highest, and on earth peace, and good will toward men!" Sinners, we long for you to be saved and join the songs of victory in the kingdom of glory. We love you. Think you, if we did not, we should be entreating and begging you to come to Christ and be saved in God's appointed way? We hope to meet you in the Judgment with your names recorded in the Lamb's book of life, there to remain as long as God shall exist, and enjoy the blessings of everlasting life throughout eternal ages. {RH, April 19, 1870 par. 18}

**PERIODICALS / RH - The Review and Herald / May 31, 1870 Creek, Mich., May 22, 1870] Christian Recreation. [SPOKEN AT A GROVE MEETING AT GOGUAC LAKE, NEAR BATTLE CREEK, SUNDAY, MAY 22. REPORTED FOR THE REVIEW.] - By Mrs. E. G. White. -**

**May 31, 1870 Creek, Mich., May 22, 1870]  
Christian Recreation.**

**[SPOKEN AT A GROVE MEETING  
AT GOGUAC LAKE, NEAR BATTLE CREEK, SUNDAY, MAY 22.  
REPORTED FOR THE REVIEW.]**

**-  
By Mrs. E. G. White.  
-**

I have been thinking what a contrast would be seen between the gathering that we are having here today, and such gatherings as they are generally conducted by unbelievers. Instead of prayer and the mentioning of Christ and religious things, we should have the silly laugh and the trifling conversation. Their idea would be to have a general high time. It would commence in folly and end in vanity. We want in these gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them. {RH, May 31, 1870 par. 1}

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make, and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure, in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard. {RH, May 31, 1870 par. 2}

The occasion we are enjoying today is just according to my ideas of recreation. I have tried to give my *views* upon this subject, but they are better illustrated than expressed. I was here on this ground about one year since, when there was a gathering similar to this. Nearly every thing passed off very pleasantly then, but still there were some things objectionable. There was considerable jesting and joking indulged in by some. All were not Sabbath-keepers, and there was an influence manifest that was not as pleasant as we could wish. {RH, May 31, 1870 par. 3}

But I believe, that while we are seeking to refresh our spirits and invigorate our bodies we *are required* of *God* to use all our powers at all times to the best purpose. We may associate together as we are here today, and do all to the glory of God. We can and should conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate, especially upon an occasion like this, which should be of good cheer to all of us. We can return to our homes improved in mind, and refreshed in body, and prepared to engage in the work anew with better hope and better courage. {RH, May 31, 1870 par. 4}

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society. And if we should let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us! We cannot innocently indulge in any amusement which will not fit us for the more faithful discharge of ordinary life duties. {RH, May 31, 1870 par. 5}

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all these gatherings for the purpose of recreation, from all these pleasant associations. We want to be gathering new strength to become better men and better women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. We hear many who profess the religion of Jesus Christ speak often like this: "We must all come down upon a level." There is no such thing as Christians' coming down upon a level. As we embrace the truth of God, and the religion of the Bible, this is not



coming down, it is coming up upon a high and elevated level, a higher stand point where we may commune with God. {RH, May 31, 1870 par. 6}

For this very reason Christ humiliated himself to humanity, and took upon himself our natures, that by his own humiliation, and suffering and sacrifice, he might become a stepping stone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as coming down upon a level. It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. {RH, May 31, 1870 par. 7}

We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth, and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, that planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that was beautiful and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain. {RH, May 31, 1870 par. 8}

That God who has planted these noble trees and clothed them with the rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose such places as this grove for seasons of relaxation and recreation. But while we are here, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things. We have not come here to indulge in jesting and joking, in the senseless laugh and foolish talking. We here behold the beauties of nature. And what then? Fall down and worship them? No, indeed. But as you behold these works of nature's let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness. {RH, May 31, 1870 par. 9}

Men and women will delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas? From nature's beautiful scenery. Persons



are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their life to this work obtain their designs? From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections upon their tastes in this direction. Yet art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to perfection of art; yet all these things are only imperfect copies from nature. The Maker of all these beautiful things is forgotten. I have seen many who would go into ecstasies over a picture of a sunset; but at the same time, they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this? It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them? No, indeed. They cannot accept of Christ. What! they make the sacrifice they would have to make to receive him? Not at all. But what is required? Simply their heart's holiest and best affections for him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape--to do what? To humiliate you? To degrade you? No, indeed. To make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it? None but those who understand the mystery of godliness, who have tasted of the powers of the world to come, who have drank from the cup of salvation that has been presented to us. This cup of salvation the Lord offers us, while with his own lips he drained, in our stead, the bitter cup which our own sins had prepared, and which was apportioned us to drink. Yet we talk as though that Christ who has made such a sacrifice, and manifested such love for us, would deprive us of everything that is worth having! {RH, May 31, 1870 par. 10}

But what good would be deprive us of? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please, and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not, that there are restrictions laid upon us in this respect. It will not add to our enjoyment to get angry, and cultivate a perverse temper. It is not for our happiness to follow the leadings of the natural heart. Will we be made better to indulge them? No. They will cast a shadow in our households, and will throw a pall over our happiness when indulged in. Giving way to your own natural appetites will only injure your constitution, and tear your system to pieces. Therefore God would have you restrict your appetite, have control over your passions, and hold in subjection the entire man. And he has promised to give you strength if you will engage in this work. {RH, May

31, 1870 par. 11}

The sin of Adam and Eve caused a fearful separation between God and man. And here Christ steps in between fallen man and God, and says to man, You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; and through a mediator you can approach God. And here he stands to mediate for you. He is the great High Priest who is pleading in your behalf; and it is for you to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and if you sin your case is not hopeless. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." {RH, May 31, 1870 par. 12}

I thank God that we have a Saviour. And there is no other way whereby men and women can be exalted except through Jesus Christ. Then let no one think that it is a great humiliation on his part to accept of Jesus Christ; for when we take that step, we take the first step toward true exaltation; we take hold of the golden cord that links finite man with the infinite God, and elevates us that we may be fitted for the society of pure and heavenly angels in the kingdom of glory. {RH, May 31, 1870 par. 13}

Be not discouraged; be not faint-hearted. Although you may have temptations; although you may be beset by the wily foe; yet, if you have the fear of God before you, angels that excel in strength will be sent to your help, and you can be more than a match for the powers of darkness. Jesus lives. He has died to make a way of escape for the fallen race; and he lives today to make intercession for us, that we may be exalted to his own right hand. Have hope in God. The world is traveling the broad way; and as you travel in the narrow way, and have principalities and powers to contend with, and the opposition of foes to meet, remember that there is provision made for you. Help has been laid upon One that is mighty; and through him you can conquer. {RH, May 31, 1870 par. 14}

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this? It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and he says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the heavenly King. {RH, May 31, 1870 par. 15}

And then says Paul, "having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Why should we not do this, when we have such an inducement, the privilege of becoming children of the Most High God, the privilege of calling the God of Heaven our father? Is not that enough? And do you call this depriving you of everything that is worth having? Is this the giving up of everything that is worth possessing? Let me be united to God and his holy angels, for this is my highest ambition. You may have all the possessions of this world, but I must have Jesus; I must have a right to the immortal inheritance, the eternal substance. Let me enjoy the beauties of the kingdom of God.

Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. But we may not worship them. But through them we may be directed to Him and behold his glory who has made all these things for our enjoyment. {RH, May 31, 1870 par. 16}

Again I would say, Be of good courage. Trust in the Lord. Do not let the enemy rob you of the promises. If you have separated yourselves from the world, God has said that he will be your father, and you shall be his sons and daughters. Is not that enough? What greater inducement could be presented before you! Is there any great object in being a butterfly, and having no substance nor aim in life? Oh! let me stand on the platform of eternal truth. Give me immortal worth. Let me grasp the golden chain that is let down from Heaven to earth, and let it draw me up to God and glory. This is my ambition. This is my aim. If others have no higher object than to dress up with bows and ribbons, and fantastic things here, if they can delight in outward display and satisfy their souls with it, let them enjoy it. But let me have the inward adorning. Let me be clothed with that meek and quiet spirit, which is in the sight of God of great price. And I recommend it to you, young ladies and young men, for it is more precious in his sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir. Just so with you, my sisters, and you, young people; it will make you more precious in the sight of Heaven than fine gold, yea, than the golden wedge of Ophir. I recommend to you, Jesus my blessed Saviour. I adore him. I magnify him. Oh! that I had an immortal tongue that I could praise him as I desire; that I could stand before the assembled universe and speak in praise of his matchless charms. And while I adore and magnify him, I want you to magnify him with me. {RH, May 31, 1870 par. 17}

Praise the Lord, even when you fall into darkness. Praise him even in temptation. "Rejoice in the Lord always," says the apostle; "and again I say rejoice." Will that bring darkness and gloom into your families? No, indeed; it will bring a sunbeam. It will be the gathering of rays of eternal light from the throne of glory, and scattering them around you. Let me exhort you to engage in this work, scatter this light and life around you, not only in your own path, but in the paths of others with whom you associate. Let it be your object to make those around you better; to elevate them; to point them to Heaven and glory and lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, and the riches which are imperishable.

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{RH, May 31, 1870 par. 18}

**PERIODICALS / RH - The Review and Herald / July 19, 1870 The Camp-Meetings. -  
July 19, 1870 The Camp-Meetings.**

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The Camp-Meetings in Iowa and Illinois have been meetings of deep interest to me.

As we say those who had come, some from quite a distance, at the expense of time, and of money, I inquired whether all would return to their homes, having gained the object for which they came. The objects of these meetings, are, to separate from business cares, and burdens, and devote a few days of time exclusively to seeking the Lord. The time should be occupied in self-examination, close searching of heart, and penitential confession of sins, and renewing our vows to the Most High God. If any came to these meetings for less worthy objects, we hope the character of the meetings was such as to bring the minds of all to the proper objects of the meetings. {RH, July 19, 1870 par. 1}

In Marion the Lord was indeed merciful to us, and gave us strength to speak the words he gave us, with clearness to the people. There was not a dissenting voice in the meeting. The people came to work, and they did work. The conference meetings were characterized with spiritual testimonies, one following the other in quick succession. The promptness which marked these meetings gave us comfort and strength. We felt rather sad to see several sick upon the ground, which was very unpleasant for the sick, and wearisome to those who had the care of them. Some were sufferers through the extra labor of preparing for the meeting. They were liberal-souled people, and wanted nothing done with stinginess. Some made large provisions; and were thoroughly wearied out when they came to the meeting, and as soon as they were released from the pressure of work, exhausted Nature caused them to feel that she had been abused. Some of these persons had never before attended a camp-meeting, and were not informed in regard to what preparations they were required to make. They lost some of the precious meetings they had purposed to attend. {RH, July 19, 1870 par. 2}

Now these made a mistake in making so large preparation. Nothing should be cooked, or taken to the camp-meeting, unless it be the most healthful articles, cooked in a simple manner, free from all spice and grease. Much cooking is unnecessary. Pies will not keep in hot weather. Cake will keep better, but is not the most healthful food for the stomach at any time, and is not at all proper food for camp-meetings. Those who are exercising every day, can better take care of food, even if it is not of the very best quality for health. Those who come to attend meetings, especially for the worship of God, to increase in spirituality, should not indulge the appetite, and cannot do it with safety. Pies and cake are not the proper food for those to eat who wish to preserve health at the camp-meeting. {RH, July 19, 1870 par. 3}

I am well convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If they make no cake, or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting, from eating the unhealthful food they exhausted their strength to prepare. None should go through the entire meeting, without some warm food. There are always stores upon the ground where this may be obtained. {RH, July 19, 1870 par. 4}

When we commenced the camp-meeting in Nora, Ill., I felt it my duty to make some remarks in reference to their eating. I related the unfortunate experience of some at Marion, and told them I charged it to unnecessary preparations made for the meeting,

and also eating the unnecessary preparations while at the meeting. Some brought cheese to the meeting, and ate it; although new, it was altogether too strong for the stomach, and should never be introduced into it. Cake was brought into our tent. I ate a small piece, and my stomach refused to retain it; it was spiced with cinnamon. If my stomach would not acknowledge this as food, but rebelled against it, what condition must these be in who partook of this food every day. I stated to our brethren and sisters, something like the following: They must not be sick upon that encampment. If they clothed themselves properly in the chill of morning, and at night, and were particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and should strictly observe regularity in sleeping, and in eating of simple food, and should eat nothing between meals, they need not be sick. They might be well during the meetings, and be able to appreciate, with clear minds, the truth, and might return to their homes refreshed in body and in spirit. I stated that if those who had been engaged in hard labor from day to day should now cease their exercise, and yet eat their average amount of food, their stomachs would be overtaxed. It was the brain power we wished to be especially vigorous at this meeting and in the most healthy condition to hear the truth and to appreciate it, and to retain it, and practice it after their return from the meeting. If the stomach was burdened with too much food, even of a simple character, the brain force would be called to the aid of the digestive organs. There is a benumbed sensation experienced upon the brain. There is an impossibility of keeping the eyes open. The very truths which should be heard, understood and practiced by them, they lose entirely through indisposition, or because the brain is almost paralyzed in consequence of the amount of food taken into the stomach. {RH, July 19, 1870 par. 5}

I recommended them to take something warm upon the stomach every morning, at least. They could do this without much labor, they could make graham gruel. If the graham was too coarse they could sift it. While the gruel is hot they could add milk to suit themselves, this will make a most palatable and healthful dish for the camp-ground, and if your bread is dry you can crumb it into your gruel, and it will be enjoyed. I do not approve of eating much cold food for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on. Another very simple, yet wholesome dish is beans boiled and baked, and a portion of them may be diluted with water, add more cream and make a broth, the bread can be used the same as in the graham gruel. Dried corn can be easily prepared, left to soak over night, scald it up in the morning, add milk, which is easily obtained, and you have warm, healthful food, free from spice and grease. {RH, July 19, 1870 par. 6}

I am gratified to see the progress many have made in the health reform, yet sorry to see so many behind. I stated that if any one became sick upon the encampment I designed to inquire the cause, and make a note of it, for I was not willing the reputation of our meeting should suffer by being reported as the cause of making people sick. These meetings can be made a blessing to the bodily health, as well as to increase the health of the soul, if a proper course be pursued at these important gatherings. I am



happy to state that no one was sick, to my knowledge, so that they were deprived of the meetings. {RH, July 19, 1870 par. 7}

The meeting at Marion was good, souls there were convicted and converted to the truth. We felt assured that Jesus indeed came up to the feast, and made glad the hearts of his people. {RH, July 19, 1870 par. 8}

At Nora there was an apparent lack of union with some who came to the meeting. They possessed a spirit of fault-finding, of jealousy, which brought sadness of heart upon us, and we were fearful at times that many would leave that meeting with their impenitent hearts bound in darkness and unbelief, unsubdued by the grace of God. But as the meetings progressed testimonies were called out from those who had the burden of the meeting as the occasion required. And as the pointed, solemn truths of God's word were made clear to the understanding of all who had any desire to learn, there seemed to be a decided change with many for the better. Confessions were made by brethren one to another, and a ready response was made to these penitential acknowledgments of their wrongs. The prayer and conference meetings were conducted by Bro. Littlejohn. He labored with unabated interest in all these social meetings, making appropriate remarks as the occasion required. The instructions thus given by our brother in faithfulness upon so many points, we think will not be soon forgotten. There was especially a work wrought for the church at Monroe. Hearts had been estranged, false reports had been circulated to the injury of brethren, many had been found guilty of carrying a reproach to the door of their neighbors, and some had willingly taken up the reproach against their neighbor which had been left at their door, and in their turn they carried the reproach to others. Thus had God been dishonored, and his precious cause reproached. But there was a good work begun with that church. If this work had commenced at an earlier stage of the meeting, some, who returned to their homes unblessed because of their wrongs, might have so humbled their hearts before God and returned to him with broken hearts and contrite spirits, that they might have gone to their homes rejoicing that the truth had made them free indeed. We are sorry that any returned to their homes destitute of the approving love of God. {RH, July 19, 1870 par. 9}

We are confident that a large number of our brethren and sisters present at that meeting were greatly benefited, and returned to their homes to take a nobler stand for God, and work from altogether a higher standpoint than they had ever done before. Many bore testimony that they had never seen the force and power of truth, and the necessity of perfecting Christian character as they had during these meetings. Our earnest prayer to God is that they may go forward growing in grace and in the knowledge of the truth, until they attain to the full stature of men and women in Christ Jesus. By request of the church at Monroe we united in prayer with them that the cementing spirit of God might bind the hearts of these believers in bonds of closest union and Christian fellowship.

Ellen G. White.

{RH, July 19, 1870 par. 10}



**PERIODICALS / RH - The Review and Herald / August 2, 1870 Camp-Meetings. -  
August 2, 1870 Camp-Meetings.**

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The last evening we enjoyed upon the Nora campground, the Lord blessed me with unusual freedom in speaking to the people, of the necessity of having Jesus in their company as they returned to their homes. I spoke of the importance of coming to such meetings with a mind to work for their own salvation, and that of others. They should have the object before them of earnestly seeking for a deeper work of grace, and a more thorough knowledge of the truth, that they may "be ready always, to give an answer to every man that asketh, a reason of the hope that is in them, with meekness and fear," "having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." "A good man out of the good treasure of his heart bringeth forth that which is good. And an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh." {RH, August 2, 1870 par. 1}

There can be no influence so detrimental to a camp-meeting, or any gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects; which do not relate to the meeting. Some have brought their farms with them, and others their houses, laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God. If all who profess to be followers of Christ would improve the time out of meeting in conversing upon the truth, and dwelling upon the Christian's hope, and in searching their own hearts, and in earnest prayer before God, pleading for his blessing, there would be a much greater work accomplished than we have yet seen. Unbelievers, who falsely accuse those who believe the truth, would be convinced, because "of their good conversation in Christ." The words and actions are the fruit which we bear; "Wherefore by their fruits ye shall know them." {RH, August 2, 1870 par. 2}

God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, free-will offerings, and thank-offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice--the man-servant and maid-servant, the stranger, the fatherless and widow--that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied, according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those

who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love of their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast-days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands. {RH, August 2, 1870 par. 3}

God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings God has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions, and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of God's requirements. {RH, August 2, 1870 par. 4}

Men, with their thousands, remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left, yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part. {RH, August 2, 1870 par. 5}

Many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life. {RH, August 2, 1870 par. 6}

Let us all who possibly can, attend these yearly gatherings. All should feel that God

requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a life-time. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world. {RH, August 2, 1870 par. 7}

These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful and obedient trust in God is what he requires. {RH, August 2, 1870 par. 8}

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a free-will offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Ellen G. White. {RH, August 2, 1870 par. 9}

**PERIODICALS / RH - The Review and Herald / April 11, 1871 Duty to Children. - By Ellen G. White. -**

**April 11, 1871 Duty to Children.**

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**By Ellen G. White.**

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I have been shown that parents generally have not taken a proper course with their children. They are not restrained as they should be. They are left to indulge in pride, and follow their own inclinations. Anciently, parental authority was regarded, and children were in subjection to their parents. They feared and revered them; but the order in these last days is reversed. Some parents are in subjection to their children.

They fear their children, and yield to them. They fear to cross the will of their children. But just as long as children are under the roof of their parents, dependent upon them, they should be subject to them. Parents should move with decision, requiring the following out of their views of right. {RH, April 11, 1871 par. 1}

Eli might have restrained his wicked sons, but he feared their displeasure. He suffered them to go on in their rebellion, until they were a curse to Israel. Parents are required to restrain their children. The salvation of children depends very much upon the course pursued by their parents. In their mistaken love and fondness for their children, they indulge them to their hurt, nourish their pride, and put upon them trimmings and fixings which make them vain, and lead them to think that dress makes the lady or gentleman. But a short acquaintance convinces those with whom they associate that an outside appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness, and uncontrolled passion. Those who love meekness, humility, and virtue, should shun such society, even if it be Sabbath-keepers' children. Their company is poisonous; their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. It will spring up, and bear fruit which will make their children despise parental authority. {RH, April 11, 1871 par. 2}

Children, even after they are of age, are required to respect and look after the comforts of their parents. They should listen to the counsel of godly parents, and not feel that, because a few years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and their mother. {RH, April 11, 1871 par. 3}

Children in these last days are so noted for their disobedience and disrespect that God has especially noticed it, and it constitutes a sign that the end is near. It shows the power of Satan upon minds, and the almost complete control he has of the minds of the young. By many, age is no more respected. It is considered too old-fashioned to respect the aged, for it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and his household after him." Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before the parents and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshipers of the true God, should not intermarry with an idolatrous people, lest they lead their families away from God. {RH, April 11, 1871 par. 4}

Even after their children were married, the most solemn obligation rested upon them. Their judgment then was not considered sufficient without the counsel of their parents; and they were required to respect and obey their wishes, unless they should conflict with their duty to God. {RH, April 11, 1871 par. 5}

Again I was directed to the condition of children in these last days. Children are not controlled. Parents should commence their first lesson of discipline when their children are babes in their arms. Teach them to yield their will to yours. This can be done by

bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness, and yet firmness, bend the will of the child until it shall expect nothing else but to yield to their wishes. {RH, April 11, 1871 par. 6}

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should. They have been released from responsibilities, and grow up worthless at home and worthless abroad. They have no power of endurance. The parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, and economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners and deportment are not agreeable. They are unhappy themselves, and make those around them unhappy. And when the children are but children still, and while they need to be disciplined, they are allowed to go out in company, mingle with the society of the young, and one has a corrupting influence over the other. {RH, April 11, 1871 par. 7}

The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the Judgment shall sit. Many children will rise up in the Judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents cause them to excuse the faults of their children, and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon unfaithful parents. {RH, April 11, 1871 par. 8}

Children who are thus brought up undisciplined, when they profess to be Christ's followers, have everything to learn. Their whole religious experience is affected by their bringing up in childhood. The same self-will often appears; the same lack of self-denial; the same impatience manifested under reproof; the same love of self and unwillingness to seek counsel of others, or to be influenced by others' judgment; the same indolence, shunning of burdens, lack of bearing responsibilities, are seen in their relation to the church. It is possible for such to overcome; but how hard the battle! how severe the conflict! how hard to pass through a course of thorough discipline, which is necessary for them to reach the elevation of Christian character! Yet if they overcome at last, they will be permitted to see before they are translated how near the precipice of eternal destruction they came, caused by the lack of right training in youth, and by not learning submission in childhood.

{RH, April 11, 1871 par. 9}

G. White. -

**April 18, 1871 The Poor.**

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**By Ellen G. White.**  
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Some who are poor in this world's goods are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He requires of them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straightened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to help them out of trouble. {RH, April 18, 1871 par. 1}

Many lack wise management and economy. They do not weigh matters well, and move cautiously. Such should not trust to their own poor judgment, but counsel with their brethren who have experience. Those who lack good judgment and economy are often unwilling to seek counsel. They generally think that they understand how to conduct their temporal business, and are unwilling to follow advice. They make bad moves and suffer in consequence. Their brethren are grieved to see them suffer, and they help them out of difficulty. Their unwise management affects the church. It takes means from the treasury of God which should have been used to advance the cause of present truth. If these poor brethren would take a humble course and be willing to be advised and counseled by their brethren, and then are brought into straightened places, their brethren should feel it their duty to cheerfully help them out of difficulty. But if they choose their own course and rely upon their judgment, they should be left to feel the full consequences of their unwise course, and learn by dear experience that "in a multitude of counselors there is safety." God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea, and coffee. {RH, April 18, 1871 par. 2}

Speculations.

I saw that some have excused themselves from aiding the cause of God because they were in debt. Had they closely examined their own hearts they would have discovered that selfishness was the true reason why they brought no free-will offering to God. And some will remain in debt. Because of their covetousness, the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God. {RH, April 18, 1871 par. 3}

If a new patent passes through the country, men who profess to believe the truth have found a way to raise means and join the enterprise. God is acquainted with every heart. Every selfish motive is known to him, and he suffers things to arise to try the



hearts of his professed people, to prove them, and develop character. In some instances the Lord will suffer men to go on, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundred-fold in this life, and in the world to come life everlasting. But all will not receive their hundred-fold in this life, because they cannot bear it. They would, if intrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be secure. How much better is such an investment as this! The desire that some of our brethren possess to earn means fast, leads them to engage in a new enterprise and invest means, and their expectations of making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so many times, and the example of others is before them who have made investments and have met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself, as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which could have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day.

{RH, April 18, 1871 par. 4}

**PERIODICALS / RH - The Review and Herald / April 25, 1871 Perilous Times. - By Ellen G. White. -**

**April 25, 1871 Perilous Times.**

**By Ellen G. White.**

The unbelieving world will soon have something to think of beside their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Stronghold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind.

{RH, April 25, 1871 par. 1}

In the time of distress and perplexity of nations there will be many who have not

given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart, and find acceptance and pardon. {RH, April 25, 1871 par. 2}

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of Man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God, and make them children of the world. God owns not the pleasure or amusement-seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in, and enjoy, the frivolous, empty conversation of the lovers of the world. {RH, April 25, 1871 par. 3}

Isaiah 3 was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God which they failed to obtain.

{RH, April 25, 1871 par. 4}

## **PERIODICALS / RH - The Review and Herald / May 30, 1871 How to Conduct Meetings. -**

### **May 30, 1871 How to Conduct Meetings.**

I recently received a letter from a brother I highly respect, making inquiries in regard to meetings, how they should be conducted. He inquires if there should be many prayers offered in succession, and then a relief of a few moments, and quite a number of prayers again. {RH, May 30, 1871 par. 1}

From the light I have had upon the subject, I have decided that God does not require us, as we assemble for his worship, to make these seasons tedious and wearisome, by being obliged to remain bowed quite a length of time, listening to several lengthy prayers. Those in feeble health cannot endure this taxation without extreme weariness and exhaustion. The body is weary by remaining bowed down so long. And that which

is worse still, the mind becomes so wearied by the continuous exercise of prayer that no spiritual refreshment is realized, and the meeting to them is worse than a loss. They have become wearied mentally and physically, and they have obtained no spiritual strength. Meetings for conference and prayer should not be made tedious. All should, if possible, be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or fifteen minutes even behind the time, there should be no waiting. If there are but two present, they can claim the promise. The meeting should open at the appointed hour, if possible, be there few or many present. Formality and cold stiffness should be laid aside, and all be prompt to duty. There should not be, upon any common occasion, prayer of more than ten minutes' duration. If any feel the burden of prayer, after there has been a change of position, and the exercise of singing or exhortation has relieved the sameness, then let them pray. {RH, May 30, 1871 par. 2}

All should feel it a Christian duty to pray short. Tell the Lord just what you want without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart. {RH, May 30, 1871 par. 3}

What is the object of assembling together? Is it to inform God? or to instruct him by telling him all we know in prayer? We meet together to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our aspirations, our hopes, and gathering strength, and light, and courage, from one another. By our earnest, heart-felt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and made interesting to all who have any relish for religious things. {RH, May 30, 1871 par. 4}

There are some who I fear do not take their troubles to God in private prayer, but reserve them for the prayer-meeting, and then do up their praying for several days in these meetings. Such may be named social conference and prayer-meeting killers. Their cold, frozen prayers and lengthy, backslidden testimonies cast a shadow. They emit no light. They edify no one. All are glad when they get through, and it is almost impossible to throw off the chill and darkness their prayers and exhortations have brought into the meetings. From the light which I have received, our meetings should be spiritual and social, and not too long. Reserve, pride, vanity, and fear of man, should be left at home. Little differences and prejudices should not be taken with us to these meetings. Like a united family, simplicity, meekness, mutual confidence, and love, should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. {RH, May 30, 1871 par. 5}

Ye are the light of the world, says the heavenly Teacher. All have not the same experience, and the same exercises in their religious life. But those of diverse experiences come together, and with simplicity and humbleness of mind, talk out their experience. All should have, and will have, an experience that is living, that is new and interesting, if they are pursuing the onward Christian course. A living experience is

made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences give light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things. {RH, May 30, 1871 par. 6}

Jesus, the heavenly teacher, when he was upon the earth, among the children of men, did not hold himself aloof from them, but in order to benefit them, he came from Heaven to earth where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to Heaven. {RH, May 30, 1871 par. 7}

The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. There were no walls which could inclose the multitude which followed him. But he had special reasons for choosing the groves and the seaside to give his lessons of instruction, for he could have a commanding view of the landscape and scenery, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. The works of God in nature, he associated with his lessons of instruction. He made use of the birds which were caroling forth their songs without a care, and the flowers of the valley glowing in their beauty, and the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grains, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories. {RH, May 30, 1871 par. 8}

Christ, in all his efforts, sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. He wrought a miracle to feed five thousand, who had gathered together to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awake admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. {RH, May 30, 1871 par. 9}

The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven. {RH, May 30, 1871 par. 10}

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies, and lengthy prayers. He taught his disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast

shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetition, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye." {RH, May 30, 1871 par. 11}

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and gratitude for the same. This sample prayer, how comprehensive! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer, in a special manner, is indited by the Spirit of God, and where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it. {RH, May 30, 1871 par. 12}

But there are many prayers offered in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they delivered a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to the things that were transpiring in the world. All such prayers are as sounding brass, and tinkling cymbal. They are made no account of in Heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them. {RH, May 30, 1871 par. 13}

Jesus was often found in prayer. He resorted to the lonely groves, or to the mountains, to make his requests known to his Father. When the business and cares of the day were ended, and the weary were seeking rest, Jesus devoted the time to prayer. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion. {RH, May 30, 1871 par. 14}

Secret prayer is neglected, and this is the reason why many offer such long, tedious, backslidden prayers, when assembled to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God.

E. G. W.

{RH, May 30, 1871 par. 15}

**PERIODICALS / RH - The Review and Herald / May 30, 1871 How Shall We Keep the Sabbath? -**

**May 30, 1871 How Shall We Keep the Sabbath?**

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God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. The object of the Sabbath was that all mankind might be benefited. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. God rested, after he had made the world in six days. He sanctified and blessed the day upon which he rested from all his work which he had created and made. He set apart that special day for man to rest from his labor, and reflect, as he should look upon the earth beneath, and the heavens above, that God made all these in six days, and rested upon the seventh; and that his heart might be filled with love and reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom. {RH, May 30, 1871 par. 1}

In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature, and also deprive ourselves of the free, invigorating air of heaven. We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord which he has sanctified. We should not allow even our minds to dwell upon things of a worldly character. The mind cannot be refreshed, enlivened, and elevated, by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord has been put to a wrong use, if thus celebrated. The object is not attained for which the Sabbath was instituted. The Sabbath was made for man, to be a blessing to him, by calling his mind from secular labor, to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in the word of God, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out of doors. {RH, May 30, 1871 par. 2}

How can the minds of children become better impressed, and receive a more correct knowledge of God, than in spending a portion of their time out of doors; not in play, but in company with their parents? Surrounded with nature's beautiful scenery, as their minds are associated with God in nature, by their attention being called to the tokens of God's love to man in his creative works, their young minds will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe. But as they view the beautiful things he has created for the happiness of man, they will be led to regard him as a tender, loving Father. They will see that his prohibitions and injunctions are not made merely to show his power and authority, but that he has the happiness of his children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love



him. You can direct their minds to the lovely birds making the air musical with their happy songs, the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of God. Parents, why not make use of the precious lessons God has given us in the book of nature to give our children the correct idea of his character? Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded. They cannot understand the skill and power of God as revealed in his creative works, therefore their hearts do not quicken and throb with new love and interest, and are not filled with awe and reverence as they see God in nature. {RH, May 30, 1871 par. 3}

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. They can do much to exalt the Sabbath in their families, and make it the most interesting day of the week. We should devote time to interest our children. We can walk out with them in the open air. A change will have a happy influence upon them. We can sit with them in the groves, and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and inspire them with love and reverence by calling their attention to the beautiful objects in nature. The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than to devise means to impart proper instruction to their families, and to interest them in spiritual things, giving them correct views of the character of God, and what he requires of us, in order to perfect Christian characters and to attain to eternal life. Parents, make the Sabbath a delight, that your children shall look forward to it, and have a welcome in their hearts for it.

E. G. W.

{RH, May 30, 1871 par. 4}

**PERIODICALS / RH - The Review and Herald / May 30, 1871 Address to Ministers. -  
May 30, 1871 Address to Ministers.**

Ephesians 3:6, 7: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power." {RH, May 30, 1871 par. 1}

"Whereof I am made a minister:" not merely to present the truth to the people, but to carry it out in your lives. {RH, May 30, 1871 par. 2}

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Verse 9. It is not merely the words that roll off your tongue, it is not merely to be eloquent in speaking and praying, but it is to

make known Christ, to have Christ in you, and make him known to those that hear. {RH, May 30, 1871 par. 3}

"Whom we preach, warning every man, and teaching every man in all wisdom," not novices, not in ignorance, "that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Colossians 1:28, 29. It is the work of God, the grace from God, that is to be realized and felt, that is to grace the life and actions, which is to make a sensible impression upon those that hear. {RH, May 30, 1871 par. 4}

But it is not this only. There are other things that are to be considered; in which some have been negligent, which are of consequence, in the light they have been presented before me. Impressions are made upon the people by the deportment of the speaker in the desk, by his attitude, and by his manner of speaking. If these things are as God would have them, the impression they make will be in favor of the truth, especially will that class be favorably impressed who have been listening to fables. It is important that your manner be modest and dignified, in keeping with the holy, elevating truth you teach, that a favorable impression may be made upon those who are not naturally inclined to religion. {RH, May 30, 1871 par. 5}

Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been allowed to be even untidy. Not only has there been a lack of taste, and a lack of order to arrange the dress in a becoming manner upon the person, and to have the color suitable and becoming for a minister of Christ, but the apparel has been with some, even slovenly and untidy. Some ministers wear a vest of a light color, while their pants are dark, or the vest dark and pants light, with no taste or orderly arrangement of the dress upon the person in coming before the people. These things are preaching to the people. They give them an example of order and set before them the propriety of neatness and taste in their apparel, or they give them lessons in lack of taste and slackness which they will be in danger of following. {RH, May 30, 1871 par. 6}

I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and manner of the dress those ministering before him should wear. The God of Heaven, whose arm moves the world, who sustains us, and gives us life and health, has given us evidence that he could be honored or dishonored by the apparel of those who officiated before him. He gave especial directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangements of their houses, and specified the dress those should wear who were to minister in his service. They were to maintain order in everything, and especially to practice cleanliness. Read the directions that were given to Moses to make known to the children of Israel, as God was about to come down upon the mount, to speak in their hearing his holy law. What did he command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down in the sight of all the people, upon the mount. They were to set bounds about the mount. "And the Lord said unto Moses, Go unto the people and sanctify them today and tomorrow, and let them wash their clothes." {RH,

May 30, 1871 par. 7}

That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God spoke to Moses to tell the people to wash their clothes, lest there should be impurity in their clothing and about their persons, as they came up before the Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God. {RH, May 30, 1871 par. 8}

And to show the carefulness they were to observe in regard to being cleanly, Moses was to put a laver between the tent of the congregation and the altar, "and put water therein to wash withal." And Moses and Aaron that ministered before the Lord, and Aaron's sons, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord. {RH, May 30, 1871 par. 9}

Here was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they should come into his holy presence. And what was this for? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this: that a right impression might be made upon the people. If those who ministered in the sacred office should fail to manifest care and reverence for God in their apparel and their deportment, the people would lose their awe and reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with the work of God must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those that approach nigh to God. From the light that has been given me, there has been a carelessness in this respect. I might speak of it, as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility that savors of Heaven will be particular to have the person, and actions, and apparel, of all who preach the holy truth of God, right, and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself. {RH, May 30, 1871 par. 10}

But things that transpire in the sacred desk are often wrong. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon a low level with common things. The example is to remove the fear of God from the people, and to detract from the sacred dignity of the gospel Christ died to magnify. According to the light that has been given me, it would be pleasing to God for them to bow down as soon as they step into the pulpit, and solemnly ask help from God. What kind of an impression would that make? There would be a solemnity and awe upon the people. Why, their minister is communing with God. Their minister is committing himself to God before he dares to

venture to stand before the people. Solemnity rests down upon the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all, God is the source of my strength. A minister negligent of his apparel often wounds those of refined sensibilities and good taste. Those who are backward in this respect, should correct their errors and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not link his appearance in any way with the truths he presented. His dress was against him; and the impression given, was, that they were a careless set anyhow; we see that they do not care anything about their dress, and we do not want anything to do with such a class of people. {RH, May 30, 1871 par. 11}

Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, and looking as if it had been untouched by comb and brush for a week. God is dishonored when they engage in his sacred service so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be. This laver was placed between the altar and the congregation, that before they came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? It was to show them that every particle of dust must be put away before they could go into the presence of God; for he was so high and holy that unless they did comply with these conditions, death would follow. {RH, May 30, 1871 par. 12}

But look at the manner and style of dress as worn by some of our ministers at the present day. Some who minister in sacred things so arrange their dress upon their persons that it destroys to some extent, to say the least, the influence of their labor. There is an apparent lack of taste in color and neatness of fit. What is the impression given by such a manner of dress? Why, it is, that the work in which they are engaged is considered no more sacred or elevated than common labor, as plowing in the field. The minister, by his example, brings down the sacred upon a level with common things. {RH, May 30, 1871 par. 13}

The influence of such preachers upon the people is not pleasing to God. If any are brought out to receive the truth from their labors, they frequently imitate their preachers, and come down to the same low level with them. It will be more difficult to remodel and bring such into a right position, and teach them true order, and love for discipline, than to labor to convert to the truth, men and women out of the world who have never heard it. The Lord requires of his ministers to be pure and holy, and to rightly represent the principles of truth in their own lives, and by their example bring them up upon a high level. {RH, May 30, 1871 par. 14}

God requires of all who profess to be his chosen people if they are not teachers of the truth, to be careful to preserve cleanliness and purity of their bodies, also cleanliness and order in their houses and upon their premises. We are examples to the

world, living epistles known and read of all men. God requires of all who profess godliness, and especially those who teach the truth to others, to abstain from all appearance of evil. {RH, May 30, 1871 par. 15}

Dark or black material is more becoming a minister in the desk, and will make a better impression upon the people than to have his apparel of two or three different colors. {RH, May 30, 1871 par. 16}

From the light I have had, the ministry is a sacred and exalted office, and those who accept this position should have Christ in their hearts, and manifest an earnest desire to have him worthily represented before the people, in all their acts, in their dress, in their speaking, and even in their *manner* of speaking. {RH, May 30, 1871 par. 17}

They should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. Truth loses two-thirds or three-quarters of its sweetness, its force, and solemnity, by being presented in this manner. But if the voice is toned right, if it has in it solemnity, and is so modulated as to be even pathetic, it will have a much better impression. This was the tone in which Christ taught his disciples. He impressed them with solemnity. He spoke in a pathetic manner. But this loud hallooing--what does it do? It does not give them any more exalted views of the truth. It does not impress people any more deeply, but causes a disagreeable sensation to the hearers, and is only wearing out the vocal organs of the speaker. {RH, May 30, 1871 par. 18}

The tones of the voice have much to do in affecting the hearts of those that hear. And many who might be useful men, are using up their vital forces, and destroying their lungs and vocal organs, by the manner of their speaking. Some ministers have acquired a habit of hurriedly rattling off what they have to say, as though they had a lesson to repeat and were hastening through it as fast as possible. This is not the best manner of speaking. Every minister can educate himself, by using proper care to speak distinctly and impressively, and not hurriedly crowd the words together without taking time to breathe. He should speak in a moderate manner that the people can get the ideas fastened in their minds as he passes along. But when the matter is rushed through so rapidly, the people cannot get the points in their minds, and they do not have time to get the impression that it is important for them to have; nor is there time for the truth to affect them, as it otherwise would. {RH, May 30, 1871 par. 19}

Speaking from the throat, letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to preserve health or to increase the efficiency of those organs. You should take a full inspiration and let the action come from the abdominal muscles. Let the lungs be only the channel, but do not depend upon them to do the work. If you let your words come from deep down, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten. {RH, May 30, 1871 par. 20}

Some of our preachers are killing themselves by long, tedious praying, and loudly exercising the voice, when a lower tone would make a better impression, and save their own strength. Now while you go on regardless of the laws of life and health, and follow

the impulse of the moment, don't lay it to God if you break down. Many of you waste time and strength as you commence to speak in long preliminaries and excuses. You should commence your labor as though God had something for you to say to the people, instead of apologizing because you are about to address them. Some use up nearly half an hour in making apologies; and time is frittered away; and when they get to their subject where they are desirous to fasten the points of truth, the people are wearied out and cannot see their force or be impressed with them. You should make the essential points of present truth as distinct as mile-posts so that the people will understand them. They will then see the arguments you want to present, and the positions you want to sustain. {RH, May 30, 1871 par. 21}

There is another class that address the people in a whining tone, not with hearts softened by the Spirit of God; but they think they must make an impression by the appearance of humility. Such a course does not exalt the gospel ministry. It brings it down and degrades it, instead of elevating and exalting it. Ministers should present the truth warm from glory. They should speak in such a manner as to rightly represent Christ, and preserve the dignity becoming his ministers. {RH, May 30, 1871 par. 22}

The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. They injure the throat and vocal organs, and then talk of breaking down by their hard labor. They injure themselves when it is not called for. Many feel that praying injures their vocal organs more than talking. This is in consequence of the unnatural position of the body, and the manner they hold the head. You can stand and talk, and not feel injured. The position in praying should be a perfectly natural one. Long praying wearies, and is not in accordance with the gospel of Christ. Praying a half or a quarter of an hour is altogether too long. A few minutes' time is long enough to bring your case before God, telling him what you want; and you can take the people with you, and not weary them out, and lessen their interest for devotion and prayer. They may be refreshed and strengthened, instead of exhausted. {RH, May 30, 1871 par. 23}

There has been a mistake made by many in their religious exercises--in long praying, in long preaching, upon a high key, with a forced voice, in an unnatural strain and an unnatural tone. The minister has needlessly wearied himself, and really distressed the people, by the hard, labored exercise, which is all unnecessary. Ministers should speak in a manner to reach and impress the people. The teachings of Christ were impressive and solemn. His voice was melodious. And should not we, as well as Christ, study to have melody in our voices? He was a man that had a mighty influence--the Son of God. We are so far beneath him and so far deficient that, do the very best we can, our efforts will be poor. We cannot gain and possess the influence that Christ had; but then, I ask you why we should not educate ourselves and bring ourselves just as near to the Pattern as it is possible for us to do, that we may have the greatest possible influence upon the people. Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them, that right impressions may be made upon them, and that the truth spoken may be taken by them



to their homes; and thus our faith will stand in a better light before the community. {RH, May 30, 1871 par. 24}

I never realized more than I do today, the exalted character of the work, its sacredness and holiness, and how important that we should be fit for the work. I see it in myself. I must have a new fitting up, a holy unction, or I cannot go any further to instruct others. I must know that I am walking with God. I must know that I understand the mystery of godliness. I must know that the grace of God is in my own heart; that my own life is in accordance with his will; that I am walking in his footsteps. Then my words will be true, my actions will be right. {RH, May 30, 1871 par. 25}

But there is a word more I had almost forgotten. It is in regard to the influence the minister should exert in his preaching. It is not merely to stand in the desk. His work is but just begun there. It is to enter into the different families, and carry Christ there; to carry his sermons there; to carry them out in his actions and his words. As he visits a family, he should inquire into the condition of that family. Is he the shepherd of the flock? The work of a shepherd is not all done in the desk. He should talk with all the members of the flock; with the parents, to learn their standing; and with the children, to learn theirs. A minister should feed the flock over which God has made him overseer. It would be agreeable to go into the house and study. But if you do this, to the neglect of the work God has commissioned you to perform, you do wrong. Never enter a family without inviting them together, and bowing down and praying with them before you leave. Inquire into the health of their souls. What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the great Physician to come to his aid. But give them the help that they need. Such ministers will receive all that respect and honor which is due them, as ministers of Jesus Christ. And in doing this, their own souls will be kept alive. They must be drawing strength from God in order to impart strength to those they shall minister to. {RH, May 30, 1871 par. 26}

May the Lord help us to seek him with all the heart. I want to know that I daily gather the divine rays from glory, that emanate from the throne of God, and shine from the face of Jesus Christ, and scatter them in the pathway around me, and be all light in the Lord.  
E. G. W.

{RH, May 30, 1871 par. 27}

**PERIODICALS / RH - The Review and Herald / July 25, 1871 Christian Recreation. -  
July 25, 1871 Christian Recreation.**

Christians should be the most cheerful and happy people that live. They may have the consciousness that God is their father, and their everlasting friend. But many

professed Christians do not correctly represent the Christian religion. They appear gloomy, as if under a cloud. They often speak of the great sacrifices they have made to become Christians. They appeal to those who have not accepted Christ, representing by their own example and conversation that they must give up everything which would make life pleasant and joyful. They throw a pall of darkness over the blessed Christian hope. The impression is given that God's requirements are a burden even to the willing soul, and that everything that would give pleasure, or that would delight the taste, must be sacrificed. {RH, July 25, 1871 par. 1}

We do not hesitate to say that this class of professed Christians have not the genuine article. God is love. Whoso dwelleth in God, dwelleth in love. All who have indeed become acquainted, by experimental knowledge, with the love and tender compassion of our Heavenly Father will impart light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and Heaven, and the purity and exalted loveliness of Heaven are communicated through them to all that are brought within their influence. This constitutes them the light of the world, the salt of the earth. They are indeed saviors of life unto life, but not of death unto death. {RH, July 25, 1871 par. 2}

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our relish for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness. {RH, July 25, 1871 par. 3}

Even the great God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of his hands. He planted for our first parents a beautiful garden in Eden. Stately trees were caused to grow out of the ground, of every description, for usefulness and ornament. The beautiful flowers are formed, of rare loveliness, of every tint and hue, perfuming the air. The merry songsters, of varied plumage, caroled forth their joyous songs to the praise of their Creator. It was the design of God that man should find happiness in the employment of tending the things he had created, and that his wants should be met with the fruits of the trees of the garden. {RH, July 25, 1871 par. 4}

God, who made the Eden home of our first parents so surpassingly lovely, has also given the noble trees, the beautiful flowers, and everything lovely in nature, for our happiness. He has given us these tokens of his love, that we may have correct views of

his character. He has implanted in the hearts of his children the love of the beautiful. But by many this love has been perverted. The benefits and beauties which God has bestowed upon us have been worshiped; while the glorious Giver has been forgotten. This is stupid ingratitude. We should acknowledge the love of God to us in all his creative works, and our heart should respond to these evidences of his love by giving him the heart's best and holiest affections. {RH, July 25, 1871 par. 5}

God has surrounded us with nature's beautiful scenery to attract and interest the mind. It is his design that we should associate the glories of nature with his character. If we faithfully study the book of nature, we shall find it a fruitful source for contemplating the infinite love and power of God. {RH, July 25, 1871 par. 6}

Many extol artistic skill which will produce lovely paintings upon canvas. All the powers of the being are by many devoted to art, yet how far short do these come of the natural. Art can never attain to the perfection seen in nature. Many professed Christians will go into ecstasies over the painting of an evening sunset. They worship the skill of the artist; but they pass by with indifference the actual glorious sunset which it is their privilege to look upon every cloudless evening. Where does the artist obtain his design? From nature. But the great Master Artist has painted upon heaven's shifting, changing canvas the glories of the setting sun. He has tinted and gilded the heavens with gold, silver, and crimson, as though the portals of high Heaven were thrown open, that we might view its gleamings, and our imagination take hold of the glory within. Many turn carelessly from this heavenly wrought picture. They fail to trace the infinite love and power of God in the surpassing beauties seen in the heavens, but are almost entranced as they view and worship the imperfect paintings, in imitation of the Master Artist. {RH, July 25, 1871 par. 7}

The Redeemer of the world generally chose the open air in which to give his lessons of instruction, rather than to be inclosed in walls. He could make his teachings more impressive when surrounded with the beauties of nature. He chose the groves and the sea-side, where he could have a commanding view of landscape and varied scenery, that he might illustrate important truths of the kingdom of God, by the works of God in nature. He made use of the birds, caroling forth their songs without a care, and the lilies of the valley in their beauty, outrivaling Solomon in all his glory, and the lily, emblem of purity, reposing upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. {RH, July 25, 1871 par. 8}

He connected the works of God's fingers in the heavens and upon the earth, with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven. {RH, July 25,

1871 par. 9}

As we are attracted to the beautiful in nature, and associate the things which God has created for the happiness of man with his character, we will regard God as a tender, loving Father, rather than merely as a stern judge. As the character of God thus bears the aspect of love, benevolence, beauty and attraction, the mind is drawn to him. The heart is quickened, and throbs with new and deeper love, mingled with awe and reverence, as we contemplate God in nature. {RH, July 25, 1871 par. 10}

It is for our health and happiness to go out of our houses, and spend as much of our time as possible in the open air. The mind of the invalid should be withdrawn from self, to the beautiful scenes in nature. We can but be cheerful as we listen to the music of the happy birds, and feast our eyes upon flourishing fields and gardens. We should invite our minds to be interested in all the glorious things God has provided for us with a liberal hand. And in reflecting upon these rich tokens of his love and care, we may forget infirmities, be cheerful, and make melody in our hearts unto the Lord.

E. G. White.

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{RH, July 25, 1871 par. 11}

**PERIODICALS / RH - The Review and Herald / September 12, 1871 Words to Christian Mothers. - By Ellen G. White. -**

**September 12, 1871 Words to Christian Mothers.**

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**By Ellen G. White.**

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I am sorry to say that there is a strange absence of principle which characterizes the professing Christians of this generation in regard to their health. Christians, above all others, should be awake to this important subject, and should become intelligent in regard to their own organism. Says the psalmist, "I will praise Thee, for I am fearfully and wonderfully made." If we would be able to comprehend the truths of God's word, and the object and purpose of our living we must know ourselves, and understand how to relate ourselves rightly to life and to health. {RH, September 12, 1871 par. 1}

A diseased body causes a disordered brain, and hinders the work of sanctifying grace upon the mind and heart. The apostle says, "With the mind I myself serve the law of God." If then we pursue a course of wrong which weakens or beclouds our mental powers, so that our perceptions are not clear to discern the value of truth, we are warring against our eternal interest. Pride, vanity, and idolatry enslave the thoughts and affections, and blunt the finer feelings of the soul. These resist the sanctifying grace of God. Many do not realize their accountability as parents. A sense of their moral responsibility is not felt in the existence and education of their children who are the dearest objects of their affections. {RH, September 12, 1871 par. 2}

Children are often made objects of pride rather than sanctified affection. Parents are

not excusable if they do not seek knowledge in regard to the origin of human life, and understand what influence their living and dressing will have on their posterity. It is a crime for parents to pursue a course of life which will lessen physical and mental strength, and perpetuate their miseries for their children. If we do the work God would have us perform in this life, we must have sound minds in sound bodies. When wrong habits wage warfare against nature, we are warring against our souls. The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls. {RH, September 12, 1871 par. 3}

Fashionable women, who live for dress and display, for visitors to admire their dress made after the latest style of fashion, and whose chief happiness is in attending parties, theaters, and balls will have an account to render to their Maker for the responsibilities they assumed in becoming mothers, and then so lightly throwing them off to be controlled by the tyrant fashion. {RH, September 12, 1871 par. 4}

Health, strength, and happiness, depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them. The Creator has given us natural life, and physical laws, which relate to the preservation of the life he has given; and we are under most sacred obligations to become intelligent in regard to the laws of our being, lest we be found unwittingly transgressors and be obliged to pay the penalty of our lawless course by disease and suffering. {RH, September 12, 1871 par. 5}

All who transgress physical law must sooner or later suffer the penalty of physical suffering. God has not changed, neither does he propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation. {RH, September 12, 1871 par. 6}

But many willingly close their eyes to the light. They do not wish to become intelligent on the subject of life and health, because they know that if they do become informed, and put that knowledge to a practical use, they have a great work to do. By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite. Men and women cannot be practical Christians, and close their eyes to the light. {RH, September 12, 1871 par. 7}

Christians are required to love God with all their heart, with all their mind, with all their soul, and with all their strength, and their neighbors as themselves. The powers of the entire being God claims, to be devoted to his service. In how much higher degree we can render service to God in the vigor of health, than when palsied by disease. {RH, September 12, 1871 par. 8}

It is not only the privilege, but the sacred duty, of all to understand the laws God has established in their being, and to be so governed by these laws as to bring their habits into harmony with them. And as they more fully understand the human body, the wonderful work of God's hand, formed in the image of the Divine, they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their

charge to keep this harp of a thousand strings in harmonious action. By intelligence they may be able to preserve the human machinery as perfect as possible, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Here is the secret of true happiness.--*Health Reformer*. {RH, September 12, 1871 par. 9}

**PERIODICALS / RH - The Review and Herald / October 17, 1871 Words to Christian Mothers - By Mrs. E. G. White. - On the Subject of Life, Health, and Happiness.-No. 2.**

**October 17, 1871 Words to Christian Mothers**

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**By Mrs. E. G. White.**  
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**On the Subject of Life, Health, and Happiness.-No. 2.**

Obedience to the laws of our being should be regarded of great importance, and to every individual, a matter of personal duty. Indifference and ignorance upon this subject is sin. The two great principles of God's moral government are supreme love to the Creator, and to love our neighbor as ourselves. We are under obligations to God to take care of the habitation he has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to his service, to glorify his name, whose we are, and whom we ought to serve. It is impossible to render to God acceptable service while we, through wrong habits, are diseased physically and mentally. {RH, October 17, 1871 par. 1}

We are also under obligation to ourselves, to pursue a course which will not bring unnecessary suffering upon ourselves, and make our lives wretched, we groaning under the weight of disease. If we injure unnecessarily our constitution, we dishonor God, for we transgress the laws of our being. We are under obligation to our neighbors to take a course before them which will give them correct views of the right way to pursue to insure health. If we manifest an indifference upon this great subject of reform, and neglect to obtain the knowledge within our reach, and do not put that knowledge to a practical use, we will be accountable before God for the light he has given us, which we would not accept and act upon. {RH, October 17, 1871 par. 2}

I have heard many say, I know that we have wrong habits that are injuring our health; but our habits have become formed, and it is next to impossible to change, and do even as well as we know. By hurtful indulgences these are working against their own highest interest and happiness in this life, and are, in so doing, disqualifying themselves to obtain the future life. Many who are enlightened still follow in a course of transgression, excusing themselves that it is very inconvenient to be singular. Because the world at large choose to war against themselves and their highest earthly and eternal interest, they who know better venture to do the same, disregarding the light and knowledge which hold them responsible for the result of their violation of nature's



laws. God is not responsible for the suffering which follows the nonconformity to natural law and moral obligations to him. Enlightened transgressors are the worst of sinners, for they choose darkness rather than light. The laws that govern physical life, they may understand if they will; but the desire with them is so strong to follow popular, sensual indulgences of the day that are in opposition to physical and moral health, that they are insensible to its importance, and will not impress it upon others either by precept or example. {RH, October 17, 1871 par. 3}

Their neglect of this important subject exposes them to a fearful accountability. Not only are they suffering themselves the penalty of nature's violated law, but their example is leading others in the same course of transgression. But if men and women would act in reference to their highest temporal good, untrammelled by fashion, living naturally, we should see fewer pale faces, hear less complaint of suffering, and attend less death-beds and funerals. {RH, October 17, 1871 par. 4}

Because the majority choose to walk in a path which God has positively forbidden, shall all feel compelled to tread the same path? The question is not, What will the world do? but, What shall we as individuals do? Will we accept light and knowledge, and live simply and naturally, feeling that we are under obligation to society, to our children, and to God, to preserve health and a good constitution, serene tempers, and unimpaired judgment. We have a duty to live for the interest of others. In order to benefit others, many think they must conform to custom, or they will lose the influence they might have upon the world. But when they do this, their influence to reform and elevate is lost, and their example leads away from reform. They are on a level with transgressors, therefore, cannot elevate them while their own example sanctions the customs and enslaving fashions of this age. The only hope of benefiting society is in showing them a better way by proper instruction sustained by a correct course on our part. {RH, October 17, 1871 par. 5}

Those who have means at their command, can do a good work if governed by religious principles. They can demonstrate, if they will, to rich and poor, that happiness does not consist in outward adornings and needless display. They may show by their own simplicity of dress and unaffected modesty of manners that there are higher and nobler attainments than conformity to the latest styles of fashion. {RH, October 17, 1871 par. 6}

If we would have happiness in this life, we must live for it, and show to society that we can preserve firm principles in defiance of extravagant and injurious fashion. If we conform to the world and bring on disease by violating the laws of life and health, fashionable society cannot relieve us of a single pain. We shall have to suffer for ourselves, and if we sacrifice life, we shall have to die for ourselves. We should as individuals seek to do right, and to take care of ourselves by living naturally instead of artificially. {RH, October 17, 1871 par. 7}

We cannot afford to live fashionably, for in doing thus, we sacrifice the natural to the artificial. Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for useful life. Fashion subjects us to a hard, thankless life. A vast amount of money is sacrificed to keep pace with changing fashion, merely to create a sensation.

The votaries of fashion who live to attract the admiration of friends and strangers, are not happy--far from it. Their happiness consists in being praised and flattered, and if they are disappointed in this, they are frequently unhappy, gloomy, morose, jealous, and fretful. As a weather vane is turned by the wind, those who consent to live fashionable lives are controlled by every changing fashion, however inconsistent with health and with real beauty. Very many sacrifice comfort and true elegance, to be in the train of fashion. The most enfeebling and deforming fashions are now enslaving those who bow at her shrine. {RH, October 17, 1871 par. 8}

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted. As the animal organs are excited and strengthened, the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal. {RH, October 17, 1871 par. 9}

In consequence of the brain being congested its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to arouse the moral sensibilities. Such lose their power to discern sacred things. The unnatural heat caused by these artificial deformities about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness. Thus the natural is sacrificed to the artificial. {RH, October 17, 1871 par. 10}

Many have lost their reason, and become hopelessly insane, by following this deforming fashion. Yet the slaves to fashion will continue to thus dress their heads, and suffer horrible disease and premature death, rather than be out of fashion. {RH, October 17, 1871 par. 11}

Pleasure-seeking and frivolity blunt the sensibilities of the professed followers of Christ, and make it impossible for them to place a high estimate upon eternal things. Good and evil, by them, are placed upon a level. The high, elevated attainments in godliness, which God designed his people should reach, are not gained. These lovers of pleasure seem to be pleased with earthly and sensual things, to the neglect of the higher life. The enjoyments of this life, which God has abundantly provided for them in the varied works of nature, which have an elevating influence upon the heart and life, are not attractive to those who are conformed to the fashions of the world. They rush on unmindful of the glories of nature, seen in the works of God's hands, and seek for happiness in fashionable life, and in unnatural excitement which is in direct opposition to the laws of God established in our being. {RH, October 17, 1871 par. 12}

God has surrounded us with his glories, that the natural eye may be charmed. The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to

contemplate the power and glory of God, as seen in the works of his hands. But many close their senses to these charms They will not engage in healthful labor among the beautiful things of nature. They turn from shrubs and flowers, and shut themselves in their houses, to labor and toil in closed walls, depriving themselves of the healthful, glorious sunlight, and the pure air, that they may prepare artificial adornments for their houses and their persons. They impose upon themselves a terrible tax. They sacrifice the glow of health God has given in the human face, the blended beauty of the lily and the rose, and tax the physical and mental in preparing the artificial to take the place of the natural. The beauty of the soul, when compared with outward display, is regarded almost valueless. In the anxiety to meet the standard of fashion, beauty of character is overlooked. {RH, October 17, 1871 par. 13}

The majority of pleasure lovers attend the fashionable night gatherings, and spend in exciting amusements the hours God has given them for quiet rest and sleep in order to invigorate the body. Hours are spent in dancing. The blood becomes heated; the system is exhausted; and while in this feverish state of excitement, the late suppers are introduced, and the unnatural appetite is indulged, to the injury, not only of the physical, but the moral health. Those things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has a controlling power upon the health of the entire body. If the stomach is diseased, the brain nerves are in strong sympathy with the stomach, and the moral powers are overruled by the baser passions. Irregularity in eating and drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions. {RH, October 17, 1871 par. 14}

Many in returning to their homes from these night scenes of dissipation, expose themselves to the damp, chilly air of night. They are thinly clad with thin slippers upon their feet, the chest not properly protected, and health and life are sacrificed. By the limbs and feet becoming chilled the circulation of the blood through the system is unbalanced. Very many have, by pursuing this course, brought upon themselves lung difficulties and various distressing infirmities, which have, in a few months, carried them to an untimely grave. {RH, October 17, 1871 par. 15}

Many are ignorantly injuring their health and endangering their life by using cosmetics. They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown into the blood. Many lives have been sacrificed by this means alone.--*Health Reformer*.

{RH, October 17, 1871 par. 16}

**PERIODICALS / RH - The Review and Herald / October 31, 1871 Words to Christian Mothers On the Subject of Life, Health, and Happiness,--No. 3. - By Mrs. E. G. White -**

**October 31, 1871 Words to Christian Mothers**

## **On the Subject of Life, Health, and Happiness,--No. 3.**

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**By Mrs. E. G. White**  
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Health is a great blessing, and can be secured only in obedience to natural law. Good health is necessary for the enjoyment of life. A calm, clear brain, and steady nerve, are dependent upon a well-balanced circulation of the blood. In order to have good blood, we must breathe well. {RH, October 31, 1871 par. 1}

Mothers are accountable, in a great degree, for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Their work does not end here. They should carefully educate their children upon this subject, that they may, by obedience to nature's laws, avoid disease, and secure health and happiness. It is not necessary that all mothers should teach their children all the details of physiology and anatomy. But they should avail themselves of all the means within their reach to give their children instruction relative to the simple principles of hygiene. {RH, October 31, 1871 par. 2}

It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing. They cannot do this while the love of money and of display is made of greater consequence than the health of their children. {RH, October 31, 1871 par. 3}

Mental and moral power is dependent upon the physical health. Children should be taught that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress. {RH, October 31, 1871 par. 4}

The great burden of life with very many is, What shall I eat? What shall I drink? And wherewithal shall I be clothed? Many mothers indulge in pride, and in many things which are hurtful to the health of the body, in order to be in fashion. What deplorable lessons are they giving their children in this respect. They do not, by precept and example, educate their children to practice self-denial as a sacred duty, in order to possess health, serene tempers goodness, and true beauty. Good health, sound minds, and pure hearts, are not made of the first importance in households. {RH, October 31, 1871 par. 5}

Many parents do not educate their children for usefulness and duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance. The dear children should be taught to flee every taint of sin. In order to do this, they must separate from the hurtful fashions of the world. {RH, October 31, 1871 par. 6}

It is a sad fact that many, even professed Christians, make their pleasures, their amusements, the gratification of pride in dress, the gratification of appetite, almost everything; while the cross of Jesus Christ, and purity of heart and life, are left out of the question. God has claims upon them, but they do not, by their life, show that they have a sense of their duty to him. They acknowledge the claims of the world in their obedience to fashion. They devote time, service, and money, to its friendship, and, in so doing, prove themselves to be not the true friends of God. He demands of his people the first place in their hearts. He requires their best and holiest affections. The Christian religion invites, urges, and claims self-denial, and the bearing of the cross for Christ's sake. And the soul's interest should come first. {RH, October 31, 1871 par. 7}

The world may clamor for our time and affections, fashion may invite our patronage; but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements. "Know ye not that the friendship of the world is enmity with God?" "Whosoever, therefore, will be a friend of the world, is the enemy of God." {RH, October 31, 1871 par. 8}

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, We are doing a great work, and can not be diverted from it. We are settling the question of our everlasting destiny. We are seeking to develop in our children, sound and worthy and beautiful characters, that they may bless the world with their influence, and have immortal beauty and glory in the world to come that will never fade. If children had such an example from their parents, it would have a saving influence upon their lives. {RH, October 31, 1871 par. 9}

But it is a lamentable fact, that many professed Christian women, who are mothers, take the lead in patronizing the fashions, and those who make no pretensions to Christianity follow in the footsteps of professed Christians. Some who are in humble circumstances in life, in their efforts to keep pace with fashion, that they may retain their position in fashionable society, endure privation, and work far beyond their strength, that they may dress equal to the example given them by their more wealthy Christian sisters. Unless they can dress somewhat to compare with their more wealthy sisters, they have no desire to attend church, where there is such a display of costly adorning. The contrast is humiliating, say they, and they can only think of their humble dress. {RH, October 31, 1871 par. 10}

The temptation is so strong before some to come up to the standard of fashion that they are sometimes led into dishonesty and theft to gain their desired object. Others sell their virtue, that they may have the means to decorate themselves for display. They see this is the great aim of life with many who profess to be righteous. Professed Christians, whose example thus proves a stumbling-block to their weak sisters, will have a fearful account to meet in the day of final reckoning. They have, by their example, opened a door of temptation to the inexperienced, who are charmed with the respect paid to those dressed in fashionable style, and they became so infatuated that they at last sold honor and virtue, woman's greatest adornments, and sacrificed health and happiness for artificial decorations for display. I clip the following pointed remarks from the

*Marshall Statesman*, under the caption of Fashionable Ruin: {RH, October 31, 1871 par. 11}

"At a fashionable party in Fifth avenue, New York, a few evenings since, a beautiful young woman turned sharply upon an elderly dowager who was prosing about the Magdalens, and the hopelessness of doing anything for these 'lost women,' with the assertion: 'I know a class more hopelessly lost than they. We fashionables, who murder time and squander money, and lead women to become Magdalens that they may dress like us, why does nobody send missionaries to us?' The intensity of the utterance was eloquent of better possibilities. No doubt there are more ways than one of being lost. The sirens are not all of one class, or confined to one locality." {RH, October 31, 1871 par. 12}

The apostle presents the inward adorning, in contrast with the outward, and tells us what the great God values. The outward is corruptible. But the meek and quiet spirit, the development of a beautifully symmetrical character, will never decay. It is an adornment which is not perishable. In the sight of the Creator of everything that is valuable, lovely, and beautiful, it is declared to be of great price. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Peter 3:3-5. {RH, October 31, 1871 par. 13}

It is of the greatest importance that we, as Christian mothers, show, by precept and example, that we are cultivating that which the Monarch of the universe estimates of great value. In doing this, what an influence for good can we have upon our children; and how important we can make our lessons of instruction, that purity and holiness should be the great aim and object of their lives. The following should be read with attention: {RH, October 31, 1871 par. 14}

"Dress.

"Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they will make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princesses. These tinselries may serve to give effect on the stage, on the ball-floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold or diamonds. The absence of a true taste and refinement of delicacy cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. {RH, October 31, 1871 par. 15}

"Through dress the mind may be read, as through the delicate tissues of the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste." {RH, October 31, 1871 par. 16}

A great amount of time and money is squandered upon needless adornments. Many



inventions have been sought out in extra puffings, tucks, and trimmings, which have a direct tendency to lessen vitality and shorten life. Almost every conceivable style of dress may be seen in crowded cities, and upon the great thoroughfares of travel. There are customs and styles in dress current now, that a few years ago would have been looked upon by Christians as monstrosities. {RH, October 31, 1871 par. 17}

The corsets which are again being generally worn to compress the waist is one of the most serious features in woman's dress. Health and life are being sacrificed to carry out a fashion that is devoid of real beauty and comfort. The compression of the waist weakens the muscles of the respiratory organs. It hinders the process of digestion. The heart, liver, lungs, spleen, and stomach, are crowded into a small compass, not allowing room for the healthful action of these organs. {RH, October 31, 1871 par. 18}

The following item is clipped from the *Herald of Health*:-- {RH, October 31, 1871 par. 19}

"A female servant died suddenly a short time since in the East. The doctor could not account for the death, and made a postmortem examination, which showed that the stomach had been reduced to the size of a child's, and the heart pushed out of its proper place through tight-lacing." {RH, October 31, 1871 par. 20}

Where tight-lacing is practiced, the lower part of the chest has not room sufficient for action. The breathing, therefore, is confined to the upper portion of the lungs, where there is not sufficient room to carry on the work. But the lower part of the lungs should have the greatest freedom possible. The compression of the waist will not allow free action of the muscles. {RH, October 31, 1871 par. 21}

Alcohol and tobacco pollute the blood of men, and thousands of lives are yearly sacrificed to these poisons. Confinement indoors, shut away from the glorious sunshine, and deprived of the invigorating air of heaven, improper eating, with wrong habits of dressing, corrupt the blood of women. The compression of the waist by tight-lacing prevents the waste matter from being thrown off through its natural channels. The most important of these is the lungs. In order for the lungs to do the work God designed, they must be left free, without the slightest compression. If the lungs are cramped they cannot develop; but their capacity will be diminished, making it impossible to take a sufficient inspiration of air. The abdominal muscles were designed to aid the lungs in their action. Where there is no compression of the lungs, the motion in full breathing will be observed to be mostly of the abdomen. When lacing prevents this, the breathing is restricted to the upper portion of the lungs. Women's dress should be arranged so loosely upon the person, about the waist, that she can breath without the least obstruction. Her arms should be left perfectly free, that she may raise them above her head with ease. {RH, October 31, 1871 par. 22}

By lacing, the internal organs of women are crowded out of their positions. There is scarcely a woman that is thoroughly healthy. The majority of women have numerous ailments. Many are troubled with weaknesses of most distressing nature. These fashionably dressed women cannot transmit good constitutions to their children. Some women have naturally small waists. But rather than regard such forms as beautiful, they should be viewed as defective. These wasp waists may have been transmitted to them from their mothers, as the result of their indulgence in the sinful practice of tight-lacing,

and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring. {RH, October 31, 1871 par. 23}

Very many children are born with their blood tainted with scrofula through the wrong habits of the mother in her eating and dressing. The very many miscarriages that now occur may generally be traced to fashionable dress. Lacing causes displacements, and this character of disease is increasing with each successive generation. Many suffer years without making their condition known. They remain in ignorance of the causes of their difficulties, and endure sufferings, which it is impossible for language to express. Not a few women have strength sufficient to carry them through the period of child-bearing. Either her own life or that of her offspring is frequently sacrificed. If both live, she has not been able to give her offspring physical vitality sufficient to withstand accidents and prevailing epidemics. Any trifling cause may put out the feeble flame of existence. And the Christian mother tries to be resigned to her bereavement, which she believes to be in God's special providence. But could she look back, and trace in her life the true cause, and be convinced that her living and dressing fashionably had put out of the life of her child, she might be wise, and repent of her murderous work. {RH, October 31, 1871 par. 24}

The following excellent remarks are from *The Household*: {RH, October 31, 1871 par. 25}

"The ordinary dress that men wear diminishes their breathing capacity one-fourth; and what woman wears her clothing so loose as that? I call a dress too tight that you hit when you draw in the fullest possible breath. {RH, October 31, 1871 par. 26}

"'But my waist is naturally slender,' says one woman. She means that she has inherited small lungs. Her ancestors, more or less of them, compressed their lungs in the same way that we do, and it has become in her case a congenital deformity. This leads us to one of the worst aspects in the whole matter--the transmitted results of indulgence in this deadly vice. And it shows itself in diminished vitality and in liability to take on disease of many kinds. A mother may even make her child scrofulous by her imperfect breathing during the period of gestation, and many a mother does so. Almost all the reading public, very possibly all whose eyes fall upon these lines, and have been told again and again how the tightness of clothing about the waist and abdomen (please remember my definition of tightness) displaces the yielding viscera within, pressing them upward upon the lungs and downward upon pelvis, and produces directly or indirectly all the female complaints to which the generation is so largely subject. One medical writer declares that 'this influence upon the organs in the lower part of the abdomen is so great that it furnishes to the medical profession nearly half its business,' notwithstanding the fact that many women and young girls from native delicacy keep their sufferings to themselves. The very list of these complaints is alarming, and there is no question but the public at large, and even women themselves, have very little idea how much they suffer in this way from the effects of tight dress. {RH, October 31, 1871 par. 27}

"Of course, in this form it does not end with the individual, unless she dies before

marriage, or so utterly disables herself that she cannot bear children at all, which is not unfrequently the case. If not quite so bad as that, she is still often unable to complete her time, and the little one falls out of being from sheer lack of the vitality which the mother has not been able to give it. She cannot take nearly breath for one, much less for two. A large proportion of the alarming number of miscarriages in respectable society is directly due to tight dressing. I met a lady a few days since who would have been a beautiful and queenly woman but for this deformity (her waist was less than half the circumference of her shoulders), and I was not at all surprised to learn that a few months before she had come within a few minutes of death from this cause. {RH, October 31, 1871 par. 28}

"In many cases where the child lives, it drags out a feeble existence, ready to be snatched away by any trifling accident, and the mother piously tries to be 'resigned to the will of Providence.' She never dreams that it was through any fault of hers. 'I am perfectly healthy,' said such a childless mother to me once, and then she went on with a list of the untoward circumstances that took away one little innocent after another, without a suspicion of the truth that if she had been 'perfectly healthy' she would have been able to give each child such vitality that it would have brushed aside these accidents as trifles lighter than air. I do not say that all such troubles arise from tight dressing, but I do say that so far as mothers are concerned, it is far the most prolific source of them. {RH, October 31, 1871 par. 29}

"And this sort of thing will go on, I suppose, until our women acquaint themselves with practical physiology, so as to get some idea what it means to be 'perfectly healthy.' It will be absolutely necessary, too, in order to make them comprehend intelligently the mischief of tight dress, that they should know something about individuality of the organs within, and the importance of keeping them in right places." {RH, October 31, 1871 par. 30}

Says the *Western Rural*: "I saw a young lady, not long since, dressed for a party. Her waist was incased in corsets, laced so tightly that she was absolutely deformed, still it wasn't tight (of course not; it would be absurd to imagine it was ); and for fear of looking stout, she wore one thin skirt only. On remarking it, she demanded to know if one hadn't a right to lace if she pleased. No, said I, emphatically, one has no right to entail misery upon her offspring, nor commit suicide, and then unjustly accuse the Lord of taking them out of the world. {RH, October 31, 1871 par. 31}

"But what is the use of talking? Ignorance and folly go hand in hand, and stronger brains are wanted before we can hope for reform. The day after the party, the young lady mentioned was forced to wear her dress several inches looser than usual, was unable to take a full inspiration without experiencing a sharp pain in her side, and endured the torture throughout the day from pain in the chest; and I suppose the heroism which enabled her to endure it was sublime." {RH, October 31, 1871 par. 32}

"While on a tour west, we spent some hours in Chicago, at the Massasoit House. Several young ladies waited upon the table, and all of them were deformed by tight lacing. My husband's hands could have spanned their waists. Their shoulders were broad, their hips were large. The artificial paddings over the chest, and the large

appendages upon the back of the head, and upon the small of the back, made these girls appear anything but attractive. Their faces were pale, and they moved about languidly. There was nothing like sprightliness or gracefulness in their movements. Their vital organs were pressed in so small a compass that it was impossible for them to fill their lungs. They could not breathe naturally. They could only gasp. They could not walk naturally and gracefully. They wriggled in their walk, as though every step required an effort. Thought I, this is one of Dame Fashion's tortures. And these poor girls adopt her inventions, although in so doing they appeared like fools going to the correction of stocks. Read what *Good Health* says of {RH, October 31, 1871 par. 33}

"Corsets.

"Among the causes which prevent muscular exercise, the compression of the chest by corsets is the most remarkable. Where on the earth, or under the earth, or in the waters, or in the air, in things animate or inanimate, this fashion found its original model, unless it be in the venomous wasp, it would be hard to discover. Tradition insists that corsets were invented by a butcher of the thirteenth century, as a punishment for his wife. Finding nothing to stop her loquacity, he put a pair of stays on her to take away her breath, and so prevent her from going about and talking. This effectual punishment was inflicted by other cruel husbands, till at last there was scarcely a wife in all London who was not tied up in this manner. The punishment became so universal at last, that the ladies, in their defense, made a fashion of it, and so it has continued to the present time. The form given by corsets to the female chest is directly opposed to Grecian and Roman models of beauty."--*Health Reformer*. {RH, October 31, 1871 par. 34}

**PERIODICALS / RH - The Review and Herald / January 2, 1872 Beware of the Spare Bed. -**

**January 2, 1872 Beware of the Spare Bed.**

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In our itinerant life we have suffered much by sleeping in beds that were not daily used. Beds that are not daily exposed to the air and sunlight, will gather dampness. And there are but very few who understand the necessity of having the sun and air come freely into their sleeping rooms, that bed and bedding may be kept perfectly dry and free from impurities. {RH, January 2, 1872 par. 1}

Beds that have been left unused for days, and even weeks, in the damp season of the year are dangerous to the health and life of those who sleep in them. When visitors are expected, the parlor stove may be for the first time set up, and a fire kindled in it, and the parlor bedroom opened. And this is considered sufficient preparation to make the friends comfortable. But the bed and bedding, if not carefully separated and aired, are not safe for any one to use. {RH, January 2, 1872 par. 2}

I have had a very afflicting experience in sleeping in damp beds. I slept with my

infant two months old in a north bedroom. The bed had not been used for two weeks. A fire was kindled in the room, and this was considered all that was necessary. Next morning, I felt that I had taken cold. My babe seemed to be in great pain when moved. His face began to swell, and he was afflicted with erysipelas of the most aggravating form. My dear babe was a great sufferer for four weeks, and finally died, a martyr to the damp bed. {RH, January 2, 1872 par. 3}

A few weeks later, I accompanied my husband to fill appointments in several places. In four of these places we had the misfortune to be assigned the spare bed in rooms opening from the parlor. The stove was set up in the parlor adjoining these bedrooms the very day we were expected. Dampness had entered every part of these unheated, unventilated rooms. The windows had not been raised, and were carefully covered with paper curtains, and outside of these drapery, and the blinds were carefully closed. The air had not been permitted to circulate freely through the house, and the precious sunlight was excluded as though it was an enemy. Why was there need of windows at all when they were not used? It would have saved expense to have made these houses without windows. Our good-hearted friends received us cordially, and we should have enjoyed our visit, had it not been for the dreaded spare bed. {RH, January 2, 1872 par. 4}

At the first two places we visited, we took severe colds by sleeping in their damp, unused beds, and we suffered greatly with rheumatism; but tried to fill our appointments. In the third damp bed, we lay nearly one hour trying to get warm; but the clothing was literally wet. We were under the unpleasant necessity of calling our friends; for we felt that it would be positively fatal to life and health to remain in that damp bed. Our friends cheerfully renewed their fires, and the bedding was removed from the bed and thoroughly dried. {RH, January 2, 1872 par. 5}

We returned home from that journey, and exposure, to suffer for months. I feared that I should be a cripple for life. My husband was afflicted with pain in the chest and lungs, and he had a severe cough for months. After three months of almost helpless suffering, and careful treatment, by the mercy of God, I was able to walk. {RH, January 2, 1872 par. 6}

We have been exposed on our late journey to "death in the spare bed." We have taken colds, which have settled upon the lungs, causing soreness of the flesh. Since our fears have been aroused, we have been careful, and have been under the necessity of close questioning in regard to our beds. In some cases, we have removed the bed clothing, and have dried it by the fire; before we ventured to sleep. This may have given the impression that we were very particular, and perhaps notional. We own that we are particular. We value life which God has preserved, by a miracle of his mercy, from the death in the spare, damp, and moldy beds. {RH, January 2, 1872 par. 7}

In the case of all these beds, where the air has not circulated through the rooms daily, the bedding should be removed and thoroughly dried by the fire, before being slept in. Sleeping rooms should have the windows raised every day, and the air should circulate freely through the rooms. The curtains should be withdrawn from the windows. The blinds should be fastened back. And the blessed sunlight should thus be invited in, to brighten and purify every bedroom in the house. {RH, January 2, 1872 par. 8}

*The Northwestern Christian Advocate* speaks touchingly upon this subject under the caption of {RH, January 2, 1872 par. 9}

"Death in the Spare Bed.

"On one occasion, having need to see a minister early the morning after Conference adjourned, I went to his boarding place, one of the choicest in the city. He and his room-mate were making their toilet, and revealed their presence by hoarse and almost incessant coughing. Their entertainment had been most hospitable; but they had been assigned to the 'spare room,' in that case an elegant apartment, reserved for favored guests. The spacious and yielding bed had an inviting look, but a damp and moldy smell. Indeed, the whole apartment revealed an alarming unfamiliarity with sunshine. But it was the 'best room,' and any intimation from them that both room and bed were damp had seemed rude and ungrateful. So they occupied the room and bed, and contracted colds, from the effects of which one has since died, and the other still suffers. {RH, January 2, 1872 par. 10}

"Said a pale and haggard sufferer not long since, 'I think I should be able to visit my appointments at least a few times more, if friends would not persist in putting me away in their chilly spare rooms and damp beds.' When such cases have run their course, doctors may say, 'Died of hepatized lungs;' but more will understand them if they say, 'Died of sleeping in spare beds.' {RH, January 2, 1872 par. 11}

"The motives of good people cannot be questioned; but unwittingly they literally 'kill with kindness.' In the name of the brotherhood, I protest if we are to occupy the 'spare room,' and sleep in the 'spare bed,' they should be dry and well aired. We certainly do not elect to be *suicides from courtesy*, and you would not give us *Death for a bed-fellow!*"

E. G. W.

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{RH, January 2, 1872 par. 12}

**PERIODICALS / RH - The Review and Herald / March 12, 1872 Sentimentalism. -  
March 12, 1872 Sentimentalism.**

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"Wisdom's ways are ways of pleasantness, and all her paths are peace." {RH, March 12, 1872 par. 1}

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements. {RH, March 12, 1872 par. 2}

Many cherish the impression that spirituality and devotion to God are detrimental to health. There are many professing Christians with diseased imagination who do not



correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. The Saviour of men has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." It is the duty of all to cherish the light, to walk in the light, and to encourage habitual cheerfulness of mind, that they may reflect light rather than shadows of gloom and darkness. {RH, March 12, 1872 par. 3}

We take the position understandingly that godliness and righteousness do not conflict with the laws of health; but are in harmony with them. Some may teach that vain amusements and cheap nonsense are needful to cheerfulness, and to keep above despondency. This may divert the mind for the time being; but after the excitement is over, and the mind reflects, conscience arouses, and makes her voice heard, that this is not the best way to obtain health, or true happiness. {RH, March 12, 1872 par. 4}

Amusements excite the mind; but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind, and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health. {RH, March 12, 1872 par. 5}

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." {RH, March 12, 1872 par. 6}

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference, or stolid gloom. {RH, March 12, 1872 par. 7}

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking, keeping the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. The religion of Jesus Christ is first pure, then peaceable, full of righteousness and good fruits. Many have fallen into the sad error which is so prevalent in this degenerate age, especially with females. They are too fond of the other sex. They love their society. Their attentions are to them flattering, and they encourage, or

permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil." {RH, March 12, 1872 par. 8}

Some mingle with their religion a romantic, love-sick sentimentalism, which does not elevate, but only lowers. It is not their mind alone that is affected, but others are injured by their example and influence. {RH, March 12, 1872 par. 9}

Some are naturally devotional. If they would train their mind to dwell upon elevated themes which have nothing to do with self, but are of a heavenly nature, they could yet be of use. But much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though small, are neglected. They have been unfaithful. The Lord will not commit to their trust any larger work until the work now before them has been seen and performed with a ready, cheerful will. {RH, March 12, 1872 par. 10}

Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with dissatisfaction and murmuring, no more will be intrusted to us until we cheerfully take hold of these small duties, and do them well; then higher and greater responsibilities will be committed to us. {RH, March 12, 1872 par. 11}

We have been intrusted with talents, not to be squandered, but to be put out to the exchangers, that, at the Master's coming, he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants: "To every man his work." {RH, March 12, 1872 par. 12}

He gives impartially, and he expects corresponding returns. If all do their duty according to the measure of their responsibility, the amount intrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be intrusted with the true riches, even the gift of everlasting life. {RH, March 12, 1872 par. 13}

Many have a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do some great work. These do not view things from a correct standpoint. Their imagination is diseased, and they have permitted their minds to soar above the common duties of life. Day-dreaming and romantic castle-building have unfitted them for usefulness. They have lived in an imaginary world, and have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. This class sometimes imagine that they have an exquisite delicacy of character, and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sick fancy is not helping themselves or others. Appropriate labor, and healthy exercise of all their powers, would withdraw their thoughts from themselves. {RH, March 12, 1872 par. 14}

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and in doing this, they will benefit themselves. Idleness gives time to brood over imaginary sorrows.

If they do not in reality have hardships and trials, they will be sure to borrow them from the future. God, by his prophet Ezekiel, addresses Jerusalem thus: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy." {RH, March 12, 1872 par. 15}

Invalids should not allow themselves to drop down into an inactive state. This is detrimental to health. The power of the will should be brought into action. And, even if some dread exercise, which involves responsibility, they should train their minds to it. Exertion is what they most need to recover health. They can never obtain health unless they overcome this listless, dreamy condition of mind, and arouse themselves to action. {RH, March 12, 1872 par. 16}

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved through perversion of thought and feeling. These deceived souls flatter themselves that they are spiritually minded, and especially consecrated, when their religious experience is composed of a lovesick sentimentalism, rather than of purity, true goodness, and humiliation of self. The mind should be drawn away from self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes it possessor partaker of the purity, and the influence of Heaven, brings angels near, and separates more and more from the spirit and influence of the world.--E. G. W., in *Health Reformer*.

{RH, March 12, 1872 par. 17}

**PERIODICALS / RH - The Review and Herald / December 17, 1872 The First Advent of Christ. - By Ellen G. White. -**

**December 17, 1872 The First Advent of Christ.**

**By Ellen G. White.**

The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character. {RH, December 17, 1872 par. 1}

The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of his law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. It could only be acceptable with God as a figure of the offering of his Son. {RH, December 17, 1872 par. 2}

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. {RH, December 17, 1872 par. 3}

The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before him to bow. They were created beings, and probationers. Upon Christ no requirements were laid. He had power to lay down his life, and to take it again. No obligation was laid upon him to undertake the work of atonement. It was a voluntary sacrifice that he made. His life was of sufficient value to rescue man from his fallen condition. {RH, December 17, 1872 par. 4}

The Son of God was in the form of God, and he thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and he had power through his own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate. {RH, December 17, 1872 par. 5}

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was himself the foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul. {RH, December 17, 1872 par. 6}

The system of sacrificial offerings pointed to Christ. Through these, the ancient worthies saw Christ, and believed in him. These were ordained of Heaven to keep before the people the fearful separation which sin had made between God and man, requiring a mediating ministry. Through Christ, the communication which was cut off because of Adam's transgression was opened between God and the ruined sinner. But the infinite sacrifice that Christ voluntarily made for man remains a mystery that angels cannot fully fathom. {RH, December 17, 1872 par. 7}

The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative. The Mediator, in his office and work, would greatly exceed in dignity and glory the earthly, typical priesthood. The people of God, from Adam's day down to the time when the Jewish nation became a separate and distinct people from the world, had been instructed in regard to the Redeemer to come, which their sacrificial offerings represented. This Saviour was to be a mediator, to stand between the Most High and his people. Through this provision, a way was opened whereby the guilty sinner might find access to God through the mediation of another. The sinner could not come in his own person, with his guilt upon him, and with no greater merit than he possessed in himself. Christ alone could open the way, by making

an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish. The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the majesty of Heaven, equal with God, should die for the rebellious race. {RH, December 17, 1872 par. 8}

As the time drew near for the Son of God to make his first advent, Satan became more vigilant in preparing the hearts of the Jewish people to be steeled against the evidences he should bring of his Messiahship. The Jews had become proud and boastful. The purity of the priesthood had not been preserved, but was fearfully corrupted. They retained the forms and ceremonies of their system of worship, while their hearts were not in the work. They did not sustain personal piety and virtuous characters. And the more they were wanting in the qualifications necessary to the sacred work, as priests of the most high God, the more tenacious were they of outward show of piety, zeal, and devotion. {RH, December 17, 1872 par. 9}

They were hypocritical. They loved the honors of the world, and were ambitious to become exalted through riches. In order to obtain their desire, they improved every opportunity to take advantage of the poor, especially of the widow and fatherless. They exacted heavy sums of money of those who were conscientious, on various pretenses, for the Lord's treasury, and used the means thus dishonestly obtained for their own advantage. They were themselves rigorous to outwardly keep the law. They appeared to show great respect for traditions and customs, in order to obtain money from the people to gratify their corrupt ambition. {RH, December 17, 1872 par. 10}

Traditions, customs, and needless ceremonies, were repeated to the people, which God had not given them through Moses or any other one. These originated from no higher source than man. The chief priests, scribes, and elders, forced these upon the people as the commandments of God. Their hearts were hard and unfeeling. They showed no mercy to the poor and unfortunate. Yet, at the same time, while praying in the market-places, and giving alms to be seen of men, and thus putting on the outward semblance of goodness, they were devouring widows' houses by their heavy taxes which they laid upon them. They were apparently exact in outward forms when observed of men; for they wished to give impressions of their importance. They wished the people to have exalted ideas of their zeal and devotion to religious duties, while they were daily robbing God by appropriating the offerings of the people to themselves. {RH, December 17, 1872 par. 11}

The priesthood had become so corrupt that the priests had no scruples in engaging in the most dishonest and criminal acts to accomplish their designs. Those who assumed the office of high priest prior to, and at, the time of Christ's first advent, were not men divinely appointed to the sacred work. They had eagerly aspired to the office through love of power and show. They desired a position where they could have authority, and practice fraud under a garb of piety, and thereby escape detection. The high priest held a position of power and importance. He was not only counselor and mediator, but judge; and there was no appeal from his decision. The priests were held



in restraint by the authority of the Romans, and were not allowed the power of legally putting any one to death. This power rested with those who bore rule over the Jews. Men of corrupt hearts sought the distinguished office of high priest, and frequently obtained it by bribery and assassination. The high priest, clad in his consecrated and expensive robes, with the breastplate upon his breast, the light flashing upon the precious stones inlaid in the breastplate, presented a most imposing appearance, and struck the conscientious, true-hearted people with admiration, reverence, and awe. The high priest was designed in an especial manner to represent Christ, who was to become a high priest forever after the order of Melchisedec. This order of priesthood was not to pass to another, or be superseded by another. {RH, December 17, 1872 par. 12}

The Jewish nation had corrupted their religion by useless ceremonies and customs. This laid a heavy tax upon the people, especially the poorer classes. They were also under bondage to the Romans, and required to pay tribute to them. The Jews were unreconciled to their bondage, and looked forward to the triumph of their nation through the Messiah, the powerful deliverer foretold in prophecy. Their views were narrow. They thought the Coming One would, at his appearing, assume kingly honors, and, by force or arms, subdue their oppressors, and take the throne of David. Had they, with humble minds and spiritual discernment, studied the prophecies, they would not have been found in so great error as to overlook the prophecies which pointed to his first advent in humility, and misapply those which spoke of his second coming with power and great glory. The Jewish people had been striving for power. They were ambitious for worldly honors. They were proud and corrupt, and could not discern sacred things. They could not distinguish between those prophecies which pointed to the first advent of Christ, and those that described his second, glorious appearing. The power and glory described by the prophets as attending his second advent, they looked for at his first advent. Their national glory was to them their greatest anxiety. Their ambitious desire was the establishment of a temporal kingdom, which they supposed would reduce the Romans to subjection, and exalt themselves with authority and power to reign over them. They had made the proud boast to those to whom they were in subjection, that they were not to oppress them long; for their reign would soon commence, which would be more exalted and glorious than even that of Solomon. {RH, December 17, 1872 par. 13}

When the time was fulfilled, Christ was born in a stable, and cradled in a manger, surrounded by the beasts of the stall. And is this indeed the Son of God, to all outward appearance a frail, helpless babe, so much resembling other infants? His divine glory and majesty were veiled by humanity, and angels heralded his advent. The tidings of his birth were borne with joy to the heavenly courts, while the great men of the earth knew it not. The proud Pharisees and scribes, with their hypocritical ceremonies, and apparent devotion to the law, knew nothing of the Babe of Bethlehem. They were ignorant of the manner of his appearing, notwithstanding all their boasted learning and wisdom in expounding the law and the prophecies in the schools of the prophets. They were devising means to advantage themselves. Their study was as to the most successful manner to obtain riches and worldly honor, and they were wholly unprepared for the revelation of the Messiah. They looked for a mighty prince, who should reign



upon David's throne, and whose kingdom should endure forever. Their proud and lofty ideas of the coming of the Messiah were not in accordance with the prophecies which they professed to be able to expound to the people. They were spiritually blind, and were leaders of the blind. {RH, December 17, 1872 par. 14}

In Heaven it was understood that the time had come for the advent of Christ to the world, and angels leave glory to witness his reception by those he came to bless and save. They had witnessed his glory in Heaven, and they anticipate that he will be received with honor in accordance with his character, and the dignity of his mission. As angels approach the earth, they first come to the people God had separated from the nations of the world as his peculiar treasure. They see no especial interest among the Jews, no eager waiting and watching that they may be the first to receive the Redeemer, and acknowledge his advent. {RH, December 17, 1872 par. 15}

In the temple, which had been hallowed by daily sacrificial offerings, prefiguring his coming, and symbolizing his death, no preparations are being made to welcome the Saviour of the world. The Pharisees continue to repeat their long, meaningless prayers in the streets, to be heard of men, in order to obtain the reputation of great piety and devotion. {RH, December 17, 1872 par. 16}

The angels from Heaven behold with astonishment the indifference of the people, and their ignorance in regard to the advent of the Prince of Life. The proud Pharisees, claiming to be God's chosen people, in their hypocritical devotions, are proclaiming the law, and exalting traditions, while men of other nations are dealing in fables, and are worshiping false gods. All alike were ignorant of the great event which prophecy had foretold would transpire. {RH, December 17, 1872 par. 17}

Angels behold the weary travelers, Joseph and Mary, making their way to the city of David, to be taxed, according to the decree of Caesar Augustus. Here, in the providence of God, Joseph and Mary had been brought; for this was the place prophecy had predicted that Christ should be born. They seek a place of rest at the inn, but are turned away because there is no room. The wealthy and honorable have been welcomed, and find refreshment and room, while these weary travelers are compelled to seek refuge in a coarse building which shelters the dumb beasts. {RH, December 17, 1872 par. 18}

Here the Saviour of the world is born. The majesty of glory, who filled all Heaven with admiration and splendor, is humiliated to a bed in a manger. In Heaven, he was surrounded by holy angels; but now his companions are the beasts of the stall. What humiliation is this! Wonder, O Heavens! and be astonished, O earth! {RH, December 17, 1872 par. 19}

As there are none among the sons of men to herald the advent of the Messiah, angels must now do that work which it was the honored privilege of men to do. But the angels, with the glad tidings of the birth of the Saviour, are sent to the humble shepherds, and not the learned Jews, who profess to be the expounders of prophecy; for they have no heart to receive it. {RH, December 17, 1872 par. 20}

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon them, and the glory of

the Lord shone round about them, and they were sore afraid." Humble shepherds, who are guarding their flocks by night, are the ones who joyfully receive their testimony. Suddenly the heavens are lighted up with a brightness which alarms the shepherds. They know not the reason of this grand display. They do not at first discern the myriads of angels that are congregated in the heavens. The brightness and glory from the heavenly host illuminate and glorify the entire plain. While the shepherds are terrified at the glory of God, the leading angel of the throng quiets their fears by revealing himself to them, saying, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good-will toward men." {RH, December 17, 1872 par. 21}

As their fears are dispelled, joy takes the place of astonishment and terror. They could not, at first, bear the radiance of glory, which attended the whole heavenly host, to break upon them suddenly. One angel only appears to the gaze of the watching shepherds to dissipate their fears, and make known their mission. As the light of the angel encircles them, the glory rests upon them, and they are strengthened to endure the greater light and glory attending the myriads of heavenly angels. "And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." {RH, December 17, 1872 par. 22}

The shepherds are filled with joy, and, as the bright glory disappears, and the angels return to Heaven, they are all aglow with the glad tidings, and hasten in search of the Saviour. They find the infant Redeemer, as the celestial messengers had testified, wrapped in swaddling clothes, and lying in the narrow confines of a manger. {RH, December 17, 1872 par. 23}

The events which had but just transpired, have made indelible impressions upon their minds and hearts, and they are filled with amazement, love, and gratitude, for the great condescension of God to man in sending his Son into the world. The shepherds spread the joyful tidings everywhere, of the wondrous glory they had seen, and the celestial praises they had heard from the lips of the heavenly host.

{RH, December 17, 1872 par. 24}

of Christ - By Ellen G. White. -

**December 24, 1872 The First Advent of Christ**

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**By Ellen G. White.**  
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The King of glory stooped low to take humanity; and angels, who had witnessed his splendor in the heavenly courts, as he was worshiped by all the heavenly hosts, were disappointed to find their divine Commander in a position of so great humiliation. {RH, December 24, 1872 par. 1}

The Jews had separated themselves so far from God by their wicked works, that angels could not communicate to them the tidings of the advent of the infant Redeemer. God chooses the wise men of the East to do his will. {RH, December 24, 1872 par. 2}

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." These men were not Jews; but they had been waiting for the predicted Messiah. They had studied prophecy, and knew the time was at hand when Christ would come; and they were anxiously watching for some sign of this great event, that they might be among the first to welcome the infant heavenly King, and worship him. These wise men were philosophers, and had studied the works of God in nature. In the wonders of the heavens, in the glories of the sun, moon, and stars, they traced the finger of God. They were not idolaters. They lived up to the dim light which shone upon them. These men were regarded by the Jews as heathen; but they were more pure in the sight of God than the Jews who had been privileged with great light, and who made exalted professions, yet did not live up to the light God had given them. These wise men had seen the heavens illuminated with light, which enshrouded the heavenly host who heralded the advent of Christ to the humble shepherds. And after the angels returned to Heaven, a luminous star appeared, and lingered in the heavens. {RH, December 24, 1872 par. 3}

This light was a distant cluster of flaming angels, which appeared like a luminous star. The unusual appearance of the large, bright star which they had never seen before, hanging as a sign in the heavens, attracted their attention. They were not privileged to hear the proclamation of the angels to the shepherds. But the Spirit of God moved them out to seek this heavenly Visitor to a fallen world. The wise men directed their course where the star seemed to lead them. And as they drew nigh to the city of Jerusalem, the star was enshrouded in darkness, and no longer guided them. They reasoned that the Jews could not be ignorant of the great event of the advent of the Messiah, and they made inquiries in the vicinity of Jerusalem. {RH, December 24, 1872 par. 4}

The wise men are surprised to see no unusual interest upon the subject of the coming of the Messiah. They fear that after all they may not have read the prophecies correctly. Uncertainty beclouds their minds, and they become anxious. They hear the

priests repeating and enforcing their traditions, and expounding the law, and exalting their religion, and their own piety. They point to their phylacteries, and the borders of their garments, upon which the precepts of the law and their traditions are inscribed, as evidences of their devotion, while they denounce the Romans and the Greeks as heathen and sinners above all men. The wise men leave Jerusalem not as confident and hopeful as when they entered it. They marvel that the Jews are not interested and joyful in prospect of this great event of the advent of Christ. {RH, December 24, 1872 par. 5}

The churches of our time are seeking worldly aggrandizement, and are as unwilling to see the light of the prophecies, and receive the evidences of their fulfillment which show that Christ is soon to come, as were the Jews in reference to his first appearing. They were looking for the temporal and triumphant reign of Messiah in Jerusalem. Professed Christians of our time are expecting the temporal prosperity of the church, in the conversion of the world, and the enjoyment of the temporal millennium. {RH, December 24, 1872 par. 6}

The wise men plainly stated their errand. They were in search of Jesus, the king of the Jews, for they had seen his star in the east and had come to worship him. {RH, December 24, 1872 par. 7}

The city of Jerusalem was thrown into great excitement by the sayings of the wise men. The news was immediately carried to Herod. He was exceedingly troubled, yet disguised the discomfiture, and received the men with apparent courtesy. {RH, December 24, 1872 par. 8}

The advent of Christ was the greatest event which had taken place since the creation of the world. The birth of Christ, which gave joy to the angels of Heaven, was not welcome to the kingly powers of the world. Suspicion and envy were aroused in king Herod, and his wicked heart was planning his dark purposes for the future. The Jews manifested a stupid indifference to the story of the wise men. But Herod is intensely interested and excited. He summons the scribes, and the chief priests, and urges upon them to search carefully prophetic history, and tell him where the infant king was to be born. The careless indifference and apparent ignorance of the scribes and chief priests, as they turn to their books for the words of prophecy, irritate the fully aroused king. He thinks they are trying to conceal from him the real facts in regard to the birth of the Messiah. He authoritatively commands them to make close search in relation to their expected king. {RH, December 24, 1872 par. 9}

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.' {RH, December 24, 1872 par. 10}

Although Herod received the wise men with apparent respect, yet the intimation by

them of the birth of a King to reign in Jerusalem, excited his envy and hatred against the infant whom he thought might prove his rival, and drive him, or his descendants, from the throne. A storm of opposition and satanic fury took possession of Herod, and he determined to destroy this infant king. Yet he put on a calm exterior, and requested a private interview with the wise men. He then inquired particularly the exact time the star appeared. He apparently hailed the supposition of the birth of Christ with joy, expressing a desire to be immediately informed by the wise men, that he might be among the first to show him true honor by worshiping him also. The wise men were not able to read the heart of the tyrant Herod; but God, who is acquainted with every emotion of the soul, with the intents and purposes of the heart, was not deceived by his hypocritical pretenses. His power will protect and preserve the precious infant Saviour from Satan's devices, until his mission on earth is accomplished. "When they had heard the king, they departed; and lo! the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." {RH, December 24, 1872 par. 11}

After the wise men had left Jerusalem, they again saw, to their great joy, the guiding star in the heavens, which directed them to the birthplace of our Saviour. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The wise men found no loyal guard to debar their entrance to the presence of Christ. The honorable of the world are not in attendance. In place of the people who should have welcomed with grateful homage the Prince of life, he is surrounded with dumb, beasts. {RH, December 24, 1872 par. 12}

The glory of God attending the angelic host had scarcely disappeared from the plains of Bethlehem when the malice of envious Herod was aroused in opposition to the infant Saviour. This king understood that Christ was to reign over a temporal kingdom, and he was utterly averse to the idea of a Jewish king. The chief priests and scribes had professed to understand the prophecies in reference to the appearing of Christ. They had repeated to the people the prophecies which relate to the second appearing of Christ in power and great glory, to put down all authority, and to rule over the whole earth. They had in a boastful, resentful manner, asserted that Christ was to be a temporal prince, and that every kingdom and nation was to bow in submission to his authority. {RH, December 24, 1872 par. 13}

The priests had not searched the prophecies with an eye single to the glory of God, or with a desire to confirm their lives to the high standard marked out by the prophets. They searched the Scriptures to find ancient prophecies which they could in some way interpret to sustain their lofty pride, and to show with what contempt God regarded all the nations of the world except the Jews. They declared that the power and authority they were then compelled to respect and obey, would soon come to an end; for Messiah would take the throne of David, and, by force of arms, restore the Jews to their liberty, and their exalted privileges. The understanding of the Jews was darkened. They had no light in themselves. They were seeing the prophecies through their own perverse understanding. Satan was leading them on to their own ruin. And Herod was



determined to defeat the purposes of the Jews, and to humble these proud boasters, by destroying Christ as soon as he should be found. {RH, December 24, 1872 par. 14}

After the mission of the wise men had been accomplished, they were proposing to return and bear the joyful news to Herod of the success of their journey. But God sent his angel in the night season to turn the course of the wise men. In a vision of the night, they were plainly told not to return to Herod. They obeyed the heavenly vision. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt." {RH, December 24, 1872 par. 15}

The Lord moved upon the wise men to go in search of Jesus, and he directed their course by a star. This star, leaving them when near Jerusalem, led them to make inquiries in Judah; for they thought it was not possible for the chief priests and scribes to be ignorant of this great event. The coming of the wise men made the whole nation acquainted with the object of their journey, and directed their attention to the important events which were transpiring. God well knew that the advent of his Son to earth would stir the powers of darkness. Satan did not want that light should come into the world. The eye of God was upon his Son every moment. The Lord had fed his prophet Elijah by a miracle when upon a long journey. He could obtain food from no other source. He rained manna from heaven for the children of Israel. The Lord provided a way for Joseph to preserve his own life, and the life of Jesus, and that of the mother, by their fleeing into Egypt. He provided for the necessities of their journey, and for their sojourn in Egypt, by moving upon the wise men of the East to go in search of the infant Saviour, and to bear him valuable offerings as a token of honor. The Lord is acquainted with the hearts of all men. He directed the course of Joseph into Egypt, that he might there find an asylum from the wrath of a tyrannical king, and the life of the infant Saviour be preserved. The earthly parents of Jesus were poor. The gifts brought to them by the wise men sustained them while in the land of strangers. {RH, December 24, 1872 par. 16}

Herod waited anxiously for the return of the wise men; for he was impatient to carry out his determined purpose to destroy the infant King of Israel. After he had waited long for the knowledge he desired, he feared his purpose might be thwarted. He reasoned thus: Could those men have read the dark deed I premeditated? Could they have understood my design, and purposely avoided me? This he thought was insult and mockery. His impatience, envy, and hatred, increased. He was stirred by his father, the devil, to seek the accomplishment of his purpose by a most cruel act. If he should fail in carrying out his murderous intent by pretense and subtlety, he would, by power and authority, strike terror to the hearts of all the Jews. They should have an example of what their king would meet, should they seek to place one upon the throne in Jerusalem. {RH, December 24, 1872 par. 17}

And here was a favorable opportunity to humble the pride of the Jews and bring upon them a calamity which should discourage them in their ambition to have a



separate government, and become the glory of the whole earth, as they had proudly boasted. Herod issued a proclamation to a large body of soldiers, whose hearts were hardened by crime, war, and bloodshed, to go throughout Bethlehem and all the coasts thereof and massacre all the children from two years old and under. Herod designed in this cruel act to accomplish a double purpose: first, to exercise, by his bold act, his power and authority over the Jews; and, second, to silence their proud boastings in regard to their king, and also make his own kingdom secure, by murdering the infant Prince whom he envied and feared. This cruel work was accomplished. The sword of unfeeling soldiers carried destruction everywhere. The horror and distress of parents were beyond description. The wailing cries of bereaved mothers, as they clasped their expiring infants to their breasts, rose above the coarse jests and imprecations of the soldiers, while they cried to Heaven for vengeance on the tyrant king. {RH, December 24, 1872 par. 18}

All this terrible calamity was suffered of God, to humble the pride of the Jewish nation. Their crimes and wickedness had been so great that the Lord permitted the wicked Herod to thus punish them. Had they been less boastful and ambitious, their lives pure, their habits simple and sincere, God would have preserved them from being thus humiliated and afflicted by their enemies. God would, in a signal manner, have made the wrath of the king harmless to his people, had they been faithful and perfect before him. But he could not especially work for them, for their works were abhorred by him. {RH, December 24, 1872 par. 19}

The Jews had excited the envy and hatred of Herod against Christ, through their false interpretation of the prophets. They taught that Christ was to reign over an earthly empire, in unsurpassed glory. Their proud boasting presented the Saviour of the world, and his mission to the earth, altogether in a false light. Their lofty ideas and their proud boasting did not result as Satan had at first purposed they should, in the destruction of the infant Saviour, but rebounded back upon themselves, filling their homes with mourning. Jeremiah, in prophetic vision, says: "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." But Herod did not long survive his cruel work. He died a fearful death. He was compelled to yield to a power he could not turn aside or overcome. {RH, December 24, 1872 par. 20}

After Herod was cut off from the earth, the angel again warned Joseph to return to the land of Israel. He was desirous to make his home in Judah or Bethlehem; but when he heard that the son of the tyrannical Herod reigned upon his father's throne, he was afraid that the purposes of the father might be carried out by the son in murdering Christ. While in his perplexity, not knowing where to locate, the Lord, through his angel, again selected for him a place of safety. "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." {RH, December 24, 1872 par. 21}

This was the reception the Saviour met as he came to a fallen world. He left his heavenly home, his majesty, and riches, and high command, and took upon himself man's nature, that he might save the fallen race. Instead of men glorifying God for the

honor he had conferred upon them in thus sending his Son in the likeness of sinful flesh, by giving him a place in their affections, there seemed to be no rest nor safety for the infant Saviour. Jehovah could not trust to the inhabitants of the world his Son, who came into the world that through his divine power he might redeem fallen man. He who came to bring life to man, met, from the very ones he came to benefit, insult, hatred, and abuse. God could not trust his beloved Son with men while carrying on his benevolent work for their salvation, and final exaltation to his own throne. He sent angels to attend his Son and preserve his life, till his mission on earth should be accomplished, and he should die by the hands of the very men he came to save.

{RH, December 24, 1872 par. 22}

**PERIODICALS / RH - The Review and Herald / December 31, 1872 The Life of Christ - By Ellen G. White -**

**December 31, 1872 The Life of Christ**

**By Ellen G. White**

From his childhood, Jesus conformed his life strictly to the Jewish laws. He manifested great wisdom in his youth. The grace and power of God were upon him. The word of the Lord, by the mouth of the prophet Isaiah, describes the office and work of Christ, and shows the sheltering care of God over his Son in his mission to earth, that the relentless hatred of men, inspired by Satan, should not be permitted to thwart the design of the great plan of salvation. {RH, December 31, 1872 par. 1}

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." {RH, December 31, 1872 par. 2}

The voice of Christ was not heard in the street, in noisy contention with those who were opposed to his doctrine. Neither was his voice heard in the street, in prayer to his Father, to be heard of men. His voice was not heard in joyful mirth. His voice was not raised to exalt himself, and to gain the applause and flattery of men. When engaged in teaching, he withdrew his disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which he would impress upon their minds. He shunned human praise, and preferred solitude and peaceful retirement to the noise and confusion of mortal life. His voice was often heard in earnest, prevailing intercessions to his Father; yet for these exercises he chose the lonely mountain, and frequently spent whole nights in prayer for strength to sustain him under the temptations he should meet, and to accomplish the important

work he came to do for the salvation of man. His petitions were earnest, and mingled with strong cries and tears. And notwithstanding the labor of soul during the night, he ceased not his labor through the day. In the morning he would quietly resume his work of mercy and disinterested benevolence. The life of Christ was in marked contrast to that of the Jews, and for this very reason they wished to destroy him. {RH, December 31, 1872 par. 3}

The chief priests, and scribes, and elders, loved to pray in the most public places; not only in the crowded synagogues, but in the corners of the streets, that they might be seen of men, and praised for their devotion and piety. Their acts of charity were done in the most public manner, and for the purpose of calling the attention of the people to themselves. Their voices were indeed heard in the streets, not only in exalting themselves, but in contention with those who differed with them in doctrine. They were resentful and unforgiving, proud, haughty, and bigoted. The Lord, through his faithful prophet, shows the life of Christ in marked contrast to the hypocritical chief priests, scribes, and Pharisees. {RH, December 31, 1872 par. 4}

The parents of Jesus yearly visited Jerusalem, in accordance with the Jewish law. Their son, Jesus, then twelve years old, accompanied them. In returning to their home, after they had gone a day's journey, their anxiety was aroused, as they missed Jesus. He had not been seen of them since they left Jerusalem. They supposed he was with the company. Inquiry and search were made among their acquaintances and relatives for their much-loved son; but no trace could be found of him. They hastened back to Jerusalem, their hearts heavy with sorrow. For one day of neglect they lost their son, Jesus, from their company which cost them three days of anxious search, with sorrowful hearts, before they found him. This should be a lesson to those who are following Christ. If they neglect watchfulness and prayer, and become careless, they may, in one day, lose Christ; but it may take many days of anxious, sorrowful search to find him again, and to enjoy the peace of mind and consolation of his grace that they lost through vain talking, jesting, joking, and evil speaking, or even neglect of prayer. {RH, December 31, 1872 par. 5}

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." {RH, December 31, 1872 par. 6}

The doctors and expounders of the law, always taught the people publicly upon especial occasions. It was upon one of these occasions that Jesus gave manifest proofs of superior wisdom, penetration, and mature judgment. The people were more surprised because the parents of Christ were poor, and he had not received the

advantages of education. The question passed from lip to lip, Whence has this youth such wisdom, having never learned? While the parents of Christ were in search of him, they saw large numbers flocking to the temple; and as they entered it, the well-known voice of their son arrested their attention. They could not get sight of him for the crowd; but they knew that they were not mistaken, for no voice was like his, marked with solemn melody. The parents gazed in astonishment at the scene. Their son, in the midst of the grave and learned doctors and scribes, was giving evidence of superior knowledge by his discreet questions and answers. His parents were gratified to see him thus honored. But the mother could not forget the grief and anxiety she had suffered because of his tarry at Jerusalem, and she, in a reproving manner, inquired why he had thus dealt with them, relating her fears and sorrow on his account. {RH, December 31, 1872 par. 7}

Said Jesus, "How is it that ye sought me?" This pointed question was to lead them to see that if they had been mindful of their duty, they would not have left Jerusalem without him. He then adds, "Wist ye not that I must be about my Father's business?" While they had been unmindful of the responsible charge intrusted to them, Jesus was engaged in the work of his Father. Mary knew that Christ did not refer to his earthly father, Joseph, but to Jehovah. She laid these things to heart, and profited by them. {RH, December 31, 1872 par. 8}

In returning from Jerusalem with the crowd, talking and visiting engrossed their minds, and Jesus was forgotten for an entire day. His absence was not observed until the close of the day. Joseph and Mary had been honored of God in an especial manner, in being intrusted with the responsible charge of the Saviour. Angels had heralded his birth to the shepherds, and God had directed the course of Joseph, to preserve the life of the infant Saviour. But the confusion of much talk had led to the neglect of their sacred trust, and Jesus was not brought to mind for an entire day by those who should not have forgotten him for a moment. They returned their weary way, sad and fearful, to Jerusalem. They recalled the terrible massacre of innocent children by the cruel Herod in hope of destroying the king of Israel. When their anxiety was relieved by finding Jesus, they did not acknowledge their own neglect of duty, but their words reflected on Christ--"Why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Jesus in most respectful language, inquires, "How is it that ye sought me?" But these words modestly reflect back the censure upon themselves, in reminding them that, if they had not permitted themselves to be engrossed with matters of no special importance, they would not have had the trouble of searching for him. He then justifies his course: "Wist ye not that I must be about my Father's business?" While he was engaged in the work he came to the earth to perform, they had neglected the work his Father had especially intrusted to them. They could not fully comprehend the words of Christ; yet Mary, in a great measure, understood their import, and laid them away in her heart to ponder over in the future. {RH, December 31, 1872 par. 9}

It was so natural for the parents of Christ to look upon him as their own child, as parents commonly regard their children, that they were in danger of losing the precious

blessing which daily attended them in the presence of Jesus, the world's redeemer. As Christ was daily with them, his life in many respects as other children, it was difficult to keep before them his sacred mission, and the daily blessing of having committed to their charge and parental care, for awhile, the Son of God, whose divinity was veiled with humanity. His tarry in Jerusalem was designed of him as a gentle reminder to them of their duty, lest they should become indifferent in a greater degree, and lose the sense of the high favor God had conferred upon them. {RH, December 31, 1872 par. 10}

Not one act in the life of Christ was unimportant. Every event of his life was for the benefit of his followers in future time. This circumstance of the tarry of Christ in Jerusalem teaches an important lesson to those who should believe on him. Many had come a great distance to keep the passover, instituted that the Hebrews might keep in memory their wonderful deliverance from Egypt. This ordinance was designed to call their minds from their world-loving interests, and from their cares and anxieties in relation to temporal concerns, and to review the works of God. They were to call to mind his miracles, his mercies and loving-kindness, to them, that their love and reverence for him might increase, and lead them to ever look to him, and trust in him in all their trials, and not turn to other gods. {RH, December 31, 1872 par. 11}

The observance of the passover possessed a mournful interest to the Son of God. He saw in the slain lamb a symbol of his own death. The people who celebrated this ordinance were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the door-posts of their houses, was the symbol of the blood of Christ, which was to be efficacious for the believing sinner, in cleansing him from sin, and sheltering him from the wrath of God which was to come upon the impenitent and unbelieving world, as the wrath of God fell upon the Egyptians. But none could be benefited by this special provision made by God for the salvation of man unless they should perform the work the Lord left them to do. They had a part to act themselves, and by their acts to manifest their faith in the provision made for their salvation. {RH, December 31, 1872 par. 12}

Jesus was acquainted with hearts. He knew that, as the crowd returned in company from Jerusalem, there would be much talking and visiting which would not be seasoned with humility and grace, and the Messiah and his mission would be nearly forgotten. It was his choice to return from Jerusalem with his parents alone; for in being retired, his father and mother would have more time for reflection, and for meditation upon the prophecies which referred to his future sufferings and death. He did not wish that the painful events which they were to experience in his offering up his life for the sins of the world, to be new and unexpected to them. He was separated from them in their return from Jerusalem. After the celebration of the passover, they sought him sorrowing three days. When he should be slain for the sins of the world, he would be separated from them, lost to them, for three days. But after that, he would reveal himself to them, and be found of them, and their faith rely upon him as the redeemer of the fallen race, the advocate with the Father in their behalf. {RH, December 31, 1872 par. 13}

Here is a lesson of instruction to all the followers of Christ. He designed that none of these lessons should be lost, but be written for the benefit of future generations. There

is necessity of carefulness of words and actions when Christians are associated together, lest Jesus be forgotten of them, and they pass along careless of the fact that Jesus is not among them. When they are aroused to their condition, they discover that they have journeyed without the presence of Him who could give peace and joy to their hearts, and days are occupied in returning, and searching for him whom they should have retained with them every moment. Jesus will not be found in the company of those who are careless of his presence, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered. Jesus shuns the company of such, so also do the angels who do his commands. These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things. These pure and holy spirits cannot remain in the company where Jesus' presence is not desired and encouraged, and his absence not marked. For this reason, great mourning, grief, and discouragement exist. Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable. The divine rays of light emanating from Jesus are not with them, cheering them with their loving, elevating influence. They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven the ministering angels from them. {RH, December 31, 1872 par. 14}

Many who attend meetings of devotion, and have been instructed by the servants of God, and been greatly refreshed and blessed in seeking Jesus, have returned to their homes no better than they left them, because they did not feel the importance of praying and watching thereunto, as they returned to their homes. They frequently feel inclined to complain of others, because they realize their loss. Some murmur against God, and do not reproach themselves as being the cause of their own darkness, and sufferings of mind. These should not reflect upon others. The fault is in themselves. They talked and jested, and visited away the heavenly Guest, and themselves they have only to blame. It is the privilege of all to retain Jesus with them. If they do this, their words must be select, seasoned with grace. The thoughts of their hearts must be disciplined to meditate upon heavenly and divine things. {RH, December 31, 1872 par. 15}

The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son was the brightness of the Father's glory, and the express image of his person. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell. He "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." {RH, December 31, 1872 par. 16}

In Christ were united the human and the divine. His mission was to reconcile God to man, and man to God. His work was to unite the finite with the Infinite. This was the only way in which fallen men could be exalted, through the merits of the blood of Christ, to be partakers of the divine nature. Taking human nature fitted Christ to understand



the nature of man's trials and all the temptations wherewith he is beset. Angels, who were unacquainted with sin, could not sympathize with man in his peculiar trials. {RH, December 31, 1872 par. 17}

Before Christ left Heaven and came into the world to die, he was taller than any of the angels. He was majestic and lovely. But when his ministry commenced, he was but little taller than the common size of men then living upon the earth. Had he come among men with his noble, heavenly form, his outward appearance would have attracted the minds of the people to himself, and he would have been received without the exercise of faith. {RH, December 31, 1872 par. 18}

It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and himself endure the strength of Satan's fierce temptations, that he might understand how to succor those who should be tempted. The faith of men in Christ as the Messiah was not to rest on the evidences of sight, and they believe on him because of his personal attractions, but because of the excellence of character found in him, which never had been found, neither could be, in another. All who loved virtue, purity, and holiness, would be drawn to Christ, and would see sufficient evidence of his being the Messiah foretold by prophecy that should come. Those who thus trusted in the word of God, would receive the benefits of the teachings of Christ, and finally of his atonement. {RH, December 31, 1872 par. 19}

Christ came to call the attention of all men to his Father, teaching them repentance toward God. His work was to reconcile man to God. Although Christ did not come as he was expected, yet he came just as prophecy had marked out that he would come. Those who wished to believe, had sufficient grounds for their faith by referring to prophecy which predicted the coming of the Just One, and described the manner of his coming. {RH, December 31, 1872 par. 20}

The ancient Jewish church were the highly favored people of God, brought out of Egypt and acknowledged as his own peculiar treasure. The many and exceeding great and precious promises to them as a people, were the hope and confidence of the Jewish church. Herein they trusted, and believed their salvation sure. No other people professed to be governed by the commandments of God. Our Saviour came first to his own people, but they received him not. {RH, December 31, 1872 par. 21}

The self-righteous, unbelieving Jews expected their Saviour and King would come into the world clothed with majesty and power, compelling all Gentiles to yield obedience to him. They did not expect any humiliation and suffering would be manifested in him. They would not receive the meek and lowly Jesus, and acknowledge him to be the Saviour of the world. Had he appeared in splendor, and assumed the authority of the world's great men, instead of taking the form of a servant, they would have received and worshiped him. {RH, December 31, 1872 par. 22}

**PERIODICALS / RH - The Review and Herald / January 7, 1873 Life and Mission of John. - By Ellen G. White. -**

## **January 7, 1873 Life and Mission of John.**

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**By Ellen G. White.**  
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About the time of the birth of John, the Jews were in a deplorable condition. And in order to keep down insurrection, they were allowed to have a separate government, in name, while the Romans virtually ruled them. The Jews saw that their power and liberty were restricted, and that, in reality, they were under the Roman yoke. The Romans claimed the right to appoint men to the priesthood, and to remove them from office at will. Thus was there a door opened for the priesthood to become corrupt. The priests, not being divinely appointed, abused their office, and were unfaithful in their ministrations. Men of corrupt morals, with money and influence, obtained the favor of those in power, and succeeded in attaining to the priesthood. The whole country felt their oppression, and revolt and dissension were the result of this state of things. {RH, January 7, 1873 par. 1}

The pious Jews were looking, believing, and earnestly praying, for the coming of the Messiah. God could not manifest his glory and power to his people through a corrupt priesthood. The set time to favor his people had come. The faith of the Jews had become clouded, in consequence of their departure from God. Many of the leaders of the people brought in their own traditions, and enforced them upon the Jews, as the commandments of God. The pious Jews believed, and trusted in God that he would not leave his people in this condition, to be a reproach to the heathen. He had, in time past, raised them up a deliverer when in their distress they had called upon him. From the predictions of the prophets, they thought the time appointed of God had arrived when Messiah would come. And when he should come, they would have a clear revelation of the divine will, and that their doctrines would be freed from the traditions and needless ceremonies which had confused their faith. The pious, aged Jews waited day and night for the coming Messiah, praying that they might see the Saviour before they died. They longed to see the cloud of ignorance and bigotry dispelled from the minds of the people. {RH, January 7, 1873 par. 2}

"Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They were far advanced in years. Zacharias ministered in the holy office of the priesthood. "And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense." {RH, January 7, 1873 par. 3}

And when Zacharias saw the angel of God, he was surprised and troubled. This conscientious, God fearing soul questioned whether he had himself offended God, and whether this divine messenger had come to reprove, or in judgment, to condemn. The heavenly messenger cheered him with these words: {RH, January 7, 1873 par. 4}

"Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." {RH, January 7, 1873 par. 5}

In the above words, the angel Gabriel enjoined upon Zacharias that John should be brought up with strictly temperate habits. This was to secure to him physical, mental, and moral health, that he should be qualified for the important mission of making ready a people for the Lord. In order to accomplish this great work, the Lord must work with him. The Spirit of God would be with John if he should be obedient to the requirement of the angel. {RH, January 7, 1873 par. 6}

A great work was before John, and in order for him to have a sound physical constitution, and mental and moral power, to do this work, he must control appetite and passion. John was to lead out as a reformer, and by his abstemious life, and plain dress, rebuke the intemperate habits, and the sinful extravagance, of the people. The indulgence of appetite in luxurious food, and the use of wine, were lessening physical strength, and weakening the intellect, so that crime and grievous sins did not appear sinful. The angel Gabriel gave special directions to the parents of John in regard to temperance. A lesson was given upon health reform by one of the exalted angels from the throne of Heaven. John was to reform the children of Israel, and turn them to the Lord. He had the promise that God would work with him. He was "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." {RH, January 7, 1873 par. 7}

John was a representative of the people of God in the last days, to whom God has committed important and solemn truths. The world at large are given to gluttony and the indulgence of base passions. The light of health reform is opened before the people of God at this day, that they may see the necessity of holding their appetites and passions under control of the higher powers of the mind. This is also necessary, that they may have mental strength and clearness to discern the sacred chain of truth, and turn from the bewitching errors and pleasing fables that are flooding the world. Their work is to present before the people the pure doctrine of the Bible. Hence health reform finds its place in the preparatory work for the second appearing of Christ. {RH, January 7, 1873 par. 8}

Zacharias was as much astonished at the words of the angel, as he was at his appearance. He had so humble an opinion of himself that he thought it could not be possible that he was thus to be honored of the Lord. He inquired, Whereby shall I know this? for I am an old man, and my wife well stricken in years. Zacharias for a moment forgot the unlimited power of God, and that nothing was impossible with him. He did not call to mind the case of Abraham and Sarah, and the fulfillment of the promise of God to them. {RH, January 7, 1873 par. 9}

Zacharias received a confirmation of the angel's message: "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season." He was soon made to realize the verity of the divine mission. The angel had no sooner departed than he was struck dumb. {RH, January 7, 1873 par. 10}

The particular office of Zacharias was to pray in behalf of the people, for pardon of public and national sins, and to earnestly pray for the coming of the long-expected Saviour, whom they believed must redeem his people. When Zacharias attempted to pray, he could not utter a word. The people waited long for the appearance of Zacharias, to learn whether God had given them any visible token of his approbation. They began to fear from his long tarry that God had manifested his displeasure. When Zacharias came out of the temple, his countenance was shining with the light which the heavenly angel had reflected upon him. But he could not speak to the people. He made signs to them that an angel had appeared to him in the temple, and because of his unbelief he was deprived of the power of speech, until the prediction of the angel should be fulfilled. {RH, January 7, 1873 par. 11}

Soon after the birth of John, "the tongue of Zacharias was loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him; and his father Zacharias was filled with the Holy Ghost, and prophesied. And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." {RH, January 7, 1873 par. 12}

The prophet John separated himself from his friends and kindred, and made his home in the wilderness. He denied himself of the ordinary comforts of life. His food was simple. His clothing was a garment made of hair-cloth confined about the waist with a leather girdle. His parents had in a most solemn manner dedicated him to God from his birth. {RH, January 7, 1873 par. 13}

The life of John, although passed in the wilderness, was not inactive. His separation from society did not make him gloomy and morose, neither was he unreconciled with his lonely life of hardship and privation. It was his choice to be secluded from the luxuries of life, and from depraved society. Pride, envy, jealousy, and corrupt passions, seemed to control the hearts of men. But John was separated from the influence of these things, and, with discerning eye and wonderful discrimination, read the characters of men. He lived in the quiet retreat of the wilderness, and occasionally he mingled in society; but would not remain long where the moral atmosphere seemed to be polluted. He feared that the sight of his eyes and the hearing of his ears would so pervert his mind that he would lose a sense of the sinfulness of sin. A great work was before him, and it was necessary that he should form a character unbiased by any surrounding influence. It was necessary that his physical, mental, and moral conditions should be of that high and noble type that would qualify him for a work which required firmness and integrity, that when he should appear among men he could enlighten them, and be instrumental in giving a new direction to their thoughts, and awakening them to the

necessity of forming righteous characters. John would bring the people up to the standard of divine perfection. He studied the peculiarities of minds, that he might know how to adapt his instructions to the people. {RH, January 7, 1873 par. 14}

John did not feel strong enough to stand the great pressure of temptation he would meet in society. He feared his character would be molded according to the prevailing customs of the Jews, and he chose the wilderness as his school, in which his mind could be properly educated and disciplined from God's great book of nature. In the wilderness, John could the more readily deny himself and bring his appetite under control, and dress in accordance with natural simplicity. And there was nothing in the wilderness that would take his mind from meditation and prayer. Satan had access to John, even after he had closed every avenue in his power through which he would enter. But his habits of life were so pure and natural that he could discern the foe, and had strength of spirit and decision of character to resist him. {RH, January 7, 1873 par. 15}

The book of nature was open before John with its inexhaustible store of varied instruction. He sought the favor of God, and the Holy Spirit rested upon him, and kindled in his heart a glowing zeal to do the great work of calling the people to repentance, and to a higher and holier life. John was fitting himself, by the privations and hardships of his secluded life, to so control all his physical and mental powers that he could stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years. {RH, January 7, 1873 par. 16}

The state of public affairs when John's work commenced, was unsettled. Discord and insurrection were prevailing, when the voice of John was first lifted up, like the sound of a trumpet pealing forth from the wilderness, thrilling the hearts of all who heard with a new and strange power. John fearlessly denounced the sins of the people, saying, "Repent ye; for the kingdom of Heaven is at hand." Multitudes answered to the voice of the prophet, and flocked to the wilderness. They saw, in the singular dress and appearance of this prophet, a resemblance to the description of the ancient seers; and the opinion prevailed that he was one of the prophets risen from the dead. {RH, January 7, 1873 par. 17}

It was the purpose of John to startle and arouse the people, and cause them to tremble because of their great wickedness. In simplicity and plainness, he pointed out the errors and crimes of men. A power attended his words, and, reluctant as the people were to hear the denunciation of their unholy lives, they could not resist his words. He flattered none; neither would he receive flattery of any. The people, as if with common consent, came to him repenting, and confessing their sins, and were baptized of him in Jordan. {RH, January 7, 1873 par. 18}

Kings and rulers came to the wilderness to hear the prophet, and were interested and deeply convicted as he fearlessly pointed out their particular sins. His discernment of character and spiritual sight read the purposes and hearts of those who came to him, and he fearlessly told, both rich and poor, the honorable and the lowly, that without repentance of their sins, and a thorough conversion, although they might claim to be righteous, they could not enjoy the favor of God, and have part in the kingdom of the

Messiah, whose coming he announced. {RH, January 7, 1873 par. 19}

In the spirit and with the power of Elijah, John denounced the corruptions of the Jews, and raised his voice in reproof of their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance of their sins, and, as evidence of their repentance, were baptized of him in Jordan. This was the preparatory work for the ministry of Christ. Many were convicted because of the plain truths uttered by this faithful prophet; but, by rejecting the light, they became enshrouded in deeper darkness, so that they were fully prepared to turn from the evidences attending Jesus, that he was the true Messiah.

{RH, January 7, 1873 par. 20}

**PERIODICALS / RH - The Review and Herald / January 14, 1873 Life and Mission of John - By Ellen G. White. -**

**January 14, 1873 Life and Mission of John**

**By Ellen G. White.**

As John looked forward to the ministry and miracles of Christ, he appealed to the people, "saying, Repent ye; for the kingdom of Heaven is at hand." He was successful in his ministry. Persons of all rank, high and low, rich and poor, submitted to the requirements of the prophet, as necessary for them in order to participate in the kingdom he came to declare. Many of the scribes and Pharisees came to him, confessing their sins, and were baptized of him in Jordan. The confessions made by the Pharisees astonished the prophet; for they had exalted themselves as better than other men, and had maintained a high opinion of their own piety and worthiness. As they sought to obtain remission of their sins, and revealed the secrets of their lives, which had been covered from the eyes of men, the prophet was amazed. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." {RH, January 14, 1873 par. 1}

The whole Jewish nation seemed to be affected by the mission of John. The threatenings of God on account of their sins, repeated by the prophet, for a time alarmed them. John knew that they cherished the idea that, because they were of the seed of Abraham, they were securely established in the favor of God, while their course of action was abhorred of him. Their conduct was, in many respects, even worse than that of the heathen nations to whom they felt so much superior. The prophet faithfully presented to them the ability of God to raise up those who would take their place, and would become more worthy children of Abraham. He told them plainly that God was not



dependent upon them to fulfill his purposes; for he could provide ways and means independent of them to carry forward his great work which was to be accomplished in purity and righteousness. John further adds: "And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." He impresses upon them that the value of the tree is ascertained by the fruit it produces. Though a tree may bear an exalted name, yet if it produces no fruit, or if its fruit is unworthy of the name, the name will avail nothing in saving the tree from destruction. "Of thorns men do not gather figs, nor of a bramble bush gather they grapes." {RH, January 14, 1873 par. 2}

The prophet of God was impressed by the Holy Spirit that many of the Pharisees and Sadducees who asked baptism had no true convictions of their sins. They had selfish motives. They thought that if they should become friends of the prophet, they would stand a better chance to be personally favored of the coming Prince. In their blindness they believed that he was to set up a temporal kingdom, and bestow honors and riches upon his subjects. {RH, January 14, 1873 par. 3}

John rebuked their selfish pride and avarice. He warned them of their unbelief, and condemned their hypocrisy. He told them that they had not fulfilled the conditions of the covenant on their part, which would entitle them to the promises God made to a faithful and obedient people. Their proud boasts of being children of Abraham did not make them really such. Their exhibitions of pride, their arrogance, jealousy, selfishness, and cruelty, stamped their characters as a generation of vipers, rather than the children of obedient and just Abraham. Their wicked works had disqualified them to claim the promises God made to the children of Abraham. John assured them that God would raise up children unto Abraham from the very stones, to whom he could fulfill his promise, rather than to depend on the natural children of Abraham who had neglected the light God had given them, and had become hardened by selfish ambition and wicked unbelief. He told them that if they were really the children of Abraham, they would do the works of their father Abraham. They would have Abraham's faith, love, and obedience. But they did not bear this fruit. They had no claim to Abraham as their father, or the promises God made to the seed of Abraham. "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire." While they were professing to be God's commandment keeping people, their works denied their faith, and without true repentance for their sins they would have no part in the kingdom of Christ. Justice, benevolence, mercy, and the love of God would characterize the lives of his commandment-keeping people. Unless these fruits were seen in their daily life, all their profession was of no more value than chaff which would be devoted to the fire of destruction. {RH, January 14, 1873 par. 4}

The Jews had deceived themselves by misinterpreting the words of the Lord through his prophets, of his eternal favor to his people Israel. {RH, January 14, 1873 par. 5}

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me

forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jeremiah 31:35-37. {RH, January 14, 1873 par. 6}

These words the Jews applied to themselves. And because God had shown them so great favor and mercy, they flattered themselves that, notwithstanding their sins and iniquities, he would still retain them as his favored people, and shower especial blessings upon them. They misapplied the words of Jeremiah, and depended for their salvation upon being called the children of Abraham. If they had indeed been worthy of the name of Abraham's children, they would have followed the righteous example of their father Abraham, and would have done the works of Abraham. {RH, January 14, 1873 par. 7}

This has been the danger of the people of God in all ages; and especially is this the danger of those living near the close of time. We are cited by the apostle to the unbelief, blindness, rebellion, and repeated sins of the Hebrews, as a warning. Paul plainly states that "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." If, in these last days of peril, for the encouragement of persons in responsible positions, God in mercy gives them a testimony of favor, they frequently become lifted up, and lose sight of their frailties and weaknesses, and rely upon their own judgment, flattering themselves that God cannot accomplish his work without their especial aid. They trust in their own wisdom; and the Lord permits them, for a time, to apparently prosper, to reveal the weakness and folly of the natural heart. But the Lord will, in his own time, and in his own way, bring down the pride and folly of these deceived ones, and show to them their true condition. If they will accept the humiliation, and by confession and sincere repentance, turn unto the Lord, perfecting holiness in the fear of God, he will renew his love to them. But if they shut their eyes to their own sins, as did the Jews, and choose their own ways, the Lord will give them up to blindness of mind, and hardness of heart, that they cannot discern the things of the Spirit of God. {RH, January 14, 1873 par. 8}

God cannot do much for man, because he misinterprets his blessings, and concludes that he is favored on account of some goodness in himself. It is not safe to speak in the praise of mortals; for they cannot bear it. Satan has the special work to do of flattering poor souls, and he needs not the help of the Lord's servants in this matter. How few realize the weakness of human nature and the subtlety of Satan. Many in these last days are preparing themselves for affliction and sorrow, or for complete separation from the favor of God, because of their pride and self-righteousness. They will fall, through self-exaltation. {RH, January 14, 1873 par. 9}

The prophet John impressed upon the people the necessity of their profession being accompanied with good works. Their words and actions would be their fruit, and would determine the character of the tree. If their works were evil, the truth of God would testify against them. God would in no wise excuse sin in a people who had been enlightened, even if he had, in their days of faithfulness and purity, loved them, and given them especial promises. These promises and blessings were always upon condition of obedience upon their part. {RH, January 14, 1873 par. 10}

The Lord pronounced, by the mouth of Moses, blessings upon the obedient, and curses upon the disobedient. "Ye shall make you no idols," was the command of God. "Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Many and great blessings are enumerated, which God would bestow; and then, above all the other blessings, he promised, "I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you." {RH, January 14, 1873 par. 11}

The Jews were experiencing the fulfillment of the threatened curse of God for their departure from him, and for their iniquity; yet they did not lay these things to heart, and afflict their souls before God. A people that hated them ruled over them. They were claiming the blessings God had promised to confer upon them should they be obedient and faithful. But at the very time they were suffering under the curse of God because of disobedience. John declared to them that unless they bore fruit, they would be hewn down and cast into the fire. {RH, January 14, 1873 par. 12}

He specified the fruit they were required to bear in order to become the subjects of Christ's kingdom; which were works of love, mercy, and benevolence. They must have virtuous characters. These fruits would be the result of genuine repentance and faith. If blessed with plenty, and they saw others destitute, they should divide with them. They must be workers. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages." {RH, January 14, 1873 par. 13}

John gave his disciples lessons in practical godliness. He showed them that true goodness, honesty, and fidelity, must be seen in their daily life, and that they should be actuated by unselfish principles, or they would be no better than common sinners. {RH, January 14, 1873 par. 14}

Unless others should be made better within the sphere of their influence, they would be like the fruitless tree. Their wealth was not to be used merely for selfish purposes. They were to relieve the wants of the destitute, and to make free-will offerings to God to advance the interests of his cause. They should not abuse their privileges, to oppress, but should shield the defenseless, redress the wrongs of the injured, and thus give a noble example of benevolence, compassion, and virtue, to those who were inferior and

dependent. If they made no change in their conduct, but continued to be extravagant, selfish, and void of principle, they would correctly represent the tree bearing no good fruit. This lesson is applicable to all Christians. The followers of Christ should evidence to the world a change in their life for the better, and by their good works show the transforming influence of the Spirit of God upon their hearts. But there are many who bear no fruit to the glory of God; they give no evidence of a radical change in their life. Although they make high profession, they have not felt the necessity of obtaining a personal experience for themselves, by engaging in Christian duties with hearts of love, intensified by their new and holy obligations, feeling a weight of their responsibility in doing their Master's work with readiness and diligence. {RH, January 14, 1873 par. 15}

The people thought that John might be the promised Messiah. His life was unselfish, and marked with humility and self-denial. His teachings, exhortations, and reproofs, were fervent, sincere, and courageous. In his mission, he turned not to the right or to the left to court the favors or applause of any. He did not aspire to worldly honor or worldly dignity, but was humble in heart and life, and did not assume honors that did not belong to him. He assured his followers that he was not the Christ. {RH, January 14, 1873 par. 16}

John, as a prophet, stood forth as God's representative, to show the connection between the law and prophets, and the Christian dispensation. His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ, as the Saviour of the world. He raised his voice and cried to the people, "Behold the Lamb of God, which taketh away the sin of the world." {RH, January 14, 1873 par. 17}

Multitudes followed this singular prophet from place to place, and many sacrificed all to obey his instruction. Kings, and the noble of the earth, were attracted to this prophet of God, and heard him gladly. As John saw that the attention of the people was directed to him, thinking that he might be the Coming One, he sought every opportunity to direct the attention of the people to One mightier than himself.

{RH, January 14, 1873 par. 18}

**PERIODICALS / RH - The Review and Herald / January 21, 1873 Life and Mission of John - By Ellen G. White. -**

**January 21, 1873 Life and Mission of John**

**By Ellen G. White.**

Christ's life had been so retired and secluded at Nazareth that John had not a personal acquaintance with him, and he did not positively know that he was the Messiah. He was acquainted with the circumstances of his birth, and he believed him to be the promised One. The secluded life of Christ for thirty years at Nazareth, in which

he gave no special evidence of his Messiahship, suggested doubts to John whether he was indeed the One for whose coming he was to prepare the way. John, however, rested the matter in faith, fully believing that God would in due time make it plain. The Lord had shown him that the Messiah would be pointed out to him by a distinct sign; when this should be done, then John could present him to the world as the long-expected Messiah, the Lamb of God that was to take away the sin of the world. {RH, January 21, 1873 par. 1}

John had heard of the sinless character and spotless purity of Christ. His life was in harmony with what the Lord had revealed to him respecting one that was among them whose life was without the taint of sin. John had also seen that he should be the example for every repenting sinner. When Christ presented himself for baptism, John recognized him at once as the superior one revealed to him. He discerned, in the person and deportment of Christ, a character above every other man he had ever seen. The very atmosphere of his presence was holy and awe-inspiring. Although he knew him not as the Messiah, yet never had such a holy influence been realized by John from any one as when in the presence of Christ. He felt the superiority of Christ at once, and shrank from performing the rite of baptism to one whom he knew to be sinless. Many had come to him to receive the baptism of repentance, confessing their sins and crimes; but John could not understand why the only sinless One upon the earth should ask for an ordinance implying guilt, virtually confessing, by the symbol of baptism, pollution to be washed away. He remonstrated with Christ, acknowledging his superiority, and refused to administer the ordinance, saying, "I have need to be baptized of thee, and comest thou to me?" With firm and gentle authority, Jesus waives the refusal of John and his plea of unworthiness, saying, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." {RH, January 21, 1873 par. 2}

Christ came not confessing his own sins; but guilt was imputed to him as the sinner's substitute. He came not to repent on his own account; but in behalf of the sinner. As man had transgressed the law of God, Christ was to fulfill every requirement of that law, and thus show perfect obedience. "Lo, I come to do thy will, O God!" Christ honored the ordinance of baptism by submitting to this rite. In this act he identified himself with his people as their representative and head. As their substitute, he takes upon him their sins, numbering himself with the transgressors, taking the steps the sinner is required to take, and doing the work the sinner must do. His life of suffering and patient endurance after his baptism were an example to converted sinners of what they should endure and patiently suffer in consequence of their transgressions and sins. John finally yielded to the request of Christ, notwithstanding his feelings of unworthiness to baptize him, and performed the service. He led the Saviour of the world down into the river Jordan in the presence of a large concourse of people, and buried him in the water. {RH, January 21, 1873 par. 3}

After Christ rose up from the water and from the hand of John, he walked out to the bank of Jordan, and bowed in the attitude of prayer. The eyes of John were fastened upon Christ with the deepest interest and amazement. His heart was stirred with emotion as he looked upon him thus bowed as a suppliant. Christ's hands were raised

upward, and his gaze seemed to penetrate Heaven. As the believer's example, his sinless humanity supplicated support and strength from his Heavenly Father, as he was about to commence his public labor as the Messiah. Jesus poured out his soul in earnest prayer. A new and important era was opening before him. His former peaceful, quiet life is to here end. He had been happy in a life of industry and toil, while fulfilling the duties devolving on a son. He was an example to those in childhood, youth, and manhood. His deportment showed that he felt the importance and solemnity of the hour. He knew that trials, toils, conflicts, suffering and death, were in the path his feet had entered. He felt the weight of the responsibilities he must bear. He was about to engage in new and arduous duties. A sense of the sinfulness of men, and the hardness of their hearts, which separated them from God, convinced him that but few would discern his merciful mission, and accept the salvation he came from Heaven to bring them. {RH, January 21, 1873 par. 4}

Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son. {RH, January 21, 1873 par. 5}

As John had now witnessed the heavenly dove resting upon Jesus, which was the promised token of the Messiah, he stretched forth his hand, and with assurance proclaimed before the multitude, "Behold the Lamb of God, which taketh away the sin of the world!" From this time John had no doubt in regard to Jesus' being the true Messiah. {RH, January 21, 1873 par. 6}

After this, Jesus withdrew into the wilderness, to be tempted of the devil forty days. His long fast ended, the victory won, he returns to the banks of the Jordan, mingling again with the disciples of John, yet giving no outward evidence of his special work, and taking no measures to bring himself to notice. {RH, January 21, 1873 par. 7}

Men were sent from the highest authority in Jerusalem to inquire in regard to the great agitation John was creating. He was calling whole cities and towns to listen to his voice of warning; and they would know the prophet's authority for thus claiming the attention of the people, and turning the world upside down. These messengers challenged John to tell them certainly if he was the Messiah. John confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am



the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. John is then questioned as to his authority for baptizing, and thus agitating the people, when he does not claim to be Christ, or Elias, neither that prophet. The words, "That prophet," have reference to Moses. The Jews had been inclined to the belief that Moses would be raised from the dead, and taken to Heaven. They did not know that Moses had already been resurrected. {RH, January 21, 1873 par. 8}

When John came, baptizing with water, the Jews thought that he might be the prophet Moses raised from the dead; for he seemed to have a thorough knowledge of the prophecies, and to understand the history of the Hebrews and their wanderings in the wilderness in consequence of their unjust murmurings and continual rebellion. They also called to mind the peculiar circumstances of John's birth, and wonderful manifestation of God to Zacharias, his father, in the temple, by the visitation of the angel from the presence of God, and the power of speech being taken from Zacharias, because he did not believe the words of the angel, and the unloosing of his tongue at the birth of John. These important facts had in the past thirty years been measurably forgotten. But when John appeared as a prophet, the manifestation of the Spirit of God at his birth was called to mind. {RH, January 21, 1873 par. 9}

When the messengers of the highest authority in Jerusalem were communing with John in reference to his mission and work, he could have taken honor to himself, had he been so disposed. But he would not assume honors that did not belong to him. While conversing with the messengers, suddenly his eye kindled, his countenance lighted up, and his whole being seemed stirred with deep emotion, as he discovered the person of Jesus in the concourse of people. He raised his hand, pointing to Christ, saying, There standeth one among you whom we know not. I have come to prepare the way before him whom ye now see. He is the Messiah. He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. {RH, January 21, 1873 par. 10}

"The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not. But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God. Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? The disciples confessed that they were seeking Christ, and that they desired to become acquainted with him, and to be instructed by him at his home. These two disciples were charmed with the deeply impressive, yet simple and practical, lessons of Christ. Their hearts had never been so moved before. Andrew, Simon Peter's brother, was one of these disciples. He

was interested for his friends and relatives, and was anxious that they also should see Christ, and hear for themselves his precious lessons. Andrew went in search of his brother Simon, and with assurance claimed to have found Christ, the Messiah, the Saviour of the world. He brought his brother to Jesus, and as soon as Jesus looked upon him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone. The next day Christ selected another disciple, Philip, and bade him follow him. Philip fully believed that Christ was the Messiah, and began to search for others to bring them to listen to the teachings of Christ, which had so charmed him. Then Philip found Nathanael. He was one of the number who heard John proclaim, "Behold the Lamb of God, which taketh away the sin of the world." He felt deeply convicted, and retired to a grove, concealed from every human eye, and there meditated upon the announcement of John, calling to his mind the prophecies relating to the coming of the Messiah and his mission. He queried thus: Could this indeed be the Messiah for whom they had so long waited, and were so desirous to see? Hope sprang up in the heart of Nathanael that this might be the one that would save Israel. He bowed before God and prayed that if the person whom John had declared to be the Redeemer of the world was indeed the promised deliverer, that it might be made known to him. The Spirit of the Lord rested upon Nathanael in such a special manner that he was convinced that Christ was the Messiah. While Nathanael was praying, he heard the voice of Philip calling him, saying, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." {RH, January 21, 1873 par. 11}

Nathanael's wavering faith was now strengthened, and he answered and said, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee, under the fig-tree, believest thou? Thou shalt see greater things than these. And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of man." {RH, January 21, 1873 par. 12}

In these first few disciples the foundation of the Christian church was being laid by individual effort. John first directed two of his disciples to Christ. Then one of these finds a brother, and brings him to Christ. He then calls Philip to follow him, and he went in search of Nathanael. Here is an instructive lesson for all the followers of Christ. It teaches them the importance of personal effort making direct appeals to relatives, friends, and acquaintances. There are those who profess to be acquainted with Christ for a life time who never make personal effort to induce one soul to come to the Saviour. They have left all the work with the minister. He may be well qualified for his work; but he cannot do the work which God has left upon the members of the church. Very many excuse themselves from being interested in the salvation of those who are out of Christ, and are content to selfishly enjoy the benefits of the grace of God

themselves, while they make no direct effort to bring others to Christ. In the vineyard of the Lord there is a work for all to do, and unselfish, interested, faithful workers will share largely of his grace here, and of the reward he will bestow hereafter. Faith is called into exercise by good works, and courage and hope are in accordance with working faith. The reason many professed followers of Christ have not a bright and living experience, is because they do nothing to gain it. If they would engage in the work which God would have them do, their faith would increase, and they would advance in the divine life. {RH, January 21, 1873 par. 13}

Jesus was pleased with the earnest faith of Nathanael that asked for no greater evidence than the few words he had spoken. And he looked forward with pleasure to the work he was to do in relieving the oppressed, healing the sick, and in breaking the bands of Satan. In view of these blessings which Christ came to bestow, he says to Nathanael, in the presence of the other disciples, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." {RH, January 21, 1873 par. 14}

Christ virtually says, On the bank of Jordan the heavens were opened before me, and the Spirit descended like a dove upon me. That scene at Jordan was but a token to evidence that I was the Son of God. If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on the earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings of hope, courage, health, and life, for the children of men. {RH, January 21, 1873 par. 15}

The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels.

{RH, January 21, 1873 par. 16}

**PERIODICALS / RH - The Review and Herald / March 4, 1873 John's Mission and Death. - By Ellen G. White. -**

**March 4, 1873 John's Mission and Death.**

**By Ellen G. White.**

Disciples were being daily added to Christ, and people flocked from cities and

villages to hear him. Many came to him for baptism; but Christ baptized none. His disciples performed this ordinance. And while Christ's disciples were baptizing large numbers, there arose a question among the Jews and the disciples of John, whether the act of baptism purified the sinner from the guilt of sin. The disciples of John answered that John baptized only unto repentance, but Christ's disciples unto a new life. John's disciples were jealous of the popularity of Christ, and said to John, referring to Christ, "He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him. John answered and said, A man can receive nothing except it be given him from Heaven." {RH, March 4, 1873 par. 1}

In this answer, John virtually says, Why should you be jealous on my account? "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled." {RH, March 4, 1873 par. 2}

John, so far from being jealous of the prosperity of Christ's mission, rejoices as he witnesses the success of the work he came to do. He assures his disciples that his special mission was to direct the attention of the people to Christ. "He must increase; but I must decrease. He that cometh from above is above all. He that is of the earth is earthy, and speaketh of the earth. He that cometh from Heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony." {RH, March 4, 1873 par. 3}

John assured his disciples that Jesus was the promised Messiah, the Saviour of the world. As his work was closing, he taught his disciples to look to Jesus, and follow him as the great teacher. John's life, with the exception of the joy he experienced in witnessing the success of his mission, was without pleasure. It was one of sorrow and self-denial. He who heralded the first advent of Christ, was not permitted personally to hear him, nor to witness the power manifested by him. John's voice was seldom heard, except in the wilderness. His life was lonely. Multitudes had flocked to the wilderness to hear the words of the wonderful prophet. He had laid the ax at the root of the tree. He had reprov'd sin, fearless of the consequences, and prepared the way for the ministry of Christ. {RH, March 4, 1873 par. 4}

Herod was affected as he listened to the pointed testimony of John, and, with deep interest, he inquired what he must do to become his disciple. He was convicted by the plain truths uttered by John. His conscience condemned him, for a woman of vile passions had gained his affections and controlled his mind. This unprincipled woman was ambitious for power and authority, and thought if she became the wife of Herod, her object would be gained. As Herod listened to the practical truths proclaimed by John, reprov'ing the transgression of the law of God, and setting forth the future punishment which the guilty must suffer, he trembled, and greatly desired to break the chain of lust which held him. He opened his mind to John, who brought Herod to the law of God, face to face, and told him it would be impossible for him to have part in the kingdom of the Messiah unless he should break away from the unlawful connections with his brother's wife, and, with his whole heart, obey the commandments of God. {RH,

March 4, 1873 par. 5}

Herod was inclined to act upon the advice of John, and stated to Herodias that he could not marry her in defiance of the law of God. But this determined woman would not be thwarted in her designs. Intense hatred was awakened in her heart toward John. Herod was weak in principle, vacillating in mind, and Herodias had no great difficulty in re-establishing herself in his favor, and holding her influence over him. Herod yielded to the pleasures of sin, rather than submit to the restrictions of the law of God. {RH, March 4, 1873 par. 6}

When Herodias had gained influence over Herod, she determined to be revenged upon the prophet for his daring to reprove their course of crime. And she influenced him to imprison John. But Herod intended to release him. While confined in prison, John heard, through his disciples, of the mighty works of Jesus. He could not personally listen to his gracious words; but the disciples informed him, and comforted him with a relation of what they had seen and heard. {RH, March 4, 1873 par. 7}

John having spent his life in the open air, in active, persevering labor, enduring privations, hardship, and toil, he had never before experienced the trials of confined living. He therefore became desponding, and even doubts troubled him whether Christ was indeed the Messiah. His disciples had brought to him accounts of the wonderful things they had witnessed in the ministry of Christ. But he concluded that if Christ was indeed the Messiah, he would publicly proclaim himself as the Saviour of the world. {RH, March 4, 1873 par. 8}

John had indistinct ideas of the kingdom Christ came to establish, as also had the disciples of Christ. They thought Christ would establish a temporal kingdom, and reign upon the throne of David in Jerusalem. He became impatient because Christ did not immediately make himself known, assume kingly authority, and subdue the Romans. He hoped that if Christ established his kingdom, he would be brought out of prison. He decided that if Jesus was really the Son of God, and could do all things, he would exercise his power and set him at liberty. {RH, March 4, 1873 par. 9}

John sent his disciples to inquire of Christ, "Art thou he that should come, or do we look for another?" The disciples sought the presence of Christ; but they could not communicate with him immediately, because of the crowd who were bearing the sick to Jesus. The afflicted, blind, and lame, were passing through the throng. The disciples of John saw the miracles of Christ, and that at his word the lifeless clay became animate, and the glow of health took the place of the pallor of death. Jesus said to the disciples of John, "Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." {RH, March 4, 1873 par. 10}

In these words, John is gently reproofed for his impatience. The cautious reproof returned to John was not lost upon him. He then better understood the character of Christ's mission. And with submission and faith, he yielded himself into the hands of God, to live, or to die, as should best advance his glory. {RH, March 4, 1873 par. 11}

After the disciples of John had departed, Jesus addressed the multitude concerning



John, "What went ye out into the wilderness for to see? A reed shaken with the wind?" Jesus knew that a reed trembling in the wind was the very opposite of John's character. John could not be moved by flattery, nor be deceived by prevailing errors. Neither could he be turned aside from the work he came to do, by rewards, or worldly honors. He would preserve his integrity at the expense of his life. Steadfast as a rock stood the prophet of God, faithful to rebuke sin and crime in all their forms, in kings and nobles, as readily as in the unhonored and unknown. He swerved not from duty. Loyal to his God, in noble dignity of moral character, he stood firm as a rock, faithful to principle. {RH, March 4, 1873 par. 12}

"But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of Heaven is greater than he. And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force." {RH, March 4, 1873 par. 13}

The people whom Christ addressed well knew that the apparel worn by John was the opposite of that worn in royal palaces. Christ virtually inquires, What motive induced you to flock to the wilderness to hear the preaching of John? The wilderness is not the place to find those who live delicately, and who clothe themselves in rich, soft apparel. Christ would have them observe the contrast between the clothing of John and that of the Jewish priests. The prophet wore a plain, rough garment, possessing no beauty, but answering the purpose for which clothing was first designed. In marked contrast to the clothing of John, was the gorgeous apparel of the Jewish priests. The burden of the priests and elders was outward display, thinking that they would be revered in accordance with their external appearance. They were more anxious for the admiration of men, than for spotless purity of character and holiness of life, that they might meet the approval of God. {RH, March 4, 1873 par. 14}

Christ admonished his disciples, and also the multitude, to follow that which was good in the teachings of the scribes and Pharisees, but not to imitate their wrong example, and not be deceived by their ambitious pretension. {RH, March 4, 1873 par. 15}

He says, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." {RH, March 4, 1873 par. 16}

John saw that the Jews who made high pretensions to piety, were exalting and glorifying themselves. Portions of the law were printed and bound upon their foreheads, and about their wrists. God had commanded the children of Israel to have a ribbon of blue in the border of their garments, upon which was embroidered words of the law,



which expressed in short the ten commandments, to remind them of their duty to love God supremely, and to love their neighbor as themselves. The farther they departed from their primitive purity, and simplicity in their words and example, and the more their works were directly contrary to the law of God, the more particular were they to make broad their phylacteries, and add to the words that God had specified that they should have in the ribbon of blue. In their outward appearance, they were expressing exalted devotion and sanctity, while their works were in the widest contrast. {RH, March 4, 1873 par. 17}

The spirit of reform was stirring the soul of John. The spirit of wisdom and the power of God were upon him. Inspiration from Heaven and holy zeal led him to denounce the Jewish priests, and pronounce the curse of God upon them. They made high pretensions to godliness by their gorgeous apparel, while they were strangers to mercy and the love of God. And while the Pharisees were very exact in their dress to inspire awe and command respect of men, they were abhorred of God. They did not conform their heart and life to the will and word of God. They deceived themselves with the vain supposition that eternal blessings were theirs by virtue of the promises made to Abraham, the father of the faithful. They were not clothed with humility. They bore no resemblance to the faith and piety of Abraham. They had not earned by integrity and purity of life, moral worth, which would ally them to Abraham as his children, to share with him the promises.

*(To be Continued.)*

{RH, March 4, 1873 par. 18}

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**March 11, 1873 John's Mission and Death**

**By Ellen G. White.**

John's preaching aroused intense interest everywhere. His earnest appeals and denunciations stirred the consciences of men. People flocked from towns, cities and villages, attracted to the wilderness by his earnest and fervent exhortations, his courageous warnings and reproofs, such as they had never listened to before. There was no outward display in the dress of John to attract or to awaken admiration. He resembled the prophet Elijah in the coarseness of his apparel, and in his plain and simple diet, locusts and wild honey, which the wilderness afforded, drinking the pure water flowing from the eternal hills. {RH, March 11, 1873 par. 1}

Herod's purpose to release John from prison was delayed from time to time through fear of displeasing Herodias, who was determined he should be put to death. While

Herod was delaying, she was active, planning the most effectual manner to be revenged on the prophet John, because he had ventured to tell Herod the truth, and reprove their unlawful life. Herodias was acquainted with the character of Herod, and she knew that her best course to accomplish her purpose was through the gratification of intemperate appetite. She knew that although Herod kept John in prison, he designed to release him, for he honored and feared John, because he believed him to be a true prophet of God. John had made known to Herod the secrets of his heart and life. The reproofs he had given him, had struck terror to his guilty conscience. {RH, March 11, 1873 par. 2}

In many things Herod had reformed his dissolute life. But the use of luxurious food and stimulating drinks was constantly enervating and deadening the moral as well as the physical powers, and warring against the earnest appeals of the Spirit of God, which had struck conviction to the heart of Herod, arousing his conscience to put away his sins. Herodias was acquainted with the weak points in the character of Herod. She knew that under ordinary circumstances, while his intelligence controlled him, she could not obtain the death of John. {RH, March 11, 1873 par. 3}

She had tried, but unsuccessfully, to gain the consent of Herod to have John slain. Her revengeful spirit was at work to accomplish her inhuman design by strategy. She covered her hatred as best she could, looking forward to the birth day of Herod, which she knew would be an occasion of gluttony and intoxication. Herod's love of luxurious food and wine would give her an opportunity to throw him off his guard. She would entice him to indulge his appetite, which would arouse passion and lower the tone of the mental and moral character, making it impossible for his deadened sensibilities to see facts and evidences clearly, and make right decisions. She had the most costly preparations made for feasting, and voluptuous dissipation. She was acquainted with the influence of these intemperate feasts upon the intellect and morals. She knew that Herod's indulgence of appetite, pleasure and amusement, would excite the lower passions, and make him spiritless to the nobler demands of effort and duty. {RH, March 11, 1873 par. 4}

The unnatural exhilaration which intemperance gives to the mind and spirits, lowers the sensibilities to moral improvement, making it impossible for holy impulses to affect the heart, and hold government over the passions, when public opinion and fashion sustain them. Festivities and amusements, dances, and free use of wine, becloud the senses, and remove the fear of God. {RH, March 11, 1873 par. 5}

Herodias had prepared everything within her reach, which would flatter his pride and vanity, and indulge his passions. "And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." {RH, March 11, 1873 par. 6}

As Herod and his lords were feasting and drinking in the pleasure saloon or banqueting hall, Herodias, debased with crime and passion, sent her daughter, dressed

in a most enchanting manner, into the presence of Herod and his royal guests. Salome was decorated with costly garlands and flowers. She was adorned with sparkling jewels and flashing bracelets. With little covering and less modesty she danced for the amusement of the royal guests. To their perverted senses, the enchanting appearance of this, to them, vision of beauty and loveliness charmed them. Instead of being governed by enlightened reason, refined taste, or sensitive consciences, the lower qualities of the mind held the guiding reins. Virtue and principle had no controlling power. {RH, March 11, 1873 par. 7}

The false enchantment of the dizzy scene seemed to take away reason and dignity from Herod and his guests, who were flushed with wine. The music and wine and dancing, had removed the fear and reverence of God from them. Nothing seemed sacred to Herod's perverted senses. He was desirous to make some display which would exalt him still higher before the great men of his kingdom. And he rashly promised, and confirmed his promise with an oath, to give the daughter of Herodias whatever she might ask. "And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked saying, I will that thou give me by and by in a charger the head of John the Baptist." {RH, March 11, 1873 par. 8}

Having obtained so wonderful a promise, she ran to her mother, desiring to know what she should ask. The mother's answer was ready, The head of John the Baptist in a charger. Salome at first was shocked. She did not understand the hidden revenge in her mother's heart. She refused to present such an inhuman request; but the determination of that wicked mother prevailed. Moreover, she bade her daughter make no delay, but hasten to prefer her request before Herod would have time for reflection, and to change his mind. Accordingly, Salome returned to Herod with her terrible petition, "I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her." {RH, March 11, 1873 par. 9}

Herod was astonished and confounded. His riotous mirth ceased, and his guests were thrilled with horror at this inhuman request. The frivolities and dissipation of that night cost the life of one of the most eminent prophets that ever bore a message from God to men. The intoxicating cup prepared the way for this terrible crime. "And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother."

*(To be Continued.)*

{RH, March 11, 1873 par. 10}

**PERIODICALS / RH - The Review and Herald / April 8, 1873 John's Mission and Death - By Ellen G. White. -**

## **April 8, 1873 John's Mission and Death**

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**By Ellen G. White.**  
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Herod had been exalted by his lordly guests for constancy and superior judgment. And he did not wish to appear fickle or rash in character. The oath had been made on the account of Herod's guests. And had one of them offered a word of remonstrance, to deter him from the fulfillment of his promise, he would gladly have saved the life of John. Herod gave them opportunity to speak in behalf of John. They had traveled long distances to the mountains in the wilderness to listen to his earnest, intelligent, and powerful discourses. Herod told them if it would not be considered a special mark of dishonor to them, he would not abide by his oath. It was on their account he carried out his promise. Why was there no voice to be heard in that company to keep Herod from fulfilling his mad vow? They were intoxicated with wine, and to their benumbed senses there was nothing to be revered. {RH, April 8, 1873 par. 1}

Although the royal guests virtually had an invitation to release him from his oath, their tongues seemed paralyzed. Herod himself was under the delusion that he must, in order to save his own reputation, keep an oath made under the influence of intoxication. Moral principle, the only safeguard of the soul, was paralyzed. Herod and his guests were slaves, held in the lowest bondage to brute appetite. The guardians of the people, men in authority, upon whose decision the life of eminent men have hung, should have been condemned to death if found guilty of intemperance and crime. Those who have power to enforce laws, should be law-keepers. They should be men of self-government, fully enlightened in regard to the laws governing their physical, mental, and moral being, that their vigor of intellect may not be clouded, and that their standard of refinement and moral feeling may be exalted. {RH, April 8, 1873 par. 2}

Herod commanded the executioner to perform the terrible act of taking the life of John. This request was carried out, which branded Herod forever with dishonor. The very act which he thought, while his reason and judgment were perverted, was maintaining his honor and dignity, made his name detestable. The head of the honored prophet of God was soon brought in before Herod and his guests. Those lips that had answered the inquiry of Herod why he could not be his disciple, and which faithfully declared the necessity of reform in his life, were now sealed. Never more would his voice be heard in trumpet tones calling the sinner to repentance. The reproofs of John had stirred Herod's conscience, and had caused his proud heart to tremble. But now he, himself, had commanded the head of this remarkable prophet to be severed from his body, to gratify the revenge of a licentious woman. {RH, April 8, 1873 par. 3}

Herodias received the bloody head of John with fiendish satisfaction. She exulted that she had her revenge, and that Herod's conscience would no more be disturbed. But this inhuman act on her part made her name notorious and abhorred. She had, by this satanic conduct, enshrined this good and self-sacrificing prophet in the hearts not only of his disciples, but very many who had listened to his warning message, who had

been aroused and convinced by his teachings, yet had not moral courage to take their stand openly as his disciples. His reproofs and his example in reform were remembered, and this inhuman act of Herod, in taking the life of John, rejoiced Herodias, but brought sorrow and regret to many hearts. But Herodias could not silence the influence of John's reproofs. They were to extend down through every generation to the close of time, and her corrupt life, and her satanic revenge, stand upon the page of sacred history, making her name infamous. {RH, April 8, 1873 par. 4}

In the martyrdom of John, we have the result of intemperance. This eventful birthday of Herod should carry an earnest and faithful lesson of warning, and exhortation to Christian temperance. The lovers of pleasure should look upon the birthday feast of Herod as a warning to beware of self-indulgences and popular pleasure. Herod and his guests were partly intoxicated. Reason was servant to the baser passions. And after Herod and his guests had gorged themselves, like beasts, with luxurious food, they added to their surfeiting, drunkenness. The mental powers were enervated by the pleasure of sense, which perverted their ideas of justice and mercy. Satan seized upon this opportunity, in the person of Herodias, to lead them to rush into decisions which cost the precious life of one of God's prophets. {RH, April 8, 1873 par. 5}

The minds of Herod and his guests, under the effects of intemperance in eating and in drinking, were in a state of animal excitement. Herod was under the delusion that his oath, made under the excitement of feasting, dancing, and revelry, when nothing was too sacred for them to profane, must be kept. The life of one of the greatest prophets that God had sent as a messenger to the earth, was in the balance, and this company of great men pronounced sentence of death after the intellect and manhood had been sacrificed to sensual indulgence. {RH, April 8, 1873 par. 6}

Herod was brought to the test before his guests. Would he lift himself up against the Lord of Heaven, and exalt his oath above the commandment of God, which saith, "Thou shalt not kill"? Would he preserve his honor and dignity as a king, and violate the law of God in sacrificing the life of an innocent man? Or would he humble himself to ask his guests to release him from his rash oath. If Herod and his guests had preserved the vigor of their intellect, their minds would have been awake to sense the noble demands of justice and duty. Calm reason would have borne sway, and they would have recoiled with horror at the thought of beheading an innocent man, and he an exalted prophet of God. {RH, April 8, 1873 par. 7}

When Herod commenced his feast of revelry, if one had suggested to him the part he would act before its close, in taking the life of John, he would have answered, "Is thy servant a dog that he should do this? But, under the excitement of wine, his rash vow was made, that led to results that he would not cease to regret as long as life should last. {RH, April 8, 1873 par. 8}

After the feast of Herod had ended, the effects of his intoxication and revelry had passed away, and reason had resumed her throne, the king was filled with remorse. He was constantly seeking to find relief from the sting of a guilty conscience. His faith in John as an honored prophet of God, was unshaken. As he reflected upon his life of self-denial, his powerful discourses, his solemn, earnest appeals, his sound judgment

as a counselor, and then reflected that he had put him to death, his conscience was fearfully troubled. While engaged in the affairs of the nation, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious, aching heart, and was constantly terrified with fearful forebodings that the curse of God was upon him. {RH, April 8, 1873 par. 9}

When Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and in raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that he had witnessed the wild mirth and wicked dissipation in the banqueting room, and that his ear had heard his command to the executioner to behead John. His eye had seen the exultation of Herodias, and the taunting and insult with which she reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet, seemed now to speak to his conscience in louder tones than his preaching in the wilderness. He had heard from the lips of the prophet that nothing could be hid from God. {RH, April 8, 1873 par. 10}

When Herod heard of the works of Christ, he thought that God had resurrected John, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. "And king Herod heard of him [Christ] (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead." {RH, April 8, 1873 par. 11}

The Lord followed Herod as is described in Deuteronomy, "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear, day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." {RH, April 8, 1873 par. 12}

The life and mission of John were ended. Christ had said of him that he was more than a prophet. Again he said, "Among those that are born of women there is not a greater prophet than John the Baptist." He had been executed as a criminal, not because of any guilt resting upon him, but for the reason that he had fearlessly reprov'd crime. His spotless life, his practical piety, his virtue and justice, condemned the dishonest and sinful lives of the Jews as well as the Gentiles. {RH, April 8, 1873 par. 13}

Said Christ, in vindication of John, "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." Not only was John a prophet to foretell future events, but he was a child of promise, filled with the Holy Spirit from his birth, and was ordained of God to execute a special work as a reformer, in preparing a people for the reception of Christ. The prophet John was the connecting link between the two dispensations. {RH, April 8, 1873 par. 14}

The religion of the Jews, in consequence of their departure from God, consisted



mostly in ceremony. John was the lesser light, which was to be followed by a greater light. He was to shake the confidence of the people in their traditions, and call their sins to their remembrance, and lead them to repentance; that they might be prepared to appreciate the work of Christ. God communicated to John by inspiration, illuminating the prophet that he might remove the superstition and darkness from the minds of the honest Jews, which had been, through false teachings for generations, gathering upon them. {RH, April 8, 1873 par. 15}

The least disciple that followed Jesus, that witnessed his miracles, and listened to his divine lessons of instruction, and heard the comforting words which fell from his lips, was more privileged than John the Baptist, for he had a clearer light. No other light has shone, or ever will shine, upon the intellect of sinful, fallen man, save that which was, and is, communicated through Him who is the light of the world. Christ and his mission had been but dimly understood through the shadowy sacrifices. Even John thought that the reign of Christ would be in Jerusalem, and that he would set up a temporal kingdom, the subjects of which would be holy. {RH, April 8, 1873 par. 16}

While John was in prison, he had contemplated Christ's taking his power and authority, and subduing the kingdoms of the world under his rule. Then he expected to be released from prison. As his expectations were not realized, he became impatient. Unbelief took possession of his mind, and he sent his disciples to inquire of Christ, "Art thou he that should come? or look we for another? John did not clearly discern the character of Christ's kingdom. The future immortal life through Christ was not distinctly understood by him. Christ's first advent to the world was to dispel the dense moral darkness and blindness of fallen man, in consequence of sin. "The light shone in the midst of darkness, and the darkness comprehended it not." The lessons of practical instruction which Christ gave the people shed a flood of light on the prophecies. {RH, April 8, 1873 par. 17}

Although not one of the prophets had a higher mission or greater work to perform than had John, yet he was not to see even the result of his own mission. He was not privileged to be with Christ and witness the divine power attending the greater light, which was manifested in the recovery of health to the sick, of sight to the blind, of hearing to the deaf. He did not see the light which shone through every word of Christ, reflecting glory upon the promises in prophecy. The world was illuminated with pure light from the brightness of the Father's glory in the person of his Son; but John was denied the privilege of seeing the display of wisdom and power of God in the unsearchable riches of the knowledge of Christ. {RH, April 8, 1873 par. 18}

Those who were privileged with being with Christ when he walked a man among men, and listened to his divine teachings under a variety of circumstances while preaching in the temple--walking in the streets, teaching the multitudes by the way side, and in the open air by the sea-side, and while an invited guest seated at the table, ever giving words of instruction to meet the cases of all who needed his help; healing, comforting, and reproofing, as circumstances required--were more exalted than John the Baptist.

{RH, April 8, 1873 par. 19}

**PERIODICALS / RH - The Review and Herald / July 29, 1873 Moses and Aaron. -  
July 29, 1873 Moses and Aaron.**

Upon Mount Hor Aaron died and was buried. Moses, Aaron's brother, and Eleazar, his son, accompanied him. The painful duty was laid upon Moses to remove from his brother Aaron the sacerdotal robes and place them upon Eleazar, for God had said he should succeed Aaron in the priesthood. Moses and Eleazar witnessed the death of Aaron; and Moses buried him in the mount. This scene upon Mount Hor carries our minds back and connects it with some of the most striking events in the life of Aaron.

{RH, July 29, 1873 par. 1}

Aaron was a man of amiable disposition, whom God selected to stand with Moses and speak for him in short, to be mouthpiece for Moses. God might have chosen Aaron as leader; but he who is acquainted with hearts, who understands character, knew that Aaron was yielding, and lacked moral courage to stand in defense of the right under all circumstances irrespective of consequences. Aaron's desire to have the good will of the people sometimes led him to commit great wrongs. He too frequently yielded to their entreaties, and in so doing dishonored God. The same want of standing firmly for the right in his family resulted in the death of two of his sons. Aaron was eminent for piety and usefulness, but he neglected to discipline his family. Rather than perform the task of requiring respect and reverence of his sons, he allowed them to follow their inclinations. He did not discipline them in self-denial, but yielded to their wishes. They were not disciplined to respect and reverence parental authority. The father was the proper ruler of his own family as long as he lived. His authority was not to cease, even after his children were grown up and had families of their own. God himself was the monarch of the nation, and from the people he claimed obedience and honor. {RH, July 29, 1873 par. 2}

The order and prosperity of the kingdom depended upon the good order of the church. And the prosperity, harmony, and order of the church were dependent upon the good order and thorough discipline of families. God punishes the unfaithfulness of parents to whom he has intrusted the duty to maintain the principles of parental government, which lie at the foundation of church discipline, and the prosperity of the nation. One undisciplined child has frequently marred the peace and harmony of the church, and incited to murmuring and rebellion, a nation. God has enjoined, in the most solemn manner upon children, their duty to affectionately respect and honor their parents. God required, on the other hand, of parents to train up their children, and with unceasing diligence to educate them in regard to the claims of his law, and to instruct them in the knowledge and fear of God. These injunctions which God laid with so much solemnity upon the Jews, rests with equal weight upon Christian parents. Those who

neglect the light and instruction given of God in his word, in regard to training their children and commanding their household after them, will have a fearful account to settle. Aaron's criminal neglect to command respect and reverence of his sons resulted in their death. {RH, July 29, 1873 par. 3}

God distinguished Aaron in choosing him and his male posterity for the priesthood. His sons ministered in the sacred office. Nadab and Abihu failed to reverence the command of God, to offer sacred fire upon their censers with the incense before him. God had forbidden them to use the common fire to present before him with the incense, upon pain of death. {RH, July 29, 1873 par. 4}

Here was seen the result of loose discipline. As Aaron's sons had not been educated to respect and reverence the commands of their father, as they disregarded parental authority, they did not realize the necessity of explicitly following the requirements of God. When indulging their appetite for wine, while under its exciting stimulus their reason was beclouded. They could not discern difference between the sacred and the common. Contrary to God's express direction they dishonored him by offering common fire instead of sacred. God visited them with his wrath--fire went forth from his presence and destroyed them. {RH, July 29, 1873 par. 5}

Aaron bore his severe affliction with patience and humble submission. Sorrow and keen agony wrung his soul. He was convicted of his neglect of duty. He was priest of the Most High God, to make atonement for the sins of the people. He was priest of his household, yet he had been inclined to pass over the folly of his children. He neglected his duty to train and educate his children to obedience, self-denial, and reverence for parental authority. Through feelings of misplaced indulgence he failed to mold the characters of his children with high reverence for eternal things. Aaron did not see any more than many Christian parents now see that their misplaced love and the indulgence of their children in wrong, is preparing them for the certain displeasure of God, and for his wrath to break forth upon them to their destruction. {RH, July 29, 1873 par. 6}

While Aaron neglected to exercise his authority, the justice of God awakened against them. Aaron had to learn that gentle remonstrance, without exercising, with firmness, parental restraint, and his imprudent tenderness toward his sons, were cruelty in the extreme. God took the work of justice into his own hands and destroyed the sons of Aaron. {RH, July 29, 1873 par. 7}

When God called for Moses to come up into the mountain, it was six days before he was received into the cloud, to the immediate presence of God. The top of the mountain was all aglow with the glory of God. And even while the children of Israel had in their very sight the glory of God upon the mount, unbelief was so natural to them, because Moses was absent they begun to murmur with discontent. While the glory of God signified his sacred presence upon the mountain, and their leader was in close converse with God, they should have been sanctifying themselves to God by close searching of heart, humiliation, and godly fear. God had left Aaron and Hur, to take the place of Moses. The people were to consult and advise with these men of God's appointment in the absence of Moses. {RH, July 29, 1873 par. 8}

Here Aaron's deficiency as a leader or governor of Israel was seen. The people

beset him to make them gods to go before them into Egypt. Here was an opportunity for Aaron to show his faith and unwavering confidence in God, and in firmness and with decision meet the proposition of the people. But the natural love of Aaron to please, and to yield to the people, led him to sacrifice the honor of God. He requested them to bring their ornaments to him, and he wrought out for them a golden calf, and proclaimed before the people, "These be thy gods O Israel, which brought thee up out of the land of Egypt." And to this senseless god, Aaron made an altar, and proclaimed on the morrow a feast to the Lord. All restraint seemed to be removed from the people. They offered burnt-offerings to the golden calf, and a spirit of levity took possession of them. They ate, they drank, and rose up to play. They indulged in shameful rioting and drunkenness. {RH, July 29, 1873 par. 9}

A few weeks only had passed since they had made a solemn covenant with God to obey his voice. They had listened to the words of God's law, spoken in awful grandeur from Sinai's mount, amid thunderings and lightnings and earthquakes. They had heard the declaration from the lips of God himself, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." {RH, July 29, 1873 par. 10}

Aaron had been exalted, also his sons, in being called into the mount, to there witness the glory of God. "And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." {RH, July 29, 1873 par. 11}

God had appointed Nadab and Abihu to a most sacred work, therefore he honored them in a most wonderful manner. God gave them a view of his excellent glory, that the scenes they should witness in the mount would abide upon them, and the better qualify them to minister in his service, and render to him that exalted honor and reverence before the people, which would give them clearer conceptions of his character, and awaken in them due obedience and reverence for all his requirements. {RH, July 29, 1873 par. 12}

Moses, before he left his people for the mount, read to them the words of the covenant God had made with them, and they with one voice answered, "All that the Lord hath said will we do, and be obedient." How great must have been the sin of Aaron, how aggravating in the sight of God! {RH, July 29, 1873 par. 13}

While Moses was receiving the law of God in the mount, the Lord informed him of the sin of rebellious Israel, and requested him to let them go, that he might destroy them. But Moses plead before God for the people. Although Moses was the meekest man that lived, yet when the interests of the people were at stake over whom God had appointed him as leader, he loses his natural timidity, and with singular persistency and wonderful boldness, pleads with God for Israel. He will not consent that God shall

destroy his people, although God promised that in their destruction he would exalt Moses, and raise up a better people than Israel. Moses prevailed. God granted his earnest petition not to blot out his people. Moses took the tables of the covenant, the law of ten commandments, and descended from the mount. The boisterous, drunken revelry of the children of Israel reached his ears, long before he came to the camp of Israel. When he saw their idolatry, and that they had broken in a most marked manner the words of the covenant, he became overwhelmed with grief and indignation at their base idolatry. Confusion and shame on their account took possession of him, and he there threw down the tables and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them, so, also, God had broken his covenant with them. The tables, whereupon was written the law of God, were broken. {RH, July 29, 1873 par. 14}

Aaron, with his amiable disposition, so very mild and pleasing, sought to conciliate Moses, as though no very great sin had been committed by the people that he should feel thus deeply over. Moses asked in anger, "What did this people unto thee that thou hast brought so great a sin upon them?" "And Aaron said, Let not the anger of my Lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." {RH, July 29, 1873 par. 15}

Aaron would have Moses think that some wonderful miracle had transformed their golden ornaments into the shape of a calf. He did not relate to Moses that he had, with other workmen, wrought out this image. {RH, July 29, 1873 par. 16}

Aaron had thought that Moses had been too unyielding to the wishes of the people. And if he had been less firm, less decided at times; if he had made a compromise with them, and gratified their wishes, he would have had less trouble, and there would have been more peace and harmony in the camp of Israel. He, therefore, had been trying this new policy. He carried out his natural temperament of yielding to the wishes of the people, to save dissatisfaction and preserve their good-will, and thereby prevent a rebellion, which he thought would certainly come if he withstood their wishes. But had Aaron stood unwaveringly for God; had he met the intimation of the people for him to make them gods to go before them to Egypt, with the just indignation and horror their proposition deserved; had he cited them to the terrors of Sinai, where God had spoken his law in such glory and majesty; had he reminded them of their solemn covenant with God to obey all he should command them; had he told them that he would not at the sacrifice of his life yield to their entreaties, he would have had influence with the people to prevent a terrible apostasy. But when his influence was required to be used in the right direction in the absence of Moses, when he should have stood as firm and unyielding as did Moses to prevent them from pursuing a course of sin, his influence was exerted on the wrong side. He was powerless to make his influence felt in vindication of God's honor in keeping his holy law. But on the wrong side he had swayed a powerful influence. He directed, and the people obeyed. When Aaron took

the first step in the wrong direction, the spirit which had actuated the people imbued him, and he took the lead, and directed as a general, and the people were singularly obedient. Here Aaron gave decided sanction to the most aggravating sins, because it was attended with less difficulty than to stand in vindication of the right. When he swerved from his integrity in giving sanction to the people in their sins, he seemed inspired with decision, earnestness, and zeal, new to him. His timidity seemed suddenly to disappear. He seized the instruments to work out the gold into the image of a calf with a zeal he had never manifested in standing in defense of the honor of God against wrong. He ordered an altar to be built, and with assurance, worthy of a better cause, he proclaimed to the people that on the morrow would be a feast to the Lord. The trumpeters took the word from the mouth of Aaron and sounded the proclamation from company to company of the armies of Israel. {RH, July 29, 1873 par. 17}

Aaron's calm assurance in a wrong course gave him greater influence than Moses could have had in leading them in a right course, and subduing their rebellion. What terrible spiritual blindness had come upon Aaron that he should put light for darkness, and darkness for light. What presumption in him to proclaim a feast to the Lord over their idolatry of a golden image! Here is seen the power that Satan has over minds that are not fully controlled by the Spirit of God. Satan had set up his banner in the midst of Israel, and it was exalted as the banner of God. {RH, July 29, 1873 par. 18}

"These," said Aaron (without hesitation or shame), be thy gods O Israel, which brought thee up out of the land of Egypt." Aaron influenced the children of Israel to go to greater lengths in idolatry than had entered their minds. They were no longer troubled lest the burning glory like flaming fire upon the mount had consumed their leader. They thought they had a general who just suited them. They were ready to do anything he suggested. They offered peace offerings, and sacrificed to their golden god, and gave themselves up to pleasure, rioting, and drunkenness. They were then decided in their own minds that it was not because they were wrong, that they had so much trouble in the wilderness; but the difficulty, after all, was with their leader. He was not a right kind of a man. He was too unyielding, and was continually keeping their sins before them, warning and reproofing them, and threatening them with God's displeasure. A new order of things had come, and they were pleased with Aaron, and pleased with themselves. They thought, if Moses had only been as amiable and mild as Aaron, what peace and harmony would have prevailed in the camp of Israel. They cared not now whether Moses ever came down from the Mount or not. {RH, July 29, 1873 par. 19}

When Moses saw the idolatry of Israel, and his indignation was so aroused at their shameful forgetfulness of God, that he threw down the tables of stone and broke them, Aaron stood meekly by, bearing the censure of Moses with commendable patience. The people were charmed with Aaron's lovely spirit, and were disgusted with Moses' rashness. But God seeth not as man seeth. He condemned not the ardor and indignation of Moses against the base apostasy of Israel. {RH, July 29, 1873 par. 20}

The true general, then takes his position for God. He has come direct from the presence of the Lord, where he plead with him to turn away his wrath from his erring



people. Now he has another work to do as God's minister, to vindicate his honor before the people, and let them see that sin is sin, and righteousness is righteousness. He has a work to do to counteract the terrible influence of Aaron. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put *every man*, his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." {RH, July 29, 1873 par. 21}

Here Moses defines genuine consecration as obedience to God, to stand in vindication of the right, and to show a readiness to carry out the purpose of God in the most unpleasant duties, showing the claims of God are higher than the claims of friends, or the lives of the nearest relatives. The sons of Levi consecrated themselves to God to execute his justice against crime and sin. {RH, July 29, 1873 par. 22}

Aaron and Moses both sinned in not giving glory and honor to God at the waters of Meribah. They were both wearied and provoked with the continual complaining of Israel, and at a time when God was to mercifully display his glory to the people to soften and subdue their hearts and lead them to repentance. Moses and Aaron claimed the power of opening the rock for them. "Hear now, ye rebels: must we fetch you water out of this rock?" Here was a golden opportunity to sanctify the Lord in their midst, to show them the long-suffering of God and his tender pity for them. They had murmured against Moses and Aaron because they could not find water. Moses and Aaron took these murmurings as a great trial and dishonor to them. They forgot that it was God whom they were grieving. It was God they were sinning against and dishonoring, not they who were men appointed of God to carry out his purpose. They were insulting their best friend in charging their calamities upon Moses and Aaron; they were murmuring at God's providence. {RH, July 29, 1873 par. 23}

This sin of these noble leaders was great. Their lives might have been illustrious to the close. They had been greatly exalted and honored; yet God does not excuse sin in those in exalted position, any sooner than in the more humble. {RH, July 29, 1873 par. 24}

Many professed Christians look upon men who do not reprove and condemn wrong, as men of piety, and Christians indeed, while men who stand boldly in the defense of right, and will not yield their integrity to unconsecrated influences, they think lack piety and a Christian spirit. {RH, July 29, 1873 par. 25}

Those who stand in defense of the honor of God, and maintain the purity of truth at any cost, will have manifold trials, as did our Saviour in the wilderness of temptation. The yielding temperaments, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in the defense of right against any pressure, may avoid many heartaches, and escape many perplexities, and lose a very rich reward, if not their own souls. {RH, July 29, 1873 par. 26}

Those who in harmony with God, and through faith in him, receive strength to resist wrong, and stand in defense of the right, will always have severe conflicts, and will frequently have to stand almost alone. But precious victories will be theirs while they make God their dependence. His grace will be their strength. Their moral sense will be keen, clear, and sensitive. Their moral powers will be equal to withstand wrong influences. Their integrity, like that of Moses, of the purest character. {RH, July 29, 1873 par. 27}

The mild and yielding spirit of Aaron to please the people, blinded his eyes to their sins, and to the enormity of the crime he was sanctioning. His course in giving influence to wrong and sin in Israel cost the lives of three thousand men. The course of Moses, in what contrast! After he had evidenced to the people that they could not trifle with God with impunity; after he had shown them the just displeasure of God for their sins, in giving the terrible decree to slay friends or relatives who persisted in their apostasy, after the work of justice to turn away the wrath of God, irrespective of their feelings of sympathy for loved friends and relatives who continued obstinate in their rebellion, Moses was now prepared for another work. He evidenced who was the true friend of God, and the friend of the people. {RH, July 29, 1873 par. 28}

"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord; per-adventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray, thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold; mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made." {RH, July 29, 1873 par. 29}

Moses supplicated God in behalf of sinning Israel. He did not try to lessen their sin before God. He did not excuse them in their sin. He frankly acknowledged they had sinned a great sin, and had made them gods of gold. Then he loses his timidity, and the interest of Israel is so closely interwoven with his life, that he comes with boldness to God, and prays for him to forgive his people. If their sin, he pleads, is so great that God cannot forgive them, if their names must be blotted from his book, he prayed the Lord to blot out his name also. When the Lord renewed his promise to Moses, that his Angel should go before him in leading the people to the promised land, Moses knew that his request was granted. But the Lord assured Moses that if he was provoked to visit the people for their transgressions, he would surely punish them for this grievous sin also. If they were henceforth obedient, he would blot out this great sin out of his book.

**Ellen G. White.**

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{RH, July 29, 1873 par. 30}

**PERIODICALS / RH - The Review and Herald / September 16, 1873 The Laodicean Church. -**

**September 16, 1873 The Laodicean Church.**

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The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time. {RH, September 16, 1873 par. 1}

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and True Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." {RH, September 16, 1873 par. 2}

The Lord here shows us that the message to be borne to his people by ministers whom he has called to warn the people, is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans in a position of carnal security. They are at ease, believing themselves in an exalted condition of spiritual attainments. {RH, September 16, 1873 par. 3}

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." {RH, September 16, 1873 par. 4}

What greater deception can come upon human minds than a confidence that they are right, when they are all wrong? The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true situation of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake; for it is the True Witness who speaks, and his testimony must be correct. {RH, September 16, 1873 par. 5}

It is difficult for those who feel secure in their attainments, who are believing themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. The unsanctified heart is deceitful above all things, and desperately wicked. {RH, September 16, 1873 par. 6}

God leads his people on, step by step. The Christian life is a constant battle, and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan. We are, as a people, triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony. But we are very much wanting in

Bible humility, patience, faith, love, self-denial, watchfulness, and a spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God. The plain message of rebuke to the Laodiceans is not received. Many cling to their doubts and their darling sins, while they are in so great a deception as to talk and feel that they are in need of nothing. They think the testimony of the Spirit of God in reproof is uncalled for, or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment, that they may discover their deficiency in spiritual knowledge. They lack almost every essential qualification necessary to perfect Christian character. They have not a practical knowledge of Bible truth, which leads to lowliness of life, and a conformity of their will to the will of Christ. They are not living in obedience to all God's requirements. {RH, September 16, 1873 par. 7}

It is not enough to merely profess to believe the truth. All the soldiers of the cross of Christ virtually obligate themselves to enter a crusade against the adversary of souls, to condemn wrong, and sustain righteousness. But the message of the True Witness reveals the fact that a terrible deception is upon our people, which makes it necessary to come to them with warnings, to break their spiritual slumber, and arouse them to decided action. {RH, September 16, 1873 par. 8}

This message of the True Witness has not accomplished the design of God. The people slumber on in their sins. They continue to declare themselves "rich, and having need of nothing." Many inquire, Why are all these reproofs given? Why do the testimonies continually charge us with backsliding and grievous sins? We love the truth. We are prospering. We are in no need of these testimonies of warning and reproof. But let these murmurers see their hearts, and compare their lives with the practical teachings of the Bible; let them humble their souls before God; let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will sense their true spiritual poverty and wretchedness. They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is a spotless character, made pure in the blood of their dear Redeemer, and eye-salve, which is the grace of God, and will give clear discernment of spiritual things, and detect sin. These attainments are more precious than the gold of Ophir. {RH, September 16, 1873 par. 9}

I am very sure that the greatest reason why the people of God are now found in this state of spiritual blindness, is because they will not receive correction. Many have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of the people of God, which gives Satan great power over them in this waiting, watching time. The selfish, and proud, and lovers of sin, are ever assailed with doubts. Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence. {RH, September 16, 1873 par. 10}

Eternal life is of infinite value, and will cost us all that we have. It is evident that we do not place a proper estimate upon eternal things. Everything worth possessing, even

in this world, must be secured by effort, and sometimes by most painful sacrifice. And this is merely for a perishable treasure. Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices for the infinite treasure, which passes all estimate in value, and the duration of life which will measure with the Infinite? Can Heaven cost us too much? Faith and love are golden treasures, elements that are greatly wanting among God's people. {RH, September 16, 1873 par. 11}

Faith in the soon coming of Christ is waning. "My Lord delayeth his coming" is said not only in the heart, but expressed in words, and most decidedly in works. Stupidity in this watching time is sealing the senses of God's people as to the signs of the times. {RH, September 16, 1873 par. 12}

The terrible iniquity abounding calls for the greatest diligence, and for the living testimony, to keep sin out of the church. Faith has been decreasing to a fearful degree. Faith can only increase by exercise. {RH, September 16, 1873 par. 13}

In the first rise of the third angel's message, those who engaged in the work of God had something to venture. They had sacrifices to make. They started this work in poverty, and suffered the greatest deprivations and reproach. They met determined opposition, which drove them to God in their necessity, and kept their faith alive. Our present plan of Systematic Benevolence amply sustains our ministers. And there is no want and no call for the exercise of faith as to a support. Those who start out now to preach the truth have nothing to venture. They have no risks to run, no especial sacrifices to make. The system of truth is made ready to their hand. Publications are provided for them, vindicating the truths they advance. {RH, September 16, 1873 par. 14}

Some young men start out with no real sense of the exalted character of the work. They have not privations, and hardships, and severe conflicts to meet, which call for the exercise of faith. They do not cultivate practical self-denial, and cherish a spirit of sacrifice. Some are becoming proud and lifted up, and have no real burden of the work upon them. The True Witness speaks to these ministers, "Be zealous, therefore, and repent." These ministers are some of them so lifted up in pride that they are really a hindrance and a curse to the precious cause of God. They do not exert an influence which is saving upon others. There is need of these men being thoroughly converted to God themselves, and sanctified by the truths they present to others. {RH, September 16, 1873 par. 15}

Very many feel impatient and jealous because they are frequently disturbed with warning and reproofs which keep their sins before them. Says the True Witness, "I know thy works." The motives, the purposes, and the unbelief, suspicions, and jealousies may be hid from men, but not from Christ. The True Witness comes as a counselor; "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

{RH, September 16, 1873 par. 16}

Those who heed the testimony of warning, and zealously go about the work of separating their sins from them, in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God. {RH, September 16, 1873 par. 17}

Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans. The testimony of the True Witness is not a smooth message. The Lord does not say to them, You are about right, you have borne chastisement and reproof that you never deserved, you have been discouraged unnecessarily by severity, you are not guilty of the wrongs and sins of which you have been reproved. {RH, September 16, 1873 par. 18}

The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything. It is not enough for ministers to present theoretical subjects. They need to study the practical lessons Christ gave his disciples, and make a close application of the same to their own souls and to the people. Because Christ bears this rebuking testimony, shall we suppose that he is destitute of tender love to his people? Oh, no! He who died to redeem man from death, loves with a divine love. He rebukes those he loves. "As many as I love, I rebuke and chasten." But many will not receive the message Heaven in mercy sends them. They cannot endure to be told of their wrongs, and of their neglect of duty, of their selfishness, their pride, and love of the world. {RH, September 16, 1873 par. 19}

The servants of the Lord should bear a plain testimony. They should cry aloud and spare not, and show the people their transgressions, and the house of Israel their sins. But there is a class who will not receive the message of reproof, and they raise their hands to shield those whom God would reprove and correct. They will ever be found sympathizing with those whom God would make to feel their true poverty. {RH, September 16, 1873 par. 20}

The word of the Lord spoken through his servants, is received by many with questionings and fears. And many will defer their obedience to the warnings and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence God is pleased to give. God requires of his people faith that rests upon the weight of evidence, not perfect knowledge. The followers of Jesus Christ, those who accept of the light God sends them, must obey the voice of God speaking to them, when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. {RH, September 16, 1873 par. 21}

Those who will not act when the Lord calls upon them, waiting for more certain evidence, and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated. {RH, September 16, 1873 par. 22}

Tempted souls, whose hearts have ever been at war with the faithful reproofing of sin, would cry, Speak unto us smooth things. What disposition will these make of the



message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God's servants. This message must arouse the people of God from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action, and lead to self-abasement, and confessions of sins. The True Witness says, "I know thy works, that thou art neither cold nor hot." And again, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Then comes the promise, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, September 16, 1873 par. 23}

These wrongs and sins, which have brought the people of God in their state of wretchedness, blindness, and poverty, must be seen, and they arouse to zealous repentance, and a putting away of these sins which have brought them into such a deplorable condition of blindness and fearful deception. The pointed testimony must live in the church. And this alone will answer to the message to the Laodiceans. Wrongs must be reproved, sins must be called sins, and iniquity must be met promptly and decidedly, and put away from us as a people. {RH, September 16, 1873 par. 24}

Those whom God has chosen for an important work, have ever been received with distrust and suspicion. Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. They thought Elijah unnecessarily severe. He must, they thought, have lost his senses, that he would denounce them, the favored people of God, as sinners, and their crimes, so aggravating, that the judgments of God would awaken against them. {RH, September 16, 1873 par. 25}

Satan and his host have ever been arrayed against those who bear the message of warning and reprove sins. The unconsecrated will be united with the adversary of souls, to make the work of God's faithful servants as hard as possible. Elijah, one of God's great and mighty prophets, as he fled for his life from the rage of Jezebel, an infuriated woman, a fugitive, weary and travel worn, desired to die rather than live. His bitter disappointment in regard to Israel's faithfulness crushed his spirits, and he felt that he could no longer put confidence in man. In the day of Job's affliction and darkness, he utters these words: "Let the day perish wherein I was born." {RH, September 16, 1873 par. 26}

When Ahab ruled Israel, the people departed from God and corrupted their ways before him under his perverted rule. "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all of the kings that were before him." {RH, September 16, 1873 par. 27}

Ahab was weak in moral power. He did not have a high sense of sacred things. He

was selfish and unprincipled. His union by marriage with a woman of decided character, and positive temperament, devoted to idolatry, made them both special agents of Satan to lead the people of God into idolatry and terrible apostasy. The determined spirit of Jezebel molded the character of Ahab. His selfish nature was incapable of appreciating the mercies of God to his people, his obligation to God, as the guardian and leader of Israel. The fear of God was daily growing less in Israel. The blasphemous tokens of their blind idolatry were to be seen among the Israel of God. There were none who dared to expose their lives by openly standing forth in opposition to the prevailing blasphemous idolatry. The altars of Baal, and the priests of Baal who sacrificed to the sun, moon, and stars, were conspicuous everywhere. They had consecrated temples and groves, wherein was placed the work of men's hands to worship. The benefits which God gave to this people called forth from them no gratitude to the Giver. For all the bounties of Heaven, the running brooks, and streams of living waters, the gentle dew, and showers of rain to refresh the earth, and to cause their fields to bring forth abundantly, they ascribed to the favor of their gods. {RH, September 16, 1873 par. 28}

Elijah's faithful soul was grieved. His indignation was aroused, and he was jealous for the glory of God. He saw that Israel was plunged into fearful apostasy. He was overwhelmed with amazement and grief at the apostasy of the people when he called to mind the great things that God had wrought for them. But all this was forgotten by the majority of the people. He went before God, and with his soul wrung with anguish, plead for him to save his people if it must be by judgments. He plead with God to withhold from his ungrateful people dew and rain, the treasures of heaven, that apostate Israel might look in vain to their idols of gold, wood, and stone, the sun, moon, and stars, their gods, to water the earth and enrich it, and cause it to bring forth plentifully. God told Elijah he had heard his prayer. He would withhold from his people dew and rain, until they should turn unto him with repentance. {RH, September 16, 1873 par. 29}

God had especially guarded his people from mingling with the idolatrous nations around them, lest their hearts should be deceived by their attractive groves and shrines, temples, and altars, all of which were arranged in the most expensive, alluring manner, to pervert the senses, so that God would be supplanted in their minds. {RH, September 16, 1873 par. 30}

Jericho was a city devoted to the most extravagant idolatry. The inhabitants were very wealthy. All the riches that God had given them they accredited to the gifts of their gods. Gold and silver were in abundance. Like the people before the flood, they were corrupt and blasphemous. They insulted and provoked the God of Heaven by their wicked works. God's judgments awakened against Jericho. It was a stronghold. But the Captain of the Lord's host came himself from Heaven to lead the armies of Heaven in the attack upon the city. Angels of God laid hold of the massive walls and brought them to the ground. God had said that the city of Jericho should be accursed, and that all should perish except Rahab and her household. They should be saved because of the favor that Rahab showed the messengers of the Lord. The word of the Lord to the people was, "And ye in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel

a curse, and trouble it." "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Joshua 6:18, 26. {RH, September 16, 1873 par. 31}

God was very particular in regard to Jericho, lest the people should be charmed with the things that the inhabitants had worshiped, and their hearts be diverted from him. He guards his people by most positive commands. Notwithstanding the solemn injunction from God by the mouth of Joshua, Achan ventured to transgress. His covetousness led him to take the treasures God had forbidden him to touch, because his curse was upon it. And because of this man's sin, the Israel of God were as weak as water before their enemies. {RH, September 16, 1873 par. 32}

Joshua and the elders of Israel were in great affliction. They lay before the ark of God in most abject humility, because the Lord was wroth with his people. Joshua and the elders of Israel prayed and wept before God. The Lord spoke to Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you."

E. G. W.

*(To be Continued.)*

{RH, September 16, 1873 par. 33}

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**September 23, 1873 The Laodicean Church.**

In the case of the sin of Achan, God has shown how he regards sin among those who profess to be his commandment-keeping people. Those whom he has especially honored with witnessing the remarkable exhibitions of his power, as did ancient Israel, and that will venture to disregard his express directions, will be subjects of his wrath. God would teach his people that disobedience and sin are exceedingly offensive to him, and not to be lightly regarded. He shows us that when his people are found in sin, they should at once take decided measures to put the sin from them, that his frown should not rest upon all his people. But if those in responsible positions pass over the sins of the people, his frown will be upon them, and the people of God, as a body, will be held responsible for the sins that exist in their midst. God, in his dealings with his people in the past, shows the necessity of purifying the church from wrongs that exist among them. One sinner may diffuse darkness which will exclude the light of God from the

entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, then they should earnestly seek God in great humility and self-abasement, until the wrongs which grieve God's Spirit are searched out and put away from among them. {RH, September 23, 1873 par. 1}

If wrongs exist among the people, and the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are guilty alike with the sinner, and will receive the displeasure of God just as surely as the sinner; for they will be made responsible for the sins of the guilty. Those men who have excused wrongs have been thought by the people to be very amiable, and of lovely disposition, simply because they shunned to discharge a plain and scriptural, duty. The task was not agreeable to their feelings; therefore they avoided it. {RH, September 23, 1873 par. 2}

The spirit of hatred which has existed with some because the wrongs among God's people have been reprov'd, has brought blindness and a fearful deception upon their own souls, making it impossible for them to discriminate between right and wrong. They have put out their own spiritual eyesight. They may witness wrongs, but they do not feel as did Joshua, and humble their souls in humiliation because the burden of souls is felt by them. {RH, September 23, 1873 par. 3}

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof." {RH, September 23, 1873 par. 4}

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. Read Ezekiel, chapter nine. {RH, September 23, 1873 par. 5}

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." {RH, September 23, 1873 par. 6}

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which should follow the transgression of his covenant. {RH, September 23, 1873 par. 7}

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel. "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me." {RH, September 23, 1873 par. 8}

"And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." {RH, September 23, 1873 par. 9}

God said to Joshua, that not only had Achan taken the things which he had positively charged them not to take, lest they be accursed, but had stolen, and also had dissembled. The Lord said that Jericho and all its spoils should be consumed, except the gold and silver, which was to be reserved for the treasury of the Lord. The victory obtained in taking Jericho was not through warfare, or the exposure of the people. The



Captain of the Lord's host had led the armies of Heaven. The battle was the Lord's. The children of Israel did not strike a blow. It was the Lord who fought the battle. The victory and glory were the Lord's. The spoils were his. He directed it all to be consumed, except the gold and silver which he reserved for his treasury. Achan understood well the reserve made, and that the treasures of gold and silver which he coveted were the Lord's. He stole from God's treasury for his own benefit. {RH, September 23, 1873 par. 10}

There are many who profess to keep the commandments of God who are appropriating to their own use the means which the Lord has intrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from God to their own hurt. They bring leanness and poverty upon themselves, and darkness upon the church, because of their covetousness, and in dissembling, in robbing God in tithes and in offerings. {RH, September 23, 1873 par. 11}

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them. {RH, September 23, 1873 par. 12}

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." {RH, September 23, 1873 par. 13}

It is in time of conflict when the true colors should be flung to the breeze. It is then the standard-bearers need to be firm and let their true position be known. It is then the skill of every true soldier for the right is tested; shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might in the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God. And those who will encourage the sinner, saying, It is well with thee, God will curse. {RH, September 23, 1873 par. 14}

Confessions of sin made at the right time to relieve the people of God will be accepted of him. But there are those among us who will make confessions, as did Achan, too late to save themselves. God may prove them and give them another trial, for the sake of his people to evidence to them that they will not endure one test, one proving of God. They are not in harmony with right. They despise the straight testimony



that reaches the heart, and they would rejoice to see every one silenced that gives reproof. {RH, September 23, 1873 par. 15}

The people of Israel had been gradually losing their fear and reverence for God, until his word through Joshua had no weight with them. "In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." {RH, September 23, 1873 par. 16}

While Israel was apostatizing, Elijah was a true prophet of God. He remained loyal and true to God. His faithful soul was greatly distressed as he saw that unbelief and infidelity were fast separating the children of Israel from God. Elijah prayed that God would save his people. He entreated that the Lord would not wholly cast away his sinning people, but by his judgments, if necessary, arouse them to repentance, and not permit them to go on to still greater lengths in sin, and thus provoke him to destroy them as a nation. {RH, September 23, 1873 par. 17}

The message of the Lord came to Elijah to go to Ahab, with the denunciations of his judgments, because of the sins of Israel. Elijah traveled day and night until he reached the palace of Ahab. He solicited no admission, and waited not to be formally announced. All unexpectedly to Ahab, Elijah stands before the astonished king of Samaria in the coarse garments usually worn by the prophets. He made no apology for his abrupt appearance, without invitation. He raised his hands to heaven, and solemnly affirmed by the living God, who made the heavens and the earth, the judgments which would come upon Israel: "There shall be neither dew nor rain these years, but according to my word." {RH, September 23, 1873 par. 18}

This startling denunciation of God's judgments because of the sins of Israel fell like a thunderbolt upon the apostate king. He seemed to be paralyzed with amazement and terror; and before he could recover from his astonishment, Elijah, without waiting to see the effect of his message, left as suddenly as he came. His work was to speak the word of woe from God, and he instantly withdrew. His word had locked up the treasures of heaven, and his word was the only key which could open them again. {RH, September 23, 1873 par. 19}

The Lord knew that there was no safety for his servant among the children of Israel. He would not trust him with apostate Israel; but sent Elijah to find an asylum among a heathen nation. He directed him to a woman that was a widow, who was in such poverty that she could barely sustain life with the most meager fare. A heathen woman, living up to the best light she had, was in a more acceptable state with God than the widows of Israel who had been blessed with especial privileges, and great light, and who did not live according to the light which God had given them. As the Hebrews rejected light, they were left in darkness. God would not trust his servant among his people who had provoked his divine anger. {RH, September 23, 1873 par. 20}

Now there is an opportunity for apostate Ahab and pagan Jezebel to test the power of their gods, and to prove the word of Elijah false. Jezebel's prophets are numbered by hundreds. Against them all, stands Elijah, alone. His word has locked heaven. If Baal can give dew and rain, and cause the vegetation to flourish, if he can cause the brooks

and streams of water to flow on as usual, independent of the treasures of heaven, in the showers of rain, then let the king of Israel worship him, and the people say he is God. {RH, September 23, 1873 par. 21}

Elijah was a man subject to like passions as ourselves. His mission to Ahab, and the terrible denunciation to him of the judgments of God, required courage and faith. On his way to Samaria, the perpetually flowing streams, the hills covered with verdure, the forests of stately, flourishing trees, everything his eye rested upon, flourishing in beauty and glory, would naturally suggest unbelief. How can all these things in nature so flourishing be burned with drought? How can these streams that water the land, and that have never been known to cease their flow, become dry? But Elijah did not cherish unbelief. He went forth on his mission at the peril of his life. He fully believed that God would humble his apostate people, and through the visitation of his judgments would bring them to humiliation and repentance. He ventured everything in the mission before him. {RH, September 23, 1873 par. 22}

When Ahab recovers in a degree from his astonishment at the words of Elijah, the prophet was gone. He made diligent inquiry for him; but no one had seen him or could give any information respecting him. Ahab informed Jezebel of the word of woe that Elijah had uttered in his presence, and her hatred against the prophet was expressed to the priests of Baal. They unite with her in denouncing and cursing the prophet of Jehovah. The news of the prophet's denunciations are spread all through the land, arousing the fears of some and the wrath of many. {RH, September 23, 1873 par. 23}

After a few months, the earth, unrefreshed by dew or rain, becomes dry, and vegetation withers. The streams of water that have never been known to cease their flow, decrease, and the brooks of water dry up. Jezebel's prophets offer their sacrifices to their gods, and call upon them night and day to refresh the earth by dews and rain. But their incantations and deceptions formerly practiced to deceive the people do not answer the purpose now. The priests have done everything to appease the anger of their gods, and with a perseverance and zeal worthy of a better cause, have they lingered around their pagan altars, while the flames of sacrifice burn on all the high places, and the fearful cries and entreaties of the priests of Baal are heard night after night through doomed Samaria. But the clouds do not appear in the heavens to cut off the burning rays of the sun. The word of Elijah stands firm, and nothing that Baal's priests can do will change the word spoken by Elijah. {RH, September 23, 1873 par. 24}

An entire year passes, and another has commenced, and yet there is no rain. The earth is parched, as though a fire had passed over it. The flourishing fields become as the scorched desert. The air becomes dry and suffocating, the dust storm blinds the eyes, and nearly stops the breath. The groves of Baal are leafless, and the forest trees give no shade, but appear as skeletons. Hunger and thirst are telling upon man and beast with fearful mortality. {RH, September 23, 1873 par. 25}

All this evidence of God's justice and judgment does not awaken Israel to repentance. Jezebel is filled with insane madness. She will not bend or yield to the God of Heaven. Baal's prophets, Ahab, Jezebel, and nearly the whole of Israel, charge their calamity upon Elijah. Ahab had sent to every kingdom and nation in search of Elijah,

and he required an oath of the kingdoms and nations of Israel, that they knew nothing in regard to the strange prophet. Elijah locked heaven with his word, and had taken the key with him, and he could not be found. {RH, September 23, 1873 par. 26}

Jezebel then decided, as she could not make Elijah feel her murderous power, that she would be revenged by destroying the prophets of God in Israel. No one who professed to be a prophet of God should live. This determined, infuriated woman executed her work of madness in slaying the Lord's prophets. Baal's priests and nearly all of Israel were so far deluded that they thought if the prophets of God were slain the calamity under which they were suffering would cease. {RH, September 23, 1873 par. 27}

But the second year passes, and the pitiless heavens give no rain. Drought and famine are doing their sad work, and yet the apostate Israelites do not humble their sinful, proud hearts before God. But they murmur and complain against the prophet of God who has brought this dreadful state of things upon them. Fathers and mothers see their children perish with no power to relieve them. And yet they were in such terrible darkness that they could not see that the justice of God was awakened against them because of their sins; and that this terrible calamity was sent in mercy to them, to save them from fully denying and forsaking the God of their fathers. {RH, September 23, 1873 par. 28}

It will cost Israel suffering and great affliction to bring them to that repentance necessary in order to recover their lost faith, and a clear sense of their responsibility to God. Their apostasy was more dreadful than drought or famine. Elijah waited and prayed in faith through the long years of drought and famine, that the hearts of Israel through their afflictions might be turned from their idolatry, to allegiance to God. Notwithstanding all their sufferings, they stood firm in their idolatry, and looked upon the prophet of God as the cause of their calamity. And if they could have had Elijah in their power they would have delivered him to Jezebel, that she might satisfy her revenge by taking his life. Because Elijah dared to utter the word of woe which God had bidden him, he has made himself the object of their hatred. They could not see God's hand in the judgments under which they were suffering because of their sins. They charged them to the man Elijah. They abhorred not the sins which had brought them under the chastening rod, but hated the faithful prophet, God's instrument, to denounce their sins and calamity. "And it came to pass after many days that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab, and I will send rain upon the earth." {RH, September 23, 1873 par. 29}

Elijah hesitated not to start on his perilous journey. He had been hated, and hunted from city to city by the mandate of the king, for three years, and the whole nation had given their oath that the prophet could not be found. And now Elijah, by the word of God, is to present himself before Ahab. Through the apostasy of all Israel, the governor of Ahab's house has proved faithful to God while his master is a worshiper of Baal. He had, at the risk of his own life, preserved the prophets of God, by hiding them by fifties in a cave, and feeding them. While the servant of Ahab is searching throughout the kingdom for springs and brooks of water, Elijah presents himself before him. Obadiah revered the prophet of God, and as Elijah sends him with a message to the king, he

is greatly terrified. He sees danger and death to himself and also Elijah. He pleads earnestly that his life might not be sacrificed; but Elijah assures Obadiah with an oath that he will see Ahab that day. The prophet will not go to Ahab, but as one of God's messengers to command respect, he sends by Obadiah a message, "Behold, Elijah is here." If Ahab wants to see Elijah, he has now the opportunity to come to him. Elijah will not go to Ahab.

*(To be Continued.)*

{RH, September 23, 1873 par. 30}

**PERIODICALS / RH - The Review and Herald / September 30, 1873 The Laodicean Church (Continued) -**

**September 30, 1873 The Laodicean Church (Continued)**

The king heard the message with astonishment, mingled with terror, that Elijah, whom he feared and hated, was coming to meet him. He had long sought for the prophet, that he might destroy him, and he knew that Elijah would not expose his life to come to him, unless guarded, or with some terrible denunciation. He remembered the withered arm of Jeroboam, and he decides that it is not safe to lift up his hand against the messenger of God. And with fear and trembling, and with a large retinue, he hastened with imposing display of armies to meet Elijah. And as he meets the man he has so long sought for, face to face, he dared not harm him. The king, so passionate, and filled with hatred against Elijah, seems to be powerless and unmanned in his presence. As he met the prophet, he could not refrain from speaking the language of his heart, "Art thou he that troubleth Israel?" Elijah, indignant and jealous for the honor and glory of God, answers the charge of Ahab with boldness, "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord." {RH, September 30, 1873 par. 1}

The prophet, as God's messenger, had reproved their sins, and denounced the judgments of God because of their wickedness. Elijah, standing alone in conscious innocence, firm in his integrity, surrounded by the train of armed men, shows no timidity, neither does he show the least reverence to the king. The man whom God has talked with, who has a clear sense of how God regards man in his sinful depravity, has no apology to make to Ahab, nor homage to give him. Elijah, now as God's messenger, commanded, and Ahab obeyed at once the command, as though Elijah was monarch, and he subject. {RH, September 30, 1873 par. 2}

Elijah demands a convocation of all Israel at Carmel, and also all the prophets of Baal. The awful solemnity in the looks of the prophet gives him the appearance of one standing in the presence of the Lord God of Israel. The condition of Israel in their apostasy demanded a firm demeanor, stern speech, and commanding authority. God prepares the message to fit the time and occasion. Sometimes God puts his Spirit upon

his messengers to send an alarm day and night, as did his messenger John, "Prepare ye the way of the Lord." Then, again, men of action are needed, who will not be swerved from duty, but whose energy will arouse, and demand, "Who will be on the Lord's side," let him come over with us. God will have a fitting message to meet his people in their various conditions. {RH, September 30, 1873 par. 3}

Swift messengers are sent throughout the kingdom with the message from Elijah. Representatives are sent from towns, villages, cities, and families. All seem in haste to answer the call as though some wonderful miracle was to be performed. Ahab, according to Elijah's command, gathers the prophets of Baal at Carmel. The heart of Israel's apostate leader is overawed, and he tremblingly follows the direction of the stern prophet of God. {RH, September 30, 1873 par. 4}

The assembly was upon Mount Carmel, a place of beauty when the dew and rain fall upon it, causing it to flourish. But now the beauty of Carmel has languished under the curse of God. Upon Mount Carmel, which was the excellency of groves and of flowers, Baal's prophets had erected their altars for their pagan worship. This mountain was conspicuous, and overlooked the surrounding countries. As upon Mount Carmel God had been signally dishonored by idolatrous worship, Elijah chose this as the place most conspicuous for the display of God's power and to vindicate his honor. It was in sight of a large portion of the kingdom. Jezebel's prophets, eight hundred and fifty in number, like a regiment of soldiers prepared for battle, march out in a body with instrumental music, and imposing display. But there was trembling in their hearts as they considered that, at the word of this prophet of Jehovah, the land of Israel had been destitute of dew and rain three years. They felt that some fearful crisis was at hand. They had trusted in their gods, but could not unsay the words of Elijah, and prove him false. But their gods were indifferent to their frantic cries, prayers, and sacrifices. {RH, September 30, 1873 par. 5}

Elijah, early in the morning, stands upon Mount Carmel, surrounded by apostate Israel and the prophets of Baal. He stands undaunted, he, a lone man, in that vast multitude. The man whom the whole kingdom has charged with its weight of woe is before them, unterrified, unattended by visible armies and imposing display. He stands, clad with his coarse garment, with awful solemnity in his countenance, as though fully aware of his sacred commission, as the servant of God, to execute his commands. Elijah fastened his eyes upon the highest ridge of mountains, where had once stood the altar of Jehovah, when the mountain was covered with flourishing trees and flowers. The blight of God was now upon it, and all the desolation of Israel was in full view of the neglected and torn-down altar of Jehovah, and in sight were the altars of Baal. Ahab stands at the head of the priests of Baal, and all wait in anxious, fearful expectation for the words of Elijah. {RH, September 30, 1873 par. 6}

In the full light of the sun, surrounded by thousands, men of war, the prophets of Baal, and the monarch of Israel, stands the defenseless man, Elijah, apparently alone, yet not alone. The most powerful host of Heaven surround him. Angels that excel in strength have come from Heaven to shield the faithful and righteous prophet. {RH, September 30, 1873 par. 7}



Elijah, with stern and commanding voice, cries out, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." Not one in that vast assembly dare utter one word for God, and show their loyalty to Jehovah. {RH, September 30, 1873 par. 8}

What astonishing deception and fearful blindness had, like a dark cloud, covered Israel. This blindness and apostasy had not closed about them suddenly, but it had come upon them gradually, as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. They, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, remain neutral. If God abhors one sin above another, of which his people are guilty, it is of doing nothing in a case of emergency. Indifference or neutrality in a religious crisis is regarded of God as a grievous crime; and equal to the very worst type of hostility against God. {RH, September 30, 1873 par. 9}

### **False Teachers Exposed.**

All Israel is silent. Again the voice of Elijah is heard addressing them, "I only am a prophet of the Lord, whilst Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made." {RH, September 30, 1873 par. 10}

The proposition of Elijah is reasonable. The people dare not evade it, and they find courage to answer, "The word is good." The prophets of Baal dare not dissent or evade the matter. God has directed this trial, and has prepared confusion for the authors of idolatry, and a signal triumph for his name. The priests of Baal dare not do otherwise than accept the conditions. With terror and guiltiness in their hearts, but outwardly bold and defiant, they rear their altar, lay on the wood and the victim, and then begin their incantations, their chanting and howling, characteristic of pagan worship. Their shrill cries re-echo through forests and mountains, "O Baal, hear us." The priests gather in an army about their altars, and with leaping and unnatural gestures, and writhing and screaming, and stamping, and tearing their hair, and cutting themselves, they manifest apparent sincerity. {RH, September 30, 1873 par. 11}

But the morning is gone, and noon has come, and yet there has been no move of their gods in pity to Baal's priests, the deluded worshipers of idols. No voice answers their frantic cries. The priests are continually devising how, by deception, they can



kindle the fire upon the altars, and give the glory to Baal. But the firm eye of Elijah watches every motion. Eight hundred voices become hoarse. Their garments are covered with blood, and yet their frantic excitement does not abate. Their pleadings are mingled with cursings to their sun-god that he does not send fire for their altar. Elijah stands by, watching with eagle eye lest any deception should be practiced; for he knew if they could, by any device, kindle their altar-fire, he would be torn in pieces upon the spot. He wishes to show the people the folly of their doubts, and their halting between two opinions, when they have the wonderful works of God's majestic power in their behalf, and innumerable evidences of his infinite mercies and loving-kindness toward them. "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." {RH, September 30, 1873 par. 12}

How gladly would Satan, who fell like lightning from Heaven, come to the help of those whom he had deceived, and whose minds he had controlled, and who were fully devoted to his service. Gladly would he have sent the lightning and kindled their sacrifices; but Jehovah had set Satan's bounds. He had restrained his power, and all his devices could not convey one spark to Baal's altars. Evening draws on. The prophets of Baal are wearied, faint, and confused. One suggests one thing, and one, another, until they cease their efforts. Their shrieks and curses no longer resound over Mount Carmel. With weakness and despair, they retire from the contest. {RH, September 30, 1873 par. 13}

The people have witnessed the terrible demonstrations of the unreasonable, frantic priests. They have witnessed their leaping upon the altar, as though they would grasp the burning rays from the sun to serve their altars. They have become tired of the exhibitions of demonism, of pagan idolatry; and they feel earnest and anxious to hear what Elijah will speak. {RH, September 30, 1873 par. 14}

Elijah's turn has now come. "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; and with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant,

and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God." {RH, September 30, 1873 par. 15}

Elijah, at the hour of evening sacrifice, repairs the altar of God which the apostasy of Israel has allowed the priests of Baal to tear down. He does not call upon one of the people to aid him in his laborious work. The altar of Baal are all prepared; but Elijah turns to the broken-down altar of God which is more sacred and precious to him in its unsightly ruins than all the magnificent altars of Baal. {RH, September 30, 1873 par. 16}

Elijah respected the Lord's covenant with his people, although they had apostatized. With calmness and solemnity, he repaired the broken-down altar with twelve stones, according to the number of the twelve tribes of Israel. The disappointed priests of Baal, wearied with their vain, frenzied efforts, were sitting or lying prostrate on the ground, waiting to see what Elijah would do. They were filled with fear and hatred toward the prophet for proposing the test which had exposed their weakness and the inefficiency of their gods. {RH, September 30, 1873 par. 17}

The people of Israel stand spell-bound, pale, anxious, and almost breathless with awe, while Elijah calls upon Jehovah, the Creator of the heavens and the earth. The people have witnessed the fanatical, unreasonable frenzy of the prophets of Baal. Now they are privileged to witness the calm and awe-inspiring deportment of Elijah, in contrast. He reminded the people of their degeneracy, which had awakened the wrath of God against them, and then calls upon them to humble their hearts, and turn to the God of their fathers, that his curse may be removed from them. Ahab and his idolatrous priests are looking on with amazement mingled with terror. They await the result with anxious, solemn silence. {RH, September 30, 1873 par. 18}

After the victim was laid upon the altar, he commanded the people to flood with water the sacrifice, and the altar, and fill the trench round about the altar. Elijah then reverentially bows before the unseen God, raises his hands toward Heaven, and offers a calm and simple prayer, unattended with violent gestures, or contortions of the body. No shrieks resound over Carmel's height. A solemn silence, which is oppressive to the priests of Baal, rests upon them all. In his prayer, Elijah makes use of no extravagant expressions. He prays to Jehovah as though he was nigh, witnessing the whole scene, and hearing his sincere, fervent, yet simple prayer. Baal's priests had screamed, and foamed, and leaped, and prayed, very long--from morning until near evening. Elijah's prayer was very short, earnest, reverential, and sincere. No sooner had his prayer been uttered, than flames of fire in a distinct manner, like a brilliant flash of lightning, descended from Heaven, kindling the wood for sacrifice, and consuming the victim, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze is painful to the eyes of the multitude, and illumines the mountain. The people of the kingdom of Israel, not gathered upon the mount, are watching with interest the gathering of the people upon the mount. As the fire descends, they witness

it, and are amazed at the sight. It resembles the pillar of fire at the Red Sea, which by night separated the children of Israel from the Egyptian host.

{RH, September 30, 1873 par. 19}

**PERIODICALS / RH - The Review and Herald / October 7, 1873 The Laodicean Church. - (Concluded.) -**

**October 7, 1873 The Laodicean Church.**

**(Concluded.)**

The people upon the mountain prostrate themselves in terror and awe before the unseen God. They cannot look upon the bright, consuming fire sent from Heaven. They fear that they will be consumed in their apostasy and sins. They cry out with one voice, which resounds over the mountain, and echoes to the plains below them with terrible distinctness, "The Lord, he is the God; the Lord, he is the God." Israel is at last aroused and undeceived. They see their sin and how greatly they have dishonored God. Their anger is aroused against the prophets of Baal. With fearful terror, Ahab and Baal's priests witnessed the wonderful exhibition of Jehovah's power. Again is heard, in startling words of command, the voice of Elijah to the people, "Take the prophets of Baal; let not one of them escape." And the people were ready to obey the word of Elijah. They seized the false prophets who had deluded them, and brought them to the brook Kishon, and there Elijah, with his own hand, slew these idolatrous priests. {RH, October 7, 1873 par. 1}

The judgments of God have been executed upon the false priests; the people have confessed their sins, and have acknowledged their fathers' God; and now the withering curse of God is to be withdrawn, and he will again refresh the earth with dew and rain, renewing his blessings unto his people. {RH, October 7, 1873 par. 2}

Elijah addressed Ahab, "Get thee up, eat and drink, for there is a sound of abundance of rain." While Ahab went up to feast, Elijah went up from the fearful sacrifice to the top of Mount Carmel to pray. His work of slaying the pagan priests did not unfit him for the solemn exercise of prayer. He had performed the will of God. After he had, as God's instrument, done what he could to remove the cause of Israel's apostasy, in slaying the idolatrous priests, he could do no more. He then intercedes in behalf of sinning, apostate Israel. In the most painful position, he bowed with his face between his knees, and most earnestly supplicated God to send rain. Six times successively he sent his servant to see if there was any visible token that God had heard his prayer. He would not become impatient and faithless because the Lord did not immediately give the token that his prayer was heard. He continued in earnest prayer, sending his servant seven times, to see if God had granted any signal. His

servant returned the sixth time from his outlook toward the sea, with the discouraging report that there was no sign of clouds forming in the brassy heavens. The seventh time he informed Elijah that there was a small cloud to be seen, about the size of a man's hand. This was enough to satisfy the faith of Elijah. He did not wait for the heavens to gather blackness, to make the matter sure. In that small, rising cloud, his faith hears the sound of abundance of rain. Elijah's works are in accordance with his faith. He sends a message to Ahab by his servant, "Prepare thy chariot, and get thee down, that the rain stop thee not." {RH, October 7, 1873 par. 3}

### Elijah's Humility.

Here Elijah ventured something upon his faith. He did not wait for sight. "And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." {RH, October 7, 1873 par. 4}

Elijah had passed through great excitement and labor through the day; but the Spirit of the Lord came upon him because he had been obedient, and had done his will in executing the idolatrous priests. Some would be ready to say, What a hard, cruel man Elijah must have been! And any one who shall defend the honor of God at any risk, will bring censure and condemnation upon himself from a large class. The rain began to descend. It was night, and the blinding rain prevented Ahab from seeing his course. Elijah, nerved by the Spirit and power of God, girded his coarse garment about him, and ran before the chariot of Ahab, guiding his course to the entrance of the city. The prophet of God had humiliated Ahab before his people. He had slain his idolatrous priests, and now he wished to show to Israel that he acknowledges Ahab as his king. As an act of special homage, he guided his chariot, running before it to the entrance of the gate of the city. {RH, October 7, 1873 par. 5}

Here is a lesson for young men who profess to be servants of God, bearing his message, who are exalted in their own estimation. There is nothing remarkable they can trace in their experience, as could Elijah, yet they feel above performing duties which appear to them menial. They will not come down from their ministerial dignity to do needful service, fearing they are doing the work of a servant. All such should learn from the example of Elijah. His word locked the treasures of heaven, the dew and rain, from the earth, three years. His word alone was the key to unlock heaven, and bring showers of rain. He was honored of God as he offered his simple prayer in the presence of the king and the thousands of Israel, and, in answer, fire flashes from heaven, and kindles the fire upon the altar of sacrifice. His hand executed the judgment of God in slaying eight hundred and fifty priests of Baal; and yet, after the exhausting toil of the day, he who could bring down fire from heaven, and bring the clouds and the rain, after a day of most signal triumph, was willing to perform the service of a menial, and run before the chariot of Ahab in the darkness, and wind, and rain, to serve the sovereign he had not feared to rebuke to his face because of his crimes and sins. The

king passed within the gates. Elijah wrapped himself in his mantle and lay upon the bare earth. {RH, October 7, 1873 par. 6}

After Elijah had shown such undaunted courage in contest between life and death, after he had triumphed over the king, priests, and people, we would naturally suppose that he would never give way to despondency, or be awed into timidity. {RH, October 7, 1873 par. 7}

After his first appearance to Ahab, denouncing upon him the judgments of God because of his and Israel's apostasy, God directed his course from Jezebel's power to a place of safety in the mountains, by the brook Cherith. He honored Elijah by sending food to him morning and evening, by an angel of Heaven. Then as the brook became dry he sent him to the widow of Sarepta and wrought a miracle daily, to keep the widow's family and Elijah in food. After he had been blessed with evidences of such love and care from God, we would suppose Elijah would never distrust God. But the apostle tells us he was a man of like passions as we, and subject, as we are, to temptations. {RH, October 7, 1873 par. 8}

Ahab related to Jezebel the wonderful events of the day, and the wonderful exhibitions of the power of God, showing that Jehovah, the Creator of the heavens and the earth, was God, and that Elijah had slain the prophets of Baal. This woman was hardened in sin, and she became infuriated. Jezebel, bold, determined, and defiant in her idolatry, declared to Ahab that Elijah should not live. {RH, October 7, 1873 par. 9}

That night a messenger aroused the weary prophet, and delivered the word of Jezebel, in the name of her pagan gods, that she would, in the presence of Israel, do to Elijah as he had done to the priests of Baal. Elijah should have met this threat and oath of Jezebel with an appeal for protection to the God of Heaven, who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would be his protector against the hatred and threats of Jezebel. But the faith and courage of Elijah seemed to forsake him. He starts up from his slumbers bewildered. The rain is pouring from the heavens, and darkness is on every side. He loses sight of God. He flees for his life as though the avenger of blood was close behind him. He leaves his servant behind him, on the way, and in the morning, he is far from the habitation of man, upon a dreary desert alone. {RH, October 7, 1873 par. 10}

"And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horab the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he

said unto him, What doest thou here, Elijah?" {RH, October 7, 1873 par. 11}

Elijah should have trusted in God who had warned him when to flee, and where to find an asylum from the hatred of Jezebel, secure from the diligent search of Ahab. The Lord had not warned him, at this time, to flee. He had not waited for the Lord to speak to him. He moved rashly. God would have shielded his servant, and would have given him another signal victory in Israel, in sending his judgments upon Jezebel, had he waited with faith and patience. {RH, October 7, 1873 par. 12}

Weary and prostrate, Elijah sat down to rest. He was discouraged, and felt like murmuring. He said, "Now, O Lord, take away my life; for I am not better than my fathers." He feels that life is no more desirable. He expected, after the signal display of God's power in the presence of Israel, that they would be true and faithful to God. He expected that Jezebel would no longer have influence over the mind of Ahab, and that there would be a general revolution in the kingdom of Israel. When the threatening message which has come from Jezebel is delivered to him, he forgets that God is the same all-powerful and pitiful God that he was when he prayed to him for fire from Heaven, and it came, and for rain, and it came. God had granted every request; yet Elijah is a fugitive, far from the homes of men, and wishing never to look upon man again. {RH, October 7, 1873 par. 13}

How did God look upon his suffering servant? Did he forsake him because despondency and despair had seized him? Oh! no. Elijah was prostrated with discouragement. All day had he toiled without food. When he guided the chariot of Ahab, running before it to the gate of the city, he was strong of courage. He had high hopes of Israel, that, as a nation, they would return to their allegiance to God, and again be reinstated in his favor. But the reaction which frequently follows elevation of faith, marked and glorious success, was pressing upon Elijah. He was exalted to Pisgah's top, to be humiliated in the lowliest valley in faith and feeling. But God's eye is still upon his servant. He loves him no less while he is feeling broken-hearted and forsaken of God and man, than when, in answer to his prayer, the fire flashed from Heaven, illuminating Carmel. {RH, October 7, 1873 par. 14}

Those who have not borne weighty responsibilities, who have not been accustomed to feel very deeply, cannot understand the feelings of Elijah, and be prepared to give him the tender sympathy he deserves. God knows, and can read, the heart's sore anguish under temptation and severe conflict. As Elijah slept under the juniper tree, a soft touch and pleasant voice aroused him. He starts at once in his terror, as if to flee, as though his enemy, in pursuit of his life, had indeed found him. But in the pitying face of love bent upon him, he sees not the face of an enemy, but a friend. An angel of God has been sent with food from Heaven to sustain the faithful servant of God. His voice says to Elijah. "Arise and eat." After Elijah had partaken of the refreshment prepared for him, he again slumbered. The second time the angel of God ministers to the wants of Elijah. He touches the exhausted, weary man, and in pitying tenderness says to him, "Arise and eat; because the journey is too great for thee." Elijah was strengthened, and pursued his journey to Horeb. He was in a wilderness. He lodged in a cave for protection at night from the wild beasts. {RH, October 7, 1873 par. 15}



Here God met with Elijah through one of his angels, and inquired of him, "What doest thou here, Elijah?" I sent thee to the brook Cherith, I sent thee to the widow of Sarepta, I sent thee to Samaria with a message to Ahab, but who sent you this long journey into the wilderness? And what errand have you here? Elijah mourns out his bitterness of soul to the Lord. "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." {RH, October 7, 1873 par. 16}

Then the Lord manifests himself to Elijah, showing him that quiet trust, and firm reliance upon him, will ever find him a present help in time of need. {RH, October 7, 1873 par. 17}

The servant of God may have courage, knowing that he has a pitying Heavenly Father who reads the motives and understands the purposes of the soul. Those who stand in the front of the conflict, who are reined up by the Spirit of God to do a special work for him, will frequently feel the reaction, when the pressure is removed, and despondency may press them hard, and shake the most heroic faith, and weaken the most steadfast minds. God understands all our weaknesses. He can pity and love when the hearts of men may be as hard as flint. To wait patiently and trust in God when everything looks dark, is the lesson his servants must learn more fully. God will not fail them in integrity.

E. G. W.

{RH, October 7, 1873 par. 18}

**PERIODICALS / RH - The Review and Herald / February 24, 1874 Redemption.--No. 1. - By Ellen G. White. -**

**February 24, 1874 Redemption.--No. 1.**

**By Ellen G. White.**

After the baptism of Jesus in Jordan, he was led by the Spirit into the wilderness to be tempted of the devil. When he had come up out of the water, he bowed upon

Jordan's banks, and plead with the great Eternal for strength to endure the conflict with the fallen foe. The opening of the heavens, and the descent of the excellent glory, attested his divine character. The voice from the Father declared the close relation of Christ to his Infinite Majesty: "This is my beloved Son in whom I am well pleased." The mission of Christ was soon to begin. But he must first withdraw from the busy scenes of life to a desolate wilderness for the express purpose of bearing the three-fold test of temptation in behalf of those he had come to redeem. {RH, February 24, 1874 par. 1}

Satan, who was once an honored angel in Heaven, had been ambitious for the more exalted honors which God had bestowed upon his Son. He became envious of Christ, and represented to the angels who honored him as covering cherub that he had not the honor conferred upon him which his position demanded. He asserted that he should be exalted equal in honor with God. Satan obtained sympathizers. Angels in Heaven joined him in his rebellion, and fell with their leader from their high and holy estate, and were therefore expelled with him from Heaven. {RH, February 24, 1874 par. 2}

God, in counsel with his Son, formed the plan of creating man in their own image. He was placed upon probation. Man was to be tested and proved, and if he should bear the test of God, and remain loyal and true after the first trial, he was not to be beset with continual temptations; but was to be exalted equal with the angels, and henceforth immortal. {RH, February 24, 1874 par. 3}

Adam and Eve came forth from the hand of their Creator in the perfection of every physical, mental, and spiritual endowment. God planted for them a garden, and surrounded them with everything lovely and attractive to the eye, and that which their physical necessities required. This holy pair looked out upon a world of unsurpassed loveliness and glory. A benevolent Creator had given them evidences of his goodness and love in providing them with fruits, vegetables, and grains, and had caused to grow out of the ground trees of every variety for usefulness and beauty. {RH, February 24, 1874 par. 4}

The holy pair looked upon nature as a picture of unsurpassed loveliness. The brown earth was clothed with a carpet of living green, diversified with an endless variety of self-propagating, self-perpetuating flowers. Shrubs, flowers, and trailing vines, regaled the senses with their beauty and fragrance. The many varieties of lofty trees were laden with fruit of every kind, and of delicious flavor, adapted to please the taste and meet the wants of the happy Adam and Eve. This Eden home God provided for our first parents, giving them unmistakable evidences of his great love and care for them. {RH, February 24, 1874 par. 5}

Adam was crowned as king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as he had not given to the animal creation. He made Adam the rightful sovereign over all the works of his hands. Man made in the divine image could contemplate and appreciate the glorious works of God in nature. {RH, February 24, 1874 par. 6}

Adam and Eve could trace the skill and glory of God in every spire of grass, and in every shrub and flower. The natural loveliness which surrounded them, like a mirror reflected the wisdom, excellence, and love of their Heavenly Father. And their songs of

affection and praise rose sweetly and reverentially to Heaven, harmonizing with the songs of the exalted angels, and with the happy birds who were caroling forth their music without a care. There was no disease, decay, nor death anywhere. Life, life was in everything the eye rested upon. The atmosphere was impregnated with life. Life was in every leaf, in every flower, and in every tree. {RH, February 24, 1874 par. 7}

The Lord knew that Adam could not be happy without labor, therefore he gave him the pleasant employment of dressing the garden. And, as he tended the things of beauty and usefulness around him, he could behold the goodness and glory of God in his created works. Adam had themes for contemplation in the works of God in Eden, which was Heaven in miniature. God did not form man merely to contemplate his glorious works, therefore he gave him hands for labor, as well as a mind and heart for contemplation. If the happiness of man consisted in doing nothing, the Creator would not have given Adam his appointed work. In labor, man was to find happiness as well as in meditation. Adam could reflect that he was created in the image of God, to be like him in righteousness and holiness. His mind was capable of continual cultivation, expansion, refinement and noble elevation; for God was his teacher, and angels were his companions. {RH, February 24, 1874 par. 8}

The Lord placed man upon probation, that he might form a character of steadfast integrity for his own happiness and for the glory of his Creator. He had endowed Adam with powers of mind superior to any living creature that he had made. His mental powers were but little lower than those of the angels. He could become familiar with the sublimity and glory of nature, and understand the character of his Heavenly Father in his created works. Everything that his eye rested upon in the immensity of the Father's works, provided with a lavish hand, testified of his love and infinite power. Amid the glories of Eden the goodness and wisdom of God were traced in everything the eye rested upon. {RH, February 24, 1874 par. 9}

The first great moral lesson given Adam was that of self-denial. The reins of self-government were placed in his hands. Judgment, reason, and conscience, were to bear sway. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." {RH, February 24, 1874 par. 10}

Adam and Eve were permitted to partake of every tree in the garden save one. There was only a single prohibition. The forbidden tree was as attractive and lovely as any of the trees in the garden. It was called the tree of knowledge, because in partaking of that tree, of which God had said "Thou shalt not eat of it," they would have a knowledge of sin, an experience in disobedience. Eve went from the side of her husband, viewing the beautiful things of nature in God's creation, delighting her senses with the colors and fragrance of the flowers and the beauty of the trees and shrubs. She was thinking of the restrictions God had laid upon them in regard to the tree of knowledge. She was pleased with the beauties and bounties which the Lord had furnished for the gratification of every want. All these, said she, God has given us to

enjoy. They are all ours; for God has said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." {RH, February 24, 1874 par. 11}

Eve had wandered near the forbidden tree, and her curiosity was aroused to know how death could be concealed in the fruit of this fair tree. She was surprised to hear her queries taken up and repeated by a strange voice. "Yea, hath God said, Ye shall not eat of every tree of the garden." Eve was not aware that she had revealed her thoughts by conversing to herself aloud; therefore, she was greatly astonished to hear her queries repeated by a serpent. She really thought the serpent had a knowledge of her thoughts, and that he must be very wise. She answered him, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." {RH, February 24, 1874 par. 12}

Here the father of lies made his assertion in direct contradiction to the expressed word of God. Satan assured Eve that she was created immortal, and that there was no possibility of her dying. He told her that God knew that if they ate of the tree of knowledge their understanding would be enlightened, expanded, and ennobled, making them equal with himself. And the serpent answered Eve, that the command of God forbidding them to eat of the tree of knowledge was given them to keep them in a state of subordination, that they should not obtain knowledge, which was power. He assured her that the fruit of this tree was desirable above every other tree in the garden to make one wise and exalt them equal with God. He has, said the serpent, refused you the fruit of the tree which is of all the trees the most desirable for its delicious flavor and exhilarating influence. Eve thought the discourse of the serpent very wise. She viewed the prohibition of God unjust. She looked with longing desire upon the tree laden with fruit which appeared very delicious. The serpent was eating it with apparent delight. She longed for this fruit above all the fruit of every variety which God had given her a perfect right to use. {RH, February 24, 1874 par. 13}

Eve had overstated the words of God's command. He had said to Adam and Eve, "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." In Eve's controversy with the serpent, she added the clause, "*Neither shall ye touch it, lest ye die.*" Here the subtlety of the serpent was seen. This statement of Eve gave him advantage, and he plucked the fruit, and placed it in her hand, and used her own words, "He hath said, 'If ye touch it, ye shall die.' You see no harm comes to you from touching the fruit, neither will you receive any harm by eating it." Eve yielded to the lying sophistry of the devil in the form of a serpent. She ate the fruit, and realized no immediate harm. She then plucked the fruit for herself and for her husband. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." {RH, February 24, 1874 par. 14}

Adam and Eve should have been perfectly satisfied with the knowledge of God in his created works, and by the instruction of the holy angels. But their curiosity was aroused to become acquainted with that of which God designed they should have no knowledge. It was for their happiness to be ignorant of sin. The high state of knowledge to which they thought to attain by eating of the forbidden fruit plunged them into the degradation of sin and guilt. {RH, February 24, 1874 par. 15}

The angels who had been appointed to guard Adam in his Eden home before his transgression and expulsion from paradise were now appointed to guard the gates of paradise and the way of the tree of life, lest he should return and gain access to the tree of life and sin be immortalized. {RH, February 24, 1874 par. 16}

Sin drove man from paradise. And sin was the cause of paradise being removed from the earth. In consequence of transgression of God's law, Adam lost paradise. In obedience to the Father's law and through faith in the atoning blood of his Son, paradise may be regained. "Repentance toward God," because his law has been transgressed, and faith toward our Lord Jesus Christ, as man's only Redeemer, will be acceptable with God. The merits of God's dear Son in man's behalf will avail with the Father, notwithstanding his sinfulness. {RH, February 24, 1874 par. 17}

Satan was determined to succeed in his temptation with the sinless Adam and Eve. And he could reach even the holy pair more successfully through the medium of appetite than in any other way. The fruit of the forbidden tree seemed pleasant to the eye and desirable to the taste. They ate and fell. They transgressed God's just command and became sinners. Satan's triumph was complete. He then had the vantage-ground over the race. He flattered himself that he had through his subtlety thwarted the purpose of God in the creation of man. {RH, February 24, 1874 par. 18}

Satan made his exulting boasts to Christ and to loyal angels that he had succeeded in gaining a portion of the angels in Heaven to unite with him in his daring rebellion. And now that he had succeeded in overcoming Adam and Eve, he claimed that their Eden home was his. He proudly boasted that the world which God had made was his dominion. Having conquered Adam, the monarch of the world, he had gained the race as his subjects, and he should now possess Eden, and make that his head-quarters. And he would there establish his throne, and be monarch of the world. {RH, February 24, 1874 par. 19}

But measures were immediately taken in Heaven to defeat Satan in his plans. Strong angels, with beams of light representing flaming swords turning in every direction, were placed as sentinels to guard the way of the tree of life from the approach of Satan and the guilty pair. Adam and Eve had forfeited all right to their beautiful Eden home, and were now expelled from it. The earth was cursed because of Adam's sin, and was ever after to bring forth briars and thorns. Adam was to be exposed to the temptations of Satan while he lived, and was to finally pass through death to dust again. {RH, February 24, 1874 par. 20}

A council was held in Heaven, which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure, and to conquer Satan. Oh, wonderful condescension! The Majesty of Heaven, through love and pity for



fallen man, proposed to become his substitute and surety. He would bear man's guilt. He would take the wrath of his Father upon himself, which otherwise would have fallen upon man because of his disobedience. {RH, February 24, 1874 par. 21}

The law of God was unalterable. It could not be abolished, nor yield the smallest part of its claim to meet man in his fallen state. Man was separated from God by transgression of his expressed command, notwithstanding he had made known to Adam the consequences of such transgression. The sin of Adam brought a deplorable state of things. Satan would now have unlimited control over the race, unless a mightier being than Satan was before his fall should take the field and conquer him and ransom man. {RH, February 24, 1874 par. 22}

Christ's divine soul was exercised with pity that was infinite for ruined man. As his wretched, helpless condition came up before him, and as he saw that by transgression of God's law he had fallen under the power and control of the prince of darkness, he proposed the only means that could be acceptable with God, that would give man another trial, and place him again on probation. Christ consented to leave his honor, his kingly authority, his glory with the Father, and humble himself to humanity, and engage in contest with the mighty prince of darkness in order to redeem man. Through his humiliation and poverty Christ would identify himself with the weaknesses of the fallen race, and by firm obedience show man how to redeem Adam's disgraceful failure, that man by humble obedience might regain lost Eden. {RH, February 24, 1874 par. 23}

The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon him, he would go over the ground where Adam stumbled. He would bear the test which Adam failed to endure, and which would be almost infinitely more severe than that brought to bear upon Adam. He would overcome on man's account, and conquer the tempter, that through his obedience, his purity of character and steadfast integrity, his righteousness might be imputed to man, that through his name man might overcome the foe on his own account. {RH, February 24, 1874 par. 24}

What love! What amazing condescension! The King of glory proposed to humble himself to fallen humanity! He would place his feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing he would open the way for the redemption of those who would believe on him from the disgrace of Adam's failure and fall. {RH, February 24, 1874 par. 25}

Angels on probation had been deceived by Satan, and had been led on by him in the great rebellion in Heaven against Christ. They failed to bear the test brought to bear upon them, and they fell. Adam was then created in the image of God and placed upon probation. He had a perfectly developed organism. All his faculties harmonized. In all his emotions, words, and actions there was a perfect conformity to the will of his Maker. After God had made every provision for the happiness of man, and had supplied his every want, he tested Adam's loyalty. If the holy pair should be obedient, the race would after a time be made equal to the angels. As Adam and Eve failed to bear this test, Christ proposed to become a voluntary offering for man. {RH, February 24, 1874 par. 26}



Satan knew that if Christ was indeed the Son of God, the world's Redeemer, it was for no good to himself, that the Lord had left the royal courts of Heaven to come to a fallen world. He feared that his own power was henceforth to be limited, and that his deceptive wiles would be discerned and exposed, which would lessen his influence over man. He feared that his dominion and his control of the kingdoms of the world was to be contested. He remembered the words Jehovah addressed to him when he was summoned into his presence with Adam and Eve, whom he had ruined by his lying deceptions, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." This declaration contained the first gospel promise to man. {RH, February 24, 1874 par. 27}

But these words at the time they were spoken were not fully understood by Satan. He knew that they contained a curse for him, because he had seduced the holy pair. And when Christ was manifested on the earth, Satan feared that he was indeed the One promised which should limit his power and finally destroy him. {RH, February 24, 1874 par. 28}

Satan had peculiar interest to watch the development of events immediately after the fall of Adam to learn how his work had affected the kingdom of God, and what the Lord would do with Adam because of his disobedience. The Son of God, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator. He was still fallen; but a door of hope was opened to him. The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained, because Christ had entered upon the work of becoming man's Redeemer. Christ was to take the wrath of God which in justice should fall upon man. He became a refuge for man, and although man was indeed a criminal, deserving the wrath of God, yet he could by faith in Christ run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it. The holy and infinite God, who dwelleth in light unapproachable, could no longer talk with man. No communication could now exist directly between man and his Maker. {RH, February 24, 1874 par. 29}

God forbears for a time the full execution of the sentence of death pronounced upon man. Satan flattered himself that he had forever broken the link between Heaven and earth. But in this he was greatly mistaken and disappointed. The Father had given over the world into the hands of his Son for him to redeem from the curse and the disgrace of Adam's failure and fall. Through Christ alone can man now find access to God. And through Christ alone will the Lord hold communication with man. {RH, February 24, 1874 par. 30}

Christ volunteered to maintain and vindicate the holiness of the divine law. He was not to do away the smallest part of its claims in the work of redemption for man, but in order to save man and maintain the sacred claims and justice of his Father's law, he gave himself a sacrifice for the guilt of man. Christ's life did not in a single instance detract from the claims of his Father's law, but through firm obedience to all its precepts, and by dying for the sins of those who had transgressed it, he established its immutability. {RH, February 24, 1874 par. 31}

After the transgression of Adam, Satan saw that the ruin was complete. The human

race was brought into a deplorable condition. Man was cut off from intercourse with God. It was Satan's design that the state of man should be the same with that of the fallen angels in rebellion against God, uncheered by a gleam of hope. He reasoned that if God pardoned sinful man whom he had created, he would also pardon and receive into favor him and his angels. But he was disappointed. {RH, February 24, 1874 par. 32}

The divine Son of God saw that no arm but his own could save fallen man. He determined to help man. He left the fallen angels to perish in their rebellion, but stretched forth his hand to rescue perishing man. The angels who were rebellious were dealt with according to the light and experience they had abundantly enjoyed in Heaven. Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ. The knowledge which he, as well as the angels who fell with him, had of the character of God, of his goodness, his mercy, wisdom, and excellent glory, made their guilt unpardonable. {RH, February 24, 1874 par. 33}

There was no possible hope for those ever to be redeemed, who had witnessed and enjoyed the inexpressible glory of Heaven and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against him. There were no new and more wonderful exhibitions of God's exalted power that could ever impress them as deeply as those they had already experienced. If they could rebel in the very presence of the weight of glory inexpressible, they could not be placed in any more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring. Their guilt and their punishment must be in proportion to their exalted privileges in the heavenly courts.

{RH, February 24, 1874 par. 34}

**PERIODICALS / RH - The Review and Herald / March 3, 1874 Redemption -- No. 2.  
- By Ellen G. White. -**

**March 3, 1874 Redemption -- No. 2.**

**By Ellen G. White.**

Fallen man, because of his guilt, could no longer come directly before God with his supplications, for his transgression of the divine law had placed an impassable barrier between the holy God and the transgressor. But a plan was devised that the sentence of death should rest upon a substitute of superior value to the law of God. In the plan of redemption there must be the shedding of blood, for death must come in consequence of man's sin. The beasts for sacrificial offerings were to prefigure Christ. In the slain victim, man was to see the fulfillment for the time being of God's word, "Ye shall surely die." And the flowing of the blood from the victim would also signify an atonement. There was no virtue in the blood of animals; but the shedding of the blood of beasts

was to point forward to a Redeemer who would one day come to the world and die for the sins of men. And thus Christ would fully vindicate his Father's law. {RH, March 3, 1874 par. 1}

Satan with intense interest watched every event in regard to the sacrificial offerings. The devotion and solemnity connected with the shedding of the blood of the victim caused him great uneasiness. This ceremony to him was clothed with mystery; but he was not a dull scholar, and he soon learned that the sacrificial offerings typified some future atonement for man. He saw that these offerings signified repentance for sin. This did not agree with his purposes, and he at once commenced to work upon the heart of Cain to lead him to rebellion against the sacrificial offering which prefigured a Redeemer to come. {RH, March 3, 1874 par. 2}

Adam's repentance, evidenced in his sorrow for his transgression, and his hope of salvation through Christ shown by his works in the sacrifices offered, was a disappointment to Satan. He hoped forever to gain Adam to unit with him in murmuring against God, and in rebelling against his authority. Here were the representatives of the two great classes. Abel as priest offered in solemn faith his sacrifice. Cain was willing to offer the fruit of his ground, but refused to connect with his offering the blood of beasts. His heart refused to show his repentance for sin and his faith in a Saviour by offering the blood of beasts. He refused to acknowledge his need of a Redeemer. This to his proud heart was dependence and humiliation. {RH, March 3, 1874 par. 3}

But Abel by faith in a future Redeemer offered to God a more acceptable sacrifice than Cain. His offering the blood of beasts signified that he was a sinner and had sins to wash away, and that he was penitent and believed in the efficacy of the blood of the future great offering. Satan is the parent of unbelief, murmuring, and rebellion. He filled Cain with doubt and with madness against his innocent brother and against God, because his sacrifice was refused and Abel's accepted. And he slew his brother in his insane madness. {RH, March 3, 1874 par. 4}

The sacrificial offerings were instituted to be a standing pledge to man of God's pardon through the great offering to be made, typified by the blood of beasts. Through this ceremony man signified repentance, obedience, and faith in a Redeemer to come. That which made Cain's offering offensive to God was his lack of submission and obedience to the ordinance of his appointment. He thought his own plans in offering to God merely the fruit of the ground was nobler, and not as humiliating as the offering of the blood of beasts which showed a dependence upon another, thus expressing his own weakness and sinfulness. Cain slighted the blood of the atonement. {RH, March 3, 1874 par. 5}

Adam in transgressing the law of Jehovah had opened the door for Satan, and he had planted his banner in the midst of his own family. He was made to feel indeed that the wages of sin is death. Satan designed to gain Eden by deceiving our first parents; but in this he was disappointed. Instead of securing to himself Eden, he now feared that he would lose all he had claimed out of Eden. His sagacity could trace the signification of these offerings, that they pointed man forward to a Redeemer, and were a typical atonement for the time being for the sin of fallen man, opening a door of hope to the

race. {RH, March 3, 1874 par. 6}

The rebellion of Satan against God was most determined. He worked to war against the kingdom of God with perseverance and fortitude worthy of a better cause. {RH, March 3, 1874 par. 7}

The world had become so corrupt through indulgence of appetite and debased passions in the days of Noah that God was provoked to destroy its inhabitants by the waters of the flood. As men again multiplied upon the earth, the indulgence of wine to intoxication perverted the senses, and prepared the way for excessive meat-eating and the strengthening of the animal passions. Men lifted themselves up against the God of Heaven. And their faculties and opportunities were devoted to glorifying themselves rather than honoring their Creator. Satan found easy access to the hearts of men. He is a diligent student of the Bible, and is much better acquainted with the prophecies than many religious teachers. He knows that it is for his interest to keep well informed in the revealed purposes of God, that he may defeat the plans of the Infinite. So infidels study the Scriptures frequently more diligently than some who profess to be guided by them. Some of the ungodly search the Scriptures that they may become familiar with Bible truth, and furnish themselves with arguments to make it appear that the Bible contradicts itself. And many professed Christians are so ignorant of the word of God, through neglect of its study, that they are blinded by the deceptive reasoning of those who pervert sacred truth, that they may turn souls away from the counsel of God in his word. {RH, March 3, 1874 par. 8}

Satan saw in the typical offerings an expected Redeemer who was to ransom man from his control. He laid his plans deep to rule the hearts of men from generation to generation, and to blind their understanding of the prophecies, that when Jesus should come, the people would refuse to accept him as their Saviour. {RH, March 3, 1874 par. 9}

God appointed Moses to lead out his people from their bondage in the land of Egypt, that they might consecrate themselves to serve him with perfect hearts, and be to him a peculiar treasure. Moses was their visible leader, while Christ stood at the head of the armies of Israel, their invisible leader. If they could have always realized this, they would not have rebelled and provoked God in the wilderness by their unreasonable murmurings. God said to Moses, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." {RH, March 3, 1874 par. 10}

When Christ as the guiding, guarding angel condescended to lead the armies of Israel through the wilderness to Canaan, Satan was provoked, for he felt that his power could not so well control them. But as he saw that the armies of Israel were easily influenced and incited to rebellion by his suggestions, he hoped to lead them to murmuring and sin which would bring upon them the wrath of God. And as he saw that his power was submitted to by men, he became bold in his temptations, inciting to crime and violence. Through Satan's devices, each generation was becoming more feeble in physical, mental, and moral power. This gave him courage to think that he might succeed in his warfare against Christ in person when he should be manifested. He has

the dominion of death. {RH, March 3, 1874 par. 11}

Some few in every generation from Adam resisted his every artifice and stood forth as noble representatives of what it was in the power of man to do and to be--Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven. As they had stood forth in moral power in noble uprightness, overcoming Satan's temptations, he could not bring them under the dominion of death. He triumphed that he had power to overcome Moses with his temptations, and that he could mar his illustrious character and lead him to the sin of taking glory to himself before the people which belonged to God. {RH, March 3, 1874 par. 12}

Christ resurrected Moses and took him to heaven. This enraged Satan, and he accused the Son of God of invading his dominion by robbing the grave of his lawful prey. Jude says of the resurrection of Moses, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." {RH, March 3, 1874 par. 13}

When Satan succeeds in tempting men, whom God has especially honored, to commit grievous sins, he triumphs; for he has gained to himself a great victory and done harm to the kingdom of Christ. {RH, March 3, 1874 par. 14}

At the birth of Christ, Satan saw the plains of Bethlehem illuminated with the brilliant glory of a multitude of heavenly angels. He heard their song, "Glory to God in the highest, and on earth peace, good will to men." The prince of darkness saw the amazed shepherds filled with fear as they beheld the illuminated plains. They trembled before the exhibitions of bewildering glory which seemed to entrance their senses. The rebel chief himself trembled at the proclamation of the angel to the shepherds, "Fear not; for, behold, I bring to you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He had met with so good success in devising a plan to ruin men that he had become bold and powerful. He had controlled the minds and bodies of men from Adam down to the first appearing of Christ. But now Satan was troubled and alarmed for his kingdom and his life. {RH, March 3, 1874 par. 15}

The song of the heavenly messengers proclaiming the advent of the Saviour to a fallen world, and the joy expressed at this great event Satan knew boded no good to himself. Dark forebodings were awakened in his mind as to the influence this advent to the world would have upon his kingdom. He queried if this was not the coming One who would contest his power and overthrow his kingdom. He looked upon Christ from his birth as his rival. He stirred the envy and jealousy of Herod to destroy Christ by insinuating to him that his power and his kingdom were to be given to this new king. Satan imbued Herod with the very feelings and fears that disturbed his own mind. He inspired the corrupt mind of Herod to invent a plan which he thought would succeed in ridding the earth of the infant king, by slaying all the children from two years old and



under in Bethlehem. {RH, March 3, 1874 par. 16}

But against his plans, Satan sees a higher power at work. Angels of God protected the life of the infant Redeemer. Joseph was warned in a dream to flee into Egypt, that in a heathen land he may find an asylum for the world's Redeemer. Satan followed him from infancy to childhood and from childhood to manhood, inventing means and ways to allure him from his allegiance to God, and overcome him with his subtle temptations. The unsullied purity of the childhood, youth, and manhood, of Christ which Satan could not taint annoyed him exceedingly. All his darts and arrows of temptation fell harmless before the Son of God. And when he found that all his temptations prevailed nothing in moving Christ from his steadfast integrity, or in marring the spotless purity of the youthful Galilean, he was perplexed and enraged. He looked upon this youth as an enemy that he must dread and fear. {RH, March 3, 1874 par. 17}

That there should be one who walked the earth with moral power to withstand all his temptations, who resisted all his attractive bribes to allure him to sin, and over whom he could obtain no advantage to separate from God, chafed and enraged his Satanic majesty. {RH, March 3, 1874 par. 18}

The childhood, youth, and manhood, of John, who came in the spirit and power of Elijah to do a special work in preparing the way for the world's Redeemer, was marked with firmness and moral power. Satan could not move him from his integrity. When the voice of this prophet was heard in the wilderness, "Prepare ye the way of the Lord, make his paths straight." Satan was afraid for his kingdom. He felt that the voice sounding forth in trumpet tones in the wilderness caused sinners under his control to tremble. He saw that his power over many was broken. The sinfulness of sin was revealed in such a manner that men became alarmed, and some, by repentance of their sins, found the favor of God and gained moral power to resist his temptations. {RH, March 3, 1874 par. 19}

He was on the ground at the time when Christ presented himself to John for baptism. He heard the majestic voice resounding through heaven and echoing through the earth like peals of thunder. He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah, "This is my beloved Son in whom I am well pleased." He saw the brightness of the Father's glory overshadowing the form of Jesus, thus, with unmistakable assurance, pointing out the One in that crowd whom he acknowledged as his Son. The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. He knew then for a certainty that, unless he could overcome Christ, from henceforth there would be a limitation of his power. He understood that the communication from the throne of God signified that Heaven was more directly accessible to man. {RH, March 3, 1874 par. 20}

As Satan had led man to sin, he had hoped that God's abhorrence of sin would forever separate him from man, and break the connecting link between Heaven and earth. But the opening heavens in connection with the voice of God addressing his Son was like a death-knell to Satan. He feared that God was now to unite man more fully to himself, and give him power to overcome his devices. And for this purpose, Christ had come from the royal courts to the earth. Satan was well acquainted with the position of



honor Christ had held in Heaven as the Son of God, the beloved of the Father. And that he should leave Heaven and come to this world as a man filled him with apprehension for his own safety. He could not comprehend the mystery of this great sacrifice for the benefit of fallen man. He knew well the value of Heaven far exceeded the anticipation and appreciation of fallen man. The most costly treasures of the world he knew would not compare with its worth. As he had lost through his rebellion all the riches and pure glories of Heaven, he was determined to be revenged by causing as many he could to undervalue Heaven and to place their affections upon earthly treasures. {RH, March 3, 1874 par. 21}

It was incomprehensible to the selfish soul of Satan that there could exist benevolence and love for the deceived race so great as to induce the Prince of Heaven to leave his home and come to a world marred with sin and seared with the curse. He had knowledge of the inestimable value of eternal riches that man had not. He had experienced the pure contentment, the peace and exalted holiness of unalloyed joys of the heavenly abode. He had realized before his rebellion the satisfaction of the full approval of God. He had once a full appreciation of the glory that enshrouded the Father, and knew that there was no limit to his power. {RH, March 3, 1874 par. 22}

Satan knew what he had lost. He now feared that his empire over the world was to be contested, his right disputed, and his power broken. He knew through prophecy, that a Savior was predicted and that his kingdom would not be established in earthly triumph and with worldly honor and display. He knew that ancient prophecies foretold a kingdom to be established by the Prince of Heaven upon the earth, which he claimed as his dominion. His kingdom would embrace all the kingdoms of the world, and then his power and his glory would cease and he receive his retribution for the sins he had introduced into the world and for the misery he had brought upon man. He knew that everything which concerned his prosperity was pending upon his success or failure in overcoming Christ with his temptations in the wilderness. He brought to bear upon Christ every artifice and force of his powerful temptations to allure him from his allegiance.

{RH, March 3, 1874 par. 23}

**PERIODICALS / RH - The Review and Herald / July 28, 1874 The Temptation of Christ. - By Mrs. E. G. White -**

**July 28, 1874 The Temptation of Christ.**

**By Mrs. E. G. White**

Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled himself and took man's nature after the race had wandered four thousand

years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. {RH, July 28, 1874 par. 1}

When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced. {RH, July 28, 1874 par. 2}

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when he came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon him, he was to stand the temptations of Satan upon all points wherewith man would be assailed. {RH, July 28, 1874 par. 3}

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters caroled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played about Adam and Eve, obedient to their word. Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels. {RH, July 28, 1874 par. 4}

In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. {RH, July 28, 1874 par. 5}

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." {RH, July 28, 1874 par. 6}

"And being made perfect, he became the author of eternal salvation unto all them that obey him." {RH, July 28, 1874 par. 7}

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." {RH, July 28, 1874 par. 8}

"For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." {RH, July 28, 1874 par. 9}

Satan had been at war with the government of God, since he first rebelled. His

success in tempting Adam and Eve in Eden, and introducing sin into the world, had emboldened this arch foe, and he had proudly boasted to the heavenly angels that when Christ should appear, taking man's nature, he would be weaker than himself, and he would overcome him by his power. He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the old world he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite he had overthrown the Israelites. He boasted that the Son of God himself who was with Moses and Joshua was not able to resist his power, and lead the favored people of his choice to Canaan; for nearly all who left Egypt died in the wilderness. Also the meek man, Moses, he had tempted to take to himself glory which God claimed. David and Solomon, who had been especially favored of God, he had induced, through the indulgence of appetite and passion, to incur God's displeasure. And he boasted that he could yet succeed in thwarting the purpose of God in the salvation of man through Jesus Christ. {RH, July 28, 1874 par. 10}

In the wilderness of temptation Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human. He was especially sustained by the glory of God which enshrouded him. {RH, July 28, 1874 par. 11}

Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming him. He looked with pleased exultation upon the result of his temptations and the increase of sin in the continued transgression of God's law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and had led to ruin multitudes of all ages, countries, and classes. He had, by his power, controlled cities and nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine and pestilence. By his subtlety and untiring efforts he had controlled the appetite and excited and strengthened the passions, to so fearful a degree, that he had defaced, and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed, that he bore but a faint resemblance in character, and noble perfection of form, to dignified Adam in Eden. {RH, July 28, 1874 par. 12}

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed the fine gold with sin. He had transformed the man, created to be a sovereign in Eden, to a slave in the earth, groaning under the curse of sin. The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plentitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam. {RH, July 28, 1874 par. 13}

Satan had, through his seductive power, led men to vain philosophy to question and finally to disbelieve in divine revelation and the existence of God. He could look abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging

God, with fiendish triumph that he had been as successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions to secure the ruin of many. {RH, July 28, 1874 par. 14}

But his most successful scheme in deceiving man has been to conceal his real purposes, and his true character, by representing himself as man's friend and a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction. While he thus hides his existence, he is gathering thousands under his control. He is deceiving them, as he tried to deceive Christ, that he is an angel from Heaven doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel, while he is working their eternal ruin.

*(To be Continued.)*

{RH, July 28, 1874 par. 15}

**PERIODICALS / RH - The Review and Herald / August 4, 1874 The Temptation of Christ. - By Mrs. E. G. White. - (Continued.)**

**August 4, 1874 The Temptation of Christ.**

**By Mrs. E. G. White.**

***(Continued.)***

Christ had entered the world as Satan's destroyer, and the Redeemer of the captives *bouna* by his power. He would leave an example in his own victorious life for man to follow and overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, his visage changed. The glory and splendor reflected from the throne of God which illuminated his countenance when the heavens opened before him, and the Father's voice acknowledged him as his Son in whom he was well pleased, was now gone. The weight of the sins of the world was pressing his soul, and his countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering. The indulgence of appetite had been increasing, and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help him, none to comfort or uphold him. He was to

wrestle with the powers of darkness. {RH, August 4, 1874 par. 1}

As man could not, in his human strength resist the power of Satan's temptations, Jesus volunteered to undertake the work, and bear the burden for man, and overcome the power of appetite in his behalf. He must show in man's behalf, self-denial and perseverance, and firmness of principle that is paramount to the gnawing pangs of hunger. He must show a power of control over appetite stronger than hunger and even death. {RH, August 4, 1874 par. 2}

When Christ bore the test of temptation upon the point of appetite, he did not stand in beautiful Eden, as did Adam, with the light and love of God seen in everything his eye rested upon. But he was in a barren, desolate wilderness, surrounded with wild beasts. Everything around him was repulsive, and from which human nature would be inclined to shrink. With these surroundings he fasted forty days and forty nights, "and in those days he ate nothing." He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men. {RH, August 4, 1874 par. 3}

Christ thus entered upon his life of conflict to overcome the mighty foe, in bearing the very test Adam failed to endure, that, through successful conflict, he might break the power of Satan, and redeem the race from the disgrace of the fall. {RH, August 4, 1874 par. 4}

All was lost when Adam yielded to the power of appetite. The Redeemer, in whom was united both the human and the divine, stood in Adam's place, and endured a terrible fast of nearly six weeks. The length of this fast is the strongest evidence of the extent of the sinfulness and power of debased appetite upon the human family. {RH, August 4, 1874 par. 5}

The humanity of Christ reached to the very depths of human wretchedness, and, identified itself with the weaknesses and necessities of fallen man, while his divine nature grasped the Eternal. His work in bearing the guilt of man's transgression was not to give him license to continue to violate the law of God, which made man a debtor to the law, which debt Christ was himself paying by his own suffering. The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. His righteousness he would impute to man, and thus raise him in moral value with God, so that his efforts to keep the divine law would be acceptable. Christ's work was to reconcile man to God through his human nature, and God to man through his divine nature. {RH, August 4, 1874 par. 6}

As soon as the long fast of Christ commenced in the wilderness, Satan was at hand with his temptations. He came to Christ, enshrouded in light, claiming to be one of the angels from the throne of God, sent upon an errand of mercy to sympathize with him, and to relieve him of his suffering condition. He tried to make Christ believe that God did not require him to pass through self-denial and the sufferings he anticipated; that he had been sent from Heaven to bear to him the message that God only designed to prove his willingness to endure. {RH, August 4, 1874 par. 7}

Satan told Christ that he was only to set his feet in the blood-stained path, but not to

travel it. Like Abraham he was tested to show his perfect obedience. He also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save his life; that it was not necessary for him to endure the painful hunger and death from starvation; he would help him bear a part of the work in the plan of salvation. {RH, August 4, 1874 par. 8}

The Son of God turned from all these artful temptations, and was steadfast in his purpose to carry out in every particular, in the spirit and in the very letter, the plan which had been devised for the redemption of the fallen race. But Satan had manifold temptations prepared to ensnare Christ, and obtain advantage of him. If he failed in one temptation, he would try another. He thought he would succeed, because Christ had humbled himself as a man. He flattered himself that his assumed character, as one of the heavenly angels, could not be discerned. He feigned to doubt the divinity of Christ, because of his emaciated appearance and unpleasant surroundings. {RH, August 4, 1874 par. 9}

Christ knew that in taking the nature of man he would not be in appearance equal to the angels of Heaven. Satan urged that if he was indeed the Son of God he should give him evidence of his exalted character. He approached Christ with temptations upon appetite. He had overcome Adam upon this point and he had controlled his descendants, and through indulgence of appetite led them to provoke God by iniquity, until their crimes were so great that the Lord destroyed them from off the earth by the waters of the flood. {RH, August 4, 1874 par. 10}

Under Satan's direct temptations the children of Israel suffered appetite to control reason, and they were, through indulgence, led to commit grievous sins which awakened the wrath of God against them, and they fell in the wilderness. He thought that he should be successful in overcoming Christ with the same temptation. He told Christ that one of the exalted angels had been exiled to the world, and that his appearance indicated that, instead of his being the king of Heaven, he was the angel fallen, and this explained his emaciated and distressed appearance. {RH, August 4, 1874 par. 11}

He then called the attention of Christ to his own attractive appearance, clothed with light and strong in power. He claimed to be a messenger direct from the throne of Heaven, and asserted that he had a right to demand of Christ evidences of his being the Son of God. Satan would fain disbelieve, if he could, the words that came from Heaven to the Son of God at his baptism. He determined to overcome Christ, and, if possible, make his own kingdom and life secure. His first temptation to Christ was upon appetite. He had, upon this point almost entire control of the world, and his temptations were adapted to the circumstances and surroundings of Christ, which made his temptations upon appetite almost overpowering. {RH, August 4, 1874 par. 12}

Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two small fishes. Therefore he had power to work a miracle, and satisfy his own hunger. Satan flattered himself that he



could lead Christ to doubt the words spoken from Heaven at his baptism. And if he could tempt him to question his sonship, and doubt the truth of the word spoken by his Father, he would gain a great victory. {RH, August 4, 1874 par. 13}

He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive. Satan suggested to Christ that God would not leave his Son in this condition of want and real suffering. He hoped to shake the confidence of Christ in his Father, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. Satan hoped to insinuate doubts as to his Father's love that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger he would exert his miraculous power in his own behalf, and take himself out of the hands of his Heavenly Father. This was indeed a temptation to Christ. But he cherished it not for a moment. He did not for a single moment doubt his Heavenly Father's love, although he seemed to be bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, did not move the integrity of God's dear Son. His abiding confidence in his Father could not be shaken.

*(To be Continued.)*

{RH, August 4, 1874 par. 14}

**PERIODICALS / RH - The Review and Herald / August 18, 1874 The Temptation of Christ (Continued) - By Mrs. E. G. White. - (Continued.)**

**August 18, 1874 The Temptation of Christ (Continued)**

**By Mrs. E. G. White.**

***(Continued.)***

Jesus did not condescend to explain to his enemy how he was the Son of God, and in what manner, as such, he was to act. In an insulting, taunting manner Satan referred to the present weakness and the unfavorable appearance of Christ in contrast with his own strength and glory. He taunted Christ that he was a poor representative of the angels, much more of their exalted Commander, the acknowledged King in the royal courts. His present appearance indicated that he was forsaken of God and man. He said if Christ was indeed the Son of God, the monarch of Heaven, he had power equal with God, and he could give him evidence by working a miracle, and changing the stone just at his feet into bread, and relieve his hunger. Satan promised that, if Christ would do this, he would at once yield his claims of superiority, and that the contest between himself and Christ should there be forever ended. {RH, August 18, 1874 par. 1}

Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of his power. He meekly bore his insults without retaliation. The words spoken from Heaven at his baptism were very precious, evidencing to him that his

Father approved the steps he was taking in the plan of salvation as man's substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that his Father would unite his power in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite. {RH, August 18, 1874 par. 2}

These tokens, received from his Father, were inexpressibly precious to the Son of God through all his severe sufferings, and terrible conflict with the rebel chief. And while enduring the test of God in the wilderness, and through his entire ministry, he had nothing to do in convincing Satan of his own power, and of his being the Saviour of the World. Satan had sufficient evidence of his exalted station. His unwillingness to ascribe to Jesus the honor due to him, and manifest submission as a subordinate, ripened into rebellion against God, and shut him out of Heaven. {RH, August 18, 1874 par. 3}

It was not any part of the mission of Christ to exercise his divine power for his own benefit, to relieve himself from suffering. This he had volunteered to take upon himself. He had condescended to take man's nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles on his own account. He came to save others. The object of his mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity. {RH, August 18, 1874 par. 4}

Although Christ was suffering the keenest pangs of hunger, he withstood the temptations. He repulsed Satan with Scripture, the same he had given Moses in the wilderness to repeat to rebellious Israel when their diet was restricted, and they were clamoring for flesh-meats, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this declaration, and also by his example, Christ would show man that hunger for temporal food was not the greatest calamity that could befall him. Satan flattered our first parents that eating of the fruit of the tree of life of which God had forbidden them would bring to them great good, and would insure them against death, the very opposite of the truth which God had declared to them. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." If Adam had been obedient, he would never have known want, sorrow, nor death. {RH, August 18, 1874 par. 5}

If the people who lived before the flood had been obedient to the word of God, they would have been preserved, and would not have perished by the waters of the flood. If the Israelites had been obedient to the words of God, he would have bestowed upon them special blessings. But they fell in consequence of the indulgence of appetite and passion. They would not be obedient to the words of God. Indulgence of perverted appetite led them into numerous and grievous sins. If they had made the requirements of God their first consideration, and their physical wants secondary, in submission to God's choice of proper food for them, not one of them would have fallen in the wilderness. They would have been established in the goodly land of Canaan a holy, healthy people, with not a feeble one in all their tribes. {RH, August 18, 1874 par. 6}

The Saviour of the world became sin for the race. In becoming man's substitute, Christ did not manifest his power as the Son of God. He ranked himself among the

sons of men. He was to bear the trial of temptation as a man, in man's behalf, under the most trying circumstances, and leave an example of faith and perfect trust in his Heavenly Father. Christ knew that his Father would supply him food when it would gratify him to do so. He would not in this severe ordeal, when hunger pressed him beyond measure, prematurely diminish one particle of the trial allotted to him by exercising his divine power. {RH, August 18, 1874 par. 7}

Fallen man, when brought into straightened places, could not have the power to work miracles on his own behalf, to save himself from pain or anguish, or to give himself victory over his enemies. It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in his love and power. The life of Christ was a perfect pattern. He was ever, by his example and precept, teaching man that God was his dependence, and that in God should be his faith and firm trust. {RH, August 18, 1874 par. 8}

Christ knew that Satan was a liar from the beginning, and it required strong self-control to listen to the propositions of this insulting deceiver, and not instantly rebuke his bold assumptions. Satan expected to provoke the Son of God to engage in controversy with him; and he hoped that thus, in his extreme weakness and agony of spirit, he could obtain advantage, over him. He designed to pervert the words of Christ and claim advantage, and call to his aid his fallen angels to use their utmost power to prevail against and overcome him. {RH, August 18, 1874 par. 9}

The Saviour of the world had no controversy with Satan, who was expelled from Heaven because he was no longer worthy of a place there. He who could influence the angels of God against their Supreme Ruler, and against his Son, their loved commander, and enlist their sympathy for himself, was capable of any deception. Four thousand years he had been warring against the government of God, and had lost none of his skill or power to tempt and deceive. {RH, August 18, 1874 par. 10}

Because man fallen could not overcome Satan with his human strength, Christ came from the royal courts of Heaven to help him with his human and divine strength combined. Christ knew that Adam in Eden, with his superior advantages, might have withstood the temptations of Satan, and conquered him. He also knew that it was not possible for man, out of Eden, separated from the light and love of God since the fall, to resist the temptations of Satan in his own strength. In order to bring hope to man, and save him from complete ruin, he humbled himself to take man's nature, that, with his divine power combined with the human, he might reach man where he is. He obtains for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, that in his name they may overcome the temptations of Satan. {RH, August 18, 1874 par. 11}

The exalted Son of God in assuming humanity draws himself nearer to man by standing as the sinner's substitute. He identifies himself with the sufferings and afflictions of men. He was tempted in all points as a man is tempted, that he might know how to succor those who should be tempted. Christ overcame on the sinner's behalf. {RH, August 18, 1874 par. 12}

Jacob, in the night vision, saw earth connected with Heaven by a ladder reaching to the throne of God. He saw the angels of God, clothed with garments of heavenly brightness, passing down from Heaven and up to Heaven upon this shining ladder. The bottom of this ladder rested upon the earth, while the top of it reached to the highest Heavens, and rested upon the throne of Jehovah. The brightness from the throne of God beamed down upon this ladder, and reflected a light of inexpressible glory upon the earth. {RH, August 18, 1874 par. 13}

This ladder represented Christ who had opened the communication between earth and Heaven. In Christ's humiliation he descended to the very depth of human woe in sympathy and pity for fallen man, which was represented to Jacob by one end of the ladder resting upon the earth, while the top of the ladder, reaching unto Heaven, represents the divine power of Christ, who grasps the Infinite, and thus links earth to Heaven, and finite man to the infinite God. Through Christ the communication is opened between God and man. Angels may pass from Heaven to earth with messages of love to fallen man, and to minister unto those who shall be heirs of salvation. It is through Christ alone that the heavenly messengers minister to men. {RH, August 18, 1874 par. 14}

Adam and Eve in Eden were placed under most favorable circumstances. It was their privilege to hold communion with God and angels. They were without the condemnation of sin. The light of God and angels was with them, and around about them. The Author of their existence was their teacher. But they fell beneath the power and temptations of the artful foe. Four thousand years had Satan been at work against the government of God, and he had obtained strength and experience from determined practice. Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. The wisdom to understand, and power to resist, the temptations of Satan had become less and less, until Satan seemed to reign triumphant in the earth. Appetite and passion, the love of the world and presumptuous sins, were the great branches of evil out of which every species of crime, violence, and corruption grew. {RH, August 18, 1874 par. 15}

Satan was defeated in his object to overcome Christ upon the point of appetite; and here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man in all future time in his name to overcome the strength of appetite on his own behalf. Satan was not willing to cease efforts until he had tried every means to obtain victory over the world's Redeemer. He knew that with himself all was at stake, whether he or Christ should be victor in the contest. And, in order to awe Christ with his superior strength, he carried him to Jerusalem and set him on a pinnacle of the temple, and continued to beset him with temptations. {RH, August 18, 1874 par. 16}

He again demanded of Christ, if he was indeed the Son of God, to give him evidence by casting himself from the dizzy height upon which he had placed him. He urged Christ to show his confidence in the preserving care of his Father by casting himself down from the temple. In Satan's first temptation upon the point of appetite, he had tried to insinuate doubts in regard to God's love and care for Christ as his Son, by

presenting his surroundings and his hunger as evidence that he was not in favor with God. He was unsuccessful in this. He next tried to take advantage of the faith and perfect trust Christ had shown in his Heavenly Father to urge him to presumption. "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus promptly answered, "It is written again, Thou shalt not tempt the Lord thy God." {RH, August 18, 1874 par. 17}

The sin of presumption lies close beside the virtue of perfect faith and confidence in God. Satan flattered himself that he could take advantage of the humanity of Christ to urge him over the line of trust to presumption. Upon this point many souls are wrecked. Satan tried to deceive Christ through flattery. He admitted that Christ was right in the wilderness in his faith and confidence that God was his Father, under the most trying circumstances. He then urged Christ to give him one more proof of his entire dependence upon God, one more evidence of his faith that he was the Son of God, by casting himself from the temple. He told Christ that if he was indeed the Son of God he had nothing to fear; for angels were at hand to uphold him. Satan gave evidence that he understood the Scriptures by the use he made of them. {RH, August 18, 1874 par. 18}

The Redeemer of the world wavered not from his integrity and showed that he had perfect faith in his Father's promised care. He would not put the faithfulness and love of his Father to a needless trial, although he was in the hands of the enemy, and placed in a position of extreme difficulty and peril. He would not, at Satan's suggestion, tempt God by presumptuously experimenting on his providence. Satan had brought in scripture which seemed appropriate for the occasion, hoping to accomplish his designs by making the application to our Saviour at this special time. {RH, August 18, 1874 par. 19}

Christ knew that God could indeed bear him up if he had required him to throw himself from the temple. But to do this unbidden, and to experiment upon his Father's protecting care and love, because dared by Satan to do so, would not show his strength of faith. Satan was well aware that if Christ could be prevailed upon, unbidden by his Father, to fling himself from the temple to prove his claim to his Heavenly Father's protecting care, he would in the very act show the weakness of his human nature. {RH, August 18, 1874 par. 20}

Christ came off victor in the second temptation. He manifested perfect confidence and trust in his Father during his severe conflict with the powerful foe. Our Redeemer, in the victory here gained, has left man a perfect pattern, showing him that his only safety is in firm trust and unwavering confidence in God in all trials and perils. He refused to presume upon the mercy of his Father by placing himself in peril that would make it necessary for his Heavenly Father to display his power to save him from danger. This would be forcing providence on his own account: and he would not then leave for his people a perfect example of faith and firm trust in God. {RH, August 18, 1874 par. 21}

Satan's object in tempting Christ was to lead him to daring presumption, and to show human weakness that would not make him a perfect pattern for his people. Satan thought that should Christ fail to bear the test of his temptations, there could be no

redemption for the race, and his power over them would be complete.  
(*To be Continued.*)

{RH, August 18, 1874 par. 22}

**PERIODICALS / RH - The Review and Herald / August 25, 1874 Tithes and Offerings. - By Mrs. E. G. White. -**

**August 25, 1874 Tithes and Offerings.**

**By Mrs. E. G. White.**

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. {RH, August 25, 1874 par. 1}

He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that he could not be happy without acting a part in the great work in which he should be cultivating self-denial and benevolence. {RH, August 25, 1874 par. 2}

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. By a chain of circumstances which would call forth his charities, he brings man under the best means of cultivating benevolence, and keeps him habitually giving to help the poor, and to advance his cause. He sends his poor as the representatives of himself. A ruined world is drawing forth from us by their necessities talents of means and of influence to present to them the truth, of which they are in perishing need. And as we heed these calls, by labor and acts of benevolence, we are assimilated into the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate the true riches. {RH, August 25, 1874 par. 3}

There has been a great lack of Christian benevolence in the church. Those who were the best able to do in the cause of God for its advancement have done but little. {RH, August 25, 1874 par. 4}

God has mercifully brought a class to the knowledge of the truth, that they might appreciate its priceless value in comparison with earthly treasures. Jesus has said to these, "Follow me." He is testing them with the invitation to the supper which he has prepared. He is watching to see what characters they will develop, whether their own selfish interests will be considered of greater value than eternal riches. Many of these dear brethren are now by their actions framing the excuses mentioned in the parable. {RH, August 25, 1874 par. 5}

"Then said he unto him, A certain man made a great supper, and bade many, and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have



me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." {RH, August 25, 1874 par. 6}

This parable correctly represents the condition of many professing to believe the present truth. The Lord has sent them an invitation to come to the supper which he has prepared for them at great cost to himself, but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in the things of eternal value; but their farms, their cattle, and their home interest, seem of so much greater importance than obedience to the heavenly invitation that they overpower every divine attraction, and these earthly things are made the excuse for their disobedience to the heavenly command, "Come; for all things are now ready." These brethren are blindly following the example of those represented in the parable. They look at their worldly possessions, and say, No, Lord, I cannot follow thee, "I pray thee have me excused." {RH, August 25, 1874 par. 7}

The very blessings which God has given to these men, to prove them, to see if they will render "unto God the things that are God's," they use as an excuse that they cannot obey the claims of truth. They have grasped their earthly treasure in their arms, and say, I must take care of these things; I must not neglect the things of this life; these things are mine. Thus the hearts of these men have become as unimpressible as the beaten highway. They close the door of their hearts to the heavenly messenger, who says, "Come; for all things are now ready," and throw it open, inviting the passage of the world's burden and business cares, and Jesus knocks in vain for admittance. {RH, August 25, 1874 par. 8}

Their hearts are so overgrown with thorns and cares of this life that heavenly things can find no place. Jesus invites the weary and heavy laden, with promises of rest if they will come to him. He invites them to exchange the galling yoke of selfishness and covetousness, which makes them slaves to mammon, for his yoke, which he declares is easy, and his burden, which is light. {RH, August 25, 1874 par. 9}

He says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He would have them lay aside the heavy burdens of worldly cares and perplexities, and take his yoke, which is self-denial and sacrifice for others. This burden will prove to be light. Those who refuse to accept the relief Christ offers them, and will continue to wear the galling yoke of selfishness, tasking their souls to the utmost in plans to accumulate money for selfish gratification, have not experienced the peace and rest found in bearing the yoke of Christ, and lifting the burdens of self-denial and disinterested benevolence which Christ has borne in their behalf. {RH, August 25, 1874 par. 10}

When the love of the world takes possession of the heart, and becomes a ruling passion, there is left no room for adoration to God; for the higher powers of the mind submit to the slavery of mammon, and cannot retain thoughts of God and of Heaven.

The mind loses its remembrance of God, and is narrowed and dwarfed to the accumulation of money. {RH, August 25, 1874 par. 11}

Through selfishness and love of the world these men have been passing on with less and less sense of the magnitude of the work for these last days. They have not educated their minds to make a business of serving God. They have not an experience in that direction. Their property has absorbed their affections and eclipsed the magnitude of the plan of salvation. While they are improving and enlarging their worldly plans they see no necessity for the enlargement and extension of the work of God. They invest their means in temporal things, but not in the eternal. Their hearts are ambitious for more means. God has made them the depositaries of his law, that they might let the light so graciously given them shine forth to others. But they have so increased their cares and anxieties that they have no time to bless others with their influence, to converse with their neighbors, to pray with them, and for them, and to seek to bring them to the knowledge of the truth. {RH, August 25, 1874 par. 12}

These men are responsible for the good they might do, but from which they excuse themselves because of worldly cares, and burdens, which engross their minds and absorb their affections. Souls for whom Christ died might be saved by their personal effort and godly example. Precious souls are perishing for the light which God has given to men to be reflected upon the pathway of others. But the precious light is hid under a bushel, and it gives no light to those who are in the house. Every man is a steward of God. To each the Master has committed his means which man claims as his own. He says, "Occupy till I come." A time is coming when Christ will require his own with usury. He will say to his stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in a napkin in the earth, instead of putting it out to the exchangers, or those who have squandered their Lord's money by expending it for needless things, instead of putting it out to usury by investing it in his cause, will receive no approval of the Master, but decided condemnation. The unprofitable servant in the parable brought back the one talent to God, and said, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." His Lord takes up his words: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." {RH, August 25, 1874 par. 13}

This unprofitable servant was not ignorant of God's plans, but he set himself firmly to thwart the purpose of God, charging him with unfairness in requiring improvement upon the money intrusted to him. This very complaint and murmuring is made by a large class of wealthy men, professing to believe the truth. They are like the unfaithful servant afraid that the increase of the talents God has lent them will be called for to advance the spread of truth; therefore they tie it up, by investing it in earthly treasures, and burying it in the world, thus making it so fast that they have nothing, or next to nothing, to invest in the cause of God. They have buried it, fearing that God would call for some of the principal or increase. When at the demand of their Lord they bring the amount

given them, they come with ungrateful excuses why they have not put the means, lent them by God, out to the exchangers, by investing it in his cause, to carry on his work. {RH, August 25, 1874 par. 14}

He who embezzles his Lord's goods not only loses the talent lent him of God, but loses eternal life. Of him it is said, "Cast ye the unprofitable servant into outer darkness." The faithful servant who invests his money in the cause of God to save souls, employs his means to the glory of God, and will receive the commendation of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." {RH, August 25, 1874 par. 15}

What will be this joy of our Lord? It will be in seeing souls saved in the kingdom of glory. "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." {RH, August 25, 1874 par. 16}

The idea of stewardship should have a practical bearing upon all the people of God. This parable of the talents rightly understood will bar out covetousness, which God calls idolatry. Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon, to earnest, faithful co-workers with Christ in the salvation of sinners. {RH, August 25, 1874 par. 17}

The foundation of the plan of salvation was laid in a *sacrifice*. Jesus left the royal courts, and became poor, that we through his poverty might be made rich. Every one who will share this salvation, purchased for them by such an infinite sacrifice by the Son of God, will follow the example of the true pattern. Jesus Christ was the chief corner stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish, marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from Heaven to bring them, refuse to follow their Lord, and to share in his self-denial and sacrifice? Says Christ, "I am the vine, ye are the branches. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit, he purgeth it that it may bring forth more fruit;" The very vital principle, the sap which flows through the vine, nourishes the branches, that they may flourish and bear fruit. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence? Self-denial is an essential condition of discipleship. {RH, August 25, 1874 par. 18}

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead the way in the path of self-denial. I require nothing of you my followers but that of which I your Lord give you an example in my own life. {RH, August 25, 1874 par. 19}

The Saviour of the world conquered Satan in the wilderness of temptation. He overcame to show man how he may overcome. He announced in the synagogue of Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them

that are bruised, to preach the acceptable year of the Lord." {RH, August 25, 1874 par. 20}

The great work which Jesus announced that he came to do was intrusted to his followers upon the earth. Christ as our head led out in the great work of salvation, and bids us follow his example. He has given us a world-wide message. This truth must be extended to all nations, tongues, and people. Satan's power was to be contested, and he was to be overcome by Christ and also by his followers. {RH, August 25, 1874 par. 21}

An extensive war was to be maintained against the powers of darkness. And in order to do this work successfully, means were required. God does not propose to send means direct from Heaven, but he gives into the hands of his followers talents of means to use for the very purpose of sustaining this warfare. {RH, August 25, 1874 par. 22}

He has given his people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. Here are simplicity and utility combined, which it requires not depth of learning to understand and execute. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, and woman, and youth, may become a treasurer for the Lord. They may be agents to meet the demands upon the treasury. Says the apostle, "Let every one of you lay by him in store, as God hath prospered him." {RH, August 25, 1874 par. 23}

Great objects are accomplished by this system; for if one and all accept it, each is made a vigilant and faithful treasurer for God; and there would be no want of means to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, August 25, 1874 par. 24}

As the persevering, systematic workers see that the tendency of their benevolent efforts is to nourish love to God and their fellow-men, and that their personal efforts are extending their sphere of usefulness, they will realize that it is a great blessing to be co-workers with Jesus Christ. The Christian church as a general thing are disowning the claims of God upon them to give alms of the things which they possess to support the warfare against the moral darkness which is flooding the world. Never can the work of God advance as it should until the followers of Christ become active, zealous workers. {RH, August 25, 1874 par. 25}

Every individual of the church should feel that the truth which they profess is a reality, and they should be disinterested workers. Some rich men feel like murmuring because the work of God is extending, and there is a demand for money. They say there is no end of the calls for means. One object after another is continually rising demanding help. We would say to such that we hope the cause of God will so extend that there will be greater occasions, and more frequent and urgent calls for supplies from the treasury to prosecute the work. {RH, August 25, 1874 par. 26}

If the plan of systematic benevolence was fully adopted, and carried out to a man, there would be a constant supply in the treasury. The income would flow in like a steady

stream constantly supplied by overflowing springs of benevolence. {RH, August 25, 1874 par. 27}

Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our power to be devoted to the work of the Master? {RH, August 25, 1874 par. 28}

We shall have a debt to settle with the Master by-and-by, when he shall say, Give an account of thy stewardship. If men prefer to set aside the claims of God, and grasp and selfishly retain all that he gives them, he will hold his peace at present, and continue frequently to test them by increasing his bounties, and by letting his blessings flow on, and these men pass on receiving honor of men, and without censure in the church, but by-and-by he will say, "Give an account of thy stewardship." Says Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Ye are not your own; for ye are bought with a price," and are under obligation to glorify God with your means as well as in your body, and in your spirit, which are his. {RH, August 25, 1874 par. 29}

"Ye are bought with a *price*," not "with corruptible things, as silver and gold, but with the precious blood of Christ." He asks the return of the gifts, he has intrusted to us, to aid in the salvation of souls. He has given his blood; he asks our silver. {RH, August 25, 1874 par. 30}

It is through his poverty that we are made rich, and yet, will we refuse to give back to him his own gifts? {RH, August 25, 1874 par. 31}

God is not dependent upon man for the support of his cause. He could have sent means direct from Heaven to supply his treasury, if his providence had seen that this was the best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world his requirements in living characters. God is not dependent upon any man's gold or silver. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us co-workers with him. He has ordained that there should be a necessity for the co-operation of men, that they may keep in exercise their benevolent affections. {RH, August 25, 1874 par. 32}

God has in his wise providence placed the poor always with us, that while we shall witness the various forms of suffering and of necessity in the world, we should be tested and proved, and brought into positions to develop Christian character. The poor God has placed among us to call out from us Christian sympathy and love. {RH, August 25, 1874 par. 33}

Sinners, who are perishing for lack of knowledge, must be left in ignorance and darkness, unless men shall carry to them the light of truth. God will not send angels from Heaven to do the work which he has left for man. He has given all a work to do, for the very reason that he might prove them and that they might reveal their true character. Christ places the poor in our midst as his representatives. "I was an



hungered," he says, "and ye gave me no meat; I was thirsty, and ye gave me no drink." Christ identifies himself with suffering humanity in the persons of the suffering children of men. He makes their necessities his own, and takes to his bosom the woes of the children of men. {RH, August 25, 1874 par. 34}

The moral darkness of a ruined world pleads to Christian men and women to put forth individual effort, to give of their means, and of their influence, that they may be assimilated into the image of Him who, though he possessed infinite riches, yet for our sakes became poor. The Spirit of God cannot abide with those to whom he has sent the message of his truth, who need to be urged before they can have any sense of their duty to be co-workers with Christ. The apostle enforces the duty of giving from higher grounds than merely human sympathy, because the feelings are moved. He enforces the principle that we should labor unselfishly with an eye single to the glory of God. {RH, August 25, 1874 par. 35}

Christians are required by the Scriptures to enter upon a plan active benevolence which will keep in constant exercise an interest in the salvation of their fellow-men. The moral law enjoined the observance of the Sabbath which was not a burden, except when that law was transgressed, and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated this plan. Far from its being of no force now, it was to be more fully carried out, and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age. {RH, August 25, 1874 par. 36}

Jesus made known to the lawyer that the condition of his having eternal life was to carry out in his life the special requirement of the law, which consisted in his loving God with all his heart, and all his soul, and all his mind and strength, and his neighbor as himself. When the typical sacrifices ceased at the death of Christ, the original law, engraved in tables of stone, stood immutable, holding its claims upon man in all ages. And in the Christian age the duty of man was not limited, but more especially defined and simply expressed. {RH, August 25, 1874 par. 37}

The gospel, extending and widening, required greater provisions to sustain the warfare since the death of Christ, and this made the law of almsgiving a more urgent necessity than under the Hebrew government. Now God requires, not less gifts, but greater than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, "For unto whomsoever much is given, of him shall be much required." {RH, August 25, 1874 par. 38}

The blessings of the Christian age were responded to by the first disciples in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial, and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in distress, Paul writes to the Gentile Christians in regard to works of benevolence, and says, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of



faith, love, and Christian diligence. Those who think that they can be good Christians, and close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in a profession of great love for the truth, and as far as words are concerned, have an interest to see the truth advance, but do nothing for its advancement. The faith of such is dead, not being made perfect by works. The Lord never made such a mistake as to convert a soul, and leave it under the power of covetousness. {RH, August 25, 1874 par. 39}

The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements they were to manifest in offerings their appreciation of his mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham who gave tithes to Melchizedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel an exile and penniless wanderer, lay down at night solitary and alone with a rock for his pillow, and there promised the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." God does not compel men to give. All that they give must be voluntary. He will not have his treasury replenished with unwilling offerings. {RH, August 25, 1874 par. 40}

God designed to bring man into close relationship with himself, and in sympathy and love with his fellow-men, by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man. The plan of system in benevolence, God designed for the good of man, who was inclined to be selfish, and to close his heart to generous deeds and actions. The Lord required gifts to be made at stated times, being so arranged that giving would become habit, and benevolence felt to be a Christian duty. The heart opened by one gift was not to have time to become selfishly cold, and to close, before it bestowed the next. The stream was to be continually flowing, thus keeping open the channel by acts of benevolence. {RH, August 25, 1874 par. 41}

As to the amount required God had specified one-tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required. {RH, August 25, 1874 par. 42}

God called for men in the Mosaic dispensation to give the tenth of all their increase. He committed to their trust the things of this life, talents to be improved and returned to him again. He has required a tenth, and this he claims as the very least that man should return to him. He says, I give you nine-tenths, while I require one-tenth; that is mine. When men withhold the one-tenth they rob God. Sin offerings, peace offerings, and thank offerings, were also required in addition to the tenth of the increase. {RH, August 25, 1874 par. 43}

All that is withheld of the tenth which God claims of the increase is recorded in the books of Heaven as robbery against God. Such defraud their Creator, and when this sin of neglect shall be brought before them, it is not enough to change their course and begin to work from that time upon the right principle. This will not correct the figures in

the heavenly record for embezzling the property committed to them in trust to be returned to the lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required. {RH, August 25, 1874 par. 44}

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, August 25, 1874 par. 45}

A promise is here given, if all the tithes shall be brought into the store-house a blessing from God will be poured upon the obedient. {RH, August 25, 1874 par. 46}

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." If all who profess the truth will come up to the claims of God, in giving the tenth which God says is his, the treasury will be abundantly supplied with means to carry forward the great work of the salvation of man. {RH, August 25, 1874 par. 47}

God gives man nine-tenths, while he has claimed one-tenth for sacred purposes, as he has given man six days for his own work, and has reserved and set apart the seventh day to himself. For, like the Sabbath, a tenth of the increase is sacred. God has reserved it for himself. He will carry forward his work upon the earth with the increase of means he has intrusted to man. {RH, August 25, 1874 par. 48}

God required of his ancient people three yearly gatherings. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." No less than one-third of their income was devoted for sacred and religious purposes. {RH, August 25, 1874 par. 49}

Whenever God's people, in any period of the world, have cheerfully and willingly carried out his plan in systematic benevolence, and in gifts and offerings, there has been a standing promise that prosperity should attend all their labors just in proportion as they obeyed his requirements. When they acknowledged the claims of God, and complied with his requirements, honoring him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing him, but themselves; for God limited his blessings to them, just in proportion as they limited their offerings to him. {RH, August 25, 1874 par. 50}

Some will pronounce this as one of the rigorous laws binding upon the Hebrews. But this was not a burden to the willing heart that loved God. It was only when their selfish natures strengthened by withholding, that men have lost sight of eternal considerations, and valued their earthly treasures above that of souls. There are even more urgent

necessities upon the Israel of God in these last days than were upon ancient Israel. There is a great and important work to be accomplished in a very short time, and God never designed that the law of the tithing system should be of no account among his people, but that instead of this, the spirit of sacrifice should widen and deepen for the closing work.

*(To be Continued.)*

{RH, August 25, 1874 par. 51}

**PERIODICALS / RH - The Review and Herald / September 1, 1874 The Temptation of Christ. - By Mrs. E. G. White. - (Continued.)**

**September 1, 1874 The Temptation of Christ.**

**By Mrs. E. G. White.**

***(Continued.)***

The humiliation and agonizing sufferings of Christ in the wilderness of temptation were for the race. In Adam all was lost through transgression. Through Christ was man's only hope of restoration to the favor of God. Man had separated himself at such a distance from God by transgression of his law, that he could not humiliate himself before God proportionate to his grievous sin. The Son of God could fully understand the aggravating sins of the transgressor, and in his sinless character he alone could make an acceptable atonement for man in suffering the agonizing sense of his Father's displeasure. The sorrow and anguish of the Son of God for the sins of the world were proportionate to his divine excellence and purity, as well as to the magnitude of the offense. {RH, September 1, 1874 par. 1}

Christ was our example in all things. As we see his humiliation in the long trial and fast in the wilderness to overcome the temptations of appetite in our behalf, we are to take this lesson home to ourselves when we are tempted. If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected himself to such a test, how important that we feel the necessity of having appetite under the control of reason. Our Saviour fasted nearly six weeks, that he might gain for man the victory upon the point of appetite. How can professed Christians with an enlightened conscience, and Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and heart? It is a painful fact that habits of self-gratification at the expense of health, and the weakening of moral power, is holding in the bonds of slavery at the present time a large share of the Christian world. {RH, September 1, 1874 par. 2}

Many who profess godliness do not inquire into the reason of Christ's long period of fasting and suffering in the wilderness. His anguish was not so much from enduring the pangs of hunger as from his sense of the fearful result of the indulgence of appetite and

passion upon the race. He knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation. {RH, September 1, 1874 par. 3}

Our Saviour showed perfect confidence in his Heavenly Father, that he would not suffer him to be tempted above what he should give him strength to endure, and would bring him off conqueror if he patiently bore the test to which he was subjected. Christ had not, of his own will, placed himself in danger. God had suffered Satan, for the time being, to have this power over his Son. Jesus knew that if he preserved his integrity in this extremely trying position, an angel of God would be sent to relieve him if there was no other way. He had taken humanity, and was the representative of the race. {RH, September 1, 1874 par. 4}

Satan saw that he prevailed nothing with Christ in his second great temptation. "And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them; for that is delivered unto me: and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." {RH, September 1, 1874 par. 5}

In the first two great temptations Satan had not revealed his true purposes or his character. He claimed to be an exalted messenger from the courts of Heaven, but he now throws off his disguise. In a panoramic view he presented before Christ all the kingdoms of the world in the most attractive light, while he claimed to be the prince of the world. {RH, September 1, 1874 par. 6}

This last temptation was the most alluring of the three. Satan knew that Christ's life must be one of sorrow, hardship, and conflict. And he thought he could take advantage of this fact to bribe Christ to yield his integrity. Satan brought all his strength to bear upon this last temptation, for this last effort was to decide his destiny as to who should be victor. He claimed the world as his dominion, and he was the prince of the power of the air. He bore Jesus to the top of an exceeding high mountain, and then in a panoramic view presented before him all the kingdoms of the world that had been so long under his dominion, and offered them to him in one great gift. He told Christ he could come into possession of the kingdoms of the world without suffering or peril on his part. Satan promises to yield his scepter and dominion, and Christ shall be rightful ruler for one favor from him. All he requires in return for making over to him the kingdoms of the world that day presented before him, is, that Christ shall do him homage as to a superior. {RH, September 1, 1874 par. 7}

The eye of Jesus for a moment rested upon the glory presented before him; but he turned away and refused to look upon the entrancing spectacle. He would not endanger his steadfast integrity by dallying with the tempter. When Satan solicited homage, Christ's divine indignation was aroused, and he could no longer tolerate the blasphemous assumption of Satan, or even permit him to remain in his presence. Here Christ exercised his divine authority, and commanded Satan to desist. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan, in his pride and arrogance, had declared himself to be the rightful and permanent ruler of the world, the possessor of all its riches and glory, claiming homage

of all who lived in it, as though he had created the world and all things that were therein. Said he to Christ: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it." He endeavored to make a special contract with Christ, to make over to him at once the whole of his claim, if he would worship him. {RH, September 1, 1874 par. 8}

This insult to the Creator moved the indignation of the Son of God to rebuke and dismiss him. Satan had flattered himself in his first temptation that he had so well concealed his true character and purposes that Christ did not recognize him as the fallen rebel chief whom he had conquered and expelled from Heaven. The words of dismissal from Christ, "Get thee hence, Satan," evidenced that he was known from the first, and that all his deceptive arts has been unsuccessful upon the Son of God. Satan knew that if Jesus should die to redeem man, his power must end after a season, and he would be destroyed. Therefore, it was his studied plan to prevent, if possible, the completion of the great work which had been commenced by the Son of God. If the plan of man's redemption should fail, he would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of Heaven. {RH, September 1, 1874 par. 9}

When Jesus left Heaven, and there left his power and glory, Satan exulted. He thought that the Son of God was placed in his power. The temptation took so easily with the holy pair in Eden, that he hoped he could with his satanic cunning and power overthrow even the Son of God, and thereby save his life and kingdom. If he could tempt Jesus to depart from the will of his Father, as he had done in his temptation with Adam and Eve, then his object would be gained. {RH, September 1, 1874 par. 10}

The time was to come when Jesus should redeem the possession of Satan by giving his own life, and, after a season, all in Heaven and earth should submit to him. Jesus was steadfast. He chose his life of suffering, his ignominious death, and, in the way appointed by his Father, to become a lawful ruler of the kingdoms of the earth, and have them given into his hands as an everlasting possession. Satan also will be given into his hands to be destroyed by death, never more to annoy Jesus, nor the saints in glory. {RH, September 1, 1874 par. 11}

Jesus said to this wily foe, "Get thee hence, Satan; for it is written, thou, shalt worship the Lord thy God, and him only shalt thou serve." Satan had asked Christ to give him evidence that he was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ he was compelled to obey. He was repulsed and silenced. He had no power to enable him to withstand the peremptory dismissal. He was compelled without another word to instantly desist and to leave the world's Redeemer. {RH, September 1, 1874 par. 12}

The hateful presence of Satan was withdrawn. The contest was ended. With immense suffering Christ's victory in the wilderness was complete as was the failure of Adam. And for a season he stood freed from the presence of his powerful adversary, and from his legions of angels. {RH, September 1, 1874 par. 13}

After Satan had ended his temptations he departed from Jesus for a little season. The foe was conquered, but the conflict had been long and exceedingly trying. And

after it was ended Christ was exhausted and fainting. He fell upon the ground as though dying. Heavenly angels who had bowed before him in the royal courts, and who had been with intense, yet painful, interest watching their loved Commander, and with amazement had witnessed the terrible contest he had endured with Satan, now came and ministered unto him. They prepared him food and strengthened him, for he lay as one dead. Angels were filled with amazement and awe, as they knew the world's Redeemer was passing through inexpressible suffering to achieve the redemption of man. He who was equal with God in the royal courts, was before them emaciated from nearly six weeks of fasting. Solitary and alone he had been pursued by the rebel chief, who had been expelled from Heaven. He had endured a more close and severe test than would ever be brought to bear upon man. The warfare with the power of darkness had been long and intensely trying to Christ's human nature in his weak and suffering condition. The angels brought messages of love and comfort from the Father to his Son, and also the assurance that all Heaven triumphed in the full and entire victory he had gained in behalf of man. {RH, September 1, 1874 par. 14}

The cost of the redemption of the race can never be fully realized until the redeemed shall stand with the Redeemer, by the throne of God. And as they have capacity to appreciate the value of immortal life, and the eternal reward, they will swell the song of victory and immortal triumph, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "And every creature," says John, "which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." {RH, September 1, 1874 par. 15}

Although Satan had failed in his strongest efforts, and most powerful temptations, yet he had not given up all hope that he might, at some future time, be more successful in his efforts. He looked forward to the period of Christ's ministry, when he should have opportunities to try his power and artifices against him. Satan laid his plans to blind the understanding of the Jews, God's chosen people, that they would not discern in Christ the world's Redeemer. He thought he could fill their hearts with envy, jealousy, and hatred against the Son of God, so that they would not receive him, but make his life upon earth as bitter as possible. {RH, September 1, 1874 par. 16}

Satan held a council with his angels as to the course they should pursue to prevent the people from having faith in Christ as the Messiah whom the Jews had so long been anxiously expecting. He was disappointed and enraged that he had prevailed nothing against Jesus in the manifold temptations in the wilderness. He thought if he could inspire unbelief in the hearts of Christ's own people as to his being the promised One, he might discourage Jesus in his mission, and secure the Jews as his agents to carry out his purposes.

*(To be Continued.)*

{RH, September 1, 1874 par. 17}



**PERIODICALS / RH - The Review and Herald / September 8, 1874 The Temptation of Christ (Continued) - By Mrs. E. G. White. - (Continued.)**

**September 8, 1874 The Temptation of Christ (Continued)**

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**By Mrs. E. G. White.**

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**(Continued.)**

Satan comes to man with his temptations as an angel of light, as he came to Christ. He has been working to bring man into a condition of physical and moral weakness, that he may overcome him with his temptations, and then triumph over his ruin. And he has been successful in tempting man to indulge appetite, regardless of the result. He well knows that it is impossible for man to discharge his obligations to God, and to his fellow-men, while he impairs the faculties God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed through intemperance of any kind, eternal things are not discerned. {RH, September 8, 1874 par. 1}

God gives no permission to man to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions. When these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to be controlled by Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers, and become playthings for the enemy. Those who would have clear minds to discern Satan's devices, must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character. And the strength or weakness of the mind has very much to do with our usefulness in this world, and with our final salvation. The ignorance that has prevailed in regard to God's law in our physical nature is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom, like the heathen, and allow appetite to govern them. {RH, September 8, 1874 par. 2}

If men and women of intelligence have their moral powers benumbed through intemperance of any kind, they are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light, to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities, keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his

temptations is very small. {RH, September 8, 1874 par. 3}

In our day people talk of the dark ages, and boast of progress. But with this progress wickedness and crime do not decrease. We deplore the absence of natural simplicity, and the increase of artificial display. Health, strength, beauty, and long life, which were common in the so-called "dark ages," are rare now. Nearly everything desirable is sacrificed to meet the demands of fashionable life. {RH, September 8, 1874 par. 4}

A large share of the Christian world have no right to call themselves Christians. Their habits, their extravagance, and general treatment of their own bodies, are in violation of physical law, and contrary to the Bible standard. They are working out for themselves, in their course of life, physical suffering, mental and mortal feebleness. {RH, September 8, 1874 par. 5}

Through his devices, Satan has, in many respects, made domestic life one of care and complicated burdens, in order to meet the demands of fashion. His purpose in doing this is to keep minds occupied so fully with the things of this life that they can give but little attention to their highest interest. Intemperance in eating and in dressing has so engrossed the minds of the Christian world that they do not take time to become intelligent in regard to the laws of their being, that they may obey them. To profess the name of Christ is of but little account, if the life does not correspond with the will of God, revealed in his word. {RH, September 8, 1874 par. 6}

In the wilderness of temptation Christ overcame on man's behalf on the point of appetite. His example of self-denial, and self-control, when suffering the gnawing pangs of hunger, is a rebuke to the Christian world for their dissipation and gluttony. There is at this time nine times as much money expended for the gratification of appetite, and to indulge foolish and hurtful lusts, as there is given to advance the gospel of Christ. Were Peter upon the earth now, he would exhort the professed followers of Christ to abstain from fleshly lusts which war against the soul. And Paul would call upon the churches in general to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. And Christ would drive from the temple those who are defiled by the use of tobacco, polluting the sanctuary of God by their tobaccoed breaths. He would say to these worshipers, as he did to the Jews, "My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." We would say to such, your unholy offerings of ejected quids of tobacco defile the temple, and are abhorred of God. Your worship is not acceptable, for your bodies which should be the temple for the Holy Ghost are defiled. You also rob the treasury of God of thousands of dollars through the indulgence of unnatural appetite. {RH, September 8, 1874 par. 7}

If we would see the standard of virtue and godliness exalted, as Christians, we have a work devolving upon us individually to control appetite, the indulgence of which counteracts the force of truth, and weakens moral power to resist and overcome temptation. As Christ's followers we should, in eating and drinking, act from principle. When we obey the injunction of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," thousands of dollars which are now sacrificed upon the altar of hurtful lust will flow into the Lord's treasury, multiplying

publications in different languages to be scattered like the leaves of autumn. Missions will be established in other nations, and then will the followers of Christ be indeed the light of the world. {RH, September 8, 1874 par. 8}

The adversary of souls is working in these last days with greater power than ever before to accomplish the ruin of man through the indulgence of appetite and passions. And many who are held by Satan under the power of slavish appetite are the professed followers of Christ. They profess to worship God, while appetite is their god. Their unnatural desires for these indulgences are not controlled by reason or judgment. Those who are slaves to tobacco will see their families suffering for the conveniences of life, and for necessary food, yet they have not the power of will to forego their tobacco. The clamors of appetite prevail over natural affection. Appetite, which they have in common with the brute, controls them. The cause of Christianity, and even humanity, would not in any case be met, if dependent upon those in the habitual use of tobacco and liquor. If they had means to use only in one direction, the treasury of God would not be replenished, but they would have their tobacco and liquor. The tobacco idolater will not deny his appetite for the cause of God. {RH, September 8, 1874 par. 9}

It is impossible for these to realize the binding claims and holiness of the law of God. The brain and nerves are deadened by the use of this narcotic. They cannot value the atonement or appreciate the worth of immortal life. The indulgence of fleshly lusts wars against the soul. The apostle in the most impressive manner addresses Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." If the body is saturated with liquor and the defilement of tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon men upon the point of appetite, that he may bring them into bondage to this propensity and thus work their ruin. {RH, September 8, 1874 par. 10}

The Jewish sacrifices were all examined with careful scrutiny to see if any blemish was upon them, or if they were tainted with disease. The least defect or impurity was sufficient reason for the priests to reject them. The offering must be sound and valuable. The apostle has in view the requirements of God upon the Jews in their offerings when he in the most earnest manner appeals to his brethren to present their bodies a living sacrifice. Not a diseased, decaying offering, but a living sacrifice, holy and acceptable unto God. {RH, September 8, 1874 par. 11}

How many come to the house of God in feebleness, and how many come defiled by the indulgence of their own appetite! Those who have degraded themselves by wrong habits, when they assemble for the worship of God, give forth such emanations from their diseased bodies as to be disgusting to those around them. And how offensive must this be to a pure and holy God. {RH, September 8, 1874 par. 12}

A large proportion of all the infirmities that afflict the human family are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the law of life. The heart cannot possibly maintain consecration to God while the lustful appetite is indulged. A diseased body and

disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He mentions the fruit of the Spirit, among which is temperance. "And they that are Christ's have crucified the flesh with the affections and lusts." {RH, September 8, 1874 par. 13}

Men and women indulge appetite at the expense of health and the enfeebling of the intellect, so that they cannot appreciate the plan of salvation. What appreciation can such have of the temptation of Christ in the wilderness, and the victory he gained upon the point of appetite. It is impossible for them to have exalted views of God, and to realize the claims of his law. The proposed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach was smitten, bruised, and afflicted. He became a man of sorrow and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of Heaven. Christ, although brought to great physical suffering, refused to yield on a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all this riches and glory, said the deceiver, will I give thee if thou wilt only acknowledge my claims. {RH, September 8, 1874 par. 14}

Christ was firm. Oh! where would now be the salvation of the race if Christ had been as weak in moral power as man? No wonder that joy filled Heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man--making it possible for him through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptation as he resisted and overcame. {RH, September 8, 1874 par. 15}

Professed Christians, who enjoy gatherings of gaiety, pleasure and feasting, cannot appreciate the conflict of Christ in the wilderness. This great example of their Lord in overcoming Satan is lost of them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They see no special interest in the wonderful humiliation of our Saviour and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold temptations. The scene of trial with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome. {RH, September 8, 1874 par. 16}

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ with manifold temptations in the wilderness, determining to rob him of his integrity as the Son of the Infinite, is to be their adversary to the end of time. Although he failed to overcome Christ, his power is not weakened over man. All are personally exposed to the

temptations that Christ overcame, but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many are assailed and fall under the very same temptations wherewith Satan assailed Christ.

*(To be Continued.)*

{RH, September 8, 1874 par. 17}

**PERIODICALS / RH - The Review and Herald / October 13, 1874 The Temptation of Christ (Continued) - By Mrs. E. G. White. - (Continued.)**

**October 13, 1874 The Temptation of Christ (Continued)**

**By Mrs. E. G. White.**

***(Continued.)***

Professed Christians engage in feastings and in scenes of amusement which degrade the religion of Jesus Christ. It is impossible for those who find pleasure in church socials, festivals and numerous gatherings for pleasure, to have ardent love and sacred reverence for Jesus. His words of warning and instruction have not weight upon their minds. Should Christ come among the assembly who were absorbed in their plays and frivolous amusements, would the solemn melody of his voice be heard in benediction, saying, "Peace be to this house"? How would the Saviour of the world enjoy these scenes of gaiety and folly? {RH, October 13, 1874 par. 1}

Christians and the world unite, one in heart, one in spirit, in these festal occasions. The Man of sorrows, who was acquainted with grief, would find no welcome in these places of amusement. The lovers of pleasure and luxury--the thoughtless and the gay--are collected in these rooms, and the glitter and tinsel of fashion are seen everywhere. The ornament of crosses of gold and pearl, which represent a Redeemer crucified, adorn their persons. But the One whom these highly prized jewels represent finds no welcome--no room. His presence would be a restraint upon their mirth, their gaiety, and their sensual amusements, and would remind them of neglected duty, and bring to their remembrance hidden sins which caused that sorrowful countenance, and made those eyes so sad and tearful. {RH, October 13, 1874 par. 2}

The presence of Christ would be positively painful in these gatherings for pleasure. Surely, none could invite him there, for his countenance is marred with sorrows more than the sons of men, because of these very amusements which put God out of mind, and make the broad road attractive to the sinner. The enchantment of these exciting scenes perverts reason, and destroys reverence for sacred things. Ministers, who profess to be Christ's representatives, frequently take the lead in these frivolous amusements. "Ye are," says Christ, "the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

Heaven." {RH, October 13, 1874 par. 3}

In what manner is the light of truth shining from that thoughtless, pleasure-seeking company? Professed followers of Jesus Christ who indulge in gaiety and feasting cannot be partakers with Christ of his sufferings. They have no sense of his sufferings. They do not care to meditate upon self-denial and sacrifice. They find but little interest in studying the marked points in the history of the life of Christ upon which the plan of salvation rests, but imitate ancient Israel who ate and drank and rose up to play. In order to copy a pattern correctly, we must carefully study its design. If we are indeed to overcome as Christ overcame, that we may mingle with the bloodwashed, glorified company before the throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering in the name of Jesus overcome as he overcame. {RH, October 13, 1874 par. 4}

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of the sinfulness of the things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but his divine power combined with humanity gained in behalf of man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God. {RH, October 13, 1874 par. 5}

Christians, who understand the mystery of godliness, who have a high and sacred sense of the atonement, who realize in the sufferings of Christ in the wilderness a victory gained for them, would see such marked contrast between these things and the church gatherings for pleasure and the indulgence of appetite as would turn them in disgust from these scenes of revelry. Christians would be greatly strengthened by earnestly and frequently comparing their lives with the true standard, the life of Christ. The numerous socials, festivals, and picnics to tempt the appetite to overindulgence, and the amusements which lead to levity and forgetfulness of God, can find no sanction in the example of Christ, the world's Redeemer, the only safe pattern for man to copy if he would overcome as Christ overcame. {RH, October 13, 1874 par. 6}

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account. {RH, October 13, 1874 par. 7}

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite, and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. If man stumbles and falls under the temptations of Satan, he is without



excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, October 13, 1874 par. 8}

In professedly Christian gatherings, Satan throws a religious garment over delusive pleasures and unholy revelings to give them the appearance of sanctity, and the consciences of many are quieted because means are raised to defray church expenses. Men refuse to give for the love of God; but for the love of pleasure, and the indulgence of appetite for selfish considerations, they will part with their money. {RH, October 13, 1874 par. 9}

Is it because there is not power in the lessons of Christ upon benevolence, and in his example, and the grace of God upon the heart to lead men to glorify God with their substance, that such a course must be resorted to in order to sustain the church? The injury sustained to the physical, mental, and moral health in these scenes of amusement and gluttony is not small. And the day of final reckoning will show souls lost through the influence of these scenes of gaiety and folly. {RH, October 13, 1874 par. 10}

It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make free-will offerings to sustain the gospel, as the tempting bribes of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence. {RH, October 13, 1874 par. 11}

The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart. These free-will offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use. {RH, October 13, 1874 par. 12}

Satan's temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite. Clothed as an angel of light, he will quote Scripture to justify the temptations he places before men to indulge the appetite, and in worldly pleasures which suit the carnal heart. The professed followers of Christ are weak in moral power, and are fascinated with the bribe which Satan has presented before them, and he gains the victory. How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusements to please the carnal heart.

*(To be Continued.)*

{RH, October 13, 1874 par. 13}

**PERIODICALS / RH - The Review and Herald / December 15, 1874 Tithes and Offerings. -**

**December 15, 1874 Tithes and Offerings.**

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Systematic benevolence should not be made systematic compulsion. It is free-will offerings that are acceptable to God. True Christian benevolence springs from the principle of grateful love. Love of Christ cannot exist without corresponding love to those whom he came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all its emotions and directing all its energies. Redeeming love should awaken all that tender affection and self-sacrificing devotion that is possible to exist in the heart of man. When this is the case, no heart-stirring appeals will be needed to break through their selfishness and awaken their dormant sympathies, to call forth benevolent offerings for the precious cause of truth. {RH, December 15, 1874 par. 1}

Jesus has purchased us at an infinite sacrifice. All our capabilities and all our influence are indeed our Saviour's, and should be dedicated to his service. By doing this, we show our gratitude that we have been ransomed from the slavery of sin by the precious blood of Christ. Our Saviour is ever working for us. He has ascended up on high and pleads in behalf of the purchase of his blood. He pleads before his Father the agonies of the crucifixion. He raises his wounded hands and intercedes for his church, that they may be kept from falling under temptation. {RH, December 15, 1874 par. 2}

If our senses could be quickened to take in this wonderful work of our Saviour for our salvation, love, deep and ardent, would burn in our hearts. Our apathy and cold indifference would then alarm us. Entire devotion and benevolence, prompted by grateful love, will impart to the smallest offering and willing sacrifice a divine fragrance, making the gift of priceless value. But, after all that we can bestow is yielded willingly to our Redeemer, be it ever so valuable to us, if we view the debt of gratitude we owe to God as it really is, all we may offer will seem to us very insufficient and meager. But the angels take these offerings, which to us seem poor, and present them as a fragrant offering before the throne, and they are accepted. {RH, December 15, 1874 par. 3}

We do not, as followers of Christ, realize our true position. We do not have correct views of our responsibilities as hired servants of Christ. He has advanced us the wages in his suffering life and his spilled blood, to bind us in willing servitude to himself. All the good things we have are a loan from our Saviour. He has made us stewards. Our smallest offerings, our humblest services, presented in faith and love, may be consecrated gifts to win souls to the service of the Master, to promote his glory. The interest and prosperity of Christ's kingdom should be paramount to every other consideration. Those who make their pleasure and selfish interest the chief objects of their lives are not faithful stewards. {RH, December 15, 1874 par. 4}

Those who deny self to do others good, and devote themselves and all they have to Christ's service, will realize the happiness which the selfish man seeks for in vain. Said our Saviour, "Whosoever forsaketh not all that he hath cannot be my disciple." "Charity seeketh not her own." This is the fruit of that disinterested love and benevolence which characterized the life of Christ. The law of God, in our hearts, will bring our own interests in subordination to high and eternal considerations. We are enjoined by Christ to seek first the kingdom of God and his righteousness. This is our first and highest duty. Our Master expressly warned his servants not to lay up treasures upon the earth, for in doing so their hearts would be upon earthly, rather than heavenly, things. Here is where many poor souls have made shipwreck of faith. They have gone directly contrary to the express injunction of our Lord, and have allowed the love of money to become the ruling passion of their lives. They are intemperate in their efforts to acquire means. They are as much intoxicated with their insane desire for riches as the inebriate for his liquor. {RH, December 15, 1874 par. 5}

Christians forget that they are servants of the Master, that they themselves, their time, and all that they have, belong to him. Many are tempted, and the majority are overcome, by the delusive inducements which Satan presents to invest their money where it will yield them the greatest profit in dollars and cents. There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of his cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means. Many have fastened their money in property which they must sell before they can invest it in the cause of God, and thus put it to a practical use. They make this an excuse for doing but little in their Redeemer's cause. They have as effectually buried their money in the earth as the man in the parable. They rob God of the tenth which he claims as his own, and in robbing him they rob themselves of the heavenly treasure. {RH, December 15, 1874 par. 6}

The plan of systematic benevolence does not press heavily upon any one man. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The poor are not excluded from the privilege of giving. They may act a part in this work, as well as the wealthy. The lesson Christ gave in regard to the widow's two mites shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. {RH, December 15, 1874 par. 7}

In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice. The promises of Jesus will as surely be realized by the liberal poor man, who has but little to offer, but who gives that little freely, as by the wealthy man who gives of his abundance. The poor man makes a sacrifice of his little which he really feels. He really denies himself of some things that he needs for his own comfort, while the wealthy man gives of his abundance, and feels no want, and denies himself nothing that he really needs. Therefore, there is a sacredness in the poor man's offering that is not found in the rich man's gift; for the rich give of their abundance. God's providence

has arranged the entire plan of systematic benevolence for the benefit of man. His providence never stands still. If God's servants follow his opening providence all will be active workers. {RH, December 15, 1874 par. 8}

Those who withhold from the treasury of God, and hoard their means for their children, endanger the spiritual interest of their children. They place their property, which is a stumbling-block to themselves, in the pathway of their children, that they may stumble over it to perdition. Many are making a great mistake in regard to the things of this life. They economize, withholding from themselves and others the good they might receive from a right use of the means which God has lent them, and become selfish, and avaricious. They neglect their spiritual interests, and become dwarfs in religious growth, all for the sake of accumulating wealth which they cannot use. They leave their property to their children, and nine times out of ten it is even a greater curse to their heirs than it has been to themselves. Children relying upon the property of their parents, often fail to make a success of this life, and generally utterly fail to secure the life to come. The very best legacy parents can leave their children is a knowledge of useful labor and the example of a life characterized by disinterested benevolence, showing by their works that the true value of money is only to be appreciated in the good that it will accomplish in relieving their own wants, the necessities of others, and in advancing the cause of God. {RH, December 15, 1874 par. 9}

Some are willing to give according to what they have, and feel that God has no further claims upon them, because they have not a great amount of means. They have no income that they can spare from the necessities of their families. But there are many of this class who might ask themselves the question; am I giving according to what I might have had? God designed that their powers of body and mind should be put to use. Some have not improved to the best account the ability that God has given them. Labor is apportioned to man. It was connected with the curse, because made necessary by sin. The physical, mental, and moral well-being of man makes a life of useful labor necessary. "Be not slothful in business," is the injunction of the inspired apostle. {RH, December 15, 1874 par. 10}

No person, whether rich or poor, can glorify God by a life of indolence. All the capital that many poor men have is time and physical strength and this is so frequently wasted in love of ease, and in careless indolence, that they have nothing to bring to their Lord in tithes and in offerings. If Christian men lack wisdom to labor to the best account, and to make a judicious appropriation of their physical and mental powers, they should have meekness and lowliness of mind to receive advice and counsel of their brethren, that their better judgment may supply their own deficiencies. Many poor men who are now content to do nothing for the good of their fellow-men, and for the advancement of the cause of God, might do much if they would. They are as accountable to God for their capital of physical strength as is the rich man for his capital of money. {RH, December 15, 1874 par. 11}

Some who ought to put means into the treasury of God will be receivers from it. There are those who are now poor who might improve their condition by a judicious use of their time, by avoiding patent rights, and restraining their inclination to engage in

speculations in order to obtain means in some easier way than by patient, persevering labor. {RH, December 15, 1874 par. 12}

If those who have not made life a success were willing to be instructed, they could train themselves to habits of self-denial and strict economy, and have the satisfaction of being distributors, rather than receivers, of charity. There are many slothful servants. If they would do what it is in their power to do, they would experience so great a blessing in helping others that they would indeed realize that it is "more blessed to give than to receive." {RH, December 15, 1874 par. 13}

Rightly directed benevolence draws upon the mental and moral energies of men, and excites them to most healthful action in blessing the needy and in advancing the cause of God. If those who have means should realize that they are accountable to God for every dollar that they expend, their supposed wants would be much less. If conscience was alive, she would testify of needless appropriations in the gratification of the appetite, and in ministering to pride, to vanity, and to amusements, and report the squandering of their Lord's money, which should have been devoted to his cause. Those who waste their Lord's goods will have to give an account of it to the Master, by-and-by. {RH, December 15, 1874 par. 14}

If professed Christians would use less of their wealth in the adorning of the body, and in beautifying their own houses, and would consume less in the extravagant, health-destroying luxuries upon their tables, they could place much larger sums into the treasury of God. They would thus imitate their Redeemer, who left Heaven, his riches, and his glory, and for our sakes became poor, that we might have eternal riches. If we are too poor to faithfully render to God in the tithes and offerings as he requires, we are certainly too poor to dress expensively; and to eat luxuriously; for we are wasting our Lord's money in hurtful indulgences to please and glorify ourselves. We should inquire diligently of ourselves, What treasure have we secured in the kingdom of God? Are we rich toward God? {RH, December 15, 1874 par. 15}

Jesus gave his disciples a lesson upon covetousness. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." {RH, December 15, 1874 par. 16}

The length and happiness of life consist not in the amount of our earthly possessions. This foolish rich man in his supreme selfishness had laid up for himself treasures that he could not use. He had lived only for himself. He had overreached in trade, had made sharp bargains, and had not been exercised by mercy or the love of God. He had robbed the fatherless and widow, and defrauded his fellow-men to add to his increasing stock of worldly possessions. He might have laid up his treasure in Heaven in bags that wax not old. Through his covetousness he lost both worlds. {RH,



December 15, 1874 par. 17}

Those who humbly use to the glory of God the means that he has intrusted to them, will receive their treasure by-and-by from the Master's hand with the benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord." {RH, December 15, 1874 par. 18}

When we consider the infinite sacrifice made for the salvation of men, we are lost in amazement. When selfishness clamors for the victory in the hearts of men, and they are tempted to withhold their due proportion in any good work, they should strengthen their principles of right by the thought that he who was rich in Heaven's priceless treasure turned away from it all, and became poor, He had not where to lay his head. And all this sacrifice was in our behalf, that we might have eternal riches. {RH, December 15, 1874 par. 19}

Christ set his own feet in the path of self-denial and sacrifice, which all his disciples must travel, if they would be exalted with him at last. He took to his own heart the sorrows which man must suffer. The minds of worldly men frequently become gross. They can only see earthly things, which eclipse the glory and value of the heavenly. Men will compass land and sea for earthly gain, and endure privation and suffering to obtain their object, yet will turn away from Heaven's attractions and not regard eternal riches. Men who are in comparative poverty are usually the ones who do the most to sustain the cause of God. They are generous with their little. They have strengthened their generous impulses by continual liberalities. When their expenditures pressed close upon the income, their passion for earthly riches had no room or chance to strengthen. But many, when they begin to gather earthly riches, commence to calculate how long it will be before they can be in possession of a certain sum. In their anxiety to amass wealth for themselves, they fail to become rich toward God. Their benevolence does not keep pace with their accumulation. As their passion for riches increases, their affections are bound up with their treasure. The increase of their property strengthens the eager desire for more, until their giving to the Lord a tenth is considered by some a severe and unjust tax. Inspiration has said, "If riches increase, set not your heart upon them." Many have said, "If I were as rich as such an one, I would multiply my gifts in the treasury of God. I would do nothing else with my wealth but use it in the advancement of the cause of God." God has tested some of these by giving them riches; but with the riches came the fiercer temptation, and their benevolence was far less than in the days of their poverty. A grasping desire for greater riches absorbed their minds and hearts, and they committed idolatry. {RH, December 15, 1874 par. 20}

He who presents to men infinite riches, and an eternal life of blessedness in his kingdom as the reward of faithful obedience, will not accept a divided heart. We are living amid the perils of the last days, where there is everything to divert the mind and allure the affections from God. Our duty will only be discerned, and appreciated when viewed in the light which shines from the life of Christ. As the sun rises in the east and passes toward the west, filling the world with light, so the true follower of Christ will be a light unto the world. He will go forth into the world as a bright and shining light, that those who are in darkness may be lightened and warmed by the rays shining forth from



him. Christ says of his followers, "Ye are the light of the world. A city that is set on a hill cannot be hid." {RH, December 15, 1874 par. 21}

Our great Exemplar was self-denying, and shall the course of his professed followers be in such marked contrast to his? The Saviour gave all for a perishing world, not withholding even himself. The church of God are asleep. They are enfeebled by inaction. Voices come to us from every part of the world, "Come over and help us;" but there is no answering movement. There is a feeble effort now and then; a few show that they would be co-workers with their Master; but such are frequently left to toil almost alone. There is but one missionary from our people in all the wide field in foreign countries. {RH, December 15, 1874 par. 22}

The truth is mighty, but it is not carried into practice. Money alone is not sufficient to be laid upon the altar. God calls for men, volunteers, to carry the truth to other nations, and tongues, and people. It is not our numbers or our wealth that will give us a signal victory; but it is devotion to the work, moral courage, ardent love for souls, and untiring zeal, that never flags. {RH, December 15, 1874 par. 23}

There are many who have looked upon the Jewish nation as a people to be pitied, because they were constantly taxed for the support of their religion; but God, who created man and provided him with all the blessings he enjoys, knew what was for his best good. And he has, through his blessing, made their nine-tenths worth more to them than the entire amount without his blessing. If any through their selfishness robbed God or brought to him an offering not perfect, disaster and loss were sure to follow them. God reads the motives of the heart. He is acquainted with the purposes of men, and will mete out to them in his own good time as they have merited. {RH, December 15, 1874 par. 24}

The special system of tithing was founded upon a principle which was as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our Heavenly Father did not originate the plan of systematic benevolence to enrich himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed. {RH, December 15, 1874 par. 25}

Those churches who are the most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master. In God's dealing with the Jews and his people to the end of time, he requires systematic benevolence proportionate to their income. The plan of salvation was laid by the infinite sacrifice of the Son of God. The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God, in his providence, is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Worldliness and covetousness are eating out the vitals of God's people. They should understand that it is his mercy which multiplies the demands for their means. The angel of God places benevolent acts close beside prayer. He said to Cornelius, "Thy prayers and thine alms are come up for a

memorial before God." {RH, December 15, 1874 par. 26}

In the teachings of Christ, he said, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the life blood which must flow through the whole being, vitalizing every member of the body. It increases love for the souls of our fellow-men; for by self-denial and self-sacrifice we are brought into a closer relation to Jesus Christ, who for our sakes became poor. {RH, December 15, 1874 par. 27}

The more we invest in the cause of God to aid in the salvation of souls, the closer to our hearts they will be brought. Were our numbers half as large, and all of these devoted workers, we should have a power that would make the world tremble. To the active workers, Christ has addressed these words, "Lo, I am with you alway, even unto the end of the world." {RH, December 15, 1874 par. 28}

We shall meet opposition arising from selfish motives and from bigotry and prejudice, yet with undaunted courage and living faith, we should sow beside all waters. The agents of Satan are formidable; we shall meet them and must combat them. Our labors are not to be confined to our own country. The field is the world; the harvest is ripe. The command given the disciples just before he ascended was, "Go ye into all the world, and preach the gospel to every creature." We feel pained beyond measure to see some of our ministers hovering about the churches, apparently putting forth some little effort, but having next to nothing to show for their labors. The field is the world. Let them go out to the unbelieving world and labor to convert souls to the truth. We refer our brethren and sisters to the example of Abraham going up to Mount Moriah to offer his only son at the command of God. Here was obedience and sacrifice. Moses was in king's courts, and a prospective crown was before him. But he turned away from the tempting bribe and "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." {RH, December 15, 1874 par. 29}

The apostles counted not their lives dear unto themselves, rejoicing that they were counted worthy to suffer shame for the name of Christ. Paul and Silas suffered the loss of all things. They suffered scourging, and were in no gentle manner thrown upon the cold floor of a dungeon in a most painful position, their feet elevated and fastened in the stocks. Then did repinings and complaints reach the ear of the jailor? Oh! no. From the inner prison, voices broke the silence of midnight with songs of joy and praise to God. Deep and earnest love for the cause of their Redeemer, for which Paul and Silas suffered, cheered them. {RH, December 15, 1874 par. 30}

And as the truth of God fills our hearts, absorbs our affections, and controls our lives, we also shall count it joy to suffer for the truth's sake. No prison walls, no martyr's stake, can then daunt or hinder us in the great work. {RH, December 15, 1874 par. 31}

"Come, O my soul, to Calvary."

Mark the humble life of the Son of God. He was a "man of sorrow and acquainted with grief." Behold his ignominy, his agony in Gethsemane, and learn what self-denial is. Are we suffering want? so was Christ, the majesty of Heaven. But his poverty was for our sakes. Are we ranked among the rich? so was he. But he consented "for our sakes to become poor, that we through his poverty might be made rich." In Christ we have self-denial exemplified. The sacrifice of Christ consisted, not merely in leaving the royal courts of Heaven, and in being tried by wicked men as a criminal and pronounced guilty, and being delivered up to die as a malefactor, but in bearing the weight of the sins of the world. The life of Christ rebukes our indifference and coldness. We are near the close of time, when Satan has come down, having great wrath, knowing that his time is short. He is working with all deceivableness of unrighteousness in them which perish. The warfare has been left in our hands by our great Leader for us to carry forward with vigor. We are not doing a twentieth part of what we might do if we were awake. The work is retarded by love of ease and a lack of the self-denying spirit of which our Saviour has given us an example in his life. {RH, December 15, 1874 par. 32}

Co-workers with Christ, men who feel the need of extended effort, are wanted. The work of our presses should not be lessened, but doubled. Schools should be established in different places to educate our youth preparatory to their laboring to advance the truth. {RH, December 15, 1874 par. 33}

Already a great deal of time has been wasted, and angels bear to Heaven the record of our neglects. Our sleepy and unconsecrated condition has lost to us precious opportunities which God has sent to us in the persons of those who were qualified to help us in our present need. Oh! how much we need our Hannah More to aid us at this time in reaching those of other nations. Her extensive knowledge of missionary fields would give us access to those of other tongues that now we cannot approach. God brought this gift among us to meet our present emergency; but we prized not the gift, and he took her from us. She is at rest from her labors, but her self-denying works follow her. It is to be deplored that our missionary work should be retarded for the want of knowledge how to gain access to the different nations and localities in the great harvest field. {RH, December 15, 1874 par. 34}

We feel anguish of spirit because some gifts are lost to us that we might now have if we had only been awake. Laborers have been kept back from the whitening harvest. It becomes the people of God to humble their hearts before him, and in the deepest humiliation to pray the Lord to pardon our apathy and selfish indulgence, and to blot out the shameful record of duties neglected, and privileges unimproved. In contemplation of the cross of Calvary the true Christian will abandon the thought of restricting his offerings to that which costs him nothing, and will hear in trumpet tones,

"Go, labor in my vineyard,

There's resting by-and-by." {RH, December 15, 1874 par. 35}

When Jesus was about to ascend on high, he pointed to the harvest fields, and said to his followers, "Go ye into all the world and preach the gospel." "Freely ye have

received, freely give." Shall we deny self that the wasting harvest may be gathered? {RH, December 15, 1874 par. 36}

God calls for talents of influence and of means. Shall we refuse to obey? Our Heavenly Father bestows gifts and solicits a portion back, that he may test us whether we are worthy to have the gift of everlasting life.

E. G. W. {RH, December 15, 1874 par. 37}

## **PERIODICALS / RH - The Review and Herald / January 1, 1875 Systematic Benevolence. -**

### **January 1, 1875 Systematic Benevolence.**

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Should all whom God has prospered with earthly riches carry out his plan in faithfully giving a tenth of all their increase, and if they should not withhold their trespass offerings and their thank offerings, the treasury would be constantly replenished. The simplicity of the plan of systematic benevolence does not detract from its merits, but extols the wisdom of God in its arrangement. Everything bearing the divine stamp unites simplicity with utility. {RH, January 1, 1875 par. 1}

If systematic benevolence was universally adopted, according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect, in the several churches, of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church. {RH, January 1, 1875 par. 2}

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offering. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." {RH, January 1, 1875 par. 3}

God has been robbed in tithes and in offerings. It is a fearful thing to be guilty of withholding from the treasury, or of robbing God. Ministers who preach the word at our large gatherings feel the sinfulness of neglecting to render to God the things that are his. They know that God will not bless his people while disregarding his plan of benevolence. They seek to arouse the people to their duty by pointed, practical discourses, showing the danger and sinfulness of selfishness and covetousness. Conviction fastens upon minds, and the icy chill of selfishness is broken. And when the call is made for donations to the cause of God, some, under the stirring influence of the meetings, are aroused to give who otherwise would do nothing. As far as this class is

concerned, good results have been realized. But under pressing calls many feel the deepest who have not had their hearts frozen up with selfishness. They have conscientiously kept their means flowing out to advance the cause of God. Their whole being is stirred by the earnest appeals made, and the very ones respond who may have given all their circumstances in life would justify. {RH, January 1, 1875 par. 4}

But these whole-hearted, liberal believers, prompted by their zealous love for the cause, in their desire to do promptly for the cause, judge themselves capable of doing more than God requires them to do, for their usefulness is crippled in other directions. These willing ones sometimes pledge to raise sums when they know not from what source they are coming, and some are placed in distressing circumstances to meet their pledges. Some are obliged to sell their produce at great disadvantage. Some have actually suffered for the conveniences and necessities of life, in order to meet their pledges. {RH, January 1, 1875 par. 5}

There was a time at the commencement of our work when such sacrifice would have been justified, when God would have blessed all who thus ventured out to do for his cause. The friends of truth were few, and means were very limited. But the work has been widening and strengthening until there are means enough in the hands of believers to amply sustain the work in all its departments without embarrassing any, if all would bear their proportional part. The cause of God need not be crippled in the slightest degree. The precious truth has been made so plain that many have taken hold of it, who have in their hands means which God has intrusted to them for the purpose of using to advance the interests of the truth. If these men of means do their duty, there need not be a pressure brought upon the poorer brethren. {RH, January 1, 1875 par. 6}

We are in a world of plenty. If the gifts and offerings were proportionate to the means which each has received of God, there would be no need of the urgent call for means at these large gatherings. I am fully convinced it is not the best plan to bring a pressure upon the point of means at our camp-meetings. Men and women who love the cause of God as they do their lives will pledge upon these occasions when their families must suffer for the very means that they have promised to give to advance the cause. Our God is not a taskmaster, requiring the poor man to give means to the cause that belong to his family to keep them in comfort and above pinching want. {RH, January 1, 1875 par. 7}

The call for means at our large camp-meetings has been attended hitherto with apparently good results so far as the wealthy are concerned. But we fear the result of the continued effort to thus replenish the treasury. There will be, we fear, a re-action. Greater effort should be put forth, by responsible men in the different churches, to have all follow the plan of God's arrangement. If systematic benevolence is carried out, the urgent calls for means at the camp-meetings for various enterprises will not be necessary. {RH, January 1, 1875 par. 8}

God has devised a plan by which all may give as he has prospered them, and which will make giving a habit without waiting for special calls. Those who can do this, and will not because of their selfishness, are robbing their Creator, who has bestowed upon them means to invest in his cause to advance its interests. Until all shall carry out the

plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine should be men of discrimination. They should, while they make general appeals, become acquainted with the ability of those who respond to their appeals, and should not allow the poor to pay large pledges. After a man has once consecrated a certain sum to the Lord, he feels that it is sacred and consecrated to a holy use. This is true, and therefore our preaching brethren should be well informed of whom they accept pledges. {RH, January 1, 1875 par. 9}

Each member of the different families in our churches who believe the truth may act a part in its advancement by cheerfully adopting systematic benevolence. "Let every one of you lay by him in store [margin, by himself at home], . . . that there be no gatherings when I come." The burden of urging and pressing individuals to give of their means was not designed to be the work of God's ministers. The responsibility should rest upon every individual who enjoys the belief of the truth. "Let every one of you lay by him in store, as God has prospered him." Every member of the family, from the oldest down to the youngest, may take part in this work of benevolence. {RH, January 1, 1875 par. 10}

The offerings of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts will be the value of the offering. The poor, by following the rule of the apostle in laying by every week a small sum, help to swell the treasury, and the gifts are wholly acceptable with God; for they are making just as great sacrifices as their more wealthy brethren, and even greater. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things, and especially will it prove a blessing to the rich in guarding them from indulging in extravagances. {RH, January 1, 1875 par. 11}

Every week the demands of God upon each family are brought to mind by each of its members fully carrying out the plan, and as its members have denied themselves some superfluity in order to have means to put into the treasury, lessons of value in self-denial for the glory of God have been impressed upon the heart. Once a week, each is brought face to face with the doings of the past week--the income that he might have had if he had been economical, and the means he has not because of indulgence. His conscience is reined up, as it were, before God, and either commends or accuses him. He learns that if he retains peace of mind and the favor of God, he must eat, and drink, and dress, to his glory. {RH, January 1, 1875 par. 12}

Systematic action in giving in accordance with the plan keeps open the channel of the heart in liberal gifts. We place ourselves in connection with God, that he may use us as channels that his gifts may flow through us to others. The poor will not complain of systematic benevolence; for it touches them lightly. They are not neglected and passed by, but are favored with acting a part in being co-workers with Christ, and will receive the blessing of God as well as the wealthy. In the very process of laying aside the littles as they can spare them, they are denying self and cultivating liberality of heart. They are educating themselves to good works, and are meeting the design of God in the plan of systematic benevolence as effectually as the more wealthy who give of their abundance. {RH, January 1, 1875 par. 13}



In the days of the apostles, men went everywhere preaching the word. New churches were raised up. Their love and zeal for Christ led them to acts of great denial and sacrifice. Many of these Gentile churches were very poor; yet the apostle declares that their deep poverty abounded to the riches of their liberality. Their gifts were extended beyond their power. Men periled their lives and suffered the loss of all things for the truth's sake. {RH, January 1, 1875 par. 14}

The apostle suggests the first day of the week as a proper time to review the course of Providence and the prosperity experienced, and in the fear of God, with true gratitude of heart for the blessings he has bestowed, decide how much, according to his own devised plan, shall be rendered back to him. {RH, January 1, 1875 par. 15}

God has designed that the exercise of benevolence should be purely voluntary, not having recourse even to eloquent appeals to excite sympathy. "The Lord loveth a cheerful giver." He is not pleased to have his treasury replenished with forced supplies. The loyal hearts of the people of God, rejoicing in the saving truth for this time, will, through love and gratitude to him for this precious light, be earnest and anxious to aid with their means in sending the truth to others. The very best manner to give expression to our love for our Redeemer, is to give and make offerings to bring souls to the knowledge of the truth. {RH, January 1, 1875 par. 16}

The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be free-will offerings.

E. G. W.

{RH, January 1, 1875 par. 17}

**PERIODICALS / RH - The Review and Herald / January 28, 1875 Cannot Come Down. - By Mrs. E. G. White. -**

**January 28, 1875 Cannot Come Down.**

**By Mrs. E. G. White.**

"I am doing a great work," says Nehemiah, "so that I cannot come down. Why should the work cease whilst I leave it, and come down to you?" {RH, January 28, 1875 par. 1}

God's people, in this important time for the church, should not relax their watchfulness or vigilance for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people, with his temptations. If we give no place to the devil, but resist his devices steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease

watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of Heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments, for he knows that his time is short. {RH, January 28, 1875 par. 2}

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Our bitterest foes will be among this class of persons. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and act out, the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But I saw that we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors. {RH, January 28, 1875 par. 3}

It will not increase our influence, or bring us into favor with God, to come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood, to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world. {RH, January 28, 1875 par. 4}

The case of Nehemiah is a forcible illustration. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." {RH, January 28, 1875 par. 5}

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might war against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. This is especially seen among those who seem to be famous in hating and slandering each other, when they can spare time from their efforts to misrepresent, slander, and in every way abuse Seventh-day Adventists. "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them." {RH, January 28, 1875 par. 6}

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong. {RH, January 28, 1875 par. 7}

The Lord's people are seeking to heal the breach which has been made in the law of God. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." {RH, January 28, 1875 par. 8}

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken-down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances. {RH, January 28, 1875 par. 9}

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us and give us precious victories. Nehemiah "clave unto the Lord and departed not from following him, but kept his commandments which the Lord commanded Moses, and the Lord was with him." {RH, January 28, 1875 par. 10}

Messengers were sent repeatedly, soliciting a conference with Nehemiah, but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in their work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem. {RH, January 28, 1875 par. 11}

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he will even break down their stone wall." Sanballat "was wroth, and took

great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head." {RH, January 28, 1875 par. 12}

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballet his servant unto me in like manner the fifth time with an open letter in his hand." {RH, January 28, 1875 par. 13}

We shall receive the most fierce opposition from that class who oppose the law of God. But like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth. {RH, January 28, 1875 par. 14}

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth. {RH, January 28, 1875 par. 15}

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for Heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and in earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world. {RH, January 28, 1875 par. 16}

The warning needs to be often sounded, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

{RH, January 28, 1875 par. 17}

**PERIODICALS / RH - The Review and Herald / March 4, 1875 Temptation of Christ.  
- By Mrs. E. G. White. -**

**March 4, 1875 Temptation of Christ.**

**By Mrs. E. G. White.**

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The conflict of Christ with Satan in the wilderness will be regarded with sacred interest by every true follower of Christ. We should have feelings of the deepest gratitude to our Redeemer for teaching us by his own example how to resist and overcome Satan. Jesus did not visit scenes of gaiety and feasting to attain the victory so essential to our salvation; but he went into a desolate wilderness. Many do not even contemplate this scene of Christ in conflict with the fallen chief. They do not enter into sympathy with their Redeemer. Some even doubt whether Christ really felt the pangs of hunger in his abstinence from food during the period of forty days and forty nights. {RH, March 4, 1875 par. 1}

He who suffered death for us on Calvary's cross, just as surely suffered the keenest pangs of hunger as that he died for us. And no sooner did this suffering commence than Satan was at hand with his temptations. We have a foe no less vigilant to contend with. Satan adapts his temptations to our circumstances. In every temptation he will present some bribe, some apparent good to be gained. But in the name of Christ we may have complete victory in resisting his devices. {RH, March 4, 1875 par. 2}

It is more than eighteen hundred years since Christ walked upon the earth as a man among men. He found suffering and wretchedness abounding everywhere. What humiliation on the part of Christ! For, though he was in the form of God, he took upon himself the form of a servant. He was rich in Heaven, crowned with glory and honor, and for our sakes he became poor. What an act of condescension on the part of the Lord of life and glory, that he might lift up fallen man. {RH, March 4, 1875 par. 3}

Jesus did not come to men with commands and threatenings, but with love that is without a parallel. Love begets love; and thus the love of Christ displayed upon the cross woos and wins the sinner, and binds him, repenting, to the cross, believing and adoring the matchless depths of a Saviour's love. Christ came to the world to perfect a righteous character for many, and to elevate the fallen race. But only a few of the millions in our world will accept the righteousness and excellency of his character, and fulfill the requirements given to secure their happiness. {RH, March 4, 1875 par. 4}

His lessons of instruction and his holy life, if followed, would stay the tide of physical and moral wretchedness that has so defiled the moral image of God in man that he bears scarcely a resemblance to the noble Adam as he stood in Eden in his holy innocence. Every prohibition of God is for the health and eternal well-being of man. In obedience to all the requirements of God, there will be peace and happiness unaccompanied with shame or reproaches of conscience. {RH, March 4, 1875 par. 5}

But very few of the Christian world are following their Master in a course of humble obedience, progressing in holiness and perfection of Christian character. Intemperance and licentiousness are greatly increasing, and are practiced to a large extent under the cloak of Christianity. This deplorable state of things is not because men are obedient to God's law, but because their hearts rise in rebellion to his holy precepts. {RH, March 4, 1875 par. 6}

Repentance toward God, because his law has been transgressed, and faith in Jesus Christ, are the only means whereby we may be elevated to purity of life and reconciliation with God. Were all the sins, which have brought the wrath of God upon cities and nations, fully understood, their woes and calamities would be found to be the results of uncontrolled appetites and passions. {RH, March 4, 1875 par. 7}

### **More Than One Fall.**

If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls. Men will not take warning from Adam's experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world. {RH, March 4, 1875 par. 8}

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's especial providence, but directly contrary to his will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing. Obedience to God's law in every respect would save men from intemperance, licentiousness, and disease of every type. No one can violate natural law without suffering the penalty. {RH, March 4, 1875 par. 9}

What man would, for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect, he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite. Instead of gain, they experience only loss. This they do not realize because of their benumbed sensibilities. They have bartered away their God-given faculties. And for what? Answer. Groveling sensualities and degrading vices. The gratification of taste is indulged at the cost of health and intellect. {RH, March 4, 1875 par. 10}

Christ commenced the work of redemption just where the ruin began. He made provision to re-instate man in his God-like purity if he accepted the help brought him. Through faith in his all-powerful name--the only name given under Heaven whereby we may be saved--man could overcome appetite and passion, and through his obedience to the law of God, health would take the place of infirmities and corrupting diseases. Those who overcome will follow the example of Christ by bringing bodily appetites and passion under the control of enlightened conscience and reason. {RH, March 4, 1875 par. 11}

If ministers who preach the gospel would do their duty, and would also be



ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ. {RH, March 4, 1875 par. 12}

The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom the basis of moral responsibility is gone. {RH, March 4, 1875 par. 13}

Those who follow these blind leaders close the avenues of their souls to the reception of truth. They will not allow the truth with its practical bearings to affect their hearts. The largest number brace their souls with prejudice against new truths, and also against the clearest light which shows the correct application of an old truth, the law of God, which is as old as the world. The intemperate and licentious delight in the oft repeated assertion that the law of the ten commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description, are carried on under the cloak of Christianity.

{RH, March 4, 1875 par. 14}

**PERIODICALS / RH - The Review and Herald / March 18, 1875 Temptation of Christ (Continued) - By Mrs. E. G. White. - (Continued.)**

**March 18, 1875 Temptation of Christ (Continued)**

**By Mrs. E. G. White.**

**(Continued.)**

Health and Happiness.

And why should not men do these things if the law forbidding them is abolished? No message from earth or Heaven can forcibly impress the intemperate and the licentious who are deluded with the theory that the law of ten commandments is abolished. Many professed ministers of Christ exhort the people to holiness of life, while they themselves yield to the power of appetite, and the defilement of tobacco. These teachers, who are leading the people to despise physical and moral law, will have a fearful record to meet by-and-by. {RH, March 18, 1875 par. 1}

Health, truth, and happiness, can never be advanced without an intelligent knowledge of, and full obedience to, the law of God, and perfect faith in Jesus Christ. The Lord uses no other medium through which to reach the human heart. Many professed Christians acknowledge that in the use of tobacco they are indulging a filthy, expensive, and hurtful practice. But they excuse themselves by saying that the habit is formed, and they cannot overcome it. In this acknowledgment they yield homage to Satan, saying, by their actions, if not in words, that "although God is powerful, Satan has greater power." By profession they say, "We are the servants of Jesus Christ," while their works say that they yield subjection to Satan's sway, because it costs them the least inconvenience. Is this overcoming as Christ overcame? or is it being overcome by temptation? And the above apology is urged by men in the ministry, who profess to be Christ's ambassadors. {RH, March 18, 1875 par. 2}

Many are the temptations and besetments on every side to ruin the prospects of young men, both for this world and the next. But the only path of safety is for young and old to live in strict conformity to the principles of physical and moral law. The path of obedience is the only path that leads to Heaven. Alcohol and tobacco inebriates would, at times, give any amount of money if they could by so doing overcome their appetite for these body-and-soul-destroying indulgences. And they who will not subject the appetites and passions to the control of reason, will indulge them at the expense of physical and moral obligations. {RH, March 18, 1875 par. 3}

The victims of a depraved appetite, goaded on by Satan's continual temptations, will seek indulgence at the expense of health and even life, and will go to the bar of God as self-murderers. Many have so long allowed habit to master them that they have become slaves to appetite. They have not the moral courage to persevere in self-denial, and to endure suffering for a time through restraint and denial of the taste, in order to master the vice. This class refuse to overcome as did their Redeemer. Did not Christ endure physical suffering and mental anguish on man's account in the wilderness? {RH, March 18, 1875 par. 4}

Many have so long allowed appetite and taste to control reason that they have not moral power to persevere in self-denial, and endure suffering for a time, until abused nature can take up her work, and healthy action be established in the system. Very many with perverted tastes, shrink at the thought of restricting their diet, and they continue their unhealthful indulgences. They are not willing to overcome as did their Redeemer. {RH, March 18, 1875 par. 5}

What a scene of unexampled suffering was that fast of nearly six weeks, while Jesus was assailed with the fiercest temptations! How few can understand the love of God for the fallen race in that he withheld not his divine Son from taking upon him the humiliation of humanity! He gave up his dearly beloved to shame and agony, that he might bring many sons and daughters to glory. {RH, March 18, 1875 par. 6}

When sinful man can discern the inexpressible love of God in giving his Son to die upon the cross, we shall better understand that it is infinite gain to overcome as Christ overcame. And we shall understand that it is eternal loss if we gain the whole world, with all its pleasure and glory, and yet lose the soul. Heaven is cheap enough at any

cost. {RH, March 18, 1875 par. 7}

On Jordan's banks the voice from Heaven, attended by the manifestation from the excellent glory, proclaimed Christ to be the Son of the Eternal. Satan was to personally encounter the Head of the kingdom which he came to overthrow. If he failed, he knew that he was lost. Therefore, the power of his temptations was in accordance with the greatness of the object which he would lose or gain. For four thousand years, ever since the declaration was made to Adam that the seed of the woman should bruise the serpent's head, he had been planning his manner of attack. {RH, March 18, 1875 par. 8}

He put forth his strongest efforts to overcome Christ on the point of appetite at a time when he was enduring the keenest pangs of hunger. The victory gained was designed, not only to set an example to those who have fallen under the power of appetite, but to qualify the Redeemer for his special work of reaching to the very depths of human woe. By experiencing in himself the strength of Satan's temptation, and of human sufferings and infirmities, he would know how to succor those who should put forth efforts to help themselves. {RH, March 18, 1875 par. 9}

No amount of money can buy a single victory over the temptations of Satan. But that which money is valueless to obtain, which is integrity, determined effort, and moral power, will, through the name of Christ, obtain noble victories upon the point of appetite. What if the conflict should cost man even his life? What if the slaves to these vices do really die in the struggle to free themselves from the controlling power of appetite? they die in a good cause. And if the victory be gained at the cost of human life, it is not too dearly earned if the victor can come up in the first resurrection, and have the overcomer's reward. {RH, March 18, 1875 par. 10}

Everything, then, is gained. But life will not be sacrificed in the struggle to overcome depraved appetites. And it is a certainty that unless we do overcome as Christ overcame we cannot have a seat with him upon his throne. Those who in the face of light and truth destroy mental, moral, and physical health, by indulgence of any kind, will lose Heaven. They sacrifice their God-given powers to idols. God deserves and claims our first and highest thoughts and our holiest affections. {RH, March 18, 1875 par. 11}

At an infinite cost, Christ our Redeemer has purchased every faculty and our very existence, and all our blessings in life have been purchased for us with the price of his blood. Shall we accept the blessings, and forget the claims of the Giver? Can any of us consent to follow our inclination, indulge appetites and passions, and live without God? Shall we eat and drink like the beast, and no more associate the thought of God with every good we enjoy than the dumb animals? {RH, March 18, 1875 par. 12}

Those who make determined efforts in the name of the Conqueror to overcome every unnatural craving of appetite will not die in the conflict. In their efforts to control appetite, they are placing themselves in right relations to life, so that they may enjoy health and the favor of God, and have a right hold on the immortal life. {RH, March 18, 1875 par. 13}

Thousands are continually selling physical, mental, and moral vigor for the pleasure of taste. Each of the faculties has its distinctive office, and yet they all have a mutual dependence upon each other. And if the balance is carefully preserved, they will be

kept in harmonious action. Not one of these faculties can be valued by dollars and cents. And yet, for a good dinner, for alcohol, or tobacco, they are sold. And while paralyzed by the indulgence of appetite, Satan controls the mind, and leads to every species of crime and wickedness. God has enjoined upon us to preserve every faculty in healthful vigor, that we may have a clear sense of his requirements, and that we may perfect holiness in his fear.

*(To be continued)*

{RH, March 18, 1875 par. 14}

**PERIODICALS / RH - The Review and Herald / March 25, 1875 Temptation of Christ (Continued) - By Mrs. E. G. White. - (Continued.)**

**March 25, 1875 Temptation of Christ (Continued)**

**By Mrs. E. G. White.**

***(Continued.)***

Strange Fire.

Nadab and Abihu, the sons of Aaron, who ministered in the holy office of priesthood, partook freely of wine, and, as was their usual custom, went in to minister before the Lord. The priests who burned incense before the Lord were required to use the fire of God's kindling, which burned day and night, and was never extinguished. God gave explicit directions how every part of his service should be conducted, that all connected with his sacred worship might be in accordance with his holy character. And any deviation from the express directions of God in connection with his holy service was punishable with death. No sacrifice would be acceptable to God which was not salted nor seasoned with divine fire, which represented the communication between God and man that was opened through Jesus Christ alone. The holy fire which was to be put upon the censer was kept burning perpetually. And while the people of God were without, earnestly praying, the incense kindled by the holy fire was to arise before God, mingled with their prayers. This incense was an emblem of the mediation of Christ. {RH, March 25, 1875 par. 1}

Aaron's sons took the common fire which God did not accept, and they offered insult to the infinite God by presenting this strange fire before him. God consumed them by fire for their positive disregard of his express directions. All their works were as the offering of Cain. There was no divine Saviour represented. Had these sons of Aaron been in full command of their reasoning faculties they would have discerned the difference between the common and sacred fire. The gratification of appetite debased their faculties and so beclouded their intellect that their power of discernment was gone.

They fully understood the holy character of the typical service, and the awful solemnity and responsibility assumed of presenting themselves before God to minister in sacred service. {RH, March 25, 1875 par. 2}

Some may inquire, How could the sons of Aaron have been accountable when their intellects were so far paralyzed by intoxication that they were not able to discern the difference between sacred and common fire? It was when they put the cup to their lips that they made themselves responsible for all their acts committed while under the influence of wine. The indulgence of appetite cost those priests their lives. God expressly forbade the use of wine that would have an influence to becloud the intellect. {RH, March 25, 1875 par. 3}

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." {RH, March 25, 1875 par. 4}

The special injunction of God to the Hebrews in reference to the use of intoxicating liquors should be regarded in this dispensation. But many who are holding the highest responsibilities in our country are, in too many cases, liquor-and-tobacco slaves. {RH, March 25, 1875 par. 5}

Jurors in our courts, by whose verdict the innocence or guilt of their fellow-men is decided, are many of them liquor-drinkers and tobacco-inebriates. And, while under the influence of these, which becloud the intellect and debase the soul, judgment is given upon the liberty and life of their fellow-men. {RH, March 25, 1875 par. 6}

Perverted judgment in many cases clears from all punishment the greatest criminals, when the safety of society demands they should receive the full penalty of the law which they have violated. {RH, March 25, 1875 par. 7}

The men who are legislating and those who are executing the laws of our government, while they are violating the laws of their being in debasing appetites, which stupefy and paralyze the intellect, are not fitted to decide the destiny of their fellow-men. Those only who feel the necessity of keeping soul, body, and spirit, in conformity to natural law, to the end that they may preserve the right balance of their mental powers, are fitted to decide important questions in reference to the execution of the law of our land. This was the mind of God by decrees to the Hebrews that wine should not be used by those who ministered in holy office. {RH, March 25, 1875 par. 8}

Here we have the most plain directions of God, and his reasons for prohibiting the use of wine; that their power of discrimination and discernment might be clear, and in no way confused; that their judgment might be correct, and they be ever able to discern between the clean and unclean. Another reason of weighty importance why they should abstain from anything which would intoxicate, is also given. It would require the full use of unclouded reason to present to the children of Israel all the statutes which God had spoken to them. {RH, March 25, 1875 par. 9}

Anything in eating and drinking which disqualifies the mental powers for healthful

and active exercise is an aggravating sin in the sight of God. Especially is this the case with those who minister in holy things, who should at all times be examples to the people, and be in a condition to properly instruct them. {RH, March 25, 1875 par. 10}

Notwithstanding they have this striking example before them, some professed Christians will desecrate the house of God with breaths polluted with the fumes of liquor and tobacco. And the spittoons are sometimes filled with the ejected spittle and quids of tobacco. The effluvia is constantly arising from these receptacles, polluting the atmosphere. Men professing to be Christians bow to worship God, and dare to pray to him with their lips stained by tobacco, while their half-paralyzed nerves tremble from the exhausting use of this powerful narcotic. And this is the devotion they offer to a holy, and sin-hating God. Ministers in the sacred desk, with mouth and lips defiled, dare to take the sacred word of God in their polluted lips. They think God does not notice their sinful indulgence. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." God will no more receive a sacrifice from the hands of those who thus pollute themselves, and offer with their service the incense of tobacco and liquor, than he would receive the offering of the sons of Aaron, who offered incense with strange fire. {RH, March 25, 1875 par. 11}

God has not changed. He is as particular and exact in his requirements now as he was in the days of Moses. But in the sanctuaries of worship in our day, with the songs of praise, the prayers, and the teaching from the pulpit, there is not merely strange fire, but positive defilement. Instead of truth's being preached with holy unction from God, it is sometimes spoken under the influence of tobacco and brandy. Strange fire indeed! Bible truth and Bible holiness are presented to the people, and prayers are offered to God, mingled with the stench of tobacco! Such incense is most acceptable to Satan! A terrible deception is this! What an offense in the sight of God! What an insult to him who is holy, dwelling in light unapproachable! {RH, March 25, 1875 par. 12}

If the faculties of the mind were in healthful vigor, professed Christians would discern the inconsistency of such worship. Like Nadab and Abihu, their sensibilities are so blunted that they make no difference between the sacred and common. Holy and sacred things are brought down upon a level with their tobacconized breaths, benumbed brains, and their polluted souls, defiled through indulgence of appetite and passion. Professed Christians eat and drink, smoke and chew tobacco, and become gluttons and drunkards, to gratify appetite, and still talk of overcoming as Christ overcame!!

*(To be Continued.)*

{RH, March 25, 1875 par. 13}

**PERIODICALS / RH - The Review and Herald / April 1, 1875 The Temptation of Christ. - By Mrs. E. G. White. - (Continued)**

**April 1, 1875 The Temptation of Christ.**



**By Mrs. E. G. White.**

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**(Continued)**

### Sin of Presumption.

There are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of the power of his Father in preserving him from injury. He suggested that Christ should appear in his real character, and by this masterpiece of power, establish his right to the confidence and faith of the people, that he was indeed the Saviour of the world. If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race. {RH, April 1, 1875 par. 1}

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature. {RH, April 1, 1875 par. 2}

Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account. {RH, April 1, 1875 par. 3}

God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send his angels to preserve any from being burned if they choose to place themselves in the fire. {RH, April 1, 1875 par. 4}

Adam was not deceived by the serpent, as was Eve, and it was inexcusable in Adam to rashly transgress God's positive command. Adam was presumptuous because his wife had sinned. He could not see what would become of Eve. He was sad, troubled, and tempted. He listened to Eve's recital of the words of the serpent, and his constancy and integrity began to waver. Doubts arose in his mind in regard to whether God did mean just as he said. He rashly ate the tempting fruit. {RH, April 1, 1875 par. 5}

### Spiritualism.

Spiritualists make the path to hell most attractive. Spirits of darkness are clothed by these deceptive teachers in pure robes of Heaven, and they have power to deceive those not fortified with Bible truth. Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically tuned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived was possible. Men are praised who have traveled the broad path to hell, and after they die are exalted to the highest positions in the eternal world. Satan, clothed in robes of brightness, appearing like an exalted angel, tempted the world's Redeemer without success. But as he comes to man robed as an angel of light he has better success. He covers his hideous purposes, and succeeds too well in deluding the unwary who are not firmly anchored upon eternal truth. {RH, April 1, 1875 par. 6}

Riches, power, genius, eloquence, pride, perverted reason, and passion, are enlisted as Satan's agents in doing his work in making the broad road attractive, strewing it with tempting flowers. But every word they have spoken against the world's Redeemer will be reflected back upon them, and will one day burn into their guilty souls like molten lead. They will be overwhelmed with terror and shame as they behold the exalted one coming in the clouds of heaven with power and great glory. Then shall the bold defier, who lifted himself up against the Son of God, see himself in the true blackness of his character. The sight of the inexpressible glory of the Son of God will be intensely painful to those whose characters are stained with sin. The pure light and glory emanating from Christ will awaken remorse, shame, and terror. They will send forth wails of anguish to the rocks and mountains, "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" {RH, April 1, 1875 par. 7}

Spiritualists claim superior light and power. They have opened the door and invited the prince of darkness in, and have made him their honored guest. They have allied themselves to the powers of darkness which are developing in these last days in signs and wonders, that if it were possible they would deceive the very elect. Spiritualists claim that they can do greater miracles than Christ did. Satan made the same boasts to Christ. Because the Son of God had linked himself to the weakness of humanity, to be tempted in all points like as man should be tempted, Satan triumphed over him, and taunted him. He boasted of his superior strength, and dared him to open a controversy with him. {RH, April 1, 1875 par. 8}

Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth. Satan said to Christ, "If thou be the Son of God, command these stones that they be made bread." Herod and Pilate asked Christ to work miracles when he was on trial for his life. Their curiosity was aroused, but Christ did not work a miracle to gratify them. {RH, April 1, 1875 par. 9}

Spiritualists will press the matter to engage in controversy with ministers who teach

the truth. If they decline, they will dare them. They will quote Scripture, as did Satan to Christ. "Prove all things," say they. But their idea of proving is to listen to their deceptive reasonings, and to attend their circles. But in their gatherings, the angels of darkness assume the forms of dead friends, and communicate with them as angels of light. {RH, April 1, 1875 par. 10}

Their loved ones will appear in robes of light, as familiar to the sight as when they were upon the earth. They will teach them, and converse with them. And many will be deceived by this wonderful display of Satan's power. The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead. {RH, April 1, 1875 par. 11}

Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time. We need not be astonished at anything in the line of deceptions to allure the unwary, and deceive, if possible, the very elect. Spiritualists quote, "Prove all things." But God has, for the benefit of his people who live amid the perils of the last days, proved this class, and given the result of his proving. {RH, April 1, 1875 par. 12}

2 Thessalonians 2:9-12: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." {RH, April 1, 1875 par. 13}

**PERIODICALS / RH - The Review and Herald / April 15, 1875 The Temptation of Christ. - By Mrs. E. G. White. - (Concluded.)**

**April 15, 1875 The Temptation of Christ.**

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

John upon the Isle of Patmos, saw the things which should come upon the earth in the last days, Revelation 13:13; 16:14: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." {RH, April 15, 1875 par. 1}

The apostle Peter distinctly points out the class which will be manifested in these days. 2 Peter 2:10-14: "But chiefly them that walk after the flesh in the lust of

uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children." {RH, April 15, 1875 par. 2}

God, in his word, has placed his stamp upon the heresies of spiritualism as he placed his mark upon Cain. The godly need not be deceived if they are students of the Scriptures and obedient to follow the plain path marked out for them in the word of God. {RH, April 15, 1875 par. 3}

The boastful spiritualist claims great freedom, and in smooth, flowery language seeks to fascinate and delude unwary souls to choose the broad path of pleasure and sinful indulgence, rather than the narrow path and the straight way. Spiritualists call the requirements of God's law bondage, and say those who obey them live a life of slavish fear. With smooth words and fair speeches they boast of their freedom, and seek to cover their dangerous heresies with the garments of righteousness. They would make the most revolting crimes be considered as blessings to the race. {RH, April 15, 1875 par. 4}

They open before the sinner a wide door to follow the promptings of the carnal heart, and violate the law of God, especially the seventh commandment. Those who speak these great swelling words of vanity, and who triumph in their freedom in sin, promise those whom they deceive the enjoyment of freedom in a course of rebellion against the revealed will of God. These deluded souls are themselves in the veriest bondage to Satan and are controlled by his power, and yet promising liberty to those who will dare to follow the same course of sin that they themselves have chosen. {RH, April 15, 1875 par. 5}

The Scriptures are indeed fulfilled in this, that the blind are leading the blind. For by whom a man is overcome, of the same is he brought in bondage. These deluded souls are under the most abject slavery to the will of demons. They have allied themselves to the powers of darkness and have no strength to go contrary to the will of demons. This is their boasted liberty. By Satan are they overcome and brought into bondage, and the great liberty promised to those they deceive is helpless slavery to sin and Satan. {RH, April 15, 1875 par. 6}

We are not to attend their circles, neither are our ministers to engage in controversy with them. They are of that class specified whom we should not invite into our houses, or bid them God speed. We have to compare their teachings with the revealed will of God. We are not to engage in an investigation of spiritualism. God has investigated this for us, and told us definitely that a class would arise in the last days who would deny Christ who has purchased them with his own blood. The character of spiritualists is so

plainly described that we need not be deceived by them. If we obey the divine injunction, we shall have no sympathy with spiritualists, however smooth and fair may be their words. {RH, April 15, 1875 par. 7}

The beloved John continues his warning against seducers: "Who is a liar but he that denieth that Jesus is the Christ? He is Anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father (but he that acknowledgeth the Son, hath the Father also)." {RH, April 15, 1875 par. 8}

In Paul's second epistle to the Thessalonians, he exhorts us to be on our guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in spiritualism in these words: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." {RH, April 15, 1875 par. 9}

In the epistle of Paul to Timothy, he foretells what will be manifested in the latter days. And this warning was for the benefit of those who should live when these things should take place. God revealed to his servant the perils of the church in the last days. He writes, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." {RH, April 15, 1875 par. 10}

The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." {RH, April 15, 1875 par. 11}

Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for his Son, Jesus Christ. They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ. {RH, April 15, 1875 par. 12}

We may rejoice in every condition of life, and triumph under all circumstances, because the Son of God came down from Heaven and submitted to bear our infirmities, and to endure sacrifice and death in order to give to us immortal life. He will ever bear the marks of his earthly humiliation in man's behalf. While the redeemed host and the pure angelic throng shall do him honor and worship him, he will carry the marks of one that has been slain. The more fully we appreciate the infinite sacrifice made in our behalf by a sin-atonement Saviour, the more closely do we come into harmony with Heaven. {RH, April 15, 1875 par. 13}

We have characters to form here. God will test us and prove us by placing us in

positions to develop the most enduring strength, purity, and nobility of soul, with perfect patience on our part, and entire trust in a crucified Saviour. We shall meet with reverses, affliction, and severe trials; for these are God's tests. He will sit as a refiner and purifier of silver, and purge his people as gold and silver, that they may offer to the Lord an offering in righteousness. {RH, April 15, 1875 par. 14}

The cross of Christ is all covered with reproach and stigma, yet it is the hope of life and exaltation to man. No one can comprehend the mystery of godliness so long as he is ashamed to bear the cross of Christ. None will be able to discern and appreciate the blessings which Christ has purchased for man at infinite cost to himself, unless he is willing to joyfully sacrifice earthly treasures that they may become his followers. Every self-denial and sacrifice made for Christ enriches the giver, and every suffering and reproach endured for his dear name increases the final joy and immortal reward in the kingdom of glory.

{RH, April 15, 1875 par. 15}

**PERIODICALS / RH - The Review and Herald / April 29, 1875 Christ and the Law. -  
By Mrs. E. G. White. -**

**April 29, 1875 Christ and the Law.**

**By Mrs. E. G. White.**

Jesus would convince his enemies that his teachings and miracles did not supplant the law, detract from its dignity, or lessen its claims. His works were in strict accordance with both the moral and the ceremonial law. Christ was the angel who went before Moses, and guided the travels of the children of Israel in the wilderness. God had said to Israel, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Exodus 23:20-22. This angel, Christ, gave Moses the ceremonies and ordinances of the Jewish law to be repeated to the people. {RH, April 29, 1875 par. 1}

The rebellion of Israel against the law and authority of God, caused their destruction. The honor God had given them of being thus conducted by his Son, increased their sin. The charges of the Jews that Christ did not regard the law of Moses, was without the least foundation. Christ was a Jew, and, to the hour of his death upon the cross, observed the law binding upon the Jews. But when type met antitype, at the death of Christ, then the offering of the blood of beasts became valueless. Christ made the one great offering in giving his own life, which all their former offerings had foreshadowed, which terminated the value of all the sacrificial offerings of the Jewish law. {RH, April 29,



1875 par. 2}

Since the fall, no immediate communication could exist between God and man, only through Christ, and God committed to his Son, in a special sense, the case of the fallen race. Christ has undertaken the work of redemption. He purposes to maintain the full honor of God's law, notwithstanding the human family have transgressed it. He will redeem from its curse all the obedient who will embrace the offer of mercy by accepting the atonement so wonderfully provided. Through his mediatorial work, Christ will fully vindicate the holiness and immutability of his Father's law. {RH, April 29, 1875 par. 3}

Adam and Eve at their creation had knowledge of the original law of God. It was imprinted upon their hearts, and they were acquainted with the claims of law upon them. When they transgressed the law of God, and fell from their state of happy innocence, and became sinners, the future of the fallen race was not relieved by a single ray of hope. God pitied them and Christ devised the plan for their salvation by himself bearing the guilt. When the curse was pronounced upon the earth and upon man in connection with the curse was a promise that through Christ there was hope and pardon for the transgression of God's law. Although gloom and darkness hung, like the pall of death, over the future, yet in the promise of the Redeemer, the star of hope lighted up the dark future. The gospel was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God, and were saved from utter ruin. {RH, April 29, 1875 par. 4}

Paradise was lost to Adam and the curse was pronounced upon the earth because of the transgression of the Father's law, and death came because of sin. Adam found by sad experience that it was easier to transgress the commandments of God than to resist and press back the tide of moral wretchedness that was pressing in upon him. Those who lived before the flood were favored in having a knowledge of the law of God communicated to them by Adam who had conversed with God and angels in Eden. He lived among them nearly one thousand years, and by his teachings, example, and humble obedience to all God's requirements, exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a Saviour to come. {RH, April 29, 1875 par. 5}

The knowledge of the law of God was preserved from Adam to Noah, and from Noah to Abraham and from Abraham to Moses, for the benefit of all who should live upon the earth. The blessings upon the patriarch Abraham for obedience are repeated to Isaac in these words: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes [statutes], and my laws." {RH, April 29, 1875 par. 6}

Enoch first received instruction from Noah [Adam], and he observed the law of God, and served him with singleness of heart. He became so pure in character that the Lord communicated his will to him, and through holy vision revealed the great events connected with Christ's second appearing, and also the wickedness that would prevail just prior to the end. Enoch was a faithful preacher of righteousness, and sought to turn men from the transgression of the law to faithful obedience. He walked with God three

hundred years, giving to the world a faithful example in a pure and spotless life, which was in marked contrast with that rebellious and self-willed generation who boasted of their open disregard of God's holy law. His testimony was not regarded because men loved sin better than holiness. Enoch was borne by angels to Heaven without seeing death. {RH, April 29, 1875 par. 7}

In the destruction of the inhabitants of the old world by the flood is clearly represented the [fate] of all those who continue to transgress the law of God. Enoch's translation to Heaven represents the commandment-keeping people of God who will be alive upon the earth when Christ shall come the second time, and who will be glorified in the sight of those who hated them because they would keep the commandments of God. These also will be translated to Heaven without seeing death, as Enoch and Elijah were. {RH, April 29, 1875 par. 8}

The great wickedness of the people before the flood had reached unto Heaven. And the Lord made known to Noah that he would destroy man, whom he had created, from off the earth by the waters of the flood, because of their continual transgression of his law. Noah warned the people. He believed the word of God, and faithfully preached to that sinful generation, and made every effort to turn them from transgression to obedience. But he was unsuccessful. Only his own family at last received his message. The terrible judgments of God in their destruction should have been sufficient warning to all who should afterward live upon the earth, that God will surely punish those who disregard his law. But as the people multiplied upon the earth, men became bold in their transgression of God's law. Idolatry existed and increased to a fearful extent, until the Lord left the hardened transgressors to follow their evil ways, and he chose Abraham from an idolatrous family, and made him the depository of his law for future generations. {RH, April 29, 1875 par. 9}

The Lord communicated his will to Abraham through angels. Christ appeared to him, and gave him a distinct knowledge of the requirements of the moral law, and of the great salvation which would be accomplished through himself. Abraham was appointed of God to preserve the truth amid the prevailing sins and corruptions which were increasing. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They mingled with the nations who had no knowledge or fear of God, and gradually imitated their customs and manners, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts. He had conferred special blessings upon Abraham because he was faithful in keeping his commandments, and had chosen his family as his peculiar treasure. {RH, April 29, 1875 par. 10}

God revealed to Abraham his purposes through vision. He was shown in a figure that his posterity would become bondmen to an idolatrous nation, because of their transgression of the law of God, and that they would be punished for their apostasy. {RH, April 29, 1875 par. 11}

But when they humbled themselves before God, and acknowledged his dealings, and cried unto him earnestly for deliverance from the oppressive yoke of the Egyptians, their cries, and their promises to serve God and to be obedient to his law if he would

break from off them the oppressive yoke of bondage, reached Heaven. God answered their prayers in a most wonderful manner, and Israel was brought forth from Egypt and taken to himself as his peculiar treasure. {RH, April 29, 1875 par. 12}

After the Lord had made a covenant with Israel in a most solemn manner to be a peculiar treasure unto him, they were brought forth out of their tents and from their encampments to meet with God. And the Lord graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak, with an audible voice in the hearing of all the people, his law which already existed. The presence of God made the mountain sacred, and neither man nor beast was permitted to touch the mountain on penalty of death. The Hebrews were instructed that everything that was connected with God must be regarded with the greatest reverence. They were greatly exalted in thus being made the depositaries of his law. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." And the sight of the glory of the Lord was like devouring fire on the top of the mount. {RH, April 29, 1875 par. 13}

The Lord made the occasion of speaking his law a scene of awful grandeur and sublimity, in accordance with its exalted character. The ten commandments were spoken amid thunder and flame, and in great power and glory. The voice of the Lord was like a trumpet, waxing louder, and louder, and in a full volume rolled down the mountain. The earth trembled and quaked, and the very mount seemed to be moving from its foundation. The best of Israel shook with fear, and fell upon their faces before the Lord. The awe-inspiring voice, and the terrible glory displayed upon the mount were to them most impressive. {RH, April 29, 1875 par. 14}

God accompanied the declaration of his law with the most sublime exhibitions of his power, that the Hebrews might never forget the scene, and that they might be impressed with profound veneration for the Author of the ten commandments. In this, the Lord shows to all men the sacredness and importance of his law. The law of ten precepts was by no means given exclusively to Israel, to be confined to them as a people, but the Hebrews were made the depositaries of the law which was to be handed down to us. The entire history of the children of Israel was "written for our admonition upon whom the ends of the world are come." No Hebrews could so fully estimate the sacredness and exalted character of God's law as those who accepted Christ as their Redeemer. He was the foundation of the entire Jewish system.

{RH, April 29, 1875 par. 15}

**PERIODICALS / RH - The Review and Herald / May 6, 1875 The Law of God. - By Mrs. E. G. White. -**

**May 6, 1875 The Law of God.**

**By Mrs. E. G. White.**

The fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed his law, and as the result suffered the consequences of the fall, should impress all with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break its most important precepts, as clearly defined as is the fourth commandment, but also teach others to transgress? {RH, May 6, 1875 par. 1}

All will yet understand, as did Adam and Eve, that God means what he says. Men who pass on indifferently in regard to the especial claims of God's holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth, and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God. {RH, May 6, 1875 par. 2}

God gave a clear and definite knowledge of his will to Israel by especial precepts, showing the duty of man to God and to his fellow-men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation. {RH, May 6, 1875 par. 3}

God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose of Christ plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law. {RH, May 6, 1875 par. 4}

The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow-men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of

preserving God's chosen people distinct and separate from idolatrous nations. {RH, May 6, 1875 par. 5}

The statutes concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep his people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline. {RH, May 6, 1875 par. 6}

The love that God bore to man whom he had created in his own image, led him to give his Son to die for man's transgression, and lest the increase of sin should lead him to forget God and the promised redemption, the system of sacrificial offerings was established to typify the perfect offering of the Son of God. {RH, May 6, 1875 par. 7}

Christ was the angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses his special directions to be given to Israel. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." {RH, May 6, 1875 par. 8}

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." These words were called out by witnessing a representation by the Jews of water flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding; for they will not see the light which he has brought to them. Christ tells them that he is that rock. I am that living water. Your fathers drank of that spiritual rock that followed them. That rock was myself. It was through Christ alone that the Hebrews were favored with the especial blessings which they were continually receiving, notwithstanding their sinful murmurings and rebellion. {RH, May 6, 1875 par. 9}

In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law. {RH, May 6, 1875 par. 10}

Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful flesh he condemned sin in the flesh. He recognized the



claims of the Jewish law until his death, when type met antitype. In the miracle he performed for the leper, he bade him go to the priests with an offering in accordance with the law of Moses. Thus he sanctioned the law requiring offerings. {RH, May 6, 1875 par. 11}

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses. {RH, May 6, 1875 par. 12}

The law of Jehovah, dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow-man. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression. {RH, May 6, 1875 par. 13}

God graciously spoke his law and wrote it with his own finger on stone, making a solemn covenant with his people at Sinai. God acknowledged them as his peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow-men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world. {RH, May 6, 1875 par. 14}

Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ's mission to a fallen world was for the express purpose of nullifying his Father's law. Could not that work have been just as well executed without the only beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit sin, and then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God. {RH, May 6, 1875 par. 15}

They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the



gospel. Christ speaks to such: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ. {RH, May 6, 1875 par. 16}

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people.

{RH, May 6, 1875 par. 17}

**PERIODICALS / RH - The Review and Herald / July 5, 1875 A Peculiar People. -  
July 5, 1875 A Peculiar People.**

The Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and the character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Corinthians 10, especially from the 6th to the 15th verse. {RH, July 5, 1875 par. 1}

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but

such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." {RH, July 5, 1875 par. 2}

1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." {RH, July 5, 1875 par. 3}

1 John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." {RH, July 5, 1875 par. 4}

2 Peter 2:20: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." {RH, July 5, 1875 par. 5}

James 4:4: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." {RH, July 5, 1875 par. 6}

James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." {RH, July 5, 1875 par. 7}

Titus 2:12-14: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, July 5, 1875 par. 8}

Romans 12:2: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." {RH, July 5, 1875 par. 9}

John 17:14, 15, 17: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth; thy word is truth." {RH, July 5, 1875 par. 10}

Luke 6:22, 23: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in Heaven; for in the like manner did their fathers unto the prophets." {RH, July 5, 1875 par. 11}

John 15:16-19: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not

of the world, but I have chosen you out of the world, therefore the world hateth you." {RH, July 5, 1875 par. 12}

1 John 4:4, 5: "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them." {RH, July 5, 1875 par. 13}

1 John 2:5, 6: "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." {RH, July 5, 1875 par. 14}

1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." {RH, July 5, 1875 par. 15}

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross. {RH, July 5, 1875 par. 16}

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God. {RH, July 5, 1875 par. 17}

The Son of God was the heir of all things, and the dominion and the glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted." {RH, July 5, 1875 par. 18}

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they shall be. They are strangers. The world knows them not, and appreciates not the motives which actuate them. {RH, July 5, 1875 par. 19}

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance will be peculiar, yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor, and acknowledge, a people so mixed up with the world that

they differ from them only in name? Read again Titus 2:13-15. It is soon to be known who is on the Lord's side--who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of him, and do not love his example.

E. G. W.

{RH, July 5, 1875 par. 20}

**PERIODICALS / RH - The Review and Herald / July 22, 1875 The Camp-Meetings. -  
July 22, 1875 The Camp-Meetings.**

Sister White writes to the *Signs of the Times* as follows concerning the Camp-meetings that have been held the present season in the West: {RH, July 22, 1875 par. 1}

We arrived upon the camp-ground at Newton, Iowa, June 4. The meeting had been in session one day. Our meetings were excellent from the commencement to the close. The people listened with respectful attention, and we can but hope that the seed of truth sown in the many discourses given will find a lodgment in some hearts, and bear fruit to the glory of God. {RH, July 22, 1875 par. 2}

Sabbath was a marked day on account of the special manifestation of the Spirit of God. After addressing the people for one hour and a half we invited those who felt that they were sinners, and those who were backslidden from God, to come forward to the front seats. About fifty responded to the invitation given. Some came forward in whom we had felt an especial interest for years. They had been backward in taking their position wholly on the Lord's side because of the suggestions of the enemy in keeping before them the course of some who professed the faith, but in their works denied it. Satan's temptations to them were, if they should profess to be followers of Christ and pursue the course these unconsecrated ones had, they would be in a worse condition than they then were. {RH, July 22, 1875 par. 3}

We are sorry to admit that there are those who profess the truth, who are not sanctified by the truth, and such give to the world a bad example, and bring the religion of Christ and the precious truth into disrepute. The demands of the word of God are only met when we love God with all the heart and our neighbor as ourselves. {RH, July 22, 1875 par. 4}

We entreated those who had been disgusted with the course of those who professed Christ but did not follow him, to come out on the Lord's side themselves, and show to the half-hearted and to the world a better way, that making the tree good is the only sure way of securing good fruit. The heart must be renewed before the life can be correct. A profession of Christ without internal rectitude is no better than a whited sepulcher, beautiful without but within full of corruption. {RH, July 22, 1875 par. 5}

We felt deeply grateful to God to see so many young men coming forward for the first time, and thus showing that they, from this good day, will forsake a life of sin, and choose a life of righteousness, walking in the footsteps of Jesus. Several came forward who had long professed the Christian life, but who were convinced at this meeting that they were transgressing the law of God, in trampling upon the Sabbath of the fourth commandment. {RH, July 22, 1875 par. 6}

The Spirit of the Lord seemed to indite the prayers offered, and when opportunity was given for those to speak who desired to do so, nearly all expressed their feelings. What a scene was this! What an encouragement to the laborers in the vineyard of the Lord! Jesus said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Should there not be more joy among those who rejoice in a Saviour's love upon the earth? {RH, July 22, 1875 par. 7}

Sunday the Lord assisted his servants in speaking to the people. The crowd was attentive and respectful, and we sincerely hope that their understanding may be enlightened to see the claims of truth, and that they may have a heart to obey. {RH, July 22, 1875 par. 8}

Monday morning the work commenced just where it closed on Sabbath evening. Again we invited those who wished to seek God, and those who were backslidden, to come forward. More responded to this call than on Sabbath. This exercise was more interesting, if possible, than the first, the special blessing of God attending the meeting. We left the ground very weary, but cheerful in God, knowing that Jesus had indeed come up to the feast, and had graced our meeting with his presence. {RH, July 22, 1875 par. 9}

We complied with the earnest invitation of our brethren in Ladora and vicinity to call upon them, and speak to the people Wednesday night. We had great need of rest, but how could we have a heart to refuse these entreaties? We felt that it was unfavorable for us, and then also that we could not have the privilege, as do many of our fellow-laborers, of visiting. After the exercises of the meeting are over, there comes the writing of important reports and testimonies, which deprive us almost entirely of the privilege of conversation with our brethren and sisters. {RH, July 22, 1875 par. 10}

After a long and interesting evening meeting, we rode five miles to the depot; and then, after midnight, lay down for a couple of hours of rest upon quilts and blankets, brought from his home by the brother who took us to the depot, and which we spread upon the depot floor. Thus with scarcely any rest, we were obliged to travel most of the next day till we arrived, weary and worn, at the {RH, July 22, 1875 par. 11}

### Illinois Camp-Meeting.

Here, as in Iowa, the prayer and conference meetings were of special interest. On Sabbath afternoon, several mentioned the benefits which they had received from the health reform. Dr. Pottinger gave a very interesting testimony as follows:-- {RH, July 22, 1875 par. 12}

"My brethren may have thought they were meeting with only half a brother, when they saw me using tobacco, The truth found me in the gutter. I was addicted to two fatal habits, drinking and tobacco-using. I have left off the former, and gained a complete victory over it, and so far as refraining from the use of tobacco is concerned, I could refrain from its use. But I have feared the result upon my system, as I am somewhat disposed to paralytic affections, and physicians have assured me that entire abstinence from tobacco would cost my life. But I am preparing to make a trial of the matter. I am waiting till my system shall rally a little from the reaction caused by leaving off tipping, then I shall take hold in earnest to rid myself of tobacco." {RH, July 22, 1875 par. 13}

There were quite a number of our French brethren present, and this added much to the interest of the meeting. These French brethren and sisters are gaining an experience; and if they remain humble and true to their faith, God will use them as instruments in bringing others to the knowledge of the truth. There are a number whose lives are indeed a living epistle, known and read of all men. They show the transforming power of the truth upon their daily life. {RH, July 22, 1875 par. 14}

It was under very discouraging circumstances that Eld. Bourdeau presented the truth to them. The opposition from prejudiced minds was very bitter. But some honest souls were interested, and when brought up to face the mirror, to compare their lives with the law of God, they were deeply convicted of sin. One brother who is now rejoicing in the truth, and can say with Paul, "I was alive without the law once; but when the commandment came, sin revived and I died," when he came to view his life in the light of the holy law, saw his sins to be so exceedingly sinful, that he thought they were too great to be forgiven. He was in great agony of mind. He called together his neighbors and friends, and confessed to them the sins and wrongs of his life, and entreated their forgiveness. He tried to right every wrong. This wonderful work of the power of God in convicting the sinner, was a thing so new to his friends and neighbors that they thought he was out of his mind, and feared that he would die. Several physicians were consulted, and medicine was prescribed freely. But drugs, which would be useless to cure the diseased body, were utterly powerless to cure the sin-sick soul. While suffering the most intense remorse of conscience for his sins, the Lord did not leave him to perish. The light of health reform was forced upon his mind, and he refused to take the drugs prescribed, for he was strongly convinced that they were poison, and ruinous to his constitution. {RH, July 22, 1875 par. 15}

Eld. Bourdeau and his wife felt the deepest anxiety as to the result of this case. Some charged Eld. B. with making this man crazy. Eld. B.'s life was in danger, and he and his wife wept and prayed many hours while others slept. They prayed that God would work in such a manner as to honor the cause of truth and glorify his name. The French brother came out all right. He had that repentance which needeth not to be repented of. He was indeed a new man, converted and thoroughly transformed. He had "put off the old man with his deeds;" and "put on the new man, which is renewed in knowledge after the image of Him that created him." {RH, July 22, 1875 par. 16}

At this meeting we were attentively cared for by brother and sister Hobbs. These self-sacrificing souls showed especial hospitality on this occasion. May the Lord bless



them and their dear children for this labor of love. On Wednesday Bro. Hobbs took us nine miles to Somonauk, where we took the cars for Lena, Wis. Here we were met by brother and sister Bates and Bro. Brown, who took us by private conveyance to the Monroe Camp-ground.

{RH, July 22, 1875 par. 17}

## PERIODICALS / RH - The Review and Herald / October 14, 1875 Duty of Parents to their Children. -

### October 14, 1875 Duty of Parents to their Children.

One of the signs of the "last days" is the disobedience of children to their parents. 2 Timothy 3:2. And do parents realize their responsibility? Many seem to lose sight of the watch-care they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are excited, and then punish them in anger. {RH, October 14, 1875 par. 1}

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months of age, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth, and strengthen with their strength. {RH, October 14, 1875 par. 2}

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the charge committed to their trust. Parents, I fear some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? children that might have been saved had you filled your place, and done your duty as faithful parents should. {RH, October 14, 1875 par. 3}

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. It is the duty of parents to have their children in perfect subjection, having all their passions and evil tempers subdued. {RH, October 14, 1875 par. 4}

Parents, correct your children. Commence while they are young, when impressions

can be more easily made, and their evil tempers subdued, before they grow with their growth and strengthen with their strength. {RH, October 14, 1875 par. 5}

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask him to do his part--that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things. {RH, October 14, 1875 par. 6}

It certainly must bring God's displeasure upon parents when they leave him to do what he has left and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil tempers. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noted and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts. {RH, October 14, 1875 par. 7}

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence will be shed upon the children, and the powers of darkness will be compelled to give back. {RH, October 14, 1875 par. 8}

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians. {RH, October 14, 1875 par. 9}

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose their society at all times for them. Teach your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for, our children. He that said, "Suffer little children to come unto me, and forbid

them not," will listen to our prayers for them, and the seal or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.--E. G. White, in *Signs of the Times*.

{RH, October 14, 1875 par. 10}

## **PERIODICALS / RH - The Review and Herald / November 4, 1875 A Remarkable Dream. -**

### **November 4, 1875 A Remarkable Dream.**

Several speakers had addressed large and attentive congregations at the camp meeting at Rome, N. Y., on first-day, September 12, 1875. The following night I dreamed that a young man of noble appearance came into the room where I was, immediately after I had been speaking. This same person has appeared before me in important dreams to instruct me from time to time during the past twenty-six years. Said he, You have called the attention of the people to important subjects, which, to a large number, are strange and new. To some they are intensely interesting. The laborers in word and doctrine have done what they could in presenting the truth, which has raised inquiry in minds and awakened an interest. But unless there is a more thorough effort made to fasten these impressions upon minds, your efforts now made will prove nearly fruitless. Satan has many attractions ready to divert the mind; and the cares of this life, and the deceitfulness of riches all combine to choke the seed of truth sown in the heart, and in most cases it bears no fruit. {RH, November 4, 1875 par. 1}

In every effort, such as you are now making, much more good would result from your labors if you had appropriate reading matter ready for circulation. Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them, without money and without price, which might eventually result in a hundred fold returns to the treasury. You are to sow beside all waters. {RH, November 4, 1875 par. 2}

The press is a powerful means to move the minds and hearts of the people. And the men of this world seize the press, and make the most of every opportunity to get poisonous literature before the people. If men, under the influence of the spirit of the world, and of Satan, are earnest to circulate books, tracts, and papers of a corrupting nature, you should be more earnest to get reading matter of an elevating and saving character before the people. {RH, November 4, 1875 par. 3}

There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question, should be scattered like the leaves of autumn. Small tracts on the different points of Bible truth applicable to the present time should be printed in different languages and scattered where there is any probability that they would be read. God has placed at the command of his people

advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land. Here is missionary work for all. {RH, November 4, 1875 par. 4}

There should be men trained for this branch of the work who will be missionaries, and will circulate publications. They should be men of good address, who will not repulse others or be repulsed. This is a work to which men would be warranted to give their whole time and energies as the occasion demands. {RH, November 4, 1875 par. 5}

Those who distribute tracts gratuitously should take other publications to sell to all who will purchase them. Persevering efforts will result in great good. Very many souls have been converted to the truth by reading papers and tracts alone, who would not have been reached without them. God has committed to his people great light. This is not for them to selfishly enjoy alone, but to let its rays shine forth to others who are in the darkness of error. {RH, November 4, 1875 par. 6}

You are not as a people doing one-twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the word alone without the publications. The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues and peoples. {RH, November 4, 1875 par. 7}

Many minds can be reached in no other way. Here is true missionary work in which labor and means can be invested with the best results. There has been too great fear of running risks, and moving out by faith, and sowing beside all waters. Opportunities have been presented which have not been grasped and made the most of. There has been too great fear of venturing. True faith is not presumption, but it ventures much. Precious light and powerful truth need to be brought out in publications without delay. There is much lost in waiting to originate matter while there is already in print that which is valuable and appropriate for this time. These delays risk too much. Opportunities are lost which might be improved. Said he, Your husband and yourself can do much in the preparation of publications. You have a better knowledge of the wants of the people than many others. God has brought you in close connection with himself, and has given you an experience in this work which he has not given many others. {RH, November 4, 1875 par. 8}

He has connected you with this powerful agency--the publishing department. Others cannot take your place in this, and do the work God has appointed you to do. Satan has been making special efforts to discourage your husband by controlling the minds of some who ought to be helpers. They have cherished temptations. They have been murmurers, and have been jealous without cause. God will not leave nor forsake his servant while he clings by faith to his wisdom and strength. He has upheld him through the ministration of angels that excel in strength. His strength has not come from natural causes, but from God. He will be beset with the enemy on the right hand and on the left. Satan will lead the minds of some to be distrustful of his motives, and to murmur against his plans, while he is following the leadings of the Spirit of God. In God he must

trust, for he is the source of his strength. The enemy, through agents, will harass and vex his patience, for the infirmities of human nature are upon him, and he is not infallible. But if he clings in humble confidence to God, and walks softly before him, God will be to him a present help in every emergency. {RH, November 4, 1875 par. 9}

Your husband must not be discouraged in his efforts to encourage men to become workers, and responsible for important work. Every man whom God will accept, Satan will attack. If they disconnect from Heaven, and imperil the cause, their failures will not be set to his account or to yours; but to the perversity of the nature of the murmuring ones, which they would not understand and overcome. These men whom God has tried to use to do his work, and who have failed, and brought great burdens upon those who were unselfish and true, have hindered and discouraged more than all the good they have done. And yet this should not hinder the purpose of God in having this growing work, with its burden of cares, divided into different branches, and laid upon men who should do their part, and lift the burdens when they ought to be lifted. These men must be willing to be instructed, and then God can fit them and sanctify them, and impart to them sanctified judgment, that what they undertake they can carry forward in his name. {RH, November 4, 1875 par. 10}

Your husband must be humble and trustful, and walk carefully and tremblingly before God, for the ground whereon he treadeth is holy. God has strengthened him for great emergencies. He has given him strength, and light, and power like a running stream. This is not of himself, but of God. He has an inexhaustible fountain to draw from. He must not forget that he is mortal, and subject to temptations, and weariness. His mind should have periods of rest, which will result in great good to himself as well as to the cause of God which he represents. He can with a mind invigorated do a greater amount, with greater perfection, than he can accomplish by steady labor and constant effort with a wearied mind. {RH, November 4, 1875 par. 11}

Eld. Andrews is God's chosen servant to do a special work; but he made a mistake in keeping the Sabbath History from the people in order to present a perfect work, and in allowing his mind to be diverted from the work God would have him do. He should have given this important work much sooner, and then improved it as he could do so. The enemy has been permitted to gain a march upon us in consequence of long delays on our part. He will throw hindrances in our path, and if we will be hindered he will exult. Long delays must not be permitted. Satan must be met in his bold advances, and be repulsed. {RH, November 4, 1875 par. 12}

Eld. Haskell has done a good work in the tract and missionary department. He needs to ever connect closely with Heaven, that he may be led and taught of God. He has made some mistakes, but not intentionally. His zeal and concentrated efforts in one direction led him to lose sight of other important considerations. He has pressed the subject of giving means in some cases too far. Some of the poor have done more than they should, while those who have been entrusted as God's stewards with a large amount of means, have done but little. God's servants must discriminate, and work cautiously, judiciously, and ever give right counsel to the liberal, conscientious souls who are poor. God will have his servants connect so closely with him that they may

have the mind of Christ.

Ellen G. White.

*Oakland, Cal., October 20, 1875.*

{RH, November 4, 1875 par. 13}

**PERIODICALS / RH - The Review and Herald / December 2, 1875 Delaying  
Obedience. -**

**December 2, 1875 Delaying Obedience.**

[WE GIVE IN THE FOLLOWING THE SUBSTANCE OF AN APPEAL MADE BY MRS. W., APRIL 16, 1875, ON THE DANGERS OF DELAYING OBEDIENCE, ADDRESSED TO A MAN AND HIS WIFE WHO WERE HEARING LECTURES AND WERE HESITATING ON THE POINT OF OBEDIENCE ACCORDING TO THE CONVICTION OF THEIR MINDS. AND WE ARE SORRY TO SAY THAT THESE PERSONS HAVE TAKEN THE COURSE THAT THEY WERE WARNED TO AVOID. FOR THE BENEFIT OF OTHERS IN SIMILAR DANGER, THE APPEAL IS NOW GIVEN. J. W.] {RH, December 2, 1875 par. 1}

Dear Brother and Sister: I had hoped to meet you again before we crossed the plains, but this may not be. I have thought much of our interview at your house, and have prayed that you both may have strength to walk in the path of obedience. You have had light, but Satan will not let you pursue the narrow road, and become loyal and true to all God's requirements, without contesting every inch of ground. He has his agents in men who profess, as did Satan when he tempted Christ, to be ministers of righteousness. They would belittle in your minds God's holy commandments. Satan is at war with that law which is the foundation of God's government in Heaven and in earth. God has let his light shine upon you. Will you, dear friends, cherish the light? Men may come in the garb of holiness, having error and truth mixed together, and many be deceived. Satan quoted Scripture to Christ, showing that he could use Scripture to work his deception upon minds. Those who are acquainted with their own hearts know the necessity of being closely connected with God in order to have divine wisdom to discern the wiles of Satan and to cling, with firm, unyielding grasp to Jesus. {RH, December 2, 1875 par. 2}

There is no nook or corner of the world, however secluded, where error and sin have not found their way. Error is often presented in a specious garb, so that it requires more than human wisdom to detect the falsehood under the pretension of truth. If error was never mingled with truth, it would not be so subtle in its influence upon the mind. If error stood forth alone in its true, hideous form, souls would not be deceived. But there are many who see attractions in error, and will eagerly feast upon it, although it poisons the mind. Error always injures the soul and deforms the character. Error may, at first sight, appear plausible, but its tendency is to corrupt the heart, and to ensnare its victims. We



often hear it stated that it matters not what one believes if his life is only right. But the life is molded by the faith. If light and truth, are within our reach, and we neglect to improve the privilege of hearing and seeing the truth, we virtually reject it, and choose darkness rather than light. Said Christ to the Jews, "Ye will not come to me, that ye might have life." {RH, December 2, 1875 par. 3}

I beseech you, my brother and sister, to inquire of God, as those who are willing to know the right way, What is truth? Do not willingly cheat your own souls of the light which you may have if you will. Like the noble Bereans, search the Scriptures daily, and see whether these things are so. And be true to your convictions of truth and of duty. Many infidels are compelled to be such because they cannot consent to accept truth the living out of which would require a sacrifice on their part. Convenience is consulted by many who profess Christ. There is a desire to climb up some other way--one that will require less sacrifice. {RH, December 2, 1875 par. 4}

Said Christ, "He that will come after me, let him deny himself, and take up his cross and follow me." To follow Jesus fully requires a thorough conversion. Half-way converts make half-hearted Christians. Again, said Christ, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." The plain words of truth spoken by our Saviour sifted his followers down to a few faithful ones who laid the foundation of the Christian church. Many of the wealthy, honorable, and noble ones of the world were charmed with the teachings of Christ, and had a desire to follow him. But when the truth in its practical bearings was brought home to their hearts and lives, they drew back, and walked no more with Jesus. The young ruler was desirous of following Christ. "Sell all that thou hast," said the Master, "and come, follow me, and thou shalt have treasure in Heaven." He could not comply with the terms. His poor, selfish heart loved his possessions better than the kingdom of God, and he turned from following his Saviour. He turned from his heavenly treasure, went back to his idolatrous love of his earthly treasures, and lost eternal riches. {RH, December 2, 1875 par. 5}

Jesus requires the entire surrender of the soul to him without compromise. Those who are thoroughly converted will never be among those who cowardly plead, "I pray thee have me excused." The living Christian loves duty, and enjoys even the severities which he must bear, if he is a soldier of the cross of Christ. {RH, December 2, 1875 par. 6}

We feel the greatest anxiety for souls who are in the valley of decision. We feel a dread of Satan's attacks upon these poor souls. He watches his opportunity to bring his powers to bear when he sees that there is a possibility of hindering souls from deciding to be wholly on the Lord's side. {RH, December 2, 1875 par. 7}

While the Spirit of God is convicting you of the truth, do not stop to cavil, but believe. Do not find fault, but listen to evidence. Yield your pride to humility, and exchange your prejudice for candor. Confer not with flesh and blood, but surrender all to God. Take the Bible as your guide, and earnestly inquire, "Lord, what wilt thou have me to do?" When you once yield your natural independence and self-will for a child-like, submissive obedience, and are willing to be taught, you will hear the voice of the true Shepherd saying, "This is the way, walk ye in it." Christ does not propose to teach the self-conceited and self-willed. It is only the meek whom he pledges to guide in

judgment, and to whom he will teach his way. {RH, December 2, 1875 par. 8}

If you are in search of truth, obedience will not be difficult. If you really want to know the Master's will, you will thankfully receive it. We are learners in the school of Christ. A genuine love for Jesus will of necessity create a love for the truth. Treasure up the truth in your heart. Seek knowledge. Make this your daily prayer: "With my whole heart have I sought thee; O let me not wander from thy commandments. Open thou mine eyes, that I may behold wondrous things out of thy law." We are not safe only as we mold our daily life after the divine Pattern. {RH, December 2, 1875 par. 9}

I entreat you, my dear friends, to move guardedly; for you are making decisions for eternity. Walk in the light while you have the light. Let no one influence you to turn from the truth. You can never be sanctified through error. Christ prayed to his Father in behalf of his disciples: "Sanctify them through thy truth; thy word is truth." It is a time and age of the world when error prevails, and with nearly all is accepted as truth. Error is no less error because it has been instilled into minds from their very youth. Error is taught in schools, and preached from the pulpit. Theories are advanced which have no foundation in the word of God. {RH, December 2, 1875 par. 10}

You made the remark, "My parents were godly, and they kept Sunday, and will be saved. If I keep the day which they kept, why will not I be as safe as they?" Your relatives and friends may have lived up to the light they had. They are not accountable for the light which shines in your day, which they did not have. If you have greater light than your fathers, and you live up to that light as faithfully as your fathers did to the light which shone upon them, you will be saved by obeying as they will be saved by obedience to the light which the Lord permitted to shine upon them. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." We are responsible for the light which shines upon our path. This is our day of visitation and privileges. God is setting before us solemn truth. Will we accept it? Reject not present light, and do not lightly esteem God's gracious opportunities. {RH, December 2, 1875 par. 11}

If God in mercy has permitted light to shine out of darkness, and has removed the mist from your eyes that have been long blinded to the claims of his holy law, I beseech you to cherish the light and walk in it, lest it become darkness. We are living in the perils of the last days. It is not safe to be careless and indifferent now. With humble hearts and perfect submission to the will of God, we should pray earnestly to be kept from error and that we may be guided into all truth. Truth sanctifies. Error corrupts. The soul can be kept pure and strengthened only by walking in the light as Christ is in the light. {RH, December 2, 1875 par. 12}

My heart has been drawn out in love to you. I have longed to see you moving out understandingly upon the truth, committing the keeping of your souls to God. In faith, press through the moral darkness of error and unbelief, and yield your souls' best and holiest affections to him. He has claims upon you which you cannot resist and be guiltless. I entreat of you to yield yourselves to God in faith. He can and will receive you with all your peculiarities of temperament, and with all your trials and temptations, and

with all your duties, your cares, and burdens of responsibility, and will bear you and also your every burden, and will bring all your powers under the control of his grace. God will come to your help, and will aid you in your warfare. His messages of truth and warning are sent to save you, but not to flatter and amuse you. While truth deals in an unsparing manner with your sins, it has the deepest compassion for your soul. {RH, December 2, 1875 par. 13}

Every taxing duty becomes easy, and every sacrifice becomes a pleasure, to those whom the truth makes free. What a victory is gained when the carnal life ceases, and the spiritual life begins. The Lord guides. The Lord keeps. The love of God, and obedience to all his commandments, bring all the powers of the soul into obedience to his will. What can constrain the heart and affections like love--sanctified love. That love which brings the soul into connection with Heaven is more earnest, fervent, and enduring for earthly relatives than any other. There is nothing in the heart at war with God's requirements. The mind, submissive and obedient, will love to do all his commandments. Evil will be abhorred, and the good will be chosen. There will be no self-denial or self-sacrifice that is grievous, for the heart delights in doing for Christ, and seeking to save souls from error and from the transgression of the holy law of God. When God has control of the affections, the mind will not be selfish, nor shrink from sacrifices. {RH, December 2, 1875 par. 14}

The committing of the soul to God is essential for our salvation. You cannot follow a course of your own choosing, and be at war with the law of God, living in disobedience to his requirements, and yet be in harmony with God. Entire obedience to the will of God will bring courage, hope, peace, and happiness, to the soul. There will be seen watchfulness, diligence and prayer, self-denial, self-crucifixion and active benevolence. John thus describes the faithful whom he saw in vision upon the isle of Patmos:-- {RH, December 2, 1875 par. 15}

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." {RH, December 2, 1875 par. 16}

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." {RH, December 2, 1875 par. 17}

What an example have the martyrs for Jesus left us in their lives of self-denial and sacrifice. They were faithful and true to principle. Although prisons, tortures, inquisitions, gibbets, and the stake threatened them, they counted not their lives dear

unto themselves. Their love for the truth was here manifested. They chose to obey the truth at the expense of great suffering. The world was not worthy of these heroes of faith. They died for their faith. The pure gold was refined from all dross through trial and suffering. As these shall enter the portals of glory they will shout in triumph: We overcame by the blood of the Lamb, and by the word of our testimony. We were faithful unto death, and now receive a crown of life. Shouts of triumph will come from lips that never triumphed before. Those who were too timid to praise God vocally were not too timid to die for their Lord. They struggled and fought the good fight of faith. They were steadfast to the end. They will unite their glad voices in the universal songs of triumph and victory, praising God that they were accounted worthy to receive the heavenly benediction "well done" from the Master they loved, and for whom they suffered. His own right hand will place upon their brows crowns of immortal glory that fade not away. {RH, December 2, 1875 par. 18}

**PERIODICALS / RH - The Review and Herald / April 27, 1876 Minnesota Camp-Meeting. - By Mrs. E. G. White. -**

**April 27, 1876 Minnesota Camp-Meeting.**

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**By Mrs. E. G. White.**  
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We should have been on the camp-ground at Eagle Lake, Minnesota, Thursday evening, June 24, 1875; but we learned that there was an impassable break in the road, occasioned by the severe storm of the previous night, which would detain us twenty-four hours. We took a room at the Jewell House, and were weary enough to have a thorough night's rest at Winona. {RH, April 27, 1876 par. 1}

Friday noon we took the cars at Winona and went on about sixteen miles, and came to a halt. We were informed that we could go no farther, for the freight train in passing over the repaired break had broken through. We remained on the track six hours. This delay brought us to Eagle Lake at three o'clock Sabbath morning. We met a hearty reception from our brethren. Nearly everything upon the ground was drenched by the recent heavy rain, but they did not appear discouraged. Meetings had been in session since Thursday. Three discourses had been given with good effect. {RH, April 27, 1876 par. 2}

Sabbath morning meetings were commenced under the tent for prayer and conference. Bro. Smith made appropriate remarks at the beginning of the meeting. I felt free in speaking about fifteen minutes, entreating all present to improve this opportunity of seeking the Lord. Our first work should be to search our own hearts and put away from them everything that is grievous to the Spirit of the Lord. Here in this convocation meeting was a favorable time for all of us to humble our hearts, by confessing our sins and faults, and to come near to God by repentance and faith, that we might feel an assurance of his love. {RH, April 27, 1876 par. 3}

We lack in faith and love. We must exercise faith in God and cherish love in our hearts for him, love for the truth, and love for one another. We must do this if we prepare the way for the Holy Spirit. {RH, April 27, 1876 par. 4}

Many then bore testimony, the substance of which I will give as the brethren and sisters spoke. {RH, April 27, 1876 par. 5}

A sister says she is one of the most needy. She has had quite an experience in the work, but has not made that advancement which she might; she now feels that she must make an entire surrender to God. {RH, April 27, 1876 par. 6}

A brother says he cannot be satisfied until he becomes strong through Jesus and gains the victory over sin in his own heart. {RH, April 27, 1876 par. 7}

Another brother is thankful God had spared his life to be present at this meeting. He has come to gain strength to be a better Christian, a man devoted to God, carrying out his faith in his every-day life. {RH, April 27, 1876 par. 8}

A sister says she is determined to live like a humble follower of Jesus. Her trials sometimes seem greater than she can bear; then, again, she thinks these trials are to help her to endure and be a more perfect follower of Jesus. She wishes her daily life and her conversation to redound to the glory of God. She wants to be approved of her Heavenly Father. {RH, April 27, 1876 par. 9}

A brother says he came a long way to this meeting, that he might receive a blessing here; he did not want to go away disappointed. He feels that he has an individual work to do; he wants to accomplish this work; he wants the crown that is to be given to the faithful. {RH, April 27, 1876 par. 10}

A sister says that she loves Jesus, but feels that she has not the spirit of prayer and deep sympathy for his cause that she should have. {RH, April 27, 1876 par. 11}

A brother says that he wants to get right before God, and thanks him for the good he has received during this meeting. He has here realized the blessing of God. Another brother says he has been admonished of the fact that the minister cannot do the work assigned to him. He must perform it himself; he must humble his heart, confess his sins and live a better life; contact with the world has had a chilling and withering influence upon his spirituality. Today he wants to be sanctified through the truth. It is the truth that makes us free. Another brother testifies that he is earnestly seeking for sanctification through the truth. {RH, April 27, 1876 par. 12}

A brother bears testimony that it is good to be engaged in the work of God. He has been trying to redeem the failures of his past life. In searching his heart, that he might the better understand his own defects, he has felt the blessing of God. He wants to derive all the benefit possible from this meeting. {RH, April 27, 1876 par. 13}

A brother rejoices that he feels a hungering and thirsting for righteousness. He desires the Christian graces to be continually growing in his character and life. {RH, April 27, 1876 par. 14}

A sister rejoices to meet so many friends interested in the truth. She had made a great effort to come to the meeting, and was trying to overcome the enemy and make sure of the kingdom. {RH, April 27, 1876 par. 15}

One brother says he is reminded by this gathering of the great assembly which shall



meet, from the east and the west, the north and the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven. {RH, April 27, 1876 par. 16}

A sister feels most unworthy of all. This is the first camp-meeting she has attended. She thanks God for the good she has received. {RH, April 27, 1876 par. 17}

A brother says he was at the camp-meeting one year ago, and there resolved to live a better life. He thinks he has made some progress and has been struggling to gain a victory over his sins. Another brother came to the meeting hoping to receive the blessing of God, and he has not been disappointed. He says if we place ourselves in a right position toward God, we may have a rich flow of his Spirit in our hearts. {RH, April 27, 1876 par. 18}

A brother says, he is seeking to bring his body into subjection, that appetite and passion may be under the control his will. {RH, April 27, 1876 par. 19}

A brother says it is good for him to be here. He has progressed some since one year ago. If we put our trust in God he will not forsake us. He has been blessed this morning. He sees that he has done many things that are wrong; he has indulged appetite to his injury; he has used tobacco; he feels that it is necessary for him to overcome this unnatural appetite. He wants to serve God with his whole soul, mind, and strength. The Lord has a work for him to do, which no one can perform for him. {RH, April 27, 1876 par. 20}

Another brother says that God has spared his life and granted him the desire of his heart in enabling him to come to this camp-meeting. He wants to put himself in the way to receive the blessing of God. He has been afflicted-- been brought near the gates of death; he had promised the Lord to surrender all to Christ. He has been searching his heart and finds he has much to do to perfect a Christian character. He has suffered much pain because of the violation of the laws of his being. He feels that he has been taken into the stripping room, where, through a severe process, the Lord has brought him to see himself, in all his sinfulness. He must make clean work for eternity. {RH, April 27, 1876 par. 21}

A sister says she is thankful that God has spared her life to enjoy this privilege. She wants to be a Christian; she knows it is a great thing to become one, for it is to be Christ-like. She does not want to be *almost* a follower of Jesus, but a full, earnest, cheerful, disciple of her Saviour. {RH, April 27, 1876 par. 22}

Another sister expresses great thankfulness that she has the privilege of attending the meeting. She has been keeping the commandments of God. {RH, April 27, 1876 par. 23}

A Swedish sister desires the help of God, that she may smooth off the sharp and rough points of her character. She wants to see her companion love and obey the law of God. A brother says he came a long way to attend this meeting, hoping to obtain more strength and grace; he has not been disappointed. He wants to live the life of a faithful Christian. {RH, April 27, 1876 par. 24}

Another brother says he wants to stand as a witness for God. He is unworthy to bear the name of Christian; his life has not done honor to his profession; if God will be so gracious as to spare him to meet his friends in camp-meeting another year, he will



endeavor to have a better testimony to bear. {RH, April 27, 1876 par. 25}

A sister says she wants the rubbish removed from the door of her heart, that the spirit of Jesus may come in. Her heart has been troubled; she has carried her burden to Jesus, and knows that he will not forsake those who trust in him. She wants to be worthy to be called, with truth, a child of God. Her trials have been great, but God will not call her to pass through more than he will give her grace to endure. {RH, April 27, 1876 par. 26}

A Swedish brother says that one year ago he promised that he would go home from that meeting and try to live up to his profession; his efforts have been with some success, but as he looks back today and sees how many crooked paths his feet has made, he feels deeply humbled. He is inclined to be hasty and impatient of speech in his family, he will make more earnest efforts to overcome this failing; he must be right at home in his actions and example, and he *will be* in the strength of God. {RH, April 27, 1876 par. 27}

A sister says she will now, just now, open the door of her heart and let her Saviour in. She desires to get nearer to God. {RH, April 27, 1876 par. 28}

A brother says he is determined to walk in all the commandments of God. Last year he heard other give their testimony, but he did not take his cross nor do his duty; he now felt that he must confess his fault. Let us all confess our faults, and pray for one another, that we may be healed of our infirmities. {RH, April 27, 1876 par. 29}

A Seventh-day Baptist minister says he came to this meeting, after weary weeks of anticipation, to obtain the blessing of God. That blessing he has found. He was deeply affected, said he was a stranger to the most of those present, yet he felt that he was brought near to his brethren through the love of Jesus Christ. He came for the purpose, first, of receiving the blessing of God. Secondly, to *observe* and *hear*. He wanted to ascertain if professing a greater light and deeper truth was accompanied by a fuller consecration; if we are no better than other people who do not profess to have received new and greater light, then our faith is of no more virtue than theirs. He was rejoiced and made glad to hear the testimonies that were reaching down into the heart, seeking a deeper work of grace, equally important as, and corresponding with, the great and sacred truths which are professed, seeking for a better, higher, diviner life. If *this* is your aim and object, as I trust and believe, let me call you brethren, and we will unite as one. Let no discouragement deter you; some have felt, as they have expressed themselves, almost like giving up, because of the trials that beset them. They should remember that these afflictions are helpers in their spiritual lives, if only they stand fast under them, and bind them closer to their Father. {RH, April 27, 1876 par. 30}

Yesterday the storm broke down a tree upon the encampment; this tree had stood among many trees, sheltered and protected by them; had it stood alone, in the open ground, and been blown hither and thither, its roots would have struck deeper down, and become more firmly established in the soil; it could have then resisted the tempest, and stood firmly beneath the shock of the hurricane. When great trials oppress you and threaten to crush you, dig deep and plant your roots firmly in the unyielding truth and wisdom of God, that you may stand and be strong. After a quarter of a century spent in

enduring the conflicts and storms of life, he was more determined than ever before to hold fast the hope and fight the good warfare to the end. {RH, April 27, 1876 par. 31}

A brother says he cannot allow this meeting to pass and this precious opportunity to be lost without testifying as to what God has done for him. He has been, for years, seeking to serve God. He now sees, as never before, what slow progress he has made. He is just beginning to see the sharp points and rough corners of his character; he feels that these traits are becoming more firmly fixed; he has asked God to help him to overcome them, to cherish humility and to bear the cross; but the cross has lacerated him in bearing it. The commandments of God are very broad; he wants to claim the Father's blessing through obedience. {RH, April 27, 1876 par. 32}

A sister says she is trying to keep God's law and to love her Saviour with all her heart. Another says she has been trying to prepare her heart to receive a blessing and has been amply paid. {RH, April 27, 1876 par. 33}

Still another sister says that the more and better we love God, the better we can see our guilt in transgressing the law of God. The blinder we are to our sins, the less importance we attach to the keeping of that law. The better we love God's commandments, the more precious will Jesus be to us, and the more grievous will sin appear. {RH, April 27, 1876 par. 34}

A brother says his heart has rejoiced since he came on the ground; he is glad to meet old familiar friends. The enemy has tried hard to get him, but he is determined to press his way to the kingdom, there to meet his brethren and sisters, and rejoice with them in the final triumph. {RH, April 27, 1876 par. 35}

A sister testifies that she loves Jesus and present truth; she has to make quite a sacrifice, but the Lord blesses her in making it. A brother says he is thankful indeed for this great privilege. {RH, April 27, 1876 par. 36}

A sister is determined to press onward and make sure progress Heavenward. {RH, April 27, 1876 par. 37}

A brother says that seventeen years ago, in the State of New York, he enlisted in the army of the Lord; he had idols which he could not then give up; the truth did not take deep enough hold on his heart to enable him to overcome; he had been opposed to the gifts, but for five or six months he has been strong in keeping the law of God, and has patiently endeavored to break off his wrong habits. This brother came, and with weeping confessed the bitterness of feeling he has had toward me, and the hard speeches he has made to others in regard to me; he asked my forgiveness. I told him I forgave him as freely as Christ forgave me. {RH, April 27, 1876 par. 38}

A brother says he has been keeping the commandments of God some two years; he feels more at home in the company of God's children than with his own relatives who oppose our faith; he feels that he must deny self and bear the cross. {RH, April 27, 1876 par. 39}

A brother wants to stand as a witness for Jesus; he confesses that when he left home his motives were not right in coming to this meeting; he wanted to see what was to be seen, to visit with friends, and have a "good time;" but *now* he feels that he must have a work done for himself; he wants to be strong in the truth, to study his Bible and

consecrate himself fully to the work of God. {RH, April 27, 1876 par. 40}

A brother says he is glad that he loves God and loves his people. He has tried to keep the Sabbath for more than twenty years; it is his experience that "great peace have they who love Thy law." He has unwavering faith in the Scriptures; he has no doubts regarding their truth; but he must have works accompanying his faith; for faith without works is dead, being alone. He desires to know the will of God and to live in obedience to it, and be sanctified through the truth. Brethren, let us hold on to God and his promises, pleading with him for strength to fight the good fight of faith and lay hold of eternal life. {RH, April 27, 1876 par. 41}

A brother rejoices that he has this privilege. The meetings have done him good; he wants to make progress Heavenward; it is good for him to hear the testimony of those whom he knew years ago. He desires to be true to his profession. He has had trials; sometimes they seemed more than he could well endure; he has called upon God and laid his troubles before him, and he has been greatly strengthened in so doing. {RH, April 27, 1876 par. 42}

A brother says he has rough ways that he wants to make smooth; he must break off from all things that hinder his advancement in the divine life; the love of God should be uppermost, and he should be willing to make everything subservient to His cause. He wants to gain the blissful shore. He wants all his acts and words to be in direct harmony with the will of God. {RH, April 27, 1876 par. 43}

A brother says he believes the great and glorious gospel truths. He wants to go to the kingdom. He feels unworthy; he knows that it depends upon his actions whether he makes his way to Heaven or not. He knows that God weighs his deeds in the balance, and he wants a clean record in Heaven. {RH, April 27, 1876 par. 44}

A sister says she thanks God for this meeting, but is sorry to confess that she lacks patience in her family; she wishes us to especially pray that she may overcome this sin. {RH, April 27, 1876 par. 45}

A brother says he feels like pressing on; he has trials, and almost every discouragement with which to contend. He has set up idols and it is difficult for him to sacrifice them; he does not progress as he should if he had cut loose from these hindrances; he feels that he must give up everything that would be in the way of his spiritual advancement, and be diligent to make his calling and election sure. {RH, April 27, 1876 par. 46}

A sister says she is thankful that she came up to this meeting. There was the appearance of a storm; she asked God that the storm might be stayed. It looked very dark all night, but did not rain, and they started the following morning. They rode a part of the way in the rain, but this she did not mind; she had received many rich blessings since she came on the ground. She had many trials, but thought they were all for the best, and would trust in God to bring her through them all. {RH, April 27, 1876 par. 47}

A brother says he desires to serve God in spirit and in truth; he wants his daily life to be acceptable in the sight of God. He has but a short time to serve the cause of truth, he wants the principles of truth to be exemplified in his every act, and the fear of God kept continually before him. {RH, April 27, 1876 par. 48}

Four now rose at the same time. A sister says that she is a great sinner and wants to be converted. {RH, April 27, 1876 par. 49}

A brother says, "I feel thankful for what mine eyes have seen and mine ears have heard. These cheering testimonies have met a response in my heart. I want to be strong in hope and faithful in obedience to all the commandments of God, and at last receive the reward of eternal life." {RH, April 27, 1876 par. 50}

A Methodist sister says the Lord is here. She is thankful that he has given her enough of his Spirit that she can recognize the power and love of God manifested in the souls of this people. She is not of this fold, but feels that the Lord is among them. {RH, April 27, 1876 par. 51}

A sister says she feels that, only through Christ, can she overcome. She has faults that she must put away. During the past year, when she thought she was strong, she was made to see her weakness. She came to this meeting to find Jesus. She wants to hide behind that Friend, as sister White has shown us it is only through the assisting grace of the Redeemer that we can overcome and have eternal life. {RH, April 27, 1876 par. 52}

A sister says she loves the Lord, but she often says and does that which is wrong; this has hindered her progress. She has had severe conflicts and passed through many trying scenes; but the Lord has sustained her, and been to her a very present help in time of trouble. {RH, April 27, 1876 par. 53}

A brother says that he has learned it is good to serve God. He has dedicated his entire self to the Lord, and feels that it is too small a gift. He is determined to serve him to the best of his ability. {RH, April 27, 1876 par. 54}

A brother says he has been trying for many years to keep the commandments of God. He can say with truth that it pays even in *this* life to serve God. He intends to try, from this day, to serve him more faithfully. {RH, April 27, 1876 par. 55}

A sister says that it is good to be here. She thanks God that he has seen fit to call her into his service. She knows that if she does *her* part, he will not fail to do his. We may always trust him; for he will never forsake us. {RH, April 27, 1876 par. 56}

A brother says he feels great need of humbling himself before God. He has been guilty of a disposition to find fault; he feels like asking the forgiveness of God and his brethren and sisters. {RH, April 27, 1876 par. 57}

A sister testifies that the Lord has been good to her. She praises his name for his Spirit which she has felt in her heart since she came to this camp-meeting. She feels that she must give herself and all she has into the hands of God, and trust him to keep and care for that which she has intrusted to him. {RH, April 27, 1876 par. 58}

A sister says she is waiting for Jesus; she wants to be among the children of God when he shall appear. She feels that she must forsake her sins and obey the requirements of God, watching, waiting and praying, that she may be, at last, of that number that have washed their robes and made them white in the blood of the Lamb. {RH, April 27, 1876 par. 59}

A brother says he feels happy in the Lord, although he knows himself to be an unworthy follower and keeper of his commandments. He has had a hard time to get

along, but he is not discouraged, but means to press on till he gains the reward of him who overcomes. {RH, April 27, 1876 par. 60}

A Danish brother says he feels that the truth that he has heard is testing his heart. He knows that he must get nearer to God. It is an individual work that must be done in each heart, and his only course is to cling to the Father. {RH, April 27, 1876 par. 61}

His heart beats in unison with the hearts of his brethren, and his soul cries out, "Your God is my God, and your people are my people." If he cannot live in peace and harmony with his brethren in *this* world, he surely cannot in the world to come. {RH, April 27, 1876 par. 62}

A Norwegian says he wants to try to seek the Lord and be a complete overcomer. He says that the Lord has been very good to him, and very merciful in his dealings with him. He has not a single complaint to make. {RH, April 27, 1876 par. 63}

Four upon their feet at once. A brother says that it is good for him to be here. He is glad to hear these good, cheering testimonies. He is trying to seek God that he may have a correct understanding of his will, and do the work that God has given him to do. He feels that it is an important time for all. We must not neglect the work of God, and our souls should be fruitful in the knowledge of his will. {RH, April 27, 1876 par. 64}

A sister says she rejoices in the good prayers and testimonies she has heard: they have done her good. She wants a new conversion to God and to his service. {RH, April 27, 1876 par. 65}

A brother came up here with the desire and expectation of receiving a great blessing on this camp-ground. He thinks that it is necessary for him to humble his heart before God, before he can enter upon his work with renewed zeal. He feels that he must have the patience, meekness and humility of Christ. He is determined to be a better man, through the grace of God, that his labors may be acceptable to him. He wants to be a faithful servant of Christ, that he may share the glorious reward promised to them who remain steadfast to the end.

*(To be Continued.)*

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{RH, April 27, 1876 par. 66}

**PERIODICALS / RH - The Review and Herald / May 4, 1876 Camp-meeting at Eagle Lake. - (Continued.) -**

**May 4, 1876 Camp-meeting at Eagle Lake.**

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***(Continued.)***  
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Sabbath afternoon, June 26, I had freedom in speaking to the people from Luke 19:41, 42. There was a solemn impression left upon the audience. {RH, May 4, 1876 par. 1}

We invited those who felt that they were not in favor with God, and those who had

never professed our faith, and those who had backslidden from God, to come forward. About one hundred promptly responded to the call. Opportunity was given for all who felt burdened to relieve their feelings by saying a few words to the point. {RH, May 4, 1876 par. 2}

A sister said she felt that she needed the prayers of God's people. She had prayed the Lord to open the way for her to come to this meeting, that she might here seek God with all her heart. There was a very tender spirit in the congregation. {RH, May 4, 1876 par. 3}

A brother said he feared that we did not realize the sacred work in which we are engaged, and do not feel the necessity of making sure work for eternal life. The truth never looked brighter than today. {RH, May 4, 1876 par. 4}

A sister said she must have a stronger hold on God. She has led a praying life, but has not felt right. Her life has not been worthy of the name of Christian. {RH, May 4, 1876 par. 5}

A sister said she had done wrong. Nothing, as she now views it, has been good and right in her life. She wants her heart cleansed. She has been living in doubts and fears, and knows that she cannot honor God by such a life. {RH, May 4, 1876 par. 6}

A brother said he was laboring to find rest for his soul, but he does not feel free. He said that he had felt an antipathy to a certain brother. He begged his brother to give him his hand and forgive him for his feelings. This confession was well wet down with tears. {RH, May 4, 1876 par. 7}

A sister said she wanted a consecration to God. She had not devoted time to the study of the Bible and had not given time to the education of her children. There has not been a day that she has not said or done something which she afterwards regretted. She seemed to be overcome, and dropped upon her knees before God, weeping, confessing, and praying for the forgiveness of her sins. She confessed that she had been at times impatient with her family and fault-finding with her brethren and sisters. {RH, May 4, 1876 par. 8}

A sister said she desired to be a child of God. She sometimes felt thankful to God for his mercies, but she longed to get nearer to God, and wanted to feel more anxiety for her children. She wanted a conversion that would make her love sinners more. She thought if she came forward to ask the prayers of the servants of God, he would cause a deeper work in her heart, and she would receive strength to do the duties that God had left for her to do. {RH, May 4, 1876 par. 9}

A Danish sister said she had tried to serve the Lord, and wanted more of the Spirit of God. {RH, May 4, 1876 par. 10}

A brother confessed that he was a sinner, by coming forward to these seats. He wanted a deeper work of God in his heart. He came up to humble himself before God. Unfaithfulness he felt was written on all his works. He felt that he must have a pure conscience; for the pure alone shall see God. {RH, May 4, 1876 par. 11}

A brother said it had been only three months since he commenced to serve God and obey his commandments. He wanted to surrender all to God and love him with all his heart. {RH, May 4, 1876 par. 12}



A brother said he had made a profession of the truth, but he had never felt satisfied with his position. He felt that he must have a deeper work of grace in his heart. He wanted to get right here at this meeting. He must work from the foundation. The foundation must be sound. He must dig deep and lay it firmly upon the Rock. Unless the law of God was written in his heart he felt that he could never be saved, and hear from the lips of Christ, "Well done, good and faithful servant, enter thou into the joy of thy Lord." {RH, May 4, 1876 par. 13}

A brother had loved Christ one year, and he felt that the commandments of the Father are holy, just, and good. He felt that he was a most sinful being. He had much to hinder him. He wanted to give up all his sins. For the past few weeks he had had a deep conviction of sin. He felt with the brother who had spoken just before him that he must dig deep, get down to the very bottom of his iniquity, and root out every evil. He knew it was a trying time and a turning point in his life and experience. The law of God is exceedingly broad. The law of the Lord is perfect converting the soul. This conversion he must experience in his life. {RH, May 4, 1876 par. 14}

A Dane spoke in his own tongue. Bro. Nelson interpreted his words. The brother said he had done many wrong things in his life, for which he was heartily sorry. He repented of his sins, and wanted to love Jesus with undivided affections and obey the commandments of God. {RH, May 4, 1876 par. 15}

A sister said she had been many years a professed Christian, but she was convinced from what she had heard at this meeting, that she must have a deeper work of grace in her heart. She came here, that she might have her strength renewed. She made a confession to her brethren and sisters of her neglect of duty. She wanted to be a whole-hearted, daily Christian. She wanted a thorough work of grace in her heart, that she might be a blessing to others. {RH, May 4, 1876 par. 16}

A sister said she came to this meeting to obtain the blessing of God. She was convicted of sin, and convinced that she has lived at a great distance from God. She has feared the cross of Christ. She loved the Lord's people and these truths. From a child she has had a love for the truth. The commandments of God and the faith of Jesus are precious to her. She wants to be a whole-hearted Christian and honor her Redeemer. {RH, May 4, 1876 par. 17}

A brother said he realized that he was in the presence of the all-seeing God. He knoweth all things. He knoweth our hearts better than we can know them ourselves. If he should deceive men he knew that it was impossible for him to deceive God. He had not knowingly wronged his neighbor. He wanted to realize the claims of God upon him, and to love God with all his heart, and his neighbor as himself. He was thankful that he came to this meeting. If he did not hear another word spoken, he could say that he is fully paid. He said he was determined to live more consecrated to God. {RH, May 4, 1876 par. 18}

A sister requested the prayers of God's servants for her husband. He came to the meeting, but because of dampness and wet, had to leave. He was a great sufferer from neuralgia. She felt that she must give herself anew to God, and hope continually in his salvation. {RH, May 4, 1876 par. 19}

A brother said he had for two years professed to keep the commandments of God. He confessed he had not fully lived out his holy profession. His friends said he was foolish to believe these things. He had come to the meeting to see what there was here. He thanked God for what he had felt. He wanted God and the leaders in this work to forgive him for his unbelief. He wanted to dig deep around his own heart. He wanted his life spared a little longer, that he might get right. He hoped all his friends would forgive him his wrong doing. Oh! said he, how shall we feel when professedly keeping the commandments of God to find out that we are transgressors of the law? He said that he was convinced by the law of God that he was a sinner. {RH, May 4, 1876 par. 20}

A sister said that she has received some tokens from God that she is indeed a child of his. {RH, May 4, 1876 par. 21}

A brother said he came forward to confess his sins. He was convicted that he was a transgressor of the commandments. He feels that he must without delay identify himself with God's commandment-keeping people. His friends are astonished to think he has commenced to keep the Sabbath. He feels thankful for the publication of tracts and especially for the Voice of Truth. {RH, May 4, 1876 par. 22}

A brother felt guilty that he had not lived up to the light, and will try to walk in the light henceforth as Christ is in the light. {RH, May 4, 1876 par. 23}

A brother thinks that some may look upon this movement of his in coming forward, as a strange thing after professing to be a Christian for forty years. But he has promised to crucify the old man with his deeds. His children had come to accountability, and he felt to repent before God that he had not set the example before them that he should. He wanted to know from day to day that he is doing the will of God, and to so live before his family and the world that they may know that he is one of the family of God. {RH, May 4, 1876 par. 24}

A sister said she once enjoyed the blessing of God, but she had got into a fretful way with her family. She wanted to do her duty to her little boys, that they might see that their mother had true love for them. She wanted to be strengthened of God, that she might do her duty to her family and the world. Time is short, and she felt that we must get deep at the root of the work. She asked forgiveness of her friends, that she had not given them a better example in her life. She prayed God to forgive her for her lack of love to him. {RH, May 4, 1876 par. 25}

A sister said she wanted to get nearer to God. She did not want to be found following the fashions of this world. {RH, May 4, 1876 par. 26}

A Danish sister said there were many things which must be done away with in her heart. She did not want to profess the truth and deny it in her life. She asked forgiveness, that she has sinned by her coldness. She wanted to feel the Spirit of God uniting with her spirit, that she could daily have the evidence that she was indeed a child of God. She did not feel that she could say today that she was a child of God. {RH, May 4, 1876 par. 27}

A brother said he wanted to be deeply interested in the work of salvation. The present truth, had searched his heart. He felt that he must have the grace of God in his heart. He had been a Methodist for forty years. About one year ago, when he began to

keep the commandments of God, charges were made against him, and he was turned out of the church. He felt that he wanted to be a thoroughly converted man. He knew not how soon his case might be brought in review before God. He must have a blameless life, a faultless character. {RH, May 4, 1876 par. 28}

A brother said he had been keeping the commandments of God for six months. He felt that he needed a deeper work of grace in his heart. The truth is indeed precious to him; he had never realized the sinfulness of sin until he had seen the light in regard to the law of God. {RH, May 4, 1876 par. 29}

A Norwegian sister said she has just come out to keep the commandments of God. A few obey the truth. They have meetings, and the Lord meets with them. She wanted more of the grace of God--to be brought into greater nearness to him and to be humble. If she had grieved any of her brethren because of her course, she asked forgiveness. She did not want to be merely half right, but just right. {RH, May 4, 1876 par. 30}

A brother one year and a half ago was on the wrong track. He was ashamed to say he was a Sabbath-breaker, but now he wanted to be a Christian commandment-keeper. {RH, May 4, 1876 par. 31}

A brother said he was not satisfied with his condition. To be a Christian is to be Christ-like. We must be all right, sanctified through the truth. A Christian will bear the fruits of the Spirit, love, joy, and peace. He was frequently overcome by an impatient spirit. He felt that he must overcome this; for he did not believe a fretful Christian would get into Heaven. He had made solemn vows to God before he came on the ground. He felt that he must pray much. We are too near the end to be trifling with eternal interests. The pure in heart alone shall see God. He must be a Bible Christian. {RH, May 4, 1876 par. 32}

A brother said he wanted to get all right. He felt that this was the day and the hour of salvation. He has been for twenty years keeping the Sabbath, yet he is not satisfied with his present attainments. He wanted complete victory over every sin and over everything that offends the Lord. {RH, May 4, 1876 par. 33}

A little child said she wanted to be good and go to Heaven. {RH, May 4, 1876 par. 34}

A sister confessed that it is very humbling to acknowledge that while she has been trying to live a Christian life she has not walked before her family as she ought. She has at times been impatient, and feared that this sin would keep her out of Heaven. She wanted to be an overcomer. She knew her besetting sin to be impatience. This grieves the Spirit of God and brings darkness to her soul. {RH, May 4, 1876 par. 35}

A brother said he resolved a few weeks ago to keep all of God's commandments. He wanted to take hold of the work anew and commence at the foundation. If he had wronged any one he asked to be forgiven. {RH, May 4, 1876 par. 36}

A brother had been striving to keep the commandments of God one year. He wanted to be a perfect overcomer. {RH, May 4, 1876 par. 37}

A brother said he felt that he needed a deeper work of grace, that he might perfect a Christian character and walk before his family and before God with acceptance. {RH, May 4, 1876 par. 38}

A brother said he had followed the Lord for one year. He wanted from this time to

strive more earnestly for eternal life. {RH, May 4, 1876 par. 39}

A sister said it had been only five months since she commenced to keep all of God's commandments. She thanked God that she had the help and example of a good mother. {RH, May 4, 1876 par. 40}

A brother said he belongs to the church at Grove Lake. The truth found him steeped in tobacco. He had at times used a little when his brethren did not know it. He kept it secret from them, but he could not carry this burden any longer. He confessed that he had indulged his appetite to his injury; he is decided now to put it entirely away, and forever. {RH, May 4, 1876 par. 41}

A brother wanted a deeper work of grace in his heart. He had professed to serve God, and came out in the truth about one year ago, but he was not willing to yield all. He wanted to make an entire surrender to God on this camp-ground. {RH, May 4, 1876 par. 42}

A brother said he was naturally irritable, and he had been thus in his family. He wanted to set a better example before his family, that they might be brought into the truth. {RH, May 4, 1876 par. 43}

A sister said she thought if we would set a right example before our children, they would grow up in the nurture and admonition of the Lord. {RH, May 4, 1876 par. 44}

A sister said she felt herself to be a great sinner. She had not had patience toward her children. She felt that great responsibilities rest upon parents. The blood of our children will be required at our hands unless we are more faithful to do our duty to them. {RH, May 4, 1876 par. 45}

A brother said he was not a member of our denomination. He has not been a member of any denomination. For the last twenty years he had been floating about, feeling perfectly safe until three months ago. He had been reading our publications, and investigating. He never heard a sermon until yesterday. He was searching for himself. Since being at this meeting, he saw things in a different light. He wanted truth. He thought he had a right to know something for himself. He came seventy-five miles to become acquainted with this people. He wanted to know what he is, and what he must be in order to be saved. He should not have come seventy-five miles if he had not had an interest to obtain light and truth. He believed that he had heard the truth, and he would take hold upon it, and walk in its light. {RH, May 4, 1876 par. 46}

A brother said his course was onward. He wanted to enjoy the presence of God, he wanted to get in a position to work. He had been cheered up a little since he came to this meeting. He found there were Sabbath-keepers within five miles of him who have been keeping the Sabbath two months. He was one year ahead of them. He hoped to see brighter days. {RH, May 4, 1876 par. 47}

A sister said she had five children in the grave. She wanted to live a consecrated life before God, and gain Heaven. {RH, May 4, 1876 par. 48}

A brother said he loved Jesus, he loved the blessed truth. He had been much blessed since he came to the camp-meeting. {RH, May 4, 1876 par. 49}

A brother said he was ashamed to occupy the seat as a sinner after professing to follow Jesus twenty-six years. He ought to be telling of victories and triumphs. He came

to the camp-meeting determined to seek God with all his heart. He had for a time back been drifting away from God, and he had not had the assurance of his acceptance with God. He had been blessed since he came upon the ground. {RH, May 4, 1876 par. 50}

A brother thanked God for the privilege he has had of attending this meeting. He would strive to live near to God. He had not been satisfied with himself at all. He must draw near to God and have more love in his heart. {RH, May 4, 1876 par. 51}

A brother said he had been practicing self-denial. He had wanted to speak but felt great disinclination. He thought he ought to love his neighbor as himself. He was a member of the Methodist church for four years. He had been a believer in the Advent faith ten years, and had been keeping the Sabbath one year. He had a desire to keep all the commandments of God. He could not say that his life had been acceptable with God. He did not feel discouraged, and had tried to give himself wholly away to God today, trusting in his mercy. Since 1844 he had not felt that the last day was far distant, as many of the church had done. In his youth the Methodists used to preach the near coming of Christ, but those days are past in the popular churches. The cry has gone forth, "Be ye also ready." It was not the wise or great men of earth whom Jesus called to be co-workers with him, but poor fishermen. He hideth these things from the wise and prudent and revealeth them unto babes. He wanted the prayers of the servants of God for his family. They did not oppose him, but they had not yet embraced the truth. He would be glad to meet them in the kingdom. {RH, May 4, 1876 par. 52}

A brother felt that he was drifting away from the Lord. He wanted to get where the Lord desired him to be, and where he could have pleasure in daily communion with him. {RH, May 4, 1876 par. 53}

A sister, six years ago, started to keep the Sabbath, has no family or acquaintance in the truth. She has felt the blessing of God, but for some reason a season of darkness has come over her, and she scarcely knows which way to turn. She knows what the love of God in the heart is, and wants to realize his love again. {RH, May 4, 1876 par. 54}

A brother wants to signify his willingness to have God's people pray for him. Darkness has come over him and he feels sad on his own account. He must have the darkness driven away. His sins are great, and he has gone as far as it is possible for him to go. He wants to realize the blessed hope that has been pictured out before him today. He wants to be an overcomer. {RH, May 4, 1876 par. 55}

A brother promised if the Lord would bless him he would live a better Christian life. He feels that he must take up the cross. He asks his brethren to watch and see if he keeps his promise, and to pray for him, that he may have strength to do his whole duty. {RH, May 4, 1876 par. 56}

A brother says he praises the name of the Lord that he has been blessed on the camp-ground. {RH, May 4, 1876 par. 57}

A Swedish sister wants to press forward. She wants to have her sins forgiven. She wants the grace of God, to live a holy life hereafter. {RH, May 4, 1876 par. 58}

A brother says he has neglected prayer because of discouragement. He has neglected duty and lacked faith in God. As he has moved forward the cloud has been lifted and he feels the necessity of his heart being made pure and clean before God. He



feels like beginning anew to serve God. {RH, May 4, 1876 par. 59}

A brother has been one year and a half keeping the commandments of God. He has found it good to obey the Lord. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." He means never to turn back. He knows that there is a great chance for improvement. He must have the grace of God in his heart, and resist lukewarmness which presses upon him. {RH, May 4, 1876 par. 60}

A sister, weeping bitterly, says she wants to have her sins forgiven. {RH, May 4, 1876 par. 61}

A Swedish sister says the Lord has been very good to her. She loves Jesus. She loves the law of God; in keeping his commandments she has found great peace. {RH, May 4, 1876 par. 62}

A brother had been twelve years in the Baptist church. Three years ago he began to read his Bible and study it, and God gave him light. He saw the Sabbath in the word of God, and commenced keeping it; found rest and peace in the love of Christ and in obedience to the law of God. {RH, May 4, 1876 par. 63}

My husband then spoke a few words to those who were seeking the Lord. He said that many had been very much discouraged by the wrong views taken of God. They seek him with doubt and fear. Their hearts murmur, "I am not sure that he will forgive me." They look upon God the Father as a being of stern majesty and justice, devoid of sympathy and love. "He that spared not his own Son, but delivered him up for us all, how shall he not, with him, freely give us all things?" "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Is not the gift of Christ a pledge of the Father's love for sinners? I would say unto you who have come forward here, The Father loves you. {RH, May 4, 1876 par. 64}

In the popular churches, we hear but little except, "Do you love Jesus?" The love of the Father is scarcely mentioned; it is only Christ, Christ. God the Father has given unto man the greatest gift that Heaven held. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I believe that the heart of the great God is touched and moved by the condition of sinners today, as when he gave his Son to die for the sins of the world. Christ says, "I and my Father are one." Sinners and backsliders, it is your duty to believe that God loves you this day, and that Christ loves you. The Redeemer of the world made a great sacrifice to purchase for you life everlasting. Can you now say,

"Here on my heart the burden lies,

And past offenses pain my eyes?" {RH, May 4, 1876 par. 65}

The Father has given a pledge to sinners, in that he withheld not his dearly beloved Son, but gave him a sacrifice for them. Christ has given the pledge of his love to sinners, in that he gave his life to save them. If the Father has manifested his love for sinners by giving his only son, will he not freely give every mercy and blessing? On account of disease, or surrounding discouragements, some drift into despair, and gloom overshadows them. From this they may find entire freedom, and again become



hopeful and expectant to overcome. The thought that Jesus loves them, pure angels love them, and our gracious Heavenly Father loves, pities and wants to save them, should inspire them with faith and confidence in God. The Father takes no pleasure in the death of the sinner, but he wants him to repent of his sins and turn to righteousness and be saved. When the sinner desires the approval of the Lord more than any thing else, and is willing to make any and every sacrifice for the love of Jesus, he may settle it in his mind as a fact that, if he perseveres, he will stand finally in the city of God upon the gold-paved streets. {RH, May 4, 1876 par. 66}

Go forward in faith, you that have taken your position upon these front seats, and thereby acknowledge your desire to serve your Heavenly Father. Expect that you *will be saved*, if you comply with the conditions laid down in the word of God. Take advance steps in faith. Make efforts in and through Jesus, relying upon the merits of his blood. You must have repentance toward God, because it is the Father's law which you have transgressed; and you must exercise faith in our Lord and Saviour Jesus Christ as the sinner's advocate, to plead in his behalf. Come, sinner, to the Father and the Son! All Heaven invites you to come and gain eternal life. {RH, May 4, 1876 par. 67}

Jesus wants you to come. If you stumble once and again, do not give up in despair. If you are brought into trial, if you are overcome and do wrong, repent sincerely before God, but do not despair. Try again, laying hold more firmly of the merits and strength of Christ. When sinful man has no righteousness of his own to rely upon, Christ becomes his righteousness. When he feels that he has no strength, Jesus offers to put his arm beneath him. The sinner may then indeed say, Christ died for me, and his blood cleanseth me from all sin. I know in whom I have believed; from him I derive strength for the daily toils and trials of life and to resist the strong temptations of Satan. {RH, May 4, 1876 par. 68}

When our son Henry was dying he seemed as if inspired. He had a word for all just appropriate for each case. With the Spirit of God resting upon him, he said to his next younger brother, "Don't give up, try to do right." How many will sink down because they make some mistakes. They should never be discouraged, but try again. Under trials and discouragements many lose their faith. Jesus wants to save them. His arms are extended to receive them, and all their burdens if they will come. We hope your hearts will go out to Jesus in loving trust. He will then unite your heart to his by mysterious hidden links joining your soul to his. "He that abideth in me, and I in him, the same bringeth forth much fruit." {RH, May 4, 1876 par. 69}

We then united in earnest supplication to God for his Spirit and his pardoning love to be manifested upon that occasion. We had the assurance that our prayers were heard. The sweet peace of Heaven rested upon those present, and many were rejoicing in the evidence that Jesus had indeed spoken peace to their hearts.

*(Concluded next week.)*

{RH, May 4, 1876 par. 70}

**PERIODICALS / RH - The Review and Herald / May 11, 1876 Camp-meeting at Eagle Lake. - (Concluded.) -**

**May 11, 1876 Camp-meeting at Eagle Lake.**

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**(Concluded.)**

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Sunday morning June 27, at 8 o'clock, by request I spoke about one hour for the benefit of our Swedish, Danish, and Norwegian, as well as American brethren, in regard to the work the Lord is doing in Europe, in bringing present truth before those of other tongues. It was interpreted to them. This was an encouragement to our brethren and sisters of other tongues, and also to our American brethren. Sunday, at 10 A.M., my husband spoke from the stand with great freedom and power, giving the reasons of our faith. The congregation was very attentive. We hope the good seed sown will spring up and bear fruit to the glory of God. {RH, May 11, 1876 par. 1}

At 2 1/2 P.M., I spoke to the people about one hour and a half upon Peter's ladder of sanctification consisting of eight rounds. I dwelt upon temperance and the importance of parents' teaching their children self-denial, and self-control, guarding the appetite and taste from indulgence at the expense of mental, moral, and physical strength. {RH, May 11, 1876 par. 2}

The lessons upon self-control and self-denial are to be received by education, in childhood and youth. The appetite is to be restrained and educated, and this is the responsible work that devolves upon parents. The youth in generations past have been the index to society. {RH, May 11, 1876 par. 3}

If parents had done their duty in spreading the table with wholesome food, discarding irritating and stimulating substances, and at the same time had taught their children self-control, and educated their characters to develop moral power, we should not now have to handle the lion of intemperance. After habits of indulgence have been formed, and grown with their growth and strengthened with their strength, how hard then for those who have not been properly trained in youth to break up their wrong habits and learn to restrain themselves and their unnatural appetites. How hard to teach such ones and make them feel the necessity of Christian temperance, when they reach maturity. The temperance lessons should commence with the child rocked in the cradle. "The hand that rocks the cradle is the hand that rocks the world." {RH, May 11, 1876 par. 4}

I was requested by the Swedes and Danes to write out the subject just as I presented it to the people, and have it translated into the different languages. I promised to do this when I had a favorable opportunity. Bro. Smith spoke to the people in the evening. {RH, May 11, 1876 par. 5}

Monday morning at 5 o'clock a business meeting was held. At 8 o'clock my husband spoke from the stand to the people, in regard to the present condition of the cause. I spoke to the people Monday at 10 1/2 A.M., with great freedom. It seemed to fall to my lot to speak in the afternoon also. The Lord blessed and strengthened me greatly. I spoke above one hour. I felt the special power of God upon me while speaking. Bro.

Smith spoke in the evening with his usual clearness. These discourses from Bro. Smith were a feast to many who could appreciate the clear points of argument on our position. {RH, May 11, 1876 par. 6}

Tuesday morning, June 29, at 8 o'clock, my husband spoke to the people from the stand, upon baptism. He had great freedom and power. I spoke to the people at 10 1/2 o'clock from James 1:22, 25: "But be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." {RH, May 11, 1876 par. 7}

The Lord blessed the word spoken. Invitation was then given for any who desired to be children of God, those who were backslidden from God, and those who for the first time were convicted that they had been living in transgression of the law of God, to come forward. About forty responded to the call. {RH, May 11, 1876 par. 8}

Liberty was given to any who wished to relieve their minds by bearing their testimony. An aged sister said she came forward to receive the prayers of the servants of God. She had professed to be a Christian for years, but since these meetings commenced she was convinced that she had been breaking the law of God, and from this time she should take her position with this people to keep all of God's commandments. The law of God has convicted her as a sinner. She has felt that the Spirit of God was with this people. When the invitation was given upon a former occasion to go forward, she did not accept the invitation and let the opportunity pass. She felt that she had done wrong. She was sorry that she had transgressed the law of God. Her good and gracious Heavenly Father, who is plenteous in mercy and loving-kindness, has not left her in her blindness. She wants to be cleansed from all sin. (This sister was a member in good standing in the Methodist church.) {RH, May 11, 1876 par. 9}

A brother thought he could get no encouragement in coming up to this meeting, but he had received great good, and thanked God for this precious privilege. {RH, May 11, 1876 par. 10}

A Danish brother said he rejoiced in these truths. He thought the truth which was so clear to him would be seen and understood by all of good sense when presented before them, but he was terribly disappointed. Those who did see, would not acknowledge the light, and many he could not make see the evidences of the truth which were so plain to him. {RH, May 11, 1876 par. 11}

Bro. L. said, "You may some of you be surprised to see me forward here for prayers among sinners and backsliders." He said he found scripture which was applicable to his case. Numbers 11:1 "And when the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." He wants to be fully in union and harmony with his American brethren. He has grown up outside of the ranks of Adventists. Circumstances have kept him there continually watching and severely

tempted in regard to the feelings of the Americans toward his Swedish brethren. When his eyes rested upon the above passage in regard to murmurers, the Spirit of the Lord applied these words to his mind. He felt reproved of the Lord for being in the outermost part of the camp. This was a wrong position for him to gain strength. He will from this time take his stand among his brethren. He would be more reasonable. "May God bless my brethren," said he. "I want to put all my strength in the great work. I rejoice in the Lord that I see the half a dozen of my countrymen who can scarcely understand a word of English coming forward for prayers." It reminded him of the blind men feeling their way to Jesus. In a touching manner he talked in Swedish to those who came forward. The searching Spirit of God was in the meeting; his melting power was felt upon many hearts. Bro. L. continued, "May the Lord bless you all, and grant that we may all unite around the throne to praise his name." {RH, May 11, 1876 par. 12}

A young sister feels that the Lord is very near her. She wants to leave the vanities of the world and follow her self-denying Redeemer. {RH, May 11, 1876 par. 13}

We repaired to the water about three miles distant over a rough road. Eighteen were buried with Christ in baptism. This baptismal scene was an interesting occasion. Children went into the water so very calmly, with light and peace expressed in the countenance. Surely the blessing of the Lord rested upon candidates, administrator, and those who were interested spectators. {RH, May 11, 1876 par. 14}

In the afternoon I spoke to the people with great freedom. I then invited sinners and backsliders forward for prayers. A large number responded. We gave them all an opportunity to talk out their feelings. {RH, May 11, 1876 par. 15}

One man arose and said that probably there was not a person on the ground who had passed through so great trials as himself. He was in the Indian massacre. He received several balls in his person. He saw his family massacred. He would not detain the people with the relation of his experience. He wants to set out now at this meeting to serve God, and do the best he can to save his own soul. If Job and Daniel were in the land, they could only deliver their own souls. They could not save son or daughter. {RH, May 11, 1876 par. 16}

A brother says he is an unworthy subject of religion. He has been a Baptist in profession. Many years he had loved the people of God. He had pointed sinners to the Lamb of God, but had long been down by the cold streams of Babylon. He had not given a right example to his friends and neighbors. He is not without trials. He wants to be a Christian. He does not feel the love that he once felt, and that help from the courts of Heaven he once had. He said he was glad he came to the Adventist camp-meeting. He had received ideas at this meeting that were entirely new to him. He has had something hard and bitter in his heart against Mrs. White's visions. He had said many wrong things in regard to her for which he is now ashamed. He believes in the prayers of the children of God. He requests them to pray that he may think and act right, and see clearly all things as we see them. He does not see all points as this people see them, but hopes to be fully with us yet in the faith. {RH, May 11, 1876 par. 17}

A brother says he finds himself far behind. He wants to confess his wickedness before all present. He wants to make an entire surrender to God. {RH, May 11, 1876 par. 18}

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Another brother says it is only a few months since he has been enlightened in regard to the truth by reading a Review. He received the Signs of the Times also; and became convicted through reading these papers that Saturday was the Sabbath of the Lord. He felt that he must have something more than merely the light upon the Sabbath. He wanted to know some things for himself which had never been told him. He offered his first prayer forty miles from home while in camp. He sought the Lord then and there, and had come to this meeting to obtain further light and to follow it. This brother received the ordinance of baptism, and fully identified himself with this people. {RH, May 11, 1876 par. 19}

A brother then arose stating that the one who had just spoken had stated his case exactly. The Voice of Truth had first convicted him. He saw that this people had the truth. {RH, May 11, 1876 par. 20}

A Dane stated that her mother had lived a Christian life and instructed her. She was trying to be a Christian also. She had made many crooked paths. She had been a backslider and wants to start out anew. She wants the prayers of God's servants, that she may have grace to labor for her neighbors that they may be brought to the truth. She has learned many good things of Adventists. {RH, May 11, 1876 par. 21}

A brother finds that by gazing into the looking-glass as sister White mentioned, there was a lack. He had not the love of God in his heart as he should have it. He did not want to forget what manner of man he was. He wanted to see his defects revealed to him in the law of God. {RH, May 11, 1876 par. 22}

A young sister says she will not let her crown go. She wants to get to Heaven. She will watch and pray that no one may take her crown. She is determined to stand firm and consecrate her life wholly to God. {RH, May 11, 1876 par. 23}

A brother says no doubt many will be surprised to see him rise for prayers. He had made a profession of religion for a long time, joined the Baptist church, united with those of our faith in Illinois, came to Minnesota; since that time had become rather cold. He had backslidden and felt that he should be doing more than he was then doing. He had resisted the strivings of the Spirit of God. He wanted to consecrate all to the will of Christ. If it was his duty to bear the message he would do so. His wife had taken her seat with him to seek God that they might the better know and do his will from the heart. {RH, May 11, 1876 par. 24}

June 30. Last morning upon the camp ground. Assembled under the tent at the ringing of the bell about five o'clock. {RH, May 11, 1876 par. 25}

Meeting opened with singing and prayer. Bro. Smith made some appropriate remarks, then others followed with their testimonies. {RH, May 11, 1876 par. 26}

A sister realizes her weakness, but rejoices that she has a Saviour to help those who put their trust in him. She wants to train her children aright that they may gain the kingdom at last. She thanks God for what he has done for her. He has given her husband unto her as a companion in this good way. {RH, May 11, 1876 par. 27}

A brother rejoices in the goodness of God to him since he has been to this meeting. He has not felt his acceptance with God for a time, as he desired; but since these

meetings he has enjoyed the blessing of God, and he wants to retain this precious blessing under all circumstances. {RH, May 11, 1876 par. 28}

A brother says he never felt greater gratitude to God than he does this morning. He has a most earnest desire to follow him and be better prepared to live in his kingdom. He was much affected. {RH, May 11, 1876 par. 29}

A brother rejoices for the blessing he has received at this meeting. He does not want to be forgetful of the words of truth, warning, and encouragement heard since coming here. {RH, May 11, 1876 par. 30}

Another brother says he has been blessed in attending this camp-meeting. He feels that the Spirit of God and of Heaven has come nigh unto us. He desires to go home and live better for the time to come than he has done, that rays of light may pass from him to others, that they may know that he has been learning of Jesus. Unless he makes quick steps he fears that the message will get ahead of him, and he be left behind. {RH, May 11, 1876 par. 31}

A sister says she is resolved to go to Mount Zion, lay all on the altar, and strive earnestly to do her Master's bidding. {RH, May 11, 1876 par. 32}

A brother says he is glad that God has put into his heart a desire to be a soldier of the cross, and bear that cross cheerfully till he shall exchange it for a crown. {RH, May 11, 1876 par. 33}

A Danish sister says she is thankful for the instruction she has received at this meeting. She wants to carry out the things she has heard. In all the departments of life she wants to gather with Christ. If we lose the influence of these meetings it will be to us a great loss. {RH, May 11, 1876 par. 34}

A sister feels that she has been greatly privileged in attending these meetings. She has been much discouraged. It seemed to her that she should never overcome, that with her the war was nearly ended. She has thought she could never obey the truth, her will had not been sufficient to enable her to do so. But she feels more hopeful, and is now willing to take hold anew and strive to overcome, and in every department of her life seek to work right to the point, let her surroundings and circumstances be as they may. She wants to live right before the Lord. She requests her brethren and sisters to tell her frankly when they see her out of the way, and she will receive it kindly and love them better for it. She desires to remember what she has heard, and the good words of instruction she has received at this meeting, and put them into practice when she returns home. {RH, May 11, 1876 par. 35}

A brother came up here to get a blessing. He had been sick, and was obliged to leave the ground. He had the privilege of the last day's meeting. The Lord has blessed him; although he is afflicted, he will put his trust in God, and will praise him while he lives. {RH, May 11, 1876 par. 36}

A brother says he has not kept his seat because he had nothing to say or had not an interest in the work. "My heart, with you, loves God." He has many things to overcome, and he has been strengthened, and encouraged. {RH, May 11, 1876 par. 37}

A sister says she is determined to keep the law of God, and to love the truth. {RH, May 11, 1876 par. 38}



Another sister says she thanks God for this great privilege. She means to profit by it. The Lord is willing to show us our faults as fast as we are willing to put them away and overcome them. She exhorted her brethren to faithfulness, to do nothing to bring a reproach upon the precious cause of God. {RH, May 11, 1876 par. 39}

A brother thanks God for the privilege of being here and having a part in the good cause. He loves the people of God more than he ever has before. He has more confidence in this work than he has ever had. {RH, May 11, 1876 par. 40}

One brother has been only a few months in the truth. He has enjoyed at this camp-meeting a feast of fat things. While the great looking-glass has been held up before him, he has seen the imperfections in his character. He feels that he must be in earnest to remove the spots and stains, or he can never enter the pure kingdom of Heaven. {RH, May 11, 1876 par. 41}

A sister says she is grateful for the instructions received, and will improve upon what she has heard. {RH, May 11, 1876 par. 42}

A sister says she is thankful for this privilege. The light given has shown her sins. She wants to do the will of God daily and overcome every wrong in her life and gather with Christ. {RH, May 11, 1876 par. 43}

A sister says she has received good instruction at this meeting. She could not, because of ill-health, get to the meeting until yesterday morning; but she has been richly paid by what she has received, and wants her heart and hand in the truth and work of God, growing stronger every day. {RH, May 11, 1876 par. 44}

A Swedish brother is thankful for the privilege of speaking a few words. He feels very happy. He has enjoyed the blessing of God. If he had missed this camp-meeting it would have been a great loss to him. He has had to leave his father and friends. He has had an experience in leaving parents for the truth and Christ's sake. He hopes to see them yet turning to the truth. "Let us instruct our children in the way of life, that they may not be led astray by heresy, but be saved with the people of God. Let us, my Swedish brethren, be united with the people of God, that none of us be led astray from the fold. How sorry should we be if any should fail to meet us there, when the obedient shall receive their reward." {RH, May 11, 1876 par. 45}

A brother says he has more confidence in the message today than ever before. He has gained strength on the camp-ground. At this meeting, he has gained an experience worth having. {RH, May 11, 1876 par. 46}

A sister has been led, at the meeting, to feel the necessity of having a greater consecration to God. {RH, May 11, 1876 par. 47}

A sister said she had had a precious season of the grace of God. She wanted a share in the kingdom with the redeemed. {RH, May 11, 1876 par. 48}

Another sister spoke in behalf of a sister who was baptized in Wasioja. She is now in Canada, and has written a letter saying she has passed through great trials, but she can now rejoice in God because her husband has taken the truth. She is very poor, but she sent twenty-five cents of British money to aid in publishing these truths she so highly prizes. She said in her own behalf that the truth she has heard at this meeting will be a savor of life unto life to her and her family. She hoped they would be a united

family in the kingdom of God. {RH, May 11, 1876 par. 49}

A sister said she is thankful to God for this privilege and the instruction she had received, and was determined to follow on to know the Lord. {RH, May 11, 1876 par. 50}

A brother had a very great desire to gain spiritual strength. He had been cheered and strengthened greatly at these meetings. {RH, May 11, 1876 par. 51}

A brother said he was thankful that he had received the blessing he so much desired at this meeting. {RH, May 11, 1876 par. 52}

A sister had been seeking to follow the Saviour. She received the ordinance of baptism yesterday. After coming out of the water she was greatly blessed. {RH, May 11, 1876 par. 53}

A sister said the Lord has richly blessed her. Yesterday as she came out of the water a gleam of light from Heaven shone upon her. If clouds gather henceforth upon her soul she will strive to remember the sun shining beyond the cloud. She thanks God for the blessed results of this meeting. {RH, May 11, 1876 par. 54}

A brother said he had been much blessed at this meeting. His faith was increased and he had been greatly strengthened. {RH, May 11, 1876 par. 55}

Another brother thanked God for what he had done for his soul in this meeting. He was determined to live nearer to Jesus and serve him better. He wanted to overcome all his besetments. When the truth came to him at first, it found him going the downward road. He saw that he was a transgressor of God's law, and he had been trying to turn from his sins and choose the path that leads heavenward. {RH, May 11, 1876 par. 56}

A sister spoke in behalf of our aged sister Gibson, who could not come to the meeting. She is eighty years old, and this is the first camp-meeting she has missed of those held in the State. She wept because she was not strong enough to come to the meeting. She loves the truth. She desired the prayers of her brethren and sisters who attended the meeting. {RH, May 11, 1876 par. 57}

A brother had at this meeting received encouragement to press on and be faithful in setting a right example. {RH, May 11, 1876 par. 58}

A brother said he had enjoyed this meeting. He desired to live nearer to God. He had recently started to serve him. {RH, May 11, 1876 par. 59}

A brother said his heart had been filled with gratitude to God for his blessing received at this meeting. He was determined to buckle on the armor anew and not lay it off until his Master bade him. {RH, May 11, 1876 par. 60}

A sister said she had love for Jesus. She thanked God for all things, even for poverty, for this was among the all things which shall work together for good to them that love God. {RH, May 11, 1876 par. 61}

A sister said she could say as never before, "My Lord and my God." Jesus wanted to save her. The Lord wanted to save her, and angels of God wanted to save her, and why should she be unbelieving? {RH, May 11, 1876 par. 62}

A brother had looked forward with great expectations to this meeting. He had enjoyed it very much. For some reason a cloud had disturbed his mind for the last two days. He had felt like Peter that Satan desired to sift him as wheat. He wanted to enter

into the kingdom of God. He wanted to go forth better prepared to work for God. He left his companion to go forth to his field of labor. {RH, May 11, 1876 par. 63}

A brother Spicer said he had not yet been ground down to rigid discipline. God had tried him, that he might see his way clear to work for him. He wanted to be in earnest, lest the message get ahead of him. Two hundred years ago the Lord planted Sabbath-keepers in America. They prospered for awhile, then seemed to hesitate. God raised up a people to carry on the work. We see what we do at this time. Blessings have been taken away from those who have proved themselves unworthy of them and given to others who would be more faithful to their trust. If we are not faithful to the message before us the blessing will be removed from us and given to others. We feel like saying to you who are attending this meeting, We feel like pressing forward and entreat of you to be faithful, be true, do not turn back. The promise is to those who endure unto the end. {RH, May 11, 1876 par. 64}

My husband responded and presented the case of Bro. and Sr. Spicer, that they become members of the Conference. A rising vote was taken, not a dissenting voice. {RH, May 11, 1876 par. 65}

So closed our last meeting on the ground.

{RH, May 11, 1876 par. 66}

**PERIODICALS / RH - The Review and Herald / May 18, 1876 The Sparta Camp-Meeting. - By Mrs. E. G. White. -**

**May 18, 1876 The Sparta Camp-Meeting.**

**By Mrs. E. G. White.**

We arrived at the camp-ground about 7 o'clock Wednesday evening, June 30, 1875. We found the meeting in a very pleasant place. Eleven tents were already up. The most of these tents were unusually large. It was yet early, and a large gathering of our people was expected. Our tent, kindly furnished us by our brethren at Monroe, was soon pitched and furnished, and we were again at home in our cotton house. {RH, May 18, 1876 par. 1}

Our labors closed in Minnesota Wednesday morning. After riding from 9 A.M. to 7 P.M. we were again upon camp-ground. We took a night's rest in our tent, and Thursday morning at 10 1/2 A.M. our labors commenced. Wednesday, while riding in the cars, we had not the privilege of resting. Eld. Smith, my husband, and myself, were all engaged in writing important matter while the train was moving swiftly onward. Attending camp-meetings every week leaves us no leisure time for rest and recuperation. Notwithstanding our weariness, we have good courage, and God has greatly blessed us with health, for which we feel deeply grateful to our Heavenly Father. {RH, May 18, 1876 par. 2}

Bro. Smith spoke at the stand at 10 A.M., giving an appropriate discourse. {RH, May 18, 1876 par. 3}

At 2 P.M. I read the 18th chapter of Matthew. I dwelt especially upon the necessity of humbling ourselves before God, and having our minds withdrawn from self, in sympathy and love for others. Especially should we engage in personal effort for those out of Christ. When self shall be submerged in Christ, then shall we walk in humbleness of mind, simplicity, and unselfishness, doing others good. It requires a thorough conversion to follow Jesus closely, a singleness of purpose, a purity of motive. {RH, May 18, 1876 par. 4}

Friday, July 2, we had a conference meeting under the tent. After a prayer and singing, Bro. Sanborn bore a short testimony. Said he, "I love the precious truth, and the work of preparation necessary to insure eternal life. I have come to this meeting to get a fitting up, a renewal of the grace of God, that I may do his work acceptably. I am seeking the Lord for myself, and I desire to help others to seek him." {RH, May 18, 1876 par. 5}

A brother says, "I have peace and joy in my soul. I came to camp-meeting to get more of the love of God. I rejoice to see my brethren and sisters rejoicing in the truth and pressing their way to the happiness of Heaven. To those souls who are inquiring concerning our faith, I feel certain that if they really desire light, by which to see the truth and understand it for themselves, they may receive it, and be sanctified through it." {RH, May 18, 1876 par. 6}

A brother says, "I am thankful for this privilege. I, too, am seeking the Lord. I have received great good since I came to this meeting." {RH, May 18, 1876 par. 7}

A Swedish sister says, "I am truly renewed since I came here. I feel strong in the faith. Jesus has paid me for coming, in giving me peace and love. I want to be a humble follower of Christ. I want the seal of God upon my forehead." {RH, May 18, 1876 par. 8}

A brother says, in much brokenness of spirit, "I am rejoiced to see so many of our faith testifying to the goodness of God. I feel the blessing of God in my heart. I want to glorify my Redeemer by doing good to others." {RH, May 18, 1876 par. 9}

A brother says, "I feel the presence of God in this meeting. I am trying to do my Father's will, and gladly yield to the obligations of his law. I rely upon the merits of the blood of Christ to save me from all sin." {RH, May 18, 1876 par. 10}

A brother says he has only been permitted to attend two of our yearly gatherings. He is trying to be an overcomer that he may have a part with God's children. He means to live a godly life before the world. {RH, May 18, 1876 par. 11}

A brother says it is indeed a blessed privilege to enjoy the light of the truth. He has come a great way to attend this meeting, and wants to take home the spirit of his blessed Master. {RH, May 18, 1876 par. 12}

A brother says it is good for him to be here. He has cause to be thankful that God has spared his life to meet this brethren here. Thank his holy name that he saw fit to show him where he was standing, and to point him to the way of life. Hereafter he will live close to Christ his Saviour. {RH, May 18, 1876 par. 13}

A brother says that he is truly thankful he is on the Lord's side. It is in doing the will

of God we gain strength; he has been blessed just according to his endeavor. There are blessings in store for each of us; for every sacrifice he has made in doing the will of God, he has realized the smile of his approval. This meeting will be a great blessing to the people assembled here, if they will consecrate themselves to God without reserve. He is thankful for the grace of God he has felt at this meeting; he wants to be meek, and contrite, and lowly of spirit, like his Saviour. He feels himself as nothing before God; in an instant he could blot him from the face of the earth; yet he permits him to live and enjoy the benefits of his mercy. He wants to glorify God and to draw near the blessed Saviour, ever drinking of his love. For twenty-six years he has traveled, and three times he has been around the world. He has beheld many of the wonderful works of God by the land and by the sea. The Lord has delivered him from many dangers on the great waters. He will love God; he will hope in his great mercy; he claims the blessed Jesus for his Saviour. {RH, May 18, 1876 par. 14}

He would work while the day lasts. The Lord is blessed. His heart is filled with love to overflowing. He has received a great blessing while seeking God, and praying to him in secret. He is determined to take heed to his ways and not fail in zeal and earnestness. "Bless the Lord, O my soul, and all that is within me." "Praise the Lord for his wonderful works to the children of men." {RH, May 18, 1876 par. 15}

A brother praises God for the promises given him. He has seen the light of precious truth. He has entire confidence in God. {RH, May 18, 1876 par. 16}

A sister says this is the work of the Lord. She knows it by her own experience. God has been with her, amid trials and temptations; has strengthened her in every instance. She has been led to love God and his holy commandments, and her whole soul blesses his holy name.

An appropriate hymn was then sung:--

"Come to the living waters come.

Obey your Maker's call,

Return ye weary wanderers home,

My grace is free for all." {RH, May 18, 1876 par. 17}

Our second conference meeting commenced Thursday, at 9 a.m. While the rain was gently falling, we assembled under the canvas. After singing, and several prayers had been offered, we listened with deep interest to many excellent and cheering testimonies. {RH, May 18, 1876 par. 18}

Bro. Decker said he wished the meeting to commence just where it left off the previous morning. He hoped that the young converts to the truth would be free to bear their testimony. He felt the rich blessing of God in his heart. He had enjoyed such fullness in Jesus that his spirit had been melted. He hoped each one present would be faithful during this meeting, and that its influence would be felt long afterwards. He trusted no one would experience a loss by neglecting duty. {RH, May 18, 1876 par. 19}

A brother said he felt the power of God upon him. He had been using tobacco for years, had tried to overcome the habit, but had failed to do so. He scarcely knew which way to turn; finally he took his burden to the Lord in prayer. Jesus has said, "My grace is sufficient for you;" he had found these words true; he had overcome, in the name and

strength of Jesus. The struggle was hard, but the victory was complete. *Now* he felt that he was clothed and in his right mind. Old things had passed away and all things had become new. He felt that he was washed clean in the blood of his Redeemer, and that the love of God was in his heart. {RH, May 18, 1876 par. 20}

A brother said he wanted to become strong in the service of his Master; each day of his life he wanted to feel his approval. Time is short and the probationary period granted us here should be improved to the uttermost. He was sorry not to have set a better example before his associates. {RH, May 18, 1876 par. 21}

A brother said, "I am old in years, but am a new convert to this faith. I did not coincide with the views held by this people until I had read their publications, comparing their doctrines with the Bible. I investigated the matter closely, with a desire to know the truth for myself; the Lord opened my eyes to the light of his word. I can now appreciate the love of God; I will always obey the truth, and do every thing I can for the cause, if I can at last be an heir of Heaven." {RH, May 18, 1876 par. 22}

A sister said she felt thankful for the camp-meeting; she wanted the blessing of God, that she might live out the truth. {RH, May 18, 1876 par. 23}

A brother said he had newly come into the faith; light had entered his heart; he had clearly understood the third angel's message. He was full of praise to God for his goodness; he had received a great blessing upon this camp-ground. {RH, May 18, 1876 par. 24}

A sister said she had long anticipated this meeting; she had come here for no idle purpose; she was earnestly seeking for entire consecration to the will of God. She desired meekness and lowliness of mind, that she might do her work acceptably to her Maker. {RH, May 18, 1876 par. 25}

A sister said she had kept the commandments of God for one year and a half. It did her heart good to enjoy the blessings of this meeting. She wanted to be a Christian *at home*, living right every day before God, that when Jesus comes she may meet him in triumph. {RH, May 18, 1876 par. 26}

A brother says, "I am thankful for this privilege of tenting on the ground. I feel a good degree of the Spirit in these meetings. I want my heart baptized with the Holy Spirit; I want to obey the precepts of God and faithfully follow out the teaching of the third angel's message, discharging my daily duties, and seeking to aid others in the way of life. I want light from Heaven to shine into my own heart, and from me to be diffused among my associates. I want to love God entirely and unreservedly." {RH, May 18, 1876 par. 27}

A sister said she rejoiced in the great goodness of the Lord. She loves the truth and the cause of God. His Spirit has been made manifest at this meeting. She had been greatly benefited by it. {RH, May 18, 1876 par. 28}

A brother said he desired to testify to the goodness of God. This was the first camp-meeting in which he had ever taken a part. He had not enjoyed the peace of God till he came to this meeting. He was sorry his companion could not have been with him. Bless God for the light of the third angel's message; himself and many others would now be in utter darkness, ignorant of the great truth, but God had sent to them his



servants, to teach them the great message of mercy; he could now work understandingly and in the strength of Jesus, and walk in uprightness before him. {RH, May 18, 1876 par. 29}

A sister felt deeply grateful to God for the privilege of this meeting. She had gathered strength here to carry the light before her friends and neighbors. She knew she had neglected duty in many ways. She saw her sins as she had never seen them before. She was glad to feel the Spirit of God here. The truth was precious to her soul; it had led her to be desirous of glorifying Jesus. God was calling her. He had brought her from darkness to light. In one week he had taken from her four of her little children; they had been hurried from her sight; she had parted with them in agony of spirit. This providence had turned her from her infidelity; she was brought to see herself a sinner against the law. Before she could not see Christ, *now* she was a firm believer in this good faith. {RH, May 18, 1876 par. 30}

Another sister said she had felt that the power of the Lord was in this meeting. She knew for herself that God is a rewarder of all who diligently seek him. {RH, May 18, 1876 par. 31}

A brother said this was a good place to be in. He had felt to rejoice while listening to the cheering testimonies given at this meeting. This was indeed a feast to his soul. He wanted to be a witness for Jesus, a living witness for the truth. He wanted a home in Heaven when the redeemed shall return to Zion with joy and everlasting triumph. {RH, May 18, 1876 par. 32}

A sister said the Lord was surely with us; she had never felt so much of his good Spirit before. She had received help at the Lodi Camp-meeting last year. She had been enabled to draw near to God since that meeting. She had tried, in the fear of the Lord, to submit her will to his; she had found a blessing, and her peace had been like a river. She wanted Jesus and the truth to be uppermost in her mind. She wished to be contented with her lot and to do every duty devolving upon her, that she might at last live with Jesus forever. {RH, May 18, 1876 par. 33}

A brother says, "I feel that the Lord is good and greatly to be praised. His mercies are as enduring as eternity. If at last we are found to be the children of God, what an honor, what a privilege it will be to meet in that happy gathering above, where there will be no partings, no farewells ever spoken. Praise God for the good and great work he is doing, in bringing out souls into the light of the truth. My prayer is that God will move onward the glorious work. {RH, May 18, 1876 par. 34}

A sister said she could truly say that it was good for her to be here. The Spirit of the Lord was in the meeting. She wanted to overcome all her defects of character and meet the pure and blessed in the kingdom of glory. {RH, May 18, 1876 par. 35}

A brother said the Lord had done a great deal for him, but he had done but very little for the Lord. He had but little experience in this good work. He wanted to walk humbly, and closely follow his Redeemer. {RH, May 18, 1876 par. 36}

A brother said he felt thankful for this meeting. He had already been richly repaid. He had listened with deep interest to the truth here spoken. He saw faults in himself that he had never before perceived, and this was what he wanted, to know his errors

that he might correct them before it was too late. He wanted to love God more, and imitate the self-denial of Jesus, to be a perfect overcomer in his name. {RH, May 18, 1876 par. 37}

A brother said he felt thankful that God was a prayer-hearing and prayer-answering God. He knew that his Spirit was here. He rejoiced in his love. He rejoiced that Jesus lives; he has said, "I will pray the Father for you." He had prayed, "Sanctify them through thy truth; thy word is truth." He rejoiced in the light of that truth. He wanted to lean more completely upon his Redeemer, the source of all his strength and his exceeding great reward. He came fifty-five miles to attend this meeting, and had been many times repaid for coming. The preaching that he had heard had put new life into him. He rejoiced in the truth; he wanted a more perfect understanding of it, that he might do his duty at home and among his neighbors. {RH, May 18, 1876 par. 38}

A sister said she thanked her dear Saviour for the light she had received at this meeting. She understood better how to live the life of a Christian. She wanted to keep all the commandments of God and live in the faith of Jesus. {RH, May 18, 1876 par. 39}

A brother said he wanted to be an overcomer. He wanted to worship God in spirit and in truth, and live in obedience to all God's commandments. He wanted to be sanctified in obeying the truth. He had been at a great distance from God; his besetting sins had separated him from his Redeemer. He wanted to put away from him all these sins. As he has been drawn nearer unto Jesus, he had felt his spirit respond to his efforts. Praise his dear name! {RH, May 18, 1876 par. 40}

A sister said she had felt that the blessed Saviour was very near her. She was very grateful for the privileges of this meeting. She loved the Lord and loved the truth. She must be a devoted follower of the meek and lowly Jesus. {RH, May 18, 1876 par. 41}

A youth said, "I want to be a child of God; pray for me, pray for our family, that we may have a home in Heaven." {RH, May 18, 1876 par. 42}

An aged brother said, "Beloved, my mother and my brethren, if Jesus' little ones are here, then are they my relatives. One said to Jesus, long ago, 'Thy mother and thy brethren desire to speak with thee.' Jesus looked around upon his disciples and said, 'Behold my mother and my brethren.' The Saviour is speaking to us, saying, 'My little ones, keep the Father's commandments: take up the cross and follow where I shall lead.' I entreat you, my brethren, to be firmly established in the faith. Agrippa said unto Paul, 'Almost thou persuadest *me* to be a Christian.' *Almost* will never save any of us. Those who not only believe but *obey* the commandments of God, and rely upon the merits of the blood of Christ, will meet him with joy and triumph, when he comes in the clouds of Heaven." {RH, May 18, 1876 par. 43}

A sister, weeping, said, "I have two children; I want them to give their hearts to Jesus at this meeting. Bro. White said, Parents, come, and bring your children with you! I have brought mine with me, and I entreat your prayers that their hearts may be convicted and converted to the truth." {RH, May 18, 1876 par. 44}

A sister said she was very thankful for this blessed privilege. The Lord is good. He blesses her. She wants to humble herself under the hand of God, that she may be exalted in due time. {RH, May 18, 1876 par. 45}

Another sister said she was still strong in the truth, striving, by the grace of God, to overcome her sins and gain eternal life, if it be by the loss of all other things. {RH, May 18, 1876 par. 46}

Still another sister said she was striving to be a Christian. She had no desire to turn back, but wanted to follow her Saviour, humbly and fully. {RH, May 18, 1876 par. 47}

Another sister said, "I am thankful for what my eyes behold and my ears hear and my heart feels. The mercies of God are indeed great. I have been sick and nigh unto death. I looked towards the camp-meeting and prayed, Lord, let me go! but nevertheless, do as thou pleasest with me; I was strengthened by the grace of God; and I endured the journey of seventy-five miles, and gained in strength all the way. I have been out to all the meetings and have been greatly blessed. We have heard precious truths; they are committed to our trust, and we should profit by them. I hope that I shall be prepared to live more humbly and be more zealous in the cause of God. When I hear from those who are young in the faith, I feel my unworthiness deeply, that I am so poor a follower of Jesus. But the Lord has done great things for us, whereof our hearts are glad. Praise his holy name!" {RH, May 18, 1876 par. 48}

A sister said, "I want to have feeling and faith for others; I want to help my friends and neighbors, in the right way. I love to hear the testimonies of those who have recently embraced the truth; I am glad for the precious light that has filled my heart with hope and courage. Since I have come with this people, I have been greatly blessed. The truth that I have heard from the stand has done me great good. I want my children to be converted: they keep the Sabbath in form, but not in spirit. Pray for them." {RH, May 18, 1876 par. 49}

A sister said, "I am the Lord's. I love the dear Saviour. I have been blessed at this meeting. I want my ways to be right before God. I want a part in his kingdom." {RH, May 18, 1876 par. 50}

A sister said, "I have no temptation to yield the truth. I came to this meeting to gain strength and spirit. Thank God, I have been brought out of darkness into his marvelous light. The truth is precious to my soul." {RH, May 18, 1876 par. 51}

A sister said, "I feel it is my duty to acknowledge that this is a precious privilege to me. I felt that I must come to this meeting to gain instruction in the way of life. I cannot be left behind. I must have an interest in the resurrection. I want my name recorded in the book of life." {RH, May 18, 1876 par. 52}

A sister said, "I am glad to find a people who are keeping the commandments, in faith. I want to be one with them and meet the Lord in peace." {RH, May 18, 1876 par. 53}

A sister said, "This is the second camp-meeting I have attended; I feel thankful that I have received the blessing of God since I came here. I give thanks to the Lord for sparing the life of my husband. This is a heart-searching time. I used to think that I was sure of the kingdom, but since I have heard the third angel's message, I see of a truth where I was standing. I feel as nothing in the sight of the Lord. I rejoice that I have the light of this message. I feel that I must have hope and faith, and rely wholly upon my Redeemer, who can save to the uttermost."

*(To be Continued.)*

{RH, May 18, 1876 par. 54}

**PERIODICALS / RH - The Review and Herald / May 25, 1876 Sparta Camp-Meeting.  
- By Mrs. E. G. White. - (Continued.)**

**May 25, 1876 Sparta Camp-Meeting.**

**By Mrs. E. G. White.**

**(Continued.)**

At the commencement of the Sabbath, we met under the large tent for prayer and conference. The meeting opened with singing and prayers. A brother then rose and said, "I love the Lord. I have come a long way to worship him, and I wish to discharge every duty. I want my light to shine forth upon others." {RH, May 25, 1876 par. 1}

My husband said, "What an interesting hour this is. The sun, God's great timekeeper, is going down. The laboring days of the week are just in the past. The Sabbath is drawing on. In Europe, our Sabbath-keeping friends are locked in midnight slumber. In an hour or two, the Signs of the Times Office, in Oakland, California, closes up, and our people will be preparing to keep the holy Sabbath, the rest-day of Jehovah. Bro. Bourdeau, engaged in the French mission, is now in conference with his brethren in Illinois. Many little companies are assembling to worship God. {RH, May 25, 1876 par. 2}

"In regard to the summer campaign there is a large field for workers. Many little companies are just entering upon the work. We may look east, west, north, and south, and be assured that hearts are there, beating in unison with ours. We never found before such unanimity of feeling as we have realized at all the camp-meetings we have attended this season. We never read of such perfect union, except during times of persecution, when common suffering bound all hearts together in the tenderest sympathy. {RH, May 25, 1876 par. 3}

"The power of the truth is taking hold of minds, and striking down deep into many hearts. Last winter, in Illinois, a French lady walked, regularly, several miles to attend the little gatherings upon the Sabbath, although she could not understand any thing that was said, not being acquainted with the English language. Her sister asked her why she took so much trouble to attend the meetings, when she could not understand what was spoken there. She answered that she was sorry she did not comprehend what was *said*, but she could *feel* the blessing, and her heart was so strengthened and encouraged that she felt this influence all through the week. It did her so much good that she felt it a great loss to miss one meeting. I am glad in God that I find my heart stirred as I see minds thus affected and embracing the truth. But few turn back; nearly all hold on, faithful and true." {RH, May 25, 1876 par. 4}

"I do not think we can spend this hour at the commencement of the Sabbath in any better way than bowed before God, in solemn, earnest, thankful prayer; especially let us

thank God for the blessed work progressing on the Pacific Coast." {RH, May 25, 1876 par. 5}

After a most precious season of prayer, a hymn was sung--

"Stand up and bless the Lord." {RH, May 25, 1876 par. 6}

My husband then continued his remarks, and as he spoke he was greatly blessed. Heaven's light and glory were reflected from his countenance, as he shouted the high praise of God. Heaven seemed very near. As the bright golden rays of the setting sun gilded and tinted the leaves of the sacred grove, the Sun of Righteousness beamed upon those assembled to worship God; their countenances shone with the reflections of heavenly light. It was a most holy season, long to be remembered. {RH, May 25, 1876 par. 7}

Said the speaker, "There was a time when one man had more power than all the mighty ones on the face of the whole earth. He prayed in faith, and his prayer closed up Heaven, and the earth received neither dew nor rain for more than three years. Warriors, philosophers, and great princes who then lived, were unable to bring one drop of rain to the parched earth or prevent this one man from uniting his faith with the Infinite One. The Lord is good. He is great. He can dispel the gloom that oppresses the mind. More faith, brethren; we *must* have more faith to bring us nearer to God. Prayer does not change our Heavenly Father, but prayer does change our relations to him. We are thus brought nigh to God, and are enabled to unite our finite strength to his Infinite power. God grant that we may, by simple faith, take hold of his arm of strength and mercy, and receive his greatest blessings. He is the source of all good." {RH, May 25, 1876 par. 8}

Bro. Decker said, "I feel the blessing of God upon me in great measure. I am filled with his love. I have no words to express my feelings. His presence has overpowered me with such a fullness of joy that I cannot give utterance to my feelings." {RH, May 25, 1876 par. 9}

A brother said, "I feel that it is good to be here. The Lord has given us the presence of his Holy Spirit tonight. I want to work for the glory of God. Time is short. The Lord is preparing a people for his kingdom, and I want to be of them." {RH, May 25, 1876 par. 10}

A brother said, "I feel the sweet influence of the Spirit of the Lord here. The still small voice has spoken to my heart. I want my will swallowed up in the will of God. I look towards the holy law, which I have transgressed, and then view the matchless love of Christ in becoming my advocate in the court of Heaven. I rejoice in the law of God. All the opposition cannot, for one moment, drag down that holy law. It is eternal, imperishable as the throne of God. I am trying to walk humbly, trying to be meek and lowly. I do feel the Spirit of God in my heart witnessing with my spirit that I am a child of God." {RH, May 25, 1876 par. 11}

A sister said, "I feel it a duty to speak in favor of Jesus. I love the precious truth, and mean to follow my Saviour. I have received so much benefit at this meeting that I fear I am not half thankful enough for God's goodness to me. My heart praises him continually." {RH, May 25, 1876 par. 12}

A brother said, "I thank the Lord for what mine eyes have beheld today of the

goodness and wisdom of God. I desire to be a perfect overcomer and receive a crown of rejoicing at the Master's hand." {RH, May 25, 1876 par. 13}

A brother said, "I am grateful to God for this precious meeting. I came not here to be an idle spectator. I came to gain the blessing of God. I trust in the Lord, and he pours his blessings upon me." {RH, May 25, 1876 par. 14}

A brother said, "Thank God that this glorious truth ever came to me. My heart is too full to speak. 'Jesus of Nazareth passeth by.' I must be with him upon his throne." {RH, May 25, 1876 par. 15}

A sister said, "Praise God for the love of my precious Saviour. He has forgiven me my sins. I have the evidences of his love. The devil has deluded me to believe that Jesus would not forgive my terrible sinfulness; but what blessings have I enjoyed in this place! I now know the way of the Lord more perfectly. He discovers our hearts; he reads our thoughts. I will confide in his mercy as long as I live." {RH, May 25, 1876 par. 16}

A brother said, "Praise the Lord; I want my entire being to praise him. He is good to me. I love him! I love him!" {RH, May 25, 1876 par. 17}

A sister said, "This is a precious privilege that I am enjoying. This is the best camp-meeting that I ever attended. I never heard so many cheering testimonies before." {RH, May 25, 1876 par. 18}

A brother said, "This is a Pentecostal season to my soul, and to the whole encampment; it is a time of wonderful grace and power. I would take, if necessary, ten times the trouble that I have taken to come to such a meeting as this. I have been richly repaid. I cannot go back from the good way I have chosen, but will press onward to victory." {RH, May 25, 1876 par. 19}

A brother said, "I feel the blessing of God flooding my soul. I want to be always rejoicing in God, pressing onward and upward, higher and higher, till the work closes." {RH, May 25, 1876 par. 20}

A sister said, "I feel God's blessing upon me. There are angels hovering around! The heavenly atmosphere of peace and joy is here." {RH, May 25, 1876 par. 21}

A brother said, "I have been serving the Lord for twenty-one years. I have attended fifteen Methodist camp-meetings. I was never at an Adventist camp-meeting before. I see a great difference; there is a spirit of love manifested here that I never met before." {RH, May 25, 1876 par. 22}

A brother said, "I believe the truth. I have not been as faithful as I should have been. I must come nearer to my God and get his love in my heart. I have now started for life; I will live every day to glorify God." {RH, May 25, 1876 par. 23}

A brother said, "I want a part with the people of God. I have been much blessed at this meeting. I still feel the need of more grace. I want to live in faithful obedience to all of the commandments of God, and receive the heavenly reward with my brethren in the Lord." {RH, May 25, 1876 par. 24}

A brother said, "Praise the Lord! I want to press onward, and keep pace with the third angel's message. If we become careless and neglectful of our duty, we shall lose sight of the work God is doing in these last days. We need to daily cherish gratitude to God for our present privileges and blessings." {RH, May 25, 1876 par. 25}



A sister said, "'Praise God from whom all blessings flow.' I have been blessed this night! The Lord has hedged us in with truth. Notwithstanding all the temptations of Satan, there is a tower of strength to which we may cling. Glory to God! He is merciful; for he has given his dear Son to die for me, a sinner. Precious Jesus will lead me, even unworthy me, and will bring me to the haven of rest at last, if I humbly follow where he leads." {RH, May 25, 1876 par. 26}

A brother said, "God wants no cowards in his cause. I want courage and strength to follow my Redeemer in the path of self-denial and self-sacrifice. I have been too weak, but I have been growing stronger during this meeting." {RH, May 25, 1876 par. 27}

A brother said, "I want a part with the people of God. The Lord has kept me from going downward. He sent this precious, glorious truth to be a light to my path. I rejoice in the goodness and mercy of God. I feel much encouraged by the reports of the progress of the truth upon the Pacific Coast. I want to have a part in the work here on earth, and a part with the ransomed in Heaven." {RH, May 25, 1876 par. 28}

A sister said, "I thank God for this opportunity of meeting with his people. My heart truly rejoices in God my Saviour. For fifty years I have been trying to live a Christian life. I praise his holy name that he has spared me to see this blessed day. I am thankful for the loving kindness of God to me. I want to so live out the truth daily that others may see the light which, to me, is so precious." {RH, May 25, 1876 par. 29}

A sister said, "I feel thankful for this privilege. I have been greatly discouraged, but my faith and hope and courage are now renewed." {RH, May 25, 1876 par. 30}

A brother said, "Thank God for the answer to prayer. In every emergency, here is help and relief for the burdened and distressed. I want to love God and keep his commandments. God has answered my prayers, even mine. Jesus has great power. When he was upon earth he healed the sick. He will surely hear the prayer of faith, if we come sincerely and humbly before him. I want to be an entire Christian, a temperate man in all my habits. I want to lay aside every thing that will prove injurious to health, or demoralizing in its effects. I have used tobacco from a child. I have tried to leave off the pernicious habit, but it has seemed impossible. The physicians have said it would kill me. I know I cannot do this in my own strength, but God will help me, and in him I trust. Here goes my idol, tobacco! [Here he threw a large package of tobacco upon the ground.] Now I hope to be more worthy of worshiping a pure and holy God! My Saviour, preserve me from this debasing appetite! Purge me from this polluting habit! Supported by your prayers, brethren, and clinging to God myself, by faith, I shall be victor. Brethren, do not forget to pray for me." {RH, May 25, 1876 par. 31}

Before proceeding with the testimonies of this meeting, I will say that we afterwards went to the tent where this brother, Bro. Strong, made his home. We found the tent's company in prayer. We earnestly besought God in behalf of our brother, that strength and grace might be given him, through Jesus' name, to overcome this strong appetite for tobacco. We felt the assurance that it would be done. The blessing of the Lord rested upon us while we prayed. August 17, Bro. Jordan reported that Bro. Strong was firm in the truth. He had had no appetite for tobacco since we united in prayer to God for him. He was cheerful in the Lord, and felt that through the all-powerful help of Jesus

he had gained a great victory in overcoming his appetite for tobacco. He is a happy man. We will now return to the meeting. {RH, May 25, 1876 par. 32}

A sister followed this brother, saying, "I can sit still no longer. I wish to declare that I am resolved to live out the truth every day of my life." {RH, May 25, 1876 par. 33}

Another sister said, "I cannot longer keep my seat. The Lord has blessed me. Praise his great and holy name! He will save to the uttermost all who come unto him." {RH, May 25, 1876 par. 34}

A brother said, "Thank God for the influence of his Holy Spirit! The salvation of Heaven is here! I want to be pure in heart, that I may be received into the kingdom of God, and have a crown of life!" {RH, May 25, 1876 par. 35}

A Swedish sister said she could not command language to express her feelings. She was thankful that Jesus gave his dear life that she might be saved. For twenty-seven years she had professed to love Jesus, but had not walked so close to God as she should have done. She thanked God for the Sabbath. New light shines upon the precious word of God. {RH, May 25, 1876 par. 36}

Another Swedish sister said, "I want a humble part in the work of God. I cannot neglect duty. I turned from darkness to the light twenty years ago. I have often studied and pondered over the fourth commandment. God gave me light upon the Scriptures thirteen years ago. I feel to thank the Lord for the privilege of this meeting. This is the first camp-meeting I have attended. When the Lord shall gather up his jewels, I want to be among them." {RH, May 25, 1876 par. 37}

A sister said, "I, for one, am perfectly astonished to see strangers to each other meet together from all parts of the country, and express such unity of feeling and views--all of the same mind, all of the same judgment, perfect love flowing from heart to heart. Jesus has done everything for me. I have done almost nothing for him. I want to work for those who have no hope in Christ. Let us pray for them. There is much of this work to be done. The Spirit of God will assist our efforts, if we labor in faith and love. If we are the means of saving one soul what a rejoicing will there be in the kingdom of God. Oh, that the Lord would sanctify the whole camp." {RH, May 25, 1876 par. 38}

The meeting now closed, all felt that it had been a blessed season of nearness to God. {RH, May 25, 1876 par. 39}

Sunday morning there was another prayer and conference meeting. My husband said, "This meeting is a very solemn one to me. I have felt the presence of God in a special manner. The Spirit of the Lord may abide upon this assembly and yet no element of fanaticism be here. All things may be done decently and in order, for the worship of God. There is order in Heaven, and there should be order upon the earth, especially in regard to the sacred worship of God. Everything in this connection should be done with solemnity and to edification. The language of the prophet is. 'O earth, earth, earth, hear the word of the Lord.' I am glad the word of the Lord is in language to be understood. Scripture truth is given us to study. Here is a rich volume of inspiration for old and young. Here are writings running through different dispensations, and in order to understand their meaning we must become Bible students, and search prayerfully and critically for light upon the revealed word. There are inexhaustible

streams of light to reward the research of the greatest minds. The Bible is an expression of God to man, in language simple and easy to be understood. Six days of labor were given to man, but the seventh God set apart for himself. If men will take the Bible, just as it reads, they will make no mistake in regard to the true Sabbath of Jehovah. The question with all should be, "What is truth?" {RH, May 25, 1876 par. 40}

Then followed testimonies from those present. A Norwegian brother said, "I am glad for the mercies of God surrounding us. I want to enter into the work of the Lord. While God has been leading us into a knowledge of the truth, he has been giving us an experience in his work. We all of us need to search our hearts prayerfully and strictly, that no sin be left lurking there. We need to dig deep and lay our foundation sure. I am truly thankful for what the Lord has done for us. I still cry out, from my soul, 'Nearer my God to thee, nearer to thee!'" {RH, May 25, 1876 par. 41}

A sister said, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. These testimonies repeated over and over may seem a simple thing to an observer, but it is these very testimonies that are written in the book of remembrance before God. The Lord gives his attentive ear to that which he considers of so great importance, and when he makes up his jewels, all these faithful, God-fearing souls, whose testimonies are recorded in that book, will he spare, as a man spareth his son who serveth him." {RH, May 25, 1876 par. 42}

A sister said, "I am thankful for the privilege of attending the camp-meeting. My soul has been refreshed. I have been drawing nearer to God, and yet the language of my heart is, 'Nearer my God to thee.' I have received light since I came here. I want to understand the depth and breadth of perfect love." {RH, May 25, 1876 par. 43}

A sister said, "I came here to worship God. Here I want to put away my sins, and place myself in the hands of God to be molded as he wills. I wish to humble myself at the foot of the cross, and exalt my Saviour while I crucify self." {RH, May 25, 1876 par. 44}

A brother said, "I bless God for the truth. I am a stranger to most of you, yet I feel that you are my brethren; for my heart says this morning, Bless God for the Sabbath! I love to meet the Lord's children upon that holy day. Where I live I am alone in keeping the Sabbath. I miss the companionship of the followers of the truth. I bless God for the prospect of meeting the people of God where parting shall be no more." {RH, May 25, 1876 par. 45}

A sister said, "I am thankful for this privilege. I came here to get my soul refreshed. The Lord has drawn near to me. He will never leave nor forsake those who trust in him. I want to know the length and breadth, the height and depth, of the love of God." {RH, May 25, 1876 par. 46}

A brother said, "Thank God for the light of truth. I love my Saviour because he first loved me. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' I feel it a sacred duty to testify to the saving power of Christ Jesus." {RH, May 25, 1876 par. 47}

A sister said, "I have been keeping the Sabbath twenty months. I have had help from God in the crosses of my new life. I have enjoyed more of the Spirit of the Lord during

these few months than I have during my previous religious profession for the last twenty-four years. The power of the truth has opened before me with clearness and beauty that which I could not before understand, and I can say truly that my soul is established on the truth of God's word. I thank God that I accepted the truth when I heard it. I intend to be faithful in all my duties. I want to escape the mark of the beast through obedience to all God's commandments." {RH, May 25, 1876 par. 48}

A brother said, "I want to unite with this people in seeking the Lord. I want to receive the blessing which I came here to secure." {RH, May 25, 1876 par. 49}

A sister said, "Praise God for his goodness. I have been greatly blessed in coming to this meeting. I have long looked forward to this blessed privilege. I came a long distance. I want the blessing of God. I have been very much prejudiced against camp-meetings, but this one has been a great benefit to me. I want to go home and live a true Christian life, constantly led by the Spirit of God unto the true doctrines of the Bible. We have the truth! let us live in its light. The nearer we live to God the more influence will we have over those who are not walking in the light of the truth. God will make us instruments to bring others to a right understanding of his word and to share his salvation. {RH, May 25, 1876 par. 50}

A brother said, "I desire to have a part with the people of God. I anticipated pleasure in attending this camp-meeting for two reasons: First, because my parents resided in this place; and, secondly, because I desired to gain spiritual strength I have been passing through a severe struggle in regard to my parents. They are kind and affectionate, but have no interest in the truth which is so precious to me. My affections are strong. I felt that I could not give them up and have labored and prayed in their behalf. I want to live for Heaven and obey the truth, and if this causes a separation, may God give me grace and fortitude to bear it. I must love and serve God at any sacrifice." {RH, May 25, 1876 par. 51}

A brother said, "I want to live a life of humble obedience. Jesus is the source of my strength. These yearly gatherings are a great blessing to me and mine. Jesus is soon coming. I want to walk the golden streets in the city of God." {RH, May 25, 1876 par. 52}

A brother said, "Thank God for this blessed privilege. The peace of God has rested upon me. I want to sink deeper and deeper into the will of the Lord." {RH, May 25, 1876 par. 53}

A sister said, "The Lord has graciously spared my life to meet with his people upon his holy Sabbath and in these free meetings. I praise his holy name for this precious privilege. I feel the love of God in my heart. I am strengthened to do his will, and I am determined to be more faithful in future." {RH, May 25, 1876 par. 54}

A brother said, "I am thankful to be with you. About four years ago I commenced to keep the Sabbath with my family. We are still holding fast to the faith. It takes courage to live out the present truth before the world. I want to go home with mind and heart full of the blessing of God." {RH, May 25, 1876 par. 55}

A Swedish brother said, "Praise God for his goodness to me! This is the first camp-meeting I ever attended. I love God. I love his truth. My heart rejoices in my Saviour. I desire to be a perfect overcomer." {RH, May 25, 1876 par. 56}

A brother said, "I feel that this encampment is holy ground. There is a sacred influence surrounding us. My heart's desire is to be sanctified by divine truth, that I may live a Christian life, grow in grace and the knowledge of the truth, finish my Christian warfare with triumph, and receive the crown of victory." {RH, May 25, 1876 par. 57}

A sister said, "My heart is glad for this privilege. I seldom have the opportunity of meeting with such friends on God's holy day. I am alone, yet *not* alone; for Jesus is with me, and angels help me in the love of the truth. I want to be purified through a knowledge of the truth. I rejoice that I have eaten the manna that will sustain me in my loneliness and great tribulation." {RH, May 25, 1876 par. 58}

A brother said, "The love of the Lord is flowing in my heart. I have been skeptical in regard to the truth, but my mind is now firmly fixed. I want to work for my blessed Master. I never had so perfect faith as now. I have never seen the Spirit of God manifested as I have seen it here. I have never known such power as I have witnessed and felt here. I have a mother in Pennsylvania. I am sending our publications of the truth to her, praying that God may open her eyes to see wondrous things out of his law. My heart swells with joy at the prospect of the immortal life to be given to the faithful." {RH, May 25, 1876 par. 59}

A sister said, "I am thankful for the goodness of God. I have been blessed at this meeting. I will here start anew to serve God." {RH, May 25, 1876 par. 60}

A sister said, "I am sorry to have had no stronger faith. I must have a greater nearness to God. My whole heart must be in the work. 'What is man that thou art mindful of him, or the son of man that thou visitest him?' I feel that I must put aside all fear of the world, and serve my Master faithfully. This is the first meeting of the kind that I ever attended, and I have been amply repaid." {RH, May 25, 1876 par. 61}

A brother said, "I have come to seek Jesus. As I listen to the testimonies my heart goes up in thankfulness to God that he has enlightened my understanding, so that I can see the present truth. The moments are golden. We must improve them in working for Jesus. Soon these precious privileges will be past. Those who come for the blessing may have it by asking for it. All the camp-ground may be lightened by the presence of God."

*(Concluded next week.)*

{RH, May 25, 1876 par. 62}

**PERIODICALS / RH - The Review and Herald / June 1, 1876 The Sparta Camp-Meeting. - By Mrs. E. G. White. - (Concluded.)**

**June 1, 1876 The Sparta Camp-Meeting.**

**By Mrs. E. G. White.**

***(Concluded.)***

At 8 o'clock A. M. on the Sabbath, prayer and conference meeting commenced. {RH,



June 1, 1876 par. 1}

A brother said, "My course is onward and upward. I have been benefited since I came here. If we have a burden of sins, we may take them to Jesus, and he will give us peace and rest." {RH, June 1, 1876 par. 2}

A brother said, "I am thankful for this privilege. The Lord is good to me. He strengthens me to do my duty. I realize the goodness of God to me more fully than I have in the past." {RH, June 1, 1876 par. 3}

A sister said, "I feel unworthy of this privilege. Since I have embraced the truth the Spirit of the Lord has been striving with me, impressing me with the belief that I ought to tell my brethren in Sweden these great truths. I am afraid the Lord will take away his blessing from me if I resist his power and neglect his voice." {RH, June 1, 1876 par. 4}

A sister said, "I am thankful for this privilege. I feel encouraged when I hear the testimonies of God's commandment-keeping people. I want to keep pace with the truth." {RH, June 1, 1876 par. 5}

A sister said, "It is a great cross for me to speak here. I love the truth. I have not had one doubt in regard to it since I first embraced it. If our fellowship below is so sweet, what heights of rapture shall we realize when we meet around the great white throne to praise God and the Lamb forever." {RH, June 1, 1876 par. 6}

A sister said, "I give God the praise for the blessing I have felt at this meeting. I want a deep work of grace in my heart and to live right in the sight of the Lord every day." {RH, June 1, 1876 par. 7}

A brother said, "The Lord is good. I feel great interest in the work. I do not feel anxious for merely a happy flight of feeling, but I want a solemn sense of the importance of this sacred work." {RH, June 1, 1876 par. 8}

A sister said, "I feel weak and unworthy; I want to be strong in overcoming every defect in my character. Notwithstanding my weakness and unworthiness, I believe Jesus loves me and will help me to live aright." {RH, June 1, 1876 par. 9}

A young sister said, "I do feel determined to overcome my sins and meet you on Mount Zion." {RH, June 1, 1876 par. 10}

A sister said, "I feel thankful for the privilege of this meeting; I want to be an overcomer and share in the certain reward at last. I praise my Heavenly Father for the light of truth. I want to walk humbly before God, doing every duty." {RH, June 1, 1876 par. 11}

A sister said, "I feel that it is my privilege to claim more blessings from the Lord. I can and must step out by faith into a clearer knowledge of the truth and a deeper love of God." {RH, June 1, 1876 par. 12}

A brother said, "This is the first camp-meeting I have attended. I have anticipated this blessed privilege for several weeks, and have felt great joy in coming here to meet with the Lord's people. I feel thankful for the blessing which has been poured out upon this people. I want to shout glory when I shall see the Lord coming with power and majesty in the clouds of heaven." {RH, June 1, 1876 par. 13}

A brother said, "I rejoice in God today that he has permitted me to see the light of the truth. It has been but a little time that I have kept the commandments of God. I have



not for one moment felt a doubt of the truth." {RH, June 1, 1876 par. 14}

A sister said, "I am thankful that God sent the truth to me. I am determined to overcome by the grace of God and have a home in the kingdom." {RH, June 1, 1876 par. 15}

A sister said, "Praise the Lord! I want to be a meek follower of my Saviour, and know for myself how to perform every duty. Jesus loves me. I love the truth. I want, through grace, to overcome all my sins and be right with God and have the crown of life." {RH, June 1, 1876 par. 16}

A brother said, "I have strayed from my Heavenly Father and earnestly desire to return and overcome my evil ways." {RH, June 1, 1876 par. 17}

A sister said, "I thank God that I see so many witnesses for the truth. I love you all. I love the truth. I love my Heavenly Father. Praise his holy name! 'Praise the Lord, O my soul, and forget not all his benefits.'" {RH, June 1, 1876 par. 18}

A brother said, "I came to this meeting with the expectation of receiving a great blessing. The second sermon I heard here I felt belonged to me. I could not get rid of the impression. I prayed to the Lord in the grove and found relief. Nothing has delighted me so much as these meetings. The testimonies of my brethren have strengthened me. I feel happy this morning. God has heard and answered my prayers." {RH, June 1, 1876 par. 19}

A sister said, "I feel truly thankful for the truth. It has done a great work for me." {RH, June 1, 1876 par. 20}

A sister said, "I feel to praise God, looking unto Jesus who is the author and finisher of our faith. We need a blessed, holy, purifying work at the hands of God. Precious grace is always ready for us when we really desire it to help us in our work." {RH, June 1, 1876 par. 21}

A brother said, "I feel almost discouraged sometimes, but I am convinced that if I go to God in faith and ask him to help me, he will not refuse. I felt sure this morning of the Spirit of God in my heart. I have not felt so deeply for years. Good angels are around us now. While here at this meeting the current runs smoothly, but when we go home, we again take up our daily labors and we must row against the stream. We must get much of the Spirit of God to carry with us and help us on our way. We know that Jesus loves us and will assist us each day. Watch unto prayer. Every action should be performed with an eye single to the glory of God." {RH, June 1, 1876 par. 22}

A sister said, "I feel very thankful for the privilege of this meeting. I have not kept the Sabbath long. I have received light upon the health reform for which I praise God." {RH, June 1, 1876 par. 23}

A sister said, "Praise God this morning for the precious truth! I hope to be ever steadfast, clinging to the unchanging word of God. I want to develop a holy character, and be guided by God's Holy Spirit. I feel that angels are around us. God has blessed us. I love to be with his dear people, refreshed with them by showers of grace." {RH, June 1, 1876 par. 24}

A brother said, "I can truly say my heart rejoices in God. I have enlisted in a good cause. I trust in my Saviour. Thank God that he has caused me to see the light and

beauty of the truth. Today is the holy Sabbath of the Lord. This the word of God plainly declares. I want to give the world a bright example by living out the truth every day." {RH, June 1, 1876 par. 25}

A sister said, "We are alone in Kilbourn, but we desire to so watch and exert a right influence that others may take knowledge of us that our daily walk accords with our profession." {RH, June 1, 1876 par. 26}

A brother said, "I am thankful for the goodness of God; I have received a blessing on this camp-ground. I have thought it was useless for me to try to overcome, but I dared not give up the effort. Now I am determined to serve the Lord, and will watch and pray that I may resist the temptations of the enemy." {RH, June 1, 1876 par. 27}

A sister said, "The first sermon I heard from Bro. Smith, I felt that now was the time to waken out of sleep. This first sermon roused me and did my soul good. The second one I heard from sister White was from the text, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.' This discourse seemed to apply to me. I needed it, and I am trying to improve according to its precepts by humbling my heart before God." {RH, June 1, 1876 par. 28}

A sister said, "This is a blessed privilege for me. I have been among the lonely ones for fourteen years, trying to do my duty without the encouragement of mingling with the people of God. I have never heard the truth preached before. I feel to rejoice that at last I have had that blessed privilege. The Lord has blessed me abundantly. I want to do his will, overcome, and finally wear the crown of immortal life." {RH, June 1, 1876 par. 29}

Another sister said, "I am truly thankful for this blessed privilege. One year ago the Lord sent his precious truth to me. I praise his name that I ever received this light. I want to be faithful in every duty and receive the reward at last." {RH, June 1, 1876 par. 30}

Still another sister said, "I feel thankful to God for the light of truth and for his presence here. I feel that my wisdom is all weakness, but I pray God to make my influence such as will lead others to a knowledge of the truth. The Lord has blessed me with his Holy Spirit, and my heart is made glad by the promise of eternal life." {RH, June 1, 1876 par. 31}

A German brother said, "I am thankful for this precious privilege of meeting with the people of God. I want to be a doer of the word and not a hearer only. I feel happy in the love of God, and the knowledge that Jesus pleads even for unworthy me. If I should keep my seat, not offering my testimony here, I feel that I should be denying Christ, and slighting the opportunity to speak of his mercies to me. My brother cannot do my duty for me. I must acknowledge the truth on my own account, and the goodness of God in my behalf. I cannot express my feelings as some can, but God knows my heart and will accept my humble efforts if I do the best I can in his service. A few years ago one hundred Sabbath-keepers met at Battle Creek. Today I am astonished at the prosperity of the cause. We see around us a multitude taking hold of the truth. I want to work for my countrymen. I want to do something for this glorious cause which God will approve and accept." {RH, June 1, 1876 par. 32}

A sister said, "I rejoice to see and feel the saving Spirit of God in this meeting. I am glad of this opportunity. My sands of life are running out. I thought I might live till Jesus

came in the clouds of heaven. It may be I shall yet live to see that day; for I believe in the soon coming of the Saviour of the world. I have experienced much toil and pain and sorrow in my life, but the blessed hope of a future life has sustained me through all my tribulations. By the grace of God I hope to sing the new song of praise and deliverance over on the other shore." {RH, June 1, 1876 par. 33}

A brother said, "My mind for some time past has been upon the things of this world; but I feel that this will not do, that I am thereby periling my chance of eternal life, and I am determined to be more zealous in the service of the Lord. I praise God for the great blessing that has been given me at this meeting. I feel that I am unworthy of so great a privilege. Praise the Lord for his mercies unto me!" {RH, June 1, 1876 par. 34}

Another brother said, "It is encouraging to hear what the Lord is doing for his people. I came out from the scoffing world and embraced this precious truth, and have never had cause to regret so doing; for I have found great peace and happiness in the path to immortal life." {RH, June 1, 1876 par. 35}

Still another said, "I am thankful to God for his many blessings. I am trying to overcome, that I may meet the saints of God in his everlasting kingdom." {RH, June 1, 1876 par. 36}

And another said, "I am rejoiced to see so many of God's people obeying his truth. The Lord looks down upon his children and loves them. He cares for his people and will shield them from calamity. Let us work out our salvation with fear and trembling, looking forward to the reward of the faithful." {RH, June 1, 1876 par. 37}

A sister said, "I love God. He has done great things for me. Christ has made known to me my duty. Two years ago I felt that I ought to change my course and strive to subdue my stubborn heart, but I would not yield to obey the truth till one year ago when I began to live a Christian life. The prayers offered in my behalf were answered. Thank God, I could be hard and stubborn no longer. I had been long enough a sad stumbling-block in my husband's way, but I trust now to help and comfort him." {RH, June 1, 1876 par. 38}

A brother said, "Thank God for his blessing which rejoices my heart. The good testimonies borne here have strengthened and encouraged me. Praise God for his love and favor! Four years ago I commenced to keep the Sabbath. I believe in the soon-coming of my Saviour. I do not want to look backward, but forward toward immortal life. Between thirty and forty years ago my mother began to keep the fourth commandment, and has kept it ever since that time and will keep it while she lives." {RH, June 1, 1876 par. 39}

A sister said, "I want to overcome every sin in myself and try by my conversation and example to lead sinners to God." {RH, June 1, 1876 par. 40}

A brother said, "I thank God for this privilege. I am rejoicing in the pardoning grace of God. I have been pleading with the Lord in the grove, and I have been greatly blessed. I have tried to serve God for thirty-five years, but I have been careless in reading his word, and have not seen the Sabbath and kept it. To shun the appearance of evil I have kept Sunday as the Lord's day. In regard to the Sabbath of the fourth commandment, I thought with Paul, "Wherefore the law is holy, and the commandment holy, and just,

and good." I commenced to search the word of God, to see for myself the evidences upon the Sabbath, not for the purpose of opposing any doctrine or faith, but to gather the facts. In consequence of this earnest study, I became settled upon the Sabbath question, and now I keep the commandments of God, and my soul is happy. I feel that I have gained a great victory, and I praise the Lord for His grace that has permitted me to see and understand the truth." {RH, June 1, 1876 par. 41}

**PERIODICALS / RH - The Review and Herald / September 21, 1876 God's Commands Require Perfect Obedience. - By Mrs. E. G. White. -**

**September 21, 1876 God's Commands Require Perfect Obedience.**

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**By Mrs. E. G. White.**  
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When the Lord of glory left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience, he did not consult his own convenience or pleasure. Jesus died, not to save man *in* his sins, but *from* his sins. He is to leave the error of his ways, to follow the example of Christ, take up his cross and follow him, denying self, and obeying God at any cost. {RH, September 21, 1876 par. 1}

Said Jesus, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." {RH, September 21, 1876 par. 2}

If we are true servants of God there should be no question in our minds as to whether we should obey his commandments or seek our own temporal interests. {RH, September 21, 1876 par. 3}

If the believers in the truth are not sustained by their faith in these comparatively peaceful days, what will uphold them when the grand test comes, and the decree goes forth against all those who will not worship the image of the beast, and receive his mark in their foreheads or in their hands? This solemn period is not far off. Instead of becoming weak and irresolute, the people of God should be gathering strength and courage for the time of trouble. {RH, September 21, 1876 par. 4}

Jesus, our great example, in his life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved and yet man not utterly perish. Sin is the transgression of the law. If the sin of Adam brought such inexpressible wretchedness, requiring the sacrifice of God's dear Son, what will be the punishment of those who, seeing the light of truth, set at naught the fourth commandment of the Lord? {RH, September 21, 1876 par. 5}

Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit. If God excuses one man, he may excuse all. But, says one, why may not a man who is poor work upon the Sabbath to earn means for a livelihood when he

might by so doing be better able to support his family? Why may not other brethren, or all of us, keep the Sabbath only when it is convenient to do so? The voice from Sinai makes answer: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." {RH, September 21, 1876 par. 6}

Listen to these solemn words of promise addressed to all: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." {RH, September 21, 1876 par. 7}

God will visit with judgments those who profess to serve him, yet *really* serve mammon. They who disregard the Lord's express injunction in order to advantage themselves, are heaping future woe upon themselves. The people of God should inquire closely if they have not, like the Jews, made the temple of God a place of merchandise. Christ said, My Father's house shall be called a house of prayer, but ye have made it a den of thieves. {RH, September 21, 1876 par. 8}

Are not many of our people falling into the sin of sacrificing their religion for the sake of worldly gain; preserving a form of piety, yet giving all the mind to temporal pursuits? God's law must be considered first of all, and obeyed in spirit and in letter. If God's word, spoken in awful solemnity from the holy mountain, is lightly regarded, how will the testimonies of his Spirit be received? Minds that are so darkened as not to recognize the authority of the Lord's commandments given directly to man, can receive little good from a feeble instrument whom he has chosen to instruct his people. {RH, September 21, 1876 par. 9}

Age does not excuse any from obeying the divine commands. Abraham was sorely tested in his old age. The words of the Lord seemed terrible and uncalled-for to the stricken old man; yet he never questioned their justice or hesitated in his obedience. He might have pleaded that he was old and feeble, and could not sacrifice the son who was the joy of his life. He might have reminded the Lord that this command conflicted with the promises that had been given in regard to this son. But the obedience of Abraham was without a murmur or reproach. His trust in God was implicit. {RH, September 21, 1876 par. 10}

The faith of Abraham should be our example; yet how few will patiently endure a simple test of reproof of the sins which imperil their eternal welfare. How few receive reproof with humility, and profit by it. God's claim upon our faith, our services, our affections, should meet with a cheerful response. We are infinite debtors to the Lord, and should unhesitatingly comply with the least of his requirements. To be a commandment-breaker it is not necessary that we should trample upon the whole moral code. If one precept is disregarded, we are transgressors of the sacred law. And if we would be true commandment-keepers, we should strictly observe every requirement that God has enjoined upon us. {RH, September 21, 1876 par. 11}

God allowed his own Son to be put to death in order to answer the penalty of the

transgression of the law; then how will he deal with those who, in the face of all this evidence, dare venture upon the path of disobedience, having received the light of truth? Man has no right to question his convenience or wants in this matter. God will provide; he who fed Elijah by the brook, making a raven his messenger, will not suffer his faithful ones to want for food. {RH, September 21, 1876 par. 12}

The Saviour asked his disciples who were pressed with poverty, why they were anxious and troubled in regard to what they should eat or how they should be clothed. Said he, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" He pointed to the lovely flowers, formed and tinted by a divine hand, saying, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

{RH, September 21, 1876 par. 13}

## **PERIODICALS / RH - The Review and Herald / October 26, 1876 How to Win Back the Erring. -**

### **October 26, 1876 How to Win Back the Erring.**

If you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule: "Tell him his fault between thee and him alone." As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness and gentleness, and tender love. Be careful in your manner. Avoid any thing in look or gesture, word or tone of voice, that savors of pride or self-sufficiency. Guard yourself against a word or look that would exalt yourself, or place your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, or contempt, or an overbearing spirit. With care avoid every appearance of anger; and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth but that of earnest love. {RH, October 26, 1876 par. 1}

Above all, let there be no shadow of hate or ill-will, no bitterness nor sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you acting in reference to the coming Judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying



to reach, before you, and so soften them by heavenly impressions, that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone hath done it all. {RH, October 26, 1876 par. 2}

You excuse yourself for speaking evil of your brother or sister or neighbor, to others before going to him and taking the steps God has absolutely commanded you. "Why! I did not speak to any one until I was so burdened that I could not refrain." What burdened you? Was it a plain neglect of your own duty, a thus saith the Lord? You were under the guilt of sin, because you did not go and tell him his fault between thee and him alone. If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was hardened while you were trampling the command of God under foot, and hating your brother or neighbor in your heart? And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother his fault; and you excuse and comfort yourself under his censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease, by committing sin? {RH, October 26, 1876 par. 3}

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun? This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your Heavenly Father. You have delivered your soul. Their sin no longer rests upon you. You are not now partaker of their sin. But if they perish, their blood is upon their own head.--*Testimony No. 15*, pp. 40 and 41. {RH, October 26, 1876 par. 4}

**PERIODICALS / RH - The Review and Herald / June 21, 1877 Christ an Educator. -  
By Mrs. E. G. White. -**

**June 21, 1877 Christ an Educator.**

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**By Mrs. E. G. White.**  
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The human mind is susceptible of the highest cultivation. A life devoted to God should not be a life of ignorance. Many speak against education because Jesus chose uneducated fishermen to preach his gospel. They assert that he showed preference for the uneducated. Many learned and honorable men believed his teaching. Had these fearlessly obeyed the convictions of their consciences, they would have followed him. Their abilities would have been accepted, and employed in the service of Christ, had they offered them. But they had not moral power, in face of the frowning priests and jealous rulers, to confess Christ, and venture their reputation in connection with the humble Galilean. {RH, June 21, 1877 par. 1}

He who knew the hearts of all, understood this. If the educated and noble would not do the work they were qualified to do, Christ would select men who would be obedient and faithful in doing his will. He chose humble men and connected them with himself, that he might educate them to carry forward the great work on earth when he should leave it. {RH, June 21, 1877 par. 2}

Christ was the light of the world. He was the fountain of all knowledge. He was able to qualify the unlearned fishermen to receive the high commission he would give them. The lessons of truth given these lowly men were of mighty significance. They were to move the world. It seemed but a simple thing for Jesus to connect these humble persons with himself; but it was an event productive of tremendous results. Their words and their works were to revolutionize the world. {RH, June 21, 1877 par. 3}

Jesus did not despise education. The highest culture of the mind, if sanctified through the love and the fear of God, receives his fullest approval. The humble men chosen by Christ were with him three years, subject to the refining influence of the Majesty of Heaven. Christ was the greatest educator the world ever knew. {RH, June 21, 1877 par. 4}

God will accept the youth with their talent, and their wealth of affection, if they will consecrate themselves to him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle they can carry forward the work which Christ came from Heaven to accomplish, and in thus doing be co-workers with the Master. {RH, June 21, 1877 par. 5}

The students at our College have valuable privileges, not only of obtaining a knowledge of the sciences, but also of learning how to cultivate and practice virtues which will give them symmetrical characters. They are God's responsible moral agents. The talents of wealth, station, and intellect, are given of God in trust to man for his wise improvement. These varied trusts he has distributed proportionately to the known powers and capacities of his servants, to every one his work. {RH, June 21, 1877 par. 6}

The Giver expects returns corresponding to the gifts. The humblest gift is not to be despised or left inactive. The little rivulet does not say, I will not flow along my narrow channel because I am not a mighty river. The spires of grass do not refuse to grow because they are not forest trees. The lamp does not refuse to give its little light because it is not a star. The moon and stars do not refuse to shine because they have not the brilliant light of the sun. Every person has his own peculiar sphere and vocation. Those who make the most of their God-given opportunities will return to the Giver, in their improvement, an interest proportionate to the intrusted capital. {RH, June 21, 1877 par. 7}

The Lord does not reward the great amount of labor. He does not regard the greatness of the work so much as the fidelity with which it is done. The *good* and *faithful* servants are rewarded. As we cultivate the powers God has given us here, we shall increase in knowledge and perception, and be enabled to comprehend and value the immortal life. Those who have abused their God-given privileges in this life, and have been content with their ignorance, having their minds completely occupied with subjects of trivial value to themselves or others, will not comprehend personal

responsibility, subdue evil tendencies, and strengthen high resolves for a purer, higher, holier life. {RH, June 21, 1877 par. 8}

The youth should be learners for the next world. Perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give them an increased power for good in this life, and those who have made the most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into the future life. They have sought and obtained that which is imperishable. The capability to appreciate the glories that "eye hath not seen, nor ear heard," will be proportionate to the attainments reached in the cultivation of the faculties in this life. {RH, June 21, 1877 par. 9}

Those who will empty their hearts of vanity and rubbish, through the grace of God may purify the chambers of the mind, and make it a store-house of knowledge, purity, and truth. And it will be continually reaching beyond the narrow boundaries of worldly thought, into the vastness of the Infinite. The justice and mercy of God will be unfolded to the moral perceptions. The grievous character of sin, with its results, will be discerned. The character of God, his love manifested in giving his Son to die for the world, and the beauty of holiness, are exalted themes for contemplation. These will strengthen the intellect, and bring man into close communion with the Infinite One.

{RH, June 21, 1877 par. 10}

**PERIODICALS / RH - The Review and Herald / August 23, 1877 Indiana Camp-Meeting. -**

**August 23, 1877 Indiana Camp-Meeting.**

Kokomo, Ind., Aug. 14.

This meeting has been one of the largest and most successful ever held by our people in this State. Twenty-six tents were on the ground, and three hundred of the brethren and sisters were assembled together. The camp was well located in a beech grove, quite open on the ground, but canopied by interlacing branches that formed a natural roof of leaves, so dense that during a slight shower, scarcely a drop of rain sifted through, and not a parasol or umbrella was raised while the sun was shining. The weather was generally favorable, excepting on the Sabbath, when a heavy rain storm interrupted the sermon of Eld. S. H. Lane, in the forenoon, and broke up the meeting for the time. In the afternoon, the people assembled under the large tent, and we spoke to them on the subject of Peter's ladder of sanctification, making temperance a prominent point in the discourse. We had the very best attention throughout. The tent was crowded, quite a large representation being from the city of Kokomo. {RH, August 23, 1877 par. 1}

As we looked upon the people assembled in camp, and then remembered the first

camp-meeting we ever attended in Indiana, we could not forbear saying, "What hath the Lord wrought?" It was a very small company that were then gathered together, not numbering more than fifty believers; and the appearance was not at all encouraging for missionary labor in that field. But we were now rejoiced to see over three hundred believers encamped upon the ground; and we have not met at any of our camp-meetings a more intelligent, earnest, and truth-loving people than in Indiana. Many of them are persons of education and influence. {RH, August 23, 1877 par. 2}

The truth has been handled successfully here, demonstrating what can be done, through divine help, by earnest and persistent effort. The refining influence that the truth has upon the life and character of those who receive it, was exemplified very strongly here. While speaking, we asked those to arise who had been addicted to the use of tobacco, but had entirely discontinued its use because of the light they had received through the truth. In response, between thirty-five and forty arose to their feet, ten or twelve of whom were women. We then invited those to rise who had been told by physicians that it would be fatal for them to stop the use of tobacco, because they had become so accustomed to its false stimulus that they would not be able to live without it. In reply, eight persons, whose countenances indicated health of mind and body, arose to their feet. {RH, August 23, 1877 par. 3}

How wonderful is the sanctifying influence which this truth has upon the human life, making stanch temperance men of those who have indulged in tobacco, wine, and other fashionable dissipation. We here saw young men giving their hearts to God and becoming acquainted with the truths revealed in his Word. Many young men in this Conference will be workers in the cause of God. We formed a pleasant acquaintance with Dr. Hill and his wife. The latter has been an active worker in the Woman's Christian Temperance Union of Rochester. They have both accepted the truth, and were at the camp-meeting--the first one which he had attended for eighteen years. {RH, August 23, 1877 par. 4}

The Conference meetings were excellent. Brethren and sisters were prompt in occupying the time. There was no necessity for urging faithfulness in bearing testimony. Frequently from two to four were on their feet at the same time. There was no shade of complaining, but nearly all expressed gratitude and joy that they had been privileged to hear and accept the truth. The testimonies were brief, full of life, and cheerful hope, and edifying to all who heard them. The influence of the Spirit of God was present, and the tearful eyes, and broken utterances of many indicated its softening effect upon their hearts. {RH, August 23, 1877 par. 5}

The editor of the *Kokomo Dispatch* was on the ground upon the Sabbath. He afterward issued notices to the effect that we were to address the people on the subject of Christian Temperance, at the camp ground on Sunday afternoon. The day was pleasant, and the ground free from dust, because of the rain on the preceding day. Eld. Waggoner spoke with great freedom in the forenoon to a good congregation, on the subject of the Sabbath. Three excursion trains poured their living freight upon the grounds. The people here are very enthusiastic on the Temperance question. At 2:30 P.M. we spoke to about 8,000 people on the subject of Temperance, taken from a

moral and Christian stand-point. We were blessed with remarkable clearness and liberty, and were heard with the best attention from the large audience present. {RH, August 23, 1877 par. 6}

We left the beaten track of the popular lecturer, and traced the origin of the prevailing intemperance to the home, the family board, and the indulgence of appetite in the child. Stimulating food creates a desire for still stronger stimulants. The boy whose taste is thus vitiated, and who is not taught self-control, is the drunkard, or tobacco slave of later years. The subject was taken up upon this wide basis; and the duty of parents was pointed out in training their children to right views of life and its responsibilities, and in laying the foundation for their upright Christian characters. The great work of Temperance Reform, to be thoroughly successful, must begin in the home. {RH, August 23, 1877 par. 7}

In the evening Eld. Waggoner spoke upon the Signs of the Times, to a large and attentive audience. Many remarked that this discourse, and his sermon upon the Sabbath, had awakened new thoughts in their minds, and that they were determined to investigate these subjects. {RH, August 23, 1877 par. 8}

On Monday the meetings were of deep interest. We were suffering from congestion of the lungs, as the result of a severe cold, and feared the exercise of speaking would be injurious, but while addressing the people upon the trials and difficulties endured by the apostles in establishing the Christian Church, our weariness, and pain were forgotten, and the Spirit of the Lord rested upon us, and upon many of our hearers. After speaking one hour and a half, we invited sinners and backsliders--all those who had not the evidence that they were connected with Heaven--to come forward and join their prayers with those of God's people. Fifty responded to the invitation, fifteen of whom there made their first start in the Christian life. An unusual solemnity rested upon the congregation, while persuasive appeals were being made to seek salvation. The seasons of prayer were earnest. The Saviour of sinners seemed to be in our midst, compassionately inviting: "If any man thirst, let him come unto me and drink." {RH, August 23, 1877 par. 9}

Those who came forward were given opportunity to speak if they desired to do so. Many bore testimonies that they were for the first time seeking the Saviour. Two young ladies, who were sisters, lifted the cross, and expressed a determination to commence a new life. It was indeed an interesting sight. Christ says, "There is more joy in the presence of the angels over one sinner that repenteth, than over ninety and nine just persons, who need no repentance." With quivering lips and tearful eyes many confessed their backslidings, and their firm resolve to return to the Lord, that he might return unto them, and heal all their backslidings. An appointment was then made for those who were seeking the Saviour to meet in one of the tents for special labor in their behalf. This meeting was one of the best of its kind that we ever witnessed. The seekers all sought the Lord for themselves, presenting their petitions to the pitying, sin-pardoning Saviour. {RH, August 23, 1877 par. 10}

A most interesting feature of this meeting was the case of a daughter of Bro. and sister Hill, a mute of sixteen years of age. She united with the supplicating ones, and

prayed by signs; it was a most solemn and impressive sight. Fifteen were baptized, among them Dr. and Mrs. Hill, and their mute daughter. Quite a number in addition will be baptized upon their return home. Tuesday morning Bro. Bartlett was ordained to the ministry. The meeting upon the occasion was a very precious season. The Lord placed his signet upon the work, and blessed Bro. Bartlett, and Brn. Waggoner and Lane, who officiated at his ordination.

Mrs. Ellen G. White.

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{RH, August 23, 1877 par. 11}

## **PERIODICALS / RH - The Review and Herald / September 6, 1877 Notes from the Field. -**

### **September 6, 1877 Notes from the Field.**

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On Thursday, August 23, our little company, consisting of Eld. Smith, my sick husband and myself, accompanied by sister Ings, left Battle Creek for the camp-meeting at Groveland, Mass. This movement of ours required considerable faith. To judge from appearances, it looked like presumption for my husband and myself to attempt the journey. I had been, and was still suffering much from a severe cold, taken while on the Indiana camp-ground, and had been under treatment at our Sanitarium, being much of the time a great sufferer. {RH, September 6, 1877 par. 1}

My husband had been laboring incessantly to advance the interests of the cause of God in the various departments of the work centering in Battle Creek. His friends were astonished at the amount of labor he was accomplishing. Sabbath morning, August 18, he spoke in our house of worship. In the afternoon his mind was closely and critically exercised for four consecutive hours, while he listened to the reading of manuscript for Spirit of Prophecy, Vol. 3. The matter was intensely interesting, and calculated to stir the soul to its very depths, being a relation of the trial, crucifixion, resurrection and ascension of Christ. Before we were aware of it he was very weary. He commenced labor on Sunday at five o'clock in the morning, and continued working until twelve at night. In this time he accomplished a great amount of business. {RH, September 6, 1877 par. 2}

The next morning at about half-past six he was attacked by giddiness, and was threatened with paralysis. We greatly feared this dreaded calamity; but the Lord was merciful, and spared us the affliction. However, his attack was followed by utter physical and mental prostration; and now indeed it seemed impossible for us to attend the Eastern camp-meetings, or for me to attend them, and leave my husband depressed in spirits, and in feeble health. {RH, September 6, 1877 par. 3}

On Wednesday we had a special season of prayer that the blessing of God might rest upon him, and restore him to health. We also asked for wisdom that we might know our duty in regard to attending the camp-meetings. The Lord had many times strengthened our faith to go forth and work for him under discouragements and



infirmities; and at such times he had wonderfully preserved and upheld us. But our friends pleaded that we ought to rest, and that it appeared inconsistent and unreasonable for us to attempt such a journey, and to incur the fatigue and exposure of camp life. We, ourselves, tried to think that the cause of God would go forward the same if we were set aside, and had no part to act in it. God would raise up others to do his work. {RH, September 6, 1877 par. 4}

I could not, however, find rest and freedom in the thought of remaining absent from the field of labor. It seemed to me that Satan was striving to hedge up my way, to prevent me from bearing my testimony, and from doing the work God had given me to do. I had about decided to go alone, and do my part, trusting in God to give me the needful strength, when we received a letter from Bro. Haskell, in which he thanked God that Bro. and sister White would attend the New England camp-meeting. Eld. Canright had written that he could not be present, as he would be unable to leave the interest in Danvers, and also that none of the company could be spared from the tent. Eld. Haskell stated in his letter that all preparations had been made for a large meeting at Groveland; and it was decided to have it, with the help of God, even if he had to carry it through alone; and that when once he had made this decision the bitterness of death was past. {RH, September 6, 1877 par. 5}

This statement of the situation brought a burden upon me, and I was more than ever convinced that it was my duty, sick though I was, to go forward in faith to the work, trusting God to give me strength. We again took the matter to the Lord in prayer. We knew the mighty Healer could restore both my husband and myself to health, if it was for his glory to do so. It seemed hard to move out, weary, sick, and discouraged. At times I felt that God would make the journey a blessing to us both, if we went trusting in him. The thought would frequently arise in my mind, Where is your faith? God has promised, "As thy days, so shall thy strength be." {RH, September 6, 1877 par. 6}

I sought to encourage my husband; he thought that if I felt able to undergo the fatigue, and to labor in camp, it would be best for me to go; but he could not endure the thought of accompanying me, in his state of feebleness, unable to labor, his mind clouded with despondency, and himself a subject of pity to his brethren. He had sat up but very little since his sudden attack, and seemed to grow no stronger. We sought the Lord again and again, hoping that there would be a rift in the cloud, but no special light came. {RH, September 6, 1877 par. 7}

About an hour before we stepped on board the train, my husband and myself had a special season of prayer. We then both decided to walk out by faith without evidence, and to venture all on the promise of God. Upon taking our seats in the car we felt that we were in the path of duty. We rested in traveling, and slept well at night. {RH, September 6, 1877 par. 8}

About eight o'clock on Friday evening we reached Boston. There was no train that night to take us out to Groveland, but we took the first train in the morning. When we arrived at the camp-ground, and stepped from the car, the rain was literally pouring. We found our brethren waiting for us at the station, which was just outside the camp, and they protected us with umbrellas till we were safe in the tent. Elder Haskell had labored

constantly up to this time, and excellent meetings were reported. There were 47 tents on the ground, besides three large tents, the one for the congregation being 80 by 125 feet in dimensions. {RH, September 6, 1877 par. 9}

The meetings on the Sabbath were of the deepest interest. The church was revived, and strengthened, while sinners and backsliders were aroused to a sense of their danger. {RH, September 6, 1877 par. 10}

Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear. In the afternoon it was difficult for me to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was fully seated, the seats having comfortable backs. These were all filled, yet thousands stood about the tent, making a living wall several feet deep. {RH, September 6, 1877 par. 11}

My lungs and throat pained me very much, yet I believed God would help me upon that important occasion. My text was, "To him that overcometh," etc. Revelation 3:21. The Lord gave me great freedom in addressing that immense crowd upon the subject of Christian Temperance. I labored to show that temperance must be lived out in our homes; that our children must be trained to temperate habits from the cradle, in order for them to be firm of principle, correct in their morals, and able, not only to withstand all temptations to intemperance themselves, but to wield a powerful influence over others in favor of the right. In their ignorance or carelessness, parents give their children the first lessons in intemperance. At the table, loaded with injurious condiments, rich food, and spiced knickknacks, the child acquires a taste for that which is hurtful to him, which tends to irritate the tender coats of the stomach, inflame the blood, and strengthen the animal passions. The appetite soon craves something stronger, and tobacco is used to gratify that craving. This indulgence only increasing the unnatural longing for stimulants, liquor-drinking is soon resorted to, and drunkenness follows. This is the course of the great highway to intemperance. {RH, September 6, 1877 par. 12}

While speaking my weariness and painful throat and lungs were forgotten, as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, with the very best attention throughout. There were many more attentive listeners than we had on a similar occasion at the same place last year, because of the greater number of comfortable seats, which accommodated a third more than those of last year. As the closing hymn was being sung, the officers of the Temperance Reform Club of Haverhill solicited me, as on last year, to speak before their association on the following evening. Having an appointment to speak at Danvers I was obliged to decline the invitation. They then desired me to speak one week from the following Monday, but as we expected to attend the Eastern camp-meetings, we could not comply with this request. {RH, September 6, 1877 par. 13}

Monday morning we had a season of prayer in our tent in behalf of my husband. We presented his case to the great Physician. It was a precious season; the peace of

Heaven rested upon us. These words came forcibly to my mind, "This is the victory that overcometh the world, even our faith." We all felt the blessing of God resting upon us. We then assembled in the mammoth tent, and my husband, in his feebleness, was able to meet with us, and spoke for a short time, precious words from a heart softened, and aglow with a deep sense of the mercy and goodness of God. He spoke to the point of bringing the believers in the truth to realize their privilege of receiving assurance of the grace of God in their hearts; that the great truths we believe should sanctify the life, and ennoble the character, and have a saving influence upon the world. The tearful eyes, and sympathizing looks of the people showed that their hearts were touched and melted by his remarks. {RH, September 6, 1877 par. 14}

We then took up the work where we had left it on the Sabbath, and the morning was spent in special labor for sinners and backsliders, of whom 200 came forward for prayers, ranging in years from the child of ten to gray-headed men and women. More than a score of souls among them were setting their feet in the way of life for the first time. In the afternoon thirty-eight persons were baptized, quite a number delaying baptism until they returned to their homes. {RH, September 6, 1877 par. 15}

#### The Danvers Tent.

Monday evening I stood in the stand of the Danvers tent. A large congregation was before me; I never stood in the presence of a more intelligent looking people; they were evidently of the best class of society. The tent was full, and about 200 persons stood outside the canvas, unable to find room inside. I went into the stand with great weariness and trembling. My throat and lungs were very painful, and in a state of congestion; but I had found comfort in pleading with God for help in this emergency. I knew that if any degree of success attended my labors, it would be through the strength of One mightier than I. Committing myself to God, I commenced to speak from the words of Christ in answer to the question of the learned scribe as to which was the great commandment in the law: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind," etc. Matthew 22:37-39. {RH, September 6, 1877 par. 16}

The blessing of God rested upon me, and my pain and feebleness were forgotten. Before me were a people whom I might not meet again until the Judgment; and the desire for their salvation led me to speak earnestly, and in the fear of God, that I might be free from their blood. Great freedom attended my effort, which occupied one hour and ten minutes. Jesus was my helper and his name shall have all the glory. The audience was very attentive, I had the pleasure of speaking with quite a number who had lately embraced the truth. There is a growing interest in Danvers. The community is stirred, and many have received the light, and have been led into the path of holiness and obedience. May the good work progress, and sinners continue to yield their hearts to God. {RH, September 6, 1877 par. 17}

We returned to Groveland on Tuesday to find the camp breaking up, tents being struck, our brethren saying farewell, and ready to step on board the cars to return to

their homes. This has been one of the best camp-meetings I have attended. Before leaving the ground Elders Canright, Haskell, my husband, sister Ings, and myself sought a retired place in the grove, and united in prayer for the blessing of health and the grace of God to rest more abundantly upon my husband. We all deeply felt the need of my husband's help, when so many urgent calls for preaching were coming in from every direction. This season of prayer was a very precious one; and the sweet peace and joy that settled upon us was our assurance that God heard our petitions.

{RH, September 6, 1877 par. 18}

In the afternoon we started for South Lancaster, to rest at the home of Eld. Haskell. He took us there in his carriage, by easy stage across the country. We preferred this way of traveling, thinking it would benefit our health. We are now resting at the good, quiet home of Eld. Haskell, enjoying the peace of God, and rejoicing that we have been so wonderfully sustained on our journey, and in our work.

Mrs. E. G. White.

{RH, September 6, 1877 par. 19}

## **PERIODICALS / RH - The Review and Herald / February 21, 1878 An Appeal for Our Students. -**

### **February 21, 1878 An Appeal for Our Students.**

We have had many fears that students who attend Battle Creek College will fail to receive all the benefit they might, in the way of religious culture, from the families that furnish them rooms. Some families do not enjoy the sweet influences of the religion of Christ, although they are professed Christians. The influence which this class of persons exert over the students is more objectionable than that of those who make no pretensions to godliness. These irreligious, irresponsible formalists may stand forth before the world in pretentious leaves, while, like the barren fig-tree, they are wholly destitute of that which alone our Saviour values,--fruit to his glory. The work wrought on the heart by the grace of God, they know nothing about. These persons exert an influence which is detrimental to all with whom they associate. There should be committees, to see that the homes provided for the students are not with mere formalists, who have no burden for the souls of the dear youth. {RH, February 21, 1878 par. 1}

Very much may be done for those who are deprived of the softening, subduing influences of the home circle. The spirit manifested by many shows that the language of the heart is, "Am I my brother's keeper?" I have no burden or responsibility aside from my own family. I have no special burden or interest for the students who occupy rooms in my house. I would ask these persons if they have burdens and feel responsibilities for their own children. I am sorry to see so little anxiety on the part of some parents that all the influences surrounding their children should be favorable to the formation of

Christian character; but those who do have soul-burdens for their own loved ones should not selfishly confine their interest to their own family. Jesus is our example in all things; but he has given us no example of such selfishness as we see manifested by many who profess to be his followers. If we abide in Christ, and his love abides in us, we shall love those for whom Christ died; for he has commanded his followers to love one another as he has loved them. Do we who profess his name obey this injunction? If we fail in this point we shall in others also. Had Christ studied his own profit, convenience, and pleasure, the world would have been left to perish in its sin and corruption. {RH, February 21, 1878 par. 2}

A strange indifference in reference to the salvation of souls seems to have taken possession of many professed Christians. Sinners may be perishing all around them, and they have no particular burden in the matter. Will Christ say to these indifferent ones, "Well done, good and faithful servant, enter thou into the joy of thy Lord"? The joy of Christ consists in seeing souls redeemed through the sacrifice he has made for them. {RH, February 21, 1878 par. 3}

Young men and women who are not under home influences need some one to look after them, and to manifest some interest for them; and those who do this are supplying a great lack, and are as verily doing a work for God and the salvation of souls as the minister in the pulpit. This work of disinterested benevolence in laboring for the good of the youth is no more than God requires of every one of us. How earnestly should the experienced Christian work to prevent the formation of those habits that indelibly mar the character. Let the followers of Christ make the word of God attractive to the youth. Let your own characters, softened and subdued by the beauties of holiness, be a daily, hourly sermon to the youth. Manifest no spirit of grumbling; but win them to holiness of life and obedience to God. Some professors, by their sourness, repel the young. The hearts of youth are now like impressible wax, and you may lead them to admire the Christian character; but in a few years the wax may become granite. {RH, February 21, 1878 par. 4}

I call upon the professed Christians of Battle Creek as a church and as individuals, take up your God-given responsibilities. Walk with God yourselves; and exert an influence over the young which shall preserve them from falling under the manifold temptations made attractive to seduce the young of this generation. Satan is getting the start of God's professed people. They seem to be asleep to the dangers of the young, and the ruin that threatens them. Satan exultingly displays his victories gained over the youth; and those who profess to be soldiers of the cross allow him to take his victims from under the very roof-tree, and appear wonderfully reconciled. {RH, February 21, 1878 par. 5}

The cases of many are looked upon as hopeless by those who did not reach out a helping hand to save them. Some of these might have been saved; and even now, if proper interest was manifested in them, they could be reached. What have any of us that we did not receive? We are debtors to Christ for every ability, every grace, every good thought, and every proper action. Of ourselves we have nothing of which to boast. In lowliness and humility, let us bow at the foot of the cross; and let all our words and

acts be such as shall win others to Christ, and not drive them farther from him. {RH, February 21, 1878 par. 6}

I address you who reside at the great center of the work. You cannot be careless, irreverent formalists all to yourselves. Many witnesses are looking upon you, and many pattern, after your course. An irreligious life not only seals your own condemnation, but ruins others also. You who live where such weighty interests are to be maintained, should be minute men, faithful sentinels, never off guard. One incautious moment spent in selfish case or in self-gratification may give the enemy an advantage which years of hard labor may not recover. Those who choose Battle Creek for their home should be men and women of faith and prayer, true to the interests of those around them. There is no safety only as they walk with God. {RH, February 21, 1878 par. 7}

There will be diversity of character among the youth who attend the College at Battle Creek. They have been differently educated and trained. Many have been left to follow the bent of their own inexperienced minds. The parents have thought they loved their children, but have proved themselves their worst enemies. They have let evil go unrestrained. They have allowed their children to cherish sin, which is like cherishing and petting a viper, that will not only sting the victim who cherishes it, but all with whom he is connected. {RH, February 21, 1878 par. 8}

Some of these petted children are among the students who attend our College. Teachers, and all who are interested in the students and would help them, have an unenviable task in seeking to benefit this class of untamed youth. They have not been in subjection to their parents at home, and have no idea of having a head at school or in the homes where they board. What faith, and patience, and grace, and wisdom are required to deal with these neglected, much-to-be-pitied youth. The deceived parents may even take sides with the children against school and home discipline. They would restrain others from doing the duty God requires of them, and which they have grossly neglected. What wisdom from God is needed to deal justly and love mercy under these trying circumstances. How difficult to balance in the right direction minds that have been warped by this mismanagement. While some have been unrestrained, others have been governed too much; and when away from the vigilant hands that held the reins of control harshly, leaving love and mercy out of the question, they have felt that they would not be dictated to by any one. They despise the very thought of restraint. {RH, February 21, 1878 par. 9}

Should not those who have the difficult task of educating these young people and molding their characters have the faithful prayers of the children of God? Care, burdens, and weighty responsibilities must fall to the lot of the conscientious, God-fearing teacher, as well as that of the burden-bearing fathers and mothers in Israel who reside in Battle Creek. All sincere Christians, who value souls for whom Christ died, will make earnest efforts to do all in their power to correct even the wrongs and neglects of the natural parents. The teachers will feel that they have a duty devolving upon them to present their pupils before the world and before God with symmetrical characters and well-balanced minds. But the teachers cannot bear all this burden, and should not be expected to be alone responsible for the good manners and elevated



morals of their pupils. Every family that provides rooms for them should have rules to which they must conform. It will not be doing them or their parents a kindness to allow them to form lawless habits and break or deface furniture. If they have exuberant spirits and pent-up energy, let them do vigorous manual labor, until weariness prepares them to appreciate rest in their rooms. {RH, February 21, 1878 par. 10}

The rooms of some of the students last year bore an unfavorable record of the roomers. If students are coarse and rude, their rooms, frequently make this fact apparent. Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are *insubordinate and will not be controlled*, they are better off at home, and the school is better off without them. Our College should not become depraved for the sake of a few lawless students. The colleges in our land are many of them places where the youth are in danger of becoming immoral and depraved through these evil associations. {RH, February 21, 1878 par. 11}

The associations of our students is an important matter, and should not be neglected. Many who come to our College are professed Christians. Especial interest should be manifested in these, and they should be encouraged in their endeavors to live a Christian life. They should be guarded, as far as possible, from the temptations that meet the youth whichever way they may turn. To those who have had years of experience, the temptations which overcome these young people may seem so light and trivial that they will withdraw their sympathies from the tempted and tried ones. This is wrong. Their own life and early experience may have been even more varying than those of the youth they would censure for their weakness. {RH, February 21, 1878 par. 12}

Many who profess to be followers of Christ are weak in moral power. They have never been heroes of the cross, and are easily attracted from their allegiance to God by selfish pleasures of amusements. These persons should be helped. They should not be left to chance in choosing their companions and room-mates. Those who love and fear God should bear the burden of these cases upon their souls, and should move discreetly in changing unfavorable associations. Christian youth who are inclined to be influenced by irreligious associates should have for companions those who will strengthen good resolutions and religious inclinations. A well-disposed, religiously-inclined youth, and even a professor of religion, may lose his religious impressions by association with one who speaks lightly of sacred and religious things, and perhaps ridicules them, and who lacks reverence and conscientiousness. A little leaven may leaven the lump. Some are weak in the faith; but if placed with proper room-mates, whose influence is strong for the right, they may be balanced in the right direction, obtain a valuable religious experience, and be successful in the formation of Christian character. {RH, February 21, 1878 par. 13}

I would that our brethren and sisters would watch for souls as they that must give an

account. My mind has been deeply exercised upon this subject. I would urge upon those who profess Christ the necessity of putting on the whole armor; then work for our youth who attend Battle Creek College. They may not need sermons and long censorious lectures as much as they need genuine interest. Let them know by your works that you love them, and have a care for their souls. If you would manifest for the tender youth now coming to Battle Creek, who are thrown into the very arms of the church; one-half the care you have for your temporal interests, you might bind them to you by the strongest bonds of sympathy; and your influence over them would be a power for good.

E. G. White.

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{RH, February 21, 1878 par. 14}

## **PERIODICALS / RH - The Review and Herald / March 14, 1878 An Appeal to the Churches. -**

### **March 14, 1878 An Appeal to the Churches.**

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Our influence is of some consequence; it is active, constantly telling on one side or the other. We are builders, every one of us; and we are either building up the cause of God or we are building up the cause of Satan. There are many more engaged in building up the cause of Satan than we have the least idea of. Many who profess Christ do not have him enshrined in their hearts. Christ does not abide in them, and they do not abide in Christ. They are merely cumberers of the ground, destitute of fruit; and the curse which Christ pronounced upon the fig-tree will fall upon them as surely as it fell upon the barren fig-tree. What a time we are living in! the very remnant of probation! Surely these golden moments should be improved. Where are the stewards of God, to whom he has intrusted means for them to use in his cause, to extend the light of truth to those who are now in darkness? Where are the missionaries who feel the burden of the work, and who will go into other countries, and to people of other tongues, to make them ready for the great day just upon us? {RH, March 14, 1878 par. 1}

Money is needed now. One dollar now, when it is actually needed, is worth as much as one hundred dollars will be by-and-by, when means are flowing into the treasury. The call comes from Europe for means to publish tracts and papers in the Italian language. Who has the ready money, and will help now, just now, when Europe is stretching forth her hands, crying, Help us to get the light of truth before these who are ready to perish? We are trying to sell our property that we may have means to use now. Oh! why will not those who have money at interest use it at this time? Why will they withhold from the cause of God the very means God has placed in their hands to be used in time of need? I feel intensely upon this subject. Men are robbing God; and with self-complacency they look up and say, "Wherein have we robbed thee?" The answer comes from him, "In tithes and in offerings." There are men in the ranks of Sabbath-keepers who are holding fast their earthly treasure. It is their god, their idol;

and they love their money, their farms, their cattle, and their merchandise better than they love their Saviour, who for their sakes became poor, that they, through his poverty, might be made rich. They exalt their earthly treasures, considering them of greater value than the souls of men. Will such have the "Well done" spoken to them? No; never. The irrevocable sentence, "Depart," will fall upon their startled senses. Christ has no use for them. They have been slothful servants, hoarding the means God has given them, while their fellow-men have perished in darkness and error. {RH, March 14, 1878 par. 2}

My soul feels to the very depths on this point. Will the men of means sleep on until it is too late? until God shall reject them and their treasures, saying, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you." What a revelation will be made in the day of God, when hoarded treasures, and wages kept back by fraud, cry against their possessors, who were professedly good Christians, and flattered themselves that they were keeping the law of God, when they loved gain better than they loved the purchase of Christ's blood, the souls of men! {RH, March 14, 1878 par. 3}

Now is the time for all to work, those to whom are intrusted the five talents and those who have only one. Those with limited talents are responsible to God for their limited trust. To every man is given his work, and of every man the Master will require improvement of the talents intrusted to him. What will many answer in the day of God, when he inquires, What have ye done for me, who gave my riches, my honor, my command, and my life to save you from ruin? The do-nothings will be speechless in that day. They will see the sin of their neglect. They have robbed God of the service of a life time. They have not influenced any for good. They have not brought one soul to Jesus. They felt content to do nothing for the Master; and they meet no reward, but eternal loss. They perish with the wicked, although they professed to be followers of Christ. {RH, March 14, 1878 par. 4}

None should mourn that they have not larger talents. When they use to the glory of God the talents he has given them, they will improve. It is no time now to bemoan our position in life, and excuse our neglect to improve our abilities because we have not another's ability and position, saying, O if I had his gift and ability, I might invest a large capital for my Master. If such persons use their one talent wisely and well, that is all the Master requires of them. {RH, March 14, 1878 par. 5}

Look into our churches. There are only a few real workers in them. The majority are irresponsible men and women. They feel no burden for souls. They manifest no hungering and thirsting for righteousness. They never lift when the work goes hard. These are the ones who have but one talent, and hide that one in a napkin, and bury it in the world; that is, they use all the influence they have in their temporal matters. In seeking the things of this life, they lose the future, eternal life, the far more exceeding and eternal weight of glory. What can be said and done to arouse this class of church members to feel their accountability to God? Must the mass of professed Christian commandment-keepers hear the fearful words, "Cast ye the unprofitable servant into

outer darkness; there shall be weeping and wailing and gnashing of teeth"? {RH, March 14, 1878 par. 6}

Every man and woman and child should be a worker for God. Where there is now one who feels the burden of souls there should be one hundred. What can we do to arouse the people to improve what influence and means they already have to the glory of the Master? Let those who have one talent use that well, and in so doing they will find it doubled. God will accept "according to that a man hath, and not according to that he hath not." There always has been, and there always will be, diversity of gifts. It is not the great gifts alone that God requires and accepts, but he calls for the smaller talents, and will accept them if men will use them to his glory. Have we not become servants of the Master by his grace? It is not, then, our own property that is intrusted to us, but the Lord's talents. The capital is his, and we are responsible for its use or its abuse. {RH, March 14, 1878 par. 7}

I hope efforts will be made in every church to arouse those who are doing nothing. May God make these realize that he will require of them the one talent with improvement; and if they neglect to gain other talents besides the one, they will meet with the loss of that one talent and their own souls also. We hope to see a change in our churches. The Householder is preparing to return and call his stewards to account for the talents he has intrusted to them. God pity the do-nothings then! Those who hear the welcome [plaudit], "Well done, good and faithful servant," will have well done in the improvement of their abilities and means to the glory of God. Who will come up to the help of the Lord, to the help of the Lord against the mighty? Satan is active, persevering, a faithful general in his work, leading on his armies. He has his faithful sentinels everywhere. What are the servants of Jesus Christ doing? Have they the armor on? Are they vigilant and faithful to meet and resist the strong forces of the enemy? or are they asleep, expecting another to do their work? {RH, March 14, 1878 par. 8}

Vigilant men are wanted in every church. Every member should be awake and active, feeling that he is responsible for the prosperity of the church. The reason there is so much dissension in the churches is because they do so little for God. Satan gives them a work to do for him in finding fault, murmuring, and talking discouragement. You will ever find that those who invest least in the cause of God are the ones who will express great concern as to how those at the head of the work are using the means in their trust. Those who do least have the least faith. They are like Judas, who grudged the money that would comfort, and bless, and honor the Redeemer. But let the church come up individually, every one doing what he can, and all that God requires, and these petty difficulties will not exist. The mind will be so engrossed in the greatness of the work, in devising plans for its advancement, that they cannot spend time to investigate their brother's work or motives. {RH, March 14, 1878 par. 9}

Let all awake; for the time is at hand when it will be said, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Just now is the time to seek purity and holiness of character, and obtain white robes, that we may be prepared for a seat at the marriage supper of the Lamb.

E. G. White.

{RH, March 14, 1878 par. 10}

**PERIODICALS / RH - The Review and Herald / March 21, 1878 An Appeal In Behalf of Our Missions in Europe. - By Mrs. E. G. White. -**

**March 21, 1878 An Appeal  
In Behalf of Our Missions in Europe.**

**By Mrs. E. G. White.**

We are receiving letters every week from Europe saying that the missionary work there is greatly hindered in its advancement from want of sufficient means. We would gladly send them the needed help ourselves; but we have become very much crippled for means, and find it beyond our power at present to do much for the relief of this branch of the cause. But there are many in the church who are amply able to answer this pressing need, and to them we would say, One dollar rightly invested now in the cause is worth many when times are better, and money is flowing into the treasury. Now is the time for our wealthy brethren to head the list with a liberal subscription, and then zealously circulate it, receiving pledges according to each one's ability. This will furnish means to meet the present emergency, without pressing too heavily upon any one. Much may be done by individual effort. Let our brethren make this a matter of personal interest. {RH, March 21, 1878 par. 1}

Europe is stretching out her hands to us for help, and the way is opened to do a good work there if the press can be established, and publications go forth from it in the German, French, and Italian languages. Bro. Ribton says that Italy needs publications in her own language, in order for our ministry to be successful there. These repeated and urgent calls stir our inmost soul; yet we are unable to personally aid the European mission as we would like to do. Now is the time to invest the means which God has intrusted to his stewards for this very work. Time is short; hoarded wealth will soon be worthless. When the decree shall go forth that none shall buy or sell except they have the mark of the beast, very much means will be of no avail. God calls for us now to do all in our power to send forth the warning to the world. {RH, March 21, 1878 par. 2}

We want the brethren to awake to the service of their Master in this missionary work. Let them not set their hearts upon their possessions, and hold them with a miserly grip; but invest their means and use their influence to promote the cause of God, thereby sending treasure to Heaven before them. Love of the world is a great hindrance to a Christian life. It strengthens its hold upon the heart almost imperceptibly, and eclipses the value of Heaven and the virtue of the atonement, in the mind. It supersedes the love of God and his truth, and becomes the very root of all evil. {RH, March 21, 1878 par. 3}

There is danger among us of shirking our God-given responsibilities, and drifting into a state of indifference regarding the cause of God in all its various branches and departments. Many do not give the pecuniary support they are amply able to furnish to the home and foreign mission field. They have had warnings from God, but have neglected to profit by them. They made some impression upon them at first; but that influence soon wore away, and they bore little fruit to God's glory. They have cherished the love of money till it has become an all-absorbing passion, and Heaven does not seem as valuable to them as their present earthly treasure. How can they keep the commandments as God requires them to be kept, yet place two-thirds of their affections upon the world? Such a life dishonors our holy faith, and is contrary to the injunction of Christ, who said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." {RH, March 21, 1878 par. 4}

Words and professions are of no value with God while the heart is corrupted by the inordinate love of gain. Christ said, "Ye are the salt of the earth; but and if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." If we would imitate the example of Christ we should be self-denying, and ready to sacrifice our own comfort and pleasure for the good of others. It was not pleasant for Christ to leave the purity and bliss of Heaven, and the society of holy angels, and come to a world all seared and marred by the curse of sin, and die to save fallen man from the consequences of his iniquity. Are we willing to imitate the life and character of Christ? Are we willing to suffer, if need be, for his sake, to forego some of the comforts of life in order to save our perishing fellow-creatures from eternal death? If so, we should be willing to give much from our abundance toward this purpose. {RH, March 21, 1878 par. 5}

What a fearful mistake that young ruler made when he turned from the requirements of Christ, and decided to risk the consequence of being guided by his avaricious spirit. He chose to devote his life to gaining temporal wealth and power, rather than to follow Christ and resign his worldly possessions. Jesus pitied the young man; he saw in him precious material for a preacher of righteousness, if he would but overcome his selfish greed for gain. Said Jesus, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." {RH, March 21, 1878 par. 6}

Jesus only required him to go where he led the way. The thorny path of duty becomes easier to follow when we trace his divine footsteps before us, pressing down the briers. Christ would have accepted this talented and noble ruler, if he had yielded to his requirements, as readily as he accepted the poor fishermen whom he bade to follow him. The young man's ability to acquire property was not against him, provided he loved his neighbor as himself, and had not wronged another in acquiring his riches. That very ability, had it been employed in the service of God in seeking to save souls from ruin, would have been acceptable to the divine Master, and he might have made a diligent and successful worker for Christ. But he refused the exalted privilege of co-operating with Christ in the salvation of souls; he turned away from the glorious treasure promised him in the kingdom of God, and clung to the fleeting treasures of earth. {RH, March 21,



1878 par. 7}

We fear this is the case with many who profess to keep the commandments of God. Love of gain has taken possession of their souls, and they refuse to answer the demands of God in applying their wealth to the spreading abroad of his truth to all tongues and all nations. Jesus touched the plague spot in the young ruler's heart, which, if not healed, would destroy his soul. He showed him that he was not keeping the commandments of God, since he did not love God supremely, and his neighbor as himself. Jesus offered to make him his companion and a laborer in bringing souls into the kingdom of Heaven. The young man had wealth, education, position, and influence, and was therefore qualified to work intelligently and successfully for the Master. But his love of the world prevented him from accepting the invitation of Christ. {RH, March 21, 1878 par. 8}

The humble fishermen obeyed the call of Jesus, and forsook all to follow him. It may appear to some that it required little self-denial for them to do this, as their business was neither elevated nor lucrative; but it should be remembered that these men owned boats and nets, and obtained a good livelihood by their occupation. Also their life upon the water had its attractions, and it was a great sacrifice for them to leave the employment in which they had thus far spent their lives. {RH, March 21, 1878 par. 9}

The young ruler represents a large class who would be excellent Christians if there was no cross for them to lift, no humiliating burden for them to bear, no earthly advantages to resign, no sacrifice of property or feelings to make. Christ has intrusted to them capital of talents and means, and he expects corresponding returns. That which we possess is not our own, but is to be employed in serving Him from whom we have received all we have. {RH, March 21, 1878 par. 10}

The barren fig-tree received the withering curse of God because it was a pretentious hypocrite, professing superiority over the other fig-trees by displaying its luxuriant foliage, while it was as destitute of fruit as the leafless trees. The barren fig-tree well represents those who profess to keep the commandments, as did the Jews, thus presenting the appearance of fruitfulness, yet whose religion, like that of the Pharisees, is a sham, bearing no fruit to the glory of God. {RH, March 21, 1878 par. 11}

Redeem the time while you are spared to work. All your good works cannot save you; but it is nevertheless impossible for you to be saved without good works. Every sacrifice made for Christ will be for your eternal gain. What will you do to aid the mission in Europe? What will you do to relieve the present pressing need?

{RH, March 21, 1878 par. 12}

**PERIODICALS / RH - The Review and Herald / June 6, 1878 Bogus Sanctification. -  
June 6, 1878 Bogus Sanctification.**

Eld. S. H. Lane, *Dear Brother*: We are pained to learn the condition of Bro. B., and

to know that Satan is pushing him on to cause disaffection in the Indiana Conference under the pious guise of Christian holiness. Both you and ourselves fully believe that holiness of life is necessary to fit us for the inheritance of saints in light. We contend that this state must be reached in a Bible way. Christ prayed that his disciples might be sanctified through the truth, and the apostles preached of purifying our hearts by obeying the truth. {RH, June 6, 1878 par. 1}

The professed church of Christ is full of the spurious article, and one distinct feature of it is, the more one drinks into the spirit of popular sanctification, the less he prizes the present truth. Many of those who are the open opponents of God's Sabbath, the third angel's message, and the health reform, are among the sanctified ones. Some of them have even reached the almost hopeless position that they cannot sin. These, of course, have no further use for the *Lord's prayer*, which teaches us to pray that our sins may be forgiven, and but very little use for the Bible, as they profess to be led by the Spirit. {RH, June 6, 1878 par. 2}

Now we do not doubt the sincerity of Bro. B. Satan has taken advantage of the weakness of his body, with which his mind is of course in sympathy. We do not doubt but he is led by a strong spirit, which he thinks is the Spirit of God; but God's Spirit will never lead one in a course that is contrary to his word, or that leads to separation from that people who are giving the last message of mercy. {RH, June 6, 1878 par. 3}

Is Bro. B. preaching the Laodicean message? That is well; but let it be borne in mind that the person who has become so sanctified that he cannot *sin* is the veriest Laodicean. The true Witness appeals to such in these words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." What a terrible deception! They think they are complete in Christ, and know not that they are wretched, blind, miserable, poor, and naked. {RH, June 6, 1878 par. 4}

We would recommend that Bro. B. be treated at the Sanitarium, at Battle Creek, for the improvement of his health. It is hoped that this, in addition to the strong influence for the truth there, would greatly improve his physical, mental, and spiritual condition; for no matter what a man may preach under the spirit of strong delusion, he is sure to have some followers, however great may be the heresy. Unless he can be helped, loss will be sustained to himself and the Conference in Indiana. {RH, June 6, 1878 par. 5}

We warn our brethren of the Indiana Conference and elsewhere. Our position has ever been that true sanctification, which will stand the test of the Judgment, is that which comes through obedience of the truth and of God. {RH, June 6, 1878 par. 6}

The position which we have both taken in our writings is too plain to be misunderstood. Much of our most laborious labor for the past thirty years has been to meet that fanaticism which has grown out of the teachings of ultra holiness. God is leading out a people, but it has been Satan's effort all the way to induce certain ones to set up their judgment against that of the body, and thus lead them away from the body to certain ruin. Thus have self-deceived souls fallen all the way along during the history of the third angel's message. Those who are led by fanaticism will gradually feel in harmony with those who fully reject the truth, and unless they can be arrested in their course will, sooner or later, be in the ranks of our bitterest opponents.

James White.  
Ellen G. White. *Healdsburg, Cal., May 20.*

{RH, June 6, 1878 par. 7}

**PERIODICALS / RH - The Review and Herald / August 8, 1878 An Appeal to the Ministers. - By Mrs. E. G. White. -**

**August 8, 1878 An Appeal to the Ministers.**

**By Mrs. E. G. White.**

"And Enoch walked with God." This is the path of safety to all who profess to follow Christ, but in a special manner to those who profess to be watchmen upon the walls of Zion. I am deeply convinced that there must be greater piety among those who teach the truth of God. Those who labor for the truth in word and doctrine should closely examine themselves for the purpose of purifying and improving their character. Many study books to perfect themselves in knowledge, while they neglect to become acquainted with themselves. Christ said, in the prayer just prior to his betrayal, "I sanctify myself, that they also might be sanctified through the truth." If the minister would present those for whom he labors, perfect in Christ, he must himself be perfect. This work of becoming perfect through the merits of Christ requires much meditation and earnest prayer. {RH, August 8, 1878 par. 1}

I have felt grieved at hearing some ministers talk of Christ's life and teachings in as common-place a manner as though recounting the incidents in the life of some great man of the world. When I hear this sacred subject treated in such a manner, I feel a grief that I cannot express; for I know that although these men are teachers of the truth, they have never become acquainted with Christ and learned of him. Had they exalted views of Jesus Christ, they would not express themselves in the common-place manner in which they do. They have not that elevation of thought which would give them a clear conception of the divine character of the world's Redeemer. They have little faith, little godliness, and bring down the standard of holiness to a level with their own narrow comprehension. This tends to lower the appreciation of the exalted character of Christ in the minds of the people. {RH, August 8, 1878 par. 2}

It is not unusual for ministers, in their discourses, to treat of Christ as though he were a man like themselves. As a rule such ones place a high estimate upon themselves and that which they accomplish. While professedly servants of Jesus Christ, they are not partakers of his divine nature; they are wrapped up in self, and do not discern sacred things. {RH, August 8, 1878 par. 3}

The ministers of Christ, who bear the message of truth to men, will never become self-sufficient or self-exalted if they have correct views of the character and work of Christ, the author of man's salvation. The unworthiness, weakness, and inefficiency of

their own efforts in contrast with those of the eternal Son of God, will render them humble, distrustful of self, and will lead them to rely upon Christ for strength and efficiency in their work. Habitually dwelling upon Christ, his exalted character, and the all-sufficient merits of his sacrifice, increases the faith, sharpens the imaginative power, strengthens the longing desire to be like him, and creates holy earnestness in prayer, that makes it efficacious. {RH, August 8, 1878 par. 4}

I see that great reformation must take place in the ministry before it shall be what God would have it. Ministers in the desk have no license to behave like theatrical performers, assuming attitudes and expressions calculated for effect. They do not occupy the sacred desk as actors, but as teachers of solemn truths. There are also fanatical ministers, who, in attempting to preach Christ, storm, halloo, jump up and down, and pound the desk before them, as if this bodily exercise profited anything. Such antics lend no force to the truths uttered, but, on the contrary, disgust men and women of calm judgment and elevated views. It is the duty of men who give themselves to the ministry to leave all coarseness and boisterous conduct outside the desk at least. {RH, August 8, 1878 par. 5}

Awkward and uncouth gestures are not to be tolerated in the common walks of life, how much less, then, are they to be endured in the most sacred work of the gospel ministry. The minister should cultivate grace, courtesy, and refinement of manner. He should carry himself with a quiet dignity becoming his elevated calling. Solemnity, a certain godly authority, mingled with meekness, should characterize the demeanor of him who is a teacher of God's truth. Ministers should not make a practice of relating anecdotes in the desk; it detracts from the force and solemnity of the truth presented. The relation of anecdotes or incidents which create a laugh or a light thought in the minds of the hearers is severely censurable. The truth should be clothed in chaste and dignified language; and the illustrations should be of a like character. {RH, August 8, 1878 par. 6}

The minister who has learned of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work both for time and eternity. It should not be any part of his object to call attention to himself, his learning, or his ability. But his whole aim should be to bring sinners to repentance, pointing them, both by precept and example, to the Lamb of God that taketh away the sins of the world. Self should be hidden in Jesus. Such men will speak as those conscious of possessing power and authority from God, being a mouth-piece for him. Their discourses will have an earnestness and fervor of persuasion that will lead sinners to see their lost condition, and take refuge in Christ. Such ministers will partake of the sympathy and love flowing from Jesus, the great fountainhead, and souls will be touched by their words, prejudice will melt away, and sinners will be converted. {RH, August 8, 1878 par. 7}

Were the gospel ministry what it should and might be, the teachers of Christ's truth would be working in harmony with the angels; they would be co-laborers with their great Teacher. There is too little prayer among the ministers of Christ, and too much self-exaltation. There is too little weeping between the porch and the altar, and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." There are too

many long doctrinal sermons preached, without one spark of spiritual fervor and the love of God. There is too much gesticulation and relation of humorous anecdotes in the pulpit, and too little said of the love and compassion of Jesus Christ. It is not enough to preach to men; we must pray with them and for them; we must not hold ourselves coldly aloof from them, but come in sympathy close to the souls we wish to save, visit and converse with them. The minister who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk. {RH, August 8, 1878 par. 8}

Christ is constantly interceding in Heaven for poor sinners upon earth; if ministers would be co-laborers with him they must do the work on earth which corresponds with that which their Master is doing in Heaven. Jesus has opened the gates of Heaven for us, and we may make intercessions at the throne of grace, lifting up holy hands without wrath and doubting, and bear the cases of those for whom we are laboring before God. We may see the heavens opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners. Doctrinal discourses should be well savored with the Saviour's dying love to men. This will make the truth spoken tenfold more efficient. Let your own heart be filled with the Spirit of God and the love of Christ, and then let your hearers feel that you deeply appreciate their danger, and that you would sacrifice even life itself, if it were necessary, in order to turn their feet from the path of perdition into the path of life and peace. Those who forget self, and rely on God alone for success in the task of saving sinners, will have divine approval, and the fruit of their labors will tell gloriously in the harvest of souls. {RH, August 8, 1878 par. 9}

Ministers should be instant in prayer; they should walk with God in spirit, as Enoch did of old. The divine light shining upon their countenance, and shown in their words, will illuminate the truths uttered by them, and the treasures of infinite mercy, and the Redeemer's boundless love, will be the theme of their hearts. The fervor and earnestness which characterized the work of Christ should also distinguish the efforts of his ministers. Their hearts should be subdued and filled with the Saviour's love, if they would break down the prejudice and melt the coldness of those who listen to their words. Converts seldom rise at once in spirituality above the level of their teachers. How important, then, that those teachers should habitually put their trust in God, and seek for the manifestations of his divine power upon their labors; that they should be meek, spiritual-minded, and in constant communion with Heaven. Then those who are converted under their labors will partake of their spirit, and emulate their graces. {RH, August 8, 1878 par. 10}

Divine power alone will reach and melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher, could of himself have gained such access to hearts as to accomplish the grand results these men did. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. The ministers of the truth should ever represent the life and teachings of Christ; then will they have power over the hearts of men. {RH, August 8, 1878 par. 11}

I feel constrained to say that ministers are greatly deficient in their labors, and in

their spiritual attainments. God is ready to bestow his grace upon them, yet they pass on from day to day, possessing a cold and nominal faith, presenting the theory of the truth, but without that vital force which comes from connection with Heaven, and which would send the word preached home to the hearts of men. May God awaken ministers from their lukewarm state! Oh, that their lips might be touched by a live coal from the altar, that they might with heartfelt expostulations, warnings and tears, seek to arouse perishing souls to a sense of their danger. It is fearful to contemplate the carnal security which is taking possession of souls. While the ministers of the truth are half asleep over their work, souls are perishing around them in darkness and error. {RH, August 8, 1878 par. 12}

Ministers of Christ, with your own souls aglow with love to God, and love for your fellow-creatures, seek to arouse men from the stupor of death. Let your heart and mind be imbued with the spirit of your work. Let your entreaties and earnest warnings pierce the ears of the sinner. Let your fervent prayers and expostulations melt his ice-bound heart, and cause him to go in penitence to the Saviour. There are sacred obligations resting upon you as ambassadors of Christ, preaching the message of salvation to an erring world. Few in the ministry have a proper appreciation of their weighty responsibilities. They go on indifferently with their sacred work, and it is like the blind leading the blind. Ministers of Christ, will you awake to your obligations to God, and to your fellow-men? You are not your own; you belong to God; your Redeemer paid the price of agony and blood for your redemption, and he has just and sacred claims upon you, and demands your full co-operation with him in the work of salvation. He has a right to all your powers, your means, and your time, and he requires your services to the fullest extent of your capabilities. He would employ them for his honor and glory, and for the salvation of souls. You dishonor him if you are not continually growing in grace, and in the knowledge of the truth. {RH, August 8, 1878 par. 13}

Whatever sufferings or trials you may be called upon to bear, you should not permit a breath of murmuring to escape your lips. You should reflect that the Majesty of Heaven endured far more for your sake than it is possible for you to be required to bear. He has redeemed you by his boundless mercy, by his blood, and agonies, and death. When the Master calls you, "Go work today in my vineyard," let no selfish desire, no worldly ambition or projects, deter you from instant, cheerful, and unqualified obedience. The life of the gospel minister should be a living representation of the life of Christ. The Christianity that is manifested in the life and character, that beams out in divine loveliness from the countenance, and from every action, is a power that will attract sinners to the Saviour, and dispel the dreary shades of doubting and distrust. The corruptions existing in the ministry have made thousands of infidels. When men see the selfishness and sin of the professed teachers of Christianity, they are apt to lose confidence in Christianity itself. {RH, August 8, 1878 par. 14}

God calls upon ministers who accept his truth, and bear, in his name, the most solemn message ever given to the world, to lift the standard of Bible truth, and exemplify its precepts in their daily lives. Such a course would charm into believing many who have intrenched themselves behind the breast-works of infidelity. The



influence of a true Christian character is like the cheering rays of sunlight that pierce to the remotest corners of the dark places into which they are allowed to enter. The light emanating from the example of the true Christian minister should not be fitful and uncertain like the flash of a meteor, but it should have the calm and steady radiance of the heavenly stars. {RH, August 8, 1878 par. 15}

The minister of Christ should be encircled by an atmosphere of spiritual light, because he is connected with the world of light, and walks with Christ, who is the light of the world. Arguments may be resisted; persuasion and entreaty may be scorned; the most eloquent appeals, supported by the rigor of logic, may be disregarded. But a living character of righteousness, a daily piety in all the walks of life, an anxiety for the sinner wherever found, the spirit of truth burning in the heart, beaming from the countenance, and breathing from the lips in every word, constitute a sermon which is hard to resist or to set aside, and which makes the strongholds of Satan tremble. Ministers who walk with God are clad with the panoply of Heaven, and victory attends their efforts. {RH, August 8, 1878 par. 16}

Ministers who would labor effectively for the salvation of souls must be both Bible students, and men of prayer. It is a sin for those who attempt to teach the word to others to be themselves neglectful of its study. All who feel the worth of souls will flee to the stronghold of truth, where they may be furnished with wisdom, knowledge, strength, and divine power to work the works of God. They should not rest without the holy unction from on high. Too much is at stake for them to dare to be careless in regard to their spiritual advancement. Ministers of Christ, your coldness, your lack of prayer, of fervor, and of heavenly wisdom may turn the balance with a soul, and send it to perdition. Ye messengers of the truth, ye cannot afford to be indifferent in these last days! Our feet are on the borders of the eternal world, and every probationary moment is more precious than gold. {RH, August 8, 1878 par. 17}

Ministers of Christ whom God has made the depositaries of his law, you have an unpopular truth. You must bear this truth to the world. Warnings must be given men to prepare for the great day of God. You must reach those whose hearts are calloused by sin and love of the world. Continual and fervent prayer, and earnestness in well-doing, will bring you into communion with God; your mind and heart will imbibe a sense of eternal things, and the heavenly unction, which springs from connection with God, will be poured upon you. It will render your testimony powerful to convict and convert. Your light will not be uncertain, but your path will be luminous with heavenly brightness. God is all-powerful, and Heaven is full of light. You have only to use the means God has placed in your power to obtain the divine blessing. {RH, August 8, 1878 par. 18}

Be instant in prayer. You are a savor of life unto life, or of death unto death. You occupy a fearfully responsible position. I entreat you to redeem the time. Come very near to God in supplication, and you will be like a tree planted by the river of waters, whose leaf is always green, and whose fruit appears in due season. Ministers of Christ, you need divine power, which God is willing to give without stint, when the draft is made upon him. Only go to God, and take him at his word, and let your works be sustained by living faith in his promises. God does not require from you eloquent prayers and logical

reasoning; but only a humble, contrite heart, ready and willing to learn of him. The praying minister, who has living faith, will have corresponding works, and great results will attend his labors, despite the combined obstacles of earth and hell.

"Rouse to some work of high and holy love,  
And thou an angel's happiness shalt know; Shalt bless the earth; while in the world above,  
The good begun by thee shall onward flow  
In many a branching stream, and wider grow The seed that in these few and fleeting hours  
Thy hands unsparing and unwearied sow, Shall deck thy grave with amaranthine flowers  
And yield the fruits divine in Heaven's immortal bowers."

{RH, August 8, 1878 par. 19}

## PERIODICALS / RH - The Review and Herald / August 8, 1878 The Sabbath-School

### August 8, 1878 The Sabbath-School

Vital godliness is a principle to be cultivated. The power of God can accomplish for us that which all the systems in the world cannot effect. The perfection of Christian character depends wholly upon the grace and strength found alone in God. Without the power of grace upon the heart, assisting our efforts and sanctifying our labors, we shall fail of saving our own souls, and of saving the souls of others. System and order are highly essential, but none should receive the impression that these will do the work without the grace and power of God operating upon the mind and heart. Heart and flesh would fail in the round of ceremonies, and in the carrying out of our plans, without the power of God to inspire and give courage to perform. {RH, August 8, 1878 par. 1}

There should be discipline and order in our Sabbath-schools. Children who attend these schools should prize the privileges they enjoy. They should be required to observe the regulations of the Sabbath-school. And even greater care should be taken by the parents that their children should have their Scripture lessons learned perfectly than they take with their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath-school will fail to prove a blessing to them. Parents and children should work in harmony with teachers and superintendent, thus giving evidence that they appreciate the labor put forth for them. Parents should have an especial interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures. {RH, August 8, 1878 par. 2}

There are many children who plead a lack of time as a reason why their

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

Mrs. E. G. White.

{RH, August 8, 1878 par. 3}

**PERIODICALS / RH - The Review and Herald / October 31, 1878 Beneficence. - By Mrs. E. G. White -**

**October 31, 1878 Beneficence.**

**By Mrs. E. G. White**

"Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." {RH, October 31, 1878 par. 1}

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." {RH, October 31, 1878 par. 2}

"The liberal deviseth liberal things, and by liberal things shall he stand." {RH, October 31, 1878 par. 3}

"Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all the nations shall call you blessed." {RH, October 31, 1878 par. 4}

God is abundantly able to fulfill his promises. Every earthly good comes from his hand. The resources of the Lord are infinite, and he employs them all in accomplishing his purposes. Faithful stewards, who wisely use the goods which God has intrusted to them to advance the truth and bless suffering humanity, will be rewarded for so doing. God will pour into their hands while they dispense to others. He is advancing his cause in the earth through stewards intrusted with his capital. Some there are who, notwithstanding they greatly desire wealth, would be ruined by its possession. God has tested individuals by lending them talents of means. It was in their power to abuse the gift or use it to the glory of God. If they have hoarded or wasted the Lord's money, the

Master finally says to them, "Thou mayest be no longer steward." They have been tested and proved, and found unfaithful in using that which was another man's as though it was their own. God will not intrust such with the eternal riches. {RH, October 31, 1878 par. 5}

Those who make a judicious and unselfish disposition of the Lord's goods, thus identifying their interest with that of suffering humanity, will be advanced; for they act the part which God designed they should in his own system of beneficence. The first great principle contained in the moral law is supreme love to God. The second is this: Thou shalt love thy neighbor as thyself. "On these two commandments hang all the law and the prophets." {RH, October 31, 1878 par. 6}

Every good thing upon the earth was given to man as an expression of the love of God. He makes man his steward, and gives him talents of influence and means to use for the accomplishment of his work in the earth. Our Heavenly Father proposes to connect finite man with himself. As laborers they may be his instruments in the salvation of souls. He has accepted those who have consecrated themselves to his service to preach the word to those who have not a knowledge of the truth. But these are not the only ones whom he uses to advance his work in the earth. Every man who professes to be illuminated by the Spirit of God in this time will be required to enlighten others. "No man liveth to himself," and yet loves God with all his heart and his neighbor as himself. Every one has his station of duty adapted to his capacity in the accomplishment of this great work. Those who walk in the light of truth will emit light to those around them. They are living witnesses for Christ. They will not be like the world, living in moral darkness, loving themselves and the things of the world, and seeking for earthly treasures. They will be "a peculiar people, zealous of good works." {RH, October 31, 1878 par. 7}

It will cost much self-denial and self-sacrifice to imitate the pattern, Christ Jesus. In order to become like him, we must cultivate a benevolent disposition. Those who have the most of this world's goods often manifest a selfish penuriousness in giving to the cause of God. The most liberal donations frequently come from the poor man's purse, while those with whom God has intrusted an abundance, for the very purpose of supplying the wants of the cause, fail to see where means are most needed, and do not regard the cries of the needy who are in their very midst. These cries go up to Heaven, and are a powerful testimony in condemnation of the unjust, selfish course of the unfaithful stewards. The offerings of the poor, given through self-denial to aid in extending the precious light of saving truth, will not only be a sweet-smelling savor to God, and wholly acceptable to him as a consecrated gift, but the very act of giving expands the heart of the giver, and unites him more fully to the Redeemer of the world. He was rich; but for our sakes he became poor, that we through his poverty might be made rich. The smallest sums given cheerfully by those who are in limited circumstances are fully as acceptable to God, and even of more value in his sight, than the offerings of the rich who can bestow their thousands, and yet exercise no self-denial, and feel no lack. {RH, October 31, 1878 par. 8}

The poor widow manifested love, faith, and benevolence combined, in contributing

her two mites; for she gave all that she had, without questionings or doubts in regard to her uncertain future. Christ represents her little offering as the greatest gift of all that had been cast into the treasury that day. The rich gave of their abundance. They did not need to exercise faith, for they had means enough left to supply all their wants. It was not the value of the coin that was regarded by Christ, but the devoted purity of the motive which prompted the sacrifice. This small gift, with God's blessing upon it, could become instrumental in accomplishing important results. The widow's mite, cast into the treasury with thousands of other coins, would appear insignificant, and be lost to human vision, but not to the eye of God. The Source of all riches, the great Benefactor, would make this sincere, genuine offering of the highest value for good. The widow's mite has been like a stream, small at the source, but continuing to flow through all time, until it has widened, and deepened, and run in a thousand channels, contributing to the extension of the truth, and supplying the wants of the needy. The influence of this small gift has acted and reacted upon humanity in every age of the world, and in every country upon the globe. The tiny rills which have flowed into the treasury of the Lord from the liberal, self-denying poor, have formed a living fountain, and its streams flow forth refreshing the needy, and resulting in the salvation of thousands of souls. {RH, October 31, 1878 par. 9}

Again, the example of the widow's mite cannot be estimated in its influence upon the hearts of those who are inclined to selfishly withhold from God the goods he has intrusted to them. Her liberality, her faith and sincerity, are a standing rebuke to the ease-loving, selfish, doubting ones who have means with which they might do good if they would. They are provoked to good works by the unselfish gifts of the poorer brethren. That little deed of benevolence manifested by the widow was but a small light in the beginning; but it has been steadily burning brighter and brighter, and shedding its rays farther and with more intense radiance, and it will still continue to shine brighter and stronger, reaching to all countries and climes. The poor as well as the rich may enjoy the blessed privilege of knowing that they are God's stewards, and may identify their interests with Jesus Christ, and with suffering humanity, who are the purchase of his blood. {RH, October 31, 1878 par. 10}

But God would not have rich or poor entertain the idea for a moment that he is dependent upon them, nor that their liberalities can in any case supply defects of Christian character. Liberality is but one of the traits which are characteristic of a Christian. The inspired apostle says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." Charity is thus defined: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth." The character of a tree bearing all these fruits may be readily discerned. For "by their fruits ye shall know them." As followers of Jesus Christ, we must be wide awake to discern with heavenly eyesight the devices of Satan. God has given us his word as a chart to mark out our way to the eternal shore. With the Bible for our guide,

aided by our own reason kept clear by strictly temperate habits, we may be able to acquit ourselves like servants of the Master who have duties to perform and eternal interests to secure. {RH, October 31, 1878 par. 11}

Benevolence is one precious trait of character which needs to be cultivated and strengthened by continual exercise. God is not dependent upon us. He could speak the word, and every mountain would be turned into gold. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine, and the fullness thereof." These words were spoken as a reproof to Israel, whose hearts were not right with God. They were multiplying their sacrifices, as though to make a compromise with God, while they were separating from him by wicked works. While they multiplied their victims upon the altar of sacrifice, they did not cultivate pure and vital godliness in the heart, which would move them to act constantly in reference to the two great principles of the moral law, love to God and love to man. {RH, October 31, 1878 par. 12}

Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral natures in which the soul holds converse with God, loves that which God loves, and hates that which God hates. God will not accept your offerings if you withhold yourself. He asks not only for that which is his own in the means intrusted to you, but for his own property in your body, soul, and spirit, purchased at the infinite price of the blood of the Son of God. {RH, October 31, 1878 par. 13}

God might have made angels the ambassadors of his truth. He might have proclaimed the law from Sinai with his own voice. But he has chosen to take man into his counsel, and connect him with himself, that through the instrumentality of man the mysteries of the cross of Christ might be fully explained in an audible voice. Man has a work to do. And in this work, life will prove a blessing. The real value of life to him is indicated by the character of the work which employs his powers. If the powers which angels possess were given to man they would be of no use unless some new work was given him in which to engage them. All the riches intrusted to man are only a curse unless he employs them to relieve his own daily wants and those of the needy around him, and to glorify his Maker by advancing his cause in the earth. Objects which shall call benevolence into action must be placed before him, or he cannot imitate the character of the Great Exemplar. Man would have no gifts to bestow were they not first given to him. But our Heavenly Father has made every provision for man, that he may be fully tested and proved, and through the merits of Christ perfect a righteous character. {RH, October 31, 1878 par. 14}

God has made man his brother's keeper, and will hold him responsible for this great trust. God has taken man into union with himself, and he has planned that men shall work in harmony with him. He has provided the system of beneficence, that man whom he has made in his image may be self-denying in character, like Him whose infinite nature is love. He has appointed man as his almoner to distribute the blessings he has given him. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for



your sakes he became poor, that ye through his poverty might be rich." God has done for our good all that a kind Heavenly Father could do. He appeals to humanity whether he has failed in a single instance to do all that he could do for the highest interest of man. "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it?" {RH, October 31, 1878 par. 15}

God has reposed confidence in us in making us stewards of means and of his rich grace. How shall we show our appreciation of his care and love and unparalleled mercy, except in grateful returns to him of our talents of means and ability with faithfulness and integrity. We cannot possibly enrich the Lord by bestowing any favor directly upon him, for he is the giver of all our bounties. But he points us to the poor and suffering and oppressed, and to souls bound in chains of superstition and error, and assures us that if we do good to these he accepts the deed as though done to himself. Christ identifies himself with suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

{RH, October 31, 1878 par. 16}

**PERIODICALS / RH - The Review and Herald / November 7, 1878 Camp-Meeting at Richland Kansas. -**  
**November 7, 1878 Camp-Meeting at Richland Kansas.**

This meeting, the third of the kind which has been held in this State the present season, was held Oct. 24-29. At Topeka we left the cars and rode by private conveyance twelve miles across the broad prairie to the place of meeting. We found the settlement of tents in a grove. A wooden tent was prepared for us, and furnished with a stove, and everything to make us comfortable. It being late in the season for camp-meetings, every preparation was made for cold weather that could be made. There were seventeen tents on the ground besides the large tent, which accommodated several families; and every tent had a stove. {RH, November 7, 1878 par. 1}

Sabbath morning it commenced snowing. But notwithstanding this, not one meeting was suspended. About an inch of snow fell, and the air was piercing cold. Women with little children clustered about the stoves. It was a touching scene to see one hundred and fifty people assembled for a convocation meeting under these circumstances. Some came two hundred miles by private conveyance. All seemed hungry for the bread of life, and thirsty for the water of salvation. {RH, November 7, 1878 par. 2}

Bro. Haskell spoke Friday afternoon and evening. In the meeting Sabbath morning I felt called upon to speak encouraging words to those who had made so great an effort to attend the meeting. I told them that the more inclement the weather, the greater the necessity of our obtaining the sunshine of God's presence. This life at best is but the Christian's winter and the bleak winds of winter,--disappointments, losses, pain, and

anguish,--are our lot here; but our hopes are reaching forward to the Christian's summer, when we shall change climate, leave all the wintry blasts and fierce tempests behind, and be taken to those mansions Jesus has gone to prepare for those that love him. {RH, November 7, 1878 par. 3}

I presented before them the lives of the apostles. Paul was one whom God honored with visions of his glory, and although thus honored of Heaven, he was subject to the fiercest persecutions by his own people, the Jews. They did not allow him to labor in peace even among idolaters, but taking advantage of the superstition of the people, stirred up the Gentiles against him. Once the Gentile element was so wrought upon by the Jews that he was stoned and taken up for dead. But this hero of faith pens no words of discouragement. {RH, November 7, 1878 par. 4}

Near the close of his life he was, under the cruel Nero, immured in prison walls that never saw the light of day. His dungeon, chiseled out of the solid rocks, was reeking with dampness, and he an invalid, who had labored for years pressed by physical sufferings. One consolation was left him. One and another of his brethren were allowed to be with him and share the discomforts of his home, and to stand by him when brought before Nero to answer for his life. {RH, November 7, 1878 par. 5}

In looking over the incidents of his eventful life, he remembers all. He recalls the scenes of his trials and sufferings, and now if he has any words of murmuring we shall surely hear them. Mark his words: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Again, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." {RH, November 7, 1878 par. 6}

When we contrast our circumstances with those of the apostle Paul, we should feel rebuked for ever harboring the least feeling of murmuring or complaint. We know but little by experience of self-denial, and persecution, and pain for Christ's sake. We are here as probationers, and we must be tested and proved. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." {RH, November 7, 1878 par. 7}

Many testimonies were borne in this morning meeting, and many hearts were softened by the beams of light from the Sun of Righteousness. At half-past ten Bro. Haskell spoke with great freedom upon the subject of the talents. {RH, November 7, 1878 par. 8}

In the afternoon I spoke from these words: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I had much freedom in presenting before our brethren the great dignity conferred upon them in being the

acknowledged sons of God. The meeting was prolonged till near sunset, giving all the privilege of witnessing for Christ and the truth. Many testimonies were borne well wet down with tears, and many humble confessions were made. All seemed desirous to put away their lukewarmness, and let their example testify to their neighbors that there was a power in the truth they professed, to refine the life and elevate the character. We were made sensible of the fact that inaction in the cause of God will eventually destroy confidence in God. {RH, November 7, 1878 par. 9}

Evening after the Sabbath, Eld. Haskell spoke to the people upon the message to the Laodiceans. Sunday morning was clear and cold. In the morning meeting Eld. Haskell explained the tract and missionary work, and at the usual hour for preaching he spoke upon the Sabbath. Sunday afternoon there was quite a large outside attendance, considering the meeting was located so far from the thoroughfare of travel. I spoke with freedom upon Christ weeping over Jerusalem, and the barren fig-tree Bro. Haskell spoke again in the evening. {RH, November 7, 1878 par. 10}

Monday morning at nine o'clock I spoke to the brethren from the third chapter of Malachi. We then called for those to come forward who wanted to be Christians and who had not the evidence of their acceptance with God. About thirty responded. Some were seeking the Lord for the first time, and some who were members of other churches were taking their position upon the Sabbath. We gave all an opportunity to speak. The free Spirit of the Lord was in our midst. One little boy about eleven years old said that he had been blessed. Had he not said a word his shining countenance would have testified to the fact. {RH, November 7, 1878 par. 11}

After prayer had been offered for those who had come forward, candidates for baptism were examined. Six were baptized. In the afternoon Eld. Haskell brought before the people the necessity of placing reading matter in private families, especially the three volumes of Spirit of Prophecy, and the four volumes of Testimonies. These could be read aloud during the long winter evenings by some member of the family so that all the family might be instructed. I then spoke of the necessity of parents properly educating and disciplining their children. The greatest evidence that the world can have of the power of Christianity is to present to them a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart. {RH, November 7, 1878 par. 12}

The Spirit of the Lord rested upon us in this our closing meeting. Tuesday morning the camp was early astir, striking their tents and preparing to return to their homes, it is to be hoped better Christians than when they came to the meeting.

Mrs. E. G. White.

{RH, November 7, 1878 par. 13}

**PERIODICALS / RH - The Review and Herald / November 7, 1878 Locating General Meetings. -**

## November 7, 1878 Locating General Meetings.

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We were sadly disappointed to find the Richland, Kansas, camp-meeting located in an isolated place, twelve miles from Topeka, the nearest railroad station. This is indeed hiding our light under a bushel. We depend much upon the influence of our camp-meetings to shed the bright beams of truth upon those who are in darkness. {RH, November 7, 1878 par. 1}

We cannot say that any of our camp-meetings are failures; for the people of our faith who attend them are hungry for a better knowledge of the truth, and more of the Lord's blessing. They have the evidences of our faith brought clearly before their minds, and receive additional light at every such gathering. To assemble, and hear the testimonies of brethren and sisters, encourages them. The earnest prayers and humble confessions of those who are wrought upon by the Spirit of God have a softening, subduing influence upon the heart, and all are made better by them. But every ray of light that shines from Heaven upon the people of God will have an influence in removing prejudice. And more than this is accomplished at our camp-meetings: the evidences of our faith are presented with convincing power before a large class of persons who could not be drawn out upon any other occasion. Again, laborers are few, and the field of labor is extending. It is as easy to speak to thousands as it is to hundreds. {RH, November 7, 1878 par. 2}

When we consider that we have a message which must go to all the world, and then see our large meetings carried away from the people into isolated, out-of-the-way places, we feel sad at heart. We have had much to say upon this point, and yet our brethren fail to realize the importance of holding their general meetings where the community at large may be benefited. Says Christ, "Ye are the light of the world;" "ye are the salt of the earth." We hope our brethren will be more liberal, and feel that the truth of heavenly origin should be brought before the world. Would that all our ministers were so closely connected with God that they would be awake to the wants of the cause, and could realize what might be done for the world through earnest effort. {RH, November 7, 1878 par. 3}

When our large gatherings are appointed, let them be held on the line of the railroad, where the people can reach them. {RH, November 7, 1878 par. 4}

Brethren, wake up! Shake off your lethargy, and be in earnest to be Christ's co-laborers. Let the light which shines upon you, shine upon others, who are in darkness. You need the true, zealous missionary spirit.

Mrs. E. G. White.

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{RH, November 7, 1878 par. 5}

**PERIODICALS / RH - The Review and Herald / November 21, 1878 Holiday Presents. - By Mrs. E. G. White. -**

## **November 21, 1878 Holiday Presents.**

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**By Mrs. E. G. White.**  
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The holidays are approaching. In view of this fact, it will be well to consider how much money is expended yearly in making presents to those who have no need of them. The habits of custom are so strong that to withhold gifts from our friends on these occasions would seem to us almost a neglect of them. But let us remember that our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. Shall we not, during the coming holidays, present our offerings to God? Even the children may participate in this work. Clothing and other useful articles may be given to the worthy poor, and thus a work may be done for the Master. {RH, November 21, 1878 par. 1}

Let us remember that Christmas is celebrated in commemoration of the birth of the world's Redeemer. This day is generally spent in feasting and gluttony. Large sums of money are spent in needless self-indulgence. The appetite and sensual pleasures are indulged at the expense of physical, mental, and moral power. Yet this has become a habit. Pride, fashion, and gratification of the palate, have swallowed up immense sums of money that have really benefited no one, but have encouraged a prodigality of means which is displeasing to God. These days are spent in glorifying self rather than God. Health has been sacrificed, money worse than thrown away, many have lost their lives by overeating or through demoralizing dissipation, and souls have been lost by this means. {RH, November 21, 1878 par. 2}

God would be glorified by his children should they enjoy a plain, simple diet, and use the means intrusted to them in bringing to his treasury offerings, small and great, to be used in sending the light of truth to souls that are in the darkness of error. The hearts of the widow and fatherless may be made to rejoice because of gifts which will add to their comfort and satisfy their hunger. {RH, November 21, 1878 par. 3}

Let all who profess to believe the present truth calculate how much they spend yearly, and especially upon the recurrence of the annual holidays, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to compete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body. Mites and more liberal gifts may be brought in, according to the ability of the giver, to aid in lifting debts from churches which have been dedicated to God. Then there are missionaries to be sent into new fields, and others to be supported in their respective fields of labor. These missionaries have to practice the strictest economy, even denying themselves the very things you enjoy daily, and which you consider the necessaries of life. They enjoy few luxuries. {RH, November 21, 1878 par. 4}

If, after prayerful consideration of this matter, you are not moved to prompt and zealous action, we shall know that you have forgotten your first love, that you have lost

sight of the sacrifice Jesus has made for you that you might be blessed with the gift of eternal life. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Self-denial is a mark of Christianity. To offer to God gifts that have cost us something, a sacrifice that we shall ask him to use to advance his cause in the earth, will be pleasing to him. The Saviour will accept the free-will offerings of every one, from the oldest to the youngest. Even small children may participate in this work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally upon our friends, have we not forgotten God and passed him by? {RH, November 21, 1878 par. 5}

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." {RH, November 21, 1878 par. 6}

Heavy debts are upon several of our churches. Let us consider from this time how we may economize in expending our means, and help to remove these incumbrances. As Christians, we should follow the directions of the inspired apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." {RH, November 21, 1878 par. 7}

The apostle Paul gave directions to Timothy similar to the instruction given by Peter: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." {RH, November 21, 1878 par. 8}

It would be well pleasing to God if extra ornaments, twice so explicitly forbidden in the word of God, were laid off. Now is a favorable opportunity to present these as offerings to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. Let the wearing of useless trimmings and adornments be discarded. Extravagance should never be indulged in to gratify our pride. Our dress may be of good quality, made up with plainness and simplicity, for durability rather than for display. Our appetites must also be brought into subjection, and not gratified to our injury. The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; and now should not the bands of selfishness be broken and removed from us, and the just claims of God and humanity be met? {RH, November 21, 1878 par. 9}

Missionaries are planting the standard of truth in foreign lands. Publications must be multiplied, and scattered like the leaves of autumn. These silent messengers are



enlightening and molding the minds of thousands in every country and in every clime. As a people, we come far short of moving forward as fast as the providence of God opens the way. He gives the command, "Go forward." Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, "Come over and help us." We look about us and inquire, "Who will go?" One and another may respond, "Send me. I long to do something for my Master." But to do this requires money. {RH, November 21, 1878 par. 10}

Time and again I have had presented before me a vision of people, across the broad ocean, standing in perplexity, and pale with anxiety, and earnestly inquiring, "What is truth?" Say they, "We want the bread of life. Our churches are backslidden from God. We want to find the old paths. We want to come back to the simplicity of gospel religion." Our tears will flow as we see this picture, like a reality, rising vividly before us. The voice from Heaven pleads, "Go ye therefore into all the world, and preach the gospel to every creature." While so great a work remains to be done, shall not we, as Christ's followers, arouse to a sense of our God-given responsibilities, and be active in doing our part? {RH, November 21, 1878 par. 11}

The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the church of Christ will now use all her talents of means and of influence according to God's order, the great work may be carried forward gloriously. We need men who are adapted to the work. Money is also needed to carry it forward. Let the church show that she is in earnest. A steady flow of means from each member will keep the treasury supplied with funds. "Bring ye," says God, "all the tithes into the storehouse, that there may be meat in mine house." If all the sin-offerings and peace-offerings and thank-offerings are brought into the treasury, we shall see that souls will not be so dark and backslidden from God. They will show by their works that they have a lively interest in the success of the truth, and the advancement of the glory of God in the earth. That which costs little, we have no special interest in; but that in which we have invested our means, claims our interest and attention, and we will labor to make it a success. {RH, November 21, 1878 par. 12}

We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing. Such an example makes an impression upon the minds of youth. They notice that lotteries and fairs and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. A youth is surrounded by temptations. He enters the bowling alley, the gaming saloon, to see the sport. He sees the money taken by the one who wins. This looks enticing. It seems an easier way of obtaining money than by earnest work, which requires persevering energy and strict economy. He imagines there can be no harm in this; for similar games have been resorted to in order to obtain means for the benefit of the church. Then why should he not help himself in this way? He has a little means, which he ventures to invest, thinking it may bring in quite a sum. {RH, November 21, 1878 par. 13}

Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into the false path. {RH, November 21, 1878 par. 14}

Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price of souls. The pulpit may defend festivals, dancing, lotteries, fairs, and luxurious feasts, to obtain means for church purposes; but let us participate in none of these things; for if we do, God's displeasure will be upon us. We do not propose to appeal to the lust of appetite or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has intrusted to them. If they do not give willingly, for the love of Christ, the offering will in no case be acceptable to God. {RH, November 21, 1878 par. 15}

Death, clad in the livery of Heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who, but for them, might have remained upright and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger, nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences. {RH, November 21, 1878 par. 16}

While God in his providence has laden the earth with his bounties and filled its storehouses with the luxuries of life, there is no excuse whatever for allowing the treasury of God to remain empty. Christians are not excusable for permitting the widow's cries and the orphan's prayers to ascend to Heaven because of their suffering want, while a liberal Providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down the vengeance of Heaven upon us as a people. In the professed Christian world, there is enough expended in extravagant display, for jewels and ornaments, to supply the wants of all the hungry and clothe the naked in our towns and cities; and yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended by these professed followers of Christ, for superfluous clothing, and needless ornaments expressly forbidden in the word of God, enough to supply all their wants? {RH, November 21, 1878 par. 17}

We see ladies professing godliness wear elegant gold chains, necklaces, rings, and other jewelry, with a profusion of feathers and ribbons and expensive trimmings, while want stalks in the streets, and the suffering and destitute are on every side. These do not interest them, nor awaken their sympathy; but they will weep over the imaginary suffering depicted in the last novel. They have no ears for the cries of the needy, no eyes to behold the cold and almost naked forms of women and children around them.

They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such, Christ will say, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." {RH, November 21, 1878 par. 18}

But on the other hand Christ says to the righteous: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:35-40. Thus Christ identifies his interest with that of suffering humanity. Deeds of love and charity done to the suffering are as though done to himself. {RH, November 21, 1878 par. 19}

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." There will be feasting and merriment, sorrow and want and anguish, until the end comes. Then the wicked shall reap that which they have sown--corruption.

{RH, November 21, 1878 par. 20}

**PERIODICALS / RH - The Review and Herald / November 28, 1878 Search the Scriptures. - By Mrs. E. G. White. -**

**November 28, 1878 Search the Scriptures.**

**By Mrs. E. G. White.**

The word of God has not been appreciated, but sadly neglected. This book, revealing the will of God to man, deserves to be held in the highest esteem, not only by the rich, but by the common people. Instruction of the highest value is given to the working class. The apostle enjoins upon slaves under masters to adorn the doctrine of God their Saviour. Those in the humblest employment can, through connection with God, so order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of the Redeemer. They will not by inconsistencies furnish occasion to bring the truth into disrepute, when it should be a savor of life unto life. {RH, November 28, 1878 par. 1}

In a special manner, those who are blessed with a connection with God, should, by close application to his sacred word, imitate the great Pattern in doing good, thus exemplifying the life of Christ in their daily conversation, in pure and virtuous characters. By being courteous and beneficent they adorn his doctrine, and show that

the truth of heavenly origin beautifies the character and ennobles the life. Christ's followers are "living epistles, known and read of all men." Their daily words and noble actions recommend the truth to those who have been prejudiced against it by nominal professors, who have had a form of godliness, while their lives have testified that they know nothing of its sanctifying power. {RH, November 28, 1878 par. 2}

No man, woman, or youth can attain to Christian perfection and neglect the study of the word of God. By carefully and closely searching his word we shall obey the injunction of Christ, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to closely observe the divine Model, for they testify of Christ. The Pattern must be inspected often and closely in order to imitate it. As one becomes acquainted with the history of the Redeemer, he discovers in himself defects of character; his unlikeness to Christ is so great that he sees he cannot be a follower without a very great change in his life. Still he studies, with a desire to be like his great Exemplar; he catches the looks, the spirit, of his beloved Master; by beholding he becomes changed. "Looking unto Jesus, the author and finisher of our faith." It is not in looking away from him, and in losing sight of him, that we imitate the life of Jesus; but in dwelling upon and talking of him, and seeking to refine the taste and elevate the character; seeking to approach through earnest, persevering effort, through faith and love, the perfect Pattern. The attention being fixed upon Christ, his image, pure and spotless, becomes enshrined in the heart as "the chief among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ, his words, his habits, his lessons of instruction, and by borrowing the virtues of the character which we have so closely studied, we become imbued with the spirit of the Master which we have so much admired. {RH, November 28, 1878 par. 3}

After the resurrection, two disciples traveling to Emmaus were talking over the disappointed hopes occasioned by the death of the beloved Master. Christ himself drew near, unrecognized by the sorrowing disciples. Their faith had died with the Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he did not choose to do so abruptly; he accosted them merely as fellow-travelers, and asked them in regard to the communication which they were having one with another, and why they were so sad. They were astonished at the question, and asked if he were indeed a stranger in Jerusalem and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to have entered into his glory?" And beginning at Moses and the prophets, he opened to them the scriptures concerning himself. {RH, November 28, 1878 par. 4}

When they arrived at Emmaus, Jesus made as though he would have gone farther; but the disciples constrained him to tarry with them, for the day was far spent and the night was at hand. The evening meal was quickly prepared, and while Jesus was

offering devotional thanks the disciples looked at one another with astonished glances. His words, his manner, and then his wounded hands were revealed, and they exclaimed, "My Lord and my God." Had the disciples been indifferent in regard to their fellow-traveler, they would have lost the precious opportunity of recognizing their companion who had reasoned so ably from the Scriptures regarding his life, his suffering, and his death and resurrection. He reproved them for not being acquainted with the scriptures in reference to himself. Had they been familiar with the Scriptures, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment Christ would receive from those he came to save. The disciples were astonished that they could not discover Christ at once, as soon as he spoke with them by the way, and that they had failed to bring to their support the scriptures which Jesus had brought to their remembrance. They had lost sight of the precious promises; but when the words spoken by the prophets were brought to their remembrance, faith revived, and after Christ revealed himself they exclaimed, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" {RH, November 28, 1878 par. 5}

The word of God, spoken to the heart, has an animating power, and those who will frame any excuse for neglecting to become acquainted with it will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." One of the prophets of God exclaims, "While I was musing, the fire burned." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strewn like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and walked with him, hearts will glow with the spirit which animated these worthies. As the mind dwells upon the virtue and piety of holy men of old, the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character. {RH, November 28, 1878 par. 6}

The student of the Sabbath-school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should be the lessons of the six days. The injunction of our Saviour should be religiously regarded by every man, woman, and child who professes his name. Teachers in the Sabbath-school have a missionary field given them to *teach* the Scriptures, not, parrot like, to repeat over that which they have taken no pains to understand. "They are they which testify of me"--the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with the spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for his disciples was, Sanctify them through thy truth; thy word is truth. If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of his will therein revealed. We must search the Scriptures, not



merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewel of truth which will enrich the mind, and fortify the soul against the wiles and temptations of the arch-deceiver. {RH, November 28, 1878 par. 7}

Parents plead trifling excuses for not interesting themselves in the lessons with their children, and they fail to become conversant with the Scriptures. Fathers as well as mothers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and his righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and neglect of his word is the example they give their children, which molds their minds after the worldly standard and not after the exalted standard erected by Christ. Some fathers will while away hours in their own amusement, in conversation upon worldly things, and put God out of their thoughts and hearts. How much more profitable to be faithful disciples of Christ, engaged in searching the Scriptures that they may be thoroughly furnished to all good works, and be able to give an intelligent explanation of the word given of God to guide our footsteps to the eternal shores. {RH, November 28, 1878 par. 8}

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the word of God. But these same mothers find time for outward adorning, time to ornament with tucks and ruffles and needless stitching. Needless trimming is seen upon their own dresses and their children's. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. The minds of mothers and children are starved in order to follow custom and fashion. {RH, November 28, 1878 par. 9}

Fathers and mothers, we entreat you to take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible, but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves. Be determined that this work shall not be neglected. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless adornment. When you learn to do this, to dress with conscientious plainness, then you will have no excuse for being novices in the Scriptures. Follow Christ's injunction, "Search the Scriptures," then you will advance in spiritual strength yourselves, and be able to instruct your children so that they need not come to the Sabbath-school untaught. {RH, November 28, 1878 par. 10}

Many of the youth say, I have no time to study my lesson. But what are they doing? Some are crowding in every moment to earn a few cents more, when this time pressed into work, if given to the study of the Bible would, if they practiced its lessons, save them more than the amount gained by overwork. It would save much that is expended in needless ornaments, and preserve vigor of mind to understand the mystery of godliness. "The fear of the Lord is the beginning of wisdom." But these very youth who profess to be Christians gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit once formed is difficult to overcome; but it can be done, it must be done by all who are



candidates for the heavenly world. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, sentimentalism takes possession of the mind, and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind. Thousands are today in the insane asylum whose minds became unbalanced by novel-reading, which results in air-castle building, and love-sick sentimentalism. The Bible is the book of books. It will give you life and health. It is a soother of the nerves, and imparts solidity of mind and firm principle. {RH, November 28, 1878 par. 11}

The student of the Sabbath-school should be in earnest, should dig deep and search with the greatest care for the precious gems of truth contained in the weekly lessons. The privileges and opportunities which they now have of becoming intelligent in regard to the Scriptures should not be neglected. God would have those who profess to be his followers thoroughly furnished with proof of the doctrines of his word. When and where can this be better obtained than in youth at the Sabbath-school? Parents should in no case treat this matter indifferently.

{RH, November 28, 1878 par. 12}

**PERIODICALS / RH - The Review and Herald / December 12, 1878 Address and Appeal, Setting Forth the Importance of Missionary Work. - By Mrs. E. G. White. -  
December 12, 1878 Address and Appeal, Setting Forth  
the Importance of Missionary Work.**

**By Mrs. E. G. White.**

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:12. {RH, December 12, 1878 par. 1}

There is a constant conflict between the two great armies led by the Prince of life and the Prince of the powers of darkness. The devil, assisted by his angels, is constantly engaged in the most determined effort to gather souls under his banner, while Jesus Christ and holy angels are diligently at work pressing back the powers of darkness, rescuing souls from the grasp of Satan, and gathering them under the blood-stained banner of Prince Immanuel. Those who are truly soldiers of the cross of Christ will not be indifferent spectators, but will take an active part and manifest a personal interest in this conflict. They will "know the fellowship of *his* sufferings," being co-laborers with Jesus Christ in disseminating light and truth to redeem the purchase of his blood from the slavery of sin and death. {RH, December 12, 1878 par. 2}

There is now the same call for disinterested workers as when Christ gave his commission to his disciples before he was taken from them into Heaven. "Go ye into all

the world, and preach the gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvest-field. Men and women may be co-workers with their self-sacrificing, self-denying Redeemer. In their unselfish efforts to do others good, they will be bearing his yoke and lifting his burdens. Thus they will find pure happiness and rich joys. Whoever accepts the invitation of Christ to bear his yoke and share his burdens will not only find the yoke easy but the burden light. Rest and peace is found in forgetfulness of self and in earnest, persevering efforts to save souls from the darkness of error. Those who shirk the responsibilities which Jesus would have them bear, choosing a life of self-indulgent ease, will be destitute of spiritual joys and divine peace, and cannot be partakers with Christ of his glory. Selfish enjoyments will never satisfy the cravings of a soul whom God has qualified for a higher sphere and nobler mission. {RH, December 12, 1878 par. 3}

That church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. These workers will extend their influence and labors in doing all that they can in every branch of the work. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness. {RH, December 12, 1878 par. 4}

We are a people whom God has favored with special privileges and blessings in making us the depositaries of his law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are other parts of the work, fully as important as this even, which have been fearfully neglected. Men and women are needed to act a part in this great work, in spreading the light of truth by circulating our publications. This work has not been taken hold of as it should have been by those who profess the truth. {RH, December 12, 1878 par. 5}

The larger part of the members of our churches are not working Christians; they are living as if there was no great emergency, no fearful danger of their fellow-men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left principally upon ministers, while many of the church have stood looking on to see how matters were coming out. There are not only men but women who should set their hearts and minds to become intelligent in regard to the very best manner of working for the Master, qualifying themselves to do that part of the work for which they are best adapted. All will, if connected with God, see something to do, and will do it. They cannot be soldiers in the Lord's army unless they shall obey the call of the Captain and bear responsibilities which someone must bear. {RH, December 12, 1878 par. 6}

There are fields of missionary labor which have been open for years, calling for workers, and yet many have not seen or realized the necessity of their doing anything. The work, they thought, was for some others, but not for them. There are hundreds and thousands who can work if they are so disposed. Up to the present time they have done nothing but serve themselves. This class of do-nothings and know-nothings, as far as the work to be done in God's cause is concerned, will never hear the well done from the

lips of the Majesty of Heaven. They have not taken any interest in the many branches of the work. They have not learned how to work for the Master to advance his cause in doing to the utmost of their strength and ability to save souls from error and death. I was shown that there must be with men and women a general waking up to the needs of God's cause. The minds of our sisters may be expanded and cultivated. If they are devoted to selfish interests, the soul will be left dwarfed. Emptiness and unrest will be the result. {RH, December 12, 1878 par. 7}

A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. Many have left some portions of the work undone because it was not agreeable, expecting the next coming minister to finish it up for them. They had better not engage in the work unless they can bind it off thoroughly, so that it will not ravel out. There are many ministers who do not connect so closely with God that they can feel and realize the wants of the people and give them meat in due season. They should lead the young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them. With the burden of the work upon them, it is their duty to lead the people along until they can present every man perfect in Christ. {RH, December 12, 1878 par. 8}

A mere assent to the truth is not enough. There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. Then they should be instructed in regard to the claims of God upon them in tithes and in offerings. They must learn that the tithing system is binding upon God's people in these last days as truly as it was upon ancient Israel. The tract and missionary work should be presented before them. Nothing should be kept back. But all points of truth should not be given abruptly in the first few lectures; gradually, cautiously, with his own heart imbued with the spirit of the work of God, the teacher should give meat in due season. {RH, December 12, 1878 par. 9}

Ministers frequently neglect these important branches of the work,--health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God. The minister laid upon the foundation, hay, wood, and stubble, which would be consumed by the fire of temptation. Some proved to be gold, silver, and precious stones; these from principle would cling to the truth. But if the teacher of truth had brought these converts along as he should have done, presenting before them the obligation which rested upon them, many who afterward drew back to perdition, might have been saved. {RH, December 12, 1878 par. 10}

Another minister follows the first, and in the fear of God presents the practical duties, the claims of God upon his people. Some draw back, saying, "Our minister who brought us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the word. Some will not accept the tithing system; they reject systematic benevolence, and become offended, turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was

not so taught us," and they hesitate to engage in the work. How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, ever if there were less whom he could number as being added to the church under his labors. {RH, December 12, 1878 par. 11}

Ministers must impress upon those for whom they labor the importance of their bearing burdens in connection with the work of God. They should be instructed that every department of the work of God should enlist their support and engage their interest. The great missionary field is open to men, and the subject must be agitated, agitated, again and again. The people must understand that it is not the hearers of the word but the doers of the word that will have eternal life. Not one is exempted from this work of beneficence. God requires of all men to whom he imparts the gifts of his grace to communicate, not only of their substance to meet the demands for the time in successfully advancing his truth but to give themselves to God without reserve. {RH, December 12, 1878 par. 12}

Self-denying benevolence characterized the life of Christ. He came not to seek his own. He identified his interest with the wants of his people. He went about doing good. Our sisters who have hitherto lived for self and have cherished habits of indolence and self-indulgence, can now, through the grace given them, imitate the life of Christ. The exercise of disinterested benevolence will strengthen in their own hearts the principles taught by their divine Master. {RH, December 12, 1878 par. 13}

God gives regularly and freely to bless man. His gifts are not only rich and munificent but systematic. The light of day, the recurring seasons, the dew and rains causing vegetation to flourish, are blessings of God unceasingly flowing to the children of men. And God requires of those whom he blesses beneficent efforts in conformity to the divine Model. Our liberalities are never to cease; our charities must be regular and constant; and order must be observed in the work. It is not a trait of the natural heart to be beneficent; men must be taught, giving them line upon line and precept upon precept, how to work and how to give after God's order. {RH, December 12, 1878 par. 14}

We are required to do good and bless others by our labors and prayers as well as by the gift of means. In order to be Christians and to gain Heaven we must imitate the great Exemplar. He cheerfully gave his life to ransom an apostate world. Selfishness and worldliness were condemned by the daily life of Christ; and none of us can live for ourselves and yet enjoy the approval of God. {RH, December 12, 1878 par. 15}

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength and ability, have been purchased with an infinite price. We are not our own to use our moments in gratifying our fancy and our

pride. As children of the light we should diffuse light to others. It should be our study how we may best glorify God, how we can work to save and bless souls for whom Christ died. In working to bless others we shall be gathering strength and courage to our own souls, and shall receive the approval of God. Hundreds of our sisters might be at work today if they would. They should dress themselves and their children with simplicity, in neat and durable garments free from adornment, and devote the time they have spent in needless display to missionary work. Letters may be written to friends at a distance. Our sisters may meet together to consult as to the best manner of labor. Money can be saved to present as an offering to God, to be invested in papers and tracts to send to their friends. Those who are now doing nothing should go to work. Let each sister who claims to be a child of God feel indeed a responsibility to help all within her reach. The noblest of all attainments may be gained through practical self-denial and benevolence for others' good.

*(To be continued.)*

{RH, December 12, 1878 par. 16}

**PERIODICALS / RH - The Review and Herald / December 12, 1878 Sabbath-School Work. [REMARKS MADE BEFORE THE SABBATH-SCHOOL HELD IN CONNECTION WITH THE CAMP-MEETING AT BATTLE CREEK, MICH., OCT. 2-14, 1878.] - By Mrs. E. G. White. -**

**December 12, 1878 Sabbath-School Work.  
[REMARKS MADE BEFORE THE  
SABBATH-SCHOOL HELD IN CONNECTION WITH THE  
CAMP-MEETING AT BATTLE CREEK, MICH., OCT. 2-14,  
1878.]**

**By Mrs. E. G. White.**

I am deeply interested in the Sabbath-school work, and have a great desire to see it prosper. The Sabbath-school is the place where we learn of God and Christ, and learn to study the Holy Bible. If we would develop Christian characters, we must study the character of Christ, that we may come into full union with him. {RH, December 12, 1878 par. 1}

It is true greatness, it is nobility of soul and meekness and lowliness of heart, which will bring us into such a position before God that we can receive the finishing touch of immortality, and be translated as was Enoch. But I am afraid many do not appreciate the help which the Sabbath-school may be in obtaining these qualities. {RH, December 12, 1878 par. 2}

Fathers and mothers should so exalt the privileges of the Sabbath-school as to take

time to see that their children learn their lessons perfectly every Sabbath. They should even take more interest in having these well learned than in having their lessons in the day school properly prepared. In many places this matter is too much neglected. The teachers simply read over the lesson, and when they come to the Sabbath-school, allow their pupils to read the answers either from the Bible or lesson paper. This course should never be taken. Every lesson should be thoroughly committed to memory by both teacher and scholar, so that it will be of some benefit to them in after life. {RH, December 12, 1878 par. 3}

Fathers and mothers, teachers and students, should make the most of these God-given opportunities; for in eternity we shall see that the Sabbath-school has been a great instrumentality in the conversion of souls, and in keeping the young from the evils and temptations that exist all around them. {RH, December 12, 1878 par. 4}

We must seek to become acquainted with God; we must study to understand the Scriptures. Says the Majesty of Heaven, the King of Glory, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." {RH, December 12, 1878 par. 5}

Many spend much precious time in reading story books. These are entertaining no doubt; but there are very few of them that give any information which will help us to perfect a righteous character, one that will enable us to enjoy that life in the kingdom of God which runs parallel with the life of Jehovah. The time spent in light reading, if devoted to the study of the Sabbath-school lesson, would be of infinitely greater benefit to the mind. {RH, December 12, 1878 par. 6}

A more interesting history than the Bible was never given to the world; and the more we search it, the better we are prepared to appreciate its excellences. It is the privilege of every one of us to know for ourselves that we are following out its instructions. And it is the privilege of each one of us to ask God for his Holy Spirit, for wisdom, for grace, and for moral worth, that we may have a good understanding. If all did this, they would be better prepared to work for themselves and to benefit society; and the knowledge and experience thus gained could be carried over into the new earth. {RH, December 12, 1878 par. 7}

Now is the time to become acquainted with the Scriptures, to learn how to perfect a Christian character, to be preparing for Heaven by having a close connection with God, that at last we may be crowned with everlasting salvation in the kingdom of God.

{RH, December 12, 1878 par. 8}

**PERIODICALS / RH - The Review and Herald / December 19, 1878 (Continued)  
Address and Appeal, Setting Forth the Importance of Missionary Work. - By Mrs.  
E. G. White. - (Continued.)**

**December 19, 1878 (Continued)  
Address and Appeal, Setting Forth**



## **the Importance of Missionary Work.**

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**By Mrs. E. G. White.**  
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**(Continued.)**

I have been shown that many do not take hold of the missionary work because the matter has not been presented before them and urged upon their attention by the ministers who have labored in their behalf. These ministers have neglected one essential part of their duty, and as the result hundreds are indifferent and idle who might be at work had they been more perfectly instructed. {RH, December 19, 1878 par. 1}

We have no time to lose. Important work is before us, and if we are slothful servants we shall certainly lose the heavenly reward. But few have broad and extensive views of what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world, and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God. {RH, December 19, 1878 par. 2}

Again, many read these papers and tracts and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them have, although unwelcome, made their impression, and as the silent messenger bears the abuse without retaliation there is nothing to feed the anger which has been excited. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth commences its convicting work; step by step the reformation is wrought, self dies, and the warfare and antagonism to the truth is ended. The despised paper or tract is henceforth honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons would have turned from him, and would not have entertained the new and strange ideas brought before them. The papers and tracts can go where the living preacher cannot go, and where if he could go he would have no access to the people, because of their prejudice against the truth. {RH, December 19, 1878 par. 3}

I have been shown that but few have any correct idea of what the distribution of papers and tracts is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. Thus many are made susceptible to the influence of the truth when

it is presented before them. {RH, December 19, 1878 par. 4}

The tract and missionary field is an extensive one. I have been shown that Eld. S. N. Haskell has been more fully awake to this subject than any of our other ministers, because he has exercised his mind in this department of the work. He has been untiring in his efforts to advance this work, and to have it carried forward with order and method. He has not at all times had the encouragement he should have had from his ministering brethren. He might have accomplished more had he received the co-operation which he could have had and ought to have had. Although discouraged at times as he has seen that but few appreciated the importance of the missionary work, yet he has not given up his efforts, but has returned again and again with new courage and perseverance to urge forward this branch of the work. {RH, December 19, 1878 par. 5}

The Signs of the Times is our missionary paper; it is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. All should feel the deepest interest to have it a spiritual messenger, full of life, and plain, practical truth. In the Christian world there are many starving for the bread of life. The Signs of the Times, laden with rich food, is a feast to many of these who are not of our faith. This paper should not contain many long articles, but the truth should be prepared with great care and made as attractive as possible. Articles which make sharp thrusts upon other churches are out of place in this paper, for they create prejudice. The truth should be presented in its simplicity, in the meekness of wisdom, having an influence to persuade. The matter should be the very choicest; the language should be chaste, elevating, every word breathing the spirit of Christ. The argumentative and practical combined will make a paper beaming with light, to go forth as a lamp that burneth, as a messenger indeed from Heaven. {RH, December 19, 1878 par. 6}

Our brethren do not all see and realize the importance of this paper; if they did they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. All who have a part to act in the preparation of matter for this pioneer sheet are engaged in a sacred work, and they should be connected with God; they should be pure in heart and life. God can work with them and give them wisdom that they may become intelligent in the knowledge of the truth. God sees the motive of each worker, and will impart his grace in rich measure in accordance with the spirit in which the labor is done. The silent preacher, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error. {RH, December 19, 1878 par. 7}

Calls are coming in from all directions, not only from persons of our faith, but from those who have become interested by reading our publications; they say, Send us a minister to preach to us the truth. But there is a great want of laborers. We have to answer, There is no man to send among you. Many are obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart, and by personal effort in faith and hope contribute to the Signs of the Times; for in sending matter that is alive, in speaking by the pen words bearing the holy

unction, they are preaching to thousands. Long, dry articles are not wanted for this paper. The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers, and by intelligent correspondence. {RH, December 19, 1878 par. 8}

The many scattered all over the land who can seldom have the living preacher may make their meetings very interesting and profitable by selecting a good reader to read appropriate discourses published in our papers and books. You have a large variety to choose from, both doctrinal and practical. You can form a Bible-class and search the Scriptures for yourselves, with the aid of our publications, and in this way learn much of present truth. You may present the reasons of our faith to those who shall inquire for them. All should be making the most of the opportunities granted them to become intelligent in the Scriptures. {RH, December 19, 1878 par. 9}

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have been hitherto dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work, nothing worthy of their especial interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. Many have failed to become thoroughly acquainted with the work, because they have felt that it did not concern them. All can, by individual effort, do something. Some can do more than others. All should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood. {RH, December 19, 1878 par. 10}

With many, the rubbish of the world has clogged the channels of the soul. Selfishness has controlled the mind and warped the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. The practical, God-fearing workers will be growing upward, praying in faith for grace and heavenly wisdom that they may do the work devolving upon them with cheerfulness and a willing mind. They will seek the divine rays of light that they may brighten the paths of others. Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that makes up the Christian's life.

We do not meet the standard of Christianity in merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him. {RH, December 19, 1878 par. 11}

There is a wide field in which our sisters may do good service for the Master in the various branches of the work connected with his cause. Through missionary labor they can reach a class that our ministers cannot. There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have conscientiously accepted the truth. They have tact, perception, and good ability, and will make successful workers for their Master. Christian women are called for. There is work neglected or done imperfectly that could be thoroughly accomplished by the help that sisters can give. There are so many kinds of work too laborious for women, which our brethren are called to engage in, that many branches of missionary work are neglected. Many things connected with different churches are left undone that women, if properly instructed, could attend to. Our sisters might serve as church clerks, and the church business would not be so sadly neglected. There are many other offices connected with the cause of God which our sisters are better qualified to fill than our brethren, and in which they might do efficient service. {RH, December 19, 1878 par. 12}

Our sisters can serve as vigilant workers in writing, and drawing out the true feelings of friends who have received our papers and tracts. Very valuable items are brought to light through this means. The writers should not seek for self-exaltation, but to present the truth in its simplicity wherever they shall have an opportunity. The money that has been spent for needless trimmings and useless ornaments should be spent in the purchase of papers and tracts to send to those who are in the darkness of error. The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jeweled crown as their reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God. {RH, December 19, 1878 par. 13}

Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. Nothing will deter this class from their duty. Nothing will discourage them in the work. They have faith to work for time and for eternity. They fear God, and will not be diverted from the work by the temptation of lucrative situations and attractive prospects. The Sabbath of the fourth commandment is sacredly kept by them, because God has placed his sanctity upon it, and has bidden them to keep it holy. They will preserve their integrity at any cost to themselves. These are the ones whom God can use in the tract and missionary work. These are the ones who will correctly represent our faith, whose words will be fitly spoken, like apples of gold in pictures of silver. These can in many ways do a precious work for God in scattering tracts and judiciously distributing the Signs of the Times. Sisters, God calls you to work in the harvest-field and help gather in

the sheaves. {RH, December 19, 1878 par. 14}

Our sisters can show by their self-denial and self-sacrifice, and their willingness to work to the best of their ability, that they believe, and are being sanctified through, the truth. Many need a work of this kind to develop the powers they possess. Our sisters should in no case neglect their husbands and their children, but they can do much without neglecting home duties; and there are many who have not these responsibilities. In the various branches of the missionary work, the modest, intelligent woman may use her powers to the very highest account. Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their earnest efforts to bring souls to the light? Who so well adapted to be teachers in the Sabbath-schools? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the true teacher of children. I do not recommend that woman should seek to become a voter or an officer-holder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing.

*(To be continued.)* {RH, December 19, 1878 par. 15}

**PERIODICALS / RH - The Review and Herald / January 2, 1879 Address and Appeal, Setting Forth the Importance of Missionary Work (Concluded) Address and Appeal, Setting Forth the Importance of Missionary Work. - By Mrs. E. G. White. - (Concluded.)**

**January 2, 1879 Address and Appeal, Setting Forth the Importance of Missionary Work (Concluded)**

**Address and Appeal, Setting Forth the Importance of Missionary Work.**

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**By Mrs. E. G. White.**

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***(Concluded.)***

Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. If this work was not beneath the dignity of the world's Redeemer, the Creator of worlds, should it be considered too humiliating for sinful mortals? If Christ taught, and if he wrestled in earnest prayer to his Father in



behalf of those he came to save, we should engage in the same work. Those who engage with the Son of God in his work, be they ever so aspiring, can have no greater, no holier work than this. If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth. The Lord of the vineyard is saying to many women who are now doing nothing, "Why stand ye here all the day idle?" Zealous and continued diligence in our sisters toiling for the spread of the truth would be wholly successful, and would astonish us with its results. Through patience and perseverance, the work must be accomplished. In this faithful work is manifested the real devotion to God. He calls for deeds, and not words only. {RH, January 2, 1879 par. 1}

We are so much wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women who can work are needed now, women who are not self-important, but meek and lowly of heart, who will work with the meekness of Christ wherever they can find work to do for the salvation of souls. All who have been partakers of the heavenly benefits should be earnest and anxious that others, who do not have the privileges which they have enjoyed, in seeing and hearing the evidences of truth, should have the truth in papers, tracts, and pamphlets. They will not merely *desire* that others should have this benefit, but will see that they *do* have it, and will act their part to accomplish this object. {RH, January 2, 1879 par. 2}

Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves will dwarf, and wither, and die. Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus. But those who take hold of this work, whether young or old, must not be above counsel, and refuse to receive instruction. They will need to guard against self-sufficiency and self-importance. When it may come in the line of duty to correspond with those they wish to help, they should be careful not to show a pompous, self-righteous, pharisaic spirit. Those sisters who may be appointed to do work for the church, or tract and missionary work, should be guarded in regard to the tone in which they write. Some quite young persons have shown great weakness on this point. Letters have been written by youth, addressed to old and tried friends of the cause of God, who have carried the banner of the cross of Christ in all worthiness for nearly a quarter of a century, exhorting and advising them to be more zealous in the cause of God, more prompt in duty, in labor, and in reporting. All that was written may have been good in itself, but it was inappropriate; such letters do no good. It is the manner and spirit in which labor is performed that makes it acceptable or repulsive. {RH, January 2, 1879 par. 3}

The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and



bless. These are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. Self-importance, vanity, and pride should in no case be mingled with the sacred work. Those who become lifted up because they can do something in the cause of God, will be in danger of marring the work by their self-conceit, and they will ruin their own souls. All who are connected with the work of God should make their mission as attractive as possible, that they may create no distaste for the truth in consequence of their demeanor. Self must be hid in Jesus, and those who labor for God must have characters with a pleasant flavor. Now is the time to put forth earnest efforts. Men and women are needed to work in the great missionary field with determined effort, praying and weeping, sow the precious seed of truth in imitation of the Redeemer, who was the Prince of missionaries. {RH, January 2, 1879 par. 4}

Christ left the royal courts of Heaven; he left his high command, and for our sakes became poor, that we through his poverty might be made rich. He labored in his vineyard among the hills of Galilee, and at last bedewed with his own blood the seed which he had sown. When the harvest of the earth shall be gathered into Heaven's garner, and Christ shall then look upon the saints redeemed, he will see of the travail of his soul and be satisfied. He who gives increased talents to those who have made a wise improvement of the talents intrusted to them, is pleased to acknowledge the services of his believing people in the Beloved, through whose strength and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all waters, will, in the world to come, reap that which they have sown. The work begun upon earth will reach its consummation in the higher and holier life, to endure through all eternity. The self-denial and self-sacrifice required in the cultivation of the heart in doing the works of Christ, will be infinitely overbalanced by the rich reward of the eternal weight of glory, the joys of the life which measures with the life of God. {RH, January 2, 1879 par. 5}

None of us should feel content to save merely our own souls. Those who appreciate the plan of salvation, the infinite price paid for man's redemption, will not live for themselves alone. They will have the deepest interest to save their fellow-men, that Christ may not have died for them in vain. All Heaven is interested in the salvation of souls, and all who are partakers of the heavenly benefits will feel an intense anxiety that this interest manifested in Heaven may not be in vain. They will on earth co-operate with the angels in Heaven, by manifesting their appreciation of the value of souls for whom Christ has died. They will, through their earnest, judicious labor, bring many to the fold of Christ. Not one who is a partaker of the divine nature will be indifferent in this matter. The world is our field; with a firm hold on God for his strength and his grace we may move forward in the pathway of duty, as co-laborers with the Redeemer of the world. Our work is to spread the light of truth and advance the work of moral reform, to elevate, ennoble, and bless humanity. We should apply the principles of Christ's sermon on the mount to every move that we make, and then trust the consequences with God. {RH, January 2, 1879 par. 6}

"I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." If God and Christ and angels rejoice when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others? If you work in this direction with whole-hearted interest as the followers of Christ, discharging every duty, improving every opportunity, your own souls will be gradually settling into the mold of a perfect Christian. The heart will not be sere and unfeeling. The spiritual life will not be dwarfed. The heart will glow with the impress of the divine image; for it will be in close sympathy with God. The whole life will flow out with cheerful readiness in channels of love and sympathy for humanity. Self will be forgotten, and the ways of this class will be established in God. In watering others, their own souls will be watered. The stream flowing through their souls is from a living spring, and is flowing out to others in good deeds, in earnest, unselfish effort for their salvation. In order to be a fruitful tree, the soul must derive its support and nourishment from the Fountain of Life, and must be in harmony with the Creator. {RH, January 2, 1879 par. 7}

All who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in the answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and self-caring know not true happiness and peace. They are losing, even in this life, and what glory they lose in the future, immortal life. I wish I could speak words to men and women which would nerve them to diligent action. The moments now granted us to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field? Individual effort is essential for the success of this work. The ease-loving and self-caring, the worldly, ambitious ones will be ashamed to engage perseveringly in the tract and missionary work. Some may take hold of it impulsively, but they will not be able to bear rebuffs, and sneers, and contempt. These soon become weary in well-doing, and fall back to their own position of living and caring for self. For such there will be no reward in Heaven, for Christ is to give to every one as his works shall be. {RH, January 2, 1879 par. 8}

There will be no lazy Christians in this cause, or connected with this work. It is essential that all who have named the name of Christ have a personal knowledge of the word of God and the testimony of Jesus Christ. They should understand the Scriptures for themselves. All indifference and lethargy must be overcome. Work, work, is crowding upon the few who are willing and obedient. They overwork because they see so much to do and so few who are willing to lift the burdens and bear the yoke of Christ. Many who see the work for this time, and realize its importance, are pressed under the

weight of responsibility as a cart beneath sheaves, while hundreds are dying a spiritual death of inaction because they will not work at all. These might come into working order if they would gather divine strength, and yield not to passing influences. They have the opportunity to cultivate traits of character which would be the opposite of selfishness, which would refine, enrich, and ennoble their lives. These may grow in spirituality if they will accept any burdens of the work where they can best serve the cause of God. Christians, in the fullest acceptation of the term, grow in grace and in the knowledge of Jesus Christ. They love God more and more, and are more and more desirous of acting a part in the great plan of salvation. Intellectual laziness and spiritual lethargy must be overcome, and as Christ's soldiers we must be faithful to duty, ready for every good work. {RH, January 2, 1879 par. 9}

If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright, like the palm-tree in the desert. The sky may be as brass, the desert sand may beat about the palm-tree's roots, and pile itself in heaps about its trunk. Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life; it strikes down deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded with corrupting influences their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm-tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the fountain of life. {RH, January 2, 1879 par. 10}

The character of the true Christian will be consistent, meek, cheerful, fragrant with good works, and so resolute that sin will find no sanction in the heart, in the words uttered, or in silence. The peace of Christ ruling in the heart of the earnest, working Christian will be reflected upon others; and will elevate and refine the taste, and sanctify the judgment. The faithful sower of the seed will hear the commendation of the Master, "Well done, thou good and faithful servant, . . . enter thou into the joy of the Lord." What is the joy of our Lord? It is the joy of seeing souls for whom Christ died redeemed in the kingdom of glory. Those who enter into the joys of their Lord will have the blessed satisfaction of seeing souls saved in the mansions of God through their instrumentality. These souls will be as stars in the crown of their rejoicing.

{RH, January 2, 1879 par. 11}

**PERIODICALS / RH - The Review and Herald / February 6, 1879 An Appeal for Northern Europe.**

***February 6, 1879 An Appeal for Northern Europe.***

In my last vision I was shown the importance of the work in Northern Europe. The people are awakening to the truth. The Lord has given Elder Matteson a testimony to reach hearts. But the work is just entered upon. With judicious, self-sacrificing labor, many souls will be brought to the knowledge of the truth. There should be several unselfish, God-fearing workers in this missionary field, who will labor for souls as they that must give account in the day of Judgment. {RH, February 6, 1879 par. 1}

I have been shown that not all is being done by our Swedish, Norwegian, and Danish brethren that they might and should do for their own countrymen. As soon as they embrace the truth, they ought to feel the fire of missionary zeal kindled in their hearts for their brethren in the darkness of error. Many are looking for help from their American brethren while they do not do their duty and feel the burden God requires them to feel for those of their own nation. They may do very much more than they are now doing if they will. These brethren must overcome selfishness and arouse to a sense of their responsibilities to God and their fellow countrymen, or they will lose the precious reward they might secure by putting their talents of means into the treasury of God, and by wisely-directed personal effort, thus being instrumental in the salvation of many souls. {RH, February 6, 1879 par. 2}

Young men should be educated to become missionaries to their own nation, to teach the truth to those in darkness. Publications should be printed in Europe. But at the present time there is altogether too much ease and too little zeal among the Danes, Swedes, and Norwegians who believe the truth in this country to sustain such a continual drain upon their funds. And for this reason I urge upon them the necessity of coming up into working order, feeling even a greater interest for their own people than their American brethren have shown. God requires that these brethren should come up to the help of the Lord without delay. {RH, February 6, 1879 par. 3}

The Lord is the great benefactor of the universe, a being of infinite love. His tender mercy is over all his works. He sees the great want of those in different countries who have not the truth. Thousands are not satisfied with their present state, and desire to learn a better way. They are hungering and thirsting for light, and longing for greater surety and deeper spirituality. Minds are deeply stirred, and yet how few there are to bear the message to them! {RH, February 6, 1879 par. 4}

Brethren, we need a deeper work of the Spirit of God in our own hearts. Jesus was rich in Heaven; but for our sakes he became poor, that we through his poverty might be made rich. The life of Christ, his self-denial and self-sacrifice, rebukes the indolence and inactivity of those who might and should engage in this great work of doing what they can to save their fellow-men. God requires that we should be like Christ, bear his image and imitate his example. {RH, February 6, 1879 par. 5}

I was shown that many in Northern Europe had embraced the truth through reading.

Their souls were hungering for light and knowledge when some tracts or papers came into their hands, and they were represented to me as reading. The wants of their souls were met; the Spirit of God softened and impressed their hearts; tears were in their eyes, and sobs came from burdened hearts. They knelt with the leaflets in their hands, and with earnest prayer besought the Lord to lead them and help them to receive the light as it was from him. Some surrendered themselves to God. Uncertainty was gone; and as they accepted the truth upon the Sabbath of the fourth commandment, they felt that they were indeed standing upon the Rock of Ages. Many persons scattered all through Northern Europe were presented to me as being ready to accept the light of truth. {RH, February 6, 1879 par. 6}

I also saw Bro. Matteson at work among this very people. A cry comes to us from him across the waters for help. Shall we let him call in vain? We want to invest one hundred dollars in this mission. We do not want to hide our talents in the earth where they will do no one any good, but we wish to put them out to the exchangers where they can be used for the salvation of the souls for whom Christ has died. {RH, February 6, 1879 par. 7}

We do not feel in the least discouraged to have these calls come in from foreign countries. They will not be made in vain. There are noble, self sacrificing men and women in our ranks who only wait to know their duty, and they are ready to engage in the work personally, or to help with their money. In doing this they are not only blessing others, but they are blessing themselves. Said Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." It is for ourselves we are laying up treasure. I would not, for my right hand, do as some of our brethren have done. They make but little distribution of their means to sustain the cause of God, and excuse their consciences by resolving that when they shall have no further use for it they will will it to the cause of God. Will such poor, faithless souls have credit for laying up treasure in Heaven? No, no. Satan, through his agents, begins to work to secure the means in his cause, and he generally succeeds. This should be a standing rebuke to those unfaithful stewards, who are acting over the same plan hundreds have acted before them. {RH, February 6, 1879 par. 8}

Men are too faithless to use their talents themselves and put it out to the exchangers, and so they would throw all the burden of their stewardship upon someone after they are gone. How much better for them to use the means which God has loaned them to be used for the advancement of his cause and to glorify his name on the earth. {RH, February 6, 1879 par. 9}

The time is near when we shall be called to give an account of the manner in which we have spent our means. When the great white throne comes down from Heaven, and He sitteth thereon from whose face the heavens and earth flee away, then the dead, small and great, will stand before God, and the books will be opened, and all will be judged according to the things written in the books. We are trying to send our means beforehand into glory, and we call upon the selfish and penurious to arouse and do

their duty before it shall be too late. {RH, February 6, 1879 par. 10}

Put the means God has lent you out to the exchangers yourselves. The Lord will require of us personally a faithful record of how we have used our talents of means. Can we show a wise and faithful stewardship? How will you who hide your talents in the earth answer in that day? How will you answer who spend money upon your idols, tea and coffee? How will you, my sisters, answer, who spend much of the Lord's money in needless, expensive dress, when plain, modest apparel would be more in accordance with your faith? {RH, February 6, 1879 par. 11}

You who would imitate your self-denying Redeemer, should deny the appetite, take the money formerly expended for tea and coffee and many other hurtful indulgences, and put it into the treasury of God. You should have a missionary box, and put the money into it which you have been in the habit of spending for these wicked indulgences which ought long ago to have been laid aside. {RH, February 6, 1879 par. 12}

Is it not high time that we begin to make some little sacrifice for Christ, when he has sacrificed his life for us? Let the tea and coffee money, and money that is spent so freely for dress and ornaments, be sent in to the treasury, and God will bless you for whatever sacrifice you make for his cause. Shall these important calls for means to carry forward this missionary work come to us across the broad waters in vain? No, no; let every voice answer, No!

E. G. W.

{RH, February 6, 1879 par. 13}

We recommend that Eld. Matteson commence to publish a paper without delay, and we direct that one hundred dollars be sent to him immediately. {RH, February 6, 1879 par. 14}

We now call for one thousand dollars to be raised, to assist Bro. Matteson in publishing the paper, in issuing another edition of his European hymn book, and to meet other expenses of the mission during the present year. Our American brethren, who are able, are urgently invited to follow our example in this good work; but the Scandinavian brethren, who have taken but little stock in our Publishing Houses, College, and Sanitarium are our main dependence in promptly raising this sum. {RH, February 6, 1879 par. 15}

We pledge to pay monthly for this purpose, J. and E. G. White \$5.00, and of this sum we now pay for present relief \$15.00. {RH, February 6, 1879 par. 16}

Brethren, send in your pledges and money as soon as possible. And with your alms, let your prayers come up before God for perishing souls in Northern Europe.

James White.

Ellen G. White. {RH, February 6, 1879 par. 17}



**PERIODICALS / RH - The Review and Herald / June 12, 1879 The Camp-Meeting at Nevada, Mo.**

***June 12, 1879 The Camp-Meeting at Nevada, Mo.***

From the Kansas camp-meeting we came direct to the Missouri camp-ground. Arriving there May 30, we found a very pleasant encampment. Eld. Butler soon rallied helpers to pitch a tent for us, and with a floor laid and carpeted, a table, bedstead, lounge, and chairs, our temporary home was made tasteful and inviting. {RH, June 12, 1879 par. 1}

I was suffering from weakness and a severe cold, and would have been glad to keep my bed Sabbath morning, had I not been so desirous of speaking to the people. I was too sick to speak long, but in great weakness I sought to impress upon the people the necessity of preparing for a future life. I then invited sinners and backsliders to come forward. A large number responded, many making a start for the first time. {RH, June 12, 1879 par. 2}

The people who came upon the ground Sunday had been told that I would speak to them; but it seemed like an impossibility for me to do so. My lungs were congested, and I was very hoarse; but, unable as I had been to sit up an hour since I came on the ground, I decided to venture out by faith. And, as on former occasions, I found the promises of God unfailing. "As thy days, so shall thy strength be." "Lo, I am with you alway, even unto the end of the world." I was strengthened of God to speak nearly two hours, and was not nearly as tired when I left the stand as when I went upon it. {RH, June 12, 1879 par. 3}

Monday morning, we assembled under the tent to attend the organization of a temperance association. There was a fair representation of our people present. Eld. Butler spoke, and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been a strictly temperance man, discarding the use of liquor, tea and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name under Col. Hunter's; my husband placed his name beneath Bro. Butler's, I wrote mine next, and Bro. Farnsworth's followed. Thus the work was well started. {RH, June 12, 1879 par. 4}

My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence. {RH, June 12, 1879 par. 5}

Bro. Hunter, who was then called upon to speak, responded by giving a very impressive testimony as to how the truth found him, and what it had done for him. He stated that he had drank liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drank his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them. {RH, June 12, 1879 par. 6}

As the result of the meeting, one hundred and thirty-two names were signed to the

teetotal pledge, and a decided victory was gained in behalf of temperance.

E. G. White.

{RH, June 12, 1879 par. 7}

**PERIODICALS / RH - The Review and Herald / July 10, 1879 Our Camp-Meetings.  
By Mrs. E. G. White.**

***July 10, 1879 Our Camp-Meetings.***

**By Mrs. E. G. White.**

These annual gatherings are attended with great expense and wearisome labor. They are designed especially for our people, as the best means of reaching the greatest number. And while wisdom should be manifested in locating them where those not of our faith may be benefited by the light of truth presented, great care should be exercised that the object of the meeting be not lost sight of in the desire to make a favorable impression upon the public mind. {RH, July 10, 1879 par. 1}

I see a marked change for the worse in our camp-meetings. Reporting the meetings through the secular papers, will, if properly conducted, be the means of calling the attention of the people to our faith, and awakening an interest in it; but if not managed in a manner to exalt Jesus and the truth rather than to make a display of what is done, the efforts are thrown away, and time and energy needed to keep up the interest of the meetings are worse than lost. When sincere piety, earnest devotion, and sanctified zeal are manifested by those professing the truth, and our devotional exercises are characterized by the presence of God's Spirit, impressions will be made upon the outside world that no amount of reporting will produce. {RH, July 10, 1879 par. 2}

Our camp-meetings greatly fail of being what they should be, and our people do not gain the spiritual benefit from them that they might. Home burdens and worldly thoughts should be laid aside. Every individual should be upon the ground the first day of the meeting, prepared to remain until the closing service. When one family strike their tent a day or two before the close of the meeting, others feel inclined to do the same, and the interest of the meeting is greatly injured. One full week is none too long a time to devote exclusively to the service of God, having the mind withdrawn from worldly interests and concentrated upon spiritual things; but to abridge the one week to two or three days is robbing God of time which should be spent in his service. Some do not get into the spirit of the meeting before they start for their homes. Such show that they value temporal things above spiritual, and they will receive no permanent good. {RH, July 10, 1879 par. 3}

How must our Lord look upon his people who are thus indifferent and careless when his servants are laboring earnestly to bring them up to the requirements of the Bible, and to awaken in them greater earnestness and devotion in the cause of God. The

preaching on Sunday is generally designed more especially for the people outside of our faith, the evidences of our position being dwelt upon. Monday the work commenced on Sabbath for those who are seeking the Lord, is resumed. This, the day for binding off the meetings, is the most important of the series; and our brethren meet with a great loss themselves, and cast a depressing influence upon the meeting, by taking this day for packing, taking down tents, and leaving the grounds. This is a wrong which nearly destroys the good that might be realized from the meetings. {RH, July 10, 1879 par. 4}

We would appeal to our brethren and sisters to come to the camp-meeting prepared to remain to the close. It is disheartening to your ministers to see a disposition on your part to scatter, as if in haste to get away from the camp. Be on the ground the first day, and feel an individual responsibility to labor for the interest of the meeting from the first day to the last. {RH, July 10, 1879 par. 5}

As a people, we are backsliding from God. The hearts of his professed children are being estranged from him. While they have a name to live, the true, vital energies of the soul have become spiritually dead. To such, Jesus speaks: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Christ does not say days, but "day,"--"this thy day." That last meeting may be the very day of the special visitation of Christ,--a day of rare privileges and blessings so much needed by them. {RH, July 10, 1879 par. 6}

When Christ was upon the earth, attending one of the Jews' convocations, upon the last day, that great day of the feast, he stood and cried: "If any man thirst, let him come unto me and drink." His eye of tenderest pity was cast around upon the multitude who were apparently all joy and rejoicing; but he who reads the secrets of the heart saw that there were many in that festive throng who were thirsting for that peace, and comfort, and consolation which he alone can give. They had failed to quench their thirst at earthly fountains, and his voice was heard by the whole temple crowd: "I am the fountain of living waters. If any man thirst, let him come unto me and drink." {RH, July 10, 1879 par. 7}

In our camp-meetings Jesus is present with his gracious invitations; and if, on the last day of the feast, he is specially near, and his mercies and blessings are more forcibly brought home to us, how great the loss of those who fail to be present! On the very day of all others when they should be present, they are hasting to their homes; and thus failing to drink of the living waters, their souls are unrefreshed. {RH, July 10, 1879 par. 8}

One family decide that their farm calls them; but if they had a little more faith and trust in their Heavenly Father, who has said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," they would be more willing to leave the consequences with God. But very few are willing to make any sacrifice of their temporal things in order to gain eternal riches. {RH, July 10, 1879 par. 9}

We feel to the very depths the spiritual loss that our people are sustaining in not appreciating their privileges and present blessings. They are not becoming more earnest, devoted, and perfect in character. Their faith is dead, because it is not sustained by works. There is every year a growing tendency to assimilate to the world.

Self and the world are becoming a ruling power. I state that which I know. Spiritual death is coming upon us, because of the absence of vital godliness. Says Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." It is one thing to profess Christ, and another thing to follow him. {RH, July 10, 1879 par. 10}

Anciently God commanded his people to assemble three times a year, and from every city from Dan to Beersheba the people came to these annual feasts. The one at the commencement of the season was to entreat God's blessing upon their families, their lands, their flocks, and their herds. The one at the close of harvest was the crowning festal gathering, to bring their offerings to God. The land had yielded its increase, the harvest had been gathered into their granaries, the first-fruits had been stored, and the people came with their tributes of thanksgiving to God, who had thus richly blessed them. Joy and rejoicing were there combined with the solemnities of a holy and sacred convocation. {RH, July 10, 1879 par. 11}

God directed Moses to say to the children of Israel, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." "Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." {RH, July 10, 1879 par. 12}

Many sacrifices were made at these feasts; and this profusion of blood shed in connection with the harvest of thanksgiving was significant to them of the fact that even the bounties of the earth could come to them only through the cross of Calvary. By thus assembling and bringing their tithes into the treasury, they ever acknowledged the Lord to be the giver of all their blessings. The children of Israel are our ensamples, that while we should imitate their faithfulness and virtues, we should shun those sins which brought the displeasure of God upon them. {RH, July 10, 1879 par. 13}

We have our convocation meetings yearly, and all who possibly can attend them should feel under obligation to do so. If they neglect to improve the opportunities to obtain a better knowledge of the truth, and to become more thoroughly in earnest in their efforts to perfect Christian character, they will be held responsible for the light, and privileges, and blessings which they might have had. Their case is nearly as bad in the sight of God as that of those who attend the meetings but fail to improve by the light and blessings there received. {RH, July 10, 1879 par. 14}

I plead with our brethren and sisters to make the most of their God-given opportunities. Christ, when weeping over Jerusalem, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Jerusalem's sin was in abusing past blessings and privileges, and she was sealing her doom in rejecting present mercies and warnings. The weak faith of our people today shows that past warnings and reproofs have not been heeded, and hardness of heart, and indifference, and unbelief are the result. {RH, July 10, 1879 par. 15}

The most solemn and awful period for the Jewish nation was when Jesus was in their midst. It was that generation that was responsible for not accepting the light of the

world. For many years God has been pleading with his people by mercies, by judgments, and by the most solemn warnings and entreaties. Blessings have been bestowed, and blessings removed, and yet the people who profess to be in advance of every other people in the light of truth have not responded to these warnings and entreaties of the Spirit of God. The Saviour's love has been unrequited. Christ looks mournfully upon the individual members of the church, and exclaims, "Ye will not come to me, that ye might have life." {RH, July 10, 1879 par. 16}

The hour of probation is fast passing; the cup of God's indignation is fast filling. Will those who profess to be waiting for the appearing of their Lord from heaven be found wanting in that day, or will they awake from their carnal security, repent of their indifference and hardness of heart, and in this their day give most diligent heed to the things which belong to their peace? Must the fast westering sun of merciful probation set, and the sentence be pronounced, "but now they are hid from thine eyes"? {RH, July 10, 1879 par. 17}

From the crest of Olivet, Christ overlooked the world. Every soul who has become indifferent to the privileges within his reach, is personally addressed in this appeal. Christ is stooping over his throne today, his great heart of love yearning with deep and tender compassion over those who are careless, and neglectful of their eternal interests. Many professed Christians are now only stumbling-blocks,--false way-marks. They do not represent to the world by good works the principles of the doctrines of Christ. They neglect the study of the Scriptures, and secret prayer, and have become, so far as their influence is concerned, traitors to their holy trust. Their hearts have gradually become hardened; they have a name to live, while the vital energies of the soul have become spiritually paralyzed. Of this class our Saviour speaks: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." {RH, July 10, 1879 par. 18}

It is not enough to profess to believe in Christ, saying that we are saved by Christ, when we do not practice the lessons he has given. All such professed Christians are represented by the man who built his house upon the sand; while the hearers and doers of the word are represented by the man who built his house upon the rock, and amid tempest, storm, and flood, it remained unmoved. Thus the true foundation for every soul is represented by those who not only hear the truth but practice it. Those who claim to be children of God and do not his will are hypocrites. {RH, July 10, 1879 par. 19}

He who is indeed a follower of Jesus Christ, will be assimilated to his image. He will be brought into sympathy with him through the fellowship of his sufferings. Storms of trial and adversity may break upon him, but he is not swayed from his foundation, for his soul is riveted upon the eternal Rock. Indolence in spiritual things will bring moral feebleness; active workers in the cause of God will be men of prayer, and will have success. Every day that they labor to do the will of God they will have increased ability to work efficiently to promote his glory. To such he will say by and by, "Come, ye

blessed of my Father, enter thou into the joy of thy Lord."

{RH, July 10, 1879 par. 20}

**PERIODICALS / RH - The Review and Herald / July 17, 1879 How to Win Back the Erring.**

***July 17, 1879 How to Win Back the Erring.***

If you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule. "Tell him his fault between thee and him alone." As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness, and gentleness, and tender love. Be careful in your manner. Avoid anything in look or gesture, word or tone of voice, that savors of pride, or self-sufficiency. Guard yourself against a word or look that would exalt self, or present your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care avoid every appearance of anger; and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth, but that of earnest love. Above all let there be no shadow of hate or ill-will, no bitterness, nor sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you were acting in reference to the coming Judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions, that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone hath done it all. {RH, July 17, 1879 par. 1}

You may have excused yourself for speaking evil of your brother or sister or neighbor to others before going to them, and taking the steps God has absolutely commanded. Perhaps you say, "I did not speak to any one until I was so burdened that I could not refrain." What burdened you? Was it a plain neglect of your own duty, a thus saith the Lord? You were under the guilt of sin because you did not go tell him his fault between thee and him alone. If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was hardened, while you were trampling the command of God under foot, and hating your brother or neighbor in your heart? And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother or sister their fault, and you excuse and comfort yourself under his censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease, by committing sin? {RH, July 17,



1879 par. 2}

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun. This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil, and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your Heavenly Father. You have delivered your soul. Their sin no longer rests upon you. You are not now partaker of their sins. But if they perish, their blood is upon their own heads.

E. G. White.

{RH, July 17, 1879 par. 3}

**PERIODICALS / RH - The Review and Herald / August 28, 1879 Christians, Christ's Representatives. By Mrs. E. G. White.**

***August 28, 1879 Christians, Christ's Representatives.***

**By Mrs. E. G. White.**

In his sermon on the mount, Christ addressed his followers in these words: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." {RH, August 28, 1879 par. 1}

If we take in the full meaning of our Saviour's words, we shall feel a responsibility resting upon us that is not small. We are to be channels of light. We are to so connect ourselves with Him who is the light of the world, that his character will appear in us his followers. There are excellent men and women in our organized churches, who will ever be standard bearers, faithful Calebs. Such will be lights in the world; but the mind and purpose of Christ in the usefulness of many of the church-members is not met. He comes to them as he came to the barren fig tree, searching for fruit, and finds "nothing but leaves." {RH, August 28, 1879 par. 2}

There has been on the part of many a sacrifice of the simplicity of true godliness to outward forms and appearances. Worldly thoughts and cares absorb their attention, and the things of eternal interest are made secondary. Christians holding daily communion with God, feasting upon the truths of his word, will by their religious conversation be constantly exerting a powerful influence for good upon their fellow-men. Hearts imbued with the love of Jesus will not fail to express themselves in

words. The precious love of Christ has been experienced by them, and they cannot refrain from relating their experience to others. From a heart throbbing with a Saviour's love, the story of the cross of Christ will be repeated, and they will thus testify that Jesus has power on earth to forgive sins. {RH, August 28, 1879 par. 3}

The individual members of the church, as sons and daughters of God, should show by their words and by their transformed characters, the divine reality that there is in the religion of Christ. They may exemplify in their lives that the happiness which worldlings seek after in vain is to be found in the service of Jesus Christ. Here alone is serenity, peace, contentment, and true happiness and joy. Those who have a name to live, but are dead, are by their unconsecrated lives daily confirming the sinner in his impenitence, and thus, while neglecting their duty to gather with Christ, they are scattering abroad by their silence and the indifference which they manifest. {RH, August 28, 1879 par. 4}

The testimonies borne in the prayer-meeting frequently savor of gloominess and self-condemnation, and sinners think that if there is no more brightness and cheerfulness in religion than is expressed, and revealed in their lives, they do not desire it. But hundreds and thousands profess Christ who are unacquainted with him, and who do not the will of God in Heaven. Eternal life is a matter of tremendous moment; and if those professing Christ can testify by words and actions to the love of Christ, and can have the divine witness of the Spirit to their testimonies, sinners will be convicted. It is the indifference of the members of the church which makes the truths they profess powerless. {RH, August 28, 1879 par. 5}

There is a decided lack of genuine, living conversion among Christ's professed followers. When his people are thrown into the society of unbelievers, whether walking, working, riding, trading, or visiting, they should, as they have opportunity, introduce the subject of religion, and speak of the things which concern their eternal interest. They should not do this abruptly, but with tact. This was the way in which our Saviour taught concerning the kingdom of God. Everything in nature, and the incidents passing under their notice were to him texts for impressive sermons. He thus bound up his sacred lessons with the flowers, with the recurring seasons, with the rocks, the hills, and the mountains, and with the every-day occurrences of life. Thus it is the duty of every follower of Jesus to sow beside all waters, and in so doing he is fulfilling the purpose of God, and doing his work as Christ's representative on earth.

{RH, August 28, 1879 par. 6}

**PERIODICALS / RH - The Review and Herald / August 28, 1879 Spiritual Life in the Church.**

***August 28, 1879 Spiritual Life in the Church.***

The question is often asked, Why is there not more power in the church? why not more vital godliness? The reason is, the requirements of God's word are not complied

with in verity and in truth; God is not loved supremely, and our neighbor as ourselves. This covers the entire ground. Upon these two commandments hang all the law and the prophets. Let these two requirements of God be obeyed explicitly, and there would be no discord in the church, no inharmonious notes in the family. With many the work is too superficial. Outward forms take the place of the inner work of grace. They are whitened sepulchers,--beautiful without, as far as claims to piety and a profession of the truth are concerned, but within full of uncleanness. The theory of the truth has converted the head, but the soul temple has not been cleansed from its idols. {RH, August 28, 1879 par. 1}

When the commandment came home to the mind and heart of Paul, he says, "Sin revived and I died." In these days of pretense there are many sham conversions. True conviction of sin, real heart sorrow because of wickedness, death to self, the daily overcoming of defects of character, and the new birth,--these, represented as old things, Paul says had passed away, and all things had become new. Such a work many know nothing of. They grafted the truth into their natural hearts, and then went on as before, manifesting the same unhappy traits of character. What is now needed is the plain testimony borne in love from lips touched with living fire. {RH, August 28, 1879 par. 2}

Church-members do not show that living connection with God that they must have in order to win souls from darkness to light. Make the tree good, and good fruit will be the result. The work of the Spirit of God upon the heart is essential to godliness. It must be received into the hearts of those who accept the truth, and create in them clean hearts, before one of them can keep his commandments and be doers of the word. "Marvel not," said the great Teacher unto the astonished Nicodemus, "Marvel not that I said unto you, Ye must be born again." {RH, August 28, 1879 par. 3}

The Bible is not studied as much as it should be; it is not made the rule of life. Were its precepts conscientiously followed, and made the basis of character, there would be steadfastness of purpose that no business speculations or worldly pursuits could seriously influence. A character thus formed, and supported by the word of God, will abide the day of trial, of difficulties and dangers. The conscience must be enlightened, and the life sanctified by the love of the truth received into the heart, before the influence will be saving upon the world. {RH, August 28, 1879 par. 4}

What is needed is men of action for the time, prompt, determined, firm as a rock to principle, and prepared to meet any emergency. Why we are so weak, why there are so many irresponsible men among us, is because they do not connect with God; they have not an indwelling Saviour, and do not feel the love of Christ ever fresh and new, calling forth deep gratitude to God, and unfeigned love for souls for whom Christ died. No earthly relationship is as strong as this love. Nothing can compare with it. It elevates, ennobles, and develops all that is great and beautiful in humanity. It is constantly elevating the human to the divine. This life should be a living representative of Jesus Christ.

E. G. White.

{RH, August 28, 1879 par. 5}

**PERIODICALS / RH - The Review and Herald / December 11, 1879 The Holidays.**  
**December 11, 1879 *The Holidays.***

We are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents. {RH, December 11, 1879 par. 1}

Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God. {RH, December 11, 1879 par. 2}

We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proofs of their gratitude by rendering to God their thank-offerings. Let old and young lay aside their mites as sacred offerings to God. If we would give to the cause of our Redeemer one-half as much as we have bestowed upon our friends, we would do much good and receive a blessing for giving. {RH, December 11, 1879 par. 3}

Let us seek to faithfully represent Christ on the coming festal days by imitating his example as he went about doing good. It is impossible to enjoy the approbation of God while living for self. As Christians who profess a living faith in the near coming of the Son of man, keeping all of God's commandments, let us make earnest efforts to draw near to God through Jesus Christ, and make a covenant with him by sacrifice. In our principles of action we must be elevated above the customs and fashions of the world. Christ came to our world to elevate the minds of men to the divine level, and to bring them into sympathy with the mind of God. {RH, December 11, 1879 par. 4}

As every blessing we enjoy is brought to us through the condescension, humiliation, and sacrifice of Jesus Christ, we should render to him our best gifts, above all not withholding ourselves. The infinite sacrifice which Christ has made to free us from the guilt and woe of sin, should work in every heart a spirit of gratitude and self-denial which is not manifested by the world. God's gift of Christ to man filled all Heaven with amazement, and inspired at his birth the angelic song, "Glory to God in the highest, and on earth peace, good will toward men." {RH, December 11, 1879 par. 5}

Christmas day, precious reminder of the sacrifice made in man's behalf, should not be devoted to gluttony and self-indulgence, thus exalting the creature above the

Creator. Let us who are partakers of this great salvation show that we have some appreciation of the gift, by rendering to God our thank-offerings. If we would indulge less in feasting and merriment upon these occasions, and instead make them the means of benefiting humanity, we should better meet the mind of God. It is a pleasure and gratification to exchange gifts with our friends; but are there not nobler and more glorious objects for which we may give our means, and thus do good by shedding light upon the pathway of others? {RH, December 11, 1879 par. 6}

There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are large numbers of little ones who should be supplied with reading. The Sunshine Series, Golden Grains Series, Poems, Sabbath Readings, etc., are all precious books, and may be introduced safely into every family. The many trifles usually spent in candies and useless toys, may be treasured up with which to buy these volumes. {RH, December 11, 1879 par. 7}

Children need proper reading, which will afford amusement and recreation, and not demoralize the mind or weary the body. If they are taught to love romance and newspaper tales, instructive books and papers will become distasteful to them. Most children and young people will have reading matter; and if it is not selected for them, they will select it for themselves. They can find a ruinous quality of reading anywhere, and they soon learn to love it; but if pure and good reading is furnished them, they will cultivate a taste for that. {RH, December 11, 1879 par. 8}

Especial efforts should be made to exclude from our homes that class of literature which can have no beneficial influence upon our children. Many times I have been pained to find upon the tables or in the book-cases of Sabbath-keepers, papers and books full of romance, which their children were eagerly perusing. {RH, December 11, 1879 par. 9}

There are those who profess to be brethren who do not take the Review, *Signs, Instructor*, or *Good Health*, but take one or more secular papers. Their children are deeply interested in reading the fictitious tales and love stories which are found in these papers, and which their father can afford to pay for, although claiming that he cannot afford to pay for our periodicals and publications on present truth. Thus parents are educating the taste of their children to greedily devour the sickly, sensational stories found in newspaper columns. All such reading is poisonous; it leaves a stain upon the soul, and encourages a love for cheap reading which will debase the morals and ruin the mind. {RH, December 11, 1879 par. 10}

Parents should guard their children, and teach them to cultivate a pure imagination and to shun, as they would a leper, the love-sick pen pictures presented in newspapers. Let publications upon moral and religious subjects be found on your tables and in your libraries, that your children may cultivate a taste for elevated reading. Let those who wish to make valuable presents to their children, grandchildren, nephews, and nieces, procure for them the children's books mentioned above. For young people, the *Life of Joseph Bates* is a treasure; also the three volumes of *Spirit of Prophecy*. These volumes should be placed in every family in the land. God is giving light from Heaven, and not a family should be without it. Let the presents you shall make be of that order

which will shed beams of light upon the pathway to Heaven. {RH, December 11, 1879 par. 11}

Anciently the children of Israel were commanded to keep three annual feasts each year: the Passover, the Feast of Tabernacles, and the Feast of Weeks. The Lord gave directions that on these occasions their gifts and offerings were to be consecrated to him, and none should appear before him empty-handed. But in our day it has become fashionable to observe these festal occasions in a manner that would divert the mind from God instead of bringing glory to his name. Those whom God has blessed with prosperity should acknowledge the Giver, and feel that where much is given much will be required. {RH, December 11, 1879 par. 12}

Our holidays have been perverted from their intended use. Gifts are lavished upon one another, and praise which should have been given to God, to whom all these things belong, is bestowed upon poor mortals. {RH, December 11, 1879 par. 13}

Our houses of worship in Oakland and Battle Creek are under the pressure of debt. The Dime Tabernacle belongs to us all; we should all have a special interest in it. In order to accommodate the students at the College, the patients at the Sanitarium, the laborers at the Office, and the large number of worshipers constantly coming in from abroad, the erection of this spacious house of worship was a positive necessity. Great responsibilities rest upon those at Battle Creek, and also upon those whose arms should be reached out to sustain these interests at the great heart of the work. Not in all the world is there a battle field for truth and reform like this. Great interests are involved here. The Sabbath-school and College are educating the young, and determining the future destiny of souls. There is here a continual necessity of devising ways and means for the advancement of truth and the conversion of souls. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a time when so much was at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded from God's commandment-keeping people. {RH, December 11, 1879 par. 14}

We are now nearing the close of another year, and shall we not make these festal days opportunities in which to bring to God our offerings? I cannot say sacrifices, for we shall only be rendering to God that which is his already, and which he has only intrusted to us till he shall call for it. God would be well pleased if on Christmas, each church would have a Christmas tree on which shall be hung offerings, great and small, for these houses of worship. Letters of inquiry have come to us asking, Shall we have a Christmas tree? will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen, and placing it in our churches; but the sin lies in the motive which prompts to action, and the use which is made of the gifts placed upon the tree. {RH, December 11, 1879 par. 15}

The tree may be as tall and its branches as wide as shall best suit the occasion; but let its boughs be laden with the golden and silver fruit of your beneficence, and present this to Him as your Christmas gift. Let your donations be sanctified by prayer, and let



the fruit upon this consecrated tree be applied toward removing the debts from our houses of worship at Battle Creek, Mich., and Oakland, Cal. {RH, December 11, 1879 par. 16}

A word to the wise is sufficient.

E. G. W. {RH, December 11, 1879 par. 17}

**PERIODICALS / RH - The Review and Herald / January 1, 1880 Praise Glorifies God. By Mrs. E. G. White.**

***January 1, 1880 Praise Glorifies God.***

***By Mrs. E. G. White.***

God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise. {RH, January 1, 1880 par. 1}

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it. {RH, January 1, 1880 par. 2}

When the ark of God was brought into the city of David and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful universal response from the people. {RH, January 1, 1880 par. 3}

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of all light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no responses to what is being said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by these professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show ambition and zeal when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage and uphold the hands of the ministers of Jesus Christ. {RH, January 1, 1880 par. 4}

The people who profess to believe the truth may be familiar with the evidences of our faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians will be connected with God, and intelligent in the things of God. The truth and the love of God is their meditation. They have feasted upon the words of life, and when they hear it spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies in reference to himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" {RH, January 1, 1880 par. 5}

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth, and the more he does this the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life. {RH, January 1, 1880 par. 6}

We should all be working together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church is affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, will generally be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath-schools, engaging in missionary labor or filling the different offices connected with the church. {RH, January 1, 1880 par. 7}

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order, which are exercised in counting-rooms, shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. These persons are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty. {RH, January 1, 1880 par. 8}

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church. {RH, January 1, 1880 par. 9}

God wants, not only that you should give of your means, but that you should give yourselves. He wants you. He claims your personal interest, your talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name. {RH, January 1, 1880 par. 10}

What revelations will be made in the day of God, when each individual will see his

life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents and used them to his service and glory. And how many souls might have been saved had they been wise and sought first the kingdom of God and his righteousness.

{RH, January 1, 1880 par. 11}

What can we say to arouse the people, who profess to be the followers of Christ, to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our Divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? Christ has left us an example in his life, that we might follow in his steps and secure the approval of Heaven. {RH, January 1, 1880 par. 12}

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christ-like, and finally obtain an entrance into the city of God. {RH, January 1, 1880 par. 13}

**PERIODICALS / RH - The Review and Herald / January 8, 1880 Improvement of Talents. By Mrs. E. G. White.**

**January 8, 1880 *Improvement of Talents.***

**By Mrs. E. G. White.**

God designs that improvement shall be the life-work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who exercises himself in binding up the broken-hearted. The true object of life is scarcely begun to be understood by many; and that which is real and substantial in their life is sacrificed because of cherished errors. {RH, January 8, 1880 par. 1}

Nero and Caesar were acknowledged by the world as great men; but did God regard them as such? No! they were not connected by living faith to the great heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were satanic in their cruelty. Wherever these monsters of humanity went, bloodshed and destruction marked their pathway. They were lauded by the world while living; but when they were buried the world rejoiced. In contrast with the lives of these men, is that of Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a humane heart, which was exercised for the good of men. He stood bravely for truth and right, and

breasted the world's opposition to benefit his fellow-men. {RH, January 8, 1880 par. 2}

Intellect alone does not make the man, according to the divine standard. There is a power in intellect, if sanctified and controlled by the Spirit of God. It is superior to riches and to physical power; yet it must be cultivated in order to make the man. The right which one has to claim to be a man is determined by the use made of his intellect. Byron had intellectual conception, and depth of thought, but he was not a man according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which blossomed into a harvest of corruption. His life-work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord would not acknowledge him as a man, but only as one who had abused his God-given talents. Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor and to all within its influence. {RH, January 8, 1880 par. 3}

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Our life-work is to be reaching forward to the perfection of Christian character, striving continually for conformity to the will of God. The efforts begun upon earth will continue through eternity. God's standard of man is elevated to the highest meaning of the term, and if he acts up to his God-given manhood he will promote happiness in this life, which will lead to glory and an eternal reward in the life to come. {RH, January 8, 1880 par. 4}

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy society. Discord, selfishness, and strife will be put away from every one who possesses the spirit of Christ. {RH, January 8, 1880 par. 5}

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Did Christ become weary in his efforts to save fallen man? Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. God is a moral governor, and we must wait, submissive to his will, ready and willing to spring to our duty whenever work needs to be done. {RH, January 8, 1880 par. 6}

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." {RH, January 8, 1880 par. 7}

Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty

when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow-men may never appreciate your efforts, you are to work on. {RH, January 8, 1880 par. 8}

Search carefully and see whether the truth which you have accepted has, with you, become a firm principle. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of scriptural truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation. {RH, January 8, 1880 par. 9}

A new year has commenced. What has been the record of the past year in your Christian life? How stands your record in Heaven? I entreat of you to make an unreserved surrender to God. Have your hearts been divided? Give them wholly to the Lord now. Make a different life history the coming year from the one of the past. Humble your souls before God. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Put away all pretense and affection. Act your simple, natural self. Be truthful in every thought, and word, and deed, and "in all lowliness of mind let each esteem other better than themselves." Ever remember that moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you think of your sacrifices and your difficulties, and begin to sympathize with and pet yourself, you lose your trust in God and are in great peril. {RH, January 8, 1880 par. 10}

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid his interesting himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." {RH, January 8, 1880 par. 11}

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of vast importance. But should not his union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon *home influences*. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men will be a blessing in their homes. {RH, January 8, 1880 par. 12}

**PERIODICALS / RH - The Review and Herald / January 15, 1880 The Danger of Riches. By Mrs. E. G. White.**

**January 15, 1880 *The Danger of Riches.***

**By Mrs. E. G. White.**

When the lawyer asked what he should do to inherit eternal life, Jesus told him that obedience to God's commandments was necessary for his salvation. But mark the answer returned: "Master, all these have I observed from my youth." Jesus looked upon this deceived young man with pity and love. He was about to show him that he had failed to keep from his heart the commandments that he confidently asserted he was obeying. Jesus said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." {RH, January 15, 1880 par. 1}

After calling attention to his own self-denying, cross-bearing life, Jesus entreated the young man to come and imitate his example, telling him that he should thus lay up treasure in Heaven. Did the young man's heart leap with joy at the assurance? Oh, no. His earthly riches were his idol, and they eclipsed the value of the eternal inheritance. He turned from the cross and from the self-sacrificing life of the Redeemer, to this world. He had a lingering desire for the promised reward, and reluctantly turned from the prospect. It cost a struggle to decide which he should choose; but he finally decided to continue his love for his earthly possessions. {RH, January 15, 1880 par. 2}

Very few realize the strength of their love for money until the test is brought to bear upon them. Many who profess to be Christ's followers then show that they are unprepared for Heaven. Their works testify that they love wealth more than their neighbor or their God. Like the rich young man, they inquire the way of life; but when it is pointed out and the cost estimated, and they see that the sacrifice of earthly riches is demanded, they decide that Heaven costs too much. The greater the treasures laid up on the earth, the more difficult it is for the possessor to realize that they are not his own, but are lent him to be used to God's glory. Jesus here improves the opportunity to give his disciples an impressive lesson: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." {RH, January 15, 1880 par. 3}

Here the power of wealth is seen. The influence of the love of money over the human mind is almost paralyzing. Riches infatuate, and cause many who possess them to act as though they were bereft of reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for them. This class are indeed poor toward God. As their riches have accumulated, they have put their trust in them, and have lost faith in God and his



promises. The faithful, trusting poor man becomes rich toward God by judiciously using the little he has in blessing others with his means. He feels that his neighbor has claims upon him that he cannot disregard and yet obey the command of God, "Thou shalt love thy neighbor as thyself." He considers the salvation of his fellowmen of greater importance than all the gold and silver the world contains. {RH, January 15, 1880 par. 4}

Christ points out the way in which those who have wealth, and yet are not rich toward God, may secure the true riches. He says: "Sell that ye have, and give alms;" and lay up treasure in Heaven. The remedy he proposes is a transfer of their affections to the eternal inheritance. By investing their means in the cause of God to aid in the salvation of souls, and by relieving the needy, they become rich in good works, and are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This will prove a safe investment. But many show by their works that they dare not trust the bank of Heaven. They choose to trust their means in the earth, rather than to send it before them to Heaven. These have a great work to do to overcome covetousness and love of the world. Rich poor men, professing to serve God, are objects of pity. While they profess to know God, in works they deny him. How great is the darkness of such! They profess faith in the truth, but their works do not correspond with their profession. The love of riches makes men selfish, exacting, and overbearing. {RH, January 15, 1880 par. 5}

To obtain wealth by unjust dealing, overreaching in trade, oppressing the widow and the fatherless, or hoarding up riches and neglecting the wants of the needy, will eventually bring the just retribution described by the inspired apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." {RH, January 15, 1880 par. 6}

The humblest and poorest of the true disciples of Christ who are rich in good works, are more blessed and more precious in the sight of God than the men who boast of their great riches. They are more honorable in the courts of Heaven than the most exalted kings and nobles who are not rich toward God. The admonition which the apostle Paul exhorted Timothy to give the rich is applicable to very many who profess to believe the truth for these last days. He says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, January 15, 1880 par. 7}

Those who hoard up means, or invest largely in lands, while they deprive their families of the comforts of life, act like insane men. They do not allow their families to enjoy the things God has richly given them. Notwithstanding they have large

possessions, their families are frequently compelled to labor far beyond their strength to save still more means to hoard up. Brain, bone, and muscle are taxed to the utmost to accumulate. Religion and Christian duties are neglected. Work, work, work, is the ambition, from morning until night. {RH, January 15, 1880 par. 8}

Many to whom God has intrusted wealth do not consider that they are working against their own eternal interests by selfishly retaining their money. The apostle shows them that by being rich in good works, they are working for themselves. They are providing in Heaven an enduring treasure, and laying hold on eternal life. In helping the cause and relieving the wants of the needy, they are faithfully doing the work that God has assigned them; and their self-denial and generous, loving acts will be written in the book of Heaven. Every deed of righteousness will be immortalized, although, the doer may not feel that he has done anything worthy of notice. {RH, January 15, 1880 par. 9}

God has intrusted many with means to use in his cause, which they have employed for selfish purposes only; and when the Master comes to require an account of their stewardship, what report will they make? Have they made hearts glad by their liberalities? Have they given of their means to assist in the work of converting sinners? What fruit have they borne? If such could but stop one moment, and look back upon their past life, they would readily see how destitute it has been of good, noble, and generous actions. Opportunities for doing good have been lost, that can never be regained, while selfishness has marred the entire life-work. Against all such, "unfaithfulness" is entered in the records above. {RH, January 15, 1880 par. 10}

**PERIODICALS / RH - The Review and Herald / January 22, 1880 Bible Biographies.  
By Mrs. E. G. White.**

***January 22, 1880 Bible Biographies.***

***By Mrs. E. G. White.***

The lives recorded in the Bible are authentic histories of actual individuals. From Adam down through successive generations to the time of the apostles, we have a plain, unvarnished account of what actually occurred, and the genuine experience of real characters. It is a subject of wonder to many, that inspired history should narrate facts in the lives of good men that tarnish their moral characters. Infidels seize upon these sins with great satisfaction, and hold their perpetrators up to ridicule. The inspired writers did not testify to falsehoods, through fear that the pages of Sacred History would be clouded by the record of human frailties and faults. The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed, for reasons that our finite minds cannot fully comprehend. It is one of the best evidences of the authenticity of the Scriptures, that the truth is not glossed over, nor the sins of its chief characters suppressed. {RH, January 22, 1880 par. 1}

Many will urge that it is an easy matter to relate what has occurred in an ordinary

life. But it is a proven fact that it is a human impossibility to give an impartial history of a contemporary; and it is almost as difficult to narrate, without deviating from the exact truth, the story of any person or people with whose career we have become acquainted. The human mind is so liable to prejudice that it is almost impossible for it to treat the subject impartially. Either the faults of the person under review stand out in glaring relief, or the virtues shine with undimmed luster, just as the writer is prejudiced for or against him. However impartial the historian may design to be, all critics will agree that it is a very difficult matter to be truly so. {RH, January 22, 1880 par. 2}

But Inspiration, lifted above the weaknesses of humanity, tells the simple, naked truth. How many biographies have been written of faultless Christians, who, in their ordinary home life and church relations, shone as examples of immaculate piety. No blemish marred the beauty of their holiness, no fault is recorded to remind us that they were of common clay, and subject to the ordinary temptations of humanity. Yet had the pen of Inspiration written their histories, how different would they have appeared. There would have been revealed human weaknesses, struggles with selfishness, bigotry and pride, hidden sins perhaps, and the continual warfare between the spirit and the flesh. Even private journals do not reveal on their pages the writer's sinful deeds. Sometimes the conflicts with evil are recorded, but usually only when the right has gained the victory; but they may contain a faithful account of praiseworthy acts and noble endeavors, when the writer honestly intends to keep a faithful journal of his life. It is next to a human impossibility to lay open our faults for the possible inspection of our friends. {RH, January 22, 1880 par. 3}

Had our good Bible been written by uninspired persons, it would have presented quite a different appearance, and would have been a discouraging study to erring mortals, contending with natural frailties and the temptations of a wily foe. But, as it is, we have a correct record of the religious experiences of marked characters in Bible history. Men whom God favored, and intrusted with great responsibilities, were sometimes overcome by temptation and committed sins, even as we of the present day strive, waver, and frequently fall into error. But it is encouraging to our desponding hearts to know that through God's grace they could gain fresh vigor to rise again above their evil natures, and, remembering this, we are ready to renew the conflict ourselves. {RH, January 22, 1880 par. 4}

The record of the murmurings of ancient Israel and of their rebellious discontent, is given for our benefit, as well as that of the mighty miracles wrought in their favor and the punishment of their idolatry and ingratitude. Their example is given as a warning to the people of God, that they may avoid unbelief and escape his wrath. If the iniquities of the Hebrews had been omitted from the Sacred Record, and only their virtues recounted, their history would fail to teach us the lesson that it does. {RH, January 22, 1880 par. 5}

Infidels and lovers of sin excuse their crimes by citing the wickedness of men to whom God gave authority in olden times. They argue that since these holy men yielded to temptation and committed sins, it should excite no wonder that they too are guilty of wrong-doing. More than this, they even intimate that they are not so bad, after all, since

such illustrious examples of iniquity are placed before them. The principles of justice require a faithful narration of facts for the benefit of all who read the Sacred Record. In this we discern the evidences of divine wisdom. We are required to obey the law of God and are not only instructed as to the penalty of disobedience, but we have, narrated for our benefit and warning, the history of Adam and Eve in Paradise, and the sad results of their disobedience of God's commands. The account is full and explicit. The law given to man in Eden is recorded, together with the penalty incurred because of its transgression. The record of our first parents is given as a warning to the children of men, that they may understand how strictly God requires his creatures to conform to all his requirements, and how surely his retributive justice follows disobedience. When the law of Sinai was proclaimed, how definite was the penalty annexed! how sure the punishment that followed its transgression! and how plain are the cases recorded in evidence of that fact! {RH, January 22, 1880 par. 6}

The pen of Inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and how Elijah's strong spirit sunk under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare to the gaze of succeeding generations, that they may profit by the experience of those who preceded them. If no faults had marked their lives, they certainly would have been more than human, and we, with our sinful natures, would despair of ever reaching such a point of excellence. But, seeing where they struggled and fell, took heart again and conquered through the grace of God, we are encouraged to press on over the obstacles that degenerate nature places in our way. {RH, January 22, 1880 par. 7}

God has ever been faithful to punish crime. He sent his prophets to warn the guilty, denounce their sins, and pronounce judgment upon them. Those who question why the word of God brings out the sins of his people in so plain a manner for scoffers to deride and saints to deplore, should consider that it was all written for their instruction, that they might avoid the evils recorded, but imitate the righteousness of those who served the Lord. {RH, January 22, 1880 par. 8}

We need just such lessons as the Bible gives. The sorrow and penitence of the guilty and the wailings of the sin-sick soul, come to us from the past, telling that man was then, as now, in need of the pardoning mercy of God. The record shows us that while he is a punisher of crime, he pities and forgives the repenting sinner. In his good providence the Lord has seen fit to teach and warn his people in this way through the Sacred Writings, that all might understand his will. If God's people would recognize his dealings with them, and accept his teachings, they would find a straight path for their feet, and a light to guide them through darkness and discouragement. David learned wisdom from God's dealings with him, and bowed in humility beneath the chastisement of the Most High. The faithful portrayal of his true state by the prophet Nathan, made David acquainted with his own sins and aided him to put them away. He accepted counsel meekly, and humbled himself before God. "The law of the Lord," he exclaims, "is perfect, converting the soul." {RH, January 22, 1880 par. 9}

Repentant sinners have no cause to despair because they are reminded of their transgressions and warned of their danger. These very efforts in their behalf show how much God loves them and desires that they shall be saved. They have only to follow his counsel and do his will to inherit eternal life. God sets before his erring people their sins, that they may behold them, in all their enormity, under the light of divine truth. It is then their duty to renounce them forever. {RH, January 22, 1880 par. 10}

God is as powerful to save from sin today as he was in the times of the patriarchs, of David, and of the prophets and apostles of Bible times. The multitude of cases recorded in Sacred History, where God has delivered his people from their iniquities, should make the Christian of this time eager to receive divine instruction, and zealous to perfect a character that will bear the close inspection of the Judgment. {RH, January 22, 1880 par. 11}

Bible history stays the fainting heart with the hope of God's mercy. We need not despair when we see that others have struggled through discouragements like our own, fallen into temptations, even as we have done, yet recovered their ground and been blessed of God. The words of Inspiration comfort and cheer the erring soul. Although the patriarchs and apostles were subject to human frailties, yet through faith they obtained a good report, fought their battles in the strength of the Lord, and conquered gloriously. Thus may we trust in the virtue of the atoning sacrifice, and be overcomers in the name of Jesus. {RH, January 22, 1880 par. 12}

**PERIODICALS / RH - The Review and Herald / February 5, 1880 Cultivation of the Voice. By Mrs. E. G. White.**

**February 5, 1880 *Cultivation of the Voice.***

**By Mrs. E. G. White.**

Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. They are intelligent men, and should know that they are not pursuing a course which God can approve. Ministers should stand erect, and speak slowly, firmly, and distinctly, letting the voice go down deep, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. The chest will thus become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking. Instead of our ministers' becoming consumptives through speaking, they may, by proper care, overcome all tendency to that disease. {RH, February 5, 1880 par. 1}

Ministers should stop to consider whether they are performing their life-work in such a manner as to accomplish the best and greatest results, or whether they are cutting their lives short by spasmodic efforts, without regard to the laws of health. God is pleased with men who do not think that they have attained perfection, but who are constantly trying to improve. He would have us come into connection with him, and increase in understanding, and reform our habits, ever rising higher, and approaching



nearer the standard of perfection. {RH, February 5, 1880 par. 2}

The minister of Christ should continue to search the Scriptures. He will never know so much of Bible truth that he need not search for more. A true Bible Christian will not find anything in the word of God justifying him in disregarding the laws of life and health. The Saviour of the world would have his co-laborers represent him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our Pattern, Christ Jesus. He was a representative of Heaven, and his followers must be like him. We are to make daily improvement; our ways and manners are to become more like the ways and manners of the holy angels. Every uncouth gesture and coarse and uncultivated expression, should be put far away. Every imperfection may be overcome if we learn of Jesus and closely follow his example. {RH, February 5, 1880 par. 3}

The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected. All who labor in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies. All the vigor of a cultivated intellect and a well-developed body is called for to do justice to the work of God. Men of narrow minds, who feel no necessity of becoming efficient workmen, need to have this truth impressed upon them. {RH, February 5, 1880 par. 4}

Ministers and teachers should discipline themselves to clear and distinct articulation, giving every word its full sound. Those who talk rapidly, from the throat, and who jumble their words together and raise their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud. The sympathies of the hearers are awakened for the speaker, for they fear he is doing violence to himself, and they constantly expect him to break down. It is no evidence that a man is having a zeal for God because he works himself up into a frenzy of excitement and gesticulation. "Bodily exercise," says the apostle, "profiteth little." {RH, February 5, 1880 par. 5}

Speakers and writers need much physical exercise, and abundance of pure air. The lungs need food as much as the body. The sleeping-rooms should be thoroughly ventilated, that the lungs may not be starved. This is very important to speakers, teachers, and students, and should not be neglected. Ministers should bring intelligent reason and common sense to bear upon these matters. If they will ponder upon them as they should, they will know what to do for themselves to preserve life. No minister can speak to the glory of God while he knowingly disregards the laws of life. Some do not realize the injury they are doing themselves until it is too late; then come sorrow, regret and repentance. But repentance cannot repair the broken-down lungs or the abused throat. Right habits adopted, even at the eleventh hour, will improve many cases, although persons must still suffer for the past transgressions of nature's laws. {RH, February 5, 1880 par. 6}

Frequently a young man is sent out to labor with a more experienced minister; and if he is defective in his manner of speaking, the young man is very apt to copy his defects. Therefore, it is important that ministers who have been long in the field should



reform, though it cost them much painstaking and the exercise of much patience, that their defects may not be reproduced in young and inexperienced laborers. The young preacher should copy only the admirable traits of character possessed by the more experienced laborer, while at the same time he should see and avoid his errors. When some attempt to speak calmly, without excitement and excessive gesticulation, they become embarrassed, and feel a lack of freedom, because they are restraining themselves from following their old habits. But let all such *feelings*, which are mere excitement, go to the four winds. That freedom of feeling that would result in your committing suicide is not sanctified. {RH, February 5, 1880 par. 7}

Some reason that the Lord will qualify a man by his Spirit to speak as he would have him; but the Lord does not propose to do the work which he has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by his Spirit that which we cannot do for ourselves. {RH, February 5, 1880 par. 8}

**PERIODICALS / RH - The Review and Herald / February 12, 1880 Dangers and Duties of Ministers. By Mrs. E. G. White.**

***February 12, 1880 Dangers and Duties of Ministers.***

**By Mrs. E. G. White.**

Some ministers feel but little disposition to take the burden of the work of God upon them, and labor with that disinterested benevolence which characterized the mission and life of our divine Lord. Such men are a hindrance rather than a help to those churches which have had faith in the testimonies God has been pleased to give, and have acted upon them, while the preacher himself is far behind. He may profess to believe the testimony borne, and even go so far as to make an iron rule for those who have had little or no experience, and thereby do hurt. Such a course, to say the least, is very inconsistent. {RH, February 12, 1880 par. 1}

The people of God generally feel a united interest in the spread of the truth. They cheerfully contribute toward a liberal support for those who labor in word and doctrine. This is no more than they should do; yet it is the duty of those who have the responsibility of distributing means, to see that the contributions of the church are not squandered. As these liberal brethren freely give a portion of their substance, which it has cost them so much hard labor to obtain, it is the duty of those who labor in word and doctrine to manifest a zeal and self-sacrifice at least equal to that shown by these brethren. {RH, February 12, 1880 par. 2}

God's servants should go out free. They should know in whom they trust. There is power in Christ and his salvation to make them free men; and unless they are free in him, they cannot build up his church and gather in souls. Will God send a man out to rescue souls from the snare of Satan, when his own feet are entangled in the same

net? God's servants must not waver. If their feet are sliding, how can they say to those of a fearful heart, "Be strong"? God would have his servants hold up the feeble hands, and strengthen the wavering. Those who are not prepared to do this would do better to first labor for themselves, and pray until they are indued with power from on high. {RH, February 12, 1880 par. 3}

While the Author of our salvation was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. He could have passed his days on earth in ease and plenty, and appropriated to himself the pleasures of this life; but he considered not his own convenience. He lived to do others good. He suffered to save others from suffering. He finished the work which was given him to do. And now, can it be that we, the unworthy objects of so great love, will seek a better position in this life than was given to our Lord? Every moment of our lives we have been partakers of the blessings of his great love, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and not be willing to drink with him the bitter cup of humiliation and sorrow? Can we look upon Christ crucified, and wish to enter his kingdom in any other way than through much tribulation? {RH, February 12, 1880 par. 4}

Let the history of the Waldenses testify what they suffered for their religion. Though persecuted and driven from their homes, they conscientiously studied the word of God, and lived up to the light which shone upon them. When their possessions were taken from them, and their houses burned, they fled to the mountains, and there endured hunger, fatigue, cold, and nakedness. And yet the scattered and homeless ones would assemble to unite their voices in singing and praising God, that they were accounted worthy to suffer for Christ's name. They encouraged and cheered one another, and were grateful for even their miserable retreat. Many of their children sickened and died through exposure to cold, and the sufferings of hunger; yet the parents did not for a moment think of yielding their faith. They prized the love and favor of God far more than earthly ease or worldly riches. They received consolation from God, and with pleasing anticipations looked forward to the recompense of reward. {RH, February 12, 1880 par. 5}

Look at the case of Martin Luther. His mind was starving for something sure upon which to build his hope that God would be his Father and Heaven his home. The new and precious light which dawned upon him was of such priceless value, that he thought if he went forth with it he could convince the world. He stood up against the ire of a fallen church, and strengthened those who with him were feasting upon the rich truths contained in the word of God. Luther was God's chosen instrument to tear off the garb of hypocrisy from the papal church, and expose her corruption. He raised his voice zealously, and in the power of the Holy Spirit rebuked the existing sins of the leaders of the people. And although proclamations went forth to kill him wherever he might be found, and he seemed left to the fury of a cruel and superstitious people who were obedient to the head of the Roman church, yet he counted not his life dear unto himself. Luther knew that he was not safe anywhere, yet he trembled not. The light of truth in which he rejoiced was life to him, and consequently of more value than all the

treasures of earth. Earthly treasures he knew would fail, but the rich truths that opened his understanding, and operated upon his heart, would live, and, if obeyed, would lead him to immortality. {RH, February 12, 1880 par. 6}

When summoned to Augsburg to answer for his faith, he obeyed the summons. Firm and undaunted, he stood before those who had caused the world to tremble--a meek lamb surrounded by angry lions; yet for the sake of Christ and his truth, he unflinchingly and with holy eloquence, which the truth alone can inspire, gave the reasons of his faith. Various inducements were offered to allure him from his position, but life and honors were valueless to him if purchased at the sacrifice of truth. Brighter and clearer shone the word of God upon his understanding, giving him a more vivid sense of the errors, corruptions, and hypocrisy of the papacy. His enemies then sought to intimidate him and cause him to renounce his faith, but he boldly stood in defense of the truth. He was ready to die for his faith, if God required, but to yield it never. The angels of Heaven brought him through the stormy conflict unharmed, and baffled the rage and purposes of his enemies. {RH, February 12, 1880 par. 7}

The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful blow to the papacy. The great and proud men in power meant that his blood should atone for the mischief he had done to their cause. Their plans were laid; but a mightier than they had charge of the great Reformer. His work was not finished. Foiled in their designs upon Luther at Augsburg, they summoned him to Worms, fully determined to make him answer for his folly. His feeble health did not deter him from responding to the call, though he knew full well the danger that threatened him there. The minions of the papacy were crying for his blood as eagerly as the Jews clamored for the blood of Christ, yet he trusted in that God who preserved the three worthies in the burning, fiery furnace. The intrepid man of God sought not his own ease or preferment, but felt that he would rather die than see the precious truth exposed to the insult of its bitter enemies. {RH, February 12, 1880 par. 8}

The great men of earth, in all their pomp and splendor, are not attended by a larger company than crowded the streets of Worms as Luther entered the city. From the midst of that surging throng which pressed around and followed him, was heard the shrill and plaintive voice of one chanting a funeral dirge to warn the Reformer of his impending danger. Intense excitement prevailed, and for a time Luther's faith and courage were severely tested; but as his agonizing prayer went up to God, the clouds that seemed to envelop him in darkness were lifted, and light from Heaven beamed in upon him. That prayer was heard, and Luther received strength to deliver the message that God designed those mighty men of earth should hear. {RH, February 12, 1880 par. 9}

The meek bearing of this messenger of the Lord was in striking contrast with the passion and rage exhibited by the so-called great men composing that vast assembly. But they could not frighten him into a recantation of the truth. The opposition of his enemies, their rage and threats, like the mighty wave, surged against him; yet in noble simplicity and calm firmness he stood like a rock. They were chagrined to have their power, which had caused kings and nobles to tremble, thus despised by a humble man, and longed to make him feel its force by torturing his life away; but One who is mightier

than the potentates of earth had charge of this fearless witness. God had a work for him to do. He was yet to see the cause of truth wade through bloody persecutions, and to suffer in its behalf. He must live to justify it and be its defender, when the mighty ones of earth should seek to destroy it. He must live to see it tear away the errors and superstitions of the papacy. Luther gained a victory at Worms which awakened the man of sin, and struck an effectual blow for the Reformation throughout the world. {RH, February 12, 1880 par. 10}

The last merciful message is intrusted to God's humble, faithful servants of this time. Those who have not shunned responsibility, have, by the help of God, been enabled to lay systematic plans by which all can work if they will. With everything furnished to his hand, it is displeasing to God for any minister to now refuse to throw his whole energy into this all-important work. Some, however, think they are sacrificing much, and having a hard time, when they really know nothing about suffering, self-denial, or want. They may often be weary, so would they be if they were dependent on manual labor for a support. Some have felt that it would be easier to labor with their hands, and have often expressed a desire to do so, thinking they would be more free from anxiety, and could better labor at home for their families. But in this they are deceived; for should they engage in manual labor, they would not be free from anxiety and weariness. And while laboring to support their families, they could not be sitting down at their firesides. God marks every thought, and word, and feeling; and Heaven is insulted by any such exhibition of weakness and lack of devotion to the cause of God. In the early stages of this work, there were but few friends of the cause. These servants of God wept and prayed for a clear understanding of the truth. They suffered privations and much self-denial, in order to spread a knowledge of it; and although as the result of much labor but few received the precious message, yet step by step they followed as God's opening providence led the way. They did not study their own convenience or shrink at hardships. God, through these men, prepared the way, and the truth has been made very plain; yet some who have since embraced the truth have failed to take upon themselves the burden of the work. {RH, February 12, 1880 par. 11}

In every age men have arisen who have thought it noble to doubt the word of God. Those who think it a virtue to quibble can have plenty of room to disbelieve the inspiration and truth of God's word now. God does not compel any to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt, and cavil, and perish; but those who are troubled with doubts and difficulties which they cannot solve, should not throw other weak minds into the same perplexity. In the past, some have hinted or talked their unbelief, and have passed on, little dreaming of the effect produced. The seeds of unbelief, in some instances, have taken immediate root, while in others they have lain buried quite a length of time, until the individual in whose heart the seed was sown has taken a wrong course and given place to the enemy, and the light of God has been withdrawn from him; then the seeds of infidelity which were sown so long ago have sprung up and borne fruit. Ministers as well as people have a warfare before them in resisting the devil. The individual who represents God's truth is in a sad plight when found serving the purposes of Satan by listening to his whisperings, and

letting him captivate the mind and guide the thoughts. It is, furthermore, a grievous sin in the sight of God for one to talk out his unbelief, and draw other minds into the same dark channel, thus suffering Satan to carry out a twofold purpose in tempting him. {RH, February 12, 1880 par. 12}

By such a course the work of death is carried on at a fearful rate. It is time that the watchmen upon the walls of Zion should understand the responsibility and sacredness of their mission. They should feel that a woe is upon them if they do not perform the work God has committed to them. If they become unfaithful, they are endangering the safety of the flock of God, endangering the cause of truth, and exposing it to the ridicule of our enemies. Oh, what a work is this! It will surely meet its reward. God is not dependent upon any man for the advancement of his cause. He is raising up and qualifying men to bear the message of truth to the world, in whose weakness his strength can be made perfect. Ready speech, eloquence, and great talents, will not convert a single soul; but the converting power is of God. Pulpit efforts may stir up minds, and the plain argument may be convincing; but a little imprudence upon the part of the minister out of the pulpit, a lack of gravity of speech and true godliness, will counteract his influence every time, and do away the good impressions made by him. The converts will be his. In many instances they will seek to rise no higher than their preacher. There will be in them no thorough heart-work. {RH, February 12, 1880 par. 13}

The success of a minister depends very much upon his deportment out of the desk. When he leaves the desk, his work is not finished. He should follow up his public labors by private efforts, laboring personally for souls at every opportunity, conversing around the fireside, beseeching and entreating them to seek those things which secure their peace. He should never move heedlessly, but set a watch over himself, lest something that he may do or say may be taken advantage of by the enemy, and a reproach be brought upon the cause of Christ. {RH, February 12, 1880 par. 14}

**PERIODICALS / RH - The Review and Herald / February 19, 1880 Unity of the Church. By Mrs. E. G. White.**

**February 19, 1880 *Unity of the Church.***

**By Mrs. E. G. White.**

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to Heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony with him. "Beloved, now are we the sons



of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. {RH, February 19, 1880 par. 1}

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we may be like him. {RH, February 19, 1880 par. 2}

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life should become new in Christ. {RH, February 19, 1880 par. 3}

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention and from all unrighteousness, that they may build up instead of tearing down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. {RH, February 19, 1880 par. 4}

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world. {RH, February 19,



1880 par. 5}

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. There should be a perfect trust in God, a childlike dependence upon his promises, and an utter consecration of self to his will. {RH, February 19, 1880 par. 6}

God has ever tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel as follows: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even his son of promise. {RH, February 19, 1880 par. 7}

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity? {RH, February 19, 1880 par. 8}

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church-trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause

of God, therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church. {RH, February 19, 1880 par. 9}

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." {RH, February 19, 1880 par. 10}

He also writes to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." {RH, February 19, 1880 par. 11}

To the Romans he writes, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." {RH, February 19, 1880 par. 12}

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." {RH, February 19, 1880 par. 13}

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." {RH, February 19, 1880 par. 14}

**PERIODICALS / RH - The Review and Herald / February 26, 1880 God's Bow in the Cloud. By Mrs. E. G. White.**

**February 26, 1880 *God's Bow in the Cloud.***

**By Mrs. E. G. White.**

Some time ago, we were favored with a view of the most glorious rainbow we ever beheld. We have often visited galleries of art, and have admired the skill displayed by the artist in paintings representing God's great bow of promise. But here we saw the varied tints,—crimson, purple, blue, green, silver, and golden, all perfectly blended by the great Master Artist. We were entranced as we looked upon this glorious picture in the heavens. {RH, February 26, 1880 par. 1}

As we look upon this bow, the seal and sign of God's promise to man, that the

tempest of his wrath should no more desolate our world by the waters of a flood, we contemplate that other than finite eyes are looking upon this glorious sight. Angels rejoice as they gaze upon this precious token of God's love to man. The world's Redeemer looks upon it; for it was through his instrumentality that this bow was made to appear in the heavens, as a token or covenant of promise to man. God himself looks upon the bow in the clouds, and remembers his everlasting covenant between himself and man. {RH, February 26, 1880 par. 2}

After the fearful exhibition of God's avenging power, in the destruction of the Old World by a flood, had passed, he knew that those who had been saved from the general ruin would have their fears awakened whenever the clouds should gather, the thunders roll, and the lightnings flash; and that the sound of the tempest and the pouring out of the waters from the heavens would strike terror to their hearts, for fear that another flood was coming upon them. But behold the love of God in the promise: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature, of all flesh; and the waters shall no more become a flood to destroy all flesh." {RH, February 26, 1880 par. 3}

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ's love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with Heaven. {RH, February 26, 1880 par. 4}

As we gaze upon the beautiful sight, we may be joyful in God, assured that he himself is looking upon this token of his covenant, and that as he looks upon it he remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of his care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and his matchless condescension when he said, "I will look upon the bow in the cloud, and remember thee." {RH, February 26, 1880 par. 5}

Oh! how easy for us to forget God, while he never forgets us; he visits us with his mercies every hour. We would feel that it was a calamity indeed to be forgotten of God. But our Redeemer says, "I will not forget thee. I have graven thee upon the palms of my hands." Graven his children with the deep prints of the nails driven through those dear hands which he presents to the Father. He says, I will that those who accept my merits be with me where I am, that they may enjoy the mansions which I have prepared for them at an infinite cost; and angelic songs ring through Heaven, Worthy, worthy, worthy is the Lamb that was slain, and hath all power and might and dominion and glory. {RH, February 26, 1880 par. 6}

**PERIODICALS / RH - The Review and Herald / March 4, 1880 Deceitfulness of Riches. By Mrs. E. G. White.**

## **March 4, 1880 *Deceitfulness of Riches.***

**By Mrs. E. G. White.**

Many who profess the special truths for our time, have not a proper discernment of character. They fail to appreciate moral worth. They may boast much of their fidelity to the cause of God, and their knowledge of the Scriptures; but they are not humble in heart. They have a special regard for those who are wealthy and prosperous, forgetting that riches do not give man favor with God. True excellence of character is frequently overlooked, if possessed by the poor man. Money sways a mighty influence. But does God care for money--for property? The cattle upon a thousand hills are his,--the world and all that is therein. The inhabitants of the earth are as grasshoppers before him; and the nations, with all their riches, "are counted as the small dust of the balance." He is no respecter of persons. Yet men of property have often looked upon their possessions and said, By my wisdom have I gotten me this wealth. But who gave them power to get wealth? God has bestowed upon them the ability which they possess; and instead of giving him the glory, they take it to themselves. He will prove them and try them, and will bring their glorying to the dust; he will remove their strength and scatter their possessions. Instead of a blessing, they will realize a curse. {RH, March 4, 1880 par. 1}

An act of wrong, or of oppression, any deviation from the right way, should be as promptly condemned in the rich as in the poor. All the riches that the most wealthy ever possessed will not be of sufficient value to cover the smallest sin before God. Repentance, true humility, a broken heart and a contrite spirit, alone will be accepted of him. {RH, March 4, 1880 par. 2}

Many rich men have obtained their wealth by close dealing with their fellow-men, by overreaching in trade, to advantage themselves at the loss of others; and then they glory in their shrewdness, and keenness in a bargain. But the curse of God will rest upon every dollar thus obtained, and upon the increase of it on their hands. {RH, March 4, 1880 par. 3}

How forcible are the words of our Saviour, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Those who possess the ability to acquire property, unless constantly on the watch, will be led by their acquisitiveness to sacrifice the generous, benevolent, noble principles of their manhood for sordid gain. {RH, March 4, 1880 par. 4}

Many have been corrupted by the spirit and influence of the world. Their characters are becoming more and more unlike the divine model. They are being transformed to become instruments of unrighteousness. In striking contrast with this class are those industrious, honest, poor men, who ever stand ready to help the needy; who would rather suffer themselves to be defrauded by their wealthy brethren than to manifest so close and acquisitive a spirit as they manifest; who esteem a clear conscience, and integrity, even in little things, of greater value than riches. They are so ready to help others, so willing to do all the good in their power, that they do not accumulate; their earthly possessions do not increase. If there is a benevolent object to call forth means

or labor, they are the first to be interested in it and to respond to it, and will frequently go far beyond their real ability, denying themselves some needed good, to carry out their benevolent purposes. {RH, March 4, 1880 par. 5}

Because such persons can boast of but little earthly treasure, they are often looked upon as deficient in ability and judgment, and are lightly esteemed even by their brethren. But how does God regard these poor, wise men? In his sight they are precious; and although not increasing their treasure upon earth, they are laying up for themselves a treasure in the heavens which is incorruptible. In so doing they manifest a wisdom as far superior to that of the wise, calculating, acquisitive, professed Christian, as the divine and godlike is superior to the earthly, carnal, and satanic. It is moral worth that God values. A Christian character untarnished with avarice, possessing quietness, meekness, and humility, is more precious in the sight of God than the most fine gold, even the golden wedge of Ophir. {RH, March 4, 1880 par. 6}

Wealthy men are to be tested more closely than they ever yet have been. If they overcome their defects of character, and as faithful stewards of Jesus Christ render to God the things that are God's, to them it will be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." {RH, March 4, 1880 par. 7}

The parable of the unjust steward is to the point. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" {RH, March 4, 1880 par. 8}

God has committed to his stewards means to be used in doing good, and thus securing a treasure in Heaven. But if, like the man who had one talent, they hide their means, fearing that God will receive that which belongs to him, they will not only lose the increase which will finally be awarded the faithful steward, but also the principal which God gave them to work upon. They have not only neglected to lay up treasure in Heaven, but have also lost their earthly treasure. They have no habitation on earth, and no friend in Heaven to receive them into the everlasting habitation of the righteous. {RH, March 4, 1880 par. 9}

Christ declares that "no servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon,"--cannot serve God and earthly riches too. "The Pharisees also, who wore covetous, heard all these things, and they derided him." Mark the words of Christ to them: "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men [riches acquired by oppression, by deception, by overreaching, by fraud, or in any dishonest manner], is abomination in the sight of God." Then Christ presents the two characters, the rich man who was clothed with purple and fine linen, and who fared sumptuously every day, and Lazarus, who was in abject poverty, and loathsome to the sight, and who begged the

few crumbs which the rich man despised. Our Saviour shows his estimate of the two. Lazarus, although in so deplorable a condition, had true faith, true moral worth, which God sees, and which he considers of so great value that he takes this poor, despised sufferer, and places him in the most exalted position, while the honored and wealthy ease-loving rich man is thrust out from the presence of God, and is plunged into misery and woe unutterable. In the sight of God this wealthy man was of no value, because he had not true moral worth. His riches did not recommend him to God. {RH, March 4, 1880 par. 10}

By this parable Christ would teach his disciples to shun the course pursued by the Pharisees, who judged or valued men by their wealth, or by the worldly honors they received. He showed that some who possessed both riches and worldly honor were of no esteem in the sight of God; more than this, they were despised and rejected,--cast out from his sight as disgusting to him, because there was no moral worth or soundness in them. They were corrupt, sinful, and abominable before him. {RH, March 4, 1880 par. 11}

In Paul's charge to Timothy he warns him of a class who will not consent to wholesome words, but who place a wrong estimate on riches. He says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, March 4, 1880 par. 12}

The great apostle, in his letter to Timothy, would impress upon his mind the necessity of giving such instruction as should remove the deception which so easily steals upon the rich, that because of their ability to acquire wealth, they are superior in wisdom and judgment to those who are in poverty; that gain is godliness. They flatter themselves that because of their wealth they are especially favored of God. Here is the fearful deception. {RH, March 4, 1880 par. 13}

Individuals may devote their whole lives to the one object of acquiring riches, yet as they brought nothing into the world, they can carry nothing out. They must die and leave



that which cost them so much labor to obtain. They stake their eternal interest, to obtain a little of this world, and lose both worlds. But some are determined to be rich; it is their constant study; and in their zeal, eternal considerations are overlooked. In the pursuit of wealth, they are blinded by Satan, and made to believe that their motives are good. Thus many have "erred from the faith, and pierced themselves through with many sorrows." They have sacrificed noble, elevated principles, given up their faith for riches; and if not disappointed in their object, they are disappointed in the happiness they supposed wealth would bring. They are burdened with care and perplexity; they are slaves to avarice themselves, their families are compelled to the same bondage, with only the advantage of reaping "many sorrows." {RH, March 4, 1880 par. 14}

The apostle shows the only true use for riches, and bids Timothy charge the rich to do good, to be rich in good works, ready to distribute, willing to communicate; for in so doing they are laying up in store for themselves a good foundation against the time to come,--referring to the close of time,--that they may lay hold on eternal life. The teachings of Paul harmonize perfectly with the words of Christ, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Godliness with contentment is great gain. Here is the true secret of happiness, and real prosperity of soul and body. {RH, March 4, 1880 par. 15}

**PERIODICALS / RH - The Review and Herald / March 11, 1880 Dangers of the Young. By Mrs. E. G. White.**

**March 11, 1880 *Dangers of the Young.***

**By Mrs. E. G. White.**

Says the beloved apostle: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." {RH, March 11, 1880 par. 1}

This exhortation includes the young of both sexes. Their youth does not excuse them from responsibilities. They are not oppressed with cares or the weight of years, and should be strong to labor in every good word and work. Their affections are ardent, and if withdrawn from the world, and placed upon Christ and Heaven, a well-founded hope may be cherished of being finally crowned with glory, honor, immortality, eternal life. But if, on the other hand, they live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they please their great adversary, and are separating themselves from the Father. Then when these earthly things pass away, their hopes will be blasted and their expectations will perish. Separated from God, they will bitterly repent the folly of serving their own pleasure, of gratifying their own desires, and of selling an eternity of

happiness for a little imaginary good. {RH, March 11, 1880 par. 2}

"Love not the world, neither the things that are in the world," says the inspired writer. "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young; and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, with the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, vain talking and laughing, characterize the life of the youth generally, by which God is dishonored. Paul in writing to Titus exhorts the youth to sobriety. "Young men, likewise, exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." {RH, March 11, 1880 par. 3}

I entreat the youth, for their souls' sake, to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life, or of death unto death. Many of the young are reckless in their conversation. They forget that by their words they shall be justified or condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the Heavenly Teacher. By many of the young, the word of God is either neglected altogether, or if studied at all, its solemn admonitions are unheeded, and these plain truths will rise up in the Judgment and condemn them. {RH, March 11, 1880 par. 4}

Words and acts testify plainly what is in the heart. If vanity, pride, love of self, and love of dress fill the mind, the conversation will be upon the fashions, the dress, and the appearance, instead of on Christ and the kingdom of Heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who excuse their own wrongs because of the faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify Satan by thus indulging their own unconsecrated feelings. {RH, March 11, 1880 par. 5}

Some dwell upon what they shall eat and drink, and with what they shall be clothed. Their hearts are filled with these thoughts, and they forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." {RH, March 11, 1880 par. 6}

Many of the youth have their hearts filled with love of self, which is manifested in the desire to see their faces portrayed by the artist; and they will not be satisfied with being once represented, but will sit again and again for their picture, hoping to appear more beautiful than they really are. Their Lord's money is squandered in this way, and what is gained? Merely their poor shadow upon paper. Hours that should be spent in prayer are devoted to their own poor selves,--precious hours of probation are thus wasted. The adversary of souls is gratified to have the attention of youth diverted from the right object, so that he may steal a march upon them, and ensnare them in his devices. They

are not aware that the great Heavenly Artist is taking cognizance of every act, every word; and that even the thoughts and intents of the heart are faithfully recorded. Oh that the young might realize that every defect in the moral character is not only revealed to the gaze of the pure and sinless angels, but that they themselves will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those selfish acts, the motives of which may be concealed from human eyes, are discerned by the all-seeing eye of Jehovah, and are written in living characters. {RH, March 11, 1880 par. 7}

Young persons generally conduct themselves as though the precious hours of probation were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan makes special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even essential to health. He represents the path of holiness as difficult, and that of worldly pleasures as strewn with flowers. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary well. {RH, March 11, 1880 par. 8}

Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fires of fanaticism, or the waters of cold indifference or stolid gloom. Some are scourging themselves all through life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain, causing the moral organs to become diseased, and making it impossible for them to think and act rationally upon all points. Such have not well-balanced minds. {RH, March 11, 1880 par. 9}

Godliness is health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, . . . let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. . . . But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." {RH, March 11, 1880 par. 10}

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God is health and strength to the receiver. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object,—the kingdom of Heaven, the righteousness of Christ. The attainment of all other objects should be secondary to this.

{RH, March 11, 1880 par. 11}

The young may urge that they need something to enliven and divert the mind. But there is pleasure in industry, a satisfaction in pursuing a life of usefulness. Some may still urge that they must have something to interest the mind, when business ceases,--some mental occupation or amusement to which the mind can turn for relief and refreshment from labor. The Christian's hope is just what is needed. Religion will prove to the believer a comforter and a sure guide to the fountain of true happiness. The young should study the word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed. Young friends, you should take time to prove your own selves, whether you are in the love of God. Be diligent to make your calling and election sure. All depends upon your course of action, whether or not you secure to yourselves the better life. {RH, March 11, 1880 par. 12}

Wisdom's "ways are ways of pleasantness, and all her paths are peace." The future abode of the righteous, and their everlasting reward, is a high and ennobling theme for the young to contemplate. Let the mind dwell upon the marvelous plan of salvation, the great sacrifice made by the King of glory, that we might be elevated through the merits of his blood, and finally, by obedience, be exalted to the throne of Christ. This subject should engage the noblest powers of the mind. To be brought into favor with God,--what a privilege! To commune with him,--what can more elevate, refine, and exalt us above the frivolous pleasures of earth? To have our corrupt natures renovated by grace, our lustful appetites and animal propensities in subjection, and to stand forth with noble moral independence, achieving victories every day, will give peace of conscience which can alone arise from right doing. {RH, March 11, 1880 par. 13}

With such employment and diversion as this, the youth may be happy. But the reason why some are restless is, that they do not go to the only true source for happiness. They are ever trying to find *out* of Christ that enjoyment which is found alone *in* him. In him are no disappointed hopes. Oh how is the precious privilege of prayer neglected! The reading of the word of God prepares the mind for prayer. One of the greatest reasons why many have so little disposition to draw near to God by prayer is, that they have unfitted themselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful; the hour of prayer is not thought of. Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of One who has said, "Lo, I am with you alway." {RH, March 11, 1880 par. 14}

The young want just what they have not, namely, Religion. Nothing can take the place of it. Profession alone is nothing. Names may be registered in the church-books upon earth, and yet not be recorded in the book of life above. The life of Christ is an example of good works. He wept over Jerusalem, because its inhabitants would not be saved by accepting the redemption he offered them. They would not come to him, and have life. Let the young compare their pleasure-seeking life with that of the Master, who made so great a sacrifice to save them. {RH, March 11, 1880 par. 15}

See that company gathered. Listen to the frivolous, light, and vain conversation;

hear the laugh, the jesting, the joking. Is this imitating the Pattern? Still listen,--is Jesus mentioned? Is the truth the theme of conversation? Are they glorying in the cross of Christ? No; they are talking of this fashion, that bonnet, that dress, what that young man or that young lady said, or of the amusements they are planning. Hear that song; it is a frivolous ditty, fit only for the dance hall. The pure angels, with sadness on their countenances, move from the scene, and darkness envelops those thoughtless ones. Music, when turned to a good account, is a blessing. When abused, it leads the unconsecrated to pride, vanity, and folly, and becomes one of Satan's most attractive agencies to ensnare souls. When music is allowed to take the place of devotion and prayer, it is a terrible curse. {RH, March 11, 1880 par. 16}

Paul says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." {RH, March 11, 1880 par. 17}

Peter says: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." {RH, March 11, 1880 par. 18}

The inspired Paul calls on Titus to give special instructions to the church of Christ, "that they may adorn the doctrine of God our Saviour in all things." He says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, March 11, 1880 par. 19}

Peter thus exhorts the churches: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." {RH, March 11, 1880 par. 20}

Again he says: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." {RH, March 11, 1880 par. 21}

Are the youth prepared to give an answer to every man that asks a reason of their hope, with meekness and fear? Terrible scenes are just before them,--a time of trouble which will test the value of character. Those who have the truth abiding in them will then be developed. Those who have shunned the cross, neglected the word of life, and paid adoration to their own poor selves, will be found wanting. They are ensnared by Satan,



and will learn when it is too late that they have made a terrible mistake. The pleasures they have sought after will prove bitter in the end. Then sacrifice all for God. Self must die. The natural desires and propensities of the unrenewed heart must be subdued. Flee to the neglected Bible. The words of inspiration are spoken to you; pass them not lightly by; for you will meet every word again, to render an account whether you have been a doer of the work, shaping your life according to the holy teachings of God's word. Holiness of heart and life is necessary. Every one who has taken the name of Christ, and has enlisted in his service, should be a good soldier of the cross. He should show by his daily walk that he is dead to the world, and that his life is hid with Christ in God. {RH, March 11, 1880 par. 22}

Paul writes to his Colossian brethren as follows: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." {RH, March 11, 1880 par. 23}

To the Ephesians he writes: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." {RH, March 11, 1880 par. 24}

But few of the youth understand what it is to be Christians, to be Christ-like. A prayerful study of the word of God is necessary if they would conform their lives to the perfect Pattern. Few experience that separation from the world which God requires of them in order to become members of his family, children of the heavenly King. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, March 11, 1880 par. 25}

What a promise is here made upon condition of obedience. Is it necessary to sever your connection with friends and relatives in deciding to obey the elevated truths of God's word? Take courage; God has made provision for you, his arms are opened to receive you. He promises to be a Father unto you. Oh, what a relationship is this! higher and holier than any earthly tie. If you make the sacrifice, even forsaking father, mother, sisters, or brothers, for Christ's sake, you will not be friendless. God will adopt you into his family; you will become members of the royal household, sons and daughters of the Heavenly King who rules in the Heaven of heavens. Can you desire a more exalted



position than is here promised? It is not enough? What could God do for the children of men more than he has already done? If such love, such exalted promises, are not appreciated, could God devise anything higher, anything richer and more lofty? All has been done for the salvation of man that God could do, and yet the hearts of the children of men have become hardened. Because of the multiplicity of the blessings with which God has surrounded them, they are received as common things and the gracious Benefactor is forgotten. {RH, March 11, 1880 par. 26}

Young men and women, God has a work for you to do. If you neglect to take up your cross and follow Christ, you are unworthy of him. While you remain in listless indifference, how can you know what is the will of God concerning you? and how do you expect to be saved, unless as faithful servants you do your Lord's will? Those who possess eternal life will all have *done well*. The king of glory will exalt them to his right hand, while he says to them, "Well done, good and faithful servants." {RH, March 11, 1880 par. 27}

**PERIODICALS / RH - The Review and Herald / March 18, 1880 The Sin of Indifference. By Mrs. E. G. White.**

**March 18, 1880 *The Sin of Indifference.***

**By Mrs. E. G. White.**

To secure the indulgence of appetite, Esau sacrificed his birthright. Afterward he saw his folly; but "when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." {RH, March 18, 1880 par. 1}

Esau represents a class who have a blessing of priceless value within their reach,—the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged appetite, passion, and inclination, so long that their power to discern and appreciate the value of eternal things is weakened. Esau had a strong desire for a particular article of food, and he had so long gratified self that he did not feel the necessity of turning from the tempting coveted dish. {RH, March 18, 1880 par. 2}

He made no special effort to restrain his appetite, until that power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears.

It was all in vain. He had despised the blessing, and the Lord removed it from him forever. {RH, March 18, 1880 par. 3}

Some have thought that they could sacrifice the truth for a time to their worldly interests, without becoming entirely reckless, so that if they should be disappointed in their hopes and expectations of worldly gain, they could again interest themselves in the truth and become candidates for everlasting life. But in this they only deceive themselves. Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will as the result lose Heaven. The gracious invitation of our Saviour is slighted. The man in the parable had been to the trouble and expense of making a great preparation at an immense sacrifice, and then invited the guests to his feast. But they with one consent began to make excuse. One said, "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." {RH, March 18, 1880 par. 4}

The Lord turns from the wealthy and world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house was angry and turned from those who had thus insulted his bounty offered them, to a class who are not full, but are poor and hungry, and who are maimed and lame, halt and blind. These have not possessions of lands and houses, and will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. But his house is not yet filled, and the command is, "Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. {RH, March 18, 1880 par. 5}

The Lord declared to Eli, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." Says Christ, "If any man serve me, let him follow me, and where I am there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to walk in it, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. {RH, March 18, 1880 par. 6}

The riches, glory, and honor, offered by the Son of God, are of such infinite value that it is beyond the power of men or even angels to give any just idea of their worth, excellence, and magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory; but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin

and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused. Not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; there will not then be one indifferent spectator. {RH, March 18, 1880 par. 7}

Speculations will not then engross the soul. The miser's piles of gold, which are before him, and which have feasted his eyes, will be no longer attractive. The palaces which the proud men of earth have erected, and which have been their idols, will be turned from with loathing and disgust. No one will then plead his lands, his oxen, or his wife that he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All will want a share, but some will know that it is not for them. {RH, March 18, 1880 par. 8}

They will then call, in earnest, agonizing prayer, for God to pass them not by. The kings, the mighty men, the lofty, the proud, the mean man, will bow together under an inexpressible load of woe; and heart-anguished prayers of Mercy! mercy! Save us from the wrath of an offended God! will be wrung from their lips. A voice answers them with terrible distinctness: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh." {RH, March 18, 1880 par. 9}

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike will cry most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, are now prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their advantages were so great that they could, through them, be recommended to God, and thus secure Heaven. {RH, March 18, 1880 par. 10}

Money was their power, and money was their god; but their very prosperity destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth they flee as a covert, but these fail to be a protection then. {RH, March 18, 1880 par. 11}

Said Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." If this commandment is obeyed, it

prepares the heart to obey the second, which is like unto it,--Love thy neighbor as thyself. All the ten commandments are embodied in these two specified. The first takes in the first four commandments, which show the duty of man to his Creator. The second takes in the last six, which show the duty of man to his fellow-man. On these two commandments hang all the law and the prophets. They are two great arms sustaining all ten of the commandments, the first four and the last six. These must be strictly obeyed. "If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character, and corrupts their religious experience. {RH, March 18, 1880 par. 12}

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellowmen in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's standpoint. To deal with our fellow-men, in every instance, just as we would wish them to deal with us, is a rule we should apply to ourselves. God's laws are to be obeyed to the letter. In all our intercourse and dealing with our fellow-men, whether believers, or unbelievers, this rule is to be applied: Love thy neighbor as thyself. Many who profess to be Christians will not bear the measurement of God on this point; but will be found wanting when weighed in the balances of the sanctuary. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this. We should not lose sight of the fact that this promise is based upon obedience to a specific command. God calls upon all to separate from the world, and not to follow its practices or be conformed to it. "But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." {RH, March 18, 1880 par. 13}

God calls for separation from the world. Will we obey? Will we come out from among them, and remain separate and distinct from them? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" No one can mingle with worldlings, partake of their spirit, and follow their example, and be at the same time a child of God. The Creator of the universe addresses his children as an affectionate Father. All who separate from the world in their affections, and remain free from its contaminations, will be adopted into the family of God, and made heirs of an immortal inheritance. In place of this world, he will give them the kingdom under the whole heaven, and life that is as enduring as eternity. {RH, March 18, 1880 par. 14}

If we would have his blessing attend us, and his presence to abide in our families, we must obey him, and do his will irrespective of losses or gains, or our own pleasure. We should not consult our desires, nor the approbation of worldlings, who know not God, and seek not to glorify him. If we walk contrary to God, he will walk contrary to us. If we have other gods before the Lord, our hearts will be turned away from serving the only true and living God, who requires the whole heart, the undivided affections. God

requires all the heart, all the soul, all the mind, and all the strength. He will accept nothing short of this. No separation is allowed here. No half-hearted work will be accepted. {RH, March 18, 1880 par. 15}

In order to render to God perfect service, we must have clear conceptions of his will. This will require us to use only healthful food, prepared in a simple manner, that the fine nerves of the brain be not injured, making it impossible for us to discern the value of the atonement, and the priceless worth of the cleansing blood of Christ. "Know ye not that they which run in a race, run all; but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." {RH, March 18, 1880 par. 16}

If, for no higher object than a wreath or perishable crown as a reward of their ambition, men subjected themselves to temperance in all things, how much more should those who profess to be seeking, not only an unfading crown of immortal glory, but a life which is to endure as long as the throne of Jehovah, and riches that are eternal, honors which are imperishable, and an eternal weight of glory. Will not the inducements presented before those who are running in the Christian race, lead them to practice self-denial, and temperance in all things, that they may keep their animal propensities in subjection, keep under the body, control the lustful passions and appetites? Then can they be partakers of the divine nature, having escaped the corruption that is in the world through lust. {RH, March 18, 1880 par. 17}

If the exceeding precious and glorious reward promised will not lead us to welcome greater privations, and endure greater self-denial than worldly men who are seeking merely a bauble of earth, a perishable laurel which brings honors from a few of the worldly, we are unworthy of everlasting life. With earnestness and intensity of desire to do the will of God, we should excel the zeal of those who are engaged in any other enterprise, to a degree as much greater as the value of the object we are seeking to attain is higher. The treasure we are striving to secure is imperishable, immortal, and all-glorious; while that which the worldling is in pursuit of endures but a day is fading and perishable, fleeting as the morning cloud. {RH, March 18, 1880 par. 18}

We should let nothing obstruct our progress in the way to everlasting life. Our eternal interest is at stake. There must be a thorough work wrought in us, or we shall fail of Heaven. But Jesus invites us to make him our strength, our support. He will be to us a present help in every time of need. He will be as the shadow of a great rock in a weary land. May it not be our great anxiety to succeed in this world; but may the burden of our souls be, How shall I secure the better world? What have I to do to be saved? In saving our own souls, we save others. In lifting ourselves, we lift others. In fastening our grasp upon the truth, and upon the throne of God, we aid others to fix their trembling faith upon the promises of God, and his eternal throne. The position all must come into, is to value salvation, dearer than earthly gain, to count everything but loss that they may win Christ. The consecration must be entire. God will admit of no reserve, of no divided

sacrifice, no idol. All must die to self, and to the world. Then let us each renew our consecration to God daily. Everlasting life is worth a life-long, persevering, untiring effort. {RH, March 18, 1880 par. 19}

**PERIODICALS / RH - The Review and Herald / March 25, 1880 Missionary Address.  
[ADDRESS AT THE OPENING OF THE MICHIGAN TRACT AND MISSIONARY  
INSTITUTE, HELD IN THE TABERNACLE AT BATTLE CREEK, ON THE EVENING  
AFTER THE SABBATH, FEBRUARY 21, 1880.] By Mrs. E. G. White.**

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**By Mrs. E. G. White.**

It is not my intention this evening to confine myself to any particular portion of Scripture, but to speak for a short time in regard to working for the Master. {RH, March 25, 1880 par. 1}

When we realize the fact that we are not our own, but bought with an infinite price, even the blood of the Son of God, we shall have no desire to devote our mental or physical powers to our own personal interests; but we shall feel a deep sense of our obligations to the Creator and to his cause, and of our duty to faithfully perform what he requires of us. {RH, March 25, 1880 par. 2}

There never was a time when I realized more fully the value of souls than at the present. There never was a time in the history of our cause when we could do more for the conversion of sinners than now. There is much to be done; and there are those whose services the Lord will accept, if they will consecrate themselves unreservedly to him. {RH, March 25, 1880 par. 3}

Some of the youth have been diligent and persevering, and they are now making their mark, and are occupying important positions in the cause of God. We often hear persons speak of the talents and ability of these youth as though God had bestowed upon them special gifts; but this is a mistake. It is the use we make of the talents given us, that makes us strong. There are many who might be well qualified to engage in the work of the Lord, who fail to improve upon the ability God has given them. {RH, March 25, 1880 par. 4}

Let us take two young men as examples of these two classes. One is ever ready to make the most of his time and opportunities. He feels the importance of using his powers to the glory of God. Circumstances are against him; he has difficulties and obstacles to meet; but he does not complain of the trials that beset him. He accommodates himself to the circumstances, or so controls them as to make them



serve his best interests. This individual's abilities are strengthened, his talents are increased; and he finally becomes a fully developed man, fitted to occupy some important position in society, and in the cause of God. When placed in any office of trust, he is able to exercise good judgment, and to discharge his duties with faithfulness and efficiency. {RH, March 25, 1880 par. 5}

The other young man has similar difficulties to meet, but instead of bravely surmounting every obstacle, he complains, wishing things were different, and saying if he only had circumstances to suit his mind, what a splendid success he would make! This young man is destined to make a failure; because he does not apply his mind to his work, and does not determine that, live or die, sink or swim, he will so improve the abilities God has given him, as to make a success of life. {RH, March 25, 1880 par. 6}

God has not bestowed upon us all the same talents and abilities. For this reason, we are not all capable of filling the same position with the same degree of success. Again, many talents have been given to some, while others have received but few. The latter are responsible only for what they have; while those more richly endowed will be held to account for the wise improvement of all that has been committed to them. Every one is capable of using the talents intrusted to him, of developing and increasing them. {RH, March 25, 1880 par. 7}

Persons often speak of Dr. Kellogg as one whom God has especially called, and is using in his service. But while we believe that he is a man of God, we believe that the Lord did not accept him to the exclusion of others. He has met the difficulties of his situation, and mastered them. He has improved his time to increase his talents, and God has accepted his labors. {RH, March 25, 1880 par. 8}

Not long since, a young man came to see us about obtaining a situation. Upon inquiry, he said that he had been at work on a farm, but that he could not fix his mind on his work. He desired some other kind of labor, and thought he would give himself to the Lord. Because he did not enjoy the plain, simple duties of life, he concluded to leave them, and devote himself to the cause of God. "Young man," said I, "you are making a mistake. It is necessary that you should prove yourself faithful wherever you are. If called to work upon the farm, or to engage in any of the ordinary duties of life, you should show that you can make a success there; and when you have done this, the Lord may see fit to give you some greater responsibility." {RH, March 25, 1880 par. 9}

Many are like this youth. They do not enjoy the every-day duties of life. They think that if they were in some responsible position they would make a success. They have a desire to do some great work; but they are always standing still. They yield to circumstances instead of meeting difficulties with fortitude, determined to improve their abilities and gain a valuable experience. {RH, March 25, 1880 par. 10}

In my youth I made up my mind that, should I allow myself to be controlled by circumstances, my life would be a failure; I went about whatever I regarded as duty, even though the surroundings were against me. My father would frequently say, "Ellen, if it were your duty to go to such a place, it would be made so plain that you could have no doubt in the matter. In consideration of your youth and feebleness, the Lord will give you clear evidence of your duty; and he will give you strength to do it without difficulty."

"But," said I, "Father, if difficulties appear, I must summon greater resolution to meet them, and in doing this I shall gain a valuable experience, one that will help me to wisely use the abilities intrusted to my care." {RH, March 25, 1880 par. 11}

Here is a work for every one of us to do. Never did I see and sense the value of souls as I do at the present time. How can we realize the importance of the work of salvation? In comparison with the value of the soul, everything else sinks into insignificance. This world and its treasures, this life and its happiness, are of little consequence, when we compare them with the joy of even one soul eternally saved. Until we have clear and distinct ideas of what that soul will enjoy when saved in the kingdom of glory; until we can fully comprehend the value of that life which measures with the life of God; until we can fully realize the riches of that reward which is laid up for those who overcome and gain the victory,--we cannot know the inestimable value of the soul. {RH, March 25, 1880 par. 12}

We should train our minds to dwell on the importance of working for the salvation of souls for whom Christ has died. We should not feel that this work is of no special consequence; I fear that many of us are too often indifferent in this respect. At times, when I have labored excessively day after day, burdened with a sense of the great work that yet remained to be done, and have seen men and women of intelligence who professed to be followers of the meek and lowly Jesus, idly passing away the time, I have inquired, In view of the impending Judgment, how can they be indifferent in regard to the salvation of souls? If I had a thousand lives, I would devote them all to the service of the Lord. {RH, March 25, 1880 par. 13}

Not all are called to preach the word, but there are other ways in which we may be of service in the cause of God. Many feel themselves excused from doing anything, because they cannot stand in the desk and explain the truths of the gospel. But let us consider, dear friends, what joy unspeakable will fill our hearts in the day of God, if, as we gather around the great white throne, we shall see souls, saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel as we look upon that company, and see one soul saved through our agency, who has saved others, and these still others,--a large assembly brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity.

*(To be continued.)*

{RH, March 25, 1880 par. 14}

**PERIODICALS / RH - The Review and Herald / April 1, 1880 Missionary Address. [DELIVERED AT THE OPENING OF THE MICHIGAN TRACT AND MISSIONARY INSTITUTE, HELD IN THE TABERNACLE AT BATTLE CREEK, ON THE EVENING AFTER THE SABBATH, FEBRUARY 21, 1880.] By Mrs. E. G. White.**

***April 1, 1880 Missionary Address.***

**[DELIVERED AT THE  
OPENING OF THE MICHIGAN TRACT AND MISSIONARY  
INSTITUTE, HELD IN THE TABERNACLE AT BATTLE  
CREEK, ON THE EVENING AFTER THE SABBATH,  
FEBRUARY 21, 1880.]**

**By Mrs. E. G. White.**

Some ministers who have power in presenting the truth from the desk, neglect their duty in the family circle. They should manifest deep feeling in speaking of the truth in the families they visit, and then bow down and plead with God, that the light of truth may find its way to the heart of every member of the family. We should feel the responsibilities that rest upon us as Christians, and labor as though we realized the value of souls, remembering that one soul saved in the kingdom of God is worth more than ten thousand worlds like this. When we have this spirit, we can more readily convince others that we have the truth. But so long as indifference is manifested, we cannot expect to exert a decided influence in drawing others to God. {RH, April 1, 1880 par. 1}

When we see a world lying in wickedness, sinners going to ruin, and appeals for help coming from all directions, we are reminded of the many young men who might be workers in the cause of truth, if they would consecrate themselves to God. There are many who might be as efficient workers in the cause as those who are already in the field. God has not chosen any persons to engage in his work to the exclusion of others, but he has accepted those who were willing to bear burdens and responsibilities. {RH, April 1, 1880 par. 2}

I have just returned from Indiana, where the people are eager to hear the truth. Upon very brief notice, houses of worship were crowded. Although it was in feebleness that I attempted to speak to the people, yet God sustained and strengthened me. When I saw the house so crowded, and the people so eagerly listening to the truth, my soul was stirred within me. My mind went out to the great missionary field. We are not all called to occupy the desk, but we are all called to be missionaries, though perhaps in a limited sense. None can be excused. It is the duty of every one to sow the seed of truth, that it may spring up and bear fruit to the glory of God. The Lord has not given his work into the hands of a few men only; but he has given to every man his charge. {RH, April 1, 1880 par. 3}

The design of this Institute is to teach you how to work; and we hope that you will give time and attention to this course of instruction. Here is a God-given privilege, in the improvement of which you may learn how to labor intelligently for the Master. God will help all who will take hold to help themselves; but we cannot expect light and help to be given us unless we heed the light we already have. If we would be efficient laborers in the cause of God, we must learn how to work. If you would be a carpenter, you must learn the carpenter's trade; if you would be a worker for the Master, you must learn how to work for him. You should study to do your work well. It is the duty of every one so to

labor that those who come into the truth, will come in ready to work in harmony with us on all points. {RH, April 1, 1880 par. 4}

A few have borne the responsibilities and burdens of the work; but the cause is increasing, and their arms cannot encircle it. The work is becoming so much extended that no one individual can carry it forward. As Elders Haskell and Whitney have labored in the missionary cause, and have tried to show others how to work, they have met with success, and have gained an experience which they should impart to others. If you have already been somewhat successful in this branch of the work, do not think that you have learned all that is worth knowing, but attend this Institute and learn all you can. There are points on which you may receive instruction. The plans may be different from yours; if so, try to follow them, and work in harmony. It cannot be expected that all minds will run in the same channel; but you can all work understandingly after the same plan. {RH, April 1, 1880 par. 5}

The tract and missionary work is an important part of the third angel's message. Canvassers must go out into various parts of the country. The importance of this work is fully equal to that of the ministry. The living preacher and the silent messenger are both required for the accomplishment of the great work before us. {RH, April 1, 1880 par. 6}

I see before me a number of youth. I hope you will individually feel the importance of laboring in the missionary cause. I love to see the young working for the Master; but it pains me to see young people professing our faith, waste their time and energies on outside adornments. How much better it would be for these persons to employ their time in the formation of beautiful characters, and in helping in the work of gathering souls into the fold of Christ. I would that you who are devoting your time to frivolity and needless display, could look over on the other shore and see the result of such a selfish, indifferent course. {RH, April 1, 1880 par. 7}

All of us can be workers for the Master. Women might do much more in the missionary cause, if they would. There are many positions which they could fill acceptably. We should all learn to be self-denying and self-sacrificing; and as time is spent in preparing to present a pleasing outward appearance, so let us study to form such characters as shall rightly represent the religion of Christ before the world. As you go out to labor in the missionary work, your deportment and manner should be such as to please, and not to offend. You should labor in meekness, and with the fear of God before you. You should be Christian ladies and gentlemen; let your conversation and deportment be such as will recommend you to others. {RH, April 1, 1880 par. 8}

There is missionary labor to be done in the distribution of tracts and papers, and in canvassing for our different publications. Let none of you think that you cannot engage in this work because it is taxing, and requires time and thought. If it requires time, give it cheerfully; and the blessing of God will rest upon you. There never was a time when more workers were needed than at the present. There are brethren and sisters throughout all our ranks who should discipline themselves to engage in this work; in all our churches something should be done to spread the truth. It is the duty of all to study the various points of our faith, that they may be prepared to give a reason for the hope that it is within them, with meekness and fear. {RH, April 1, 1880 par. 9}

A great work is before us. There are souls to be saved; and we are responsible for the salvation of those around us. Let every one see how much he can do to get the light before others. You will meet with ridicule, but that need not hinder you. Show yourselves men and women in Christ Jesus. Show that you can bear reproach. Remember that your Master bore the same before you; and have courage to stand for the right. There is a rich reward for you by and by. The Master will say, " Well done, good and faithful servant; enter thou into the joy of thy Lord." Who can understand the joy of the Lord? Who can comprehend it? It is the satisfaction of seeing souls saved through the virtue of his own blood. {RH, April 1, 1880 par. 10}

He left the courts of Heaven, his royal throne, his majesty, his honor, his glory; he clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might be made rich. He took upon himself the form of a servant, and was made in the likeness of man; and he walked among the children of men, a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." For the joy that was set before him, he "endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." When we consider the infinite sacrifice that has been made by the Son of God, in dying for the sins of the world, and then think that here are men and women who do not consider they have anything to do, any sacrifice to make for the salvation of their fellow-men, we can but cry to God to arouse us to a sense of our duty. {RH, April 1, 1880 par. 11}

To the young who are obtaining an education at our College, we would say, Do not let your studies hinder you from attending these meetings, and learning what you can. You ought to make it your business while here to obtain an education in the things of God, as well as in the arts and sciences. To learn your duty to God and to your fellow-men, should be your highest aim. I can see a broad field open before you. Take hold intelligently and understandingly, working with your whole soul, mind, and strength, and you will see the work go forward. {RH, April 1, 1880 par. 12}

There has been with us a great lack of prayer. We ask of the Lord, but do not believe we shall receive the things for which we ask. We lack that faith which takes hold upon God. He wants us to come to him in our feebleness, with faith, knowing that he turns his compassionate eye upon us, and that his willing hand is stretched out over us. We should have implicit confidence in God. He has met with us, and manifested his power in our midst. We have received special tokens of his love; and we know that the Lord is ready to hear us, if we only put our trust in him. When we come to him as a child to a parent, he will withhold no good things from us. Jesus says if we love him and keep his commandments, he will pray the Father, and he will send the Comforter to bless us. {RH, April 1, 1880 par. 13}

The old and young in our midst are falling beneath the power of death. Will they come up in the first resurrection? When I travel through the country, and see in the distance the white tomb-stones gleaming among the evergreens and ornamental trees,

I am led to inquire, How many of the silent sleepers will awake in the morning of the first resurrection? How many have lived and died without hope for the future? {RH, April 1, 1880 par. 14}

We want you to feel that God has a work for you to do, and that it is your duty to take hold of it earnestly and understandingly. We ask every one of you to engage in this missionary work, and do what you can for the salvation of souls. First, understand the truth yourself, and then you will desire to have others understand it. This is an important and solemn work; and we need to seek God in earnest prayer, that we may be prepared to perform our duty faithfully. {RH, April 1, 1880 par. 15}

We should not only profess Christianity, but we should carry out its principles in our daily life; and if faithful, when Christ shall come he will place a crown of immortal glory upon our brows. I love him; he died for me; and I want to bring souls to Jesus. Let this be the feeling of every heart. {RH, April 1, 1880 par. 16}

**PERIODICALS / RH - The Review and Herald / April 8, 1880 The Trial of Our Faith.  
By Mrs. E. G. White.**

***April 8, 1880 The Trial of Our Faith.***

***By Mrs. E. G. White.***

God leads his people on, step by step. He brings them into positions which are calculated to reveal the motives of the heart. Some endure at one point, but fall off at the next. At every advance step the heart is tested, and tried a little closer. If any find their hearts opposed to the straight work of God, it should convince them that they have a work to do in overcoming, or they will be finally rejected of the Lord. {RH, April 8, 1880 par. 1}

This world is the place in which to prepare to appear in God's presence. Individuals will here show what power affects their hearts, and controls their actions. If it is the power of divine truth, it will lead them to good works, and make them noble-hearted and generous, like their divine Lord. But, on the other hand, selfishness, covetousness, and pride will manifest themselves as the sure result of yielding to evil impulses. {RH, April 8, 1880 par. 2}

All who become connected with the cause of God will have opportunity to know what is in their hearts. If they prize anything higher than the truth, their hearts are not prepared to receive Jesus, and he is consequently shut out. If individuals, when tested, refuse to sacrifice their idols, and overcome selfishness, pride, and evil passions, it will be said of them as of Ephraim of old, They are joined to their idols, let them alone; and the Spirit of God will leave them with their sinful traits unsubdued, to the control of evil angels. {RH, April 8, 1880 par. 3}

Many who profess to be Christ's followers are unwilling to closely examine their own hearts, to see whether they have passed from death unto life. Some lean upon an old experience, seeming to think a mere profession of the truth will save them; but God's



word reveals the terrible fact that all such are cherishing a false hope. It would be more pleasing to God if such professors of religion had never taken his name, since they are a continual stumbling block to unbelievers, and evil angels exult over their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their hearts are far from him. When those sins which God hates are subdued, then Jesus will come into their hearts, and they may commune with him; they may increase in divine strength day by day, and be able with holy triumph to say, "Blessed be God, who giveth us the victory through our Lord Jesus Christ." {RH, April 8, 1880 par. 4}

The people of God should not imitate the fashions of the world. All who do this will gradually lose that peculiar, holy character which should distinguish them as God's people. In these last days some of the fashions are shameful and immodest. If God's professed people had not greatly departed from him, there would now be a marked difference between their dress and that of the world. We are living in a time when earth's inhabitants are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall on God's professed people. {RH, April 8, 1880 par. 5}

The following scriptures furnish clear and unmistakable directions for those who would learn God's will: "In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Timothy 2:9, 10. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves." 1 Peter 3:3-5. {RH, April 8, 1880 par. 6}

Young and old, God is now testing you. You are now deciding your own eternal destiny. Pride, fashion, empty conversation, and selfishness are evils which, if fostered, will increase, and choke the good seed sown in your hearts, till soon the word will be spoken concerning you, as was said of Eli's house, that your sins shall not be purged with sacrifices nor offerings forever. . Oh, that every lukewarm professor could realize what will be required of him, in order to pass the close and searching test of the Judgment. Dear readers, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness, "*I know thy works.*" {RH, April 8, 1880 par. 7}

The sin of this age is disregard of God's express commands. The power of influence in a wrong direction is very great. Yet there are those who recklessly place themselves in scenes of danger and peril, and expose themselves to temptations, out of which it would require a miracle of God to bring them unharmed and untainted. These are presumptuous acts, with which God is not pleased. Satan's temptation to the Saviour of the world to cast himself from the pinnacle of the temple, was firmly met and resisted. The arch-enemy quoted a promise of God as security, that Christ might with safety do this on the strength of the promise. Jesus met this temptation with Scripture: "It is

written, Thou shalt not tempt the Lord thy God." In the same way Satan urges men into places where God does not require them to go, presenting Scripture to justify his suggestions. {RH, April 8, 1880 par. 8}

The precious promises of God are not given to strengthen man in a presumptuous course, or for him to rely upon when he rushes needlessly into danger. God requires us to move with a humble dependence upon his providence. It is not in man that walketh to direct his steps. Nothing can be done prosperously without the permission and blessing of God. He can set his hand to prosper and bless, or he can turn his hand against us. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." We are required, as children of God, to maintain the consistency of our Christian character. We should exercise prudence, caution, and humility, and walk circumspectly toward them that are without. Yet we are not in any case to surrender principle. {RH, April 8, 1880 par. 9}

Our only safety is in giving no place to the devil; for his suggestions and purposes are ever to injure us, and hinder us from relying upon God. He transforms himself into an angel of purity, that he may, through his specious temptations, introduce his devices in such a manner that we may not discern his wiles. The more we yield, the more powerful will be his deceptions over us. It is unsafe to controvert or to parley with him. For every advantage we give the enemy, he will claim more. Our only safety is to reject firmly the first insinuation to presumption. God has given us grace through the merits of Christ sufficient to withstand Satan, and be more than conquerors. Resistance is success. "Resist the devil, and he will flee from you." Resistance must be firm and steadfast. We lose all we gain if we resist today only to yield tomorrow. {RH, April 8, 1880 par. 10}

**PERIODICALS / RH - The Review and Herald / April 15, 1880 Order in the Church.  
By Mrs. E. G. White.**

***April 15, 1880 Order in the Church.***

***By Mrs. E. G. White.***

When difficulties arise in the church, special study should be given to the word of God, with earnest prayer to learn what course Christ would pursue to settle the matter. It is a common practice for church-members to discuss the faults of the erring among themselves, while the one at fault is not visited, and no special effort is made to redeem him; and frequently he is treated with a coldness and neglect which has an influence to push him farther from light, and more fully upon the battle-field of the enemy, where it is far more difficult to recover him from the snare into which he is fallen. {RH, April 15, 1880 par. 1}

Our Redeemer understood the perversity of human nature; and in order to save the souls for whom he sacrificed his life, and establish his church in unity and prosperity upon the earth, he has given explicit rules for church-members to follow in dealing with one another. Hear what he says: "Moreover if thy brother shall trespass against thee,

go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." {RH, April 15, 1880 par. 2}

Although it is no pleasant task to go to the one supposed to be in error, and tell him his fault between you and him alone, it is the very work Christ has given us to do to save the erring and preserve the harmony of the church. It is much more gratifying to human nature to tell our suspicions to our brethren, and make comments behind the back of the erring one, than to go to him frankly and say the same things we would say were he not present. {RH, April 15, 1880 par. 3}

The church needs faithful, heroic men, who will dare to be right and true, and who will follow the Bible to the letter, refusing to basely submit to the forms and practices of this corrupt age. Such men, when they are fully known, will have great influence in the church, and their daily lives will be a confession of Christ before the world. {RH, April 15, 1880 par. 4}

If we receive the eternal reward, many things for which self pleads will have to be yielded, and much will have to be endured for the sake of Christ and his gospel. Everything in social life must be held subordinate to the claims of religion. All who do this will be fruitful in God; and in time of extreme need, when there is help for them only in God, Jesus will stand up for those who have stood up for him. He will help them when they need help; and the light and strength which they receive from him, they will impart to others. Such men will have a molding influence in their families, in the church, and on the world. It is not always easy and convenient to do right. Satan's path is the broadest and the most deceptive. It is made to appear the most attractive, while it is hard, mystifying, and full of disappointment. The path of holiness is narrow, full of self-denial and continual sacrifice; and yet in this laborious, up-hill path is happiness, comfort, and hope. In the midst of conflicts, rebuffs, and trials, the most elevated consolation is enjoyed by those who walk in the path of obedience. {RH, April 15, 1880 par. 5}

We should deal with the erring as Christ has dealt with us. He pities our weaknesses, and so we should pity the erring. He made every sacrifice to save man; we should not hesitate at any self-denial or sacrifice to save our fellow-men. Our duty is plain. If our brother trespass against us, even though he has no immediate connection with us, it is our duty to go to him alone, not with censure and bitterness, but with sorrow expressed in our words. The voice should be modulated to reach his heart, and not to arouse a spirit of combativeness. We should come as close to the erring as possible, and with a spirit of forbearance, calmness, and love for their souls, patiently tell them their faults; and, with a softened heart, bow down and pray with and for them. In nine cases out of ten, these efforts will be successful. If the erring one yields to advice and counsel, and humiliates his soul before God by humble repentance and confession, that disagreeable matter is ended, a soul saved, and the church no longer grieved and tortured. {RH, April 15, 1880 par. 6}

But if the erring will not yield to the entreaties and faithful efforts of his brother, then his course is clear to take one or two more of the church and visit the one at fault. These should act with patience and tenderness; and in the spirit of Christ, having their own hearts imbued with his love, with words of kindness, try to correct and save the erring; making humble supplications to God to touch and subdue the heart of the one who has erred, and is under the power and darkness of Satan. But should all these efforts prove ineffectual, and the erring persistently remain independent and incorrigible, the third step should then be taken. Bring the matter before the church. The action taken by this body in the fear of God, after these rules have been followed to the letter, is recognized in Heaven. {RH, April 15, 1880 par. 7}

If members of the church were all doers of the word of Christ as well as hearers, freedom and prosperity would be the result. How much sorrow might be saved families and churches, if all, in sincerity and truth, practiced the lessons given us by Jesus, our Redeemer. Religion is not mere doctrine and dry theory. It regulates the life as well as the faith. The Bible, on one page, tells us what the doctrine of Christ is, while on another page, it specifies our duty toward God and our brethren. Piety and devotion are united. The injunction of the world's Redeemer is, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." {RH, April 15, 1880 par. 8}

One great reason why our brethren and sisters have no more confidence toward God in prayer, is, that nearly all neglect to follow the words of Jesus in preserving harmony between brethren. They allow various wrongs to exist with members of the church, which create bitter envy and strife; and while these differences exist, God neither hears nor answers their prayers, and darkness comes over the mind, because they have neglected the duty so plainly pointed out by our Redeemer. There is a great want of Bible simplicity and genuine love for one another. Love and exaltation of self prevent that humility of mind which should characterize the life of every member of the church. Unless those who come together in church capacity shall observe the rules of Christ which are given them in his word, and which are so simple and reasonable that all may understand, regulating their conduct toward one another by them, there can be no such thing as spiritual strength, harmony, or prosperity in the church; but disaster and ruin will be the result. {RH, April 15, 1880 par. 9}

It is necessary that each member of the church upon earth should cultivate those traits of character which will be the very attributes called into exercise to preserve harmony and happiness in the church above. Love is a plant of heavenly growth, and it must be cultivated by exercise. Supreme love to God and our neighbor is not cherished and does not abound more and more in the church. If there is one who has done wrong, that one is in darkness, and under the control of the destroyer of souls. While in this condition, he cannot clearly discern his own sinfulness, and will frequently make himself believe that he is right, and that his brethren are not kind, but trying to injure him. For the time being, reason seems to be dethroned; and he is a prey to

ungovernable feelings, and seems hurried on to take a course which shall place him at the greatest possible distance from the church. Wisdom is needed to save that soul from ruining himself and others. Jesus understood all about the peril of these souls, and therefore gave rules which would prove a success if they were obeyed. Any departure from the Bible plan may place that soul fully on the enemy's ground, where it is not possible for him to be reached. {RH, April 15, 1880 par. 10}

If the wrongs of the erring one are talked by one member of the church to another, or if his wrongs are opened to the church, thus taking the third step without the two former, the one in error feels justified in considering himself injured, and this makes it much more difficult to get access to him, and impress his mind. He places himself beyond the reach of help, and is lost to the church. Christ knew the worth of souls as man never can. He has paid the price of his own life for their redemption, and Satan is constantly at work with every device, to wrench souls from the hand of Jesus Christ, and place them in his ranks. Church members, in not following the rules Christ has given them, aid Satan in the accomplishment of his work, when, had they been doers of the words of Christ, and not hearers only, they might have been wholly successful in taking the steps Christ has given in the settlement of difficulties. {RH, April 15, 1880 par. 11}

Frequently individual members are suspected of wrong where no wrong actually exists. True Christian love cherished in the heart and exemplified in the life, would teach us to put the best possible construction upon the course of our brethren. We should be as jealous of their reputation as of our own. If we are forever suspecting evil, this very fact will so shape their course of action as to produce the very evil which we have allowed ourselves to suspect. In this way, a great many difficulties are manufactured that otherwise would never have had birth, and brethren are often wronged by our being suspicious, free to judge their motives, and express our opinion to others in regard to their actions. That which one may be ready to construe into grave wrongs, may be no more than we ourselves are chargeable with every day. {RH, April 15, 1880 par. 12}

While our tempers are tried and feelings chafed, there is great temptation to speak of the supposed wrongs of some one of our brethren, and frequently a thrust is made at him in public meeting. Thus it becomes a grave matter, is made church property, and church action is called for, when, if the grieved had gone to his brother alone, and, in the spirit of the Master, talked over the matter with him, they would have come to an understanding at once, and the church would never have been troubled and burdened with the difficulty. {RH, April 15, 1880 par. 13}

In this world we shall never be free from the assaults of the enemy. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Satan did not hesitate to assail the world's Redeemer. He was tempted in all points like as we are, yet without sin. Again we read that he suffered, being tempted. The conflict was at times so severe that the soul of the Son of God was wrung with anguish. Temptation is not sin, nor any indication that our Heavenly Father is displeased with us. {RH, April 15, 1880 par. 14}

**PERIODICALS / RH - The Review and Herald / June 3, 1880 A Living Church. By Mrs. E. G. White.**

***June 3, 1880 A Living Church.***

**By Mrs. E. G. White.**

A living church will be a working church. Practical Christianity will develop earnest workers for the advancement of the cause of truth. There is a great lack of this practical religion among us as a people. Worldliness and pride, love of dress and display, are steadily increasing among those who profess to be keeping God's commandments, and to be waiting for their Lord. {RH, June 3, 1880 par. 1}

The great sin of ancient Israel was in turning from God to idols. This is also the great sin of modern Israel. The apostle Paul said to the Gentile churches that he had raised up, "Ye turned from idols to serve the living and true God, and to wait for his Son from Heaven." He could truly say to many of them, "In Christ Jesus I have begotten you through the gospel." When he saw them becoming indifferent, the ardor of their faith chilled by backslidings, he exclaimed, "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." He entreats them to be followers of God as dear children, and to walk worthy of the vocation wherewith they are called, being fruitful in every good work, and increasing in the knowledge of God. Again, he exhorts them to walk in Christ Jesus, even as they had received him, that they might be rooted and built up in him, and established in the faith. He reminds them, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." To the Thessalonians he writes, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us [the ministers of Christ] how ye ought to walk and to please God, so ye would abound more and more." {RH, June 3, 1880 par. 2}

We long to see the true Christian character manifested in the church; we long to see its members free from a light, irreverent spirit; and we earnestly desire that they may realize their high calling in Christ Jesus. Some who profess Christ are exerting themselves to the utmost to so live and act that their religious faith may commend itself to people of moral worth, that they may be induced to accept the truth. But there are many who feel no responsibility, even to keep their own souls in the love of God, and who, instead of blessing others by their influence, are a burden to those who would work and watch and pray. These careless, indifferent ones are a dead weight upon our churches everywhere. Their principal study is not how they can let their light so shine that others will be drawn to God and the truth, but how they will manage, by affectation and display, to attract attention to themselves. Those who are seeking in humbleness of mind to exalt the truth of Christ by their exemplary course, are represented in the word



of God as fine gold; while the class whose chief thought and study is to exhibit themselves, are as sounding brass and a tinkling cymbal. {RH, June 3, 1880 par. 3}

The latter class are far more numerous in our churches than the former. These idle, frivolous persons will never be anything better than driftwood unless there is a decided change in their life and character. They are Christians only in profession; their life, their deportment, is a constant testimony to the world that they know nothing of experimental godliness, of a self-denying life of cross-bearing for Christ's sake. They are ever studying their convenience, ever planning for their own comfort, their amusement or gratification. They are as salt without the savor. In the day when the Judge of all the earth shall balance the accounts of men, this class will be pronounced wanting. {RH, June 3, 1880 par. 4}

What the church needs is to be cleansed of those who defile it. The spirit of reformation must be kindled among us, and this class must be converted or be separated from the church. We entreat those who have a connection with God to pray earnestly and in faith, and not to stop here, but to work as well as pray, for the purification of the church. The present time calls for men and women who have a moral fixedness of purpose, men and women who will not be molded or subdued by any unsanctified influences. Such persons will make a success in the work of perfecting Christian character through the grace of Christ so freely given. For those who are ready to be discouraged at every unfavorable circumstance, the great enemy of souls will so shape circumstances as to give them abundant reason to be always discouraged. {RH, June 3, 1880 par. 5}

Oh that I could speak in language so plain and convincing as to move souls from their position of careless ease and worldly conformity! A genuine experience alone will qualify us to join the throng who come up out of great tribulation, having washed our robes of character, and made them white in the blood of the Lamb. I am alarmed because of the indifference and inactivity of those who profess the truth. Satan is untiring in his efforts; he is on the alert continually, to delude and ensnare. How are the watchmen on the walls of Zion doing their work? Are they watching for souls as they that must give account? Are they awake? Are they in earnest? and do they show that they are in full faith of the doctrines they hold? {RH, June 3, 1880 par. 6}

No man can succeed in the service of God unless his whole soul is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. Whoever makes any reserve, whoever refuses to give all that he has, cannot be the disciple of Christ; much less can he be his co-laborer. The consecration must be complete. Father, mother, wife and children, houses and lands, everything which the servant of Christ possesses, must be held subject to God's call,--bound upon the sacred altar. He must be earnest, he must be willing to deny self and lift the cross, to do and suffer cheerfully and with fortitude whatever may be required of him to push forward the great work of reform. The glory of God and the salvation of souls will be his grand aim and purpose of life. He will not go here and there to please himself; but, when duty calls, he will be found, if need be, in the thickest of the fight, and will suffer without reluctance, without repining, irrespective of worldly interest or personal consequences. All this we pledge

ourselves to do when we accept the name of Christian, and more especially when we consent to take upon ourselves the work of Christ's ambassadors. {RH, June 3, 1880 par. 7}

I think of the many cities and towns, even in our own country, that have never heard a discourse upon present truth, and have no knowledge of our faith, or of us as a people. The solemn warnings for this time have never fallen upon their ears or convicted their consciences. My burdened heart goes up to God in the wakeful hours of the night that he would work by whom he will, to warn the world of their coming doom. Who are living out their faith? Who, with singleness of purpose, are lifting up to the view of the impenitent, Jesus Christ and his matchless love? Where is the living zeal that will make the impression upon minds paralyzed with sin, that we believe what we profess, that the end of all things is at hand, and that what is done in the work of preparation must be done quickly? {RH, June 3, 1880 par. 8}

The people of God should awaken to a keen perception of the grievous character of transgression. Sin is disguised, and many are deceived in regard to its nature. Satan has planned it thus, that the understanding may be clouded, the spiritual vision obscured, the perceptive faculties of the soul blunted. But God would not have one of us to be ensnared, therefore the nature of sin is faithfully portrayed in the inspired pages,—its offensive character before God, its corruption, its shame, and its results. Everything has been done that God could do to save man from the power of sin, which defaces the divine image, frustrates God's purpose in man's existence, degrades his God-given powers, narrows his capacity, leads to unholy imaginations, and gives loose rein to unsanctified passions. Sin! how hateful in the sight of God! Holy angels look upon it with abhorrence. {RH, June 3, 1880 par. 9}

What is sin? The transgression of God's law. God wants all connected with him to loathe sin, to hate anything that approaches to it. Transgression is a serpent with a deadly sting. Grant it no indulgence, for it will imperil the soul. Rather choose privation, suffering, hunger, reproach, imprisonment, and death, than the indulgence of sin. {RH, June 3, 1880 par. 10}

Will the professed followers of Christ cleanse the soul-temple of its defilement? Will those who profess to be his representatives sacrifice anything and everything rather than offend God? A deep-settled conviction is needed in every soul to strengthen the abhorrence of sin. Meditation should be encouraged. We should view ourselves as ever in the presence of God, whose eye searches the soul and reads the most secret thoughts. Since we know this to be true, why is there such a careless disregard of God's claims? Why such thoughtlessness in regard to the solemn realities of life? {RH, June 3, 1880 par. 11}

I call upon you, my dear brethren and sisters, to cultivate spirituality, to put away your idols, and in the fear of God, to work for time and for eternity. Again and again have our sisters been warned against indulging pride of dress, which is idolatry; yet they pass on, making no change, and their example is leading others away from Christ, instead of leading to him. Why is it so hard to arouse the conscience upon this subject, when the inspired apostle has spoken so explicitly upon this point? Will my sisters dress

plainly for Christ's sake? for the love of souls for whom he died? Will they remember that they must meet their life-record at the bar of God, and must answer for the money and the time squandered in needless adornment? {RH, June 3, 1880 par. 12}

Those who seek by earnest study of God's word and fervent prayer the guidance of his Spirit, will be led by him. The pillar of cloud will guide them by day, the pillar of fire by night; and with an abiding sense of God's presence it will not be possible to disregard his holy law. The reason why there is so much transgression is that little time is devoted to meditation and prayer. Dress and display and sinful gratification put God out of the thoughts, and sin does not appear exceeding sinful. Satan's angels are at hand to gloss it over with a semblance of righteousness. If the light from the burning glory of the throne of God should shine forth upon the sinful practices of professors of religion, how terrible would sin appear, how perilous would seem its indulgence. Oh, how soon the desire for sinful gratifications would perish in the withering light of the glory from the Divine Presence! {RH, June 3, 1880 par. 13}

We are in great danger of looking upon sin as a small matter, unworthy of notice. Sins of unkindness, of impatience, of fault-finding, of unthankfulness, of pride in imitating the fashions of a doomed world, should not be lightly regarded. The channels of thought and action are worn deep and broad by repetition. The longer one pursues a given course of conduct, the greater is the probability that he will continue the same course during life. Evil habits are like chains. to hold one to a wrong course. Then how earnestly should we begin the work of reformation. {RH, June 3, 1880 par. 14}

Let the habits be formed in a safe line of conduct. And for the very reason that religious habits are not so easily established as are those of an opposite character, the more earnest efforts should be put forth to form habits of devotion, of studying the Scriptures, of strict integrity. This will require deliberate purpose, and persistent effort; for the natural heart is opposed to such an education. These habits must be acquired by performing Christian duties with faithfulness and regularity. Make it a habit to attend the prayer-meeting, to be willing and earnest in doing good to others. Let it become a habit to engage in profitable conversation, instead of indulging in idle talk upon temporal concerns, upon dress, or upon the faults of others. "Our conversation is in Heaven," says the apostle, "from whence also we look for the Saviour." God has given us our talents, and requires that they be used to glorify him and not ourselves. {RH, June 3, 1880 par. 15}

What grief to the Saviour who bought us with his own blood, that multitudes who profess his name have formed habits which bring them directly under the control of the Prince of darkness! These habits are formed gradually, and almost imperceptibly. Little duties have been neglected. The professed followers of Christ have shunned his cross. Worldly influences have corrupted their purity of soul. They feel no burden for those who are out of Christ, but leave them to go down to death unrebuked and unwarned. Selfish indulgence has hardened the heart and weakened the moral faculties. The Christian course of this class is uncertain. They are looked upon as the representatives of Christ; but they have no living experience, and they are constantly doubting the Saviour's love. They have a spasmodic religion, and walk in the light of others. They

have not a strong, firm, earnest hope of Heaven. Their faith is so feeble that they cannot claim and urge the promises of God. Trials crush them, and make them disconsolate and despairing. {RH, June 3, 1880 par. 16}

I lift my warning voice against such a life, and beseech my brethren and sisters to diligently search their own hearts, and see if they have a living faith, which works, yes, *works* by love, and purifies the soul. May God impress our ministers to teach the young converts by precept and example, that they must start right on the Christian course, and continue right, if they would end right. True conversion of soul is essential; theoretical religion will not take the place of heart-work. We all need to connect more closely with God, and then we may teach others the art of believing. The true, humble, earnest Christian will be receiving the mold of a perfect character, and his heart will ever be conforming to the image of Christ. His life will flow out in channels of beneficence and love. Such will be established in God. The work which grace began, if combined with earnest effort to press close to Jesus, glory shall finish in the kingdom of God. {RH, June 3, 1880 par. 17}

How can I impress upon our dear people, whom God has made the depositaries of his law, a sense of how much is at stake with them. If they sin in words or deportment, they bring dishonor upon the cause they profess to love, and by their example many will be encouraged to turn away from the mirror which discovers the defects of their moral character. What an account will the professed followers of Christ have to render in the day when the Lord will make inquiry for the souls lost in consequence of their unrighteous course. Let us, as the peculiar people of God, elevate the standard of Christian character, lest we come short of the reward that will be given to the good and the faithful. Our probation will soon be ended. We must work out our own salvation with fear and trembling. It is those who hold fast the beginning of their confidence steadfast unto the end, that will receive the crown of immortal glory. Those who make so exalted a profession of truth must answer for the intrusted capital. Simplicity, purity, forbearance, benevolence, and love should characterize our Christian experience. We must labor continually, by study of the Scriptures and earnest prayer, to keep ourselves unspotted from the world. {RH, June 3, 1880 par. 18}

Jesus has gone to prepare mansions for those who are waiting and watching for his appearing. There they will meet the pure angels and the redeemed host, and will join their songs of praise and triumph. There the Saviour's love surrounds his people, and the city of God is irradiated with the light of his countenance,--a city whose walls, great and high, are garnished with all manner of precious stones, whose gates are pearls, and whose streets are pure gold, as it were transparent glass. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The shadows of night never fall on that city; it has no need of the sun, neither of the moon; its inhabitants rejoice in the undimmed glory of the Lamb of God. {RH, June 3, 1880 par. 19}

**By Mrs. E. G. White**

**June 10, 1880 *Christ's Commission.***

**By Mrs. E. G. White**

After the resurrection of Christ, before he ascended to Heaven, he gave to his disciples, and through them to all who should believe on his name to the end of time, this commission: "Go ye into all the world, and preach the gospel to every creature." God has claims upon the service of all,--men and women, youth and children; and the earlier they are led out of and away from themselves, and taught to engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. There is work for every one of us to do; not one is excused. Many select a course of life for themselves, without thought or reference to the glory of God; and yet they profess to be his servants, following his directions, when they are, in fact, only serving themselves.

{RH, June 10, 1880 par. 1}

Some are ever ready to make excuses for not giving more attention to matters pertaining to the cause of God. In the parable of the marriage supper, Christ mentions a class who, with one consent, began to make excuses. One had bought a piece of land, and must needs go and see it; another had purchased a yoke of oxen, and must prove them; another had married a wife, and therefore he could not accept the invitation. This parable illustrates the frivolous and vain excuses which are made by those who, if they would, might come to the marriage supper of the Lamb; and it also conveys a reproof to those who might be workers in the vineyard of the Lord, but who will not, because their temporal affairs are placed above things of eternal interest. {RH, June 10, 1880 par. 2}

Christ left his exalted position as commander of all Heaven, and came to this world as man's Redeemer. While here he was not treated as a sovereign, or even as a benefactor. His life was a scene of continual self-denial and sacrifice for the good of others. Said he, "I came down from Heaven, not to do mine own will, but the will of Him that sent me." All was laid upon the altar. How can we better show our appreciation of the great sacrifice made by the Lamb of God than by following his example, and carrying forward the work which he commenced. All who remain inactive when there is so much to be done, will at last be found guilty before God. In the words of the poet,--

"Do something--do it soon--with all thy might;

An angel's wing would droop if long at rest,

And God himself, inactive, were no longer blest." {RH, June 10, 1880 par. 3}

Those who profess to believe the truth, but feel no burden for the souls of others, will be continually backsliding, and it will require time and strength on the part of the minister to keep them from making shipwreck of faith, when they should be laboring with all their might to present the way of life and salvation to their friends and neighbors. Hundreds of men and women who at the present time are professedly engaged in the work of God, are not doing one-tenth that they might do if they would only improve all



the powers God has given them. Some are doing literally nothing for the truth, and by their example of indifference are bringing others into the same position of uselessness, and thus are scattering from Christ. This latter class includes by far the greater number. They are thinking and planning only for themselves. Fathers and mothers with their little ones around them make their little circle their world. Every power of their being is centered on "me and mine," and they are becoming narrower and more circumscribed every year of their lives. They do not open their hearts to the grace and love of Christ, and liberalize their nature and ennoble their being by placing themselves in sympathy with their fellow-men. {RH, June 10, 1880 par. 4}

Many who are now left to darkness and ruin could have been helped, had their brethren--common men and women--come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be thus personally addressed. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. But instead of this, those who profess to be following their Saviour rest content with expressing a desire that some brother or minister may come and help them. Thus they neglect the very work that God has left for them to do. Just the way in which this work is to be done in every case cannot be rigidly prescribed, but as they come in closer connection with the world's Redeemer, ways and means will be suggested to their minds. {RH, June 10, 1880 par. 5}

The true Christian is bent on doing good, not only to his own family, but to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who wants to labor for the salvation of others, thus improving the only means God has provided whereby Christians can grow to the full stature of men and women in Christ Jesus. The more such persons do, the more they will see to do, and the more earnest will they be to have a part in every good work for the up-building of the kingdom of Christ. It will be their meat and drink to benefit their fellow-men and glorify God. {RH, June 10, 1880 par. 6}

Let this question come home to every heart, "How much owest thou unto my Lord?" Jesus, the Master, became poor that we might have eternal riches; he died that we might have life, immortal life. Should we not be willing to follow his example, and do for others as nearly as possible as he has done for us? In so doing, our own character will be disciplined and improved, our faith will grow stronger, our zeal will become more steady and earnest, our love for God and the truth and the souls for whom Christ died will become intensified, and precious souls will be saved as the result of our labors. What greater and more ennobling work can be engaged in, than seeking to attract souls to Christ. This has been successfully done time and again by ordinary men and women, not by the most learned, eloquent or wealthy, but by the true and faithful who do their work in simplicity. One soul thus reached may, in turn, bring an army into the service of Christ. But every worker must depend wholly and constantly upon Jesus Christ for wisdom and strength. {RH, June 10, 1880 par. 7}

As I travel from Maine to Washington Territory, and see the many cities and towns which have never heard the warning message, my heart is burdened. We must devise



more thorough and extensive plans in order to obey the divine commission and reach every creature. Our own family, village, or neighborhood is not all the world. If every member of the church would work in any branch suited to his capability, much more might be done than is now being done to obey the command of the Master. "But," says one, "I do not know of anything I can do in the work of God. I am willing to work, but what can I do?" To such we would say, Go to God; he will teach you. He who prays successfully will labor tirelessly for the salvation of souls. There are many things that persons may do if they only have a mind to work. There are many who will not go to church to hear the truth preached. By personal efforts in simplicity and wisdom these might be persuaded to turn their feet to the house of God. Conviction may fasten upon their minds the first time they hear a discourse upon present truth. Should your solicitations be refused, do not be discouraged. Persevere till success crowns your efforts. {RH, June 10, 1880 par. 8}

Our sisters are doing comparatively nothing, when they might do very much. Christ is searching the life and character for fruit, and he finds many professed Christians, like the fruitless fig-tree, bearing nothing but leaves. The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds. The distribution of tracts, and the work of Christian canvassers and colporteurs, can be done as well by our sisters as by our brethren. Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them? These papers and tracts are for the light of the world, and have often been instrumental in converting souls. Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part. Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell what you can, and lend or give them away as the case may seem to require. Important results will follow. {RH, June 10, 1880 par. 9}

Another work in which all may engage is gathering children and youth into the Sabbath-school. The young may in this way labor efficiently for the dear Saviour. They may shape the destinies of souls. They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts, when the "Well done" is spoken to the good and faithful. {RH, June 10, 1880 par. 10}

Sisters, do not become weary of vigilant missionary labor. This is a work you may all engage in successfully, if you will but connect with God. Before writing letters of inquiry, always lift up your heart to God in prayer that you may be successful in gathering some wild branches which may be grafted into the true vine, and bear fruit to the glory of God. All who with humble hearts take part in this work, will be continually educating themselves as workers in the vineyard of the Lord. {RH, June 10, 1880 par. 11}

Our ministers should not give all their powers to preaching discourses, and let the

work end there. They should instruct the members of the church how to take hold of and successfully carry forward this branch of the work, which is to our tract and missionary society like a wheel within a wheel. The movement of this inner wheel keeps in healthful, powerful action the outer wheel. Let this inner wheel cease its action, and the result will be seen in diminished life and activity in the tract and missionary society. {RH, June 10, 1880 par. 12}

It is a mystery to me how any can be indifferent and careless in reference to the souls of their fellow-men in these last days. "Thou shalt love thy neighbor as thyself," says the commandment. Can we do this, and have no special interest in their salvation? There is work to be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To every one the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls. {RH, June 10, 1880 par. 13}

No one who loves Jesus can long retain the divine favor, if he feels no burden for sinners around him. If coldness and indifference have crept over your spiritual senses, and your interest for those who are perishing in their sins is decreasing, it is time you were converted. Your best course will be to engage at once in personal efforts to save others. In blessing them, you will yourself be blessed. No matter how heavy the crosses you must bear to do this, the blood and agonies of the Son of God appeal to you to work on, to sow beside all waters. The rich promises of the word of God are for the workers, the good and faithful. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." "He that reapeth receiveth wages, and gathereth fruit unto life eternal." {RH, June 10, 1880 par. 14}

The Christian has an inexhaustible supply of strength from which to draw, if he will only take God at his word, and with living faith claim the blessings he so much needs. Few have so closely studied the Bible, and contemplated the great work involved in the plan of salvation, that they can comprehend their responsibility to their fellow-men. Those who profess Christ and yet indulge in sloth and indolence know not how many will be lost through their failure to conform to the principles laid down in the word of God. And they know not how many they might have been the means of bringing under the blood-stained banner of Christ, if they had only taken up their cross and followed him wherever he might lead. It is to those, and those only, who are engaged in carrying forward the commission of our Saviour, that the blessed "Well done" will be spoken, and upon whose brows crowns of immortal glory will be placed. {RH, June 10, 1880 par. 15}

**PERIODICALS / RH - The Review and Herald / June 17, 1880 Incidents by the Way.  
By Mrs. E. G. White.**

***June 17, 1880 Incidents by the Way.***

**By Mrs. E. G. White.**

While on our way from Michigan to California a few months since, we had occasion to stop over one night in Council Bluffs. Thinking to improve this opportunity to visit a friend residing in the place, we took the street-car for her house, only to find that she was out of town and probably would not return for several days. Retracting our steps, we took lodging in the nearest hotel, and in the morning, after breakfasting from our well-filled lunch-basket provided by our friends at the Battle Creek Sanitarium, we took the transfer car across the Mississippi to Omaha. Here we were obliged to wait several hours in the depot, where we had a favorable opportunity to study human nature. {RH, June 17, 1880 par. 1}

Among the many who were continually thronging this way and that, there was one lady who particularly attracted our attention. She was apparently about forty years of age, and was surrounded by a flock of children all the way from four to twenty-four years old. One of the boys, of about ten summers, caused her a great amount of trouble. Curiosity and willfulness seemed to be more fully developed in him than in the rest of the little ones, who sat demurely perched upon the seats, with their arms folded and their feet dangling, while he, keeping close watch of his mother's eyes, would, when they were turned, improve every opportunity to dodge out of the door and watch the engines as they were moving back and forth. His mother, fearing he might get hurt, and becoming vexed at his repeated disobedience, at last went out after him, and soon returned dragging him in with her. She scolded, and he resisted at every step. They finally reached the seat, into which she pushed him with such violence as to bring his head with considerable force against the seat, really hurting the lad. {RH, June 17, 1880 par. 2}

Then came screech after screech, equaled only by the loud blasts of the engines without. The mother threatened, but to no purpose. He was desperate. When he became too tired to scream longer, he lowered his voice to a monotonous, long-drawn-out wail, which continued for something like half an hour. The mother looked troubled; but who was most at fault? The boy was stubborn; she was passionate. {RH, June 17, 1880 par. 3}

We afterward had some conversation with the mother. She stated that the boy refused to come in when called, and threw himself at full length upon the platform to provoke her. Then she brought him in by main force, and, said she, "Oh, if I only had him alone in some place, I would pay him well for this behavior!" "But," said I, "that would not change his inward feelings. Violence would only raise his combativeness, and make him still worse. The more calm a mother can keep at such times, however provoking the conduct of her children, the better will she maintain her influence and dignity as a mother, and the easier will they be controlled." She admitted that it might be so. {RH, June 17, 1880 par. 4}

I then inquired how many children she had. She replied, "Eleven," and, pointing to two bright-looking little girls, said, "These are my youngest; one is four, the other six. My eldest are grown-up boys. We are now on our way from Iowa City to Nebraska, where there is plenty of land, and work for the children." Not a bad idea, certainly, to give those sharp, active boys employment. There is nothing so good to keep boys from

being ruined by the temptations and allurements of evil as plenty of work. {RH, June 17, 1880 par. 5}

In this little incident we have a good illustration of the kind of management quite commonly adopted by mothers, although so public a demonstration of it is seldom seen. Had this mother oiled the machinery with patience and self-command, as every mother should, she would not have aroused the combative spirit of her children. But all she seemed to know of government was to threaten and intimidate, to reprove and scold. Her younger children seemed afraid to stir, others looked hard and defiant, while the older ones appeared ashamed and distressed at the exhibition they were making. {RH, June 17, 1880 par. 6}

The mother had not learned the all-important lesson of self-control. "He that is slow to anger," says the Wise Man, "is better than the mighty; and he that ruleth his spirit, than he that taketh a city." The man or woman who preserves the balance of the mind when tempted to indulge passion, stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory. Said a celebrated emperor when on his dying bed, "Among all my conquests, there is but one which affords me any consolation now, and that is the conquest I have gained over my own turbulent temper." Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation they fell--one of them "the victim of intemperance, the other of mad ambition." {RH, June 17, 1880 par. 7}

Had this mother realized her responsibility, she never would have pursued the course she did. Her burdens were necessarily heavy, but how much heavier was she making them by her lack of self-control. Every harsh word, every passionate blow, would sometime be reflected upon herself. If she had been ever kind, patient, and calm in her discipline, it would have been seen in the deportment of her children. How much she needed the Christian graces and the help of Jesus to mold their minds and fashion their characters. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but do not bless and save. {RH, June 17, 1880 par. 8}

Having purchased our sleeping-car tickets for Ogden, we soon found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping-car. There were only seventeen passengers in our car,--no babies, no invalids, no one to cry, "Please close the ventilators." "Will you be so kind as to shut down that window?" We were at perfect liberty to open and close windows as best suited our convenience. {RH, June 17, 1880 par. 9}

While crossing the plains there was nothing in the scenery to especially engage our attention but the prairie fires. These looked grand and awful in the distance. As the train moved slowly onward, we could see the lurid flames stretching like walls of fire for miles across the prairies; and, as the wind would rise, the flames would leap higher and higher, brightening the darkness of night with their awful light. Farther on we could see where deep furrows had been broken with the plow around haystacks and settlers' homes to protect them; and we could see also dark objects in the distance. They were persons guarding their homes. {RH, June 17, 1880 par. 10}

Thursday noon we reached Cheyenne, having been three days on our journey. After

leaving this place we had an interesting view of the Rocky Mountains. But suddenly dark clouds obstruct our view, and as we near Laramie, a hail-storm dashes down upon us. Occasionally the sunshine would break through the clouds, striking full upon the snow-clad mountain-tops, and causing them to sparkle like diamond beds. An additional engine is hitched on to help draw the train up to Sherman, the highest point on the route. The distance between Cheyenne and Sherman is about thirty-three miles, and the difference in altitude is more than two thousand feet. The train moves slowly and smoothly along, giving the passengers a good opportunity to view the scenery. {RH, June 17, 1880 par. 11}

At length the summit is reached, and the descent begins. Two miles west of Sherman we pass Dale Creek Bridge, one of the most interesting places on the route. It looks frail, and incapable of sustaining the weight of so ponderous a train; but it is built of iron, and is really very substantial. It is six hundred and fifty feet long, and one hundred and thirty feet high. A beautiful, silvery stream winds its way in the depths below, and as we look down upon the dwellings they seem in the distance like mere pigeon houses. {RH, June 17, 1880 par. 12}

At Ogden we receive additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. We learned that he was an active temperance worker, and had for some time been delivering lectures on that subject in the great Mormon Temple at Salt Lake City. Noticing that our party were all busily engaged in writing most of the time, and having some curiosity to know who we were and what we were doing, he made himself known to us toward evening. He stated that he had traveled extensively in the East, and had established several institutions in which to treat inebriates, and that he was now visiting California to establish a similar institution, having already obtained pledges for that purpose to the amount of several thousand dollars. {RH, June 17, 1880 par. 13}

This celebrated temperance lecturer, we are sorry to say, was an inveterate tobacco-user. Oh, what ideas of temperance! Would that he might see the utter inconsistency of his position in trying to reform inebriates while himself indulging in a habit which every year leads hundreds to a drunkard's grave! Could he but reform in this respect, we are sure that his influence for good in the world would be increased a hundred-fold. {RH, June 17, 1880 par. 14}

Near us sits the far-famed Stokes, a pleasant-appearing, middle-aged man, but whose hair is as white as a person's usually is at a much more advanced age. Having retreated to the mountains, he is now actively engaged in mining operations, and was on his way to Sacramento on business. {RH, June 17, 1880 par. 15}

Moving slowly over the great American Desert, with not an object in view but the sage brush and distant mountain-tops, we seem much like a ship at sea. Finally our faithful iron horse, steaming along so grandly, and seeming like a thing of life, begins to ascend the Sierra Nevadas. The scenery is beautiful. Passing Truckee in our descent on the opposite side, we enter snow-sheds. From light to darkness and from darkness to light is the only change for miles. Most of our last night on the train was spent in viewing the scenery. A winter view of the Sierra Nevadas is indeed grand. Pen cannot

describe it, as the soft light of the moon sifted down through the grand, frosted evergreens, revealing the deep canyons below and the lofty mountain peaks above. We chose to enjoy this rather than to spend the time in sleeping. {RH, June 17, 1880 par. 16}

We arrived at Oakland several hours before we had expected, and rejoiced that we had completed our journey without accident, and with hardly a feeling of weariness. People making this trip across the plains usually patronize the eating-houses along the line, and partake of three hearty meals per day, besides an almost endless variety of nuts and candies, cigars and liquors, between times. But we preferred to limit ourself to only one meal per day, that we might have a better opportunity to rest, and thus be prepared to enter upon arduous labor as soon as we reached our destination. For seventeen years we have eaten only two meals a day while engaged in almost incessant labor. {RH, June 17, 1880 par. 17}

At that time the light of health reform dawned upon us, and since that time the questions have come home every day, "Am I practicing true temperance in all things?" "Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?" If we cannot answer these questions in the affirmative, we stand condemned before God, for he will hold us all responsible for the light which has shone upon our path. The time of ignorance God winked at, but as fast as light shines upon us he requires us to change our health-destroying habits, and place ourselves in a right relation to physical law. {RH, June 17, 1880 par. 18}

We have crossed the plains fifteen times, and we would recommend to those contemplating such a journey strict temperance in all things. Take your lunch-baskets with you, well filled with fruits and plainly cooked bread. Eat at regular hours, and nothing between meals; and whenever the train stops for any length of time improve the opportunity by taking a brisk walk in the open air. By so doing, the journey will not only be more enjoyable, but far more beneficial healthwise.

{RH, June 17, 1880 par. 19}

**PERIODICALS / RH - The Review and Herald / July 8, 1880 Extravagance in Dress.  
By Mrs. E. G. White**

***July 8, 1880 Extravagance in Dress.***

**By Mrs. E. G. White**

In Christ's sermon on the mount he exhorts his followers not to be over-anxious in regard to earthly things, and plainly says, "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that



even Solomon in all his glory was not arrayed like one of these." {RH, July 8, 1880 par. 1}

These words are full of meaning. They were applicable in the days of Christ, and they are applicable in our day. Jesus here contrasts the natural simplicity of the flowers of the field with the artificial adorning of raiment. He declares that the glory of Solomon could not bear comparison with one of the flowers in natural loveliness. Here is a lesson for all who desire to know and do the will of God. If Jesus has noticed the devotion and care given to dress, and has cautioned us, yea, commanded us, not to bestow too much thought upon it, it is time we were thinking seriously of the matter ourselves. Solomon was so engrossed with thoughts of outward display, that he failed to elevate his mind by a constant connection with the God of wisdom. Perfection and beauty of character were overlooked in his attempt to obtain outward beauty. He sold his honor and integrity of character in seeking to glorify himself before the world, and finally became a despot, supporting his extravagance by a grinding taxation upon the people. He first became corrupt at heart, then he apostatized from God, and finally became a worshiper of idols. {RH, July 8, 1880 par. 2}

As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God and neglecting the inward adorning. Our sisters should not feel at liberty to spend their God-given time in the unnecessary ornamentation of their clothing. How much better were it employed in searching the Scriptures, thus obtaining a thorough knowledge of the prophecies and of the practical lessons of Christ. {RH, July 8, 1880 par. 3}

As Christians, we ought not to engage in any employment upon which we cannot conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing your mind over ruffles, and bows, and ribbons, be uplifting your soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating your own minds; and the means expended would be better used in helping some poor sisters to more comfortable and respectable clothing, so that the contrast between your dress and theirs would not be so marked. This would be an excellent way of showing that you love your neighbor as yourself. {RH, July 8, 1880 par. 4}

There are many of our sisters who are persons of good ability, and if their talents were used to the glory of God, they would be successful in saving many souls to Jesus Christ. Will they not be responsible for the souls they might have saved had not extravagance in dress and the cares of this world so crippled and dwarfed their God-given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else. {RH, July 8, 1880 par. 5}

The duties devolving upon mothers to bring up their children in the nurture and admonition of the Lord cannot be discharged while they continue their present manner of dress. They have no time to pray or to search the Scriptures that they may understand the truth and teach it to their children. It is not only the privilege, but the duty, of every one to increase daily in the knowledge of God and the truth. But Satan's

object is gained if he can invent anything which shall so attract the mind that this cannot be the case. The reason why so many are not desirous of attending prayer-meeting and of engaging in religious exercises, is because their minds are devoted to other things. They are conforming to the world in the matter of dress; while they are so doing, souls whom they might have helped by letting their light shine in good works, are being strengthened in their unbelief by the inconsistent course of these professed Christians. {RH, July 8, 1880 par. 6}

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability, but if they would put to a right use the talents they already have, their ability would be greatly increased. If they would devote one-half the time they now spend in needless work to searching the word of God and explaining it to others, their minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought while the inward beauty of the soul was almost entirely neglected? {RH, July 8, 1880 par. 7}

Some have said, "After I wear out this dress, I will make the next more plain." Now, if conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change? Right here we would remind you of the zeal and earnestness, the skill and perseverance, you manifested in fashioning your dress according to the fashion. Would it not be praise worthy to manifest at least an equal earnestness to make it conform to the Bible standard? Precious, God-given time and means were used in fashioning those garments; and now what are you willing to sacrifice, to correct the wrong example you have been giving to others? {RH, July 8, 1880 par. 8}

Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The inspired apostle has given most explicit directions on this point: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Here the Lord, through his apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others. {RH, July 8, 1880 par. 9}

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as being too old-fashioned to be worthy of notice; but He who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of

warning. Will we heed the warning, and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress which should be returned to God, the giver. {RH, July 8, 1880 par. 10}

The plain, neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference often causes a feeling of embarrassment on the part of the poor. Some try to imitate their sisters, and will frill, and ruffle, and trim goods of an inferior quality, so as to approach as near as possible to them in dress. Poor girls, receiving but two dollars a week for their work, will expend every cent to dress like others who are not obliged to work for their living. These youth have nothing to put into the treasury of God; for their little fund is too soon exhausted. Besides, their time is so thoroughly occupied in making their dress as fashionable as that of their sisters, that they have no time for the improvement of the mind, for the study of God's word, for secret prayer, or for the prayer-meeting. The mind is entirely taken up with planning how to appear as well as their sisters. To this end, physical, mental, and moral health are sacrificed. Nor is this all. Happiness and the favor of God are laid upon the altar of fashion. {RH, July 8, 1880 par. 11}

Many will not attend the service of God upon the Sabbath because their dress would appear so unlike that of their Christian sisters in style and adornment. Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden track themselves, they lead others in the same path of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan, and break the chains that have bound us in slavery to fashion? How shall we recover our wasted opportunities, how do we bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life. Then, dear sisters, work earnestly to do good to others, watch unto prayer, take up your long-neglected cross, and heed the warnings and injunctions of Him who has said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." {RH, July 8, 1880 par. 12}

My Christian sisters, those of you who have thought enough of the fashions of this age to patronize them, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define the duty of man to God. He claims the undivided affections; and anything which tends to absorb the mind and divert it from God assumes the form of an idol. The true and living God is crowded out of the thoughts and heart, and the soul temple is defiled by the worship of other gods before the Lord. "Thou shalt have no other gods before me." says the commandment. Search the heart, compare the life and character with the statutes and precepts of Jehovah, and then look diligently for the defects of character. {RH, July 8, 1880 par. 13}

Take the last six commandments, specifying the duties of man to his fellow-men. Here are shown solemn obligations which are trampled upon every day by professed commandment-keepers. Those who have been enlightened by the grace of God, who have been adopted into the royal family, ought not always to be children in the work of

the Lord. If they use, to the best of their ability, the grace given, their capacity will increase, and their knowledge become more extensive, and they will be intrusted with a still greater measure of divine power. In putting forth earnest, well-directed efforts to bring their fellow-men to a knowledge of the truth, they will become strong in the Lord; and for working righteousness on the earth, they will receive the reward of eternal life in the kingdom of Heaven. This is the privilege of our sisters. And when we see them using God's time and money in needless display of dress, we can but warn them that they are breaking, not only the first four but the last six commandments. They cannot make God the supreme object of their worship, neither can they love their neighbor as themselves. {RH, July 8, 1880 par. 14}

Christ is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice he has made to redeem us from the thralldom of sin. As we look into the mirror, if we find ourselves condemned, let us not venture farther in transgression, but face right about and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry as did David: "Open thou' mine eyes, that I may behold wondrous things out of thy law." Those to whom God has intrusted time and means that they might be a blessing to humanity, but who have squandered these gifts needlessly upon themselves and children, will have a fearful account to meet at the bar of God. {RH, July 8, 1880 par. 15}

Dear sisters, shall this order of things continue; or will you resolve to put off your ornaments, and turn your attention fully to seeking the Lord? Bring in your trespass-offerings, your thank-offerings, and your freewill-offerings; humble your hearts before the Lord, and he will be found ever ready to receive and pardon.

{RH, July 8, 1880 par. 16}

**PERIODICALS / RH - The Review and Herald / January 4, 1881 Literary Societies. -  
By Mrs. E. G. White. -**

**January 4, 1881 Literary Societies.**

**By Mrs. E. G. White.**

It is often asked, Are literary societies a benefit to our youth? To answer this question properly, we should consider not only the avowed purpose of such societies, but the influence which they have actually exerted, as proved by experience. The improvement of the mind is a duty which we owe to ourselves, to society, and to God. But we should never devise means for the cultivation of the intellect at the expense of the moral and the spiritual. And it is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained. Are these results secured by literary societies as they are generally conducted? {RH, January

4, 1881 par. 1}

As the question was first stated, it would appear very narrow-minded to answer in the negative; but in every case where a literary society has been established among our people, its influence has proved to be unfavorable to religious life, and has led to backsliding from God. This has been tried in Battle Creek and in other places, and the result has ever been the same. In some cases, long-standing evils have grown out of these associations. {RH, January 4, 1881 par. 2}

The irreligious and unconsecrated in heart and life are usually admitted, and are often placed in the most responsible positions. Rules and regulations may be adopted that are thought to be sufficient to hold in check every deleterious influence; but Satan, a shrewd general, is at work to mold the society to suit his plans, and in time he too often succeeds. The great adversary finds ready access to those whom he has controlled in the past, and through them he accomplishes his purpose. The association of the God-fearing with the unbelieving in these societies does not make saints of sinners. For a short time, there may be nothing seriously objectionable, but minds that have not been brought under the control of the Spirit of Christ will not take readily to those things which savor of truth and righteousness. If they had heretofore had any relish for spiritual things, they would have placed themselves in the ranks of Jesus Christ. The two classes are controlled by different masters, and are opposites in their purposes, hopes, tastes, and desires. The followers of Jesus enjoy sober, sensible, and ennobling themes, while those who have no love for sacred things cannot take pleasure in these gatherings, unless the superficial and unreal shall make a prominent feature in the exercises. {RH, January 4, 1881 par. 3}

The purposes and objects which lead to the formation of literary societies may be good; but unless wisdom from God shall control these organizations, they will become a positive evil. Various entertainments are introduced to make the meetings interesting and attractive for worldlings, and thus the exercises of the so-called literary society too often degenerate into demoralizing theatrical performances, and cheap non-sense. All these gratify the carnal mind, that is at enmity with God; but they do not strengthen the intellect nor confirm the morals. Little by little, the spiritual element is ruled out by the irreligious, and the effort to harmonize principles which are antagonistic in their nature proves a decided failure. When God's people voluntarily unite with the worldly and unconsecrated, and give them the pre-eminence, they will be led away from him by the unsanctified influence under which they have placed themselves. {RH, January 4, 1881 par. 4}

Many literary societies are in reality young theaters on a cheap scale, and they create in the youth a taste for the stage. While writing upon this point, my eye falls upon the following striking incident from real life:- {RH, January 4, 1881 par. 5}

"It is of no use, Mrs. W., I have tried again and again, and I *cannot* become a Christian.' {RH, January 4, 1881 par. 6}

"So you said a year ago, yet you thought there was nothing in the way.' {RH, January 4, 1881 par. 7}

"I don't think there is now, but I don't feel any different from what I did then, and I

don't believe I ever shall be a Christian.' {RH, January 4, 1881 par. 8}

"The first speaker was a bright girl somewhat over twenty, who, on a previous visit nearly a year before, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace. The two were standing by the half-opened door of the Sunday-school room, where a rehearsal for an 'entertainment' was in progress; and the girl, looking in, seemed suddenly to find there a suggestion for further thought. {RH, January 4, 1881 par. 9}

"I believe,' she said hesitatingly, 'there is one thing I cannot give up.' {RH, January 4, 1881 par. 10}

"Give it up at once, dear.' {RH, January 4, 1881 par. 11}

"But I can't.' {RH, January 4, 1881 par. 12}

"Come to Jesus first then, and he will give you the power.' {RH, January 4, 1881 par. 13}

"I don't want him to. I believe if I knew I should die and be lost in three weeks from tonight, I would rather be lost than give up my passion.' {RH, January 4, 1881 par. 14}

"And what is this dearly loved thing, worth so much more than your salvation?' {RH, January 4, 1881 par. 15}

"Oh, it isn't worth more, only I love it more, and I can't and won't give it up. It's that I--I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go upon the stage, and I can't help hoping so still.' {RH, January 4, 1881 par. 16}

"Do you think it would be wrong for you to do so, provided the way did open?' {RH, January 4, 1881 par. 17}

"I don't know that it would be a *sin*; but I couldn't do it and be a Christian; the two things don't go together.' {RH, January 4, 1881 par. 18}

"How did you come by such a taste? I am sure you do not belong to a theater-going family?' {RH, January 4, 1881 par. 19}

"Oh no! my father and mother are Methodists; they always disapproved of the theater. I've been in Sunday-school all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older, I always arranged the tableaux, charades, etc. Then I joined a set of sociables got up by our church young people. At first we did "Mrs. Jarley's Wax-works," and sung "Pinafore" for the benefit of the church; and then we got more ambitious, studied, and had private theatricals, and last winter we hired Mason's Hall and gave a series of Shakespearean performances, which cleared off a large part of the church debt. But that's only second-class work, after all. I want to do the real thing, to go upon the stage as a profession. My father won't hear of it; but I hope some time the way will be opened that I may realize my heart's desire.' {RH, January 4, 1881 par. 20}

"And meantime, will you not come to Jesus and be saved?" {RH, January 4, 1881 par. 21}

"No, I cannot do it and keep to this hope, and I will not give this up.' {RH, January 4, 1881 par. 22}



"And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God; thinking also of the seeds which are being sowed in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing." {RH, January 4, 1881 par. 23}

It has been our study to devise some plan for the establishment of a literary society which shall prove a benefit to all connected with it,--a society in which all its members shall feel a moral responsibility to make it what it should be, and to avoid the evils that have made such associations dangerous to religious principle. Persons of discretion and good judgment, who have a living connection with Heaven, who will see the evil tendencies, and, not deceived by Satan, will move straight forward in the path of integrity, continually holding aloft the banner of Christ,--such a class are needed to control in these societies. Such an influence will command respect, and make these gatherings a blessing rather than a curse. If men and women of mature age would unite with young persons to organize and conduct such a literary society, it might become both useful and interesting. But when such gatherings degenerate into occasions for fun and boisterous mirth, they are anything but literary or elevating. They are debasing to both mind and morals. {RH, January 4, 1881 par. 24}

Bible reading, the critical examination of Bible subjects, essays written upon topics which would improve the mind and impart knowledge, the study of the prophecies or the precious lessons of Christ,--these will have an influence to strengthen the mental powers and increase spirituality. And why should not the Bible be brought into such meetings? There is a deplorable ignorance of God's word, even with those who are thought to be intelligent.

"Most wondrous book! bright candle of the Lord!

Star of eternity! the only light

By which the bark of man can navigate

The sea of life, and gain the coast of bliss securely." {RH, January 4, 1881 par. 25}

Why should not this book--this precious treasure--be exalted and esteemed as a valued friend? This is our chart across the stormy sea of life. It is our guide-book, showing us the way to the eternal mansions, and the character we must have to inhabit them. There is no book the perusal of which will so elevate and strengthen the mind as the study of the Bible. Here the intellect will find themes of the most elevated character to call out its powers. There is nothing that will so endow with vigor all our faculties as bringing them in contact with the stupendous truths of revelation. The effort to grasp and measure these great thoughts expands the mind. We may dig down deep into the mine of truth, and gather precious treasures with which to enrich the soul. Here we may learn the true way to live, the safe way to die. {RH, January 4, 1881 par. 26}

A familiar acquaintance with the Scriptures sharpens the discerning powers, and fortifies the soul against the attacks of Satan. The Bible is the sword of the Spirit, which will never fail to vanquish the adversary. It is the only true guide in all matters of faith

and practice. The reason why Satan has so great control over the minds and hearts of men, is that they have not made the word of God the man of their counsel, and all their ways have not been tried by the true test. The Bible will show us what course we must pursue to become heirs of glory. Says the psalmist, "Thy word is a lamp unto my feet and a light unto my path." But this is not the case when it is left unopened and unread. {RH, January 4, 1881 par. 27}

Literary societies are almost universally exerting an influence contrary to that which the name indicates. As generally conducted, they are an injury to the youth; for Satan comes in to put his stamp upon the exercises. All that makes men manly, or women womanly, is reflected from the character of Christ. The less we have of Christ in such societies, the less we have of the elevating, refining, ennobling element which should prevail. When worldlings conduct these meetings to meet their wishes, the spirit of Christ is excluded; for the Lord's enemies are not pleased with that which would strengthen and confirm a love for spiritual and eternal things. The mind is drawn away from serious reflection, away from God, away from the real and substantial, to the imaginary and the superficial. Literary societies--would that the name expressed their true character! "What is the chaff to the wheat?" {RH, January 4, 1881 par. 28}

The mind is so constituted that it must be occupied with either good or evil. If it takes a low level, it is generally because it is left to deal with common-place subjects--unimportant matters,--not being called out and reined up to grasp those grand and elevated truths which are as enduring as eternity. The understanding will gradually adapt itself to the subjects with which it is familiarized. Man has the power to regulate and control the workings of the mind, and give direction to the current of his thoughts. But this requires greater effort than we can make in our own strength. We must stay our minds on God, if we would have right thoughts, and proper subjects for meditation. {RH, January 4, 1881 par. 29}

Few realize that it is a duty to exercise control over their thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be pre-occupied with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise. {RH, January 4, 1881 par. 30}

To understand this matter aright, we must remember that our hearts are naturally depraved, and we are unable, of ourselves, to pursue a right course. It is only by the grace of God, combined with the most earnest efforts on our part, that we can gain the victory. {RH, January 4, 1881 par. 31}

There are, in the Christian faith, subjects upon which every one should accustom his mind to dwell. The love of Jesus, which passeth knowledge, his sufferings for the fallen race, his work of mediation in our behalf, and his exalted glory,--these are the mysteries into which angels desired to look. Heavenly beings find in these themes enough to attract and engage their deepest thoughts; and shall we, who are so intimately concerned, manifest less interest than the angels, in the wonders of redeeming love? {RH, January 4, 1881 par. 32}

The intellect, as well as the heart, must be consecrated to the service of God. He has claims upon all there is of us. However innocent or laudable it may appear, the follower of Christ should not indulge in any gratification, or engage in any enterprise, which an enlightened conscience tells him would abate his ardor, or lessen his spirituality {RH, January 4, 1881 par. 33}

Pleasure-seeking, frivolity, and mental and moral dissipation, are flooding the world with their demoralizing influence. Every Christian should labor to press back the tide of evil, and save our youth from the influences that would sweep them down to ruin. May God help us to press our way against the current!

{RH, January 4, 1881 par. 34}

**PERIODICALS / RH - The Review and Herald / January 4, 1881 The House of the Lord. [THIS ARTICLE WAS READ BEFORE THE CHURCH AT BATTLE CREEK, ON THE OCCASION OF A MEETING TO ADOPT THE BEST METHODS TO RAISE MEANS TO PAY THE DEBT ON THE TABERNACLE. THE PRINCIPLES SET FORTH BEING OF GENERAL APPLICATION, IT IS GIVEN IN THE REVIEW.**

**J.W.] - By Mrs. E. G. White. -**

**January 4, 1881 The House of the Lord.  
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REVIEW. J.W.]**

**By Mrs. E. G. White.**

"How much owest thou unto my Lord?" Let this question come home to every heart. All that we possess, all that we are, we owe to our Redeemer. He gives us every earthly blessing, and every spiritual good. Are we, by self-denial and sacrifice, doing all in our power to relieve the needy, and to sustain the cause of God? The poor are the Lord's, and the cause of religion is his. Every good thing we enjoy was placed in our hands by his bountiful mercy, as an expression of his love. Christ requires us to do as he has done,--deny self that we may be laborers together with God. {RH, January 4, 1881 par. 1}

The new year is right upon us, and we should recount the blessings of the past, the favors we have received of God, and then bring to the Lord our freewill-offerings, our thank-offerings, and our sin-offerings. The Sabbath-keepers at Battle Creek have been

a liberal people; most of them are poor, but as they have manifested liberality in the past, we hope they will pursue the same course in the future. There are but few who cannot do something. If it costs the poor greater self-denial than it does the rich, the reward will be proportionate. The Lord's bounties are continually flowing in upon us, and he would have us to be living channels, through which his mercies may flow out in deeds of beneficence to our fellow-men. In no case let us rob God. {RH, January 4, 1881 par. 2}

We have the privilege of listening to God's word in our place of worship; but this building, called the Lord's house, has a heavy debt. Shall not we who worship in this commodious edifice put forth earnest efforts to do our share in lifting the debt from the Tabernacle? The poor may be encouraged by the thought that the smallest sums, given in sincerity and cheerfulness, are as acceptable to God as are the thousands cast into the treasury by the rich. There are but few as poor as the widow who gave her two mites as an offering to God. The gift was small, yet it was all her living, and she was commended by the Master. He regarded the two mites of the poor widow as a greater contribution than the rich gifts of the wealthy. He did not measure the value of the offering by its amount, but by the motive, the cheerfulness and purity of the action. Although this small contribution was mingled with the thousands in the treasury, it was not lost to the eye of the great Giver of all good. That little rill which started in the two mites has gathered to itself other tiny streams from thousands of sources, and has had an influence to rebuke selfishness and encourage the giving of larger sums. {RH, January 4, 1881 par. 3}

All have a work to do, if they would make their life a blessing. We ask our brethren and sisters to act their part as nobly this year as they did last year in contributing toward our house of worship. Open your hearts, and open your purses, and do what you can. Freely and continuously our Redeemer bestows his gifts upon us. Ought we not, then, to give back to the Lord his own? Can we exercise a greater love than God has shown toward us? He has done all that he can do for our good. He appeals to us whether he has left anything undone which our highest interests demand: "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it?" We cannot express our gratitude to God by bestowing anything to enrich him, for he is the giver of all our mercies; but he points us to the poor and the afflicted, and to his cause in all its branches, and assures us that he accepts the good done to the least of his followers as if done to himself. God has manifested a deep interest in the welfare of the fallen sons of Adam. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All the love that men and angels are capable of exercising, sinks into insignificance in comparison with the love of God toward the human family. {RH, January 4, 1881 par. 4}

The Lord requires us to give liberally for the support of his cause. Should we compare our offerings with those which were constantly required of the Jews, we would find that we fall far below them in beneficence. Their contributions amounted to fully one-fourth of their entire income. At the lowest estimate, the amount expended upon

the tabernacle in the wilderness and the temple at Jerusalem exceeded the cost of all the church edifices in the United States. {RH, January 4, 1881 par. 5}

Many regard these demands upon the Jews as far above the possible standard of duty required of us. But are there grounds for this conclusion? Are our advantages inferior to those of the Jews? or has God been less beneficent with us than with them? We hear ministers in the various churches extolling the blessings of the gospel, and representing the glory of this age as exceeding in every respect that of the Jewish age. They call the Mosaic dispensation one of darkness, and exalt the present as an age of far greater light and privilege. If this is so, will not God hold us accountable for these increased blessings? Just in proportion to the gifts bestowed, will be his claims upon us. Are the calls of beneficence less numerous now than they were in the Jewish age? It should be the reverse. {RH, January 4, 1881 par. 6}

The systematic demands upon the Jews were healthful in their influence, and were preventive of pauperism. A poor man was rarely seen among that people. While they rendered willing obedience to God's requirements, his blessing rested upon them, and prosperity attended all their labors. Anciently, the Hebrews were separated from every other nation on the face of the earth. Their field of labor was limited to their own people. Now the middle wall of partition between Jew and Gentile is broken down, and the way is open for foreign missionary enterprises. The field of our labor is the world. Every nation, tongue, and people can be reached by the saving truth for this time. God has freely intrusted to us, as his stewards, the bread of life, and the means to carry that bread to those who are ready to perish. In view of this, should not our standard of liberality be higher than that of God's ancient people? {RH, January 4, 1881 par. 7}

In proportion to their income, the rich are doing less than the poor. Many who give something are not blessed of God, because they do not give more. The Lord would have his people so constrained by the love of Christ that they will gladly meet the wants of his cause. We should ever acknowledge our allegiance to him, and regard it as our reasonable service to devote our energies, our property, and our lives to his work. {RH, January 4, 1881 par. 8}

When, on account of their faith, the Christians at Jerusalem were reduced to poverty, other churches showed their liberality by supplying the wants of those brethren. Though the Macedonian churches were in great affliction, yet the apostle Paul declares that "the abundance of their joy, and their deep poverty abounded unto the riches of their liberality." {RH, January 4, 1881 par. 9}

We do not urge our brethren to contribute, but as they have hitherto shown a willingness to assist in the work of God, we invite them now to come forward with their offerings, and lessen the debt upon our Tabernacle. We hope to be as much surprised on New Year's eve as was David when he saw the offerings for the temple of the Lord:-- {RH, January 4, 1881 par. 10}

"And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. Wherefore David blessed the Lord

before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

{RH, January 4, 1881 par. 11}

**PERIODICALS / RH - The Review and Herald / January 4, 1881 The New Year. - By Mrs. E. G. White. -**

**January 4, 1881 The New Year.**

**By Mrs. E. G. White.**

We should invite our brethren and sisters of other churches, not only in Michigan but in the different States, to consider our situation at Battle Creek. Our institutions being located here, this is a place of no small importance to our cause. In so large a church, there are many more demands for means than in the smaller churches. Many of your poor, your unfortunate, your sick, have for some reason located here. Our College is no financial benefit to the cause in this place, for at this late date it has a heavy debt, which is carried by the Review Office. Yet those who live at a distance are really as much benefited by the College as are our people at Battle Creek. {RH, January 4, 1881 par. 1}

The house in which we worshiped for a number of years would have accommodated our people in this city. But our congregations have rapidly increased in size since the establishment of the College. Families moved to Battle Creek to educate their children, and students came in to attend the school. These additions, with the patients who came to the Sanitarium, made it a positive necessity to build a larger house of worship. To meet the demands created by the presence of our institutions here, the Tabernacle was erected. It is a commodious building, yet is not extravagant in its design or workmanship. Nothing less than this, in architecture or expense, would we desire to offer to our God as his house. {RH, January 4, 1881 par. 2}

The erection of this building necessarily required a large outlay of means. Battle Creek, a poor church, has lifted the load nobly; others in the different States have responded to the calls made; and yet our house of worship is encumbered with a debt, which is also carried by the Review Office. This debt should be lifted. Will our brethren and sisters help us at this time? {RH, January 4, 1881 par. 3}



In the interchange of presents at the commencement of the new year, we trust that our people, not only at Battle Creek but in all other places, will remember the wants of God's cause. The Lord is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. There are but few whose chief interest at this holiday season is to feed the hungry, clothe the naked, and lift up the discouraged and oppressed. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Let the money usually expended for these gifts, flow into the Lord's treasury. When tempted to purchase expensive ornaments, or other needless articles to please the eye and indulge the fancy, let every one ask himself, "Can I do this to the glory of God, or is it merely to please my friends?" How many, at the commencement of the new year, consider their indebtedness to God while they are making their holiday presents? {RH, January 4, 1881 par. 4}

There is no harm in presenting to our friends gifts which they really need. But I entreat you, my brethren and sisters, do not, because it is the custom, bestow gifts upon those who have no real need, while you do little for the poor, and entirely neglect to make your offerings to God. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affection of our friends, while we at the same time neglect our best Friend,--the one to whom we owe everything. {RH, January 4, 1881 par. 5}

I plead with our brethren and sisters everywhere in behalf of our Tabernacle. In this building, students and visitors from all parts of the country assemble weekly to listen to the word of God. It is the duty of other churches to help us in our efforts in this missionary field. The selfish and stingy may say, "I am tired of this continual solicitation for means; will it never cease?" No, never, never! until Christ shall clothe himself in garments of vengeance, and the fiat shall go forth from his lips, He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still. {RH, January 4, 1881 par. 6}

When our Heavenly Benefactor forgets our returning wants; when God forgets to be gracious, and none of his gifts flow into our barns, our granaries, and our cellars,--then may we plead an excuse for withholding our offerings. God has never left us without expressions of his love," in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He has declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." He guards us every moment by his care, and upholds us by his power. He sends us the cheering sunshine, and the invigorating air; our path is crowded with the tokens of his everlasting love. He spreads our tables with food; he gives us rest and sleep. Weekly he brings to us the Sabbath, the day which he has blessed and sanctified for the good of man. We enjoy freedom from the world's hurry and bustle and wearisome labor, and may worship God in his house according to the dictates of our own conscience, with none to molest, or make afraid. The prophets and apostles suffered torture and death for their religion; but there is no gaping prison or cruel rack awaiting us for our fidelity to God. And as oft as we lift our hearts to him

with true penitence and faith, he opens to us the windows of Heaven and gives us the blessings of his grace. Goodness and mercy constantly surround us. {RH, January 4, 1881 par. 7}

God has given us his holy word to be a lamp to our feet and a light to our path. As we peruse its teachings, we find ourselves addressed in counsels of wisdom: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The lesson is repeated to us, both by the word of God and by his providence, "Freely ye have received, freely give,"--give to help the needy, and to sustain the cause of God. The Lord's claims upon us are paramount to all others. We are not to consecrate to him what may remain after all our imaginary wants have been satisfied; but before supplying our own needs, we should present to him the portion which he has specified. And in addition to all this, the thank-offering is of perpetual obligation. {RH, January 4, 1881 par. 8}

Our Redeemer has set us an example in his own life, and we are required to be merciful to our fellow-men as he has been merciful to us, needy, dependent creatures of his care. The calls for our beneficence are from God. He works continuously for us, and he requires us to work continually for his cause. When we wish the Infinite Father to withhold from us his gifts, then it will be more reasonable to inquire, "Is there no end of giving?" {RH, January 4, 1881 par. 9}

When Mary poured the precious ointment on Jesus' head, our Lord commended the act, and also said, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In this instance, Christ teaches his followers that they should bless the needy with their substance and render back to God in gifts and offerings the blessings he has bestowed upon them. {RH, January 4, 1881 par. 10}

I counsel you, my brethren and sisters, to commence the new year with a clean record. For the truth's sake and for Christ's sake, make every effort in your power to right your wrongs. Search your hearts critically, analyze your feelings, and remove every cause of dissension. If you have defrauded your brother, angels have written it against you. If you have failed to make his case your own, and to manifest toward him tenderness and compassion, you have neglected your duty, and thus it stands registered against you. Whatever have been the mistakes and errors of the past year, let them be canceled now; let them not be brought into the new year, to mar the purity of its unwritten pages. Come to the Lord with hearts overflowing with thankfulness for past and present mercies, and manifest your appreciation of God's bounties by bringing to him your thank-offerings, your freewill-offerings, and your trespass offerings. {RH, January 4, 1881 par. 11}

The Chinese new year is sacredly kept for one week, with great ceremony. Old debts are paid, old grudges are forgiven. If an individual cannot pay his debts, his fellow-Chinamen assist him, so that old accounts may not be carried into the new year. They say Joss (their god) will be angry with them if they neglect this work. Although these heathen are ignorant of the true God, yet in these things their example is worthy of imitation, even by Christians. {RH, January 4, 1881 par. 12}

The worshipers of idols should not be in advance of the children of the living God. Shall not faults be confessed, and differences be put away, before we enter upon the new year? Oh that in every church in our land there might be a settlement of old difficulties, that jealousies and wrongs between brethren might be made right! Would not the world's Redeemer and the holy angels look down upon such a scene with pleasure? Would not the heavenly arches ring with the sweet music, Peace on earth, good-will to men? Let us try to set things in order among us, that we may have the approbation of Heaven. Let us bring all our tithes into the store-house, and prove our Lord therewith, and see if he will not open the windows of Heaven, and pour us out a blessing that there shall not be room enough to receive it. {RH, January 4, 1881 par. 13}

I advise my brethren and sisters to supply themselves the coming year with a home missionary box, wherein to deposit small bits of money for offerings to God, besides the regular tithe. Whenever there is an extra outlay for the gratification of the appetite, let an equal amount also be dropped into this savings-bank. The sisters should have a separate box; and for every needless expenditure for ribbons, ruffles, or ornaments of any kind, they should drop the same amount into this receptacle. Let parents prepare a box for each of their children, and after explaining the principle, leave them with their conscience and their God. {RH, January 4, 1881 par. 14}

Old and young frequently expend means for candies and other hurtful indulgences, and for dainties of which they have no real need. Let them put the same amount into these savings banks the coming year, and they will be surprised at the result. They will find quite a sum, which represents that which they have thoughtlessly squandered to please the taste and gratify pride, when had they practiced self-denial, they would have had for benevolent purposes an amount just double that which they have saved. {RH, January 4, 1881 par. 15}

As Christians, let us show our faith by our works; and at the commencement of the year, let us enter upon a course of action which will meet the approval of God. Do not neglect to provide yourselves and your children with the little banks. The very fact that for every penny needlessly expended another must be deposited here, will prevent many an unnecessary outlay. {RH, January 4, 1881 par. 16}

I now ask my brethren and sisters for a New Year's present, not for myself, but for the cause of God. This request will reach many after the new year has come in, but I trust they will not excuse themselves, thinking that it is too late to present their offerings. Let your gifts come in during the entire month of January; and if you cannot command the means now, send in your pledges, stating what you will do, and then redeem these pledges as soon as possible. {RH, January 4, 1881 par. 17}

I appeal to the congregation that regularly assemble at our Tabernacle: Will you not bring in your offerings to life the debt from the Lord's house? I appeal to those who send their children to Battle Creek, where they unite with us in the worship of God: Will you not assist us to lift this debt? I invite all to be especially liberal at this time. Let cheerful freewill-offerings be brought to the Lord, let us consecrate to Him all that we are, and all that we have, and then may we all unite to swell the songs,--

"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

{RH, January 4, 1881 par. 18}

**PERIODICALS / RH - The Review and Herald / January 11, 1881 Bible Study. - By  
Mrs. E. G. White -**

**January 11, 1881 Bible Study.**

**By Mrs. E. G. White**

The study of the Bible is superior to all other study in strengthening the intellect. What fields of thought the youth may find to explore in the word of God! The mind may go deeper and still deeper in its research, gathering strength with every effort to comprehend truth; and yet there is an infinity beyond. {RH, January 11, 1881 par. 1}

Those who profess to love God and reverence sacred things, and yet allow the mind to come down to the superficial and unreal, are placing themselves on Satan's ground, and are doing his work. If the young would study the glorious works of God in nature, and his majesty and power as revealed in his word, they would come from every such exercise with faculties quickened and elevated. A vigor would be received, having no kin to arrogance. By a contemplation of the marvels of divine power, the mind will learn that hardest but most useful of all lessons, that human wisdom, unless connected with the Infinite, and sanctified by the grace of Christ, is foolishness. {RH, January 11, 1881 par. 2}

The work of God's dear Son in undertaking to link the created with the Uncreated, the finite with the Infinite, in his own divine person, is a subject that may well employ our thoughts for a lifetime. This work of Christ was to confirm the beings of other worlds in their innocency and loyalty, as well as to save the lost and perishing of this world. He opened a way for the disobedient to return to their allegiance to God, while by the same act he placed a safeguard around those who were already pure, that they might not become polluted. {RH, January 11, 1881 par. 3}

While we rejoice that there are worlds which have never fallen, these worlds render praise, and honor, and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, as well as to confirm themselves in their position and character of purity. The arm that raised the human family from the ruin which Satan had brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and

support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by his mediatorial work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God? {RH, January 11, 1881 par. 4}

Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain a strength of intellect such as the study of all that philosophy embraces could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to an extent that can scarcely be comprehended, and never fully explained. {RH, January 11, 1881 par. 5}

The Bible presents a boundless field for the imagination, as much higher and more ennobling in character than the superficial creations of the unsanctified intellect as the heavens are higher than the earth. The inspired history of our race is placed in the hands of every individual. All may now begin their research. They may become acquainted with our first parents as they stood in Eden, in holy innocence, enjoying communion with God and sinless angels. They may trace the introduction of sin, and its results upon the race, and follow, step by step, down the track of sacred history, as it records the disobedience and impenitence of man and the just retribution for sin. {RH, January 11, 1881 par. 6}

The reader may hold converse with patriarchs and prophets; he may move through the most inspiring scenes; he may behold Christ, who was Monarch in Heaven, equal with God, coming down to humanity, and working out the plan of redemption, breaking off from man the chains wherewith Satan had bound him, and making it possible for him to regain his godlike manhood. Christ taking upon himself humanity, and preserving the level of man for thirty years, and then making his soul an offering for sin, that man might not be left to perish, is a subject for the deepest thought and the most concentrated study. {RH, January 11, 1881 par. 7}

If they fulfill the purpose of God, even the most experienced Christians will be continual learners in the school of Christ, that they may become efficient teachers. And it is impossible to explain and enforce the great truths of the Bible without seeing clearer light ourselves. Our own views will become extended, and the effort to make plain to others the words of God will fasten them in our own minds. Men may have enjoyed the training of the schools, and may have made themselves acquainted with the great writers on theology, yet truth will open to the mind, and impress it with new and striking power, as the word of God is searched and pondered with an earnest, prayerful desire to understand it. {RH, January 11, 1881 par. 8}

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

thought far more pure in heart and elevated in mind than if they had been occupied in studying the most celebrated secular authors, or in contemplating and glorifying the exploits of the Pharaohs and Herods and Caesars of the world. {RH, January 11, 1881 par. 9}

The powers of the youth are mostly dormant, because they do not make the fear of God the beginning of wisdom. The Lord gave Daniel wisdom and knowledge, because he would not be influenced by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stability and solid worth, is that they think to find greatness while disconnecting from Heaven. {RH, January 11, 1881 par. 10}

God is not feared, and love, and honored, by the children of men. Religion is not lived out, as well as professed. The Lord can do but little for man, because he is so easily exalted, is so ready to think himself of consequence. God would have us enlarge our capabilities, and avail ourselves of every privilege to unfold, to cultivate, to strengthen the understanding. Man was born for a higher, nobler life than that which he develops. The period of our mortal existence is preparatory to the life which measures with the life of God. {RH, January 11, 1881 par. 11}

What subjects are presented in the Sacred Scriptures for the mind to dwell upon! Where can be found higher themes for contemplation? Where are themes so intensely interesting? In what sense are all the researches of human science comparable in sublimity and mystery with the science of the Bible? Where is anything that will so call out the strength of the intellect in deep and earnest thought? {RH, January 11, 1881 par. 12}

If we will let it speak to us, the Bible will teach us what nothing else can teach. But alas! everything else is dwelt upon except the word of God. Worthless literature, fictitious stories are greedily devoured, while the Bible, with all its treasures of sacred truth, lies neglected upon our tables. The Sacred Word, if made the rule of life, will refine, elevate, and sanctify. It is the voice of God to man. Will we heed it? {RH, January 11, 1881 par. 13}

"The entrance of thy words giveth light; it giveth understanding unto the simple." Angels stand beside the searcher of the Scriptures, to impress and illuminate the mind. The command of Christ comes to us with the same force today as when addressed to the first disciples eighteen hundred years ago: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

{RH, January 11, 1881 par. 14}

**PERIODICALS / RH - The Review and Herald / January 11, 1881 The Barren Fig-Tree. By Mrs. E. G. White.**

**January 11, 1881 The Barren Fig-Tree.**

**By Mrs. E. G. White.**



The treatment of the barren fig-tree by the Saviour of the world, shows how all pretenders to godliness will be treated. He pronounced upon it his withering curse, and left it seared and sapless, rejected by God. This tree represents the Jews, who refused to respond to the love of Christ. Despite all the privileges and opportunities granted them, they brought forth only briers and thorns,--no fruit to the glory of God. This blighted tree was a parable to the house of Israel,--a most impressive lesson. It is also a lesson to the professed followers of Christ in every age. Reaching through all time, it speaks in unmistakable language to all formalists and boasters of godliness who stand forth to the world with high profession, but are utterly devoid of that vital piety which alone God recognizes as fruit. {RH, January 11, 1881 par. 1}

There is a decided lack of piety among us as a people. The true burden of the work for the salvation of souls does not rest upon us as it should. Like the barren fig-tree, many flaunt their foliage-covered branches before the Lord, proudly claiming to be his commandment-keeping people, while the heart-searching God finds them destitute of fruit. {RH, January 11, 1881 par. 2}

We boast of our advancement in the truth; but our works do not correspond with our profession. We are sadly deficient in spirit, energy, and life. Leaf-covered trees are plenty, but they are destitute of fruit. The fearful condition of lukewarmness and unfaithfulness which would exist in the last days was described by the great apostle in these words:-- {RH, January 11, 1881 par. 3}

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." {RH, January 11, 1881 par. 4}

We learn from the Sacred Record that this tree, upon which hung not a redeeming cluster of fruit, was clothed with green foliage. Notice the words. "Having a form of godliness, but denying the power thereof." The doom of the fruitless fig-tree has an application to individual professors who manifest the natural tendencies of the unrenewed heart, and contradict their faith by their daily life. They do not represent to the world the character of Christ, because they have not Christ in them. {RH, January 11, 1881 par. 5}

Our Saviour never turned away from the truly penitent, no matter how great their guilt. But he hates all hypocrisy and vain display. He addressed with the most severe and unqualified reproof the Pharisees and hypocrites represented by the fig-tree covered with green foliage, but destitute of fruit. {RH, January 11, 1881 par. 6}

Fruitless professors, sad indeed is your fate; for the open sinner stands in a more favorable position in the sight of God. The blight of God's curse is upon that class who hide the deformity of their lives under a profession of godliness. John, that bold, undaunted reproof of sin, who came to prepare the way for Christ's first advent, thus addressed the multitude that flocked to hear him: "Therefore every tree which bringeth

not forth good fruit is hewn down, and cast into the fire" Terrible words! And as we see the many who profess to be God's commandment-keeping people, whose lives show that they do not the will of our Father which is in Heaven, we can come to only one conclusion,--that in the doom of the fig-tree which bore no fruit, and upon which fell the withering curse of God, they may read their own fate. {RH, January 11, 1881 par. 7}

The compassion and tender love of Jesus for those for whom he died, is without parallel. But when his love and mercy are insulted, when his life and example are misrepresented by those professing to be his followers, severe retribution will surely follow. Christ has bought man with an infinite price. Soul, body, and spirit,--all that constitutes the man,--is the rightful property of our Saviour; and when he sees the body, the temple of the soul, defiled and degraded by indulgence of appetite and lustful passion, and the heart polluted and defiled by sin,--when he sees the soul which was the purchase of his blood, proving a curse rather than a blessing to the world, he dooms it as he did the fig-tree, and it becomes a fearful monument of his righteousness and avenging wrath. {RH, January 11, 1881 par. 8}

Jesus is wounded and insulted by his professed followers whose unconsecrated lives disgrace their profession. He would purify the temple courts of the soul; but if his efforts to warn and reprove are not heeded, his forbearance and compassion will be changed to severity and judgment.

{RH, January 11, 1881 par. 9}

**PERIODICALS / RH - The Review and Herald / 1881 (Date unknown) Moving to Battle Creek. - By Mrs. E. G. White. -**

**1881 (Date unknown) Moving to Battle Creek.**

**By Mrs. E. G. White.**

Upon opening my mail one morning, I found letters from two of our sisters making most urgent appeals for advise and assistance in regard to coming to Battle Creek. One sister stated that she wished to educate her children here, and also that she had decided to leave her present home. On account of the cruel course of her husband, she felt that she could no longer live with him. {RH, 1881 par. 1}

Another sister wrote that her husband had left her for Kansas some months before, and she had heard nothing from him. She had concluded that he must have died, and that she was a widow. She had four little girls whom she was very anxious to bring to Battle Creek that they might enjoy the privileges offered by the church and the school here. She asked that suitable rooms be provided for her, and that some employment be found whereby she could support herself. She also desired help to begin housekeeping, and she hoped, if prospered, sometime to be able to repay these favors. She begged

for assistance, and said she was almost wild with trouble and discouragement. {RH, 1881 par. 2}

These letters are but a sample of a large number which we are constantly receiving. Should we encourage all who desire to come to Battle Creek, it would be necessary to build an asylum for poor widows, forsaken wives, and homeless orphans. If this is the best thing to be done, and our people in the different churches will furnish means to build such an asylum, and to sustain these unfortunate and bereaved ones, then Battle Creek can open her arms to welcome all who shall come. But would it not be a better plan for every State to examine into these unfortunate cases, and then help the worthy, and counsel those who are not doing what they might do where they are? If these dependent ones are not subject to the voice of the church, they prove themselves unworthy of help from their own brethren or from Battle Creek. {RH, 1881 par. 3}

We are ignorant of the real character and situation of many who are appealing to us for help. We have often been imposed upon. There is a right way to have these matters receive due attention. Let the unfortunate make their appeals to the president of their own Conference, and if he desires the counsel of persons of experience at Battle Creek, let him present the particulars of the case by letter. Those who will rush to Battle Creek without seeking advice, and fall as a dead weight upon the church, deserve censure for their presumption. {RH, 1881 par. 4}

For years the widow, the fatherless, the forsaken wife, the unfortunate, the sick and the poor have been moving to Battle Creek, until she is carrying a heavy burden that her sister churches know nothing of. A duty rests upon the churches in the different States to care for their own poor, helping them, as far as possible, to help themselves. Should they do this, there would not be so many coming to Battle Creek with their families who must be cared for or suffer. {RH, 1881 par. 5}

In the country, where fruits and vegetables can be raised in abundance, the poor can be supported at far less expense than in the city where the people must pay cash for nearly everything they live upon. Again, in a place like Battle Creek the poor feel compelled to wear better clothing than in the country. Almost any of our country churches could easily support two or three worthy families who are unable to support themselves. Said Christ, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In receiving so many of the poor and unfortunate, Battle Creek has robbed other churches of blessings which they might have enjoyed. {RH, 1881 par. 6}

Our ministers, laboring in different places, listen to the sad story of poverty and suffering told by individuals and families, and, without consideration, advice them to go to Battle Creek, where they can find work in our institutions. The persons thus advised may be the most worthy, or, as has sometimes proved to be the case, the most unworthy. Elements have thus floated into Battle Creek that have been a burden to the church. They require constant care and anxiety, and consume the finances raised by a church that are nearly all poor, and obliged to labor diligently for their daily bread. {RH, 1881 par. 7}

Many of the poor who come here feel that they must do something for their own support. They plead for a position in our institutions. Some of these have been

employed in the folding department at the publishing house, and have been paid Chicago prices for all the labor performed. In no other department are the employees paid Chicago prices. These persons are a burden to the Office as well as to the Sanitarium when sick. They are not the most profitable help. A sufficient number of efficient hands must be employed to supply their places when they are unable to work. Thus a greater number of hands than are really needed are employed. The reliable and efficient laborers cannot be dispensed with, and out of pity the unfortunate ones are retained, who can earn but little at most, even when paid liberally for all the work they do. {RH, 1881 par. 8}

Although poor in this world, yet if they were rich in faith, and had a genuine religious experience, and would help to bear the burdens in spiritual matters, they would be welcomed. But many of this class drifting in among us seem to feel no burden of the cause and work of God. If they do not receive especial attention, they become dissatisfied, and decide that the church have not done their duty. Some will not listen to caution or reproof. The unruly tongue is far more active than the hands. They indulge in fault-finding, and some go from Battle Creek to lay the reproach at the door of their neighbors, who unwisely take it up, and Battle Creek is made a subject of unholy complaints and jealousies. We would ask these complainers whether they went to Battle Creek to help lift the burdens or to lay their own weight as an additional load upon an already overburdened church. {RH, 1881 par. 9}

The reliable members of the Battle Creek church have donated liberally to all our institutions, and reflections upon this church are unjust. {RH, 1881 par. 10}

Some who move to Battle Creek are actuated by covetousness. They come here for gain, and they watch greedily for every opportunity to benefit themselves at the expense of others. These are not the men who have sacrificed for the cause of God, and have invested means in our institutions. They are men who count gain as godliness, and they must be watched, lest they take advantage of the widow and the fatherless, the poor student, and the afflicted who come to the Sanitarium. These men are responsible to God for the influence they exert, and those who sustain them are also responsible for their dishonest, selfish course. {RH, 1881 par. 11}

We plead in behalf of the Battle Creek church. Brethren of other churches, do not allow your inefficient, irresponsible members to drift here. Give Battle Creek the help of godly men who possess integrity of character; men who will not be swayed from duty, who will battle for the right, and maintain the honor of the cause of God. Many ask complainingly, "Why are they so worldly at Battle Creek? Why is it that they are at work almost unceasingly?" Every additional family that the sister churches allow to come to Battle Creek to receive care and financial help increases the necessity for this constant labor. If these complainers were more diligent in business and more fervent in spirit, they might be a help to us at Battle Creek. As long as there is a continual demand, not only for funds, but for anxious labor to keep this shifting, changing element from demoralizing the church, the treasury will be drained, and the faithful members overworked. {RH, 1881 par. 12}

Battle Creek might have paid for the Tabernacle ere this, if every church had borne

her own burdens of responsibility, instead of letting them fall here. You who express so much anxiety lest the church at Battle Creek become worldly, please help us by keeping your poor and unfortunate and unconsecrated ones at home. If you send them here, send with them men of Christian experience, and men who have means to help us bear these burdens. Do not, I beseech you, stifle the very life out of the heart of the body by forcing your burdens upon Battle Creek. {RH, 1881 par. 13}

The promises of God are broad and positive to those who love their neighbor as themselves. Those who neglect the poor among them, neglect Christ in the person of his saints. How much easier for each church to care for its own poor, bearing the few burdens Providence has laid upon it, than to crowd them upon the already overburdened church at Battle Creek. Cannot our brethren and sisters see that with increased numbers there is an increase of care? There are men and women of all kinds of organization, with every peculiarity of character, to require attention and discipline; and unless there are a sufficient number of God-fearing, responsible men standing at the head of the work, some must be overworked and fall at their post. {RH, 1881 par. 14}

God is not pleased with this disposition to move without a plain indication of duty from him. Some men who are useful in their little churches, get the moving mania, and become restless and discontented. They think some other location would be better for their families. Without seeking counsel from God, they move to Battle Creek, and then, instead of feeling, as every one ought to feel, that it is their duty in the fear of God to help the church, to be present at the prayer-meeting, ready to speak and pray, bearing the responsibilities which some one must bear in the church, they take exactly the opposite course. They see that the members of the church are not all right, and the principal business of some is to seek something to find fault about, and go and tell to others. {RH, 1881 par. 15}

There is pride and vanity and lack of sobriety in the church at Battle Creek. But the very ones who make complaint of this, choose for associates this unconsecrated class. They seem to be of the same mind and judgment. We need men and women who shall see and appreciate the good, the pure, and the steadfast, and then stand by their side to support and encourage them. {RH, 1881 par. 16}

**PERIODICALS / RH - The Review and Herald / January 18, 1881 Sanctification. -  
By Mrs. E. G. White. -**

**January 18, 1881 Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, January 18, 1881 par. 1}

There is in the religious world a theory of sanctification which is false in itself, and

dangerous in its influence. We have met many who claim to be sanctified; but in many cases those who profess sanctification do not possess the genuine article. Their sanctification consists in talk and will-worship. Those who are really seeking to perfect Christian character will never indulge in the thought that they are sinless. Their lives may be irreproachable, they may be living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to his divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects. {RH, January 18, 1881 par. 2}

When persons claim that they are sanctified, it is sufficient evidence that they are far from being holy. They fail to see their own weakness and utter destitution. They look upon themselves as reflecting the image of Christ, because they have no true knowledge of him. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes. {RH, January 18, 1881 par. 3}

While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in his footsteps. By beholding him we become changed into his divine likeness. And when this work is wrought in us, we shall claim no righteousness of our own, but shall exalt Jesus Christ, while we hang our helpless souls upon his merits. {RH, January 18, 1881 par. 4}

Our Saviour ever condemned self-righteousness. He taught his disciples that the highest type of religion is that which manifests itself in a quiet, unobtrusive manner. He cautioned them to perform their deeds of charity quietly; not for display, not to be praised or honored of men, but for the glory of God, expecting their reward hereafter. If they should perform good deeds to be lauded by men, no reward would be given them by their Father in Heaven. {RH, January 18, 1881 par. 5}

The followers of Christ were instructed not to pray for the purpose of being heard of men. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Such expressions as this from the lips of Christ show that he did not regard with approval that kind of piety so prevalent among the Pharisees. His teachings upon the mount show that acts of benevolence assume a noble form, and offices of religious worship reflect a most precious fragrance, when performed in an unpretending manner, in penitence and humility. The pure motive sanctifies the act. {RH, January 18, 1881 par. 6}

True sanctification is an entire conformity to the will of God. Rebellious thoughts and feelings are overcome, and the voice of Jesus awakens a new life, which pervades the entire being. Those who are truly sanctified will not set up their own opinion as a standard of right and wrong. They are not bigoted or self-righteous; but they are jealous of self, ever fearing, lest a promise being left them, they should come short of complying with the conditions upon which the promises are based. {RH, January 18, 1881 par. 7}

Many who profess sanctification are entirely ignorant of the work of grace upon the heart. When proved and tested, they are found to be like the self-righteous Pharisee.



They will bear no contradiction. They lay aside reason and judgment, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. Around that point they center all their experience. They are stubborn and perverse in their tenacious claims of sanctification, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to conform to the will of God. They may be heard to reiterate again and again, "God leads me! God teaches me! I am living without sin!" Many who come in contact with this spirit encounter a dark, mysterious something which they cannot comprehend. But it is that which is altogether unlike Christ. {RH, January 18, 1881 par. 8}

Sanctification does not consist in strong emotional feelings. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified. There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own natural tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful. {RH, January 18, 1881 par. 9}

There are those claiming sanctification who make a profession of the truth, like their brethren, and it may be difficult to make a distinction between them; but the difference exists, nevertheless. The testimony of those claiming such an exalted experience will cause the sweet spirit of Christ to withdraw from a meeting, and will leave a chilling influence upon those present, while if they were truly living without sin, their very presence would bring holy angels into the assembly, and their words would indeed be "like apples of gold in pictures of silver." {RH, January 18, 1881 par. 10}

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king incloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus will it be with the meek who walk in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust to perfection of character, are soon robbed of their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God in humility, wear the robe of Christ's righteousness in prosperity and adversity alike. {RH, January 18, 1881 par. 11}

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers;

but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the true gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of the Christian are developed. {RH, January 18, 1881 par. 12}

We feel sad to see professed Christians led astray by the false but bewitching theory that they are perfect, because it is so difficult to undeceive them and get them on the right track. They have sought to make the exterior fair and pleasing, while the inward adorning, the meekness and lowliness of Christ, is wanting. The testing time will come to all, when the hopes of many who have for years thought themselves secure, will be seen to be without foundation. When in new positions, under varied circumstances, some who have seemed to be pillars in the house of God reveal only rotten timber beneath the paint and varnish. But the humble in heart, who have daily felt the importance of riveting their souls to the eternal Rock, will stand unmoved amid the tempests of trial, because they trusted not to themselves. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." {RH, January 18, 1881 par. 13}

Those who take pains to call attention to their good works, constantly talking of their sinless state, and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life, and who goes forth day after day to his labor, with buoyant spirits and with a healthful current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon. {RH, January 18, 1881 par. 14}

Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig-tree to bear figs, or for the rose-bush to yield rose. His nature is so thoroughly imbued with love for God and his fellow-men that he works the works of Christ with a willing heart. {RH, January 18, 1881 par. 15}

All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his Heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments, and who delight in making prominent their good works; but heavenly angels bend lovingly over them, and are as a wall of fire round about them. {RH, January 18, 1881 par. 16}

Our Saviour was the light of the world; but the world knew him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet he

did not call upon those with whom he mingled to behold his unexampled virtue, his self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life; they considered his religion worthless, because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying publicly, and in doing works of charity for effect. They trumpeted their good deeds, as do those who claim sanctification. They would have all understand that they were without sin. But the whole life of Christ was in direct contrast to this. He sought neither honor nor applause, His wonderful acts of healing were performed in as quiet a manner as possible, although he could not restrain the enthusiasm of those who were the recipients of his great blessings. Humility and meekness characterized his life. And it was because of his lowly walk and unassuming manners, which were in such marked contrast to their own, that the Pharisees would not accept him. {RH, January 18, 1881 par. 17}

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is molded by its influence. There is a continual waiting upon God, and a submission of the will to his. The understanding grasps every divine truth, and the will bows to every divine precept, without doubting or murmuring. True meekness softens and subdues the heart, and gives the mind a fitness for the ingrafted word. It brings the thoughts into obedience to Jesus Christ. It opens the heart to the word of God, as Lydia's was opened. It places us with Mary as learners at the feet of Jesus. "The meek will He guide in judgment, and the meek will he teach his way." {RH, January 18, 1881 par. 18}

The language of the meek is never that of boasting, but that of the child Samuel,—"Speak, Lord, for thy servant heareth." When Joshua was placed in the highest position of honor, as commander of Israel, he was bidding defiance to all the enemies of God. His heart was filled with noble thoughts of his great mission. Yet upon the intimation of a message from Heaven, he places himself in the position of a little child to be directed. "What saith my Lord unto his servant?" was his response. The first words of Paul after Christ was revealed to him were, "Lord, what wilt thou have me to do?" {RH, January 18, 1881 par. 19}

Meekness in the school of Christ is one of the marked fruits of the Spirit. It is a grace wrought by the Holy Spirit as a sanctifier, and enables its possessor at all times to control a rash and impetuous temper. When the grace of meekness is cherished by those who are naturally sour or hasty in disposition, they will put forth the most earnest efforts to subdue their unhappy temper. Every day they will gain self-control, until that which is unlovely and unlike Jesus is conquered. They become assimilated to the Divine Pattern, until they can obey the inspired injunction, "Be swift to hear, slow to speak, slow to wrath." {RH, January 18, 1881 par. 20}

When a man professes to be sanctified, and yet in words and works may be represented by the impure fountain sending forth its bitter waters, we may safely say, that man is deceived. He needs to learn the very alphabet of what constitutes the life of a Christian. Some who profess to be servants of Christ have so long cherished the demon of unkindness that they seem to love the unhallowed element, and to take

pleasure in speaking words that displease and irritate. These men must be converted, before Christ will acknowledge them as his children. {RH, January 18, 1881 par. 21}

Meekness is the inward adorning, which God estimates as of great price. The apostle speaks of this as more excellent and valuable than gold, or pearls, or costly array. While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul, and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light, has by the same Spirit promised that he will "beautify the meek with salvation." Angels of Heaven will register as best adorned, those who put on the Lord Jesus Christ, and walk with him in meekness and lowliness of mind. {RH, January 18, 1881 par. 22}

There are high attainments for the Christian. He may ever be rising to higher attainments. John had an elevated idea of the privilege of a Christian. He says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is not possible for humanity to rise to a higher dignity than is here implied. To man is granted the privilege of becoming an heir of God and a joint heir with Christ. To those who have been thus exalted, are unfolded the unsearchable riches of Christ, which are of a thousand fold more value than the wealth of the world. Thus, through the merits of Jesus Christ, finite man is elevated to fellowship with God and with his dear Son.

{RH, January 18, 1881 par. 23}

**PERIODICALS / RH - The Review and Herald / January 25, 1881 Sanctification. -  
The Life of Daniel an Illustration of True Sanctification. - By Mrs. E. G. White. -  
January 25, 1881 Sanctification.**

**The Life of Daniel an Illustration of True Sanctification.**

**By Mrs. E. G. White.**

Text: And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, January 25, 1881 par. 1}

The prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation. {RH, January 25, 1881 par. 2}

When the people of Israel, their king, nobles, and priests, were carried into captivity, four of their number were selected to serve in the court of the king of Babylon. One of these was Daniel, who early gave promise of the remarkable ability developed in later

years. These youth were all of princely birth, and are described as "children in whom was no blemish, but well-favored, and skillful in all wisdom, and understanding science, and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of physical and intellectual discipline. {RH, January 25, 1881 par. 3}

The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the meat, and drink of the wine, which came from the king's table. In all this the king considered that he was not only bestowing great honor upon them, but securing for them the best physical and mental development that could be attained. {RH, January 25, 1881 par. 4}

Among the viands placed before the king were swine's flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, probably losing not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects? {RH, January 25, 1881 par. 5}

Daniel did not long hesitate. He decided to stand firmly for his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." {RH, January 25, 1881 par. 6}

There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand,--one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of Judgment that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of his precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to lightly regard the holy law of God. "Thus saith the Lord" is to be our rule in all things. {RH, January 25, 1881 par. 7}

Daniel was subjected to the severest temptations that can assail the youth of today; yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination; yet the word of God presents him as a faultless character. Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him in all the transactions of his life. {RH, January 25, 1881 par. 8}

Daniel possessed the grace of genuine meekness. He was true, firm, and noble. He sought to live in peace with all, while he was unbending as the lofty cedar wherever principle was involved. In everything that did not come in collision with his allegiance to God, he was respectful and obedient to those who had authority over him; but he had so high a sense of the claims of God that the requirements of earthly rulers were held subordinate. He would not be induced by any selfish consideration to swerve from his duty. {RH, January 25, 1881 par. 9}

The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength to nobly resist temptation, and firmly, and in the grace of meekness, stand for the right under the severest trial. {RH, January 25, 1881 par. 10}

Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approbation of God was dearer to him than the favor of the most powerful earthly potentate,--dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king's meat, or drink of his wine. Melzar feared that should he comply with this request, he might incur the displeasure of the king, and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance and deficient in muscular strength, while the luxurious food from the king's table would make them ruddy and beautiful, and would impart superior physical activity. {RH, January 25, 1881 par. 11}

Daniel requested that the matter be decided by a ten-days' trial,--the Hebrew youth during this brief period being permitted to eat of simple food, while their companions partook of the king's dainties. The request was finally granted, and then Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health. {RH, January 25, 1881 par. 12}

At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. {RH, January 25, 1881 par. 13}

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and his blessing attended them. He "gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the expiration of the three years of training, when their ability and acquirements were tested by the king, he "found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." {RH, January 25, 1881 par. 14}



Here is a lesson for all, but especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice. {RH, January 25, 1881 par. 15}

What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation. {RH, January 25, 1881 par. 16}

God has said, "Them that honor me, I will honor." While Daniel clung to God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days. {RH, January 25, 1881 par. 17}

The life of Daniel is an inspired illustration of what constitutes a sanctified character. Bible sanctification has to do with the whole man. Paul writes to his Thessalonian brethren, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Paul did not exhort his brethren to aim at a standard which it was impossible for them to reach. He did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." "What ! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." {RH, January 25, 1881 par. 18}

It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. These groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. Many are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. Let these feeble ones consider what they might have been, had they lived temperately, and

promoted health instead of abusing it. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work, and lessen physical, mental, and moral power. Some who are doing this, claim to be sanctified to God; but such a claim is without foundation. {RH, January 25, 1881 par. 19}

Paul writes to his Christian converts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Specific directions were given to ancient Israel that no defective or diseased animal should be presented as an offering to God. Only the most perfect were to be selected for this purpose. The Lord, through the prophet Malachi, most severely reproveth his people for departing from these instructions. {RH, January 25, 1881 par. 20}

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord." {RH, January 25, 1881 par. 21}

Let us give careful heed to these warnings and reproofs. Though addressed to ancient Israel, they are no less applicable to the people of God today. And we should consider the words of the apostle in which he appeals to his brethren, by the mercies of God, to present their bodies "a living sacrifice, holy, acceptable unto God." This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the every-day life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits, but--"a living sacrifice, holy, acceptable unto God." {RH, January 25, 1881 par. 22}

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers. {RH, January 25, 1881 par. 23}

"Abstain from fleshly lusts, which war against the soul," is the language of the apostle Peter. Many regard this warning as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It

is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victim in slavery to lust, and the more certainly will they lower the standard of spirituality. {RH, January 25, 1881 par. 24}

Bible teaching will make but a feeble impression upon those whose faculties are benumbed by indulgence of appetite. Thousands will sacrifice not only health and life, but their hope of Heaven, before they will wage war against their own perverted appetites. One lady who for many years claimed to be sanctified, made the statement that if she must give up her pipe or Heaven she would say, "Farewell, Heaven, I cannot overcome my love for my pipe." This idol had been enshrined in the soul, leaving to Jesus a subordinate place. Yet this woman claimed to be wholly the Lord's! {RH, January 25, 1881 par. 25}

Wherever they may be, those who are truly sanctified will elevate the moral standard by preserving correct physical habits, and, like Daniel, presenting to others an example of temperance and self-denial. Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul. The indulgence of appetite produces a dyspeptic stomach, a torpid liver, a clouded brain, and thus perverts the temper and spirit of the man. And these enfeebled powers are offered to God, who refused to accept the victims for sacrifice unless they were without a blemish! It is our duty to bring our appetite and our habits of life into conformity to natural law. If the bodies offered upon Christ's altar were examined with the close scrutiny to which the Jewish sacrifices were subjected, who, with our present habits, would be accepted? {RH, January 25, 1881 par. 26}

With what care should Christians regulate their habits, that they may preserve the full vigor of every faculty to give to the service of Christ. If we would be sanctified, in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life. {RH, January 25, 1881 par. 27}

Those who violate the laws upon which health depends, must suffer the penalty. By intemperance in eating and drinking and dressing, they lessen physical, mental, and moral power, so that their bodies are an offering which the Lord cannot accept. They have so limited their abilities in every sense that they cannot properly discharge their duties to their fellow-men, and they utterly fail to answer the claims of God. {RH, January 25, 1881 par. 28}

When Lord Palmerston, Premier of England, was petitioned by the Scotch clergy to appoint a day of fasting and prayer to avert the cholera, he replied, in effect, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers, while these, his preventives, remain unheeded." {RH, January 25, 1881 par. 29}

Paul's inspired warnings against self-indulgence are sounding along the line down to

our time. He calls upon us to practice temperance in all things; for unless we do this we endanger the salvation of the soul: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin." He exhorts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." {RH, January 25, 1881 par. 30}

He presents for our encouragement the freedom enjoyed by the truly sanctified: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He charges the Galatians to "walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh." He names some of the forms of fleshly lust,--"idolatry, drunkenness, and such like." And after mentioning the fruits of the Spirit, among which is temperance, he adds, "And they that are Christ's have crucified the flesh, with the affections and lusts." {RH, January 25, 1881 par. 31}

If James had seen his brethren using tobacco, he would have denounced the practice as "earthly, sensual, and devilish." As I have seen men who claimed to enjoy the blessing of entire sanctification, while they were slaves to tobacco, spitting and defiling everything around them, I have thought, How would Heaven appear with tobacco-users in it? The lips that were taking the precious name of Christ were defiled by tobacco spittle, the breath was polluted with the stench, and even the linen was defiled; the soul that loved this uncleanness and enjoyed this poisonous atmosphere must also be defiled. The sign was hung upon the outside, testifying of what was within. {RH, January 25, 1881 par. 32}

Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his Satanic majesty. Does this statement seem severe? The offering must be presented to some deity. As God is pure and holy, and will accept nothing defiling its character, he refuses this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor. {RH, January 25, 1881 par. 33}

Jesus died to rescue man from the grasp of Satan. He came to set us free by the blood of his atoning sacrifice. The man who has become the property of Jesus Christ, and whose body is the temple of the Holy Ghost, will not be enslaved by the pernicious habit of tobacco-using. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How, then, can he be guiltless in expending every day the Lord's intrusted capital to gratify an appetite which has no foundation in nature? {RH, January 25, 1881 par. 34}

An enormous sum is yearly squandered for this indulgence, while souls are perishing for the word of life. How can Christians who are enlightened upon this subject, continue to rob God in tithes and offerings used to sustain the gospel, while they offer on the altar of destroying lust, in the use of tobacco, more than they give to relieve the poor or to supply the wants of God's cause? If they are truly sanctified, every hurtful lust will be overcome. Then all these channels of needless expense will be turned to the Lord's treasury, and Christians will take the lead in self-denial, in self-sacrifice, and in temperance. Then they will be the light of the world. {RH, January 25, 1881 par. 35}

Tea and coffee, as well as tobacco, have an injurious effect upon the system. Tea is

intoxicating; though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee. {RH, January 25, 1881 par. 36}

Those who are in the habit of using tea, coffee, tobacco, opium, or spirituous liquors, cannot worship God when they are deprived of the accustomed indulgence. Let them, while deprived of these stimulants, engage in the worship of God, and divine grace would be powerless to animate, enliven, or spiritualize their prayers or their testimonies. These professed Christians should consider the means of their enjoyment. Is it from above, or from beneath? {RH, January 25, 1881 par. 37}

To a tobacco-user, everything is insipid and lifeless without the darling indulgence. Its use has deadened the natural sensibilities of body and mind, and he is not susceptible of the influence of the Spirit of God. In the absence of the usual stimulant, he has a hungering and yearning of body and soul, not for righteousness, not for holiness, not for God's presence, but for his cherished idol. In the indulgence of hurtful lusts, professed Christians are daily enfeebling their powers, making it impossible to glorify God. {RH, January 25, 1881 par. 38}

**PERIODICALS / RH - The Review and Herald / February 1, 1881 The Life of Daniel an Illustration of True Sanctification. - By Mrs. E. G. White. -**

**February 1, 1881 The Life of Daniel an Illustration of True Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, February 1, 1881 par. 1}

In the same year that Daniel and his companions entered the service of the king of Babylon, events occurred that severely tested the integrity of these youthful Hebrews, and proved before an idolatrous nation the power and faithfulness of the God of Israel. {RH, February 1, 1881 par. 2}

While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which "he was greatly troubled, and his sleep brake from him." But although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his astrologers and magicians,--a class of impostors who professed to have power to reveal secret events,--and with promises of great wealth and honor commanded them to tell him his dream and its interpretation. But they said, "Tell thy servants the dream, and we will show the interpretation." {RH, February 1, 1881 par. 3}

Here their deceptive character was clearly exposed. The king knew that if they could



really tell the interpretation, they could tell the dream as well. The Lord had in his providence given the king this dream, and had caused the particulars to be forgotten, while the fearful impression was left upon his mind, in order to expose the pretensions of the wise men of Babylon. The monarch saw through their subterfuge, and was very angry, threatening that every one of them should be slain if in a given time the dream was not made known. Daniel and his companions were to perish with the false prophets; but, taking his life in his hand, Daniel ventures to enter the presence of the king, begging that time may be granted that he may show the dream and the interpretation. {RH, February 1, 1881 par. 4}

To this request the monarch accedes; and now Daniel gathers his three companions, and together they take the matter before God, seeking for wisdom from the Source of light and knowledge. Although they were in the king's court, surrounded with temptation, they did not forget their responsibility to God. They were strong in the consciousness that his providence had placed them where they were; that they were doing his work,--meeting the demands of truth and duty. They had confidence toward God. They had turned to him for strength when in perplexity and danger, and he had been to them an ever-present help in time of need. {RH, February 1, 1881 par. 5}

The servants of God did not plead with him in vain. They had honored him, and in the hour of trial he honors them. The secret was revealed to Daniel, and he hastens to request an interview with the king. {RH, February 1, 1881 par. 6}

The Jewish captive stands before the monarch of the most powerful empire the sun had ever shone upon. The king is in great distress amid all his riches and glory; but the youthful exile is peaceful and happy in his God. Now, if ever, is the time for Daniel to exalt himself,--to make prominent his own goodness and superior wisdom. But his first effort is to disclaim all honor for himself, and to exalt God as the Source of wisdom:-- {RH, February 1, 1881 par. 7}

"The secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." The king listens with solemn attention as every particular of the dream is reproduced, and when the interpretation is faithfully given, he feels that he can rely upon it as a divine revelation. {RH, February 1, 1881 par. 8}

The solemn truths conveyed in this vision of the night, made a deep impression on the sovereign's mind, and in humility and awe he fell down and worshiped, saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets." {RH, February 1, 1881 par. 9}

Light, direct from Heaven, had been permitted to shine upon King Nebuchadnezzar, and for a little time he was influenced by the fear of God. But a few years of prosperity filled his heart with pride, and he forgot his acknowledgment of the living God. He resumed his idol worship with increased zeal and bigotry. {RH, February 1, 1881 par. 10}

From the treasures obtained in war, he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue was about ninety feet



in height and nine in breadth, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance. {RH, February 1, 1881 par. 11}

A proclamation was issued, calling upon all the officers of the kingdom to assemble at the dedication of the image, and at the sound of the musical instruments, to bow down and worship it. Should any fail to do this, they were immediately to be cast into the midst of a burning fiery furnace. {RH, February 1, 1881 par. 12}

The appointed day has come, and the vast company is assembled, when word is brought to the king that the three Hebrews whom he had set over the province of Babylon, had refused to worship the image. These are Daniel's three companions, who had been called by the king, Shadrach, Meshach, and Abednego. Full of rage, the monarch calls them before him, and pointing to the angry furnace, tells them the punishment that will be theirs if they refuse obedience to his will. {RH, February 1, 1881 par. 13}

But all the crowned monarchs of earth could not turn these men from their allegiance to the great Ruler of nations. They had learned from the history of their fathers that disobedience to God is dishonor, disaster, and ruin; that the fear of the Lord is not only the beginning of wisdom, but the foundation of all true prosperity. They look with calmness upon the fiery furnace and the idolatrous throng. They have trusted in God, and he will not fail them now. Their answer is respectful, but decided,--"Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." {RH, February 1, 1881 par. 14}

The proud tyrant is surrounded by his great men, the officers of the government, and the army that has conquered nations; and all unite in applauding him as having the wisdom and power of the gods. In the midst of this imposing display stand the three youthful Hebrews, steadily persisting in their refusal to obey the king's decree. They had been obedient to the laws of Babylon, so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed to their Creator. {RH, February 1, 1881 par. 15}

The king's wrath knew no limits. In the very height of his power and glory, to be thus defied by these representatives of a despised and captive race, was an insult which his proud spirit could not endure. The fiery furnace had been heated seven times more than it was wont, and into it were cast the Hebrew exiles. So furious were the flames, that the men who cast them in were burned to death. {RH, February 1, 1881 par. 16}

Suddenly the countenance of the king paled with terror. His eyes were fixed upon the glowing flames, and turning to his lords he said, "Did we not cast three men bound into the midst of the fire?" The answer was, "True, O king." And now, his terror and amazement increased, the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." {RH, February 1, 1881 par. 17}

When the Son of God manifests himself to men, an unseen power speaks to the soul that this is God. And before his majesty, kings and nobles tremble, and acknowledge the superiority of the living God over every earthly power. {RH, February 1, 1881 par. 18}

With feelings of remorse and shame, the king exclaimed, "Ye servants of the most high God, come forth." And they obeyed, showing themselves unhurt before that vast multitude, not even the smell of fire being upon their garments. This miracle produced a striking change in the minds of the people. The great golden image, set up with such display, was forgotten. The king published a decree that any one speaking against the God of these men should be put to death; "because there is no other god that can deliver after this sort." {RH, February 1, 1881 par. 19}

These three Hebrews possessed genuine sanctification. True Christian principle will not stop to weigh consequences. It does not ask, What will people think of me if I do this? or how will it affect my worldly prospects if I do that? With the most intense longing, the children of God desire to know what he would have them do, that their works may glorify him. The Lord has made ample provision that the heart and life of all his followers may be controlled by divine grace, that they may be as burning and shining lights in the world. {RH, February 1, 1881 par. 20}

These faithful Hebrews possessed great natural ability and intellectual culture, and they occupied a high position of honor; but all these advantages did not lead them to forget God. All their powers were yielded to the sanctifying influence of divine grace. By their godly example, their steadfast integrity, they showed forth the praises of Him who had called them out of darkness into his marvelous light. In their wonderful deliverance was displayed, before that vast assembly, the power and majesty of God. Jesus placed himself by their side in the fiery furnace, and by the glory of his presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of Heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters. By the deliverance of his faithful servants, the Lord declares that he will take his stand with the oppressed, and overthrow, all earthly powers that would exalt their own glory and trample under foot the God of Heaven. {RH, February 1, 1881 par. 21}

What a lesson is here given to the faint-hearted, the vacillating, the cowardly in the cause of God. What encouragement is given to those who will not be swayed from duty by threats or peril. These faithful, steadfast characters exemplify sanctification, while they have no thought of claiming the high honor. The amount of good which may be accomplished by comparatively obscure but devoted Christians, cannot be estimated until the life records shall be made known, when the Judgment shall sit and the books be opened. {RH, February 1, 1881 par. 22}

Christ identifies his interest with this class; he is not ashamed to call them brethren. There should be hundreds where there is now one among us, so closely allied to God, their lives in such close conformity to his will, that they would be bright and shining lights, sanctified wholly, in soul, body, and spirit. {RH, February 1, 1881 par. 23}

The great conflict is still between the children of light and the children of darkness. Those who name the name of Christ should shake off the lethargy that enfeebles their efforts, and should meet the momentous responsibilities that devolve upon them. All who do this may expect the power of God to be revealed in them. The Son of God, the world's Redeemer, will be represented in their words and in their works, and God's

name will be glorified. {RH, February 1, 1881 par. 24}

Nebuchadnezzar had another dream, which filled his heart with terror. In a vision of the night he saw a great tree growing in the midst of the earth, towering up to the heavens, and its branches stretching to the ends of the earth. In it the fowls of the air dwelt, and under it the beasts of the field found shelter. As the king gazed upon that lofty tree, he beheld a "watcher, even a holy one,"--a divine messenger, similar in appearance to the One who walked with the three Hebrews in the fiery furnace. This heavenly being approached the tree, and in a loud voice cried, "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass." {RH, February 1, 1881 par. 25}

The skill of the wise men proving ineffectual, Daniel is sent for to interpret the dream. Its signification filled him with astonishment, and "his thoughts troubled him." He faithfully told the king that the fate of the tree was emblematic of his own downfall; that he would lose his reason, and, forsaking the abodes of men, would find a home with the beasts of the field, and that he would remain in this condition for the period of seven years. He urged the proud monarch to repent and turn to God, and by good works avert the threatened calamity. But the king's heart had become hardened, and he felt independent of God. {RH, February 1, 1881 par. 26}

About one year after he had received the divine warning, the king was walking in his palace and thinking of his power as ruler of earth's greatest kingdom, when he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" {RH, February 1, 1881 par. 27}

The proud boast had scarcely left his lips, when a voice from Heaven told him that God's appointed time of judgment had come. In a moment his reason was taken away, and he became as a beast. For seven years he was thus degraded. At the end of this time his reason was restored to him, and then looking up in humility to the great God of Heaven, he recognized the divine hand in this chastisement, and was again restored to his throne. {RH, February 1, 1881 par. 28}

In a public proclamation, King Nebuchadnezzar acknowledged his guilt, and the great mercy of God in his restoration. This was the last act of his life as recorded in Sacred History. {RH, February 1, 1881 par. 29}

**PERIODICALS / RH - The Review and Herald / February 8, 1881 The Life of Daniel an Illustration of True Sanctification. - By Mrs. E. G. White. -**

**February 8, 1881 The Life of Daniel an Illustration of True Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus

Christ." 1 Thessalonians 5:23. {RH, February 8, 1881 par. 1}

Belshazzar was acquainted with the dealings of God with Nebuchadnezzar, but this knowledge had no effect upon his own course. He blindly clung to the worship of idols, and gave himself up to sensual indulgence. It was not long before reverses came. He had been defeated in battle by Cyrus, and for two years had been besieged in the city of Babylon. Within that seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and supplied with provisions for a twenty years' siege, the voluptuous monarch felt secure, and passed his time in mirth and revelry. {RH, February 8, 1881 par. 2}

One night he made a great feast to a thousand of his lords. All the attractions that wealth and royal power could command, combined to give splendor to the scene. Everything that could administer to the lusts of the flesh was there. Princes and statesmen drank wine like water, and reveled under its maddening influence. The king had commanded to bring to that sacrilegious feast the golden and silver vessels which Nebuchadnezzar had taken out of the temple at Jerusalem, and which had been consecrated to the service of God, and employed by holy men in his worship. These were now to be used by the wicked revelers. {RH, February 8, 1881 par. 3}

While they were that night in the midst of idolatrous mirth, the king's countenance suddenly pales, and he seems paralyzed with terror; for lo! a bloodless hand is tracing mystic characters on the wall over against him. The revelers discern the curious and, to them, unintelligible writing. The exciting merriment dies away, and a painful silence falls upon the throng. The king's thoughts troubled him, "the joints of his loins were loosed, and his knees smote one against another." Trembling with alarm, he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." But these men are no more able to interpret the mystic characters traced by the hand of an angel of God than they were to interpret the dream of Nebuchadnezzar. {RH, February 8, 1881 par. 4}

The terror of the king increases. He is conscious that this writing is a rebuke of his impious feast, and yet he cannot tell its exact import. The queen then reminds him that there is a man in his kingdom "in whom is the spirit of the holy gods," and that in the days of his father, "light and understanding and wisdom like the wisdom of the gods was found in him;" whom his father "made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation." {RH, February 8, 1881 par. 5}

Then is Daniel brought before the king without delay, and the monarch promises him great rewards if he will interpret the writing. Daniel looks upon that wicked throng bearing evidence of intemperate feasting and revelry. He stands before them in the quiet dignity of a servant of the most high God, not to speak words of flattery, as was the custom of the professedly wise men of the kingdom, but to speak the truth of God.

Sternly disclaiming all desire for rewards or honor, he says, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." {RH, February 8, 1881 par. 6}

Daniel then proceeds to speak of the Lord's dealings with Nebuchadnezzar,--the dominion and glory bestowed upon him, the divine judgment for his pride, and his subsequent acknowledgment of the power and mercy of the God of Israel; and then in the most direct and emphatic words he rebukes the great wickedness of the impious king,--"And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of Heaven." {RH, February 8, 1881 par. 7}

Daniel then gave the interpretation of the mystic writing: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." That very night the words of the prophet were fulfilled. The city was occupied, the king slain, and the kingdom taken, by the Medes and Persians. {RH, February 8, 1881 par. 8}

Darius now took possession of the throne of Babylon, and at once proceeded to re-organize the government. He "set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents; of whom Daniel was first." And "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom. The presidents and princes sought to find occasion against him concerning the kingdom. "But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." {RH, February 8, 1881 par. 9}

What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Daniel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make appear wrong. And still he made no claim to sanctification; but he did that which was infinitely better,--he lived a holy, sanctified life. The true test of sanctification is the daily deportment. {RH, February 8, 1881 par. 10}

The more blameless the life of Daniel, the greater was the hatred excited against him by his enemies. They were filled with madness, because they could find nothing in his moral character or in the discharge of his duties, upon which to base a complaint against him. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Three times a day, Daniel prayed to the God of Heaven. This was the only accusation that could be brought against him. {RH, February 8, 1881 par. 11}

A scheme is now devised to accomplish his destruction. His enemies assembled at the palace, and asked the king to pass a decree, that no person in the whole realm should ask anything of either God or man, except of Darius the king, for the space of thirty days, and that any violation of this edict should be punished by casting the offender into the den of lions. The king knew nothing of the hatred of these men toward Daniel, and did not suppose that the decree would in any way injure him. Through flattery they made the monarch believe it would be greatly to his honor to pass such a



decree. With a smile of Satanic triumph upon their faces, these men come forth from the presence of the king; and rejoice together, over the trap which they have laid for the servant of God. {RH, February 8, 1881 par. 12}

The decree goes forth from the king. Daniel is aware of all that has been done. He is acquainted with the purpose of his enemies to ruin him. But he does not change his course in a single particular. With calmness he goes about his accustomed duties, and at the hour of prayer he goes to his chamber, and with his windows open toward Jerusalem, he offers his petitions to the God of Heaven. By his course of action, he takes the position that no king or prince has the right to come between him and his God, and tell him to whom he should or should not pray. Noble man of principle! he stands before the world today a praiseworthy example of Christian boldness and fidelity. He turns to God with all his heart, although he knows that death is the penalty for his devotion. {RH, February 8, 1881 par. 13}

His adversaries watch him an entire day. Three times he has repaired to his chamber, and three times the voice of earnest intercession has been heard. The next morning the complaint is made to the king that Daniel, one of the captives of Judah, has set at defiance his decree. When the monarch heard these words, his eyes were at once opened to see the snare that had been set. He is sorely displeased with himself for having passed such a decree, and labors till the going down of the sun to devise some plan by which Daniel may be delivered. But the prophet's enemies had anticipated this, and they came before the king with these words: "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed. {RH, February 8, 1881 par. 14}

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee." A stone is laid upon the mouth of the den, and sealed with the royal seal. "Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him." {RH, February 8, 1881 par. 15}

Early in the morning the monarch hastened to the den of lions, and cried, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The voice of the prophet is heard in reply, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. {RH, February 8, 1881 par. 16}

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Thus was the servant of God delivered. And the snare which his enemies had laid for his destruction proved to be their own ruin. At the command of the king they were cast into the den, and instantly devoured by the wild beasts. {RH, February 8, 1881 par. 17}

As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was



at hand when God would give his chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of Heaven in behalf of Israel, in these words: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments'; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land." {RH, February 8, 1881 par. 18}

Notice these words. Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, he identifies himself with the really sinful of Israel. The wisdom which God imparted to him was as far superior to the wisdom of the wise men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven. With deep humiliation, with tears, and with rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own vileness, and acknowledging the Lord's greatness and majesty. What earnestness and fervor characterize his supplications! He is coming nearer and nearer to God. The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He feels that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of "Heaven:-- {RH, February 8, 1881 par. 19}

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. And whilst I was speaking and praying, and confessing *my sin* and the sin of my people, . . . even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." {RH, February 8, 1881 par. 20}

As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts, to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding,--to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger. {RH, February 8, 1881 par. 21}

The man of God was praying, not for a flight of happy feeling, but for a knowledge of the divine will. And he desired this knowledge, not merely for himself, but for his people. His great burden was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, "We have sinned, we have done wickedly. . . . Because for our sins and for the iniquities of our fathers, Jerusalem and

thy people are become a reproach to all that are about us." They had lost their peculiar, holy character as God's chosen people. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, and faithful, and obedient. {RH, February 8, 1881 par. 22}

In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified, while they have no desire to search the Scriptures, or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is. {RH, February 8, 1881 par. 23}

All who believe with the heart the word of God will hunger and thirst for a knowledge of his will. God is the author of truth. He enlightens the darkened understanding, and gives to the human mind power to grasp and comprehend the truths which he has revealed. {RH, February 8, 1881 par. 24}

Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. He did not think, as do many at the present day, that it is no matter what we believe, if we are only honest, and love Jesus. True love for Jesus will lead to the most close and earnest inquiry as to what is truth. Christ prayed that his disciples might be sanctified through the truth. He who is too indolent to make anxious, prayerful search for truth, will be left to receive errors which shall prove the ruin of his soul. {RH, February 8, 1881 par. 25}

At the time of Gabriel's visit, the prophet Daniel was unable to receive further instruction; but a few years afterward, desiring to know more of subjects not yet fully explained, he again set himself to seek light and wisdom from God. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all. . . . Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." {RH, February 8, 1881 par. 26}

No less a personage than the Son of God appeared to Daniel. This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days. This knowledge was given to Daniel and recorded by inspiration for us upon whom the ends of the world are come. {RH, February 8, 1881 par. 27}

The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire; yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the

heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that he may open our understanding to comprehend the truths brought to us from Heaven. {RH, February 8, 1881 par. 28}

"And I Daniel alone saw the vision ; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. . . . And there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." Such will be the experience of every one who is truly sanctified. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, "I am sinless; I am sanctified." {RH, February 8, 1881 par. 29}

Gabriel then appeared to the prophet, and thus addressed him; "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." {RH, February 8, 1881 par. 30}

What great honor was shown to Daniel by the Majesty of Heaven! He comforts his trembling servant, and assures him that his prayer was heard in Heaven, and that in answer to that fervent petition, the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven's Prince, the archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel. {RH, February 8, 1881 par. 31}

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips. . . . And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of Heaven veiled the brightness of his presence and appeared to the prophet as "one like the similitude of the sons of men." By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God. {RH, February 8, 1881 par. 32}

Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character, and unwavering fidelity, are equaled only by his humility of heart and his contrition before God. We repeat, The life of Daniel is an inspired illustration of true sanctification. {RH, February 8, 1881 par. 33}

**PERIODICALS / RH - The Review and Herald / February 15, 1881 The Life of John an Illustration of True Sanctification. - By Mrs. E. G. White. -**

## **February 15, 1881 The Life of John an Illustration of True Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body he preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, February 15, 1881 par. 1}

The apostle John was distinguished above his brethren as "the disciple whom Jesus loved." While not in the slightest degree cowardly, weak, or vacillating in character, he possessed an amiable disposition, and a warm, loving heart, capable of the deepest and most earnest devotion. He seems to have enjoyed, in a pre-eminent sense, the friendship of Christ, and he received many tokens of the Saviour's confidence and love. He was one of the three permitted to witness Christ's glory upon the mount of transfiguration, and his agony in Gethsemane; and to the care of John our Lord confided his mother in those last hours of anguish upon the cross. {RH, February 15, 1881 par. 2}

The Saviour's affection for the beloved disciple was returned with all the strength of ardent devotion. John clung to Christ as the vine clings to the stately pillar. For the Master's sake he braved the dangers of the judgment hall, and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping even the impetuous Peter. {RH, February 15, 1881 par. 3}

John's affection for his Master was not a mere human friendship, but the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honor to work and suffer in the service of his Lord. His love for Jesus led him to love all for whom Christ died. His religion was of a practical character. He reasoned that love to God would be manifested in love to his children. He was heard again and again to say, "Beloved, if God so loved us, we ought also to love one another." "We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" The apostle's life was in harmony with his teachings. The love which glowed in his heart for Christ, led him to put forth the most earnest, untiring labor for his fellow-men, especially for his brethren in the Christian church. He was a powerful preacher, fervent, and deeply in earnest, and his words carried with them a weight of conviction. {RH, February 15, 1881 par. 4}

The confiding love and unselfish devotion manifested in the life and character of John, present lessons of untold value to the Christian church. Some may represent him as possessing this love independent of divine grace; but John had, by nature, serious defects of character; he was proud and ambitious, and quick to resent slight and injury. {RH, February 15, 1881 par. 5}

The depth and fervor of John's affection for the Master was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under

the transforming influence of the love of Christ, he became meek and lowly of heart. Self was hid in Jesus. He was closely united to the Living Vine, and thus became a partaker of the divine nature. Such will ever be the result of communion with Christ. This is true sanctification. {RH, February 15, 1881 par. 6}

There may be marked defects in the character; evil temper, irritable disposition, envy, and jealousy may bear sway; yet if the man becomes a true disciple of Jesus, the power of divine grace will make him a new creature. Christ's love transforms, sanctifies him. But when persons profess to be Christians, and their religion does not make them better men and better women in all the relations of life,--living representatives of Christ in disposition and character,--they are none of his. {RH, February 15, 1881 par. 7}

At one time, with several of his brethren, John engaged in a dispute as to which of their number should be accounted greatest. They did not intend their words to reach the ear of the Master; but Jesus read their hearts, and embraced the opportunity to give his disciples a lesson of humility. It was not only for the little group who listened to his words, but was to be recorded for the benefit of all his followers, to the close of time. "And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all." {RH, February 15, 1881 par. 8}

Those who possess the spirit of Christ will have no ambition to occupy a position above their brethren. It is those who are small in their own eyes who will be accounted great in the sight of God. "And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me." {RH, February 15, 1881 par. 9}

What a precious lesson is this for all the followers of Christ! Those who overlook the life-duties lying directly in their pathway, who neglect mercy and kindness, courtesy and love, to even a little child, are neglecting Christ. John felt the force of this lesson, and profited by it. {RH, February 15, 1881 par. 10}

On another occasion, his brother James and himself had seen a man casting out devils in the name of Jesus, and because he did not immediately connect himself with their company, they decided that he had no right to do this work, and consequently forbade him. In the sincerity of his heart, John related the circumstance to the Master. Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." {RH, February 15, 1881 par. 11}

Again, James and John came to Jesus with a request that he would honor them by permitting one to sit at his right hand and the other at his left hand in his glory. The Saviour answered, "Ye know not what ye ask." How little do many of us understand the true import of our prayers! Oh! Jesus knew the infinite price at which that glory must be purchased, when he, "for the joy that was set before him, endured the cross, despising the shame." That joy was to see souls saved by his humiliation, his agony, and the shedding of his blood. {RH, February 15, 1881 par. 12}

This was the glory which Christ was to receive, and which these two disciples had requested that they might be permitted to share. Jesus asked them, "Can ye drink of



the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can." {RH, February 15, 1881 par. 13}

How little did they comprehend what that baptism signified! "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." {RH, February 15, 1881 par. 14}

Jesus understood the motives which prompted the request, and thus reprov'd the pride and ambition of the two disciples: "The Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." {RH, February 15, 1881 par. 15}

Upon one occasion, Christ sent messengers before him into a village of the Samaritans, requesting the people to prepare refreshments for himself and his disciples. But when Christ approached the town, he appeared to be passing on toward Jerusalem. This aroused the enmity of the Samaritans, and instead of sending messengers to invite and even urge him to tarry with them, they withheld the courtesies which they would have given to a common wayfarer. Jesus never urges his presence upon any, and the Samaritans lost the blessing which would have been granted them, had they solicited him to be their guest. {RH, February 15, 1881 par. 16}

We may wonder at this rude and uncourteous treatment of the Majesty of Heaven; but how often are we who profess to be the followers of Christ, guilty of the same neglect. Do we urge Jesus to take up his abode in our hearts and in our homes? He is full of love, of grace, of blessing, and stands ready to bestow these gifts upon us; but, like the Samaritans, we are frequently content without them. {RH, February 15, 1881 par. 17}

The disciples were aware of the purpose of Christ to bless the Samaritans with his presence; and when they saw the coldness, jealousy, and positive disrespect shown to their Master, they were filled with surprise and indignation. James and John were especially stirred. That the Master whom they so highly revered should be thus treated, seemed to them a crime too great to be passed over without immediate punishment. These disciples said, "Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as Elias did?" referring to the destruction of the Syrian captains and their companies sent out to take the prophet Elijah. {RH, February 15, 1881 par. 18}

Jesus rebuked his disciples, saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." John and his fellow-disciples were in a school, in which Christ was teacher. Those who were ready to learn their mistakes, and anxious to improve in character, had ample opportunity. John treasured every lesson, and constantly sought to bring his character into harmony with the divine Pattern. The lessons of Christ, setting forth meekness, humility, and love as essential to growth in grace and a fitness for his work, were of the highest value to



John. These lessons are addressed to us as individuals and as brethren in the church, as well as to the first disciples of Christ. There is no sanctification without the grace of humility. {RH, February 15, 1881 par. 19}

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of sanctification. On the other hand, Judas possessed a form of godliness, while his character was more Satanic than divine. He professed to be a disciple of Christ, but in words and in works denied him. {RH, February 15, 1881 par. 20}

Judas had the same precious opportunities as had John to study and to imitate the Pattern. He listened to the lessons of Christ, and his character might have been transformed by divine grace. But while John was earnestly warring against his own faults, and seeking to assimilate to Christ, Judas was violating his conscience, yielding to temptation, and fastening upon himself habits of dishonesty that would transform him into the image of Satan. {RH, February 15, 1881 par. 21}

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the word, but hearers only. One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are dying daily to self, and are overcoming sin. The latter are indulging their own lusts, and becoming the servants of Satan. {RH, February 15, 1881 par. 22}

John's early life was passed in the society of the rude and uncultivated fishermen of Galilee. He did not enjoy the training of the schools; but by association with Christ, the Great Teacher, he obtained the highest education which mortal man can receive. He drank eagerly at the fountain of wisdom, and then sought to lead others to that "well of water springing up into everlasting life." The simplicity of his words, the sublime power of the truths he uttered, and the spiritual fervor that characterized his teachings, gave him access to all classes. Yet even believers were unable to fully comprehend the sacred mysteries of divine truth unfolded in his discourses. He seemed to be constantly imbued with the Holy Spirit. He sought to bring the thoughts of the people up to grasp the unseen. The wisdom with which he spoke caused his words to drop as the dew, softening and subduing the soul.

{RH, February 15, 1881 par. 23}

**PERIODICALS / RH - The Review and Herald / February 22, 1881 The Life of John an Illustration of True Sanctification. - By Mrs. E. G. White. -**

**February 22, 1881 The Life of John an Illustration of True Sanctification.**

**By Mrs. E. G. White.**

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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, February 22, 1881 par. 1}

After the ascension of Christ, John stands forth a faithful, ardent laborer for the Master. With others, he enjoyed the outpouring of the Spirit on the day of Pentecost, and with fresh zeal and power he continued to speak to the people the words of life. He was threatened with imprisonment and death, but he would not be intimidated. {RH, February 22, 1881 par. 2}

Multitudes from all classes come out to listen to the preaching of the apostles, and are healed of their diseases through the name of Jesus, that name so hated among the Jews. The priests and rulers are frantic in their opposition, as they see that the sick are healed, and Jesus is exalted as the Prince of life. They fear that soon the whole world will believe on him, and then accuse them of murdering the Mighty Healer. But the greater their efforts to stop this excitement, the more accept him and turn from the teachings of the scribes and Pharisees. They are filled with indignation, and laying hands upon the apostles, thrust them into the common prison. But the angel of the Lord, by night, opens the prison doors, brings them forth, and says, "Go, stand and speak in the temple to the people all the words of this life." {RH, February 22, 1881 par. 3}

With fidelity and earnestness, John bore testimony for his Lord upon every suitable occasion. He saw that the times were full of peril for the church. Satanic delusions were existing everywhere. The minds of the people were wandering through the mazes of skepticism and deceptive doctrines. Some who pretended to be true to the cause of God were deceivers; they denied Christ and his gospel, and were bringing in damnable heresies and living in transgression of the divine law. {RH, February 22, 1881 par. 4}

John's favorite theme was the infinite love of Christ. No man stood higher before the believers in his day, and before men of all classes, than did John. He believed in God as a child believes in a kind and tender father. He understood the character and work of Jesus; and when he saw his Jewish brethren groping their way without a ray of the Sun of Righteousness to illuminate their path, he longed to present to them Christ, the Light of the world. {RH, February 22, 1881 par. 5}

The faithful apostle saw that their blindness, their pride, superstition, and ignorance of the Scriptures, were riveting upon their souls fetters which would never be broken. The prejudice and hatred against Christ which they obstinately cherished, was bringing ruin upon them as a nation, and destroying their hopes of everlasting life. But John continued to present Christ to them as the only way of salvation. The evidence that Jesus of Nazareth was the Messiah was so clear, that John declares no man need to walk in the darkness of error while such a light is proffered him. {RH, February 22, 1881 par. 6}

John lived to see the gospel of Christ preached far and near, and thousands eagerly accepting its teachings. But he was filled with sadness as he perceived poisonous errors creeping into the church. Some who accepted Christ claimed that his love

released them from obedience to the law of God. On the other hand, many taught that the letter of the law should be kept, also all the Jewish customs and ceremonies, and that this was sufficient for salvation, without the blood of Christ. They held that Christ was a good man, like the apostles, but denied his divinity. John saw the dangers to which the church would be exposed, should they receive these ideas, and he met them with promptness and decision. He wrote to a most honorable helper in the gospel, a lady of good repute and extensive influence:-- {RH, February 22, 1881 par. 7}

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds." {RH, February 22, 1881 par. 8}

John was not to prosecute his work without great hindrances, Satan was not idle. He instigated evil men to cut short the useful life of this man of God; but holy angels protected him from their assaults. John must stand as a faithful witness for Christ. The church in its peril needed his testimony. {RH, February 22, 1881 par. 9}

By falsehood and misrepresentation the emissaries of Satan had sought to stir up opposition against John, and against the doctrine of Christ. In consequence, dissensions and heresies were imperiling the church. John met these errors unflinchingly. He hedged up the way of the adversaries of truth. He wrote and exhorted that the leaders in these heresies should not have the least encouragement. There are at the present day evils similar to those that threatened the prosperity of the early church, and the teachings of the apostle upon these points should be carefully heeded. "You must have charity," is the cry to be heard everywhere, especially from those who profess sanctification. But charity is too pure to cover an unconfessed sin. John's teachings are important for those who are living amid the perils of the last days. He had been intimately associated with Christ, he had listened to his teachings, and had witnessed his mighty miracles. He bore a convincing testimony, which made the falsehoods of his enemies of none effect. {RH, February 22, 1881 par. 10}

John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God's countenance. He testifies that the man who pretends to know God, and yet breaks the divine law, gives the lie to his profession. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." In this age of boasted liberality, these words of John would be branded as bigotry. But the apostle would teach us that while endeavoring to perfect Christian character, we are authorized to call sin and sinners by their right names,--that this is true charity. While loving the souls for whom Christ died, and laboring for their salvation, we should not make a compromise with sin. We are not to unite with the rebellious, and call this charity. God requires his people in this age of the world to stand as did John in his time, unflinchingly for the

right, in opposition to soul-destroying errors. {RH, February 22, 1881 par. 11}

I have met many who claimed to live without sin. But when tested by God's word, these persons were found to be open transgressors of his holy law. The clearest evidences of the perpetuity and binding force of the fourth commandment, failed to arouse the conscience. They could not deny the claims of God, but ventured to excuse themselves in breaking the Sabbath. They claimed to be sanctified, and to serve God on all days of the week. Many good people, they said, did not keep the Sabbath. As they were sanctified, no condemnation would rest upon them if they did not observe it. God was too merciful to punish us for not keeping the seventh day. They would be counted odd and singular in community, should they observe the Sabbath, and would have no influence in the world. We must be subject to the powers that be. {RH, February 22, 1881 par. 12}

A lady in New Hampshire bore her testimony in a public meeting, that the grace of God was ruling in her heart, and that she was wholly the Lord's. She then expressed her belief that this people were doing much good in arousing sinners to see their danger. She said, "The Sabbath that this people present to us, is the only Sabbath of the Bible;" and then stated that her mind had been very much exercised upon the subject. She saw great trials before her, which she must meet if she kept the seventh day. The next day, she came to meeting, and again bore her testimony, saying she had asked the Lord if she must keep the Sabbath, and he had told her she need not keep it. Her mind was now at rest upon that subject. She then gave a most stirring exhortation for all to come to the perfect love of Jesus, where there was no condemnation to the soul. {RH, February 22, 1881 par. 13}

This woman did not possess genuine sanctification. It was not God who told her that she could be sanctified through disobedience to one of his plain commandments. God's law is sacred, and no one can transgress it with impunity. The being who told her that she could continue to transgress God's law and be sinless, was the prince of the powers of darkness,--the same who told Eve in Eden, through the serpent, "Thou shalt not surely die." Eve flattered herself that God was too kind to punish her for disobedience of his express commands. The same sophistry is urged by thousands in excuse of their disobedience of the fourth commandment. Those who have the mind of Christ will keep all of God's commandments, irrespective of circumstances. The Majesty of Heaven says, "I have kept my Father's commandments." Adam and Eve dared to transgress the Lord's requirements, and the terrible result of their sin should be a warning to us not to follow their example of disobedience. Christ prayed for his disciples in these words: "Sanctify them through thy truth; thy word is truth." There is no genuine sanctification, except through obedience to the truth. Those who love God with all the heart will also love all his commandments. The sanctified heart is in harmony with the precepts of God's law; for they are holy, just, and good. {RH, February 22, 1881 par. 14}

God's character has not changed. He is the same jealous God today as when he gave his law upon Sinai, and wrote it with his own finger on the tables of stone. Those who trample upon God's holy law may say, "I am sanctified;" but to be indeed sanctified, and to claim sanctification, are two different things. {RH, February 22, 1881 par.

15}

The New Testament has not changed the law of God. The sacredness of the Sabbath of the fourth commandment is as firmly established as the throne of Jehovah. John writes, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth [transgresseth the law] hath not seen him, neither known him." We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ, to be sanctified, while living in the transgression of God's law. He met with just such a class as we have to meet. He said, "Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Here the apostle speaks in plain terms, as he deemed the subject demanded. {RH, February 22, 1881 par. 16}

The epistles of John breathe a spirit of love. But when he comes in contact with that class who break the law of God and yet claim that they are living without sin, he does not hesitate to warn them of their fearful deception. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

{RH, February 22, 1881 par. 17}

**PERIODICALS / RH - The Review and Herald / March 1, 1881 The Life of John an Illustration of True Sanctification. - By Mrs. E. G. White. -**

**March 1, 1881 The Life of John an Illustration of True Sanctification.**

**By Mrs. E. G. White.**

Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, March 1, 1881 par. 1}

The wonderful success which attended the preaching of the gospel by the apostles and their fellow-laborers increased the hatred of the unbelieving Jews. They made every effort to hinder its progress, and finally succeeded in enlisting the power of the Roman emperor against the Christians. A great persecution followed, in which many of the followers of Christ were put to death. The apostle John was now an aged man; but

with great zeal and success he continued to preach the doctrine of Christ. He had a testimony of power, which his adversaries could not controvert, and which greatly encouraged his brethren. {RH, March 1, 1881 par. 2}

When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the apostle would repeat, with great dignity, power, and eloquence, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." {RH, March 1, 1881 par. 3}

The bitterest hatred was kindled against John for his unwavering fidelity to the cause of Christ. He was the last survivor of the disciples who were intimately connected with Jesus; and his enemies decided that his testimony must be silenced. If this could be accomplished, they thought the doctrine of Christ would not spread; and if treated with severity, it might soon die out of the world. John was accordingly summoned to Rome to be tried for his faith. His doctrines were misstated. False witnesses accused him as a seditious person, publicly teaching theories which would subvert the nation. {RH, March 1, 1881 par. 4}

The apostle presented his faith in a clear and convincing manner, with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper the hatred of those who opposed the truth. The emperor was filled with rage, and blasphemed the name of God and of Christ. He could not controvert the apostle's reasoning, or match the power which attended the utterance of truth, and he determined to silence its faithful advocate. {RH, March 1, 1881 par. 5}

Here we see how hard the heart may become when obstinately set against the purposes of God. The foes of the church were determined to maintain their pride and power before the people. By the emperor's decree, John was banished to the Isle of Patmos, condemned, as he tells us, "for the word of God, and for the testimony of Jesus Christ." But the enemies of Christ utterly fail in their purpose to silence his faithful witness. From the Isle of Patmos, comes the apostle's voice, reaching even to the end of time, and revealing the most thrilling truths ever presented to mortals. {RH, March 1, 1881 par. 6}

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals. But this gloomy abode proved, to the servant of God, to be the gate of Heaven. He was shut away from the busy scenes of life, and from his active labors as an evangelist; but he was not excluded from the presence of God. In his desolate home he could commune with the King of kings, and study more closely the manifestations of divine power in the book of nature and the pages of inspiration. He delighted to meditate upon the great work of creation, and to adore the power of the Divine Architect. In former years his eyes had been greeted with the sight of wood-covered hills, green valleys, and fruitful plains; and in all the beauties of nature he had delighted to trace the wisdom and skill of the Creator. He was now



surrounded with scenes that to many would appear gloomy and uninteresting. But to John it was otherwise. He could read the most important lessons in the wild, desolate rocks, the mysteries of the great deep, and the glories of the firmament. To him, all bore the impress of God's power, and declared his glory. {RH, March 1, 1881 par. 7}

The apostle beheld around him the witnesses of the flood, which deluged the earth because the inhabitants ventured to transgress the law of God. The rocks, thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath. {RH, March 1, 1881 par. 8}

But while all that surrounded him below appeared desolate and barren, the blue heavens that bent above the apostle on lonely Patmos were as bright and beautiful as the skies above his own loved Jerusalem. Let man once look upon the glory of the heavens in the night season, and mark the work of God's power in the hosts thereof, and he is taught a lesson of his own littleness. If he has cherished pride and self-importance because of talents or personal accomplishments, because he is rich in houses and lands, let him go out in the beautiful night, and look upon the starry heavens, and learn to humble his proud spirit in the presence of the Infinite One. {RH, March 1, 1881 par. 9}

In the voice of many waters,--deep calling unto deep,--the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their most terrible commotion restrained within the limits appointed by an invisible hand, spoke to John of an infinite power controlling the deep. And in contrast he saw and felt the folly of feeble mortals, but worms of the dust, who glory in their wisdom and strength, and set their hearts against the Ruler of the universe, as though God were altogether such an one as themselves. How blind and senseless is human pride! One hour of God's blessing in the sunshine and rain upon the earth, will do more to change the face of nature than man, with all his boasted knowledge and persevering efforts, can accomplish during a lifetime. {RH, March 1, 1881 par. 10}

In the surroundings of his island home, the exiled prophet read the manifestations of divine power, and in all the works of nature held communion with his God. The most ardent longing of the soul after God, the most fervent prayers, went up to Heaven from rocky Patmos. As John looked upon the rocks, he was reminded of Christ, the rock of his strength, in whose shelter he could hide without a fear. {RH, March 1, 1881 par. 11}

The Lord's day mentioned by John was the Sabbath,--the day on which Jehovah rested after the great work of creation, and which he blessed and sanctified because he had rested upon it. The Sabbath was as sacredly observed by John upon the Isle of Patmos as when he was among the people, preaching upon that day. By the barren rocks surrounding him, John was reminded of rocky Horeb, and how, when God spoke his law to the people there, he said, "Remember the Sabbath day to keep it holy." {RH, March 1, 1881 par. 12}

The Father and the Son spoke to Moses from the rocks. God made the rocks his sanctuary. His temple was the everlasting hills. The Divine Legislator descended upon

the rocky mountain to speak his law in the hearing of all the people, that they might be impressed by the grand and awful exhibition of his power and glory, and fear to transgress his commandments. God spoke his law amid thunders and lightnings and the thick cloud upon the top of the mountain, and his voice was as the voice of a trumpet exceeding loud. The law of Jehovah was unchangeable, and the tablets upon which he wrote that law were solid rock, signifying the immutability of its precepts. Rocky Horeb became a sacred place to all who loved and revered the law of God. {RH, March 1, 1881 par. 13}

While John was contemplating the scenes of Horeb, the Spirit of God, who sanctified the seventh day, came upon him. He contemplated the sin of Adam in transgressing the divine law, and the fearful result of that transgression. The infinite love of God, in giving his Son to redeem a lost race, seemed too great for language to express. As he presents it in his epistle, he calls upon the church and the world to behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." It was a mystery to John that God could give his Son to die for rebellious man. And he was lost in amazement that the plan of salvation, devised at such a cost to Heaven, should be refused by those for whom the infinite sacrifice had been made. {RH, March 1, 1881 par. 14}

John was shut in with God. As he learned more of the divine character, through the works of creation, his reverence for God increased. He often asked himself, Why do not men, who are wholly dependent upon God, seek to be at peace with him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He controls the heavens with their numberless worlds. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Sin is the transgression of God's law; and the penalty of sin is death. There would have been no discord in Heaven or in the earth, if sin had never entered. Disobedience to God's law has brought all the misery that has existed among his creatures. Why will not men be reconciled to God? {RH, March 1, 1881 par. 15}

It is no light matter to sin against God,--to set the perverse will of man in opposition to the divine will. It is for the best interest of man, even in this world, to obey God's commandments. And it is surely for his eternal interest to submit to God, and be at peace with him. The beasts of the field obey their Creator's law in the instinct which governs them. He speaks to the proud ocean, "Hitherto shalt thou come, but no further;" and the waters are prompt to obey his word. The planets are marshaled in perfect order, obeying the laws which God has established. He has given to man reasoning powers to understand the claims of the divine law, and a conscience to feel the guilt of transgression and the peace and joy of obedience. And yet, of all the creatures that God has made upon the earth, man alone is rebellious. God has left man as a free moral agent, to obey or disobey. The reward of everlasting life,--an eternal weight of glory,--is promised to those who do God's will, while the threatenings of his wrath hang over all who defy his law. {RH, March 1, 1881 par. 16}

As John meditated upon the glory of God displayed in his works, he was

overwhelmed with the greatness and majesty of the Creator. Should all the inhabitants of this little world refuse obedience to God, he would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify his name. God is not dependent on man for honor. He could marshal the starry hosts of heaven, the millions of worlds above, to raise a song of honor and praise and glory to his name. "And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." {RH, March 1, 1881 par. 17}

John calls to remembrance the wonderful incidents that he has witnessed in the life of Christ. In imagination he again enjoys the precious opportunities with which he had once been favored, and is greatly comforted. Suddenly his meditation is broken in upon; he is addressed in tones distinct and clear. He turns to see from whence the voice proceeds, and lo! he beholds his Lord, whom he had loved, with whom he had walked and talked, and whose sufferings upon the cross he had witnessed. But how changed is the Saviour's appearance! He is no longer "a man of sorrows, and acquainted with grief." He bears no marks of his humiliation. His eyes are like a flame of fire; his feet like fine brass, as it glows in a furnace. The tones of his voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In his hand are seven stars, signifying the ministers of the churches. Out of his mouth issues a sharp, two-edged sword, representing the power of his word. {RH, March 1, 1881 par. 18}

John, who had so loved his Lord, and who had steadfastly adhered to the truth in the face of imprisonment, stripes, and threatened death, cannot endure the excellent glory of Christ's majesty, but falls to the earth as one stricken dead. Jesus then lays his hand upon the prostrate form of his servant, saying, "Fear not. I am He that liveth and was dead; and behold, I am alive forevermore." John was strengthened to live in the presence of his glorified Lord; and then were presented before him in holy vision the purposes of God for future ages. The glorious attractions of the heavenly home were made known to him. He was permitted to look upon the throne of God, and to behold the white-robed throng of redeemed ones. He heard the music of heavenly angels, and the songs of triumph from those who had overcome by the blood of the Lamb and the word of their testimony. {RH, March 1, 1881 par. 19}

The humility of John did not consist in a mere profession; it was a grace that clothed him as naturally as a garment. He ever sought to conceal his own righteous acts, and to avoid everything that would seem to attract attention to himself. In his Gospel, John mentions the disciple whom Jesus loved, but conceals the fact that the one thus honored was himself. His course was devoid of selfishness. In his daily life he taught and practiced charity in the fullest sense. He had a high sense of the love that should exist among natural brothers and Christian brethren. He presents and urges this love as an essential characteristic of the followers of Jesus. Destitute of this, all pretensions to the Christian name are vain. {RH, March 1, 1881 par. 20}

John was a teacher of practical holiness. He presents unerring rules for the conduct of Christians. They must be pure in heart, and correct in manners. In no case should they be satisfied with an empty profession. He declares in unmistakable terms that to be a Christian is to be Christlike. {RH, March 1, 1881 par. 21}

John does not once claim to be sinless. But his life was one of earnest effort to conform to the will of God. It was a living representation of Christian sanctification. He followed his Saviour closely, and had such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective. And when Jesus in his glorified body appeared to John, one glimpse was enough to cause him to fall down as one dead. Such will ever be the feelings of those who know best their Lord and Master. The more closely they contemplate the life and character of Jesus, the less will they be disposed to claim holiness of heart, or to boast of their sanctification. {RH, March 1, 1881 par. 22}

**PERIODICALS / RH - The Review and Herald / March 8, 1881 The Law of God the Standard of True Sanctification. - By Mrs. E. G. White. -**

**March 8, 1881 The Law of God the Standard of True Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, March 8, 1881 par. 1}

Sanctification is obtained only in obedience to the will of God. Many who are willfully trampling upon the law of Jehovah, claim holiness of heart and sanctification of life. But they have not a saving knowledge of God or of his law. They are standing in the ranks of the great rebel. He is at war with the law of God, which is the foundation of the divine government in Heaven and in the earth. These men are doing the same work as their master has done in seeking to make of none effect God's holy law. No commandment-breaker can be permitted to enter Heaven; for he who was once a pure and exalted covering cherub, was thrust out for rebelling against the government of God. {RH, March 8, 1881 par. 2}

With many, sanctification is only self-righteousness. And yet these persons boldly claim Jesus as their Saviour and sanctifier. What a delusion! Will the Son of God sanctify the transgressor of the Father's law,--that law which Christ came to exalt and make honorable? He testifies,"I have kept my Father's commandments." God will not bring his law down to meet the imperfect standard of man; and man cannot meet the demands of that holy law without exercising repentance toward God, and faith toward our Lord Jesus Christ. {RH, March 8, 1881 par. 3}

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

But God has not given his Son to a life of suffering and ignominy and a shameful death to release man from obedience to the divine law. So great is the deceptive power of Satan, that many have been led to regard the atonement of Christ as of no real value. Christ died because there was no other hope for the transgressor. He might try to keep God's law in the future; but the debt which he had incurred in the past remained, and the law must condemn him to death. Christ came to pay that debt for the sinner which it was impossible for him to pay for himself. Thus, through the atoning sacrifice of Christ, sinful man was granted another trial. {RH, March 8, 1881 par. 4}

It is the sophistry of Satan that the death of Christ brought in grace to take the place of the law. The death of Jesus did not change, or annul, or lessen in the slightest degree, the law of ten commandments. That precious grace offered to men through a Saviour's blood, establishes the law of God. Since the fall of man, God's moral government and his grace are inseparable. They go hand in hand through all dispensations. "Mercy and truth are met together; righteousness and peace have kissed each other." {RH, March 8, 1881 par. 5}

Jesus, our substitute, consented to bear for man the penalty of the law transgressed. He clothed his divinity with humanity, and thus became the Son of man, a Saviour and Redeemer. The very fact of the death of God's dear Son to redeem man, shows the immutability of the divine law. How easily, from the transgressor's standpoint, could God have abolished his law, thus providing a way whereby men could be saved, and Christ remain in Heaven! The doctrine which teaches freedom, through grace, to break the law, is a fatal delusion. Every transgressor of God's law is a sinner, and none can be sanctified while living in known sin. {RH, March 8, 1881 par. 6}

The condescension and agony of God's dear Son were not endured to purchase for man liberty to transgress the Father's law and yet sit down with Christ in his throne. It was that through his merits, and the exercise of repentance and faith, the most guilty sinner might receive pardon, and obtain strength to live a life of obedience. The sinner is not saved in his sins, but from his sins. {RH, March 8, 1881 par. 7}

The soul must first be convicted of sin, before the sinner will feel a desire to come to Christ. "Sin is the transgression of the law." "I had not known sin but by the law." When the commandment came home to Saul's conscience, sin revived, and he died. He saw himself condemned by the law of God. The sinner cannot be convinced of his guilt, unless he understands what constitutes sin. It is impossible for an individual to experience Bible sanctification while he holds that if he believes in Christ it is immaterial whether he obeys God's law or disobeys it. {RH, March 8, 1881 par. 8}

Those who profess to keep the law of God, and yet at heart are indulging in sin, are condemned by the True Witness. They claim to be rich in a knowledge of the truth; but they are not in harmony with its sacred principles. The truth does not sanctify their lives. God's word declares that the professed commandment-keeper whose life contradicts his faith, is blind, wretched, poor, and naked. {RH, March 8, 1881 par. 9}

God's law is the mirror presenting a complete reflection of the man as he is, and holding up before him the correct likeness. Some will turn away and forget this picture, while others will employ abusive epithets against the law, as though this would cure

their defects of character. Still others who are condemned by the law will repent of their transgressions, and, through faith in Christ's merits, will perfect Christian character. {RH, March 8, 1881 par. 10}

The whole world is guilty in God's sight of transgressing his law. Because the great majority will continue to transgress, and thus remain at enmity with God, is no reason why none should confess themselves guilty and become obedient. To a superficial observer, persons who are naturally amiable, who are educated and refined, may appear perfect in life. "Man looketh on the outward appearance; but the Lord looketh on the heart." Unless the life-giving truths of God's word, when presented to the conscience, are understandingly received, and then faithfully carried out in the life, no man can see the kingdom of Heaven. To some, these truths have a charm because of their novelty, but are not accepted as the word of God. Those who do not receive the light when it is brought before them, will be condemned by it. {RH, March 8, 1881 par. 11}

In every congregation in the land there are souls unsatisfied, hungering and thirsting for salvation. By day and by night, the burden of their hearts is, What shall I do to be saved? They listen eagerly to popular discourses, hoping to learn how they may be justified before God. But too often they hear only a pleasing speech, an eloquent declamation. There are sad and disappointed hearts in every religious gathering. The minister tells his hearers that they cannot keep the law of God. "It is not binding upon man in our day," he says. "You must believe in Christ; he will save you; only believe." Thus he teaches them to make feeling their criterion, and gives them no intelligent faith. That minister may profess to be very sincere; but he is seeking to quiet the troubled conscience with a false hope. {RH, March 8, 1881 par. 12}

Many are led to think that they are on the road to Heaven, because they profess to believe in Christ, while they reject the law of God. But they will find at last that they were on the way to perdition, instead of Heaven. Spiritual poison is sugar-coated with the doctrine of sanctification, and administered to the people. Thousands eagerly swallow it, feeling that if they are only honest in their belief they will be safe. But sincerity will not convert error to truth. A man may swallow poison, thinking it is food; but his sincerity will not save him from the effects of the dose. {RH, March 8, 1881 par. 13}

God has given us his word to be our guide. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." He prayed for his disciples, "Sanctify them through thy truth; thy word is truth." Paul says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." But this belief did not make his course right. When Paul received the gospel of Jesus Christ, it made him a new creature. He was transformed; the truth was planted in his soul, and gave him such faith and courage as a follower of Christ that no opposition could move him, no suffering daunt him. Men may make what excuse they please for their rejection of God's law; but no excuse will be accepted in the day of Judgment. Those who are contending with God, and strengthening their guilty souls in transgression, must very soon meet the great Lawgiver over his broken law. {RH, March 8, 1881 par. 14}

The day of God's vengeance cometh,--the day of the fierceness of his wrath. Who



will abide the day of his coming? Men have hardened their hearts against the Spirit of God; but the arrows of his wrath will pierce where the arrows of conviction could not. God will not far hence arise to deal with the sinner. Will the false shepherd shield the transgressor in that day? Can he be excused who went with the multitude in the path of disobedience? Will popularity or numbers make any guiltless? These are questions which the careless and indifferent should consider and settle for themselves. {RH, March 8, 1881 par. 15}

**PERIODICALS / RH - The Review and Herald / April 26, 1881 Sanctification. -  
Christian Character. - By Mrs. E. G. White. -**

**April 26, 1881 Sanctification.**

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**Christian Character.**

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**By Mrs. E. G. White.**  
-

Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, April 26, 1881 par. 1}

The character of the Christian is shown by his daily life. Said Christ, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Our Saviour compares himself to a vine, of which his followers are the branches. He plainly declares that all who would be his disciples must bring forth fruit; and then he shows how they may become fruitful branches. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." {RH, April 26, 1881 par. 2}

The apostle Paul describes the fruit which the Christian is to bear. He says that it "is in all goodness and righteousness and truth." And again, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These precious graces are but the principles of God's law carried out in the life. {RH, April 26, 1881 par. 3}

Those who have genuine love for God will manifest an earnest desire to know his will and to do it. Says the apostle John, whose epistles treat so fully upon love, "This is the love of God, that we keep his commandments." The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful. The same difference is seen among those who profess to be children of God. Many who know that they are the objects of his love and care, and who desire to receive his blessing, take no delight in doing his will. They regard God's claims upon them as an unpleasant restraint, his commandments as a grievous yoke. But he who is earnestly seeking for holiness of heart and life, delights in

the law of God, and mourns only that he falls so far short of meeting its requirements. {RH, April 26, 1881 par. 4}

We are commanded to love one another as Christ has loved us. He has manifested his love by laying down his life to redeem us. The beloved disciple says that we should be willing to lay down our lives for the brethren. For "every one that loveth Him that begat, loveth him also that is begotten of Him." If we love Christ, we shall love those who resemble him in life and character. And not only so, but we shall love those who "have no hope and are without God in the world." It was to save sinners that Christ left his home in Heaven, and came to earth to suffer and to die. For this he toiled and agonized and prayed, until, heart-broken and deserted by those he came to save, he poured out his life on Calvary. {RH, April 26, 1881 par. 5}

Many shrink from such a life as our Saviour lived. They feel that it requires too great a sacrifice to imitate the Pattern, to bring forth fruit in good works, and then patiently endure the pruning of God that they may bring forth more fruit. But when the Christian regards himself as only a humble instrument in the hands of Christ, and endeavors to faithfully perform every duty, relying upon the help which God has promised, then he will wear the yoke of Christ and find it easy; then he will bear burdens for Christ, and pronounce them light. He can look up with courage and with confidence, and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." {RH, April 26, 1881 par. 6}

If we meet obstacles in our path and faithfully overcome them, if we encounter opposition and reproach, and in Christ's name gain the victory, if we bear responsibilities and discharge our duties in the spirit of our Master, then, indeed, we gain a precious knowledge of his faithfulness and power. We no longer depend upon the experience of others, for we have the witness in ourselves. Like the Samaritans of old, we can say, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." {RH, April 26, 1881 par. 7}

The more we contemplate the character of Christ, and the more we experience of his saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul-temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, he will impart that faith that works by love and purifies the heart. By faith in Christ, and obedience to the law of God, we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory. {RH, April 26, 1881 par. 8}

It is not only the privilege but the duty of every Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works. Said Christ, "Herein is my Father glorified, that ye bear much fruit." In his letter to the church at Ephesus, Paul endeavors to set before his brethren the "mystery of the gospel," the "unsearchable riches of Christ," and then assures them of his earnest prayers for their spiritual prosperity:-- {RH, April 26, 1881 par. 9}

"I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you,

according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." {RH, April 26, 1881 par. 10}

Again, he writes to his Corinthian brethren, "to them that are sanctified in Christ Jesus," "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." These words are addressed not only to the church at Corinth, but to all the people of God to the close of time. Every Christian may enjoy the blessing of sanctification. {RH, April 26, 1881 par. 11}

The apostle continues, in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Paul would not have appealed to them to do that which was impossible. Unity is the sure result of Christian perfection. {RH, April 26, 1881 par. 12}

In the epistle to the Colossians also are set forth the glorious privileges vouchsafed to the children of God. "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, . . . we also since the day we heard it do not cease to pray for you; and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." {RH, April 26, 1881 par. 13}

The apostle himself was endeavoring to reach the same standard of holiness which he set before his brethren. He writes to the Philippians: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There is a striking contrast between the boastful, self-righteous claims of those who profess to be without sin, and the modest language of the apostle. Yet it was the purity and faithfulness of his own life that gave such power to his exhortations to his brethren. {RH, April 26, 1881 par. 14}

Paul did not hesitate to enforce, upon every suitable occasion, the importance of Bible sanctification. He says: "Ye know what commandment we gave you by the Lord Jesus. For this is the will of God, even your sanctification." "Wherefore, my beloved, as

ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." {RH, April 26, 1881 par. 15}

He bids Titus to instruct the church that while they should trust to the merits of Christ for salvation, divine grace, dwelling in their hearts, will lead to the faithful performance of all the duties of life. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." {RH, April 26, 1881 par. 16}

Paul seeks to impress upon our minds the fact that the foundation of all acceptable service to God, as well as the very crown of the Christian graces, is love; and that only in the soul where love reigns will the peace of God abide. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." {RH, April 26, 1881 par. 17}

**PERIODICALS / RH - The Review and Herald / May 3, 1881 Sanctification. - The Christian's Privilege. - By Mrs. E. G. White. -**

**May 3, 1881 Sanctification.**

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**The Christian's Privilege.**

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**By Mrs. E. G. White.**

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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. {RH, May 3, 1881 par. 1}

Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake faith for feeling. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins. {RH, May 3, 1881 par. 2}

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God. {RH, May 3, 1881 par. 3}

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light. {RH, May 3, 1881 par. 4}

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul. {RH, May 3, 1881 par. 5}

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour. {RH, May 3, 1881 par. 6}

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to make these scenes a reality. Stephen, the first

Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from Heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel. {RH, May 3, 1881 par. 7}

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth. {RH, May 3, 1881 par. 8}

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would ever enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes. {RH, May 3, 1881 par. 9}

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of one known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him. {RH, May 3, 1881 par. 10}

"His servants ye are to whom ye yield yourselves servants to obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" {RH, May 3, 1881 par. 11}

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down. {RH, May 3, 1881 par. 12}

Religion must be made the great business of life. Everything else should be held



subordinate to this. All our powers of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us. {RH, May 3, 1881 par. 13}

We must come nearer to the cross of Christ, Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus--who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,--"to sit with me in my throne, even as I also overcame and am set down with my Father on his throne"? {RH, May 3, 1881 par. 14}

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" "for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, May 3, 1881 par. 15}

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith with us: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God. {RH, May 3, 1881 par. 16}

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, his praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to him, and to be constantly growing in grace and in the knowledge of the truth. {RH, May 3, 1881 par. 17}

The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories might not be revealed to mortals. Yet all this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." {RH, May 3, 1881 par. 18}

Paul suffered for the truth's sake, and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice he says, "I reckon the sufferings of this time

are not worthy to be compared with the glory that shall be revealed in us." The shout of victory from God's faithful servant comes down the line to our time,--"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." {RH, May 3, 1881 par. 19}

Though Paul was at last confined in a Roman prison,--shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death,--yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the result of that sanctification which we have in these articles endeavored to set forth. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

{RH, May 3, 1881 par. 20}

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By Mrs. E. G. White. -**

**August 2, 1881 Rest for the Weary.**

**By Mrs. E. G. White.**

Jesus invites the weary to come to him for rest: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30. {RH, August 2, 1881 par. 1}

Many who hear this invitation sigh for rest, and yet press on the rugged path, hugging their burdens closer to their heart. Jesus loves them, and longs to bear their burdens and themselves also in his strong arms of love. He invites them to lay the heavy burdens on him. Your fears and uncertainties, that rob you of peace and rest, he would remove; but you must come to him, and tell him the secret woes of your heart. He invites your confidence as the proof of your love for him. Jesus would rather have the gift of the humble, trusting heart than all the wealth riches can bestow. He invites through his messengers the gift of yourselves. Only come to him in the simplicity and confidence with which a child would come to its parents, and the divine touch from his

hand will relieve you of your burdens. {RH, August 2, 1881 par. 2}

Let us not forget that Christ is the way, the truth, and the life. The compassionate Saviour invites all to come to him. Let us believe the words of our Lord, and not make the way to him so hard. Let us not travel the precious road, cast up for the ransomed of the Lord to walk in, with murmuring, with doubts, with cloudy forebodings, groaning, as if forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all his paths are peace. If we have made rough paths for our feet, and taken upon us heavy burdens of care in laying up for ourselves treasures upon the earth, let us now change, and follow the path Jesus has prepared for us. {RH, August 2, 1881 par. 3}

We are not always willing to give our burdens to Jesus. We sometimes pour our troubles into human ears, and tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, that he may change the sorrowful ways to paths of joy and peace. Self-denying, self-sacrificing love gives glory and victory to the cross. The promises of God's word are very precious. We must study his word, if we would know his will. The words of inspiration, carefully studied and practically obeyed, will lead our feet in a plain path, where we may walk without stumbling. Oh, that ministers and people would take all the burdens and perplexities to Jesus, who is waiting to receive them and give them peace and rest. Jesus will never forsake those who put their trust in him. {RH, August 2, 1881 par. 4}

We are living in an age when wickedness prevails. The perils of the last days thicken around us, and because iniquity abounds, the love of many waxes cold. This need not be if all would come to Jesus, and confidingly and in faith trust in him. His meekness and his lowliness, cherished, will bring peace and rest and moral power to every soul. {RH, August 2, 1881 par. 5}

The shortness of time is urged as an incentive for us to seek righteousness and to make Christ our friend. This is not the great motive. It savors of selfishness. Is it necessary that the terrors of the day of God be held before us to compel us through fear to right action? This ought not to be. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. He says to you, I am the Lord thy God; walk with me, and I will fill thy path with light. Jesus, the Majesty of Heaven, proposes to elevate to companionship with himself those who come to him with their burdens, their weaknesses, and their cares. He will make them his dear children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch. {RH, August 2, 1881 par. 6}

It is our duty to love him as our Redeemer. He commands our love, and as a friend he invites our love. Christ's invitation to us all is a call to a life of peace and rest,--a life of liberty and love, and to a rich inheritance in the future immortal life. Why, then, should we resist his invitation and refuse his love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose him as our best and most honored and loved companion here? Christ calls us to walk with him in this world in the path of humble, trustful obedience, which will secure a pure, holy, happy life. Which will we choose,--liberty in Christ, or bondage and tyranny in the service of Satan? It is our

privilege to have a calm, close, happy walk with Jesus every day we live. {RH, August 2, 1881 par. 7}

We need not be alarmed if this path of liberty is laid through conflicts and sufferings. The liberty we shall enjoy will be the more valuable because we made sacrifices to obtain it. The peace which passeth knowledge will cost us battles with the powers of darkness, struggles severe against selfishness and inward sins. The victories gained daily through persevering, untiring effort in well-doing, will be precious through Christ who hath loved us, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." The excellence of Christ we should seek to obtain. In the face of temptation we should school ourselves to firm endurance, which will not provoke one murmuring thought, although we may be weary in toiling, and in fighting the good fight of faith. {RH, August 2, 1881 par. 8}

Thank God that some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired by conflict and nurtured by suffering. If it were not for these heroes of faith, who have learned to endure, and to suffer and be strong, the outlook would be indeed discouraging. How could any of us know how to sympathize with the sorrowing, the burdened, the afflicted, and be to them the help they need, if we had never experienced similar trials ourselves? We cannot appreciate our Redeemer in the highest sense until we can see him by the eye of faith reaching to the very depths of human wretchedness, taking upon himself the nature of man, the capacity to suffer, and by suffering putting forth his divine power to save and lift sinners up to companionship with himself. Oh, why have we so little sense of sin? Why so little penitence? It is because we do not come nearer the cross of Christ. Conscience becomes hardened through the deceitfulness of sin, because we remain away from Christ. Consider the Captain of our salvation. He suffered shame for us that we might not suffer everlasting shame and contempt. He suffered on the cross, that mercy might be granted to fallen man. God's justice is preserved, and guilty man is pardoned. Jesus dies that the sinner might live. Shame is borne by the Son of the Highest for the sake of poor sinners, that they might be ransomed and crowned with eternal glory. {RH, August 2, 1881 par. 9}

The cross of Calvary appeals in power, affording a reason why we should love Christ now, and why we should consider him first, and best, and last, in everything. We should take our fitting place in humble penitence at the foot of the cross. We may learn the lessons of meekness and lowliness of mind as we go up to Mount Calvary, and, looking upon the cross, see our Saviour in agony, the Son of God dying, the just for the unjust. Behold Him who could summon legions of angels to his assistance with one word, a subject of jest and merriment, of reviling and hatred. He gives himself a sacrifice for sin. When reviled, he threatened not; when falsely accused, he opened not his mouth. He prays on the cross for his murderers. He is dying for them. He is paying an infinite price for every one of them. He would not lose one whom he has purchased at so great cost. He gives himself to be smitten, and scourged, without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and his kingdom shall have no end. {RH, August 2, 1881 par. 10}

Come, you who are seeking your own pleasures in forbidden joys and in sinful indulgences, you who are scattering from Christ. Look, O look upon the cross of Calvary; behold the royal victim suffering on your account, and be wise while you have opportunity, and seek now the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must bear in this life. Look on Jesus, the author and finisher of your faith. He turns from his royal throne, his high command, and lays aside his royal robe, and clothes his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich. {RH, August 2, 1881 par. 11}

The Son of God was rejected and despised for our sakes. Can you, in full view of the cross, beholding by the eye of faith the sufferings of Christ, tell your tale of woe, your trials? Can you nurse revenge of your enemies in your heart while the prayer of Christ comes from his pale and quivering lips for his revilers, his murderers,--"Father, forgive them; for they know not what they do?" {RH, August 2, 1881 par. 12}

A work is before us to subdue pride and vanity, that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Jesus Christ. We must not shrink from the depths of humiliation to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at his right hand. We must deny self, and fight continually against pride. We must hide self in Jesus Christ, and let him appear in our conversation and character as the One altogether lovely, and the chief among ten thousand. Our lives, our deportment, will testify how highly we prize Christ, and the salvation he has wrought out for us at such a cost to himself. While we look constantly to Him whom our sins have pierced, and our sorrows have burdened, we shall acquire strength to be like him. We shall bind ourselves in willing, happy, captivity to Jesus Christ. It is high time we devoted the few remaining precious hours of our probation to washing our robes of character, and making them white in the blood of the Lamb, that we may be of that white-robed company who shall stand about the great white throne.

{RH, August 2, 1881 par. 13}

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By Mrs. E. G. White. -**

**August 16, 1881 Doing for Christ.**

**By Mrs. E. G. White.**

Christ says to his redeemed people, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me

in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, August 16, 1881 par. 1}

To be a patient toiler in that which calls for self-denying labor, is a glorious work, that Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be, holiest, worship. True worship consists in working together with Christ. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on, but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree. {RH, August 16, 1881 par. 2}

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; doing deeds of benevolence, speaking kind words, and manifesting tender regard for the poor, the needy, the afflicted. When one's heart sympathizes with others burdened with discouragement and grief; when his hand clothes the naked, and the stranger is made welcome to a seat in his parlor and in his heart, then angels come very near, and an answering strain responds in Heaven. Every act, every deed of justice and mercy and benevolence, makes music in Heaven. The Father from his throne beholds and numbers the performer of them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act to the needy, or the suffering, is as though done to Jesus. Whoever succors the poor, or sympathizes with the afflicted and oppressed, and befriends the orphan, brings himself into a more close relationship to Jesus. {RH, August 16, 1881 par. 3}

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matthew 25:41-46. {RH, August 16, 1881 par. 4}

Jesus here identifies himself with his suffering people. / was hungry and thirsty; / was a stranger; / was naked; / was sick; / was in prison. When you were enjoying your food from your bountifully spread tables, I was famishing of hunger in the hovel or street, not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your



wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being, in their person, the very sufferer. Here, mark, selfish Christian, that every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person. {RH, August 16, 1881 par. 5}

But there are some persons who make high professions, whose hearts are so encased in self-love and selfishness that they cannot appreciate these things. They have all their lives thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves for the purpose of benefiting others, is out of the question with them. They have not the least idea that God requires this of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in Heaven of kindly acts, of sacrificing for others' good, of feeding the hungry, of clothing the naked, or taking in the stranger. Entertaining strangers at a venture is not agreeable; if they knew that all who shared their bounty were worthy, then they might be induced to do something in that direction. But there is virtue in venturing something. Perchance we may entertain angels. {RH, August 16, 1881 par. 6}

There are orphans that can be cared for; but many will not venture to undertake such a work; for it involves more labor than they care to do, leaving them but little time to please themselves. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that Heaven is for those who have been workers; those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They did not those things Heaven assigned them to do. They pleased themselves, and can take their portion with self-pleasers. {RH, August 16, 1881 par. 7}

Has the injunction of the apostle no force in this age: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? Our Heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good--waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made our circumstances to differ, keeping some poor, and allowing others to become rich, that all may have an opportunity to develop character. {RH, August 16, 1881 par. 8}

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he therefore wrought a miracle, so that in the act of making a home for God's servant, and sharing her morsel with him, she was herself sustained, and her life

and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health; they would love to do if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering from poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, then shall your light break forth as the morning, and your health shall spring forth speedily. {RH, August 16, 1881 par. 9}

Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. "His soul shall be satisfied in drought, and he shall be like a watered garden, whose waters fail not." Wake up, brethren and sisters. Don't be afraid of good works. "Be not weary in well doing, for in due time ye shall reap if ye faint not." Do not wait to be told your duty. Open your eyes, and see who is around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them; close not your eyes to their needs. Who gives the proofs mentioned in James of possessing pure religion, untainted with any selfishness or corruption? Who is anxious to do all in his power to aid in the great plan of salvation? {RH, August 16, 1881 par. 10}

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming,--the great reaping time, when you shall reap what you have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." I implore you, my brethren, in every church, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. {RH, August 16, 1881 par. 11}

You may say that you have been disappointed by bestowing means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you have received only insult, reproach, and hate; if the one-hundredth time proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp, one soul benefited, one soul encouraged! This will a thousand times pay you for all your efforts. To you will Jesus say "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord? {RH, August 16, 1881 par. 12}

Many shrink at the idea of making any sacrifice for others' good. They are not willing

to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we will say, Jesus is our example. {RH, August 16, 1881 par. 13}

When the request was made that the two sons of Zebedee might sit the one on his right hand and the other on his left in his kingdom, Jesus answered, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he said, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." How many can answer, We can drink of the cup; we can be baptized with the baptism; and make the answer understandingly? How many imitate the great Exemplar? All who profess to be followers of Jesus Christ, in taking this step pledge themselves to walk even as he walked. Yet the course many pursue who make high profession shows that their lives are far from being in conformity to that of the great Pattern. They shape their course to meet their own imperfect standard. They do not imitate the self-denial of Christ, or his life of sacrifice for the good of others. {RH, August 16, 1881 par. 14}

I once heard a wealthy farmer describe the situation of a poor widow living near him. He lamented her straitened circumstances, and then said, "I don't know how she is going to get along this cold winter. She has close times now." Such have forgotten the work of Christ, and by their acts say, "Nay, Lord, we cannot drink of the cup of self-denial, humiliation, and sacrifice you drank of, nor be baptized with the suffering you were baptized with. We cannot live to do others good. It is our business to take care of ourselves." {RH, August 16, 1881 par. 15}

Who should know how the widow will get along, unless it be those who have well-filled granaries? The means for her to get along is at hand; and dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from Heaven to supply the needy? Has he not rather placed it in your hands to help and bless them through you? Has he not made you his instrument in this good work, to prove you, and to give you the privilege of laying up a treasure in Heaven? Hear what the prophet Isaiah says:-- {RH, August 16, 1881 par. 16}

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of

the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, August 16, 1881 par. 17}

The fast is described which God can accept. "to deal thy bread to the hungry," and to "bring the poor that are cast out, to thy house." You are with one hand to reach up, and by faith take hold of the mighty arm which bringeth salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in administering to your own pleasure. {RH, August 16, 1881 par. 18}

If you engage in this work of mercy and love, will it prove too hard for you? Will you fail, and be crushed under the burden, and your family be deprived of your assistance and influence? Oh, no! God has carefully removed all doubts upon this question by a pledge to you on condition of your obedience. This promise covers all the most exacting, the most hesitating, could crave: "Then shall thy light break forth as the morning, and thine health spring forth speedily." Only believe that He is faithful that has promised. God can renew the physical strength; and more, he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee. The glory of the Lord shall be thy rearward." God will build a fortification around you. Neither does the promise end at this point. "Thou shalt call, and the Lord shall answer. Thou shalt cry, and he shall say, Here I am." If you put down oppression and remove the speaking of *vanity*, if you draw out your soul to the hungry, "then shall thy light rise in obscurity, and thy darkness be as the noonday. The Lord shall guide thee continually, and satisfy thy soul in drought [famine], and make fat thy bones; and thou shalt be like a watered garden, and a spring of water, whose waters fail not." {RH, August 16, 1881 par. 19}

Read Isaiah 58, you who claim to be children of the light. Especially do you read it again and again who have felt so fearful to inconvenience yourselves by favoring the needy; you whose hearts and houses are too narrow to make a home for the homeless, read it. You who can see orphans and widows oppressed by the iron hand of poverty, and bowed down by the hard-hearted worldlings, read it. {RH, August 16, 1881 par. 20}

Are you afraid that an influence will be introduced into your family that will cost you more labor, read that chapter. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labor is called for, you can draw upon One who has promised: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Why God's people are not more spiritually-minded, and have no more faith, is because they are narrowed by selfishness. The prophet is addressing Christians; not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but it is right-doing,--doing the right thing, and at the right time. It is to be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not.

{RH, August 16, 1881 par. 21}

**PERIODICALS / RH - The Review and Herald / August 23, 1881 A Working Church.  
- By Mrs. E. G. White -**

**August 23, 1881 A Working Church.**

**By Mrs. E. G. White**

Ministers should impress upon the people for whom they labor the importance of individual effort. No church can flourish unless its members are workers. The people must lift where the ministers lifts, thus seconding his efforts and helping him bear his burdens, and then he will not be overworked and become discouraged. There is no influence that can be brought to bear on a church that will be enduring unless the people shall move intelligently, from principle, to do all they can to forward the work. The individual members of the church should feel a responsibility resting upon them to overcome their own defects of character, and by doing this they encourage others to overcome. Those who profess to be Christians should arouse themselves, and take up their neglected duties; for the salvation of their own souls depends upon their individual efforts. Said the Prince of life, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "Agonize," says the margin. There are vastly more seekers than strivers. Tame, half-hearted efforts will not insure success. There must be determined, persevering, untiring effort, proportionate to the value of eternal life, the object of our pursuit. We cannot trust to another to win the crown for us; we must individually fight the battles of the Lord. The ministers cannot save the people. He can be a channel through which God will impart light and knowledge; but after that light is given he cannot make the people walk in the light. Christ could not do this. It is left for those who have the light to appropriate the light, and in their turn let it shine forth in bright rays upon the pathway of others. {RH, August 23, 1881 par. 1}

True Christians will represent Christ in deportment and in character. They will sanctify themselves through obedience to the truth, that the people they would save may be influenced by their Christ-like character, and see a beauty and harmony in the truth. Preachers and people will effect more for Christ by humble, devoted, and virtuous lives, that can be done by preaching where a godly example is wanting. Many, I fear, will not have zeal and earnestness to seek God for themselves, and know for themselves that Christ is formed in them the hope of glory. If they have the heart work, they can, if any man ask them, give a reason of the hope that is within them with meekness and fear. With meekness, because Jesus died for them as sinners that they might have eternal life; with meekness because there is no virtue or goodness in them.

They are dependent upon Christ every moment for this great salvation. With fear, lest they fail to represent their faith, which to them is so precious, in such a manner as to convince unbelievers that they have the truth. The meekness of wisdom will be seen in their deportment. They have the evidence that they are built upon the sure foundation, and will stand amid the perils of the last days. They purify their souls through the truth to unfeigned love of the brethren. The fire of affliction may kindle upon them, and although the removal of imperfections from their characters may be to them a severe process, yet they will endure the test and trial so essential to their eternal good. {RH, August 23, 1881 par. 2}

We are not, as Christians, doing one-twentieth part that we might do in winning souls to Christ. There is a world to be warned, and every sincere Christian will be a guide and an example to others in faithfulness, in cross-bearing, in prompt and vigorous action, in unswerving fidelity to the cause of truth, and in sacrifices and labors to promote the cause of God. This is a great work. To meet the standard of God, men must be growing Christians, having root in themselves. Many are separated from God by wicked works, and need the help that growing Christians can give them by a holy life and godly example. When clouds and darkness overshadow us, we are inclined to seek for human sympathy; we do not take our burdens to Jesus; we do not exercise living faith in his promises. There is not a close searching of our own hearts to see if there is not some darling sin cherished, some idol that needs to be cast down in order to give Christ the entire heart's affections. {RH, August 23, 1881 par. 3}

Said Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The promises contained in the word of God are exceedingly precious. The word of life, carefully and prayerfully studied, and practically obeyed, will thoroughly furnish us unto all good works. Ministers and people must learn to look to men less and to God more. He can save to the utmost all who put their trust in him. When power and grace in unlimited supply await our demand, why do we neglect to come in living faith for the things God knows we need, and that he longs to bestow upon us if we will only ask him in faith? {RH, August 23, 1881 par. 4}

Enoch lived in a corrupt age, when moral power was very weak. Pollution was teeming all around him; yet he walked with God. He educated his mind to devotion,--to think on things that were pure and holy; and his conversation was upon holy and divine things. He was made a companion of God. He walked with him, and received his counsel. He had to contend with the same temptations that we do. The society surrounding him was no more friendly to righteousness than is the society surrounding us at the present time. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch. He was a representative of the saints living amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, those who are alive and remain, who are faithful, will be translated to Heaven. They will be removed from a sinful and corrupt world to the pure joys of Heaven. {RH, August 23, 1881 par. 5}



The course of God's people should be upward and onward to victory. One is with us, even the Captain of our salvation, who has said for our encouragement? "Lo! I am with you always, even unto the end of the world." "Be of good cheer. I have overcome the world." He will lead us on to certain victory. What God promises, he is able at any time to perform. And the work he gives his people to do, he is able to accomplish by them. If we live a life of perfect obedience, his promises will be fulfilled to us. {RH, August 23, 1881 par. 6}

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellowmen, in order to express by their words and acts the love of God which animates their hearts. In this way will they be lights in the world, and the light transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light. {RH, August 23, 1881 par. 7}

The Spirit, wisdom, and goodness of God, as revealed in his word, should be exemplified by the disciples of Christ. God's requirements of his people are in accordance with the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and the degree of darkness is according to the abundance of light possessed. {RH, August 23, 1881 par. 8}

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon his people; but the light will not save them, unless they consent to be saved by it. {RH, August 23, 1881 par. 9}

God calls upon his people to act. Will they awake? Will every one who professes godliness seek to put away every wrong, confess to God every secret sin, and afflict the soul before him? Will they, with great humility, investigate the motives of every action, and know that the eye of God reads all,--searches out every hidden thing? Let the work be thorough, the consecration to God be entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion,--a transformation of the mind,--without which we are not savors of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they should be.

{RH, August 23, 1881 par. 10}

**PERIODICALS / RH - The Review and Herald / August 30, 1881 The Parents' Work.  
- By Mrs. E. G. White. -**

**August 30, 1881 The Parents' Work.**

**By Mrs. E. G. White.**

God has made it the privilege and the duty of parents to become co-workers with himself in the education and training of their children. Parents are responsible, in a great degree, for the characters which their children develop. Would that every father and mother could see that in their own home is a missionary field in which they may work unitedly for the salvation of the precious souls committed to their care. {RH, August 30, 1881 par. 1}

It is a sad fact, almost universally admitted and deplored, that the home-education and training of the youth of today have been neglected. The father, as the head of his own household, should understand how to train his children for usefulness and duty. This is his special work, above every other. During the first few years of a child's life, the molding of the disposition is committed principally to the mother; but she should ever feel that in her work she has the co-operation of the father. If he is engaged in business which almost wholly closes the door of usefulness to his family, he should seek other employment which will not prevent him from devoting some time to his children. If he neglects them, he is unfaithful to the trust committed to him of God. {RH, August 30, 1881 par. 2}

The father may exert an influence over his children which shall be stronger than the allurements of the world. He should study the disposition and character of the members of his little circle, that he may understand their needs and their dangers, and thus be prepared to repress the wrong and encourage the right. Parents should remember that occupation is essential for children. If their hands are kept active in useful employment, a door will be closed against the temptations of Satan. Let children be taught, when quite young, to bear the smaller responsibilities of life, and the faculties thus employed will strengthen by exercise. Thus the youth may become efficient helpers in the greater work which the Lord shall afterward call them to do. {RH, August 30, 1881 par. 3}

Children and youth who are allowed to devote much of their time to amusement and pleasure-seeking are never really happy; and in after-life they will be unprepared for positions of trust. Few have been trained to habits of industry, thoughtfulness, and care-taking. Indolence, inaction, is the greatest curse to children of this age. Wholesome, useful labor, will be a great blessing, by promoting the formation of good habits and a noble character. {RH, August 30, 1881 par. 4}

As they consider their duties and their responsibility, parents will often be led to inquire, Who is sufficient for these things.? At times the heart may be ready to faint; but a living sense of the dangers threatening the present and future happiness of their loved ones, should lead Christian parents to seek more earnestly for help from the

Source of strength and wisdom. It should make them more circumspect, more decided, more calm yet firm, while they watch for these souls, as they that must give account. {RH, August 30, 1881 par. 5}

Parents should study the best and most successful manner of winning the love and confidence of their children, that they may lead them in the right path. They should reflect the sunshine of love upon the household. There are no influences so potent, no memories so enduring, as those of childhood. The parents' work must begin with the child in its infancy, that it may receive the right impress of character ere the world shall place its stamp on mind and heart. {RH, August 30, 1881 par. 6}

While the spirit of love should pervade the household, it is the duty of parents not to be ruled, but to rule. All under the roof should respect the parental discipline. The law of the household should be held sacred. Parents should bring up their children in the nurture and admonition of the Lord. By their own example they should lead the way to Heaven. The father, as priest of the household, should explain and enforce the word of God. Let the children be taught to honor and obey their parents, that they may also learn to honor and obey their Heavenly Father. Parents stand in God's place to their little ones. When fathers and mothers realize this, they will find at home a field wherein to exercise their powers for the accomplishment of great good. {RH, August 30, 1881 par. 7}

There are two ways to deal with children,--ways that differ widely in principle and in results. Faithfulness and love, united with wisdom and firmness, in accordance with the teachings of God's word, will bring happiness in this life and in the next. Neglect of duty, injudicious indulgence, failure to restrain or correct the follies of youth, will result in unhappiness and final ruin to the children, and disappointment and anguish to the parents. {RH, August 30, 1881 par. 8}

The history of Eli is a terrible example of the results of parental unfaithfulness. Through his neglect of duty, his sons became a snare to their fellow-men and an offense to God, forfeiting not only the present but the future life. Their evil example destroyed hundreds, and the influence of these hundreds corrupted the morals of thousands. This case should be a warning to all parents. While some err upon the side of undue severity. Eli went to the opposite extreme. He indulged his sons to their ruin. Their faults were overlooked in their childhood, and excused in their days of youth. The commands of the parents were disregarded, and the father did not enforce obedience. The children saw that they could hold the lines of control, and they improved the opportunity. As the sons advanced in years, they lost all respect for their faint-hearted father. They went on in sin without restraint. He remonstrated with them, but his words fell unheeded. Gross sins and revolting crimes were daily committed by them, until the Lord himself visited with judgment the transgressors of his law. {RH, August 30, 1881 par. 9}

We have seen the result of Eli's mistaken kindness,--death to the indulgent father, ruin and death to his wicked sons, and destruction to thousands in Israel. The Lord himself decreed that for the sins of Eli's sons no atonement should be made by sacrifice or offering forever. How great, how lamentable, was their fall,--men upon whom rested sacred responsibilities, proscribed, outlawed from mercy, by a just and holy God! {RH, August 30, 1881 par. 10}

Such is the fearful reaping of the harvest sown when parents neglect their God-given responsibilities,--when they allow Satan to pre-occupy the field which they themselves should carefully have sown with precious seed of virtue, truth, and righteousness. If but one parent is neglectful of duty, the result will be seen in the character of the children; if both fail, how great will be their accountability before God! How can they escape the doom of those who destroy their children's souls? {RH, August 30, 1881 par. 11}

It were well for parents to learn from the man of Uz a lesson of steadfastness and devotion. Job did not neglect his duty to those outside of his household; he was benevolent, kind, thoughtful of the interest of others; and at the same time he labored earnestly for the salvation of his own family. Amid the festivities of his sons and daughters, he trembled lest his children should displease God. As a faithful priest of the household, he offered sacrifices for them individually. He knew the offensive character of sin, and the thought that his children might forget the divine claims, led him to God as an intercessor in their behalf. {RH, August 30, 1881 par. 12}

The will of God is the law of Heaven. As long as that law was the rule of life, all the family of God were holy and happy. But when the divine law was disobeyed, then envy, jealousy, and strife were introduced, and a part of the inhabitants of Heaven fell. As long as God's law is revered in our earthly homes, the family will be happy. The authority of the parents should be absolute; yet this power is not to be abused. In the control of his children, the father should not be governed by caprice, but by the Bible standard. When he permits his own harsh traits of character to bear sway, he becomes a despot. Imperfect man, not the all-wise and merciful Heavenly Father, then makes laws which become a crushing burden. {RH, August 30, 1881 par. 13}

Prompt and continual obedience to wise parental rule, will promote the happiness of the children themselves, as well as the honor of God and the good society. Children should learn that in submission to the laws of the household is their perfect liberty. Christians will learn the same lesson,--that in their obedience to God's law is their perfect freedom. {RH, August 30, 1881 par. 14}

The parent who permits his rule to become a despotism, is making a terrible mistake. He wrongs not only his children but himself, quenching in their young hearts the love that would flow out in acts and words of affection. Kindness, forbearance, and love, manifested to children, will be reflected back upon the parents. That which they sow, they will also reap. {RH, August 30, 1881 par. 15}

While educating and disciplining their children, parents are in a continual school. It is impossible for them to teach self-control, unless they first learn to govern themselves. Fathers and mothers may study their own character in their children. They may often read humiliating lessons, as they see their own imperfections reproduced in their sons and daughters. While seeking to repress and correct in their children hereditary tendencies to evil, parents should call to their aid double patience, perseverance, and love. God has apportioned them their work, and he will require it at their hands. No minister or friend can supply their place. The harder the battle, the greater their need of help from their Heavenly Father, and the more marked will be the victory gained. {RH, August 30, 1881 par. 16}

There is no discharge in this work. Parents should labor with reference to the future harvest. While they sow in tears, amid many discouragements, it should be with earnest prayer. They may see the promise of but a late and scanty harvest, yet that should not prevent the sowing. They should sow beside all waters, embracing every opportunity both to improve themselves and to benefit their children. Such seed-sowing will not be in vain. At the harvest time, many faithful parents will return with joy, bringing their sheaves with them. {RH, August 30, 1881 par. 17}

Parents, if you would succeed in this great work, you must have Christ enthroned in the heart. As an honored guest, he must be earnestly invited to the home circle. It is not enough merely to speak to your children of spiritual things. They must see you exemplify the principles of Christianity in your home. The power of divine grace should control all the regulations of the household. Let it be seen in your simplicity in dress and in the preparation of your food. All these things, as well as the society you choose, the amusements in which you indulge, and the whole round of duties of daily life, will have an abiding influence upon the characters of your children. {RH, August 30, 1881 par. 18}

While you seek to administer justice, remember that she has a twin sister, which is mercy. The two stand side by side, and should not be separated. Be careful not to alienate the affections of your children by undue severity. Never correct them in anger. Many professedly Christian parents do this; but they make the case far worse than if they had administered no correction. They commit a greater sin than that of which the child has been guilty. Take time to reflect calmly and candidly before you correct your children, and then bow with them in prayer, interceding with God in their behalf. In most cases this will soften the hardest heart, and the object will be gained without using the rod. Oh, if this course were pursued, how many precious children might be won to obedience and love, and thus find happiness in this life, and through Christ secure the future life! {RH, August 30, 1881 par. 19}

I entreat parents, and ministers also, to devote more time and attention to the children. Bring them to Jesus, as did the mothers of old, and intercede for his blessing upon them. Jesus loves all children, and he has a special care for the children of those who have given themselves to him in willing service. In his charge to Peter, the Saviour first bade him, "Feed my lambs." and afterward commanded him, "Feed my sheep." In addressing the apostle, Christ says to all his ministers, "Feed my lambs." {RH, August 30, 1881 par. 20}

When Jesus admonished the disciples not to despise the little ones, he addressed all disciples, in all ages. His own love and care for children is a precious example for his followers. If teachers in the Sabbath-school felt the love which they should feel for these lambs of the flock, many more would be won to the fold of Christ. At every suitable opportunity, let the story of Jesus's love be repeated to the children. In every sermon, let a little corner be left for the benefit of the children. The servant of Christ may have lasting friends in these little ones, and his words may be to them as apples of gold in pictures of silver.

{RH, August 30, 1881 par. 21}

**PERIODICALS / RH - The Review and Herald / September 6, 1881 Scattered Churches. - By Mrs. E. G. White. -**

**September 6, 1881 Scattered Churches.**

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**By Mrs. E. G. White.**  
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What can be done to maintain spiritual life and prosperity in our scattered churches? Many of these have but a small membership, and enjoy little or no preaching. Must they become weak and sickly, and permit discouragement to come upon them? No, never! If there are but six working members, each of these should feel a responsibility to keep up the interest of the church. Men who know how to conduct worldly business successfully should employ their talents for the upbuilding of the cause of God among them. The members of the church should give diligent attention to the word of God, that they may understand their duty, and then labor with all the energies of mind and heart to make their church one of the most prosperous in the land. {RH, September 6, 1881 par. 1}

When Christ ascended, he left the church and all its interests as a sacred trust to his followers, bidding them see that it was kept in a flourishing condition. This work cannot be left to the ministers alone, or to a few leading men. Every member should feel that he has entered into a solemn covenant with the Lord to work for the best interests of his cause at all times and under all circumstances. Each should have some part to act, some burden to bear, thus investing something in time and interest, for the life and prosperity of the church. If all thus felt an individual responsibility, they would make greater advancement in spiritual things. The solemn burden resting upon them would cause them often to seek God in prayer for strength and grace. {RH, September 6, 1881 par. 2}

The real character of the church is measured, not by the high profession she makes, not by the names enrolled upon the church book, but by what she is actually doing for the Master, by the number of her persevering, faithful workers. Personal interest, and vigilant, individual effort will accomplish more for the cause of Christ than can be wrought by sermons or creeds. {RH, September 6, 1881 par. 3}

True Christians, the world over, will be Christlike. Said the Saviour, "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And again, "He that abideth in me, and I in him, the same bringeth forth much fruit." This evidence is conclusive. If Christ dwells in the heart, the precious fruits of his Spirit will as a natural result be manifested in the life. If Satan controls the mind, evil traits will as surely be apparent. {RH, September 6, 1881 par. 4}

Those who profess to be disciples of Christ, while in works they deny him, are serving Satan in disguise, robing themselves in the garments of righteousness to



conceal a worldly, selfish, unregenerate nature. Their profession presents a false light to the world. In the field, in the workshop, in the family circle, in the church, they reveal the sad fact that their religion consists in hollow formalism. They are constantly exerting an influence contrary to true godliness. {RH, September 6, 1881 par. 5}

Our Saviour has made it the duty of his followers to prove to the world that while Christianity will lead to industry and economy, to energy and zeal in the interest of the church and the cause of God everywhere, it will also condemn avarice, over-reaching, and every other form of dishonesty. We need God's presence to control, his wisdom to guide us in all the affairs of life. We cannot afford to separate ourselves from him in the smallest transaction. No bargain is ever made in which God has not an interest. We cannot exclude him from any matter in which the rights of his offspring are concerned. Unwavering integrity marked the character and the life of Christ. It was one of the principles of Heaven, thus exemplified on earth. If the course of his professed followers is contrary to the life given them as a pattern, they show that they have no part in him. {RH, September 6, 1881 par. 6}

Satan will come with his temptations to every Christian as he came to Christ. "Be not overscrupulous," he whispers, "in regard to honor and honesty. If you would succeed in getting gain, you must look out sharply for your own interests." Many listen to these suggestions, and blindly peril their hope of eternal life for worldly, temporal gain. But though they may for a time appear to prosper, the end will be bitterness and woe. {RH, September 6, 1881 par. 7}

Says the apostle James, "Show me thy faith without thy works, and I will show thee my faith by my works." "Faith without works is dead." Every man will manifest in his life all the faith that he has. The Christian's unselfish zeal and earnestness in the cause of truth will make its impression upon the minds of all associated with him. Those who are out of Christ have a constant evidence of the power of divine grace, in the kindness, forbearance, and integrity of his faithful followers. Such Christians render effectual service to their Master. {RH, September 6, 1881 par. 8}

That church whose members feel that they are not responsible for its prosperity will fail to show to the world the unity, love, and harmony that exist with the true children of God. Worldlings are constantly watching and criticising with keenness and severity those who profess to love and serve God, yet who show by their lives that they are strangers to the influence of divine grace. "It is too bad," says the unbeliever, "to spoil a good worldling to make a bad Christian. That man is as sharp and eager to advance his own interests as before he professed religion. And what an unchristian spirit he manifests. How he loves to exalt himself. How unkindly he speaks of others. He sees something to find fault with in every man's character. I tell you, although he belongs to the church, that man will need watching. There is another who is harsh and severe with those whom he employs. He is impatient even to the animals under his control, and abuses them as if they had no feeling. Such men have made no change for the better." In too many cases this is a true picture. What a barrier have such professed Christians erected to hinder sinners from coming to Christ! They are a curse to their families, and a curse to the church. Christ's true disciples will manifest his meekness and gentleness

in strong contrast to the storm and bluster and bravado of the great adversary and his followers. {RH, September 6, 1881 par. 9}

The second great commandment, "Thou shalt love thy neighbor as thyself," will be faithfully kept by all true Christians. Our influence will be perpetuated. Our example, whether good or evil, will live when we are no more. Then let us so live that those with whom we associate may see and feel that we are governed by the divine rule, full of wisdom and love. This is the strongest argument that can be presented in favor of the religion we profess. A pure, unselfish Christian life will prove to all beholders that there is a divine reality in the gospel of Jesus Christ. Dear Christian friends, I repeat, if you are Christ's, you will work the works of Christ, and not the works of Satan. Jesus dwelling in the heart will be exemplified in the words, in the deportment, in all the acts and purposes of life. Such Christians will have favor with God and with men. Peace and joy are shed around their pathway, and glory is reflected back to God. {RH, September 6, 1881 par. 10}

Our churches are sadly destitute of spirituality. They have a correct theory of truth, and, satisfied with this, they have indulged a spirit of pride and boasting, while they greatly lack the power of godliness. These churches must be aroused. Their members must seek an experience for themselves. If connected with the Living Vine, they will be nourished by it, and will bring forth fruit in good works. {RH, September 6, 1881 par. 11}

Our religion requires self-denial, self-sacrifice, at every step. Jesus came down from Heaven to teach us how to live; and while on earth he went about doing good. Those who are really representatives of Christ are working for the good of others. They delight in advancing the cause of God both at home and abroad. They are seen and heard, and their influence is felt, at the prayer-meeting. They will try to supply the place of the minister, whose labors they cannot have. They do not seek to exalt self, or to receive credit for doing a great work, but labor humbly, meekly, faithfully, doing small errands or doing a greater work, if necessary, because Christ has done so much for them. {RH, September 6, 1881 par. 12}

It is because we have departed from God that he has withdrawn his Spirit from us. If the members of our churches will work unitedly with interest and zeal in the cause of Christ, the Holy Spirit will attend their efforts, and the power of God will again be seen among his people.

{RH, September 6, 1881 par. 13}

**PERIODICALS / RH - The Review and Herald / September 13, 1881 Safeguards for the Young. - By Mrs. E. G. White. -**

**September 13, 1881 Safeguards for the Young.**

**By Mrs. E. G. White.**

We are living in an evil time. Iniquity abounds. Satan is working with all his power and cunning to ensnare and destroy. There is no class in greater danger than the young; but our Heavenly Father sees the temptations which surround the youth, and he invites them to come to him for strength to resist evil and to stand firm for the right. The fear of the Lord will be as a shield to the youthful heart, to turn aside the fiery darts of the adversary. The Holy Scriptures, as a light upon the path of life, will keep the feet of the young as well as the old from becoming entangled in the snares of Satan. {RH, September 13, 1881 par. 1}

God's ancient people were admonished faithfully to instruct their children in the commandments and ordinances of the Lord. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." This was to be regarded as the most important of parental duties. {RH, September 13, 1881 par. 2}

Israel were also required to preserve memorials of the wonderful deliverances which the Lord had wrought for his people. When their children should ask, "What mean ye by these tokens?" the parents were to rehearse the story of God's care and love. Thus the mighty manifestations of divine power would never be forgotten, and the youth would see the justice of God's claims to their heartfelt obedience, their willing service. {RH, September 13, 1881 par. 3}

The words spoken to fathers in ancient times are as verily addressed to fathers today. There is no excuse for the neglect to instruct children concerning present truth and the fulfillment of the prophecies for this time. In our experience as a people we have had precious tokens of God's favor, solemn manifestations of his power, which are as valuable to our children as were his wonderful works in olden times to the children of ancient Israel. When parents shall manifest such an interest for their children as God would have them, he will hear their prayers, and work with their efforts; but God does not propose to do the work which he has left for parents to do. It is because of the wicked neglect of fathers and mothers that so many of the youth are left to go to ruin. In most cases, parents are responsible for the weak morals and infidel sentiments of their children. They have failed to restrain and guard them, and have not given them right instruction, and a good example in their own life. Society is far below what it might be, if parents would do their duty to their children, in obedience to God's requirements. {RH, September 13, 1881 par. 4}

One of the surest safeguards for the young is useful occupation. Had they been trained to industrious habits, so that all their hours were usefully employed, they would have no time for repining at their lot or for idle day-dreaming. They would be in little danger of forming vicious habits or associations. Let the youth be taught from childhood that there is no excellence without great labor. Aspirations for eminence will not avail. Young friends, the mountain-top cannot be reached by standing still, and wishing yourselves there. You can gain your object only by taking one step at a time, advancing

slowly perhaps, but holding every step gained. It is the energetic, persevering worker that will scale the Alps. Every youth should make the most of his talents, by improving to the utmost present opportunities. He who will do this, may reach almost any height in moral and intellectual attainments. But he must possess a brave and resolute spirit. He will need to close his ears to the voice of pleasure; he must often refuse the solicitations of young companions. He must stand on guard continually, lest he be diverted from his purpose. {RH, September 13, 1881 par. 5}

Many parents remove from their country homes to the city, regarding it as a more desirable or profitable location. But by making this change they expose their children to many and great temptations. The boys have no employment, and they obtain a street education, and go on from one step in depravity to another, until they lose all interest in anything that is good and pure and holy. How much better had the parents remained with their families in the country, where the influences are most favorable for physical and mental strength. Let the youth be taught to labor in tilling the soil, and let them sleep the sweet sleep of weariness and innocence. {RH, September 13, 1881 par. 6}

Through the neglect of parents, the youth in our cities are corrupting their ways and polluting their souls before God. This will ever be the fruit of idleness. The almshouses, the prisons, and the gallows publish the sorrowful tale of the neglected duties of parents. {RH, September 13, 1881 par. 7}

Fathers and mothers too often leave their children to choose for themselves their amusements, their companions, and their occupation. The result is such as might reasonably be expected. Leave a field uncultivated, and it will grow up to thorns and briars. You will never see a lovely flower or a choice shrub peering above the unsightly, poisonous weeds. The worthless bramble will grow luxuriantly without thought or care, while plants that are valued for use or beauty require thorough culture. Thus it is with our youth. If right habits are formed, and right principles established, there is earnest work to be done. If wrong habits are corrected, diligence and perseverance are required to accomplish the task. {RH, September 13, 1881 par. 8}

It has been truly said, "Show me your company, and I will show you your character." The young fail to realize how sensibly both their character and their reputation are affected by their choice of associates. A person seeks the company of those whose tastes, habits, and practices are most congenial to his own. When one prefers the society of the ignorant and vicious to that of the wise and good, he shows that his own character is defective. At first his tastes and habits and those of his companions might have been dissimilar; but as he mingles with this class, his thoughts and feelings change, he sacrifices right principles, and insensibly yet unavoidably loses his distinctive character, and comes down to the lower level of his companions. As the stream always partakes of the properties of the soil through which it runs, so the principles and habits of youth become invariably tinged by the character of the company in which they mingle. {RH, September 13, 1881 par. 9}

More than human wisdom is needed by parents at every step, that they may understand how best to educate their children for a useful, happy life here, and for higher service and greater joy hereafter. Fathers and mothers, ever remember that to

you is committed a sacred trust. The power of example is very great. If you fail to select proper society for your children, and allow them to associate with persons of questionable morals, you place them or permit them, to place themselves, in a school where lessons of depravity will be taught and practiced. You may feel that your children are strong enough to withstand temptation; but how can you be sure of this? It is far easier to yield to evil influences than to resist them. Ere you are aware of it, your children may become imbued with the spirit of their associates, and may be degraded and ruined. {RH, September 13, 1881 par. 10}

Fathers and mothers, it is your duty to give more earnest and careful attention to your children. Guard their principles and their habits as the apple of your eye. Allow them to associate with no one with whose character you are not well acquainted. Permit them to form no intimacy until you are assured that it will do them no harm. Accustom your children to trust to your judgment and experience. Teach them that you have a clearer perception of character than they in their inexperience can have, and that your decisions must not be disregarded. {RH, September 13, 1881 par. 11}

Christian parents, I entreat you to awake. Have a jealous care for the souls of your children. Do not allow your time and attention to be so fully absorbed in other things that you cannot properly instruct your sons and daughters. If you neglect your duty and shirk your responsibility, expecting the Lord to do your work, you will be disappointed. When you have faithfully done all that you can do, bring your children to Jesus, and with earnest, persevering faith, make intercession for them. The Lord will be your helper; he will work with your efforts; in his strength you will gain the victory. In the great gathering day it shall be yours to say with joy, "Behold, I and the children whom the Lord hath given me."

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{RH, September 13, 1881 par. 12}

**PERIODICALS / RH - The Review and Herald / September 20, 1881 The True Vine. -  
By Mrs. E. G. White. -**

**September 20, 1881 The True Vine.**

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**By Mrs. E. G. White.**  
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"I Am the true vine, and my Father is the husbandman." Our Heavenly Father planted on earth a goodly vine, whose fruit would impart to the children of men eternal life. But this precious plant appeared to human eyes as a root out of dry ground, seeming to have no form nor comeliness. When it was claimed to be of heavenly origin, the men of Nazareth became enraged, and cast it from them. The inhabitants of Judah and Jerusalem took this vine of God's own planting, and bruised it, and trampled it under foot, hoping thus to destroy it forever. But now the Husbandman removed his

precious vine, and planted it in his own garden, beyond the spoiler's reach. The stock and root were concealed from human sight, but still "the branches run over the wall." Thus grafts could be united to the vine, and, partaking of its nourishment, these became branches, and flourished and brought forth fruit. {RH, September 20, 1881 par. 1}

This figure of the vine is a perfect symbol. God sent his Son from the heavenly courts to a world seared and marred with the curse. In Christ was righteousness, peace, life--every blessing necessary for man's happiness. But the world hated the Son of the infinite God. The world saw nothing attractive in him. The best gift of Heaven was slighted and spurned. Christ was "a man of sorrows, and acquainted with grief." Yet "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Christ was hated by evil men because his character was spotless, his works righteous. He came to be the Redeemer of the world, yet he was taken by wicked hands, and shamefully entreated, and crucified. God raised him from the dead, and he ascended to Heaven to present his blood as the propitiation for our sins. {RH, September 20, 1881 par. 2}

Though hidden from mortal sight, Christ still lives as the world's Redeemer, the representative of man in the heavenly courts, and the medium through whom all blessings flow to the fallen race. Said the Saviour to his disciples, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." In this vine is all spiritual life. From Christ's fullness alone can we obtain nourishment unto eternal life. The vine stock is unseen; but the branches,--members of his body,--are visible. The scion which before was leafless and apparently lifeless, becomes, when grafted into the vine, a partaker of its life and fatness. Fiber by fiber, and vein by vein, the graft adheres to the parent stock, till the life-giving sap flows to the adopted member, causing it to bud, and blossom, and bear fruit. {RH, September 20, 1881 par. 3}

The scion becomes a part of the living vine by forming a perfect union with it. Thus it is with the sinner. By repentance and faith, he becomes connected with Jesus Christ, and lives in him. This connection joins soul to soul,--the finite with the infinite. But, contrary to nature, the branch which has been united with the true vine brings forth, not fruit of its own kind, but the fruit of the vine of which it has become a part. The Spirit of Christ, flowing into the hearts of all who are indeed united with him, makes them partakers of the divine nature. They become pure, even as he is pure. Yet true disciples are the last to claim as their own this precious fruit. "Accepted in the Beloved," objects of their Heavenly Father's constant care and unfailing mercy, they feel unworthy of the divine favor, and have too vivid a sense of utter dependence upon God to boast of their exalted position. {RH, September 20, 1881 par. 4}

Every branch of the vine, subjected to the pruning of the wise Husbandman, will bring forth clusters of precious fruit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The branch can maintain its connection with the living vine only on condition that it bear fruit. Said Christ, "If ye keep my commandments, ye shall abide in my love." And to each disciple is addressed the solemn warning, "Every branch in me [every one who claims



connection with me] that beareth not fruit, he taketh away." Such a one is after a time overcome by temptation, and at last wholly separated from Christ. {RH, September 20, 1881 par. 5}

It is a sad fact that many who profess to be branches of the true vine show by their lives that they have no connection with it. Their words and actions, destitute of grace and meekness, resemble the stinging branches of the noxious thorn-tree, rather than the lovely, fruit-laden boughs of the precious vine. Love to God and love to our neighbor is the sum and substance of true piety. Those who are destitute of this love, and yet claim high attainments in spiritual things, may for a time deceive their fellow-men, but they cannot deceive God. Says the True Witness, "I know thy works." And in the great day of final accounts, God "will render to every man according to his deeds." {RH, September 20, 1881 par. 6}

Many who claim to be followers of Christ are withered branches, that must ere long be separated from the living vine. The love of the world has paralyzed their spirituality, and they are not awake to the precious theme of redemption. The impression made upon the world by these professed Christians is unfavorable to the religion of Christ. Such dull, careless ones manifest ambition and zeal in the business of the world, but they have little interest in things of eternal importance. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal interests are placed on a level with common things. The Holy Spirit is grieved, and its influence is withdrawn. {RH, September 20, 1881 par. 7}

Fruitful Christians are connected with God, and hence they are able to place a right value upon eternal things. The truth and the love of God are their meditation. They have feasted upon the words of life, and whenever they listen to the "message of glad tidings," they can say, as did the disciples to whom Christ explained the prophecies on the way to Emmaus, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" It is the duty of every child of God to store his mind with divine truth; and the more he does this, the more strength and clearness of mind he will have to fathom the deep things of God. And he will be more and more earnest and vigorous, as the principles of truth are carried out in his daily life. {RH, September 20, 1881 par. 8}

That which will bless humanity is spiritual life. He who is in harmony with God, will constantly depend upon him for strength. "Be ye therefore perfect, as your Father which is in Heaven is perfect." It should be our life work to be constantly reaching forward to the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun here will continue through eternity. The advancement made here will be ours when we enter upon the future life. {RH, September 20, 1881 par. 9}

Those who are partakers of Christ's meekness, purity, and love, will be joyful in God, and will shed light and gladness upon all around them. The thought that Christ died to obtain for us the gift of everlasting life, is enough to call forth from our hearts the most sincere and fervent gratitude, and from our lips the most enthusiastic praise. God's promises are rich, and full, and free. Whoever will, in the strength of Christ, comply with the conditions, may claim these promises, with all their wealth of blessing, as his own.

And being thus abundantly supplied from the treasure-house of God, he may, in the journey of life, "walk worthy of the Lord unto all pleasing;" by a godly example blessing his fellow-men, and honoring his Creator. While our Saviour would guard his followers from self-confidence by the reminder, "Without me, ye can do nothing," he has coupled with it for our encouragement the gracious assurance, "He that abideth in me, and I in him, the same bringeth forth much fruit."

{RH, September 20, 1881 par. 10}

**PERIODICALS / RH - The Review and Herald / September 27, 1881 The Exalted Position of the Law of God. - By Mrs. E. G. White. -**

**September 27, 1881 The Exalted Position of the Law of God.**

**By Mrs. E. G. White.**

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." {RH, September 27, 1881 par. 1}

What a contrast between the words of the Divine Teacher, and the language of those who claim that Christ came to abrogate the Father's law, and to do away with the Old Testament! Our Saviour, who knew all things, understood the wiles of Satan, the snares by which he would seek to entrap the children of men, and hence made this positive statement to meet the questioning doubts and the blind unbelief of all coming time. {RH, September 27, 1881 par. 2}

The ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law. {RH, September 27, 1881 par. 3}

The law of ten precepts, spoken from Mount Sinai, Christ himself declares that he came not to destroy. This testimony should forever settle the question. The law of God is as immutable as the throne of Jehovah. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of an altogether different character, added to guard the ten precepts of the Eternal. {RH, September 27, 1881 par. 4}

Christ declares, that he came not to destroy the law, but to fulfill,--"to magnify the law and make it honorable," as Isaiah, hundreds of years before, had prophesied would be the Messiah's work. {RH, September 27, 1881 par. 5}

"To fulfill the law." By his own life he gives the children of men an example of perfect obedience to that law. In the sermon on the mount he made clear and distinct its every

precept, in order to sweep away the rubbish of erroneous tradition, with which the Jews had encumbered its sacred statutes, to illustrate and enforce its principles, and to show in all its particulars the length and breadth and height and depth of the righteousness required by the law of God. {RH, September 27, 1881 par. 6}

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which he enjoined condemned them. They desired him to dwell upon the external observances of the ceremonial law, and the customs and traditions of the fathers. But Jesus teaches the spiritual nature of the law and its far-reaching claims. Love to God and to men must dwell in the heart and control the life,--the spring of every thought and every action. {RH, September 27, 1881 par. 7}

Christ declares, "Verily I say unto you,"--making the assertion as emphatic as possible,--"Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here Christ teaches, not merely what had been and were then the claims of God's law upon mankind, but what shall be its claims so long as the heavens and the earth remain. {RH, September 27, 1881 par. 8}

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and my Father are one," says the Great Teacher. The gospel of Christ is the good news of grace, or favor, by which man may be released from the condemnation of sin, and enabled to render obedience to the law of God. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. {RH, September 27, 1881 par. 9}

Says the great apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law." And again he declares that "the law is holy, and the commandment holy, and just, and good." Enjoining supreme love to God, and equal love to our fellow-men, it is indispensable alike to the glory of God and to human happiness. {RH, September 27, 1881 par. 10}

After the fall, it had been impossible for man with his sinful nature to render obedience to the law of God, had not Christ, by the offer of his own life, purchased the right to lift up the race where they could once more work in harmony with its requirements. {RH, September 27, 1881 par. 11}

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, Christ "took upon himself our nature," he "was made in fashion as a man." He was man's example, man's representative, and he declares of himself, "I have kept my Father's commandments." The beloved disciple urges that every follower of Christ "ought himself also so to walk even as He walked." All who are Christ's will follow the example of Christ. All who justify the sinner in his transgression of God's law, belong to that class of whom our Saviour said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven." They can have no part with Him who came to magnify the law and make it honorable. They are deceiving the people with their sophistry,--saying to the sinner, "It shall be well with thee," when God has declared that "the soul that sinneth ["transgresseth the law"] it shall die." {RH, September 27, 1881 par. 12}

Christ's words are both explicit and comprehensive. "Whosoever"--minister or layman, wise or ignorant--"shall break one of these least commandments"--willfully or presumptuously, as did Adam and Eve--is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker. {RH, September 27, 1881 par. 13}

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all his requirements. {RH, September 27, 1881 par. 14}

"And shall teach men so." This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would in a special sense teach others to break them. Every Sabbath-breaker is by his example teaching others to transgress. But some are not content with this. They defend the sin of breaking the fourth commandment, and pervert the word of God to justify the transgressor. Such persons shall be of no esteem in the reign of Heaven,--shall have no part there. But the greatest guilt rests upon the professed watchmen, and they will receive the severest punishment. They are in the highest sense enemies of Christ, as they put on, over corrupt hearts, the livery of Heaven to serve the devil in. They do not hesitate to speak evil of the law, and even make those who do not study the Bible for themselves, believe that the curse of God is upon them if they keep it. All we have to do, say they, is to believe in Christ,--come to Christ. The most fatal delusion of the Christian world in this generation is, that in pouring contempt on the law of God they think they are exalting Christ. What a position! In so doing, they array Christ against Christ. It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was his Father's law; and Christ says, "I and my Father are one." The Pharisees held the reverse of the modern-position, but were in just as great an error. They rejected Christ, but exalted the law. And it makes little difference which position we take, so long as we ignore the true one,--that faith in Christ must be accompanied by obedience to the law of God. {RH, September 27, 1881 par. 15}

Now, while we point the sinner to Jesus Christ as the one who can take away sin, we must explain to him what sin is, and show him the necessity of being saved *from* his sins, not *in* them. He must be made to feel that he must cease to transgress the law of God, which is to cease to sin. Paul makes the inquiry many years after the death of Christ, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Thus saying, Paul exalts the moral law. When this law is practically carried out in every-day life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and in the light of the law sin becomes exceeding sinful, revealing its true character in all its hideousness. {RH, September 27, 1881 par. 16}

The law of God given from Sinai is a copy of the mind and will of the Infinite God. It is sacredly revered by the holy angels. Obedience to its requirements will perfect Christian character, and restore man, through Christ, to his condition before the fall. {RH, September 27, 1881 par. 17}

The sins forbidden in the law could never find place in Heaven. It was the love of God to man that prompted him to express his will in the ten precepts of the decalogue. And when, through sin, man's understanding became darkened, God came down upon Mount Sinai and spoke his law with an audible voice, and wrote it on tables of stone. Afterward he showed his love for man by sending prophets and teachers to declare his law. {RH, September 27, 1881 par. 18}

God has given man a complete rule of life in his law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law.

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{RH, September 27, 1881 par. 19}

**PERIODICALS / RH - The Review and Herald / October 11, 1881 Watchfulness and Prayer. - By Mrs. E. G. White. -**

**October 11, 1881 Watchfulness and Prayer.**

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**By Mrs. E. G. White.**  
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Our Redeemer perfectly understood the wants of humanity. He who condescended to take upon himself man's nature was acquainted with man's weakness. Christ lived as our example. He was tempted in all points as we are, that he might know how to succor all who should be tempted. He has trodden the path of life before us, and endured the severest tests in our behalf. He was a man of sorrows, and acquainted with grief. He was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Christ took upon himself our infirmities, and in the weakness of humanity he needed to seek strength from his Father. He was often to be found in earnest prayer, in the grove, by the lakeside, and in the mountains. He has enjoined upon us to watch and pray. It is the neglect of watchfulness and close searching of heart that leads to self-sufficiency and spiritual pride. Without a deep sense of our need of help from God, there will be but little earnest, heartfelt prayer for divine aid. Our hearts are deceitful; our foes, many and vigilant. If we neglect to fortify a single weak point in our character, Satan will assail us at that point with his temptations. He is constantly plotting the ruin of the soul, and he will take every advantage of our careless security. {RH, October 11, 1881 par. 1}

Christ came to our world to engage in single-handed combat with this enemy of man, and thus to wrest the race from Satan's grasp. In the accomplishment of this object, he withheld not his own life. And now, in the strength that Christ will give, man must stand for himself, a faithful sentinel against the wily, plotting foe. Says the great apostle, "Walk circumspectly,"--guard every avenue of the soul, look constantly to Jesus, the true and perfect pattern, and seek to imitate his example, not in one or two

points merely, but in all things. We shall then be prepared for any and every emergency. Unceasing watchfulness is a great help to prayer. It keeps the mind from drifting away from right principles. It shuts out that vanity and trifling which prevails in the world everywhere, and to an alarming extent among professed Christians. He whose mind loves to dwell upon God has a strong defense. He will be quick to perceive the dangers that threaten his spiritual life, and a sense of danger will lead him to call upon God for help and protection. {RH, October 11, 1881 par. 2}

There are times when the Christian life seems beset by dangers, and duty seems hard to perform. But the clouds that gather about our way, and the perils that surround us, will never disappear before a halting, doubting, prayerless spirit. At such times unbelief says, We can never surmount these obstructions; let us wait until we can see our way clearly. But faith courageously urges an advance, hoping all things, believing all things. {RH, October 11, 1881 par. 3}

Watchfulness and vigilance are needed now as never before in the history of the race. The eye must be turned off from beholding vanity. Lawlessness, the prevailing spirit of the age, must be met with a decided rebuke. Let none feel that they are in no danger. As long as Satan lives, his efforts will be constant and untiring to make the world as wicked as before the flood, and as licentious as were the inhabitants of Sodom and Gomorrah. The prayer may well be offered daily by those who have the fear of God before them, that he will preserve their hearts from evil desires, and strengthen their souls to resist temptation. Those who in their self-confidence feel no need of watchfulness and unceasing prayer, are near some humiliating fall. All who do not feel the importance of resolutely guarding their affections, will be captivated by those who practice their arts to ensnare and lead astray the unwary. Men may have a knowledge of divine things, and an ability to fill an important place in the work of God; yet, unless they cherish a simple faith in their Redeemer, they will be ensnared and overcome by the enemy. {RH, October 11, 1881 par. 4}

It is because the duties of watchfulness and prayer have been so sadly neglected that there is so great a lack of moral power. This is why so many who have a form of godliness bring forth no corresponding works. A careless indifference, a carnal security concerning religious duties and eternal things, prevails to an alarming extent. The word of God exhorts us to be found "praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance;" and again, "Be ye therefore sober, and watch unto prayer." Here is the Christian's safeguard, his protection amid the perils that surround his pathway.

{RH, October 11, 1881 par. 5}

**PERIODICALS / RH - The Review and Herald / October 18, 1881 The Christian Race. - By Mrs. E. G. White. -**

**October 18, 1881 The Christian Race.**



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**By Mrs. E. G. White.**  
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"Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." Hebrews 12:1. {RH, October 18, 1881 par. 1}

In this text one of the public games so famous in Paul's time is used to illustrate the Christian race. The competitors in the race submitted to a painful training process, practicing the most rigid self-denial that their physical powers might be in the most favorable condition, and then they taxed these powers to the utmost to win the honor of a perishable wreath. Some never recovered from the effects. In consequence of the terrible strain, men would sometimes fall by the race-course, bleeding at the mouth and nose; others breathed out their life, firmly grasping the poor bauble that had cost them so dear. {RH, October 18, 1881 par. 2}

Paul compares the followers of Christ to the competitors in a race. "Now," says the apostle, "*they* do it to obtain a *corruptible* crown; but *we* [mark the greater inducement] an *incorruptible*." Here Paul makes a sharp contrast, to put to shame the feeble efforts of professed Christians who plead for their selfish indulgences, and refuse to place themselves, by self-denial and strictly temperate habits, in a position that they will make a success of overcoming. All who entered the list in the public games were animated and excited by the hope of a prize if they were successful. In like manner a prize is held out before the Christian, the reward of faithfulness to the end of the race. If the prize is won, his future welfare is assured; an exceeding and eternal weight of glory is in reserve for the overcomer. Shall, then, the followers of Christ, with the attractions of the heavenly world before them, grudge the self-denial and spare the effort, needful to secure the imperishable crown? {RH, October 18, 1881 par. 3}

"They do it to obtain a corruptible crown; but we, an incorruptible." In the races, the crown of honor was placed in sight of the competitors, that if any were tempted for a moment to relax their efforts, the eye would rest on the prize, and they would be inspired with new vigor. So the heavenly goal is presented to the view of the Christian, that it may have its just influence, and inspire him with zeal and ardor. We may safely and earnestly look to this recompense of reward, that we may assure ourselves of its excellence, and have an ardent desire to secure its possession. {RH, October 18, 1881 par. 4}

All ran in the race, but only one received the prize. The other strugglers for the perishable laurel wreath, however thorough their preparation, however earnest and determined their efforts, were doomed to failure. It is not so with the Christian race. None who are earnest and persevering will fail of success. The race is not to the swift, nor the battle to the strong. The weakest saint as well as the strongest may obtain the crown of immortal glory, if he is thoroughly in earnest, and will submit to privation and loss for Christ's sake. The apostle calls our attention to the care and diligence which were required to secure the victory in these ancient games. He exhorts all who start in

the Christian race to give all diligence to make success certain, while he presents before them for their encouragement the crown of glory which the righteous Judge will award to all who are faithful to the end of the race. He says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." {RH, October 18, 1881 par. 5}

Paul addresses the Hebrews in a similar style: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." {RH, October 18, 1881 par. 6}

Here we are cited to the example of the multitude of faithful witnesses who would not sacrifice their faith and principle for the sake of enjoying ease and self-gratification, but who gave up all, not withholding their lives, for the truth of God. Their example should quicken our zeal and increase our faith. But Jesus is our perfect pattern; and when we look to him who for the joy that was set before him endured the cross, despising the shame, we should be aroused to greater earnestness. He has led the way to the heavenly reward in glory. He passed through fiercer conflicts than man will ever be able to endure. {RH, October 18, 1881 par. 7}

"If a man strive for the mastery, yet is he not crowned except he strive lawfully." A man may make earnest efforts to overcome, while he is not in possession of the physical, mental, and moral power which he might possess were he brought into harmony with the laws which govern his being. If through selfish indulgence he is an intemperate man, every organ in his body becomes enfeebled, and he is robbed of mental and moral power. He is not striving lawfully. He is not laying aside every weight, and the sin which so easily besets. Every law governing the human system is to be strictly regarded; for it is as truly a law of God as is the word of Holy Writ; and every willful deviation from obedience to this law is as certainly sin as a violation of the moral law. All nature expresses the law of God, but in our physical structure Jehovah has written his law with his own finger upon every thrilling nerve, upon every living fiber, and upon every organ of the body. We shall suffer loss and defeat, if we step out of nature's path, which God himself has marked out, into one of our own devising. {RH, October 18, 1881 par. 8}

We must strive lawfully, if we would win the boon of eternal life. The path is wide enough, and all who run the race may win the prize. If we create unnatural appetites, and indulge them in any degree, we violate nature's laws, and enfeebled physical, mental, and moral conditions will result. We are hence unfitted for that persevering, energetic, and hopeful effort which we might have made had we been true to nature's laws. If we injure a single organ of the body, we rob God of the service we might render to him. "Know ye not that your body is the temple of the Holy Ghost which is in you,

which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." {RH, October 18, 1881 par. 9}

The apostle Paul compares himself to a man running in the ancient race-course, and straining every nerve and muscle to win the prize. He did not consider his work ended while he could labor in the cause of God. He never felt that he had graduated in the school of Christ, but he ever realized the necessity of strictly guarding his appetites and passions, lest they should so strengthen themselves as to overcome spiritual zeal. He strove with all his powers against natural inclinations which called for unlawful indulgence. His own testimony was, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was only when he was on trial for his life, which depended on a word or a nod from the tyrant Nero, and he was aware that his end was nigh, that he broke forth in the lofty, elevated strains of triumphant assurance: "I have fought a good fight, I have finished my course, I have kept my faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." This crown is not a perishable chaplet of flowers, but the glorious crown of everlasting life, which awaits all who, having completed the Christian race, love the appearing of our Lord.

{RH, October 18, 1881 par. 10}

**PERIODICALS / RH - The Review and Herald / October 25, 1881 Walking in the Light. - By Mrs. E. G. White. -**

**October 25, 1881 Walking in the Light.**

**By Mrs. E. G. White.**

"Walk while ye have the light, lest darkness come upon you." {RH, October 25, 1881 par. 1}

There is a work for each of us to do, an individual work, which one cannot do for another. A solemn responsibility rests upon us as Christians to let our light so shine before the world, that others, seeing our good works, may glorify our Father in Heaven. We cannot exert a right influence upon others, unless we walk in the light ourselves. If we have experienced the pardoning grace of God, we should feel it a duty, as opportunity shall present, to speak in counsel and affectionate entreaty to those who are in danger of losing eternal life. {RH, October 25, 1881 par. 2}

A life spent in active work for God is a blessed one. Multitudes who are wasting their time in trifles, in idle regrets, and in unprofitable murmurings, might have altogether a

different experience, if they would appreciate the light God has given them, and let it shine upon others; and many make life miserable by their own selfishness and love of ease. By a diligent activity, their lives might become as bright rays of sunshine to guide those who are in the dark road to death into the pathway to Heaven. If they take this course, their own hearts will be filled with peace and joy in Jesus Christ. It is for our profit in this life, and for our eternal interest, that we manifest earnestness and zeal in the work of God. {RH, October 25, 1881 par. 3}

Many say, "If I knew Jesus would come in five years, I would make it my first business to win souls to Christ; for this would be the all-important consideration." And these very persons may not live two years, or even one. We should first seek God, and his holiness. In his wise providence we are incapable of looking into the future, which often causes us disquietude and unhappiness. But one of the greatest evidences we have of the loving-kindness of God is his concealment of the events of the morrow. Our ignorance of tomorrow makes us more vigilant and earnest today. We cannot see what is before us. Our best-laid plans sometimes seem to be unwise and faulty. We think, "If we only knew the future!" but God would have his children trust in him, and be ready to go where he shall lead them. We know not the precise time when our Lord shall be revealed in the clouds of heaven, but he has told us that our only safety is in a constant readiness,--a position of watching and waiting. Whether we have one year before us, or five, or ten, we are to be faithful to our trust today. We are to perform each day's duties as faithfully as though that day were to be our last. {RH, October 25, 1881 par. 4}

We are not doing the will of God if we wait in idleness. To every man he has given his work, and he expects each one to do his part with fidelity. We are to sow beside all waters, and to work continuously for Jesus, hoping for the salvation to be given us, and quietly waiting for our reward. Sinners are to be warned; sinners are to be won to Christ. {RH, October 25, 1881 par. 5}

There are many men of excellent ability,--men ambitious in worldly pursuits,--for whose salvation no one believing in present truth is making any efforts, because they fear a repulse. But the skill and energy which make them successful in worldly pursuits, will, if consecrated, make them useful in the service of Christ. We cannot tell the ambitious man that he must cease to be ambitious if he would become a Christian. God places before him the highest objects of ambition,--a spotless white robe, a crown studded with jewels, a scepter, a throne of glory, and honor that is as enduring as the throne of Jehovah. All the elements of character which help to make him successful and honored in the world,--the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,--are not to be crushed out. These are to remain, and through the grace of God received into the heart, to be turned into another channel. These valuable traits of character may be exercised on objects as much higher and noble than worldly pursuits as the heavens are higher than the earth. Jesus presents a white robe, a crown of glory richer than any that ever decked the brow of a monarch, and titles above those of honored princes. The recompense for a life devoted to the service of Christ exceeds anything that the human imagination can grasp. Christ does not call upon men to lay aside their zeal, their

desires for excellence and elevation; but he would have them seek, not for perishable treasure or fleeting honor, but for that which is enduring. {RH, October 25, 1881 par. 6}

God has no use for listless souls. Ministers sometimes tell the people that they have nothing to do but believe; that Jesus has done it all, and their own works are nothing. But the word of God plainly states that in the Judgment the scales will be balanced accurately, and the decisions will be based on the evidence adduced. One man becomes ruler of ten cities, another of five, another of two, each man receiving exactly in proportion to the improvement he has made on the talents intrusted to his keeping. Our efforts in works of righteousness, in our own behalf and for the salvation of souls, will have a decided influence on our recompense. {RH, October 25, 1881 par. 7}

God is well pleased if those striving for eternal life aim high. There will be strong temptations to indulge the natural traits of character by becoming worldly-wise, scheming, and selfishly ambitious, gathering wealth to the neglect of the salvation which is of so much higher value. But every temptation resisted is a priceless victory gained in subduing self; it bends the powers to the service of Jesus, and increases faith, hope, patience, and forbearance. {RH, October 25, 1881 par. 8}

The Christian must be upright while dwelling with the corrupt and with traitors. With a heart true to God, and imbued with his Spirit, he will see much to grieve over while surrounded by commandment-breakers,--those who are on the side of the great rebel, having thrown off their allegiance to the God of Heaven. The fact that iniquity abounds is a strong reason why he should be watchful, and diligent, and faithful in his Master's service, that he may rightly represent the religion of Jesus Christ. On all sides the Christian soldier will hear treasonable plottings and rebellious utterances from those who make void the law of God. This should increase his zeal to act as a faithful sentinel for God, and to use every effort to bring souls to enlist beneath the blood-stained banner of Prince Immanuel. The more dense the moral darkness, the more earnest should be the endeavor to walk with God, that light and power from him may be reflected upon those in darkness. The love of genuine Christians will not grow cold because iniquity abounds. As society grows more and more corrupt, as in the days of Noah and of Lot, there will be yearning of soul over deceived, deluded, perishing sinners, who are preparing themselves for a fate similar to that of the transgressors who perished in the waters of the flood and in the fires of Sodom. The true follower of Christ will not do as the wicked worldlings do, because it is fashionable to be sinful. His soul will be vexed and indignant at the bold insults offered to the world's Redeemer; and he will be anxious to exert every power to help press back the tide of wretchedness and guilt that is flooding the world. {RH, October 25, 1881 par. 9}

We have only a little while to urge the warfare; then Christ will come, and this scene of rebellion will close. Then our last efforts will have been made to work with Christ and advance his kingdom. Some who have stood in the forefront of the battle, zealously resisting incoming evil, fall at the post of duty; others gaze sorrowfully at the fallen heroes, but have no time to cease work. They must close up the ranks, seize the banner from the hand palsied by death, and with renewed energy vindicate the truth and the honor of Christ. As never before, resistance must be made against sin,--against

the powers of darkness. The time demands energetic and determined activity on the part of those who believe present truth. They should teach the truth by both precept and example. If the time seems long to wait for our Deliverer to come, if, bowed by affliction and worn with toil, we feel impatient for our commission to close, and to receive an honorable release from the warfare, let us remember--and let the remembrance check every murmur--that God leaves us on earth to encounter storms and conflicts, to perfect Christian character, to become better acquainted with God our Father and Christ our elder Brother, and to do work for the Master in winning many souls to Christ, that with glad heart we may hear the words: "Well done, good and faithful servant; enter thou into the joy of thy Lord." {RH, October 25, 1881 par. 10}

Be patient, Christian soldier. Yet a little while, and he that shall come, will come. The night of weary waiting, and watching, and mourning is nearly over. The reward will soon be given; the eternal day will dawn. There is no time to sleep now,--no time to indulge in useless regrets. He who ventures to slumber now will miss precious opportunities of doing good. We are granted the blessed privilege of gathering sheaves in the great harvest; and every soul saved will be an additional star in the crown of Jesus, our adorable Redeemer. Who is eager to lay off the armor, when by pushing the battle a little longer he will achieve new victories and gather new trophies for eternity? {RH, October 25, 1881 par. 11}

We must not become weary or faint-hearted. It would be a terrible loss to barter away enduring glory for ease, convenience, and enjoyment, or for carnal indulgences. A gift from the hand of God awaits the overcomer. Not one of us deserves it; it is gratuitous on his part. Wonderful and glorious will be this gift, but let us remember that "one star differeth from another star in glory." But as we are urged to strive for the mastery, let us aim, in the strength of Jesus, for the crown heavy with stars. "They that be wise shall shine as the firmament, and they that win many to righteousness as the stars forever and ever.

{RH, October 25, 1881 par. 12}

**PERIODICALS / RH - The Review and Herald / November 1, 1881 Cheerfulness in Affliction. - By Mrs. E. G. White. -**

**November 1, 1881 Cheerfulness in Affliction.**

**By Mrs. E. G. White.**

August 22, in company with my daughters, Emma and Mary K. White, I left Battle Creek for the West, hoping to receive benefit from a change of climate. Though still suffering from the effects of a severe attack of malarial fever, as well as from the shock of my husband's death, I endured the journey better than I had expected. We reached



Boulder, Colorado, on Thursday, Aug. 25, and on the following Sunday left that place by private carriage for our home in the mountains. {RH, November 1, 1881 par. 1}

Here the clear, cool air, and the pure water, fresh from living springs, seemed to promise renewed health and vigor. But the altitude was too great, and in a short time I was again prostrated. It was nearly a week before my strength began slowly to return. The action of the heart seemed retarded, and breathing was difficult. Yet, suffering as I did from pain and weakness, I enjoyed the quiet solitude of the mountains. The solemn stillness reigning there seemed to accord with my feelings. {RH, November 1, 1881 par. 2}

From our cottage I could look out upon a forest of young pines, so fresh and fragrant that the air was perfumed with their spicy odor. In former years, my husband and myself made this grove our sanctuary. Among these mountains we often bowed together in worship and supplication. All around me were the places which had been thus hallowed; and as I gazed upon them, I could recall many instances in which we there received direct and remarkable answers to prayer. Light from Heaven shone upon us, and we many times obtained clear indications of duty. The presence of Christ seemed to be with us, and his voice spoke to our hearts, "Peace be unto you." {RH, November 1, 1881 par. 3}

With my husband I have stood on some lofty height, and looked upon the mountains rising peak above peak, until our souls were thrilled with a sense of God's majesty and power. At evening we delighted to look up to the blue heavens inlaid with glittering stars; and while thus beholding the splendors of the visible universe, we acknowledged with reverent awe that all was the handiwork of the Most High. We rejoiced that the God of creation is the God of the Bible, and that we can claim this infinite Being as our Father. We talked of the glories of his power and wisdom, and adored the matchless love which has made it possible, through Jesus Christ, for fallen man to become a son and heir of the Maker and Sovereign of the universe. {RH, November 1, 1881 par. 4}

How near we seemed to God, as in the clear moonlight we bowed upon some lonely mountainside to ask for needed blessings at his hand! What faith and confidence were ours! God's purposes of love and mercy seemed more fully revealed, and we felt the assurance that our sins and errors were pardoned. Upon such occasions I have seen my husband's countenance lighted up with a radiance that seemed reflected from the throne of God, as in changed voice he praised the Lord for the rich blessings of his grace. Amid earth's gloom and darkness, we could still discern on every hand gleams of brightness from the Fount of light. Through the works of creation we communed with Him who inhabiteth eternity. As we looked upon the towering rocks, the lofty mountains, we exclaimed, Who is so great a God as our God? {RH, November 1, 1881 par. 5}

Surrounded, as we often were, with difficulties, burdened with responsibilities, finite, weak, erring mortals at best, we were at times almost ready to yield to despair. But when we considered God's love and care for his creatures, as revealed both in the book of nature and on the pages of inspiration, our hearts were comforted and strengthened. Surrounded by the evidences of God's power, and overshadowed by his presence, we could not cherish distrust or unbelief. Oh, how often have peace, and hope, and even joy, come to us in our experience amid these rocky solitudes! {RH, November 1, 1881 par. 6}

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Again I have been among the mountains, but alone. None to share my thoughts and feelings as I looked once more upon those grand and awful scenes! Alone, alone! God's dealings seem mysterious, his purposes unfathomable; yet I know that they must be just, and wise, and merciful. It is my privilege and my duty to wait patiently for him, the language of my heart at all times being, "He doeth all things well." {RH, November 1, 1881 par. 7}

I had no strength now to climb the mountain steeps. If I desired to acknowledge God's mercies, I could not repair to the forest or the cliffs. If I would seek wisdom from above, I must make my room my sanctuary. But even here I have enjoyed sweet communion with God, and have received precious tokens of his abiding presence. {RH, November 1, 1881 par. 8}

In my recent bereavement, I have had a near view of eternity. I have, as it were, been brought before the great white throne, and have seen my life as it will there appear. I can find nothing of which to boast, no merit that I can plead. "Unworthy, unworthy of the least of thy favors, O my God," is my cry. My only hope is in a crucified and risen Saviour. I claim the merits of the blood of Christ. Jesus will save to the uttermost all who put their trust in him. {RH, November 1, 1881 par. 9}

It is sometimes hard for me to preserve a cheerful countenance when my heart is rent with anguish. But I would not permit my sorrow to cast a gloom upon all around me. Seasons of affliction and bereavement are often rendered more sorrowful and distressing than they should be, because it is customary to give ourselves up to mourning without restraint. By the help of Jesus, I determined to shun this evil; but my resolution has been severely tested. My husband's death was a heavy blow to me, more keenly felt because so sudden. As I saw the seal of death upon his countenance, my feelings were almost insupportable. I longed to cry out in my anguish. But I knew that this could not save the life of my loved one, and I felt that it would be unchristian to give myself up to sorrow. I sought help and comfort from above, and the promises of God were verified to me. The Lord's hand sustained me. It is a sin to indulge, without restraint, in mourning and lamentation. By the grace of Christ, we may be composed and even cheerful under sore trial. {RH, November 1, 1881 par. 10}

Let us learn a lesson of courage and fortitude from the last interview of Christ with his apostles. They were about to be separated. Our Saviour was entering the blood-stained path which would lead him to Calvary. Never was scene more trying than that through which he was soon to pass. The apostles had heard the words of Christ foretelling his sufferings and death, and their hearts were heavy with sorrow, their minds distracted with doubt and fear. Yet there were no loud outcries; there was no abandonment of grief. Those last solemn, momentous hours were spent by our Saviour in speaking words of comfort and assurance to his disciples, and then all united in a hymn of praise. {RH, November 1, 1881 par. 11}

Instead of expressing the sadness of their hearts by the mournful measure of some solemn lament, they sung, as was customary on that occasion, the joyful Hallel, which abounded in expressions of faith, of gratitude, and of lofty praise: "The Lord is my

strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous. The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted. The right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord." What a prelude to the agony in Gethsemane, the abuse and mockery of the judgment hall, and the awful scenes of Calvary, were those last hours spent in chanting the praises of the Most High! {RH, November 1, 1881 par. 12}

When Martin Luther received discouraging news, he would often say, "Come, let us sing the forty-sixth psalm." This psalm commences with the words, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Instead of mourning, weeping, and despairing, when troubles gather about us like a flood and threaten to overwhelm us, if we would not only pray for help from God, but would praise him for so many blessings left,--praise him that he is able to help us,--our course would be more pleasing to him, and we would see more of his salvation. {RH, November 1, 1881 par. 13}

When difficulties and trials surround us, we should flee to God, and confidently expect help from Him who is mighty to save and strong to deliver. We must ask for God's blessing if we would receive it. Prayer is a duty and a necessity; but do we not neglect praise? Should we not oftener render thanksgiving to the Giver of all our blessings? We need to cultivate gratitude. We should frequently contemplate and recount the mercies of God, and laud and glorify his holy name, even when we are passing through sorrow and affliction. {RH, November 1, 1881 par. 14}

On approaching the chamber where a husband and father had just breathed his last, we would be filled with astonishment to hear, not the voice of mourning, the melancholy strains of some funeral chant, but a song of sacred praise, joyous and triumphant as the Passover Hallel. Surely, the widow and fatherless would be deemed lacking in affection for the departed. Yet how could these afflicted ones, who have lost their staff and counselor, and who must now lean more entirely upon God--how could they more surely brace their souls for danger and conflict than by calling to mind what their Heavenly Father has done for them, how he has proved himself a present help in time of trouble? {RH, November 1, 1881 par. 15}

The Lord's merciful kindness is great toward us. He will never leave nor forsake those who trust in him. If we would think and talk less of our trials, and more of the mercy and goodness of God, we would find ourselves raised above much of our gloom and perplexity. My brethren and sisters, you who feel that you are entering upon a dark path, and like the captives in Babylon must hang your harps upon the willows, let us make trial of cheerful song. You may say, How can I sing, with this dark prospect before me, with this burden of sorrow and bereavement upon my soul? But have earthly sorrows deprived us of the all-powerful Friend we have in Jesus? Should not the marvelous love of God in the gift of his dear Son be a theme of continual rejoicing? When we bring our petitions to the throne of grace, let us not forget to offer also anthems of thanksgiving. "Whoso offereth praise, glorifieth God." As long as our

Saviour lives, we have cause for unceasing gratitude and praise.

{RH, November 1, 1881 par. 16}

**PERIODICALS / RH - The Review and Herald / November 8, 1881 Temperance and the License Law. - By Mrs. E. G. White. -**

**November 8, 1881 Temperance and the License Law.**

**By Mrs. E. G. White.**

Our Creator has bestowed his bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But alas, we see on every hand the blessings of God changed to a curse by the wickedness of men. There is no class guilty of greater perversion and abuse of his precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousands of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave.

{RH, November 8, 1881 par. 1}

This work of destruction is carried on under the protection of the laws of the land! For a paltry sum, men are licensed to deal out to their fellow-men the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. Neither the law-maker nor the liquor-seller is ignorant of the result of his work. At the hotel bar, in the beer-garden, at the saloon, the slave of appetite expends his means for that which is destructive to reason, health, and happiness. The liquor-seller fills his till with the money that should provide food and clothing for the family of the poor drunkard.

{RH, November 8, 1881 par. 2}

This is the worst kind of robbery. Yet men in high position in society and in the church lend their influence in favor of license laws! And why?--because they can obtain higher rent for their buildings by letting them to liquor-dealers? because it is desirable to secure the political support of the liquor interest? because these professed Christians are themselves secretly indulging in the alluring poison? Surely, a noble, unselfish love for humanity would not authorize men to entice their fellow-creatures to destruction.

{RH, November 8, 1881 par. 3}

The laws to license the sale of spirituous liquors have filled our towns and cities, yes, even our villages and secluded hamlets, with snares and pit-falls for the poor, weak slave of appetite. Those who seek to reform are daily surrounded with temptation. The drunkard's terrible thirst clamors for indulgence. On every side are the fountains of

destruction. Alas, how often is his moral power overborne! how often are his convictions silenced! He drinks and falls. Then follow nights of debauchery, days of stupor, imbecility, and wretchedness. Thus, step by step, the work goes on, until the man who was once a good citizen, a kind husband and father, seems changed to a demon. {RH, November 8, 1881 par. 4}

Suppose that those officials who at the beginning of 1881 granted license to liquor-dealers, could on New Year's of 1882 behold a faithful picture of the results of the traffic carried on under that license. It is spread out before them in its startling and frightful details, and they know that all is true to life. There are fathers, mothers, and children falling beneath the murderer's hand; there are the wretched victims of cold and hunger and of vile and loathsome disease, criminals immured in gloomy dungeons, victims of insanity tortured by visions of fiends and monsters. There are gray-haired parents mourning for once noble, promising sons and lovely daughters, now gone down to an untimely grave. {RH, November 8, 1881 par. 5}

Look upon the drunkard's home. Mark the squalid poverty, the wretchedness, the unutterable woe that are reigning there. See the once happy wife fleeing before her maniac husband. Hear her plead for mercy as the cruel blows fall on her shrinking form. Where are the sacred vows made at the marriage altar? where is the love to cherish, the strength to protect her now? Alas, these have been melted like precious pearls in the fiery liquid, the cup of abominations! Look upon those half-naked children. Once they were cherished tenderly. No wintry storm, nor the cold breath of the world's contempt and scorn, was permitted to approach them. A father's care, a mother's love, made their home a paradise. Now all is changed. Day by day the cries of agony wrenched from the lips of the drunkard's wife and children go up to Heaven. And all this that the liquor-seller may add to his gains! And his hellish work is performed under the broad seal of the law! Thus society is corrupted, work-houses and prisons are crowded with paupers and criminals, and the gallows is supplied with victims. The evil ends not with the drunkard and his unhappy family. The burdens of taxation are increased, the morals of the young are imperiled, the property and even the life of every member of society is endangered. But the picture may be presented never so vividly, and yet it falls short of the reality. No human pen or pencil can fully delineate the horrors of intemperance. {RH, November 8, 1881 par. 6}

Were the only evil arising from the sale of ardent spirits the cruelty and neglect manifested by intemperate parents toward their children, this alone should be enough to condemn and destroy the traffic. Not only does the drunkard render the life of his children miserable, but by his sinful example he leads them also into the path of crime. How can Christian men and women tolerate this evil? Should barbarous nations steal our children and abuse them as intemperate parents abuse their offspring, all Christendom would be aroused to put an end to the outrage. But in a land professedly governed by Christian principles, the suffering and sin entailed upon innocent and helpless childhood by the sale and use of intoxicating liquors are considered a necessary evil! {RH, November 8, 1881 par. 7}

The word of God plainly declares, "Woe unto him that giveth his neighbor drink, that

puttest thy bottle to him, and makest him drunken." Would that all who support the liquor traffic could realize that if, understanding its evils, they continue to uphold it, the curse of God is upon them, that retributive justice will one day overtake them, and they will see and feel the results of their sinful course. {RH, November 8, 1881 par. 8}

There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? {RH, November 8, 1881 par. 9}

Many men are voted into office whose minds are deprived of their full vigor by indulgence in spirituous liquors, or constantly beclouded by the use of the narcotic tobacco. How often have the decisions made by courts of justice fastened suspicion upon those whose characters were untainted, wrenched hard-earned means from the rightful owners, or perchance immured innocent men in prison cells. And all this because the mental and moral powers of judge, jurors, or witnesses, mayhap of all, were impaired by the use of narcotics or stimulants. Who can feel secure when so many whose duty it is to enact or execute the laws, pervert judgment under the influence of these poisons? The peace of happy families, reputation, property, liberty, and even life itself, are at the mercy of intemperate men in our legislative halls and our courts of justice. {RH, November 8, 1881 par. 10}

By giving themselves up to the indulgence of appetite, many who were once upright, once beneficent, lose their integrity and their love for their fellow-men, and unite with the dishonest and profligate, espouse their cause, and share their guilt. How many sacrifice reason, conscience, and the fear of God, to the love for strong drink. How many forfeit their prerogative as citizens of a republic,--bribed with a glass of whisky to cast their vote for some villainous candidate. As a class, the intemperate will not hesitate to employ deception, bribery, and even violence against those who refuse unbounded license to perverted appetite. {RH, November 8, 1881 par. 11}

Satan exults as he sees the slaves of evil habit daily crowding under his black banner, going down to misery, death, and hell. We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor-selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example--by voice and pen and vote--in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto no compromise and no cessation of our efforts till the victory is gained. {RH, November 8, 1881 par. 12}



Our law-makers have endeavored to restrict the evils of intemperance by licensing the sale of intoxicating liquors. The result of their efforts is before us. It is evident to every intelligent observer that inebriety with its train of crime and misery is steadily increasing. The victims of alcohol are more numerous today than at any former period. The politicians' plan of licensing "for the public good" has proved itself a curse. {RH, November 8, 1881 par. 13}

What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society. {RH, November 8, 1881 par. 14}

The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepared the way for their downfall. It remains to be seen whether our own republic will be admonished by their example and avoid their fate.

{RH, November 8, 1881 par. 15}

**PERIODICALS / RH - The Review and Herald / November 29, 1881 The Advent Faith. - By Mrs. E. G. White. -**

**November 29, 1881 The Advent Faith.**

**By Mrs. E. G. White.**

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." "But wilt thou know, O vain man, that faith without works is dead?" "Ye see then how that by works a man is justified, and not by faith only." {RH, November 29, 1881 par. 1}

We profess to be pilgrims and strangers on earth, journeying to a better country, even an heavenly. If we are indeed but sojourners here, traveling to a land where none but the holy can dwell, we shall make it our first business to become acquainted with that country; we shall make diligent inquiry as to the preparation needed, the manners

and character which we must have, in order to become citizens there. Jesus, the King of that land, is pure and holy. He has commanded his followers, "Be ye holy; for I am holy." If we are hereafter to associate with Christ and sinless angels, we must here obtain a fitness for such society. {RH, November 29, 1881 par. 2}

This is our work,--our all-important work. Every other consideration is of minor consequence. Our conversation, our deportment, our every act, should be such as to convince our family, our neighbors, and the world, that we expect soon to remove to a better country. More than this, our godly example should keep ever before their minds the preparation needed by all who would enter that blessed home. Our acts must correspond with our faith, and faith will then be made perfect. We should not engage in the work of preparation merely as a duty, a necessity, but as a privilege which we are happy in accepting. Those whose faith is daily confirmed and strengthened by their works, will become acquainted with self-denial in restricting appetite, controlling ambitious desires, bringing every thought and feeling into harmony with the divine will. They will beware lest they be brought into the bondage of sin by conforming to a worldly standard, and thus, before many witnesses, denying their faith. {RH, November 29, 1881 par. 3}

The land to which we are traveling is in every sense far more attractive than was the land of Canaan to the children of Israel. They were led by the hand of God. Christ himself gave them a description of the country in which they were to find a home; for he wished to place before them every incentive to press on with hope and courage. They were brought where they could look over into the land of Canaan, and behold its pleasant landscapes, its wooded hills and fertile fields, and were permitted to eat of its rich fruit. But at the same time the difficulties to be encountered were not concealed from them. There was earnest effort before them if they possessed the land. They had need of courage and constant faith. If they would trust in God, his presence and power would be with them, and would at last bring them off victorious over all their enemies. But they become discouraged as the spies tell them of giants, warlike nations, and high-walled cities, which they must encounter. They doubt, hesitate, and propose to go back to Egypt. By their unbelief they doom themselves to suffering, humiliation, and defeat, and at last die in the wilderness. {RH, November 29, 1881 par. 4}

What stayed their progress just in sight of the goodly land? The difficulties before them were not so great as they had previously encountered. The great obstacle was in themselves. It was their own willful unbelief that turned them back. They were unwilling to risk anything upon the promises of God. The land was good; but the giants were mighty, and the walls of the cities high. They lost sight of the great advantages to be gained in possessing Canaan. They ceased conversing about the good land and its blessings, and permitted their minds to dwell upon the trials and difficulties lying between them and the desired haven. {RH, November 29, 1881 par. 5}

The more they conversed upon these things, the greater the difficulties appeared, and the more determined their opinion that the conditions imposed upon them were such as they could not meet; that the Lord was unreasonable and severe with them. Satan presented matters before them in the worst light, and they felt that they were an

abused people. They appealed to their own sympathies, and forgot the wondrous works of God in their behalf. They lost faith in God at the very time when it should have been strongest. When the Lord was about to manifest to them his great power and goodness, to make his name glorious in the earth, and exalt his people as a nation favored and honored of Heaven, they became discouraged. They knew that whenever they had trusted in God he had mightily wrought for them. Yet their unbelief strengthened into rebellion; their own perverse wills obstructed the way, making walls before them higher than had been built by their enemies. {RH, November 29, 1881 par. 6}

The history of the children of Israel is written as a warning to us, "upon whom the ends of the world are come." We are standing, as it were, upon the very borders of the heavenly Canaan. We may, if we will, look over on the other side, and behold the attractions of the goodly land. If we have faith in the promises of God, we shall show in conversation and in deportment that we are not living for this world, but are making it our first business to prepare for that holy land. {RH, November 29, 1881 par. 7}

The dangers and difficulties before us are increasing as we near the heavenly rest. Satan is filled with deadly hatred against all who are seeking to gain the land which was once his home. His envy has lost none of its bitterness since he was excluded from the brightness and glory of Heaven. Before his fall an enemy to Christ, seeking to rob him of his honor and glory, he is no less his enemy now. He has determined to take the world captive. He sees that his time is short, that a mightier than he will soon take away his power, and he will make one last mighty effort against Christ and his church. {RH, November 29, 1881 par. 8}

Now is the time for the friends of Jesus to be decided, faithful, and valiant for the Captain of their salvation. Now is the time to show who are the true Calebs, who will not deny that the walls are high, the giants mighty, but who believe that this very fact will make the victory more glorious. There are great difficulties and trials before us. It will require strong courage and persevering effort to go forward. But all now depends on our faith in the Captain who has led us safely thus far. Shall we let unbelief come in now? Shall we weakly yield to distrust and fear? Shall we compromise with the world, and turn away from the heavenly Canaan? Shall we make extensive plans for this life, as did the inhabitants of the old world, planting, building, marrying, and giving in marriage? {RH, November 29, 1881 par. 9}

The solemn message for this time has a certain sound which we all should heed. The signs of the times tell us that the end of all things is at hand. Prophecies fulfilled have become facts of history, clearly defining our position. We are standing upon the verge of the eternal world. Because iniquity abounds, the love of many is waxing cold. Instead of this, love for God, love for purity, truth, and holiness, should be increasing in our hearts. The increase of wickedness around us should awaken in us more earnest zeal and stronger determination. The faith of God's true people, manifested, as was Noah's, by their works, should stand as a beacon of warning to the world. If our works do not correspond with our profession, we present to the world a false light, and thus lure them on to destruction. {RH, November 29, 1881 par. 10}

Our Lord forewarned his people that iniquity would abound in the last days, and

would have a paralyzing influence upon true godliness. Wickedness is seen and heard and felt all around us. It seems to permeate the very atmosphere, and affects the faith and love of God's professed people. It is difficult to hold fast Christian integrity. The fact is, much which is current in our day as Christianity is indebted for its very existence to the absence of persecution. When the test of fiery trial comes, a great proportion of these who profess the faith will show that their religion was hollow formalism. Instead of being strengthened and confirmed by opposition, their faith grows feeble and becomes extinct. {RH, November 29, 1881 par. 11}

The days in which we live are days of peril. Carelessness, levity, love of pleasure and selfish gratification, are seen in the lives of very many professed Christians. Is this the time for Seventh-day Adventists to lose their faith and grow cold and formal? God forbid! Shall we turn traitor at the very moment when God would be most glorified by our steadfast adherence to principle? Shall we turn from the heavenly attractions now, when we can almost see the glories on the other shore? We are living in the most important period of earth's history. By maintaining our allegiance to God, we may bear the noblest testimony for Christ and the truth. {RH, November 29, 1881 par. 12}

The true Christian will cling to the promises of God more firmly now than ever before. His heart is where he has laid up his treasure--in Heaven. When right principles are despised and forsaken, then the true and loyal will show their warmest zeal and deepest love; then they will stand most firmly for truth, unpopular though it be. The true soldier will be ready to fight the battles of the Lord when his enemies appear strongest; and it is then that the victory will be most complete and triumphant. {RH, November 29, 1881 par. 13}

Brethren and sisters of like precious faith, shall we give heed to the last warning message? Is this a time to use the Lord's money in ministering to our pride and ambition?--a time to add land to land, or to build grand houses for ourselves and our children?--a time to lay up our treasures and fix our affections here? The Lord is coming. In his great mercy he has delivered us from the darkness of error, and has permitted the bright beams of truth to shine into our souls. We should manifest our gratitude by so reflecting the light from Heaven, in our words and works, that others may be led to believe the truths we advocate. Let us beware that we be not swept away by the current of worldliness, thus saying to unbelievers, "The time is not. Be not alarmed. My Lord delayeth his coming." Let us be consistent; let our works correspond with our profession of faith.

"The Lord is coming--let this be  
The herald note of jubilee."

{RH, November 29, 1881 par. 14}

**PERIODICALS / RH - The Review and Herald / December 6, 1881 Simplicity in Dress. - By Mrs. E. G. White. -**

**December 6, 1881 Simplicity in Dress.**

**By Mrs. E. G. White.**

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." {RH, December 6, 1881 par. 1}

Human reasoning has ever sought to evade or set aside the simple, direct instructions of the word of God. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same,--departure from the teachings of the gospel leads to the adoption of the fashions, customs, and principles of the world. Vital godliness gives place to a dead formalism. The presence and power of God, withdrawn from those world-loving circles, are found with a class of humbler worshipers, who are willing to obey the teachings of the Sacred Word. Through successive generations, this course has been pursued. One after another, different denominations have risen, and, yielding their simplicity, have lost, in a great measure, their early power. {RH, December 6, 1881 par. 2}

As we see the love of fashion and display among those who profess to believe present truth, we sadly ask, Will the people of God learn nothing from the history of the past? There are few who understand their own hearts. The vain and trifling lovers of fashion may claim to be followers of Christ; but their dress and conversation show what occupies the mind and engages the affections. Their lives betray their friendship for the world, and it claims them as its own. {RH, December 6, 1881 par. 3}

How can one that has ever tasted the love of Christ be satisfied with the frivolities of fashion? My heart is pained to see those who profess to be followers of the meek and lowly Saviour, so eagerly seeking to conform to the world's standard of dress. Notwithstanding their profession of godliness, they can hardly be distinguished from the unbeliever. They do not enjoy a religious life. Their time and means are devoted to the one object of dressing for display. {RH, December 6, 1881 par. 4}

Pride and extravagance in dress is a sin to which woman is especially prone. Hence the injunction of the apostle relates directly to her: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." {RH, December 6, 1881 par. 5}

We see steadily gaining ground in the church an evil which the word of God condemns. What is the duty of those in authority, in regard to this matter? Will the

influence of the church be what it should be, while many of its members obey the dictates of fashion, rather than the clearly expressed will of God? How can we expect the presence and aid of the Holy Spirit, while we suffer these things to exist among us? Can we remain silent while the teachings of Christ are set aside by his professed followers? These things bring grief and perplexity to those who have the oversight of the church of God. Will not my Christian sisters themselves reflect candidly and prayerfully upon this subject? Will they not seek to be guided by the word of God? The extra time spent in the making up of apparel according to the fashions of the world should be devoted to close searching of heart and the study of the Scriptures. The hours that are worse than wasted in preparing unnecessary adornings, might be made more valuable than gold if spent in seeking to acquire right principles and solid attainments. My heart aches as I see young ladies professing to be followers of Christ who are practically ignorant of his character and his will. These youth have been satisfied to feed on husks. The glittering tinsel of the world appears more valuable to them than the eternal riches. The mental powers, that might be developed by thought and study, are suffered to lie dormant, and the affections are undisciplined, because the outward apparel is considered of more consequence than spiritual loveliness or mental vigor. {RH, December 6, 1881 par. 6}

Will the followers of Christ seek to obtain the inward adorning, the meek and quiet spirit which God pronounces of great price, or will they squander the few short hours of probation in needless labor for display? The Lord would have woman seek constantly to improve both in mind and heart, gaining intellectual and moral strength that she may lead a useful and happy life,--a blessing to the world and an honor to her Creator. {RH, December 6, 1881 par. 7}

I would ask the youth of today who profess to believe present truth, wherein they deny self for the truth's sake. When they really desire an article of dress, or some ornament or convenience, do they lay the matter before the Lord in prayer to know if his Spirit would sanction this expenditure of means? In the preparation of their clothing, are they careful not to dishonor their profession of faith? Can they seek the Lord's blessing upon the time thus employed? It is one thing to join the church, and quite another thing to be united to Christ. Unconsecrated, world-loving professors of religion are one of the most serious causes of weakness in the church of Christ. {RH, December 6, 1881 par. 8}

In this age of the world, there is an unprecedented rage for pleasure. Dissipation and reckless extravagance everywhere prevail. The multitudes are eager for amusement. The mind becomes trifling and frivolous, because it is not accustomed to meditation, or disciplined to study. Ignorant sentimentalism is current. God requires that every soul shall be cultivated, refined, elevated, and ennobled. But too often every valuable attainment is neglected for fashionable display and superficial pleasure. Women permit their souls to be starved and dwarfed by fashion, and thus they become a curse to society, rather than a blessing. {RH, December 6, 1881 par. 9}

I have seen poor families struggling under a weight of debt, and yet the children were not trained to deny themselves to remove this burden. They had never learned to practice self-denial in order to aid their parents. In one family where I visited, the



daughters expressed a desire for an expensive piano. Gladly would the parents have gratified this wish, but they were embarrassed with debt. The daughters knew this, and had they been taught to practice self-denial, they would not have given their parents the pain of denying their wishes. But although told that it would be impossible, they did not permit the matter to end there. The desire was expressed again and again, thus continually adding to the heavy burden of the parents. On another visit I saw the coveted instrument of music in the house, and some hundreds of dollars were added to the burden of debt. I hardly knew whom to blame most, the indulgent parents or the selfish children. Both are guilty before God. {RH, December 6, 1881 par. 10}

This one case will illustrate many. These young persons, although they profess to be Christians, have never taken the cross of Christ; for the very first lesson to be learned is the lesson of self-denial. Said our Saviour, "If any man will come after me, let him deny himself and take up his cross, and follow me." In no way can we become disciples of Christ, except by complying with this condition. {RH, December 6, 1881 par. 11}

We must know more of Jesus and his love than of the fashions of the world. In the name of my Master, I call upon the youth to study the example of Christ. When you wish to make an article, you carefully study the pattern, that you may reproduce it as nearly as possible. Now set to work to copy the Divine Exemplar. Your eternal interest demands that you possess the Spirit of Christ. You cannot be like Jesus, and cherish pride in your heart. You cannot give any place to envy or jealousy. You must consider it beneath the character of a Christian to harbor resentful thoughts or indulge in recrimination. Let the law of kindness be sacredly observed. Never comment upon the character or the acts of others in a manner to injure them. In no case make their failures or defects the subject of ridicule or unkind criticism. You lessen your own influence by so doing, and lead others to doubt your sincerity as a Christian. Let peace and love dwell in your soul, and ever cherish a forgiving spirit. {RH, December 6, 1881 par. 12}

I repeat, Study the fashions less, and the character of Jesus more. The greatest and holiest of men was also the meekest. In his character, majesty and humility were blended. You will find this to exist today in the greatest minds. The Majesty of Heaven came to earth, veiling his divinity with humanity. He had the command of worlds, he could summon the hosts of Heaven at his will; yet he for our sakes became poor, that we through his poverty might be made rich. The attractions of this world, its glory and its pride, had no fascination for him. Meekness and humility he makes prominent in the cluster of Christian graces. He would have his disciples study these divine attributes, and seek to possess them. "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." {RH, December 6, 1881 par. 13}

Of how little value are gold or pearls or costly array, in comparison with the meekness and loveliness of Christ. Natural loveliness consists in symmetry, or the harmonious proportion of parts, each with the other; but spiritual loveliness consists in the harmony or likeness of our souls to Jesus. This will make its possessor more precious than fine gold, even the golden wedge of Ophir. The grace of Christ is indeed a priceless adornment. It elevates and ennobles its possessor, and reflects beams of glory upon others, attracting them also to the Source of light and blessing. {RH,

December 6, 1881 par. 14}

Said the apostle Paul, "Our conversation is in Heaven; from whence also we look for the Saviour." While others are dwarfing the intellect, hardening the heart, and robbing their Maker by devoting themselves to the service of the world, the true Christian is lifting his soul above the follies and vanities of earth, seeking God for pardon, peace, and righteousness; for glory, immortality, and eternal life. And he seeks not in vain. His fellowship is with the Father, and with his Son, Jesus Christ. Through this close intercourse with God, the soul becomes transformed. By beholding we are changed into the divine image, while those who seek only to gratify the desires of the unconsecrated heart, will float with the current of worldliness and fashion. They talk of what they love the most, give study and thought to that, until by beholding they are changed to the same image. Their conformity to worldly customs holds them in captivity to Satan, the god of this world. "His servants ye are to whom ye yield yourselves servants to obey."

{RH, December 6, 1881 par. 15}

The dress worn by many of our sisters testifies against them,--professors in name, but lovers of the world by practice. We propose that the means which is needlessly expended in dress and display, be made to flow in a different channel. Let all that has heretofore been expended to obliterate the line of demarkation between Christians and the world be now used to provide food and clothing for the Lord's poor, and to send the truth to those who are in darkness. Means are needed for the various enterprises connected with the work of God. Our sisters can do much to supply this want. If saved with care, the means that has been worse than wasted in the indulgence of pride, will amount to more than they imagine. My sisters, dress as Christians should dress,-- simply, plainly; adorn yourselves as becometh women professing godliness, with good works. Let your tea and coffee money flow into the Lord's treasury. Let the means expended for every other hurtful indulgence of appetite also be placed there. You can do much for the cause of God by practicing self-denial in what seems to you little things. God will bless you in this work. {RH, December 6, 1881 par. 16}

We have each an individual responsibility. No friend or neighbor can be a criterion for us. Jesus is the only safe pattern. Have you not, my sisters, given to the world a wrong example in your dress and in your selfish indulgence? Will you not have to render an account to God for the influence you have exerted in favor of needless adornment and display? Our faith must be tested in this world. Christ overcame in our behalf, and thus made it possible for us also to overcome. We must endure trial and temptation here, and then, if faithful, we shall receive the crown. "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life." We shall be exposed to manifold temptations, but these, if rightly borne, will refine and purify us, even as gold is purified in the fire. Yet when exposed to the allurements of the world, that which we had thought to be gold, proves to be but dross. Our Redeemer sees the situation, and he counsels all to buy of him gold tried in the fire; which is true faith and genuine love, the grace that will not be destroyed by fierce temptations. {RH, December 6, 1881 par. 17}

The apostle exhorts Christians, "Examine yourselves, whether ye be in the faith;

prove your own selves." Compare your character with the mirror of God's word, see if that law condemns you. If so, wash your robe of character in the blood of the Lamb. Whether we do or do not try ourselves by God's law, we may be sure that he will try us. He will bring us through the furnace. Trials do not come upon us to inform God of what we are, for his eye reads the intents and purposes of the heart; but it is for our own enlightenment, that we may learn our own defects, and remedy them before it is too late. We cannot tell what we are, whether our graces are true or false, until brought to the test. {RH, December 6, 1881 par. 18}

The life of Christ was one continuous experience of privation, self-denial, and sorrow. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Seeing that our Saviour has endured all this for us, what will we endure for him? Will we show our love and gratitude by self-denial in obeying his words, and manifesting his spirit? There is work to be done for the Master. How many souls might be saved, if each professed follower of Christ would do all that lay in his power to do! My brother, my sister, there are all around us the poor, who may receive from you the words of Christ, after you have fed and clothed them. There are the sick, whom it is your duty to visit. There are sorrowing ones to be comforted and prayed for. If the Lord has blessed you with this world's goods, it is not that you may greedily hoard it, or expend it in the indulgence of pride. Remember that he will one day say, "Give an account of thy stewardship." Let us invest our means in the bank of Heaven by using it to supply the wants of the needy or to advance the cause of God. Then the Master at his coming, having found us faithful over a few things, will make us each ruler over "many things" in the kingdom of glory.

{RH, December 6, 1881 par. 19}

**PERIODICALS / RH - The Review and Herald / December 13, 1881 Longevity, and Habits of Life. - By Mrs. E. G. White. -**

**December 13, 1881 Longevity, and Habits of Life.**

**By Mrs. E. G. White.**

The book of Genesis gives quite a definite account of social and individual life during the first twenty-five hundred years of man's history, and yet we have no account of an infant born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record in that book, of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died."

Concerning others, the record states, "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record. "And Haran died before his father Terah." Yet Haran himself was a father before his death. {RH, December 13, 1881 par. 1}

The violation of physical law, and human suffering as the consequence, has so long prevailed, that many look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. But God did not create the race in its present feeble condition. This is not the work of Providence, but the work of man. It was brought about by violation of the laws of God. Through the temptation of appetite, Adam and Eve first fell from their holy and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and conscience. {RH, December 13, 1881 par. 2}

Man came from the hand of his Creator perfect in organization, and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime, is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct. {RH, December 13, 1881 par. 3}

With few exceptions, the patriarchs from Adam to Noah lived nearly a thousand years. Upon succeeding generations the burden of disease and suffering continued to rest more heavily, and the length of life greatly diminished. So rapidly had the race degenerated at the time of Christ's first advent, that from every town, city, and village, the sick were brought to him to be healed. Since that time, physical deterioration has steadily progressed. And because of the continued violation of the laws of life, the years of man have been shortened, so that the present generation are passing off to the grave at an earlier age than that at which the antediluvians came upon the stage of active life. {RH, December 13, 1881 par. 4}

Not only has disease been transmitted from generation to generation, but parents bequeath to their children their own wrong habits, their perverted appetites, and corrupt passions. Men are slow to learn wisdom from the history of the past. The strange absence of principle that characterizes the present generation, the disregard of the laws of life and health, is astonishing. Although a knowledge of these things can be readily obtained, a deplorable ignorance prevails. With the majority, the principal anxiety is, "What shall I eat? what shall I drink? and wherewithal shall I be clothed?" Notwithstanding all that has been said and written upon the importance of health and the means to preserve it, appetite is the great law which governs men and women generally. {RH, December 13, 1881 par. 5}

What can be done to stay the tide of disease and crime that is sweeping our race down to ruin and to death? As the great cause of the evil is to be found in the indulgence of appetite and passion, so the first and great work of reform must be to learn and practice the lessons of temperance and self-control. To effect a permanent change for the better in society, the education of the masses must begin in early life.

The habits formed in childhood and youth, the tastes acquired, the self-control gained, the principles inculcated from the cradle, are almost certain to determine the future of the man or woman. The crime and corruption occasioned by intemperance and lax morals might be prevented by the proper training of the youth. {RH, December 13, 1881 par. 6}

One of the greatest aids in perfecting pure and noble characters in the young, strengthening them to control appetite and refrain from debasing excesses, is sound physical health. And, on the other hand, these very habits of self-control are essential to the maintenance of health. {RH, December 13, 1881 par. 7}

It is of the highest importance that men and women be instructed in the science of human life, and the best means of preserving and acquiring health. Especially is youth the time to lay up a stock of knowledge to be put in daily practice through life. Youth is the time to establish good habits, to correct wrong ones already contracted, to gain and to hold the power of self-control, and to lay the plan, and accustom one's self to the practice, of ordering all the acts of life with reference to the will of God and the welfare of our fellow-creatures. Youth is the sowing time, that determines the harvest both of this life and the life beyond the grave. {RH, December 13, 1881 par. 8}

The youth of our time should be patiently instructed by both parents and teachers in the laws of health, and the means provided for its restoration when once impaired. Jesus did not ignore the claims of the body. He had respect for the physical condition of man, and went about healing the sick and restoring their faculties to those suffering from their loss. How incumbent, then, is it upon us to preserve the natural health with which God has endowed us, and to avoid dwarfing or weakening our powers. {RH, December 13, 1881 par. 9}

Parents should impress upon their children the fact that all their powers are from God; that he has claims upon every faculty; that in sinning against their bodies, by abusing health in any manner, they sin against God, and slight one of his choicest blessings. God gives us health to use in his service; and the greater physical strength we possess, and the stronger our powers of endurance, the more we should do for the Master. Instead of abusing and overtaxing our strength, we should sacredly preserve it for his use. {RH, December 13, 1881 par. 10}

The young should be shown that they are not at liberty to do as they please with their lives. Now is their day of trust, and by and by will come their day of reckoning. God will not hold them guiltless for treating lightly his precious gifts; the world's Redeemer has paid an infinite price for them, and their lives and talents belong to him; and they will finally be judged according to the faithful or unfaithful stewardship of the capital which God has intrusted to their care. They should be taught that the greater their endowment of means and opportunities, the more heavily does the responsibility of God's work rest upon them, and the more are they required to do. If the youth are thus brought up to feel their responsibility to their Creator, and the important trust given them in their own lives, they will hesitate to plunge into the vortex of dissipation and crime that swallows up so many of the promising young men of our age. {RH, December 13, 1881 par. 11}

Parents, let the work of reform begin at home; train up the child to habits of industry, and serious reflection; present life to him as a grave reality; show him his duty to his God, his neighbor, and himself; inculcate moral and religious principles; give him a suitable education, the means of earning an honest living; let him know you are ever ready to give him tender sympathy and sound advice, to help him if he stumbles, and to encourage him onward; and he will not be likely to go far astray, or miss of being a blessing to the world. {RH, December 13, 1881 par. 12}

In conclusion, let all, both old and young, give diligent heed to the words of the Lord penned by the wise man three thousand years ago: "My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee. Bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man." {RH, December 13, 1881 par. 13}

**PERIODICALS / RH - The Review and Herald / December 20, 1881 Witnesses for Christ. - By Mrs. E. G. White. -**

**December 20, 1881 Witnesses for Christ.**

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**By Mrs. E. G. White.**  
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"Ye shall be witnesses unto me," were the parting words of our Saviour to his disciples, ere the cloud received him from their sight. In his absence, they were to be his representatives in the world. How faithfully they fulfilled their high commission, is testified by their life of self-denial for their Master's cause; by their joyful, triumphant witness for Christ and the truth in the face of torture, imprisonment, and death. {RH, December 20, 1881 par. 1}

These words of Jesus have lost none of their force through the lapse of ages. Our Saviour calls for faithful witnesses in these days of hypocrisy and religious formalism. But how few, even among the professed ambassadors for Christ, are ready to give a faithful, personal testimony for their Master. Many can tell what the great and good men of generations past have done, and dared, and suffered, and enjoyed. They become eloquent in setting forth the power of the gospel which has enabled others to rejoice in trying conflicts, and to stand firm against fierce temptations. But while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experience of their own to relate. {RH, December 20, 1881 par. 2}

Ministers of Christ, what have you to say for yourselves? What soul-conflicts have you experienced that have been for your good, for the good of souls, and for the glory of God? You who profess to be proclaiming the last solemn message to the world, what is your experience in the knowledge of the truth and its effect upon your own hearts? Will your character testify for Christ? Can you speak of the refining, ennobling, sanctifying influence of the truth as it is in Jesus? What have *you* seen, and what have



you known, of the power of Christ? {RH, December 20, 1881 par. 3}

This is the kind of witness for which the Lord calls, and for which churches are suffering. The spirit of Christ--true faith, that works by love and purifies the heart--is a priceless jewel, rare indeed in this degenerate age. "If ye love me," says the Saviour, "keep my commandments." Do we obey the law of God, or are we cherishing idols in our hearts? How many manifest their love by willing obedience, making the service of Christ their first consideration, and worldly things secondary? {RH, December 20, 1881 par. 4}

Unbelievers sometimes look upon our faith as unattractive, cold, and forbidding. There is reason for this. Ministers of the gospel present to the people the theory of truth, while He who is the Truth and the Life is left in the background. Some preachers are more zealous to make a good argument upon doctrinal points, than to present a self-denying, crucified Saviour to the people. {RH, December 20, 1881 par. 5}

A minister may gain a reputation for ability and shrewdness, and yet not be the acknowledged witness of Christ. He may talk of the truth, and boast of the truth, while yet his heart has not felt its sanctifying power. Self is exalted, and the glory of God forgotten. If true piety and the influence of the Holy Spirit are wanting, a minister's labors will be an injury to the people and to the cause of truth. He does not preach Christ from an experimental knowledge of him, but, parrot-like, he repeats what he has learned from others. The Lord addresses to this class the question, "What hast thou to do to declare my statutes?" {RH, December 20, 1881 par. 6}

Lift up Jesus,--lift him up before the people; dwell upon his matchless love. But the heart must first be imbued with that love, in order to speak it, to preach it, to pray it, to live it. We must have personal communion with Christ, in order to reveal him to the people. The graces of his Spirit, the loveliness of his character, must be shining forth in the characters of his witnesses. {RH, December 20, 1881 par. 7}

How many cling with tenacious grasp to their self termed dignity, which is only self-esteem. These seek to honor themselves, instead of waiting in humbleness of heart for Christ to honor them. In conversation, more time is spent in talking of self than in exalting the riches of the grace of Christ. These persons teach others just how to perfect a Christian character, but they do not these things themselves. They have not learned of Him who says, "I am meek and lowly of heart." {RH, December 20, 1881 par. 8}

True holiness and humility are inseparable. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes." It was when Isaiah saw the glory of the Lord and heard the cherubim crying, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone!" Daniel, when visited by the holy messenger, says, "My comeliness was turned in me to corruption." Paul, after he was caught up into the third Heaven and heard things that it was not lawful for a man to utter, speaks of himself as "less than the least of all saints." It was the beloved John, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the angel. The more closely and continuously we behold our Saviour, the less shall we see to approve in ourselves. {RH, December 20, 1881 par. 9}

There is a feverish love of pleasure at this time, a fearful increase of licentiousness, a contempt for all authority. Not only worldlings, but professed Christians also, are governed by inclination rather than duty. The words of Christ are sounding down through the ages, "Watch and pray." Says Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober." The signs of the times are pointing us to the near approach of our Lord. Is it indeed true that the end of this world's history is near? that Christ is at the door? Are we preparing for the great judgment scene? {RH, December 20, 1881 par. 10}

Where are our responsible men at this crisis? Are they living like men who wait for their Lord? Are there not men in the ministry who are indifferent and careless? Are there any among us who are eating and drinking with the drunken? Inebriates are not the special ones here meant; all are included whose senses are so confused and benumbed by the spirit of the times that eternal things are not realized. If there was ever a time when men of God should stand aloof from the corruptions of the world, it is now. The Lord is at hand. Let the trumpet have a certain sound. Let the people be warned. {RH, December 20, 1881 par. 11}

"Ye are my witnesses," saith the Lord. A living Christian will have a living testimony to bear. If you have been following Jesus step by step, you will have something right to the point to relate of the way he has led you. You can tell how you tested his promise, and found the promise true. You can point to the living spots in your experience, without going back for years into the past. Would that we could oftener hear the simple, earnest testimony of heart conflicts and victories:-- {RH, December 20, 1881 par. 12}

"I have been fighting the battles of the Lord, and have made conquests over self. I was sorely assaulted by the great adversary, tempted to neglect prayer, and to seek my own pleasure. I did not faithfully discharge my duty to God. He has bestowed upon me Heaven's richest blessing, in the gift of his Son; yet I made his service secondary to my own. But I have seen my sin in so doing, and have repented before the Lord. I have battled against self, which was striving for the mastery. The conflict was grievous, but I would not yield to the clamors of the carnal heart. I humbled my soul before God, and wept in penitence before him. My trembling faith grasped the promises, and appropriated them to myself. Jesus revealed himself as a present help in my emergency. I have gained the victory." What a blessed, softening, subduing influence such testimonies would have upon the hard heart of the unconverted or the backslider. God is speaking through clay. Religion seems a reality. {RH, December 20, 1881 par. 13}

At this time of general intemperance and worldliness, every true Christian will have a battle to fight to practice the principles of truth as well as to assent to them. It is genuine, personal experience in the Christian life, the Christian warfare, that ministers of the gospel need. The Captain of our salvation calls for witnesses fresh from the field of action. Those who have been fiercely assaulted by the enemies of truth and the adversary of souls, and who have conducted themselves as did Jesus in his hour of trial, will have a testimony to bear which will thrill the hearts of the hearers. They will indeed be witnesses for Jesus. {RH, December 20, 1881 par. 14}

Brethren, the biographies of good men of the past will not meet the demand for this

time. The Saviour whom you profess to love and serve, wants you to have an experience of your own to relate. What do you believe? Is probation soon to close? Is the time at hand when the Judgment shall sit, and the books shall be opened, and we be judged according to our works? {RH, December 20, 1881 par. 15}

Witnesses for Christ will manifest piety at home. Those who fail to do this are denying their faith. Ministers who preach close, practical discourses to the people, should themselves give a practical illustration of the truths taught. Piety in the daily life will give power to the public testimony. Patience, forbearance, and love will make an impression upon hearts that sermons have failed to reach. Christ is not pleased with the fruit that many bear. He pronounces the tree corrupt, for its character is determined by the fruit. {RH, December 20, 1881 par. 16}

There is a sad lack of tenderness and sympathy among the servants of Christ. They do not love as brethren. They are harsh and dictatorial. Especially is their conduct toward the erring destitute of pity or compassion. Said the apostle, "Considering thyself, lest thou also be tempted." We shall surely be judged by our Heavenly Father in the same manner that we have judged others. "With what judgment ye judge, ye shall be judged." "He shall have judgment without mercy that hath showed no mercy." Oh that these hard-hearted, exacting ones would fall upon the Rock and be broken, lest theirs be the terrible alternative, that the Rock shall fall upon them and grind them to powder. {RH, December 20, 1881 par. 17}

Jesus has given us in his life an example of pity and love for the erring. While he fearlessly reproved sin, he regarded the sinner with compassion. Looking upon the cross of Calvary, where Christ poured out his life to atone for our sins, let us recall his words, "Love one another, as I have loved you." Oh that we all, both ministers and people, might heed the tender entreaty! {RH, December 20, 1881 par. 18}

But while the servant of Christ should seek with all patience and love to save sinners, he should on no account give license to sin. He must not allow his perceptions to be dulled by contact with iniquity, or his judgment to be perverted by the world's opinion. By excusing and palliating sin, we lose a sense of its heinous character. Compassion for the erring should not degenerate into indulgence for transgression. In order to preserve the safe mean, the Christian must add to patience godliness. Then he will see as God sees. {RH, December 20, 1881 par. 19}

The Good Shepherd laid down his life for the sheep. Under-shepherds should watch for souls as they that must give account, remembering that they are to be "ensamples to the flock." He who takes upon himself the responsibility of instructing others in the things of God, should himself be a constant learner in the school of Christ. God will accept the labors of all who obey the Saviour's call, "Follow me." As they continue to follow Jesus, they will become more like him in character. Love to God and man will pervade the life. The thoughts will linger naturally upon heavenly things. The theme of conversation will be the subject of greatest interest, the Christian's hope. The very countenance will express the peace which passeth knowledge. Such a life is the best testimony that can be borne for Christ.

{RH, December 20, 1881 par. 20}

**PERIODICALS / RH - The Review and Herald / January 3, 1882 A Happy New Year.  
- By Mrs. E. G. White -**

**January 3, 1882 A Happy New Year.**

**By Mrs. E. G. White**

"I wish you a happy New Year," will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems far more appropriate than the Merry Christmas so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the care-worn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family. {RH, January 3, 1882 par. 1}

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfillment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make other's happy. Recipients of gifts and favors every new year, many accept these as their due. Receiving daily the bounties of Heaven, sunshine and shower, food and raiment, friends and home,--all the unnoted yet priceless blessings of life,--they forget the claims of the Giver; forget that God has left them a legacy in his poor; and that Christ, the Majesty of Heaven, identifies himself with suffering humanity in the person of his saints. {RH, January 3, 1882 par. 2}

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you were absorbed in pleasure, I was sick, a stranger, and uncared for. Let those who would have a happy new year, seek to honor God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings. {RH, January 3, 1882 par. 3}

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which he claims from us in return for all the blessings he has granted? Have we neglected to care for the poor, and comfort the sorrowing? Here, then, is work for us.

{RH, January 3, 1882 par. 4}

Upon many, God has bestowed his gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessaries of life, than to withhold their offerings from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of his bounty. Their wants increase faster than their income, and they no longer return to God the portion which is his due. Thus is developed that same spirit of covetousness which proved the ruin of Judas. {RH, January 3, 1882 par. 5}

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as an individual. It may be that I have been remiss during the past year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to God to be appropriated as may seem best, to some one of the branches of his work. If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are his; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of Heaven. {RH, January 3, 1882 par. 6}

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,--then their prayer will be, "Create in me a clean heart O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution, let them in their after-life give evidence of a genuine reformation, and they will assuredly enjoy the peace of Heaven. {RH, January 3, 1882 par. 7}

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year." {RH, January 3, 1882 par. 8}

Many who were with us at the beginning of 1881 are not here to welcome 1882. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time that shall never be forgotten,--a time when Christ shall come in among us, and say, "Peace be unto you." {RH, January 3, 1882 par. 9}

Brethren and sisters, I wish you, one and all, a happy New Year.

"We live in deeds, not years; in thought, not breath;  
In feelings, not in figures on the dial.  
We should count time by heart-throbs when they beat  
For man, for duty. He most lives  
Who thinks most, feels noblest, acts the best."

{RH, January 3, 1882 par. 10}

**PERIODICALS / RH - The Review and Herald / January 10, 1882 Thoughts on  
Education. - By Mrs. E. G. White. -**

**January 10, 1882 Thoughts on Education.**

**By Mrs. E. G. White.**

No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go, and when he is old, he will not depart from it." The nature of man is three-fold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly-kindness, and godliness; the discharge of our duty to ourselves, to our neighbors and to God. {RH, January 10, 1882 par. 1}

The training of children must be conducted on a different principle from that which governs the training of irrational animals. The brute has only to be accustomed to submit to its master; but the child must be taught to control himself. The will must be trained to obey the dictates of reason and conscience. A child may be so disciplined as to have, like the beast, no will of its own, his individuality being lost in that of his teacher. Such training is unwise, and its effect disastrous. Children thus educated will be deficient in firmness and decision. They are not taught to act from principle; the reasoning powers are not strengthened by exercise. So far as possible, every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest, and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character. {RH, January 10, 1882 par. 2}

In some schools and families, children appear to be well trained, while under the immediate discipline, but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. Had they



been taught to exercise their own judgment as fast and as far as practicable, the evil would have been obviated. But they have so long been controlled by parents or teachers as to wholly rely upon them. He who seeks to have the individuality of his scholars merged in his own, so that reason, judgment, and conscience shall be subject to his control, assumes an unwarranted and fearful responsibility. Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness, will be the most permanently successful. Their work may not appear to the best advantage to careless observers, and their labor may not be valued so highly as that of the instructor who holds absolute control; but the after-life of the pupils will show the results of the better plan of education. {RH, January 10, 1882 par. 3}

Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. A similar interest manifested for the youth will secure like results. The young heart is quick to respond to the touch of sympathy. {RH, January 10, 1882 par. 4}

Let it never be forgotten that the teacher must *be* what he desires his pupils to *become*. Hence, his principles and habits should be considered as of greater importance than even his literary qualifications. He should be a man who fears God, and feels the responsibility of his work. He should understand the importance of physical, mental, and moral training, and should give due attention to each. He who would control his pupils must first control himself. To gain their love, he must show by look and word and act that his heart is filled with love for them. At the same time, firmness and decision are indispensable in the work of forming right habits, and developing noble characters. {RH, January 10, 1882 par. 5}

Physical training should occupy an important place in every system of education. It is the duty of parents and teachers to become acquainted with the human organism and the laws by which it is governed, and so far as possible, to secure to their children and pupils that greatest of all earthly blessings, "a sound mind in a sound body." Myriads of children die annually, and many more are left to drag out a life of wretchedness, perhaps of sin, because of the ignorance or neglect of parents and teachers. {RH, January 10, 1882 par. 6}

Many a mother spends hours and even days in needless work merely for display, and yet has no time to obtain the information necessary that she may preserve the health of her children. She trusts their bodies to the doctor, and their souls to the minister, that she may go on undisturbed in her worship of fashion. To become acquainted with the wonderful mechanism of the human frame, to understand the dependence of one organ upon another, for the healthful action of all, is a work in which she has no interest. Of the mutual influence of mind and body, she knows little. The

mind itself, that wonderful endowment which allies the finite with the infinite, she does not understand. {RH, January 10, 1882 par. 7}

For generations, the system of popular education, for children especially, has been destructive to health, and even to life itself. Five and even six hours a day young children have passed in school-rooms not properly ventilated nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poisonous to the lungs that inhale it. And here the little ones, with their active, restless bodies, and no less active and restless minds, have been kept unoccupied during the long summer days, when the fair world without called them to gather health and happiness with the birds and flowers. Many children have at best but a slight hold on life. Confinement in school makes them nervous and diseased. Their bodies become dwarfed from want of exercise and the exhausted condition of the nervous system. If the lamp of life goes out, parents and teachers are far from suspecting that they themselves had ought to do with quenching the vital spark. The sad bereavement is looked upon as a special dispensation of Providence, when the truth is, inexcusable ignorance and neglect of nature's laws had destroyed the life of these children. God designed them to live, in the enjoyment of health and vigor, to develop pure, noble, and lovely characters, to glorify him in this life and to praise him forever in the future life. {RH, January 10, 1882 par. 8}

Who can estimate the lives that have been wrecked by cultivating the intellectual to the neglect of the physical powers? The course of injudicious parents and teachers in stimulating the young mind by flattery or fear, has proved fatal to many a promising pupil. Instead of urging them on with every possible incentive, a judicious instructor will rather restrain the too active mind until the physical constitution has become strong enough to sustain mental effort. {RH, January 10, 1882 par. 9}

That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor, and amusement. Those who are closely confined to study to the neglect of physical exercise, are injuring the health by so doing. The circulation is unbalanced, the brain having too much blood and the extremities too little. Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air. {RH, January 10, 1882 par. 10}

Little children should be permitted to run and play out of doors, enjoying the fresh, pure air, and the life-giving sunshine. Let the foundation of a strong constitution be laid in early life. Parents should be the only teachers of their children, until they are eight or ten years of age. Let the mother have less care for the artificial, let her refuse to devote her powers to the slavery of fashionable display, and find time to cultivate in herself and her children a love for the beautiful things of nature. Let her point them to the glories spread out in the heavens, to the thousand forms of beauty that adorn the earth, and then tell them of Him who made them all. Thus she can lead their young minds up to the Creator, and awaken in their hearts reverence and love for the Giver of every blessing. The fields and hills--nature's audience chamber--should be the school-room for little children. Her treasures should be their text-book. The lessons thus imprinted

upon their minds will not be soon forgotten. {RH, January 10, 1882 par. 11}

God's works in nature have lessons of wisdom and gifts of healing for all. The ever-varying scenes of the recurring seasons constantly present fresh tokens of his glory, his power, and his love. Well were it for older students, while they labor to acquire the arts and learning of men, to also seek more of the wisdom of God,--to learn more of the divine laws, both natural and moral. In obedience to these are life and happiness, in this world and in the world to come.

{RH, January 10, 1882 par. 12}

**PERIODICALS / RH - The Review and Herald / January 24, 1882 The Light of the World. - By Mrs E. G. White -**

**January 24, 1882 The Light of the World.**

**By Mrs E. G. White**

"I am the light of the world." The feast of tabernacles had just passed when our Saviour uttered these words in the temple at Jerusalem. Around the court were the golden lamps whose brilliant light had illuminated the city. Pointing to these, and beyond them to the glorious sun just risen in full-orbed splendor above the Mount of Olives, he declares himself to be the light of men. {RH, January 24, 1882 par. 1}

Jesus sought to make every object around him the medium of divine truth. As the day previous he had likened the Spirit's power to the refreshing, life-giving water, so now he compared himself to the all-pervading light, the source of life and gladness to nature and to man. The only light that can illuminate the darkness of a world lying in sin must come from Christ, and this light is granted to all who will receive it. "For," said the great Teacher, "he that followeth me shall not walk in darkness, but shall have the light of life." {RH, January 24, 1882 par. 2}

Those who receive the divine radiance are in turn to become light-bearers to the world. Thus our Saviour taught his disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." It is not merely the conviction of the mind, it is not the acceptance of a theory, however correct, that can make us Christians. It is the indwelling of Christ in the soul, the development of his spirit in the life. The Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character according to the divine model. {RH, January 24, 1882 par. 3}

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the very principle of the gospel. "Freely ye have received, freely give," are the words of our Master; and again he bids us, "Love one

another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of his presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams. {RH, January 24, 1882 par. 4}

The world lies in darkness. There are all around us souls going down to ruin and to death. As Christ sheds the light of his love upon his followers, they are to reflect this light upon others. God's word declares that the children of this world are wiser in their day and generation than the children of light. The zeal and steadfastness of the light-house keeper, in his efforts to save men from temporal destruction, put to shame the faith and devotion of many a professed Christian. {RH, January 24, 1882 par. 5}

"The watchman at Calais light-house was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him, {RH, January 24, 1882 par. 6}

"You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?" {RH, January 24, 1882 par. 7}

"Never, never! Absurd, impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, and pointed to the ocean, 'Yonder, where nothing can be seen, there are ships going by to every port in the world. If, tonight, one of my burners were out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,--a letter, saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes, in the dark nights, and in the stormy weather, I look out upon the sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!' {RH, January 24, 1882 par. 8}

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the Calais light-house--the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?" {RH, January 24, 1882 par. 9}

Think of this, professed Christians! A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul! What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as though there were no God and no hereafter; as though you were not Christ's servant; as though you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work that to the question, "What if your light should go out?" your whole soul would

respond, "Never, never! for then souls would be lost!" {RH, January 24, 1882 par. 10}

You may never know the result of your influence from day to day, but be sure that it is exerted for good or evil. Many who have a kind heart and good impulses, permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may stand well in the opinion of men, even as Christians, but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them; and still others fell below the latter class, and thus the work of degeneracy went on. {RH, January 24, 1882 par. 11}

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea. {RH, January 24, 1882 par. 12}

We are dealing with stern realities. Our life record will be what we make it. What are we now doing with our God-given abilities and privileges? Are we making the very most of the blessings that are granted us here? Are we abiding in Christ, and is he in us? Is our light, kindled at the divine altar, shining out as a guide to tempest-tossed souls upon the sea of life?

"Let the lower lights be burning!  
Send a gleam across the wave!  
Some poor fainting, struggling seaman  
You may rescue, you may save."

{RH, January 24, 1882 par. 13}

**PERIODICALS / RH - The Review and Herald / February 28, 1882 Should Christians Dance? - By Mrs. E. G. White. -**

**February 28, 1882 Should Christians Dance?**

**By Mrs. E. G. White.**

[The following expression of my views on the subject of dancing, was written in answer to a letter asking counsel upon this point. As the principles stated are of general application, I here give my reply, for the benefit of other inquirers.] {RH, February 28, 1882 par. 1}

Dear Sister in Christ,--

You inform me in your letter that you have been recently converted from error to truth. You now see and acknowledge the claims of God's law. You see the true Sabbath plainly brought to view in the fourth commandment, and have begun to keep it. You feel a joy that you never experienced before. In all this I rejoice with you. Then you ask if it is sinful to attend dancing parties. You say that this amusement possesses great attractions for you, but if sinful you will relinquish it. {RH, February 28, 1882 par. 2}

Before answering this question directly, I ask you to consider briefly the position and work of God's people at the present day. John the Revelator, looking down the stream of time, beheld the third angel flying in the midst of heaven, crying, "Here are they that keep the commandments of God and the faith of Jesus." From the prophecies we learn that this heavenly messenger represents a class of religious teachers who are instructing the people to obey the law of God and to look for his Son from Heaven. The solemn message of the third angel must be given by those who see and feel its truthfulness. The world are going on careless and Godless in the way of error. Ministers are saying from their pulpits, "Be not troubled. Christ will not come for thousands of years. All things continue as they were from the beginning." Others pour contempt upon the law of God, declaring that it is a yoke of bondage. But while professed Christians are asleep, Satan is manifesting intense earnestness and persevering zeal. His hellish work will soon be ended, his power be chained; therefore he has come down in great wrath, to "deceive, if possible, even the very elect." Is this a time for us to unite with the ungodly in levity and worldly pleasure? Will they be more inclined to accept the solemn truths we hold, when they see us in the theater or the ball-room? {RH, February 28, 1882 par. 3}

Infidelity runs riot. Professed Christians not only disclaim all faith in the warnings of future judgments upon the world, but they deny the record of past judgments. There are not wanting those who declare that the flood is a myth and the book of Genesis a fable. But not so did our Saviour. He refers to Noah as a real person, to the flood as a fact, to the characteristics of that generation as prefiguring the characteristics of ours. In the days before the flood, it is written that "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Here is a picture drawn by one inspired of God; and such, it is declared, will be the state of the world prior to Christ's second coming. In the days of Noah, men found their highest enjoyment in the gratification of sensual desires. This world was their all. "Eat, drink, and be merry," was the cry echoed from lip to lip. The same insane love of pleasure, the same all-absorbing spirit of worldliness, characterize the people of this age. How little do they consider that their deeds and words are passing into judgment, and that every sin must have its retribution in the future! {RH, February 28, 1882 par. 4}

There was a God to call to account the inhabitants of the antediluvian world. There is a God to try the deeds of the men of this generation, and to give every man according to his works. The faithful sentinels for God have a work to do, to keep these things vividly before the people. Every lay member of the church has also a duty, to show that there is a reality in the truth, that we are indeed living in the last days, and the



Lord is at the door. The words of the great apostle are addressed directly to us: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." The great question for us to settle is, What part are we to act in this fearfully important period? Shall we yield to the indulgence of worldliness and pride, or engage in mirth and revelry? {RH, February 28, 1882 par. 5}

The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind. To those who plead for these diversions, we answer, We cannot indulge in them in the name of Jesus of Nazareth. The blessing of God would not be invoked upon the hour spent at the theater or in the dance. No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come. When we come to the final hour, and stand face to face with the record of our lives, shall we regret that we have attended so few parties of pleasure? that we have participated in so few scenes of thoughtless mirth? Shall we not, rather, bitterly regret that so many precious hours have been wasted in self-gratification,--so many opportunities neglected, which, rightly improved, would have secured for us immortal treasures? {RH, February 28, 1882 par. 6}

It has become customary for professors of religion to excuse almost any pernicious indulgence to which the heart is wedded. By familiarity with sin, they become blinded to its enormity. Many who claim to be children of God, gloss over sins which his word condemns, by linking some purpose of church charity with their Godless carousals. Thus they borrow the livery of Heaven to serve the devil in. Souls are deceived, led astray, and lost to virtue and integrity by these fashionable dissipations. {RH, February 28, 1882 par. 7}

In many religious families, dancing and card-playing are made a parlor pastime. It is urged that these are quiet home amusements, which may be safely enjoyed under the parental eye. But a love for these exciting pleasures is thus cultivated, and that which was considered harmless at home will not long be regarded dangerous abroad. It is yet to be ascertained that there is any good to be obtained from these amusements. They do not give vigor to the body nor rest to the mind. They do not implant in the soul one virtuous or holy sentiment. On the contrary, they destroy all relish for serious thought and for religious services. It is true that there is a wide contrast between the better class of select parties and the promiscuous and degraded assemblies of the low dance-house. Yet all are steps in the path of dissipation. {RH, February 28, 1882 par. 8}

The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society. If all in our great cities who are yearly ruined by this means could be brought together, what histories of wrecked lives would be revealed. How many who now stand ready to apologize for this practice, would be filled with anguish and amazement at the result. How can professedly Christian parents consent to place their children in the way of temptation, by attending with them such scenes of

festivity? How can young men and young women barter their souls for this infatuating pleasure? {RH, February 28, 1882 par. 9}

The great mass of mankind are engrossed in the things of this life, and divine truth can find no abiding-place in their hearts. And yet all the blessings which the world can give fail to satisfy the wants of the soul. There is a nameless longing for something which they have not, a peace and rest that is not born of earth. It was thus with the worshipers in the temple of old; amid the imposing ceremonies, the dazzling display, the music and rejoicing, they were still unsatisfied. Then how welcome the call that fell upon their ears, "If any man thirst, let him come unto me and drink." It was the same message that had gladdened the heart of the Samaritan woman, at Jacob's well, --"Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." Christ alone can satisfy that sense of want in the human soul. His gracious invitation reaches down even to our time. From the Fountain of life the cry still goes forth to a lost world, "Come unto me and drink." {RH, February 28, 1882 par. 10}

Thousands of our race would compass sea and land to gain possessions which at best must soon perish, and yet they turn away with indifference from the proffer of eternal riches. The Saviour's loving invitations, his earnest pleadings and faithful instruction, fall upon dull ears and hard hearts. To many who have time and opportunity to gain a knowledge of the truth and of its Author, Christ will say, "Ye would not come to me, that ye might have life." {RH, February 28, 1882 par. 11}

My sister, when you carefully study the life of Christ as recorded in Bible history, and when he is revealed to you as he is, by the Holy Spirit, then you will be convinced for yourself that dancing has no place in the Christian's life. When you feel a desire to engage in this amusement, go in imagination to Gethsemane, and behold the anguish which Christ endured for us. See the world's Redeemer wrestling in superhuman agony, the sins of the whole world upon his soul. Hear his prayer, borne upon the sympathizing breeze, "O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." The hour of darkness has come. Christ has entered the shadow of his cross. Alone he must drink the bitter cup. Of all earth's children whom he has blessed and comforted, there is not one to console him in this dreadful hour. He is betrayed into the hands of a murderous mob. Faint and weary, he is dragged from one tribunal to another. His own nation are his accusers, the Romans his executioners. And thus He who knew not the taint of sin, pours out his life as a malefactor upon Calvary. {RH, February 28, 1882 par. 12}

This history should stir every soul to its depths. It was to save us that the Son of God became a man of sorrows and acquainted with grief. He was wounded for our transgressions, and with his stripes we are healed. God holds us each responsible for the soul estimated of such value. Let a sense of the infinite sacrifice made for our redemption be ever with you, and the ball-room will lose its attractions. {RH, February 28, 1882 par. 13}

Not only did Christ die as our sacrifice, but he lived as our example. In his human nature he stands, complete, perfect, spotless. To be a Christian is to be Christlike. Our

entire being, soul, body, and spirit, must be purified, ennobled, sanctified, until we shall reflect his image and imitate his example. My sister, such is the work before us as Christians. We need not fear to engage in any pursuit or pleasure that will aid us in this work. But it is our duty to shun everything that would divert our attention or lessen our zeal. In this light, is it hard to decide on which side dancing should be placed?

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{RH, February 28, 1882 par. 14}

**PERIODICALS / RH - The Review and Herald / March 21, 1882 The Home and the School. - By Mrs. E. G. White. -**

**March 21, 1882 The Home and the School.**

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**By Mrs. E. G. White.**  
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It is the boast of the present age that never before did men possess so great facilities for the acquirement of knowledge, or manifest so general an interest in education. Yet despite this vaunted progress, there exists an unparalleled spirit of insubordination and recklessness in the rising generation; mental and moral degeneracy are well-nigh universal. Popular education does not remedy the evil. The lax discipline in many institutions of learning has nearly destroyed their usefulness, and in some cases rendered them a curse rather than a blessing. This fact has been seen and deplored, and earnest efforts have been made to remedy the defects in our educational system. There is urgent need of schools in which the youth may be trained to habits of self-control, application, and self-reliance, of respect for superiors and reverence for God. With such training, we might hope to see the young prepared to honor their Creator and to bless their fellow-men. {RH, March 21, 1882 par. 1}

It was to secure these objects that our own College at Battle Creek was founded. But those who endeavor to accomplish such a work, find that their undertaking is fraught with many and grave difficulties. The evil which underlies all others, and which often counteracts the efforts of the best instructors, is to be found in the home discipline. Parents do not see the importance of shielding their children from the gilded temptations of this age. They do not exercise proper control themselves, and hence do not rightly appreciate its value. {RH, March 21, 1882 par. 2}

Many fathers and mothers err in failing to second the efforts of the faithful teacher. Youth and children, with their imperfect comprehension and undeveloped judgment, are not always able to understand all the teacher's plans and methods. Yet when they bring home reports of what is said and done at school, these are discussed by the parents in the family circle, and the course of the teacher is criticised without restraint. Here the children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint, or required to apply themselves to hard study, they appeal to

their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected, are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor. {RH, March 21, 1882 par. 3}

As a rule, it will be found that the students most ready to complain of school discipline are those who have received a superficial education. Having never been taught the necessity of thoroughness, they regard it with dislike. Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly. Few young persons feel that it is their duty to bear a part of the family burden. They are not taught that the indulgence of appetite, or the pursuit of ease or pleasure, is not the great aim of life. {RH, March 21, 1882 par. 4}

The family circle is the school in which the child receives its first and most enduring lessons. Hence parents should be much at home. By precept and example, they should teach their children the love and the fear of God; teach them to be intelligent, social, affectionate, to cultivate habits of industry, economy, and self-denial. By giving their children love, sympathy, and encouragement at home, parents may provide for them a safe and welcome retreat from many of the world's temptations. {RH, March 21, 1882 par. 5}

"No time," says the father, "I have no time to give to the training of my children, no time for social and domestic enjoyments." Then you should not have taken upon yourself the responsibility of a family. By withholding from them the time which is justly theirs, you rob them of the education which they should have at your hands. If you have children, you have a work to do, in union with the mother, in the formation of their characters. Those who feel that they have an imperative call to labor for the improvement of society, while their own children grow up undisciplined, should inquire if they have not mistaken their duty. Their own household is the first missionary field in which parents are required to labor. Those who leave the home garden to grow up to thorns and briars, while they manifest great interest in the cultivation of their neighbor's plot of ground, are disregarding the word of God. {RH, March 21, 1882 par. 6}

I repeat, it is the lack of love and piety, and the neglect of proper discipline at home, that creates so much difficulty in schools and colleges. There is a fearful state of coldness and apathy among professed Christians. They are unfeeling, uncharitable, unforgiving. These evil traits, first indulged at home, exert their baleful influence in all the associations of daily life. If the spirit of kindness and courtesy were cherished by parents and children, it would be seen also in the intercourse between teacher and pupil. Christ should be an honored guest in the family circle, and his presence is no less needed in the class-room. Would that the converting power of God might soften and subdue the hearts of parents and children, teachers and students, and transform them into the likeness of Christ. {RH, March 21, 1882 par. 7}

Fathers and mothers should carefully and prayerfully study the characters of their

children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development. This is no light matter. The father may not consider it a great sin to neglect the training of his children; but thus does God regard it. Christian parents need a thorough conversion upon this subject. Guilt is accumulating upon them, and the consequences of their actions reach down from their own children to children's children. The ill-balanced mind, the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect. These evil traits of character bring great unhappiness to their possessors. How many fail to receive from companions and friends the love which they might have, if they were more amiable. How many create trouble wherever they go, and in whatever they are engaged! {RH, March 21, 1882 par. 8}

Children have claims which their parents should acknowledge and respect. They have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control. Fathers and mothers should make it their life-study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them. This work, with all its importance and responsibility, they have accepted, in that they have brought children into the world. {RH, March 21, 1882 par. 9}

Parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord. They are not authorized to fret and scold and ridicule. They should never taunt their children with perverse traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil. Parents, bring the precepts of God's word to admonish and reprove your wayward children. Show them a "thus saith the Lord" for your requirements. A reproof which comes as the word of God is far more effective than one falling in harsh, angry tones from the lips of parents. {RH, March 21, 1882 par. 10}

Wherever it seems necessary to deny the wishes or oppose the will of a child, he should be seriously impressed with the thought that this is not done for the gratification of the parents, or to indulge arbitrary authority, but for his own good. He should be taught that every fault uncorrected will bring unhappiness to himself, and will displease God. Under such discipline, children will find their greatest happiness in submitting their own will to the will of their Heavenly Father. {RH, March 21, 1882 par. 11}

Some parents--and some teachers, as well--seem to forget that they themselves were once children. They are dignified, cold, and unsympathetic. Wherever they are brought in contact with the young,--at home, in the day-school, the Sabbath-school, or the church,--they maintain the same air of authority, and their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of

the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christlike. Children thus trained fear their parents or teachers, but do not love them; they do not confide to them their childish experiences. Some of the most valuable qualities of mind and heart are chilled to death, as a tender plant before the wintry blast. {RH, March 21, 1882 par. 12}

Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart. {RH, March 21, 1882 par. 13}

Jesus loved the children. He remembered that he was once a child, and his benevolent countenance won the affections of the little ones. They loved to play around him, and to stroke that loving face with their innocent hands. When the Hebrew mothers brought their babes to be blessed by the dear Saviour, the disciples deemed the errand of too little importance to interrupt his teachings. But Jesus read the earnest longing of those mothers' hearts, and checking his disciples, he said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven." {RH, March 21, 1882 par. 14}

Parents, you have a work to do for your children which no other can do. You cannot shift your responsibilities upon another. The fathers' duty to his children cannot be transferred to the mother. If she performs her own duty, she has burden enough to bear. Only by working in unison, can the father and mother accomplish the work which God has committed to their hands. {RH, March 21, 1882 par. 15}

That time is worse than lost to parents and children which is devoted to the acquirement of wealth, while mental improvement and moral culture are neglected. Earthly treasures must pass away; but nobility of character, moral worth, will endure forever. If the work of parents be well done, it will through eternity testify of their wisdom and faithfulness. Those who tax their purses and their ingenuity to the utmost to provide for their households costly apparel and dainty food, or to maintain them in ignorance of useful labor, will be repaid only by the pride, envy, willfulness, and disrespect of their spoiled children. {RH, March 21, 1882 par. 16}

The young need to have a firm barrier built up from their infancy between them and the world, that its corrupting influence may not affect them. Parents must exercise increasing watchfulness, that their children be not lost to God. If it were considered as important that the young possess a beautiful character and amiable disposition as it is that they imitate the fashions of the world in dress and deportment, we would see hundreds where there is one today coming upon the stage of active life prepared to exert an ennobling influence upon society. {RH, March 21, 1882 par. 17}

The parents' work of education, instruction, and discipline underlies every other. The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness. God's word must ever be their guide. We do not endeavor to present a new line of duty. We set before all the teachings of that word by which our work must be judged, and we inquire, Is this the standard which we as Christian parents



are endeavoring to reach? {RH, March 21, 1882 par. 18}

**PERIODICALS / RH - The Review and Herald / March 28, 1882 Where Are We Drifting? - By Mrs. E. G. White. -**

**March 28, 1882 Where Are We Drifting?**

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**By Mrs. E. G. White.**  
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Seventh-Day Adventists profess to believe that the day of this world's history is far spent, and the night is at hand. Should we then manifest greater earnestness and zeal in the service of God as the end draws nigh, or may we now relax our energies, and participate in the pursuits and pleasures of the world? The Lord has ever required his people to show in all their habits of life a marked difference between themselves and worldlings. Even if the end were not near, it would be the duty of every Christian to be true to his profession of faith, and by an example of simplicity and self-denial, to rebuke the pride and selfishness of the ungodly. How much more, then, is it incumbent upon this people to manifest unfailing zeal and consecration to God. If when we first heard the message of warning we endeavored to live in accordance with our faith, if the convictions of the Holy Spirit led us to shun the habits and fashions of the world, should we not be more earnest and zealous and faithful now that we are so much nearer the great consummation? {RH, March 28, 1882 par. 1}

The apostle Paul looking down to our day, declares, "It is high time to awake out of sleep; for now is our salvation nearer than when we believed." And again, "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting, and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These words plainly set forth our duty. Every year is shortening our probation, and bringing us nearer the coming of our Lord. We should now put forth every energy to prepare for the great event. This life at the longest is represented as a vapor, which soon passes away. Its treasures, its honors, and its joys are transitory and uncertain. If we live for God and the immortal future, we shall secure all that is worth the having. {RH, March 28, 1882 par. 2}

Only by our life can we prove to the world the genuineness of our solemn faith. But if the coming of Christ is indeed nearer than when we believed, why has there been such a change in the conduct of many? Why are they so careless, so indifferent to the teachings of God's word, so regardless of his claims upon them? Why are they seeking to unite with those whose influence would divert their minds from God, and from a preparation for eternity? It is the love of the world that leads to the neglect of eternal interests. "Let us therefore cast off the works of darkness, and let us put on the armor of light." This is our work. Let us not be diverted from it by the world's allurements, nor

disheartened by its revilings. "Now is our salvation nearer than when we believed." We have not long to work. Our time, our talents, are too precious to be buried in the world. {RH, March 28, 1882 par. 3}

A great responsibility rests upon all who have received the light of truth, and especially upon those to whom the people look for instruction and guidance. Those who occupy positions of responsibility in our institutions are exerting an influence scarcely less potent and wide-spread than that of our ministers. They should be men and women of moral worth and of deep and living experience in the things of God. By their influence and example they are either proclaiming to the world the truths we hold or declaring these truths to be of none effect. {RH, March 28, 1882 par. 4}

The fearful effect of a worldly, unconsecrated influence at the head of the work is felt by our own people throughout the land. An instance of this came under my own notice not long since. A sister who had spent some weeks at one of our institutions in Battle Creek, said that she felt much disappointed in what she saw and heard there. She had thought to find a people far in advance of the younger churches, both in knowledge of the truth and in religious experience. Here she hoped to gain much instruction which she could carry to her sisters in the faith in a distant State. But she was surprised and pained at the lightness, the worldliness, and lack of devotion which she met on every hand. {RH, March 28, 1882 par. 5}

Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and other ornaments; but upon deciding to obey the word of God, she felt that its teachings required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, "The friendship of the world is enmity with God, for whosoever will be a friend of the world is the enemy of God"? {RH, March 28, 1882 par. 6}

Mrs. D., a lady occupying a position in the institution, was visiting at Sr.-----'s room one day, when the latter took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord's treasury. Said the other, "Why do you sell it? I would wear it if it was mine." "Why," she replied Sr.-----, "when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God's word." And she cited her hearer to the words of the apostles, Paul and Peter, upon this point, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, as becometh women professing godliness, with good works." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." {RH, March 28, 1882 par. 7}

In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. "We are not so particular," said she, "as formerly. Our people have been over- scrupulous in their opinions upon the subject of dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence." {RH, March 28, 1882 par. 8}

We inquire, Is this in accordance with the teachings of Christ? Are we to follow the word of God, or the customs of the world? Our sister decided that it was safest to adhere to the Bible standard. Will Mrs. D. and others who pursue a similar course be pleased to meet the result of their influence, in that day when every man shall receive according to his works? {RH, March 28, 1882 par. 9}

God's word is plain. Its teachings cannot be mistaken. Shall we obey it, just as he has given it to us, or shall we seek to find how far we can digress and yet be saved? Would that all connected with our institutions would receive and follow the divine light, and thus be enabled to transmit light to those who walk in darkness. {RH, March 28, 1882 par. 10}

Conformity to the world is a sin which is sapping the spirituality of our people, and seriously interfering with their usefulness. It is idle to proclaim the warning message to the world, while we deny it in the transactions of daily life. I have received letters of inquiry concerning some of these things. One brother states that a few years ago he had money to build a new house, but a call came for means to sustain our institutions. He felt that these institutions were the Lord's and he said to his wife, "It is true that our house is old and decaying; we need a plain, healthful house; but if you will agree to it, I will send this money to meet the call for means, and we will live on as we have done. Our house is inconvenient, and not always comfortable, but Jesus had not where to lay his head. If the Lord of glory could leave the royal mansions for a life of toil and poverty, those for whom he suffered and died should not complain of hardships. We have far more than he had." {RH, March 28, 1882 par. 11}

"Not long since," says our brother, "the question of having a new house again came up. Again we prayed about it. We saw in the paper that our institutions were in debt. We could send this time easier than before; for that came rather hard on us. Now, we thought, we are several years nearer the end than when we sent our first offering. We will not indulge ourselves, and let our institutions suffer." {RH, March 28, 1882 par. 12}

He adds: "I cannot harmonize with the experience I have had the course of some at Battle Creek. Those who are expounding the word of God to others are building large, expensive dwellings like the worldlings around them. What does this mean? I am not sorry that I put into the cause what I did; but I cannot interpret these things. Unbelievers taunt me with them, and laugh at my faith. Are not some of our brethren saying, 'My Lord delayeth his coming'? If they really believed that time is short, would they invest so much in their dwellings? One house is finished very fancifully, at considerable expense, and yet the owner is preaching that Christ is soon coming. What shall we do when our responsible men give us such an example? Please answer through the Review. Persons question me about these matters every day, and I am at loss how to answer."

{RH, March 28, 1882 par. 13}

My brother, tell them that however the professed followers of Christ may depart from his instructions, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." You ask if Sr. White's testimony from God does not reprove these things. I answer, It does. The Lord has given warning and reproof to prevent this very state of things. The testimonies of God's word and of his Spirit have alike been disregarded. This is why there is such backsliding among us,--so little of the life and power of true godliness. {RH, March 28, 1882 par. 14}

It may be necessary for our brethren at Battle Creek to build more commodious houses than they would need elsewhere; for there are several hundred students to find homes among them. But we have no apology to offer for those who are expending in the indulgence of worldliness and pride the means which God has intrusted to their hands. As a people we should be distinct from the world. We should be separating ourselves more and more from that state of things which Christ describes as characteristic of a former age, and which made that people ripe for the vengeance of God. The world before the flood were wholly engrossed in the things of this life, in the gratification of their own desires. Just such a condition existed in Sodom before its destruction. How dangerous, how presumptuous, then, for us to enter the same path which has led so many to ruin! {RH, March 28, 1882 par. 15}

Let none think to find, even at the great heart of the work, a faultless people. Christ himself has taught us that the gospel net gathers of every kind, and these are not wholly separated until the Judgment. Those who seek to maintain the standard of spirituality in that large church have difficulties to encounter of which our smaller churches know little. We must expect to be thrown in contact with unconsecrated and world-loving professors of godliness. But none need stumble over the example of even their brethren in the faith. We have one unerring Pattern. Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life."

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{RH, March 28, 1882 par. 16}

**PERIODICALS / RH - The Review and Herald / April 4, 1882 Our Publications. - By Mrs. E. G. White. -**

**April 4, 1882 Our Publications.**

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**By Mrs. E. G. White.**  
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Some things of grave importance have not been receiving due attention at our Offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providence

of God. {RH, April 4, 1882 par. 1}

Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the Office and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek and at Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. The object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth, and bringing means into the Offices to invest in other publications. {RH, April 4, 1882 par. 2}

There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men of narrow minds will cry speculation, not discerning that no one man is benefited, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our Offices of publication, because there is not interest enough manifested to get them circulated. {RH, April 4, 1882 par. 3}

The press is a power; but if its products fall dead for want of men who will execute plans to widely circulate them, its power is lost. While there has been a quick foresight to discern the necessity of laying out means in facilities to multiply books and tracts, plans to bring back the means invested, so as to reproduce other publications, have been neglected. The power of the press with all its advantages is in their hands, and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. They can extend the light, by judicious calculation, in the sale of books and pamphlets. They can send them into thousands of families who now sit in the darkness of error. {RH, April 4, 1882 par. 4}

With other publishers, there are regular systems of introducing into the market books of no vital interest. "The children of this world are wiser in their generations than the children of light." Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow-men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness. {RH, April 4, 1882 par. 5}

Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else, and have made a success of nothing; but they should be persons of good address, of tact, keen foresight and ability. Such are needed to make a success as colporteurs, canvassers, and agents. Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply working as colporteurs. Thus the work of the colporter is belittled. They are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The efficient colporter, if his work is faithfully done, should have a sufficient remuneration for his services as well as the minister. {RH, April 4, 1882 par. 6}

If there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the Scriptures. Missionary work--introducing our publications into families, conversing, and praying with and for them--is a good work, and one which will educate men and women to do pastoral labor. {RH, April 4, 1882 par. 7}

Every one is not fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work. {RH, April 4, 1882 par. 8}

The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them. It was not the wisest plan to place these books at a low figure, and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors. {RH, April 4, 1882 par. 9}

There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of Heaven, and you should both purchase and read the books, for they will be a blessing to you and yours. {RH, April 4, 1882 par. 10}

You should lend Spirit of Prophecy to your neighbors, and prevail upon them to buy copies for themselves. Missionaries for God, you should be earnest, active, vigorous workers. {RH, April 4, 1882 par. 11}



Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light, so precious, coming from the throne of God, is hid under a bushel. God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination. {RH, April 4, 1882 par. 12}

We now have great facilities for spreading the truth, but our people are not coming up to the privileges given them. They do not see and realize the necessity in every church of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manners such as not to disgust the people. There is a great want of true politeness among us as a people. This should be cultivated by all those who take hold of the missionary work. {RH, April 4, 1882 par. 13}

Our publishing houses should show marked prosperity. Our people can sustain them, if they will show a decided interest to work our publications into the market. But, should as little interest be manifested in the year to come as has been shown in the year past, there will be but small margin to work upon. {RH, April 4, 1882 par. 14}

The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth. Many are becoming disgusted with the inconsistencies, errors, and the apostasy of the churches, and with the festivals, fairs, lotteries, and numerous inventions to extort money for church purposes. There are many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as if the people were to come to them or send to our Offices to obtain publications, when thousands do not know that they exist. {RH, April 4, 1882 par. 15}

God calls upon his people to act like living men, and not be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly. {RH, April 4, 1882 par. 16}

Ministers are not doing one-half what they might do to educate the people for whom they labor upon all points of truth and duty; and as a consequence, the people are spiritless and inactive. The stake and scaffold are not appointed for this time to test the people of God, and for this very reason the love of many has waxed cold. When trials arise, grace is proportioned for the emergency. We must individually consecrate ourselves on the very spot where God has said he would meet us.--*From Testimony No. 29.*

{RH, April 4, 1882 par. 17}

**PERIODICALS / RH - The Review and Herald / May 16, 1882 "Will a Man Rob God?" - By Mrs. E. G. White. -**

**May 16, 1882 "Will a Man Rob God?"**

**By Mrs. E. G. White.**

The Lord, by the prophet Malachi, asks the question, "Will a man rob God?" He would seem to imply that such a crime could not be possible. But despite the heinous character of the offense, he adds, "Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The fact that this solemn charge is brought against the professed people of God, should lead us to earnest self-examination, watchfulness, and prayer, lest we be included in its condemnation. {RH, May 16, 1882 par. 1}

The Bible does not condemn the rich man because he is rich; it does not declare the acquisition of wealth to be a sin, nor does it say that money is the root of all evil. On the contrary, the Scriptures state that it is God who gives the power to get wealth. And this ability is a precious talent if consecrated to God and employed to advance his cause. The Bible does not condemn genius or art; for these come of the wisdom which God gives. We cannot make the heart purer or holier by clothing the body in sackcloth, or depriving the home of all that ministers to comfort, taste, or convenience. {RH, May 16, 1882 par. 2}

The Scriptures teach that wealth is a dangerous possession only when placed in competition with the immortal treasure. It is when the earthly and temporal absorbs the thoughts, the affections, the devotion which God claims, that it becomes a snare. Those who are bartering the eternal weight of glory for a little of the glitter and tinsel of earth, the everlasting habitations for a home which can be theirs but a few years at best, are making an unwise choice. Such was the exchange made by Esau, when he sold his birthright for a mess of pottage; by Balaam, when he forfeited the favor of God for the rewards of the king of Midian; by Judas, when for thirty pieces of silver he betrayed the Lord of glory. {RH, May 16, 1882 par. 3}

It is the love of money that the word of God denounces as the root of all evil. Money itself is the gift of God to men, to be used with fidelity in his service. God blessed Abraham, and made him rich in cattle, in silver, and in gold. And the Bible states, as an evidence of divine favor, that God gave David, Solomon, Jehoshaphat, Hezekiah, very much riches and honor. {RH, May 16, 1882 par. 4}

Like other gifts of God, the possession of wealth brings its increase of responsibility, and its peculiar temptations. How many who have in adversity remained true to God,

have fallen under the glittering allurements of prosperity. With the possession of wealth, the ruling passion of a selfish nature is revealed. The world is cursed today by the miserly greed and the self-indulgent vices of the worshipers of mammon. {RH, May 16, 1882 par. 5}

The wealthy are tempted to employ their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects professed Christians do not hesitate to spend freely, and even extravagantly. But when solicited to give to the Lord's treasury, to build up his cause, and to carry forward his work in the earth, many demur. The countenance that was all aglow with interest in plans for self-gratification, does not light up with joy when the cause of God appeals to their liberality. Perhaps, feeling that they cannot well do otherwise, they dole out a limited sum, far smaller than they freely spend for needless indulgence. But they manifest no real love for Christ, no earnest interest in the salvation of precious souls. What marvel that the Christian life of this class is at best but a dwarfed and sickly existence! Unless such persons change their course, their light will go out in darkness. {RH, May 16, 1882 par. 6}

The end of all things is at hand; and what is done for the salvation of souls must be done quickly. For this reason we are establishing institutions for the dissemination of the truth through the press, for the education of the young, and for the recovery of the sick. But the selfish and money-loving inquire "What is the use of all this, when time is so short? Is it not a contradiction of our faith to spend so much in publishing houses, schools, and health institutions?" We ask in reply, If time is to continue but a few years, why invest so much in houses and lands, or in needless and extravagant display, while so meager a sum is devoted to the work of preparation for the great event before us? {RH, May 16, 1882 par. 7}

My brother, in no way can you more profitably employ your means than in aiding our various institutions. With God's blessing, the power of the press can hardly be over-estimated. It has been truly called the right arm of our strength. Let the publishing houses be sustained, and the message of truth be sent out to all the nations of the earth. {RH, May 16, 1882 par. 8}

Schools have been established that our youth and children may receive the education and discipline needed to prepare them for the searching test so soon to come to every soul. In these schools the Bible should be made one of the principal subjects of study. Attention should be given to the development of both the moral and the intellectual powers. We hope that in these schools many earnest workers may be prepared to carry the light of truth to those who sit in darkness. {RH, May 16, 1882 par. 9}

In a health institution we provide a place where the sick can enjoy the benefit of nature's remedial agents, instead of depending upon deadly drugs. And many who thus find relief, will be ready to yield to the influence of the truth. {RH, May 16, 1882 par. 10}

To advance this work, means are needed. Let all who have the ability come to our help. Here is an opportunity for those, who, possessing a competence, have no children to claim their love and care. Some of these are aged persons. Brethren, what will you do with the means which God has intrusted to you? Are you content to let it remain

invested in houses and lands, in bonds and bank stock? We have a work to do for God,—a solemn and important work. We are to give the last message of warning to the world. The various instrumentalities are crippled for want of the financial assistance which God has put it in your power to render. We are not doing the good which we might do, with your co-operation. {RH, May 16, 1882 par. 11}

There are young men among us who can exert a good influence, and who should be encouraged to enter the ministry. But the want of means prevents us from offering them such a support that they need not sacrifice time, health, and even life itself, in the work of the gospel. Faithful workmen can earn good wages in the various departments of secular labor, mental or physical. Is not the work of disseminating truth, and leading souls to Christ, of more importance than any temporal consideration? Are not those who faithfully engage in this work justly entitled to at least an equal compensation? We show our appreciation of the heavenly in contrast to the earthly, by our estimate of the relative value of labor for moral and for physical good. {RH, May 16, 1882 par. 12}

Wealth is a great blessing if used according to the will of God. But the selfish heart can make the possession of wealth a heavy curse. Those are not to be envied who shut up their sympathies within their own hearts. They are strangers to true happiness. The ones who obtain the most real enjoyment in this life are those who use God's bounty and do not abuse it; who live to a purpose, to bless their fellow-men and to glorify God. {RH, May 16, 1882 par. 13}

We should feel that it is not only a duty but a pleasure to aid in the advancement of the highest, holiest work committed to men,—the work of presenting to the world the riches of goodness, mercy, and truth. If the stewards of God do their duty, there is no danger that wealth will increase so rapidly as to prove a snare; for it will be used with practical wisdom and Christlike liberality. {RH, May 16, 1882 par. 14}

However large, however small the possessions of any individual, let him remember that it is his only in trust. For his strength, skill, time, talents, opportunities, and means, he must render an account to God. This is an individual work; God gives to us, that we may become like him, generous, noble, beneficent, by giving to others. Those who, forgetful of their divine mission, seek only to save or to spend in the indulgence of pride or selfishness, may secure the gains and pleasures of this world; but in God's sight, estimated by their spiritual attainments, they are poor, wretched, miserable, blind, naked. {RH, May 16, 1882 par. 15}

When rightly employed, wealth becomes a golden bond of gratitude and affection between man and his fellow-men, and a strong tie to bind his affections to his Redeemer. The infinite gift of God's dear Son calls for tangible expressions of gratitude from the recipients of his grace. He who receives the light of Christ's love, is thereby placed under the strongest obligation to shed the blessed light upon other souls in darkness. {RH, May 16, 1882 par. 16}

Jesus left the heavenly courts and came down to earth, that he might reach men where they are. He sought them in their wretchedness and debasement. He took their sorrows to his own heart. The King of glory became poor, that we through his poverty might be made rich. He lived a life of toil and humiliation, and suffered a shameful

death, that he might exalt men to share his kingdom and his throne. His life is an example to all his followers. {RH, May 16, 1882 par. 17}

God is the rightful owner of the universe. All things belong to him. Every blessing which men enjoy is the result of divine beneficence. He requires that a portion be returned to him, not because he needs our offerings, but that we may show our appreciation of his gifts and our gratitude to the Giver. He justly bids us consecrate to him the first and best of his intrusted capital. If we thus acknowledge his rightful sovereignty and gracious providence, he has pledged his word that he will bless the remainder. But if we fail to bring an offering to God, his curse will rest upon all our possessions. {RH, May 16, 1882 par. 18}

Even when our first parents, in their innocency, were placed in the garden of Eden, God did not give them unlimited control. One prohibition was given to test their loyalty and obedience. But they saw that the forbidden tree was beautiful and attractive, and, as they vainly imagined, "to be desired to make one wise." They appropriated what God had reserved to himself, and his curse fell upon them and upon the earth. {RH, May 16, 1882 par. 19}

We deplore the disloyalty and ingratitude of our first parents, which opened the flood-gates of woe to our world, and yet how many are pursuing a similar course. They are not content with their rightful share of the bounties intrusted to them. The more abundant the gifts of God, the more eager are they to appropriate all to their own use, and the more unwilling to render to him that which he claims as his own. Like our first parents, many reach out their hands for the portion which belongs to God. {RH, May 16, 1882 par. 20}

Let us turn to another scene. Cain and Abel each brought an offering to God. The object presented by each was good in itself, but the Lord accepted the offering of Abel, while he rejected that of Cain. Wherein lay the difference between these offerings? Abel brought the firstling of his flock, Cain the first-fruits of the earth. Abel presented his offering in faith, depending upon the merits of Christ's blood to make it acceptable. He felt that all he had was the Lord's; and he freely gave back to the Giver his own. Cain proudly brought his offering as a gift from himself, not acknowledging that all the blessings he received came through the mercy and love of Christ. He felt that he merited the divine favor, and he accepted the blessings of God as a right. Thus many professed Christians bring their gifts to the Lord's treasury, feeling that they are deserving of special commendation for their liberality, when, in fact, their offerings have fallen far below what the Lord claims as his own. Like Cain they are unwilling to acknowledge that all their blessings have been purchased by the blood of Christ. Like Cain they are rejected of the Lord. {RH, May 16, 1882 par. 21}

When the magnificent temple erected by Solomon was dedicated to the service of God, the monarch prayed, "All things come of thee, and of thine own have we given thee." Such is the spirit in which every acceptable offering must be presented. {RH, May 16, 1882 par. 22}

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." This command is positive. God's claims must be first met. We are not to consecrate to

him what remains of our income after all our real or imaginary wants are satisfied; but before any portion is consumed, we should set apart that which God has specified as his. {RH, May 16, 1882 par. 23}

Many persons will meet all inferior demands and dues, and leave to God only the last gleanings, if there be any. If not, his cause must wait till a more convenient season. Such was not the course pursued by Abraham. Upon his return from a successful military expedition, he was met by Melchizedek, "king of Salem, and priest of the most high God." This holy man blessed Abraham, in the name of the Lord, and the patriarch gave him tithes of all the spoils as a tribute of gratitude to the Ruler of nations. {RH, May 16, 1882 par. 24}

See also the example of another of the heroes of faith. While journeying from his father's home, a lonely, exile, Jacob entered into covenant with God. He entreated the Lord to be gracious unto him, and pledged himself to render in return grateful sacrifice and willing service. "If God will be with me, and will keep me in the way that I go, . . . then shall the Lord be my God, and of all that thou shalt give me, I will surely give the tenth unto thee." {RH, May 16, 1882 par. 25}

Such was the practice of patriarchs and prophets before the establishment of the Jews as a nation. But when Israel became a distinct people, the Lord gave them definite instruction upon this point: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." This law was not to pass away with the ordinances and sacrificial offerings that typified Christ. As long as God has a people upon the earth, his claims upon them will be the same. {RH, May 16, 1882 par. 26}

A tithe of all our increase is the Lord's. He has reserved it to himself to be employed for religious purposes. It is holy. Nothing less than this has he accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, his treasury would be full. They would have no occasion to resort to fairs, lotteries, or parties of pleasure, to extort means from worldlings for the support of the gospel. {RH, May 16, 1882 par. 27}

The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day *is* the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless, the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God himself for religious worship, continues as sacred today as when first hallowed by our Creator. In like manner a tithe of our income is "holy unto the Lord." The New Testament does not re-enact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained. {RH, May 16, 1882 par. 28}

God has made an absolute reservation of a specified portion of our time and our means. To ignore these claims is to rob God. Christians boast that their privileges far exceed those of the Jewish age. Shall we then be content to give less to the cause of



God than did his ancient people? The tithe was but a part of their liberalities. Numerous other gifts were required besides the free-will offering, or offering of gratitude, which was then, as now, of perpetual obligation. {RH, May 16, 1882 par. 29}

The claims of humanity and religion, the constantly increasing opportunities for usefulness, the providential openings for the truth to be presented to the people, demand of us liberal offerings to the cause of God. The popular churches of the day, being in harmony with the world, receive aid from them in educational and philanthropic enterprises. Our position as observers of the true Sabbath cuts us off from popular sympathy and support. Our institutions receive help only from those who are of the faith. Hence we should feel it our duty to do all in our power to keep the Lord's treasury supplied. While we as a people are seeking faithfully to give to God the time which he has reserved as his own, shall we not also render to him that portion of our means which he claims? {RH, May 16, 1882 par. 30}

**PERIODICALS / RH - The Review and Herald / May 30, 1882 Growth in Grace. - By Mrs. E. G. White. -**

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We can never see our Lord in peace, unless our souls are spotless. We must bear the perfect image of Christ. Every thought must be brought into subjection to the will of Christ. As expressed by the great apostle, we must "come into the measure of the stature of the fullness of Christ." We shall never attain to this condition without earnest effort. We must strive daily against outward evil and inward sin, if we would reach the perfection of Christian character. {RH, May 30, 1882 par. 1}

Those who engage in this work will see so much to correct in themselves, and will devote so much time to prayer and to comparing their characters with God's great standard, the divine law, that they will have no time to comment and gossip over the faults or dissect the characters of others. A sense of our own imperfections should lead us to humility and earnest solicitude lest we fail of everlasting life. The words of inspiration should come home to every soul: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" If the professed people of God would divest themselves of their self-complacency and their false ideas of what constitutes a Christian, many who now think they are in the path to Heaven would find themselves in the way of perdition. Many a proud-hearted professor would tremble like an aspen leaf in the tempest, could his eyes be opened to see what spiritual life really is. Would that those now reposing in false security could be aroused to see the contradiction between their profession of faith and their every-day demeanor. {RH, May 30, 1882 par. 2}

To be living Christians, we must have a vital connection with Christ. The true

believer can say, "I know that my Redeemer liveth." This intimate communion with our Saviour will take away the desire for earthly and sensual gratifications. All our powers of body, soul, and spirit should be devoted to God. When the affections are sanctified, our obligations to God are made primary, everything else secondary. To have a steady and ever-growing love for God, and a clear perception of his character and attributes, we must keep the eye of faith fixed constantly on him. Christ is the life of the soul. We must be in him and he in us, else we are sapless branches. {RH, May 30, 1882 par. 3}

God must be ever in our thoughts. We must hold converse with him while we walk by the way, and while our hands are engaged in labor. In all the purposes and pursuits of life, we must inquire, What will the Lord have me to do? How shall I please Him who has given his life a ransom for me? Thus may we walk with God, as did Enoch of old; and ours may be the testimony which he received, that he pleased God. {RH, May 30, 1882 par. 4}

To comprehend and enjoy God, is the highest exercise of the powers of man. This may be attained only when our affections are sanctified and ennobled by the grace of Christ: "No man knoweth the Father but the Son, and he to whom the Son will reveal him." In Christ was "God manifested in the flesh, reconciling the world unto himself." In Christ was the brightness of his Father's glory, the express image of his person. Said our Saviour, "He that hath seen me, hath seen the Father." In Christ is the life of the soul. In the outgoings of our hearts to him, in our earnest, affectionate yearnings for his excellence, in our eager searching into his glory, we find life. In communion with him we eat the bread of life. {RH, May 30, 1882 par. 5}

When we allow objects of minor importance to absorb our attention, to the forgetfulness of Christ, turning away from him to accept other companionship, we set out feet in a path which leads away from God and from Heaven. Christ must be the central object of our affections, and then we shall live in him, then we shall have his spirit, and follow his example. {RH, May 30, 1882 par. 6}

If we would walk in the light, we must follow Jesus, the light of life. What constitutes the brightness of Heaven? In what will consist the happiness of the redeemed? Christ is all in all. They will gaze with rapture unutterable upon the Lamb of God. They will pour out their songs of grateful praise and adoration to Him whom they loved and worshiped here. That song they learned and began to sing on earth. They learned to put their trust in Jesus while they were forming characters for Heaven. Their hearts were attuned to his will here. Their joy in Christ will be proportioned to the love and trust which they learned to repose in him here. {RH, May 30, 1882 par. 7}

A living Christian will cultivate gratitude of heart. He will seriously, earnestly recount the blessings of his life and the precious results of all his afflictions. He will recall every occasion upon which the hand of Christ has lifted up a standard for him against the enemy. The great love of Jesus, the infinite sacrifice made for man's redemption, will be an unailing theme for grateful, humble praise. {RH, May 30, 1882 par. 8}

Those who are learning at the feet of Jesus will surely exemplify by their deportment and conversation the character of Christ. Their spiritual life is sustained in the closet, by secret communion with God. Their experience is marked less with bustle and

excitement, than with a subdued and reverent joy. Their love for Christ is a quiet, peaceful, yet all-controlling power. The light and love of an indwelling Saviour are revealed in every word and every act. Outward troubles cannot reach that life which we live by faith on the Son of God. Its richest, purest joys are felt when Christ is the theme of thought and conversation. {RH, May 30, 1882 par. 9}

The life of the soul cannot be sustained, except by the right exercise of the affections Heavenward, Christward, Godward. Repentance and faith in Christ for the forgiveness of sins are essential, but not all that is required. "He that believeth on the Son hath everlasting life." "This is eternal life, to know the only true God, and Jesus Christ"--to know him by faith, to receive him into the affections. To accept Christ as our Saviour, we must see him in his work of atonement, and believe that he is able and willing to do what he has promised. The Christian's life is now but just begun. He must, as exhorted by the apostle, "go on unto perfection." He must bring every thought into captivity to the obedience of Christ. If we believe in Jesus, we will love to think of him, love to talk of him, love to pray to him. He is supreme in our affections. We love that which Christ loves, and hate that which Christ hates. {RH, May 30, 1882 par. 10}

I have deep anguish of soul as I think that many who have great light and great knowledge of Bible truths, and some even who have taken the responsibility of presenting these truths to others, have yet so little of the love of Jesus in their own hearts. Like the religious teachers whom Christ reproveth, they say and do not. They are fruitless branches. A mere profession of godliness is of but little account. A nominal, theoretical belief of the truth is of but little value. The devils also believe, and tremble. We must have that faith that works by love, and purifies the soul. Our experience in spiritual things must deepen and widen. We need more strength daily, and we may obtain it by constant communion with God. {RH, May 30, 1882 par. 11}

The Christian life is never at a standstill. It is, it must be, progressive. Our love for Christ should become stronger and stronger. If the heart is devoted to Jesus, its love for earthly friends and worldly treasure becomes subordinate rather than supreme. As we by faith drink from the fountain of life, so will our joy and peace increase. Oh that we were more trustful, and firm, and true, that Christ might not be ashamed to call us brethren! {RH, May 30, 1882 par. 12}

My brother, my sister, is your soul in the love of God? Many of you have a twilight perception of Christ's excellence, and your soul thrills with joy. You long for a fuller, deeper sense of the Saviour's love. You long to entwine your affections about him more closely. You are unsatisfied. But do not despair. Give to Jesus the heart's best and holiest affections. Treasure every ray of light. Cherish every desire of the soul after God. Give yourselves the culture of spiritual thoughts and holy communings. Make haste to obtain a fitness for the mansions which Christ has gone to prepare for all that love him. The day is far spent, the night is at hand. Make haste to ripen for Heaven. {RH, May 30, 1882 par. 13}

It is a great, a solemn work to obtain a moral fitness for the society of the pure and the blest. God's word presents the standard to which we are to conform our life and character. We may choose to follow some other standard, which is more in harmony

with our own hearts, but we can never thus gain the divine approval. Only by conforming to the word of God, can we hope to come to "the measure of the stature of the fullness of Christ." But we must do this, or we shall never enter Heaven. Without purity and holiness of heart, we cannot win the crown of immortal glory. {RH, May 30, 1882 par. 14}

Many who ought to be teachers, have hardly learned the alphabet of the Christian life. They need constantly that one teach them. They do not grow in holiness, in faith, in hope, in joy, in gratitude. Christ opened the way, at an infinite cost, that we might live a Christian life. He has told us just what that life must be,--consistent, uniform, Christlike,--that at its close we may say with Paul, "I have fought a good fight, I have kept the faith." It was by faith in Christ that the great apostle maintained the consistency and beauty of his course. He suffered opposition, insult, persecution, imprisonment, with a firmness and meekness which none but Christ could impart. Our obligations are no less than were his. Our privileges are great, our opportunities abundant. Great light is shining upon us, but it will become darkness to those who refuse to follow its guidance. {RH, May 30, 1882 par. 15}

Measuring ourselves by the Bible standard will give us no exalted view of our own goodness or greatness. The truths of the gospel and the teachings of the Holy Spirit, will produce in us brokenness of heart, hatred of sin, and an understanding of self. But wishing for holiness of heart and purity of life will not bring us into possession of these blessings. Mourning over religious delinquencies will never make one acquisition. There are thousands of sluggish hypocritical tears, of sighs and groans, that never bring to the soul one cheering beam of light, one manifestation of Christ's approval. {RH, May 30, 1882 par. 16}

It will cost us something to obtain a Christian experience, and to develop a true and noble character. It requires sacrifice and earnest effort, and this is why so little advancement is made by professing Christians. They do not go to the great source of wisdom, because they shrink from the toil, the cost, the inconvenience. They wish to have righteousness put upon them as a garment. But the white-robed throng of the redeemed ones, are those who have washed their robes, and made them white in the blood of the Lamb. Christ has presented the matter as it is: "Agonize to enter in at the strait gate; for many shall seek to enter in, and shall not be able." {RH, May 30, 1882 par. 17}

We have each a daily work to do, to correct our natural defects of character, and to cultivate the Christian graces. Only by the accomplishment of this work, can we hope to share in the reward of the righteous. Said Christ, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, May 30, 1882 par. 18}

**PERIODICALS / RH - The Review and Herald / June 13, 1882 Home Discipline. - By Mrs. E. G. White. -**

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The work of parents precedes that of the teacher. They have a home school,--the first grade. If they seek carefully and prayerfully to know and to do their duty, they will prepare their children to enter the second grade,--to receive instructions from the teacher. If parents are so engrossed in the business and pleasures of this life that they neglect the proper discipline of their children, the work of the teacher is not only made very hard and trying, but often rendered wholly fruitless. {RH, June 13, 1882 par. 1}

We never needed close connection with God more than we need it today. One of the greatest dangers that beset God's people has ever been from conformity to worldly maxims and customs. The youth especially are in constant peril. Fathers and mothers should be on their guard against the wiles of Satan. While he is seeking to accomplish the ruin of their children, let not parents flatter themselves that there is no particular danger. Let them not give thought and care to the things of this world, while the higher, eternal interests of their children are neglected. {RH, June 13, 1882 par. 2}

None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord, when we unfit ourselves to worship him upon his holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of other Christians. {RH, June 13, 1882 par. 3}

Fathers and mothers should make it a rule that their children attend public worship on the Sabbath, and should enforce the rule by their own example. It is our duty to command our children and our household after us, as did Abraham. By example as well as precept we should impress upon them the importance of religious teaching. All who have taken the baptismal vow have solemnly consecrated themselves to the service of God; they are under covenant obligation to place themselves and their children where they may obtain all possible incentives and encouragement in the Christian life. {RH, June 13, 1882 par. 4}

Those who take upon themselves the name of Christ, should be unmistakably devoted to his cause, and identified with his people. But if all the thoughts and energies are given to temporal affairs, if they have no time, strength, or interest for the service of Christ, they are not his disciples. Their names should be dropped from the church records. Of what benefit to the church are names, without the interest and support of the persons whom the names represent? {RH, June 13, 1882 par. 5}

When the children of Christian parents take delight in skepticism, deeming it a token of manly independence to doubt the Scriptures and sneer at religion; when they excuse their own delinquencies by pointing to the faults of church-members,--let the father and mother inquire if this is not the fruit of their own influence and example. The Lord will work with the efforts of those who seek him with all the heart. If world-loving parents

would but labor as earnestly for the salvation of their children as they now labor to promote their temporal interests, they might see them faithful workers in the cause of Christ. We read in the word of God that as the result of apostolic prayers and labors, the Lord added to the church daily such as should be saved. Similar efforts put forth today will produce similar results. {RH, June 13, 1882 par. 6}

Great is the sacrifice by which Christ has purchased his people; great are the privileges set before us in the gospel. A corresponding zeal and devotion are in return required from us. The great apostle writes to his Corinthian brethren, "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." And again he bids them, "Be ye followers of God as dear children," and "walk worthy of the vocation wherewith ye are called," "being fruitful in every good work, and increasing in the knowledge of God." But where is the simplicity and fervent piety which should be seen among those who make so exalted a profession? How much careful thought and study are now given to copying the character of Christ? How do they compare with the attention and interest given to our earthly, temporal affairs? {RH, June 13, 1882 par. 7}

Let the words of Christ come home to the world-loving professors of godliness, "Except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven. Whosoever shall not receive the kingdom of Heaven as a little child, shall in nowise enter therein." We should teach our children lessons of simplicity and trust. We should teach them to love, and fear, and obey their Creator. In all the plans and purposes of life, his glory should be held paramount; his love should be the mainspring of every action. {RH, June 13, 1882 par. 8}

Worldly wisdom, intellectual ability, mental training, will not give the knowledge requisite for an entrance into Christ's kingdom. The wise and prudent of this world cannot comprehend it. The wisdom of this world is foolishness with God. {RH, June 13, 1882 par. 9}

Children are committed to their parents as a precious trust, which God will one day require at their hands. We should give to their training more time, more care, and more prayer. They need more of the right kind of instruction. The word of God should be the man of our counsel, the guide and instructor of old and young. Parents can, if they will, interest their children in the varied knowledge found in its sacred pages. Children will learn to love that which the parents love. Those who would interest their sons and daughters in Bible study, and impress its truths upon their minds, must themselves feel its ennobling, sanctifying influence. They must exemplify its sacred principles in daily life. {RH, June 13, 1882 par. 10}

If we desire our children to love and reverence God, we must talk of his goodness, his majesty, and his power, as displayed in the works of creation and in the sacred word. If we desire them to love and imitate the character of Christ, we must tell them of the sacrifice which he made for our redemption, of the humility and self-denial, the matchless love and sympathy, displayed in his life on earth, and then tell them that this



is the pattern which we are to follow. We should tell them often the wonderful story of the Saviour's life; of his early youth, when he was subject to such temptations as they have to meet; of his obedience and filial love, as he toiled in the workshop at Nazareth, aiding his father to bear the burdens of life. We should tell them of his generous, self-denying course, his spotless purity, his love for little children, his compassion for the sorrowing and the sinful. {RH, June 13, 1882 par. 11}

When children err, parents should take time to read to them tenderly from the word of God such admonitions as are particularly applicable to their case. When they are tried, tempted, or discouraged, cite them to its precious words of comfort, and gently lead them to put their trust in Jesus. Thus the young mind may be directed to that which is pure and ennobling. And as the great problems of life, and the dealings of God with the human race, are unfolded to the understanding, the reasoning powers are exercised, the judgement enlisted, while lessons of divine truth are impressed upon the heart. Thus parents may be daily molding the characters of their children, that they may have a fitness for the future life. {RH, June 13, 1882 par. 12}

Oh, what a field is committed to parents and teachers! How have they labored in this vineyard of the Lord? It is a sad fact that the most important objects to be secured in the education of the youth, are often neglected as of little moment. The value of the early years in forming right habits, and cherishing firm, pure principles, are appreciated by few. {RH, June 13, 1882 par. 13}

Parents should not pass lightly over the sins of their children. When these sins are pointed out by some faithful friend, the parent should not feel that his rights are invaded, that he has received a personal offense. The habits of every youth and every child affect the welfare of society. The wrong course of one youth may lead many others in an evil way. Parents should not look on in silence while their children are corrupted by some vicious companion. {RH, June 13, 1882 par. 14}

It is for the interest of all, that the youth be subjected to proper restraint. Yet it is often the case that when a God-fearing teacher attempts to correct in a pupil habits which have been fastened by the lax discipline of the parents, he will arouse the indignation of these parents. Not only do they neglect their own divinely-appointed responsibility, but they attempt to hinder the teacher from discharging his duty, and cast upon him the blame for the perversity of their evil-minded children. {RH, June 13, 1882 par. 15}

Some indulgent, ease-loving parents fear to exercise wholesome authority over their unruly sons, lest they run away from home. It would be better for some to do this than to remain at home to live upon the bounties provided by the parents, and at the same time trample upon all authority, both human and divine. It might be a most profitable experience for such children to have to the full that independence which they think so desirable, to learn that it costs exertion to live. Let the parent say to the boy who threatens to run away from home, "My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you. If you think to find the world more friendly than the parents who have cared for you from infancy, you must learn your mistake for yourself. When you wish to come to your father's house, to be

subject to his authority, you will be welcome. Obligations are mutual. While you have food and clothing and parental care, you are in return under obligation to submit to home rules and wholesome discipline. My house cannot be polluted with the stench of tobacco, with profanity or drunkenness. I desire that angels of God shall come into my home. If you are fully determined to serve Satan, you will be as well off with those whose society you love, as you will be at home." {RH, June 13, 1882 par. 16}

Such a course would check the downward career of thousands. But too often children know that they may do their worst, and yet an unwise mother will plead for them, and conceal their transgressions. Many a rebellious son exults because his parents have not the courage to restrain him. They may expostulate, as did Eli, but they do not enforce obedience. Such parents are encouraging their children in dissipation, and are dishonoring God by their unwise indulgence. It is these rebellious, corrupt youth that form the most difficult element to control in schools and colleges. {RH, June 13, 1882 par. 17}

Sin should be faithfully reproved, and right discipline promptly and firmly enforced. Yet harsh dealing will not help the wrong-doer to see his error or to reform. Let all needed reproof or correction be given in the spirit which actuated our Saviour. Let firmness and decision be blended with sympathy and love. By wise management, the wayward, stubborn youth may be transformed. Parents, to accomplish such work, you need Christ-like patience and self-command. Do not irritate by a sharp word or an angry look. Be calm; and let your heart often ascend in prayer to God for grace and wisdom. Angels will come to your side, and help you to raise up a standard against the enemy. {RH, June 13, 1882 par. 18}

Make your children feel that you love them, and desire to do them good. Encourage every effort to do right. Show them that you have confidence in them. Remember that your example will be the most impressive lesson which you can give. Your courtesy and self-control will have greater influence upon the characters of your children than mere words could have. {RH, June 13, 1882 par. 19}

You must yourselves labor for the spiritual welfare of those under your care. You should not seek to lay this burden upon others. You cannot transfer to others your responsibility. Converse with your children upon personal religion. Learn just where they stand. Pray with them and for them singly. Jesus won men by personal contact, his heart reaching the hearts of the people. We must work as Christ worked. Improve every opportunity. Make religion the vital question of life. Teach your children that every worldly consideration should be made second to their eternal interests. {RH, June 13, 1882 par. 20}

Remember that your sons and daughters are younger members of God's family. He has committed them to your care, to train and educate for Heaven. You must render an account to him for the manner in which you discharge your sacred trust.

{RH, June 13, 1882 par. 21}

**PERIODICALS / RH - The Review and Herald / June 20, 1882 Workers for God. - By Mrs. E. G. White. -**

**June 20, 1882 Workers for God.**

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**By Mrs. E. G. White.**  
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To every man God has intrusted talents for wise improvement. If rightly used, these talents will reflect glory to the Giver. But the most precious gifts of God may be perverted, and thus become a curse rather than a blessing. No man can even once devote his God-given powers to the service of worldliness or pride without placing himself on the enemy's ground, weakening his own soul, and misleading others. {RH, June 20, 1882 par. 1}

Some who possess qualities which might render them highly useful to the cause of God, possess also serious defects of character, which they do not make sufficient effort to overcome. They seem almost powerless to resist the spirit and influence of the world. Some endeavor to change their surroundings in the hope of finding an easier path; but while they shun one temptation, they place themselves in the way of another. It is of little avail to change our position in order to escape temptation, unless God marks out our way and indicates our duty. The trouble is not so much in the surroundings as in the weakness of the man. {RH, June 20, 1882 par. 2}

Those who have not a living connection with God, are actuated by a desire to exalt self. It is this desire which has opened the way for an irreligious influence to bear sway among us. Many have not pure, noble conceptions of truth and duty. Worldly customs and practices are introduced because the hearts of unconsecrated ministers and church-members still cling to the love of the world. These persons are not qualified to teach the truth, for they do not present to the world the safe standard. Words, however true and forcible, will have but little effect, if contradicted by the daily life. {RH, June 20, 1882 par. 3}

No man can exert an influence for Christ, unless he is a decided and consistent Christian. Those who love and cherish the pure principles of Bible religion, will not be found weak in moral power. Under the elevating, ennobling influence of the Holy Spirit, the tastes and inclinations become pure and holy. Nothing will take so strong a hold upon the affections, nothing reaches so fully down to the deepest motives of action, nothing exerts so potent an influence upon the life, and gives so great firmness and stability to the character, as the religion of Christ. It is this which is lacking in the church. Many will be found wanting in the day of final accounts, because they did not possess real godliness. {RH, June 20, 1882 par. 4}

Pure religion leads its possessor ever upward, inspiring him with noble purposes, teaching him propriety of deportment, and imparting a becoming dignity to every action. True religion is possessed by few. The mass of mankind do not cordially embrace or faithfully practice its principles. At the last day the curse of God will rest upon many who

had flattered themselves that they were in favor with him. "If the light that is in thee be darkness, how great is that darkness." God forbid that those who profess to teach the sacred, solemn truth that the end of all things is at hand, and who claim to be the repositories of the divine law, should cherish a love for pleasure, and look to the world for favor and approbation! Christ gives them no such example. {RH, June 20, 1882 par. 5}

We should beware that we do not, by our trifling and indifferent course, belittle and disgrace our holy work. There is need of thoughtful men,--men who will not be satisfied with superficial knowledge or experience, and who will not be unsettled by every passing temptation. Men are needed of firm and earnest purpose, men whose highest aim is to do good, to gather souls to Christ. Talkative, restless, self-commending men, who stretch out their hands to the world, and whom the world is ever seeking to win to her embrace, are not the ones who will honor God at this important crisis. {RH, June 20, 1882 par. 6}

The Lord has given man capacity for continual improvement, and has granted him all possible aid in the work. Through the provisions of divine grace, we may attain almost to the excellence of the angels. What shall be said of those who, having had many years of experience in the truth, and many precious advantages for growth in grace, are yet inclined toward the world, and find pleasure in its amusements and display? Instead of going on from strength to strength, they are, little by little, departing from God, and losing their spiritual life. {RH, June 20, 1882 par. 7}

"Watch and pray, lest ye enter into temptation," is the admonition of our Saviour. A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us out of the right way. He succeeds best when employing such instrumentalities as best conceal himself. He often appears as an angel of light, and those who have not walked in the light of Heaven, those who have not followed Christ in his humiliation, are deceived and ensnared by his devices. {RH, June 20, 1882 par. 8}

Talent can never take the place of piety, nor can the applause of men recommend us to the favor of God. What the majority of professed Christians need, is genuine conversion. If the heart is right, the actions will be right. An earthly, debasing influence marks the character and the life of those whose hearts do not glow with the fire of true goodness. Too many profess to be followers of Christ, and feel at liberty to follow their own judgment, and indulge the desires of their own hearts. He who would advance in the Christian life, must put his own hands and heart to the work. Friends may exhort and counsel, to urge him onward and upward; Heaven may pour its choicest blessings upon him; he may have all possible assistance on the right hand and on the left, and yet all will be in vain, unless he shall put forth earnest effort to help himself. He himself must engage in the warfare against sin and Satan, or he will fail of everlasting life. {RH, June 20, 1882 par. 9}

Unbending principle will mark the course of those who sit at the feet of Jesus and learn of him. But alas! how many are to be found who are today engaging earnestly in the service of Christ, tomorrow equally earnest in uniting with worldlings in their frivolous amusements. They veer with every wind of temptation. Let the world hold out

its bait,--fame or honor, pleasure or gain,--and there is no sacrifice of feeling or conscience that will not be made to gain the prize. Can Christ trust such men to give to the world the light of his truth? Never! Under favorable circumstances they may seem to lead a consistent life; but let temptation entice, and they venture upon the enemy's ground, and worst of all, lead others in the same path. Unsound at heart, they are unsound in life. When a crisis comes, when firmness is most required, they are found on the wrong side. He who has once yielded to temptation has become spiritually weak, and he will yield more readily the second time. Every repetition of the sin weakens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown, produces a harvest. "That which ye sow, ye shall also reap." {RH, June 20, 1882 par. 10}

Satan trembles when the voice of God speaks through his instruments, giving cautions and warnings, and rebuking sin. The startling announcement, "Thou art the man," stirs the soul of the guilty. He may for a time put forth earnest efforts to subdue his favorite sin,--ambition, pride, love of display, emulation, avarice, or any other evil trait,--but it is too often the case that his zeal soon flags, and he falls back into his former error. When again reproofed, he is rarely impressed as before. Having once stifled conviction, he finds it more easy to repeat the same course. He is hardening his heart against the convictions of the Holy Spirit. A further rejection of the truth places him where a far mightier influence will be ineffectual to stir the sluggish soul, and make an abiding impression. {RH, June 20, 1882 par. 11}

The Lord sends us warning, counsel, and reproof, that we may have opportunity to correct our errors before they become second-nature. But if we refuse to be corrected, God does not interfere to counteract the tendencies of our own course of action. He works no miracle that the seed sown may not spring up and bear fruit. That man who manifests an infidel hardihood or a stolid indifference to divine truth, is but reaping the harvest which he has himself sown. Such has been the experience of many. They listen with stoical indifference to the truths which once stirred their very souls. They sowed neglect, indifference, and resistance to the truth; and such is the harvest which they reap. The coldness of ice, the hardness of iron, the impenetrable, unimpressible nature of rock--all these find a counterpart in the character of many a professed Christian. It was thus that the Lord hardened the heart of Pharaoh. God spoke to the Egyptian king by the mouth of Moses, giving him the most striking evidences of divine power; but the monarch stubbornly refused the light which would have brought him to repentance. God did not send a supernatural power to harden the heart of the rebellious king, but as Pharaoh resisted the truth, the Holy Spirit was withdrawn, and he was left to the darkness and unbelief which he had chosen. {RH, June 20, 1882 par. 12}

By persistent rejection of the Spirit's influence, men cut themselves off from God. He has in reserve no more potent agency to enlighten their minds. No revelation of his will can reach them in their unbelief. {RH, June 20, 1882 par. 13}

Would that I could lead every professed follower of Christ to see this matter as it is. We are all sowing either to the flesh or to the Spirit, and we reap the harvest from the seed we sow. In choosing our pleasures or employments, we should seek only those

things that are excellent. The trifling, the worldly, the debasing, should have no power to control the affections or the will. The great apostle declared that he kept his body under, and this discipline must be maintained by every follower of Christ. {RH, June 20, 1882 par. 14}

The bondage of worldly habits and customs is so pleasing to the natural heart that it has become well-nigh universal. Few can be found who are willing to deny self that they may walk in the light of Heaven. It is because they know not Christ and obey not the truth, that professed Christians can accept as their portion the pleasures of sense and the changing fashions of a fickle world. Not one of those who have come out from the world, in obedience to the injunctions of Christ, can find pleasure in its amusements or its display. Many are saying by their course of action, that the line of demarkation between Christians and the world must not be too distinct. They conform to the customs and unite in the pursuits of the lovers of pleasure, in order to retain their friendship, and exert an influence to win them to the truth. The plea is not new. The same work has been often attempted since the opposing forces of good and evil first existed in the world. The result has ever been the same. Conformity to worldly customs converts the church to the world. It never converts the world to Christ. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." How can the loyal subjects of the Great King be in harmony with his bitterest foe? When the professed people of God choose the fellowship of the world, what marvel that the presence and blessing of Christ is shut out from the church? {RH, June 20, 1882 par. 15}

In the fear of God, whom I love and whom I serve, I call upon the followers of Christ to come out from the world. If they would but be men of principle, in determination, in moral power, there are many who might become polished instruments in the hand of Christ. But if they at times yield themselves to the control of Satan, they cannot be trusted. He who does not himself resist inclination, or who has not a proper understanding of Christian obligation, would be an unsafe guide to others. One injudicious act may exert an influence which the most earnest effort will be powerless to counteract. {RH, June 20, 1882 par. 16}

Good qualities, superior talents, are a curse rather than a blessing, when they are not consecrated to God. The greater the gifts, the more dangerous their influence to lead away from Christ. Those who present to others the solemn, searching truths for this time, should exemplify these truths in their own life. To preach what we do not practice, is but to confirm sinners in their impenitence. The most earnest exhortations to walk in the light will be unheeded, if the speaker himself neglects to follow the light which Christ has given. {RH, June 20, 1882 par. 17}

By disregarding the teachings of God's word, many have dulled their keen perception of Christian consistency. Having no real connection with God, they mistake good impulses for religion. Said Christ to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." When the love of Jesus is abiding in the soul, many who are now but withered branches will become as the cedars of Lebanon, "whose root is by the great waters." The cedar is noted for the firmness of its roots. Not content to



cling to the earth with a few weak fibers, it thrusts its rootlets, like a sturdy wedge, into the cloven rock, and reaches down deeper and deeper for strong holds to grasp. When the tempest grapples with its boughs, that firm-set tree cannot be uprooted. What a goodly cedar might not every follower of Christ become, if he were but rooted and grounded in the truth, firmly united to the Eternal Rock. {RH, June 20, 1882 par. 18}

The people of God cannot conform to the world, and yet enjoy his love and be sanctified through the truth. They may bear the outward semblance of the cedar, but their roots strike no deeper than the surface sand. When the tempest falls, they will be uprooted. Others, who have been content to follow their example, will perish in like manner. {RH, June 20, 1882 par. 19}

My brethren and sisters, be careful what influence you exert upon the cause of God. Be careful what example you set before the youth. Satan and his angels are putting forth their utmost efforts to efface from the minds of the young every impression made by the Holy Spirit. Let the professed people of God beware that they do not aid the great deceiver in his work. Only those who are firm, true, devoted, living Christians, can be a help to the cause of God.

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{RH, June 20, 1882 par. 20}

**PERIODICALS / RH - The Review and Herald / June 27, 1882 Shall We Consult Spiritualist Physicians? - By Mrs. E. G. White. -**

**June 27, 1882 Shall We Consult Spiritualist Physicians?**

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**By Mrs. E. G. White.**  
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"Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said unto Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." {RH, June 27, 1882 par. 1}

This narrative most strikingly displays the divine displeasure against those who turn from God to Satanic agencies. A short time previous to the events above recorded, the kingdom of Israel had changed rulers. Ahab had fallen under the judgment of God, and had been succeeded by his son Ahaziah, a worthless character, who did only evil in the sight of the Lord, walking in the ways of his father and mother, and causing Israel to sin. He served Baal, and worshiped him, and provoked the Lord God of Israel to anger, as his father Ahab had done. But judgments followed close upon the sins of the rebellious

king. A war with Moab, and then the accident by which his own life was threatened, attested the wrath of God against Ahaziah. {RH, June 27, 1882 par. 2}

How much had the king of Israel heard and seen in his father's time, of the wondrous works of the Most High! What terrible evidence of his severity and jealousy had God given apostate Israel! Of all this, Ahaziah was cognizant; yet he acts as though these awful realities, and even the fearful end of his own father, were only an idle tale. Instead of humbling his heart before the Lord, he ventured upon the most daring act of impiety which marked his life. He commands his servants, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease." {RH, June 27, 1882 par. 3}

The idol of Ekron was supposed to give information, through the medium of its priests, concerning future events. It had obtained such general credence that it was resorted to by large numbers from a considerable distance. The predictions there uttered, and the information given, proceeded directly from the prince of darkness. It is Satan who created, and who maintains the worship of idols, to divert the minds of men from God. It is by his agency that the kingdom of darkness and falsehood is supported. {RH, June 27, 1882 par. 4}

The history of King Ahaziah's sin and punishment has a lesson of warning which none can disregard with impunity. Though we do not pay homage to heathen gods, yet thousands are worshipping at Satan's shrine as verily as did the king of Israel. The very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and Satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of his will, will surely wander from the right path, and fall under the deception of Satan. {RH, June 27, 1882 par. 5}

The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants and fortune-tellers of today. The mystic voices that spoke at Ekron and Endor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's word or from his Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in triumph as they yield to his arts under a different form. {RH, June 27, 1882 par. 6}

His agents still claim to cure disease. They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies." In truth, they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men. {RH, June 27, 1882 par. 7}

I have from time to time received letters both from ministers and lay-members of the church, inquiring if I think it wrong to consult spiritualist and clairvoyant physicians. I

have not answered these letters, for want of time. But just now the subject is again urged upon my attention. So numerous are these agents of Satan becoming, and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning. {RH, June 27, 1882 par. 8}

God has placed it in our power to obtain a knowledge of the laws of health. He has made it our duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan. {RH, June 27, 1882 par. 9}

Not a few, in this Christian age and Christian nation, resort to evil spirits, rather than trust to the power of the living God. The mother, watching by the sick-bed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as if he were standing by her side. In how many instances is the future life of the child controlled by a Satanic power, which it seems impossible to break. {RH, June 27, 1882 par. 10}

Many are unwilling to put forth the needed effort to obtain a knowledge of the laws of life and the simple means to be employed for the restoration of health. They do not place themselves in right relation to life. When sickness is the result of their transgression of natural law, they do not seek to correct their errors, and then ask the blessing of God, but they resort to the physicians. If they recover health, they give to drugs and doctors all the honor. They are ever ready to idolize human power and wisdom, seeming to know no other God than the creature,--dust and ashes. {RH, June 27, 1882 par. 11}

I have heard a mother pleading with some infidel physician to save the life of her child; but when I entreated her to seek help from the Great Physician who is able to save to the uttermost all who come unto him in faith, she turned away with impatience. Here we see the same spirit that was manifested by Ahaziah. {RH, June 27, 1882 par. 12}

It is not safe to trust to physicians who have not the fear of God before them. Without the influence of divine grace, the hearts of men are "deceitful above all things, and desperately wicked." Self-aggrandizement is their aim. Under the cover of the medical profession, what iniquities have been concealed; what delusions supported! The physician may claim to possess great wisdom and marvelous skill, when his character is abandoned, and his practice contrary to the laws of life. The Lord our God assures us that he is waiting to be gracious; he invites us to call upon him in the day of trouble. How can we turn from him to trust in an arm of flesh? {RH, June 27, 1882 par. 13}

Go with me to yonder sick-room. There lies a husband and father, a man who is a blessing to society and to the cause of God. He has been suddenly stricken down by disease. The fire of fever seems consuming him. He longs for pure water to moisten the parched lips, to quench the raging thirst, and cool the fevered brow. But no; the doctor

has forbidden water. The stimulus of strong drink is given, and adds fuel to the fire. The blessed, Heaven-sent water, skillfully applied, would quench the devouring flame, but it is set aside for poisonous drugs. {RH, June 27, 1882 par. 14}

For a time, nature wrestles for her rights, but at last, overcome, she gives up the contest, and death sets the sufferer free. God desired that man to live, to be a blessing to the world; Satan determined to destroy him, and through the agency of the physician he succeeded. How long shall we permit our most precious lights to be thus extinguished? {RH, June 27, 1882 par. 15}

Ahaziah sent his servants to inquire of Baal-zebub, at Ekron; but instead of a message from the idol, he hears the awful denunciation from the God of Israel, "Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." It was Christ that bade Elijah speak these words to the apostate king. Jehovah Immanuel had cause to be greatly displeased at Ahaziah's impiety. What had Christ not done to win the hearts of sinners, and to inspire them with unwavering confidence in himself? For ages he had visited his people with manifestations of the most condescending kindness and unexampled love. From the times of the patriarchs, he had shown how his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. "In all their afflictions, he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them." Yet Israel had revolted from God, and turned for help to the Lord's worst enemy. {RH, June 27, 1882 par. 16}

The Hebrews were the only nation favored with a knowledge of the true God. When the king of Israel sent to inquire of a pagan oracle, he proclaimed to the heathen that he had more confidence in their idols than in the God of his people, the Creator of the heavens and the earth. In the same manner do those who profess to have a knowledge of God's word dishonor him when they turn from the Source of strength and wisdom, to ask help or counsel from the powers of darkness. If God's wrath was kindled by such a course on the part of a wicked, idolatrous king, how can he regard a similar course pursued by those who profess to be his servants? {RH, June 27, 1882 par. 17}

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in Satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit. Christ condescended to take our nature, that he might reach to the very depths of human woe and degradation, to elevate and ennoble our race. With such evidence of his incomparable love, how can any turn from the God of light, the God of power, and give heed to Satan, the author of all our woes? {RH, June 27, 1882 par. 18}

God has granted to this people great light, yet we are not placed beyond the reach of temptation. Who among us are seeking help from the gods of Ekron? Look on this picture--not drawn from imagination. In how many, even among Seventh-day Adventists, may its leading characteristics be seen? An invalid-- apparently very

conscientious, yet bigoted and self-sufficient--freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronize restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief, but refuses to obtain it at the price of self-denial. {RH, June 27, 1882 par. 19}

That man is worshiping at the shrine of perverted appetite. He is an idolater. The powers which, sanctified and ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of his disregard of nature's laws. He is inefficient, unreliable. {RH, June 27, 1882 par. 20}

Whoever has the courage and honesty to warn him of danger, thereby incurs his displeasure. The slightest remonstrance or opposition is sufficient to rouse his combative spirit. But now an opportunity is presented to seek help from one whose power comes through the medium of witchcraft. To this source he applies with eagerness, freely expending time and money in hope of securing the proffered boon. He is deceived, infatuated. The sorcerer's power is made the theme of praise, and others are influenced to seek his aid. Thus the God of Israel is dishonored, while Satan's power is revered and exalted. {RH, June 27, 1882 par. 21}

In the name of Christ, I would address his professed followers: Abide in the faith which you have received from the beginning. Shun profane and vain babblings. Instead of putting your trust in witchcraft, have faith in the living God. Cursed is the path that leads to Endor or to Ekron. The feet will stumble and fall that venture upon the forbidden ground. There is a God in Israel, with whom is deliverance for all that are oppressed. Righteousness is the habitation of his throne. {RH, June 27, 1882 par. 22}

There is danger in departing in the least from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seem irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us, ere we are aware. Fear to offend worldly friends will deter us from expressing our gratitude to God or acknowledging our dependence upon him. We must keep close to the word of God. We need its warnings and encouragement, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour. {RH, June 27, 1882 par. 23}

Angels of God will preserve his people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. He pretends to read the life-history and to understand all the difficulties and afflictions of those who resort to him. Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true,

but such a counselor does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel. {RH, June 27, 1882 par. 24}

These workers of iniquity are not few. Their path is marked by desolated homes, blasted reputations, and broken hearts. But of all this the world knows little; still they go on making fresh victims, and Satan exults in the ruin he has wrought. {RH, June 27, 1882 par. 25}

The visible and the invisible world are in close contact. Could the veil be lifted, we would see evil angels pressing their darkness around us, and working with all their power to deceive and destroy. Wicked men are surrounded, influenced, and aided by evil spirits. The man of faith and prayer has yielded his soul to Divine guidance, and angels of God bring to him light and strength from Heaven. {RH, June 27, 1882 par. 26}

No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he fearlessly appealed to apostate Israel: "If the Lord be God, serve him; but if Baal, then serve him." {RH, June 27, 1882 par. 27}

Those who give themselves up to the sorcery of Satan, may boast of great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power. {RH, June 27, 1882 par. 28}

Our only safety consists in preserving the ancient landmarks. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

{RH, June 27, 1882 par. 29}

**PERIODICALS / RH - The Review and Herald / July 11, 1882 The Primal Object of Education. - By Mrs. E. G. White.**

**July 11, 1882 The Primal Object of Education.**

**By Mrs. E. G. White.**

"Education," says Webster, "is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." By a misconception of the true nature and objects of education, many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of the principles



is neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage. {RH, July 11, 1882 par. 1}

The great object of life is well defined in the old-time catechism, "to glorify God and to enjoy him forever." To make the possession of worldly honor or riches our ruling motive, is unworthy of one who has been redeemed by the blood of Christ. It should rather be our aim to gain knowledge and wisdom that we may become better Christians, and be prepared for greater usefulness, rendering more faithful service to our Creator, and by our example and influence leading others also to glorify God. {RH, July 11, 1882 par. 2}

Here is something real, something tangible. Not only words, but deeds, not only the affections of the heart, but the service of the life, must be devoted to our Maker. To bring man back to harmony with God, to so elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life. So important was this work, that our Saviour left the courts of Heaven, and came in person to earth, that he might teach men how to obtain a moral fitness for the higher life. For thirty years he dwelt as a man among men, passed through the experiences of human life as a child, a youth, a man, endured the severest trials, that he might present a living illustration of the truths he taught. For three years as a teacher sent from God he instructed the children of men; then, leaving the work to chosen co-laborers, he ascended to Heaven. But his interest in it has not abated. From the courts above, he watches with the deepest solicitude the progress of the cause for which he gave his life. {RH, July 11, 1882 par. 3}

The character of Christ is the one perfect pattern which we are to copy. Repentance and faith, the surrender of the will, and the consecration of the affections to God, are the means appointed for the accomplishment of this work. To obtain a knowledge of this divinely ordained plan should be our first study, to comply with its requirements our first effort. Solomon declares that "the fear of the Lord is the beginning of wisdom." Concerning its value and importance he declares, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding." "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." {RH, July 11, 1882 par. 4}

He who is following Divine guidance has found the only true source of happiness, and has gained the power of imparting happiness to all around him. No man can really enjoy life without religion. Love to God purifies and ennobles every taste and every desire, intensifies every affection, and brightens every worthy pleasure. It enables men to appreciate and enjoy all that is true, and good, and beautiful. {RH, July 11, 1882 par. 5}

He who is seeking with diligence to acquire the wisdom of human schools, should remember that another school also claims him as a student. Christ was the greatest teacher the world ever saw. He brought to man knowledge direct from Heaven. The lessons which he has given us are what we need for both the present and the future state. He sets before us the true aims of life, and how we may secure them. {RH, July 11, 1882 par. 6}

In the school of Christ, students never graduate. Among the pupils are both the old and the young. Those who give heed to the instructions of the Divine Teacher, constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity. {RH, July 11, 1882 par. 7}

Infinite Wisdom sets before us the great lessons of life,--the lessons of duty and of happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort and tears, and even agony, but we must not falter or grow weary. We shall at last hear the Master's call, "Child, come up higher." {RH, July 11, 1882 par. 8}

It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and the holy. Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with an infinite loss. They insult the Divine Teacher by their rejection of the provisions of his grace. The longer they continue in their course, the more hardened are they in sin. Their retribution will be proportioned to the infinite value of the blessings they have spurned. {RH, July 11, 1882 par. 9}

Those who consider it brave and manly to treat the claims of God with indifference or contempt, are thereby betraying their own folly and ignorance. While they boast their freedom and independence, they are really in bondage to sin and Satan. {RH, July 11, 1882 par. 10}

The religion of Christ lifts man above every debasing, groveling vice. Linked to the Infinite One, partakers of the Divine nature, we are clothed with a perfect panoply against the shafts of evil. {RH, July 11, 1882 par. 11}

Every faculty, every attribute with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect, is a step toward the assimilation of the human with the Divine, the finite with the Infinite. {RH, July 11, 1882 par. 12}

The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with common-place matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficulties, it will after a time almost lose the power of growth. As an educator, the Holy Scriptures are without a rival. Nothing will so impart strength and vigor to all our faculties as requiring them to grasp the stupendous truths of revelation. {RH, July 11, 1882 par. 13}

The Bible is the most comprehensive and the most instructive history that men possess. It came fresh from the fountain of eternal truth; and a Divine hand has preserved its purity through all the ages. Its bright rays shine into the far-distant past, where human research seeks vainly to penetrate. In God's word only we find an authentic account of creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. In this word only can we find a history of our race unsullied by human prejudice or human pride. {RH, July 11, 1882 par. 14}

In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven, as he humbled himself to become our substitute and surety, to cope singlehanded with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor. {RH, July 11, 1882 par. 15}

A clear conception of what God is, and what he requires us to be, will lead to humility. He who studies aright the sacred word will learn that human intellect is not omnipotent. He will learn that without the help which none but God can give, human strength and wisdom are but weakness and ignorance. {RH, July 11, 1882 par. 16}

But that which, above all other considerations, should lead us to prize the Bible, is that in it is revealed to men the will of God. Here we learn the object of our creation, and the means by which that object may be attained. We learn how to improve wisely the present life, and how to secure the future life. No other book can satisfy the questionings of the mind or the cravings of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of degradation to become the sons of God, and the associates of sinless angels. {RH, July 11, 1882 par. 17}

In the varied scenes of nature also are lessons of divine wisdom for all who have learned to commune with God. The pages that opened in undimmed brightness to the gaze of the first pair in Eden, bear now a shadow. A blight has fallen upon the fair creation. And yet, wherever we turn are traces of the primal loveliness. Wherever we may turn, we hear the voice of God, and behold his handiwork. {RH, July 11, 1882 par. 18}

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, Nature's ten thousand voices speak his praise. In earth, and air, and sky, with their marvelous tint and color, varying in gorgeous contrast or softly blended in harmony, we behold his glory. The everlasting hills tell us of his power. The trees wave their green banners in the sunlight, and point us upward to their Creator. The flowers that gem the earth with their beauty, whisper to us of Eden, and fill us with longings for its unfading loveliness. The living green that carpets the brown earth, tells us of God's care for the humblest of his creatures. The caves of the sea and the depths of the earth reveal his treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is the representative of Him who is the life and light of all that he has made. All the brightness and beauty that adorns the earth and lights up the heavens, speaks of God. {RH, July 11, 1882 par. 19}

Shall we, in the enjoyment of the gifts, forget the Giver? Let them rather lead us to contemplate his goodness and his love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and the living fountains, the shining city and the white-robed singers, of our heavenly home,—that world of beauty which no artist can picture, no mortal tongue describe. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

prepared for them that love him." {RH, July 11, 1882 par. 20}

To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge and holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite,--such is the object to which the Christian hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian's life. {RH, July 11, 1882 par. 21}

**PERIODICALS / RH - The Review and Herald / July 18, 1882 The First Prophecy. -  
By Mrs. E. G. White. -**

**July 18, 1882 The First Prophecy.**

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**By Mrs. E. G. White.**

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"I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." {RH, July 18, 1882 par. 1}

In this first prophecy contained in the Scriptures is found an intimation of redemption. Though a part of the sentence pronounced upon the serpent, it was uttered in the hearing of our first parents, and hence must be regarded as a promise. While it announces war between Satan and man, it declares that the power of the great adversary will finally be broken. {RH, July 18, 1882 par. 2}

Adam and Eve stood as criminals before their God, awaiting the sentence which transgression had incurred. But before they hear of the thorn and the thistle, the sorrow and anguish which should be their portion, and the dust to which they should return, they listen to words which must have inspired them with hope. Though they must suffer from the power of their adversary, they might look forward to ultimate victory. {RH, July 18, 1882 par. 3}

God declares, "I will put enmity." This enmity is supernaturally put, and not naturally entertained. When man sinned, his nature became evil, and he was in harmony, and not at variance, with Satan. The lofty usurper, having succeeded in seducing our first parents as he had seduced angels, counted on securing their allegiance and co-operation in all his enterprises against the government of Heaven. There was no enmity between himself and the fallen angels. Whatever discord might exist between them, all were united, as by bands of steel, in their opposition and hatred against God. But when Satan heard that the seed of the woman should bruise the serpent's head, he knew that though he had succeeded in depraving human nature, and assimilating it to his own, yet by some mysterious process, God would restore to man his lost power, and enable him to resist and overcome his conqueror. {RH, July 18, 1882 par. 4}

It is the grace that Christ implants in the soul that creates the enmity against Satan.

Without this grace, man would continue the captive of Satan, a servant ever ready to do his bidding. The new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whenever a man is seen to abhor sin instead of loving it, when he resists and conquers those passions that have held sway within, there is seen the operation of a principle wholly from above. The Holy Spirit must be constantly imparted to man, or he has no disposition to contend against the powers of darkness. {RH, July 18, 1882 par. 5}

The spirit of enmity was most strikingly displayed in the world's reception of Christ. The Son of God came to man with a message of mercy from the Father. He came not to condemn the world--though they were deserving of condemnation, for rebellion was almost universal--but that the world through him might have life. Yet he was despised and hated by the very people he came to bless and save. {RH, July 18, 1882 par. 6}

It was not so much that Christ appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed powers which would more than compensate for the lack of these outward advantages. The wonders which he wrought far exceeded the miracles performed by Moses, their great leader. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. {RH, July 18, 1882 par. 7}

They could not tolerate the fearless rebukes by which he unmasked hypocrisy and condemned vice. When he exhorted them to put away their iniquities, they turned from him with sneers and execrations. They could not endure the radiance of a sinless character. It too clearly revealed their own defects. As religious teachers, they were envious of his influence with the people, fearing that themselves and their teachings would be overlooked. {RH, July 18, 1882 par. 8}

It was this that evoked enmity against the Son of man. Satan and evil angels join with evil men. All the energies of apostasy conspire against the champion of truth. He was fiercely buffeted by temptations, rent with anguish, lacerated with stripes, pierced by nails, and crowned with thorns. {RH, July 18, 1882 par. 9}

But in all this, Satan gained no real advantage. He could but bruise the heel, while by every act of humiliation or suffering, Christ was bruising the head of his adversary. The anguish that sin has brought was poured into the bosom of the sinless; yet while Christ endured the contradiction of sinners against himself, he was paying the debt for sinful man, and breaking the bondage in which he had been held. Every pang of anguish, every insult, was working out the deliverance of the race. {RH, July 18, 1882 par. 10}

Could Satan have induced Christ to yield to a single temptation, could he have led him by one act or even thought to stain his perfect purity, the prince of darkness would have triumphed over man's surety, and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity. {RH, July 18, 1882 par. 11}

In the wilderness of temptation, in the garden of Gethsemane, and on the cross, our

Saviour measured weapons with the prince of darkness. His wounds became the trophies of his victory in behalf of the race. When Christ hung in agony upon the cross, while evil spirits rejoiced, and evil men reviled, then indeed his heel was bruised by Satan. But that very act was crushing the serpent's head. "Through death He destroyed him that had the power of death, that is, the devil." This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death, he gained the victory over its power; in rising again, he opened the gates of the grave to all his followers. In that last great contest we see fulfilled the prophecy: "It shall bruise thy head; thou shalt bruise his heel." {RH, July 18, 1882 par. 12}

The same enmity exists between the serpent and Christ's followers, as between him and their Master. He who is under the control of Satan submits willingly to the dominion of evil. But where he has received the grace of Christ, he will see the repulsive character of sin, and in strength from above, will resist the serpent. In the spirit of his Master, the converted man will labor for the interests of the Redeemer's kingdom. With all the power of a renewed nature, he will seek to win souls from the thralldom of sin to the purity and holiness of Christ. In so doing he will assuredly arouse the wrath of Satan and his followers. He will draw upon himself the reproach, dislike, and opposition of a large class of worldly acquaintances, who will ridicule him as narrow, bigoted, and austere. {RH, July 18, 1882 par. 13}

Opposition to religion is not limited to any age or to any country. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist so long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." No man can serve God and be in union with the world. {RH, July 18, 1882 par. 14}

Evil angels are on the track of every Christian, redoubling their efforts to annoy and distress, as they see the prey escaping from their grasp. Angels of God, also, are watching with deep solicitude each struggling soul, ever seeking to inspire with hope, to comfort and sustain. With what gladness do they bear up to Heaven the tidings of victory. Oh that the curtain which shuts the eternal world from our view might be rolled back! Could we but behold the joy in the heavenly courts at the news that one sinner has repented and turned to God, could we hear the anthems of praise ascend before the throne with the music of the angel harpers, we would not be so listless, so indifferent in the work which God has left for us to do. The event which causes angels to rejoice spreads consternation through the hosts of Satan. Every soul that remains true to Christ is another evidence and reminder of the first prophecy. Satan may bruise the heel, but the faithful believer shall bruise the head of the serpent. {RH, July 18, 1882 par. 15}

From righteous Abel falling under his brother's murderous hand, a long line of martyred prophets and holy men, faithful apostles and unnumbered millions of disciples who loved not their lives unto death, testify that Satan's enmity has not abated with the lapse of ages. As the end draws nigh, his wrath increases, and he renews his efforts to destroy God's chosen. Often his greatest victories are gained, not by open, bold attack,



but as at first, by deceptive strategy. {RH, July 18, 1882 par. 16}

At the present day, Satan gains power over God's people, by means of those false brethren who, while at heart friends of the world, exert an influence in the church. These are the most efficient workers that the great deceiver can employ. They are constantly seeking to lessen the enmity between the church of Christ and his deadliest foe. They supply the connecting link whereby he can unite the church and the world. Here lies our present danger,--a danger against which we must constantly guard. While we should make all possible effort to save souls, deeming no self-denial or sacrifice too great to effect this purpose, we must at the same time maintain our allegiance to God. {RH, July 18, 1882 par. 17}

Without supreme love to God, we cannot glorify him. Those who walk in darkness cannot discern the excellence of heavenly things. No man can serve mammon, and yet build up the Redeemer's kingdom. Whatever diverts our affections from God or destroys our confidence in him, thereby becomes an idol. God calls for the whole heart. No reserve must be made. Said our Saviour, "He that is not with me is against me." We cannot safely disregard one injunction of God's word, to compromise with the enemies of Christ and the truth. {RH, July 18, 1882 par. 18}

Prophets and apostles have clearly set forth the exalted privilege of that people whom the Lord has set apart to himself, and through whom he would communicate to the world: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." {RH, July 18, 1882 par. 19}

A neglect to maintain this position is the reason why there is so little of the power of godliness with us as a people. God has made us the repositories of his law, and has intrusted us with truths in advance of every other people upon the earth; yet we are not obeying the injunction to come out from the world and be separate. We cannot in any degree form a union with the ungodly without becoming contaminated by their unholy customs. "Whosoever will be the friend of the world, is the enemy of God." The separation must be final, complete, unmistakable. {RH, July 18, 1882 par. 20}

Christ is the head of the church. The members of his body follow the directions of the Head, just as the members of the human body obey the impulses of the mind. {RH, July 18, 1882 par. 21}

He has ever required his people to keep themselves free from every unholy influence. In his infinite love he has provided the unsearchable riches of his grace, that they may be enabled to maintain the warfare against the hosts of sin. Through that grace they may render obedience to every command, and receive the fulfillment of every promise. I speak understandingly when I say that in these days of pride and world-loving it is impossible for us to realize what might have been the character and position of the church, had she been true to her holy calling. {RH, July 18, 1882 par. 22}

As he draws near to God, the Christian gains a clearer knowledge of the divine character and requirements; he attains to a higher degree of holiness, and as a result, the line of distinction between himself and the world is more clearly marked. When the people of God will stand firmly and fearlessly on the holy ground of their solemn faith,

not seeking to assimilate to the world, they will enjoy the presence of the Lord as in earlier years. {RH, July 18, 1882 par. 23}

Wherever we turn, we behold sorrowful evidence that the hearts of men are at enmity with God. Behold what moral darkness enshrouds the world, what skepticism, what indifference, what deadly hate, what filthy lusts, what infidelity, what downright atheism! How can we successfully resist the tide of evil? The preaching of the word produces little impression. Unless God's power is sent to our aid, our efforts will be fruitless. {RH, July 18, 1882 par. 24}

Thousands are as unmoved by the warnings of God's word as the tenants of the grave. "Having eyes, they see not, and having ears, they hear not." The inhabitants of the earth are rushing on in their course of rebellion, as if eager to show defiance of their Maker. We must take hold by living faith upon the promises of God. His Spirit must speak through us, if we would reach the hearts of the people. We have no time to confer with self, no time to be careless or indifferent now. The day of God hasteth greatly; while the world and the popular churches are asleep, those who have received the truth should not yield to slumber. {RH, July 18, 1882 par. 25}

Satan is marshalling his forces for the last great struggle, "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." If we would be true to God, we cannot escape the conflict. But we are not left in doubt as to the issue. Beyond the smoke and heat of the battle, we behold "them that had gotten the victory" standing on Mount Zion with the Lamb. And still there come to us down through the ages, those words of our Saviour, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

{RH, July 18, 1882 par. 26}

**PERIODICALS / RH - The Review and Herald / August 15, 1882 Preparation for the Camp-Meeting. -**

**August 15, 1882 Preparation for the Camp-Meeting.**

Our annual camp-meetings are of great importance, and all who possibly can should attend them. They should feel that the Lord requires this of them. If God's people neglect the privileges which he has provided for them to become strong in him, they will grow weaker and weaker and have less and less desire to consecrate all to him'. The object of these holy convocation meetings is that the brethren may be separated from business cares and burdens, and devote a few days exclusively to seeking the Lord. But some of these meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning which is in the sight

of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit. {RH, August 15, 1882 par. 1}

Often the stomach is over-burdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God. {RH, August 15, 1882 par. 2}

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,--all envyings, all jealousies, all suspicions, all fault-findings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." {RH, August 15, 1882 par. 3}

The Lord speaks; enter into your closet, and in silence commune with our own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy. {RH, August 15, 1882 par. 4}

The words of the prophet Ezekiel are applicable to the people who profess the truth at this time: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols." {RH, August 15, 1882 par. 5}

If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumbling-block of our iniquity before our face, and have set up idols in our heart. And unless by determined effort we put them away, we shall never be acknowledged as the sons and daughters of God. {RH, August 15, 1882 par. 6}

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob be

importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected. {RH, August 15, 1882 par. 7}

For your soul's sake, and for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,--all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting you will enjoy. It will be to your soul even as the gate of Heaven. {RH, August 15, 1882 par. 8}

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. {RH, August 15, 1882 par. 9}

Because this preparation is neglected, these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers,--those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,--but there are but few earnest laborers for God. These sharp, self-important speakers, profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith. {RH, August 15, 1882 par. 10}

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the

sacredness of their work than children. {RH, August 15, 1882 par. 11}

These yearly gatherings should be meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world. {RH, August 15, 1882 par. 12}

In the early church, Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of his word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light. {RH, August 15, 1882 par. 13}

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of Heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation. {RH, August 15, 1882 par. 14}

As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon his merits. {RH, August 15, 1882 par. 15}

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp-meetings, that they may receive the greatest possible benefit from the meeting. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself.

**Mrs. E. G. White.** {RH, August 15, 1882 par. 16}

**PERIODICALS / RH - The Review and Herald / October 10, 1882 Christian Work. -  
By Mrs. E. G. White -**

**October 10, 1882 Christian Work.**

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**By Mrs. E. G. White**  
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God works with the efforts of his people for the salvation of souls. Wise generalship

is as much needed in advancing the cause of Christ as in directing the movements of an army. There is much close thinking to be done. We must not enter into the Lord's work hap-hazard, and expect success. {RH, October 10, 1882 par. 1}

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves for their business, that they may become masters of it. Should the followers of Christ be less intelligent? Should they, while professedly engaged in his service, be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In leading souls to Jesus, there must be a knowledge of human nature and a study of the human mind. It requires much careful thought and fervent prayer to know how to approach men and women upon the great subjects that concern their eternal welfare. {RH, October 10, 1882 par. 2}

"The children of this world are wiser in their generation than the children of light." Businessmen and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and ability as skillfully as possible in order to gain this object. Should not the followers of Christ manifest at least equal wisdom, in a work infinitely more important? There are some persons who will come through every discouragement, and surmount every obstacle in order to gain the truth. But how many more might be rejoicing in its light, if those who have received it were doing all in their power to win their fellow-men! {RH, October 10, 1882 par. 3}

After souls have been converted to the truth, they need watchful attention, help, and encouragement. They should not be left alone, a prey to Satan's temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, visited and prayed with. These souls need the meat apportioned to every man in due season. {RH, October 10, 1882 par. 4}

Without the needed help, some become discouraged and linger by the way, and are left for wolves to devour. Satan is upon the track of all. He sends his agents forth to gather back to his ranks the souls that he has lost. There should be more fathers and mothers to take these newly converted ones to their hearts, and encourage them and pray for them. {RH, October 10, 1882 par. 5}

Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and he places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires his church to care for those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak to them words that are "like apples of gold in pictures of silver." {RH, October 10, 1882 par. 6}

We all need to study character and manner, that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the word of God, and to a true Christian life. We should read the Bible with them, and draw their minds away from temporal things to their eternal interests. {RH, October 10, 1882 par. 7}

It is the duty of God's children to be missionaries for him, to become acquainted with



those who need help. If one is fiercely assailed by temptation, his case should be taken up carefully and managed wisely; for his eternal interest is at stake, and the words and acts of those laboring for him may be a savor of life unto life or of death unto death. By patient and judicious labor, many a wanderer may be brought back to the fold of Christ; many a doubting and wavering one may be bound with strong cords to Christ, and led to trust in God. {RH, October 10, 1882 par. 8}

Oh, when a work like this is done, all the heavenly host rejoice; for a precious soul has been rescued from Satan's snare and saved from death! Shall we not work intelligently for the salvation of souls? Christ paid the price of his own life for them; and shall his followers ask, "Am I my brother's keeper? Shall we not work in unison with the Master? {RH, October 10, 1882 par. 9}

Earnest effort should be put forth to interest the children in the great truths of the word of God. Our Sabbath-schools should be made efficient and attractive. The public schools have of late years greatly improved their methods of teaching. Object lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind. Just so many present truth be simplified and made intensely interesting to the active minds of children. {RH, October 10, 1882 par. 10}

Parents who could be approached in no other way, are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. The modes of teaching which have been adopted with so great success in the public schools, could be employed with similar results in the Sabbath-schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character that passes off as rapidly as it comes. {RH, October 10, 1882 par. 11}

The love of Christ should be cherished by all his followers. More faith is needed in the work which we believe is to be done before the coming of Christ. There should be more self-denying, self-sacrificing labor in the right direction. There should be thoughtful, prayerful study how to work to the best advantage. Careful plan should be matured. Great results will follow well-directed and intelligent efforts. {RH, October 10, 1882 par. 12}

The prayer and social meetings should be the most interesting gatherings that are held. Plans should be laid, and wisdom sought of God, to conduct these meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer-meeting, they will go there to receive it. Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. They weary the angels as well as the people who listen to them. Our prayers should be short, and right to the point. Let the Spirit of God pervade the hearts of the worshipers, and it will sweep away all formality and dullness. {RH, October 10, 1882 par. 13}

In our intercourse as Christians, we lose much by lack of sympathy one with another, by a want of sociability. He who talks of independence, and shuts himself up to himself, is not filling the position that God designed he should. We are all children of God, mutually dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature

that brings us in sympathy with our brethren, and affords us happiness in our efforts to bless others. The happiness of Heaven is in the pure communion with holy beings, the harmonious social life with the blessed angels, and with the redeemed who have washed their robes and made them white in the blood of the Lamb. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls to the Saviour. If we injure others, we injure ourselves also. If we bless others, we bless ourselves; for the influence of every good deed is reflected back upon our own hearts. {RH, October 10, 1882 par. 14}

We are in duty bound to help one another. It is not always that we are brought in contact with social Christians, those who are amiable and mild. Many have not received a proper education, their characters are warped, they are hard and gnarled, and seem to be crooked in every way. While we help these to see and correct their defects, we must be careful not to become impatient and irritable over our neighbor's faults. There are disagreeable ones who profess Christ, but the beauty of Christian grace will transform them if they will set diligently about the work of obtaining the meekness and gentleness of Him they follow, remembering that "none of us liveth to himself." {RH, October 10, 1882 par. 15}

Co-workers with Christ--what an exalted position! The Lord calls for workers in his vineyard. We should fear to rob God of the time he claims from us; we should fear to spend it in idleness or in the adornment of the body, appropriating to foolish purposes the precious hours which God has given us to become conversant with our Bibles, to devote to prayer, to labor for the good of our fellow-beings, and to fit ourselves and them for the great events of the future. {RH, October 10, 1882 par. 16}

Mothers spend unnecessary labor upon garments with which to adorn themselves and their children. It is our duty to clothe ourselves and our children neatly, without useless ornament, embroidery, or display, taking care not to foster in them a love of dress that will prove their ruin, but seeking rather to cultivate the Christian graces. We can none of us be excused from our responsibilities, and in no case can we stand clear before the throne of God unless we do the work that the Master has left for us to do. {RH, October 10, 1882 par. 17}

Missionaries for God are wanted, faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to do. The truth should be brought before people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellowmen; for their souls are as precious as our own. We can carry the light into their homes, with a softened and subdued spirit plead with the unconverted to give their hearts to Christ, show the professed followers of Jesus that there are higher attainments for them to reach, pray with them when it seems proper, and carefully present to them the special truths for this time. {RH, October 10, 1882 par. 18}

Those who do little for the salvation of others or to keep themselves right before God, will gain but little spiritual power. We need to use continually the strength which we have, that it may increase and develop. As disease is the result of the violation of natural laws, so is spiritual declension the result of a continued transgression of the law

of God. We must place ourselves in close connection with Heaven, and carry out the principles of God's law in our every-day lives, in order to be spiritually whole. God has given his servants ability, talents to be used for his glory, not to lie idle or be wasted. He has given them light and knowledge of his will, to be communicated to others; and, in imparting to others, we become living channels of light. If we do not exercise our spiritual strength, we become feeble, as the limbs of the body become powerless when the invalid is compelled to long inaction. It is use that gives power. {RH, October 10, 1882 par. 19}

Nothing will give greater spiritual strength, or more surely increase earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus. There are duties that somebody must do, or souls will be left to perish. Christians will find a blessing in doing these duties, however unpleasant they may be. Christ took the disagreeable task upon himself of coming from the abode of purity and unsurpassed glory to dwell, a man among men, in a world seared and blackened by crime, violence, and iniquity. He did this to save souls; and shall the objects of such amazing love and unparalleled condescension excuse their lives of selfish ease? shall they choose their own pleasure, and follow their own inclinations, and leave souls to perish in darkness? {RH, October 10, 1882 par. 20}

God wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith and renew the courage. In the path of humble obedience is safety and power, comfort and hope. The reward will finally be lost by those who do nothing for Jesus. Weak hands will be unable to cling to the Mighty One, feeble knees will fail to support in the day of adversity. Christian workers will receive the glorious prize, and hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

{RH, October 10, 1882 par. 21}

**PERIODICALS / RH - The Review and Herald / October 17, 1882 Christian  
Liberality. - By Mrs. E. G. White. -**

**October 17, 1882 Christian Liberality.**

**By Mrs. E. G. White.**

The blessing of God will rest upon those who have the cause of Christ at heart. Free-will offerings, prompted by love to the crucified Redeemer, will bring back blessings to the giver; for God marks and remembers every act of liberality performed by his people. To carry forward the work of God for this time, there must be a constant

exercise of faith in him. In business transactions men are willing to venture something, in the hope of gain. Should we be less willing to invest our means in the cause of truth, with the prospect of securing eternal riches? {RH, October 17, 1882 par. 1}

Under the Jewish system, the people were required to cherish a spirit of liberality, both in sustaining the cause of God and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields--corn, wine, and oil--were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, of the grain when the wheat was threshed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. {RH, October 17, 1882 par. 2}

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds, that the God of Heaven sent them sunshine and rain for their seed-time and harvest, and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods. {RH, October 17, 1882 par. 3}

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt, they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses, "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." {RH, October 17, 1882 par. 4}

His people had small possessions, and no flattering prospect of adding to them; but an object was before them, to build a tabernacle for God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their duty to give back to the lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated. {RH, October 17, 1882 par. 5}

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect of a building being erected for the worship of God. They donated more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gives thanks in these words: "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." {RH, October 17, 1882 par. 6}

David well understood from whom came all his bounties. Would that those of this

day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his. {RH, October 17, 1882 par. 7}

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in Heaven that moth cannot corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes. {RH, October 17, 1882 par. 8}

Can Christians, who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn. {RH, October 17, 1882 par. 9}

It is written, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him, ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners. {RH, October 17, 1882 par. 10}

The spirit of liberality is the spirit of Heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in actual benevolence and good works is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but carried out in all its bearings, the fruit is misery and death. {RH, October 17, 1882 par. 11}

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God. {RH, October 17, 1882 par. 12}

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a



theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls. {RH, October 17, 1882 par. 13}

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. Oh, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal. {RH, October 17, 1882 par. 14}

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause. When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, donating a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, exhibited only selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that cannot be turned aside. {RH, October 17, 1882 par. 15}

God has made us all his stewards, and in no case authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and Him who gave us all we have. How can others do *our* work of benevolence any better than we can do it ourselves? God would have every man an executor of his own will in this matter, during his lifetime. {RH, October 17, 1882 par. 16}

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory. {RH, October 17, 1882 par. 17}

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation, "Take heed and beware of covetousness." "Ye cannot serve God and mammon." {RH, October 17, 1882 par. 18}

It is this increasing devotion to money-getting, the selfishness which the desire for



gain begets, that deadens the spirituality of the church, and removes the favor of God from her. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten. {RH, October 17, 1882 par. 19}

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price, we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence? {RH, October 17, 1882 par. 20}

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to Heaven, discouraged by his reception! What if he had never passed through that soul agony in the garden of Gethsemane that forced from his pores great drops of blood! {RH, October 17, 1882 par. 21}

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God. {RH, October 17, 1882 par. 22}

Oh, must Christ, the Majesty of Heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give while we have the power. Let us do while we have the strength. Let us work while it is day. Let us devote our time and our means to the service of God, that we may have his approbation, and receive his reward. {RH, October 17, 1882 par. 23}

**PERIODICALS / RH - The Review and Herald / November 7, 1882 Christian Character. - By Mrs. E. G. White. -**

**November 7, 1882 Christian Character.**

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**By Mrs. E. G. White.**  
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The word of God not only sets forth the great principles of truth and duty which should govern our lives, but it presents also, for our encouragement, the history of many who have exemplified these principles. Men "subject to like passions as we are," have fought with temptation, and conquered in the strength of an Almighty Helper. Under difficulties greater than we are called to meet, men have been true to duty and to

God. {RH, November 7, 1882 par. 1}

Except the one perfect Pattern, there is not described in the sacred pages a single character more worthy of emulation than that of the prophet Daniel. Exposed in youth to all the allurements of a royal court, he became a man of unbending integrity and fervent devotion to God. He was subjected to the fierce temptations of Satan, yet his character was not vacillating, nor his course changeable. He was firm where many would be yielding; he was true where they would be false; he was strong where they would be weak. Daniel was a lofty cedar of Lebanon. The angel of the Lord addressed this faithful prophet, "O man greatly beloved, thy prayer is heard." Would that the faith, integrity, and devotion of the prophet Daniel might live in the hearts of God's people of today. Never were these noble qualities more needed in the world than now. Never was there greater need of men who will stand firmly and fearlessly for God and the right.

{RH, November 7, 1882 par. 2}

In the records of those who have done and suffered for the name of Jesus, there is no name that shines with a brighter or purer luster than the name of Paul, the apostle to the Gentiles. The love of Jesus, glowing in his heart, made him self-forgetful, self-denying. He had seen the risen Christ, and the Saviour's image was impressed upon his soul, and shone forth in his life. With faith, courage, and fortitude, that would not be daunted by danger or stayed by obstacles, he pressed his way from land to land to spread the knowledge of the cross. When summoned to stand before the judgment-seat of Nero, and forsaken by his brethren, he was at first thought almost dismayed. Then he gathered courage, as he looked upward to the Source of strength. Though human help forsook him, he declares, "The Lord stood by me, and strengthened me." He placed his hand in the hand of Jesus, and fearlessly went forward to a martyr's death. {RH, November 7, 1882 par. 3}

Such noble characters have been; such noble characters will be. None can hide them; none need misinterpret them. They are living epistles, known and read of all men, By the beauty of true goodness shining forth in the life of these chosen men, others were charmed, and were filled with a desire to imitate them. All who seek to reach the Bible standard will stimulate others also to press forward to higher attainments. One whom God is teaching will animate others by his ardent, active efforts for the honor of Christ, and his undying love for souls. In another, a Christ-like meekness and gentleness of spirit will be most apparent. Another will influence many by his fervent charity, his brotherly kindness and Christian courtesy. Still another will manifest such humility and brokenness of heart as will lead the proud and stubborn to self-abasement.

{RH, November 7, 1882 par. 4}

Are the professed followers of Christ thus exemplifying the principles of their faith? Where are the deep, living, holy experiences which men of God were wont to recount? Has the standard of Christianity been lowered to suit the present backslidden condition of God's professed people? No; that standard remains just where God placed it. Holy men of ages past were required to give up all for Christ, to cherish his spirit, and to imitate his example. Nothing less than this will he accept now: {RH, November 7, 1882 par.

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The Christian will begin and end the day with God. His speech will not be frivolous or aimless. He does not indulge in idle jesting or malicious gossip. The peace of God rules in his heart. The power of divine grace strengthens every noble purpose, softens every harsh trait. In his life and character is seen that firm, undaunted principle with which worldliness dares not tamper. Such men are recognized by the world as followers of Christ. They have learned of him. The Sun of Righteousness shines into the heart, and lights up the countenance. Every faculty is strengthened, developed, by the influence of divine grace. Such Christians have an experience that is of some value. {RH, November 7, 1882 par. 6}

It is the absence of personal religion, of a daily, living experience in the things of God, that creates such coldness and stupor in the church. We have enjoyed great light and many privileges. Shall we turn away from all these blessings, and sacrifice the peculiar, holy character which should distinguish us as children of God? If we thus slight the mercy of God, the judgments denounced against Capernaum will surely fall upon us. Our punishment will be heavier than if we had not enjoyed so great light. Thus the warnings, reproofs, and counsels, which, accepted and obeyed, would bring us untold blessings, become a curse when they are rejected. {RH, November 7, 1882 par. 7}

The Lord commanded one of his ancient servants, "Pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession to me; for I will not hear thee." The prophet thus describes the sins which had called forth this fearful denunciation: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." {RH, November 7, 1882 par. 8}

The apostles declare that this state of things will find its counterpart in the last days. Many have a form of godliness, but in their daily life deny the power thereof. They have ceased to be convicted of their sins or alarmed at their state. They say in their hearts, "The church is flourishing. Peace and spiritual prosperity are within her borders." The words of the prophet may well apply to these self-deceivers, "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." {RH, November 7, 1882 par. 9}

The carnal mind is enmity against God. Not one of us can love and keep his commandments, only as we deny self, and take upon ourselves the yoke of Christ. Divine truth has never been in harmony with the traditions and customs of the world; it has never conformed to their opinions. Christ himself received not honor from men. He was meek and lowly of heart, and made himself of no reputation. His simple dress and unpretending manners were in so marked contrast to the pomposity, self-conceit, and vain display of the Pharisees, that they would not accept him. All witnessed the manifestation of divine power, but few saw in Christ, amid his sufferings and humiliation, the Saviour of the world. {RH, November 7, 1882 par. 10}

At the present day a form of godliness is popular, even in the world. A profession of

Christianity costs little. But those who follow Jesus must walk in the same path of self-denial and cross-bearing which the Master trod. They may be lightly esteemed by the world, but they are honored of God. {RH, November 7, 1882 par. 11}

No stronger delusion can possess the human mind than that which makes men believe they are on the right foundation, and that God accepts their works, when they are sinning against him. When placed in the furnace fire to be tried by the great Refiner, much that has been esteemed fine gold will be consumed as dross. Can Christ say of his professed followers, These are my peculiar people; I gave myself for them, to redeem them from all iniquity, that they should show forth my praise, who have called them out of darkness into my marvelous light. Would not the Lord say, rather, How is the beautiful city become a harlot, and my Father's house a place of merchandise. Because of your unbelief, I cannot do many mighty works among you. {RH, November 7, 1882 par. 12}

We are not to call sin righteousness, or righteousness sin. While we should ever manifest pity and compassion for the erring, we should be governed by sanctified judgment and the fear of God. In their undue sympathy for the sinner, many are learning to palliate sin. The most hardened criminals in our land find a host of sympathizers. Special attention is shown them, simply because their crimes have brought them into disrepute, and exposed them to the penalty of the law. It is considered a virtue to throw the mantle of charity over sins that are misleading and corrupting thousands. {RH, November 7, 1882 par. 13}

The same spirit is coming into the church. However guilty a wrong-doer may be, however lamentable the results of his course, he will find sympathizers. When he is reproved, there are unconsecrated ones who stand ready to sustain him. By their unwise sympathy, they lead him to look upon himself as abused, and thus they effectually bar his way to repentance and reform. {RH, November 7, 1882 par. 14}

The approval of men--even of professed Christians--is no evidence of the favor of God. The Christian experience of thousands is gauged by the standard of those who profess to love the truth and to be servants of Christ, but who serve Satan. In their blindness and self-complacency, many are saying, " I am rich and increased with goods, and have need of nothing," when Christ declares that they are poor and miserable, blind and naked. To such he addresses the solemn admonition, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, November 7, 1882 par. 15}

Every one who shall at last enter the kingdom of God will be tested. It will be manifest whether we desire to know and do the will of God, or merely to please ourselves. When called to give up all for Christ, who will stand the test? Many have been guided by their own understanding, and have indulged the desires of their own heart. The treasures of divine grace and love do not overbalance the inducements and attractions of the world. They choose self-gratification rather than Christ and his grace at the price of self-denial and self-consecration. {RH, November 7, 1882 par. 16}

The cause of God today calls for men,--men in understanding and Christian

experience,--men who are true to God and to the interests of his work. My brethren and sisters in the truth, I know the dangers which surround you. Search the Scriptures, examine your own hearts, meditate, pray, till you realize, by vivid conviction, your true state, till you see the peril which threatens you. Never rest till you know beyond all controversy that you have been transformed by the spirit of Christ; till you have clear evidence that you have been born again. Never rest till you know that Christ abideth in you. It will be vain for you to hope to meet the approval of God, until you come up to the Bible standard.

{RH, November 7, 1882 par. 17}

**PERIODICALS / RH - The Review and Herald / November 14, 1882 Separation from the World. - By Mrs. E. G. White. -**

**November 14, 1882 Separation from the World.**

**By Mrs. E. G. White.**

John the Baptist was a man filled with the Holy Ghost from his birth. If any one could remain unaffected by the corrupting influences of the age in which he lived, it was surely he. Yet he did not venture to trust his own strength; he separated himself from his friends and relatives, that his natural affections might not prove a snare to him. He would not place himself unnecessarily in the way of temptation, nor where the luxuries, or even the conveniences of life would lead him to indulge in ease or gratify his appetite, and thus lessen his physical and mental strength. By such a course the important mission which he came to fill would have failed of its accomplishment. {RH, November 14, 1882 par. 1}

He subjected himself to a life of privation and solitude in the wilds, where he could preserve a sacred sense of the majesty of God by studying his great book of nature, and thus become acquainted with his character as manifested in his wonderful works. It was an atmosphere calculated to perfect moral culture, and keep the fear of the Lord continually before him. John, the forerunner of Christ, did not expose himself to evil conversation and the corrupting influences of the world. He feared its effects upon his conscience, that sin might not appear to him so exceedingly sinful. He chose rather to have his home in the wilderness, where his senses would not be perverted by his surroundings. We should learn a lesson from this example of one whom Christ honored, and of whom he said, Among those born of women there are none greater than John the Baptist. {RH, November 14, 1882 par. 2}

The first thirty years of our Saviour's life was passed in retirement. Ministering angels waited upon the Lord of life, as he walked side by side with the peasants and laborers among the hills of Nazareth, unrecognized and unhonored. These high

examples should teach us to avoid evil influences, and shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for such influences to affect us, but we should, in humility, guard ourselves from danger. {RH, November 14, 1882 par. 3}

Lot chose Sodom for his home because he saw advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home. {RH, November 14, 1882 par. 4}

The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime which he was powerless to prevent. His children were becoming like these wicked people; for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small, not worth the price he had paid for them. His family connections were extensive, his children having married among the Sodomites. {RH, November 14, 1882 par. 5}

The Lord's anger was finally kindled against the wicked inhabitants of the city. The angels of God visited Sodom to bring forth Lot, that he should not perish in the overthrow of the city. They bade him bring his family, his wife, and the sons and daughters who had married in wicked Sodom, and they told him to flee from the place; "for," said the angels, "we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." {RH, November 14, 1882 par. 6}

And Lot went out and warned his children. He repeated the words of the angel, "Up, get thee out of this place, for the Lord will destroy this city!" But he seemed to his sons-in-law as one who mocked. And the daughters were influenced by their husbands. They were well enough off where they were. They had great possessions, and could not believe it possible that beautiful Sodom, in a rich and fertile country, would be destroyed by the wrath of a sin-avenging God. {RH, November 14, 1882 par. 7}

Lot returned sorrowfully to the angels, and repeated the story of his failure. Then the angels commanded him to arise, and take his wife, and the two daughters who were yet in his house and leave the city. But Lot was sad; the thought of leaving his children and his wife, for she refused to go without them, almost broke his heart. They would all have perished in the terrible ruin of Sodom, had not the Lord, in his great mercy, sent his angels to the rescue. {RH, November 14, 1882 par. 8}

Lot was paralyzed by the great calamity about to occur; he was stupefied with grief at the thought of leaving all that he held dear on earth. But as he lingered, the angels of God laid hold upon his hand, and the hands of his wife and two daughters, and brought them out of the city, and charged them to flee for their lives, neither to look behind them, nor to stay upon all the plain, but to escape to the mountains. How reluctant was Lot to obey the angel, and go as far as possible from corrupt Sodom, appointed to utter destruction. {RH, November 14, 1882 par. 9}

Lot pleaded to remain; he distrusted God. Living in the wicked city had weakened his



faith and confidence in the justice of the Lord. He pleaded that he could not do as he was required, lest some evil should overtake him, and he should die. Angels were sent on a special mission to save the lives of Lot and his family, but he had so long been surrounded by corrupting influences that his sensibilities were blunted, and he could not discern the works of God and his purposes; he could not trust himself in his hands to do his bidding. He was continually pleading for himself, and this unbelief caused the destruction of his wife. {RH, November 14, 1882 par. 10}

She looked back to Sodom, murmuring against the dealings of God, and was changed to a pillar of salt, that she might stand as a warning to all those who disregard the special mercies and providences of Heaven. After this terrible retribution, Lot no longer dared to linger by the way, but fled into the mountains, according to the directions of the angels. The sinful conduct of his daughters after leaving Sodom was the result of wicked associations while there. The sense of right and wrong was confused in their minds, and sin did not appear as sin to them. {RH, November 14, 1882 par. 11}

The case of Lot should be a warning to all those who wish to live a godly life, to separate themselves from all influences calculated to lead them away from God. {RH, November 14, 1882 par. 12}

Ancient Israel was especially directed by God to be and remain a people separate from all other nations. They were not to witness the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness, and that the natural sinfulness of the human heart often paralyzes our noblest endeavors. {RH, November 14, 1882 par. 13}

The baleful influence of sin poisons the life of the soul. Our only safety is in separation from those who live in its darkness. The Lord has enjoined upon us to come out from among them and be separate, and to touch not the unclean thing, and he will receive us and will be a Father unto us, and we shall be his sons and daughters. If we wish to be adopted into the family of God, children of the Heavenly King, we must comply with his conditions; we must come out from the world, and stand as a peculiar people before the Lord, obeying his precepts and serving him. {RH, November 14, 1882 par. 14}

It is no small matter for a family in an unbelieving community to stand as representatives for Jesus, keeping God's law. We are required to be living epistles, known and read of all men. This position involves fearful responsibilities. In order to live in the light, we must come where the light shines. It is not well for the people of God to lose the privilege of associating with those of like faith with themselves; for the truth loses its importance in their minds, their hearts cease to be enlightened and vivified by its sanctifying influence, and they lose spirituality. They are not strengthened by the words of the living preacher. Worldly thoughts and worldly enterprises are continually exercising their minds to the exclusion of spiritual subjects. {RH, November 14, 1882 par. 15}

The faith of most Christians will waver if they constantly neglect to meet together for conference and prayer. If it were impossible for them to enjoy such religious privileges,

then God would send light direct from Heaven by his angels, to animate, to cheer, and to bless his scattered people. But he does not propose to work a miracle to sustain the faith of his children. They are required to love the truth enough to make some effort to secure the privileges and blessings vouchsafed them of God. {RH, November 14, 1882 par. 16}

Many devote nearly all their time to their own temporal interests and pleasures, and grudge the time spent and expense involved in going a distance from their homes to meet with a company gathered together in the name of the Lord. The word of God defines covetousness as idolatry; then how many idolaters are there, even among those who profess to be the followers of Christ. {RH, November 14, 1882 par. 17}

It is required that we meet together and bear testimony to the truth. The angel of God said:-- {RH, November 14, 1882 par. 18}

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." {RH, November 14, 1882 par. 19}

It will pay, then, to improve the privileges within our reach, and, even at some sacrifice, to assemble with those who fear God and speak for him. For he is represented as hearkening to those testimonies, while angels write them in a book. God will remember those who have met together and thought upon his name, and he will spare them from the great conflagration. They will be as precious jewels in his sight, when his wrath shall fall on the shelterless head of the sinner. {RH, November 14, 1882 par. 20}

Said our Saviour, in his last prayer for his disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." And, looking forward to the future life, he prays for these chosen and faithful ones, "that they may be with me where I am, that they may behold my glory." It is not a vain thing to serve God. There is a priceless reward for those who, keeping themselves "unspotted from the world," devote their life to the service of their Creator.

{RH, November 14, 1882 par. 21}

**PERIODICALS / RH - The Review and Herald / November 21, 1882 Temperance a Christian Duty. - By Mrs. E. G. White. -**

**November 21, 1882 Temperance a Christian Duty.**

**By Mrs. E. G. White.**

Man came from the hand of God perfect in every faculty of mind and body, in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as would lessen vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and man began to show signs of decay in the third generation from Adam. Successive generations after the flood degenerated more rapidly. {RH, November 21, 1882 par. 1}

All this weight of woe and accumulated suffering can be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children, transmits his inclinations and evil tendencies to his offspring, and the evil does not end here; he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man. {RH, November 21, 1882 par. 2}

The continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazar-house. The present generation are feeble in mental, moral, and physical power. {RH, November 21, 1882 par. 3}

All this accumulated misery from generation to generation is because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite. {RH, November 21, 1882 par. 4}

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite is created for these hurtful and exciting stimulants. The increase of intemperance in this generation is alarming. Beverage-loving, liquor-drinking men may be seen everywhere. Their intellect is enfeebled, the moral powers are weakened, the sensibilities are benumbed; the claims of God and Heaven are not realized, and eternal things are not appreciated. The Bible declares that no drunkard shall inherit the kingdom of God. Every intemperate person renders himself accountable, not only for the sins which he commits in his own person, but for the evil results that his dissipated course of life has brought upon his family and upon the community. {RH, November 21, 1882 par. 5}

The race is groaning under a weight of accumulated woe, because of the sins of former generations. And yet with scarcely a thought or care, men and women of the present generation indulge intemperance by surfeiting and drunkenness, and thereby

leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals. {RH, November 21, 1882 par. 6}

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or woman keep the law of God, which requires man to love his neighbor as himself, and indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are blinded by the lower passions. {RH, November 21, 1882 par. 7}

It is not an easy matter to overcome established habits, to deny the appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. Our Saviour paid a dear price for man's redemption. In the wilderness of temptation he suffered the keenest pangs of hunger; and while emaciated with fasting, Satan was at hand with his manifold temptations to assail the Son of God, to take advantage of his weakness and overcome him, and thus thwart the plan of salvation. But Christ was steadfast. He overcame in behalf of the race, that he might rescue them from the degradation of the fall. Christ's experience is for our benefit. His example in overcoming appetite points out the way for those who would be his followers, and finally sit with him on his throne. The Son of God sympathizes with the weaknesses of man. His love for the fallen race was so great that he made an infinite sacrifice to reach man in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he is fully able to do. {RH, November 21, 1882 par. 8}

Will man take hold of divine power, and with determination and perseverance resist Satan as Christ has given him example in his conflict with the foe in the wilderness of temptation? God cannot save man, against his will, from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory which it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint-heir with Christ. {RH, November 21, 1882 par. 9}

This could not be the case if Christ alone did all the overcoming. Man must do *his* part. Man must be victor on his own account, through the strength and grace that Jesus gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of his glory. It is a sacred work in which we are engaged. The apostle Paul exhorts his brethren, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." {RH, November 21, 1882 par. 10}

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God, obeying all his commandments, if we love him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven. {RH, November 21, 1882 par. 11}

Again the apostle says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible." {RH, November 21, 1882 par. 12}

He presents before us the spiritual warfare and its reward, in contrast with the various games instituted among the heathen in honor of their gods. For these games, young men were trained by the most severe discipline. Every indulgence which would have a tendency to weaken the powers of the body was forbidden. Those who submitted to the training process were not allowed luxurious food or wine; for this would lessen personal vigor, healthful activity, fortitude, and firmness. It was considered the highest honor to gain a simple chaplet which would fade in a few short hours. {RH, November 21, 1882 par. 13}

Many witnesses, kings and nobles, were present on these occasions. The competitors for this perishable crown, after they had exercised strict self-denial, and submitted to rigid discipline in order to obtain personal vigor and activity with the hope of becoming victors, were even then not sure of the prize. The prize could be awarded to but one. Some might labor fully as hard as others, and put forth their utmost efforts to gain the crowning honor, but, as they reached forth the hand to secure the prize, another, an instant before them, might secure the coveted treasure. {RH, November 21, 1882 par. 14}

This is not the case in the Christian warfare. All may run this race, and may be sure of victory and immortal honor, if they submit to the conditions. Says Paul, "So run that ye may obtain." He then explains the conditions which are necessary for them to observe in order to be successful: "And every man that striveth for the mastery is temperate in all things." {RH, November 21, 1882 par. 15}

If heathen men, who are not controlled by enlightened conscience, who have not the fear of God before them, would deny themselves of every weakening indulgence merely for a wreath of perishable substance and the applause of the multitude, how much more should they who are running the Christian race in the hope of immortality and the approval of Heaven, be willing to deny themselves unhealthy stimulants and indulgences which degrade the morals, enfeeble the intellect, and bring the higher powers in subjection to the animal appetites and passions. {RH, November 21, 1882 par. 16}

Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe, and the myriads of heavenly angels are spectators of this race--anxiously watching to see who will be successful overcomers, and win the crown of glory that fadeth not away. With intense interest, God and heavenly angels mark the self-denying, agonizing efforts of those who engage to run the Christian race. The reward given to every man will be in accordance with the persevering energy and faithful earnestness with which he has performed his part in the great contest. {RH, November 21, 1882 par. 17}

In the games referred to, but one was sure of the prize. In the Christian race, says the apostle, I run "not as uncertainly." We are not to be disappointed at the end of the

race. To all those who fully comply with the conditions in God's word, with a sense of their responsibility to preserve physical vigor and activity of body, that they may have well-balanced minds and sound morals, the race is not uncertain. They all may gain the prize, and win and wear the crown of immortal glory. {RH, November 21, 1882 par. 18}

The apostle Paul tells us that "we are made a spectacle unto the world, and to angels, and to men." A cloud of witnesses are observing our Christian course. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." {RH, November 21, 1882 par. 19}

The world should be no criterion for us. It is fashionable to indulge the appetite with luxurious food and unnatural stimulants, strengthening by indulgence the animal propensities, and crippling the growth and development of the moral faculties. {RH, November 21, 1882 par. 20}

There is no encouragement given to the sons and daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this, they will not fight as one that beateth the air. {RH, November 21, 1882 par. 21}

If Christians will keep the body in subjection and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbor to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account.

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{RH, November 21, 1882 par. 22}

**PERIODICALS / RH - The Review and Herald / November 28, 1882 Love of the World. - By Mrs. E. G. White. -**

**November 28, 1882 Love of the World.**

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**By Mrs. E. G. White.**  
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In his sermon on the mount, our Saviour admonished his followers, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven." Notice, that those who lay up treasure in Heaven do it for themselves; they are thereby advancing their own interests. Those who lay up treasure upon earth will center their interest and



affection here. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and body; their love for worldly possessions is greater than their love for souls for whom Christ died. The god of this world blinds their eyes, so that eternal things are not valued. {RH, November 28, 1882 par. 1}

The great leading temptations that would assail man, Christ met in the wilderness of temptation. There he encountered, single-handed, the wily, subtle foe, and overcame him. The first great temptation was the indulgence of appetite; the second, presumption; the third, love of the world. {RH, November 28, 1882 par. 2}

The thrones and kingdoms of the world and the glory of them, were offered to Christ, if he would bow down to Satan. Never will man be tried with temptations as powerful as those which assailed Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All this," said he to Christ, "will I give thee, if thou wilt worship me." Christ repelled the wily foe, and came off victor. {RH, November 28, 1882 par. 3}

Satan has better success in approaching man. He whispers, "All this money, all this gain, this land, this power, honor and riches will I give thee." For what? His conditions generally are, that integrity shall be yielded, conscientiousness blunted, and selfishness indulged. Through devotion to worldly interests, Satan receives the homage which he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, over-reaching, and the whole catalogue of sinful traits. Man is charmed, and treacherously lured on to ruin. If we yield ourselves to worldliness of heart and life, Satan is satisfied. {RH, November 28, 1882 par. 4}

Christ overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." With the second temptation he says, "It is written again, Thou shalt not tempt the Lord thy God." Christ's example is before us. If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow. {RH, November 28, 1882 par. 5}

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Many are selling their souls at a cheap market. None can afford to make this great sacrifice. God has intrusted talents to our stewardship. To many he has given talents of means and of influence. If they would with industry, perseverance, and zeal, improve the capital placed in their hands, they might be successful in turning many souls from error to righteousness. These souls would labor for others, and thus influence and means would be constantly increasing and multiplying in the Master's cause. If the professed followers of Christ would engage in his service with the same earnestness which they manifest in acquiring property, what a work they might accomplish in extending the Redeemer's kingdom! {RH, November 28, 1882 par. 6}

Those with but small capacity, sanctified by the love of God, can do good for the Master; but they who have quick, discerning minds may employ them in his work with

grand results. To wrap them in a napkin, and hide them in the earth, and deprive God of the increase of the talents he has intrusted to them, is a great wrong. {RH, November 28, 1882 par. 7}

We are probationers. The Master is coming to investigate our course, and he will inquire what use has been made of the talents lent us. My brethren and sisters in the faith, have you done what you could to enlighten the minds of men in regard to truth, or have you found no time from your business cares and perplexities to devote to this work? It is a crime to use the bounties of God to diminish physical strength, and separate your affections from God. "Ye cannot serve God and mammon." You cannot love this world, and love the truths of God. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." {RH, November 28, 1882 par. 8}

Will you gather together earthly treasure to be destroyed in the great conflagration, or will you use your talents of means and of influence for the glory of God, and send your treasure before you into Heaven? The conflagrations and disasters by sea and land that have visited our country have been sent as a warning of what is about to come upon the world. God would show the children of men that he can kindle upon their idols a fire that water cannot quench. The great general conflagration is but just ahead, when all the wasted labor of life will be consumed. But the treasure laid up in Heaven will be safe. No thief can approach nor fire destroy it. {RH, November 28, 1882 par. 9}

When the young man came to Christ saying, "Good Master, what good thing shall I do that I may have eternal life?" Jesus bade him keep the commandments. He returned answer, "All these have I kept from my youth up. What lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the commandments. He did not love his neighbor as himself. Christ showed him his true character. His selfish love of riches was the defect which, if not removed, would debar him from Heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Christ would have him understand that he required nothing of him more than he himself had experienced. All he asked was that he should follow his example. {RH, November 28, 1882 par. 10}

Christ left his riches and glory, and became poor, that man through his poverty might be made rich. He now requires him for the sake of these riches to yield earthly things, and secure Heaven. Christ knew that while the affections were upon worldly treasure, they would be withdrawn from God; therefore he said to the lawyer, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? He was very sorrowful; for he had great possessions. Riches to him were honor and power. The great amount of his treasure made such a disposal of it seem like an impossibility. {RH, November 28, 1882 par. 11}

Here is the danger of riches to the avaricious man. The more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with life. Rather than do

this, he turns from the attraction of the immortal reward in order to retain and increase his earthly possessions. He accumulates and hoards. Had he kept the commandments, his worldly possessions would not have been so great. How could he, plotting and striving for self, love God with all his heart, with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor, and blessed his fellow-men with a portion of his means, as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth to place his affections upon. {RH, November 28, 1882 par. 12}

Christ assured the young man who came to him, that if he would obey his requirements he should have treasure in Heaven. This world-loving man was very sorrowful. He wanted Heaven, but he desired to retain his wealth. He renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet how many are pursuing the same course who profess to be keeping all the commandments of God. In their first experience their hearts were all aglow with love for the truth; their minds were absorbed in the study of the Scriptures; they saw new beauty in every line. Then the good seed sown in the heart was springing up, and bearing fruit to the glory of God; but after a time, the cares of this life and the deceitfulness of riches choke the good seed of the word of God sown in the heart; and they fail to bring forth fruit. The truth struggles for supremacy, but the cares of this life and the love of other things gain the victory. Satan seeks through the attractions of this world to enchain them, and paralyze their moral powers, that they should have no sense of God's claims upon them. {RH, November 28, 1882 par. 13}

Thus the love of gain becomes, with many, the ruling passion. They become slaves to this world. Selfish interests are predominant. Their example tends to lead others away from the truth. They have, by profession, said to the world, "Our citizenship is not here, but above," while their works proclaim that they are dwellers on the earth. The word of God declares that the day of Judgment shall come as a snare upon all those who dwell on the earth. Their profession is only a hindrance to other souls,--a false light to lure them to destruction. {RH, November 28, 1882 par. 14}

Christ commits talents to his servants, and bids them, Improve these till I come. When the Master cometh, and all are called to strict account for their use of the talents intrusted to them, how shall we bear the investigation? Who will be prepared to return to the Master his talents doubled, showing that they have been judicious as well as faithful and persevering workers in his service? {RH, November 28, 1882 par. 15}

God holds us as his debtors, and also as debtors to our fellow-men who have not the light and truth. Said Paul, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." God had revealed to Paul his truth, and in so doing made him a debtor to those who were in darkness, to enlighten them. God has given us light, not to hide under a bushel, but to set on a candlestick, that all who are in the house may be benefited. Our light should shine to others to reveal to them the way of everlasting life. {RH, November 28, 1882 par. 16}

How can the value of houses and lands bear comparison with precious souls for whom Christ died? Through our instrumentality, these souls may be saved with us in

the kingdom of glory; but we cannot take there the smallest portion of our earthly treasure. Let men acquire what they may, and preserve it with all the jealous care which they are capable of exercising, yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench may destroy the accumulations of an entire life; they may become a mass of smouldering ruins. {RH, November 28, 1882 par. 17}

The sword of wrath is stretched out over a people who have by their pride and wickedness provoked the displeasure of a just God. Storms, earthquakes, whirlwinds, fire, and the sword will spread desolation everywhere, until men's hearts shall fail them for fear, looking for those things which shall come upon the earth. We know not how small a space is between us and eternity. We know not how soon our probation may close. {RH, November 28, 1882 par. 18}

Of what advantage will be earthly treasures, when life here closes, or when Christ makes his appearance? How will the wealth for which many have bartered their souls be appropriated, should they be suddenly called to close their probation, and their voice no longer control it? What will it profit a man if he gain the whole world, and lose his own soul? Our means are of no more value than sand, only as used to provide for the daily necessities of life, and to bless others and advance the cause of God. {RH, November 28, 1882 par. 19}

God is not pleased that his servants should be ignorant of his will, novices in spiritual understanding, but wise in worldly wisdom and knowledge. Our earthly interests can bear no comparison with our eternal welfare. God has a work for us to do higher than that of acquiring property. {RH, November 28, 1882 par. 20}

The weight of the wrath of God will fall upon those who have misspent their time, and served mammon instead of their Creator. Those who live for God and for Heaven, pointing the way of life to others, will go onward and upward to higher and holier joys. They will be rewarded with the "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

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{RH, November 28, 1882 par. 21}

**PERIODICALS / RH - The Review and Herald / December 12, 1882 The Two Ways. -  
By Mrs. E. G. White. -**

**December 12, 1882 The Two Ways.**

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**By Mrs. E. G. White.**  
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"Strive to enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." These roads are distinct, separate, extending in opposite directions. One leads to eternal

death, the other to eternal life. One is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation. {RH, December 12, 1882 par. 1}

Those who travel in the narrow way are talking of the happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it himself. His followers see his footprints, and are comforted and cheered. He went through safely; so can they, if they follow in his steps. {RH, December 12, 1882 par. 2}

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in mirth and revelry, and think not of their journey's end, of the certain ruin at the termination of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. {RH, December 12, 1882 par. 3}

Many who travel in the broad road have the words written upon them, "Dead to the world. The end of all things is at hand. Be ye also ready." They appear like the gay, thoughtless ones around them, their conversation is like that of their companions; but they occasionally point with great satisfaction to the letters on their garments, calling for others to have the same upon theirs. They are in the broad way, yet profess to be of the number who are traveling the narrow path. Those around them say, "There is no distinction between us. We are all alike; we dress and talk and act alike." {RH, December 12, 1882 par. 4}

When Christ shall come, will he accept a people who are conformed to the world? Will he acknowledge them as his people whom he has purified to himself? No, never, None but the pure and holy will he acknowledge as his. Only those who have been purified and made white through suffering will Christ accept. {RH, December 12, 1882 par. 5}

How was it with the people of God in 1843 and 1844? There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? Whence is the conformity to the world, the unwillingness to suffer for the truth's sake? Whence so great a lack of submission to the will of God? There is a lesson for us in the experience of the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He proved and tried them by bringing them into strait places; he wrought for them in the way by mighty miracles. Yet notwithstanding his wonderful dealings with them, and the manifestations of his power in their deliverance, they murmured when tried or proved by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." {RH, December 12, 1882 par. 6}

Professed Christians often think it strange that the children of Israel murmured as they journeyed; that they could have been so ungrateful as to forget the gracious dealings of God with them. But many who think thus have done worse than they. God has given us light upon his word, revealing the great truths for this time, and making them so plain and clear that they cannot be misunderstood by the earnest seeker. Yet how few rightly prize this great blessing. When trials arise, how many are ready to look



back and think that their lot is hard. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as if they were in the broad road. {RH, December 12, 1882 par. 7}

Why is it so hard to lead a humble, self-denying life? Because professed Christians are not dead to the world. It is easy living after we are dead to sin. But many are longing for the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible and yet go to Heaven. Such are seeking to climb up some other way. They do not enter the strait gate, and walk in the narrow path. {RH, December 12, 1882 par. 8}

The conformity of professed Christians to the world is a disgrace to their profession, a disgrace to the cause of God. They profess to have come out from the world and to be separate, yet are so near like them in dress, in conversation, and actions, that there is no distinction. While in the possession of life and health, many devote their God-given time and means to the adorning of the poor mortal bodies, forgetting that these are liable at any moment to be touched by the finger of God and laid upon a bed of death. But as they approach their last change, and mortal anguish racks their frames, the great inquiry is, "Am I prepared to die? prepared to appear before God in judgment, and pass the grand review?" Ask them then how they feel about decorating their persons, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives and shun the folly of the world, its vanity and pride; they would live to the glory of God, and set an example to all around them. {RH, December 12, 1882 par. 9}

Why are so few interested in their eternal welfare, so few preparing for their last change? Earth attracts them, its treasures seem of worth to them. They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever seeking to plunge them deeper and deeper into difficulty. As soon as one perplexity or trouble is off the mind, he stands ready to involve them in another by begetting within them an unholy desire for more of the things of earth. Thus their time passes, and when it is too late, they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life. {RH, December 12, 1882 par. 10}

Many who imitate the customs and fashions of the world claim that they do this in order to have an influence with worldlings. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make wide the distinction between the Christian and the world. Our words, our dress, our actions, should tell for God. Then all will take knowledge of us that we have been with Jesus. Unbelievers will see that the truth which we profess has a holy influence, that faith in Christ's coming affects our character. If any wish to have their influence sell in favor of the truth, let them live it out, and thus imitate the humble Pattern. {RH, December 12, 1882 par. 11}

Parents, when you set an example of pride for your children, you are sowing seed that will spring up and bear fruit. That which you sow you will reap. The harvest will be plenteous and sure. It is easier to teach a lesson of pride than a lesson of humility. Satan and his angels stand ready to make the act of yours or the word that you may



speaking effectual to encourage your children to imitate the fashions of the world, and in their pride to mingle with society that is not holy. O parents, you thus plant in your own bosoms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, you will find it well-nigh impossible. You may deny them those things that would gratify their pride, yet it still lives in the heart, and nothing can destroy it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like a refining fire, and pride and love of the world will be consumed. {RH, December 12, 1882 par. 12}

Unless you awake to the eternal interests of your children, they will surely be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very small. The lives of parents should be exemplary. They should exert a holy influence in their families. As they value the eternal interests of their children, they should rebuke pride in them, faithfully rebuke it, and encourage it not in word or deed. {RH, December 12, 1882 par. 13}

Jesus, the King of glory, who gave his life to redeem us, wore a crown of thorns. It was thus that our Master's sacred head was adorned. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Yet the very ones that profess to be redeemed by the blood of Jesus, spilled for them, can indulge pride in the adornment of their persons, and still claim to be followers of the holy, humble, self-denying Pattern. Oh that all could see this as God sees it! {RH, December 12, 1882 par. 14}

Israel have been asleep to the pride, and fashion, and worldliness in the very midst of them. It is these things that separate God from his people, that shut the ark away from them. When the truth affects their hearts, it will cause a death to the world. They will then lay aside the outward adorning, and if they are dead they will not be moved by the laugh, jeer, and scorn of unbelievers. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all beside of an earthly nature. God will have a people separate and distinct from the world. And as soon as any indulge a desire to imitate the fashions of the world, just so soon God ceases to acknowledge them as his children. They show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him. {RH, December 12, 1882 par. 15}

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble before us. Then their work will be tried, of what sort it is. If it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, stubble, nothing can shield them from the fierceness of Jehovah's wrath. {RH, December 12, 1882 par. 16}

Many measure themselves among themselves and compare their lives with the lives of others. This should not be. No one but Christ is given, us as an example, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ, or scatter abroad. We are decided,

whole-hearted Christians, or none at all. None will enter Heaven without making a sacrifice. Those who are willing to make any and every sacrifice for eternal life will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more exceeding and eternal weight of glory outweighs every earthly treasure, and eclipses every earthly attraction.

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{RH, December 12, 1882 par. 17}

**PERIODICALS / RH - The Review and Herald / December 26, 1882 Holiday Gifts. -  
By Mrs. E. G. White. -**

**December 26, 1882 Holiday Gifts.**

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The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer. {RH, December 26, 1882 par. 1}

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of his claims. Will he not be pleased if we show that we have not forgotten him? Jesus, the Prince of Life, gave all to bring salvation within our reach. Oh, matchless love! he left his royal home, his high command, and stooped to share our poverty and shame, that we might be exalted to share his riches and his throne. His glorious perfection called forth the admiration of the angelic host; yet he, their adored Commander, came down to a world sunken in sin, that he might give us a perfect example in his life. Step by step, he descended to the deepest humiliation, that he might reach fallen, guilty men, and lift them up to become sons of God. For us he submitted to insult and shameful abuse. For us he denied himself at every point. He suffered even unto death, that he might give us eternal life. {RH, December 26, 1882 par. 2}

It is through Christ that we receive every blessing. We may come to him in our poverty and need, and he will listen to our petitions, and supply our every want. We are dependent upon him every moment for grace and strength to maintain our integrity and to continue in his love. How often we need to have the bread of life broken to our souls! How often we need to be refreshed at the fountain of living waters! Every temporal as well as every spiritual blessing, is a continual witness of his beneficence, The recurring seasons, with the rich and varied blessings which they bring, the refreshing rain and the glad sunshine, every good thing we receive, attests the continuance of our Creator's gift to man. {RH, December 26, 1882 par. 3}

Shall not all these precious tokens of his love call forth a response from us in free-will offerings for his cause? Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to him in your hearts, and let his praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto him, and he will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to him, a living sacrifice. {RH, December 26, 1882 par. 4}

From this time till the opening of the new year, let the theme of our thoughts be, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." You have taxed your inventive powers to prepare something that will surprise and gratify your friends. Let us in these last days of 1882, be as anxious, as earnest, as persevering, to render to God that which is due him. {RH, December 26, 1882 par. 5}

While our heavenly Father has crowned our lives with abundance to supply our temporal wants, his mercies have been abused because they were so full and free. Many forget that their obligations to God increase with the continuous manifestations of his love and care, and that all these call for acknowledgment from us in gifts and offerings to sustain the various branches of his work. Such have now a precious opportunity to redeem the past, and to show that God has the first place in their affections. Let not our best thoughts, our most earnest efforts, our most precious offerings, be given to earthly friends, while our Creator is neglected and forgotten. I speak to those who profess to be his dear children: What will you bring to God as a token of your love and gratitude? However small the offering, he will accept it, if it is the best you have to bring, and is given in love and sincerity of heart. {RH, December 26, 1882 par. 6}

I feel sad as I think how many are so engrossed with thoughts of their friends and the gifts they are preparing for them that they will lose sight of their obligations to God. They will not seek to purify the soul temple from defilement that they may present to the Lord an offering in righteousness. During the past year, Satan has been making most earnest effort to sow discord and dissension among brethren. Now, as the old year is passing away and the new year coming in, is a good time for those who have cherished alienation and bitterness to make confession to one another. "Confess your faults one to another, and pray one for another, that ye may be healed." This is the Lord's direction; will we obey him, or choose to remain in pride, and justify our course of wrong? Oh! that many may seek to have the sins of the past year blotted out, and pardon written against their names in the heavenly record. {RH, December 26, 1882 par. 7}

We must forgive those who trespass against us, if we would obtain pardon and grace when we approach the mercy-seat. Mercy and love must be cherished by all who would be followers of Jesus. When Peter asked, "Lord, how oft shall my brother sin

against me, and I forgive him? till seven times?" Jesus replied, "I say not unto thee, Until seven times; but Until seventy times seven." He then enforced the duty of forgiveness, by the parable of the two debtors. One was forgiven a debt of ten thousand talents, and then refused to show mercy to his fellow-servant who owed him a hundred pence. The pardon granted to that hard-hearted servant was revoked, and he was delivered to the tormentors. Our Lord makes the application of the parable in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." {RH, December 26, 1882 par. 8}

Here is work for every family and every church. Make haste, brethren and sisters, to improve the few remaining days of 1882 in setting your own hearts in order, and making every wrong right. Remember that we shall be forgiven only as we forgive. Let all enmity, dissension, and bitterness die with the old year. Let kindness and brotherly and sisterly affection revive in our hearts. We may open the new year with a clean record. How happy the thought! Let us draw near to God "with a true heart in full assurance of faith," that the peace of God, which passeth all understanding, may keep our hearts and minds through Christ Jesus. {RH, December 26, 1882 par. 9}

I entreat the followers of Jesus not to let the precious opportunities of these coming days pass unimproved. Let not time and means be spent in preparing gifts which will benefit neither giver nor receiver. Remember that both your time and means are intrusted you of God, and that he will call you to account for the manner in which you employ his gifts. As Christians we cannot honor a custom which is not approved of Heaven. Let us, rather, seek to bring our hearts into a right condition, to free ourselves from pride, vanity, selfishness, and every other evil, and let mercy, truth, goodness, and love dwell therein. Let us remember the Lord our Creator, and bring to him the offering of gratitude, and he will accept not only the gift but the giver. We may have such a spirit of love and joy in our hearts and homes as will make angels glad. {RH, December 26, 1882 par. 10}

If all the means that will at this holiday season be expended to gratify unsanctified desire, or that will be needlessly invested, were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury! Who are willing this year to deviate from their usual custom? How many will turn their thoughts and plans into a more elevated, heavenly channel? In this time of peril and backsliding from God because of selfish indulgence, will we not look from the human to the divine? Will we not show our remembrance of God and our gratitude for his continual mercies, and, above all, for the gift of his dear Son? Shall we not seek to conform to the Divine Model? to imitate Him who went about doing good? {RH, December 26, 1882 par. 11}

I address my brethren upon whom God has bestowed of this world's goods: What will you do at the beginning of this new year to show your gratitude to the Giver of all your mercies? Will you return to him in willing offerings a portion of the gifts he has freely bestowed upon you? Will you, by your Christmas and New Year's gifts, acknowledge that all things belong to God, and that all the blessings which we receive

are the result of divine beneficence? {RH, December 26, 1882 par. 12}

When Jesus ascended to Heaven, he committed his work on earth to his disciples, and bade them carry it forward in his name. As followers of Christ we are to be his representatives among men. The salvation of perishing souls calls for our personal effort and for our means. This should be the great object continually before us. It is to accomplish this that God has intrusted us with means. Let us then render to him that which is his own. Let the men of means make a free-will offering to God by liberal gifts for our publishing houses and other institutions. These important instrumentalities in the cause of God are heavily burdened and seriously crippled in their work for want of means. There are still debts upon some of our houses of worship. If we would this year deny ourselves, and by our offerings clear these from debt, would it not be pleasing to our heavenly Father? {RH, December 26, 1882 par. 13}

And it is not the wealthy alone that can aid in advancing the work of God. If our young men would but deny self for the truth's sake, if they were willing to work hard and economize, they might have a capital with which to pay their expenses at college, and thus qualify themselves for greater usefulness, and they might also have a reserve fund to answer the calls for means for the different branches of our work. If our young sisters felt the claims which God has upon them, they would dispense with ornaments and needless trimming, and would earnestly seek for the inward adorning; and instead of expending all their earnings for clothing or in selfish indulgence, they would have something to spare for the cause of Christ. {RH, December 26, 1882 par. 14}

In every church, however small, special efforts should be made to show our gratitude to God by bringing our offerings for his cause. Let those who desire a Christmas tree make its boughs fruitful with gifts for the needy, and offerings for the treasury of God. And let the children learn the blessedness of giving by bringing their little gifts to add to the offerings of their parents. {RH, December 26, 1882 par. 15}

The claims of God should take the precedence of any and every other, and should be met at any cost or sacrifice to ourselves. However small our income, we should faithfully reserve for him that which he claims as his. Saith the Lord, "Them that honor me I will honor." To withhold our tithes and offerings from the treasury of the Lord, is accounted of him as robbery. Yet are there not many, even among us, who meet all other claims before the claims of God? Some bring no offerings for his cause, and even withhold the tithe, which he has distinctly reserved for himself. Some of these persons are yet in apparent prosperity. In his great mercy God is still sparing them that they may see and put away their sin. Others are already feeling his curse upon them. They are brought into straitened circumstances, and feel less and less ability to give, when if they had made God's claims first, and had with a willing heart brought their offerings to him, they would have been blessed with more means to bestow. {RH, December 26, 1882 par. 16}

"God loveth a cheerful giver," and if we with a grateful heart bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us as he has promised, "I will open you the windows of Heaven, and pour you out a blessing." And though it may have cost self-denial and sacrifice on our part, the approval of our



conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. {RH, December 26, 1882 par. 17}

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Years gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts. Provide something to be read during these long winter evenings. For those who can procure it, D'Aubigne's History of the Reformation will be both interesting and profitable. From this work we may gain some knowledge of what has been accomplished in the past in the great work of reform. We can see how God poured light into the minds of those who searched his word, how much the men ordained and sent forth by him were willing to suffer for the truth's sake, and how hard it is for the great mass of mankind to renounce their errors and to receive and obey the teachings of the Scriptures. During the winter evenings, when our children were young, we read from this history with the deepest interest. We made it a practice to read instructive and interesting books, with the Bible, in the family circle, and our children were always happy as we thus entertained them. Thus we prevented a restless desire to be out in the street with young companions, and at the same time cultivated in them a taste for solid reading. {RH, December 26, 1882 par. 18}

Those in charge of our publishing houses at Battle Creek, Mich., and Oakland, Cal., have been led by a sense of duty to make a careful selection of the best books, which they offer for sale at reasonable rates. Those who wish books will do well to purchase these in preference to the great mass of current literature that will strengthen neither mind nor morals. Many of our people already have the "Life of Christ." The "Life of Paul," now offered for sale at this Office, is another useful and deeply interesting work which should be widely circulated. The volumes of "Spirit of Prophecy," should be in every family, and should be read aloud in the family circle. More than one-half of our people know little or nothing of the contents of these books, and they are losing much by their neglect. {RH, December 26, 1882 par. 19}

The Testimonies contain instruction which meets the case of all, both parents and children. Should these be read aloud to the entire family, the children as well as the parents would be benefited by their counsels, warnings, and reproofs. While these are placed out of sight and neglected for the reading of fictitious, sensational literature, both yourselves and your children will be retrograding mentally and spiritually. {RH, December 26, 1882 par. 20}

Many Sabbath-keepers neglect to take the Review, and some have neither the Review nor the *Signs*. They plead as an excuse that they cannot afford to take these papers which it is so important for them to have. But in many cases several secular papers will be found upon their tables for their children to peruse. The influence of most of the periodicals of the day is such as to render the word of God distasteful, and to destroy a relish for all useful and instructive reading. The mind assimilates to that which it feeds upon. The secular papers are filled with accounts of murders, robberies and



other revolting crimes, and the mind of the reader dwells on the scenes of vice therein depicted. But indulgence, the reading of sensational or demoralizing literature becomes a habit, like the use of opium or other baleful drugs, and as a result, the minds of thousands are enfeebled, debased, and even crazed. Satan is doing more through the productions of the press to weaken the minds and corrupt the morals of the youth than by any other means. {RH, December 26, 1882 par. 21}

Let all reading of this character be banished from your houses, let books that are useful, instructive, and elevating, be placed in your libraries and upon your tables, with the Review and Herald, our church paper, and the *Signs of the Times*, our missionary paper, and the effect upon both parents and children will be good. During these long winter evenings, let parents see that all their children are at home, and then let the time be devoted to the reading of the Scriptures and other interesting books that will impart knowledge and inculcate right principles. Let the best reader be selected to read aloud, while other members of the family are engaged in useful occupations. Thus these evenings at home may be made both pleasant and profitable. Pure healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles. {RH, December 26, 1882 par. 22}

There is in many families professing to believe the truth, a shameful neglect of searching the Scriptures. They are ignorant, when it is their privilege to be wise. All should take time for the daily study of the word of God, with earnest prayer that they may learn the way of life and salvation. That holy word is a sure guide, and will enable all who search its pages to distinguish between its sacred truths and the false doctrines so widely taught in these times of peril. I urge upon you, my brethren and sisters, the necessity of searching the Scriptures. Your eternal destiny depends upon your understanding and obeying them for yourselves. There the plan of salvation is clearly set forth, God's claims are plainly stated, and if we are his obedient children we shall search carefully and prayerfully to learn his will that we may do it. {RH, December 26, 1882 par. 23}

We need to think more of God and less of ourselves. If we would but think of him as often as we have evidence of his care for us, we would keep him ever in our thoughts, and would delight to talk of him and praise him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from him than from any other friend, and it should be the most natural thing in the world to make God first in all our thoughts, to talk of his goodness and tell of his power, and to respond to his love by our free-will gifts and offerings for his cause. All things belong to God; and the rich gifts he has bestowed upon us, the glories of the heavens, the beauties of nature, the bounties of his providence, are not for us to worship; they were not given to absorb our thoughts and love so that we should have naught to give to God; they are to constantly remind us of him, and to bind us in bonds of love and gratitude to our gracious Benefactor. Oh! I entreat you who profess to love God to be less self-caring. Center your affections upon

Jesus, your Redeemer. Give up all for him, be willing to make any and every sacrifice to save souls for whom he died. Give him your loving homage, your willing service, and he will bestow upon you the priceless gift of everlasting life. {RH, December 26, 1882 par. 24}

**PERIODICALS / RH - The Review and Herald / January 9, 1883 The Sacrifice of Separation. - By Mrs. E. G. White. -**

**January 9, 1883 The Sacrifice of Separation.**

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**By Mrs. E. G. White.**  
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The opinion is widely held, that the sacrifices and offerings of the Hebrews possess no significance for Christians, and can be of no interest to them. This opinion is without foundation. It is true that the ceremonies of the Mosaic law are not now to be observed; but, when rightly understood, they are seen to be all aglow with sacred and important truths. These rites, appointed by Jehovah himself, were like so many beacons to light up the path of God's ancient people, and to direct their minds to the great sacrifice to be offered for the sins of men. Viewed in the light of the cross, they contain most precious lessons for the people of God today. {RH, January 9, 1883 par. 1}

The children of Israel were anciently commanded to make an offering for the entire congregation, to purify them from ceremonial defilement. For the sacrifice a red heifer was offered, representing the more perfect offering that should redeem from the pollution of sin. This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead. All who came in contact with death in any way were considered ceremonially unclean. Thus the minds of the Hebrews were forcibly impressed with the fact that death came in consequence of sin, and therefore is a representative of sin. The *one* heifer, the *one* ark, the *one* brazen serpent, impressively point to the *one* great offering, the sacrifice of Christ. {RH, January 9, 1883 par. 2}

This heifer was to be red without spot, which was a symbol of blood. It must be without blemish, and one that had never borne a yoke. Here again Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon him, for he was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down his life and to take it up again. "Who being in the form of God, thought it not robbery to be equal with God." {RH, January 9, 1883 par. 3}

Yet this glorious being loved the poor sinner, and took upon himself the form of a servant, that he might suffer and die in man's behalf. Jesus might have remained at his Father's right hand, wearing his kingly crown and royal robes. But he chose to exchange all the riches, honor, and glory of Heaven for the poverty of humanity, and his

station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that, by his baptism of suffering and blood, he might purify and redeem a guilty world. "Lo, I come," was the joyful assent, "to do thy will O God!" {RH, January 9, 1883 par. 4}

The sacrificial heifer was conducted without the camp, and slain in the most solemn manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that Christ did not die for the Hebrews alone, but for all mankind. He proclaims to a fallen world that he has come to be their Redeemer, and urges them to accept the salvation which he offers. {RH, January 9, 1883 par. 5}

The heifer having been slain, the priest, clothed in pure white garments, took the blood in his hands as it issued from the body of the victim, and cast it toward the temple seven times. Thus Christ in his own spotless righteousness, after shedding his precious blood, entered into the heavenly sanctuary to minister in the sinner's behalf. And there the crimson current is brought into the service of reconciling God to man. "And having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." {RH, January 9, 1883 par. 6}

The body of the heifer was burned to ashes, which signified a whole and ample sacrifice. The ashes were then gathered up by a person uncontaminated by contact with the dead, and laid up in a clean place without the camp. When the ceremony of cleansing was to be performed, these were placed in a vessel containing water from a running stream. This clean and pure person then took a cedar stick with scarlet cloth and a bunch of hyssop and sprinkled the contents of the vessel upon the tent and the persons therein. This ceremony was repeated several times in order to be thorough, and was done as a purification from sin. {RH, January 9, 1883 par. 7}

The cleansing water sprinkling the unclean, symbolized the blood of Christ spilled to cleanse us from moral impurities. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God. {RH, January 9, 1883 par. 8}

After the sprinkling with hyssop of the tent, over the door of those cleansed was written, I am not my own; Lord, I am thine. Thus should it be with those who profess to be cleansed by the blood of Christ. God is no less exacting now than he was in olden times. The psalmist, in his prayer, refers to this symbolic ceremony when he says, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." The blood of Christ is efficacious, but needs continually to be applied. God wants his servants to make a consecration of *themselves* to his cause, and to use for his glory the means which he has intrusted to them. If any have become selfish, and are withholding from the Lord that which they should cheerfully give to his service, then they need the blood of sprinkling thoroughly applied, consecrating them and all their possessions to God. {RH, January 9, 1883 par. 9}

Many who profess to be followers of Christ have not that earnest and unselfish

devotion to his cause that he requires of them. They give their attention to temporal matters, and train their minds for business, in order to benefit themselves thereby. But God calls for them to come more closely into union with him, that he may mold and train them for his work. A solemn statement was made to ancient Israel that the man who should remain unclean, and refuse to purify himself, should be cut off from among the congregation. This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, exposed to the fierce temptations of Satan, to have the blood of Christ applied to their hearts daily. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" {RH, January 9, 1883 par. 10}

Christ designed that his believing children should be the light of the world, the salt of the earth. The holy life and Christian example of one good man in a community, sheds a light that is reflected upon others. How great, then, should be the influence of a company of believers all walking in the commandments of God. The preaching of the word is ordained of God, to arouse and convict sinners. And when the living preacher exemplifies in his own life the self-denial and sacrifice of Christ, when his conversation and acts are in harmony with the Divine Pattern, then he will exert a powerful influence upon those who listen to his voice. But all cannot be teachers of the word in the pulpit. The individual duties of different persons vary, but there is work for all to do. All can aid the cause by giving unselfishly of their means to help the various branches of the work, to furnish means for the publication of tracts and periodicals to scatter among the people, and disseminate the truth. Those who give money to promote the cause, are bearing a part of the burden of the work; they are co-laborers with Christ, for God has furnished men with means, in trust, that they may use it for wise and holy purposes. This is among the instrumentalities which Heaven has ordained for doing good, one of the talents which men are to put out to the exchangers. {RH, January 9, 1883 par. 11}

We should ever bear in mind that we are the stewards of God, and that he holds us accountable for the temporal talents he has lent us to use wisely for his glory. Shall we not closely search our hearts, and investigate the motives which prompt us to action? The danger of many is in loving their possessions. Their ears are not quick to hear the Master's call in the person of his saints and in the wants of his cause. They do not gladly invest their treasure in the enterprise of Christianity. If we desire a treasure in Heaven, we should be securing it while we have the opportunity. Those who feel safer to apply their means toward the greater accumulation of earthly riches, and invest sparingly in the cause of God, should feel satisfied to receive heavenly treasure according to their investment in heavenly stock. {RH, January 9, 1883 par. 12}

Many desire to see the cause of God progress, but make little personal effort toward that end. If these could see their true position, and realize their accountability to God, they would become more earnest co-laborers with Jesus. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy

mind." There can be no divided interest in this, for the whole heart and mind and strength is all that composes the man. {RH, January 9, 1883 par. 13}

Says the apostle, "Ye are not your own, ye are bought with a price." When the poor, condemned sinner was lying under the curse of the Father's law, Jesus so loved him that he gave himself for the transgressor. He redeemed him by the virtue of his blood. We cannot estimate the precious ransom paid to redeem fallen man. The heart's best and holiest affections should be given in return for such wondrous love. The temporal gifts which we enjoy are merely lent us to aid in the advancement of the kingdom of God. {RH, January 9, 1883 par. 14}

I speak of the tithing system, yet how meager it looks to my mind! How small the estimate! How vain the endeavor to measure, with mathematical rules, time, money, and love against a love and a sacrifice that is measureless and incomputable! Tithes for Christ! Oh, meager pittance, shameful recompense for that which cost so much! From the cross of Calvary, Christ calls for an unconditional surrender. {RH, January 9, 1883 par. 15}

He promised the young ruler that if he sold all that he had and gave it to the poor, and lifted his cross and followed him, he should have treasure in Heaven. All we have should be consecrated to God. The Majesty of Heaven came to the world to die a sacrifice for the sins of man. How cold and selfish is the human heart that can turn away from that incomparable love, and set itself upon the vain things of this world! {RH, January 9, 1883 par. 16}

My brother, my sister, when selfishness is striving for the victory over you, bear in mind One who left the glorious courts of Heaven, and laid aside the robes of royalty for your sakes, becoming poor that through his poverty you might be made rich. Will you, then, disregard this great love and boundless mercy, by refusing to be inconvenienced, and to deny yourselves for his dear sake? Will you cling to the treasures of this life, and neglect to aid in carrying forward the great work of truth? I adjure you to arouse from your lethargy, leave the vain idolatry of worldly things, and be in earnest to secure a title to the immortal inheritance. Work while it is day. Do not imperil your souls by forfeiting present opportunities. Do not make your eternal interests of secondary importance. Do not put the world before religion, and toil day after day to acquire its riches, while the peril of eternal bankruptcy threatens you. Every day is bringing you nearer to the final reckoning. Be ready to yield up the talents lent you, with the increase gained by their wise use. {RH, January 9, 1883 par. 17}

You cannot afford to sacrifice Heaven, or jeopardize your safety. Do not let the deceitfulness of riches lead you to neglect the immortal treasure. Satan is a wily foe, and he is ever on your track, striving to ensnare you, and compass your ruin. We are in the waiting time; let your loins be girded about, and your lights burning, waiting for the Lord when he returneth from the wedding, that when he cometh and knocketh you may open to him immediately. {RH, January 9, 1883 par. 18}

Watch the first dimming of your light, the first neglect of prayer, the first symptom of spiritual slumber. He that endureth unto the end shall be saved. It is by the constant exercise of faith and love that believers are made to shine as lights in the world. You



are making but poor preparation for the Master's coming, if, when he appears, you must present to him talents that you have buried in the earth,--talents neglected, abused, misused, a divided love, serving mammon while professedly serving God. {RH, January 9, 1883 par. 19}

You profess to be servants of Christ. How necessary that you obey your Master's directions, and be faithful to your duties. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This love is without a parallel, giving to men the relationship of sons to God. Therefore the Father expects obedience from his children, therefore he requires a right disposition of the property he has placed in their hands. It is not their own to use for their personal gratification, but it is the capital of the Lord, for which they are responsible to him. {RH, January 9, 1883 par. 20}

Children of the Lord, how precious is the promise! How full the atonement of the Saviour for our guilt! The Redeemer, with a heart of unalterable love, still sheds his sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption is purchased at so great a cost. Oh, matchless condescension! Time nor events can lessen the efficacy of the atoning sacrifice. As the fragrant cloud of incense rose acceptably to Heaven, and Aaron sprinkled the blood upon the mercy-seat of ancient Israel, and cleansed the people from guilt, so the merits of the slain Lamb are accepted by God today as a purifier from the defilement of sin. {RH, January 9, 1883 par. 21}

"Watch and pray, that ye enter not into temptation." There are stern battles for you to fight. You should put on the whole armor of righteousness, and prove yourselves strong and true in your Redeemer's service. God wants no idlers in his field, but co-laborers with Christ, sentinels vigilant at their posts, valiant soldiers of the cross, ready to do and dare all things for the cause in which they are enlisted. {RH, January 9, 1883 par. 22}

It is not wealth or intellect that gives happiness; it is true moral worth, and a sense of duty performed. You may have the overcomer's reward, and stand before the throne of Christ to sing his praises in the day when he assembles his saints; but your robes must be cleansed in the blood of the Lamb, charity must cover you as a garment, and you be found spotless and without blemish. {RH, January 9, 1883 par. 23}

Says John the Revelator: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."



{RH, January 9, 1883 par. 24}

**PERIODICALS / RH - The Review and Herald / April 24, 1883 Christian Work. - By Mrs. E. G. White. -**

**April 24, 1883 Christian Work.**

**By Mrs. E. G. White.**

"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Every Christian is a light bearer. "Ye are," says Christ to his followers, "the light of the world." While the work of preaching the gospel is committed to the minister, all the members of the church are to demonstrate its power by representing Christ in their lives. Says the apostle, "Ye are our epistle written in our hearts, known and read of all men." The piety of the Christian constitutes the standard by which worldlings judge the gospel. {RH, April 24, 1883 par. 1}

God will have co-laborers in the earth. He gives every Christian a work to do. Every one has his special post of duty, and each should have a close connection with God, that he may be enabled to do his work wisely and well. The apostle exhorts his brethren to "do all things without murmurings or disputings." We are not only to refrain from murmurings and disputings, but to do "all things" which God and duty require. {RH, April 24, 1883 par. 2}

The Lord has appointed to every person talents, great or small, according to his ability. Each individual has a mission to fulfill which involves weal or woe to some other soul. If faithful to his trust, he is a light that shines to God's glory; by his Christian example, his constancy and fidelity, he represents Christ to the world. If he is unfaithful, he becomes a false light, an agent of Satan to allure souls to ruin. As the sentinel who sleeps at his post endangers the liberty and life of his comrades, so does the professed Christian who is untrue to his high calling endanger the eternal welfare of his fellow-men. {RH, April 24, 1883 par. 3}

The salvation of sinners requires earnest, personal labor. We are to bear to them the word of life, not to wait for them to come to us. With personal piety and a consistent course of life our earnest heart-felt appeals will be, through God, as sharp arrows of the Almighty to pierce the sin-hardened heart, as sharp sickles to reap a precious harvest for the heavenly garner. If we are co-laborers with Christ, we shall all have sheaves to bring to the Master,--souls saved through our instrumentality. {RH, April 24, 1883 par. 4}

The injunction to be blameless and harmless does not teach that we may remain in a passive state. If Christians aspire no higher than a mere negative virtue, we may well anxiously inquire, what is to become of those who know not Christ nor the truth? Who

will reach out their hands to save them? "Blameless" here means unadulterated, sincere; it expresses an active piety. We are to let our light shine upon others, that its bright beams may reflect glory to the great Source of light. Our Heavenly Father is not a hard master; he requires of no man more or less than he gives him ability to do. "Unto whomsoever much is given, of him shall be much required." Every one has earnest work to do for God. Every one upon whom God has bestowed the gift of reason has some influence over others. By the blessing of God, that influence can be used to save souls. We shall individually be held responsible for doing an iota less than God has given us ability to do. He measures our strength; he gives us work which we can do, and which we must do if we ever hear from his lips the heavenly benediction, "Well done, good and faithful servant." {RH, April 24, 1883 par. 5}

Some persons array before their imagination a large number of Christian duties which they should perform, and then they tremble and shrink at the task, and in many cases leave it altogether undone. There are faults in themselves to be corrected, wrong habits to be reformed, temptations to be resisted. As followers of Christ, there must go forth from them a steady, certain light, whose bright beams shall so represent Jesus that the unbelieving world shall be led to respect Christianity and to glorify God. The preparation essential for the Christian's work requires an effort. There must be a daily searching of heart, in obedience to the injunction of the apostle, "Examine yourselves whether ye be in the faith." Secret prayer must be maintained; to neglect this duty would be to throw aside one's weapons before going into battle. The prayer-meeting must be attended, and a cheerful testimony borne; souls may be discouraged, perhaps led in the wrong direction, if the testimonies do not breathe the right spirit. There are persons who need the help of kindly words and deeds, and who need prayer offered for them and with them. Here is indeed earnest work for every follower of Christ. But we should not be disheartened by the magnitude of the work. All is not to be done at once. God requires today only the work of the day. We should take things in their order, one thing at a time. The willing mind, the earnest purpose, will go forward. God has promised grace according to our need. {RH, April 24, 1883 par. 6}

Have you put off the work until this eleventh hour? I entreat you to begin now. Do you feel incompetent to do some great thing, and therefore neglect to do anything? Do what you can, be it ever so little. Go about your work calmly, relying upon God for that strength which he alone can give. Look not anxiously into the morrow. Today employ your time to the very best account, let your light shine for Christ, even in the performance of little duties. Tomorrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of today's duties will prepare you to take hold of tomorrow's work with new courage and new zeal, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God; let the prayer of your heart be, "Lord, what wilt thou have me to do now? Imbue me with thy Spirit; strengthen me for thy work." Then may you grow up to the full stature of men in Christ. {RH, April 24, 1883 par. 7}

We permit ourselves to feel altogether too much care and trouble and perplexity in the Lord's work. We need to trust him, believe on him, and go forward. We should not

shadow the lives of others with our sorrows or disappointments, or discourage them by leaving our work for them to do. All have Satan and his host to meet, and need to put forth their utmost efforts to resist the powers of darkness. All have trials, griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow-mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the lives of others and strengthen their efforts, by words of hope and holy cheer, even when your own heart is weighed down with unspoken sorrow. {RH, April 24, 1883 par. 8}

There is many a brave soul sorely pressed by temptation, fainting in the conflict with self and with the powers of darkness, yet at the same time seeking to do good to others. Do not censure or discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of Christ may shine from you. Thus you confess Jesus and his transforming grace to the world. "No man liveth to himself." By our unconscious influence others may be encouraged and strengthened, or they may be discouraged and repelled from Christ and the truth.

*(Concluded next week.)* {RH, April 24, 1883 par. 9}

**PERIODICALS / RH - The Review and Herald / May 1, 1883 Christian Work. - By Mrs. E. G. White. - (Concluded.)**

**May 1, 1883 Christian Work.**

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**By Mrs. E. G. White.**

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***(Concluded.)***

Professed follower of Christ, when you are devoting time and means to the indulgence of pride, ask yourself whose gifts you are thus squandering. When you spend precious hours in fashioning what is merely to please the fancy, but will benefit no one, inquire how that day's record will stand in the books above. Your works will be brought into Judgment, whether they be good or evil. Suppose you were to keep an account of the manner in which each day is spent, how often would you have to make such records as these? "Spent one or two hours in bed after daylight, because I was disinclined to rise and begin the day's duties. Spent several hours in crocheting. Devoted the day to making ruffles to ornament my children's dresses. They must look like other people, or I shall have no influence. Passed this afternoon in entertaining visitors. The name of Jesus was not mentioned. We talked of the wrong course of our brethren and sisters, of our worldly affairs, and our perplexities and trials." Are such persons honoring God in their lives? Is their light shining? Are souls saved through their instrumentality? {RH, May 1, 1883 par. 1}

Many do not know how to win souls to Christ, because they have never tried to

learn. If they would enter upon the work cheerfully and heartily, endeavoring to exert a right influence in the position where God has placed them, they would gain strength and experience with every effort. They would learn how to adapt themselves to the wants of others, and might thus become successful in winning souls to Christ and the truth. A large share of the Christian world are endeavoring to serve God by proxy. Men educate themselves for trades, for business, but not for Christian work, which is more important than everything besides. There is an appropriate division of labor in the same manufactory. Men are set apart for special branches of the business. While one can do his own work successfully, he may not be qualified to do that of his neighbor. The carpenter would blunder at the anvil, and the blacksmith with the plane. In the professions, greater difficulties would exist. The lawyer could not take charge of critical cases of sickness, and the physician would make poor work at pleading a case in court. In the same manner the followers of Christ have different positions and duties, and each should seek to qualify himself for the place which the Master has assigned him. "To every man his work." {RH, May 1, 1883 par. 2}

Those who excuse themselves from labor to save other souls, will not be saved themselves. There is work to be done for Christ in our families, in our neighborhoods, everywhere. By kindness to the poor, the sick, or the bereaved, we may obtain an influence over them, so that divine truth may find access to their hearts. Opportunities for usefulness are on every hand. All who are imbued with the Spirit of Christ will show themselves to be fruit-bearing branches of the living Vine. {RH, May 1, 1883 par. 3}

It is a sad fact, that many professors of religion gauge their piety by the lowest standard which they deem safe for themselves. They mean to escape the wrath of God, but are not seeking to do all the good that the Lord has given them ability to do. They fall into the observance of certain forms, which they term religion, and argument and entreaty are alike powerless to move them from their stereotyped position. They are well satisfied with themselves. They will not be aroused to pray more or to give more. Many pass on month after month, year after year, without a genuine experience in the love of God, or a burden for the salvation of souls. By their lack of religious fervor, by their worldliness and selfishness, they lead others to skepticism or contempt for the truth. {RH, May 1, 1883 par. 4}

Could the ledger of Heaven be opened before us, we would be greatly astonished at the large proportion of professing Christians who really contribute nothing toward the upbuilding of Christ's kingdom, who put forth no efforts for the salvation of souls. Such are slothful servants. Many who are satisfied not to do much good, flatter themselves that they are doing no harm so long as they do not oppose the earnest, active workers. But this class are doing much harm by their example. For the influence thus exerted, they must render an account to God. Sinners, misled by these false lights, are going down to ruin. Every person will be held accountable for the good which he might have done, but failed to perform because he was too careless and indolent to gain a knowledge of the will of God. {RH, May 1, 1883 par. 5}

The slothful servant was not condemned for what he had done, but for what he had not done. There is no more dangerous enemy to the cause of God than an indolent

Christian. An open profaner does less harm; for he deceives no one, he appears what he is, a brier, a thorn. The do-nothings are the greatest hindrance. Those who will not bear burdens, who shun all disagreeable responsibilities, are the first to be taken in Satan's snare, the first to lend their influence to a wrong course. {RH, May 1, 1883 par. 6}

Watch, pray, work--these are the Christian's watch-words. Let none excuse themselves from labor for the salvation of souls. Let none deceive themselves into the belief that nothing is required of them. No less is required of any than was expected of the man with one talent. That unfaithful servant hid his talent in the earth, and then sought to justify his course by murmuring against his lord. In like manner, those who do the least in the cause of Christ are most ready to doubt and murmur. If they would connect with the living Vine, and bear fruit to the glory of God, they would find so much to do, and feel so great joy in the work, that they would have no time or disposition to complain. {RH, May 1, 1883 par. 7}

It is ours to make the record which we desire to meet hereafter. Would we have its pages filled with the history of earnest work for God and humanity? Let us follow in the footsteps of Him who declared, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work. {RH, May 1, 1883 par. 8}

**PERIODICALS / RH - The Review and Herald / May 8, 1883 Practical Thoughts for the Camp-Meetings. - By Mrs. E. G. White. -**

**May 8, 1883 Practical Thoughts for the Camp-Meetings.**

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**By Mrs. E. G. White.**  
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[At our camp-meeting at Hanford, Cal., one year ago, I felt urged by the Spirit of the Lord to speak to our people concerning the importance of maintaining right habits of life in order to enjoy the benefits of the meeting. As the points there dwelt upon are of general application, a summary of the remarks made are here given for the benefit of all who attend these annual gatherings.] {RH, May 8, 1883 par. 1}

Our yearly convocations are held for a special purpose. We desire to obtain spiritual strength by feeding upon the bread of life. We have separated from God by yielding to the maxims, customs, and practices of the world. We have allowed temporal things to absorb our attention, and have regarded the service of God as of secondary importance. As a consequence, we find ourselves in a state of great spiritual weakness. The season we spend here together should be a time of humiliation, brokenness of heart, and confession of sin. We want here to seek the Lord, and find him to the joy of our souls. To do this, we must cleanse the soul temple from its defilement; we must banish therefrom selfish thoughts and interests. Jesus is among us, to hear our penitential confessions and pardon our sins. {RH, May 8, 1883 par. 2}

We should not devote this precious time to needless labor merely to gratify the appetite. We have not come here to indulge in feasting. Those who have taken charge

of our restaurant at previous camp-meetings, have had the privilege of attending but few of the meetings. Much care and thought were given to the preparation of the food,--the cooking of meat, pies, cake, and a variety of other dishes to please the appetite. Was this really necessary? I think not. A few simple articles of food, prepared with care and skill, would supply all our real wants, and at the same time would do no injury to stomach or brain. The food should be abundant in quantity, and of good quality. We should not be compelled to live on a meat diet because nothing else is provided to supply its place. The money that is expended in buying meat, would purchase a good variety of fruits, vegetables, and grains. Meat is not essential for health or strength, else the Lord made a mistake when he provided food for Adam and Eve before their fall. All the elements of nutrition are contained in the fruits, vegetables, and grains. {RH, May 8, 1883 par. 3}

If we are careful in our diet, at the same time clothing ourselves in a healthful manner during the changes that are liable to occur, we may avoid the unpleasant consequences of neglect of these important matters. Parents should give special attention to the diet of their children. Let them have good, wholesome food, prepared in a simple, palatable manner. But many housewives do not know how to cook. Light is shining upon them, but they do not care to receive it. Turning with contempt from a method of cooking which requires skill and inventive power, they depend on injurious substances to supply the lack. We profess to be reformers, and as such should be constantly seeking to bring all our customs and habits to a correct standard, instead of conforming to the hurtful practices of the world. {RH, May 8, 1883 par. 4}

Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach. Hot raised bread of any kind is difficult of digestion. Graham gems which are both wholesome and palatable may be made from the unbolted flour, mixed with pure cold water and milk. But it is difficult to teach our people simplicity. When we recommend graham gems, our friends say, "Oh, yes, we know how to make them." We are much disappointed when they appear, raised with baking powder or with sour milk and soda. These give no evidence of reform. The unbolted flour, mixed with pure soft water and milk, makes the best gems we ever tasted. If the water is hard, use more sweet milk, or add an egg to the batter. Gems should be thoroughly baked in a well-heated oven, with a steady fire. {RH, May 8, 1883 par. 5}

To make rolls, use soft water and milk, or a little cream; make a stiff dough, and knead it as for crackers. Bake on the grate of the oven. These are sweet and delicious. They require thorough mastication, which is a benefit both to the teeth and the stomach. They make good blood, and impart strength. With such bread, and the abundant fruits, vegetables, and grains with which our country abounds, no greater luxuries should be desired. {RH, May 8, 1883 par. 6}

We should avoid errors, not only in the quality, but in the quantity of our food. Eating too largely of even a simple diet will injure physical, mental, and moral health. Some persons have formed the habit of eating at any time between their regular meals. If this practice is continued, it becomes second nature. The stomach may be so educated as



to desire food eight times a day, and feel faint if it is not supplied. But this is no argument in favor of so frequent eating. Three meals a day, and nothing between meals--not even an apple--should be the utmost limit of indulgence. Those who go further violate nature's laws, and will suffer the penalty. Two meals a day are better than three. {RH, May 8, 1883 par. 7}

Our brethren and sisters often bring upon the camp-ground food that is wholly unsuitable for such occasions,--rich cake, pies, and a variety of dishes prepared in a manner to make a healthy man sick. Of course, the best food is considered none too good for the minister. They invite him to their tables, and send these articles to his table. Many ministers are dyspeptics; they have injured their health by taking food in too great quantity and of an injurious quality. They suffer from hot head and cold feet and limbs; the blood is called to the stomach to assist in disposing of the burden imposed upon it. Those men cannot become spiritual workmen until they observe strict temperance in their dietetic habits. God cannot let his Holy Spirit rest upon those who are enfeebling themselves by gluttony. {RH, May 8, 1883 par. 8}

Precious talent has been lost to God's cause through intemperance in eating. Many, while they do live, are thus deprived of half the vigor and strength of their faculties. The brain is oppressed because the stomach is burdened. Ministers, above all others, should economize the strength of brain and nerve. They should avoid all food or drink that has a tendency to irritate or excite the nerves. Excitement will be followed by depression. Over-indulgence will becloud the mind, and render thought difficult and confused. Our people err when they tempt their ministers with unhealthful food. {RH, May 8, 1883 par. 9}

And let us not come to the camp-meeting to break the Sabbath by cooking on that day. The instructions which God gave to Israel should not be disregarded: "Bake that which ye will bake today, and seethe that ye will seethe;" for "tomorrow is the rest of the holy Sabbath unto the Lord." God meant what he said; and shall we who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite? God forbid! I know that frequently the Lord has withheld his blessing because we have failed to honor him by keeping the Sabbath according to the commandment. There has sometimes been nearly as much cooking done on the Sabbath as on other days. I would prefer to eat bread and water only, rather than to run any risk of breaking the fourth commandment. All needful preparation for the Sabbath should be made on Friday. On Sabbath morning, if the weather is cool, let hot gruel be provided. Further than this, all cooking should be avoided as a violation of the Sabbath. {RH, May 8, 1883 par. 10}

If right habits are ever observed, let it be at our holy convocations. Here, if anywhere, we want our minds clear and active. We should honor God at all times, and in all places, but it seems doubly important at such meetings, where we assemble for the purpose of drawing near to God, and gaining a better knowledge of his will. One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to the indulgence of appetite

and the gratification of pride in dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we would receive greater spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests. {RH, May 8, 1883 par. 11}

Will those who have charge of our camp-meetings see that God is not dishonored or his instructions disregarded? Will they heed the light which has been given them upon health reform, and thus aid the people in securing both physical and moral health? Let us in our yearly gatherings seek to return unto the Lord, gather up the rays of light we have neglected, comply with the conditions laid down in God's word, and then by faith claim his blessing. {RH, May 8, 1883 par. 12}

**PERIODICALS / RH - The Review and Herald / July 10, 1883 The True Missionary Spirit. - By Mrs. E. G. White. -**

**July 10, 1883 The True Missionary Spirit.**

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**By Mrs. E. G. White.**

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The true missionary spirit is the spirit of Christ. The world's Redeemer was the great model missionary. Many of his followers have labored earnestly and unselfishly in the cause of human salvation; but no man's labor can bear comparison with the self-denial, the sacrifice, the benevolence of our Exemplar. {RH, July 10, 1883 par. 1}

The love which Christ has evinced for us is without a parallel. How earnestly he labored! How often was he alone in fervent prayer, on the mountain side or in the retirement of the garden, pouring out his supplications with strong crying and tears. How perseveringly he urged his petitions in behalf of sinners! Even on the cross, he forgot his own sufferings in his deep love for those whom he came to save. How cold our love, how feeble our interest, when compared with the love and interest manifested by our Saviour! Jesus gave himself to redeem our race; and yet how ready are we to excuse ourselves from giving all that we have for Jesus. Our Saviour submitted to wearing labor, ignominy and suffering. He was repulsed, mocked, derided, while engaged in the great work which he came to earth to do. {RH, July 10, 1883 par. 2}

Do you, my brethren and sisters, inquire, What model shall we copy? I do not point you to great and good men, but to the world's Redeemer. If we would have the true missionary spirit, we must be imbued with the love of Christ; we must look to the Author and Finisher of our faith, study his character, cultivate his spirit of meekness and humility, and walk in his footsteps. {RH, July 10, 1883 par. 3}

Many suppose that the missionary spirit, and qualification for missionary work, are a special gift or endowment bestowed upon the ministers and a few members of the church, and that all others are to be mere spectators. Never was there a greater mistake. Every true Christian will possess a missionary spirit; for to be a Christian is to be Christlike. "No man liveth to himself," and "if any man have not the spirit of Christ, he

is none of his." Every one who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit which actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire, give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's word, and earnestly seek a fresh baptism of the spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing. {RH, July 10, 1883 par. 4}

There is work for every one of us in the vineyard of the Lord. We are not to seek that position which will yield us the most enjoyment or the greatest gain. True religion is free from selfishness. The missionary spirit is a spirit of personal sacrifice. We are to work anywhere and everywhere, to the utmost of our ability, for the cause of our Master. {RH, July 10, 1883 par. 5}

Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a co-laborer with him. {RH, July 10, 1883 par. 6}

As a class, Seventh-day Adventists are a generous and warm-hearted people. In the proclamation of the truth for this time, we can rely upon their strong and ready sympathy. When a proper object for their liberality is presented, appealing to their judgment and conscience, it calls forth a hearty response. Their gifts in support of the cause testify that they believe it to be the cause of truth. There are, indeed, exceptions among us. Not all who profess to accept the faith are earnest and true-hearted believers. But the same was true in the days of Christ. Even among the apostles there was a Judas; but that did not prove all to be of the same character. We have no reason for discouragement while we know that there are so many who are devoted to the cause of truth, and are ready to make noble sacrifices to advance it. But there is still a great lack, a great need among us. There is too little of the true missionary spirit. All missionary workers should possess that deep interest for the souls of their fellow-men that will lead heart to heart, in sympathy, and in the love of Jesus. They should plead earnestly for divine aid, and should work wisely to win souls to Christ. A cold, spiritless effort will accomplish nothing. There is need that the spirit of Christ fall upon the sons of the prophets. Then will they manifest such love for the souls of men as Jesus exemplified in his life. {RH, July 10, 1883 par. 7}

The reason why there is no deeper religious fervor, and no more earnest love for one another in the church is, the missionary spirit has been dying out. Little is now said concerning Christ's coming, which was once the theme of thought and of conversation. There is an unaccountable reluctance, a growing disrelish, for religious conversation; and in its stead, idle, frivolous chit-chat is indulged in, even by the professed followers of Christ. {RH, July 10, 1883 par. 8}

My brethren and sisters, do you desire to break the spell that holds you? Would you

arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulant and a tonic; it will both arouse and strengthen. By exercise, your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation. The stupor of death is upon many who profess Christ. Make every effort to arouse them. Warn, entreat, expostulate. Pray that the melting love of God may warm and soften their icebound natures. Though they may refuse to hear, your efforts will not be lost. In the effort to bless others, your own souls will be blessed. {RH, July 10, 1883 par. 9}

The ministers of the word are God's chosen agency to spread the knowledge of his will; but there is too little of a missionary spirit, even among our ministers. After preaching the word, some confine themselves almost wholly to reading and study, to the neglect of other and vitally important duties. While it is right to devote some time to study, every minister should feel a deep interest to do all that it is possible for him to do for the salvation of souls for whom Christ died. He should visit the people, and with care and wisdom seek to interest them in spiritual things. {RH, July 10, 1883 par. 10}

Ministers of Christ should be united,--of one heart and one mind. They should counsel with one another. None should require their brethren to labor exactly after their plan, but each should preserve his individuality, and all labor for the good of others, esteeming their brethren better than themselves. It is Satan's work to excite envy and jealousy, to alienate affection, weaken confidence, and engender distrust and suspicion. All this hinders unity of faith in intercession with God for the weak and the desponding, for the grace of Christ, for the conversion of sinners, and thus shuts away the blessing which might be ours. {RH, July 10, 1883 par. 11}

We have the theory of the truth, and now we need to seek most earnestly for its sanctifying power. I dare not hold my peace in this time of peril. It is a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God. Then may we successfully enlarge our plans, and by vigilant missionary effort, take advantage of every talent we can use in the various departments of the work. When the people see the unity, the wisdom, and the grace of Christ exemplified in their teachers, they will have increased confidence in the work. {RH, July 10, 1883 par. 12}

The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort. A great work can be done by presenting to the people the Bible just as it reads. Carry the word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, "Search the Scriptures." Admonish them to take the Bible as it is, to implore the divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences. {RH, July 10, 1883 par. 13}

The down-trodden law of God is to be exalted before the people; as soon as they turn with earnestness and reverence to the holy Scriptures, light from Heaven will reveal

to them wondrous things out of God's law. Great truths that have long been obscured by superstition and false doctrine, will blaze forth from the illuminated pages of the sacred word. The living oracles pour forth their treasures new and old, bringing light and joy to all who will receive them. Many are roused from their slumber. They rise as it were from the dead, and receive the light and life which Christ alone can give. Truths which have proved an overmatch for giant intellects are understood by babes in Christ. To these is plainly revealed that which has clouded the spiritual perception of the most learned expositors of the word, because, like the Sadducees of old, they were ignorant of the Scriptures and of the power of God. {RH, July 10, 1883 par. 14}

Those who study the Bible with a sincere desire to know and do the will of God, will become wise unto salvation. The Sabbath-school is an important branch of missionary work, not only to give to young and old a knowledge of God's word, but to awaken in them a love for its sacred truths, and a desire to study it for themselves; above all, to teach them to regulate their lives by its holy teachings. {RH, July 10, 1883 par. 15}

All who take the word of God as their rule of life are brought into close relationship with one another. The Bible is their bond of union. But their companionship will not be sought or desired by those who do not bow to the sacred word as the one unerring guide. They will be at variance, both in faith and practice. There can be no harmony between them; they are unreconcilable. As Seventh-day Adventists we appeal from custom and tradition to the plain "Thus saith the Lord," and for this reason we are not, and we cannot be, in harmony with the multitudes who teach and follow the doctrines and commandments of men. {RH, July 10, 1883 par. 16}

All who are born of God will become co-workers with Christ. Such are the salt of the earth. "But if the salt have lost his savor, wherewith shall it be salted?" If the religion we profess fails to renew our hearts and sanctify our lives, how shall it exert a saving power upon unbelievers? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." That religion which will not exert a regenerating power upon the world, is of no value. We cannot trust it for our own salvation. The sooner we cast it away the better; for it is powerless and spurious. {RH, July 10, 1883 par. 17}

We are to serve under our great Leader, to press against every opposing influence, to be laborers together with God. The work appointed us is to sow the gospel seed beside all waters. In this work every one must act a part. The manifold grace of Christ imparted to us constitutes us stewards of talents which we must increase by putting them out to the exchangers, that when the Master calls for them, he may receive his own with usury.

{RH, July 10, 1883 par. 18}

**PERIODICALS / RH - The Review and Herald / July 17, 1883 Young Men As Missionary Workers. - By Mrs. E. G. White. -**

**July 17, 1883 Young Men As Missionary Workers.**

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**By Mrs. E. G. White.**  
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Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth. {RH, July 17, 1883 par. 1}

Those especially who have the ministry in view, should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work, and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer his Spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness. {RH, July 17, 1883 par. 2}

There is hard work to be done in dislodging error and false doctrine from the head, that Bible truth and Bible religion may find a place in the heart. It was as a means ordained of God to educate young men and women for the various departments of missionary labor that colleges were established among us. It was God's will that they send forth not merely a few, but many laborers. But Satan, determined to overthrow this purpose, has often secured the very ones whom God would qualify for places of usefulness in his work. There are many who would work if urged into service, and who would save their souls by thus working. The church should feel her great responsibility in shutting up the light of truth and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in bringing competent persons into the missionary field. {RH, July 17, 1883 par. 3}

Hundreds of young men should have been preparing to act a part in the work of scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross; men who will persevere under discouragements and privations; who will have the zeal and resolution and faith that are indispensable in the missionary field. {RH, July 17, 1883 par. 4}

The church is called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provision for the training of its missionaries, thus aiding the fulfillment of the great command, "Go ye into all the world, and preach the gospel to every creature." My brethren, we have erred and sinned in attempting too little. There should be more laborers in the missionary work in foreign countries. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. In the primitive church, missionaries were miraculously endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help his servants then, can we doubt that his blessing will rest



upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who with proper encouragement would bear to their own countrymen the message of truth? We might have had more laborers in foreign missionary fields, had those who entered these fields availed themselves of every talent within their reach. But some have had a disposition to refuse help if it did not come just according to their ideas and plans. And what has been the result? If our missionaries were to be removed, by sickness or death, from their fields of labor, where are the men whom they have educated to fill their places? {RH, July 17, 1883 par. 5}

Not one of our missionaries has secured the co-operation of every available talent. Much time has thus been lost. We rejoice in the good work which has been done in foreign lands; but had different plans of labor been adopted, ten-fold, yes, twenty-fold more might have been accomplished; an acceptable offering would have been presented to Jesus, in many souls rescued from the bondage of error. {RH, July 17, 1883 par. 6}

Every one who receives the light of truth should be taught to bear the light to others. Our missionaries in foreign lands should gratefully accept every help, every facility, offered them. They must be willing to run some risk, to venture something. It is not pleasing to God that we defer present opportunities for doing good, in hope of accomplishing a greater work in the future. Each should follow the leadings of Providence, not consulting self-interest, and not trusting wholly to his own judgment. Some may be so constituted as to see failure where God intends success; they may see only giants and walled cities, where others, with clearer vision, see also God and angels, ready to give victory to his truth. {RH, July 17, 1883 par. 7}

It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to study of the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who with proper training can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations. It is a great undertaking for a man of middle age to learn a foreign language; and with all his efforts it will be next to impossible for him to speak it so readily and correctly as to render him an efficient laborer. {RH, July 17, 1883 par. 8}

We cannot afford to deprive our home mission of the influence of middle-aged and aged ministers to send them into distant fields, to engage in a work for which they are not qualified, and to which no amount of training will enable them to adapt themselves. The men thus sent out leave vacancies which inexperienced laborers cannot supply. {RH, July 17, 1883 par. 9}

But the church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should receive training in our colleges and by association in labor with men of experience, so that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants

of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both mental and physical development. {RH, July 17, 1883 par. 10}

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are. {RH, July 17, 1883 par. 11}

Strength comes by exercise. All who put to use the ability which God has given them, will have increased ability to devote to his service. Those who do nothing in the cause of God, will fail to grow in grace and in the knowledge of the truth. A man who would lie down and refuse to exercise his limbs, would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and their fellow-men, are striving to help others, that become established, strengthened, settled, in the truth. The true Christian works for God, not by impulse, but from principle; not for a day or a month, but during the entire period of life. {RH, July 17, 1883 par. 12}

How is our light to shine forth to the world unless it be by our consistent Christian life? How is the world to know that we belong to Christ, if we do nothing for him? Said our Saviour, "Ye shall know them by their fruits." And again: "He that is not with me, is against me." There is no neutral ground between those who work to the utmost of their ability for Christ, and those who work for the adversary of souls. Every one who stands as an idler in the vineyard of the Lord is not merely doing nothing himself, but he is a hindrance to those who are trying to work. Satan finds employment for all who are not earnestly striving to secure their own salvation and the salvation of others. {RH, July 17, 1883 par. 13}

The church of Christ may be fitly compared to an army. The life of every soldier is one of toil, hardship, and danger. On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices. {RH, July 17, 1883 par. 14}

What if half the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat, captivity, or death. Should any escape from the hands of the enemy, would they be thought worthy of a reward? No; they would speedily receive the sentence of death. And is the church of Christ careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers--what could be more terrible! What advance could be made against the world, who are under

the control of the prince of darkness? Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once. {RH, July 17, 1883 par. 15}

The Master calls for gospel workers. Who will respond? All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army. {RH, July 17, 1883 par. 16}

There is earnest work to be done by us individually if we would fight the good fight of faith. Eternal interests are at stake. We must put on the whole armor of righteousness, we must resist the devil, and we have the sure promise that he will be put to flight. The church is to conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy. God and holy angels are engaged in this warfare. Let us please Him who has called us to be soldiers. {RH, July 17, 1883 par. 17}

All can do something in the work. None will be pronounced guiltless before God, unless they have worked earnestly and unselfishly for the salvation of souls. The church should teach the youth, both by precept and example, to be workers for Christ. There are many who complain of their doubts, who lament that they have no assurance of their connection with God. This is often attributable to the fact that they are doing nothing in God's cause. Let them seek earnestly to help and bless others, and their doubts and despondency will disappear. {RH, July 17, 1883 par. 18}

Many who profess to be followers of Christ, speak and act as though their names were a great honor to the cause of God, while they bear no burdens and win no souls to the truth. Such persons live as though God had no claims upon them. If they continue in this course, they will find at last that they have no claims upon God. {RH, July 17, 1883 par. 19}

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is committed the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

{RH, July 17, 1883 par. 20}

**PERIODICALS / RH - The Review and Herald / July 24, 1883 Co-operation with Ministers. - By Mrs. E. G. White. -**

**July 24, 1883 Co-operation with Ministers.**

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**By Mrs. E. G. White.**  
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To accomplish the great work of giving the last warning to the world, there is need of earnest, well-directed effort. As a people, we have not always moved with the wisdom and foresight demanded by the importance of our mission. Our leading ministers labor too hard, and, as the result, are almost constantly exhausted. Some of our leading men die prematurely, literally worn out, while there are among us men of ability who are really doing nothing in the cause. Our ministers weary themselves in doing that which should be left to others, while those who might help them, and who, if rightly instructed, would be willing to help them, are rusting from inaction. {RH, July 24, 1883 par. 1}

God's cause has not advanced as it should have done, for the very reason that ministers and leading men have felt that they must do everything themselves. They have tugged and toiled to keep the wheel rolling, and are weighed down with responsibilities and burdens in the various departments of church-work, in the Sabbath-school, and in every other branch of the cause. They think they must do all this or it will not be done; and truly it would not be done, because they have failed to take others into their counsel and to train them to work. {RH, July 24, 1883 par. 2}

While writing upon this subject, my attention was called to the following paragraphs touching the same point:-- {RH, July 24, 1883 par. 3}

"Some pastors seem to think that they must take the lead, manage and manipulate every department of church work. They must arrange the details for every enterprise. Now, there may be churches in which the pastor must do all this or it will not be attended to at all; but in very many churches there is plenty of lay talent for all these purposes, and if the pastor would interest himself in pushing that element to the front, he would save himself much annoyance and hard work, and at the same time be rendering a service to those he thus interests in the general work of the church. {RH, July 24, 1883 par. 4}

"In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that men over whom they are set, do the work assigned to them correctly and promptly, and if occasion shall require it, only in case of emergency are they to execute in detail. {RH, July 24, 1883 par. 5}

"The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts so as to be sure that no injustice be done, called the foreman to his office, and handed him his discharge and full pay. In surprise the foreman asked for an explanation. It was given in these words: 'I employed you to keep six men at work. I found the six idle and you doing the work of but one, and your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle.' {RH, July 24, 1883 par. 6}

"This incident may be applicable in some cases, in others not. But many pastors fail

in not knowing how, or in not trying to get the full membership of the church actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively at work, they would accomplish more good, have more time for study and religious visitation, and also avoid many causes of friction." {RH, July 24, 1883 par. 7}

For our leading ministers, our camp-meetings have been seasons of severe and wearing labor, unfitting them for important work which required their attention at the close of the meeting. As they meet and counsel together, they lay their plans for labor; to execute these plans successfully, they need a clear brain, calm nerves, and a heart filled with courage; but they lack all three of these essential qualification. They have made a serious mistake in regard to the work resting upon them, and have done much that others should have done, and that would have been a blessing to them, giving them a precious experience in laboring for Jesus. While all cannot be ministers, all can and should act a part in the work. {RH, July 24, 1883 par. 8}

There has been a failure to call into exercise talent which might be employed in the work, but which needs development and cultivation. We have had but few ministers and but few men to bear responsibilities, because we have had so few educators. We have lost much because we have not had those who were apt to teach, and who could conduct a training school for the inexperienced, and press them into the service. {RH, July 24, 1883 par. 9}

The real workers in this cause are few, yet the work covers much ground; and it is often impossible for the laborers to look after the interest awakened, and they fail to discern that they must enlist the lay members of the church, and teach them to work, that they may hold all that has been gained, and continue to advance. The plan of labor has been such as to lead the people to feel that they could do very little themselves; if anything was to be accomplished, they must have a minister. {RH, July 24, 1883 par. 10}

At our camp-meetings, ten-fold more might be done than is usually accomplished. At the very outset the ministers should organize a corps of laborers upon whom they can depend to perform various duties essential to the success of the meeting. There may be several present who have been laboring in the smaller places, testing their own ability, and learning to teach the truth. If these men really desire to learn in the school of Christ that they may teach others the way of salvation, the camp-meeting is the very place where they can learn most, not by looking on while others do all the work, but by sharing in the labor themselves. Every one should have something to do, some burden to bear. If there is ever a place to work, it is at these large gatherings. They should first take heed to themselves, see that their own hearts are softened and subdued by the grace of Christ, and then they are prepared to help others. In meekness and love they should labor for the discouraged and backslidden, inviting them to some place of retirement, and praying with and for them. There should be many little groups thus earnestly pleading with God in the intervals between preaching services. Such was the course pursued in 1844. At our general meetings, little companies would scatter in every direction to draw near to God and seek his blessing. They did not seek in vain. The rich blessing of the Lord came upon them in answer to their prayers. The same

course now pursued would lead to the same results. {RH, July 24, 1883 par. 11}

Some of our ministers have had so little to do at these general meetings that they have themselves backslidden from God. How different would have been their experience, had they been earnestly laboring for others! There is work to do in the family tents. Suitable persons should be appointed to engage, modestly and wisely, in religious conversation with the inmates of the various tents. Cases that need special help could be brought before the ministers, who might better understand how to advise. There is work enough to engage every one who can work. Many have been converted through personal effort, and a blessed revival may be expected to follow such labor. {RH, July 24, 1883 par. 12}

The older ministers should be careful that they do not, by precept or example, give young men to understand that the work of laborers in the field consists in preaching. The education of which young ministers are in greatest need, is that which will enable them to work in the various departments of the cause, and relieve those who are wearing out from overwork. There are also laymen in the church who have ability that can be brought into service, and who should be made responsible for some part of the work. Let them feel that there are to be no idlers in the vineyard of the Lord. {RH, July 24, 1883 par. 13}

And let those who love the Lord and his truth unite by twos and threes to seek places of retirement and pray for God's blessing upon the minister who can hardly find time to pray because he is constantly engaged attending to so many requests, sitting in councils, answering inquiries, giving advice, writing important letters. Let the fervent, effectual prayer of the righteous ascend to God, that the word spoken may be a message of truth to reach the hearts of the hearers, and that souls may thereby be won to Christ. {RH, July 24, 1883 par. 14}

Another matter which should receive attention, both at our camp-meetings and elsewhere, is that of singing. A minister should not give out hymns to be sung, until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God. {RH, July 24, 1883 par. 15}

But singing should not be allowed to divert the mind from the hours of devotion. If one must be neglected, let it be the singing. It is one of the great temptations of the present age to carry the practice of music to extremes, to make a great deal more of music than of prayer. Many souls have been ruined here. When the Spirit of God is arousing the conscience and convicting of sin, Satan suggests a singing exercise or a singing-school, which, being conducted in a light and trifling manner, results in



banishing seriousness, and quenching all desire for the Spirit of God. Thus the door of the heart, which was about to be opened to Jesus, is closed and barricaded with pride and stubbornness, in many cases never again to be opened. {RH, July 24, 1883 par. 16}

By the temptations attending these singing exercises, many who were once really converted to the truth have been led to separate themselves from God. They have chosen singing before prayer, attended singing-schools in preference to religious meetings, until the truth no longer exerts its sanctifying power upon their souls. Such singing is an offense to God. {RH, July 24, 1883 par. 17}

The grace of Christ we cannot do without. We must have help from above if we resist the manifold temptations of Satan, and escape his devices. Amid the prevailing darkness, we must have light from God to reveal the traps and gins of error, or we shall be ensnared. We should improve the opportunity for prayer, both in secret and around the family altar. Many need to learn how to pray as well as how to sing. When we in humility tell the Lord our wants, the Spirit itself makes intercession for us; as our sense of need causes us to lay bare our souls before the all-searching eye of Omnipotence, our earnest, fervent prayers enter within the veil, our faith claims the promises of God, and help comes to us in answer to prayer. {RH, July 24, 1883 par. 18}

Prayer is both a duty and a privilege. We must have help which God alone can give, and that help will not come unasked. If we are too self-righteous to feel our need of help from God, we shall not have his help when we need it most. If we are too independent and self-sufficient to throw ourselves daily by earnest prayer upon the merits of a crucified and risen Saviour, we shall be left subject to Satan's temptations. {RH, July 24, 1883 par. 19}

We have lost much in our meetings by our own indifference. There is much unprofitable talk, but little earnest, sincere prayer. Such prayers would bring strength and grace to resist the powers of darkness. God wants to bless. He is more willing to give the Holy Spirit to them that ask him than are parents to give good gifts to their children. But many do not feel their need. They do not realize that they can do nothing without the help of Jesus. Therefore they labor hard, but see little accomplished. Satan is working with all his power to block up the way, and without special help from God, the cause of truth will not go forward. {RH, July 24, 1883 par. 20}

I have been shown angels of God all ready to impart grace and power to those who feel their need of divine strength. But these heavenly messengers will not bestow blessings unless solicited. They have waited for the cry from souls hungering and thirsting for the blessing of God; often have they waited in vain. There were, indeed, casual prayers, but not the earnest supplication from humble, contrite hearts. Meeting after meeting has closed with but little manifestation of the Spirit and power of God. The people seemed to be satisfied to reach no higher; they seemed to expect no revival of the work of God; but with grief and disappointment angels turned from the scene of confusion where tents were being removed, and the people preparing to return to their homes without the blessing which Heaven was more than willing to give them. {RH, July 24, 1883 par. 21}

Those who would receive the blessing of the Lord, must themselves prepare the

way, by confession of sin, by humiliation before God, with true penitence and with faith in the merits of the blood of Christ. The camp-meeting should be a place for all Christians to be brought into working order. If they have never labored to bring souls to Jesus and the truth, it is time for them to begin now. God requires it of them, and if they would not be finally denounced as unfaithful servants, they must engage heartily in this work.

{RH, July 24, 1883 par. 22}

**PERIODICALS / RH - The Review and Herald / August 28, 1883 Our Present Position. - By Mrs. E. G. White. -**

**August 28, 1883 Our Present Position.**

**By Mrs. E. G. White.**

"Watchman, what of the night?" is the inquiry that should now arise from all hearts. And the true watchman will be able to give the answer, "The morning cometh, and also the night." This is a day of peril, a day of clouds and thick darkness. Men are blinded, infatuated by the god of this world. They close their eyes to the fearful events that are casting their shadows before. Intoxicated with self-indulgence and luxury, they know not that the tempest is about to burst upon them. {RH, August 28, 1883 par. 1}

Satan and his hosts set themselves to overthrow the work of God. To fainting, unbelieving souls it may seem that the powers of darkness are about to prevail. Philosophy sets up reason as an antagonist of revelation. Science, falsely so called, directs the minds of men to the book of nature as a contradiction of the word of God. Critics search the Scriptures to find some pretext for treating with contempt the words of Holy Writ. The base spirit of worldliness leads men to seek to throw off the claims of their Maker. And many who profess to reverence God's word make war upon all who proclaim its plain and cutting truths. {RH, August 28, 1883 par. 2}

At times the clamor of error and heresy seem almost to drown the voice of truth; yet the cry of the true watchman is still heard sounding from the watch-tower, "The morning cometh, and also the night." We have no thought of discouragement, no thought of fainting or failing. Our only anxiety is to discharge our duty in the fear of God. We know that "God is, and he is a rewarder of them that diligently seek him;" he lives and reigns, and all he asks of us is humble faith and willing obedience. Those who occupy themselves in opposing his work and his servants, we leave to serve their own master, while we press forward to spread the triumphs of the cross. {RH, August 28, 1883 par. 3}

There are many who consider it a mark of intelligence to doubt, and they pride themselves upon their ability to devise objections to God's word, to his truth, or to those who proclaim it. One class will bring together disconnected or obscure passages of

Scripture, interpret to suit themselves, and then, after perverting or wholly concealing the true meaning they hold them up to ridicule as examples of the absurdities to be found in the Bible. Others attack in a similar manner the words and acts of those whom God calls to lead out in his cause. But are infidels and skeptics the men who devote their lives to noble efforts to reform and elevate mankind? And those who busy themselves in finding fault with the servants of God--are they laboring with zeal and energy to build up his kingdom? In this work they have little interest. Their mission is to weaken and tear down. This is the work of Satan, and he employs the ability of every man whom he can control. {RH, August 28, 1883 par. 4}

There will ever be some who take delight in dwelling upon the real or supposed faults and failures of others, and who employ their time in seeing, hearing, or reporting something that will destroy confidence in the person criticised. Few are without visible faults; in most persons careful scrutiny will reveal some defect of character; and upon these defects in others, some professed Christians delight to dwell. The habit strengthens with indulgence, and a love for gossip becomes their ruling passion. They gather together the tid-bits of reports,--all of them, it may be, utterly devoid of truth,--and feast upon the scandal, and share it with others as a rare delicacy. {RH, August 28, 1883 par. 5}

A writer asks, Who ever heard of a dove rending the heart of a robin, or of a lamb sucking the blood of a kid? This is the work of hawks and tigers. The true followers of Christ will not be found biting and devouring one another. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." {RH, August 28, 1883 par. 6}

Envy and jealousy loose the blood-hounds of suspicion, and minds that love the sport join in hunting down the fair fame of Christ's ambassadors. An unjust insinuation is started, a conjecture is set afloat; and it gathers strength as it passes from one to another of those who desire it to be true. These evil reports are received with great satisfaction by some who have been reprov'd for heinous sins or grave defects of character. They smarted under the reproof, and yet did not reform. Now their consciences are eased; they learn that the reprov'er cannot be trusted; somebody has circulated a damaging report; somebody has brought an accusation. They leave the distasteful work of caring for their own souls and repenting of their own sins, and climb upon the judgment seat to condemn another. {RH, August 28, 1883 par. 7}

Brethren and sisters, let not your souls be disturbed by the efforts of those who so earnestly seek to arouse distrust and suspicion of Sister White. These attacks have been repeated hundreds of times during the past forty years; but my labors have not ceased; the voice of warning, reproof, and encouragement has not been silenced. The evil reports framed concerning me have injured those who circulated them; but they have not destroyed my work. Before some of these opposers had an existence, I was shown what would come, and from what source. In the day of God, those who have been seeking to prove me a deceiver must answer for their course. I appeal to those who love the truth: Guard well the avenues of the soul. Place sentinels at the eyes, the ears, the lips. When prevarications and conjectures are brought before you, and your

minds are disturbed, go to Jesus, and pray for help that you may not be ensnared by the wiles of Satan. {RH, August 28, 1883 par. 8}

Many ask, Why do you not contradict these reports? Why allow them to be circulated? The same question has been asked again and again for the last forty years. My answer is, in the language of one of old, I am doing a great work, and I cannot come down. God has called me to reveal to others by pen and voice, what he has revealed to me. In his strength I must go forward in this solemn and important work, knowing that it is soon to bear the test of the Judgment. While false accusers are doing what pleases themselves, I will seek only to please Him who has given me my work. Christ is our leader, and if we follow him, we shall see his triumph and share his joy. {RH, August 28, 1883 par. 9}

To those who have long been acquainted with my labors, I leave the burden of stating the truth in these matters. If any who have had an experience in this message and who understand the relation which I have sustained to it, are inclined to believe the false statements of my enemies, nothing that I might say would influence them. Those who make the slanders and those who circulate them are actuated by the same spirit. I do not expect the manufacture and circulation of false reports to cease. As long as I am faithful in reproofing sin, and in presenting before the people the perfection of Christian character, Satan's enmity will be stirred against me. If I were to leave my work to correct every false statement made concerning me, I would have time to do little else. Satan's purpose would be accomplished, could he thus put an end to my labors. {RH, August 28, 1883 par. 10}

I have not changed in character or in my manner of labor since you first listened to the messages of comfort, encouragement, and warning which God has given me for his people. I am the same in plainness and severe simplicity of dress; the same in bearing an earnest, decided testimony for God; the same in deep interest in the truth. I cherish the same faith, the same hope, the same love for souls for whom Christ died. {RH, August 28, 1883 par. 11}

Brethren and sisters, have no fears that I shall become disheartened by the cruel attacks of my enemies. I expect them in greater measure, and only wonder that they have not been more frequent. Think of Jesus. How much was said against him. How he was despised and hated. See him laboring for a short time in one place, and then forced to hasten to another to save his life, that he might finish his work, and give to the world the light of a pure and noble example. We may strengthen our faith and quicken our love by going often to the foot of the cross, and there contemplating our Saviour's humiliation. Behold the Majesty of Heaven suffering as a transgressor! Spotless purity, untarnished righteousness, did not shield him from falsehood and reproach. He meekly bore the contradiction of sinners against himself, and yielded up his life, that we might be forgiven and live forevermore. Are we willing to follow in his steps? The only reason why we do not now suffer greater persecution is, we do not in our lives more faithfully exemplify the life of Christ. I assure you, brethren and sisters, if you walk as he walked, you will know what it is to be persecuted and reproached for his sake. {RH, August 28, 1883 par. 12}

If we hope to wear the crown, we must expect to bear the cross. Our greatest trials will come from those who profess godliness. It was so with the world's Redeemer; it will be so with his followers. I should doubt whether I were a child of God, if the world, or even all professed Christians, spoke well of me. Those who are in earnest to win the crown of eternal life need not be surprised or disheartened because at every step toward the heavenly Canaan they meet with obstacles and encounter trials. The opposition which Christ received came from his own nation, who would have been greatly blessed had they accepted him. In like manner the remnant church receive opposition from those who profess to be their brethren. {RH, August 28, 1883 par. 13}

But "we know that all things work together for good to them that love God." "All that will live godly in Christ Jesus shall suffer persecution." It is good for me to tread a hard and humble path, to encounter difficulties, to experience disappointments, to suffer afflictions and bereavements. The Saviour knows what is best. Faith grows by conflict with doubt and difficulty and trial. Virtue gathers strength by resistance to temptation. The life of the faithful soldier is a battle and a march. No rest, fellow-pilgrim, this side the heavenly Canaan. {RH, August 28, 1883 par. 14}

When our enemies try to place upon us the black robes of unrighteousness, let us not become exasperated at their injustice. When your efforts are falsified, when your motives and your works are painted in colors black as ink, remember those who were treated the same before you. How have the saints of God in ages past been maligned, traduced, and persecuted! For centuries their names were covered with infamy. All that the hosts of hell could do was done to heap reproach upon them as the vilest of men. But John in holy vision beholds the faithful souls that come up out of great tribulation, surrounding the throne of God, clad in white robes, and crowned with immortal glory. What though they have been counted the offscouring of the earth? In the investigative Judgment their lives and characters are brought in review before God, and that solemn tribunal reverses the decision of their enemies. Their faithfulness to God and to his word stands revealed, and Heaven's high honors are awarded them as conquerors in the strife with sin and Satan. {RH, August 28, 1883 par. 15}

Brethren, we can afford to wait. Let our enemies exult because they have represented us in a character to suit their malicious fancy. But Christ will judge righteously, and will reward every man according to his deeds. To the faithful, who have been clothed by their enemies in the black robes of falsehood, he will give the spotless garments of truth and purity. {RH, August 28, 1883 par. 16}

It will do our proud hearts good to suffer reproach for Christ's sake. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets that were before you." {RH, August 28, 1883 par. 17}

Take courage, then, when the burden is heavy, when the work moves slowly, and temptations, strong and fierce, surge in upon you. Cease not your effort so long as there is one soul to be warned by your words, one soul to be benefited by your



example. {RH, August 28, 1883 par. 18}

I entreat you to depend less upon your own efforts, and trust more to the power of Christ. Cultivate fortitude, firmness, patience, humility, and self-control. The God whom we serve will arm us with courage in every emergency; but we must abase self, and let God be all in all. It was true faith that gave Caleb courage to bear his decided testimony for God, even when fellow-workers stood ready to take his life. God wants brave men in his cause today,--men who in his strength are not afraid to do and dare. {RH, August 28, 1883 par. 19}

The time is short. How will our cases appear in the Judgment? What is now our standing before God? Are we closely examining our own hearts? Are we by repentance and confession sending our sins beforehand to Judgment, that they may be blotted out when the times of refreshing shall come? This is an individual work,--a work which we cannot safely delay. We should take hold of it earnestly; our salvation depends upon our sincerity and zeal. Let the cry be awakened in every heart, "What must I do to be saved?" {RH, August 28, 1883 par. 20}

The adversary of souls is constantly seeking to divert our minds by bringing in side-issues. Let us not be deceived. Let enemies handle your name and mine as they please. Let them distort, misrepresent our words and deeds. Let them fabricate falsehoods as best pleases them. We cannot afford to allow our minds to be diverted from Jesus and the preparation of soul which we must have in order to meet him in peace. {RH, August 28, 1883 par. 21}

Leave Sister White in the hands of God. If the work in which she is engaged be of God, it will prosper; otherwise it will come to naught. But remember that your own eternal interests are now at stake. The fatal lethargy upon you must now be broken, or it will result in endless death. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." In Christ's stead, I beseech you to pray as you never prayed before, to seek earnestly for faith and love, that seem to be almost banished from the earth. Live each day as in the sight of God. {RH, August 28, 1883 par. 22}

Your case will soon come in review before God; how is it with you, my brother? Are you unprepared for that solemn investigation? Christ alone hath the words of eternal life. Helpless, discouraged, sin-smitten soul, look to Jesus; he will pity, bless, and save you. Let not false teachers confuse your minds and unsettle your faith by casting reproach upon those whom God has sent you with messages of warning and instruction. Remember that it is not mere men whom you have to meet, but "principalities and powers, and wicked spirits in high places." Now is the very time when Satan is working with all deceivableness of unrighteousness. {RH, August 28, 1883 par. 23}

Many are in reality fighting his battles while they profess to serve under the banner of Christ. These traitors in the camp may not be suspected, but they are doing their work to create unbelief, discord, and strife. Such are the most dangerous of foes. While they insinuate themselves into our favor, and gain our confidence and sympathy, they are busy suggesting doubts and creating suspicion. They work in the same manner as did Satan in Heaven when he deceived the angels by his artful representations, placing



darkness for light, and making the forbearance and mercy of God to appear as harshness and severity. As he worked at the beginning, so he works in the end, only concealing himself more perfectly from view. {RH, August 28, 1883 par. 24}

By every conceivable device, the foe is seeking to throw us off our guard. He may first attempt to deceive with smooth words and crafty insinuations; and if these fail, he proceeds to open violence. He has many a deep laid snare for unwary feet, and those who once become entangled find it almost impossible to extricate themselves. While he praises, flatters, and exalts some, he hurls his fiery darts at others. We must be on guard every moment. Days of peculiar trial, difficulty, and danger are before us. {RH, August 28, 1883 par. 25}

It is not enough that we have the theory of the truth; its principles must be inwrought in the soul, and exemplified in the life, or we shall fall a prey to the delusions prepared for the last days. {RH, August 28, 1883 par. 26}

We must make up our minds that instead of matters taking a more favorable turn, wicked men, seducing teachers, will grow worse and worse, deceiving themselves and deceiving others. We may expect greater opposition than has yet been experienced. We have heard but the growling of the dragon. This will swell to a roar. We have yet to learn the significance of those words of John: "Then the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We must now make Christ our refuge, or in the days before us our souls will be overwhelmed with darkness and despair. There is a point beyond which human help cannot avail. Every one must live by faith as he is forced into close and apparently deadly conflict with the powers of darkness. Each must stand or fall for himself. The arrows of the destroyer are about to be hurled against the faithful ones, and no earthly power can turn aside the shaft. But could our eyes be opened we could see angels of God encircling the righteous, that no harm may come upon them. We have only to trust in God, and go forward in the way of obedience, and we shall be victorious. {RH, August 28, 1883 par. 27}

"Now the just shall live by faith." We must look to Jesus, study his words, pray for his Spirit. We should be more frequently alone with God in meditation and prayer. Let us pray more and talk less. We cannot trust to our own wisdom, our own experience, our own knowledge of the truth; we must be daily learners, looking to our heavenly Teacher for instruction, and then, without regard to ease, pleasure, or convenience, we must go forward, knowing that He is faithful who has called. {RH, August 28, 1883 par. 28}

We should cultivate a spirit of prayer, not merely praying in our closets, at the family altar, or in public, but having our minds constantly centered on God, taking hold upon his strength, pleading for his grace, confiding in his promises. Let us put on the whole armor of righteousness, which the Captain of our salvation has prepared for us. While we realize our weakness, let us rely upon His strength, and overcome by the grace which he imparts. {RH, August 28, 1883 par. 29}

There is help in God for every seeker. Great promises are left on record for us. We should keep faith in constant exercise, and it will increase and strengthen. Our hope is in Christ, "whom we preach, warning every man, and teaching every man in all wisdom;

that we may present every man perfect in Christ Jesus." {RH, August 28, 1883 par. 30}

**PERIODICALS / RH - The Review and Herald / September 4, 1883 "Be Zealous and Repent." - By Mrs. E. G. White. -**

**September 4, 1883 "Be Zealous and Repent."**

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**By Mrs. E. G. White.**  
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"Be zealous and repent," is the admonition of Jesus to the Laodicean church. There is something to repent of. Worldly-mindedness, selfishness, and covetousness have been eating out their spiritual life. While they flatter themselves that they are rich, and increased with goods, and in need of nothing, Christ declares them to be "wretched, and miserable, and poor, and blind, and naked." {RH, September 4, 1883 par. 1}

Among the greatest dangers that threaten the church is the love of the world. Out of this spring the sins of selfishness and covetousness. With many, the more they get of earthly treasure, the more they set their affections on it, and still they reach out for more. Says Christ, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And many who profess to believe that we are now giving the last warning to the world, are striving with all their energies to place themselves in such a position that it would be easier for a camel to go through a needle's eye than for them to enter the kingdom. {RH, September 4, 1883 par. 2}

Satan employs every means which he can devise to overthrow the followers of Christ. With marvelous skill and cunning he adapts his temptations to the peculiar temperament of each. Those who are naturally selfish and covetous he often tempts by throwing prosperity in their way. He knows that if they do not overcome their natural temperament, the love of mammon will cause them to stumble and fall. His object is often accomplished. When the riches of the world are offered them, many eagerly grasp the treasure, and think they are wonderfully prospered. The strong love of the world soon swallows up the love of the truth the approval of God is sacrificed to secure the favor of his enemies. {RH, September 4, 1883 par. 3}

If those who are thus prospered would lay all their possessions upon the altar of God, they might overcome their selfish, covetous spirit, and so thwart the design of Satan. Worldly wealth may be made a blessing, if rightly used. All who possess it should realize that it is lent them of God, to be employed in his service. By giving freely to advance the cause of truth, and to relieve the wants of the needy, they may be the means of saving others, and thus bring a blessing to their own souls here, and lay up in Heaven a treasure that shall be theirs hereafter. {RH, September 4, 1883 par. 4}

The True Witness counsels, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed," "and anoint thine eyes with eye-salve, that thou mayest see." The gold of faith and love, the white raiment of a spotless character, and the eye-salve, or the power of clear discernment between good

and evil,--all these we must obtain before we can hope to enter the kingdom of God. But these precious treasures will not drop upon us without some exertion on our part. We must buy,--we must be zealous and repent" of our lukewarm state. We must be awake to see our wrongs, to search for our sins, and to put them away from us. {RH, September 4, 1883 par. 5}

Those who have set their affections upon earthly treasures, have a work to do to overcome their love of the world. Many are not giving heed to the admonition of the True Witness. They desire the blessings which he offers, but do not seek them with earnestness proportionate to their value. While striving for the possessions of earth, what zeal and energy they manifest! What cool calculations they make! They plan and toil early and late, and sacrifice their ease and comfort to obtain a treasure that must soon pass away. A corresponding zeal on their part to obtain the gold, the white raiment, and the eye-salve, would place them in possession of these heavenly treasures, and of everlasting life in the kingdom of God. {RH, September 4, 1883 par. 6}

Jesus is saying, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." But many have so much rubbish piled up at the door of the heart that they cannot admit Jesus. Some have difficulties between themselves and their brethren to remove; others have evil tempers, pride, covetousness; with others, love of the world bars the entrance. All this must be taken away, before they can open the door and welcome the Saviour in. {RH, September 4, 1883 par. 7}

How precious is the promise, "I will come in to him, and will sup with him, and he with me." Oh, the love, the wondrous love of God! After all our lukewarmness and sins he says, Return unto me, and I will return unto thee, and will heal all thy backslidings. {RH, September 4, 1883 par. 8}

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every fault, resist every temptation, and sit down at last with him in his throne. {RH, September 4, 1883 par. 9}

It is our privilege to have faith and salvation. The power of God has not decreased. It would be just as freely bestowed now as formerly; but the church have lost their faith to claim, their energy to wrestle, as did Jacob, crying, "I will not let Thee go, except thou bless me." Enduring faith has been dying away. It must be revived in the hearts of God's people. They must claim the blessing. Faith, living faith, always leads upward to God and glory; unbelief, downward to darkness and death. {RH, September 4, 1883 par. 10}

Many are so absorbed in their worldly cares and perplexities that they have little time to pray, and feel but little interest in prayer. They may observe the form of worship, but the spirit of true supplication is lacking. Such have departed widely from the pattern. Jesus our example was much in prayer; and oh, how earnest, how fervent were his petitions! If he, the beloved Son of God, was moved to such earnestness, such agony, in our behalf, how much more need that we, who are dependent upon Heaven for all our strength, have our whole souls stirred to wrestle with God. {RH, September 4, 1883 par. 11}

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We should not be satisfied until every known sin is confessed, then it is our privilege and duty to believe that God accepts us. We must not wait for others to press through the darkness and obtain the victory for us to enjoy. Such enjoyment will not be lasting. God must be served from principle instead of from feeling. Morning and evening we should obtain the victory for ourselves, in our own families. Our daily labor should not keep us from this. We must take time to pray, and as we pray, believe that God hears us. We may not at all times feel the immediate answer, but then it is that faith is tried. We are proved to see whether we will trust in God, whether we have living, abiding faith. {RH, September 4, 1883 par. 12}

"Faithful is He that calleth you, who also will do it." We must trust the promises of the Lord, trust God in darkness; that is the time to have faith. But many let feeling govern them. They look for worthiness in themselves when they do not feel comforted by the Spirit of God; and they despair because they cannot find it. They do not trust enough in Jesus, precious Jesus. They do not make his worthiness to be their all. The very best that we can do, we shall not merit his favor. It is the worthiness of Christ that must save us, his blood that must cleanse us. But we have efforts to make. We must do what we can, be zealous and repent, then believe that God accepts us. {RH, September 4, 1883 par. 13}

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." {RH, September 4, 1883 par. 14}

To be a Christian is not merely to take the name of Christ, but to have the mind of Christ, to submit to the will of God in all things. Many who profess to be Christians have yet to learn this great lesson. Many know little of what it is to deny self for Christ's sake. They do not study how they can best glorify God and advance his cause. But it is self, self, how can it be gratified? Such religion is worthless. In the day of God, those who possess it will be weighed in the balance and found wanting. {RH, September 4, 1883 par. 15}

The true Christian will wait to learn the will of God, and watch for the leadings of his Spirit. But with many, religion is a mere form; vital godliness is lacking. They flatter themselves that they will be saved at last; but God has no pleasure in them. They are offensive in his sight. Christ now bids them, "Be zealous and repent." He kindly and faithfully admonishes them to seek for love, and faith, and purity. They can choose either to heed the warning, repent, and secure the blessing of the Lord, or remain in their lukewarm condition, and be rejected of God as abhorrent to him. God will not always bear with the backslidings of his professed people. He is long-suffering, and plenteous in mercy; yet his Spirit, long resisted, will at last be withdrawn forever. The time will come when mercy's sweet voice will no more be heard. Its last notes will have

died away, and those who have slighted its pleadings will be left to their own ways. {RH, September 4, 1883 par. 16}

All Heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it was a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? The infinite price paid for our redemption, shows us its value; and just in proportion to the magnitude of the gift offered, is the guilt and folly of its rejection. All that God could do has been done to save man. Those who reject the mercy so freely proffered, will yet be made to know the worth of that which they have despised. They will feel the agony which Christ endured upon the cross to purchase redemption for all who would receive it. And they will then realize what they have lost,—eternal life and the immortal inheritance. {RH, September 4, 1883 par. 17}

In the time of peril before us, the professed followers of Christ will be tested. None will be able to stand but those who have had a deep and living experience in the things of God. The work of all will then be tried; if it is gold, silver, and precious stones, they will be safely shielded, as in the secret of the Lord's pavilion; but if their life-work proves to be wood, hay, and stubble, nothing can hide them from the fierceness of Jehovah's wrath. {RH, September 4, 1883 par. 18}

Many hardly know, as yet, what self-denial is, or what it is to sacrifice for the truth's sake. But none will enter Heaven but by the same path of humiliation, self-sacrifice, and cross-bearing, that the Saviour trod. Only those who are willing to sacrifice all for eternal life will have it; but it will be worth suffering for, worth crucifying self and sacrificing every idol for. The far more exceeding and eternal weight of glory will outweigh every earthly treasure and eclipse every earthly attraction.

{RH, September 4, 1883 par. 19}

**PERIODICALS / RH - The Review and Herald / September 11, 1883 The Living Vine. - By Mrs. E. G. White. -**

**September 11, 1883 The Living Vine.**

**By Mrs. E. G. White.**

During our first visit to California, in early spring, we noticed the husbandmen on every hillside busily engaged about some important plant. Going nearer to see the object of their care, we found it merely a small stub, unsightly, and apparently lifeless. With surprise we learned that the field before us was a vineyard, and that these insignificant plants were the grape-vines. One can hardly conceive a more unpromising appearance than was there presented. {RH, September 11, 1883 par. 1}

In September we again visited a vineyard; and what a change! The wintry stub had shot forth branches, beautiful in their fresh verdure, and laden with rich clusters of

purple fruit. As we compared the former barren and lifeless appearance with the verdure and fruitfulness before us, we could but think of those words of the prophet concerning Christ: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. He was despised, and we esteemed him not." It was thus that the Jewish nation looked upon Jesus. {RH, September 11, 1883 par. 2}

The Divine Husbandman planted a goodly vine upon the hills of Palestine. But the men of Israel despised this root of heavenly origin. In a rage they cast it over their vineyard wall; they bruised it, and trampled it under their indignant feet, and hoped that they had destroyed it forever. The Husbandman removed the broken vine, and concealed it from their sight. Again he planted it, but in such a manner that the stock was no longer visible. The branches hung over the wall, and grafts might be joined to it, but the stem itself was placed beyond the power of men to reach or harm. {RH, September 11, 1883 par. 3}

To this world, dark with the shadows of sin, sorrow, and death, came the Son of God with the light of pardon, peace, and immortal life. "As the Father hath life in himself, so hath he given to the Son to have life in himself." But the world hated Christ because his perfect purity was in such contrast to their own vileness. They rejected and crucified the Lord of life. God raised him from the dead, and hid him from mortal view; but he is still the Saviour of mankind. He is still the vine-stock, the source and sustainer of spiritual life. Still may grace, strength, and salvation be derived from his fullness. Though the Vine itself is unseen, its branches are visible. While Christ is removed from human sight, his life and power are manifested in his followers. {RH, September 11, 1883 par. 4}

Grafts may still be united with the Vine. As the severed branch, leafless, and apparently lifeless, is ingrafted into the living stock, and, fiber by fiber, and vein by vein, drinks in the life and strength of the vine until it buds and blossoms and bears fruit, even so may the sinner, by repentance and faith, connect himself with Christ, become a partaker of the divine nature, and bring forth in words and deeds the fruit of a holy life. {RH, September 11, 1883 par. 5}

Jesus "has life in himself," and this life he offers to impart freely to souls that are dead in trespasses and sins. Yea, he shares with them his purity, his honor, and exaltation. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." The sapless branch, ingrafted into the living vine, becomes a part of the vine. It lives while united to the vine. So the Christian lives by virtue of his union with Christ. The sinful and human is linked to the holy and divine. {RH, September 11, 1883 par. 6}

The believing soul abides in Christ, and becomes one with him. When persons are closely united in the relations of this life, their tastes become similar, they come to love the same things. So those who abide in Christ will love the things which he loves. They will sacredly cherish and obey his commandments for he himself has made this a condition of sharing his love: "If ye keep my commandments, ye shall abide in my love."



{RH, September 11, 1883 par. 7}

The union of the soul with Christ is a relation of dependence. The inferior relies upon the wisdom and strength of the superior. "Without me," says Jesus, "ye can do nothing." Christ is our wisdom, righteousness, and sanctification. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me."

{RH, September 11, 1883 par. 8}

"He that abideth in me, and I in him, the same bringeth forth much fruit." The vine-branch, nourished from the parent stock, becomes flourishing and fruitful. Its rich and fragrant clusters attest its union with the living vine. So the Christian, abiding in Jesus, will bring forth fruit. In character and life will be manifested, like the teeming cluster of the vine, the precious graces of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Not one of these fruits will be missing in the life of one in whose soul the Spirit of Christ abides. {RH, September 11, 1883 par. 9}

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of religion. No one can love Christ and not love his children. When we are united to Christ, his mind is transferred to us. Purity and love shine forth in the character; meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. {RH, September 11, 1883 par. 10}

Every fruitful branch is pruned. "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." There is a constant tendency to be more profuse in foliage than in fruit. The strength and nourishment which goes to support the excessive foliage, is taken from the grapes. Therefore the husbandman prunes away the useless growth, that the fruit may be richer and more abundant. Thus it is that the Heavenly Husbandman deals with his vineyard. In prosperity the followers of Jesus often turn their thoughts and energies to gratifying themselves, to securing earthly treasure, to enjoying the ease and pleasure and luxury of the world, while they bring forth little fruit to the glory of God. Then the Husbandman, to promote the fruitfulness of the branches, comes with the pruning-knife of disappointment, loss, or bereavement, and cuts away the hindering growth. {RH, September 11, 1883 par. 11}

A gentleman who was much depressed in spirits by some afflictive providence, was one evening walking in a garden, when he observed a pomegranate tree nearly cut through the stem. Greatly wondering, he asked the gardener the reason, and received an answer that explained to his satisfaction the wounds of his own bleeding heart,—"Sir, this tree used to shoot so strong that it bore nothing but leaves. I was therefore obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." {RH, September 11, 1883 par. 12}

Our sorrows do not spring out of the ground. In every affliction, God has a purpose for our good. Every blow that destroys an idol, every providence that weakens our hold upon the things of earth, and fixes our affections more firmly upon God, is a blessing.

The pruning may be painful for a time, but afterward it yieldeth the peaceable fruits of righteousness. We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. There are branches that are cut off for the fire; let us thank God if we may, through painful pruning, retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him. {RH, September 11, 1883 par. 13}

Precious are the privileges accorded him who abides in Christ. Said our Saviour, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The mind of Christ dwells in his faithful followers; their desires are in accordance with his will; their petitions are indited by his Spirit. They obtain answers to their prayers; for they ask for such blessings as he delights to bestow. {RH, September 11, 1883 par. 14}

But there are thousands of prayers daily offered that God does not answer. There are faithless prayers. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There are selfish prayers, proceeding from a heart that is cherishing idols. "If any man regard iniquity in his heart, the Lord will not hear him." There are petulant, fretful prayers, murmuring because of the burdens and cares of life, instead of humbly seeking grace to lighten them. Those who offer such petitions are not abiding in Christ. They have not submitted their will to the will of God. They do not comply with the condition of the promise, and it is not fulfilled to them. {RH, September 11, 1883 par. 15}

They that are abiding in Jesus have the assurance that God will hear them, because they love to do his will. They offer no formal, wordy prayer, but come to God in earnest, humble confidence, as a child to a tender father, and pour out the story of their grief and fears and sins, and in the name of Jesus present their wants; they depart from his presence rejoicing in the assurance of pardoning love and sustaining grace. {RH, September 11, 1883 par. 16}

The graft that unites with the vine-stock and partakes of its life, becomes flourishing and fruitful; but what if it forms no such union? It is a withered branch; though outwardly joined to the vine, it does not share its life; it cannot bring forth fruit. That lifeless scion is all too true a figure of a large class of professed Christians. Though outwardly joined to Christ, they have no vital connection with him; they do not share his life or bring forth fruit to his glory. They are withered branches, tenderly nurtured for a time, but, remaining unchanged, they will be taken away at last. {RH, September 11, 1883 par. 17}

My brethren and sisters, I entreat you to heed the solemn lesson of the vine and its branches. Resolve that you will be fruit-bearing members of the living Vine. The scion can flourish only as it receives life and strength from the parent stock. Improve, then, every opportunity to connect yourselves more closely with Christ. It is by believing him, loving him, copying him, and depending wholly upon him, that you are to become one with him; and through you his life and character will be revealed to the world. {RH, September 11, 1883 par. 18}

It is by opening your heart to the words of Christ that you are to become a partaker of the divine nature. When you cast your helpless soul upon him, believing his word,

"Him that cometh to me, I will in no wise cast out", then the union is begun. Your faith may be feeble, but cling to the Saviour's promise. In him is light and hope and life. His words, received into the soul, will give vital power to work the works of Christ; and every effort put forth in love will bind you more firmly to your source of strength. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." {RH, September 11, 1883 par. 19}

Let the words of Christ abide in you, and you will at last be able to say, with him who declared himself the chief of sinners. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

{RH, September 11, 1883 par. 20}

**PERIODICALS / RH - The Review and Herald / September 25, 1883 The Bible a Means of Both Mental and Moral Culture. - By Mrs. E. G. White. -**

**September 25, 1883 The Bible a Means of Both Mental and Moral Culture.**

**By Mrs. E. G. White.**

"The entrance of thy words giveth light; it giveth understanding unto the simple." The word of God presents the most potent means of education, as well as the most valuable source of knowledge, within the reach of man. The understanding adapts itself to the dimensions of the subjects with which it is required to deal. If occupied with trivial, common-place matters only, never summoned to earnest effort to comprehend great and eternal truths, it becomes dwarfed and enfeebled. Hence the value of the Scriptures, as a means of intellectual culture. Their perusal, in a reverent and teachable spirit, will expand and strengthen the mind as no other study can. They lead directly to the contemplation of the most exalted, the most ennobling, and the most stupendous truths that are presented to the mind of man. They direct our thoughts to the infinite Author of all things. We see revealed the character of the Eternal, and listen to his voice as he communes with patriarchs and prophets. We see explained the mysteries of his providence, the great problems which have engaged the attention of every thoughtful mind, but which, without the aid of revelation, human intellect seeks in vain to solve. They open to our understanding a simple yet sublime system of theology, presenting truths which a child may grasp, but which are yet so far-reaching as to baffle the powers of the strongest mind. {RH, September 25, 1883 par. 1}

The more closely God's word is searched, and the better understood, the more

vividly will the student realize that there is, beyond, infinite wisdom, knowledge; and power. Those who seek to find out God as he is revealed in the pages of inspiration, will learn the hard but useful lesson, that human intellect is not omnipotent; that without divine help, human strength and wisdom are but weakness and folly. {RH, September 25, 1883 par. 2}

But when controlled by the love and fear of God, and devoted to his service, intellectual culture is a blessing. It is true that the world's men of learning are not easily reached by the practical truths of God's word. The reason is, they trust to human wisdom, and pride themselves upon their intellectual superiority, and are unwilling to become humble learners in the school of Christ. Our Saviour did not ignore learning or despise education; yet he chose unlearned fishermen for the work of the gospel, because they had not been schooled in the false customs and traditions of the world. They were men of good natural ability and of a humble, teachable spirit; men whom he could educate for his great work. In the ordinary walks of life there is many a man patiently treading the round of daily toil, all unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse and develop those dormant faculties. It was such men whom Jesus connected with himself; and he gave them the advantages of three years training under his own care. No course of study in the schools of the rabbis or the halls of philosophy could have equaled this in value. The Son of God was the greatest educator the world ever knew. {RH, September 25, 1883 par. 3}

The learned lawyers, priests, and scribes scorned to be taught by Christ. They desired to teach him, and frequently made the attempt, only to be defeated by the wisdom that laid bare their ignorance, and rebuked their folly. In their pride and bigotry, they would not accept the words of Christ, yet they were surprised at the wisdom with which he spake. They knew that he had not learned in the schools of the prophets, and they could not discern the divine excellence of his character beneath the lowly disguise of the Man of Nazareth. But the words and deeds of the humble Teacher, recorded by the unlettered companions of his daily life, have exerted a living power upon the minds of men from that day to the present. Not merely the ignorant and humble, but men of education, intellect, and genius, reverently exclaim, with the wondering and delighted listeners of old, "Never man spake like this man." {RH, September 25, 1883 par. 4}

The light and understanding which God's word imparts is not designed merely, or chiefly, to promote intellectual culture. For an object higher than any earthly or temporal good were the holy oracles committed unto men. We see therein revealed the great plan of human redemption, the means devised to free mankind from the power of Satan. We see Christ, the Captain of our salvation, meeting the prince of darkness in open battle, and, single-handed, obtaining the victory in our behalf. We learn, too, that by this victory, was opened to us a door of hope, a source of strength, and that we may, as faithful soldiers, fight our own battles with the wily foe, and conquer in the name of Jesus. The powers of darkness must be met by every soul. The young, as well as the old, will be assailed, and all should understand the nature of the great controversy

between Christ and Satan, and should realize that it concerns themselves. All are actors in the scene, sharers in the conflict. To be armed for the battle, all need "the sword of the Spirit, which is the word of God." {RH, September 25, 1883 par. 5}

In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God. {RH, September 25, 1883 par. 6}

It is not enough to have an intellectual knowledge of the truth. This alone cannot give the light and understanding essential to salvation. There must be an entrance of the word into the heart. It must be set home by the power of the Holy Spirit. The will must be brought into harmony with its requirements. Not only the intellect but the heart and conscience must concur in the acceptance of the truth. {RH, September 25, 1883 par. 7}

The entrance of God's word gives understanding to the simple,--those who are untaught in the wisdom of the world. The Holy Spirit brings the saving truths of the Scriptures within the comprehension of all who desire to know and do the will of God. Uneducated minds are enabled to grasp the most sublime and soul-stirring themes that can engage the attention of men,-- themes that will be the study and the song of the redeemed through all eternity. {RH, September 25, 1883 par. 8}

It is the knowledge which God's word supplies, and which can be found nowhere else, that we need above every other. We want to know what to do in this our day, to escape the snares of Satan and to win the crown of glory. If at any time we do not clearly understand the testimony of the Scriptures concerning any duty, we are bidden to go to the great Teacher. Whenever we lack wisdom, it is our privilege and our duty to ask of God. If we come in humility and faith, we shall not be sent empty away. {RH, September 25, 1883 par. 9}

But when one sees clearly the claims of duty, let him not presume to go to God with the prayer that he may be excused from obedience because it involves a cross. Let him go, rather, with a humble, submissive spirit, asking for divine strength and wisdom, to accept and to practice the truth. "In all thy ways acknowledge Him, and he shall direct thy paths." Thus the "simple" may, by making God's word their rule of life, discharge its duties with true wisdom, being a living exemplification of the psalmist's words, "The entrance of thy words giveth light; it giveth understanding unto the simple." {RH, September 25, 1883 par. 10}

If the youth will but learn of the heavenly Teacher, as did Daniel, they will know that the fear of the Lord is the beginning of wisdom. Having thus laid a sure foundation, they may, like Daniel, turn every privilege and opportunity, to the very best account. They may rise to any height in intellectual attainments. Those who consecrate themselves to

God, and who have the protection of his grace and the quickening influence of his Spirit, will manifest keener intellectual power than the mere worldling. They will be able to reach the highest, noblest exercise of every faculty. {RH, September 25, 1883 par. 11}

The study of the Scriptures would give to the world men of stronger and more active intellect than will the closest application to all the subjects which human philosophy embraces. Those especially who have the ministry in view should give diligent study to the word of God. In so doing, they may secure mental discipline, and at the same time gain such a knowledge of its rich stores that they can draw from the treasure-house things new and old. {RH, September 25, 1883 par. 12}

There is a wide difference between what God has given men capacity to become, and the degree of excellence to which they actually attain. If it were considered a duty to cultivate all our powers to the fullest extent, they would be continually increasing. The Bible teaches men to act from principle, and whenever we successfully resist evil influence, we are strengthening that principle which has been assailed. The mere possession of talent is no guarantee of usefulness or happiness in life. Right principles are the only basis of true success. {RH, September 25, 1883 par. 13}

It is necessary to think rightly, in order to act with wisdom. To form a well-balanced character, we must give attention to physical, mental, and moral culture; and for each of these, the Bible contains the most valuable instruction.

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{RH, September 25, 1883 par. 14}

**PERIODICALS / RH - The Review and Herald / October 9, 1883 Search the Scriptures. - Mrs. E. G. White. -**

**October 9, 1883 Search the Scriptures.**

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**Mrs. E. G. White.**  
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It is the duty of every Christian to seek a thorough knowledge of the Scriptures. The importance of this can hardly be overestimated. "Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works," the Book of books has the highest claim to our reverent attention. We must not be satisfied with superficial knowledge, but must seek to learn the full meaning of the words of truth, and to drink deep of the spirit of the holy oracles. {RH, October 9, 1883 par. 1}

To read a certain number of chapters daily, or commit to memory a stipulated amount without careful thought as to the meaning of the sacred text, is a work of little profit. We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. Scripture must



be compared with scripture; there must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of greatest value, which are concealed from the view of the careless seeker. {RH, October 9, 1883 par. 2}

No effort should be spared to establish a right habit of study. If the mind wanders, bring it back. If the intellectual and moral taste has been perverted by the over-wrought and exciting tales of fiction, so that you are disinclined to apply yourself to the diligent study of God's word, then you have a battle to fight with yourself to overcome this depraved habit. A love for fictitious reading should be broken up at once. Rigid rules should be enforced to hold the mind in a proper channel. The pernicious practice of story-reading is one of the means employed by Satan to destroy souls. The mind that is occupied with exciting stories, loses all relish for solid reading that would improve the memory and strengthen the intellect. {RH, October 9, 1883 par. 3}

I am acquainted with many sad examples of the evil effects of this baneful practice. In youth, the persons of whom I speak had well-balanced minds. God had endowed them with mental powers of no ordinary character. But they took up the reading of romance, and the more they indulged the appetite for this food, the greater was the demand. The imagination constantly craved its accustomed stimulus, as the inebriate longs for his wine or tobacco. Their mental and moral powers were weakened and perverted. They lost their interest in the Scriptures and their relish for prayer; and they were as truly ruined, mentally and spiritually, as is the liquor-drinker or the tobacco devotee. Novel-readers are mental inebriates; and they need to sign a pledge of total abstinence as verily as does the victim of any other form of intemperance. {RH, October 9, 1883 par. 4}

Another source of danger, against which we should be constantly on our guard, is the reading of infidel authors. Such works are inspired by Satan, and no one can read them without loss to the soul. It is true that some who are affected by them may finally recover; but all who tamper in the least with their foul influence, place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind. To harbor their suggestions is like recklessly taking to your bosom a serpent whose sting is always poisonous and often fatal. {RH, October 9, 1883 par. 5}

We are surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their soul's salvation, should shun infidel writings as they would shun the leprosy. {RH, October 9, 1883 par. 6}

Dear youth, be careful what you read. While the mind is directed into hurtful channels by an improper course of reading, it is impossible for you to make the truth of God the subject of constant meditation. If there was ever a time when a knowledge of the Scriptures was more important than at any other period, that time is the present. I appeal to young and old: Make the word of God your text-book. Here you will find the true standard of character. Here you may learn what it is to be a Christian in the true

acceptation of the term. {RH, October 9, 1883 par. 7}

The Sabbath-school affords to parents and children a precious opportunity for the study of God's word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration. {RH, October 9, 1883 par. 8}

In some schools, I am sorry to say, the custom prevails of reading the lesson from the lesson-sheet. This should not be. It need not be, if the time that is often needlessly and even sinfully employed, were given to the study of the Scriptures. There is no reason why Sabbath-school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day-school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God. {RH, October 9, 1883 par. 9}

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth. {RH, October 9, 1883 par. 10}

If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation. {RH, October 9, 1883 par. 11}

Parents, yours is an important and solemn responsibility. Make it your life-work to form the characters of your children according to the divine Pattern. If they ever possess the inward adorning, the ornament of a meek and quiet spirit, it will be because you perseveringly trained them to love the teachings of God's word, and to seek the approval of Jesus above the approbation of the world. {RH, October 9, 1883 par. 12}

Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature, dispense with all unnecessary sewing, and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more

important to obtain a knowledge of God's word than to secure the gains or pleasures of the world. {RH, October 9, 1883 par. 13}

All over the field of revelation are scattered the glad springs of heavenly truth, and peace, and joy. They are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the river of the water of life. Our Saviour prayed that the minds of the disciples might be opened to understand the Scriptures. And whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. {RH, October 9, 1883 par. 14}

Let the youth be taught to love the study of the Bible. Let the first place in our thoughts and affections be given to the Book of books; for it contains knowledge which we need above all other. "The fear of the Lord is the beginning of wisdom." Let us seek to be thoroughly furnished unto every good work. Let us put forth earnest efforts to draw near to God, that his angels may be near to protect and bless us. Thus may we gain the victory over the power of Satan, and finally receive the crown of glory, honor, and immortality.

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{RH, October 9, 1883 par. 15}

**PERIODICALS / RH - The Review and Herald / October 16, 1883 Notes of Travel. -  
By Mrs. E. G. White. - At the Sanitarium and the Office.**

**October 16, 1883 Notes of Travel.**

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**By Mrs. E. G. White.**

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**At the Sanitarium and the Office.**

Sunday evening, Aug. 19, I spoke by invitation at the Sanitarium. It was estimated that about four hundred persons were assembled in the ample parlor and adjoining rooms, in the broad hall, and upon the verandas. Around me were gathered the Sanitarium patients, the most feeble reclining upon sofas and rolling chairs. It was a touching scene. {RH, October 16, 1883 par. 1}

Father Stone opened the meeting by prayer. With a heart deeply stirred, I addressed the crowded congregation from the words, "He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil." {RH, October 16, 1883 par. 2}

Many persons complain of Providence because of the discomfort and inconvenience which they suffer, when this is the sure result of their own course. They seem to feel that they are ill-treated of God, when they themselves are alone responsible for the ills which they endure. Our kind and merciful heavenly Father has established laws, which,

obeyed, would promote physical, mental, and moral health. A violation of these laws is a violation of the immutable law of God, and the penalty will surely follow. {RH, October 16, 1883 par. 3}

God requires us to yield our own will to his; but he does not ask us to give up anything that it would be for our good to retain. No one can be happy while he devotes his life to selfish gratification. A course of obedience to God is the wisest course for us to pursue; for it brings peace, content, and happiness as the sure result. {RH, October 16, 1883 par. 4}

If the lips were constantly guarded so that no guile could corrupt them, what an amount of suffering, degradation, and misery might be prevented. If we would say nothing to wound or grieve, except in necessary reproof of sin, that God might not be dishonored, how much misunderstanding, bitterness, and anguish would be prevented. If we would speak words of good cheer, words of hope and faith in God, how much light we might shed upon the pathway of others, to be reflected in still brighter beams upon our own souls. The path of obedience to God is the path of virtue, of health, and happiness. The plan of salvation, as revealed in the Holy Scriptures, opens up a way whereby man may secure happiness and prolong his days upon the earth, as well as enjoy the favor of Heaven and secure that future life which measures with the life of God. The words of inspiration will never fail. Whenever we comply with the conditions, the Lord will surely fulfill his promises. {RH, October 16, 1883 par. 5}

We cannot but wonder that beings endowed with reasoning powers will by their willful disregard of the word of God render their case so much worse than need be. If men would place themselves in right relation to God by heeding the counsel of his word, they would escape innumerable dangers, and experience a peace and content that would render life a joy rather than a burden. If they would resist the allurements of forbidden pleasure, and the temptations to excess in eating, dressing, and speaking, they might in many cases greatly prolong their life here, as well as secure eternal life hereafter. {RH, October 16, 1883 par. 6}

The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief, that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character. The Lord has pledged his unfailing word that his eye shall be over the righteous, and his ear open to their prayer, while he is against all them that do evil. We make very hard work for ourselves in this world when we take such a course that the Lord is against us. {RH, October 16, 1883 par. 7}

Many fall into a sad error in the belief that they may violate the laws of nature to gratify pride in dress, to indulge depraved appetite, or to find enjoyment in sensual pleasure, in the days of their youth and prosperity, and then stop when they please. They will not find it an easy matter to change the current of their thoughts to divorce themselves from their frivolous pursuits, and become sensible, candid, and thoughtful. They have squandered precious time, and lost a valuable experience. Their character has been warped and deformed by years of crooked growth. In their own strength it is impossible for them to change this result. {RH, October 16, 1883 par. 8}

It is just here that all should feel their need of the mighty Healer. When they have done all in their power to place themselves in right relation to life and health, then they may come in penitence and faith to the all-tender, compassionate, loving Saviour, and ask of him physical, mental, and moral strength to act their part in blessing their fellow-men. But the Lord will not hear and answer the prayers of those who are knowingly doing evil by unhealthful practices of any kind. God, in his wisdom, has established natural laws for the proper control of our dress, our appetites, and our passions, and he requires of us obedience in every particular. It is by disregard of these laws that so many render their lives burdensome. {RH, October 16, 1883 par. 9}

If we make God our trust, and carry our troubles to the great burden-bearer, we shall find rest to our souls. When the poor paralytic was brought to the house where Jesus was teaching, a dense crowd surrounded the door, barring every way of access to the Saviour. But faith and hope had been kindled in the heart of the poor sufferer, and he proposed that his friends take him to the rear of the house, break up the roof, and let him down into the presence of Christ. The suggestion was acted upon; as the afflicted one lay at the feet of the mighty Healer, all that man could do for his restoration had been done. Jesus knew that the sufferer had been tortured with a sense of his sins, and that he must first find relief from this burden. With a look of tenderest compassion, the Saviour addressed him, not as a stranger, or even a friend, but as one who had even then been received into the family of God: "Son, be of good cheer; thy sins be forgiven thee." {RH, October 16, 1883 par. 10}

This was the assurance which he most desired. His weak soul had yielded to temptation. He had indulged sinful inclination at the expense of sacred responsibilities and holy trust, until he was tortured with the thought that he was indeed the devil's own, betrayed into his hands, and under his control. But one who could break the strong hands of Satan had spoken, and the sinner was pardoned, the captive set free; and as hope and peace sprang up in his soul, there came the earnest, anxious desire to tell every one the story of his deliverance. Oh for health that he might point others also to the Friend of sinners! The Pharisees standing by were filled with greater bitterness by the Saviour's words, and said within themselves, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" Jesus then gave them most striking evidence of his divine character by showing that he read the thoughts of their hearts as an open book. "Wherefore," said he, "think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." The sufferer arose and departed to his house. "But when the multitude saw it, they marveled, and glorified God, which had given such power unto men." {RH, October 16, 1883 par. 11}

The same compassionate, loving Saviour is ready to listen to our prayers and to pity our weakness. The same mighty Helper will impart strength unto us. He is still pleading in behalf of every convicted, repentant, sin-stricken soul. Our hearts should be filled with joy and gratitude and praise because of his loving-kindness and manifold mercy to the children of men. {RH, October 16, 1883 par. 12}



Everything beautiful and useful in our world we owe to the mercy of Christ. What, then, is the position of those who accept every favor from their beneficent Saviour, but are too proud, too ungrateful, too heartless, to acknowledge their obligation, and render praise to the Giver. Such conduct toward their fellow-men would be pronounced not merely uncourteous but heathenish; yet when manifested toward God, it calls forth no rebuke; it is not condemned by the world's standard, and with this many are satisfied. Ungrateful souls, in their insensibility, resemble the beasts of the field, that eat and drink and return no thanks to the Giver of all blessings. {RH, October 16, 1883 par. 13}

Look upon the beauty that still adorns the earth, its lofty trees, its carpet of living green, its endless variety of flowers of every tint and hue, colored by the skill of the great Master Artist. Is it rational, is it manly, is it honorable to accept the gifts, and not recognize and thank the Giver? The beauty that gladdens our earthly path should speak to our hearts of the love of God for his creatures. It is but a dim reflection of the brightness of the better land, yet unrevealed. By beholding this our minds are enabled to grasp the glories within, which "eye hath not seen, nor ear heard, neither have entered into the heart of man," but which "God hath prepared for them that love him." {RH, October 16, 1883 par. 14}

Monday evening, Aug. 20, I spoke again to those employed at the Review Office. I deeply felt the need of a reformation, a transformation of character, with all connected with the publishing house. Unless they would fight the battles of the Lord, and gain the victory over self and sin, they could not win the crown of life. They should act from principle, be firm and decided, and wholly on the side of right. Should they fail to do this, their defense would be removed, and they would be found on the enemy's side, scattering from Christ. Unbelief grows as naturally as thistle-seed, which, blown here and there, takes root, vegetates, and produces yearly an increased harvest. {RH, October 16, 1883 par. 15}

I entreated all, for Christ's sake, to become established for themselves upon the sure word of prophecy. All should be able to give the reason of the hope that is within them. A vigilant foe is at work earnestly and untiringly, to weaken their confidence in God and the truth. The most extravagant, inconsistent reports in regard to my position, my work, and my writings, will be put in circulation. But those who have had an experience in this message, and have become acquainted with the character of my work, will not be affected by those things, unless they themselves backslide from God, and become corrupted by the spirit of the world. Some will be deceived because of their own unfaithfulness. They want to believe a lie. Some have betrayed sacred, important trusts, and this is why they wander in the mazes of doubt. Like partially blind men, they see men as trees walking. It is unsafe to trust to the judgment of men, even though they may occupy responsible positions. Every person must have a close connection with God for himself. Our only safety is to watch and pray, and depart from all iniquity. If we would stand in the day of the Lord, we must search carefully our own hearts, and know whether we are in the love of God. Says the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This close self-examination must go forward



day by day and hour by hour. {RH, October 16, 1883 par. 16}

Influences have been at work to unsettle the faith, and weaken the confidence of the naturally doubting and skeptical. There are some, even connected with our institutions, who are in great danger of making shipwreck of faith. Satan will work in disguise, in his most deceptive manner, in these branches of God's work. He makes these important instrumentalities his special points of attack, and he will leave no means untried to cripple their usefulness. The same enemy that is ever on my track, will be on yours also. He will suggest, conjecture, fabricate all sorts of reports, and those who wish them true will believe them. But be assured that the attacks of Satan will not turn me from the path of duty. The work committed to me forty years ago I must carry forward as long as life shall last. I will not shun to declare the whole counsel of God. Unpleasant as it may be, I must warn, reprove, rebuke, as God bids me, whether the carnal heart will accept or reject the words of warning. For forty years, Satan has made the most determined efforts to cut off this testimony from the church; but it has continued from year to year to warn the erring, to unmask the deceiver, to encourage the desponding. My trust is in God. I have learned not to be surprised at opposition in any form or from almost any source. I expect to be betrayed, as was my Master, by professed friends. {RH, October 16, 1883 par. 17}

It is my prayer that I may have strength and grace to pursue a straightforward course, and to do my work with fidelity. Every soul will be tried and tested. Let all be careful how they treat the warnings, reproofs, and entreaties of the Spirit of God. Those who reject light because it does not harmonize with their inclinations, will be left in darkness, to choose the things they love,--the things that separate them from the favor of God. {RH, October 16, 1883 par. 18}

In these days of peril we should be exceedingly careful not to reject the rays of light which Heaven in mercy sends us; for it is by these that we are to discern the devices of the enemy. We need light from Heaven every hour, that we may distinguish between the sacred and the common, the eternal and the temporal. If left to ourselves, we shall blunder at every step; we shall incline to the world, we shall shun self-denial, and see no necessity for constant watchfulness and prayer, and we shall be taken captive by Satan at his will. Some are today in this position. Having refused the light which God has sent them, they know not at what they stumble. {RH, October 16, 1883 par. 19}

All whose names shall at last be found written in the Lamb's book of life, will fight manfully the battles of the Lord. They will labor most earnestly to discern and put away temptations and every evil thing. They will feel that the eye of God is upon them, and that the strictest fidelity is required. As faithful sentinels they will keep the passage barred that Satan may not pass them disguised as an angel of light to work his work of death in their midst. God wants every one of his servants to have clear, sharp, spiritual eyesight. Instead of admitting to their confidence those who have not been proved, it is their duty to challenge them, to test their fidelity, that doubt and unbelief of the present truth may not work like leaven in the midst of us. {RH, October 16, 1883 par. 20}

It is far easier to allow matters in our important institutions to go in a lax, loose way, than to weed out that which is offensive, which will corrupt and destroy confidence and

faith. But it would be far better to have a smaller number of workers, to accomplish less, and as far as possible, to have these who are engaged in the work true-hearted, firm as rock in principle, loving the whole truth, obedient to all the commandments of God. The white-robed ones who surround the throne of God, are not composed of that company who were lovers of pleasure more than lovers of God, and who choose to drift with the current rather than to breast the waves of opposition. All who remain pure and uncorrupted from the spirit and influence prevailing at this time, will have stern conflicts. They will come through great tribulation; they will wash their robes of character, and make them white in the blood of the Lamb. These will sing the song of triumph in the kingdom of glory. Those who suffer with Christ will be partakers of his glory.

{RH, October 16, 1883 par. 21}

**PERIODICALS / RH - The Review and Herald / November 6, 1883 Notes of Travel. -  
By Mrs. E. G. White. -**

**November 6, 1883 Notes of Travel.**

**By Mrs. E. G. White.**

Sunday, Aug. 12, in company with Sr. Sarah McEnterfer, I left the Pacific Coast, on my way to the East. Although we suffered considerably from heat and dust, we had a pleasant journey across the plains. We found conductor and porters ready to do all in their power for our comfort and convenience. {RH, November 6, 1883 par. 1}

From the time that we stepped on board the train, I felt perfectly satisfied that I was in the way of duty. I have had sweet communion with my Saviour, and have felt that he is my refuge and my fortress, and that no harm can come to me while engaged in the work which he has given me to do. I have an abiding trust in the promises of God, and enjoy that peace which comes only from Jesus. {RH, November 6, 1883 par. 2}

In the seat next us in the car was an actress, evidently a woman of ability, and possessed of many good qualities, which, if devoted to the service of God, might win for her the Saviour's commendation, "Well done, thou good and faithful servant." This woman and myself are both actors on the stage of life, but oh, how vastly different is our work! I felt not the slightest temptation to desire her honors. I thirst not for the applause of the idle and pleasure-loving multitudes that seek the unnatural excitement of the drama. {RH, November 6, 1883 par. 3}

The theater is a poor place of resort for the strengthening of virtuous principles. Rather, its influence is highly injurious to both health and morals. The lady's attendant remarked that it was somewhat trying to be deprived of sleep night after night until two and sometimes three o'clock in the morning, and then spend a large portion of the day in bed. The divinely-appointed order of day and night is disregarded, health is

sacrificed, for the amusement of those who are lovers of pleasure more than lovers of God. The effect is demoralizing to all concerned. Two or three evenings a week spent in attending balls, or theatric or operatic entertainments, will enervate both mind and body, and prevent the development of that strength of character which is essential to usefulness in society. The only safe amusements are such as will not banish serious and religious thoughts; the only safe places of resort are those to which we can take Jesus with us. {RH, November 6, 1883 par. 4}

We reached Battle Creek on Friday, Aug. 17. The following night I found it impossible to sleep. I had not visited this place since I left it in great feebleness after my husband's funeral. Now the great loss which the cause had sustained in his death, the great loss which I had sustained in being deprived of his society and assistance in my work, came up vividly before me, and I could not compose myself to sleep. I recalled the covenant which I had made with God at my husband's death-bed,--that I would not become discouraged under the burden, but would labor more earnestly and devotedly than ever before to present the truth both by pen and voice; that I would set before the people the excellence of the statutes and precepts of Jehovah, and would point them to the cleansing fountain where we may wash away every stain of sin. {RH, November 6, 1883 par. 5}

All night I wrestled with God in prayer that he would give me strength for my work, and imbue me with his Spirit, that I might keep my solemn covenant. I desired nothing so much as to spend my time and strength in urging those who profess the truth to come into closer relationship with God, that they may enjoy more perfect communion with him than did ancient Israel in their most prosperous days. {RH, November 6, 1883 par. 6}

Sabbath morning I spoke to the large congregation assembled in the Tabernacle. The Lord gave me strength and freedom as I presented the words found in Revelation 7:9-17. {RH, November 6, 1883 par. 7}

The last time that I had spoken there was on the Sabbath following my husband's funeral. At that time many considered it almost presumptuous for me, in my feeble condition, to make the effort; but my great desire to speak words of entreaty and warning to the church, led me to venture. Had those words been heeded, the difficulties which have since occurred would not have been. The burden of my message was an admonition to the church to be pitiful, courteous, kind, and compassionate, to love one another as Christ had loved them. I urged them to put away their unkind thoughts toward their brethren, to cease talking of the faults and errors of others, and to search carefully their own hearts, correct their own defects of character, and purify their own souls by obedience to the truth. I entreated all to cherish a forgiving, Christlike tenderness for one another, and to guard the reputation of their brethren, remembering that the tongue is an unruly member, which, if not sanctified, if not restrained, may do great injury to those whom God loves and whom he is using to do his work. {RH, November 6, 1883 par. 8}

Whatever may have been our course toward the dead, they are beyond the knowledge of our sorrow or repentance. Our regret for wrongs done to them can be

evinced only by a reformation in our spirit and action toward the living. Let none repeat the errors of the past. The spirit of Christ will lead us to think kindly of our brethren. It is the work of Satan to seek some stain upon the character of Christ's followers, to talk of their faults, and magnify their errors. Satan is an accuser of the brethren, and all who engage in this work show that they are actuated by the same spirit. All our prayers will be in vain while we cherish feelings of envy, jealousy, suspicion, and enmity. We shall be forgiven only as we forgive. It is no better than mocking God to engage in religious worship with hearts thinking evil, and full of bitterness toward our brethren or our fellow-men. {RH, November 6, 1883 par. 9}

Jesus, our exemplar, looks with abhorrence upon all who are cherishing unkindness. Says the beloved John, "Whosoever hateth his brother is a murderer." How is it possible that the prayers of such shall be anything but an abomination in the sight of God? {RH, November 6, 1883 par. 10}

Were our own hearts and lives free from defects, it would still be our duty to pity and help the erring. Much more then, since we ourselves are subject to error and infirmity, does it behoove us to manifest great modesty and carefulness in judging and condemning our fellow-sinners. All should give diligent heed to the words of the apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the nature of your thoughts, purposes, tempers, words and deeds. Compare them with the character revealed in the life of Christ. See whether you have his spirit, whether the visible fruits of righteousness testify that you are in the faith. {RH, November 6, 1883 par. 11}

These and many thoughts of like character were presented before the people. I assured them that all unkindness to the dead or to the living, I had buried in the grave of my husband. All was freely forgiven. My last testimony before leaving the church was that of warning and entreaty to seek for unity and love. {RH, November 6, 1883 par. 12}

Now, after an absence of two years, I again stood before them. I was very weary, and nearly sick after the journey of five days and five nights; but the love of Christ and my interest for their souls constrained me to address them. {RH, November 6, 1883 par. 13}

On Sunday morning I spoke to about seventy-five of the workers connected with the Office of the Review and Herald. One week before, Aug. 12, I stood before a similar company at the Pacific Press, and urged upon them the importance of acting from principle. Now I presented the same subject, admonishing all to allow nothing to sway them from the right. I warned them that they would have opposing influences to meet, and would be pressed by temptations, and every one who was not rooted and grounded in the truth would be moved from the sure foundation. {RH, November 6, 1883 par. 14}

Every wind of doctrine will be blowing. Everything that can be shaken will be shaken and only those things that cannot be shaken will remain. Satan is making the most desperate efforts to induce souls to range under his banner, and all who yield to his deceptions will wage war against the servants of Prince Immanuel. Watchfulness and prayer must be our safeguards in these days of peril. {RH, November 6, 1883 par. 15}

All who are unfaithful in their work in the Office are meeting with a great loss. Those who are not wholly on the Lord's side will not see the importance of discipline and order. Hence the necessity that all who do have the fear of God before them, unite in

maintaining a standard which he can approve. If those who stand in positions of responsibility excuse one in a wrong course, they encourage not only that one but others in wrong-doing. This renders very difficult the work of those who would maintain such rules and pursue such a course as God requires. {RH, November 6, 1883 par. 16}

There are always some who, though they have enjoyed great advantages for spiritual progress, are not firmly established upon Bible truth. They seem to be without an anchor, beaten about by the waves of doubt and unbelief. They are without the joy and consolation which comes from a firm, decided faith, and they seem to be without protection from the shafts of Satan. I feel deeply anxious for these; for I know how strong is the power of Satan upon them. {RH, November 6, 1883 par. 17}

Our Saviour declared upon one occasion, "The prince of this world cometh, and hath nothing in me." There was in Christ absolutely nothing of which Satan could take advantage. Jesus had not defiled his soul by one wrong action, one doubt, or even one murmuring thought. We may open the door of the mind and invite Satan's suggestions, or by pressing close to the side of Jesus, we may obtain strength to resist every evil influence. Satan has his agents, even in our offices of publication, and he works through them to unsettle the faith and confuse the minds of all who give them an opportunity. Our only safe course is to watch unto prayer. Questions which the half-hearted and unbelieving will suggest can be safely answered by unprejudiced judgment and earnest prayer. We should beware of allowing our minds to be influenced by suggestions, statements, or reports; for all these may be the result of envy, revenge, passion, prejudice, or of spiritual blindness. God wants, in the Office and in the church, faithful men who have eyes to discern the evil from the good, who will not call sin righteousness or righteousness sin,—men who will call things by their right names, whether it brings them censure or approbation. {RH, November 6, 1883 par. 18}

The greatest calamity that can come upon any people is to be blindfolded by Satan so that they cannot discern his devices. He frequently works in disguise, clothing himself in the garments of righteousness, so that those who have not spiritual discernment know not that it is he; and often before those in responsible positions awake, Satan obtains a foothold, and doubt, unbelief, and infidelity are leavening the camp. None need to cultivate unbelief, or fear that they shall have too great faith. Unbelief, like an obtrusive, poisonous weed, grows without cultivation, while faith needs to be carefully cherished, or it will die out of the soul. {RH, November 6, 1883 par. 19}

I prized this opportunity to speak words of warning and caution, knowing that those whom I addressed must be aroused to guard their souls from the devices of Satan. {RH, November 6, 1883 par. 20}

At the urgent request of Mrs. Robinson, an active member of the Woman's Christian Temperance Union, I had consented to speak in a temperance meeting held in the public park on Sunday afternoon. About five hundred persons gathered at 4 p. m. Eld. Mather, who first addressed the assembly, presented thoughts of the greatest value. His words found a response in our hearts. He did not relate amusing anecdotes, or endeavor to create a sensation, but presented sound and forcible arguments, which the people could remember and consider after returning to their homes. Many, he said,



flatter themselves that evil is diminishing, that the cause of reform is advancing, that temperance is soon to prevail, righteousness to predominate over sin, and the millennium to be ushered in. The speaker did not share in these flattering hopes. Intemperance still continues its ravages. Iniquity in every form stands like a mighty barrier to prevent the progress of truth and righteousness. Social wrongs, born of ignorance and vice, are still causing untold misery, and casting their baleful shadow upon both the church and the world. Depravity among the youth is increasing instead of decreasing. Nothing but earnest, continual effort will avail to remove this desolating curse. The conflict with interest and appetite, with evil habits and unholy passions, will be fierce and deadly; only those who shall move from principle can gain the victory in this warfare. {RH, November 6, 1883 par. 21}

The speaker then clearly set forth the evil of granting license to sell liquors; but lack of space forbids me to present his words more fully. {RH, November 6, 1883 par. 22}

Following Eld. Mather, I spoke about thirty minutes in regard to the great work of reform, and the necessity of educating the youth to act from principle, that they may have moral power to withstand temptation. (Daniel, the Hebrew captive, was exposed in his youth to the allurements of the king's court; yet he remained true to the principles taught him by his fathers. He purposed in his heart that he would not eat of the luxuries of the king's table, or drink of his wines. This purpose was not formed without due reflection and earnest prayer, and when once his position was taken, he was not to be moved from it. Though surrounded by temptations to self-indulgence and dissipation, he would not consent to violate his conscience. He made God his strength, his mind was not enervated by habits of indulgence which crush out true, god-like manhood, and he was prepared to attain both moral and intellectual greatness. {RH, November 6, 1883 par. 23}

Daniel's companions, also, resolutely denied selfish desires, and put away hurtful gratifications. As a result, their minds became strong and vigorous. They chose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They did all in their power to place themselves in right relation to God, and the Lord was not unmindful of their firm, persevering, earnest effort. The Scriptures declare of Daniel and his fellows: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." These youth had placed themselves in connection with the Source of all wisdom. They learned of Christ, the world's greatest teacher. While improving their opportunities to obtain a knowledge of the sciences, they were obtaining, also, the highest education which it is possible for mortals to receive. They received light directly from the throne of Heaven, and read the mysteries of God for future ages. {RH, November 6, 1883 par. 24}

"And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." These youth determined that the talents intrusted to them of God should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes fixed steadfastly on the good which they wished to accomplish. They honored God, and God honored them. {RH, November 6, 1883 par. 25}



The history of Daniel and his companions contains a lesson for us. Inspiration declares that the "fear of the Lord is the beginning of wisdom." Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. But temptations assail the young on every hand. Fathers and mothers should give thought and study and persevering effort to the training of their children, that they may stand unsullied by the prevailing evil, as did those Hebrew youth in the court of Babylon. To shield your children from the allurements of worldly pleasure, and the temptations to indulge appetite, to teach them steadfastness to the great principles of reform, will require effort and involve sacrifice. It will expose you to the reproaches of those who are lovers of pleasure more than lovers of God. Your motives will be misconstrued, your efforts falsified, your labors and purposes disparaged. But, notwithstanding every opposing influence, we must, in the fear of God, press forward, seeking not to meet the world's standard, but that which is presented in the Scriptures of truth. We must act from principle, doing right because it is right, whether friends or foes approve or condemn. {RH, November 6, 1883 par. 26}

Children should be educated to habits of temperance, even while in their mother's arms. Our tables should bear only the most wholesome food, free from every irritating substance. The appetite for liquor is encouraged by the preparation of food with condiments and spices. These cause a feverish state of the system, and drink is demanded to allay the irritation. On my frequent journeys across the continent, I do not patronize restaurants, dining-cars, or hotels, for the simple reason that I cannot eat the food there provided. The dishes are highly seasoned with salt and pepper, creating an almost intolerable thirst. During my last trip, the conductor of the sleeping-car kindly brought me a plate of rich vegetable soup. I tasted the apparently inviting dish, but found it so highly seasoned that I dared not eat it. The salt and pepper made my mouth smart, and I well knew that they would irritate and inflame the delicate coating of the stomach. I passed the tempting dish to another; for I dared not place such an abuse upon my digestive organs. {RH, November 6, 1883 par. 27}

Such is the food that is commonly served up on fashionable tables, and given to the children. Its effect is to cause nervousness, and to create thirst which water does not quench. There is a craving for something stronger, and thus very many are led to the use of beer and wine. In this way is formed the appetite for strong drink. Every mother should carefully guard her table, and allow nothing to come upon it which will have the slightest tendency to lay the foundation of intemperate habits. Food should be prepared in as simple a manner as possible, free from condiments and spices, and even from an undue amount of salt. {RH, November 6, 1883 par. 28}

You who have at heart the good of your children, and who would see them come up with unperverted tastes and appetites, must perseveringly urge your way against popular sentiments and practices. If you would have them prepared to be useful on earth and to obtain the eternal reward in the kingdom of glory, you must teach them to obey the laws of God, both in nature and revelation, instead of following the customs of the world. {RH, November 6, 1883 par. 29}

Painstaking effort, prayer and faith, when united with a correct example, will not be fruitless. Bring your children to God in faith, and seek to impress their susceptible minds with a sense of their obligations to their heavenly Father. It will require lesson upon lesson, line upon line, precept upon precept, here a little and there a little. But Jesus, in our behalf, engaged in the most fearful conflict with the powers of darkness. Self-denial, fasting, humiliation, he willingly endured, that he might elevate, ennoble, and purify the human race; and thus prepare them for a seat at his right hand. In view of all that Christ has endured in our behalf, shall we shrink from any effort or sacrifice for the salvation of souls for whom he died? {RH, November 6, 1883 par. 30}

Parents should educate their children to have moral independence, not to follow impulse and inclination, but to exercise their reasoning powers, and to act from principle. Let mothers inquire, not for the latest fashion, but for the path of duty and usefulness, and direct the steps of their children therein. Simple habits, pure morals, and a noble independence in the right course, will be of more value to the youth than the gifts of genius, the endowments of learning, or the external polish which the world can give them. Teach your children to walk in the ways of righteousness, and they, in turn, will lead others into the same path. Thus may you see at last that your life has not been in vain, for you have been instrumental in bringing precious fruit to garner of God. {RH, November 6, 1883 par. 31}

**PERIODICALS / RH - The Review and Herald / November 13, 1883 Notes of Travel.  
- By Mrs. E. G. White. At the Massachusetts Camp-Meeting.**

**November 13, 1883 Notes of Travel.**

**By Mrs. E. G. White.**

**At the Massachusetts Camp-Meeting.**

The camp-meeting at Worcester, Mass., Aug. 22-28, was one of great interest to all our people who were present. It was an occasion of special interest to me. I there met a large number of believers, some of whom have been connected with the work from the very rise of the third angel's message. Since our last camp-meeting, Bro. Hastings, one of the faithful standard-bearers, has fallen at his post. I felt sad as I saw others weighed down by the infirmities of age, yet I was glad to see them eagerly listening to the words of life. The love of God and his truth seemed to glow in their hearts and to light up their countenances. Their eyes were often filled with tears, not of sorrow but of joy, as they heard the message from God by the mouth of his servants. These aged pilgrims were present at nearly all the meetings; as if they feared that, like Thomas, they might be absent when Jesus should come in, and say, "Peace be unto you." {RH, November 13, 1883 par. 1}

Like ripening grain these precious tried and faithful ones are fitting for the harvest. Their work is nearly done. They may be permitted to remain till Christ shall be revealed

in the clouds of heaven with power and great glory. They may drop out of the ranks at any time, and sleep in Jesus. But while darkness covers the earth and gross darkness the people, these children of the light can lift up their heads and rejoice, knowing that their redemption draweth nigh. {RH, November 13, 1883 par. 2}

We were glad to see many of the citizens of Worcester attending our meetings through the week, not only in the evening, but during the day. The Lord gave great freedom to his servants while they proclaimed the truth. The meeting broke up when the interest was deepest. We did wish that all could have remained a few days longer. {RH, November 13, 1883 par. 3}

As I looked over the congregation of believers, and marked the serious, earnest, expression upon their countenances, I asked myself, How will it be with these dear souls when they return to their homes and to their little churches? Will they bear with them the sweet, heavenly atmosphere that has pervaded our camp-meeting? Will the doubting ones put away their skepticism, and cultivate faith and love? Will the worldly ambition, the pride and lukewarmness, that have been gaining ground among our people be put away? Will all feel an individual responsibility to let their light shine? to live and work through Christ for the prosperity of the churches to which they belong? Will their works correspond with their faith? {RH, November 13, 1883 par. 4}

A good work has been begun, and we hope that it will not end with the meeting, but that there will be a reformation in every church. Parents and children should seek a new conversion, that the light from them may extend to their neighbors. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, November 13, 1883 par. 5}

I repeat, Will our brethren reap from this meeting all the good which they can and should obtain? For all these privileges they are accountable. The words spoken will be to the hearers a savor of life unto life or of death unto death. The Lord is coming; the alarm must be sounded. The people who profess the truth are unready. Should their probation close now, they would be weighed in the balance, and found wanting. Some have not made earnest efforts to overcome; they have not realized the danger of continuing in sin, and have become almost content where they are. As I felt their peril, I longed to see them coming up out of the dark cellar of unbelief, into the upper room where there is light and happiness. I greatly regretted that we must close the meeting without seeing a deeper and more thorough work wrought in their hearts. {RH, November 13, 1883 par. 6}

Many who nominally assent to the truth will fail to enter the kingdom of God, because they do not in their daily life practice that which they profess. As I looked over the congregation, my eyes rested upon not a few who had a knowledge of the truth, and who, if this knowledge were but sanctified, might accomplish a work for God. I thought, If all these realized their accountability to God and their duty to their fellow-men, and would work as the Lord has given them ability, what a light would shine forth from them in Massachusetts, and even extend to other States! If every one who

has professed faith in the third angel's message would make the word of God his rule of action, and with strict fidelity perform his work as a servant of Christ, this people would be a power in the world. {RH, November 13, 1883 par. 7}

It is not alone those who labor in word and doctrine who are responsible for souls. Every man and every woman who has a knowledge of the truth should be a co-worker with Christ. We have but one minister laboring in Massachusetts. If it is God's will that the State have no more ministerial help, then he requires the lay-members to act as missionaries. Brethren, go out with your Bibles, visit the people at their firesides, read the word of God to the family, and as many more as will come in. Go with a contrite heart and an abiding trust in God's grace and mercy, and do what you can. {RH, November 13, 1883 par. 8}

Things are not as they should be in Massachusetts. There are men who never gave a discourse in their lives, who ought to be laboring to save souls. Neither great talents nor high position is required. But there is urgent need of men and women who are acquainted with Jesus, and familiar with the story of his life and death. {RH, November 13, 1883 par. 9}

Talent is too much idolized, and station too much coveted, even among Seventh-day Adventists. There is too eager a desire to ride upon the high places of the earth, and too little willingness to follow the Saviour in the path of cross-bearing and humility. There are too many who will do nothing unless they can be leaders; too many who must be praised and petted, or they have no interest to labor. To work in a humble way for Jesus, and though unnoticed to still work on, sowing the seeds of truth, appears to them an unattractive and unwelcome task. All this springs from mistaken conceptions of usefulness and honor. The wide, deep rivers are admired and valued, while the hundreds of little rills that help to form these broad and noble streams, are all unnoticed. Yet the humble brook that makes its noiseless way through grove and meadow, bringing health, and fertility, and beauty, is as useful in its way as the broad river. {RH, November 13, 1883 par. 10}

We do not need eminent men so much as good, true, and humble men. God calls for those of all classes and all trades to work in his cause. Those are wanted who will begin at the lower rounds of the ladder, who will, if need be, eat their own bread and quietly perform their duty; men who will not shrink from diligent labor to acquire means, or from rigid economy in its expenditure, and who will devote both time and means to work for the Master in their own families and their own neighborhoods. If the work of reformation be begun and carried forward in each family, there will be a living and prosperous church. Things must first be set in order at home. The cause needs those who can work at home, who will study the Bible, and practice its teachings, and who will train up their children in the fear of God. Then let diligent, persevering effort be put forth for others, with earnest prayer for the aid of divine grace and power, and great results will follow missionary labor. {RH, November 13, 1883 par. 11}

No matter who you are, it is the mind, the heart, the sincere purpose, and the daily life, that mark the value of the man. Restless, talkative, dictatorial men are not needed in this work. There are too many of them springing up everywhere. Many youth who

have but little experience, push themselves forward, manifest no reverence for age or office, and take offense if counseled or reprov'd. We have already more of these self-important ones than we want, God calls for modest, quiet, sober-minded youth, and men of mature age, who are well-balanced with principle, who can pray as well as talk, who will rise up before the aged, and treat gray hairs with respect. {RH, November 13, 1883 par. 12}

The cause of God is suffering for want of laborers of understanding and mental power. My brethren and sisters, the Lord has blessed you with intellectual faculties capable of vast improvement. Cultivate your talents with persevering earnestness. Train and discipline the mind by study, by observation, by reflection. You cannot meet the mind of God unless you put to use every power. The mental faculties will strengthen and develop if you will go to work in the fear of God, in humility and with earnest prayer. A resolute purpose will accomplish wonders. Be open, firm, decided Christians. Exalt Jesus, talk of his love, tell of his power, and thus let your light shine forth to the world.

{RH, November 13, 1883 par. 13}

**PERIODICALS / RH - The Review and Herald / November 20, 1883 Notes of Travel.**

**- By Mrs. E. G. White. - The Cause in Vermont. -**

**November 20, 1883 Notes of Travel.**

**By Mrs. E. G. White.**

**The Cause in Vermont.**

I was glad of the privilege of attending the Vermont camp-meeting, which was held in Montpelier, Aug. 3 to Sept. 4. There were more in attendance than I expected to see, and it was a pleasure to meet so many who had come to seek the Lord. My mind was carried back thirty years, to the time when, in company with my sister, I visited Fair Haven, Mass., to bear my message to the little company in that place. Eld. Bates was then living there, and expressed his conviction that it was his duty to visit Vermont, and preach the truth in that State. But he added, "I have no means, and cannot tell where the money is coming from to take me there. I think I will walk out by faith, start on foot, and go as far as God will give me strength." My sister said to me, "I think the Lord will help me to open the way for Eld. Bates to go to Vermont. Sister F. is looking for a girl to do her housework, and if you will consent to travel without me for a few weeks, I will earn the money necessary." She carried out her purpose, and, requesting her pay in advance, placed the money in Eld. Bates' hand. He started the next morning, and my sister remained to work for a dollar and a quarter a week. Quite a number were brought into the truth in Vermont, and Eld. Bates returned with great joy because the Lord had

indeed blessed his labors. {RH, November 20, 1883 par. 1}

In 1850 my husband and myself visited Vermont, Canada, New Hampshire, and Maine. The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past Advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience. {RH, November 20, 1883 par. 2}

But we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by the pretended piety of these fanatics. Satan had worked artfully to have these deluded ones accept the Sabbath, as through their influence, while professing to believe one part of the truth, he could crowd upon the people a great many errors. He could also use them to good advantage to disgust unbelievers, who pointed to these inconsistent, unreasonable ones as representatives of Seventh-day Adventists. This class urged upon the people human tests and manufactured crosses, which Christ had not given them to bear. They claimed to heal the sick and to work miracles. They had a Satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of his faithful people to the true character of their work. Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw his unerring wisdom in setting before them the light of truth and its precious fruits in contrast with Satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth. {RH, November 20, 1883 par. 3}

Several times when we visited Vermont, my husband and myself had these dark spirits to meet and contend with. For years we labored to beat back the prejudice and subdue the opposition that at times threatened to overwhelm the faithful standard-bearers of truth,—the heroes and heroines of faith. But we found that those who were seeking God in humility and contrition of soul, were able to discern between the true and the false. "The meek will he guide in judgment; and the meek will he teach his way." {RH, November 20, 1883 par. 4}

God gave us a precious experience in those days. When brought in close conflict with the powers of darkness, as we frequently were, we laid the whole matter before the mighty Helper. Again and again we prayed for strength and wisdom. We would not yield the point; we felt that help must come. And through faith in God, the enemy's artillery was turned against himself, glorious victories were gained to the cause of truth, and we were made to realize that God gave not his Spirit by measure unto us. Had it not been



for these special evidences of God's love, had he not thus, by the manifestation of his Spirit, set his seal to the truth, we might have become discouraged; but these proofs of Divine guidance, these living experiences in the things of God, strengthened us to fight manfully the battles of the Lord. The believing ones could more clearly discern how God had mapped out their course, guiding them amid trials, disappointments, and fierce conflicts. They grew stronger as they met and overcame obstacles, and gained a rich experience at every step they advanced. {RH, November 20, 1883 par. 5}

Many of the pioneers, who shared with us these trials and victories, remained true till the close of life, and have fallen asleep in Jesus. Among these is the faithful warrior who for thirty-six years stood by my side in the battle for truth. God used him as a teacher and leader to stand in the front ranks during the severe struggles of those early days of the message; but he has fallen at his post, and, with others who have died in the faith, he awaits the coming of the Lifegiver, who will call him from his gloomy prison-house to a glorious immortality. {RH, November 20, 1883 par. 6}

It is not so difficult to advocate the truth now as it was years ago. Then, it cost everything to be a believer; but now, in 1883, I saw a large company under the pavilion, and among them were old and tried friends of the cause. Although some have fallen, quite a number are still alive to bear testimony to the truth; and as they recall the way the Lord has led his people since their first acceptance of the truth, they exclaim, "What hath God wrought!" Their interest has been fully identified with the people whom God has been leading and teaching for the last thirty-five years. They have fought the battles of the Lord with heroism, fortitude, patience and prayer; and now there are many strong hands and willing hearts to unite with them in laboring for the triumphs of the cross of Christ. These faithful ones have become strong because they did not shirk responsibilities. They walked by faith, not by sight. They studied the revealed will of God, and submitted to be guided by Divine power. They were strengthened by grace as they pressed forward in the narrow path of holiness cast up for the ransomed of the Lord to walk in. {RH, November 20, 1883 par. 7}

On this camp-ground, we listened to many heart-felt testimonies. Some here accepted the Sabbath, and for the first time took their position fully with us on all points of truth. Some had given up the truth, and backslidden from God; but their consciences had not been at rest. They found no peace, no light or happiness, in their disobedience, and came back to the fold with repentance and contrition of soul, and the Lord blessed them. But we longed to see our brethren and sisters generally coming out into the clear light. We longed to hear more testimonies coming from hearts full of love to Jesus,--testimonies of faith, of rich experience in the way the Lord has led us. I felt that these dear souls must have a closer union with God, and then they would be better acquainted with Jesus. They would not have a doubting, fearing testimony, but would be cheerful and happy in the faith. "Jesus died for me; Jesus loves me, even me," would be the language of the trusting heart. {RH, November 20, 1883 par. 8}

As I looked in the faces of the tried ones who are precious in the sight of the Lord, and saw that some of them seemed almost ready to lay off their armor, I thought I might never see their faces again in this world. They or I might fall asleep before the time of

another annual meeting. By faith I looked forward to the resurrection morning, when the righteous dead shall be awakened to eternal life. I saw them around the throne of God, clothed in white robes, with crowns of glory on their heads and harps of gold in their hands, singing a new song of praise to God and the Lamb. And the question arose in my mind, Who are coming up to take the places of these aged, worn soldiers of the cross? Who will consecrate themselves to the work of God? {RH, November 20, 1883 par. 9}

I saw before me many young men and women who professed to be followers of Christ, but who had not felt a burden for souls. These do not say, when the Lord's work is to be done, "Here am I; send me." If they really had the love of Jesus in their hearts, how could they be silent, how could they be at rest, and their fellow-men unwarned? Can they realize the greatness of the sacrifice made in behalf of man? They may think they comprehend it, but they do not. If they did, with the eye of faith they would see Jesus leaving his throne of light, and the glory that he had with his Father before the world was, to become the companion of rebels. Oh! they have but a faint conception of the depths of humiliation to which the Redeemer of the world condescended in becoming a man. It was an act of humiliation to which they can find no parallel. But being formed in fashion as a man, Christ humbled himself, and became obedient unto death. Had it been a common death even, it would still have been the greatest of humiliations. But oh, what a death the Son of God suffered,—the most cruel, the most shameful! He became obedient unto death, even the death of the cross. And do not let any one think that Jesus was insensible to ignominy. He yielded up his life to save the fallen race; but he felt, keenly and bitterly felt, the humiliation of dying as a malefactor. His holy and undefiled human nature was deeply sensitive to the disgrace of being "numbered with the transgressors." Said he, "Are ye come out, as against a thief, with swords and with staves to take me?" He felt the unjust, coarse, and abusive treatment of the mob, led on by a Judas; but it was a deeper wound to the soul to endure the hiding of his Father's face. {RH, November 20, 1883 par. 10}

All this was to save fallen man; and has Christ died for souls in vain? As I looked upon the congregation assembled in the tent, and knew how many there were who professed to be sons and daughters of God, who might be lights in the world, and yet were not letting their light shine, I felt sad at heart. I asked myself, Who of this number will be denounced as slothful servants because they have neglected their duty? When Christ has done all that could be done to save sinners, who are ready, by an unreserved consecration of themselves, to become co-laborers with him? The blood of souls will be upon the garments of some, who have talents which God has intrusted to them, but who love self and their ease more than they love the souls of men for whom Christ has made so infinite a sacrifice. Where are those who love one another as Christ has loved them? Will they take up their God-given duties, and work for the Master? Has the Lord excused the large number who profess his name, who have experienced his love, from bearing any burden of the work in his cause? Are they at liberty to eat of the loaf themselves, to partake of his great salvation, yet make no effort to bear the message of mercy to their brethren who are out of the truth,— who are unsaved? {RH, November 20, 1883 par. 11}

This dearth of laborers is not in accordance with the will of God; it exists because the love of Christ is not a living principle in the hearts of those who profess his name. There are men who have talents; but they have buried them in their farms and in other selfish interests, so that they do not aid in building up the cause of Christ. If many who are now dying spiritually on account of their selfishness, should awake to their God-given responsibilities, they would see work to do in the vineyard of the Lord; and this work would expand their hearts, so that they would love Jesus a great deal more than they now do, and their fellow-men as Jesus has loved them. What a change there would be in Vermont, if young men and those of mature age also, should go to work, feeling, "I am my brother's keeper"! How can those who do nothing to win souls to Christ expect to hear the "Well done" from the Master's lips? {RH, November 20, 1883 par. 12}

We know there is a great wrong somewhere, or there would be men engaged in earnest labor in Vermont, Massachusetts, Maine, Connecticut, New Hampshire, Rhode Island, New Jersey, and all through the United States. Where are those who have the knowledge of the truth, and who love Jesus and the souls for whom he died well enough to deny self, to choose the suffering part of religion, and to go without the camp, bearing the reproach of Christ? Jesus has set them an example; he suffered without the camp, bearing reproach. Who will put to use the talents lent them of God, be they great or small, and work in humility learning daily in the school of Christ, and then imparting that precious knowledge to others? Who will see what ought to be done, and do it? And how many will make excuses, become tied up with worldly interests? Cut the cords that bind you, and go into the vineyard to work for the Master. In every department of the cause of God, consecrated, God-fearing, willing helpers are needed; men of brains, men of intellect, who will go forth as ministers, canvassers, and colporteurs. Brethren and sisters, let the earnest prayer of faith ascend to God that he will raise up laborers, and send them into the harvest field; for the harvest is great, and the laborers are few. {RH, November 20, 1883 par. 13}

We know that believers in Vermont are not doing their duty. We know there is earnest work to be done, requiring patience, perseverance, and untiring effort. Let the work be done by unselfish, humble men; let them work and pray, and pray and work. Labor by the fireside, brethren. Come close to hearts. Let unbelievers see that you care for their souls; search the Scriptures with them; weep and pray with them. In your earnest efforts, represent the love of Christ. Oh! this love, if we have it, is too much inclosed in our hearts, and does not appear in words or deeds as it should. How will you meet your relatives, your friends, and your neighbors in the Judgment, if you have not labored in every way possible to bring them to the truth? My prayer is that the Lord may so impress the minds of men and women in Vermont that they cannot rest until they commence in earnest to labor for souls. When they do this it will no longer be said, Vermont is a hard field. {RH, November 20, 1883 par. 14}

**PERIODICALS / RH - The Review and Herald / November 27, 1883 Notes of Travel.**

**- By Mrs. E. G. White. - The Maine Camp-Meeting.  
November 27, 1883 Notes of Travel.**

**By Mrs. E. G. White.**

**The Maine Camp-Meeting.**

I attended the camp-meeting held at Waterville, Me., Sept. 6-11. Here, in my native State I met dear brethren and sisters whose interest has for years been identified with the cause and work of present truth; but some precious ones who ever met us with joy, and whose thoughtful care we have often experienced on the camp-ground, we shall meet no more in this world. Bro. Barker, who sleeps in Jesus, is one of these. His active, busy life is ended. He was a care-taker, a burden-bearer. He did not spare himself; he did not shirk responsibilities. We missed him upon the ground. I could deeply sympathize with Sr. Barker. Since we last met, we had each laid a companion in the grave. But we will not sorrow as those who have no hope. If we are faithful, when the Lifegiver comes we shall meet our loved ones again, never more to be separated. A brighter morning will dawn for all who by patient continuance in well doing seek for glory, honor, and immortality. If we are steadfast in the hour of trial, we shall at last win a crown of glory that will never pass away. This prospect should be to the people of God a sunbeam shining continually amid the darkness and dangers of these last days.

{RH, November 27, 1883 par. 1}

Sr. Umberhind, a faithful mother in Israel, has fallen. Her work is in one sense ended; yet her precious example, her deep interest in the truth, her words of hope and confidence and faith, will continue to live. Her works follow her. Three sisters, children of Sr. Umberhind, have fallen under the power of the fell destroyer; death has done his cruel work in these three families. {RH, November 27, 1883 par. 2}

We here met our dear Sr. Temple, who has been bereaved of four of her children. We could scarcely wonder that the mother's heart was torn as branch after branch was broken from the family tree, or that the wound seemed to her almost incurable; but when we learned that her treasures had been laid away in hope,--that these dear ones had died loving the truth and trusting in Jesus,--we felt that in the mother's heart the bright beams of hope and joy should light up the dark night of sorrow. {RH, November 27, 1883 par. 3}

The ways of Providence cannot always be read or traced; they appear inexplicable to the wounded, stricken heart. The words of Jesus, "What I do thou knowest not now, but thou shalt know hereafter," are applicable to these bereaved ones. If our loved ones have given their hearts to Jesus, there is cause for joy. It is impossible to tell what might be their future. Many families experience a grief that is worse than sorrow for the death of friends. When their children pursue a course that will bring shame upon their parents,--when they become impatient of restraint, break the ties which bind them to father and mother, and renounce the vows that held them in holy, happy allegiance to their Maker,--then there is sorrow indeed. "Write, Blessed are the dead which die in the

Lord." Let the bereaved Rachels be comforted; for their children shall "come again from the land of the enemy." {RH, November 27, 1883 par. 4}

I was much gratified to meet several of our brethren and sisters from Aroostook county. They strongly urged me to visit them, and had it not been for other camp-meetings that I felt it duty to attend, I should have been glad to comply with their request. I hope to be able to visit them at some future time. {RH, November 27, 1883 par. 5}

We had some very precious seasons at this camp-meeting. Many cheering testimonies were borne; but there was not that thorough work which we greatly desired to have accomplished. My heart yearned to see some who were backslidden coming to the cross of Christ. These are not ignorant of the way. They have been wrought upon by the Spirit of Christ; they have become acquainted with the matchless charms which in my Saviour dwell; and now the voices once heard in praise and gratitude to God, are silent. Will these persons leave the blood- stained banner of Christ, and take their position under the black banner of Satan, and choose his service? In the soon-coming conflict, will they risk sharing the fate of the arch-deceiver? God forbid. Oh that these souls would heed the words of the inspired prophet: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, November 27, 1883 par. 6}

There were children of Sabbath-keeping parents who seemed to be indifferent. I could not see that they were moved, either by the presentation of truth or by appeals that were made by the messengers of God. There is a great lack somewhere, or these things would not be. If all were letting their light shine as Christ has enjoined upon his followers to do, it would be otherwise. It is not always an easy task to hold the fort when there are great odds against us. {RH, November 27, 1883 par. 7}

Improvements can be made in our manner of conducting camp-meetings, so that all who attend may receive more direct labor. There are some social meetings held in the large tent, where all assemble for worship; but these are so large that only a small number can take part, and many speak so low that but few can hear them. By districting the encampment, so that several meetings, each in charge of a leader, will be held in selected tents, all may be benefited. On the Maine camp-ground, some meetings of this character were very interesting and profitable; in others, much of the precious time was occupied by the leader in doing the talking himself, while the people had but little opportunity. In one tent the leader occupied all the time except ten minutes, and that meeting was a failure. Did this brother love his neighbor as himself? In some instances much time was devoted to singing. There was a long hymn before prayer, a long hymn after prayer, and much singing interspersed all through the meeting. Thus golden moments were used unwisely, and not one-half the good was done that might have been realized had these precious seasons been properly managed. {RH, November 27, 1883 par. 8}

There should be Bible-readings in place of some of the regular discourses; even outsiders will be benefited by them. Our people, who are expecting such great and important events soon to transpire, should know the reasons of their faith, that they may



be able to give an answer to every man that shall ask them a reason for the hope which is in them with meekness and fear. In his word, God has revealed truths that will benefit his church. As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of his priestly office, in fulfillment of the words of the angel to the prophet Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

{RH, November 27, 1883 par. 9}

Our faith in reference to the messages of the first, second, and third angels was correct. The great way-marks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where he is interceding for his people. {RH, November 27, 1883 par. 10}

There are large numbers of those who profess the truth in Maine who need a great work done for them. When I see how great this work is, my heart is drawn out in earnest prayer that for these precious souls the death of Christ may not have been in vain. Dear brethren and sisters, do not neglect this work of preparation too long, but take hold of it now, and lose not a moment more of probationary time. The want of genuine faith in our churches is making them very weak. There is a kind of faith that takes it for granted that we have the truth; but the faith that takes God at his word, which works by love and purifies the heart, is very rare. All who profess the truth are not converted, although they may think they are. Some mistake transient emotions, ideas, and fancies, or resolutions formed in their own strength, for conversion. But faith is a living, abiding principle. Its object is truth,—divine, eternal, changeless truth. Genuine, saving faith is inseparable from repentance and conversion, and will manifest the fruits of the Spirit. It is a continual, conscious trust in Jesus. The sinner's only hope is in the merits of a crucified and risen Saviour. There is no resting in any efforts of our own, yet these efforts must be made. {RH, November 27, 1883 par. 11}

We have a solemn message, and it is not intrusted to ministers alone. Men and women who will never be called to the ministry, may have a part to act in warning the world. They must let their light shine. There are young men in Maine whom God would accept to do work in his vineyard, but they feel no burden of responsibility. They have had light, they have had knowledge; but if they refuse to walk in the path of obedience, that precious light will become darkness to them. Let these children of Sabbath-keepers



make haste to find a refuge from the storm which is soon to come upon our world. Satan has such a bewitching power upon their minds that they are beguiled from the faith; and unless there is an increase of zeal, a more intense love for Christ and for precious souls, on the part of experienced members of the church, they will themselves fail of the grace of God, and there is great danger that they will have their portion with unbelievers. {RH, November 27, 1883 par. 12}

The lay members of the church must make effectual efforts for their children. Brethren and sisters, you may have the blessed satisfaction of seeing souls enter the school of Christ as learners and as laborers as the result of your earnest efforts. You cannot afford to be selfish, seeking merely to save your own souls, while you are indifferent in regard to other souls for whom Christ died; for through this indifference, you will fail to secure even your own salvation. But if the love of Christ be in you and abound, you will not be idlers in the vineyard of the Master, nor unfruitful branches of the living Vine. Go to work, you that have the light of truth, unselfishly, devotedly, earnestly, to show forth the praises of Him who hath called you out of darkness into his marvelous light. {RH, November 27, 1883 par. 13}

**PERIODICALS / RH - The Review and Herald / December 11, 1883 Notes of Travel.  
- By Mrs. E. G. White. - The New York Camp-Meeting.**

**December 11, 1883 Notes of Travel.**

-  
**By Mrs. E. G. White.**

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**The New York Camp-Meeting.**

I left the camp-ground in Maine very weary, and suffering from a severe cold. We visited my afflicted twin sister living in Gorham, Me. Rheumatism has made sad work with her body. Notwithstanding she is almost helpless and a great sufferer, yet she is remarkably patient and cheerful, and thoughtful of others' comforts. {RH, December 11, 1883 par. 1}

Oh, how gladly would we have relieved her of pain, and brought her back to health had it been in our power! But we thought, Jesus loves her better than it is possible for us to do. He will not willingly afflict or grieve the children of men. "Like as a father pitieth his children, so the Lord pitieth them that fear him." {RH, December 11, 1883 par. 2}

We had precious seasons of prayer with her, and Jesus seemed very near us. I found comfort in presenting her in faith to Jesus, the pitying Lamb of God. He alone could be her helper. He alone could rebuke the cruel power of the enemy, and stay the progress of disease. He alone could give peace and comfort and hope to those who believe in him. After a few hours' stay we had to say farewell, leaving her to suffer on, not knowing that we should meet again in this life. I was unable to keep up longer without rest, and strength should be given me. {RH, December 11, 1883 par. 3}

We were courteously welcomed at Bro. and Sr. Martin's in Deering; and here all was

done for me healthwise that kindness and skill could do. Here my faith was tried. I thought it could not be duty to attend the camp-meeting in New York; yet I feared it might be the work of the enemy to hedge up my way. I decided to start on my journey, trusting in the Lord to help me. My earnest prayer went forth from unfeigned lips for help and strength to do all the work the Lord would have me. I left Maine in great weakness. While waiting in Worcester several hours, my prayer went up to God continually for strength and grace which I so much needed. We were in the midst of a rain-storm. In Syracuse depot we were also detained and my prayer was still unceasing for health and strength and the blessing of God, that I might bear the testimony he had given me to the people. We found at Union Square that every preparation had been made for our comfort. Our tent was pitched under a large tent, and although it was unpleasant weather, we were protected as much as possible from storm and wind. {RH, December 11, 1883 par. 4}

Once upon the ground, I was convinced we were in the way of our duty. I had claimed the promises of God, and they were verified to me. We met many for the first time who had embraced the faith within a few years, and were rejoicing in the love of the truth. When I saw the camp-meeting located at a distance from any city and apparently in an out-of-the-way place, I thought one object of the meeting would be lost; viz., that of securing an attendance of those not in the faith. I regretted this, for our light is to shine forth to the world. But we were disappointed to see so large a number from those not of our faith in attendance, and they seemed to be interested. It was by faith I attempted to speak to the people; but at every effort the Lord helped me. As I labored to impress upon our people the necessity of a preparation of character that they might stand in the day of the Lord, I forgot my infirmities; the Lord blessed me. There were several seasons of specially seeking the Lord. When we called for those to come forward who had not an evidence of their connection with God, and for those who had backslidden from God, and for those who were seeking the Lord for the first time, a large number responded. {RH, December 11, 1883 par. 5}

These were very precious and impressive occasions. Many bore testimony while their hearts were deeply affected. We sought to impress upon the people the necessity of greater faith and unfeigned love. The want of love for Jesus with some of our brethren had dried up their love for one another, and as the result there were growing among God's people selfishness, self-sufficiency, suspicion, and distrust of one another. All this is not of Christ but another spirit, and must be overcome. {RH, December 11, 1883 par. 6}

Many are vainly striving for the victory, but they do not obtain it, because they cherish sins of selfishness, of worldly ambition, unkindness, envy, self-esteem, or some fleshly lust. While these idols are reserved, they cannot expect the Lord will do great things for them. {RH, December 11, 1883 par. 7}

Could all of those who believe the great and important truths God has opened to his people, exemplify their faith by their lives, they would realize that they have entered into close relationship with God, that they are sons and daughters of God. However little and unknown they may be in the world, they are members of the royal family, children

of the Heavenly King. If they could always sense this, there would be a great change in their deportment; and in conversation would they not talk of their best friend who had made such provision to elevate and ennoble them to be children of God and to enjoy the riches, the affection, the care, the communion, which belong to those redeemed unto God? What a condescension on the part of the Majesty of heaven! What amazing love, that sinners, worms of earth, may be allied to Omnipotence! For to as many as received the Saviour by faith, "to them gave he power to become the sons of God, even to them who believe on his name." But how sad seems the condition of those who despise his love, who refuse to accept the salvation purchased for them at such an infinite cost, and once having accepted it, cast it away as valueless! How many are so infatuated with the pleasures of sin that they will cast away with contempt the most precious blessings, the most exalted honors in the universe, and greedily grasp forbidden pleasures! They neglect and despise the friendship of God; and oh, how brief the time when they will be obliged to leave their chosen objects of delight, for which they sold their souls, and experience woe and despair! {RH, December 11, 1883 par. 8}

Sunday my faith was severely tested. My throat and lungs were irritated and painful. The tent was crowded, and quite a number stood upon the outside like a wall. {RH, December 11, 1883 par. 9}

I consented to go to the desk, and if my throat and lungs prevented my speaking I would call upon another to take my place; but the Lord blessed me greatly, and gave me a testimony to bear to the people. I felt very free in the Lord, and very grateful that Jesus is a present help in every time of need, if we will only believe. "My grace is sufficient for thee," has been my assurance while engaged in laboring in the cause of God. I have claimed this promise again and again, and his word has never failed me. We have a mighty helper, and he invites us to trust in him fully. This is the Christian's privilege, to believe and still to continue to believe that God will be an ever present help in time of need. The Lord spoke through his servants with clearness and power; and I was led to inquire, Will these words spoken by the ministers of Christ be a savor of life unto life to those who hear them, or of death unto death? Who will accept the light of truth? Who will reject the words of life to their own eternal loss? Who of that number who profess the truth, but whose lives contradict their faith, will heed the words of God through his servants? Those who neglect to take heed will not know real happiness. How will those who neglect the words God has spoken through his messengers meet their Saviour, whom they have not honored in conversation or by their example? All these opportunities and privileges will rise up in the Judgment to condemn them. Every one must meet a record of his life just as it is. The work he has been doing stands to testify for or against him. If that work is evil, he stands stripped of his own righteousness, and without the white garments on,--the righteousness of Christ,--without the friendship of Jesus. How terrible the position! standing alone amid the terrible dignitaries of heaven, confronted by the Lord Jesus who gave his life for them, but whom they rejected, saying, We will not have this man Jesus to reign over us. These are the fearful words heard, "Depart, I know you not." {RH, December 11, 1883 par.

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We had very sad thoughts in regard to those delinquent ones. There is evidence of backsliding from God when these yearly gatherings are not appreciated and attended. These precious convocations are of God's arrangement, to be a strength and great blessing to his people; and those who consider these meetings unimportant are neglecting Heaven-sent, precious opportunities, and are meeting with a great loss. If there are those who are backslidden, these meetings are for them. There is great danger of the love of the world excluding the love of Jesus. These poor, tempted souls will never find rest and peace until they make a full and unconditional surrender. The requirements of God's word are positive. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." This is the only condition laid down in the word of God upon which we can claim eternal life. The promises of God are ample. The gospel was not given to awaken desires it could not satisfy. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, December 11, 1883 par. 11}

The fluctuating, changeable, mournful experience of many who profess Christ, is anything but rest and peace; it is continual labor, pain, and sorrow. They have placed a yoke upon their own necks exceedingly galling, and accumulated a burden for themselves, which Christ has not bidden them to lift. Love of the world is eating out of many hearts all love for Christ and for heavenly things. May these heed the injunction of Christ, "Lay not up for yourselves treasures upon earth." Jesus knew what he was talking about; for earthly treasures become a snare. {RH, December 11, 1883 par. 12}

We were made sad in not meeting some we hoped to see at this meeting. Some may have been kept away by sickness; and we knew some were not at this precious meeting because they were in darkness. They had not been following where Jesus leads the way. We felt sorry that anything should keep them away. These annual meetings they have attended year after year; but they were not on the ground this year, 1883: and Jesus of Nazareth passed by to scatter blessings in their path. These absent ones will meet with a loss that they cannot afford. We know that some of our brethren are entangled in the things of this world. Their homes are their idols. They have become selfish, disbelieving. These things separate them from God. All heaven is interested and anxious for their good, and is seeking to draw their hearts to a higher and better life, to the immortal inheritance, and to fix their expectations upon the heavenly country. Jesus would have them transfer their treasures. "Lay not up," says Christ, "for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." We are only pilgrims and strangers on the earth, looking forward to that better country, the heavenly home, and securing a title without a flaw to our rightful possessions there. If some of these good brethren whose affections are buried up in worldly treasures could have the experience of our pilgrim fathers, who were driven from their homes because of their faith by

persecution, sword, and fagot, that they might learn like Abraham to go out not knowing whither, but trusting in the voice that called from above to lead the way,--it would prove a blessing to them. It was exile, pilgrimage, and peril in a strange land, that made our fathers firm, and strong, and faithful in the cause of truth and justice. {RH, December 11, 1883 par. 13}

If this old lesson of trust in God would be learned anew in the hard school of suffering and sorrow and failure by some of our worldly, ease-loving brethren, they would become strong men to battle for the right. They would be messengers of light, bearing the truth to those who are in darkness. The consciousness that the world's Redeemer is their shield and exceeding great reward would be of far greater value than all earthly treasures. They would testify by precept and example that their citizenship is in heaven; and their work would be to build up a kingdom that shall stand forever. We had very sad thoughts in regard to these delinquent ones. Why were they not at the meeting? Had they no interest in divine and eternal things? Had they lost their love for the truth, and their interest in it? Had they cast away their confidence? Had any drawn back to perdition? God forbid. {RH, December 11, 1883 par. 14}

We met upon the ground many of our old, tried friends of the cause, with whom we had taken sweet counsel more than thirty years ago. Care and age and infirmities had left their marks upon them; but they were still firm in the faith, rejoicing in the blessed hope of the soon appearing of our Redeemer in the clouds of heaven. We were rejoiced to see these precious and faithful ones cheered and blessed in our meetings, and bearing cheerful testimonies of the goodness and mercy of God. In my life experience I have found that the happiest people upon the earth are those who commit the keeping of their souls to Jesus, and have found peace and rest in believing. {RH, December 11, 1883 par. 15}

Most of these experienced soldiers of the cross had suffered bereavement, affliction, and losses, but no murmur escaped their lips. They had learned where to seek help in trouble and calamity. They had found shelter from the storm and tempest in the Rock of Ages. What a satisfaction to find the Lord's toil-worn, believing, trusting ones firm as a rock! Their countenances lighted up as they listened to words of truth, of hope, of faith from the Lord's messengers. Those faithful ones had passed through trials, but had taken counsel of Him who says, "I am the way, the truth, and the life." They had found by experience all that is of value in this life can be secured only in the service of Him who made the world and all things that are therein, and has pledged himself to make this world, purified, renewed, glorified, the possession of the meek, trusting, believing, faithful ones. {RH, December 11, 1883 par. 16}

There are times of sore trial and distress to those who follow Jesus. But these see, by an eye of faith, Jesus upon the cross of Calvary; and the infinite efficacy of the blood of a crucified Redeemer is sufficient for every human soul. There is no other remedy for the fainting soul in its greatest need than looking to the cross of Calvary. They can do nothing but place their hands in the hands of Christ, and say, Lead me, guide me. Tempted they will be, perplexed, and sometimes discouraged; but by faith they hear the call through the thick darkness saying, "Follow me, and ye shall not walk in darkness

but have the light of life."

{RH, December 11, 1883 par. 17}

**PERIODICALS / RH - The Review and Herald / December 18, 1883 Notes of Travel.  
- By Mrs. E. G. White. - Nebraska Camp-Meeting.**

**December 18, 1883 Notes of Travel.**

**By Mrs. E. G. White.**

**Nebraska Camp-Meeting.**

From the New York camp-meeting I went to Nebraska. The notice of this meeting had been widely circulated, and a very large gathering anticipated. The heavy rain-storm which continued during nearly the whole time of the meeting, prevented many from coming; still, a large number tented on the ground. Some of these had come from one to two hundred miles by private conveyance, traveling in the rain a portion of the way. I was very anxious that these dear souls should receive a rich blessing to carry back with them to their homes; and the Lord gave me strength to bear my testimony to them. I felt deeply the importance of the solemn message to be borne to those in attendance,--a message which, though solemn, should bring joy to the Christian's heart, because his redemption draweth nigh. I thought I might never meet these souls again, until we should meet in the Judgment; then it would appear whether I had done all my duty in warning, entreating, and so presenting the truth that the Lord would work with my efforts, making them prove a savor of life unto life. {RH, December 18, 1883 par. 1}

The meetings were profitable, but I longed to see a deeper interest awakened in many hearts. More time was needed; had we had another week, ten times as much might have been accomplished as was done in the first week. It takes time for men who have been all absorbed in business pursuits to get rid of the worldly stamp, and turn their attention to spiritual things; and this was not fully accomplished before the meeting broke up. I am sorry that any allow their minds to become so engrossed in the things of this world that they are not ready to enter into the spirit of these holy convocation meetings from the very first. There may be but one family in a place, and they deprived of the privilege of meeting with those of like precious faith; but they are not deprived of access to their Saviour. They can come to him with all their burdens; and his word declares, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith." {RH, December 18, 1883 par. 2}

My heart was drawn out in sympathy for these precious ones who enjoy so few religious privileges; for temporal affairs engross their minds until their thoughts and conversation run almost wholly in a worldly channel, and when they assemble in our



general meetings, they do not understand themselves; they do not know their great need. Some are self-confident, self-sufficient, exalted in their opinion of themselves, because they do not have clear views of Jesus. If they lived near to him, they would see his purity, his matchless benevolence, his self-sacrifice and infinite love, which would lead them to see their deficiencies; and when viewing the cross of Calvary, and the sufferings that Christ endured that they might be rescued from ruin, they could not have one exalted feeling in regard to self. Satan is constantly at work to separate man from Christ, and his power is especially exercised upon those who profess to be children of the light. If he succeeds in any way, through pride, covetousness, love of the world, or self-esteem, in hiding from their view the perfect Pattern, then his purpose is accomplished. It is unsafe for any one of us to allow temporal and worldly things to absorb the mind and affections. If the mind is exercised almost wholly in this direction, and the conversation is of this character, the mind becomes earthly, sensual, and Christ and his grace are cut off from the view. {RH, December 18, 1883 par. 3}

I thought as I looked upon the brethren and sisters assembled on the Nebraska camp-ground, These precious souls are the purchase of the blood of Christ; he died that they might have life and immortality. And yet they do not discern their high and exalted privilege; for Satan interposes to obstruct and cloud their view of the perfection of Christ and the Heaven bought privileges he has brought within their reach. How can these obtain eternal life? Will they arouse from their indifference? Will they escape from this death-like sluggishness of soul? Will they avail themselves of the only effectual remedy,--earnest faith and firm reliance upon the word of God? They may trust in Jesus; they may rely upon his merits; they may grow in grace and in the knowledge of the truth; but in order to do this, they must work from a higher standpoint. They have long trained their minds to run in a worldly channel, and now that they profess to love Jesus, they have another and a different education to obtain in the school of Christ. They are rough stones hewed out of the quarry of the world by the cleaver of truth; but it is not the plan of God that they shall always remain rough stones. We shall all be brought into the work-shop of God, where the hammer and the chisel will be brought to bear upon us until we are hewed and squared; then we are to undergo a still nicer work of burnishing and polishing, until we are fitted for a place in God's temple, when every stone will come into its place without the sound of an ax or a hammer. {RH, December 18, 1883 par. 4}

Eld. Haskell and my son, W. C. White, joined us at this camp-meeting. They were delayed on the road, so we only enjoyed their presence and labors during the last two days of the meeting. {RH, December 18, 1883 par. 5}

I here met Bro. Cady from Southern California. He feels that he cannot preach, but he can give Bible-readings. In a visit to his relatives and friends, he presented from the Scriptures the reasons of our faith in their families, by the fireside. He was thoroughly in earnest, armed and equipped with the word of God; and as a consequence, he exerted a strong influence, and had the pleasure of seeing about a dozen decide to obey the commandments of God. Our brother felt that this precious fruit of his labor was of more value to him than treasures of gold and silver. Oh that many more would follow his

example of personal effort! {RH, December 18, 1883 par. 6}

I was glad that Bible-readings were introduced at the Nebraska camp-meeting, that those present might have some knowledge of this kind of labor; for if personal efforts in this direction are put forth in the spirit of Christ, they will be crowned with success. Those who depend wholly upon Jesus for help and strength, will conduct themselves as becomes his representatives, and they will not labor in vain. The world are so engrossed in their own pursuits that it will be difficult to arrest their attention; but if laborers show a spirit of self-denial, of cross-bearing, of earnest love for souls and manifest true devotion, they will have a telling influence upon others; for such labor will be in marked contrast to the superficial efforts of the large class who profess to be laborers for God, but have only a form of godliness, while their lives deny the power thereof. {RH, December 18, 1883 par. 7}

The opposition from the powers of darkness is very great, and is constantly increasing. Those who believe the truth and practice it in their lives, will have opposing influences to meet, but Jesus has made ample provision for them. He does not require them to go in their own weak strength. The promise is, "Lo, I am with you always, even unto the end of the world." But every one who has a work to do for the Master must be thoroughly in earnest. The servant of God must watch unto prayer, be faithful to the grace given him, continue in the love of God, and abide in Christ as the branch abides in the vine. Many have labored depending on their own insufficient ability. They have not, by faith, claimed divine help, although Christ has said, "Without me ye can do nothing." Christ must be interwoven in all our experience; we can only reach the people through the influence of the Spirit of God. Be steadfast if you would be useful. {RH, December 18, 1883 par. 8}

The isolated brethren and sisters should feel it their duty and privilege to be light-bearers in every sense of the word, because they are the only ones in their vicinity who see the importance of the truth. If they lead faithful, self-denying lives, laboring for others in the spirit which actuated Christ, they will have help from Heaven; angels will be at their side. Whatsoever they ask, they receive of God, because they keep his commandments and do those things that are pleasing in his sight. These will be the true Calebs in the church. They may never give a lecture or preach a sermon; yet they have their work to do, and are successful laborers in the vineyard of the Lord. They have a transforming influence. These men draw nigh to God in prayer; their closets are often visited; their supplications move the arm of God. They reach the people through his power, and receive special grace to win souls to Jesus. {RH, December 18, 1883 par. 9}

Every one has talents intrusted to him of the Lord, and is guilty if he buries them in the earth. They are to be used to the honor and glory of God. He has given light upon his word, and this light his people are not to shut up to themselves; they should let its bright rays shine upon the pathway of those who are transgressing the law of God. Each one who experiences converting grace becomes responsible to show forth the praises of Him who has called him out of darkness. God has constituted him a new power on earth to work in establishing his kingdom, and he requires that every talent he has entrusted to his servant be used to its fullest capacity. {RH, December 18, 1883 par. 10}

When I consider the great light the Lord has given in his word, the precious opportunities and rich privileges enjoyed by his people, I can but think how Jesus must be grieved at their indifference and want of appreciation of these great blessings, which make them so weak that when they ought to be teachers they have need that one teach them. A genuine Christian experience increases, unfolds, and intensifies. The child of God gathers strength as he proceeds; his light must shine more and more, else it will grow dim and die out. His faith should grow stronger, his consecration more complete, his love more perfect, his zeal more ardent and tireless; his courage should be unshaken, his patience unwearied, while he makes steady advancement in the knowledge of the truth and the love of Jesus. There is nothing selfish in a religious life. The Lord has given to every man his work. Bible truth received into the heart is diffusive and aggressive. Its nature is represented by the saving salt, the transforming leaven, the bright, shining light which dispels darkness. {RH, December 18, 1883 par. 11}

The brethren in Nebraska have shown a commendable zeal in trying to extend their labors, and work upon broader plans. God forbid that we should abate their ardor one jot. We would that we could see the same earnest zeal and determination to do a greater work manifested in every Conference. It is not to be expected that those whose experience is short can have all the foresight that is gained by long experience in the work. If many who have had years of experience, and who believe all the truth, would put forth earnest efforts proportionate to the great truths they believe, we should see tenfold more accomplished. It is because of our little faith and half-hearted efforts that we see so little done. I sincerely thank the Lord that our brethren in Nebraska have had a mind to work. Let no one take the position to find fault, to criticise, and to block the wheel. They have not shown any more zeal or any greater earnestness than our faith demands of every Conference in the land. {RH, December 18, 1883 par. 12}

Every determined effort to advance the truth has been met by a strong resistance from the hosts of Satan, and this resistance will greatly increase. He stands ready to bar the way in every enterprise that threatens the interests of his cause. He has tempted some of our brethren to look with distrust upon any one who ventures to move out and work upon broader plans. He will suggest that you are going too fast; you will use means in this work; you must economize. It is all well to economize; but remember it will take means to do this great work. If the very ones who are criticising should engage heart and soul in doing this larger work, through their additional influence precious victories for the Master would be gained. But if instead of helping, they are continually pulling back those who have a mind to work, they may be found guilty, if moves which might have been crowned with success prove a failure. {RH, December 18, 1883 par. 13}

Let it not be suggested that if means are raised to advance those branches of the cause of truth which demand financial help, liberalities in other directions will necessarily be limited; that our brethren will pay less in tithes. Ministering brethren, please give our people who believe the truth credit for greater liberality and more noble principle. Do not put complaints and murmuring in their hearts and minds which would not exist if you did not suggest them. Teach with pen and voice that we must work; that

God has made men stewards of means that they may help in carrying forward the various enterprises connected with his cause; that the tithes and offerings are but a small part of what God claims of them; that they must work fast, for probation will soon close. They should follow the example Jesus has given them in his life,--deny self, lift the cross, get their treasure laid up in heaven. Thousands are dying spiritually because their treasure is laid up upon the earth, and their heart, their thoughts, their whole being, is buried up with it. {RH, December 18, 1883 par. 14}

Those who undertake a larger work may not always discern the very best way to bring about certain results. They may commit errors. Would it not be a marvel if the work was carried on so perfectly in all its parts that no one could find any excuse to criticise? But although there is not that degree of perfection we wish to see, let the work advance, and let our brethren improve in their manner of working. They are obtaining an experience; their very failures may be turned to victories. We all have to learn how to carry forward aggressive warfare against every opposing influence. But if they counsel with Jesus at every step, if they seek wisdom from God, they will see results of their labor. {RH, December 18, 1883 par. 15}

There are men who do not acknowledge any work to be of God unless they lead out in it themselves. They are disposed to tear down; yet the work must not cease, but go forward. At times in our experience we have had to urge advance movements against fearful odds, when everything went the hardest; but time proved that we were right, and that those who tried to hedge up our way were not actuated by the spirit of Christ. Men may think they are right and that they are to be praised for their great caution, when they are blocking the wheels. Such persons are not to be taken as guides or models. {RH, December 18, 1883 par. 16}

Brethren who want to do something must arise and work, although obstacles oppose. They should be continually learning in the school of Christ to be meek and lowly of heart, then they will follow the Leader. They will start right, continue right, and end right. I wish there were men in every Conference who would resolve in the strength of God to do more than they yet have done. With enlarged faith, they would enlarge their plans. My prayer is that we may all aim to become whole-hearted, unselfish, persevering, self-sacrificing workers with Christ, discharging every duty, improving every gracious opportunity ; then our talents will enlarge with our plans. Those who are actuated by love, and labor with persevering energy, will accomplish something for the Master. All their ways and works will be established; and what grace has begun on earth, glory will crown in the future immortal life. {RH, December 18, 1883 par. 17}

Brethren, will you remember that it is much easier to find fault with your brother's work than to improve upon it yourself? Those who do the least are the ones who find the most fault because their brethren do not work to the best advantage. If God has told them how to do perfect work, he holds them responsible for that knowledge. Souls for whom Christ died will perish because the light of truth has not been brought before them, and when the Lord shall make inquisition for their blood, what can these men say, who find fault with what their brethren are doing, and yet do nothing themselves? The sluggish, the unbelieving, the indifferent, the slothful, have cause to fear and

tremble for the record they will meet in the day of final accounts. The death-like torpor that now holds men from earnest efforts to save souls from ruin, must be broken, for their salvation depends upon it. {RH, December 18, 1883 par. 18}

Remember that an example of lukewarmness, carelessness, and indifference, is contagious. It is reproduced in a multitude of ways, and iniquity abounds. Many are bound about with worldliness, and apostasy is congealing the very life-blood of the soul, because of the coldness of ministers professing to be watchmen upon the walls of Zion. Earnest spirituality, and the quickening influence of the Spirit of God, will set men to work, not lazily, but most earnestly, to warn men to escape the perils which threaten to destroy them. {RH, December 18, 1883 par. 19}

Beware, my dear brethren, lest you measure your efforts by too low a standard, and miserably fail where you might have success, and thus come short of salvation yourselves. The record of our work, which will determine our destiny at last, is passing up to God. The sentence of every one will soon be unalterably decided; and while Mercy's sweet voice is still heard, there is much to be done, and to every man is committed his work. This thought should stir the soul with diligence proportionate to the sacred truths committed to our trust. Our salvation, that boon of priceless value, must be worked out with fear and trembling. We must bear the reproach of Christ, watching unto prayer, taking God into all our counsels, choosing to suffer affliction with his people. What constant self-denial is required; what patient discipline of doing and suffering for the truth's sake; what a clinging to the cross of Christ, casting the helpless soul upon Jesus; what groaning and agonizing in spirit to enter in at the strait gate; what protracted conflicts we shall be called to pass through before we are crowned! {RH, December 18, 1883 par. 20}

Brethren, you have no time to find fault with the work of others. Go to work yourselves; do something at once. Souls are perishing around us without the knowledge of the truth. It is too late to trifle with matters of eternal interest. God has claims upon men who have means. There is continual danger that their case may be like that of the man Jesus has brought before us in the parable. His grounds brought forth plentifully. His barns were filled with abundance of fruit; and he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." {RH, December 18, 1883 par. 21}

He who made man, who gave his Son to die on Calvary to exalt him to his throne, has shown the value he places upon the race by the price he has paid for their redemption; and when man allows earthly, temporal matters to come between him and his duty to God, Jesus calls him a fool to bury his soul in these treasures, to the neglect of the heavenly, the eternal weight of glory. Trusting for happiness in his full store-houses and barns, he is rebuked for the infatuation which makes him so blind to his eternal interest. May our dear brethren who are laying up their treasures upon earth, heed the words of Jesus: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." There is work to be done to warn the world. The various enterprises connected with this work require means. Let the work not be hindered through covetousness, but let it go forward. "And they that be



wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

{RH, December 18, 1883 par. 22}

**PERIODICALS / RH - The Review and Herald / January 1, 1884 God's Estimate of Worldly Wisdom. - By Mrs. E. G. White -**

**January 1, 1884 God's Estimate of Worldly Wisdom.**

**By Mrs. E. G. White**

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." Such is the admonition of Paul to the Corinthian church. He would not have them dazzled or misled by those who were "wise in this world." He declared that instead of seeking such distinctions, they must become fools in the opinion of worldly wise men, if they would become wise in the estimation of God. The reasoning policy, and imaginations so highly exalted by men of the world, were vain and worthless in the sight of Heaven. Extraordinary talent was not to be considered as high honor; for unless consecrated to God and sanctified by his Spirit, it would prove a curse rather than a blessing. {RH, January 1, 1884 par. 1}

The apostle continues: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Here are presented the privileges of true believers. The abilities, gifts, and services of apostles and ministers are intended for their benefit. All the treasures of God are opened to them. In possessing Christ, they possess all things. As his chosen, redeemed people, they are joint-heirs with him. The world, with everything in it, is theirs so far as it can do them good. Even the enmity of the wicked will prove a blessing by disciplining them for Heaven. {RH, January 1, 1884 par. 2}

"All things are yours." How precious this assurance! Stewards of the grace of God, the treasures of Heaven are opened before you. Here is bounty without limit. We must have faith in order to appreciate this promise, and receive the blessings which it offers. Though it cannot be comprehended in its fullness, yet it is no less a precious treasure to the believer. It is so broad and deep as to amaze the skeptic; but the child of faith beholds the signature of God, and with rejoicing trusts to his unfailing word. {RH, January 1, 1884 par. 3}

"The wisdom of this world is foolishness with God." The wisdom of the world is too highly valued, the wisdom from above too little sought, by the professed people of the



Lord. Men may have a knowledge of Christian doctrine, and yet understand little of Christian experience. Many are keen, apt, prompt, in worldly affairs, while they manifest little interest, tact, or energy in the service of God. They do not exercise their sharpness and shrewdness in watching to discern the devices of Satan, and studying how they may outgeneral the enemy. They do not summon all their powers to form wise plans and put forth earnest, systematic effort to advance the cause of God. The wisdom exercised in worldly temporal things is seldom devoted to spiritual and eternal things. In this manner do men of ability give evidence that they are more carnal than spiritual. {RH, January 1, 1884 par. 4}

Every man, of whatever trade or profession, should make the cause of God his first interest; he should not only exercise his talents to advance the Lord's work, but should cultivate his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession that he may become a successful worker in the world; and yet he makes no special effort to cultivate those talents which would render him a successful laborer in the vineyard of the Lord. He has perverted his powers, misused his talents. He has shown disrespect to his heavenly Master. This is the great sin of the professed people of God. They serve themselves, and serve the world. They may have the name of being shrewd, successful financiers; but they neglect to increase by use the talents which God has given them for his service. The worldly tact is becoming stronger by exercise; the spiritual is becoming weaker through inactivity. {RH, January 1, 1884 par. 5}

The present is a time when these talents, used in the cause of God, would tell with great effect in the upbuilding of his kingdom. But Satan has outgeneralized us in this matter. We have now to meet a class of men who have been cultivating their powers for his service. They have been encouraging doubts concerning the truth and the word of God; they have studied to find errors and to pick flaws. Some ministers make it their sole business to unsettle faith, to set souls adrift without an anchor. A vainglorious emulation renders them eager for controversy. Some who are desirous of exaltation seek to bring themselves into notice by conjecturing and reporting evil concerning the servants of Christ. Having no evidence to support a direct accusation, they throw out a covert hint, an insinuation, and thus sow the seeds of doubt to germinate in hearts that furnish a genial soil. {RH, January 1, 1884 par. 6}

There are men professing godliness who are persecutors, false teachers, tempters, seducers. They have cultivated their talents for this work; and they employ all their ingenuity in disseminating unbelief, impiety, infidelity, licentiousness. They are fellow-workers with Satan, laboring with like zeal, diligence, and success, to draw away souls after them. Had the followers of Christ been cultivating their ability, they might be wise unto salvation, able to discern the devices of Satan; were they workers together with God, we would now have an army of faithful men prepared to stand in defense of the truth, and to meet and successfully expose the deceptions of the ungodly. {RH, January 1, 1884 par. 7}

Ministers of the gospel are building up the temple of the Lord,-- building upon the foundation-stone, which is Christ himself. Says Paul, "Every man's work shall be made

manifest; for the day shall declare it." We are building for eternity. It is doubly important now that we take heed how we build. If we indulge doubt and unbelief, we are bringing worthless material to the foundation stone. Only as we labor in faith can we bring to the building that which is precious and enduring. {RH, January 1, 1884 par. 8}

Many that are drifting into darkness and infidelity are picking flaws with the Bible, and bringing in superstitious inventions, unscriptural doctrines, and philosophical speculations; others excite trifling inquiries and disputations, which call off the servants of God from their work of building, causing them to waste their time and lose their labor. Those who permit themselves to be thus hindered are giving place to Satan, and surrounding their own souls with an atmosphere of doubt and unbelief. While doing this, they might have been bringing gold, silver, and precious stones to lay upon the Foundation. {RH, January 1, 1884 par. 9}

It is our work to direct souls to the living oracles. We must present to them sound doctrine, even the faith once delivered to the saints. We must show them the truth in its beauty that they may be led to renounce error. We must instruct them in faith, love, obedience, and hope, that through much prayer they may grow up "an holy temple in the Lord." The day of Judgment will test every man's work. Let us so build that our work may endure the fiery trial. {RH, January 1, 1884 par. 10}

Says Paul: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." To be faithful stewards of the mysteries of God, we must not shrink from giving needed warning and reproof. Though the hearts of men may be uplifted in pride, and they may refuse to be warned, we still have done our duty. Those who reject reproof may be men who are honored by the world; but their wisdom is foolishness with God. In his own time, he will expose the vanity of their speculations, and bring to naught their counsels. {RH, January 1, 1884 par. 11}

A man of strict fidelity is a valuable steward, though he may not possess as great accomplishments as do some others. One who seeks to advance the truth for the glory of God and the good of souls, without respect of persons and regardless of his own ease, interest, or honor,--such a man should be highly esteemed, though he may not possess learning or eloquence. He is God's nobleman. In the sight of Heaven, he presents the highest type of manhood. {RH, January 1, 1884 par. 12}

When the judgment shall sit, and the books shall be opened, there will be many astonishing disclosures. Men will not then appear as they appear to the human eyes and finite judgments. Secret sins will then be laid open to the view of all. Motives and intentions which have been hidden in the dark chambers of the heart will be revealed. Designing ambitions, selfish purposes, will be seen where the outward appearance told only of a desire to honor God and to do good to men. What revelations will then be made. Men of pure motives and true and noble purpose may now be slighted, neglected, slandered, and despised; but they will then appear as they are, and will be honored with the commendation of God. Hypocritical, ambitious teachers may now be admired and exalted by men; but God, who knows the secrets of the heart will strip off the deceptive covering, and reveal them as they are. Every hypocrite will be unmasked,

every slandered believer will be justified, and every faithful steward of God will be approved and rewarded. {RH, January 1, 1884 par. 13}

Not all are Christ's who adopt his name and wear his badge. Jesus says, "Follow me." Are those who indulge sinful habits and enjoy the frivolities of the world, Christ's children? Can we see the footprints of the Saviour in the path they tread? Are those who are neglectful of religious duties following Christ? Do they have sweet communion with him? Do they let their light shine before men? {RH, January 1, 1884 par. 14}

Brethren and sisters, are we following in the steps of Him who sought not his own will but the will of his Father? If we have not the Spirit of Christ, we are none of his. We cannot serve two masters. We cannot belong to Christ and to Belial. If we are the world's in our habits and practices, we do not belong to Christ. We may be his, in the sense in which the earth and the beasts of the forest are his, but we are not his chosen ones. We shall be prepared to stand as stewards of God, only as we are in Christ. By his grace alone can our life be such as to advance the cause of truth. We must learn in the school of Christ if we would have wisdom to work the works of Christ. {RH, January 1, 1884 par. 15}

To be Christ's is to be consecrated to his work, to employ every power of the mind and every member of the body to do his will and to advance his glory. It is to open the heart to his word, to reveal the testimonials of his love. It is to have Christ formed within, the hope of glory; to contemplate his matchless charms until the overflowing tribute of the soul shall be, "Hear what the Lord has done for me." {RH, January 1, 1884 par. 16}

Through the words of the apostle, the voice of Divine Wisdom speaks to us as it spoke to the church at Rome eighteen hundred years ago: "To be carnally minded is death; but to be spiritually minded is life and peace." {RH, January 1, 1884 par. 17}

**PERIODICALS / RH - The Review and Herald / January 8, 1884 Separation from the World. - By Mrs. E. G. White. -**

**January 8, 1884 Separation from the World.**

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**By Mrs. E. G. White.**  
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"The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Such were the words spoken by Ezra, the Hebrew priest and scribe, to the king of Persia. Ezra was about to return to Jerusalem with authority for the rebuilding of the city, and the enforcement of the law of God. He was accompanied thither by a body of his countrymen to assist in the work. Before them was a journey which would occupy several months. They were to take with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he asked from the king no armed force for their protection. {RH, January 8, 1884 par. 1}

Before setting out on the journey, he assembled his companions,--men, women, and little children,--"at the river of Ahava," where a solemn fast was proclaimed, prayer offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." And in recording the events that followed he adds: "So we fasted, and besought our God for this, and he was entreated of us." "Then we departed from the river of Ahava, on the twelfth day of the first month to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem." {RH, January 8, 1884 par. 2}

Ezra and his companions had determined to fear and obey God, and to put their trust wholly in him. They would not form a connection with the world in order to secure the help or friendship of the enemies of God. Whether they were with the many or the few, they knew that success could come from God only. And they had no desire that their success should be attributed to the wealth or influence of wicked men. Ezra would run the risk of trusting his cause with God. He well knew that if they failed in their important work, it would be because they had not complied with the requirements of God and therefore he could not help them. {RH, January 8, 1884 par. 3}

The Scriptures furnish abundant evidence that it is safer to be joined to the Lord, and lose the favor and friendship of the world, than to look to the world for favor and support, and forget our dependence upon God. It was because they were convinced of this truth that the Jews had refused to allow their adversaries to unite with them in the work of building the temple. They saw in the propositions of those idolaters a device of Satan to beguile God's people into union and fellowship with his enemies. {RH, January 8, 1884 par. 4}

The Lord himself has established a separating wall between the things of the world and the things which he has chosen out of the world and sanctified to himself. The world will not acknowledge this distinction; they claim that it is needless. The servants of mammon make every effort to break down the barriers, and destroy the line of demarkation between the holy and the profane. Many of the professed followers of Christ are determined to break it down, and to maintain concord between Christ and Belial. But God has made this separation, and he will have it exist. In both the Old and the New Testaments the Lord has positively enjoined upon his people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people, that they may show forth the praises of him who hath called them out of darkness into his marvelous light. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. {RH, January 8, 1884 par. 5}

This distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church-book, that constitutes us children of God. We must have a vital connection with Christ; we must be one with him, imbued with his Spirit, partakers of the divine nature, crucified to the world with its affections and lusts, renewed in knowledge and true holiness. Paul wrote to the

Colossians, "Ye are dead, and your life is hid with Christ in God." This is true of all real followers of Christ. They walk in humble obedience to the requirements of God. While in the world, they are the light of the world. {RH, January 8, 1884 par. 6}

"As many as are led by the Spirit of God, they are the sons of God." They are living examples of Christianity. They are called Christians because they represent Christ in life and character. They cannot follow the customs or practices of the world; for these are from beneath, and are of the wicked one. Those who follow Christ will have the principles of holy love in their hearts. They will cherish the faith that works by love and purifies the soul. {RH, January 8, 1884 par. 7}

There is an element called love which would teach us to praise and flatter our associates, and not to faithfully tell them of their dangers and warn and counsel them for their good. This love is not Heaven-born. Our words and actions should be serious and earnest, especially before those who are neglecting their soul's salvation. If we profess to be sons and daughters of God, we should pursue such a course toward the unbelieving that our souls will be clear of their blood when we meet them in the great day of final reckoning. If we unite with them in lightness, trifling, pleasure-seeking, or in any pursuit which will banish seriousness from the mind, we are constantly saying to them by our example, "Peace, peace; be not disturbed. You have no cause for alarm." This is saying to the sinner, "It shall be well with thee." {RH, January 8, 1884 par. 8}

Oh, how many ease-loving souls there are among us, who virtually unite with sinners, and while in their society say and do nothing to awaken conviction, nothing to disturb their carnal security! Many who profess to be sons and daughters of God, and call themselves the light of the world, reflect no light upon its darkness. If these half-hearted, slothful, pleasure-loving professors of Christ were what they profess to be, how much good they might do! It is their privilege to walk in the light of Christ's countenance, to learn his commandments and do them, and by precept and example reflect light upon those who are in the darkness of error. But not partaking of the Spirit of Christ, they do not apprehend and enjoy the privileges of children of God; they are so far separated from Jesus that with their limited conceptions and darkened understanding they cannot comprehend heavenly things, and do not love to meditate upon them. They do not enjoy the presence of God; they know not the power of his grace {RH, January 8, 1884 par. 9}

Those who persist in neglecting the only salvation that can deliver from the ruin of this fallen state, have no prospect before them better than that of the beast that perish. This consideration should lead every one who loves and fears God to be faithful to his trust, to walk in the light, gathering strength and wisdom day by day, that his light may shine forth clear and bright to direct sinners to the Lamb of God. By neglect of the salvation presented in the gospel, the world is becoming more and more hardened. Satan's power increases; his deceptions become more captivating, his delusions stronger. Christians must now come to the front; the help of every soul is needed. All should let their light shine forth, not merely in profession, but in good works. They should be heavenly guides, setting an example of faithfulness, of self-denial, of prompt, decided, vigorous action to push the triumphs of the cross. {RH, January 8, 1884 par. 10}



A genuine Christian experience unfolds day by day, bringing to its possessor new strength and earnestness, and leading to constant growth in spiritual life. But the Christian world abounds with professors of religion who are merely religious dwarfs. Many seem to have graduated as soon as they learned the rudiments of the Christian faith. They do not grow in grace or in the knowledge of the truth. They do nothing, either with their means or their influence, to build up the cause of God. They are drones in the hive. This class will not long stand where they are. They will be converted and advance, or they will retrograde. The perils of the last days will test the genuineness of our faith. Slothful servants will be found under the black banner of the powers of darkness. {RH, January 8, 1884 par. 11}

The message borne to the people by the faithful servants of God will not be calculated to lull them to carnal security. They will have words to speak to stir them to action. We call upon those who are imitating Meroz to arouse. Go to work; do something for the salvation of souls, something to advance the cause of God; and do it now. You have but little time in which to labor. The Lord has given to every man his work according to his ability. To meet the claims of God, you will have to make personal effort; and in this work you will need the resources of an ever-growing Christian experience. Your faith must be strong, your consecration complete, your love pure and sincere, your zeal ardent, tireless, your courage unshaken, your patience unwearied, your hopes bright. Upon every one, old or young, rests a responsibility in this matter. {RH, January 8, 1884 par. 12}

Parents, I entreat you, for Christ's sake, for the sake of your dear children, teach them that God has claims upon them, and that they must be fully prepared for whatever work they may find to do. Educate, train them to have the eye single to the glory of God. In order to grow in grace, they must become acquainted for themselves with the reasons of our faith. Teach them to be learners in the school of Christ, to obtain a knowledge of the Scriptures, to diligently employ every means of grace, that their love may abound more and more, that they may approve things that are excellent. {RH, January 8, 1884 par. 13}

Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all, and unless they are riveted to the eternal Rock, they will be borne away. Do not think that you can safely drift with the current. If you do, you will surely become the helpless prey of Satan's devices. By diligent searching of the Scriptures, and earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy. But you will be tried; your faith, your love, your patience, your constancy will be tested. {RH, January 8, 1884 par. 14}

Not all the names that stand registered in the church books will at last appear in the Lamb's book of life. There are tares among the wheat. There are betrayers, accusers, traitors, in the camp. These will wound, misrepresent, and falsely accuse you. They are false brethren, meddlesome and indiscrete, stumbling-blocks to others. They are doing a work for Satan far more successfully than if they were not connected with the church.



Some who have not spiritual discernment will fail to distinguish between the false and the true, and will highly esteem those who have no connection with God. Those who have been indifferent and neglectful, and have failed to grow in grace and in the knowledge of the truth, will be deceived. They do not comprehend the first principles of doctrine and experience, which secure to man the perfection of Christian character. {RH, January 8, 1884 par. 15}

Our duty, our safety, our happiness and usefulness, and our salvation, call upon us each to use the greatest diligence to secure the grace of Christ, to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan's devices. Those who are willing to be instructed will heed the counsels and warnings of the Spirit of God. The Lord gives these admonitions and reproofs in mercy. When his professed people move in blindness, yield to temptation, and lose their hold upon him, he sends them a message of reproof, of warning, of counsel; if they refuse to be corrected, if they rise up in rebellion, and cast reproach upon the messenger whom he sends, they reject not the messenger, but the Lord. When the people refused "to listen to the counsel of Samuel the prophet, the Lord said unto him, They have not rejected thee, but they have rejected me." {RH, January 8, 1884 par. 16}

Some have a heart of unbelief, and in their self-confidence and self-deception they cannot see their errors. They are blind to their defects and their dangers. Did they see their sins and errors, and still continue in them, the Lord would give them up to blindness of mind and hardness of heart, to follow their own ways, and be ensnared and ruined. Anciently when any neglected or refused to heed the words of reproof and warning sent them of God, his protection was removed from them, and they were left to be deceived and deluded to their own ruin. Only those who, with tears of contrition, listened to the voice of God and gave heed to the warning, escaped the tempter's snare. {RH, January 8, 1884 par. 17}

Those who refuse to receive reproof and to be corrected, will manifest enmity, malice, and hatred against the instrument that God has used. They will leave no means untried to cast stigma upon the one who bore to them the message. They will feel as did Ahab toward Elijah, that God's servant is the one who is the hindrance, the curse. Said Ahab, "Art thou he that troubleth Israel?" But Elijah threw back the imputation: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." {RH, January 8, 1884 par. 18}

He who can read the hearts of men as an open book, sees that which short-sighted mortals fail to discover. Finite wisdom cannot discern the necessity for sharp rebukes, for urgent warnings and entreaties. Those who are themselves deceived in men and in their purposes, will pronounce against the messages of reproof which God sends, and will undertake to interpret the matter to suit their own ideas. They turn aside the counsel of God, that it shall not do the work which he designed. Those who have confidence in them are misled, and through their influence they cast aside the warning which God sends them, and then Satan stands ready with his delusions to ensnare their souls. The Lord would have saved them from the ruin if they had listened to his voice. Those who should have helped them, but who only injured them, must render an account at the bar

of God. They have influenced souls to doubt, to disbelieve, to disregard, and finally reject and bitterly oppose his work. Souls purchased with the blood of Christ are lost, because of the unfaithfulness of those who profess to stand as sentinels for God. {RH, January 8, 1884 par. 19}

God's word represents but two great classes among men. Said Jesus to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There are but two classes of religious teachers. Of one class the apostle John declares: "They are of the world; therefore speak they of the world, and the world heareth them." Of the other class he says: "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us." {RH, January 8, 1884 par. 20}

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

{RH, January 8, 1884 par. 21}

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By Mrs. E. G. White. - The Meeting at South Lancaster, Mass.**

**January 15, 1884 Notes of Travel.**

**By Mrs. E. G. White.**

**The Meeting at South Lancaster, Mass.**

The meetings at Battle Creek were fraught with deeper interest than similar meetings ever held among our people. Many prayers had ascended to Heaven in behalf of this session of the General Conference; and we can testify that Jesus came up to the feast, and was an honored guest at this important gathering. The Bible-readings afforded valuable instruction to ministers, licentiates, and people. The morning meetings, designed especially for the benefit of ministers and other workers in the cause of God, were intensely interesting. Faith and love were awakened in many hearts. Spiritual and eternal things became a reality, and not a mere sentiment; a glorious substance, and not a fitful shadow. This precious meeting is in the past, but its results are to be seen in the future. We shall never know the good accomplished during the twenty days of its continuance until we meet around the great white throne. At its close, with greatly improved health, and increased courage in the Lord, I started to attend a ten day's meeting in South Lancaster, Mass. {RH, January 15, 1884 par. 1}

Here we found it necessary to do much the same work that had been needed at Battle Creek. Many had not been making progress; their faith was at the lowest ebb. Arrangements were made to hold meetings at half-past five in the morning for the benefit of these dear brethren and sisters, and I was greatly pleased to see the interest

manifested both by the youth and those who had had long experience. Young men and women who were attending our school seemed anxious to make the best use of these golden opportunities; they bore their testimonies, and many were blessed of the Lord. Some of our sisters who had been long in the truth, and were in feeble health, we felt should be excused from attending these early meetings, but they scarcely missed one, feeling that they could not be deprived of these precious seasons of refreshing from the presence of the Lord. {RH, January 15, 1884 par. 2}

My heart yearned to have these dear brethren and sisters become better acquainted with Jesus, with his unfathomable love, his tender compassion, his measureless mercy, and his willingness to pardon the repenting, contrite sinner. When the faith we profess is exemplified in the life and character of those who believe the truth they will exert an influence that cannot be easily resisted. Men may combat and defy your logic, they may resist your appeals; but a life of holy purposes, of disinterested love manifested in their behalf, is an argument in favor of the truth that they cannot gainsay. Earnest, unselfish effort will garner sheaves for Jesus. A consistent life, characterized by the meekness and lowliness of Christ, is a power in the world. But Christ says, "Without me ye can do nothing." If we will only believe, he will do great things for us. At these early meetings the Lord wrought for us. They were occasions of heart-searching, of humiliation, and of confession, as well as of thanksgiving and praise to God for his mercies and goodness. The Lord heard our supplications, and his Spirit set his seal to our work. {RH, January 15, 1884 par. 3}

While at South Lancaster, the record of another year of my life closed and passed into eternity, and I entered upon my fifty-seventh year. I did not feel like making this an occasion of merriment, of exalting self, and of receiving presents, as is the custom of the world; but I felt more like reviewing my past life, and, with a sense of my own weakness and deficiencies, humbling my heart before God, pleading for his grace, and for health of body and clearness of mind, that the year just entered upon might be productive of more good than the past year had been. And yet I feel deeply grateful to God that he has blessed me in these respects beyond what I could reasonably expect. He has been better to me than my fears; and on this birthday the peace of Christ abiding in my heart was to me of priceless value. {RH, January 15, 1884 par. 4}

### Thanksgiving Exercises.

Nearly the whole of Thanksgiving day, Nov. 29, was spent in church. Our morning meeting was one of special interest. In a cheerful testimony every one had a thank-offering to present to God. In the forenoon we had a Bible-reading on the subject of thanksgiving, and it was clearly shown from the Scriptures that it is our duty to glorify God by offering thanks and praise. This was a most precious season. All were instructed and reproofed; for repining at the dealings of God has been almost continual, while gratitude and praise had been seldom expressed and little cherished in the heart. Many confessed that they had cherished doubt and distrust, and had reaped as they had sown; and as they expressed a resolution to reform in this particular, I reminded

them that when pretexts for dissatisfaction are presented, we are to say, "Get thee behind me, Satan." Let every one who has tasted of the love of God praise him for his goodness to the children of men. In this let every soul be whole-hearted and sincere. {RH, January 15, 1884 par. 5}

It is a great cause of gratitude that we understand the nature of this day better than we once did. It is not designed to minister to our selfish gratification in the enjoyment of every luxury because God has bestowed upon us the rich bounties of his providence; on the contrary, we are to recall his mercies, and to meditate upon his favors with thankful hearts. To devote this day to gluttony, and our time and strength to the preparation of rich and expensive dishes, thus tempting our families and friends to gorge themselves, instead of offering thanksgiving to God, is the basest idolatry of self; for it is perverting the very best gifts of Heaven to the indulgence of appetite. Many thus lay the foundation for disease and premature death, and furnish Satan an occasion for hellish exultation. {RH, January 15, 1884 par. 6}

I could not let this opportunity to invite sinners to Jesus pass unimproved. I wanted all who had not previously done so to present themselves a thank-offering to Him who has made so costly an offering for them. Oh, matchless love! Oh, precious, precious offering in our behalf, that we might have eternal life! In response to the invitation, about thirty came forward, including some who had backslidden from God, and quite a number who were seeking him for the first time. What a precious thank-offering to Jesus was this! He himself says, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." There was indeed cause for rejoicing when the news was borne to heaven that on Thanksgiving day, Nov. 29, 1883, at South Lancaster, Mass., souls were deserting the black banner of Satan, and taking their position beneath the blood-stained banner of Prince Immanuel. In imagination I could hear the response of praise, as angels told the glad news that these precious souls had entered into covenant with God to obey him as dear children, and that their names were enrolled in the Lamb's book of life. What a victory was this for Christ, and what a disappointment for Satan! {RH, January 15, 1884 par. 7}

Our meeting closed about two o'clock, and we then took ample refreshments; but we had no time to devote to the preparation of extra dishes. We were having a feast of fat things; we were eating of the Bread of Heaven, and drinking rich draughts from the well of Bethlehem. Jesus graced the feast with his royal presence, and our hearts were joyful in him. The testimonies borne by our brethren and sisters were full of courage and gratitude to God; and their verdict was, "Oh, what a Thanksgiving day this has been! It is the best Thanksgiving day I ever experienced!" {RH, January 15, 1884 par. 8}

The School at South Lancaster.

The meeting-house at South Lancaster was well filled, and all the services were of great interest. The wants of the cause in New England were presented. The school here has been productive of much good. As a result of its influence, several have gone out to labor in the cause of God, and students are constantly preparing themselves for

some field of usefulness. Our brethren here have not been able to raise means to erect a suitable school-building and boarding-house to accommodate those who should attend this school. {RH, January 15, 1884 par. 9}

I was free in presenting the importance of broader plans, and many important and pointed testimonies were borne in response. Our limited ideas and calculations show our limited faith. We are not half awake to the importance of working while the day lasts, remembering that the night cometh when no man can work. If we have a mind to work, and plan trusting in Jesus for help and wisdom, we shall see great things accomplished; but if we fold our hands in unbelieving idleness, Jesus cannot do many mighty works for us. We are standing upon the very threshold of the eternal world, and we need to realize the claims God has upon us to do something, and to do it now. All the heart is to be given to God; all the powers are to be dedicated to his service. How many profess much, but do little! God requires far more of us than we perform. Love for the Saviour will beget love for souls, and this love will be expressed not in words merely, but in earnest, substantial deeds. Every genuine Christian will be a worker with Christ. He cannot selfishly hoard the means in his keeping; God wants it, and he cannot withhold the intrusted talent. {RH, January 15, 1884 par. 10}

A call was made for means to begin the erection of a college building and boarding house to meet the pressing needs of the cause in South Lancaster; and in about thirty minutes \$7,000 was subscribed, and pledges came in until the sum was increased to \$12,500. This was as it should be. No one was urged, but the brethren made their offerings freely, because their hearts were moved upon by the Holy Spirit; and they did no more than they ought to have done, considering what Jesus has done for them. I thank God that I can report evidences that our brethren have a zeal for the advancement of the cause of truth. I thank him that he has put it in their hearts to give their means and themselves also to the work. {RH, January 15, 1884 par. 11}

When I remember how forward our brethren in New England have been to respond to every call for means for our missions and the various other enterprises connected with present truth, even calls coming from the Pacific coast, I feel very anxious that now, when the cause in New England is in great need, the brethren in other sections may reciprocate their liberality. They may do this by taking shares in the school buildings that must go up at once. Twenty-five dollars is the amount which the law of Massachusetts fixes as a share; will our brethren express their interest in this enterprise by taking as many shares as they shall choose? {RH, January 15, 1884 par. 12}

This is a precious opportunity for all to cheerfully take part in a good work. We have seen the deep movings of the Spirit of God. The Lord has been fitting up the teachers; he has been bringing them nearer to himself. Professor Bell has been drawing near to God, and his rich blessing has rested upon him. Brethren, remember that the field, although large, is one. We are serving the same Master, and no jealous feelings should arise. Let the work go forward everywhere, and let no feeling of envy come into any heart. The school at South Lancaster is not designed to take the place of that at Battle Creek, but to supply a great need in the Eastern States. There are many who cannot attend the College at Battle Creek, who can spend a short time at South Lancaster.

{RH, January 15, 1884 par. 13}

We are responsible for the use we make of the blessings God has given us. Let gratitude for the precious gift of a Saviour move our hearts, and let all take part in this good work. The children need not be excluded; for the smallest sums will be accepted. Brethren in Michigan and adjoining States should make liberal offerings for the endowment fund, and for the erection of a suitable boarding-house to accommodate the students in Battle Creek; and at the same time, let all who can, have some share in the good work of the Lord in South Lancaster. {RH, January 15, 1884 par. 14}

Means can now be used to advance the cause of God, but those who wait till some future time will be too late. The cause has waited years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth, in direct opposition to the command of Christ? He says, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." God has lent men strength to plant, to sow, to build, and to engage in various enterprises to accumulate means; and they most entirely lose sight of the great loss they sustain by not laying up treasure in Heaven. He has intrusted to individuals means to be used in advancing his cause. Will they unselfishly fulfill this trust? or will they wait until the Lord shall be obliged to curse the fruit of their grounds and their possessions, because they will rob him by appropriating his means to their own use? {RH, January 15, 1884 par. 15}

As I looked upon the few believers assembled in that small church in New England, and saw so large a sum raised so quickly without any labored effort, I thought of Michigan and the adjoining States, where, so far as means is concerned, the brethren have from fifty to seventy times the advantage of those in that small congregation. Very few of these New England brethren have means, and nearly all of them are poor, and their liberalities should provoke our wealthier brethren and sisters to good works. New England helped our College at Battle Creek, and was not slow in responding to the call for aid for our publishing house; and now is the time to help those who have stood in the front rank to aid in every enterprise. All that has yet been done for the school at South Lancaster has been done by the brethren in New England, while not abating their donations to others branches of the cause; now let the liberalities be mutual. {RH, January 15, 1884 par. 16}

### The Importance of Faith and Love.

I had freedom in speaking of the simplicity of faith and its exercise. Faith and feeling are distinct, one not being dependent upon the other. Faith, relying upon the naked promise, takes God at his word, not because of any special feeling, but because the Lord has said it, and will fulfill his word. I felt burdened for this dear people; for I knew that the tender regard for one another that should exist among the members of the Lord's family had not been cultivated. The light shining from the cross of Calvary



reveals a love that is broad, and deep, and exhaustless. If we depend on our own strength, we may make every effort in our power, and not be able to approach this high standard; but if Christ abides in us and we in him, we can love in our sphere as fully as Christ does in his. How can we claim to be children of God, while we disregard the oft-repeated command to love one another? Says Christ: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Faith and love are the divine credentials we show to the world in proof that we are children of the light, and not of darkness. {RH, January 15, 1884 par. 17}

It is the special device of Satan to lead professed followers of Christ to love themselves, to hold themselves in high estimation. They exalt themselves above their brethren, and find fault as though their own judgment was unquestionable. It is self that divides brethren; but self must die. Christ will then be revealed in our words, in our tender regard for one another, and in a deportment characterized by true Christian politeness, free from affectation and dissimulation. Religion does not consist in a harsh, dictatorial, overbearing spirit. Those who are full of mistakes themselves, but do not realize their errors, are the least pitiful toward the erring. They are not happy, but they charge their unhappiness upon the course that others have pursued. There is continual friction, and they do not see that it all originates with themselves. These dear souls need the converting power of God; they need transforming grace. They will then be pleasant Christians, lovable, forbearing, kind, and courteous. Jesus has borne with our perversities; he has forgiven our transgressions and pardoned our errors; and we should exercise a similar spirit toward our fellow-men, even though their course may be very trying to us. {RH, January 15, 1884 par. 18}

When unselfish love reigns in the heart, the Christ side of our character will be revealed in our dealings with minds. But when men claim that their stereotyped positions and views are perfect, they will be led to criticise the character and plans of others, and the Satan side of their own characters will be manifested. The precious plant of love must be cherished; all bitterness, all malice, must be put away. Then we shall realize the promise, "Ye shall find rest to your souls." The fluctuating, mournful, repining experience of most professed believers is anything but rest; it is labor, bondage, and sorrow. But there is not the least necessity for an unhappy religious experience in the life of any child of God. I would commend to all the important graces of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," as the rich cluster of fruit growing on the Christian tree. {RH, January 15, 1884 par. 19}

**PERIODICALS / RH - The Review and Herald / January 29, 1884 Notes of Travel. -  
By Mrs. E. G. White. -**

**January 29, 1884 Notes of Travel.**

**By Mrs. E. G. White.**

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From Battle Creek, Mich., to Oakland, Cal.

A little before two o'clock on the morning of Dec. 16, our party left Battle Creek on our long journey across the plains to California. On this journey, in which I had visited Michigan, Massachusetts, Vermont, Maine, New York, Nebraska, Indiana, and Pennsylvania, I had seen more accomplished than I had anticipated. The Lord had seemed to mark out each step for me, and to give strength according to my day. I felt the need of guidance as never before. This was the first round of camp-meetings I had attended since my husband's death. He is no longer at my side as a counselor; and I must evermore lean more firmly on the arm of Infinite Power. {RH, January 29, 1884 par. 1}

On this first night of our journey, I slept about three hours. When we reached Chicago Sunday morning, Eld. R. F. Andrews, Dr. Anderson, and Bro. Shireman came into the car, and said they had made an appointment for me to speak in their newly hired hall, and the people were already assembling. My head was dizzy, and I knew I was in no condition to labor; but the pleadings of my brethren prevailed, and I was soon standing in the humble but well-filled room. While on my way to the hall, I had opportunity to offer a prayer for help and special grace, that I might have in my heart and on my lips words of truth which would strengthen the faith of the believing, and shed a ray of light upon the pathway of those who were in darkness. The Lord heard and answered my prayer. He gave me the assurance, as he has done many times before, that he was my helper. He hears the first breathing of our desires; and if it is for his glory, the mandate goes forth for help to be given as it is needed. {RH, January 29, 1884 par. 2}

I spoke an hour and a half with great freedom from Zechariah 3:1-7, where Satan is represented as man's adversary, claiming his prey in the person of Joshua the high priest, even in the presence of the Lord of hosts; while our Advocate rebukes Satan, and pleads for man as a brand plucked from the burning. The people hung upon my words as those who were hungering for the bread of life. Tears started from many eyes, as I presented events to transpire in the near future which will test the people of God, bringing them where they will be required to make such decisions as Daniel made when the decree went forth that all who for the next thirty days should offer a petition to any save the king, should be thrown into the lion's den. Had Daniel obeyed the decree, he would have dishonored God; but he was true to principle, and the Lord delivered him. It is Satan's constant aim to exalt himself and his inventions, and to dishonor God. He is not satisfied unless he has the supremacy. It is not the purpose and work of God to compel men's consciences; but Satan pushes his advantages. He is a rebel against God and Christ, and is determined to war against them and those who are loyal to them. He hates them all with a bitterness that it is impossible to describe; and plots against the lives of those whom he cannot deceive by his devices. {RH, January 29, 1884 par. 3}

Brn. Corliss and St. John took part in this meeting. The precious season closed with prayer; and we were again hurrying through the icy streets to the cars. We resumed our journey westward, and the next morning reached Kansas City, where I spent the day with my children, Edson and Emma White. From this point our party numbered forty-eight. We here took the skeleton-sleepers, our party occupying the whole of one car, and nearly all of another. {RH, January 29, 1884 par. 4}

Our train left Kansas City Monday evening, a little after nine o'clock. Tuesday we pursued our way across the wide Kansas prairies. Between ten and eleven o'clock in the evening, I was alarmed to find from the violent motion that the car we were in was off the track. Twenty-eight years ago when going from Jackson, Mich., to Wisconsin, I had a similar experience. The engine with part of the train was thrown from the track, and four persons lost their lives and a number were wounded. I thought of that time, and my heart was drawn out in prayer for safety from disaster and death. I called to my son to pull the bell rope. Before this could be done the lights had been shaken out; but to our great relief the cars soon stopped. The hind wheels were turned half way around; and had we not stopped just as we did, our car would have broken down, and the next car would have run into ours. Were not angels of God watching over us? I believe they were, and that could our eyes have been opened, we should have seen these holy beings, sent to preserve our lives. But for their care, we might have witnessed the suffering and death of dear friends. {RH, January 29, 1884 par. 5}

The accident was caused by running through a herd of cattle that had taken shelter from the wind and storm in a railroad cut. The storm prevented their being seen in time to stop the train, and so the engineer put on steam and drove through them. Eleven of these poor creatures were killed, and others were badly injured. {RH, January 29, 1884 par. 6}

Our car was left standing on the track while the engine and part of the train, including one of our cars with part of our company, went on to the next station; and as another train was expected, precautions were taken to prevent a collision. We were hindered about two hours. There was a lively scene on our car. All were astir, dressing, packing bedding, and moving into the next two cars. But though we were obliged to make this change in the night, and some of our company were moved into a crowded car and some into a cold one, none of us felt like murmuring. We were too deeply thankful that our hearts were not wrung with anguish over dead and dying friends. One of the railroad officials remarked that he had taken many parties across the plains, and had met with accidents, but he never before saw a company that were so cheerful under such circumstances. Not a word of complaint was uttered; and yet little children were roused up, and women in feeble health went to work with energy and cheerfulness. This was a merited compliment to our party; for under the trying circumstances, it would not have been surprising had there been just a little complaining. {RH, January 29, 1884 par. 7}

We remembered what sorrow and suffering might have been our portion. Twenty-eight years ago, when the train was wrecked three miles from Jackson, there was heard, not the moaning of dumb animals, but the groans and shrieks of wounded

and dying human beings; and the next morning, as we took the cars to pursue our journey, we had on board the coffins of the dead, who, only a few hours before, had been as full of life and hope as any of us who were on the train. The psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them;" and we felt that our safety on this occasion was due to the protection of heavenly messengers. {RH, January 29, 1884 par. 8}

How carefully should we avoid mirth and unbecoming levity on the cars, on the boat, wherever we may be; for the daily record of disasters shows that there is no safety anywhere. Even in our homes we are in danger; for storms, floods, and fire are sweeping off thousands, while earthquakes are destroying additional thousands. If there ever was a time when we should be sober and watch unto prayer, it is now. Our lives are safe only when hid with Christ in God. We need every day to purify ourselves even as he is pure. There is always hope for us in God. Faith is our defense, for it connects our human weakness with divine power. Men may laugh at our credulity in believing that angels of God were commissioned to avert a terrible calamity; but I am just simple enough to believe it, and this faith I shall cherish. I believe that God delivered us from what Satan would have been glad to make a terrible calamity. {RH, January 29, 1884 par. 9}

I felt that some of us--nay, all of us on that train--had a great work to do for the Master. Some on board, had they lost their lives, would have had no hope of coming up in the first resurrection. Did these know that on that night they stood face to face with death, and Satan was claiming his own, who had served him, while God's hand was stretched out to save them? If these would only feel the gratitude they should, they would leave the ranks of the enemy, and make their calling and election sure. Not one of us is safe without the care of God. We must commit the care of our souls to Jesus, and by faith place our hands in his. I appeal to those who were on that train, if they should read these lines, to make thorough work of repentance. Will they realize that God has something for them to do, and change the current of their lives? By watchfulness, faith, and prayer, by the diligent use of every means of grace, and above all by the help of Jesus, who died for them, they may cast sin out of their hearts, and turn aside from following Satan. If the lives saved are henceforth devoted to the service of Jesus, this gracious deliverance will work out glorious results. {RH, January 29, 1884 par. 10}

At Denver we were told that we must go into a smoking-car, and at the same time no restriction was placed upon the smokers. When one or two were asked to forego smoking, they decidedly refused, declaring they should smoke all they chose to, and neither men nor women should hinder them. If any did not like it, "let them keep out of the car." These men were tobacco slaves. They had lost their sense of manly politeness, and did not care for their appearance. If they would abandon the use of the disgusting, defiling narcotic, and then could see its effects on the physical, mental, and moral powers, they would exclaim, as we felt like saying, "The Lord deliver us from such associates, and from such degrading bondage!" {RH, January 29, 1884 par. 11}

I knew that to inhale tobacco smoke for any length of time was to imperil my life. On

a former occasion, I had been obliged to take the smoke when crossing the plains in a palace sleeper. The government inspector of steamboats, whose duty it was to see that all the machinery was sound, was in our car; and his good wife and daughter told him they had no objection to his smoking; they rather enjoyed it. He thought it might be the same with us all. After breathing the poisoned air several hours, my head began to feel strangely, as though a tight band were about it; but I did not realize that it was the tobacco smoke. Everything began to look strange to me, and soon I was in a spasm. My husband and a sister that accompanied me worked over me three quarters of an hour before I was relieved, and it was weeks before I fully recovered. The gentleman was told that it was the poison of his tobacco that had produced this effect, and he smoked no more in the car. {RH, January 29, 1884 par. 12}

This man, who was doing an important work, whose decision involved the safety or peril of human life, did not understand the wonderful machinery of the human organism. He was indulging a habit which would cause friction, and mar the fine workings of the delicate organs of the human body. He might easily have learned that tobacco possesses deadly properties; that it not only impairs physical strength, but robs the mental faculties of much of their activity and vigor. {RH, January 29, 1884 par. 13}

Would that there were a law passed that none but strictly temperate men should have any position of trust on ships and railroads. No others are fit to be intrusted with human life. How many terrible calamities by sea and land are wholly due to rum and tobacco, the great day of God will reveal. No code of morals, no rules of etiquette, no force of reasoning, will avail with men who for rum and tobacco abandon the teachings of common sense and intelligent judgment. With them, self-created lust is the ruling power. {RH, January 29, 1884 par. 14}

None of our party used tobacco in any form, and we were unwilling to breathe the poisoned atmosphere of a smoking-car; and when those who had charge of the party decidedly protested against it, we were permitted to occupy a new day coach of an improved pattern, manufactured by the Pullman company, until we reached Ogden and were again provided with a skeleton sleeper. This new coach was the best we ever had the pleasure of riding in. The conveniences were similar to those we used to have when cars were first introduced, but they were improved. There was a ladies' toilet room, supplied with towels and other conveniences for washing. This was a luxury highly prized by all of us. We cannot see why the coaches for day passengers should be so destitute of these necessary things. On this car there was a toilet room for gentlemen also, and this is as it should be. Those who boast, that ours is an age of improvements, would receive the heartfelt gratitude of travelers if they would furnish the cars with such conveniences as this one was supplied with. {RH, January 29, 1884 par. 15}

We reached Ogden, Utah, Thursday morning; and by the kindness of the Union Pacific Railroad Company, our party were given a free excursion to Salt Lake City. As we were to spend but three hours here, we hired several conveyances, and were driven to points of the greatest interest. We visited the Mormon tabernacle, and also saw the new temple now in process of erection. This building was begun seven years ago, and has already cost \$2,000,000, and it is believed that seven years more will be required



for its completion. We were gratified that we had this privilege of visiting the city of the Mormons; but we saw nothing very attractive in this place, and had no desire to make it our home. After we had started to return to Ogden, we found that two of our number had been left behind. We all greatly regretted this; but while we were planning what could be done to help them, a telegram was received at the station seven miles from Salt Lake City to hold the train, as an engine had been dispatched to bring them on. They would receive nothing for this great favor. {RH, January 29, 1884 par. 16}

During the entire journey we felt that angels of God were protecting us. In our preservation the night of the accident, we had unmistakable evidence that Heaven was interested in this little party making their way to the Pacific coast. Believing that special gratitude was due for this great mercy, it was decided that we hold a Bible-reading on the subject of Thanksgiving. This service was conducted by Eld. Corliss about ten o'clock Friday morning, not far from Tecoma, Nev. Some who were not of our faith joined in this interesting exercise. Gratitude for divine protection was made a prominent theme in subsequent services also. {RH, January 29, 1884 par. 17}

As the Sabbath drew on, we were left for two hours at Wells, Nev. We again assembled in one car for a prayer and social meeting. Twenty-six testimonies were borne, and the blessing of the Lord rested upon us. Some of the residents of the place looked in at the door to see what was going on, and seemed amazed as they saw us quietly holding a religious service, apparently as much at home in the car as in a church. There were several Chinese houses in this small place in the desert. Although it was still daylight, candles were burning before the door of one house and in another, and several Chinamen were bowing in reverence before their idols. How grateful we should be that we have not been left in the darkness of heathenism to worship hideous idols of wood, the work of men's hands. The living God, who made heaven and earth, the sea, and all created things, is our God, and he is worthy of all honor. I was led to inquire, Have I set up idols in my heart? Have I allowed anything to come between myself and God, that he should not be supreme in my affections? We need individually to make close investigation on this point. The love of money, pride in dress and display,--anything that diverts the attention from God,--becomes an idol. {RH, January 29, 1884 par. 18}

On Sabbath, Dec. 22, we were at Winnemucca, Nev., two hours. I spoke, and enjoyed as much freedom as when speaking to thousands in our large churches or at camp-meetings. We had good singing, and enjoyed much of the blessing of the Lord. Sunday the cars made another long stop at Truckee, and Eld. St. John gave an interesting Bible-reading. In these services and on this journey, we seemed to be brought very near to Jesus, and our hearts were made glad in his love. {RH, January 29, 1884 par. 19}

Monday morning, Dec. 24, we arrived at Oakland, thankful that our long journey was ended, and glad to meet our dear friends again after an absence of nearly five months. Sabbath, Dec. 29, I spoke to the church in Oakland. The house was full; in the congregation were some not of our faith, and others who had recently received the truth. The Lord gave me freedom in speaking. My mind went back ten years to the first



meetings held in Oakland in Bro. Tay's house. Then, there were about six in the faith; now, the church-members number about two hundred. The Lord has wrought in Oakland, and we expect to see a still larger number of believers there ere long. {RH, January 29, 1884 par. 20}

I reached my home in Healdsburg, Sunday, Dec. 30, in time to attend the Sabbath-school reunion on New Year's eve. {RH, January 29, 1884 par. 21}

## **PERIODICALS / RH - The Review and Herald / January 29, 1884 Sabbath-School Reunion at Healdsburg, Cal.**

### **January 29, 1884 Sabbath-School Reunion at Healdsburg, Cal.**

At the close of my long journey East, I reached my home in time to spend New Year's eve in Healdsburg. The College hall had been fitted up for a Sabbath-school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of any one. {RH, January 29, 1884 par. 1}

Some have said to me, "Sr. White, what do you think of this? Is it in accordance with our faith?" I answer them, "Is it with *my* faith." In Healdsburg, San Francisco, and Oakland, there are many things to attract our children; large sums are expended every year on Christmas and New Year's in purchasing gifts for friends. These gifts are not generally satisfactory; for many receive presents that they do not need, when they would be glad to have some other article; some receive the same article from several different persons; and others receive nothing at all. We have tried earnestly to make the holidays as interesting as possible to the youth and children, while changing this order of things. Our object has been to keep them away from scenes of amusement among unbelievers. Instead of following a selfish custom, and giving to those from whom presents will be expected in return, let us make our offerings to the Lord. This plan has proved successful in many of our churches, and it was a success on this occasion, the donations amounting to \$138.00. Thus the new year was opened with offerings to the Giver of all our mercies and blessings. {RH, January 29, 1884 par. 2}

I have thought that while we restrain our children from worldly pleasures, that have a tendency to corrupt and mislead, we ought to provide them innocent recreation, to lead them in pleasant paths where there is no danger. No child of God need have a sad or mournful experience. Divine commands, divine promises, show that this is so. Wisdom's ways "are ways of pleasantness, and all her paths are peace." Worldly pleasures are infatuating; and for their momentary enjoyment, many sacrifice the friendship of Heaven, with the peace, love, and joy that it affords. But these chosen objects of delight soon become disgusting, unsatisfying. {RH, January 29, 1884 par. 3}

We want to do all in our power to win souls by presenting the attractions of the Christian life. Our God is a lover of the beautiful. He might have clothed the earth with brown and gray, and the trees with vestments of mourning instead of their foliage of living green; but he would have his children happy. Every leaf, every opening bud and blooming flower, is a token of his tender love; and we should aim to represent to others this wonderful love expressed in his created works. God would have every household and every church exert a winning power to draw the children away from the seducing pleasures of the world, and from association with those whose influence would have a corrupting tendency. Study to win the youth to Jesus. Impress their minds with the mercy and goodness of God in permitting them, sinful though they are, to enjoy the advantages, the glory and honor, of being sons and daughters of the Most High. What a stupendous thought, what unheard of condescension, what amazing love, that finite man may be allied to the Omnipotent! "To them gave he power to become the sons of God, even to them that believe on his name." "Beloved, now are we the sons of God." Can any worldly honor equal this? {RH, January 29, 1884 par. 4}

Let us represent the Christian life as it really is; let us make the way cheerful, inviting, interesting. We can do this if we will. We may fill our own minds with vivid pictures of spiritual and eternal things, and in so doing help to make them a reality to other minds. Faith sees Jesus standing as our mediator at the right hand of God. Faith beholds the mansions he has gone to prepare for those who love him. Faith sees the robe and crown all prepared for the overcomer. Faith hears the songs of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience, if we would see the King in his beauty.

Mrs. E. G. White.

{RH, January 29, 1884 par. 5}

**PERIODICALS / RH - The Review and Herald / February 5, 1884 Notes of Travel. -  
By Mrs. E. G. White. - The Meeting at Wellsville, N. Y.**

**February 5, 1884 Notes of Travel.**

**By Mrs. E. G. White.**

**The Meeting at Wellsville, N. Y.**

At the close of the meeting in South Lancaster, Mass., we went to Wellsville to meet with our brethren and sisters of the Pennsylvania Conference. On the way, we spent several days in the city of New York, at the home of Bro. and Sr. Boynton, who are engaged in missionary work there. It may seem that the work they are doing is a small beginning in so large a city, and that it cannot amount to much. It is indeed a small beginning; and when I see how great the work and how few the laborers, I am deeply pained. Dear brethren and sisters, when you become imbued with the missionary spirit,

when you learn to love your neighbor as yourself, you will not be content to see souls perishing all around you without doing all you can to save them. {RH, February 5, 1884 par. 1}

The prophet Isaiah, speaking by divine inspiration, exclaims, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Want of faith in God and love for our fellow-men are the great sins of the present time. Selfishness, self-love, and love of display are withholding means from the Lord's treasury, and crippling the work that must be done. Satan is a sharp financier, and he manages with subtlety to keep in his service every dollar that he can; and money is invested in houses and lands and spent for selfish gratification that ought to be used in sending the light of truth to all parts of the world. Practical faith will lead to greater consecration. If a man believes present truth, his works will testify to the fact. The character of our work encourages the strongest faith; we have the treasury of Heaven to draw upon. Our large cities are to be entered by making beginnings, however small, and then working by faith. The Lord has committed to his followers the work of giving the message of warning, and those who have means should give financial aid. May the Lord move upon hearts to do this. {RH, February 5, 1884 par. 2}

In New York City we now have a reading-room and a depository for our publications. Ships are visited, and the publications placed on board are carried to all parts of the world. Until the Judgment shall sit, it will not be known how much good has been done by this sowing of the gospel seed. Although for a time it may seem to have perished, if sown in faith and with earnest prayer, it will spring up and bear fruit. Brethren, you who are making a small beginning in the large cities, you are doing a good work, one which ought to have been entered upon years ago. Do not be discouraged if at first you see but little fruit of your labor. Continue to sow beside all waters, remembering the words of Christ, "Without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Will the people of God, who believe that we are living in the last days, wait for the light to be given to the world by some wonderful manifestation of divine power, while they themselves stand idle and irresponsible? Let us not, by our unbelief, stay the work of God and shut out his blessing. {RH, February 5, 1884 par. 3}

A larger number of the brethren of the Pennsylvania Conference were at the Wellsville meeting than we had expected to see. The ministers who attended the General Conference had received a blessing, and its influence was felt here. The meetings had been in progress two days when we arrived, and the brethren were already entering into the spirit of the work. Many manifested a strong desire for a new conversion, an entire submission to the will of God. Confessions of impatience, of fretfulness, of love of the world, were made with deep feeling. I was very anxious that the work should be thorough. Through his prophet God promises, "Ye shall find me, when ye shall search for me with all your heart." He demands the whole heart, or he will not accept the offering; many fail through being half-hearted. {RH, February 5, 1884 par. 4}

As soon as we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we shall work from an altogether higher standpoint.

God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will fully enlisted in his service. Every distinctive faculty should be devoted to this work,--our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet-smelling savor, diffusing a rich fragrance throughout all the earth. The mind is at rest, and the eyes are opened to behold wonderful things out of the law of God. That which was not understood when the mind was darkened and divided now becomes clear. Oh, amazing light for all who by faith and patient reliance upon Jesus claim the fullness of the promise of God! {RH, February 5, 1884 par. 5}

I was enabled to walk a quarter of a mile to attend the meetings held at half past five in the morning. A very gratifying interest was manifested in these early meetings. Persevering labor was put forth, and was attended with good results. It is my earnest prayer that these dear brethren and sisters may daily learn precious lessons in the school of Christ. "Learn of me," says the great Teacher; "for I am meek and lowly in heart; and ye shall find rest to your souls." Would that every one of them would testify to the world the matchless power of God, and his wonderful love to the children of men! {RH, February 5, 1884 par. 6}

There were two young men at the Wellsville meeting who attended Battle Creek College at the time when there was a state of things among teachers and students that confused the mind. The spirit then prevailing was not a right spirit; and while some gave them right counsel, others gave them advice that was not so good. These young men confessed that they did not take a right course themselves, and expressed great regret that they did not do differently. I was glad to listen to these confessions, and I am sure that quite a number will have to make similar ones before they can advance in the divine life. May the Lord give these youth that repentance that needeth not to be repented of. {RH, February 5, 1884 par. 7}

At this meeting I knew that I had help from Jesus, the source of my strength. Without this divine aid, I could not have borne my testimony. Sunday I attended three meetings of our people, and at each one spoke about half an hour. In the afternoon I walked half a mile to the Baptist church, and for an hour and a half spoke to a full house on the subject of Temperance. There was the best of attention; and at the close of the service, several ladies came forward and expressed their grateful appreciation of the words spoken. {RH, February 5, 1884 par. 8}

I was glad to see our brethren and sisters manifest a disposition to bring their offerings to the Lord. At this meeting about five thousand dollars was pledged to be used in enlarging the missionary work in the Pennsylvania Conference, and in establishing a depository of our publications. The means raised exceeded their expectations; but it would be no more than just and right for them to raise ten thousand dollars, and I believe they will do it. I believe they will present their willing offerings to God, and he will bless them. {RH, February 5, 1884 par. 9}

We make progressive movements; but at every step prejudice and false ideas must be removed. This has been the case with every reformatory movement the world has ever seen. To some of small faith and selfish, money-loving disposition, each advance move has portended general disaster and an extravagant outlay of means. They have felt as did that poor man Judas when the ointment was poured upon the head of Jesus. Why this great waste? said he; this ought to have been sold, and the money given to the poor. Again and again, when some advance step has been taken, the selfish, cautious one have thought that everything was going to ruin; but when the battle has been fought against all odds, they have hailed the victory as a token that God was in the movement. When it has been so fully demonstrated that the work was of God that unbelief has had to yield, the men who led out, whose foresight was greater than that of others, who worked against all opposition, are hailed as men raised up for the time, and led by the Spirit of God. Do those men who blocked the way realize the work they have done? Do they see that the addition of their money, their strength, their faith, and courage, might have made the work stronger and more influential, and that their neglect to do what they could is sin? Many of these pioneers have become gray and enfeebled in making mighty efforts to advance the cause of God and the work of reform, while their brethren stood ready to wound them with their weapons of unbelief. There are graves in churchyards that would not now be there, had it not been for this very work of unbelief. Men of wisdom, mighty men of God, after having years added to their lives, and pressing through many obstacles, have failed, and gone to rest; and now we need their help. {RH, February 5, 1884 par. 10}

Would that we lived so near the cross that we could see as God sees, and work as he would have us work. If our brethren would learn the value of souls in the light of what their salvation has cost Jesus, they would know that souls are of greater value than houses and lands, gold and precious stones, or high positions of honor. Jesus calls upon us to love one another as he has loved us. May the Lord enlarge our minds to comprehend eternal things; for when we do, selfishness will disappear, and we shall be doers of the word, and not idle hearers. {RH, February 5, 1884 par. 11}

We left our brethren and sisters in Pennsylvania greatly encouraged, and at twelve o'clock at night took the cars for Hornellsville. We rode one hour, and were then obliged to wait in the depot till half past four in the morning. I spent this time in writing. {RH, February 5, 1884 par. 12}

Monday evening, about eight o'clock, we arrived at Battle Creek, very weary, and with only a few days in which to prepare for our long journey across the plains. Friday night I spoke to the helpers at the Sanitarium, and on the Sabbath to a large congregation in the Tabernacle. These were my closing labors in the East on this journey, and I have to say to the praise of God, that he has sustained me at every step. I have prayed in the night season; and in the day, when traveling, I have been pleading with God for strength, for grace, for light from his presence; and I know in whom I have believed. I return to California with more strength and better courage than I had when I left Oakland the 12th of August. {RH, February 5, 1884 par. 13}

I desire the love of Jesus as I never desired it before. I see reason to praise God for

his goodness, his preserving care, and for the sweet peace, joy, and courage he gave me on this journey. I started out by faith, and not by sight; and I have seen the hand of God in every day's labor, and daily his praise has been in my heart and on my lips. His Spirit has helped my infirmities in so marked a manner that I cannot fear to commit myself to his keeping. I have the perfect assurance of his love. He has heard and answered my prayers, and I will praise his name.

{RH, February 5, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / March 4, 1884 Unity in Christ. [AN ADDRESS TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 7, 1883.] - By Mrs. E. G. White. -**

**March 4, 1884 Unity in Christ.  
[AN ADDRESS TO THE MINISTERS  
ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK,  
MICH., IN THEIR MORNING MEETING HELD NOV. 7, 1883.]**

**By Mrs. E. G. White.**

Text:--"Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger." {RH, March 4, 1884 par. 1}

These words are addressed to us, who are here assembled, who have wrought his judgments and kept his ordinances. It would be a sad thing if we were to neglect or refuse to seek the Lord earnestly. It would be a great mistake to let this precious opportunity pass unimproved; for there are great blessings for all who will seek for them with all their heart. {RH, March 4, 1884 par. 2}

Let each ask himself, "Have I done all that I can to bring light and freedom into this meeting?" We each have a work to do that no one can do for us. The Lord would be pleased to see us humble our hearts before him, confessing our sins, and righting every wrong that exists between us and our brethren. There is danger that the adversary will suggest that we need not humble our hearts before God; that we need not make confession to our brethren of the wrongs we have done them in speaking of their faults, magnifying their errors, putting wrong constructions upon their words, and letting into our hearts enmity against them. Some have entertained such feelings. Alienation, prejudice, and jealousy have ruled in hearts, and love for Jesus and for one another has been supplanted by these weeds of Satan's planting. Brethren, shall we let the enemy triumph by allowing these wrongs to go uncorrected? Or shall we, while attending these meetings, confess our own faults and forgive those of our brethren?



Shall we here seek meekness? Shall we open our hearts to the pure, sweet influences of the Sun of Righteousness? The apostle exhorts, "Be pitiful, be courteous." Let the Christ-like qualities of love, gentleness, kindness, possess the soul. Let the character of Jesus shine through your characters, showing that you have the mind of Christ, that you are full of tender compassion for your brethren. {RH, March 4, 1884 par. 3}

In his last talk with his disciples before his cruel death, Jesus illustrated the union that exists between himself and his followers by the vine and its branches. Said he, "I am the vine; ye are the branches." He also prayed that his disciples might be one as he is one with the Father. Satan heard this prayer; he knows that in union there is strength; and he works hard to bring in dissensions and divisions among God's commandment-keeping people. It is his constant endeavor to thwart the design of Christ. He tempts man; and evil is so natural an element of the human heart that it cannot be overcome except by divine aid. We want the words of Jesus to abide in our hearts, that we may be doers of the word, and not hearers only. Our wills must be trained to obedience. {RH, March 4, 1884 par. 4}

As ambassadors for Christ, we are intrusted with the important work of presenting the truth before the people; and we are to do this, not merely by voice and pen, but by example also. This God requires of us; nothing short of this will he accept. We must abide in Christ as the branch abides in the vine, or we shall not be fitted to bear the warning message to the world. The Lord has often to prune us, to remind us that a pure and holy God will allow no evil to stand before him unrebuked. Our sins and iniquities separate us from him. Then our first work is to put away sin; but in order to do this, we must come so close to God that we can understand his character and requirements, and thus measure our sinfulness and our need of a Saviour. {RH, March 4, 1884 par. 5}

Let us review our past year's labor, and see if we have done our whole duty. *God should be made first.* Have not some mingled so much of self with their labors that the Lord could not bless them with success? Have not some become self-sufficient? Have not others been dilatory, and almost idlers in the Lord's vineyard? Have they not neglected those branches of the work which were not agreeable, and chosen to do that part which was more pleasant? Dear brethren, have you watched for souls as they that must give account? Have you felt that you were responsible for their salvation? Have you suffered them to become selfish and worldly minded without faithfully presenting their danger before them? You have seen them robbing God in tithes and offerings; and have you held your peace? Have you not been afraid of incurring their displeasure, if you plainly presented their disregard of God's express command? What have you been doing, my brethren? Have you not been trying to carry the easy end of the yoke, while shunning to declare the whole counsel of God? Your churches and your Conferences will testify against you; for the sin of neglect is registered in the books of Heaven. {RH, March 4, 1884 par. 6}

It required condescension and sacrifice to prepare the way for man to be restored to the favor of God. The Son of the Most High became one of us, sharing the griefs and infirmities of human nature, that he might lift up fallen man and reunite him to God. Nor do the efforts in our behalf end with the great sacrifice made for our redemption. Divine

forbearance and protecting care are ever in exercise to preserve souls from destruction; for it is Satan's constant work to separate them from Christ. We must resist his wiles with watchfulness and prayer; faith and preserving effort will give us the victory. {RH, March 4, 1884 par. 7}

Are we willing to put forth such efforts to save our fellow-men as Christ made for our salvation? Will we manifest such regard for the reputation and interest of our brethren as Jesus has taught us by his care for us? We are one in Christ. In his sight, the bond that unites believers is more sacred and enduring than any other tie. Christ is the Vine; we are branches, and only branches. This view of our relationship to him and to one another should lead us to labor earnestly for the salvation of our brethren. We must be faithful to do our appointed work, to reprove, rebuke, exhort, with all long-suffering and doctrine. This must be done in the spirit of meekness, while abiding in Christ. Here is our power over hearts. When Christ reigns in the hearts, selfishness will die out, and disinterested benevolence take its place. Coldness and indifference will then be considered as fatal as for a sentinel to sleep at his post, thus exposing the whole army to defeat and death. We must ever be on our guard. Our enemy is vigilant; he is ever watching for opportunities to come in with his snares. {RH, March 4, 1884 par. 8}

Should trials arise, tell all your troubles to Jesus. Should a branch of the vine lean away from its parent stalk, and depend upon some shrub to which it is not united? Shall those who profess Christ seek the friendship of worldlings, but have no communion with the Saviour? Take everything to him who gave his life for us. Oh! he loves us with a love that exceeds that of a mother for her helpless child. {RH, March 4, 1884 par. 9}

"Except ye abide in me," says Christ, "ye can do nothing." We need him every day; we cannot part with him for an hour. Every faculty of our being belongs to him, and should be dedicated to his service. My brethren, if you know that this union with Christ is required of you, and then neglect to maintain a consistent walk and to live in the exercise of faith, the heart will become hardened in disobedience. The tendency is to become self-important and emboldened in a wrong course. It is your duty to abide in Christ. We must be daily learners in his school. We must know the way ourselves before we can teach others how to walk in it. {RH, March 4, 1884 par. 10}

"Search the Scriptures," was the injunction of the Master. Many have lost much because they have neglected this duty. When we search the word of God, angels are by our side, reflecting bright beams of light upon its sacred pages. The Scriptures appeal to man as having power to choose between right and wrong; they speak to him in warning, in reproof, in entreaty, in encouragement. The mind must be exercised on the solemn truths of God's word, or it will grow weak. We have the truth brought out in publications, but it is not enough to rely upon other men's thoughts. We must examine for ourselves, and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind. If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light. {RH, March 4, 1884 par. 11}

Our ministers are failing here. They are not Bible students, they are weak where they might be strong; for they take things for granted without searching for themselves.

They do not become mighty in the Scriptures and in the power of God, because they are satisfied with their present position and attainments. They need to become familiar with prophecy, familiar with the strong pillars of our faith, familiar with the lessons of Christ. Then the man of God, thoroughly furnished unto all good works, will make practical godliness his theme. {RH, March 4, 1884 par. 12}

Many do not make God prominent, but expect to do some great work themselves. Remember, brethren, that though you go forth weeping, sowing the precious seed of truth, you must depend upon divine power to aid you in securing the harvest, that you may return with rejoicing, bringing your sheaves with you. Let us work; let us become Bible students ourselves, and teach all who hear us to search the Scriptures. Preach your own words less, but establish Bible-readings. Let the Lord speak through his word directly to hearts; thus the truth will impress many minds, and the memory will retain it longer than it would a sermon. {RH, March 4, 1884 par. 13}

Sowers in the great harvest field, be diligent, steadfast, immovable, always abounding in the work of the Lord. To the gracious, sleepless, mighty One, hopefully and prayerfully commit the result of your labor. Grow in grace and in the knowledge of the truth. "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

{RH, March 4, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / March 11, 1884 Exacting Usury of Brethren. - By Mrs. E. G. White. -**

**March 11, 1884 Exacting Usury of Brethren.**

**By Mrs. E. G. White.**

When the Jews were restored to their native land after the Babylonish captivity, they found themselves in a deplorable state of insecurity and discouragement. The walls of Jerusalem were broken down. The favor of God, their blessing and defense, had been removed because of their transgressions; and there were continual rumors of threatened invasion by their enemies. At this time God raised up a deliverer for his people in the person of Nehemiah, who was also a religious reformer to restore the worship of the true God and correct wrongs among the people. On account of his courage and fidelity, he was chosen of God to do this great work. Nehemiah prayed much, and trusted in God to help him; yet he was a man of wise forethought and resolute action, and he neglected no precaution that could tend to the success of the enterprise he had undertaken. {RH, March 11, 1884 par. 1}

While under his direction the people were rebuilding the walls of Jerusalem, and at the same time defending themselves against their enemies, they suffered many privations. They had no courage to plant or sow, for they were sure of nothing. And the sabbatical year, which God had commanded them to keep, increased their difficulties by shortening their supplies. Many who had large families were unable to buy necessary food except on credit. "And there was a great cry of the people and their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards." {RH, March 11, 1884 par. 2}

Now was the time for the wealthy Jews to carry out the principles of the law of God, and show that they loved their neighbor as themselves. Did they do this? No; they saw that they had an opportunity to enrich themselves at the disadvantage of their neighbor, and they improved it. The Lord had commanded that every third year a tithe be raised for the benefit of the poor,--a tithe in addition to, and entirely distinct from, that given every year for the service of God. But instead of observing this law of kindness, love, and mercy, they took advantage of the necessities of the poor to charge exorbitant prices, nearly double what an article was really worth. {RH, March 11, 1884 par. 3}

The poorer class of people were obliged to borrow money to pay their tribute to the king; and the wealthy, who loaned this money, exacted high rates of interest. They took mortgages on the lands of the poor, and finally added them to their own large possessions. Thus some became very wealthy, while others were in deep poverty. But the rich felt no compassion for their poorer brethren, not even when they were obliged to sell their sons and daughters into bondage, with no hope of being able to redeem them. Nothing but accumulating distress, perpetual want and bondage, seemed to be before them. There appeared to be no prospect of redress, no hope of redeeming children or lands. Yet these men were of the same nation and faith as their more wealthy and prosperous brethren; they too belonged to the chosen people of God. {RH, March 11, 1884 par. 4}

Some had brought upon themselves financial embarrassment by their own mismanagement and want of foresight; but this was not a sufficient reason for oppressing them, and those who took this advantage were revealing their true character. They were going directly contrary to the letter and spirit of God's command: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury." {RH, March 11, 1884 par. 5}

Nehemiah entered upon the work of reforming these wrongs with characteristic

energy and promptness. He says: "And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?" {RH, March 11, 1884 par. 6}

The people had departed from the word of the Lord, and were following the inclination of their own hearts. And the rulers in Israel, the very ones who should have carried out the expressed will of God in dealing compassionately with the needy, who should have seen that no wrong was done, were themselves the worst oppressors. Nehemiah rebuked the rulers and the nobles for their unjust exaction. He set before them their course and its consequences, and their guilt in disobeying the command of God. He inquired, "Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise." {RH, March 11, 1884 par. 7}

Here is important instruction for all who would walk in the fear of the Lord and in the way of his commandments. Some who profess to be so walking are acting over again the course pursued by the rulers and nobles in Israel. Because they have the power, they exact more than is just and honest, and thus become oppressors. The word of God must be the rule in deal. Those who profess to love God, and yet take advantage of the necessities of their brethren to exact large interest, perhaps ten or twelve per cent, may for a time appear to gain by this course; but they will finally learn that God can scatter. The Lord will judge and punish; he will hear the cry of the oppressed, and will repay the oppressor according to his deeds. {RH, March 11, 1884 par. 8}

There are sins among us as a people. Love is not cherished as it should be. A cold, selfish, indifferent hard-heartedness is increasing, and this has separated us from our God. There are reasons why the Lord does not favor us with his presence and love; there is great need of sharp, pointed testimonies, for selfishness has eaten out the love of God from our hearts. Hear what the Lord says to his people: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in



thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land." {RH, March 11, 1884 par. 9}

This is the voice of God to you, my brethren and sisters who profess to keep the law of God. That law requires that you love your neighbor as yourself. Are you doing it? Our faith is peculiar, and separates us from the world. Our enemies reproach us and bear false witness against us, and if we give them the least occasion, they will reproach our faith also. Do not, I beg of you, deceive your own souls. We are all debtors to divine justice, and we have nothing to pay; but Jesus so pitied us that he paid the debt. He became poor, that through his poverty we might be made rich; and we should prove the sincerity of our gratitude by works of liberality and love performed for Christ's sake. We are assured by the Lord that his poor will always be among us, and we may at any time express our gratitude for his goodness to us by being thoughtful and liberal to them. {RH, March 11, 1884 par. 10}

No institution that God has established can afford to be unjust or unfair in any of its business transactions, either with brethren or worldlings. In no case should advantage be taken with the excuse that it is justifiable and right because the means gained will enrich the cause of God; for he will never approve injustice. The Bible rule, "Whatsoever ye would that men should do to you, do ye even so to them," should never be lost sight of in deal. Men in responsible positions should correct wrongs among the people, but they should not practice a wrong course themselves. {RH, March 11, 1884 par. 11}

God never designed that one man should prey upon another because the laws of the land justify him in this course. The world's maxims, customs, and practices are not to be our criterion; there is a higher law to be respected and obeyed. The religion of Christ has been regarded with contempt because his professed followers have acted out the selfishness of their hearts. Many worldlings and heathen abhor Christianity on account of the avarice, treachery, and cruelty of professed Christians. The churches retain upon their church-books the names of men who have gained their possessions by unjust usury; they support their luxurious and extravagant style of living by means wickedly obtained. {RH, March 11, 1884 par. 12}

Those who are made the depositaries of God's law, those who are preparing for the Judgment, when every one will receive as his works have been, should carefully review their course in the light of the word of God. The men whom God has made rulers and watchmen, should consult with one another as to the best means to reform every wrong; and they should teach the churches everywhere that if wrongs are not corrected, the guilty must be placed under censure. But it is too often the case that the very men who should see that mercy and tender pity are shown, are themselves at fault, and



have justly earned the name of sharpers. If these men would have the favor of God and his prospering hand with them, they must learn the principles of right dealing in the school of Christ. {RH, March 11, 1884 par. 13}

As genuine faith and the love of God are cherished in the heart, they will be manifested in deeds of mercy and benevolence to our brethren, and in this manner selfishness will be overcome. Paul enjoins: "Let us do good unto all men, especially unto them who are of the household of faith." We have the word of God as our rule of action, and we need not fear to carry out its principles by dealing justly and loving mercy; for when we do this, God becomes our surety, and promises to bless all that we undertake.

{RH, March 11, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / March 18, 1884 A Sabbath Reform Needed. - By Mrs. E. G. White. -**

**March 18, 1884 A Sabbath Reform Needed.**

**By Mrs. E. G. White.**

In the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging, but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God. {RH, March 18, 1884 par. 1}

One of the principal ways in which the people had departed from God was in the desecration of the Sabbath. Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed. {RH, March 18, 1884 par. 2}

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed God's goodness in his dealings with them, and their ingratitude and

sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people; since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress." {RH, March 18, 1884 par. 3}

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act. {RH, March 18, 1884 par. 4}

We need Nehemiahs in 1884, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example. The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy. {RH, March 18, 1884 par. 5}

He who instituted the Sabbath has never changed it to a common day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy rest-day as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations that this course is right. Those who are conscientiously observing the

original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish--those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy? {RH, March 18, 1884 par. 6}

There is need of a Sabbath reform among us, who profess to observe God's holy rest-day. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbath-keeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss. {RH, March 18, 1884 par. 7}

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday. {RH, March 18, 1884 par. 8}

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellow-men, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day. {RH, March 18, 1884 par. 9}

There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony. {RH, March 18, 1884 par. 10}

The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" {RH, March 18, 1884 par. 11}

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage. {RH, March 18, 1884 par. 12}

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager. {RH, March 18, 1884 par. 13}

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with order, forethought, and earnest prayer. Faithful standard-bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."

{RH, March 18, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / March 25, 1884 May Christians  
Manufacture Wine and Cider? - By Mrs. E. G. White. -**

**March 25, 1884 May Christians Manufacture Wine and Cider?**

**By Mrs. E. G. White.**

I have received letters from different individuals, inquiring if I think it in accordance with our faith to raise hops, knowing that they are principally used in the manufacture of intoxicating drinks, or to engage in the manufacture of wine or cider for the market. {RH, March 25, 1884 par. 1}

I cannot see how, in the light of the law of God, Christians can conscientiously engage in these pursuits. All these articles may be put to a good use, and prove a blessing; and they may be perverted to a wrong use, and prove a temptation and a curse. Cider and wine may be canned when fresh, and kept sweet a long time, and if used in an unfermented state, they will not dethrone reason. But do we know of what this palatable sweet cider is made? Those who manufacture apples into cider for the market are not very careful as to the condition of the fruit used, and in many cases the juice of decayed apples is expressed. Those who would not think of taking the poison of rotten apples into their system, will drink the cider made from them, and call it a luxury; but the microscope would reveal the fact that this pleasant beverage is often unfit for the human stomach, even when fresh from the press. If it is boiled, and care is taken to remove the impurities, it is less objectionable. {RH, March 25, 1884 par. 2}

I have often heard people say, "Oh! this is only sweet cider; it is perfectly harmless, and even healthful." Several quarts, perhaps gallons, are carried home. For a few days it is sweet; then fermentation begins. The sharp flavor makes it all the more acceptable to many palates, and the lover of sweet wine or cider is loath to admit that his favorite beverage ever becomes hard and sour. Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more perverse; the transformation of character is greater, more determined, and obstinate. A few quarts of cider or sweet wine may awaken a taste for stronger drinks, and many who have become confirmed drunkards have thus laid the foundation of the drinking habit. {RH, March 25, 1884 par. 3}

It is not safe, by any means, for some to have wine or cider in the house. They have inherited an appetite for stimulants, which Satan is continually soliciting them to indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is benumbed and clouded; reason no longer holds the reins, but they are laid on the neck of lust. Licentiousness, adultery, and vices of almost every type are committed as the result of indulging the appetite for wine and cider. A professor of religion who loves these stimulants, and accustoms himself to their use, never grows in grace. He becomes gross and sensual; the animal passions control the higher powers of the mind, and virtue is not cherished. {RH, March 25, 1884 par. 4}

Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do the harmless wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest

resolutions are undermined; and eternal interests are not strong enough to keep the debased appetite under the control of reason. {RH, March 25, 1884 par. 5}

Some are never really drunk, but are always under the influence of cider or fermented wine. They are feverish, unbalanced in mind, not really delirious, but in fully as evil a condition; for all the noble powers of the mind are perverted. A tendency to disease of various kinds, as dropsy, liver complaint, trembling nerves, and a determination of blood to the head, results from the habitual use of sour cider. By its use, many bring upon themselves permanent disease. Some die of consumption or fall under the power of apoplexy from this cause alone. Some suffer from dyspepsia. Every vital function refuses to act, and the physicians tell them that they have liver complaint, when if they would break in the head of the cider barrel, and never give way to the temptation to replace it, their abused life-forces would recover their vigor. {RH, March 25, 1884 par. 6}

Cider-drinking leads to the use of stronger drinks. The stomach loses its natural vigor, and something stronger is needed to arouse it to action. On one occasion when my husband and myself were traveling, we were obliged to spend several hours waiting for the train. While we were in the depot, a red-faced, bloated farmer came into the restaurant connected with it, and in a loud, rough voice asked, "Have you first-class brandy?" He was answered in the affirmative, and ordered half a tumbler. "Have you pepper sauce?" "Yes," was the answer. "Well, put in two large spoonfuls." He next ordered two spoonfuls of alcohol added, and concluded by calling for "a good dose of black pepper." The man who was preparing it asked, "What will you do with such a mixture?" He replied, "I guess that will take hold," and placing the full glass to his lips, drank the whole of this fiery compound. Said my husband, "That man has used stimulants until he has destroyed the tender coats of the stomach. I should suppose that they must be as insensible as a burnt boot." {RH, March 25, 1884 par. 7}

Many, as they read this, will laugh at the warning of danger. They will say, "Surely the little wine or cider that I use cannot hurt me." Satan has marked such as his prey; he leads them on step by step, and they perceive it not until the chains of habit and appetite are too strong to be broken. We see the power that appetite for strong drink has over men; we see how many of all professions and of heavy responsibilities, men of exalted station, of eminent talents, of great attainments, of fine feeling, of strong nerves, and of high reasoning powers, sacrifice everything for the indulgence of appetite until they are reduced to the level of the brutes; and in very many cases their downward course commenced with the use of wine or cider. Knowing this, I take my stand decidedly in opposition to the manufacture of wine or cider to be used as a beverage. {RH, March 25, 1884 par. 8}

When intelligent men and women who are professedly Christians, plead that there is no harm in making wine or cider for the market, because when unfermented it will not intoxicate, I feel sad at heart. I know there is another side to this subject that they refuse to look upon; for selfishness has closed their eyes to the terrible evils that may result from the use of these stimulants. I have a few acres of land that, when I purchased it, was set out to wine grapes; but I will not sell one pound of these grapes to



any winery. The money I should get for them would increase my income; but rather than aid the cause of intemperance by allowing them to be converted into wine, I would let them decay upon the vines. And I do not see how our brethren can abstain from all appearance of evil, and engage largely in the business of hop-raising, knowing to what use the hops are put. Those who help to produce these beverages that encourage and educate the appetite for stimulants, will be rewarded as their works have been. They are transgressors of the law of God; and they will be punished for the sins which they commit, and for those which they have influenced others to commit through the temptations which they have placed in their way. {RH, March 25, 1884 par. 9}

Let all who profess to believe the truth for this time, and to be reformers, act in accordance with their faith. If one whose name is on the church book manufacturers wine or cider for the market, he should be faithfully labored with, and if he continues the practice, he should be placed under censure of the church. Those who will not be dissuaded from doing this work, are unworthy of a place and a name among the people of God. We are to be followers of Christ, to set our hearts and our influence against every evil practice. How should we feel in the day when God's judgments are poured out, to meet men who have become drunkards through our influence? We are living in the antitypical day of atonement, and our cases must soon come in review before God. How shall we stand in the courts of Heaven, if our course of action has encouraged the use of stimulants that pervert reason, and are destructive of virtue, purity, and the love of God? {RH, March 25, 1884 par. 10}

The lawyer asked Christ, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Eternal life is the prize at stake, and Christ tells us how we may gain it. He directs us to the written word, "How readest thou?" The way is there pointed out; we are to love God supremely and our neighbor as ourselves. But if we love our neighbor as ourselves, we shall not throw upon the market anything that will be a snare to him. {RH, March 25, 1884 par. 11}

Love to God and man is the Christian's whole duty. The law of love is written upon the tablets of the soul, the spirit of Christ dwells in him, and his character appears in good works. Jesus became poor, that through his poverty we might be made rich. What sacrifices are we willing to make for his sake? Have we his love enshrined in our hearts? Do we love our neighbor as Christ loved him? If we have this love for souls, it will lead us to consider carefully whether by our words, our acts, our influence in any way, we are placing temptation before those who have little moral power. We shall not censure the weak and suffering, as the Pharisees were continually doing; but we shall endeavor to remove every stone of stumbling from our brother's path, lest the lame be turned out of the way. {RH, March 25, 1884 par. 12}

As a people, we profess to be reformers, to be light-bearers in the world, to be faithful sentinels for God, guarding every avenue whereby Satan could come in with his temptations to pervert the appetite. Our example and influence must be a power on the

side of reform. We must abstain from any practice which will blunt the conscience, or encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God. If all would be vigilant and faithful in guarding the little openings made by the moderate use of the so-called harmless wine and cider, the highway to drunkenness would be closed up. What is needed in every community is firm purpose, and a will to touch not, taste not, handle not; then the temperance reformation would be strong, permanent, and thorough. {RH, March 25, 1884 par. 13}

The love of money will lead men to violate conscience. Perhaps that very money may be brought to the Lord's treasury; but he will not accept any such offering, it is an offense to him. It was obtained by transgressing his law, which requires that a man love his neighbor as himself. It is no excuse for the transgressor to say that if he had not made wine or cider, somebody else would, and his neighbor might have become a drunkard just the same. Because some will place the bottle to their neighbor's lips, will Christians venture to stain their garments with the blood of souls,--to incur the curse pronounced upon those who place this temptation in the way of erring men? Jesus calls upon his followers to stand under his banner, and aid in destroying the works of the devil. {RH, March 25, 1884 par. 14}

The world's Redeemer, who knows well the state of society in the last days, represents eating and drinking as the sins that condemn this age. He tells us that as it was in the days of Noah, so shall it be when the Son of man is revealed. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Just such a state of things will exist in the last days, and those who believe these warnings will use the utmost caution not to take a course that will bring them under condemnation. {RH, March 25, 1884 par. 15}

Brethren, let us look at this matter in the light of the Scriptures, and exert a decided influence on the side of temperance in all things. Apples and grapes are God's gifts; they may be put to excellent use as healthful articles of food, or they may be abused by being put to a wrong use. Already God is blighting the grape vine and the apple crop because of men's sinful practices. We stand before the world as reformers; let us give no occasion for infidels or unbelievers to reproach our faith. Said Christ, "Ye are the salt of the earth," "the light of the world." Let us show that our hearts and consciences are under the transforming influence of divine grace, and that our lives are governed by the pure principles of the law of God, even though these principles may require the sacrifice of temporal interests. {RH, March 25, 1884 par. 16}

**PERIODICALS / RH - The Review and Herald / March 25, 1884 "Apples of Gold." -  
March 25, 1884 "Apples of Gold."**

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Solomon declares that "a word fitly spoken is like apples of gold in pictures of silver."

Such the reader will find to be the following words from the pen of Sr. White. It was a private letter, but the friends among whom it has circulated have found so much comfort and encouragement in it that we are induced to take the liberty to make public the following extract for the benefit of our readers in general:-- {RH, March 25, 1884 par. 1}

"I feel continually grateful to God for his merciful kindness. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained and blessed me, and returned me home in safety, my heart is filled to overflowing with his great love. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month, if the Lord gives me health as he has done. I have been unable to sleep nights for thinking of the important things to take place. Three hours, and sometimes five, is the most I get of sleep; my mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must and not delay. {RH, March 25, 1884 par. 2}

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night; the things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and he will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done, to comfort and to save us from the hand of the destroyer. We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain he has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and thus strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may look on what is past as well as what is to come, and say,--Hitherto hath the Lord helped us. "As thy days, so shall thy strength be." The trial will not exceed the strength which shall be given us to bear. Then let us take up our work just where we find it, without one word of repining, believing nothing can come but that strength will come proportionate to the trial. {RH, March 25, 1884 par. 3}

"Our children are in the hands of God. Our faith must awaken to grasp the promises; and we must not repine, nor be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials; for God will never leave nor forsake one soul who trusts in him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, in which he has interposed his power and his grace when sorely perplexed, sustaining us when falling, comforting us when sorrowing, we would see that it is unbelief to distrust God or to be filled with anxiety. Let mercies be remembered and enjoyed daily. We must daily live by faith. {RH, March 25, 1884 par. 4}

"I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for his grace, and continue to praise him every day; and then when the scenes of

sore conflicts come, having learned the lesson of holy confidence, of blessed trust, we place our hands in the hands of Christ, our feet on the rock, and we are secure from storm and tempest."

{RH, March 25, 1884 par. 5}

**PERIODICALS / RH - The Review and Herald / April 8, 1884 Humility and Faithfulness in Laborers. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 8, 1883.] - By Mrs. E. G. White. -**

**April 8, 1884 Humility and Faithfulness  
in Laborers.  
[REMARKS  
ADDRESSED TO THE MINISTERS  
ASSEMBLED IN GENERAL CONFERENCE  
AT BATTLE CREEK, MICH., IN THEIR  
MORNING MEETING HELD NOV. 8, 1883.]**

**By Mrs. E. G. White.**

God requires that we confess our sins and humble our hearts before him; but at the same time we should have confidence in him as a tender Father, who will not forsake those who put their trust in him. We do not realize how many of us walk by sight and not by faith. We believe the things that are seen, but do not appreciate the precious promises given us in his word. And yet we cannot dishonor God more decidedly than by showing that we distrust what he says, and question whether the Lord is in earnest with us or is deceiving us. {RH, April 8, 1884 par. 1}

There are many who are really troubled because low, debasing thoughts come into the mind, and are not easily banished. Satan has his evil angels around us; and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weaknesses and defects of character that are thus revealed, and presses his temptations where there is the least power of resistance. He makes evil suggestions, and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage. To those who are selfish, worldly, avaricious, proud, fault-finding, or given to detraction,--to all who are cherishing errors and defects of character,--Satan presents the indulgence of self, and leads the soul off upon a track that the Bible condemns, but which he makes appear attractive. {RH, April 8, 1884 par. 2}

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never-failing support. His followers should develop symmetrical characters by

strengthening weak traits. They must become Christ-like in disposition and pure and holy in life. None can do this in their own strength, but Jesus can give the daily grace needed to do this work. None need fail or become discouraged, when such ample provision has been made for us. {RH, April 8, 1884 par. 3}

The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures, and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose. Wall the soul in with the restrictions and instructions given by inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the word of God that this is the remnant people who are keeping the commandments of God and the faith of Jesus. {RH, April 8, 1884 par. 4}

It is natural for us to have much self-confidence and to follow our own ideas, and in so doing we separate from God; and we do not realize how far we are from him, until the sense of self-security is so firmly established that we are not afraid of failure. We should be much in prayer. We need Jesus as our counselor; at every step we need him as our guide and protector. If there was more praying, more pleading with God to work for us, there would be a greater dependence on him, and faith would be strengthened to take him at his word. It would be easier to believe that if we ask for grace or wisdom, we shall receive it; because his word says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." {RH, April 8, 1884 par. 5}

Ministers would be more successful in their labor, if they would talk less of self and more of Christ. Of ourselves, we have no power to reach hearts; it is only by divine aid that we can find access to them. Brethren, teach the people to rely upon Jesus; lead them to feel that they are not dependent on the minister, but must have an experience for themselves. The minister is not infallible. He may err; ambition and unhallowed passion may burn in his heart; the vampire of envy may mar his work; he may defraud God of the glory due to his name by so laboring that the credit will be given to the poor, erring, finite instrument. The true laborer will take care that his hearers understand the leading points of our faith, and that they keep distinctly in mind the old landmarks, the way by which the Lord has led his people. He will teach them to look to God for themselves, expecting the outpouring of his Spirit. If those who profess to be teachers of the truth teach their own ideas independent of the opinions of their brethren, they should be labored with as unfaithful in their work. One who feels at liberty to advance what he chooses and keep back what he chooses, should not be encouraged to labor in the ministry; for he is failing to prepare a people to stand in the day of the Lord. {RH, April 8, 1884 par. 6}

It is not the best way to have one or two ministers go over the same ground again

and again. There should be an interchange of laborers. They should not be confined to one field, but should labor in different Conferences, that the churches may have the benefit of their differing gifts. When this was done in the past, greater success attended the laborers. {RH, April 8, 1884 par. 7}

Some fail to educate the people to do their whole duty. They preach that part of our faith which will not create opposition and displease their hearers; but they do not declare the whole truth. The people enjoy their preaching; but there is a lack of spirituality, because the claims of God are not met. His people do not give him in tithes and offerings that which is his own. This robbery of God, which is practiced by both rich and poor, brings darkness into the churches; and the minister who labors with them, and who does not show them the plainly revealed will of God, is brought under condemnation with the people, because he neglects his duty. {RH, April 8, 1884 par. 8}

Brethren, the Lord will help you, if you seek his help; but do not exalt self, do not call the attention of the people to self. There is a spirit of worldliness coming into the church, and it must be firmly met and rebuked. If this is not done, there is a failure to make known the whole counsel of God. Unless we humble our hearts before God, unless we seek him earnestly, we shall be overcome by the temptations of Satan; and those whom we neglect to warn, to reprove, to exhort, with all long-suffering and doctrine, will be ensnared by his devices, and we shall not be guiltless. Our duty is not done when we preach the word. We are to labor for souls; we are to bring to bear every means within our power to reach them. Let us labor in the Spirit of the living God; let us love souls; let us pray for them, and weep over them. Come close to your brethren when you see them in danger. It is time that there was more personal labor done in the churches. If one-half of the time spent in sermonizing was devoted to this kind of labor, the churches in the several Conferences would be in a more healthful condition. Take your Bibles, and devote one-half of the time now given to discourses to educating the people to understand the Scriptures and the claims of God upon them. We have no time to lose; we must be in earnest. May the Lord help us to put on the whole armor of God, and labor for time and for eternity. {RH, April 8, 1884 par. 9}

**PERIODICALS / RH - The Review and Herald / April 15, 1884 The Christian's Refuge. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 9, 1883.] - By Mrs. E. G. White. -**

**April 15, 1884 The Christian's Refuge.  
[REMARKS  
ADDRESSED TO THE MINISTERS ASSEMBLED  
IN GENERAL CONFERENCE AT BATTLE CREEK,  
MICH., IN THEIR MORNING MEETING HELD  
NOV. 9, 1883.]**



**By Mrs. E. G. White.**

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On this morning there was a spirit of earnest intercession for the Lord to reveal himself among us in power. My heart was especially drawn out in prayer, and the Lord heard and blessed us. Testimonies were borne by many discouraged ones, who felt that their imperfections were so great that the Lord could not use them in his cause. This was the language of unbelief. {RH, April 15, 1884 par. 1}

I tried to point these dear souls to Jesus, who is our refuge, a present help in every time of need. He does not give us up because of our sins. We may make mistakes and grieve his Spirit; but when we repent, and come to him with contrite hearts, he will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God, and do noble work for the Master. But they must work from a high standpoint; they must be influenced by no selfish motives. {RH, April 15, 1884 par. 2}

No work that can engage our attention is of greater importance than a preparation for the future immortal life. We must watch unto prayer. We must learn in the school of Christ. Nothing but his righteousness can entitle us to one of the blessings of the covenant of grace. We have long desired and tried to obtain these blessings, but have not received them, because we have cherished the idea that we could do something to make ourselves worthy of them. We have not looked away from ourselves, believing that Jesus is a living Saviour. We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation. Through his prophet the Lord promises, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." We must believe the naked promise, and not accept feeling for faith. When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire. {RH, April 15, 1884 par. 3}

Our hearts have grown unfeeling and unimpressible through lack of faith. We look to self, as though we had power to save ourselves; but Jesus died for us because we were helpless to do this. In him is our hope, our justification, our righteousness. We are to look and live. We should not despond, and fear that we have no Saviour, or that he has no thoughts of mercy toward us. At this very time he is carrying on his work in our behalf, inviting us to come to him in our helplessness, and be saved. We dishonor him by our unbelief. It is astonishing how shamefully we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost, and who has given us every evidence of his great love. My brethren, let us teach faith by precept and example. {RH, April 15, 1884 par. 4}

What a sacred trust God has committed to us in making us his servants to aid in the work of saving souls. He has intrusted to us great truths, a most solemn, testing

message for the world. Our duty is not simply to preach, but to minister, to come close to hearts, to put forth personal efforts by the fireside. We should use our intrusted talents with skill and wisdom, that we may present the precious light of truth in the most pleasing manner, the way best calculated to win souls. {RH, April 15, 1884 par. 5}

Paul thus speaks of the ministry of the new covenant: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men. {RH, April 15, 1884 par. 6}

We may be cheerful; for there is nothing gloomy in the religion of Jesus. While all lightness, trifling, and jesting, which the apostle says are not convenient, are to be studiously avoided, there is a sweet rest and peace in Jesus that will be expressed in the countenance. Christians will not be mournful, depressed, and despairing. They will be sober-minded; yet they will show to the world a cheerfulness which only grace can impart. {RH, April 15, 1884 par. 7}

"The love of Christ constraineth us." We must cherish love; and if those for whom we labor do not appreciate our efforts, we must not allow discontent or wrong feelings to rule in our hearts. Murmuring thoughts, jealousies, and evil surmisings will embitter the life and mar the labors. Unless firmly and persistently resisted, we must, as laborers in the Lord's vineyard, persevere in our efforts. It is the Lord who has called us to this work, and we should have an eye single to his glory. We must not trust to our own efforts, as though we could do the work of converting souls; for this is impossible. God alone can convict and convert. Jesus invites sinners to come to him with all their burdens and perplexities, and he will give them rest and peace. {RH, April 15, 1884 par. 8}

Let us never forget that Jesus loves us. He died for us, and now he lives to make intercession in our behalf. And the Father also loves us, and desires our happiness. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Brethren, you should set an example of faith, confidence, and love to the churches over which the Lord has made you overseers. Will you do your work with fidelity in the fear of God? Will you feel that you must avail yourselves of every opportunity to obtain grace and power from on high, that you may render to God the very best and highest service possible? If he has made us his agents to bless and save souls, we must keep in the heavenly current. At an infinite cost, every provision has been made for us, that we might not be bodies of darkness, but all light in the Lord; and we should lead the people to the light, bringing them nearer the standard, until every man is presented perfect in Christ Jesus. To this end let us labor in hope, ever remembering the Source of our strength. {RH, April 15, 1884 par. 9}

As you make the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," the claims of God will be plain and distinct. The vices and wickedness of society will grieve the soul that views sin from the Bible standpoint. This sense of sin should not be lessened, but the love of souls increased. Light from the word of God is shining upon us and all around us; and we should try by every means in our power to bring this light before others, remembering that the religion of Jesus may be to every one a glorious, divine reality. {RH, April 15, 1884 par. 10}

If, as laborers in the cause of God, you feel that you have borne greater cares and trials than have fallen to the share of others, remember that for you there is a peace unknown to those who shun these burdens. But do not force your trials upon others; do not groan over them. There is comfort and joy in the service of Christ. The Christian gives the Lord his entire affections, but he takes as well as gives; and his language is not that of a murmurer or a constant backslider. He makes no effort to appear righteous, but his life shows that he is led by the Holy Spirit. He can speak with assurance of his hope in Christ; for has he not the promise of God? {RH, April 15, 1884 par. 11}

We honor God most when we trust him most. Anxiety and worryment in his service, talking fears and doubts as to whether we shall be saved, savors of selfishness. True faith is more solicitous to know what can be done today. As we take up our duties one by one, each will come in its proper place; and the faithful discharge of these duties, however small, opens a field where all the powers of the mind can be employed in the service of God. His will will be known and obeyed. {RH, April 15, 1884 par. 12}

Brethren, you have expressed many doubts; but have you followed your Guide? You must dispense with him before you can lose your way; for the Lord has hedged you in on every side. In the darkest hour, Jesus will be our light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." It is an exalted privilege to be connected with Jesus. In every condition of trial, we may have the consolation of his presence. We may live in the very atmosphere of Heaven. Our enemies will thrust us into prisons, but prison walls cannot cut off the communication between Christ and our souls. One who sees our every weakness, who is acquainted with every trial, is above all earthly powers; and angels can come to us in lonely cells, bringing light and peace from Heaven. The prison will be as a palace, for the rich in faith dwell there; and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sang praises at midnight in the Philippian prison. Bunyan was confined in Bedford jail; and from thence issued a light that has illuminated the pathway to the celestial city. {RH, April 15, 1884 par. 13}

God is the "Rock of our salvation," a present help in every time of need. Then let us be no longer babes in Christ, but bold and firm soldiers of the cross, rejoicing in suffering the will of God.

{RH, April 15, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / April 22, 1884 Effectual Prayer.  
[REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL  
CONFERENCE AT BATTLE CREEK, MICH., NOV. 10, 1883.] - By Mrs. E. G. White. -  
April 22, 1884 Effectual Prayer.  
[REMARKS ADDRESSED  
TO THE MINISTERS ASSEMBLED IN GENERAL  
CONFERENCE AT BATTLE CREEK, MICH., NOV.  
10, 1883.]**

**By Mrs. E. G. White.**

Many prayers are offered without faith. A set form of words is used, but there is no real importunity. These prayers are doubtful, hesitating; they bring no relief to those who offer them, and no comfort or hope to others. The form of prayer is used, but the spirit is wanting, showing that the petitioner does not feel his need, and is not hungering and thirsting after righteousness. These long, cold prayers are untimely and wearisome; they are too much like preaching the Lord a sermon. {RH, April 22, 1884 par. 1}

Learn to pray short and right to the point, asking for just what you need. Learn to pray aloud where only God can hear you. Do not offer make-believe prayers, but earnest, feeling petitions, expressing the hunger of the soul for the Bread of Life. If we prayed more in secret, we should be able to pray more intelligently in public. These doubtful, hesitating prayers would cease. And when we engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of Heaven, and our worship would be a reality, and not a mere form. Those about us can soon tell whether we are in the habit of praying or not. If the soul is not drawn out in prayer in the closet and while engaged in the business of the day, it will be manifest in the prayer-meeting. The public prayers will be dry and formal, consisting of repetitions and customary phrases, and they will bring darkness rather than light into the meeting. {RH, April 22, 1884 par. 2}

The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains this inner life. The heart that loves God will desire to commune with him, and will lean on him in holy confidence. {RH, April 22, 1884 par. 3}

Let us learn to pray intelligently, expressing our requests with clearness and precision. Let us put away the listless, sluggish habit into which we have fallen, and pray as though we meant it. "The effectual fervent prayer of a righteous man availeth much." Faith takes a firm hold of the promises of God, and urges her petitions with

fervor; but when the life of the soul stagnates, the outward devotions become formal and powerless. {RH, April 22, 1884 par. 4}

I have listened to testimonies like this: "I have not the light that I desire; I have not the assurance of the favor of God." Such testimonies express only unbelief and darkness. Are you expecting that your merit will recommend you to the favor of God, and that you must be free from sin before you trust his power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged. As the brazen serpent was lifted up in the wilderness, so was Christ lifted up to draw all men unto him. All who looked upon that serpent, the means that God had provided, were healed; so in our sinfulness, in our great need, we must "look and live." While we realize our helpless condition without Christ, we must not be discouraged; we must rely upon the merits of a crucified and risen Saviour. Poor sin-sick, discouraged soul, look and live. Jesus has pledged his word; he will save all who come unto him. Then let us come confessing our sins, bringing forth fruits meet for repentance. {RH, April 22, 1884 par. 5}

Jesus is our Saviour today. He is pleading for us in the most holy place of the heavenly sanctuary, and he will forgive our sins. It makes all the difference in the world with us spiritually whether we rely upon God without doubt, as upon a sure foundation, or whether we are seeking to find some righteousness in ourselves before we come to him. Look away from self to the Lamb of God, that taketh away the sin of the world. It is a sin to doubt. The least unbelief, if cherished in the heart, involves the soul in guilt, and brings great darkness and discouragement. It is saying that the Lord is false; that he will not do as he has promised; and he is greatly dishonored. Some have cherished doubts, discontent, and a disposition to be on the wrong side, until they love doubts, and seem to think it is praiseworthy to be on the side of the doubting. But when the believing ones shall receive the end of their faith, even the salvation of their souls, the doubting ones, who have sowed unbelief, will reap that which they have sown, and a pitiful, undesirable harvest it will be. {RH, April 22, 1884 par. 6}

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed before they can claim his blessing. But these dear souls may claim the blessing of God even now. They must have his grace, the spirit of Christ to help their infirmities, or they cannot form Christian characters. Jesus loves to have us come to him just as we are,--sinful, helpless, dependent. We claim to be children of the light, not of the night nor of darkness; what right have we to be unbelieving? {RH, April 22, 1884 par. 7}

Some obtain answers to prayer, a little freedom, and they become elated. They do not increase in faith, do not grow in strength and courage, but they depend on feeling. If they happen to feel well, they think they are in favor with God. How many stumble here, how many are overcome! Feeling is no criterion for any of us. "Faith is the substance of things hoped for, the evidence of things not seen." We are to examine our characters in God's mirror, his holy law, to detect our errors and imperfections, and then to remove them by the precious blood of Christ. {RH, April 22, 1884 par. 8}

Jesus, who died for us, loves us with a love that is infinite; and we must love one

another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in our waywardness; but we have been unmerciful toward our brethren, who are not as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to him, forgetful of his mercies, wickedly unbelieving; but consider, brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things, believe all things, of our brethren. {RH, April 22, 1884 par. 9}

When we have cultivated a spirit of charity, we may commit the keeping of our souls to God as unto a faithful Creator, not because we are sinless, but because Jesus died to save just such erring, faulty creatures as we are, thus expressing his estimate of the value of the human soul. We may rest upon God, not because of our own merit, but because the righteousness of Christ will be imputed to us. We must look away from self to the spotless Lamb of God, who did no sin; and by looking to him in living faith, we shall become like him. {RH, April 22, 1884 par. 10}

There are rich promises for us in the word of God. The plan of salvation is ample. It is no narrow, limited provision that has been made for us. We are not obliged to trust in the evidence that we had a year or a month ago, but we may have the assurance today that Jesus lives, and is making intercession for us. We cannot do good to those around us while our own souls are destitute of spiritual life. Our ministers do not wrestle all night in prayer, as many godly ministers before us have done. They sit up bent over tables, writing lessons, or preparing articles to be read by thousands; they arrange facts in shape to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and convicting power to hearts in answer to the prayer of faith! The empty seats in our prayer-meetings testify that Christians do not realize the claims of God upon them; they do not realize their duty to make these meetings interesting and successful. They go over a monotonous, wearisome round, and return to their home unrefreshed, unblessed. {RH, April 22, 1884 par. 11}

If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. If we would have spiritual life and energy, we must commune with God. We can speak to him of our real wants; and our earnest petitions will show that we realize our needs, and will do what we can to answer our own prayers. We must obey the injunction of Paul, "Arise from the dead, and Christ shall give you light." {RH, April 22, 1884 par. 12}

Luther was a man of prayer. He worked and prayed as though something must be done, and that at once, and it was done. His prayers were followed up by venturing something on the promises of God; and, through divine aid, he was enabled to shake the vast power of Rome, so that in every country the foundations of the church trembled. {RH, April 22, 1884 par. 13}

The Spirit of God co-operates with the humble worker that abides in Christ and



communes with him. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; keep all the darkness within, lest you shadow the path of another, but tell it to Jesus. Ask for humility, wisdom, courage, increase of faith, that you may see light in his light, and rejoice in his love. Only believe, and you shall surely see the salvation of God. {RH, April 22, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / April 22, 1884 Preparation for Camp-Meetings. -**

**April 22, 1884 Preparation for Camp-Meetings.**

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Our camp-meetings are held at considerable expense, and should be so managed as to accomplish the greatest amount of good. If they are properly located, and conducted as God would have them, they will be an excellent means of letting the light shine to the world. When our people are fully awake to the fact that our work is not to be limited, but it is to be aggressive and extended, they will not hold their State camp-meetings in one locality year after year. There are some who will plead for this because it accommodates them; it enables them to attend without much effort or expense. And rather than displease these brethren whom he loves, the president of the Conference will accede to their wishes, although he knows it is not right nor best. Do the selfish few who make this plea consider that the truth is thus prevented from going to many who would perhaps appreciate it more highly than they do? {RH, April 22, 1884 par. 1}

In some cases, the camp-meetings are held in the same place year after year, and as the people have had the truth, there are no new conversions. And yet these Conferences have not enough of the missionary spirit to see the necessity of making a change. The human heart is naturally inclined to selfishness; and the few who decide this question consider it best to let the meeting remain in one locality, if by this means they can avoid trouble and expense. But these considerations should not have the least weight in deciding matters of so much importance. {RH, April 22, 1884 par. 2}

Great wisdom is needed in order to act wisely, and yet offend as little as possible; but should a kind, God-fearing minister attempt to conduct the affairs of a Conference in such a way as to please all, he will be liable to end by pleasing no one. The presidents of the several Conferences should seek wisdom of God, and should counsel with men of experience, and they should then work for the general good of the cause of God. The interests of selfish, money-loving men and women should not sway their judgment, even if these persons are greatly offended because their wishes are not met. {RH, April 22, 1884 par. 3}

Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellow-men,--will fail to put forth sufficient effort to secure their own salvation. They have neither time nor inclination to become men of prayer, ready for the performance of every duty; and at last they will be

weighed in the balances and found wanting. The unselfish love that was manifested in the life of Christ will be seen in the lives of all his true followers. They will love souls, and will do all in their power to win them to the service of Him who died for them. If they fail to win so much as one soul to Christ, it is because they have no deep love for him, and they will have no honored place in the household of God. But "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." {RH, April 22, 1884 par. 4}

Our camp-meetings should be changed from place to place, that the light of truth may reach the greatest number of people. And if those who conduct them decide to hold them in prominent places near large cities, and if they make special efforts to secure a large attendance, they should feel under obligation to do all in their power to have the truth properly represented, and to make the meetings a success. Their responsibility in this direction is increased in proportion to the publicity they give the meetings and the efforts they make to get people to attend. {RH, April 22, 1884 par. 5}

Our camp-meetings should continue two weeks. Not one-third the good is accomplished when the meeting is held a single week that would be if it were held a week longer. If the meeting is held but a week, there is not time for the truth to affect the heart and change the channel of the thought before the camp is astir, the tents are struck, and the people are on their way home. All care should be left behind, and all should be free to enter heartily into the spirit of the meeting. Our brethren should come at the commencement of the meeting, and stay to the close. They should make preparation for this, and as far as possible lay aside every worldly interest. {RH, April 22, 1884 par. 6}

On every camp-ground there should be well-matured plans for pitching the tents. Have them in order; do not let the grounds look as though the tents had flown there, and had lighted on it just as it happened. Some one should understand the pitching of the tents, and oversee this part of the work. It should not be allowed to drag, so that it will take two or three days of the meeting to get the tents all pitched. The ministers, who labor in word and doctrine, are not the ones to drive the stakes, while young men stand looking on. They should be left free to give themselves to the study of the word and to prayer, that they may do noble work for God. Let the laymen do their part faithfully, and let the older and more experienced brethren act as counselors. {RH, April 22, 1884 par. 7}

The tents should be securely staked; and in a country where there is liability of rains, they should be trenched. If there has been no rain for weeks, this should be no excuse for want of thoroughness in this matter. Lives have been imperiled, and even lost, through neglect of this precaution. People in new countries sometimes become careless; but it should be one of the principles of our faith to correct this tendency to slack, indolent habits. {RH, April 22, 1884 par. 8}

The special directions which God gave to the Israelites when they lived in tents, should be often read. There was order in the arrangement of the tents, and most careful order in pitching the tabernacle. Men were assigned to particular duties, and any unfaithfulness caused confusion, and was severely punished. Each man was to do the duty assigned him promptly and without murmuring. By this the Lord designed to show

that he is a God of order, and that he does not sanction any confusion in his work. He had what might be called a training school in the wilderness, and his people need training now just as much as they did then; for the Lord is no less particular now than he was in the days of ancient Israel. {RH, April 22, 1884 par. 9}

The church militant is not the church triumphant, but is composed of erring men and women. As in an army soldiers must be trained and disciplined for active service, so must the soldiers of Christ be educated for usefulness in his cause. It may be far easier for the president of a Conference to labor himself than to direct the work of others; but it is his duty to take an oversight of the field, and see that all are working to the best advantage. The younger men should be developing their talents, and preparing for future usefulness; and the older and more experienced ministers should not be left to expend their energies on work that others could do as well as not, and would be willing to do if they were only told how.

E.G. White. {RH, April 22, 1884 par. 10}

**PERIODICALS / RH - The Review and Herald / April 29, 1884 Are We in the Faith? -  
By Mrs. E. G. White. -**

**April 29, 1884 Are We in the Faith?**

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**By Mrs. E. G. White.**  
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I would not miss being present at these early morning meetings; for here I meet my Saviour, and am strengthened and refreshed. Since I first took my seat in the cars to come on this journey East, I have enjoyed sweet peace in God. My soul has feasted on the love of Christ. While on the cars, I have been almost constantly sending up silent prayers to God, and my communion with him has been sweet. As I have read the Holy Scriptures, the gems of truth have shone with such lustre, and the beauty and harmony of truth has so impressed me, that I could not forbear praising God. At times, in contemplating heavenly things, my heart has been filled with a rapturous joy and love that is very precious, but that no words can describe. I love Jesus, I love his law; I want to be like Jesus, that I may reflect his image perfectly. I want to lie low at the foot of the cross, that I may be nothing, and Christ may be all in all. {RH, April 29, 1884 par. 1}

I want to see far more done in the way of presenting the truth than has hitherto been accomplished. Let us lay hold of the Arm of power. God has promised, and he will verify his word. He will work with us, and make our labor fruitful, when we seek him with the whole heart. {RH, April 29, 1884 par. 2}

Dear brethren, "examine yourselves, whether ye be in the faith." Many present may immediately respond, "Why, yes; I am in the faith, I believe every point of the truth." But do you practice what you believe? Are you at peace with God and with your brethren? Can you pray with sincerity, "Forgive us our debts, as we forgive our debtors?" or are you estranged from your brother, because you suppose he has injured you? Are there

no heartburnings among you? Is there no bitterness in your hearts, no envying, no jealousy, no evil surmising, no misjudging of your brethren? Is there no emulation, no desire for special favor and honors, no wish to have the supremacy? These feelings do exist to a greater or less degree among brethren. {RH, April 29, 1884 par. 3}

Some of you seem to be earnestly struggling for forgiveness of sins, for freedom in God. Do you deserve the pardon that you are seeking? No, you do not; nevertheless, it is given you. And do you withhold from your brethren the forgiveness and affection of which you do not think them worthy? Would you have God deal thus with you? Deal with your brethren as you wish God to deal with you. If we expect our prayers for forgiveness to be heard, we must offer them in a forgiving spirit. We must forgive others in the same manner and to the same extent that we ourselves hope to be forgiven. The hard-heartedness that professed Christians manifest toward one another is not Christ-like, but savors of the Satanic. We must every one of us open our hearts wide to the love of Jesus, and encourage pity and affection for our brethren. {RH, April 29, 1884 par. 4}

Many are filled with self-importance and esteem themselves above their brethren. Such should let self die; let the carnal mind be crucified. If you have enmity, suspicion, envy, and jealousy in your hearts, you have a work to do to make these things right. Confess your sins; come into harmony with your brethren. Speak well of them. Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus. Work for their interest, instead of seeking to tear them down that you may build yourself upon their ruins. It is Satan's work to injure the brethren, and he loves to have you help him in it. But disappoint him; do not let him triumph over you. {RH, April 29, 1884 par. 5}

Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named, it is selfishness of the deepest dye. These persons may have virtues; they may be liberal, and have kind impulses; but their discourteous manners render them almost insupportable. They criticise, they wound, they say disagreeable things. Will the character they are cultivating recommend them to Jesus? Will it fit them for the society of heaven? We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous in our words and deportment. There is a great neglect in this respect. We do not adorn the doctrines we profess. We are not what we might be nor what God would have us be. Those who hope to be the companions of holy angels, should possess refined manners. If the principles of the Christian religion are carried out in the daily life, there will be a kind thoughtfulness for others; for this was characteristic of Christ. Then, although a man may be poor, he will have true dignity; for he is God's nobleman. {RH, April 29, 1884 par. 6}

Christianity will make a man a gentleman. We are the purchase of Christ's blood; and we are to represent him, to pattern after him. And he was courteous, even to his persecutors. The true follower of Jesus manifests the same mind, self-sacrificing spirit

that marked the life of his Master. Look at Paul when brought before rulers. His speech before Agrippa is a model of dignified courtesy as well as persuasive eloquence. I would not encourage the formal politeness current with the world, which is destitute of the true spirit of courtesy, but the politeness that springs from real kindness of feeling. {RH, April 29, 1884 par. 7}

We profess a great and holy faith; and our characters must be in accordance with that faith, and with God's great moral standard. Let us shun every mean action, all dishonesty, all overreaching; and if any one is guilty of wrong in this respect, let him make restitution to the one he has wronged, and in addition bring a trespass offering to God, that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life. {RH, April 29, 1884 par. 8}

Let us examine our hearts in the light of the great principles of the law of God as defined by Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Here the conditions of eternal life are specified. The promise is, "This do, and thou shalt live." Are you, my brethren, carrying out these principles in your every day lives? Are there not reasons why you do not come to the light, why you have no freedom in Christ, why you do not find that rest he has promised to all who come unto him with their burdens? {RH, April 29, 1884 par. 9}

Jesus invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." "Take my yoke," says Christ; "learn of me." In doing this, you will find rest to your souls. You will be learning in the school of Christ to be meek and lowly in spirit, and to wear his yoke with cheerfulness. Have you found this rest? If not, there is something for you to do. Come to Jesus with brokenness of heart and contrition of spirit, praying for his grace. The melting power of God can do wonders in subduing the heart, and making it tender and impressible. The Lord is gracious; and when you have done all that is required on your part, you will find his words true. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He never fails. You may come to him with full assurance of faith, and he will fill your heart with rest, and peace, and love. {RH, April 29, 1884 par. 10}

The religion of some is cold and formal, and is not carried into the every-day life. Such professors have earnest work before them to bring themselves into harmony with the mind and will of God. If in sincerity you offer the prayer, "Create in me a clean heart, O God, and renew a right spirit within me," the answer is returned, "A new heart will I give you, and a new spirit will I put within you." Do not rely upon an experience that you had years in the past; it is your privilege to know that you have a living connection with Christ now. When the members individually stand fast in the faith, and have the favor of God, the church will have a power that she does not now possess. "Keep thy heart with all diligence; for out of it are the issues of life." {RH, April 29, 1884 par. 11}

**PERIODICALS / RH - The Review and Herald / April 29, 1884 Importance of Attending Business Meetings. -**

## **April 29, 1884 Importance of Attending Business Meetings.**

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The business meetings held in connection with our annual gatherings do not receive the attention which their importance demands. We are sorry this is so; for through them our brethren and sisters might learn of the present standing of the cause, and of the plans laid for its advancement. Every one who loves the truth ought to be interested in these meetings, and to attend them when it is possible. But there are some who have plenty of interest if there is any speculation on foot, who say by their indifference that the business meetings are of little consequence; and although these meetings should be intensely interesting to them because they unfold the workings of the different societies and institutions connected with the cause of God, they are, as a rule, poorly attended. At our General Conferences, many of our brethren spend time in aimless sight-seeing, allowing their minds to be diverted from the spirit of the meeting by unimportant matters. Our sisters attend; but they bring their work, as though these meetings were not spiritual and devotional, but more after the order of common, temporal business. This is not treating with becoming respect meetings that are of so great importance. {RH, April 29, 1884 par. 1}

At our camp-meetings, we see large numbers of believers strolling about the grounds, when they ought to be in the business meetings learning all they can in relation to the cause and work of God. They say, "Oh, it is only a business meeting." But all who have the mental capacity ought to be anxious and determined to understand how the business matters are managed. Some who have given up the faith have made very false statements in relation to the workings of the cause and the management of its business. Had these attended the business meetings, and listened attentively to the proceedings, they would have understood how the work was conducted in all its branches, and could have borne testimony to the strict integrity that characterizes every department. The enemy could not then have urged in the insinuation that there were things kept back that the people were not permitted to know. Those who take no interest in the business meetings, generally have no real interest in the cause of God, and these are the ones who are tempted to believe that the management of our various enterprises is not just what it should be. {RH, April 29, 1884 par. 2}

Brethren and sisters, if we love the truth, which has brought us from the darkness of error to the observance of the law of God, we shall highly estimate everything connected with its interests. At our business meetings everything is laid open, so that all may understand how our institutions and various enterprises are conducted and sustained; and when they have this opportunity to know, and yet fail to improve it, ignorance is sin. Those who believe the truth should be prepared to defend our institutions. When false and detrimental reports come, either from believers or unbelievers, they should be able to answer intelligently, telling, not what they have gathered from hearsay, but what they know to be true in relation to their prosperity and plan of operations. {RH, April 29, 1884 par. 3}



We shall be attacked on every point; we shall be tried to the utmost. We do not want to hold our faith simply because it was handed down to us by our fathers. Such a faith will not stand the terrible test that is before us. We want to know why we are Seventh-day Adventists,--what real reason we have for coming out from the world as a separate and distinct people. We want to know why our different institutions have been established. We want to know their relation to the cause of truth, and the part they are designed to act in the promulgation of truth. This knowledge can be best obtained at the business meetings. Our brethren and sisters should feel that these meetings are a school to them; to many, they are of greater importance than any other meetings held among us. Here persons of experience bear testimony in regard to the workings of the different institutions, and the manifestations of the providence of God in the various branches of the cause; and the Spirit of God bears witness to these statements that they are indeed true. {RH, April 29, 1884 par. 4}

When men are willing to become intelligent in regard to the cause of God because they have invested faith and means in it, God will help them to understand, and they will be steadfast in the faith; but when they have merely a theory, a shallow faith they cannot explain, a sudden temptation will cause them to drift away with the current bearing toward the world. It is not always an easy matter to be steadfast and immovable, "always abounding in the work of the Lord." In order to be firmly anchored, there must be something firm to hold us; and nothing will avail until Christ takes possession of the soul, until the cause becomes our property, and is made a part of ourselves. Many who now appear strong, and talk in vindication of the truth, are not rooted and grounded. They have no tap-root; and when the storms of opposition and persecution come, they are like a tree uprooted by the blast. {RH, April 29, 1884 par. 5}

Every one of us needs to have a deep insight into the teachings of the word of God. Our minds must be prepared to stand every test, and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm, and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly treasure, and who have not cared to understand God's dealings with his people, will be ready victims. No power but a knowledge of the truth as it is in Jesus, will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight. {RH, April 29, 1884 par. 6}

Brethren and sisters, I beseech you to learn all you can in relation to the truth, and to the workings of the different societies and institutions connected with the cause of truth. All who can do so, should make their own business of minor importance, and should train their minds to understand the cause of God in all its departments. While we hold our convictions firmly, let us hold them in the strength of God, intelligently, as his truth, or they will be wrenched from us by the machinations of Satan. It is only when we have on the whole armor of God that we are prepared to resist Satan's devices and to triumph over him.

E. G. White. {RH, April 29, 1884 par. 7}

**PERIODICALS / RH - The Review and Herald / May 6, 1884 Believers Christ's Representatives. - By Mrs. E. G. White -**

**May 6, 1884 Believers Christ's Representatives.**

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**By Mrs. E. G. White**  
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The gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular. God will not come down to their low standard; he has given them probation, and the necessary directions in his word, and he requires them to be transformed, to perfect holy characters. Every one who is converted from sin to righteousness, from error to truth, will exemplify in words and acts the sanctifying power of the truth. {RH, May 6, 1884 par. 1}

The people of God have a high and holy calling. They are Christ's representatives. Paul addresses the church in Corinth as those who are "sanctified in Christ Jesus, called to be saints." And he adds: "For we are laborers together with God; ye are God's husbandry, ye are God's building." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again he says to them: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." To the saints at Ephesus he writes: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Says Peter, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." {RH, May 6, 1884 par. 2}

These passages are calculated to impress the mind with the sacred, exalted character of God's work, and with the high and holy position his people are to occupy. Could these things be said of those who do not seek to be refined by the truth? {RH, May 6, 1884 par. 3}

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of an ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation and tongue and people, of all grades, high and low, rich and poor, learned and ignorant. These are not

dead substances, to be fitted by hammer and chisel. They are living stones quarried out from the world by the truth; and the great Master-builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God. Truly, those who are to compose this glorious building are "called to be saints." {RH, May 6, 1884 par. 4}

It was indeed a ministration of glory, when, veiled by a pillar of cloud by day and a pillar of fire by night, the Majesty of heaven led his people through the wilderness; when the symbol of the divine presence covered the tent of the congregation, and the glory of the Lord filled the tabernacle; but the blessings and privileges granted to God's people in the present age exceed those bestowed upon ancient Israel. Christ has been manifested in the flesh; his blood has been poured out, the perfect sacrifice for the sins of the world; and now our Mediator stands before the mercy-seat making an atonement for his people. In view of the increased light and greater privileges which we enjoy, we are laid under greater responsibilities than were the Israelites. God has given a light to the world in every soul who is brought to a knowledge of the truth and accepts his service; and he designs that each light shall be the means of lighting many others. We are not to let our light burn dim; we are to catch bright beams from the Sun of Righteousness, and reflect light to the world to the glory of God. {RH, May 6, 1884 par. 5}

All that was recorded in sacred history in regard to the journeyings of the children of Israel was written for our profit upon whom the ends of the world are come; but how shall we be warned, instructed, and encouraged by these lessons, if we do not search the Scriptures? As a people, we are sadly deficient here. We do not search the Scriptures, neither the Old Testament nor the New, as diligently and carefully as we should. We are not as earnest as we should be to learn what is the will of God concerning us. During their wanderings in the wilderness, while living in tents, the Israelites were required to observe specified rules and regulations, and to be careful in regard to cleanliness, both in their personal habits and in their surroundings; and in these particulars God will require no less of his people now. Especial care should be taken in regard to order and neatness at our large camp-meetings, where we are observed by multitudes. These meetings are important, and no pains should be spared that our faith may be properly represented. God is a God of order, and there should be no confusion in his work. These large gatherings should be made training schools, where the people are taught their duty to God and how they may help their fellow-men by letting their light shine to the world. {RH, May 6, 1884 par. 6}

Our people do not come up to the standard that God requires of them. By their imperfections, many are causing the lame to be turned out of the way. When the truth is presented in a new place, some may take hold of it who are uncultured and rough. They may be untidy in dress, and careless in their conversation and surroundings. Such persons can never become subjects of Christ's kingdom without reforming in these particulars. If they feel that there is no need of reformation, be assured that the truth has not taken deep root in their hearts; for when it commences its refining process upon the receiver, there will be decided changes in the character and habits. The untidy

housekeeper will become care-taking, neat, and orderly; for is she not to entertain angels of God, that minister to those who shall be heirs of salvation? And these heavenly messengers will not be attracted to untidy homes. The people of God profess to be pilgrims and strangers, seeking a better country, even a heavenly, and while here they should resemble its inhabitants as nearly as possible. The testimonies borne by ministers of the gospel should be calculated to educate. Patiently, step by step, they should carry forward those who are defective in character, until they shall become worthy representatives of Christ, such as he is not ashamed to call his brethren. {RH, May 6, 1884 par. 7}

Brethren and sisters, if we have habits of speech and deportment that do not rightly represent the Christian religion, we should at once set about the work of reform. As we represent Christ to the world, let us form such habits as will honor him. Everywhere hidden from observation, agencies are at work to draw souls from Christ; and God would have still more powerful agencies at work among his people to attract souls to Christ. If our lives are the visible expression of God's word; if we manifest to the world the wisdom, purity, and nobility of the Master whom we serve, we shall have a compelling power to win souls. {RH, May 6, 1884 par. 8}

Our observance of the seventh-day Sabbath makes us unpopular, and many false reports are circulated in regard to us as a people. Men who have heard the truth, and been convinced of its claims, have closed their hearts against it, and are filled with hatred of reform and reformers. These men are selfish, and their motives corrupt. They see that should they accept the truth, they would be in danger of losing their position, influence, and authority, and they choose to cling to what they call established authorities. Having rejected the plainest truths of the Bible, they try to influence others to reject them. They are of the class Christ denounced, who would not enter the kingdom of heaven themselves nor suffer others to enter. The masses of the Christian world have not searched the Scriptures, and they are deceived by those whom they have hired to explain the word to them. They are taught the customs and traditions of men, while the law of God is ignored; and the prevailing corruption in our large cities, the depravity that abounds everywhere, and is constantly breaking out in multiplied crimes, testify to the result of making void this holy law. {RH, May 6, 1884 par. 9}

The people whom God has made the depositaries of his law are generally from the poorer classes, and they have not had the advantages of wealth and culture. As they wish to make a good impression, and win souls to the light of truth, they must become intelligent and refined. They should stop at no low standard; for they will be hated and criticised by all who choose darkness rather than light. {RH, May 6, 1884 par. 10}

Brethren and sisters, you are "workers together with God." You have not come into the church to let your talents rust, while others do the work. You should obey the apostolic injunction, "Seek that ye may excel to the edifying of the church." You are as a camp of armed men, soldiers enlisted under the banner of the cross, whose duty is to go out into a revolted world and bring back as many as possible to allegiance to Christ. Every new volunteer must learn to endure hardness as a good soldier, to keep the armor on, to wield the sword of the Spirit, and to gain victories for the Captain of our

salvation. {RH, May 6, 1884 par. 11}

**PERIODICALS / RH - The Review and Herald / May 13, 1884 Christ's Followers the Light of the World. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 12, 1883.] - By Mrs. E. G. White. -**

**May 13, 1884 Christ's Followers the Light of the World.  
[REMARKS  
ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL  
CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING  
MEETING HELD NOV. 12, 1883.]**

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**By Mrs. E. G. White.**  
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Text: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14-16. {RH, May 13, 1884 par. 1}

In all ages the people of God have been the light of the world. Joseph was a light in Egypt. He represented Jehovah in the midst of a nation of gross idolaters. While the Israelites were on their way from Egypt to the promised land, they were a light to the surrounding nations. Through them God was revealed to the world. Satan sought to extinguish their light; but by the power of God it was kept alive through successive generations while Israel maintained a national existence, and even during the captivity there were faithful witnesses for God. From Daniel and his companions and Mordecai, a bright light shone amid the moral darkness of the kingly courts of Babylon. In holy vision, God revealed to Daniel light and truth that he had concealed from other men; and through his chosen servant this light has shone down through the ages, and will continue to shine to the end of time. {RH, May 13, 1884 par. 2}

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah, and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. God has made us the depositaries of his law. We have been redeemed by the precious blood of Christ, and we are to follow in his footsteps, to represent him before the world. But are we faithful depositaries of the truth, correctly representing it amid the spiritual declension and moral corruption that now exist? Are we doing one-third that we might and should do to diffuse the precious light of truth? Brethren, you see the truth, you understand the claims of God's law. You know that no willful transgressor of that law will enter into life, and yet you see that law made void in the world. What is your duty? You

are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls? {RH, May 13, 1884 par. 3}

There is a great work before us. The world is to be warned. The truth is to be translated into different languages, that all nations may enjoy its pure, life-giving influences. This work calls for the exercise of all the talents that God has intrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,--for the faithful discharge of our duty to the world. We may come very near to Jesus; we may commune with him, and, having found rest and peace to our own souls, we may show forth to others the beauties of true holiness. If we are illuminated by the Sun of Righteousness, we shall reflect the light to the world in good works. Our example will show what it is to be a practical Christian. Light from heaven may shine through us to the world. {RH, May 13, 1884 par. 4}

We must be better acquainted with our Bibles. We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. They are ample and rich, even during the perils and trials of the last days. Hear the assurance given by a prophet of the Lord: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength; . . . he will make me to walk upon mine high places." As we exercise faith, talk faith, and act faith, the promises of God will be verified to us. And as we walk consistently with our profession of faith, we are also teaching others to walk circumspectly. {RH, May 13, 1884 par. 5}

Do not consult feeling; for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God. Do not let one word of unbelief or discouragement escape your lips. Satan is pleased at every such expression, because it is dishonoring to Jesus. Seek earnestly to remedy every defect of character. Put away murmuring and fretfulness. In the indulgence of these traits you represent Satan, the prince of darkness, and not Christ, the Prince of light. Cast no shadow to darken the pathway of others. Walk in the light, and the peace and joy that shine in the face of Jesus will be reflected upon you. Jesus lives; and his promise is, "According to your faith be it unto you." {RH, May 13, 1884 par. 6}

Those who talk unbelief will have a little enthusiasm when the sky is bright, and everything encouraging; but when the battle goes hard, when we have to hope against hope, and urge our petitions to the throne of grace through deep darkness, then the unbelieving ones will talk of the good land of Canaan, but will make prominent the dangers to be encountered. They will dwell on the strong walls, and the giants that we



shall meet, when the language of faithful Caleb should be heard: "The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us." {RH, May 13, 1884 par. 7}

Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy and desponding; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful and even joyful. Even under temptation, our language may be that of faith and hope and courage. But no lightness, no trifling, should be indulged in; no low witticism should escape our lips, for these things give Satan great advantage. And we are living in the solemn hour of the Judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray one for another that we may be healed. {RH, May 13, 1884 par. 8}

If we are converted, we shall no longer represent Satan by warped, one-sided characters; but in character, in words, and in actions, we shall conform to the perfect model given us in the life of Christ. Unless we follow this perfect example, evil practices will confirm us in Satan's snare. We cannot afford to dally with the tempter,--to persist in one wrong habit, to cherish one darling sin. If we confess and forsake our sins; if we come to Jesus in penitence and humility of soul, acknowledging our inability to remove one spot or stain of sin, and relying wholly on the merits of a crucified Saviour, we may expect forgiveness; for his word is pledged. He has said that he will pardon our transgressions, and blot out our sins. We must dwell upon the matchless love and compassion of Jesus, and not upon our own unworthiness and sinfulness. If we look to ourselves, all will be darkness; but Jesus is all light, and we have only to "look and live." We may look unto "Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame." What tenderness, what mercy, what love, are here manifested! {RH, May 13, 1884 par. 9}

Through constant watchfulness and prayer, we may grow in grace, and perfect Christian characters. But prayer will be no task to the soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed on God, and we shall say by our daily life, "Behold the Lamb of God, that taketh away the sin of the world." In view of what Jesus has done to redeem us from the power of Satan, how can we allow evil traits of character to gain the ascendancy, thus giving Satan occasion to rejoice and exult, and bringing grief to Him who died for us? How can we cherish malice toward our brethren, the purchase of Christ's blood, or even one feeling of unkindness? Let us put away all suspicion and hatred, and all feelings of bitterness even toward our worst enemies, those who are seeking to do us harm. But, brethren, do not wait until your heart is in harmony with your brother before you come to Jesus; for it is his spirit and power working in you that will give you the victory in this particular. {RH, May 13, 1884 par. 10}

The Lord is waiting to bestow rich blessings upon us if we only comply with the conditions. We cannot glorify him while we cherish doubt. We must believe that he will do just as he has said he would. Remember that we have a living Saviour. If you do not feel light-hearted and joyous, do not dishonor God by talking of your feelings. Talk of

the promises, talk of Jesus' willingness to bless; and before you are aware of it, the cloud will lift, light will come into the soul, and you will find peace and rest in Jesus. Cherish love. "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Form a habit of speaking words of cheerful hope and courage, words of love and appreciation, that will bind hearts together. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." {RH, May 13, 1884 par. 11}

**PERIODICALS / RH - The Review and Herald / May 20, 1884 Consecration and Courage in Laborers. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 13, 1883.] - By Mrs. E. G. White. -**

**May 20, 1884 Consecration and Courage in Laborers.**

**[REMARKS**

**ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 13, 1883.]**

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**By Mrs. E. G. White.**

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Those who would lead others in the path of holiness, must themselves be acquainted with the way. They must be disciplined in the school of Christ, and learn self-control. But some are teaching the truth to others when they themselves need to be taught the first principles of the Christian religion. They are at war with God through his providence. They watch for something to feel bad about; and they never fail to find it, for the fault-finding spirit is in their hearts and controls their lives. They are always dissatisfied. Their work is too hard, they are not appreciated, or they do not receive sufficient compensation. If anything crosses their track, they draw back like pettish children, forgetting that as Christ's servants they should not be affected by the course of any man. This spirit savors of Satan, and those who manifest it are in every sense under his control. {RH, May 20, 1884 par. 1}

Ministers of this class are a sore affliction to their brethren in the ministry and to the church. They are a constant source of anxiety and care, and the harm they do to the cause of God eternity alone will reveal. You never know where to find them; for they are like the weather-vane, and change with every change of circumstances. One day they appear to be humble and affected by the Spirit of God, and our hopes are awakened; but the next day something occurs which drifts them into another current, and they are harder to get along with than a willful child; for while they are children in self-control,

they are men in years and stature, and cannot be corrected like the child. They do not know what harm they do by their want of self-control. While they feel under no obligation to restrain the natural impulses of the heart, what right have they to take the position of guides to the flock? The Lord has said through his apostle, "Make straight paths for your feet, lest that which is lame be turned out of the way." Any crooked path the leader may take, prepares the way for the weak to be turned aside from the path of safety. {RH, May 20, 1884 par. 2}

These men do not see themselves; for they look through Satan's deceptive glasses. They do not know that they are contending with God by resisting the efforts of his servants in their behalf. They may once have known the love of Christ, but they have not kept faith in exercise, and it is harder to reach their hearts than it is to move those who have never been converted. They do not so readily receive the heavenly mold; for they have stifled conviction, and have been disobedient hearers of the word. {RH, May 20, 1884 par. 3}

Others are in great peril through self-esteem. If they have a measure of success, Satan suggests to them that they are men of talent; and there are men and women professing godliness who help him in his work by repeating his suggestion. The man who is praised for his ability learns to lean on his own understanding, and does not feel his need of help from above. Selfishness becomes a ruling principle with him, his soul is spotted and marred by self-exaltation, and the weakness of his character is made manifest. The Lord leaves such persons to go on in their self-sufficiency, to work without his grace and special help; and they congratulate themselves that they have his blessing when they are walking in the sparks of their own kindling. All this labor is a positive injury, for it blocks the way against the efficient labor of devoted men. These persons need humble, pure religion, that is not tainted with self-exaltation. Jesus says to them, as he said to Peter, "When thou art converted, strengthen thy brethren." {RH, May 20, 1884 par. 4}

The part we have to act is to return unto the Lord by confessing our sins to him and to one another. A broken and contrite heart he will not despise; but our self-righteousness is in his sight as filthy rags. With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them, and bind them close to his great heart of love. God will not do for us that which we can do for ourselves. But he has said: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And when we comply with the conditions, he will fulfill his word. {RH, May 20, 1884 par. 5}

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." We do not see ourselves as God sees us; therefore we do not feel the necessity of repentance, of humility, and of continual reliance upon him. There are efforts made in our own strength; but there is not a dying to self, the soul is not surrendered to God. Many are making a mistake here. They are hoping to overcome through their own efforts, and by their goodness gain the assurance of the love of God. They do not

exercise faith; they do not believe that Jesus accepts their repentance and contrition, and so they toil on day after day without finding rest or peace. When the heart is fully surrendered to God, love springs up in the soul, and the yoke of Christ is easy, and his burden light. The will is swallowed up in God's will, and that which was a cross becomes a pleasure. {RH, May 20, 1884 par. 6}

When in well-doing the keeping of the soul is committed to God as unto a faithful Creator, the light will shine upon our pathway, and it will grow brighter and brighter unto the perfect day. But it must be in well doing. We may profess Christ, and yet deny him in our lives. If our words and acts are not in accordance with his character, if we manifest selfishness, if we have a complaining spirit, if we indulge in light and trifling conversation, if we love worldly amusements more than we love God, if we take no pleasure in self-denial for Christ's sake, can we suppose that God is our guide and counselor? There must be entire obedience to God; then our hearts will be in harmony with the spirit that pervades heaven, and benevolence and brotherly love will be in active exercise. {RH, May 20, 1884 par. 7}

Trials and temptations may come; but the child of God, whether minister or layman, knows that Jesus is his helper. Jesus is stronger than the strong man armed, and will rescue from the power of Satan every soul that relies wholly upon him. Although we may be weak and helpless in ourselves, yet all the forces of heaven are at the command of the believing child of God, and the hosts of hell cannot make him depart from the right course if he clings to God by living faith. Temptation is no sin; the sin is in yielding to temptation. "Count it all joy," says the apostle James, "when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." God permits us to be placed under circumstances that will test us, to increase our love and to perfect our trust in him. Through self-denial and suffering with Christ, we grow in grace and in the knowledge of the truth. Trials will come, but they are an evidence that we are children of God. Paul passed through great trials, but he did not despair as though his Father in heaven were dead. He rejoiced in tribulation; for he desired, through participation in the sufferings of Christ, to be conformed to his image. Let this hero of faith speak for himself. He says, "I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake." {RH, May 20, 1884 par. 8}

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Those who have an eye single to the glory of God will manifest in their lives the loveliness and purity of Christ's character. The enemy will not be able to pervert their understanding, causing them to view things in a false light, and misjudge the words and motives of their brethren. They will not plan how they may gain approbation; neither will they be so deeply affected by any course that may be pursued toward them that they will give up in discouragement. Shall they forsake their post of duty because they are slighted, or imagine that they are not appreciated? No; they will seek to honor Him whose servants they are. They have the Captain of their salvation to

please, his order to obey, and they will leave the result to him. {RH, May 20, 1884 par. 9}

Brethren, if your eye be single, you will have well-balanced minds, and will be firm as a rock to principle. You will remember that the eye of God is upon you, overseeing your labor; and you will move on from strength to strength, from grace to grace, gathering rays of light to reflect them upon the pathway of others. Be strong in the grace of Christ, and let your hearts be filled with love to God and to one another. Remember that if you are partakers of the sufferings of Christ, you shall be also in the consolation. Though sorrowful, you may be "always rejoicing." Brethren, have courage in the Lord. {RH, May 20, 1884 par. 10}

**PERIODICALS / RH - The Review and Herald / May 27, 1884 God's Willingness to Save. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 14, 1883.] - By Mrs. E. G. White. -**

**May 27, 1884 God's Willingness to Save.  
[REMARKS  
ADDRESSED TO THE MINISTERS ASSEMBLED IN  
GENERAL CONFERENCE AT BATTLE CREEK, MICH.,  
IN THEIR MORNING MEETING HELD NOV. 14, 1883.]**

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**By Mrs. E. G. White.**  
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Text: "Before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65:24. {RH, May 27, 1884 par. 1}

Since he has made such gracious promises, why do we not trust God? Why do we not take him at his word? We must have increased faith. We must pray with our heart in our petitions, believing that God hears, and answers even while we pray. We have received rich blessings from him in these morning meetings. They are graced with the presence of Jesus, and we cannot afford to lose one of them. I thank the Lord for these precious opportunities; but they will soon be in the past, and the use we have made of them will be recorded in the books of Heaven. We have been making advancement since these meetings commenced; but while I am grateful for what has been accomplished, I long to see each of you, dear brethren, ministers of Christ, clothed with power from on high. {RH, May 27, 1884 par. 2}

God will hear the prayer of the contrite heart; he says he will, and what better assurance can you desire than the word of God? Your weakness and sinfulness are all known to him. While you cannot rejoice over this, you may rejoice that Jesus is your righteousness. Your very weakness may make manifest his grace and power; for your conscious weakness drives you to Him who is willing and mighty to help when you lay hold upon him by prevailing prayer. Will you trust your case in the hands of the dear

Saviour, not tomorrow nor next week, but just now? Do not give way to a feeling of reckless unconcern as to your standing before God; but while your conscience is sensitive to sin, and you have the fear of God in your heart, it is your privilege to believe that you are "accepted in the Beloved." Are you sinful? it is for that very reason that you need a Saviour. He can cleanse you from all sin; he invites you to come to him with your burdens and trials, and if you come, he promises you rest. {RH, May 27, 1884 par. 3}

But you must believe in Jesus, and act out your faith. At this meeting you may present yourselves before God in all your helplessness and great need; you may give yourself to him without reserve, but obtain no relief because you do not take as well as give. You surrender to Jesus, but do not believe that he receives you. Come to our dear Saviour as a child would come to a parent. Do not talk of your feelings nor preach the Lord a sermon; do not allow your thoughts even to wander; but come right to the point, asking for what you need in the simplicity of faith, and pleading the promises in the word of God. I feel sad that we know so little about faith. Let us put away our wicked unbelief, and this morning venture upon the promises of God, and prove his word. Could our eyes be opened, we should see Jesus and heavenly angels in the room, only too willing to bless us. Our prayers are too cold and lifeless; they lack fervor and earnestness. Let us urge our petitions as did Jacob; and we shall find that importunate prayer will bring us precious victories. {RH, May 27, 1884 par. 4}

Do not choose darkness. Come out of the cold, dark caverns of unbelief into the upper chamber, where you may bask in the sunshine of God's love, and enjoy peace and rest in the presence of Jesus. Said Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." When you constantly complain of darkness, you represent to the world that you are not following Jesus, or else that he has deceived you. But, dear brethren, have you not been in the habit of talking darkness and unbelief? Have you not by so doing greatly shadowed the path of others, and led them to think that there could be nothing attractive in the truth, nothing satisfying in the religion and service of Christ? Your words, your life, and your character have represented your religion; and how many souls have you discouraged, and balanced in the wrong direction? {RH, May 27, 1884 par. 5}

Some are ever looking to themselves instead of to Jesus; but, brethren, you want to be clothed in Christ's righteousness. If you are trusting in your own righteousness, you are weak indeed; for you are exposed to the darts of Satan, and after the privileges you are now enjoying, you will have severe conflicts to meet. You are too cold. The work is hindered by your want of that love which burned in the heart of Jesus. You have too little faith. You expect little, and as the result you receive little; and you are satisfied with very small success. You are liable to self-deception, and to rest satisfied with a form of godliness. This will never do. You must have living faith in your hearts; the truth must be preached with power from above. You can reach the people only when Jesus works through your efforts. The Fountain is open; we may be refreshed, and in our turn refresh others. If your own souls were vitalized by the solemn, pointed truths you preach, cold-heartedness, listlessness, and indolence would disappear, and others would feel the influence of your zeal and earnestness. {RH, May 27, 1884 par. 6}



There is earnest work to be done in the cause of God. There is a continual narrowing down on the part of the laborers, and their influence upon the people is less and less. The law of God is made void. Ministers from the sacred desk declare that it has no binding claims upon us. As the result, there is almost universal depravity; for the carnal mind is at enmity with God, and is not subject to his law. You need to have broader views of the truth and of your duty. It is not enough to have a set form of arguments to prove our doctrines. The truth must be in the heart of the teacher, a living principle, and not a mere theory. With your own hearts aglow with the love of God, and softened and subdued by his Spirit, you will be able so to teach the truth that other hearts will be affected by the same gracious influence. {RH, May 27, 1884 par. 7}

Make it your aim to keep back nothing that is profitable to your hearers, but declare unto them the whole counsel of God. Present Jesus, the Saviour of sinners, and fasten minds upon him; let him be woven into all your preaching. It is your work to show the necessity of a change of heart and character, so that the claims of God's law can be fully met. True religion is nothing short of conformity to the will of God, and obedience to all things that he has commanded; and in return, it gives us spiritual life, imputes to us the righteousness of Christ, and promotes the healthful and happy exercise of the best faculties of the mind and heart. Infinite riches, the glory and blessedness of eternal life, are bestowed upon us on conditions so simple as to bring the priceless gift within the reach of the poorest and most sinful. We have only to obey and believe. And his commandments are not grievous; obedience to his requirements is essential to our happiness even in this life. {RH, May 27, 1884 par. 8}

We may expect great things of God. It is not as though we were making the sacrifice for men, and Jesus was reluctant to save. The cross of Calvary expresses his estimate of the worth of the soul, and his love for the fallen race. He is bending over the purchase of his blood, asking with inexpressible tenderness, pity, and love, "Wilt thou be made whole?" He invites, "Come unto me, and be saved. I have borne thy iniquities; by the stripes laid on me, thou mayest be healed." He is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. But we must empty our hearts of iniquity. He will never reveal himself to us as a sin-pardoning Saviour until we feel that without him we are hopelessly lost, that to live in sin is misery, despair, and death. {RH, May 27, 1884 par. 9}

Jesus, precious Redeemer! You cannot trust him too fully nor too soon. Wait no longer for better opportunities or holier dispositions, lest you wait too long, and Satan fasten his delusions upon you. Lift the cross at once; however hard it may be, he will give you strength to bear it. He is a tried friend, a friend in need. Our necessities touch his great heart of love. The argument that we may plead now and ever is our great need, our utterly hopeless state, that makes him and his redeeming power a necessity. When we confidently take his proffered hand, and walk where he leads the way, he will lead us into the light; he will guide us into all truth, and will clothe our lives with the beauty of holiness. But the holiness he is prepared to give us is not an exaltation of self, a Pharisaical self-righteousness; it is a principle in the heart that leads to a life of loving, trusting obedience. Then he will register our names in the books of heaven as heirs of

eternal life. {RH, May 27, 1884 par. 10}

Just before his cruel death, Jesus said, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain a victory. He had kept his Father's commandments; and there was no sin in him that Satan could triumph over, no weakness or defect that he could use to his advantage. But we are sinful by nature, and we have a work to do to cleanse the soul-temple of every defilement. Let us improve this precious privilege to confess our faults one to another, and pray one for another, that we may be healed. Let hearts sympathize with hearts; let love be without dissimulation. Put away sin; bruise Satan under your feet. Leave your weakness behind you, and, strong in the grace of Christ, press on to victory. {RH, May 27, 1884 par. 11}

When you return to your several fields of labor, take up your work with a more intelligent trust in Jesus as your helper. Speak the truth in love, and in the demonstration of the Spirit, remembering that "this is the victory that overcometh the world, even our faith." Let the praise of God be in your hearts and on your lips; for he says in his word, "Whoso offereth praise glorifieth me." It is our privilege to show forth the praises of Him who hath called us out of darkness into his marvelous light. {RH, May 27, 1884 par. 12}

**PERIODICALS / RH - The Review and Herald / June 3, 1884 Love Among Brethren.  
[REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL  
CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD  
NOV. 15, 1883.] - By Mrs. E. G. White. -**

**June 3, 1884 Love Among Brethren.  
[REMARKS ADDRESSED  
TO THE MINISTERS ASSEMBLED IN GENERAL  
CONFERENCE AT BATTLE CREEK, MICH., IN  
THEIR MORNING MEETING HELD NOV. 15, 1883.]**

**By Mrs. E. G. White.**

Text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Philippians 4:8. {RH, June 3, 1884 par. 1}

The dealings of God with his people often appear mysterious. His ways are not our ways, nor his thoughts our thoughts. Many times his way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we

need to search the Scriptures, and be much in prayer, that, according to his promise, the Lord may give us wisdom. {RH, June 3, 1884 par. 2}

Our work is aggressive. We are to be awake and discerning as to the devices of Satan, and to press the triumphs of the cross of Christ. While Satan is planting his dark banner among us, perhaps even in our families, we should not be indifferent and inactive. But though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon his ministers to be one in doctrine and in spirit. {RH, June 3, 1884 par. 3}

Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of his saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable. {RH, June 3, 1884 par. 4}

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed. {RH, June 3, 1884 par. 5}

The Saviour of the world was treated thus, and we are exposed to the influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother. {RH, June 3, 1884 par. 6}

As in the days of Christ spies were on his track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit. {RH, June 3, 1884 par. 7}

Floating rumors are frequently the destroyers of unity among brethren. There are

some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it.' These tale-bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,--a love that thinketh no evil and is not easily provoked. {RH, June 3, 1884 par. 8}

This is a matter that rests between God and our own souls. We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil. Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life. {RH, June 3, 1884 par. 9}

Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, "holy, blameless, undefiled, separate from sinners." The followers of Christ must shine as lights in the midst of a crooked and perverse generation. {RH, June 3, 1884 par. 10}

Some seek to control their surroundings, thinking that if they are placed in favorable positions, the bad traits in their character will not be developed. But God orders our surroundings, and he will place us where we shall have test after test, to prove us and to reveal what is in our hearts. Again and again we shall be brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-love. How will this proving, testing process end with each of us? The prince of darkness will

put forth all his power to retain us in his possession; but we have a mighty helper. {RH, June 3, 1884 par. 11}

Self-love will prompt to a much better opinion of self than the word of God will warrant, for "the heart is deceitful above all things, and desperately wicked; who can know it?" God's word is the standard that we must all reach. It is unsafe to consult feeling or trust to our own heart; for the wise man declares, "He that trusteth in his own heart is a fool." And yet how prone we are to trust this deceptive heart, and have confidence in our own goodness! {RH, June 3, 1884 par. 12}

Church-membership will not guarantee us Heaven. We must abide in Christ, and his love must abide in us. We must every day make advancement in the formation of symmetrical character. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so are we required to be perfect in ours. There is a great work before us individually to reach this high standard, and some have scarcely learned their a b c's in the school of Christ. Our attainments will be just in accordance with the efforts we make, our character just what we choose to make it; for through the divine aid promised us, we can overcome. Jesus knows our frame; "he remembereth that we are dust." In pitying tenderness, he will give us the help and strength we need. {RH, June 3, 1884 par. 13}

Our souls have been purchased at an infinite cost, and we should value them according to this standard. Let us shun the first approach to the world's heedless, irreverent, and ungodly ways; but let us diligently cultivate the pure principles of the gospel of Christ,--the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on the dark side of their character; we shall not feast on scandal and flying reports. But "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," we shall "think on these things." {RH, June 3, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / June 10, 1884 The Transforming Grace of God. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 16, 1883.] - By Mrs. E. G. White. -**

**June 10, 1884 The Transforming Grace of God.  
[REMARKS  
ADDRESSED TO THE MINISTERS ASSEMBLED IN  
GENERAL CONFERENCE AT BATTLE CREEK, MICH.,  
IN THEIR MORNING MEETING HELD NOV. 16, 1883.]**

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**By Mrs. E. G. White.**  
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This morning one of the ministers remarked that he had been greatly helped in these meetings. He understood faith better than he ever had before; but he could not yet rejoice in the full assurance of the favor of God. His heart craved the blessing of God. His life seemed productive of little good; but he wished to go forth to his labors wholly consecrated, with no selfish motive, but with the object to save his fellow-men, and glorify his Creator. {RH, June 10, 1884 par. 1}

Another said that he had been in discouragement, and almost in despair, but the words spoken in these morning meetings had helped him. Rays of light had broken in upon his mind, dispelling the dark clouds that enshrouded him, and he felt that the Lord, for Christ's sake, had forgiven his sins. He could now see that unbelief had been the greatest hindrance to his enjoyment of the blessing of God. {RH, June 10, 1884 par. 2}

Others bore testimony that they were confessing their sins and striving for the blessing of God, but they had fears that Jesus would not, could not, pardon them. They could have faith for others, but not for themselves. This was the language of unbelief. Such persons will receive no help, no freedom, until they look to Jesus. There is no merit in self; Jesus is our only hope. {RH, June 10, 1884 par. 3}

Some confessed that they had a light and trifling spirit, which cut off their influence in the desk. They now realized the magnitude and wickedness of this fault as they never had before. This spirit of jesting and joking, of lightness and trifling, is a stumbling-block to sinners and a worse stumbling-block to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When any one can point to one trifling word spoken by our Lord, or to any lightness seen in his character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christ-like. Jesus is a perfect pattern, and we must imitate his example. A Christian is the highest type of man, a representative of Christ. {RH, June 10, 1884 par. 4}

Some who are given to jesting, and to light and trifling remarks, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow-laborers, whom they have influenced, and who have joined with them in the careless jest, cannot change the current of their thoughts so readily. They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes, and preach Christ and him crucified. {RH, June 10, 1884 par. 5}

The disposition to say witty things that will create a laugh, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, is not of Christ. This untimely mirth has a demoralizing tendency. God is not honored when we turn everything to ridicule one day, and the next day are discouraged and almost hopeless, having no light from Christ, and ready to find fault and murmur. He is pleased when his people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions. {RH,



June 10, 1884 par. 6}

Says Peter, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a lesson for us to learn; here is a work for us to do to control the mind, not letting it drift on forbidden themes, or spend its energies on trifling subjects. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." We are not only required to pray, but to guard the words and actions, and even the thoughts,--to "watch unto prayer." If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us. {RH, June 10, 1884 par. 7}

During the waking hours, the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those connected with the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have to enable us to stand in that day? By dwelling upon these themes of eternal interest, the mind is strengthened, and the character developed. Here lies the foundation of that firm, unswerving principle which Joseph possessed. Here is the secret of growth in grace and in the knowledge of the truth. {RH, June 10, 1884 par. 8}

The religion of Christ is not what many think it is, nor what their lives represent it to be. The love of God in the soul will have a direct influence upon the life, and will call the intellect and the affections into active, healthful exercise. The child of God will not rest satisfied until he is clothed with the righteousness of Christ, and sustained by his life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Every one who is sincerely striving for victory over self will appropriate the promise, "My grace is sufficient for thee." {RH, June 10, 1884 par. 9}

Through personal effort joined with the prayer of faith, the soul is trained. Day by day the character grows into the likeness of Christ; and finally, instead of being the sport of circumstances, instead of indulging selfishness and being carried away by light and trifling conversation, the man is master of his thoughts and words. It may cost a severe conflict to overcome habits which have been long indulged, but we may triumph through the grace of Christ. He invites us to learn of him. He would have us practice self-control, and be perfect in character, working that which is well pleasing in his sight. "By their fruits ye shall know them," is his own standard of judging character. {RH, June 10, 1884 par. 10}

If we are true to the promptings of the Spirit of God, we shall go on from grace to

grace, and from glory to glory, until we shall receive the finishing touch of immortality." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Can any earthly promotion confer honor equal to this,--to be sons of God, children of the heavenly King, members of the royal family? Man may be ambitious of the honor that his finite fellow-man can bestow; but what will it avail? The nobility of earth are but men; they die, and return to dust; and there is no lasting satisfaction in their praise and honor. But the honor that comes from God is lasting. To be heirs of God and joint-heirs with Christ, is to be entitled to unsearchable riches,--treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink into insignificance. Through Christ we are offered joy unspeakable, an eternal weight of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." {RH, June 10, 1884 par. 11}

We are wanting in simple faith; we need to learn the art of trusting our very best friend. Although we see him not, Jesus is watching over us with tender compassion; and he is touched with the feeling of our infirmities. No one in his great need ever looked to him by faith, and was disappointed. Brethren, do not express doubt; do not let your lips utter one complaining, repining word. The Christian is not morose, sullen, and desponding; he is the happiest man in the world. He feels secure; for he trusts in Jesus, and enjoys his presence. His "defense is of God, which saveth the upright in heart." Do not defer this matter, but begin here in this Conference to fix your minds more firmly upon Jesus and heavenly things, remembering that by beholding we become changed into the same image. Have courage in God, brethren; have courage in God. {RH, June 10, 1884 par. 12}

**PERIODICALS / RH - The Review and Herald / June 17, 1884 Christian Department and Influence. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 17, 1883.] - By Mrs. E. G. White. -**

**June 17, 1884 Christian Department and  
Influence.  
[REMARKS  
ADDRESSED TO THE MINISTERS  
ASSEMBLED IN GENERAL CONFERENCE  
AT BATTLE CREEK, MICH., IN THEIR  
MORNING MEETING HELD NOV. 17, 1883.]**

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**By Mrs. E. G. White.**  
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This morning many good testimonies were borne, expressing faith and confidence in God. But there were some not of this character. Some who come to God by repentance and confession do not accept the forgiveness he has promised. They do not see that Jesus is an ever-present Saviour; and they are not prepared to commit the keeping of their souls to him, relying upon him to perfect the work of grace begun in their hearts. They lose sight of the fact that Jesus came not to call the righteous, but sinners, to repentance. {RH, June 17, 1884 par. 1}

While some think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God to be kept by his power, but depend upon watchfulness and the performance of certain duties for acceptance with him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus. {RH, June 17, 1884 par. 2}

There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to recommend ourselves to divine favor. We must not trust at all in ourselves nor in our good works; but when as erring sinful beings we come to Jesus, we may find rest in his love. God will accept every one that comes to him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There is no ecstasy of feeling, but an abiding, peaceful trust. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light. {RH, June 17, 1884 par. 3}

One brother said this morning that he had repented of his lightness and trifling again and again, and had asked God to help him to overcome this disposition; but for some reason he did not receive the help he asked for. Has the word of our God been tested, and proved false? No, no; the fault is with man, not with his Creator. This brother's efforts to reform have been made by fits and starts in his own weak strength. He must put forth steady, persevering effort; he must follow his prayers by placing a strict guard over himself. {RH, June 17, 1884 par. 4}

There is a great and solemn work devolving upon ministers, and many have not felt its weight sufficiently to balance them, and lead them to walk circumspectly. Out of the desk, their ministerial labors cease almost entirely, and their example is not worthy of imitation. Their light, jesting conversation may entertain, and provoke mirth; but believers and unbelievers lose confidence in them as Christ's ambassadors. Such ministers may present a theory of truth to the people; but they have not felt its sanctifying power on their own souls, and the word spoken has but little effect. {RH, June 17, 1884 par. 5}

Those who are convicted of sin by the Spirit of God, need the assistance of loving, kindly labor that the work of grace may be carried forward to completion. This labor for souls is a part of the ministry that God requires of his servants; but it is a part that is

sadly neglected by some. They do not realize their responsibility, nor know how to deal with souls. Having laid off the armor of righteousness, they are exposed to the darts of Satan, and often fall under the power of his temptations. They do not remember that a single thoughtless act, a light and trifling word, may balance a soul in the wrong direction, and effect decisions that are made for eternity. {RH, June 17, 1884 par. 6}

Ministers should live close to Jesus, that they may rightly represent him to others. He has set them an example in his ministry. They should labor for souls with the same unselfish love that characterized his labors. They have something more to do than merely to preach in the desk. This is only the beginning of their work. They are "overseers of the flock;" and it is their duty "to feed the church of God, which he hath purchased with his own blood." They are required to "watch for souls," as "they that must give account;" and they need clear discernment, that no wrong influence may pervert their work. {RH, June 17, 1884 par. 7}

Some ministers choose for their sermons subjects that will please the people, and offend none. This is shunning the cross of Christ. You see one man selfish; another controlled by pride or passion; another robbing God in tithes and offerings; and another doubting and unbelieving. Do not leave these deceived ones to remain blinded by the enemy in regard to their own spiritual standing. For each of these there is a special message in the word of God. Pray for wisdom, that you may be able so to present the instructions of that sacred word that they may see wherein their characters are defective, and what is required of them in order to conform to the true standard. Win their confidence and affection. Bring the truth as it is in Jesus to bear upon their hearts; for there is no other power that can keep the soul steadfast. The truth, planted in the heart by the Holy Spirit, and nourished by divine grace, is our only safeguard against Satan's devices. Thus you are to labor until you can present every man perfect in Christ Jesus. {RH, June 17, 1884 par. 8}

This personal labor is not the most agreeable work; it involves a cross. Nevertheless, ministers have no right to shun the responsibilities laid upon them. To deal wisely and truly with souls is a work that calls for special help from God. A faithful performance of the duties assigned to his servants would drive every worker in the vineyard of the Lord to his closet in earnest intercession for divine aid. The love of God in the heart will lead them to make earnest appeals,--to warn, entreat, and reprove. If this work is neglected, souls will continue in sin, confirmed in a wrong course by those who have spoken to them only smooth things. In view of these considerations, how carefully should we walk; how closely should we cling to Jesus. {RH, June 17, 1884 par. 9}

The Apostle Paul felt the importance of faithfulness. He says of his own ministry in Christ, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily." And he exhorts Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." This is in accordance with the word which through the prophet Isaiah the Lord has spoken to the watchmen on the walls of Zion: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and

the house of Jacob their sins." {RH, June 17, 1884 par. 10}

We shall none of us be saved for our own merits. The rewards of eternity are purchased by Christ, and in no case merited by man; yet ministers should remember that every man will receive according as his works have been. The trials of the great assize will proceed most accurately on the basis of works; and our listlessness and want of zeal will tell on its decisions. The parable of the talents illustrates this subject. One man becomes ruler over ten cities, another over five, another over two. Each receives in exact proportion to his work,--to the improvement he has made on the talents lent him of God; and it is the privilege of each to strive for the highest recompense. {RH, June 17, 1884 par. 11}

The thought should be ever present with us that we must meet the record of our lives, that we are building characters for eternity. The lines traced by our pens will be read when the hand that wrote them is lying idle in the grave. The influence of our words and acts will live, and will decide the destiny of souls. Angels of God are writing the history of our lives; let us be careful that the record is such as we shall not be ashamed to meet when the Judgment shall sit, and we shall receive according to the deeds done in the body. {RH, June 17, 1884 par. 12}

Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In his expiring agony hear him exclaim, "My God, my God, why hast thou forsaken me?" and remember that he endured the hiding of his Father's face that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in Heaven, from whence we look for our Saviour, and even vain thoughts will seem out of place. {RH, June 17, 1884 par. 13}

He who died for us loves us with a love that is infinite. He wants us to be happy; but he would not have us find our happiness in foolish jesting and joking, which disgrace the holy cause we profess to love. If we are living branches of the true Vine, we shall bear fruit to the glory of God. "By their fruits ye shall know them." {RH, June 17, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / June 24, 1884 Consecration and Diligence in Christian Workers. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 18, 1883.] - By Mrs. E. G. White. -**

**June 24, 1884 Consecration and Diligence in Christian Workers.**

**[REMARKS**

**ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL  
CONFERENCE**

**AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 18,  
1883.]**

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**By Mrs. E. G. White.**  
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Text: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Psalms 51:10-13. {RH, June 24, 1884 par. 1}

This is one of the most earnest and contrite prayers on record, and the Lord's response is. "A new heart will I give you, and a new spirit will I put within you." {RH, June 24, 1884 par. 2}

"Create in me a clean heart." This is beginning right, at the very foundation of Christian character; for out of the heart are the issues of life. If all, ministers and people, would see to it that their hearts are right with God, we should see much larger results from the labor put forth. The more important and responsible your work, the greater the necessity that you have clean hearts. The needed grace is provided, and the power of the Holy Spirit will work with every effort you make in this direction. If every child of God would seek him earnestly and perseveringly, there would be a greater growth in grace. Dissensions would cease; believers would be of one heart and one mind; and purity and love would prevail in the church. By beholding we become changed. The more you contemplate the character of Christ, the more you will become conformed to his image. Come to Jesus just as you are, and he will receive you, and put a new song in your mouth, even praise to God. {RH, June 24, 1884 par. 3}

"Cast me not away from thy presence, and take not thy Holy Spirit from me." Repentance as well as forgiveness is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convinced of sin, and feel our need of pardon. None but the contrite are forgiven; but it is the grace of the Lord that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and he will help us. He will hear the prayer of faith; but the sincerity of prayer can be proved only by our efforts to bring ourselves into harmony with the great moral standard which will test every man's character. We need to open our hearts to the influence of the Spirit, and to experience its transforming power. The reason that you do not receive more of the saving help of God is because the channel of communication between Heaven and your own souls is clogged by worldliness, love of display, and desire for supremacy. While some are conforming more and more to the world's customs and maxims, we should be molding our lives after the divine model. And our covenant-keeping God will restore unto us the joys of his salvation, and uphold us by his free Spirit. {RH, June 24, 1884 par. 4}

"Then will I teach transgressors thy ways, and sinners shall be converted unto thee." The nearer we live to God, the more we shall be able to accomplish for our fellow-men; for the Lord will work with our efforts. Your hearts are too cold and unimpressible; they should be all aglow with the love of Jesus. While hungering and thirsting for salvation



yourselves, you will have a longing desire to aid in saving precious souls; and your humble, pathetic appeals to those out of Christ will move hearts. How can you associate with the young, and yet have so little desire for their salvation? Let them see that you care for their souls. As far as possible break down every barrier that keeps them from Christ. Labor for them in the desk, and at their homes. Pray with and for them. Point them to the Lamb of God that taketh away the sin of the world, and urge them to come and be healed. {RH, June 24, 1884 par. 5}

Let labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, "who ceased not to warn every one night and day with tears." In the day of God, how many will confront us, and say, "I am lost! I am lost! And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every Judgment-bound soul within my reach with prayers and tears and warnings." {RH, June 24, 1884 par. 6}

Ministers, teach the people how to work. Tell them that their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and his cause. In times past God has used humble men, and because of their faith and devotion they have often accomplished more than many more pretentious laborers. They realized their weakness and dependence upon God; and by letters, by tracts, by personal efforts in appeals and warnings, by a well ordered life and godly conversation, they turned many from error to truth, from the path of transgression to obedience to God's law. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." {RH, June 24, 1884 par. 7}

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated; his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of all the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of power and self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself for greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and tries to do all the good he can. As he uses the ability he has, his mind expands. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." {RH, June 24, 1884 par. 8}

The educated man may exalt himself over his unlearned brother; but he is like the man in the parable, who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talent, that he may be able to return it with increase; and he will be condemned as a slothful servant, and dismissed from the

presence of his Lord. But the one who is faithful in the improvement of his talents will return both principal and interest, and will hear the "Well done, good and faithful servant." The man who blesses society and makes a success of life, is the one, whether educated or uneducated, who uses all his powers in the service of God and his fellowmen. {RH, June 24, 1884 par. 9}

In all our churches there are persons who might be educated to become workers for Christ. But there are few who will venture to go out and labor unselfishly, trusting all to Jesus. They must have wages; and even then, if something offers that promises greater financial success, many youth will choose the worldly employment. They do not love Christ, and are not willing to make sacrifices for his sake. {RH, June 24, 1884 par. 10}

There is a great work to be done to warn the world. Let us do what we can ourselves, and encourage others to labor. There is certainly a fault among us, or there would be more talent developed to unite us in our efforts for souls. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned. {RH, June 24, 1884 par. 11}

If you would preach fewer sermons, and do more personal labor in visiting and praying with individuals, your ministry would be more like that of Jesus. We must have a knowledge of the truth, that we may be able to meet its wily opponents; but we have certainly made a mistake in supposing that so much depends on long, argumentative discourses. If one part of your work must be limited, let it be the discourses; for unless your sermons are followed by personal effort, Satan will often catch away the seed of truth sown in the heart, and the good effect will be lost. {RH, June 24, 1884 par. 12}

I charge you, Do not do half-hearted work. Some of you who in the beginning of your ministry were earnest and persevering have grown weary of protracted effort and ceaseless turmoil, and you sigh for repose, and dream of leisure and fireside comfort. Some are greatly over-worked, and are suffering in consequence; and others, by doing their work negligently, have brought double burdens upon these unselfish, thorough, God-fearing workers. Some are not willing to bear reproach for Christ's sake. Think what mighty truths God has entrusted to our keeping, and let earnest work follow your thoughts. Do mighty strokes for God. There are no compromises to be made with sin, nor any with timidity and cowardice. The Christian worker knows no weariness; there is no drudgery in his Heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy more than repays him for every self-denial. {RH, June 24, 1884 par. 13}

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endued with power from on high; we must have a baptism of the holy Spirit before we leave this place. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our unclean lips may be purified, and touched with a live coal from off the altar. The words of God to us must come to the people, not in a hesitating, doubting manner, but with earnestness and power. We must pray more fervently, more perseveringly, that God may work in us and by us. In these days of multiplied popular fables, there is no way to reach the people only as God works

through our efforts. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of all the children of men. {RH, June 24, 1884 par. 14}

We can never be saved in inactivity. The life of Jesus rebukes every idler. In his strength we may do much greater and more perfect work. The promises of God are rich, and full, and free, and we may have the power of his salvation with us. Then why do we not believe him and work for him? It is because threads of unbelief are woven into all the woof of life; but shall we not now commence to weave in the precious golden threads of faith? Remember, "This is the victory that overcometh the world, even your faith." If clouds hide the sun from sight, we do not mourn as though it would never appear again. God's dear face of brightness is not always seen; but we are not to despond. It is our duty to trust him in the darkness, knowing that his love is changeless. Then let us put all our powers into our work; let us devote our voice and pen to the service of God, not laboring in our own strength or to please ourselves; and we shall see sinners converted, and God will give us a rich reward. {RH, June 24, 1884 par. 15}

**PERIODICALS / RH - The Review and Herald / July 1, 1884 Our Mighty Helper.  
[REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL  
CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD  
NOV. 19, 1883.] - By Mrs. E. G. White. -**

**July 1, 1884 Our Mighty Helper.  
[REMARKS  
ADDRESSED TO THE MINISTERS ASSEMBLED  
IN GENERAL CONFERENCE AT BATTLE  
CREEK, MICH., IN THEIR MORNING  
MEETING HELD NOV. 19, 1883.]**

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By Mrs. E. G. White.  
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Jesus is very precious to me this morning. There is gratitude in my heart for his mercy and love, for the privilege of counting myself a child of God, and of crying, Abba, Father. I wish every one present could realize the rich blessing that Jesus is waiting to bestow upon us,--upon each one; for he is no respecter of persons. It is our privilege to say with Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me." {RH, July 1, 1884 par. 1}

And yet how many are making laborious work of walking in the narrow way of holiness. To many the peace and rest of this blessed way seems no nearer today than it did years in the past. They look afar off for that which is nigh; they make intricate that which Jesus made very plain. He is "the way, the truth, and the life." The plan of salvation has been plainly revealed in the word of God; but the wisdom of the world has

been sought too much, and the wisdom of Christ's righteousness too little. And souls that might have rested in the love of Jesus, have been doubting, and troubled about many things. {RH, July 1, 1884 par. 2}

The testimonies borne here are not expressive of great faith. It is not hard to believe that Jesus will pardon others, but it seems impossible for each to exercise living faith for himself. But, dear brethren, is it profitable to express doubts in regard to the willingness of Christ to accept you? I fear you are depending too much on feeling, making that a criterion. You are losing much by this course; you are not only weakening your own souls, but the souls of others who look to you. You must trust Jesus for yourselves, appropriate the promises of God to yourselves, or how can you educate others to have humble, holy confidence in him? You feel that you have neglected duties, that you have not prayed as you should. You seem at a distance from Jesus, and think that he has withdrawn from you; but it is you who have separated from him. He is waiting for you to return. He will accept the contrite heart. His lips have assured us that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. {RH, July 1, 1884 par. 3}

We are wounded, polluted with sin; what shall we do to be healed from its leprosy? As far as it is in your power to do so, cleanse the soul-temple of every defilement, and then look to the "Lamb of God, which taketh away the sin of the world." In the wilderness, when the Lord permitted poisonous serpents to sting the rebellious Israelites, Moses was directed to lift up a brazen serpent, and bid all the wounded look to it and live. But many saw no help in this Heaven-appointed remedy. The dead and dying were all around them, and they knew that their fate was certain; but they would lament their wounds, their pains, their sure death, until their strength was gone, and their eyes were glazed, when they might have had instant healing. {RH, July 1, 1884 par. 4}

"As Moses lifted up the serpent in the wilderness," even so was "the Son of man lifted up; that whosoever believeth in him should not perish, but have everlasting life." If you are conscious of your wants, do not devote all your powers to representing them and mourning over them, but look and live. Jesus is our only Saviour; and notwithstanding millions who need to be healed will reject his offered mercy, not one who trusts in his merits will be left to perish. {RH, July 1, 1884 par. 5}

Why do you refuse to come to Jesus and receive rest and peace? You may have the blessing this morning. Satan suggests that you are helpless, and cannot bless yourself. It is true; you are helpless. But lift up Jesus before him: "I have a Saviour. In him I trust, and he will never suffer me to be confounded. In his name I triumph. He is my righteousness, and my crown of rejoicing." Let not one here feel that his case is hopeless; for it is not. It may seem to you that you are sinful and undone; but it is just on this account that you need a Saviour. If you have sins to confess, lose no time. These moments are golden. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Those who hunger and thirst after righteousness will be filled; for Jesus has promised it. Precious Saviour! His arms are open to receive us, and his great heart of love is waiting to bless us. {RH, July 1, 1884 par. 6}

The important future is before us; and to meet its trials and temptations, and to perform its duties will require great faith, energy, and perseverance. But we may triumph gloriously. Not one waiting, watching, praying, believing soul will be ensnared by the devices of the enemy. All Heaven is interested in our welfare, and waits our demand upon its wisdom and strength. If any of us are not saved, it will be because we have chosen the service of Christ's great adversary, and the companionship of those who are his loyal followers. {RH, July 1, 1884 par. 7}

The Lord is willing to do great things for us. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. {RH, July 1, 1884 par. 8}

There is a lesson for us in the story of Gideon's army. The ten thousand men who chose to follow Gideon were a small company compared with the vast and powerful army they were to meet. But the Lord would not work with them; for their trust was altogether too much in their own strength and skill. Gideon was astonished when the Lord said his army was still too large. When they came to a stream the Lord singled out the three hundred who in their haste caught up water in their hands as those through whom he would deliver Israel, while those who felt that there was time to get down on their knees to drink could return to their homes. Through this little handful of tried men the Lord wrought for his people; and their enemies, who were as grasshoppers for multitude, were utterly defeated and destroyed. Thus in a most decided manner the Lord made known to Gideon and his army that he was interested in his people and their cause. He revealed his power in their behalf, and taught them to look to him in every difficulty. {RH, July 1, 1884 par. 9}

The Lord is just as willing to work through human efforts now, and to accomplish great things through weak instrumentalities. It is essential to have an intelligent knowledge of the truth; for how else could we meet its wily opponents? The Bible must be studied, not alone for the doctrines it teaches, but for its practical lessons. You should never be surprised, you should never be without your armor on. Be prepared for any emergency, for any call of duty. Be waiting, watching for every opportunity to present the truth familiar with the prophecies, familiar with the lessons of Christ. But do not trust in well prepared arguments. Argument alone is not enough. God must be sought on your knees; you must go forth to meet the people through the power and influence of his Spirit. {RH, July 1, 1884 par. 10}

Act promptly. God would have you minute men, as were the men who composed Gideon's army. Many times ministers are too precise, too calculating. While they are getting ready to do a great work, the opportunity for doing a good work passes unimproved. The minister moves as though the whole burden rested on himself, a poor finite man, when Jesus is carrying him and his burden too. Brethren, trust self less, and Jesus more. He is willing to save the souls for whom we labor. Because he lives to intercede for us, we shall see of his great power. He "is able to do exceeding abundantly above all that we ask or think" Jesus wants us to ask for help; he wants us to cast our helpless souls on him; and he will give us according to our faith. {RH, July 1, 1884 par. 11}

Ministers who are self-sufficient, and feel that so much depends upon themselves, give Jesus no room to work, and but little credit when he does work. They trust in their own ability, forgetting the words of Christ, "Without me ye can do nothing." The man that is self-righteous and wise in his own eyes,--rich and increased in goods, having need of nothing,--cannot ask in faith, and receive, because he trusts in himself, and feels no lack. His works testify that he labors out of Christ. It is those who feel themselves sinful before God, poor and helpless, that Jesus loves to help; for they will appreciate his aid. They have a longing desire to do the Master's work, and, knowing that the power is not of themselves, they take hold of the mighty arm of God, and by faith claim his promises. {RH, July 1, 1884 par. 12}

God is not pleased when his servants remain weak, wanting in courage, in faith, in hope, in love, and consequently inefficient laborers in his cause. God has given men reasoning powers, not to remain inactive or be perverted to earthly and sordid pursuits, but that these powers may be developed to the utmost, and used in his service to advance the interests of his kingdom. {RH, July 1, 1884 par. 13}

A high standard of purity and nobility of character is set before the Christian, and he can attain to this excellence only through the aid of Christ. But many experience grief, pain, and disappointment, because they are unwilling to fill the humble place which God's providence assigns them, where they will remain unnoticed and unknown. They love the supremacy, and their anxiety leads them to work against their brethren, fearing they will be preferred before them. Envy, malice, jealousy, and distrust are cherished in the heart, and Jesus cannot dwell where these evil traits are entertained. He invites those who are ambitious of preferment to come unto him, and at the foot of the cross of Calvary learn his meekness and lowliness of heart. If any desire high positions of trust, the Lord will lay the burden, not on them, but on those who have tested and proved them, and can understandingly urge them forward. {RH, July 1, 1884 par. 14}

The followers of Christ should not praise and flatter one another; for Satan will do a plenty of this work, and if persons have a high opinion of their own ability, it will prevent them from learning in the school of Christ. Let none censure and condemn others; for in doing this they are co-laborers with him who is the accuser of the brethren, who would steal from their hearts every particle of love for one another. Christians should not seek to tear others down that they may build themselves up on their ruins, but they should endeavor to strengthen and encourage one another. {RH, July 1, 1884 par. 15}

We should make it our daily care to cultivate sympathy and affection for one another. This is the fruit that grows on the Christian tree; it does not produce the briars and thorns of hatred and strife. The harsh, unsympathetic words we sometimes hear spoken, and the hard-heartedness we see manifested, are wholly Satanic and this spirit must be supplanted by the Spirit of Christ. Jesus bids us, "Love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." He is our mighty helper; and if he abides in our hearts, we shall manifest his spirit. We shall love one another--we cannot help it, for he is love. {RH, July 1, 1884 par.

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**PERIODICALS / RH - The Review and Herald / July 8, 1884 Thoroughness in the Christian Minister. [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 20, 1883.] - By Mrs. E. G. White. -**

**July 8, 1884 Thoroughness in the Christian Minister.**

**[REMARKS ADDRESSED  
TO THE MINISTERS ASSEMBLED IN  
GENERAL CONFERENCE AT BATTLE  
CREEK, MICH., IN THEIR MORNING  
MEETING HELD NOV. 20, 1883.]**

**-  
By Mrs. E. G. White.  
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I thank the Lord for the marked manifestation of his Spirit that we have enjoyed in our meeting this morning. We have had sweet peace and joy in our hearts. But my soul is drawn out after God. I fear many do not grasp his promises firmly, but depend too much on feeling instead of what the Lord says. Have we not every evidence that Jesus is waiting to bless us? Is it his will that we should go forth to labor in his cause, and yet have no special help, no power from on high, to attend our labors? {RH, July 8, 1884 par. 1}

It is our duty to vindicate the claims of the law of God. This holy law is almost universally despised and made void in the land, but that is no reason why any of us should turn traitors to God and our duty. We may honor God by respecting the claims of his law. Now, when it is held in great contempt, he will be most glorified by our loyalty. We should say with David, "I love thy commandments above gold; yea, above fine gold." We are not to wage this warfare against error at our own charges. God has never bidden us hold up the standard of his law in these days of general apostasy without the aid of divine grace and power. Mere arguments, however clear and convincing, are not enough. We may have help from God, and we should not feel free to go out to battle without the evidence that his presence will attend us. {RH, July 8, 1884 par. 2}

We need to have a deeper experience. We must pray more, believing that we have a living Saviour. Jesus loves us; he has not withdrawn himself from us, but we have withdrawn from him. There is often too little fervency in our prayers. The Scriptures are not studied with earnestness; the word of God is not made the rule of life. Paul charged Timothy, "Take heed unto thyself, and unto the doctrine." The heart must be right with God. But we do not urge you to prosecute your work only when you have a happy flight of feeling; for feeling would mislead you. The victory is gained through faith; then do not be years learning how to take God at his word. Ministers, you who have had years of experience, never let the hand of faith tremble in grasping the promises of God; for your

unbelief is a stumbling block to the young and inexperienced, and gives the powers of darkness occasion to triumph. {RH, July 8, 1884 par. 3}

Be diligent in the service of God: It is not enough to preach in the pulpit; you should carry the truth to homes. Show those in error that you love them. Indifference here is sin. There should be fewer long sermons, and more time spent in visiting, in making personal efforts for souls. Self-denying labor is needed, and will result in great good, but it has been sadly neglected. {RH, July 8, 1884 par. 4}

You want to do a great work, but you do not work in the right spirit. You carry heavy burdens, and groan under the load, when Jesus invites you to lay your burdens at the foot of the cross, and find rest to your souls. When we see you working so hard, and almost ready to faint, when we see you grieve and mourn at every step, we know that you have lessons to learn in the school of Christ before you can successfully teach others. Without Jesus by your side you will find the way and work hard. You have much to learn, dear brethren, before you will accept the rest that he invites you to find in him. If you look to yourselves, and deplore your weakness and sinfulness, and continue to do this, you will make no advancement, but will remain spiritual dwarfs. You should be intelligent, growing Christians; for how else can you labor with the zeal, energy, and devotion necessary to insure success? {RH, July 8, 1884 par. 5}

Do not cultivate a pride for consistency in petty matters, and thus gain the reputation of being a fusser. Such a course lends no strength to the cause of truth. We are none of us required to make ourselves singular, or to be martyrs in a small way all through life, by contending for little things when there is really nothing to contend about. Those who take this course pity themselves, thinking they have so much trouble on account of being conscientious, upright, and straightforward in everything. But instead of being influenced by conscientiousness, they are indulging a wicked, selfish pride of notions. The life that is thought so straightforward is full of crookedness, and no one can live at peace with them, except by humoring their whims, and ever studying to avoid a collision. {RH, July 8, 1884 par. 6}

If these persons could only know how much trouble and grief they bring upon themselves by imagining that they are having a hard time and are great sufferers, they would change the current of their thoughts. We need not keep our own record of trials and difficulties, griefs and sorrows. All these things are written in the books, and Heaven will take care of them. While we are carefully counting up these disagreeable things, many things that are pleasant to reflect upon are passing from the memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave his Son to die for us. {RH, July 8, 1884 par. 7}

The path of uprightness is the path of peace. Those who have the meekness and lowliness of Christ can walk this humble path calmly, restfully, trustingly. No matter what may be our temperament, we may walk this path if we will. It is plain, and there is no need of constant anxiety and fear, fretting and worry, lest we shall lose the way. This path is the highway of holiness, cast up for the ransomed of the Lord to walk in. It is the glorious path of the just, which "shineth more and more unto the perfect day." Those who walk this way will wear a cheerful, happy countenance; for it is lighted up by bright

beams from the Sun of Righteousness. {RH, July 8, 1884 par. 8}

Remember that your works must stand the test of the Judgment. Let your eye be single to the glory of God, your hearts pure, your thoughts brought into obedience to the will of Christ. Do something every day to improve, beautify, and ennoble the life that Christ has purchased by his own blood. {RH, July 8, 1884 par. 9}

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and he will be your constant helper. Go straight forward when the voice of duty calls; let no seeming difficulties obstruct your path. Take up your God-given responsibilities; and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you thoroughly and well, not coveting praise, but as working for the Master because you belong to him. {RH, July 8, 1884 par. 10}

Paul exhorted Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to give the message of warning to the world, and how are we doing our work? Are you, brethren, preaching that part of the truth that pleases the people, while other parts of the work are left incomplete? Will it be necessary for some one to follow after you, and urge upon the people the duty of faithfully bringing all the tithes and offerings into the Lord's treasury? This is the work of the minister, but it has been sadly neglected. The people have robbed God, and the wrong has been suffered because the minister did not want to displease his brethren. God calls these men unfaithful stewards. The charge to his servants is, "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." If the under shepherds do their duty with fidelity, when the chief Shepherd shall appear he will give them "a crown of glory that fadeth not away." Daniel saw their reward, and he says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." {RH, July 8, 1884 par. 11}

Writing to his Philippian brethren, Paul sets before them the anxiety he experienced lest those who were newly converted should be drawn away from the pure and simple faith of Christ. He exhorts them to be in nothing terrified by their adversaries. "For unto you it is given," he says, "in the behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear to be in me." He could see and understand their danger; and he prayed most earnestly in their behalf, that their hearts might be comforted, strengthened, knit together in love. Love is the bond of perfectness, an element of strength. United in faith and love, having a thorough knowledge of the doctrines of Christianity, they would not only believe and defend the gospel of Christ, but if need be, suffer for it. {RH, July 8, 1884 par. 12}

The apostle labored to "present every man perfect in Christ Jesus." This is the high standard that every minister should strive to reach. He is not fulfilling his commission unless he has an experience similar to that of Paul, and labors with the same unselfish spirit. {RH, July 8, 1884 par. 13}

The guardian angels whom Jacob saw in vision ascending and descending that ladder of shining brightness, are with us, recording our work, and bringing us divine

strength and power to be combined with human effort. These angels weep over the coldness, the indolence, and want of love for souls, that exists among ministers who are laboring in their own strength. {RH, July 8, 1884 par. 14}

Do not be unreliable in your Christian course. Sin must not be cherished. This is a time when the love of many is waxing cold, and any defection on your part will encourage others in a wrong course, and lead to many and grievous transgressions. Do not set an example of lukewarmness; do not turn away from the testimonies of the Spirit of God. We are intrusted with a solemn message to give to the world, and there is much at stake. What a fearful thing it would be if any of us were to prove unfaithful to our sacred, holy trust, and in the Judgment be condemned to be separated from God and lose heaven. {RH, July 8, 1884 par. 15}

We cannot be safe amid the temptations that surround us in these times of peril without constantly watching unto prayer. We must guard against accepting a low standard of our own instead of the high Bible standard of character. Satan works through defects in character to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Often he gains the advantage, and betrays into sin those who should represent Christ to the world; and our Saviour is more deeply afflicted by this ingratitude and disobedience than is a tender, loving mother by the misconduct of a wayward child. {RH, July 8, 1884 par. 16}

You may forget childish things, and grow in grace day by day. As you make advancement, set your face like a flint against all falsehood, all pretense. You will sometimes be flattered by men, but more frequently by women. Especially when you present the truth in new fields, will you meet persons who will engage in this wicked flattery. As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him. {RH, July 8, 1884 par. 17}

Never earn the reputation of being a minister who is a particular favorite with the women. Shun the society of those who by their arts would weaken in the least your purpose to do right, or bring a stain upon the purity of your conscience. Do not give them your time or your confidence; for they will leave you feeling bereft of your spiritual strength. Do nothing among strangers, on the cars, in the home, in the street, that would have the least appearance of evil. {RH, July 8, 1884 par. 18}

**PERIODICALS / RH - The Review and Herald / July 15, 1884 Dangerous Amusements for the Young. - By Mrs. E. G. White. -**

**July 15, 1884 Dangerous Amusements for the Young.**

**By Mrs. E. G. White.**

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We are living in an unfortunate age for the young. A heavy current is setting downward to perdition, and parents should deal faithfully with the souls committed to their trust. Satan is constantly presenting inducements to attract minds from the solemn work of preparation for scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He is wide awake, busily engaged in leading the world captive. Through the agency of worldlings, he keeps up a continual pleasing excitement to induce the unwary to unite with them. The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. There are shows, lectures, and an endless variety of entertainments constantly arising, that are calculated to lead to a love of the world; and through this union with the world faith is weakened. {RH, July 15, 1884 par. 1}

The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If they are very wild, parents flatter themselves with the hope that when they are older, and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, suffer wrong principles to grow and strengthen, and in many cases all the labor bestowed on that soil will avail nothing. Satan is an artful, persevering workman, a deadly foe. Whenever an incautious word is spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. {RH, July 15, 1884 par. 2}

He has many finely woven, dangerous nets, which appear innocent, but are skillfully prepared to entangle the young and unwary. Often these snares are disguised in coverings of light borrowed from heaven; but those who fall victims to these devices pierce themselves through with many sorrows. {RH, July 15, 1884 par. 3}

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the influence. The mass of professed Christians have removed the line of distinction between them and the world, and while they profess to be living for Christ, they are really living for the world. They do not discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear; but their religion has but little influence to restrain them from worldly pleasures. Some such professors can enter the ball-room, and unite in all the amusements which it affords. Others cannot go to such lengths as this; yet they can attend parties of pleasure, picnics, donations, shows, and other places of amusement; and the most discerning eye would fail to detect in such professors of religion one mark of Christianity. There is no difference between their appearance and that of unbelievers. In the present state of society, it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. They often become impatient, and wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they often feel that there would be no harm in going to picnics and other gatherings of

young associates; yet the experienced Christian parent sees danger. Parents are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds, and from a desire for their salvation, keep them back from these exciting amusements. Even when the children choose for themselves to leave the pleasures of the world, and become Christ's disciples, the labor of the parents must not cease. They have just commenced in earnest the warfare against sin and the evils of the natural heart, and they need the counsel and watchcare of their parents. {RH, July 15, 1884 par. 4}

Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot enjoy the frivolous, empty conversation of the lovers of the world. {RH, July 15, 1884 par. 5}

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. {RH, July 15, 1884 par. 6}

They take part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed testimony which reproves individual wrongs. In this refining time, they will either be wholly converted, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them. {RH, July 15, 1884 par. 7}

It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even though they often repeat that such amusements are harmless. God has revealed sacred and holy truths to separate his people from the ungodly, and purify them unto himself, and they should live out their faith. {RH, July 15, 1884 par. 8}

The true followers of Jesus will have sacrifices to make. They will discard places of worldly amusement; for they find no Jesus there,--no influence which will make them heavenly-minded, and increase their growth in grace. Obedience to the word of God leads us to come out from all these things, and be separate. But the things of the world are sought for, and considered worthy to be admired and enjoyed, by all who are not spiritually minded. {RH, July 15, 1884 par. 9}

"By their fruits ye shall know them." All the followers of Christ bear fruit to his glory.



Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are unmistakable fruits of true godliness, and those who bear no fruit have no experience in the things of God. They are not in the Vine. Says Jesus, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." {RH, July 15, 1884 par. 10}

If we would be spiritual worshipers of the true God, we must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor is anything allowed to divide or share our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, assumes the form of an idol. Our carnal hearts would cling to our idols, and seek to carry them along; but we cannot advance till we put them away, for they separate us from God. {RH, July 15, 1884 par. 11}

The great Head of the church has chosen his people out of the world, and requires them to be separate. He designs that the spirit of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. {RH, July 15, 1884 par. 12}

Young people who follow Christ have a warfare before them; they have a daily cross to bear in coming out from the world, and being separate, and imitating the life of Christ. But there are many precious promises on record for those who seek their Saviour early. Says the wise man, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Wisdom calls to the sons of men, "I love them that love me; and they that seek me early shall find me." They will find that the "path of the just is as a shining light, that shineth more and more unto the perfect day;" and at the last, the Judge of all the earth will give every one according to his works. {RH, July 15, 1884 par. 13}

**PERIODICALS / RH - The Review and Herald / July 22, 1884 Duties and Privileges of the Christian Laborer. [REMARKS MADE AT THE CLOSING MEETING OF THE GENERAL CONFERENCE, IN BATTLE CREEK, MICH., TUESDAY EVENING, NOV. 20, 1883.] - By Mrs. E. G. White. -**

**July 22, 1884**

**Duties and Privileges of the Christian Laborer.**

**[REMARKS**

**MADE AT THE CLOSING MEETING OF THE GENERAL CONFERENCE, IN BATTLE CREEK, MICH., TUESDAY EVENING, NOV. 20, 1883.]**

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**By Mrs. E. G. White.**  
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It is a privilege to express my gratitude to God for these meetings now in the past. This is the best general meeting I have ever attended. We know that we have had the presence and blessing of God. He has breathed upon us his Holy Spirit. To me and to many others, Heaven has seemed very near; and we have been led to rejoice with joy unspeakable and full of glory. {RH, July 22, 1884 par. 1}

Through the Bible-readings the truth has been brought out with clearness and power. Deeper, broader views have been taken of divine truth and of our responsibility to God. Hearts have been subdued and softened by the love of God. Through grace the capacity to understand and appreciate the truth has been enlarged; and as we continue to advance in grace, our ability will still further increase, and we shall better understand the ways of God and the plan of redemption. {RH, July 22, 1884 par. 2}

Never feel that there is no need of applying yourself diligently to the study of the word. If you search for truth as for hid treasures, the Scriptures will unfold to you more and more. Many of you might be far in advance of what you now are. Young men who are just beginning to labor are in danger of thinking that because they have become familiar with a few subjects, they are qualified to present the truth anywhere. These lose much by wasting precious, golden moments that should be spent in studying the prophecies or the practical lessons of Christ. {RH, July 22, 1884 par. 3}

The morning meetings have been most precious. To me they have been a continual feast,—like heavenly manna to my soul. We have met Jesus in the assembly of his people. We have learned of him, and of his willingness to receive all who come to him in humble faith, taking God at his word. We have learned that if we would receive the dew of divine grace, we must allow nothing to come between God and our souls. We have seen many obtaining such a knowledge as they never had before of the true Source of spiritual strength and moral power. I knew that Jesus was waiting to be gracious, and that my brethren feared to take his offered mercy; and I have enjoyed seeing them receive rich blessings at his hand. I have not found it difficult to rejoice with those that rejoice, and to weep with those that weep. {RH, July 22, 1884 par. 4}

We have felt sad over the cases of some who have long been under the special power of the enemy. We had hoped to see them deeply impressed and converted at these meetings; but Satan spread his snare for them. For months he has been diligently working up his plans to prevent them from being present. They do not know what they have lost. Others who have been drunken with the spirit of the world, and have been entreated and reproved, did not want to be here. In view of the little time we have in which to prepare for our future home, we should not allow indifference to keep us away from such meetings, nor entanglements to arise which will make it impossible for us to attend them. {RH, July 22, 1884 par. 5}

We can never forget these good meetings. But now we are about to separate, and to be widely scattered. Our ministers go to their several fields of labor refreshed and

strengthened, with broader views of the love of God, and of his willingness to work with their efforts, than they have heretofore had. Sensitive persons, as they view the conflicts and trials before them, shrink from the responsibility they must bear in warning the world of the judgments that are about to come. They fear its rude touch will stain their souls. But we are none of us to be shut up as precious perfumes, lest the fragrance shall escape. We have enjoyed a Pentecostal season; we have been warmed by the love of Jesus, invigorated by the clear, firm truths of the word of God, and refreshed by the dews of divine grace, all for a purpose, that we may shed forth to the world a sweet fragrance from Eden. We have gathered divine rays of light, that they may be reflected to others in good works. {RH, July 22, 1884 par. 6}

There are souls to be won to Christ. There is a great and solemn work before us to prepare the people to stand in the day of the Lord. We have but little time here, and the best use we can make of our faculties is to consecrate them to the work of God. It is the duty of every one, not only of those who occupy the position of watchmen on the walls of Zion, but of the laymen also, to do their utmost to advance the cause of God and save their fellow-men. Opposition must be met. We shall be hated of all men for Christ's sake, and by Satan, because he knows that a divine power attends this work which will undermine his influence. But Heaven is open before us; we may take hold of divine strength. As children of God, it is our privilege and duty to come directly to him, and claim a Father's blessing. He will give it. Iniquity abounds, and for this very reason God is willing to give more grace and reveal himself to his people. {RH, July 22, 1884 par. 7}

I beseech you, do not withhold yourselves from God. We have seen of his salvation; but I have longed to hear happy souls saying, "My cup runneth over. Jesus, precious Saviour, is the crown of my rejoicing." The moment you surrender yourself wholly to him in simple faith, Jesus accepts you, and encircles you in his arms of love. He holds you more firmly than you can grasp him. Come to the light, and triumph in God. Then shall your peace be as a river, and your "righteousness as the waves of the sea." {RH, July 22, 1884 par. 8}

Expel sin from your hearts; for sin caused the death of the Son of God. Let your conversation be in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." Never forget, wherever your lot may be cast, that you are pilgrims and strangers here, journeying to a better country, even a heavenly. The talents you possess, the property God has lent you, must be used in doing good, in laying up treasure in heaven. The work which you are doing with your hand or your brain, must stand the test of the Judgment. How will it then appear? Are you acting well your part in preparing yourselves and others for glory, honor, immortality, and eternal life? Are you doing anything that you will wish undone when the books shall be opened, and you meet your deeds as they stand registered in heaven? {RH, July 22, 1884 par. 9}

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." "The world knoweth us not because it knew him not." We are not understood by the world, we never shall be; but we must not let this discourage us. We are not to look at present appearances, nor be angry when we are misjudged, but we should improve

every opportunity of doing good. {RH, July 22, 1884 par. 10}

It is wise to seek humility and meekness, and to carefully avoid raising a combative spirit, thus closing ears and hearts to the truth. Hold your mouth as with a bridle when the wicked are before you. When tempted to say sarcastic things, refrain. Censure no one; condemn no one. Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. The consistent life, the long forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. We are often brought into positions that are trying, where human nature longs to break forth; but in such cases be still, do not retaliate. {RH, July 22, 1884 par. 11}

We must drink deeper draughts from the well of salvation. How can we possibly enter into the spirit of Christ's teachings unless we are partakers of the divine nature? We are seeking to vindicate the law of God. We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others. The men who would teach others the art of success in the sacred ministry should understand that art themselves. The best way to teach youthful laborers is to do yourself what you expect them to do. {RH, July 22, 1884 par. 12}

In every prayer let the hand of living faith lay hold upon infinite help. Faith is the medium by which the renewed heart is drawn close to the great heart of love. Faith elevates the sinking soul. Faith lightens every burden and relieves every weariness by the anticipation of the mansions Jesus has gone to prepare for them that love him. {RH, July 22, 1884 par. 13}

Jesus is the foundation and the author and finisher of our faith. Why are we so powerless? Jesus lives; and because he lives, we shall live also. He is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. Mourn not as those who are hopeless and helpless; never, under any circumstances, give way to despair; but from grateful hearts, from lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt "see the glory of God." {RH, July 22, 1884 par. 14}

Will it make you sad to be buffeted, despised, derided, maligned of the world? It ought not; for Jesus told us just how it would be. "If the world hate you," he says, "ye know it hated me before it hated you." The apostle Paul, the great hero of faith, testifies: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Look up, my brethren, look up. Let the love of God into your souls. Through Jesus the treasures of heaven are at our command, and what is there that he will not do for us? The Father also loves us, and is waiting to be gracious. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {RH, July 22, 1884 par. 15}

Are we working to proclaim truth, righteousness, and the love of God? This is the work that is assigned us. Even in bereavements we should not stop to grieve; but let us show our love for the faithful workers who have gone to their rest, by doing the work they would have done had they lived. While we do our own work, we may also take up theirs where they left it, and firmly and courageously carry forward the banner of truth to final victory. {RH, July 22, 1884 par. 16}

Brethren, your aims are altogether too low. You have not used the great moral faculties of the soul,—faith, hope, and love. These powers are given us not to lie dormant, but that through their exercise the soul may be brought into harmony with heaven; but with many of you they are paralyzed through inaction, and as a consequence you are weak and helpless. Do not let your great need discourage you. The Saviour of sinners, the Friend of the friendless, with compassion infinitely greater than that of a tender mother for a loved and afflicted child, is inviting, "Look unto me, and be ye saved." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." We may take hold of his strength, and make peace with God. Jesus will quicken all the faculties of the soul, and impart new life and energy. {RH, July 22, 1884 par. 17}

While you should make every effort to reach the highest standard of intellectual excellence, you should avoid self-sufficiency and dependence on your own ability. Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, the educated and the ignorant. He ever dwelt upon the grandest themes that can engage the attention; and he presented them in such a form, and used such illustrations, that the feeblest intellects could grasp his meaning, while the most intelligent minds were attracted and instructed. {RH, July 22, 1884 par. 18}

Let us beware lest we lose the simplicity of the gospel of Christ. We must become as little children in humility, in consciousness of our own weakness. We must learn from the Divine Teacher lessons of higher wisdom than were ever taught in the most exalted schools of human institution. {RH, July 22, 1884 par. 19}

There is danger of not making Christ's teachings a personal matter, of not receiving them as though they were addressed to us personally. In his words of instruction, Jesus means me. I may appropriate to myself his merits, his death, his cleansing blood, as fully as though there were not another sinner in the world for whom Christ died. In listening to his teachings with understanding open to receive his words, we display the highest wisdom. In being doers of the word,—obeying Christ by leading self-denying lives and forming pure and holy characters,—we shall secure the life which measures with the life of God. {RH, July 22, 1884 par. 20}

There are toils and conflicts and self-denials for us all. Not one will escape them. We must tread the path where Jesus leads the way, it may be in tears, in trials, in bereavements, in sorrow for sins, or in seeking for the mastery over depraved desires, unbalanced characters, and unholy tempers. It requires earnest effort to present

ourselves a living sacrifice, holy and acceptable to God. It takes the entire being. There is no chamber of the mind where Satan can hold sway, and carry out his devices. Self must be crucified. Consecration, submission, and sacrifices must be made that will seem like taking the very lifeblood from the heart. {RH, July 22, 1884 par. 21}

When self dies, there will be awakened an intense desire for the salvation of others, which will lead to persevering efforts to do good. There will be a sowing beside all waters; and earnest supplication, importunate prayers, will enter heaven in behalf of perishing souls. There will be an earnestness, a persistency, that will not let go. Love to Jesus will lead to ardent love for the souls of our fellow-men. {RH, July 22, 1884 par. 22}

Now, as we are about to separate, the question arises, shall we all meet again in General Conference? Probably we shall not; but where, then, will be our next grand meeting? and when shall we again greet each other? We have wept and rejoiced together here; but if we never meet again on earth, shall we unite our voices in songs of triumph around the great white throne? Shall we each prove worthy of the precious boon of eternal life? God grant that not one face may be missing, not one voice wanting, when the hallelujahs are sung in the courts of heaven. {RH, July 22, 1884 par. 23}

**PERIODICALS / RH - The Review and Herald / July 29, 1884 The Duty to Preserve Health. - By Mrs. E. G. White. -**

**July 29, 1884 The Duty to Preserve Health.**

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**By Mrs. E. G. White.**  
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The health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement. It is a great thing to insure health by placing ourselves in right relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of physical law, is brought upon individuals by their own wrong habits. {RH, July 29, 1884 par. 1}

Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poor-houses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing. {RH, July 29, 1884 par. 2}

Are these ills visited upon the race through God's providence? No; they exist because the people have gone contrary to his providence, and still continue to rashly disregard his laws. In the words of the apostle I would entreat those who are not blinded and paralyzed by wrong teaching and practices, those who would render to God the



best service of which they are capable: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." {RH, July 29, 1884 par. 3}

We have no right to wantonly violate a single principle of the laws of health. Christians should not follow the customs and practices of the world. The history of Daniel is placed upon record for our benefit. He chose to take a course that would make him singular in the king's court. He did not conform to the habits of courtiers in eating and drinking, but purposed in his heart that he would not eat of the king's meat nor drink of his wines. This was not a hastily-formed, wavering purpose, but one that was intelligently formed and resolutely carried out. Daniel honored God; and the promise was fulfilled to him, "Them that honor me, I will honor." The Lord gave him "knowledge and skill in all learning and wisdom," and he "had understanding in all visions and dreams;" so that he was wiser than all in the king's courts, wiser than all the astrologers and magicians in the kingdom. {RH, July 29, 1884 par. 4}

Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions. {RH, July 29, 1884 par. 5}

My sisters, do not place upon your tables food that is exciting and irritating, but that which is plain, wholesome, and nutritious. Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. The cook should tax her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kinds of food meal after meal. {RH, July 29, 1884 par. 6}

Many make a mistake in drinking cold water with their meals. Taken with meals water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or iced lemonade, drank with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit. Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed. Do not eat largely of salt, give up bottled pickles, keep fiery, spiced food out of your stomach, eat fruit with your meals, and the irritation that calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water drank some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues. {RH, July 29, 1884 par. 7}

Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten. {RH, July 29, 1884 par. 8}

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In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in the condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and eat slowly. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth. Those who are excited, anxious, or in a great hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, cannot supply the necessary gastric juice. {RH, July 29, 1884 par. 9}

When about to start on a journey, and obliged to meet the train at an hour earlier than your usual meal time, think of the results of irregular and rapid eating, and take something as a lunch, if it is no more than bread and an apple or some other kind of fruit. When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice. Animals that do not have reason, and that know nothing of mental taxation, may do this without injury; but they are no criterion for rational beings, who have mental powers that should be used for God and humanity. If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much from sickness. {RH, July 29, 1884 par. 10}

It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health. {RH, July 29, 1884 par. 11}

Our Saviour warned his disciples that in the last days, just prior to his second coming, a state of things would exist very similar to that which preceded the flood. Eating and drinking would be carried to excess, and the world would be given up to business and pleasure. This state of things does exist at the present time. The world is largely given up to the indulgence of appetite; and the disposition to follow its customs and maxims will bring us into bondage to perverted habits,--habits that will make us more and more like the doomed inhabitants of Sodom. {RH, July 29, 1884 par. 12}

Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify him by obeying the claims he has upon us. It is the duty of those who have received the light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An

aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind. {RH, July 29, 1884 par. 13}

Our faith requires us to elevate the standard of reform, and take advance steps. The condition of our acceptance with God is a practical separation from the world. The Lord calls upon us as a people, "Come out from among them, and be ye separate," "and touch not the unclean; and I will receive you." The world may despise you because you do not meet their standard, engage in their dissipating amusements, and follow their pernicious ways; but the God of heaven promises to receive you, and to be a Father unto you. 'Ye shall be my sons and daughters, saith the Lord Almighty.' The apostle continues, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is our work as Christians, to cleanse our robes of character from every spot. The spirit must be in harmony with the Spirit of Christ; the habits must be in conformity to his will, in obedience to his requirements. {RH, July 29, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / August 5, 1884 Christian Experience. - By Mrs. E. G. White. -**

**August 5, 1884 Christian Experience.**

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**By Mrs. E. G. White.**  
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When the children of Israel were slaves in the land of Egypt, God called them out of bondage into a place where they could worship him without restraint. He wrought for them in the way by miracles; he also proved them by bringing them into strait places. But, notwithstanding the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." {RH, August 5, 1884 par. 1}

Many who profess to believe the truth for these last days think it strange that the Israelites were so ungrateful as to forget what God had done for them, and even to murmur at the hardships they encountered as they journeyed, when in the sight of God these very persons have done worse than they. God has given us great light. We have a truth so clear, so plain, that it cannot be resisted; yet this great blessing has not been prized, or even realized. If trials arise, some think they have a hard time, and begin to look back. Some do not know what purifying trials are, and make trials for themselves. They are easily discouraged, and Satan magnifies their grievances, and puts thoughts into their minds that, if given away to, will destroy their influence and usefulness. {RH, August 5, 1884 par. 2}

It is a fearful thing to murmur against God. Should his hand be withdrawn from these complaining ones, and they be left subject to disease and death, then they would know what trouble is. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as

smoothly as though they were traveling in the broad road. God proves his people in this world. This is the fitting-up place to appear in his presence. Here persons will show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. But if evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride, and other evil passions. {RH, August 5, 1884 par. 3}

Professors of religion are not willing to examine their own hearts closely; and it is a fearful fact that many are indulging a false hope. Some are leaning on an old experience which they had years ago; but when brought down to this heart-searching time, when all should have a living experience, they have nothing to relate. When they subdue those sins which God hates, Jesus will come in and sup with them, and they with him. Drawing divine strength from Jesus, they will grow up in him, and be able to say with holy triumph, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." But it would be more pleasing to the Lord if lukewarm professors of religion had never named his name; for they are a stumbling-block to unbelievers, and a continual weight to those who would be faithful followers of Jesus. {RH, August 5, 1884 par. 4}

The Lord is soon coming, and we should not put off that event. It is our present duty to prepare for the things that are coming on the earth, and to let our works correspond with our faith. The mind must be stayed upon God; our influence should tell on the side of truth. We cannot honor the Lord when we are careless and indifferent; we cannot glorify him when we are desponding. We must be in earnest to secure our own soul's salvation, and to save others. All importance should be attached to this work, and everything else should be secondary. {RH, August 5, 1884 par. 5}

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion; but if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. {RH, August 5, 1884 par. 6}

The young, as well as those who are older, will be required to give a reason of their hope. But the mind, designed by God for better things, formed to serve him perfectly, is often allowed to wander aimlessly, or to dwell upon subjects of no real interest. It might have been trained to grasp the true foundation of the Christian's hope; but its energies have been absorbed by story-books, dress and show, pride and vanity. Those who allow themselves to be diverted with idle tales may have the imagination fed, but the mind is led directly from God. The interest is destroyed in his precious word, which has been given us to guide our feet through the perils of this dark world. {RH, August 5, 1884 par. 7}

That precious word tells us how we can escape the wrath of God, and of the great Sacrifice that has been offered that we might enjoy his presence forever. If any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The way has been made plain; but they allow other things to divert the mind, and take no interest to find out the divine will. God is trifled

with by professed Christians, and when his holy word shall judge them at the last day, they will be found wanting. That word is the standard; their motives, words, works, and the manner in which they use their time, will be compared with the written word of God; and if they come short, their cases are decided forever. {RH, August 5, 1884 par. 8}

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." {RH, August 5, 1884 par. 9}

Some hardly know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter heaven without making a sacrifice. A spirit of self-denial should be cherished. Some have not laid themselves a sacrifice on the altar of God. They indulge in hasty, fitful tempers, gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life will have it, and it will be worth all that it costs. The far more exceeding and eternal weight of glory will eclipse every earthly pleasure. {RH, August 5, 1884 par. 10}

I wish that all could realize something of the wondrous love of the Son of God, to whom angels ascribe praise, honor, and glory. He was so interested for our salvation that for our sakes he left his high command in heaven, and patiently bore every indignity and slight which man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross, and suffered the most agonizing death, that we might enjoy the light and glory of heaven, and live with him in the mansions he is preparing for us. {RH, August 5, 1884 par. 11}

All heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this, and the frown of God is upon them. But his Spirit will not always be grieved. After God has done all that could be done to save men, if they still show by their lives that they slight offered mercy, death will be their portion; and it will be a dreadful death, for they will have to feel the agony that Christ felt upon the cross. They will then realize what they have lost,--eternal life and the immortal inheritance. {RH, August 5, 1884 par. 12}

Young and old have a conflict before them. They should not sleep for a moment, for a wily foe is constantly on the alert to lead them astray and overcome them. There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ's disciples. Jesus is soon coming: and will he acknowledge as his people those who are conformed to the world? Oh, no. He will accept as his none but those who are pure and holy,--those who have been purified and made white, and have kept themselves separate, unspotted from the world. {RH, August 5, 1884 par. 13}

The life and spirit of Christ is the only standard of excellence and perfection; and our

only safe course is to follow his example. If we do this, he will guide us by his counsel, and afterward receive us to glory. If we strive to walk in the footsteps of our Redeemer, if we live for it, and believe for it, God is willing to give us of his free Spirit,--more willing than earthly parents are to give good gifts to their children. Then we shall walk in the light, as he is in the light. And we shall "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fullness of God."

{RH, August 5, 1884 par. 14}

**PERIODICALS / RH - The Review and Herald / August 12, 1884 Unity and Love. -  
By Mrs. E. G. White. -**

**August 12, 1884 Unity and Love.**

**By Mrs. E. G. White.**

Text: "Let love be without dissimulation." Romans 12:9. {RH, August 12, 1884 par. 1}

The great lesson that Christ taught by his life and example was that of unity and love among brethren. This love is the token of discipleship, the divine credentials which the Christian bears to the world. "By this shall all men know that ye are my disciples, if ye have love one to another." Love to God and man must be an inwrought principle in the soul; for there is no other way that the Christian can become a "partaker of the divine nature, having escaped the corruption that is in the world through lust." {RH, August 12, 1884 par. 2}

Great light is shining, and some have received the precious light, and hold it fast with rejoicing. But Satan has had too great power even over these. They have not had a zeal and wide-awake, unselfish interest corresponding with the truth they believe. Love has been wanting, and its absence greatly pleases our wily foe. He is the author of malice, envy, jealousy, hatred, and dissension, and he rejoices to see these weeds choke out love, that tender plant of heavenly growth. In his providence, God permits those who, deluded by the enemy, have chosen fables instead of unadulterated truth, to entertain the same feelings toward commandment-keepers that the Jewish nation had toward their Master,--feelings that led them to reject him as the promised Messiah, and delivered him up to suffer a cruel death. And as the people of God meet with opposition from the powers of darkness and the ungodly around them, they are drawn nearer to each other. {RH, August 12, 1884 par. 3}

The question arises again and again, Why does the Lord suffer these trials to come, and this hatred to be kindled against those who love Jesus and are keeping the commandments of God? But Jesus suffered before us, and we are exhorted to "consider him that endured such contradiction of sinners against himself," lest we be wearied and faint in our minds. The battle between the powers of darkness and the



powers of light is continually going forward. Christ and Satan are each in the field: Christ ready to save to the uttermost all who come unto him; Satan determined to afflict and control. Satan is angry with the righteous; for their life of obedience to God brings them in constant collision with his plans and wishes. {RH, August 12, 1884 par. 4}

We are now living in the antitypical day of atonement. The great and solemn closing work is going forward in the sanctuary above. Every man is required to afflict his soul before God; every heart is required to be in harmony with the divine will. In this important time the great enemy intercepts himself between man and his Creator. He is continually seeking to separate the people of God from the love of Jesus, to draw them away from his protecting care. He it is that inclines the human soul unto vanity. He leads men to gather attention to themselves, and to receive praise and honor that should be given to God. And the greatest trials that men meet come in consequence of their blindness to Satan's temptations. {RH, August 12, 1884 par. 5}

The Lord works in behalf of his people. He seeks to break the cruel power that Satan exercises over the children of men; and he would do great things for them if they would submit to his authority instead of choosing the service of Satan. He wrought wonderfully for his ancient people Israel to deliver them from their oppressive bondage in Egypt. He went through the proud land of the Pharaohs with tempest and fire, with plague and death. He rescued them from their servile state, and brought them to a good land,--a land that in his providence had been prepared for them as a refuge from their enemies, where they might dwell under the shadow of his wings. He brought them to himself and encircled them in his everlasting arms; and in return for all his goodness and mercy to them, they were required to have no other gods before him, the living God, and to exalt his name and make it glorious in the earth. {RH, August 12, 1884 par. 6}

All heaven is interested in man, and desires his salvation. This is the great aim in all God's dealings with individuals. Now, in 1884, Jesus is pleading in behalf of his people; and it is a matter of the greatest wonder to the heavenly host that so few care to be freed from the bondage of evil influences, so few are willing to exercise all their powers in harmony with Christ in the great work of their deliverance. If men could have unveiled before them the workings of the great deceiver to keep them in the gall of bitterness and the bond of iniquity, how earnest would they be to renounce the works of darkness, how guarded lest they yield to temptation, how careful to see and remove every defect which mars the image of God in them; how they would press to the side of Jesus, and what earnest supplications would ascend to heaven for a calmer, closer, happier, walk with God. {RH, August 12, 1884 par. 7}

Jesus came to earth to be, not only man's Redeemer, but his great Exemplar. His was a perfect life, a life of meekness, lowliness, purity, and unlimited trust in God. He was a Man of sorrows and acquainted with grief, and he taught us practically the great lesson of calm, constant, unwavering confidence in our heavenly Father. He permits temptations, trials, and afflictions to come to his loved ones. They are his providences, visitations of mercy to bring them back when they stray from his side, and give them a deeper sense of his presence and providential care. The peace that passeth understanding is not for those who shrink from trials, from struggles, and from

self-denial. We cannot appreciate peace and joy in Christ, and the gift of eternal life, unless we are willing to make every sacrifice to obtain these great blessings. {RH, August 12, 1884 par. 8}

The eye of Jesus is upon us every moment. The clouds which intervene between the soul and the Sun of Righteousness are in the providence of God permitted to arise that our faith may be strengthened to grasp the great hopes, the sure promises, that shine undimmed through the darkness of every storm. Faith must grow through conflict and suffering. We must individually learn to suffer and be strong, and not sink down in weakness nor faint in adversity. We must not count our lives dear unto ourselves, but must walk in the path of duty, denying self for Christ's sake. {RH, August 12, 1884 par. 9}

The path to freedom from sin is through crucifixion of self, and conflict with the powers of darkness. Let none be discouraged in view of the severe trials to be met in the time of Jacob's trouble, which is yet before them. They are to work earnestly, anxiously, not for that time, but for today. What we want is to have a knowledge of the truth as it is in Christ now, and a personal experience now. In these precious closing hours of probation, we have a deep and living experience to gain. We shall thus form characters that will insure our deliverance in the time of trouble. {RH, August 12, 1884 par. 10}

The time of trouble is the crucible that is to bring out Christ-like characters. It is designed to lead the people of God to renounce Satan and his temptations. The last conflict will reveal Satan to them in his true character, that of a cruel tyrant, and it will do for them what nothing else could do, up-root him entirely from their affections. For to love and cherish sin, is to love and cherish its author, that deadly foe of Christ. When they excuse sin and cling to perversity of character, they give Satan a place in their affections, and pay him homage. {RH, August 12, 1884 par. 11}

The work of the enemy is not abrupt, it is not sudden and startling; it is a secret undermining of the strongholds of principle. It commences in small things,--the neglect to be true to God and to rely upon him wholly, the disposition to concede to the demands of the world for the sake of gaining numbers on the church-book. But soon a wide gulf is opened between the position of the shepherd of the flock and the plain truths of the word of God. Our only safety is in searching the Scriptures and in being much on our knees before God, entreating him to imbue us with his Spirit, that when the enemy shall come in like a flood, the Spirit of the Lord shall for us lift up a standard against him. {RH, August 12, 1884 par. 12}

It is great kindness on the part of our heavenly Father when he allows us to be placed under circumstances that lessen the attractions of earth, and lead us to place our affections on things above. Frequently, the loss of earthly blessings teaches us more than their possession. When we pass through trials and afflictions, it is no evidence that Jesus does not love and bless us. The pitying Lamb of God identifies his interest with that of his suffering ones. He guards them every moment. He is acquainted with every grief; he knows every suggestion of Satan, every doubt that tortures the soul. He is touched with the feeling of our infirmities; for he has experienced even more than we are passing through. He suffered, being tempted, that he might know how to succor

those who are tempted, and thus bring many sons and daughters to glory. And when we remember these things, the divine love touchingly appeals to our hearts. {RH, August 12, 1884 par. 13}

Jesus, our Advocate, is inviting us to walk with him. He is pleading the case of the tempted, the erring, and the faithless. He is striving to lift them into companionship with himself. It is his work to sanctify his people, to cleanse, ennoble, and purify them, and fill their hearts with peace. He is thus fitting them for glory, honor, and eternal life; for an inheritance richer and more lasting than that of any earthly prince. {RH, August 12, 1884 par. 14}

As children of God, members of the royal family, we must cultivate disinterested love for one another. We must press together. We should guard the interests of our brethren, even though we may think they err. We are not perfect ourselves; we are not immortal. Elijah was a mighty man of God; yet he was "subject to like passions as we are." We must be tender, kind, and true to one another. "By this shall all men know that ye are my disciples," says Christ, "if ye have love one to another." {RH, August 12, 1884 par. 15}

Dear brethren and sisters, if we have the religion of Jesus in our hearts, it will be revealed in our lives. If we love Christ, we shall love one another. Let your life more than your lips, argue for your Saviour. It is by a well ordered life and godly conversation that you represent him to the world.

{RH, August 12, 1884 par. 16}

**PERIODICALS / RH - The Review and Herald / August 19,1884 Importance of Education. [AN ADDRESS DELIVERED BEFORE THE TEACHERS AND STUDENTS OF BATTLE CREEK COLLEGE AT THE TIME OF THE GENERAL CONFERENCE, IN BATTLE CREEK, MICH., NOV. 15, 1883.] - By Mrs. E. G. White. -**

**August 19,1884**

**Importance of Education.**

**[AN ADDRESS DELIVERED  
BEFORE THE TEACHERS AND STUDENTS OF BATTLE CREEK  
COLLEGE AT THE TIME OF THE GENERAL CONFERENCE,  
IN BATTLE CREEK, MICH., NOV. 15, 1883.]**

**By Mrs. E. G. White.**

Text: "The fear of the Lord is the beginning of wisdom." Psalms 111:10. {RH, August 19, 1884 par. 1}

The true object of education should be carefully considered. God has intrusted to

each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity. Every talent that we possess, whether of mental capacity, money, or influence, is of God, so that we may say with David. "All things come of thee, and of thine own have we given thee." {RH, August 19, 1884 par. 2}

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard. {RH, August 19, 1884 par. 3}

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school-life, into your boarding-house, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ. You want now to build as you will be able to furnish, to so relate yourself to society and to life that you may answer the purpose of God in your creation. As disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with you. Whatever the business you may qualify yourself to engage in, never entertain the idea that you cannot make a success of it without sacrificing principle. {RH, August 19, 1884 par. 4}

Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve. {RH, August 19, 1884 par. 5}

But never commit so great a crime as to pervert your God-given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed that will produce a harvest which they will not be proud to reap. It is a fearful thing to use God-given abilities in such a way as to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold the talent intrusted to us in a napkin, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged. {RH, August 19, 1884 par. 6}

Says the wise man, "Remember now thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy, and will block up

the way to success. The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance. Religion does not make the receiver coarse and rough, untidy and uncourteous; on the contrary, it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare. {RH, August 19, 1884 par. 7}

Let us never lose sight of the fact that Jesus is a well-spring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe. {RH, August 19, 1884 par. 8}

The psalmist says: "The entrance of thy words giveth light; it giveth understanding to the simple." As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or his works. But set the mind to grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects. {RH, August 19, 1884 par. 9}

The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the Creation. Here we behold the power that "stretched forth the heavens, and laid the foundations of the earth." Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride. {RH, August 19, 1884 par. 10}

In the word of God we find subject for the deepest thought; its truths arouse to the loftiest aspiration. Here we hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold what the angels contemplate with wonder,--the Son of God, as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. {RH, August 19, 1884 par. 11}

Our youth have the precious Bible; and if all their plans and purposes are tested by the Holy Scriptures, they will be led into safe paths. Here we may learn what God expects of the beings formed in his image. Here we may learn how to improve the present life, and how to secure the future life. No other book can satisfy the

questionings of the mind, and the cravings of the heart. By giving heed to the teachings of God's word, men may rise from the lowest depths of ignorance and degradation to become sons of God, associates of sinless angels. {RH, August 19, 1884 par. 12}

The more the mind dwells upon these themes, the more it will be seen that the same principles run through natural and spiritual things. There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God. {RH, August 19, 1884 par. 13}

Young friends, the fear of the Lord lies at the very foundation of all progress; it is the beginning of wisdom. Your Heavenly Father has claims upon you; for without solicitation or merit on your part he gives you the bounties of his providence; and more than this, he has given you all heaven in one gift, that of his beloved Son. In return for this infinite gift, he claims of you willing obedience. As you are bought with a price, even the precious blood of the Son of God, he requires that you make a right use of the privileges you enjoy. Your intellectual and moral faculties are God's gifts, talents intrusted to you for wise improvement, and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed by inaction. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or not your efforts shall be well-directed and your best. {RH, August 19, 1884 par. 14}

We are living in the perils of the last days. All heaven is interested in the characters you are forming. Every provision has been made for you, that you should be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Man is not left alone to conquer the powers of evil by his own feeble efforts. Help is at hand, and will be given every soul who really desires it. Angels of God, that ascend and descend the ladder that Jacob saw in vision, will help every soul who will to climb even to the highest heaven. They are guarding the people of God, and watching how every step is taken. Those who climb the shining way will be rewarded; they will enter into the joy of their Lord.

*(Concluded next week.)* {RH, August 19, 1884 par. 15}

**PERIODICALS / RH - The Review and Herald / August 26, 1884 Importance of Education. [AN ADDRESS DELIVERED BEFORE THE TEACHERS AND STUDENTS OF BATTLE CREEK COLLEGE AT THE TIME OF THE GENERAL CONFERENCE, IN BATTLE CREEK, MICH., NOV. 15, 1883.] - By Mrs. E. G. White. - (Concluded.) -**

**August 26, 1884 Importance of Education.**

**[AN ADDRESS DELIVERED BEFORE THE TEACHERS AND STUDENTS OF BATTLE CREEK COLLEGE AT THE TIME OF THE GENERAL CONFERENCE, IN BATTLE CREEK, MICH., NOV. 15,**



1883.]

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By Mrs. E. G. White.

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(Concluded.)

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Text: "The fear of the Lord is the beginning of wisdom." Psalm 111:10. {RH, August 26, 1884 par. 1}

With Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In king's courts, dissipation was on every side; selfish indulgence, gratification of appetite, intemperance and gluttony, were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influence that tended downward. He chose the latter course. He purposed in his heart that he would not be corrupted by the sinful indulgences with which he was brought in contact, let the consequences be what they might. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honored of heaven; and to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams. {RH, August 26, 1884 par. 2}

If the students who attend our colleges would be firm, and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right. {RH, August 26, 1884 par. 3}

A spotless character is as precious as the gold of Ophir. Without pure, unsullied virtue, none can ever rise to any honorable eminence. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by stern efforts to resist temptation. The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose. The excellence of character that you possess must be the result of your own effort. Friends may encourage you, but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God, and a blessing to society. Let your standard be high, and with indomitable energy, make the most of your talents and opportunities, and press to the mark. {RH, August 26, 1884 par. 4}

Will our youth consider that they have battles to fight? Satan and his hosts are

arrayed against them, and they have not the experience that those of mature age have gained. {RH, August 26, 1884 par. 5}

Satan has an intense hatred for Christ, and the purchase of his blood, and he works with all deceivableness of unrighteousness. He seeks by every artifice to enlist the young under his banner; and he uses them as his agents to suggest doubts of the Bible. When one seed of doubt is sown, Satan nourishes it until it produces an abundant harvest. If he can unsettle one youth in regard to the Scripture, that one will not cease to work until other minds are leavened with the same skepticism. {RH, August 26, 1884 par. 6}

Those who cherish doubts will boast of their independence of mind; but they are far enough from possessing genuine independence. Their minds are filled with slavish fear, lest some one as weak and superficial as themselves should ridicule them. This is weakness, and slavery to the veriest tyrant. True liberty and independence are found in the service of God. His service will place upon you no restriction that will not increase your happiness. In complying with his requirements, you will find a peace, contentment, and enjoyment that you can never have in the path of wild license and sin. Then study well the nature of the liberty you desire. Is it the liberty of the sons of God, to be free in Christ Jesus? or do you call the selfish indulgence of base passions freedom? Such liberty carries with it the heaviest remorse; it is the cruelest bondage. {RH, August 26, 1884 par. 7}

True independence of mind is not stubbornness. It leads the youth to form their opinions on the word of God, irrespective of what others may say or do. If in the company of the unbelieving, the atheist, or the infidel, it leads them to acknowledge and defend their belief in the sacred truths of the gospel against the cavilings and witticisms of their ungodly associates. If they are with those who think it a virtue to parade the faults of professed Christians, and then scoff at religion, morality, and virtue, real independence of mind will lead them courteously yet boldly to show that ridicule is a poor substitute for sound argument. It will enable them to look beyond the cavalier to the one who influences him, the adversary of God and man, and to resist him in the person of his agent. {RH, August 26, 1884 par. 8}

Stand up for Jesus, young friends, and in your time of need Jesus will stand up for you. "By their fruits ye shall know them." Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which power you yield allegiance. Every one has an influence either for good or for evil. Is your influence on the side of Christ or on that of Satan? Those who turn away from iniquity enlist the power of Omnipotence in their favor. The atmosphere that surrounds them is not of earth. By the silent power of a well ordered life and a godly conversation, they may present Jesus to the world. They may reflect Heaven's light, and win souls to Christ. {RH, August 26, 1884 par. 9}

I am glad that we have institutions where our youth can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should

be trained to have moral courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model. {RH, August 26, 1884 par. 10}

There can be no more important work than the proper education of our youth. We must guard them, fighting back Satan, that he shall not take them out of our arms. When the youth come to our colleges, they should not be made to feel that they have come among strangers, who do not care for their souls. There should be fathers and mothers in Israel who will watch for their souls, as they that must give account. Brethren and sisters, do not hold yourselves aloof from the dear youth, as though you have no particular concern or responsibility for them. You who have long professed to be Christians have a work to do to patiently and kindly lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood. {RH, August 26, 1884 par. 11}

The future of society will be determined by the youth of today. Satan is making earnest, persevering efforts to corrupt the mind and debase the character of every young person; and shall we who have more experience stand as mere spectators, and see him accomplish his purpose without hindrance? Let us stand at our post as minute men, to work for these youth, and through the help of God hold them back from the pit of destruction. In the parable, while men slept, the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, he is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God. {RH, August 26, 1884 par. 12}

The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,--men and women that fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences, but train them to have moral independence, to work for Jesus, and to take up burdens in his cause. {RH, August 26, 1884 par. 13}

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and know that you have done what you could to fit them for immortality! If your work stands the test of the great day, how like sweetest music will fall upon your ear the benediction of the Master, "Well done, good and faithful servant; enter thou into the joy of thy Lord." {RH, August 26, 1884 par. 14}

In the great harvest field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work for the youth with all the powers God has bestowed upon us, and he will bless our well-directed efforts. Our Saviour longs to save the young. He would rejoice to see them around his throne clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and re-echo throughout the courts of heaven. {RH, August 26, 1884 par. 15}

**PERIODICALS / RH - The Review and Herald / September 2, 1884 Parental Responsibility. - By Mrs. E. G. White. -**

**September 2, 1884 Parental Responsibility.**

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**By Mrs. E. G. White.**  
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There is great responsibility resting upon parents. They should not be led by their children, but should restrain and guide them. Abraham was faithful in his house. His authority was regarded. He commanded his household after him, and his fidelity was remembered of God. {RH, September 2, 1884 par. 1}

Eli took a different course. He might have restrained his children, but he did not; and as a consequence his sons became vile, and by their wickedness led Israel astray. Terrible calamities resulted from Eli's neglect, both to the house of Eli and to the children of Israel. {RH, September 2, 1884 par. 2}

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained and their passions subdued, or God will surely destroy them in the day of his fierce anger, and the parents who have not controlled them will not be blameless. Especially should those who have authority in the church of God govern their own families, and have them in subjection. They are not prepared to decide in matters of the church unless they can rule well their own house. {RH, September 2, 1884 par. 3}

Even after they are of age, children are required to respect their parents. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and mother. {RH, September 2, 1884 par. 4}

There should always be a fixed principle on the part of Christian parents to be united in the government of their children. In some cases there is a fault in this respect,--a lack of union. The fault is sometimes with the father, but oftener with the mother. The father's labor calls him from home often, and from the society of his children. The fond mother pets and indulges them, and her influence tells. Sometimes she suffers wrongs in her children which should not be allowed for a moment, and even conceals these wrongs from the father. If the father discovers them, excuses are made, and but half the truth is told. {RH, September 2, 1884 par. 5}

Here a lesson of deception is effectually taught the children. The mother does not consider as she should that the father has an equal interest in the children with herself, and that he should not be kept ignorant of the wrongs or besetments that ought to be corrected in them when young. The children know the lack of union in the parents, and it has its effect. They begin young to deceive; they cover up, and tell things in a false light to their mother as well as to their father. Exaggeration becomes habit, and blunt falsehoods come to be told with but little conviction or reproof of conscience. {RH,

September 2, 1884 par. 6}

Mother sets the example of pride, and this does much toward forming the character of their children. They are sowing seed that will bear fruit, and the harvest will be plenteous and sure. There will be not failure in the crop. Parents should be exemplary. They should exert a holy influence in their families. Their dress should be modest, different from that of the world around them. As they value the eternal interests of their children, they should faithfully rebuke pride in them and encourage it not by word or deed. Many parents do not take as firm and decided a stand as they should in dealing with their children. They suffer them to be like the world, and to associate with those who hate the truth, and whose influence is poisonous. By so doing they encourage in them a worldly disposition. {RH, September 2, 1884 par. 7}

Parents, it is easier for you to teach your children a lesson of pride than a lesson of humility. Satan and his angels stand by your side to make a word or an act on your part effectual to encourage them to dress, and to mingle with society that is not holy. You thus plant in your own bosoms a thorn that will often pierce you and cause anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing to do. You may deny them things that would gratify their pride; yet pride will live in the heart, longing to be satisfied, and nothing can kill it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like leaven, and transform the character. All love of dress and pride of appearance will be eradicated. There will be no place for love of adornment in the sanctified heart. {RH, September 2, 1884 par. 8}

Parents generally put too much confidence in their children; for often when the parents are confiding in them, they are in concealed iniquity. Parents, watch your children with a jealous care. Exhort, reprove, counsel them, when you rise up, when you sit down; when you go out, when you come in; "line upon line, precept upon precept, here a little, and there a little." Subdue your children when they are young. Their whole religious experience is affected by their early training. Teach them to submit to you, and the more readily will they learn to yield obedience to the requirements of God. {RH, September 2, 1884 par. 9}

Children who are under strict discipline will at times become impatient of restraint, and will wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they will often feel that there would be no harm in attending gatherings of their young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperament of their children, and know the influence of these things upon their minds; and from a desire for their salvation, keep them back from these exciting amusements. When these children decide for themselves to leave the pleasures of the world, and become Christ's disciples, what a burden is lifted from the hearts of the careful, faithful parents. Yet even then the labor of the parents must not cease. The children should not be left to take their own course, and always choose for themselves. They have but just commenced in earnest the warfare against pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and

to show them that if they do not yield cheerful, willing obedience to their parents and to God, it is impossible for them to be Christians. {RH, September 2, 1884 par. 10}

Some parents attend carefully to their temporal wants, and then think their duty done. Here they mistake. Their work has but just begun. The wants of the mind should be cared for. Children have trials just as hard to bear, just as grievous in character, as those of older persons; and it requires skill to apply the proper remedies to heal a wounded mind. While parents should be firm they should be gentle. They should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and try to understand the wants of their children. Parents should encourage their children to confide in them, and to unburden to them their heart griefs, their little daily annoyances and trials. Thus they can learn to sympathize with their children; and they will be better fitted to point them to their never failing Friend and Counselor, who will be touched with the feeling of their infirmities, who was tempted in all points like as we are, yet without sin. {RH, September 2, 1884 par. 11}

Angels of God are watching the children with the deepest interest, to see what characters they develop. Jesus does not despise, neglect, or leave behind, the lambs of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us and our children behind. Oh, no; he has evened the path to life, even for the little ones. And parents should endeavor in his name to lead them along the narrow way. {RH, September 2, 1884 par. 12}

**PERIODICALS / RH - The Review and Herald / September 9, 1884 Pride and Worldliness to Be Avoided. - By Mrs. E. G. White. -**

**September 9, 1884 Pride and Worldliness to Be Avoided.**

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**By Mrs. E. G. White.**  
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The people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and in actions, that there is no distinction between them. {RH, September 9, 1884 par. 1}

Why is it so hard to lead a self-denying, humble life? Is it not because professed Christians are not dead to the world? If they were, it would be easy living for Christ? But many have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such are seeking to climb up some other way. They do not enter through the strait gate and narrow way. And when they are thrown on a bed of death, the great inquiry is, "Am I prepared to die, prepared to appear before God in judgment, and pass the grand review?" Ah! then, if they could take back and live over the past, they would correct their lives; they would shun the follies of the world, its vanity and pride. They



would live to the glory of God, and set an example to all around them. {RH, September 9, 1884 par. 2}

Few manifest an interest in their eternal welfare; few are preparing for their final change; earth attracts them, its treasures seem of worth to them. They find enough to engross the mind. Satan is ever seeking to plunge them deeper and deeper into the cares of this life. As soon as one perplexity is off the mind, he stands ready to involve them in another by exciting an unholy desire for more of the things of earth. And thus time passes, and when it is too late they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life. {RH, September 9, 1884 par. 3}

Many dress like the world to have an influence. They spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. But here they make a sad and fatal mistake. If they would have a saving influence, if they would have their lives tell in favor of the truth, let them imitate the humble Pattern; let them show their faith by righteous works, and make the distinction broad between themselves and the world. The words, the dress, and the actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that they have been with Jesus. Unbelievers will see that faith in Christ's coming affects the character. {RH, September 9, 1884 par. 4}

God hates pride; "and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up." The third angel's message must yet work like leaven upon the hearts of many that profess to believe it; pride, selfishness, covetousness, and love of the world must be subdued. Jesus is soon coming; and he will acknowledge as his none but those who have been purified and made white, and who have kept themselves separate, unspotted from the world. {RH, September 9, 1884 par. 5}

Those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil is all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Child-like simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God. Set your hearts in order, dear brethren and sisters, lest the brittle thread of life be cut, and you lie down in the grave unsheltered, unprepared for the Judgment. Unless you make your peace with God, and tear yourselves from the world, your hearts will grow harder, and you will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope. {RH, September 9, 1884 par. 6}

The ax must be laid at the root of the tree. Pride and worldliness should not be suffered in the church. It is these things that separate God from his people. They have been asleep to the pride and conformity to the world which exist in the very midst of the church. Pride, covetousness, selfishness, and love of the world, are constantly increasing. The external appearance is an index to the heart. When hearts are affected by the truth, there will be a death to the world; and those who are dead to the world will not be moved by the laugh, the jeer, and the scorn of unbelievers. They will feel an anxious desire to be like their Master, separate from the world. They will not imitate its

fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance, and in comparison with this everything of an earthly nature will sink into insignificance. {RH, September 9, 1884 par. 7}

Too many neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them find plenty of time to read almost any other book; but the precious book that points to eternal life, the important book that is to judge them in the last day, is scarcely studied at all. Idle stories are attentively read, while the Bible is passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. All must understand the reason of their hope, to strengthen their own souls in the fierce conflict before the people of God. Without this, they will be wanting, and cannot have firmness and decision. {RH, September 9, 1884 par. 8}

God will have a people separate and distinct from the world. When any cherish a desire to imitate the fashions of the world, he ceases to acknowledge them as his children, and they become the children of the world and of darkness. Those that had professed Christ, virtually put him off, and show that they are strangers to grace and to the meek and lowly Jesus. Had they acquainted themselves with him, they would walk worthy of him. {RH, September 9, 1884 par. 9}

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your vain and empty conversation, your selfishness, are all put in the scale, and in many cases the weight of evil is fearfully against you. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart. Many are flattering themselves that they are good Christians who have not a single ray of light from Jesus. They know not what it is to have the heart renewed by grace. They have no living experience for themselves in the things of God. {RH, September 9, 1884 par. 10}

God proves his people in this world. This is the fitting up place to appear in his presence. Here persons show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver and make him noble-hearted and generous, like his divine Lord. But if evil angels control the heart, it will be seen in various ways. The fruit will be covetousness, selfishness, pride, and evil passions. The heart is deceitful above all things, and desperately wicked. Many professors of religion are not willing to examine themselves closely to see whether they are in the faith, and some are leaning of a false hope. They seem to think a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with him. They will then draw divine strength from Jesus, and will grow up in him, and be able to say with holy triumph. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." {RH, September 9, 1884 par. 11}

It is the privilege of every Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace may pervade the mind, and you may meditate with pleasure upon God and heaven. You may feast upon the glorious promises of his word. But

know first that you have begun the Christian course. Know that the first steps are taken in the road to everlasting life. Be not deceived here; for eternal interests are at stake.

{RH, September 9, 1884 par. 12}

**PERIODICALS / RH - The Review and Herald / September 16, 1884 A Lesson on Covetousness. - By Mrs. E. G. White. -**

**September 16, 1884 A Lesson on Covetousness.**

**By Mrs. E. G. White.**

As Jesus was departing from a certain place, a young man came to him with the inquiry, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet? Jesus said unto him. If thou wilt be perfect, go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions."

{RH, September 16, 1884 par. 1}

Jesus quoted to the young man five of the last six commandments, also the second great commandment, on which the last six commandments depend. These he thought he had kept. Jesus did not mention the first four commandments, which define our duty to God. In answer to the inquiry, "What lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." {RH, September 16, 1884 par. 2}

Here was his lack. He failed to love God with all his heart and his neighbor as himself. Jesus touched his possessions. Said he, "Sell that thou hast, and give to the poor." This pointed out the young man's idol. His love of riches was supreme; hence it was impossible for him to love God with all his heart, with all his soul, and with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow-men. He did not love his neighbor as himself; therefore he failed to keep the last six commandments. His heart was on his treasures, swallowed up in his earthy possessions. He loved the things of earth better than God, better than the heavenly treasure. Jesus tested him to see which he loved most, riches or eternal life. Did he eagerly lay hold of the eternal prize? Did he earnestly strive to remove the obstacle that was in the way of his having a treasure in heaven? Oh, no; "he went away sorrowful, for he had great possessions." {RH, September 16, 1884 par. 3}

"Then said Jesus unto his disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." {RH, September 16, 1884 par. 4}

It is God's plan that riches should be used properly, distributed to bless the needy, and to advance the work of God. If men love their riches better than they love their fellow-men, better than they love God or the truths of his word, if their hearts are on their riches, they cannot have eternal life. Some would rather yield the truth than sell and give to the poor. Here souls are proved; and, like the rich young man, many go away sorrowful because they cannot have their riches and a treasure in heaven too. They cannot have both, and they risk their chance of eternal life for a worldly possession. {RH, September 16, 1884 par. 5}

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "With God all things are possible;" but he will not permit the rich men to selfishly hoard their riches, and yet enter into his kingdom. Truth, set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and the love of money cannot dwell in the same heart. The love of God so far surpasses the love of money that the possessor breaks away from his riches and transfer his affections to God. Through love he is then led to minister to the wants of the needy and to assist the cause of God. It is his highest pleasure to make a right disposition of his Lord's goods. He holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then he can keep both the great commandments of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." {RH, September 16, 1884 par. 6}

In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Here is the reward for those who sacrifice for God. They receive a hundred-fold in this life, and shall inherit everlasting life. {RH, September 16, 1884 par. 7}

"But many that are first shall be last, and the last shall be first." Some who receive the truth do not live it. They cling to their possessions, and are not willing to use their means to advance the cause of God. They will not trust God's promises. Their love of this world swallows up their faith. God calls for a portion of their substance, but they heed it not. They reason that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He who has numbered the hairs of their head will care for them, and in days of famine they will be satisfied. While the wicked are perishing from hunger and thirst, their bread and water will be sure. Those who cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose the heavenly treasure, eternal life. {RH, September 16, 1884 par. 8}

There was a time when there were but few who listened to and embraced the truth,

and they had not much of this world's goods. Then it was necessary for some to sell their houses and lands, and obtain cheaper, while their means were freely lent to the Lord to publish the truth, and otherwise aid in advancing the cause of God. These self-sacrificing ones endured privations; but if they endure unto the end, great will be their reward. {RH, September 16, 1884 par. 9}

God has been moving upon many hearts. The truth for which a few sacrificed so much has triumphed, and multitudes have laid hold of it. In the providence of God, those who have means have been brought into the truth, that as the work increases the wants of his cause may be met. God does not now call for the houses his people need to live in; but if those who have an abundance do not hear his voice, cut loose from the world, and sacrifice for God, he will pass them by, and will call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have free-will offerings. Those who give must esteem it a privilege to do so. {RH, September 16, 1884 par. 10}

Some give of their abundance, yet feel no lack. They do not practice self-denial for the cause of Christ. They give liberally and heartily, but they still have all that heart can wish. God regards it. The action and motive are strictly marked by him, and they will not lose their reward. But those who have less means must not excuse themselves because they cannot do as much as some others. Do what you can. Deny yourself of some article you can do without, and sacrifice for the cause of God. Like the poor widow, cast in your two mites. You will actually give more than all those who give of their abundance; and you will know how sweet it is to deny self, to give to the needy, to sacrifice for the truth, and to lay up treasure in heaven. {RH, September 16, 1884 par. 11}

The young, especially young men, who profess the truth, have yet a lesson of self-denial to learn. If these made more sacrifice for the truth, they would esteem it more highly. It would affect their hearts, and purify their lives. Too often the young do not take the burden of the cause of God, or feel any responsibility in regard to it. Is it because God has excused them? Oh, no; they excuse themselves. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price; and unless they possess the spirit of self-denial and sacrifice, they can never gain the immortal inheritance. {RH, September 16, 1884 par. 12}

Said the great Teacher, "Ye cannot serve God and mammon." "Choose ye this day whom ye will serve."

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{RH, September 16, 1884 par. 13}

**PERIODICALS / RH - The Review and Herald / September 23, 1884 Temperance in All Things. - By Mrs. E. G. White. -**

**September 23, 1884 Temperance in All Things.**

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**By Mrs. E. G. White.**

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Only one lease of life is granted us here; and the inquiry with every one should be, How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us will fit us for usefulness here and eternal life in the world to come. {RH, September 23, 1884 par. 1}

That time is well spent which is directed to the establishment and preservation of sound physical and mental health. It is too often the case that the precious boon of health is not appreciated until it is lost by transgression of nature's laws, and suffering and disease are experienced. It is easy to lose health, but it is difficult to regain it. {RH, September 23, 1884 par. 2}

Many men in their eagerness to get money allow themselves to become so absorbed in business and the cares of this life that they sacrifice rest, sleep, and the comforts of life to this one object. Their naturally good constitutions are broken down, disease sets in, and death closes the scene. And yet the man who has obtained wealth at such a terrible price cannot take one dollar of it with him. Money, fine dwellings, and costly apparel avail him nothing now; his life-work is worse than useless. {RH, September 23, 1884 par. 3}

We can ill afford to dwarf or cripple a single function of mind or body by overwork, or by abuse of any part of the living machinery. So sure as we do this, we must suffer the consequences. It is our first duty to God and our fellow-beings to develop all our powers. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. The grace of Christ is needed to refine and purify the mind; this will enable us to see and correct our deficiencies, and to improve that which is excellent in our characters. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to society than any sermon we might preach. The influence of a well-balanced, well-ordered life is of inestimable value. Intemperance is at the foundation of a large share of the ills of life. It destroys tens of thousands annually. Intemperance is not limited to the use of intoxicating liquors, but includes the hurtful indulgence of any appetite or passion. Today thousands are suffering from physical pain, and wishing again and again that they had never been born. God did not design this condition of things; it was brought about by the gross violation of nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect. {RH, September 23, 1884 par. 4}

Many things that are often made articles of diet are unfit for food; the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. Indigestible food throws the entire system out of order, and unnatural cravings and appetites are the result. "Touch not, taste not, handle not," is a motto that should be carried further than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use healthful and nutritious articles judiciously. {RH, September 23, 1884 par. 5}



Great efforts are made in our country to put down intemperance; but it is found a hard matter to overpower and chain the full-grown lion. If half these efforts were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousand-fold more good might result than from the present course. We bid all workers in the cause of temperance Godspeed; but we invite them to look deeper into the cause of the evil they war against, and go more thoroughly and consistently into reform. {RH, September 23, 1884 par. 6}

The unnatural appetite for spirituous liquors is created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance campaigns. The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, and excites unnatural cravings. These false appetites are pandered to as they develop. The taste becomes more and more perverted; stronger stimulants are craved and indulged in, until finally the slave of appetite throws aside all restraint. The evil commenced in early life, and could have been prevented by the parents. {RH, September 23, 1884 par. 7}

Parents should so conduct themselves that their lives will be a daily lesson of forbearance and self-control to their household. The father and mother should unite in disciplining their children; each should bear a share of the responsibility. They should acknowledge themselves under solemn obligations to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health and well-developed characters. Upon the mother, however, will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge, as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burden whenever it is possible for him to do so. {RH, September 23, 1884 par. 8}

Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws that regulate our being. They should make it their first business to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Especially should they spread their tables upon all occasions with unstimulating yet nourishing food. There are but few who carry out the correct principles of health reform in furnishing their tables. To a very great extent, they are controlled by custom instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties. They do not realize the importance of so molding the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth. {RH, September 23, 1884 par. 9}

We urge that the principles of temperance be carried into all the details of home life; that the example of the parents should be a lesson of temperance; that self-denial and self-control should be taught to the children, and enforced upon them, so far as consistent, from babyhood. And first it is important that the little ones be taught that they eat to live, and not live to eat; that the appetite must be held in subjection to the will; and that the will must be governed by calm, intelligent reason. {RH, September 23,

1884 par. 10}

There are few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body. All should understand in regard to their own physical frames, that with the psalmist they may be able to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." {RH, September 23, 1884 par. 11}

**PERIODICALS / RH - The Review and Herald / October 7, 1884 Notes of Travel. -  
By Mrs. E. G. White. - From Oakland, Cal., to Denver, Col. -**

**October 7, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**From Oakland, Cal., to Denver, Col.**  
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Monday, Aug. 4, at 4 P. M., I left Oakland, Cal., to attend the Eastern camp-meetings. Although long, the journey has been pleasant, and I am grateful to God that he has thus far sustained me. {RH, October 7, 1884 par. 1}

About two o'clock Thursday afternoon, we reached Denver, Col., and found that we were to stop there six hours. As we were about to leave the cars, we were glad to meet Elds. Jones and Ostrander, who were laboring here. A brother was at the station with his hack to take us to the tent. Besides the large tent, they had four small ones neatly fitted up for the accommodation of the laborers,--ministers, canvassers, and those engaged in missionary work. {RH, October 7, 1884 par. 2}

Our train was to leave Denver at eight o'clock, and I was requested to speak at six. Messengers were sent to notify the brethren and sisters. A brother walked four miles to inform one family, and get them to the meeting. At the time appointed there was quite a good congregation out; and I felt it a privilege to speak to them on the work that is to be done in the cause of God, and the qualifications that are essential to fit us to engage in this work. I had freedom in speaking, and enjoyed a very pleasant season with these brethren and sisters. There were a number present who were not of our faith, and these listened with apparent interest. {RH, October 7, 1884 par. 3}

The duty of elevating the standard of Christianity by adorning our profession, was set before these Christian laborers. Those who are giving themselves to the work of God should aim high; they will never reach a higher standard than that which they aim to attain. They cannot diffuse light until they have first received it. Work done for Christ endures forever; therefore the worker should know that he has the spirit of Jesus, and that he is daily learning in his school lessons that will be carried into practical life. If he consecrates all his powers to Jesus, his work will bear the impress of Heaven. He will

work as Jesus worked, with that true humility which is the loveliest of graces, an ornament of great price in the sight of God. This will be the highest proof that Christ abides in the soul. {RH, October 7, 1884 par. 4}

We all admire humility. We love to see a man who has a low estimate of his own ability,—one who modestly shrinks from responsibilities, not because of indolence, but because he feels the importance of the work, and his own unworthiness to perform it. Such men may be safely urged forward. As long as they make God their strength, they will not betray sacred trusts. {RH, October 7, 1884 par. 5}

Some who feel capable of bearing responsibilities do not look to God for wisdom; they are self-sufficient, and are left to stumble and fall. There is everywhere seen a disposition to want the highest place, to seek for supremacy; and many, when they fail of their object, feel that their great ability is not appreciated. Such workers trouble the churches. It would be a relief if they would cease to work in the cause; for they never think that they are treated with the consideration they deserve. We are sick at heart of these pretentious men, who would force their own virtues and excellences upon the attention of others, and who are more than willing to assume responsibilities which they are not fitted to bear. {RH, October 7, 1884 par. 6}

But in every department of the cause of God there are plenty of openings for those who will work in the spirit of humility that characterized the Master. From every direction voices are calling to us for help. Ministers alone can never do this work. There is an abundance of talent in the church that should be put to use. There are men and women who have ability, and whom God would accept as laborers in his cause; but they are shirking responsibilities under the plea of unfitness for the work. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God that taketh away the sin of the world, and then kneeling in prayer, pleading that light may shine into the mind and heart of this precious one for whom Christ died. Oh! there is so much work for God and souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. {RH, October 7, 1884 par. 7}

If those whose talents are rusting from inaction would seek the aid of the Spirit of God, and go to work, we should see much more accomplished. Urgent appeals for help would stir hearts; and the response would be made, "We will do what we can in our weakness and ignorance, looking to the great Teacher for wisdom." Can it be that amid all these open doors for usefulness, these pathetic pleadings for help, men and women will sit with folded hands, or employ those hands only in selfish labor for earthly objects? {RH, October 7, 1884 par. 8}

"Ye are the light of the world," said Jesus to his disciples. But how few are conscious of their own power and influence; how few realize what they might do to be a help and a blessing to others. They wrap their talent in a napkin, and bury it in the earth, and flatter themselves that they possess a commendable humility. But the books of Heaven testify against these idlers, as slothful, wicked servants who are grievously sinning against God by neglecting the work which he has given them to do. They will make no plea of unfitness when the heavenly records are opened, revealing their glaring neglect. {RH,

October 7, 1884 par. 9}

Whatever the talent intrusted to us may be, we are required to use it in the service of God, and not in the service of mammon. Satan presented to Christ all the glories of the world in the most attractive light, offering them as a gift if he would worship him. But Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." With men Satan has greater success. The alluring charms of the world, which he is capable of presenting in a manner to captivate the senses, in their estimation eclipses the attractions of heaven, and they lose all sense of the value of eternal riches. The abilities which God intrusted to them to be used to the utmost for his glory are devoted to selfish ends. Often men so pervert their talents as to use them to destroy others, to poison the moral atmosphere. For these there is a terrible retribution. {RH, October 7, 1884 par. 10}

Those who are hiding their talents in the earth are throwing away their opportunities to obtain a star-gemmed crown. Until the great disclosures of the final Judgment shall be made, it will never be known how many men and women have done this, nor how many lives have gone out in darkness because God-given talents have been buried in business instead of being used in the service of the Giver. {RH, October 7, 1884 par. 11}

God calls upon you, dear brethren and sisters, to place a higher value upon eternal things. You are not to aim to reach the world's standard, but that of the Bible. You must honor your powers, which have been redeemed to God by an infinite price, by using them to save souls. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We have a work to do to prepare for the holy and beautiful home which Jesus is preparing for us. We should not be contented with merely gaining that home ourselves, but should be interested, earnest, and faithful in trying to lead others in the way of life, that they too may secure a home in those heavenly mansions. {RH, October 7, 1884 par. 12}

"None of us liveth to himself," is the testimony of Paul. The love of Jesus in the heart will be expressed in the life. Bible truth is of heavenly origin, and sanctifies the receiver. It refines the taste, improves the judgment, and ennobles the character. Says John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Sons of God, members of the royal family, children of the heavenly King! Can there be any other honor equal to this bestowed on finite man? Yet the world does not discern our relationship to the divine, nor know the source of our strength. They know not that we are heirs of God, and joint heirs with Christ to an immortal inheritance. We may inherit all things. We may have a home where there will be no more death, neither sorrow nor sighing. {RH, October 7, 1884 par. 13}

Men in Colorado may be interested in mines which yield rich profit in silver and gold. They may devote a lifetime to securing earthly treasures; but they die, and leave it all behind. They cannot take one dollar with them to enrich them in the great beyond. Are

these men wise? Are they not insane, to let the precious hours of probation pass without making a preparation for the future life? Those who are wise will lay up a "treasure in the heavens, that faileth not,"--"a good foundation against the time to come, that they may lay hold on eternal life." If we would secure enduring riches, let us begin now to transfer our treasure to the other side, and our hearts will be where our treasure is. {RH, October 7, 1884 par. 14}

When God calls, let us each go willingly to labor in his vineyard. We cannot estimate the possibilities of usefulness that lie undeveloped in hand and brain and heart. We must go to work. The Lord will use human feebleness as well as human strength. It is purity, truth, faithfulness, and love, that sanctifies the work. With hearts full of love to God, we shall not work for human praise, but for the glory of the Master, and the good of souls. If we do our work with fidelity, the benediction from Christ, "Well done, good and faithful servant," will be our full reward. {RH, October 7, 1884 par. 15}

Jesus is coming in power and great glory to take his people to himself. Are our lives hid with Christ in God? shall we meet him in peace? God grant that we who composed that little company may meet again around the great white throne, having our robes of character washed and made white in the blood of the Lamb. {RH, October 7, 1884 par. 16}

When the meeting closed, we bade our friends good-bye, and the hack bore us to the cars to resume our journey eastward. {RH, October 7, 1884 par. 17}

**PERIODICALS / RH - The Review and Herald / October 14, 1884 Notes of Travel. -  
By Mrs. E. G. White. - Kansas City, Mo. -**

**October 14, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**Kansas City, Mo.**  
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We arrived at Kansas City Friday, Aug. 8. My children, Edson and Emma White, met us at the cars with a carriage to take us to their pleasant home, away from the noise, bustle, and confusion of the city. Here we enjoyed rest and plenty of fresh air. We were happy to meet Bro. and Sr. Shireman, who, while doing missionary work in the city, are bearing their own expenses. {RH, October 14, 1884 par. 1}

On the Sabbath the few friends here assembled in Edson's parlor for a Sabbath-school. There are four families--twelve persons in all--who usually meet for worship. Edson conducts the Sabbath-school when he is at home. After Sabbath-school they either have a Bible-reading or a prayer and social meeting. This is as it should be. The family altar should be established in every home; and if in any locality there are no more than two or three of like precious faith, they should meet together. "Then they that feared the Lord spake often one to another; and the Lord

hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." {RH, October 14, 1884 par. 2}

In every place where there are two or three that love God, and keep his commandments, they should speak often one to another of the blessed hope, and should unite their prayers at the throne of grace. God will listen to their humble petitions. He will register their names in his book, and will preserve them in the hour of trial and temptation. Frequently these little meetings are precious occasions. Jesus has promised, "Where two or three are gathered together in my name, there am I in the midst of them." And if they "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." {RH, October 14, 1884 par. 3}

It is impossible to tell what may be the result of the small beginnings at Kansas City. If meetings are held regularly, and those not of our faith are invited to attend, precious seed may be sown which will bear fruit in the kingdom of God. It is not the greatness of the effort, but the unconquerable persistence, that wins. If each will labor on to the utmost of his capacity, large results will be seen by and by. Success in any enterprise can be gained only through sincere prayer, earnest effort, and stern conflicts. Let none become discouraged because of the feebleness of the impressions they are able to make on the world, and thus become weary in well-doing. It is true that you are few in numbers; but united with the world's Redeemer, you may be mighty through God to the pulling down of the strongholds of the enemy. Go to God for strength; ask him for wisdom, for right words, for opportunities to come close to hearts. God will hear you; angels will be round about you, and will second your efforts. {RH, October 14, 1884 par. 4}

I long to impress upon the defenders of the faith the magnitude of the work they may accomplish, even where there are but two or three in a village or city, if they will not become faint-hearted, but will do all they can with the talents which God has intrusted to them, letting a steady light shine forth to the world. What may we not do, if, regarding ourselves as servants of God, we are willing to work in any place, even though it be small and humble! {RH, October 14, 1884 par. 5}

We are not placed in this world merely to receive and gather that we may be benefited; we must give as we receive. We must not seek to be served, and to be treated generously ourselves; but we must be ready to serve, and to treat others kindly, exercising toward them the love that Jesus has manifested toward us, whether they treat us kindly or unkindly. With a heart overflowing with love, we should ask, "What can I do to help others?" The thought that we are Christ's workers invests the life with sacredness and dignity. A realization of the value of souls subdues pride; it fills the heart with pity and compassion. It softens the rugged nature; it makes the soul overflow with divine love,--a love that will help and bless and save. {RH, October 14, 1884 par. 6}

Every individual who has received light from God is responsible for that light. God has given us talents, and he requires us to improve them wisely. Christians must stand on the elevated and holy ground which, through the providence of God, the progress of



truth has been for ages preparing for them. In their character and in their works they are required to exhibit to the world a oneness with Christ in accordance with the light that now shines on their pathway. {RH, October 14, 1884 par. 7}

Discouragements will come to sorely try our faith; but whatever these trials are, they should not be allowed to make us distrust God. Some may say, "What is the use of my serving God? I have tried for years, but what does it amount to? I am never successful in the things that I undertake. There are those that never pray, and yet are prospered. They transgress God's law, their life is hard, unjust, false, and selfish; but they enjoy prosperity, while my life is clouded by poverty, care, and want." {RH, October 14, 1884 par. 8}

Though these words may not be spoken, they express the thoughts of many hearts. But the Lord bears long with the transgressor. He does not always settle his accounts when men seem to think he should. But, tried one, he "knows thy works." He is acquainted with every word spoken in love for his name and for the souls of his children. Not a deed done for the glory of the Master is lost. He sees your tears; he hears your prayers; he witnesses your faithfulness in his service. The seed you are sowing may appear to you to fall upon soil where it will be trodden under foot and yield no fruit; but the sower will reap if he faint not. If we could only see how the Lord is working for us day by day, we should see that he loves us, and that often trial is better for us than prosperity. A little with Heaven's blessing is better than large gains with forgetfulness of God. In the end we shall know surely that well-doing will succeed, and ill-doing will bring sorrow and woe. God is a sure pay-master; equity and justice are the unfailing attributes of his throne. {RH, October 14, 1884 par. 9}

While in Kansas City, I had the pleasure of a visit from Sr. McCullough of Lawrence City, who has recently embraced the faith. We had a very pleasant interview. This sister has been intrusted with large talents. She possesses no ordinary capabilities, but they have been exercised almost wholly in business transactions. All that she has undertaken has seemed to prosper in her hands, and she has been remarkably successful in accumulating means. When the truth was presented, she saw that it was sustained by the Bible. She commenced to study for herself, and took her position firmly on the Sabbath and other prominent views held by our people. {RH, October 14, 1884 par. 10}

Now that this dear sister is converted to the faith, how will her powers of intellect be employed? Will they be exercised only for purposes of earthly, temporal gain? Must these precious talents be buried in the world? Must they be employed in building upon the foundation only perishable substance,—hay, wood, and stubble? I cannot endure the thought. The Lord has so loved her that he has let light from his throne shine into her heart to expel the buyers and sellers there, and to illuminate her mind with the pure rays of the Sun of Righteousness, that she may from henceforth build upon the true foundation gold, silver, and precious stones,—material which the fires of the last day cannot consume. {RH, October 14, 1884 par. 11}

The Lord has paid an infinite price for Sr. M. She belongs to him and should do his work and should honor and glorify his name in the earth. The Master is saying to her,

"Follow me. There are souls to save for whom I gave my life,--souls more precious than fine gold, even the golden wedge of Ophir." Here is something of permanent value. As a servant of Jesus, she can trade on her intrusted capital; she can put his money out to the exchangers. She can employ her power of intellect in making known to others the matchless depth of a Saviour's love; and when the shadows of evening begin to enshroud us, her life-work will not be seen to have been on the losing side. The life and its work stand daguerretyped in heaven, and the close of the day is the proof of the picture. When the day of life is over, we can see and estimate human character at its true worth. We hope to meet this sister when the people of God shall be gathered around the great white throne, with many souls saved through her instrumentality to shine as stars in her crown of glory. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." {RH, October 14, 1884 par. 12}

We met Bro. Cudney here, and had, we think, a profitable interview with him in regard to the camp-meeting which is to be held in Omaha, Neb. {RH, October 14, 1884 par. 13}

A sister with whom we became acquainted in Texas, is living about three miles from Kansas City. We went out to visit the family. The mother and children are keeping the Sabbath. We hope to see the husband and father also rendering willing obedience to all of God's commandments. Jesus is waiting to accept this brother, and to use him in his cause. He has been intrusted with good abilities; but day by day God is robbed of the service which is his due. "Them that honor me," saith the Lord, "I will honor." There are good and earnest men who are withholding from Jesus the energy, tact, and skill, which belong to him. Oh for an entire surrender to God; then with sanctified powers, they would do a good work in winning souls to the cross of Christ. {RH, October 14, 1884 par. 14}

Oh that all who know the way of life and truth would walk in the light, lest that light become darkness! Oh that all who know God's requirements would respond to his claims, and would become channels of light to others! The Lord has a right to the service of every soul. "Ye are not your own; ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's." There are men who are large-hearted, generous, unselfish, noble-spirited,--men who are above suspicion, fraud, and meanness. Satan seeks to hold these men away from the truth by various devices and temptations, because he knows that if they were to become Christians, they would exercise a power for good. People would believe in their religion, for they would live it. Even the enemies of Christ would respect them. {RH, October 14, 1884 par. 15}

The Lord claims these men as his; their talents are his. Will they refuse to help build up his cause in the earth? He alone can "make a man more precious than fine gold, even a man than the golden wedge of Ophir." He can cleanse the soul. He can purify the fountain that it shall no longer send forth bitter water as well as sweet. Any delay to do our best for the Master is dangerous. Life is uncertain. We may be full of hopes, plans, and expectations one day, and the next stretched upon a bed of suffering, or even silent in death. Our day for repentance, for an intelligent confession of Christ, may

be past. {RH, October 14, 1884 par. 16}

Jesus calls for volunteers; who will respond? If this truth of heavenly origin were burned into our consciousness, if it ruled as a deep conviction and power in our hearts, it would have a transforming influence upon our lives, and would give new significance to all our human relationship. We are spending our last moments with relatives and friends who are in the darkness of error. What shall these associations be? Will we talk of unimportant matters, or on subjects of vital interest? Let us work for souls for whom Christ died. It will require tact, zeal, deep thought, much prayer, and perseverance through all obstacles and hindrances; but the joy of seeing souls saved in the kingdom of God, will be our great reward. May the Lord help us to work while the day lasts.

{RH, October 14, 1884 par. 17}

**PERIODICALS / RH - The Review and Herald / October 21, 1884 Notes of Travel. -  
By Mrs. E. G. White. - Marshalltown, Iowa. -**

**October 21, 1884 Notes of Travel.**

**By Mrs. E. G. White.**

**Marshalltown, Iowa.**

With Sr. McOmber, who accompanied me from California, and my son Edson and his wife, I left Kansas City, Aug. 13, to attend the camp-meeting at Marshalltown, Iowa. We were warmly welcomed by our brethren and sisters, who did everything possible for our comfort. We feel deeply grateful to them for their loving care and kind attentions. {RH, October 21, 1884 par. 1}

On Friday morning we attended their early meeting. Many of the testimonies were excellent; but others were not of a character to indicate that those who bore them were building on the sure foundation. We are in this world to form characters for eternity. God does not want his people to be under constant condemnation. He would have them learn to confide in him. We need not be content with merely formal prayers; we may come to Jesus as to a friend, and in the most simple-hearted, definite manner tell him all our worries, perplexities, and trials, and he will carry our burdens for us. When our minds and our lives get tangled, we may take them to One who knows just how to untangle them. But after we have asked God to do this work for us, let us rest it with him. Here is where so many fail. They tell the Lord all their troubles, and then go on worrying just the same. They pray about their cares and sins, but do not cast off their cares nor cease to sin. Jesus invites us to cast all our cares upon him, for he cares for us; then let us leave them with him, and receive his peace and rest into our hearts. {RH, October 21, 1884 par. 2}

I looked over the large congregation assembled in the tent, and thought, If all who

have a knowledge of the truth were carrying its sanctifying influence into their home-life, what a light would they be in the world! Home duties are not to be neglected. It is in the home that the real work of properly training the children is to be done, repressing every wrong tendency, strengthening and developing the right. But all here--ministers, parents, and children--needed a work done for them which they did not realize. There was a manifest lack of the Spirit of God. I hoped to see the clouds break; for I knew many would never see their true spiritual condition until they should begin to return unto the Lord with full purpose of heart, with repentance, and confession of sins. Some even of those who were preaching the word were as destitute of the Spirit of God as were the mountains of Gilboa of dew and rain. {RH, October 21, 1884 par. 3}

An effort was made to arouse them by presenting our true position in the antitypical day of atonement, when every man should afflict his soul before God, when sins should be confessed and go beforehand to Judgment, that when the times of refreshing shall come they may be blotted out. But the ones who most needed to humble their hearts before God, seemed to be almost unimpressible. Some made advancement; others were left about as we found them, and these prevented the work of God from going forward. Had they confessed their sins, the moral atmosphere would have cleared; the bright rays of the Sun of Righteousness would have shone into their own hearts, and the whole encampment would have been as the house of God, the gate of heaven. Jesus was waiting to supply their great need from his abundant fullness, to give them a large measure of his grace. But they did not feel their need; they did not realize their destitution. Although we had many precious seasons, the surrender to God was not full and entire. {RH, October 21, 1884 par. 4}

We felt that the message of the True Witness to the Laodiceans applied with peculiar force to this people. On the part of many, a spirit of self-satisfaction was manifested. There is a disposition to be contented with forms and theories of the truth; and as a consequence, those who might be giants in the cause and work of God are mere dwarfs. As a people we are in imminent danger; for we are becoming superficial, deficient in practical godliness. In our camp-meetings we never receive the blessing that it is our privilege to gain; for we cease our efforts too soon. There is some confessing in a general way; but the real evil is untouched. There is no sense of the hatefulness of sin. There is repenting without brokenness of heart; there is professing to leave the world, but the life is still governed by its principles. {RH, October 21, 1884 par. 5}

Dear brethren and sisters, your hearts must be humbled before God. You need divine grace, not merely for your own enjoyment, but that you may help others also. All your powers belong to God. He asks the whole heart. He asks your physical and mental strength; for it is his own. He asks your money; for every dollar of it has been intrusted to your keeping, and you are his stewards. Will you rob God of your service! Will you rob him in tithes and offerings, and let his treasury be empty? Will you use the time, talents, and strength he lends you in serving your own selfish interests? {RH, October 21, 1884 par. 6}

On Sabbath morning a large company met for Sabbath-school. Classes were soon arranged including all except a few who chose seats outside the tent. But these were

not left to themselves; teachers were appointed, and two or three interesting classes formed. All were as busy as bees, and everywhere, in the tent and out of it, was heard the hum of voices. The school was well conducted and orderly, and to me the exercises were very interesting. {RH, October 21, 1884 par. 7}

By request I spoke about thirty minutes, warning them against letting their Sabbath-schools degenerate into a mere mechanical routine. We should not seek to imitate Sunday-schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged. {RH, October 21, 1884 par. 8}

Try none of these methods in your Sabbath-schools; but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught. He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, his language was plain, and his thoughts were expressed with the greatest simplicity; but he spoke with loving earnestness. In your teaching be as near like him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson, and are intensely interested in it. Let there be no frivolous or superficial interpretations of the Scriptures, but let each be prepared to go to the bottom of the subject presented. {RH, October 21, 1884 par. 9}

Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath-school lessons. By studying with the children, they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge. On the part of many who believe present truth, there is an alarming ignorance as to what the Scriptures really do say; and yet if we would be prepared to stand amid the perils of the last days, we must understand them for ourselves. A better knowledge of the Bible would be a blessing to all. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." The Bible contains the truest history, the purest devotion. Nothing strengthens the intellect like the study of the word of God. {RH, October 21, 1884 par. 10}

The teachers should be earnest in this work; they should watch for souls as they that must give an account. Their efforts should tend to lead the minds of those under their care to the contemplation of heavenly things; their instruction should be of a character to deepen the force of every lesson. They should be co-laborers with the parents for the salvation of the children; and Jesus will help them, and there will be a harvest of souls. {RH, October 21, 1884 par. 11}

Several meetings were held for the ministers. In these we tried to impress upon them the necessity of carrying the burden of the work. They cannot do this while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasure. The want of a full consecration to the work on the part of the minister is soon felt all through the field where he labors. If his own standard

is low, he will not bring others to accept a higher one. It is easy to preach; but it is an important part of the minister's work to visit families, and to converse, and if possible pray with every member. Let them see that you care for their souls. {RH, October 21, 1884 par. 12}

Some have preached the truth intelligently, and yet have not touched the hearts of their hearers because their own hearts were not affected and broken. They are whole, self-sufficient, self-confident. They do not know how to labor for souls and bring them to the foot of the cross; for they have never been there themselves. They have never felt helpless and undone without Jesus, never felt their sinfulness, nor experienced the transforming grace of Christ. They have loved self. They have extolled the theory of the truth, and made that everything. Feeling rich and proud in their knowledge, they have presented the truth in a boasting manner; and their preaching has produced no fruit. {RH, October 21, 1884 par. 13}

Their experience in the truth has been outside of Christ, and the simplicity of true heart religion they know nothing about. Now the important question is, Will these ministers, so long deficient in genuine Christian experience, ever so feel their need that they will gain an experience in the truth as it is in Jesus? Will they practice self-denial? Will they exemplify the principles of the Christian religion in their daily deportment and conversation? Will they grow daily in grace and in the knowledge of the truth, so that when temptations assail them, and their need is greatest, Jesus will prove their staff and stay, and keep them from stumbling in the darkness. {RH, October 21, 1884 par. 14}

Ministers of Christ, your experience must be of a higher type, or you can never be co-laborers with the Master. Learned or great men have not been chosen, but those who fear God and reverence spiritual and eternal things. Such will have the mind of Christ. His Spirit, shining through humanity, lights up the face, and finds expression in the tones of the voice. It is something that cannot be defined, and yet is plainly felt. {RH, October 21, 1884 par. 15}

Sometimes the manifestations of the Spirit of God, lifting the soul above self and away from everything earthly, may be transient; but it is our privilege to have an abiding sense of the presence of Christ, who dwells in the heart by living faith. Benevolence, gentleness, patience, nobility of thought and action, and the love of God, if cherished permanently, impress the countenance, and win souls, and give power in preaching. If this is possible in fallen man, who is often humbled through a sense of his sinfulness, what power must have attended the ministry of Jesus, who was pure, spotless, and undefiled, though dwelling in a world all seared and marred by the curse; through whose face divinity looked out upon a world that was his own; in whose heart dwelt love that is without a parallel,—love that shone in his eyes, and was revealed in words and acts! {RH, October 21, 1884 par. 16}

And what was the mission of Christ? It was to save the fallen sons and daughters of Adam. John pointed him out to the multitude with the words, "Behold the Lamb of God, which taketh away the sin of the world." And with their gaze thus directed to him, they saw a face where divine compassion was blended with conscious omnipotence. Every glance of the eye, every tone of the voice, every lineament of the features, while



revealing divine power, was marked with humility and expressive of unutterable love. {RH, October 21, 1884 par. 17}

Here, ministers of Christ, is your Pattern. You are to copy the life and character of the Master. Humility, meekness, and love are to be revealed in your character as they were in his. Your labors need not be without marked results. If they are fruitless you should investigate your own case,--examine yourselves whether you be in the faith. If Christ abide in your hearts, you will go forth, weeping, bearing precious seed, and will doubtless come again with rejoicing, bringing your sheaves with you. You who have labored year after year, and have seen no souls brought to the knowledge of the truth, no churches raised up and organized, should change your manner of labor. You should fast and pray. You should lay the matter before your brethren, and solicit their counsel and prayers, lest you be self-deceived, and, what is more, deceive others also. {RH, October 21, 1884 par. 18}

Ministers who have not true spirituality are not needed. The churches that have most of their labor degenerate until they possess a mere form of godliness. God calls for consecrated men, who will leave all to follow him. The truth intrusted to us is the most solemn and weighty ever committed to any people. Moses asked concerning Israel, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" But the glory and excellence of that dispensation are far surpassed by the light and truth enjoyed in this generation. There "are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, October 21, 1884 par. 19}

God designed that his work should be continually increasing and extending in the earth; and the reason that it makes no greater advancement is because men who handle sacred things are not what they might be, nor what Christ has made every provision that they should be. If we slight the superior privileges so freely offered us, which have been purchased for us at an infinite cost, we show contempt of Christ. His claims are continuous. They are in accordance with the ability he has intrusted to us; and the enlightenment given. {RH, October 21, 1884 par. 20}

We saw some tokens for good among those who are laboring in word and doctrine in Iowa; but it was a matter of grief and alarm to see youth preparing to enter the ministry who had no knowledge of true religion. They had a form of godliness, but their experience had been wholly superficial. How can they lead souls to the fountain of living waters, when they themselves have never drank of those waters? {RH, October 21, 1884 par. 21}

The elder ministers should be qualified to so educate the younger men that they may become able ministers, who will feel the responsibility of the work, and will build upon the sure foundation. There are many who neglect their duties outside the desk, and the condition of the churches testifies to the character of their work. Doubts, unbelief, backsliding, formality, exist in a marked degree. Oh! how much men of God are needed, who will faithfully warn the people of their sins. The Lord calls upon his

people in Iowa, laymen as well as ministers, to let their light shine, and to be workers in his cause. Talents are now buried in earthly, temporal pursuits, that should be used in saving souls from perdition. When the church stand as God's chosen people should, they will be a peculiar people, zealous of good works. There will be no slackness, no concord with Belial. Oh that we could realize what God's people might now be, had they kept themselves in his love, without any compromise with evil, and had retained the peculiar character that distinguished them, and separated them from the world! In experience, in wisdom, in true holiness, they would be years in advance of what they now are. But as a people our obedience, our devotion, our spiritual attainments, are very far from being in proportion to our privileges, and to our sacred obligation to walk as children of the light. {RH, October 21, 1884 par. 22}

We were glad for the tokens of good which we saw during this meeting, but unless there is an awakening, the state of indifference and worldliness which prevails will prove the eternal ruin of very many who claim to have a knowledge of the truth. {RH, October 21, 1884 par. 23}

On the Sabbath a large number came forward for prayers; but many, even of these, failed to make thorough work. They seemed like the blind man whom Jesus healed; at first he could only see men as trees walking. Jesus gave him the second touch; then he could see all things clearly. We longed to see a similar work done for these repenting ones. We longed to see them so thoroughly in earnest that they would not give over their efforts until Jesus should impart unto them the riches of his grace. Had there been humble confession, we should have seen the mighty movings of the Spirit of God. There is divine aid for all who will help themselves. {RH, October 21, 1884 par. 24}

The outside attendance was good. On Sunday, especially, a large number listened with interest to the word spoken. {RH, October 21, 1884 par. 25}

Monday I labored in the different meetings, speaking, in all, five hours. I could not spare myself; for I knew the need that an advance move should be made in Iowa. Elds. Farnsworth and Olsen worked hard; some of the young ministers tried earnestly to do what they could; and the Lord blessed their efforts. When we bade our friends farewell, and took the cars for Chicago, we were glad that there remained another week of the meeting, and we hoped that before its close a higher standpoint would be reached by these brethren and sisters. Many felt that they had already received a blessing, and for this we were grateful; but we trust that before they returned home they received a much greater blessing; that they were transformed in character, prepared to work the works of righteousness.

{RH, October 21, 1884 par. 26}

**PERIODICALS / RH - The Review and Herald / October 21, 1884 Remarks at Michigan Health and Temperance Association**

**October 21, 1884 Remarks at Michigan Health and Temperance Association**

"I feel distressed as I look upon our people and know that they are holding very loosely the temperance question. It has been a mystery to me how any of our people with all the light they have had, could manufacture and sell cider. From the light God has given me, every member among us should sign the pledge and be connected with the temperance association. Some have backslidden and tampered with tea and coffee. Those who break the laws of health will become blinded in their minds and break the law of God. We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question. We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform. We want our sisters who are now injuring themselves by wrong habits to put them away and come to the front and be workers in reform. The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite. {RH, October 21, 1884 par. 1}

"Moses preached a great deal on this subject, and the reason the people did not go through to the promised land was because of repeated indulgence of appetite. Nine-tenths of the wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same." {RH, October 21, 1884 par. 2}

**PERIODICALS / RH - The Review and Herald / October 28, 1884 Notes of Travel. -  
By Mrs. E. G. White. - Syracuse, N. Y. -**

**October 28, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**Syracuse, N. Y.**  
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At Marshalltown, Iowa, I parted from my son, J. E. White, whose business was in such a state that he could not remain with me longer at present. In my intercourse with him I have been gratified to see that his heart is awakening to a sense of God's claims upon him. May the time soon come when he will be free from every embarrassment, and will give himself wholly to the work of God. I feel thankful that he has helped what he could at several camp-meetings, and especially for his interested efforts in behalf of the Sabbath-school and in other directions in the Iowa meeting. He will join me again in Ohio. If he keeps his soul in the love of God, he can be a blessing to others; while by using his talents in the work of God, he will grow in grace and in the knowledge of the truth. {RH, October 28, 1884 par. 1}

How important it is that those who have talents use them in the cause of God, working with an eye single to his glory. Time is short; eternity is near. I long to see men who are fettering themselves with worldly entanglements and perplexities, lay these aside, and put all their energies into the work of God. If they will ask his help, they will not ask in vain. They should be often in prayer for divine guidance. Jesus invites their confidence; God will never hide his face from the earnest, contrite supplicant. When every other hope fails, our heavenly Father presents himself as a sure refuge. {RH, October 28, 1884 par. 2}

In the lives of all, difficulties will arise which they cannot solve, and from which they cannot free themselves. If they have neglected to make God their counselor, let this be so no longer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." What a precious promise is this! What a privilege it is that in the day of perplexity, even though we have brought ourselves into trial by neglecting to seek counsel of God, we may go to him with the full assurance that he will hear and answer our prayers. The Redeemer, who died for fallen man, and who well understands his value, is able to guide the humble seeker into straight paths. {RH, October 28, 1884 par. 3}

We arrived on the camp-ground at Syracuse, N. Y., Aug. 20. The next day, Thursday, we were glad to greet Eld. U. Smith and wife. Here we met Eld. Wheeler, with whom we became acquainted in New Hampshire thirty years ago. Here was Eld. Cottrell, whom we have known for thirty years; Eld. Taylor, for more than twenty-five years; Bro. Robinson, for thirty-five years. My heart was touched as I looked upon these brethren who had long stood in defense of the faith. More than a score of years have passed into eternity with their burden of record since these men became soldiers of the cross; but their experience in the early history of the cause of God has never grown dim. As their thoughts linger about the past, the fires of love and faith kindle anew in their hearts. They can say with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;" "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us." {RH, October 28, 1884 par. 4}

Others were present whom we highly esteem, tried friends of the cause, whom we have known many years. We saw their countenances light up with fresh assurance as they listened to the presentation of the truth which has kept their hearts warm all these years. These brethren and sisters have an accurate, personal knowledge of events that occurred a score or more years ago. Some of them have witnessed remarkable manifestations of the power of God in times of our greatest trial and need, when our numbers were few, when opposition was strong, and unreasonable objections had to be met. While things that occurred a week ago may be forgotten, these scenes of thrilling interest still live in the memory. {RH, October 28, 1884 par. 5}

Whatever may be said of the later stages of their life-history, their earlier experience in this work has left traces which can never be erased. We cannot afford to let these aged sentinels drop out of sight. To many, by pen and voice, they have spoken precious words of truth; and they should still be encouraged to do all they can with their

influence, their counsel, and their experience in the cause of God. More youthful workers are taking their place in active service, and this is right; but let these younger men keep a warm place in their hearts, and room in their councils, for those whose heads have grown gray in the service of Christ. We want to see these men keep on the armor, and press the battle to the gates. We want to see them share with younger soldiers the triumphs of the final victory. It will be joy indeed to see them, when the conflict is ended, crowned and honored among the victorious ones. {RH, October 28, 1884 par. 6}

We had good meetings. Many were deeply moved, and their testimonies of confession brought light. The discourses were clear, pointed, and stirring, and melted their way into many hearts; but to many others they were as water spilled upon the ground, which cannot be gathered up. It was sad to see so many who have a knowledge of the truth feel so little responsibility to save souls. Jesus is disappointed in their lives. He comes seeking fruit, and finds nothing but leaves,--profession, pretense, hollow formalism. {RH, October 28, 1884 par. 7}

The truths brought from the storehouse of God's word will find a lodgement in hearts prepared to receive them, and will purify the mind and elevate the character. When men and women have professed the truth for years, but have made no advancement,--when they have failed to gain solidity of character or a valuable Christian experience,--it is because they are not doers of the word. They bear no fruit to the glory of God. They may have ability and tact, thought and skill, to exercise in temporal matters; but they are content to use them where only their own selfish interest is concerned, and they are daily robbing God of the use of the talents he has intrusted to them. Like the inhabitants of the Noachian world, they eat and drink, build, plant, and sow, and allow these things to absorb all their time and all their thought. {RH, October 28, 1884 par. 8}

As we thought of the numbers in attendance at the Iowa camp-meeting, and looked over the large congregation assembled on this ground, we were deeply moved. We long to have these brethren and sisters discern spiritual things. What can arouse them to overcome doubts and unbelief, and exercise living faith? Many of them need to have the cobwebs of earthliness brushed away before they can turn a clear gaze heavenward. There are kind-hearted professors who need to experience the converting power of God. Our Lord requires full and entire consecration; and the priceless boon of eternal life can be secured on no other terms. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself." {RH, October 28, 1884 par. 9}

There was a large number on the ground who did not seem to lose the worldly mold. Their offense was that they were indolent, they rested satisfied while living in the neglect of duty, and as a consequence, they were making but little progress in the religious life. If their light shone at all, it was pale and flickering, and had a sickly, dying-out appearance. Oh! that these dear souls could realize that God is waiting to be gracious; that all Heaven is waiting their demand upon its light and strength. {RH, October 28, 1884 par. 10}

In the light of God's word, there must be a decided change in the attitude and

character of his chosen people, or they will never obtain the overcomer's reward. In their present state of spiritual inefficiency, they could never fight the good fight of faith as successful soldiers of Jesus Christ. While the great enemy of God and his people is wide awake, earnest, and untiring in his efforts to ensnare, where are the men and women who are qualifying themselves to meet and expose his arts and deceptions? {RH, October 28, 1884 par. 11}

Every man, every woman, and every youth is under obligation to work for the strengthening and up-building of the cause of Christ; but would not a large number of his professed people, in their present condition, be pronounced slothful servants? Brethren, you do not exercise skill, diligence, and devotion in the cause of your Master. After having received the richest gifts of heaven, you are content to give but little in return. Do not entertain complacent feelings in view of the talents which have been intrusted to you. God will prove you; and when he finds you are selfishly absorbed in your own plans and interests, he will take these talents away from you, and give them to those who have wrought unselfishly in his service. {RH, October 28, 1884 par. 12}

A day of reckoning is drawing on, when the rewards will be given to the faithful traders with their Lord's goods; but these true servants take no credit to themselves; they give their Lord all the glory. "Lord, *thy* pound hath gained ten pounds." There could have been no gain without the deposit, no interest without the principal. The pound was committed to the faithful servant, and he has gained besides it, or through its help, other pounds also. He does not feel that he has done more than his duty. The capital was advanced to him, and if he has been enabled to trade successfully with it, his Lord alone shall have the glory. {RH, October 28, 1884 par. 13}

When brethren render to God a small portion of their time, money, or intellect, which are all his own, they are inclined to feel well pleased with themselves, and to think that they have placed the Lord under obligation to them. But why should Brn. Whitney, Smith, Brown, Haskell, or any of these ministers, give all their powers to the service of God, and bear burdens in his cause, and the hundreds of believers go free, carrying no responsibility of the work? Has God given these brethren faculties different from yours? No, my brethren and sisters; you have the very same reasoning powers that they possess, but you have allowed your farm or business to absorb all your time and energies. {RH, October 28, 1884 par. 14}

There is work for all in the cause of God. The church in your own neighborhood requires care. Men of thought and self-denial are needed,--men who will work to keep up the interests of the church, even if their own worldly affairs suffer. You will give your thought and care to that cause whose prosperity you prize most highly. If it is your farm, your trade, or your business, then this will be first considered. But a day of reckoning is surely coming, when a full and minute account will have to be rendered as to how you have employed your God-given abilities. {RH, October 28, 1884 par. 15}

The apostle Paul exhorts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "A living sacrifice"--not a dead, corrupted, defiled offering. It is too often the case that the unclean hand stains, the impure heart sullies, the truth you



profess to love. The earthly and sensual has been indulged at the expense of health and of the mental and moral powers. The baser affections have been mingled more or less with the truth you have handled, and it "tastes of the dish." God requires the earthen vessel containing this treasure to be pure, the soul-temple to be cleansed of its defilement. {RH, October 28, 1884 par. 16}

Paul continues: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." With the Christian there is an abiding sense of his obligation to God. He looks to the Captain of his salvation for orders, and is faithful and true to obey these orders. {RH, October 28, 1884 par. 17}

I attended the morning meeting, Aug. 21, and spoke of the work that must be done for us individually. The meeting was a good one; but there was not that depth and earnestness of feeling that would insure the presence of the Spirit of God, and produce lasting impressions. The people are too well satisfied with themselves, and there is a deadness that savors of spiritual paralysis. The message to the Laodiceans is applicable to them; for while congratulating themselves upon their knowledge of the truth, they are destitute of true love and faith. {RH, October 28, 1884 par. 18}

In the morning meeting of Aug. 22, I spoke to the people upon the important work that is going forward in our behalf on this antitypical day of atonement. I then called upon all to come forward who had not been serving the Lord, but wished to do so, and all who were willing to put away by confession those sins that grieved the Spirit of God, and withheld his blessing from them. Nearly all in the tent came forward, and there seemed to be deep feeling in the meeting. Confessions were made with many tears. Several spoke of their anxiety in regard to their children who were out of Christ. They longed for wisdom to know just how to reach them. {RH, October 28, 1884 par. 19}

One brother said that he had been impatient, and had not kept up the family altar. He thought that his wife would now be in the faith had he set before her such an example as a Christian should. Another had cherished hard feelings against his brother, and he made this confession that the wound might be healed. {RH, October 28, 1884 par. 20}

One sister said that her heart was filled with enmity and jealousy. This was indeed sad; but we were glad that she had courage and grace to confess. It is a blessing that she sees her fault now, while mercy stands pleading in behalf of the erring. To see one's sins is the first step toward putting them away. The Christian's experience is a checkered one; his path is uneven, because he does not always make God his trust, and follow where he leads the way. If the Christian life and character were always a faithful representation of Jesus, the world's Redeemer, the good work of grace wrought in the heart would flow out in the life, and would reflect a clear, steady, precious light upon the pathway of others. Such a confession of faith to the world would be a most powerful sermon in favor of Christianity. {RH, October 28, 1884 par. 21}

Another sister said that her mother had left money to her, the principal to be loaned to the cause, while she was permitted to use the interest; but she confessed that she had called in a portion of the principal for herself. In this case we could advise that she

make restitution; and this gave opportunity to make remarks in regard to robbery toward God. {RH, October 28, 1884 par. 22}

In these last days we must learn from the experience of past ages. The confession of faith made by saints and martyrs has been recorded for our benefit. These living examples of holiness and steadfast faith have come down to us to inspire us with courage. They received grace and truth, not for themselves alone, but that the knowledge of God might enlighten the world. Has God given us light? Then we should let it shine forth to the world; we should reach out by faith to save souls for whom Christ died. {RH, October 28, 1884 par. 23}

At this camp-meeting some took their stand with us to keep all the commandments of God. At most of the services there was a good attendance of those residing in the city who were not of our faith. My labors were taxing; but my interest for our people was so deep that I felt constrained to speak to them earnestly; and I longed to have those who are in the darkness of error see the beauty and preciousness of the truth, that they too might come to the light. {RH, October 28, 1884 par. 24}

We felt anxious that all who could be induced to attend our meeting should hear the prophecies explained in Bro. Smith's clear, forcible manner. The privilege of hearing such clear arguments should be appreciated by our people, and they should set themselves to study the precious truths which are opened to their understanding. These prophecies bring us down to the close of time, and warn us to prepare for the crisis that is approaching. We should be getting ready for the scenes of thrilling interest that are before us. {RH, October 28, 1884 par. 25}

**PERIODICALS / RH - The Review and Herald / November 4, 1884 Notes of Travel. -  
By Mrs. E. G. White. - Worcester, Mass. -**

**November 4, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

-  
**Worcester, Mass.**  
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We arrived at Worcester Aug. 26. That evening it commenced to rain, and the storm continued that night and all day Tuesday; but Wednesday forenoon the weather cleared. {RH, November 4, 1884 par. 1}

The meeting had been in progress five days. Much hard work had been done, with some good results; but the good accomplished was not at all in proportion to the labor bestowed. From time to time we meet things on the camp-ground that seem to stand in defiance of all the advice or labor that can be bestowed; and this makes the labor of the minister very discouraging. On the part of some of the youth present there seemed to be a disposition to pay too much attention to young ladies. When this spirit is once

permitted to find place, it works like leaven, and but little permanent impression can be made upon the youth. Until this spirit is entirely rooted out, and the meekness and lowliness of Christ takes its place, their spiritual progress is stayed, and all the words spoken to them seem as water spilled upon a rock. {RH, November 4, 1884 par. 2}

Young men who have been granted a license to preach will be tested. They will show whether they are worthy to be recommended to the confidence of the people, and intrusted with the sacred responsibility of laboring for souls. It is a great thing to receive the words of God and present them to the people. It is a sacred trust to occupy the position of a shepherd of the flock of God. All who have a sense of this great responsibility, will be sober-minded, thoughtful, praying men. {RH, November 4, 1884 par. 3}

It is not by lecturing or sermonizing that the minister will be able to meet the moral darkness of this age, and exalt the standard of truth in the earth. There must be heart-culture. It is by cultivating truth, purity, love, and a disposition to help others, that the influence is sanctified. One that watches for souls as they that must give an account, will watch himself as well. He will consider the prayer of Christ, the Great Shepherd, who is the pattern for all the under-shepherds: "They are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." {RH, November 4, 1884 par. 4}

Jesus led the way where he wished others to follow, and those who labor intelligently to present the truth will do likewise. They will not engage in frivolous conversation. A wide field of usefulness is open before them; and if they realize its magnitude and importance, they will carry a burden for souls, and will have a weight of influence. But we meet some whose deportment and influence are no recommendation of the truth. If they have any connection with the work of God, it will be marred through the influence of their defective education and wrong habits of life. {RH, November 4, 1884 par. 5}

Those who are vain and self-important, who are given to trifling and jesting, cast reproach on the cause of God; for our faith and principles are judged by their course of action. The errors and mistakes of the unfaithful minister are charged to the whole body. Then let him that ministers in sacred things be careful to start right. Let him have a character as free from imperfections as possible, and let him walk quietly in the path of rectitude, mastering every passion and habit that will in any way mar the work of God or leave a spot upon its sacredness. It is the work of the minister to resist the temptations that lie in his pathway, and to rise superior to those debasements that give the mind a low level. {RH, November 4, 1884 par. 6}

Good habits are of great value to every young person. Self-importance, self-esteem, and boldness are to be deplored in any youth or in any professed follower of Christ; but how much more in one who is handling the most sacred truths ever committed to mortals. When such a one pursues a course out of the desk that is not in accordance with his calling and his pulpit labors, it is an evil that cannot be too strongly condemned. Those who take this course show that they are not Christians; that while they would

teach others, they have need that one teach them. They are not students in the school of Christ; they are not wearing his yoke or bearing his burdens. They are an offense to God. {RH, November 4, 1884 par. 7}

I am greatly troubled; for I know that young men are accepted as laborers whose life and character are no honor to the cause of God. They may have repented of their past course of frivolity; but do they show that the transforming grace of Christ has had its influence on their hearts and lives? Those who are going out as canvassers, colporteurs, or lecturers, should bear their credentials to the world in a well-ordered life and circumspect conversation. Will these young men consider what kind of a record they are making in the books of heaven? In some cases if their conduct toward young ladies could be laid open before the eyes of men as it is before the eyes of angels, what a picture would be presented! To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions. {RH, November 4, 1884 par. 8}

This disposition will reveal itself in the married life. The marriage relation does not always make the fickle mind firm, the wavering steadfast and true to principle. They tire of constancy, and unholy thoughts will manifest themselves in unholy actions. How essential it is, then, that the youth so gird up the loins of their mind and guard their conduct, that Satan cannot beguile them from the path of uprightness. We grieve to see men with good capabilities, to whom have been intrusted precious talents, wholly unfitting themselves to teach the truth. Their thoughts are upon low, debasing themes that defile the mind, so that it never reaches that high standard that would give nobleness of character and firmness of principle. {RH, November 4, 1884 par. 9}

Let every church frown upon the course of one who comes among them as a minister, and yet dishonors the cause of God by attracting to himself ladies, either married or single. The sacred, solemn truth is despised and made of none effect by the frivolous course of some, who, forgetting the solemnity and dignity that should ever characterize the ambassador for Christ, amuse themselves out of the desk in coquetting with young ladies, thus helping them to put all serious thoughts out of their minds. These men show that they have not elevated views of the truth; that they know nothing of its sanctifying influence; and that they are not in harmony with the work for the salvation of souls. The Lord asks them, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" {RH, November 4, 1884 par. 10}

Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from integrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus every one will be condemned or acquitted out of his own mouth, and the righteousness of God will be

vindicated. {RH, November 4, 1884 par. 11}

In the case of each individual there is a process going forward which is far more wonderful than that which transfers the features to the polished plate of the artist. The art of the photographer merely imprints the likeness on perishable substance; but in the life-record the character is faithfully delineated, and this record, however dark, can never be effaced except by the blood of the atoning Sacrifice. Then, young friends, will you not stop and think what record the books in heaven present of your life and character? What kind of a picture are you making to confront you in the final Judgment? Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others, is a blot upon that record that will one day appear against you? Can you afford this? {RH, November 4, 1884 par. 12}

Remember that to cause a suspicion or a reproach to rest upon the cause of God is a terrible thing. It is crucifying the Son of God afresh, and putting him to open shame before his enemies. Those who do this are without excuse, and their course will stand against them in the day of reckoning. God has given to young men precious talents; but all have not made the best use of these gifts; some have perverted these powers, and used them to gratify their own desires, to serve their own purposes. The Lord accepts no such service. {RH, November 4, 1884 par. 13}

The true minister of God will not attempt to stand before the people until he is himself transformed by grace. Let the light of truth shine into the heart and sanctify the life, and the love of God be shed abroad in the heart, and one can hardly conceive what a change is wrought. It is difficult to realize what a man may become, and what solid work for God he may do. His conversation is in heaven. He is chaste in thought, pure in purpose, sensitive in conscience, unswerving in integrity. {RH, November 4, 1884 par. 14}

Think for a moment of the contrast between an intelligent Christian, and a man who is living for self, a votary of sin. There stand two men endowed with equal capabilities. Their opportunities have been the same; the same inducements have been presented before them. One has studied his Bible with the purpose to make it the rule of his life. He knows the Source of his strength, and trusts in the merits of Jesus, hanging his helpless soul upon his mercy. His life is one of self-denial. He does not live to please himself, but it is his pleasure to be a co-laborer with God. His countenance is lighted up with intelligence; his experience is rich and deep; his bearing is that of a Christian gentleman, calm, self-possessed, and dignified. {RH, November 4, 1884 par. 15}

Now look at the opposite picture. There stands one to whom God has intrusted precious talents. He is familiar with the Scriptures, but his heart has never been sanctified through the truths they teach. His affections have never been entwined about God, but are like the vine trailing upon the ground, its tendrils grasping the stumps and rubbish of earth. His entire character is marked by a littleness, an earthliness, a debasement, which testifies to those who observe his ways that the spirit of truth has not entered the inner sanctuary of the soul, and cleansed it of its defilement. {RH, November 4, 1884 par. 16}

Surely no one can hesitate to choose between these two representative characters. But let each one remember that refinement and true nobility are qualities that never

come by chance. It is only by individual, personal effort, aided by the grace of God, that a high standard of moral excellence can be reached. {RH, November 4, 1884 par. 17}

**PERIODICALS / RH - The Review and Herald / November 11, 1884 Notes of Travel.  
- By Mrs. E. G. White. - Vermont Camp-Meeting. -  
November 11, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**Vermont Camp-Meeting.**  
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We reached the Burlington, Vt., camp-meeting Wednesday afternoon, Sept. 3. The encampment was located on a high bank overlooking Lake Champlain, and the scenery was very interesting and attractive. The broad lake, stretched out before us, reminded me of the Golden Gate at the entrance to San Francisco Bay, which I have so often looked upon with admiration. {RH, November 11, 1884 par. 1}

As the sun was sinking out of sight, its crimson glory, like a pillar of fire, was mirrored in the waters of the lake. I thought of the children of Israel as they journeyed in the wilderness,--of the defense God graciously gave them in the pillar of cloud by day and the pillar of fire by night. How could they doubt God, how could they murmur at the roughness of the way and the hardships they endured, when this symbol of the divine presence and protection was constantly with them? How could they forget that, enshrouded in that cloudy pillar, the Son of God was their leader, by day shielding them from the burning rays of the sun, and by night watching them with an eye that never slept? {RH, November 11, 1884 par. 2}

As I looked upon the beautiful landscape, which suggested thoughts so pleasant and elevating, I rejoiced that here was beauty which we could admire and enjoy without any fear that our minds would be led away from God. If we would seek less anxiously for the artificial, and would take greater delight in the Lord's created works, we would be freer from gloomy feelings, more simply honest and true, more like the divine Author of beauty and joy. {RH, November 11, 1884 par. 3}

We here met the largest number of Sabbath-keepers ever assembled at a camp-meeting in Vermont. Among these brethren and sisters we were glad to see several of the old friends of the cause. But we were sorry to hear of the affliction of our beloved Bro. Barrows, who had attended every previous camp-meeting held in the State. His son Hamlet was called home by a telegram that his father was at the point of death; and soon another was sent, summoning Sr. Hutchins to the bedside of her dying father. On Monday a telegram was received, stating that our beloved brother was sleeping in Jesus. I could say, "It is well. Weep not for the dead, but for the living." John, in holy vision, glancing down to our time, exclaimed, "Write, Blessed are the dead



which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Let us not mourn for those who have gone to their rest, but work understandingly and intelligently for the living. {RH, November 11, 1884 par. 4}

Another faithful standard-bearer is gone. His life-work is ended; his armor is laid off at the feet of his Redeemer. How many who were among the pioneers of the cause in Vermont have left us,--Bro. and Sr. Barrows, Bro. and Sr. Gardner, Bro. and Sr. Morse, Bro. and Sr. Childs, Bro. and Sr. Sperry, Bro. and Sr. Lockwood, Bro. and Sr. Butler, Bro. Bingham, Sr. Benson, and her husband, who embraced the truth at a later date, and others, whose names I cannot recall. I looked upon the care-worn features of our aged Bro. and Sr. Loveland, and thought, How soon their faces too will be missing. These have let their light shine day by day in steady beams. May the Lord continue to give them a large measure of his Spirit, that while they live they may sow the seed of truth. {RH, November 11, 1884 par. 5}

During the Vermont camp-meeting the heat was very oppressive and debilitating. My appetite was poor, and I felt the need of rest; for I had labored almost constantly since attending the Iowa meeting. But I would not yield to the enemy. I spoke five times from the desk, besides several times in morning meetings, and once to the ministers and canvassers. {RH, November 11, 1884 par. 6}

Sunday I was sick. It seemed impossible for me to stand and speak to the people in the oppressive atmosphere of that hot September day. But trusting in Jesus, I decided to make the attempt. The Lord blessed me with great freedom. He gave me special strength and utterance, so that no one would have suspected that I had been so very feeble before commencing to speak. Some had expressed fears that I would faint in the desk, but these fears were soon removed. I went trusting in God, and he sent me help. His angels were by my side, strengthening me for the work. I felt awed and solemn; for I knew that without this divine aid I could not have stood before the people. I recalled the many times that I had proved God under most discouraging circumstances, and he had blessed me beyond my expectations, and I felt reproved that I had allowed fears to arise as to whether, in my weakness, I could deliver my message to the congregation. {RH, November 11, 1884 par. 7}

The blessing I had received did not leave me, but I continued to grow stronger. A few hours before, want of faith had led me to look forward to a probable illness of days, and perhaps weeks, from malaria; but the spell of disease was broken. I drank of the well of Bethlehem, and was refreshed. Soul and body were invigorated; the praise of God was upon my lips, while I made melody to him in my heart. {RH, November 11, 1884 par. 8}

Our friends in Vermont merit our gratitude for their kindness and attention. They made every exertion to have our tent comfortable. As in New York, a small tent was pitched under a larger one. In the court outside the small tent a well-furnished table was spread for the ministers from abroad. A stove was also placed here, all ready for use. Although in this instance we had no need of a stove, I was grateful for this evidence of their thoughtful care. It is often unsafe to be without a fire in the tent; and if nothing is

done about getting a stove fitted up and in running order until the weather changes from hot to cold, the warmth and comfort often come one day too late, as we have found to our sorrow. Before arrangements can be made, and a fire built, the mischief is done. In such cases I have been thoroughly chilled through, and throat and lungs have suffered from a severe cold, which has clung to me for months. {RH, November 11, 1884 par. 9}

Everything was done that could be done to make us comfortable and at home during our stay with these friends. Our tent was tastefully arranged, and the pleasant motto, "Welcome," greeted us as we entered. We understood that this motto was put up by friends not of our faith, and that they cheerfully aided in furnishing and arranging our tent. May none of these kindly attentive ones lose their reward. {RH, November 11, 1884 par. 10}

Many who spend only one week in camp do not realize the need of these special preparations; but those who spend eight, ten, or fifteen weeks in camp-meetings, obliged to labor constantly, and who do not eat or sleep at home for several months together, should have careful, thoughtful attention, that their strength and courage may be at the best, and they may be able to perform the greatest amount of labor. Ministers are constantly taxed, and are often reduced in strength by over-labor. All that our brethren can do to preserve their health, and to make their labors successful and effective, should be cheerfully done. No pains should be spared to show them that their work for the Master is appreciated, and to relieve them, as far as possible, of every burden and anxiety. {RH, November 11, 1884 par. 11}

Do not feel, brethren, that those who minister to you in sacred things may have too easy a time if you are considerate of their comfort. You cannot do better service for the cause of God than by taking special care of those who are laboring in his vineyard. There is altogether too much of a feeling on the part of some that ministers should put up with every inconvenience, for this is a part of their legacy; but the neglect to do what should have been done for their comfort, has caused weeks of painful sickness, and has deprived the people of the labor that God designed they should have. {RH, November 11, 1884 par. 12}

I am happy to be able to say that thus far on this journey East, our brethren have given evidence that they love and appreciate the Master by the care they have bestowed on the servants who are engaged in doing his work. They have thus left the impression on the minds of their children, and of others who are not naturally considerate, that those to whom God has intrusted his most solemn, sacred message are to be highly esteemed for their work's sake. They have been made to feel that the lives and strength of God's chosen messengers are precious, and should be carefully preserved to do the work of the Lord in the best manner possible. Jesus counts the kindnesses done to them as service rendered to himself. Remember his words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, November 11, 1884 par. 13}

in Labor. [REMARKS MADE IN A MEETING FOR MINISTERS, CANVASSERS, AND OTHER LABORERS, HELD ON THE CAMP-GROUND AT BURLINGTON, VT.] - By Mrs. E. G. White. -

**November 18, 1884 Right Methods in Labor.  
[REMARKS  
MADE IN A MEETING FOR MINISTERS,  
CANVASSERS, AND OTHER LABORERS,  
HELD ON THE CAMP-GROUND AT BURLINGTON, VT.]**

-  
**By Mrs. E. G. White.**  
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Ministers, canvassers, colporteurs, and other laborers in the cause, should be careful to meet the responsibilities that God has laid upon them. Their course of action will mold the churches that have their labor; therefore there should be diligent heart-searching to see whether they are in the love of God, whether Christ is dwelling in them by living faith. {RH, November 18, 1884 par. 1}

The standard of Bible religion has been greatly lowered. To confess Christ is not what many suppose it to be; and the lax ideas that prevail on this subject have affected ministers as well as people. Personal conflicts and victories will make up the experience of every child of God. But how many there are who profess Christ, and yet know nothing of this Christian warfare. They make no advancement in the Christian life after their baptismal vows are taken. It is not considered essential to carry their religion into their every-day life, into all their business and social relations; and with many, personal experience in the things of God come to an end when they unite with the church. {RH, November 18, 1884 par. 2}

A worldly religion is now current; and the minister has a work to do to arouse a sleepy, indolent, world-loving church from their dangerous slumbers. If he is a true servant of Christ, he will not cease his prayers, he will not cease his efforts, until every member of his flock has been brought into working order. He will not, if he is a true educator, think to do all the work himself, but will show skill in bringing out and developing the talent that is within his reach. The people must be taught to labor in the vineyard of the Lord, and this is the minister's great work. All power belongs to God; but he has chosen human instrumentalities to do his work in the earth. Here is something to call into active exercise all the powers which men and women possess, whether mental or physical. They have no right to bury their talents in worldly enterprises, thus depriving the Creator of the service which is his due. {RH, November 18, 1884 par. 3}

The work of God must be carried forward in the earth, and that which he has determined must be accomplished. But the Lord is just, merciful, and good; he requires nothing of his servants which they cannot do,--nothing but that it is for their interest to do. Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think

that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all. Jesus inquires of these unemployed ones, "Why stand ye here all the day idle?" And his word of command to them is, "Go ye also into the vineyard." {RH, November 18, 1884 par. 4}

Christ is our living head, and we are the members of his body, mutually dependent. It is not his plan that a single member shall become weak for want of exercise. If one member suffers, all the members suffer with it. If one member is honored or enlightened, all the members rejoice with it. Every member receives life from Christ, the living head, "from whom the whole body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." "The eye cannot say unto the hand, I have no need of thee," for "unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." {RH, November 18, 1884 par. 5}

Thus it is plainly stated that each member is to be active, and to use his ability to the utmost for the upbuilding of Christ's kingdom in the earth. We each have an individuality in our work, but not separate and distinct from our brethren. A living link unites the people of God, and makes them one in spirit, one in knowledge, and one in love to God and their fellow-men. They are branches of the Living Vine, and are partakers of its sap and nourishment. Every branch in the Vine is expected to be fruit-bearing. Said Jesus, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." {RH, November 18, 1884 par. 6}

It is not the will of God that any should perish, but that all should come to a knowledge of the truth, and be saved. And if men and women would unselfishly do the work which God has left for them, not shirking responsibilities, the gospel would be brought within the reach of all. Let none be content to drink of the life-giving fountain themselves, but let them extend the invitation, "Whosoever will, let him take the water of life freely." Christ left his royal throne and high command in heaven, and came into the world to save sinners. Who of those who profess to be his ministers--who of you, my brethren--have such a love for souls as Jesus has shown for you? {RH, November 18, 1884 par. 7}

God uses simple instruments. With Jesus abiding in the soul by faith, we can do all things. If the soul is sanctified through the truth, it will be revealed in the life. If you labor unselfishly, dear brethren, however imperfect your work may appear, it is accepted in the sight of your Master, and it will accomplish his purpose. But if your work has been done in human wisdom, or has been marred by selfish motives, the divine signet will not be placed upon it, and you will be made ashamed. Your preaching in the desk is only the beginning of your work for Jesus. Your discourses must be followed by holy living, by bearing burdens in the cause of God, by coming close to hearts, by teaching every

one how to make the best use of the talents intrusted to him of God. {RH, November 18, 1884 par. 8}

Everything of a worldly nature must be kept subordinate to the higher, eternal interest. The minister must be Christ-like, forgetful of self; all childishness, weakness, and deformity of character must be overcome. He must be a pattern of piety, having learned to exercise the meekness and lowliness of Christ and to bear his yoke with patience. Jesus lived not to please himself; but how few are the instances where men in this age are willing to deny self, and take up the cross and bear it after him. The present character and works of God's professed people are not in accordance with their faith. There must be more of a self-sacrificing spirit, more earnestness and faithfulness in their labors, on the part of those who would enter the ministry. Those who professedly represent Christ must keep themselves unspotted from the world. They must be minute men, earnest and true, that the power of God may attend their efforts, while like Paul they labor to present every man perfect in Christ Jesus. {RH, November 18, 1884 par. 9}

The great deficiency in love and zeal, the manifest backsliding, the easy, contented disposition of many who profess Christ, should alarm the watchmen. They should inquire, What does this mean? Where am I standing? What am I doing to make manifest the truth as it is in Jesus? Am I watching for souls as they that must give an account? What do the books of heaven testify of me? Is faithfulness set down opposite my name, or am I classed with the slothful servants, whose portion will be with hypocrites and unbelievers? As a people, we profess to believe most sacred, testing truths. God has made us the depositaries of his law. We are chosen to be separate from the world, to be God's peculiar people, to love him, but to renounce the world and the things of the world. We are called upon to deny self, and to grow in grace and in the knowledge of the truth. {RH, November 18, 1884 par. 10}

Many youthful ministers have not a sense of the sacredness of the work. They are weak when they should be strong. Christ went without the camp, bearing the reproach of sin, and we are to follow his example. Paul exhorts, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The Lord of glory assumed human nature that he might seek and save that which was lost, and link finite man with the infinite God. No other eyes looked upon man with such pity; no other arm was able to save; no other hand could lay hold on man to lift him up. The condescension of Jesus, his self-sacrifice and unparalleled effort, have prepared the way for us to labor in his strength. Now the question is, Will we work as Christ worked, full of love and pity, or will we coldly hold ourselves aloof from our fellow-men? {RH, November 18, 1884 par. 11}

We should manifest our love for souls by doing what we can for their salvation. We must exercise much forbearance and wisdom, and put forth pains-taking effort. We must be much in prayer that God will work with our efforts. "Abide in me," is Jesus' requirement; and this involves careful living, and persevering, untiring efforts to save souls. But how easily we become discouraged, and turn away from souls because the great adversary binds them to his side. Selfishness girds us about as with iron bands, and we do not feel like exerting ourselves for others; but selfishness cannot exist where

true faith in Christ is exercised. Self-interest, coldness, sluggishness, cowardice, all shrink from the presence of faith. {RH, November 18, 1884 par. 12}

There is danger of becoming selfish and sectional in our feelings while laboring for the upbuilding of the cause of God. If men are converted to the truth here in Vermont, is it any reason why you should feel that you have a right to confine their labors to this State? This is not wise policy. They may be adapted to some special work which the Lord has for them to do elsewhere, and let no man reach out his finite arm to bar the way. Let no one manifest a selfishness in this matter, for the world is to be warned. Souls in other States and Conferences are just as much in need of the message of truth as those in your own State, where you are particularly interested. The truth is in our hands to be communicated to those who have it not, and souls are to be reached wherever they are. The standard of Christ is to be raised in many places where as yet it has never been seen. {RH, November 18, 1884 par. 13}

If duty calls the young men who have been laboring in your State to go elsewhere, do not seek to hold them back. There has been too much of this selfishness shown in various sections. One part of the field is as important as another. Our field is the world. There are no bounds; but, sowers, be diligent, "steadfast, unmovable, always abounding in the work of the Lord." If men are moved to other fields, work on, pray on, that God may raise up others, and by the soul-transforming truths for this time fit them to labor in his vineyard, either to remain with you, or to go into other States. {RH, November 18, 1884 par. 14}

Of those who are just entering the work of the ministry, growth is expected. They should heed the words of Peter, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." How few receive the amazing grace and love of Christ with a deep and permanent sense of their own weakness and unworthiness! If they would cherish true humility, the Lord could do much more for them; but he cannot trust them with any large measure of grace and responsibility without their becoming self-exalted, filled with pride and vain conceit. {RH, November 18, 1884 par. 15}

What a work might be done for the Master by you, brethren, who are assembled under this tent. But do not overestimate yourselves. "I dwell," says Jehovah, "with him that is of a contrite and humble spirit." We shall forfeit the favor of God if we lose the meek and lowly spirit which in his sight is of great price. Love to Jesus must be the motive which impels us to action. He places the highest value upon even the most trivial acts done from love to him. We must love one another as he has loved us; and by and by we shall hear him pronounce the welcome benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

{RH, November 18, 1884 par. 16}



**PERIODICALS / RH - The Review and Herald / November 18, 1884 The Coming Thanksgiving. -**

**November 18, 1884 The Coming Thanksgiving.**

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Our Thanksgiving is approaching. Will it be as it has been in many instances, a thanksgiving to ourselves? or will it be a thanksgiving to God? Our Thanksgivings may be made seasons of great profit to our own souls as well as to others, if we improve this opportunity to remember the poor among us. God has placed his poor in our midst, and he identifies his interest with them. Those who for Christ's sake relieve their necessities thus show that they would gladly do the same for Jesus; but as they cannot manifest their love to Jesus in person, they do their acts of sympathy, their deeds of love and beneficence, to him in the person of his saints. {RH, November 18, 1884 par. 1}

There are among us poor persons who need not have been thus if they had manifested wise forethought and careful Bible economy when they had opportunity and ability to earn wages. But they spent all as fast as it came, indulging in things they might have done without, and lacking nothing for their own comfort. Their desire to dress as richly as their relatives or friends, the desire to gratify their fancy so to provide for their tables as to make a good showing before friends or relatives who love not the truth, makes them very liberal to themselves, which results in their really doing injustice to themselves, to their families, and those whose capital they are using. Many need not be poor if they were self-denying and economical. When in possession of health, they should improve the opportunity when money comes in, to practice economy and lay by a certain sum weekly, resolving not to touch it even if for some meals they were obliged to eat salt and potatoes, or porridge and bread. This self-denial would be of the greatest advantage to the health. And if wages were low, or money scarce, it would be a gratification to know that there was something to fall back upon. {RH, November 18, 1884 par. 2}

There are families where enough is wasted to support a small family. Such the Lord is testing. He will let them experience pinching want,--the only way in which they can learn the lesson that it is not selfish indulgence or chasing after pleasure that brings peace and contentment. Real moral worth, the love and fear of God, opens fountains of pleasure that are never dry. {RH, November 18, 1884 par. 3}

While there are those who are in poverty through extravagant habits of living, there are also those who bear the curse of God for their dishonesty. They profess to be Christians; but they have overreached, thinking it was very cunning to deceive, to prevaricate, to obtain means under false pretenses, to take that which was not their own. God cannot bless this class. They will eventually come to want. {RH, November 18, 1884 par. 4}

But these are the degraded poor, bearing the present penalty for their evil course,

preparatory to the final judgment of God, and the reward they will receive according as their deeds have been. While he bears long with the perversity and iniquity of those who profess to be Christians, but who are so only in name, God never forgets, and he will punish their transgressions and visit their iniquities. There are poor among us who have done the best they could; but misfortune and sickness seem to be their lot. Their homes are not attractive because they cannot make them so. They have no money to indulge in the gratification of luxuries or those things their tastes desire. The plain necessities of life are all they can afford. There are many such ones to whom it is exceedingly galling to be obliged to depend on charity in the least sense. But, brethren and sisters, God has placed these very ones in our midst to test and prove us, to keep our dispositions Christ-like. God withholds nothing from us; we are the recipients of his mercies. Day by day and hour by hour, God is giving to us generously; and shall we for one moment look down upon the poor as though in God's sight we were better than they? God forbid! Never let the hungry cry of the destitute and afflicted ones come up to God against us; for every tear and every pressure of suffering want bears a cry up to heaven,--a grave charge upon some one of God's favored ones. {RH, November 18, 1884 par. 5}

There are a hundred ways that can be devised to help the poor in so delicate a manner as to make them feel they are doing us a favor by receiving our gifts and sympathy. We are to remember that it is more blessed to give than to receive. The attentions of our brethren are most liberal to those whom they wish to honor, and whose respect they desire, but who do not need their help at all. Custom and fashion say, Give to those who will give to you; but this is not the Bible rule of giving. The word of God declares against this way of gratifying self in thus bestowing our gifts, and says, "He that giveth to the rich, shall surely come to want." {RH, November 18, 1884 par. 6}

Now a season is coming when we shall have our principles tested. Let us begin to think what we can do for God's needy ones. We can make them through ourselves the recipients of God's blessings. Think what widow, what orphan, what poor family you can relieve, not in a way to make a great parade about the matter, but be as a channel through which the Lord's substance shall flow as a blessing to his poor. As you look upon your own children, consider how many there are just as good and noble who have but little to cheer or make them glad. They may be orphans, with no home, no father, no mother, subject to temptations and influences calculated to lead them to ruin when these days of festivity occur. Who has a care for these homeless ones? Whose doors are open to them? Let the widow and the orphan be remembered. {RH, November 18, 1884 par. 7}

But this does not embrace all your duty. Make an offering to your best Friend; acknowledge his bounties; show your gratitude for his favors; bring a thank-offering to God. How many want a share in our College at Healdsburg, Cal.? How many want to present a thank-offering to God through the College at Battle Creek? How many want to invest something in our school at South Lancaster? Brethren and sisters, eat a plain dinner on Thanksgiving day, and with the money you would spend in extras with which to indulge the appetite, make a thank-offering to God. What will you do for our new

school just dedicated at South Lancaster? This school is at present in the greatest need. Will you do something for it? {RH, November 18, 1884 par. 8}

Everything seems to have degenerated into mixing the spurious with the genuine. Thanksgiving is almost entirely perverted. Instead of being a day of solemn gladness and gratitude to God, it has become a day of jollification, self-indulgence, and gluttony. Self interposes for attention, for gratification, for indulgence. This is a thanksgiving and oblation made to self to the forgetfulness of God and all his benefits to us. Let nothing interpose to detract glory from God. {RH, November 18, 1884 par. 9}

How much good might be done if we would make a right use of our associations with one another! Every one who has received of the heavenly benefits is under obligation to shed some light on the pathway of others. In all our associations we are to be witnesses for Christ. Then all those who truly love God will cease their idolatry of self. Let this be the case in the coming Thanksgiving. Employ your powers to a better purpose than in cooking a variety of food with which to gratify your appetites. Employ that time in becoming missionaries for God's cause, seeking how much you can do to turn the attention from self to the Lord our Creator. Gather up the offerings. Set the mind to running in a different channel than has been your custom. Let your works correspond with your faith. See what you can do toward turning your thoughts heavenward in place of upon earthly appetite and selfish indulgence. Wisely improve your powers in gathering up the smaller and larger offerings for the Master, and thus present a true thanksgiving to God. Make the most of your social position and influence to advance the interests of God's cause in the earth. There have been so few true Thanksgivings to God! Everything has been turned from God and heaven to earth; and now let us make every effort in our power to turn the mind back to God, away from earth, away from selfish interests, and away from self-serving. We know but little of the experience of self-denial. We must know more of it, weaving benevolence into our daily experience. {RH, November 18, 1884 par. 10}

There never was a time when we needed to begin to understand our duty to God as now. Let the questions be asked in sincerity, Am I a Christian (Christ-like)? Am I showing my loyalty to God, and interestedly engaged in his service? Am I doing his word as well as hearing it? Let every one, young and old, feel the responsibility of his stewardship. All are in their Master's service. If those who profess to be Christians expend money needlessly when there are so many missionary enterprises that demand all the means that can be spared by every one of us, they are unfaithful servants. When about to purchase some article that is not essential, remember that the means thus invested, if not necessary for health or comfort, is so much retained for selfish purposes that ought to have been invested in the cause of God. It might have added some really necessary article of food or apparel to the needy poor around us. Cannot we, upon the coming celebration of Thanksgiving, make a thanksgiving for others through our thoughtful sympathy and deeds of love and kindness? We may bring rays of sunshine into many a heart that has long been desolate. {RH, November 18, 1884 par. 11}

How many in the Christian world will upon this Thanksgiving obey the injunction of Christ, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and

thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Instead of inviting those who have many good things in this life, and who cannot appreciate the favors of a feast, invite to your homes the needy, the poor, the widow, the fatherless. To the ones who have an abundance we have shown honor; but the ones who were really in need, who would esteem our favors as of great value, we neglect because they are poor, as though they did not belong to the Lord's family. The poor as well as the rich are under God's care. Then let us keep Thanksgiving in God's own way, and no longer follow the customs of the world, selfishly heaping our favors upon a few favorites, and neglecting the ones precious in the sight of the Lord, though slighted and neglected by those who profess to be the children of God. {RH, November 18, 1884 par. 12}

The pampered, the indulged, need to be in the place of the poor for a year, if not longer, that they might learn by experience what it is to be straitened in purse, to be humbled by slights, to be neglected, to want for sympathy, to put up with inconvenience, to lack many things necessary for comfort. This experience would give a different mold to the character. It would open eyes now selfishly blind; and when placed back where there was an abundance at their command, their sympathies, which are now sealed to everything but selfish interests, would become extended and deepened. {RH, November 18, 1884 par. 13}

Brethren and sisters, will you this Thanksgiving live and act the Christian as well as bear the name? Remember the words of Jesus: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Matthew 25:42-45. Never let it pass from our minds that Christ identifies his interest with suffering humanity. And we are to work for them as he worked for us. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We may show our love and benevolence to Jesus in the person of his saints, saying as did David, "All things come of thee, and of thine own have we given thee." {RH, November 18, 1884 par. 14}

When the blessing is pronounced on the faithful, unselfish worker, the question arises from the lips of him receiving the blessing, "When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" They knew not that they had done any wonderful thing. The works of love and mercy had been the natural result of their love for Jesus. When the heart is filled with the heaven-born principles of true faith and devotion, there will be an immediate kindling of love toward Jesus, the author of redemption; and the very same works of benevolence which characterized the life of Jesus, will be wrought out by his followers, in gratitude, in devotion, in acts of mercy,--the natural fruit borne by a branch of the Living Vine. If there is in us the love of Jesus, who hath loved us, and given himself for us, then we shall reveal the spirit that is in us by doing as Christ has done. "Beloved, if God so loved us, we ought also to love one another." {RH, November 18, 1884 par. 15}

The poor we have always with us; and opportunities are thus granted us of testifying

to our love for Jesus in the person of his saints. Jesus linked himself with humanity in ties of close brotherhood. He sympathized with the poorest of the race. On the coming Thanksgiving, let us take our stand on the platform of love to our Redeemer. I shall look with interest for the reports of the coming Thanksgiving; for I believe it will be to all who will work as did Christ, the best and happiest of their lives. E. G. White.

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{RH, November 18, 1884 par. 16}

**PERIODICALS / RH - The Review and Herald / November 25, 1884 Notes of Travel.  
- By Mrs. E. G. White. - Portland, Me.**

**November 25, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**Portland, Me.**

We reached Portland about ten o'clock Tuesday evening, Sept. 9. Wednesday we rode twelve miles to Gorham to visit my sister, who has been an invalid six years from acute rheumatism. The suffering one awakened sorrow and called out deep sympathy; but we could do nothing to stay the progress of disease. We could only pray for and with her, and leave her in the hands of a compassionate Redeemer. {RH, November 25, 1884 par. 1}

While in Portland, in company with Sr. McOmber, I visited localities of special interest in connection with my early life, among them the spot where I met with the accident that has made me a life-long invalid. This misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in him. {RH, November 25, 1884 par. 2}

I have read of a little bird that while his cage is full of light never sings the songs his master would teach him. He will listen, and learn a snatch of this, a trill of that, but never a separate and entire melody. But the master covers his cage, and then, in the dark, he listens to the one song he is to sing. He tries and tries again to sing that song, until it is learned, and he breaks forth in perfect melody; and then the cage is uncovered, and ever after he can sing it in the light. Thus God deals with his creatures. He has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward. {RH, November 25, 1884 par. 3}

I passed the spot where the house once stood where Jesus revealed himself to me in power, and I seemed to see his blessed face beaming upon me in divine love and gentleness. I also visited my early home, and the house where my first vision was given me; but railroad buildings have crowded out many dwellings that used to stand in this

locality. In the chamber of the last-mentioned house, I once passed a night of anguish at the thought that I must go out and relate to others the things that God had presented before me. I shrank from this work in timidity and fear; the cross seemed so heavy that it would crush me. How clearly I remembered the experience of forty years ago, when my light went out in darkness because I was unwilling to lift this cross, and refused to be obedient. I shall never forget the agony of my soul when I felt the frown of God upon me. I was urged to attend a meeting in my father's house. The brethren and sisters bore me in the arms of their faith to a pitying Redeemer. I surrendered my will, feeling that I would do anything if the Lord would once more let his light shine upon me. I was delivered from darkness and despair, and restored to the favor of Heaven. I then lifted my cross, and have not since tried to exchange it for a lighter one. {RH, November 25, 1884 par. 4}

It has been my lot to be chastened by affliction, which has had a softening and subduing influence, removing enmity from my heart, and filling it with sympathy and love. My life of bereavement, pain, and suffering has not been without precious revealings of the presence of my Saviour. My eyes have been attracted to the heavens that shine in beauty above us; I have obtained glimpses of the eternal world and of the exceeding great reward. When all has seemed dark, there has been a rift in the clouds, and sunbeams from the throne have dispersed the gloom. God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up to catch the rainbow of promise, and reflect light to others. {RH, November 25, 1884 par. 5}

Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern him. He longs to clasp our hands firmly, while we cling to him in simple faith, imploring him to guide us. It is our privilege to rejoice in God. If we will let the comfort and peace of Jesus into our lives, we shall be kept close to his great heart of love. {RH, November 25, 1884 par. 6}

I felt the deepest interest in the meeting in Portland, where my childhood and youth were passed. Some of my old school-mates made themselves known to me on the ground. I also met a number of relatives who were my neighbors forty years ago. It afforded me great pleasure to meet and greet these old friends. {RH, November 25, 1884 par. 7}

Strict order was observed on the ground. At nine or half past, the bell was rung for retiring, and after that no meeting or loud talking was allowed. At five, at the sound of the bell, the camp was astir, preparing for the morning meeting in the pavilion. I was gratified to see the full attendance at this early hour. {RH, November 25, 1884 par. 8}

The practice which prevails in camp-meetings held by some denominations, of continuing the meetings to a late hour, some even spending the night in praying and shouting is not conducive to the spiritual advancement of the worshipers. I have been told that in several instances persons have been taken from these meetings so excited that they were considered fit subjects for an insane asylum. This has caused many to decide never to attend a camp-meeting; but on attending those held by our people, they are forced to admit that they can see nothing objectionable in them. They say that the



order is fully as good as that observed in houses of worship in the cities. {RH, November 25, 1884 par. 9}

Body and mind need rest, that the mind may not become unbalanced and excited from being subjected to a constant strain. In our camp-meetings great pains is taken in Bible-readings and sermons to make important points of truth so clear that none need to be in ignorance. And good and regular sleep should be secured, that the mind may be clear, and in the best condition possible to weigh the arguments presented and to decide between truth and error. {RH, November 25, 1884 par. 10}

Wednesday evening the Lord gave me strength to bear my testimony. What emotions filled my heart as I stood before the people of my native city. It was here that I received my first impressions in regard to the speedy, personal coming of our Lord. Here my father's family, including myself, were excluded from the Methodist church for cherishing this blessed hope. I knew there were none in the congregation who had been active workers in the message of the first and second angels. And yet this city was favored with special light and privileges in the great movement of 1842-4. A large company accepted the faith, and rejoiced in the glad tidings that Jesus was soon coming. Many more would have taken their position with the waiting, watching ones, had not the ministers warned them against attending the Adventist meetings, telling them that it was as great a sin to listen to these doctrines as to attend a theater. {RH, November 25, 1884 par. 11}

A few paragraphs from a letter written in reference to the revival in Portland under Father Miller's labors will give a good idea of the character of his work. At the time, he was "lecturing to crowded congregations in the Casco-street church on his favorite theme, the end of the world and the literal reign of Christ for one thousand years." Eld. L. D. Fleming wrote of these meetings:-- {RH, November 25, 1884 par. 12}

"Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Bro. Miller's lectures have not the least effect to frighten people; they are far from it. The great alarm is among those who do not come near them. Many who stay away and oppose, seem excited, and perhaps alarmed; but those who candidly hear are far from excitement or alarm. {RH, November 25, 1884 par. 13}

"The interest awakened by his lectures is of the most deliberate and dispassionate kind; though this is the greatest revival I ever saw, yet there is the least passionate excitement about it. It seems to take a deep hold on the main part of the community. What produces the effect is this: Bro. Miller simply takes the sword of the Spirit, unsheathed, and lays its sharp edge on the naked heart, and it cuts; that is all. Before the edge of this mighty weapon, infidelity falls and Universalism withers; false foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest to apostolic revivals of anything that modern times have witnessed." {RH, November 25, 1884 par. 14}

A little later he wrote:-- {RH, November 25, 1884 par. 15}

"There has probably never been so much religious interest among the inhabitants of this place, generally, as at present; and Mr. Miller must be regarded, directly, or

indirectly, as the instrument, although many, no doubt, will deny it, as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present instance there has been, comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Bro. Miller's lectures. {RH, November 25, 1884 par. 16}

"At some of our meetings since Bro. Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion by coming forward for prayers; and probably between one and two hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and these places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are converted to God. One or two gambling establishments, I am informed, are entirely broken up. Infidels, deists, and Universalists have been converted. Prayer-meetings have been established in every part of the city by the different denominations or by individuals, and at almost every hour. Being down in the business part of our city on the 4th inst., I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged in prayer, with one accord, at about eleven o'clock in the daytime. {RH, November 25, 1884 par. 17}

"In short, it would be almost impossible to give an adequate idea of the interest now felt in the city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in one month since Mr. Miller came here than in any four months previous. A member of an orthodox church informed me that if Mr. Miller would now return, he would probably be admitted into any orthodox house of worship, and he expressed a strong desire for his return to our city." {RH, November 25, 1884 par. 18}

These statements I know to be true. And as under the first and second angel's messages the truth was proclaimed without excitement or extravagance, so the work goes forward under the message of the third angel. The discourses on the Portland camp-ground were not of an emotional character, but appealed to the intellect; and many listened with deep interest to the evidences of our faith. Some, like the noble Bereans, began to search the Scriptures prayerfully to see if these things are so. Others were unmoved; they were content with their position and doctrines, and did not wish to make any change. {RH, November 25, 1884 par. 19}

Some passed our tent talking of the meetings. All expressed a favorable opinion, and acknowledged that a great deal of good instruction was given, which, if heeded, would prove a lasting benefit. One inquired, with considerable earnestness, "Well, what do you think of the Sabbath question, and the statement that the first-day Sabbath is a papal institution?" The answer came, "As for the Sabbath, I pay no attention to that. I just let the arguments go into one ear and out of the other. Why, the whole world keeps Sunday." {RH, November 25, 1884 par. 20}

Here is a message from God presenting Bible evidence that they are keeping holy a common working day; that they are reverencing an institution of the papacy instead of the one established by Jehovah; and they care not whether it is genuine or spurious as long as the world accepts it. If Jesus were on earth, he could say of them, as he did of the Pharisees of old, "In vain they do worship me, teaching for doctrines the commandments of men." Well did the prophet say, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." {RH, November 25, 1884 par. 21}

Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Again he said, "I am the light of the world; he that followeth me shall not walk in darkness." The light of truth is going forth like a burning lamp, and those who love the light will not walk in darkness. They will study the Scriptures, that they may know of a surety that they are listening to the voice of the true Shepherd, and not that of a stranger. {RH, November 25, 1884 par. 22}

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:-- {RH, November 25, 1884 par. 23}

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." {RH, November 25, 1884 par. 24}

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {RH, November 25, 1884 par. 25}

Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And "what," says the prophet, "is the chaff to the wheat?" {RH, November 25, 1884 par. 26}

None will be condemned for not heeding light and knowledge that they never had,

and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the "path of the just is as the shining light, that shineth more and more unto the perfect day." {RH, November 25, 1884 par. 27}

**PERIODICALS / RH - The Review and Herald / December 2, 1884 The Otsego Meeting. -**

**December 2, 1884 The Otsego Meeting.**

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Our General Conference over, we left Battle Creek Nov. 21, to attend a three days' meeting at Otsego. We rode on the cars to Kalamazoo in company with Eld. Daniels and his wife and Sister McOmber. Bro. Leighton met us there, and took us in his carriage to Otsego, sixteen miles. As we entered the village, we heard the evening bells ringing for meeting, and we were told that there was an appointment for Sister White to speak. I hurried to Bro. Leighton's house, and back to the church, thinking that if I relied upon my own strength and wisdom I could make excuses and decline; but looking to Jesus for help I opened my Bible, and spoke with great freedom and clearness from Ephesians 3:14-21. {RH, December 2, 1884 par. 1}

The brethren and sisters had come together from different churches, and the house of worship was crowded. The gallery was full, seats were placed in the aisles, and quite a number could obtain no seats. My own soul was strengthened and refreshed in dwelling upon the gracious promises of God. In watering others, my own soul was watered. {RH, December 2, 1884 par. 2}

Sabbath morning, at eight o'clock, we met for a social meeting, in which I considered it a privilege to take part. Many excellent testimonies were borne. I then addressed the Sabbath-school for about twenty minutes. {RH, December 2, 1884 par. 3}

It is of consequence to us all to be thoroughly acquainted with the Scriptures. There is in our land a general disregard of the Bible; and every believing parent among Seventh-day Adventists should make special efforts to become themselves intelligent in the Scriptures, and by precept and example to educate their children to appreciate the Sabbath-school and the precious opportunities within their reach of learning the sacred truths of God's word. We shall all be severely tested. Persons who pretend to believe the truth will come to us and urge upon us erroneous doctrines, which will unsettle our faith in present truth if we pay heed to them. True religion alone will stand the test of the Judgment. Every teacher in the Sabbath-school should be a learner in the school of Christ. Then he himself will be profited in his efforts to teach the children under his care.

Special promises are made in the Scriptures to those who shall be instrumental in turning many souls from darkness, in bringing sheep and lambs to the fold of Christ, and in converting sinners from the errors of their ways. When the Master comes to reckon with his servants, every unselfish worker will receive a reward proportionate to his labor. Let every teacher, therefore, take his class, member by member, calling them each by name, and present them before God for his blessing. Then let him try by every means in his power to win them to Jesus. This important work is greatly neglected. Should it be carried forward, a spirit of reformation would be seen in the Sabbath-schools. We should have fewer unmanageable youth; for divine power would be combined with human effort, and the Spirit of God would bring every power into subjection, into obedience to Christ. {RH, December 2, 1884 par. 4}

During the week, we should keep in view the Sabbath of the Lord, and labor to the end that our children shall have some time each day to study their lessons with their parents, the parents themselves showing an interest in the lessons. This will educate the children to feel that their lessons are of consequence. If on Sabbath morning parents spend hours in sleep, they lose much. They are wasting God's time, and it cannot be recalled. If it were their own, they would not thus idle it away. If the parents arise early, they can prepare the morning meal and have family prayers without haste or confusion. Then there is time to review the lessons, and the children, with their parents, can go to the Sabbath-school without becoming hurried, and can do justice to their lessons. {RH, December 2, 1884 par. 5}

The ministers, who are stewards of the mysteries of God, and those who will give their lives to him without reserve, can do a good work for the Master. Lose no opportunities to help the children to become intelligent in the understanding of the Scriptures. This will do more to bar the way against Satan's devices than we can now imagine. If they become familiar with the truths of God's word, a barrier against ungodliness will be erected, and they will be able to meet the foe with Christ's words, "It is written." There is a great work to be done for youth and children; and every son and daughter of God may act a part in it, and thus be partakers of the reward that will be given to the faithful workers. {RH, December 2, 1884 par. 6}

Eld. Daniels spoke to the people Sabbath forenoon from Jeremiah 17:9, 10: "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." His discourse made a good impression on the minds of all present; and in the testimonies borne by our brethren and sisters Sunday forenoon, references were made to his discourse, showing that many hearts were deeply impressed by it, and that they meant to be doers of the word and not hearers only. {RH, December 2, 1884 par. 7}

Sabbath afternoon, I spoke from Revelation 3:7-9. Although the house was packed, when we called for those who wished to be on the Lord's side to separate themselves from the congregation and come forward, seat after seat had to be vacated, until nearly all the pews in the body of the house were filled with those who wished the prayers of God's people. Seventy-five came forward. This was a precious season. How my heart



rejoiced to see Bro. Canright all interest, heart and soul in the work, as he used to be years in the past! I could but exclaim, What hath the Lord wrought! "Bless the Lord, O my soul, and all that is within me, bless his holy name." We knew angels of God were in the congregation. Evil angels were also there, at work with might and power to bind their chains upon souls that would otherwise yield to the entreaties and warnings of the Spirit of God. There were some in that congregation whom the Lord loved, but who had been in perplexity and doubt, and who had been loosening their hold on the pillars of our faith. How grateful I felt to the Lord that probation was not yet closed, that all who would, might come, and find mercy, and peace, and comfort in the Holy Spirit, and form characters for everlasting life! How my soul longed to help them, every one, to the path of safety,--to the path where there is light, and peace, and joy! We hope to see them free in Jesus and rejoicing in hope, standing in defense of the faith once delivered to the saints. {RH, December 2, 1884 par. 8}

A pure and holy faith is to be gained only by a diligent searching of the Scriptures; and there is danger even in this, unless the enlightenment of the Holy Spirit shall shine into the chambers of the mind. The Bible is the most precious of books; and reading and understanding its truths, making a practical application of them to the daily life, will be of the highest benefit, elevating and ennobling the character. Very many might know more of the Bible, if they would make the best use of their time, improving the minutes by diligently searching the Scriptures, testing every doctrine of faith by the law and the testimony. "If they speak not according to this word, it is because there is no light in them." {RH, December 2, 1884 par. 9}

Eld. Canright spoke to the people evening after the Sabbath, from Luke 22:29, 30, giving an impressive discourse. {RH, December 2, 1884 par. 10}

Sunday, our morning meeting commenced at nine o'clock. We did not have preaching in the forenoon, the time being given to testimonies from those assembled. We consider it a wise plan to give all an opportunity to confess Christ, and to stand in defense of the truth, that all may have the privilege of witnessing for Jesus. We are always sorry that these meetings are not made more interesting than they are, that many should talk so low that they can be heard only by a few close beside them. Many need to be educated on this point; for they might as well talk in an unknown tongue, as far as others are concerned. The brethren cannot even say "Amen" intelligently; for they have not heard more than one or two words, if any. These dear souls can talk loud enough at home, or while engaged about their work; and they ought to be so grateful to God for the great plan of salvation, and that the gift of eternal life is brought within their reach, that they will be joyful witnesses for the Master. Then none would think that they were ashamed to speak of Jesus,--ashamed to acknowledge the truth. It is not enough to live in the atmosphere of truth; the truth itself must be in our hearts, its principles being interwoven in our lives day by day, hour by hour, minute by minute. Then we shall have a knowledge of the truths, of the Bible, and they will have an influence on all the faculties, freeing all from this backward spirit in meetings where they have the privilege of testifying for God. They will speak with a freedom from hesitancy, and their testimonies will be invigorating and refreshing. Such will be living channels of light, and



their mental powers will expand as they grow in grace and in the knowledge of the truth. If Christ's spirit is in them, it will not create disorder and confusion, but will rectify all these mistakes and disturbances. Then let all drink deep of the fountain of truth, that through you may flow forth the living, refreshing streams that come from the fountain of life and salvation. {RH, December 2, 1884 par. 11}

We listened with deep interest to remarks made by Eld. Canright at the close of the morning meeting, which were reported by Eld. Daniels. Eld. Daniels spoke Sunday afternoon from Romans 2:11: "For there is no respect of persons with God." {RH, December 2, 1884 par. 12}

We were invited to occupy the Congregationalist church Sunday evening. This kindness was appreciated by us all, as more could be accommodated there than in the Seventh-day Adventist church. Notwithstanding the stormy weather, the house was filled, extra seats having to be placed in the aisles; and all listened with interest to the words spoken. This closed our series of meetings at Otsego. We were wearied from the labors at the General Conference, and dreaded any additional labor; yet we bless God for this precious season with our brethren and sisters assembled at this meeting. {RH, December 2, 1884 par. 13}

Monday forenoon we visited Bro. and Sr. Russel; and Bro. and Sr. Brackett, Eld. Canright, Bro. Clemons, and Bro. J. Rumery, were present. After spending some time in profitable conversation, we bowed in prayer, and the sweet, subduing influence of the Spirit of God came into our hearts. We felt assuredly that Jesus was in our midst, and that to bless. We parted with our friends, not knowing as we should meet them all again in this life, but with a strong hope that we might again meet around the throne of God. {RH, December 2, 1884 par. 14}

We hope to see our Bro. Charles Russell firmly making his way to the light, rejoicing in every point of present truth, and doing work in the Master's vineyard in bringing others to the knowledge of the truth. There is work for all to do. At Otsego we met Bro. Philip Strong, whose voice has been silent for years. We hope to see this our brother and his wife again engaged in the work, giving the trumpet a certain sound, that the people may make ready to stand in the day of the Lord. Moments are precious; we have no time to lose. We must individually do our work, and then we shall hear the "Well done" from the lips of the Master. {RH, December 2, 1884 par. 15}

The most of our time was spent with the family of Eld. Canright. We were made very welcome at their pleasant and comfortable home, which is conveniently furnished, yet with simplicity. It is indeed a home. All was done that could be done for our ease and comfort. We were continually grateful to God that we felt indeed at home, and that Bro. Canright had met with so great a change in his feelings, that he had been transformed by the sanctifying grace of Christ, and that peace, and hope, and faith in present truth were again cherished in his heart. My heart was filled with joy as I looked upon his wife and his children, and thought, These will follow Eld. Canright in the path of light, and peace, and faith. While he shall go forth from his family to his labors, responsibilities must rest heavily upon his companion, to educate and discipline and mold the characters of the dear ones in her charge. Mingling firmness with love and tenderness,

under the sanctifying influence of the grace of God, she can be in the fullest sense a home missionary, gathering and reflecting divine light every day, cheering, encouraging, and seconding the efforts of her husband in his work of saving souls. They are a precious family, and angels of God look upon them with interest. Angels will minister to the mother in her efforts,--the home missionary doing her appointed work,--and to the children as they may bear their lesser responsibilities. The reward that will be given the self-sacrificing worker in the vineyard, will also be given the faithful home missionary who tarries "by the stuff." I felt that peace rested in the plain but comfortable home of Bro. and Sr. Canright I could but make melody to God in my heart every moment as I considered the work that had been wrought so wonderfully in this case. Eld. Canright saved to the cause! His precious family led into the ways of truth and righteousness! I said in my heart, as I looked upon them, Saved, saved, from ruin! If there is joy in the presence of the angels in heaven, why should there not be joy in our hearts? I do rejoice, I do praise the Lord, that mine eyes have seen his salvation.

E. G. White.

{RH, December 2, 1884 par. 16}

**PERIODICALS / RH - The Review and Herald / December 9, 1884 Christmas is Coming. - By Mrs. E. G. White. -**

**December 9, 1884 Christmas is Coming.**

**By Mrs. E. G. White.**

"Christmas is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge him as their Saviour, to honor him by willing obedience to his service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ. {RH, December 9, 1884 par. 1}

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes. In his

wisdom, the Lord concealed the place where he buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose he has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world,--one to be received, to be trusted, to be relied on as he who could save to the uttermost all who come unto him. The soul's adoration should be given to Jesus as the Son of the infinite God. {RH, December 9, 1884 par. 2}

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from him to mortal man, whose sinful, defective character made it necessary for him to come to our world. Jesus, the Majesty of heaven, the royal King of heaven, laid aside his royalty, left his throne of glory, his high command, and came into our world to bring to fallen man, weakened in moral power, and corrupted by sin, aid divine. He clothed his divinity with humanity, that he might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon himself man's nature, he raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds. {RH, December 9, 1884 par. 3}

Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,--not their obligation to each other, to honor and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that his work is the grand theme which should engage their attention; that they should bring to him their gifts and offerings. Thus did the wise men and the shepherds. {RH, December 9, 1884 par. 4}

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure-seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and his cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow-men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked his course of action. Let it mark ours who profess to love Jesus; because in him is centered our hope of eternal life. {RH, December 9, 1884 par. 5}

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. How many parents are lamenting the fact that they cannot keep their children at home, that they have no love for home. At an early age they have a desire for the company of strangers; and as soon as they are old enough, they break away from that which appears to them to be bondage and unreasonable restraint, and will neither heed a mother's prayers nor a father's counsels. Investigation would generally reveal that the sin lay at the door of the parents. They have not made home what it ought to be,--attractive, pleasant, radiant with the sunshine of kind words, pleasant looks, and true love. {RH, December 9, 1884 par. 6}

The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin. {RH, December 9, 1884 par. 7}

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath-school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize. {RH, December 9, 1884 par. 8}

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. I present before you, my brethren and sisters, an object, the European mission. In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "ever green," suggest the holy work of God and his beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. I heard Eld. Butler read a touching letter a few days since from Eld. Whitney, of Europe. The good work is going forward there, but it ought to have been done six years ago. Let not this work be hindered. Let it advance. If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's

sake. {RH, December 9, 1884 par. 9}

Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance,--all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude,--offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to him for the gift of his Son, Jesus Christ. Let the evergreen be laden with fruit, rich, and pure, and holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve? Thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to his cause. It pleases the vanity, encourages pride, creates all kinds of dissatisfaction, murmuring, and complaints, because perhaps the gifts are not just what was desired, not of the high value wanted or expected. Christmas is not observed as its name implies it should be. Man has forsaken God in almost everything, and has turned the attention to self. He has left the pure springs of living waters which flow from the throne of God, and hewn out to himself broken cisterns, which can hold no water. God gave man a probation that he might be fitted for heaven. He was to look upward to God, who was to be the soul's adoration; but talent, skill, and inventive powers are all exercised to make self the supreme object of attention. Man has withdrawn his gaze from Deity, and fastened his eyes upon the finite, the earthly, the corruptible. {RH, December 9, 1884 par. 10}

Satan is in this work to put God out of the mind and interpose the world and self that the eye shall not be single to the glory of God. Satan captivates and ensnares the mind. His infernal wisdom is continually exercised to mold and fashion the material with which he has to deal, to make God the least and the last object of devotion. {RH, December 9, 1884 par. 11}

The various amusements of society have been the ruin of thousands who, but for these devices of Satan, might be servants of the living God. There are wrecks of character seen everywhere who have been destroyed by gilded, fashionable pleasure; and still the work is going forward. Thousands more will go to ruin who will not open their eyes to see and sense the fact that, although they are professed Christians, they are lovers of pleasure more than lovers of God. {RH, December 9, 1884 par. 12}

I entreat you, my brethren and sisters, to make this coming Christmas a blessing to yourselves and others. The birth of Jesus was unhallowed by the great men of earth. He was the Majesty of heaven; yet this royal subject had no attendants. His birth was unhonored by the very men he came to our world to save. But his advent was celebrated by the heavenly host. Angels of God, in the appearance of a star, conducted the wise men on their mission in search of Jesus. They came with gifts and costly offerings of frankincense and myrrh, to pay their oblation to the infant king foretold in prophecy. They followed the brilliant messengers with assurance and great joy. The angels passed by the school of the prophets, the palaces of kings, and appeared to the humble shepherds, guarding their flocks by night, upon Bethlehem's plains. One angel first appeared, clothed with the panoply of heaven; and so surprised and so terrified were the shepherds that they could only gaze upon the wondrous glory of the heavenly



visitant with unutterable amazement. The angel of the Lord came to them, and said, "Fear not, for, behold, I bring you tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." No sooner had their eyes become accustomed to the glorious presence of the one angel, than, lo! the whole plain was lighted up with the wondrous glory of the multitude of angels that peopled the plains of Bethlehem. The angel quieted the fears of the shepherds before opening their eyes to behold the multitude of the heavenly host, all praising God, and saying, "Glory to God in the highest; and on earth, peace, good will to men." {RH, December 9, 1884 par. 13}

Then was the melody of heaven heard by mortal ears, and the heavenly choir swept back to heaven as they closed their ever memorable anthem. The light faded away and the shadows of the night once more fell on the hills and plains of Bethlehem; but there remained in the hearts of the shepherds the brightest picture mortal man had ever looked upon, and the blessed promise and assurance of the advent to our world of the Saviour of men, which filled their hearts with joy and gladness, mingled with faith and wondrous love to God. In simple trust, the shepherds hastened to follow the direction of the heavenly messengers, to find the royal babe, not in a palace, not in even a common inn, but in a stable. They bowed in reverence to the infant king, committing no idolatry. But how certain is it that idolatry is committed by those who profess to be lovers of Jesus! Their attention, thought, and powers are devoted to poor, finite mortals. Relatives and friends come in for the worship which belongs to God alone. {RH, December 9, 1884 par. 14}

I entreat my brethren and sisters to have a special object in view. The European mission is in great need of means to carry forward the work. In Switzerland they are building a printing office which is greatly needed; and means is wanted to carry forward this work to completion. It now seems an impossibility to supply this great need for lack of means. The missionary work must go forward. Now, brethren, let us on Christmas make special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. Let nothing now be spent needlessly; but let every penny that can be spared be put out to the exchangers. Satan has had his way in managing these occasions to suit himself. Now let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both small and large, be brought to the store-house of God. {RH, December 9, 1884 par. 15}

You that have means, who have been in the habit of making donations to your relatives and friends until you are at a loss to know what to invent that will be new and interesting to them, seek to put your ingenuity to the test, as well as your influence, to see how much means you may gather to advance the work of the Lord. Let your skill and your capacities be employed to make the coming Christmas one of intense interest, paying your addresses to the God of heaven in willing, grateful offerings. Follow no longer the world's customs. Make a break here, and see if this Christmas cannot show



thousands of dollars flowing into the treasury, that God's store-house may not be empty. You may not be recompensed on earth, but you will be rewarded in the future life, and that abundantly. Let those who have so long planned for self now begin to plan for the cause of God, and you will certainly have increased wisdom. Let the conscience be enlightened, and the love of truth and of Christ take the place of idolatrous thoughts and love of self. Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest, and bestow their gifts and offerings proportionate to the means with which God has intrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of his kingdom.

{RH, December 9, 1884 par. 16}

**PERIODICALS / RH - The Review and Herald / December 16, 1884 The New Year. -  
By Mrs. E. G. White. -**

**December 16, 1884 The New Year.**

**By Mrs. E. G. White.**

Another year has almost passed into eternity; 1884 is almost dead; 1885 will soon be here. Let us review the record of the year that so soon will be past. What advancement have we made in Christian experience? Our work--have we so done it that it will bear the inspection of the Master, who has given to every man work according to his several ability? Will it be consumed as hay, wood, and stubble, unworthy of preservation? or will it stand the trial by fire? {RH, December 16, 1884 par. 1}

The need of fidelity is overlooked by many. There is a great deal to be done in this world--not in our way, but in God's way--for the benefit of those for whom Christ has died; but if this is done negligently or imperfectly, "Wanting" will be written against our names in the book of heavenly records. God is not pleased with any work unless it is done in the very best way possible. Every provision has been made that we may attain a height of stature in Christ Jesus that will meet the divine standard. God is not pleased with his representatives if they are content to be dwarfs when they might grow up to the full stature of men and women in Christ. He wants you to have height and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Every passing year should increase the soul's yearning for purity and perfection of Christian character. And if this knowledge increases day by day, month by month, year by year, it will not be work consumed as hay, wood, and stubble; but it will be laying on the foundation-stone, gold,

silver, and precious stones,--works that are not perishable, but which will stand the fires of the last day. Is our earthly, temporal work done with a thoroughness, a fidelity, that will bear scrutiny? Are there those whom we have wronged who will testify against us in the day of God? If so, the record has passed up to heaven, and we shall meet it again. We are to work for the great Task-master's eye, whether our pains taking efforts are seen and appreciated by men or not. No man, woman, nor child can acceptably serve God with neglectful, hap-hazard, sham work, whether it be secular or religious service. The true Christian will have an eye single to the glory of God in all things, encouraging his purposes and strengthening his principles with this thought, "I do this for Christ." {RH, December 16, 1884 par. 2}

If all who profess to be servants of Christ are faithful in that which is least, they will be faithful in much. If there are debts yet unpaid, make special efforts to pay them. If you have run up accounts at the provision store or with the dry goods merchant, settle them if you possibly can. If you cannot, go to those to whom you are indebted, and frankly tell them the impossibility of meeting these demands; renew your note, and assure them you will cancel the debt as soon as you can. Then deny yourselves of everything you can do without, and be very economical in your expenditures, until your promises are fulfilled. Do not indulge yourselves in the use of other men's money for the sake of gratifying appetite or a love of display. You may thus remove a stumbling-block whereby many were hindered from believing the truth; and your good will not be evil spoken of. Will not our brethren make diligent efforts to correct this slack, hap-hazard way of doing business? The old year is fast passing; it is nearly gone. Make the most of the few days remaining. {RH, December 16, 1884 par. 3}

The Chinese New Year commences in February, and lasts one week. They have a custom of settling all quarrels between themselves and all outstanding debts; and if there are any who are unable to pay their debts, they are forgiven them. Thus the new year is commenced with all difficulties and accounts settled. This is a heathen custom that the Christian world would do well to imitate. God's law requires all this of us, and more,--we are to love our neighbor as ourselves. That is, we are to deal with our neighbors in everything just as we would wish them to deal with us. If we wish them to act fairly and justly toward us, then we should act fairly and justly toward them. We are simply to do as we would be done by. {RH, December 16, 1884 par. 4}

In every matter of deal between men, the conduct of each is a fair transcript of his character. If a man is upright in the sight of God, his dealings will be upright in the sight of his fellow-men. His integrity is not a matter of doubt; it shines forth as purest gold refined by fire. Has he money for which he has no immediate use? He does not take advantage of the necessities of his poorer brother to require more than a fair compensation. He will not require exorbitant interest because he can take advantage of the situation. A truly honest man will never take advantage of the distress of another to add to his own store; for in the end it would be a great loss. As far as principle is concerned, it would be just as criminal in the sight of God as for him to enter his neighbor's house and steal so much gold or silver. The customs and maxims of the world are not to be our criterion, unless by the word of God we can prove them to be

right. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not the greatness or insignificance of an action that makes it honest or dishonest. God requires that in all our transactions we pursue the straight line of duty. {RH, December 16, 1884 par. 5}

If we have but little time, let us improve that little earnestly. The Bible assures us that we are in the great day of atonement. The typical day of atonement was a day when all Israel afflicted their souls before God, confessed their sins, and came before the Lord with contrition of soul, remorse for their sins, genuine repentance, and living faith in the atoning sacrifice. {RH, December 16, 1884 par. 6}

If there have been difficulties brethren and sisters,--if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, "Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record." Who, think you, would withstand such a movement as this? There is too much coldness and indifference--too much of the "I don't care" spirit--exercised among the professed followers of Christ. All should feel a care for one another, jealously guarding each other's interests. "Love one another." Then we should stand a strong wall against Satan's devices. Amid opposition and persecution we would not join the vindictive ones, not unite with the followers of the great rebel, whose special work is to accuse the brethren, to defame and cast stain upon their characters. {RH, December 16, 1884 par. 7}

Let the remnant of this year be improved in destroying every fiber of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord's family. Press together. "United, we stand; divided, we fall." Take a higher, nobler stand than you ever have before. {RH, December 16, 1884 par. 8}

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them,--the tenderness and love which marked the character of the great Pattern. If a brother errs from the truth, if he falls into temptation, they make no effort to restore him in meekness, considering themselves lest they also be tempted. They seem to regard it as their special work to climb upon the judgment seat and condemn and disfellowship. They do not obey God's word, which says, "Ye which are spiritual, restore such an one in the spirit of meekness." The spirit of this passage is altogether too rare in our churches. It is the lack of it that shuts out the Spirit of God from the heart, from the home, from the church. Shall we not henceforth practice the Bible plan of restoring erring ones in the spirit of meekness? Shall we not have the spirit of Jesus, and work as he worked? {RH, December 16, 1884 par. 9}

Keep back that disposition to crowd out a brother, even if you think him unworthy, even if he has hindered your work by manifesting a spirit of independence and willfulness. Remember that he is God's property. Err always on the side of mercy and tenderness. Treat with respect and deference even your most bitter enemies, who

would injure you if they could. Let not a word escape your lips that would give them opportunity to justify their course in the least degree. Give no occasion to any man to blaspheme the name of God or speak disrespectfully of our faith for anything you have done. We need to be wise as the serpent, and harmless as the dove. {RH, December 16, 1884 par. 10}

The old year is in its death struggle; let all wrath, malice, and bitterness die with it. Through hearty confession, let your sins go beforehand to judgment. Devote the remaining moments of the swift passing year to humiliation of self rather than trying to humiliate your brethren. With the new year, commence the work of lifting them up,--commence it even in the waning moments of the old year. Go to work anew, brethren and sisters,--go to work earnestly, unselfishly, lovingly, striving to lift up the hands that hang down, to strengthen the feeble knees, remove the heavy burdens from every soul. Let the oppressed go free, and break every yoke. Bring to your homes the poor that are cast out. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, December 16, 1884 par. 11}

Brethren in every church, will you follow the conditions God has specified, and prove the Lord, and see if he will fulfill his promises? I believe he will. I have not the shadow of a doubt of it. He will do just as he has said he would, and the exceedingly broad promises of rich blessings will be realized if we but comply with the conditions. Your heads may be hard and sound, but let not this hardness steal into your hearts. If you will fall on the Rock and be broken, then your self-righteousness will no longer exist. There will be instead soft, impressible hearts, kind, tender, true hearts, like that of Jesus, who was ever touched with human woe. You will weep with those who weep, and mourn with those who mourn. Try it, brethren; God's way is always best. You have tried your own way very perseveringly, and it does not work for the prosperity, union, and up-building of the church. Therefore let us no longer think our own plan the right one, climbing upon the judgment seat; but let us in the spirit of God bear the testimony he has given us to bear, receiving the melting love of God in our hearts while we speak plain truths to tear away the vail of deception from the eyes of those in error, giving instead the earnest, sincere, genuine love of Jesus. {RH, December 16, 1884 par. 12}

This work of confession must be done sooner or later. Shall it not be done in the dying hours of the old year? Shall we not put away our sins by confession, and let them go beforehand to judgment? Shall we not strive now as we never have before, that we may commence the new year with a clean record? Shall we not individually take hold of this long neglected work, humbling our souls before God, that "pardon"--blessed pardon--may be written opposite our names? Shall we not be truly

Christians--Christ-like? {RH, December 16, 1884 par. 13}

Try it in every church. Have special meetings when you can,--meetings of humiliation, of afflicting the soul,--meetings where the rubbish shall be cleared away from the door of the heart, that the blessed Saviour may enter. What a wonderful time the dying of the old year and the birth of the new might be! If we individually try to do what we can on our part, God is faithful that hath promised, and he will fulfill on his part abundantly more than you can ask or even think. Let no more moments be wasted. Let us now arise, and make earnest efforts to cherish the subduing love of Jesus. We need to be melted over, that the dross may be removed. We need to learn in Christ's school meekness and lowliness of heart, drawing closer and closer to Jesus. {RH, December 16, 1884 par. 14}

The prevalent evils in our homes are fault-finding and censure, placing the worst construction upon words and motives. This is discouraging to the children, frequently causing them to give up their efforts to do right. If words of commendation were spoken, when they could be justly, it would show them that their efforts were appreciated, and teach them justice. If mistakes and defects are continually pointed out, often impatiently, and sometimes in the white heat of anger; if no kindly notice is taken of any improvement or progress, the children become disheartened. They feel that they are treated mercilessly, that they are left to struggle along without appreciation or encouragement. Shall not this state of things be changed? It must if parents want their children to enjoy religion. {RH, December 16, 1884 par. 15}

The same difficulties exist in the church. Many have fainted and become discouraged in the great struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say words that encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christ-like efforts to lighten some burden. My brethren and sisters, come to your high calling. {RH, December 16, 1884 par. 16}

Jesus, precious Jesus! How dear the name! how soul-inspiring! Jesus never suppressed one syllable of the truth; but he uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth always, but in love. When he denounced hypocrisy, unbelief, and iniquity, it was not in tones of thunder; but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour; but he regarded them with pitying tenderness, and sorrow so deep that it broke his heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity; yet he bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, fallen souls whom it was his mission to save. {RH, December 16, 1884 par. 17}



Oh, how many fail in acting out their own peculiar temperament! They arouse in others a spirit of antagonism, and the worst feelings of opposition and enmity. Why should any one show disrespect to one who differs with him in doctrine? Agree with every one on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt. {RH, December 16, 1884 par. 18}

As workers for Christ, we want sanctified tact. Study to be skillful when there are no rules to meet the case. Win hearts, not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above. Many souls have been turned in the wrong direction, and thus lost to the cause of God, by want of skill and wisdom in the worker. Tact, wisdom, and good judgment in the laborer in the cause of God increase his usefulness one hundred fold. If he can only speak the right words, and manifest the right spirit at the right time, it will exert a melting power on the heart of the needy one. To be workers for the Master, we must be educated in the school of Christ. All harshness, all denunciation and criticism, must be put away. As brethren let us love one another, then we shall not scatter abroad but gather with Christ. {RH, December 16, 1884 par. 19}

The evil tendencies of mankind are hard to overcome. The battles are tedious. Every soul in the strife knows how severe, how bitter, are these contests. Everything about growth in grace is difficult, because the standard and maxims of the world are constantly interposed between the soul and God's holy standard. The Lord would have us elevated, ennobled, purified, by carrying out the principles underlying his great moral standard, which will test every character in the great day of final reckoning. But God does not require us to impose upon ourselves taxing exactions which torture the bodies he has made for a wise use. We are to glorify him in the use of our every capacity. Self-imposed cruelty to the flesh is not an offering acceptable to God; it is a sacrifice not required. But to cherish kindness and love for one another is wholly acceptable to him,--a sweet savor. The glorious gifts God has bestowed upon us are to be used in his service, not abused as though self-torture would pay a ransom for our souls. The living sacrifice of the living affections--a working of the works of righteousness--will meet the mind of God. We may bring--he requires us to bring--our natural endowments and our acquired, educated powers to his feet. He will accept them at our hands, and return them to us sanctified, to be used in blessing others. {RH, December 16, 1884 par. 20}

The precious hours are passing. My soul is drawn out in deep, earnest, anxious interest in your behalf. As an ambassador of Christ, I implore you to commence your work intelligently. Pick up the raveling ends, and bind them off for time and for eternity. It is not too late yet for wrongs to be righted; and while Jesus, our Mediator, is pleading in our behalf, let us do our part of the work. Love God with all thy heart and thy neighbor as thyself. Let us confess and forsake our sins that we may find pardon. Let those who have robbed God in tithes and offerings now come before him and make restitution. The question is asked, "Will a man rob God? as though it was not a possible thing for one to do so great a crime; but if God has ever spoken through me, there has been



grievous robbery from him in tithes and offerings. {RH, December 16, 1884 par. 21}

Brethren, 1884 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your hearts in order. Set your house in order. Make thorough work while Jesus is ministering in the sanctuary. Let not these appeals be given in vain. God's treasury has been robbed of thousands of dollars, and this neglect stands registered against you in the books of heaven. {RH, December 16, 1884 par. 22}

Let there be meetings in every church; and let ample opportunity be given to all to humble themselves before God, and confess their sins, that they may receive the peace of pardon. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year a higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. God help you to commence the new year with a clean, unspotted record. May you live pure, holy lives, that, whether young or old, they may be beautiful and happy, because Christ is reflected in your characters.

{RH, December 16, 1884 par. 23}

**PERIODICALS / RH - The Review and Herald / December 23, 1884 Thanksgiving Sermon. [DELIVERED AT THE TABERNACLE THURSDAY, NOV. 27, 1884, AND REPORTED BY ELD. E. P. DANIELS.] - By Mrs. E. G. White. -**

**December 23, 1884 Thanksgiving Sermon.  
[DELIVERED  
AT THE TABERNACLE THURSDAY, NOV. 27, 1884,  
AND REPORTED BY ELD. E. P. DANIELS.]**

**By Mrs. E. G. White.**

"Oh! sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nation are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due his name; bring an offering, and come into his courts. Oh! worship the Lord in the beauty of holiness; fear before him, all

the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." {RH, December 23, 1884 par. 1}

I think we have something to be thankful for. We ought to be glad, and rejoice in God; for he has given us many mercies. The thought comes to me that we may have a Thanksgiving in the future without any giving. It may be that the time of trouble will be upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. We ought to come with humble thanks for all his mercies that have been given us all through the year. But I fear too many of us encourage the habit of looking always upon the dark side of life, and that at a time when God has crowned us with his goodness and mercy. This is wrong. We should be enjoying the sunshine of his golden blessings, that have crowned the year with plenty. When God pours his blessings into our hearts, we should not shut them up as we would precious ointment, lest the perfume escape; we should bestow them upon those around us, that they also may be glad and rejoice. In my experience I have found that when I brought joy to the hearts of others, my own soul rejoiced, and was filled with the melting Spirit of God. In the morning and all through the day, a sense of God's goodness filled my heart, and it awakened such feelings of gratitude as I cannot express. {RH, December 23, 1884 par. 2}

We want this Thanksgiving to be all it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies--giving thanks. Let our voices ascend in praise. Let our hearts lay hold on the Exalted One; for the train of his glory fills the temple. {RH, December 23, 1884 par. 3}

We should individually aim for a higher and holier standard. The mind will surely become dwarfed if it is continually occupied with earthly things. But if trained to dwell upon heavenly, eternal themes, it will be expanded, elevated, and strengthened. The mind should take hold of things unseen, and meditate thereon; then things of eternal interest will be so exalted above the earthly, that temporal affairs will sink into insignificance in comparison. We do not regard divine things as of high value; and by neglecting to train the mind to prize eternal things more than earthly, we lose a valuable experience. We fail to obtain the wisdom God has brought within our reach. Suppose we change this order of things, and begin from today to train the thoughts to dwell upon the great plan of salvation, devoting less time to self-serving. Suppose you try to count all you blessings. You have thought so little upon them, and they have been so continual, that when reverses or afflictions come, you are grieved, and think God is unjust. You do not call to mind how little gratitude you have manifested for all the blessings of God. You have not deserved them; but because they have flowed in upon you day by day, year by year, you have looked upon them as a matter of course, thinking it was your right to receive every advantage, and give nothing in return. The Lord sometimes withdraws his mercies to bring people to their senses. Shall we make it necessary in our case for him to do so? Look away from your own trials and difficulties.

Cease to magnify your little grievances. Put all thoughts of self out of your heart. Cease self-service, and serve the only true and living God. Let his melody be in your heart, and his praises on your lips. The blessings of God are more than the hairs of our head, more than the sands of the seashore. Meditate upon his love and care for us, and may it inspire you with love that trials cannot interrupt nor afflictions quench. {RH, December 23, 1884 par. 4}

Let us give thanks unto the Lord; for he is good, and his mercy endureth forever. What kind of a Thanksgiving shall we keep,--one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? This is idolatry of the most offensive character in the sight of a jealous God. Everything should be avoided that would have a tendency to draw our hearts' worship from God. Let not any more Thanksgiving days be observed to please and gratify the appetite, and glorify self. We have reason for coming into the courts of the Lord with offerings of gratitude that he has preserved our lives another year. {RH, December 23, 1884 par. 5}

Parents, do not neglect to impart to your children the very education they should have. Upon their birthdays, instead of calling their attention to themselves by giving them presents, teach them to come with an offering to God. It is a sad fact that there are many children who have been left to come up willful, disobedient, unthankful, and unholy, yet whose birthdays are respected and honored with feasting and with gifts, when it would have been better had they never been born. Their birthdays might better be observed with fasting, clothing them with sackcloth, instead of making them occasions of amusement and giving gifts; for their steps are rapidly leading to perdition and ruin. In many cases, birthday gifts have proved a detriment rather than a blessing. The children should be educated to look to God as the giver of life, their protector and their preserver, and to come to him with an offering for all his favors. Every opportunity should be employed to implant in their hearts right views of God and his love for us. Nothing should be done to foster in them vanity, self-esteem, or pride. Teach them to review the past year of their life, to consider whether they would be glad to meet its record just as it stands in the books of heaven. Encourage in them serious thoughts, whether their deportment, their words, their works, are of a character pleasing to God. Have they been making their lives more like Jesus, beautiful and lovely in the sight of God? Teach them the knowledge of the Lord, his ways, his precepts. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." We want the children to learn to look away from self to heavenly things, there to bestow their thanksgiving. {RH, December 23, 1884 par. 6}

God has spared our lives till this day; now how shall we keep it, with feasting and gluttony? Is this a true thanksgiving to God? No; we are to render thanks and thank offerings for the mercies bestowed upon us every day during the past year. How should we keep Thanksgiving?--"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot

recompense thee; for thou shalt be recompensed at the resurrection of the just." This is the kind of a feast God instructs us to give. How many will follow these specific directions of God's word by calling the poor to their homes with words of sympathy and the spirit of beneficence, and thus make such a feast as will be pleasing to God? Satan has sought to destroy the true purpose and design of Thanksgiving, to turn away from God the honor due him, and to center it upon ourselves. {RH, December 23, 1884 par. 7}

Now is the time when God should be praised for his goodness and bountiful gifts to the children of men. You may say, "What has the Lord done for us?"--Much in every way. You have the products of the earth, filling your barns, your granaries, your store-houses. In this you have abundance for which to give thanks. Here are your children. They are clothed, and you have fuel, food, and shelter. You should not only praise God, but you should come into his courts with a thank-offering. How many of us have trained ourselves to bring an offering to him? I remember a brother's once taking us to his granary, saying, "You see my barns and granaries are so full I shall have to build an addition; for I do not know where to bestow the products of my ground." And a little after, speaking of a poor widow, he said, "I do not see how she will take care of herself this cold winter. I fear she will have a hard time of it, indeed." I said, "Who gave you these things you have just shown me! Was it not the God of heaven? You say it was; then it is your duty to give of your plenty to that poor widow. Thus you can answer this question yourself." He had not seen it in that light. He had thought helping the poor from his bounty was another consideration. God help you to open your hearts to suffering humanity; for they are the purchase of high heaven. Christ identifies his interests with those of his needy, suffering children; and neglect done to them is registered in the books of heaven as done to Christ in the person of his saints. {RH, December 23, 1884 par. 8}

Brethren and sisters, you ought to be willing to do anything you can for his suffering children, that good deeds may be credited to you in heaven. Jesus will say to you in that day, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They were not aware they had done anything for him; but Christ saw that these deeds of kindness had been done through love for him and his dear children. Let us be careful that we are not deceived in this matter. {RH, December 23, 1884 par. 9}

There are a great many who seem to have a great burden to do missionary work; but I have thought that if such would only begin in their own households, it would be the very best thing they could do. Whenever you take up the duty that lies nearest you, then God will bless you, and hear your prayers. There are too many doing outside missionary work, while their own households are left destitute of any such

efforts,--going to ruin through neglect. They do not seem to understand that it should be their first work to take heed to home duties. The first missionary work is to see that love, light, and joy come into the home circle. Let us not be looking for some great temperance or missionary work to do until we have first done the duties at home. Every morning we should think, What kind act can I do today? What tender word can I speak? Kind words at home are blessed sunshine. The husband needs them, the wife needs them, the children need them. Now let us make a thanksgiving at home. How easy it might be for us to bring sunshine, mellow and beautiful, right into our homes, if our hearts were filled with the grace of God! This may be done by kind words and loving ministrations. If there had been more of them in the past, I believe that more of us would have come into this house with the praise of God in their hearts for his loving-kindness unto us and ours. It ought to be the desire of every heart to make as much heaven below as possible. We ought to be just before we are generous. There needs to be a home religion, a home thanksgiving. There needs to be the very soul of a pure life right at home. Then when you come to such a place as this, you will make melody to God in your hearts. They would be full of the tenderness of love. You could speak of the mercy and love and goodness of Christ in your soul. Your hearts would be full of melody all the day. Your song would be, "Bless the Lord, O my soul; and all that is within me, bless his holy name." This kind of piety is of some value. There is a great deal of meeting-house religion; but there is little home religion. Cultivate it, that when you come into the house of God, you will love to talk of Jesus. You cannot make your tongue be silent. The love of Jesus will be like fire shut up in your bones. {RH, December 23, 1884 par. 10}

If a feast is to be made, let it be for those who are in need. Do you not think God regards those who are poor, who have but little of life's good things, who long for Jesus to come into their homes with blessing? Does he not call upon us to answer their prayers as far as is in our power, ministering unto their wants? Christ pities and loves them. Any neglect of them is written in the heavenly records as done to himself. Call into your houses the poor, the afflicted, the halt, and the blind. {RH, December 23, 1884 par. 11}

Your blessings do not come from mortal hands. God has ministered to you all these years. It is he who has kept your children. And now in return, why not make him a thank-offering. Even today bring larger and smaller gifts, and put them in the treasury of the Lord. Do you not think it would be pleasing to the God of heaven? Jesus says, "I have set before you an open door, and no man can shut it." What is that open door for? It is that the love of God may come streaming down to us,--poor unworthy mortals. Never have his blessings ceased to flow to us through this open door. And for this reason we ought to let this love flow to others through the open door in our hearts. Oh! let us make this the best thanksgiving we have ever had. Let us look back and see how many thanksgiving days we have spent without acknowledging God's gifts to us, and render to him that which is his own. {RH, December 23, 1884 par. 12}

When you take heed to the word of God, and follow its instructions to the letter, you will enjoy blessings from the God of Jacob. Hear what Isaiah says: "Bring the poor that

are cast out to thy house; when thou seest the naked, cover him. . . . Then shall thy light break forth as the morning." Your souls shall be like a watered garden, whose waters fail not. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Do you want to hear that voice respond to your call, saying, "Here I am?" Then go to work in God's way. Get rid of your selfishness and heartlessness, and pray God to give you a loving, tender, sympathizing heart. Then when you call you may hear his voice answer, "Here I am." {RH, December 23, 1884 par. 13}

I remember the case of a poor man, who lived near a rich widow in Battle Creek. She had had her orchard trimmed, and the limbs and sprouts thus cut off lay by the fence. This poor man asked of her the small favor to give him this brush to use for fuel; but she refused him, saying, "I want to keep them; for the ashes will enrich my ground." I never pass the house of that woman without thinking of this incident. Ground enriched to the neglect of the poor! {RH, December 23, 1884 par. 14}

I thank God for my life--not that it has been one of ease or of pleasure. I am not glad because of any such thing; I would not exchange my experience for any life of ease upon earth. I have a faith that looks over into the future, and sees the tree of life. Upon it grow precious fruits, and the leaves of the tree are for the healing of the nations. No more broken hearts, no more sadness, no more sins, no more sorrow, no more suffering, in that kingdom of glory. If I am faithful, I expect to meet the loved ones there. Oh! I have everything to be thankful for. I expect to see Jesus, in whom our hopes of eternal life shall have glad fulfillment. I expect to see the Redeemer's glorified saints,--the white-robed ones about the throne, singing, the victor's song. They have overcome by the blood of the Lamb and by the word of their testimony. There they stand by the great white throne, and Jesus, he that was crowned with majesty, glory, and honor,--he leads them to fountains of living waters. He is to open to us the living truths of the word of God. We have a little of it here; but throughout eternity will be unfolded the rich treasures of truth. I am so glad that he has honored me in giving me a part to act in this work of shedding the light of truth on the earth. I am so thankful that I can be a partaker with Christ of his self-denial and suffering, and finally of his glory. I thank him with all my heart; with all my voice will I praise the Most High, and glorify him on the earth. Soon we shall know as we are known. If there are any who have had wrong feelings of jealousy, now is the time to confess them. God help us to humble our proud hearts, and bring Jesus into our midst. Open the door of your hearts and let him enter, and you will have such a Thanksgiving as you never experienced before. {RH, December 23, 1884 par. 15}

**PERIODICALS / RH - The Review and Herald / January 6, 1885 "Go Ye Also Into the Vineyard." - By Mrs. E. G. White. -**

**January 6, 1885 "Go Ye Also Into the Vineyard."**

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**By Mrs. E. G. White.**  
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Each of us has a work to do in the vineyard of the Lord. Talents are committed to our trust, and we are responsible for the use we make of them. The Christian life does not consist merely in the exercise of meekness, patience, humility, and kindness. One may possess these precious and amiable traits, and yet be nerveless and spiritless, and almost useless when the work goes hard. Such persons lack the positiveness and energy, the solidity and strength of character, which would enable them to resist evil, and would make them a power in the cause of God. {RH, January 6, 1885 par. 1}

Jesus was our example in all things, and he was an earnest and constant worker. He commenced his life of usefulness in childhood. At the age of twelve he was "about his Father's business." Between the ages of twelve and thirty, before entering upon his public ministry, he led a life of active industry. {RH, January 6, 1885 par. 2}

In his ministry, Jesus was never idle. Said he, "I must work the works of Him that sent me while it is day; the night cometh, when no man can work." The suffering who came to him were not turned away unrelieved. He was acquainted with each heart, and knew how to minister to its needs. Loving words fell from his lips to comfort, encourage, and bless; and the great principles of the kingdom of heaven were set before the multitudes in words so simple as to be understood by all. {RH, January 6, 1885 par. 3}

Jesus was a silent and unselfish worker. He did not seek fame, riches, or applause; neither did he consult his own ease and pleasure. When the day's labor was done, and he had dismissed his disciples that they might seek needed rest, he often retired to the lonely mountain or the silent grove, and spent the night in prayer, offering up his petitions with strong crying and tears. Not for himself were these vigils kept, but for those he came to save. He was standing between the living and the dead; his heart was moved with compassion for those who "fainted, and were scattered abroad, as sheep having no shepherd." {RH, January 6, 1885 par. 4}

Our Saviour went about doing good. He did not shirk care and responsibility, as many do who profess to be his followers. There are positions which they could fill to acceptance, and where they could do good work for God and their fellow-men; but they shrink from the work, for it would cost them pains and effort to do it well. If they were sure their work would be perfect, and they should receive only praise, they might be induced to take it up; but their hearts are filled with pride, and they will run no risks of failure and blame. They will not endure hardness as good soldiers of Christ Jesus, and so are weak where they might be strong. Were Jesus upon earth now, he would say to thousands whose names are on church-books, "Why stand ye all the day idle?" "Go ye also into the vineyard." {RH, January 6, 1885 par. 5}

Every Christian should study the life of Christ, and should labor as he labored, with the same unselfishness and devotion that characterized his whole life, from his cradle in the manger to the cross of Calvary. The claims of Christ upon our service are new every day. However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God. We have not weeks and months to lay at his feet; tomorrow is not ours, for we have not yet received it; but today we may

work for Jesus. Today we may lay our plans and purposes before him for his inspection and approval. Work, then, while it is day, remembering that the "night cometh, wherein no man can work." This is God's day, and you are his hired servant. No matter how far his plans and purposes may be from harmonizing with yours, you should do his bidding, answer every call, patiently take up every duty lying in your path. {RH, January 6, 1885 par. 6}

On the part of every member of the church, there should be patient continuance in well-doing. Ministers have their work to do; but they cannot do that of the lay-members. God wants workers in his vineyard, and every one who has become a partaker of the heavenly gift is under obligation to respond to his call. There is unused talent among us, which should be employed in ministering to others. Some with limited talents are doing a far greater work than others who pride themselves upon their intellectual gifts. God will accept the efforts of those who put to good use the ability which he has given them, and they will be rewarded by and by according to their works. {RH, January 6, 1885 par. 7}

Many admire the broad, deep river which moves majestically in its onward course to the ocean. It is worthy of admiration; for it is doing its appointed work. But what of the thousand rivulets from the mountain side, which help to swell this noble stream? It is true that they are small and narrow; but they are indispensable, for without them the river could not exist. They are unitedly doing their appointed work in fertilizing the earth; their path through fields and meadows can be traced by the living green that lines their banks. Thus they are carrying out God's plan, and adding to the prosperity of the world. The mighty river has worn for itself a channel through the everlasting hills; but in its place the brook is as necessary as the river. {RH, January 6, 1885 par. 8}

We are not all called to do some great work. We may not all be engaged in laying large plans, in doing something that will make self prominent. There are small places to be filled, little duties that must be done; and much depends on faithfulness in these minor things in binding together and making effective the larger work. If the small duties are overlooked or neglected, the large plans will not accomplish the results designed, because the details upon which success depends have not received due attention. Christ says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." {RH, January 6, 1885 par. 9}

Men are needed who will work with an eye single to the glory of God. Simplicity of faith is a power in the believer. It will give him the mind that was in Christ, and make him a burden-bearer in the cause of God. There are some who are ready to bear burdens and responsibilities that some one must take,--some who shirk in no place. Yet there are comparatively few real workers, not one where there should be a hundred. {RH, January 6, 1885 par. 10}

The work of God calls for young men who are not self-sufficient and boastful,--young men who study their Bibles and are honest and God-fearing. Volunteers are needed who will respect gray hairs and honor those whom God honors, and who will not feel insulted if they receive counsel from men of experience. Such men will be earnest workers; for their motive power will be love to God, and interest in their fellow-men.

They approach the Lord's standard of manhood, and with the divine blessing on their capabilities they may reach a high degree of mental and moral excellence. To be a man that God can approve and use in his cause, is honor enough for any human being. Office, wealth, position, sink into insignificance in comparison. {RH, January 6, 1885 par. 11}

Any young man is wanting in his duty to himself if he fails to meet the purposes of God by improving and enlarging his faculties. The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known. The Christian worker must grow. He must build up a character for usefulness; he must educate himself to endure hardness, and to be wise to plan and execute in the work of God. He must be a man of pure mind and conversation,--one who will abstain from every appearance of evil, and give no occasion for reproach through his heedless ways. He must be truthful at heart; in his mouth there must be no guile. {RH, January 6, 1885 par. 12}

But how imperfect and one-sided are the characters of many who profess godliness. They show that as pupils in the school of Christ, they have learned their lessons very imperfectly. Some who have learned to imitate Christ in meekness, have not learned his diligence in doing good. Others are very active and zealous; but they are boastful; they have never learned humility. Still others who are diligent, leave Christ out of their work. They may be social and pleasing in their manners, as was Jesus, the sinner's friend; they may evince sympathy and love for their fellow-men; but their hearts are not centered on the Saviour, and they have not learned the language of heaven. They do not pray as Christ prayed: they do not place his estimate upon souls. They know nothing of his self-denying life; they have not learned to endure inconvenience and hardship in their efforts to save souls from ruin. {RH, January 6, 1885 par. 13}

However zealously the truth may be advocated, while the every-day life and character do not testify to its sanctifying power, it will avail nothing. Such a course hardens the heart, and narrows the mind to a form of godliness without the power. Some who profess the truth, but know nothing of the transforming work of grace in the heart, become egotistical, critical, harsh, and repulsive. Others become plastic and yielding, and bend this way and that to please every one. When the heart is changed from sin to holiness, there will be a fear of offending God. Such a work of grace will prompt men to do justly, to love mercy, and to walk humbly with God. In their work as ministers, it will enable them to develop firm, decided principle, which cannot be bribed or swayed from integrity to obtain any earthly good. {RH, January 6, 1885 par. 14}

The minister, as a laborer for God and a representative of Christ, is under sacred obligations to be an example to the flock of which he is an under-shepherd. He should care in a special manner for the sheep of his fold; he should watch for souls as they that must give an account. But all who love Jesus in sincerity and truth will be workers in his vineyard. It is one of the great sins of the church that there are so many who are doing nothing. They are cumberers of the ground,--withered branches, bearing no fruit. They do not exert a healthful influence in the church; for their spirit and example are contagious, and the lame are turned out of the way. Idlers in the church are Satan's most efficient helpers. {RH, January 6, 1885 par. 15}

I have tried to present before you, dear brethren and sisters, the necessity of personal effort to save souls. Each individual member is responsible for the prosperity of the church. The world is full of work for the Master. Every day brings its burden of care and responsibility; and if just one neglects the work assigned him, some sacred interest suffers. {RH, January 6, 1885 par. 16}

The Lord keeps a complete list of his workers, and in Bible history he has given us the names of a few. Among those who were faithful stewards are Abraham, Joseph, Moses, Elijah, Daniel, Nehemiah, John, and Paul. These cases are recorded for our instruction, that we may imitate their virtues. The workers in the vineyard of the Lord have the example of the good of all ages to stimulate them. They have to encourage them the love of God, the ministrations of angels, the sympathy of Jesus, and the hope of winning precious souls to shine forever as stars in their crown of rejoicing. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

{RH, January 6, 1885 par. 17}

**PERIODICALS / RH - The Review and Herald / January 13, 1885 The Value of Truth. - Suggested by the Maine Camp-Meeting. - By Mrs. E. G. White. -**

**January 13, 1885 The Value of Truth.**

**Suggested by the Maine Camp-Meeting.**

**By Mrs. E. G. White.**

The important meeting in Portland, Me., was a season of great interest to me, as I had relatives and friends there who did not realize the necessity of renouncing the customs of society to obey the commandments of God. This meeting is now in the past, and what record will the books of heaven reveal in the great day? Who will heed the warning there given, and cease to trample on the divine law? How many will be doers of the word, and not hearers only? {RH, January 13, 1885 par. 1}

My heart yearns for those I love, the precious souls for whom Christ died; and the question arises again and again, What preparation are they making for the future life? That which is sowed in this life will be reaped in the great harvest. None can meet God in peace over his broken law; for it has an important part to act in the conversion of the soul. The inspired word declares: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." For this reason I felt deeply anxious that those living in Portland should have the light. It was presented before them in all its clearness; but it is frequently the case that the more convincing the arguments from God's word, the less disposition there seems to be to recognize the mighty

principles of truth. Human opinions and customs hold the mind in error; but they cannot with safety be substituted for the revealed will of God. {RH, January 13, 1885 par. 2}

While the law of God was held up before the people, and its claims urged upon their attention, many were convinced that there is no authority in the Bible for substituting the first day of the week for the seventh-day Sabbath, which at creation God sanctified and blessed for man; but how few welcome and cherish that which in their hearts they acknowledge to be truth. They stand trembling at the cross presented, shrinking from the self-denial which always characterizes the life of the true Christian; and they turn away in neglect and derision, as did the Pharisees and rulers from the teachings of Christ. {RH, January 13, 1885 par. 3}

In all ages of the world the truth and its adherents have been unpopular; and how can we expect it to be different now, so near the close of time? It is impossible for a man to become loyal to God, rendering obedience to all his commandments, without finding himself immediately marked as odd from the rest of the world, and cut off from the society of those who transgress that law. If all would be obedient to the law of God, he would not be obliged to give up his former associates; but where one alone, or a very few at most, take a position on the side of right, a separation becomes necessary. There is a difference between the children of light and the children of darkness. Their tastes and habits are widely dissimilar. Though they may be thrown together, there is no congeniality between them; for one has a love for heavenly things, and the other for those that are earthly. "What concord hath Christ with Belial?" What harmony is there between light and darkness? {RH, January 13, 1885 par. 4}

While living in disobedience, man is the enemy of God, and cannot harmonize with those who keep the divine law, and make God the supreme object of affection. They feel that the example of the obedient ones is a rebuke to them. Thus the Jews looked upon Christ. In just the degree that his life differed from theirs, they passed severe censure upon him as a rock of offense. How can we expect the servant to be greater than his lord? "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "If the world hate you," said Christ to his disciples, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Thus the words of Christ are verified, "I came not to send peace" on earth, "but a sword. {RH, January 13, 1885 par. 5}

We are living in an age when the law of God is made void. Deceptive errors prevail to an alarming degree. Multitudes, forgetting that "sin is the transgression of the law," are following the lead of that great law-breaker, the man of sin. But genuine faith has not become extinct. There are two parties in the world,--the advocates of truth and purity as well as the advocates of error and corruption; and the earnest inquiry of each soul should be, What is truth? At the last we must all stand in one party or the other; and in which company do we wish to be found when Jesus shall come in the clouds of heaven? We shall all want a Saviour to stand in our defense in that awful time described by the prophet as a "time of trouble such as never was since there was a nation." And when Christ shall separate the righteous from the wicked, as a shepherd



divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left, we shall all want to be on the right hand. We shall not then esteem it an honor to be found with the multitudes in the paths of transgression. {RH, January 13, 1885 par. 6}

Those who listened to the solemn discourses given on the Maine camp-ground, in which the startling events to transpire in the near future were set before the people clearly and with convincing power, have been warned. But many let the things which concern their eternal well-being go in at one ear and out at the other. One lady acknowledged that she liked the preaching, and that the doctrines were proved from the Bible; but in answer to the question, "What do you think of the Sabbath question? If what they say is true, we are keeping the wrong day, and breaking the Sabbath of the fourth commandment," she replied that she did not intend to disturb herself about the Sabbath, and that she paid no attention to what was said on the subject. I wonder if this lady will assert her position with such self-confidence and flippancy when the Judge of all the earth shall demand, "Why have you not kept my law? I delegated my servants to set before you its claims; but you have disregarded my will yourself, and by your example have taught others disobedience. They have rebelled against me because of your influence." Will she be willing to hear the sentence, "Depart from me, ye that work iniquity"? {RH, January 13, 1885 par. 7}

This lady represents a class. I have experienced a sadness, almost an agony of soul, at the thought of the thousands in the same condition of thoughtless indifference. They hear the truth gladly, but will not be doers of the word where it involves a cross. If they are in the darkness of error, they do not want to know it. They feel no anxiety to search for the truth as for hid treasures. They have a peace; but instead of being the peace which Christ imparts to his obedient followers, it is the peace of self-deception and self-satisfaction, which is death. {RH, January 13, 1885 par. 8}

Jesus wept over impenitent Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes." It was an infinite blessing that was granted to the world in the presence of Jesus, in his life of benevolence, his teachings, and his example; but how little appreciation was manifested on the part of those he came to save. The labors of his ambassadors will be no more highly appreciated by the men of this generation. The truths taught in the inspired word will be regarded by them as idle tales. Our hearts may go out in yearning love for souls ensnared through the deceitfulness of sin; we may warn and entreat; but we cannot make them obey; we can only pray and wait. But how fearful is the risk they are running! The precious hours of probation are passing, and the little time remaining should be treasured as grains of gold. {RH, January 13, 1885 par. 9}

All are not indifferent to the warning message. There were many on the camp-ground at Portland whose tearful eyes and solemn expression showed that their hearts were touched. Again and again the question arose in my mind, Will these go their way,--one to his farm, another to his merchandise,--and care for none of these things? I longed to have them discern the mighty agencies of the powers of darkness, which, hidden from observation, are constantly at work to draw them from the right.



{RH, January 13, 1885 par. 10}

Light on the law of God is now shining; and those who are called to expound the word should give the warning message whether men will hear or whether they will forbear. Dear brethren, do not shun to declare the whole counsel of God, even though it may require courage to stand in defense of unpopular truth. Learn to estimate the worth of souls according to Christ's standard. Cultivate that disinterested love of which his whole life was an example, and labor with the spirit of self-sacrifice that characterized his ministry.

{RH, January 13, 1885 par. 11}

**PERIODICALS / RH - The Review and Herald / January 20, 1885 Thoughts for the New Year. - By Mrs. E. G. White. -**

**January 20, 1885 Thoughts for the New Year.**

**By Mrs. E. G. White.**

The year 1884 has passed into eternity, and a new year has dawned upon us. What is the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have not many of you, my brethren and sisters, a spotted record to meet? Have you not failed to improve many of the opportunities which the old year afforded you for forming correct habits and building right characters? Have you made of yourselves all that God designed you should? Do you know more of the truth than you did one year ago? Have you practiced self-control, seeking daily to be sanctified through the truth, that your life might reflect light upon the pathway of others? {RH, January 20, 1885 par. 1}

God has left each one a work to do for himself. Have you been faithful in this work? Have you studied to conform your character in every particular to the law of God? Have you sought to discover and remedy every defect in yourselves that would have a tendency to lead others from the path of strict rectitude? Has your life been so molded by the word and Spirit of God as to make you a blessing to all with whom you associate? {RH, January 20, 1885 par. 2}

You are in danger from corruption within and temptation without. There are evil habits and traits of character which are constantly inclining you to selfishness and weakness of principle. During the past year, Satan has been diligent in his efforts to turn you away from beholding yourselves; and many of you have erred in leaving God's own established standard to follow an imperfect one of your own devising. But none need err from the way, for God has given his own beloved Son to be our guide to Paradise. We are to copy his pure, spotless, and holy life; and through his grace we may become partakers of the divine nature, having escaped the corruption that is in the

world through lust. {RH, January 20, 1885 par. 3}

Year by year increasing light is shining upon our pathway. The light we had in 1884 is not the light for us this year; if that light has been faithfully improved, we may look for still greater light in the year that is before us. Dear brethren and sisters, the increased light that you receive places you under greater obligation to God. Your Christian growth should be in accordance with the privileges you enjoy. Each day as it passes should find you better prepared to meet new trials and bear new responsibilities. Do you appreciate this fact? Do you realize your duty to others? Consider the influence that every word and act of your life may have upon those around you. A lasting impression may be made, which will react upon yourself in blessing or in cursing. This thought gives an awful solemnity to life, and should drive us to God in humble prayer that he will guide us by his wisdom. {RH, January 20, 1885 par. 4}

If all could realize this subject as it has been presented to me, many would live much more carefully than they now do. It is easy for professed Christians to extol Jesus, his perfections and his loveliness, while, under the appearance of great devotion, they are very exacting toward others, exercising over them an iron rule. It is easy for them to talk of the truth, and the importance of keeping the commandments of God, when they have never made a practical application of the principles of truth in their every-day life. They have not made a success of serving God, and so have lost the precious comfort and support which is derived from communion with him. {RH, January 20, 1885 par. 5}

We belong to Jesus. He has bought us with his precious blood; and we owe him a debt of gratitude which we can never repay, but which we should daily acknowledge by willing, unselfish service. If we realize this as we should, we shall be Christlike. Like him, we shall deny self that we may do others good. But during the past year, how much time has been devoted to self-serving that ought to have been given to the Lord. How much money has been needlessly expended on trifles to gratify taste and please the eye. How much has been spent for the gratification of appetite, when plain, simple food would have been better and more nourishing, giving greater physical and mental strength. {RH, January 20, 1885 par. 6}

Some have failed to present to God the tithes and offerings which belong to him. Such should awaken to a sense of their duty. The words of the prophet Malachi apply to them: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." {RH, January 20, 1885 par. 7}

Wherever there has been any neglect on your part to give back to the Lord his own, repent with contrition of soul, and make restitution, lest his curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord

calls upon them to redeem the past. "Bring ye all the tithes into the storehouse," he says, "and prove me now herewith." When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask him to provide means to send the message of truth to the world. The work of God would have been much farther advanced than it now is, had each member of the church suitably expressed his gratitude to God for the priceless gift of eternal life through Christ. {RH, January 20, 1885 par. 8}

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellowmen to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel? {RH, January 20, 1885 par. 9}

Many of you have made great mistakes the last year; will you repeat these mistakes during the year upon which you have just entered? Human judgment is finite; and men in their blind self-will often trust to their own opinion, and take a course that cuts directly across the path of God's providence, and defeats his ends. You need to examine yourself carefully to see what is the tendency of your course. The Spirit of God is a discernor of the thoughts and intents of the heart, and it will reveal to you your standing and the nature of your work. {RH, January 20, 1885 par. 10}

God alone can tell what will transpire during the year 1885. It may be in our lives and in the history of our cause more eventful than any that has preceded it. We have seen the special workings of the Spirit of God during the camp-meeting season and in the recent session of the General Conference; but these evidences that the Lord is at work should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of his providence, each token that his hand is in the work to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future. {RH, January 20, 1885 par. 11}

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up with the openings of his providence. Do something, do it now; and let the record of the new year be one that you will not be ashamed to meet. {RH, January 20, 1885 par. 12}

**PERIODICALS / RH - The Review and Herald / January 27, 1885 Thoroughness in Christian Work. - Suggested by the Camp-Meeting in Maine - By Mrs. E. G. White.**

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**January 27, 1885 Thoroughness in Christian Work.**

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**Suggested by the Camp-Meeting in Maine**

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**By Mrs. E. G. White.**

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It is time that special efforts were made to spread a knowledge of the truth in our large cities. A light should be kindled in them that will shine out to the world in bright, steady beams. When camp-meetings are held in their vicinity, impressions are made that should be followed up; for if the interest is left to die out, it will be more difficult to arouse it another time. The recent camp-meeting in Portland, Me., has thrown an added responsibility upon our brethren in that State. Will they meet this responsibility in the fear of the Lord, or will they, by shirking their duty, leave souls to perish? Now, while the minds of many are stirred and convicted of the truth, the interest should be followed up by wise, earnest, and persevering labor. {RH, January 27, 1885 par. 1}

It is not preaching talent alone that is needed in Portland and similar places; the call is for men who will go forth imbued with the Spirit of Christ, and work for souls. The minister should not confine his labors to the desk, nor should he settle down in some pleasant home among the brethren. He must watch for souls. He must visit the people at their homes, and by personal efforts seek to impress the truth upon hearts and consciences. He must pray with families and hold Bible-readings with them. While with tact and wisdom he urges home upon his fellow-men their duty to obey the word of God, his daily intercourse with them should reveal whatever in his character is good and pure, excellent and lovely, kind and courteous. {RH, January 27, 1885 par. 2}

In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. It was personal labor for individuals and families that gave these messages their wonderful success. {RH, January 27, 1885 par. 3}

The city of Portland, with the surrounding country, was extensively warned by the first and second messages. Many were stirred to search the Scriptures for evidences of truth; and they searched not in vain. Though the bitterest opposition was made to the plainest statements of the Bible, yet the truth went with power, and many were turned from darkness to light. The question has arisen in my mind, Will the proclamation of the third angel's message accomplish an equally great work in Portland? There are a few believers in this city, and if each one of them would realize his accountability to God as one to whom light has been intrusted, others would be led to embrace the truth. But if the church here bury their talents and means in worldly enterprises, how can they render their account to the Master for their manifest neglect? The light has not been permitted to shine into their hearts and enlighten their understanding, for their benefit alone. God grant that they may be true to their trust. {RH, January 27, 1885 par. 4}

The Lord has visited the city of Portland. Will those who have identified themselves with the truth do their part to carry on the good work? Will they put on the whole armor of God, and fight manfully, not their own battles, but the battles of the Lord? The enemy knows well that the united strength of all his forces is weakness when opposed against that of two or three faithful servants of Christ. Therefore he does not contend openly, but comes masked. He agrees with the little company of worshipers on many points of

truth, and professes great love for the cause of God. He learns the language of Christian experience and fellowship, and gains position, confidence, and sympathy. But he is not correct in faith; unbelief is urged upon them, and the spirit of darkness prevails. Thus it has been for years; thus it will continue to be. The enemy will obtain advantage, and the children of light know not how much they lose by being ignorant of his devices. Prayers are hindered, faith is paralyzed, and a dead formality is the result. {RH, January 27, 1885 par. 5}

There can be no half-way work in the service of God. The Lord is a jealous God; and he requires the sincere affection and unreserved confidence of those who profess to worship him. He will not tolerate evil. Said the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." But he listens to prayers that are offered in contrition and humility of soul. Sincere expressions of mutual faith, hope, and love will make the hour of social worship wholly profitable. But one sinner or deceiver in the meeting will do great harm. Better have a very few true-hearted worshipers than to have a much larger number composed of persons not in harmony with one another and with the truth. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." {RH, January 27, 1885 par. 6}

Every child of God should be intelligent in the Scriptures, and able, by tracing the fulfillment of prophecy, to show our position in this world's history. The Bible was written for the common people as well as for scholars, and is within the comprehension of all. The great truths which underlie man's duty to his fellowmen and to his Maker are clearly revealed; and those who really want the truth need make no mistake. The way is not left in uncertainty, as though we were standing where four roads met, not knowing which one to take. The truth is our guide; it is to us like a pillar of cloud by day and a pillar of fire by night. {RH, January 27, 1885 par. 7}

The many contradictory opinions in regard to what the Bible teaches do not arise from any obscurity in the book itself, but from blindness and prejudice on the part of interpreters. Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error. {RH, January 27, 1885 par. 8}

But however much man may pervert the words of God, his purposes will be accomplished. Men may reject the truth, but it is the truth still. To us is committed the most solemn warning ever given to man; for us who are now upon the stage of action are reserved the most important scenes in this world's history. Many who gave the first and second messages greatly desired to see this day which we see, and saw it not. And not all who now believe will remain to the coming of the Lord; some will sleep for a moment. The Master is binding the precious grain in bundles for the heavenly garner, while the wicked are gathering together as fagots for the fires of the last day. The church and the world are preparing for the last great contest, in which all must act a part. The kingdoms of the whole world are gathering their forces to the battle of the great day, when the wrath of God will be manifested against the nations that have made void his law. {RH, January 27, 1885 par. 9}

In view of these things, what energy and zeal are demanded of all who profess the truth, and particularly of the ministers! Are we every one of us bold soldiers of Christ, shunning not to declare the whole counsel of God? I fear we lose sight of our duty and privilege to be partakers with Christ of his self-denial and self-sacrifice. Is not the work of God too often marred in our hands because of a cowardly fear of being blamed by the selfish and ease-loving? But some one must venture. If men accept the position of standard-bearers, the commission of ministers of righteousness, they are under obligation to push the triumphs of the cross. With an eye single to the glory of God, they must lose sight of everything but their Leader, and work as he worked. {RH, January 27, 1885 par. 10}

Will the ministers in Maine so labor that their work will bear the impress of the divine? Will they go into new fields, with the spirit of the early disciples, who went everywhere preaching the word? Will they enlarge their plans, and educate the churches to help with their talents of means and influence? Will the brethren and sisters be faithful in bringing in their tithes and offerings, that the work of God may not be crippled for want of means? {RH, January 27, 1885 par. 11}

Not only here, but all over the field, North and South, East and West, more of the spirit that actuated our Saviour is needed. Then there will not be so much sensitiveness to opposition and reproach. These things must be met; but they drive the Christian to his knees, and give him a spirit that will not repulse or be repulsed. {RH, January 27, 1885 par. 12}

The work in Maine should be six years in advance of what it now is. There is a disposition to shun aggressive labor, a hesitancy in planting the standard of truth in new fields. The workers need greater ability to devise and execute, more faith to move them to action. "Go forward" is the word of command from God; but, brethren, you obey very slowly. "Freely ye have received" the blessings of the gospel of Christ; freely hold out the light of hope and truth to others. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

{RH, January 27, 1885 par. 13}

**PERIODICALS / RH - The Review and Herald / February 3, 1885 "Trust in the Lord." - By Mrs. E. G. White. -**

**February 3, 1885 "Trust in the Lord."**

**By Mrs. E. G. White.**

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." {RH, February 3, 1885 par. 1}

"Trust in the Lord." Each day has its burdens, its cares, and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed



troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might almost suppose that we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need. {RH, February 3, 1885 par. 2}

Some are always fearing and borrowing trouble. Every day they are surrounded by the tokens of God's love, every day they are enjoying the bounties of his providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come: or some difficulty may really exist, which, though small, blinds their eyes to the many things which demand gratitude. The difficulties which they encounter, instead of driving them to God, the only source of help, separate them from him, because they awaken unrest and repining. {RH, February 3, 1885 par. 3}

Brethren and sisters, do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend. All heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude which only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things, and we could gain them while ignoring the fact that God controls all things. {RH, February 3, 1885 par. 4}

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss. But do not become discouraged; cast your care upon God, and remain calm and cheerful. Begin every day with earnest prayer, not omitting to offer praise and thanksgiving. Ask for wisdom to manage your affairs with discretion, and thus prevent loss and disaster. Do all you can on your part to bring about favorable results. Jesus has promised divine aid, but not aside from human efforts. When, relying upon your tried Helper, you have done all you can, accept the result cheerfully. It will not always be gain from the worldling's standpoint; but perhaps success might have been the worst thing for you. If your confidence remains unshaken that God will do all things well, these light afflictions will work out for you a "far more exceeding and eternal weight of glory." {RH, February 3, 1885 par. 5}

If trial and loss are our lot here, let us remember that the things which are seen are temporal; but the things which are not seen are eternal." "I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It would be well if we would all begin to reckon as did this hero of faith. We want an eye single to the glory of God in all the affairs of life; we want a living faith that holds fast the promises of God, no matter how dark the prospect. We are not to look at the things which are seen, and judge from the world's standpoint, and be ruled by the world's principles; but we are to look at the things which are unseen, eternal. {RH, February 3, 1885 par. 6}

It is not the will of God that his people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and he deals with us plainly. He

does not propose to take his people out of a world of sin and evil, but he points them to a never-failing refuge. His prayer for his disciples was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "In the world," he says, "ye shall have tribulation; but be of good cheer; I have overcome the world." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." {RH, February 3, 1885 par. 7}

When in the synagogue at Nazareth Jesus announced his divine character and mission, no such gracious words as he spoke had ever before fallen upon the ears of his listeners. "The Spirit of the Lord is upon me," he read, "because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then came the words so full of hope and comfort, "This day is this scripture fulfilled in your ears." He who was the hope of Israel, he who alone was able to bind the strong man armed, and set free the captives of sin, had come to them with loving offers of mercy. Admiration and wonder were awakened; but they refused to accept him as the Messiah, because he did not come in a way to gratify their proud, unbelieving hearts. {RH, February 3, 1885 par. 8}

As in the days of his flesh, he invites the weary and care-laden, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care which you have placed on your own necks, and "take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Find rest and peace and quietude in God, dear brethren and sisters. Yield your hearts to him; rely wholly upon him; cast "all your care upon him, for he careth for you." {RH, February 3, 1885 par. 9}

How can we remain in doubt, questioning whether Jesus loves us, sinful though we be and compassed with infirmities? He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He came to our world in the humble guise of a man, that he might become acquainted with the griefs and temptations that beset man's pathway, and that he might know how to help the weary with his offer of rest and peace. But thousands upon thousands refuse his assistance, and only cling more firmly to their burden of care. He comes to the afflicted, and offers to soothe their grief and heal their sorrow; but they turn away from the proffered rest and peace, and continue to talk of their distress and mourn over their hard lot. To the disappointed, the unbelieving, and the unhappy, he offers contentment, while pointing to mansions that he is preparing for them: but they close their eyes to the beautiful prospects, and their hearts against the comfort and joy that the Redeemer alone can give. {RH, February 3, 1885 par. 10}

Jesus, our precious Saviour, should be first in our thoughts and affections, and we should trust him with entire confidence. He has removed the barrier that separated us from God, that prevented us from grasping the hand of our heavenly Father. He has taken upon himself our guilt, and stands ready, through his own merits, to accept our

penitence, and pardon our transgressions. "The chastisement of our peace was upon him, and with his stripes we are healed." And the Father himself loves us, or he could never have consented to this great sacrifice. John exclaimed, as he contemplated the amazing love and condescension of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." {RH, February 3, 1885 par. 11}

We cannot perfect Christian character unless we are willing to learn in the school of Christ, and make a practical use of every lesson he would teach us. Every day our Saviour gives us our work to do, and that work is to conquer every difficulty and temptation which the day presents. We are not to manufacture trials and evils by our own wrong course of action. We are not to imagine difficulties which do not exist. We need not create evils; for this is Satan's work, and he is equal to the task. When by the indulgence of a perverse temper or the natural inclinations of the heart, we help him in his work, we add to the sum of the evils which we must endure. As each day comes, we must in the strength of Jesus meet its trials and temptations. If we fail one day, we add to the burdens of the next, and have less strength. We should not cloud the future by our carelessness in the present; but by thoughtful and careful performance of today's duties, be preparing to meet the emergencies of tomorrow. {RH, February 3, 1885 par. 12}

We need to cultivate a spirit of cheerfulness. We should be happy and grateful; for we have everything to make us happy and to call out gratitude. Let us ever look on the bright side of life, and be hopeful, full of love and good works, rejoicing in the Lord always. {RH, February 3, 1885 par. 13}

"Let the peace of God rule in your hearts," and "be ye thankful." {RH, February 3, 1885 par. 14}

**PERIODICALS / RH - The Review and Herald / February 10, 1885 Notes of Travel. - Meetings in Chicago. - By Mrs. E. G. White. -**

**February 10, 1885 Notes of Travel.**

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**Meetings in Chicago.**

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**By Mrs. E. G. White.**

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Friday, Dec. 5, 1884, I left Battle Creek, Mich., for Chicago, where I was to spend Sabbath and Sunday, and on Monday evening join our party bound for California. I was happy to meet in Chicago Eld. J. H. Waggoner and Eld. E. P. Daniels and wife. {RH, February 10, 1885 par. 1}

The labors of the past season had been so taxing that I was thoroughly exhausted, and unable to fill the appointment made for me for Friday evening in a hall controlled by

the ladies of the Martha Washington Home, a society devoted to the reformation of intemperate women; but Eld. Waggoner and Eld. Daniels, who attended the meeting, reported that it was excellent. It was an experience meeting, and many intelligent and interesting experiences were related. The best feature of all was that Christ was presented as the mighty Helper of man fallen through the indulgence of appetite. In our work of reform we must present Jesus as a sympathetic, compassionate Redeemer. We must hold him up to those under the power of perverted appetite as One able and willing to save, not only children and youth, but those of mature years, even the man of gray hairs. He is a complete Saviour, and can restore to man his abused and wasted manhood. {RH, February 10, 1885 par. 2}

Sabbath morning the Sabbath-school and other services were held in the S.D.A. mission rooms. Eld. Waggoner spoke in the forenoon. His discourse was followed by a social meeting, in which some very interesting experiences were related. In this meeting a son of Wm. Miller took his position with us to keep the Sabbath of the fourth commandment. He has been investigating the truth for years, but felt that his service would not be acceptable to God until he should overcome the tobacco habit. He here determined to be a free man, cleansed from everything that can defile. {RH, February 10, 1885 par. 3}

Bro. Miller is over seventy years old. He left Vermont many years ago, and since that time he has not been a member of any church. He said that the preaching in the churches he attended was so different in theory from that which he had been accustomed to hear from the lips of his father, and so lacking in gospel simplicity, that he could not enjoy it, nor feel confident that the Lord was with those churches. Their services seemed to him too much like a form of godliness without the power. {RH, February 10, 1885 par. 4}

Sabbath afternoon our meeting was held in the Scandinavian church, which was crowded full, the congregation being composed of Americans and Scandinavians. Eld. Waggoner opened the meeting with prayer in the English language, and Eld. Hanson followed with prayer in Danish. The singing exercise was in both languages, and was made profitable to all. I felt it a privilege to address this assembly; and nearly all, I was informed, could understand what was said. Some who had not been in this country long could understand but little; but they felt and enjoyed the spirit of the meeting. {RH, February 10, 1885 par. 5}

The evening after the Sabbath I spoke in Washingtonian Hall. This is a plain, convenient, home-like room,--an excellent place for meetings. My remarks were founded on the first chapter of Second Peter. I pray that the word spoken may prove a blessing to those who heard. {RH, February 10, 1885 par. 6}

Sunday afternoon I spoke in the same hall on the subject of temperance to a good congregation, who listened with the deepest interest. I had freedom and power in presenting Jesus, who took upon himself the infirmities and bore the griefs and sorrows of humanity, and conquered in our behalf. He was made like unto his brethren, with the same susceptibilities, mental and physical. He was tempted in all points like as we are, yet without sin; and he knows how to succor those who are tempted. Are you harassed

and perplexed? So was Jesus. Do you feel the need of encouragement? So did Jesus. As Satan tempts you, so he tempted the Majesty of heaven. Jesus, as your representative and substitute, did not yield on the field of conflict; and in his strength you may resist and conquer. Every fallen son and daughter of Adam may rejoice that they are prisoners of hope, and that Satan can be vanquished. {RH, February 10, 1885 par. 7}

At the close of the meeting, I was favored with an introduction to the President of the Washingtonian Home. He thanked me in behalf of the family and friends for the pleasure of listening to the remarks made. I was cordially invited to visit them when I should again pass through Chicago, and I assured them I should consider it a privilege to do so. I was gratified that I had this opportunity of presenting temperance from the Christian standpoint before the inmates of this Home for inebriates, where they are assisted in overcoming the strong habit which is binding so many in almost hopeless slavery. I was informed that among those who are obliged to seek its friendly aid are lawyers, doctors, and even ministers. I quote from reports of the board of managers for the year ending Jan. 14, 1884. The president says:-- {RH, February 10, 1885 par. 8}

"The work of this institution, as indicated in the various reports of the superintendent, is largely that of personal instruction to each patient upon the causes that lead to alcoholism, the effect upon the physical system and upon the mental and moral character, and the means to be used in overcoming the habit, and in antidoting this poison which has been imbibed into the system, and which permeates the whole being of man. The system of reform is not medicinal; it is not a system of drugging and purging, nor a gradual tapering off in the use of alcohol. The watchword at the portals of this institution is total abstinence from alcohol in every form. There are no alcoholic tinctures in medicines, no mild tonics, reinforced by other stimulants or narcotics, but total abstinence from the use of alcohol in any form, whether mixed with malt, quinine, ginger, eggs, milk, cider, or lemonade. {RH, February 10, 1885 par. 9}

"Experience has demonstrated that alcoholism undermines, weakens, and destroys the moral character in man; that a proper sense of obligation, a regard for the calls of duty, and compliance with strict integrity, are as completely paralyzed as though the person followed theft and highway robbery or committed other high crimes as an avocation. The love of home, wife, and children; the choice of friends over that of enemies; life, with its duties, responsibilities, and pleasures,--all are valueless when compared to a few hours of drunken delirium. If character--the power of choosing between good and evil--is paralyzed, then it follows that character-building is the great work of reform of this institution; and as the building-up of character is a slow process at best, it seems to follow that time becomes an important factor in effecting a reformation." {RH, February 10, 1885 par. 10}

"Alcoholism seems to affect all classes of society. During the past year the Home has had among its inmates nineteen physicians, eighteen lawyers, seven clergymen, besides bankers, editors, merchants, mechanics, artists, and laborers." {RH, February 10, 1885 par. 11}

Had I space, I would copy more largely from this excellent pamphlet; for I want all

the readers of our papers to see how exactly the principles there advocated agree with the positions taken in *Good Health*, that they may rejoice that the work of temperance reform is intelligently carried forward. Although its friends do not believe with us in many points of doctrine, yet we will unite with them when by so doing we can aid our fellow-men. God would have us individually learn to work with tact and skill in the cause of temperance and other reforms, and employ our talents wisely in benefiting and elevating humanity. {RH, February 10, 1885 par. 12}

If we would enter into the joy of our Lord, we must be co-laborers with him. With the love of Jesus warm in our hearts, we shall always see some way to reach the minds and hearts of others. It will make us unselfish, thoughtful, and kind; and kindness opens the door of hearts; gentleness is mightier far than a Jehu spirit. {RH, February 10, 1885 par. 13}

Sunday evening I spoke the second time to the Scandinavians in their house of worship, which was too small to seat all who came to hear. We hope greater efforts will be made to maintain union, harmony, and love between our American and Scandinavian Sabbath-keeping brethren. We are one in faith; and our love for one another should abound more and more. We should be of the same mind and judgment, worshiping with one accord, having an eye single to the glory of God. It is not pleasing to him to have us maintain separate interests. We should avoid jostling against one another, and strive constantly for the oneness that is in Christ Jesus. In our plans and efforts to carry on the part of the work intrusted to us, we may seem to interfere with the interests of others, and may be in danger of losing sight of the Christian courtesy which should be ever exercised toward one another. Let us remember that no other Christian grace needs such constant cultivation as that of mutual forbearance. Without this, it is impossible for harmony and love to exist. We are not perfect in character; but if the spirit of love is permitted to reign in the heart, and is developed, there will be fellowship without a jar, although the habits and customs of different nationalities may be unlike. {RH, February 10, 1885 par. 14}

We need to guard against a critical spirit; for it is much easier to find fault with others than to reform ourselves. Keep the eye fixed upon Jesus and his lovely character; and you will see your own imperfections so clearly that you will be inclined to look favorably upon the course of others. Will our Scandinavian brethren keep their hearts free from malice, envy, jealousy, and criticism? and will our American brethren and sisters be true and tender and helpful to these brethren, who need help, avoiding everything which would have the appearance of neglect or want of interest? God would bind our hearts together in mutual love. He delights in showing mercy, and as his children we are to exemplify in our lives the patience, meekness, and love of Jesus. {RH, February 10, 1885 par. 15}

### Our Mission in Chicago.

It is well known that we have a mission in Chicago. My interest in this mission has grown deeper and deeper, and I have reason to be thankful that, although weary, I had



the privilege of visiting that place, and doing what I could to help our brethren and sisters there. This mission has started in a very small way. The work being done is a good one; but to make it a success, means is needed which is now invested in houses and lands. {RH, February 10, 1885 par. 16}

The Lord's cause is certainly worthy of a better opening than it has yet in Chicago. As I looked upon the little garret-like room of the mission where our people assemble to worship God and to teach Bible truth to the people, I felt sad indeed. I thought, brethren and sisters, that the truth of God was not receiving the honor which its sacred character demands. That which we prize most highly we are willing to show our appreciation of by investing means to make it a success. We would invite our responsible brethren in Illinois and Wisconsin to take special interest in this mission, and candidly decide whether they are willing that the precious cause of truth shall be thus represented in this great city. {RH, February 10, 1885 par. 17}

The inappropriate place where this mission is located, reminded me of the words of Jesus. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I thought that if Jesus were now teaching on earth he would apply these words to the house and the workers in Chicago; and in this instance the light seems to be hidden under a bushel instead of being placed on a candlestick to give light to all that are in the house. {RH, February 10, 1885 par. 18}

Let our believing brethren show themselves faithful stewards of God. Narrow up your farms; for there is to be extensive work done in the great harvest field, and your means will be needed. If you cannot respond to the calls of God by bestowing means to do a larger work, then the time has fully come to "sell that ye have, and give alms." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately." {RH, February 10, 1885 par. 19}

The great cities must be warned; and if you have not surplus means, then it is certainly the duty of some of our brethren to sell and invest means in the different branches of the work. "Lay up for yourselves a treasure in the heavens." Duty is plain; the selling time has come if means is demanded to advance the cause and work of God and cannot be raised without selling your land and your extra houses. Awaken, brethren, to the call of duty. I see no other way that the light in Chicago and other places can be withdrawn from under the bushel and placed on a candlestick. I appeal to every one in the ranks of Sabbath-keepers to deny self for Christ's sake. There is earnest work to be done for the Master; and those who have no houses and lands to turn into money, can deny self in various ways, and save means which would have

been needlessly expended. Practice temperance in all things. Cut down selfish indulgences at your tables, and dress plainly, with the great and grand object before you of having money to place in the treasury of God. You may thus be the means of advancing his cause, enlightening those who are in the darkness of error. {RH, February 10, 1885 par. 20}

This, you must bear in mind, is to be done for Christ's sake, with the object in view of bringing many sons and daughters to God. It is to make ready a people to stand in the great day of the Lord. God is a sure paymaster. He may not pay you weekly, monthly, or yearly, but he pays surely in the end. If you are true to your stewardship, results will appear somewhere for the glory of God; and his glory is the salvation of souls for whom Christ died. In the day of final accounts there will be a reckoning that will surprise many. Noble deeds of self-denial for Christ's sake, of which the righteous have no knowledge or recollection, will appear on the books above as done to Jesus. These things have been done from love to God, but with no thought of the grand results until they stand revealed in the day of God.

{RH, February 10, 1885 par. 21}

**PERIODICALS / RH - The Review and Herald / February 17, 1885 Notes of Travel. -  
By Mrs. E. G. White. - From Chicago to California.**

**February 17, 1885 Notes of Travel.**

**By Mrs. E. G. White.**

**From Chicago to California.**

On the evening of the 8th of December we left Chicago for our long journey over the mountains and across the plains to California. We were somewhat crowded until we arrived at Kansas City, and those of our party who were feeble or advanced in years were permitted to occupy a chair car. Tuesday evening we changed cars, and had abundance of room in the two coaches provided for our accommodation. {RH, February 17, 1885 par. 1}

As soon as we were by ourselves, and knew that we should give no offense, we commenced to hold religious services in the cars. The most of the time we had two meetings a day. There was a good degree of interest and freedom; and persons from the other coaches sometimes joined us. The services, some of which were Bible-readings, were conducted by Brn. Potter and Lunt. The first one was held Wednesday morning. We had a season of prayer, followed by a social meeting. Nearly all took part, and some of the testimonies borne were well wet down with tears. {RH, February 17, 1885 par. 2}

Thursday afternoon we arrived at Lamy. Through the courtesy of the Company we were permitted to take an excursion eighteen miles to Santa Fe. Sr. Tolhurst, a member

of our party, spent the first years of her married life in this place, where her husband was stationed as a Baptist missionary. At Santa Fe, the oldest Catholic mission in America was established. We walked more than a mile from the station to the old adobe church built by this mission in 1550. It is now vacant, a new one having been erected. This church is regarded by tourists as a curiosity. {RH, February 17, 1885 par. 3}

School had just been dismissed, and there was a large number of Mexican boys in the street. As a general thing, their clothes were so thoroughly patched that it was impossible to tell of what they were originally made; but though patches were abundant, there were no rags. We tried to find the old church building by inquiring of these boys, but they looked at us curiously, and jabbered something that we did not understand. I suppose our words were as much jargon to them as their were to us; and they seemed to be laughing at us because we did not know how to talk. {RH, February 17, 1885 par. 4}

The cars did not leave Santa Fe until nine o'clock P. M., and we spent the few hours of daylight that remained to us in examining this curious old town. The scenery is not without interest. It is said that many resort to this place because of the healthfulness of the climate; but I should certainly prefer a different location for my home. {RH, February 17, 1885 par. 5}

Our rambles about the town would have been more enjoyable, had there been good sidewalks; but all except the principal streets were entirely destitute of walks, and in these there were only the rudest apologies,--stones or rough, broken boards laid down on account of the mud. As we passed through the streets, the dark-skinned Mexicans peered at us through the palings, their sharp black eyes expressing undisguised curiosity. The men were smoking, and the women and children chatting in their native language; and all seemed to be taking life very easy. We saw some fine buildings constructed after the modern style; but nearly all the houses were low, with old-fashioned flat roofs. They were built after the oriental fashion, in solid squares, inclosing a court-yard. {RH, February 17, 1885 par. 6}

At one church that we passed, they were making preparations for a celebration. Paper lanterns were hung from the entrance to the gate posts, and on trees in the yard in front of the church; and in the street material had been collected for bonfires. This was a festival in honor of the birthday of a saint after whom this, one of their principal churches, was named. {RH, February 17, 1885 par. 7}

We visited stores where curiosities were kept for sale. Some of these were of rude pottery, homely and coarse; others were rich and expensive articles of jewelry, many of them fashioned after the most beautiful models. After our sight-seeing, we were glad to be once more settled in the cars, as many of our party were thoroughly tired out, and grateful for the privilege of rest. {RH, February 17, 1885 par. 8}

We stopped several hours in Holbrook. This region abounds in petrifications. We were told that a short distance from here a petrified tree forms a bridge across a stream, and that about a quarter of a mile up the mountain-side there is a field strewn with fragments of these trees. Some of our party visited this field, and brought back many fine specimens of petrification, and other curiosities. They found the rocks and pebbles smooth and round, having the appearance of those on the ocean beach that

have been worn by the action of the waves. Those who had strength for this exercise were greatly benefited by it; for it was a breaking of the monotony of the journey. Some of our sisters improved our long stay here in doing missionary work. The Sabbath was drawing on, and we had a prayer and social meeting in our car. To us who love God and appreciate his tender care, these seasons of worship were deeply interesting. The Lord drew very near by his Holy Spirit, and we felt that under his protecting care we could go to rest without fear of accident or harm. We could lie down in peace; for the Lord maketh us to dwell in safety. We made but little progress during the night. In the morning we found ourselves in the mountains, hemmed in by the snow, although we were in Arizona, where snow seldom falls. We saw many workmen with their shovels on their shoulders returning from their work, having spent the night in clearing the track. {RH, February 17, 1885 par. 9}

Our preparations were made on Friday, so that on the Sabbath we could take our lunch as quietly as though we had been at home. We felt that while circumstances were such that we were obliged to travel on the Sabbath, we would make it a day of service, and worship God in our moving Bethel. Sabbath morning we had an excellent Bible-reading. Some who were not of our faith took part in this exercise, and seemed much interested. {RH, February 17, 1885 par. 10}

In the afternoon we had a social meeting, in which nearly all took part. Bro. Potter said he felt impressed to invite any present who might wish to take their stand for Christ to arise. Several responded to this invitation, among them my nephew and his wife. They were then requested to come to the center of the car, and we bowed in prayer for these dear souls, asking that God would pardon their transgressions, and number them among his people. This revival meeting on the cars en route for California was a deeply impressive scene, such a one as I never before witnessed or even heard of in all my extensive travels. {RH, February 17, 1885 par. 11}

Those who came forward expressed their full purpose to give themselves unreservedly to the service of God, and to overcome by the blood of the Lamb and the word of their testimony. One remarked that he was so full of faults and mistakes that he felt very much afraid that he should never obtain a fitness for Heaven. The more earnest his efforts to overcome, the more discouraged he became in view of his own imperfect life and character. {RH, February 17, 1885 par. 12}

I felt it a privilege to make remarks that would meet the case of this young man, and of all others present who might be as wearily climbing, reaching up a trembling hand to grasp the next round of the steep ladder of progress, fearful that a fall would prove fatal, yet knowing that there is much more climbing to be done before they reach the point at which they aim. They feel disheartened; and words of discouragement and doubt would be to them a savor of death unto death. The hand that needed strengthening would become nerveless, and the efforts palsied, were one of these to be told, "You will never succeed in the formation of a Christian character. You will soon tire of the effort. You have not sufficient determination of purpose to persevere. Your experience has been all wrong; and the lessons you must learn in order to become Christlike in character will be so new and hard that you will never master them." {RH, February 17, 1885 par. 13}

Words like these should never be spoken to one who has decided to live a Christian life. Whatever may have been his past experience, however discouraging, if he will change his course, if he will come to Jesus just as he is, weak, helpless, and despairing, our compassionate Saviour will meet him a great way off, and will throw about him his arms of love and his robe of righteousness. He speaks to him kind, loving words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, February 17, 1885 par. 14}

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." {RH, February 17, 1885 par. 15}

It is your thought that your mistakes and transgressions have been so grievous that the Lord will not have respect unto your prayers, and will not bless and save you. Satan comes in with his temptations, and a flood of unbelief. If you attempt to strengthen your souls in God, he will try to divert your attention to yourself. Here you see nothing but weakness, nothing to recommend you to God; and he tells you it is no use, you cannot remedy your defects of character. Answer him, "It is true that I am a sinner; I cannot save myself. But Jesus came to seek and to save that which was lost. He is my only hope. He is my strength and my deliverer. He is made unto me sanctification and righteousness." {RH, February 17, 1885 par. 16}

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. But do not be discouraged. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you, and your indifference and unconcern are passing away. {RH, February 17, 1885 par. 17}

No deep-seated love for Jesus can dwell in the heart that does not see and realize its own sinfulness. The soul that is transformed by grace will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our own sinfulness drives us to Him who can pardon. Jesus will accept us; for his word is pledged. As our substitute, he takes our guilt on his own soul, and imputes his righteousness to the sinner. When the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our sense of need drives us to him and to the word of God, the more enlarged views we shall have of his character, and the more fully we shall reflect his image,--show in our own lives the excellence of his character. {RH, February 17, 1885 par. 18}

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. "He will abundantly pardon." He

says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Let us trust in the word of the Lord, and by our cheerful obedience testify our gratitude for his pardoning love. {RH, February 17, 1885 par. 19}

Brethren and sisters, look up; you who are tried, tempted, and discouraged, look up. Let no weary, halting, sin-oppressed soul become faint-hearted. The promises of God that come down along the lines to our times assure you that heaven can be reached if you will continue to climb. It is ever safe to look up; it is fatal to look down. If you look down, the earth reels and sways beneath you; nothing is sure. But heaven above you is calm and steady, and there is divine aid for every climber. The hand of the Infinite is reaching over the battlements of heaven to grasp yours in its strong embrace. The mighty Helper is nigh to bless, lift up, and encourage the most erring, the most sinful, if they will look to him by faith. But the sinner must look up; he must see the glory of God above the shining ladder, and the angels ascending and descending with messages of mercy. {RH, February 17, 1885 par. 20}

Paul exhorts Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." And in the next sentence he adds: "Fight the good fight of faith, lay hold on eternal life." A conflict is here brought to view in which every Christian must engage. There must be no flagging of the energies; day by day there must be a hand-to-hand fight with the powers of darkness, or victory will never be ours.

{RH, February 17, 1885 par. 21}

**PERIODICALS / RH - The Review and Herald / February 24, 1885 Notes of Travel. -  
A Sermon on the Cars. - By Mrs. E. G. White. -**

**February 24, 1885 Notes of Travel.**

**A Sermon on the Cars.**

**By Mrs. E. G. White.**

Sunday afternoon, Dec. 14, 1884, we were in Daggett, Cal. Our train stopped here several hours, and we improved this favorable opportunity to hold a meeting. The employees about the station came in, also many of the citizens of the place, among them the editor of the local paper. The car was full, and both the platforms crowded. I spoke to them a short time from Matthew 6:25-34. All gave respectful attention, and some said it was the first sermon they had heard in many months. {RH, February 24, 1885 par. 1}

The Sermon on the Mount contains lessons of great practical value. In the teachings of Christ the constant aim is to take the mind from things that are of a temporal nature, and fix it upon those that are spiritual and eternal. The relative value of the things of this



life and those of the future immortal life are made plain. {RH, February 24, 1885 par. 2}

Said the Great Teacher, in this memorable discourse: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Will not He who has given you the blessing of life, with all its rich possibilities, give you also that which is less,--the things that are needful to sustain that life? {RH, February 24, 1885 par. 3}

But the time and energies of a large class are almost entirely absorbed in eating and dressing. The great question with them is, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" They forget that Jesus said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And "why take ye thought for raiment?" Why devote so much time to the apparel, and so little to the healthful conditions of the body it is to clothe? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" for "your heavenly Father knoweth that ye have need of all these things." {RH, February 24, 1885 par. 4}

In many circles it is customary to serve a variety of highly seasoned dishes at a meal. In this way much time and money are spent unwisely. An unnecessary expense is imposed on the provider, and great care and weariness on the cook who prepares the food, when a few simple dishes, free from condiments and spices, would be much more healthful, and would soon be enjoyed with a keener relish. We commit sin when we indulge appetite at the expense of physical and mental soundness, or sacrifice health and comfort for the sake of outward show; for the physical and mental powers are God's gifts, and like all the blessings that he bestows, should be used to his glory, instead of being made to minister to pride or perverted taste. "Ye are not your own. Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." {RH, February 24, 1885 par. 5}

The great danger of this age, and one which brings much unhappiness to individuals and families, is an intense and increasing worldliness. The love and fear of God, reverence for his name, and thoughts of heavenly things, are banished through busy, anxious seeking for the things of the world. God has made his claims known, but men pay no heed to them. Religious principle becomes extinct in the family. Parents do not realize what obedience to God would do for their children, nor that their eternal interests are affected by the habits formed in this life; and they allow the little ones intrusted to their care to grow up without a knowledge of God or of the future life. {RH, February 24, 1885 par. 6}

In obedience to the word of God, and in harmony with his will, there is happiness. The family that is governed by right principles is a witness to the world of the power of a pure and holy faith; the influence of such households has a tendency to check in the church and in society the corrupting, polluting influences that are now coming in like a flood. The religion of Jesus is powerful to lift up the fallen, and to bring to reason the intemperate, that they may be found sitting at the feet of Jesus, clothed and in their right mind. {RH, February 24, 1885 par. 7}

If men were more in love with natural simplicity, and cared less for the artificial and

for fashionable show, they would escape many of the perplexities of life, and would find much more peace, quiet, and rest than they now enjoy. God does not impose heavy burdens upon his creatures; they bring them upon themselves by their unwillingness to conform to nature's laws, and their eager desire to meet the demands of fashion. It is this that wears the human machinery by bringing a constant strain upon mind and body. "God made man upright; but they have sought out many inventions." And these "many inventions" have brought in their train suffering and woe that would never have been known, had natural simplicity been preserved. {RH, February 24, 1885 par. 8}

"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves [mark the word,--for yourselves] treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." {RH, February 24, 1885 par. 9}

In oriental countries thefts and robberies were of common occurrence; and whenever there was a change in the ruling power, those who had large possessions were put under heavy tribute. As a consequence, it was a study with the rich to devise some means to preserve their wealth from thieves and extortioners. For centuries it had been their custom to hide gold and jewels in the field. The place of concealment was often forgotten; death might claim the owner, imprisonment or exile separate him from his treasure; and the wealth he had taken such pains to preserve was left to the fortunate finder. {RH, February 24, 1885 par. 10}

In some instances this buried treasure was found, and the impression was made that immense sums might lie buried in any man's field or garden, with no one living to claim them. Many on finding a trifling sum, became crazed, and seemed to imagine that their land was lined with gold. An expectation was aroused that they might at any time happen on great wealth hidden in the earth; and treasure hunting was taken up to the neglect of other business. {RH, February 24, 1885 par. 11}

Jesus calls the attention of his hearers to an infinite treasure, which all who seek may find. "The kingdom of heaven," he says, "is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." There is no danger of losing this treasure. It is not necessary to place an armed guard over it, or to hide it in the earth. It is for us individually to decide whether we will bend our energies to the accumulation of property with no surety of keeping it, or devote our God-given powers to a better purpose, and secure the treasure that is of enduring worth. {RH, February 24, 1885 par. 12}

In many cases the devotees to mammon become life-long invalids, no comfort to themselves or any one else. In their eager pursuit of wealth, they have neglected the body, and so have lost the present life, while heaven is lost to them through their neglect to make preparation for the future. And though they may have amassed a large fortune, life to them is a miserable failure. This experience was often repeated among the early settlers of California. {RH, February 24, 1885 par. 13}

Thirty-five years ago we were holding meetings in the State of New York; and in several places that we visited there were men who had a mania for visiting the gold

mining regions of California. They were comfortably situated where they were, and most of them had wives and children. With many tears these wives entreated their husbands to remain at home; but the love of gold excluded every other consideration, and one man even left his wife in a dead faint on the floor. {RH, February 24, 1885 par. 14}

The companions who were left behind never expected to see their husbands again, and some of them never did. The traveling facilities then were in wide contrast to those of the present day. These men went in a company, overland. They endured privations that in their comfortable homes they had never thought it possible for them to live under. They suffered from hunger and cold and from the burning heat of the desert. They were waylaid by Indians, and many of them died without a sight of the gold for which they had sacrificed so much. {RH, February 24, 1885 par. 15}

If such hardships were imposed upon those who would gain immortal life in the Paradise of God, there might be some ground for murmuring and complaint at the roughness of the way; but Jesus places upon his followers no such burdens. He says: "Come unto me, all ye that labor and are heavy-laden [this is an invitation to those who are seeking earthly treasure to the neglect of the heavenly], and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, February 24, 1885 par. 16}

By adopting the world's standard, and seeking to conform to its customs and accumulate its wealth, we place a grievous yoke upon our necks and grasp a heavy burden in our arms, and thus encumbered it is impossible for us to make any progress in the highway cast up for the ransomed of the Lord to walk in. Many are groaning under these self-imposed burdens. Even professed Christians go stumbling along, tired and careworn, because they carry such loads that are all unnecessary, and that would never be placed upon them if they would "seek first the kingdom of God and his righteousness." Earthly things would then keep a subordinate place, and they would have time for prayer, and to study the chart that points out the way to the city of God. {RH, February 24, 1885 par. 17}

He who loves us speaks to us of his tender care in the works of nature. They are the evidences of his wisdom and power, and are designed to impress us with the fact that there is a living God, and that in him we may trust. "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The hand of God formed every bud and every blooming flower; it was his wisdom that gave them their varied and delicate tints. What beauty has he bestowed upon these silent soulless things, which are today in the field, tomorrow cast into the oven. If God so clothe the tender, perishing grass of the field, "how much more will he not clothe you, O ye of little faith?" {RH, February 24, 1885 par. 18}

On our journey westward we have been watching to catch everything new and interesting in the scenery. We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of his broken law;

for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still,--stiffened billows, arrested in their proudest swell. These towering mountains belong to God; he presides over their rocky fastnesses. The wealth of their mines is his also, and so are the deep places of the earth. {RH, February 24, 1885 par. 19}

If you would see the evidences that there is a God, look around you wherever your lot may be cast. He is speaking to your senses and impressing your soul through his created works. Let your heart receive these impressions, and nature will be to you an open book, and will teach you divine truth through familiar things. The lofty trees will not be regarded with indifference. Every opening flower, every leaf with its delicate veins, will testify of the infinite skill of the great Master Artist. The massive rocks and towering mountains that rise in the distance are not the result of chance. They speak in silent eloquence of One who sits upon the throne of the universe, high and lifted up. "Known unto God are all his works from the beginning of the world." All his plans are perfect. What awe and reverence should his name inspire! how should a knowledge of his works quicken our perception of his attributes! {RH, February 24, 1885 par. 20}

God is himself the Rock of Ages, a refuge for his people, a covert from the storm, a shadow from the burning heat. He has given us his promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but his kindness shall not depart, nor his covenant of peace be removed, from those who by faith make him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heavens above them, we should never be moved from our faith in him and our allegiance to his holy law. {RH, February 24, 1885 par. 21}

Then why not seek for the things that make for your peace? Why not, dear brethren and sisters, make the kingdom of God and his righteousness the first consideration, assured that your heavenly Father will add unto you all things necessary? He will open ways before you, and all you do shall be blessed; for he has said, "Them that honor me I will honor." Christ died for your redemption. Shall he have died for you in vain? Will you not take his proffered hand, and walk with him in the humble path of faith and obedience? {RH, February 24, 1885 par. 22}

God is full of love and plenteous in mercy; but he will by no means acquit those who neglect the great salvation he has provided. The long-lived antediluvians were swept from the earth because they made void the divine law. God will not again bring from the heavens above and the earth beneath waters as his weapons to use in the destruction of the world; but when next his vengeance shall be poured out against those who despise his authority, they will be destroyed by fire concealed in the bowels of the earth, awakened into intense activity by fires from heaven above. Then from the purified earth shall arise a song of praise: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And every one who has made the heavenly treasure the first consideration regarding it as of priceless value, will join in the glad triumphant strain.

{RH, February 24, 1885 par. 23}

**PERIODICALS / RH - The Review and Herald / April 7, 1885 Criticising Ministers. -  
By Mrs. E. G. White. -**

**April 7, 1885 Criticising Ministers.**

**By Mrs. E. G. White.**

One mistake leads to another. Our brethren must learn to move intelligently, and not from impulse. Feeling must not be the criterion. A neglect of duty, the indulgence of undue sympathy, will be followed by a neglect to properly estimate those who are laboring to build up the cause of God. Jesus said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." {RH, April 7, 1885 par. 1}

Many do not look upon preaching as Christ's appointed means of instructing his people, and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them, and estimate it by the value of the truths spoken; but they judge it as they would the speech of a lawyer at the bar,--by the argumentative skill displayed, and the power and beauty of the language. The minister is not infallible, but God has honored him by making him his messenger. If his hearers listen to him as though he were not commissioned from above, they will not respect his words, nor receive them as the message of God. Their souls will not feed upon the heavenly manna; doubts will arise concerning some things that are not pleasing to the natural heart, and they will sit in judgment upon the sermon, as they would upon the remarks of a lecturer or a political speaker. As soon as the meeting closes, they will be ready with some complaint or sarcastic remark, thus showing that the message, however true and needful, has not profited them. They esteem it not; they have learned the habit of criticising and finding fault, and they pick and choose, and perhaps reject the very things that they most need. {RH, April 7, 1885 par. 2}

There is very little reverence for sacred things in some localities. The ordained instrumentalities of God are almost entirely lost sight of. God has instituted no new method of reaching the children of men. If they cut themselves off from Heaven's appointed agencies to reprove their sins, correct their errors, and point out the path of duty, there is no way to reach them with any heavenly communication. They are left in darkness, and are ensnared and taken by the adversary. {RH, April 7, 1885 par. 3}

The minister of God is commanded: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The Lord says of these people: "They seek me daily, and delight to know my ways, as a nation that did righteousness." Here is a people who are self-deceived, self-righteous, self-complacent; and the minister is commanded to cry aloud and show them their

transgressions. In all ages this work has been done for God's people, and it is needed now more than ever before. {RH, April 7, 1885 par. 4}

The word of the Lord came to Elijah; he did not seek to be the Lord's messenger, but the word came to him. God always has men to whom he intrusts his message. His Spirit moves upon their hearts, and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and unsanctified spirit, as men in their finite judgment see fit. Has that message done the work God designed it should accomplish? No; it has signally failed, because the hearts of the hearers were unsanctified. {RH, April 7, 1885 par. 5}

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of the divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors are powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed. {RH, April 7, 1885 par. 6}

It is Satan's settled purpose to cut off all communications between God and his people, that he may practice his deceptive wiles with no voice to warn them of their danger. If he can lead men to distrust the messenger, or to attach no sacredness to the message, he knows that they will feel under no obligation to heed the word of God to them. And when light is set aside as darkness, Satan has things his own way. {RH, April 7, 1885 par. 7}

Our God is a jealous God; he is not to be trifled with. He who does all things according to the counsel of his own will, has been pleased to place men under various circumstances, and to enjoin upon them duties and observances peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, their faculties would be greatly enlarged and ennobled, and broader views of truth would be opened before them. The mystery of eternal things, and especially the wonderful grace of God as manifested in the plan of redemption, would be unfolded to their minds; for spiritual things are spiritually discerned. {RH, April 7, 1885 par. 8}

We are never to forget that Christ teaches through his servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through the "foolishness of preaching." Though human, and



compassed with the frailties of humanity, men are God's messengers; and the dear Saviour is grieved when so little is effected by their labors. Every minister who goes out into the great harvest field should magnify his office. He should not only seek to bring men to the knowledge of the truth, but he should labor, as did Paul, "warning every man, and teaching every man in all wisdom," that he may "present every man perfect in Christ Jesus." {RH, April 7, 1885 par. 9}

The man is to be regarded and honored only as God's ambassador. To praise the man is not pleasing to God. The message he brings is to be brought to the test of the Bible. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But the word of the Lord is not to be judged by a human standard. It will be seen that those whose minds have the mold of earthliness, those who have a limited Christian experience and know but little of the things of God, are the ones who have the least respect for God's servants, and the least reverence for the message he bids them bear. They listen to a searching discourse, and go to their homes prepared to sit in judgment on it; and the impression disappears from their minds like the morning dew before the sun. If the preaching is of an emotional character, it will affect the feelings but not the heart and conscience. Such preaching results in no lasting good; but it often wins the hearts of the people, and calls out their affections for the man who pleases them. They forget that God has said, "Cease ye from man, whose breath is in his nostrils." {RH, April 7, 1885 par. 10}

Jesus is waiting with longing desire to open before his people the glory that will attend his second advent, and to carry them forward to a contemplation of the landscape of bliss. There are wonders to be revealed. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as he leads the hosts of the redeemed to the fountain of living waters, will impart rich stores of knowledge; he will unravel mysteries in the works and providence of God that have never before been understood. {RH, April 7, 1885 par. 11}

We can never by searching find out God. He does not lay open his plans to prying, inquisitive minds. We must not attempt to lift with presumptuous hand the curtain behind which he veils his majesty. The apostle exclaims, "How unsearchable are his judgments, and his ways past finding out." It is a proof of his mercy that there is the hiding of his power, that he is enshrouded in the awful clouds of mystery and obscurity; for to lift the curtain that conceals the Divine Presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can comprehend no more of his dealings with us and the motives that actuate him than he sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of his purposes as it is for our good to know; and beyond that we must trust the hand that is omnipotent, the heart that is full of love.

{RH, April 7, 1885 par. 12}

**PERIODICALS / RH - The Review and Herald / April 14, 1885 The New Heart.  
[REMARKS AT LOS ANGELES, CAL., MAY, 1884.] - By Mrs. E. G. White. -**

**April 14, 1885 The New Heart.**

**[REMARKS  
AT LOS ANGELES, CAL., MAY, 1884.]**

**-  
By Mrs. E. G. White.  
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Text.--Ezekiel 36:26: "A new heart also will I give you, and a new spirit will I put within you." {RH, April 14, 1885 par. 1}

The truth, the precious truth of God's word, will have a sanctifying effect upon the heart and character. There is work to be done for ourselves and for our children. The natural heart is full of hatred to the truth, as it is to Jesus. Unless parents shall make it the first business of their lives to guide their children's feet into the path of righteousness from their earliest years, the wrong path will be chosen before the right. {RH, April 14, 1885 par. 2}

I tremble especially for mothers, as I see them so blind, and feeling so little the responsibilities that devolve upon a mother. They see Satan working in the self-willed child of even but a few months of age. Filled with spiteful passion, Satan seems to be taking full possession. But there may be in the house perhaps a grandmother, an aunt, or some other relative or friend, who will seek to make that parent believe that it would be cruelty to correct that child; whereas just the opposite is true; and it is the greatest cruelty to let Satan have the possession of that tender, helpless child. Satan must be rebuked. His hold on the child must be broken. If correction is needed, be faithful, be true. The love of God, true pity for the child, will lead to the faithful discharge of duty. The parent is to pray that God will send divine aid to combine with human effort to drive back Satan. The sweet spirit of submission which Jesus alone can bestow, should be employed; but the parent must not leave the Lord to do all the work. The Lord has left something for the parent to do. Let not perversity of spirit or passion control your little ones. Place them by faith in the arms of Jesus. Watch and pray. You will have a battle, parents, to dispossess your child of the Satanic spirit; but you will succeed if you are persevering. Let not Satanic passion abide with your children. Teach them that you are to be obeyed. In doing this you are educating them to obey God. Teach your children to honor you; because the law of God lays this duty upon children. If you allow your children to lightly esteem your wishes, and pay no regard to the laws of the household, you are winking at sin; you are permitting the Devil to work as he will, and the same insubordination, want of reverence, and love of self will be carried with them even into the religious life and into the church. And the beginning of all this evil is charged in the books of heaven to the neglect of the parents. {RH, April 14, 1885 par. 3}

What a record will be presented by and by, when the books shall be opened! What

neglect on the part of parents in the training of their children, will these books reveal! The great work of instruction, of weeding out worthless and poisonous weeds, is a most important one. For if left to themselves these weeds will grow until they choke out the precious plants of moral principle and truth. {RH, April 14, 1885 par. 4}

It is the parents' work to give line upon line, precept upon precept, here a little and there a little. Correct wrong tendencies, not in passion, but in love. The children may be saved if fathers and mothers will do their work faithfully. The truth of God, carried by the Spirit's power to the hearts of the children, after the parents have done all on their part, will work a radical change in the hearts and in the spirits of these children. The law of God should be erected in the house as the standard of character. Indulge in no foolish talking in your house. Even very young children will be benefited by "the form of sound words." But idle and foolish words exchanged between father and mother will lead to the same kind of words among the children; while right, candid, truthful, and serious words will lead to the same in all the household, and will lead to right actions also. {RH, April 14, 1885 par. 5}

The truth of God is to sanctify the soul. "A new heart will I give you, and a new spirit will I put within you." The sanctifying power of truth is to abide in the soul, and be carried with us to our business, there to apply its continual tests to every transaction of life, especially to our dealings with our fellow-men. It is to abide in our households, having a subduing power upon the life and character of all its inmates. The sweet perfume of kind words, of true Christian courtesy, should be maintained in the home. No boorish word should be spoken. No impatient spirit should be manifested. {RH, April 14, 1885 par. 6}

We are teaching lessons to the children which we wish them to copy. If we wish our children to be chaste, pure-minded, and noble, we must be so ourselves. If we are impostors, professing to be children of God, while our impatience, fretfulness, and deception stamp us children of Satan, our children will be no better than we. All efforts of parents should be to go forward to perfection of Christian character. The standard at which we aim must be high. The only means of purifying the life and character is to be like-minded with Jesus. The mind and will of God are found revealed in his word. Shall we study it? Shall we teach it to our children? The word of God! the grand rule of life, the measurement of character! Would I could place it in the hands of every father and mother in our land. {RH, April 14, 1885 par. 7}

Parents, you fail generally to begin your work early enough. You let Satan preoccupy the soil of the heart by putting in the first crop of seed. It is your privilege to sow the first seed. Teach your children about Jesus Christ. In a reverential tone weave his precious name into all your lessons. Teach them to love God, to fear to offend him. You are commanded not only to educate but to train your children. Especially should they be taught to reverence the house of worship, that there may be no whispering, no lightness, no trifling, no careless inattention, no noisy walking out, during service. It is painful to see the little respect children are taught to have for the house of God. God has given directions to his people that great reverence be taught for the religious service. It should be a study with parents to make the social meeting of the highest

interest to the children, that they may receive proper impressions as to what constitutes a Christian character. How can we expect children to feel a solemn interest when long prayers are offered so low and indistinct that it is impossible to catch a word only now and then? If these praying ones had a new heart and a new spirit put within them, would they not manifest some earnestness in their prayers? Would they not touch the hearts even of children? Prayers in social meetings should be short and right to the point. Do not feel it your duty to tell long stories to the Lord, or to preach him a long sermon. Come at once to the point. Thank God for his mercies, confess your sins, ask his pardon, and believe that he will hear and answer your petitions. {RH, April 14, 1885 par. 8}

Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings--how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend? You plan in regard to your temporal labors. If you learn a trade, you seek to improve year by year in experience, executing plans that shall show progression in your work. Is your temporal business of as much consequence as the service of God? matters where eternal interests are involved? God is displeased with your lifeless manner in his house, your sleepy, indifferent ways of conducting religious worship. You need to bear in mind that you attend divine service to meet with God, to be refreshed, comforted, blessed, not to do a duty imposed upon you. {RH, April 14, 1885 par. 9}

Often you exhaust all your physical and mental powers in your temporal labors, and you have nothing left for the service of God. You have scarcely entertained a thought of Jesus through the day, and at its close you are too weary to hardly think of God. Has your heart drank at the fountain of life while you have been working with your hands? Have you been offering to God the gratitude due him for his abundant mercies and blessings? If you withhold it, you are robbing God. Have you yielded your heart to the heavenly honor which through faith you claim? This alone would be sufficient to rule out of your heart everything contrary to the spirit of Christ, and to cleanse the soul-temple from unhallowed thoughts. If you watch and pray each day, you keep the victory through faith; but only so long as you do those duties. If we live for Jesus Christ minute by minute, hour by hour, day by day, then Christ will dwell in us; and when we come to social meeting the love of Christ will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life. {RH, April 14, 1885 par. 10}

Has the Lord been an honored guest in our prayer meetings? Why do we not, as sensible men and women, consider for ourselves what God requires of us individually in every meeting we attend? Have we devoted many moments to prayer, to close, earnest study concerning the very best course we can pursue as children of God to add such interest and earnestness and life to our meetings that our children shall love to attend them? Do we consider how much we dishonor God by our complaining testimonies, by relating our trials, temptations, backslidings, and our griefs? Do we realize how we carry a dark cloud with us, and shadow the pathway of others by such a course? We are bodies of darkness because our eye is not single. If the eye were single the clouds

upon which we gaze, and of which we talk so much, would disappear; we should see a precious, loving, compassionate Redeemer, and catch the light from his countenance. We should be cheerful; heavenly peace would reign in our hearts, not inclosed as perfume in a bottle, but like the offering of Mary to Jesus, filling the house with its sweet fragrance. Peace would be in our homes; for wherever the love of Jesus reigns, there peace abides: and there will be also joy; for there is a holy calm and heavenly trust in God. {RH, April 14, 1885 par. 11}

The Sabbath--oh! make it the sweetest, the most blessed day of the whole week. Parents should not allow their children to be out with others in play or amusement. I have found that on the Sabbath-day many are indifferent, and do not know where their children are or what they are doing. Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath-day, keeping it according to the commandment. This cannot be done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil, and a letting in of heavenly light. It takes line upon line, precept upon precept, here a little and there a little. {RH, April 14, 1885 par. 12}

The mother must keep her mind refreshed and stored with the promises and blessings of God's word, and also the forbidden things, that when her children do wrong she may present as a reproof the words of God, and show them how they are grieving the Spirit of God. Teach them that the approbation and smiles of Jesus are of greater value than the praise or flattery or approval of the most wealthy, the most exalted, the most learned of the earth. Lead them to Jesus Christ day by day, lovingly, tenderly, earnestly. You must not allow anything to come between you and this great work. You cannot afford to give to visiting precious time that belongs to the training and encouragement of your children. Many of you feel interested for them, but not deeply enough to go to work yourselves. Like Eli you neglect your duty to control them; and as a result you see them pursuing an evil course. Your daughters may be growing forward and bold in their manners, and unbecoming in their deportment; your sons rough, learning bad habits, smoking or otherwise using tobacco because it is fashionable. Satan has preoccupied the garden of their hearts. He has sown his seed, to be harvested in sorrow by both parents and children. {RH, April 14, 1885 par. 13}

Let anything and everything be neglected rather than this important work. How can you ask God to convert your children when you have neglected your duty, and are remiss in doing the work that God has enjoined upon parents to do? Everything connected with the service of God should be made most attractive, but not by mixing self-indulgence and selfish gratification and worldly amusements with religious experience. Understand yourselves the way to the fountain where you may quench your thirst; then you can lead your dear children to the fountain that has refreshed you. Always bear a cheerful countenance. Stop fretting; stop worrying; stop reproving; and

be cheerful. Be a living stone in God's building,--a stone emitting light. Then your children will see that Christians are not cold, lifeless, dull, and uninteresting. While they feel, as every child should, the curbing power of truth in the home and in the house of God, they will also feel its sweet peace and radiance upon their souls, affecting the life and character; for Christ is in the soul the hope of glory. {RH, April 14, 1885 par. 14}

**PERIODICALS / RH - The Review and Herald / April 21, 1885 Praise Due to the Creator. - By Mrs. E. G. White. -**

**April 21, 1885 Praise Due to the Creator.**

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**By Mrs. E. G. White.**  
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God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him." He has not designed that his creatures should be miserable. Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that "every good and every perfect gift is from above, and cometh down from the Father of lights." Many experience needless unhappiness. They take their minds from Jesus, and center them too much upon self. They magnify small difficulties, and talk discouragements. They are guilty of the great sin of needless repining over God's providences. For all that we have and are, we are indebted to God. He has given us powers, that, to a certain extent, are similar to those which he himself possesses; and we should labor earnestly to develop these powers, not to please and exalt self, but to glorify him. {RH, April 21, 1885 par. 1}

We should not allow our minds to be swayed from allegiance to God. Through Christ we may and should be happy, and should acquire habits of self-control. Even the thoughts must be brought into subjection to the will of God, and the feelings under the control of reason and religion. Our imagination was not given us to be allowed to run riot and have its own way, without any effort at restraint and discipline. If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When we decide that as Christians we are not required to restrain our thoughts and feelings, we are brought under the influence of evil angels, and invite their presence and their control. If we yield to our impressions and allow our thoughts to run in a channel of suspicion, doubt, and repining, we shall be unhappy, and our lives will prove a failure. {RH, April 21, 1885 par. 2}

Man has been placed in a world of sorrow, care, and perplexity. He is placed here to be tested and proved as were Adam and Eve, that he may develop a right character, and bring harmony out of discord and confusion. There is much for us to do that is essential to our own happiness and that of others. And there is much for us to enjoy.



Through Christ we are brought into connection with God. His mercies place us under continual obligation; feeling unworthy of his favors, we should appreciate even the least of them. {RH, April 21, 1885 par. 3}

This earth is the Lord's. Here it may be seen that nature, animate and inanimate, obeys his will. God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of co-operating with his Creator and executing his plans; and he alone is found at war with God's purposes. {RH, April 21, 1885 par. 4}

How wonderfully, with what marvelous beauty, has everything in nature been fashioned. Everywhere we see the perfect works of the great Master-artist. The heavens declare his glory; and the earth, which was formed for the happiness of man, speaks to us of his matchless love. Its surface is not a monotonous plain; but grand old mountains rise to diversify the landscape. There are sparkling streams and fertile valleys, beautiful lakes, broad rivers, and the boundless ocean. God sends the dew and the rain to refresh the thirsty earth. The breezes, that promote health by purifying and cooling the atmosphere, are controlled by his wisdom. He has placed the sun in the heavens to mark the periods of day and night, and by its genial beams to give light and warmth to the earth, causing vegetation to flourish. {RH, April 21, 1885 par. 5}

I call your attention to these blessings from the bounteous hand of God. Let the fresh glories of each new morning awaken praise in your hearts for these tokens of his loving care. But while our kind heavenly Father has given us so many things to promote our happiness, he has given us also blessings in disguise. He understands the necessities of fallen man; and while he has given us advantages on the one hand, on the other there are inconveniences which are designed to stimulate us to use the ability he has given us. These develop patient industry, perseverance, and courage. {RH, April 21, 1885 par. 6}

There are evils which man may lessen, but can never remove. He is to overcome obstacles, and make his surroundings instead of being molded by them. He has room to exercise his talents in bringing order and harmony out of confusion. In this work he may have divine aid if he will claim it. He is not left to battle with temptations and trials in his own strength. Help has been laid upon One who is mighty. Jesus left the royal courts of heaven, and suffered and died in a world degraded by sin, that he might teach man how to pass through the trials of life and overcome its temptations. Here is a pattern for us. {RH, April 21, 1885 par. 7}

As the benefits conferred upon his creatures by our heavenly Father are recounted, do you not feel reproved, dear brethren and sisters, for your ungrateful repining? God hears your murmurings. If there is a cloud in sight, if affliction comes upon you, how often you seem to forget that the sun ever shone. The Lord is merciful, gracious, and true. Do not shut up your hearts against melody and joy, dwelling only on the disagreeable features of your life. Hold thanksgiving services in your home, and recount with rejoicing the blessings that have been bestowed upon you. {RH, April 21, 1885 par. 8}

The power of the truth should be sufficient to sustain and console in every adversity. It is in enabling its possessor to triumph over affliction that the religion of Christ reveals

its true value. It brings the appetites, the passions, and the emotions under the control of reason and conscience, and disciplines the thoughts to flow in a healthful channel. And then the tongue will not be left to dishonor God by expressions of sinful repining. {RH, April 21, 1885 par. 9}

Our Creator justly claims the right to do as he chooses with the creatures of his hand. He has a right to govern as he wills and not as man chooses. But he is not a severe judge, a harsh, exacting creditor. He is the very fountain of love, the giver of blessings innumerable. It should cause you the deepest grief that you have disregarded such love, and have not let gratitude and praise well up in your hearts for the marvelous goodness of God. We do not deserve all his benefits; but they are continued to us, notwithstanding our unworthiness and cruel ingratitude. Then cease to complain as though you were bond-servants under a hard taskmaster. Jesus is good. Praise him. Praise him who is the health of your countenance, and your God.

{RH, April 21, 1885 par. 10}

**PERIODICALS / RH - The Review and Herald / April 28, 1885 Social Meetings. - By Mrs. E. G. White. -**

**April 28, 1885 Social Meetings.**

**By Mrs. E. G. White.**

Meetings for conference and prayer should not be made wearisome and tedious. If possible, all should be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or even fifteen minutes behind the time, there should be no waiting. The meeting should open at the appointed hour, if possible, be there few or many present. If there are but two present, they can claim the promise. Formality and cold stiffness should be laid aside, and all should be prompt to duty. Upon common occasions, the seasons of prayer should not be of more than ten minutes' duration. If this exercise is prolonged, the worshipers become wearied mentally and physically, while they obtain but little spiritual strength and refreshment. After a change of position, and singing or exhortation, if any feel the burden of prayer, let them pray. {RH, April 28, 1885 par. 1}

All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations; but a common meeting to worship God is not the place to open the privacies of the heart. {RH, April 28, 1885 par. 2}

What is the object of assembling together? Is it to inform God, to instruct him by telling him all we know in prayer? We meet together to edify one another by an

interchange of thoughts and feelings, to gather strength, and light, and courage, by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and should be made interesting to all who have any relish for religious things. {RH, April 28, 1885 par. 3}

There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer-meeting, and there do up their praying for several days. Such may be named conference and prayer-meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting. {RH, April 28, 1885 par. 4}

Our meetings should be spirited and social, and not too long. Reserve, pride, vanity, and fear of man, should find no place there. Little differences and prejudices should not be taken with us to these meetings. "Ye are the light of the world," says the heavenly Teacher. As in a united family, simplicity, meekness, confidence, and love should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. All have not the same experience in their religious life; but those of diverse exercises come together, and with simplicity and humbleness of mind, talk out their experience. All who are pursuing the onward Christian course, should have, and will have, an experience that is living, that is new and interesting. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences gives light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things. {RH, April 28, 1885 par. 5}

Jesus, the heavenly Teacher, did not hold himself aloof from the children of men, but in order to benefit them, he came from heaven to earth, where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to heaven. The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. No walls could inclose the multitude which followed him; but he had special reasons for resorting to the groves and the sea-side to give his lessons of instruction. He could there have a commanding view of the landscape, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. With his lessons of instruction, he associated the works of God in nature. The birds which were caroling forth their songs without a care, the flowers of the valley glowing in their beauty, the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated land, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun tinting and gilding the heavens,--all these he employed to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth

with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons might be fresh in their memories. {RH, April 28, 1885 par. 6}

In all his efforts, Christ sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. Upon one occasion he wrought a miracle to feed five thousand who had gathered to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awaken admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. Thus the landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory as they should look upon them after their Lord's ascension to heaven. {RH, April 28, 1885 par. 7}

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies and prayers. He taught his disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye." {RH, April 28, 1885 par. 8}

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual needs of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer is in a special manner indited by the Spirit of God, where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles, as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it. {RH, April 28, 1885 par. 9}

But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made of no account in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them. {RH, April

28, 1885 par. 10}

Jesus was often found in prayer. When the business and cares of the day were ended, and the weary were seeking rest, he resorted to the lonely groves or to the mountains, to make his requests known to his Father. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion. {RH, April 28, 1885 par. 11}

Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God.

{RH, April 28, 1885 par. 12}

**PERIODICALS / RH - The Review and Herald / May 5, 1885 The Exalted Character of the Christian Profession. - By Mrs. E. G. White. -**

**May 5, 1885 The Exalted Character of the Christian Profession.**

**By Mrs. E. G. White.**

"Holiness becometh thine house, O Lord, forever."

The Lord made a special covenant with ancient Israel: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." He addresses his commandment keeping people in these last days, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." {RH, May 5, 1885 par. 1}

The followers of Christ are required to come out from the world, and be separate, and touch not the unclean, and they have the promise of being the sons and daughters of the Most High, members of the royal family. But if the conditions are not complied with on their part, they will not, cannot realize the fulfillment of the promise. A profession of Christianity is nothing in the sight of God; but true, humble, willing

obedience to his requirements designates the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle to the world, to angels, and to men. Their peculiar, holy character will be discernible, and will distinctly separate them from the world, with its affections and lusts. Those who are living branches of the heavenly Vine will partake of the sap and nourishment of the Vine. They will not be withered and fruitless branches, but will show life and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and to perfect holiness in the fear of God. {RH, May 5, 1885 par. 2}

There are few among us who answer to this description. Many love God in word, not in deed and in truth. Their course of action, their works, testify of them that they are not children of the light, but of darkness. Their works have not been wrought in God, but in selfishness, in unrighteousness. Their hearts are strangers to his renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked. {RH, May 5, 1885 par. 3}

Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many who have a form of godliness, whose names are on church books, have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel. {RH, May 5, 1885 par. 4}

The words of Christ are plain: "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Not all professed Christians are Christians at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." {RH, May 5, 1885 par. 5}

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in that day which is soon to come upon us,--a day when "the Lord cometh out of his place to punish the inhabitants of the earth for their



iniquity." Oh that terror might now lay hold upon them, that they might have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he might pardon their transgressions and heal their backslidings! The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing iniquity. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving. {RH, May 5, 1885 par. 6}

All have sufficient light to see their sins and errors, if they desired to do so, and earnestly wished to put them away, and to perfect holiness in the fear of Lord. God is too pure to behold iniquity. A sin is just as grievous in his sight in one case as in another. No exception will be made by an impartial God. If individuals pass over and cover up their sins, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker until the light of heaven will be entirely withdrawn. {RH, May 5, 1885 par. 7}

Those who profess godliness, yet are not sanctified by the truth which they profess, may become quite bold because they are able to conceal their sins from others, and because the judgments of God do not come in a visible manner upon them. They may appear to prosper in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety, while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of a sinner may be prolonged upon the earth, yet he shall have no place in the earth made new. He shall be of that number whom David mentions in his psalm: "For yet a little while, and the wicked shall not be; yea, thou shall diligently consider his place, and it shall not be. But the meek shall inherit the earth." {RH, May 5, 1885 par. 8}

Mercy and truth are promised to the humble and penitent, but judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God, and the punishment they have justly earned. Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost through Adam. The Lord mercifully sends rays of light to show man his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light, lest his deeds shall be reprov'd. {RH, May 5, 1885 par. 9}

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are

to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Very many who profess to be servants of Christ are none of his. They are deceiving their souls to their own destruction. While they profess to be servants of Christ, they are not living in obedience to his will; they are obeying another master, working daily against the Master whom they profess to serve. "No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." {RH, May 5, 1885 par. 10}

Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes, they are servants of mammon. They have not experienced a crucifixion to the world. But few among the many who profess to be Christ's followers can say in the language of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." If willing obedience and true love characterize the lives of the people of God, their light will shine to the world with a holy brightness. {RH, May 5, 1885 par. 11}

The words which Christ addressed to his disciples were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, May 5, 1885 par. 12}

The good works of God's people have a more powerful influence than words. By their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced so good fruit. He is charmed with that power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified. But the Lord is dishonored and his cause reproached, when his people are brought into bondage to the world. Their only hope of salvation is to separate from the world, and zealously maintain their separate, holy, and peculiar character. Oh! why will not God's people comply with the conditions laid down in his word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient. {RH, May 5, 1885 par. 13}

Perfection, holiness, nothing short of this, would give them success in carrying out the principles he has given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to his throne. Then shall he say unto them, "Come, ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord then enumerates the works of self-denial and mercy, compassion and righteousness, which they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.

{RH, May 5, 1885 par. 14}

**PERIODICALS / RH - The Review and Herald / May 12, 1885 An Appeal to Ministers. - By Mrs. E. G. White. -**

**May 12, 1885 An Appeal to Ministers.**

**By Mrs. E. G. White.**

In his second epistle to Timothy, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." {RH, May 12, 1885 par. 1}

In order to accomplish the work which God requires of them, ministers need to be qualified for their position. The apostle Paul, in his letter to the Colossians, speaks thus concerning his ministry: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." {RH, May 12, 1885 par. 2}

No less sacred appreciation of and devotion to the work of the ministry does God require of his servants who are living so near the end of all things. He cannot accept the work of laborers unless they realize in their own hearts the life and power of the truth which they present to others. He will not accept of anything short of earnest, active, zealous heart-labor. Vigilance and faithfulness are required for this great work. God wants unselfish workmen, those who will labor with disinterested benevolence, and give their undivided interest to the work. {RH, May 12, 1885 par. 3}

But not all who profess to be called to teach the truth, are qualified for this sacred work. Some are far from meeting the mind and will of God. Some are slothful in

temporal things, and their religious life is marked with spiritual sloth. Where there is a lack of persevering energy and close application in temporal matters and business transactions, the same deficiency will be apparent in spiritual things. Enduring energy and constant reliance upon God, are lacking in many who are laboring in the ministry. {RH, May 12, 1885 par. 4}

Some who profess to be called of God to labor in word and doctrine, are surrounded with backsliders and sinners, and yet feel no burden for their souls, but manifest an indifference in regard to their salvation. Some are so nearly asleep that they seem to have no sense of the work of a gospel minister. They do not consider that as spiritual physicians they are required to have skill in ministering to souls diseased with sin. The work of warning sinners, of weeping over them and pleading with them, has been neglected until many souls are past cure. Some have died in their sins, and will in the Judgment confront with reproaches of their guilt those who might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you! God does not lightly regard a neglect of the work he has left his servants to do. {RH, May 12, 1885 par. 5}

Some are not close Bible students. They are disinclined to apply themselves diligently to the study of God's word. In consequence of this neglect, they have labored at great disadvantage, and have not, in their ministerial efforts, accomplished one-tenth of the work which they might have done, had they seen the necessity of closely applying their minds to the study of the word. They might have become so familiar with the Scriptures, so fortified with Bible arguments, that they could meet opponents and so present the reasons of our faith that the truth would triumph and silence their opposition. {RH, May 12, 1885 par. 6}

Many do not feel that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. Some have neglected to obtain a knowledge of the simple branches of education. They misquote the Scriptures, and, by their apparent lack of qualification for the work they are trying to do, injure the cause of God and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, of especially encouraging refinement without affectation, and of seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrender of the soul to God. He will direct the intellect and affections, so that they will center upon the divine and eternal; and then will they possess energy without rashness, for all the powers of the mind and of the whole being will be elevated, refined, and directed in the loftiest, holiest channel. From the lips of the heavenly Teacher were heard the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When this submission to God is made, true humility will grace every action, while at the same time those who are thus allied to God and his heavenly angels, will possess a becoming dignity savoring of heaven. {RH, May 12, 1885 par. 7}

Those who minister in the word must have as thorough a knowledge of that word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of his word and will, and leave these professed teachers far behind. Who will instruct the people when they are

in advance of their teachers? All the efforts of such ministers are fruitless. There is need that the people teach them the word of God more perfectly, before they are capable of instructing others. {RH, May 12, 1885 par. 8}

Some might now have been thorough workmen, had they made a good use of their time, feeling that they would have to give an account to God for their misspent moments. They have displeased God because they have not been industrious. Self-gratification, self-love, and selfish love of ease, have kept them from good, withheld them from obtaining a knowledge of the Scriptures that they might be thoroughly furnished unto all good works. Some do not appreciate the value of time, and have idled away in bed the hours that might have been employed in the study of the Bible. There are a few subjects that they have dwelt upon the most, with which they are familiar, and upon these they can speak with acceptance; but they have in a great degree rested the matter here. They have not felt altogether satisfied with themselves, and have at times realized their deficiencies; yet they have not been sufficiently awakened to the crime of neglecting to become acquainted with the word of God, which they profess to teach. On account of their ignorance, the people are disappointed; they do not receive the intelligence which they might obtain from them, and which they expect to obtain from ministers of Christ. {RH, May 12, 1885 par. 9}

By rising early and economizing their moments, ministers can find time for a close investigation of the Scriptures. They must have perseverance, and not be thwarted in their object, but persistently employ their time in a study of the word, bringing to their aid the truths which other minds, through wearing labor, have brought out for them, and with diligent, persevering effort prepared to their hand. There are ministers who have been laboring for years, teaching the truth to others, while they themselves are not familiar with the strong points of our position. I beg of such to have done with their idleness. It is a continual curse to them. God requires them to make every moment fruitful of some good to themselves or to others. "Not slothful in business; fervent in spirit; serving the Lord." "He also that is slothful in his work is brother to him that is a great waster." {RH, May 12, 1885 par. 10}

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they show that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths which they present to others. Some preach these truths, which are of such weighty importance, in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Men whom God has called must be trained to put forth effort, to work earnestly and with untiring zeal for him, to pull souls out of the fire. When ministers feel the power of the truth in their own souls, thrilling their own being, then will they possess power to affect hearts; they will show that they firmly believe the truths preached to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love. This will awaken the soul, so that with David they may say, "My heart was hot within me; while I was musing, the fire burned." {RH, May 12, 1885 par. 11}

The religion of Christ will be exemplified by its possessor in the life, in the conversation, in the works. Its strong principles will prove an anchor. Those who are teachers of the word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, and lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship," will soon be heard by all. Brethren, what account could you render if the Master should now appear? Many of you are unready, and would surely be reckoned with the slothful servants. Precious moments are yet left you, and I entreat you to redeem the time.

*(Concluded next week.)* {RH, May 12, 1885 par. 12}

**PERIODICALS / RH - The Review and Herald / May 19, 1885 An Appeal to Ministers. - By Mrs. E. G. White. - (Concluded.)**

**May 19, 1885 An Appeal to Ministers.**

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**By Mrs. E. G. White.**

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***(Concluded.)***

Paul exhorted Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the minister of God! What a necessity there is for his faithful study of the word, that he himself may be sanctified by the truth, and may be qualified to teach others.  
{RH, May 19, 1885 par. 1}

The ministers of Christ need a new anointing, that they may more clearly discern sacred things, and have clear conceptions of the holy, blameless character which they themselves must form in order to be ensamples to the flock. Nothing that we can do of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that he requires to be wrought in us. God calls for working men. It is continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, we must appeal to the people to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved: Let the labor be characterized by meekness and humility, yet by a fervor that will make these listless ones understand that these things are a reality, and that it is for them to choose life or death. The salvation of the soul is not a thing to be trifled with. The deportment of the laborer for God should be serious, and characterized by simplicity and true Christian politeness; yet he should be fearfully in earnest in the work which the Master has left



him to do. Decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness. {RH, May 19, 1885 par. 2}

If we make God our trust, we have it in our power to control the mind in these things. Through continued exercise, it will become strong to battle with internal foes, and to subdue self, until there is a complete transformation, and the passions, appetite, and will are brought into perfect subjection. Then there will be daily piety at home and abroad, and when we engage in labor for souls, a power will attend our efforts. The humble Christian will have seasons of devotion which are not spasmodic, fitful, or superstitious; but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God. {RH, May 19, 1885 par. 3}

The reason why ministers of Christ are no more successful in their labors is, they are not unselfishly devoted to the work. The interest of some is divided; they are double-minded. The cares of this life engage their attention, and they do not realize how sacred is the work of the minister. Such may complain of darkness, of great unbelief, of infidelity. This is because they are not right with God; they do not see the importance of making a full and entire consecration to him. They serve God a little, but themselves more. They pray but little. {RH, May 19, 1885 par. 4}

The Majesty of heaven, while engaged in his earthly ministry, was often in earnest prayer. Frequently he spent the entire night thus. His spirit was sorrowful as he felt the power of the darkness of this world, and he left the busy city and the noisy throng to seek a retired place for intercession with his Father. The Mount of Olives was the favorite resort of the Son of God. Frequently, after the multitude had left him for the retirement of the night, he rested not, though weary with the labors of the day. In the Gospel of John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives." While the city was hushed in silence and his disciples had retired to obtain refreshment in sleep, his divine pleadings were ascending to his Father from the Mount of Olives, that his disciples might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying, while the dew and frost of night fell upon his bowed head. The disciples learned his favorite retreat, and often followed him. Therefore he did not always visit Olivet. For the same reason he chose the stillness of night, that there might be no interruption. {RH, May 19, 1885 par. 5}

The example of Christ is left on record for his followers. Jesus was himself a source of blessing and strength; he could heal the sick and raise the dead; he commanded even the tempests, and they obeyed him; he was unsullied with corruption, a stranger to sin; yet he endured agony which required help and support from his Father, and he prayed often with strong crying and tears. He prayed for his disciples and for himself, thus identifying himself with the needs, the weaknesses, and the failings which are common to humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as

we are. {RH, May 19, 1885 par. 6}

Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. Christ, our example, turned to his Father in these hours of distress. He came to earth that he might provide a way whereby we could find grace and strength to help in every time of need, by following his example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with his spirit, and angels will minister unto them. {RH, May 19, 1885 par. 7}

Angels ministered to Jesus, yet their presence did not make his life one of ease and freedom from severe conflict and fierce temptations. If ministers, while engaged in the work which the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Should they cast away their confidence because they do not realize all they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put to death Him who came to give them life. {RH, May 19, 1885 par. 8}

All who stand unshrinkingly in the forefront of the battle, must feel the special warfare of Satan against them. As they realize his attacks, they will flee to the Stronghold. They will feel their need of special strength from God, and will labor in his strength; therefore the victories they gain will not exalt them, but lead them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and they are joyful in the tribulation which they experience while pressed by the enemy. These willing servants are gaining an experience and forming a character which will do honor to the cause of God. {RH, May 19, 1885 par. 9}

There is a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and of the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous though it may be. In the Epistle to the Romans, Paul says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. Shrinking from hardships, complaining under tribulation, makes the servants of God weak and inefficient in bearing responsibilities and burdens. {RH, May 19, 1885 par. 10}

The present is a season of solemn privilege and sacred trust. If these trusts are faithfully kept, great will be the reward when the Master shall say, "Give an account of thy stewardship." The earnest toil, the unselfish work, the patient, persevering effort, will be rewarded abundantly; Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master is not given because of the greatness of the work performed, because many things have been gained, but because of the fidelity in even

a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished. {RH, May 19, 1885 par. 11}

Brethren, you are required to exemplify the truth in your life. But those who think that they have a work to do to teach others the truth are not all converted, and sanctified by the truth. Some have erroneous ideas of what constitutes a Christian, and of the means through which a firm religious experience is obtained; much less do they understand the qualifications which God requires ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. This dependence upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance. Firm principle is wanting. None are living Christians who have not a daily experience in the things of God, and who do not daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality. {RH, May 19, 1885 par. 12}

The life of a true Christian is ever onward. There is no standing still nor going back. It is your privilege to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." {RH, May 19, 1885 par. 13}

I entreat all, especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to him, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character. Let your lives be unselfish and blameless, that they ever may be a living rebuke to those who are selfish, and whose affections seem to be upon their earthly treasure. God grant that you may be strengthened according to the riches of his glory, "with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

{RH, May 19, 1885 par. 14}

**PERIODICALS / RH - The Review and Herald / May 26, 1885 A Cross in Accepting the Truth. - By Mrs. E. G. White. -**

**May 26, 1885 A Cross in Accepting the Truth.**

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**By Mrs. E. G. White.**  
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The truth of God has never been popular with the world. The natural heart is ever averse to the divine teachings. Those who obey God will never be loved and honored by the world. From the lips of the Great Teacher, as he walked in humility among the children of men, were heard the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Yes, we must follow our Exemplar. Did he seek for praise and honor of men? Oh, no! The Majesty of heaven, the King of glory, left his riches and splendor, his honor and glory, and, in order to save sinful man, condescended to a life of humiliation, poverty, and reproach. "For the joy that was set before him," he "endured the cross, despising the shame." {RH, May 26, 1885 par. 1}

Shall we, then, seek for the glory and honor of the world? I thank God that we must renounce the love of the world, and pride of heart, and everything which tends to idolatry, in order to be followers of the Man of Calvary. I present before you, my brethren and sisters, his self-denying life. Why are we so sensitive to trial and reproach, to shame and suffering, when our Lord has given us such an example? Who would wish to enter into the joy of their Lord while they were unwilling to partake of his sufferings? What! the servant unwilling to bear the suffering and shame which the Master unselfishly bore for him! Shall the servant shrink from a life of sacrifice by which he may secure eternal happiness in the Paradise of God? The language of my heart is, "Let me be a partaker with Christ of his sufferings, that I may finally share with him in his glory." {RH, May 26, 1885 par. 2}

Those who have no love for God will not love the children of God. Listen to the words of Christ: "Woe unto you, when all men shall speak well of you." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven." "But woe unto you that are rich; for ye have received your consolation." In the Gospel of John we read: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you, out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In his prayer for his disciples just before his crucifixion, Jesus said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." {RH, May 26, 1885 par. 3}

In his Epistle to the Romans, Paul beseeches his brethren, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, assuring them that this is their reasonable service. "And be not conformed to this world; but be

ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." James asks, "Know ye not that the friendship of the world is enmity with God?" And he declares, "Whosoever therefore will be a friend of the world is the enemy of God." {RH, May 26, 1885 par. 4}

Many are in danger of making shipwreck of faith. They feel that it is a condescension in them to receive unpopular truth; and, while accepting the truth, they seek, to quite a degree, to retain the spirit of the world. This they cannot do; for the friendship of the world is enmity with God. Says Paul, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Our Saviour will accept nothing short of the whole heart, the entire affections. Those who desire to so live as to shun reproach, are seeking a position above that occupied by their suffering Lord while he was upon earth; and while engaged in this pursuit, they are separating from their Father in heaven, exchanging his love for that which is not worth obtaining. {RH, May 26, 1885 par. 5}

Some feel that they have made sacrifices to obey the truth, when they have not received and practiced the truth in its simplicity; they have not yielded their pride, their love of the approbation of an unbelieving world. They have not realized the importance of obeying the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." I fear for such persons; I fear that their feet will slide, that they will refuse to walk in the humble, straight, and narrow way which leads to eternal life in the kingdom of glory. They see charms in this life. But Jesus seeks to win them from the world by presenting the attractions of heaven. He says, "You cannot have me and the world. Which will you choose? Will you sacrifice Him who died for you for the pride of life, for the treasures of this world? Choose between me and the world; for the world has no part in me." {RH, May 26, 1885 par. 6}

Vanity is one of the strongest principles of our fallen nature; and Satan is constantly appealing to it with success. Persons are not wanting who are ready to aid the great adversary in his work of destroying souls by flattering them as to their ability and the influence they could have in society, and to urge that it is a great pity for them to unite their interests with those of a people of humble faith. It is true that the masses who possess influence do not choose to sacrifice their worldly ambition, to separate their affections from the world, and to turn their footsteps into the narrow, humble path traveled by the world's Redeemer. They consider their talents and influence too precious to be devoted to the cause of God,--too precious to be used to glorify the Giver. For the temporal advantages they hope to gain, they sacrifice enduring riches. For the flattery of men they turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor that comes from above. {RH, May 26, 1885 par. 7}

How few appreciate the blessings Jesus has brought within their reach by his life of unexampled suffering and his ignominious death. Says Paul: "The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath



chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." {RH, May 26, 1885 par. 8}

In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and holy. The mind will be an open medium, continually receiving light, grace, and truth from above, and communicating these blessings to others. The life of the Christian is not barren; he has his fruit unto holiness, and the end is everlasting life. But many stand halting between two opinions, undecided whether to serve God or the world. They are unreconciled to the humble work of God, and their influence is exerted in a wrong direction. Of those who profess the truth, few have an experimental knowledge of its sanctifying influence upon the heart. Their obedience and devotion are not in accordance with their light and privileges. They do not realize the obligation resting upon them to walk as children of the light and not as children of darkness. To all such I would say, Turn from the opinions of men to the law and to the testimony. Shut out every worldly consideration. Make your decisions for eternity. Weigh evidence in this important time. {RH, May 26, 1885 par. 9}

We need not expect to escape trial and anguish in following our Saviour; for he has plainly told us that we shall suffer persecution. But earthly interests must be subservient to the eternal; for they can bear no comparison to the "durable riches of Christ." "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" {RH, May 26, 1885 par. 10}

Dear brethren and sisters, do not flatter yourselves that all obstacles to your worldly prosperity would be removed, were you to yield unpopular truth. Satan tells you this; it is his sophistry. But if the blessing of God rests upon you, you will prosper; if you turn from him, he will turn from you. Jesus knows all your wants, and he has left exceeding broad and precious promises. He says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." {RH, May 26, 1885 par. 11}

These are precious promises. Can you not rely upon them? Can you not have implicit trust, knowing that He is faithful who has promised? Let your trembling faith grasp the promises of God. Bear your whole weight upon them with unwavering faith; for they will not, they cannot fail.

{RH, May 26, 1885 par. 12}



**Mrs. E. G. White. -**

**June 2, 1885 The Twelve Spies.**

**By Mrs. E. G. White.**

The Lord commanded Moses to send men to search the land of Canaan, which he would give unto the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, and after forty days returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good land, and they exhibited the rich fruit which they had brought as evidence. One cluster of grapes was so large that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. After they had spoken of the fertility of the land, all but two spoke very discouragingly of their being able to possess it. They said that the people that dwelt in the land were very strong, and the cities were surrounded by great and high walls, and, more than all this, they saw the children of the giant Anak there. They then told how the people were situated around Canaan, and expressed doubts as to whether Israel would ever be able to possess the land {RH, June 2, 1885 par. 1}

As the people listened to this report, they gave vent to their disappointment in bitter reproaches and wailing. They did not wait to reflect, and reason that God, who had brought them out thus far, would certainly give them the land. They left God out of the question. They acted as though in the taking of the city of Jericho, the key to the land of Canaan, they must depend solely on the power of arms. God had declared that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not reflect how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh. {RH, June 2, 1885 par. 2}

Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole camp. They endeavored to reason with them, but the congregation were filled with madness and disappointment, and refused to listen to these two men. Finally Caleb urged his way to the front, and his clear, ringing voice was heard above all the clamor of the multitude. He opposed the cowardly views of his fellow-spies, which had weakened the faith and courage of all Israel. {RH, June 2, 1885 par. 3}

He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he: "Let us go up at once; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying, "We be not able to go up against this people, for they are stronger than we!" {RH, June 2, 1885 par. 4}

These men, starting upon a wrong course, set their hearts against God, against

Moses and Aaron, and against Caleb and Joshua. Every step they advanced in this wrong direction made them firmer in their design to discourage every attempt to possess the land of Canaan. They distorted the truth that their baneful influence might prevail. They represented the climate as being unhealthful, and all the people of giant stature. Said they, "And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight." {RH, June 2, 1885 par. 5}

The evil report had a terrible effect upon the people. They reproached Moses and Aaron bitterly. Some groaned and wailed, saying, "Would God that we had died in the land of Egypt! or Would God we had died in the wilderness!" Then their feelings rose against the Lord; they wept and mourned, saying, "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return into Egypt? And they said one to another: "Let us make a captain, and let us return into Egypt." {RH, June 2, 1885 par. 6}

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said: "Let *us* make a captain." They took matters into their own hands, feeling themselves competent to manage their affairs without divine aid. They not only accused Moses of deception, but also God, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with his strong arm of omnipotence. {RH, June 2, 1885 par. 7}

Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words. Again Caleb and Joshua press to the front, and the voice of Caleb once more rises in sorrowful earnestness above the complaints of the congregation: "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." {RH, June 2, 1885 par. 8}

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness, and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. {RH, June 2, 1885 par. 9}

But there were only two advocating the right, while ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people;

their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, lo! the stones drop from their hands, a hush falls upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation behold the signal of the Lord. {RH, June 2, 1885 par. 10}

A mightier than they had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror-stricken and with bated breath. Moses now arose from his humiliating position, and entered the tabernacle to commune with God. Then the Lord proposed to immediately destroy this rebellious people. He desired to make of Moses a greater nation than Israel; but the meek leader of his people would not consent to this proposition. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." {RH, June 2, 1885 par. 11}

Moses again refuses to have Israel destroyed, and himself made a mightier nation than was Israel. This favored servant of God manifests his love for Israel, and shows his zeal for the glory of his Master and the honor of his people. Thou hast forgiven this people from Egypt even until now; thou hast been long-suffering and merciful hitherto toward this ungrateful nation; and however unworthy they may be, thy mercy is the same He pleads, Wilt thou not, therefore, spare them this once, and add this one more instance of divine patience to the many thou hast already given? {RH, June 2, 1885 par. 12}

Moses prevailed with God to spare the people; but because of their arrogance and unbelief, the Lord could not go with them to work in a miraculous manner in their behalf. Therefore, in his divine mercy, he bade them adopt the safest course, and turn back in the wilderness toward the Red Sea. He also decreed that, as a punishment for their rebellion, all the adults who left Egypt, with the exception of Caleb and Joshua, should be forever excluded from Canaan. They had utterly failed to keep their promise of obedience to God, and this released him from the covenant that they had so repeatedly violated. He promised that their children should possess the goodly land, but their own bodies should be buried in the wilderness. And the ten unfaithful spies, whose evil report had caused Israel to murmur and rebel, were destroyed by the power of God, before the eyes of the people. {RH, June 2, 1885 par. 13}

When Moses made known to Israel the will of God concerning them, they seemed to sincerely repent of their sinful conduct. But the Lord knew that their sorrow was because of the result of their evil course, rather than a deep sense of their ingratitude

and disobedience. But their repentance came too late; the just anger of God was awakened, and their doom was pronounced, from which there was no reprieve. When they found that the Lord would not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. {RH, June 2, 1885 par. 14}

In commanding them to retire from the land of their enemies, God tested their apparent submission, and found it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and seeking to slay the spies who had urged them to obey God. But they were only terrified to find that they had made a fearful mistake, the consequence of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to cause a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness. {RH, June 2, 1885 par. 15}

They had rebelled against his commands when he bade them go up and take the land he had promised them, and now that he directed them to retreat from it, they were equally insubordinate, and declared they would go to battle with their enemies. They arrayed themselves in their warriors' dress and armor, and presented themselves before Moses, in their own estimation prepared for conflict, but sadly deficient in the sight of God and his sorrowful servant. {RH, June 2, 1885 par. 16}

When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, God's appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy. {RH, June 2, 1885 par. 17}

During the time consumed by the Israelites in their wicked insubordination, the Amalekites and Canaanites had prepared for battle. The Israelites presumptuously challenged the foe that had not dared to attack them. But just as they had fairly entered the enemy's territory, the Amalekites and Canaanites met them in force and fiercely repulsed them, driving them back with great loss. The field of carnage was red with the blood of the Hebrews, and their dead bodies strewed the ground. They were utterly routed and defeated. Destruction and death was the result of their rebellious experiment. But the faith of Caleb and Joshua was richly rewarded. According to his word, God brought these faithful men into the land he had promised them. The cowards and rebels perished in the wilderness, but the righteous spies did eat of the grapes of Eschol. {RH, June 2, 1885 par. 18}

This history has an application to us as a people. The scenes of cowardly complaining and drawing back from action when there are risks to encounter, are re-enacted among us today. The same unwillingness is manifested to heed faithful reports and true counsel as in the days of Caleb and Joshua. The servants of God, who bear the burden of his cause, practicing strict self-denial and suffering privation for the sake of helping his people, are seldom better appreciated now than then. {RH, June 2, 1885 par. 19}

Ancient Israel was repeatedly tested and found wanting. Few received the faithful warnings given them of God. Darkness and unbelief does not decrease as we near the time of the second advent of Christ. Truth becomes less and less palatable to the carnally-minded; their hearts are slow to believe and tardy to repent. The servants of God might well become discouraged, were it not for the continual evidences their Master gives them of his wisdom and assistance. Long has the Lord borne with his people. He has forgiven their wanderings, and waited for them to give him room in their hearts; but false ideas, jealousy, and distrust have crowded him out. {RH, June 2, 1885 par. 20}

Thorough conversion is necessary among those who profess to believe the truth, in order for them to follow Jesus and obey the will of God; not a submission born of circumstances as was that of the terrified Israelites, when the power of the Infinite was revealed to them, but a deep and heart-felt repentance and renunciation of sin. Those who are but half converted are as a tree whose boughs hang upon the side of truth, but whose roots, firmly bedded in the earth, strike out into the barren soil of the world. Jesus looks in vain for fruit upon its branches; he finds nothing but leaves. {RH, June 2, 1885 par. 21}

Thousands would accept the truth, if they could do so without denying self; but this class would never build up the cause of God. These would never march out valiantly against the enemy, which is the world, the love of self, and the lusts of the flesh, trusting their divine Leader to give them the victory. The Church needs faithful Calebs and Joshuas, who are ready to accept eternal life on God's simple conditions of obedience. Our churches are suffering for laborers. The world is our field. Missionaries are wanted in cities and villages that are more certainly bound by idolatry than are the pagans of the East who have never seen the light of truth. The true missionary spirit has deserted the churches that make so exalted a profession; their hearts are no longer aglow with love for souls, and a desire to lead them into the fold of Christ. We want earnest workers. Are there none to respond to the cry that goes up from every quarter: "Come over and help us"?

{RH, June 2, 1885 par. 22}

**PERIODICALS / RH - The Review and Herald / June 9, 1885 Cheerful Obedience Required. - By Mrs. E. G. White. -**

**June 9, 1885 Cheerful Obedience Required.**

**By Mrs. E. G. White.**

Abraham was an old man when he received the startling command from God to offer up his son Isaac for a burnt-offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to

endure hardships and brave dangers. In the vigor of youth, man may breast the storm with a proud consciousness of strength, and rise above discouragements that, later in life, when his steps are faltering toward the grave, would cause his heart to fail. But God, in his providence, reserved his last, most trying test for Abraham, until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering." The heart of the old man stood still with horror. The loss of such a son by disease would have been most heart-rending to the fond father, and would have bowed his whitened head with sorrow; but he is commanded to shed the precious blood of that son with his own hand. It seemed to him a fearful impossibility. Yet God had spoken, and his word must be obeyed. {RH, June 9, 1885 par. 1}

Abraham was stricken in years, but this did not excuse him from his duty. He grasped the staff of faith, and in dumb agony, took his child by the hand, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like ours; he loved this boy, who was the solace of his old age, and unto whom the promise of the Lord had been given. But Abraham did not stop to question how God's promises could be fulfilled if Isaac was slain, he did not stay to reason with his aching heart; but he carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of his child, the word came, "It is enough; now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." {RH, June 9, 1885 par. 2}

This great act of faith is recorded on the pages of sacred history as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?" No, God had spoken, and man must obey without questioning or murmuring or fainting by the way. {RH, June 9, 1885 par. 3}

We need the faith of Abraham in our churches today, to lighten the darkness that gathers round them, shutting out the sweet sunlight of God's love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to him, or we fall short of becoming true Christians. {RH, June 9, 1885 par. 4}

God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty and furnished it for his use and comfort during his temporal life. He has given his Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our strictest obedience, our holiest love, our unbounded faith; yet all these virtues, exercised to their fullest extent, can never be commensurate with the great sacrifice that has been offered for us. {RH, June 9, 1885 par. 5}

God requires prompt and unquestioning obedience of his law. But men are asleep or



paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error. {RH, June 9, 1885 par. 6}

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case. {RH, June 9, 1885 par. 7}

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten; yet every statute is none the less binding; every transgression will bring its punishment. Love of gain leads to desecration of the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself. {RH, June 9, 1885 par. 8}

Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who in trial and perplexity go forward, looking unto Jesus as the author and finisher of their faith. {RH, June 9, 1885 par. 9}

In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now. But will they profit by his teachings? will they receive his reproofs and heed the warnings? God will accept of no partial obedience; he will sanction no compromise with self. {RH, June 9, 1885 par. 10}

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, "Blessed be thou of the Lord, I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" {RH, June 9, 1885 par. 11}

Saul was confused, and sought to shirk responsibility by answering, "They have

brought them from the Amalekites; for the *people* spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgressions, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord. {RH, June 9, 1885 par. 12}

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Has the Lord as great a delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king." {RH, June 9, 1885 par. 13}

God has given us his commandments, not only to be believed, but to be obeyed. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath, and made it holy. God blessed and sanctified the seventh day, because he rested upon it from his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days' work of creation. {RH, June 9, 1885 par. 14}

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law. {RH, June 9, 1885 par. 15}

The sin of our first parents in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of heaven was sacrificed to save man from the penalty of crime. {RH, June 9, 1885 par. 16}

God will not more lightly pass over any transgressions of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, June 9, 1885 par. 17}

At the very beginning of the fourth precept, God has said, "*Remember,*" knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or, in the press of worldly business, would forget its sacred importance. "Six days shalt thou labor and do all thy work." These words are very explicit; there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the claims of the law he has given to the world? Are their transgression omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment? {RH, June 9, 1885 par. 18}

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." {RH, June 9, 1885 par. 19}

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes! {RH, June 9, 1885 par. 20}

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business, as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments. {RH, June 9, 1885 par. 21}

**PERIODICALS / RH - The Review and Herald / June 16, 1885 The Unity of the Church. - By Mrs. E. G. White. -**

**June 16, 1885 The Unity of the Church.**

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**By Mrs. E. G. White.**  
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As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. {RH, June 16, 1885 par. 1}

The advancement of the church is retarded by the wrong course of its members. Uniting with the church, although an important and necessary act, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church books, while our hearts are alienated from Christ. We should be his faithful representatives on earth, working in unison with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. {RH, June 16, 1885 par. 2}

Our profession is an exalted one. As Sabbath-keeping Adventists, we profess to obey all God's commandments, and are looking for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we shall be like him. {RH, June 16, 1885 par. 3}

We should every one feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are as frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness to his strength, our ignorance to his wisdom, our unworthiness to his merits. {RH, June 16, 1885 par. 4}

None of us can occupy a neutral position; our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and life become new again in Christ. {RH, June 16, 1885 par. 5}

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and concentrate their energies on the great work before them. God designs that his people should all come into the unity of faith. The prayer of Christ to his Father, just prior to his crucifixion, was that his disciples might be one, even as he was one with the Father, that the world might believe that he had sent him. This most touching and wonderful prayer reaches down the ages, even to our own day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." {RH, June 16, 1885 par. 6}

How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of church relationship, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves, lest they encourage a spirit of opposition to its voice. {RH, June 16, 1885 par. 7}

Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ,

after his resurrection, delegated power unto his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."  
{RH, June 16, 1885 par. 8}

Church relationship is not to be lightly cancelled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. True, in leaving the church, they themselves would be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world. {RH, June 16, 1885 par. 9}

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligation to make his connection with the church a benefit to it, in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are some who spend a large amount for needless luxuries and to gratify appetite, but feel it a great tax to contribute means to sustain the church. They are willing to receive the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the enterprise whenever and wherever it is needed. {RH, June 16, 1885 par. 10}

They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church. Many are living for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A profession of Christ is not enough to stand the test of the day of Judgment. There should be a perfect trust in God, a child-like dependence upon his promises, and an utter consecration of self to his will. {RH, June 16, 1885 par. 11}

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham and his son had borne the severest test that could be imposed upon them, God spoke through his angel unto Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even the son of promise. {RH, June 16, 1885 par. 12}

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When we consider that Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice

is too great for his followers to make in order to preserve that unity? {RH, June 16, 1885 par. 13}

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church. But to yield to such feelings and views is unsafe, and will lead to anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoined these upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church. {RH, June 16, 1885 par. 14}

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." {RH, June 16, 1885 par. 15}

He addresses these words to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." {RH, June 16, 1885 par. 16}

To the Romans he writes: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." {RH, June 16, 1885 par. 17}

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." {RH, June 16, 1885 par. 18}

And Paul, in one of his epistles to the Corinthians, says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

{RH, June 16, 1885 par. 19}



**Worldliness. - By Mrs. E. G. White. -**

**June 23, 1885 The Influence of Worldliness.**

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**By Mrs. E. G. White.**  
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Many of the people of God are stupefied by the spirit of the world, and are denying their faith by their works. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and being, and shuts out love for the Creator and for souls for whom Christ died. The god of this world has blinded their eyes; their eternal interests are made secondary; and brain, bone, and muscle are taxed to the utmost to increase their worldly possessions. And all this accumulation of cares and burdens is borne in direct violation of the injunction of Christ, who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." They forget that he said also, "Lay up *for yourselves* treasures in heaven;" that in so doing they are working for their own interest. The treasure laid up in heaven is safe; no thief can approach nor moth corrupt it. But their treasure is upon the earth, and their affections are upon their treasure. In the wilderness, Christ met the great leading temptations that would assail man. There, single-handed, he encountered the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world. The thrones and kingdoms of the world, and the glory of them, were offered to Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All these things," said he to Christ, "will I give thee, if thou wilt fall down and worship me." Yet Christ repelled the wily foe, and came off victor. {RH, June 23, 1885 par. 1}

Man will never be tried by temptations as powerful as those which assailed Christ; yet Satan has better success in approaching him. "All this money, this gain, this land, this power, these honors and riches, will I give thee"--for what? The condition is seldom as plainly stated as it was to Christ,--"If thou wilt fall down and worship me." He is content to require that integrity shall be yielded, conscience blunted. Through devotion to worldly interests he receives all the homage he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, and dishonesty. Man is charmed, and treacherously allured on to ruin. {RH, June 23, 1885 par. 2}

The example of Christ is before us. He overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow. {RH, June 23, 1885 par. 3}

A young man came to Christ, and said, "Good Master, what good thing shall I do,

that I may have eternal life?" Jesus bade him keep the commandments. He replied, "All these things have I kept from my youth up; what lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbor as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." {RH, June 23, 1885 par. 4}

Christ would have the young man understand that he required nothing of him more than to follow the example that he himself, the Lord of heaven, had set. He left his riches and glory, and became poor, that man, through his poverty, might be made rich; and for the sake of these riches, he requires man to yield earthly wealth, honor, and pleasure. He knows that while the affections are upon the world, they will be withdrawn from God; therefore he said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? Oh, no! "He went away sorrowful; for he had great possessions." To him riches were honor and power; and the great amount of his treasure made such a disposal of it seem almost an impossibility. {RH, June 23, 1885 par. 5}

This world-loving man desired heaven; but he wanted to retain his wealth, and he renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet many who profess to be keeping all the commandments of God are doing the same thing. {RH, June 23, 1885 par. 6}

Here is the danger of riches to the avaricious man; the more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with his life; and he turns from the attractions of the immortal reward, in order to retain and increase his earthly possessions. Had he kept the commandments, his worldly possessions would not have been so great. How could he, while plotting and striving for self, love God with all his heart, and with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth upon which to place his affections. {RH, June 23, 1885 par. 7}

Christ has committed to each of us talents of means and of influence; and when he shall come to reckon with his servants, and all are called to the strictest account as to the use made of the talents intrusted to them, how will you, my brother, my sister, bear the investigation? Will you be prepared to return to the Master his talents doubled, laying before him both principal and interest, thus showing that you have been a judicious as well as faithful and persevering worker in his service? All will be rewarded in exact proportion to the fidelity, perseverance, and earnest effort made in trading with their Lord's goods; but the cases of many will be represented by the servant who wrapped his talent in a napkin, and buried it in the earth, that is, hid it in the world. {RH, June 23, 1885 par. 8}

God holds you as his debtor, and also as debtor to your fellow-men who have not the light of present truth. He has given you light, not to be hidden under a bushel, but to

be set on a candlestick that all in the house may be benefited. Your light should shine to enlighten souls for whom Christ died. The grace of God ruling in your heart, and bringing your mind and thoughts into subjection to Jesus, would make you a power on the side of Christ and the truth. {RH, June 23, 1885 par. 9}

Said Paul, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise." God had revealed his truth to Paul, and in so doing had made him a debtor to those who were in darkness to enlighten them. But many do not realize their accountability to God. They are handling their Lord's talents; they have powers of mind, that, if employed in the right direction, would make them co-workers with Christ and his angels. Many souls might be saved through their efforts, to shine as stars in the crown of their rejoicing. But they are indifferent to all this. Satan has sought, through the attractions of this world, to enchain them and paralyze their moral powers, and he has succeeded only too well. {RH, June 23, 1885 par. 10}

How can houses and lands compare in value with precious souls for whom Christ died? Through your instrumentality, dear brethren and sisters, these souls may be saved with you in the kingdom of glory; but you cannot take with you there the smallest portion of your earthly treasure. Acquire what you may, preserve it with all the jealous care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench, may destroy the accumulations of your entire life, and lay them a mass of smouldering ruins. You may devote all your talent and energy to laying up treasures on earth; but what will they advantage you when your life closes or Jesus makes his appearance? Just as much as you have been exalted here by worldly honors and riches to the neglect of spiritual life, just so much lower will you sink in moral worth before the tribunal of the great Judge. "What shall it profit a man, if he shall gain the whole world, and lose his own soul." {RH, June 23, 1885 par. 11}

The wrath of God will fall upon those who have served mammon instead of their Creator. But those who live for God and heaven, pointing out the way of life to others, will find that the path of the just is as the shining light, that shineth more and more unto the perfect day. And they will hear by and by the welcome invitation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The joy of Christ was that of seeing souls saved in his glorious kingdom; and for this joy he "endured the cross, despising the shame." But soon "he shall see of the travail of his soul, and shall be satisfied." How happy will those be, who, having shared in his work, are permitted to share in his joy!

{RH, June 23, 1885 par. 12}

**PERIODICALS / RH - The Review and Herald / June 30, 1885 The Word of the Lord Not to Be Disregarded. - By Mrs. E. G. White. -**

**June 30, 1885 The Word of the Lord Not to Be Disregarded.**

**By Mrs. E. G. White.**

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The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of his counsel: "I have spoken to you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." He pleaded with them not to provoke him to anger with the work of their hands and the devices of their evil hearts; "but they hearkened not." {RH, June 30, 1885 par. 1}

Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people, whose punishment was to be in proportion to the light they had had, and the warnings they had despised and rejected. {RH, June 30, 1885 par. 2}

The Lord commanded Jeremiah to stand in the court of the Lord's house, and to speak unto all the people of Judah who came there to worship those things which he would give him to speak, that they might hearken, and turn from their evil ways. Then God would repent of the punishment which he had purposed to inflict upon them because of their wickedness. {RH, June 30, 1885 par. 3}

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord, If ye will not hearken unto me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened, then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh, and the time when the Philistines overcame Israel, and the ark of God was taken. {RH, June 30, 1885 par. 4}

The sin of Eli consisted in passing lightly over the iniquity of his sons, who were in sacred office. His neglect to reprove and restrain his sons brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of the people were slain. All of these calamities occurred because sin was lightly regarded and allowed to remain among them. What a lesson is this to men holding responsible positions in the church of God! It warns them faithfully to remove the wrongs that dishonor the cause of truth. {RH, June 30, 1885 par. 5}

In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would insure them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah's time, the Jews believed that a strict observance of the divinely appointed services of the temple would preserve them from a just punishment of their sinful course. {RH, June 30, 1885 par. 6}

The same danger exists today among the people who profess to be the depository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to

be reprov'd for evil, and charge the servants of God with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and to obey his word will bring as serious consequences upon God's servants today as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The desolation of Jerusalem stands as a warning before the eyes of modern Israel, that the corrections given through his chosen instruments cannot be disregarded with impunity. {RH, June 30, 1885 par. 7}

When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry, and declared that he should die. They were boisterous in their denunciations of him, crying, "Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord." Thus was the message of God despised, and the servant with whom he intrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophecy deceit. {RH, June 30, 1885 par. 8}

The princes of Judah heard concerning the words of Jeremiah, and they came up from the king's house and sat in the entry of the Lord's house. "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. But Jeremiah stood boldly before the princes and the people, declaring: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil he hath pronounced against you. As for me, behold I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. {RH, June 30, 1885 par. 9}

Had the prophet been intimidated by the threatening attitude of those high in authority, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people, and turned the princes of Israel in his favor. Thus God raised up defenders for his servant, who reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated. {RH, June 30, 1885 par. 10}

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. They cited the case of Micah, who prophesied judgments upon Jerusalem, saying, "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." And they asked, "Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls."

{RH, June 30, 1885 par. 11}

Through the pleading of these men of influence the prophet's life was spared; although many of the priests and false prophets, unable to endure the truths that he uttered, exposing their wickedness, would have been pleased had he been put to death on the plea of sedition. {RH, June 30, 1885 par. 12}

But Israel remained unrepentant; and the Lord saw that they must be punished for their sins. He had long delayed his judgments because of his unwillingness to humiliate his chosen people, and had pleaded with them to return to their allegiance. He had brought them out of bondage that they might faithfully serve him, the only living and true God; but they had wandered into idolatry, they had slighted his warnings given them by his prophets. Yet he had deferred his chastisement, and had given them opportunity after opportunity to repent and avert the retribution for their sins. Through his chosen prophet, he had set before them in clear and positive terms the only course by which they could escape the punishment which they deserved,--a full repentance of their sins, and a turning from the evil of their ways. But they would not heed his warnings and reproofs, and now he would visit his displeasure upon them, as a last effort to check them in their course of transgression. {RH, June 30, 1885 par. 13}

In these days he has instituted no new plan to preserve the purity of his people. As of old, he entreats the erring ones who profess his name to repent and turn from their evil ways. Now, as then, by the mouth of his chosen servants he predicts the dangers before them. He sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment. {RH, June 30, 1885 par. 14}

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding." "Blessed is the man who thou chastenest, O Lord, and teachest him out of thy law." "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."

{RH, June 30, 1885 par. 15}

**PERIODICALS / RH - The Review and Herald / July 14, 1885 Proper Education. -  
By Mrs. E. G. White. -**

**July 14, 1885 Proper Education.**

**By Mrs. E. G. White.**

It is the nicest work ever assumed by men and women to deal with youthful minds.



The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth. {RH, July 14, 1885 par. 1}

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined to a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life and in their religious life. Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. {RH, July 14, 1885 par. 2}

In households and in schools the education of children should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher. {RH, July 14, 1885 par. 3}

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions. {RH, July 14, 1885 par. 4}

There are many families of children who appear to be well trained, while under the training discipline; but when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of

their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children. {RH, July 14, 1885 par. 5}

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. {RH, July 14, 1885 par. 6}

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers. {RH, July 14, 1885 par. 7}

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering. {RH, July 14, 1885 par. 8}

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when this restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to

the very best advantage to careless observers, and their labors may not be valued as highly as the teacher's who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education. {RH, July 14, 1885 par. 9}

There is danger of both parents' and teachers' commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers. {RH, July 14, 1885 par. 10}

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character; then can he mold the minds of his pupils, as well as instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account. {RH, July 14, 1885 par. 11}

The system of education in generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the lives of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children. {RH, July 14, 1885 par. 12}

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organism,

that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. {RH, July 14, 1885 par. 13}

To become acquainted with our wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death. {RH, July 14, 1885 par. 14}

Many children have been ruined for life by urging the intellectual, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellects by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed by lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it. {RH, July 14, 1885 par. 15}

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening buds and flowers and nature's beautiful scenery in the open air should be the only school room for children up to eight or ten years of age. And the treasures of nature should be their chief text-book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten. {RH, July 14, 1885 par. 16}

It is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind and develop its powers, and

understandingly direct them, that we may be useful in advancing the glory of God.

{RH, July 14, 1885 par. 17}

**PERIODICALS / RH - The Review and Herald / August 18, 1885 Our Lord's  
Command to Watch [A SERMON DELIVERED AT HEALDSBURG (CAL.) COLLEGE,  
MARCH 14, 1885.] - By Mrs. E. G. White. -**

**August 18, 1885 Our Lord's Command to Watch  
[A SERMON  
DELIVERED AT HEALDSBURG (CAL.) COLLEGE,  
MARCH 14, 1885.]**

**By Mrs. E. G. White.**

Text.--Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded his porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Mark 13:33-37. {RH, August 18, 1885 par. 1}

In these words of the Saviour is brought before our minds the importance of being always on guard. And when we take into consideration the value of these words, uttered by Him whom we expect soon to see coming in the clouds of heaven with power and with great glory, we should be vigilant, lest he come and find us sleeping; and hence the admonition, "Watch," "watch; . . . lest coming suddenly he find you sleeping." There is no safety in a state of stupor or calm indifference. There is no safety in placing our affections upon the earth or earthly things. We want to work for our best interest, not only for time but for eternity. We should act like sensible men and women, working not from impulse, nor from passion, but from an exalted sense of duty. We do not want a sensational nor an emotional religion, but one that leads to the performance of sacred duties, and that brings us into daily communion with God,--a religion that enlists in his service all our powers and all that we possess; one that leads us to do his will, and not our own; to forsake our carnal inclinations, and be led by the divine mind. {RH, August 18, 1885 par. 2}

There is an important work for every one to do; and that work must be performed with reference to the decisions of the Judgment and the coming of the Son of man in the clouds of glory. Whatever else may take our attention in the common affairs of life, we want to constantly be mindful of our duty and obligation to God. The things of God

must not be suffered to drop out of mind, though a thousand other things may press themselves upon our attention. Our great work here is to press the triumphs of the cross of Christ to the very gates of the enemy. Such a work requires untiring vigilance. And to do this, we must have a living connection with Jesus, the great conqueror. {RH, August 18, 1885 par. 3}

Christ said to his disciples: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This is the work we have to do, let our light shine, that others may see our good works, and glorify God. This is one of the express claims which is binding upon us, to keep all the commandments of God; and this claim is to be satisfied only by a thorough obedience to his divine law, in the first four precepts of which is set forth the duty of loving God supremely, and in the last six, our duty to our fellow-men. This holy law of rectitude and right, how just are all its requirements! We must acknowledge its claims, and seek to form characters that will be in harmony with the will of Him who gave it, doing all we can to help others do the same. If we are indifferent to his claims, we not only imperil our own souls but those of others around us. {RH, August 18, 1885 par. 4}

Some seem to think that there is a certain amount of virtue in expressing their dissatisfaction in whatever is being done by others; and those who do the least to properly represent the cause of the Master, and who will not bear responsibilities, are the very ones that will do the most grumbling. To them things either go too slow or too fast. Some one takes hold of the truth; they take upon themselves the work of criticising them. They neglect the interest of their own souls, neglect to make straight paths for their own feet. They fix their eyes upon the errors of their brethren, talk about them, exaggerate them, brood over them, and live upon them; and it is like living upon husks; they receive no strength, and their souls are as destitute of the love of God as were the hills of Gilboa of dew or rain. {RH, August 18, 1885 par. 5}

There was Judas; Christ permitted him to be a member of the church, notwithstanding his covetous, avaricious character. He had some traits that might have been used to the glory of God; but he did not try to overcome the defects in his character. Christ bore with him long and patiently, setting before him in his lessons general principles; but he failed again and again, until finally all the strength of his moral powers was gone. He had the same lessons set before him that were given to the other apostles, which would have set him right had he made a right use of them; but he did not sustain a right relation to Heaven. Christ knew his true condition, and gave him an opportunity. He connected John with the church, not because John was above human frailties, but that he might bind him to his great heart of love. If John overcame his defects of character, he would stand as a light to the church. Peter, if he corrected his faults, would inherit the promises of God. And Jesus said to him, after his resurrection, notwithstanding that he had but a few days before denied him, "Feed my sheep," and "Feed my lambs." He could trust Peter now; for he had obtained an experience in the things of God, he had found out that he could trust no longer in his own strength, that his strength must be in God. {RH, August 18, 1885 par. 6}

You know how it was with John; when he saw his Master slighted by the Samaritans,



he was indignant, and inquired of Jesus if they should not call down fire from heaven upon his enemies; but Christ said he had "not come to destroy men's lives, but to save them." John was constantly learning to copy the life of Jesus. He was learning in Christ's school. He says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Thus it was, lesson after lesson Christ gave to his disciples, that they might know the will of the Father, and shine as lights in the world. John and Peter were men whom God could trust, but Judas was not. They had received and heeded the lessons, and gained the victory; but Judas had failed at every trial. He saw his faults, but instead of correcting them revenged himself by picking flaws in others around him. And you see by his sad fate, my brethren, that that is not a safe business for the sons and daughters of God to engage in. I counsel you to be kind, to be courteous, to let no feelings arise against your enemies. You can gain no spiritual strength by talking about the defects of those around you; but if you continue to do this, like Judas you will eventually separate yourselves from God and his work. Paul says to Timothy, "Take heed unto thyself;" that is, seek God first for thyself. Let us individually turn our attention to ourselves, diligently guard our own souls, and set a Christ-like example before those whom we would criticise. {RH, August 18, 1885 par. 7}

Let us remember that others' faults and defects are very poor food. Christ said, "If ye shall eat my flesh and drink my blood," ye shall have eternal life. We must grow up into Christ, we must be partakers of his divine nature. Just as the branch is joined to the vine, and partakes of the nature of the vine, so we must be daily receiving nourishment from the True Vine, our Lord Jesus Christ. We must be in Christ and he in us; then the defects will disappear from our characters. The closer we live to Jesus, the more we shall reflect in words and character his image. And the farther we separate from God, the farther we live away from the light of life, and, as the sure result, become perverse, dictatorial, hard-hearted. We should make it a life work to gather up the divine rays of light that come from the throne of God, and scatter them upon the pathway of others. Many choose the darkness, and walk in it. If you separate from Jesus and walk in the darkness, where he cannot impart his strength to you, you are alone to blame; and then you complain of your cold and fruitless lives. Jesus does not want you to be unhappy. I beseech you, come close to him, and freely receive from him his grace and peace and love, that you may be filled with light, and go forth shedding that light upon all around. When you have sanctified your own life, your every act will be to attract others, not to yourself, but to Jesus. {RH, August 18, 1885 par. 8}

It is in this time of probation that we are to prepare either for eternal life in glory, or for perdition. It is here that we are engaged in the work of character-building; and if we succeed, we shall merit from the Master the welcome, "Well done, thou good and faithful servant." Christ has gone into the most holy department, and has left us word to watch and pray, lest he return suddenly and find us sleeping. The character which we are now making will come in review before God before Christ leaves the sanctuary. Here God will see what characters we have been building for time and eternity. How shall we stand before the great Eternal? How many sheaves will we have brought to the

Master through our earnest efforts? {RH, August 18, 1885 par. 9}

To every man is given his work, and that work is not to be looking for faults in others, nor to be seeking to imitate the world. Says the apostle, "Ye are dead, and your life is hid with Christ in God." This means more than we think it does; dead to worldly interests, dead to worldly ambitions. What a position is this! Christ died that all heaven might be brought within our reach, that we might through such a divine provision be able to form characters for the future immortal life. We now have it our work to climb the ladder of progress, and urge our ways into the kingdom of heaven. We are to go on from strength to strength, and make it our first consideration to seek the kingdom of God and his righteousness, pursuing such a course as will stimulate others to do the same. {RH, August 18, 1885 par. 10}

All have defects of character to overcome, and therefore no human being can be your pattern. You should not feel content to do merely as others do. If they do not live out the truth, will it excuse you for disobedience? You should not imitate their example; you should try to help them by a right course of living before them. Individually you stand before God as though Christ died for you alone; and you must render your account to him for yourself. But not only for yourself alone are you responsible, but for that soul over whom you have an influence, and for whom God has paid such a price. If you neglect your duty in this matter, what will be your portion in the day of God? How do you think the unfaithful ones will feel to see the nations of the saved walking within the portals of the city of God, and they themselves shut out? But how shall we feel, if we can look around and see many in the kingdom as the results of our labors? We shall be able to swell the songs of glory, saying, "Worthy, worthy, is the Lamb that was slain, and liveth again." No one shall go into the city unless he is pure in heart. Everything that is polluting, everything that defiles, is outside the city. All who enter there pass in as conquerors. They hold the palm branch of victory in their hands, and they wave it before the throne, singing praises to the Lamb of God. {RH, August 18, 1885 par. 11}

The greatest conquest for every one of us will be to overcome self, to bring self into obedience to the law of God. This is our work; are we doing it? Are we working to save others by our influence? Do we hold ourselves as God's servants to labor for others? Do we entreat them to flee from the wrath to come? Do we convince them by our course of action, by our every word, that we have been made partakers of the divine nature, and that we are copying after the divine Pattern? If so, we shall surely win souls to Christ, we shall be living epistles known and read of all men. Even if you should never utter one sentence to tell others of the truth, yet if you are circumspect in all your ways, they will see that you have been with Jesus, and learned of him. They know you, for you are read of them. Just as surely as you come into this condition of consecration to God, you will be daily unfurling the banner of Christ, and presenting the light of truth wherever you go. But the truth will burn in your hearts so that you cannot keep still, you are obliged to give it utterance; you must advocate it to all who will hear you. {RH, August 18, 1885 par. 12}

There never was a more solemn and important time than this present period. You may look back, and you will see that there has never been a time when we were doing

as much as we are today. Notwithstanding this as a people, the lay members of the church especially are not doing one fiftieth part of what they might and ought to do. From all the ships sailing to all parts of the globe, the truth might reach all nations of the earth. Those who are doing this work will bind it off with their prayers; and, mingling their tears with their prayers, they will labor and weep before God, that these communications may reach the people and affect their hearts, and that the power of the truth may teach the word to the people. But we want greater consecration, hearts that will intercede with God, and have self sacrifice and zeal in this work. And when you desire to make presents, when you want to devote means to gratify and please yourselves, when you want to hoard your means, fearing you will come to want, I want you to think of that eternity that is before you, and the work you have to do before you can enter into it. I want you to think of that Judgment before which you are to stand and render an account to God for the deeds done in the body. And with the Judgment before your eyes, I want you to think of the money you are spending foolishly, to please the taste or for worldly gratifications, and of the souls that are perishing all around you for the truth which God has intrusted to you to spread over the earth, that others may not famish for the word of God. I have no time nor means to spend carelessly. Men and women are taking sides. The law of God is almost entirely made void in the land; and God calls for every man, woman, and child to fight the good fight of faith. He calls for every talent to be employed now. It will be fatal to your souls to be indolent or slothful servants. He has not left it alone for those who minister in the word and doctrine, to bear the burdens and employ their talents. He wants every one of you to put your powers to work for the upbuilding of his kingdom. {RH, August 18, 1885 par. 13}

The third angel's message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must remember that this angel represents the people that have this message to give to the world. Are you among that people? Do you really believe that this work in which we are engaged is truly the third angel's message? If so, then you understand that we have a mighty work to do, and that we ought to be about it. We must sanctify ourselves by a strict obedience to the truth, placing ourselves in right relation to God and his work. As the truth goes forth, Satan intensifies his zeal to defeat its progress by presenting pleasing delusions. As we urge the truth, he urges his errors. He will stir up his agents, in view of the coming of the Lord, to go out and cry, "Lo! here is Christ, and lo! there is Christ." And here arises this superstition, and there arises that heresy. And tell me, what are we to do about it? I will tell you: we can become familiar, with the Bible, and read what saith the Lord. Not only the ministers but all who love and fear God are to do the Master's work; and that is to let the light that he has given you shine before all. Here are two companies; one of them is being bound in bundles to burn, the other is being

bound by the cords of truth and love. Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. And this work will increase more and more, and Satan will work to divide and separate God's people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. Here we are in the waiting time, in the day of God's preparation. Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, "Watch and pray; for ye know not when the time is." And what Christ said to his disciples, I say unto you, "Take ye heed, watch and pray," that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom.

{RH, August 18, 1885 par. 14}

**PERIODICALS / RH - The Review and Herald / August 25, 1885 The True Standard of Righteousness. [FROM A SERMON DELIVERED IN THE TENT AT WORCESTER, MASS., JULY 31, 1885.] - By Mrs. E. G. White. -**

**August 25, 1885 The True Standard of Righteousness.**

**[FROM A**

**SERMON DELIVERED IN THE TENT AT WORCESTER,  
MASS., JULY 31, 1885.]**

**By Mrs. E. G. White.**

The world is to be no criterion for those who follow Jesus. He has said, "Marvel not . . . if the world hate you." "It hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, it is written, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing engage not in their unholy practices, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, August 25, 1885 par. 1}

The question now to be asked is, Are the professed followers of Christ complying with the conditions upon which the blessing is pronounced? Are they separating in spirit and practice from the world? How hard to come out and be separate from worldly habits

and customs. But let us look well to it that Satan does not allure and deceive us through false representations. Eternal interests are here involved. God's claims should come first; his requirements should receive our first attention. Every child of fallen Adam must, through the transforming grace of Christ, become obedient to all God's requirements. Many close their eyes to the plainest teachings of his word because the cross stands directly in the way. If they lift it, they must appear singular in the eyes of the world; and they hesitate, and question, and search for some excuse whereby they may shun the cross. Satan is ever ready, and he presents plausible reasons why it would not be best to obey the word of God just as it reads. Thus souls are fatally deceived. {RH, August 25, 1885 par. 2}

One of Satan's most successful deceptions is to lead men to claim to be sanctified, while at the same time they are living in disobedience to God's commandments. These are described by Jesus as those who will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works"? Yes, those who claim to be sanctified have a great deal to say about being saved by the blood of Jesus; but their sanctification is not through the truth as it is in Jesus. While claiming to believe in him, and apparently doing wonderful works in his name, they ignore his Father's law, and serve as agents of the great adversary of souls to carry forward the work which he begun in Eden, that of making plausible excuses for not obeying God implicitly. Their work of leading men to dishonor God by ignoring his law, will one day be unfolded before them with its true results. The conditions of eternal life are made so plain in God's word that none need err, unless they choose error rather than truth because their unsanctified souls love the darkness rather than the light. The lawyer who came to Christ with the question, "Master, what shall I do that I may inherit eternal life?" thought to catch Christ; but Jesus laid the burden back upon the lawyer. "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then said Christ, "Thou has answered right; this do, and thou shalt live." These words meet the individual cases of all. Are we willing to comply with the conditions? Will we obey God and keep his commandments? Will we be doers of the word and not hearers only? God's law is as immutable and unchangeable as his character. Whatever men may say or do to make it void, does not change its claims, or release them from their obligation to obey. {RH, August 25, 1885 par. 3}

We need divine enlightenment daily; we should pray as did David, "Open thou mine eyes that I may behold wondrous things out of thy law." God will have a people upon the earth who will vindicate his honor by having respect to all of his commandments; and his commandments are not grievous, not a yoke of bondage. David prayed in his day, "It is time for thee, Lord, to work; for they have made void thy law." {RH, August 25, 1885 par. 4}

Not one of us can afford to dishonor God by living in transgression of his law. To neglect the Bible and give ourselves up to the pursuit of worldly treasure is a loss which is beyond estimate. Eternity alone will reveal the great sacrifice made by many to



secure worldly honor and worldly advantages, at the loss of the soul, the loss of eternal riches. They might have had that life which measures with the life of God; for Jesus died to bring the blessings and treasures of heaven within their reach, that they might not be accounted poor and wretched and miserable in the high estimate of eternity. None who have had the light of truth will enter the city of God as commandment-breakers. His law lies at the foundation of his government in earth and in heaven. If they have knowingly trampled upon and despised his law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, August 25, 1885 par. 5}

Those who make a raid against God's law are warring against God himself; and many who are filled with the greatest bitterness against the commandment-keeping people of God, make the loudest boast of living holy, sinless lives. This can be explained only in one way: they have no mirror in which to look to discover to themselves the deformity of their character. Neither Joseph, Daniel, nor any of the apostles claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than to knowingly sin against him, men whom God has honored with divine light and power, have acknowledged themselves to be sinners, unworthy of his great favors. They have felt their weakness, and, sorrowful for their sins, have tried to copy the pattern Jesus Christ. {RH, August 25, 1885 par. 6}

There are to be but two classes upon the earth, the obedient children of God and the disobedient. Upon one occasion Christ thus set before his hearers the Judgment work: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, August 25, 1885 par. 7}

Thus Christ identifies his interest with that of suffering humanity. Every attention given to his children he considers done to himself personally. Those who claim modern sanctification would have come boastfully forward, saying, "Lord, Lord, do you not



know us? Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" The people here described, who make these pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanctification, but who are at war with the law of God. Christ calls them workers of iniquity, because they are deceivers, having on the garments of righteousness to hide the deformity of their characters, the inward wickedness of their unholy hearts. Satan has come down in these last days, to work with all deceivableness of unrighteousness in them that perish. His Satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah. {RH, August 25, 1885 par. 8}

If ever there was a time when we needed faith and spiritual enlightenment, it is now. Those who are watching unto prayer, and are searching the Scriptures daily with an earnest desire to know and do the will of God, will not be led astray by any of the deceptions of Satan. They alone will discern the pretext which cunning men adopt to beguile and ensnare. So much time and attention are bestowed upon the world, upon dress and eating and drinking, that no time is left for prayer and the study of the Scriptures. {RH, August 25, 1885 par. 9}

We want the truth on every point, and we must search for it as for hid treasures. Dishes of fables are presented to us on every hand, and men choose to believe error rather than truth, because the acceptance of the truth involves a cross. Self must be denied; self must be crucified. Therefore Satan presents to them an easier way by making void the law of God. When God lets man have his own way, it is the darkest hour of his life. For a willful, disobedient child to be left to have his own way, to follow the bent of his own mind, and gather the dark clouds of God's judgment about him, is a terrible thing. But Satan has his agents who are too proud to repent, and who are constantly at work to tear down the cause of Jehovah and trample it under their feet. What a day of sorrow and despair when these meet their work with all its burden of results! Souls who might have been saved to Jesus Christ have been lost through their teachings and influence. Christ died for them that they might have life. He opened before them the way whereby they might, through his merits, keep the law of God. Christ says, "I know thy works; behold, I have set before thee an open door, and no man can shut it." How hard men work to close that door; but they are not able. John's testimony is, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Beneath the mercy-seat, within the ark, were the two tables of stone, containing the law of Jehovah. God's faithful ones saw the light that shone forth to them from the law, to be given to the world. And now Satan's intense activity is to close that door of light; but Jesus says that no man can shut it. Men will turn from the light, denounce it, and despise it, but it still shines forth in clear, distinct

rays to cheer and bless all who will see it. {RH, August 25, 1885 par. 10}

God's children will have a fierce conflict with the adversary of souls, and it will become more exceedingly bitter as we approach the close of the conflict. But the Lord will help those who stand in defense of his truth. Many who see the light will not accept it, fearing to trust the Lord. Jesus says, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow? they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The great Master Artist has provided the beautiful things in nature as an expression of his love to us. He has given the delicate tint to the flowers, and if he has done so much for a simple flower, "which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." {RH, August 25, 1885 par. 11}

God so loved the world that he gave his only begotten Son to die that he might redeem man from the power of Satan; and will he not care for man, formed in his image? Many see the reasons of our faith, but they dare not risk the consequences of obeying it. They fear that if they do, they cannot support their families; and so they settle back into unbelief, and continue in transgression of the law. They lack faith in God; they dare not trust his promises. Such are rebuked by the lessons of Christ, in which he teaches that God notices the fall of even the sparrows; not one of them falls to the ground without his notice. Our heavenly Father will not leave his children who put their trust in him, and venture out upon his promises although the outlook is dark and forbidding. He understands every circumstance of our life. He sees and knows how we are situated. He is acquainted with all our sorrows and griefs. He knows us each by name, and is touched with the feeling of our infirmities; for he has been tempted in all points like as we are, and knows how to succor those who are tempted. Jesus is our helper, and he will have a care for all those who trust in him. {RH, August 25, 1885 par. 12}

God has intrusted to us individually talents that are to be increased by use. Reason has been granted us with which to glorify God. In everything we are to show our allegiance to him. Our powers were not given to us merely to be employed for ourselves. They are to be used to accomplish certain ends, to love God supremely and our neighbor as ourselves. Christian principles must be interwoven with our life and our experience. The life we now live must be by faith on the Son of God. We must live to please Jesus; by thus living our faith and confidence in him will grow stronger day by day. We will comprehend what he has done for us, and what he is willing to do for us, and will possess a cheerfulness as well as an earnest desire to do something to show our love for Jesus. Doing will thus become habit. We will not question whether we will obey, but will follow the light, and work the work of Christ. We will not study convenience, nor question whether our temporal interests will be improved if we obey.

Those who love Jesus will love to obey all his commandments. They will search the Bible closely to know of the doctrine. Naught but truth will satisfy them, for they are Christ's representatives on earth. {RH, August 25, 1885 par. 13}

Christ declared, "I am the way, the truth, and the life." His followers must be as near like him as possible. We cannot speak as he spoke, and yet we are to imitate him; for he is our pattern. We are to erect no false lights, present no heresies for truth. We must know that every position we take can be sustained by the word of God. It is a day when the commandments of men are everywhere urged upon the people as the commandments of God. But it is a solemn, a fearful thing to teach false theories, and lead minds away from the truth which sanctifies the soul. {RH, August 25, 1885 par. 14}

We want the truth on every point. We want it unadulterated with error, and unpolluted by the maxims, customs, and opinions of the world. We want the truth with all its inconvenience. The acceptance of truth ever involves a cross. But Jesus gave his life a sacrifice for us, and shall we not give him our best affections, our holiest aspirations, our fullest service? Christ's yoke we must wear, Christ's burden we must lift; but the Majesty of heaven declares that his yoke is easy and his burden light. Shall we shun the self-denying part of religion? Shall we shun the self-sacrifice, and hesitate to give up the world with all its attractions? Shall we, for whom Christ has done so much, be hearers and not doers of his words? Shall we, by our listless, inactive lives, deny our faith, and make Jesus ashamed to call us his brethren? The ten commandments came from the highest authority, and are we obeying them? They are the will of God made known to man. It was Satan that commenced to war against them, and it is he that inspires men to keep up the warfare. {RH, August 25, 1885 par. 15}

None will enter the holy city, the paradise of God, but as conquerors,--those who have separated themselves from the world, and stood in defense of the faith once delivered to the saints, and have fought the good fight of faith, looking constantly to "Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Then let us, like Christ, work unselfishly to bring souls to a knowledge of the truth. Our whole heart, body, soul, and strength, are required in this work; and if we labor with fidelity, irrespective of the applause or censure of the world, we shall hear the "well done" from the Majesty of heaven, and receive the crown, the palm branch of victory, and the white linen which is the righteousness of the saints. {RH, August 25, 1885 par. 16}

**PERIODICALS / RH - The Review and Herald / September 1, 1885 Christian  
Courtesy. - By Mrs. E. G. White. -**

**September 1, 1885 Christian Courtesy.**

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**By Mrs. E. G. White.**  
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Whatever may be the surroundings of the Christian, whatever may be his temptations, he should not be uncourteous. Affection, kindness, and forbearance were designed of God as a preparation for the society of heavenly angels. {RH, September 1, 1885 par. 1}

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss. True happiness is not to be found in selfish gratification, but in the path of duty. God desires man to be happy, and for this reason he gave him the precepts of his law, that in obeying these he might have joy at home and abroad. While he stands in his moral integrity, true to principle, having the control of all his powers, he cannot be miserable. With its tendrils entwined about God, the soul will flourish amid unbelief and depravity. But many who are constantly looking forward for happiness fail to receive it, because, by neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles upon which happiness depends. {RH, September 1, 1885 par. 2}

Bible rules must be written on the heart and carried into the every-day life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. This is a way to gain respect, and extend the sphere of usefulness, which costs but little. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle and the demeanor condescending, even to those in the humblest walks of life. A blustering, fault-finding, overbearing man is not a Christian; for to be a Christian is to be Christ-like. It is no mark of a Christian to be continually jealous of one's dignity. In forgetfulness of self, in the light and peace and comfort he is constantly bestowing on others, is seen the true dignity of the man. The one who pursues this course will not complain that he does not obtain the respect due him. {RH, September 1, 1885 par. 3}

He who drinks in the spirit of Christ will let it flow forth in kind words, and be expressed in courteous deportment. The plan of salvation is to soften whatever is harsh and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify of an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the receiver. But those who profess the truth and at the same time are rough, and sour, and unkind in words and deportment, have not learned of Jesus; all these manifestations show that they are yet servants of the wicked one. No man can be a Christian without having the spirit of Christ, manifesting meekness, gentleness, and refinement of manners. {RH, September 1, 1885 par. 4}

Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character, which were so holy that he was translated to heaven without seeing death, represent what the lives and characters of all must be, if, like Enoch, they are to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their

corruption. Were Enoch upon the earth today, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. The palm tree well represents the life of a Christian. It stands upright amid the burning desert sand, and dies not; for it draws its sustenance from the springs of life beneath the surface. {RH, September 1, 1885 par. 5}

When Christ shall come, our vile bodies are to be changed, and made like his glorious body; but the vile character will not be made holy then. The transformation of character must take place before his coming. Our natures must be pure and holy; we must have the mind of Christ, that he may behold with pleasure his image reflected upon our souls. We are none of us what God would have us, and what we may be, and what his word requires us to be. It is our unbelief that shuts us away from God. Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When tempted to turn from the path of virtue, his answer was, "How can I do this great wickedness, and sin against God?" Enoch, Joseph, and Daniel depended upon a strength that was infinite. This is the only course of safety for Christians to pursue in our day. Those who profess Christ are too indolent in their religious life to surmount obstacles, and be patient, kind, and forbearing. {RH, September 1, 1885 par. 6}

The lives of these marked men were hid with Christ in God. They were loyal to God amidst infidelity, pure amidst depravity, devout and fervent when brought in contact with atheism and idolatry. By faith they gathered to themselves only those properties which are favorable to the development of pure and holy characters. Thus may it be with us; whatever our position, however repulsive or fascinating our surroundings, faith can reach above it all and find the Holy Spirit. {RH, September 1, 1885 par. 7}

The spirit which Enoch, Joseph, and Daniel possessed, we may have. We may draw from the same source of strength, and realize the same power of self-control; and the same graces may shine out in our lives. By reflecting the light of Christ to all around us, we shall become the light of the world. Said Christ, "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." A surly, fault-finding, selfish, uncourteous person cannot have this sacred influence. {RH, September 1, 1885 par. 8}

Pleasant, kind, and well-bred Christians will have an influence for God and his truth; it cannot be otherwise. The light borrowed from Heaven will shed its brightening rays through them to the pathway of others leading them to exclaim, "O Lord of hosts, blessed is the man whose strength is in thee." The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the rootlets of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. The Christian life will be in such marked contrast to that of unbelievers and children of darkness, that beholders will discern that we have been with Jesus and learned of him. {RH, September 1, 1885 par. 9}

The Christian need not become a recluse; but while necessarily associating with the



world, he will not be of the world. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful, but fragrant. It is no evidence that the Christian has lost his religion, because he has a good report from those who are without. Virtue, honesty, kindness, and faithful integrity make noble characters; they will win esteem even of unbelievers, and their influence in the church will be very precious. God requires us to be right in important matters, while he tells us that faithfulness in little things will fit us for higher positions of trust. {RH, September 1, 1885 par. 10}

There is a very great neglect of true courtesy at the present time. The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers, and how offensive is such conduct in the sight of God, they would reform their habits; for a lack of courtesy is one of the greatest stumbling-blocks to sinners. Selfish, complaining, sour Christians bar the way, so that sinners do not care to approach Christ. {RH, September 1, 1885 par. 11}

Could we look beneath the surface of things, we should see that half life's misery is created by frowns and unkind speeches, which might be prevented as well as not. Many make a hell upon earth for themselves and for those whom they might comfort and bless. These are not worthy of the Christian name. These will not dwell in heaven, in the society of pure angels who are always kind, courteous, and considerate of others. {RH, September 1, 1885 par. 12}

I call upon these dissatisfied, mourning, fretting ones to reform before it shall be too late. There is still time for you to learn of Christ. You have greatly injured his cause, you have kept many souls from the kingdom of heaven; but you may yet repent and be converted. Lay off the yoke which you have placed upon your own neck, and accept the yoke of Christ. Many are sensible of their great deficiency, and they read, and pray, and resolve, and yet make no progress. They seem to be powerless to resist temptation. The reason is, they do not go deep enough. They do not seek for a thorough conversion of the soul, that the streams which issue from it may be pure, and the deportment may testify that Christ reigns within. {RH, September 1, 1885 par. 13}

All defects of character originate in the heart. Pride, vanity, evil temper, and covetousness proceed from the carnal heart unrenewed by the grace of Christ. If the heart is refined, softened, and ennobled, the words and actions will testify to the fact. When the soul has been entirely surrendered to God, there will be a firm reliance upon his promises, and earnest prayer and determined effort to control the words and actions. {RH, September 1, 1885 par. 14}

Some persons speak in a harsh, uncourteous manner, that wounds the feeling of others, and then they justify themselves by saying, "It is my way; I always tell just what I think;" and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked; it is something of which they ought to be ashamed,--a cruel practice, which is born of Satan, and is not in the least akin to



Heaven. Much is said concerning the improvements which have been made since the days of the patriarchs. But those living in that age could boast of a higher state of refinement and true courtesy than is possessed by people in this age of boasted enlightenment. {RH, September 1, 1885 par. 15}

Integrity, justice, and Christian kindness, blended, make a beautiful combination. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious, selfish, and jealous. No harsh or unkind words escape their lips. And if we are to be the companions of angels, we too must be refined and courteous. And we have none too much time to change our wrong habits, reform our defective characters, and obtain a fitness for the society of those with whom we expect to associate not long hence. All harshness and severity, coarseness and unkindness, must be overcome in this life; for they are Satanic. Now is the very time for us to do the work. We can have no second probation. If we do not improve these hours of privilege, we would not improve a second probation should it be granted to us. It is now, while it is called today, that we are not to burden our hearts and continue to make Christ ashamed of the unsanctified words and deportment of us who bear his name.

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{RH, September 1, 1885 par. 16}

**PERIODICALS / RH - The Review and Herald / September 8, 1885 Bible Examples of True Courtesy - By Mrs. E. G. White. -**

**September 8, 1885 Bible Examples of True Courtesy**

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**By Mrs. E. G. White.**  
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In order to perfect Christian character, the whole man must be molded after the standard of Heaven. Kindness and amiability are essential qualities in the child of God; but hollow-hearted, hypocritical courtesy, which is so common among worldlings, is not the genuine grace of Christian politeness. Courtesy cannot take the place of a holy life; neither can the life be perfect in the absence of this fine filling up, which is like the delicate penciling in a picture. Those who open their hearts and homes to invite Jesus to abide with them, should keep the moral atmosphere unclouded by strife, bitterness, wrath, malice, or even an unkind word. Jesus will not abide in a home where are contention, envy, and bitterness. {RH, September 8, 1885 par. 1}

The Holy Scriptures give us marked examples of the exercise of true courtesy. Abraham was a man of God. When he pitched his tent, he at once erected his altar for sacrifice, and invited God to abide with him. Abraham was a courteous man. His life is not marred with selfishness, so hateful in any character, and so offensive in the sight of God. Witness his conduct when about to separate from Lot. Though Lot was his nephew, and much younger than himself, and the first choice of the land belonged to Abraham, courtesy led him to forego his right, and permit Lot to select for himself that

part of the country which seemed to him most desirable. Behold him as he welcomes the three travelers in the heat of the day, and hastens to provide for their necessities. Again observe him as he engages in a business transaction with the sons of Heth, to purchase a burying-place for Sarah. In his grief he does not forget to be courteous. He bows before them, although he is God's nobleman. Abraham knew what genuine politeness was, and what was due from man to his fellow-man. {RH, September 8, 1885 par. 2}

The great apostle Paul was firm where duty and principle were at stake; he preached Christ with great boldness; but he was never harsh and impolite. He had a tender heart, and was ever kind and thoughtful of others. Courtesy was a marked trait of his character, and this gave him access to the better class of society. {RH, September 8, 1885 par. 3}

Paul never doubted the ability of God or his willingness to give him the grace he needed to live the life of a Christian. He exclaims: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" His language is that of faith and hope, not of doubt and despair: "He loved me, and gave himself for me." "I know whom I have believed." He does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice of gladness, strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him. {RH, September 8, 1885 par. 4}

When in most discouraging circumstances, which would have had a depressing influence upon halfway Christians, he is firm of heart, full of courage and hope and cheer, exclaiming, "Rejoice in the Lord alway, and again I say, Rejoice." The same hope and cheerfulness is seen when he is upon the deck of the ship, the tempest beating about him, the ship going to pieces. He gives orders to the commander of the ship and preserves the lives of all on board. Although a prisoner, he is really the master of the ship, the freest and happiest man on board. When wrecked and driven to a barbarous island, he is the most self-possessed, the most helpful in saving his fellow-men from a watery grave. His hands brought the wood to kindle the fire for the benefit of the chilled, ship-wrecked passengers. When they saw the deadly viper fasten upon his hand, they were filled with terror; but Paul calmly shook it into the fire, knowing it could not harm him; for he implicitly trusted in God. {RH, September 8, 1885 par. 5}

When before kings and dignitaries of the earth, who held his life in their hands, he quailed not; for he had given his life to God, and it was hid in Christ. He softened, by his courtesy, the hearts of these men in power, men of fierce temper, wicked and corrupt though they were in heart and life. He did not forget his position, or the importance of the occasion. He was zealous for the truth, bold in advocating Christ; but propriety of deportment, the grace of true politeness, marked all his conduct. When he stretched out his hand, as was his custom in speaking, the clanking chains caused him no shame nor embarrassment. He looked upon them as tokens of honor, and rejoiced that he could suffer for the word of God and the testimony of Jesus Christ. Surrounded by

philosophers, kings, and critics, he was God's ambassador. His reasoning was so clear and convincing that it made the profligate king tremble as Paul dwelt upon his experience, showing what had wrought the change in his religious views which aroused the malice of the Jews. He exalted Jesus Christ as the world's Redeemer. Grace, like an angel of mercy, makes his voice heard sweet and clear, repeating the story of the cross, the matchless love of Jesus. {RH, September 8, 1885 par. 6}

Paul attracted warm hearts wherever he went; his soul was linked to the soul of his brethren. When he parted with them, knowing and assuring them that they would never see his face again, they were filled with sorrow, and so earnestly besought him to still remain with them that he exclaimed, "What mean ye to weep and to break mine heart?" His sympathetic heart was breaking as he witnessed and felt their grief at this final separation. They loved him, and felt that they could not give him up. What Christian does not admire the character of Paul? Firm as a rock when standing in defense of the truth, he was affectionate and gentle as a child when surrounded by his friends. "But his rebuke of sin was terribly severe, especially to those who professed to believe in Christ and yet dishonored their profession. His heart was aglow with love, and yet when duty demanded he could be stern with holy indignation. Let the example of Paul, whose life was in accordance with the life of Christ, be a lesson to us. {RH, September 8, 1885 par. 7}

But in Christ a greater example has been given us than that of either patriarch or apostle. Here we have genuine courtesy illustrated. This virtue ran parallel with his life, clothing it with a softened and refined beauty, and shedding its luster over every action. He bids the weary and oppressed come to him, and find rest and peace in bearing his yoke and lifting his burden. He invites them, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." His heart of sympathizing love longs to quiet restless, oppressed, and suffering minds that can find peace only in learning the lessons of his meekness and lowliness. Their fluctuating, changeful, mournful experience is anything but rest. It is labor, pain, and sorrow. To bear insult, reproach, and abuse without retaliating and without arraying themselves in opposition to those who would injure them, is the lesson he would teach them. He would have them lay off the yoke of pride, so galling to the neck, and take his yoke, which is easy, for it is the meekness and gentleness of Christ. {RH, September 8, 1885 par. 8}

What great condescension is here manifested by our Lord. No matter how poor and wretched the applicant, the relief he asked was always given. The Saviour uttered no word of reproach or censure, though he was constantly besieged and his hours for repose and retirement broken in upon. In the streets of the crowded city, in the groves, or by the lake-side, he was ever greeted by the complaints and requests of suffering humanity. {RH, September 8, 1885 par. 9}

The leper was required to dwell apart from the habitations of men, and at the approach of any person he must utter the mournful cry, Unclean, unclean! lest the traveler approach near enough to be endangered by contagion. But as the leper discerns in the stranger Jesus, the Mighty Healer, that cry is hushed, and a most imploring prayer bursts from his lips, "If thou wilt, thou canst make me clean." Never was such an appeal made in vain. The answer comes back to him, "I will, be thou

clean." Publicans and sinners throng about the blessed Saviour for one word of hope, for one touch of his finger to heal their various maladies. He had a kind word and look for every one. Though he was the Majesty of heaven, he did not proclaim his exalted character, and claim the reverence which rightfully belonged to him. But he traversed the earth, weary, hungry, and often sad, because men did not feel their need of the blessings he came to give them. {RH, September 8, 1885 par. 10}

This is the example of true courtesy which we must all copy if we would be indeed followers of Jesus. The Christian's character will surely correspond with the name. Those who have no care in regard to their words or actions, and thus bring unhappiness to all around them, must learn of Jesus to be meek and lowly of heart. Rough ways and coarse manners dishonor the Christian name and misrepresent Christ. Many will not be fitted to enter heaven, because they do not see the importance of imitating the perfect Pattern. Some term roughness, careless ways, and untidy dress humility and freedom from pride; but humility is disgusted with such companions and will not be seen in their society. {RH, September 8, 1885 par. 11}

Those who make a profession of sanctification are frequently the most proud, selfish, and over bearing. What an account will such have to render to God for their influence! They profess that their conduct is in harmony with heaven, while they manifest the evil promptings of their natural hearts. They in no way resemble Enoch, Joseph, Daniel, Paul, or Christ, the perfect Pattern. They bring Bible sanctification into contempt. Their course of conduct is uncourteous, and many times really unkind and uncouth. Such are like signboards at cross-roads which mislead the traveler by pointing in the wrong direction. {RH, September 8, 1885 par. 12}

Though these persons claim perfection, they know not experimentally what it means. No one is attracted to them, and made better by their example. Those who profess sanctification, and yet do not the requirements of God, have not put on Christ; they do not wear the grace of humility, and exhibit Christ in words and actions till men shall be charmed by his perfections and be led to glorify God by seeing their good works. {RH, September 8, 1885 par. 13}

Christ is pleased with his followers when they show that, though human, they are partakers of the divine nature. They are not statues, but living men and women, whose warm hearts, invigorated by the dews of divine grace, open and expand as the beams of the Sun of righteousness shine upon them. The light which falls upon them they reflect upon others in works which are luminous with the love of Christ. Cold, professedly sinless Christians are like icebergs; they seem to freeze up the cheerfulness of all who are connected with them. Their influence upon the cause of Christ is always deleterious. Nothing is so offensive to God as the atmosphere of those who profess holiness of heart, but whose lives have a bad flavor. Unsavory actions make the Christian repulsive. {RH, September 8, 1885 par. 14}

Instead of isolating themselves, Christians should associate together. Their influence upon one another may be salutary. We should learn lessons of Paul, who was often found relating his experience. There is too little conversation upon the facts of religious experience, and the mercy and goodness of God. Love and gratitude are not

cherished in the heart as they should be. Little, delicate acts of courtesy are sadly neglected. Words of cheer and encouragement to one another might be spoken with the best of results. There is great need of individual sanctification to God, but we have no sympathy for the spurious article. {RH, September 8, 1885 par. 15}

True sanctification is carried into all the business of life. Pure thoughts, noble aspirations, clear perceptions of truth, elevated purposes of action, yearnings to attain to perfection, will be the experience of every real Christian. These have fellowship with the Father and with the Son. They are constantly increasing in the knowledge of God. They grow in reverence and trust and love; but while they are coming nearer and nearer to perfection of character, they will feel more and more deeply their unlikeness to Christ, and have greater distrust of themselves and greater dependence upon God. As these are growing up to the full stature of men and women in Christ Jesus, they will be sought by others, and will be a help and blessing to all with whom they associate. The most Christlike professors are those who are the most kind, pitiful, and courteous; their convictions are firm and their characters strong; nothing can swerve them from their faith or allure them from their duty. {RH, September 8, 1885 par. 16}

A Christian will cultivate a meek and quiet spirit; he will be calm, considerate of others, and will have a happy temper that sickness will not make irritable nor the weather or circumstances disturb. We want to cherish that charity which is not easily provoked, which suffereth long and is kind, which hopeth all things, endureth all things. If this grace be in you, if you are ruled by the spirit of Christ, all who see you will take knowledge of you that you have been with Jesus; and your words and actions will testify that your religion is full of good fruits. The children of God never forget to do good and to communicate. They have the spirit of Christ; good works are spontaneous with them; for God has transformed their natures by his grace. "Herein is my Father glorified, that ye bear much fruit."

{RH, September 8, 1885 par. 17}

**PERIODICALS / RH - The Review and Herald / September 15, 1885 Notes of Travel  
- By Mrs. E. G. White. - From California to England.**

**September 15, 1885 Notes of Travel**

**By Mrs. E. G. White.**

**From California to England.**

July 13, in company with my son, W. C. White, and a party of ten, we left California on our long contemplated journey to Europe. For months I had looked forward to this journey with anything but pleasure. To travel across the continent in the heat of summer and in my condition of health, seemed almost presumptuous. Since attending the round of camp-meetings in 1884, I had suffered great mental weariness and physical debility.

For months at a time I had been able to write but very little. As the appointed time for starting drew near, my faith was severely tested. I so much desired some one of experience upon whom I could rely for counsel and encouragement. My courage was gone, and I longed for human help, one who had a firm hold from above, and whose faith would stimulate mine. By day and by night my prayers ascended to heaven that I might know the will of God, and have perfect submission to it. Still my way was not made clear; I had no special evidence that I was in the path of duty, or that my prayers had been heard. {RH, September 15, 1885 par. 1}

About this time my son, W. C. W., visited Healdsburg, and his words were full of courage and faith. He bade me look to the past, when, under the most forbidding circumstances, I had moved out in faith according to the best light I had, and the Lord had strengthened and supported. I did so, and decided to act on the judgment of the General Conference, and start on the journey, trusting in God. My trunk was packed, and I returned with him to Oakland. Here I was invited to speak to the church Sabbath afternoon. I hesitated; but these words came to me with power, "My grace is sufficient for you." The struggle was hard, but I consented. I then felt that I must seek God most earnestly. I knew that he was able to deliver in a manner that I could not discern. In thus trusting, my fears were removed, but not my weakness. I rode to the church and entered the desk, believing that the Lord would help. While speaking I felt that the everlasting arms were about me, imparting physical strength and mental clearness to speak the word with power. The love and blessing of God filled my heart, and from that hour I began to gather strength and courage. The next Monday I had no hesitancy in stepping on board the cars *en route* for Michigan. {RH, September 15, 1885 par. 2}

I here learned over again the lesson I have had to learn so many times, that I must lean wholly upon God, whatever my perplexity. He will never leave nor forsake those who commit their ways unto him. We must not depend on human strength or wisdom, but make him our counselor and guide in all things. {RH, September 15, 1885 par. 3}

Although I had prayed for months that the Lord would make my path so plain that I would know that I was making no mistake, still I was obliged to say that God hangs a mist before my eyes. But when I had taken my seat on the cars, the assurance came that I was moving in accordance with the will of God. Friends had come to the depot to see us off. It was a place of great confusion, and I had not been able to bear anything of the kind for months. But it did not trouble me now. The sweet peace that God alone can give was imparted to me, and like a wearied child, I found rest in Jesus. {RH, September 15, 1885 par. 4}

At Fresno, Cal., we were happily surprised to receive a visit from Bro. M. J. Church and his son, who came into the car laden with an abundant supply of peaches, grapes, and melons. The grapes were of the choicest varieties, and the peaches were large yellow ones, some of which measured ten inches around. This supply, so timely, was a blessing to us all the way to Michigan. We enjoyed a pleasant but short visit with these brethren, and then were again on our way. {RH, September 15, 1885 par. 5}

The weather the first part of our journey was exceedingly oppressive. At one place the thermometer stood at 125 degrees in the shade. In Southern California and Arizona



the wind was as hot as though it came from a furnace. This was what I had dreaded; but to my great surprise I was not exhausted with the heat. As usual, we carried with us our own lunch baskets, and ate two meals a day regularly. These meals consisted of fruits and bread, without tea or stimulant of any kind. The blessing of the Lord continued to rest upon me, and I grew stronger every day. {RH, September 15, 1885 par. 6}

By special arrangement with the railroad company we had the promise of a car to ourselves from Mojave. This we had, with the exception of three gentleman passengers. The change at this place was made with very little difficulty. The car we were to occupy was drawn up beside the one we were in, and our goods were quickly and easily transferred. We were well accommodated, and felt grateful for the privilege of being where we could erect the altar of prayer and have religious service on the Sabbath. From time to time some of the train men would drop in and listen. My attention was attracted one day to a young man who did not seem to know what to do with himself during the service. At one time he would seem ready to cry, and at another would manifest great pleasure. He afterward stated to Bro. Lunt that it was the first prayer he had heard for five years, yet in the home of his youth prayer was offered by his parents every day. {RH, September 15, 1885 par. 7}

I am convinced that we lose much by forgetting Jesus when we travel on the cars or on the boats. Those who are Christians will confess Christ in their choice conversation, in their sobriety, in their Christ-like deportment. There will be temptations to let our thoughts and words flow in the same channel in which those of worldlings flow. But it should be kept in mind that "in the multitude of words there wanteth not sin." We cannot while upon the cars enter our closets and there be alone with God; but we can gird up the loins of our minds, and uplift our hearts to God in silent prayer for grace to keep the mind stayed upon him, and he will surely hear us. {RH, September 15, 1885 par. 8}

Whenever our cars stopped long enough, Bro. Lunt would improve the time by doing missionary work near the station. At one place he obtained a subscription for the Review from a man who had been at the Sanitarium at Battle Creek, and was acquainted with the arguments on the Sabbath. He was head machinist in one of the railroad shops, and received a large salary. "But," said he, "what good will money do me if earned at the expense of my soul?" He was anxious to find work where he could keep the Sabbath and have religious society and the privilege of attending meetings. {RH, September 15, 1885 par. 9}

We reached Kansas City Sunday, where we found a chair car in waiting for our party. The change here was easily made, and the next day we reached Chicago. Here we were met by Brn. A. R. Henry and W. C. Gage, who accompanied us to Battle Creek. We can truly say that the journey across the plains was accomplished with as little inconvenience and weariness as we have ever experienced in the twenty-five times that we have passed over the road. The Lord blessed us, and we feel it a privilege to give him all the glory. At Battle Creek I was pleased to meet my dear children, Edson and Emma White, and in their home we found quiet and rest. {RH, September 15, 1885 par. 10}

We spent one Sabbath with the church there. I spoke in the forenoon and in the

afternoon attended the social meeting. It was a precious privilege for me to bear my testimony, and listen to the testimonies of the brethren and sisters. The Lord seemed very near, and his presence is always life, and health, and peace. The thought would arise, We shall never all meet here again, but shall we meet around the great white throne? Who of this large congregation will be missing in the paradise of God, and who will be among the conquerors, and sing the song of triumph in that home of eternal bliss? {RH, September 15, 1885 par. 11}

Sunday evening I spoke to a large number of the patients at the Sanitarium. I tried to present before them the high claims that God has upon us individually, and the importance of having all our desires, our appetites and passions, under the control of intelligent reason. The new addition to the Sanitarium makes it a large, commodious building, and it is already well filled with patients. Everything seems to be planned with reference to the health and convenience of those who go there for rest and treatment. Their tables are spread with an abundance of good, plain, nourishing food, and I could but feel that if any were dissatisfied with it, their taste must be very much perverted. {RH, September 15, 1885 par. 12}

Tuesday night we were in meeting till a late hour, seeking to present before the workers there the great good that might be accomplished if they were connected with God. The Lord designs that the Sanitarium should be a means of great good. Regular religious meetings are held there, also a thoroughly organized Sabbath-school. All are invited to attend these services, and as the result many souls are brought to a knowledge of the truth. {RH, September 15, 1885 par. 13}

I feel it to be my duty to here caution my brethren against receiving reports that they may hear against the Sanitarium. We have been upon the ground, and we believe that those who act a leading part there are trying to work from a Christian stand-point. Those who complain have but little knowledge of the cares and perplexities that the real workers bear, and oftentimes are ignorant of the efforts that are being made for their welfare. If complainers would pray more, and fret and murmur less, we believe that they would improve not only their spiritual condition but also their physical health. This institution is one of God's instrumentalities, and we would warn our brethren to be cautious how they say one word to lessen its influence. It is easy to take a surface view of matters, and to slightly misrepresent the work and the workers. Much harm is often thus done. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Here not only the one who makes the complaint is condemned, but the ones who take up this reproach, who cherish it, and repeat it. If reports come to you against the Sanitarium, do not receive them till you have positive evidence that they are true. {RH, September 15, 1885 par. 14}

Wednesday noon, July 29, we resumed our Eastward journey. At the request of friends, we stopped over a few hours at Rome, N. Y., where we had a profitable visit with Brn. Miles and Brown, and Bro. Whitney and family. We were pleased to see the arrangements that have been made here for doing missionary work. A small but neat

and well arranged building has been erected, the lower floor of which is used for mission work and a reading room. The basement contains a small job press, while the upper floor is fitted up for a school. It is not expected that this school will require a large amount of means to carry it forward, but it is to meet a present necessity, to educate missionary workers, and to prepare the children to enter the Academy at South Lancaster. Everything has been done with thoroughness and neatness, and yet I saw no evidence of extravagance. The brethren in New York are abundantly able to sustain this mission nobly, and we feel sure that none who have the cause of God at heart will feel that the plans made to bring the light to those in darkness are too ample or too expensive. Those things which concern our eternal interest are of infinite importance, and should be exalted above every temporal interest. May the God of wisdom guide the ministers and workers in this important field, and may every member of the church feel that the work is his, and do all that he can to sustain it. {RH, September 15, 1885 par. 15}

We left Rome about ten o'clock at night, expecting to take a sleeper; but on account of some train having missed connection we were not able to do so, and were obliged to change cars twice during the night. Our next stopping-place was at Worcester, Mass., where Eld, Canright was holding tent-meetings. We reached this place about half past eight, and found an appointment out for me to speak that night. I was weary, but the Lord gave me strength to address the people. The next day was Sabbath and about eighty were present. Some of these were keeping the Sabbath for the first time. Sunday evening the tent was well filled, and the people listened with the most respectful attention. Quite a number in this place are fully established in the truth. The work moves slowly in the large cities, for it has great opposition to encounter. {RH, September 15, 1885 par. 16}

Monday, Aug. 3, we went by private conveyance to South Lancaster. This ride of seventeen miles was a rest to me, as were also the few days spent in the quiet home of Sr. Harris, although most of my time while there was spent in completing important writings that I was anxious to leave with the brethren before sailing. Thursday I again visited Worcester, held a meeting with the missionary workers there, and then returned to Lancaster. {RH, September 15, 1885 par. 17}

A short ride on the morning of the seventh, brought us to Boston. The steamer on which we had secured our passage did not leave the dock till Sabbath morning; but we were allowed to go on board with our baggage Friday evening. Although we had secured tickets at quite a low price, we were accommodated with very pleasant, roomy state-rooms, well furnished and well located. As we commenced the Sabbath with prayer the Lord seemed very near, and his peace and blessing came into our hearts. The day was one of rest and quiet. {RH, September 15, 1885 par. 18}

The weather the first part of the journey was quite pleasant, and we spent much of the time on deck; but the fourth day out was very rough, and we felt best in our berths. The last part of the way we had a great deal of fog, which caused us to run slow, and made the journey somewhat monotonous. Although the ocean was so rough for several days that the port-holes had to be closed, I suffered less from seasickness than I had anticipated. The arrangements for ventilation were excellent. {RH, September 15, 1885 par. 19}

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I cannot speak too highly of the steamer *Cephalonia*, which was our home for nearly eleven days. The captain and all the officials were kind and accommodating. The cooking was more sensible, the food more palatable, than will usually be found on board boats. The bread, both white and graham, was excellent, and fruits, vegetables, and nuts were served liberally; while those who enjoyed meat could have it prepared in almost every shape. The motion of the boat was not so great but that I was enabled to write over one hundred pages of important matter during the passage. {RH, September 15, 1885 par. 20}

The evening of the 13th we arrived at Liverpool. Here we were met by Brn. Drew, Wilcox, and O'Niel, and taken to the comfortable home of Bro. Drew. After a season of thanksgiving to God for his preserving care during the journey, we retired to rest. The next morning, accompanied by Bro. Wilcox, we took the cars for Grimsby, the headquarters of our publishing work in England. We went at once to the mission house, or office of the *Present Truth*. Here we met our old friends, Bro. and Sr. Mason, from Woodland, Cal., Eld. Lane and wife, and Sr. Jennie Thayer. With these dear American friends we feel quite at home, and expect to tarry a few days. {RH, September 15, 1885 par. 21}

I look back on my journey with surprise and with feelings of gratitude for the strength I have received. Since leaving California I have traveled over seven thousand miles, written over two hundred pages, and spoken thirteen times; and my health is much better now than when I started. To the Lord be all the praise. It is no longer a question with me whether I am in the path of duty. Europe is a vast missionary field, and there is a great work yet to be done.

*Gt. Grimsby, Eng.*

{RH, September 15, 1885 par. 22}

**PERIODICALS / RH - The Review and Herald / September 22, 1885 The Teacher and His Work. - By Mrs. E. G. White. -**

**September 22, 1885 The Teacher and His Work.**

**By Mrs. E. G. White.**

To the teacher is committed an important work. While cultivating the intellectual powers and forming the manners of his pupils, he is constantly exerting an influence upon their habits and characters. Their destiny in this world and the next may be decided by his instruction and example. {RH, September 22, 1885 par. 1}

It is not enough that the teacher possesses natural ability and intellectual culture. These are indispensable; but without a moral and spiritual fitness for the work, he is not

prepared to engage in it. The teacher should see in every pupil the handiwork of God--a candidate for immortal honors. He should seek so to educate, train, and discipline them that each may attain to the highest standard of moral and intellectual excellence of which he is capable. {RH, September 22, 1885 par. 2}

Many assume the position of a teacher without a proper sense of their responsibility and without due preparation. They are not actuated by that lofty purpose which an enlightened conscience and a love for souls would inspire. They teach merely to earn a livelihood, and do not realize the danger of marring the work by indulging their own peculiarities and revealing their defects of character. Hence their lack of self-control and wise discipline exerts upon pupils an influence which no after-effort can wholly counteract. {RH, September 22, 1885 par. 3}

The teacher should not enter upon his work without careful and thorough preparation. He should feel the importance of his calling, and give himself to it with zeal and devotion. It is not his duty to exhaust the energies of mind or body in other branches of labor which may be urged upon him. This would unfit him for his specific work. {RH, September 22, 1885 par. 4}

Every educator should daily receive instructions from the Great Teacher, and should labor constantly under his guidance. It is impossible for him rightly to understand or to perform his work, unless he shall be much with God in prayer. Only by divine aid, combined with earnest, self-denying effort, can he hope to fill his position wisely and well. {RH, September 22, 1885 par. 5}

The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development. While a few may appear beautiful and symmetrical, many others have become dwarfed and misshapen by neglect. The preceding gardener has not done his work faithfully. By proper cultivation these plants and shrubs might have been made to grow up comely and beautiful; but those to whom was committed the care of the tender plantlets, left them to the mercy of circumstances, and now the work of training and cultivation is increased tenfold. {RH, September 22, 1885 par. 6}

The teacher must bring to his difficult task the patience, forbearance, and gentleness of Christ. His heart must glow with the same love that led the Lord of life and glory to die for a lost world. Patience and perseverance will not fail of a reward. While his best efforts will sometimes prove unavailing, the faithful teacher will see fruit of his labor. Noble characters and useful lives will richly repay his toil and care. {RH, September 22, 1885 par. 7}

The word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all the ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every life. There is history of inestimable value and absorbing interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the admiration and wonder of the world. In glowing beauty, in sublime and solemn majesty,



in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity. {RH, September 22, 1885 par. 8}

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, the buyer and the seller, the borrower and the lender, parent and child, teacher and student,--all may here find lessons of priceless worth. {RH, September 22, 1885 par. 9}

But above all else, the word of God sets forth the plan of salvation; shows how sinful men may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages--ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there. {RH, September 22, 1885 par. 10}

The great book of nature, ever open before the student, invites his thought and study. While the teacher explores with his pupils the wonders of the invisible universe, and the laws by which it is governed, he should lead them to behold on every hand the power, the wisdom, and the love of God. {RH, September 22, 1885 par. 11}

Physical training also should receive careful attention in the school-room. The teacher is, to a great degree, responsible for the health of the students under his care. The foundation of many ailments is laid in early life. Nothing is unimportant which affects physical health; for without this, mental training will be of little value. {RH, September 22, 1885 par. 12}

Disease is often induced by over-study, confinement, and lack of exercise. Care should be taken to avoid these evils. Children, especially, should have frequent change of position and occupation. {RH, September 22, 1885 par. 13}

Impure air is a frequent cause of disease. Above all other places, houses of worship and school buildings should be thoroughly ventilated. In the church congregation and in the crowded school-room are persons affected with scrofula, consumption, and almost every other form of disease. Impurities generated by these disorders are exhaled, and also thrown off by insensible perspiration. Unless there is most thorough ventilation, these impurities will be taken into the lungs, and then into the blood, and thus endanger health and even life. Yet sudden changes of temperature are to be avoided. Care should be taken that students do not become chilled by currents of air from open windows. It is unsafe for the teacher to regulate the heat of the school-room by his own feelings. His own good, as well as that of the students, demands that a uniform temperature be maintained. {RH, September 22, 1885 par. 14}

The teacher should be familiar with the principles of physiology and hygiene, and should put his knowledge to practical use in the school-room. He may thus guard his pupils from many dangers to which they are exposed through ignorance or neglect of sanitary laws. Thousands of lives are sacrificed because teachers do not give attention to these things. {RH, September 22, 1885 par. 15}



More harm than good results from the practice of offering prizes and rewards. It is the ambitious pupil who is stimulated to greater effort. Those whose mental powers are already too active for their physical strength, are urged on to grasp subjects too difficult for the young mind. The examinations also are a trying ordeal for pupils of this class. Many a promising student has suffered severe illness, perhaps death, as the result of the effort and excitement of such occasions. Parents and teachers should be on their guard against these dangers. It is unwise to develop the intellectual at the expense of the physical powers. {RH, September 22, 1885 par. 16}

Students should be encouraged to exercise in the open air. Such exercise, with the invigorating influences of the fresh air, the sunshine, and the scenes of nature, will cool the fevered brain and soothe the excited nerves, and the student will return to his task with renewed vigor and fresh courage. {RH, September 22, 1885 par. 17}

No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling the students upon every point, and praising them for their progress, while in everything else these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need. {RH, September 22, 1885 par. 18}

In these matters, teachers are too often controlled by selfish, sordid motives. While they labor with no higher object, they cannot inspire their pupils with noble desires or purposes. The keen, active minds of the young are quick to detect every defect of character, and they will copy such defects far more readily than the precious graces of the Holy Spirit. {RH, September 22, 1885 par. 19}

It is the meekness and love of Christ that is needed by teachers and pupils, by parents and children. The currents of spiritual life must not become stagnant. The water of the living fountain should be in us, a well of water springing up into everlasting life, and sweeping away the selfishness of the natural heart. What our schools and our homes need is the inflowing of heavenly life, so full and free as to impart a truly fervent spirit. The heart that is imbued with the love of Christ will reveal that simplicity and godly sincerity which was manifested in the life of our Saviour. That heart will be as a pure fountain, sending forth pure, sweet streams. {RH, September 22, 1885 par. 20}

No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial. These traits of character work great harm in the school-room. Let not the teacher excuse his wrong course by the plea that he has naturally a hasty temper, or that he has erred ignorantly. He has taken a position where ignorance or lack of self-control is sin. He is writing upon many a human soul lessons which will be carried all through life. {RH, September 22, 1885 par. 21}

Constant association with inferiors in age and mental training tends to make the teacher tenacious of his rights and opinions, and leads him to jealousy guard his position and dignity. Such a spirit is opposed to the meekness and humility of Christ. A neglect to cherish these graces hinders advancement in the divine life. Many build up barriers between themselves and Jesus so that his love cannot flow into their hearts,

and then they complain that they do not see the Sun of Righteousness. Let them forget self and live for Jesus, and the light of Heaven will bring gladness to their souls. {RH, September 22, 1885 par. 22}

Above all others, he who has the training of the young should beware of indulging a morose or gloomy disposition. This will cut him off from sympathy with them, and without sympathy we cannot hope to benefit. We should not darken our own path or the path of others with the shadow of our trials. We have a Saviour to whom each may go, into whose pitying ear we may pour every complaint; we may leave all our cares and burdens with him, and then our labor will not seem hard nor our trials severe. {RH, September 22, 1885 par. 23}

The fact that Jesus died to bring happiness and heaven within our reach should be a theme for constant gratitude. The beauty spread before us in God's created works, as an expression of his love, should bring gladness to our hearts. {RH, September 22, 1885 par. 24}

We open to ourselves the flood-gates of woe or joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak peace to our souls; murmurings will cease; vexing thoughts will be lost in praise to our Redeemer. Those who dwell upon God's great mercies, and are not unmindful of his lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord. Then they will enjoy their allotted labor. They will stand firm and faithful at their post of duty. They will have a placid temper, a trustful spirit. {RH, September 22, 1885 par. 25}

To the teacher is committed a great work--a work for which, in his own strength, he is wholly insufficient. Yet if, realizing his own weakness, his helpless soul shall cling to Jesus, he will become strong in the strength of the Mighty One.

{RH, September 22, 1885 par. 26}

**PERIODICALS / RH - The Review and Herald / October 6, 1885 Notes of Travel. -  
By Mrs. E. G. White. - The English Mission.**

**October 6, 1885 Notes of Travel.**

**By Mrs. E. G. White.**

**The English Mission.**

The first two weeks after we landed in Liverpool we spent in visiting among the churches and unorganized companies of Sabbath-keepers in England. In Grimsby we found a pleasant temporary home among old friends at the Mission, or office of the *Present Truth*. The building which they occupy is convenient, well lighted, and pleasantly located. All the work on the paper except the press work is done in this

building, and most of the workers live here. There is also a good-sized room in the house which is used for meetings, but which will soon be too small. We believe that the time will soon come when it will be necessary to purchase a press upon which to print the paper, also tracts and leaflets, so that the light may shine forth in more distinct rays to every part of the kingdom. {RH, October 6, 1885 par. 1}

Friday evening I spoke in Temperance Hall on the subject of temperance. The idea that it is necessary to commence the work of instruction in self-denial and temperance in childhood, seemed new to the people. The most respectful attention was given as I tried to impress upon parents their accountability to God, and the importance of their laying the foundation of firm principles in their children, thus building a barrier around them against future temptations. {RH, October 6, 1885 par. 2}

Sabbath forenoon, when the little company of Sabbath-keepers assembled for worship, the room was full, and some were seated in the hall. I have ever felt great solemnity in addressing large audiences, and have tried to place myself wholly under the guidance of the Saviour. But I felt even more solemn, if possible, in standing before this small company, who, in the face of obstacles, of reproach and losses, had stepped aside from the multitude who were making void the law of God, and had turned their feet into the way of his commandments. In the afternoon a Sabbath-school and social meeting were held. I spoke about thirty minutes in the meeting, and others followed. As I listened to the testimonies borne, I could but think how similar is the experience of the followers of Christ in England and in America. There is but "one Lord, one faith, one baptism." {RH, October 6, 1885 par. 3}

Sunday forenoon we had another meeting of the brethren and sisters, and in the evening I spoke in the Town Hall. This, the largest audience room in the place, was crowded, and many were obliged to stand. Those who were best acquainted with the hall estimated that there were twelve hundred present. I have seldom seen a more intelligent, noble looking company. The "Union Temperance Prize Choir" volunteered to come and sing. This choir, which was composed of about fifty voices, did justice to the English love of music by singing seven pieces, three at the opening, two at the close, and two after the benediction. All knew that I was from America, and I did not try to appear English by imitating English customs and practices. Not being ashamed of my country, I still conformed to my simple American manners. The subject of the evening was the love of God; and as I reflected that not until the last great day would I again meet all there assembled, I tried to present the precious things of God in such a way as to draw their minds from earth to heaven. But I could only warn and entreat, and hold up Jesus as the center of attraction, and a heaven of bliss as the eternal reward to the overcomer. {RH, October 6, 1885 par. 4}

Monday we visited Ulceby, where a little company of Sabbath-keepers has been raised up through the labors of Bro. John. These manifested the deepest interest as their attention was called to the importance of searching the Scriptures to ascertain what is truth. The acceptance of truth ever involves a cross, but the only safe course is to follow the light God permits to shine, lest by neglect it shall become darkness. One lady who had been convinced of the truth, but who was still in the valley of decision,

there decided to obey all the commandments of God. {RH, October 6, 1885 par. 5}

Wednesday, accompanied by Bro. Lane, we went to Riseley, a small town about forty miles from London. Here Brn. Lane and Durland had been holding a tent-meeting for four weeks. The tent seated about three hundred, and in the evening it was full and a large number stood outside. My heart was especially drawn out for this people, and I would gladly have remained longer with them. Of the audience it could be said, there were honorable women not a few. Several of these had commenced to keep the Sabbath. Many of the men were convinced of the truth, but the question with them was not whether they could keep the Sabbath and have the conveniences and luxuries of life, but whether they could obtain bread, simple bread, for their children. Some conscientious souls have begun to keep the Sabbath. The faith of such will be severely tested. But will not He who careth for the ravens much more care for those who love and fear him? God's eye is upon his conscientious, faithful children in England, and he will make a way for them to keep all his commandments. {RH, October 6, 1885 par. 6}

Thursday we took the cars for London. Here we had the pleasure of meeting Eld. W. M. Jones, publisher of the *Sabbath Memorial*, and pastor of an S. D. Baptist chapel in London, where he has stood for many years in defense of the Bible Sabbath. We appreciated his kindness in accompanying us to the British Museum, and in explaining to us many things of interest. It would have been pleasant and profitable to spend considerable time among these interesting relics, but we were obliged to leave to meet appointments at Southampton. {RH, October 6, 1885 par. 7}

Southampton is where Eld. Loughborough lived most of the time while he was in England. It is an old town, and, with its suburban villages, has a population of over one hundred thousand. Here we saw the old Roman wall and gates with towers above, which were once used as courts of justice. Although built over nine hundred years ago, the wall in many places has not been impaired by age. While here I spoke to the church Friday evening and twice on the Sabbath. Appointments were out for Sunday evening in a large hall, but Sunday morning found me sick with a severe cold. I could sit up but little. During the day we rode out, and I came near fainting. The brethren saw that it would be impossible for me to speak that night unless the Lord should work in a special manner. I tried to pray over the matter, and decided to do my part. I rose from the bed, rode to the hall, and stood upon my feet, and the Lord gave me strength as he had many times before under similar circumstances. The pain in my head ceased the soreness in my throat was removed, and I spoke for more than an hour with perfect freedom. The Lord's name shall have all the glory. Monday I was able to return with our company to London, where we remained two days, on our way to Switzerland. {RH, October 6, 1885 par. 8}

Although England covers a small territory, it has a vast population, and is a large missionary field. Hundreds could find room to work here if they had the missionary spirit. But where, oh where, are the men who love the truth and precious souls enough to give themselves with unselfish devotion to the work? Men are wanted who are willing to leave their farms, their business, and their families, if need be, to become missionaries. There have been men who, stirred by the love of Christ and the love of

souls, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among savages and heathen idolaters, in hope of sowing the seeds of truth. Many have lost their lives in the attempt, but others have been raised up to carry the work forward. Thus the work has progressed step by step, and the seeds of truth sown in sorrow have borne a bountiful harvest. The knowledge of the Bible has been extended, and the gospel banner has been established in heathen lands. The Protestant martyrs endured every hardship that they might get the word of life before men who were bound up in ignorance and superstition. {RH, October 6, 1885 par. 9}

Salvation was brought to us at great self-denial and infinite cost by the Son of God. Some have followed his example, and have not let farms, or pleasant homes, or even loved ones, stand in their way. They have felt all for Christ. But I am grieved and astonished that there are so few that have the real missionary spirit at this time. The end so near, the warning of a soon-coming Judgment yet to be given to all nations, tongues, and people, yet where are the men who are willing to make any and every sacrifice to get the truth before the world? Some who do go forth as missionaries are so grieved to leave the things they love that they keep in a state of sorrow and depression, and one half of their usefulness is destroyed. They are not called to go among heathen or savages, to suffer for food or clothing, nor are they deprived of even the conveniences of life; and yet they look upon themselves as martyrs. They are not bold soldiers of the cross of Christ. They do not give him willing service. {RH, October 6, 1885 par. 10}

There is abundant opportunity, even in England, to get the truth before the people. It has been thought that tent-meetings could not be held here; but the experience of Brn. Lane and Durland this season has proved that in many places this is the very best means of reaching the people. Open-air meetings are quite common. If conducted on right principles, they are good. Jesus placed himself in the great thoroughfares of travel, where his voice was heard by thousands. The precious words that fell from his lips found a lodgment in many hearts, and caused them to search and see if these things were so. It is most difficult in England to reach the higher classes. The barriers are built up high and firm between the wealthy and the workers. Wealth is greatness and power; poverty means little less than slavery. The truth will often find its way to the noblemen by first reaching the middle and poorer classes. This was the case in Paul's day. The truth found its way into Caesar's household through one who was held in bonds, and men and women of high rank became disciples of Christ. Some who are servants and ladies' maids are quietly working to get the truth before those for whom they labor. Thus through servants or relatives the truth will reach the highest as well as the lowest. {RH, October 6, 1885 par. 11}

The work in England is yet in its infancy; but we have faith to believe that if the workers make God their wisdom, and trust in him, we will soon see a much greater work done than has been accomplished in the past. Means are needed to extend the work. The gold and silver belong to God; the cattle upon a thousand hills are his also. He has intrusted means with his stewards so that they may use it in advancing his cause. If

those who profess the truth would live nearer to God, their senses would not be so confused with the things of this world that they would not discern the wants of the cause for this time. We must pray in faith that God will move upon men who have means, to use it to extend his work on earth. We must also pray earnestly that the Lord will raise up more men who have ability, and who will feel the burden of his work, and carry it forward. God will accept of hundreds of laborers if they will give themselves and their means to the work. He will hold men accountable who have received great light and yet are not aroused to see the importance of engaging in personal efforts for the salvation of their fellow-men. Energy and a spirit of self-sacrifice and denial are needed in entering the missionary field. I know whereof I speak. Resolute and unyielding men will accomplish much. We have had an experience in the work from its commencement. It began in weakness, but we can testify that wonders can be accomplished by resolute perseverance, patient toil, and firm trust in the Lord God of Israel. There is scarcely a limit to what may be achieved, if the efforts are governed by enlightened judgment, and backed up by earnest exertion. The apostle exhorts us to have respect unto the recompense of the reward. Life, eternal life, will be the reward of the faithful, true worker. May the Lord bless the labors of the faithful few who are trying to spread the truth in England, and may he grant to speedily raise up more laborers and greater facilities for advancing the work.

{RH, October 6, 1885 par. 12}

**PERIODICALS / RH - The Review and Herald / October 13, 1885 Notes of Travel. -  
By Mrs. E. G. White. - Bale, Switzerland.**

**October 13, 1885 Notes of Travel.**

**By Mrs. E. G. White.**

**Bale, Switzerland.**

We arrived at this place on the morning of Sept. 3, and were taken at once to the office of *Les Signes des Temps*. Here, as in England, we met old friends whom we had not seen for years. We are much pleased with the location of the publishing house. While sufficiently near the center of the town for all business purposes, it is far enough out to avoid the noise and confusion. The building faces the south, and directly opposite is a sixty-acre common of government land, inclosed by trees. Just beyond this are buildings, and then come gentle hills with their sprinkling of firtrees, green fields, and cultivated lands. And back of all this rise higher mountains, forming a fine background to the lovely scene. To my mind, a more beautiful location could not have been obtained. {RH, October 13, 1885 par. 1}

The building seems to have been constructed with true economy. It is not genuine economy to see how cheaply a building can be erected, but to have everything made



for durability, and not for show alone. The firm construction of the building is in keeping with the importance of the message that is being sent out from it. There are laws here which compel people to build their houses with reference to the health and safety of the inmates. The building department exercise a close supervision of every new building. The walls must be so constructed that dampness will not imperil life. If a basement is to be occupied by workmen, the floor must not be more than one and one half feet below the ground. To insure against accident by fire, it is required to build the walls of brick or stone; and the stoves must be built in the wall, or be set four feet from any wood work, with stone or tile underneath. {RH, October 13, 1885 par. 2}

The city of Bale was an important place to the Protestant reformers. The great snow-clad hills of Switzerland were among the first to catch the light of morning, and to announce the rise of reformation. And Bale was one of those points on which the rising day concentrated its rays, and whence they radiated over the country around. Early in the sixteenth century a small council of a municipal character sat at Bale. A civil war was feared; the people passed the night before in arms. In vain did the city authorities try to reconcile papists and reformers by half measures. The reformers denounced the mass, the papists demanded its continuance. Twelve hundred people who sympathized with Lutheranism insisted that there should be no more delay. They met one evening by torch-light, and said to the faltering Senate, "What you have not been able to do in three years, we will do in a single hour." Then they began their work of breaking down images, and committing other acts of violence. At this, Erasmus cleverly remarked, "I am much surprised that they perform no miracles to save themselves; formerly the saints worked frequent prodigies for much smaller offenses." Thus, amid a tempest of excitement, the Reformation opened in Switzerland, and Bale became its head-quarters. Being the seat of a university, it was the favorite resort of scholars. It also had many printing offices. Here Zwingli received his early education; here Erasmus published the New Testament which he had translated from the original Greek into Latin; here Frobenius, the celebrated printer, published the writings of Luther, and in a short time spread them in France, Spain, Italy, and England; and here, too, John Foxe spent a portion of his exile in getting some of his books through the press. Poverty and persecution troubled him, and we fancy we see him walking to and fro upon the surrounding heights, sympathizing with earlier exiles, who said, "We sat down, yea, we wept, when we remembered Zion," while here he issued the first installment of the "Book of Martyrs." {RH, October 13, 1885 par. 3}

As we looked upon our press, working off papers containing the light of truth for the present time, we could but think how much greater difficulties than we had met had been encountered in former times by the advocates of Bible truth. Every movement had to be made in secrecy, or their work would be destroyed and their lives imperiled. Now the way seems to be prepared for the truth to go forth as a lamp that burneth. The Bible standard is raised, and the same words that fell from the lips of the early reformers, are being repeated. The Bible, and the Bible alone, is the foundation of our faith. {RH, October 13, 1885 par. 4}

In the providence of God, our publishing house is located on this sacred spot. We

could not wish for a more favorable location for the publication of truth in the different languages. Switzerland being a small republic, anything coming from here is not looked upon with the suspicion that it would be if coming from other countries. Three languages are spoken here, the French, the German, and the Italian; therefore it is a favorable place for issuing publications in these languages. The work begun here in weakness will be carried on to a glorious consummation. There are hundreds of large cities that have not yet been entered by the living preacher; but the silent messengers have been exerting their influence, and now the question arises, Shall these fields be entered? if so, more means will be needed. As yet, no wealthy men have accepted the truth in Europe; but we have hope that some may; for we cannot see how the message of mercy and warning is to be given unless some of the wealth God has intrusted to men be consecrated to his work. We need more faith and to be imbued with the spirit of the Master Worker, that we may be able to obey his orders. If we remain humble, meek, and lowly, daily learning in the school of Christ, we shall not fail to do his will. We need to connect ourselves with the source of all wisdom and power. We want the simplicity of humble, trusting faith, believing that God will do just as he has promised. When we pray that the Lord may advance his work, we must labor to the extent of our ability and means to bring about an answer to our prayers. We must work as though we saw just how our help was coming. "Believe that ye receive the things ye ask for, and ye shall have them." Faith comes first and surety afterwards. We must pray more earnestly and act with more energy. {RH, October 13, 1885 par. 5}

My feelings cannot be described as I look upon these large cities where nothing is being done by the living preacher. I inquire, Why does the work advance so slowly? It is for want of workers and for want of means. Where are the Lord's stewards? What are they doing? Let our brethren and sisters in America draw nigh to God and stir up the gift that is within them. Let those who have had the opportunity to become familiar with the reasons of our faith now use this knowledge to some purpose. {RH, October 13, 1885 par. 6}

The grassy common in front of this office, of which we have spoken, is reserved by the Swiss government for the use of soldiers at certain seasons of the year. Since we have been here, there have been hundreds on the ground nearly every day training, so that when they are needed they will be ready for action. We are grateful that some efforts are being made to train young men and women that they may go forth as soldiers of Jesus Christ, to war against the enemies of truth. But we regret that these efforts are so few, and that our means are so limited. Our preachers need to do more than preach. They need to become educators, that through their efforts others may be raised up to enter the missionary field. {RH, October 13, 1885 par. 7}

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Brethren and sisters, lay aside your love of self, your love of ease and of dress, and let your contributions flow into the treasury. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and

understand his claims upon them. In God's great book is recorded every dollar that has been needlessly expended for selfish gratification. The means thus used was the Lord's, and you made self an idol and neglected the souls of your fellow-men for whom Christ died. If the money expended for changeable suits of apparel and for adornment had passed into the treasury of God, houses of worship could have been built, halls could have been hired for mission purposes, and where there is now one missionary in the field there might have been one hundred. Who will have to render an account for this great lack of funds? Many of our American friends have done nobly and willingly for the advancement of the truth in Europe. But there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed at the little that is being done, when we have a world-wide message, and the end of all things is at hand. Christ is soon to come in the clouds of heaven to reward every man as his works have been. To whom will it then be said, "Ye have done what ye could." {RH, October 13, 1885 par. 8}

The Swiss Conference began one week after we reached Bale. Of this and the general European council which began one week later, and is still in session, we shall speak in our next.

{RH, October 13, 1885 par. 9}

**PERIODICALS / RH - The Review and Herald / October 20, 1885 The Work for Our Time. - By Mrs. E. G. White. -**

**October 20, 1885 The Work for Our Time.**

**By Mrs. E. G. White.**

The end of all things is at hand; and in consideration of the shortness of time, we as a people should watch and pray, and in no ease allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. But God has a people upon the earth, who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. {RH,

October 20, 1885 par. 1}

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the lights of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. {RH, October 20, 1885 par. 2}

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. It is his plan that men and women who are partakers of this great salvation through Jesus Christ should be his missionaries, bodies of light throughout the world to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, an opportunity will be afforded to hear the sure word of prophecy, whereunto they will do well to take heed as unto a light that shines in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. {RH, October 20, 1885 par. 3}

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is *at hand*. {RH, October 20, 1885 par. 4}

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action. {RH, October 20, 1885 par. 5}

Those who think they must preach definite time in order to make an impression upon

the people, do not work from the right stand-point. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement. {RH, October 20, 1885 par. 6}

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide-spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life, or of death unto death. {RH, October 20, 1885 par. 7}

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters; but inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin. {RH, October 20, 1885 par. 8}

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying, "Peace and safety," when destruction is fast coming upon them. {RH, October 20, 1885 par. 9}

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance,

courage, and faith. The reason why so little results are seen of the labor of those who minister in word and doctrine, is that they have not the fruit of the grace of God in their hearts and lives. They do not have faith. Many who profess to be ministers of Christ manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. He should resort to prayer, and should work and pray without ceasing. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things,--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. {RH, October 20, 1885 par. 10}

The followers of Christ, scattered throughout the world, do not have a high sense of their responsibility and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. {RH, October 20, 1885 par. 11}

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless on the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly, but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much. {RH, October 20, 1885 par. 12}

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver.

{RH, October 20, 1885 par. 13}

**PERIODICALS / RH - The Review and Herald / October 27, 1885 Seek First the Kingdom of God. - By Mrs. E. G. White. -**

**October 27, 1885 Seek First the Kingdom of God.**

**By Mrs. E. G. White.**

[The Grimsby (England) *News* of Aug. 25, 1885, contained the following report of a sermon delivered by Mrs. E. G. White, in the Town Hall in that city, June 23, 1885.]



{RH, October 27, 1885 par. 1}

On Sunday night, Mrs. E. G. White, a lady recently from the United States, where she has labored publicly for forty years, on temperance and other Christian duties, gave an address at the Town Hall to a densely crowded audience. The subject was, "The Love of God." . . . {RH, October 27, 1885 par. 2}

Mrs. White, taking as her text Matthew 6:25-33: "Therefore I say unto you, Take no thought for your life," etc., proceeded: Here is a rich promise on condition that we seek first the kingdom of God and his righteousness. If we comply with the condition, God's word is pledged that all things needful shall be added. Our kind heavenly Father would have his children trust in him as a child trusts in earthly parents. But we too often see poor, feeble mortals loading themselves down with cares and perplexities that God never intended them to bear. They have reversed the order; they are seeking the world first, and making the kingdom of heaven secondary. If even the little sparrow, which has no thought of future need, is cared for, why should the time and attention of man, who is made in the image of God, be wholly absorbed with these things? God has given us every evidence of his love and care, yet how often we fail to discern the divine hand in our manifold blessings. Every faculty of our being, every breath we draw, every comfort we enjoy, comes from him. Every time we gather around the family board to partake of refreshments, we should remember that all this is an expression of the love of God. And shall we take the gift, and deny the Giver? Well may we inquire, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?" {RH, October 27, 1885 par. 3}

When Adam and Eve were placed in their Eden home, they had everything that a benevolent Creator could give them to add to their comfort and happiness. But they ventured to disobey God, and were therefore expelled from their lovely home. Then it was that the great love of God was expressed to us in one gift, that of his dear Son. If our first parents had not accepted the gift, the race would today be in hopeless misery. But how gladly did they hail the promise of the Messiah. It is the privilege of all to accept this Saviour, to become children of God, members of the royal family and to sit at last at God's right hand. What love, what marvelous love, is this! St. John calls upon us to behold it: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Notwithstanding the curse was pronounced upon the earth that it should bring forth thorns and thistles, there is a flower upon the thistle. This world is not all sorrow and misery. God's great book of nature is open for us to study, and from it we are to gain more exalted ideas of his greatness and unexcelled love and glory. He who laid the foundation of the earth, who garnished the heavens and marshaled the stars in their order, he who has clothed the earth with a living carpet, and beautified it with lovely flowers of every shade and variety, would have his children appreciate his works, and delight in the simple, quiet beauty with which he has adorned their earthly home. {RH, October 27, 1885 par. 4}

Christ sought to draw the attention of his disciples away from the artificial to the natural: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith!" Why did not our

heavenly Father carpet the earth with brown or gray? He chose the color that was most restful, the most acceptable to the senses. How it cheers the heart and refreshes the weary spirit to look upon the earth, clad in its garments of living green! Without this covering the air would be filled with dust, and the earth would appear like a desert. Every spire of grass, every opening bud and blooming flower is a token of God's love, and should teach us a lesson of faith and trust in him. Christ calls our attention to their natural loveliness, and assures us that the most gorgeous array of the greatest king that ever wielded an earthly scepter was not equal to that worn by the humblest flower. You who are sighing for the artificial splendor which wealth alone can purchase, for costly paintings, furniture, and dress, listen to the voice of the divine Teacher. He points you to the flower of the field, the simple design of which cannot be equaled by human skill.

{RH, October 27, 1885 par. 5}

I once had the pleasure of beholding one of Colorado's most beautiful sunsets. The great Master Artist had hung out on the shifting canvas of the heavens, for the benefit of all, both rich and poor, one of his finest paintings. It almost seemed that the gates of heaven were ajar that we might see the beauty there was within. Oh! thought I, as one after another passed without noticing the scene, if it had been painted by human hands, how many would have been ready to fall down and worship it! God is a lover of the beautiful. He loves beauty of character, and he would have us cultivate purity and simplicity, the quiet graces of the flowers. We are to seek for the ornament of a meek and quiet spirit, which is in the sight of God of great price. {RH, October 27, 1885 par. 6}

Parents, what kind of an education are you giving your children? Are you teaching them to cherish that which is pure and lovely, or are you seeking to place their hands in that of the world? Are you spending time and means that they may learn the outward proprieties of life, and secure the superficial, the deceptive adornments of the world? From their earliest childhood, open before them is the great book of nature. Teach them the ministry of the flowers. Show them that if Jesus had not come to earth and died, we should have had none of the beautiful things which we now enjoy. Call their attention to the fact that the color and even the arrangement of every delicate bud and flower is an expression of the love of God to man, and that affection and gratitude to their heavenly Father should be awakened in their hearts for all these gifts. Jesus, the greatest teacher the world ever knew, drew the most valuable illustrations of truth from scenes in nature. Parents, imitate his example, and use the things that delight the senses to impress important truths upon the minds of your children. Take them out in the morning, and let them hear the birds carolling forth their songs of praise. Teach them that we too should return thanks to the bountiful Giver of all for the blessings we daily receive. Teach them that it is not dress that makes the gentleman or the lady, but that it is true goodness of heart. {RH, October 27, 1885 par. 7}

Mother's, "the hand that rocks the cradle is the hand that moves the world." Yours is a work that lives through the ceaseless ages of eternity. The lessons of early life are most firmly stamped upon the mind. You cannot afford to let Satan sow the first crop. Let not an impatient, fretful word escape your lips. Bring Jesus into your homes. If heaven is a good place, why not make home a little heaven below? In your zeal to

secure the things of this life, or to make elaborate preparations for company, do not neglect your children. When wearied and worn with cares and perplexities, we cannot properly train them, neither can we take that comfort and peace that we might. Christ commanded us not to lay up for ourselves treasures on the earth. He knew that if we did, it would cause us needless anxiety and sorrow. If you have means, do not hoard it. There are precious souls to save. Instead of caring for self alone, lift up the fallen; instead of petting lap-dogs, care for the needy, those who have souls to save. There is earnest work to be done. All that we need means for, is to use to the glory of God. I would present before you Christ and him crucified. Give him your heart's best affections. Give him your intellect; it belongs to him. Give him your talents of means and of influence; they were only lent to you for improvement. Jesus laid aside his robes of royalty, stepped down from his eternal throne, clothed his divinity with humanity, and for our sakes became poor, that we through his poverty might become rich. Rich in money? in lands? in bank-stock?-- No; that we might secure eternal riches. There is no salvation except that which comes through Christ. He came to earth to lift up the fallen. With his human arm he encircles the race, while with his divine arm he grasps the throne of the infinite, thus connecting finite man to the infinite God, and uniting earth to heaven. {RH, October 27, 1885 par. 8}

Through sin our world was divorced from the continent of heaven. But Jesus bridged the gulf that sin had made. He is that ladder, the base of which rests upon the earth while the topmost round reaches into the highest heaven. We can reach heaven only by climbing this ladder. Think not it is a step down to become a Christian. It is placing the feet on the ladder of progress. What can yield comfort and peace and joy like the divine favor? What can lighten the soul like beams from the Sun of righteousness, and evidence of sins forgiven? What can impart true nobility to the fallen men and women like the restoration to the image of God? The religion of Christ elevates the receiver, refines his taste, sanctifies his judgment, strengthens his intellect, and prepares him for the society of the pure and holy angels. Is it position and honor that you desire? To be acknowledged members of the Lord's family is the highest honor that can be bestowed upon man. Is it gold that you are seeking? You will find it in the city of God. Its streets are paved with gold. It is not the worldly wealthy who bear the heavenly credentials. Not many great men, not many mighty, are chosen. But God has chosen the poor of this world, rich in faith, and heirs of the kingdom. {RH, October 27, 1885 par. 9}

The followers of Christ have a cross to lift in separating themselves from the world. Their names do not stand among the great ones of earth, but they are written in the Lamb's book of life. They confessed Christ and stood in defense of the truth through conflict, through trial, through evil as well as through good report; "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Truly, we have every reason to love and serve God; for the love that he has manifested for us is without a parallel. {RH, October 27, 1885 par. 10}

**Conference and the European Council. - By Mrs. E. G. White. -**

**November 3, 1885 The Swiss Conference and the European Council.**

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**By Mrs. E. G. White.**  
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The Swiss Conference was held at this place Sept. 10-14, and was followed by the European Council, which continued until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. There were nearly two hundred brethren and sisters assembled ; and a more intelligent, noble-looking company is seldom seen. Although gathered from different nations, we were brought near to God and to one another by our eyes being fixed upon the one object, Jesus Christ. We were one in faith, and one in our efforts to do the will of God. The influence of the gospel is to unite God's people in one great brotherhood. We have only one model to follow, and that is Christ. Worldly maxims and differences of nationalities are lost sight of in him. The love of God, sanctifying the soul, breaks down the wall of partition between the customs and practices of different individuals and nations. The great principles of Bible truth bring all into perfect harmony. The ten commandments, accepted as the one rule, the one measurement of character, unite all in the precious bonds of Christian fellowship. This was the work of the Holy Ghost when it descended upon the disciples on the day of Pentecost. {RH, November 3, 1885 par. 1}

As I looked over the congregation of dear friends, so ardent and cheerful in the truth, and so anxious to catch every ray of additional light, my reflections were indeed solemn. I thought, These are members of Christ's body, and we are members one of another. The Morning-star has arisen in their hearts; the rays of the Sun of Righteousness have shone upon their minds. Happy people indeed who are thus highly favored. Truly, "it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." To me this was a precious place, a precious assembly. In answer to earnest prayer, the Lord gave freedom to his servants in speaking words which were meat in due season to his waiting people. {RH, November 3, 1885 par. 2}

The meetings increased in interest from the first. The congregations was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given in German. This way of speaking was rather embarrassing at first; but this soon wore away, and it has been far less taxing to me than my usual manner of continuous speaking, and has given more time for meditation on what has been said. {RH, November 3, 1885 par. 3}

Sabbath and Sunday were precious seasons for those assembled. The Lord especially blessed in speaking Sunday afternoon. All listened with the deepest interest,

and at the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, and we would unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many of our brethren in Europe, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put sin away, and to engage most earnestly in the work of seeking God. In every company there are always two classes, the self-complacent and the self-abhorring. To the first class the gospel has no charms except as they can construe detached portions to flatter their vanity. They love those peculiar features of lofty morality which they think they possess. But many of those who view Jesus in the perfection of his character see their own imperfections in such a light that they are almost in despair. Such was the case here; but the Lord was present to instruct and reprove, to comfort and bless as the several cases required. Earnest prayer was then offered, not for a happy flight of feeling, but for a true sense of our sinfulness, and of our hopelessness without the atoning sacrifice. Never did Jesus seem dearer than on this occasion. There was weeping throughout the congregation. The promise was grasped, "Him that cometh to me, I will in no wise cast out." If the vail could have been withdrawn, we should have seen angels of God standing ready to minister to the humble, penitent ones. After prayer, one hundred and fifteen testimonies were borne. Many of these showed a real, genuine experience in the things of God. {RH, November 3, 1885 par. 4}

The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Old habits and customs and national pride and prejudice are broken down. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these are abiding in the soul, there will be unity of thought and action. {RH, November 3, 1885 par. 5}

I felt grateful for the privilege of speaking to a people who seemed to appreciate all that was said. It was not to them as idle tales. {RH, November 3, 1885 par. 6}

Monday afternoon I spoke upon the necessity of laboring for unity and cultivating Christian courtesy, "endeavoring to keep the unity of the Spirit in the bond of peace." The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all. {RH, November 3, 1885 par. 7}



A baptism followed the discourse. Fourteen went forward in the ordinance. This was the first time the baptistery connected with the new meeting hall had been used, and it is to be hoped that many others may follow these dear souls. God grant that none of these may ever forget their baptismal vows; but they may take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Will those who have recently taken the cross of Christ, both here and in America, continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing his grace and salvation? It remains for each to answer these questions for himself. {RH, November 3, 1885 par. 8}

At the close of the Conference many of our Swiss brethren were obliged to return to their homes, but some remained to the close of the Council, although it was continued one week longer than was expected. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. Besides the regular business meetings each day, there were held two Bible readings, a class for the benefit of canvassers and colporteurs, and one for those who wished to learn English. There were also several ministers' meetings, besides the sermons and regular morning meetings for social worship. These meetings were interesting, and according to the universal testimony, very profitable. The testimonies of the brethren were good, and the hearts of all seemed tender and humble. I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between nationalities. We are all bound together in the great web of humanity, and all that we do has a relation to others. There is a great work before us, and our hearts must be open to receive of God's light and love, that we may reflect it to others. There is a light in truth and a power in example, which will reach the indifferent and the unconverted. In the days of the apostles the Holy Spirit was the efficient agent in reaching hearts, and it would be now if there was that exercise of living faith now that there was then. True piety and earnest zeal are greatly lacking. There is too much half-hearted religion. Many are superficial. They confess their sins without realizing the hatefulness of sin in God's sight, and without repenting with brokenness of heart. This is renouncing the world, but not forsaking it. The truth, the sacred, sanctifying truth, does not abide in the heart. {RH, November 3, 1885 par. 9}

The end of all things is at hand. Our time to work is short, and there is a world to be warned. We feel the need of having more thorough missionary work done. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the world? How can you who believe the truth, and who repeat the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands



before God and ask his blessing upon yourselves and your families when you are doing so little to bless others? The living and the dead are to be judged according to the deeds done in the body. What are you doing to show that you are the light of the world? {RH, November 3, 1885 par. 10}

The work of God must go forward. The world must be warned; but where are the men and the means to carry it forward? One brother in Italy, who is doing what he can to spread the light of truth, said, "I fear I will have to give up my work. I have a wife and five children to support, and I see there are no means in the treasury. We live on the simplest fare, but we must live." The question was asked how much he would have to receive to support himself and family. He said he thought that one hundred dollars a year would supply his wants. He stated that his mouth had often watered at the smell of a dish cooking upon the fire. And what was this delicious dish? Chopped hay and coarse corn meal. Few know how the poor live in these countries, and yet there are no complaints. They are willing to do all they can. Now I wish you, my American brother, to compare figures with this earnest worker, and then begin to retrench. Cut down your expenses. Exercise economy in building and furnishing your houses, and in eating and dressing. Souls are to be saved. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." {RH, November 3, 1885 par. 11}

We have tried to set before the workers here the necessity of strict economy. We are sorry that all our missionary workers at home and abroad do not realize the value of money. When the lesson of frugality is not learned early in life, it is difficult to weave into one's experience the self-denying, self-sacrificing part of religion. What is needed now is not preachers merely, but laborers, those who will give themselves heartily to the work of the Master; those who will visit from the house to house, and bring the truth home to the hearts of the people. Here is a vast field which our sisters can enter. If devoted to God, women can do fully as much good by opening the Scriptures in families as the ministers can. {RH, November 3, 1885 par. 12}

If we have the truth, the work must enlarge in these countries. New fields will be continually opening, and the church must extend her efforts by entering these fields. The message must go, notwithstanding the hard times. We must make special efforts in this direction now, while the angels are holding the four winds. Soon the time to labor will be past. Who does not want to have a part in this closing work? All can do something. Those who cannot give themselves can give of their means, and all can pray that the Lord will not only raise up laborers, but that the treasury, now empty, may be supplied with the necessary funds to extend the work. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means that God has intrusted to them may be used to his glory. The truth must go to all nations, tongues, and people, and that speedily.

*Bale, Suisse.*

{RH, November 3, 1885 par. 13}

**PERIODICALS / RH - The Review and Herald / November 10, 1885 An Address to the Workers. - By Mrs. E. G. White. -**

**November 10, 1885 An Address to the Workers.**

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**By Mrs. E. G. White.**  
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I feel urged to address those who are engaged in giving the last message of warning to the world. Whether those for whom they labor see and accept the truth, depends very much upon the individual workers. The command from God is, "Be ye clean that bear the vessels of the Lord;" and Paul charges Timothy, "Take heed to thyself and to the doctrine." The work must commence with the worker; he must be united to Christ as the branch is united to the vine. "I am the true vine," said Christ; "ye are the branches." The closest possible connection is here represented. Ingraft the leafless rod upon the flourishing vine stock, and it soon becomes a living branch, drawing sap and nourishment from the vine. Fiber by fiber, vein by vein, the sapling clings, until it buds and blossoms and bears fruit. The sapless twig represents the sinner. When united to Christ, soul is joined to soul, the feeble and finite to the holy and infinite, and man becomes one with Christ. {RH, November 10, 1885 par. 1}

"Without me," says Christ, "ye can do nothing." God is made unto us wisdom, righteousness, and sanctification. Are we who claim to be workers with Christ, united with him? Do we abide in Christ, and are we one with him? The message that we bear is world-wide. It must come before all nations, tongues, and people. The Lord will not require any one of us to go forth with this message unless he gives us power and grace to present it to the people in a manner corresponding to its importance. The great question with us today is, Are we carrying this solemn message of truth in a manner that is equal to its importance? The Lord will work with the workers if they will make Christ their only dependence. He never designed that his missionaries should work without his grace, and destitute of his power. The humble, contrite heart will be the abode of the Spirit of Christ. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." {RH, November 10, 1885 par. 2}

God has chosen us out of the world that we might be a peculiar and holy people: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and he requires that we worship him in spirit and in truth, in the beauty of holiness. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded

iniquity in his heart, how can the prayers of ministers be heard if iniquity is regarded among them? There are dangers to which we are continually exposed. It is Satan's studied plan to make the workers weak in prayer, weak in power, and weak in influence before the world, because of the defects in their characters,--defects which in no way harmonize with the truth. {RH, November 10, 1885 par. 3}

After the passing of the time in 1844, fanaticism came into the ranks of Adventists. God gave messages of warning to stay the incoming evil. There was too great familiarity between some men and women. I presented to them the holy standard of truth that we should reach, and the purity of deportment that we should maintain, in order to meet the approval of God and be without spot or wrinkle or any such thing. Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored of God; but the message God gave was despised and rejected. They turned upon me, and said, Has God spoken only by you, and not by us? They did not amend their ways, and the Lord suffered them to go on till defilement marked their lives. Afterward, the very ones who had denounced me because I had reproved them, charged upon me the things which they had been guilty of themselves, and which had caused me such great distress and anguish of spirit. {RH, November 10, 1885 par. 4}

We are not out of danger even now. Every soul who engages to give to the world the message of warning will be sorely tempted to pursue such a course in life as will deny his faith. {RH, November 10, 1885 par. 5}

We must as workers be united in frowning down and condemning anything that bears the least approach to evil, in our associations with one another. Our faith is holy; our work is to vindicate the honor of God's law, and is not of a character to bring any one down to a low level in thought or in deportment. There are many who claim to believe and teach the truth who have error and fanciful ideas of their own mingled with the truth. But there is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or is often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of. {RH, November 10, 1885 par. 6}

We have a great work to do to elevate and win men to Christ, to lead them to choose and seek earnestly to be a partakers of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of the workers should be of the elevated character that is in harmony with the sacred

truth they advocate. It may be that men and women will necessarily be united more or less in our important mission fields. If this is the case, you cannot be too guarded or circumspect. Let married men be reserved and guarded, so that no evil may be said of them justly. We are living in an age when iniquity abounds, and an unguarded word or improper action may greatly injure the usefulness of the one who shows this weakness. Keep up the barriers of reserve; let not one instance occur in your relations to others that the enemy can make capital of. If you begin to place your affections upon one another, giving special attention to favorites, using flattering words, God will withdraw his Spirit. {RH, November 10, 1885 par. 7}

If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,--to mold the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them. How careful should the husband and father be to maintain his loyalty to his marriage vows. How circumspect should be his character lest he shall encourage thoughts in young girls, or even in married women, that are not in accordance with the high, holy standard,--the commandments of God. Those commandments Christ shows to be exceeding broad, reaching even the thoughts, intents, and purposes of the heart. Here is where many are delinquent. Their heart imaginings are not of the pure, holy character which God requires; and however high their calling, however talented they may be, God will mark iniquity against them, and will count them as far more guilty and deserving of his wrath than those who have less talent, less light, less influence. {RH, November 10, 1885 par. 8}

I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take his name into their lips; yet they are exalted to heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never pet and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in respect to this familiarity. {RH, November 10, 1885 par. 9}

Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married men say, Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any

occasion to do so, but for the same reason that they spoke falsely of Christ,--because they hated the purity and holiness of his character; for it was a constant rebuke to them. {RH, November 10, 1885 par. 10}

I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in, and you drop Jesus out, and work in your own strength rather than in the spirit and strength of the Master. Do not waste golden moments in frivolous conversation. When you return from doing missionary work, do not praise yourself, but exalt Jesus; lift up the cross of Calvary. Allow no one to praise or flatter you, or to cling to your hand as if loth to let it go. Be afraid of every such demonstration. When young or even married people show a disposition to open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the spirit of Christ, and who are walking with God, will have no unholy repining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class is not worth the obtaining; it is valueless. {RH, November 10, 1885 par. 11}

This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that were pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more, and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ. {RH, November 10, 1885 par. 12}

Women are too often tempters. On one pretense or another, they engage the attention of married or unmarried men, and lead them on till they transgress the law of God, till their usefulness is ruined and their souls jeopardized. The history of Joseph is left on record for the benefit of all who like him are tempted. He was firm as a rock to principle, and answered the tempter, "How can I do this great wickedness, and sin against God!" Moral power like his is what is now needed. If women would only elevate their lives and become workers with Christ, there would be less danger through their influence; but with their present feelings of unconcern in regard to home responsibilities, and in regard to the claims that God has upon them, their influence is often strong in the wrong direction, their powers are dwarfed, and their work does not bear the divine impress. They are not home missionaries, neither are they missionaries away from home; and frequently home, precious home, is a desolation. {RH, November

10, 1885 par. 13}

Let every one who professes Christ, seek to overcome all unmanliness, all weakness and folly. Some men never grow up to the full stature of men in Christ Jesus. They are childish and self-indulgent. Humble piety would correct all this. Pure religion possesses no characteristics of childish self-indulgence. It is honorable in the highest degree. Then let not one of those who have enlisted as soldiers of Christ be ready to faint in the day of trial. All should feel that they have earnest work to do to elevate their fellow-men. Not one has a right to rest from the warfare of making virtue desirable and vice hated. There is no rest for the living Christian this side of the eternal world. To obey God's commandments is to do right and only right. This is Christian manliness. But many need to take frequent lessons from the life of Christ, who is the author and finisher of our faith. "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." You are to show a growth in the Christian graces. By manifesting meekness under provocation, and growing away from low earthliness, you give evidence that you have an indwelling Saviour, Every thought, word, and deed attracts men to Jesus rather than to self. There is a great amount of work to be done, and but little time in which to do it. Let your life work be to inspire all with the thought that they have a work to do for Christ. Wherever there are duties to be done which but few understand because they do not want to see their life work, accept them, and do them.

{RH, November 10, 1885 par. 14}

Again I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement, but for a purpose. There are souls to save. Come near to them by personal effort. Open your doors to young men who are exposed to temptation. Evil invites them on every hand. Seek to interest them. If they are full of faults, seek to correct these errors. Do not hold yourselves aloof from them, but come close to them. Bring them to your firesides; invite them to your family altars. There is work that thousands need to have done for them. Every tree in Satan's garden is hung with tempting, poisonous fruit, and a woe is pronounced upon every one who plucks and eats. Let us remember the claims of God upon us to make the path to heaven clear and bright and attractive, that we may win souls away from Satan's destructive enchantments. God has given us reason, to be used for a noble purpose. We are here as probationers for the next life. It is too solemn a period for any of us to be careless or move in uncertainty. Our intercourse with others should be characterized by sobriety and heavenly-mindedness. Our conversation should be upon heavenly things. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for those that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." When the conversation is of a cheap character, and savors of an earnest reaching out after human sympathy and



human appreciation, it springs from love-sick sentimentalism, and neither the youth nor the men with gray hairs are secure. {RH, November 10, 1885 par. 15}

What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation offered to fallen man through his infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Jesus Christ,--these are subjects which may animate the soul, and cause the pure in heart to feel that joy that the disciples felt when Jesus came and walked with them as they traveled toward Emmaus. He who has centered his affections upon Christ will relish this kind of hallowed association, and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation, and who is best pleased to talk love-sick nonsense, has wandered far away from God, and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted by such to be heavenly. When the truth of God is an abiding principle in the heart, it will be like a living spring. Attempts may be made to repress it, but it will gush forth in another place; it is there, and cannot be headed off. The truth in the heart is a well-spring of life. It refreshes the weary, restrains the vile thought and utterance and makes all flourishing. {RH, November 10, 1885 par. 16}

Is there not enough transpiring about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, broken-down family altars, broken-up families. There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom. The Sodomitish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity. We see the very same spirit manifested against the truth as was seen in Christ's day. For want of Bible arguments, those who are making void the law of God will manufacture falsehoods to stain and blacken the workers. They did this to the world's Redeemer; they will do it to his followers. Reports that have not the least foundation will be asserted as truth. {RH, November 10, 1885 par. 17}

May the Lord attract souls to himself, and impart to them individually a sense of their sacred responsibilities to form such characters that Christ will not be ashamed to call them brethren. Elevate the standard, and then the heavenly benediction will be pronounced upon you in that day when every man will receive according to the deeds done in the body. Workers for God must live as in his sight, and be constantly developing in character, true virtue, and godliness. Their mind and heart must be so thoroughly imbued with the Spirit of Christ and solemnized by the sacred message they have to bear that every thought, every action, every motive will be above the earthly and sensual. Their happiness will not be in forbidden, selfish gratifications, but in Jesus and his love. {RH, November 10, 1885 par. 18}

The standard of morality is not exalted high enough among God's people. Many who profess to be keeping God's commandments, and standing in their defense, are breaking them. Temptations present themselves in a way that the tempted think they

see an excuse to transgress. Those who enter the missionary field should be men and women who walk and talk with God. Those who stand as ministers in the sacred desk should be men of blameless reputation; their lives should be spotless, above everything that savors of impurity. Do not place your reputation in jeopardy by going in the way of temptation. If a woman lingeringly holds your hand, quickly withdraw it, and save her from sin. If she manifests undue affection, and mourns that her husband does not love her and sympathize with her, do not try to supply this lack. Your only safe and wise course in such a case is to keep your sympathy to yourself. Such cases are numerous. Point such souls to the Burden-bearer, the true and safe Counselor. If she has chosen Christ as a companion, he will give her grace to bear neglect without repining; meanwhile she should diligently do all in her power to bind her husband to her by strictest fidelity and faithfulness in making his home attractive and cheerful. If all her efforts are unavailing and unappreciated, she will have the sympathy and aid of her blessed Redeemer. He will help her to bear all her burdens, and comfort her in her disappointments. She shows distrust of Jesus when she reaches for human objects to supply the place that Christ is ever ready to fill. In her repining she sins against God. She would do well to critically examine her own heart to see if sin is not lurking in the soul. The heart that accepts human sympathy and forbidden attentions from any one is not pure and faultless before God. {RH, November 10, 1885 par. 19}

The Bible affords many striking illustrations of the strong influence of evil-minded women. When Balaam was called upon to curse Israel, he was not permitted to do so; for "the Lord had not beheld iniquity in Jacob, neither had he seen perverseness in Israel." But Balaam, who had yielded to one temptation, now became fully the agent of Satan; and he determined to accomplish that which God had not permitted him to do directly. He at once laid a snare whereby Israel should be enchanted with the beautiful Moabitish women, who would lead them to transgress God's law. Thus iniquity would be found in them, and God's blessing would not rest upon them. Their forces would be greatly weakened, and their enemies would no longer fear their power, because the presence of the Lord of hosts was not in their armies. {RH, November 10, 1885 par. 20}

This is intended as a warning to the people of God living in the last days. If they follow after righteousness and true holiness, if they keep all of God's commandments, Satan and his agents will not be permitted to overcome them. All the opposition of their bitterest foes will prove powerless to destroy or uproot the vine of God's own planting. But Satan understands what Balaam learned by sad experience, that there is no enchantment against Jacob, neither divination against Israel while iniquity is not cherished among them; and his power and influence will ever be employed to mar their unity and defile the purity of their characters. His snares are laid in a thousand ways to weaken their power for good. God has blessed his commandment-keeping people, and all the opposition and falsehoods that may be brought against them will only strengthen those who stand firmly in defense of the faith once delivered to the saints. But if those who profess to be the depositaries of God's law become transgressors of that law, his protecting care will be withdrawn, and many will fall through perverseness and licentiousness. Then we shall indeed be unable to stand before our enemies. But if his

people remain separate and distinct from the world, as a nation who do righteousness, God will be their defense, and no weapons formed against them shall prosper. {RH, November 10, 1885 par. 21}

In view of the dangers of this time, shall not we, as God's commandment-keeping people, put away from among us all sin, all iniquity, all perverseness? Shall not the women professing the truth keep strict guard over themselves lest the least encouragement be given to unwarrantable familiarity? They may close many a door of temptation if they will observe at all times strict reserve and propriety of deportment. Let men find an example in the life of Joseph, and stand firm to principle, however strongly tempted. We want to be strong men and women for the right. There are those around us who are weak in moral power. They need to be in the company of those who are firm, and whose hearts are closely knit with the heart of Christ. Every one's principles will be put to the test. But there are those who go into temptation like a fool to the correction of stocks. They invite the Devil to tempt them. They unnerve themselves, are weakened in moral power, and shame and confusion are the result. {RH, November 10, 1885 par. 22}

How contemptible in the sight of a holy God are those who profess to stand in vindication of his law and yet violate it! They bring reproach upon the precious cause, and give the oppressors of truth occasion to triumph. Never should the mark of distinction between the followers of Jesus and the followers of Satan be obliterated. There is a distinct line drawn by God himself between the world and the Church, between commandment-keepers and commandment-breakers. These do not blend together. They are as far separated, as much different, as midday and midnight,--different in their tastes, their aims, their pursuits, their characters. If we cultivate the love and fear of God, we shall loathe the least approach to impurity. {RH, November 10, 1885 par. 23}

My prayer is, "O Lord, anoint the eyes of thy people, that they may discern between sin and holiness, and between pollution and righteousness, and come off victors at last."

{RH, November 10, 1885 par. 24}

**PERIODICALS / RH - The Review and Herald / November 17, 1885 The Grace and Mercy of God - By Mrs. E. G. White -**

**November 17, 1885 The Grace and Mercy of God**

**By Mrs. E. G. White**

Text: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37. {RH, November 17, 1885 par.

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Once a year, at the feast of tabernacles, the children of Israel called to mind the time when their fathers dwelt in tents in the wilderness, as they journeyed from Egypt to the land of Canaan. The services of the last day of this feast were of peculiar solemnity; but the greatest interest centered in the ceremony that commemorated the bringing of water from the rock. When in a golden vessel the waters of Siloam were borne by the priests into the temple, and, after being mingled with wine, were poured over the sacrifice on the altar, there was great rejoicing. A multitude of voices, mingled with the sound of the trumpet and the cymbal, united in ascribing praise to the most high God; for in their minds the water flowing from the smitten rock was associated with the outpouring of the Holy Spirit, which they expected to receive when the Messiah should come. {RH, November 17, 1885 par. 2}

On this occasion, above all the confusion of the crowd and the sounds of rejoicing, a voice is heard: "If any man thirst, let him come unto me, and drink." The attention of the people is arrested. Outwardly all is joy; but the eye of Jesus, beholding the throng with the tenderest compassion, sees the soul, parched, and thirsting for the waters of life. And yet many who were eagerly seeking to satisfy the wants of the soul by a round of empty ceremonies, to quench their thirst from cisterns that hold no water, understood not their great need. They manifested great outward joy that the fountain had been opened, but they refused to drink of its life-giving waters themselves. {RH, November 17, 1885 par. 3}

The gracious invitation, "Come unto me, and drink," comes down through all the ages to our time. And we may stand in a position similar to that of the Jews in the time of Christ, rejoicing because the fountain of truth has been opened to us, while its living waters are not permitted to refresh our thirsty souls. We must drink. It is our privilege and duty to drink, and refresh our own souls; and then, by our words of courage and holy joy and triumph, to encourage and strengthen others. We must express, in words and actions, the benefits of the great salvation that has been provided for us. {RH, November 17, 1885 par. 4}

The fountain of life has been opened for us at immense cost. And yet how many there are who extol and admire it, who will not drink of its healing, health- and life-giving waters. But the voices of those who do drink, will be tuned to loftiest praise. The reason why there is not more gladness and rejoicing in God, is that so few drink of the living waters. Many point others to the crystal stream; they invite others to drink; but they themselves do not taste its pure waters. {RH, November 17, 1885 par. 5}

There is divine grace for all who will accept it; yet there is something for us to do. We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us heaven. This may be true in one sense, but in another it is not true. There is a work for us to do to fit ourselves for the society of angels. We must be like Jesus, free from the defilement of sin. He was all that he requires us to be; he was a perfect pattern for childhood, for youth, for manhood. We must study the pattern more closely. {RH, November 17, 1885 par. 6}

Jesus was the Majesty of heaven; yet he condescended to take little children in his

arms and bless them. He whom angels adore, listened with tenderest love to their lisping, prattling praise. We must be like him in noble dignity, while our hearts are softened and subdued by the divine love that dwelt in the heart of Christ. Our conduct should be characterized by simplicity, and we should come close to the hearts of our brethren, loving them as Christ has loved us. {RH, November 17, 1885 par. 7}

We have a work to do to fashion the character after the divine model. All wrong habits must be given up. The impure must become pure in heart; the selfish man must put away his selfishness; the proud man must get rid of his pride: the self-sufficient man must overcome his self-confidence, and realize that he is nothing without Christ. Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust. {RH, November 17, 1885 par. 8}

We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or "Lo there;" but we must believe them not. We have unmistakable evidence of the voice of the True Shepherd, and he is calling upon us to follow him. He says, "I have kept my Father's commandments." He leads his sheep in the path of humble obedience to the law of God, but he never encourages them in the transgression of that law. {RH, November 17, 1885 par. 9}

"The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." {RH, November 17, 1885 par. 10}

None need be deceived. The law of God is as sacred as his throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness. {RH,

November 17, 1885 par. 11}

Brethren, we must be beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising. A certain lawyer asked Jesus a decisive question, "Master, what shall I do to inherit eternal life?" Jesus answered him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here, then, it is distinctly stated that eternal life depends on obedience to all the precepts of the law of God. {RH, November 17, 1885 par. 12}

In separating ourselves from the world as God's commandment-keeping people, we have experienced the power and opposition of the enemy. As we have made advance moves at the command, "Go forward," we have had occasion to rejoice that angels of God have gone before us, and prepared the way. We have, as it were, crossed the Red Sea, and have again and again realized the hand of God in our deliverance. It becomes us to call to mind these evidences of divine favor, and to offer up thanksgiving and praise that the Captain of our salvation, concealed by the cloud by day and the pillar of fire by night, has been, and still is, leading us into all truth. {RH, November 17, 1885 par. 13}

Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the old way-marks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor. {RH, November 17, 1885 par. 14}

We are indeed strangers here, and pilgrims to a better country. Our prospective home is the heavenly Canaan, where we shall drink of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." But as we journey onward, what a blessed privilege is ours to accept the invitation of Christ, "If any man thirst, let him come unto me, and drink." Let us rejoice in the goodness of God, and show forth the praises of Him who has called us out of darkness into his marvelous light. {RH, November 17, 1885 par. 15}

**PERIODICALS / RH - The Review and Herald / November 24, 1885 The Heavenly Guest [REMARKS ADDRESSED TO THE MINISTERS ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., IN THEIR MORNING MEETING HELD NOV. 1, 1884.] - By Mrs. E. G. White. -**

**November 24, 1885 The Heavenly Guest**



**[REMARKS ADDRESSED TO THE MINISTERS  
ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH.,  
IN THEIR MORNING MEETING HELD NOV. 1, 1884.]**

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**By Mrs. E. G. White.**  
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Text: "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20.  
{RH, November 24, 1885 par. 1}

Since we last met in General Conference, a year with its burden of records has passed into eternity. I am happy to meet you all here at the opening of another session, and grateful that during the past year the Lord has given me strength to labor far beyond my expectations. {RH, November 24, 1885 par. 2}

We want to make this season that we spend together one of great profit to us all. I know that in many hearts the inquiry arises, "Where shall I find Jesus?" There are many who want his presence, want his love and his light; but they know not where to look for Him for whom their hearts yearn. And yet Jesus does not hide himself away; no one need search for him in vain. "Behold," he says, "I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus invites us to accept his presence; we are to open the door of the heart, and let him in. But he will not share a divided heart. If it be given to the service of mammon, if selfishness and pride fill its chambers, there will be no room for the heavenly Guest; he will not take up his abode with us until the soul-temple has been emptied and cleansed. Yet there is no need of making a failure in the Christian life. Jesus is waiting to do a great work for us, and all heaven is interested in our salvation.  
{RH, November 24, 1885 par. 3}

Our Redeemer testifies: "Behold, I have set before thee an open door, and no man can shut it." Through this open door into the temple of God, we see the royal law, deposited in the ark of the testament. Through this open door, light shines from that holy, just, and good law, presenting to man the true standard of righteousness, that he may make no mistake in the formation of a character that will meet the requirements of God. Sin is condemned by that law; we must put it away. Pride and selfishness can find no place in the character without crowding out him who was meek and lowly of heart.  
{RH, November 24, 1885 par. 4}

The law of God is the standard by which character is to be tested; if we erect a standard to suit ourselves, and attempt to follow a criterion of our own devising, we shall utterly fail to secure heaven at last. We are altogether too selfish, loving our own way and cherishing our mistakes. Many have received as a birthright traits of character that do no honor to the cause of God, and through wrong education these have developed into marked defects. Many have become sharp, domineering, critical of others. They choose to put their own mold on the cause of God, thus marring the work, forgetting that the signet of Christ should be placed upon themselves and upon their

labors in his cause. {RH, November 24, 1885 par. 5}

Jesus is the perfect pattern. Instead of trying to please self and have our own way, let us seek to reflect his image. He was kind and courteous, compassionate and tender. Are we like him in these respects? Do we seek to make our lives fragrant with good works. What we need is the simplicity of Christ. I fear that in many cases a hard, unfeeling spirit, that is entirely unlike that of the divine Pattern, has taken possession of the heart. This cast-iron principle, which has been cherished by so many, and which has even been thought a virtue, must all be removed, that we may love one another as Christ has loved us. {RH, November 24, 1885 par. 6}

It is not enough that we merely profess the faith; something more than a nominal assent is wanted. There must be a real knowledge, a genuine experience in the principles of the truth as it is in Jesus. The Holy Spirit must work within, bringing these principles into the strong light of distinct consciousness, that we may know their power and make them a living reality. The mind must yield obedience to the royal law of liberty, the law which the Spirit of God impresses upon the heart, and makes plain to the understanding. The expulsion of sin must be the act of the soul itself, in calling into exercise its noblest powers. The only freedom a finite will can enjoy, consists in coming into harmony with the will of God, complying with the conditions that make man a partaker of the divine nature, having escaped the corruption that is in the world through lust. {RH, November 24, 1885 par. 7}

There are some who make great pretensions to piety while they stand on the side of the great rebel as transgressors of the law of God. But are they holy and sanctified?--Oh, no! They are not, as obedient children, walking in all the statutes of the Lord blameless. They give nothing, and yet presumptuously claim everything; while we as a people, who are seeking to obey the divine law and lead others to obey it, give obedience, give ourselves, and claim but little in return. Because so many prate about holiness and sanctification when their works testify against them, we must not get the idea that there is no such thing. There is a genuine and a false sanctification; and we can tell the one from the other only by the rule that Christ has given,--"By their fruits ye shall know them." {RH, November 24, 1885 par. 8}

The human character is depraved, deformed by sin, and terribly unlike that of the first man as he came from the hands of the Creator. Jesus proposes to take man's deformity and sin, and to give him, in return, beauty and excellence in his own character. He engages to renovate the soul through the truth. Error cannot do this work of regeneration; therefore we must have spiritual eyesight to discern between truth and falsehood, that we fall not into the snare of the enemy. {RH, November 24, 1885 par. 9}

God has honored his Son by making him the model after which he molds the characters of all who believe on him. He takes of the things of Christ, and reveals them to us, that we may catch his temper and bear his likeness. All who will open their hearts to receive him, may have Jesus as an honored guest. And when they meet for worship, angels of light will accompany them; for they are sent forth to minister to those who shall be heirs of salvation. The glory and majesty of one angel was sufficient to cause the stern Roman soldiers who guarded the tomb of Christ to fall to the earth as dead

men. Then what power might attend the servants of Christ, if they would live so as not to grieve away these heavenly messengers. {RH, November 24, 1885 par. 10}

Jesus says, "Behold, I stand at the door, and knock." Will we let him in? He would not have us stand at this time, amid the perils of the last days, in our own finite strength. We cannot afford to be without his presence; for he says, "Without me, ye can do nothing." But if he abides in the heart by living faith, we can do all things in his name. Jesus loves us; he is working for our interest, and he wants us to trust him fully. He will be the Captain of our salvation if we will let him lead us on to victory. {RH, November 24, 1885 par. 11}

The obstacles, provocations, and hardships that we meet, may prove to us, not a curse, but the greatest blessings of our lives; for the grandest character are built amid hardships and trials. But they must be received as practical lessons in the school of Christ. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character-building. We have a better knowledge of the working of Satan, and of our own power to defeat him through divine grace. {RH, November 24, 1885 par. 12}

Jesus was the light of the world; and he says, "He that followeth me shall not walk in darkness, but shall have the light of life." Then it is our privilege to walk in the sunshine of his presence, and to weave into the characters we are forming the golden threads of cheerfulness, gratitude, forbearance, and love. We may thus show the power of divine grace, and reflect light from Heaven amid all the frets and irritations that come to us day by day. {RH, November 24, 1885 par. 13}

"An open door" has been set before us, and our opponents, with Satan, who is the chief opposer of righteousness, at their head, cannot close that door. Our heavenly Father himself has opened it, and "no man can shut it," Then why do we go stumbling along without light? Why do we complain of clouds and darkness, when there is an open door of mercy, and Jesus is engaged in a special work in our behalf, making an atonement for us, presenting our names before the Father? He is waiting to be gracious. "Behold," he says, "I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And then comes the gracious assurance: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [IT WOULD HAVE AFFORDED US PLEASURE TO PROMPTLY LAY BEFORE OUR READERS THE ENTIRE SERIES OF SR. WHITE'S TALKS TO MINISTERS IN THEIR MORNING MEETINGS HELD IN CONNECTION WITH THE GENERAL CONFERENCE LAST FALL; BUT THERE HAS BEEN UNAVOIDABLE DELAY IN THEIR PUBLICATION, AND ONLY A PART HAVE BEEN PRESERVED. WE FEEL SURE, HOWEVER, THAT AS THE TIME OF OUR NEXT ANNUAL MEETING HAS NOW ARRIVED, AND AS WE CANNOT ENJOY THE PRESENCE AND COUNSEL OF SR. WHITE, THE GOOD WORDS SPOKEN A YEAR AGO WILL BE DOUBLY WELCOME. WE BESPEAK FOR THEM A CAREFUL READING, AS ALL WILL FIND IN THEM WORDS OF WARNING, INSTRUCTION, AND ENCOURAGEMENT.] {RH, November 24, 1885 par. 14}

**PERIODICALS / RH - The Review and Herald / December 1, 1885 The Precious Promises. - By Mrs. E. G. White. -**

**December 1, 1885 The Precious Promises.**

**By Mrs. E. G. White.**

[The Hampshire **Independent**, published in Southampton, England, in its issue of Sept. 5, 1885, contains the following report of a sermon delivered by Mrs. E. G. White in that city, Aug. 30, 1885.] {RH, December 1, 1885 par. 1}

Last Sunday evening Mrs. E. G. White, a lady recently from the United States, where she has labored for forty years as a speaker on temperance and other Christian duties, gave an address at the Philharmonic Hall, to a full house. {RH, December 1, 1885 par. 2}

Taking as her text 2 Peter 1:1-11, she proceeded to read and comment: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If we escape the contaminating influences of this degenerate age, we have earnest work before us, and we must have a living connection with Christ. We must have a knowledge of his life and character, and a desire to be like him. Then we must seek earnestly to overcome the temptations that are around us, and have faith to believe that his promises will be verified unto us. "And besides this," says the apostle, "giving all diligence, add to your faith, virtue." The sinner who comes to Christ for pardon, hope, and salvation, must lay the foundation in a pure, virtuous character. Christ will not accept a polluted offering. The soul-temple must be cleansed from all defilement. Then the work of character building is begun aright. He that clings to cherished sins and continues to indulge sinful habits, cannot be a partaker of the divine nature; for he has not escaped the corruption that is in the world through lust. {RH, December 1, 1885 par. 3}

The apostle continues, "And to virtue, knowledge." The Lord is not pleased to have any of us remain in ignorance. He would have us put to the best use the talents of reason and intelligence that he has given us. We are not excusable if we allow things of minor consequence to so occupy our God-given time that the mind will not be stored with useful knowledge. The mental powers should be taxed to think, and thus we will gain strength to reach any height in knowledge. We must not be satisfied with reaching a low level. There are high and holy attainments for us to reach. But we shall never make that advancement that God would have us until we have an experimental knowledge of Christ and his work of redemption. We must not allow earthly, temporal interests to absorb our minds and steal our affections from our Creator. Although the world with its customs, maxims, and amusements intrudes itself upon the mind, Christians will show by their words and deportment that they have chosen Christ as

their portion; they have chosen to be partakers with him of his self-denying, self-sacrificing life, that they may one day be partakers of his glory. {RH, December 1, 1885 par. 4}

The great temptation of this age is the indulgence of pride, the love of praise, and the love of the world. Time is golden; and a day spent in selfish gratification is a day lost to all eternity. But time employed in searching the Scriptures with a desire to learn the truth, will bring everlasting riches. Angels come near to pour light and knowledge into the darkened understanding, and the light thus given, strengthens the intellect, and quickens the perception to discern the precious gems of truth. Knowledge thus gained is not left to perish with common, earthly things, but will be carried with us into the eternal world, and through the ceaseless ages of eternity the riches of God's word will be continually unfolding. {RH, December 1, 1885 par. 5}

The Bible is the only safe guide to the path of peace and happiness. It is God's directory, and the true Christian will make it the study of his life. As he connects himself with God, adhering firmly to principle, refusing to follow inclination or to be led into the deceiving customs and practices of the world, he will really occupy a similar position to that of Daniel. While in the courts of Babylon, temptations surrounded him, but he turned neither to the right nor the left to indulge self. He and his companions purposed in their hearts that they would not eat of the luxuries of the king's table, neither drink of his wine. They chose to eat simple food, that they might preserve their bodies in a healthful condition, and thus have clearness of mind. They did what they could to obtain knowledge, and then God worked for them, and "gave them knowledge and skill in all learning and wisdom." These young men honored God, and God honored them. The pen of inspiration presents their cases before us, that we may follow their example. {RH, December 1, 1885 par. 6}

To "knowledge" we are commanded to add "temperance." It is the duty of true Christians to practice temperance in eating, in drinking, and in dressing. The Lord wants us to be examples of piety to those who know not Jesus and his matchless love. My sisters, we need a better knowledge of ourselves, a better understanding of this wonderful house in which the Lord has placed us. We want to know how to keep it in a healthful condition, so that the human machinery may act harmoniously. The better health of body and mind we possess, the more acceptable service can we render to God. Great evils follow the indulgence of perverted appetite. The blood becomes feverish and diseased, and impatience is the sure result. {RH, December 1, 1885 par. 7}

The apostle adds: "And to temperance, patience." Who ever saw an intemperate man or woman that exercised the grace of patience? How much unhappiness might be avoided if all would eat, and drink, and dress with an eye single to the glory of God! We cannot afford to make the world our criterion. We want to be right because it is right. It is the Bible standard that we are to reach. The Lord tells us to come out from the world and be separate, and his promise is, "I will be a father unto you, and ye shall be my sons and daughters." What an exalted position is here offered us! The privilege of becoming members of the royal family, children of the heavenly King. Some seem to think that it is demeaning to become a Christian. Not so. The religion of Christ never

degrades. It refines, purifies, and ennobles the receiver, and fits him for the society of heavenly angels. The work of overcoming is a grand, a noble work. It is a hand to hand battle with the powers of darkness, and in this battle we must individually engage. {RH, December 1, 1885 par. 8}

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here Peter presents to us the ladder of true sanctification, the base of which rests upon the earth, while the topmost round reaches to the throne of the Infinite. We cannot with one effort reach the topmost round of this ladder. We must climb round after round. It is in this struggle that we are in danger of becoming dizzy, and fainting and falling, unless we keep our eyes upward, looking unto Jesus, the author and finisher of our faith. We see the heights to be reached, and become discouraged over future difficulties when it is present duties that demand all the power of our being. But we have the promise that divine aid will be combined with our human effort. We may be more than conquerors through Him that hath loved us and given his life a ransom for us. {RH, December 1, 1885 par. 9}

Jesus has made an infinite sacrifice in behalf of the race. He stepped down from the eternal throne, laid aside his robes of royalty, clothed his divinity with humanity, and came to a world all seared and marred by the curse, that the lost race might one day be restored to their glorious Eden home. He has become the representative and surety for the race. He has brought the treasures of heaven within our reach, and it remains for us to say whether or not we will avail ourselves of them. It is only by the light reflected from the cross of Calvary that we can know the value of the human soul, or the depth of degradation from which man was rescued. It was to restore man to the perfection in which he was first created that this great sacrifice was made. With his human arm Jesus encircles the race, while with his divine arm he grasps the throne of the Infinite, thus uniting finite man with the infinite God and connecting earth with heaven. How can we neglect so great salvation? It is natural for man to cling to life. Some live through years of intense suffering, and still desire to have their lives prolonged. But when Jesus offers us life, immortal life in the mansions he has prepared for us, why do we turn from it and devote our time and energy to securing earthly treasures? {RH, December 1, 1885 par. 10}

We all need Jesus to be our comfort and hope in affliction, suffering, and death. He has brightened the tomb for all who center their hopes in him. Through him life and immortality are brought to light. He is the Life-giver, and he it is who will break the fetters of the tomb when he shall come in power and great glory. Shall we, in view of the shortness of this life, neglect to secure that life which runs parallel with the life of God? Every day it is our privilege to live for Jesus. Commence the day with prayer; morning, noon, and night let your prayers ascend for wisdom and grace to overcome every device of Satan. Jesus is your only hope; upward to God be the soul's adoration. Christians should be the happiest people upon the earth. In the eyes of the world, houses, lands, and money make men honored and respected. Not so in the sight of



God. He measures them according to their moral worth. If they live for display, to receive the praise of men, they will receive no other reward. Their names will be written in the earth to perish with all things perishable. If they live to honor and glorify God, if true goodness, benevolence, and the love of God are seen in their connection with their fellow-men, their names will be immortalized among the heavenly host, and Jesus declares that he will not blot their names out of the book of life. {RH, December 1, 1885 par. 11}

The apostle continues: "Wherefore the rather, brethren, give diligence to make your calling and election sure." The Christian's life is one of progression, not of backsliding. "For if ye do these things, ye shall never fall." I once knew a man in the State of Maine whose religious life was very consistent, but who seemed greatly depressed at times, fearing that he might become a backslider, and that through his example others might fall. One day he came to the prayer-meeting, his face radiant with hope and joy, and said: "I have found the way; I need never fall and dishonor my Saviour. By constantly adding grace to grace we may go straight forward in the Christian course. The apostle says, 'If ye do these things ye shall never fall.'" Let those trembling souls who constantly fear lest they shall fall, fear no longer. Let them live upon the plan of addition, and God will work for them upon the plan of multiplication. The apostle has presented the only true sanctification. There are many today who claim that they are holy and cannot sin. The only correct standard of sanctification is the law of God. By it is the knowledge of sin. Genuine sanctification is the work of a life-time. It is climbing the ladder round after round. {RH, December 1, 1885 par. 12}

None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claims to perfection. Daniel was a man greatly beloved of God, yet he is presented on one occasion as confessing his sins and the sins of his people. If poor, fallen men would walk carefully and humbly with God, distrusting self and confiding wholly in Jesus, such a light and power would be revealed in our world as would be convincing to unbelievers. Jesus is our only hope; let us cling to him. The promise of eternal life is on condition of obedience. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Now is the time to wash our robes of character in the blood of the Lamb. {RH, December 1, 1885 par. 13}

**PERIODICALS / RH - The Review and Herald / December 8, 1885 To Our Missionary Workers. - By Mrs. E. G. White. -**

**December 8, 1885 To Our Missionary Workers.**

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**By Mrs. E. G. White.**  
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We are all laborers under God; and we must all work with intelligence, frugality, and humility. There are those who embrace too much in their labors, and by so doing accomplish little. Our efforts now must be more concentrated. Every stroke must tell. At present, the labors of our ministers cannot be so uncertain and extended as to cast the seeds of truth upon all waters. This is being done quite extensively by our publications; but God directs us, and reason tells us, that at this stage of this work, and with the present condition of our finances, our *ministers* must be more personal and concise in their labors, binding up the work as they go along. The work in Europe, as in America, has had to commence small; but even here it can be managed so as to become self-sustaining. One great means by which this can be accomplished will be by the well-directed efforts of those already in the truth to bring in others who will be a strength and support to the work. This was the way the Christian Church was established. Christ first selected a few persons, and bade them follow him. They then went in search of their relatives and acquaintances, and brought them to Christ. This is the way we are to labor. A few souls brought out and fully established on the truth, will, like the first disciples, be laborers for others. {RH, December 8, 1885 par. 1}

In the work of the laborers there should be a counseling together. No one is to strike out on his own independent judgment, and work according to his own mind, unless he has a treasury of his own from which to draw. Our heavenly Father careth for his children, and his grace is sufficient in every time of need. But if we consider ourselves sufficient to manage the work of God, and depend for success on our own individual wisdom to plan and execute, we may expect defeats and losses; for they will surely come. I have been shown that the management of the work must not be trusted to inexperienced hands. Those who have not had breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they themselves see only perfection. Too much is at stake now to allow any great risks to be run in investing means from the Lord's treasury. If any one wishes to try experiments, let him sustain himself from his own funds, so that if losses occur he alone will be the loser. {RH, December 8, 1885 par. 2}

The workers are not many; the means are not abundant; and the work must be fashioned accordingly. It is not God's plan that large draughts should be made upon the treasury to support the workers, and then that they should labor in such a way that no special results can be seen. Our ministers should not feel at liberty to pay large sums for halls in which to hold meetings, when they do not feel the burden of following up the interest with personal labor. The results are too uncertain to warrant using up means so rapidly. I cannot see that much is accomplished by open air meetings. These may be held at times, and on special occasions will be the best means of reaching the people. But to make this the regular manner of labor will not at present secure the desired results. The laborer cannot prove his work; he cannot make full proof of his ministry. The dearth of both men and means at this time will not warrant our brethren in doing this kind of work. The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures. {RH, December 8, 1885 par. 3}

Those who do this work should be just as careful not to become stereotyped in their plans of labor as should the minister who labors in the desk. They should be constantly learning. They should have a conscientious zeal to obtain the highest qualifications, to become able men in the Scriptures. They should not accumulate expensive furniture and become fixtures in any one place; for they know not how soon they may be called to other fields of labor. They should not gather burdens about them so that their thoughts and time will be occupied in serving tables; but they should cultivate habits of careful study and mental activity, giving themselves to prayer and to a diligent study of the Scriptures. Many are guilty of shortcomings on this point. The claims of God upon them are not small. But they are content with the limited understanding they have of the Scriptures, and do not seek to improve both mind and manners. Every argument in prophetic history, every practical lesson given by Christ, should be carefully studied that they may be wanting in nothing. The mind gains strength, breadth, and acuteness by activity. It must be made to work, or it will grow weak. It must be trained to think, to think habitually, or it will in a great measure lose its power to think. Let the mind wrestle with the difficult problems in the word of God, and the intellect will be thoroughly awakened to bring forth, not inferior discourses, but those that will be fresh and edifying; and these will be presented in the fervor of an active mind. {RH, December 8, 1885 par. 4}

The servants of Christ must meet the highest-standard. They are educators, and they should be thoroughly versed in the Scriptures. Then from their own experience they will feel the necessity of devoting less time to sermonizing, and more time to educating those for whom they labor. They will study how to make these personal efforts interesting, and to impress upon all the necessity of searching the Scriptures for themselves. The study of the Bible taxes the mind of the worker, strengthens the memory, and sharpens the intellect more than the study of all the subjects which philosophy embraces. The Bible contains the only truth that purifies the soul, and is the best book for intellectual culture. The dignified simplicity with which it handles important doctrines is just what every youth and every worker for Christ needs to teach him how to present the mysteries of salvation to those who are in darkness. {RH, December 8, 1885 par. 5}

The mind must be active to invent the best ways and means of reaching the people next us. We should not be far-reaching, incurring great expense. There are individuals and families near us for whom we should make personal efforts. We often let opportunities within our reach slip away, in order to do a work at a distance from us which is less hopeful, and thus our time and means may be lost in both places. The study of the workers now should be to learn the trade of gathering souls into the gospel net. Our cause is struggling in poverty because we are trying to do so much. The banner of truth is being planted in all countries and among all nations; and every worker should try so to shape his labor as to secure immediate results. He should remember that he is a light-bearer from God to the world, and should so educate those who receive the truth at his hands that they in turn will become light-bearers to others. This will require foresight and much careful study and earnest prayer. At this point in the history of our work we may spread over a great deal of territory, scatter our efforts, use

up our time and money, and yet have little fruit to show for our labors--few souls who will help sustain the work by their influence, their efforts, and their means. {RH, December 8, 1885 par. 6}

There must be a firm determination on the part of our laborers to break with the established customs of the people whenever it is essential to the advancement of the work of God. The work might be much farther advanced in Europe if some of those who have embraced the truth were not so wedded to the habits and customs of nationalities. They plead that the efforts of our ministers must be made to conform to these customs and prejudices, or nothing will be accomplished. This has had a binding influence upon the work from its commencement. The effort that has been made to conform to English customs, to eat and drink English, to dress and sleep English, has circumscribed the work, and it is now years behind what it might have been. The effort to keep bound about by French customs and ideas has hindered the work in France. My heart aches as I hear our brethren say, Such an one does not understand how to labor for these nationalities. Does not God know what the people need? and will he not direct his servants? Is not the truth one? Are not the teachings of the Bible one? Let God give his messengers the word to speak, and his blessing will not fail to attend their labors. {RH, December 8, 1885 par. 7}

In sending missionaries to distant countries, those men should be selected who know how to economize, who have not large families, and who, realizing the shortness of time and the great work to be accomplished, will not fill their hands and houses with children, but will keep themselves as free as possible from everything that will divert their minds from their one great work. The wife, if devoted, and left free to do so, can, by standing by the side of her husband, accomplish as much as he. God has blessed woman with talents to be used to his glory in bringing many sons and daughters to God; but many who might be efficient laborers are kept at home to care for their little ones. We want missionaries who are missionaries in the fullest sense of the word; who will put aside selfish considerations, and let the cause of God come first; and who, working with an eye single to his glory, will keep themselves as minute men to go where he shall bid, and to work in any capacity to spread the knowledge of the truth. Men who have wives that love and fear God and that can help them in the work, are needed in the missionary field. Many who have families go out to labor, but they do not give themselves entirely to the work. Their minds are divided. Wife and children draw them from their labor, and often keep them out of fields that they might enter were it not that they think they must be near their home. Let missionaries be missionaries; let them leave their own and their wives' hands and hearts free, taking their homes with them where they go, and great good will be accomplished. {RH, December 8, 1885 par. 8}

Our missionary workers must learn to economize. The largest reservoir, though fed by abundant and living springs, will fail to supply the demand if there are leakages which drain off the supply. It must not be left for one man to decide whether a certain field will warrant large efforts. If the workers in one field so fashion the work as to incur large expenses, they are barring the way so that other important fields,--fields which would warrant the outlay,-- cannot be entered. Our younger laborers must be content to

work their way among the people slowly and surely, under the advice of those more experienced in the work. The ideas of many are too high. A more humble manner of working would show good results. It is encouraging to see the young entering the missionary field, and enlisting all their ardor and zeal in the work; but they must not be left to manage for themselves, and keep the cause of God weighed down with debt. Large vessels must not be intrusted to inexperienced hands to guide, lest they be wrecked. All should strive by wise management and earnest labor to gather enough to pay their own expenses. They should labor to make the cause self-sustaining, and should teach the people to rely upon themselves. {RH, December 8, 1885 par. 9}

In every new field patience and perseverance must be exercised. Do not fret at small beginnings. It is often the humblest work that accomplishes the greatest results. Steady, persevering, determined efforts must be put forth by every laborer. We must come close to our fellow-men in our efforts. Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power. The more direct our labor for our fellow-men, the greater good will be accomplished. The minds of those with whom we are closely associated are impressed through unseen influences. One cannot stand off in a multitude and send down his voice to men, and move them as he could if he were brought into closer relationship with them. Jesus left heaven and came to our world to save souls. You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy. Whenever you can get access to the fireside, urge your way there. Take your Bible and open before them its great truths. Your success will not depend upon your great knowledge and accomplishments, but upon your ability to find your way to their hearts. By being social and coming close to them, the current of their thoughts will be changed, quicker than by the most able discourses. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is more successful in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches. A chance speech or discourse may set minds on a train of thought which will, through other influences that may be brought to bear upon them, result in their conversion; but these cases are rare. We cannot afford to labor with such uncertain results. {RH, December 8, 1885 par. 10}

There is a great work to be done, and individual workers can accomplish more by laboring in a humble way than by incurring great expense. There may be times when broader efforts may be in the order of God. If churches and halls are opened to any of the laborers, and there is a desire to hear, they should embrace the opportunity and do the best they can. But we have no great men among us, and none need try to make themselves what they are not, remarkable men. It is not wisdom for a single individual to strike out as though he had some great talent, as though he were a Moody or a Sankey, and make a great outlay of means. Our laborers must learn to use means prudently, not only in their efforts to advance the cause of truth, but in their own home expenses. They should place their families where they can be cared for with as little

expense as possible. Donations and bequests do not come to our people as they do to others denominations; and those who have not educated themselves to live within their means will surely have to do this now or engage in some other employment. Their habits must be frugal. They must not expend money for things that are not absolutely necessary. Economy must be the rule of every laborer. If he has not economical habits he must learn the lesson at once. All should learn how to keep accounts. Some neglect this work as nonessential; but this is wrong. All expenses should be accurately stated. This is something that many of our workers will have to learn. {RH, December 8, 1885 par. 11}

We should not allow our habits to become loose and dilatory while we are engaged in God's work. All should be prompt, sharp business men in his cause. With a little more study and punctuality, much time could be saved in our Conference business meetings, and many mistakes avoided. Everything that bears any relation to the work and cause of God should be as near perfection as human brains and human hands can make it. God is not pleased with the present lack of order and accuracy among those who do business in connection with his cause. He would have things done with as much order as was seen anciently in the arrangement of his sanctuary and of the armies of Israel. No slack, bungling work was done there; for death would have been the penalty. {RH, December 8, 1885 par. 12}

My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts. Preach less and educate more by holding Bible readings, and by praying with families and little companies. If you, as God's servants, do what you can in his love and fear, your efforts will be wholly acceptable to the Master; and in the records above you will be registered as good and faithful, and will receive at last from the lips of the Chief Shepherd the heavenly benediction, "Well done."

**Christiana, Norway, Nov. 1.** {RH, December 8, 1885 par. 13}

**PERIODICALS / RH - The Review and Herald / December 15, 1885 A Missionary Appeal. - By Mrs. E. G. White. -**

**December 15, 1885 A Missionary Appeal.**

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**By Mrs. E. G. White.**  
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Dear Brethren of our General Conference: I am deeply interested in the work in every part of the field. Now the angels are holding the four winds, and probation is graciously granted us, that we may take heed to ourselves and to the doctrine. There is nothing standing in the way of our doing a great work in warning the world. Home



missions are not to be lost sight of for foreign missions; but the needs of both should be laid before our people. Souls that are in error and covered with darkness need our help. {RH, December 15, 1885 par. 1}

We must have the holy unction from God; we must have the baptism of the Holy Spirit; for this is the only efficient agent in the promulgation of sacred truth. Yet this is what we most lack. The divine power combined with human effort, connection first and last and ever with God, the source of our strength, is absolutely necessary in our work. We must hang our whole weight on the world's Redeemer; he must be our dependence for strength. Without this, all our efforts will be unavailing. Even now the time has come when we must recognize this fully, or we shall be outgeneraled by a powerful, cunning foe. We must connect more closely with God; and all our plans and arrangements must be in harmony with his plans, or they will not prove effectual. {RH, December 15, 1885 par. 2}

The Holy Spirit is grieved and driven away by the self-sufficiency and rude traits of character which are cherished. These unhallowed elements must be burned out by the Spirit of God. In dealing with our brethren, we must remember that they are children of God, and that he will teach one of his faithful workers as readily as he will teach another. There is no respect of persons with him. He would not have any man receive the idea that God will teach him only, and that all must come to his light. Brethren, go to Jesus, fast and pray, and wrestle with God. Let every one know for himself what the will of the Lord is; then he will not move blindly. {RH, December 15, 1885 par. 3}

Yet brethren should esteem one another, counsel together, and pray together until there is unity among them. God wants us to work with an eye single to his glory. A vast amount of talent, of influence and piety, is lost to the cause because individual accountability is not recognized and respected. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in humility, with wrestling faith, come to One who is too wise to err, and who will make no mistakes in your case; One who knows your every weakness, who will hear your heart-felt prayers, and who will let fire from heaven consume your offerings. May God make his servants wise through the divine illumination, that the mold of man may not be seen on any of the great and important enterprises before us. {RH, December 15, 1885 par. 4}

The churches must arouse, and not sit down at ease, merely enjoying the sermons. Light is beaming all around them; let this light shine forth as a lamp that burneth. Let men enter the work, and let the money God has lent his stewards be invested. Those who can work for God's cause should break loose from their home attachments, sell their farms, and give themselves either to home or foreign missions. You have no time to spend in contention over little matters. Go to work, and that which may now seem obscure, will become clear. There are fields close to your own doors and also in foreign lands, that are ripening for the harvest. The Lord calls for volunteers now. Go forth, workers for God, weeping, bearing precious seed; for doubtless you will return with rejoicing, bringing your sheaves with you. Your prayers and tears must accompany your labors, that the unholy traits of your own character may not mar the sacred work of

God. Depend less upon what you can do, even through your best efforts, and more on what God can do for you in every effort for his name's glory. {RH, December 15, 1885 par. 5}

We are all human. It will not do to depend wholly upon the judgment of any one man. God will and does use men for his glory; but they are not infallible. You must go to him with all your requests, obtain strength and grace from him, and then counsel together, think and pray, plan and work. The Lord wants each to have an experience for himself. From the highest to the lowest worker, we must be continually in the school of Christ, daily learning new lessons of tenderness, brotherly love, and compassion, or we shall never become efficient agents of the Master-worker. {RH, December 15, 1885 par. 6}

Brethren, we must have less of self and more of God. He claims the energies of the Church; but to a great extent the ability of our people is absorbed by unworthy objects. Too much time is devoted to petty ideas and claims. God wants us to come up into the mount, more directly into his presence. We are coming into a crisis, which, more than any previous time since the world began, will demand the entire consecration of every one that has named the name of Christ. God's work demands all there is of us. But our people will never make this consecration until their hearts are changed. They need conversion as much as did Peter. When they have been thus quickened, Christ can say to them, "Strengthen thy brethren," "Feed my sheep," "Feed my lambs." {RH, December 15, 1885 par. 7}

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God. The work is now presented to man. Will he take it? There are at the present time many doors unbolted and thrown open to the workers. Will they enter these doors? Who is ready at the bidding of the Master to say, "Here am I, Lord, send me"? The Macedonian cry comes to us in pitiful appeals from all parts of the world, "Come over and help us." {RH, December 15, 1885 par. 8}

The missions in Europe need help, and the blood of souls will be upon those whom God has blessed with great light, but who have not sought with earnest faith and determined effort to qualify themselves to open the Scriptures to others. Those who have borne the burden and heat of the day, should not be left to be crushed under the load; but as the standard-bearers are fainting and falling, who are coming up to take their place? There is London, with its five million inhabitants; but no real workers there. There are all the large cities in England, which need many missionaries; who will respond? Are there not men who will dedicate themselves to God, soul, body, and spirit, to go forth and enlighten others? We do not want that class of youth or men who are spendthrifts, who do not know how to economize. We want energetic men who will follow the example of their Lord; men who will be willing to practice self-denial, who have hope, who will make any and every sacrifice to save souls. They will not have to learn a foreign language; but they must have a knowledge of the truth as it is in Jesus. Humble men who can adapt themselves to the situation, can do much. {RH, December 15, 1885 par. 9}

The churches everywhere in our Conferences are losing their power and favor with

God because they feel no burden for souls who have not the knowledge of the truth. Many are in need of just this earnest work, in order to save their own souls. Let not the curse of Meroz rest upon you. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." I see fields that have never been entered. The torch of truth must be carried into the dark places of the earth. While the angels are holding the winds, we must work as Christ worked. Let no man fix his eyes on his own sphere of labor, and think it is of greater importance than all others. The missionary fields are all to receive equal interest. The field is the world. {RH, December 15, 1885 par. 10}

There are various gifts that can be employed as God's agencies under his supervision. He will accept all who have ability, if they devote themselves to him in willing service. Men of all ranks and capacities will be raised up in these countries to cooperate in the work for the salvation of their fellow-men. Each is to trade on his own talents, and thus increase them. By their faith, their prayers, their earnest, devoted example, men who have but a limited education will become as truly light-bearers as are the ministers. One will supply the deficiencies of another. Endowed with different gifts, all may act some part in diffusing light, all working together to the one great end. Each contributes not merely to the strength of one branch, but to the upbuilding of all. {RH, December 15, 1885 par. 11}

Thus "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The apostle exhorts "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary." Here the Lord teaches that no one man has all the qualifications essential to the upbuilding of his kingdom. None are to feel that every portion of the work rests upon them. The Lord has a lesson for the older as well as the younger laborers to learn, "that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We are to carefully consider every part of the word of God, lest we be found walking contrary to the rules there laid down. {RH, December 15, 1885 par. 12}

If our workers had been baptized with the Spirit of Christ, they would have done fifty times more than they have done to train men for laborers. Though one or two, or even many, have not borne the test, we should not cease our efforts; for this work must be done for Christ. The Saviour was disappointed; because of the perversity of human hearts, his efforts were not rewarded with success; but he kept at the work, and so must

we. If we had toiled with fidelity, patience, and love, we should have had one hundred workers where there is one. Unimproved opportunities are written against us in the same book that bears the record of envy and rebellion against God. Years have been lost to us in our foreign missions. There have been a few earnest workers; but to a great extent their energies have been employed in keeping men who profess the truth from making shipwreck of faith. Had these men who required so much help to keep them propped up, been working for the salvation of their fellow-men, they would have forgotten their trials, and would have become strong in helping others. We are able to achieve vastly more than we have done, if we will call to our aid all whom we can get to enlist in the work. Some will prove worthless; but while finding this out, we must yet keep at work. One worthy, God-fearing worker will repay all our effort, care, and expense. {RH, December 15, 1885 par. 13}

The plan of holding Bible readings was a heaven-borne idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may be thus developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers will be brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are intreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for him to go unrewarded. He will crown with success every humble effort made in his name. {RH, December 15, 1885 par. 14}

The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but "the wise," those who are honest, will understand. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth. {RH, December 15, 1885 par. 15}

When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.

**Christiania, Norway.**

{RH, December 15, 1885 par. 16}

**PERIODICALS / RH - The Review and Herald / December 15, 1885 Holiday Gifts. -  
December 15, 1885 Holiday Gifts.**

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The holiday season is at hand, and old and young are studying what they can bestow upon their friends as a token of remembrance. The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will he not be pleased if we show that we have not forgotten him? While multitudes celebrate Christmas, there are few who show honor to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no response. Let it not be so with us. Let the precious tokens of his love call forth an expression of gratitude in free-will offerings for his cause. {RH, December 15, 1885 par. 1}

God is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Thousands of dollars are needlessly spent every year on Christmas gifts. The means is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected. As Christians, we cannot honor a custom which is not approved of Heaven. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affections of our friends, to the neglect of our best Friend,-the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the questions "Can I do this to the glory of God?" Let not time and means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ his gifts. {RH, December 15, 1885 par. 2}

If all the means usually expended by our people at this holiday season were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury. Who are willing this year to depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in heaven a precious record of self-denial for Christ's sake? {RH, December 15, 1885 par. 3}

Our children have learned to regard Christmas as a day of rejoicing, and we should find it a difficult matter to pass over this holiday without some attention. It may be made to serve a good purpose. The youth should not be left to find their own amusement in vanity and pleasure-seeking. If parents will make the necessary effort, the minds of the children may be directed to God, to his cause, and to the salvation of souls. Their desire to make gifts may be turned into channels of good to their fellow-men, to

sustaining the work which Christ came to do. {RH, December 15, 1885 par. 4}

On Christmas let the members of every church assemble, with offerings from willing hands and hearts,--the fruits of love and gratitude to God. Let all exert their influence and ability to make these gatherings attractive and interesting. See how much means you can gather to advance the work of the Lord. Let those who have heretofore planned for self, begin now to plan for the cause of God. On similar occasions in the past, you have taxed your inventive powers to prepare something that would surprise and gratify your friends. Be as earnest and persevering in rendering to God that which is his due. Let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents. {RH, December 15, 1885 par. 5}

I present before you the European missions as the object of your liberality. These missions are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the cause. Let us see if this Christmas cannot show thousands, yes, tens of thousands, of dollars flowing into the treasury. {RH, December 15, 1885 par. 6}

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us, as he has promised: "I will open you the windows of heaven, and pour you out a blessing." He will accept not only the gift, but the giver. And though it may have cost self-denial and sacrifice on our part, the approval of conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. We may have such a spirit of love and joy in our hearts and homes as will make angels glad.

E. G. White.

{RH, December 15, 1885 par. 7}

**PERIODICALS / RH - The Review and Herald / December 22, 1885 Christian Growth. - By Mrs. E. G. White. -**

**December 22, 1885 Christian Growth.**

**By Mrs. E. G. White.**

The Lord has rich blessings in store for all who seek him with real contrition of heart. He would have us reach up by faith and grasp his promises. He would not have his commandment-keeping people dwarfed in religious experience, and halting by the way, when they might be strong in his strength. It is his will that we grow in grace and in the knowledge of the truth, committing the keeping of our souls to him as unto a faithful Creator. We must daily compare our character with the law of God, the great rule of righteousness; and if that does not condemn us, we may approach the throne of grace in faith. We may plead that we have complied with the conditions, and now claim the fulfillment of the divine promises. "If ye abide in me," says Christ, "and my words abide



in you, ye shall ask what ye will, and it shall be done unto you." There is no place or excuse for a doubt. The promise is positive, and the rich blessings of Heaven are ours to enjoy. {RH, December 22, 1885 par. 1}

As Jesus once taught his disciples, he called attention to a house built high up among the rocks. The bleak hill-side was difficult of access, and it appeared a far less inviting location than the smooth valley below, which was clothed with green grass and springing flowers. But on this low ground he pointed out a house that was now in ruins. It had appeared to stand secure; but the wind and storm made manifest the folly of the builders. {RH, December 22, 1885 par. 2}

Taking up this illustration, Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, December 22, 1885 par. 3}

Earnest, untiring, persevering efforts must be put forth by every one who succeeds in building up a character for eternity. We may hear and believe the truth; but if we are not doers of the words of Christ, putting them into daily practice, we shall be like the foolish man who built his house upon the sand. {RH, December 22, 1885 par. 4}

If we are Christ's representatives, we shall work the works of Christ. Let none of us deceive ourselves with the idea that we can carry into our religious life the crookedness of character, the unchristian traits, which have been transmitted to us as a birthright and strengthened by education. Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. {RH, December 22, 1885 par. 5}

God has made it for our interest, in every sense, to live soberly, righteously, and godly in the present life, that we may form characters worthy of the future, immortal life. His commandments are not grievous, and in keeping them there is great reward. Nothing that he has enjoined can we neglect or disregard without injury in this life, and the sacrifice of that life which is to come. The ways in which he would have us walk are ways of pleasantness and peace, and the end thereof is happiness which no language can express. {RH, December 22, 1885 par. 6}

Brethren, you fail to receive the blessings which God longs to bestow upon you, because you place yourselves beyond their reach. It is essential for your spiritual life and growth that you should hang upon him from moment to moment. He will give you fresh supplies of grace day by day. Your dependence must be continual, your obedience unceasing. {RH, December 22, 1885 par. 7}

Be thankful for the strength that you have for today. Praise God. Let gratitude be cherished in the soul. Be a well-spring of life, ever supplying yourselves from the living Fountain. {RH, December 22, 1885 par. 8}

But the wants of the soul are not to be supplied unless we feel our need, and ask for

the things we lack. Christ has more than human acquaintance with our needs, and we must study every lesson, every word of instruction, he has given us. Let none complain that they have not the assurance of the love of God, that they cannot obtain the evidence of their acceptance with him. Let them diligently search the Scriptures, and see if they are following the example of their Lord. We should dwell much upon the excellences of Christ's character, and should cultivate the same graces in our own. Look carefully, dear reader, lest you fail of the grace of God through your own negligence and unbelief. We need to practice close self-examination, to see what we are cherishing in ourselves that will grieve the Spirit of God, and to understand the work we have to do that we may be a blessing to others. {RH, December 22, 1885 par. 9}

The easy position so pleasing to the carnal heart is, that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls. There are higher attainments for us. Are we indeed channels of light to the world? Then how important that we seek perfection of character. Said Christ, "I sanctify myself, that they also might be sanctified through the truth." {RH, December 22, 1885 par. 10}

The servants of Christ have a sacred work. They must copy his character and his ways and plans of reaching men. God does not want them to labor with their own finite power, but in his strength; he wants them to represent to the world, in their own characters, the Saviour's purity, benevolence, and love. The reason why we accomplish no more in the work of God is, that we need more spirit and life from Jesus in appealing to the conscience. Our own hard hearts must be melted by his love; this alone can break the spell of indifference, alarm the soul, and cause men to consider where they stand. A tame, formal sermon, argumentative though it may be, will accomplish little. We must have Jesus abiding in us, that the words we utter may be his words; our sluggish souls must be stirred by his Spirit, in order to bring us in close connection with the souls we wish to save. "Without me," says Christ, "ye can do nothing." In him we can do all things. {RH, December 22, 1885 par. 11}

The apostle Paul gives us some idea of his ministry, in these words: "I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." {RH, December 22, 1885 par. 12}

How can we do this great work, how can we represent Christ to the world, if our lives are inconsistent? The divine must be blended with all our work in the cause of our Master. If Christ is not abiding in us, the Satanic will appear in our words or actions. Selfishness should have no place in our intercourse with others. We must be pure in

heart, having an eye single to the glory of God. Paul manifests the most tender solicitude for his Thessalonian brethren: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." Brethren, we fail to give a correct example to others, because we are not sufficiently in earnest ourselves. We may reach higher; we may conform to the divine Model; we may be channels to communicate the living water to thirsting souls; we may so build that neither storm nor tempest can move us from the foundation, for we are united to the Eternal Rock.

{RH, December 22, 1885 par. 13}

**PERIODICALS / RH - The Review and Herald / January 5, 1886 Rejection of Light. -  
By Mrs. E. G. White. -**

**January 5, 1886 Rejection of Light.**

**By Mrs. E. G. White.**

Text: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. {RH, January 5, 1886 par. 1}

As persons become convinced from the Scriptures that the claims of the fourth commandment are still binding, the question is often raised, Is it necessary in order to secure salvation that we keep the Sabbath? This is a question of grave importance. If the light has shone from the word of God, if the message has been presented to men, as it was to Pharaoh, and they refuse to heed that message, if they reject the light, they refuse to obey God, and cannot be saved in their disobedience. On the other hand, many have died conscientiously observing the first day of the week as the Sabbath of the fourth commandment. These will not be condemned, because they followed the best light they had. They will not be held responsible for light which they never received. Christ said to the scribes and Pharisees: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.' Again he said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." {RH, January 5, 1886 par. 2}

Thus Jesus caused the Pharisees to understand that if he, the light and truth, had not come, they would not have been guilty of the sin of rejecting him. But he came and flashed the light upon their pathway, and they chose darkness rather than light. This was their guilt. Thus it is with the Sabbath. Those upon whom the light of the Sabbath truth has never shone, have no condemnation. But those to whom the Scriptures have been opened are no longer in darkness. We are not living in the age in which our

fathers lived. God gave them treasures of wisdom, which, through the manifestation of his Spirit, and through the testimony and example of his children from generation to generation, have come down along the lines to our time. We have all the light which they had, and additional light is continually shining, and will shine more and more unto the perfect day. This generation is responsible, not only for all the light that God has imparted to past generations through his Spirit and word, but for the more abundant light now shining. We cannot be accepted and honored of God in rendering the same service and doing the same works that our fathers did. In order to be blessed of God as they were blessed, we must be faithful in improving the increased light, as they were faithful in improving the light that God gave them. Our heavenly Father requires of his people devotion and obedience according to the light and truth given them, and his claims are right and just. He will accept nothing less than he claims; all his righteous demands must be fully met, or they will remain in force against the transgressor. {RH, January 5, 1886 par. 3}

If rational beings really desire the truth, God will give them sufficient light to enable them to decide what is truth. If they have a heart to obey, they will see sufficient evidence to walk in the light. But if they in heart desire to evade the truth, he will not work a miracle to gratify their unbelief. He will never remove every chance or occasion to doubt. If they honestly, sincerely grasp the light, and walk in it, that light will increase until lingering doubts will be dispelled. But if they choose darkness, their questioning and caviling over the truth will increase, their unbelief will be strengthened, and the light which they would not accept will become to them darkness, and how great will be that darkness! It will be as much greater than before the light came, as the light which was rejected was clearer and more abundant than the light which first shone upon them. Thus it was with the Jewish nation; thus it will be with the Christian world in every generation. The rejectors of light treasure up to themselves wrath against the day of wrath. There are those who walk amid perpetual doubts. They feed on doubts, enjoy doubts, talk doubts, and question everything that it is for their interest to believe. To those who thus trifle with the plain testimonies of God's word, and who refuse to believe because it is inconvenient and unpopular to do so, the light will finally become darkness; truth will appear to the darkened understanding as error, and error will be accepted as truth. When thus shrouded in error, they will find it perfectly natural and convenient to believe what is false, and will become strong in their faith. {RH, January 5, 1886 par. 4}

There are men who have so long rejected light and truth that, like Pharaoh, they have become hardened in heart and fastened in unbelief. They crave error; their appetite is for falsehood. They drink up scandal against those who believe the truth as an ox drinketh up water, while they reject, with demonstrations of anger, the truth, pure Bible truth, which would give health and vigor to the soul. When there are so many false teachers, who lead men away from the path of obedience into that of transgression, we need to pray constantly that we may be led into all truth, and that we may not hesitate to stand in defense of the truth. Those who transgress God's law will have much to say about charity; and when the truth is spoken they talk of the liberality and license given in

God's word. But love for Christ and for the souls for whom he died, will lead to the utterance of faithful warnings and appeals by the servants of God. {RH, January 5, 1886 par. 5}

Those who walk in the light will progress; they will grow up to the full stature of men and women in Christ Jesus. This is the result of sanctification through the truth, and this is what God requires of all. Truth is progressive; and those who are preparing for the last great day will go forward in accordance with the accumulated light which shines upon them from the prophecies and from the lessons of Christ and the apostles. No one will be condemned in the day of Judgment because of a lack of knowledge which he never had an opportunity to obtain. The light which never shone upon him will never be his darkness. The truth which God's messengers have presented by pen and by voice, the treasures of the word of God which they have opened to the people, the light which has penetrated the darkened chambers of the mind, will, if rejected, be witnesses against them in the last great day. The testimony which will come with condemning power upon the sinner, and which will close his mouth before God and testify of his guilt, is the fact that he saw the light, but for various reasons in harmony with the carnal heart, would not receive it. He would not receive the truth that was given to save him. The greater the light, the greater the obligations. {RH, January 5, 1886 par. 6}

If God has sent a message to the world, giving us light in regard to the true Sabbath, and showing us that the great Lawgiver is coming to judge the world in righteousness, those who refuse to accept the message and continue to cling to their errors and to their darkness and unbelief, will, like the inhabitants of the Noachian world, be punished with everlasting destruction. God sent them a message of truth, but they would not believe; nevertheless it was the truth, and their unbelief did not hinder the event. The judgments of God came just the same as Noah had predicted they would come. God has sent a message of warning to our world just prior to his coming the second time without sin unto salvation. Great light has been permitted to shine from the prophecies, and from the lessons of Christ and the apostles, but the majority refuse to walk in the light just as they did in Noah's day. If they were blind they would have no sin, but the light has been flashed into their pathway; precious truths from the word of God have been presented; but they have chosen darkness rather than light. {RH, January 5, 1886 par. 7}

When we speak of unbelief, we do not mean that a person believes nothing. The mind must rest upon something; and when it does not grasp truth, it lays hold of error. All men in one sense believe, and the effect produced upon the heart and character is according to the things believed. Eve believed the words of Satan, and the belief of that falsehood in regard to God's character, changed the condition and character of both herself and husband. They were changed from good and obedient children into transgressors, and it was only by repentance toward God and faith in the promised Messiah that they could hope ever to regain the lost image of God. Paul had faith before his conversion; but it was not a correct faith. His self-righteousness strengthened his faith that he was doing God's service in rejecting Christ, and he enjoyed a restful satisfaction. False faith as well as true faith will give peacefulness for a time. Paul verily

thought that he was doing God service when he was persecuting the followers of Christ and putting them to death. He was sincere in his belief; but sincerity will not make error truth, nor truth error. "When the commandment came," says Paul, "sin revived, and I died." He then received the truth as it is in Jesus, and experienced its transforming power upon his soul. The truth was so firmly planted in his heart that he could say, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, January 5, 1886 par. 8}

The prophet Malachi raises the questions, "Who may abide the day of his coming? and who shall stand when he appeareth?" Surely, the arrows of God's wrath will pierce where the arrows of conviction could not. Where will the sinner flee when God pronounces judgment against him? Where are the men in whom he trusted? Where are the false shepherds that led him astray? They can pay no ransom for his soul, for they are pressed under a heavier weight of guilt themselves. The dens and caves of the earth afford no shelter for either deceiver or deceived. There are souls to be saved; but the plan of salvation must be God's plan. He will not lower his law to meet man's standard, neither can man lift himself up to meet God's standard. But through the merits of the blood of a crucified and risen Saviour, all who will may be overcomers. It is an exalted privilege to become sons and daughters of God. Says Christ, "I have kept my Father's commandments." Christ pleased his Father in all things; it was his meat and drink to do the will of his Father in heaven. We should imitate Christ in his implicit obedience to his Father's commands, and our prayers should ascend to heaven by night and by day that we may so walk that our light shall not become darkness, but that we may have the light of life, and at last be permitted to sing the song of triumph in the kingdom of glory.

*Torre Pellice, Italy, Dec. 4, 1885. {RH, January 5, 1886 par. 9}*

**PERIODICALS / RH - The Review and Herald / January 12, 1886 Faithful and Slothful Servants. - By Mrs. E. G. White. -**

**January 12, 1886 Faithful and Slothful Servants.**

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**By Mrs. E. G. White.**  
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All should now endeavor to realize the shortness and solemnity of the time in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is soon to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll. "And then shall they see the Son of man coming in the clouds with power and great glory." "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." Then it is that "the great men, and the rich men, and the chief captains, and



the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour when the servants are reckoned with, and retribution is awarded to all! There is no second trial. Probation is forever ended. All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees him; and every soul then realizes what has proved his ruin. It is then seen and acknowledged that God's law governs all created intelligences. There is none to question his authority. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. The reason of this is apparent to all. His coming is the greatest event in the world's history. Those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life. {RH, January 12, 1886 par. 1}

Will not my brethren and sisters be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have been? Shall we not begin to trade more diligently upon our intrusted talents? Many who think quite well of themselves, and approve of other's laboring and feeling the burden for souls, are doing nothing themselves. The Lord plainly states what he thinks of those who sit at ease while others do the work. They are represented by the slothful man in the parable. "I was afraid," says the delinquent, "and went and hid thy talent in the earth." "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The Lord replies, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?" Then says he to them that stand by, "Take the talent from him;" take away all my gifts and endowments, and all his opportunities for usefulness. He will be of no use in my kingdom. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them and done much good; but he had no love for me or my service; his life was spent in serving self. The pound that I gave him, he wrapped in a napkin and hid in the earth, and now he says, Here, Lord, is the talent that thou gavest me. This indolent servant now sees those whom he considered far inferior to him in talents and capabilities, receiving large gifts from their Lord, and hears the awful words from the King, "Those mine enemies, which would not that I should rule over them, bring hither and slay them before me." God's claims cannot be set aside with impunity. {RH, January 12, 1886 par. 2}

In this parable two classes are presented,—the workers and the idlers. All have received talents, and all can use them in the service of the Master; but many choose to use them to please themselves. They put skill, tact, perseverance, and energy into their business transactions. They see opportunities to do good, but their feelings are, "Some one who has been doing this work, understands it better than I. I will let him do the work. I will go to my farm." Another says, "I will go to my merchandise. I do not like the rigid requirements of God's word that leave a man no chance to build up his own interests." There are many who act out these words, if they do not say them. Too little is

said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is soon to "be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." You who have hid your Lord's talents, may think that this plain, decided warning is not the way to preach the gospel of peace; but it is just the way that Christ preached it, and it will be his way of fulfilling what he has said would take place. Men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished. It is the blasphemer, the murderer, the adulterer, who deserves punishment. They themselves have really loved to hear the gospel preached. True, they have spent their lives in caring for their own interest, instead of helping to build up their Master's kingdom; yet they would be surprised to hear the words, "Take the talent from him, and give it unto him which hath ten talents." "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." How terrible is the self-deception of those souls who are at ease in Zion! They believe everything in God's word which flatters their self-love; but they heed not the warnings and denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them. {RH, January 12, 1886 par. 3}

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will a man become under its sanctifying influence! "Wherefore, if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." His words and deportment are so ennobled, so elevated, that it can in truth be said of him, "He is a partaker of the divine nature, having escaped the corruption that is in the world through lust." Laying aside every weight, and the sin,--unbelief,--that doth so easily beset him, he will run the Christian race with patience. {RH, January 12, 1886 par. 4}

In marked contrast to the class here mentioned are those whom Christ represented by the barren fig-tree. When the cruel act of Pilate in mingling the blood of the Galileans with the sacrifices was reported to Jesus, he discovered in those who bore the news to him, a self-sufficient, self-righteous spirit; and he reproved them, saying, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish." He then gives them the parable of the fig-tree, thus impressing upon them the fact that natural endowments, national blessings, and religious privileges greatly increase individual responsibility. They had taken it for granted that their superior advantages, and the favors they had received from God, gave them a right to claim all the blessings he had promised to the faithful on condition of obedience. But they had not been obedient. They were apparently in a flourishing condition; but they were destitute of fruit. They stood in proud, pretentious display; but they failed to exert a religious influence upon others. They were satisfied with doing no positive injury; but this did not satisfy their Saviour. He expects of every one of his followers good works. But after he has waited patiently year after year, and been disappointed, the commandment is given, as to the barren tree, "Cut it down; why cumbereth it the ground?" {RH, January 12, 1886 par. 5}

Let every one inquire, What is my condition before God? Is Jesus disappointed in me from year to year? Am I a fruitless tree in the Lord's garden? It is not an orchard or a vineyard that is presented before us in the parable; it is a single tree. Its history is that it bore no fruit; its destiny is, to be cut down. The work of overcoming is an individual work. During the past summer many of our brethren have in various ways received additional light, and enjoyed precious privileges. This increased light only makes your cases more aggravated and your doom more certain, if fruit does not appear. Will you now go to work for the Master, or will his solemn inspection after this additional light has shone upon you, still find you satisfied with yourselves and unconcerned for sinners. Will you now overcome the world, and, keeping close to the side of Jesus, learn to bear his yoke and lift his burdens? Will there now be found in the church burden-bearers,-- not those who are trying to occupy the highest position, but those who are earnest, humble workers for Jesus? Fathers and mothers in Israel are everywhere needed,--those who will honor God in their families, in the church, among unbelievers, and wherever they are. Think of different ones for whom you can manifest an interest, and in the fear of God make personal efforts to reach them. Consider, oh! consider how many years you have occupied a place in the garden of the Lord, and how little fruit you have borne. {RH, January 12, 1886 par. 6}

As long as probation lasts, there will be work to do for the Master; and his rich blessing will attend the worker who keeps self out of sight, and, with his heart filled with love, labors to seek and to save that which was lost. May God's converting power come upon the churches throughout the United States and Europe, that they may feel a burden for souls, for the souls for whom Christ died.

*Christiana, Norway.*

{RH, January 12, 1886 par. 7}

**PERIODICALS / RH - The Review and Herald / January 19, 1886 Workers With Christ. - By Mrs. E. G. White. -**

**January 19, 1886 Workers With Christ.**

**By Mrs. E. G. White.**

A great work has been committed to the followers of Christ. Every one may do something to strengthen and build up the church, and to enlighten those who are in darkness. But there must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise. {RH, January 19, 1886 par. 1}

Those who do not preserve a living connection with God themselves, will have little

interest in the salvation of others. They have no light from Heaven to reflect to the world. If these careless, irresponsible ones could see the fearful results of their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long hereafter will show the results of our life here. Yet how few consider these things! The members of the church listen to the word of God, spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance to them. {RH, January 19, 1886 par. 2}

We should prayerfully study the word of God, and ponder it in our hearts, and we shall be better prepared to obey it in our lives. We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth. {RH, January 19, 1886 par. 3}

At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed; he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain--he it is who weighs character in the balance of eternal justice. {RH, January 19, 1886 par. 4}

Would that we as a people might realize how much is pending upon our earnestness and fidelity in the service of Christ. All who realize their accountability to God, will be burden-bearers in the church. There can be no such thing as a lazy Christian, though there are many indolent professors of Christianity. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be workers together with him. They will constantly seek to become better men and better women, that they may more faithfully perform the work which he has committed to their hands. {RH, January 19, 1886 par. 5}

The days are evil, wickedness prevails; therefore there is the greater need that Christ should be faithfully represented to the world as a mighty Saviour, able to save to the uttermost all who come unto God by him. But the professed people of God are asleep. They are not doing what it is in their power to do for the salvation of souls. Especially are the youth deficient. They seem to feel no burden for souls, no duty to represent Christ to those with whom they associate. In all this are they not following in the steps of church-members who are older in experience, and who should have set them a better example? {RH, January 19, 1886 par. 6}

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becometh candidates for eternity, or shall we fail to fulfill the great end of our creation? {RH, January 19, 1886 par. 7}

Jesus died that through his merits men might be redeemed from the power of sin, and be adopted into the family of God; and in view of the great sacrifice which Christ has made for us, we are exhorted to work out our salvation with fear and trembling. Yet how many, endowed by their Creator with reasoning powers, reject the high honors which Christ proffers, and degrade themselves to the level of the brute. Because they do not like to retain God in their knowledge, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died. {RH, January 19, 1886 par. 8}

We are free to obey or to disregard the will of God; free to pray or to live without prayer. As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward, but help has been laid upon One who is mighty. While that help will not be forced upon any who despise the gift, it is freely, gladly given to all who seek it in sincerity. {RH, January 19, 1886 par. 9}

We may be assailed by powerful temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin. How many have become the willing slaves of vice, their physical and mental powers enervated, their souls debased, because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure, all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure. {RH, January 19, 1886 par. 10}

Another sin of the mind is that of extolling and deifying human reason, to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly, directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations, and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible. {RH, January 19, 1886 par. 11}

How can man be just with God? This is the one great question that most concerns mankind. Can human reasoning find an answer?--No; revelation alone can solve this all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the one great source of light, the Sun of righteousness, to follow the feeble and uncertain light of human wisdom! {RH, January 19, 1886 par. 12}

Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every

mind contemplate often the solemn scene when the Judgment shall sit and the books be opened, when with Daniel every individual must stand in his lot at the end of the days. {RH, January 19, 1886 par. 13}

Oh that Christ's followers might realize that it is not houses and lands, bank-stock or wheat-fields, or even life itself, that is now at stake; but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are Judgment-bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation?

{RH, January 19, 1886 par. 14}

**PERIODICALS / RH - The Review and Herald / January 26, 1886 Courtship and Marriage. - By Mrs. E. G. White. -**

**January 26, 1886 Courtship and Marriage.**

**By Mrs. E. G. White.**

In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is to have their own way. In this, the most important period of their lives, they need an unerring counselor, an infallible guide. This they will find in the word of God. Unless they are diligent students of that word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life. {RH, January 26, 1886 par. 1}

There is a disposition with many to be impetuous and headstrong. They have not heeded the wise counsel of the word of God; they have not battled with self, and obtained precious victories; and their proud, unbending will has driven them from the path of duty and obedience. Look back over your past life, young friends, and faithfully consider your course in the light of God's word. Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? Have you treated with kindness and love the mother who has cared for you from infancy? Have you regarded her wishes, or have you brought pain and sadness to her heart by carrying out your own desires and plans? Has the truth you profess sanctified your heart, and softened and



subdued your will? If not, you have close work to do to make past wrongs right. {RH, January 26, 1886 par. 2}

The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But many of the young have chosen to be their own counselor and guide, and have taken their cases in their own hands. Such need to study more closely the teachings of the Bible. In its pages they will find revealed their duty to their parents and to their brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord; for this is right." One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The word of God abounds in precepts and counsels enjoining respect for parents. It impresses upon the young the sacred duty of loving and cherishing those who have guided them through infancy, childhood, and youth, up to manhood and womanhood, and who are now in a great degree dependent upon them for peace and happiness. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded. {RH, January 26, 1886 par. 3}

The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church. A young man who enjoys the society and wins the friendship of a young lady unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. {RH, January 26, 1886 par. 4}

The question is asked, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." The young man who makes the Bible his guide, need not mistake the path of duty and of safety. That blessed book will teach him to preserve his integrity of character, to be truthful, to practice no deception. "Thou shalt not steal" was written by the finger of God upon the tables of stone; yet how much underhand stealing of affections is practiced and excused. A deceptive courtship is maintained, private communications are kept up, until the affections of one who is inexperienced, and knows not whereunto these things may

grow, are in a measure withdrawn from her parents and placed upon him who shows by the very course he pursues that he is unworthy of her love. The Bible condemns every species of dishonesty, and demands right-doing under all circumstances. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to accomplish any object, even if he has to make great sacrifices in consequence. If he believes the Bible, he knows that the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he may appear for a time to prosper, he will surely reap the fruit of his doings. {RH, January 26, 1886 par. 5}

The curse of God rests upon many of the ill-timed, inappropriate connections that are formed in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many youth of today are pursuing in their attachments for one another, would be more excusable. But the requirements of the Bible are not half-way injunctions; they demand perfect purity of thought, of word, and of deed. We are grateful to God that his word is a light to the feet, and that none need mistake the path of duty. The young should make it a business to consult its pages and heed its counsels; for sad mistakes are always made in departing from its precepts. {RH, January 26, 1886 par. 6}

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases love-sick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by some one. {RH, January 26, 1886 par. 7}

This underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken, and makes many suggestions, and often these suggestions are followed rather than the counsel of God's word. This finely woven, dangerous net is skillfully prepared to entangle the young and unwary. It may often be disguised under a covering of light; but those who become its victims, pierce themselves through with many sorrows. As the results, we see wrecks of humanity everywhere. {RH, January 26, 1886 par. 8}

When will our youth be wise? How long will this kind of work go on? Shall children

consult only their own desires and inclinations irrespective of the advice and judgment of their parents? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured judgment. Selfishness has closed the door of their hearts to filial affection. The minds of the young need to be aroused in regard to this matter. The fifth commandment is the only commandment to which is annexed a promise; but it is held lightly, and is even positively ignored by the lover's claim. Slighting a mother's love, dishonoring a father's care, are sins that stand registered against many youth. {RH, January 26, 1886 par. 9}

One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly. {RH, January 26, 1886 par. 10}

Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do. {RH, January 26, 1886 par. 11}

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them. {RH, January 26, 1886 par. 12}

The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter. {RH, January 26, 1886 par. 13}

13}

If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heart-ache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield-and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to him in faith.

*Basel, Suisse.*

{RH, January 26, 1886 par. 14}

**PERIODICALS / RH - The Review and Herald / February 2, 1886 Unwise Marriages.  
- By Mrs. E. G. White -**

**February 2, 1886 Unwise Marriages.**

**By Mrs. E. G. White**

Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heart-aches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse, that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age, to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been? {RH, February 2, 1886 par. 1}

This question of marriage should be a study instead of a matter of impulse. Obedience to the last six commandments requires this. Obedience to the fifth commandment also requires that the young honor the judgment of their parents in the matter. Crimes of every kind may be traced to unwise marriages; then why should ignorant and inexperienced children be allowed to enter the marriage relation blindly? Parents should feel their responsibility to guard the interests of their children, when their own mature judgment teaches them that should they marry unwisely, life-long unhappiness would be the result. {RH, February 2, 1886 par. 2}

While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interests of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. Then as they come to maturity, they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave the parental roof and give their affections and services to a stranger, at the very time when they are most needed at home. {RH, February 2, 1886 par. 3}

Parents are entitled to the love of their children; and if the children would manifest in their words and acts more affection for the parents, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from home will affect the happiness of the parents. Do they in their age of feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you. {RH, February 2, 1886 par. 4}

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking. How much greater caution should be exercised in entering the marriage relation,--a relation which affects future generations and the future life? Instead of this, it is often entered upon with jest and levity, impulse and passion, blindness and lack of calm consideration. The only explanation of this is that Satan loves to see misery and ruin in the world, and he weaves this net to entangle souls. He rejoices to have these inconsiderate persons lose their enjoyment of this world and their home in the world to come. {RH, February 2, 1886 par. 5}

Many make light of the Heaven-appointed institution of marriage, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Frequently a man who is entirely ignorant of the wants of one of the opposite sex, of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. Ignoring her personal rights, he becomes unkind and authoritative. Her individuality is lost in his, and she becomes the slave of his caprice and passions, at though she had naught to do but to obey his whims. {RH, February 2, 1886 par. 6}

He may even quote texts of Scripture to show that he is the head, and that he must be obeyed in all things. He feels that his wife belongs to him, and that she is subject to his order and dictation. But who gives him the right to thus dictate and condemn? Is it the law of God, which commands him to love God with all his heart, and his neighbor as himself? No; there is no moral or religious defense for such unjust authority. The same

Bible that prescribes the duty of the wife, prescribes also the duty of the husband. It says, "Husbands, love your wives, and be not bitter against them." The husband is to be kind and affectionate. He is to love his wife as a part of himself, and to cherish her as Christ does his Church. {RH, February 2, 1886 par. 7}

While women want men of strong and noble characters, whom they can respect and love, these qualities need to be mingled with tenderness and affection, patience and forbearance. The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her individuality. Both parties should cultivate patience and kindness, and that tender love for each other that will make married life pleasant and enjoyable. {RH, February 2, 1886 par. 8}

Those who have such high ideas of the married life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes in with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfection, but find weakness and defects; for finite men and women are not faultless. Then they begin to find fault with each other, and to express their disappointment. Instead of this, they should try to help each other, and should seek practical godliness to help them to fight the battle of life valiantly. Their daily prayer should be,--

"Help us to help each other, Lord,

Each other's woes to bear." {RH, February 2, 1886 par. 9}

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek by every word and act to bring in peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline, and love and forbearance one for another, all can be bound together in the closest union. In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to marry and make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words, clashing ideas, and a criticising, dictatorial spirit. In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. True love is a high and holy principle, and is altogether different in character from that love that is awakened by impulse, and which suddenly dies when tested and tried. {RH, February 2, 1886 par. 10}

My heart is drawn out for the young. God has given them talents, which, if improved, would be of great service in his cause. Satan knows this, and therefore seeks in every possible way so to occupy their minds that they will have no time or inclination to devote themselves to the service of God. There needs to be a great change in the home life of some. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. They do not realize that the



inconsistencies in their characters are great drawbacks to their usefulness, and that unless they war against those tendencies which have controlled them to a greater or less degree, they will surely fail of attaining the future life. {RH, February 2, 1886 par. 11}

Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness, their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God. {RH, February 2, 1886 par. 12}

There are many youth, who, because they cannot find happiness in plans of their own devising, will not accept it in God's appointed way. They wonder over their unhappiness, and count their best friends, those who discern and point out their deficiencies, their enemies. They cling with tenacious grasp to their impressions, and their ideas of what they must have and what they must do in order to be happy; but they lose sight of the fact that it is the Lord who rules, and that it is he who shapes circumstances. He says, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Finite beings should be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. It is for them to subdue self, bringing it under the control of intelligent reason. And in faithfully doing this work, peace, rest, and happiness will surely come. "Learn of me," says the Great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." {RH, February 2, 1886 par. 13}

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain, a perdition to shun. Do not, my young friends, fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith on the Son of God. You may now be passing through a critical experience; but, I entreat of you, be not hasty, be not discouraged, but submit your case to God. Wait upon the Lord and do his will, and in this hour of trial he will work for you, and you will obtain a precious

experience. Lie low at the foot of the cross. Give God a chance to work, and he will teach you precious lessons. {RH, February 2, 1886 par. 14}

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future immortal life. Others are educating themselves for lofty positions where they may receive the praise and honor of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind. {RH, February 2, 1886 par. 15}

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. Oh, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be molded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart. {RH, February 2, 1886 par. 16}

God has intrusted the young with the ability to do a good work for the Master, if they will consecrate themselves wholly to his service. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others, shows a narrow mind, and plainly reveals that its possessor has never carefully studied and correctly read the pages of his own heart. {RH, February 2, 1886 par. 17}

Our home here on earth is the place in which to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, fault-finding, in families that profess to love and serve God. The unkind words, the irreverence and disrespect, found in many families make angels weep. What a record is made upon the books of heaven of unkind looks and words that bite and sting like an adder. And this is not the record of one day in the year merely, but of day after day. Oh that these families would consider that angels of God are taking a daguerreotype of the character just as accurately as the artist takes the likeness of the human features; and that it is from this that we are to be judged! {RH, February 2, 1886 par. 18}

All should cultivate patience by practicing patience. By being kind and forbearing, true love may be kept warm in the heart, and qualities will be developed that Heaven will approve. He who goes forth from such a family to stand at the head of a family of his own, will know how to advance the happiness of the one whom he has selected as a companion for life. There will be mutual love, mutual forbearance. Marriage, instead of being the end of love, will then be as it were the very beginning of love. {RH, February 2,

1886 par. 19}

If those who are contemplating marriage would not have miserable, unhappy reflections after marriage, they must make it a subject of serious, earnest reflection now. This step taken unwisely is one of the most effective means of ruining the usefulness of young men and women. Life becomes a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness, and make life a heart-sickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life.

*Basel, Switzerland.*

{RH, February 2, 1886 par. 20}

**PERIODICALS / RH - The Review and Herald / February 9, 1886 Christian  
Beneficence. - By Mrs. E. G. White. -**

**February 9, 1886 Christian Beneficence.**

**By Mrs. E. G. White.**

"Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." {RH, February 9, 1886 par. 1}

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." {RH, February 9, 1886 par. 2}

God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, in varying measure, according to the capacity of each. These gifts of Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards, will receive in greater measure as they disperse their means to advance God's cause and to bless suffering humanity. {RH, February 9, 1886 par. 3}

Our heavenly Father has been pleased to make men co-laborers with himself in the work of human redemption. Those who have been commissioned to preach the gospel are not the only ones whom he will use as his instruments. All whose minds have been illuminated by the Holy Spirit will in their turn be required to enlighten others. "None of us liveth to himself." Every individual has his station of duty in the accomplishment of God's great plan. And every one who receives and obeys the light which God has given, will be a living witness for Christ and the truth. {RH, February 9, 1886 par. 4}

The children of God will not be like the world, enshrouded in moral darkness, loving themselves, and seeking for earthly treasure. They will be a "peculiar people, zealous of good works." It will require self-denial and self-sacrifice to imitate the pattern of Christ Jesus. In order to be like him we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets." {RH, February 9, 1886 par. 5}

Experience shows that a spirit of benevolence is more often to be found with those of limited means than among the more wealthy. The most liberal donations for the cause of God or the relief of the needy, come from the poor man's purse, while many to whom the Lord has committed an abundance for this very purpose, see not the necessity for means to advance the truth, and hear not the cries of the poor among them. {RH, February 9, 1886 par. 6}

Yet many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches. {RH, February 9, 1886 par. 7}

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to heaven as a swift witness against the unfaithful stewards. The poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. And every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through his poverty might be rich." {RH, February 9, 1886 par. 8}

The smallest sum given cheerfully as the result of self-denial is of more value in God's sight than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her sacrifice. {RH, February 9, 1886 par. 9}

God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country upon the globe. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering. {RH, February 9, 1886 par. 10}

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of

Christian character. Says the great apostle, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." {RH, February 9, 1886 par. 11}

Again, he sets forth the fruits of true charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares, "Ye shall know them by their fruits." {RH, February 9, 1886 par. 12}

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." {RH, February 9, 1886 par. 13}

These words were spoken as a reproof to Israel, who did not cherish the love of God in their heart, yet were increasing the number of their sacrifices, as if they would make a compromise with the Lord. Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral nature by which the soul learns to love what God loves and to hate what God hates. The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own,—not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ. {RH, February 9, 1886 par. 14}

God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us. All the riches intrusted to man will prove only a curse, unless he employs them to relieve his own daily wants and the wants of the needy around him, and to glorify God by advancing his cause in the earth. {RH, February 9, 1886 par. 15}

The Majesty of heaven-yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for him? God forbid that his professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In this life he calls upon us to bring all the tithes into the store-house, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions and thus secure the promised blessing? {RH, February 9, 1886 par. 16}

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and as a

result the withdrawal of his special blessing. My brethren and sisters, I entreat you to look carefully to this matter; learn where you have robbed the Lord in tithes and offerings. Let not the record stand against you in the books of heaven. Repent, and show your repentance by your works. Make up the deficiencies without delay. {RH, February 9, 1886 par. 17}

We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the store-house, that there may be meat in mine house;" that is, a surplus of means in the treasury, to amply sustain the work of God in its various branches. {RH, February 9, 1886 par. 18}

As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of his love, in that he did us good. He gives us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." {RH, February 9, 1886 par. 19}

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him in his own house. He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come. {RH, February 9, 1886 par. 20}

Surely goodness and mercy attend us at every step. Not till we wish the infinite Father to cease bestowing his gifts on us, should we impatiently exclaim, Is there no end of giving? Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the first-fruits of all his bounties,--our choicest possessions, our best and holiest service.

{RH, February 9, 1886 par. 21}

**PERIODICALS / RH - The Review and Herald / February 16, 1886 Christ's Representatives. - By Mrs. E. G. White. -**

**February 16, 1886 Christ's Representatives.**

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**By Mrs. E. G. White.**

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The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. {RH, February 16, 1886 par. 1}

God cannot display the knowledge of his will, and the wonders of his grace, among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men, their faith and their works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. {RH, February 16, 1886 par. 2}

Every follower of Jesus has his or her work to do as a missionary of Christ, in their families, in their neighborhoods, and in the towns and cities where they live. If they are consecrated to God, they are channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. But when men leave the field, give up the contest, and allow the cause of God to languish before God says, "Let them alone," they will only be a burden to any church where they may move. Those they have left, who were convicted, have frequently quieted their consciences with thinking that, after all, they were needlessly anxious; they decide that there is no reality in the profession made by Seventh-day Adventists. {RH, February 16, 1886 par. 3}

Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality. {RH, February 16, 1886 par. 4}

God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all,

that none may be left ignorant of its principles, and so remain in darkness; and that every one should be tested upon it, and decide for or against it, that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light away from place where God would have it shine. {RH, February 16, 1886 par. 5}

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." {RH, February 16, 1886 par. 6}

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is superficial; not deep, earnest, and thorough. They do not know why they believe the truth, only because others have done so, and they take it for granted it must be so. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is made secondary. Their own souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience and the knowledge it was their privilege and duty to obtain. Strength and stability lie with true-hearted professors. Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true followers of Christ will appreciate the great salvation he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through the cross alone that we can estimate the worth of the human soul. {RH, February 16, 1886 par. 7}

Such is the value of men for whom Christ died that the Father is satisfied with the infinite price which he pays for the salvation of man in yielding up his own Son to die for their redemption. What wisdom, and mercy, and love, in its fullness, are here manifested! The worth of man is only known by going to Calvary. In the mystery of the cross of Christ, we can place an estimate upon man. {RH, February 16, 1886 par. 8}

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is

powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer companionship with Christ, and follow his example in all things,--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. {RH, February 16, 1886 par. 9}

In order for laborers to grow in grace and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, in different localities, coming in contact with all classes of people, and with all varieties of minds, calling into exercise various kinds of labor to meet the wants of many and varied minds. This drives the true laborer to God and the Bible for light, and strength, and knowledge, in order to be fully qualified to meet the wants of the people. They should heed the exhortation given to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Wisdom is needed to discern the most appropriate subject for the occasion. Paul exhorted Timothy, "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee."

{RH, February 16, 1886 par. 10}

**PERIODICALS / RH - The Review and Herald / February 23, 1886 What Shall We Answer? - By Mrs. E. G. White. -**

**February 23, 1886 What Shall We Answer?**

**By Mrs. E. G. White.**

Jesus warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul,

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. {RH, February 23, 1886 par. 1}

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these striking illustrations of our Saviour, and shun the example of the foolish rich man? He had abundance; so have many who profess to believe the truth, and they are acting again the case of the poor foolish rich man. Oh that they would be wise, and feel the obligations resting upon them to use the blessings God has given them in blessing others, instead of turning these blessings into a curse! God will say to all such, as to the foolish rich man, "Thou fool." {RH, February 23, 1886 par. 2}

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have room wherein to bestow their goods. Yet these very men who are weighed down with their riches, pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home--that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their heart and interests are here. {RH, February 23, 1886 par. 3}

"What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth, that will convict the sinner, and draw souls nigh to Christ. {RH, February 23, 1886 par. 4}

A consistent faith is rare among rich men. Genuine faith, sustained by works, is rare. But all who possess this faith will be men who will not lack influence. They will copy after Christ in that disinterested benevolence and interest in the work of saving souls that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood at any sacrifice. What are money, houses, and lands, in

comparison with even one soul? {RH, February 23, 1886 par. 5}

Christ made a full and complete sacrifice, sufficient to save every son and daughter of Adam who should show repentance toward God because they have transgressed his law, and faith in our Lord Jesus Christ. Yet notwithstanding that the sacrifice was ample, but few consent to a life of obedience, that they may have this great salvation. But few are willing to imitate his amazing privations, and endure his sufferings, and his persecutions, and share his exhausting labor to bring others to the light. But few will follow the example of our Saviour in earnest, frequent prayer to God for strength to endure the trials, and to perform the daily duties, of this life. Christ is the captain of our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer and persevering effort were necessary on their part if they would rightly represent the love which dwelt in his bosom for the fallen race. {RH, February 23, 1886 par. 6}

Men of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them. {RH, February 23, 1886 par. 7}

Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and advancement. {RH, February 23, 1886 par. 8}

When the Master comes to make an investigation of his servants, in confusion the unwise servants acknowledge, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid [afraid of what?--That the Lord would claim some portion of the small talent intrusted to him.], and went and hid thy talent in the earth: lo, there thou has that is thine." His Lord answered, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers, and then, at my coming, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." {RH, February 23, 1886 par. 9}

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim

to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing to love the truth, are doing this very work. They are deceiving their own souls; for Satan has blinded their eyes. In robbing God, they have robbed themselves more. They have deprived themselves of the heavenly treasure through their covetousness, and because of their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid in the work through their own individual effort and with their means, although they have not a large amount. {RH, February 23, 1886 par. 10}

All should do something. The case of the widow who cast in her two mites, is placed upon record for the benefit of others. Christ commended her for the sacrifice she made. He calls the attention of his disciples to the act of the widow: "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. The widow, to do her little, had deprived herself of even the necessaries of life. She could not see how her future needs were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount as by the proportion that is given, and the motive that prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be. {RH, February 23, 1886 par. 11}

All, both high and low, rich and poor, have been trusted by the Master with talents; some more, and some less, according to their several ability. The blessing of God will rest upon the earnest, loving, diligent workers. Their investment will be successful, and will secure souls to the kingdom of God, and for themselves an immortal treasure. All are moral agents, and are intrusted with the goods of heaven. The amount of talents is proportioned according to the capabilities possessed by each. {RH, February 23, 1886 par. 12}

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not require the increase from ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept "according to that a man hath, and not according to that he hath not." {RH, February 23, 1886 par. 13}

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up, or spend as we choose, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If



this capital which the Lord has placed in our hands lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but his own, with usury. {RH, February 23, 1886 par. 14}

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused. {RH, February 23, 1886 par. 15}

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to his glory? "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We trade with them today; but tomorrow our probation may end, and our account be forever fixed. {RH, February 23, 1886 par. 16}

If our talents are invested for the salvation of our fellow-men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to a man as a precious blessing, will, if abused, reflect back upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings; not only in expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity and our unselfish use of the talents the Lord has placed in our hands to use for his glory?

{RH, February 23, 1886 par. 17}

**PERIODICALS / RH - The Review and Herald / March 2, 1886 The Two Dispensations. - By Mrs. E. G. White. -**

**March 2, 1886 The Two Dispensations.**

**By Mrs. E. G. White.**

God's truth is the same in all ages, although differently developed to meet the wants of his people in various periods. Under the Old Testament dispensation, every important work was closely connected with the sanctuary. In the holy of holies the great I AM took up his abode, and no human being was permitted to enter there except by divine appointment. There, above the mercy-seat, overshadowed by the wings of the cherubim, dwelt the shekinah of his glory, the perpetual token of his presence; while the breastplate of the high priest, set with precious stones, made known from the sacred

precincts of the sanctuary the solemn message of Jehovah to the people. Wonderful dispensation, when the Holy One, the creator of the heavens and the earth, thus manifested his glory, and revealed his will to the children of men! {RH, March 2, 1886 par. 1}

The typical sacrifices and offerings of that dispensation represented Christ, who was to become the perfect offering for sinful man. Besides these mystic symbols and shadowy types pointing to a Saviour to come, there was a present Saviour to the Israelites. He it was, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, led them in their travels; and he it was who gave direct words to Moses to be repeated to the people. Those who sneer at the old dispensation, and professedly accept Christ in the new, do not discern that this same Christ was the ancient leader of Israel, and that from his lips came all the commands, all the rules and regulations, to govern more than a million of people. He who was equal with the Father in the creation of man was commander, lawgiver, and guide to his ancient people. {RH, March 2, 1886 par. 2}

The Christ typified in the former dispensation is the Christ revealed in the gospel dispensation. The clouds that then enshrouded his divine form have been rolled back; the mists and shadows have disappeared; and he stands revealed, not as the Jewish nation expected, as a powerful king who would conquer their enemies and achieve for them glorious victories, but as a man of sorrows, and acquainted with grief. His divinity is now hid, not under a cloud, but under the garb of humanity. {RH, March 2, 1886 par. 3}

As time has rolled on from creation and the cross of Calvary, as prophecy has been and is still fulfilling, light and knowledge have greatly increased. But it does not become believers in God or the Bible to pour contempt on the age that has led step by step to the present. In the life and death of Christ, a light flashes back upon the past, giving significance to the whole Jewish economy, and making of the old and the new dispensations a complete whole. Nothing that God has ordained in the plan of redemption can be dispensed with. It is the working out of the divine will in the salvation of man. {RH, March 2, 1886 par. 4}

The sacrificial offerings were established by infinite wisdom to impress upon the fallen race the solemn truth that it was sin which caused death. Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. "The wages of sin is death." {RH, March 2, 1886 par. 5}

The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old. {RH, March 2, 1886 par. 6}

With the broader, clearer light that shines upon us, we can see with greater distinctness the glory of the former dispensation. We can hold converse with the

patriarchs of old; we can listen to Moses as he legislates for Israel, to the prophets as they look down through future ages and foretell coming events, and to the apostles as they lay open the mysteries of the new dispensation, and relate their personal experience and the wonderful words of Him that spake as never man spake. As we see the prediction of the prophets fulfilling around us, we are brought nearer to them, and we read them with a deeper and more intelligent interest. And as time rolls on and we near the close of earth's history, we shall, if humble learners in the school of Christ, be able to comprehend still more clearly divine wisdom. {RH, March 2, 1886 par. 7}

Noah, Abraham, Isaac, Jacob, Moses, and all the patriarchs and prophets, heard the gospel through Christ; they saw the salvation of the race through the substitute and surety, Jesus, the world's Redeemer. They saw a Saviour to come to the world in human flesh, and communed with him in his divine majesty. Abraham walked and talked with the heavenly angels who came to him in the garb of humanity. Jacob talked with Christ and angels. Moses held converse with Jesus face to face as one who speaketh with a friend. {RH, March 2, 1886 par. 8}

From the creation and fall of man to the present time, there has been a continual unfolding of the plan of God for the redemption, through Christ, of the fallen race. The tabernacle and temple of God on earth were patterned after the original in heaven. Around the sanctuary and its solemn services mystically gathered the grand truths which were to be developed through succeeding generations. There has been no time when God has granted greater evidences of his grandeur and exalted majesty, than while he was the acknowledged governor of Israel. The manifestations of an invisible King were grand and unspeakably awful. A scepter was swayed, but it was held by no human hand. The sacred ark, covered by the mercy-seat, and containing the holy law of God, was symbolical of Jehovah himself. It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it thousands perished. Never in our world has the Lord given such open manifestations of his supremacy as when he alone was the acknowledged king of Israel. {RH, March 2, 1886 par. 9}

How wise was the arrangement of God to preserve a knowledge of himself in the earth by giving man his holy law, which was the foundation of his government in heaven and in earth, and by connecting with it a system of worship that would be a continual reminder of a coming Saviour. While darkness covered the earth, and gross darkness the people, the Lord had a humble few who acknowledged his sovereignty by respecting and obeying the constitution of his kingdom, the ten commandments. Through the ages of idolatry and apostasy, the promise of a Messiah kept the star of hope shining in the darkened moral heavens until the time came for Christ to make his first advent. {RH, March 2, 1886 par. 10}

In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed his blood as a sacrifice, and now he pleads that blood before his Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God's

law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ. {RH, March 2, 1886 par. 11}

While we rejoice today that our Saviour has come, that the sacrifices of the former dispensation have given place to the perfect offering for sin, we are not excusable in showing contempt for that period. Those who make slurring remarks concerning the old Jewish age, show that they are ignorant of the Scriptures, and of the power of God. Amid the moral darkness of the idolatrous nations of that time are seen burning traces of the great I AM. His goings forth stand registered in the pages of Bible history. What is now needed is divine enlightenment, and a more intelligent knowledge of the wonderful dealings of God with his people anciently. The psalmist exclaims, "Thy way, O God, is in the sanctuary: who is so great a God as our God."

*Basel, Switzerland.*

{RH, March 2, 1886 par. 12}

**PERIODICALS / RH - The Review and Herald / March 9, 1886 The Government of God. [SERMON DELIVERED AT BASEL, SWITZERLAND, JAN. 23, 1886.] - By Mrs. E. G. White. -**

**March 9, 1886 The Government of God.  
[SERMON  
DELIVERED AT BASEL, SWITZERLAND,  
JAN. 23, 1886.]**

**By Mrs. E. G. White.**

Text: "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Psalms 119:126-128. {RH, March 9, 1886 par. 1}

If this prayer was appropriate in David's time, it is in a special sense appropriate now. If in his day sin and iniquity prevailed to such a degree that it was time for God to work, it certainly is time for him to work in our day; for the warring powers of darkness are prevailing to a remarkable extent. The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery. {RH, March 9, 1886 par. 2}

Sin began with Satan when he was an exalted angel in heaven. He had great honor there among the angels. The first sign of his dissatisfaction was the manifestation of his desire to be equal with God, to be worshiped as God. He tried to falsify the word of

God, and pervert his plan of government before the angels. He claimed that God was not just in laying rules and laws upon the inhabitants of heaven. He represented that God was not self-denying, and that Christ was not self-denying; why, then, should the angels be required to be self-denying? {RH, March 9, 1886 par. 3}

Satan was greatly loved by the heavenly beings, and his influence over them was strong. Some course must be pursued to uproot him from their affections. God's government included not only the inhabitants of heaven but of all the created worlds; and Satan thought that if he could carry the intelligences of heaven with him in rebellion, he could also carry with him the other worlds. {RH, March 9, 1886 par. 4}

God in his wisdom did not immediately thrust Satan out of heaven. This act would not have changed his principles, and would only have strengthened his rebellion, for it would have created sympathy for him as one unjustly dealt with; and he would have carried a much larger number with him. He must be displaced, and have time to more fully develop his principles. {RH, March 9, 1886 par. 5}

Satan was artful in presenting his side of the question. As soon as he found that one position was seen in its true character, he changed it for another. Not so with God. He could work with only one class of weapons,--truth and righteousness. Satan could use what God could not,--crookedness and deceit. These are the very weapons that he uses in our day to make the truth of none effect. When the truth is presented to the people, it seems to many to be consistent and right; and if the enemy and his followers did not come in and oppose it by every means in their power, where there are now ten who take hold of it, there would be thousands. {RH, March 9, 1886 par. 6}

The only way in which God could deal with Satan was to take a straightforward course; and this is the course that his children must pursue in the great controversy which is still being carried on in the world between truth and error, light and darkness. Those who hold the truth in righteousness will be fair; they can afford to be fair. But those who oppose the truth lack Bible evidence to sustain their position. Therefore they are not fair, but are constantly warring against the things that are for their good. {RH, March 9, 1886 par. 7}

When Satan tempted and overcame Adam and Eve, he thought he had gained possession of this world; "because," said he, "they have chosen me as their governor." God had said to man, Thou shalt not eat of the forbidden tree. Satan had said, Thou mayest eat. They did eat, and in consequence were driven out of the garden. The sentence of death rested upon them, and the entire race was plunged in hopeless misery. This world is, as it were, but one link in a chain composed of a thousand links; but because of sin it was struck off from the continent of heaven, and Satan claimed it as his. {RH, March 9, 1886 par. 8}

If God were like us, we would expect to hear him say, "Let the world go; let Satan have it for his own." But I am so thankful that God is not like man. He so loved the creatures of his care that he provided a way by which they might be brought back to their Eden home. But at what an immense cost was this provision made! It was no less than by giving up his own dear Son, who was equal to himself, to bear the penalty of the transgressor. The controversy was not to be taken into the other worlds of the

universe; but it was to be carried on in the very world, on the very same field, that Satan claimed as his. {RH, March 9, 1886 par. 9}

Ever since his fall, Satan has been at work to establish himself as ruler of this earth. He saw the sacrificial offerings which had been ordained to represent Christ as dying for the race; and he tried in every possible way to so pervert them that the people would lose sight of their true meaning. He was acquainted with the people whom Christ led out of Egyptian bondage, and who were the depositaries of God's law; and he tried earnestly to overcome them by constantly plying them with his temptations. But God did not give them up to his control. He so far succeeded, however, that nearly the whole company who left Egypt fell in the wilderness. Not all, thank God! not all. There were a few faithful ones to pass the work into the hands of others to carry forward. {RH, March 9, 1886 par. 10}

From the Jewish age down to the present time, Satan's warfare has been directed against the Son of God and his work; and he still flatters himself that he will obtain the victory. Christ came to our world in the form of humanity. All heaven were intensely interested in following him from the manger to Calvary, as he traversed, step by step, the blood-stained path to redeem man. Here were the very people whom he had led out of bondage, and to whom God had intrusted his law; but they received him not. He was the light of the world; but the darkness comprehended it not. {RH, March 9, 1886 par. 11}

It was Satan's studied purpose to bring the Jewish nation into such a state of darkness that they would not know Jesus when he came. Had they walked in the light, they would not have been thus deceived. Heaven marked the insult and mockery that he received from the very men who professed to be his children. They knew that it was at Satan's instigation that spies were placed upon his track as he went from city to city. Christ declared that he came to break the yoke of bondage from every neck, and to let the oppressed go free. Here was a work of counter-agencies going on. Satan was constantly pressing darkness, suffering, and sorrow upon the race; Christ was counteracting it. {RH, March 9, 1886 par. 12}

When Christ went into the wilderness of temptation after his baptism, it was to meet the wily foe in conflict. Satan did not at first appear to Christ in his true character, but as a bright, beautiful, attractive angel sent to him with a message direct from his Father in heaven. This was a temptation to Christ. His humanity made it a temptation to him. It was only by trusting in his Father that he could resist these temptations. He walked by faith as we must walk by faith. It would have been impossible for him to know how to succor those who are tempted had he not known what it was to be tempted. The temptations that he endured were as much more severe than those which come upon us as his character is more exalted than ours. He overcame Satan by the word of God, "It is written." So must we. {RH, March 9, 1886 par. 13}

When Satan exercised his power by taking Christ and placing him on a pinnacle of the temple, he tempted him, saying: "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Christ answered him saying, "It is written again, Thou shalt not tempt the Lord thy God." {RH, March 9, 1886 par.



14}

Again Satan takes him up into an exceeding high mountain, and laying aside his disguised character, presents before him the kingdoms of the world in all their glory and attractiveness. "All these will I give thee," he says, "if thou wilt fall down and worship me." He declares that they are his to give; and he presents them as a tempting bribe to the Son of God. It is then that the indignation of Christ is stirred; and he says, "Get thee hence, Satan." The tempter then leaves Christ, faint and dying, upon the field of battle, and one of the heavenly angels who are watching the scene is immediately sent to minister unto him. {RH, March 9, 1886 par. 15}

As the ministry of Christ commences, the battle between light and darkness waxes stronger. And as he cries out upon the cross in his expiring agony, "It is finished," a shout of triumph rings through every world and through heaven itself. The great contest that has been going on in this world for so long is ended, and Christ is conqueror. His death has now answered the question whether there was self-denial with the Father and the Son. {RH, March 9, 1886 par. 16}

The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob; they knew, too, that it was he who impelled the throng to cry out, "Crucify him; crucify him;" and "release unto us Barabbas." Satan has now revealed his true character as a liar and a murderer. It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions. {RH, March 9, 1886 par. 17}

They see their loved Commander hanging upon Calvary's cross as a malefactor. He is taken down and laid in Joseph's tomb. He comes forth a conqueror. Again, as at his death, a shout of victory echoes and re-echoes throughout the universe. Now that the issue is determined, all are free to express their indignation at Satan's rebellion; and with one voice, the loyal universe unite in extolling the divine administration. {RH, March 9, 1886 par. 18}

The penalty of the transgression of God's law is death. Christ suffered death for man, and brought life and immortality to light by coming from the dead. When he died, the death knell of Satan was sounded. The work of Christ was to destroy him who had the power of death; therefore we are today prisoners of hope. How grateful we should be that, notwithstanding this earth is so small amid the created worlds, God notices even us. The nations are before him as the drop in the bucket, and as the small dust in the balance; and yet the great, the stupendous work that has been done for us shows how much he loves us. {RH, March 9, 1886 par. 19}

As soon as Christ was raised from the dead, Satan's lying propensities led him to start the lie that the body of Christ had been stolen. By this he thought he could conceal the fact that it was the Son of God who had died, and he could, after all, make a victory out of his terrible defeat. Failing in this, he tried another scheme. He had controlled the Jewish nation so that they had rejected and crucified the Son of God. He now pretends to exalt Christ before the Christian world by telling them that instead of keeping the

seventh-day Sabbath they must keep the first day of the week in memory of Christ's resurrection. Anything, he cares not what, to show that the law of God can be changed! If he can make the world believe that this law can be changed, he has gained his point. {RH, March 9, 1886 par. 20}

There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as his throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility. {RH, March 9, 1886 par. 21}

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,--the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God's creation, and then it is that God "will do a strange work in the earth." He has borne long with the perversity of the race; he has tried to win them to himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full. {RH, March 9, 1886 par. 22}

We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to demonstrate to all the worlds that God's law is unchangeable, and that the wages of sin is death. {RH, March 9, 1886 par. 23}

There is a great deal more to this subject than we can take in at a glance. Oh that all might see the importance of carefully studying the Scriptures! Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension. {RH, March 9, 1886 par. 24}

We have each to battle with the fallen foe. I feel an intense interest that all should look upon this battle in the light of the Bible. Begin the warfare at once by gaining victories over self. Do not give place to the Devil. Do not sin against God, by indulging

sinful thoughts or words. Do not let the enemy have control over your powers, but throw all the weight of your influence on the side of Christ. {RH, March 9, 1886 par. 25}

When you look at the cross of Calvary, you cannot doubt God's love or his willingness to save. He has worlds upon worlds that give him divine honor, and heaven and all the universe would have been just as happy if he had left this world to perish; but so great was his love for the fallen race that he gave his own dear Son to die that they might be redeemed from eternal death. As we see the care, the love, that God has for us, let us respond to it; let us give to Jesus all the powers of our being, fighting manfully the battles of the Lord. We cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory, is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion in our daily life. {RH, March 9, 1886 par. 26}

The law of God is made void in the land. For this reason every one who sees the light in regard to that law should put on the armor, and in the name of Jesus try to build the breach that has been made in that law by the man of sin. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." {RH, March 9, 1886 par. 27}

Oh that I might impress upon the minds of all the true mission of Christ in coming to our world! It was to redeem man, and at the same time to show the immutability of his Father's law. The very fact that it was necessary for him to give his life for the fallen race, shows that the law of God will not release man from one tittle of its claims upon him. Satan's work has ever been to find fault with the law of God. But the very fact that Christ bore the penalty of the transgression of the law, is a mighty argument to all created intelligences in heaven and in other worlds that that law is changeless; that God is righteous, merciful, and self-denying; and that his administration is one of justice and mercy. {RH, March 9, 1886 par. 28}

**PERIODICALS / RH - The Review and Herald / March 16, 1886 Christ Our Great Sacrifice. [SERMON DELIVERED AT BASEL, SWITZERLAND, SABBATH, SEPT. 12, 1885.] - By Mrs. E. G. White. -**

**March 16, 1886 Christ Our Great Sacrifice.  
[SERMON DELIVERED  
AT BASEL, SWITZERLAND, SABBATH, SEPT. 12, 1885.]**

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**By Mrs. E. G. White.**

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Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. {RH, March 16, 1886 par. 1}

While we were under the power of the enemy, in slavery to him, Christ gave his life a sacrifice for us. We are not our own; he has purchased us with the price of agony and blood. The object of this great sacrifice was to bring us into the liberty of sons and daughters of God. But if we cherish iniquity in our hearts, we defeat the purpose of our Saviour, and rob God of the service that is his due. Jesus came not to save men in their sins, but from their sins. "Sin is the transgression of the law," and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. If his Spirit abides in the heart, sin cannot dwell there. {RH, March 16, 1886 par. 2}

The love of Christ in the soul not only sanctifies the life and character, but it creates a desire on the part of its possessor to bring others to see and rejoice in that love. Christ came to draw all men unto himself and if we accept him, we shall, by the power of his grace working in us, attract others to him. But when those whom we thought to be our best friends resist our efforts for them, and turn upon us a cold shoulder, how apt we are to think that we are having a hard time, that we endure many trials and make great sacrifices for the truth. {RH, March 16, 1886 par. 3}

At such times we should do well to think of Jesus. He left his throne in glory, came to earth, and died the ignominious death of the cross, "that he might redeem us from all iniquity." But he was despised and rejected by the very ones whom he came to redeem. Can the servant expect better treatment than was received by his Master? When we are disappointed in men, let us think how many times Jesus has been disappointed in those whom he came to save. How often he has sought fruit upon the fig-tree of his own planting, and found nothing but leaves! Shall we then become discouraged when personal friends forsake us, or when those whom we seek to bring to Christ choose a life of sin rather than of holiness? {RH, March 16, 1886 par. 4}

Jesus said to those who refused his love, "Ye will not come to me that ye might have life." He presented before them no worldly honor, no earthly bribe; but he tried to impress them with the fact that it was to their advantage to possess this heavenly treasure; it was their only hope of being rescued from the slavery of sin and the cruel power of Satan. But when his teachings came close home and reproved their darling sins, many closed their eyes to the light. {RH, March 16, 1886 par. 5}

Shall we, like the Jewish nations, reject the light, and turn from the eternal reward? God forbid! It is said of Moses, that he "had respect unto the recompense of the reward;" and why not we? What is this recompense?--It is being made partakers with Christ of his glory. But only those will be made partakers of his glory who have also been partakers of his sufferings. Are we willing to drink of the cup that he drank of?

{RH, March 16, 1886 par. 6}

How is it in our home experience? Do we bear the little vexations and disappointments of life without complaint? If we do not, neither would we endure greater trials. Compared with the great sacrifice of the Majesty of heaven, our petty trials sink into insignificance. But if these are rightly borne, we shall realize the truthfulness of the apostle's words, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." {RH, March 16, 1886 par. 7}

We all need to cultivate a firm trust in Jesus. When our eyes are fixed upon him, we shall not look at the things which are seen, but at the things which are unseen. He says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Our faith is altogether too weak. Severe trials will soon come upon the people of God in this and other countries. The present is the time for them to learn to exercise strong faith in God, and to obtain a better understanding of his word. {RH, March 16, 1886 par. 8}

What greater evidence can we have that Jesus loves us than that he died for us? And because he lives we shall live also. He is to us not a Saviour in Joseph's new tomb, that tomb closed with a great stone, and sealed with a Roman seal. Mourn not, brethren and sisters, as those who are hopeless and helpless; but from grateful hearts, and lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." "Every man that hath this hope in him purifieth himself, even as he is pure." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God. {RH, March 16, 1886 par. 9}

This is a world of darkness. Those to whom the precious truths of God's word have been presented are to search the Scriptures for themselves, that they may, in turn, present the truth to others. The loyal and true are now called upon to come to the front, and let their light shine forth in firm, steady rays to those who are in darkness. None of us can meet the darkness of the world unless we rely firmly upon Jesus, our mighty helper. All heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, he will work with us and for us. I entreat you, my brethren and sisters, to go to work to save the souls for whom Christ died. Do not wait for a strong impulse before you move. If I had waited for feeling, one-half of my life would have been spent without doing anything. Feeling is not to be our criterion. As soldiers of the cross of Christ, we must put on the whole armor of God. We have his promise, "Lo, I am with you alway, even unto the end of the world." {RH, March 16, 1886 par. 10}

When Jesus ascended to heaven, he appointed men as his representatives to carry forward, in his name, the work which he had begun, promising them that, as they engaged in this work, they should have special help and strength. In view of this promise, and the great love of God for man, it has been difficult for many to understand why he permits his followers to suffer as the martyrs did through the Satanic cruelty of



men professing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw the crown of immortal glory, the white robe, and the palm branch of victory, and Jesus, their loved commander, watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions, to come to his loved ones. These are designed to give his children a deeper sense of his presence and providential care. They are also his providences, visitations of mercy, to bring back those who stray from his side. The peace that passeth understanding is not for those who try to shirk trials and self-denial. We cannot fully appreciate peace and joy in Christ, and the gift of eternal life, unless we are called to make some sacrifice to obtain these great blessings. {RH, March 16, 1886 par. 11}

Let not the Christian feel that he is forsaken in the hour of trial. Not even a sparrow falls to the ground without the notice of our Father in heaven. He loves and cares for the feeblest of his creatures. We cannot dishonor him more than to doubt him. We need that living faith that will trust him in the hour of darkness and trial. {RH, March 16, 1886 par. 12}

I wish I could impress every soul before me today with the importance of having a close connection with God. If the heart is pure, we can come with boldness to the throne of grace. Believing that God hears us, we shall act just as though we knew that he heard. This is faith. If we wait for a special feeling, we may be disappointed. Feeling has nothing to do with faith. The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements. {RH, March 16, 1886 par. 13}

What a heaven we would have if each were to go there with his peculiar temperament, his desire to have his own way! How unhappy would such persons be, even in heaven, if they could not always do as they pleased! The love of right must be inwrought in us while on the earth. The light of heaven will then come in, our hearts will open to Jesus, and we shall have perfect submission to the will of God. {RH, March 16, 1886 par. 14}

Jesus gave us a perfect pattern. Let us study it carefully, and as we study and pray, we shall come into close connection with Heaven. Shall we not try harder to be like Jesus? Shall we not pray more? Shall we not make more earnest efforts for others? There is no time to be idled away. Every one who enters heaven will have, as the result of his labor, some soul to present to Jesus. The "well done" will never be said to those who have not done well. We must be faithful, we must be active, if we would receive the reward promised to the faithful. {RH, March 16, 1886 par. 15}

The religion of Christ does not consist in merely having our names written on the church book; they must be written in the Lamb's book of life. Examine again the text. From this it will be seen that there is a decided difference between the followers of Christ and the world. They are a peculiar people; Jesus came to make them thus. The great motive presented to them is, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us keep our minds fixed



upon the glorious appearing of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;" and let us act every day of our life as though we believed that his coming was near at hand. {RH, March 16, 1886 par. 16}

Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All who enter the city of God will do so as conquerors. Jesus overcame; and we may overcome, if we will fight our battles in his name. {RH, March 16, 1886 par. 17}

**PERIODICALS / RH - The Review and Herald / March 23, 1886 The Spirit of Law-Breakers: How Ministers Should Meet Them. - By Mrs. E. G. White. -  
March 23, 1886 The Spirit of Law-Breakers:  
How Ministers Should Meet Them.**

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**By Mrs. E. G. White.**  
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Men who will not admit the claims of God's law, which are so very plain, will generally take a lawless course; for they have so long taken sides with the great rebel in warring against the law of God, which is the foundation of his government in heaven and on earth, that they are trained in this labor. In their warfare, they will not open their eyes or consciences to light. They close their eyes lest they shall become enlightened. Their case is as hopeless as was that of the Jews, who would not see the light which Christ brought to them. The wonderful evidences of his Messiahship, by the miracles he performed in healing the sick and raising the dead, and doing the works which no other man had done or could do, instead of melting or subduing their hearts and overcoming their wicked prejudices, inspired them with Satanic hatred and fury, such as Satan possessed when he was thrust out of heaven. The greater light and evidence they had, the greater was their hatred. They were determined to extinguish the light by putting Christ to death. {RH, March 23, 1886 par. 1}

The haters of God's law, which is the foundation of his government in heaven and earth, are on the same ground as were the unbelieving Jews. Their defiant power will follow those who keep the commandments of God, and great light will be rejected by them. Their consciences have been violated so long, and their hearts have grown so hard by their choosing darkness rather than light, that they feel that it is a virtue in them to bear false witness or stoop to almost any course of equivocation or deception, as did the Jews in their rejection of Christ, to gain their object. They reason that the end justifies the means. They virtually crucify the law of the Father as the Jews crucified the Son. {RH, March 23, 1886 par. 2}

Our work should be to embrace every opportunity to present the truth in its purity

and simplicity where there is any desire or interest to hear the reasons of our faith. Those who have dwelt mostly upon the prophecies and the theoretical points of our faith, should without delay become Bible students upon practical subjects. They should take a deeper draught at the fountain of divine truth. They should carefully study the life of Christ and his lessons of practical godliness, given for the benefit of all, and the rule of right living for all who should believe on his name. They should be imbued with the spirit of their great Example, and have a high sense of the sacred life of a follower of Christ. {RH, March 23, 1886 par. 3}

Christ met the case of every class in his subjects and manner of teaching. He ate and lodged with the rich and poor, and made himself familiar with the interests and occupations of men, that he might gain access to their hearts. The learned and most intellectual were gratified and charmed with his discourses, which were yet so plain and simple as to be comprehended by the humblest minds. Christ availed himself of every opportunity to give instructions to the people upon the heavenly doctrines and precepts which should be incorporated into their lives, and which would distinguish them from all other religionists, because of their holy, elevated character. These lessons of divine instruction are not brought to bear upon men's consciences as they should be. Ministers believing present truth are furnished with discourses by these sermons of Christ which will be appropriate on almost any occasion. Here is a field of study for the Bible student, which he cannot be interested in without having the spirit of the heavenly Teacher in his own heart. Here are subjects which Christ presented to all classes. Thousands of people of every stamp of character, of every grade of society, were attracted and charmed with the matter brought before them. {RH, March 23, 1886 par. 4}

Some ministers who have been long in the work of preaching present truth, have made great failures in their labors. They have educated themselves as combatants. They have studied out argumentative subjects for the object of discussion, and these subjects which they have prepared they love to use. The truth of God is plain and conclusive. It is harmonious, and in contrast with error shines with clearness and beauty. Its consistency commends it to the judgment of every heart that is not filled with prejudice. Our ministers present the arguments upon the truth, which have been made ready for them, and if there are no hindrances the truth bears away the victory. But in many cases, the poor instrument takes the credit of the victory; and the people, who are more earthly than spiritual, praise and honor the instrument, while the truth of God is not exalted. {RH, March 23, 1886 par. 5}

The eternal welfare of sinners regulated the conduct of Jesus Christ. He went about doing good. Benevolence was the life of his soul. He not only did good to all who came to him soliciting his mercy, but he perseveringly sought them out. He was never elated with applause, nor dejected by censure or disappointment. When he met with the greatest opposition and the most cruel treatment, he was of good courage. Christ preached the most important discourse inspiration has given us, to only one listener. As he sat by the well to rest, for he was weary, a Samaritan woman come to draw water, and he saw an opportunity to reach her mind, and through her to reach the minds of the Samaritans, who were enveloped in great darkness and error. Although weary, he

presented the truths of his spiritual kingdom, which charmed the heathen woman, and filled her with admiration for Christ. She went forth publishing the news, "Come, see a man which told me all things that ever I did; is not this the Christ?" This woman's testimony converted many to a belief in Christ. Through her report many came to hear for themselves, and believed because of his own word. {RH, March 23, 1886 par. 6}

However small may be the number of interested listeners, if their hearts are reached and their understanding convinced, they can carry the report, as did the Samaritan woman, which will raise the interest of hundreds to investigate for themselves. While laboring in places to create an interest, there will be many discouragements; but if at first there seems to be but little interest, it is no evidence that you have mistaken your duty and place of labor. If the interest steadily increases, and the people move understandingly, not from impulse but from principle, the interest is much more healthy and durable than where a great excitement is created suddenly, and the feelings are all stirred up by listening to a debate and sharp contest on both sides of the question, for and against the truth. Fierce opposition is thus aroused, and rapid decisions are made and positions taken. There is a feverish state of things. Calm consideration and judgment are wanting. Let this excitement subside, or let it be managed indiscreetly, and reaction takes place and the interest can never be raised again. Feeling and sympathy were stirred, but the conscience was not convicted, the heart was not broken and humbled before God. {RH, March 23, 1886 par. 7}

In the presentation of unpopular truth, which involves a heavy cross, laborers should be careful that every word is as God would have it. Their words should never be cutting. They should present the truth in humility, with the deepest love for souls and an earnest desire for their salvation, and let the truth cut. They should not seek to provoke debate, not defy ministers of other denominations. They should not stand in a position like that of Goliath when he defied the armies of Israel. Israel did not defy Goliath, but he made his proud boasts against God and his people. The defying and boasting and railing must come from the opposers of truth, who act the Goliath; but none of this spirit should be seen in those whom God has sent forth to proclaim the last message of warning to a doomed world. {RH, March 23, 1886 par. 8}

Goliath trusted in his armor. He terrified the armies of Israel by his defiant, savage boastings, while he made a most imposing display of his armor, which was his strength. David, in his humility and zeal for God and his people, proposed to meet this boaster. Saul consented, and had his own kingly armor placed upon David; but he would not wear it. The king's armor was laid aside; for he had not proved it. He had proved God, and, trusting in him, had gained special victories. To put on Saul's armor would give the impression that he was a warrior, when he was only little David, who tended the sheep. He did not mean that any credit should be given to the armor of Saul; for his trust was in the Lord God of Israel. He selected a few pebbles from the brook, and with his sling and staff,--his only weapons,-- he went forth in the name of the God of Israel to meet the armed warrior. {RH, March 23, 1886 par. 9}

Goliath disdained David; for his appearance was that of a mere youth untaught in the tactics of warfare. Goliath railed upon David, and cursed him by his gods. He

thought it an insult to his dignity to have a mere stripling without so much as an armor come to meet him. He made his boast of what he would do to him. David did not become irritated because he was looked upon as so inferior; neither did he tremble at his terrible threats. David replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David tells Goliath that in the name of the Lord he will do to him the very things Goliath had threatened to do to David. "And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." {RH, March 23, 1886 par. 10}

If you, like David, are brought into a position where God's cause really calls you to meet a defier of Israel, go forth in the strength of God, relying wholly upon him, and he will carry you through, and cause his truth to triumph gloriously. Christ has given us an example. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." {RH, March 23, 1886 par. 11}

**PERIODICALS / RH - The Review and Herald / March 30, 1886 Words for the Young. - By Mrs. E. G. White. -**

**March 30, 1886 Words for the Young.**

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**By Mrs. E. G. White.**  
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"Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the [new] earth." Children who dishonor their parents, and disobey them, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the unthankful, ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn the lesson hereafter; and the peace of the ransomed will never be marred by the disobedient, unruly, unsubmitive children. No commandment-breaker can inherit the kingdom of heaven. Will all the youth please read the fifth commandment spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Children, obey your parents in all things; for this is well-pleasing unto the Lord." {RH, March 30, 1886 par. 1}

There are many passages of Scripture that are plain, instructing the young, showing them clearly the will of God concerning them. These plain teachings they must meet in the Judgment. Yet there is not one young man or woman in twenty who professes the present truth, who heeds these Bible teachings. They do not read the word of God enough to know its claims upon them, and yet these truths will judge them in the great day of God, when young and old will be judged according to the deeds done in the

body. {RH, March 30, 1886 par. 2}

Says John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." {RH, March 30, 1886 par. 3}

This exhortation to young men extends also to young women. Their youth does not excuse them from the responsibilities resting upon them. The youth are strong. They are not worn down with the weight of years, and with cares. Their affections are ardent, and if they are withdrawn from the world, and placed upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, are pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blighted and their expectations perish. Separated from God, then they will bitterly repent their folly of serving their own pleasure, of gratifying their own desires, and for a few frivolous enjoyments, of selling a life of immortal bliss that they might have enjoyed forevermore. "Love not the world, neither the things that are in the world," says the inspired apostle. Then the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, and in the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, and empty, vain talking and laughing, characterize the life of the youth generally, and God is dishonored. Paul exhorts the youth to sobriety: "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." {RH, March 30, 1886 par. 4}

I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they shall be justified, or by their words be condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher! The word of God is either not studied at all, or if it is, its solemn truths are not heeded, and these plain truths will rise

up in Judgment and condemn them. {RH, March 30, 1886 par. 5}

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not upon Christ or the kingdom of heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who measure themselves by others, and do as others do, and make no higher attainments, and excuse themselves over the wrongs and faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify the Devil by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink and wherewithal they shall be clothed. Their hearts are filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment. They forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." {RH, March 30, 1886 par. 6}

Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the heavenly Artist is taking cognizance of every act, every word, and their deportment; and that even the thoughts and intents of the heart stand faithfully delineated. Every defect in the moral character stands forth revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, with the motives concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed. The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and that they are placed in this world simply for their own amusement, to be gratified by a continued round of excitement. {RH, March 30, 1886 par. 7}

Satan has been making special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even important to health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls well. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through their life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith. This class are generally those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain causing the moral organs to be diseased, and making it impossible for them upon all points to think and act rationally. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul. Says Peter:



"He that will love life, and see good days, . . . let him eschew evil, and do good; let him seek peace, and ensue it: for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." {RH, March 30, 1886 par. 8}

The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease, are not the ones to rightly represent the Christian life, or the beauties of holiness. They are often in the fire of fanaticism, or the water of cold indifference or stolid gloom. {RH, March 30, 1886 par. 9}

The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object--the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these. {RH, March 30, 1886 par. 10}

**PERIODICALS / RH - The Review and Herald / April 6, 1886 Diligence a Necessary Qualification in the Minister. - By Mrs. E. G. White. -**

**April 6, 1886 Diligence a Necessary Qualification  
in the Minister.**

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**By Mrs. E. G. White.**

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Truly earnest men are few in our world, but they are greatly needed. The example of an energetic person is far-reaching; he has an electric power over others. He meets obstacles in his work; but he has the push in him, and instead of allowing his way to be hedged up, he breaks down every barrier. {RH, April 6, 1886 par. 1}

Especially should those who are engaged in teaching the word of God cultivate a steady, unyielding energy in their labors. There are thorns in every path. All who follow the Lord's leading must expect to meet with disappointments, crosses, and losses. But a spirit of true heroism will help them to overcome these. Many greatly magnify seeming difficulties, and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion, and to overcome all childish feelings. They should determine that life shall not be spent in working at trifles. Let them resolve to accomplish something, and then do it. Many make good resolutions, but they are always going to do something and never get at it. About all their resolutions amount to is talk. In many cases, if they had

more energy and accomplished something in spite of obstacles, they would have far better health. {RH, April 6, 1886 par. 2}

Every one should have an aim, an object, in life. The reins of the mind should be girded up, and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance. No time will be lost in following vague ideas and random plans. Worthy purposes should be kept constantly in view, and every thought and act should tend to their accomplishment. Let there ever be a fixedness of purpose to carry out that which is undertaken. {RH, April 6, 1886 par. 3}

Success or failure in this life depends much upon the manner in which the thoughts are disciplined. If they are controlled as God directs that they shall be, they will be upon those subjects which lead to greater devotion. If the thoughts are right, the words will be right. If the dreamings of the mind are of great purposes in which self figures largely, self and self-exaltation will be revealed in the words and actions. Such thoughts do not lead to a close walk with God. Those who move without thoughtful consideration, are almost sure to move unwisely. They make fitful efforts, striking out here and there, catching at this and that; but their efforts amount to nothing. {RH, April 6, 1886 par. 4}

The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure-house of his word, things new and old. {RH, April 6, 1886 par. 5}

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to today to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God "that those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; and they shall be fat and flourishing; to show that the Lord is upright; he is my rock, and there is no unrighteousness in him." {RH, April 6, 1886 par. 6}

Keep your heart and mind young by continuous exercise. If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well-defined in your mind. You will not be lengthy in your remarks, neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minute men. {RH, April 6, 1886 par. 7}

The subjects which many of our ministers present before the people are not half as connected and as clear and strong in argument as they should be. They profess to be teachers of the word, but they sadly neglect to search the Scriptures for themselves. They are content to use the arguments which are prepared in pamphlets and books, and which others have labored earnestly to search out; but they are not willing to tax their minds to study them out for themselves. In order to make full proof of their ministry, those who open the word of God to others should search the Scriptures diligently. They should not be content to use other men's thoughts, but should dig for truth as for hid treasures. While it is perfectly right to gather ideas from other minds, they should not be satisfied to take those ideas and repeat them in a poll-parrot manner. Make these ideas your own, brethren; frame the arguments yourselves, from your own study and research. Do not borrow the productions of other men's brains and pens, and recite them as a lesson; but make the most of the talents, the brain power, that God has given you. {RH, April 6, 1886 par. 8}

Those who teach the word should not shun mental discipline. Every worker, or company of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men, but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing. Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it. {RH, April 6, 1886 par. 9}

Many of our young men might today be intellectual giants, had they not been content to reach a low level. Those who do not love to study, are ever in great danger of becoming dwarfs in spiritual and mental growth. They consider that they have a moderate understanding of Scripture subjects, and they cease to investigate, cease to plow deep that they may obtain all the treasures of knowledge possible. Instead of cultivating studious habits, they yield to inclination, and are content to skim the surface, without going with energy to the bottom of the question under consideration. Those who have this superficial manner of study would not be prepared to meet an opponent in discussion should one oppose them. They penetrate only deep enough into a subject to meet the present emergency, and to conceal the real ignorance of their lazy minds. Gradually this course causes hesitancy, dwarfs the comprehension, and bars the way to successful effort. {RH, April 6, 1886 par. 10}

Some of our ministers have a run-way of discourses which they use year after year, with little variation. The illustrations are the same, and the words are almost the same. Such persons have ceased to improve, ceased to be students. They think to prevent mental decrepitude by not taxing the mind with too much study. Mistaken idea! It is only by being taxed that the mind gains vigor and acuteness. It must work, or it will lose its

strength; it must have fresh subjects to feed upon, or it will starve. Unless it is made to think regularly and systematically, it will surely lose its power to think. {RH, April 6, 1886 par. 11}

The perusal of works upon our faith, the reading of arguments from the pens of others, while an excellent and important practice, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture. The grand themes presented in it, the dignified simplicity with which these themes are handled, the light which it sheds upon the mysteries of heaven, bring strength and vigor to the understanding. The mind must be made to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures. {RH, April 6, 1886 par. 12}

There are those in the ministry who have been readers of the Bible all their lives, and who think themselves so well versed in its teachings that they do not need to study it. Here is where they mistake. To the diligent Bible student new light, new ideas, new gems of truth, will constantly appear, and be eagerly grasped. Even through eternal ages the truths of this wonderful book will continue to unfold. {RH, April 6, 1886 par. 13}

Our ministers are too well satisfied with themselves. They need intellectual discipline. They seem to feel that their education is finished. But this is not the case; indeed, it will never be completed. Education is the work of a life-time; and when this life ends, the same work will be carried forward in the future life. As they advance in years, many become worthless as preachers, and cease their labors, at the very time when their experience would be of most advantage to the cause, and when they can be illy spared. Had these disciplined their brains to work, they would have been fruitful in old age. {RH, April 6, 1886 par. 14}

The gospel is not properly represented by those who have ceased to be students, who have, as it were, graduated in Bible study. If men would reach the ears of the people in these days when pleasing fables are presented by eloquent lips, their minds must be disciplined and richly furnished with the imperishable truths of God's word. {RH, April 6, 1886 par. 15}

To you who have ceased to be Bible students, and who have become intellectually lazy, I would say, Begin now to redeem the time. You may not be able to do this entirely, but you can to a certain degree accomplish it. Begin at once to harness up the mind for effort. Say in the strength of Jesus, I will study for eternity; I will overcome my sluggish temperament. And then engage with greater earnestness than ever before in the work of God and in the study of his word. {RH, April 6, 1886 par. 16}

**PERIODICALS / RH - The Review and Herald / April 13, 1886 Exclusiveness Among Laborers. - By Mrs. E. G. White. -**

**April 13, 1886 Exclusiveness Among Laborers.**

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**By Mrs. E. G. White.**  
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It is important that those who engage in the work of God be constant learners in the school of Christ. Indeed, this is absolutely necessary if they would labor with acceptance in the great, the solemn work of presenting the truth to the world. If self is kept out of sight, and the workers labor with humility and wisdom, a sweet spirit of harmony will exist among them. One will not say by word or act, "This is my field of labor; I do not care to have you enter it;" but each will work with fidelity, sowing beside all waters, remembering that Paul may plant, Apollos may water, but God alone can give the increase. {RH, April 13, 1886 par. 1}

The Lord does not apportion to any one man some special territory in which he alone is to labor. This is contrary to his plans. He designs that in every place where the truth is introduced, different minds, different gifts, shall be brought in to exert an influence upon the work. No one man has sufficient wisdom to manage an interest without helpers, and no one should think himself competent to do so. Because a person has ability in one direction, it is no sign that his judgment on all other subjects is perfect, and that the wisdom of some other mind does not need to be united with his. {RH, April 13, 1886 par. 2}

Those who do labor together should seek to be in perfect harmony. And yet no one should feel that he cannot labor with those who do not see just as he sees, and who do not in their labors follow just his plans. If all manifest a humble, teachable spirit, there need be no difficulty. God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming. {RH, April 13, 1886 par. 3}

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." {RH, April 13, 1886 par. 4}

This is God's order, and if men expect success, they must labor according to his arrangement. Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no inharmonious feeling between him and his brother laborers who do not come up to his standard. The Lord does not want any of his children to be shadows of others; but he would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self, has been a curse to the cause of God, and always will be wherever

allowed to exist. {RH, April 13, 1886 par. 5}

During the recent Conference at Basel I had an impressive dream concerning those who were engaged in the work of God. A tall, noble-looking man was examining a book of records. Drawing near with a number of others, I saw the reports of labor for 1885, and was told that every man's work was accurately recorded there. According to this record, some had done considerable labor. They had not saved themselves, they had worked harder and done more than was required of them. Others had not given themselves a living sacrifice. They had not brought Jesus into their work, as their only all-powerful helper; but they had trusted too much to what they were able to do. There was in their record a manifest lack of simple dependence and holy confidence in the promises of God. By not availing themselves of these promises, they often became discouraged, and a shadow was cast where all should have been hope and courage in God. Many a word was left unspoken, many an opportunity lost, whereby souls might have been benefited. {RH, April 13, 1886 par. 6}

In reading the history of the past year's labor, I saw distinctly how much the laborers had lost through a lack of faith; how much they could have asked of God, and how willingly he would have bestowed his grace upon them in answer to their humble prayers of faith. Many have fallen away, and many more will fall away, because they do not live by faith and increase in the knowledge of the truth day by day. The workers need to be greatly alarmed lest that light which is in them be removed from them. Watchfulness and prayer will alone keep their souls garrisoned against the entrance of the enemy. {RH, April 13, 1886 par. 7}

The record showed a failure on the part of many to labor in the meekness and lowliness of Christ. They were reaching for some more exalted work. Their eyes were directed to some far-off place, and they failed to avail themselves of the opportunities lying right before them to minister to souls. Their minds were so fully made up that the Lord had a great work for them to do in preaching, that they failed to minister. They failed to drop the seeds of truth into hearts wherever an opportunity could be found. But these opportunities came and passed, and souls who might have been instructed were left without labor. One here and one there, two or three in a place, might have been led to search their Bibles and to find their Saviour; but this was so small a work that it was overlooked and neglected. {RH, April 13, 1886 par. 8}

There are some who seek to become popular, thinking that they will thereby gain numbers. They study how they shall make an appearance, how they can make it seem that they have plenty of means and occupy a lofty position in the world. Are these the lessons to be learned from the meekness and lowliness, the purity and self-sacrifice, of Jesus? Oh, no; there are many who labor in this way who accomplish almost nothing. The better way is to labor in the spirit of Jesus. Do not try to make the impression that you are remarkable men, but let the people see that you are handling startling, remarkable subjects, which are plainly brought to view in God's word, but which have so long been buried up under the rubbish of error that they have almost been lost sight of. Do not profess to be more than you really are, the Lord's servants to do his work. {RH, April 13, 1886 par. 9}



In the book of records there were registered days in which prayer had been neglected by the workers, and as the result they had been overcome by temptations. On one page were registered large expenses because of the lack of the true missionary spirit, and a desire to labor in the most expensive style, when a more humble manner and more simple plans would have accomplished greater results. Some are constantly seeking a better portion than our Saviour had in his life. They accept the name, the position, of missionaries, but not the portion. They want all the good things, all the conveniences, of life; things which their Redeemer knew little or nothing about. {RH, April 13, 1886 par. 10}

There were also registered in this book the names of workers who appeared to be humble, but who were self-sufficient and egotistical. The work must go according to their ideas or not at all; and yet they made no efforts to teach others how to work, to patiently instruct them in every branch of the work which they themselves understood. Instead of this, they selfishly retained this knowledge to themselves. None are excusable for this exclusiveness, for thus confining their work to a small compass. {RH, April 13, 1886 par. 11}

The cause of God, not only in Europe but in America, has suffered greatly because of these narrow ideas of labor. Much talent which is now lost to the cause might have been seen and made use of; many might have been educated, and today be useful laborers in the cause of God, had it not been for these exclusive, these narrow ideas. Oh that those laboring in all parts of the vineyard of the Lord might see how their record appears, when self is mingled with everything they do! Oh that they might see the importance of submitting their wills and ways to God, and of being in harmony with their brethren, of one mind, of one judgment! As soon as they do this, God will work through them to will and to do of his good pleasure. {RH, April 13, 1886 par. 12}

**PERIODICALS / RH - The Review and Herald / April 20, 1886 Whom Will Christ Welcome? - By Mrs. E. G. White -**

**April 20, 1886 Whom Will Christ Welcome?**

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**By Mrs. E. G. White**  
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Christ says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. {RH, April 20, 1886 par. 1}

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you,

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, April 20, 1886 par. 2}

To be a toiler through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree. {RH, April 20, 1886 par. 3}

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from his throne beholds and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus. {RH, April 20, 1886 par. 4}

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? {RH, April 20, 1886 par. 5}

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." {RH, April 20, 1886 par. 6}

Jesus here identifies himself with his suffering people. It was / who was hungry and thirsty. It was / who was a stranger. It was / who was naked. It was / who was sick. It was / who was in prison. While you were enjoying your food from your bountifully spread tables, / was famishing of hunger in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, / had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy; / was destitute of comfortable apparel. When you were enjoying health, / was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed

free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being in person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person. {RH, April 20, 1886 par. 7}

I know some who make a high profession, but whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. All their lives they have thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires it of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in heaven of kindly acts, of sacrificing for other's good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable to them. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something; perchance we may entertain angels. {RH, April 20, 1886 par. 8}

There are orphans who can be cared for; but this some will not venture to undertake; for it brings them more work than they care to do, leaving them but little time for their own pleasure. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. You did not do those things Heaven assigned to you. You pleased yourself, and can take your portion with the self-pleasers. {RH, April 20, 1886 par. 9}

To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to unteach it many things and teach it anew, to teach it self-control, is a work you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise. {RH, April 20, 1886 par. 10}

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse or even feel reluctant to share their homes with the homeless and needy? Must strangers be refused entrance at the doors of those who are disciples of Jesus because they can claim no acquaintance with any of the inmates? Has the injunction of the apostle no force in this age,--"Be not forgetful to entertain strangers, for thereby some have entertained angels

unawares"? {RH, April 20, 1886 par. 11}

Our heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,--waiting to see if we will bless others, that they in turn may bless us. The Lord himself has made us to differ--some poor, some rich, some afflicted--that all may have an opportunity to develop a character. The poor are purposely permitted of God to be thus, that we might be tested and proved, and develop what is in our hearts. {RH, April 20, 1886 par. 12}

I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I am not prepared for them--I have nothing cooked--they must go to some other place." And at that other place there may be some other excuse invented for not receiving those who need their hospitality; and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to their hospitality. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant. {RH, April 20, 1886 par. 13}

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that through that act of making a home for his servant and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health--they would love to do it if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, "then shall thy light break forth as the morning, and thy health shall spring forth speedily." Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. His soul shall be satisfied in drought, and he "shall be like a watered garden, and like a spring of water, whose waters fail not." {RH, April 20, 1886 par. 14}

Wake up, brethren and sisters. Don't be afraid of good works. Be not weary in well-doing, for you shall reap in due time if you faint not. Do not wait to be told your duty. Open your eyes and see who are around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who give the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who are anxious to do all it is in their power to do to aid in the great plan of salvation? {RH, April 20, 1886 par. 15}

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming--the great reaping time,

when we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. {RH, April 20, 1886 par. 16}

You may say you have been deceived, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord?

{RH, April 20, 1886 par. 17}

**PERIODICALS / RH - The Review and Herald / April 27, 1886 Esau's Mistake. - By Mrs. E. G. White. -**

**April 27, 1886 Esau's Mistake.**

**By Mrs. E. G. White.**

Esau, because he lusted for a favorite dish, sacrificed his birthright to gratify appetite. After his lustful appetite was gratified, then he saw his folly, but found no space for repentance, although he sought it carefully, and with tears. {RH, April 27, 1886 par. 1}

There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach--the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions, and inclinations so long that their powers to discern and appreciate the value of eternal things are weakened. Esau had a special, strong desire for a particular article of food, and he had gratified self so long that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, and made no special effort to restrain his

appetite, until its power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. He bartered it away for a favorite dish. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever.

{RH, April 27, 1886 par. 2}

Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will, as the result, lose heaven. The gracious invitation of our Saviour was slighted. He had been to the trouble and expense of making a great preparation at an immense sacrifice; then he sent his invitations. But they with one consent began to make excuses. "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, therefore I cannot come." The Lord then turns from the wealthy and the world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house is angry, and turns from those who had thus insulted the bounty offered them; turns to a class who are not full, who are poor, who are hungry, who are not in possession of lands and houses; they are maimed and lame, halt and blind, and they will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. And yet there is room. The command is to go out into the highways and hedges, and compel them to come in, that my house may be filled. "For I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. The Lord declared to Eli, Them that honor me I will honor, and they that despise me shall be lightly esteemed. Says Christ, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to follow it out, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. Language will fail of estimating the value of the immortal inheritance. {RH, April 27, 1886 par. 3}

The glory, riches, honor, offered by the Son of God, is of such infinite value that it is beyond the power of men or even angels to give any just idea of its worth, its excellence, its magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is



convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused, when not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; not one indifferent spectator will be there. {RH, April 27, 1886 par. 4}

Speculations will not then engross the soul. The miser's piles of gold, which are before him, which have feasted his eyes, are no more attractive. The palaces which proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as reasons why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but they know it is not for them. They call in earnest, agonizing prayer for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery; inexpressible, heart-anguished prayers are wrung from the lips, Mercy! mercy! Save us from the wrath of an offended God! A voice answers with terrible distinctness, sternness, and majesty, "Because I have called, and ye have refused; I have stretched out my hand, and ye have not regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh." {RH, April 27, 1886 par. 5}

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike cry there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, now are prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great that they could, through them, be recommended to God, and thus secure heaven. Money was power among the foolish of earth, and money was their God; but their very prosperity has destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth as a covert they flee, but they fail to be such then. {RH, April 27, 1886 par. 6}

"If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character and corrupts their religious experience. {RH, April 27, 1886 par. 7}

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellowmen in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's stand-point. To deal with our fellow-men in every instance, just as we should wish them to deal with us, is a rule we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and deal with our fellow-men, whether believers or unbelievers, this rule is to be applied: Love thy neighbor as thyself. {RH, April 27, 1886 par. 8}

Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, they will be found wanting. Dear brethren, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! But we are not to lose sight of the fact that it is a promise based upon obedience to the command. God calls us to be separate from the world, We are not to imitate or follow their practices, nor be conformed to the world in our course of action in any respect. But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. {RH, April 27, 1886 par. 9}

**PERIODICALS / RH - The Review and Herald / May 4, 1886 Parental Neglect. - By Mrs. E. G. White. -**

**May 4, 1886 Parental Neglect.**

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**By Mrs. E. G. White.**

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If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children by precept and by example the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God. {RH, May 4, 1886 par. 1}

Many Christian parents fail to *command* their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are

under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field. {RH, May 4, 1886 par. 2}

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the guide of life. The parents, not being men and women of prayer, do not train and command their households in the way of God's commandments. That holy standard is set aside because finite man thinks he sees a better way. {RH, May 4, 1886 par. 3}

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God's own building, and deny the existence of the Creator, and challenge the God of heaven to strike them dead on the spot if their position is wrong. Behold the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the word of God, and to cover up the truth with the rubbish of error! {RH, May 4, 1886 par. 4}

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall those parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of heaven that we may have spiritual health and strength. The law of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. I must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds. {RH, May 4, 1886 par. 5}

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right; but should point out the way in unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and heaven. A religion of simple faith in the all-atoning, sacrifice of Christ, and of implicit obedience to God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that Guide who came from heaven to earth to lead erring man to the mansions above. {RH, May 4, 1886 par. 6}

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal of affliction and misery produced by the children of parents who professed to be Christians, but who did

not make the word of God their standard, their rule of life! What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline! Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered. {RH, May 4, 1886 par. 7}

Eli was a believer in God and in his word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of today, he had not heeded the warning. But when the Lord took hold of the case, he ceased not till he had made thorough work. He says: "When I begin, I will also make an end. For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." {RH, May 4, 1886 par. 8}

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it were guilty before God, and he would accept no sacrifice or offering for their transgression. {RH, May 4, 1886 par. 9}

There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects. Parents allow the defects in their children to pass uncorrected until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil. {RH, May 4, 1886 par. 10}

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of today.

*Basel, Switzerland.* {RH, May 4, 1886 par. 11}

**PERIODICALS / RH - The Review and Herald / May 11, 1886 The Power of Love. -  
By Mrs. E. G. White. -**

**May 11, 1886 The Power of Love.**

**By Mrs. E. G. White.**

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Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility. {RH, May 11, 1886 par. 1}

"Whatsoever ye would that men should do to you, do you even so to them." Blessed results would appear as the fruit of such a course. "With what measure you mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to *ourselves* what we wish others to do unto us; we are to *do unto others* what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine. {RH, May

11, 1886 par. 2}

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause. {RH, May 11, 1886 par. 3}

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is it studied? And where are their thoughts? upon heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind, and natural, unrenewed hearts will prefer some other book to the study of God's word. Their attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy! Oh that they would devote less time to dress and vain conversation, and send forth their agonizing prayers to God for a sound experience! There is a necessity for close self-examination, and to



closely investigate in the light of God's word, Am I sound, or am I rotten, at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see as in the light of God, if there is any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices; that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be made too sure. The welfare of your soul and your eternal happiness depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyment, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is that professed Christians are lovers of pleasure more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I am not a lover of pleasure more than a lover of God. How few can say, I am dead to the world; the life I now live is by faith on the Son of God. My life is hid with Christ in God, and when he who is my life shall appear, then shall I also appear with him in glory. The love and grace of God! Oh precious grace! more valuable than fine gold. It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ. {RH, May 11, 1886 par. 4}

**PERIODICALS / RH - The Review and Herald / May 18, 1886 A Peculiar People. -  
By Mrs. E. G. White. -**

**May 18, 1886 A Peculiar People.**

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**By Mrs. E. G. White.**

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That which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character, and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as God's peculiar people. The character and disposition of Christ's followers will be like the Master. He is the pattern, the holy and perfect example given for Christians to imitate. The true followers of Christ will love their brethren and be in harmony with them. They will love their neighbors, as Christ has given them an example, and will

make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth. {RH, May 18, 1886 par. 1}

The truth, deeply rooted in the heart of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness. When the people of God become self-sufficient, the Lord leaves them to their own wisdom. Mercy and truth are promised to the humble in heart, the obedient and faithful. {RH, May 18, 1886 par. 2}

"In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. He that saith he is in the light and hateth his brother, is in darkness even until now." Those who labor for God should be clean vessels, sanctified to the Master's use. "Be ye clean that bear the vessels of the Lord." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." The ambassadors of Christ have a responsible and sacred work before them. They are saviors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died. {RH, May 18, 1886 par. 3}

We would wish all the Lord's servants were laborers. This work should not be confined alone to the ministers, but brethren who have the truth in their hearts, and have exerted a good influence at home, should feel that a responsibility rests upon them of devoting a part of their time to going out among their neighbors, and in adjoining towns, to be missionaries for God. They should carry the publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of reformation and investigation. {RH, May 18, 1886 par. 4}

The self-denial, humility, and temperance required of the righteous, whom God has especially led and blessed, are to be presented to them in contrast with the extravagant, health-destroying habits of the people who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is united to the body. And there is nowhere to be found so great a cause of physical and moral degeneracy, as a neglect of this important subject. Those who are indulging their appetite and passions, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance, hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation he has given us, that we may present our bodies to him a living sacrifice, holy and acceptable. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving from decay the habitation He has given us. If we enfeeble the body by self-gratification, by indulging the appetite,

and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God. {RH, May 18, 1886 par. 5}

"The path of the just is as the shining light, that shineth more and more unto the perfect day." But light becomes darkness to all those who will not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful, as they were faithful. We must improve our light as the ancient faithful prophets improved theirs. God requires of us according to the grace he has bestowed upon us. He will not accept less than he claims. All his righteous demands must be fully met. In order for us to meet our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us. {RH, May 18, 1886 par. 6}

The work of pruning and purifying, to fit us for heaven, is a great work, and will cost us a great deal of suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they have been ready to exclaim, "All these things are against me," when the very things whereof they complained were all working together for their good. {RH, May 18, 1886 par. 7}

"No cross, no crown." How can one be strong in the Lord without trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation we enter the kingdom of God. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ.

{RH, May 18, 1886 par. 8}

**PERIODICALS / RH - The Review and Herald / May 25, 1886 Christian Recreation. -  
By Mrs. E. G. White. -**

**May 25, 1886 Christian Recreation.**

**By Mrs. E. G. White.**

While we are seeking to refresh our spirits and invigorate our bodies, we *are required of God* to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more

beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage. {RH, May 25, 1886 par. 1}

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society; and if we let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary life duties. {RH, May 25, 1886 par. 2}

Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. Their idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them. {RH, May 25, 1886 par. 3}

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard. {RH, May 25, 1886 par. 4}

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all our gatherings for the purpose of recreation, from all our pleasant associations. We want to be gathering new strength to become better men and women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. {RH, May 25, 1886 par. 5}

Christ humiliated himself to humanity, and took upon himself our nature, that by his own humiliation, and suffering, and sacrifice, he might become a stepping-stone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as "coming down upon a level." It is the elevated and exalted platform of

eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means by which to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely, this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, who planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that is beautiful and glorious in nature for the human race to enjoy, designed that we should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain. {RH, May 25, 1886 par. 6}

That God who has planted the noble trees and clothed them with their rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose places for seasons of relaxation and recreation. But while we are there, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things; not to indulge in jesting and joking, in the senseless laugh and foolish talking. We are to behold the beauties of nature. And what then? fall down and worship them?--No, indeed; but as you behold these works of nature, let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness. {RH, May 25, 1886 par. 7}

Many men and women delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas?--From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs?--From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections, upon their tastes in this direction. But art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to the perfecting of art; yet works of art are only imperfect copies of nature. The Maker of all these beautiful things is forgotten. Many will go into ecstasies over a picture of a sunset; but at the same time they could have the privilege

of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this?--It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them?--No; they cannot accept of Christ. What! they make the sacrifice they would have to make to receive him?--Not at all. But what is required?--Simply their heart's holiest and best affections for Him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape--to do what? to humiliate you? to degrade you?--No, indeed; to make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it!--None but those who understand the mystery of godliness, who have tasted the powers of the world to come, who have drank from the cup of salvation that has been presented to us. {RH, May 25, 1886 par. 8}

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and He says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the Heavenly King. {RH, May 25, 1886 par. 9}

Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. Yet we may not worship them; but through them we may be directed to Him, and behold His glory, who has made all these things for our enjoyment. {RH, May 25, 1886 par. 10}

**PERIODICALS / RH - The Review and Herald / June 1, 1886 Visit to the Vaudois Valleys. - By Mrs. E. G. White. -**

**June 1, 1886 Visit to the Vaudois Valleys.**

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**By Mrs. E. G. White.**  
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Ever since our visit to the Piedmont Valleys last December, we have had a deep interest for this people, and have felt a great desire to visit them again. Arrangements were accordingly made, and last Thursday, April 15, W. C. White and wife and myself



left Basel for a second visit to this place. These valleys are located in the northwestern part of Italy, in what is known as the Cottian Alps. The scenery through which we passed in crossing the range of Alps in southern Switzerland, was varied, and in many places truly sublime. As we climbed carefully up the side of the mountains towering in solemn grandeur toward heaven, we could look down hundreds of feet into the abyss below, and listen to the music of the foaming river as it rushed impetuously along its channel and dashed violently against the rocks at our feet. Above us, from the tops of the highest peaks, came tumbling down the tiny rills and larger cataracts, leaping from point to point, and breaking into fine, veil-like spray ere they reached the bottom. {RH, June 1, 1886 par. 1}

As we beheld the wonderful works of the Master Architect, feelings of reverence and awe were awakened in our souls, and we could but wonder how any one can look upon such scenes and say, "There is no God." I fail to comprehend how it is possible for any to be so bound about with narrow ideas as to look upon the works of God in nature, and not adore and reverence the God of nature. My heart was lifted up in praise to him as I viewed scenes which seemed calculated to bind the mind of the beholder to the infinite Creator. {RH, June 1, 1886 par. 2}

We left Basel at seven o'clock in the morning, and at eight in the evening arrived at Milan. This, the largest city of northern Italy, is beautifully located on the flourishing plains of Lombardy. These plains at the present time embrace an area of nine thousand square miles of land which is in many respects the most productive of any in Europe. The summers are hot and dry, but the means for irrigation are ample. It is said that the "meadows yield as many as twelve crops in the year, their growth being unretarded by winter." Wine, fruit, and silk culture, together with the raising of wheat, corn, hay, and sheep, form the principal occupations. The richness of the country, together with its general location, has ever rendered it the "apple of discord" among the various nations of Europe. {RH, June 1, 1886 par. 3}

For a number of years Milan was the capital of the kingdom of Italy, and since the fourth century it has surpassed Rome in extent, and in many respects in importance also. Here was the head of the church founded by St. Ambrose, whose diocese maintained its independence of the popes until the middle of the eleventh century. His diocese included not only the flourishing plains of Lombardy, but also the plains and mountain valleys of Piedmont, and the southern provinces of France. Although it is not to be supposed that the light of this people was entirely undimmed by the surrounding darkness of their age, still their faith was essentially Protestant, and in strong opposition to the Roman creed. When at last they were induced to yield their independence, it was amid popular tumults which plainly showed with what regret they laid their liberties at the feet of the Roman power. Nor was this submission universal. Although the plains were conquered, the mountains were not. Quite a company refused to yield their rights under any consideration. Some of these crossed the Alps into France, there to meet a martyr's death; while others sought refuge in the valleys of the Piedmontese Alps, where they were enabled through much hardships and suffering to maintain the faith of their Fathers. In this latter class, their early persecutions, and present condition, we are

most interested, and we shall speak of them more fully hereafter. {RH, June 1, 1886 par. 4}

But to return to Milan. Here we were obliged to stay all night, and as the train did not leave till 10:30 the next morning, we improved the time in visiting some of the various places of interest. Chief among these is the Cathedral, which, next to St. Peter's at Rome, is the largest church in Europe. Built entirely of white marble, and adorned as it is on the exterior with three thousand marble statues, ninety-eight Gothic turrets, and a tower three hundred and sixty feet high, one cannot fail to be impressed with its grandeur and immensity, and the artistic skill displayed in its design and execution. And yet we could only look upon it as a vast pile of extravagance. {RH, June 1, 1886 par. 5}

The building was begun in 1386, and yet it is not completed. Additions and repairs are constantly being made. While some parts are comparatively new and attractive in appearance, others have become dingy and unattractive by the dust of centuries. Ascending a wide flight of red granite steps in front, we entered through one of five doors into the temple. As we passed up and down the wide aisles, we could not make it seem like a place in which to worship God. The mind is continually diverted by the surroundings. The immense weight of the stone roof is supported by fifty-two massive pillars twelve feet in diameter. The floor is laid with different-colored marble mosaics. The windows and walls are adorned with high-colored pictures, painted by the finest Italian artists. These paintings represent scenes in Bible history and in traditional church history. It seemed to me that I never saw such a gorgeous combination of colors as was displayed in the purple and scarlet robes represented as worn by some of the kings and mighty men of earth. {RH, June 1, 1886 par. 6}

We were asked by one in long garments if we wished to see the relics of the saints, a privilege which we could have had, as we afterward learned, only by the payment of one dollar each. But we had no desire to see the bones of dead men called saints,--men, who, while claiming holiness, might have been the most corrupt at heart. The ignorance and superstition of all classes is worked upon until they are made to believe that these bones possess marvelous power, and by this means a large revenue is annually brought into the treasury. The Lord knew the weakness of men, and their desire to venerate dead men's bones and things of no value; therefore when Moses and Aaron, the leaders of ancient Israel, died, the Lord hid them so that the people would not be tempted to commit idolatry over them, as the Romanists do over their senseless relics. The Lord's plan was that the living God alone should be exalted; but the Roman Church has turned this reverence from the Creator to the creature, and Satan is satisfied. {RH, June 1, 1886 par. 7}

From one corner of the building a staircase ascends to the roof and tower, where in a clear morning the finest views of the Alps are obtained. The ascent to the top is made by five hundred steps. This journey I was not able to undertake, but the rest of the company did; and while they were gone, I had an excellent opportunity to walk about and take observations. {RH, June 1, 1886 par. 8}

Men and women, youth and children, were constantly coming and going. On entering, each would dip his fingers reverently into a marble basin of "holy water" which stood by each door, and would make the sign of the cross on his forehead and breast;

then, passing quietly to the seats in front of the altar, where were the images of Jesus and the Virgin Mary, would there repeat his prayers in silent reverence. Old men who were tottering on the brink of the grave would cross themselves and bow low before the various images of Christ, the apostles, and the saints. I had never witnessed anything of the kind except in the heathen Chinese Joss houses, and this seemed to me but a little above the pagan worship. How I longed to lift my voice in this grand old building, and point the poor deluded souls to God and heaven! I was forcibly reminded of the words of Paul at Athens when he exclaimed, "Whom therefore ye ignorantly worship, him declare I unto you." The people are enveloped in the blackest clouds of error and superstition, and are kept thus by their teachers. Deprived as they are of the light shining from the word of God, their religion consists of a round of ceremonies as verily as did the corrupted religion of the Jews, which Christ in his day so strongly condemned. {RH, June 1, 1886 par. 9}

Stationed in various parts of the room, were numerous confessional boxes. Before the open window of one of these a woman was kneeling, and confessing her sins to the priest within, while others sat on the seats waiting their turn to confess. This made my heart ache. It was placing a man with like passions as themselves in the place of Christ. Indeed it is for the interest of such teachers to keep the Bible from the people, for it condemns everything of this kind. It plainly states that there is only one mediator, whereas Luther states that "this only was taught and practiced [in the Roman Church] to wit, the invoking of the Virgin Mary and other saints as mediators and intercessors, much fasting and praying, making pilgrimages, or running into monasteries," etc., "and while we were doing such things we dreamed we were meriting heaven." Again he says: "We were scandalously led astray in the papacy; for Christ was not painted out in so mild a character as he is by the prophets and apostles." "We were all taught that we must ourselves make satisfaction for our sins, and that, at the Judgment, Christ would call us to an account in respect of our penances, and the amount of our good works. . . . And because we could never do penances and works enough, and felt nothing else but terrors and fears before his wrath, we were directed to the saints in heaven as them that should be mediators between us and Christ. We were taught to call upon the mother of Christ, that she would beseech him, by the breasts wherewith she nursed him, to put away his anger and show mercy. If she were not sufficient, then the apostles and other saints were to be invoked, till at last we came to saints whose sanctity was unknown, nay, who for the greater part never existed, as St. Anne, St. Barbara, St. Christopher, St. George, and such like." "I had none other knowledge of Christ, than to form him in my mind as sitting on a rainbow, and to account him as a rigorous Judge. For that we had no true knowledge of Christ, we fell away from him, and cleaved to the saints, and called on them to be our patrons and mediators." {RH, June 1, 1886 par. 10}

It is with such teachings as these that Christ is belied and misrepresented, and wicked men are exalted by the Church of Rome. Here before me was a deluded people opening the secrets of the heart to a man of like infirmities as themselves. Deprived of the word of God, they are kept in ignorance of the fact that salvation can be obtained only through Jesus Christ, and are taught to believe that it can be obtained through the

forms and ceremonies which the Church itself has invented. Doing penance is confounded by them with Christian repentance. Instead of teaching the people to look to Christ alone for pardon through faith in his merits, the priests professedly grant it to them through penitential works. Fasting and mortification of the flesh is enjoined, while the inward work, the regeneration of the heart, which constitutes true conversion, is deemed unnecessary. It is easier to the natural heart to confess and do penance than to put away sin; therefore there are few who do not choose to gratify unholy passions at the expense of a little confession and penance. I never felt more deeply the value of the word of God, and the necessity of opening it to the people, than I did when I saw these poor souls worshipping--they knew not what. {RH, June 1, 1886 par. 11}

How the Roman Church can clear herself from the charge of idolatry we cannot see. True, she professes to worship God through these images; so did the Israelites when they bowed before the golden calf. But the Lord's wrath was kindled against them, and many were slain. God pronounced them impious idolaters, and the same record is made today in the books of heaven against those who adore images of saints and so-called holy men. {RH, June 1, 1886 par. 12}

And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. "The Bible, the Bible, is the foundation of our faith," was the cry of Protestants in Luther's time, while the Catholics cried, "The Fathers, custom, tradition." Now many Protestants find it difficult to prove their doctrines from the Bible, and yet they have not the moral courage to accept the truth which involves a cross; therefore they are fast coming to the ground of Catholics, and, using the best arguments they have to evade the truth, cite the testimony of the Fathers, and the customs and precepts of men. Yes, the Protestants of the nineteenth century are fast approaching the Catholics in their infidelity concerning the Scriptures. But there is just as wide a gulf today between Rome and the Protestantism of Luther, Cranmer, Ridley, Hooper, and the noble army of martyrs, as there was when these men made the protest which gave them the name of Protestants. {RH, June 1, 1886 par. 13}

Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry. {RH, June 1, 1886 par. 14}

At half past ten o'clock Friday morning we left Milan for Turin, where we arrived at half past one, and remained till three. Among the cities of northern Italy, Turin stands

next to Milan in population and importance. For several years it was the capital of Italy and the residence of the king. It is one of the most modern-looking cities we have seen in Europe. It is noted for the regularity of its construction; for its long, broad, straight streets, wide squares, and numerous gardens. In some of the principal streets there are four rows of shade trees. Between the two center rows is a broad highway for carriages, while between the two outside rows are wide walks for foot travelers. In the business part of the town, the second story of many of the buildings projects over the sidewalk, forming a broad archway, where one is protected from the sun, the rain, and the cold. {RH, June 1, 1886 par. 15}

The first question which arises in my mind as we enter one after another of these large cities, is, Would not this be a good place to present the truth? But here, as in Milan, we are told that the people are nearly all Catholics. The time was, however, when this was not the case. It was here in the ninth century that Claudius contended so valiantly for the doctrines of the Christian Church. The mantle of Ambrose, archbishop of Milan, descended upon him, and, grasping the sword of the Spirit, which is the word of God, he waged a battle which did much to delay, although it could not prevent, the final overthrow of his church. The influence of his pen was felt where his voice could not be heard, and was a mighty instrumentality in preserving, even in the Waldensian valleys, then a part of his diocese, the first principles of the Christian religion. {RH, June 1, 1886 par. 16}

A three hours' ride from Turin brought us to our destination at Torre Pellice. Here we found a cordial welcome at the home of Eld. A. C. Bourdeau. Sabbath I spoke to the little company of Sabbath-keepers who assembled. Although the day was rainy, some came on foot three miles from their home in the mountains. All seemed to feel that Jesus was present by his Spirit to strengthen and encourage. The impression made upon my mind as I viewed the expensive cathedral at Milan with the cold, frozen formality of its worshipers, was such that I never felt better satisfied with holding meetings in a humble place, and I never felt more grateful for the opportunity of speaking words of comfort and hope than on this occasion. I tried to hold up before the little company gathered together the importance of possessing repentance toward God and faith toward our Lord Jesus Christ, the sinners only hope. Here, free from all outward display to charm the senses, we were able to worship God in simplicity and the beauty of holiness. {RH, June 1, 1886 par. 17}

Sunday afternoon we rode five miles to Villar Pellice, where Bro. Bourdeau has been holding meetings a few weeks. Although it was very rainy, the hall was literally packed, and many could not find even standing room, and had to go away. The congregation was composed of intelligent-looking people, and the peasant women looked neat and modest in their white bonnets with heavily fluted fronts. Tears were in many eyes as I directed their attention to the suffering and crucifixion of Christ, and the destruction of Jerusalem which symbolized the final destruction of the wicked. The very best attention was given throughout. We look for much good to result from the meetings now being held in this place. Of these and our further labors in the valleys, we will speak more fully in our next.



*Torre Pellice, Italy.* {RH, June 1, 1886 par. 18}

**PERIODICALS / RH - The Review and Herald / June 8, 1886 Faithfulness in Reproving Sin. - By Mrs. E. G. White. -**

**June 8, 1886 Faithfulness in Reproving Sin.**

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**By Mrs. E. G. White.**  
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The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work, under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof." {RH, June 8, 1886 par. 1}

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? It is those who take their stand against them, and sympathize with those who commit wrong?--No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and in holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care; those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. {RH, June 8, 1886 par. 2}

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." {RH, June 8, 1886 par. 3}

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any



more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which should follow the transgression of his covenant. {RH, June 8, 1886 par. 4}

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel: "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me. {RH, June 8, 1886 par. 5}

"And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." {RH, June 8, 1886 par. 6}

God holds his people, as a body, responsible for sins existing in individuals among them. If there is a neglect with the leaders of the church to diligently search out the sins which bring the displeasure of God upon his people as a body, they become responsible for these sins. But this is the nicest work that men ever engaged in, to deal with minds. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They will not be inclined to see the necessity of mingling love and tender compassion with faithful reproof of wrongs. Some will ever be needlessly severe, and will not feel the necessity of the injunction of the apostle, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." There are many who do not have the discretion of Joshua, and who have no special duty to search out wrongs, and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them. Let them not stand in the way of those who have this duty to do. Some make it a point to

question, and doubt, and find fault, because others do the work that God has not laid upon themselves. These stand directly in the way to hinder those upon whom God has laid the burden of reproof, and of correcting the sins that are prevailing, that his frown may be turned away from his people. Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a fault-finding, wicked spirit. God is not to be trifled with, and his warnings disregarded with impunity by a perverse people. {RH, June 8, 1886 par. 7}

The manner of Achan's confession is similar to the confessions that some have made, and will make, among us. They hide their wrongs, and refuse to make a voluntary confession, until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong, until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt; yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God, and putting away their wrongs. God's displeasure is upon his people, and he will not manifest his power in their midst while sins are existing among them, and fostered by those in responsible positions. {RH, June 8, 1886 par. 8}

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." {RH, June 8, 1886 par. 9}

God will not be trifled with. It is in time of conflict when the true colors should be flung to the breeze. It is then the standard-bearers need to be firm, and let their true position be known. It is then the skill of every true soldier for the right is tested. Shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God; and those who will encourage the sinner, saying, It is well with thee, God will curse. {RH, June 8, 1886 par. 10}

**PERIODICALS / RH - The Review and Herald / June 15, 1886 To Every Man His Work. - By Mrs. E. G. White. -**

**June 15, 1886 To Every Man His Work.**

**By Mrs. E. G. White.**

When Christ ascended on high, he bade his disciples take the gospel work where he had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. Today, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth, is required, in turn, to aid in giving the light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master. {RH, June 15, 1886 par. 1}

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor, weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned. {RH, June 15, 1886 par. 2}

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." {RH, June 15, 1886 par. 3}

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body! Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion. {RH, June 15, 1886 par. 4}

They are few who walk in the clear light of God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world. {RH, June 15, 1886 par. 5}

"Be not deceived; God is not mocked." He knows whether our hearts are wholly

devoted to his service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate. {RH, June 15, 1886 par. 6}

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. {RH, June 15, 1886 par. 7}

If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty. {RH, June 15, 1886 par. 8}

My fellow Christians, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their part and that of the delinquent. {RH, June 15, 1886 par. 9}

Christ has left his work on earth to be carried forward by those who believe in him. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and indecision concerning matters of eternal moment. Whatever we do for the salvation of

souls, should be done with zeal and devotion, as though this were--as indeed it is--the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek--eternal life. {RH, June 15, 1886 par. 10}

Conscientious, enthusiastic workers are needed. The time for labor is short. The months of 1886 are swiftly passing. Soon this year, with its burden of records, will be numbered with the past. Let the precious months remaining be devoted to earnest soul-labor for our Master. Could we behold a faithful record of the manner in which we have spent the months already past, would the view be satisfactory? Deduct every action which would benefit no one, which was performed merely to gratify "the lust of the flesh, the lust of the eye, and the pride of life," and how little remains of willing service, performed for the glory of God! Is not the record alarming? How many will have such an account to meet in the day of final Judgment! How many precious hours have been squandered in selfish gratification! How often, to please ourselves, have we neglected opportunities to work for Christ! Even when we consecrate to God the full strength of our powers, we can do but little in comparison with all that Christ has done for us. Let us, then, serve him with undivided affection, by zeal and fidelity manifesting our gratitude for the love which we are powerless to repay. {RH, June 15, 1886 par. 11}

In the service of God there is no middle ground. Said Christ, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let us seek more earnestly to know and do the will of our Father in heaven. Let the light of truth which has shone upon us be so received that its bright rays may go forth from us to the world. Let unbelievers see that the faith we hold makes us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith. {RH, June 15, 1886 par. 12}

Many who set out well in the Christian life, are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course, they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of heaven. No human hand can erase one disgraceful blot. {RH, June 15, 1886 par. 13}

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day. {RH, June 15, 1886 par. 14}

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses; or shall we speak of those things which concern our future life? shall we seek to win souls

to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb. {RH, June 15, 1886 par. 15}

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, worldliness, be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of "Well done." {RH, June 15, 1886 par. 16}

**PERIODICALS / RH - The Review and Herald / June 22, 1886 The Spirit of Christ. -  
By Mrs. E. G. White. -**

**June 22, 1886 The Spirit of Christ.**

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**By Mrs. E. G. White.**  
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The religion of Jesus Christ means something more than talk. The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail. "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we have not the light and love of God, we are not his children. If we gather not with Christ, we scatter abroad. We all have an influence, and that influence is telling upon the destiny of others, for their present and future good, or for their eternal loss. {RH, June 22, 1886 par. 1}

All have lessons to learn in the school of Christ, in order to perfect Christian characters, and have a oneness with Christ. Said Christ to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He explained his meaning to them. He did not wish them to become children in understanding, but in malice. Little children do not manifest feelings of superiority and aristocracy. They are simple and natural in their appearance. Christ would have his followers cultivate unaffected manners, that their whole bearing might be humble and Christ-like. He has made it our duty to live for others' good. He came from the royal courts of heaven to this world, to show how great an interest he had in man; and the infinite price paid for the redemption of man shows that man is of so great value that Christ could sacrifice his riches and honor in the royal courts, to lift him from the degradation of sin. {RH, June 22, 1886 par. 2}



If the Majesty of heaven could do so much to evidence his love for man, what ought not men to be willing to do for each other, to help one another up out of the pit of darkness and suffering? Said Christ, "Love one another as I have loved you;" not with a greater love, for "greater love hath no man than this, that a man lay down his life for his friends." Our love is frequently selfish; for we confine it to prescribed limits. When we come into close union and fellowship with Jesus Christ, our love and sympathy, and our works of benevolence, will reach down deeper, and will widen and strengthen with exercise. The love and interest of Christ's followers must be as broad as the world; and those who live merely for "me and mine" will fail of heaven. {RH, June 22, 1886 par. 3}

"Now if any man have not the spirit of Christ, he is none of his." This is close language. Who can stand the test? The word of God is to us a daguerreotype of the mind of God and of Christ, also of man fallen, and man renewed after the image of Christ, possessing the divine mind. We may compare our thoughts, feelings, and intentions, with the picture of Christ. We have no relationship with him unless we are willing to work the works of Christ. {RH, June 22, 1886 par. 4}

Christ came to do his Father's will. Are we following in his steps? All who have named the name of Christ should be constantly seeking for a more intimate acquaintance with him, that they may walk even as he walked, and do the works of Christ. We should appropriate the lessons of his life to our lives. "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Hereby perceive we the love of God; because he laid down his life for us; and we ought to lay down our lives for the brethren." Here is the work of self-denial which we must enter upon with cheerfulness, in imitation of the example of our Redeemer. The Christian's life must be one of conflict and of sacrifice. The path of duty should be followed; not the path of inclination and of choice. {RH, June 22, 1886 par. 5}

We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the name implies. It should be a little heaven upon the earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and polite courtesy to one another. The reason why there are so many hard-hearted men and women in our world, is because true affection has been regarded as weakness, and has been discouraged and repressed. The better part of the nature of those of this class was perverted and dwarfed in childhood; and unless rays of divine light can melt away their coldness and hard-hearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when he was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself. Then we shall be refined, elevated, and directed by heavenly principles. {RH, June 22, 1886 par. 6}

A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We want words and deeds of tender consideration for others. A thousand little attentions we can manifest in friendly words and pleasant looks, which will be reflected back upon us again.

Thoughtless Christians manifest in their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be forgetful of others' rights, and be unkind to others. Many long intensely for friendly sympathy. God has given each of us an identity of our own, which cannot be submerged in another; but our individual characteristics will be much less prominent if we are indeed Christ's, and his will is ours. Our lives should be, as was our Saviour's, consecrated to the good and happiness of others. We should be self-forgetful, and ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer and lighten, and relieve the sorrows and burdens of others, by acts of tender kindness and little deeds of love. These thoughtful courtesies in our families, that extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow. {RH, June 22, 1886 par. 7}

It is the work we do, or do not do, that tells with tremendous power upon our lives and destinies. God requires us to improve every opportunity for usefulness that is offered us. Neglect in doing this is perilous to our spiritual growth. We have a great work to do. Let us not pass in idleness the precious hours that God has given us in which to perfect characters for heaven. We must not be inactive or slothful in this work; for we have not a moment to spend without a purpose or object. God will help us to overcome our wrongs, if we will pray, and believe on him. We shall be more than conquerors through Him who hath loved us. When this short life in this world is ended, and we see as we are seen, and know as we are known, how short in duration and how small will appear to us the things of this world in comparison with the glory of the better world. Christ would never have left the royal courts and taken humanity, and become sin for the race, had he not seen that man might, with his help, become infinitely happy, and attain durable riches, and a life that would run parallel with the life of God. He knew that without his help sinful man could not attain these things. {RH, June 22, 1886 par. 8}

We should have the spirit of progress. We must guard continually against being fixed in our views, feelings, and actions. The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform. Energy, tempered with patience and ambition, balanced by wisdom, are now needed by every Christian. The work of saving souls is yet left to us, the disciples of Christ. We are not one of us excused. Many in their Christian life have become dwarfed and stunted, from inaction. We should employ our time diligently while in this world. How earnestly should we improve every opportunity of doing good, of bringing others to the knowledge of the truth. Our motto should ever be, "Onward, higher,"--surely, steadily onward to duty and to victory. {RH, June 22, 1886 par. 9}

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Here is the process, the refining, purifying process, to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be

removed. Our trials are all necessary to bring us close to our Heavenly Father, in obedience to his will, that we may offer to the Lord an offering in righteousness. God has given each of us capabilities, talents to improve. We need a new and living experience in the divine life, in order to do the will of God. No amount of past experience will suffice for the present, or will strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious. {RH, June 22, 1886 par. 10}

We are seldom, in all respects, placed in the same condition twice. Abraham, Moses, Elijah, Daniel, and many others, were all sorely tried, but not in the same way. Every one has his individual tests and trials in the drama of life, but the very same trial seldom comes twice. Each has his own experience, peculiar in its character and circumstances, to accomplish a certain work. God has a work, a purpose, in the life of each and all of us. Every act, however small, has its place in our life experience. We must have the continual light and experience that come from God. We all need them, and God is more than willing we should have them, if we will take them. He has not closed the windows of heaven to our prayers, but there are those who have felt satisfied to pass on without the divine help they so much need. {RH, June 22, 1886 par. 11}

How little many of us realize the bearing of our daily acts upon the history of others. We may think that what we do and what we say are of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so unimportant and so small, are links in the long chain of human events. With our first parents, the desire for a single gratification of appetite opened the flood-gate of woe and sin to this world. Would that all might feel that every step they take may have a lasting and controlling influence upon their own lives and the characters of others. Oh, how much need, then, of communion with God! What need of divine grace to direct every step, and show us how to perfect Christian characters! {RH, June 22, 1886 par. 12}

Christians will have new scenes and new trials to pass through, where their past experience cannot be a sufficient guide. We need to learn of the divine Teacher as much now as at any period of our lives, and even more. And the more experience we gain, the nearer we draw toward the pure light of heaven, the more shall we discern in ourselves that needs reforming. We may all do a good work in blessing others, if we will seek counsel of God, and follow on in obedience and faith. The path of the just is a progressive one, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us. {RH, June 22, 1886 par. 13}

Real godliness is diffusive and communicative. The psalmist says, "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation." Wherever the love of God is, there is always a desire to express it. It is hard for us to submit to the crucifixion of self; but when the work is all submitted to God, to him who knows our weaknesses and our sinfulness, he takes the very best way to bring about

the desired results. It was through constant conflict and simple faith that Enoch walked with God. We may all do the same. We may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of his will, but leading others, by our example, in the same path of humble obedience and consecration. {RH, June 22, 1886 par. 14}

**PERIODICALS / RH - The Review and Herald / June 29, 1886 Labors in the Piedmont Valleys. - By Mrs. E. G. White. -**

**June 29, 1886 Labors in the Piedmont Valleys.**

**By Mrs. E. G. White.**

We have already mentioned our first meeting at Villar Pellice, Italy. Although it was rainy, the hall, the largest place of meeting in the town except the Catholic and Vaudois churches, was crowded. The next Sunday it was pleasant, and long before the hour appointed, the people began to gather. It was soon seen that the house would not accommodate those who would come. The seats were therefore removed, and placed in the yard just in front of the building. Here about four hundred people gathered. Although not more than two-thirds of these were accommodated by seats, the best of attention was given throughout the exercises. We expected that the novelty of having service in the open air, and of hearing a woman speak, would lead some to amuse themselves and disturb the meeting; but in this we were happily disappointed. I had spoken but a few moments when a solemn silence prevailed. Young men and women looked serious, and many were in tears. {RH, June 29, 1886 par. 1}

I tried to present the truth in its simplicity, that old and young, the learned and the unlearned, might understand. I feel deeply for the people of Italy, especially for those who live in these valleys. They are far from being the conscientious, devoted people they once were. They seem to rest satisfied with their past experience. They have not been educated to sacrifice for the cause of religion, and they do little if anything toward the support of their pastors. But the Lord still has a people in these valleys, and my prayer is that he will break down the barriers that have been built up to prevent the truth from reaching them. There are many who yearn for greater purity and godliness. They need just such plain, simple teaching as the apostles gave. There is great vagueness in the doctrines which prevail in the reformed churches. The general belief is that their faith is founded upon the Scriptures; but the real lack of knowledge of what the Bible does teach is surprising. When the truth is presented, some, like candid men and women, are willing to sit down and investigate. They say, "If this is truth, we want it." We are glad to say that at the present time many are thus investigating for themselves. Paul found such in his day. He commended the Bereans for being more noble than those of Thessalonica, for they searched the Scriptures daily to see if these things were so. {RH, June 29, 1886 par. 2}

Eld. A. C. Bourdeau has been holding meetings in Villar for some time, and expects to continue them at least once a week during the summer. It would be difficult to hold them oftener, as most of the people of this place at this season of the year go high up in the mountains where they can pasture their flocks on government land, free of charge. But they say that if Bro. Bourdeau will continue the meetings, they will attend every Sunday afternoon. He has already presented the advent and Sabbath questions quite fully; and still the interest is unabated. It is a question how soon to press these people to a decision in regard to the Sabbath. A few may be prepared to decide understandingly now; but the majority are not. It was therefore decided that the best way would be to induce them to continue to study the Bible, and see that plenty of good reading matter is placed in their hands. It was thought that this, with one sermon a week, would keep up their interest until they returned to the valleys in the early fall, when another effort could be made, and they would be prepared to move intelligently. {RH, June 29, 1886 par. 3}

Preparatory steps were taken while we were at Torre Pellice, to organize a missionary society, whose special object at present would be to send reading matter to, and correspond with, those who are interested, but who will be scattered upon the mountains during the summer. The brethren and sisters seemed willing and anxious to engage in this work, and we expect that much good will result if they labor perseveringly and in the fear of God. {RH, June 29, 1886 par. 4}

At St. John, a village three miles down the valley from Torre Pellice, I spoke three times to intelligent and attentive congregations. No less than half a dozen of those who attended were good English scholars. One was a minister who had traveled quite extensively in England; another, a professor in the high school in that place; and another, a young man who had been educated in England. The latter heard me speak several times when we were in Italy last winter, and on one occasion acted as my interpreter. {RH, June 29, 1886 par. 5}

While at Torre Pellice, we were glad to meet Bro. Biglia from Naples, and have a brief period of consultation with him. In connection with his work of translating for our Italian paper, he has labored some in Naples; but he now desires to give himself more fully to the work of presenting the truth in other places. We spent considerable time, we trust profitably, in conversation with him in regard to the publishing work, and the best means of reaching the people. Southern Italy is in almost every respect a hard field. The mass of the people are poor, unlearned, degraded, and the rankest Catholics. There are, however, honest souls scattered all through Italy, and these must have an opportunity to receive the light. The message is to go to all nations, tongues, and peoples, and he who labors in the difficult fields, where little fruit of his labors may appear, will, if he labors faithfully, receive as great a reward as those who labor in easier fields and apparently accomplish more. {RH, June 29, 1886 par. 6}

Sabbath I spoke to the little company assembled in Torre Pellice, from 1 Peter 3:15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Several of those present were engaged directly in colportage work. I sought to impress



upon all the importance of exercising meekness and gentleness in presenting the truth to unbelievers. The work of saving souls requires tact and wisdom; it must not be carried forward impulsively, but intelligently and in the spirit of Christ. Many are turned from the truth by the spirit and manner of the one who presents it to them. Although his words may be misinterpreted and falsified, although cutting and unjust things may be said to him, unkindness or resentment on his part are unlooked-for and inexcusable. Many enjoy the fighting part of presenting the truth much better than they do enduring reproach with patience and meekness. They can contend for the truth much more easily than they can teach it by their godly lives. {RH, June 29, 1886 par. 7}

There are many honest souls in these valleys; but they do not understand the truth for this time, and it is not merely by argument that they are to learn it. There is a work to be done of feeding these hungry, starving sheep with spiritual food. Many of the professed teachers of the people are perfectly content to set their stakes and make no advancement themselves, and they are much disturbed when others are induced to seek for truth. When new light is presented, they feel as the Pharisees felt when Christ came with new light for the Jewish nation. They want to stop the increase of light. They not only refuse to search the Scriptures for themselves, but they do all in their power to prevent others from searching. {RH, June 29, 1886 par. 8}

The Scriptures are constantly opening to the people of God. There always has been and always will be a truth specially applicable to each generation. The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood. Now suppose a certain people should say, "We have all the truth that our fathers had; we don't want any more," and the God of heaven should send them a message as he did to Nineveh. What would be the result?--The same as would have resulted to the Ninevites if they had not repented. Sentence was pronounced upon them, but their repentance saved them. How thankful we should be that we have a God who will repent of the threatened evil, when the erring return to him with true contrition of soul. {RH, June 29, 1886 par. 9}

To all who are scattered amid the darkness of the world, and especially to those who live in these valleys, I would say, There is no other way to break down the barriers and reach the people than by the power of love and by living faith, by having a firm hold of the God of Israel. There is a way to reach the people of these valleys, but it is not in our own spirit and way. It is by having a close connection with Christ. You must feel your utter helplessness without him, and be much with God in prayer. The more ignorant the people are of Bible truth, and the lower they have sunk in ignorance and superstition, the more they need the arm of infinite power to lift them up. Pity rather than censure them. Recall your own sins, and how long the Lord bore with your neglect of his great salvation, and walk with fear and trembling before him. Christ has said, "Without me, ye can do nothing." You want to be imbued with his spirit. The human heart, uncontrolled by the Spirit of God, is void of the meekness of Christ, and loves to battle for the truth. But it will not answer for those who profess unpopular truth to engage in this work, or to be critical and over-bearing. They should not be too free to criticise and condemn others. They should be careful not to let their words wound, but should let pure Bible



truth cut its way to the heart. When tempted to speak impatiently, remember, brethren, that when Jesus was reviled, he reviled not again. Give the reason of the hope that is in you with meekness and fear. With fear lest you have not the truth?--No; but with fear lest by some unwise, impatient word you will close the door of hearts against the truth. If you cannot answer the accusations of enemies with calmness, it is better to keep silent. It will not answer to come with the battle-ax against the people, especially of these valleys. They are of a quick, impatient temperament; and when their combativeness is aroused, the door of their hearts is closed to the truth. {RH, June 29, 1886 par. 10}

God wants you to testify to the world that you have a special message for them, by presenting it in the spirit of Christ. They will then see the difference between those who teach it and those who oppose. But if you have exalted views of your own ability, self will rise in self-justification at the least provocation. What all the workers need is to make an entire surrender to God, and, putting self out of sight, lift up the Man of Calvary. When you have placed yourselves in the right relation to God, then, if you are compelled to go among the warring elements, Christ will give you his spirit, and will work with your efforts. When brought in contact with the powers of darkness, angels of God will be right by your side, and will preserve you from the wrath of men. {RH, June 29, 1886 par. 11}

God has thoughts of mercy toward the people of these valleys. He is not unmindful of those who are traveling on foot long distances over the rugged mountains to present the truth to them. You may feel that it is your privilege to look to him for help and strength. It is only by living faith that you can carry forward this work. While you are to preserve the strength that God has given you, it will frequently seem that you have to venture much for the truth's sake. If a good degree of success attends your efforts, do not for a moment take the credit to yourselves. It is not because of your capability, but because Jesus died for precious souls, and he is working to save them. From your past success or failure, God would have you learn to present the truth more acceptably. {RH, June 29, 1886 par. 12}

Those who do not go from place to place to labor, can take hold of the arm of God by living faith. They can pray that the God of heaven will help those who are carrying the truth to others. Whatever their position in life, all can do something to help spread the light by giving the reasons of their faith to those who are around them.

*Basel, Switzerland, May 10, 1886.* {RH, June 29, 1886 par. 13}

**PERIODICALS / RH - The Review and Herald / July 6, 1886 Cannot Come Down. -  
By Mrs. E. G. White. -**

**July 6, 1886 Cannot Come Down.**

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**By Mrs. E. G. White.**  
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"I am doing a great work," says Nehemiah, "so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" {RH, July 6, 1886 par. 1}

God's people should not relax their watchfulness, or their vigilance, for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people with his temptations. If we give no place to the Devil, but resist his devices, steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments; for he knows that his time is short. {RH, July 6, 1886 par. 2}

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and to act out, the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors. {RH, July 6, 1886 par. 3}

It will not increase our influence, or bring us into favor with God, to retaliate or come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood, to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world. {RH, July 6, 1886 par. 4}

The case of Nehemiah is presented before us. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." {RH, July 6, 1886 par. 5}

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might have warred against each other. This will illustrate what we frequently witness in

our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them." {RH, July 6, 1886 par. 6}

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong. {RH, July 6, 1886 par. 7}

The Lord's people are seeking to heal the breach which has been made in the law of God. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." {RH, July 6, 1886 par. 8}

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances. {RH, July 6, 1886 par. 9}

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us, and give us precious victories. Nehemiah "clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him." {RH, July 6, 1886 par. 10}

Messengers were sent repeatedly, soliciting a conference with Nehemiah; but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in the work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem. {RH, July 6, 1886 par. 11}

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head." {RH, July 6, 1886 par. 12}

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand." {RH, July 6, 1886 par. 13}

We shall receive the most fierce opposition from those who oppose the law of God. But, like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth. {RH, July 6, 1886 par. 14}

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth. {RH, July 6, 1886 par. 15}

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world. {RH, July 6, 1886 par. 16}

The warning needs to be often sounded, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." {RH, July 6, 1886 par. 17}

**Selfishness. - By Mrs. E. G. White. -**

**July 13, 1886 The Sin of Selfishness.**

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**By Mrs. E. G. White.**  
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The simplicity of the truth will ever lead us to feel a sympathy for others' woes. There are those who need our sympathy and our love. To exercise these traits of character, is a part of the life work which Christ has given us all to do. {RH, July 13, 1886 par. 1}

There exists in the hearts of many an element of selfishness which clings to them like the leprosy. They have so long consulted their own wishes, their own pleasure and convenience, that they do not feel that others have claims upon them. Their thoughts, plans, and efforts are for themselves. They live for self, and do not cultivate disinterested benevolence, which, if exercised, would increase and strengthen until it would be their delight to live for others' good. This selfishness must be seen and overcome; for it is a grievous sin in the sight of God. They need to exercise a more special interest for humanity; and in thus doing, they would bring their souls into closer connection with Christ, and would be imbued with his Spirit, so that they would cleave to him with so firm a tenacity that nothing could separate them from his love. {RH, July 13, 1886 par. 2}

God will not excuse us for not taking up the cross, and practicing self-denial, in doing good to others with unselfish motives. We may, if we will take the trouble to make the self-denial required of Christians, be qualified, by the grace of God, to win souls to Christ. God has claims upon many of us to which we have never responded. There are those all around us who hunger for sympathy and love. But many of us are nearly destitute of that humble love which naturally flows out in pity and sympathy for the destitute, the suffering, and the needy. The human countenance itself is a mirror of the soul, read by others, and leaving a telling influence upon them for good or evil. God does not call upon any of us to watch our brethren, and to repent of their sins. He has left us a work to do, and calls upon us to do it resolutely, in his fear, with an eye single to his glory. {RH, July 13, 1886 par. 3}

Every one must give to God an account of himself, not of others, whether he is faithful or otherwise. Seeing faults in other professors, and condemning their course,, will not excuse or offset one error of ours. We should not make others our criterion, nor excuse anything in our course because, others have done wrong. God has given us consciences for ourselves. Great principles have been laid down in his word, which are sufficient to guide us in our Christian walk and general deportment. Those have not kept the principles of the law of God who have never felt the burden of the duty devolving upon man to his fellow-men. {RH, July 13, 1886 par. 4}

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as

thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." {RH, July 13, 1886 par. 5}

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man wounded and robbed represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. All such are found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, he is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the claims of God stated in the first four precepts of the decalogue. Idols claim the heart and affections, and God is not honored and does not reign supreme. {RH, July 13, 1886 par. 6}

Some are quite exact in some things, yet neglect the weightier matters--judgment, mercy, and the love of God. Although the customs of the world are no criterion for us, yet the pitying sympathy and the benevolence of the world for the unfortunate, in many cases, shame the professed followers of Jesus Christ. Many manifest indifference to the cases of those whom God has thrown in their midst for the purpose of testing and proving them, and developing what is in their hearts. God reads. He marks every act of selfishness, every act of indifference to the afflicted, the widows, and the fatherless; and he writes against their names, *Guilty, wanting, law-breakers*. We shall be rewarded as our works have been. Any neglect of duty to the needy and to the afflicted is a neglect of duty to Christ in the person of his saints. {RH, July 13, 1886 par. 7}

When the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and



benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by our marked selfish love, and indifference to the woes and needs of others. {RH, July 13, 1886 par. 8}

Many times our efforts may be disregarded and apparently lost upon others. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of his care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." How often is Christ disappointed in those who profess to be his children! He has given them unmistakable evidences of his love. He became poor, that through his poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if Christ had refused to bear our iniquity because he was rejected by many, and so few appreciated his love and the infinite blessings he came to bring to them? We need to encourage patient, painstaking efforts. Courage is now wanted, not lazy despondency and fretful murmuring. We are in this world to do work for the Master, and not to study our inclination and pleasure, and to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire? {RH, July 13, 1886 par. 9}

Our work is to toil in the vineyard of the Lord, not merely for ourselves, but for the good of others. Our influence is a blessing or a curse to others. We are here to form perfect characters for heaven. We have something to do besides repining and murmuring at God's providence, and writing bitter things against ourselves. Our adversary will not allow us to rest. If we are indeed God's children, we shall be harassed and sorely beset; and we need not expect that Satan or those under his influence will treat us well. But there are angels who excel in strength, who will be with us in all our conflicts, if we will only be faithful. Christ conquered Satan in our behalf in the wilderness of temptation. He is mightier than Satan, and he will shortly bruise him under our feet. {RH, July 13, 1886 par. 10}

Our spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing. {RH, July 13, 1886 par. 11}

All must be lost who will not arouse themselves and work with Christ. Many encase themselves in cold, unfeeling, unsympathizing armor. There is but little life and warmth in their associations with others. They live for themselves, not for Jesus Christ. They are careless and indifferent to the needs and conditions of others less fortunate than

themselves. All around us there are those who have soul hunger, and who long for love expressed in words and deeds. Friendly sympathy and real feelings of tender interest for others would bring to our souls blessings that we have never yet experienced, and would bring us into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy. What are we doing for Christ? "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

{RH, July 13, 1886 par. 12}

**PERIODICALS / RH - The Review and Herald / July 20, 1886 Among the Churches of Switzerland. - By Mrs. E. G. White. -**

**July 20, 1886 Among the Churches of Switzerland.**

**By Mrs. E. G. White.**

Thursday morning, May 20, we left our home in Basel for a two weeks' tour among the churches of Switzerland. We traveled by private conveyance, partly because we needed the benefit healthwise to be derived from such a journey. The roads of Switzerland are excellent. They are everywhere broad and macadamized, and are so carefully kept that there is but little dust or mud; and although Switzerland is very mountainous, the roads have been so laid out that there are few steep or difficult places. At noon we would usually stop to rest and eat our dinner in the grove, or under some broad-spreading tree by the way-side, and while resting in the heat of the day, our guide and interpreter would supply the neighboring families with our French or German missionary papers, according to the language they spoke. Much of the scenery was beautiful, and in places its grandeur was beyond all description. For grandeur and beauty combined, we think it exceeds anything we have seen in America, not excepting the mountains of Colorado. {RH, July 20, 1886 par. 1}

Friday noon, we arrived at Tramelan, where we were cordially welcomed and entertained at the home of Bro. Roth. With the exception of the youngest three, this entire family--father, mother, seven sons, and three daughters--are members of the church. One son and one daughter are at work in the office at Basel. Bro. Roth is a merchant tailor, and his oldest son is in the same business. The second son has been a successful baker, and still retains an interest in the bakery, while he gives himself to the work as a colporter. The bakery, with its sales room, the two tailoring establishments, a store for general merchandise, and rooms for three or four families are all found in one commodious building. This arrangement by which the work and business are conducted under the same roof where the persons engaged in it find their home, is a characteristic feature of this country. This family is better situated and much more independent than most of our brethren in Switzerland, many of whom find it very difficult to obtain work on

account of keeping the Sabbath. {RH, July 20, 1886 par. 2}

The church at Tramelan is not large, and their meetings are held at the houses of the brethren. When the time for meeting comes, the largest room is quickly cleared, benches and boards which are kept for this purpose are brought in, and the large family room soon assumes the appearance of a meeting hall. On Sabbath, quite a number came in from the neighboring churches, so that the meeting room was filled and the adjoining rooms were occupied. It is seldom that these brethren have the privilege of listening to preaching, and they seemed hungry for gospel food. As I looked around upon those assembled, I thought, What great good they may do if they maintain their allegiance to God! Those who love not the truth will place many obstacles in the way of all such little companies; false doctrines will surely be presented for their acceptance. But if they are listening attentively to the voice of the True Shepherd, they will walk in the light as he is in the light. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." He who is all-powerful is able to keep his people, although they may be exposed to temptations and perils. He has promised to do this, however, only on condition that they trust and obey him. "Kept by the power of God through faith unto salvation." {RH, July 20, 1886 par. 3}

On Sunday, services were held during the day, and in the evening the brethren came together for a missionary meeting. I spoke a short time on the privileges and duties of the Christian. If our brethren do not enjoy much ministerial labor, it is all the more important that they place themselves in a right relation to God, so that they can receive of his blessing themselves, and become channels of light to others. Much more is included in the term "missionary work" than is commonly supposed. Every true follower of Christ is a missionary, and there is almost an endless variety of ways in which he can work. But there is one thing which is frequently overlooked and neglected. It is the work of making the prayer and social meetings as interesting as they should be. If every one would do his duty with fidelity, he would be so filled with peace, faith, and courage, and would have such an experience to relate when he came to the meetings, that others would be refreshed by his clear, strong testimony for God. {RH, July 20, 1886 par. 4}

Our prayer and social meetings are not what they should be,--seasons of special help and encouragement to one another. Each one has a duty to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his saints. If you do not allow darkness and unbelief to enter your hearts, they will not be manifest in your meetings. Do not gratify the enemy by dwelling upon the dark side of your experience, but trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus and less of ourselves, we should have much more of his presence in our meetings. {RH, July 20, 1886 par. 5}

When we make our Christian experience appear to unbelievers, or to one another, as one that is joyless, filled with trial, doubt, and perplexity, we dishonor God; we do not correctly represent Jesus or the Christian faith. We have a friend in Jesus, who has

given us the most marked evidence of his love, and who is able and willing to give life and salvation to all who come unto him. Why, then, do we not bring cheerfulness, hope, and thankfulness into our religious life? Why do we not praise God for his goodness, and speak with confidence of what he is doing for us? It is not necessary for us to be ever stumbling and repenting and mourning and writing bitter things against ourselves. It is our privilege to believe the promises of the word of God, and accept the blessings that Jesus loves to bestow, that our joy may be full. {RH, July 20, 1886 par. 6}

On Tuesday, we drove from Tramelan to Bienne, where we attended their evening missionary meeting. A goodly number were present. I spoke about half an hour on the importance of not being discouraged in our efforts to spread the truth, and W. C. W. and others followed. They have here an active missionary society; but there is always danger of the workers' becoming discouraged when all their expectations are not realized. How was it with the Prince of life, the world's Redeemer? He came to men with messages of love and warning; but only a few took any interest in his work. Did he then become discouraged because of the hardness of men's hearts? If he had, the whole human race would have been hopelessly lost. But no; he continued to work with unabated interest, whether men would hear or whether they would forbear. He was man's only hope, a bright and shining light amid the darkness. And shall the light of his followers grow dim amid the surrounding darkness because their labor is not appreciated? God forbid. We have entered upon a life-long struggle. We have started to run a race for an immortal crown, and we must run *with patience* if we would succeed. If we are weak, Christ is strong; if we are ignorant, he is wise; and we may unite our ignorance to his wisdom, and our frailty to his enduring might. {RH, July 20, 1886 par. 7}

From Bienne we went to Chaux-de-Fonds, where we have a growing church of about forty members. Ten of these have been added during the last few months by the labors of Brn. Ertzenberger and Vuilleumier. Here I spoke Thursday evening, also Sabbath forenoon. Although followed by two interpreters, one in French and one in German, I felt the deep movings of the Spirit of God upon my heart. The truth seemed so clear and powerful, that I felt to say with the beloved John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life," "declare we unto you." Although pressed by infirmities before I commenced to speak, the power of God rested upon me to such a degree, and I felt such a sense of the worth of souls, that every faculty seemed to be renewed. {RH, July 20, 1886 par. 8}

I was specially called out to appeal to those who had been convinced of the truth, but who were still in a state of indecision, shrinking at the cross. Now was the time for them to decide to be on the Lord's side. Joshua said to Israel in their backslidings, "Choose ye this day whom ye will serve." We could not call the people forward, for they were packed in too closely; but nearly the entire congregation arose to signify their intention to put away every sin, and obey God. {RH, July 20, 1886 par. 9}

After an earnest season of prayer, testimonies were borne in quick succession by nearly all present. It was a profitable meeting to us all. Although of different

nationalities, our hearts were united on worshipping the one only true God. It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the latter rain when it shall be poured out. {RH, July 20, 1886 par. 10}

Several meetings were held at Chaux-de-Fonds for the special benefit of the church, and Sunday evening we went to Locle, where I had an appointment to speak on temperance. The brethren there had secured a large hall, and it was filled with a fine class of people, who listened with deep interest. While here in Europe, I shall try to improve every opportunity of reaching the public. Here, as in America, whenever the truth is presented in a new place, our enemies try to arouse the prejudice of the people against me and my work. If, when these false reports are put in circulation, there are some who have heard me speak, and can testify of the nature of my work, it may help counteract the influence of these falsehoods, and prevent much prejudice that might otherwise arise. {RH, July 20, 1886 par. 11}

We have now visited all the churches in Switzerland, and spoken once or more in each place. But we feel a great desire to do more thorough work for them. While the brethren are noble, whole-hearted, and generous to the last with what little they have, there is still a great work to be done for them. They need more of a spirit of union and brotherly love. Not only is this the case in the churches of Switzerland, but we find the same difficulty existing all through Europe. There is a criticising, exacting spirit manifested, which, if long cherished, is sure death to spirituality and a growth in grace. May God give his ministering servants wisdom to know how to suppress this tendency wherever it may appear, and grant strength to his people to so overcome in this respect that the sweet spirit of the Lord may run from heart to heart, and His name be glorified. {RH, July 20, 1886 par. 12}

In a few days we start for Scandinavia, where we expect to spend about four weeks in attending the Conference in Sweden, and other general meetings, as may be appointed.

*Basel, Switzerland, June 13, 1886.* {RH, July 20, 1886 par. 13}

**PERIODICALS / RH - The Review and Herald / July 27, 1886 Experience as a Teacher. - By Mrs. E. G. White. -**

## July 27, 1886 Experience as a Teacher.

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By Mrs. E. G. White.  
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Experience is said to be the best teacher. Genuine experience is indeed superior to book knowledge. But habits and customs gird men and women as with iron bands, and they are generally justified by experience, according to the common understanding of experience. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law and science. {RH, July 27, 1886 par. 1}

Here is where we have met with the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all-convincing argument is "my experience." Some will say, The Lord has blessed me in believing and doing as I have; therefore I cannot be in error. "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of experience. Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. Men and women, with constitution and health gone because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience. {RH, July 27, 1886 par. 2}

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. Eve was beguiled by the serpent to believe that God would not do as he had said he would. Ye shall not surely die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband; and that which had an overpowering influence upon him, was her experience. The serpent had said that she should not die, and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt. {RH, July 27, 1886 par. 3}

Her experience stood arrayed against the positive command of Jehovah, and Adam



permitted himself to be seduced by the experience of his wife. Thus it is with the religious world generally. God's express commands are transgressed, and because "sentence against the evil-doer is not executed speedily, the hearts of the sons of men are fully set in them to do evil." {RH, July 27, 1886 par. 4}

Men and women, in the face of the most positive commands of God, will follow their own inclination, and then dare to pray over the matter, to prevail upon God to consent to allow them to go contrary to his expressed will. God is not pleased with such prayers. Satan comes to their side, as he did to Eve in Eden, and impresses them, and they have an exercise of mind, and this they relate as a most wonderful experience which the Lord has given them. A true experience will be in perfect harmony with natural and divine law. False experience will array itself against science and the principles of Jehovah. The religious world is covered with a pall of moral darkness. Superstition and bigotry control the minds of men and women, and blind their judgment, so that they do not discern their duty to their fellow-men, and their duty to yield unquestioned obedience to the will of God. {RH, July 27, 1886 par. 5}

Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. God said, Ye shall not go; but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who would wish to be guided by such an experience as that of Balaam? There are those who would understand their duty clearly if their duty was in harmony with their natural inclinations. Circumstances and reason may indicate clearly their duty, but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. Psalms 81:11, 12: "But my people would not hearken to my voice; . . . So I gave them up unto their own hearts' lust; and they walked in their own counsels." {RH, July 27, 1886 par. 6}

Those who are desirous to follow a course which pleases their fancy, are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. Some have their duty indicated by circumstances and facts sufficiently clear, but have, through the solicitations of friends, in harmony with their own inclinations, been swerved from the path of duty, and passed over the clear evidences in the case; and, with apparent conscientiousness, they have prayed long and earnestly for light. They have had earnest feeling in the matter, and they interpret this to be the Spirit of God. But they have been deceived. This course has grieved the Spirit of God. They had light, and in the very reason of things, should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord, and press their case, and the Lord allows them to have their own way. They have so strong an inclination to follow their own course that God permits them to do so, and to suffer the results. These imagine they have a wonderful experience. {RH, July 27, 1886 par. 7}

God made Adam and Eve in paradise, and surrounded them with everything that

was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord had made the organs for use. If happiness consisted in doing nothing, man in his state of holy innocence would have been left unemployed. But he who formed man, knew what would be for his best happiness; and he no sooner made him, than he gave him his appointed work. In order to be happy, he must labor. {RH, July 27, 1886 par. 8}

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be blessed, and our lives will be useful. Not only will the organs of the body be gaining strength by their exercise, but the mind will be acquiring strength and knowledge, in the action of all the organs of the body. The exercise of one muscle, while other muscles are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor.

{RH, July 27, 1886 par. 9}

**PERIODICALS / RH - The Review and Herald / August 3, 1886 Known by Their Fruits. - By Mrs. E. G. White. -**

**August 3, 1886 Known by Their Fruits.**

**By Mrs. E. G. White.**

Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, how they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith. {RH, August 3, 1886 par. 1}

The truth should be presented in a manner which will make it attractive to the intelligent mind. We as a people are not understood. We are looked upon as degraded,

and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers, by their consistent, elevated lives, that they have been deceived in this people! How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character! {RH, August 3, 1886 par. 2}

It is highly important for those who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. See Titus 1:9: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." In verse 16 Paul speaks of class who profess that they know God, but in works deny him, and are "unto every good work reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word. {RH, August 3, 1886 par. 3}

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their lives. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow-men he will have the fear of God before him, will love his neighbor as himself, and will deal just as he would be dealt by. His conversation will be truthful, chaste, and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ. {RH, August 3, 1886 par. 4}

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that of a truth God has been with his people when their works have corresponded with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their

good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition. {RH, August 3, 1886 par. 5}

The following scripture is applicable to those who go along under such a deception: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." {RH, August 3, 1886 par. 6}

Here is the greatest deception that can affect the human mind,--for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied. {RH, August 3, 1886 par. 7}

God has provided means to correct the erring; yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above. {RH, August 3, 1886 par. 8}

God is bringing out a people, and preparing them to stand as one, united, to speak the same things, and to carry out the prayer of Christ for his disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." {RH, August 3, 1886 par. 9}

God has blessed his people who have moved forward, following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that of a truth God is with his people, and have humbled their hearts to obey him. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world, the Sabbath and their errors are placed upon a level, and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth; and unless he repents, it were better for him that a millstone were hung about his neck, and he cast into the sea. {RH, August 3, 1886 par. 10}

No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any course to lead unbelievers to

think us more so than our faith requires us to be. {RH, August 3, 1886 par. 11}

**PERIODICALS / RH - The Review and Herald / August 10, 1886 Characteristics of God's People. - By Mrs. E. G. White. -**

**August 10, 1886 Characteristics of God's People.**

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**By Mrs. E. G. White.**  
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Many of the professed people of God are so conformed to the world that their peculiar character is not discerned, and it is difficult to distinguish "between him that serveth God and him that serveth him not." God would do great things for his people if they would come out from the world and be separate. He would make them a praise in all the earth, if they would submit to be led by him. Says the True Witness, "I know thy works." Angels of God, who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual. The unbelief, pride, covetousness, and love of the world which have existed in the hearts of God's professed people, have grieved the sinless angels. The grievous and presumptuous sins which exist in the hearts of many, have caused angels to weep, as they have seen that God has been dishonored because of the inconsistent, crooked course of professed followers of Christ. And yet those the most at fault, those who cause the greatest feebleness in the church, and bring upon their holy profession a stain, do not seem to be alarmed, or convicted, but seem to feel that they are flourishing in the Lord. {RH, August 10, 1886 par. 1}

Many believe themselves to be on the right foundation, that they have the truth, and rejoice in the clearness of truth, and boast of the powerful arguments in proof of the correctness of our position, and reckon themselves among the chosen, peculiar people of God; yet experience not his presence, and his power to save them from yielding to temptation and folly. These profess to know God, yet in works deny him. How great is their darkness! The love of the world with many, the deceitfulness of riches with others, has choked the word, and they have become unfruitful. {RH, August 10, 1886 par. 2}

When efforts are made to set things in order, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting of his wiles. {RH, August 10, 1886 par. 3}

Some do not manifest a desire to know their true state, and escape from Satan's snares. They are sickly and dying. They are occasionally warmed by the fire of others, yet are so nearly chilled by formality, pride, and the influence of the world, that they

have no sense of their need of help. {RH, August 10, 1886 par. 4}

There are many who are deficient in spirituality and the Christian graces. A weight of solemn responsibility should daily rest upon them as they view the perilous times in which we live, and the corrupting influences which are teeming around us. Their only hope of being partakers of the divine nature, is to escape the corruption that is in the world. All need a deep and thorough experience in the things of God. This experience cannot be obtained without effort on the part of all such. Their position requires them to possess earnestness and unabated diligence, so as not to be found sleeping at their post. Satan and his angels sleep not. {RH, August 10, 1886 par. 5}

Christ's followers should be instruments of righteousness, *workmen, living stones*, that emit light, that they may encourage the presence of heavenly angels. They are required, as it were, to be channels through which the spirit of truth and righteousness shall flow. Many have partaken so largely of the spirit and influence of the world that they act like the world. They have their likes and dislikes, and discern not excellence of character. Their conduct is not governed by the pure principles of Christianity; therefore they think only of themselves, their pleasure and enjoyment, to the disregard of others. They are not sanctified through the truth, therefore realize not the oneness of Christ's followers the world over. Those who are most loved of God are those who have the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity, and true holiness. {RH, August 10, 1886 par. 6}

If all were devoted to God, a precious light would shine forth from them, which would have a direct influence upon all who are brought in contact with them. But all need a work done for them. Some are far from God, variable and unstable as water. Some have no idea of sacrifice. When they desire any pleasure, or any article of dress, or any special indulgence, they do not consider whether they can do without the article, or deny themselves of the pleasure, and make a freewill offering to God. How many have considered that they were required to make some sacrifice? Although it may be of less value than that of the wealthy man in possession of his thousands, yet that which really costs self-denial would be a precious sacrifice, and an offering to God. It would be a sweet-smelling savor, and would come up from his altar like sweet incense. {RH, August 10, 1886 par. 7}

The youth are not authorized to do just as they please with their means, regardless of the requirements of God. With David, they should say, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." Quite an amount of means has been expended to multiply copies of their pictures. Could all enumerate the amount given to the artist for this purpose, it would swell to quite a large sum. This is merely one way in which means are squandered. In this direction, much money is invested for self-gratification, from which no profit is received. They are not clothed or fed by this outlay. The widow and the fatherless are not relieved; the hungry are not fed; the naked are not clothed. Your stinted offerings are brought to God almost unwillingly, while in self-gratification means are spent lavishly. How much of the wages



earned finds its way into the treasury of God to aid in the advancement of his work in saving souls? They give a mite each week, and feel that they do much. But they have no sense that they are each stewards of God over their little, as are the wealthy over their larger possession. God has been robbed, and themselves indulged, their pleasures consulted, their tastes gratified, without a thought that God would make close investigation of how they have used their Lord's goods. While they unhesitatingly gratify their supposed wants (which are not wants in reality), and withhold from God the offering they ought to make, he will no more accept the little pittance they hand in to the treasury than he accepted the offering of Ananias and his wife Sapphira, who purposed to rob God in their offerings. {RH, August 10, 1886 par. 8}

The young among us are, as a general thing, allied to the world. But few maintain a special warfare against the internal foe. But few have an earnest, anxious desire to know and do the will of God. But few hunger and thirst after righteousness. But few know anything of the Spirit of God as a reprover or comforter. Where are the missionaries? Where are the self-denying, self-sacrificing ones? Where are the cross-bearers? Self and self-interest have swallowed up high and noble principles. Things of eternal moment bear with no special weight upon the mind. God requires you individually to come up to the point, to make an entire surrender. Ye cannot serve God and mammon. Ye cannot serve self and at the same time be servants of Christ. You must die to self, die to your love of pleasure, and learn to inquire, Will God be pleased with the objects for which I purpose to spend this means? Shall I glorify him? We are commanded, whether we eat or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter? How many of the youth have made God their trust and portion, and have earnestly sought to know and do his will? There are many who profess to be servants of Christ in name, but they are not so in obedience. Where religious principle governs, the danger of committing important errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, how shall I best serve and glorify thy name in the earth? How shall I conduct my life to make thy name a praise in the earth, and lead others to love, serve, and honor thee? Let me only desire and choose thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in him, he will not leave me to perish. He shall be my crown of rejoicing. {RH, August 10, 1886 par. 9}

If we get the wisdom of man before us as the wisdom of God, we are led astray by the foolishness of man's wisdom. Here is the great danger with many. They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new, which are liable to arise. They wait to see what others will think. If they dissent, that is all that is needed. The evidence in their own minds then is positive that it is all of

no account whatever. This class is not small; but although their numbers are large, it does not change the fact that they are weak minded through long yielding to the enemy, inexperienced, and will always be as sickly as babes, walking by others' light, living on others' experience, feeling as others feel, acting as others act. They act as though they had not an individuality. Their identity is submerged in others. They are merely shadows of others whom they think about right. These will all fail of everlasting life unless they become sensible of their wavering character, and correct it. They will be unable to cope with the perils of the last days. They will possess no stamina to resist the Devil; for they do not know that it is he. Some one must be at their side to inform them whether it is a foe approaching, or a friend. They are not spiritual, therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. None, young or old, are excusable in trusting to another to have an experience for them. Said the angel, "Cursed be man who trusteth in man, and maketh flesh his arm." A noble self-reliance is needed in the Christian experience and warfare. {RH, August 10, 1886 par. 10}

**PERIODICALS / RH - The Review and Herald / August 17, 1886 God Requires Energy in His Work. - By Mrs. E. G. White. -**

**August 17, 1886 God Requires Energy in His Work.**

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**By Mrs. E. G. White.**  
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The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some present these truths of such weighty importance in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Those whom God has called, must be trained to put forth efforts, and work earnestly and with untiring zeal for him, and pull souls out of the fire. When such feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the souls, that with David they may say, "My heart was hot within me; while I was musing the fire burned." {RH, August 17, 1886 par. 1}

Paul exhorted Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself

and them that hear thee." What a weight of importance is here attached to the Christian life of the laborers for God! What a necessity for their faithful study of the word, that they may be sanctified by the truth themselves, and may be qualified to teach others. {RH, August 17, 1886 par. 2}

All are required to exemplify the truth in their lives. Some who think that they have a work to do to teach others the truth, are not all converted and sanctified by the truth themselves. Some have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his servants to possess. These are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised, make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts. Meditating upon him, and pleading with him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness. {RH, August 17, 1886 par. 3}

The servants of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form. Nothing that we can do, of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, they must appeal to men and women to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved. Let the labor be characterized by humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life or death are before them, for them to choose. The salvation of the soul is not a matter to be trifled with. The deportment of the laborer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left him to do. A decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness while thus exercised. {RH, August 17, 1886 par. 4}

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise, the mind will become strong to battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will are brought into perfect subjection. Then there will be a daily piety at

home and abroad. When engaged in labor for souls, there will be a power which will attend the efforts that are made. There will be with the humble Christian, seasons of devotion, which are not spasmodic, fitful, or superstitious, but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God. {RH, August 17, 1886 par. 5}

The Majesty of heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favorite retreat, and often followed him. Therefore he chose the stillness of night, when there would be no interruption. While Jerusalem was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father for his disciples, that they might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers. {RH, August 17, 1886 par. 6}

Jesus could heal the sick and raise the dead. He was himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prayed, and that often, with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example. {RH, August 17, 1886 par. 7}

Angels ministered to Christ, yet the presence of these angels did not make his life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like as we are, yet without sin. If the laborers, while engaged in the work the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Shall they cast away their confidence because they do not realize all that they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put him to death who came to give them life. {RH, August 17, 1886 par. 8}

True laborers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. They will not faint and despond in view of the labor, arduous though it may be. In the epistle of Paul to the Romans he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are

hid all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we may be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak and inefficient in bearing responsibilities and burdens. {RH, August 17, 1886 par. 9}

All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labor in his strength; therefore every victory they gain does not exalt them, but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honor to the cause of God. {RH, August 17, 1886 par. 10}

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished. {RH, August 17, 1886 par. 11}

**PERIODICALS / RH - The Review and Herald / August 24, 1886 Laborers Together With God. - By Mrs. E. G. White. -**

**August 24, 1886 Laborers Together With God.**

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**By Mrs. E. G. White.**  
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It is the purpose of God that the plan of salvation shall not be wrought out independent of human instrumentalities. He has not chosen angels, but men of like passions as ourselves, to proclaim the gospel to the human race. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It was that He might receive the honor that this work was committed to weak, erring mortals. Being the feeble instruments in his hands, all the glory of their success would naturally be reflected upon him, the great Master Workman. And after he has, in his wisdom, instituted this plan, we have no reason to expect that the work will be accomplished without the ordained means. Hence it is important that all who have been made partakers of this great salvation, communicate to others that which has been

made known to them. {RH, August 24, 1886 par. 1}

All who have received the light of truth are placed under solemn obligations to let that light shine forth to others. Each can, in his humble sphere, do something for the Master. He may not be able to make magnificent offerings to advance the cause of God, but he can give the willing, cheerful, service of an obedient heart. All cannot be preachers; all cannot be generals in the army of the Lord; but all can be faithful privates, following in humble obedience the commands of the Captain of their salvation. They can cheer their companions with words of hope and courage, and by so doing will show forth the praises of Him who hath called them out of darkness into his marvelous light. God demands of all the very best service that they can give. If they can only do the lowly errands for him, these should not be neglected. {RH, August 24, 1886 par. 2}

Opportunities are placed in the way of many who might become workers together with God, but their hearts are not consecrated, and their eye is not single to his glory; they are not awake to seize these openings, and therefore permit them to pass unimproved. Thus a precious blessing is lost. Let each anxiously inquire, What have I done for Jesus? and what can I do for him? And then in humility let each surrender himself unreservedly to God, saying, Here am I; Lord, send me. {RH, August 24, 1886 par. 3}

In that great day when every work shall be brought into judgment, the words will fall from the lips of the Master upon the astonished ears of the humble, patient worker, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." The ones thus addressed have no knowledge that they have done anything worthy of this commendation, and they ask, When saw we thee thus, Lord? The answer comes, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." To the astonished multitude on his left the Master will say, "Depart from me, ye cursed." "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not." The response comes from hearts that have been so wrapt up in selfishness that they could not see the wants of others: Lord, when saw we thee thus and so, and ministered not unto thee? The answer is, "Inasmuch as ye did it not to the least of these, ye did it not to me." {RH, August 24, 1886 par. 4}

By this we see that those who neglect the simple, daily courtesies of life which they might perform to one another as servants of God, are not the ones who will receive the commendation of faithful servants. The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. They are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. {RH, August 24, 1886 par. 5}

Wherever a church is raised up, the minister should not consider his duty done until it is thoroughly organized and placed in working order. Every member should become a missionary. All should be given something to do to help spread the light of truth; for this



very activity will cause them to grow in spirituality. It is because so many who profess to be followers of Jesus are left without responsibilities, to center their thoughts upon their own interest, without being trained to become workers in the Master's vineyard, that there are so many idlers, and so few workers. "No one," say they, "has hired us." {RH, August 24, 1886 par. 6}

It is this kind of discipline that has been sadly neglected in many of our churches. The time and labor of our ministers have not been spent in the manner best calculated to keep the churches in a healthy, growing condition. If less time had been spent in sermonizing, and far more in educating the people to work intelligently, there would now be many more to enter the broad field as missionaries, and much more talent to be put to use in the various branches of the work. {RH, August 24, 1886 par. 7}

Never should the laborer who raises up little companies here and there give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause by their personal labors and by their means. Frequently those who receive the truth are among the poor of this world; but they should not make this an excuse for neglecting those duties which devolve upon them in view of the precious light which they have received. They should not allow poverty to hinder them from laying up a treasure in heaven. The blessings within reach of the rich are also within their reach. If they are faithful in using what little they do possess, their treasure in heaven will increase according to their fidelity. It is the motive with which they work, not the amount they do, that makes their offering valuable in the sight of Heaven. {RH, August 24, 1886 par. 8}

All should be taught to do what they can for the Master; to render to him according as he has prospered them. He claims as his just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward him, and cannot expect his prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained and the plan heartily adopted. God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. And when he sees a faithful performance of duty in the payment of the tithe, he often, in his wise providence, opens ways whereby it shall increase. {RH, August 24, 1886 par. 9}

Those who have been made partakers of the grace of God should not be slow to show their appreciation of that gift. They should not look upon the tithe as the limit of their liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? None should forget to make thank-offerings and free-will offerings to God, that through their instrumentality the precious light that they have received may be borne to others just as worthy as themselves. {RH, August 24, 1886 par. 10}

The Lord gives some an opportunity to honor him with the abundance of their substance; others, if they can do no more, can honor him just as much by watching for an opportunity to give a cup of cold water to the weary, thirsty disciple. It is the privilege and duty, not only of those who have large possessions, but of those who have but

little, to be faithful, to grudge nothing from the Lord. The poor widow who gave two mites made as great a sacrifice as the rich man who gives his thousands; and her reward will be as great. He who follows God's arrangement in the little that has been given him will receive the same returns as he who bestows of his abundance. The same is true also of those who cheerfully employ their talents of ability in the cause of God, while those who fail to improve that which has been given them will incur the same loss as though that little had been much. It was the man who had only one talent, but who went and hid that talent in the earth, that received the condemnation of the Lord. {RH, August 24, 1886 par. 11}

Oh that I could impress all with the importance of following God's order in all things, and of becoming workers for him! Let us humble our hearts before the Lord, and when we become indeed his true followers, we shall feel to confess that we have done very little for the dear Saviour who has done so much for us. Let us closely examine our own hearts, our motives, and our actions, realizing that these must each bear the close scrutiny of the Master, and that then we shall receive his impartial verdict. {RH, August 24, 1886 par. 12}

To those engaged in the work of opening the Scriptures to those who are in the darkness of error I would say, Have faith in God. Let your consecration be entire. Never despond. Never shrink from apparent impossibilities. There is a crown to win. If God has made you the heralds of salvation, never allow one word of discouragement to escape your lips. Never deem any heart too hard to be reached. Never feel that poverty is binding you and the people about so that you cannot advance. "Go forward," is the word from the Captain of our salvation. Move steadily onward in obedience to this command. He who bids you move is ready to move with you. "Without me," says Christ, "ye can do nothing." {RH, August 24, 1886 par. 13}

The Lord will work for his people when those who have newly come to the faith and those who are older in the truth say individually, I can and will do something for the Master. I will lay up something in the bank of heaven, even if it cost me present self-denial. And after his servants have come up to their privilege and done all that they possibly can do, even at a sacrifice to themselves, then the Lord will still advance his cause. He can subdue hearts the most obdurate. He can, by his Holy Spirit, bring the most selfish and grasping to appreciate truth above earthly treasure, and bring their talents of means and ability into his service. But unless those who have already received the truth go forward and learn how to work, the success of truth in their borders will be according to their limited faith. {RH, August 24, 1886 par. 14}

The followers of Christ are a spectacle to the world, to angels, and to men. The eyes of many are turned upon his people. The world may scorn the truth and those who dare to believe it, and self righteousness may treat it with disdain; yet the word from our Captain is, "Go forward to victory!" And he has said, "My word shall not return unto me void," "but it shall accomplish that which I please." If his people are faithful in performing their part of the work, certain victory will at last crown their labors. {RH, August 24, 1886 par. 15}

And will it not pay to deny ourselves of many of the good things of this life if by so

doing we can help to advance the cause of God? Let us consider what joy unspeakable will fill our hearts if, as we gather around the great white throne, we shall see souls saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel when we look upon that company, and see one soul saved through our agency, and understand that that one has saved others, and these still others,--a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity!

*Orebro, Sweden, July 22, 1886. {RH, August 24, 1886 par. 16}*

**PERIODICALS / RH - The Review and Herald / August 31, 1886 Walk in the Light. -  
By Mrs. E. G. White. -**

**August 31, 1886 Walk in the Light.**

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**By Mrs. E. G. White.**  
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God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ. {RH, August 31, 1886 par. 1}

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellow-men, in order to express by their words and acts the love of God which animates their hearts. In this way they will be lights in the world, and the light transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light. {RH, August 31, 1886 par. 2}

The Spirit, wisdom, and goodness of God, revealed in his word, are to be exemplified through the disciples of Christ, and will condemn the world. God requires of his people according to the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and their darkness is great according to the degree that their light was abundant. Accumulated light has shone upon God's people. Many have neglected to follow the light, and for this reason are in a state of great spiritual weakness. {RH, August 31, 1886 par. 3}

It is not for lack of knowledge that God's people are now perishing. They will not be

condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them. Those who never had the light to reject, will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon them; but the light will not save them, unless they consent to be saved by it, and fully live up to it, and transmit that light to others who are in darkness. God calls upon his people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord which is needed. One cannot do this work for another. Religious knowledge has accumulated, which has increased corresponding obligations. Great light has been shining upon the church, and they are condemned by the light, because they refuse to walk in it. If they were blind, they would be without sin. But they have seen light, and have heard much truth; yet they are not wise and holy. Many have not advanced in knowledge and true holiness from what they were years ago. They are spiritual dwarfs. Instead of going forward to perfection, they are taking back tracks to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness. {RH, August 31, 1886 par. 4}

Will the Israel of God awake? Will all who profess godliness seek to put away from them every wrong, confess to God every secret sin, and afflict the soul before him? Will they with great humility investigate the motives of every action, and know that the eye of God reads all--searches out every hidden thing? Let the work be thorough, the consecration to God entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion--a transformation of the mind, without which we are not savors of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they shall be. {RH, August 31, 1886 par. 5}

There is too much comparing ourselves among ourselves, taking poor fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, Wanting! {RH, August 31, 1886 par. 6}

With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it; and yet they rest as unconcerned and well satisfied as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went

before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people; yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. {RH, August 31, 1886 par. 7}

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one must obtain an experience for himself, act well and faithfully his part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if through lack of watchfulness he has lost a heavenly grace, he will have a struggle to regain it. {RH, August 31, 1886 par. 8}

But it is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the enemy's camp, and something must be done. Persecution and reproach only wait for those who are indued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. {RH, August 31, 1886 par. 9}

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance that they do not really know half the

time whether they are following his footprints, or the footsteps of their great enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs, and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples. {RH, August 31, 1886 par. 10}

The life and spirit of Christ are the only standard of excellence and perfection, and our only safe course is in following his example. In doing this, he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness. {RH, August 31, 1886 par. 11}

**PERIODICALS / RH - The Review and Herald / September 7, 1886 The Fruits of Holiness. - By Mrs. E. G. White. -**

**September 7, 1886 The Fruits of Holiness.**

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**By Mrs. E. G. White.**  
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Holiness of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what must be done in order to be blessed, and what must not be done, he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, holiness,--nothing short of this would give them success in carrying out the principles he had given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful, and abound in all good works. He will never become weary in well-doing, neither look for promotion in this world; but he will look forward to be promoted by the Majesty of heaven when he shall exalt his sanctified and holy ones to his throne. Then shall He say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," enumerating the works of self-denial and mercy, compassion and righteousness, they have wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which has led to unrighteous acts,--envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin. {RH, September 7, 1886 par. 1}

The words of Christ have been plain. "Strive [agonize] to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." Professed Christians are not all Christians at heart. There are sinners in Zion now, even as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that



walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." {RH, September 7, 1886 par. 2}

The people of God are not ready for the fearful, trying scenes before us, not ready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing sin and iniquity around them. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power that would carry conviction to the hearts of the unbelieving. {RH, September 7, 1886 par. 3}

Men and women professing godliness, yet not sanctified by the truth they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reproved individually for their sins. They see in the reproofs given to others, their own cases faithfully pointed out before them. They are cherishing the same evils. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the reproofs had been given directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others, and because the judgments of God are not seen in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." The life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place; and it shall not be. But the meek shall inherit the earth." {RH, September 7, 1886 par. 4}

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of thy throne." A wicked and adulterous people will not escape the wrath of God and the punishment they have justly earned. Man has fallen: and his is a work of a life-time, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the Divine, which was lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost through Adam; and he mercifully sends rays of light to show man his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light lest his

deeds shall be reprov'd. {RH, September 7, 1886 par. 5}

The Seventh-day Adventists who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Commandment-keeping Adventists are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. "Here are they that keep the commandments of God, and the faith of Jesus." The Lord made a special covenant with his ancient Israel if they would prove faithful: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." And he thus addresses his commandment-keeping people in these last days: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." {RH, September 7, 1886 par. 6}

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. The warnings, corrections, and reproofs are not given to the erring among them because their lives are more blameworthy than professed Christians of the nominal churches, or because their acts and examples are worse than those of people who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them separates them from God, and in a special manner dishonors his name, by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light. {RH, September 7, 1886 par. 7}

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, and write, and act the most bitter and hateful things to show their contempt for that law, may make a high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in the day of God, "Found wanting" will be said by the Majesty of heaven. By the law is the knowledge of sin. The mirror which would discover to them the defects in their character, infuriates them, because it points out their sins. But the people who profess to keep the law of God, he corrects, he reprov's. He points out their sins, and lays open their iniquities, because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared either to die in the Lord, or to be translated to heaven. God will rebuke, reprove, and correct them, that they may be refined, sanctified, elevated, and finally exalted to his own throne. {RH, September 7, 1886 par. 8}

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully

set about perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, and walk even as he has walked, overcome as he has overcome, and be exalted to his own right hand.

{RH, September 7, 1886 par. 9}

**PERIODICALS / RH - The Review and Herald / September 14, 1886 The Law Immutable. - By Mrs. E. G. White. -**

**September 14, 1886 The Law Immutable.**

**By Mrs. E. G. White.**

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High. {RH, September 14, 1886 par. 1}

There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature,--mysteries which the deepest philosophy, the most extensive research, is powerless to explain. {RH, September 14, 1886 par. 2}

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages. {RH, September 14, 1886 par. 3}

However far we may advance in the knowledge of God's wisdom and his power, there is ever an infinity beyond. {RH, September 14, 1886 par. 4}

Men shut out from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish gratification or worldly gain! The question comes home to every soul, Shall I obey the voice from heaven, in God's ten words, or shall I join with

the multitude who trample upon the law of Jehovah? {RH, September 14, 1886 par. 5}

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of Judgment than for the transgressors of God's law. {RH, September 14, 1886 par. 6}

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments." In consideration of all the facts so clearly establishing the claims of God's law, with heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it he enticed Eve into sin. The sad results of that transgression are before us. {RH, September 14, 1886 par. 7}

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood, is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force? {RH, September 14, 1886 par. 8}

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonored, and Christ's mission is misrepresented, by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era. {RH, September 14, 1886 par. 9}

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenged the Hebrew host: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" {RH, September 14, 1886 par. 10}

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder

upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonoring him and casting a shadow over the most illustrious character presented in the annals of men. {RH, September 14, 1886 par. 11}

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in consideration of the claims of the law, he continues: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." {RH, September 14, 1886 par. 12}

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God. {RH, September 14, 1886 par. 13}

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,--when type had met antitype in the death of Christ,--then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact. {RH, September 14, 1886 par. 14}

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their unbelief in not accepting the word of God just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour. {RH, September 14, 1886 par. 15}

The same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah. {RH, September 14, 1886 par. 16}

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God. {RH, September 14, 1886 par. 17}

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true Offering, the New Testament shows that the Saviour foretold by prophecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law. {RH, September 14, 1886 par. 18}

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his Father's law: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, September 14, 1886 par. 19}

**PERIODICALS / RH - The Review and Herald / September 21, 1886 Christ Our Sacrifice. - By Mrs. E. G. White. -**

**September 21, 1886 Christ Our Sacrifice.**

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**By Mrs. E. G. White.**  
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As we look back and see how small was the work thirty years ago, and how bound about with poverty, the evidence is very clear that God has singularly led us as a people. Amid discouragement and financial embarrassment, the word has come to us again and again, "Go forward!" And the same voice still says, "Go forward!" {RH, September 21, 1886 par. 1}

God has wonderfully led us. There have been apostasies and threatened dangers; there have been deep plots laid by the adversary of souls to ensnare us; but we are still on the move "forward." There have been sins among us as among ancient Israel; but, thank God! Christ has been to us an open door which no man could shut. Men may freely extend to us forgiveness for all injuries done them; but that will not blot out one sin from the great record book. But the voice sounding from Calvary--"My son, my



daughter, thy sins be forgiven thee"--is all efficacious. That word alone has power, and awakens gratitude in the grateful heart. There is but one channel of forgiveness, and that is ever open; and through it comes pouring a rich flood of divine mercy and forgiveness. {RH, September 21, 1886 par. 2}

"The cleansing stream I see, I see,"--and the greatest sinner may find pardon. {RH, September 21, 1886 par. 3}

Many have expressed wonder that God demanded so many slain victims in the sacrificial offerings of the Jewish people; but it was to rivet in their minds the great truth that without shedding of blood there is no remission of sins. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God himself,--that through the blood of Christ alone is there forgiveness of sins. How little we as a people feel the force of this great truth! How seldom, by living, acting faith, do we bring into our lives this great truth, that there is forgiveness for the least sin, forgiveness for the greatest sin! {RH, September 21, 1886 par. 4}

I wish I could present the subject as it seems to me. Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement. His suffering was not for any sin he had committed; it was for man--all for man; and his free pardon is accessible to all. The suffering of Christ was in correspondence with his spotless purity; his depth of agony, proportionate to the dignity and grandeur of his character. Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon. Here is where thousands are failing. They do not really believe that Jesus pardons them personally, individually. They fail to take God at his word. He has assured us that faithful is He that hath promised to forgive us, but still he will be just to his own law. His mercy is wanting in nothing. Were one link in the chain defective, then were we hopelessly ruined in our sins. But the chain is perfect--not one flaw in any part, not one link missing. {RH, September 21, 1886 par. 5}

I would I might sound the glad note to earth's remotest bounds. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Oh, precious redemption! How broad this great truth is--that God for Christ's dear sake, forgives us the moment we ask him in living faith, believing that he is fully able. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Glorious truth! Just to his own law, and yet the justifier of all them that believe! Well may we exclaim with the prophet, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." {RH, September 21, 1886 par. 6}

Those who are so gloomy and desponding, gathering clouds of darkness about them, would find strength and encouragement if they would spend one hour of each day in searching the Scriptures for these precious promises, gathering and treasuring them like precious pearls. Let them dwell especially upon the mercy of God and his

willingness to forgive sins. Many who have all their lives walked under a cloud, would be filled with amazement as they view the channels overflowing with mercies instead of dark clouds heavy with wrath and denunciations. {RH, September 21, 1886 par. 7}

We need greater faith in Jesus Christ. We need to bring him into our every-day life. Then we shall have peace and joy, and we shall know by experience the meaning of his words, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Our faith must claim the promise that we abide in the love of Jesus. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." {RH, September 21, 1886 par. 8}

Precious opportunities and privileges are granted to us to be a light and blessing to others, strengthening their faith, and encouraging them through the heavenly sunshine in our own souls. We may gather for our own benefit precious rays of cheerful hope and peace and fullness of joy, and in so doing help every one with whom we associate. Instead of strengthening unbelief and doubt, we shall inspire hope. {RH, September 21, 1886 par. 9}

It is the privilege of all who comply with the conditions to have an experimental faith, to know for themselves that pardon is freely extended for every sin. God has pledged his word that when we confess our sins he will forgive them and cleanse from all unrighteousness. Put away unbelief. Put away the suspicion that these promises are not meant for you. They are for every repentant transgressor, and God is dishonored by your unbelief. Let those who have been filled with doubt, only believe the words of Jesus fully, and thence forward they will rejoice in blessedness of light. Jesus said, "The words that I speak unto you, they are spirit, and they are life." In relying upon the sure word of God, in showing confidence in him, we honor him; and he has said that if we honor him he will honor us. {RH, September 21, 1886 par. 10}

We keep the Saviour too far apart from our every-day lives. We want him abiding with us as an honored, trusted friend. We should consult him on all subjects. We should tell him every trial, and thus gain strength to meet temptation; and his peace will enter our souls, and our joy will be full, as we contemplate that this mighty Helper has said, "Lo, I am with you alway, even unto the end of the world." Let us open our hearts to receive the peace and joy of heaven; and let our lips make melody to God in praise and thanksgiving for these wonderful blessings vouchsafed to us. {RH, September 21, 1886 par. 11}

In the light of divine revelation, through the atoning Sacrifice, we may see the glorious plan of redemption whereby our sins are pardoned, and we drawn near to the heart of infinite love. We see how God can retain all his justice, and yet pardon the transgressor of his law. And we are not simply forgiven, but we are accepted of God through the Beloved. The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven,--not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. The sacrifice of our Saviour has

made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will he pardon the repentant sinner, not only will he permit him to enter heaven, but he, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh what love, what wondrous love the Father has shown in the gift of his beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of his infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven. {RH, September 21, 1886 par. 12}

Have we not grand themes for thought, and a solid foundation for our faith? What more can we ask of God than what he has already given us? Oh the love, the infinite love of our blessed Lord, to be our sacrifice! What joy should fill the heart of the Christian, and what expressions of gratitude be heard from his lips! that through the blood of Jesus it is possible for us to gain the love of God, to be one with him. If by living faith we accept this wonderful salvation, we shall never perish as guilty transgressors of God's holy immutable law. Believing on the Son, we shall be obedient to all of the Father's commandments, and have life through Jesus Christ. {RH, September 21, 1886 par. 13}

But many fail to act upon this faith, and therefore God is dishonored. They go about as if under a weight of woe and condemnation, when they might have peace and comfort and hope and fullness of joy. If they would but bring Jesus into their life, they might receive the rich blessings in store for them. When we have such daily manifestations of God's love to us, why should we continually act as if suspicious of him? Rather, let us honor him by implicit belief in his word. {RH, September 21, 1886 par. 14}

We have not a Saviour in Joseph's new tomb, with a great stone before the door of the sepulcher. Jesus is not dead. We have a risen Lord, ascended on high, who ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord, and ye know not where they have laid him. We know where he is,--in the presence of the Father, pleading his blood for the forgiveness of our sins. {RH, September 21, 1886 par. 15}

But the gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing his just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same he made in Eden,--perfect obedience to his law. In the Judgment, God will ask those who profess to be Christians, Why did you claim to believe in my Son, and continue to transgress my law? Who required this at your hands--to trample upon my rules of righteousness? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all his subjects obedience, entire obedience to all his commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness only is imputed to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. Oh that we might view the immensity of the plan of

salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice!

*Copenhagen, Denmark. {RH, September 21, 1886 par. 16}*

**PERIODICALS / RH - The Review and Herald / October 5, 1886 The Conference in Sweden. - By Mrs. E. G. White. -**

**October 5, 1886 The Conference in Sweden.**

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**By Mrs. E. G. White.**  
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Tuesday evening, June 15, in company with Sr. McEnterfer and Sr. Kristine Dahl, of Christiana, Norway, I left Basel, to attend the Conference in Orebro, Sweden, and general meetings in Christiana and Copenhagen. W. C. White had gone to Leipsic with Elds. Whitney and Conradi, on business connected with the publishing work at Basel, and it had been arranged that we should join him at Hamburg. But on Monday I had an attack of pleurisy, which, though yielding for a time to treatment, returned the next day with greater severity. Every breath was painful. It seemed impossible for me to travel, especially at night. To take a sleeping car, for one night only, would involve an extra expense of ten or twelve dollars, and this was out of the question. Yet it was necessary for us to leave Basel that night in order to reach Orebro before the Sabbath. Although appearances were against us, we determined not to be hindered. We looked to the Lord in faith, and he gave me help. Though not entirely freed from pain, I was relieved from the intense suffering. On the cars we had a compartment to ourselves, and were able to secure some rest. {RH, October 5, 1886 par. 1}

We reached Hamburg in safety, where we met my son. From this place a three hours' ride brought us at midnight to Kiel, on an arm of the Baltic Sea. Thence we were conveyed in a small steamer to the shores of Denmark. We traveled by rail to Copenhagen, and again embarked on a steamer for Malmo, Sweden. Here, on the afternoon of the 17th, we took the cars for Orebro, which is situated near the central part of Sweden. {RH, October 5, 1886 par. 2}

From Hamburg, Sr. Dahl went direct to Christiana, and we were left to make our own way as best we could. Those who are accustomed to traveling in the United States, where one can go from the Atlantic to the Pacific Ocean without change of country or language, making a journey of nearly four thousand miles with three or four changes and little delay, can hardly appreciate the difficulties of European travel to those who know little of any language except the English, where every day brings one to a new country, with its strange language, its peculiar customs, its customhouses, and frequent changes. At Malmo, however, we found a gentlemanly official who could speak English, and who kindly rendered us assistance. On taking the train for Orebro, we were told that we would not change cars till midnight; and as we had a compartment to ourselves, we determined to improve the time till then in sleeping. About ten o'clock, however, we

were abruptly aroused. The Swedish officials came to our door and with great earnestness rattled off something, of which we could only distinguish, "straxe," "straxe." What was wanted we could not comprehend, yet there was evident need of haste. They finally made us to understand that we were to change cars immediately, and we sleepily gathered up our belongings, and went where we were directed. {RH, October 5, 1886 par. 3}

In Sweden we are as far north as Labrador and Hudson's Bay, and the days in summer are very long. The last night of our journey we could hardly call night. The sun did not go out of sight till past nine o'clock, and the long twilight continued till eleven. At 2 a. m. the dawn was already gilding the eastern sky, broad belts of crimson and gold reflecting the light of the sun, which had not yet appeared above the horizon. At three the sun was shining brightly. A sunrise at this early hour was a sight which we had never before witnessed. {RH, October 5, 1886 par. 4}

We reached Orebro Friday morning, and were soon in the home of Sr. Jacobson, who entertained us at our visit last fall. Here we were pleased to meet Eld. Olsen and his son, recently from America, Bro. and Sr. Matteson, from Stockholm, Sweden, and Eld. Oyen, from Christiana, Norway. {RH, October 5, 1886 par. 5}

The number of Sabbath-keepers in Orebro is not large, but there is a little company who are striving to obey the truth. When we were here last fall, the meetings were held in a very unfavorable place to obtain an outside attendance. Since that time our people have hired a new hall, which is neat and convenient, and which will seat three hundred persons. This is much larger than is needed for their Sabbath meetings, which are attended by about a score. But during the Conference it was frequently filled, and many were obliged to go away, unable to obtain an entrance. {RH, October 5, 1886 par. 6}

The Conference was preceded by a meeting for missionary workers, which, beginning June 16, continued one week. There was a larger attendance of our brethren than we had expected, both at these meetings and at the Conference. We have ten churches in Sweden, and though widely scattered, all but one was represented by delegate. There were, in all, between fifty and sixty brethren and sisters present. {RH, October 5, 1886 par. 7}

The time was well filled up with meetings varying in character, but all-important for those who contemplate giving themselves to the work in any capacity. The morning meetings, held at half past six, were well attended, and they were profitable seasons. The Spirit of the Lord was manifested, and many testified that they had received increased light, and were strengthened and blessed. I spoke six times in the morning meetings, and five times upon other occasions. We were much encouraged by the testimonies borne at these meetings, and to see the brethren eagerly grasping new ideas, and rejoicing in the light given. {RH, October 5, 1886 par. 8}

Sweden has as yet had but little labor, and the sound of the truth has reached but few ears; yet it is a good field, and earnest, persevering efforts should be made to extend the knowledge of the truth. Calls are coming in from Norway, Denmark, and Sweden for meetings to be held in the large cities, where a few have already been raised up. We look at these cities with pain that we have not more missionaries to send



to them. The few who have received the truth in different places are left almost without help, when they should be visited often, and educated to become workers. The openings are many; but where are the laborers? {RH, October 5, 1886 par. 9}

In Sweden most of our brethren are poor, and as they look at appearances it seems impossible for them to do much to sustain and extend the work. But in the early days of the cause in America similar difficulties had to be met. There were very few at first who accepted the truth, and nearly all of them were poor. We were obliged to practice the strictest economy; we pressed our wants into as close a compass as possible, that we might have even a limited amount of our own hard-earned means to use in advancing the work. Sometimes it seemed that we must come to a stand-still, that the publication of the truth must stop. But after we had done to the utmost of our ability, we cried unto the Lord, and he heard us. Some one would be raised up to supply the present pressing necessity, and as we moved forward, new strength was given us to make advance moves. {RH, October 5, 1886 par. 10}

It is only by faith, self-denial, and persevering effort that this work can be carried forward. The poorer class have embraced the truth, and it seems to be so ordered in the providence of God that these should be educated and disciplined to strain every nerve and arouse every power, to do that which, if they were to look at appearances, would be impossible. All the mental and financial strength of those who believe the truth must be called out. If they walk by faith, as we were obliged to do at the commencement of the work, God will work with their efforts. When they have done all that they can do, and have gained the experience which God would have them gain in lifting the burdens of responsibility, then he will raise up men to teach the truth, and also men of means to push the work. {RH, October 5, 1886 par. 11}

In the beginning, the work goes hard and slow. Now is the time when all should bend their shoulders to raise the load and carry it forward. Advance we must, though the Red Sea be before us, and impassable mountains on either hand. God has been with us and has blessed our efforts. We must work by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." We are to pray, believe that our prayers are heard, and then work. {RH, October 5, 1886 par. 12}

The work may now seem small; but there must be a beginning before there can be any progress. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is commenced in a healthy manner, there will be a steady and substantial gain. A high standard should be placed before those who are newly come to the faith. They should be educated to be careful in speech and circumspect in conduct, giving evidence that the truth has accomplished something for them, and thus by their example shedding light upon those who are in darkness. All who accept the truth are to be lights in the world, not merely in profession, but in good works. Wherever an effort is made to raise up a church, thorough and faithful instructions should be given to those who accept the truth. No part of the work should be neglected, and they should not be left to themselves when the laborer goes to a new field, but should still receive care and instruction. Let nothing be left in an incomplete, slipshod manner. Whatever is done, should be done with



thoroughness. The few who are thus brought into the truth will in time accomplish more than if there is a greater number uneducated, untrained, who do not realize their responsibility, and whose peculiarities are woven into their religious experience. It will be far more difficult to undo that which has been done wrong, and put another mold on the work, than to take the work from the very beginning. {RH, October 5, 1886 par. 13}

Those who have received the truth may be poor, but they should not remain ignorant or defective in character, to give the same mold, by their influence, to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character they keep pace with the truth revealed, their light will grow brighter and brighter. The truth will do its refining work, restoring the moral image of God in man, and the darkness and confusion and strife of tongues which is the curse of so many churches, will cease. The power that God will give to his church, if they will only walk in the light as fast as it shines upon them, is scarcely conceived of. {RH, October 5, 1886 par. 14}

The Lord is soon to come, and the message of warning is to go forth to all nations, tongues, and peoples. While God's cause is calling for means and laborers, what are those doing who live under the full light of the present truth? There are some who feel no burden for souls. While they claim to believe that the end is at hand, covetousness has blinded their eyes to the wants of the cause of God. The means which he has placed in their hands to be used to his glory, they are binding up in houses and lands, while the saving truth, which God has intrusted to us to be given to the world, is hedged about and shut in by poverty. God calls upon every individual believer to do to the utmost of his ability, and then to pray in faith for God to do what man cannot. {RH, October 5, 1886 par. 15}

My brother, you cannot be a Christian and cherish covetousness. You cannot be a Christian and not be a missionary. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and remain at ease? You may feel that the little you can do will be so inadequate to the demand that you will do nothing; but if each will do what he can, God will bless the effort, and the treasury will not be empty. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life in the precious, saving truths for this time; and remember that Christ identifies his interest with that of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me." {RH, October 5, 1886 par. 16}

During the meetings at Orebro, I was urged by the Spirit of the Lord to present his law as the great standard of righteousness, and to warn our people against the modern, counterfeit sanctification which has its origin in will-worship rather than in submission to the will of God. This error is fast flooding the world, and as God's witnesses we shall be called to bear a decided testimony against it. It is one of the veriest delusions of the last days, and will prove a temptation to all who believe present truth. Those who have not their faith firmly established upon the word of God will be misled. And the saddest part of it all is that so few who are deceived by this error ever find their way to the light

again. {RH, October 5, 1886 par. 17}

The Bible is the standard by which to test the claims of all who profess sanctification. Jesus prayed that his disciples might be sanctified through the truth, and he says, "Thy word is truth;" while the psalmist declares, "Thy law is the truth." All whom God is leading will manifest a high regard for the Scriptures in which his voice is heard. The Bible will be to them "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "Ye shall know them by their fruits." We need no other evidence in order to judge of men's sanctification; if they are fearful lest they shall not obey the whole will of God, if they are listening diligently to his voice, trusting in his wisdom, and making his word the man of their counsel, then, while they make no boasts of superior goodness, we may be sure that they are seeking to attain to perfection of Christian character. But if the claimants of holiness even intimate that they are no longer required to search the Scriptures, we need not hesitate to pronounce their sanctification spurious. They are leaning to their own understanding, instead of conforming to the will of God. {RH, October 5, 1886 par. 18}

God requires at this time just what he required of the holy pair in Eden, perfect obedience to his requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts. {RH, October 5, 1886 par. 19}

The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," is their cry; "only believe in Christ, and you will be saved. It is all you have to do." While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." {RH, October 5, 1886 par. 20}

It is unsafe to trust to feelings or impressions; these are unreliable guides. God's law is the only correct standard of holiness. It is by this law that character is to be judged. If an inquirer after salvation were to ask, "What must I do to inherit eternal life?" the modern teachers of sanctification would answer, "Only believe that Jesus saves you." But when Christ was asked this question he said, "What is written in the law? How readest thou?" And when the questioner replied, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," Jesus said, "Thou hast answered right: this do, and thou shalt live." True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ. {RH, October 5, 1886 par. 21}

A number of persons were present at this meeting who held to the popular theory of sanctification; and as the claims of God's law were presented, and the true character of this error was shown, one man was so much offended that he rose abruptly and left the meeting-hall. I afterward heard that he had come from Stockholm to attend the meeting. In conversation with one of our ministers, he claimed to be sinless, and said that he had

no need of the Bible, for the Lord told him directly what to do; he was far beyond the Bible teachings. What can be expected of those who follow their own imaginings rather than God's word, but that they will be deluded? They cast away the only detector of error, and what is to prevent the great deceiver from leading them captive at his will? {RH, October 5, 1886 par. 22}

This man represents a class. Spurious sanctification leads directly away from the Bible. Religion is reduced to a fable. Feelings and impressions are made the criterion. While they profess to be sinless, and boast of their righteousness, the claimants of sanctification teach that men are at liberty to transgress the law of God, and that those who obey its precepts have fallen from grace. A presentation of its claims arouses their opposition, and excites anger and contempt. Thus their character is shown, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." {RH, October 5, 1886 par. 23}

The true follower of Christ will make no boastful claims to holiness. It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ, and as he continues to walk with him he will be gaining a clearer sense of the holiness of God's character and the far-reaching nature of his requirements. He will see more clearly his own defects, and will feel the need of continual repentance, and faith in the blood of Christ. He who bears with him a continual sense of the presence of Christ, cannot indulge self-confidence or self-righteousness. None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claim to perfection.

{RH, October 5, 1886 par. 24}

**PERIODICALS / RH - The Review and Herald / October 12, 1886 An Appeal. - By Mrs. E. G. White. -**

**October 12, 1886 An Appeal.**

**By Mrs. E. G. White.**

I am deeply exercised in regard to our present position, realizing from the word of God how far down we are in prophetic history, so near the close of time, with so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. As we look over the vast field here in Europe, we can truly say, The harvest is great, but the laborers are few. Some are being added to the church. In Lausanne, as the result of earnest effort, twenty-six have recently taken their stand to keep the

Sabbath. Under Bro. Ertzenberger's labors, fourteen have been added to the church in Chaux-de-Fonds; and Sabbath, June 5, twenty from different churches were baptized at Tramelan. Since our last visit to Chaux-de-Fonds, another has taken a stand upon the truth, and we expect to hear that others have decided. {RH, October 12, 1886 par. 1}

But how little is being done in comparison to the great work to be accomplished! In our journeyings, we pass through many large, populous cities where the warning message has never been proclaimed. We travel through pleasant villages, and know that the message has not reached them. And how few of our brethren of the different nationalities are bearing any burden of the work of God! I am often unable to sleep for thinking wherein we have neglected to arouse the missionary spirit in those who can labor in German, French, and other languages. How can you who have received the truth feel so little burden for those of your own tongue in other countries? The heavenly messengers are doing their work; and what are we doing? Where are our youth? Are they earnestly seeking the Lord, endeavoring to obtain a knowledge of the truth as it is in Jesus, that they may become light-bearers to the world? {RH, October 12, 1886 par. 2}

The Prince of life once came from heaven to earth, and bore insult and mockery, pain and death. Preparation is now being made in heaven for his reign in glory, and the message must be proclaimed to all nations, tongues, and peoples. The youth can engage in this work if they will learn in the school of Christ. What is the aim of those who are enjoying the advantages of our schools, Bible lectures, and Sabbath-schools. You who have precious opportunities and privileges, who are feasting upon the truth, what use are you making of these blessings? Are you seeking a preparation to unite with Christ in his work? Are you obtaining a thorough knowledge of the truth, that you may impart it to others? What our youth need now is the burden of the missionary work, which is a sure outgrowth of a soul converted. I would recount to them the sufferings, the sacrifices, the persistent and untiring efforts of the Majesty of heaven, that he might save fallen man. Upon the cross of Calvary he paid the redemption price for a world lost. It was the world that he loved, the one lost sheep that he would bring back to his Father's fold. Would that you could appreciate the strength and fervor of that divine compassion! If you will take hold of the work right where you are at the present time, and do what you can, be sure that you will have the help of Jesus. All heaven is pledged to those who will seek the Lord with the whole heart. Error prevails everywhere. Those with whom God has intrusted the treasures of his truth are to let the light shine amid the moral darkness. Where are the soldiers of the cross of Christ? Let the God-fearing, the honest, the single-hearted, who look steadfastly to the glory of God, prepare themselves for the battle against error. {RH, October 12, 1886 par. 3}

Missions are being established; and if the converting power of the truth comes to our youth, we shall see them pressing into the ranks of the workers. Had they been educated from the beginning of their religious experience to be true to their faith, fervent in piety, and in sympathy with Christ's longing for the salvation of souls, we would have hundreds of missionaries where we have one today. In every mission established, there should be a school for the education of laborers. The very best German, French, and Scandinavian talent should be enlisted in the work of educating promising young men

and women of these different nationalities. This essential matter has been greatly neglected. In the office at Battle Creek, at Basel, and at Christiana, there is pressing need of translators in these different languages; and the various branches of the work are crippled for want of laborers. God-fearing workers are wanted in our houses of publication, in our missions, in our churches. There is need of persons educated in English, French, German, and other languages. We want a hundred workers where there is one. The heavy responsibilities should not rest upon one man in any branch of the work. Two or three should be fitted to share the burden, so that if one should be called to another post of duty, another may come in to supply his place. Provision has not been made half as extensively as it should have been, against any and every emergency. A fund should be raised to educate for missionary work those who will give themselves unreservedly to God and the cause, and who will labor not for large wages, but for the love of Christ, to save souls for whom he died. {RH, October 12, 1886 par. 4}

A great responsibility rests upon those who profess the truth, to guard their means from flowing into channels that will not bring glory to God. How much has been thoughtlessly wasted by our youth in America, spent for display, for things which they would have been just as happy without! Every dollar we possess is the Lord's. Instead of spending means in self-indulgence, we should invest it in answering the calls of missionary work. As new fields are opened, these calls are constantly increasing. A deep longing is now taking possession of souls, a longing for something which they have not. They call for light, for help, for the opening of the Scriptures. To meet these calls we must have means. If we ever needed workers who would use means economically, it is now. They should see in the money they handle, a trust which God has committed to them. Every cent should be carefully treasured. A cent seems like a trifle; but a hundred cents make a dollar, and, rightly spent, may be the means of saving a soul from death. {RH, October 12, 1886 par. 5}

Care should be exercised to select the right men for teachers in missionary schools. Young men who are themselves deficient in Christian experience are not wanted. We need men who fear God, and who will labor with an eye single to his glory. The workers need to come closer to God than they have done. They must have his converting power upon the heart, in order that he may impart to them wisdom and knowledge, as he did to Daniel, and make them channels of light to orders. Let those who are to be educators, seek for this heavenly endowment, that the understanding may be quick and clear. God will help them if they seek him; and those who have been under their instruction may be presented before the Master fitted to do his work with thoroughness and fidelity. Our ideas are altogether too narrow. With ears of faith we should hear the mighty Captain of the Lord's host saying, "Go forward." We must act, and God will not fail us. He will do his part when we in faith do ours. {RH, October 12, 1886 par. 6}

The great adversary of souls is mustering his forces. He is setting every device in operation in order to confuse the minds of men with specious errors, and thus destroy souls. There are too many faint, cowardly hearts in this hour of spiritual battle. Oh that our weakness may be made strong, that we may wax valiant in fight, and put to flight the armies of the aliens. Our work is not to be done in a hap-hazard manner. Satan,



united with human agencies, will take advantage of every mistake. Unclean hands and unholy hearts cannot be intrusted with this sacred work. Those who profess to keep God's commandments, but whose lips and hearts have not been touched with a live coal from off his altar, should not engage in his work until they are converted. "Be ye clean that bear the vessels of the Lord." {RH, October 12, 1886 par. 7}

We must awake out of sleep. Europe is stretching out her hands, and the Macedonian cry comes from across the broad waters, "Come over and help us." The work here has advanced very slowly, for want of men and means. Where are the idlers in the market places? Let them arouse, and place themselves where they may be trained to render acceptable service. Oh, my heart is full to bursting when I think what ought to have been done here in Europe in days gone by, and how far the work might now be advanced if those who have received the light of present truth had been faithful to their trust! If so many had not wrapped their talents of ability and money in a napkin, and buried them in the earth; if the church had done the work that God made it her duty to do, we should today have thousands rejoicing in the truth here, and there would be light-bearers in all parts of Europe. Brethren, God calls upon you to redeem the time. Make haste to unearth your buried talents. If God has intrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. What if some do become poor by investing their means in the work of spreading the truth? Your Master for your sakes became poor; and by following his example, you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means are far safer placed in the cause of God than deposited in a bank, or invested in houses and lands. No thief can approach them, no fire can consume them. They are laid up in bags that wax not old. {RH, October 12, 1886 par. 8}

When Jesus ascended to heaven, he committed his work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of his truth. "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you always, even unto the end of the world." This solemn commission reaches us in this age. God leaves with his church the responsibility of receiving or rejecting it. Many seem to rest perfectly easy, as if heavenly messengers were to come to this earth, to proclaim with an audible voice the message of warning; but while angels have their work to do, we are to do ours in opening the Bible truth to those who are in darkness. Is your interest selfishly shut up in your own family, to your church? God pity your narrowness! You should have that undying zeal, that far-reaching love, which encircles the world. Those who are not called to go to foreign countries have a work to do in their own borders, to keep up the interest in their churches by well-directed effort, that they may be spiritual and self-sacrificing, and by their means and earnest prayers may aid those who enter new and difficult fields. Ministers should not do work that belongs to the laymen, thus wearying themselves, and preventing others from doing their duty. They should teach the members how to work in the church and community, to build up the church, to make the prayer-meeting interesting, and to train for missionaries youth of ability. The



members of the church should co-operate actively with the ministers, making the section of country around them their field of missionary labor. Churches that are weak or few in numbers, should be looked after by sister churches. {RH, October 12, 1886 par. 9}

The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for being shut up to his own selfish interests. There is work for every mind, and for every hand, work adapted to different minds and varied capabilities. Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light. Is it any marvel that God does not visit the churches with greater manifestations of his power, when so large a number are shut up in themselves, engrossed in their own interests? It is thus that their piety becomes weakened, and they grow bigoted and self-caring; but by working for others they would keep their souls alive. If they would become co-laborers with Jesus, we should see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond our own border. Oh, if the church would arise, and put on her beautiful garments, the righteousness of Christ, what a change would be realized in her influence, and in her spiritual condition! The jealousies and fault-finding, the heart-burnings, the envy and dissensions, the strife for supremacy, would cease. A close sympathy with Christ and his mission of love and mercy, would bring the workers into sympathy with one another, and there would be no disposition to cherish these evils, which, if indulged, are the curse of the church. In giving attention to the work of saving souls, they would be stimulated themselves to greater piety and purity; there would be a unity of purpose, and the salvation of precious souls would be felt to be of such great importance that all little differences would be completely swallowed up. {RH, October 12, 1886 par. 10}

The Lord holds the church responsible for the souls whom they might save. If his people were to see themselves as God sees them, they could not endure to look their responsibilities and delinquencies in the face. Self-reproach would overwhelm them. Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be the children of God, you are your brother's keeper. God has intrusted to you sacred truths. Christ abiding in the individual members of the church is a well of water, springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others. Men are perishing close by your own doors, while they hew out to themselves broken cisterns that hold no water. Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and sins. Have we the truth for these last days? If we have, it must be carried to every nation, kindred, tongue, and people. Ere long, the living and the dead will have been judged according to the deeds done in the body, and the law of God is the standard by which they are to be tested. Of this they must now be warned. God's holy law must be vindicated, and held up before them as a mirror. {RH, October 12, 1886 par. 11}

But this work requires means. It is true that times are hard, that money is not plenty; but the truth must be spread, and money to spread it must be placed in the treasury. Many are trembling with fear because the work moves faster than their slow faith, and

means is expended more rapidly than it comes into the treasury; and yet we have taken only the first few steps in advance. Our message is world-wide; yet many are doing nothing, and many more, so very little, and with so great a want of faith, that it is next to nothing. Shall we abandon the field that has already been opened in foreign countries? Shall we drop part of the work in our home missions? Shall we be disheartened at a debt of a few thousand dollars? Shall we falter and become laggards in the very last scenes of this world's history? My heart says, No, no! I cannot contemplate this question without a burning zeal in my souls to see this work go. We would not deny our faith, we would not deny Christ; yet we shall commit this fearful sin unless we move forward, as the providence of God opens the way. The work must not stop for want of means. More money must be invested. "Sell that ye have and give alms." There is a time coming when commandment-keepers can neither buy nor sell. In the last extremity, before this work shall close, thousands of dollars will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the great work of preparing souls to stand in the great day of God, and they will give hundreds as readily as five dollars are given now. But let us not dishonor God by thinking that the church has not the means to do all the work that devolves upon her just now. {RH, October 12, 1886 par. 12}

None need be in darkness concerning their duty if they make God's word their rule. They should study the instructions given by Christ upon different occasions, and should put them in practice. The Saviour has bidden us, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." Some selfishly retain their means during their life-time, trusting to make up for their neglect by remembering the cause in their wills. But not half of the means thus bestowed in legacies, ever benefits the object specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stewardship upon another. Do just as Christ has directed you, and you are in a safe path. In obeying this injunction, our example will preach louder than words. The highest display of the power of the truth is seen when those who profess to believe it give evidence of their faith by their works. Those who believe this solemn truth, should possess such a spirit of self sacrifice that the worldly ambition of the money-worshiper will be rebuked. We shall be brought into straight places in our work. Trials will come. God will test the strength of our faith. He will prove us to see if we will trust him under difficulties. The silver and the gold are the Lord's; and when his stewards have done their duty fully, and can do no more, they are not to sit down at ease, and let things take their course. It is then that they should cry to God for help. There should be stated seasons for prayer. Let those who have faith seek the Lord earnestly, remembering that the "kingdom of heaven suffereth violence, and the violent take it by force." {RH, October 12, 1886 par. 13}

The church has, with open hand and heart, come forward to the work hitherto, and she will do it yet. We have confidence in her integrity, and she will not be the poorer for the multitude and costliness of her gifts. The offerings of the church have in many instances been more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not followed the workers, like

sharp sickles, into the harvest field. It is true that there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands; but there has been a lack of heart-felt sympathy with laborers, a lack of real burden of soul, that the means invested may do its work. This is the ground of our difficulties. This is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul to watch and pray for the success of the work. Let every one who give his means, also send up his prayers daily that it may bring souls to the foot of the cross. And in every church, once a week at least, let there be a season set apart for praying for this work. Let all be united, not mingling in their petitions other wants, such as blessings for the sick and needy, but having a specific object for their faith and entreaties. Brethren, move high heaven by your prayers for God to work with the efforts of his servants. The Lord has agencies which he will put in operation in answer to the importunate prayers of faith. He will fulfill his word, "Lo, I am with you always, even unto the end of the world." {RH, October 12, 1886 par. 14}

Our work is calling attention to us as a people. We are signs and wonders in the world. Seventh-day Adventists are making progress, doubling their numbers, establishing missions, and unfurling the banner of truth in the dark places of the earth; and yet the work moves far more slowly than God would have it. The members of the church are not aroused to put forth the earnest individual efforts they are capable of making, and every branch of the work is crippled for the want of fervent piety and devoted, humble, God-fearing workers. There is a class that are represented by Meroz. My heart is sore troubled for these. The missionary spirit has never taken hold of their souls. The calls for foreign missions do not stir them to action. What account will these render to God, who are doing nothing in his cause, nothing to win souls to Christ? Such will receive the denunciation, "Thou wicked and slothful servant!" The interest and labors of the church must be extended more earnestly and decidedly to both home and foreign missions. There should be deep heart-searching among our young men and women, to see if they have a work to do for the Master. There is work to be accomplished that money cannot do. Heart devotion is needed now. The destitute portions of the field must be supplied with earnest laborers. Warm, loving hearts are wanted. We must have great faith and corresponding works. All who go into the missionary field will have hardships and trials to endure; they will find hard work, plenty of it; but those who have the right stamp of character will persevere under difficulties, discouragements, privations, holding firmly to the arm of the Lord. They will show a zeal that will not flag, a faith that will not yield, a resolution that will not weaken. They are doing no more than God requires when they dedicate themselves soul, body, and spirit, to his service, becoming partakers with Christ in his sufferings. If they share his self-denial and cross-bearing, they will be partakers also in his joy,--the joy of seeing souls saved through their instrumentality in the kingdom of glory. {RH, October 12, 1886 par. 15}

We need to cry to God as did Jacob, for a greater baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the

secret places of prayer be often visited. Let there be a taking hold of the strength of the mighty God of Israel. Let the ministers walk humbly before the Lord, weeping between the porch and the altar, and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Let the members of the church lay aside their pride and ornamentation. Instead of being expended for needless things, let their means flow into the treasury of the Lord. Thousands of dollars would thus be brought in to supply the wants of the cause. {RH, October 12, 1886 par. 16}

But more than this is to be done. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus and his life of self-denial and sacrifice. Let genuine love, piety, and faith be cherished in the heart, and their precious fruits will appear in the life. Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done ten years ago. Our plans must be enlarged, our operations extended. What is needed now is a church whose individual members shall be awake and active to do all that is possible for them to accomplish. We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess, offers the highest encouragement to the most devoted and self-sacrificing and persevering effort that mortal energies can bestow. We should have the courage of heroes, the faith of martyrs. {RH, October 12, 1886 par. 17}

**PERIODICALS / RH - The Review and Herald / October 19, 1886 Labors in  
Christiana. - By Mrs. E. G. White. -**

**October 19, 1886 Labors in Christiana.**

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**By Mrs. E. G. White.**  
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July 2 we arrived in Christiana. We were met at the station by friends, and taken to the rooms which had been prepared for us in a part of the old office building formerly used as a meeting-hall. These rooms were fitted up very comfortably, and were made attractive by a variety of house plants. We were glad to meet Bro. and Sr. Clausen, so recently from America, and other friends with whom we formed an acquaintance at our visit last fall. {RH, October 19, 1886 par. 1}

Sabbath, July 3, we met with the church in their hall in the new publishing house, a pleasant and commodious place of worship. I spoke to them from 2 Peter 3:11 : "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." I urged upon them the importance, since they had received so great light, of having corresponding works. The genuine receiver of truth is a doer of the word, and not a hearer only. As the truth is brought into the life,

the whole character is changed. "Old things are passed away; behold, all things are become new." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The truly converted soul will become gentle and condescending. His character will be marked with simplicity. He will be spiritually-minded. Self-exaltation will cease. His affections have entered a new channel. He loves Jesus with the whole heart, and he loves his brethren as the purchase of the blood of Christ. Here is the fruit that will certainly appear in the renewed heart. {RH, October 19, 1886 par. 2}

We have a most solemn faith. Believing as we do that Christ is soon to come, what manner of persons ought we to be in all holy conversation and godliness! What holy energy and diligence should be manifested in our lives! It should be our delight to do the will of God; and if we do his will, we shall be found of him in peace, without spot, and blameless. {RH, October 19, 1886 par. 3}

An appointment had been made for me to speak Sunday afternoon at Laurvig, about seventy miles from Christiana. We went to this place by steamer, leaving Christiana at ten o'clock Saturday evening. The little steamer was so crowded that we could not obtain a state-room, but the seats in the ladies' cabin served us for berths. The night seemed long, and we were glad to see, about two o'clock, the red eastern sky foretelling the sunrise. {RH, October 19, 1886 par. 4}

We arrived in Laurvig at 5 A. M., and were met by Bro. E. G. Olsen, and taken to our rooms at the hotel, where we spent the morning in sleeping. After taking dinner with Bro. and Sr. Olsen, we visited a beautiful forest park, an extensive grove of beech-trees, which is said to be the only beech grove in Norway. What especially interested me was, while it was a place of public resort, no alcoholic liquor of any kind was allowed to be sold there. Nothing stronger than soda water was dealt out to visitors. {RH, October 19, 1886 par. 5}

In the afternoon I addressed a good congregation from Luke 10:25-28: "A certain lawyer stood up, tempting him, and saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." I showed from the words of Christ what constitutes true holiness, that faith and obedience go hand in hand. {RH, October 19, 1886 par. 6}

In this place, as in Orebro, are to be found the claimants of sanctification, some of whom, not satisfied with the boast of perfect holiness, make the most presumptuous claims, one man even professing to be Christ himself. This spurious sanctification has a bewitching power very similar to that of Spiritualism, and as difficult to break. Its advocates claim to be holy while they are workers of iniquity, calling sin righteousness, and righteousness sin. Satan uses this class to bring contempt upon Bible religion. {RH, October 19, 1886 par. 7}

Under Bro. Olsen's labors a good interest had been manifested in Laurvig, and about twenty had begun to keep the Sabbath. We felt a deep interest in this little



company. Some of its members were converted from a life of dissipation. The appearance of one of these brethren impressed me forcibly; his countenance bore in so marked a manner the impress of the spirit of Jesus that one could but say, This man is indeed born of God. He is poor, dependent upon his daily labor for support, and on account of the Sabbath he expects to lose his position; he is no longer young, and infirmities press upon him; but he has the peace of Christ. The truth he loves has done much for him; there has been a decided change in his whole life. The fountain has been purified, and the change is evinced by the sweetness of the stream that flows from it. The renewed man can say, "For me to live is Christ." I much desired to remain longer in this place; but duty called us elsewhere, and on Monday we returned to Christiana. {RH, October 19, 1886 par. 8}

We felt much burdened for the church in this place; for we knew that it was not in a healthy condition. While some of its members were earnest and devoted, earnestly striving to follow Christ, there were others of that class whom the apostle calls vain talkers, whose mouths must be stopped. Their religion consists in prying into the affairs of others, as if the Lord had placed them on the judgment-seat to criticise and condemn their brethren. They have carried their reproaches and accusations from household to household, and instead of being promptly rebuked, they have found listeners. Those who thus give ear to these fault-finding ones are equally guilty; for they are encouraging them in their cruel work. Whoever lends himself to this work of evil surmising, reproach, and accusation, is rendering service to Satan, who is the accuser of the brethren, accusing them before God day and night. Those who have Christ abiding in the heart will not be engaged in any such work; they will be as far removed from it as the east is from the west. {RH, October 19, 1886 par. 9}

Those who are associated together in church capacity have entered into a relationship with one another which implies mutual responsibility. They have individually pledged themselves to God and to their brethren to build up one another in the most holy faith,--to build up, not to tear down. No church can be in a healthy, flourishing condition unless its leaders shall take firm, decided measures to repress this fault-finding, accusing spirit wherever it exists. Its indulgence should be made a matter of church discipline; for it is a violation of the law of God, a violation of the rules which Christ has laid down for preserving order in the church. If these mischievous talkers are not subjected to church discipline they become confirmed in their evil work, and God charges the guilt upon the church. {RH, October 19, 1886 par. 10}

It is impossible to express the pain and trouble caused by the false tongue. The atmosphere surrounding the soul is vital with influences for good or evil. There are persons whose presence leaves a taint on everything wherever they go. An intelligent Christian lady, after a scandal-monger had left her house, set all the doors and windows wide open to cleanse the atmosphere of its pollution. The professed followers of Christ should realize that the influence of their words and acts not only has a bearing upon themselves, but extends outside the church. If they could see the mischief wrought by their careless words, the repetition of vague reports, the unjust censures, there would be far less talking and more praying when Christians assemble together. {RH, October 19,



1886 par. 11}

At the bar of God there will be opened before us astonishing revelations of the results of evil-speaking. At that bar the deceitful tongue, the cruel tongue, that has been so unsparing in its accusing and denunciation, will receive from the Judge of all the earth the same judgment that it has passed upon others. Vain talkers will then be called to meet their work, to answer for the souls that have been turned from the truth by their wicked words. {RH, October 19, 1886 par. 12}

The members of the church need to be educated to realize their accountability. They should feel that it extends to all the minutest acts of life, to the words and to the thoughts. We must individually meet our whole life again before God's throne, and give an account, not only for all we have done, whether good or evil, but for all the good we might have done yet failed to accomplish because we were not consecrated to God. {RH, October 19, 1886 par. 13}

We spent two weeks in Christiana, and labored earnestly for the church. The Spirit of the Lord moved me to bear a very plain testimony. At our last meeting especially, I presented before them the necessity of a thorough change in the character if they would be children of God. When they come to worship before the Lord, it should be with subdued and reverent hearts. The house built for his worship is a sacred place, not a place for unholy feelings, malice, fault-finding, and bitterness of spirit. I urged upon them the necessity of deep repentance, confession, and forsaking of the sins which had shut away the sweet spirit of Christ from the church. We then called for those to come forward who would take a decided position on the Lord's side. Many responded. Some good confessions were made, and earnest testimonies were borne. We hope that this move is but the beginning of a decided advance on the part of many members of this church. {RH, October 19, 1886 par. 14}

The Lord is willing to work for the church if they will in his fear go to work for themselves. They must individually make earnest efforts to reach a higher standard; but the church cannot rise while the mischief-makers are allowed to do their work of death. Each member of the church should do all in his power to eradicate this curse. God would have his children keep guard, not only over their words, but over their thoughts. Let the heart be closed firmly against all evil reports and meddling talkers, and let it be opened wide to receive God's light and love. Let the soul receive the impress of the divine image, that it may reflect Jesus to the world. {RH, October 19, 1886 par. 15}

The grace of Christ in the soul is represented as a well of water springing up into everlasting life. The heart imbued with the spirit of Christ renders back love and obedience, gratitude and thanksgiving, thus showing forth the praises of Him who has called us out of darkness into his marvelous light. How terrible a thing it is to disappoint Jesus by failing to do this work which he expects of-us, and which we can do if his light is shining in our hearts! The world is to be warned by the solemn truths which God has committed to his people. And the condition of the church is making its impression either for or against these truths. A perishing world has need of living Christian men and women, in whom Christ is abiding, and in whose daily life he is revealed. A church whose members are quickened by personal connection with Jesus will have an

influence upon unbelievers. Their purity of character, their inflexible fidelity, their Christ-like meekness, are a light to guide other souls to Christ and to the truth.

*Basel, Switzerland. {RH, October 19, 1886 par. 16}*

**PERIODICALS / RH - The Review and Herald / October 26, 1886 Visit to  
Copenhagen. - By Mrs. E. G. White. -**

**October 26, 1886 Visit to Copenhagen.**

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**By Mrs. E. G. White.**  
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From Christiana we went by steamer direct to Copenhagen. This was a pleasant journey of about twenty-four hours. Much of the way we were in sight of land. Christiana is situated at the head of a bay, or fiord, extending about fifty miles into the country from the sea. While passing through this fiord we have a fine view of the scenery on each side. Sometimes the bay narrows so that there seems to be little more than room to pass, and again widening stretches away to a great distance. Along the coast are mountains, sometimes covered with pine forests, and again bare and rocky, while here and there are clusters of little houses, perched high upon the rocks. {RH, October 26, 1886 par. 1}

Arriving in Copenhagen, we found Bro. Brorsen waiting for us. Eld. Matteson's family, with whom we stayed last fall, had moved to Stockholm, and we now took rooms at the hotel. We were very pleasantly situated. Just across the street were the city botanical gardens, of which we had a fine view from our windows. The grounds were very attractive, and being open to the public afforded us a pleasant place to walk, apart from the noise and confusion of the crowded streets. My health improved much after coming to Copenhagen, so that I was in a better condition to labor than when I left home. {RH, October 26, 1886 par. 2}

Our meetings here were appreciated, and seemed to be a blessing to the church. Last fall there were only about a dozen in Copenhagen keeping the Sabbath. Since that time there have been several valuable additions to their number. Those who have received the truth, have moved very cautiously. Some have been six months searching the Bible, like the noble Bereans, to see if these things are so. Among this number was a retired sea captain, who was a member of the Methodist Church, and a teacher in their Bible class. The members of his class were very much attached to him, and he had hoped, by moving with wisdom and caution, to bring some of them to accept the truth. But the minister, learning of his change of views, became alarmed, and deprived him of his class. This brother's testimony in our meetings revealed a warm interest in this work. He said that in past ages the gospel had gone from the east to the west, and now he thanked God that the precious light of truth was returning with increased power from the west to the east. {RH, October 26, 1886 par. 3}

In one of our meetings a stranger arose to speak, saying that he had not been in

Copenhagen before for years; he could not see anything good there; but he was thankful he had come now. He had never listened to such things as he had heard in that meeting. He believed that the time had come for the outpouring of the Spirit of God, spoken of by the prophet Joel. He seemed deeply moved, and expressed a desire to go with this people. He also attended the Sabbath-school, which was conducted by Bro. Oyen with life and spirit, presenting a marked contrast to the ordinary Sunday-school. The stranger seemed greatly interested in the exercises, and at the close he spoke again, saying that he had never before seen anything like it; that he must go home and tell his Baptist brethren all that he had seen and heard. {RH, October 26, 1886 par. 4}

This man's wife, who was present at the meeting, had been a Sabbath-keeper for several years, and had been bitterly opposed by her husband. The change in him was to her an unexpected blessing, and she was filled with joy. With Sr. Matteson as interpreter, she afterward came to speak to me, and with deep emotion expressed her gratitude for what she had heard. {RH, October 26, 1886 par. 5}

One brother who with his wife has recently accepted the truth, is a first-class carpenter. He stated his faith to his employer, saying that he could not work on the seventh day; but instead of being discharged, as he had feared, he was retained and allowed to keep the Sabbath. Whatever one's business or calling, it always pays to be thorough, to do our very best, and to be continually learning and improving. Those who do this, will be retained by their employers when others, who are less capable and efficient, are discharged. And, as a rule, those who are faithful and thorough in their business will bring the same characteristics into their religious life. God grant that this may be the case with this dear brother. {RH, October 26, 1886 par. 6}

There are some who have had to take less pleasant and profitable positions because they keep the Sabbath; yet they are not discouraged, but are fully decided to obey God's commandments. There are others who are convinced of the truth, and are endeavoring to arrange their business so they can keep the Sabbath. One encouraging feature which we noticed in the little company here is that they are all anxious to have special efforts made to spread the truth in this large city, well knowing that such labor will involve efforts and responsibility on their part. {RH, October 26, 1886 par. 7}

If those who have received the truth will let their light shine out to others in meekness, holiness, and love, they will be a power for good in the world. Every truly converted soul will, like Daniel, Ezra, and other faithful servants of God, stand as a witness for him amid the almost universal apostasy. They will catch the divine rays of light shining from God's word, and will reflect it to the world. If his servants under the former dispensation were to shine brightly, as lights amid the darkness, how much more should we in this age, when in addition to the light which they had, we have all the increased light which has since been shining from God's word and from his dealings with his people. When the Christian church was established, the light of heaven was in the midst of it, and its bright beams penetrated everywhere. So it should be now. {RH, October 26, 1886 par. 8}

God has given the individual members of his church ability to exert an influence on

other minds. He expects all to improve in ability by putting to exercise the talents he has lent them. The pen, the power of speech, and the affections sanctified, are to be used in his work of enlightening the world. And as we thus work in his order, he will be constantly renewing, sanctifying, elevating, and increasing our powers, that we may accomplish a greater amount of good. The Christian no longer asks, What is agreeable to self, or for my own interest? but, What is God's will? what is for his glory, and the good of my fellow-men? How can I be instrumental in the salvation of souls? Every one who is a partaker of the divine nature will feel the burden of souls. He will love as Christ loved and work as Christ worked, expecting the reward at the end of the warfare. What is needed in every church is the vitalizing spirit of Christ, earnest, practical piety. In Christ we can do all things; without him we can do nothing. {RH, October 26, 1886 par. 9}

While in Copenhagen we visited several beautiful parks, and one day ascended the "round tower," a very large and high tower connected with an old church. The ascent to this tower is not by stairs, but by an inclined plane, winding round and round, nine stories high. From this point a few stairs take us to the roof, which commands an extensive view of the city and the surrounding towns and islands. The ascent to the tower is so gradual, and the passage so wide, that several horses could be driven abreast. We were told that Peter the Great and Frederick IV. rode to the top of this tower, and while looking down from the dizzy height the former said to his companion, "Which of us has soldiers who would prove their loyalty by throwing themselves down from here if their king required it?" Frederick replied that he could not claim to have any soldier that would do this, but he could say that he was not afraid to sleep in the house of the poorest subject in his kingdom. {RH, October 26, 1886 par. 10}

As I looked down upon the great city, I could but think of the scenes that will be witnessed here when Christ shall come. This city is given up to pleasure and worldliness. Beer-drinking and card-playing, dancing and reveling, absorb the attention of the people. The multitudes will mock at the message of warning. Like the dwellers in Sodom, they will be awakened only when it is too late. As the sun arose for the last time upon the cities of the plain, the people thought to commence another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as the thunder peal from an unclouded sky, fell balls of fire on the doomed capital. "So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. The world will be rocked to sleep in the cradle of carnal security. They have been taught by their ministers to believe that the second advent of Christ is to be spiritual or to take place in the distant future, and the warning of his soon coming is denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth, and all are saying, Where is the promise of his coming? Then it is that the voice of the archangel and the trump of God are heard. Oh, what

terror will then overwhelm the wicked! What cries of anguish will be heard from those who have derided the overtures of mercy from God's messengers! The bolts and bars by which they sought to guard their treasures are rent asunder by the mighty earthquake. The grand and magnificent buildings are shaken down, and the guilty triflers are buried in the ruins. {RH, October 26, 1886 par. 11}

Says the apostle, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Yet Jesus sees that even those who have received the light are in danger of becoming careless and losing the spirit of watchfulness, and he addresses to them the solemn warning words, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. " Increased vigilance is our only safety. The waiting, watching ones will be actively engaged in preparing to meet their Lord. They will keep a faithful watch over themselves lest the least sin shall defile the character. They will maintain strict temperance. Humility and simplicity will characterize every action, in harmony with the truth they hold. We cannot be too careful in our preparation that we may meet the Lord in peace. Our powers should be tasked to the utmost to understand the word of God, and to heed its warning and counsels. We should seek earnestly to adorn the soul temple in a manner to please our Lord. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." {RH, October 26, 1886 par. 12}

Those are watching most nobly and truly who are laboring with the greatest diligence to arouse souls to their danger. All heaven is astir, actively engaged in preparing for the great day of God's vengeance, the day of Zion's deliverance; and shall not equal earnestness and zeal be manifested by his people on the earth? {RH, October 26, 1886 par. 13}

The little while of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. Let the blessed hope of our Saviour's soon appearing inspire us with fresh courage, and give vigor to every Christian grace. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

*Basel, Switzerland.* {RH, October 26, 1886 par. 14}

**PERIODICALS / RH - The Review and Herald / November 2, 1886 "Hold Fast, and Repent." - By Mrs. E. G. White. -**

**November 2, 1886 "Hold Fast, and Repent."**

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**By Mrs. E. G. White.**  
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You to whom are committed the sacred, testing truths for this time, are you faithful to



your God-given trust? Every one wields an influence over the destiny of other souls. "Ye are the light of the world." A faithful discharge of duty on your part will have a telling influence on the impenitent; but if you neglect the work which God has given to you, some soul will be lost. Consider this matter, I pray you, in the light of God's word; and may your souls feel the burden of your intrusted responsibility. Oh that there might be a turning to the Lord by every member of the church, that the earnest, fervent piety of each might be a message of warning to the sinner! "Be zealous and repent," is the word of God to his professed people. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, November 2, 1886 par. 1}

Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a pure Christianity. Great dangers are lurking for us on every side. When they most need the presence of God, many have it least. They are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God. Like the teachers of Israel, you may explain Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experimental knowledge of the Scriptures, they would not have been ignorant of the power of God. Like them, we have great light and privileges; but many do not respond to these, and herein lies their peril. When Jesus wept over Jerusalem, his tears were for all who abuse present privileges. He wept that so many who profess his name fail to become what God designed them to be; that they continue in sin and weakness, while he is willing and able to save them if they will but come to him. The Saviour says, "What more could I have done that I have not done in it?" He has dealt with his people as a loving father with a wayward and rebellious child. But he sees grace resisted, privileges abused, opportunities slighted. Where he had a right to expect earnest, vital piety, he sees insincerity, hollow formalism, and Pharisaic pride. Neglect of light is chargeable on those whom God has intrusted with great and solemn truths. Ingratitude for God's mercies, abuse of blood-bought privileges, stand registered against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited on those who have had so great light, yet are so cold and unimpressible that no light shines from them to the world. {RH, November 2, 1886 par. 2}

God has loaded us with his benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God's servants have wept and prayed over the lukewarm state of the church. Some may arouse, but only to fall back into unconsciousness of their sin and peril. Passion, worldliness, malice, envy pride, strife for supremacy, make our churches weak and powerless. Some of Christ's ambassadors are carrying a heavy burden on their souls, because their message is treated by so many as an idle tale. The eye of Jesus, looking down the ages, was fixed upon our time when he said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" It is still thy day, O church of God, whom he has made the depositary of his law. But this day of trust and probation is fast drawing to a close. The sun is fast westering. Can it be that it will set, and thou not know the things that belong unto thy peace? Must the irrevocable sentence be



passed, "But now they are hid from thine eyes"? I tell you there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let thee go except thou bless me." It will be of no avail to make a spasmodic effort, only to fall back into spiritual lethargy and lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges unimproved, the soul temple filled with desecrated shrines,--all is recorded in the books of heaven. But most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest. {RH, November 2, 1886 par. 3}

The Saviour speaks to his people, "Be zealous and repent." It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not my delegated prophets that you have refused to hear, but your Redeemer, your only hope. If ye are destroyed, it is yourselves alone that are responsible. Ye will not come to me that ye might have life. "O, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." I desired to save you, but ye would not be doers of my word. The arm strong to save, is also strong to punish. Jesus is now looking from heaven above with yearning pity upon thee, even thee in this thy day, O thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless all shall give earnest heed to the things that belong to their peace, the words of Christ may at any moment be applicable to them: "Now they are hid from thine eyes." I intrusted thee with a solemn, sacred message of truth to be made known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thy hand. {RH, November 2, 1886 par. 4}

Will our churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God? The present is our day of visitation. Look not to a future, more convenient season, when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. "Today," saith the Spirit of God, "if ye will hear his voice, harden not your heart." Today go about the work, else you may be one day too late. The impression that you have now may not be as strong tomorrow. Satan's snare may close about you. The candlestick may be moved out of its place, and you left in darkness. "See that you refuse not him that speaketh." Says the true Witness, "Behold, I stand at the door and knock." Every warning, reproof, and entreaty in the word of God, or through his delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar his entrance. Jesus is knocking through the prosperity he gives you. He loads you with blessings to test your fidelity, that they may

flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings he has given? {RH, November 2, 1886 par. 5}

There are some whose hold on life is weakening. Disease is preying upon them. Soon will come the time for the separation from all earthly things. Will they venture to trifle with God now? Will they rob him by withholding help from his cause? Are there any who will prefer perishable, earthly treasure to the heavenly, immortal substance? Christ is making his last appeal to hearts. How importunate his entreaty, how reluctant he is to give you up to separation from his love and presence forever! Still is heard the step of Him who waiteth at your door; his voice is yet pleading for entrance; but there is a point beyond which his forbearance will not reach. Shall the words be written over the doomed doorway, "Ephraim is joined to idols: let him alone"? Shall it be spoken concerning you, He is joined to his idol of sensuality: let him alone? He is joined to his idol of earthly treasure: let him alone? He is joined to his idolatry of self: let him alone? The Sun of righteousness may set this very day for those who have had great light and privileges, and have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent. Oh, it is peace that you need,--Heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; but Jesus offers it as a gift. It is yours if you will but reach out your hand and grasp it. Many are weary of their half-hearted service. Their souls cry out after the living God. We are so weak, so helpless, yet so desirous for a better state of things, that we turn away from a religion that has no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul. {RH, November 2, 1886 par. 6}

Let the minister of God in his labors lean upon the arm of infinite power. Let him lay bare his soul in the secret place alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry as did Jacob, for the Comforter. Never trust in what you yourself can do. Your wisdom is but foolishness. Ever keep in heart the knowledge that we are laborers for God. The Lord is leading his church in these last days as he led ancient Israel. While he gives them warnings, reproofs, and encouragement through his delegated servant, Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people today. Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions. The warning to the Sardis church is applicable at this time: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And to us also the promise is extended. "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name

out of the book of life, but I will confess his name before my Father and before his angels." {RH, November 2, 1886 par. 7}

**PERIODICALS / RH - The Review and Herald / November 9, 1886 Mental Inebriates. - By Mrs. E. G. White. -**

**November 9, 1886 Mental Inebriates.**

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**By Mrs. E. G. White.**  
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What shall our children read? is a serious question, and demands a serious answer. I am troubled to see in Sabbath-keeping families periodicals and newspapers containing continued stories that leave no impress of good upon the minds of the children and youth. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to maturer years destitute of true piety and practical godliness. These dear youth need so much to put into their character-building the very best material--the love and fear of God and a knowledge of Christ. They should copy his example in denying self, in living to do good, and in obeying all God's commands. Christ says, "I have kept my Father's commandments." {RH, November 9, 1886 par. 1}

But many know little or nothing of the reasons of our faith, and have little of an intelligent knowledge of the truth as it is in Jesus. The mind is feasted upon sensational stories, and the brain is excited just according to the food given it. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are restless or dreamy, and are unable to converse save upon the most commonplace subjects. Religious thought and conversation is a channel quite foreign to their minds. I have felt sincere pity for these souls when I have considered how much they were losing by neglecting opportunities for knowledge of the religion of Jesus Christ, in whom our hopes of eternal life are centered. How much precious time is wasted in which they might be studying the Pattern of true goodness and loveliness of character! They might become like Jesus, pure and undefiled in a world of fierce temptation, reflecting the rays of light from the character of our blessed Example. Thus confessing Jesus to the world, they would reveal on whose side they stand. {RH, November 9, 1886 par. 2}

But when an appetite for reading exciting, sensational stories is cultivated, and the habit of reading any and every thing that is to be had, is established, the moral taste is perverted, and the mind is unsatisfied unless fed upon this trashy, unwholesome food. I am pained to see young men and women thus ruining their usefulness in this life, and failing to obtain an experience that will prepare them for an eternal life in heavenly society. I can think of no more fit name for them than mental inebriates. Intemperate habits of reading have a similar effect upon the brain to intemperance in eating or

drinking. {RH, November 9, 1886 par. 3}

I am personally acquainted with some who have lost the healthful tone of the brain through wrong habits of reading; and they will go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, will become to them unendurable trials and insurmountable obstacles, and life will be to them a constant shadow. The nerves of the brain are constantly and unnecessarily taxed by this passion for reading. The nobler powers of the mind, adapted to higher pursuits and contemplation, are educated to be contented with commonplace, yes, worse than commonplace, things, and are thus abused, debased, and dwarfed. Those who indulge the habit of racing through an exciting story, are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. When the intellect is fed and stimulated upon this depraving food, the thoughts become impure and sensual. Youth and even those of mature age have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn and refused to act, some of its fine mechanism gave way, and paralysis was the result. There are men and women now in the decline of life who have never recovered from the effect of intemperance in reading. The habit, formed in early years, grew with their growth, and strengthened with their strength. Determined efforts to overcome this sin of abusing the God-given power of intellect were partially successful; but many have never recovered the vigor of mind God bestowed upon them. {RH, November 9, 1886 par. 4}

Others continue as they began. All desire to be practical Christians ends with the wish; for they cannot be truly Christ-like, and continue feeding mind and soul upon the class of literature they have chosen. Professedly obeying God and loving his word, they are crowding their minds with all kinds of sensational reading, until their moral powers are perverted, they become useless in the world, and God is dishonored. I have seen Sabbath-keeping young ladies fairly unhappy unless they had on hand some new novel or some paper with an exciting, fascinating story. During their leisure moments the mind craved stimulation, as the drunkard craves intoxicating drink. These youth manifested no devotion; no heavenly light reflected upon their associates to lead them to the Fount of knowledge. They had no deep religious experience. If this class of reading had not been constantly before them, there might have been some hope of their reforming; but they craved it constantly, and must have it. {RH, November 9, 1886 par. 5}

Persons who indulge the habit of story-reading make no progress mentally or morally. The time so devoted is worse than wasted. The gospel seed that is sown in the heart remains unfruitful, or is choked by the weeds sown by such reading. Seed that does not spring up and bear fruit loses its power of germinating. The fig-tree which bore no fruit was doomed to be cut down, condemned as an encumbrance to the very soil it occupied. God requires healthy growth of every tree in the garden of the Lord. But story-reading dwarfs the intellect. Childhood and youth are the time to begin to store the mind, but not with the chips and dirt found in modern newspapers and sensational literature. The mind should be guarded carefully. Nothing should be allowed to enter that will harm or destroy its healthy vigor. But to prevent this, it should be preoccupied

with good seed, which, springing to life, will bring forth fruit-bearing branches. If all kinds of seed are sown--good and bad indiscriminately--the mind's soil will be impoverished and demoralized by a wild and noxious growth. Weeds of every kind will flourish, and good seed attain no growth at all. A field left uncultivated speedily produces a rank growth of thistles and tangled vines, which exhaust the soil and are worthless to the owner. The ground is full of seeds blown and carried by the wind from every quarter; and if it is left uncultivated, they spring up to life spontaneously, choking every precious fruit-bearing plant that is struggling for existence. If the field were tilled and sown to grain, these valueless weeds would be extinguished, and could not flourish. {RH, November 9, 1886 par. 6}

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth. The children should be educated to reject trashy, exciting tales, and turn to sensible reading that will train their minds to be interested in Bible story, history, and arguments. If their imagination becomes excited by feeding it upon highly-wrought fictitious stories, they will have no desire to search the Scriptures or obtain a knowledge of truth to impart to others. Truth is what our youth should read and study, not fiction--truth to be practiced every day, that truth which Christ prayed might sanctify his disciples. {RH, November 9, 1886 par. 7}

When the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature, that enfeebles the moral powers, and wrecks the faculties God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading. {RH, November 9, 1886 par. 8}

Parents are asleep as to the importance of this subject. Instead of recommending your children to read "Robinson Crusoe" or fascinating stories even of real life, such as "Uncle Tom's Cabin," open to them the Scriptures, and have hours of reading God's word and searching the Scriptures for evidences of his truth. Parents can choose, if they will, whether or not their children's minds shall be filled with pure and holy thoughts and sentiments; but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the expanding minds of their children, that proper habits and tastes may be formed. The Bible would not be neglected as it is if parents would take the proper course in teaching it to their families. The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought. {RH, November 9, 1886 par. 9}

The Bible should be a book for study. The precious pearls of truth do not lie upon the surface, to be found by a careless, uninterested reader. Christ knew what was best for us, of whatever age, when he commanded us, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jesus, the greatest teacher the world ever knew, would have men and women and children and youth reach the highest standard of excellence of character. He would have them become



fully developed mentally, morally, and physically. {RH, November 9, 1886 par. 10}

The holy Bible is neglected in many homes because so many other things are allowed to crowd it out. Center tables are covered with fictitious literature, newspapers, magazines, albums, and trinkets; and although the Book of books may be there also, its covers are seldom if ever opened by the younger members of the household, because of the ever-present temptation in the form of some alluring tale. Love for solid thought and reading is little cultivated by such literature. {RH, November 9, 1886 par. 11}

Men who are under the power of the evil one, are inspired by him to write overwrought fictitious stories, with which our world is flooded. In this they are fulfilling Satan's own plan; for if left to itself, the mind naturally chooses such food, to the neglect of the important saving truths of God's word. Our youth and children, and even those of mature age, should firmly pledge themselves to abstain from indulgence in reading the fascinating novels and sensational literature of the day. They delude the imagination, and fill the mind with such an amount of trash that there is no room for storing the sacred utterances of the prophets and apostles, who wrote as they were moved upon by the Holy Spirit. {RH, November 9, 1886 par. 12}

The Lord, in his great mercy, has revealed to us in the Scriptures his rules of holy living, his commandments, and his laws. He tells us therein the sins to shun; he explains to us the plan of salvation, and points out the way to heaven. If they obey his injunction to "search the Scriptures," none need be ignorant of these things. The actual progress of the soul in virtue and divine knowledge, is by the plan of addition,--adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite; but we are to have a sense of the infinite. The mind must be taxed contemplating God and his wonderful plan for our salvation. The soul will thus be lifted above commonplace things, and fastened upon things that are eternal. The thought that we are in God's world, and in the presence of the great Creator of the universe, who made man in his own image, after his own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that he loves us, and cared so much for fallen man as to give his dearly beloved Son to redeem us, that we might not miserably perish, is a great one; and whoever opens his heart to the acceptance and contemplation of these great themes, will never be satisfied with trivial, sensational subjects. {RH, November 9, 1886 par. 13}

Light and truth are within the reach of all and those who have the knowledge of the truth are to be as light in darkness; but if they do not set their minds to searching God's word, Satan will find chaff to fill their minds, leaving no room for the growth of the precious seed of truth. Amid the perils of these latter days, every individual member of the church should understand the reasons of his hope and faith, which are not difficult of comprehension if the mind is only kept free from the perverting and paralyzing influence of modern romance and fiction. There is work for the brain to do if we would grow in grace and the knowledge of the Lord Jesus Christ. Then let us labor most earnestly to impress and urge upon our children the necessity of understanding the reasons of our faith. We are surrounded with temptations so disguised that they allure while they taint and corrupt the soul. Satan varies his enticements to suit different



minds; and he takes advantage of every circumstance to make his plans for a soul's destruction successful. {RH, November 9, 1886 par. 14}

God inspired holy men to record for our benefit instruction concerning these dangers that beset our salvation, and how to escape them. The great needs of the soul will be felt upon becoming acquainted with God's word. The Bible declares that obedience to all God's commandments is essential to our salvation. It teaches us our duty to him, and his will concerning us. We are pointed to the cross of Calvary, and the voice of God says, Look in faith upon Him whom your sins have pierced, and live. Direct the eye of faith to the Lamb of God, and the sins that bruised the blessed body and broke the tender heart of God's dear Son will become hateful and abhorrent. The heart must realize its sins and repent of them. If there is faith in the pardoning blood of Jesus, who is full of compassion and divine love, gratitude and heavenly joy will fill the heart. Confidence in the power of Christ to save will steal into the soul, and thoughts of heavenly things will fill the mind. Jesus, precious Jesus, will become the chief among ten thousand, and the one altogether lovely. Have we individually opened the door of our hearts to welcome the blessed Redeemer? If we have, we shall find no satisfaction in feeding upon husks; for we feast with Christ, and he feasts with us. Nothing more is wanted for the soul's comfort or salvation. {RH, November 9, 1886 par. 15}

I call upon the children and youth to empty their minds of foolish vanities, and make Jesus their everlasting friend. Be sure you have a well-grounded hope. Nothing short of this should satisfy the soul. Make no mistake, for we are working for eternal results. It is insanity to be quiet and at ease as so many are at the present time, having no assurance that they are indeed sons and daughters of God. Eternal interests are at stake. Put away that story, fall upon your knees in prayer for strength to overcome temptations, and devote your time to searching the Bible. And when Jesus reveals himself to you as a sin-pardoning Saviour, reflect the heavenly radiance upon others. You need not remain in suspense; true light shines from God's word upon all hearts that are open to receive its precious rays; and it is your privilege to say, "I know that my Redeemer liveth." The Spirit will bear witness with your spirit that you are indeed children of God. You may commune with Christ, who will be within you a hope of glory. This is true religion. All else is deception, a delusion. Let us open our hearts to its influence, that when Christ comes, we may be ready to receive him in joy and peace.

*Nimes, France.* {RH, November 9, 1886 par. 16}

**PERIODICALS / RH - The Review and Herald / November 16, 1886 The Duty of Forgiveness. - By Mrs. E. G. White. -**

**November 16, 1886 The Duty of Forgiveness.**

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**By Mrs. E. G. White.**  
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"Forgive us our debts, as we forgive our debtors." It is most difficult, even for those

who claim to be followers of Jesus, to forgive as Christ forgives us. The true spirit of forgiveness is so little practiced, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge thereof, to those who have not experienced it for themselves it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life. {RH, November 16, 1886 par. 1}

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, the angel told the women who had brought spices to the tomb, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself upon the tender mercy of the Master he had so wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord intrusted to him the care of the sheep and lambs of the heavenly fold, Peter knew that he was taken back into divine confidence and affection. To fulfill this charge, he would need to have that mind which was in Jesus Christ; and if he was converted, he would copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors; remembering the patient love of Christ toward him, affording him another opportunity to bring forth the fruit of good works, he would be more conciliatory toward erring ones. {RH, November 16, 1886 par. 2}

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the long-suffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience, to be kind, even though they do not meet our expectations in every particular. The Lord expects us to be pitiful and loving, to have sympathetic hearts. The fruits of the grace of God will be shown in our deportment to one another. We should keep always before us that, while claiming to be commandment-keepers, we must not be found to be commandment-breakers. The last six commandments specify man's duty to man. Christ did not say, You may tolerate your neighbor, but, "Thou shalt love thy neighbor as thyself." This means a great deal more than professing Christians carry out in their daily life. While they claim to be doers of God's word, they fail to make sure work by earnest practice. {RH, November 16, 1886 par. 3}

When Christ was on earth, instead of removing from the commandments one jot or one tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. As Jesus taught the people practical godliness, the scribes and Pharisees were thinking that he was lowering the Old Testament standard; but Christ read their thoughts and understood their feelings like an open book, and reproved the self-righteous rulers in these words to the disciples: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into

the kingdom of heaven." "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, November 16, 1886 par. 4}

Christ continues to impress upon his disciples the necessity of practicing the principles of the commandments. He tells them that the seventh commandment may be violated by the eyes and thoughts; therefore, the principles of God's law reach even to the intents and purposes of the mind. The Saviour seeks to impress upon his followers that merely believing the commandments is not enough; they must do them. He sets forth plain evidence that if we faithfully keep the ten precepts we shall love our neighbor as ourselves. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." {RH, November 16, 1886 par. 5}

"Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." {RH, November 16, 1886 par. 6}

All the lessons and works of Christ were to show the elevated character of the law of his Father. If we have any just comprehension of the love wherewith he hath loved us, we will see that we come far short of doing his words. We claim to have special light in regard to the binding claims of God's law upon the whole human family, and we profess to be walking in that light. Let us critically examine ourselves, to see if we are living in obedience to the words of our Master in which he plainly points out the duty of his followers to their enemies as well as to their brethren. {RH, November 16, 1886 par. 7}

Nothing short of unreserved consecration to God will place us in such a relation to him that we will rightly perform every daily duty, and cultivate a piety so thorough and practical as to make itself felt by all in the circle of our influence. We must guard ourselves against a love of self that will lead us to neglect to render obedience to the

important instructions Christ has given. These lessons should be so impressed upon our minds that we will consider how our words and actions appear to those who behold them. We should studiously cultivate Christian courtesy at all times, which will keep us from neglecting that which is due to others. We must study the example Christ has left us, as revealed in his character; and then, all unconsciously to ourselves, we shall do the works he did. By reflecting upon those around us the rays of light we thus receive, we may bring to a saving knowledge of him those who know him not. If all who claim to believe the truth would practice the lessons of Jesus to love our neighbor as ourselves, there would be a forward, upward movement all along the line. We are to love souls for whom the Saviour died, with the pure unselfish love he manifested when he became our sacrifice. {RH, November 16, 1886 par. 8}

Let heads of families look into their home life. Is this love exemplified in the family circle? Go farther in your self-examination: in your association with your brethren in church capacity, do you find unkindness, selfishness, or even dishonesty? Be sure that you examine and prove yourselves as Paul has directed: "Examine yourselves, whether ye be in the faith: prove your own selves." In the light of God's word, search carefully whether you truly have the love of God in the heart. "This is my commandment, That ye love one another as I have loved you." "He that saith he is in the light, and hateth his brother, is in darkness even until now." {RH, November 16, 1886 par. 9}

The love of Jesus needs to be brought to bear upon our lives. It will have a softening, subduing influence upon our hearts and characters. It will prompt us to forgive our brethren, even though they have done us injury. Divine love must flow from our hearts in gentle words and kindly actions to one another. The fruit of these good works will hang as rich clusters upon the vine of character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." {RH, November 16, 1886 par. 10}

"Long-suffering" is patience with offense; long endurance. If you are long-suffering, you will not impart to others your supposed knowledge of your brother's mistakes and errors. You will seek to help and save him, because he has been purchased with the blood of Christ. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." To be long-suffering is not to be gloomy and sad, sour and hard-hearted; it is to be exactly the opposite. {RH, November 16, 1886 par. 11}

There are church members who never feel sweet peace and rest in Jesus. They have made no growth in grace, they manifest no increase in meekness and love. An impatient, fault-finding, critical, envious, suspicious spirit classes them as yet among those under the influence of the adversary of souls. If they would let the spirit of their Saviour come in, their cold, hard hearts would be melted, and the merciful love of Jesus would be communicated to others instead of this worrying, exacting spirit. Christ's followers are in this world for the purpose of working intelligently to pluck brands from the burning. A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. Every duty he will faithfully perform,

thus becoming a beacon light. {RH, November 16, 1886 par. 12}

Have you an unwavering trust in God? Lacking self-confidence, do you put your faith in him, rejoicing that you are privileged to be his child, even to suffer for his dear sake? Rejoicing in Christ as your Saviour, pitiful, compassionate, and touched with the feeling of your infirmities, love and joy will be revealed in your daily life. If you love Him who died to redeem mankind, you will love those for whom he died. A restful peace and happiness will fill your heart to overflowing when you believe that Jesus carries you and all your burdens. {RH, November 16, 1886 par. 13}

Brethren, we are nearing the Judgment. Talents have been lent us in trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those yet in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified.

*Nimes, France.* {RH, November 16, 1886 par. 14}

**PERIODICALS / RH - The Review and Herald / November 30, 1886 Love for the Erring. - By Mrs. E. G. White. -**

**November 30, 1886 Love for the Erring.**

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**By Mrs. E. G. White.**  
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Christ came to bring salvation within the reach of all. Upon the cross of Calvary he paid the infinite redemption-price for a world lost. His self-denial and self sacrifice, his unselfish labor, his humiliation, and, above all, the offering up of his life, testify of the depth of his love for fallen man. It was to seek and to save that which was lost that he came to earth. His mission was to sinners--sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with himself. The most erring, the most sinful, were not passed by; his labors were especially for those who most needed the salvation he came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, and the more earnest his labors. His great heart of love was stirred to its depths for the ones who were the most hopeless, and who most needed his transforming grace. {RH, November 30, 1886 par. 1}

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept his salvation, bestowing all his efforts upon them, and receiving their gratitude and love. The true Shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the Shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him. He does not drive it back, but, oh wondrous love! he tenderly gathers it in his arms, and placing it upon his shoulder

bears it to the fold. Then he calls upon his neighbors to rejoice with him over the lost that is found. {RH, November 30, 1886 par. 2}

The parable of the prodigal son, and that of the lost piece of silver teach the same lesson. Every soul that is especially imperiled by falling into temptation causes pain to the heart of Christ, and calls forth his tenderest sympathy and most earnest labor. Over one sinner that repenteth, his joy is greater than over the ninety and nine who need no repentance. {RH, November 30, 1886 par. 3}

These lessons are for our benefit. Christ has enjoined upon his disciples that they co-operate with him in his work; that they love one another as he has loved them. The agony which he endured upon the cross testifies of the estimate he places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with him. None are to consider themselves special favorites of heaven, and center their interest and attention upon self. All who have enlisted in the service of Christ are to work as he worked, and to love as he loved even those who are in ignorance and sin. {RH, November 30, 1886 par. 4}

But there has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. Many have manifested great coldness and sinful neglect, represented by Christ as passing by on the other side--keeping as far as possible from the very ones who most need help. The newly converted soul often has fierce conflicts with established habits, or with some special form of temptation, and he may be overtaken in a fault. Overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by his professed followers! When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of fully as great sins in some other direction, will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into willful, premeditated sin. As they see souls going astray, some fold their hands, and say, "I told you so. I knew there was no dependence to be placed upon them." Thus they place themselves in the attitude of Satan, exulting in spirit that their evil surmisings have proved to be correct. {RH, November 30, 1886 par. 5}

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and he holds us responsible for pursuing a course which will drive them to discouragement, despair, and ruin. Unless they daily cultivate the precious plant of love, many who believe the solemn truths for this time are in danger of becoming narrow, unsympathizing, bigoted, and critical of others, esteeming themselves as righteous when they are far from being approved of God. Some are uncourteous, abrupt, and harsh. They are like chestnut burrs; they prick whenever touched. These do not rightly



represent Christ, and they do incalculable harm by misrepresenting our loving Saviour. {RH, November 30, 1886 par. 6}

We must come up to a higher standard, or we are unworthy of the Christian name. We should cultivate the spirit with which Christ labored to save the erring. These are as dear to him as we are. They are equally capable of being trophies of his grace, and heirs of his kingdom. But they are exposed to the snares of a wily foe, exposed to danger and defilement, and, without the saving grace of Christ, to certain ruin. Did we view this matter in the right light, how would our zeal be quickened, and our earnest, self-sacrificing efforts be multiplied to come close to those who need our help, our prayers, our sympathy and love. {RH, November 30, 1886 par. 7}

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. Have we knowledge, we should instruct the ignorant. Has God blessed us with this world's goods, it is our duty to succor the poor. We must work for others' good. Let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those around them. {RH, November 30, 1886 par. 8}

Those only live for Christ and honor his name who are true to their Master in seeking to save that which is lost. Genuine piety will surely manifest the deep longing and earnest labor of the crucified Saviour to save those for whom he died. If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others. The truth exemplified in the life will exert its power, like the hidden leaven, upon all with whom it is brought in contact. {RH, November 30, 1886 par. 9}

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow his example, and work as he worked. It will often require a struggle to control our own feelings and refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily prayer and praise, a life which will shed light upon the path of others, cannot be maintained without earnest effort. But such effort will yield precious fruit, blessing not only the receiver but the giver. The spirit of unselfish labor for others gives depth, stability, and Christ-like loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perception, a steady, growing faith, and increased power in prayer. Those who are watching for souls, those who devote themselves most fully to labor for the salvation of the erring, are most surely working out their own salvation. {RH, November 30, 1886 par. 10}

But how this work has been neglected! If the thoughts and affections were wholly given to God, think you that souls in error, under the temptations of Satan, would be

dropped as carelessly and unfeelingly as they have been? Would not greater efforts be put forth, in the love and simplicity of Christ, to save these wandering ones? All who are truly consecrated to God will engage with the greatest zeal in the work for which he has done the most, for which he has made an infinite sacrifice. This is the special work to be cherished and sustained, and never allowed to flag. {RH, November 30, 1886 par. 11}

God calls upon his people to arise, and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven. {RH, November 30, 1886 par. 12}

Our meetings for worship should be sacred, precious occasions. The prayer-meeting is not a place where brethren are to censure and condemn one another, where there are to be unkind feelings and hard speeches. Christ will be driven from the assemblies where this spirit is manifested, and Satan will come in to take the lead. Nothing that savors of an unchristian, unloving spirit should be permitted to enter; for do we not assemble to seek mercy and forgiveness from the Lord? And the Saviour has plainly said, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Who can stand before God and plead a faultless character, a blameless life? And how, then, dare any criticise and condemn their brethren? Those who themselves can hope for salvation only through the merits of Christ, who must seek forgiveness by virtue of his blood, are under the strongest obligation to exercise love, pity, and forgiveness toward their fellow-sinners. {RH, November 30, 1886 par. 13}

Unless you educate yourselves to respect the place of devotion, you will receive no blessing from God. You may worship him in form, but there will be no spiritual service. "Where two or three are gathered together in my name," says Jesus, "there am I in the midst of them." All should feel that they are in the divine presence; and instead of dwelling upon the faults and errors of others, they should be diligently searching their own hearts. If you have confessions to make of your own sins, do your duty, and leave others to do theirs. {RH, November 30, 1886 par. 14}

When you indulge your own harshness of character by manifesting a hard, unfeeling spirit, you are repulsing the very ones whom you should win. Your harshness and severity destroy their love of assembling together, and too often result in driving them from the truth. You should realize that you yourselves are under the rebuke of God. While you condemn others, the Lord condemns you. You have a duty to do to confess your own unchristian conduct. May the Lord move upon the hearts of the individual members of the church, until his transforming grace shall be revealed in life and character. Then when you assemble together it will not be to criticise one another, but to talk of Jesus and his love. {RH, November 30, 1886 par. 15}

Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers, merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the

interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive, and not be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, his love will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life. {RH, November 30, 1886 par. 16}

We are not to depend upon two or three members to do the work for the whole church. We must individually have a strong, active faith, carrying forward the work God has left us to do. There must be an intense, living interest to inquire of God, "What wilt thou have me to do?" "How shall I do my work for time and for eternity?" We must individually bend all our powers to search for the truth, employing every means within our reach that will aid us in a diligent, prayerful investigation of the Scriptures; and then we must *live* the truth, that we may save souls. {RH, November 30, 1886 par. 17}

An earnest effort should be made in every church to put away evil-speaking and a censorious spirit. Severity and fault-finding must be rebuked as the work of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all close their ears to gossip and censure. Direct the tale-bearer to the teachings of God's word. Bid him carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. {RH, November 30, 1886 par. 18}

The admonition of the True Witness to the Sardis church is, "Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." The sin especially charged against this church is that they have not strengthened the things that remain that are ready to die. Does this warning apply to us? {RH, November 30, 1886 par. 19}

God has done his part of the work for the salvation of men, and now he calls for the co-operation of the church. There is the blood of Christ, the word of truth, the Holy Spirit, and there are the perishing souls. Every follower of Christ has a part to act to bring men to accept the blessings Heaven has provided. Let us closely examine ourselves, and see if we have done this work. Let us question the motives, the actions of the life. Are there not many unpleasant pictures hanging in memory's halls? Often have you needed the forgiveness of Jesus; you have been constantly dependent upon his compassion and love. Yet have you not failed to manifest toward others the spirit which Christ has exercised toward you? Have you felt a burden for the one whom you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him? Have you shown by words of tenderness and kindly acts that you love him and desire to save him? As you have associated with those who were faltering and staggering under the load of their own infirmities of disposition and faulty habits, have you left them to fight the battles alone, when you might have given them help? Have you not passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy, and to allure them into Satan's nets? Have you not, like Cain, been ready to say, "Am I my brother's keeper?" How must the

great Head of the church regard the work of your life? How does He to whom every soul is precious as the purchase of his blood, look upon your indifference to those who stray from the right path? Be sure that He who is the true Watchman of the Lord's house, the sleepless Warder of the temple courts, has marked every neglect. {RH, November 30, 1886 par. 20}

Have not Christ and his love been shut out from your life, until a mechanical form has taken the place of heart service? Where is the kindling of soul you once felt at the mention of the name of Jesus? In the freshness of your early dedication, how fervent was your love for souls. How earnestly you sought to represent to them the Saviour's love. The absence of that love has made you cold, critical, exacting. Seek to win it back, and then labor to bring souls to Christ. If you refuse to do this, others who have had less light and experience, and fewer opportunities, will come up and take your place, and do that which you have neglected; for the work must be done to save the tempted, the tried, the perishing. Christ offers the service to his church; who will accept it? {RH, November 30, 1886 par. 21}

God has not been unmindful of the good deeds, the self-denying acts, of the church in the past. All are registered on high. But these are not enough. These will not save the church when she ceases to fulfill her mission. Unless the cruel neglect and indifference manifested in the past shall cease, the church, instead of going from strength to strength, will continue to degenerate into weakness and formality. Shall we let this be? Is the dull torpor, the mournful deterioration in love and spiritual zeal, which exists today, to be perpetuated? Is this the condition in which Christ is to find his church? {RH, November 30, 1886 par. 22}

Brethren, your own lamps will surely flicker and become dim, until they go out in darkness, unless you shall make decided efforts to reform. "Remember therefore from whence thou art fallen, and repent, and do thy first works." The opportunity now presented may be short. If this season of grace and repentance passes unimproved, the warning is given, "I will come unto thee quickly, and will remove thy candlestick out of his place." These words are uttered by the long-suffering, forbearing One. They are a solemn warning to churches and to individuals, that the Watcher who never slumbers is measuring their course of action. It is only by reason of his marvelous patience that they are not cut down as cumberers of the ground. But his Spirit will not always strive. His patience will wait but little longer. {RH, November 30, 1886 par. 23}

At the last day the final decision by the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted. You cannot always pass these by on the other side, and yourselves find entrance as redeemed sinners into the city of God. "Inasmuch," says Christ, "as ye did it not unto one of the least of these, ye did it not to me." {RH, November 30, 1886 par. 24}

But it is not yet too late to redeem the neglects of the past. Let there be a revival of the first love, the first ardor. Search out the ones you have driven away; bind up by confession the wounds you have made. Come close to the great Heart of pitying love, and let the current of that divine compassion flow into your heart, and from you into the hearts of others. Let the tenderness and mercy that Jesus has revealed in his own

precious life can be an example to us of the manner in which we should treat our fellow-beings, especially those who are our brethren in Christ. Many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christ like efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love.

"Wouldst thou an erring soul redeem,  
And lead a lost one back to God?  
Wouldst thou a guardian angel seem  
To one who long in guilt has trod?  
Go kindly to him, take his hand,  
With gentle words, within thine own,  
And by his side a brother stand,  
Till thou the demon sin dethrone.

"Scorn not the guilty, then, but plead  
With him in kindest, gentlest mood,  
And back to the lost one thou mayest lead  
To God, humanity, and good.  
Thou art thyself but man, and thou  
Art weak, perchance to fall as he;  
Then mercy to the fallen show,  
That mercy may be shown to thee."

*Nimes, France.* {RH, November 30, 1886 par. 25}

**PERIODICALS / RH - The Review and Herald / December 7, 1886 Workers With God. - By Mrs. E. G. White. -**

**December 7, 1886 Workers With God.**

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**By Mrs. E. G. White.**  
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God's blessings are not bestowed upon men independent of human effort. We see this principle illustrated in the natural world. God has given us the earth with its treasures. He causes it to bring forth food for man and beast, he sends the recurring seasons, he gives the sunshine, the dew, and the rain; yet man is required to act his part; he must co-operate with God's plan by diligent, painstaking effort. The plough

must break up the soil, the seed must be sown, the field must be tilled, or there will be no harvest. {RH, December 7, 1886 par. 1}

So in the spiritual world. All that we possess, whether of talents, of influence, or of means, is of God; we can accomplish nothing without divine aid. Yet we are not released from the necessity of effort. While salvation is the gift of God, man has a part to act in the carrying out of the plan of redemption. God has chosen to use men as his instruments, to employ human agencies in the accomplishment of his purposes. He has ordained to unite divine power with human endeavor, in the work of saving souls. Thus we become laborers together with God. We have a grand and important work, because it is a part of God's great plan for the redemption of man. It is a high honor bestowed upon finite beings thus to co-operate with the Majesty of heaven. {RH, December 7, 1886 par. 2}

God is not dependent upon men for the advancement of his cause. He might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai with his own voice. But in order to cultivate a spirit of benevolence in us, he has chosen to employ men to do this work. Every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for our sakes became poor, that we through his poverty might be rich." And it is only as we fulfill the divine purpose in our creation that life can be a blessing to us. All the good gifts of God to man will prove only a curse, unless he employs them to bless his fellow men, and for the advancement of God's cause in the earth. {RH, December 7, 1886 par. 3}

The spirit of benevolence is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in good works is the true fruit of the Christian life. The principle of worldliness is to get, get, and thus people expect to secure happiness; but carried out in all its bearings, its fruit is misery and death. {RH, December 7, 1886 par. 4}

Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse. To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of beneficence. {RH, December 7, 1886 par. 5}

Christians should act from fixed principle, following the Saviour's example of self-denial and self-sacrifice. What if Christ had left his work, becoming weary because of the ingratitude and abuse that met him on every side? What if he had returned to heaven discouraged by his reception? We are reaping the fruits of his infinite



self-sacrifice; and yet when labor is to be done, when our help is needed in the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God. {RH, December 7, 1886 par. 6}

How does God regard our ingratitude and lack of appreciation of his blessings? When we see one slight or misuse our gifts, our hearts and hands are closed against him. But those who received God's merciful gifts day after day, and year after year, misapply his bounties, and neglect the souls for whom Christ has given his life. The means which he has lent them to sustain his cause and build up his kingdom are invested in houses and lands, lavished on pride and self-indulgence, and the Giver is forgotten. The truth which is designed of God to be carried to all nations is impeded in its course, because the money that is needed for the work is expended on selfish gratifications. The gifts of heaven, if employed for the purpose for which they were bestowed, would bring many sons and daughters to God. But vanity and extravagant display grasp everything within their reach to build up and glorify self, and many souls are lost because of this neglect. {RH, December 7, 1886 par. 7}

By their abuse of God's gifts in this life, many are proving themselves unworthy of eternal life. The powers of the mind and the affections of the soul are selfishly diverted from the channel in which God would have them flow. These persons do not appreciate the great salvation brought within their reach, or they would unite with Christ in his work. Their interest is not in that direction, but centered upon self. Their treasure is not laid up in heaven but on the earth, and they mind earthly things. They are laying upon the foundation wood, hay, and stubble, which the fires of the last day will consume. The life work, so full of anxiety, perplexity, and needless toil, is lost, eternally lost! The treasure that might have been laid up in the bank of heaven is swept away, and the poor souls who have misapplied the means lent them of God are bankrupt for eternity! {RH, December 7, 1886 par. 8}

You who claim to believe the truth, to be waiting for the appearing of our Lord in the clouds of heaven, waiting to be translated to the mansions Christ has given his life to purchase, how much, I ask, do you love his appearing? How much do you value eternal above temporal things?--Just as much as your works show, and no more. Brethren and sisters, "the night is far spent, the day is at hand." I call upon you to awake out of sleep. Let every church arouse and put away their pride and vanity and worldliness. Let them humble their hearts before God by repentance that they have lifted so few burdens for Christ. {RH, December 7, 1886 par. 9}

Did we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we would work from altogether a higher stand-point. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will, fully enlisted in his service. Every distinctive faculty should be devoted to this work,--our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people

thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet-smelling savor, diffusing a rich fragrance throughout all the earth. {RH, December 7, 1886 par. 10}

To us as a people God has committed great and solemn truths, not merely to be enjoyed by ourselves, but to be given to others. The banner of truth must be unfurled in every nation. The message of warning must be proclaimed to every tongue and people. But this work is still far from being accomplished. I am pained as I see the condition of things in Europe. Something has been accomplished, and the angels are still holding the four winds that a far greater work may be done; but there is so great poverty and actual want that the truth makes slow progress. In how many countries has the message as yet only found an entrance! In how many cities is there not even one soul that has heard the proclamation of the Third Angel's Message! Angels of God are moving upon minds, and preparing the way for the reception of the truth. From every side the Macedonian cry is heard, "Come over and help us." But the work is hindered for lack of workers and for lack of means. {RH, December 7, 1886 par. 11}

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. If the money that has been expended annually by our brethren in selfish gratification had been placed in the mission treasury, where there is now one missionary in the field there might be one hundred. Who will have to render an account for this great lack of funds? Many of our American brethren have done nobly and willingly for the advancement of the truth in Europe, but there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed as we see the little that is being done, when we have a world-wide message, and the end of all things is at hand. {RH, December 7, 1886 par. 12}

The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a time when so much was at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded of God's commandment-keeping people. If there was ever need of economy and self-denial, it is now. There should be no extravagance in dress, no useless expenditure for self-indulgence or display. Let our means and our labors be devoted to the cause of God, to save souls for whom Christ died. {RH, December 7, 1886 par. 13}

As the holidays are approaching, I appeal to you, instead of making gifts to your friends, to bring your offerings to God. Let us show that we appreciate the great plan of redemption. As God has given us all Heaven in the gift of his dear Son, let us express our gratitude by thank-offerings to his cause. Let the evergreen Christmas trees yield a rich harvest for God. {RH, December 7, 1886 par. 14}

I present before you our missions in foreign lands as the object of your gifts. Let us

show that we value the precious light of truth by making a sacrifice to extend the light to those who are in darkness. Through our self-denial and sacrifice, lands that have never heard the truth may hear it. They may become vocal with the praise of God, and from them many voices may be lifted to swell the last note of warning. Let every church, every family, join in this work. Let every child take a part, bringing some offering as the result of his own industry and self-denial. The Saviour will accept the free-will offerings of every one. Gifts which are the fruit of self-denial to extend the precious light of truth, will be as fragrant incense before God. {RH, December 7, 1886 par. 15}

Have we been forgetful of God's goodness in the past, we have now a precious opportunity to redeem these neglects. Let us upon the coming Christmas and New Year's not only make an offering to him of our means, but give ourselves to him in willing service. To each of us, from the oldest to the youngest, is granted the privilege of becoming workers together with God. Christ is soon to come in the clouds of heaven to reward every one according to his works. To whom will it then be said, "Ye have done what ye could"?

*Torre Pellice, Italy.* {RH, December 7, 1886 par. 16}

**PERIODICALS / RH - The Review and Herald / December 14, 1886 The Old Year  
And The New. - By Mrs. E. G. White. -**

**December 14, 1886 The Old Year And The New.**

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**By Mrs. E. G. White.**  
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Another year has nearly closed. The history of every one's life has been registered in the books of heaven. This record we are soon to meet. What does it testify of you and of me? Does it bear witness of self-denial for Christ's sake? Does it testify that you have been laborers together with God? {RH, December 14, 1886 par. 1}

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need to stand idle. Not one is excused. Have you been faithful to your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellow-men to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel? {RH, December 14, 1886 par. 2}

The men and women whom we have met day by day are Judgment-bound. They will stand before the great white throne to testify against us if we have been unfaithful to duty, if our example has led them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices have we been willing to make for their salvation? {RH, December 14, 1886

par. 3}

It is not alone in distant lands that there is need of light-bearers. There are honest souls living close by our own doors who have never yet heard the reasons of our faith. The people are perishing for want of knowledge. Thousands are in ignorance of the Scriptures. They accept the teachings of their ministers, and many of these are trying by every means to lead the minds of the people away from the plain "thus saith the Lord," to human doctrines and traditions. We see multitudes sunken in vice and ignorance, without hope and without God in the world. Yet provision has been made that they may become children of God. His mercy is still lingering for them. He still invites them, weary, heavy-laden with sin, to come to him for pardon, rest, and peace. To us he has given the message of truth, the invitation of mercy, to bear to these perishing souls. {RH, December 14, 1886 par. 4}

Here is the work before us. I call upon you who have a knowledge of Christ, to engage in this work as never before. Labor earnestly, with a spirit of self-sacrifice, to save the souls that are perishing around you. Do not wait for them to come to you, but go out and search for them. Study to devise ways and means of reaching them. Dig deep for those buried up in error; bring them up to the broad daylight of truth. Point them to the lamb of God who taketh away the sin of the world. {RH, December 14, 1886 par. 5}

During the past year how much time that might have been devoted to this work has been given to self serving! How much money has been needlessly expended on trifles to gratify taste and please the eye! How much has been spent for the indulgences of appetite! For all this what account can be rendered to God? {RH, December 14, 1886 par. 6}

Notwithstanding the advancement of the cause, and the increasing need of funds to push the work in new fields, many are still binding up their means and absorbing all their energies in worldly enterprises, burying their talent in the earth, as if they designed thus to keep it from God's treasury, as if God had no just claims upon them. They seem to look upon their ability and possessions as their own. By their actions, and in their hearts, they echo the charge of the unjust steward, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth." God penetrates their motives, and understands the thoughts of their hearts. They may make trivial excuses for their course, but God reads their selfishness and covetousness. {RH, December 14, 1886 par. 7}

They charge him with being a hard master, because he claims their possessions and their service. But we can bring nothing to God which is not already his. Everything was lost by sin; man forfeited his title to every blessing. It is only by divine grace, through the infinite sacrifice of Christ, that we could be re-instated in the favor of God, and be permitted to enjoy his gifts. We are not our own. Christ has bought us with his precious blood, and we belong to him. All that we possess, our mental and physical powers, all the blessings of the present and the future life, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where he has not sown, and gathering where he has not strewn, is false. When God calls for our gifts

or our service, he is only claiming that which is his own. "All things come of thee," said King David, "and of thine own have we given thee." {RH, December 14, 1886 par. 8}

The means which God has furnished for the advancement of his cause are placed in the hands of his servants. He has intrusted them with his goods, and made them his agents, the dispensers of these goods to advance his glory. The cause has waited for years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth in direct opposition to the command of Christ? All now have an opportunity to use their means to advance the cause of God, but those who wait till some future time will be too late. Let the stewards critically examine the use they have made of God's intrusted capital. Have they embezzled it? Have they squandered it by mismanagement? Are they guilty of robbery toward God? {RH, December 14, 1886 par. 9}

There have been some who have done what they could with self-denying, self-sacrificing effort. God is not unmindful of their works of love and devotion. Of Cornelius it was said that his prayers and his alms had come up in remembrance before God. Every act of self-denying benevolence and loving service is precious in the sight of God. Some have ever manifested a willingness to do for his cause, and the Lord has prospered these willing ones, making them channels for his gifts, that they might continue to do and be blessed in doing. They can say with David, "What am I, and what is my people, that we should be able to offer so willingly after this sort?" "God is not unrighteous," said the apostle Paul, "to forget your work and labor of love." Neither will he overlook the lack of these labors in the members of his church who make themselves first and his cause second. Every one will be rewarded as his works have been. {RH, December 14, 1886 par. 10}

Those who have failed to present to God the tithes and offerings which belong to him, should awaken to a sense of their duty. Wherever there has been any neglect on your part to give back to the Lord his own, repent with contrition of soul, and make restitution, lest his curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. "Bring ye all the tithes into the store-house," he says, "and prove me now herewith." When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask him to provide means to send the message of truth to the world. {RH, December 14, 1886 par. 11}

The spirit of self-denial and self-sacrifice should be cultivated in the church. It must be encouraged in the young. God has claims on the service of all,--men and women, youth and children,--and the earlier they are led out of and away from themselves, and taught to exercise self-denial or engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. If we desire to engage the hearts of the youth in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in; but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success. {RH, December 14, 1886 par. 12}



Children should be trained to habits of self-denial for Christ's sake. Let the Saviour's life of sacrifice and unselfish labor be often presented before them as the example which they are to copy. Teach them that without self-denial and cross-bearing we cannot be his disciples. When they would foster vanity by needless display in dress, let parents show them from God's word its sinfulness. Educate them to have beautiful characters, to seek the adorning which is precious in God's sight. As they are brought in conflict with the fashions and customs of the world, let not Satan gain control, but let honor be shown to Jesus by obedience to his precepts. Children will learn to love that which the parents love; to value that which they value. If fathers and mothers desire their children to place eternal above temporal things, they must set the example. {RH, December 14, 1886 par. 13}

We are approaching the beginning of a new year. What shall be the nature of its record? Many have made great mistakes during the past year. Shall these be repeated during the year upon which we are soon to enter? We need to examine ourselves carefully to see what is the tendency of our course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to us our standing and the nature of our work. It is not yet too late for wrongs to be righted; and while Jesus our mediator is pleading in our behalf, let us do our part of the work. Let us confess and forsake our sins, that we may find pardon. {RH, December 14, 1886 par. 14}

Brethren, 1886 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your houses in order. Set your hearts in order. Make thorough work while Jesus is ministering in the sanctuary. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year of higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. {RH, December 14, 1886 par. 15}

God alone can tell what will transpire during the year 1887. It may be in our lives and in the history of our cause more eventful than any that has preceded it. During the past year we have seen special evidences that the Lord is at work; but this should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of His providence, each token that His hand is in the work, to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future. {RH, December 14, 1886 par. 16}

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up to the openings of his providence. Do something, do it now, and let the record of the new year be one that you will not be ashamed to meet.



*Torre Pellice, Italy.* {RH, December 14, 1886 par. 17}

**PERIODICALS / RH - The Review and Herald / December 21, 1886 The Graces of the Spirit. - By Mrs. E. G. White -**

**December 21, 1886 The Graces of the Spirit.**

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**By Mrs. E. G. White**  
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We are plainly told what are the fruits of the Spirit; and I ask, Who will be excused in the day of God? If the word of inspiration has told us the fruits of the Spirit, and made plain to us the very work to be done in order to cherish and cultivate the fruits of the Spirit, then, I say, who can be excused for cherishing evils that will hinder us from entering into the kingdom of God? {RH, December 21, 1886 par. 1}

Any one can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth, or by gaining worldly honor. Character is not obtained by trying to have others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it not worth more to have our names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth? Let me know that Jesus smiles upon me; let me know that he approves my actions and my course, and then let come what may, let afflictions be ever so great, I will be resigned to my lot and rejoice in the Lord. {RH, December 21, 1886 par. 2}

The fruits of the Spirit are love, joy, peace, long-suffering. Are you in a position where you do not possess these graces? Just as soon as any one crosses you, or offends you, does there arise in your heart a feeling of bitterness, a spirit of rebellion? If this is the spirit you have, bear in mind that you have not the spirit of Christ. It is another spirit. It is the Satan side of your character that is ruling rather than the spirit of Christ. We want a spirit of gentleness. We cannot live right in the family circle without it. In order to have the proper control of our children, we must manifest a spirit of gentleness and of meekness, and of long-suffering. We do not want to have a fault finding, fretful, scolding spirit. If we teach them to have a spirit of gentleness, we must have a spirit of gentleness ourselves; if we teach them to be long suffering, we must be long-suffering ourselves; and if we would have them manifest a spirit of love toward us, we must manifest a gentle, loving spirit toward them. But at the same time there need be no weakness or unwise indulgence on the part of parents. The mother must have firmness and decision. She must be as firm as a rock, and not swerve from the right. Her laws and rules should be carried out at all times and under all hazards; but she can do this

with all gentleness and meekness. She should not be bitter and accusing; that only causes a spirit of opposition. She should be gentle, kind, meek, and long-suffering; but with this there should be firmness of principle. In a family disciplined and trained after this plan, there is a power in favor of Christianity. The children will grow up God-fearing men and women. But in a family where the opposite course is taken, even though the parents profess to be followers of Jesus, you will find the children going in the ways of the world. The powers of darkness are gaining a hold upon them, and they are passing right over into the hands of the enemy. And what influence does this have upon the outside world? Does it testify in favor of Christianity?--No, indeed. {RH, December 21, 1886 par. 3}

Then we are to have godliness and faith. We are to believe in God and his promises, and in his power to help and save us. We must believe him; for he is well able and more than willing to help us in time of trouble, to comfort us in times of affliction and distress, and to deliver us out of all our trials and difficulties. Troubles and difficulties will come, and we must confide in God. If our children do not do as we wish them, what course are we going to take in the matter? give them up because we see that they do not have the Spirit of God?--Never! it should only make them dearer to our hearts. We must come before God with them in our prayers. We must present them before the throne of God, and say, Lord, here are the children thou hast given me, and I cannot rest day nor night till thou hast brought them into the ark. I cannot enjoy it to be in the ark unless my children are there also. {RH, December 21, 1886 par. 4}

When the children of Israel rebelled so that the Lord threatened to destroy them, did Moses give them up?--No, no; he pleaded for them. And when the Lord said, "Let me . . . destroy them, and blot out their name from under heaven: and I will make of thee a great nation," etc., Moses wished the Lord to blot his name out of the book also, if he could not forgive their sin. Thus he was willing to sacrifice his own eternal interests if God would spare the children of Israel. {RH, December 21, 1886 par. 5}

How is it with you, fathers and mothers? Are you drinking in the things of this life, and forgetting the eternal interests of your children? or are you coming to the throne of grace, pleading and agonizing with God for his mercy and blessing upon your household? Do you plead with your children to come to Christ, and then go where there is no eye to see and no ear to hear, and there pour out your petitions before God for them? Why do you have your homes filled with unconsecrated children?--It is because there is no sense of the claims of God. It is because there is no sense that Christ has bought them, and they are his children. Christ says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." How?--By the cultivation of the graces of the Spirit--love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. We want the living faith that will grasp the strong arm of Jehovah. Christ said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the promise. Where is the faith to grasp the promise of God, and never give up until every child is gathered into the ark? {RH, December 21, 1886 par. 6}

We should all have an interest in this matter of faith. There is not a soul that is not

indebted to God. Christ died for all, that you might have the grace of the Spirit, that you might become conquerors, that you might have eternal life. And when the saints shall stand around the great white throne, where praise, and honor, and glory, and might, and power are ascribed to him, will one of these before me be missing? Is there one here who has not his eyes and affections fastened upon heaven? Are there any here who are not seeking for "those things which are above, where Christ sitteth on the right hand of God"? Have you been baptized with the baptism of Christ? Have you received these graces of the Spirit? Have you risen with Christ? Then "seek those things which are above, where Christ sitteth on the right hand of God." {RH, December 21, 1886 par. 7}

Then we want piety. If piety was practiced daily, you would find that it would be a living testimony, burning its way to the hearts of the youth, and to all around you. Let your light shine. Have you the light? Have you kindled your fire from off the altar? Then let it shine forth in good works to those around you. Gather yourselves together, and by your divine influence and earnest efforts scatter the light. Let it be scattered upon those who are in error and in moral darkness among the world. There are those that need light, those that need help, those that need strength; and you are to let your light shine forth to them. {RH, December 21, 1886 par. 8}

Every man, and every woman, and every child must be in earnest. It is no time to be discouraged now, for the evil one is pressing upon us harder than ever before, and we cannot afford to lose ground by going backward. In the name of Jesus Christ of Nazareth, we must rally for the right; and we must strive not to have our children taken right out of our arms, and out of our homes, to pass into the ranks of the enemy. We cannot afford it. We must work for God, and we must work for heaven, with all the might and faith there is in us. Be not deceived by the temporary things of this life. Consider the things of eternal interest. I want a closer connection with God. I want to sing the song of redemption in the kingdom of glory. I want the crown of immortality to be placed upon my brow. With an immortal tongue I want to sing praises to Him who left glory, and came to earth to save those that were lost. I want to praise him. I want to magnify him. I want to glorify him. I want the immortal inheritance and the eternal substance. And what care I, I ask you, what care I for the things of the world, if I lose or if I gain heaven at last? Of what advantage will they be to me? But if I have a hold on Heaven, I can have a right hold on my fellow-men; I can have an influence that will constantly press against the tide of evil that there is in the world, and lead souls into the ark of safety. {RH, December 21, 1886 par. 9}

We all need the graces of the Spirit of God in the heart. God help us to seek for this. Do not rest until you have received it. Break the chains of darkness asunder. Come where the living waters flow, and drink of salvation. Then, if Christ is in you a well of water springing up into everlasting life, you may water all that are around you, and bring others into the kingdom of God. God grant, oh, may God grant, that all these souls may be there. Christ has bought you; and you cannot afford to be lost. May you in God's strength make your calling and election sure.

{RH, December 21, 1886 par. 10}

**PERIODICALS / RH - The Review and Herald / January 4, 1887 Led by the Spirit. [A DISCOURSE GIVEN IN THE TABERNACLE SABBATH, JULY 16, 1881.] - By Mrs. E. G. White. -**

**January 4, 1887 Led by the Spirit.  
[A DISCOURSE  
GIVEN IN THE TABERNACLE SABBATH,  
JULY 16, 1881.]**

**By Mrs. E. G. White.**

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." {RH, January 4, 1887 par. 1}

In the first of these verses there is presented the class that cannot enter into the kingdom of God. Those that do the things here specified shall not inherit that kingdom. But there is presented another class, who can and will enter the kingdom of God, who will have a right to enter there; and they are those who are working to attain such a position that they will have a moral fitness to stand around the great white throne in their white robes of character. In the day of their probation they realized the importance of the work to be done, and took hold of it understandingly and intelligently. They saw that there was a great work to be done in order to obtain a fitness of character for the kingdom of God. They knew that no one could do their work for them; that no one could believe for them; that no one could form a character for them. It was an individual work, a personal effort. {RH, January 4, 1887 par. 2}

Here is held out the very thing for which we are to labor: "But the fruit of the Spirit is love." If we have the love of Christ in our souls, it will be a natural consequence for us to have all the other graces,--joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces; because they are obeying

the requirements of the law of God. They are law-keepers, and therefore they are not under the bondage of the law. {RH, January 4, 1887 par. 3}

Some time ago, when we were passing through Oswego, N. Y., we saw two stern officers, and with them two men were coupled, carrying in their hands large leaden balls. We did not come to the conclusion that they had been keeping the law of the State of New York, but that they had been breaking it, and that they could not walk at liberty because they were transgressors of the law. We were trying to live in harmony with all the laws of the State of New York, and with the law of God; and we were walking at liberty,--we were not under the bondage of the law. If we live in harmony with the life of Christ, with the law of God, that law does not condemn us--we are not under the bondage of the law. {RH, January 4, 1887 par. 4}

There are two courses of action which we may pursue. One leads us away from God, and shuts us out of his kingdom; and in this path are envyings, strife, murder, and all evil deeds. The other course of action we are to follow, and in its pursuance will be found joy, peace, harmony, and love. Love--that is what we are to cherish; and what we need most is the love of Christ in our hearts. We are more destitute of this precious boon than of anything else. It is the love that glowed in the bosom of Jesus which we most need; and when it is in the heart, it will reveal itself. Can we have the love of Jesus Christ in the heart, and that love not go out to others? It cannot be there without testifying that it is there. It will reveal itself in the words, in the very expression of the countenance. {RH, January 4, 1887 par. 5}

Not long since, I heard a sick child say that some one did not love him. He was asked why he said so. "How do you know that he does not love you?" "Why I can tell just as soon as I look at him that he does not like me; I *know* he doesn't love me." A child reads the very look in the eye, and understands the expression of the countenance; and cannot persons of maturer age tell when there is love in the heart? for it will manifest itself in the deportment, in the words, in the actions, in the expression of the face. Is it a marvel to us that a child can tell who are his friends? Is it anything strange that he knows that certain people are fond of him? Then it should not take us many months to tell whether the love of Christ is in the heart, whether it is overflowing from it. {RH, January 4, 1887 par. 6}

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence it reflects through the character will be manifest to all. Christ will be formed within, "the hope of glory." His light and his love will be there; his presence will be felt. There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed. "The Lord is here!" Not a word had been uttered; but the blessed influence of God's holy presence was sensibly felt. The joy that comes from Jesus Christ was there; and in this sense the Lord had been in the room just as verily as he walked through the streets of Jerusalem, or appeared to the disciples when they were in the upper chamber, and said, "Peace be unto you." {RH, January 4, 1887 par. 7}

When our eldest son, in whom we had the brightest hopes, and upon whom we

expected to lean, and whom we had solemnly dedicated to God, was taken from us; when we had closed his eyes in death, and mourned in great sorrow because of our affliction, then there came a peace into my soul that was beyond description, that was past understanding. I could think of the morn of the resurrection; I could think of the future, when the great Life-giver will come and break the fetters of the tomb, and call forth the righteous dead from their dusty beds; when he will release the captives from their prison houses; that then our son will be among the living ones again. In this there was a peace, there was a joy, there was a consolation, that was beyond description. And why?--Because I felt that my hand was placed in the hand of Jesus Christ; that I was his and he was mine, that he loved me, and that I loved him; and that this affliction was an evidence of his love. I could lean upon the strong arm of the Saviour through all that suffering and affliction; and then I felt that he would sustain me in every trial to the end. How good and gracious a Father we have! We can lean our whole weight upon him, and he will bear us up. It is this virtue that connects us with Jesus; and here the work commences with us. {RH, January 4, 1887 par. 8}

I have before spoken to you of the plan of addition--Peter's ladder of eight rounds. "Add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." {RH, January 4, 1887 par. 9}

It is something to have a knowledge of Jesus Christ. We should make this our highest, our first, and our last aim. In the verses read in your hearing today, we see that we are to have love, and connected with this are joy, peace, long-suffering, patience. We see the restlessness of the world, their dissatisfied condition. They want something they have not. They want something to keep up an excitement, or something for amusement. But for the Christian there is joy, there is peace, there is long-suffering, gentleness, meekness, forbearance, and patience; and to these things we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God. Are we every one of us doing this? One cannot do it for another. *You* may set to work, and obtain the graces of the Spirit; but that will not answer for me. There may be forty or fifty here who will set about cultivating these Christian graces; but that will not do for the remainder of you. Each one individually must do the work, and determine through personal efforts to have the grace of God in the heart. I cannot form a character for you, nor can you for me. It is a burden that rests upon every one individually, young or old. {RH, January 4, 1887 par. 10}

It has been said of men of gray hairs that there is no danger of their shrinking from their post of duty; but in the case of Solomon, when he became old, we learn that he lost his connection with God. And why?--Because he sought after the renown, honor, and riches of this world; because he took wives from among the idolatrous nations, and became allied with those nations. It is true that by this alliance he brought gold from Ophir and silver from Tarshish; but it was at the expense of virtue, of principle, of integrity of character. {RH, January 4, 1887 par. 11}



All through the history of the Jewish nation we see that the people of God, whether old or young, had to keep themselves distinct and separate from the idolatrous nations around them. God has a people today; and it is just as necessary now as anciently that his people should keep themselves distinct and separate, pure and unspotted from the world, its spirit, and its influences, because the world sets up a standard opposed to the standard of truth and righteousness. {RH, January 4, 1887 par. 12}

If I profess to be a servant of Jesus Christ, should I follow a worldly standard, and have my course of action such as to meet the demands of the world? or should I take for my example Him who was a Man of sorrows and acquainted with grief,--Him who so pitied a fallen race that he laid aside his kingly robe, left the royal courts of heaven, and came down to this world of pollution and sin, and took upon himself the form of man, and for our sakes became poor, that we through his poverty might be made rich? What shall we do? take for our example Him who was mocked and abused, who was the light of the world, though the world knew him not? or shall we follow after the pattern of the world? {RH, January 4, 1887 par. 13}

The people of God are the repositories of his law, and he tells us that we are to be a separate and distinct people. But are we to shut ourselves away from the world so that we can have no influence upon them? Christ says: "Ye are the light of the world;" and that light, he tells us, is not to be hidden under a bushel, or put under a bed, but on a candlestick, that it may give light unto all that are in the house. What does that mean?--It means that the righteous are to give light to all that are in the world. Christ came into the world to provide a way whereby man in his own behalf might fight the battles of the Lord, and be admitted to sit down at the right hand of God. {RH, January 4, 1887 par. 14}

What a work is this! When Christ left the world he committed a work into our hands. While here he himself carried his work forward; but when he ascended to heaven his followers were left to take it up where he left it. Others took up the work where the disciples left it; and so it has been carried on until now we have the work to do in our time. And as Jesus ascended, and the clouds received him out of the sight of his disciples, who were attempting to catch the last glimpse of him, he said, "Lo, I am with you always, even unto the end of the world." Thus we have a life companion. We do not have to walk alone. We can carry all our sorrows and griefs, troubles and trials, afflictions and cares, and pour them into the ear that is open to hear, of One who is pleading before the Father the merits of his own blood. He is pleading his wounds--My hands, my hands! "I have graven thee upon the palms of my hands." He offers the wounded hands to God, and his petitions are heard, and swift angels are sent to minister to fallen man, to lift up and to sustain. {RH, January 4, 1887 par. 15}

Our danger, then, is in separating from God, and in mingling with the spirit and influence of the world. If you think that you are to bring the world to see and sense the claims that high heaven has upon them; if you think that by letting the standard down you can convert sinners, you are most deluded. Christ was in the world, yet he was not of the world. He kept the standard exalted; and that is how every minister, every Christian, and every man that feels any responsibility in the cause of God is to show

whether he is connected with God. All are to represent Heaven. {RH, January 4, 1887 par. 16}

In your school exercises, do you represent Heaven? Do you elevate the mind to take hold upon God, so that the students may go to their homes with the impression that in the College here at Battle Creek a work is being done to fit souls for heaven, for the companionship of heavenly angels? or are you seeking to bring in the world's standard, even degrading your exercises below the world's standard? {RH, January 4, 1887 par. 17}

I remember that when I was in Salem, Oregon, there was a large class about to graduate from the college in that place, and they desired to have an address given to the graduating class; and it was announced that I would address them on "The Perils of Youth and the Formation of Character." They seemed to be very anxious to hear upon this subject. The house was full, although it was the largest church in Oregon; and there seemed to be a solemn impression throughout the entire audience. There was no mirth, nor spirit of jesting, nor anything to which the least exception might be taken. As I saw those youth before me, and realized the importance of the occasion, I felt an inspiration come over me. I might never meet them again until we should meet around the bar of God. I might never see them again until we should see each other in the Judgment; and I felt as though I never had had such an opportunity to say, "Behold the Lamb of God, which taketh away the sin of the world!" {RH, January 4, 1887 par. 18}

Why is it not the duty of every professor, and every teacher, and every one who acts any part in our College, to present Jesus? Lift him up, him who died for us, and in whom all our hopes of eternal life are centered. Lift him up, and let them understand that he it is who made an infinite sacrifice for them! Lift him up, and show them how he left the royal courts of heaven, and was a Man of sorrows and acquainted with grief, that he might elevate them to his throne at last! Lift him up, oh! lift him up before the people, those who are hungering and thirsting for the bread of life; for there is a fountain open in Jerusalem that they may drink and be satisfied. {RH, January 4, 1887 par. 19}

Jesus, precious Saviour! I see in him matchless charms! He is the One altogether lovely. He is the chief among ten thousand. I present him to you, --one who can take away the sin of the world; "for there is none other name under heaven given among men, whereby we must be saved." {RH, January 4, 1887 par. 20}

Here are the youth growing up in our midst. I speak to you, dear brethren and sisters, as an ambassador of Christ; I speak to you who profess to be Christ's followers, and I ask you, What influence are you exerting upon the youth? what are you doing for those in your own homes? A record has gone up before God of what you have done to save them, or of the opportunities that you have let pass by unimproved. Shall it be seen that souls have been driven away from Christ rather than gathered to him, because you have not been connected with Heaven; because you were molded after the world's standard, and presented that before them; because you were devotees of fashion and of pleasure, thus attracting and diverting their minds from the true standard, which is Christ Jesus? God have pity upon us! {RH, January 4, 1887 par. 21}

We are doing work for eternity. I want to do it better. I want to do it so that it will

stand the test of the Judgment; that when the Judgment shall sit, and the books shall be opened, and every man judged according to the things written in the books, it will there be seen that I have a clean record, without blot; that I have led the right path heavenward, and that I have done what I could to win souls to Christ. Oh that I could speak so as to arouse men and women to realize the importance of the time in which we live! that now is the time of salvation, that now is the time to work. God forbid that we should be idle and asleep, and in the resurrection morn it be said, If it had not been for you, I should have been saved. God forbid that we should allow the spirit and influence of the world to come in, and draw others away upon the wrong track. Here is where the two paths diverge; here is where many will be led astray. And in the day of God many will say, This is why I went into infidelity. I saw that there was no power or worthiness in the church, or among the ministers, and therefore I chose the other path, which has led me to death and destruction. In agony of soul they will seek the rocks and mountains, and cry, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" {RH, January 4, 1887 par. 22}

I feel intensely upon this subject. Day and night it bears upon my soul. Oftentimes when all others in the house were asleep, I have pleaded before God that he would give me wisdom and strength to guide the feet of souls into the path which leads to eternal life. Many times I have gone before him at midnight and entreated for help and wisdom that I might be able to lead the minds of my children in the channel of truth. I did not ask him to give them worldly honors, but that we might raise them up in the ways of truth and righteousness, and that they might love to do the will of God. Mothers have a great responsibility resting upon them; and in the day of God what will be the account which they will have to render to him for the influence they have exerted over the youth under their charge? I want to work for God every hour of my life, and every moment; and then I want to crowd in all the work I can consistent with the amount of strength he gives me. {RH, January 4, 1887 par. 23}

I want the young to wear at last crowns of immortal glory. Said the inspired apostle, "I have written unto you, young men, because ye are strong, . . . and have overcome the wicked one." And here are young men whom Jesus wants to come into his arms. Here are young men whom God wants to go forth with all the armor on, to fight the battles of the Lord. Young men, will you hear his voice? Will you listen, oh! will you listen to his call? Will you not come to the Lord, and find in him your strength? Will you not give yourselves to him today? Can you not say, Here am I, Lord, and all that I am is thine? Thou hast bought me, and I am thine. Take me just as I am, and wash me from the defilement of sin. Help me to honor thee in the earth, and give me an immortal tongue that I may praise thee throughout the ceaseless ages of eternity. {RH, January 4, 1887 par. 24}

**PERIODICALS / RH - The Review and Herald / January 11, 1887 Our Present Duty and the Coming Crisis. - By Mrs. E. G. White. -**

## January 11, 1887 Our Present Duty and the Coming Crisis.

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By Mrs. E. G. White.  
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"And because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, "Them that honor me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void? {RH, January 11, 1887 par. 1}

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. {RH, January 11, 1887 par. 2}

The days of purification of the church are hastening on space. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor. {RH, January 11, 1887 par. 3}

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. {RH, January 11, 1887 par. 4}

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf. {RH, January 11, 1887 par. 5}

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God. {RH, January 11, 1887 par. 6}

But that which causes me to tremble, is the fact that those who have had the

greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class. {RH, January 11, 1887 par. 7}

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loth to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. {RH, January 11, 1887 par. 8}

The command is, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before him. But the glory of the Lord had departed from Israel. Although many still continued the forms of religion, its power and presence were lacking. {RH, January 11, 1887 par. 9}

In the time when his wrath shall go forth in judgments, the humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which will be expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls will be vexed day by day with the unholy works and conversation of the unrighteous. They will be powerless to stop the rushing torrent of iniquity, and hence they will be filled with grief and alarm. They will mourn before God to see religion despised in the very homes of those who have had great light. They will lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. {RH, January 11, 1887 par. 10}

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." {RH, January 11, 1887 par. 11}

Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of

the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days. {RH, January 11, 1887 par. 12}

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth. {RH, January 11, 1887 par. 13}

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture. {RH, January 11, 1887 par. 14}

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies. Those who are making so great efforts to change the Constitution and secure a law enforcing the first day of the week little realize what will be the result. A crisis is just upon us. {RH, January 11, 1887 par. 15}

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own hands. {RH, January 11, 1887 par. 16}

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim, and amid the strife and tumult of nations he guards his people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of



kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people have the assurance that they are safe in his hands. In patience they are to possess their souls. {RH, January 11, 1887 par. 17}

Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief. {RH, January 11, 1887 par. 18}

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust him, believe in him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me." {RH, January 11, 1887 par. 19}

Men are not to take credit to themselves for the success of their labors. The clear, sharp thought, the wisdom to plan and execute, are of the ability that God giveth. God is the Master-worker; men are only the instruments in his hand. It is his mind that is working through all who yield themselves to his control. While we are to act our part by improving to the utmost every talent committed to us, we have nothing which we have not received of God, and we should give him all the glory. {RH, January 11, 1887 par. 20}

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, not by power, but by my Spirit, saith the Lord of hosts." If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full

surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. {RH, January 11, 1887 par. 21}

In the time of trial just before us, God's pledge of security will be placed upon those that have kept the word of his patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to his faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, whose wrath will be so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept his commandments. The Arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." {RH, January 11, 1887 par. 22}

Brethren you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded with your profession of faith? {RH, January 11, 1887 par. 23}

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, "Begin at my sanctuary." And "they began at the ancient men which were before the house." If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

*Torre Pellice, Italy.* {RH, January 11, 1887 par. 24}

**PERIODICALS / RH - The Review and Herald / January 18, 1887 Unity and Love Among Believers. - By Mrs. E. G. White. -**

## **January 18, 1887 Unity and Love Among Believers.**

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**By Mrs. E. G. White.**  
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The Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed, they take possession of the heart and drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense. This evil may take the form of inordinate self esteem, or an undue longing for the approbation of others, even if it is obtained undeservedly. Self exaltation must be renounced by those who profess to love God and keep his commandments, or they need not expect to be blessed by his divine favor. {RH, January 18, 1887 par. 1}

We call God our Father. We claim to be children of one family; and when there is a disposition to lessen the respect and influence of one another, to build up ourselves, we please the enemy and grieve Him whom we profess to follow. The tenderness and mercy that Jesus has revealed in his own precious life, should be an example to us of the manner in which we should treat our fellow-beings, and especially those who are our brothers in Christ. {RH, January 18, 1887 par. 2}

God is continually benefiting us, but we are too indifferent to his favors. We have been loved with an infinite tenderness, and yet many of us have little love for one another. We are too severe upon those whom we suppose to be in error, and are very sensitive to the least blame or question in regard to our own course. Hints are thrown out, and sharp criticisms of each other, but at the same time the very ones who do this are blind to their own failings. Others can see their errors, but they cannot see their own mistakes. We are daily recipients of the bounties of Heaven, and should have loving gratitude springing up in our hearts to God, which should cause us to sympathize with our neighbors and make their interests our own. Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions. {RH, January 18, 1887 par. 3}

God's love for us is proved daily, yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to impress us with his spirit of tenderness, his love and forbearance. But we scarcely recognize the marks of his kindness, and have little sense of the lesson of love he desires us to learn. It is a wicked pride that delights in the vanity of one's own works, boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God. {RH, January 18, 1887 par. 4}

The disciples of Christ will heed the Master's instruction. He has bade us love one another even as he has loved us. Religion is founded upon love to God, which also leads us to love each other. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others. {RH, January 18, 1887 par. 5}

Those who love God cannot harbor hatred or envy. When the heavenly principle of

eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we can but be happy, let fortune smile or frown. If we love God with all the heart, we must also love his children. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity. {RH, January 18, 1887 par. 6}

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom. This is because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord was in enduring toil and shame for others that they might reap a benefit thereby. We are capable of being happy in following his example and living to bless our fellowmen. {RH, January 18, 1887 par. 7}

We are invited by our Lord to take his yoke and bear his burden. In doing this we may be happy. In bearing our own self-imposed yoke and carrying our own burdens, we find no rest; but in bearing the yoke of Christ there is rest to the soul. Those who want some great work to do for the Master can find it just where they are, in doing good and in being self-forgetful and self-sacrificing, remembering others, and carrying sunshine wherever they go. {RH, January 18, 1887 par. 8}

There is great need that the pitying tenderness of Christ should be manifested at all times and in all places; not that blind sympathy which would gloss over sin and allow God's cause to be reproached by ill-doing, but that love which is a controlling principle of the life, which flows out naturally to others in good works, remembering that Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, January 18, 1887 par. 9}

We are slow to learn the mighty influence of trifles, and their bearing upon the salvation of souls. Those who desire to be missionaries, have in our world of need a large field in which to work. God does not mean that any of us shall constitute a privileged few, who shall be looked upon with great deference, while others are neglected. He was the Majesty of heaven, yet he stooped to minister to the humblest, having no respect to persons or station. Our Lord, after performing the most humiliating office for his disciples, recommended them to follow his example. This was to keep constantly before them the thought that they must not feel superior to the lowliest saint. {RH, January 18, 1887 par. 10}

Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, a peculiar people zealous of good works. Among the peculiarities which should distinguish God's people from the world in these last days is their humility and meekness. "Learn of me," says Christ; "for I am meek and lowly in heart, and ye shall find rest unto your souls." Here is the repose which so many crave and in vain spend time and money to obtain. {RH, January 18, 1887 par. 11}

Instead of being ambitious to be equal with or higher than another in honor and position, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down and called the twelve, and said unto them, "If any man desire to be first, the same shall be last of all, and servant of all." {RH, January 18, 1887 par. 12}

When the mother of two sons made a request that her sons should be especially favored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them that the honor and glory of his kingdom were to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and who would be chief must be a servant even as the Son of God was a minister and servant unto the children of men. {RH, January 18, 1887 par. 13}

Again, our Saviour taught his disciples not to be anxious for position and name. "Be not ye called Rabbi, . . . neither be ye called masters; . . . but he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased." Jesus cited the lawyer to the sacred law code, given from Sinai: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . and . . . thy neighbor as thy self." He told him that if he did this, he should enter into life. {RH, January 18, 1887 par. 14}

"Thy neighbor as thyself,"--the question arises, "Who is my neighbor?" The Saviour's reply is found in the parable of the good Samaritan, which teaches us that any human being who needs our sympathy and our kind offices, is our neighbor. The suffering and destitute of all classes are our neighbors; and when their wants are brought to our knowledge it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the followers of Christ to adopt. First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion. {RH, January 18, 1887 par. 15}

In order to be happy, we must strive to attain to that character which Christ exhibited. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own. He went about doing good, and this was his meat and drink. We may, by following the example of the Saviour, be in holy communion with him, and in daily seeking to imitate his character and follow his example, we shall be a blessing to the world, and shall secure for ourselves contentment here, and eternal reward hereafter. {RH, January 18, 1887 par. 16}

**PERIODICALS / RH - The Review and Herald / January 25, 1887 Unity of the Church. - By Mrs. E. G. White. -**

**January 25, 1887 Unity of the Church.**

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**By Mrs. E. G. White.**  
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As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. {RH, January 25, 1887 par. 1}

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven, and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we may be like him. {RH, January 25, 1887 par. 2}

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart are turned, and the life becomes new in Christ. {RH, January 25, 1887 par. 3}

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention, and from all unrighteousness, that they may build up instead of tear down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day;



for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives! Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. {RH, January 25, 1887 par. 4}

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world. {RH, January 25, 1887 par. 5}

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest; and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. There should be a perfect trust in God, a child like dependence upon his promises, and an utter consecration of self to his will. {RH, January 25, 1887 par. 6}

God has ever tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel, as follows: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from

whom he withheld nothing, not even his son of promise. {RH, January 25, 1887 par. 7}

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity? {RH, January 25, 1887 par. 8}

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church-trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance; that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause of God; therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church. {RH, January 25, 1887 par. 9}

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." {RH, January 25, 1887 par. 10}

He also writes to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." {RH, January 25, 1887 par. 11}

To the Romans he writes, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." {RH, January 25, 1887 par. 12}

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." {RH, January 25, 1887 par. 13}

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be

perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." {RH, January 25, 1887 par. 14}

**PERIODICALS / RH - The Review and Herald / February 15, 1887 Praise Glorifies God. - By Mrs. E. G. White. -**

**February 15, 1887 Praise Glorifies God.**

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**By Mrs. E. G. White.**  
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God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise. {RH, February 15, 1887 par. 1}

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it. {RH, February 15, 1887 par. 2}

When the ark of God was brought into the city of David, and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful, universal response from the people. {RH, February 15, 1887 par. 3}

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no response to what is said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by those professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show zeal and ambition when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage, and uphold the hands of the ministers of Jesus Christ. {RH, February 15, 1887 par. 4}

Those who profess to be guided by the word of God, may be familiar with the

evidences of their faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians are connected with Heaven, and intelligent in the things of God. The truth and the love of God are their meditation. They have feasted upon the words of life, and when they hear the truth spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies concerning himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" {RH, February 15, 1887 par. 5}

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth; and the more he does this, the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life. {RH, February 15, 1887 par. 6}

We should all be workers together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church are affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, generally should be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath schools, engaging in missionary labor, or filling the different offices connected with the church. {RH, February 15, 1887 par. 7}

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order which are exercised in counting-rooms and shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. All are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty. {RH, February 15, 1887 par. 8}

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church. {RH, February 15, 1887 par. 9}

God wants, not only that his followers should give of their means, but that they should give themselves. He claims their personal interest, their talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name. {RH, February 15, 1887 par. 10}

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours

wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents, and used them to his service and glory! And how many souls might have been saved, had they been wise, and sought first the kingdom of God and his righteousness? {RH, February 15, 1887 par. 11}

What can we say to arouse those who profess to be the followers of Christ to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? He has left us an example in his life, that we might follow in his steps and secure the approval of Heaven. {RH, February 15, 1887 par. 12}

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christ-like, and finally obtain an entrance into the city of God. {RH, February 15, 1887 par. 13}

**PERIODICALS / RH - The Review and Herald / February 22, 1887 Our Sacred Calling. - By Mrs. E. G. White -**

**February 22, 1887 Our Sacred Calling.**

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**By Mrs. E. G. White**  
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Text: " I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Habakkuk 2:1. {RH, February 22, 1887 par. 1}

We are living in an important period of this world's history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, "Learn of me; for I am meek and lowly in heart." Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with his Holy Spirit, that they shall not speak their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will have an intense interest to be successful in this work. {RH, February 22, 1887 par. 2}

We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of

truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the word of God to the people. {RH, February 22, 1887 par. 3}

It is the special business of God's delegated messenger to speak the truth in all its simplicity and purity. If he will learn in Christ's school, he will not depreciate his discourses by irrelevant ideas and by relating anecdotes. He should consider that he is standing between the eternal God and perishing souls. It is the duty of the gospel minister to cultivate a sense of his high and sacred calling, and to give evidence that he appreciates the privileges and opportunities placed within his reach through the example of Christ's meekness and love, and he should consider his sufferings and death, that he may bring these privileges within his reach. He should never become tame and lifeless in his efforts, but should be constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellow-men and to glorify God. {RH, February 22, 1887 par. 4}

The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities placed within his reach, and should have a high and holy trust in God. He should increase by proper use the talents intrusted to him, and then his powers for doing good will increase; and he should make it his special work to win souls to Christ. There are some who make so great efforts to display their oratory that they display themselves, and show their own ability, but do not lift up Jesus Christ before the people. Some seek earnestly to be sharp in argument, but do not give evidence before the people the love and grace of Christ in the heart. They do not leave the impression upon the people that they have a solemn message from God to men, and that they have a knowledge of Jesus Christ. {RH, February 22, 1887 par. 5}

It is important that the minister should have the spirit of Jesus. His teachings should show that he feeds on Christ, that he lives up to every word that proceeds out of the mouth of God; and in his familiarity with the word of God, he will be instant in season and out of season to bring from the treasure-house of God things new and old. He will reveal that a solemn sense of the value of souls is upon him, and that self is lost sight of as he presents the sacred truths of God to the people. He will not give the impression that he is seeking to make a display of intellect, but to hold up Jesus Christ, and him crucified, before the people. Every one who is seeking to open the Scriptures to others should have an abiding sense of their accountability to God, and should realize that they are standing before a congregation of souls whom they will have to meet again at the Judgment seat of Christ, and that their message will prove a savor of life unto life or of death unto death. Present before your hearers in simple language the claims of God's law upon men, while your own heart is softened and subdued by his Spirit. This



is our message. God has given to man his rule of life in his holy law, to guide and control his words and actions. This law permits no neutrality. It has a bearing upon every man's life, and will not relax its hold until every case is decided for life eternal or for perdition. {RH, February 22, 1887 par. 6}

If ministers of the word would bear in mind that they must meet every individual hearer before Heaven's tribunal, and render an account to God of the manner in which their mission has been performed, the motive and the spirit which has prompted their actions, there would be a more exalted ministry. This is a weight of responsibility which the messengers of truth cannot evade, and the minister who has a sense of the exalted character of his work, well may inquire with Paul, "Who is sufficient for these things?" You are a spectacle unto the world, to angels, and to men. Angels sympathize with the workers in their responsibilities, and will not you, the worker, cultivate correct views of your high calling and sacred responsibilities? Well might you despair were it not for the evidence and assurance that your sufficiency is of God. The charge that Paul gave to Timothy is the charge that is given to every one whom God has sent forth to labor in the great harvest field. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist [this means much more than mere sermonizing], make full proof of thy ministry. {RH, February 22, 1887 par. 7}

To minister, comprehends much more than mere preaching. In order to fulfill this sacred and important work freighted with eternal interests, the minister must be a man of vital piety, or his labors will not be accepted of God. He must be a man who will not have an exalted opinion of himself, or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He then has a close walk with God. His life of piety and true holiness which he carries with him wherever he goes, and which is interwoven in all his works, makes him a successful and efficient worker. He is a co-laborer with Jesus Christ, and is faithful in his appointed work, as Christ was faithful in his work. He will not, in word or action, exalt self, but in private conversation will talk of Christ; he will pray Christ, he will preach Christ. This is the kind of ministry that proves the worker to be called and chosen of God for his sacred work. In every discourse Christ is presented, set forth among them, not merely in the repetition of words, but in the deep fervor of the spirit; and the divine influence which accompanies the word gives full proof of his ministry. Sermonizing alone will not do this. It is the spirit of labor out of the pulpit that testifies of the true character of the worker. The special work for this time must be done in reaching the people through personal effort; it is the revealing of Christ in the deep interest that is shown for the souls of those for whom Christ has died. The habitual piety that attends the Christian worker will make its impression, and the minister will not feel that he is sufficient of himself. He will be found often in prayer, pouring out his soul, as did his

Master before him, in strong crying and tears. Then his fervent, constant supplications will draw him nigh to God. He will live as in the light of his countenance. His deportment and conversation when with others will be in regard to their soul's highest interest. He will take individuals alone, will talk with them, pray with them; and it is this kind of labor that will be highly successful. {RH, February 22, 1887 par. 8}

Oh there is a great want with the workers in this cause of earnest, deep love for the souls of those for whom they labor! God requires more of his servants than they give him. Some form a habit of presenting arguments by which they obtain a surface knowledge of the truth. They have a runway of some doctrinal discourses, and they aim no higher. They do not seek to become familiar with the Scriptures, studying the prophecies that they may handle them at all times and in all places. They have not the living, abiding Christ in the heart, and therefore they do not love to dwell upon the practical teachings of Christ. Instead of giving full proof of their ministry, they show that they have but a limited knowledge of the truth. They are ignorant, both of the Scriptures and the power of God. They do not spend time in meditation and prayer. They are not acquainted with the movings of the Spirit of God. They neither pray, nor watch unto prayer. They keep Christ apart from their lives. Their discourses are tame, spiritless, Christless, as destitute of the vital elements as was Cain's offering, in which was not expressed the world's Redeemer, the efficacy of the blood of Christ. {RH, February 22, 1887 par. 9}

Jesus is not preached in very many of the pulpits of today. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it a practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have; but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need today is the preaching of the blood of Christ and the virtue of his atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors. What the world needs today is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives of men, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the Sanctuary and pronounces them wanting. The only element which could make them a success is lacking--Jesus, the Light of the world. {RH, February 22, 1887 par. 10}

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more ignorant than many

suppose. They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved. Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statesmen, men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have as little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring him into their life work. {RH, February 22, 1887 par. 11}

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted. Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of his word, will be able to draw from the treasure-house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus. {RH, February 22, 1887 par. 12}

We need vital godliness in order to teach it to others. Those who live the religion of Christ, will bear a living testimony for Jesus. Of such Christ says, "Ye are my witnesses." We have a sacred and sanctifying truth to present to an unbelieving, gainsaying world. We have faithful testimonies of warning to be given to the world, and we can reach the people only through God. We must bring the sanctifying influence of the truth into our own daily lives, and God will qualify us for the work of arousing the slumbering, deadened consciences of sinners. We are not to be satisfied until the hearers are pierced to the heart by the powerful convictions of the Spirit of God of their guilt and sinfulness, and under a sense of their peril, cry out, What shall I do to be saved?

*Basel, Switzerland.* {RH, February 22, 1887 par. 13}

**PERIODICALS / RH - The Review and Herald / March 1, 1887 Partakers of the Divine Nature. - By Mrs. E. G. White. -**

**March 1, 1887 Partakers of the Divine Nature.**

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**By Mrs. E. G. White.**  
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In creating man, God gave him noble qualities. He endowed him with a well-balanced mind, and made every power of his being harmonious. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God's requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to him to heed his warnings, to be instructed by him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and he is in direct communication with him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased. {RH, March 1, 1887 par. 1}

Through the sanctification of the truth man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. What may not man become through the grace given him, if he will but be a partaker of the divine nature? What examples of uprightness, of purity, of holiness would be given to our world! But the debasement of man's highest, noblest powers, which causes so much sorrow, crime, violence and suffering in the world, is because the precepts of God are not respected. It is because his law is transgressed. Oh, that all who claim to be standing in defense of the law of God would indeed practice in their daily life the observance of its holy principles! We see men eagerly striving to accumulate property. They put forth all their energies, tact, wisdom, and inventive powers to gain their object, in securing earthly treasures that they will not need, and cannot use for their own profit or for their children's benefit. These persons have not time to devote to prayer, or to seek God, or

to place themselves on the side of Christ. Heaven and eternal things have no charms for them. All their moral powers are dwarfed, and their lives are spent for one purpose, the accumulation of wealth. The time, the opportunities granted them of God to secure heaven, are squandered in striving for earthly gain. Would that it were only to the impenitent that this melancholy picture applied! It is most sad, indeed, when those who profess godliness exhibit to the world such a perversion of their powers. {RH, March 1, 1887 par. 2}

The desire for laying up treasures upon the earth, of making provision for the unknown future, of centering all interest and effort in the earth, and of laboring for corruptible possessions, which must pass away, is not fitting us by the exercise of our powers, to secure the eternal, immortal treasure. If men who claim to believe the truth were as eager candidates for those treasures that are enduring, and if the concentration of their God-given powers were employed in securing the imperishable treasure, what might not they become in the world? What light would be reflected from them! What blessings would be in their flashing the bright beams of light upon the pathway of others! Oh, how many there are who care only for earthly things, and strive only for perishable treasures! All their powers are employed in securing earthly possessions, and time and talents, consequently, are spiritually dwarfed. God sets before man a heaven to gain, a crown to win, and immortal honors to possess. But the powers of his being have been perverted, his object has been changed, and he may be classed with those of whom Paul writes, "who mind earthly things." Body and soul are given to the securing of earthly treasures. {RH, March 1, 1887 par. 3}

Satan carried Jesus to an exceedingly high mountain and presented before him all the glories of the world in a moment of time, and offered it all to him, if he would worship him. He met the stern rebuke of the world's Redeemer, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Here, then, is the object before us, to worship God, to serve God, and to glorify God. Satan finds those who will give themselves to his service to gain the treasures of the world. He absorbs the mind, and controls the powers so that the service which God demands is given to him. He gains from man all that he tried to secure from Christ. We often see men who stand high in positions of trust, as Christ's followers, but who have made shipwreck of faith. A temptation comes to them and they sacrifice principle and their religious advantages to secure a coveted earthly treasure. The bait of Satan is taken. Christ conquered, thus making it possible for man to conquer also; but man places himself under the leadership of the god of this world, and steps from beneath the banner of Jesus Christ into the ranks of the enemy. All his powers are devoted to gain, and he worships other gods before the Lord. {RH, March 1, 1887 par. 4}

The worldly man is not content with a present sufficiency, or with even an abundance. He is always aiming to possess a larger stock, and turns every thought, every power, in this direction. Now he who is seeking for eternal riches should be striving for the heavenly treasure with far greater earnestness and perseverance, and with an intensity that is proportionate to the value of the object of which he is in pursuit. The worldly man is laboring for earthly, temporal things. He is laying up his treasure



upon the earth, doing just that which Jesus has told him he must not do. The sincere Christian appreciates the warning given by Jesus, and is a doer of his word, thus laying up his treasure in heaven, just as the world's Redeemer has told him he should do. He views an eternity of bliss worth a life of persevering and untiring effort. He is not misdirecting his efforts. He is setting his affections upon things above, where Christ sitteth at the right hand of God. Transformed by grace, his life is hid with Christ in God. He has not lost by any means, the power of accumulation; but he employs his active energies in seeking for spiritual attainments; then all his intrusted talents will be appreciated as God's gifts to be employed to his glory. By him property will be prized, not hoarded, valued only inasmuch as it can be used to advance the truth, to work as Christ worked when he was upon the earth, to bless humanity. For this purpose he will use his powers, not to please or glorify self, but to strengthen every intrusted gift that he may do the highest service to God. Of him it can be said, "Not slothful in business; fervent in spirit; serving the Lord." {RH, March 1, 1887 par. 5}

God does not condemn prudence and foresight in the use of the things of this life, but the feverish care, the undue anxiety with respect to worldly things is not in accordance with his will. It will not do for us to float along with the current, we are to be laborers together with God. God has imparted to us moral powers and religious susceptibilities. He has given his own dear Son as a propitiation for our sins, that through him we might be reconciled to God. He has brought to us knowledge, light, and truth, to open our understanding. He is the way, the truth, and the life; and now it devolves upon man to seek most earnestly to co-operate with the agencies which the Lord has provided for his salvation. He must with earnestness lay hold upon the helps God has placed within his reach. He must pray, he must search the Scriptures, he must believe the word of God, he must obey God, and must employ all his powers in making the most of the opportunities and privileges brought within his reach. Then we must be laborers together with God; for God will not complete his work without human agencies. Jesus has made the infinite sacrifice in our behalf, and he expects of his followers far more than they give him,-- voluntary, zealous, disinterested co-operation. His bounty has brought the treasures of heaven within the reach of man, and God expects us to show our faith by our works. God is waiting, angels are watching, to see what the people to whom are committed the treasures of truth will do. They are God's workmen and his agents, and if those who are so highly favored with intrusted truths fail through love for earthly things to perform the part assigned them, it would have been better for them had they never been born. Not only will they lose heaven themselves, but, failing to act their part in the great plan of saving their fellow-men, they will scatter from Christ by thus neglecting to do their appointed work. Others will follow their example, and they will be cursed of God. There are many souls of all nations and tongues and peoples to be enlightened. Are the chosen, royal people of God paralyzed that they cannot see from the word of God their duty, and sense the weighty responsibility that rests upon them to be laborers together with God? "If any man will come after me, let him deny himself, and take up his cross and follow me," were the words that fell from the lips of the divine Teacher. {RH, March 1, 1887 par. 6}



Our fidelity to Christian principles calls us to active service for God. Those who do not use their talents in the cause and work of God, will have no part with Jesus in his glory. Light is to shine forth from every soul that is a recipient of the grace of God. There are many souls in darkness, but what rest, and ease, and quietude many feel in this matter! Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money, to enlighten others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity. Heavenly mansions are preparing for all who will comply with the conditions laid down in the word of God. In behalf of the souls for whom Christ has died, who are in the darkness of error, it is enjoined upon all true followers of Christ to be a light to the world. God has done his part in the great work, and is waiting for the co-operation of his followers. The plan of salvation is fully developed. The blood of Jesus Christ is offered for the sins of the world, the word of God is speaking to man in counsels, in reproofs, in warnings, in promises, and in encouragement, and the efficacy of the Holy Spirit is extended to help him in all his efforts. But with all this light the world is still perishing in darkness, buried in error and sin. Who will be laborers together with God, to win these souls to the truth? Who will bear to them the good tidings of salvation?--The people whom God has blessed with light and truth are to be the messengers of mercy. Their means are to flow into the divine channel. Their earnest efforts are to be put forth. They are to become laborers together with God, self denying, self-sacrificing, like Jesus, who for our sakes became poor, that we through his poverty might be made rich. {RH, March 1, 1887 par. 7}

Divine and human agencies are combined in the work of saving souls. God has done his part, and Christian activity is needed now. God calls for this. He expects his people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ? He will prescribe the terms, he will make all the conditions. Has God enlightened you with a knowledge of himself? Have the treasures of his word been opened to your understanding, so that you have become intelligent in regard to the truths therein? Then go to work with your ability. If you are only humble, pure in heart, single in purpose, you will see the needs and wants of God's cause. You will see that there are foreign countries to be visited, that missionaries must go forth with the spirit of self-sacrifice and devotion, to labor, to deny self, to suffer for Christ's sake. And even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith. How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer there ought to be hundreds receiving

every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundred-fold more might have been done than has been done. A worldly spirit has prevailed among the professed servants of God, and the souls of men have not been counted of half as much value as their cattle, their farms, and their business. God will hold them accountable for this terrible neglect in the past; but what are they going to do in the future? Will they come into co-operation with our great Benefactor? Will they as men who have had the light of truth, let that light shine forth to those in darkness? God has honored them with the privilege of being co-laborers with Christ in the great harvest field. Will they thankfully, heartily receive all the advantages God has provided, and diligently improve them by exercise, using every ability and every sacred trust in the service of the Master? Their success in advancement in the divine life depends upon the improvement of the talents lent them. Their future reward will be proportioned to the integrity and earnestness with which they serve the Master. {RH, March 1, 1887 par. 8}

All the enterprises in temporal, earthly things prosper in proportion to the wisdom, tact, and concentration of powers exercised in acquiring the desired object. Just so must it be in our Christian enterprises. We must work according to God's word. There must be wise planning. There must be selection of men and gifts appropriate for the various branches of the work. God's word must be our guide as to the conditions that are specified by which we may become laborers together with Christ. The desire to accumulate wealth is an original affection of our nature, implanted there by our Heavenly Father for noble ends. If you ask the capitalist who has directed all his energies to the one object of securing wealth, and who is persevering and industrious to add to his property, with what design he thus labors, he could not give you a reason for this, a definite purpose for which he is gaining earthly treasures and heaping up riches. He cannot define any great aim or purpose he has in view, or any new source of happiness he expects to attain. He goes on accumulating because he has turned all his abilities and all his powers in this direction. There is within the worldly man a craving for something that he does not have. He has, from force of habit, bent every thought, every purpose in the direction of making provision for the future, and as he grows older, he becomes more eager than ever to acquire all that it is possible to gain. It is natural that the covetous man should become more covetous as he draws near the time when he is losing hold upon all earthly things. All this energy, this perseverance, this determination, this industry after earthly power is the result of the perversion of his powers to a wrong object. Every faculty might have been cultivated to the highest possible elevation by exercise, for the heavenly, immortal life, and for the far more exceeding and eternal weight of glory. The customs and practices of the worldly man in his perseverance and his energies, and in availing himself of every opportunity to add to his store, should be a lesson to those who claim to be children of God, seeking for glory, honor, and immortality. The children of the world are wiser in their generation than the children of the light, and herein is seen their wisdom. Their object is for earthly gain, and to this end they direct all their energies. Oh that this zeal would characterize the toiler for heavenly riches!

*Basel Switzerland.* {RH, March 1, 1887 par. 9}

**PERIODICALS / RH - The Review and Herald / March 8, 1887 Co-laborers With Christ. - By Mrs. E. G. White. -**

**March 8, 1887 Co-laborers With Christ.**

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**By Mrs. E. G. White.**  
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Workers in the Master's vineyard must be imbued with the spirit of Christ in his love for souls. Divine influences and a strong, living, working faith are especial qualifications, in order for them to be co-laborers with Jesus Christ. They must cultivate constantly the graces of the Spirit, repressing unbelief. Honor is to be given to the human powers by putting them to the very highest use in the service of God. Under the control and guidance of the Holy Spirit, all may be co-laborers with God. All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. We must know what is the voice of God, that we may live by every word that proceeds out of his mouth. We cannot allow these questions to be settled for us by another's mind, or another's judgment. We must search the Scriptures carefully with a heart open to the reception of light and the evidences of truth. We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. We must know for ourselves what God has said. We are laborers together with God, and we want to know, and must know, what conditions are resting upon those who are to be heirs of salvation, or we shall die in our sins. It is not to be our study as to what may be the opinion of men, or of popular faith, or what the Fathers have said. We cannot trust to the voice of the multitude, but we want to know what is the voice of God, what is his revealed will. He has left us his own statements, and we must search for the truth as for hidden treasures. We must put away all skepticism, all exaltation of our own ideas. We must humble our hearts by repentance and with contrition of soul, praying for true enlightenment. We must be diligent and thoughtful. We must be constant learners in the school of Christ, then we shall be meek and lowly of heart as was our Saviour. The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. He must dig for the truth as he would dig for hid treasures. He must search the Scriptures, comparing scripture with scripture; for he must be a laborer together with God. Individually, we are to work out our own salvation with fear and trembling. It is God who works in us, and by us, and through us. God's word is the sword of the Spirit, and with a knowledge of revealed truth, which is our spiritual weapon, we must go to work, laboring to pull down the strong-holds of the

enemy. The truth must be spoken in love. We must show that we are Christ's followers and that we have learned of Jesus. We must approach the people in the spirit of kindness and affection. {RH, March 8, 1887 par. 1}

I feel deeply the need of our churches' having greater spirituality and more personal piety. If we are laborers together with God, our own piety must be sound and healthy, and then, when it comes in contact with error, it will not be moved with iniquity, or will not be corrupted. Our churches must feel their responsibility, and instead of devoting their time and talents to worldly things, seek to become elevated, ennobled. The truth must be to them a divine inspiration, a living reality. The laborers together with God will be aroused to do their work for the Master. Instead of doing so little, they must do very much more, and act as if they were plucking souls as brands from the burning fires. God is displeased with the ease-loving dispositions of those who have the light of truth. Time is golden. Lay hold of God by living faith, and exert your powers to their very utmost, having your testimony so vitalized by the Spirit of God that sinners will feel and sense their danger. Let faith be woven into your experience. Let every believer in the truth be thoroughly alive to the danger of this time. Let them awake from their stupor and feel that the delegated ministers are not the only ones to be workers together with God. Every soul must have a part in this. Says Christ, "Ye are the light of the world." This not only applies to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you labored for those close by your own homes? Have you the love of Jesus? If so, you will feel an interest for the souls for whom Christ died. Pure religion and undefiled is an active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold. {RH, March 8, 1887 par. 2}

We must have more religion. We must love the Lord better. We must daily consecrate ourselves to the Lord and practice the truth. We profess to believe in earnest, sincere, self-denying effort. Let it ever be borne in mind that if a man who professes to believe the truth neglects his God-given responsibility, he will in the day of God be placed with the unprofitable servant. He will learn by the announcement made in the great day of accounts, if not before, that God was the owner of all he possessed, and that he was only made a trustee, or steward, and was held to a stern reckoning for the faithful administration of his trust. It is all the same, whether we have one talent, or three, or five, or ten; all are the Lord's. Not a farthing is to be squandered upon needless things to gratify the lusts. Not a particle is to be hoarded to the neglect of the salvation of souls for whom Christ has given his life. The principal is all the Lord's, the improvement of it is his, and on every dollar is stamped the image and superscription of Jehovah. All must render an account to God, of how their time and their talents of intellect and money have been used. It is not a light thing to be intrusted with riches; but it is a grand thing to be accounted as a faithful steward of God in making right use of the Lord's money. "How hardly shall they that have riches enter into the kingdom of

God!" but how beautiful will be the character of those who have borne the trust of God's capital worthily! If one has held all as God's property, and heeded God's voice to invest his property in his cause to save precious souls, he will see these souls saved in the kingdom of God, because he appropriated God's means as he designed it should be appropriated. He will then be received into everlasting habitations. {RH, March 8, 1887 par. 3}

Let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlasting too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellow-men. Let each watch and pray, place himself in right relation to God, and study to see what good he may do,--what words he may speak, what influence he may exert, what light he may diffuse as co-laborers with God, and what he can do to establish missions in places where there are none, that a light may be continually shining forth to the dark corners of the earth He may make such a disposition of his intrusted earthly treasures, as shall produce to him in the world to come an hundred-fold, and an eternal inheritance. While the religion of Christ flourishes in hearts, the streams of beneficence will never cease to flow. The one who is a faithful steward is constantly giving, and God is constantly supplying that the channel shall not become dried up. But it is not the rich alone that are to sustain the cause of God in our world; those who have been blessed with the light of truth can learn to practice self-denial, and have something to give. All the little rivulets made to flow into the channel of doing good, blessing humanity, will keep the treasury supplied with means. {RH, March 8, 1887 par. 4}

It is not merely the duty of the minister, but of every member of the church, to represent Christ to the world. They are to catch the rays of light from Jesus, and reflect them upon souls blinded by error and infatuated with false doctrines. They are to hold up the only true standard of righteousness, which is God's holy law, while the world is holding up a false standard. Satan is seeking to present light for darkness, and darkness for light, the truth for error, and error for the truth. He would extinguish every ray of light shining from the throne of God, and in its place put his darkness. But the sons of God are here, every one of them, for the purpose of irradiating the world. The more light is despised, opposed, and condemned, the greater evidence they have in regard to their work to let their light shine forth to others. They receive their orders from God to guide souls to righteousness, truth, and heaven. The torch of truth must shine to willing as well as unwilling eyes. When Christ ascended on high, the church was to be the agent, or medium, through which light was to be communicated to the world. "Ye are the light of the world." Every individual Christian is required of God to be a living, shining light in the world. He must wrestle with God in secret prayer; then he will go forth in the spirit of Christ to hold converse with men. Anointed for the mission, he bears with him the atmosphere of paradise. His words will be well-chosen, and his face will reflect the image of his Master. He will be the light of the world, a living epistle known and read by all men.

*Basel, Switzerland.* {RH, March 8, 1887 par. 5}

**PERIODICALS / RH - The Review and Herald / March 15, 1887 In What Shall We  
Glory? - By Mrs. E. G. White. -**

**March 15, 1887 In What Shall We Glory?**

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**By Mrs. E. G. White.**  
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"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jeremiah 9:23, 24. {RH, March 15, 1887 par. 1}

Men are not to rejoice in their wisdom, their strength, or their riches, but in the fact that they have a knowledge of Christ. This knowledge is the most excellent, the most precious, that we can possess. It is the pledge of everlasting life. For "this is life eternal, that we might know thee the only true God, and Jesus Christ, whom thou hast sent." Money cannot buy it, intellect cannot grasp it, power cannot command it; but to all who will accept it, God's glorious grace is freely given. But men may feel their need, and, renouncing all self-dependence, accept salvation as a gift. Those who enter heaven will not scale its walls by their own righteousness, nor will its gates be opened to them for costly offerings of gold or silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. {RH, March 15, 1887 par. 2}

It is only when the sinner feels the need of a Saviour, that his heart goes after the One who can help him. When Jesus walked among men, it was the sick that wanted a physician. The poor, the afflicted and distressed, followed after him, to receive the help and comfort which they could not find elsewhere. Blind Bartimaeus is waiting by the wayside; he has waited long to meet Christ. Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch his heart of love, and bring them the blessings of his grace; but they know not the sickness and poverty of their souls, and they feel no need of Christ. Not so with the poor blind man. His only hope is in Jesus. As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The by-standers answer that "Jesus of Nazareth passeth by." With the eagerness of intense desire, he cries, "Jesus, thou Son of David, have mercy on me!" They try to silence him, but he cries the more vehemently, "Thou Son of David, have mercy on me!" This appeal is heard. His persevering faith is rewarded. Not only is physical sight restored, but the eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of righteousness shines into his soul. All who feel their need of Christ as did blind Bartimaeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave. {RH, March 15, 1887 par. 3}

The afflicted, suffering ones who sought Christ as their helper, were charmed with the divine perfection, the beauty of holiness, that shone forth in his character. But the



Pharisees could see no beauty in him that they should desire him. His simple attire, and humble life, devoid of outward show, rendered him to them as a root out of dry ground. {RH, March 15, 1887 par. 4}

The self-righteous feel no need of Christ. And when those who profess his name extol their own wisdom and goodness, they give evidence that they are not acquainted with him. As soon as Christ is revealed to the soul, the sinner feels that his only hope is in the Lamb of God as the propitiation for sin. As Christ begins to open his love before him, watch the effect, and see what it is. Many claim this experience who are strangers to the love of Christ. But if it leads one to look with humility upon himself to place the honor of Christ above his own, if he gives evidence that the heavenly reward is of more value to him than his worldly possessions, we may know that beams of light from Christ are shining upon his soul. {RH, March 15, 1887 par. 5}

The Scriptures speak of some who thought they possessed love for Christ, when the test showed that self was uppermost in their affections. Simon the Pharisee was one of these. He professed to be a disciple of Jesus; and wishing to show his Master special honor, he made a supper, and invited Christ and his friends as guests. But Jesus shocked his narrow prejudice by showing that Heaven esteemed a penitent sinner above a Pharisee. The woman who had been a sinner, longed for purity of heart. She had seen the works of Jesus, and she greatly desired to become like him in character. The words of Christ had kindled the hope of a better life, and her deep love and gratitude prompted the offering of the precious ointment. The Pharisee was offended that Jesus should permit a sinner to approach him. Unbelief filled his heart, and doubts arose as to Christ's divine mission. The Saviour, reading his unspoken thoughts, reproved him by a parable:-- {RH, March 15, 1887 par. 6}

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." Jesus takes Simon on his own ground, as feeling himself more righteous than the woman. Then he proceeds to draw the contrast between the love and devotion of the poor penitent, and the unbelief and cold neglect of the self-righteous Jew. {RH, March 15, 1887 par. 7}

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little." {RH, March 15, 1887 par. 8}

Simon had been a great sinner, and also a loathsome leper. Christ had pardoned his sins, and cleansed him from the terrible disease that was upon him. He had as much cause as the woman he despised, for humility and gratitude to Jesus. But he esteemed himself so highly, he was so intent upon maintaining his own honor and standing, that

he was blind to the great debt of gratitude he owed. He had withheld from his Saviour even the acts of courtesy due to a common guest. He did not look upon himself as so great a sinner as he really was. Self-love opened the door to pride, unbelief, and ingratitude. So long as he cherished self-righteousness, he could not place a right estimate upon Christ. {RH, March 15, 1887 par. 9}

The command is not, Let him that glorieth glory in himself, but in God. For sinful men, the highest consolation, the greatest cause of rejoicing, is that Heaven has given Jesus to be the sinner's Saviour. When Adam and Eve ate of the forbidden fruit, there was no hope for the sinful race; but Christ offered to take the sin upon himself. He offered to go over the ground where Adam stumbled and fell; to meet the tempter on the field of battle, and conquer him in man's behalf. Behold him in the wilderness of temptation. Forty days and forty nights he fasted, enduring the fiercest assaults of the powers of darkness. He trod the "wine-press alone; and of the people there was none with" him. It was not for himself, but that he might break the chain that held the human race in slavery to Satan. He saw that man had become so weakened by disobedience that he had not wisdom or strength to meet the wily foe, and this is why the Son of God takes upon himself man's nature, and, gaining the victory in our behalf, brings to us divine power, that, combined with human effort, will enable us to overcome. {RH, March 15, 1887 par. 10}

There is, then, no ground for men to take glory to themselves. For every blessing which they enjoy, for every good quality which they possess, they are indebted to the grace of Christ. None should exalt themselves as possessing wisdom or righteousness. There are many, especially among those who profess holiness, who compare themselves to Christ, as though they were equal with him in perfection of character. This is blasphemy. Could they obtain a view of Christ's righteousness, they would have a sense of their own sinfulness and imperfection. There is not a case recorded in the Bible, of prophet or apostle claiming, as do the "holiness" people of today, to be without sin. Daniel humbled himself before God, to confess his sins and the sins of his people. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect: . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And John declares, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. Those who are expecting that Christ is soon to come, and that they are to be translated to a holy heaven, should, of all people upon the earth, walk most carefully and humbly before God. All self-importance must be purged away from us before we can grow in grace and the knowledge of the truth. When we have our eyes fixed upon heaven, and have clear views of the character of Christ, we shall exalt the Lord God in our hearts. {RH, March 15, 1887 par. 11}

As one becomes acquainted with the history of the Redeemer, he discovers in

himself serious defects; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master. By beholding, by "looking unto Jesus the author and finisher of our faith," he becomes changed into the same image. It is not by looking away from him that we imitate the life of Jesus, but by talking of him, by dwelling upon his perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love, and by earnest, persevering effort, to approach the perfect Pattern. By having a knowledge of Christ,--his words, his habits, and his lessons of instruction,--we borrow the virtues of the character we have so closely studied, and become imbued with the spirit we have so much admired. Jesus becomes to us "the chiefest among ten thousand," the One "altogether lovely". {RH, March 15, 1887 par. 12}

In all his dealings with his ancient people, the Lord sought to impress them with the idea that their strength was not in the wisdom of man, nor in his might, but in the God of their salvation. As Joshua, the leader of the children of Israel, went out alone before the taking of Jericho, to pray for God's special presence, an angel of the Lord appeared to him in the form of a mighty warrior; and to Joshua's challenge he replied, "As captain of the host of the Lord am I now come. . . . Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The Lord marshaled his armies about the doomed city; no human hand was raised against it; the hosts of heaven overthrew its walls, that God's name alone might have the glory. It was that proud city whose mighty bulwarks had struck terror to the unbelieving spies. Now in the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in him. {RH, March 15, 1887 par. 13}

These things were written for our benefit. As a people, we lack faith. God will do great things for those who trust in him. The reason why his professed people have so little strength, is that they trust so much in their own their wisdom, and do not give the Lord an opportunity to reveal his power in their behalf. He will help his believing children in every emergency if they will place their entire confidence in him, and implicitly obey him. {RH, March 15, 1887 par. 14}

There are troublous times before us; the judgments of God are coming upon our world. The nations of the earth are to tremble. There will be trials and perplexities on every hand; men's hearts will fail them for fear. And what shall we do in that day? Though the earth shall reel to and fro like a drunkard, and be removed like a cottage, if we have made God our trust, he will deliver us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways." {RH, March 15, 1887 par. 15}

The rich man is not to glory in his riches. If we fix our affections on worldly things, we fail to exalt Christ. Satan would keep our minds absorbed with the things of this life, that we may lose sight of the highest life; but we cannot afford to yield to his devices. Christ is the source of all temporal, as well as all spiritual blessings. If he has given us riches,

it is not that we may claim them as our own. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Paul counted all things but loss that he might win Christ. But when the Saviour calls for our possessions and our service, there are many who see they cannot obey God and carry their earthly treasures with them, and they decide to stay by their treasures. Jesus left all his glory, and became poor, that we through his poverty might be made rich. But how few of his professed followers appreciate his great sacrifice! How few are willing to follow his example! How can those who expect to stand around Christ's throne, and to be clothed with his righteousness, distrust God, and fear that he will leave them to come to want? Where is their faith? Our Heavenly Father feeds the ravens, and will he not much more feed us? "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If we had a right view of Christ, we would permit nothing to interpose between ourselves and him. {RH, March 15, 1887 par. 16}

This is a time when the law of God is trodden under-foot; and the great question is, Who will stand for the truth? God is calling for volunteers. Who will respond? Those who study to see how near they can live to the world and yet gain heaven, will come just near enough to be shut out from heaven. We must accept the suffering part of religion if we would sit down with the Suffering One upon his throne. When Christ has done so much for us, shall we refuse to serve him? Shall we not become co-laborers with him in the work he came from heaven to do? There is a great work to be done in the cities, and who is ready to engage in it? Christ says, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If we will separate from the world, and renounce its sinful practices, God has pledged himself to receive us, and to work with our efforts. {RH, March 15, 1887 par. 17}

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus?--No, no; the deepest homage of our hearts, the most skillful service of our hands, our talents of ability and of means,--all are but too poor an offering to bring to Him who was slain and has "redeemed us to God by his blood out of every kindred, and tongue, and people, and nation." Lift him up, my brethren, the Man of Calvary. Lift him up before the people, and by and by he will lift you up to his throne, and crown you with glory, honor, and immortality.

*Basel, Switzerland.* {RH, March 15, 1887 par. 18}

**PERIODICALS / RH - The Review and Herald / March 22, 1887 The Church's Great Need. - By Mrs. E. G. White. -**

**March 22, 1887 The Church's Great Need.**

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**By Mrs. E. G. White.**  
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A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it. Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of his Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence. {RH, March 22, 1887 par. 1}

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the out-pouring of his Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly Sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come. {RH, March 22, 1887 par. 2}

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God. {RH, March 22, 1887 par. 3}

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices. {RH, March 22, 1887 par. 4}

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would



labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success. {RH, March 22, 1887 par. 5}

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling-blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that he may come into our assemblies and impart his rich grace. The world, the flesh, and the Devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by his help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake. {RH, March 22, 1887 par. 6}

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out his presence from the assemblies of his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully



resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." {RH, March 22, 1887 par. 7}

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to Judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord. {RH, March 22, 1887 par. 8}

In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the Sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case? {RH, March 22, 1887 par. 9}

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scripture, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out. {RH, March 22, 1887 par. 10}

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked? {RH, March 22, 1887 par. 11}

Let the church arise, and repent of her back-slidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares

the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers. {RH, March 22, 1887 par. 12}

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls. {RH, March 22, 1887 par. 13}

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for his presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." {RH, March 22, 1887 par. 14}

**PERIODICALS / RH - The Review and Herald / March 29, 1887 Followers of Christ.  
[MORNING TALK AT OREBRO, SWEDEN, JUNE 21, 1886.] - By Mrs. E. G. White. -  
March 29, 1887 Followers of Christ.  
[MORNING TALK AT  
OREBRO, SWEDEN, JUNE 21, 1886.]**

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**By Mrs. E. G. White.**  
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There was one who came to Jesus after he had witnessed some of his wonderful teachings, and said, "I will follow thee whithersoever thou goest." But Jesus read the heart and thoughts of the one who made this proposition, and knew that he was expecting to have some special honor in the esteem of Christ in his reign upon the earth, which he thought would be a temporal reign. But Christ answered him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And whosoever will engage to follow him whithersoever he goeth, must himself work as Christ has worked. Those who engage to be partakers with Christ, must also be partakers with him of his humiliation and his sufferings. Not only will they have to be brought sometimes into strait and trying places in temporal things in this life, but they will meet with difficulties in spiritual things. {RH, March 29, 1887 par. 1}

When two disciples came to Christ, one preferring to sit on his right hand and the other on his left, Christ said, "Are ye able to drink of the cup that I shall drink of, and to

be baptized with the baptism that I am baptized with? Now, whosoever would set their feet in the path to follow their Redeemer, must be willing to follow him in all his self-denying, and to do others good. They must prepare their souls for trial and conflict in the same manner as Christ did,--by prayer to his Father. {RH, March 29, 1887 par. 2}

After the precious Saviour had met with indifference, with opposition, with criticism from those who needed his help, to whom he could and would do good if they would receive his words, he said, "Ye will not come to me, that ye might have life." He went away alone with his Father, and prayed that he would not give up these rebellious ones to their own perversity of spirit; and he sent up his petitions with strong crying and tears. And if the Majesty of heaven, the King of glory, has found it a necessity to pray to his Father, every one must imitate his example. {RH, March 29, 1887 par. 3}

The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in individual labor, they should take it in altogether a different light, and see in the difficulties a vigilant foe; because the enemy is watching to block the way. And especially will this be the case with young men and women who would give themselves to the work of God. Satan will use every means to divert them from it. He attacks those who are doing errands for God, that they may be defeated. But those very ones who have had this difficulty to contend with, and have carried the matter to God, and persevered under discouragements, will say that it is the most valuable part of their experience. {RH, March 29, 1887 par. 4}

The new and inexperienced workers frequently have had an idea that they could do the work themselves, and thus they have failed to seek God most earnestly for that help which they so much needed, that they might see their own weakness and insufficiency, and cling to the Arm mighty in power. These things should be no discouragement to those who would take hold of the work; for God often brings into strait places those whom he would have engage in labor for him, so that they may learn lessons of dependence and trust, and know the Source of their strength. Should he make the path very easy before them, they would be liable to feel that they were sufficient and powerful, and able to do the work themselves, and not seek God or give him the glory. But every one who is engaged in the work of God should feel the importance of learning lessons in Christ's school; and Christ tells us what the character of these lessons are: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Now the conditions are that every one shall take Christ's yoke upon him, and learn of him; and thus "ye shall find rest unto your souls." {RH, March 29, 1887 par. 5}

The reason why you fail to appreciate that which comes to you in warnings and reproofs from the word of God, is chiefly owing to your own self. You are inclined to feel your self-importance, and therefore your pride is wounded frequently, because you have not the meekness and lowliness of character to lie down at the foot of the cross. If you call to mind the Author and Finisher of your faith, and realize what he has

suffered--that he went without the camp, bearing reproach for you that you might be saved,--then you will think that you are suffering nothing. What you want is the Spirit of Jesus. You need to cherish it continually; and then when difficulties shall arise, you will be hid in Christ, and will manifest the Spirit of Christ on any and every occasion. You should not encourage a feeling of sympathy and pity for yourself. All self should be hid in Jesus Christ, and then you will feel such sincere sorrow and pity for the souls who do not know what is for their best good, that you will forget all about your being misused. {RH, March 29, 1887 par. 6}

We must bear in mind continually this fact: that the hand of Jesus reaches over every one of his sincere followers, and every blow that is aimed at you to injure you, wounds the hand of Jesus that covers you. So you are to lose self entirely; to put it out of sight as much as possible; and when you see that your words are not received by those you greatly desire to help and save, then you must flee to Christ and pray, as he fled to his Father and prayed. Christ will hear your humble prayers, and give you access to souls. {RH, March 29, 1887 par. 7}

We are not one fifth part as meek and humble as we should be. We need to study carefully what these things mean,--that we are to eat the flesh of Christ, and to drink his blood. We must bring Christ into our being. The care and trouble we have, are caused, to a great degree, by our own hearts' not being in harmony with Jesus Christ. we must take the word of God to ourselves,--and Christ is that word,--and study all his words of advice and counsel, and make them a part of our own life and character. Whatever may have been your defects, you are not to carry those defects along with you from day to day; but you are to set your feet upon the lower round of the ladder, and climb until you reach the topmost round. "The kingdom of heaven suffereth violence, and the violent take it by force." You must hold fast to Christ. Christ is that ladder. We are to mount by the Mediator, and all the while keep hold on the Mediator, clinging to Christ, walking with Christ, living with Christ, growing in Christ, until we gain heaven. Christ is the ladder set upon the earth, the topmost round reaching the throne of God. {RH, March 29, 1887 par. 8}

There are great blessings that we can realize if we will only bring ourselves into harmony with Jesus Christ. It is not that you are to trust in what you can do, but what Christ can do with your efforts; and therefore the whole glory should redound to Jesus Christ, if you would meet with success. And these lessons which appear to you so discouraging, should be regarded by you as the most precious lessons you could have, because you are made through them to see that your whole success depends upon your hold upon God; and if you pray to him in faith, you may know that he will hear your prayers, and will be by your side to help you in every circumstance. {RH, March 29, 1887 par. 9}

**PERIODICALS / RH - The Review and Herald / April 5, 1887 Visit to Tramelan, Switzerland. - By Mrs. E. G. White. -**

**April 5, 1887 Visit to Tramelan, Switzerland.**

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**By Mrs. E. G. White.**  
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We left Basel for Tramelan Dec. 24, in company with Bro. and Sr. Ings, to be present at the dedication of the first chapel built in Europe by Seventh day Adventists. Brn. Ertzenberger and John Vuilleumier were also present on this occasion. Bro. Ertzenberg was my interpreter on the Sabbath. He also preached to the Germans. {RH, April 5, 1887 par. 1}

This small but neat house of worship was built by Bro. Roth's family. Hitherto the meetings had been held in private houses. We felt that the Lord would honor this movement made to his glory. Friends came in from Bienne and Chaux-de-Fonds, and we had a profitable meeting. The Lord gave me his blessing in seeking to present to the people the necessity of cultivating respect for the place where they assembled to worship God. We had excellent meetings upon the Sabbath. {RH, April 5, 1887 par. 2}

Notice was sent in to the National Baptist Church, that Mrs. White would speak there on Sunday afternoon; but the minister refused to read the notice to his congregation because he thought Mrs. White would speak upon the Sabbath question. Nevertheless there were from two to three hundred persons present, who gave the best of attention. Bro. John Vuilleumier interpreted for me, and the Lord blessed me by his Spirit as I presented before the people the plan of redemption, and what constitutes genuine faith in Jesus Christ, the atoning Sacrifice. Faith on the Son of God goes deeper than many discern. Dost thou believe on the Son of God? This inquiry is of deep spiritual import, and of the utmost importance. It is not merely whether we admit our faith in the world's Redeemer, but do we believe in him as our Saviour? Have we an intelligent personal faith? Is our acceptance of Christ as our Saviour not merely an article of faith, but a living, abiding presence in our homes? We are not to lay this knowledge aside as a memento to look at occasionally, but we are to believe on the Son of God as our own Saviour, and bring him into our life, practicing his virtues; our very life is to be hid with Christ in God. To believe on Christ is to have God dwell in the soul and have not merely the acts, but the words, and even the thoughts, brought into subjection to the Spirit of Christ. The general expressions after the meeting were, "I shall take home that which I have heard;" "I see nothing objectionable in that which we have heard today," One man, in response as to what constitutes genuine faith, uttered his sentiments, and when asked, "What do you think of that which we have heard today," answered, "Oh, it does not matter to me; I am saved, I am saved." {RH, April 5, 1887 par. 3}

The national minister expressed regret that he had not read the notice. Said he would have done so had he known that Mrs. White was going to speak upon the mission of Christ. We returned to Basel that night, praying that the seed sown might find lodgment in some hearts. We learned that the impression made upon the community was good, and that much prejudice was removed. And many desired to hear Mrs. White speak again. {RH, April 5, 1887 par. 4}

By special invitation we left Basel Feb. 4, accompanied by Bro. and Sr. Ings and our



interpreter, Bro. John Vuilleumier. Friday night we had a meeting with the church in the new chapel. Sabbath, in the forenoon, Bro. Ings spoke to the people with much freedom, and all seemed to be deeply interested and profited. I spoke in the afternoon, from Malachi 3:16-18. The Spirit of the Lord moved upon hearts. After the discourse we had as social meeting, and many excellent testimonies were borne. One young man had not taken any part in the meetings for more than a year. He had been overcome through temptations, and fallen under discouragement. He made humble confessions, with weeping, and there made a decided stand to be wholly for the Lord, and expressed his determination to do all in his power to help others. His mother had never before taken part in social meeting, but she bore her testimony, and several others confessed and wept before the Lord. We all felt the deep movings of the Spirit of the Lord in our midst. The Lord was at work softening and subduing hearts. Bro. G. made very interesting remarks, which Bro. John Vuilleumier interpreted to me. He said he had for years been praying for his brother, who lived some miles away, that the Lord would draw him by the cords of his love, and that he might take hold of the truth. During the week of prayer Bro. G. made this case of his brother's a special subject of prayer. He went to visit him, to see if he could not say or do something to help him to walk in the light. He found that his brother had been deeply convicted. He stated that while engaged in work upon the Sabbath his tools seemed so heavy that he could scarcely hold them in his hands. It seemed that he must drop them, and keep the Sabbath. He read the tract, "Sufferings of Christ," which had been translated into French, and that decided him to obey his convictions of conscience and keep the Sabbath. Expecting to receive his discharge, he told his employers that he could not work another Sabbath; but he was told to continue his work. Bro. G. was filled with joy and gratitude to God that his prayers were answered. He stated there were others, also, who were convicted, one a man of influence. {RH, April 5, 1887 par. 5}

I had tried to impress upon them the importance of laboring for those close by their own doors, each child of God feeling that he has a sacred duty to bring others to Christ, and thus each becoming a missionary for God. This was responded to heartily, and many resolved that they would take hold more earnestly and in faith, and have more patience in well-doing, and not become weary and so quickly discouraged. Our meetings closed with the blessing of God. After the meeting we had an interesting season at the house of Bro. Roth. I was requested to pray for a young man who had resolved to be on the Lord's side. His wife and sisters were present, and as I offered prayer for him, Bro. Vuilleumier interpreted me. The Lord did bless, and hearts were melted into tenderness. The young man then, with affection and tears, kissed his sisters and the brethren Roth. There had been some unhappy feelings of difference, but all was confessed and forgiven, and the room seemed to be filled with the peace of Christ. Sr. Roth made the statement, "The peace of Christ has come to this house." "These precious tokens of God's love should be highly appreciated by us, and never be forgotten. They should awaken gratitude in our hearts continually. {RH, April 5, 1887 par. 6}

The Lord has said to his people, "Ye are the light of the world." We are representatives of Bible truth. God has made us the repositories of his law. Then let



none hold the truth in unrighteousness, but let the spirit, the words, and the deportment correspond with the principles of truth we claim to believe. We keep Christ in the background, and do not bring him into our hearts. I feel deeply that as a people we are not following our Bibles in our treatment of one another. There is not that spirit of full and entire forgiveness which brings peace and rest to the soul. I find here in Europe that on this point there are special lessons to learn; and a neglect to learn these lessons separates the soul from God. Satan magnifies little things. If he sees that our efforts in behalf of others do not work a reformation in them at once, then there comes in a spirit of impatience, and sharp, rasping words are spoken, that do not work any reformation in them nor bind them any closer to our hearts. Love is the silken cord which binds hearts together. We are not to feel that we are to set ourselves up as a pattern. As long as we think of ourselves, and what is due us from others, it will be impossible for us to do our work of saving souls. When Christ takes possession of our hearts we shall no longer make the narrow circle of self the center of our thoughts and our attentions. {RH, April 5, 1887 par. 7}

I spoke in the National Church on Sunday afternoon, upon the subject of temperance. The minister who had refused to give notice of my appointment the first time, was invited to be present and open the meeting with singing and prayer. He readily consented to do so. I had much freedom in speaking to an attentive audience. Although I am obliged to reach the people through an interpreter, my constant prayer is, Lord, speak thou to the hearts of the bearers; impress the truth upon the soul. Bro. Ings spoke in the evening, in the new chapel. Tramelan was the first place where the truth was preached in Europe, and this is our first chapel built, aside from our mission house in Basel. Our people feel grateful to God for the victory gained in this place. Prejudice has been overcome, and the doctrines we hold are looked upon in a very different light than heretofore. The way is being prepared for a course of lectures to be given in Tramelan; and if the church are laborers together with God, we believe that the Lord will increase their numbers, and that many souls will be saved. {RH, April 5, 1887 par. 8}

To say we believe the truth while its principles are not practiced daily in our lives, will leave us in a condition similar to that of Capernaum,-- exalted to heaven in point of light and bestowed blessings, yet these blessings and this light unappreciated. The Lord would have us wash our robes of character now, remove every stain in the blood of the Lamb. We see so many who estimate the character of their brethren and sisters by the manner in which they treat them. We are not here to be made much of, but to be helpful to others; and we must not measure the religious standing of others by their willingness to serve us. We love people who are pleasant, and who have no disagreeable ways; then let us gather to *our* souls the graces of the Spirit of Christ, and bring them into our life, that God may not turn from us with the same disgust with which we turn from others. Defects of character often close our hearts to those who need encouragement to overcome them. The Lord will close his heart to us who are wayward, unpleasant, disrespectful, disobedient, irreverent, and forgetful of him as a guest whom we should honor. Shall we require of others that deference, that respect, that honor which we refuse to give to Jesus in Christian politeness? Let our pride, our

selfishness be humbled in the dust. Let self be hid with Christ in God, and let us remember that if we have an unforgiving spirit toward the erring, the Lord will not forgive our trespasses, but will deal with us as we deal with those erring ones who are connected with us in labor and in church capacity. {RH, April 5, 1887 par. 9}

We need to have higher and more distinct views of the character of Christ, to lead us to copy his example. We need to better understand what constitutes a pure religious life. We must learn to be Christ-like in disposition and character. We need an increase of faith in the promises of God. He has shown us great and precious favors; he has revealed to us his glory, all loving, holy. These attributes are blended with justice and mercy. We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. We have lessons to learn of Jesus' love. He has been ever solicitous for our welfare. His voice is ever inviting us to come to him with all our griefs and sorrows; and if we will obey the call, we shall draw toward Jesus. {RH, April 5, 1887 par. 10}

Now let us improve the precious opportunities to become acquainted with our Heavenly Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Wondrous love that God, the infinite God, has made it our privilege to approach him by the name of *father!* No earthly parent could plead more earnestly with an erring child, than he who made us pleads with the transgressor. No human, loving interest has ever followed the impenitent with such tender invitations. Then with what tender sympathies should we labor for the erring, sin perishing souls around us! We must work in the spirit in which Christ worked, with the compassionate tenderness that he manifested. When by living faith we shall claim the promises of God, when we shall live by every word that proceedeth out of the mouth of God, we shall place ourselves on the side of Christ, and have his Spirit and his grace to work with our efforts to bring souls to a knowledge of the divine will. {RH, April 5, 1887 par. 11}

"Whosoever will, let him take the water of life freely." Why do we not come to Him who has promised? His word is pledged. "The mountains shall depart, and the hills be removed; but his kindness shall not depart from his people, neither shall the covenant of his peace be removed." His voice is heard, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee." How amazing is this love, that God condescends to remove all cause for doubt and questioning from human fears and weakness, and takes hold of the trembling hand reached up to him in faith; and he helps us to trust him by multiplied assurances and securities. He has made us a binding agreement upon condition of our obedience, and he comes to meet us in our own understanding of things. We think that a pledge or promise from our fellow men, if recorded, still needs a guarantee. Jesus has met all these peculiar fears, and he has confirmed his promise with an oath: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Hebrews 6:17, 18. {RH, April 5, 1887 par. 12}

What more could our Lord do to strengthen our faith in his promises? The clean heart, the right spirit, he requires of us, which is the gift of Jesus Christ, Christ worked to this end, and man co-operates with him. The divine and human efforts are united. The white robe, the crown of righteousness, an eternal weight of glory, is laid up for those who love God and keep his commandments. Then let all pride, all self-sufficiency be laid at the feet of Jesus. He is faithful that hath promised. If we approach him with a lowly, child-like trust, he will give us his grace and the treasures of eternal life as a free and everlasting gift. {RH, April 5, 1887 par. 13}

**PERIODICALS / RH - The Review and Herald / April 12, 1887 The Work in Basel, Switzerland. - By Mrs. E. G. White. -**

**April 12, 1887 The Work in Basel, Switzerland.**

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**By Mrs. E. G. White.**  
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On returning from Tramelan to Basel, Feb. 7, we found that special efforts were being made by all connected with the mission building, to draw nigh to God by earnest prayer and confession, that the blessing of the Lord might be granted us in an especial manner when our Conference and Council should convene. Meetings were held at 6:30, commencing Feb. 6. I commenced the next morning to speak to the people, and we labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need as laborers together with God, of meeting a higher standard. {RH, April 12, 1887 par. 1}

What a wonderful reverence Jesus expressed in his life mission for human life! He stood not among the people as a king demanding attention, reverence, service, but as one who wished to serve, to lift up humanity. He said he had not come to be ministered unto, but to minister. I am sure that the great lesson of forgiveness must be learned more perfectly by us all, and we must practice the Christian graces. Wherever Christ saw a human being he saw one who needed human sympathy. Many of us are willing to serve certain ones,--those whom we honor,--but the very ones to whom Christ would make us a blessing if we were not so cold-hearted, so unkind and selfish, we pass by as unworthy of our notice. We do not help them, though it is our duty to do this,--to bear with their rudeness, while seeking to cultivate the opposite traits of character. We must work the works of Christ. The greatest wrong we can do others, if we think ourselves injured by them in any way, is to be unforgiving. This is a most dangerous position for professed Christians, because just in the manner that they treat their brethren, so will the Lord of heaven treat them. We are seeking here in these meetings to instruct, not merely with regard to the theory of the truth, as to how we shall practice the truth; but the question that is of great and vital importance with us now is, What must I do to be saved? {RH, April 12, 1887 par. 2}

We have a great truth and great light; and if we walk in the light as it shines upon our pathway, we shall have increased light. Our works should correspond with our faith. Oh, why are we not more in earnest? Why do we not rise to our high privilege, and partake of the divine nature? As the wax takes the imprint of the seal, so must the soul receive and retain the moral image of God. We may become filled with his love, and transfigured by beholding his purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He "that hath this hope in him purifieth himself, even as He is pure." {RH, April 12, 1887 par. 3}

The great sin of God's people at the present time is that we do not appreciate the value of the blessings God has bestowed upon us. We serve him with a divided heart. There are many who are cherishing some idol, and worshiping at its shrine. God's truth is elevated and holy, sanctifying the soul, if brought into the life and interwoven with the character. God is seeking by means of his truth to make us a separate and peculiar people. This is the influence the truth should have upon us. Our obedience and devotion are not equal to our light and privileges; and the sacred obligations resting upon us to walk as children of the light, are not fulfilled by us. As Christians we fail to come up to our high calling. Warnings and reproofs have been given us from God, but they influence us only for a time, because we do not consider it as our life work to press forward and upward to the mark of the prize of the high calling in Christ Jesus. Oh that God's people would consider their superior advantages, and understand from the light of his word that we must be judged according to the light which shines upon our pathway! All the privileges and opportunities given us by God are designed to make us better men and women. The people of God must move from settled principle, making it their first concern to seek the kingdom of God and his righteousness, and then go on from light to still greater light. If we fail to profit by the light, and become cold and hard-hearted, and are not easily impressed with the truth, and the energies of the soul become palsied, we cannot reasonably expect that judgment will be given in our favor, because, like Capernaum, we are exalted to heaven in point of privilege. {RH, April 12, 1887 par. 4}

The blessed light that is now given us was not given to Sodom and Gomorrah, or they might have remained unto this day. Every soul that really believes the word of God, will show the same by his works. The great goodness of God is displayed in his requirements, nor can we be Christians if we neglect to obey his word. The truth is able to save our souls; for God by his own Spirit is a continual agent in it, and it is this divine agency that makes the truth a sanctifying power. {RH, April 12, 1887 par. 5}

Sabbath morning, Feb. 12, at half past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made with freely flowing tears. We see that the Spirit of the Lord is coming into the meeting, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling is no evidence that we are in favor with God. We must have the living, divine principles ever abiding in us, and not make an idol of impulse or of a high degree of feeling. If we have pardon, we must show repentance. We must have faith, and walk

by faith; not entertain the idea that we must have assurance in feeling before we acknowledge ourselves blessed of God. The assurance is in God's word. God has said, and it will be done. He who trusts in God must have due respect for all the means and all the helps to obedience. The written word, the services of God's house, and the throne of grace,--these are God's blessings, and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God. This is the victory, even your faith. Without holiness no man can see the Lord. Whatever our hopes or our profession, God calls for deeds and works. A meek and quiet spirit is the result of the grace of God in the heart. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of his own good pleasure. We must be constantly guarded, for we are on the battle-field against a wily foe. We have a heaven to win; a possession to gain that requires the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing obedience. {RH, April 12, 1887 par. 6}

Sabbath, Feb. 12, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand that it is not God's design to withhold his presence, but that we are not sufficiently spiritual to discern his presence, and to lay hold of his promises, and claim them by faith. Our hearts lie too much in vapors and mists of worldliness, sin, and frailty, through which only a dim light reaches us, penetrating this mist and fog which Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts which we ourselves must make. The cares of life will try us; but we let them disturb our confidence in God, and then we wonder why we have not more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are, and be sensible Christians! If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's word; for there is our assurance. We must bring our hearts into a right position. We must put away all sin, all pride, all impatience, all envy and evil thoughts, all jealousies, and then, while working out our own salvation, God will work in us to will and to do of his good pleasure. {RH, April 12, 1887 par. 7}

We must hold fast the promises. These are the pledged words of Him who is truth and verity; and these are our assurances. They can be appropriated to ourselves only by individual faith. Learning their truth by our loving trust, we must learn, not that man never is, but that we always are blessed. How many blessings we lose because we slight and overlook the blessings we daily receive, yearning for that which we have not. Common mercies which thickly strew our pathway, are forgotten and undervalued. We may learn lessons from the humble things of God in nature. The flower in dark and humble places responds to all the rays of light it can get, and puts forth its leaves. The caged bird sings in the prison cage, in the sunless tenement, as if in the lordly, sunny dwelling. God knows whether we will make a wise and saving use of his blessings; he will never give them to us to abuse. God loves the thankful heart, trusting implicitly in



his words of promise, gathering comfort and hope and peace from them; and he will reveal to us still greater depths of his love. {RH, April 12, 1887 par. 8}

At nine o'clock there was a social meeting, and then a sermon by Eld. Ings. The German portion of the congregation received a blessing, having an opportunity to hear the Bible truth in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans. Three are to be baptized (several have already received the ordinance), and the communion service is to be attended this afternoon. I am full of thankfulness to God for the mercies of this Sabbath. We should make our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that he is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up, and be grateful to him that there is a heaven; that Jesus is preparing mansions for us, where the weary will be at rest. Let us praise God from whom all blessing flow. Let us grasp by living faith the rich promises of God, and be thankful from morning till night. {RH, April 12, 1887 par. 9}

Feb. 14.--This morning we had another meeting to seek God in prayer, and by humble confession. I spoke from these words: "And they that are Christ's have crucified the flesh with the affections and lusts." The Lord helped me to speak pointedly upon this scripture. The gospel demands from every human being an unreserved consecration to God, of both body and soul, with all their energies and capabilities, throughout the entire period of our probation. In this work there is to be no indolence; continual advancement is required of us, while God claims every ordinary or peculiar power, endowment, and faculty he has given us in trust. To withhold these from God, is robbery toward God; while every talent is given us as a sacred trust, upon condition that it shall be used and improved, enlarged and strengthened, by use, in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel. {RH, April 12, 1887 par. 10}

In this work, if talents are well improved, increased talents are the result. "Unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath." If Heaven's bestowed gifts are not appreciated and improved as God's intrusted capital,--if they are buried in worldliness, in selfishness,--these powers capable of blessing humanity decrease; and because the God of heaven is not sought after and glorified as the source of all these precious endowments, he is dishonored, and he cuts off the supply. In order to increase, to grow in the knowledge of our Lord and Saviour Jesus Christ, we must put to use by human effort our physical and intellectual powers. All these powers are under contribution to God, and must be taxed to the very uttermost. The youth and the child must be taught these lessons. "I write unto you, little children, because your sins are forgiven you for his name's sake." The fervor of the new-born child of God in his first love is as sweet fragrance to God; and the simple testimonies, the cheerful service, and the grateful thanks are acceptable to God. {RH, April 12, 1887 par. 11}

Our social meetings have shown still more decided advancement. We are coming



nearer to the point, nearer to the freedom and liberty of the children of God. Confession with weeping has been made, and we see there is a deeper sense of how far short they have come of meeting the standard of righteousness. There is a firm purpose to do better, if we can by repetition of great and solemn warnings and precious inducements in the promises, bring them to feel their great need and the willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. God requires of every one of his followers faith, sincere prayer, and a spotless example. Not one is excused; they are his employed servants, working for wages, even the life which is to come. To be unfaithful to God, who has manifested so great interest for us, is the basest ingratitude. {RH, April 12, 1887 par. 12}

**PERIODICALS / RH - The Review and Herald / April 19, 1887 The Conference at Basel - By Mrs. E. G. White. -**

**April 19, 1887 The Conference at Basel**

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**By Mrs. E. G. White.**

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The Swiss Conference commenced here Thursday evening, Feb. 17. There were quite a number present from abroad. Last year the European Missionary Council was held in connection with the Swiss Conference at Basel. Delegates came from Denmark, Sweden, Norway, Wales, Scotland, England, France, Italy, and Germany. This year many of these attended the Council held in England last September, and therefore did not come to our Swiss Conference. But we have had delegates this year from France, Switzerland, and Italy, and also a good representation of our brethren and sisters; and as I looked upon the people assembled, and saw such an intelligent, interested congregation as filled our chapel so that extra seats had to be brought in, my heart was filled with gratitude to God to see the marked change, the improvement over one year ago. I knew that the Lord had been at work by his Holy Spirit, and could see that progress had been made in many directions. There have been additions to the churches in Chaux-de-Fonds, Lausanne, and Basel, and in other places; and as one soul saved is of more value with God than the whole world, why should we not praise God for this good work? My heart was thankful. The world's Redeemer said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." {RH, April 19, 1887 par. 1}

The Son of man came to seek and to save that which was lost. Doth not the shepherd "leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" All heaven is watching with intense interest the work that is going forward in the world. Satan with his power is working with all deceivableness of unrighteousness to deceive and ensnare. Evil angels conspire with evil men, and the whole energies of apostasy are at work to destroy the advocates of truth, and to hedge up the way that they shall not come to Christ, their Redeemer, that they may have life.

And when the truth is accepted, and the soul is brought to genuine repentance and faith in God, then there is joy in heaven, and anthems of praise are sung. Therefore if there is rejoicing in heaven over one sinner that repenteth, let there be joy upon earth among men who love God, that sinners are brought to a knowledge of the truth. {RH, April 19, 1887 par. 2}

We see great improvements made. Earnest efforts are being put forth by our brethren to learn English, and they have a much better understanding of this language than they had one year ago. This we try to encourage in every church; for in this way the English-speaking ministers can obtain direct access to the people. Our publications in English are quite numerous, while in French and German they are very limited, so that a large table of most precious food is spread before those who understand the English language; and our workers in these countries should be putting forth efforts to become better acquainted with the language which will give them much greater opportunities to instruct the people in doctrines and practices of godliness. {RH, April 19, 1887 par. 3}

Sabbath, Feb. 19, I spoke to the people at 9 A. M. The Lord gave me of his Holy Spirit as I presented before them the temptation of Christ in the wilderness. In the afternoon, at 3 o'clock, we assembled for social meeting. I was much blessed as I spoke to them again, upon the necessity of our coming up to greater sympathy and more decided contemplation of the great sufferings of Christ. We think of these altogether too little. I requested those who desired prayers to come forward. The seats were quickly filled, and my heart was stirred as I saw the whole congregation on their feet. I said, Sit down just where you are, and we will all seek the Lord together. Before the season of prayer, many testimonies were given in quick succession and with deep feeling, showing that hearts were touched by the Spirit of the Lord. Confessions were made with tears. We were glad to see this work going forward; for we knew it was just such a work as was needed to bring the people into that position of humbling their hearts and confessing their sins before God, that he would accept their repentance and their efforts to seek him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {RH, April 19, 1887 par. 4}

Sunday the meeting commenced at half past five in the morning, and continued an hour and a quarter. At half past seven A.M. the seats were again filled, and I spoke to those assembled upon the subject of temperance, from Romans 9:24-27. I never felt more in earnest when addressing a people on the subject of temperance, and we had evidence on this occasion that many hearts were deeply impressed. A request was made for me to speak again on the subject of temperance Sunday evening, which I did. There seemed to be no diminishing of the interest. After the discourse Sunday evening, the pledge was circulated, and one hundred and thirty-seven names were attached. We were sorry to learn that some few names were withheld for that which we consider was no reason that would justify a true child of God. Their excuse was that their work called them into places where wine would be passed to them (as is customary in this country), and they could not refuse to take it for fear of offending those for whom they worked. I thought that here was a very good opportunity for them to lift the cross, and let their

light shine forth as God's peculiar people whom he was purifying unto himself. {RH, April 19, 1887 par. 5}

We should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, making it possible for man to conquer in the name and strength of Jesus Christ. Then why should the followers of Jesus be ashamed to refuse the tempting wine cup. Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it requires moral courage to resist temptation on the point of appetite. We may expect such practice will be a surprise to those who do not practice habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practices of those with whom we associate? Here is the very opportunity to manifest that we are a peculiar people, zealous of good works. The beer drinkers will present their glasses of beer, and those who claim to be children of God may plead the same excuse for not signing the temperance pledge,--because they will be treated with beer, and it will not be agreeable to refuse. These excuses may be carried to any length, but they are not of any weight; and we were sorry that any who claimed to believe the truth should refuse to sign the pledge--refuse to put barriers about their souls and fortify themselves against temptation. They choose to leave the bars down, so that they can readily step over and accept temptation without making the effort to resist it. {RH, April 19, 1887 par. 6}

There is a constant warfare to be maintained between virtue and vice. The discordant elements of one and the pure principles of the other are at work striving for universal conquest. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite, and intemperance is fearfully prevalent. Look where we will in Europe, and we behold intemperance fondly cherished. Beer gardens arranged in the most beautiful style are to be seen at almost every turn, and you will see a beer table in almost every private garden, if it contains a tree large enough to shade a table. In summer this is the favorite place for taking lunches, which usually consist of bread and beer. There is a smooth sunny street close to the mission house, which is sometimes called, "Baby Promenade," because of the great number of nurses who come there in the middle of the day, to wheel their baby carriages. These generally contain two little occupants; and it is not uncommon to see the nurses stop at the beer gardens or saloons, and present the innocents a foaming glass of beer. The little ones know no better than to take the beverage, and they soon become stupefied and go to sleep. This makes it very easy for the nurses. It is the habit in this country to indulge the children in stimulants from their babyhood, thus educating them to have an appetite for them. {RH, April 19, 1887 par. 7}

On Sunday you will meet crowds flocking to the beer gardens, and we have met them again as they returned, some scarcely able to walk straight, while others were talking fast and foolishly, with swaying manners and unintelligent gestures. Reason

which God has given them as a sacred trust is beclouded, and as the result, eternal things are not discerned. The efforts of all who claim to believe the truth for this time, both young men and young women, cannot please Jesus unless they meet the evils which have crept in upon society with all their influence, and arrest, if possible, the current of intemperance, with its demoralizing power. While intemperance has its open, avowed supporters, shall not we who claim to honor temperance come to the front and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, temperance, which is carrying both men and women from one degree to another of self-indulgence, and preparing their souls for perdition. Those who claim to believe the truth have not all taken their position in relation to temperance which it is their sacred duty to do. There have been those who have stood aloof from decided committal on the side of temperance, and for what reason? Some say that if wine or beer is passed to them, they have not the moral courage to say, I have signed the pledge not to taste of fermented wine or beer or strong drink. Shall the names of those stand registered in the books of heaven as defending the indulgence of appetite? {RH, April 19, 1887 par. 8}

No one could be more decidedly tempted than was Daniel. He was apportioned wine and meat from the king's table; but Daniel purposed in his heart that he would not drink of the king's wine, nor eat of the luxuries of the king's table. Those four Hebrew youth chose to have their mental powers clear and undimmed, and their physical health was to them a matter of the highest consideration. They would not imperil the physical and moral powers for the indulgence of appetite. They saw the perils were on every side, and that if they resisted temptation they must make most decided efforts on their part, and then trust the rest with God. God gave these brave and noble minded youth such wisdom and understanding that they stood higher than all the astrologers and most learned men in the Babylonian Kingdom. {RH, April 19, 1887 par. 9}

We as Christians should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more and effecting the object more readily than the God-fearing Bible youth. In this age the young men of our cities should unite in a firm, decided army to set their faces as a flint against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized because they visit the halls and gardens fitted up with music and every attraction to allure the youth! Intemperance and licentiousness and profanity are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge. Let no feeble, weak excuse be offered to refuse to put your name to the temperance pledge. Work for the good of your own souls and for the good of others. {RH, April 19, 1887 par. 10}

Through intemperate appetite Adam and Eve lost Eden. If we gain the paradise of God, we must be temperate in all things. Shall any blush with shame to refuse the wine cup or the foaming mug of beer? Instead of this being a dishonorable work, they are doing service to God in the matter of refusing to indulge appetite, resisting temptation. Angels are looking upon both tempter and tempted. While sin is unmanly, indulgence of

appetite is weak, cowardly, and debasing; the denial of appetite, honorable. The highest intelligences of heaven watch the conflict going on between the tempter and the tempted. And if the tempted turn away from temptation, and in the strength of Jesus conquer, then angels rejoice, and Satan has lost in the conflict. As Christians, we need experimental piety; and all who understand the great conflict of Christ upon the point of appetite, in the wilderness of temptation, will never lend on iota of their influence to brace up intemperance. {RH, April 19, 1887 par. 11}

Jesus endured the painful fast in our behalf, and conquered Satan in every temptation, thus making it possible for man to conquer in his own behalf, and on his own account, through the strength brought to him by this mighty victory gained as man's substitute and surety. We thank the Lord that a victory was gained upon these points, even here in Basel; and we hope to carry our brethren and sisters up to a still higher standard to sign the pledge to abstain from Java coffee and the herb that comes from China. We see that there are some who need to take this step in reform. There are some who are nervous, and they should abstain from these nerve-weakening narcotics, that they may place themselves in right relation to the laws of life and health. These injurious stimulants are doing great harm to their nervous system. The machinery of nature is aroused to unwonted activity to be followed by reaction, and the coffee and tea must be used by them to keep up their strength and again urge up their powers. Unnatural activity is the result, and by this continual course of indulgence of appetite the natural vigor of the constitution becomes gradually and imperceptibly impaired. If we would preserve a healthy action of all the powers of the system, nature must not be forced to unnatural action. Nature will stand at her post of duty, and do her work wisely and efficiently, if the false props that have been brought in to take the place of nature are expelled. {RH, April 19, 1887 par. 12}

Tea is a stimulant. It increases an excitement beyond its natural action, and the whole mental powers are unduly aroused, after which come corresponding languor and debility. There is a nervous trembling which is interpreted to be a need of more vigor. Or, again, the coffee or tea is resorted to for the purpose of recruiting the energies, and thus artificial strength instead of natural deceives the tea-drinker to think that the strength is derived from the charming cup of tea, when it is only the exhausted energies spurred up to unnatural action, wearing away imperceptibly the life forces. They have thus stimulated the brain nerves to unnatural labor. {RH, April 19, 1887 par. 13}

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warning element against spiritual progress. Then shall not those who advocate temperance and reform be awake in regard to these injurious things? And shall not this pledge paper embrace coffee and tea, as hurtful stimulants? In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea or

coffee as a common drink is worse than wasted. It does the user, be it man or woman, harm and that continually. Shall Christians bring under the control of reason this appetite, or will they continue its practice because they feel so let down without it, like the drunkard without his stimulant? {RH, April 19, 1887 par. 14}

But Jesus overcame on the point of appetite, and so may we. Let us move on, then, step by step, advancing in reform until all our habits shall be in accordance with the laws of life and health. The Redeemer of the world in the wilderness of temptation fought the battle upon the point of appetite in our behalf. As our surety he overcame, thus making it possible for man to overcome in his name. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, April 19, 1887 par. 15}

**PERIODICALS / RH - The Review and Herald / April 26, 1887 Courtesy in Workers for God. [MORNING TALK AT OREBRO, SWEDEN, JUNE 22, 1886.] - By Mrs. E. G. White. -**

**April 26, 1887 Courtesy in Workers for God.  
[MORNING  
TALK AT OREBRO, SWEDEN, JUNE 22, 1886.]**

**By Mrs. E. G. White.**

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Peter 3:8. {RH, April 26, 1887 par. 1}

There is a necessity for all who profess to be followers of Christ, to manifest true Christian politeness. In Sweden the education given to the children is to be courteous in character. And while we profess to be followers of Jesus Christ, we must make it our life work to bring into the character whatever is amiable in temper, with whatever is firm in principle. "Be courteous," is a Bible injunction. We all have our peculiar temperaments. Some have very quick tempers; some are inclined to be morose, some stubborn, and others coarse and rough, unkind in words. Therefore we need to cultivate our tempers, take ourselves in hand; and the very best way to do this, is to learn diligently meekness and lowliness in the school of Christ. We need to study carefully the lessons that he gave his disciples, meditate upon them, and take them, to ourselves. We should not be satisfied to be half-way Christians. It is not only a privilege to each of us, but a duty, to reach the highest standard of Christian perfection; and especially is this true of those who are contemplating giving themselves to the work, to do errands for God, and to open the Scriptures to their fellow men. {RH, April 26, 1887 par. 2}

It is a very nice business to seek to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds. If you find access to hearts of almost every stamp of character, you must heed the injunction of the apostle to be courteous.



Love will do that which argument will fail to accomplish. Love is power. The workers need to bring the love of Jesus into their labors. Those who are young are much more easily impressed than those who have reached mature age; and if the young men and women understood their capabilities, if the grace of Christ ruled in their hearts, they might be a power for good in the hand of the Lord. They are to fix their eyes upon the Pattern. {RH, April 26, 1887 par. 3}

There is a brother who gave himself to the work of preparing for the ministry; a large share of his youth was devoted to this object; but when he stood up before the people to preach, his speech was so defective that he could not interest or hold the congregation. That man was strong so far as a knowledge of the truth was concerned, but his utterance was so defective that he wearied the people. His words were not distinctly spoken; and when the brethren tried to persuade him to give up preaching, he said, "I can do better." And he tried, but the effect was the same. He stated that he had been imitating a certain minister whose organs of speech we knew were defective; and he had tried to imitate this minister's defects in his manner of delivery, and in this way had almost entirely destroyed his influence as a speaker, and his utterance and voice were, we fear, hopelessly ruined. The habit had become second nature to him. Young men who have it in mind to give themselves to the ministry, should be very careful how they imitate any living man. They should act themselves; have their powers consecrated to God. It is much easier to take wrong impressions than to do away with them after they have been established in the mind and become habits. {RH, April 26, 1887 par. 4}

Every one who expects to become a worker in the ranks in any capacity, should educate himself for the work; and he should seek constantly to improve in his general deportment and in the manner of using his voice, in distinct pronunciation, and in every respect. I know that these young people can make of themselves almost anything they may choose to become by the help of Jesus. You want to keep before your mind's eye continually the perfect Pattern, and that is Jesus Christ. And as you go into different places to carry the publications of present truth, you want to have this spirit of courteousness with you; and if you approach the people with an attitude of kindness, not with self-sufficiency, they will know that you are interested in their welfare. You want to bring this spirit of courteousness into your character at home in your families and abroad. {RH, April 26, 1887 par. 5}

Abraham, the father of the faithful, was a man of true courteousness, and he brought courtesy into his family. Abraham was a man of peace; he wished to avoid contention. When the dispute arose among his herdsmen and those of Lot, it was his privilege to say which part of the country he should have. Abraham was the older; he had brought Lot up as his own son; but he gave the privilege of choice to Lot, saying, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot accordingly chose. He was captivated by the rich valley of the Jordan. He did not have the spirit of true courtesy. He only considered his own advantage. He did not think of the character of those who dwelt where he was choosing his home. He was ambitious for riches. The inhabitants of that beautiful valley were

exceedingly wicked; but, nevertheless, Lot placed himself among them without considering what the associations would be to him and his family religiously. As the result, his soul was vexed with the abominable wickedness of Sodom, and his interest and that of his family had become so mixed with them that he thought change impossible. He had, lastly, the command of an angel from heaven to flee for his life; and all his possessions were consumed in Sodom. {RH, April 26, 1887 par. 6}

We want to bring the spirit that Abraham had into our lives; and if we cultivate this spirit, we shall leave an impression upon the minds of the people that they cannot easily erase. We have found in America that even the young men have gained access to the hearts of older men by exercising true Christian politeness. Some have found access to hearts by going out into the fields where the men were laboring, and taking hold of the hoe or scythe and helping them in their work. This made the people feel that they were not above them, and they said, These people are different from other ministers I have seen; they are not above laboring with their hands, and I think I shall go out and hear what they have to say. And thus they would become interested in the truth. Now, if all would carry with them this deportment, and show that they have a burden for the work and for the souls around them, they would leave an influence for good. If you throw right open the door of the heart to have Jesus take possession of the soul, you will just as surely carry out the principles of Christian politeness as they dwelt in the heart of Jesus. {RH, April 26, 1887 par. 7}

I wish that all who think of taking a part in the work would feel the importance of starting right. The more you have of Jesus, the more you will reflect him to those that are around you. You want to be thorough with yourselves, that you may be workmen that need not be ashamed, wherever you go bringing the lovely traits of Christ's character into your labor. Soften whatever is harsh in your temper, and burnish off the rough edges of your character. Never be sour and harsh at any time. Abstain from frowns and contempt, however much you may feel them. You should win respect by being respectful and courteous. Treat every one with civility; they are the purchase of the blood of Christ. If you seek to imitate Christ in your character, the impression upon the people will not be made by you, but by the angels of God that stand right by your side; they will touch the hearts of those to whom you speak. {RH, April 26, 1887 par. 8}

Let us read the ninth verse of this chapter: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now, you must bear all things, and yet not be discouraged. Hope still that you will yet have access to the hearts of the people. Remember it is the soft answer that turneth away wrath. However they may treat you, remember that they treated Christ worse. Be sure to maintain self-control; if you show self conceit you will be despised. Be clothed with humility, and present the truth as it is in Jesus. {RH, April 26, 1887 par. 9}

**PERIODICALS / RH - The Review and Herald / May 3, 1887 To the Workers.  
[MORNING TALK AT OREBRO, SWEDEN, JUNE 23, 1886.] - By Mrs. E. G. White. -**

**May 3, 1887 To the Workers.**  
**[MORNING TALK**  
**AT OREBRO, SWEDEN, JUNE 23, 1886.]**

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**By Mrs. E. G. White.**  
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"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil-doing." 1 Peter 3:15-17. We are enjoined to sanctify the Lord in our hearts, and be prepared to give a reason of the hope that is within us with meekness and fear. {RH, May 3, 1887 par. 1}

Now, this is a rebuke to those who would attempt to teach the truth in their own unsanctified manner. If Christ is indeed enshrined in our hearts, we will teach others in the meekness of Christ. In order for us to give a reason of the hope that is within us, we must first have an understanding of the truth ourselves. The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and every one will pass through a trial of close criticism. {RH, May 3, 1887 par. 2}

It is the privilege and the duty of all to closely investigate the doctrine presented to them before they embrace it. And the most effectual way to find access to those whom we wish to educate in the truth, is to have them bring their Bibles, and point them to the chapter and verse, that they may see for themselves that these things are so. The people are so utterly deceived in regard to what the Bible does teach, that when you tell them these things, they will say, "It does not read so in my Bible." But you ask them to bring their Bibles, and show them the very chapter and verse you wish to impress upon their minds, and they will be surprised at the plain statements of revealed truths which they read out of their Bibles. {RH, May 3, 1887 par. 3}

It is the privilege of the young men and the young women before me to tax their minds with the reason of our faith. Carey, one of the greatest missionaries, was at one time a humble shoe-maker. He felt deeply for a class that he saw were in darkness and knew not the Scriptures. He was obliged to work at his trade, but at the same time he had his dictionary before him, and as he worked he diligently studied. He put his mind to the task with earnest prayer, and, procuring more books, did not cease until he had mastered three languages. He finally became a missionary to a foreign country, and was very successful. {RH, May 3, 1887 par. 4}

It is impossible for the youth to tell what they can accomplish until they have set themselves to the task. You want first to lay a good foundation by having a virtuous character; and this work of character building will cost you a determined effort; for you

must escape the corruptions in the world through lust. This will be answering the very requirements brought to view in my text, to sanctify the Lord in your hearts, that you may be able to give a reason of the hope that is within you with meekness and fear. {RH, May 3, 1887 par. 5}

The exhortation that Paul gave to Timothy, was, "Take heed," first to yourself and then to the doctrine. Do not let your heart become hardened with sin. It is very important that our youth should commence the work right. You need wisdom from heaven to read the Scriptures aright. The youth should decide the aim and object and purpose of their life, and make their standard high; if they have a low standard, they will not rise above that for which they aim. Closely examine your manners and habits. Compare them with the word of God, and then separate from you every wrong and sinful habit and indulgence for God will not hear your prayers if you regard iniquity in your heart. Christ has said, "Without me ye can do nothing." Every one of you want to be sure that Christ is in you and abiding with you. Then you can do all things. If you go in self-sufficiency, without prayer, without watchfulness, and without relying wholly upon God, you will make a sad failure. {RH, May 3, 1887 par. 6}

Isaiah had a message from the God of heaven to give to the backsliding people of Israel, and he gave them this message. He knew what elements he had to deal with; he knew the stubbornness and perversity of the heart, and how hard it would be to make any impression upon them. As he stood in the portico of the temple, the Lord revealed himself to him. The vail of the temple was withdrawn, the door lifted, and he had a view of the holy of holies within the vail. He saw the God of Israel before the throne high and lifted up, and the train of his glory filled the temple. As Isaiah senses his own sinfulness, he cries out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And there was seen the hand that took the live coal from off the altar, and touched his lips, and bade him be clean. Then he was ready to go with the message, and he said, "Send me;" for he knew that the Spirit of God would be with the message. {RH, May 3, 1887 par. 7}

To those who are engaged in the work of God, in the conversion of souls, it would seem as though it was impossible to reach the obdurate heart. This is how Isaiah felt, but when he saw that there was a God above the cherubim, and that they were ready to work with God, he was ready to carry the message. We have a great work to accomplish here in our world. {RH, May 3, 1887 par. 8}

The Saviour of the world chose his disciples from among the humble fishermen, and thus the foundation of the Christian church was laid by these humble men connecting themselves with Jesus Christ. As they entered the school of Christ they became learners in that school. They profited by the lessons that Jesus was continually giving them to fit them for the great trials and the important work that would come to them after the burial and resurrection of the Redeemer. Their hopes, although for a time seemingly blighted, still existed; and after the resurrection of Jesus these hopes revived. Now these unlearned men could stand before princes and kings and councils of the learned, and give to them the reasons of their faith which even their adversaries could not gainsay or resist. They were astonished at the boldness and fluency of their

speech, and took knowledge of them, saying, These men have been with Jesus and learned of him; for they talk like him. These men were able to stand bravely for the truth. They stood before the council, and declared, This is the Prince of life, whom wicked hands have taken and have crucified, and who is risen from the dead as he told us he would rise before his crucifixion. {RH, May 3, 1887 par. 9}

We may have a knowledge of the truth, but this is not enough. We must bring its living principles into our lives, and it must sanctify our characters and flow out to others. If we ourselves are conscious that our lives are not right, how can we help those who are around us? How can we have faith to come to God for help? The belief in Jesus is to be of that divine character that will bring Jesus into our life and actions, and will flow out in righteous actions to others. When we do this we will have an influence for good on all around us. The God of heaven understands all about the difficulties that we have to meet in this world, which are no more favorable for the perfection of Christian character than when Enoch was in the world. And yet Enoch walked with God, and communed with God, and God communed with him. He kept God's commandments. He kept in mind that the God of heaven was by his side, and he must do nothing to grieve his Lord. The Lord honored Enoch, and translated him to heaven without seeing death. {RH, May 3, 1887 par. 10}

Now, with your Bibles you want to go before God, open them before God, and plead with God. You want your understanding quickened; you want to know that you *know* the real principles of the truth, and then when you meet with opponents you will not have to meet them in your own strength. The angel of God will stand right by your side to help you in answering every question that may be asked you. But at the same time Satan will stand right by your opponents to stir them up to say things hard for you to bear, in order to provoke you to speak unadvisedly; but let your conversation be such that Satan can take no advantage of your words. {RH, May 3, 1887 par. 11}

We read that Christ did not bring a railing accusation against Satan when contending in regard to the body of Moses, because in so doing he would have placed himself on Satan's ground; and therefore you want to keep this meekness before you wherever you present the truth. One passionate word will give Satan the advantage and often wound your own soul and turn others away from the light. You want to be walled in, as it were, with Jesus; and as you hold yourself in this position, it will have a telling influence upon the people. Remember the work is to present the truth as it is in Christ Jesus, and you will just as surely have success as God rules in the heavens. Although many will not hear you, yet there are those who will hear, who are honest inquirers after truth, and who are far from being satisfied with the spiritual declension that is existing in the churches at the present time, and are hungry for the bread of life. {RH, May 3, 1887 par. 12}

**PERIODICALS / RH - The Review and Herald / May 10, 1887 Importance of Trust in God. [SERMON AT GRIMSBY, ENGLAND, SEPT. 18, 1886.] - By Mrs. E. G. White. -  
May 10, 1887 Importance of Trust in God.**

**[SERMON AT  
GRIMSBY, ENGLAND, SEPT. 18, 1886.]**

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**By Mrs. E. G. White.**  
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"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord and before his host: and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them; and they spoiled all the cities; for there was exceeding much spoil in them." 2 Chronicles 14:11-14. {RH, May 10, 1887 par. 1}

Here is brought before us the fact that when ancient Israel trusted in the Lord their God he always wrought for them. Here was a large army; thousands and thousands were brought up against them, and it looked to them that with their small army they would certainly be overcome. But here we see that Asa's trust was in the Lord God of Israel. It was not in their number, but he believed that the Lord could deliver them by few as well as by many. He reached out for God, and his faith took hold upon the Lord, and the Lord graciously heard and answered the petition of Asa; and they obtained the victory because God was wholly on their side. {RH, May 10, 1887 par. 2}

This was, indeed, a test and trial to the faith of those who served the Lord of the armies of Israel. They had fears that sin might be so cherished in their midst that God could not do wonderful things in their behalf. It was a vast number that they had to meet, a thousand thousand men. But Asa had not been giving himself to amusement and pleasure; in time of peace he had been preparing for any emergency; he had an army trained for conflict; but how few were their numbers when compared with their enemies! Did this appearance weaken their faith? did it discourage effort?--No; faith increased and strengthened for the occasion--not in self-confidence, but in the only One in whom they could trust. The prayers of Asa were not offered in vain. He had sought the Lord in the days of his prosperity, and now he could rely upon him in days of adversity. He showed by his petitions that he was not a stranger to the Lord's wonderful power. "It is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art God; let not man prevail against thee." {RH, May 10, 1887 par. 3}

This is an appropriate prayer for us to make. Our prospects are anything but flattering. There are vast numbers arrayed against the truth, whom we must meet in presenting the light to others. Our hope is not in our knowledge of the truth, and in our own ability, but in the living God. And if, like king Asa, we have educated ourselves, and



educated and trained others, to be familiar with the truth, who wear the armor of righteousness, ready to meet the enemies of God and the truth, we have done our part of the work in the way of preparation; and then the living faith in God must be exercised to work with the efforts of the workers. God's glory is at stake. And there should be decided effort as far as human effort is concerned, and living faith for the mighty God to manifest his power, else all will prove a failure. God defeated the enemies of Israel. He put their forces into disorder. They fled they knew not whither. Who can stand before the Lord God of Israel. {RH, May 10, 1887 par. 4}

Now we are not warring against flesh and blood, but against principalities and powers and spiritual wickedness in high places. The Lord would encourage us to look to him as the source of all our strength, the one who is able to help us. We may look to men, and they will give us counsel, and yet this may be defeated; but when the God of Israel undertakes work for us, he will make it a success. We want to know that we are right before God; if we are not right before him, then we want to make an earnest effort to come in right relation to him. We must individually do something ourselves. We are not to risk our eternal interest upon guess-work. We must set everything right; we must follow out the requirements of God, and then expect God to work with our efforts. 2 Chronicles 20:15. God works in us by the light of his truth. We are to be obedient to all his commandments. {RH, May 10, 1887 par. 5}

Oh that we could take this point into consideration, that the work in which we are engaged is not our work, but God's work, and we as humble instruments are laborers together with him; and with an eye single to God's glory, not mistake the beginning of the Christian life for its consummation, but see the necessity of training upon the earth to prepare us for doing God's will! We are not to lift up ourselves, not to be self-confident, but to trust in God, knowing that he is willing and able to help us. God will work with his people, but we want to be in that position where our trust and confidence will become firm in him. {RH, May 10, 1887 par. 6}

I wanted to bring these things before you, that you might see the importance of our coming into working order individually. We should examine our own hearts, and see that everything that is not in accordance with God's will is separated from us. There is with human nature one great difficulty: where the individual is not connected with God in any wise, the natural disposition reveals itself. Now, if Satan can crowd selfishness in among those connected with this precious work of God, if they become self righteous, independent of their brethren, independent of God, we need not expect that the blessing of God will attend our work; but if our hearts are pure, and uncorrupted with selfishness, we shall present the truth as it is in Jesus; and then we will have the blessing of the Lord. {RH, May 10, 1887 par. 7}

There is constant danger of dropping Jesus out of your labor; but when the truth is presented in meekness and grace as it is in Jesus, it is then you reveal Jesus Christ in every effort you make, and as you seek to approach souls you are revealing Christ to all those with whom you are brought in contact. If you are resting upon the loving Saviour as your only hope, if self is hid with Christ in God, God will be with you, and you will be with him. You will feel and know the power of true religion; your influence will be

used wholly for God's glory; you will not have a high estimate of yourselves. The path is narrow that leads to eternal life. You will find many difficulties in your way, which you must meet and overcome in the name of Jesus. What discouragements the disciples met when they saw Him in whom their hopes were centered mocked in the judgment hall, scourged, and suffering the most shameful death by crucifixion! And what triumph on the part of Satan as he bruised his heel when Jesus was nailed to the cross, amid the revilings of evil men who claimed the highest piety! After he had been inclosed in the tomb, his enemies expected to see the disciples discouraged, ashamed, and deny, as did Peter, all knowledge of him. But when these disciples went forth in faith, in holy boldness preaching a risen Saviour, their enemies marveled; for they did not present Jesus but as a Prince of life, risen from the dead, ascended into the heavens to make intercession for his followers, when their enemies and others took knowledge of them that they had been with Jesus. Thus should it be with believers of the truth. {RH, May 10, 1887 par. 8}

Here, then, is the power that the people of God are to have, and which will give them the victory in these last days. Every ism is existing. Every kind of false doctrine is prevailing everywhere, and the truth of God that is preached now involves a cross. But the truth must go to all cities and villages, into the highways and hedges. The apostle exhorts believers to "fight the good fight of faith," and "run with patience the race that is set before us, looking unto Jesus and author and finisher of our faith." Men are always trying to make an easier way to heaven than that which the Lord has provided. They do not want to run and to strive as the Lord has commanded. But we can see that there were conditions that the children of Israel were to comply with on their part. They were to seek the Lord, the children with the parents. This is the very work we are to do. There is not one half the seeking of the Lord there should be with us. We know not how soon our cases may come up in the Judgment, and in our present condition many will be disowned of Jesus. We are too apt to let the little cares of this life take our attention, and as soon as we do this we are bereft of our strength. {RH, May 10, 1887 par. 9}

What we want at the present time is to examine our own hearts, to discover if there is anything in them that is not right before God. If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in him, then we may expect his help, and we will have it. We have not today a Saviour inclosed in Joseph's new tomb, but we have a risen Saviour, one who stands in the presence of God for us, whose glory overshadows the mercy-seat, under which is the law of God. And here mercy and truth have met together, and righteousness and peace have kissed each other. And while Christ is pleading in our behalf, there must be with us a coming up to a higher standard in the work. {RH, May 10, 1887 par. 10}

The true Witness' voice is heard, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine

eyes with eye-salve, that thou mayest see." The gold here recommended is faith and love, which we must have interwoven into our life and character. But if the world has a controlling power upon life and character, they are losing the precious lessons of Christ. If they will only let Christ teach them as he did the disciples, he will take the simple things of nature to teach them lessons which, if put in practice, will secure for them the enduring reward. There are many ways in which we can learn, but we let opportunities and precious privileges to receive greater light be lost, and still greater ideas are entertained contrary to the truth because mind and heart are not brought into perfect harmony with God's will. If we can put these things away, and come right into the school of Christ, and learn of him the precious lessons he has for us, then we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But how thankful we should be that we have a Saviour, and that we can come to God with all our perversity of heart, and he will accept us if we come in faith believing! He will impart to us of his divine nature, and we may bring our godliness into our everyday life, and imitate the great Teacher in seeking to win souls. We must not seek our own will, but seek to serve God with the whole heart. {RH, May 10, 1887 par. 11}

We are constantly endeavoring to make a smooth path for our feet, and calculating to have an easy time, and to shun labor; but then it is that we have the very hardest time, and are the most complaining. We hear many say, All you have to do, is to believe, believe. But by the examples given us, we see there is hard work for somebody to do. We see that Israel had the presence of God when they connected themselves with him, but when they forsook the Lord and followed after other gods, they were overcome by their enemies. And we read how Israel's God gave them the victory over that great host. Because their number was so great they thought to overthrow Israel; but the prophet came to them and said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." {RH, May 10, 1887 par. 12}

Now, here is the very thing that we want to understand, that it is not our work but God's work, and we are only instruments in his hands to accomplish it. We want to seek the Lord with all our hearts, and the Lord will work for us. But if we think that, right or wrong, success will attend our efforts, we will just as surely fail as we live. What we want is to know we are fully on the side of God, and that we have a living Saviour, and that he is willing to work for us. We must not allow ourselves to cherish the selfish spirit that I can do so much better than my brother. Are you not permeated with this spirit, and does it not greatly grieve the Holy Spirit of God? For it is not you, but the Lord working through you, that your labors are attended with any success. And how important it is that you present the truth as it is in Jesus! {RH, May 10, 1887 par. 13}

Your work is not to gather up burdens of your own. As you take the burdens that Christ would have you, then you can realize what burdens he carried. Let us study the Bible, and find out what kind of yoke he bore. He was a help to those around him. He says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall

find rest unto your souls." You see there is a yoke to bear. Now this is the very faith that we want,--a faith that will grasp the promises of God, one that will take the yoke of Christ and bear the burdens that he would have us. We often think we are having a hard time in bearing burdens, and it is too often the case, because God has not made any provision for us to carry these burdens; but when we bear his yoke and carry his burdens, we can testify that the yoke of Christ is easy and his burdens are light, because he has made provision for these. But when you feel depressed and discouraged, do not give up the battle; you have a living Saviour that will help you, and you will have rest in him. You must not put your neck under the yoke of fashion, and yokes that God has never designed that you should bear. It is not our work to study how to meet the world's standard, but the great question with each one should be, How can I meet God's standard. Then it is that you will find rest to the soul; for Christ has said, "My yoke is easy, and my burden is light." {RH, May 10, 1887 par. 14}

When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for he says his yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, he will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in his school, then we must know that we have not the yoke of Christ. {RH, May 10, 1887 par. 15}

I am glad we have a risen Saviour, that he bears with the frailties of humanity! We so easily become impatient with one another! I think of how much Jesus has had to bear with us; our sins have grieved him so often; and how thankful we should be to learn how to labor and have patience with one another! And when we see faults in our brethren, we should go to them in the spirit of meekness, and tell them of their failings, and pray with them, and have it all settled. Do you not think that heavenly angels would look with pleasure upon such a meeting? Not a word should be spoken to hurt one another. What we want is the truth as it is in Jesus, laboring constantly to bind together never to separate. If our little churches in Riseley and Southampton have the truth as it is in Jesus, they will send up their petitions to Jesus for overcoming grace. Do not think that you must overcome in your own strength, neither try to save your own life. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." {RH, May 10, 1887 par. 16}

I am so glad that we have the truth so straight and plain. Although difficulties will present themselves, we have a God sufficient for all difficulties. One says, You cannot labor here as you labor in America; so they say in Sweden and in Norway; but I labor just the same in all these places as in America. The same God that gave me my commission to reach hearts in America, is giving me power to reach hearts in this country. I present Jesus to you as the one great Saviour; and if there is any reason why I cannot labor the same here as in America, it is because you have another mold than the mold of Jesus Christ. But God wants you to have his mold. He wants us to bring

ourselves in right relation with him. He wants us to have his meekness and lowliness. The very same God that delivered ancient Israel will work for us. God does not change. He has not one character for Denmark, another for Sweden, and another for Norway, and still another for England, but he is the same to all. God wants us to fulfill the conditions laid down in his word. He has not a school varying for the different nationalities, but he has one school for all. {RH, May 10, 1887 par. 17}

We found in Copenhagen that since we were there last fall some had embraced the truth. Among them was a man who had opposed his wife for ten years, and after hearing me speak he arose and said, "I am glad I came to Copenhagen. What we have heard here today is wonderful." Then, after attending the Sabbath-school he said, "I never saw anything like this. I am going home and tell my Baptist brethren all about it." In the testimonies heard there, I could not see that there was any difference in the general tenor from those we hear in America, and I can see no difference here; and I have come to believe that we are learning in the same school, and have one Teacher. And we can present the truth to the people as it is in Jesus, and let God do the work for us. The same prayers that are ascending to God in America, are ascending to God here, that the God of Israel may work in our behalf. And I beseech of you not to become discouraged, although the powers of Satan may be great, but look to Jesus. {RH, May 10, 1887 par. 18}

How little access Christ seemed to have to the people! Many believed on him, but dared not confess him because they were afraid of being put out of the synagogue. Now, we see how Christ was treated by them, and shall we treat him in the same manner? Think of Christ's coming down from glory, leaving his Father's throne, and suffering as he did for us! He came to bring the cup of salvation to those who were willing to drink it; but they struck it out of their hands. And when the people embrace the truth under your labors, do not think that it is you that have done the work, but remember that it is Jesus working through you; and let Jesus put his Spirit upon them, and also upon you, that you may work with all the ability that God has given you. If you have a sharp, bright thought, it is not you who created that thought, but God. I never yet felt satisfied as I have stood before the people. I never felt that I had said anything that I should be lifted up over. But if I have said anything that has reached the hearts of the people, it has been because God has worked through me. We must press the battle to the gate. There is no time for us to lose. There is no time for us to try to make a smooth path for our feet. We must take it as it is, with all its inconveniences and troubles, knowing that the God of Israel is by your side, and we shall see of his salvation. {RH, May 10, 1887 par. 19}

My brethren and sisters, let us remember here is the evidence that God will work. You are not to trust in any power but that of the Lord God of Israel. But if you have enmity in your hearts, you cannot expect that God will let his blessing rest upon you. No one will enter the city of God with anything that defiles. We must get ready for the latter rain. The earth is to be lighted with the glory of the third angel,--not a little corner only, but the whole earth. You may think that the work you are doing now is lost; but I tell you it is not lost. When the message shall go with a loud cry, those who hear the truth now



will spring to the front and work with mighty power. But you must have faith. It is no use to enter cities unless you have faith in God, and believe that a work is to be accomplished there. You must believe that it is Christ who is by our side, and is finding access to souls; and when you have done the best you can, you must believe, and commit it all to Jesus. {RH, May 10, 1887 par. 20}

There is a company who will stand upon Mount Zion, and we want you to be determined that you will be among that company. You will have trials here, but be determined that you will have a home in the city of God. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." He cannot find words strong enough to express himself, and he says an "eternal weight of glory." Well, then, cannot we bear the roughness a little? Here is the eternal weight of glory while we look not at the things which are seen, but at the things which are not seen. Keep talking of Jesus, of the widespread truth, of the life that measures with the life of God. Why, the things which are seen are temporal, but the things which are unseen are eternal. Then let us grasp the hand of infinite power. Here we are channels of light, and we should communicate this light to those around us. {RH, May 10, 1887 par. 21}

I feel so thankful every day that we have a Saviour, and I do not know how to dwell enough upon his goodness. Let us remember that he bore reproach for us; he was reviled, but reviled not again; he was mocked, and finally crucified, that we might have eternal life. In the greatest difficulties have faith in God; believe you have a mighty helper with you. He is the source of your strength. But we are not to try to bring every one into our mold. May God help us to walk in all humility of mind before him. {RH, May 10, 1887 par. 22}

**PERIODICALS / RH - The Review and Herald / May 17, 1887 The Sin of Licentiousness. - By Mrs. E. G. White. -**

**May 17, 1887 The Sin of Licentiousness.**

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**By Mrs. E. G. White.**  
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"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." {RH, May 17, 1887 par. 1}

When the law of God is written in the heart it will be exhibited in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imaginations and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure



model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God. {RH, May 17, 1887 par. 2}

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths as did the Jewish nation; but in their failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day. {RH, May 17, 1887 par. 3}

The Jewish priests were required to be in person all that was symmetrical and well proportioned, that they might reflect a great truth. "Be ye clean that bear the vessels of the Lord." The Lord required not only a well proportioned mind and symmetrical body of the Jews' ministry in holy office, but he required also pure and uncorrupted minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvelous light. The same Bible that contains the privileges of God's people, and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow men. {RH, May 17, 1887 par. 4}

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but his practices may resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power. {RH, May 17, 1887 par. 5}

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and

stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross, but instead of injury, it can only bring forth the gold of the character, purer, upon higher vantage ground than before the trial. {RH, May 17, 1887 par. 6}

The crime that brought the judgments of God upon Israel was that of licentiousness. The forwardness of women to entrap souls did not end at Baal-peor. Notwithstanding the punishment that followed the sinners in Israel, the same crime was repeated many times. Satan was most active in seeking to make Israel's overthrow complete. Balak by the advice of Balaam laid the snare. Israel would have bravely met their enemies in battle, and resisted them, and come off conquerors; but when women invited their attention and sought their company and beguiled them by their charms, they did not resist temptations. They were invited to idolatrous feasts, and their indulgence in wine further beclouded their dazed minds. The power of self control, their allegiance to God's law, was not preserved. Their senses were so beclouded with wine, and their unholy passions had such full sway, overpowering every barrier, that they invited temptation even to the attending of these idolatrous feasts. Those who had never flinched in battle, who were brave men, did not barricade their souls to resist temptation to indulge their basest passions. Idolatry and licentiousness went together. They first defiled their conscience by lewdness, and then departed from God still farther by idolatry, thus showing contempt for the God of Israel. {RH, May 17, 1887 par. 7}

Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls, and to take God's professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations,--to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of his law, against which Satan has made such a raid,--over such he sets his hellish powers and his agencies at work, and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness, and has had great light, or if the Lord has used him as his special worker in the cause of truth, then how great is the triumph

of Satan! How he exults! How God is dishonored! {RH, May 17, 1887 par. 8}

The licentious practice of the Hebrews accomplished for them that which all the warfare of nations and the enchantments of Balaam could not do. They became separated from their God. Their covering and protection were removed from them. God turned to be their enemy. So many of the princes and people were guilty of licentiousness, that it became a national sin; for God was wroth with the whole congregation. The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan. Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character. There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. Those who have dishonored their minds and affections by placing them where God's word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions. This is not the fruit of sanctified thoughts or hearts. {RH, May 17, 1887 par. 9}

It is now the duty of God's commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird. With the Hebrews, God's judgment fell upon them at once. A plague immediately broke out. The anger of the Lord was kindled against Israel, and the plague visited those who were most guilty. But "the wages of sin is death," and for their hidden licentious indulgences God poured upon them his wrath. "If any man defile the temple of God, him shall God destroy." The ringleaders in this demoralizing work, which was so debasing, so corrupting to Israel, so insulting to God, were ordered to be put to death by the hand of public justice, which was the only way to turn the wrath of God from the congregation of Israel. The command came from the Lord, to take the heads of the people who went out of the camp to associate with Moab, and hang them upon before the sun as sacrifices to God's justice, and as a terror to the rest of the people. The command was executed. They were first slain, then their bodies were hung up in sight of all Israel for a terror to the congregation of Israel, that they seeing their leaders and their princes so severely punished for their licentiousness and idolatry, without regard to wealth, or station, or what they had been, might have a deep sense of the abhorrence of God for sin, and a terror of God's wrath against them. And the men who have great light, and to whom one would look for an example, are in the sight of God very great sinners, if they transgress his law or deliberately lower the standard of his law to minister unto lust. {RH, May 17, 1887 par. 10}

Never was vice more bold, stubborn, or daring than it was in Zimri, a prince of the

chief house in the tribe of Simeon. Such an exhibition of effrontery toward God was almost too great for belief. He publicly appeared before the people leading a Midianitish harlot, one of high standing, a daughter of a chief house in Midian, in the sight of Moses and the congregation. He thus showed open contempt of God. He gloried in his shame; for wine had perverted his senses. He openly declared his sin as that of Sodom. The position he had occupied had been one of influence. Moses and the people who had taken no part in this great departure from God's law, were weeping and lamenting at the door of the tabernacle for the sins of the people, and the plague that had begun. But amid all this demonstration of sorrow, this prince defied the judges to molest him if they dared. The priests were weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the congregation, and took a javelin, and went after the man of Israel into the tent, and killed them both. This staid the plague. {RH, May 17, 1887 par. 11}

With this history before the peculiar people of God in these last days, there is no excuse for any one who will follow the example of ancient Israel in sin. But Satan will work in this special temptation to make void the law of God, and make light of God's special injunctions and warnings. The point to be marked is, that Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity, until justice was executed upon that demoralized God-defying prince. God says of Phinehas, He "hath turned away my wrath from the children of Israel." It was the greatest mercy that Phinehas could do to Israel, to deal promptly and decidedly with the guilty, and thus be instrumental in turning the wrath of God from the congregation of Israel. Something besides prayers and tears are needed in a time when reproach and peril are hanging over God's people. The wicked works must be brought to an end. The very work of justice done by Phinehas was an atonement for Israel.

*(Concluded next week.)* {RH, May 17, 1887 par. 12}

**PERIODICALS / RH - The Review and Herald / May 24, 1887 The Sin of Licentiousness. - By Mrs. E. G. White. - (Concluded.)**

**May 24, 1887 The Sin of Licentiousness.**

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**By Mrs. E. G. White.**

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***(Concluded.)***

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work will go on with all those who will co-operate with Jesus in the work of redemption. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people,

zealous of good works. God has made every provision that they should be intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; own knowledge must be practical. God's people must not only know his will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid. {RH, May 24, 1887 par. 1}

In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation. God is purifying a people to have clean hands and pure hearts to stand before him in the Judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust. The works of Satan are not half discerned, because purity and holiness do not mark the life and character of those who claim to be ministers of Christ. Strengthened with all might, according to his glorious power, we are thus fortified against the temptations of Satan. Christ and his purity and his matchless charms should be the soul's contemplation. There is spiritual power for all, which they may have if they will, that they may resist temptation, that duty may be done and the soul hold fast its integrity. Those who feel their need of being strengthened by might by God's Spirit in the inner man, will not lose their integrity. Earnest prayer and watching thereunto will carry them through temptations. We must be united to Christ by living faith. {RH, May 24, 1887 par. 2}

We are now amid the perils of the last days. Satan has come down with great power to work his deceptions. He fastens the mind or imaginations upon impure, unlawful things. Christians become like Christ in character by dwelling upon the divine Model. That with which they come in contact has a molding influence upon life and character. I have read of a painter who would never look upon an imperfect painting for a single moment, lest it should have a deteriorating influence upon his own eye and conceptions. That which we allow ourselves to look upon oftenest, and think of most, transfers itself in a measure to us. The imagination trained to dwell upon God and his loveliness will not find delight in dwelling upon scenes that are created by the imagination that is excited by lust. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also



tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:5-12. {RH, May 24, 1887 par. 3}

Satan is at work now as he worked in Eden, as he has worked through all successive generations. The arch-fiend knows well with what material he has to deal. He knows the weak points in every character; and if these weak points are not strengthened, he will display his infernal wisdom in his devices to overthrow the very strongest men, princes in the army of Israel. All along through successive generations are wrecks of character which have been destroyed, because the soul was not garrisoned. And now as we near the close of time, Satan will work with masterly activity to undermine principle, and corrupt moral character. Sin is committed by many who think their crime is effectually concealed. But there is One who says, "I know thy works;" "there is nothing covered which shall not be revealed; and hid, which shall not be known." When the mind is infatuated with the idea of sin, there will be deception practiced; lies will be told; for those who commit such sins will not be slow to lie as well. But all sin shall be revealed. {RH, May 24, 1887 par. 4}

God sees the sinner. The eye which never slumbers knows everything that is done. It is written in his book. One may conceal his sin from father, mother, wife, and friends, and yet all lies open before God, and is placed in his book of record. Darkness, secrecy, deception, and crime added to crime have not obliterated the record. David was a repentant man, and although he confessed and hated his sin, he could not forget it. He exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me. . . . Yea, the darkness hideth not from thee; but the night shineth as the day." {RH, May 24, 1887 par. 5}

God is everywhere. He sees, he knows all things, and understands the intents and purposes of the heart. It is in vain that an attempt should be made to conceal sin from his notice. He saw our first parents in Eden. He saw Cain when he raised his hand to kill Abel. He saw the sins of the inhabitants of the old world, and numbered their days and punished them with a flood. He saw the sins of his own covenant people, the Jews, when they plotted against the life of the Son of God. As surely does he mark every transgression, and every secret thing will be brought into Judgment. They may be hid from mortal man, they may be hid from the good, the pure, and the holy, from friends and from foes, yet God sees them. All sins will be revealed in the day of Judgment, and unless they have been repented of beforehand, they will receive punishment according to their magnitude: for a record of all the deeds of men is kept in the book of God's remembrance. All the good actions, all the evil actions of life are recorded. The fact that the accumulated sins are treasured up and at last exposed, is a terrible fact. And why those professing to be sons and daughters of God venture in the face of light, in the face of knowledge, to sin against their own conscience and by their sin involve others in



the same ruin, is a mystery. Have they ever tasted of the powers of the world to come? Have they ever enjoyed sweet communion with God? Then how can they turn to sensual, condemning, soul-degrading practices? {RH, May 24, 1887 par. 6}

The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing the game of life for your souls. Will there be sins committed by you on the very borders of the heavenly Canaan? Oh what revealings! The husband will know for the first time the deception and falsehood that have been practiced by the wife whom he thought innocent and pure. The wife for the first time will know the case of her husband, and the relatives and friends will see how error and falsehood and corruption have been clustering about them; for the secrets of all hearts will stand revealed. The hour of Judgment is almost here,--long delayed by the goodness and mercy of God. But the trump of God will sound to the consternation of the unprepared who are living, and awaken the pale nations of the dead. The great white throne will appear, and all the righteous dead will come forth to immortality. Whatever have been the little sins indulged will ruin the soul, unless they are overcome. The small sins will swell into the greater sins. Impure thoughts, private, impure actions, unrefined, low, and sensual thoughts and actions in the marriage life, the giving loose reins to the baser passions under the marriage vow will lead to every other sin, the transgression of all the commandments of God. Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and not having the grace of Christ in the soul will become connected with greater crimes. This is because they do not make the truth of God a part of them. Their discipline has been defective, the soul culture has not been carried forward from one advance to another, inborn tendencies have not been restrained, but have degraded the soul. For all the natural weaknesses Jesus has made ample provision, that they may be overcome through his grace. If not overcome, the weakness will become a tyrant, a conqueror, to overcome them, and the heavenly light will become beclouded and extinguished. {RH, May 24, 1887 par. 7}

I feel compelled to write most earnestly on this point because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise,

and gird themselves with the whole armor of righteousness.

*Basel, Switzerland. {RH, May 24, 1887 par. 8}*

**PERIODICALS / RH - The Review and Herald / May 31, 1887 The Church at  
Ephesus. - By Mrs. E. G. White. -**

**May 31, 1887 The Church at Ephesus.**

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**By Mrs. E. G. White.**  
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"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Revelation 2:1-3. {RH, May 31, 1887 par. 1}

The church at Ephesus in her earlier history had been made the dispensator of sacred truth. Rare means and privileges had been bestowed upon her. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." {RH, May 31, 1887 par. 2}

Here we see a deep, heart-felt, prolonged struggle; just such a struggle as we might have expected in these last days of conflict. "Thou canst not bear them which are evil." Rigid and impartial discipline was exercised in the case of all unworthy disciples and false teachers who were bringing in damnable heresies, which were undermining the foundation of the faith. {RH, May 31, 1887 par. 3}

Here the ministers of righteousness are symbolized by the seven stars, which the First and the Last has under his special care and protection. The Lord Jesus Christ is acquainted with the number of the stars. He calls them by their names, binds the sweet influence of Pleiades, and looses the bands of Orion. The ministers of the gospel of Christ are greater blessings to the church than are the stars to our world. All are in God's hand. He directs their motions. He disposes of them in their different orbs in their positions. He fills them with light and influence. He supports them, else they would soon be falling stars. They are instruments in his hands, and all the good they do is done by his hand and by his Spirit's power. {RH, May 31, 1887 par. 4}

He walks in the midst of the golden candlesticks. Thus is symbolized the relation of Christ to his churches, and the stars are used to represent his ministers. He is represented as walking up and down among the golden candlesticks. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion; and he takes pleasure in them if he sees these fruits manifest. Although Christ is mediator in the heavenly Sanctuary, yet he walks up

and down in the midst of the churches on earth. He goes about from church to church, from congregation to congregation, from soul to soul. He observes their true condition,—that which is neglected, that which is in disorder, and that which needs to be done. He is represented as walking, which signifies unrest, wakefulness, and unremitting vigilance. He is observing whether the light of any of his sentinels, or candlesticks, is burning dim or going out. These under-shepherds may sleep, but He that keeps Israel neither slumbers nor sleeps. If these candlesticks were left to the charge of human powers, the flickering flame would languish and die. But He is the true watchman of the home, the sleepless warden of the temple courts. The continual watch-care and presence and sustaining grace of Christ are the source of all light and life. {RH, May 31, 1887 par. 5}

The True Witness bears testimony in commendation of the diligence of the church at Ephesus, declaring. "*I know thy works;*" and all his commendations and reproofs are to be strictly regarded, for it is One who knows that speaks. Ardent, active piety in judicious work will show a moral strength in the church. Want of well doing leads to want of piety, and want of piety leads to inactivity. Diligent, earnest piety must be required of the church, else there will be a degenerating into mere chapel service, and into dry forms, while there will be less and less holy fervor,—steady burning of light in the candlestick. {RH, May 31, 1887 par. 6}

I am deeply impressed with our great need of individual piety and heart experience in the truth. I see that the terrors of the day of God are upon us. Iniquity is breaking forth, tearing through every barrier; and unless there are more thoroughly determined efforts to resist the power of Satan, he will gather into his ranks many whom we now reckon to be believers in the truth. There will come sore trials to us in grievous disappointments. The Saviour, the one styling himself as the true witness, enjoins upon John to write these things which he has seen and heard. "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." {RH, May 31, 1887 par. 7}

The work of the minister represented by the seven stars is a high and sacred work. When he entertains the idea that his work is comprehended in sermonizing, he overlooks, and is sure to neglect, the work devolving upon a shepherd of the flock. It is his work to have care, to oversee the flock, to so arrange the elements of the church that each may have something to do. {RH, May 31, 1887 par. 8}

Every member of the church who is united to Christ has sacred responsibilities resting upon him, and is bound by all the holy motives which the gospel recognizes as pure and sacred, to regard the salvation of souls as the highest interest entrusted to mortals, and thus become a co-laborer with God to rescue souls from the snare of Satan, and so influence, and educate, and train these souls that they shall be built up in truth and righteousness; for God will require this work of every individual who has accepted salvation. The devoted church-member should accomplish much by holy living; by a painstaking discharge of every duty; by fervent prayer; by faithful warnings, especially by affectionate intercourse for the help and instruction of these souls for whom Christ has given his life, who are committed to the charge of the church, which

charge they cannot neglect without imperiling their own souls and being disloyal to our crucified Redeemer. {RH, May 31, 1887 par. 9}

What a record many will meet in the day of Judgment because of their neglect of the very work which the Lord has left for them as his hired servants to do! It is his work, and none who neglect it can make an atonement for their delinquencies which have endangered souls by their passing by on the other side, while absorbing the mind and God-given abilities in pleasing occupation, retiring within themselves because it is their pleasure so to do, or absorbing the mind in business or worldly pursuits, and crowding upon their time an accumulated amount of little unimportant things, giving no time to God's work. {RH, May 31, 1887 par. 10}

"We are laborers together with God." But who are laborers together with God?--Those who are doing Christ's work. Those who are wearing Christ's yoke and lifting Christ's burdens; who employ their entrusted talents in active service, studying, devising, planning, with much prayer and earnest faith, ways and means to open the truth to any and every soul,--those that are near, and those that are brought within the sphere of their influence,--constantly studying how to do the very highest service for the Master. {RH, May 31, 1887 par. 11}

Our sisters are not excused from taking a part in the work of God. Every one who has tasted of the powers of the world to come, has earnest work to do in some capacity in the Lord's vineyard. Our sisters may manage to keep busy with their fingers constantly employed in manufacturing little dainty articles to beautify their homes, or to present to their friends. Great quantities of this kind of material may be brought and laid upon the foundation-stone; but will Jesus look upon all this variety of dainty work as a living sacrifice to himself? Will he pronounce the commendation upon the workers, "I know thy works, and thy labor, and thy patience," and how thou "hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."? {RH, May 31, 1887 par. 12}

Let our sisters inquire, How shall I meet in the Judgment these souls with whom I have or should have become acquainted? Have I studied over their individual cases? Have I so acquainted myself with my Bible that I could open the Scriptures to them? Have I sought the Lord my Master three times a day by earnest prayer in faith, that he would give me wisdom that I might know how to present the truth to these dear souls? Am I giving them, not only by precept, but by example in my own life of piety and fidelity to God, an assurance that the service of Christ is pleasant and satisfactory, and full of peace and joy? {RH, May 31, 1887 par. 13}

Is it the work God has appointed you as his hired servants, to study the intricate delicate patterns of embroidery and the many obscure points in this class of work, for the purpose of mastering what some one else has done or to show what you can do? Is this the kind of labor that God will commend you in doing, which so absorbs your interest, your God-given time and talents, that you have no taste or education or aptitude for missionary labor? All this kind of work is hay, wood, and stubble, which the fires of the last day will consume. But where are your offerings to God? Where is your patient labor, your earnest zeal, that brings you into connection with Christ, bearing his

yoke, lifting his burdens? Where are the gold, the silver, and the precious stones which you have laid upon the foundation-stone, which the fires of the last day cannot consume, because they are imperishable? "I know thy works," says the True Witness. {RH, May 31, 1887 par. 14}

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now, grace and peace are to be multiplied to the one who works upon the plan of addition. And with such a one there is an earnest pressing forward to obtain more grace, which is necessary for good works. {RH, May 31, 1887 par. 15}

As light comes to individual members of the church, it must be used to benefit others, that other souls may become learners in the school of Christ. There is a Pattern my sisters can show the talent and ingenuity to pick out, and to educate others to copy, searching the word of God with all earnestness, with a sanctified mental appetite to relish the truth because it is the truth. Those who make any progress in religion must be diligent. Your worsted work, your embroidery, your fancy articles will not be the works that will determine your character as fit for eternal life. It is another class of work altogether, that has weight in the Judgment. Have you been industrious in seeking to save souls--industrious with your entrusted ability in doing God's work? Without giving all diligence there is no gaining ground in the work of holiness. They who are slothful in the things of religion will accomplish nothing in it. They will be weighed in the balances, and be found wanting. There must be an abounding in all the Christian graces. Mental discipline is highly essential to fit us for the great work we are required to do for the Master. {RH, May 31, 1887 par. 16}

God's delegated ministers have need of the prayers of the faithful. If they are unselfishly laboring for the advancement of Christ's kingdom in the exercise of their appointed work, they will have to possess their souls in patience. They will have to meet every phase of character, some rough, uncultured, unappreciative of their constant labor, who will injure their influence if they can. {RH, May 31, 1887 par. 17}

Thou hast borne and had patience. The faithful minister is commended in having zeal against that which is evil. Not only will he not practice evil himself, but he will be an example to believers in his piety, his purity, his godliness, and his devotion to sacred things. "Thou canst not bear them which are evil." His affections will not fasten upon and cling to the evil doer. He hates the practices of the worker of iniquity. While every effort should be made for the salvation of these souls, in all meekness and wisdom, there must be manifested a zeal to repress evil, to counteract its baleful influence. God will not justify any one in making light of sin, and showing preference to the evil-worker. {RH, May 31, 1887 par. 18}

"Thou hast tried them which say they are apostles, and are not, and hast found them liars." There will be men who claim to have a work to do in preaching the truth to others, and it may be found best to test them. But the most solemn obligation is laid upon those

who consent to do this, to watch their going out and their coming in, to follow on their track to closely investigate the manner in which their work is done; whether they are indeed leaving a savory influence, or an influence which belies all their pretensions to be apostles of Jesus Christ. True zeal, Christ-like zeal, is to be shown in every case, that pretenders may not obtain a foot-hold, and through deception insinuate themselves into the confidence of the churches when they are not worthy of the confidence of Christians, because their works are evil, their hearts unsanctified, their actions defiling. {RH, May 31, 1887 par. 19}

If only Christian men would become ministers, how different would have been the state of religion in our world! Martin Luther made a statement that religion is never in such danger as among reverend men. This is the saddest picture held up to our view in the sins found among the ministers of the present age. They handle sacred things with defiled hearts and minds and impure hands. Many consider that ministers have no temptations; that they are fenced about with barriers, and that kept, as they are, daily in contact with sacred truth and thoughts of eternity, all would be pure and lovely and of good report. But although this is as it should be, it is not as it is, as facts show us. When the minister separates his soul from God by wicked works, he still continues to be an exponent of the word of God, and handles that word deceitfully. He is called upon at all times and under all circumstances to contemplate truth in some of its many forms, and applying the truth to hearts and life and practice of persons who are contemplating it, he talks of its advantages and the glories of redemption, and the wonderful plan of Christ in saving men, but he has no personal interest in these sacred truths. They are not brought into his life practice, and becoming dearer and more precious through daily experience. This is the reason why there are so many failures and falls, and why the gospel ministry is brought into reproach and disgraced. Many urge conversion while their own souls are unconverted, and commend the love of Jesus when they never have experienced it. They preach repentance for sin, which they have never practiced, and faith, which they know nothing of by experience. They talk of a Saviour, of whom they have only a theoretical knowledge. They talk of the Spirit of God that they are daily grieving; of heaven, which they do not contemplate because they have a personal interest in it. {RH, May 31, 1887 par. 20}

Here is deception of the worst kind. An irreligious minister should be ranked among those whom God abhors. His whole life is a lie. The word of God is taught to the people, but kept apart from his own life. If the word of God were brought into the life practice, every thought, word, and deed would be subject to God's will.

*Basel, Switzerland.* {RH, May 31, 1887 par. 21}

**PERIODICALS / RH - The Review and Herald / June 7, 1887 Losing our First Love.  
- By Mrs. E. G. White. -**

**June 7, 1887 Losing our First Love.**

**By Mrs. E. G. White.**



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"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Revelation 2:4-7. {RH, June 7, 1887 par. 1}

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Thine is a decay, a declension in holy zeal,--not forsaken is the object of it, but lost is the fervor. The first affection of the convert to Christ is deep, full, and ardent. It is not necessary that this love should become less as knowledge increases, as the more and increased light shines upon him. That love should become more fervent as he becomes better acquainted with his Lord. God sees that there is not heart service, a love for Jesus, an earnest zeal in his work. {RH, June 7, 1887 par. 2}

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How much need there is for the people of God at this time to consider the words of the Majesty of heaven, and carefully review the ground over which they have traveled, and see and understand where the very first step was taken in the wrong path! Absence of zeal and devotion, of earnest willing service in the cause of God, shows how indolent many professed followers of Christ are, how destitute of earnest, heart felt effort. They might have been going on from strength to strength, from light to still greater light. They might have become strong in faith had they walked on from step to step, thinking more of Christ than of themselves. {RH, June 7, 1887 par. 3}

The Lord has a right to expect more of his believing children than they give him. Every individual Christian is indeed the light of the world. Christians connect with Christ. They reflect the character of Christ. They have been intrusted with great treasures of light; the oracles of God have been given to them, and in these they have been thoroughly furnished unto all good works. Every provision has been made, and why have the individual members of the church wearied of their Lord? Why does he who professes to love God refuse to obtain from the Source of light and power the oil of grace that he may be a bright and shining light? The church has had great opportunities, great privileges, and why is the light growing dim? Why does it not shine to the world? His church whose individual members are advancing, growing in grace and in the knowledge of Jesus Christ, is the elected means of the Redeemer's system for enlightening and saving the world. Christ lived and suffered and died to establish a church capable of doing this noble work. He bought her, he cleansed her with his own blood, and clothed her with the garments of his salvation. He laid the corner-stone upon the blood-stained rock of Calvary. He made his church the depository of his precious law, and transferred into her hands in a high and holy sense the work of carrying out his holy designs; that the church should take the work when he left it, and carry it forward to its consummation. {RH, June 7, 1887 par. 4}

The Lord of righteousness is walking amid the golden candlesticks. And he watches every dim burning lamp of his individual believers, and says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Could mortals find language more impressive, more to the point, than these words of Christ,--words of Him who says, "I know thy works"? He presents the necessity of obtaining all the zeal and earnestness and energy that has ever glowed in the soul. And those who have cast off responsibility, and are content to have their light flickering and dim, Jesus would arouse to a sense of their obligation to let their light shine. He tells them that if they do not repent of their falling away from their first love, he will come suddenly, and remove their candlestick out of its place. As in the case of the unfruitful tree, the command will be given, "Cut it down; why cumbereth it the ground. {RH, June 7, 1887 par. 5}

God will accept nothing less than the whole heart. Happy are they who from the commencement of their religious life have been true to their first love, growing in grace and the knowledge of our Lord Jesus Christ. The sure result of their intercourse and fellowship with their beloved Lord, will be to increase their piety, their purity, their fervor. They are receiving a divine education, and this is illustrated in a life of fervor, of diligence and zeal. They have that faith constantly becoming stronger which works by love and purifies the soul. Theirs is a child-like devotion, developing itself into activities of holiness, giving proof by the most expressive outward act of their inward gratitude, the heart-felt joy and devoted attachment to Jesus their Redeemer, the divine Restorer. {RH, June 7, 1887 par. 6}

Those who have been growing in harmony with the world in custom, in practice, in thoughts, are not growing in grace. Their prayers become less and less fervent and intelligent. They seem lifeless, and cold, and dead. They must repent. They are called upon to be inwardly grieved and ashamed and confused before the Lord for their want of love. They should blame themselves, and humbly confess before God, and condemn themselves. They must come back, retrace their steps, and do the first works; take hold again firmly in faith where they let go, recover their first zeal, their conscientious, tender love for God and his precious truth. They must pray as earnestly, and watch as diligently, as when the light of Christ's forgiving, pardoning love first fell upon their souls. A severe threatening from God follows if this work is not done. "I will come unto thee quickly, and will remove thy candlestick out of his place." {RH, June 7, 1887 par. 7}

If we, like Chorazin and Bethsaida, are exalted to heaven in point of privilege, and, notwithstanding the abundant mercy and loving, tender compassion of God, indifferently regard his great privileges and are not responding to the light and opportunities bestowed, he will come in judgments for impenitence of his churches, and remove the light, and let darkness take its place. Those who are connected with Christ, bearing the yoke of Christ, and lifting his burdens, will be constantly self-denying partakers with Christ of his sufferings. They will be one with Christ, in deep sympathy

with Him who loved us and gave himself for us, that he might bring us to his side in heaven. This is the religion that is earnest, deep, firm, and far reaching, and insures rest, and peace, fullness of joy. {RH, June 7, 1887 par. 8}

The only way to grow in grace is to be interestedly doing the very work Christ has enjoined upon us to do,--interestedly engaged to the very extent of our ability to be helping and blessing those who need the help we can give them. This is the only way we can grow in grace and in the knowledge of Jesus Christ. Christians who are constantly growing in earnestness, in zeal, in fervor, in love,--such Christians never backslide. They are becoming more closely identified with the Saviour in all his plans. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. Their wisdom is increasing, their ability how to work. They seem to comprehend the largest plans. They are ready to engage in the most stirring enterprises, and they have no room for slothfulness; they cannot find a place for stagnation. {RH, June 7, 1887 par. 9}

Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, selfish plans become interwoven with their experience. God's voice is addressing this class, which are not few: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is of consequence that you hear attentively and obey. Come into close relationship with Christ. Keep your souls in constant contact with the world, and its customs will become your customs, its practices will become your practices, if you place yourselves where you will see and hear and feel and act as they do. {RH, June 7, 1887 par. 10}

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." Turn quickly to Jesus Christ. Yield your pride, your self love, your selfish aspirations, your love of the world, which are death to spirituality. Repent quickly. Delay not in deciding, lest you be too late. Elevate your soul's aspirations to higher spheres of action in Christian activities. Those who do this are the only class in our churches that will grow. They will speedily attain the highest moral efficiency and the clearest spiritual perceptions. They will have unusual vigor and steadiness of faith. They will know how to pray and be persevering and earnest in prayer. And all those who are deeply and interestedly engaged in the salvation of others, are the more surely working out their own souls' salvation with fear and trembling. The piety that does not reveal itself in working interestedly for others, will become a form, strengthened, bigoted, self-conceited. Coming in contact with souls for whom Christ has died, seeking to bring them to repentance, and evidencing a love for their souls, will call them out of themselves, so that they will not be exclusively engaged for their own selfish interests, either in temporal pursuits or in spiritual things. God has shown it to be our duty not to live for ourselves. Christ pleased not himself. {RH, June 7, 1887 par. 11}

The times of ignorance God winked at, but now, with the blazing light of truth shining all around us, with warnings, with reproofs, with increasing light if we will but open our eyes to see it, there is no excuse of any, even the weakest child of God, that they should not disperse light to the world. The four angels are holding the four winds that a

special work may be accomplished: the saints of God are to be sealed in their foreheads. Brethren, how long before you will be ready for the seal of God? Every step you advance upon the path which God forbids, toward your own pleasure and in sin, is a step nearer your destruction. Every act of disobedience to the word of the Lord is exposing you to irreparable loss. Every moment of ease, of self-indulgence, secured by you in neglecting the divine admonitions and call to duty in earnest work for the Master, is placing you under the power and control of the prince of darkness. Your candlestick may at any moment be moved out of its place. {RH, June 7, 1887 par. 12}

Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Get ready, get ready, I beseech you, get ready before it shall be forever too late! The ministers of vengeance will pour all the terrible judgments upon a God-forsaken people. The way of obedience is the only path of life. May the Lord help you to see it in time to open your ears, that you may hear what the Spirit saith unto the churches. {RH, June 7, 1887 par. 13}

What is my duty? What shall I do to save my children and to save many souls from the coming tempest of wrath unmixed with mercy? God claims every power, every capability of action to be invested in the doing of his work. Talents, possessions, everything that is great and noble in man he calls to be exercised in his work. Duty admits no rival, enters into no compromise with any opposing powers. The most precious friends and relatives must not step in between your duty and your God. The voice of duty is the voice of God in our souls. Obedience to its claims brings us into living personal agreement with the highest law in the universe--brings man into alliance with God. {RH, June 7, 1887 par. 14}

Let the churches be aroused. "He that hath an ear, let him hear what the Spirit saith unto the churches." This message concerns all our churches. You can never employ your faculty of hearing better than in hearkening to hear what the voice of God speaks to you in his word. There is a rich and abundant promise to those who overcome. It is not enough to enter upon this warfare, we must pursue it to the end. We must know nothing of yielding. We must fight the good fight of faith to the very end. To the overcomer is promised the triumphal victory. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Whatever was lost in the fall of Adam is more than restored in redemption. He that sitteth on the throne saith, "Behold, I make all things new." Let us look closely and critically to ourselves. Are not the vows we entered into at our baptism violated? Are we dead to the world and alive unto Christ? Are we seeking those things which are above, where Christ sitteth at the right hand of God? Is the cable cut which anchored us to the eternal Rock? Are we drifting with the current to perdition? Shall we make no effort to press and urge our passage up stream? Let us not hesitate longer, but vigorously apply the oars; and let us

do our first works ere we make hopeless shipwreck. {RH, June 7, 1887 par. 15}

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness? Is it the misuse and abuse of great light and opportunities and privileges, making boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost. It is these cherished sins, abhorrent to God, that make enfeebled moral courage, and leave you to choose to walk apart from God, while you retain a miserable, heartless, outward form. Once the soul was all aglow with love for Jesus; but all this is changed. The great Head who moves in the midst of his candlesticks will never be without a church. There will be faithless ones who will go out from us because they were not of us. There will be apostasies. But "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There will be those who are evil, who hold the truth in unrighteousness, who are sensual, who are controlled by the master-worker in all evil, who will have to be separated from the church. {RH, June 7, 1887 par. 16}

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." This labor of purifying the church is a painful work, but one that must not be neglected, if the church would have the commendation of God. But repent, because thou hast left thy first love. Here is plainly presented before us our work as members of the church of Christ. If we are faithless, we shall lose the crown of life and another will take it; for in the dropping out of the faithless the places are supplied by the faithful. If we refuse to let our light shine for the Master, if we do not do the works of God, others will do that very work which we might have done and could have done, but refused to do. When we cease to fulfill our mission, when the candlestick refuses to reflect light, and the great truths committed to us individually in trust for the world, are not given to them, then the candlestick will be removed. "I will come unto thee quickly, and will remove thy candlestick out of his place." Another will be placed in his stead and will shine. Let prayer be ascending now without delay to Him who walketh in the midst of the golden candlesticks. Take not thy Holy Spirit from us. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee."

*Basel, Switzerland.* {RH, June 7, 1887 par. 17}



**Training in the Work of God. - By Mrs. E. G. White. -**

**June 14, 1887 Importance of Training in the Work  
of God.**

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**By Mrs. E. G. White.**  
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"For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Corinthians 3:9. {RH, June 14, 1887 par. 1}

The work of the laborer is not small or unimportant. If he gives himself to any branch of the work, his first business is to take heed to himself, afterward to the doctrine. He is to search his own heart and to put away sin; then he is to keep the Pattern, Christ Jesus, ever before him as his example. He is not to feel at liberty to shape his course as best pleases his own inclination. He is the property of Jesus. He has chosen a high vocation, and from it his whole future life must take its coloring and mold. He has entered the school of Christ, that he may obtain a knowledge of Christ and his mission, and of the work he has to perform. All his powers must be brought under control of the great Teacher. Every faculty of mind, every organ of the body, must be kept in as healthy a condition as possible, so that the work of God shall not bear the marks of his defective character. {RH, June 14, 1887 par. 2}

Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner. He must be willing to be counseled. He cannot place his foot on the third, fourth, or fifth round of the ladder of progress before he has begun at the first round. Many feel that they are fitted for the work when they know scarcely anything about it. If such are allowed to start out to labor in self-confidence, they will fail to receive that knowledge which it is their privilege to obtain, and will be doomed to struggle with many difficulties for which they are entirely unprepared. {RH, June 14, 1887 par. 3}

Now, to every worker is granted the privilege of improvement, and he should make everything bend to that object. Whenever a special effort is to be made in an important place, a well arranged system of labor should be established, so that those who wish to become colporteurs and canvassers, and those who are adapted to give Bible readings in families, may receive the necessary instruction. Those who are workers should also be learners, and while the minister is laboring in word and doctrine they should not be wandering listlessly about, as though there was nothing in the discourse which they needed to hear. They should not regard the speaker simply as an orator, but as a messenger from God to men. Personal preferences and prejudices must not be allowed to influence them in hearing. If all would imitate the example of Cornelius, and say, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," they would receive much more profit from the sermons which they hear. {RH, June 14, 1887 par. 4}

There should be connected with our missions training schools for those who are about to enter the field as laborers. They should feel that they must become as



apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ. They should never cease to become learners, but should ever continue to dig for truth and for the best ways of working, as they would dig for buried gold. {RH, June 14, 1887 par. 5}

Let all who are commencing in the work decide that they will not rest short of becoming first class workers. In order to do this, their minds must not be allowed to drift with circumstances and to follow impulse, but they must be chained to the point, tasked to the utmost to comprehend the truth in all its bearings. {RH, June 14, 1887 par. 6}

Men of ability have labored at a great disadvantage because their minds were not disciplined for the work. Seeing the need of laborers, they stepped into the gap, and although they may have accomplished much good, it is in many cases not a tithe of what they could have accomplished, had they had the proper training at the start. {RH, June 14, 1887 par. 7}

Many who contemplate giving themselves to the service of God, do not feel the need of any special training. But those who feel thus are the very ones who stand in greatest need of a thorough drill. It is when they have little knowledge of themselves and of the work that they feel best qualified. When they know more, then they feel their ignorance and inefficiency. When they subject their hearts to close examination, they will see so much in them unlike the character of Christ, that they will cry out, "Who is sufficient for these things?" and in deep humility they will strive daily to put themselves in close connection with Christ. By crucifying self they are placing their feet in the path in which he can lead them. {RH, June 14, 1887 par. 8}

There is danger that the inexperienced worker, while seeking to qualify himself for the work, will feel competent to place himself in any kind of a position, where various winds of doctrines are blowing about him. This he cannot do without peril to his own soul. If trials and temptations come upon him, the Lord will give strength to overcome them; but when one places himself in the way of temptation, it often happens that Satan through his agents advances his sentiments in such a manner as to confuse and unsettle the mind. By communion with God and close searching of the Scriptures, the worker should become thoroughly established himself before he enters regularly upon the work of teaching others. John, the beloved disciple, was exiled to lonely Patmos, that he might be separated from all strife, and even from the work he loved, and that the Lord might commune with him and open before him the closing scenes in this earth's history. It was in the wilderness that John the Baptist learned the message that he was to bear, to prepare the way for the coming One. {RH, June 14, 1887 par. 9}

But above everything else it should be impressed upon the individuals who have decided to become God's servants, that they must be converted men. The heart must be pure. Godliness is essential for this life and the life which is to come. The man without a solid, virtuous character will surely be no honor to the cause of truth. The youth who contemplates laboring together with God, should be pure in heart. In his lips,

in his mouth, should be no guile. The thoughts should be pure. Holiness of life and character is a rare thing, but this the worker must have or he cannot yoke up with Christ. Christ says, "Without me ye can do nothing." If those who purpose to work for others' good and for the salvation of their fellow-men rely on their own wisdom, they will fail. If they are entertaining humble views of themselves, then they are simple enough to believe in God and expect his help. "Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Then we have the privilege of being directed by a wise counselor, and increased understanding is given to the true, sincere seeker for truth and for knowledge. {RH, June 14, 1887 par. 10}

The reason why we have no more men of great breadth and extended knowledge, is because they trust to their own finite wisdom, and seek to place their own mold upon the work, in the place of having the mold of God. They do not earnestly pray and keep the communication open between God and their souls, that they can recognize his voice. Messengers of light will come to the help of those who feel that they are weakness itself, without the guardianship of Heaven. The word of God must be studied more, and be brought into the life and character, fashioned after the standard of righteousness God has laid down in his word. Then the mind will expand and strengthen, and be ennobled by grasping the things that are eternal. While the world are careless and indifferent to the message of warning and mercy given them in the Bible, God's people, who see the end near, should be more decided and more devoted, and work more earnestly, that they may show forth the praises of Him who hath called them out of darkness into his marvelous light. {RH, June 14, 1887 par. 11}

Knowledge is power, either for good or for evil. Bible religion is the only safeguard for human beings. Much attention is given to the youth in this age, that they may enter a room gracefully, dance, and play on instruments of music. But this education is denied them, to know God and to answer to his claims. The education that is lasting as eternity, is almost wholly neglected as old fashioned and undesirable. The educating of the children to take hold of the work of character-building in reference to their present good, their present peace and happiness, and to guide their feet in the path cast up for the ransomed of the Lord to walk in, is considered not fashionable, and, therefore, not essential. In order to have your children enter the gates of the city of God as conquerors, they must be educated to fear God and keep his commandments in the present life. It is these that Jesus has pronounced blessed: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, June 14, 1887 par. 12}

The blessing is pronounced upon those who are familiar with the revealed will of God in his word. The Bible is the great agent in the hands of its Author to strengthen the intellect. It opens the garden of the mind to the cultivation of the heavenly Husbandman. It is because there is so little attention given to what God says and to that which God requires, that there are so few who have any burden to do missionary work, so few who have been passing under drill, calling into service every power to be trained and strengthened to do higher service for God. {RH, June 14, 1887 par. 13}

Altogether too feeble efforts are being made to connect those with our schools of

different nationalities who ought to be connected with them, that they may receive an education and become fitted for the work so noble, so elevated and far-reaching in its influence. The days of ignorance God winked at. But increased light is shining; the light and privileges of understanding Bible truth are abundant, if workers will only open the eyes of their understanding. The truth must be diffusive. Foreign and home missions call for thorough Christian characters to engage in missionary enterprises. The missions in our cities at home and abroad call for men who are imbued with the Spirit of Christ, who will work as Christ worked.

*Basel, Switzerland. {RH, June 14, 1887 par. 14}*

**PERIODICALS / RH - The Review and Herald / June 21, 1887 Proper Education of the Young. - Importance of Mission Training-schools--Addressed Particularly to Teachers in our Schools. - By Mrs. E. G. White. -**

**June 21, 1887 Proper Education of the Young.**

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**Importance of Mission Training-schools--Addressed  
Particularly to Teachers in  
our Schools.**

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**By Mrs. E. G. White.**

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The third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness; and there should be plans made and efforts adopted for the improvement of that class who anticipate connecting with any branch of the work. Ministerial labor cannot and should not be intrusted to boys, neither should the work of giving Bible readings be intrusted to inexperienced girls, because they offer their services, and are willing to take responsible positions, but who are wanting in religious experience, without a thorough education and training. They must be proved to see if they will bear the test; and unless there is developed a firm, conscientious principle to be all that God would have them to be, they will not correctly represent our cause and work for this time. There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working. The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent our faith. {RH, June 21, 1887 par. 1}

There are numbers that ought to become missionaries who never enter the field,

because those who are united with them in church capacity or in our colleges do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well organized plans. If the churches in the different places do their duty, God will work with their efforts by his Spirit, and will supply faithful men to the ministry. {RH, June 21, 1887 par. 2}

Our schools are to be educating schools and training schools; and if men and women come forth from them fitted in any sense for the missionary field, they must have impressed upon them the greatness of the work, and that practical godliness must be brought into their daily experience, to be fitted for any place of usefulness in our world, or in the church, or in God's great moral vineyard, now calling for laborers in foreign lands. {RH, June 21, 1887 par. 3}

The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right. If pupils receive the impression that they cannot go out or come in, sit at the table, or be anywhere, even in their rooms, except they are watched, a critical eye is upon them, to criticise and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the force of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid. The healthfulness of youth requires exercise, cheerfulness, and a happy, pleasant atmosphere surrounding them, for the development of physical health and symmetrical character. {RH, June 21, 1887 par. 4}

God's word must be opened to the youth, but a youth should not be placed in the position to do this. Those who must have an eye upon them constantly to insure their good behavior, will require to be watched in any position where they may be. Therefore the mold given the character in youth by such a system of training, is wholly deleterious. Aim for mental discipline and the formation of right moral sentiments and habits. Studies should generally be few and well chosen, and those who attend our colleges are to have a different training than that of the common schools of the day. They have been generally taught upon Christian principles, if they have wise and God-fearing parents. The word of God has been respected in their homes, and its teachings made the law of the home. They have been brought up in the nurture and admonition of the gospel, and when they come to the schools, this same education and training is to go on. The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom. Youth

removed from the domestic atmosphere, from the home rule and guardianship of parents, if left to themselves to pick and choose their companions, meet with a crisis in their history not generally favorable to piety or principle. {RH, June 21, 1887 par. 5}

Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises. If there are those who prolong religious exercises to weariness, they are leaving impressions upon the mind of the youth that would associate religion with all that is dry, unsocial, and uninteresting. And these youth make their own standard not the highest, but weak principles and a low standard spoil those who, if properly taught, must be not only qualified to be a blessing to the cause, but to the church and to the world. Ardent, active piety in the teacher is essential. Morning and evening service in the chapel, and the Sabbath meetings, may be, without constant care and unless vitalized by the Spirit of God, the most formal, dry, and bitter mixture, and to the youth the most burdensome and the least pleasant and attractive of all the school exercises. The social meetings should be managed with plans and devices to make them not only seasons of pleasantness, but positively attractive. {RH, June 21, 1887 par. 6}

Let those who are competent to teach youth, study themselves in the school of Christ, and learn lessons to communicate to youth. Sincere, earnest, heart-felt devotion is needed. All narrowness should be avoided. Let teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them. Your very presence gives a mold to their course of action. Your unity with them causes your hearts to throb with new affection. The youth need sympathy, affection, and love, else they will become discouraged. A spirit of "I care for nobody and nobody cares for me" takes possession of them, and although they profess to be followers of Christ they have a tempting Devil on their track, and they are in danger of becoming disheartened, and lukewarm, and backslidden from God. Then some feel it a duty to blame them, and to treat them coldly, as if they were a great deal worse than they really are, and but few, and perhaps none, feel it a special duty to make personal effort to reform them, and to remove the baleful impressions that have been made upon them. {RH, June 21, 1887 par. 7}

The teacher's obligations are weighty and sacred, but no part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them. Once gain their confidence, and you can lead them, control them, and train them easily. The holy motives of our Christian principles must be brought into our life. The salvation of our pupils is the highest interest intrusted to the Godfearing teacher. He is Christ's worker, and his special and determined effort should be to save souls from perdition and win them to Jesus Christ. God will require this at the hands of teachers. Every one should lead a life of piety, of purity, of painstaking effort in the discharge of every duty. If the heart is glowing with the love of God, there will be pure affection, which is essential, prayers will be fervent, and faithful warnings will be



given. Neglect these, and the souls under your charge are endangered. Better spend less time in long speeches, or in absorbing study, and attend to these neglected duties. {RH, June 21, 1887 par. 8}

After all these efforts, teachers may find that some under their charge will develop unprincipled characters. They are lax in morals as the result, in many cases, of vicious example and neglected parental discipline. And teachers doing all they can, will fail to bring these youth to a life of purity and holiness; and after patient discipline, affectionate labor, and fervent prayer, they will be disappointed by those from whom they have hoped so much. And in addition to this, the reproaches of the parents will come to them, because they did not have power to counteract the influence of their own example and unwise training. The teacher will have these discouragements after doing his duty. But he must work on, trusting in God to work with him, standing at his post manfully, and laboring on in faith. Others will be saved to God, and their influence will be exerted in saving others. Let the minister, the Sabbath-school teacher, and the teachers in our colleges unite heart and soul and purpose in the work of saving our youth from ruin. {RH, June 21, 1887 par. 9}

Many have felt, "Well, it don't matter if we are not so particular to become thoroughly educated," and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians. {RH, June 21, 1887 par. 10}

The Lord Jesus is dishonored by low ideas or designs on our part. He who does not feel the binding claims of God's law, and neglects to keep every requirement, violates the whole law. He who is content to partially meet the standard of righteousness, and who does not triumph over every spiritual foe, will not meet the designs of Christ. He cheapens the whole plan of his religious life, and weakens his religious character, and under the force of temptation his defects of character gain the supremacy, and evil triumphs. We need to be persevering and determined, to meet the highest standard possible. Pre-established habits and ideas must be overcome in many cases, before we can make advancement in religious life. The faithful Christian will bear much fruit; he is a worker; he will not lazily drift, but will put on the whole armor to fight the battles of the Lord. The essential work is to conform the tastes, the appetite, the passions, the motives, the desires, to the great moral standard of righteousness. The work must begin at the heart. That must be pure, wholly conformed to Christ's will, else some master passion, or some habit or defect, will become a power to destroy. God will



accept of nothing short of the whole heart. {RH, June 21, 1887 par. 11}

God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountains of living waters. He is a Christian who aims to reach the highest attainments for the purpose of doing others good. Knowledge harmoniously blended with a Christ-like character will make a person truly a light to the world. God works with human efforts. All those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for positions of usefulness. Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. If one is learning of Jesus, the greatest educator the world ever knew, he will not only have a symmetrical Christian character, but a mind trained to effectual labor. Minds that are quick to discern will go deep beneath the surface. {RH, June 21, 1887 par. 12}

God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge. Our bodies and souls belong to God, for he has bought them. He has given us talent, and has made it possible for us to acquire more, in order that we may be able to help ourselves and others onward in the way to life. It is the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, both in temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable, and the necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God,--such an experience but few have had, and the result is, there are but few now fitted for the great want of the times. {RH, June 21, 1887 par. 13}

God does not ignore ignorant men, but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge by exerting every power to glorify God; they will have increased power with which to glorify him. But those who are willing to remain in a narrow channel because God condescended to accept them when they were there, are very foolish; and yet there are hundreds and thousands who are doing this very thing. God has given them the living machinery, and this needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility, and that with all the qualities God has given us for education, so great a number are willing to remain in the same low position that they were in when the truth first reached them. They do not grow

mentally, they are no better fitted and prepared to do great and good works than when they first heard the truth. {RH, June 21, 1887 par. 14}

Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,--not for the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect. It is no sin to appreciate literary talent, if it is not idolized; but no one is to strive for vain glory to exalt self. When this is the case, there is an absence of the wisdom that cometh from above, which is first pure, then peaceable, easy to be entreated, full of love and of good fruits. {RH, June 21, 1887 par. 15}

The established missions in our cities, if conducted by men who have ability to wisely manage such missions, will be steady lights, shining amid the moral darkness. The opening of the Scriptures by means of Bible readings is an essential part of the work connected with these missions; but workers cannot take hold of this work unless they are prepared for it. Many ought to be trained in school before they even know how to study to bring their minds and thoughts under the control of the will, and how to use wisely their mental powers. {RH, June 21, 1887 par. 16}

There is much to be learned by us as a people before we are qualified to engage in the great work of preparing a people to stand in the day of the Lord. Our Sabbath-schools which are to instruct the children and youth are too superficial. The managers of these need to plow deeper. They need to put more thought and more hard work upon the work they are doing. They need to be more thorough students of the Bible, and to have a deeper religious experience, in order to know how to conduct Sabbath-schools after the Lord's order, and how to lead children and youth to their Saviour. This is one of the branches of the work that is crippling along for the want of efficient, discerning men and women who feel their accountability to God to use their powers, not to exhibit self, not for vain glory, but to do good. {RH, June 21, 1887 par. 17}

How broad and extended the command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world"! What honor is here conferred upon man, and yet how large a number hug the shore! How few will launch out into the deep, and let down their nets for a draught! Now, if this is done, if men are laborers together with God, if men are called to act in city missions, and to meet all classes of minds, there should be special preparations for this kind of work.

*Basel, Switzerland.* {RH, June 21, 1887 par. 18}

**PERIODICALS / RH - The Review and Herald / June 28, 1887 Self-Exaltation. - By Mrs. E. G. White. -**

**June 28, 1887 Self-Exaltation.**

**By Mrs. E. G. White.**

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We are nearing the Judgment, when every case will stand before God in its true bearing; when every secret thing that men have done will appear, with the motive that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honor all such ambition to excel. But if we are seeking to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through his apostles, "Humble yourselves in the sight of the Lord, and he shall lift you up." God knows us all by name. He knows what spirit is in us, and will finally reward us as our works have been. No one need be in darkness in regard to the spirit which he possesses. Sin will close the gate of heaven against all who cherish it, for they will be without the holy city. Is heaven of any value to us, then let us put away all sin, that we may stand approved of God. {RH, June 28, 1887 par. 1}

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . . And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very thing which Satan originated in heaven, which resulted in his fall, and which through his temptations has successfully accomplished the fall of thousands and thousands? Shall we separate ourselves from God, and take the enemy's side? Professed believers in the truth are doing this. When circumstances arise to tempt them, they do not resist temptation, but fall an easy prey to the Devil. That which individuals need is practical godliness. This is the only antidote for the snares of the Devil. {RH, June 28, 1887 par. 2}

God's word is full of instruction that his children should love another, and not strive with one another. They are called unto liberty, and should stand fast in their liberty wherewith Christ has made them free. But he would have them be careful that they do not use this liberty unlawfully, indulging in corrupt practices; and they should avoid anything which would create contention and dissension and differences of feeling. He would have them by love serve one another. They are to maintain Christian affection, love their neighbor as themselves. "If ye bite and devour one another, take heed that ye be not consumed one of another." {RH, June 28, 1887 par. 3}

True value is shown far more by works than by assertions, or by tearing one another down to build self up. The knowledge, the skill, the fidelity will be exerting its influence, and will speak louder than words possibly can. Merit and moral worth cannot be hidden. They will appear, and the less one seeks to make them appear in words, the better it will be for him. If a man extols his knowledge in order to stand in the highest place when that knowledge is tested, if it is not all that he represented it to be, he will be left in a lower place than if he had kept silent and let his works praise him. {RH, June 28, 1887 par.

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The greatest detriment to our churches, that which brings them into weakness and disfavor with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Then let every soul examine himself, and see if he is approaching the committal of any such sins. {RH, June 28, 1887 par. 5}

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins; but as children of God, we are laid under the strongest obligation to refrain from sin, denying the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects upon which all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground, and the regarding of the ideas and opinions of others with contempt. And to speak of these opinions with others, making them as contemptible as possible, so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity, and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God which we claim to vindicate. {RH, June 28, 1887 par. 6}

Love to God comprises our duty to God; love to our neighbor, our duty to one another. Mutual love must be cherished at all times, in all places, and under all circumstances. This is the credential which we bear to the world, that God has sent his Son Jesus to die, to bring back the moral image of God in man: "By this shall all men know that ye are my disciples, if ye have love one to another." This love cultivated, becomes an abiding principle, and is effectual in rooting out dissensions and divisions among brethren. Where envying and jealousies are cherished, there is every evil work. All this must be cleansed from the soul temple, and then God will work in much greater power for his people. But he cannot do this where those evil things exist; for should God bless, each party would be confirmed in his conviction that he is right and his brother wrong. In the place of love there would be contention over the very blessings bestowed. In the place of acting like Christians, and guarding one another's interest, there would be a tearing and rending of one another, like brute beasts. Such a spirit is wholly in harmony with Satan, and is in accordance with his mind and purposes, fulfilling his will, doing his pleasure; for he knows the sure result is separation from God. Then he obtains full control over their minds and affections. And while professing to be children of God, they are to all intents and purposes children of the wicked one; for they act out his spirit and do his will. It is mutual strife in the place of mutual love, that if persisted in will prove their common ruin. Professed Christian churches are often ruined by their own unchristian course toward one another. {RH, June 28, 1887 par. 7}

"I am the vine, ye are the branches." "Every branch in me that beareth not fruit he

taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We have stated what kind of fruit the branches that are in the living Vine will bear,--love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the True Vine. Here it is distinctly specified that the fruit which the true and flourishing branches bear, is the better. Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if the latter is done? Can the God of love bestow his grace upon them while the spirit of love, has departed and the evil spirit which seeks to destroy prevails? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in their character, fighting sin in the place of making the most of their differences of opinion, we would see harmony, love and unselfish workings, and the peace and power of God would be manifested in behalf of his people. "Let us not be desirous of vainglory, provoking one another, envying one another." {RH, June 28, 1887 par. 8}

The esteem and applause of men are of great value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be in the love of God. Satan is constantly seeking to crowd vainglory into their hearts, that he may steal away their humility and meekness, love and patience. And if they have the idea that they are not to stand as the first in every calling and work, they are dissatisfied, and imagine that they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self glory they do not receive. They begin to envy and be jealous, and then to demerit the one whom they envy. If they can make it appear that he is at fault in anything, the fault is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things,--things which are hateful in the sight of a holy God, but well pleasing to the Devil. {RH, June 28, 1887 par. 9}

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." Here is a special direction to deal tenderly with those overtaken in a fault. This "overtaken" must have its full significance. It is something different from deliberate sin, to be led into sin unawares, not meaning to sin, but sinning through want of watchfulness and prayer, and not discerning the temptation of Satan, and so falling into his snare. There is a difference to be made in the case of one who plans and deliberately enters into temptation, and marks out an evil course, covering his sin skillfully, that he shall not be detected. The treatment cannot be the same in both cases. More effective measures are needed to check the premeditated sin; but the apostle directs the treatment to be given to those who are "overtaken," or surprised, or overcome, by temptation. "Ye which are spiritual," you who have evidenced that you have a connection with God, "restore such a one in the spirit of meekness," -- not crush all hope and courage out of the soul, but restore him in meekness, "considering thyself, lest thou also be tempted." Faithful reproofs will be needed, and kindly counsel and supplications to God, to bring him to see his danger and sin. {RH, June 28, 1887 par. 10}

The original word means to *set in joint*, as a dislocated bone; therefore efforts should be made to set him in joint, and bring him to himself, by convincing him of his sin and error, that he shall not be separated from the True Vine, or like a limb cut off. He is to be loved, because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother's fall; but in meekness, in the fear of God, in love for his soul's sake, seek to save him from sin. {RH, June 28, 1887 par. 11}

The apostle saw the working of the human mind, that self-pride would come in and hinder this plan of operation. And he exhorts, "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man himself to be something, when he is nothing, he deceiveth himself." How many have altogether too high an opinion of their own ability! lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the erring. They feel sufficient to dictate, look upon themselves as wise, and capable of accomplishing great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is, they are not acquainted with themselves, and do not know half as much as they should know or as they think they know. They are really elevating themselves. While such deceive others by exalting their acquirements and their self-sufficiency, they deceive their own souls, and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations while they self-confidently think themselves standing securely. {RH, June 28, 1887 par. 12}

The exhortation of the apostle (Philippians 2:3) is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." If we expect compassion from Jesus Christ to ourselves, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most un pitying, must be moved by these words the apostle urges upon them: "Fulfill ye my joy." I have been instrumental in bringing to you the gospel of Christ; you claim to be my children in the gospel; then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife.

*Basel, Switzerland.* {RH, June 28, 1887 par. 13}

**PERIODICALS / RH - The Review and Herald / July 5, 1887 Christ Man's Example. -  
By Mrs. E. G. White. -**

**July 5, 1887 Christ Man's Example.**

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**By Mrs. E. G. White.**

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There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,--not coveting them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony. {RH, July 5, 1887 par. 1}

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God. {RH, July 5, 1887 par. 2}

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person." {RH, July 5, 1887 par. 3}

Now, of the human: "He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere

was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain. {RH, July 5, 1887 par. 4}

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as a God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive. {RH, July 5, 1887 par. 5}

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility! {RH, July 5, 1887 par. 6}

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,--but what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,--died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Psalms 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small

account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. {RH, July 5, 1887 par. 7}

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting." {RH, July 5, 1887 par. 8}

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy--striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christ-like? {RH, July 5, 1887 par. 9}

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! {RH, July 5, 1887 par. 10}

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self exaltation must be put away from us, and we learn

the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds. {RH, July 5, 1887 par. 11}

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalties would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain. {RH, July 5, 1887 par. 12}

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,--a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.

*Basel, Switzerland.* {RH, July 5, 1887 par. 13}

**PERIODICALS / RH - The Review and Herald / July 12, 1887 Union With God.  
[MORNING TALK AT GRIMSBY, ENGLAND, SEPT. 18, 1886.] - By Mrs. E. G. White.**

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**July 12, 1887 Union With God.  
[MORNING TALK AT  
GRIMSBY, ENGLAND, SEPT. 18, 1886.]**

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**By Mrs. E. G. White.**

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We have the promise, "Draw nigh to God, and he will draw nigh to you." This is a precious promise to me for the reason I believe it. I believe God will do just as he said he would. And while we comply with the conditions to draw nigh to God, it is our privilege to claim the promise. Christ has said, "Without me ye can do nothing." It is useless to think that we can do anything unless Christ is abiding in our hearts. {RH, July 12, 1887 par. 1}

It is our privilege to have Jesus with us at all times and in all places. In order to have

this mighty Helper by our side, we must empty the soul of everything that would corrupt or tarnish it. This is our work; it is to keep the eye fixed upon the glory of God, and be constantly seeking to yoke up with Christ as our companion and friend. And this is what the cause of Christ requires, that the heart should be stirred with Christ's words and Christ's wisdom. It is to have a close connection with Jesus. We must acquaint ourselves with God, which is identification with God. It is not enough to have a theoretical knowledge; we must have a living experience in the things of God. Our life can be and should be made radiant with God's wisdom. We must be lifted up to a higher level. We must take in knowledge from God's word, from God's presence; take in light from heaven, reflect light, and let our hearts go out in gratitude to God for the light of truth he has given us, and then let this light shine to those around us in steady, bright rays. The law of God is to be brought into our life, and its principles are to be carried out in actions, just as the building needs the great cornerstones and the solid beams. The Lord sees how deficient we are, and he wants to put his Spirit into our hearts. He warns us to build on the solid foundation; then we can find access to the souls he came to save. It is our work to open this most glorious truth to them. Just as soon as we separate ourselves from God by sin, which is the transgression of his law, Satan takes control of our minds. We want to seek earnestly to draw near to God. {RH, July 12, 1887 par. 2}

What does the text mean which says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"?--It means that some have been serving God with a divided heart. They esteem God some, but themselves more. We must not esteem ourselves more highly than we ought. Let not Christ's words and words of some finite being bear with equal weight upon your heart. Fill the whole heart with the words of God. They are the living water quenching your burning thirst. They are the living bread from heaven. We cannot have Christ's words dwelling in us richly, and at the same time have our thoughts centered upon ourselves, and think that we can do a great work, and that we have ability to reach the hearts of the people; for we can do nothing only as we have strength from Jesus Christ. We want to come into a place where we will surrender our souls to God. And it is not enough merely to surrender, but we must cling to Jesus, bring him into our life, and work for him with all the powers of our being. And we want by living faith to grasp the promise, and say, God has said the blessing is mine; I must have it, and I believe I shall have it; and keeping the mind on Christ, holding firmly to him, and at the same time surrendering ourselves to him, we shall find that Christ will come in. We shall have his presence abiding with us. He will give us access to souls, and success will attend our efforts. {RH, July 12, 1887 par. 3}

Here in Europe we need much of the Spirit of God. There are a great many things that need a different mold, and we must be consecrated to God in order to do the work of reconstructing which he would have us do. We must be seeking to have Christ fashion us, and be molded as clay in the hands of the potter. Man may try to put his mold upon the work, but you will see that it is a perfect failure. Some have peculiar views and ideas, and none can approach them because of these peculiarities. They are not easily entreated. But what we want is for them to receive Christ's mold; we do not

want to run anything after man's way; we want the fashioning hand of God to mold and direct us. And if the right hand is laid upon us to fashion us, we shall have a peculiar mold after the fashion of Christ, and shall pursue a course directed of Heaven. {RH, July 12, 1887 par. 4}

In this work we shall meet with perplexities, and trials, and difficulties that we do not meet in America; but we can go forth knowing that we have Jesus with us to impress our hearts and minds with good, so that everywhere we can present to individuals the truth that he has given us. God will help us. The strong barriers of prejudice that have been built up will just as surely come down as did the walls of Jericho before the armies of Israel. There must be continual faith and trust in the Captain of our salvation. We must obey his orders. The walls of Jericho came down as the result of obeying orders. Joshua challenged the angel of Israel by asking, Whose side are you on? and the answer came, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." "As captain of the host of the Lord am I now come." {RH, July 12, 1887 par. 5}

The Captain of the Lord's host must go before us, if we meet with success. There are difficulties that we shall meet, and our only hope of reaching the people in England is through Jesus Christ. The Captain of the Lord's host is just as ready to help us as he was to help Joshua. It is for us to obey orders, and it will be in our work as it was at Jericho. By obeying orders and marching round the city as the Lord had commanded, a mighty angel was sent to throw down the walls of Jericho, and the armies of Israel marched straight into the city. We must have much less self-confidence and much more of Jesus. We want now to place ourselves in right relation with Jesus; let self be sunk out of sight in Christ, who is acquainted with every heart, who can impress the workers with the right plans of labor, and also impress the hearts of those for whom we labor, [by] which we can reach these precious souls. {RH, July 12, 1887 par. 6}

But we are not to feel that we are capable or sufficient of ourselves; that it is by any power which we possess that souls are reached, and begin to praise self, and feel that we are sufficient for everything that comes under our hands. If we have accomplished anything in the work, it has not been us, but God, that did the work; and we want that our hearts shall be flowing out in constant gratitude to God. Is it not truth that human hearts are proud, and that we are so lifted up that we are ashamed to open our hearts in praise, and offer gratitude to God? The Lord would do great things for the workers, but their hearts are not humble. Should the Lord work in them, they would become lifted up, filled with self-esteem, and would demerit their brethren. God would have us elevated. We are free to talk of our difficulties and troubles, but when it comes to pouring out our hearts to God in earnest prayer, in gratitude and praise, how little there is of this! {RH, July 12, 1887 par. 7}

Ours is the most solemn work that was ever given to mortals, and we are doing this work for eternity. We are to be a spectacle to angels and to men, and we want our spirits softened and subdued by the meekness and lowliness of Christ, and have his Spirit enshrined in the heart. We want that active, living faith that will take God at his word, and trust in his promises at all times. And as we on our part lay Hold of the arm of infinite power, we must feel that it is an individual work; we must cling to the Mighty



One; and if we seek God with all our hearts, we will find him, because he has promised to be found of us. He is the Captain of the Lord's host, and he will be with us; and if he gives us any measure of success, express thankfulness to him. "Whoso offereth praise glorifieth God." All heaven is interested in this work that God's messengers are carrying forward in the world, in the name of Jesus Christ of Nazareth. {RH, July 12, 1887 par. 8}

This is a great work, brethren and sisters, and we should humble ourselves daily before God, and not feel that our wisdom is perfect. We should take hold of the work with earnestness. We should not pray for God to humble us; for when God takes hold of us, he will humble us in a way that we would not enjoy. But we must day by day humble ourselves under the mighty hand of God. We are to work out our own salvation with fear and with trembling. While it is God that works in us to will and to do of his own good pleasure, we are to co-operate with him while he works through us. We must guard against lifting up our souls in self-esteem. But you will say, How am I to know that Christ is in my heart? If, when you are criticised or corrected in your way, and things do not go just as you think they ought to go,--if then you let your passion arise instead of bearing the correction and being patient and kind, Christ is not abiding in the heart. {RH, July 12, 1887 par. 9}

Christ placed such a value upon man that he gave his own life to redeem him; and he requires every power and faculty of our being to be in perfect subjection to him. But we are not to esteem ourselves only in the light in which God esteemed us by the cross of Calvary. Let us not be afraid to show our humility by kindness, courteousness, and forbearance. Do not let self arise, and think, It is / they are trying to hurt by their false reports. God said to Samuel, "They have not rejected thee, but they have rejected me." Samuel looked to Himself, and felt that he was insulted and abused. So these things are not against you, but against Christ. What we want, dear brethren and sisters, is to be emptied of self; and when this is the case, you will feel that whatever is said or done that wounds and bruises the soul, is not against you, but against your Master, Jesus Christ. {RH, July 12, 1887 par. 10}

**PERIODICALS / RH - The Review and Herald / July 19, 1887 Our Spiritual Warfare.  
[DISCOURSE AT COPENHAGEN, DENMARK, JUNE 4, 1887.] - By Mrs. E. G. White.**

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**July 19, 1887 Our Spiritual Warfare.  
[DISCOURSE  
AT COPENHAGEN, DENMARK, JUNE 4, 1887.]**

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**By Mrs. E. G. White.**

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"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know

anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of me, but in the power of God." 1 Corinthians 2:1-5. {RH, July 19, 1887 par. 1}

Paul had been at Athens, and his spirit was stirred within him as he saw the city wholly given to idolatry. Therefore he disputed in the synagogues with the Jews, and with the devout persons, and in the market-place daily with those with whom he came in contact. Certain philosophers of the stoics encountered him, and some said, What will this babbler say? Others said, He seems to be a setter-forth of strange gods; because he preached unto them Jesus Christ and the resurrection. Paul, standing in the midst of Mars' Hill, before the most educated and intellectual, met logic with logic, philosophy with philosophy, learning with learning, and oratory with oratory. At the end of his labors he looked at the result, and could see only three who had been benefited. He decided that henceforth he would maintain the simplicity of the gospel. He would preach Jesus Christ and him crucified. {RH, July 19, 1887 par. 2}

He writes to his Corinthian brethren, "When I came to you, [I] came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." {RH, July 19, 1887 par. 3}

Peter exhorts his beloved brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He seeks to impress upon them that there is a necessity of increased knowledge daily, and that there is to be with the gospel believers a growing up in Christ, their living head. The individual Christian will grow in grace in proportion as he depends upon and appreciates the messages from God in preaching the word of God, and habituates himself to meditate upon divine things. We should ever keep in mind that unseen agencies are at work, both evil and good, to take the control of the mind. They act with unseen yet effectual power. Good angels are ministering spirits, exerting a heavenly influence upon heart and mind, while the great adversary of souls, the Devil, and his angels are continually laboring to accomplish our destruction. {RH, July 19, 1887 par. 4}

There would be an additional solemnity, order, and reverence in the place where Christians assemble to worship God, could they realize that there are besides those whom their eyes rest upon, also unseen divine agencies. We have in our midst those heavenly messengers who listen to every discourse. And not only do the listeners pass under the inspection of these angels who keep up the communication between heaven and earth, but the minister, also, who preaches the word of God. And if the worshipers bear in mind that when assembled for worship they are in the company of beings who dwell in the presence of the holy God, earthly thoughts will be banished from their

minds. To realize that these heavenly beings are in the midst of an assembly where the word of God is spoken by his messengers, solemnizes the heart. {RH, July 19, 1887 par. 5}

The parable that Jesus gave of the sower was in these words: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." Thus we see that Satan and his angels are also in every assembly where the gospel of the kingdom is preached. Then how important that we take heed how we hear! While the ministration of angels is in behalf of those who are assembled, the enemy is ever watching the effect that the truth has wrought upon minds and hearts, and with an earnestness only equaled by his malice, he labors to thwart the operation of the Spirit on the heart of the hearer; for he sees that if the truth is accepted in the heart, he has lost his control over the individual who accepts the word of life. {RH, July 19, 1887 par. 6}

Evil angels are as verily present on this occasion as are good angels, working every device of which they are capable, to make the message of God sent through his delegated servants of none effect upon the hearts of his hearers. They are earnestly seeking to counteract the heavenly influence of good angels. We should not be indifferent to the fact that good angels are ever present to minister unto those who shall be heirs unto salvation, and at the same time we are to remember that there are contending forces under the guidance of their master, laboring to effect our destruction. While we should be keenly alive to our exposure to the assaults of unseen and invisible foes, we are to be sure that they cannot harm us without gaining our consent; for we have on our side the armies of heaven to shield and protect us, and to press back the powers of evil that are constantly striving for the ascendancy over the minds and hearts of men. If we are dull, and think but little of the heavenly helps provided for us; if we are not striving with these angels to preserve purity of thought, and encourage the graces of the Spirit of God, thus working in unity with the holy angels in this contest, we shall not be aware of Satan's devices, and we shall not press close to the side of Jesus and of his holy angels; but we shall, through want of watchfulness and prayer, depreciate the power and evil designs of our most determined foes, and expose ourselves, and next there will be a falling under temptation, and then Satan will obtain the advantage. {RH, July 19, 1887 par. 7}

We have not watched unto prayer as we should have done, but have worked many times in harmony with the enemy instead of vigorously resisting his insinuations. While the truth is being preached, Satan is waiting to drop in the seeds of questioning and of doubt. The truth is not treasured as a precious gem. The mind fastens upon the sentences, and the manner of the speakers does not exactly meet their ideas. There is not perfection in the language, and the defects are much dwelt upon. This is the work of the enemy, and the very truth you need, which God has graciously sent you, finds no entrance into your heart. But the seeds of doubt and criticism spring up in the soul, and Satan obtains a hold upon the mind to counteract the work of the heavenly angels by catching away the precious seeds that have been sown in the heart. {RH, July 19, 1887 par. 8}

Those who are exalting education above everything else, may become much more

intelligent in regard to the work that is going forward in this high contest of the two opposing forces between the principalities and powers. They need not imagine a battle going on in some distant field with celestial pomp, in all the terribleness of superhuman strength, but bring the imagination down to the reality of the war and conflict in the domain of the human heart, and give this battle the character of a moral conflict, a struggle between principles supported by opposite parties which appear as combatants. They must consider they are either to become champions of falsehood or of truths. But this view of things is not poetical enough for the fancy of very many who are fighting with Satan the game of life for their souls. {RH, July 19, 1887 par. 9}

This very place, this very assembly, is the scene of a hostile meeting of evil angels and the heavenly host. There is not an individual who does not furnish a field in his own heart for this strife between invisible powers. As the message of God comes to you, and sets before you your sins, and pleads for you to cease the transgression of the law of God, and points you to the provision made for your salvation by a sin-pardoning Saviour, and urges you to accept the truth, the words which God designs should reach the heart are the very weapons the evil angels love to seize, that they may, through their suggestions, blunt and throw away the very words of life, hope, and pardon; while the good angels are seeking to soften the soil of the heart, that the seed of truth may be planted in the understanding, and bring forth fruit to the glory of God. We are individually responsible for the result of this conflict. Neither good nor evil angels can reach their end successfully except they have the cooperation and the determined effort of the individual. {RH, July 19, 1887 par. 10}

There is not the least excuse for any of us to remain in indifference, because angels of God are engaged in the warfare for our benefit, against the power of the adversary of God and of man for the soul. The light will gain no admission into the soul unless the door of the heart is open to welcome the Holy Spirit. In proportion as we work with the Holy Spirit's influence will the truth find admission to the soul, and transform the character. The truth must be received in the love of it, with meekness and with love. If you open your heart to receive the suggestions of Satan, in criticising the language of the messenger you will give evidence that you do not value the truth which he brings to you as a precious jewel. There is prejudice, and your unsatisfied likes and dislikes bar the way, and prevent the entrance of the message God has sent you in warnings, admonitions, and reproofs, which if you do reject, it will be at the peril of your souls. {RH, July 19, 1887 par. 11}

There is great need for close watchfulness and most earnest prayer, lest we make a mistake and grieve the Holy Spirit of God by questioning and criticism, and so lose the force of the precious message. It is the truth we need in the heart to sanctify the soul. Satan plants his seeds of unbelief, of picking flaws, and of finding fault, when you should be diligently listening to the message which God is addressing to every one of you. He wants you to hear and obey, and so escape the snares which Satan has set for your feet. By cherishing doubts in thoughts, and expressing criticism, you can start a train of thought which will make the truth of God of none effect in the minds of those who have a constant struggle to cherish humility and faith, and they will give your words

place in their heart, and thus lose the benefit of the message God has sent them. Anything like pride and wisdom of learning or science that you place between your soul and the words of truth spoken to you, will effectually close the door to the humble religion of Jesus Christ. The truth is a sanctifier of the life and character. {RH, July 19, 1887 par. 12}

Our Redeemer did not come to our world with outward display. The people who rejected him saw nothing of heaven in his appearance. He was to them as a root out of a dry ground, without form or comeliness, that they should not desire him. They looked not upon a prince attended with armies and gorgeous display. They could not see hidden beneath the humble disguise of humanity the world's Redeemer. They saw before them a "man of sorrows, and acquainted with grief, . . . wounded for our transgressions. . . . bruised for our iniquities : the chastisement of our peace was upon him; and with his stripes we are healed." Christ came to preach the gospel to the poor. He reached the people where they were. He brought plain, simple truth to their comprehension. How simple his language! Even the poorest, the unlearned and ignorant, could understand him. Not one needed go to a dictionary to obtain the meaning of the high-sounding titles or words that fell from the lips of the greatest Teacher the world ever knew. While the priests, the rulers, and the expounders of the law were considering themselves as the only teachers of the people, he told these learned rabbis that they were both ignorant of the Scriptures and of the power of God. {RH, July 19, 1887 par. 13}

It is not the learning of the great men that unfolds to them the mysteries of redemption. Prophecy was open before these great men who claimed to be wise; but they knew not that Christ was the Prince of Light, with all their learning, and with all their wisdom, and with the plainest statement of facts concerning Christ and the manner of his first advent, his mission, and his work. Christ would receive the service of the learned, and of the great men, if they would join themselves to him, but Christ could not join himself to them; for they were not right. They were filled with self sufficiency and self esteem, seeking constantly for the supremacy, spurning everything that did not bear the appearance of worldly wisdom and national pride and religious exclusiveness. His work was to correct these evils, and attract men to virtue, to purity, to humility, and to God; to divest religion of the narrow, conceited formalism which made it a rigorous burden. He presents a complete, harmonious salvation to all. This salvation is great, because pardon to the transgressor of God's law is proffered; a righteousness is presented which will endure the scrutiny of the Omniscient, gain victory over the powerful adversary of God and man, and an eternal reward. It is the completeness of salvation which gives it its greatness. No man can measure it with the most thorough finite perception, nor can any contemplate it and continuously make it the matter of his study, without its reaching the untraceable majesty of its Author, and finite man becoming one with the Deity. The transformation has taken place. The child of sin, of transgression, and of wrath has become the child of God; he has passed from death unto life. Divine wrath against the impenitent transgressor will be proportionate to the extensive preparation and infinite sacrifice made to redeem him. How shall we escape,



if we neglect this great salvation? {RH, July 19, 1887 par. 14}

But let us consider, What reason has man to be puffed up? What reason has he to be proud of his religion? He has nothing but that which he has received from God the Redeemer. Learning of the very highest order cannot purchase heaven for any of us. The man possessing large estates and lofty mansions, who walks the earth with all the independence of Nebuchadnezzar as he walked in the palace of the king of Babylon, can claim the right to heaven only through humble obedience to all of God's commandments. And the king's thoughts found utterance in words, saying, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The Lord heard the proud monarch, and while the words were "in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." Neither riches nor honor can purchase one of the rich graces of the Spirit of God, or secure for man by all his wisdom a mansion in the heavens. The proud monarch of Babylon was made to feel that there was a power behind and above all his boasted wisdom. God simply removed from the proud boaster his reason, which was the gift of God, and he became degraded to the society of the beasts for seven years. {RH, July 19, 1887 par. 15}

We would not demerit education. God designs we shall be students here as long as we remain in this world, ever learning and bearing the responsibility of teaching others by precept and example that which we have learned. But let no one place himself as a critic to measure the usefulness and the influence of his brother less educated than himself in book knowledge; for he may be much better educated in the practical knowledge of genuine godliness. "The entrance of thy word giveth light, it giveth understanding unto the simple." It is not merely the reading of the word or the theoretical knowledge of the Scriptures that gives the light and the understanding; for had this been the case, the Lord would not have said to the Jews, Ye are ignorant of the Scriptures and the power of God. The light and the understanding expressed here in inspired words mean, the Scriptures opened and applied to the heart by the Spirit of God which is brought into the practical life, and placed like solid timber in the character. {RH, July 19, 1887 par. 16}

As the man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding, in becoming a man of obedience to God. The mind and will of God become his will, and by constantly looking to God for counsel, he becomes a man of increased understanding. There is a general development of the mind that is unreservedly placed under the guidance of the Spirit of God. This is not a one-sided education, which develops a one-sided character; but there is revealed a harmoniously developed character. Weaknesses that have been seen in the powerless, vacillating character are overcome, and continual devotion and piety bring the man in such close relation to Jesus Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle, and clearness of perception, which is that wisdom that comes from God, who is the source of all light and understanding. The grace of God has fallen upon the humble, obedient, conscientious soul like the Sun of righteousness, strengthening the mental faculties, and in the most



astonishing manner making those who long to use their capacity in the Master's service, small though it may be, strong continually by obedience and practice, and grow in grace and in the knowledge of Jesus Christ, and be bearers of much fruit to the glory of God, in good works. So that the men of learning and of high accomplishments have learned most precious lessons from the precepts and examples of the unlearned, as the world would call them. But could they have a deeper sight, it would be seen that they had obtained knowledge in the highest graded school, even the school of Jesus Christ. {RH, July 19, 1887 par. 17}

Those who in this life want to become all that God designs that they should, will ever be learners. This knowledge will not generally come in a supernatural manner, although this is not impossible. There are stores of information to be obtained by pains-taking effort. Thus it was with Daniel. The fear of the Lord was to him the beginning of wisdom. Although he was in king's courts, surrounded by temptations, he refused to participate in selfish indulgence that would weaken physical and moral strength. He kept close to God, and while he applied himself closely and earnestly to acquire all the knowledge possible, God added his blessing. {RH, July 19, 1887 par. 18}

We read that Daniel purposed in his heart that he would not defile himself with a portion of the king's meat, nor with the wine which he drank. There was a firm stand taken to resist every inducement to selfish indulgence. As to the result, let the word of inspiration speak: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." {RH, July 19, 1887 par. 19}

Now while these youth on their part were working out their own salvation with fear and trembling, it was God who was working in them both to will and to do his own good pleasure. The conditions of the reward for our own good are as if everything depended upon ourselves. To make God's grace our own, we must act our part. There is a work that is laid before us to do, and this work must be done with fidelity, and the fruits we bear will manifest before God, before angels, and before men the character of our work. The penny was given to the laborer in the vineyard, but not to the loiterer in the market place. {RH, July 19, 1887 par. 20}

Of all the people upon the earth, the man whose mind is enlightened by the opening of God's word to his understanding, will feel that he must give himself to greater diligence in the perusal of the word of God, and to a more diligent study of the sciences; for his hope and calling are greater. The more closely connected man is with the Source of all knowledge and wisdom, the more he can be advantaged intellectually, as well as spiritually, through his relation to God. He will have clearer views, unbiased by his own ideas and judgment. His views will be broadened, his discernment quickened, and his understanding enlarged to contemplate the great truths of God's word; and the more he gains of heavenly knowledge, the better will he understand his own weakness,

and the more humble will be his views of himself. {RH, July 19, 1887 par. 21}

The opening of God's word is followed by remarkable opening in strengthening man's faculties; for the entrance of God's word is the application of divine truth to the heart, purifying and refining the soul through the agency of the Holy Spirit. He has genuine faith in the truth as it is in Jesus, and that faith works by love and purifies the soul. These are tried workers together with God, and God is to receive all the glory. Whatever progress we make, whatever good we accomplish comes from God, to be reflected upon others in good works, and reflected back to God, the great Source of light. It is the Spirit of God in the soul that quickens its otherwise lifeless faculties, and attracts the soul to God and to the truth. The intellectual talents owe all their advancement to God, and our religious life is dead and spiritless, unless the living Spirit is received from God the life-giving power. Without the enlightenment of his Spirit, we cannot appreciate the things of the heavenly world, and cannot have a relish for communion with God. {RH, July 19, 1887 par. 22}

Religion is not a mere form. Pure and undefiled religion is the life of God in the soul, the abiding of Jesus in the heart. The thoughts are cultivated and trained to think and act in reference to the glory of God. The questions will arise in the mind, Will this course of action please Jesus? Shall I be able to maintain my integrity if I enter into this arrangement? Thus God will be made the counselor, and the soul will be brought into obedience to the will of God, and we shall be led into safe paths; and if we follow on to know the Lord, we shall triumph with the truth and have eternal life. {RH, July 19, 1887 par. 23}

**PERIODICALS / RH - The Review and Herald / July 26, 1887 Serving God Fervently. [MORNING TALK AT COPENHAGEN, DENMARK, JULY 22, 1886.] - By Mrs. E. G. White. -**

**July 26, 1887 Serving God Fervently.  
[MORNING TALK  
AT COPENHAGEN, DENMARK, JULY 22, 1886.]**

**-  
By Mrs. E. G. White.  
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"Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. {RH, July 26, 1887 par. 1}

There are many who will bring into their business much tact, and skill, and zeal, and talent, but they do not feel the necessity of bringing all this, and with greater intensity, into the service of God. While they should be fervent in spirit in the service of God, they should not be slothful in business; they should not permit temporal and earthly things to so absorb all the powers of mind which God has given them that they will not manifest diligence in his service. The reason why there is not more spiritual strength and power with the little companies of believers that compose our churches in different places, is

because the business cares of life are made their first and highest object, and absorb their time and their thoughts. {RH, July 26, 1887 par. 2}

Brethren and sisters, this should not be thus, because of the greatness of the subject of present truth. God speaks in his word to man. It is truth revealed, to be carried as a light that burneth into the darkened chambers of the mind, bringing order out of that which was to the mind confusion. It is truth revealing the darkness of error. The truth should be exalted in every mind. And where there are small companies in different places, who have accepted the truth, it is important that you who help compose their number should make their devotional services full of life and intensely interesting. There are many who do not seem to feel that spirituality must have food to give it sinew and muscle; that man must live "by every word that proceedeth out of the mouth of God." The word of God "liveth and abideth forever." It must be brought into the life, and then earnestness will be brought into the religious service. Every one should feel that he is responsible to God for all the talent he has given him, and that he should use these entrusted talents to God's glory. Every true Christian is a missionary. While in this world, we are to consider ourselves in active service for the Master; and we should make this message of present truth which God has sent into our world of the highest importance. There are those who have an understanding of the Scriptures theoretically, and yet the religious meetings under their charge are spiritless and of no vital interest to the worshipers. God has given us tact; and if we have any power of influence, let us bring this power into active service for him. There are precious gems of truth revealed in the word of God which should awaken the deepest interest in the minds of all Bible believers. Then let him who opens the Scriptures cultivate fervency of spirit, that he may draw minds near to the Author of the word; and if there is a spirit of fervency encouraged in our hearts, we will not only have tact to interest others, but our own souls will be kept alive, our own hearts will feel the quickening influences of the life of his word. Every one who is brought into the service of Jesus Christ should seek to his very utmost to present the truth as it is in Jesus. There will be diligence to bring zeal and earnestness into his work. The Lord wants us to learn the trade of serving him in the most acceptable manner. The one who is engaged in the work of putting up buildings, has to learn the carpenter's trade; and if he is a faithful worker, not slothful in business, he will show continual increase of knowledge, and a perfection in his work. Will our Heavenly Father be pleased with work done in his service in a careless, indolent manner? We must educate ourselves to do the very best work for our Master.

{RH, July 26, 1887 par. 3}

When I first felt the burden for souls, I was a little past fourteen years of age; but, oh! how I pleaded with God to know what I could say to my young associates that they might be led in the right way! I felt that I must have success; that I must do the work for the Master, and God would give me wisdom. When I was sixteen years old I commenced active labor in public. I felt that I must meet my work in the Judgment, and that the manner in which I did this work would be registered in the books of heaven. I wrestled and agonized with God that he would give me wisdom, that his work might not be marred in my hands, but be acceptable. For more than forty years I have been

engaged in active work for my Master, and today I feel in just as much need to seek God for wisdom to present the truth to others as I did when I was sixteen years old. And every time I attempt to speak to the people, I feel deeply that I have not done the work as perfectly as it should have been done. I am deeply humbled because I do not reflect more light, and I plead with God that he will give me more grace, more wisdom, that I may do his work with greater completeness. {RH, July 26, 1887 par. 4}

And this should be the anxiety of every worker, to reach a higher standard. We shall never graduate in this life, but should keep every power upon the stretch for more knowledge. You do not want to labor in such a spiritless way that the people will go to sleep under your words, but you want to bring earnestness and fervency into your prayers, and into your Bible readings, and into your preaching, that you may leave the impression that the sacred truths you are presenting to others are to you a living reality. Whatever you do for Jesus, seek with all your powers to do it with earnestness. Never feel that you have attained to the highest point, and can therefore rise no higher. I often feel agony of spirit as I look over the wide field, and see so few to do the missionary work and open the word of God to those who are in darkness. The very work that is essential for every one who receives the present truth, is to aim at perfection of character, and thoroughness in winning souls to Christ. Be determined that you will advance and improve in your work, and then you will be continually progressing; for those who have received this light feel that they must bring more of the Spirit of Christ into their own life and character as they advance, else they cannot bring it into the lives of others. And you can make the most of every opportunity while in conversation with your friends, to make your words a blessing to them. Set your mind to task, that you may present the truth in a manner to interest them. Seize the most interesting portions of Scripture that you can bring before them, come right to the point, and seek to fasten their attention, and instruct them in the ways of the Lord. {RH, July 26, 1887 par. 5}

There was a general superintendent of Sabbath-schools, who, while addressing a Sabbath-school upon one occasion, was very dry, lengthy, and uninteresting. A mother asked her daughter of ten years if she enjoyed the exercise, and also What did the minister say? Said the little girl, "He said, and he said, and he said, and he didn't say anything." Now we do not want any such account of our labor as that. We want the very best of training for the work that we can possibly have ourselves, so that we can make a success in teaching others the things that we have learned. We see the world is spreading out its attractions and allurements in this city, and how difficult to engage the attention of lovers of pleasure! The mania for pleasure is taking nearly the whole world; and if we become careless, and say the most commonplace things in the most uninteresting manner, we cannot expect to succeed in interesting the people and winning souls to the truth. {RH, July 26, 1887 par. 6}

It is the duty of every one who embraces the truth to be thoroughly converted and in earnest. Whether he is called to be a preacher or a colporter, or in whatever branch he is to work, he should feel that he must bring into the work all the fervency, earnestness, and zeal he can command. It is your duty to prove yourselves true soldiers of Jesus Christ, that you may bring under the banner of Prince Immanuel many faithful soldiers

who will be an honor to the cause of God. I hope that every one of us will feel that we are responsible to bring all our strength of intellect into the Master's service here, so that the religion of Jesus Christ will be exalted. We have the greatest truth and hope that were ever given to our world, and the greatest faith; and we want to represent this in its exalted character to the world. We do not want to assume the attitude as though we were passing through the world begging pardon of the world because we venture to believe this precious sacred truth; but we want to walk humbly with God, and conduct ourselves as though we were children of the Most High God, and, although feeble instruments, as though we were handling most important and interesting subjects, higher and more exalted than any temporal, worldly themes. {RH, July 26, 1887 par. 7}

If Jesus is abiding in the heart, we will speak of him with tearful eyes and trembling lips. We are to carry the power of the Highest with us; show that we have a connection with God. Those who attempt to open the Scriptures to others, should make the most of their God-given abilities. They should grow continually in grace, and in the knowledge of our Lord and Saviour Jesus Christ. They should be in earnest, and seek to progress in all their work. They should have a sense of the responsibility resting upon them, and remember that their words and their works are a savor of life unto life or of death unto death. It is the very Spirit and life of Jesus that we should have with us continually. Says the Great Teacher: "I give unto them eternal life; . . . neither shall any man pluck them out of my hand." Nothing can separate the living Christian from the living God. Are we Christians? {RH, July 26, 1887 par. 8}

Would that every one of you could have a view that was presented to me years ago. When in my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came. "Look! ye." And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law. I saw then these little jets of light growing brighter, shining forth from the east and from the west, and from the north and from the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time that this occurred there was sadness and weeping in heaven. And then some of these lights would grow brighter and brighter, and increase in brilliancy; and their light was far reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world. {RH, July 26, 1887 par. 9}

If you once would get the understanding that you are the light of the world, you would feel that a great responsibility rested upon you. Every jot and tittle of this light in the world was reflected from heaven; and I entreat of you who have a part to act in the work of God, not to feel satisfied until you bring all the power God has given you in trust

into the work. You may have discouraged feelings and be despondent, but that should not lead you to neglect God's work. Can you expect anything else when Satan is trying to bring all the darkness around you possible, to surround your soul every moment? It is for you to say every moment, The Lord lives, and because he lives I shall live also. {RH, July 26, 1887 par. 10}

Brethren and sisters, are we Christians? Are we transformed by the grace of God? Do not let unbelief come into your minds because you do not feel at all times all that assurance that you are a child of God. If you have committed sins, repent of them, confess them, and then believe that God hears you, and come to his arms, and do not let your lips utter one word of unbelief. If we "sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I have had my soul frequently weighed down like a cart beneath sheaves, but I have not allowed my lips to utter one word of discouragement, fearing I might cast a shadow upon the lives of others. I could bear the testimony of truth that Jesus has died for me. I will magnify him, and I will not dishonor God with my lips. I will trust him in the shadow as well as in the light. {RH, July 26, 1887 par. 11}

May the Lord help every individual here to realize his accountability to God. I want to represent the religion of Jesus Christ as it is. Why, you are to feel that you are the most favored of all people upon the face of the earth. You are not to feel that you are the meanest of creation because you believe the truth. People may look upon you and despise you because you will not go with them in the path of transgression; but you must feel that you are the children of God, highly honored of him. With divine light let his praise be in your heart and upon your lips, and God will look upon you with favor, and you can keep your soul lifted up, triumphing in God. You can say, I love Jesus because he first loved me. He will save me because he has bought me with an infinite price. Then let us move right forward and upward, in the path that is cast up for the ransomed of the Lord to walk in, rejoicing at every step. {RH, July 26, 1887 par. 12}

**PERIODICALS / RH - The Review and Herald / August 16, 1887 Union With Christ in Our Work. - By Mrs. E. G. White. -**

**August 16, 1887 Union With Christ in Our Work.**

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**By Mrs. E. G. White.**  
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Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear



his image, breathe his Spirit, do his will, and please him in all things. {RH, August 16, 1887 par. 1}

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. {RH, August 16, 1887 par. 2}

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. {RH, August 16, 1887 par. 3}

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the "sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place." God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. {RH, August 16, 1887 par. 4}

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day or the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more

decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is *at hand*. {RH, August 16, 1887 par. 5}

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action. {RH, August 16, 1887 par. 6}

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right stand-point. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement. {RH, August 16, 1887 par. 7}

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life or of death unto death. {RH, August 16, 1887 par. 8}

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, with derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin. {RH, August 16, 1887 par. 9}

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with

surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepared for them. "As it was in the days of Noe, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them. {RH, August 16, 1887 par. 10}

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. {RH, August 16, 1887 par. 11}

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. {RH, August 16, 1887 par. 12}

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much. {RH, August 16, 1887 par. 13}

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All

things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is "like apples of gold in pictures of silver." {RH, August 16, 1887 par. 14}

**PERIODICALS / RH - The Review and Herald / September 27, 1887 Closing Labors in Switzerland. - By Mrs. E. G. White. - Visit to Zurich.**

**September 27, 1887 Closing Labors in Switzerland.**

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**By Mrs. E. G. White.**

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**Visit to Zurich.**

Zurich is where Zwingle labored most earnestly with signal success during the Reformation. It was our privilege to make a short visit to this place on the 12th of May. Eld. Wilbur Whitney and my son had important business to transact in the city, and we wished also to consult on the general wants of the cause with Brn. Conradi and Ertzenberger, who had been laboring here a few weeks. And so we took this opportunity to view a part of this historical city. On leaving the cars, we visited the cathedral built by the Catholics, but now occupied by the Reform Church. One part of this church was built about three hundred years after Christ. The chapels in those days were built small, without seats, the congregation standing. At a later date a cathedral was erected on much larger dimensions. This portion of the building is nine hundred years old. The seats are narrow and ill contrived, as if to produce discomfort to the occupants. The building is roomy, and has alcoves, just as it was constructed by the Catholics for their officiating priests and officers in the Church. {RH, September 27, 1887 par. 1}

In this building Zwingle used to preach. The pulpit is the same that he occupied, but its position in the building is changed. There is a pipe organ, and we were informed that services are now held in this building. This cathedral was built by Charlemagne. We then visited a chapel, before which stands a life-size monument of Zwingle. He has on his surplice, reaching to his feet. One hand holds the Bible, while the other rests upon the hilt of his sword. We entered the building, a part of which is now used as a library. Here were relics of antiquity,--ancient books in Latin, Greek, and every language on the globe, etc. We saw the veritable Bible Zwingle used in his opening the gospel to the people. This Bible was in Latin. We saw letters written by the pen of the great reformer, and one written by the queen of England to him. {RH, September 27, 1887 par. 2}

These things were of special interest to us. We then dined with the family of Bro. Ertzenberger, who was the first one sent from Switzerland to America to become acquainted with the English language, and to obtain a better knowledge of missionary work, that he might return to Switzerland and impart light to those who were in the darkness of error. We had pleasant weather in the afternoon, and improved it, having a

ride on Zurich Lake, in a row-boat. The lake where we were was narrow, the scenery grand on both sides. It is thirty-six miles in length. The water was smooth, and we had a fine view. We could get some little idea of the extent of Lake Zurich by the many cantons situated on its borders. This is a beautiful body of water, with swelling banks, covered with terraced vineyards and pine forests, from amid which hamlets and white villas gleam out, giving variety and beauty to the scenery, while in the far-off distance the glaciers are visible, their icy peaks seeming to touch the very heavens, blending with the blue sky and the golden clouds. On the right the region is walled in with craggy ramparts of the Alps. The mountains stand back from the shore, which permits the light to fall freely upon the bosom of the lake, and on the ample sweep of its lovely and fertile banks, giving a charm to the picture that the pen of the artist cannot possibly describe. {RH, September 27, 1887 par. 3}

The neighboring Lake of Zug is in marked contrast to Zurich Lake. Its placid waters and slumbering shore seem perpetually wrapped in the shadows of the grand old mountains. The cloudy heavens told us a storm was approaching. Our boat was turned about, and we reached the shore and hurried to a street car, when the rain came splashing down, pelting against the windows of the car, and making the surface of the lake look as if there were jewels dropping upon it. We were obliged to leave the car, and in the pelting rain ran as fast as we could a short distance, when we reached Bro. Ertzenberger's home. Here we met Bro. Perk, a Russian brother who was imprisoned in Russia with Bro. Conradi. We conversed with him through an interpreter. We had a season of prayer with our friends, and left for the depot. {RH, September 27, 1887 par. 4}

#### At Chaux-de-Fonds.

We reached Basel at half-past nine P.M. In consultation that night, it was thought best for me to visit Chaux-de-Fonds, and spend Sabbath and Sunday with the church there. The next day, in company with Bro. Buel Whitney and his wife, we left Basel at 10 A. M. We were seven hours on the journey. We stopped one hour at Bienne, to see the lot there upon which our brethren designed to build them a chapel. We called on a sister who had been very sick for several weeks, said farewell, returned to the depot, and were again seated in the cars. {RH, September 27, 1887 par. 5}

Our iron horse was tugging and blowing, urging its way up the steep ascent. We began to feel a chilliness in the atmosphere as we ascended among the mountains, when, lo! we entered a snow-storm. It was raining in the valleys, but here the landscape was white with snow. The atmosphere we breathed seemed like ice upon my throat and lungs. I found that wraps did not exclude this chilliness. We saw massive, giant rocks stretching up, up, up, where the tops could scarcely be seen. We saw wonderful cataracts pouring down their perpetual streams, wearing channels in the rocks. The powerful streams were beating against the projecting boulders in their descent, which sent out widespread spray, white as milk. We always loved to view these wonderful works of God's infinite power. We also looked far down a mountain ravine, hundreds of feet, to where a noisy stream was rushing and beating against the rocks, while the



battlements of the same material rose hundreds of feet on either side. It was grand, awfully grand. The green-colored waters far, far below us in this narrow, deep gorge, were rushing and roaring as if mad. {RH, September 27, 1887 par. 6}

On Sabbath, I spoke to the church in Chaux-de Fonds about one hour. The Spirit of the Lord was in our midst. The only hall the church could obtain in which to hold meetings, was like a private room. And if the windows were opened to obtain air, the atmosphere was loaded with the fumes of liquor casks and wine barrels; for directly across the narrow street was a manufactory of liquors. And the noise of hammering and pounding and clatter would not permit one to hear. The room was so packed that it was impossible to kneel down, so all stood while prayer was offered. {RH, September 27, 1887 par. 7}

It is impossible for me to express the inconvenience experienced in worshiping God in such a place. Here were more than sixty persons assembled in a place so small that they could not find room to kneel, and the impossibility of securing proper ventilation made the atmosphere anything but healthful. I felt compelled twice, as I was speaking, to change the exercise, and have all arise and engage in singing; for a sleepy lethargy seemed to be upon the people, who were compelled to work hard during the week. The windows were thrown open as often as practicable, but the strong fumes of fermented wine were most offensive to the senses of those who were temperate. I spoke again on Sabbath, and then there was a social meeting. {RH, September 27, 1887 par. 8}

Every building here that is appropriate, is converted into a dancing hall or place of amusement. These can be obtained for every purpose but that of preaching the gospel. We assembled together on this occasion to devise means whereby we could change somewhat the unfavorable condition of things. For this little, inconvenient, disagreeable place, our brethren pay seventy five dollars per year. This is what we met everywhere in Europe. If a conference or a meeting is held in any of the cities, those who hire houses are not at liberty to entertain their friends; for the landlord can turn them out of their lodgings. Our brethren are felt wholly at the mercy of those from whom they rent buildings. We decided that the cause of God demanded that a building be erected which should contain a chapel and tenement houses. This is customary in this city, with Baptists, Presbyterians, and other denominations, so that this would not be thought a strange or objectionable feature if Seventh-day Adventists should work on the same plan. There can be some tenements, at least, under the control of Sabbath-keepers, and a house of worship, respectable and plain, but convenient, where Sabbath-keepers may worship God according to the dictates of their own conscience. {RH, September 27, 1887 par. 9}

Sunday we addressed the people again. Our meeting lasted over three hours, because the plans and designs for building the new chapel were fully discussed. We went to see the land chosen upon which to erect the church building. A small lot had been purchased, but this gave those who should purchase the adjoining lot the privilege to build close against the walls of the chapel, and thus shut out the very light and sunshine which they so much needed. We advised that the adjoining lot, also, be purchased, which situates them on a corner lot, and where no building can be erected



anywhere near them. {RH, September 27, 1887 par. 10}

I was too weary to sleep that night, and the report of cannons which reverberated among the mountains, sounded as though the massive battlements of rock near us were crashing to pieces. This kept up till near morning, making sleep for me an impossibility. As we were to leave in the early morning, we arose at three o'clock. We walked one mile to the depot, I feeling that I was doing my last work for Switzerland. We had laid the case of the building of the church before the people, and given them the advice, "Let us arise and build"-- let all be united to do their very utmost, offering their supplications to God for wisdom, and exerting themselves in faith to make changes in the situation, and endeavoring to the utmost of their ability to press against difficulties and discouragements, while listening to the voice of their Leader, "Go forward." For the Lord always helps those who help themselves. The Lord is acquainted with all the circumstances, and will work for those who do their very best. If they can raise a certain amount themselves, they can hire all the rest that is necessary from the bank, at a low rate and on long time. This we think they will succeed in doing. {RH, September 27, 1887 par. 11}

There are worthy souls embracing the truth in Chaux-de-Fonds, in Bienne, and in Lausanne. All are similarly situated as far as places for worship are concerned. Meeting houses must be built, and in these missionary fields the work must go and will go with power, if the believers will do their duty; suitable places of worship will be secured under their own control. {RH, September 27, 1887 par. 12}

The next Sabbath I spoke for the last time in Basel, and in the afternoon I labored for individual members of the church. The next day I was unable to sit up, and could not eat; but an appointment had been made for me at Zurich, a large hall had been hired, notices had gone out, and not liking to disappoint them I took the cars in a rainstorm, accompanied by W.C. White and Sr. Sarah McEnterfer. {RH, September 27, 1887 par. 13}

#### Second Visit to Zurich.

We rode three hours on the cars, when we arrived at our destination. We found three hundred and sixty people assembled in the hall, apparently of the best class of society, and, as is frequently the case, the Lord strengthened me. I forgot my infirmities. Bro. Conradi interpreted for me. As soon as I sat down, I became ill again, and took a hack and returned to Bro. Ertzenberger's home. I returned to Basel next morning, where I suffered from a severe attack of malaria, having a slow fever, which made me quite weak and nervous. But Tuesday, at 9 o'clock P.M., again, in company with Sr. Ings, I stepped on board the cars to attend previous appointments. {RH, September 27, 1887 par. 14}

#### Voh Winkel, Prussia.

Some of the churches were to come together for a general meeting in Voh Winkel, Prussia. The outlook was rather dark, as I was unable to eat, was weak, and had

trembling nerves. We rode all night upon the hard seats, not an easy bed. Bro. Conradi joined us before we reached the place, and as Sr. Ings also speaks German, we had no trouble in this line. We found the churches in need of help, as they were in difficulty. The Lord gave me a testimony for them, and after speaking to them on Sabbath, I advised, as is our custom, a social meeting. Bro. Conradi said they had never had a social meeting in this place, and, with the exception of two or three who had visited Basel, knew not what a social meeting was. They usually assembled and prayed together, when they had no minister, and then parted for their homes. I advised that there be a move made then and there, and the result was, we had an excellent social meeting, and the Spirit of the Lord was certainly in our midst. {RH, September 27, 1887 par. 15}

I spoke three times in this place, with much freedom. Bro. Conradi labored most earnestly day and far into the night, and a much better state of things was inaugurated. The people in this place were weavers of silk handkerchiefs. One fine-looking man was a weaver of brocade silk, which sells for eight dollars per yard. He can weave only three fourths of a yard per day, and obtains one dollar and a half per yard. This is a very fine, beautiful fabric, requiring skill and experience to execute the work. {RH, September 27, 1887 par. 16}

I was much pleased with the opportunity to visit this place and become acquainted with our German brethren. I felt sorry that they had had so little labor from experienced brethren. There were quite a number who attended the meeting who were not of our faith. Some of these were in sympathy with us, and convinced of the Sabbath, but their position as business men was a hindrance to their accepting the truth. The Sabbath is a great cross. Those who lift it here in Europe know generally how hard it is. To lose their employment, is to them a great dread: there are so many who cannot obtain work, and who go hungry and almost destitute of clothing. When one is turned out of a position, there are many who stand ready to step into his place. Therefore it requires stern faith and firm principle to place the feet upon the platform of truth. It means to lift and carry a heavy cross, following in the footsteps of Jesus, the world's Redeemer. {RH, September 27, 1887 par. 17}

While we were assembled together in this humble place of worship, I felt indeed the peace of Christ. I felt that Jesus and angels were present; and the testimonies given were of a character that bore evidence that the truth was appreciated; and I felt sure that these souls who loved God and were honoring him by obeying his commandments, would be loved and honored of God. They had enlisted in the army of the Lord; but false maxims, evil customs, worldly inducements, and social influences will be temptations they all must meet, for Satan will assuredly leave no means untried to turn every soul away from the light. Satan is opposed to any soul's reaching the high standard of righteousness, and opposed to one's bending his footsteps in the path where Christ leads the way. And when any soul shall press his way up against the current of the world, Satan will seek, by every means in his power, to make the way as trying and as painful as possible. {RH, September 27, 1887 par. 18}

In consideration that all who embrace the truth, Bible truth, will be tempted, will be

opposed by the world, by Satan, and by his host, these little companies who have had the moral courage to come out from the world and be separate, should be often visited and strengthened in the most holy faith. And it should be their earnest, constant effort to preserve the unity of the faith; to cherish love and affection for each other as children of God. I thought if even two or three were united in the truth as it is in Jesus, what good they might do! What precious promises are given to them! Where two or three are agreed together as touching anything they shall ask in the name of Jesus, it shall be done for them. These souls, then, if of one heart, of one mind, of one purpose, will see of the salvation of God, and will be blessed. {RH, September 27, 1887 par. 19}

Here was quite a large company assembled, nearly all of whom bore their testimony, and seemed to feel all that they said. My heart was made glad in the Lord to see so many who were indeed lights in the world. Let these little companies who seldom have preaching cling more firmly to Jesus. Let them settle this point first of all, that they are willing to walk in the narrow, cross-bearing path where Jesus has traveled before them. Then let them appropriate to themselves God's promises of divine guidance. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally: and upbraideth not; and it shall be given him." {RH, September 27, 1887 par. 20}

With these precious promises, we need not be discouraged. God is not ignorant of the trials and the temptations of any one of his dear children. And if they cherish love and peace and harmony in their midst, how pleasing is this to Jesus! He prayed to his Father that his disciples might be one as he was one with the Father. Now if every one, whatever may be the surroundings, whatever the circumstances, will labor to answer the prayer of Christ in their feelings, and their words, and their actions toward each other, then they will be cooperating with the Lord Jesus in his work, and all heaven will rejoice. What great good a very few may do if they are wholly united in Christ! The Holy Spirit will make impressions upon their hearts and lives, and they will reflect the light and blessing given to them upon all who are connected with them. Thus they are channels of light to the world. {RH, September 27, 1887 par. 21}

Let each individual member of the church feel that he is responsible in a large measure for the strength and prosperity of the church. While you do to the very utmost of your ability, God will as surely do his part, giving you divine enlightenment. God will work, and you must work to the same end to accomplish the same purpose, as faithful soldiers of an army work in harmony with the plans and purposes of their officers. Our will must be surrendered to the will of God. These churches that are small may be living, healthy, strong churches. {RH, September 27, 1887 par. 22}

I shall never forget this little company and the pleasant associations we have had with them in the worship of God. I should have been pleased to speak to these precious souls directly, but I am thankful that I had the privilege of speaking to them through an interpreter. A Paul may plant, an Apollos may water, but God gives the increase. My

prayer is that the Lord may make this meeting one of great blessing to the church. {RH, September 27, 1887 par. 23}

**PERIODICALS / RH - The Review and Herald / October 11, 1887 From Voh Winkel, Prussia, to Copenhagen Denmark - By Mrs. E. G. White -**

**October 11, 1887 From Voh Winkel, Prussia, to Copenhagen Denmark**

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**By Mrs. E. G. White**  
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We left Voh Winkel, Prussia, at 7 A. M., for Gladbach. We found this to be a large city. We were met at the depot by Bro. Doerner, and took a hack which brought us to the home of Sr. Doerner, Bro. Doerner's mother. Her two daughters live with her, and all are in the faith. Breakfast was ready and waiting for our arrival, but I could not eat, and was relieved to find a place to lie down and rest; for I had scarcely strength to sit up. By invitation, we visited Bro. Doerner's family. On the way, the hack was strongly jerked about, and to all appearance there was a breakdown. We hastily got out, and found the fills had separated from the hack. These sudden movements caused us some little alarm at first, until we understood that nothing had broken, but that in preparing the hack for service, while the fills had been put in place, the linchpins had not been put in position to hold the fills firmly to the body of the hack. This neglect might have caused a serious accident. As it was, we only had some reflections. {RH, October 11, 1887 par. 1}

How many in temporal things leave some little pin loose in machinery, or in conveyances, and the result is loss of life! For the little pins and screws keep the whole machinery together, so that all parts work harmoniously. What a wonderful piece of machinery is the human mind! Should it be loose and careless, doing things after a hap-hazard manner, how much suffering would be the result! how much mortality would ensue! How dependent mortals are upon God every moment, for thoughts at the right time to do the right things, in this busy world of ours! What could we do without the wisdom of our all-wise God in the every-day occurrences of life? I felt to thank God with my whole heart for his great love and care exercised continually for the children of men, and to regret that so few recognize the hand of God in their life. {RH, October 11, 1887 par. 2}

This accident may apply to spiritual life. How many are making mistakes in the religious life because they fail to do their work at all points with carefulness! And by the movements of the church, it is evident there are screws left out that ought to be in use. The result is, there are many mishaps and disasters constantly disturbing the tranquillity of the church,--many jerky movements, because some one did not think, and did not exercise wisdom and godliness and faith; and there is a separation from God, the source of all wisdom; when, if each one had acted his part with fidelity, done his work as unto the Lord, faithfully discharging his duty, the church would be a bright and shining light in the world. But these screws left out from where they should be in church discipline and church training, to keep things harmoniously adjusted, the placing of

them in their proper position is

not by many felt to be their individual work; and the first thing, like our conveyance, everything is separating and working apart. {RH, October 11, 1887 par. 3}

Everything being united again by those two little screws, we went along smoothly. Sr. Doerner met us at the gate, with a welcome expressed in her kindly face, and her words full of happy welcome, which were interpreted to us by Eld. Conradi. We greeted the little ones, and thought of the words of Christ--"Of such is the kingdom of God" Pure and guileless, they were the treasures of the household. My heart offered a silent prayer to God, that they might be trained for him, kept pure and spotless from the corruptions of the world, and shine at last in the courts of the Lord above. That mother has a responsibility to mold and fashion these young minds, that they shall be the jewels of the household always, and finally be God's jewels, to shine in the paradise of God. The father and mother will have work to do, earnest, continuous work, to give line upon line, precept upon precept, here a little and there a little. If they do their part in faith, God will not fail to do his part fully. {RH, October 11, 1887 par. 4}

Sister Doerner is the daughter of Bro. Lindermann, who has kept the Sabbath for twenty-five or thirty years. He is now living, and is eighty-three years of age. It is through his influence that the Doerner family received the Sabbath. There are three brothers who at the present time are observing the Sabbath. They are united owners of a large manufacturing establishment, in which cotton goods and cotton and woolen goods are made. {RH, October 11, 1887 par. 5}

Connected with the dwelling of Bro. Doerner are well-kept grounds, ornamented with a variety of trees, shrubs, and flowers. We are to see and enjoy the works of God in the beauties of nature, and in them read the love of God to man, which should ever call forth from our hearts a response of gratitude and love to our Creator. As we look upon the things of natural loveliness, they have ever a softening, subduing influence upon the mind and character; and these things of nature are the expression of the love of God to man; for the Lord is a lover of the beautiful. The shrubs and flowers, with their varied tints, are God's ministers, carrying the mind up from nature to nature's God. Christ, the world's Redeemer, made these flowers of natural loveliness, to delight the senses, and to teach to the inhabitants of earth lessons of God's love, and care, and continual working for the happiness and benefit of his children--to teach them that God loves the beautiful. Jesus said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." {RH, October 11, 1887 par. 6}

If our minds are open to the impressions of the Spirit of God, we may learn lessons from the simple and beautiful things of nature. I feel oppressed in the crowded cities, where there is naught for the eyes to look upon but houses. The flowers are to us constant teachers. The shrubs and flowers gather to themselves the properties of earth and air which they appropriate to perfect the beautiful buds and blossoming flowers, for our happiness; but they are God's preachers, and we are to consider the lessons which they teach us. {RH, October 11, 1887 par. 7}

Just so has God given us the precious promises throughout his word. The Scriptures



are open to us as the garden of God, and their promises are as fragrant flowers blooming all over that garden. God especially calls our attention to the very ones that are appropriate for us. In these promises we may discern the character of God, and read his love to us. They are the ground upon which our faith rests, the support and strength of our faith and hope; and through these we are to delight our souls in God, and breathe in the fragrance of heaven. Through the precious promises he withdraws the veil from the future, and gives us glimpses of the things which he has prepared for those who love him. And yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." {RH, October 11, 1887 par. 8}

All these promises, all these assurances in the garden of God's word, are to us an expression of the love of God to man, and we should not regard them with carelessness or indifference; but as we would examine the precious flowers in our brother's garden, and inhale their fragrance, delighting our senses with their loveliness and fragrance, just so we should take the promises of God, one by one, and examine them closely on every side--take in their richness, and be soothed, comforted, encouraged, and strengthened by them. God has provided for all the comforts the soul needs. They are suited to the friendless, the poverty stricken, the wealthy, the sick, the bereaved,--all may have their appropriate help if they will see and take hold upon these by faith. God scatters blessings all along our path, to brighten the rugged way of life; and we want to be receiving all the comfort and tokens of God's love with grateful hearts. {RH, October 11, 1887 par. 9}

But here in this beautiful spot were thoughts of the woes of mortality. We were sad to learn that the threefold cord that had united these brothers in faith and in their temporal interests, was soon to be severed. The eldest of the three was suffering under great affliction, and to all human appearances could never be well again in this life. But how precious to those who are losing their loved of this world are their faith and hope in the promises of God, which open before them the future immortal life! Their hopes may fasten upon unseen realities of the future world. Christ has risen from the dead the first-fruits. Hope and faith strengthen the soul to pass through the dark shadows of the tomb, in full faith of coming forth to immortal life in the morning of the resurrection. The paradise of God, the home of the blessed! There all tears shall be wiped from off all faces! When Christ shall come the second time, to be "admired in all them that believe," death shall be swallowed up in victory, and there shall be no more sickness, no more sorrow, no more death! A rich promise is given to us: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Is not this promise rich and comforting to those who love God? And the promise is found in the garden of God's word: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Paul declares: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." {RH, October 11, 1887 par. 10}



May 3 was a holy day, the second day of Pentecost. No work in the factories was done on that day, colors were flying from many buildings, and the people in crowds were making their way to the churches. A great account is made throughout Europe of the holy days, and they have many of them. {RH, October 11, 1887 par. 11}

At 5 P. M., I spoke to those assembled, from St. John 15:1-3. Bro. Conradi interpreted in German. The truth was to me a reality, and I felt that God indeed gave me special strength and imparted to me of his Holy Spirit while speaking. I saw before me an intelligent company, who had had but few privileges and little labor from the ministering brethren. We hope and pray that this meeting may prove a blessing to those who were present. Bro. Conradi mentioned a request that had been made for the afflicted brother, for the prayers in his behalf of those assembled who had faith. We sent up our humble petitions for the sick and afflicted one, who was losing his hold on this life. As we presented this case before the Lord, we felt the assurance of the love of God even in this affliction. We felt that God loved him, and that he would do that which would be for the best good of the suffering one and his afflicted family, and for his own name's glory. We could only leave the case in the hands of God; for he loves his suffering children, and apportions his grace to every trial. {RH, October 11, 1887 par. 12}

Tuesday, May 31, about eleven o'clock, we were seated in the cars for Hamburg, on our way to Copenhagen, Denmark, where we were to hold several meetings. At Dusseldorf we changed cars, and were obliged to wait two hours in the depot. Here we had an opportunity to study human nature. The ladies came in, changed their outer wraps, and then surveyed themselves on every side, to see that their dress was faultless. Then extra touches of powder must be put upon their faces. Long they lingered before the mirror, in order to arrange their outward apparel to their satisfaction, for the purpose of appearing their best when looked upon by human eyes. I thought of the law of God, the great moral looking-glass into which the sinner is to look to discover the defects of his character. If all would study the law of God--the moral standard of character--as diligently and critically as many do their outward appearance by means of the looking-glass, with a purpose to correct and reform every defect of character, what transformations would most assuredly take place in them: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." {RH, October 11, 1887 par. 13}

There are many who view themselves as defective in character when they look into God's moral mirror, his law; but they have heard so much of "All you have to do is to believe, only believe that Jesus has done it all, and you have nothing to do in the matter," that after venturing to look into the mirror they straightway go from it retaining all their defects, with the words on their lips, "Jesus has done it all." These are represented by the figure that James has marked out--the man beholding himself and going away and forgetting what manner of man he was. "Be ye doers of the word, and not hearers only, deceiving your own selves." James has told what is to be done:

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Faith and works are the two oars that must be used to urge the bark against the current of worldliness, pride, and vanity; and if these are not used, the boat will drift with the current downward to perdition. God help us to take care of the inward adorning; to set the heart in order as carefully as we arrange the outward apparel. {RH, October 11, 1887 par. 14}

We were glad when we could get away from the confusion, and be seated quietly in our compartment of the car which was to take us on our route to Copenhagen, to make no change of cars until we arrived at Altona, one half hour's ride beyond Hamburg. We saw, as we neared Hamburg, that there was a great fire, the flames seemingly reaching to the sky above us, lighting up everything around. It was a grand scene. We learned that the ships and warehouse were in flames from petroleum which had exploded. {RH, October 11, 1887 par. 15}

The last change of cars was made at Altona, and we were not again disturbed until after three o'clock A. M., when we changed again for another car, which took us to the boat. We remained thirty minutes on the boat, and again took the cars. We rode on the island two hours, then changed for a boat again. We had a very smooth passage for about two hours, then made another change for the cars, when we were favored with a compartment to ourselves, and had no further changes to make. {RH, October 11, 1887 par. 16}

The crown prince of Denmark was on the train, with his escort, in a special car. When we arrived at Copenhagen there were men dressed in special uniform of scarlet as attendants, to receive the prince, and the coachmen were dressed in scarlet throughout. The brilliantly trimmed regimentals, with flashing gold and silver and heavily plumed hats, made them conspicuous everywhere. A Brussels carpet was laid down from the car to the depot, where the prince passed through an arched door to the hack. When he passed, many hacks were waiting to escort him to the palace. {RH, October 11, 1887 par. 17}

I do not remember once of reading of Jesus, the Majesty of heaven, receiving any such special honors when he was in our world. He was the Lord of glory, and yet he traveled from place to place on foot, weary and dusty and travel-stained, unrecognized and unhonored except by a little handful of loyal disciples. But he is coming again, the second time, with power and with great glory. {RH, October 11, 1887 par. 18}

**PERIODICALS / RH - The Review and Herald / November 8, 1887 Humility Before Honor. - By Mrs. E. G. White. -**

**November 8, 1887 Humility Before Honor.**

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**By Mrs. E. G. White.**  
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"When thou wast little in thine own sight, wast thou not made the head of the tribes

of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel. {RH, November 8, 1887 par. 1}

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he could be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power. {RH, November 8, 1887 par. 2}

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul, because they are little in their own sight, because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But those little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end. {RH, November 8, 1887 par. 3}

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God. {RH, November 8, 1887 par. 4}

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever

ascending to God,--this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary. {RH, November 8, 1887 par. 5}

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand; how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness. {RH, November 8, 1887 par. 6}

Self confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to our, Heavenly Guide. {RH, November 8, 1887 par. 7}

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God. {RH, November 8, 1887 par. 8}

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize, as he agonized, if we would conquer as he conquered. {RH, November 8, 1887 par. 9}

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust his work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom. {RH, November 8, 1887 par. 10}

Those who have learned of Christ will manifest in all their intercourse a humble,

teachable spirit, ever willing to receive counsel or correction. The Lord confers upon his servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole. {RH, November 8, 1887 par. 11}

The meekness and humility of Christ will be seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give we glory, for thy mercy and for thy truth's sake."

{RH, November 8, 1887 par. 12}

**PERIODICALS / RH - The Review and Herald / November 15, 1887 The Christian's Privilege. - By Mrs. E. G. White.**

**November 15, 1887 The Christian's Privilege.**

**By Mrs. E. G. White.**

Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins. {RH, November 15, 1887 par. 1}

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God. {RH, November 15, 1887 par. 2}

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light. {RH, November 15,

1887 par. 3}

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

{RH, November 15, 1887 par. 4}

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour. {RH, November 15, 1887 par. 5}

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel. {RH, November 15, 1887 par. 6}

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth. {RH, November 15, 1887 par. 7}

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes. {RH, November 15, 1887 par. 8}

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and



separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him. {RH, November 15, 1887 par. 9}

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" {RH, November 15, 1887 par. 10}

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only be observing the conditions which he has himself laid down. {RH, November 15, 1887 par. 11}

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us. {RH, November 15, 1887 par. 12}

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus --who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service! Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,--"to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"? {RH, November 15, 1887 par. 13}

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the

everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, November 15, 1887 par. 14}

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God. {RH, November 15, 1887 par. 15}

**PERIODICALS / RH - The Review and Herald / November 29, 1887 Peace in Christ.  
- By Mrs. E. G. White. -**

**November 29, 1887 Peace in Christ.**

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**By Mrs. E. G. White.**  
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Our Saviour represents his requirements as a yoke, and the Christian life as one of burden-bearing. Yet, contrasting these with the cruel power of Satan and the burdens imposed by sin, he declares, "My yoke is easy, and my burden is light." {RH, November 29, 1887 par. 1}

When we try to live the life of a Christian, to bear its responsibilities and perform its duties, without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. He bids the weary and heavy-laden, "Come unto me, . . . and I will give you rest." "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Here is revealed the secret of that rest which Christ promises to bestow. We must possess his meekness of spirit, and we shall find peace in him. {RH, November 29, 1887 par. 2}

Many profess to come to Christ, while yet they cling to their own ways, which are as a painful yoke. Selfishness, love of the world, or other cherished sin, destroys their peace and joy. My fellow Christian, whatever may be your lot in life, remember that you are in the service of Christ. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy and the burden light, and I believe him. I have proved the truth of his words. {RH, November 29, 1887 par. 3}

Those who are restless, impatient, dissatisfied, under the weight of care and responsibility, are seeking to carry their burden without the aid of Jesus. If he were by their side, the sunshine of his presence would scatter every cloud, the help of his strong arm would lighten every burden. The church is becoming weak for the want of consecrated members, who feel that they are not their own; that their time, their talents, their energies belong to Christ; that he has bought them with his blood, and is pleading for them in the Sanctuary above. {RH, November 29, 1887 par. 4}

We cumber ourselves with needless cares and anxieties, and weigh ourselves down

with heavy burdens, because we do not learn of Jesus. Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle. They dare not identify themselves with those who follow Christ fully. They desire to conform to worldly customs, and secure the approbation of worldlings. Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ's true followers are unlike the world in words, in works, and in deportment. Oh, why will not all his professed children follow him fully? Why will any bear burdens which he has not imposed? {RH, November 29, 1887 par. 5}

We would be much happier and more useful, if our home life and social intercourse were governed by the meekness and simplicity of Christ. Instead of toiling for display, to excite the admiration or the envy of visitors, we should endeavor to make all around us happy by our cheerfulness, sympathy, and love. Let visitors see that we are striving to conform to the will of Christ. Let them see in us even though our lot is humble, a spirit of content and gratitude. The very atmosphere of a truly Christian home is that of peace and restfulness. Such an example will not be without effect. Right thoughts and new desires will be awakened in the heart of the most careless. {RH, November 29, 1887 par. 6}

In our efforts for the comfort and happiness of guests, let us not overlook our obligations to God. The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourselves till all are too weary to enjoy the season of devotion. To do this, is to present to God a lame offering. At an early hour of the evening, when we can pray unhurriedly and understandingly, we should present our supplications, and raise our voices in happy, grateful praise. {RH, November 29, 1887 par. 7}

Let all who visit Christians see that the hour of prayer is the most precious, the most sacred, and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit. {RH, November 29, 1887 par. 8}

In every act of life Christians should seek to represent Christ,--seek to make his service appear attractive. Let none make religion repulsive by groans and sighs and a relation of their trials, their self-denials, and sacrifices. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let the graces of the Spirit be manifested in kindness, meekness, forbearance, cheerfulness, and love. Let it be seen that the love of Christ is an abiding motive; that your religion is not a dress to be put off and on to suit circumstances, but a principle, calm, steady, unwavering. Alas that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by Jesus Christ. {RH, November 29, 1887 par. 9}

Love to Jesus will be seen, will be felt. It cannot be hidden. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities for his sake, and to bear them in his strength. Love

to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. The soul that is not imbued with this love for Jesus is none of his. {RH, November 29, 1887 par. 10}

Peace in Christ is of more value than all the treasures of earth. Let us seek the Lord with all our heart, let us learn of Christ to be meek and lowly, that we may find rest of soul. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment as well as the words of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life. {RH, November 29, 1887 par. 11}

Let us open our hearts to the bright beams of the Sun of Righteousness. Let us work cheerfully, joyfully in the service of our Master. A slothful, languid professor will never secure an abundant entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong. {RH, November 29, 1887 par. 12}

The Christian life is a battle and a march. Let us go forward, for we are striving for an immortal crown. Let us give diligence to make our calling and election sure. We shall triumph at last, if we do not become weary in well-doing. {RH, November 29, 1887 par. 13}

**PERIODICALS / RH - The Review and Herald / December 6, 1887 Our Missions in Europe. - By Mrs. E. G. White. -**

**December 6, 1887 Our Missions in Europe.**

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**By Mrs. E. G. White.**  
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A great work is committed to those who present the truth in Europe. "No branch of our work has a more important field than the Central European Mission. There are France and Germany, with their great cities and teeming population. There are Italy, Spain, and Portugal, after so many centuries of darkness, freed from Romish tyranny, and opened to the word of God--opened to receive the last message of warning to the world. There are Holland, Austria, Roumania, Turkey, Greece, and Russia, the home of millions upon millions, whose souls are as precious in the sight of God as our own, who know nothing of the special truths for this time. The population comprised within the limits of this mission alone is four times that of the United States. {RH, December 6, 1887 par. 1}

A good work has already been done in these countries. There are those who have received the truth, scattered as light-bearers in almost every land. We have nearly three hundred Sabbathkeepers in Switzerland. There are little companies in France, Germany, and Italy, and two hundred souls in Russia, who are obeying God's law; and there is a church of forty members away in the far east, almost to the line of Asia. The foundation has been laid for a church in Holland. In Roumania and Corsica there are a few who are seeking to keep God's commandments, and to wait for his Son from

heaven. {RH, December 6, 1887 par. 2}

But how little has been done in comparison with the great work before us! Angels of God are moving upon the minds of the people, and preparing them to receive the warning. Missionaries are needed in fields that have yet been scarcely entered. New fields are constantly opening. The truth must be translated into different languages, that all nations may enjoy its pure, life giving influences. The laborers in this mission are striving to the utmost of their ability, to meet the wants of the cause. But money is needed to sustain and extend the work. The call is coming in from different countries, "Send us a minister to preach the truth." How shall we answer this call? {RH, December 6, 1887 par. 3}

Our printing-house at Basel needs help to carry forward its great and good work of translating and publishing books on the present truth, in the different languages of Europe. Colporteurs are meeting with encouraging success in the sale of our books. The light is thus brought to the people, while the colporter--who in many cases has been thrown out of employment by accepting the truth --is enabled to support himself, and the sales are a financial help to the office. In the days of the Reformation, monks who had left their convents, and who had no other means of support, traversed the country, selling Luther's works, which were thus rapidly circulated throughout Europe. Colportage work was one of the most efficient means of spreading the light then, and so it will prove now. But the work of translating and publishing is necessarily difficult and expensive. The office must be supplied with funds. {RH, December 6, 1887 par. 4}

In the Scandinavian Mission, in the face of poverty and great difficulties, many have heard and believed the warning. There are twenty-three churches and nearly 1,000 Sabbath keepers in these countries. Nine ministers and licentiates, and about thirty colporteurs, are now in the field. It is only by self-denial and the closest economy that this has been gained. There is great need of financial help to send out laborers and publications to these Northern peoples. {RH, December 6, 1887 par. 5}

The mission in London, that great city of 5,000,000 inhabitants, demands a place in our thoughts, our prayers, and our gifts. A great work must be done there, and as yet it is scarcely begun. Think of the many cities of England, Scotland, and Ireland, all speaking the same language as our own, that have never yet been entered by the truth. {RH, December 6, 1887 par. 6}

There will be obstacles to retard this work. These we have had to meet wherever missions have been established. Lack of experience, imperfections, mistakes, unconsecrated influences, have had to be overcome. How often have those hindered the advancement of the cause in America! We do not expect to meet fewer difficulties in Europe. Some connected with the work in these foreign fields, as in America, become disheartened, and, following the course of the unworthy spies, bring a discouraging report. Like the discontented weaver, they are looking at the wrong side of the web. They cannot trace the plan of the Designer; to them all is confusion, and instead of waiting till they can discern the purpose of God, they hastily communicate to others their spirit of doubt and darkness. {RH, December 6, 1887 par. 7}

But we have no such report to bring. After a two years' stay in Europe we see no

more reason for discouragement in the state of the cause there than at its rise in the different fields in America. There we saw the Lord testing the material to be used. Some would not bear the proving of God. They would not be hewed and squared. Every stroke of the chisel, every blow of the hammer, aroused their anger and resistance. They were laid aside, and other material was brought in, to be tested in like manner. All this occasioned delay. Every fragment broken away was regretted and mourned over. Some thought that these losses would ruin the building; but, on the contrary, it was rendered stronger by the removal of these elements of weakness. The work went steadily forward. Every day made it plainer that the Lord's hand was guiding all, and that a grand purpose ran through the work from first to last. So we see the cause being established in Europe. {RH, December 6, 1887 par. 8}

One of the great difficulties there is the poverty that meets us at every turn. This retards the progress of the truth, which, as in earlier ages, usually finds its first converts among the humbler classes. Yet we had a similar experience in our own country, both east and west of the Rocky Mountains. Those who first accepted this message were poor, but as they set to work in faith to accomplish what they could with their talents of ability and means, the Lord came in to help. In his providence he brought men and women into the truth who were willing-hearted; they had means, and they wanted to send the light to others. So it will be now. But the Lord would have us labor earnestly in faith till that time comes. {RH, December 6, 1887 par. 9}

The word has gone forth to Europe, "Go forward." The humblest toiler for the salvation of souls is a laborer together with God, a co-worker with Christ. Angels minister unto him. As we advance in the opening path of his providence, God will continue to open the way before us. The greater the difficulties to be overcome, the greater will be the victory gained. {RH, December 6, 1887 par. 10}

The progress of our foreign missions depends not alone upon a few laborers, nor even upon many, but upon all who have received the light of truth. Every one can do something for the advancement of the work in distant lands. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts, to arouse to this great emergency. Never was there a time when there was so much at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded. {RH, December 6, 1887 par. 11}

Every dollar and every dime that we can spare is needed now, to aid in carrying the message of truth to other lands. At the holiday season much is spent by our own people upon gifts and various gratifications which are not only useless but often hurtful. Appetite is indulged, pride and self-love are fostered, and Christ is forgotten. If the money usually devoted to these objects were all brought into the mission treasury, our foreign missions would be lifted above embarrassment. Shall we not this year consecrate to God not merely a part but *all* our holiday gifts for the relief of his cause, which is in so great need? How can we more appropriately celebrate the coming Christmas, how better express our gratitude to God for the gift of his dear Son, than by offerings to send to all the world the tidings of his soon coming? {RH, December 6, 1887 par. 12}



Did those who profess to be looking for Christ but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own. . . . As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Those who had money or possessions freely sacrificed them to the existing emergency. The believers had one common interest--the success of the mission intrusted to them. Their love for Christ was far greater than their love for money. They acted out their faith, and by their works testified that they accounted the souls of men of more worth than any earthly treasure. Have we not even greater reason to sacrifice than they had? Have we not far less time than they in which to accomplish our work? {RH, December 6, 1887 par. 13}

For what shall we hoard up treasures? To be swept away by the flames of the last day? Shall we lay up gold and silver, to be a witness against us in the Judgment,--to eat our flesh as it were fire? Shall we cling to our possessions till they fall into the hands of our enemies? The time is coming when commandment keepers can neither buy nor sell. Of what use will houses and lands, bank stock and merchandise, be to us then? Now is the time to place our treasures where they will be eternally secure. It is time for those who have large possessions to cut down the principal, that God's work may be extended in foreign lands. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." That which we give to the cause of God becomes our own forever. Says Christ, "Lay up for *yourselves* treasures in heaven." These alone, of all that we possess, are really ours. All that we lay up on earth, we must leave at last. It is only what we give for Christ that we can take with us into the eternal world. Jesus bids us, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." {RH, December 6, 1887 par. 14}

The Lord does not need our offerings. We cannot enrich him by our gifts. Says the psalmist: "All things come of thee, and of thine own have we given thee." Yet God permits us to show our appreciation of his mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other. {RH, December 6, 1887 par. 15}

Every offering, however humble, bestowed in his name and from love to him, is precious in his sight. Parents value their children's gifts, not because they are rich and costly, but for what they express of loving self-denial, of tender thoughtfulness and grateful appreciation. So does our Heavenly Father regard the gifts of his children. He sees in them a spirit of devotion and sacrifice, the expression of a grateful, loving heart; and such offerings are as fragrant incense before him. {RH, December 6, 1887 par. 16}

In every effort to benefit others, we benefit ourselves. When we invest our means in the different missions, we enlist our interest and our prayers for these missions; we draw the different nationalities nearer to ourselves; our affections go out to them, and

we are stimulated to greater devotion and stricter obedience to God, that we may be enabled to do others the greatest good. If we desire to have our affections set upon heavenly things, we must place our treasure in heaven. Where the treasure is, there the heart will be. What has cost us little, we have no special interest in; but that in which we invest our means claims our interest and attention, and we labor to make it a success. {RH, December 6, 1887 par. 17}

God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from him to all the creatures he has made. In his infinite love he has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow-men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought nearest to their Creator who thus become participants in labors of love. He who refuses to become a "laborer together with God,"--the man who for the sake of selfish indulgence ignores the wants of his fellowmen, the miser who heaps up his treasures here,--is withholding from himself the richest blessing that God can give him. {RH, December 6, 1887 par. 18}

Brethren, "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." As we recount the numberless mercies of our God, and meditate upon his matchless love; as we behold the wonderful sacrifice of the Redeemer, may gratitude awaken in our hearts, till it shall kindle a flame of sacred love that shall flow out to souls even in far-off Europe. {RH, December 6, 1887 par. 19}

**PERIODICALS / RH - The Review and Herald / December 13, 1887 Union With Christ. - By Mrs. E. G. White. -**

**December 13, 1887 Union With Christ.**

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**By Mrs. E. G. White.**  
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"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." {RH, December 13, 1887 par. 1}

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ, but have not faith in him. The one class are fruit-bearing; the other, fruitless. The one are often subjected to the pruning-knife of God, that they may bring forth more fruit; the other, as withered branches, are to be severed from the living Vine. {RH, December 13, 1887 par. 2}

"I am the vine, ye are the branches." Can we conceive of a more intimate relation to

Christ than this? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him. {RH, December 13, 1887 par. 3}

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will; our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us. {RH, December 13, 1887 par. 4}

When this intimacy of connection and communication is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted through the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself. {RH, December 13, 1887 par. 5}

It was when Christ was about to take leave of his disciples that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence should be withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol. {RH, December 13, 1887 par. 6}

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true Vine. As a nation prize the vine; as sinners you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me." {RH, December 13, 1887 par. 7}

All the followers of Christ have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision to again connect us with himself. The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power. If we have the Spirit of Christ, we shall bring forth the fruit of righteousness--fruit that will honor and bless men, and glorify God. {RH, December 13, 1887 par. 8}

The Father is the vine-dresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, "Though a mother may forget her child, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me." {RH, December 13, 1887 par. 9}

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union. {RH, December 13, 1887 par. 10}

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness--sin in all its forms--must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols. {RH, December 13, 1887 par. 11}

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory. {RH, December 13, 1887 par. 12}

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience. {RH, December 13, 1887 par. 13}

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. {RH, December 13, 1887 par. 14}

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our

Maker. {RH, December 13, 1887 par. 15}

Such experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while Mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness. {RH, December 13, 1887 par. 16}

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger and living faith avails little. The wondering crowd that pressed close about Christ, realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and he determined there to give a lesson for all his followers to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" {RH, December 13, 1887 par. 17}

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling, and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague." {RH, December 13, 1887 par. 18}

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure-house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace. {RH, December 13, 1887 par. 19}

This living faith is our great need today. We must know that Jesus is indeed ours; that his Spirit is purifying and refining our hearts. If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!

{RH, December 13, 1887 par. 20}

**PERIODICALS / RH - The Review and Herald / January 10, 1888 The Faith That Will Stand the Test. - By Mrs. E. G. White. -**

**January 10, 1888 *The Faith That Will Stand the Test.***

**By Mrs. E. G. White.**

The time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by

society, and the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land. {RH, January 10, 1888 par. 1}

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This cannot be done without exciting opposition. Those who refuse to receive the love of the truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of heaven into contempt. {RH, January 10, 1888 par. 2}

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High. {RH, January 10, 1888 par. 3}

Says the apostle, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again, he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." {RH, January 10, 1888 par. 4}

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself. {RH, January 10, 1888 par. 5}

Every warning for this time must be faithfully delivered; but "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness



instructing those that oppose themselves." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,--"It is written." We should learn to use the word of God skillfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful to their God in this degenerate age. But the ambassador of Heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men. {RH, January 10, 1888 par. 6}

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "nothing is secret, that shall not be made manifest," and those who honor God shall be honored by him in the presence of men and angels. We are to share in the sufferings of the reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able also to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned." {RH, January 10, 1888 par. 7}

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit which is the word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready, at the command of our Captain to follow where he may lead. We must be doers of his word, not deceiving our own selves. {RH, January 10, 1888 par. 8}

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rock shall stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is positively necessary for those who believe the truth, to be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that having done all you may stand, with unwavering confidence in God, through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's word, and go on from strength to strength. {RH, January 10, 1888 par. 9}

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The word of God offers spiritual liberty and enlightenment to those who seek for it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please" God. It is faith that connects us with the power of Heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith we should study the word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God and his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great a salvation is foretold in the most forcible language. {RH, January 10, 1888 par. 10}

Had the Bible been received as the voice of God to man, as the book of books, as the one infallible rule of faith and practice, we would not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land. {RH, January 10, 1888 par. 11}

As men wander away from the truth into skepticism, everything becomes uncertain

and unreal, No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to men. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory. {RH, January 10, 1888 par. 12}

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith, then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided efforts to recover themselves out of the snare of the Devil, but are taken captive by him at his will. There are others who, when assailed by temptations of unbelief, flee to the word of God and to earnest prayer, and they are not left to the power of the enemy. The day is coming that will reveal whether we are building on the solid rock or the sliding sand. {RH, January 10, 1888 par. 13}

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms into fruit. Satan is a living, active agent. It is his business to encourage skepticism, and every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness they follow the voice of strangers, and reject the call of the Good Shepherd who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of error. Infidelity has increased in proportion as men have questioned the word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticise and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellow-men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions, and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness. {RH, January 10, 1888 par. 14}

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of Judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, for even an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts. {RH, January 10, 1888 par. 15}

The fruits of doubt are not desirable. Oh! look around you and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for in spite of the sad records of lives that have gone out in darkness, as moths fly to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for a sure foundation. "Heaven and earth shall pass away," but "the word of the Lord endureth forever;" and unwavering faith in his word is the only faith that will endure through the perils of the last days.

{RH, January 10, 1888 par. 16}

**PERIODICALS / RH - The Review and Herald / January 24, 1888 The Treasure and the Heart. - By Mrs. E. G. White. -**

**January 24, 1888 *The Treasure and the Heart.***

**By Mrs. E. G. White.**

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." {RH, January 24, 1888 par. 1}

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will all have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them." {RH, January 24, 1888 par. 2}

Christ entreats, "Lay up for yourselves treasures in heaven." This work of

transferring your possessions to the world above, is worthy of all your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance. {RH, January 24, 1888 par. 3}

It should be your determined purpose to bring every power of your being into the service of Christ. Why, his service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father. {RH, January 24, 1888 par. 4}

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. On that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God? {RH, January 24, 1888 par. 5}

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You cannot serve God and



mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service. {RH, January 24, 1888 par. 6}

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. {RH, January 24, 1888 par. 7}

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God had changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God." {RH, January 24, 1888 par. 8}

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. {RH, January 24, 1888 par. 9}



It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that every thing is manifest to Him with whom we have to do. We should live as in the presence of the infinite One. {RH, January 24, 1888 par. 10}

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ has brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {RH, January 24, 1888 par. 11}

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." {RH, January 24, 1888 par. 12}

**PERIODICALS / RH - The Review and Herald / January 31, 1888 Individual Accountability. - By Mrs. E. G. White. -**

**January 31, 1888 Individual Accountability.**

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**By Mrs. E. G. White.**

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There are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig tree which put forth its boastful foliage, but when the Master came seeking fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is, that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's word; for there are many spirits in the

world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {RH, January 31, 1888 par. 1}

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of Judgment, when the question comes to you as to why you did not obey the commandments of God, you cannot make an acceptable excuse on the plea of another's disobedience. If your words and example have led others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God? {RH, January 31, 1888 par. 2}

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him: the results of transgression follow those who persist in wrong-doing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord, and he forgiveth all their iniquities and healeth all their diseases. {RH, January 31, 1888 par. 3}

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wanted to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption. {RH, January 31, 1888 par. 4}

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do it at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus

declares, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He that honors the law shall be honored by it in the Judgment; but he that treats it with contempt shall be condemned by it before the Judge of all the earth. {RH, January 31, 1888 par. 5}

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And today, while the last message is being heralded to bring God's servants into harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation. {RH, January 31, 1888 par. 6}

I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you to reform your lives, and cease your rebellion against the God of the universe. Take the word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says that not every one that says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." {RH, January 31, 1888 par. 7}

Paul said to the elders of Ephesus, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he had become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." {RH, January 31, 1888 par. 8}

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask

whether it suits your convenience to keep the truth of Heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his "yoke is easy, and his burden is light." When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life? {RH, January 31, 1888 par. 9}

One of God's commandments reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the Law-giver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you, like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost. {RH, January 31, 1888 par. 10}

The Lord understands all about your trials; and however impossible it may seem to live for God, you will find that the way will appear. When your faith has been tested, as the Lord opened the Red Sea, so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly Sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy-seat. The light of this law is shining upon the world, penetrating the moral darkness that has covered the people. {RH, January 31, 1888 par. 11}

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfillment of this prophecy has come. We hear the sound of this very message calling

the attention of men and women to the broken law of God, and demanding repentance and reform. {RH, January 31, 1888 par. 12}

The children of light are to be as a city set upon a hill that cannot be hid. The world will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, or lessening the responsibility of any soul, but declaring the whole counsel of God. {RH, January 31, 1888 par. 13}

When the book of the law was found in the house of the Lord, in the time of ancient Israel, it was read before Josiah, the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hearing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all that they could to return from their backsliding, and serve the living God. {RH, January 31, 1888 par. 14}

Is not this our work today? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway. {RH, January 31, 1888 par. 15}

When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work today. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor. {RH, January 31, 1888 par. 16}

Christ left all to save man from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because it involves the loss of friends, position, or worldly gain? Will you not take away your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You cannot afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins, and reform your ways, that your name may not be blotted out from the book of life, but may be confessed before the Father

and before his angels. Jesus is pleading his blood before the Father, and now while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, January 31, 1888 par. 17}

**PERIODICALS / RH - The Review and Herald / February 7, 1888 "Sanctify Them Through Thy Truth." - By Mrs. E. G. White. -**

**February 7, 1888 "*Sanctify Them Through Thy Truth.*"**

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**By Mrs. E. G. White.**  
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Before Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven and prayed for his disciples. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." {RH, February 7, 1888 par. 1}

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's word. God has given us his word, the revelation of his will, and has promised the Holy Spirit to them that ask him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine. {RH, February 7, 1888 par. 2}

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept *its* errors for truth, adopt its customs, and deceive our own hearts. The doctrines and customs of the world are at variance with the truth of God. Those who seek to turn from the service of the world to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the Devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach." {RH, February 7, 1888 par. 3}

The mission of Jesus was demonstrated by convincing miracles. His doctrine



astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart. His teaching was plain, clear, comprehensive. The practical truths he uttered, had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power." {RH, February 7, 1888 par. 4}

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to pre-eminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he should come. He was not recognized as "the truth," the "light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love. {RH, February 7, 1888 par. 5}

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy-stricken, the leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. Those who had come to criticise and condemn, heard the people glorifying God; and his fame spread from city to city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of man-made theories. {RH, February 7, 1888 par. 6}

The word of God, that they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly

searched the Scriptures, and brought their theories and expectations to the test of God's word, Jesus need not have wept over their impenitence. He need not have declared, "Behold, your house is left unto you desolate," "because thou knowest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time. {RH, February 7, 1888 par. 7}

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the Living Bread was within their reach. Why did they not go to the word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error today: they "loved darkness rather than light, because their deeds were evil." {RH, February 7, 1888 par. 8}

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines today that have no foundation in the word of God? Men cling as tenaciously to them as did the Jews to their traditions and delusions. We have the same difficulties to meet and resist as did the Redeemer of the world. {RH, February 7, 1888 par. 9}

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self, manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues, and the praise of men. They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of today? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth. {RH, February 7, 1888 par. 10}

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words, with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself

as the Son of God, they deemed intolerable blasphemy. They questioned, if he were the Messiah, why was he so unpretending? What would become of their nation if he were satisfied to be without the force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." {RH, February 7, 1888 par. 11}

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the word of life; but today, as then, people will accept the teaching and doctrines of men, rather than obey the plain word of God. They choose to take the broad road that leads to death, rather than to bear their cross and follow the blood-stained path that leads to eternal life. {RH, February 7, 1888 par. 12}

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish enmity to the pure principles of heaven, are acting in concert with the "rulers of the darkness of this world." When Christ met with success in his ministry, those who hated truth and rejected light manifested their spirit of opposition, and sought to silence him. The same spirit is apparent today, wherever the truth is brought in contact with long-established error of doctrine and custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what the truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth. {RH, February 7, 1888 par. 13}

David appreciated the divine enlightenment, and recognized the power of the word of God. He declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who want light, search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is, that those who seek shall find. {RH, February 7, 1888 par. 14}

**PERIODICALS / RH - The Review and Herald / February 14, 1888 The Condition of Acceptance. [SERMON PREACHED AT MOSS, NORWAY, JUNE 11, 1887.] - By Mrs. E. G. White. -**

**February 14, 1888 *The Condition of Acceptance.*  
[SERMON  
PREACHED AT MOSS, NORWAY, JUNE 11, 1887.]**

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**By Mrs. E. G. White.**  
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Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven." Matthew 7:21. {RH, February 14, 1888 par. 1}

A profession of religion is of no value unless good works testify to the sincerity and reality of its claim. Those who are the children of God will work the works of God, and show "forth the praises of him who hath called you out of darkness into his marvelous light." They will reflect the light of his countenance, and manifest the Spirit of Christ. If we do not live for the good of others, seeking the salvation of souls and obeying the commandments of God, our religion is vain. Those who make great professions, and do not bear the fruits of godliness, make it manifest that they are not abiding in the True Vine; for "by their fruits ye shall know them." They are dead branches; for "if any man have not the Spirit of Christ, he is none of his." It is not those who cry "Lord, Lord," who are accepted; but those who do the will of the Heavenly Father. {RH, February 14, 1888 par. 2}

We were made in the image of God, after his likeness; but because of sin we have lost our resemblance to the Creator and Redeemer. We are out of harmony with the will of God; but the Son of God has brought us, at infinite cost to himself, that we might serve him, and do the will of Heaven. The moral image of God may be restored in our fallen natures, through faith in Christ, and obedience to the commandments of Jehovah. {RH, February 14, 1888 par. 3}

Through the goodness of God, we have been surrounded with innumerable blessings. There are tokens of his love on every hand. Nature seems to be rejoicing before us. The beautiful things in heaven and earth express the love and favor of the Lord of hosts toward the inhabitants of the world. The sunshine and the rain fall on the evil and the good. The hills and seas and plains are all speaking eloquently to the soul of man of the Creator's love. It is God who brings the bud to bloom, the flower to fruit, and it is he who supplies our daily needs. Not a sparrow falls to the ground without the Father's notice. Our minds should go up in gratitude and adoration to the Giver of every good and perfect gift. We should teach our children to consider the works of God. They should be instructed of his love, and the provision he has made for their salvation. Lead them to give their young hearts as a grateful offering, fragrant with love, to Him who has died for them. Point out the attractive loveliness of the earth, and tell them of the world that is to come, that shall never know the blight of sin and death, where the face of nature will no more wear the shadow of the curse. Lead their young minds to contemplate the glories of the reward that awaits the children of God. Cultivate their imaginative powers by picturing the splendor of the new earth and the city of God; and when they are charmed with the prospect, tell them it will be more glorious than their brightest imagination can portray; for "it is written. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." {RH, February 14, 1888 par. 4}

The poet and the naturalist have many things to say about nature; but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he

recognizes his Father's handiwork, and perceives his love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of the love of God to man. Should we hesitate a moment in deciding that we will serve him who so graciously provides for our happiness? Why should we not do the will of such a Father? {RH, February 14, 1888 par. 5}

God does not compel any one to love him and obey his law. He has manifested unutterable love toward man in the plan of redemption. He has poured out the treasures of his wisdom, and has given the most precious gift of heaven that we might be constrained to love him, and come into harmony with his will. If we refuse such love, and will not have him to rule over us, we are working our own ruin, and we shall sustain an eternal loss at last. God desires the willing service of our hearts. He has endowed us with reasoning faculties, with talents of ability, and with means and influence, to be exercised for the good of mankind, that we may manifest his Spirit before the world. Precious opportunities and privileges are placed within our reach, and if we neglect them, we rob others, we defraud our own souls, and dishonor our Maker. We shall not want to meet these slighted opportunities and neglected privileges in the day of Judgment. Our eternal interests for the future depend on the present diligent performance of duty in improving the talents that God has given into our trust for the salvation of souls. {RH, February 14, 1888 par. 6}

How inclined is man to set his affections on earthly things! His attention is absorbed in houses and lands, and his duty to his fellow-man is neglected; his own salvation is treated as a matter of little consequence, and the claims of God upon him are forgotten. Men grasp the treasures of earth as tenaciously as if they could hold on to them forever. They seem to think that they have a right to do with their means just as it pleases them, no matter what the Lord has commanded, or what may be the need of their fellow-men. They forget that all they claim as theirs, has simply been intrusted to them. They are stewards of the grace of God. God has committed this treasure to them to prove them, that they may manifest their attitude to his cause, and show the thoughts of their heart toward him. They are not only trading for time, but for eternity, with their Lord's money, and the use or abuse of their talent will determine their position and trust in the world to come. If it is used to glorify themselves, they transfer their affections from God to his gift, and it becomes an idol. They will have to give an account of their work before the righteous Judge. All that you have and are, belongs to God, to be used in blessing humanity, and in advancing the kingdom of the Lord Jesus Christ. {RH, February 14, 1888 par. 7}

Position and influence, be they ever so exalted, should not be made an excuse for misappropriating the Lord's goods. The special favors of God should stimulate us to render whole-hearted and affectionate service to him; but many who are thus blessed forget their Giver, and become reckless, defiant, and profligate. They dishonor the God of heaven, and wield an influence that curses and destroys their associates. They do not seek to lessen the sufferings of the needy. They do not build up the work of God. They do not seek to redress the wrongs of the innocent, to plead the cause of the widow and the orphan, or to reveal a lofty pattern of character before high and low,

showing a spirit of beneficence and virtue. But on the contrary, they oppress the hireling; they keep back by fraud the just recompense for labor, cheat the innocent, rob the widow and heap up treasure corroded with the blood of souls. They will have to render an account at the bar of God. This class are not doing the will of the Father in heaven, and they will hear the stern command, "Depart from me, ye that work iniquity."

{RH, February 14, 1888 par. 8}

True religion works out the principles of God's law,--love to God and love to man. Those who will be accepted of heaven, will have put their talents out to the exchangers for the glory of God and the good of humanity. They will have become laborers together with God, and will receive the approval of the Master when he comes in the clouds of heaven. Religion is something more than a profession, something deeper than an impulsive feeling. It is doing the will of God through faith in Christ. {RH, February 14, 1888 par. 9}

Conversion has become a matter of perplexity to many, because of the confusing doctrines that are taught in regard to what is religion. Coming to Christ means something more than belonging to the church. There are many whose names are registered on the leaves of the church record, but whose names are not written in the Lamb's book of life. Coming to Christ does not require a severe mental effort and agony. It is simply accepting the terms of salvation that God has made plain in his word.

{RH, February 14, 1888 par. 10}

It is faith in Jesus that works in your life obedience to all the commandments of God. Will you not accept Christ as your captain, and enlist in his army? Will you not leave the black banner of the prince of darkness, and march under the blood-stained banner of the Prince Emmanuel? Will you not take a solemn vow that you will obey the commands of your Captain, endure hardness as a good soldier of Jesus Christ, fight the good fight of faith, and lay hold on eternal life? Will you not come from a state of transgression to a state of obedience and love? Those who believe in Jesus have no enmity toward the law of God. They delight in his law, and count self-denial as of small consequence, if they may only honor their Master, and win souls for his kingdom. We must lift the cross daily, and follow in the steps of our dear Redeemer. {RH, February 14, 1888 par. 11}

When man placed himself in opposition to the will of the Father, infinite pity filled the breast of the Son of God. He offered his life to pay the penalty of the broken law, that man might have another trial. He promised to give those who believed in him grace to resist temptation, and power to build up a righteous character, through keeping the commandments of God. Our Saviour purchased this privilege for us at an infinite cost. How blind must man be to his own interests, that he does not accept the terms of God, and receive eternal life! It is a solemn thought that the condition of man required the sacrifice of the Son of God in order that he might be redeemed from a life of sin to a life of faith and obedience. Though the race has fallen in rebellion, and ruin awaits those who neglect so great a salvation, Christ has promised to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." This honor will be conferred upon man, because the Son of God, as his substitute and surety, has



imparted to him his own righteousness. Our precious Saviour laid aside his royal robes, stepped down from his royal throne, and was made man, that he might bring man into harmony with his God. {RH, February 14, 1888 par. 12}

It is only in the light of Calvary's cross that we can estimate the value of our salvation. And after the Son of God has taken step after step of self-denial and humiliation, even to Calvary and the death of the cross, have we nothing to do? Christ has commanded, "Let this mind be in you, that was also in Christ Jesus." If we have the love of Christ abiding in our hearts, we cannot enjoy it alone. We shall have a deep anxiety to present the precious news of salvation to others. Our daily steps will leave a bright track heavenward. We shall become lights in the world. We want you to fasten your eyes on the perfect Pattern. We want you to comply with the conditions of salvation. Are you loving God with all your heart, and your neighbor as yourself? It is not those who say they believe in Jesus, and yet are not laborers in his vineyard, that he will confess before his Father and the holy angels; but he will own those who humbly seek his grace, and do the will of his Father. They shall have eternal life, and be heirs with Christ in a world without end. {RH, February 14, 1888 par. 13}

**PERIODICALS / RH - The Review and Herald / February 21, 1888 The Path of Progress. [SERMON AT CHRISTIANA, NORWAY, OCT. 6, 1886.] By Mrs. E. G. White.**

**February 21, 1888 *The Path of Progress.*  
[SERMON  
AT CHRISTIANA, NORWAY, OCT. 6, 1886.]**

**By Mrs. E. G. White.**

Text: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:5-11. {RH, February 21, 1888 par. 1}

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfill the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of

the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, he will multiply grace, according to our need, from his own divine sufficiency. {RH, February 21, 1888 par. 2}

Faith is the first round in the ladder of advancement. Without faith it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the inspired word says, "Add to your faith, virtue." Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character building the foundation of virtue. Jesus must be the chief corner stone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." {RH, February 21, 1888 par. 3}

The young Christian will have severe tests and temptations. Satan will not permit you to leave his banner of darkness to march under the bloodstained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed. "How then can I do this great wickedness, and sin against God?" The grace of God enabled him to resist the tempter. He was cast into prison, because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven's favor, nor hinder his advancement in the divine life; for "the Lord was with Joseph, and showed him mercy." And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven. {RH, February 21, 1888 par. 4}

Joseph did not complain at his lot, nor question why the Lord permitted him to suffer for righteousness' sake. He did not allow any cloud of despondency to settle upon his heart. He believed in God, and patiently waited for his salvation. He determined that this affliction should serve as an occasion to glorify God and benefit his associates. He did not cease his efforts toward perfection of character. He forgot his sorrow in seeking to lighten the sorrows of others, and the prisoners saw that the Lord was with Joseph. When he had borne the proving of the furnace, the Lord brought him out of the gloomy cell, and exalted him to a position next to the king of Egypt. Those who honor God will be honored by him. {RH, February 21, 1888 par. 5}

Had Joseph wavered and fallen under the first temptation, his strength would have been insufficient for the second test. It is important that we do not take a wrong step in any direction; for it is very unprofitable to us. Whatever it may cost you, add to your faith, virtue. The greatest earthly loss will prove eternal gain if this is accomplished. If

we use our powers unwisely, for the gratification of sinful desires, we cannot attain to the exaltation of character to which God would have us attain. We rob God of the service we should render, and fail to accomplish the good that we owe to our fellow-men. If we give ourselves to Christ, he will become our helper. Poor and sinful and dependent, he will wash us in his own blood, put his Spirit within us, and make us to reflect his image. {RH, February 21, 1888 par. 6}

Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge. Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of his association and service, as they saw the change in these men. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. We are to add knowledge from "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." God wants us to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. It is not his will that our powers should be bound up in torpid stupidity and ignorance. "God is light, and in him is no darkness at all." {RH, February 21, 1888 par. 7}

"And to knowledge, temperance." This is the third step in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection. Said the great apostle, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." {RH, February 21, 1888 par. 8}

God has given us the fruits and grains of the earth for food, that we might have unfevered blood, calm nerves, and clear minds. The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge, temperance. We should live by

"every word that proceedeth out of the mouth of God." It is for us to "search the Scriptures," and bring our habits into harmony with the instruction of the Bible. We are admonished, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." {RH, February 21, 1888 par. 9}

"And to temperance, patience." The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing. {RH, February 21, 1888 par. 10}

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, fault-finding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience. {RH, February 21, 1888 par. 11}

"And to patience, godliness." Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect his image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things. {RH, February 21, 1888 par. 12}

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following his counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add godliness, brotherly kindness. O how much we need to take this step, to add to this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness.

We should have that love for others that Christ has had for us. A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there. The love of Christ must control our hearts, and the peace of God will abide in our homes. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love. Without charity we will become "as sounding brass, or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting, if we do not add charity that suffereth long and is kind; that vaunteth not itself, that seeketh not her own. {RH, February 21, 1888 par. 13}

Will it make us miserable to follow this plan of Christian progression?-- No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees his children seeking to carry out his instruction in their habits and thoughts, he multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." {RH, February 21, 1888 par. 14}

**PERIODICALS / RH - The Review and Herald / February 28, 1888 Our High Calling.  
[SERMON AT COPENHAGEN, DENMARK, OCT. 11, 1885.] - By Mrs. E. G. White. -**

**February 28, 1888 *Our High Calling.***

**[SERMON AT COPENHAGEN,  
DENMARK, OCT. 11, 1885.]**

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**By Mrs. E. G. White.**  
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Text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1. {RH, February 28, 1888 par. 1}

The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led him to consent to give his only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression. The Son of God stepped down from his royal throne, and for our sakes became poor, that we through his poverty might be rich. He became "a Man of sorrows," that we might be made partakers of everlasting joy. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory to a world

marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow, that we might be changed to his divine image, and become the sons of God. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." Is there not a response of gratitude in your hearts? Are you not lost in wonder and adoration as you contemplate the theme of redemption? {RH, February 28, 1888 par. 2}

When Adam fell and lost the liberty of a son of God, and brought himself into captivity to Satan, infinite pity filled the heart of Jesus. He took the field of conflict to fight in man's behalf, that all who desired to leave the cruel bondage of the "god of this world," might be set free, to serve the living God. Through all the lowly experiences of life, the exalted Son of God, consented to pass, step by step, from the manger to the cross; for "he took not on him the nature of angels; but he took on him the seed of Abraham." And "he was in all points tempted like as we are, yet without sin." In the wilderness he fasted forty days, and was tried by every subtle temptation that the prince of darkness could devise. Weak and emaciated from hunger, worn and haggard with mental agony, he suffered the depth of temptation and sorrow, and "he is able also to save them to the uttermost that come unto God by him." The nature of man had become so weakened by transgression, that it was an impossibility for him to overcome in his own strength; for he was led captive at the will of Satan; but, through the strength of Christ, every one may be an overcomer. We may be more than conquerors through Him who has "loved us, and washed us from our sins in his own blood." {RH, February 28, 1888 par. 3}

The Prince of heaven has placed man in an exalted position. His life has been valued at the cost of Calvary's cross. The penalty of his transgression has been paid by the precious blood of the Son of God. He may, through repentance toward God, and faith toward our Lord Jesus Christ, have remission of sins that are past, have another trial and test his loyalty to God by obedience to his law, that he may win an eternal inheritance. From the depths of sin's degradation, we may be exalted to become heirs with Christ, the sons of God, and kings and priests unto the Most High. Every repentant, obedient soul may stand as did Adam, free from the condemnation of the law. He may "come boldly unto the throne of grace," and "obtain mercy, and find grace to help in time of need." {RH, February 28, 1888 par. 4}

When Christ bowed on the banks of Jordan, after his baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled him with its glory; and the voice of God from the highest heaven was heard, saying, "This is my beloved Son, in whom I am well pleased." The prayer of Christ in man's behalf opened the gates of heaven, and the father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of his well-beloved Son. This earth because of transgression had been struck off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened, so that he may return to the Father's house. Jesus is "the way, the truth, and



the life." The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love him, even though they dwell in the sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all those who follow in his footsteps. There is no reason for discouragement. The promises of God are sure and steadfast. {RH, February 28, 1888 par. 5}

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Do you desire to become the sons and daughters of the Most High? Here is stated the condition of this great privilege. Come, be separate, touch not the unclean. You cannot keep the fellowship of the world, participate in its pleasures, identify yourself with its interests, and still be the sons of God. Says John, "The world knoweth us not, because it knew him not." But shall we let the desire for the favor of our Lord's enemies weigh against our accepting the conditions of salvation? You may come unto the Father in the name of his Son, and, no matter how broken and feeble your petitions, Jesus will present them before the throne of infinite power, and the light that was shed upon him, will be reflected upon you. You will be "accepted in the Beloved." {RH, February 28, 1888 par. 6}

There are great things expected from the sons and daughters of God. I look upon the youth of today, and my heart yearns over them. What possibilities are open before them! If they sincerely seek to learn of Christ, he will give them wisdom, as he gave wisdom to Daniel. They may obtain directions from Him who is mighty in counsel. "The fear of the Lord is the beginning of wisdom." Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." And the wise man writes, "In all thy ways acknowledge him, and he shall direct thy paths." Let the youth try to appreciate the privilege that may be theirs, to be directed by the unerring wisdom of God. Let them take the word of truth as the man of their counsel, and become skillful in the use of "the sword of the Spirit." Satan is a wise general; but the humble, devoted soldier of Jesus Christ may overcome him. It is written of the victors, that "they overcame him by the blood of the Lamb, and by the word of their testimony." We must not trust in self. Our finite strength is only weakness. Says Jesus, "Without me ye can do nothing;" but he promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." {RH, February 28, 1888 par. 7}

It is thought a great honor to be invited into the presence of a king of this earth. But let us consider the amazing privilege that is proffered to us. If we obey the requirements of God, we may become the sons and daughters of the King of the universe. Through a crucified and risen Saviour, we may be filled with the fruits of righteousness, and be fitted to shine in the courts of the King of kings through unending ages. The world does not know the exaltation of the sons and daughters of the Most High. Those around them do not see that the humble, self-denying spirit, the patient meekness of heart, has any extraordinary value. They did not know or appreciate Christ when he was on the earth, and the servant is not greater than his Lord. They could not understand him; and the greater our likeness to the divine character of our Lord, the more we shall be misunderstood by the world. The more we come into fellowship with Christ and heaven,

the less will be our fellowship with the world; for we are not of the world, therefore the world knoweth us not. Our work is to seek the closest union with the Son of God, to learn in his school, to become meek and lowly of heart, to work the works of Christ, advancing his kingdom and hastening his coming. {RH, February 28, 1888 par. 8}

The great ambition of the children of this world is to meet the world's standard. They cannot see the precious advantages to be obtained in serving the God of heaven; but the children of light have the great prize set before them. They find the service of Christ is not grievous but full of delight. He says, "My yoke is easy, and my burden is light." Beloved, if God has so loved us, should we not serve him with all our might, and strive to enter in at the strait gate, complying with every requirement of his word? Let us seek by "patient continuance in well-doing" to gain immortality and the crown of life. "Every man that hath this hope in him purifieth himself, even as He is pure." If we do this, we shall ere long see him as he is, and we shall be like him; for he "shall change our vile body, that it may be fashioned like unto his glorious body"; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Beloved, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us try to appreciate this love, and "press toward the mark for the prize of the high calling of God in Christ Jesus." {RH, February 28, 1888 par. 9}

**PERIODICALS / RH - The Review and Herald / March 6, 1888 Evidences of Genuine Faith. [SERMON PREACHED AT COPENHAGEN, DENMARK, JULY 20, 1886.] - By Mrs. E. G. White. -**

**March 6, 1888 Evidences of Genuine Faith.**

**[SERMON**

**PREACHED AT COPENHAGEN, DENMARK, JULY 20, 1886.]**

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**By Mrs. E. G. White.**

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Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. {RH, March 6, 1888 par. 1}

There is a great work for us to do if we would inherit eternal life. We are to deny ungodliness and worldly lusts, and live a life of righteousness. Many teach that all that is necessary to salvation is to believe in Jesus; but what saith the word of truth?--"Faith without works is dead." We are to "fight the good fight of faith, lay hold on eternal life," take up the cross, deny self, war against the flesh, and follow daily in the footsteps of the Redeemer. There is no salvation for us except in Jesus; for it is through faith in him

that we receive power to become the sons of God; but it is not merely a passing faith; it is faith that works the works of Christ. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We have a part to act as well as to believe; for we are to be judged according to our works. {RH, March 6, 1888 par. 2}

Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion toward the cause of God. Those who possess it stand under the banner of Prince Emmanuel, and wage a successful warfare against the powers of darkness. They stand ready to do whatsoever their Captain commands. Each one is exhorted to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" for we are to "live soberly, righteously, and godly" in this present evil world, representing the character of Christ, and manifesting his Spirit. We are to follow in his footsteps, as dear children. By beholding him, we are to be changed into the same image, reflecting the light of heaven into the moral darkness of the world. {RH, March 6, 1888 par. 3}

Genuine faith in Jesus leads to denial of self; but however high the profession may be, if self is exalted and indulged, the faith of Jesus is not in the heart. The true Christian manifests by a life of daily consecration that he is bought with a price, and is not his own. He realizes that an infinite sacrifice has been made for him, and that his life is of inestimable value, through the merits of Jesus' blood, intercession, and righteousness. But while he comprehends the exalted privileges of the sons of God, his soul is filled with humility. There is no boasting of holiness from the lips of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and their comeliness is turned to corruption. Those who live nearest to Jesus, feel most deeply their own unworthiness, and their only hope is in the merits of a crucified and risen Saviour. Like Moses, they have had a view of the awful majesty of holiness, and they see their own insufficiency in contrast with the purity and exalted loveliness of Jesus. {RH, March 6, 1888 par. 4}

Is there not occasion for humility? Is there not need of feeling our utter dependence upon Christ every day and hour? Have we not walked in the ways of our own choosing, and have we not found in this path only failure? We have "sinned, and come short of the glory of God," and in order to save man, Jesus made an infinite sacrifice. Nothing less than the life of God's beloved Son would suffice to pay the heavy debt that we had incurred by breaking the law of God. He took on him our nature, and became sin for us, that we might have "remission of sins that are past," and through his divine strength and grace, might fulfill the righteous requirements of the law. Whoever takes the position that it makes no difference whether or not we keep the commandments of God, is not acquainted with Christ. Jesus says, "I have kept my Father's commandments, and abide in his love;" and those who follow Jesus will do as he has done. The beloved disciple writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." We cannot abide in the love of our Saviour, if we trample under foot any part of that law which he came to "magnify" and make "honorable," even to the cost of suffering the humiliation and death of the cross. {RH, March 6, 1888 par. 5}

It is a fatal mistake to think that there is nothing for you to do in obtaining salvation.

You are to cooperate with the agencies of heaven. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." You want to take hold of the work intelligently; and when you discern spiritual things, you will see that there is a warfare before you. There is a cross to be lifted in the pathway, a wall to be scaled before you enter the eternal city, a ladder to be climbed before the gate of pearl is reached; and as you realize your inability and weakness, and cry for help, a divine voice will come to you from the battlements of heaven, saying, "Take hold of my strength." "Lo, I am with you alway, even unto the end of the world."  
{RH, March 6, 1888 par. 6}

Satan will seek to entice you to enter into the paths of sin, promising that some wonderful good will result from the transgression of God's law; but he is a deceiver. He would only work your ruin, and the dishonor of the name and cause of God; for every step away from the commandments of Jehovah lessens your power to resist evil, and makes you more and more inefficient to fulfill your obligations to God and man. Christ came to break the rule of the evil one, to let the oppressed go free, to undo the heavy burden, and to bring liberty to the captive. Man was so weakened through transgression that he did not possess sufficient moral power to turn from the service of Satan to the service of the only true God; but Jesus, the Prince of life, to whom is committed "all power in heaven and earth," will impart to every soul who desires salvation the strength necessary to overcome the enemy of all righteousness. {RH, March 6, 1888 par. 7}

The controversy that was waged between Christ and Satan is renewed over every soul that leaves the black banner of the prince of darkness, to march under the blood stained banner of Prince Emmanuel. The evil one will present the most subtle allurements to draw those away from their allegiance who would be true to Heaven; but we must yield all the powers of our being into the service of God, and then we shall be kept from falling into the snares of the enemy. {RH, March 6, 1888 par. 8}

Says Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Any course of action that weakens your physical or mental power, unfits you for the service of your Creator. We are to love God with all our hearts, and, if we have an eye single to his glory, we shall eat, drink, and clothe ourselves with reference to his divine will. Every one who has a realizing sense of what it means to be a Christian, will purify himself from everything that weakens and defiles. All the habits of his life will be brought into harmony with the requirements of the word of truth, and he will not only believe, but will work out his own salvation with fear and trembling, while submitting to the molding of the Holy Spirit. {RH, March 6, 1888 par. 9}

Those who are connected with Jesus are in union with the Maker and Upholder of all things. They have a power that the world cannot give nor take away. But while great and exalted privileges are given to them, they are not simply to rejoice in their blessings. As stewards of the manifold grace of God, they are to become a blessing to others. They are intrusted with great truth, and "unto whomsoever much is given, of him shall be much required." There are weighty responsibilities resting upon all who have received the message for this time. They are to exert an influence that will draw others

to the light of God's word. "Even Christ pleased not himself." He lived for the good of men, and we are to work the works of Christ. We are to love our neighbors as ourselves. We are our brother's keeper. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And that faith which accomplishes this zeal in us is the only genuine faith. If the branch is abiding in the True Vine, its union is made manifest by the fruit that appears, for "by their fruits ye shall know them." {RH, March 6, 1888 par. 10}

If we are true believers in Jesus, we shall be gathering rays from glory, and we shall shed light on the darkened pathway of those around us. We shall reveal the gracious character of our Redeemer, and many will be drawn by our influence to "behold the Lamb of God that taketh away the sin of the world." And they will yield themselves to his service; for Jesus will be in them "a well of water springing up into everlasting life." And those who have honored his name, who have been co-laborers with him in seeking the salvation of souls, shall enter into his joy, and sit down on his throne, to share in his eternal glory. {RH, March 6, 1888 par. 11}

**PERIODICALS / RH - The Review and Herald / March 13, 1888 The Necessity of Labor - By Mrs. E. G. White. -**

**March 13, 1888 *The Necessity of Labor***

**By Mrs. E. G. White.**

We have a sacred message to bear to the world. The Third Angel's Message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men. It is not a system of truth simply to gratify and please the intellect; it means diligent and sacrificing labor to all who accept its holy teaching. The commandments of God and the testimony of Jesus must be brought to the attention of the world. The tidings of the coming of the Saviour must be proclaimed. The Judgment scenes must be portrayed before the unenlightened minds of men, and hearts must be aroused to realize the solemnity of the closing hours of probation, and prepare to meet their God. {RH, March 13, 1888 par. 1}

The light that has shone upon your pathway has been given you, not simply that you may rejoice in it, and better understand the Scriptures, and see more clearly the way of life; but that you may become a light-bearer, and carry the torch of truth into the darkened pathways of those around you. We are to be co-laborers with Christ. We are to follow the example that he has left us in the daily steps of his life on earth. His was not a life of ease and devotion to himself; but he toiled with persistent, untiring, earnest effort for the salvation of lost mankind. From the manger to Calvary he followed in the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." {RH, March 13, 1888 par. 2}



When but twelve years of age, the Son of God was found among the learned rabbis, executing his mission; and when asked as to why he had remained after the feast, he replied, "Wist ye not that I must be about my Father's business?" This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of God, and to finish his work. Self and selfish interest had no part in his labor. Love to God and man demands the whole heart, and leaves no place for selfishness to flourish in the life. Jesus declared, "I must work the works of him that sent me, while it is day: the night cometh when no man can work. {RH, March 13, 1888 par. 3}

Jesus and his disciples were surrounded with bigotry, pride, prejudice, unbelief, and hatred. Men were filled with false doctrines, and nothing but united, persistent endeavor could be attended with any measure of success; but the great work of saving souls could not be laid aside because there were difficulties to surmount. It was written of the Son of God, that he should "not fail nor be discouraged." There is a great work before us. The work that engages the interest and activity of heaven is committed to the church of Christ. Jesus said: "Go ye into all the world, and preach the gospel to every creature." The work for our time is attended with the same difficulties that Jesus had to meet, and that the reformers of every age have had to overcome; and we must set our wills on the side of Christ, and move forward with firm confidence in God. {RH, March 13, 1888 par. 4}

The work of the apostles of Christ was to educate and train men and women to publish the good tidings of the crucified and risen Saviour. Every soul converted to the gospel felt under solemn obligation to the Lord Jesus, to teach others the way of salvation. This is the spirit that should animate us; but there is a marked indifference upon this point in our churches, and this is the reason why there is not more spirituality and vigor in our Christian life. If you would go to work as Christ designed that his disciples should, and win souls to the truth, you would feel the need of a deeper experience and greater knowledge in divine things, and would hunger and thirst after righteousness. You would plead with God, and your faith would be strengthened, and your soul would drink deeper draughts at the well of salvation. Encountering opposition and trials would drive you to the Bible and to prayer, and then you would go forth as laborers together with God, to open the Scriptures to the people. You would grow in grace, and in the knowledge of the truth, and your experience would be rich and fragrant. Upon every converted soul rests the responsibility of laboring for the salvation of men. It is your privilege to visit your neighbors and become light-bearers to your community. This personal effort will accomplish a precious work, and will meet the approbation of Heaven. {RH, March 13, 1888 par. 5}

Go to work, brethren. It is not alone the large camp-meetings or conventions and councils that will have the especial favor of God; the humblest effort of unselfish love will be crowned with his blessing, and receive its great reward. Do what you can, and God will increase your ability. Let no church think it is too small to exert an influence and do service in the great work for this time. Let no one excuse himself because there are others who have talents to employ in the cause. Do *your* part. God will excuse no



one. Jesus has given to "every man his work," and every man will be rewarded "according to his work shall be." Every one will be judged "according to the deeds done in the body," and will "give account of himself to God." {RH, March 13, 1888 par. 6}

There is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master deceiver. These very minds were unsettled and inquiring in regard to the Bible truth, and had the opportunity been improved, they would have given unprejudiced attention to the message; but after receiving error, it is doubly hard to induce them to give a candid investigation to the evidences of our faith. {RH, March 13, 1888 par. 7}

Take up the work anywhere and everywhere. Do that which is the nearest to you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for Him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his moral vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you "by all means may save some." We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ." {RH, March 13, 1888 par. 8}

When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing. One soul is of infinite value; for Calvary speaks its worth. One soul, won to the truth, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more real good than the more extensive meetings, if they lack in personal effort. When both are combined, with the blessing of God, a more perfect and thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls. {RH, March 13, 1888 par. 9}

Those who have been most successful in winning souls, were men and women who did not pride themselves in their ability, but who went in humility and faith, and the

power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed. Jesus did this very work. He came close to those whom he desired to benefit by personal contact. How often with a few gathered about him, he commenced the precious lessons, and one by one the passers by paused to listen, until a great multitude heard with wonder and awe the words of God through the heaven-sent Teacher. He did not wait for congregations to assemble. The grandest truths were spoken to single individuals. The woman at the well in Samaria heard the wonderful words, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." {RH, March 13, 1888 par. 10}

The interview with the humble Samaritan was not in vain. The words that fell from the lips of the divine Teacher stirred the heart of the listener. She gladly acknowledged him. She felt the power of his holy character and the heavenly influence that went with his words of truth. Perfect trust filled her heart. Forgetful of her errand to the well, she hastened to publish his fame to her townsmen. Many left their employment to come to the stranger at Jacob's well. They plied him with questions, and eagerly received the explanation of many things that had been dark to their understanding. The perplexity of their minds began to clear away. They were like people in darkness tracing up a sudden ray till they had found the day; and the result of the work of Jesus, as he sat weary and hungry at the well, was wide spread in blessing. The one soul for whom he had labored became a means of reaching others and bringing them to the Saviour of the world. {RH, March 13, 1888 par. 11}

This is ever the way the work of God has made progress in the earth. Let your light shine, and others will be kindled. Jesus said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This means work. Idleness and religion do not go hand in hand; and the cause of our great deficiency in the Christian life and experience is inactivity in the work of God. The muscles of your body will become weak and useless if they are not kept in exercise, and it is so with the spiritual nature. If you would be strong, you must exercise your powers. Exercise faith in God by proving his promises as you take up your cross and lift your burden. Put on the yoke of Christ, and prove his words that "ye shall find rest unto your souls." Open the Scriptures to some one that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that "he that watereth shall be watered also himself." With living faith claim the promises of God. Has he not said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"? "But let him ask in faith." {RH, March 13, 1888 par. 12}

There are too many talents hid in a napkin, and buried in the earth. O that they might all be employed in the service of the Master, that at his coming he might receive his "own with usury," and that fruit might abound to your account! When Jesus went away, he left to every man his work, and "nothing to do" is an unwarrantable excuse. "Nothing

to do" is the reason of trial among brethren; for Satan will fill the minds of idlers with his own plans, and set them to work. Your unemployed heart and mind afford him a plat to sow the seeds of doubt and skepticism. Those who have nothing to do, find time for gossiping, tale-bearing, backbiting, and mischief-making. "Nothing to do" brings evil testimony against the brethren, and dissension into the church of Christ. Jesus says, "He that gathereth not with me scattereth abroad." {RH, March 13, 1888 par. 13}

The law of God is being trampled underfoot, the blood of the covenant is being despised; and can we fold our hands and say that we have nothing to do? Let us arouse! The battle is waging. Truth and Error are nearing their final conflict. Let us march under the blood-stained banner of Prince Emmanuel, and fight the good fight of faith, and win eternal honors; for the truth will triumph, and we may be more than conquerors through Him who has loved us. The precious hours of probation are closing. Let us make sure work for eternal life, that we may glorify our Heavenly Father, and be the means of saving souls for whom Christ died. {RH, March 13, 1888 par. 14}

**PERIODICALS / RH - The Review and Herald / March 20, 1888 The Conditions of Strength - By Mrs. E. G. White.**

**March 20, 1888 *The Conditions of Strength***

**By Mrs. E. G. White.**

Three thousand of the warriors of Israel had gone up to besiege the little city of Ai. Joshua, their leader, had not expected defeat or disaster. He had seen the waters of the Jordan roll back to make a path for the advancing tribes of Israel. He had seen the invisible Commander of this great people, the mighty Angel, "the Captain of the Lord's host," stand with drawn sword ready to give victory to their hands. He had beheld how the walls of Jericho trembled and fell to the ground, as they compassed the city the seventh time, and sounded the trumpets, and gave a mighty shout. He had witnessed the triumph of his people as they marched into the stronghold of the enemy, and laid the city in ruins; and he had no other thought than that victory would crown their efforts to subdue the city of Ai. But to his great dismay, the once conquering corps break rank in precipitous flight. He sees Israel discomfited, retreating before the men of Ai. The battle is abandoned, and thirty-six of his bravest warriors lie dead on the deserted field of conflict. {RH, March 20, 1888 par. 1}

Perplexed and troubled, Joshua fell on his face before the Lord. He rent his clothes in token of his grief and disappointment. He lamented before God. The ark, the strength of Israel, had not prevailed as in former times. The name of Jehovah would be brought into dishonor before the nations. The hearts of the people were melted with fear, and there was no more courage to go forward to possess the land of promise. Oh, what a cloud of sorrow swept over the soul of the servant of the Lord! Had God, the living God, forsaken his people, and given them up to calamity and evil. {RH, March 20, 1888 par. 2}

God did not long permit this faithful man to remain in darkness. "And the Lord said

unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." At the siege of Jericho, the children of Israel had transgressed the commandments of the Lord, and broken the terms upon which he had promised to be their defense and deliverer. Everything in this city was accursed, and was to be utterly destroyed, with the exception of its gold and silver, and its vessels of brass and iron. These were to be consecrated to the Lord, and to be brought into the sanctuary; but Achan, the son of Carmi, had disregarded the directions of the Lord, and had taken of the spoils of Jericho. The camp was searched, and the guilty man stood before Joshua and the elders of Israel. Joshua said: "Tell me now what thou hast done." And he said: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." The sin of this man had brought disaster upon Israel. The Lord would not be with them until the camp was cleansed and Achan was destroyed. The summary punishment visited upon him, was to teach Israel how God regarded iniquity, that they might be careful to obey every direction that was given them, and keep his commandments and live. {RH, March 20, 1888 par. 3}

There are many in this day that would designate Achan's sin as of little consequence, and would excuse his guilt; but it is because they have no realization of the character of sin and its consequences, no sense of the holiness of God and of his requirements. The statement is often heard that God is not particular whether or not we give diligent heed to his word, whether or not we obey all the commandments of his holy law; but the record of his dealing with Achan should be a warning to us. He will in no wise clear the guilty. Says Paul, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." {RH, March 20, 1888 par. 4}

The children of Israel often repeated this experience in their history. Not profiting by the examples of those who had sinned, nor being warned by the judgments that had fallen upon the transgressors, they lightly regarded the precepts of Jehovah, and came under condemnation. The nation that, through the favor of God, had gone forth as invincible and victorious, because of disobedience lost their power, their defense departed from them, and they became the proverb of the heathen and the prey of their enemies. {RH, March 20, 1888 par. 5}

The sons of Eli ministered in holy office, and stood before God as priests to offer sacrifice for the sins of the people; but they gave little heed to his commandments, and set aside the rules that were to govern the services of the sanctuary. In so doing they cast contempt upon the great sacrifice to come; for these priests had so long practiced iniquity that they had lost all sense of the significance of this service. {RH, March 20, 1888

par. 6}

The people had regarded the priests with deference, as the servants of the Most High; but through the influence of these unscrupulous men, they were led to abhor the offering of the Lord, and neglect the services of the tabernacle. The pernicious effect of their evil ways was seen throughout the tribes of Israel. The requirements of God were little heeded, and transgression spread from priest to people, till the nation was defiled.

{RH, March 20, 1888 par. 7}

At this time, war was declared against them by the Philistines, who were ever aggressive; and though they had been punished repeatedly by the hand of the Lord, for their oppression of Israel, they were still hostile and unsubdued. The armies of Israel pitched tents at Ebenezer. They had little fear of failing in this conflict; for they had often put the armies of the Philistines to flight. But the Lord was not with them. They had not honored God, and he could not honor them. The priests had degraded his worship, and the people had transgressed his laws. He could not cover them in the time of trouble, nor be their defense in battle. Their strength had departed. "The Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men." The people were terrified and in dismay, and when they came "into the camp, the elders of Israel said, Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." {RH, March 20, 1888 par. 8}

The Lord had given no command that the ark should come into the army, but the Israelites felt confident that victory would be theirs, and uttered a great shout as it was borne into the camp by the sons of Eli. The Philistines had heard of the wonders that had been wrought for Israel, and they were afraid: "For they said, God is come into the camp. . . . Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain." {RH, March 20, 1888 par. 9}

The greatest and most terrifying calamity that could occur, had befallen Israel. The ark of God had been captured, and was in the possession of the enemy. The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest was associated the most remarkable and wonderful revelations of God's truth and power. In former days miraculous victories had been achieved wherever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved to them a defense on this occasion, and they mourned throughout Israel. {RH, March 20, 1888 par. 10}

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of his



presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by his infinite power; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it was no more to them than a common box. They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained, for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and he could not give them victory until they had repented of and forsaken their iniquity. {RH, March 20, 1888 par. 11}

It was not enough that the ark and the sanctuary were in the midst of Israel. It was not enough that the priests offered sacrifices, and that the people were called the children of God. The Lord does not regard the requests of those who cherish iniquity in their hearts, and it is written that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." {RH, March 20, 1888 par. 12}

We may learn from these examples of God's dealing with ancient Israel, that the controversy for truth will have little success when sin is upon those who advocate it. Men and women may be well versed in Bible knowledge, as well acquainted with the Scripture as were the Israelites with the ark, and yet if their hearts are not right before God, success will not attend their efforts. God will not be with them. They do not have a high sense of the obligations of the law of Heaven, nor do they realize the sacred character of the truth they are teaching. The charge is, "Be ye clean that bear the vessels of the Lord." {RH, March 20, 1888 par. 13}

It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive statements will be lacking in weight and prevailing power; for our strength lies in being connected with God by His Holy Spirit, and transgression severs us from this sacred nearness with the Source of our might and wisdom. We are to bring to the attention of the world the truth for this time; and if we should see the work advance, we must be sure that there is no accursed thing among us. Says Paul, "Thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" {RH, March 20, 1888 par. 14}

The Israelites forgot that their strength was in God, and not in the ark, and those who advocate the truth today, will have to learn that their power is not in the clearness of their arguments; not in the reasonableness of their doctrines, though these be sustained by the word of God; not in their belief in the law and the truth of its claims, but in obedience to all of its requirements, through the faith of the Son of God. {RH, March 20, 1888 par. 15}

Let us take heed to the warning of the past, remembering that God requireth truth in the secret hearts of his followers; for only that worship is acceptable that is rendered in spirit and in truth. He that hath clean hands and a pure heart will realize the aid of heavenly power, and will see of the salvation of God; but let no one think that God will favor those who go contrary to his word; for he says, "Thou canst not stand before thine



enemies, until ye take away the accursed thing from among you." {RH, March 20, 1888 par. 16}

**PERIODICALS / RH - The Review and Herald / March 27, 1888 Nothing is Hidden. -  
By Mrs. E. G. White. -**

**March 27, 1888 *Nothing is Hidden.***

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**By Mrs. E. G. White.**  
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"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." {RH, March 27, 1888 par. 1}

Century after century of transgression has swept over our world, and although God has given examples of what will overtake those who do evil, and has sent warnings and reproofs entreaties to mankind, yet, because his forbearance has lengthened the opportunities and probation of sinners, and he has not executed his sentence of condemnation, they have presumed upon his mercy, and have walked after the imagination of their own hearts. They have not regarded the counsels of God, nor given heed to his reproofs. They have said, "How doth God know? and is there knowledge in the Most High?" They have acted as if the Creator of the heavens and the earth had no power to behold their ways, no law to govern his creatures, and no regard for justice and righteousness. {RH, March 27, 1888 par. 2}

If those who contemplate the committal of crime were positive that they would be speedily detected and punished, fear of exposure, disgrace, and suffering would restrain them from outbreaking and revolting deeds; but the tempter has led men to believe that they may cover the knowledge of their guilt from the eyes of God and man. How diligently the guilty one seeks to disguise his real character! He assumes the appearance of innocence and guilelessness. Every avenue that might lead to the discovery of his sin is carefully guarded. Transgressors make their paths in secrecy and darkness. They hate the light, and will not come to the light, because their deeds are evil. They are under the constant necessity of devising means to hide the defilement of their souls, and they may succeed in escaping detection among men; but they have no device that will shield them from the gaze of the all-seeing eye of the eternal One. The word of truth declares, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." {RH, March 27, 1888 par. 3}

This spirit of deception in evil-doers is the spirit of their father, the Devil. Even in heaven, before the light and glory of God, Satan thought to hide his secret thoughts and rebellious counsels. He employed such consummate wisdom in covering his real character and aims that legions of the angels of heaven were deceived, and they fell from their loyalty to the God of the universe to serve the prince of darkness. The same art of deception is displayed by those who partake of the enmity of Satan, and follow in his course of rebellion against the commandments of God. To cover the enormity of sin

with the garment of light and innocence, has been the practice of the evil one from the beginning. Thus it is that he has been successful in alluring souls to transgression and destruction. {RH, March 27, 1888 par. 4}

There are many who profess the name of Christ whose hearts are not engaged in his service. They have simply arrayed themselves in a profession of godliness, and by this very act they have made greater their condemnation, and have become more deceptive and more successful agents of Satan in the ruin of souls. Those who profess to be keeping the commandments of God are not all loyal servants of Heaven. They honor God with their lips, but their hearts are far from him. Do they think that they can hide their ways from Him who tries the secret thoughts of the heart and searches the motive of every word and action? {RH, March 27, 1888 par. 5}

Let no one seek to excuse himself from taking these words to heart, on the plea that he is not guilty of outbreking sin. Have you not been guilty of committing sins which, in your finite judgment, you regarded as of little consequence? Says the inspired word, "Follow peace with all men, and holiness, without which no man shall see the Lord." There is need of every soul humbling himself before God, and seeking for the righteousness of Christ. The least regard for iniquity cherished in the heart will sever us from the communion and help of Heaven. When we seek God with all the heart, then his promise is, "I will be found of you." {RH, March 27, 1888 par. 6}

"The wages of sin is death." Sin, however small it may be esteemed, can be persisted in only at the cost of eternal life. What is not overcome will overcome us, and work out our destruction. We must wash our robes of character in the blood of the Lamb until they are white and stainless. {RH, March 27, 1888 par. 7}

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God's immutable and holy law, and it opened the flood-gates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required as a propitiation for the transgression of the divine law. Let us not esteem sin as a trivial thing. Are not the hands and feet and side of the Son of the infinite God, to bear an eternal testimony before the universe of its untold malignity and curse? {RH, March 27, 1888 par. 8}

Oh, that a right impression might be made upon the minds of young and old in regard to the exceeding sinfulness of sin! Oh, that all might have a just realization of its offensiveness to God, and its injury to mankind! The word of truth declares, "Be sure your sin will find you out." The real character of every act of your life will be made known. It may be even in this life that through the providence of God, some unexpected circumstance will uncover your secret deeds of evil; but should you succeed in hiding your real character from the eyes of men, there is an inevitable day of exposure reserved for every soul who does not repent of his sins and forsake all evil through the strength of Christ, who has died that we might live. The Scriptures declare. "God shall

bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." There is not a shadow of doubt about this matter. All sin that has not been repented of and forsaken, will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. {RH, March 27, 1888 par. 9}

He may have committed his evil deeds in the light of day or in the darkness of night; but they were opened and manifest before Him with whom we have to do. Angels of God witnessed their sin, and registered it in the unerring records. Men who do not repent will not fail to receive according to their works. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. David had some appreciation of this fact when he exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." {RH, March 27, 1888 par. 10}

The Lord beheld Adam and Eve as they took of the forbidden tree, in their guilt they fled from his presence, and "hid themselves," but God saw them; they could not cover their shame from his eyes. When Cain slew his brother, he thought to hide his crime by denial of his deed; but the Lord said, "The voice of thy brother's blood crieth unto me from the ground." The sins of the inhabitants of the world before the flood, were noted and registered in heaven; and because they did not repent at the preaching of Noah, they were visited with destruction. God saw the corruptions of licentious Sodom, and, after hurrying Lot and his family from its borders, he rained fire upon the city, and it was turned to ashes, making it "an ensample unto those that after should live ungodly." When the world's Redeemer walked among men, bearing insult, reproach, and scorn, the Father beheld each indignity. Every word of mockery, every sneer, every act of contumely and hate, was marked in the books of remembrance. The Jewish nation suffered terrible judgments, because they rejected the Lord from heaven; but their deeds were not fully requited. Those who mocked and crucified the Son of God will come forth from their graves, and the deeds done in secrecy and darkness, as well as those done in the light of day, will be presented before them as they appear before the infinite Father. Every transgression will receive its just recompense of reward in the day of final retribution. {RH, March 27, 1888 par. 11}

All sin unrepented of and unconfessed, will remain upon the books of record. It will not be blotted out, it will not go beforehand to Judgment, to be canceled by the atoning blood of Jesus. The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God's law will try every secret of darkness. In proportion to the light, to the opportunities, and the knowledge of God's claims upon them, will be the condemnation of the rejecters of God's mercy. {RH, March 27, 1888 par. 12}

The day of final settlements is just before us. In that solemn and awful hour the unfaithfulness of the husband will be opened to the wife, and the unfaithfulness of the wife, to the husband. Parents will then learn, for the first time, what was the real character of their children, and children will see the errors and mistakes that marked the lives of their parents. The man who robbed his neighbor through false representations, is not to escape with his ill-gotten gains. God has an exact record in his books, of every unjust account and every unfair dealing. The secret doings of the licentious man are all known to God. God is not deceived by appearances of piety. He makes no mistake in his estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life. The moral worth of every soul is weighed in the balance of the heavenly sanctuary. Shall not these solemn thoughts have an influence upon us, that we may cease to do evil, and learn to do well? There is nothing gained by a life of sin but hopeless despair. {RH, March 27, 1888 par. 13}

The Bible presents the law of God as a perfect standard by which to shape the life and character. The only perfect example of obedience to its precepts, is found in the Son of God, the Saviour of lost mankind. There is no stain of unrighteousness upon him, and we are bidden to follow in his steps. We have the instructions and admonitions, the invitations and promises, of the word of God, and shall we imperil our souls by departing one jot or tittle from the divine law? God says to each one of us, "I know thy works." {RH, March 27, 1888 par. 14}

We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly, and make straight paths, lest we turn others out of the right way. We should preserve the strictest chastity in thought, and word, and deportment. Let us remember that God sets our secret sins in the light of his countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us! {RH, March 27, 1888 par. 15}

There is great need of a deeper appreciation of the holy truth of God. If all had a realization of the solemnity and weight of the message, many sins that are now carelessly committed would cease from among us. Is there not too often the common thought and communication mingled with the sacred themes of truth? Wherever this is done, the standard is lowered. Your example leads others to regard the truth lightly, and this is one of the greatest sins in the sight of God. {RH, March 27, 1888 par. 16}

It is the privilege of every one to so live that God will approve and bless him. You may be hourly in communion with Heaven; it is not the will of your Heavenly Father that you should ever be under condemnation and darkness. It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels. It is not an evidence of true humility that you go with your head bowed down, and your heart filled with thoughts of self. It is your privilege to go to Jesus and be cleansed, and to stand before

the law without shame and remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." While we should not think of ourselves more highly than we ought, the word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part. {RH, March 27, 1888 par. 17}

Let faith lay hold on the promises of God. Jesus is mighty to save his people from their sins. Light from heaven has illumined our pathway. Sin has been revealed to us by the word and the spirit of truth, that we may not be found transgressors of the divine precepts; and there is no opportunity to plead the excuse of ignorance. The command is, "Depart from iniquity." We must urge the principles of truth upon old and young. We must reach a higher plane. We must hunger and thirst after righteousness. Let the cry go up to God for wisdom, for light, for divine power. "Ask, and it shall be given you." We are in the perils of the last days. The Judgment is before us, and how shall we appear who have had light from the heavenly Sanctuary, unless we "cleanse ourselves from all filthiness of the flesh and spirit," and perfect "holiness in the fear of God?" {RH, March 27, 1888 par. 18}

**PERIODICALS / RH - The Review and Herald / April 3, 1888 "Search the Scriptures." - By Mrs. E. G. White. -**

***April 3, 1888 "Search the Scriptures."***

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**By Mrs. E. G. White.**  
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Text: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. {RH, April 3, 1888 par. 1}

We are thankful that we have a sure word of prophecy, so that none of us need be deceived. We know that there are heresies and fables in our world at the present time, and we want to know what is truth. It becomes us to search carefully for ourselves that we may gain this knowledge. We cannot do this with a mere reading of the Scriptures, but we must compare scripture with scripture. We must search the Scriptures for ourselves, so that we shall not be led astray; and while many may be led astray because there are all kinds of doctrines in our world, there is one truth. Many may come to you and tell you that they have the truth, but it is your privilege to search the Scriptures for yourself. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We must be acquainted with the Scriptures ourselves, that we may understand the true reason of the hope that is within us. {RH, April 3, 1888 par. 2}

The apostle tells us that we are to give to every man that asks us a reason of the

hope that is within us, with meekness and fear. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not enough to merely read, but the word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. If we should neglect to search the Scriptures for ourselves, that we may know what is truth, then if we are led astray, we are accountable for it. We must search the Scriptures carefully, so that we will know every condition that the Lord has given us; and if we have minds of limited capacity, by diligently searching the word of God we may become mighty in the Scriptures, and may explain them to others. {RH, April 3, 1888 par. 3}

Every church that shall be raised up in this kingdom should be educated in regard to this truth. "The harvest truly is great, but the laborers are few." The teachers that shall present the truth, cannot stand by you to see that you do not embrace the errors that are flooding our land; but if you are established in the Scriptures, you will feel the responsibility and will search the Scriptures, for yourselves, so that you may be a help to others. Now, the small churches, although they are but few, may be a power for the truth. Every one should feel that a solemn responsibility rests upon him to build up his little church in the most holy faith. The very fact that there are only a few, should cause every individual member to seek most earnestly for a living connection with God; because the giving of the truth to those around you depends upon the influence that you exert. {RH, April 3, 1888 par. 4}

Christ has said, "Ye are the light of the world;" therefore you must put forth every effort to let that light shine. The only way for you to know that you have the true light from heaven, is to compare the light you have received with the Scriptures. Joshua 1:8, 9. Now, Joshua was to take the position of Moses and lead the children of Israel in council. And there was a warfare before them, if they were to drive the intruders out of the land. Joshua was to carry the Spirit of the Lord with him in all he should do. And he was to carry this Spirit with him by being obedient to all of God's requirements. He was to meditate day and night, that he might know that he was doing God's will. You will meet, as I have, with people who profess to be sanctified, holy. Now, there is a bewitching influence carried with this doctrine. They will state to you wonderful exercises of mind, to show you that the Lord is leading them and teaching them. Then how can you tell but that the Lord is leading them? Well, there is a test: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." {RH, April 3, 1888 par. 5}

If it stirs up the enmity of the human heart when the Lord, the great Jehovah, is mentioned, you may know the person has no connection with God. People may claim that they have great faith in Jesus, and that there is nothing you can do but that Christ will do for you. Now, when Christ shall call forth the dead, it depends wholly upon your course of action whether you have a resurrection to life eternal, or a resurrection to damnation. Thus they get these truths all mixed with error, and they cannot tell what is truth; and if asked to sit down and search the Scriptures with you, to see what saith the Lord, I never knew a case but the answer was that they had no need to search the Scriptures, for the Lord told them what to do. {RH, April 3, 1888 par. 6}



The voice of God is speaking to us through his word, and there are many voices that we will hear; but Christ has said we should beware of them who will say, Here is Christ or there is Christ. Then how shall we know that they have not the truth, unless we bring everything to the Scriptures? Christ has warned us to beware of false prophets who will come to us in his name, saying that they are Christ. Now, if you should take the position that it is not important for you to understand the Scriptures for yourselves, you will be in danger of being led away with these doctrines. Christ has said that there will be a company who in the day of retributive judgment will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But Christ will say, "Depart from me, ye that work iniquity." {RH, April 3, 1888 par. 7}

Now, we want to understand what sin is; that it is the transgression of God's law. This is the only definition given in the Scriptures. Therefore we see that those who claim to be led of God, and go right away from him and his law, do not search the Scriptures. But the Lord will lead his people; for he says that his sheep will follow if they hear his voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth; for it will be seen in their characters. {RH, April 3, 1888 par. 8}

The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for the truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father, and say, Enlighten me; teach me what is truth. And when his Holy Spirit shall come into your hearts, to impress the truth into your souls, you will not let it go easily. You have gained such an experience in searching the Scriptures, that every point is established. And it is important that you continually search the Scriptures. You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God. Then you will want the treasures of God's word hidden in your hearts, and when opposition comes around you, you will need to bring everything to the Scriptures. {RH, April 3, 1888 par. 9}

You are not to be discouraged or faint-hearted. The word was given to Joshua, "Be strong, and of a good courage;" for there is a great work before you. And his success depended upon his obedience to God. When the tempter comes in to distract you, if your mind is filled with the Scriptures, you will say, I cannot do this evil and sin against the Lord. Joseph was enabled to resist temptation because he made God his refuge. He exclaimed, "How can I do this great wickedness, and sin against God?" He trusted in God, and his soul was protected; and this is the only safety for us. Whoever of you shall enter a missionary field to do something for the Master, should be thoroughly conversant with the Scriptures. If you understand them yourselves, then you can lead others to a knowledge of them. There is more to do than just to give discourses in the desk. Every one of you should draw nigh to God, that he may draw nigh to you. And you may believe that you will have success and victory, if you take hold of the work

humbly and in the fear of God. But there is no safety for you unless you understand what saith the Scriptures, and carry this out, and weave it into your daily life and experience. Carry it with you wherever you go. Thus you will be fortified against the delusions that are filling the world at the present time, and will obtain the victory through Jesus Christ our Lord. {RH, April 3, 1888 par. 10}

**PERIODICALS / RH - The Review and Herald / April 10, 1888 Missionaries for God.  
[MORNING TALK AT COPENHAGEN, DENMARK, JULY 20, 1886.] - By Mrs. E. G.  
White. -**

**April 10, 1888 Missionaries for God.  
[MORNING TALK AT  
COPENHAGEN, DENMARK, JULY 20, 1886.]**

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**By Mrs. E. G. White.**  
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Text: "For the disciple is not above his Master, nor the servant above his Lord."  
Matthew 10:24. {RH, April 10, 1888 par. 1}

Here we see that those go out to do the work of God are not to feel sufficient of themselves. In the 16th verse, the apostle speaks of them as being as sheep among wolves. There is to be a hatred against those who proclaim God's law, and therefore there is to be a necessity of our having a living connection with God if we engage in his work. Christ says, "Be ye therefore wise as serpents, and harmless as doves." While we are to be harmless in a crooked and perverse generation, we are to shine as lights in the world. We should have our hearts filled with wisdom and the grace of Christ, so that we shall make no mistakes to prove an injury to those for whom we labor. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." {RH, April 10, 1888 par. 2}

It will not answer for us to take hold of the work of God in a loose, careless manner. We are "a spectacle unto the world, and to angels, and to men." We are to watch our words and actions, and show that we really believe the truth which we accept. Our conduct should be blameless and harmless before men and angels. We need not be discouraged and feel that we never can attain to this position; because we can be overcomers through God. We must remember that we are right amid the perils of the last days, and if we are conscious that we have defects of character in the sight of God, we must at once cease from sin and iniquity. We must seek for a Christian character, and the Christian will be distinct from the worldling. His words, his deportment, will be very different. Out of the treasures of the heart will proceed either good or evil. If the good is there, the words will be of that elevating character that others will see that we have been with Jesus and learned of him. {RH, April 10, 1888 par. 3}

Every one of us should be missionaries for God. There are places into which we

shall be brought where we will need his special help. Christ says that we shall be "as sheep among wolves." We want, then, to be in that position where we may know that our influence is right before God. We must guard our every action, so that others will have no occasion to speak against the truth. We are working right among wolves, but God's angels are found all around in these elements, and we want to conduct ourselves in such a way that we will not be ashamed to go to God and ask him for help. "Wise as serpents." This means a great deal. "Harmless as doves." This, also, means a great deal. The Spirit of God must be with us in order that we may exercise a right influence over those around us. {RH, April 10, 1888 par. 4}

The missionary life is not one of contentment and ease. There is not a soul that follows Jesus but is a missionary. If we should be so unwise as to lessen in any way our influence, we do not rightly represent Christ. We should guard ourselves with jealous care wherever we are, because we are in the sight of God. Wherever we are, the eye of God is upon us, and we want strength that comes from God, in order to do his work acceptably. We want that confidence in God that we may lay our souls open before his scrutinizing eye, and then come with boldness to the throne of God, believing and claiming the promises. Now we know that our precious Saviour never designed that his disciples should be as sheep among wolves, unless he was to have a care for them. He has special blessings for those whom he describes as sheep among wolves. {RH, April 10, 1888 par. 5}

Every one needs to cultivate Christian politeness. You need all the intelligence and knowledge that it is possible for you to obtain, that you may be wise to answer those who will bring up objections against the truth. You do not want to feel while you have the plain Scriptures at your command, that this is any ability of your own, but you want to acknowledge that it is God's manifestation of special help to you, and you should humble yourselves before him. {RH, April 10, 1888 par. 6}

We are to sense the evil and the oppositions that we are to meet against the truth; and how very foolish we would be not to make the most of our privileges and opportunities, that we may be prepared for every emergency! The very weakest of us can take the Bible and search its pages, and so establish himself in the truth that nothing can swerve him from it. Every one of us should believe that the Bible was written so that we can understand it, and we want to be wise so that we can bring others to the light and understanding of the truth. Make it a point when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind. You will never feel that you have completed your knowledge of the Bible--that you have graduated in the Scriptures. Why, through all eternity the Scriptures will be shining forth brighter and brighter, like precious gems; but we do not half understand these truths. The precious Bible truth that we have accepted must do a great work for us, and the more we understand these things, the better will we understand how to make an impression upon other minds. {RH, April 10, 1888 par. 7}

The Lord wants to bring us up to an elevated stand-point. And when Christ says, "Be. . . wise as serpents and harmless as doves," we shall know what it means. We must have our lives so hid with Christ in God that when bitter speeches and scornful words and unkind looks meet us, we shall not permit our feelings to be stirred up against this class, but shall feel the deepest sympathy for them, because they know nothing about the precious Saviour whom we claim to know. We must remember that they are in the service of one who is the bitterest enemy of Jesus Christ, and that while all heaven is opened to the sons and daughters of God, they have no such privilege. You ought to feel that you are the happiest people upon the face of the whole earth; notwithstanding, as Christ's representatives, you are as sheep in the midst of wolves, you have One with you who can help you under all circumstances; and you will not be devoured by these wolves, if you keep close to Jesus. How careful you should be to represent Jesus in every word and action! You should feel when you arise in the morning, and when you go out upon the street, and when you come in, that Jesus loves you, that he is by your side, and that you must not cherish a thought that will grieve your Saviour. You should keep your mind in a frame of prayer. It is your only safety. Remember that this is what Christ exhorted his disciples to do. {RH, April 10, 1888 par. 8}

We cannot always be upon our knees in prayer, but we can let the heart be ascending to God continually for his blessing, and we will have help just as sure as we keep in this state of mind. The evil angels may be all around you to press their darkness upon you, but the will of God is greater than their power. And if you do not in word or action, or in any way, make Christ ashamed of you, the sweet blessing and peace of God will be in your heart every day you live. May the sweet blessing and peace of Christ rest upon us here, as we assemble from morning to morning, so that we can serve him. We must meet difficulties, and in order to meet and overcome them we must have Jesus with us. Satan will say to you that you are a very great sinner, and that you need not pray, for Jesus will not hear you. But you can tell him that because you are a sinner is the very reason why you need to pray; for Christ came to save sinners, and he died upon Calvary's cross in order that sinners might come to him and be saved. Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, "It is written." This is the way that our Lord met the temptations of Satan, and resisted them. Be determined that you will not live without the presence and light and love of Jesus, and then you will have precious victories, and will know who is the Source of your strength. {RH, April 10, 1888 par. 9}

**PERIODICALS / RH - The Review and Herald / April 17, 1888 Divine Wisdom. - By Mrs. E. G. White. -**

***April 17, 1888 Divine Wisdom.***

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**By Mrs. E. G. White.**

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As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory. {RH, April 17, 1888 par. 1}

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation. {RH, April 17, 1888 par. 2}

Paul wrote to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares, "For Christ sent me . . . to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." {RH, April 17, 1888 par. 3}

The great and essential knowledge is the knowledge of God and his word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace, just in proportion as he depends upon and appreciates the teaching of the word of God, and habituates himself to meditate upon divine things. {RH, April 17, 1888 par. 4}

All pride of opinion and dependence upon the wisdom of this world is unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticise the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus. {RH, April 17, 1888 par. 5}

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men, a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form or comeliness that they should desire him. But he declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." {RH, April 17, 1888 par. 6}

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest teacher the world has ever known, was the most definite, simple, and practical in his instruction. {RH, April 17, 1888 par. 7}

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life. {RH, April 17, 1888 par. 8}

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." {RH, April 17, 1888 par. 9}

It is the humble in heart that receive the enlightenment of heaven, that is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the



transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad. {RH, April 17, 1888 par. 10}

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the mind loses itself in the untraceable majesty of its Author; but the soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height, the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of righteousness, that he has been enabled to bear much fruit to the glory of God. {RH, April 17, 1888 par. 11}

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of Him who is meek and lowly of heart. {RH, April 17, 1888 par. 12}

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rarer wisdom. He may have a practical education in the knowledge of the truth. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth

is opened to the mind and applied to the heart by Spirit of God; when its principles are wrought into the character by a life of practical godliness. Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths, and as he obtains heavenly knowledge he better understands his own weakness, and grows in humility and faith. {RH, April 17, 1888 par. 13}

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, "Will this do honor to Jesus? Will this be approved of by him? Shall I be able to maintain my integrity if I enter into this agreement?" God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world. {RH, April 17, 1888 par. 14}

**PERIODICALS / RH - The Review and Herald / April 24, 1888 Preach the Word. - By Mrs. E. G. White. -**

***April 24, 1888 Preach the Word.***

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**By Mrs. E. G. White.**

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"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." {RH, April 24, 1888 par. 1}

The duty of the minister of Christ is made plain in these direct and forcible words. He is charged to "preach the word," not the opinions and traditions of men, not pleasing anecdotes or sensational stories to move the fancy and excite the emotions. He is not to exalt himself by parading his accomplishments, and by seeking to make manifest his wisdom; but as in the presence of God and Christ, who shall judge the quick and the dead, he is to stand before a dying world and preach the solemn truth of God. There is to be no levity, no trifling, no fanciful interpretation, but in sincerity and deep earnestness the minister must be as a voice from God expounding the sacred Scripture. {RH, April 24, 1888 par. 2}

There are ministers who wrest the word of God, to their own destruction. They handle the Scriptures deceitfully, and will receive the greater condemnation when they appear before the Judge of all the earth to render up their account. Those who make it

appear that the inspired utterances of the Bible support false doctrines that teach the transgression of God's law, though they stand in the sacred desk, are agents of Satan, and are deceiving and being deceived. {RH, April 24, 1888 par. 3}

The faithful minister of Christ must preach the word of God in such a manner as will carry a weight of influence, and impress men with the importance and truth of its instruction. He must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. His appointments should be filled with promptness and interest. He cannot afford to be negligent or indifferent when a suitable occasion presents itself for bringing the truth before the minds of men. To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fireside, in the field, by the way-side, in the market, seek to be ready to turn the thoughts of men, in a *suitable* and *wise* manner, to the great themes of the Bible. With tender and fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Satan has a whole store of excuses and evasions to keep men from the performance of duty. If he can lead them to neglect their opportunities, he can keep souls in darkness that might have yielded to the claims of the truth, if the followers of Christ had discerned their advantage and improved upon it. {RH, April 24, 1888 par. 4}

The minister is not only to warn men, but to "reprove, rebuke, exhort with all long-suffering and doctrine." On every hand there are openings for the work of the God-fearing minister; and he who deals faithfully, as one who must give an account, is a laborer together with God. He is sowing seeds of eternal truth, and though he may bear a burdened heart, and send up prayers with supplication and tears, he will come again with rejoicing, bringing his sheaves with him. {RH, April 24, 1888 par. 5}

The minister who loves to sermonize will be in danger of preaching long and wordy discourses. His prolonged effort will leave him without strength or disposition to engage in personal and individual labor. {RH, April 24, 1888 par. 6}

Ministering in the sacred desk is not the complete work of the ambassador of Christ. Paul, as well as laboring publicly, went from house to house preaching repentance toward God and faith toward our Lord Jesus Christ. He met with men at their homes, and besought them with tears, declaring unto them the whole counsel of God. Jesus came in personal contact with men. He did not stand aloof and apart from those who needed his help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as he did. We must give men the same kind of help as he did. We must come close to the hearts of those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, urge the backward, arouse the careless, strengthen the weak. The minister

must become a servant unto all men, like Him who came "not to be ministered unto, but to minister." This is faithful dealing with the flock of Christ. {RH, April 24, 1888 par. 7}

There are many who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. They have not reproved the injurious and evil habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the word of God. The fear of giving offense, of losing the friendship of men, often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction. {RH, April 24, 1888 par. 8}

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error think the faithful reprove is exacting and uncharitable by comparing him to the first laborer. Oh, how important it is that every one should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. You must reprove, rebuke, exhort, give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. But all efforts must be made in the spirit of meekness, of long suffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your work, you are not to be discouraged. It will work for your good; for the long-suffering will make you patient, and give you an experience in trusting God in dark hours. Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account--watch for the devices of Satan, lest you be beguiled from doing the disagreeable duty. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown. {RH, April 24, 1888 par. 9}

When the laborer is called to other fields, the new church should not be left destitute of help. It should be visited and strengthened from time to time. Timothy was to go from church to church, and do this very work of building up the churches. He was not to be settled over one church, but he was to minister to those that were raised up, confirming them in the faith. {RH, April 24, 1888 par. 10}

Those who preach the word must have an understanding of its doctrines and principles. They must study to show themselves approved unto God. As the servant of God opens the word of truth and humbly seeks to know its significance, its meaning will grow clear to his understanding. But he must be a diligent, painstaking student. He must not be content to depend upon the researches of other minds. He must search for himself. Strength of mind is acquired by exercise. Ability to expound the word of God, depends upon the work that is put into the time of study--depends upon the attitude of the soul toward God. The mental faculties must become strong and able to deal with great questions of truth and duty. The study should be critical and thorough, and should be pursued with meekness, and with sincerity of purpose, to know the truth as it is in

Jesus. {RH, April 24, 1888 par. 11}

There is little benefit derived from a hasty reading of the Bible. One may read the whole Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. {RH, April 24, 1888 par. 12}

Those who enter the sacred desk should not feel when they have become able to present a certain round of subjects, that they are excused from further labor and study. There is no end of preparation for the solemn responsibilities of your office. The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. Carefully, prayerfully, conscientiously, you should search the Scriptures, that you may be able to give meat in due season to the household of God. You must bring forth things new and old from the treasure-house of God's word. {RH, April 24, 1888 par. 13}

"Preach the word." It is the word that demands your attention. There is not so much need of a knowledge of authors as of an understanding of the Book of books. A thoughtful and painstaking task is put upon the mind when the sacred Scriptures are diligently searched. The practicing of the truth in your daily life is to preach the word, as well as the exposition of Scripture in the pulpit. The knowledge you obtain is to be committed to faithful men who in turn will teach others. {RH, April 24, 1888 par. 14}

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were "written for our admonition, upon whom the ends of the world are come." We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for he is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth. {RH, April 24, 1888 par. 15}

Thousands more might have been saved if men had preached the word, instead of the maxims, philosophies, and doctrines of men. If from every pulpit had sounded the faithful truth of God, men would have been left with a better knowledge of the Bible, with a deeper conviction of the truth of its principles, and the reality of its promises; and

far more might have come to an understanding of what is truth. The world is full of unsound doctrines, of the traditions and opinions of men, of seducing theories of evil spirits; but let every one who has a knowledge of the present truth, study to show himself approved unto God; and by word and action let him proclaim the word of God that "liveth and abideth forever." {RH, April 24, 1888 par. 16}

**PERIODICALS / RH - The Review and Herald / May 1, 1888 The Use of Talents. - By Mrs. E. G. White. -**

**May 1, 1888 *The Use of Talents.***

**By Mrs. E. G. White.**

The parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man *his* work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died. {RH, May 1, 1888 par. 1}

How few appreciate these blessings? How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities



of Judea. Let every one who names the name of Christ so work, that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end. {RH, May 1, 1888 par. 2}

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. The one talent, through diligent use with the blessing of God, will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of their service, and see the far-reaching influence of him who works for the glory of his Maker. {RH, May 1, 1888 par. 3}

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing." {RH, May 1, 1888 par. 4}

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the work of the Lord, makes manifest his real interest in the work to which he has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord cannot receive his own with usury. {RH, May 1, 1888 par. 5}

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, "O that I had a larger work! O that I were in this or that position!" Do your duty where you are. Make the best investments possible with your intrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for

the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame. {RH, May 1, 1888 par. 6}

It is easy for us to entertain ideas that we know more than we really do, and when tried we stumble over little matters as though they were great difficulties. Do not aspire to do some great service, when the duty of today has not been done with fidelity. Take up the commonplace care, trade on the humble talent with a solemn sense of your responsibility for the right use of every power, every thought that God has given you. God asks no less of the lowliest, than of the most exalted; each must do his appointed work with cheerful alacrity, according to the measure of the gift of Christ. The first thing to gain is a humble sense of your own weakness. Begin to see that you do not possess one tithe of the knowledge that you should possess. Begin to see how you have wasted your privileges, and how much you owe to the mercy of God. Draw near to the divine Model, until you can appreciate your deficiency, and you will be thankful for any place in the service of the Lord. Do not be discouraged when you realize how far short you come. "Draw nigh to God, and he will draw nigh to you." The promise of God is, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, May 1, 1888 par. 7}

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honored vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided a way by which you may escape the corruption that is in the world through lust, and become a partaker of the divine nature. {RH, May 1, 1888 par. 8}

There is a great and important work that each one can do, through the grace of Christ; that is, to "cease to do evil," and to "learn to do well." Do not fail to appreciate the daily blessings that God bestows upon you. Resolve that you will not utter one word of complaint against God, or against your brethren. To speak against your brethren, is to speak against Christ. Christ identifies his interests with the interests of suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us make a covenant with God that we will not speak one word of envy or unkindness. Let not your lips dishonor God by fretful words of complaint and dissatisfaction. Educate your lips to praise Him from whom all blessings flow. {RH, May 1, 1888 par. 9}

Jesus declared of his people, "Ye are the light of the world." And he said again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through his grace. God has endowed us with

talents for his service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our Heavenly Father. {RH, May 1, 1888 par. 10}

In order that we may become instruments fit for a valuable service, we must be prepared for our labor. We are as rough stones from the quarry, and we must be chiseled and hewn, until God sees that the unsightly edges are all taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character-building is a life-long work. The Bible must be studied in order that you may properly estimate your progress, and understand your obligations. It is necessary for you to look constantly into the great moral mirror, to measure your attainments by the great standard of holiness. The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honor God and benefit mankind. This is the only successful method of controlling the life. There should be steady, persevering, persistent advancement in the Christian pathway. A fitful experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God. While God works in you, to will and to do of his own good pleasure, you are to work out your own salvation with fear and trembling. You have something more to do than simply to believe. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory.

{RH, May 1, 1888 par. 11}

**PERIODICALS / RH - The Review and Herald / May 8, 1888 "Some Shall Depart From the Faith." - By Mrs. E. G. White. -**

**May 8, 1888 "*Some Shall Depart From the Faith.*"**

**By Mrs. E. G. White.**

When the Redeemer of the world walked among men, many who identified themselves with him as his disciples, afterward forsook him, and became his bitterest enemies. The Saviour tested their faith, and developed the real characters of the most ardent believers by applying spiritual truths to their hearts. At one time when the

multitude were gathered about him, he uttered a truth revealing the requirements for his service, and the people were offended. Jesus said unto them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . Many therefore of his disciples when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." {RH, May 8, 1888 par. 1}

The Saviour knew the character of those who claimed to be his followers, and his words tested the quality of their faith. He spoke a sacred, eternal truth, regarding the relation that must exist between himself and his followers. Their spiritual life must be sustained by assimilating the principles of the truth. They must accept, believe, and act upon the words he uttered, which were spirit and life; and by this means they would become partakers of the divine nature. They must be Christlike, meek and lowly of heart, self-denying, self-sacrificing; they must walk in the narrow path trodden by the Man of Calvary, if they would share in the gift of life, and the glory of heaven. But the test was too great. They walked no more with him. They could not hear the saying, nor comprehend the nature of the truth he taught. {RH, May 8, 1888 par. 2}

As they turned away from the divine Teacher, a different spirit took control of their minds. They could see nothing attractive in Him whom they had once found so interesting. They sought out his enemies, for they were in harmony with their spirit and work. They carried all kinds of false reports, misinterpreted his words, falsified his statements, and impugned his motives, thus inflaming the passions of men, and confirming them in hatred and unbelief. They sustained their course by gathering up every item that could be turned against him; and such indignation was stirred up by these apostates that his life was in danger, and he could not walk in Jewry, but went into Galilee. Even his relatives were so influenced that they partook of this bitter spirit of prejudice and unbelief, and thought that he could not be the Messiah. They were dissatisfied with his manner of working, and urged that if he were the Saviour of the people, he should make himself known by asserting his power, and sustaining his claims. "For," says the inspired word, "neither did his brethren believe in him." The unbelief of his kindred was most cutting to the heart of Jesus. {RH, May 8, 1888 par. 3}

What a position was this for the Son of God, the Majesty of heaven! "He came unto his own, and his own received him not." Even his brethren did not believe on him. But did this prove his mission a failure? Did it destroy his truth and make him a false teacher, an impostor? Jesus answered his unbelieving brethren as they urged him to prove his Messiahship before the world, "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." "And there was much murmuring among the people

concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people." {RH, May 8, 1888 par. 4}

There was a division among the people concerning the world's Redeemer. Like seeks like. Like appreciates like, and those who loved truth gave their verdict of the righteousness of Jesus; but wherever evil exists, it leagues with evil for the destruction of the good. Fallen men and fallen angels, by likeness of purpose and principle, will join in a desperate and determined companionship to resist truth and righteousness. When Satan can induce men, as he induced angels, to unite with him in rebellion, he has them as his allies and associates in every enterprise formed for the seduction of souls from the principles of truth. Whatever disunion there may be among themselves on other matters, the wicked are one in their opposition and hatred of the truth. {RH, May 8, 1888 par. 5}

The word of God declares that the followers of Christ will be called upon to endure trials for the sake of truth. Says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution; for "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Said our Lord, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." With what zeal will the workers of iniquity pursue their Satanic purpose! They will put light for darkness, and darkness for light, until they will sincerely believe they are servants of God, and doing him service by persecuting his children. It has been so in the conflicts of the past; and in the closing work of God the same spirit will be manifested. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Jesus was treated as the worst of malefactors, and the servant is not greater than his Lord. Said the Saviour, "These things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." {RH, May 8, 1888 par. 6}

In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify his name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God, when the world shall seek to make void its precepts; and when the converting power of God works through his servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men and if "it were possible," he "shall deceive the very elect." {RH, May 8, 1888 par. 7}

We must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the word of God will not be



wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfillment of the sure word of prophecy. The infinite God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not. {RH, May 8, 1888 par. 8}

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war, to the end of earth's history, rather than peace through apostasy and sin. {RH, May 8, 1888 par. 9}

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression, will end in misery, degradation, and ruin. {RH, May 8, 1888 par. 10}

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. {RH, May 8, 1888 par. 11}



**PERIODICALS / RH - The Review and Herald / May 15, 1888 Work for the Church. -  
By Mrs. E. G. White. -**

**May 15, 1888 *Work for the Church.***

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**By Mrs. E. G. White.**  
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There are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches. {RH, May 15, 1888 par. 1}

Brotherly love is greatly lacking. Those who profess to love the Saviour neglect to cultivate a warm attachment for his people. Just prior to the crucifixion, Christ, in his last lessons to his disciples, enforced upon them the love which they should have for one another. "By this," he says, "shall all men know that ye are my disciples, if ye have love one to another." The apostle John dwells particularly upon the love which should exist among brethren. It is interwoven with all his epistles, and up to the day of his death he dwelt upon this love, and urged upon believers its constant exercise. This precious grace needs to be cultivated in the church. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie which binds us together! {RH, May 15, 1888 par. 2}

It is their distance from Christ that keeps his professed people at so great a distance from one another. When Christ is looked to as the great Exemplar, then they will seek to catch his spirit, and to imitate his example. We need to study the Bible more, that our minds may dwell upon the infinite sacrifice of Christ, and his mediation in our behalf. As we see his love, his humiliation for us, the same spirit of self-denial and sacrifice for others' good will be kindled in our hearts. Beholding Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." {RH, May 15, 1888 par. 3}

There should be those in the churches who can help their brethren to learn the will of God as revealed in his word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping

others to become acquainted with the Scriptures, they should not think a sacrifice too great, or regard the time as other than most profitably employed. {RH, May 15, 1888 par. 4}

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church. {RH, May 15, 1888 par. 5}

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God? {RH, May 15, 1888 par. 6}

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure-seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples, and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results. {RH, May 15, 1888 par. 7}

There is a great neglect to obtain that Scriptural knowledge that is essential that your life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus--lost because we do not in our own conduct present the loveliness of a Christ-like life, and adorn by the Christian graces the doctrine of our Saviour. {RH, May 15, 1888 par. 8}

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Says Peter, "Be clothed with humility : for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "Thus saith

the high and lofty One that inhabiteth eternity, whose name is Holy : I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit ; for theirs is the kingdom of heaven." {RH, May 15, 1888 par. 9}

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide awake not to let precious opportunities pass unimproved. We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life? {RH, May 15, 1888 par. 10}

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are often transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous. {RH, May 15, 1888 par. 11}

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. {RH, May 15, 1888 par. 12}

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage, but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works. {RH, May 15, 1888 par. 13}

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellowmen. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporter. And those who thus go into a new place will be able to learn the best

ways and means of approaching the people there, and they can prepare the way for other laborers. {RH, May 15, 1888 par. 14}

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. {RH, May 15, 1888 par. 15}

Christ declares, "Herein is my Father glorified, that ye bear *much* fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings. {RH, May 15, 1888 par. 16}

We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these remarks, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. {RH, May 15, 1888 par. 17}

**PERIODICALS / RH - The Review and Herald / May 22, 1888 Missionary Work in the Neighborhood. - By Mrs. E. G. White. -**

**May 22, 1888 *Missionary Work in the Neighborhood.***

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**By Mrs. E. G. White.**  
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Before his ascension to heaven, Jesus with hands outstretched in blessing to his disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." Repentance and remission of sins were to be preached in his name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the

disciples of Christ were to give the message to their own people. Home missions were to receive their first attention. {RH, May 22, 1888 par. 1}

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country by-ways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty which lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths for this time. {RH, May 22, 1888 par. 2}

This work places upon us a responsibility to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge of the truth. In all our associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions. Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion which we profess does not close up nor freeze over the avenues of the soul, making us unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is opened for you to reach the heart by introducing the truth. {RH, May 22, 1888 par. 3}

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible. {RH, May 22, 1888 par. 4}

The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were considered intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they commenced the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as a light pointing heavenward. {RH, May 22, 1888 par. 5}

It is the acts of faith and sacrifice in the so-called little things of life, the Spirit of Christ manifested at home, in the field, in the work shop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth that they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives than can be gained by preaching when a godly example is lacking. {RH, May 22, 1888 par. 6}

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. {RH, May 22, 1888 par. 7}

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden. {RH, May 22, 1888 par. 8}

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. {RH, May 22, 1888 par. 9}

Those who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness at home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet in it the judgment. {RH, May 22, 1888 par. 10}

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings." {RH, May 22, 1888 par. 11}



In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" {RH, May 22, 1888 par. 12}

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow-men. {RH, May 22, 1888 par. 13}

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellow-men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. {RH, May 22, 1888 par. 14}

I write plainly that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. {RH, May 22, 1888 par. 15}

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up : that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then we may teach transgressors his way, and sinners shall be converted unto him. {RH, May 22, 1888 par. 16}

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. {RH, May 22, 1888 par. 17}

Many who have been left to darkness and ruin might have been helped, had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed

thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. {RH, May 22, 1888 par. 18}

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God? {RH, May 22, 1888 par. 19}

**PERIODICALS / RH - The Review and Herald / May 29, 1888 Be of One Mind. - By Mrs. E. G. White. -**

**May 29, 1888 *Be of One Mind.***

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**By Mrs. E. G. White.**  
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The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds. {RH, May 29, 1888 par. 1}

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve him in spirit and in truth. {RH, May 29, 1888 par. 2}

Those who proclaim the truth for today have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas

and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principal to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus. {RH, May 29, 1888 par. 3}

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables. {RH, May 29, 1888 par. 4}

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The Lord has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth. {RH, May 29, 1888 par. 5}

It is the desire and plan of Satan to bring in among us those who will go to great extremes,--people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,--judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice. {RH, May 29, 1888 par. 6}

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren. {RH, May 29, 1888 par. 7}

God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work. {RH, May 29, 1888 par. 8}

The instruction of Paul to Titus is applicable to this time, and to our workers: "Speak thou the things which become sound doctrine." The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." {RH, May 29, 1888 par. 9}

There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased

in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision. {RH, May 29, 1888 par. 10}

Instruction for the workers today is given in the word of truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." {RH, May 29, 1888 par. 11}

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in his footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning his disciples, "I sanctify myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality. {RH, May 29, 1888 par. 12}

**PERIODICALS / RH - The Review and Herald / June 5, 1888 Love One Another. -  
By Mrs. E. G. White. -**

**June 5, 1888 Love One Another.**

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**By Mrs. E. G. White.**  
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"A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words are not the words of man, but the words of

our Redeemer; and how important it is that we fulfill the instruction that he has given! There is nothing that can so weaken the influence of the church, as the lack of love. Christ says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men. {RH, June 5, 1888 par. 1}

How careful we should be, that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. {RH, June 5, 1888 par. 2}

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. It is the unconsecrated lives of half-hearted professors that retard the work of the truth, and bring darkness upon the church of God. {RH, June 5, 1888 par. 3}

There is no surer way of weakening ourselves in spiritual things, than to be envious, suspicious of one another, full of fault-finding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, June 5, 1888 par. 4}

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son, and we are to see in our fellow-man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished in our midst. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long suffering, not being easily provoked, bearing all things, enduring all things,--these are the fruits upon the precious tree of love. {RH, June 5, 1888 par. 5}

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in



your heart, you will seek to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and worldlings. {RH, June 5, 1888 par. 6}

The church of Christ is spoken of as a holy temple. Says the apostle, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? It is just in proportion as we appreciate these things that we will become strong in the service of God, and so be enabled to comply with his requirements, and to be doers of the words of Christ. {RH, June 5, 1888 par. 7}

God does not want us to place ourselves upon the judgment-seat, and judge each other. But how frequently this is done! Oh! how careful we should be lest we judge our brother. We are assured that as we judge, we shall be judged; that as we mete to others, it shall be measured to us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith. {RH, June 5, 1888 par. 8}

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven

and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet on the enemy's dangerous ground. We would not then be entering into temptation, or falling under the power of the evil one. {RH, June 5, 1888 par. 9}

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul. {RH, June 5, 1888 par. 10}

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirement of God, and fulfill his law. "Love is the fulfilling of the law," and He who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another. {RH, June 5, 1888 par. 11}

**PERIODICALS / RH - The Review and Herald / June 12, 1888 The Renewing of the Mind. - By Mrs. E. G. White. -**

**June 12, 1888 *The Renewing of the Mind.***

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**By Mrs. E. G. White.**  
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The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually. The soul can be in a state of peace only by relying upon God, and by partaking of the divine nature through faith in the Son of God. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto himself. {RH, June 12, 1888 par. 1}

We have each of us an individual work to do, to gird up the loins of our minds, to be sober, to watch unto prayer. The mind must be firmly controlled to dwell upon subjects that will strengthen the moral powers. The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel, and not permit it to dwell upon things that are evil. The psalmist exclaims, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength,

and my redeemer." As God works upon the heart by his Holy Spirit, man must co-operate with him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven, and helpful to your associates. Christ said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." {RH, June 12, 1888 par. 2}

In the sermon on the mount, Christ presented before his disciples the far-reaching principles of the law of God. He taught his hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." {RH, June 12, 1888 par. 3}

Let every one who desires to be a partaker of the divine nature, appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save his people from their sins. By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the

uttermost all that come unto God by him. {RH, June 12, 1888 par. 4}

By beholding we are to become changed, and as we meditate upon the perfections of our divine Model, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High; and we are under sacred obligation to glorify God, as his children upon the earth. It is essential that the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven. The coming of the Lord draweth nigh, and it is necessary for us to keep before us this blessed hope, that we may not say in our hearts, "My Lord delayeth his coming." Unbelief in the heart will be expressed in the actions, and if you cherish it, you will soon deny the faith and become bodies of darkness. {RH, June 12, 1888 par. 5}

There is a great work to be done, and the nearer we live to Jesus, the better fitted we shall be for fulfilling our mission in the world. We are to gather sheaves for the Master. We cannot afford to live simply to please ourselves, and to seek our own will. "Even Christ pleased not himself." He lived a life of self-denial and sacrifice. He passed through every pathway of human suffering and temptation. He gave his life that he might reach to the very depth of human misery, and lift up a fallen race. What an infinite price he gave for the life of this rebellious world! He bought us with his own precious blood, and we are not our own. Our thoughts and affections belong to him. There are many who profess to love Jesus, but they seek nothing but the gratification of their own selfish desires. They are not seeking to gather with Christ; but, by example and influence, they are scattering abroad. It is only in proportion to the devotion and consecration to Christ, that the "Christian exerts an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with Heaven, no savor of Christ in the life. The church can reflect light to the world only by the manifestation of sincere piety and devotion. {RH, June 12, 1888 par. 6}

How many feel as did the servant with the one talent, that the Lord is an austere man, reaping where he has not sown, and gathering where he has not strewn. This view of the matter is a delusion of the wicked one; for what have we that we did not receive? "All things come of Thee, and of thine own have we given Thee," should be the language of our grateful hearts. Those who are engrossed in the service of self and the world, feel a spirit of grudging when they are urged to devote their service to the God of love. They give to the world their best thought, their tact, their talents, their means, their influence. When self is served, they do not withhold anything, but give their lives for the passing pleasures of earth. But when it comes to the service of God, do men manifest the same zeal for his work as they formerly manifested in the service of the world? Do they put the tact and talent and aptness into the work of saving souls, that they displayed in the selfish work of the past, and yet does not reason tell us that the work for God is as far above the service of the world, as the heaven is higher than

the earth? God would have every one of us feel that now is the time of golden opportunity and privilege. Heaven's blessings are showered upon us. The precious hours of probation are still prolonged. The Lord has waited long for us to prepare for the eternal world. We must seek the Spirit of Christ who gave himself for us. We must go out and seek to win others, as he has won us. Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love. The words and deeds of the Christian are ordained to form a part of the great plan that God has devised for the salvation of lost man. The Lord has directed the world to his professed followers, and he has declared, "By their fruits ye shall know them." If we would work from the high standpoint of pleasing our Heavenly Father, we would be in harmony with the spirit of heaven; we would express to the world the love of Jesus in our lives and characters.

{RH, June 12, 1888 par. 7}

We must set our feet upon the platform of eternal truth. The truth as it is in Jesus, will be our salvation; and if the spirit of truth is in our hearts, it will shine through our words and actions. You are to reach the high standard of the law of God. Christ is your example. You are not to be conformed to this world, but you are to be transformed by the renewing of your mind. You have been taken out of the quarry of the world, and now you are to submit to be hewn, and fitted, and polished for the heavenly building. You will have trials and disappointments; but nothing need separate you from the love of God, which is in Christ Jesus your Lord. The love of God is an infinite love, and when you are about to distrust that love, look to Calvary's cross. Does not this speak to you of the infinite compassion of your Heavenly Father? He that spared not his own Son but delivered him up for us all, shall he withhold from you anything that is for your highest interest and best good? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, June 12, 1888 par. 8}

Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience. They are directing attention to the world to come, and impressing upon souls the worth of eternal life. You cannot do this great work without taking the Saviour with you; but you may have his presence, and rejoice in associating with the Prince of peace. You may communicate with Jesus by the way. You may speak with him as with a friend. You may know that he is at your side as an ever-present helper. You may ask him to give you strength to resist every temptation of the evil one. You may have confidence that he bears your prayers, understands your perplexities, weighs your burdens, and pities your weakness. He was tempted in all points like as we are; he is touched with the feeling of our infirmities, and can and will succor those who come unto him in hours of distress and temptation. Let him abide in your heart, that you may honor God and be a vessel filled with the blessing of heaven; then you will be a gatherer with Christ, and will bear fruit unto eternal life.

{RH, June 12, 1888 par. 9}

**PERIODICALS / RH - The Review and Herald / June 19, 1888 The Work at Fresno, California. - By Mrs. E. G. White -**

***June 19, 1888 The Work at Fresno, California.***

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**By Mrs. E. G. White**  
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We came to Fresno, March 16, 1888. The climate is mild, and the city, which has grown very rapidly of late, contains about 10,000 inhabitants. The church here numbers about 100 persons. The present place of worship is a good, comfortable building, but it is altogether too small for the increasing congregation. On Sabbath the house was filled. There were a number of persons present who were not of our faith. I spoke with much freedom from Ephesians 3:14-21. Many precious testimonies were borne in the meeting that followed. We invited those who desired to seek God most earnestly to come forward, and we had a precious season in supplicating the throne of grace. The congregation was composed of men and women of good influence, that, if they meet their responsibilities, will make a strong church. {RH, June 19, 1888 par. 1}

Friday evening we called on Bro. Church, and had a profitable social interview with him. He has been recently afflicted in the death of his wife. We united in prayer with him and his family. I related my earnest conviction that the time had come for the believers at Fresno to unite in erecting a church, a building for a primary and boarding school, and a mission house. Bro. Church was in harmony with this plan, and seemed much pleased at the prospect of advancement in the work at this place. I felt that the time had come to invest in the cause of God, that the means intrusted to believers might be set flowing in the right channel, before it was diverted in other directions. {RH, June 19, 1888 par. 2}

After the good meeting on Sabbath, some of the prominent brethren met to consider the matter of erecting a house of worship, and the other buildings spoken of. All were anxious that the plans might be carried out. Sunday forenoon the church assembled to act upon the suggestions given, and the result was far beyond our most sanguine expectations. Every member of the church gave a tangible proof of his interest in the enterprise. Thirty thousand dollars were pledged for the work, before this meeting was dismissed. There were also \$1,000 pledged for the European Mission. {RH, June 19, 1888 par. 3}

Sunday evening I spoke in the hall, which was filled to its utmost capacity. My subject was Christ riding into Jerusalem. Although I felt weary and exhausted, the Lord gave me freedom in speaking, and the people listened with interest. There were in the audience men of intelligence, whose knowledge of the truth had enabled them to exert an influence to strengthen and encourage the churches they had left in the East. Their removal had left offices vacant, and the churches have felt weakened because of the loss of the very help which these men, if sanctified through the truth, could have given. Is it not possible that the Lord may say to some of these as he said to Elijah, "What



doest thou here?" Elijah might have thought that the journey from Samaria to Horeb had been ordered of the Lord, that it was a divine path which he was traveling; but the inquiry alarmed him. It awakened him from deception. It reminded him of the weakness of his faith in flying from the wrath of Jezebel. If the voice of God could be heard by some of these brethren in Fresno, inquiring, What doest thou here? would not the question bring them to consider closely their motives in coming to this place? They might see, by examining their hearts, that they are not where God placed them, but where they have placed themselves; they might see that they have mistaken their duty, and that they do not belong in the society in which they are found. {RH, June 19, 1888 par. 4}

In the Laodicean state of the church at the present time, how little evidence is given of the direct, personal guidance of God! Men place themselves in positions of temptation, where they see and hear much that is contrary to God, and detrimental to spirituality. They lose their warmth and fervor, and become lukewarm Christians, who are, in a great measure, indifferent to the glory of God, and the advancement of his work. If God calls his servants to positions where the influence is of a worldly character, he will give special grace that they may be enabled to overcome the evil consequent upon their circumstances. There should be religious fervor corresponding to the faith and doctrines we have accepted as truth. If this were the case, how earnestly would prayers be offered to know the will of God, and how diligently would the heart be kept, out of which are the issues of life! The servants of God become estranged from the truth by associating with the world, and by partaking of its spirit. When this is done, the truth is not appreciated as a sacred and sanctifying truth. {RH, June 19, 1888 par. 5}

What doest *thou* here in Fresno, my brother? Is it evident that your moving here has been in the order of God, when the large congregation that meets for Sabbath worship is composed of men of experience, who have talents intrusted by the Master to them for the advancement of his work? Have not some of you, at least, left churches over which you were made overseers, and chosen your own work? Have you not left the charge committed to you, that you might seek worldly treasure? Has not the Lord a more spiritual work for you elsewhere? Do you see no peril in this fever of speculation? Is there not danger that the precious, immortal inheritance may be eclipsed by the valueless treasure of earth? There is danger that your usefulness may be destroyed, your faith weakened, your soul-temple defiled with buyers and sellers. There is need that we keep our souls in the love of God. There is need of a closer connection with the Master, of walking in the light as he is in the light. It is our duty to place ourselves in a position where we may give our whole heart's loving service to God, by personal holiness and practical benevolence. {RH, June 19, 1888 par. 6}

There is a great work to be done in the vineyard of the Lord, and it cannot be neglected without loss to your own souls, and to the souls of others; for the vineyard of the Lord needs constant cultivation. God requires far more of heart and mind than we give him. There is need of men who will love God, who will not have a dwarfed, stunted religion, but will ever be gaining new supplies of grace, spirituality, and energy, by doing the commandments of the Lord. There is need of men who will lose sight of self and

selfish interests, and will live to promote the glory of God by seeking the salvation of those around them. {RH, June 19, 1888 par. 7}

The Lord wants his servants, to whom he has committed his work, to become more and more intelligent, and to employ their tact and ability in keeping the garden of the Lord in a healthy condition. The duty of every church-member is, to love God with all the heart, and his neighbor as himself. If we make the religion of Jesus what we should make it, it will attract others; for they will see our good works, and glorify our Father who is in heaven. If we walk in the light, we shall be examples full of cheerfulness and inspiration. {RH, June 19, 1888 par. 8}

The Lord has shown me that his name is not honored and exalted by those who call themselves his children. He has given varied trusts, proportioned to our varied abilities, and he expects corresponding returns. Some have five talents to improve, some have two, some have one; and these talents are not to be used merely for the service of self, but are to be put out to the exchangers, to be doubled, and returned to the Master. It is the duty of every church-member to consider carefully whether he is acting as a wise servant, doing his Master's business, or is using his time and talents to please and honor himself. Have you acted as if you were your own master, instead of a servant hired to do the work that God has given you to do in his vineyard? Can you dispose of yourselves as you see fit, without looking to the Master for his directions? There is much nice work to be done in the vineyard of the Lord, and God expects you to bring tact and skill and thoughtful consideration into his work. You manifest skill in managing temporal matters, and shall the work of God be done in a hap-hazard manner? If anything demands the very best service that human skill can give, it is the service of God. Men and women are required to give their noblest energies to the work of the salvation of souls for whom Christ died. There are many who are simply passive church-members. They do not feel the necessity of struggling for immortality; but God calls upon all to throw their energies into the warfare, to put to the stretch every muscle, and exert every power, in order to be found worthy of eternal life. Half-hearted and indolent service will not be acceptable to God. The servant of God must gain increased ability by using what he has. He must pray for guidance, for help, for wisdom, that he may serve God intelligently. To keep carefully apart from the church, and invest the powers God has given you in worldly schemes, is robbing God and dishonoring him before his face. {RH, June 19, 1888 par. 9}

There is danger that men will leave the very place for which God has qualified them, and, through the glowing statements of other laborers, seek another field, in the hope of gaining worldly treasure. They obey impulse, making choice for themselves, and leaving the church with which they have been connected, to move to a new country. Is this work of the Lord? It may be so regarded. Worldly gain is a great inducement; but the temptations that come with it, may prove the ruin of your soul. There is need that all closely examine their own lives, to see whether they are walking in the way of the Lord, and keeping his statutes, or following in the path of their own choosing. The sincerity of your prayers is proved by the vigor of your endeavor to obey God in every matter of life. {RH, June 19, 1888 par. 10}

I am afraid to have Sabbath-keepers engage in land speculation, and become real estate agents. If they come forth from this dangerous experiment, sounder in faith, purer in morals, unpolluted by the influences that surround them, it will be a marvel. The tendency of the real estate business is not of a nature to strengthen moral power. It will not lead men to humble self, to feel their own inefficiency and weakness. The influence will be all in another direction. {RH, June 19, 1888 par. 11}

You should be very careful how you hold out flattering inducements before your brethren, to lead them to move to new countries, for the sake of engaging in land speculation. You may be a tempter, drawing them away from the duty assigned to them by the Lord. The change may be, of all things, the most disastrous to them. All cannot bear prosperity. An increase of worldly possessions often proves a snare to souls. There are great losses sustained, in more ways than one, in brethren making removals from one State to another, in order to better their condition. Those who are attracted by selfish considerations are often disappointed in their expectations, and meet with loss instead of gain. Another who is successful in obtaining property, becomes greatly elated; for, in making haste to be rich, he has fallen into the snare of the enemy. A feverish unrest takes possession of him, and he is absorbed in adding to his property by continual investment. He finds it much easier to gain possessions in this way than to practice economy and industry, in order to make a livelihood. But precious qualities of character, developed by contending with hardship, are lost from his life. A most valuable element is dropped from his experience, and this very element is essential to make him a successful wrestler for eternal rewards. Those who are enriched by sudden prosperity are not qualified to teach others how to surmount difficulties, and gain victories, how to tax mind and muscle to reach high and perfect accomplishment of useful aims. The brain should be quick to suggest, the hands prompt to perform, the will steadfast to sustain, the servant of God, that he may be an overcomer when circumstances are hard and trying. {RH, June 19, 1888 par. 12}

Another reason why you should seek divine counsel, and exercise careful consideration before you leave one locality for another, is, your removal may be a damage to the church in which you have been bearing responsibility. Is there any one you have educated to take your place, upon whom you can rely as a faithful substitute? Can you trust him to carry forward the work so that the church will not be weakened by your removal? These are considerations that should not be lightly regarded. If you settle down in a church where there is no special need of your help, you will not feel the burden of responsibility as you have in the past, and you will not exercise the ability that God has given you; for if you do, it will seem like self-confidence in putting yourself forward. In this way you will meet with loss; for you are not cultivating the talents intrusted to your care. {RH, June 19, 1888 par. 13}

The servants of God should become workmen that need not to be ashamed, that they may build up the church of God in the earth. This work cannot possibly be done without much meditation, prayer, and humility. There must be thought and skill and hearty thoroughness in doing this spiritual labor for the people of God. If it is properly done, it will be as much more valuable and successful than temporal work, as the

heavenly is more important than the earthly. Jesus has said of his followers, "Ye are the light of the world." A living, working church will be a power in the world, but there must be well-defined plans carried out with all faithfulness. If those who are elders and deacons in the church devote their God-given powers to money making, they will not be serving the Lord or the church; but they will be serving themselves, and the high task committed to their hands will suffer for the lack of patient, intelligent, well-directed effort.

{RH, June 19, 1888 par. 14}

An inspiring influence should be brought into the life and character of God's people, to qualify them to do the great work committed to them. God requires that the graces of his Spirit shall flourish in his church. The life of every member should exert a vital influence, that the activity and usefulness of the church may be increased. The church should never remit her vigilance against the enemy of God and man, for he is constantly sowing tares among the wheat. He finds access to every unconsecrated, unfaithful member, and makes him his agent to carry out his purposes, in marring the work of God. {RH, June 19, 1888 par. 15}

The agency of Satan must be understood as a working, vigilant power, awakening in every possible way the same activity in others to work evil, as he himself possesses. We are not ignorant of his wiles. We know he thrusts unconverted persons into the church, and lulls those who know the truth into a state of security, that they may not discern his devices, and counteract his influence. {RH, June 19, 1888 par. 16}

The workers for God are not what they should be. Their own imperfection dims the light, and they do not shine forth to the world in good works so that men may glorify the Father who is in heaven. It is time to "be sober," to "be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." But you are to "resist the Devil, and he will flee from you, Draw nigh to God and he will draw nigh to you." Put intelligence into your work, and seek to bring the church of God into a healthy condition. {RH, June 19, 1888 par. 17}

**PERIODICALS / RH - The Review and Herald / June 26, 1888 The Camp-Meeting at Selma, California. - By Mrs. E. G. White. -**

***June 26, 1888 The Camp-Meeting at Selma, California.***

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**By Mrs. E. G. White.**

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We left Fresno, April 22, to attend the Selma camp-meeting. On our way to this place, we were seated behind a mother and her two children. On the short journey of fifteen miles, this woman drank four goblets of wine from the bottle in her lunch basket. The children were indulged in the wine until they both seemed to be in a state of intoxication. The older one acted like an inebriate, working his face in the most hideous contortions, until his brother struck him with his fist. The mother then interfered with a blow from her hand, and in her efforts to set matters right, made them a great deal

worse. I could not help reflecting on the probable future of this family. What a terrible picture rose before my mind as the counterpart of the scene before me! I pitied the children who had their own mother to act the part of the tempter in dragging them down to ruin. This is how drunkards are made. How does God look upon these wicked and indulgent parents? Parents and children will one day stand around the great white throne to be called to account for the work of their lives. The books will be opened, and they will be judged according to the deeds done in the body. They will have to view their life-work just as it is, but it will be too late to redeem the failures of the past. {RH, June 26, 1888 par. 1}

When we arrived on the camp ground, we found everything arranged in a neat, tasteful manner. The tents were provided with stoves, and the restaurant was fitted so that the whole encampment could be provided with good, wholesome food. We felt deep sympathy for those who were confined to the camp kitchen, and who were obliged to endure the heat of the stove, that food might be prepared for the campers. We thought that no one could have the heart to complain at the provisions in the dining-tent; for although it was at a season when the old supply of fruit could not be obtained without great expense, yet the food supplied, was palatable, and of a suitable variety. The meeting was advancing, and but few privileges were enjoyed by the workers in the kitchen. The question presented itself to my mind. Must it continue so? Is it necessary to have three meals a day, to go through all this round of cooking and washing dishes, and cooking again, so many times during the day? We spoke in behalf of those who were denied the privileges of the meeting on this account; and it was proposed that those on the grounds should share in the self-denial, by dispensing with the third meal. This met with approval, and from that time there were but two meals prepared in the tent, and the workers were much relieved. {RH, June 26, 1888 par. 2}

At our camp-meetings we should have good wholesome food, prepared in as simple a manner as possible. We should not turn them into occasions for feasting. If we appreciate the blessings of God, if we are feeding on the Bread of life, we will not be much concerned about gratifying the appetite. The great burden of our hearts will be, How is it with my soul? There will be such a longing for spiritual food, that will impart spiritual strength, that we will not complain because the diet is plain and simple. There were several on the camp-ground who had eaten but two meals a day for twenty years, and were enjoying better health than those who had eaten the third meal. {RH, June 26, 1888 par. 3}

Is there not more danger of backsliding on the camp ground, if its opportunities and privileges are not improved and appreciated, than if you had remained at home? When the truth is presented day after day with power, and there are precious privileges afforded of obtaining a more correct knowledge of the word of God and of eternal things, can you not see that if these blessed occasions are not appreciated, they will prove as savor of death unto death? Young men and women who allow their minds to be diverted, and engage in flirtation on the camp-ground, are meeting with loss for time and for eternity. The mind is not stayed upon God. The thoughts are not upon the truth spoken from the sacred desk. The affections are not upon Jesus and spiritual things. A



bewitching power seizes their minds, and they become infatuated, until carnal affections take entire control of their natures, and they return to their homes worse than when they came to the meeting. {RH, June 26, 1888 par. 4}

The camp-meeting are important occasions for all our people. It is designed that at least one week may be given up to seek God without interruption. The whole heart should be engaged in this service, that a better knowledge of the Scriptures may be obtained, that the plan of salvation may be better understood, and that there may be a deeper realization of what salvation means, and what it will cost to meet the high requirements of God. Those who carry the truth into their daily lives, will see a decided change in their characters. If you are brought into close sympathy with Christ, you will not engage in light and trifling conversation, you will not be indifferent to the great themes of redemption, you will not enter into flirtation, and show preference one for another on these solemn occasions. The spiritual sensibilities will be aroused. Christ himself will be the honored guest in every meeting. We know that Satan will also be in the assembly, seeking to win the thoughts and the heart away from Christ. {RH, June 26, 1888 par. 5}

We are living in the antitypical day of atonement, and our High Priest is in the most holy place of the heavenly sanctuary, pleading his blood in behalf of his people. The mighty achievement upon Calvary, should not become an old, forgotten story to any of us. The object of these camp-meetings is to arouse the mind to a more vivid sense of the solemnity of these things. Grasp the truth as it is presented to you for your soul's sake. Cherish every new idea, every divine enlightenment, lest you let the truth slip from your heart, as water from a leaky vessel. Seek to walk in every ray of light that comes to you through the ministration of the word. As we grow in the knowledge of the truth, we shall have fellowship one with another, and the more we think of Jesus and his matchless love, the deeper will that love take possession of our heart, mind, and soul, and we will enter into the scenes of Christ's humiliation, and become partakers of the divine nature. {RH, June 26, 1888 par. 6}

O, what a means of grace the camp-meetings might be, if all who come at such trouble and expense would be profited thereby, and would not become uneasy and restless, and feel that it is a loss of time! We should feel that two weeks is none too long a time to efface the worldly mold, to empty the soul temple of the buyers and sellers, and of everything that defiles. Every meeting should find God's people in the place of worship, expecting that Jesus will walk through the congregation to bless all who are hungering and thirsting for his salvation. {RH, June 26, 1888 par. 7}

What would become of the churches if there were no special seasons when the Spirit of Christ was sought for with earnestness and fervor, and the cold hearts were warmed by the rays of divine light? God wants to be inquired of by his people, before he pours out his Holy Spirit upon the church. How earnestly should every member pray and labor, and labor and pray for the deep movings of Spirit of God! There is solemn work that must be done to enlighten souls now sitting in darkness. The fallow ground of the heart must be broken up. The indifferent and back-slidden must have personal efforts made for them, and each member of the church should do works meet for



repentance, in carrying with solemn, earnest zeal to all within reach the Master's gracious invitation. {RH, June 26, 1888 par. 8}

Take up the work that lies nearest to you. Go out into the highways and hedges and compel them to come in, that the Lord's table may be supplied with guests. A sleepy, Christless church, quarreling and surmising evil, will have no reward, and need look for no revival, unless its members repent, and do the first works. {RH, June 26, 1888 par. 9}

The camp meetings at Selma was a precious meeting to all who really hungered and thirsted after righteousness. Those whose minds were placed upon worldly interests, were not benefited; but, I fear were made worse; for their hearts were open to temptation. On the Sabbath I was pained to the soul to hear, by the side of my tent, an earnest conversation in regard to houses and lands, and the prospect of property's rising in value. I thought it must be those not of our faith, who were thus engaged in talking on worldly matters on the Sabbath day; but looking from my tent, I saw it was one of our brethren and another man who were occupied in this way. This brother should have been wholly in earnest, that the meeting might be a blessing to Selma; but alas! his heart and mind were on temporal, worldly things. While claiming to be a Sabbath-keeper, he was doing business with mind and heart and voice. Says the Scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." {RH, June 26, 1888 par. 10}

I hope that this brother will have a pure, sincere heart, and will be a doer of the commandments of the Lord; then he will be a light to shine forth to others. But, if his profession of belief and reverence for the Sabbath is only a form, he will be a body of darkness to the church in Selma, or wherever he may go. He has not that faith that will venture something for the sake of the truth. The truth is kept apart from his life. It does not mold and fashion his character. Unless he is converted in heart, he will not practice the truth, however much he may claim to believe it. {RH, June 26, 1888 par. 11}

We heard two other brethren talking of the railroads that were to be laid in different sections of the country, and commenting on the profitableness of investing in lands in those parts of the State. Here we saw that in a meeting of about ten days, all the believers in the truth could not leave worldly thoughts and speculations behind them, to engage unreservedly in the worship of God. I was led with pain to inquire how many of these poor souls had opened through their hearts a highway for the traffic of the world, and had closed the door to Jesus and the truth. I said, It is such thoughts, such heart service to the world, that keeps the blessing of God from our meetings; for the Lord will pour out his Spirit only upon those who really hunger and thirst after righteousness. If there ever was need of earnest, heart-felt prayers to God, mingled with living faith, it is in this our day of opportunities, of dangers, of trials. God will not revive his work in any church unless it is sincerely desired, and earnestly sought for. {RH, June 26, 1888 par. 12}

We are very grateful to God that he helped his servants to preach the word, and

enabled them to give most valuable instruction in these meetings. We are assured that many souls were benefited. A number came forward for prayer and hearty confessions were made. There was a brother present who had been converted at the camp-meeting in Selma a year before. He has since been a worker in the cause of his Master. Through his influence, several came to the meeting, and were converted to the truth. During the meeting, he and his wife went out a distance of twelve miles from the encampment, and brought in a lady acquaintance who had held an important position of trust in connection with the Arizona State Legislature. She embraced the truth while at the meeting. How much more of this work might be done by the members of our churches! This brother provided comfortable accommodations and restaurant fare for these people; for he felt deeply in earnest for their souls. He had opportunity to see the result of his interest; for when the call was made for the European Mission, one of the converts pledged fifty dollars; another, twenty-five; and another, five dollars. There was not much time after the seed was sown before the harvest was gathered. We have reason to magnify the grace of God that has done wonderful things. {RH, June 26, 1888 par. 13}

We could not urge our brethren at this small camp-meeting to make large pledges to the European Mission fund; for many of them were residents of Fresno, and had pledged \$30,000 toward erecting church, mission, and school buildings. However, \$3,125 were pledged for the European work. One thousand dollars were pledged at the meeting in Fresno. Eighty dollars were raised by the children for the London mission, and money was provided to defray the camp-meeting expenses. We thank the Lord for the liberality of our brethren, and we hope and pray that the blessing of the Lord will rest upon those who are striving to do their duty in supporting home and foreign missions. We need, not only money for this work, but also men who will give themselves to the cause of God. {RH, June 26, 1888 par. 14}

The messengers should be laborers together with God. The harvest of souls is to be secured only by deep, heart-felt intercession with the Lord of the harvest. We must bear a decided testimony to the people. Direct appeals must be made, to awaken the church from its slumbering condition. Those who have a knowledge of the truth must be living witnesses for Christ; that their light may shine forth to others. There must be faithful work done in the pulpit and out of the pulpit. Close, searching, personal labor must be done to prepare the way for the Lord to work upon minds and hearts. We must have less of self, and more of Jesus. Every individual in the church should examine himself, to see whether or not he is in the truth. This close heart-searching is essential. Prayers of faith must be continually ascending to God; and when he gives us tokens of good, let us manifest our appreciation by praising him from whom all blessing flow. {RH, June 26, 1888 par. 15}

Satan is ever busy with his temptations and deceptions at our camp-meetings and revival services. Wherever special efforts are made to seek God, the evil one is ready to catch away the good seed sown in the heart. When a few souls are convicted and converted, do not cease your efforts. Keep at work, there are other souls that need saving. Our work must be a continuous work. Our zeal must not abate in the least

degree. {RH, June 26, 1888 par. 16}

We had much to be grateful for during the meetings at Lemoor, Fresno, and Selma. We feel a deep interest in these churches, and hope it may not be said of them, that "he did not many mighty works there because of their unbelief." We are thankful to our Heavenly Father for health and strength to do the work that he has committed to our hands. {RH, June 26, 1888 par. 17}

**PERIODICALS / RH - The Review and Herald / July 3, 1888 From Selma to Burrough Valley and Fresno. - Mrs. E. G. White. -**

***July 3, 1888 From Selma to Burrough Valley and Fresno.***

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**Mrs. E. G. White.**

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Sr. Paddock and her husband came to Selma, to take me back to Burrough Valley. We had a pleasant journey in an easy-riding carriage, traveling forty miles up into the mountains. We found Burrough Valley to be a delightful place, with a good climate. The scenery is beautiful, and the valley is encompassed with hills, as was Jerusalem with mountains. {RH, July 3, 1888 par. 1}

We were glad to form the acquaintance of Mr. Paddock's family. The children are interesting and intelligent, and we hope they are forming characters for the future immortal life. We hope to see Mr. Paddock, who was so kind and thoughtful for our comfort, identifying his interests with the people of God. We hope he will place himself wholly on the Lord's side, that he may say, I "thought on my ways, and turned my feet unto thy testimonies." By obedience to the truth he may become a vessel of honor, fit for the Master's use. We could not but have pleasant anticipations for every member of the family,--that parents and children would be united in the truth. We cannot measure the influence that his family might wield on the Lord's side, if they were all as one in the faith of the Bible. If they have the religion of Christ in the heart, we know that each one will be as a lighted lamp, diffusing light on all in their pathway, and our hope will not be disappointed in them. May the Lord strengthen the God-fearing mother to follow in the path of humble obedience, doing the will of God, molding and fashioning the characters of her children for the future immortal life; and my prayer is, that she may have her husband with her to enjoy the blessings of God, and to engage in the service of her master. I have a fervent desire to see this husband and father yield submission to the precepts of the gospel, and become faithful in the discharge of his appointed duties, that the entire household may honor God. {RH, July 3, 1888 par. 2}

Several families who observe the Sabbath of the Lord, are settled in Burrough Valley. We were very kindly entertained at the homes of Sr. Paddock and Bro. Hutchins while in this place. We again visited Fresno. A message was sent for Bro. Church and myself to visit Bro. Driver, who was sick unto death. We found our brother suffering much bodily pain. His end was very near. We had a season of prayer for him, and

committed him to God; for his sufferings were almost over. His last work was to return to the Lord a portion of the substance he had intrusted to him as his steward. It was a solemn scene to see this man doing up his last work for time and eternity. The record of his life had been registered in the books of heaven. All his sorrows, all his disappointments, all his mistakes, were written before God. {RH, July 3, 1888 par. 3}

We left the bedside of the dying man, to meet our appointment to speak to the people at the place of worship. The house was filled to its utmost, and the Lord gave me his Spirit and power in addressing the people. We felt our heart burdened, as a cart pressed beneath the sheaves. We had evidence that the enemy of God and man was striving for the souls of many who were present. The leaders and members of churches are greatly tempted to become lifted up in self-righteousness. They are tempted to feel rich and increased in goods, and that they have need of nothing, when every soul should feel his helplessness and poverty before God. If this were felt, clearer views would be obtained of the plan of salvation. There would be a consciousness that the only strength for fallen man is found in Jesus, the Saviour of men. God can do a far greater work through those who do not feel self-sufficient, than through those who are full of complacency in regard to their spiritual condition. He can do wonderful things through weak instruments, who will not be inclined to honor themselves, and place the glory upon the head of mortal man, instead of laying it down at the feet of Jesus, to whom it belongs. {RH, July 3, 1888 par. 4}

The messengers, as the ambassadors of God, must bear a living testimony to rebuke sin, which will cut through the soul, whether men will hear, or whether they will forbear. There are many who close their eyes that they may not see, and their ears that they may not hear. They think that there has been a mistake made, that all these plain, pointed testimonies cannot come from God, but are from human agencies alone. They wrap themselves up in their self-righteousness, and fight every inch of the way, that they may stand where they imagine they should stand,—in defiance of the warnings of God's servants. They cling with desperate grasp to the garments of their own self-righteousness, lest they should be torn away from them. {RH, July 3, 1888 par. 5}

But does not God know? Is there not knowledge with the Most High? Our God sees our hearts in a different light from that in which we see them. He is acquainted with our secret thoughts. He searches into the hidden recesses of our nature. He sends answers to our prayers, when we are filled with uneasiness and distress. He gives ear to our inward groanings, and reveals to us the plague spots in our characters, that we may overcome defects, instead of being overcome by them. When unknown chapters in regard to ourselves are opened before us, the test and the trial come; and the question is, whether or not we will accept the reproof and the counsel of God. Will we cling to our own ideas and plans, and value ourselves more highly than we ought? God knows better than we do what is good for his children; and if they could see their real necessity as he does, they would say that the Lord had dealt most wisely with them. The ways of the Lord are obscure to him who desires to see things in a pleasing light to himself. God can discern the end of his purpose from the beginning; but because the Lord's ways are not man's ways, they appear dark, severe, and painful to our human natures. But God's

ways are ways of mercy, and their end is salvation and blessedness. {RH, July 3, 1888 par. 6}

What shall we do? Shall we bear the message God gives us, or shall we refrain, for fear of offending our brethren? as God's messengers, we can not falter in the path of duty. Impelled by the Spirit of God, words are spoken, warnings and counsels are given. All unexpectedly the lips were opened, and there was no refraining from speaking the message of God. Reproofs were uttered that we would naturally shrink from giving. A zeal, prompted by the Spirit of God, led us to declare the dangers that threatened the children of God. The servant of the Lord must pursue his work, losing sight of self, without thought of the consequences, exhorting to faithfulness, and urging to repentance. He must show the people their transgression, and the house of Jacob their sins. The Lord has given the word; who can forbear to publish it? The love of Christ has a constraining power; who shall withstand its influence? It is the greatest evidence that God loves his people, that he sends them messages of warning. {RH, July 3, 1888 par. 7}

This occasion at Fresno was characterized by deep searching of heart. Many confession were made, and yet the work was far from being thorough. In the afternoon the people met again, and there was a division made in the congregation. The youth went into one room by themselves, and the older members occupied the body of the hall. The meetings were of deep solemnity. The Holy spirit was moving upon the hearts of the youth. The ordinance of the Lord's supper was to be celebrated in the afternoon, and it was really necessary that the members of the church should have that humility of mind, that contrition of soul, that genuine repentance of sin, which would enable them to appreciate the solemn ceremony they were about to perform; for in this way they would obtain higher views of the plan of salvation, that they might not engage in the celebration of the ordinance which commemorates the death of Christ, without an intelligent knowledge of its significance, and without having an individual faith in the Son of God as their Saviour. The older members of the church were apparently awakening to realize their deficiency and unworthiness. {RH, July 3, 1888 par. 8}

The meeting of the church at the celebration of the Lord's supper, was of the deepest interest, and we hope that the manifest grace of God on this occasion will serve to draw the church together in Christ Jesus. {RH, July 3, 1888 par. 9}

Will these souls who have a knowledge of the truth, detest sin in themselves, as they consider how Jesus suffered to save them from its penalty, and to cleanse them from all iniquity? If we would be happy and consistent Christians, we must be watchful. It is not enough that we do not willfully run into apparent and decided dangers, but we must keep our souls to the rays of light that are shining from Jesus, that we may not walk in darkness. We must be quick to distinguish between error and perversity, between obedience and truth. We must be ready to resist hasty and unexpected attacks. Will the church at Fresno cherish the light? Will the professed servants of God walk in the light? or will they choose to walk in the sparks of their own kindling? Said Christ, "Walk while ye have the light, lest darkness come upon you." Let us all pray that our eyes may be anointed with divine eyesalve, that we may no longer walk in darkness



and uncertainty, but in the light which God has flashed athwart our pathway. {RH, July 3, 1888 par. 10}

If the spirit of God is not cherished, and the light he sends is not appreciated, darkness will surely shut in about the soul. Parents and children need the counsel of Heaven. They need a deeper experience than they have ever had before. God's word warns them to shun the enemy's ground. They are not to be entangled in Satan's net, which he has set to catch the souls of men. Shall the Lord's people be asleep, when our adversary, the Devil, is constantly awake and vigilant? We do not know our own hearts. They are deceitful and desperately wicked. We must not cease our self-examination. We must keep self under control, if we would keep our hearts with all diligence, and not make a shipwreck of faith. {RH, July 3, 1888 par. 11}

There is need of watchmen on the walls of Zion, who will not hold their peace day or night. They should look to God, and free themselves from every earthly entanglement, that they may have power with God, and influence with the people. There is constant danger of the church's becoming cold, and conforming to the habits and practices of the world. Christians are not watchful. They yield to the baleful influences that surround them. They are led captive by Satan at his will. Unless the people of God watch and pray, spirituality will go out of the heart as water out of a leaky vessel. From the watch-tower of Zion, let us sound a note of alarm. I have wept in secret places over the existing difficulties in the church of Christ. Many are thoughtless, and they disregard the warnings that have been given, and their feet stumble on the dark mountains of unbelief. I have passed many sleepless hours at night, offering prayer to God, crying, "Spare thy people, O Lord, and give not thine heritage to reproach. . . .Wherefore should they say among the people, Where is their God?" When souls in the darkness of error shall call, "Watchman, what of the night?" is there one who sees with heaven-inspired accuracy, the dangers that threaten the souls of men? Can they answer with firm faith, "The morning cometh, and also the night"? {RH, July 3, 1888 par. 12}

**PERIODICALS / RH - The Review and Herald / July 10, 1888 Closing Labors at Fresno. - By Mrs. E. G. White. -**

***July 10, 1888 Closing Labors at Fresno.***

**By Mrs. E. G. White.**

The people of God, who have been blessed with great light in regard to the truth for this time, should not forget that they are to be waiting and watching for the coming of their Lord in the clouds of heaven. Let them not forget that they are to put off the works of darkness, and put on the armor of light. Let no man set up his idols of gold, or silver, or lands, and give the service of his heart to this world, and to its interests. There is a mania for speculating in the land pervading both city and country. The old, safe, healthful paths to competence are losing their popularity. The idea of accumulating



substantial means by the moderate gains of industry and frugality, is an idea that is scorned by many, as no longer suited to this progressive age. {RH, July 10, 1888 par. 1}

The desire to engage in speculation, in buying up country and city lots, or anything that promises sudden and exorbitant gains, has reached a fever heat; and mind, and thought, and labor are all directed toward securing all that is possible of the treasures of earth in the shortest possible time. Some of our youth bid fair to be hastened on to ruin, because of this feverish grasping for riches. This desire for gain, opens the door of the heart to the temptations of the enemy. And the temptations that come, are of such an alluring nature, that there are some who cannot resist them. Young men who have held licenses to labor in the cause of God, who have, in times past, been privileged to open the Scriptures to the darkened minds of men, have become engaged in land speculation, and have lost their interest in the work. They are receiving a mold that will not be easily effaced, that the divine impress may be stamped upon their souls. Their actions make it evident that the burden for the salvation of souls has rested very lightly upon them; and unless something shall take hold upon their consciences to arouse them to change their course, I tremble for the future of these young men. {RH, July 10, 1888 par. 2}

The spirit of gain-getting, of making haste to be rich, of this all-absorbing worldliness, is painfully contradictory to our faith and doctrines. Should the Lord most high be pleased to impart his Holy Spirit, and seek to revive his work, how many would be hungering for the heavenly manna, and thirsting for the waters of life? The church is fast falling into the current of the world, and many will be swept on to death, unless some barrier is erected to stay them in their awful descent. I see there is danger of some of our brethren saying, as did the foolish rich man, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Many are forgetting that they are God's servants, and are saying, "Tomorrow shall be as this day, and much more abundant." God is looking on your every business transaction. Be on your guard. It is time that deep, earnest thought should be given to laying up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. {RH, July 10, 1888 par. 3}

Another danger that threatens the church, is individual independence. There is a manifest disregard of the prayer of Christ, that his brethren should be one, as he and the Father were one. Let the church, to a man, feel its responsibility to preserve harmony of thought and action. Let every member seek to be in accord with the truth, and with the brethren. Let our prayers go forth from unfeigned lips that the union for which our Lord prayed, may be found among his people. All who are united in church capacity, may be of one mind, of one heart, of one judgment, that Satan may not take any fresh advantage of the followers of Christ. We have one faith, one Lord, one God and Father, who is above all, and in you all; then let there be a glorifying of God with one mouth, and one spirit. Where there is union there is strength. United we stand, divided we fall. It is the special, declared plan of the enemy of Christ and man, to break up the church into independent factions. He will seek to lead one after another to arise, filled with his own selfish purposes and plans, and each will strive to carry out the

suggestions of the adversary, but the hopes of such will certainly be met with disappointment. {RH, July 10, 1888 par. 4}

Satan is no indifferent spectator. He exults to see his temptations successful. He loves to see discord and want of harmonious action in the church. We forget so quickly that we are Christ's ambassadors to bear his message to the world. We forget that we are his soldiers, fighting his battles in our enemy's country, and unless we are upon guard, as faithful sentinels, we shall be entrapped by the enemy's stratagems. We must not be ignorant of his devices while we are obeying the orders of our captain, Jesus Christ. We are individually intrusted with the charge of the Lord's household. He has left the hour and moment of his return uncertain and indefinite, but he expects us to be always ready for his return, and has enjoined upon us to watch lest, coming suddenly, he find us sleeping. {RH, July 10, 1888 par. 5}

Sunday afternoon I spoke in the opera house at Fresno, on the subject of temperance. I presented before the people the necessity of proper home-training in order to keep our children and youth from frequenting the saloon, and places of vice. They are frequently made drunkards because of the lack on the part of the parents of proper discipline, which would educate them in habits of self-control and temperance. My work has been to try to arouse the moral powers of the mother, that she might realize the greatness of her God-given work. She should carefully educate and train her children in the nurture and admonition of the Lord. "The fear of the Lord is the beginning of wisdom" With God's word for our guide, and God himself for our teacher, we ought to be awake and vigilant in our homes in disciplining our children for usefulness in life. We should study their characters and temperaments, learning perfectly their weaknesses, and strengthening the opposite traits of character. Parents are too fond of ease and pleasure to do the work appointed them of God in their home life. We should not see the terrible state of evil that exists among the youth of today, if they had been properly trained at home. If parents would take up their God-given work, and would teach self-restraint, self denial, and self control to their children, both by precept and example, they would find that while they were seeking to do their duty, so as to meet the approval of God, they would be learning precious lessons in the school of Christ. They would be learning patience, forbearance, love, and meekness; and these are the very lessons that they must teach to their children. {RH, July 10, 1888 par. 6}

After the moral sensibilities of the parents are aroused, and they take up their neglected work with renewed energy, they should not become discouraged, or allow themselves to be hindered in the work. Too many become weary in well-doing. When they find that it requires taxing effort, and constant self control, and increased grace, as well as knowledge, to meet the unexpected emergencies that arise, they become disheartened, and give up the struggle, and let the enemy of souls have his own way. Day after day, month after month, year after year, the work is to go on, till the character of your child is formed, and the habits established in the right way. You should not give up, and leave your families to drift along in a loose, ungoverned manner. When you take up your duties as a parent, in the strength of God, with a firm determination never to relax your efforts, nor to leave your post of duty, in striving to make your children

what God would have them, then God looks down upon you with approbation. He knows that you are doing the best you can, and he will increase your power. He will himself do the part of the work that the mother or father cannot do; he will work with the wise, patient, well-directed efforts of the God-fearing mother. Parents, God does not propose to do the work that he has left for you to do in your home. You must not give up to indolence and be slothful servants, if you would have your children saved from the perils that surround them in the world. {RH, July 10, 1888 par. 7}

The giant evil of intemperance is doing its baleful work in our land. Satan has his agents everywhere, who are instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own firesides? Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes? This work is not a light, or a small work; but it is a work that will pay. One youth who has been instructed by right home-training, will bring solid timbers into his character-building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. The salvation of one soul is the salvation of many souls. {RH, July 10, 1888 par. 8}

**PERIODICALS / RH - The Review and Herald / July 17, 1888 The Value of Bible Study. - By Mrs. E. G. White. -**

***July 17, 1888 The Value of Bible Study.***

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**By Mrs. E. G. White.**  
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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The word of God is like a treasure-house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the word of God in order to pursue some worldly interest, or to engage in the pleasures of the time. Some trivial affair is made an excuse for ignorance of the Scriptures given by inspiration of God. But anything of an earthly character might better be put off, than this all-important study, that is to make us wise unto eternal life. {RH, July 17, 1888 par. 1}

My heart aches as I see men,--even those who profess to be looking for Christ's coming,--devoting their time and talents to circulating books that contain nothing concerning the special truths for our time,--books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work when there is crying need for God's truth on every hand? It is not our mission to circulate such

works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it to side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth. {RH, July 17, 1888 par. 2}

Do you pray for the advancement of the truth? Then work for it, and show that your prayers rise from sincere and earnest hearts. God does not work miracles where he has provided *means* by which the work may be accomplished. Use your time and talents in his service, and he will not fail to work with your efforts. If the farmer fails to plow and sow, God does not work a miracle to undo the results of his neglect. Harvest-time finds his fields barren--there are no sheaves to be reaped, no grain to be garnered. God provided the seed and the soil, the sun and the rain; and if the agriculturist had employed the means that were at his hand, he would have received according to his sowing and his labor. {RH, July 17, 1888 par. 3}

There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain; the means for an end must be employed, if the desired results are to be attained. Those who make no decided efforts themselves, are not working in harmony with the laws of God. They are not using the provisions of the Heavenly Father, and they can expect nothing but meager returns. The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. {RH, July 17, 1888 par. 4}

You who are waiting in idle expectation that God will perform some wonderful miracle to enlighten the world in regard to the truth, I want to ask you if you have employed the means that God has provided for the advancement of his cause? You who pray for light and truth from Heaven, have you studied the Scriptures? Have you desired "the sincere milk of the word," that you may grow thereby? Have you submitted yourselves to the revealed command? "Thou shalt," and "thou shalt not," are definite requirements, and there is no place for idleness in the Christian life. You who mourn your spiritual dearth, do you seek to know and to do the will of God? Are you striving to enter in at the strait gate? There is work, earnest work, to be done for the Master. The evils condemned in God's word, must be overcome. You must individually battle against the world, the flesh, and the Devil. The word of God is called "the sword of the Spirit," and you should become skillful in its use, if you would cut your way through the hosts of opposition and darkness. {RH, July 17, 1888 par. 5}

Wrench yourself away from hurtful associations. Count the cost of following Jesus, and make it, with a determined purpose to cleanse yourselves from all filthiness of the flesh and spirit. Eternal life is worth your all, and Jesus has said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He who does nothing but wait to be compelled by some super-natural agency, will wait on in lethargy and darkness. God has given his word. God speaks in unmistakable language to your soul. Is not the word of his mouth sufficient to show you your duty, and to urge its fulfillment? {RH, July 17, 1888 par. 6}

Those who humbly and prayerfully search the Scriptures, to know and to do God's

will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, you must follow the plain word of truth,--feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation. The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." {RH, July 17, 1888 par. 7}

Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of his requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-laborer with God. You are elected to wear the yoke of Christ,--to bear his burden, to lift his cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown. {RH, July 17, 1888 par. 8}

The Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose, that is rarely seen in these times. Thousands of men who minister in the pulpit are lacking in essential qualities of mind and character, because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths that are full of rich depths of meaning; and they prefer to go on losing much in every way, rather than to search diligently for the hidden treasure. {RH, July 17, 1888 par. 9}

The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation. Men are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of God's truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of



God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student. {RH, July 17, 1888 par. 10}

Those who are teaching the most solemn message ever given to the world, should discipline the mind to comprehend its significance. The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful theme. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the judgment. We are not to pervert the word of God to suit our convenience and worldly interest, but to honestly inquire, "What wilt thou have me to do?" "Ye are not your own, for ye are bought with a price." And what a price! Not "with corruptible things, as silver and gold," "but with the precious blood of Christ." When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depth of human woe and temptation, lift up our fallen natures, and make it possible for us to be overcomers,--the sons of God, the heirs of the eternal kingdom. Shall we then allow any consideration of earth to turn us away from the path of truth? Shall we not challenge every doctrine and theory, and put it to the test of God's word? {RH, July 17, 1888 par. 11}

We should not allow any argument of man's to turn us away from a thorough investigation of Bible truth. The opinions and customs of men are not to be received as of divine authority. God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He sent his only begotten Son to be our example, and bade us to hear and to follow him. We must not be influenced from the truth as it is in Jesus, because great and professedly good men urge their ideas above the plain statements of the word of God. {RH, July 17, 1888 par. 12}

The work of Christ is to draw men from the false and spurious, to the true and genuine. "He that followeth me shall not walk in darkness, but shall have the light of life." There is no danger of going into error while we follow in the footsteps of "the light of the world." We are to work the works of Christ. We must engage heart and soul in his service; we must search the word of life, and present it to others. We must educate the people to realize the importance of its teaching, and the danger of deviating from its plain commands. {RH, July 17, 1888 par. 13}

The Jews were led into error and ruin and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God. A great work is before us,--to lead men to take God's word as the rule of their lives, to make no compromise with tradition and custom, but to walk in all the commandments and ordinances of the Lord. {RH, July 17, 1888 par. 14}



**PERIODICALS / RH - The Review and Herald / July 24, 1888 How Do We Stand? - Mrs. E. G. White. -**

**July 24, 1888 *How Do We Stand?***

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**Mrs. E. G. White.**  
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"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The solemn question should come home to every member of our churches, How are we standing before God, as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of today? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass.

{RH, July 24, 1888 par. 1}

What is to be done? The True Witness points out the only remedy: "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Christ will cease to take your name upon his lips in his intercession with the Father, unless there is a decided change in the life and characters of those who have wandered from the living God, and forsaken his service. Jesus declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And yet the case is not altogether beyond remedy. The Mediator has not left them hopeless. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." {RH, July 24, 1888 par. 2}

Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached that desperate position described in the parable of the foolish virgins. They slumbered long, until their lamps were gone out, and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps: for the door was shut, and they were left to outer darkness and despair. But the counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not

appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb. {RH, July 24, 1888 par. 3}

Today let the question come home to the heart of every one who professes the name of Christ, "Dost thou believe in the Son of God?" Not, "Do you admit that Jesus is the Redeemer of the world?" Not to soothe your conscience and the consciences of others by saying, "I believe," and think that is all there is to be done. But do you believe with all your heart that Jesus is your Saviour? Do you bring him into your life, and weave him into your character, until you are one with Christ? Many accept Jesus as an article of belief, but they have no saving faith in him as their sacrifice and Saviour. They have no realization that Christ has died to save them from the penalty of the law which they have transgressed, in order that they may be brought back to loyalty to God. Do you believe that Christ, as your substitute, pays the debt of your transgression? Not, however, that you may continue in sin, but that you may be saved from your sins; that you, through the merits of his righteousness, may be re-instated to the favor of God. Do you know that a holy and just God will accept your efforts to keep his law, through the merits of his own beloved Son who died for your rebellion and sin? {RH, July 24, 1888 par. 4}

You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that his death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood. The eyes of fallen men may be anointed with the eye-salve of spiritual comprehension, and they may see themselves as they really are,—poor, and miserable, and blind, and naked. They may be brought to realize their need of repentance toward God, and faith toward our Lord Jesus Christ. {RH, July 24, 1888 par. 5}

The plan of salvation is not appreciated as it should be. It is not discerned or comprehended. It is made altogether a cheap affair; whereas to unite the human with the divine, required an exertion of Omnipotence. It was necessary that a great condescension should be made on the part of God in behalf of fallen man, who had transgressed the unchangeable law of Jehovah. Christ, by clothing his divinity with humanity, elevates humanity in the scale of moral value to an infinite worth. But what a condescension on the part of God, and on the part of his only begotten Son, who was equal with the Father! All this had to be done because God's law had been transgressed. {RH, July 24, 1888 par. 6}

So great has been the spiritual blindness of men, that they have sought to make of none effect the word of God. They have declared by their traditions, that the great plan of redemption was devised, in order to abolish, and make of none effect, the law of God; when Calvary is the mighty argument that proves the immutability of the precepts of Jehovah. The fact that God had to give his only begotten Son to die for a race condemned by the law, is sufficient to prove that the law could not be altered one jot or tittle. The professed Christian world is indeed in need of eye-salve, that they may see

the character of God and his law. Their prayer should be as was David's of old, "Open thou mine eyes, that I may behold wondrous things out of thy law." {RH, July 24, 1888 par. 7}

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Has there been a departure from God? then there must be a returning unto him; there must be a doing of the first works; there must be a close examination of the life. The state of the character must be compared with the great moral standard of righteousness. There must be a searching out of the peculiar sins which have been offensive to God, which have dishonored his name, and quenched the light of his Spirit, and killed the first love from the soul. Whether it has been pride, sensuality, or turning the grace of Christ into lasciviousness, it must be thoroughly repented of, and forsaken. {RH, July 24, 1888 par. 8}

There are many who profess to be Christians, while they are living a sinful, immoral life; but their profession will not cover them in the day of God. There is a large class who trample upon God's law, who break its precepts, and teach others to do the same, terming it a "yoke of bondage;" while with words they exalt Jesus, and talk of being saved by grace. These are the ones who are turning the grace of Christ into lasciviousness. All such teaching has a tendency to enfeeble the moral tone of the religious world, and accounts for the miserable, heartless, outward form that is taking the place of the genuine piety that God desires in his people. How many come under the condemnation of the words of Christ! "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." {RH, July 24, 1888 par. 9}

We are impressed with these words when we hear men who are trampling on the precepts of Heaven, making the claim that they are sanctified and sinless. They make high professions, but they refuse to search the Scriptures, that they may know what is truth. On one occasion a minister was brought to our notice who claimed that he was sinless. He declared that he was inspired by the Holy Ghost; and yet he would not read a word concerning present truth. He said the Lord taught him, and he had no need to depend on the word of life. He affirmed that the agitation of the Sabbath question was bringing men into bondage, rather than into liberty; and that all he wanted was the freedom of Christ--the blessed faith of Christ. He professed to be filled with Christ. But could we receive the testimony of this man as truth? What is the language of the True Witness? "Thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound? God forbid." {RH, July 24, 1888 par. 10}

Are not such teachers the pretenders to whom Christ referred when he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

Father which is in heaven." God's will is expressed in his holy law. This is the only correct standard of righteousness, and if a man's character stands in harmony with the Lord's standard, his testimony may be received and relied upon; but if he stands in opposition to the requirements of God, he measures himself and others by his own finite, fallible standard, and may claim as much as does the pope of Rome. In the light of the royal law, his character may be lacking in every essential qualification of purity and righteousness. He has torn down the true detector of sin, and has trampled it in the dust. He claims great spiritual riches,--wants nothing that he has not, and boasts of the grace of Christ, which he has turned into lasciviousness. These characters will multiply, and by smooth words and deceptive speeches will deceive the unwary and those who do not try the professions of men by the great Tester of character. {RH, July 24, 1888 par. 11}

The world's Redeemer declares, "I have kept my Father's commandments." "I counsel thee," saith the True Witness, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law," therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ's righteousness. He came not to save men in their sins; but *from* their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." These utterances are weighty, and should be duly considered. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned [transgressed the law], we make him a liar, and his word is not in us." "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law that we have broken. We need to repent of our transgression, and return to our allegiance to God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Here it is plainly stated that whosoever abideth in Christ will not be a transgressor of the law of God. {RH, July 24, 1888 par. 12}

"Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." He was manifested to destroy, not the royal law of God, but "the works of the Devil." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God." "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in

us, by the spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." {RH, July 24, 1888 par. 13}

How bitterly do many of the ministers who stand in the sacred desk denounce the royal law of God, and many of them profess to be wholly sanctified to his service. They are of the class who break the law, and teach others to do the same; but does not Jesus say, "Whosoever shall break one of the least of these commandments and teach men so, he shall be called the least in the kingdom of heaven?" The True Witness presents encouragements to all who are seeking to walk in the path of humble obedience, through faith in his name. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point his followers to his life, his toils, his self-denials, his struggles, and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience. Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that he offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life. "By their fruits ye shall know them," and every church is to bear the test of God's law. Shall we stand before the proving of God? {RH, July 24, 1888 par. 14}

**PERIODICALS / RH - The Review and Herald / July 31, 1888 Cast Not Away Your Confidence. - By Mrs. E. G. White. -**

***July 31, 1888 Cast Not Away Your Confidence.***

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**By Mrs. E. G. White.**

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We have been looking with joyful expectation for the soon-coming of our Lord in the clouds of heaven. We have not dared to be among the number who said, even in their hearts, "My Lord delayeth his coming;" for upon such, a fearful woe is pronounced. Enoch walked with God, and held communion with him, and God instructed his servant in regard to the second advent of our Lord. Says the inspired word, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed,

and of all their hard speeches which ungodly sinners have spoken against him." The doctrine of Christ's coming was made known at this early date, to the man who walked with God in continual communion. The godly character of this prophet is to represent the state of holiness to which the people of God must attain, who expect to be translated to heaven. {RH, July 31, 1888 par. 1}

The doctrine of the coming of Jesus was to have a marked effect and influence upon the lives and characters of men, and one of the great teachers, one of the purest examples among men, proclaimed it to the inhabitants of the old world, prior to the flood, and prior to his own translation to heaven. This great event,--the advent of our Lord in all the glory of heaven,--must be brought to the attention of men, and all should live with reference to this,--the day of God that is soon to dawn upon us. The expectation of Christ's coming was to make men fear the Lord, and fear his judgments upon the transgressors of his law. It was to awaken them to a realization of the great sin of rejecting the offers of his mercy. {RH, July 31, 1888 par. 2}

In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time. We are not to be surprised beyond measure to see the widespread declension of faith and piety. I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits. {RH, July 31, 1888 par. 3}

From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty, as oppressive and unendurable. He has denoted it "a yoke of bondage." He has declared that it was impossible for man to keep the precepts of Jehovah. This has been, and still is, the work of Satan. This is the seductive doctrine that devils are seeking to spread throughout the world. "No law" is the cry of the enemy of God. Shall we go over to the side of the great rebel? If we do, it will be our ruin. Shall we make void the law of God, because Satan tells us that we should be more free, and happier, if we would do so? Were Adam and Eve happier, and did they walk in more liberty, when they received and acted upon these suggestions of the evil one? {RH, July 31, 1888 par. 4}

Shall we say we have been deceived in regard to the doctrine of Christ's near



coming? Shall we declare that all our talking of his appearing has been in vain? Shall we say that all our work to make ready a people, prepared for his coming, has been for nought?-Never. We are not to become impatient and fretful, because time still lingers. We are to wait patiently for the work of God to be accomplished. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke"--unto doubts and unbelief, and apostasy?--No, but "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." {RH, July 31, 1888 par. 5}

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those who, having received a knowledge of the truth, apostatize, "sin willfully," transgress the law of God ("for sin is the transgression of the law"),--for such there remaineth no more a sacrifice for sin. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." {RH, July 31, 1888 par. 6}

Questioners, doubters, and apostates say to those who have been looking for the appearing of their Lord, "You are false prophets." "You have been telling us for years that it was but a little time until the day of God would break; and it is evident that Christ will not come for many, many more years." Are you not afraid to make such statements? Has not Christ described you in the person of the unfaithful servant who said, "My Lord delayeth his coming," and who began to eat and to drink with the drunken, and to smite his fellow-servants? The inspired word declares, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Now faith is the substance of things hoped for, the evidence of things not seen." {RH, July 31, 1888 par. 7}

Christ spoke repeatedly of his second coming to the earth. At one time he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." More than eighteen hundred years have passed since he, who spake as never man spake, uttered

these words. He who could utter nothing but truth, made this assertion, which implied that the hour was at hand; but the dead are still in their graves. The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons, but we have not lost faith, because the predicted hour has not yet arrived. We work on, trusting, and believing, and waiting, not taking one step backward; but obeying the orders of the Captain of our salvation, whose command to his people is, "Go forward." {RH, July 31, 1888 par. 8}

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel, and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus, will respond to the call of the Prince of life. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, only to be obeyed. It is the same voice that said, "Come unto me all ye that labor and are heavy-laden, and I will give you rest,"--the same voice which said, "Thy sins be forgiven thee." All those who have obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them, that voice will mean,--rest, peace, and everlasting life. They will recognize it as the voice of one who has been touched with the feeling of their infirmities. {RH, July 31, 1888 par. 9}

Shall any one become weary now? Shall any one say, "The city is a great way off"? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?--No; no. God lives and reigns. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Give up our faith? lose our confidence? become impatient?--No; no. We will not think of such a thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." {RH, July 31, 1888 par. 10}

The Christian is represented by the figure of the earth, which drinks in the rain that comes upon it, and brings forth fruit to the one who dresses and cares for it. The follower of Christ is to gather sap and nourishment from the living Vine. He is to produce fruit to the glory of God. The Lord requires that every plant in his garden should be thrifty, and bear fruit in abundance,--some thirty, some sixty, and some an hundred fold. We are not to be satisfied with momentary flashes of light; but we are constantly to seek for the illumination of the Spirit of God. It is our privilege to study the word of truth, and to obey it. We are not safe unless we are often found before God, offering up, in faith, fervent and effectual prayers. We must draw water from the wells of salvation. We may raise the soul from its common earthliness into a heavenly atmosphere which will

purify, elevate, and refine it for the paradise of God. Those who keep the commandments of God, have a right to appropriate the rich promises that he has given. {RH, July 31, 1888 par. 11}

Well may the children of God be filled with hope and courage, with joy and rapture, as they contemplate the things which God has prepared for them that love him. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy"? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." {RH, July 31, 1888 par. 12}

Was Christ a false prophet when he uttered these words? More than eighteen hundred years have passed since John heard this great truth, and the Lord has not yet come to reign. But shall we give up looking for his appearance? Shall we say, "My Lord delayeth his coming"? See how the specifications of the prophecies have been and are fulfilling. Let us lift up our heads and rejoice; for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people, to stand in the day of final reckoning and judgment? {RH, July 31, 1888 par. 13}

**PERIODICALS / RH - The Review and Herald / August 7, 1888 Are You Light-Bearers? - By Mrs. E. G. White. -**

**August 7, 1888 *Are You Light-Bearers?***

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**By Mrs. E. G. White.**  
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The disciples of Christ are required to represent their Lord to the world. They have been set as torch-bearers on the road to heaven. The light is not given to any soul to be put under a bushel, or under the bed; but to be put on a candlestick, that it may give light to all that are in the house. If we are neglecting any duty, or shrinking from any

responsibility, or avoiding any position of trust for which the Lord has qualified and called us, we are not letting our light so shine that men, seeing our good works, may glorify the Father which is in heaven. We should every one be active and enterprising in trading with the talents which God has given to us. We must work in faith. We must not allow doubts to cloud the mind. We must not allow our attention to be drawn from Jesus to our surroundings. {RH, August 7, 1888 par. 1}

The lower lights must be kept burning. Jesus is the great light which lights every man that comes into the world. All heaven is interested in the conflict that is going on in this world between truth and error, light and darkness. The great Source of all light is constantly shining, and those who will catch his rays, and will reflect them upon others will be light-bearers in this darkened world. We are not pleasing God when we permit our minds to dwell upon our imperfections, mourning constantly over our condition, with our eyes directed continually upon our mistakes and errors. Come to Jesus; he is the light of world. Take hold of his strength by faith, and make peace with him. Shall you talk of your weakness? -- No; no; for that pleases the enemy. Dwell upon the great help that has been provided for you in Jesus, your Redeemer. {RH, August 7, 1888 par. 2}

If we would dwell in the light, we must abide in the presence of Jesus. "He that followeth me shall not walk in darkness, but shall have the light of life." In all our business meetings, as well as our social and religious meetings, we want Jesus by our side as a guide and counselor. There will be no tendency to lightness where the presence of the Saviour is felt and recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel. {RH, August 7, 1888 par. 3}

Could our eyes but be opened, we would behold the angels of heaven in our assemblies. Could we but realize this, there would be no desire to hold to our own opinions upon little and unimportant points, which so often retard the progress of the meeting and the work. If there was more real praying done, if there was more solemn consideration given to weighty and mighty matters, the tone of our business meetings would be changed, and elevated. All would feel that the assembly had met to lay plans for the future advancement of the work, and that the aim and object of the work is only to save souls. {RH, August 7, 1888 par. 4}

There is nothing in this world that is of so much value as the human soul, and in planning for the work, nothing should be done hastily, or in an indifferent manner. Each one of those assembled should feel that he must give the matters discussed the careful thought and prayer demanded by the subject that has called the meeting together. The responsibility of dealing with human minds is no small responsibility. The soul of man has been purchased by the infinite price of the blood of the Son of God; and should any one lose sight of the sacredness of every movement that is made for the salvation of souls? {RH, August 7, 1888 par. 5}

All that we do, and all that we say is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standard must be high; our minds must be elevated. There are always a few who

think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. Here is an opportunity for individuals to develop inordinate self-confidence. They have never learned in the school of Christ, of the precious and all-important lessons of becoming meek and lowly of heart. There is nothing harder for those who possess strong wills to do, than to give up their own way, and submit to the judgment of others. It is difficult for such to become teachable, gentle, and easy to be entreated. {RH, August 7, 1888 par. 6}

In our business meetings it is important that hours of precious time should not be consumed by debating little points that are of small consequence. How does Jesus, our Counselor, whom we have invited to be present at these meetings, look upon these things? If there is that love among brethren that will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others. In these important meetings, it is our duty to study daily and hourly, how we may answer the prayer of Christ, that his disciples may be one, as he and the Father are one. Precious lessons may be learned by keeping our Saviour's prayer before the mind, and by acting our part to fulfill his desire. {RH, August 7, 1888 par. 7}

In our business connection with the work of God, and in handling sacred things, we cannot be too careful to keep the standard high, reverencing sacred things; and never, for an instant, should the word of God be used deceitfully, to carry a point which we are anxious to see succeed. Honor, integrity, and truth must be preserved at any cost to self. Our very thought, word, and action, should be subject to the will and mind of Christ. Levity is not appropriate in meetings where the solemn work and word of God are under consideration. Let every one consider that he is in the presence of Christ. The prayer has been offered that Christ shall preside in the assembly and impart his wisdom, his grace, and righteousness. Is it consistent to take a course that will be grievous to his Spirit, and contrary to his work? Let us bear in mind that Jesus is in the midst. Then there will be no levity, jesting, or lightness. An elevating, controlling influence from the Spirit of God, will pervade the assembly. Unflinching truth, as a counselor, will be beside every one who is truly interested in the welfare of the cause. There will be manifested that wisdom which is from above, that is first pure, than peaceable, full of mercy and good fruits, which cannot err. In all the plans and decisions, there will be that charity that "seeketh not her own," which is "not easily provoked," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Jesus, then the judgment will not be one-sided and warped, so that there can be no dispassionate and righteous decisions. {RH, August 7, 1888 par. 8}

The habit of petty criticism should not be indulged in; for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. The Judge of all the earth is transferring everything to the courts above. "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." In all our religious life,



God should be in our thoughts; for he is a silent witness to every action of our lives. We should ever be careful that we may not grieve the Spirit of God. We need special help from Heaven, and God is more than willing to give the grace we need, if we ask him in humility and faith. We may be in close relationship with our Heavenly Father. {RH, August 7, 1888 par. 9}

While Jesus was talking to the people, his mother and his brethren stood without, desiring to speak with him; and one told Jesus. And "he said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." If we are doing the will of God, we are counted as the brethren and sisters of our Master. We are to remember this in our daily life. We are to be in harmony with God, but at enmity with Satan. There is too much fellowship with the prince of darkness. It is not natural for us to bruise Satan under our feet; but we are to close our hearts to the temptations of the evil one, and to open them to the bright beams of the Sun of Righteousness. We are to press toward the mark for the prize of our high calling, exerting every God-given power, that we may be overcomers. We must be constantly drawing nigh to God. We must talk of Jesus, expressing his love in a devoted life of entire consecration to his service. The more we dwell upon the purity of the character of Christ, the more we shall desire to become like him, and thus we shall be brought nearer to him. The more we behold his loveliness, the more we shall reflect his divine image. {RH, August 7, 1888 par. 10}

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." The more exalted opinion we have of ourselves, the less need shall we feel of Jesus. True goodness never exalts self; but the self-righteous are always reaching out for the honor and praise of men. They have set up a false standard, and have too high an opinion of themselves. All who fall upon the rock, and are broken, Christ shall build up in true purity and holiness. We should be grateful every moment of our lives, for such a compassionate Redeemer. True humility will lead us to know our sins, and to confess them. It will lead us to accept Jesus, as the only one who can forgive our sins, and who can cleanse us from all unrighteousness. {RH, August 7, 1888 par. 11}

While we can have only humble views of self, as we behold the purity and completeness of the character of our Redeemer, still God is not well pleased to have his followers bowed down in sadness and gloom. His arm is mighty to save, his grace is strong to deliver. He would have us wear a cheerful face, and bear hearts full of rejoicing. But we are not to indulge in jesting and joking, and in trifling conversation. For "as he which has called you is holy, so be ye holy in all manner of conversation." The sharper the assaults of the enemy, the nearer will Jesus draw, and the more will his grace be bestowed upon us. In place of yielding to discouragements, and gathering about us the gloom of unbelief, we should take advantage of our high privilege, and come into the sunshine of the presence of the Lord. We should ever press forward to



meet a higher standard of excellence in our life and deportment. {RH, August 7, 1888 par. 12}

Every time you are called upon to meet temptation, it is your duty to obtain a victory through the grace of Christ; and when you endure temptation in the strength of Christ, you are a conqueror. Cease worrying, and begin to count up your blessings and privileges. Your temper will be tried. Your patience will be tested. Prayer alone, and earnest faith, will bring you through these things like a Christian. We are in the school of Christ. We are to be disciplined and trained, until our characters shall become Christlike. We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we are not to be discouraged. Pray more fervently. Believe more fully, and try again with more steadfastness to grow into the likeness of your Lord. As we distrust our own power, we shall trust the power of our Redeemer, and we shall praise God who is the health of our countenance. {RH, August 7, 1888 par. 13}

We are to talk of heavenly things. Our conversation must be holy. We must train our minds to dwell upon pure and holy thoughts. When the enemy thrusts into our souls his subtle doubts and temptations, we are to close the door quickly, and dispel the influence of his suggestion, by repeating the Scripture. Jesus met and overpowered Satan with, "It is written." Speak forth the promises of God. Talk of the wondrous love that he has manifested toward fallen man. Dwell upon the theme of salvation. {RH, August 7, 1888 par. 14}

The enemy of our souls is constantly seeking to urge upon us his temptations. He would have us weave self into all that we do. It is his delight, to have us demerit others, and find fault with the brethren. May God help us to bring the love of Jesus into our religion. We shall have help, when we feel our weakness, and when we ask God for his strength. He has invited us to come to him with all our burdens, and to cast our care upon Him who cares for us. Will we obey this gracious invitation? Will we lay our burdens down at the feet of our compassionate Lord? Many act as though they had been to Jesus, and that he had refused to help them. In this you dishonor your Saviour. If, after you pray to the Lord concerning your anxieties, you gather up the old troubles, and go forth fretting and complaining, you do not glorify the God you profess to serve. {RH, August 7, 1888 par. 15}

Is not God our Father? Has he not told us that he loves us? Has he not given his promise, that he will in nowise cast out, but that he will give us help in every time of need, if we ask him for his grace? Why not accept the help that he has so freely and generously offered? Let us show forth the praises of Him who has called us out of darkness into his marvelous light. When tempted to speak that which will lead to levity, remember the injunction, "Be ye holy in all manner of conversation." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are also builded together

for an habitation of God through the Spirit." {RH, August 7, 1888 par. 16}

We are now in the workshop of God, to be hewed, and squared, and chiseled, and polished for the heavenly building. All our preparation for heaven must be completed here. When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of his glorious body; but there will not be a moral change wrought in us then. At that time, those who have endured the work of the Master-builder, and have been hewed and squared and polished, will come together into that glorious temple, each in his place, without the sound of ax or hammer. The work of preparation will be close and trying to our natural hearts; but it is the only way that has been provided by the God of wisdom, whereby we may become living stones in his great spiritual and eternal temple. {RH, August 7, 1888 par. 17}

**PERIODICALS / RH - The Review and Herald / August 14, 1888 The Duty of Brethren. - By Mrs. E. G. White. -**

**August 14, 1888 *The Duty of Brethren.***

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**By Mrs. E. G. White.**  
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"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." {RH, August 14, 1888 par. 1}

Our duty as brethren, who have been made partakers of the grace of Christ, is here presented before us. We are exhorted to watch, and see where we can build up one another in the most holy faith. We are not to rest contented because we love Jesus. Our duties and opportunities do not end here; for we are to help others on in the way of salvation. If we are not letting our light shine upon the pathway of our brethren and associates, we are depriving them of heaven's enlightenment. God has given us light, and he requires that it should be reflected upon others, that our course of action may aid others to a better life. We are not to live for self alone, exerting a selfish influence; but we are to stand ready always to help those who have been overtaken in a fault, or have fallen into error. When an individual stumbles into darkness, it is the duty of those who are spiritual to restore such an one in the spirit of meekness, considering lest they also be tempted. {RH, August 14, 1888 par. 2}

You are not to shut yourselves up to yourselves, and be content because you have been blessed with a knowledge of the truth. Who brought the truth to you? Who showed the light of the word of God to you? God has not given you his light to be placed under a bushel. I have read of an expedition that was sent out in search of Sir John Franklin. Brave men left their homes, and wandered about in the North seas,

suffering privation, hunger, cold, and distress. And what was it all for?--Merely for the honor of discovering the dead bodies of the explorers, or, if possible, to rescue some of the party from the terrible death that must surely come upon them, unless help should reach them in time. If they could but save one man from perishing, they would count their suffering well paid for. This was done at the sacrifice of all their comfort and happiness. Think of this, and then consider how little we are willing to sacrifice for the salvation of the precious souls around us. We are not compelled to go away from home, on a long and tedious journey, to save the life of a perishing mortal. At our very doors, all about us, on every side, there are souls to be saved, souls perishing,--men and women dying without hope, without God,--and yet we feel unconcerned, virtually saying by our actions, if not by our words, "Am I my brother's keeper"? These men who lost their lives in trying to save others are eulogized by the world as heroes and martyrs. How should we who have the prospect of eternal life before us feel, if we do make little sacrifices that God requires of us, for the salvation of the souls of men? {RH, August 14, 1888 par. 3}

Our duty is plainly marked out before us. We should work perseveringly, at home and abroad. We are to open the Scriptures to our children, and lead them to the light, that they may have the knowledge of God, become doers of the word, and be fitted up for everlasting life in the kingdom of heaven. We are not to train them for this life only, but for that life which will run parallel with the life of God. If men will run such risks, and make such sacrifices for the sake of discovering the lifeless remains of their fellow-creatures, how much more should we venture, to save souls for Jesus and heaven! How much more in earnest should we be, that our children shall secure a fitness for the eternal world! Why are we who profess to believe the solemn, sacred truth, so careless about this matter? Why should we not be in earnest to warn, and entreat, and bring the souls of men to behold the Lamb of God that takes away the sins of the world? When we see a soul desponding, and discouraged, and ready to give up the truth and fall by the way, we should go to him, and in earnest love tell him the story of the cross, and point him to the sufferings of the Man of Calvary. This is the work that God requires of us; for we are to love one another as Christ has loved us. And if we would estimate the depths of his love, we must look to the cross, for he loved us while we were yet sinners, and gave himself for us. {RH, August 14, 1888 par. 4}

If we can bring one soul to Christ, and that soul shall overcome, and be saved to reign with Jesus through the ceaseless ages of eternity, what a work we shall have wrought! A soul is of priceless worth in the sight of God, for he says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Souls that take the yoke of Jesus upon them, are precious. I beseech you to take his yoke upon you; it will not weigh you down, nor crush you to the earth. He says, "My yoke is easy, and my burden is light." The yoke you have placed upon your own neck is a galling yoke, but it is not the yoke of the meek and lowly Jesus. {RH, August 14, 1888 par. 5}

He says, "Make straight paths for your feet." What must we do to make straight paths for our feet? We must speak no unkind word, either at home or abroad; we must be gentle and considerate toward all. We cannot be fretful and impatient, and still be

Christians; for a fretful, impatient spirit is not the Spirit of Christ. With such a spirit, you are making crooked paths, and some one else will follow you; and so you are not only making crooked paths for your own feet, but for the feet of others. You ask how shall you perfect a Christian character? Look to the life of Jesus. He is your pattern. See what kind of spirit be manifested, and endeavor to show the same in your daily life and conversation. Make just such paths as he made. You are to follow him, that you may know that "his going forth is prepared as the morning." His path is a most precious path in which to walk. {RH, August 14, 1888 par. 6}

If a brother does you a wrong, you are not to retaliate by doing him a wrong. If you have done him a wrong, you must go to him, and ask him to forgive you. You must not let an injury to your brother remain unrepented of, and unforgiven, for even one night. You must say, "I will get this out of the way. I will have harmony between my soul and my brother's." In pursuing this course, you are giving others an example. If there is any one backslidden from God, how anxious we should be that he might forsake his evil ways, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon! If we see a brother stumble, it is our first duty to seek to set his feet in the path of life again. We should let the love of Jesus into the soul. We must be merciful to all around us, for to the merciful, God will be merciful; but those who judge and condemn others, will be judged by the Judge of all the earth. God wants parents and their families to come to the foot of the cross. The settled peace of Jesus should abide with every member of the family: If Jesus comes into your home, he will say, "Peace be unto you;" but he cannot come into your house if you are scolding, and fretting, and finding fault with one another. What says the word?--"Follow peace with all men, and holiness, without which no man shall see the Lord." {RH, August 14, 1888 par. 7}

Now this is what is meant by following peace with all men. If you are slighted by any one, you are to follow peace by not rising up against it. Remember that you are the child of God, you are his servant. Just say, "I will be right with God. I will put away everything that interposes between my soul and God." What is holiness? It is willing, whole-hearted service to your Redeemer. You are to be a representative of God in this world. God wants you to take your religion right along with you into your business relations. At every turn, you should remember that you are a representative of Christ. Ask your Heavenly Father to give you strength to flee from evil, that you may not fall under temptation, and become a captive of Satan. Seek God for perfection of Christian character, that your every act may be a sermon; and when you come to worship before God, your conscience will not condemn you. You will reveal Christ in your conversation and actions. You will long to speak words of comfort to weary souls. {RH, August 14, 1888 par. 8}

If you will try to suppress every evil thought through the day, then the angels of God will come and dwell with you. These angels are beings that excel in strength. You remember how the angel came to the sepulcher, and the Roman soldiers fell like dead men before the glory of his countenance; and if one angel could work with such power, how would it have been if all the angels that are with us here, had been present? The angels are with us every day, to guard and protect us from the assaults of the enemy.

{RH, August 14, 1888 par. 9}

See that your life is hid with Christ in God, and you will be filled with the most precious assurance that you are a child of Heaven. If you keep Christ before you day by day, and hour by hour, and moment by moment, you will be trying to exemplify his character; and when you come where the brethren are, you will not be desponding and repining, but you will say, "I love the Lord; I am so glad that Jesus died for me." You will be able to talk of heaven and the eternal reward. The present truth will be the theme of your thoughts and words. Your soul will be full of love, and that love will flow out to others, refreshing them every day. Christ will be in you a "well of water springing up into everlasting life." {RH, August 14, 1888 par. 10}

Let us turn to our text once more: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Religion is not merely to govern our actions on the Sabbath day, it is to be an every-day work. It is to go out into the world to be a living example to your friends and associates. It is to bring the love of God into your family, and to teach true religion to your children. You are to impress their minds with the fact that you are training them for the kingdom of heaven. Let the name of Jesus be a familiar household word. You yourself do not want to fall behind, nor do you want to leave your children in the path of darkness. {RH, August 14, 1888 par. 11}

Parents, if you would have your little ones kind and gentle, *you* must be kind. If you want them to be courteous, *you* must be courteous. You must undertake the great task of training yourselves and your households for that kingdom where all is order and peace. If you let your children have their own way, they will not become fitted for heaven at all; for Satan will come in, and control the mind. You must have regulations to govern your homes, and the children must be taught to respect them. Your work should not stop at your own house. You do not want your neighbors to perish. You may say, "My neighbors do not care about heavenly things." Is that any reason why you should have nothing to say to them of Jesus and the truth? If our Lord had treated us in this way, we should have perished in our sins. He came to us, and labored arduously to bring us back to the Father's house. You are to pursue such a course that your neighbors will know that you are Christ's child. It is not right to let them live aloof from you. You are to go to them, and bring the light to their homes. {RH, August 14, 1888 par. 12}

"Lest any root of bitterness springing up trouble you." If you do not have the grace of God in your hearts, the root of bitterness will spring up in you, and many will be defiled. When you feel that some one has done you an injury, you say, "I will let him alone, and have nothing more to do with him." It is not this the way you feel about the matter? But *do* you let him alone? The first thing you do is to tell it to some one else. Now this is what the Bible calls a root of bitterness. You tell your trouble to every one but Jesus, and the reason that you do this, is because you do not feel clear in your conscience, so, of course, you do not want to tell it to your Saviour. {RH, August 14, 1888 par. 13}

Let the precious plant of love spring up in your hearts. When your neighbor tries to injure you, return good for evil. Do all in your power to please and help him, and you will soon see the hardness melted from his heart, if it is possible for it to be overcome at all.

We are to manifest the love that Jesus has manifested, that we may be known and read of all men, as not of the world, but of the Father. Seek God with humiliation of soul, for the forgiveness of your sins. Go to your brother against whom you have had feelings of enmity, and say, "I want all variance to cease." God has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Take your brother right by the hand, and ask him to forgive you. It will not hurt you to get down on your knees, if necessary to do so. Get all the roots of bitterness out of the way. Have all these feelings blotted out by hearty confession one to another. Do not be satisfied with a sort of general confession. Come right to the point. Let the blood of Jesus cancel your wrongs in the Book of Life. You want to be set free, that you may perfect holiness in the fear to God. {RH, August 14, 1888 par. 14}

**PERIODICALS / RH - The Review and Herald / August 21, 1888 The Book of Books. - By Mrs. E. G. White. -**

***August 21, 1888 The Book of Books.***

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**By Mrs. E. G. White.**  
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The study of the Bible will give strength to the intellect. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The question has often been asked me, "Should the Bible become the important book in our schools?" It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners. It is an endowment of God that should awaken in every heart the most sincere gratitude; for it is the revelation of God to man. {RH, August 21, 1888 par. 1}

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures, will be found to be men and women who exert an elevating influence. In searching for the heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained. The Bible was for a time excluded



from our schools, and Satan found a rich field, in which he worked with marvelous rapidity, and gathered a harvest to his liking. {RH, August 21, 1888 par. 2}

The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the world could make them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. The Bible contains just that quality of food that the Christian needs, in order that he may grow strong in spirit and intellect. The searching of all books of philosophy and science, cannot do for the mind and morals, what the Bible can do, if it is studied and practiced. Through the study of the Bible, converse is held with patriarchs and prophets. The truth is clothed in elevated language, which exerts a fascinating power over the mind; the thought is lifted up from the things of earth, and brought to contemplate the glory of the future immortal life. What wisdom of man can compare with the grandeur of the revelation of God? Finite man, who knows not God, may seek to lessen the value of the Scriptures, and may bury the truth beneath the supposed knowledge of science. {RH, August 21, 1888 par. 3}

Those who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. There is a boasted wisdom of men, that is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness." Those who have only this wisdom, need to become fools in their own estimation. The greatest ignorance that now curses the human race, is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's determined plan to so engage and absorb the mind, that God's great guide book shall not be the Book of books, and that the sinner may not be led from the path of transgression to the path of obedience. {RH, August 21, 1888 par. 4}

The Bible is not exalted to its place, and yet of what infinite importance it is to the souls of men. In searching its pages, we move through scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own dear Son! Let every student of the Scriptures contemplate this great fact, and he will not come from such a contemplation without being elevated, purified, and ennobled. {RH, August 21, 1888 par. 5}

The Bible is a book which discloses the principles of right and truth. It contains whatever is needful for the saving of the soul, and at the same time, it is adapted to strengthen and discipline the mind. If used as a text book in our schools, it will be found

far more effective than any other book in the world, in guiding wisely in the affairs of this life, as well as in aiding the soul up the ladder of progress which reaches to heaven. God cares for us as intellectual beings, and he has given us his word as a lamp to our feet and a light to our pathway. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word that will accomplish the result that is designed by Heaven, but the truth revealed in the word of God must find an entrance into the heart, if the good intended is obtained. {RH, August 21, 1888 par. 6}

The best educated in the sciences are not always the most effective instruments for God's use. There are many who find themselves laid aside, and those who have had fewer advantages of obtaining knowledge of books, taking their places, because the latter have a knowledge of practical things that is essential to the uses of every-day life; while those who consider themselves learned, often cease to be learners, are self-sufficient, and above being taught, even by Jesus, who was the greatest teacher the world ever knew. Those who have grown and expanded, whose reasoning faculties have been improved by deep searching of the Scriptures, that they may know the will of God, will come into positions of usefulness; for the word of God has had an entrance into their life and character. It must do its peculiar work, even to the piercing asunder of the joints and marrow, and discerning the thoughts and intents of the heart. God's word is to become the nourishment by which the Christian must grow strong, in spirit and in intellect, that he may battle for truth and righteousness. {RH, August 21, 1888 par. 7}

Why is it that our youth, and even those of maturer years, are so easily led into temptation and sin?--It is because the word of God is not studied and meditated upon as it should be. If it were appreciated, there would be an inward rectitude, a strength of spirit, that would resist the temptations of Satan to do evil. A firm, decided will-power is not brought into the life and character, because the sacred instruction of God is not made the study, and the subject of meditation. There is not the effort put forth that there should be, to associate the mind with pure, holy thoughts, and to divert it from what is impure and untrue. There is not the choosing of the better part, the sitting at the feet of Jesus, as did Mary, to learn the most sacred lessons of the divine Teacher, that they may be laid up in the heart, and practiced in the daily life. Meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen. {RH, August 21, 1888 par. 8}

God will not accept one of us who is belittling his powers in lustful, earthly, debasement, by thought, or word, or action. Heaven is a pure and holy place, where none can enter unless they are refined, spiritualized, cleansed, and purified. There is a work for us to do for ourselves, and we shall be capable of doing it only by drawing strength from Jesus. We should make the Bible our study above every other book; we should love it, and obey it as the voice of God. We are to see and to understand his restrictions and requirements, "thou shalt," and "thou shalt not," and realize the true meaning of the word of God. {RH, August 21, 1888 par. 9}

When God's word is made the man of our counsel, and we search the Scriptures for light, angels of heaven come near to impress the mind, and enlighten the

understanding, so that it can truly be said, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is no marvel that there is not more heavenly-mindedness shown among the youth who profess Christianity, when there is so little attention given to the word of God. The divine counsels are not heeded; the admonitions are not obeyed; grace and heavenly wisdom are not sought, that past sins may be avoided, and every taint of corruption be cleansed from the character. David's prayer was, "Make me to understand the way of thy precepts; so shall I talk of thy wonderful works." {RH, August 21, 1888 par. 10}

If the minds of our youth, as well as those of more mature age, were directed aright when associated together, their conversation would be upon exalted themes. When the mind is pure, and the thoughts elevated by the truth of God, the words will be of the same character, "like apples of gold in pictures of silver." But with the present understanding, with the present practices, with the low standard which even professed Christians are content to reach, the conversation is cheap and profitless. It is "of the earth, earthy," and savors not of the truth, or of heaven, and does not come up even to the standard of the more cultured class of worldlings. When Christ and heaven are the themes of contemplation, the conversation will give evidence of the fact. The speech will be seasoned with grace, and the speaker will show that he has been obtaining an education in the school of the divine Teacher. Says the psalmist, "I have chosen the way of truth: thy judgments have I laid before me." He treasured the word of God. It found an entrance to his understanding, not to be disregarded; but to be practiced in his life. {RH, August 21, 1888 par. 11}

Unless the sacred word is appreciated, it will not be obeyed as a sure, and safe, and precious text book. Every besetting sin must be put away. Warfare must be waged against it until it is overcome. The Lord will work with your efforts. As finite, sinful man works out his own salvation with fear and trembling, it is God who works in him, to will and to do of his own good pleasure. But God will not work without the co-operation of man. He must exercise his powers to the very utmost; he must place himself as an apt, willing student in the school of Christ; and as he accepts the grace that is freely offered to him, the presence of Christ in the thought and in the heart will give him decision of purpose, to lay aside every weight of sin, that the heart may be filled with all the fullness of God, and of his love. {RH, August 21, 1888 par. 12}

The students of our schools should consider that, through the contemplation of sin, the sure result has followed, and their God-given faculties have been weakened and unfitted for moral advancement, because they have been misapplied. There are many who admit this as the truth. They have cherished pride and self-conceit, until these evil traits of character have become a ruling power, controlling their desires and inclinations. While they have had a form of godliness, and have performed many acts of self-righteousness, there has been no real heart change. They have not brought their life practices into definite and close measurement with the great standard of righteousness, the law of God. Should they critically compare their life with this standard, they could not but feel that they were deficient, sin-sick, and in need of a physician. They can only understand the depth to which they have fallen, by beholding

the infinite sacrifice that has been made by Jesus Christ, to lift them out of their degradation. {RH, August 21, 1888 par. 13}

There are but few who have an appreciation of the grievous character of sin, and who comprehend the greatness of the ruin that has resulted from the transgression of God's law. By examining the wonderful plan of redemption to restore the sinner to the moral image of God, we see that the only means for man's deliverance was wrought out by the self-sacrifice, and the unparalleled condescension and love of the Son of God. He alone had the strength to fight the battles with the great adversary of God and man, and, as our substitute and surety, he has given power to those who lay hold of him by faith, to become victors in his name, and through his merits. {RH, August 21, 1888 par. 14}

We can see in the cross of Calvary what it has cost the Son of God to bring salvation to a fallen race. As the sacrifice in behalf of man was complete, so the restoration of man from the defilement of sin must be thorough and complete. The law of God has been given to us, that we may have rules to govern our conduct. There is no act of wickedness that the law will excuse; there is no unrighteousness that will escape its condemnation. The life of Christ is a perfect fulfillment of every precept of this law. He says, "I have kept my Father's commandments." The knowledge of the law would condemn the sinner, and crush hope from his breast, if he did not see Jesus as his substitute and surety, ready to pardon his transgression, and to forgive his sin. When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord, by obedience to the ten commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul. {RH, August 21, 1888 par. 15}

There will be an effort made on the part of many pretended friends of education to divorce religion from the sciences, in our schools. They would spare no pains or expense to impart secular knowledge; but they would not mingle with it a knowledge of what God has revealed as constituting perfection of character. And yet a training in the truth of God would develop the mind, and impart secular knowledge as well; for the very foundation of true education is in the fear of the Lord. Says the psalmist, "The fear of the Lord is the beginning of wisdom." The living oracles of God reveal the deceptions of the father of lies. Who of our youth can know anything of what is truth, in comparison with error, unless they are acquainted with the Scriptures? The simplicity of true godliness must be brought into the education of our young people, if they are to have divine knowledge to escape the corruptions that are in the world through lust. Those who are truly the followers of Christ, will not serve God only when it is in accordance with their inclination, but, as well, when it involves self-denial and cross-bearing. The earnest counsel given by the apostle Paul to Timothy, that he might not fail in doing his duty, should be set before the youth of today: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Besetting sins must be battled with, and overcome. Objectionable traits of character, whether hereditary or cultivated, should be taken up separately, and compared with the great rule of righteousness; and in the light reflected from the word of God, they should be firmly resisted and overcome, through the strength of Christ.

"Follow peace with all men, and holiness, without which no man shall see the Lord."  
{RH, August 21, 1888 par. 16}

Day by day, and hour by hour, there must be a vigorous process of self-denial and of sanctification going on within; and then the outward works will testify that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but it comes to expand the mind, and to inspire it to search for truth, as for hidden treasure; and the knowledge of God's will advances the work of sanctification. There is a heaven, and O, how earnestly we should strive to reach it. I appeal to the students of our schools and college, to believe in Jesus as your Saviour. Believe that he is ready to help you by his grace, when you come to him in sincerity. You must fight the good fight of faith. You must be wrestlers for the crown of life. Strive, for the grasp of Satan is upon you; and if you do not wrench yourselves from him, you will be palsied and ruined. The foe is on the right hand, and on the left, before you, and behind you; and you must trample him under your feet. Strive, for there is a crown to be won. Strive, for if you win not the crown, you lose everything in this life and in the future life. Strive, but let it be in the strength of your risen Saviour. {RH, August 21, 1888 par. 17}

Will the students of our schools study, and endeavor to copy the life and character of Him who came down from heaven to show them what they must be, if they would enter the kingdom of God? I have borne you a message of the near coming of the Son of God in the clouds of heaven, with power and great glory. I have not presented before you any definite time, but have repeated to you the injunction of Christ himself, to watch unto prayer, "for in such an hour as ye think not, the Son of man cometh." The warning has come echoing down the ages to our time, "Behold, I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, August 21, 1888 par. 18}

**PERIODICALS / RH - The Review and Herald / August 28, 1888 The Need of Love. -  
By Mrs. E. G. White. -**

**August 28, 1888 *The Need of Love.***

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**By Mrs. E. G. White.**

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Jesus came down from heaven to reflect his light upon a world that was hardened and corrupted with sin. He clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might become rich. He was not appreciated by those he came to save. He was scorned and rejected of men. He suffered ignominy and reproach, and at last was nailed to the cruel cross, that he might rescue man from his impenitence and hardness of heart. He reached down to the very depths of human woe and degradation, that he might lift fallen man to a place of joy and purity. He loved



us, even unto death, and he says, "Love one another, as I have loved you. . . By this shall all men know that ye are my disciples, if ye have love one to another." {RH, August 28, 1888 par. 1}

O how much there is of human exaltation! How much there is of human pride, of selfish thoughts, of cruel feelings, that do not savor of Christ! Can we not get free from this harsh, dictatorial spirit, that has made us look upon one another with suspicion and distrust? Can we not let the tender, winning love of Jesus take possession of our hearts, that it may flow out in refreshing streams to others? The command is, "Strengthen ye the weak hands, and confirm the feeble knees." When we look upon each others' faces, how do we know but it is for the last time? Let us cherish love one for another. {RH, August 28, 1888 par. 2}

Says the apostle, "If there be therefore any consolation in Christ, if any comfort of love, . . . if any bowels and mercies, fulfill ye my joy, that ye be like-minded." This does not teach that we should sacrifice our principles of truth in order to be charitable; but that we should not be unkind, uncourteous, harsh, and rough to those that are around us. We should not push any away from us, but we should bind them to our hearts with the tenderest words of love. Have we not allowed serious faults to mar our characters? Have we not been greatly wanting in that gentle thoughtfulness and love that is required of the child of God? Who of us can plead guiltless? We need to learn to think more highly of others, and less of self. {RH, August 28, 1888 par. 3}

There are many who seem to find satisfaction in dwelling upon the errors of others. They feel, when a brother's faults are revealed and reproved, that their own faults, in contrast, are not so great, and will not be the subject of disapproval. This is the spirit of Satan. He is represented as standing before the throne, acting as an accuser of the brethren. He presents before God the sins that his people are committing, seeking to excuse his own sin, and hoping that God will not pardon the guilty, for whom Christ has died. But the converting power of God comes down to us who profess his name, as a pledge of his willingness to pardon and receive the soul that is truly penitent. {RH, August 28, 1888 par. 4}

Those who exult over others, because they have been reproved, have the spirit of the self-righteous Pharisee. He thanked God that he was not like other men. He stood in the temple praising himself, while he belittled the character of others; and yet God knew his proud heart. The publican stood afar off. He was humbled with a deep sense of his own unworthiness. He had such a realization of his weakness, and infirmity, and sin, that he dared not lift up his eyes to heaven; but smote upon his breast and cried, "God be merciful to me a sinner." Yet he went down to his house justified, rather than the other. O that we might have the same spirit of self-distrust, the same realization of our utter unworthiness. Shall we not let the grace of Christ come into our souls, that we may go down to our house justified? {RH, August 28, 1888 par. 5}

Said Jesus, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason there is so little real rest and settled peace of heart, is because there is such supreme love of self. Self is mingled with all that we do. We must have less of self and more of Jesus. If we



could stand before the judgment seat of Christ, and hear what is said of us, what a different estimate would we hear of our characters than we give ourselves. We must fall on the Rock and be broken, that it may be none of self, and all of Jesus. {RH, August 28, 1888 par. 6}

There is need of good home religion, that a saving influence may be exerted in our families. Let us learn to be missionaries within the walls of our own homes, by being tender, compassionate, gentle, and obliging toward the dear ones around the fireside. In many homes there is great need of the spirit of love. The words that are spoken are too often like the pitiless hail, that beats down the tender plant, whereas they should be like the dew and the showers, that fall to refresh and revive. Work in your own vineyard, and cultivate the spirit of love. Do not be so very zealous about the outside work, until there is seen in your hearts and homes a teachable, Christ-like spirit, which will shed blessings upon all within the reach of its power. {RH, August 28, 1888 par. 7}

Jesus loves us, and we should be so imbued with his love, that others will feel its influence when they enter our homes. Where the spirit of love dwells, it permeates the entire household, and the bitter, harsh, and passionate words are all restrained. Open the door of your hearts and houses, fathers and mothers. Let Jesus come in. Let him abide with you. Then you can bring him to church with you; and wherever you go, you will be like lamps, trimmed and burning, shedding rays of light on all around you, whether in the world, or in the privacy of your own homes. Each one of you would be in favor with God. If Jesus were abiding in every home, the church would feel the refreshing of the presence of the Lord. There is labor to be done for the wandering ones. But it will not do to argue with them. When I try to labor with such, and they seek for a controversy, I do not answer them back. I tell them I have not come to argue, but to talk of the love of God to us, and to find out how they are standing in this, the hour of his judgment. I seek to speak words of faith and hope; to take away the unbelief that is leading them away from Jesus. {RH, August 28, 1888 par. 8}

The question with each of one of us should be, "How do I stand in spiritual things?" Brethren, do you feel the power of present truth upon your hearts, sanctifying your lives and characters? Are you winning souls to God? When you see one fall in his weakness by the way, do you hasten to him, to strengthen and help him? Do you bow down and plead with God in behalf of his soul? It is said that at one time an infidel came to argue the question of his unbelief with Mr. Moody. The evangelist said to the unbeliever, "Let us pray before we talk of these matters;" and they bowed down, and while Mr. Moody prayed, God changed the man's heart. It was God that wrought where argument would have failed. Let us work upon this plan, and pray for one another, bringing one another right into the presence of God by living faith. The Lord knows all the thoughts and feelings of the heart; and how easily he can melt us, how his spirit, like a fire, can subdue the flinty heart, and, like a hammer, can break the rock into pieces! How he can fill the soul with love and tenderness! How he can give us the graces of his Spirit, and fit us to go in and out, in laboring for souls! This power should be felt in the church today, and it would be felt, if we would but take heed to the doctrines and instructions of Christ. And when Jesus shall come in unto you, he will sweetly say, "Peace be unto

you." He will not give such peace as the world gives; but the peace that passes all understanding. And with the peace of Christ in you, when you see a brother falling away, you will be enabled to say just the right thing at the right time. You will be a skillful workman, that need not be ashamed. {RH, August 28, 1888 par. 9}

God has set a price on the souls of men. He says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Now if a man is so precious in the sight of God, how should he stand in the estimation of his fellow men? Is Jesus ashamed of us today, because we are so far from representing him to the world? Is he ashamed to call us brethren, because we are seeking our own glory, instead of the glory of God? God has done so much for us. What are we doing for Christ, and for each other? {RH, August 28, 1888 par. 10}

O, put away the harsh and critical speech. Do not excuse yourself upon the ground that it is natural for you to speak in a certain way. Never say, "It is my way to be rough and outspoken," and deem that that is reason enough why you may indulge in the habit. Rend your heart, and not your garment, and turn unto the Lord. Seek to show your love for those for whom Christ has died. And when the righteous nation that keeps the truth, marches in, may you be among that victorious company that shall stand before the great white throne, ascribing salvation unto God, and to the Lamb. You may all have the privilege of standing with that blood-washed throng who have overcome through the blood of the Lamb and by the word of their testimony. How your heart will bound with joy, as you hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." {RH, August 28, 1888 par. 11}

If you do not work the works of Christ, there will be those who will rise up in that decisive day to condemn you. The psalmist asks, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." When any one comes to you with a tale about your neighbor, you should refuse to hear it. You should say to him, "Have you spoken of this matter to the individual concerned? If he has not done so, tell him he should obey the Bible rule, and go first to his brother, and tell him his fault privately, and in love. If the directions of God were carried out, the flood-gates of gossip would be closed. {RH, August 28, 1888 par. 12}

When your brethren and neighbors come in to see you, talk of the wonderful love of Jesus. Rejoice in his intercession for lost man. Tell your friends of the love that you have for their souls, because they are the purchase of the blood of Christ. God forbid that we should make the pathway of other weary travelers harder by magnifying their errors, and by sitting in judgment upon their actions. God help us, that we may speak words of comfort and hope and courage to cheer the life of the lonely, and discouraged, and erring. Let us be like-minded one toward another, and not differ in opinion, merely for the sake of being on the opposite side from our brother. Throw all the sunlight you possibly can, into the pathway of others. It will be dark enough for them, even if you do this; for Satan presses his darkness upon every soul. Let the beams of the Sun of Righteousness shine upon your fellow-pilgrims, that they may rejoice in the Lord. This

you can do in your home missionary work, in your neighborhood missionary work, and in your church missionary work. Let your light shine forth in such clear, steady rays, that no man may stand up in the judgment, and say, "Why did not you tell me about this truth? Why did you not care for my soul? Why did you love the world and its amusements so much, that you impressed me with the thought that they could not be wrong? Why did you not walk in the path cast up for the ransomed of the Lord to walk in, and make straight paths for your feet? You knew that we were in darkness, and your crooked steps have led us on into utter ruin." {RH, August 28, 1888 par. 13}

O may God help us! There is only a little time left for us to prepare for the eternal world. If you have wronged any one, you should go right to him, and take him by the hand, and say, "I am sorry I have injured you, by thought, or word, or act." Heaven would look with approval upon such a scene. We want all this dry, cold Phariseeism broken down. We want the spirit and power of God to work with our efforts in the Sabbath-school, in the church, in the offices of publication, in our institutions of learning, and in our sanitariums. We want the abiding presence of Jesus with every individual member of our churches. {RH, August 28, 1888 par. 14}

As humble, faithful soldiers of Jesus Christ, you are to stand in the world, breasting its opposition,--a little remnant to clear the King's highway. You want to exert such an influence that men will be drawn to give their heart's affections to God, and to take the requisite steps in faith, repentance, conversion, and baptism. It is not enough to be familiar with the arguments of the truth alone. You must meet the people through the life that is in Jesus. Your work will be made wholly successful, if Jesus is abiding with you; for he has said, "Without me, ye can do nothing." {RH, August 28, 1888 par. 15}

Jesus stands knocking,--knocking at the door of your hearts,--and yet, for all this, some say continually, "I cannot find him." Why not? He says, "I stand here knocking. Why do you not open the door, and say, Come in, dear Lord?" I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find him whose presence I desire so much. Open the door now, and empty the soul-temple of the buyers and sellers, and invite the Lord to come in. Say to him, "I will love thee with all my soul. I will work the works of righteousness. I will obey the law of God." Then you will feel the peaceful presence of Jesus. May God help you, that at last you may sing the conqueror's song, have your robe washed and made white in the blood of the Lamb, wave the palm branch in your hand, and strike the golden harp before the throne of God, with all those who have gotten the everlasting victory. {RH, August 28, 1888 par. 16}

**PERIODICALS / RH - The Review and Herald / September 4, 1888 "In Demonstration of the Spirit." - By Mrs. E. G. White. -**

**September 4, 1888 "In Demonstration of the Spirit."**

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**By Mrs. E. G. White.**  
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Text: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." {RH, September 4, 1888 par. 1}

We want to obtain the same experience as had the inspired apostle. He does not disparage the human understanding. Every jot of ability is necessary in the work of the ministry, but all the capability that is in your possession should be sanctified, "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Two great forces are united. Through living faith, divine influences are combined with human effort. It is by this co-operation of man with God, that we become laborers together with him. {RH, September 4, 1888 par. 2}

Those who labor in word and doctrine, are not to be novices. The word of God gives directions for their course. The Bible is in our hands, and the task of searching for a knowledge of the truth as it is in Jesus, is appointed us. It is at the peril of our souls, that we neglect the duty of searching for the truth, as for hidden treasures. We are not safe when we are content to float along with the current, believing because some one else believes. The questions of truth that are submitted to us, are of vital interest, in contrast with the idle traditions that are sustained by human authority and church pretension; and we must, through fervent prayer and deep and earnest research, become established and settled, rooted and grounded in the faith, and know, each for himself, that we have the truth. If we are thus established, we shall not depart from the faith when tested and tried, as some have done. Those who put their trust in God, and not in human effort, will be sustained under fierce temptation and trial, and will come forth from the conflict with firm faith and unshaken confidence. Their words will not be the enticing words of men's wisdom, but they will be words spoken in the demonstration of the Spirit and the power of God. If the works of the ambassadors of Christ are wrought in God, they will not be elated by praise from human lips; neither will they be depressed because they think they are not appreciated. Their work is to learn what is the mind of God, that they may show themselves approved unto God. {RH, September 4, 1888 par. 3}

There can be no greater peril to the souls of those who profess to believe the truth, than to cease their research for light and knowledge from the Scriptures. God has put the truth into our hands; and with faithful, thoughtful, prayerful study, and with the counsel of God-fearing teachers, we may become able in the exposition of the word of truth. You are to pray, and search for the truth on every point of faith and doctrine. You will be brought before critical, opposing councils. You will be tried for your faith, and you will want to know that you have good ground for every point of doctrine. God enjoins upon all men to search the Scriptures; but how doubly important is this injunction to those who teach the word to others. There will be apostasies from our own ranks, because men and women, even those who are teachers of the truth, have not brought the truth into their lives; and have not become sanctified through it. They have no living connection with God; and so slight is their hold upon the doctrine for the present time, that when trials come upon them, they depart from the faith, thinking that error is

preferable to the truth. There should be most fervent, earnest work done in our several Conferences. Unconsecrated, unconverted men, who attempt to open the Scriptures to others, men whose lives and characters do not correspond with their teachings, will be a curse rather than a blessing to the cause. They present arguments in their own human wisdom, but they do not speak in the demonstration of the Spirit and of power. They hold the truth in unrighteousness. {RH, September 4, 1888 par. 4}

In order to have prosperous Conferences, there must be in the several churches, laborers who are consecrated to God, having pure hearts and clean hands,--laborers who have purified their souls by obedience to the truth, and are vessels of honor, fitted for the use of the Master. The heavenly unction comes upon men unseen, to quicken those who love and fear God, and to make them powerful in the word of God. All heaven is interested in the work of saving souls, and if the teacher of Bible truth will seek the Lord, the promise is given he "shall find." If he asks, he shall receive. If he knocks, it shall be opened unto him. There is no excuse for any one's being destitute of divine help. There is no reason why any one should be stumbling upon the dark mountains of unbelief. The word of God is pledged in his abundant promises; and if we fail, the responsibility rests upon us individually, who have accepted the solemn position that makes us a mouth-piece for God; for the promises are made upon plainly stated conditions; and if we perish, we have no one to blame but ourselves. {RH, September 4, 1888 par. 5}

We must depart from all iniquity. We must accept the invitation and come to Christ and learn in his school; for we cannot become efficient teachers, unless we learn daily from the great Teacher. We must bruise Satan under our feet. We must lay hold on eternal life. The forgiveness of sin is promised to him who repents, and the crown of life will be given to him who is faithful unto the end. In order to receive an increase of spiritual grace, we must improve wisely what we already have. If we would be found without spot before the throne of God, we must keep ourselves unspotted from the world. {RH, September 4, 1888 par. 6}

Faith and works must go hand in hand, but either alone is dead. The whole work of God in the human soul is accomplished through the cooperation of the divine Spirit with the effort of humanity. "Without me," says Christ, "ye can do nothing." There are many Christless sermons preached, which are wholly destitute of the power and Spirit of God. The speaker may please the ear; but his words do not impress the soul. God will work through humble men, who love and fear him, and who will not ascribe the glory to themselves; but will give all the praise of their being a light in the world to the Source of all light. O, for less of self, and more of Jesus! It is human pride and self-confidence, mingled with human depravity, that has enfeebled the churches, until they are sickly, and ready to die. {RH, September 4, 1888 par. 7}

The ministers of these churches need to be converted. They need divine wisdom to take the place of human wisdom. The church may have divine enlightenment. The Lord God and the Lamb must be its light; for no church can live by its own light, or by sparks of its own kindling. It may be that the mechanical working of the church is like well-adjusted machinery, and this is as it should be; for it is necessary to have order



and discipline; but it is not right to let everything stop at this point, and to rest satisfied while destitute of the power of vital godliness. Light must come from God to the people, as the word is preached in demonstration of the Spirit and with power. The members of the church must diffuse their derived glory all around them; for they cannot retain the light, unless they reflect its bright and heavenly evidences upon the pathway of others. The bitterest woe will be pronounced upon false shepherds, and upon those who profess to walk in the light of divine truth, and yet make themselves centers to absorb all the God-given rays, resting satisfied in the knowledge that they possess, and making no effort to enlighten others. The parable which our Lord has given, condemning the faithless servant who hid his Lord's money, condemns every member of the church who is not making a right use of his ability to communicate light and truth to others. Those who do not let the light which God has given them, shine upon the darkened pathway of others, are traitors to their Lord, and a burden to the church. They make it manifest that they do not care for the salvation of others, but only for themselves. Those who have had precious opportunities and privileges, and who possess talents, which they will not use in the service of God, will finally lay them all at the feet of Satan, to be employed as he shall direct. They will become receptacles of darkness, of whom it is written, "If the light that is in thee be darkness, how great is that darkness!" {RH, September 4, 1888 par. 8}

In the time of Christ, and in the days of the apostles, there were unfaithful disciples, who were led from the truth,--some through love of the world, others through love of approbation,--who deemed that their superior ability was not appreciated as it should be, by their brethren in the church. And there were still others who were led away through lasciviousness. This last sin was existing in the church in the days of Paul, and he made vigorous battle upon it, that it might be destroyed from the midst of the early Christians. Some who may have been looked upon as special lights in the church and in the world, may cease to shine, and become bodies of darkness. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." If one star goes out in darkness, another will fill its place. {RH, September 4, 1888 par. 9}

We may learn the truth of the Bible by living up to all the light that we have, in doing the will of God; or we may do as many others are doing, darken and pervert our belief, and corrupt our faith by disobedience. Men turn away from God's great moral standard of righteousness, and try to doubt that it is "holy, and just, and good." They want liberty to sin, and at length they come to doubt that the claims of the law are binding. Because their carnal hearts desire to transgress its precepts, the law of God has become to them a yoke of bondage. Such may, after some disappointment, return to the truth; but they will leave it again, for their hearts are not thoroughly changed. The most useful men in the world have not been the exalted, self-sufficient ones, who have been praised and petted by society; but those who have walked humbly with God, who have been unassuming in manner and guileless in conversation, who have given all the glory to God, not taking any of it to themselves, are the ones who have exerted the most decided and healthful influence upon the church. When they stand before the people, as a mouth-piece for God, everything around them is forgotten. Their words come forth in the demonstration of the Spirit and with power. They exert their God-given ability to



set things in order in the church, whether it makes them friends or foes. When straight, solemn testimony is needed, in rebuking sin and iniquity, even though it be in those of high position, they will not hold their peace, but will heed the instruction of the God of truth, when he commands, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." They will stand as faithful watchmen upon the walls of Zion,--not to hide sin, not to flatter the wrong-doer, not to obtain the sympathy of their brethren, but to meet the approval of God. They will not suppress one syllable of truth that should be brought out, in reproof, or warning, or in vindication of the righteousness of the oppressed, in order to gain the favor and influence of any one. In a crisis, they will not be found in a neutral position, but they will stand firmly on the side of righteousness and truth, even when it is difficult to take this position; and to maintain it may imperil their prosperity, and deprive them of the friendship of those whom they love. {RH, September 4, 1888 par. 10}

Self has been petted and favored altogether too much. Those who should have been unselfish and uncorrupted, have permitted self to wield a controlling influence over their lives. O that our ministering brethren would copy the model! O that they would learn in the school of Christ, lessons of the Master's meekness and lowliness of heart! If the eye were single to the glory of God, the Lord would bless them with his Spirit and power, and it would not then be their ruin. There is great need of the sanctification that comes through obedience to the truth. All resistance of God, all departures from virtue and truth, pervert the faith as well as the morals, while conformity to God's revealed will always increases faith and knowledge. "If any man will do his will, he shall know of the doctrine, whether it be of God." Those who are workers together with God, must be men of blameless habits, and most unambitious pretensions. Their highest ambition must be, to be found sons of God, and partakers of the divine nature. It was for the glory of God that the excellent treasure of his truth was committed to earthen vessels. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." No one should enter the ministry until he clearly understands his own faith, so that he can give an intelligent answer to any man that asketh the reason of his hope. It is his privilege, as well as his duty, to believe in a near and present Saviour,--one who is by our side, in our hearts. His presence is far more efficacious than the most eloquent sermons, and it is our right to expect that he will be with us in seasons of worship, for he promised when he commissioned his disciples to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," that "where two or three are gathered together in my name, there am I in the midst of them," and added, "Lo, I am with you alway, even unto the end of the world." {RH, September 4, 1888 par. 11}

It is the presence of Jesus that is needed in our assemblies, to make the preaching of the word effectual to the salvation of souls. Preaching, in itself, has no natural power to renew the heart, and yet this is the object of preaching. It is the divine influence accompanying the word, that brings souls in penitence to the foot of the cross. O that Christ's ambassadors would feel their need of Jesus, that their preaching might not be in vain, nor their ministry unsuccessful. When the minister hears the voice of the great

Shepherd saying, "Lo, I am with you alway," he works as if in the presence of Jesus; and out of weakness he is made strong. The word becomes quick and powerful, and, in proportion as faith appreciates the divine presence, and honors it, and trusts it, the preaching is in the demonstration of the Spirit and with power. {RH, September 4, 1888 par. 12}

If we hide self in Jesus, if we lift up and exalt the Saviour, if we take no credit to ourselves, the preaching will not be in the wisdom of man, but in the power of God. Jesus, the world's Redeemer, will be presented before the people as the one who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them." "We have an advocate with the Father, Jesus Christ, the righteous." Then let us do those things that are pleasing in his sight. Let us come in full assurance of faith. Let us draw from the heavenly store-house, and present to the people things new and old, giving to every man his portion of meat in due season; "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." {RH, September 4, 1888 par. 13}

**PERIODICALS / RH - The Review and Herald / September 11, 1888 The Work of the Minister. - By Mrs. E. G. White. -**

**September 11, 1888 *The Work of the Minister.***

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**By Mrs. E. G. White.**  
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"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." {RH, September 11, 1888 par. 1}

Who was so capable of giving the very best instruction to Timothy as was Paul, his father in the gospel? This instruction was to be kept in trust by Timothy, to be committed to faithful men, who should be able to teach others also; and, in this way, it was to be brought down the line, to our time. It was by a miracle that Paul had been called to the apostleship of Jesus Christ, and he became a zealous worker for the Master. The light which flashed along his pathway from the Source of all light, entered his heart, and converted his understanding. Like Heaven's light, it was inextinguishable. The deepest waters of trouble could not quench it. {RH, September 11, 1888 par. 2}

A more hearty, persevering, energetic disciple of Jesus Christ than was Paul, has never been upon the earth. He counted all things but loss, for the excellency of the knowledge of Christ. He had one aim before him, and that was, that from his lips should

go forth the tidings of redemption to perishing souls, that they might be brought into acquaintance with the Redeemer of the world. His whole soul was wrapped up in Jesus, and in the light of truth received from the Source of all light. This light must be carefully cherished. As he gave his last commission to Timothy to teach others also, that nothing of the divine instruction should be lost, he left him his example in faith. The apostle had carefully guarded himself, that he should not betray any murmuring, or make any appeal to his own sympathies. But, for the benefit of those who should follow Christ, he was determined to leave an example worthy of imitation. He was continually "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." This knowledge in his experience he committed to Timothy, that it might be committed by him to others. He desired that Timothy should heartily believe, and carefully meditate upon the sufferings, the crucifixion, and the resurrection, of Christ, and find in the mission of Jesus sufficient support under all trials in the Christian life, that he might be able to endure all for Christ's sake. For if the Master of the house had to suffer trial and persecution, shall not they of his household? Is the servant above his Lord? When Timothy should suffer trouble as an evil-doer because he testified of the mission, the sufferings, the crucifixion, the resurrection, and the ascension of Christ, he was to remember that Paul, his father in the gospel, had been a partaker with Christ in his sufferings, because he was a believer in him, and a doer of his words. Timothy was not to be surprised if he received the same treatment as had his father in the gospel. {RH, September 11, 1888 par. 3}

But the apostle Paul was rejoiced that the gospel was not bound. The power of persecution may hinder or restrain the efforts of the minister; but it cannot hinder the operation of the word of truth upon hearts and consciences. Paul may be bound, he may be a prisoner in chains, but the word of God cannot be bound. It will accomplish the work whereunto it is sent, and human forces cannot prevent it. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself." The condition on the part of the believer, if he is dead with Christ, is that he have his life hid with Christ in God. He must steadfastly believe the truth, and walk humbly before God, in the light that he gives, without turning away, or falling from the holy commandment delivered unto him. He must believe God. He must rest in his word with that confidence and strength of faith, that makes him willing to suffer the loss of all things for Christ's sake. His character, his life course, must be a living testimony to the faithful improvement of talent received from God. He must have an experience and a knowledge in the things of God. His conversation must be in heaven; and while he is engaging in communion with God; he must hold intercourse with men, and shine as a light in the world. {RH, September 11, 1888 par. 4}

If we believe not, it will not make of none effect the word of God; for if we deny him, he will also deny us. God's word is faithful; and how terrible will be the situation of the man whom Christ shall disown at last. God's threatenings of judgment and of wrath, will just as surely be fulfilled, as will his promises. Neither one nor the other will fail. If we

are false to Christ, if we dishonor him by doing works that are contrary to the character of Christ, we deny him, and put him to an open shame. Especially is this the case, when men who have been set apart for the work of the gospel, give up their allegiance to the cause of truth. Those who have been put in trust of the gospel, should be of the excellent of the earth, that they may be able to impart blessing of the highest order to those with whom they come in contact. Although there are many who preach the oracles of God, there are some among them who are not made better by the truth which they preach. The law of God is on their lips, but it has not been written upon their hearts. After a time, if they are not sanctified by the truth, they will develop the fact,--they will work the works of unrighteousness. The development of those who are not of the truth, will become of more frequent occurrence, as we near the close of time. Many will show that they are not one with Christ, that they are not dead to the world, that they may live with him; and frequent will be the apostasies of men who have occupied responsible positions. To be dead with Christ, means to be dead to all sin,--dead to the pleasures, the enjoyments, the profits, the honors, of the world; and, if we are partakers of Christ's self-denial and suffering, we shall lose nothing by it, for we shall be partakers with him of his glory. It is at the peril of our souls that we prove unfaithful. {RH, September 11, 1888 par. 5}

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The ministers of Christ are in constant danger. They are to put their brethren in mind of the things which they already know. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." Satan is constantly at work to divert the mind with earthly things, that the truth may lose its force upon the heart; and then there will be no progress, no advancement from light and knowledge, to greater light and knowledge. Unless the followers of Christ are constantly stirred up to practice the truth, they will not be sanctified through it. Questions, speculations, and matters of no vital importance will occupy the mind, and become the subject of conversation, and then there will be caviling and striving about words, and presenting of different opinions, concerning points that are not vital or essential. Those who listened to the present truth in the days of Paul did as do the men of today. They would get up questions, presenting various ideas and opinions of men, and bring the mind of the minister from the important work of preaching the main truths of the gospel, to settle their disputes. The laborer for God must be wise enough to see the design of the enemy, and to refuse to be misled and diverted. The conversion of the souls of his hearers, must be the burden of his work, and he must keep out of controversy, and preach the word of God. {RH, September 11, 1888 par. 6}

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He

well knows that this will occupy the mind and the time. It raises the combativeness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth. This was the effect in the days of Paul, and we see that it has been the same in our own time. It shakes the confidence of those already partially convinced, and it turns away others who are waiting for some excuse for rejecting the truth. The less the preacher shall multiply words of his own, the more distinct and clear will be the living utterances of God. Let your words be few. Let God speak. Let the plain, "Thus saith the Lord" settle all controversies. If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy. {RH, September 11, 1888 par. 7}

Men of ability have devoted a life-time of study and prayer to the searching of the Scriptures, and yet not one half of the Bible has been fully explored; and all parts of it will never be fully comprehended until Christ shall open its wonderful mysteries in the future life. There is much to be unravelled, much that human minds can never harmonize. There are many themes that might seem of special importance to the minds of one class, that to another class would appear in an altogether different light. Satan will seek to create argument upon different points that might better remain unmentioned. A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon-coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention. {RH, September 11, 1888 par. 8}

The work of the minister must be approved of God. He must live and work as in his sight, having an eye single to his glory. He must study, watch, pray, and search the Scriptures; and practical godliness must appear in his life. God requires that his hired servants shall be workmen of the highest order. They must take pains with their work; for it is bearing the inspection of God; and the work of every day is registered, with the manner in which it has been done, in the books of heaven. With God's employed servants there should be industry, careful study, and painstaking effort, that the work shall not be done in a negligent, unskillful, and unfaithful manner. The laborers cannot meet the mind of God, unless they go on from strength to strength. They have, as God's workmen, business to do with God; and if the work, coming from their hand, cannot bear the approval of God, they will be under his displeasure. {RH, September 11, 1888 par. 9}

What is the work of the minister of the gospel? It is to rightly divide the word of truth; not to invent a new gospel, but to rightly divide the gospel already committed to them. They cannot rely upon old sermons to present to their congregations; for these set discourses may not be appropriate to meet the occasion, or the wants of the people.

There are subjects that are sadly neglected, that should be largely dwelt upon. The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in his condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and the fearfulness of the malediction of his Father, because of man's transgression of his law; for the Saviour was found in fashion as a man. Describe, if human language can, the humiliation of the Son of God, and think not that you have reached the climax, when you see him exchanging the throne of light and glory which he had with the Father, for humanity. He came forth from heaven to earth; and while on earth, he bore the curse of God as surety for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. "And being made in fashion as a man, he humbled himself, and became obedient unto death;" but the manner of his death was an astonishment to the universe; for it was even the death of the cross. Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as his nature was more exalted, and pure, and holy than that of the sinful race for whom he suffered. He was the majesty of heaven, he was equal with the Father, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and seek to learn the meekness and lowliness of Jesus ! {RH, September 11, 1888 par. 10}

The deepest joy of the heart springs from the deepest humiliation. Let not one of us make the mistake that will prove fatal to the Christian life, and evade the demands of duty, because we may see others doing so. We must take counsel of God, and build up a strong, symmetrical character, by meeting the demands of truth and duty, and by shirking no responsibilities that come to us. Peace comes when the conflict has been met and sustained, through the help and power obtained from Jesus Christ. The constant surrender of the will to God, brings conquests in the spiritual life. We must not be overcome with Satan's specious temptations. We must war against them, if we would gain the prize of perfect peace. This peace is not the peace that the world giveth, but the peace of Christ. The most precious promises of God are to be claimed, and held fast, by the exercise of faith. The gifts of Him who has all power in heaven and in earth, are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before him as his own words; and you will receive fullness of joy. {RH, September 11, 1888 par. 11}



**PERIODICALS / RH - The Review and Herald / September 18, 1888 A Lesson of Faith. - By Mrs. E. G. White. -**

**September 18, 1888 A Lesson of Faith.**

**By Mrs. E. G. White.**

In his sermon on the mount, Christ taught his disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. The divine Teacher said to his followers: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" {RH, September 18, 1888 par. 1}

The Saviour pointed his followers to the birds of the air, as they warbled their carols of praise, unencumbered with thoughts of care; for "they sow not, neither do they reap," and yet the great Father provides for their needs. He asks, "Are ye not much better than they?" Those who profess to be the children of God dishonor their Heavenly Father when they manifest unbelief. The great Provider for man and beast opens his hand, and supplies all his creatures. The birds of the air are not beneath his notice. He does not drop the food into their bills, but he makes provision for their needs. They must exert themselves to gather the grains he has scattered for them. They must prepare the material for their little nests. They must feed their young. They go forth singing, to their labor; for "your Heavenly Father feedeth them." "Are ye not much better than they?" Are not ye, as intelligent, spiritual worshipers, of more value than the fowls of the air? Will not the Author of man's being, the Preserver of his life, the One who formed him in his own divine image, provide for his necessities, if he but trust in him? {RH, September 18, 1888 par. 2}

Christ pointed his disciples to the flowers of the field, growing in rich profusion, and glowing in the simple loveliness which the Heavenly Father had given them, as an expression of his love to man. He exclaimed, "Consider the lilies of the field, how they grow." The beauty and simplicity of these natural flowers far outrivalled the splendor of Solomon. The most gorgeous attire produced by the skill of art, cannot bear comparison with the natural grace and radiant beauty of the flowers of God's creation.

And yet they are cut down in a day. Jesus asked, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall be not much more clothe you, O ye of little faith." {RH, September 18, 1888 par. 3}

If God, the divine artist, gives to the simple flowers, that perish in a day, their delicate and varied colors, how much greater care will he have for those who are created in his own image? He gave his only begotten Son to come to earth and redeem man, because he loved him; "and he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" God is our Creator, and we are the work of his hands. He formed man out of the dust of the ground, and he sustains him from moment to moment, and from hour to hour. "In him we live, and move, and have our being." {RH, September 18, 1888 par. 4}

While men should see that no bounty of providence is needlessly wasted, a parsimonious, acquisitive spirit will have to be overcome. This disposition will lead to overreaching and unjust dealing, which is an abhorrence in the sight of God. Christians should not allow themselves to be troubled with anxious care as to the necessities of life. If men love and obey God, and do their part, God will provide for all their wants. Although your living may have to be obtained by the sweat of your brow, you are not to distrust God; for in the great plan of his providence, he will supply your need from day to day. This lesson of Christ's is a rebuke to the anxious thoughts, the perplexities and doubts, of the faithless heart. No man can add one cubit to his stature, no matter how solicitous he may be to do so. It is no less unreasonable to be troubled about the morrow and its needs. Do your duty, and trust in God; for he knows of what things you have need. {RH, September 18, 1888 par. 5}

The power of God is manifested in the beating of the heart, in the action of the lungs, and in the living currents that circulate through the thousand different channels of the body. We are indebted to him for every moment of existence, and for all the comforts of life. The powers and abilities that elevate man above the lower creation, are the endowment of the Creator. He loads us with his benefits. We are indebted to him for the food we eat, the water we drink, the clothes, we wear, the air we breathe. Without his special providence, the air would be filled with pestilence and poison. He is a bountiful benefactor and preserver. The sun which shines upon the earth, and glorifies all nature, the weird, solemn radiance of the moon, the glories of the firmament, spangled with brilliant stars, the showers that refresh the land, and cause vegetation to flourish, the precious things of nature in all their varied richness, the lofty trees, the shrubs and plants, the waving grain, the blue sky, the green earth, the changes of day and night, the renewing seasons, all speak to man of his Creator's love. He has linked us to himself by all these tokens in heaven and in earth. He watches over us with more tenderness than does a mother over an afflicted child. "Like as a father pitieth his children, so the Lord pitieth them that fear him." {RH, September 18, 1888 par. 6}

We are bound to the Lord by the strongest ties, and the manifestation of our Father's love should call forth the most filial affection and the most ardent gratitude. The laws of God have their foundation in the most immutable rectitude, and are so framed that they will promote the happiness of those who keep them. God is our master; we

are his servants, and all his commandments are mercy and truth. God is a friend in perplexity and affliction, a protector in distress, a preserver in the thousand dangers that are all unseen to us. He is our instructor, and in him is the source of all wisdom. He has declared, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He is our God, and he spared not his own Son, that we might be redeemed from all iniquity. {RH, September 18, 1888 par. 7}

In the lesson of faith that Christ taught on the mount, are revealed the principles of true religion. Religion brings man into personal relation with God, but not exclusively; for the principles of heaven are to be lived out, that they may help and bless humanity. A true child of God will love him with all his heart, and his neighbor as himself. He will have an interest for his fellow-men. True religion is the work of grace upon the heart, that causes the life to flow out in good works, like a fountain fed from living streams. Religion does not consist merely in meditation and prayer. The Christian's light is displayed in good works, and is thus recognized by others. Religion is not to be divorced from the business life. It is to pervade and sanctify its engagements and enterprises. If a man is truly connected with God and heaven, the spirit that dwells in heaven will influence all his words and actions. He will glorify God in his works, and will lead others to honor him. {RH, September 18, 1888 par. 8}

While the shepherds were watching their flocks on the hills of Bethlehem, the angels of heaven visited them; and while the humble worker for God is pursuing his employment, they stand by his side to note in what manner the work is done, and to see if larger responsibilities may be safely intrusted to his hands. If the work is slighted, the fact is recorded. Every act of overreaching, every wrong done to our neighbor, every imperfection, is registered against them in the books of heaven. {RH, September 18, 1888 par. 9}

As we deal with our fellow-men in petty dishonesty, or in more daring fraud, so will we deal with God. Men who persist in a course of dishonesty will carry out their principles until they cheat their own souls, and lose heaven and eternal life. They will sacrifice honor and religion for a small worldly advantage. There are such men right in our own ranks, and they will have to experience what it is to be born again, or they cannot see the kingdom of God. Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, "wanting" is written in the records. {RH, September 18, 1888 par. 10}

Says Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Treasures are those things which engross the mind, and absorb the attention, to the exclusion of God and the truth. The love of money, which prompts the acquisition of earthly treasure, was the ruling passion in the Jewish age. High and eternal considerations were made subordinate to the considerations of securing earthly wealth and influence. Worldliness usurped the place of God and religion in the soul. Avaricious greed for wealth exerted such a fascinating, bewitching influence over the life, that it resulted in perverting the nobility, and corrupting the humanity of men, until they were drowned in perdition. Our Saviour

gave a decided warning against hoarding up the treasures of earth. {RH, September 18, 1888 par. 11}

All branches of business, all manner of employments, are under the eye of God; and every Christian has been given ability to do something in the cause of the Master. Whether engaged in business in the field, in the warehouse, or in the counting-room, men will be held responsible to God for the wise and honest employment of their talents. They are just as accountable to God for *their* work, as the minister who labors in word and doctrine is for his. If men acquire property in a manner that is not approved by the word of God, they obtain it at a sacrifice of the principles of honesty. An inordinate desire for gain will lead even the professed followers of Christ into imitation of the customs of the world. They will be influenced to dishonor their religion, by overreaching in trade, oppressing the widow and the orphan, and turning away the stranger from his right. {RH, September 18, 1888 par. 12}

Property that is treasured up upon the earth will prove only a curse, but if it is devoted to the upbuilding of the cause of truth, that God may be honored, and that souls may be saved, it will not prove a curse, but a blessing. Means are necessary to the furtherance of every good cause; and as some men have been endowed with more ability to acquire wealth than have others, they should put out their talents to the exchangers, that the Lord may receive his own, with usury, at his appearing. But no man can be justified before God in doing one act that is covetous and dishonest, in order to gain any amount of wealth. There is, however, a large class who do not deal dishonestly, and who still profess to be followers of the dear Redeemer. They claim to be representatives of Christ, but, in character, they represent the worst and greatest enemy of our Lord. {RH, September 18, 1888 par. 13}

If the Christian world had sacredly cherished the instruction of Christ, and had heeded his injunction, "Lay not up for yourselves treasures upon earth," how different would be the condition of the world at the present time. Avarice, extortion, and crime, are fast turning the earth into a second Sodom, and preparing it for the avenging wrath of God. Jesus foresaw all this, and wished to save his followers from the insane passion of making haste to be rich, of hoarding up wealth, and he said, "Lay not up for yourselves treasures upon earth." {RH, September 18, 1888 par. 14}

Those who acquire means for the purpose of doing good, feeling while they use it, that they are only stewards to whom it has been intrusted, are not endangering their salvation. God will, through his providence, open ways whereby his cause may be sustained, and souls may be saved. Those who are ready and willing to invest in the cause of God, will be blessed in their efforts to acquire money. God created the source of wealth. He gave the sunshine, and the dew, and the rain, and caused vegetation to flourish. He blessed men with mental and physical ability, and qualified them to acquire property, so that his cause might be sustained by his professed children. The needy are all around us, and God is glorified, when the poor and the afflicted are aided and comforted. It is no sin to acquire and control property as stewards for God, holding it only until he shall require it for the necessities of his work. {RH, September 18, 1888 par. 15}

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth

corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Here is portrayed the value of eternal riches, in contrast with the treasures of earth. If the purpose and aim of your life is to lay up treasure in heaven, you will be lifted above the base, sordid, demoralizing influence of an inordinate desire to obtain wealth in this life. Laying up treasure in heaven will give nobility to the character; it will strengthen benevolence, encourage mercy; cultivate sympathy, brotherly kindness, and charity. It will unite the soul of man with Christ, by links that can never be broken. You may lay up for yourselves treasure in heaven by being rich in good works,--rich in imperishable and spiritual things. {RH, September 18, 1888 par. 16}

The instruction is to "lay up for *yourselves* treasure in heaven." It is for our own interest, that we secure heavenly riches. God is not benefited by our benevolence. The cattle upon a thousand hills are his. "The earth is the Lord's and the fullness thereof." But in using the gifts that he has intrusted to our care for the salvation of souls, we transfer our wealth to the treasury of heaven. When we are seeking the glory of God, and hastening unto the day of God, we are co-laborers with Christ, and our joy is not a base and fleeting emotion; but it is the joy of our Lord. We are elevated above the corroding, perplexing cares of this frail fickle world. {RH, September 18, 1888 par. 17}

While we are in this world, we are subject to losses and disappointments. Thieves break through and steal; moth and rust corrupt; fire and storm sweep away our possessions. How many have become insane over the loss of their bank deposits, or their failure in business! How many have devoted life and soul to acquiring wealth, but were not rich toward God; and when adversity came upon them, and their possessions were swept away, they had nothing laid up in heaven. They had lost all,--both temporal and eternal riches. In despair and cowardice, they have taken their own lives, and put an end to the opportunities and privileges that had been purchased for them at an infinite cost to the Son of God. He died, that their souls might be redeemed, elevated, ennobled, cleansed by his blood, and fitted for an immortal life. But all was lost because they persisted in laying up for themselves treasures upon earth. Everything that is laid up upon earth may be swept away in a moment; but nothing can disturb the treasure that is laid up in heaven. {RH, September 18, 1888 par. 18}

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" If the physical and mental organs are in a healthy condition, and the man is equally balanced, his judgment will be sound. With a discerning eye, he will be enabled to see the value of heavenly and eternal things. If the eye of the mind beholds the excellence of the mystery of godliness, the advantage of spiritual riches over worldly riches, the whole body will be full of light. If the imagination is perverted by the fascination of earthly pomp and splendor, until gain seems godliness, the whole body will be full of darkness. When the powers of the mind are concentrated upon the treasures of earth, they are debased and belittled. The Saviour makes more plain the results of covetousness on heart and soul, when he calls the condition of such a person "darkness." When the eye

is blinded by desires for worldly treasure, the value of eternal treasure cannot be discerned. It was this fearful darkness that wrapped the Jews in stubborn unbelief, making it impossible for them to appreciate the character and mission of Him who came to save them from their sins. Worldly riches, bigotry, and pride made their eye evil, and they could see nothing in the Redeemer of the world that was desirable, because they were filled with darkness and unbelief. Virtue can never be related to avarice; self-indulgence, love of luxury, and greed of gain, can never be united with supreme love of God; but "if thine eye be single, thy whole body shall be full of light." {RH, September 18, 1888 par. 19}

**PERIODICALS / RH - The Review and Herald / September 25, 1888 Marrying and Giving in Marriage. - By Mrs. E. G. White. -**

**September 25, 1888 *Marrying and Giving in Marriage.***

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**By Mrs. E. G. White.**  
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The testimony of Noah, in regard to the judgments that were to fall upon the antediluvian world, was not received by the people as the message of God. The servant of God gave to the transgressors of the law of Jehovah, a warning which announced that in one hundred and twenty years the world would be destroyed by a flood. His warning was scoffed at, ridiculed, and rejected. The preacher of righteousness was proclaimed to be an ignorant fanatic, who had no knowledge of the laws of nature. The wise men of that time argued that it was an impossibility for water to rise high enough to deluge the world. They reasoned from scientific principles, that the world could not be destroyed, and that no attention should be paid to the predictions of Noah. This philosophy, or science falsely so called, exalted the law above the Lawgiver, and things created above the Creator. {RH, September 25, 1888 par. 1}

Unmindful of the solemn words of the man of God, the people of that age continued their course of merriment, gratifying the desires of their carnal natures, and following the corrupt imaginations of their hearts. After rejecting the messenger of truth, they plunged more deeply than ever into the business of planting, and building, marrying, and giving in marriage. They spent the time of their probation as if it were one long holiday; and Noah and his predictions were the jest of the careless, wicked scoffers of the age. But while the people were lulled to sleep in the cradle of carnal security, the windows of heaven were opened, and the fountains of the great deep were broken up; and the prophecy was fulfilled, and "the world that then was being overflowed with water, perished." {RH, September 25, 1888 par. 2}

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Then, the world was destroyed by a flood; in our day, it is to be destroyed by fire. The message of warning is going forth to the world, to prepare a people who will be saved out of the general ruin of earthly things. We are living in a very solemn time, and



solemn thoughts should occupy the mind; the earnest inquiry should be made by every soul, "What shall I do to be saved?" The message that the coming of Christ is at hand, is not received. The thought that he is at the door, is not a welcome thought. As the message of the coming deluge was rejected, in the time of Noah, so the announcement of the final destruction of this world, is disbelieved. Thousands will reason after the same manner as did the people in the days prior to the flood. The message of truth is refused; and one turns away to his merchandise, another to his farm, another to his cattle, and another to the pleasures of life. While one is absorbed in business, and in the cares of this world, another is taken up with thoughts and plans for marriage, and he has no disposition to heed the warning of truth. He responds to the invitation of God to come, for the feast is now ready, "I have married a wife, and therefore I cannot come." {RH, September 25, 1888 par. 3}

Christ declared, "For as it was in the days that were before the flood, they were eating, and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." He foresaw that men would be engaged in every selfish work, living without fear of God, eating, drinking, marrying, and giving in marriage, when the day of final judgment was about to break. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." And while they are crying, "Peace and safety," sudden destruction shall come upon them, and they shall not escape. {RH, September 25, 1888 par. 4}

In the days of Noah, the earth was filled with violence. Is it not in a similar condition today? Of the vast population in the world before the flood, only eight persons were saved from the general destruction. In the days of Noah, the mass of mankind would not listen to the warning of the servant of the Lord. In our own day, the majority of men will "turn away their ears from hearing the truth, and shall be turned unto fables." In the time of Noah, the people were intensely worldly. They were without the fear of God. God was not in all their thoughts. They had no care whether he approved their course or not. They were eating and drinking, marrying and giving in marriage, with no thought of their Creator, or of their responsibility to him. {RH, September 25, 1888 par. 5}

There is in itself no sin in eating and drinking, or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated, and not carried to sinful excess. But in the days of Noah, men married without consulting God, or seeking his guidance and counsel. So it is at the present day; marriage ceremonies are made matters of display, extravagance, and self-indulgence. But if the contracting parties are agreed in religious belief and practice, and everything is consistent, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God. "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as

though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." {RH, September 25, 1888 par. 6}

The fact that all the relations of life are of a transitory nature, should have a modifying influence on all we do and say. In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world, by becoming absorbed in the thoughts of marriage, and in the marriage relation itself. In the days of Noah the people indulged the appetite and the baser passions, until they were an abhorrence in the sight of the holy God. They became the slaves of that which was vile, and they made a god of this world. The inhabitants of the earth are doing the same thing today. Eating, drinking, and amusement are the supreme order of the time. Men do not manifest an interest in the things that pertain to their eternal welfare. {RH, September 25, 1888 par. 7}

God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world. The great crime in the marriages of the days of Noah, was that the sons of God formed alliances with the daughters of men. Those who professed to acknowledge and revere God, associated with those who were corrupt of heart; and without discrimination, they married whom they would. There are many in this day who have no depth of religious experience, who will do exactly the same things as were done in the days of Noah. They will enter into marriage without careful and prayerful consideration. Many take upon themselves the sacred vows as thoughtlessly as they would enter into a business transaction; true love is not the motive for the alliance. {RH, September 25, 1888 par. 8}

The thought of marriage seems to have a bewitching power upon the minds of many of the youth. Two persons become acquainted; they are infatuated with each other, and their whole attention is absorbed. Reason is blinded, and judgment is overthrown. They will not submit to any advice or control, but insist on having their own way, regardless of consequences. Like some epidemic, or contagion, that must run its course, is the infatuation that possesses them; and there seems to be no such thing as putting a stop to it. Perhaps there are those around them who realize that, should the parties interested be united in marriage, it could only result in life-long unhappiness. But entreaties and exhortations are given in vain. Perhaps, by such a union, the usefulness of one whom God would bless in his service, will be crippled and destroyed; but reasoning and persuasion are alike unheeded. All that can be said by men and women of experience proves ineffectual; it is powerless to change the decision to which their desires have led them. They lose interest in the prayer-meeting, and in everything that pertains to religion. They are wholly infatuated with each other, and the duties of life are neglected, as if they were matters of little concern. Night after night, these young people burn the midnight oil to talk with each other,--in reference to subjects of serious and solemn interest?--O no. Rather of frivolous things, that are of no importance. Satan's angels are keeping watch with those who devote a large share of the night to courting.

Could they have their eyes opened, they would see an angel making a record of their words and acts. The laws of health and modesty are violated. It would be more appropriate to let some of the hours of courtship before marriage run through the married life. But as a general thing, marriage ends all the devotion manifested during the days of courtship. These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged. Satan exults, and God is dishonored when men and women dishonor themselves. The good name of honor is sacrificed under the spell of this infatuation, and the marriage of such persons cannot be solemnized under the approval of God. They are married because passion moved them, and when the novelty of the affair is over, they will begin to realize what they have done. In six months after the vows are spoken, their sentiments toward each other have undergone a change. Each has learned in married life more of the character of the companion chosen. Each discovers imperfections that, during the blindness and folly of their former association, were not apparent. The promises at the altar do not bind them together. In consequence of hasty marriages, even among the professed people of God, there are separations, divorces, and great confusion in the church. {RH, September 25, 1888 par. 9}

This kind of marrying and giving in marriage is one of Satan's special devices, and he succeeds in his plans almost every time. I have the most painful sense of helplessness when parties come to me for counsel upon this subject. I may speak to them the words that God would have me; but they frequently question every point, and plead the wisdom of carrying out their own purposes; and eventually they do so. They seem to have no power to overcome their own wishes and inclinations, and will marry at all hazards. They do not consider the matter carefully and prayerfully, leaving themselves in the hands of God, to be guided and controlled by his Spirit. The fear of God does not seem to be before their eyes. They think they understand the matter fully, without wisdom from God, or counsel from man. When it is too late, they find that they have made a mistake, and have imperiled their happiness in this life and the salvation of their souls. They would not admit that any one knew anything about the matter but themselves, when if counsel had been received, they might have saved themselves years of anxiety and sorrow. But advice is only thrown away on those who are determined to have their own way. Passion carries such individuals over every barrier that reason and judgment can interpose. {RH, September 25, 1888 par. 10}

Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage. Those who are thus controlled, will not be absorbed in each other's society, at a loss of interest in the prayer-meeting and the religious service. Their fervor for the truth will not die on account of the neglect of the opportunities and privileges that God has graciously given to them. {RH, September

25, 1888 par. 11}

If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world, and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not himself. I would not be understood to mean that any one is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections. {RH, September 25, 1888 par. 12}

The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims. We are rapidly approaching the close of this world's history. Every moment is of the most solemn importance to the child of God. The questions that should come to every heart are, "Am I a Christian? Is the word of God my study? Is Christ dwelling in my heart by faith? Is the law of God the rule of my life? Do the searching truths I profess to believe, penetrate into the very secret places of my life? Do I carry out its principles in my business life? Is the influence I exert, having a saving power on those with whom I associate? Unless the truth does have a marked and decided influence upon the character and life of its recipient, it is not doing its office work in the life, as it should be; and those who are not being sanctified through obedience to the truth, must be converted, or they will be lost. {RH, September 25, 1888 par. 13}

**PERIODICALS / RH - The Review and Herald / October 9, 1888 God's Provision for a Fallen World. - By Mrs. E. G. White. -**

***October 9, 1888 God's Provision for a Fallen World.***

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**By Mrs. E. G. White.**  
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"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." After Adam and Eve had transgressed the law of God, and had fallen from their high estate, the race was plunged into hopeless misery. But the Son of God proposed to take the wrath of his Father upon himself, that he might save the fallen world. It was because of his pity and love for man that he consented to make this marvelous sacrifice. There was the

greatest need for his help; for when he came to our world, he found in man very little moral power to resist the temptations of Satan. {RH, October 9, 1888 par. 1}

But although Jesus was the light of the world, the world knew him not. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He was hunted from place to place; and for what reason? What had he done?--He had healed the sick. He had comforted the desponding. He had lifted up the fallen. He had raised the dead. He had broken the yoke of oppression. He had given rest to the weary and the heavy-laden. He had healed the wounded, and bound up the broken in heart. But he was treated as a malefactor, and suffered reproach and shame. He became poor, that we through his poverty might be made rich. He suffered a shameful death upon the cross of Calvary, that we might have everlasting life. And shall we flatter ourselves that he has done it all, and that we have no sacrifices to make; that we may go on in the path of our own choosing, and yet enter into glory, and have part in that kingdom which he has purchased for us at such infinite cost? Shall we think to be fitted for heaven, while indulging in sin? Only obedience to the requirements of God can elevate man to a place with Christ in his kingdom. As transgression caused the fall and degradation of man, so obedience will lift him up, and purify and ennoble his character. {RH, October 9, 1888 par. 2}

As Jesus led his disciples out to Gethsemane, he told them of the union that must exist between himself and them, if they would inherit eternal life. He directed their attention to a flourishing vine, and declared, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Whenever the disciples should behold the vine, they were to remember the Saviour's words, and to take heed to the lesson he had given them. They were to be grafted into the True Vine, in order to bear fruit to the glory of God. {RH, October 9, 1888 par. 3}

Although Gethsemane and Calvary were before him, the Son of God still sought to instruct and console his disciples, whom he was so soon to leave in the dark, opposing world. Their hearts were filled with sorrow because he had said, "I go unto my Father." He strove to comfort them, as he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." What a scene is this! Before him is the conflict of Gethsemane and the cross of Calvary, yet he thinks not of himself at such a moment. His whole burden is for those who have followed his steps and shared his toils, and who are to be left in the midst of a world at enmity with God. {RH, October 9, 1888 par. 4}

As he entered the garden, the darkness of the final conflict pressed upon him, and



he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. Every step that the Saviour now took was with labored effort. He groaned aloud, as though suffering under the pressure of a terrible burden. He felt that he must seek greater solitude, and he said to the three favored ones, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." He went still farther into the darkness of the garden, but his disciples were in sound of his anguished prayers, in sight of his prostrate form. He was overpowered by the terrible fear that God was removing his presence from him. He felt himself becoming separated from his Father by a gulf of sin, so broad, so black, so deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. It was not dread of the physical suffering that he was so soon to endure, that brought this agony upon the Son of God. He was suffering the penalty of man's transgression, and shuddering beneath his Father's frown. He must not call his divinity to his aid, but, as a man, he must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject. {RH, October 9, 1888 par. 5}

Feeling the need of human sympathy, Jesus finally sought his disciples. His anguish had forced the drops of bloody sweat upon his brow, and his face was pale and haggard. The suffering Son of God, craving human sympathy, hoped that those who had so lately vowed to go with him, even to prison and to death, would be engaged in prayer; but he found them sleeping--no sympathetic countenance was raised to his. As he roused them from their slumber, he said to him who had given most positive assurances of his fidelity, "Simon, sleepest thou? Coudest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." As they arouse, they saw his countenance marked with an agony which to them was unaccountable. "His visage was so marred more than any man, and his form more than the sons of men." As the superhuman powers of darkness again came upon him, he went away alone to wrestle for the salvation of man. He fell prostrate, and prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." {RH, October 9, 1888 par. 6}

Again he staggered to his feet, his human heart yearning for the sympathy of his companions; and again he found them sleeping. This time he did not address them, but turning away, sought his retreat and fell prostrate, overcome by the horror of great darkness. The awful hour had arrived when the destiny of the world was to be decided. The fate of humanity trembled in the balance. Would the Son of God drink the bitter potion of humiliation and agony? Would the innocent suffer the consequences of God's curse, to save the guilty? The words fell tremblingly from the pale lips of Jesus, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." {RH, October 9, 1888 par. 7}

The history of the human race came up before the Redeemer. He saw the power of



sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arose before him. He beheld its impending fate, and his decision was made. He would save man at any cost to himself. He accepted his baptism of blood, that perishing millions through him might gain everlasting life. He had left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep,--the one world that had fallen by transgression,--and he would not turn from the mission he had chosen. He would reach to the very depths of misery to rescue a lost and ruined world. When he fainted upon the scene of his conflict, an angel ministered to him, to strengthen him for the night of mockery, and the hour of crucifixion, while his disciples slept. He sought them at last, and said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." Even while he was speaking, the sound of coming feet fell upon their ears, and he said to his disciples, "Rise up, let us go; lo, he that betrayeth me is at hand." {RH, October 9, 1888 par. 8}

The Saviour was now, after being betrayed by a kiss from one of his own disciples, dragged from place to place by the murderous mob that surrounded him. He was finally taken to the judgment hall. Then they smote the Lord of glory. They crowned him with thorns. Mocking, they bowed to him as if to a king, and cried in derision, "Hail, King of the Jews." They laid upon him the heavy cross to bear to Calvary. They drove the cruel nails through his hands and his feet; and as he hung between earth and heaven as a malefactor, dying for the sins of the world, the satanic spirit took possession of the murderous throng. The chief priests and rulers mocked and derided his dying agonies, saying, "If thou be the Son of God, come down from the cross." The bitter cup of suffering was not refused. He drained it to the dregs. As the soldiers were casting lots upon his vesture, darkness covered the face of the sky. Jesus cried out, "My God, my God, why hast thou forsaken me?" The earth was rent by a terrible earthquake as the Redeemer of the world died, a sacrifice for guilty man; that the transgressor of God's holy law might be restored to the favor of the Father, and fitted for the society of heaven. He carried out the plan of salvation, and Satan was vanquished by the power of the Conqueror. {RH, October 9, 1888 par. 9}

They took his body down, and laid it in Joseph's new tomb, and rolled a great stone to the door of the sepulcher, stating as their reasons for so doing that his disciples would come and steal him away by night. Evil angels exulted around that sepulcher, because they thought that Christ had been overcome. A body of Roman soldiers had been stationed to guard the tomb, and the greatest precautions had been exercised by the Jews to make their triumph complete. But heavenly angels were guarding the place where their beloved Commander slept. At last, one of the most exalted of the hosts of heaven was sent to roll away the stone from the sepulcher. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." An earthquake marked the hour of the death of the Son of God, and an earthquake marked the hour of his resurrection. As he came forth, conqueror over death and the grave, a multitude of the captives who had fallen in death were released from their dark prisons. The resurrection from the dead was made a certainty

forever. {RH, October 9, 1888 par. 10}

The Roman guards hastened to make known to the priests and rulers the wonderful events that had taken place; but they were bribed to withhold the truth from the people. The priests framed the false words for their lips, saying, "Say ye, his disciples came by night, and stole him away while we slept." But although the soldiers would not bear witness to his resurrection, the saints who had been released from the grave, went before him, and appeared unto many, bearing the news of a risen and triumphant Saviour. Jesus himself met with his disciples, and confirmed the glad tidings. As two of his followers journeyed toward Emmaus, talking sadly of the events that had so recently taken place, Jesus walked with them. And as they journeyed together, "he expounded unto them in all the Scriptures the things concerning himself." Their hearts burned within them as they heard the evidences of the divine character and work of their Master, and they urged him to tarry with them through the night. As they sat at meat, he was known of them in the breaking of bread. O, what joy came to their hearts! They rose, and returned to Jerusalem, for they could not think of keeping the knowledge of a risen Saviour to themselves. While they were relating their experience, the Saviour himself stood in the midst of them, and said, "Peace be unto you." But the disciples were "terrified and affrighted." "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself." Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and for forty days he instructed them in the way of life. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and he was parted from them, and carried up into heaven." {RH, October 9, 1888 par. 11}

Were there any among that company who had witnessed the humiliation, crucifixion, and ascension of Jesus, who expected to be able to carry their sins to heaven with them, because they believed on the Son of God? Are they any who know what the love of Christ is, who believe they may continue in transgression, and yet be saved in his everlasting kingdom? He gave his life that he might save his people,--not *in* their sins, but *from* their sins. If we would be partakers with him of his glory, we must be partakers with him of his sufferings. {RH, October 9, 1888 par. 12}

There is no argument in favor of the unchangeable character of God's law, so forcible as that presented in the cross of Calvary. If God could have altered one precept of his law to meet man in his fallen condition, then Christ need not have died. But the fact that the Son of God must become man's substitute and sacrifice, in order to atone for his transgression, proves the immutable nature of the law of Jehovah. Do you believe in Jesus as the Saviour of the world? Do you believe in him as your Saviour? He came not to destroy the law, but to fulfill it. He came to "save his people from their sins;" and "sin is the transgression of the law." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we

keep his commandments: and his commandments are not grievous." {RH, October 9, 1888 par. 13}

If we are obedient children of Christ, we shall show our love to him, and to his children; for all who seek to imitate the lovely Pattern, will reflect the moral image of God. Christ is soon coming in the clouds of heaven with power and great glory. Who is getting ready for that grand and awful event? Angels of God are watching the development of human character, and weighing moral worth. It is for our own interest that we put away our sins. The Bible and its principles must be brought into practical contact with the conscience; and where divine truths are accepted and loved, they will develop in man whatever is needful to adorn his character, to dignify his nature, and to fit him for a home among the angels. Piety is power. Sin is weakness and ruin. We are looking for the Saviour. We want to be like him when he shall appear; and "every man that hath this hope in him, purifieth himself, even as he is pure." {RH, October 9, 1888 par. 14}

**PERIODICALS / RH - The Review and Herald / October 16, 1888 The Knowledge of Christ and Self Leads to Humility. - By Mrs. E. G. White. -**

***October 16, 1888 The Knowledge of Christ and Self Leads to Humility.***

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**By Mrs. E. G. White.**  
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"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "We are laborers together with God: ye are God's husbandry, ye are God's building." No man liveth unto himself. God has so linked humanity together that every one who follows Christ, the light of life, will have an influence for good upon the lives of others. If we have indeed become Christians, and are partakers of the divine nature, we shall reveal it in our characters, by escaping the corruptions that are in the world through lust, and by shedding light upon the pathway of those with whom we associate. {RH, October 16, 1888 par. 1}

The subjects of saving grace are brought into family relationship with Christ. They will be branches of the Living Vine, bearing rich clusters of fruit. If you are growing in grace, in the knowledge of Christ, you will be earnest, working, spiritual Christians, and you will be light-bearers in the church. He who has a vital connection with Christ will not be influenced by unholy ambitions to desire the places of honor among his brethren. He will not make the proud boast, "I am holy; I am sanctified." In making this assertion, his claim is proved false; for the spirit manifested is a contradiction of the statement." {RH, October 16, 1888 par. 2}

As you make advances in the Christian life, you will be constantly growing up unto the measure of the stature of the fullness of Christ. In your experience, you will be

proving what is the length and breadth, the depth and height, of the love of God, which passeth knowledge. You will feel your unworthiness. You will have no disposition to claim perfection of character, but only to exalt the perfection of your Redeemer. The more thorough and rich your experience in the knowledge of Jesus, the more humble will be your views of self. The lower you lie at the foot of the cross, the clearer and more exalted will be your conceptions of your Redeemer. To love God supremely, and your neighbor as yourself, is true sanctification. Bible conversion will lead to constant and abiding activity, which will be free from all selfishness, all self-exaltation, and all boastful claims of holiness. If you are truly converted to God, you will exert a strong and telling influence on the side of truth. An intelligent knowledge of what it means to be a Christian will make you a blessing wherever you go. Whether you have one, two, or five talents, all will be devoted to the service of Him who has committed them to you in trust, that you may not receive the grace of God in vain. According to the light and knowledge given to us, we are to be examples to others. We are to have such a hold upon truth, and the Author of truth, as to make us a power for good in the world, to bless and to elevate those around us. {RH, October 16, 1888 par. 3}

Let your light shine forth in good works. Said Christ, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." I fear that there are many who are in this condition. All have not the same work to do; different circumstances and talents qualify individuals for different kinds of work in God's vineyard. There are some who fill more responsible positions than do others; but to each one is given his work, and if he does his work with fidelity and zeal, he is a faithful steward of the grace of God. {RH, October 16, 1888 par. 4}

God does not intend that your light shall so shine that your good words or works shall bring the praise of men to yourself; but that the Author of all good shall be glorified and exalted. Jesus, in his life, gave to men a model of character. How little power did the world have over him to mold him according to its standard! All its influence was thrown off. He declared, "My meat is to do the will of Him that sent me, and to finish his work." If we had this devotion to the work of God, doing it with an eye single to his glory, we should be able to say with Christ, "I seek not mine own glory." His life was full of good works, and it is our duty to live as our great Example lived. Our life must be hid with Christ in God, and then the light will be reflected from Jesus to us, and we shall reflect it upon those around us, not in mere talk and profession, but in good works, and by manifesting the character of Christ. Those who are reflecting the light of God, will cherish a loving disposition. They will be cheerful, willing, obedient to all the requirements of God. They will be meek and self-sacrificing, and will work with devoted love for the salvation of souls. In such workers there is an independent love for and a confidence in the truth, united with wisdom to set it before others. {RH, October 16, 1888 par. 5}

All who are true light-bearers will reflect light upon the pathway of others. Let those who have named the name of Christ, depart from all iniquity. If you yield to the claims of God, and become permeated with his love, and filled with his fullness, children, youth,

and young disciples will look to you for their impressions of what constitutes practical godliness; and you may thus be the means of leading them in the path of obedience to God. You will then be exerting an influence which will bear the test of God, and your work will be compared to gold, silver, and precious stones, for it will be of an imperishable nature. Many, very many, will be disappointed to find that their life-work is a failure, bearing the character of wood, hay, and stubble, to be consumed in the fires of the day of God. {RH, October 16, 1888 par. 6}

There are many who are looking to you, to see what religion can do for you. If you are faithful in your God-given work, you will make right impressions, and will lead souls in the way of righteousness. If you give counsel to others, be sure to practice your own teaching, illustrating your own instructions by a harmonious life. A bold acknowledgment of a faith and doctrine, followed by a careless, faithless life, is only a stumbling-block to sinners, and results in making skeptics and infidels. Let us be decided in our profession of Christ, and let us be just as decided in living an earnest, consistent life, that will correspond to our profession. Let us make it manifest to all around us, that we abhor that which is evil, and walk worthy of the vocation wherewith we are called, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The Christian life is one of constant humiliation of self. Our wills must be conformed to the will of Christ, that we may work out the good pleasure of his will. When we contemplate the life and character of Jesus,--beholding his self-denial, and the poverty he submitted to endure, in order that those who had forfeited the divine nature might become the sons and heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away,--we must have the deepest conviction of our own personal depravity and unworthiness. {RH, October 16, 1888 par. 7}

In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside, and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and his train filled the temple, as his glory will finally fill the earth. Cherubim were on either side of the mercy-seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolluted with sin. The contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. He had for the time being, the sublime privilege of appreciating the spotless purity of Jehovah's exalted character. While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance, that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out



before him with startling clearness. His very words seemed vile to him. {RH, October 16, 1888 par. 8}

Thus when the servant of God is permitted to behold the glory of the God of heaven, as he is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the king, the Lord of hosts." This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But the conviction of the prophet was genuine. As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple? While Isaiah was trembling and conscience-smitten, because of his impurity in the presence of this unsurpassed glory, he says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." {RH, October 16, 1888 par. 9}

We may always be startled and indignant when we hear a poor, fallen mortal exclaiming, "I am holy; I am sinless!" Not one soul to whom God has granted the wonderful view of his greatness and majesty, has every uttered one word like this. On the contrary, they have felt like sinking down in the deepest humiliation of soul, as they have viewed the purity of God, and contrasted with it their own imperfections of life and character. One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. How can any one who is brought before the holy standard of God's law, which makes apparent the evil motives, the unhallowed desires, the infidelity of the heart, the impurity of the lips, and that lays bare the life,--make any boast of holiness? His acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influences of the Spirit of God. He loathes himself, as he views the greatness, the majesty, the pure and spotless character of Jesus Christ. {RH, October 16, 1888 par. 10}

When the Spirit of Christ stirs the heart with its marvelous awakening power, there is a sense of deficiency in the soul, that leads to contrition of mind, and humiliation of self, rather than to proud boasting of what has been acquired. When Daniel beheld the glory and majesty surrounding the heavenly messenger that was sent unto him, he exclaimed, as he described the wonderful scene, "Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." The soul that is thus touched will



never wrap itself about with self-righteousness, or a pretentious garb of holiness; but will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for that purity of heart which is in harmony with the law of God and the character of Christ. He will then reflect the character of Christ, the hope of glory. It will be the greatest mystery to him that Jesus should have made so great a sacrifice to redeem him. He will exclaim, with humble mien and quivering lip, "He loved me. He gave himself for me. He became poor that I, through his poverty, might be made rich. The man of sorrows did not spurn me, but poured out his inexhaustible, redeeming love that my heart might be made clean; and he has brought me back into loyalty and obedience to all his commandments. His condescension, his humiliation, his crucifixion, are the crowning miracles in the marvelous exhibition of the plan of salvation. That the just should die for the unjust, the pure for the impure, is beyond all manifestations of human love; and all this he has done to make it possible to impart to me his own righteousness, that I may keep the law I have transgressed. For this I adore him. I will proclaim him to all sinners. I will cry, 'Behold the Lamb of God, which taketh away the sin of the world!'" {RH, October 16, 1888 par. 11}

To the question, "Whom shall I send, and who will go for us?" who will respond, "Here am I, send me"? Men are to be instruments in the hands of God to execute his commission--"Go ye into all the world and preach the gospel to every creature." The apostles were to commence at Jerusalem; for the work should ever begin nearest home. Who will do missionary work? Who will unfurl the banners of truth in the dark places of the earth! Who are striving to possess many-sided characters, that they may adapt themselves to different situations? God wants men who are self-possessed and unselfish, men who are sympathetic,--not for themselves, but having Christ-like sympathy for those who are perishing for the knowledge of the Saviour of the world. {RH, October 16, 1888 par. 12}

There are many ministers of the gospel who need to have the live coal from off the altar touch their lips, and sanctify their tongues and hearts, till their souls are purified, ennobled, refined, and wholly given to the work. The humility, meekness, and lowliness of Christ, must characterize their lives. Their energy is represented by an angel flying through the midst of heaven. The Lord will give to the consecrated workers a new and enlarged commission, and will say, "Go into the harvest field. Lo, I am with you to work with human effort." The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord. God hates all coldness, all commonness, all cheap efforts. Those who labor acceptably in his cause, must be men who pray fervently, and whose works are wrought in God; and they will never have cause to be ashamed of their record. They will have an abundant entrance into the kingdom of our Lord Jesus Christ, and their reward will be given them,--even eternal life. {RH, October 16, 1888 par. 13}

**PERIODICALS / RH - The Review and Herald / October 23, 1888 The Privilege of God's People. - By Mrs. E. G. White. -**

## **October 23, 1888 *The Privilege of God's People.***

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**By Mrs. E. G. White.**  
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God has permitted the clear light of his truth to shine upon his people. He has provided grace for every hour of trial, strength for their weakness, and wisdom for their ignorance. He has not only promised guidance and protection all along the path of life, but he declares that as we follow in its rays, the light which now shines upon us shall increase "more and more unto the perfect day." {RH, October 23, 1888 par. 1}

With all the gracious promises which God has made for his people, many are inquiring, "Why is it that there is no more light and power among us? We have accepted the truth, why does the Lord hide his face from us?" It is not because his ears are closed against our prayers; it is not because there are no precious blessings in store for us, that we are in this state of weakness. Do we ever come to God, asking for heavenly wisdom, and find our plea rejected, and ourselves turned away empty?--No; never. The fault is in ourselves. It is our errors, our sins, our backslidings, that have separated us from God. And yet the long-suffering Saviour's voice is inviting us, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." "And whosoever will, let him take the water of life freely." It is the needy, the fainting, those who are weighed down with care, those who are burdened with sorrow, to whom the invitation is given. {RH, October 23, 1888 par. 2}

When we have been well nigh overwhelmed, we have sent up the earnest cry. "Lord, save, or we perish," and how sweet it has been to find that his hand has been stretched out to save. He has been to us, just as he promised to be, a present help in every time of need. He who was once the Man of sorrows is now high and lifted up, and the train of his glory fills the temple. He is surrounded with light and glory. Why is it withheld from us who are in a world of sin, sorrow, suffering, and death?--It is because we do not ask for it aright. We do not feel our need. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The promise is for you, my brethren and sisters, for me, and for all. We may come to Jesus just as we are, with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love, and to bind up our wounds, to sympathize with those who need sympathy, and to strengthen those who need strength. When our Saviour was upon earth, he said to the stubborn and unbelieving Pharisees, "Ye will not come to me, that ye might have life." that this may never be said of us! {RH, October 23, 1888 par. 3}

We must comply with the conditions laid down in the word of God, if we would be strong in the strength of the Mighty One. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are many of the professed followers of Christ who may be represented by the vine that is trailing upon the ground, its tendrils entwining about whatever chances to lie in its way. The heart's affections must be fixed upon God, separated from everything

which would hinder this divine union. We are exhorted, "Touch not the unclean." Those who associate with the impure, themselves become impure. If we choose the society of the ungodly, we shall be affected by their ungodliness. "What communion hath light with darkness? and what concord hath Christ with Belial?" {RH, October 23, 1888 par. 4}

The requirements of God are plainly set before us in his word, and there are also presented before us great and precious promises. The question to be settled is, "Are we willing to separate ourselves from the world, that we may become children of God? This is not the work of a moment, or of a day; it is not accomplished by bowing at the family altar, and there offering up lip service. It cannot be accomplished by merely uniting in the services of the prayer-meeting. It is a life-long work. Love to God must be a living principle, underlying every act and word and thought. {RH, October 23, 1888 par. 5}

If in the strength of Christ we are seeking to maintain such a consecration, we shall be daily holding communion with God, understanding more of the mysteries of godliness, enjoying the fellowship of the Spirit, coming closer to our Redeemer, and taking hold with a firmer grasp, of a better and higher life. The principles of God's law will dwell in the heart, and control the actions. It will then be as natural for us to seek purity and holiness, to shun the spirit and example of the world, and to seek to benefit all around us, as it is for the angels of glory to execute the mission of love assigned them. None will enter the city of God but those who have been doers of the word. They will be partakers of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to know more of Christ's presence and power, and through faith to become transformed into his likeness. The great apostle prayed for his Colossian brethren that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And it is as one of the steps by which we may alone attain to this position, that we are to separate ourselves from sin and sinners. But this separation from the world, in obedience to the divine exhortation, will not prevent us from accomplishing the work which the Lord has given us to do. It will not debar us from doing good to those who are around us. The firmer our hold of heaven, the greater will be our power for usefulness. {RH, October 23, 1888 par. 6}

When Christ was on the earth, he went about doing good. It was his mission to help those who needed help, to seek the lost, to rescue the perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the sick, and to speak words of sympathy and consolation to all the sorrowing and distressed. He was not often found among the most wealthy and honored, nor with those who were seeking their own ease and pleasure. He went among the humble and the poor. He sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow-creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master. {RH, October 23, 1888 par. 7}

Our probation is soon to close. Soon will the voice from the throne declare, "It is done;" "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy

still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The work of man's redemption will soon be ended. The last prayer for sinners will have been offered, the last tears shed, the last warning given. Satan knows this, and he is making one last, mighty effort to destroy the souls of men. Especially does he work to entice into his ranks the professed followers of Christ; for he can work through them with the greatest effect to destroy others. While Christians are sleeping at their post, Satan is active, vigilant, and untiring. None are secure from his wiles. We are each playing the game of life, and Satan is working with all his skill and cunning to rob us of every heavenly grace, and in its place to introduce the passions of the carnal heart. He is never off the watch. He stands ready to take advantage of every unguarded moment, and to assail us at every weak point. With all deceivableness of unrighteousness, he pursues his work. {RH, October 23, 1888 par. 8}

God's word plainly warns us of this time of peril, and teaches us how to escape the wiles of Satan. Few understand the warnings, because they do not give sufficient attention to the Scriptures to know what God has spoken. The Jewish nation rejected and crucified the Lord of glory, because in their worldliness, pride, and bigotry, they failed to understand the scriptures which foretold his coming. They were too much absorbed in their petty strife for place and power, to study the word of God with a prayerful heart. And for the same reason, many in this time will fail of a preparation for Christ's second appearing. The precious truths which are to elevate, refine, and sanctify the receiver, and prepare him for the finishing touch of immortality, are set aside for the glittering baubles of the world. O that the blindness of God's professed people might pass away! O that they might realize the work that Satan is accomplishing among them. {RH, October 23, 1888 par. 9}

It is our privilege, our duty, to receive light from heaven, that we may perceive the wiles of Satan, and obtain strength to resist his power. Provision has been made for us to come into close connection with Christ, and to enjoy the constant protection of the angels of God. Our faith must reach within the veil, where Jesus has entered for us. We must lay hold with firmer grasp on the unfailing promises of God. We must have faith that will not be denied, faith that will take hold of the unseen, faith that is steadfast, immovable. Such faith will bring the blessing of heaven to our souls. The light of the glory of God that shines in the face of Christ may shine upon us, and be reflected upon all around, so that it can be truly said of us, "Ye are the light of the world." And it is this connection of the soul with Christ, and this alone, that can bring light to the world. Were it not for this connection, the earth would be left in utter darkness. As in Sodom and Gomorrah, iniquity would prevail, and all would perish together beneath the judgments of God. How great is the responsibility placed upon the disciple of Christ. How imperative the duty to reflect the light of heaven upon a world enshrouded in darkness. The deeper the surrounding gloom, the brighter should shine out the light of Christian faith and Christian example. {RH, October 23, 1888 par. 10}

The fact that unbelief prevails, that iniquity is increasing all around us, should not cause our faith to grow dim, nor our courage to waver. How was it with Enoch in his day? Was a life of holiness more easy then than it is now? Was the world more

favorable to a growth in grace? Was the earth less corrupt, when God was forced to destroy its inhabitants for their heaven-defying wickedness? If we will but seek God with all our hearts, if we will work with that same determined zeal, and believe with that unyielding faith, the light of heaven will shine upon us, even as it shone upon the devoted Enoch. {RH, October 23, 1888 par. 11}

**PERIODICALS / RH - The Review and Herald / October 30, 1888 The Co-operation of Man With God. [REMARKS AT TRAMELAN, SWITZERLAND, FEB. 4, 1885.] - By Mrs. E. G. White. -**

**October 30, 1888 *The Co-operation of Man With God.*  
[REMARKS AT  
TRAMELAN, SWITZERLAND, FEB. 4, 1885.]**

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**By Mrs. E. G. White.**  
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Text: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:12. {RH, October 30, 1888 par. 1}

There is a work that every one of us must do if we would be saved in the eternal world. But while we must on our part do what God has given us to do, we must realize that, having done all, we should come far short of salvation, did not the Lord on his part do that which finite, sinful man cannot do for himself. The religious life is wholly dependent upon the blending of both human and divine forces. Man is to work out his own salvation, but he cannot do this without divine aid; and although Christ has paid an infinite price to save the souls of men from everlasting ruin, he will not do that part of the work which was left for man to perform. We are to live by faith. We are not to be controlled by impulse and feeling, but the principles of God's law must govern our lives. While we look to Jesus as the source of all power, we shall not fail to receive help in every time of need, "for it is God which worketh in you both to will and to do of his good pleasure." {RH, October 30, 1888 par. 2}

In the work of salvation, God requires the cooperation of man. The Christian must put forth strenuous exertions, and God will unite divine grace with his human effort. The servant of God must avail himself of the precious privileges and opportunities that are given to him, that he may become efficient and successful in copying the divine Pattern. In the work of salvation the grace of Christ is united with a willing and obedient service, on the part of man. The sincerity of our profession of love to God will be made manifest by our earnest endeavors to fulfill the requirements of his law. Those who are the servants of God will renounce all evil habits and associations. There will be constant and earnest efforts made to lift up the soul from its defilement. There will be repentance



toward God for past transgressions, and faith toward our Lord Jesus Christ,--a faith that says, "I believe that God for Christ's sake has forgiven my sins." Supplication will be made to God for his transforming grace. {RH, October 30, 1888 par. 3}

We are not to be altogether passive, thinking that there has been no task allotted to those who would win immortality. No; no; God calls upon us to do our best with the powers that he has given us,--to put to the stretch every faculty, and exercise every ability, that we may not fail of everlasting life. That man can be saved in indolence, in inactivity, is an utter impossibility. There is a constant conflict before those who would win eternal life. Faith and works go hand in hand. That man has nothing to do but to believe, is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the work of God. Sin must be hated, and put away. The works of the flesh must be warred against. The Christian cannot be an idler. No sluggard ever engages in a determined opposition to inclination and folly. He will not be found on the defensive when Satan presses his temptations upon the soul. Those who would inherit eternal life must subdue pride, conquer passion, walk in the light as God is in the light. They must run in the way of God's commandments. They must make use of all the helps that providence has placed within their reach, looking constantly unto Jesus, the author and the finisher of their faith. Christ says, "Without me, ye can do nothing." {RH, October 30, 1888 par. 4}

We want to understand how to do our work intelligently, and this makes the searching of the Scriptures a necessity. If we neglect to study the word of God,--a duty which Christ has especially enjoined,--we shall be left to the subtle delusions and errors of the world. "The entrance of thy words giveth light; it giveth understanding unto the simple." Not only must we read the word of God; but prayer must be offered, that the truth of its teaching may find an entrance into our hearts, and may be received, believed, and acted upon. We must know what is truth, in contrast with error, and then we must weave it into our lives, and exemplify it in our characters, that all with whom we associate may see our good works, and glorify our Father which is in heaven. We are to conduct ourselves in such a way in all our affairs that God will be pleased with our course. We are required to put as much more earnestness into our religious life than into our common, business life, as heavenly treasure is of more value than earthly. Has God given you tact and ability to be employed in earthly things? Is this God-given ability esteemed of too much value to be used in the matters that pertain to your eternal interests? What false ideas prevail in regard to the salvation of the human soul! {RH, October 30, 1888 par. 5}

We see ingenuity displayed in the inventions and the productions of human skill. Why not bring this very tact and power into the work of God? Do we not need the taste, the talent, the strong ability, and the measure of knowledge as much in the cause of Christ, as in the affairs of this world? God is not pleased when we devote all our powers to the achievement of worldly success. We should give our best energies to the service of God, in doing that work which will outlive the mere transitory things of this life. We commit sin when we talk of our weakness and inability. It is an offense to God for his children to do this, when Jesus, through taking upon himself the nature of man, has



exalted humanity, and has brought the fallen race into favor with God, and has opened to us the resources of power and the treasures of his grace. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" {RH, October 30, 1888 par. 6}

As we engage in the contest against unrighteousness, we are invited to lean upon Christ for strength. Those who venture in the path of self-pleasing bring tact and talent into their work, that they may accomplish their end; and the Lord requires that those who serve him shall bring into their life-work, intelligence and tact and an experimental knowledge of our Lord and Saviour Jesus Christ. {RH, October 30, 1888 par. 7}

Those who take the position that Christ has done it all, and that we need not obey the requirements of God, will fail of everlasting life. But what a terrible thing it is to trample upon the holy commandments of the Lord,--to be unthankful, unholy, and so lose the soul at last. We should seek most earnestly to make our calling and our election sure. We should search diligently that we may know the conditions upon which salvation is promised, and then we should carefully comply with the conditions. Daniel and his companions were greatly favored of God, because they fulfilled his requirements. The inspired record states that "as for these four children, God gave them knowledge and skill in all learning and wisdom." Every hour, every day, comes to us freighted with great responsibilities and terrible significance, from the fact that we are either laborers together with God, or agents of the enemy of all righteousness. {RH, October 30, 1888 par. 8}

The most powerful agencies, the most impelling motives have been set in operation by the God of heaven, in order that man may be saved. The plan of redemption has been devised, and those who fail of securing eternal life will have no one but themselves to blame. God has made every provision for the redemption of the lost. It is the corrupt heart that closes against truth and holiness. Those who turn away from so great salvation, for the fleeting joys of this world, are registered in heaven in the lamentable words, "Lovers of pleasures more than lovers of God." In vain has Jesus died for the souls of those who reject his mercy. {RH, October 30, 1888 par. 9}

My soul cries unto God in hunger for the revelation of his truth. O that I may have that faith that grasps the precious promises that God has given to all those who will obey him, walking in the light as he is in the light. If it had not been for the great condescension and goodness of God, there would have been no hope for our souls. I thank God every day for the great plan of redemption. All that will, may come and be saved. We can obtain power from the Saviour of men, which will make us more than conquerors. It is our duty to overcome indolence, to speak of our inability and weakness, but to put mind and soul and body to the task of working out our own salvation with fear and trembling. Talk no more of doubts; but dwell upon the matchless love of Jesus. Let his praise be continually in your heart and upon your lips. When this is your condition, you will not fail to give to others the right impression as to what constitutes a Christian. You should show to all around you that Jesus is a tower of strength. In him the Christian may rejoice. Through his name we may receive the forgiveness of sin, and the treasures of his grace. {RH, October 30, 1888 par. 10}

Let us lay hold of the blessed hope that has been set before us in the gospel. We may contemplate the plan of salvation hour by hour, day by day, year by year, until we shall see as we are seen, and known as we are known; and yet we shall find an infinity beyond. Although we devote our whole life to the study of the truth of God, we shall have but a limited comprehension of the work of God in the salvation of lost man. If we walk in the light, our light will be constantly growing brighter; and the more light we receive, the more light we shall shed upon the pathway of others. {RH, October 30, 1888 par. 11}

But Christ never works without the co-operation of man. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ represents himself as calling to you to open the door. But you are to respond to that call. You are to open the door of the heart. You are to clear away the rubbish from the portals, and throw wide the door, that the heavenly Guest may find a welcome and an entrance. Christ will not enter a heart that is defiled with sin. It is our work to put away all iniquity. We are to represent the character of our divine Lord. {RH, October 30, 1888 par. 12}

Christ prayed to his Father in regard to his disciples, saying, "Sanctify them through thy truth; thy word is truth." If this prayer is answered in us, we must have a daily experience in divine things. Jesus has made an infinite sacrifice, that we may build up our lives in pure, holy, upright deeds, and may grow up into an holy temple for God. We cannot afford to have our minds dwelling upon things of minor importance. We are building for time and for eternity. We must cherish the loveliness of Christ. We are nearing the end of earth's history, and we are to be laborers together with God to the end of time. We must do our work with fidelity, bringing life and vitality into the church of Christ. Jesus has pledged himself to do for us abundantly, above what we are able to ask or think. Heaven is worth everything. If we gain the eternal reward, we gain everything; and if we lose it, we lose everything. {RH, October 30, 1888 par. 13}

There is a work for each one to do in enlightening others; for we are responsible for the souls of those who are around us. There are but few in this place who are obeying the commandments of God. The Sabbath of the fourth commandment is not observed by many; but this very fact makes it more necessary that those who know the truth should let their light shine out in clear, steady rays. As professed Christians, we are a spectacle unto the world, to angels, and to men. We stand before many witnesses, and we must reach a high standard of character. If the unbelieving world see that we are no better than others, they will not be constrained to believe that the faith we profess is worthy of their attention. I wish to impress upon you the necessity of strengthening every God-given ability, that you may double the powers you now possess, by improving them to the glory of God. It is by revealing the transformation that the truth has worked in our characters, in giving us a Christ-like mold, that we show our appreciation of the great sacrifice that has been made in our behalf. We bear fruit to the glory of God, when we show to the world that the truth has sanctified our lives, and changed our characters. We are then registered in the books of heaven with those who have washed their robes, and made them white in the blood of the Lamb. We shall

receive the heavenly benediction, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." {RH, October 30, 1888 par. 14}

Those who have labored for the glory of God will meet around his throne many who have been influenced through their efforts to accept the truth as it is in Jesus. With them they will exclaim, "Saved! eternally saved!" And while all honor and majesty and glory shall be given to God and to the Lamb, yet those who have sought for the salvation of their associates will share in the joy of their Lord. Many will say to the faithful followers of Jesus, "It was your constant efforts, your Christ-like character, that influenced me to seek the salvation of my soul; and this acknowledgment will not detract in the least from the glory that shall flow forth from immortal tongues to the Father and to the Son. Let us have more earnest zeal for the souls that are out of Christ. We need to broaden our efforts, enlarge our plans, and make it manifest that the truth has a vitalizing power in our life. If you work with earnestness and unselfish effort, you will see the salvation of souls. We must have the spirit of supplication to God. The enemy holds many of you from prayer, by telling you that you do not feel your prayers, and that you would better wait until you realize more of the spirit of intercession, lest your prayers should be a mockery. But you must say to Satan, "It is written" that "men ought always to pray, and not to faint." We should pray until we do have the burden of our wants upon our souls; and if we persevere, we shall have it. The Lord will imbue us with his Holy Spirit. The Lord knows, and the Devil knows, that we cannot resist the temptations of Satan without power from on high. For this reason the evil one seeks to hinder us from laying hold upon Him who is mighty to save. Our Lord made it our duty, as well as our privilege, to connect our weakness, our ignorance, our need, with his strength, his wisdom, his righteousness. He unites his infinite power with the effort of finite beings, that they may be more than victors in the battle with the enemy of their souls. {RH, October 30, 1888 par. 15}

Let no one be discouraged, for Jesus lives to make intercession for us. There is a heaven to gain, and a hell to escape, and Christ is interested in our welfare. He will help all those who call upon him. We must mingle faith with all our prayers. We cannot bring Christ down, but, through faith, we can lift ourselves up into unity and harmony with the perfect standard of righteousness. We have a wily foe to meet and to conquer, but we can do it in the name of the Mighty One. I am glad we have a Saviour whose love cannot be measured, except as we look to the cross of Calvary with comprehensive faith. The light that streams from Calvary shows us the value of the soul and of eternal life. If we, then, lift up Jesus, and humble ourselves, we shall finally receive honor, glory, and eternal life. {RH, October 30, 1888 par. 16}

**PERIODICALS / RH - The Review and Herald / November 6, 1888 The Missionary Work. -**

**November 6, 1888 *The Missionary Work.***

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Our Saviour has given to every one his work, and no one can plead any excuse to God why he has not done the very work which God has given him to do. God does not require of the man to whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us. The varied trusts are proportioned to our varied capabilities. Though we may have but one talent, if we use that well, God will accept it; but our improvement of it will be according to the measure of the gift of Christ. {RH, November 6, 1888 par. 1}

The plans which have been suggested by our brother, I believe to be sound; and if we practice something in this line in the several churches with which we are connected, we shall find that those churches that carry out a system of labor, educating and training all to do something for the Master, will be living churches; for a working church is a living church. But here it may be urged that there should be ability to educate properly, and to teach how the different members shall do their part in the work. The one who is appointed as leader in the church, or the minister who has charge in the district, should consider it a part of his work to be overseer of the flock of God. Now, how is it possible for the servants of God to neglect this part of the work, when Paul describes his work in the ministry as "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his workings which worketh in me mightily?" Now that same order of work is devolving upon every man who becomes a minister. It is to educate, educate, educate, not only by precept, but by example; and if the one who thus teaches, can bring a church into working order, showing them how to work in this very line, he will have a special interest in the prosperity and success of the church. Such will say, "I have acted a part in that work, and was much blessed in attempting to do something; and I have an interest to do more and better work." {RH, November 6, 1888 par. 2}

Just according to the measure of the ability which God has committed to them, can they work intelligently, and work in Christ. Here is the great and essential point,--for these workers to be sure that they have the spirit of Christ. And if they are filled with the love of God, which should be in the heart of every worker; and if they seek wisdom from above, they will seek to be more and more intelligent in regard to their work, and will become efficient and useful workers. They should never be satisfied with their present condition, but should continually increase in the knowledge of Jesus Christ. The first thing necessary is to have our hearts and minds touched with that love for souls which Christ manifested, that our ways and manners will not offend. We should be such excellent representatives of the missionary cause that it shall stand high and elevated, pure and holy. {RH, November 6, 1888 par. 3}

It is essential that we begin at the first round of the ladder, and climb step by step. It is not best for those uneducated and undisciplined to grasp at the top round of the ladder, and think they can do the work of another who is more experienced; but if they will be humble, they may gain the very best kind of experience. They can gain an aptitude for the work, if they will put their ingenuity to work as to the best methods and means of making everything they undertake full of earnest interest. Their work will then

become a living work, not a dead form. {RH, November 6, 1888 par. 4}

I want to know why we as Christians who profess to believe the most solemn truths that God ever gave to mortals, should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is of great consequence to ourselves and others, in what manner we let our light shine in the work in which we engage; and if we seek to glorify Christ, God will help us by letting his light so shine through us, that the glory shall redound to him. We should be the very best and most intelligent workers in the Master's vineyard. We may legitimately seek to excel in copying our Pattern, Christ Jesus. {RH, November 6, 1888 par. 5}

We see many of our sisters who know how to crochet fine articles for their dress; but this kind of work is represented as hay, wood, and stubble. God has earnest work for all to do; and if our sisters would spend their God-given time in earnest prayer to God, and the study of his word, he would impart to them heavenly wisdom, that they might know how to labor through the grace given them of God, to save the souls of those around them. Our sisters might begin with missionary work in their own households; then they would know how to work intelligently for their neighbors. If they would become interested in this kind of work, they might be sowing the seeds of truth. We must sow beside all waters, though we know not which will prosper, this or that. This kind of work pays; for its results are as lasting as eternity. It is represented as bringing to the foundation, gold, silver, and precious stones,--materials which are not consumable and perishable, but as enduring as eternity. The first work for us individually is a personal consecration to God. {RH, November 6, 1888 par. 6}

I have seen ladies in England riding in their carriages with their lap-dogs, covered with their little blankets, in their arms. How I longed to place some poor homeless child in the place of that dog! I saw houses beautifully and expensively built, like palaces, and on inquiring in regard to them, was told that they were built by wealthy men for their hounds and dogs. But you could see little children and women in the streets, miserable and poor, and destitute of clothing. Now what reason is there in this? Will that work be as far-reaching as eternity? We do not want to misuse any of God's creatures, but we should give our first attention to those souls for whom Christ died; and we should not allow our means to flow out in these foolish channels for our own selfish gratification. We should use all of God's gifts in gaining an experience that will help us to benefit our fellow-creatures, and advance the missionary work; for in doing this, we are laying up for ourselves treasure in heaven. Every self-sacrificing work and effort that shall be made for the sake of Christ, to reflect back glory to God, in educating and training ourselves for this kind of labor, will meet the approval of Heaven; and God himself will connect with these efforts, and put his seal upon them. This work may appear to us very feeble, and we may never in this life understand the results of such labor; but God knows all about it, and we must sow continually beside all waters, not knowing which will prosper, this or that. {RH, November 6, 1888 par. 7}

We find by interested inquiry that there are churches in different places that are ready to die. If they were ready to die to self and sin; if covetousness and love of



pleasure were let die, it would not be so bad; if they were ready to die in this sense, they would be led to bring all their powers into exercise for the Master; but it is a spiritual death that pervades our churches. Are there not those who feel the importance of teaching the members of the church, and trying to get workers for the cause of God? Who will see the importance of putting to the stretch every power and talent that God has given them? Our sisters can work for the women at their homes, and thus do a good work for the Master. Our brethren can reach the men. If those who have a little time, will give courteous attention and well-directed effort, they can help men to become elevated, and in the place of smoking the cigar and enjoying themselves at the saloon, they may be led to Christ, who has died for all. {RH, November 6, 1888 par. 8}

I remember when the converting power of God came upon me in my childhood. I wanted every one else to have the blessing that I enjoyed, and I could not rest till I had told them of the love I had for Jesus. I visited my young companions at their homes, and told them my experience,--how precious the Saviour was to me, and how I wanted to serve him, and that I wanted them to love Jesus and serve him also. I would talk of the preciousness of Christ, and ask them if they would kneel down and pray with me. Some would kneel, and some would continue to sit in their chairs; but before we arose, all would be on their knees, and we would often continue in prayer for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle. There is great power in presenting the love of Jesus. {RH, November 6, 1888 par. 9}

When we go into a house to visit families, we should not begin to talk of frivolous things, but come right to the point, and say, "I want you to love Jesus, for he has first loved you." You can talk of the Christian's hope, and the reward that is presented to the obedient; and as has been suggested, make it a part of your work to take with you publications, and ask the people to read. When they see that you are sincere, they will not despise your efforts. It is possible to reach the hardest heart. It is the simplicity, sincerity, and humility that you manifest which will help you to reach the souls for whom Christ has died; therefore let us not be negligent in this work. {RH, November 6, 1888 par. 10}

The plan now under consideration, I believe to be one that God will be pleased with. The churches that are weak and ready to die, need some one who has the ability to set things in operation, and to help devise means and lay proper plans for putting life into their work. But who will do this work? There are many who have ability, and who want to be Christians, who should be set to work in the meetings and out of the meetings. First one should be called upon and then another, to give Bible readings, to pray, or speak, and the Spirit of God will work with your efforts; and as strangers come into your gatherings, they will be impressed, and you can reach the people--not by your own ability, but by the Spirit of God working with your efforts, though of course we want all the ability and power that God has given us, brought into use. We should not be novices forever, but should study how to conduct ourselves properly at all times and all places. We should carry Christian politeness with us in all our work. We must be hewn and squared and fitted, that we may do the work of God in humility, and that the sharp



corners which may be in our characters may not be prominent. {RH, November 6, 1888 par. 11}

Much depends upon the manner in which you meet those with whom you visit. We should have a cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse them, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we considered them so. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus Christ; then we can win our way into the hardest heart. We should clothe ourselves in plain, simple attire, so that none will feel that they are not our equals, and that we do not consider them worth saving. {RH, November 6, 1888 par. 12}

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; but he should make it a part of his work to educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers. I read of a man who had a company of workmen over whom he placed an overseer, whose duty it was to see that the work was done to the best advantage. One day he came along to where his overseer, in charge of twelve men, was digging a trench. He found the overseer down in the trench digging away, with the sweat dropping from his brow; but the twelve men were above, watching him in his labor. The overseer was called up and asked what he was doing there. "I ordered you," said the man, "to keep twelve men at work; why have you not done this? There you are, doing the work of one man, while twelve are idle. Here are your wages." {RH, November 6, 1888 par. 13}

Now God has made some of us overseers of the flock, and he does not want us to do all the work ourselves, but he wants us to educate others in different branches of the work, that all the talents may be discerned and appropriated. Our ministers often do the labor instead of educating others to share the responsibility in the cause. The work of the minister should be the work of a teacher. This part of the work has been sadly neglected, and the result is that much is left undone that might have been accomplished, if talents had been wisely brought into the work. Some, through inexperience, will make mistakes, but should kindly be shown how they can do their work better. And thus you can be educating, until you have men and women of experience in the cause of God, who can carry responsibilities, and who will be prepared for the good work that is suffering so much for the want of laborers. We need men who can bear responsibility, and the best way for them to gain the experience they need, is to engage with heart and mind in the work. {RH, November 6, 1888 par. 14}

If we work for others, an experience will be gained about which we can talk when we assemble together. We shall not have a dark, gloomy testimony, but we shall speak of life and joy and courage; and instead of talking about our brethren, and thinking of our

trials, we shall be thinking of the love of Christ, and studying how to become more efficient workers for him. If this branch of the work could be taken up in every church in our Conferences, we should see in the year to come an advancement, an elevation, a healthfulness, an altogether different atmosphere among our people; and there would not be so much time for gossiping and talking about our neighbors. The time spent in idle tales would witness the conversion of many souls to Christ. Why should we not feel an interest for those around us, when Christ has given us such an evidence of his love? Brethren and sisters, God will not leave us; he will let his converting, sanctifying grace be upon us, if we will move right forward in faith. {RH, November 6, 1888 par. 15}

Brethren and sisters, we want to do more than we have been doing to set things in working order for God. We want to do the work that has been given us to do, in saving souls, that at last we may be welcomed into the joy of our Lord; that we may not only give praises to God and the Lamb for our own salvation, but also that we have been the means of saving some soul through Jesus Christ; and in this way we must work, if we expect to enter into that joy. We cannot know here what the effect of our work has been, but eternity will reveal what we have done for the Master. Shall we not lay plans and devise means to carry forward these principles, to the letter? Then the blessing of the Lord will attend all our labors. {RH, November 6, 1888 par. 16}

**PERIODICALS / RH - The Review and Herald / November 13, 1888 The Law of God the Standard of Home Government. [REMARKS AT BASEL, SWITZERLAND, APRIL 7, 1886.] - By Mrs. E. G. White. -**

***November 13, 1888 The Law of God the Standard of Home Government.***

**[REMARKS  
AT BASEL, SWITZERLAND, APRIL 7, 1886.]**

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**By Mrs. E. G. White.**  
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The work of parents is an important, a solemn work; the duties devolving upon them are great. But if they will study the word of God carefully, they will find in it full instructions, and many precious promises made to them on condition that they will perform their work faithfully and well. It exhorts them to bring up their children "in the nurture and admonition of the Lord," and assures them that if they train up their children in the way they should go, when they are old they will not depart from it. Again, the admonition is given concerning the commands of God, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." {RH, November 13, 1888 par. 1}

In order to do this work, parents must themselves become acquainted with the word

of God. Instead of spending their time in gossip, or in needless ornamentation of their houses or their persons, they will seek diligently to understand the will of God as revealed to them in his word; and instead of speaking vain words and telling idle tales to their children, they will talk with them upon Bible subjects. That book was not designed for scholars alone. It was written in plain, simple style, to meet the understanding of the common people; and, with proper explanations, a large portion of it can be made intensely interesting and profitable to very small children. {RH, November 13, 1888 par. 2}

Both parents and children should be under the control of God. There should be no oppression of the part of the parents, and no disobedience on the part of the children. Intelligent reason should take the lines of control. If parents in this age of the world meet the mind of God in the training, of their children, a great reformation will be experienced in the character of many. Their habits, their tempers, and their ideas will have to be entirely changed before they can lead their children to obey God. They must first control their own will, and obey the word of God themselves. Instead of scolding, flying into a passion at one time, and then indulging their children at another, those parents who are conscientiously walking in the way of the Lord will seek by precept and example to educate their children in self denial and self-control. They will also feel the responsibility of teaching them the truth. With the word of God spread out before them, the parents will show their children the importance of following the teaching of the Bible, and not departing from it under any consideration. {RH, November 13, 1888 par. 3}

After the death of Moses, Joshua was the leader of Israel. But notwithstanding his national burdens, he did not forget the duties which rested upon him in regard to his own family. He inquires of the people whether they will serve the Lord fully, and keep all of his commandments; and then he declares emphatically, "As for me and my house, we will serve the Lord." This should be the language of every father and mother in our day. {RH, November 13, 1888 par. 4}

Parents have before them the example of Abraham, the father of the faithful. The God of heaven says, "I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There will be no betrayal of the truth on his part; there will be no compromise in the matter. He will keep the law of God, he will teach his children to keep it. He will not allow blind affection, which is the veriest cruelty, to control him, neither will he permit his children to become the ruling power in the household. He will see that allegiance is given to the God of heaven, and that Satan does not gain control over the members of his family. {RH, November 13, 1888 par. 5}

Not until the parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. The Holy One of Israel has made known to us the statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced "holy, and just, and good," are to form the standard of action in the home. There can be no departure from them without sin; for they are the foundation of the Christian religion. One of the plainest of these precepts is that which relates to the observance of the Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it

thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." {RH, November 13, 1888 par. 6}

All through the Bible we find that a careful observance of the Sabbath is repeatedly enjoined. God has plainly stated that those who knowingly break the Sabbath shall not prosper. He who has given man six days wherein to labor to obtain a livelihood, has reserved only one day to himself; and he looks with indignation upon those who appropriate any portion of this time to their own secular business. There are some who carry their business into the hours of the Sabbath to such an extent that they write business letters, and even collect debts, pay bills, and settle accounts upon the Sabbath. But God's eye is upon them, and although they may appear for a time to prosper, he will surely visit them with judgment. He can by a word scatter faster than they can gather. By fire, by flood, by the tempest, or the earthquake, he can cause them to lose all that they have gained by violating the Sabbath. {RH, November 13, 1888 par. 7}

How blind are the Christian world to their own highest interest! They could see, if they would, how the favor of God was removed from his people anciently, and they were left to be overcome by their enemies, and to become a scattered and hated people, because they transgressed his commands, and violated his Sabbath. The Lord has not changed, neither has he removed the sanctity from his rest-day. {RH, November 13, 1888 par. 8}

Some who claim to be giving allegiance to the law of Jehovah have even gone so far in Sabbath desecration as to unite in partnership with those who have no respect for the Sabbath. The professed Sabbath-keeper may cease his own labors on the Sabbath, but his partner continues the work. How must angels look upon this partnership, as the Sabbath observer kneels reverently before God in the house of worship, while those with whom he is united in business continue their labor just the same as on any other day! How does Heaven look upon the noise and confusion, the sound of the mechanic's ax and hammer, which ascends instead of thanksgiving, as if in defiance of his injunctions! Can the Lord regard as guiltless the man who thus unites with transgressors? {RH, November 13, 1888 par. 9}

There is such a thing as holding the truth in unrighteousness,-- professing to believe it while our actions are like those of transgressors. Bible truth will be a power in the true believer's life. It will give directness to all his efforts, and a holy purpose to all his labors. Unbelievers frequently argue that those who profess to believe the Bible do not exemplify its teachings in their business relations with their fellow-men. My soul has often been grieved as I have seen those who advocate the law of God failing to carry out its principles, in the public and private walks of life. {RH, November 13, 1888 par. 10}

We have no time now to confer with flesh and blood,--no time to study profits and losses, and to cut the sharp corners of truth, so that they shall not disturb others. The customs of the world should not be imitated by the people of God. What may seem perfectly proper in unbelievers may not be at all right for those who profess to love God and keep his commandments. The question should not be, What is custom? What will

others think and say? but rather, What has God said in his word? What will be the effect of my example upon the world and upon the members of my own family? {RH, November 13, 1888 par. 11}

**PERIODICALS / RH - The Review and Herald / December 11, 1888 The Inestimable Gift. -**

**December 11, 1888 *The Inestimable Gift.***

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We are nearing the close of another year. Christmas and New Year's will soon be here. Let us candidly and carefully review our life during the year that is about to pass, with its burden of history, into eternity, and consider the many tokens we have had of the favor of God in the blessings he has bestowed upon us. The most unspeakable gift which God could bestow upon the world was the gift of his beloved Son. {RH, December 11, 1888 par. 1}

We do not half appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties. "For your sakes he became poor, that ye through his poverty might be rich." Infinite was the sacrifice on the part of the Father; infinite the sacrifice of the Son! The highest gift that Heaven could bestow was given to ransom fallen humanity. O, what divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But Christ declares, "The Son of man is not come to destroy men's lives, but to save them." The Son of God understood the desperate situation, and himself came to our world, that man through him might have eternal life. Son of the Most High though he was, he submitted himself to insult, mockery, and a cruel death because he loved man, and would save him from ruin. But, as if determined to cut themselves off from all communication with Heaven, as if scorning God's mercy and defying Omnipotence, the world whom he came to save, crucified the Lord of glory. Can we, my dear brethren and sisters, behold such love, such infinite sacrifice, unmoved? O, what abundant resources divine power has provided for the fallen race! {RH, December 11, 1888 par. 2}

Let us look to Jesus, and see the amazing love for fallen man of which the cross of Calvary gives evidence. The great sacrifice has been made, and Christ has purchased man at an infinite cost. "Ye are bought with a price," even the precious blood of the Son of God. And now Jesus says, "I have claims upon the human heart; man is the purchase of my blood." Thus he asserts his ownership of the consciences of men; and his Spirit, sent forth into all the world, convicts men of the claim God has to all there is of them, and writes his name upon the heart of every one who accepts that claim. He engages to renovate the soul through the medium of the truth. "This is life eternal, that they might know thee, the true God, and Jesus Christ, whom thou hast sent." All other knowledge is worthless only as Christ dwells in the heart, and is interwoven with the

affections. Our Lord designed that his church should reflect to the world the fullness and sufficiency that we find in him. His children derive their enjoyment from a Source higher than the world can comprehend; and as they are constantly receiving of God's bounty in spiritual and temporal gifts, they are to represent to the world the love and beneficence of Christ. {RH, December 11, 1888 par. 3}

The church of Christ is the only object on the earth upon which he bestows his supreme regard; yet it has grown feeble and inefficient through selfishness. While all heaven is astir, dispatching messengers to bear the divine will to every part of the earth, they expect the church of the living God also to be co-laborers with Christ. He engages to come into the midst of his church, and to honor their prayers and decisions by the manifestation of his grace and power. They are members of his mystical body. Christ is their living head, controlling all the members of the body. Jesus himself, in his infinite mercy, is experimenting on human hearts, and by his efforts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master, is seen in human lives and characters, and is qualifying them to bear their part in the decisions of the judgment, and to share in the pleasures of heaven. Christ expects that man will be partaker of his divine nature while in the world, and thus convey a large amount of glory from earth to heaven. In full-souled piety, devotion, and ardor, man is to be one with Christ and one with God. {RH, December 11, 1888 par. 4}

The church of Christ is the repository in which heaven's wealth is stored, to be imparted to others, in the providence of God, as the extension of his work and the upbuilding of his cause shall demand. The rich dowry of grace, the intrusted capital of money, and the possessions in houses and lands, he has intrusted to his stewards upon the earth; and nothing can be more offensive to God, who is constantly bestowing his gifts upon man, than to see him selfishly grasping these gifts, and not rendering back to God either interest or principal. God designs that his stewards shall work as Christ worked, exerting all their influence to win souls to him, denying self as he denied himself, and practicing strict economy, in order to have means to use in Christ's cause. I have seen that we do not answer the claims of God upon us as we should. We might invest larger treasures in the bank of heaven, to be employed in missionary work. Said Christ, "Ye are the light of the world." God is constantly clothing us with temporal and spiritual blessings as with a garment. Jesus is today in heaven, preparing mansions for those who love him; yea, more than mansions, a kingdom, which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ in the salvation of souls. {RH, December 11, 1888 par. 5}

If men and women and youth could only realize the part that it is their privilege to act in connection with Jesus Christ, they would make far greater effort than they are making now. God forbid that any who are made partakers of the mercy and the grace of Christ, should devote their thoughts and their energies to serving themselves in these precious golden hours of probation. What answer can you give to the Master when he shall call for an account of your stewardship, if you have not been the means of saving souls for Jesus Christ? If your tithes and offerings, and even yourselves, have been withheld



from his service; if the precious talents intrusted to your stewardship, either in property, in physical strength, in mental ability, or in all united, are not wisely improved; if they are turned to selfish gratification, you imperil your soul, and dishonor God, your Creator. {RH, December 11, 1888 par. 6}

There are today a large number who are not rendering to God the things that are God's. Opportunities, precious beyond price, of doing good to those around us, are being lost, because our eyes are not single to the glory of God. Satan has his devices to divert the mind to selfish purposes, so that the pressing needs of the cause, both for personal effort and means, shall be lost sight of. Not only your tithes, which belong to God by a special contract between him and his people, but your free-will offerings, are lost to his cause. One dollar now is of more value to the work than ten dollars will be at some future period. The Lord tests his people with prosperity, to see if they will consider souls of more value than money, or houses, or lands. If you cling to the means with which he intrusts you, and do not consider the wants of the cause in its various branches as more important than any temporal gain, you do not give evidence that you appreciate the gift of God's dear Son, whose life was the price of your redemption. Souls are perishing in the very shadow of your own doors, and many of you are too indolent and indifferent to make an effort to bring them to a knowledge of the truth. {RH, December 11, 1888 par. 7}

My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, "Come over and help us." Brethren and sisters, will you answer the cry? saying: "We will do our best, both in sending you missionaries and money. We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in appetite. We will give the means intrusted to us into the cause of God, and we will devote ourselves also unreservedly to his work." Your property, your time, your strength, your opportunities all belong to God, and for these talents you must render an account. The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help. {RH, December 11, 1888 par. 8}

Work, brethren, work while you have the opportunity; while the day lasts. Work, for "the night cometh, when no man can work." How soon that night may come, it is impossible for you to tell. Now is your opportunity; improve it. Invest every dollar that you can spare, in the bank of heaven. Will you believe the words of Christ? and will you be doers of his word? {RH, December 11, 1888 par. 9}

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." {RH, December 11, 1888 par. 10}

These are the words of Jesus, who loved you so much that he gave his own life, that you might have a home with him in his kingdom. Did he not know your great need? Did he not in these words present the only safe course for you to follow, if you would gain the crown of glory? Then do not dishonor your Lord by disregarding his positive

commands. Do not disobey the injunctions of Him who loved you. {RH, December 11, 1888 par. 11}

There are those who seem determined to invest their means in the world, or tie them up somewhere, lest they return to the Giver in the gifts and offerings which are his due. More than this, they rob God in tithes; and he will not bless them in their selfishly withholding from him his own. O, what an amount of means and time is wasted in the indulgence of pride! God will wait for a time still imparting his blessings; but if men continue to dishonor him by withholding that which is his due, reverses will surely come, in punishment for their base ingratitude. God sees that the more he places in the hands of these men who divorce themselves from him,—men for whom he has done so much,—the more their affections are placed on the earthly treasure, and the less thought and interest they have for the eternal reward. {RH, December 11, 1888 par. 12}

God calls upon those who have possessions in lands and houses, to sell, and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted, and brought into the church. These souls will, in their turn, practice the same self-denial, economy, and simplicity, for Christ's sake that they, too, may bring their offerings to God. Through these talents, wisely invested, still other souls may be converted; and thus the work goes on, showing that the gifts of God are appreciated. The Giver is acknowledged, and glory redounds from earth to heaven in the salvation of souls, through the faithfulness of God's stewards. Although Jesus was the Prince of Life, he did not take his place with the rich and lordly ones of earth, but he honored the lowly, the oppressed, and the suffering, and bestowed upon them the blessings of his love. {RH, December 11, 1888 par. 13}

Christ was the majesty of heaven, yet the world rejected him. Let not his professed followers be guilty of this neglect. Is not the sin of covetousness fearfully denounced in the Holy Scriptures? "For this ye know, that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life." {RH, December 11, 1888 par. 14}

Brethren, are your lands and houses of more value than the precious souls for whom Christ has died? Every church-member should awake, and go to work in the Lord's vineyard. If there are some who cannot give personal effort in missionary work, let them live economically and give of their earnings. Thus they can contribute money to send papers and books to those who have not the light of truth; they can help pay the expenses of students who are fitting for missionary work. Open your hearts in gifts and offerings; bring them to Jesus; lay them at his feet, and he will bless you. The necessities of the cause of God demand a continual flow of liberality. Let those who

have been selfishly withholding their means, now bring offerings to the Lord. Be prompt in rendering to God his own. One reason why there is so great a dearth of the Spirit of God, is because so many are robbing God of his just claims. {RH, December 11, 1888 par. 15}

There are poor men and women who are writing to me for advice as to whether they shall sell their homes, and give the proceeds to the cause. They say the appeals for means stir their souls, and they want to do something for the Master who has done everything for them. I would say to such, "It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty." If there was more seeking God for heavenly wisdom, and less seeking wisdom from men, there would be far greater light from Heaven, and God would bless the humble seeker. But I can say to those to whom God has intrusted goods, who have lands and houses: "Commence your selling, and giving alms. Make no delay. God expects more of you than you have been willing to do." We call upon you who have means, to inquire with earnest prayer: What is the extent of the divine claim upon me and my property? There is work to be done now to make ready a people to stand in the day of the Lord. Means must be invested in the work of saving souls, who, in turn, shall bring their offerings to the treasury, and win souls to the Lord. {RH, December 11, 1888 par. 16}

When we make these earnest appeals in behalf of the cause of God, and present the financial wants of our missions, conscientious souls who believe the truth are deeply stirred. Like the poor widow, whom Christ commended, who gave her two mites into the treasury, they give, in their poverty, to the utmost of their ability. Such often deprive themselves even of the apparent necessities of life; while there are men and women who, possessing houses and lands, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into his work. To these last are especially applicable the words of Christ: "Sell that ye have and give alms." Lay up treasure in heaven. Commit some of your earthly possessions to the bank of heaven. {RH, December 11, 1888 par. 17}

Let us so manifest our faith and our love for God and the souls of men, that Jesus and his angels can look down from heaven upon us as a people, and bless us upon the coming Christmas and New Year's. How unworthy we are of all the priceless gifts and the continued mercies with which the Lord blesses us! How marvelous has been the goodness of God to the children of men! And how can we better testify our gratitude to God than by making thank-offerings to him at this Christmas time? {RH, December 11, 1888 par. 18}

Our children have been educated to expect gifts from parents and friends upon Christmas. Christmas is celebrated to commemorate Christ's birth. If we celebrate it only in seeking to give pleasure to our children and one another, our offerings are diverted from the true object. We should bring our thank offerings to the Lord, laying our gifts at the feet of Him who has opened the treasures of heaven to us. {RH, December 11, 1888 par. 19}

The enemy plans that human minds and hearts shall be diverted from God and his

cause, to praise and honor one another. God has been left out of the question, and positively dishonored. Christmas has been made a day of feasting of gluttony, of selfish indulgence. Now let every family consider this matter in all its bearings. Let the parents place it in all its wonderful significance before their children and friends, and say: "This year we will not expend money in presents upon ourselves, but we will honor and glorify God. We will testify of our gratitude to him who gave his Son to die as our sacrifice, that we might have the gift of eternal life." Let us show that we appreciate this gift, and respond as far as it is in our power, with thank-offerings. Let us celebrate Christmas by remembering God, instead of remembering our friends and relatives with gifts which they do not need. {RH, December 11, 1888 par. 20}

Will not God acknowledge the offerings thus bestowed? Will he not bless the little ones who bring some offering of their own to the Master?--Indeed he will. Is not this a most precious opportunity to educate your children in the work of self-denial for Jesus's sake? Tell the children of the great missionary field, and talk to them of the love of Christ; of the great sacrifice made because he loved us, and wanted us to have a home with him in his kingdom. He came to our world to bless it with his divine presence, to bring peace, and light, and joy; but the world would not receive him, and put the Prince of Life to death. His death was to bring the treasures of heaven within the reach of all who should believe in Jesus. Make this glorious theme plain to your children; and as their young hearts expand with love to God, let them present their little offerings, that they may act their part in sending the precious light of truth to others. Thus the children may become little missionaries for the Master. Their little offerings coming into the treasury like many tiny rivulets, may swell the stream to a river that shall refresh many souls who are thirsting for the truth of God; and even these children may see some souls saved in the kingdom of God as the result of their self-denial. {RH, December 11, 1888 par. 21}

**PERIODICALS / RH - The Review and Herald / December 11, 1888 David's Gifts to the Temple. -**

***December 11, 1888 David's Gifts to the Temple.***

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"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." 1 Chronicles 29:14. The time when David was to be gathered to his fathers had almost come; but before his career closed, he turned his attention to the sanctuary to be erected for the Lord. David was not the one chosen of the Lord to build the temple; but he had no jealousy in his heart on this account, and manifested none the less zeal and earnestness in its behalf. He had prepared in abundance the most costly material,--gold, silver, onyx stones, and stones of divers colors, marble, and the most precious woods. And now all this valuable treasure that he had collected must be committed to others; for other hands must build the house for the ark, the symbol of

God's presence. {RH, December 11, 1888 par. 1}

David summons the princes of the congregation to receive his legacy in trust, but he has a special appeal to make to the people before he commits to them all this substance for the temple of the Lord. He says, "I have prepared with all my might for the house of my God," and then goes on to enumerate the materials he had gathered. More than this, he says: "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asks of the assembled multitude who had brought their liberal gifts, "who then is willing to consecrate his *service* this day unto the Lord?" {RH, December 11, 1888 par. 2}

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king." 1 Chronicles 29:6-20. {RH, December 11, 1888 par. 3}



With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the gifts, giving of their own possessions into the treasury. David had felt deeply his own unworthiness in gathering the material for the house of God, and the expression of loyalty in the ready response of the nobles of his kingdom, as they came forward, with willing hearts dedicating their treasures to Jehovah, and devoting themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He must be glorified, not man. God must receive the honor and praise due to his name. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his divine power had not wrought with human effort, moving upon the hearts of the people, the king's efforts would have been in vain, and the temple would never have been erected. {RH, December 11, 1888 par. 4}

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,--to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver acknowledging, meanwhile, with David, "For all things come of thee, and of thine own have we given thee." {RH, December 11, 1888 par. 5}

It is an honor bestowed upon man that God should intrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God can do his work without the aid of man, if he so choose. But this is not his plan; he has given to every man his work, and he trusts men with treasures of wealth or of intellect, as his stewards. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee." {RH, December 11, 1888 par. 6}

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he cannot withdraw, if these precious tokens of his favor are not appreciated, and rightly applied. Angels of God, with clear, fine perceptions unclouded by sin, recognize the endowments of Heaven as bestowed with the intention that they be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities to procure his own happiness, or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say, with David: "All things come of thee, and of thine own have we given thee."

E. G. White.



{RH, December 11, 1888 par. 7}

**PERIODICALS / RH - The Review and Herald / December 11, 1888 The Approaching Crisis. -**

**December 11, 1888 *The Approaching Crisis.***

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A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon all, the observance of the first day of the week as a sacred day. In doing this, they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath. In view of this, there must be, among God's commandment-keeping people, more spirituality and a deeper consecration to God, and a zeal in his work that has never yet been reached, to hold aloft the banner of God's truth. The law of God, the only standard of righteousness, must be prized in proportion as the professed Christian world manifest contempt for it. {RH, December 11, 1888 par. 1}

The law of God should be loved and prized by God's true people now, more than ever before. There is the most urgent necessity of enforcing the words of Christ upon the mind and heart of every believer, both men and women, youth and children: "Search the Scriptures." Examine your Bibles as you have never done before. Unless you arise to a higher, holier attitude in your religious life, you will not be ready for the appearing of our Lord. There are many who are not purifying their souls by obeying the truth. As great light has been given them, God expects proportionate zeal, devotion, and faithfulness upon the part of his people. But there will be proportionate darkness, unbelief, and blindness as the truth is not appreciated and acted upon. {RH, December 11, 1888 par. 2}

The Lord will not remove from his people every occasion to doubt; but he will give sufficient light and evidence to encourage faith and confidence; and if they walk as Christ, the light of the world, leads the way, they will not step aside into the paths of doubt and unbelief. When declension and danger threaten the church, there will be more praying, more fasting, by the faithful few, and the Lord will answer the prayers offered to him in sincerity, and at the same time he will come forth as an avenger because of the guiltiness of the evil-workers. He will be a protector; for he will "avenge his own elect, which cry day and night unto him, though he bear long with them." {RH, December 11, 1888 par. 3}

It will appear as though Satan is triumphant, and that truth is overborne with falsehood and error; because the people over whom God has spread his shield, and the country which has been an asylum to the conscience-oppressed lovers of God and the defenders of his truth, are placed in desperate jeopardy through its oppressive legislation. Should our nation abjure the principles of Protestantism, to give countenance and sanction to the Sunday law, they will in this act join hands with popery; for it will be nothing else than giving life to the tyranny which has been eagerly

waiting and watching its opportunity to spring into active despotism. And now, as this evil is on the point of realization, it is the business of all believers in the Bible to arouse. {RH, December 11, 1888 par. 4}

For years many have sat in calm expectation of this event, and they will not be working out the purposes of God if they comfort themselves with the thought that what is to come will come, and anything that they may do will not prevent it. They should not settle down in an easy, comfortable indolence, thinking that God will shelter his own people in the day of this calamity. This is the time for action, not for indolence and spiritual stupor. Satan is preparing his forces with a power from beneath, and all heaven is in busy activity, ready to work in the interests of those who are awake to the condition of things, and, like faithful sentinels, are doing all they can to arouse the people to avert, if possible, the threatened evil. {RH, December 11, 1888 par. 5}

If our people continue in the listless attitude in which they have been, God cannot pour upon them his Spirit. They are unprepared to co-operate with him. They do not realize the threatened danger, and are not awake to the situation. They should feel now as never before their need of vigilance and well-concerted action. {RH, December 11, 1888 par. 6}

The following quotation from "Testimony, No. 32," pages 208-210, which was published in 1885, shows that our people have not been left without warnings as to the duties and dangers of the times:-- {RH, December 11, 1888 par. 7}

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." {RH, December 11, 1888 par. 8}

Those who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of the Lord weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always

wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, of his truth and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,--the same infinite Creator will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict. "The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber. {RH, December 11, 1888 par. 9}

Thus it has been in the past history of God's people. For refusing to worship the great golden image which Nebuchadnezzar had set up, the three Hebrews were cast into the fiery furnace. But God preserved his servants in the midst of the flames, and the attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and great men of the vast kingdom of Babylon. So it was when the decree went forth forbidding prayer to any god save the king. As Daniel, according to his custom, made his supplications three times a day to the God of heaven, the attention of the princes and rulers was called to his case. He had an opportunity to speak for himself, to show who is the true God, and to present the reason why he alone should receive worship, and the duty of rendering him praise and homage. And the deliverance of Daniel from the den of lions was another evidence that the Being whom he worshiped was the true and living God. {RH, December 11, 1888 par. 10}

So the imprisonment of Paul brought the gospel before kings, princes, and rulers, who otherwise would not have had this light. The efforts made to retard the progress of truth will serve to extend it. The excellence of truth is more clearly seen from every successive point from which it may be viewed. Error requires disguise and concealment. It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success. {RH, December 11, 1888 par. 11}

The people whom God has made the depositaries of his law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been intrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has

furnished us. The last warning is to be proclaimed "before many people, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you always, even unto the end of the world." {RH, December 11, 1888 par. 12}

Through fraud and falsehood Satan is now using those who claim to be Christians to divorce the world from God's mercy. They are working in blindness. They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution, principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages. But this need not be, just at this point of time, if the church is aroused to her duty and her work. A vast responsibility is devolving upon men and women of prayer throughout the land, to petition that God may sweep back this cloud of evil, and give a few more years of grace to work for the Master. {RH, December 11, 1888 par. 13}

The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of what they are today. But now, when the time has come for them to spring into action, they have the getting ready to do. When Satan made his advances, it was high time for the watchmen on the walls of Zion to arouse and counteract his efforts to obtain the advantage. It is not in the order of God that light has been kept from our people,--the very present truth which they needed for this time. Not all of our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. The third angel's message comprehends more than many suppose. What interpretation do they give to the passage which says an angel descended from heaven, and the earth was lightened with his glory? This is not a time when we can be excused for inactivity. If this work, which was so essential, had been taken up by our ministers, there would be today a far different state of things in all our churches. {RH, December 11, 1888 par. 14}

Some in the church will prove to be false brethren; their faith, their love, their patience, their constancy will be tested and tried; and if they are not rooted and grounded in the truth, if they are not filled with the fruits of righteousness which are by Jesus Christ unto the glory and the praise of God, they will become offended at reproofs and warnings, will not humble their souls before God, and will go back and walk no more with those who love the truth. The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given to them to see the dangers. Let them blow the trumpet, not in a general way, but so that it may give a certain sound, that other watchmen upon the walls of Zion may hear, and in their turn send forth the warning note. {RH, December 11, 1888 par. 15}

Perils now threaten the people of God; and what will they do? Can we not assist in

lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls us to awake; for the end is near. The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the hand of oppression, because we demand our religious rights. Shall we then dishonor God by keeping silent, when his holy commandments are being trampled under foot? {RH, December 11, 1888 par. 16}

We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, What are our people going to do in the matter? Do you realize that the night will soon come, when no man can work? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition is brought upon you? If God has ever spoken by me, the time will come when we shall be brought before councils, and every position of truth which we hold will be severely criticised. The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb. {RH, December 11, 1888 par. 17}

We should especially seek God for grace and power to be given his people now. God lives; and we do not believe that the time has fully come when he would have our liberties restricted. The prophet saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Another angel ascending from the east, cried to them, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah. But every conceivable thing that the enemy can bring against the people of God, to hinder them in their work, will be employed. The Lord, on the other hand, bids all to be awake and to watch; for it was while men slept, that the enemy sowed tares. E. G. White. {RH, December 11, 1888 par. 18}

**PERIODICALS / RH - The Review and Herald / December 18, 1888 David's Prayer.  
[DELIVERED AT BATTLE CREEK, MICH., DEC. 8, 1888.] - By Mrs. E. G. White. -**

**December 18, 1888 David's Prayer.  
[DELIVERED AT  
BATTLE CREEK, MICH., DEC. 8, 1888.]**

**-  
By Mrs. E. G. White.  
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Text: "It is time for thee, Lord, to work, for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." Psalms 119:126, 127. {RH, December 18, 1888 par. 1}

There was a time during David's reign over the kingdom of Israel, when he saw that special contempt was shown for the law of God. But what influence did this have upon him? Did it have the effect to sweep him into the current, so that he shared the same distrust in the law of Jehovah, and manifested the contempt that was revealed by those around him?--It had an entirely different influence. He saw that the disregard of the law of Jehovah brought moral desolation instead of increased piety, devotion, and love for God. God seemed to be put out of their minds; and the picture presented was not a pleasant one to the king and prophet of God. He beheld the influences that resulted from the transgression of the law of God, and it quickened his zeal, earnestness, and devotion, so that he felt urged to elevate the standard of righteousness, and hold it high amid the people, instead of uniting with them in transgression. {RH, December 18, 1888 par. 2}

If David thus marked the depravity of his time, and attributed it to the neglect of keeping the law of God, may we not interpret the increasing depravity, and the prevalence of iniquity in our world today, to the universal scorn shown for God's law? From generation to generation, from age to age, there has been a growing disrespect and contempt for the law of Jehovah. And when we come to our time, as we near the close of this world's history, there is a depravity existing everywhere, which reveals the fact that the law of God is made void, and that there is not in the minds and hearts of the people a yearning desire that God should reveal himself. "It is time for thee, Lord, to work; for they have made void thy law." {RH, December 18, 1888 par. 3}

What should be the attitude of the people of God at the present time? We see this growing contempt for the law of God revealed everywhere; and the outlook for the future is perilous for those who love that law, for they stand in marked contrast to those who are showing it such contempt. The secular and the Christian world seem to have joined hands in this matter, and all are trampling under foot the law of Jehovah. Why is it that today, as we look around us, we see so few youth whose moral sensibilities can be aroused? We are forced to admit that it is next to impossible to get them to appreciate the claims that high Heaven has upon them. How difficult it is for them to see the sinfulness of sin, and to realize that God has made an infinite sacrifice in giving his Son to come into our world, that man might have another trial, notwithstanding his transgression of the law. God was, in the beginning, dishonored by the holy pair in Eden, because they held the word of Satan above the word of God. This is the difficulty with the people today. If they would take God's word just as it reads, and have reverence for it, and receive the sacred oracles of God as his voice, there would be a growing regard for the law of Jehovah. {RH, December 18, 1888 par. 4}

God has a law which governs the intellects of all the holy beings in his universe, and this law is designed to govern the inhabitants of this world. Christ died that the human family might be brought back to their allegiance to God. He was their only hope of redemption. He did not suffer and die on Calvary's cross to annul the law, because he would thus be the administrator of sin by perpetuating transgression. If the law of God could have been changed, or one precept of it altered to meet man's fallen condition, then the Son of God need not have come into our world and died. But because the law



of God was changeless in its character; because not one principle of it, not even a jot or a tittle, could be dishonored and swept away, God consented to let his Son take upon himself the results of man's transgression of that law, thus making it possible for man to be pardoned, and to become obedient to all God's commandments. It is the righteousness and perfection of his Son, who takes upon himself our sins, our defects, our weaknesses, which God accepts; and through faith in the merits of the blood of a crucified and risen Saviour we are prisoners of hope. Christ's righteousness becomes our righteousness, if we sustain a living connection with him. Then we cease to transgress the holy law of God, and become partakers of the divine nature. {RH, December 18, 1888 par. 5}

A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin. We see that those who are now keeping the commandments of God need to bestir themselves, that they may obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity. If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, "It is time for thee, Lord, to work, for they have made void thy law." Some may think that because it has been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God. {RH, December 18, 1888 par. 6}

This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake. We know the end is near. We know that the prophecies are fast fulfilling which show that we are living in the close of this world's history. {RH, December 18, 1888 par. 7}

John was shown the last work for this time (Revelation 14:9-12), and he saw a people of whom he says, "Here are they that keep the commandments of God, and the faith of Jesus." John tells us what was opened to him in vision: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This vision represents a people whose attention was called to the sanctuary in heaven. There John saw the ark of God, containing the tables of stone whereon was engraven the law of God; and this people have been seeking to be in harmony with heaven by keeping all God's commandments. There has been great opposition because they have respected the Sabbath of the fourth commandment, which by the secular and religious world has been ignored. {RH, December 18, 1888 par. 8}

Now God speaks to us from Sinai's mount: "Remember the Sabbath day to keep it

holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." It is the only commandment which is prefaced with a "remember," as though God had said, "Do not forget it." He has given to man the Sabbath as a memorial of creation. Man is to obey his command, and as he observes this memorial, the mind will be directed to the living God, who created the heavens and the earth. If man had always remembered to keep holy the Sabbath, there would never have been an atheist or an infidel in our world; but Satan has made an effort to keep God out of the mind, and has worked his plans so as to accomplish this; and having banished God from the memory of man, he puts himself, if possible, in the place of God, and even goes so far as to exalt himself above God, in compelling the consciences of men, which God has never done. {RH, December 18, 1888 par. 9}

We are now keeping the seventh day,--the very day God has told us to keep,--and are here assembled on it for religious worship. The papacy has brought in another day, a common working day, and established it in opposition to the Sabbath of the Lord. This he has done so that men shall not see or understand what are the sacred claims of God resting upon them. Well, what are we to do about it? Are we going to let the enemy make us captives, so that we shall not pay respect and reverence to God's holy day? Notwithstanding the fact that nearly the whole Protestant world have taken this child of the papacy, and cradled and nursed it, and given it prominence, it is our privilege and duty to keep holy the Sabbath of Jehovah. {RH, December 18, 1888 par. 10}

Prophecy tells us that the man of sin, the papacy, was to change times and laws; and because we are not, with the whole world, accepting a spurious Sabbath for the genuine, persecution will be poured out upon us. And it is fast coming to that point when we shall see the power of the oppressive hand brought against our religious liberty, and have our right disputed to keep the day that God has blessed, and given to the world as a memorial of his creative work. Shall we therefore honor a day which has no foundation in God's word, an institution of the papacy, and trample on the holy day that Jehovah has blessed, and set apart for man? John, looking down to the close of this world's history, saw a class who kept the commandments of God, and had the faith of Jesus. I want to be among that number; I want to be on God's side of the question. {RH, December 18, 1888 par. 11}

We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah. {RH, December 18, 1888 par. 12}

The means we are devoting to our comfort here, the time that we allow to go to waste, ought to be devoted to the charge that God has given us: "Search the Scriptures;" and much time should be spent in prayer to God, that our garments, the robes of character, the inmost adornment, may be washed in the blood of the Lamb. But this cannot be, unless we keep the commandments of God in verity and truth; and unless we are awake to the times in which we are living, we shall be unfaithful servants. Obedience to the law of God will give protection from his wrath. We need now to pray for strength from heaven, to press back this movement that is being made in our country, and we should do everything on our part to preserve our liberties, and our right to worship God according to the dictates of our own conscience. {RH, December 18, 1888 par. 13}

Has the Protestant world stopped to look back at the suffering caused by popery in attempting to bind men's reason, so that they should not worship God as seemed right to them? Can they not see how the Roman Church has exercised her revengeful and cruel power? Those who would not bow to her mandates had to endure the prison and the stake, torture and death. And when those were swept away who would not bow their conscience to any but the God of heaven, others would spring up to fill the ranks, and lift the standard of religious liberty and right. And now this nation,--the greatest nation of earth,--under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted,--will it follow the course of the papacy, and make void God's law? And shall we sit with folded hands, and do nothing in this crisis? Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God? God help us to arouse from the stupor that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. We do not think the time specified in prophecy, when our liberties should be restricted, has fully come. {RH, December 18, 1888 par. 14}

Revelation 7:1, says: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." It seems that the breaking loose of the four winds is about to take place. Verses 2, 3: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." {RH, December 18, 1888 par. 15}

Here was a work to be done before the angels should let go the four winds; and if we shall awake to what is transpiring right around us, we must admit that we are not ready for the contest and the perplexities which are to be brought upon us, after the decree shall go forth. We are to cry to the God of heaven in earnest, united prayer, for the angels to hold the four winds till missionaries shall be sent to all parts of the world,

till we have proclaimed the warning against disobedience to the law of Jehovah, and against worshiping the beast and his image. The claims of God's law must be made known to the inhabitants of the earth. This is our work; but every conceivable thing that the enemy can do will be done to hinder the people of God from awaking. {RH, December 18, 1888 par. 16}

The Lord bids us to watch; for we read that while men slept, the enemy sowed tares in the field. The work of these National Reformers has been done in a deceptive, underhanded way, to sweep in the whole Christian world, if possible; and if they shall carry this move to its result, and we are brought into straitened places, what are we to do? I beg of you, in the name of Jesus Christ of Nazareth, to awake out of sleep. God always co-operates with man in the carrying out of divine plans. Christ came to our world for the purpose of bringing to man moral power to combine with his human efforts, and that he might place divine strength within the reach of weak humanity. Every time that Jesus overcame the temptations of the enemy in behalf of man, he elevated man in the scale of moral value with God. But it is impossible to discern between the human and the divine without the enlightenment of the Spirit of God. It is next to impossible for human beings to separate the sacred from the common,--the divine from the human,--notwithstanding discerning power is in our midst. {RH, December 18, 1888 par. 17}

God is working for his people, that they may not be left in darkness. He would have us anoint our eyes with eye-salve, that we may discern between the workings of the powers of darkness and the movings of the Spirit of God. We must not give our attention to unimportant things; we need to become acquainted with the Scriptures as we have never done before. They are the rock upon which we are to stand, for everything that is revealed is for us and for our children. We can study the Bible, and understand the fulfillment of prophecy, and everything that has to do with the law of God, and Christ's sacrifice in connection with the law of God; and we can, as did Paul, go from house to house, teaching repentance toward God, and faith toward our Lord Jesus Christ. Why repentance toward God?--Because the sinner has broken God's law, and he must repent and come back to obedience of it. He is to show to the world that there is a moral law which is the great standard of righteousness, and that Satan would break it down, if possible, and have man erect a standard of his own. God's word is sure standing fast forever; and as we look into that mirror, we see the defects of our characters. Will any stand before God's mirror, and because it shows them their defects, say that it is not true? We should not, as soon as our defects are pointed out, go away and forget what manner of persons we are; we must plead the blood of a crucified and risen Saviour by living faith, that pardon may be written opposite our names. We must wash our robes of character, and make them white in the blood of the Lamb. {RH, December 18, 1888 par. 18}

When Christ went away, he gave to every man his work. This rests upon every one of us. If God should speak to you, he would say as he did to Elijah, "What doest thou here?" God did not tell you to leave your small churches, to come and settle down in this large church, where your gift is swallowed up. I ask, "Is there no missionary work for

you to engage in?" May the God of heaven stir up your minds and hearts. This work does not rest alone with the ministers; but every man is to search the Scriptures for himself, that he may give a reason of the hope that is within him with meekness and fear. Even though you have no great breadth of intellect, you can tell the simple story of the cross. There is a field before you in the home, in the neighborhood, in the city, and in the church; and it is this very work that God wants you to do. The people of God should arise and put on the armor. When all do this, we shall not see such congregations as we see here today. There are scores of you who could take your Bibles, and, without inquiring if it will be easy, bear reproaches for his name, that you may obtain eternal life. When the Lord shall come and ask, "What improvement have you made of your talent? have you put it out to usury that it might increase more and more?" what will you answer the Master, if you have sat at ease, and done nothing to win souls to Christ? {RH, December 18, 1888 par. 19}

We each have a duty to perform. The light of Heaven has revealed to us that every one who would take upon himself this work, would have the blessing of God, and thus the light of truth be reflected across the pathway of others. "What doest thou here, Elijah?" Who sent you here, that you might come into this large church, to be a burden instead of a shining light, as you should be? A living church is a working church. Here you sit under the light of Heaven, and give out no rays of light to those who are in darkness; and yet you seem to be content, and do not appreciate your blessings, because you are not awake. {RH, December 18, 1888 par. 20}

We need not go to foreign lands to become missionaries. All around us are fields white already to the harvest. Do not be inactive now. God calls upon you in Battle Creek who are dying of spiritual sloth, to go out into the highways and hedges, and labor so earnestly and interestedly that you will compel men to come to the light of truth. Let there be a moving out of Battle Creek, even though it be at a sacrifice. Go where you may be a blessing to others. Go where you can be a help in some weak church. Shake off your spiritual lethargy. Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." {RH, December 18, 1888 par. 21}

You do not appreciate or practice the truth of God. When you go to work for the Master in earnest, we shall not hear so many complaining, "Oh, I wish I knew whether I were a Christian or not." When you do the works of a Christian, you will have the witness that your ways please God. You must not be dependent upon a happy flight of feeling in your service to God. That is not the evidence that decides whether you are a Christian or not. The religion of Jesus Christ is a living principle within us, and every power and every faculty must be in subjection to the will of God. We are not our own; we are bought with a price. Christ says we are laborers together with God. But how many souls are you laboring to bring to the Master? There is a great and important work to be done to prepare a people to stand in the day of the Lord; and may God help us to do this work to his acceptance. {RH, December 18, 1888 par. 22}

We read in Isaiah 8:12, 13: "Say ye not, A confederacy, to all them to whom this



people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; let him be your fear, and let him be your dread." What is the burden of the work required of the people of God at this time? Is there nothing for you to do? Has the Master given your no part to act in his vineyard?--Yes, all have a work to do. "Bind up the testimony, seal the law among my disciples." This is the work to be done by the people of God. "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me [converts to the truth] are for signs and for wonders in Israel, from the Lord of hosts which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." {RH, December 18, 1888 par. 23}

A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth. Our feet should be shod with the preparation of the gospel, and the truth of God should be our shield and buckler. We must know for ourselves that we have the truth of God. Therefore let no one entertain the question whether this or that portion of the word of God is inspired. Go to work; gird on the armor of Christ's righteousness. {RH, December 18, 1888 par. 24}

Satan came as an angel of light in the wilderness of temptation to deceive Christ; and he does not come to man in a hideous form, as he is sometimes represented, but as an angel of light. He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do?--Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God; and that when Christ shall make his appearance, it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands; and that when he shall come, we shall know his voice. {RH, December 18, 1888 par. 25}

If you are walking humbly with God, you will understand the truth, and the preparation necessary to be made for this time. "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children forever." If you believe this, and walk out by faith, you will be saved in the kingdom of glory. We should not try to know the "whys" and "wherefores" of everything, but be content to



know the simplicity of godliness. Jesus Christ has laid the plan of salvation, and opened the way before us, clear and distinct, that even the simplest who desire the truth, may find it. Special forces of darkness are at work to encircle us, and to take away our liberty of conscience. The mouths of those who have not kept pace with the work are closed, and they do not know what to say; but we who have been waiting and watching for the appearing of our Saviour, are not taken by surprise. {RH, December 18, 1888 par. 26}

Are there not men and women in this congregation who have a work to do for the Master? Are there not those here who should go into new places and work as missionaries? We need missionaries at home; and we need missionaries who will go out into new fields, and see what they can do. Trade upon your one talent or two talents. Although your talents may be limited, God will accept them. Why bury them in the earth? Go to work, and do your best, and God will give you some fruit for your labor. O, I would rather come to the Master with garnered sheaves than to have treasures of gold and of silver. Give me souls as the fruit of my labor; and I will not ask for convenience or ease in this world. Are there not men and women here whom God will call to give an account for the ability he has lent them? There are souls for whom you are to work; there are youth with whom you are to plead. There is work to be done in the temperance line; and here you sit, from Sabbath to Sabbath, listening to the truth, while souls are perishing around you. Why not let the light which God has given you shine on the pathway of others? I beg you to consider this matter seriously. {RH, December 18, 1888 par. 27}

Get ready for the week of prayer by humbling your hearts before God. Though you have yet no sheaves to bring to the Master, you can go to work even at the eleventh hour, and God will help you. Be in earnest; pray and work, and work and pray; and then act as though success depended upon your efforts. Do to the best of your ability, and God will co-operate with you. You ought to work with all the powers of your being. Awake! awake! I pray you. "Arise from the dead, and Christ shall give thee light." Go out and do your little, and he will increase your capabilities, and you may keep growing in grace, and in the love of the truth. The more you use your talents, the more they will increase. We are drawing near the close of probation. We should put our talents out to the exchangers, that when the Master comes, he may receive our talents as his own; but he will return to us again both principal and interest. May the God of heaven place your feet upon the eternal Rock. I beg of you to be followers of Jesus Christ, and to bring many sheaves to the Master. {RH, December 18, 1888 par. 28}

## **PERIODICALS / RH - The Review and Herald / December 18, 1888 The "American Sentinel" and Its Mission.**

### **December 18, 1888 *The "American Sentinel" and Its Mission.***

For three years now, warnings have been sounding forth to the world through the columns of the *Sentinel* and other publications, but these danger signals have not influenced our people as they should have done. God intends that his people shall heed

whatever he sends them. Had those who claim to believe the truth, used the *Sentinel* as it was their privilege to do, and been united in recommending it, and in raising their voices to give the trumpet a certain sound in every Conference and in every church, as God would have them do; had the attention of our people been called to this work, which was so essential to be done for this time; had they appreciated the light which God permitted to shine upon them in warnings, in counsels, and in the delineation of facts transpiring in our world--we should not now, as a people, be so far behind in making preparations for the work. The rebuke of God is upon us because of our neglect of solemn responsibilities. The testimonies given by God have not been heeded by those who professed to believe them; and as the result, his blessings have been withdrawn. When Satan has gained control of the mind, words of warning have no effect. {RH, December 18, 1888 par. 1}

Much might have been done with the *Sentinel*, if counter-influences had not been at work to hinder it. Even though nothing may be said against it, actions reveal the indifference that is felt in regard to it. When light is presented to the people of God, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them. {RH, December 18, 1888 par. 2}

There have been surprising indifference and inactivity in this time of peril. Truth, present truth, is what the people need; and if the startling transactions taking place in our country today, in regard to the Religious Amendment, had been realized by our people in every church; had they seen the plain, decided fulfillment of prophecy, and aroused to the demands of the crisis, they would not now be under such stupor and deathlike slumber. But as long as the watchmen do not give the trumpet a certain sound, the people are not alarmed, and are not on the lookout for danger. {RH, December 18, 1888 par. 3}

God employs various agencies in preparing his people to stand in the great crisis. He speaks by his word and by his ministers. He arouses the watchmen, and sends them forth with messages of warning, of reproof, and of instruction, that the people may be enlightened. The *Sentinel* has been, in God's order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. O for a religious awakening! The angels of God are going from church to church, doing their duty; and Jesus Christ is knocking at the doors of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution, have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way, instead of God's way, because self was not crucified in them. Thus the light has had but little effect upon hearts and minds. "Be zealous, and repent." {RH, December 18, 1888 par. 4}

Will the people of God now arouse from their carnal lethargy? Will they make the most of present blessings and warnings, and let nothing come between their souls and

the light God would have shine upon them? Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time. Let not unsanctified feelings lead any one to resist the appeals of the Spirit of God. {RH, December 18, 1888 par. 5}

The word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist his Spirit by determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years, but there have been influences working indirectly to make of none effect the warnings coming through the *Sentinel* and the "Testimonies," and through other instrumentalities which the Lord sends to his people. Stand not in the way of this light; let it not be disregarded or set aside as unworthy of attention or credence. {RH, December 18, 1888 par. 6}

If you wait for light to come in a way that will please every one, you will wait in vain. If you wait for louder calls or better opportunities, the light will be withdrawn, and you will be left in darkness. Grasp every ray of light that God sends. Men who neglect to heed the calls of the Spirit and word of God, because obedience involves a cross, will lose their souls. They will see when the books are opened, and every man's work, and the motives that prompted him, are scrutinized by the Judge of all the earth, what losses they have sustained. We should ever cherish the fear of the Lord, and realize that, individually, we are standing before the Lord of hosts, and no thought, no word, no act in connection with the work of God should savor of selfishness, or of indifference.

E. G. White. {RH, December 18, 1888 par. 7}

## **PERIODICALS / RH - The Review and Herald / December 18, 1888 Our Duties and Obligations.**

### **December 18, 1888 Our Duties and Obligations.**

A great work is to be done in a short time. There is power in the present truth; but Satan is working in every conceivable way to keep the light away from the people. The controversy between Christ and Satan is not yet ended. The latter is constantly seeking to establish his own power and authority. If he can entangle minds, he will do it. If he can lead them to depend on human beings instead of upon the living God, he is well pleased. The deceptions of Satan are manifold, but the Lord will be our helper if we seek him earnestly. {RH, December 18, 1888 par. 1}

The perils of the last days are upon us. We have been asleep, and our lamps are going out. We now need a thorough consecration, a deeper devotion, to the work. The Lord has shown me the corruption existing even among Seventh day Adventists. Satan, the originator of every evil, is Christ's personal enemy. If our eyes could be opened, we should see him working with his specious devices upon the minds of men whom we think are secure from his temptations, and who feel themselves secure. Are we prepared for the trials that await us? When the lying wonders of Satan shall be manifested, will not many souls be ensnared? Let us arouse and do our duty. We must

individually draw near to God, repent of our sins, our lukewarmness, our selfishness, and give back into the Lord's treasury the goods he has lent us in trust. Faith in God and in the teachings of Christ our Saviour will be revealed, if it is in the heart. {RH, December 18, 1888 par. 2}

The Laodicean message is applicable to the people of God at this time. They are saying, "I am rich, and increased with goods, and have need of nothing;" and they know not that they are "wretched, and miserable, and poor, and blind, and naked." Christ, the True Witness declares, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." How is it, brethren? Have you not been giving up to self-indulgence, rather than growing into greater self denial? Have you not backslidden upon health reform? Has the light which God has been pleased to give his people been cherished? Have not life and health been sacrificed through the indulgence of appetite and carnal lusts? Will my brethren consider this matter carefully, and see if they have closely followed the self-denying Saviour? {RH, December 18, 1888 par. 3}

There has been a great departure from God in this matter. There has been a loss of zeal for the truth, and the light contained in the "Testimonies" has been disregarded. May the Lord help you, my brethren, to come into a position where the animal powers will not predominate over the moral and the spiritual. May your eyes not be blinded by self-indulgence, so that you cannot discern between the sacred and the common. God forbid that the precious truth should be held in unrighteousness, and that you should dishonor God and the truth by a corrupt and unconsecrated life. Study your true position before God. At this time, when the prayers of faith should be going up to God, you are not ready to lift up holy hands, without wrath and doubting. Have you not a work to do, to seek the Lord with humiliation of soul, with fasting and prayer? Is it not time, high time, for you to awake out of sleep, and shake off this carnal security? "Seek ye the Lord while he may be found, call ye upon him while he is near." This privilege will not always be granted us, therefore we should make diligent use of our present opportunities. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will *abundantly pardon*." Then make no delay. The gracious promise is yours today. Set your heart and house in order. God sees the defects in your character, and he desires that you should see them, and feel your great need of the help which he alone can give. {RH, December 18, 1888 par. 4}

O backsliding Israel, return unto the Lord with full purpose of heart, confess your sins, and make humble supplications to God. It will not be possible for you to stand in the day of trial that is just before us, with your present sins resting upon you. You may understand the truth theoretically, but this will not save you. It must be impressed upon your heart by the power and Spirit of God. Unless truth is enthroned in the soul, unless the thoughts and the purposes, the aims, and the whole object of life, are brought into the service of Jesus Christ, under the control of his Spirit, there cannot be a transformation from darkness to light. Even ministers who proclaim the truth are only blind leaders of the blind,--clouds without water, carried about with every wind,--unless

they have the principles of the truth deep down in the soul; trees are they "whose fruit withereth, without fruit, twice dead, plucked up by the roots." {RH, December 18, 1888 par. 5}

Eternity demands of you individually a solid experience, such as will stand the test; and it is in this probationary period that you must obtain thorough transformation of character. Pure and undefiled religion is to be brought into the sanctuary of the soul. Each has a work to do, and no friend or minister can do it for him; each must repent for himself, and confess his sins to God. Make thorough work of it. Believe for yourself; have the grace of God in your heart for yourself. God will have his true, faithful witnesses in every walk of life, testifying to the power of his grace. They may be humble, but they will be living in the sunshine of God's countenance, with the Bible as their guide. {RH, December 18, 1888 par. 6}

See, O see, where your duties have been neglected, and where you have given an example to both believers and unbelievers which would lead them away from God, away from righteousness and the spirit of the truth. Jesus would have men come to him, trust in him, rely upon him, and have their experience founded upon him alone. Light and counsel have been sought of human beings who were as much in the dark and as far from living in the favor of God as were those who looked to them for aid, and therefore could not give the help sought. The result has been just what might have been expected,--counsel tainted with human weakness and defects. God has been dishonored, and souls have been robbed of that grace and light which Jesus is ever ready to impart to all who would seek his face. We have been interweaving with our experiences more and more of human appliances and human aids, and have sought less and less divine counsel, until our work is marked with grave defects, and is destitute of divine power. {RH, December 18, 1888 par. 7}

Another grievous sin existing in our midst, is self-sufficiency,--Pharisaism,--feeling that we are righteous, and all our acts are meritorious, when we are far from cherishing the right spirit toward God or toward our brethren. It is a spirit of wanting to be first. Self-esteem has been cherished, and you have had a spirit of criticism toward others because you were not first. Envy, jealousy, suspicion, fault-finding, and false witnessing have existed. There are unconsecrated hearts among you, who turn everything said or done, even under the special direction of God, in a wrong way. The power of Satan's temptations is strong upon these, and they view things in a perverted light. They please the enemy by their criticisms, and by making a man an offender for a word. In many of these cases that are criticised there is no actual sin; the suspicion is the result of the condition of the mind that entertains it. If one crosses their path, they have no unity or fellowship with him. They feel disgusted with all he may say or do. Those who have confidence in them share their feelings and sentiments. A spirit of retaliation is secretly at work; yet those who are thus creating disaffection and disunion, and planting the seeds of jealousy, all the while claim to be firm believers in the truth. Such do not practice the spirit of the truth. The leaven of their evil surmisings permeates the company where it exists, and God is dishonored, the principles of truth are degraded, and the Christian experience is marred and dwarfed. {RH, December 18, 1888 par. 8}



Now, is it not high time to change this order of things, and seek true repentance. This unsanctified element has weakened the church, and given a large place to the Devil. Is not this something to repent of, something to bring us to the foot of the cross in deepest humiliation, until Jesus shall be found of us, and be chosen as our guide, our counselor, our Alpha and Omega? He is the Rock that is higher than we. He is our sun and our shield. He is our life, our wisdom. It is through his righteousness that we are saved, and his truth, as an abiding principle in the soul, sanctifies the man. But there is hope for the erring; it is not too late for wrongs to be righted. {RH, December 18, 1888 par. 9}

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Then should we not fear to be found sowing seeds of distrust, of jealousy, and of envy? Shall we not be afraid to transgress the word of God? {RH, December 18, 1888 par. 10}

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" What an appeal is this! and we should heed it if we expect the forgiveness of God for our sins. We must have the mind of Christ, and forgive just as freely the sins of others. {RH, December 18, 1888 par. 11}

The gospel of Christ is to be wrought into our every-day experience. The mind must be in a state to appreciate the divine claims of the gospel. It must be girded about, and disciplined to habits of self-control and obedience. If we open our Bibles with a spirit out of harmony with its sacred principles, we shall not be likely to bring from our research the spirit which it should impart. The true Bible reader finds that the teachings of the living oracles cast "down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." Satan has great power over the soul, to drag it down to a low level. Those who really want to learn of Christ will have to empty the soul of all its proud imaginings, that there may be room to enthrone him there. Clothed in the robes of humility, we must take our places as children at his feet, to learn of his meekness and lowliness. {RH, December 18, 1888 par. 12}

Will you not, my brethren, examine yourselves, to see if there are not humble confessions to be made of evil surmising,--watching for evil, thinking evil, and talking evil,--for if these things are cherished, God cannot bless you. All this must be put out of the heart. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. {RH, December 18, 1888 par. 13}

"But as he which hath called you is holy, so be ye holy in all manner of conversation;



because it is written, Be ye holy, for I am holy." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Who is a wise man and endued with knowledge among you? Let him show out a good conversation his works, with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Let our people humble themselves with deep heart-searching, putting away from their families, and away from the churches, those things which have grieved the Spirit of God away from their hearts. {RH, December 18, 1888 par. 14}

Then, again, let us consider prayerfully the subject of our possessions. How many are withholding from God his due? And how many, on the other hand, are letting the means which the Lord has lent them in trust, flow into the various channels of Christian liberality? Are not many moneyed men saying today. "By my wisdom have I gotten me this wealth?" Who gave you the intellect and ability to get wealth? You should consider that you are the Lord's property that you are dependent upon him for all your wisdom, and your ability to gain wealth. Then when the wants of home and foreign missions are presented, you will respond liberally, saying, "it is only of thine own that we have given thee." All the riches, even of the most wealthy, are not sufficient to hide the smallest sin from God. Neither riches or intellect will be accepted as a ransom for the transgressor. Repentance, true humility, a broken heart, and a contrite spirit, alone will be acceptable to God. {RH, December 18, 1888 par. 15}

There are many in our churches who should bring large offerings, and not content themselves with presenting a feeble pittance to Him who has done so much for them. Immeasurable blessings are falling upon them, but how little they return to the Giver! Let those who are indeed pilgrims and strangers upon the earth, now send their treasures before them to the heavenly country, in the much needed gifts to the Lord's treasury. Let the grace of Christ open your hearts to give valuable offerings to God on this Christmas and New Year's. Has not the Lord made you channels of light to the world? Our missionary efforts must not be limited by lack of means. The calls for help in new fields should arouse us to do something, and to do it now. Shall we let home and foreign missions suffer through selfishness and covetousness? It is possible to confess Christ with our lips, while in works we deny him. {RH, December 18, 1888 par. 16}

There are brethren who have little of this world's goods, yet are ever ready with their donations. These poor men, believing the truth, and acting out their faith, may be looked upon by the more wealthy as deficient in worldly wisdom, and of no special worth; yet God calls them rich, because as fast as money comes into their hands, they send it before them to the bank of heaven, where it is placed to their account. Such are precious in the sight of the Lord. Although they are not increasing in earthly possessions, they are laying up an incorruptible treasure in heaven. They show a

wisdom as far superior to that manifested by the worldly-wise, acquisitive ones, as the divine and God like is superior to the earthly. It is moral worth that God values. A God fearing, Christian man, free from selfishness and avarice, possessing meekness and humility, is more precious in the sight of God than the gold of Ophir. Wealthy men will be tested more closely than they have ever yet been tested. If they endure the test, overcoming the blemishes of their characters, and as faithful stewards, obey the injunctions of Christ to render to the Lord his own, then they show that they have a sense of the high claims of God upon them. But if they fail to do this, and invest the heaven lent treasures in earthly things, they are robbing God. {RH, December 18, 1888 par. 17}

There are missionaries to be sent out to all nations, kindreds, tongues, and peoples. God calls for men and women to come to the front, and enlist in the various branches of the work. Awake, and see what can be done right around you for the Master. Error and sin are prevailing to an alarming extent close by you. Lay aside all romantic imaginings and castlebuilding. The Master calls you to meet the stern realities of the time in which we live. Christ says, "Without me, ye can do nothing." Begin in your own neighborhood, and strive judiciously to inculcate ideas of the truth, so that the contrast between truth and error may be seen. Sow gospel truth all around you, for each truth practiced and taught is a power which will live and accomplish a work as far-reaching as eternity. Be yourself a thorough Bible Christian. The great need of the time is an intelligent acquaintance with the Bible. {RH, December 18, 1888 par. 18}

Will my brethren now arouse to do their work? The signs reveal to us that "the night cometh, in which no man can work." The time is coming in which you can neither buy nor sell. That will be a serious time for the people of God. Now you can sell and give alms. Now you can send your treasure before you into heaven, and God calls for your means to advance his cause. Let this Christmas-time and the entering in of a new year testify to the zeal of God's people. There has been a withholding from God of tithes and offerings. The question is asked, "Will a man rob God?" And the answer comes, "Ye have robbed me. But ye say, Wherein have we robbed thee?--In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Wonderful statement, and how true! Shall we humble our souls before God, and confess our sin in robbing him? Shall we be zealous and repent? Shall we redeem the failures of the past? "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Shall we obey God, and bring in all our tithes and offerings, that there may be meat to supply the demands of souls hungering for the bread of life? God invites you to prove him now, as the old year draws to its close, and let the new year find us with God's treasures replenished. Let us literally prove the Lord, by bringing all the tithes and offerings into his store house, and let us repent of our robbery toward him. He tells us that he will open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. He pledges his word, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine

cast her fruit before the time in the field saith the Lord of hosts" Thus his word is our assurance that he will so bless us that we shall have still larger tithes and offerings to bestow. "Return unto me, and I will return unto you, saith the Lord of hosts." {RH, December 18, 1888 par. 19}

Brethren, will you comply with the conditions? Will you offer willingly, gladly, and abundantly? The foreign missions call for means from America. Shall they call in vain? Home missions are in great need of money; they have been established in faith, in different parts of the field. Shall they be left to languish and die? Shall we not arouse? God help his people to do their very best. {RH, December 18, 1888 par. 20}

O, what gracious, full, complete assurances are given us, if we will only do what God requires us to do! Take hold of this matter as though you believed the Lord would do just as he has promised. Let us venture something upon God's word. In their zeal to be rich, many run great risks; eternal considerations are overlooked, and noble principles are sacrificed; yet they may lose all in the game. But in complying with the heavenly invitations we have no such risk to run. We must take God at his word, and in simplicity of faith walk out upon the promise, and give the Lord his own. It is perilous for you to rob God; for he says that all who do this are cursed with a curse. God designs that humanity shall cooperate with divinity in saving souls for Jesus Christ. What a privilege! Jesus denied himself for our sakes. The salvation of man cost a great price, even the life of the Lord of glory, which he freely gave to lift man from degradation, and to exalt him to be joint heir with himself to the eternal inheritance. {RH, December 18, 1888 par. 21}

May the Lord impress upon each heart the importance of work we are engaged in. Let us return to the Lord. Let us heed the advice of the true Merchant-man, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Ellen G. White. {RH, December 18, 1888 par. 22}

**PERIODICALS / RH - The Review and Herald / January 1, 1889 The Present Crisis.  
- By Mrs. E. G. White. -**

**January 1, 1889 The Present Crisis.**

**By Mrs. E. G. White.**

We feel deeply over the present state of the church whose members have long possessed a knowledge of those events which are to transpire near the close of time in

fulfillment of prophetic history. Christ is coming in power and great glory, and the dead are to be "judged out of those things which are written in the books, according to their works." The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling his head, is soon to cease his work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom his people have looked will assume his right,--the office of Supreme Judge. "The Father . . . hath committed all judgment unto the Son. . . . And he hath given him authority to execute judgment also, because he is the Son of man." It was he, says Peter, who was ordained to "judge the quick [the living] and the dead." "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." {RH, January 1, 1889 par. 1}

The faith and patience of those who have waited long, have been sorely tried. "Hope deferred has made the heart sick;" and the cry has come up before God, "Lord, how long?" But now the signs are fulfilling,--nation rising against nation, startling calamities by land and by sea, famine, pestilence, fearful storms, sweeping floods, and great conflagrations. All these testify that we are approaching the grand consummation. The cry going up to God from the waiting ones, will not be in vain. The response will come, "It is done." "He which is filthy, let him be filthy still; . . . he that is holy, let him be holy still." Can the church contemplate this hour with calm indifference? {RH, January 1, 1889 par. 2}

The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy. That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm. {RH, January 1, 1889 par. 3}

Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God." {RH, January 1, 1889 par. 4}

When the disciples preached Christ and him crucified, after his resurrection, the authorities commanded them not to speak any more nor to teach in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the

things we have seen and heard." They continued to preach Jesus and him crucified, and afterward raised from the dead. The sick were healed, and thousands were added to the church. "Then the high priest rose up, and all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." {RH, January 1, 1889 par. 5}

But the God of heaven the mighty Ruler of the universe, took this matter into his own hands; for men were warring against his work. He showed them plainly that there is a ruler above man, whose authority must be respected. The Lord sent his angel by night to open the prison doors; and he brought forth these men whom God had commissioned to do his work. Thus we see that these rulers were not in harmony with God's word. Had they taken him into their counsel, they would not have commanded the disciples to do contrary to his will. The rulers said, "Speak not at all, nor teach in the name of Jesus;" but the heavenly messenger sent by God, said, "Go, stand and speak in the temple to the people all the words of this life." {RH, January 1, 1889 par. 6}

Those who shall seek to compel men to observe an institution of the papacy, and trample upon God's authority, are doing a work similar to that of the scribes, Pharisees, and Sadducees in the days of the apostles. When the laws of earthly rulers are brought into opposition to the laws of the Supreme Ruler of the universe, then those who are God's loyal subjects will be true to him. {RH, January 1, 1889 par. 7}

The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates. {RH, January 1, 1889 par. 8}

Many will plead that there is no prospect that popery will ever be revived. If it shall regain its lost ascendancy, it will be by Protestantism's giving it the right hand of fellowship. If it shall be legislated into power by the concessions of time-serving men, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth for the errors of the papacy. Once let the minds of the Christian world be turned away from God; let his law be dishonored and his holy day trampled upon, and they will be ready to take any step where Satan may lead the way. {RH, January 1, 1889 par. 9}

Some urge that the Catholic religion is not what it once was; that the principles to which Protestants could not concede, and indignantly rose up to war against, were held by Catholics in the days of their ignorance and barbarism. They say that the present high mental development of the people would never allow them to adopt the plan of action carried out in the past,--compelling the conscience upon religious subjects. But there is nothing in the Scriptures to assure us against the reinstatement of popery. Protestants today are a self-sufficient, world-loving people; but they must have some religion, and prefer that consisting of forms and outward display, rather than the simplicity of the true religion of Jesus Christ. They are too wise in their own conceit to seek God for counsel and direction,--to open the Guide Book which points them to the



only way that leads to heaven. They close their hearts to Jesus in his humiliation, self-denial, and self-sacrifice, and open the door to the delusions of Satan. {RH, January 1, 1889 par. 10}

While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed. {RH, January 1, 1889 par. 11}

This nation has been highly favored of God. It has been the great center of religious light and liberty. O, do not sleep now, and in your inactivity feel that you are doing the will of God! The experience of God's commandment-keeping people now should correspond with the events that are crowding upon us. {RH, January 1, 1889 par. 12}

It should be the business of all the righteous in the land, as they see signs of the approach of peril, to arouse to action, and not sit in calm expectation of ruin, comforting themselves with the belief that this work must go on, because prophecy has foretold it, and that the Lord will shelter his people in the day of trial. Effectual, fervent prayers should be ascending to Heaven, that this calamity may be deferred; for we are not ready to meet it. {RH, January 1, 1889 par. 13}

Every passing hour now is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These transient moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or everlasting death. The words we utter today in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be to human souls the savor of life unto life or of death unto death. We must be washing our robes of character in the blood of the Lamb. If we would be saints above, we must first be saints below. {RH, January 1, 1889 par. 14}

We have lost much time in inaction, because we have not realized the time in which we are living. This we deplore, and would humble our souls before God, pleading with him for pardon for sleeping at our post of duty, and allowing the enemy to gain the advantage over us. Many have chosen to do nothing, when they should have been diligent to repulse the enemy. Let your services now be dedicated to God. Gird on the armor for vigorous work, saying, "Here am I, Lord, send me." {RH, January 1, 1889 par. 15}

It is essential that we be much in prayer to God, that his voice and his power may be manifested in behalf of his people, and that the angels may hold the four winds until the truth is more fully proclaimed, and the servants of God are sealed in their foreheads. God is not pleased with the attitude of his people. Satan is taking the world captive, and the sentinels for God and the truth are letting him do it. "Watch then, stand fast in the faith, quit you like men, be strong." Arouse, and come to the front. Be stanch to defend your religious liberty. {RH, January 1, 1889 par. 16}

Many of our people are registered in the books of heaven as slothful servants. They have buried their talents of money and capability in the world, and the work they should



have done has been left undone. Some to whom the Lord has intrusted means, have been ease-lovers, and have not done their duty in the fear and love of God. Many have left the smaller churches, to unite with larger ones, where they carry no burden of responsibility, and are only in the way. Such lose their spirituality and vital force, because they do comparatively nothing for the truth. What account will these have to give to the Master when he shall say, "Give account of thy stewardship"? {RH, January 1, 1889 par. 17}

We are not ready for this great issue to which the enforcement of the Sunday law will bring us. Let the members of our churches become missionaries for the Master; let them not linger in ease and indifference; but let them go forth to work for God. Their spiritual muscles have been nearly palsied with inaction. Go without the camp, bearing the reproach for Christ and the truth. Work today in the Lord's vineyard. Go out into the highways and hedges, and stir up the people to investigate the truth. Woe to all who profess to walk in the light, yet who are at ease in Zion. They absorb the God-given rays of righteousness, but do not diffuse the light to others. The parable of the faithless servant who hid his Lord's money, condemns them, and they are classed among those who refuse to be co-laborers with Jesus Christ, selfishly caring for their own ease, and leaving those for whom Christ has died, to perish without the knowledge of the truth which God has graciously given to them. Those who have been the receivers of spiritual light, may become the receptacles of darkness, to whom the words of Christ are applicable, "If therefore the light which is in thee be darkness, how great is that darkness!" {RH, January 1, 1889 par. 18}

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." May this statement be true of God's people, to whom he has committed the sacred trust of the knowledge of his law. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them." Just when many who have had light and evidence are saying, "Where is the promise of his coming?" and declaring that all things continue as they were from the beginning, the terrible realities of the day of God will burst upon them. Marvelous beyond expression is the blindness of the people of this generation. {RH, January 1, 1889 par. 19}

Every true child of God should now be inquiring, "What wouldst thou have me to do? Brethren, for Christ's sake, do something, and do it now. Satanic influences are all around us, to be met and resisted. The tares are mingled with the wheat, error with truth, coldness with zeal, darkness with light. There must be a returning to our first love. We must battle nobly with tribulation and danger, in the midst of trials, tests, and provings of God. We must be rich in faith and good works. The message to the Laodicean church is applicable to those who have been made the repository of rich truth. This church is distinguished in prophecy by its great profession of advanced light; yet it was filled with spiritual pride and lukewarmness in religion. They had a religious theory, but were greatly lacking in moral power and holiness. They are pronounced wretched, poor, blind, and naked. O that our people would realize the danger, and heed the counsel of the True Witness, "Buy of me gold tried in the fire, that thou mayest be

rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eye-salve, that thou mayest see." {RH, January 1, 1889 par. 20}

Will we now, who have such great light, make some sacrifice for Jesus, who for our sakes became poor, that we through his poverty might be made rich? We must arouse, and through piety and earnest work for the Master, partake of his spirit of love for souls, of faith in God, that he may work with us, by us, and through us. {RH, January 1, 1889 par. 21}

**PERIODICALS / RH - The Review and Herald / January 8, 1889 God's Demands Upon His Servants. - By Mrs. E. G. White. -**

**January 8, 1889 God's Demands Upon His Servants.**

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**By Mrs. E. G. White.**  
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Water is necessary to life, and Christ uses it as an emblem of salvation. Let God withhold water from our earth, even for a little time, and what a state of wretchedness would result. A wild cry of indescribable woe would come from the suffering inhabitants. How much more terrible would be the result, if the light of truth, which is essential to the health and life of the soul, were withheld! Many in this world of mortality are perishing for the water of life. The loss of the natural life is not so lamentable; but the loss of that life which is eternal, which measures with the life of God, is terrible to contemplate; this is an eternal loss. Then why is there so great indifference? Why are those who have a knowledge of Jesus Christ resting at ease? {RH, January 8, 1889 par. 1}

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if a man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them. Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" Now mark the explanation of this statement clothed in such mystery: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." {RH, January 8, 1889 par. 2}

May these words be carefully pondered, for they are of deep import. First, we can

have no living connection with Christ unless we eat his flesh and drink his blood. We are to come into as close relationship to Christ as the branches bear to the vine; for as the sap, flowing through the parent stalk, is taken up by the branches, and nourishes them, so every word that proceeds from God gives life to the child of God. "The words that I speak unto you, they are spirit, and they are life." All who are doers of the word will be one with Christ, and will walk with God, as did Enoch. {RH, January 8, 1889 par. 3}

Christ has identified his interests with those of suffering humanity; and he has shown how much he estimates the worth of the soul, in that he left all the glory and honor he had enjoyed in heaven, and for our sakes became poor, that we through his poverty might be made rich. He came to our world to suffer reproach, mockery, rejection, and crucifixion, that he might bring salvation within the reach of all,—the rich and the poor, the high and the low. What, I ask you, are we who have been so highly favored by the Son of God, doing toward accomplishing the work left us to do,—that of bringing the light to others, that they may have eternal life? What are we doing to save our fellow-men? The Saviour declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {RH, January 8, 1889 par. 4}

Without Christ the soul is "dead in trespasses and sins," and unless it shall become one with Christ, and be quickened by the grace of God, it must be lost. It is important for each individual to know that he is abiding in Christ. If we are indeed in Christ, we shall have a deep, settled purpose to do all that is in our power to reveal the truth to those who are far off, and to those who are near. Christ says to his followers, "Ye are the light of the world." Having a knowledge of the truth ourselves, we must practice its principles, or it will be only a curse to sink us deeper in perdition. We must not only be prayerful, and anxious to know what is right, but we must love to do the right. {RH, January 8, 1889 par. 5}

God is life, and love, and light. The gospel of truth, emanating from God, must be appropriated by his followers, as the branch appropriates the nourishment in the sap flowing from the true vine. The mind and heart will then be, not only enlightened, but cleansed and purified. All who are abiding in Christ will do the work of Christ. The earnest invitation comes down along the lines to our time, "Whosoever will, let him take of the water of life freely;" and it embraces all,—young and old, rich and poor, learned and ignorant, bond and free. {RH, January 8, 1889 par. 6}

What are we doing to proclaim Christ to the world? What sacrifices are we making to second his efforts? Who is putting forth every effort to bring the light of truth to others, that they may be enriched by its imperishable treasure? Millions of human beings are perishing for the water of life; and what excuse will many have to give in the judgment for their love of ease and amusement, and for indulging in self-gratification? They put forth no personal effort, neither do they give of the money which the Lord has intrusted to their keeping for the very purpose of blessing their fellow-men and bringing salvation to the doors of those who are ignorant of truth and righteousness. A free gospel, and yet bound away from hungry souls for want of money and self-denying, self-sacrificing workers! The Rock of salvation was smitten for you to drink. For Christ's

sake, drink, and he will be in you a well of water, springing up into everlasting life. If you drink, and your soul is refreshed, you will want others to drink, that they may be refreshed. Your hearts will be softened, your souls invigorated. {RH, January 8, 1889 par. 7}

The world and the churches are breaking God's law, and the warning must be given, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." With such a curse hanging over the transgressors of God's holy Sabbath, should we not show greater earnestness, greater zeal? Why are we so indifferent, so selfish, so engrossed in temporal interests? Is our interest separated from Jesus? Has the truth become too pointed, too close in its application to our souls; and like the disciples of Christ who were offended, have we turned away to the beggarly elements of the world? We spend money for selfish purposes, and gratify our own desires, while souls are dying without a knowledge of Jesus and the truth. How long shall this continue? {RH, January 8, 1889 par. 8}

All should have a living faith,--a faith which works by love, and purifies the soul. Men and women are ready to do anything to indulge self, but how little are they willing to do for Jesus, and for their fellow-men who are perishing for the want of the truth! Claim not to be a member of the royal family unless you can show your holy pedigree,--that you are eating Christ's flesh and drinking his blood, and are a partaker of the divine nature. Let us see what Jesus, our Redeemer, has said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." {RH, January 8, 1889 par. 9}

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make

them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed be those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." {RH, January 8, 1889 par. 10}

Has not the time come when we should begin to cut down our possessions? May God help you who can do something now to make an investment in the bank of heaven. We do not ask a loan, but a free-will offering,--a return to the Master of his own goods which he has lent you. If you love God supremely, and your neighbor as yourself, we believe you will give tangible proofs of the same in free-will offerings for our mission work. There are souls to be saved, and may you be co-workers with Jesus Christ in saving these souls for whom Christ has given his life. The Lord will bless you in the good fruit you may bear to his glory. May the same Holy Spirit which inspired the Bible take possession of your hearts, leading you to love his word, which is Spirit and life. May it open your eyes to discover the things of the Spirit of God. The reason there is so much dwarfed religion today is because people have not brought practical self-denial and self-sacrifice into their lives. We must needs be stimulated by calling to mind the life of the martyrs and holy men of God, who appreciated the truth above gold, silver, and earthly possessions, and even above life itself. They had vigorous faith and piety, unbending principle, for they were eating daily of Christ's flesh, and drinking his blood. They read the word of God; they meditated upon it, and believed it. They obeyed that word, and were therefore practical Christians. Such will hear, "Well done, good and faithful servant," from the lips of the Master. Our nourishment must be drawn from the Bible, and such sustenance will be as enduring as eternity. {RH, January 8, 1889 par. 11}

**PERIODICALS / RH - The Review and Herald / February 12, 1889 Revival Work in the Battle Creek Church. -**

**February 12, 1889 Revival Work in the Battle Creek Church.**

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The revival services held during the week of prayer and since that time have accomplished a good work in the Battle Creek church. Elds. A. T. Jones, J. O. Corliss, and others took an active part in conducting the meetings. The principal topic dwelt upon was justification by faith, and this truth came as meat in due season to the people of God. The living oracles of God were presented in new and precious light. The Holy Spirit, working through human agencies, revealed the deep significance of long-known truths relating to the new and startling movements in the development of the Religious Amendment to the Constitution. This made the meetings of more than usual interest as the application of prophecy was plainly made to our own time. The Lord worked with the efforts of his servants, and made his work effective. {RH, February 12, 1889 par. 1}

Through all Scripture, in both the Old and the New Testaments, Christ himself



speaks; for he is the Word of God; and he who communicates his word is only the instrument of his power. There must be the co-operation of the divine with the human, or the ministry of the word will be powerless. Said Christ, "Without me, ye can do nothing." The truth as it is in Jesus, accompanied by divine energy, has been brought before the people, and we have reason to praise God that it has been with marked effect upon the church. The work of deep heart-searching has been gradually going forward. Many have sought the Lord with confession of sins and contrition of soul, and have been blessed and made joyful by the God of their salvation. Those who have hitherto been almost destitute of faith have discerned its simplicity, and have been enabled to lay hold of the promises of God. They could truly say, with the prophet, "The hand of our God is upon all them . . . that seek him;- but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us." The prophet trusted not in man, but in God alone, and he received help. So it has been with the church. Their offerings were accepted, their faith was directed to Christ, our Righteousness, and the glory of the only begotten of the Father, full of grace and truth, has been revealed to their souls. Personal efforts have been made to reach those who were backslidden and enshrouded in darkness. But while many have found light and peace, there are still others in this large church who need a deep work of grace wrought in their hearts. {RH, February 12, 1889 par. 2}

Meetings were held in the College which were intensely interesting. The Spirit of the Lord wrought upon hearts, and there was a precious work done in the conversion of souls. There has been no excitement felt or manifested. The work has been accomplished by the deep movings of the Spirit of God, and men have moved intelligently and in faith. The manner in which God works is always determined by the necessities of the case. The Spirit of the Lord, with its still, small voice, invites sinners to come to Christ, saying, "Turn ye, turn ye, for why will ye die?" "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Divine wisdom suggests ways and means of reaching the conscience and the understanding. Precious facts in the history of revealed truth and in Christian experience were presented, and decisions were fully made on the Lord's side. Sinners were led to behold the Lamb of God who taketh away the sins of the world. The Christian life, which had before seemed to them undesirable and full of inconsistencies, now appeared in its true light, in remarkable symmetry and beauty. He who had been to them as a root out of dry ground, without form or comeliness, became "the chiefest among ten thousand," and the one altogether lovely. {RH, February 12, 1889 par. 3}

All heaven is interested in the salvation of souls. As one after another of these students of Battle Creek College, hitherto ignorant of the truth and of the saving grace of God, espoused the cause of Christ, what joy was there in the heavenly courts! As they gave expression to their hope in Christ, it was not surprising that joy and gratitude to God were expressed by the workers. {RH, February 12, 1889 par. 4}

Meetings were held in the morning at half-past five in the Sanitarium Hospital. I had much freedom in speaking to the workers from the various departments of the Sanitarium. From morning to morning, the social meetings increased in interest, and



many precious testimonies were borne, expressing the joy that souls had found in believing in Jesus. There were many whose minds had been clouded with doubt, but the light received from the explanation of Scripture encouraged their faith, while the truth was revealed to their minds and hearts in a light in which they had never before seen it. They also had clearer views of the mercy, goodness, and love of God, and realized something of how dishonoring to their Maker was their unbelief. These meetings were protracted for the period of three weeks, and we deeply regretted that they could not have been longer continued. {RH, February 12, 1889 par. 5}

The constant and diligent work which must be faithfully performed in the Sanitarium, makes it difficult to give extended time to meetings. The attendance and treatment of invalids require constant vigilance. But I thank the Lord for the moral and religious influence that is felt in the Sanitarium. I thank God for the good work done in the Sabbath-school, the missionary meetings, and in the regular religious services for patients and helpers. Those who bear weighty responsibilities acted an interested part in the services. There are many who become interested in the truth at the institution, and many are here converted to God. Here is a broad missionary field, and a most thorough missionary work can be accomplished by wise and well-directed effort. If all who have a knowledge of the truth will daily put on the Lord Jesus Christ, and by a well-ordered life and godly conversation correctly represent what they claim to believe, a work may be accomplished in the salvation of souls that will make Heaven rejoice. God forbid that any one connected with this institution should be actuated in the smallest degree by selfish, worldly motives. The gospel of Christ will admit of no compromise. In the Sanitarium the people of God are brought into close connection with the people of the world; but the Lord requires his people to keep themselves unspotted from the world. He wants them to shine as lights in the midst of men. The Lord, in his providence, will yet cause the truth of his word to shine in the courts of kings, even going forth from this institution. The principles of divine truth are to be revealed in such a way as to affect the philosophy and the customs of men, both in society and in family life, and have a molding influence on individual character. To be the light of the world means more than many suppose. The receivers of the word of God are the active instruments in diffusing light to others. Those who go forth with a knowledge of how to treat the sick, and of the principles of temperance, in eating, drinking, and dressing, many not only do a work to relieve physical suffering, but also lead souls to the Great Physician for healing. This is what Christ meant when he said, "Ye are the light of the world." The broad commission of revealing Christ to the world is given to every Christian, and none are to refuse to shine. {RH, February 12, 1889 par. 6}

Meetings were held with the workers of the publishing-house from twelve to one o'clock daily. I had the privilege of speaking to the workers here, as the Lord gave me utterance, and these seasons were refreshing to my soul. Some time was devoted to social meeting. Many good testimonies were borne, and it made my heart glad to see those who had been connected with the publishing work for a period of thirty years, rejoice as young converts rejoice in their first love. They expressed their gladness and gratitude of heart for the sermons that had been preached by Bro. A. T. Jones; they

saw the truth, goodness, mercy, and love of God as they never before had seen it. They humbled their hearts, confessed their sins, and removed everything that had separated their souls from God, and the Lord had put a new song into their mouth, even praises unto his name. It was manifest that a renovation had taken place; for they expressed their determination of soul to work earnestly to counteract the evil influence they had exerted in the past. There were many who testified that they were free in the Lord,--not free from temptations; for they had these to contend with every day,--but they believed that their sins were forgiven. O, how we long to have every soul come out into the liberty of the sons of God! Will any of these who have tasted of the Bread of Life ever loathe the manna that has been so sweet to their souls at these meetings? Thank God that every one may have the privilege of gathering according to his wants. Jesus dispenses his gifts liberally. May the good work begun in the Battle Creek church be carried onward and upward till every soul shall be consecrated, purified, refined, and fitted for the society of heavenly angels!

Mrs. E. G. White.

{RH, February 12, 1889 par. 7}

**PERIODICALS / RH - The Review and Herald / February 19, 1889 Where Are the Nine? - By Mrs. E. G. White. -**

**February 19, 1889 Where Are the Nine?**

**By Mrs. E. G. White.**

A decided advancement in spirituality, piety, charity, and activity, has been made as the result of the special meetings in the Battle Creek church. Discourses were preached on the sin of robbing God in tithes and offerings. The prophet exclaims, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?--In tithes and offerings. Ye are cursed with a curse; for ye have robbed me even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land." {RH, February 19, 1889 par. 1}

Many confessed that they had not paid tithes for years; and we know that God cannot bless those who are robbing him, and that the church must suffer in consequence of the sins of its individual members. There are a large number of names on our church books; and if all would be prompt in paying an honest tithe to the Lord, which is his portion, the treasury would not lack for means. From all countries and

tongues and peoples is heard the Macedonian cry, "Come over and help us." There are openings for the truth in every land. Those who are not of our faith are calling for the living preacher. Our publications are doing a good work, but the people say, "We want the living speaker to teach us the truth more fully." The mission field is as broad as the world, and yet the work is bound by those who are not giving to the Lord his own portion, designed to be used in just this kind of work. The withholding of means that is due to God places barriers in the way of accomplishing work that should be done by those who have been enlightened by the truth. As the sin of robbing God was presented, the people received clearer views of their duty and privilege in this matter. One brother said that for two years he had not paid his tithes, and he was in despair; but as he confessed his sin, he began to gather hope. "What shall I do?" he asked. I said, "Give your note to the treasurer of the church; that will be business-like." He thought that was a rather strange request; but he sat down, and began to write, "For value received, I promise to pay--" He looked up, as if to say, Is that the proper form in which to write out a note to the Lord? "Yes," he continued, "for value received. Have I not been receiving the blessings of God day after day? Have not the angels guarded me? Has not the Lord blessed me with all spiritual and temporal blessings? For value received, I promise to pay the sum of \$571.50 to the church treasurer." After doing all he could do on his part, he was a happy man. In a few days he took up his note, and paid his tithe into the treasury. He had also made a Christmas donation of \$125. Another brother gave a note for \$1,000, expecting to meet it in a few weeks; and another gave a note for \$300. {RH, February 19, 1889 par. 2}

Robbing God involves the most serious consequences. The soul is placed in peril when this is done; for the blessing of God is withdrawn. About \$2,000 was raised to restore tithes and offerings that have been withheld in the past. It has been proposed that these long-withheld tithes and offerings be devoted to the European missions. Nearly \$6,000, reckoning the Christmas offerings, was thus raised for the foreign mission work. The sympathies of God's people should be aroused in every church throughout our land, and there should be unselfish action to meet the necessities of different mission fields. Men should testify to their interest in the cause of God by giving of their substance. If such an interest were manifested, the bond of Christian brotherhood would exist and increase in strength between all the members of Christ's family. This work of faithfully bringing in all the tithes, that there may be meat in the house of God, would supply laborers for both home and foreign fields. Although books and publications upon present truth are pouring out their treasures of knowledge to all parts of the world, yet missionary posts must be established at different points. The living preacher must proclaim the words of life and salvation. There are open fields inviting workers to enter. The harvest is ripe, and the earnest Macedonian cry for laborers is heard from every part of the world. We have no great men to send; but there are many single-hearted sons and daughters of God who will take hold of the work at any place, and God will give them wisdom, if they are meek and lowly followers of Jesus. {RH, February 19, 1889 par. 3}

The Lord came very near to his people on the Sabbath of Jan. 5. The blessing of the

Lord rested upon me in a large measure as I spoke to the people. I know that the hearers were enlightened by the Spirit of God. We all felt the softening, subduing influence of his grace upon our hearts. It remains to be seen if those who have been blessed of God in the bestowal of the richness of his grace, will be like the nine lepers who were not found giving glory to God. Will the number be in proportion as of one to ten, of those who will return to praise and glorify his name? How much more joy would there be in heaven if with pen and voice of grateful acknowledgment the proportion might be reversed! How much more rejoicing would there be in heaven if all those who have received the marked evidences of God's compassionate love would respond with thanksgiving, making it evident that they have not received the grace of God in vain! {RH, February 19, 1889 par. 4}

A certain old soldier of the cross of Christ, who had trained his heart to praise God, had always a testimony full of rejoicing and thanksgiving. His store of grace was increased as he rendered thanks to God. So it may be with us all. How readily do we express our sorrow, pouring into sympathizing ears our griefs and woes! How easily do we gather the clouds of darkness and discouragement about our souls, and shadow the pathway of others by mourning and complaining! Why should we not change this habit, and let offerings of gratitude flow forth from a full fountain of love to God? Why should we not have hearts to appreciate the goodness and loving-kindness of our Heavenly Father? How does God look upon those who have no acknowledgment to make of the visitation of his grace; who reflect no glory to the beneficent Giver of all good? {RH, February 19, 1889 par. 5}

Have we not fasted and prayed and afflicted our souls over the backslidden condition of the church? Has the Lord heard your prayers in Battle Creek? Has the light and glory of God arisen upon you? Then arise and shine, showing forth the praises of Him who hath called you out of darkness into his marvelous light. If you are grateful, if Christ has removed your sins as a thick cloud, raise your voice in thanksgiving, and tell of his goodness, and let other churches be encouraged by the good news of the work among us. We have so long educated our souls to sigh and complain and groan and murmur, that we feel little obligation to magnify the Lord of hosts when he gives us the light and freedom of his Spirit. {RH, February 19, 1889 par. 6}

A large congregation assembled in the Tabernacle on the occasion referred to, and the results of the good work that had been in progress were made manifest. The gospel of Christ was not only heard, but the hearers of the word became doers also. There were one hundred and eighty-five willing testimonies borne in this meeting, and many said it was the best social meeting they had ever attended in the Tabernacle. There was a general conviction of the sin of unbelief, and of the sin of neglecting to improve the talents that God had given to his people. {RH, February 19, 1889 par. 7}

Christ has said, "Ye shall be witnesses unto me." You are to hold forth the word of life, to let your light so shine before men that they, seeing your good works, may glorify your Father who is in heaven. The confession of the church, the declaration of the evidences of God's truth, love, faithfulness, and power, are chosen agencies of heaven to reveal Christ's pardoning love to the world. The testimonies of the people of God,

when impressed by his Spirit, convict men of the sin of neglecting so great salvation. While men who are converted to God acknowledge his power through patriarchs and prophets, they have a more interesting testimony to bear concerning the miracles of the grace of Christ, the ever-living Saviour, in their present and personal experiences. These precious acknowledgments of the goodness, forbearance, and love of God, when accompanied by a consistent life, carry with them an irresistible power, that results in the salvation of souls. Says the apostle, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {RH, February 19, 1889 par. 8}

Every important truth received into the heart must find expression in the life. It is in proportion to the reception of the love of Christ that men desire to proclaim its power to others; and the very act of proclaiming it, deepens and intensifies its value to their own souls. Those whose souls are full of the love of Christ, are full of eagerness to make disclosures of the comfort, hope, and peace that pervade their hearts. They feel as did Paul when he said, "Unto me, which am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known to the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." {RH, February 19, 1889 par. 9}

The churches which have been made sensible of the deep movings of the Spirit of God, have reached an important point in their experience. The Lord has manifested his willingness to bless those who will seek him with undivided hearts. The work of salvation cannot go forward without the co-operation of the human and the divine. The conditions of progress are plainly marked out in the word of God. You are to "work out your own salvation with fear and trembling;" and then "it is God that worketh in you, both to will and to do of his own good pleasure." Those who have been made partakers of Christ's love, have been placed under new obligations to God and man, and have been set apart for the work of saving souls. They are to wear Christ's armor, and fight the battles of the Lord. Let every soul who has tasted and seen that the Lord is good, look their duties in the face. They are to confess Christ before the world. They are to bring the great truths which they have received before their fellow-men; for God has made them the depositaries of his light and truth. Jesus came to seek and to save that which was lost, and we are laborers together with him. Christ was the faithful shepherd that was willing to leave the ninety and nine and go into the desert to seek and save the one lost sheep. {RH, February 19, 1889 par. 10}

Though years have rolled into eternity since many first heard the truth, there are those who have never drank of the fountain of living waters, and therefore they cannot intelligently lead others to the fountain. It is for this very class who are feeding on husks, that Jesus feels the tenderest interest and sympathy. Over one sinner that repenteth there is greater joy than over ninety and nine just persons that need no repentance.

The work of every church-member in our land is to seek and to save that which was lost. {RH, February 19, 1889 par. 11}

"Let the lower lights be burning." Let the individual members of the church take up their appointed work of diffusing as well as receiving light. Not one is excusable in being an idler in the Lord's vineyard. Additional light has been received by the Battle Creek church; but in order to retain this light, and to have it increase, it will be essential to recognize your responsibility before God. We cannot mark out a precise, rigid, iron-clad rule which you must follow in your missionary efforts. If you seek wisdom of God, asking in faith, nothing wavering, it shall be given, and given liberally. In working for others, you will be constantly strengthening yourself, and you may become polished instruments in the hands of God for disseminating the truth. {RH, February 19, 1889 par. 12}

**PERIODICALS / RH - The Review and Herald / February 26, 1889 In Him Is Light.  
[SERMON AT SOUTH LANCASTER, MASS., JAN. 19, 1889.] - By Mrs. E. G. White. -  
February 26, 1889 In Him Is Light.  
[SERMON AT SOUTH LANCASTER,  
MASS., JAN. 19, 1889.]**

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**By Mrs. E. G. White.**  
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I feel grateful to God for his great mercy and love toward us, and I desire to be able to comprehend more and more of the character of our Lord Jesus Christ. When we think of what he has done for us, how can we ever doubt him? How can we resist his pleadings and his goodness? Why is it that we have shown such indifference and coldness as we have in the past? I am so anxious that all should drink in the mercy and the love of Jesus. The more we talk of his love and power, the more we shall have to tell of his tender compassion and truth. {RH, February 26, 1889 par. 1}

All heaven has been looking with intense interest upon those who claim to be God's commandment-keeping people. Here are the people who ought to be able to claim all the rich promises of God; who ought to be going on from glory to glory and from strength to strength; who ought to be in a position to reflect glory to God in the works that they do. Jesus has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, February 26, 1889 par. 2}

We have received the rich blessing of God; but we must not stop here. We are to catch more and more the divine rays of light from heaven. We are to stand just where we can receive the light and reflect it, in its glory, upon the pathway of others. There has never been a time when we could feel more courage and confidence in the work than at the present time. There are many in our world who do not keep the commandments of God, nor make any profession of so doing, and yet they claim all his blessings. They are willing to accept and appropriate his promises, without heeding the



conditions upon which they are based. They have no right to the blessings they claim. But why should not those who are keeping his commandments lay hold of the promises that have been given to the children of God? We can see Christ's righteousness in the law. In the cross of Calvary, "mercy and truth are met together; righteousness and peace have kissed each other." This is the blending that there should be in our work. Truth and righteousness must be presented with the love of God as it was manifested in Jesus. What purity will then be seen! What a cleansing of every moral defilement will be shown to be necessary! Then, when this is done, the stubbornness of the will which has kept so many away from the light, as they behold the preciousness of the Redeemer, his mercy and pity, will all be melted away from their souls. Every one of us must fall on the Rock and be broken. Will there be one who will retain his stubbornness? Will there be one who will cling to his self-righteousness? Will there be one who will not catch sight of the preciousness of Christ? Is there a heart here that will not be subdued by the love of Jesus? Will any retain one particle of self-esteem? {RH, February 26, 1889 par. 3}

We need to come still closer to God. After Moses had been assured that his request was answered, and that God would go up with him, he pleaded still for greater blessings. "Show me thy glory," was his prayer. And God listened to that mighty man of faith, and he said, "I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." {RH, February 26, 1889 par. 4}

Why is it that our hearts have been so insensible to the love of God? Why have we had so hard a judgment of our Heavenly Father? From the light that God has given me, I know that Satan has misrepresented our God in every possible way. He has cast his hellish shadow athwart our pathway, that we might not discern our God as a God of mercy, compassion, and truth. This is why the iron has entered into our souls. Then we have talked of the darkness that the evil one has cast upon us, and we have bemoaned our condition; and in so doing, we have only spread the shadow over other souls, and that which has injured us was an injury to them. As we have uttered our words of unbelief, others have been enshrouded in darkness and doubt. We cannot afford to do this work. We thus put our kind Heavenly Father in a false light. All this should change. We must gather up the rays of divine truth, and let our light shine upon the darkened pathway of others. Heaven's light shines for those who will follow Christ, the light of the world. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." {RH, February 26, 1889 par. 5}

What kind of recommendation do you give to the world of the religion of Christ, if you go repining and complaining, and filled with sorrow? Those who keep the commandments of God should make it manifest that the truth is sanctifying the soul,

refining and purifying the thoughts, and elevating the character and life. Christ has died that the moral image of God might be restored in our souls, and might be reflected to those around us. We need to drink deeper and deeper of the fountain of life. I hope that not a soul will be satisfied without making thorough work for eternity; and from this time on, may it be seen, both by precept and example, that you are representatives of Christ. You may have a living testimony to bear: "Hear what the Lord has done for my soul" The Lord is ready to impart still greater blessings. He permitted all his goodness to pass before Moses; he proclaimed his character to him as a God full of mercy, long-suffering, and gracious--forgiving iniquity, transgression, and sin. Moses was to represent this character to the people of Israel, and we are to do the same. We are to go forth to proclaim the goodness of God, and to make plain his real character before the people. We are to reflect his glory. Have we done this in the past? Have we revealed the character of our Lord by precept and example? Have we not joined in the work of the enemy of souls, and misrepresented our Heavenly Father? Have we not been passing judgment on our brethren, criticising their words and actions? Then the love of God has not been enthroned in our souls. Let us make a decided change. Let us declare the character of God to the people as Moses did to Israel, both in spirit and life. We are to catch the light of his countenance, full of compassion and love, and reflect it to perishing souls. {RH, February 26, 1889 par. 6}

I beseech you to keep reaching out after God, to keep drinking of the fountain of living water. You may be as a tree planted by the rivers of waters, whose leaf does not wither. You may be full of moisture, and may be able to refresh others, and to give them grace and comfort. I love Jesus now; and I want to know more and more of him. I have only begun to know him, but there is an eternity before us in which there will be revealings of his glory, and we shall become better and better acquainted with our divine Lord, and have a more comprehensive knowledge of him. {RH, February 26, 1889 par. 7}

Jesus has said, "Ye are the light of the world" Will we fulfill this statement, and be indeed the light of the world? Or shall we go on in our course of murmuring and complaining, and be the darkness of the world? O, kindle your taper at the divine altar. {RH, February 26, 1889 par. 8}

How was it with the children of Israel in the wilderness?--They were protected on every side; the pillar of cloud by day and of fire by night was over them; but they did not appreciate the blessings they enjoyed. They murmured and complained, and God finally permitted the serpents to bite them, that they might be brought to a realizing sense of his care and protection. It was the power of God that had before kept the venomous serpents of the wilderness from stinging them. When the serpents were permitted to bite them, the command came to Moses to lift up a brazen serpent on a pole, and to tell the people that if they would look upon it, they should live. Suppose that one had said, "O, my wounds are too grievous. I am so full of fever and suffering that I cannot raise my eyes. Wait till I am a little better." Could he get better without following the directions?--No, he would only grow worse and worse, and die. The only remedy was to fasten his eyes on the brazen serpent. The instruction was, "Look and live," and

every soul who did this was healed. {RH, February 26, 1889 par. 9}

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And every sin-sick soul, bitten and deceived by the serpent, may "look and live." How many delay to look! They think they must make themselves a little better before they can come to Jesus. But we cannot do this. Our only hope is to look and live. We have abundant reason to praise God that we have not perished by the way, and that he is so ready now to heal us of all our wounds. "Wash you, make you clean." The fountain has been provided. May God help you to "look and live!" {RH, February 26, 1889 par. 10}

**PERIODICALS / RH - The Review and Herald / March 5, 1889 Meetings at South Lancaster, Mass. - By Mrs. E. G. White. -**

**March 5, 1889 Meetings at South Lancaster, Mass.**

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**By Mrs. E. G. White.**  
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Special meetings began at South Lancaster on Friday, Jan. 11. We were glad to find the church well filled with those who had come to receive benefit from the meetings. There were many persons present whom we had never met before, and their presence testified to the power of God to convert souls, and to turn men's feet into the path of his commandments. Delegates were present from Maine, Connecticut, Massachusetts, and other States. We realized that there was a work to be done in setting things in order, which man's best efforts could not accomplish without the aid of God. Our hearts were drawn out in earnest supplication to God that he would work in our behalf. We had a message of present truth for the people; and if they would place themselves in the channel of light, they would be prepared to do a work for others similar to the work that should be done for them. {RH, March 5, 1889 par. 1}

On Sabbath afternoon I had freedom in presenting to the people the necessity of obeying the law of God. It is not enough to say that we believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in his law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This comprehends the whole duty of man to his God and to his neighbor. We owe to God our life, and all that makes life desirable, and when we refuse to render obedience to him, we rob and defraud our own souls. No man can choose his own way without deep ingratitude to God; in so doing he renders to God enmity for love. {RH, March 5, 1889 par. 2}

We felt burdened for those who had been bearing the message of truth to others, lest they should close their hearts to some of the precious rays of heaven's light that God has sent them. Jesus rejoiced when his followers received his messages of truth. At one time he raised his eyes to heaven, and said, "I thank thee, O Father, Lord of

heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The precious Saviour, who brought life and immortality to light, rejoiced that the plan of salvation could be understood by those who were humble in spirit, although the proud and self-sufficient could not comprehend its mystery. The worldly-wise cannot see the beauty of that truth which Christ constantly opens to the understanding of those who have a willing, childlike desire to be loyal to God. To the humble the truth is the power of God unto salvation. {RH, March 5, 1889 par. 3}

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of his grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin, and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. Wild, clamorous cries and exercises are no evidence that the Spirit of God is at work. The Lord manifested himself to Elijah in the still small voice. Says Christ, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." It is the sinner himself who has barred the door. Will he take down the barriers? Will he unbolt the door? The locks are all on his side of the door, not on the Saviour's side. {RH, March 5, 1889 par. 4}

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before viewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we would be partakers with Christ of his glory, we must also be willing to share with him in his humiliation. "Though he were a Son, yet learned he obedience by the things which he suffered." This must be the experience of every true child of God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." {RH, March 5, 1889 par. 5}

We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at his word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God's professed followers. We have the most precious truths ever committed to mortals, and the faith of those who have received these truths should correspond to their greatness and value. There are many who seem to feel that they have a great work to do themselves before they can come to Christ for his salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life-work. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by him. They lose sight of the fact that Christ himself is "the

way, the truth, and the life." When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of his blood to cleanse from all sin, we shall have peace in believing that what God has promised he is able to perform. As Christ represented the Father, so we are to represent Christ to the world. We cannot transfer our obligation to others. God desires to make known to you what is the richness of his glory, that you may preach the mystery of salvation to those around you,--Christ in you the hope of glory. {RH, March 5, 1889 par. 6}

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. {RH, March 5, 1889 par. 7}

In the early morning meetings I tried to present the paternal love and care of God for his children. The knowledge of God's love is the most effectual knowledge to obtain, that the character may be ennobled, refined, and elevated. Jesus is to be our pattern. The Lord has lessons of the greatest importance for us to learn. He leads us as children to take views of his goodness, mercy, and love, from the simple, lowly life of our dear Redeemer. Christ ever directed the minds of his disciples to God as to a loving Father. He educated his followers to look upon God with confidence and love. When we are overawed with the greatness and justice of God, we are pointed to Jesus, to his spotless character and his infinite love. There we see the Father revealed in the Son, for God is love. {RH, March 5, 1889 par. 8}

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved every one, and felt that they could rest in the love of God. {RH, March 5, 1889 par. 9}

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run this full course; but it was thought best to close it at that time. I was not able to sleep that night until nearly



day. The Lord had visited his people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of his image upon their souls. {RH, March 5, 1889 par. 10}

There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self. In the parable, the father saw the returning prodigal son. He saw his repentance and contrition of soul, and he had compassion on him, and ran, and fell on his neck and kissed him. The son spoke his penitence, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." The prodigal made a full confession of his sin. He made no excuse for his wrong-doing, and he was forgiven, and re-established in his father's house. {RH, March 5, 1889 par. 11}

We thank the Lord, we rejoice, that it is not too late for wanderers to return, with humble confession, and receive a welcome in the Father's house, --to be clothed with the righteousness of Christ. I thank God for this with a full heart every day. We should be the most ungrateful of his creatures, were we indifferent when he works for the children of men in such a marvelous way. We should be like the heath in the desert, if we did not praise God when good cometh. I know that there has been rejoicing in heaven because of the good work done in South Lancaster; and if the angels rejoice, why should not we who have also witnessed the return of wanderers from darkness into the marvelous light of God's love? {RH, March 5, 1889 par. 12}

To know God is the most wonderful knowledge that men can have. There is much wisdom with worldly men; but with all their wisdom, they behold not the beauty and majesty, the justice and wisdom, the goodness and holiness, of the Creator of all worlds. The Lord walks among men by his providences; but his stately steppings are not heard, his presence is not discerned, his hand is not recognized. The work of Christ's disciples is to shine as lights, making manifest to the world the character of God. They are to catch the increasing rays of light from the word of God, and reflect them to men enshrouded in the darkness of misapprehension of God. The servants of Christ must rightly represent the character of God and Christ to men. Says the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {RH, March 5, 1889 par. 13}



**PERIODICALS / RH - The Review and Herald / March 12, 1889 The Need of Self-Denial. [MORNING TALK AT SOUTH LANCASTER, MASS.] - By Mrs. E. G. White. -**

**March 12, 1889 The Need of Self-Denial.  
[MORNING  
TALK AT SOUTH LANCASTER, MASS.]**

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By Mrs. E. G. White.  
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Brethren and sisters, I have felt burdened, lest the work of confession and repentance would not go as deep and thorough as it should, in order to meet the mind of the Spirit of God. We are to draw to the light, that our errors may be revealed. If we make diligent work of repentance, we may come to God, claiming his promise to cleanse us from all unrighteousness. We want to be in a position where we can have the blessing of God, where we can have strength to overcome the temptations that are suggested to our minds by the evil one, and power to rise above the peculiar weaknesses in our character. There must be a warfare of the spirit against the flesh, and through the grace of Christ we may obtain the victory. The divine power working with our efforts will result in the slaying of the old man, and in the renewing of the mind in the image of Him who created it. The divine image has been almost obliterated. The appetites and the passions have led to selfish and injurious indulgences for their gratification, and the flesh has triumphed over the spirit. {RH, March 12, 1889 par. 1}

We should be as firm as was Daniel in controlling the appetites and the desires of the flesh. We must institute a warfare against every sinful inclination, and submit to the control of the Spirit of God. Every time we yield to temptation it becomes easier to yield the next time. The conscience becomes more and more hardened by our indulgence in evil and our association with it, until we become powerless, and evil practices become habitual. Wrong habits are not formed by occasional indulgence in evil, but they are the result of repeated actions, and become more and more fixed and difficult to overcome. How necessary it is that every soul bring the solid timbers of righteousness into his character-building, so that there will be a fixed determination to do right because it is right. We should be in that condition of mind and heart that, should an accident occur, and death result in a moment, our destiny would be decided for heaven, and not for perdition. The great and all-important question to every soul should be, Am I right with God? {RH, March 12, 1889 par. 2}

The young people of our school want to make a success of their education. Daniel made a success, when he feared God, and such a course will lead others to success; for "the fear of the Lord is the beginning of wisdom." You may be in a position where your influence will tell on the Lord's side. It is your exalted privilege to be a victor over

the appetites and passions of the flesh, through the strength of Christ. Enoch walked with God for three hundred years. He was in harmony with the will of heaven. Enoch is a representative of the people who are to be translated from the earth. It is not time for us to make a complete surrender to God? We must be in earnest in seeking his blessing. We must crucify the old man, with the affections and lusts, in order to meet the requirements of God. Those who have been blessed of God did not cease seeking him until they knew they had fulfilled his requirements and stood approved before him. {RH, March 12, 1889 par. 3}

In Oakland, in Battle Creek, and in other places where the deep movings of the Spirit of God have been felt, the people confessed their sins, and made restitution for their wrongs. The servants of God desired to make clean work for eternity. They confessed their jealousies, evil-speaking, murmurings, and uncleanness. They desired to have Jesus dwell in their souls, but he can never abide in hearts that are full of uncleanness. We must brush out the corners with the dust-brush. We must not hide our evils. Of course we should not expose evils to the public that are matters to be confessed to God alone. But while it is a disgrace to sin, it is no disgrace to confess sins. I entreat you, Do not rest until your souls stand free before God. You may have ten-fold more success in influencing others than you have had in the past. {RH, March 12, 1889 par. 4}

It is too late in the day for a superficial work. It is time to arise and shine, for the glory of God has risen upon you. It is too late to play into the hands of the enemy. The plowshare must go deep; the fallow ground must be broken up. We need to have our hearts broken. We need to feel how offensive is sin before God. We are to keep the heart with all diligence; for out of it are the issues of life. {RH, March 12, 1889 par. 5}

How far we come from representing the character of Christ! But we must lay hold of his merits by living faith, and claim him as our Saviour. He died on Calvary to save us. Each should make it a personal work between God and his own soul, as though there were no one in the world but himself. When we exercise personal faith, our hearts will not be as cold as an iron wedge; we shall be able to realize what is meant by the psalmist when he says, "Blessed is the man whose sin is covered." Our God says he will forgive transgressions, and remove them as a thick cloud. {RH, March 12, 1889 par. 6}

One brother has made a confession of discontentment because of his small wages. I wish every family in America could have some idea of the way the poor of Europe are situated. They are very destitute, and yet you hear no murmuring or complaining. I visited a family in Valence, France, where the mother was a widow. Her daughter was an intelligent woman, but as she had failed in one part of an examination, she could not obtain a teacher's certificate, and she was obliged to go from house to house sewing, for twenty cents a day. The mother tied on her little white cap, and took her basket on her arm and a crust of bread for lunch, and started for the gardens to work like a man, and receive but twenty cents a day for her labor. The son was a book-binder, diligent and sober, and he received but three dollars a week. They had only one small room to live in, and had but simple, meager food. Still there was no complaint. When this class of persons heard the truth, the tears trickled down their cheeks, and their faces lighted

up with love and gratitude to God. One young man, a musician in France, who had heard and rejoiced in the truth of God, was separated from his friends because of his acceptance of the Bible faith; and although his people are wealthy, he could not obtain money to go to Basle, Switzerland, where he could receive a better knowledge of our methods of missionary work. We were soon to go to Torre Pellice, Italy, and we said, "We will go third-class on the cars." This is the way in which the rough, smoking, working peasants travel; but we said, "By this means we can save enough money to send this young man to Basle." {RH, March 12, 1889 par. 7}

I found a great deal of poverty in Europe, for small wages are paid to the laborers. At the silk-factories, men in high positions get but forty cents per day. We saw in the homes of the peasants loaves of bread piled up on a shelf to dry. Upon inquiry, we found that this was done for economy's sake, for it took less to satisfy their hunger when it was dry and hard, than when fresh. Bro. Geymet, a man who understands several languages, was engaging in missionary work with earnestness and with great self-sacrifice. We took a carriage to ascend the mountain, winding up the path he traveled to carry the truth to those who would hear. We were obliged to leave the carriage as the pathway grew narrow, and a terrible precipice yawned beneath us. Winding up and up, he finally came to a stable, and there the peasants gathered to study the Bible. He had to traverse this perilous path at night, as that was the only time the people could meet him. In the winter these poor peasants of Italy live in the stables, that the heat of the cattle may be utilized for their warmth. Our missionaries there get a little milk and bread, and eat it with gladness of heart. This is the way the truth is carried to the people in the Piedmont Valley. {RH, March 12, 1889 par. 8}

At ten and eleven o'clock at night the workers would have to climb over these terrible paths through the mountains, and for seven miles take their way beside precipice and gorge. We asked, "How do you manage to go in safety over these dangerous places?" They answered, "When we come near the precipices, we crawl on our hands and knees." We asked one brother how much he would take to labor a year in the cause of God. He answered, "One hundred dollars," and then said, "You know we wear out shoes and clothes in traveling over the mountains, and we have our families to support." How many of us with families of five and six would be willing to live on such meager pay for the sake of the cause? {RH, March 12, 1889 par. 9}

My heart ached when I saw how the poor had to get along in this country. We would see the children going along eating their dinner, -a piece of dry bread moistened in the water of the fountain. But they were happy, and thought they had nothing to complain of. Why is it that we think we must have our pie and cake and rich puddings, when these very things only hinder us from becoming sanctified to God? We should seek to bring our expenses within our means. I want to see every laborer fully consecrated to the work. Some of our workers have thought that they must go to the very best hotels. But is this the way to do? How can we indulge ourselves, in the face of all the misery and distress that there is around us? How much money is swept from the treasury of God by the everlasting habit of picture taking! All this needless expense is registered in the books of heaven. Is it not best for us to believe that the eye of God is upon us?

Shall we not so run that we may obtain the prize, and become temperate in all things? Those who engaged in the games in Paul's time were temperate. They kept a stern control of their appetites and passions, that they might be in the best condition to run and obtain the prize. And what was it?--Simply a corruptible crown; but we run for an incorruptible crown that fadeth not away. We do not run with uncertainty, knowing not whether we may receive the prize or not; for if we fulfill the conditions, there is no doubt in the matter. Those in the races often fell fainting and dead within a few feet of victory, but it need not be so with us. We are not as those who beat the air. Is it not of the highest consequence that the brain nerve-force should not be weakened by indulgence, as we have to contend with spiritual wickedness in high places? We are to keep the body under, and bring it into subjection, that we may accomplish all that is possible. The self-denial and self-sacrifice involved in this is essential to our good, that we may reach the high standard that God has set before us. Put yourselves to the task. Put your powers to the stretch, and come out into a position where you can reach the perishing around you. Where is your working-power, your skill, your tact, your means? Does not the cause of God call for the best talents, and the highest use of our faculties? Does it not demand that you obtain a knowledge of your God and Saviour? O, let there be no more complaint! "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let us follow in the steps of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Let us be willing to give ourselves for others, as he has given himself for us.

{RH, March 12, 1889 par. 10}

**PERIODICALS / RH - The Review and Herald / March 19, 1889 Is It Well With My Soul? [MORNING TALK AT SOUTH LANCASTER, MASS., JAN. 13, 1889.] - By Mrs. E. G. White. -**

**March 19, 1889 Is It Well With My Soul?  
[MORNING TALK  
AT SOUTH LANCASTER, MASS., JAN. 13, 1889.]**

**By Mrs. E. G. White.**

We have a most decided work to do to prepare for the judgment. The great question is, "How is it with my soul? Have I followed the light that God has given me?" If you have faith now to grasp the promises of God, you will have faith when greater trials come. The present time is all-important time to us. Now is the time to know that Christ is formed within, the hope and glory. We must abide in Christ. Says the Saviour: "I am the

vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But if we abide in him, we may ask what we will, and it shall be done. {RH, March 19, 1889 par. 1}

I have a twin sister who seems unable to understand the simplicity of faith. She is afflicted with disease; but she might be a stronger woman, if she would lay hold of God in simple faith. I wrote to her, saying, "Ask anything you will, that is within my power to obtain, to make you comfortable, and you shall have it." She believed that I meant what I said. She wrote to me about a wheel-chair of which she had heard, that she thought would be a great blessing to her. One had been selected for her, and she wrote with the greatest confidence that I would purchase it. How is it that she could believe in my word, and yet could not believe in the promises of Jesus? When I write to her, I mean to present the matter in this very light. {RH, March 19, 1889 par. 2}

A sister came to me in Oakland, and said, "Don't you remember that you promised to give me 'Vol. IV.' when it was revised and enlarged?" "Did I?" said I, "and did you really believe I meant to do it?" "Certainly," she replied. "Why did you think so?" I asked, "Is it not strange that you should think I would do that, simply because I promised you?" She looked at me in astonishment. She had been complaining to me of her lack of faith in God. "Now," I said, "how is it that you can trust in a promise of mine, but cannot trust your Heavenly Father's word? How is it that you can have faith in a poor, fallible mortal, and cannot rely upon the unchangeable God? I had forgotten my promise; but God never forgets. Why can't you take him at his word, as you take me at my word?" We honor God when we take him at his word, and walk out by faith, believing that he means just what he says. He has not withheld his best gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" All heaven was poured out to man in that one gift; and how can we doubt our Heavenly Father? {RH, March 19, 1889 par. 3}

The promises of God are rich and abundant; and why is it that there is so little power and success with the messengers of God?--There is a lack of that faith that claims the promises of his word. Let the ministers go before God, and say, "I will not let thee go, except thou bless me." Let them never rise from their knees until the work is accomplished. There is too much preaching done without the ministering that God desires you to do. The minister should not think that his work is done when he leaves the desk. He should go to individual souls, and labor with them in the Spirit of Christ. O, if you would go to the lost, and let your heart break before them, we should see a work similar to that which was done in 1844. Then you might have seen three or four in the orchard, two or three in a barn, five or six in a chamber, pleading with God for souls. When they came to meeting, their faces were lighted up with the glory of God. {RH, March 19, 1889 par. 4}

We talk altogether too much about the power of Satan. It is true that Satan is a powerful being; but I thank God for a mighty Saviour, who cast the evil one from heaven. We talk of our adversary, we pray about him, we think of him; and he looms up

greater and greater in our imagination. Now why not talk of Jesus? Why not think of his power and his love? Satan is pleased to have us magnify his power. Hold up Jesus, meditate upon him, and by beholding, you will become changed into his image. {RH, March 19, 1889 par. 5}

John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we separate ourselves from evil, and choose to serve God, we shall respond to this invitation. {RH, March 19, 1889 par. 6}

Not one of us should take the first step in the way of transgression. We must not follow our selfish inclinations. We are to deny ourselves, take up our cross, and follow Jesus. We are to do our very best to sever ourselves from everything that is an offense to God. How can you lift up holy hands without wrath and doubting, if you commit iniquity? When you open the Bible, if you are transgressing the law of God, it will seem that all the threatenings of wrath are for your case. When you rise in meeting to bear your testimony, it will be full of unbelief and darkness. Your testimony will misrepresent your Heavenly Father. It will represent him as unwilling to forgive when you want to return to him, and you will dishonor your Redeemer before the congregation. The Lord has promised, "Ye shall seek me and find me, when ye shall search for me with all your heart." Why can you not take the Lord at his word? Why can you not come with an eye single to the glory of God, and appropriate the rich promises he has made? {RH, March 19, 1889 par. 7}

When I was in Europe, a sister wrote to me in the deepest distress. She was in despair, and she wrote, "Can't you say a word of encouragement to me? Can't you tell me of anything I could do to be relieved of my burden?" The night after I had read her letter, I dreamed that I was in a garden, and a stately personage was conducting me through its paths. I was picking the flowers and enjoying the fragrance, when this sister, who was walking by my side, called my attention to some unsightly thistles that were impeding her way. There she was, mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?" Then the guide turned, and said, "Let the thistles alone, for they will only wound you. Gather the



roses, and the lilies, and the pinks;" and now she is doing this. Why not have something pleasant to think about? "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." {RH, March 19, 1889 par. 8}

Suppose you had a family of children to whom you gave many pleasant and useful things, and they should pick out something that did not seem without objection to them, and should talk of its defects, and mourn and fret because this one thing did not quite meet their approval; how would you think they were repaying your goodness and kindness to them? Would you feel that your efforts were rewarded as they should be? Would it not grieve your heart to find your children so ungrateful, and so unappreciative of your love toward them? {RH, March 19, 1889 par. 9}

The precious Bible is the garden of God, and his promises are the lilies, and the roses, and the pinks. Why do you not gather the fragrant flowers, and leave the thistles alone? Why do you not dwell on the love of Jesus? Why do you not bring gratitude into your life for all the benefits you have received from your Heavenly Father? The more thankfulness you express, the more you will have to express. The whole universe is looking upon us; and see what efforts God has made for our salvation. He has given his only begotten Son to die for us. He was willing to come to our world, to leave the royal throne, that he might save the fallen race of men. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He made an infinite sacrifice on Calvary's cross for us. Then why is it that we are always talking of our bruises? Why are we not healed? He died to pardon our sins, and to become our righteousness. When Satan comes to tell you that you are sinner, tell him that you know you are, but that Christ came into the world to save sinners, and that makes him your Saviour. I love him; I believe in him today. {RH, March 19, 1889 par. 10}

Let the soul be uplifted from the lowlands of sin to contemplate the God of all goodness, mercy and love, but who will in no wise clear the guilty. Meet goodness with goodness. Cleanse the soul temple from all defilement, and open it to the blessed Spirit of God. We may be bright and shining lights in the world. Let us search our Bibles, digging into its mines for the precious jewels of truth; and all the time we may bear a brighter and a brighter testimony to the glory of God. We may have a little heaven in our hearts as we journey on toward the heaven above. We may learn the song of victory that is to be sung on Mount Zion. I praise God for his matchless love to us. {RH, March 19, 1889 par. 11}

**PERIODICALS / RH - The Review and Herald / March 26, 1889 The Open Door.  
[SERMON AT INDIANAPOLIS, IND., FEB. 23, 1889.] - By Mrs. E. G. White. -**

**March 26, 1889 The Open Door.  
[SERMON AT INDIANAPOLIS,  
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**By Mrs. E. G. White.**  
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Text: "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Revelation 3:2, 5-8. {RH, March 26, 1889 par. 1}

Those who shall be overcomers are to be highly exalted before God and before his angels. Christ has promised that he will confess their names before his Father and before the holy angels of heaven. He has given us abundant promises to encourage us to be overcomers. The True Witness has given us the assurance that he has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing the message of truth, and in this way sever the connection between God and his soul. {RH, March 26, 1889 par. 2}

You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when he taught among them. They would not receive the light and knowledge he brought, because it did not come in the way they had expected it to come. Christ was the light of the world, and if they had received the light he graciously brought to them, it would have resulted in their salvation, but they rejected the Holy One of Israel. Christ said of them that they loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." He said, "Ye will not come to me, that ye might have life." The way was open; but by their own course of action they closed the door, and severed their connection with Christ. We may do the same by rejecting light and truth. {RH, March 26, 1889 par. 3}

Those who are willing to be faithful learners in the school of Christ, willing to put to the stretch every God-given power, that they may seek for truth as for hid treasure, will not only have light themselves, but will be able to impart light to those around them.

Christ has said of his people, "Ye are the light of the world." It is our privilege to advance daily in the knowledge of our Lord and Saviour. By studying the life of Christ, and by patterning after his character, we may be changed into the same image. When John heard of the growing power of Jesus, he said, "He must increase, but I must decrease." When Christ abides in the heart, we are able to impart to others the light and peace that have been imparted to us. Every day we have the precious privilege of connecting ourselves with Christ, who has set before us an open door. All heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us. {RH, March 26, 1889 par. 4}

We are to live only one day at a time. We do not have to do the work of a life-time in a few hours. We need not look into the future with anxiety; for God has made it possible for us to be overcomers every day, and he will give needed grace, that we may be conquerors. I am glad we have only a day at a time in which to work. We should not undervalue its responsibilities, and devote it to the service of the enemy. We should not spend it in arraying ourselves in fashionable attire, in decorating our homes as if we were to be permanent dwellers upon the earth. We should employ its moments in trading with our intrusted talents, in using our ability to glorify God, instead of glorifying ourselves. Our whole study should be how we may win the approbation of God. If we are doing his will, with an eye single to his glory, we shall be able to say, "'I know that my Redeemer liveth.' Though heart and flesh should fail, Jesus lives to be my strength and my portion forever." One who is ever faithful and true among those who are changeable and false, will be our stay, and will prosper us in all we undertake. We shall find, as we seek to please God, that there is One who is working for us, even He whose name is "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace." {RH, March 26, 1889 par. 5}

There is no reason for our being discouraged, no reason for talking of our trials and doubts. We have done altogether too much of this, but let us put it away. When we meet our friends, we should not strive to relate our worst experiences. Let us try to keep our minds upon the open door that Christ has set before us. Let us dwell upon the soul-comforting thought that Jesus lives to make intercession for us. It is not Christian-like to talk of your troubles and trials. It does not rightly represent Christ or his service. Angels are listening to hear what kind of report you are going to bear to the world about your heavenly Master. Christ does not cast across your pathway that dark shadow of which you complain. It is Satan who darkens your way with his own shadow, but we must not talk of his darkness. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus. If you calmly and trustfully contemplate the promises of God, and by simple, childlike faith claim them as your own, you will find that the darkness will vanish. Search the Scriptures, and light will break upon you. Confess the peculiar sins that you have cherished; repent of them, and put them away. If you profess to be followers of Christ

while you have cherished worldliness, pride, and formality, you put your Lord to an open shame. The mighty Conqueror has presented toil and struggle as the price of victory. Those who would win the crown must lift and bear the cross. If we keep before us the cross of Calvary, we shall be able to say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." {RH, March 26, 1889 par. 6}

By faith we should keep our eyes on Jesus our High Priest, who ministers in heaven for us. No other light has shone or ever will shine upon fallen men, save that which has been and shall be communicated by the Lamb slain from the foundation of the world. We should ever recount our blessings. We should gather them together and hang them in memory's hall. What kind of picture will you hang there today? Will you clothe it in crape, and frame it in mourning? Oh, no. Jesus is not in Joseph's new tomb. He has risen. He has burst the fetters of the grave. He has led captivity captive, and given gifts unto men. He has given us an evidence of what he will do for those whom Satan has placed in the prison houses of death. At his resurrection he opened the tombs of many righteous, took the captives out of the narrow cells, and led them away in triumph to his kingdom. Those who have fallen asleep in Christ shall not be holden of death. They shall be rescued from the grave, and restored to life. {RH, March 26, 1889 par. 7}

Why should we not think of the glorious things that God has promised to his children? You should not keep your mind fastened on the gloom of the grave. You should not mourn that God does not love you. It is Satan that puts these desponding thoughts into your mind. Jesus loves you. I have tested the love of God for many years. I know it is rich and free. He has suffered trials and afflictions to come upon me to draw me nearer to him. He has said, "Draw nigh to God, and he will draw nigh to you." This is the work we should do at this present time. We should be more in earnest, and by living faith we should claim the promises of God. There is such a thing as proving God. Says the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, March 26, 1889 par. 8}

The more we bring to God's treasure-house, the more we shall have to bring; for he will open ways before us, increasing our substance. I have found this to be true in my own experience. As God multiplies his gifts to us, we must not grow selfish, and withhold from him our tithes and offerings. We each have a part to act in the work of salvation. We are a portion of the great web of humanity, and we should not selfishly separate ourselves from our brethren. By devoting our means to the cause of God, by exercising our talents in his service, by seeking the salvation of souls, we must identify ourselves as those who are interested in the purchase of Christ's blood. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." {RH, March 26, 1889 par. 9}

It will be known by the fruits you bear whether or not you are keeping the

commandments of God. Those who are obedient children will not seek to see how little they can do and yet be saved; they will desire to obtain an abundant entrance into the kingdom of God. They will not murmur when afflictions come upon them. They will bear them with patience; for they will know that their faith is to be strengthened by the trial. Says the apostle, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The Lord, speaking by his prophet, says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Though man is a fallen being, he is to be highly exalted through the merits and righteousness of Christ. God has said it. Will we believe it? Will we submit to his refining, cleansing work in our hearts? or will we pursue such a course that our names will be blotted out of the book of life? {RH, March 26, 1889 par. 10}

There are many who profess to believe in Christ, who have never been converted. God cannot approve of a marred, imperfect character. We cannot excuse ourselves before him for our defects and errors, because he has provided help in his Son. He has given us a loving, pitying, all-powerful Saviour, who is able to give us grace that we may overcome every defect of our characters. If we will only submit to God, he will take our minds, and fashion them after his divine mind. I have never dared to say, "I will do this or that." I have been bought with a price. I am not my own. I have been purchased from the slavery of sin. I must have my name retained in the Lamb's book of life. {RH, March 26, 1889 par. 11}

We read these words in Daniel's prophecy: "And at that time, Michael shall stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." I want to be among that number who shall have their names written in the book, who shall be delivered. I want the overcomer's reward. The masterly temptations of Satan will overpower many who now profess to believe the truth. Their unworthy course of action, their denial of Christ, will make it necessary for God to blot their names from the book of life. But O, may it not be so with us! Jesus has said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." {RH, March 26, 1889 par. 12}

**PERIODICALS / RH - The Review and Herald / April 2, 1889 Conditions of Acceptance With God. - By Mrs. E. G. White. -**

**April 2, 1889 Conditions of Acceptance With God.**

**By Mrs. E. G. White.**



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"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." If any man has been dishonest, and has wronged his neighbor and his God, there is but one course for him to pursue. He must confess his wrong; he must restore again that he has robbed; he must forsake his evil ways, and have repentance toward God, and faith toward our Lord Jesus Christ. {RH, April 2, 1889 par. 1}

A precious work has been done in California and in Battle Creek. We have heard confessions, we have seen restitution. Men and women with countenances lighted up with the glory of God have come into meeting to bear testimony to the willingness of Jesus to forgive sins and to cleanse from all unrighteousness. They had tasted and found that the Lord was good. God is ready to do a similar work for this people. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {RH, April 2, 1889 par. 2}

Jesus has declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We are composed of what we eat and drink; and as it is in the physical economy, so it is in the spiritual economy. That which we think upon, and meditate upon, will give tone and strength to our spiritual nature. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. Jesus has said, "Whoso eateth of my flesh, and drinketh of my blood, hath eternal life; and I will raise him up at the last day." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." We are to be partakers of the root and fatness of the vine. We are to be like Christ, full of benevolence and love. We are to possess the characteristics of God. {RH, April 2, 1889 par. 3}

The Lord declared his character to Moses, when he stood with him in the mount. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Moses had prayed that God would reveal himself to him. God had assured him that he had found grace in his sight, but Moses was not satisfied. He still pleaded with God, and said, "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." How many would have been satisfied with the approval of God, and would have asked no further. And the Lord answered Moses, and said, "My presence shall go with thee, and I will give thee rest." Still the man of faith pressed his request before God. "And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." O that we all felt as did Moses, that we could not go without the presence of the Lord! "And the Lord said unto



Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." Step after step this mighty man of faith advances. Three times he has obtained the thing he asked of God. But is he satisfied yet? Has God nothing further to bestow? Moses prefers still another request. "And he said, I beseech thee, show me thy glory." Does this seem like presumption? Did God rebuke him for asking so great things at his hand?--No, no. God is not impoverished by giving. Hear what he answered Moses. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by." And Moses saw the goodness of the Lord. He manifested his character to him. He represented himself as a God, full of compassion and tender mercy. And these are the fruits that we shall bear if we are partakers of the divine nature. We are to eat the flesh and drink the blood of the Son of God, or there is no life in us. Jesus explained what he meant when he gave utterance to these words. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." We do not live by every word that proceedeth out of the mouth of God, as we should. We do not give the diligent, prayerful study to the Bible that we should, desiring the sincere milk of the word, that we grow thereby. We do not believe in Christ as we should, or we would not be so far separated from God. What shall we do? How shall we stand in the judgment? We should stand today as we shall wish to stand then. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." {RH, April 2, 1889 par. 4}

Who have been preparing themselves to go and work in his vineyard? God is not pleased with novices. He wants us to make the very best and highest use that is possible of the talents that he has given us. The ability that our Father has bestowed upon us is precious talent to be put out to the exchangers, to gain usury for the Giver. If we are content to be dwarfs and novices, content to let our ability waste from inaction, we are content to rob God. Every young person must feel the necessity of exercising his talents in the work of God. We should seek to mount to the very highest rounds of attainment, and in the fear of God and with trembling, we should work out our own salvation, because we feel the responsibility that rests upon us to reach the high claims that God has on every soul. We fear lest we shall not defeat the enemy of God and man; but while we work with fear and trembling, realizing our own weakness, God will work with us to will and to do of his own good pleasure. As man sees the claims of the law, and brings the truth to bear upon his soul, a power from on high co-operates with his efforts, and he becomes a laborer together with God. {RH, April 2, 1889 par. 5}

There is a measurement of character constantly going on. The angels of God are estimating your moral value, and ascertaining your needs, and bearing your case to

God. How earnestly we should strive to meet the mind of the Spirit of God! And O, how thankful we should be that help has been laid upon One who is mighty to save! {RH, April 2, 1889 par. 6}

When Daniel was in Babylon, he was beset with temptations of which we have never dreamed, and he realized that he must keep his body under. He purposed in his heart that he would not drink of the king's wine or eat of his dainties. He knew that in order to come off a victor, he must have clear mental perceptions, that he might discern between right and wrong. While he was working on his part, God worked also, and gave him "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." This is the way God worked for Daniel; and he does not propose to do any differently now. Man must co-operate with God in carrying out the plan of salvation. {RH, April 2, 1889 par. 7}

Do you manifest impatience, and utter hasty words? Are you full of self-esteem? Have you lustful thoughts and practices? Are you doing things directly contrary to the purposes of God? Are you robbing your Heavenly Father by withholding your talents and your heart from him? Why not cease doing this way? Why not make a full surrender to God? He will impart to you his light and peace, and you will taste of his salvation. Do not any longer bring to God a lame, diseased offering. Your powers, mental and physical, are enfeebled by your own course of transgression; but such an offering is not acceptable to heaven. Why not come and be healed of your infirmities, and offer a living sacrifice, holy, and without blemish? Have you been robbing God in tithes and offerings? Here is instruction for you. Says the Lord, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Why not take the Lord at his word? It is our privilege to experience the joy of Christ. {RH, April 2, 1889 par. 8}

It would be a difficult matter to convince those who have tasted of the rich knowledge of Christ, that he is as a root out of dry ground, without form or comeliness; and he may become to our souls "the chiefest among ten thousand," and the One "altogether lovely." I love him! I love him! I see in Jesus matchless charms. I see in him everything to be desired by the children of men. Let us come to the "Lamb of God, which taketh away the sins of the world." Let us, through his merits and righteousness, obtain a fitting up for heaven. The broken and contrite heart he will not despise. {RH, April 2, 1889 par. 9}

**PERIODICALS / RH - The Review and Herald / April 9, 1889 "Go Work Today in My Vineyard." [SERMON AT SOUTH LANCASTER, MASS., JAN. 11, 1889.] - By Mrs. E. G. White. -**

**April 9, 1889 "Go Work Today in My Vineyard."  
[SERMON  
AT SOUTH LANCASTER, MASS., JAN. 11, 1889.]**

**By Mrs. E. G. White.**

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Text: "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first." Matthew 21:28-31. {RH, April 9, 1889 par. 1}

There is work to be done in the Lord's vineyard, and there are two classes that hear the invitation, "Go work today in my vineyard." One class say, "Yes, we will go." They give an assent to the truth. Apparently, they accept the invitation. They say, "We go, sir;" but they do not go. The other class respond, "We will not go." They do not seem to acknowledge the message, or to show any disposition to obey the command; but afterward they repent, and go out to do the Lord's bidding. There was something in the voice that appealed to their souls, and they hasten to proclaim the truth, and to work in the vineyard. Those who take this position, and repent before God, and turn to do his will, will stand approved before him. {RH, April 9, 1889 par. 2}

In the parable, the son who refused to go represented the Gentile world; and the class who said, "I go, sir," represented the Pharisees. Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had flashed through humanity, and men had seen the glory and power of God manifested before them. The people brought their sick and suffering ones to the courts of the temple, and Jesus had healed them all. As he had traveled toward Jerusalem, the multitude had spread their garments in the way, and had strewn his path with palm branches, and they had proclaimed his praises, singing, "Hosanna to the Son of David!" Though the rejoicing ones had not dared to carry their acclamations to the very gate of the temple fearing the priests and rulers, the children had taken up the song, and were praising God in the temple, and shouting, "Hosanna to the Son of David!" {RH, April 9, 1889 par. 3}

The priests tried to stop them. They declared that these children were defiling the temple, and they turned to Jesus to demand the reason of the manifestation he had called forth. They asked him, "Hearest thou what these say?" And Jesus turned to them with the question, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?" that is, "Who authorized you to take a position against the priests and rulers?" Jesus answered and said unto them, "I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not believe him; but if we shall say, Of men; we fear the people: for all hold John as a prophet." They had already acknowledged that it was from heaven, and had condemned themselves. Then Jesus spoke the parable of our text. He declared that the publicans and the harlots would be more susceptible to the truth than

would they who had received so great light, and had failed to appreciate or improve it. And he added, " For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him." {RH, April 9, 1889 par. 4}

The Gentile world would accept the truth; but those who had so great light and such wonderful privileges, to whom had been granted both temporal and spiritual blessings, refused the message of salvation. They had professed to be the people of God. They had said, "We go, sir;" but they failed of doing their Father's will. We cannot afford to be in this position of impenitence. The publicans and harlots go into the kingdom before this class. When the invitation of heaven has been brought to your ears, have you said, "Yes, Lord, I believe the truth"; yet by the actions of your life shown that you did not believe? Have you brought it into your heart? Has its transforming power taken hold upon your soul? Has its sanctifying grace been brought into your character? How is it with you? {RH, April 9, 1889 par. 5}

The Lord has a large moral vineyard, and there is plenty for each one to do. As the truth of heavenly origin has come to us, have we given it merely a nominal acceptance? Have we simply been theorists? Have the great benefits and privileges of God's grace and salvation been brought within our reach in vain? Have we walked in the light from Christ that has flashed athwart our pathway? Have we not kept the truth in the outer courts, when it should have been given a place in our very inmost souls? Has it transformed our lives and subdued our characters by its holy influence? Do we claim to be the obedient children of God, and yet find our characters defective in the light of his law? How do our cases stand in the sight of a holy God? He knows every worker, every laborer, every obedient child. The question is, Are we indeed his obedient children? Do we fulfill his commands? or are we transgressors of his holy law? Those who keep his precepts are registered in the Lamb's book of life. {RH, April 9, 1889 par. 6}

Why is the complaint made so frequently that we have defective characters; that we have miserable infirmities that we cannot overcome? Why is there unhappiness in the home? Why are there stinging, bitter words uttered, and unkindness manifested one toward another? Do you not know that "by thy words thou shalt be justified, and by thy words thou shalt be condemned"? If the heart has the treasure of goodness, if Jesus is formed within, the hope of glory, the goodness will proceed from the heart. Open the door of the heart, and let the Saviour in. Clear away the rubbish from the door, and give him full entrance. We see the necessity of faith,--of that faith that works by love, and purifies the soul. We are not to have that kind of faith that will lead us to present our own righteousness, but we must have that faith that appropriates the righteousness of Christ. All our self-exaltation is in vain. We have nothing to recommend us to God. The question is, Are we baptized, heart and soul, into the work of God? We want to know who is obedient. There may be some who say, "We feel humble. We are not proud or exalted." But this may be a natural element in your character. There are some who do not have the lifting up of pride that others have, but they lack in energy and activity. There are others who are active, but they trust in their own works, and expect to be saved on account of their good deeds, and yet they do not weave the meekness and

lowliness of Christ into their characters. It is not representing Christ to present your own elements of character to the world. You must not congratulate yourself on the characteristics for which you have had no battle, no conflict. There are many who are naturally benevolent, and they give freely and without effort; but let them not deceive themselves that this benevolence will save them. We must put on Christ. {RH, April 9, 1889 par. 7}

But while we urge upon you meekness and lowliness of heart, let no one imagine that the acquirement of this grace demands that you should be coarse and uncultivated. The religion of Christ never degrades the receiver. It refines and ennobles the character. We should study carefully lest we cultivate some trait of character that is unlike the divine Pattern, and not in harmony with the blessed will of God. Just as soon as there is the diligent study of the Bible that there should be, we shall not fail of noting a marked difference in the characters of the people of God. We shall say from the heart, "The things I once loved, I now hate; and the things I once hated, I now love." {RH, April 9, 1889 par. 8}

As you stand here today, and see the defects of your characters in the light of God's great moral standard, will you not say, "I will redeem the past; I will go to work in the Lord's vineyard"? By living faith will you not grasp the promises of God, and appropriate Christ's righteousness, and find the light of heaven shining in your life? You are to bring Christ into your every thought and action. A defective link in a chain makes it worthless, and a defect in your character will unfit you to enter the kingdom of heaven. You must set everything in order. But you cannot do this great work without divine aid. Are you ready to accept the promises of God, and to make them your own by living faith in his immutable word? You should walk by faith, not by feeling. We do not want a sensational religion; but we want a religion founded on intelligent faith. This faith plants its feet on the eternal rock of God's word. Those who walk by faith are all the time seeking for perfection of character by constant obedience to Christ. The Captain of our salvation has given us his orders, and we are to yield implicit obedience; but if we close the Book that reveals his will, and do not inquire, or search, or seek to understand, how can we fulfill its obligation? We shall be found wanting at last, if we pursue this course. {RH, April 9, 1889 par. 9}

It is the privilege of every one to say, "I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation, for a mysterious impulse. I will say, "What are my orders? What is the line of my duty? What says the Master to me? Is the line of communication open between God and my soul? What is my position before God?" Just as soon as we come into right relations to God, we shall understand our duty and do it; and we shall not think the good things we do, entitle us to salvation. {RH, April 9, 1889 par. 10}

We are coming to a crisis, and I am in terror for our souls. Why is it that we find men leaving the faith? Are we in a position where we shall know what we believe, and shall not be shaken out? That souls leave the truth should not discourage us in the least, but only make us seek more earnestly for the blessing of God. It is not the education, or the talents, or the position of men, that is to save them. We are to be kept by the power of



God through faith unto salvation. How do you stand before God today? The question is not, How will you stand in the day of trouble, or at some future time? but how is it with your soul today? Will you go to work today? We want a personal, individual experience today. Today, we want Christ abiding with us. As Moses lifted up the serpent in the wilderness, so the Son of man has been lifted up, that we might look and live. There is but one plan of salvation. There is but one process by which the soul may be healed of its wounds. Look to the Man of Calvary. {RH, April 9, 1889 par. 11}

**PERIODICALS / RH - The Review and Herald / April 16, 1889 Christ Should Be Our Counselor. [SERMON AT INDIANAPOLIS, IND., FEB. 23, 1889.] - By Mrs. E. G. White. -**

**April 16, 1889 Christ Should Be Our Counselor.**

**[SERMON AT  
INDIANAPOLIS, IND., FEB. 23, 1889.]**

**By Mrs. E. G. White.**

Text: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jeremiah 17:5. {RH, April 16, 1889 par. 1}

There are many who claim that the Lord is their source of strength; and yet as soon as trials come upon them, instead of seeking the Lord in prayer, they go to some poor, fallible mortal like themselves, for sympathy and counsel. But what are they doing when they pursue this course? They are making flesh their arm; and as certainly as they do this, they will become weak. We should go to God with our perplexities. He is the great, unerring Counselor. When you make mortal man your helper, and pour all your troubles into human ears, you only deprive yourself of strength, for you will receive only such help as humanity can give. {RH, April 16, 1889 par. 2}

Christ has said, "Come unto me, all ye that labor, and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Will you come? Will you comply with the conditions? If we would go to Christ, we could no longer remain in darkness. Those whose minds are bound about with despondency, who have no will-power to direct them in the right, who are not thoughtful and care-taking, would receive fresh light and vigor by communication with Christ. If you allow another to do your thinking for you, you will have crippled energies and contracted abilities. There are many whose intellects are dwarfed because they confine them to dwell upon commonplace subjects. You should wrestle with problems of thought that require the exercise of the best powers of your mind. God will sanctify your thought and ennoble your powers and talents, when you devote them to his service. You will find



your talents increasing by exercise. You will double them by serving the Master as you should,—in putting them out to the exchangers. God desires you to be apt, skillful workers. The man who is able to put up a house in a workmanlike manner should be able to exercise his faculties in doing skillful work in the cause of God. The Lord requires us to use our talent to the very best of our ability. When we render him our best service, he will not fail to give us wisdom to do a still better service. We have dwarfed and weakened our capabilities by depending upon others to do our thinking. We have been leaning upon broken reeds, but God does not want us to depend upon others. We should depend wholly upon him. Why do you not go to your Heavenly Father, and make known your wants to him? Jesus has said, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Is not this plain reasoning? Our heavenly Master has chosen words that may be understood by the mind of his simplest child. Why not take this precious promise to hang in the hall of memory? Why not impress upon our minds the things that will be a benefit for us to remember? Why not speak of these precious things in the garden of God's word, instead of talking of our doubts and trials? {RH, April 16, 1889 par. 3}

Suppose you were in a garden where bloomed beautiful roses, and lilies, and pinks; but instead of gathering the beautiful flowers, you should seek for everything objectionable to take away to show to others as a sample of that garden. Would the objectionable things you had gathered properly represent the garden?—By no means. If Christians gather up gloom and sadness to their souls, and murmur and complain, are they representing God and the Christian life as it really is? Christ tells us that if we abide in him, he will abide in us. Are we doing as he has bidden us? Will we gather the roses and the lilies and the pinks, and present to the world the hopeful, bright side of religion? {RH, April 16, 1889 par. 4}

We have purchased the field of truth because of the treasure that is hidden therein. The rich gems of truth do not lie on the surface. You must dig for them. Take your Bible, and compare passage with passage, and verse with verse, and you will find the precious jewels of truth. You should put the precious gems of light in a beautiful setting, and hang them in memory's hall. Shall we not arise and work diligently in the strength of Jesus for the treasure we have so long neglected? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." {RH, April 16, 1889 par. 5}

It is time that we understood the high claims that God has upon us. Many of us have had a dyspeptic religion. We have fed our souls on dark forebodings and unbelief, and the most indigestible food. An abundance of wholesome spiritual food has been provided in the word of God. Now let us turn over a new leaf in our experience. Let us confess and forsake our sins, and come to Christ for the bread of life. Do not stop to bemoan yourself, but roll your burden into the open sepulcher. Our blessed Lord is a very present help in every time of trouble. We are required to represent our Lord in life and in character. Satan has misrepresented our Lord, and we have unconsciously aided him in his work. The Lord revealed his true character to Moses. The servant of

God was pleading with him in the mount, and he said, "I beseech thee, show me thy glory." And the Lord said, "I will make all my goodness pass before thee; and will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Then the Father proclaimed himself as a God who was merciful and gracious; who would pardon iniquity, transgression, and sin; who was abundant in goodness and truth. Will you not venture upon his promise, and claim him as your God? If you talk darkness, you will have plenty of darkness; if you talk light, you will have an abundance of light. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This is the condition of the man who trusts in the Lord; but there is another condition into which we may come that is not of this order. The prophet describes the state of him who trusts in man in these words: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." {RH, April 16, 1889 par. 6}

When we are not connected with God, we are like the heath of the desert, for the natural heart "is deceitful above all things, and desperately wicked; who can know it?" We should pray as did the psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." These are words that should be hung in memory's hall. {RH, April 16, 1889 par. 7}

We should place the precious promises of God where we may look upon them whenever Satan casts his darkness upon us. The enemy of God and man would be well pleased to have us dwell upon our darkness and discouragement, so that the religion of Christ would appear a grievous yoke. You should gather rays of light from Jesus every day. You do not know how many sad hearts you will meet; and will you talk only of your discouragements?--No; forget them, and talk of the mercies of God; and the magnifying glass of Satan will be thrust before your eyes in vain. But if you continue to look at the discouraging features of your experience, they will grow more and more forbidding, until you are completely overwhelmed with gloom. Talk courage, talk faith and hope, and you will be all light in the Lord. Keep thinking of the open door that Christ has set before you, that no man can shut. God will close the door to all evil, if you will give him a chance. When the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. I want to read you a little poem, entitled, "Count the Mercies," which I cut from a paper.

"Count the mercies! count the mercies!  
Number all the gifts of love;  
Keep a daily, faithful record  
Of the comforts from above.  
Look at all the lovely green spots  
In life's weary desert way;  
Think how many cooling fountains  
Cheer our fainting hearts each day.  
Count the mercies! count the mercies!  
See them strewn along our way!

"Count the mercies, though the trials  
Seem to number more each day,  
Count the trials, too, as mercies,  
Add them to the grand array.  
Trials are God's richest blessings,  
Sent to prompt our upward flight  
As the eaglet's nest--all broken,  
Makes them fly to loftier heights.  
Count the mercies! count the mercies!  
That bring heaven within our sight.

"Let us number all our jewels,  
Let us estimate their worth;  
Let us thank the gracious Giver,  
Strewing blessings o'er the earth;  
Let our hearts o'erflow with gladness.  
Let us tell the wonders o'er,  
Till our multiplying treasures  
Seem a countless, boundless store;  
Then let praises, grateful praises,  
Be our language, evermore." {RH, April 16, 1889 par. 8}

Shall we count the mercies, brethren? Shall we receive the sunlight of heaven on our pathway? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" We ought to attain to a richer experience. Take up your neglected work. Take your children with you before the throne of grace, and plead with God that his blessing may rest upon them, until you can present a well-ordered, well-disciplined family before your Heavenly Father, and before the world. Let us cease looking at the failings of others. Let us cease speaking of their

evil traits of character. When the Lord told Peter what to do, he turned and asked, "Lord, what shall this man do?" The Lord answered, "What is that to thee? follow thou me." How many are like Peter today? They are interested in the affairs of others, but they neglect their own duty. It is our business to follow Christ and then we can counsel others. What we want is individual religion, personal piety. We want the Holy Spirit of Christ in our families. O that the truths which I have presented to you today may have a lasting influence upon your characters! O that the members of the church may come up to the help of the Lord,--to the help of the Lord against the mighty! If we have wronged one another, if have wronged our God, we should confess our sins to God and to one another; and we have the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we remove the rubbish from the door of the heart, the Lord will come in and make his abode with us, and we shall have daily a precious story to tell of the favor, love, and mercy of our Heavenly Father. {RH, April 16, 1889 par. 9}

**PERIODICALS / RH - The Review and Herald / April 23, 1889 The Duty of the Present Hour. - By Mrs. E. G. White. -**

**April 23, 1889 The Duty of the Present Hour.**

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**By Mrs. E. G. White.**  
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The present hour, involving our dearest interests, is an hour of momentous importance. Our rights as individuals and churches are brought into question in the agitation on the enforcement of Sunday observance. Conflicting opinions are disturbing the minds of the religious world, and the people are at variance in regard to what should be done in the matter. Events of a startling character are fast thickening, and the anxious inquiry is already arising, "What shall be the end?" {RH, April 23, 1889 par. 1}

Those who keep the law of God look upon their children with undefinable feelings of hope and fear, wondering what part they will act in the great conflict that is just before them. The anxious mother questions, "What stand will they take? What can I do to prepare them to act well their part, so that they will be the recipients of eternal glory?" Great responsibilities rest upon you, mothers. Although you may not stand in national councils, or cast your vote, you may do a great work for God and your country. You may educate your children. You may aid them to develop characters that will not be swayed or influenced to do evil, but will sway and influence others to do right. By your fervent prayers of faith you can move the arm that moves the world. You can teach your children to pray effectually as they kneel by your side. Let your prayers arise to the throne of God, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" {RH, April 23, 1889 par. 2}

God is at work. He doeth wonders, and although he is high and lifted up, prayer can

reach his throne. He that is turning and overturning, he that can do marvelous things, will regard the contrite prayer of faith from the humblest of his children. The prayers of Christian mothers are not disregarded by the Father of all, who sent his Son to the earth to ransom a people for himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands. {RH, April 23, 1889 par. 3}

We have a covert, a stronghold into which we may run and be safe. Our prayers must reach the mercy-seat, where mercy and truth have met together, righteousness and peace have kissed each other. The grace which is sufficient for all, will enable us to rise above the severest trials, and to endure the most trying tests. Never was there a period when so much was at stake as there is now. Never was there a generation upon whom rested such weighty responsibilities as upon this generation; for God has entrusted to the men of this time the last warning message. {RH, April 23, 1889 par. 4}

Parents, ask yourselves the solemn question, "Have we educated our children to yield to paternal authority, and thus trained them to obey God, to love him, to hold his law as the supreme guide of conduct and life? Have we educated them to be missionaries for Christ? to go about doing good? Believing parents, your children will have to fight decisive battles for the Lord in the day of conflict; and while they win victories for the Prince of Peace, they may be gaining triumphs for themselves. But if they have not been brought up in the fear of the Lord; if they have no knowledge of Christ, no connection with heaven, they will have no moral power, and they will yield to earthly potentates who have assumed to exalt themselves above the God of heaven in establishing a spurious sabbath to take the place of the Sabbath of Jehovah. The tender mercies of this power will be displayed in prison cells and dungeons. Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days. {RH, April 23, 1889 par. 5}

Decisions will be called for and made; backsliders will either return decidedly to their allegiance to God, or they will be enrolled in the ranks of the enemy: Satan will have control of all who finally refuse to be controlled by the law of God. He will inspire parents to war against their children, and children to war against their parents,--to betray and deliver those of their own household to enemies. Coming events are casting their shadows upon our pathway. Fathers, mothers, I appeal to you to make most earnest efforts now for your children. Give them daily religious instruction. Teach them to love God, and to be true to the principles of right. With lofty, earnest faith, directed by the divine influence of the Holy Spirit, work, work *now*. Do not put it off one day, one hour. Teach your children that the heart must be trained to self-control and self-denial. The motives of the life must be in harmony with the law of God. Never be satisfied to have your children grow up apart from Christ. Never feel at ease while they are cold and indifferent. Cry to God day and night. Pray and work for the salvation of the souls of your children. "The fear of the Lord is the beginning of wisdom." It is the mainspring, the balance wheel of character. Without the fear of the Lord, they will fail of accomplishing

the great object of their creation. {RH, April 23, 1889 par. 6}

You may be pleased with the brilliant intellect of your child; but unless it is under the control of a sanctified heart, it will work at cross-purposes with God. Nothing but a high sense of the claims of God upon us can give us the proper stability of character, penetration of mind, and depth of understanding, essential to success, both in this world, and in the world to come. Daily communion with God will refine, ennoble, and elevate the entire being. "The commandment of the Lord is pure, enlightening the eyes," says the psalmist. "The entrance of thy words giveth light; it giveth understanding unto the simple." The basis of all true education is found in the fear of the Lord. A soul that is molded by the truth of God will reveal a well-balanced character, ennobled by the grace of God; and such a character is a spectacle for men and angels. Parental duty has been fearfully neglected; but shall this neglect be continued? Shall we not now repent, and as parents take up our God-given life-work? We have no time to lose. Let us redeem the time because the days are evil. {RH, April 23, 1889 par. 7}

The law of God is made void in the world, and iniquity prevails; but light is shining from the open door of the temple of God. Open your heart, and let the bright beams of the Sun of Righteousness shine into your soul, that you may be softened, subdued, and sanctified. The enemy of all righteousness is on our track. Satan is marshaling his host; and are we individually prepared for the fearful conflict that is just before us? Are we preparing our children for the great crisis? Are we preparing ourselves and our households to understand the position of our adversaries, and their modes of warfare? Are our children forming habits of decision, that they may be firm and unyielding in every matter of principle and duty? I pray that we all may understand the signs of the times, and that we may so prepare ourselves and our children that in the time of conflict God may be our refuge and defense. {RH, April 23, 1889 par. 8}

**PERIODICALS / RH - The Review and Herald / April 30, 1889 We Should Glorify God. - By Mrs. E. G. White. -**

**April 30, 1889 We Should Glorify God.**

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**By Mrs. E. G. White.**  
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Nebuchadnezzar gave himself up to pleasure, and to the glorification of himself. He built a great city, and walked about his palaces, and said, in the pride of his heart. "Is not this great Babylon, that I have built for the house of the kingdom of the might of my power, and for the honor of my majesty?" He did not know that there was a watcher at his side who inscribed his words on the records of heaven. God took away his reason, and he went forth from men to be with the beasts of the field. Why should men glory in their successes? Who gives them success? Who gives the talents with which to attain it? Did God give men talents to glorify themselves? God gives his precious gifts, that they may be used in his service. Every particle of the glory of success belongs to God.



It is God's manifold wisdom that is displayed in the works of men, and to him belongs the praise. It is Satan's work to lead men to glorify themselves with their intrusted talents. While men praised the gods of silver and gold, and extolled themselves at Belshazzar's feast, there was a watcher looking on. A bloodless hand traced mysterious characters on the walls of the palace. Belshazzar had not humbled his heart before God, but had lifted up his heart against the God of heaven. And it was written against him, "Thou art weighed in the balances, and art found wanting." {RH, April 30, 1889 par. 1}

We should not permit Satan to put his mold upon our character. We should cherish every ray of light which God permits to shine upon our pathway. How many there are who are like the people of old. They have eyes, but they see not; ears have they, but they hear not. They say, "I don't want to know what you believe. I don't want to read your publications; I am afraid that if I do, I shall be convinced, and converted to your faith." Jesus said of the Jews, "Ye will not come to me, that ye might have life." {RH, April 30, 1889 par. 2}

We should not be in this position. It is a perilous one. We should desire to know what is truth, and be able to give a reason of the hope that is within us, with meekness and fear. We want a pure heart. We want Christ within, a well of water springing up unto everlasting life. We want to be as a tree planted by the rivers of water, whose leaf does not wither. We want to be like a watered garden, and like a spring of water whose waters fail not. Every one of us will be rewarded according to his works. With what kind of material are you building? Is it with wood, hay, and stubble? In the great day of testing, will you lose all your life-work, and your soul as well? It is only gold and silver and precious stones that will abide in the fires of the last day. We should seek to form characters for eternal life, and to bring the very best material into our character-building. {RH, April 30, 1889 par. 3}

What have you been doing with your talents? have you been putting them out to the exchangers? The Lord will call upon you to give an account of his intrusted goods. Will you be able to say, "I have doubled my talent"? We should be light-bearers. When Philip found Jesus, he immediately went to find Nathanael, and when he had found him, he said, "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said, "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is what you should do,--invite others to come, and hear and see for themselves whether your words are true, and your religion genuine. When Jesus saw Nathanael, he said, "Behold an Israelite indeed, in whom is no guile." Nathanael was astonished, and said, "Whence knowest thou me?" And Jesus said, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Nathanael exclaimed, "Rabbi, thou art the Son of God; thou art the king of Israel." {RH, April 30, 1889 par. 4}

Here is an example of how we may put our talents out to the exchangers. Philip communicated his knowledge to another, and so brought a soul to Christ. The light given us of Heaven is to be communicated to others in this way. If you have given light to one soul, you have enlightened one hundred, for that one will communicate the light to others, and so it will go on continually increasing. God forbid that I should spend my

probationary time in selfish amusement, or in glorifying self. God has given his beloved Son for my soul; and how could He who inhabiteth eternity look upon me, if I should manifest such ingratitude, and neglect to win souls to Christ? In this age how little men think of God! How little the principles of God's law are brought into the life! But God bears long with the children of men. Says the wise man, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." {RH, April 30, 1889 par. 5}

Jesus says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." It is this aspiring to be superior to others that brings us unrest of soul; in wearing Christ's yoke, there is peace and rest and happiness. When we are wearing his yoke, we cannot keep silent. We desire that those who are weary and heavy-laden shall come, and find rest unto their souls. Those who do come to Christ find his joy, and his peace is expressed in their very countenances. Christ denied himself for our sake. His divine feet pressed through every difficulty that Satan could place in his way. He trod the path to Calvary, and was crucified on the cross, that you and I might have rest, and peace, and eternal life. {RH, April 30, 1889 par. 6}

There is no reason for our complaining and murmuring over the obstacles that beset our path. Jesus's divine feet have pressed down the cruel thorns of the way before us, that he might make it easier for our feet. He came to banish darkness from your path; and it only exalts the power of Satan when you talk of your discouragement and doubt. It is not God who hedges up your way. If you find the way hard and toilsome, you may be sure you are not in the right way. You are seeking to reach a false standard. Take your burden to Jesus. He waits to connect you with himself. Let your faith take hold of Christ. When trials press your soul, say, "I believe in Jesus." Think of how he made a sacrifice for you at every step. Think of how he laid aside his royal robes, stepped down from his throne, clothed his divinity with humanity, and came to our world to save you. The world was made by him, but the world knew him not. "He came unto his own, and his own received him not." He was "a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. . . . He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." But did he complain? There is no record that he murmured, or lamented his life. {RH, April 30, 1889 par. 7}

Christ came to represent the Father to man. He revealed the nature of God to the world. Satan had misrepresented the Father. He had pictured him as a being full of revenge, who had no forbearance, no mercy, no patience, no love. He clothed him with his own attributes; but Christ came, and took upon him humanity, that he might reveal to humanity the true character of the Father; and we are to represent Christ to the world as Christ represented the Father. {RH, April 30, 1889 par. 8}

Are you representing Christ to your children? Are you teaching them to obey the commandments of God? I educated my children from their babyhood to look upon God as a kind Father. I did not present him as a stern judge, lest they should fear to come

into his presence. But how many homes there are in which prayer is not offered, where there is no acknowledgment of God or his goodness! O, let us not have prayerless homes. Let us live so that the shield of Omnipotence may cover the family. I want to be on the Lord's side. I want Jesus to build a barrier around me, so that the temptations of the enemy may not come from the inside but from the outside. {RH, April 30, 1889 par. 9}

Our families should be well disciplined. We should educate our sons to resist temptation, that they may be as was Joseph in Egypt. No stain came upon his character. He did not lose his integrity in Potiphar's house, in the prison cell, or in the palace of the king. When he was in prison, he desired to be a blessing to the inmates. He did not faint in the day of adversity, for he knew that God lived. Why should we not have this same faith in the midst of trial and temptation? We may suffer for a season, but the angel of God will be near to deliver us when the purpose of God is accomplished. We are to represent our Lord; and if we are Christ's, we shall have his spirit. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We are to bring the sunshine of Christ's love into our lives and homes. We shall have trials, and we may expect them; but shall we sink down under discouragement and unbelief, and rebel against God? {RH, April 30, 1889 par. 10}

After Satan rebelled in heaven against the law of God, he was cast out. Adam and Eve fell under his temptations, and a warfare has been going on ever since between good and evil on this earth. Christ has passed over every step of the ground where Adam failed, and he has gained the victory in behalf of humanity. We are to be partakers of the sufferings of Christ, and to share his glory. Our trials need not make us unhappy. We need not trust to feeling; for feeling has nothing to do with our religion. The promises of God are "yea and amen in Christ Jesus," and our feelings do not alter the case in heaven. We are to live by faith. {RH, April 30, 1889 par. 11}

When you repent of your sins, Satan will try to make you believe that there is no hope for you; but you can tell him that Christ came to seek and to save that which was lost. Tell him that Christ died for you, and that you claim the merits of his blood in your behalf. There has been a fountain opened for sin and uncleanness, and you may wash your robes and make them white. We are to have our lives hid in Jesus. While we live in the world, we are not to be of the world. By faith we may behold the curtain rolled back, and see the glories of the eternal world. We shall then realize that our trials are "light afflictions which are but for a moment," which work out for us a "far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." {RH, April 30, 1889 par. 12}

The day is coming "when a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty." The riches of the world will not avail in the day of wrath; but faith and obedience will bring the victory. We shall act out all the faith we have. We must educate ourselves to talk faith, and prepare for the future life. What earnest efforts men make to obtain a lawful title to their land. They must have deeds

that will stand the test of law. The possessor is never satisfied unless he is confident that there is no flaw in his title. O that men were as earnest to obtain a title to their heavenly possessions that would stand the test of law! The apostle exhorts the follower of Christ to give diligence to make his calling and election sure. There must be no error, no flaw in your claim to immortality. Says the Saviour, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. These are the words of God; they are not my words. Keep the commandments of God, and you will have a right to the tree of life. {RH, April 30, 1889 par. 13}

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Will you lift his burden? Will you wear his yoke? He will bear the heaviest part himself. I want to be his child. I love his appearing. I want to praise him with an immortal tongue. I want to belong to the royal family of heaven. Says the apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." {RH, April 30, 1889 par. 14}

**PERIODICALS / RH - The Review and Herald / May 7, 1889 The Necessity of Connection With Christ. - By Mrs. E. G. White. -**

**May 7, 1889 The Necessity of Connection With Christ.**

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**By Mrs. E. G. White.**  
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Text: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." Ephesians 1:15-19. {RH, May 7, 1889 par. 1}

In these words the importance of our having a connection with Christ, the source of all wisdom, is presented before us. We must have living faith in him, and trust him implicitly, so that we may reach the heights of wisdom and perfection that God would have us. If we come short of attaining this, we cannot be the light that God designed we should be in the world. Jesus alone can impart to us the light which it is essential for us to have. We should be more diligent students in the school of Christ than we now are. We should study the word of God more earnestly, that we may know the way, the truth, and the life. The best Christians are those who continually grow in grace, and in the

knowledge of our Lord Jesus Christ. {RH, May 7, 1889 par. 2}

If we are content to take a low level in the Christian life, the truth will never become wrought into a deep experience; we shall not be fruit-bearing branches; we shall not honor God. Kind words, kind looks, kind deeds, and thoughtful consideration of others,--these are the fruits that grow on the Christian tree. Jesus is our example, and we must form our characters after his. By beholding his purity and perfection, we shall be changed into the same image. If Christ is dwelling in us, we shall reveal him in all our actions, and we shall see new charms in him every day. It is impossible to tell what work God will do for us and through us, if we will only consent to become channels of light. {RH, May 7, 1889 par. 3}

There are many who claim to be Christians who have defective characters, and erroneous views of the Christian life. They are not a light in the world. But let us seek by faith to attain unto a blameless life, that our Christian character may be made manifest to all. Our conversation must be holy and without murmuring. If we think we are having a hard time, let us remember the Author and Finisher of our faith. There were a few that were not ashamed to confess Christ when he was on earth. He said that many of the chief rulers believed on him, but they would not confess him, for fear of being put out of the synagogue. "They loved the praise of men more than the praise of God." {RH, May 7, 1889 par. 4}

We must have a higher sense of the work and claims of God upon us than did the Pharisees. It is for our present and eternal interests to make friends with Jesus. We need him in every trial and perplexity of life. We should have living faith in him,--faith to trust him as a little child trusts its earthly parents. He invites us to come to him. Let us tell him all about our troubles and our sins, and he will know just what to do in our case. We have a great High Priest to whom we may come boldly; we have a Mediator in the heavens. "For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." 1 Timothy 2:5, 6. {RH, May 7, 1889 par. 5}

The mission of Christ to this earth was to direct erring human beings to God, to lead them to seek for holiness of character, to lead them to pray to Him that is mighty in counsel. Confess your sins to God, and he will never betray your trust. Although we are sinners, he will pardon abundantly. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He marks our contrition of soul; and our sins will go beforehand to judgment; and when the times of refreshing shall come, they will be blotted out by the blood of the Lamb, and our names will be retained in the Lamb's book of life. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Neither learning nor riches can bring us into favor with God. Moral worth alone is esteemed of value in his sight. {RH, May 7, 1889 par. 6}

I do not covet rich farms nor costly palaces, I care not for gold or silver; but I prize the blessing of God. I have had a glimpse of the glories of heaven, and I would that every one of you could see what I have seen, that you might have a proper estimate of the eternal weight of glory that is to be the reward of the faithful. We need a more



intimate knowledge of Christ. We should sit at his feet, and learn of him the precious lessons of meekness and lowliness of heart. The more we know of him, the more we shall want to know. As we behold and dwell upon his love, we shall see matchless charms in his character. He was perfect in all things, in soul, in spirit, in word, and in deed. He was all that the law required; but what the law demanded of Christ, it demands of all humanity. We must be Christ-like, and give an example to the world that is worthy of imitation. In this way we shall honor God. And the Lord says, "Them that honor me, I will honor." {RH, May 7, 1889 par. 7}

Daniel honored God in the courts of Babylon. He was surrounded by temptations to indulge appetite. Luxury was on every side, but he would not suffer himself to be enticed to selfish gratification. Those who were accounted honorable in the kingdom were self-indulgent. They gratified appetite and passion, and king commanded that Daniel should follow their example; but the servant of God purposed in his heart that he would be true and loyal to his Master. Says the Scripture, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." He would not yield the principles of his religion, and God gave him knowledge and skill in all learning and wisdom. The youth of today, if they will stand fast and unwavering to the truth, will receive heavenly wisdom, and God will pour upon them his richest blessing. We desire to see our people growing in grace, and in the knowledge of our Saviour Jesus Christ. He loves you, and longs to bless you, and to increase your faith and your knowledge of himself. But in order that he may do this for you, you must live for God. There are many who are becoming anxious to understand the claims of God's law, and you must do your best to be a light and an example to them. Do not depend on the ministers to do all the work in your church and neighborhood. The pastors must seek the lost sheep, and you must help them; and while the ministers are called to labor in other parts of the vineyard, the people of God must have light in themselves, speaking to each other in psalms and hymns and spiritual songs, singing with grace in our hearts and making melody unto the Lord. While you should respect the ministers highly for their work's sake, you must not trust them as your saviours, but build yourselves up in the most holy faith. When you assemble in the house of God, tell your experiences, and you will grow stronger. While you speak in meeting, you are gaining an education that will enable you to labor for others. What a precious privilege it is to bring souls to Christ. It is the greatest work that mortals can do, for in so doing they are co-laborers with God. But of ourselves we can do nothing. If we try to work in our own strength, we shall fail completely. Jesus came to our world to bring divine power to combine with human effort. When God unites his power with man's effort, the work is brought to perfection. God wants to do great things for his people; and if we only have faith in him, he will work for us mightily. {RH, May 7, 1889 par. 8}



**Camp. [SERMON AT POTTERVILLE, MICH., NOV. 23, 1888.] - By Mrs. E. G. White. -  
May 28, 1889 Let Us Go Without the Camp.  
[SERMON  
AT POTTERVILLE, MICH., NOV. 23, 1888.]**

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**By Mrs. E. G. White.**  
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Text: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." Hebrews 13:13-16. {RH, May 28, 1889 par. 1}

We should continually keep before us the sacrifice that was made by our Saviour, lest we should think that we are making wonderful sacrifices in our Christian life. He made an infinite sacrifice that we might have eternal life. The Father made a sacrifice the greatness of which no man can comprehend. The angels of heaven were amazed when the Father consented to give his only Son for a fallen race. When we can approach to an appreciation of the sacrifice made by the Father and the Son, we shall have a better appreciation of the value of souls. We should not study our own ease, since Christ has died for us, but we should be willing to deny self, to go without the camp, bearing his reproach. {RH, May 28, 1889 par. 2}

Christ resigned his high position as commander of the hosts of heaven. He laid aside his royal robes and his kingly crown, clothed his divinity with humanity, and came to this world, all seared and marred with the curse, to become a man of sorrows, and acquainted with grief. In view of his sufferings for us, shall we be found mourning because of difficulty and hardship? Shall we in the sight of the universe be found ungrateful, with no response to the love that Christ has manifested for us? Christ has stooped that he might lift fallen man. He has purposed to elevate, and ennoble, and refine us, that we may reflect heaven's love in the world. {RH, May 28, 1889 par. 3}

It is our privilege to obtain clearer and more distinct views of the goodness and mercy of God; and why do we remain in a cold and spiritless condition? Why do we seem to be incapable of manifesting tender love and sympathy for one another? Why do we not speak forth the praises of Him who has given his life that we might have salvation? Let us offer to him continually the sacrifices of praise. Satan is always ready to discourage. He will help those whom he has discouraged to gather still more doubt and unbelief to their souls. He will make you believe that you are having a very hard time in the service of Christ, when it is not so at all. He will encourage you to think that your feelings and fancies are facts, that God is a hard master, and he will lead you, by your attitude of despondency, to misrepresent to the world the character of God, and the nature of his service. We should fix our eye upon Jesus our Saviour. We should be continually growing up into Christ our living head. We want more knowledge, more

grace. New affections should be planted in our hearts to expel the old affections. Divine power must substitute high and holy motives for those that were selfish and unholy. We must follow on to know the Lord. We should educate the mind to dwell on heavenly things. We should accustom the heart to dwell in a frame of gratitude and praise. The more we praise God, the more we shall have to praise him for, and our hearts will become attuned to his praise. {RH, May 28, 1889 par. 4}

We have altogether too much familiar intercourse with Satan. We argue with him. We enter right into conversation with him, and treat him as a guest, coming into agreement with him. It is in this way that he presents the faults of our brethren to us, and magnifies them until we can see nothing good in their characters. Some imagine that they have a wonderful zeal for God, that they are inspired to set things in order, that they have a spirit of discernment, when it is really an inspiration that Satan has imparted to them. They are possessed of a cold, unsympathetic, unforgiving, critical spirit, that is not of God at all. {RH, May 28, 1889 par. 5}

We should look tenderly upon our brethren, who are encompassed with human infirmities as we are. When your brother does wrong, you have directions from your Master as to what you should do. You should go right to him in meekness and love, and make him feel that you regard him as precious in the sight of God. God holds you responsible for the treatment of your brother. If you are unkind, unforgiving, God cannot forgive you. You should be more pitiful and tender toward the erring. You should have hearts from which will flow compassion and love toward others. You should not only seek out those whom your taste would lead you to prefer, those who echo your opinions and sentiments, but you should also go to those who really need Christ-like pity and forbearance. Did Christ turn away from those who were defiled with sin, who came to him for pardon? {RH, May 28, 1889 par. 6}

At one time Jesus sat in Simon's house, and a woman who was a sinner came in with an alabaster box of very precious ointment, and she broke her box and poured out the ointment on the head of Jesus. Simon criticised Jesus because he did not rebuke the woman. He thought, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Jesus turned to Simon, and said, "Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owned five hundred pence, and other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most, and he said unto him, Thou hast rightly judged." Those who have lived in rebellion against God, when they do repent and turn to the Lord, are most fervent in their love. They give better service to God than those who have grown cold in his service, who have for years professed to be his children and loyal to his law. A wonderful change takes place in a truly converted soul. The old imperfections that made them uncourteous and forbidding are not manifested. They love Jesus, and those for whom he died. How do you know when you turn away from those who do not seem desirable, but that you are turning away from those for whom Jesus is seeking? Perhaps, at the very moment that you turn from them, they are in the

greatest need of your tenderness and compassion. There is too much of this critical spirit, of standing back in indifference to the welfare of others. We need Christian love. We need to learn meekness and lowliness of heart in the school of Christ. We should be filled with the spirit of the message of warning and mercy which we are to bear to a dying world. We have only begun to drink of the fountain of life. As we follow on to know the Lord, increasing light will shine upon us, and our path will grow brighter and brighter unto the perfect day. {RH, May 28, 1889 par. 7}

We should study more earnestly the character of our Saviour. We should imitate the lovely Pattern that God has given us. We should dwell upon the matchless charms of Jesus until there will be nothing satisfying in this perishing world. We should desire to reflect his image in kindness, in courtesy, in gentleness, and love, then "when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." In a little while every one who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads? {RH, May 28, 1889 par. 8}

If Christ can plead for us in the heavenly sanctuary, if our works are wrought in him, if we have brought his grace and truth into our character-building, we shall be recognized by the Lord as the subjects of his kingdom. If we are the children of God, we shall love one another as Christ has loved us. This cold sternness that makes us unapproachable is not of Christ, but of Satan. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Those who open the door of the heart that Jesus may come in, will be filled with love and gratitude. They will not desire to shut up the light God has given them. They will gather up the rays of divine glory, and flash them athwart the pathway of others. {RH, May 28, 1889 par. 9}

We should plead with God for his blessings, as Moses pleaded with him in the mount. We have no time to wait. Our Lord is coming, and it is time to set our house in order. There is a great work to be done, and if you go to your neighbor with your heart all warm and glowing with love, do you not think that you can find the key to unlock your neighbor's heart? The trouble with our work has been that we have been content to present a cold theory of the truth. We have not let our hearts melt down before those with whom we work. O that the Lord might quicken our understanding, and give us a realization of the time in which we are living! Many have walked in the sparks of their own kindling, but we should plead with God as did Moses, advancing step by step until we can say, "Show me thy glory." Moses was in earnest in the matter, and the Lord put him in a cleft in the rock, and let his goodness pass before him. Have you thought of that? He let his goodness pass before him. O my brethren, what will not the Lord do for us, if we will but seek him with all the heart? {RH, May 28, 1889 par. 10}

How can we presume to try to help others, unless we have obtained help ourselves? Jesus has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." We must be one with *him*. We must love those for

whom he gave his life. "If any man have not the Spirit of Christ, he is none of his." All heaven is interested for our salvation. Will we be interested for our own salvation? Let us cast away every doubt, everything that would shroud our souls in darkness. We know that the world is filled with iniquity, but shall we think and talk of that only? Shall we look here and there for defects and evils? Shall we look critically at the characters of our brethren? O let us think of the goodness of God! Let us tell of his power, sing of his love. Let us commit our souls unto God as unto a faithful Creator, and stop worrying and fretting. God will help us to live above the things of this life, and give us an abundance of good things to think about and to talk about. Let us come into the presence of Christ. He is cleansing the heavenly sanctuary. Let us enter there by faith. Provision has been made for our cleansing. A fountain has been opened for sin and uncleanness. Ask in faith for the grace of God, and you will not ask in vain. {RH, May 28, 1889 par. 11}

Shall we wait till we feel that we are cleansed before we believe it?--No; Christ has promised that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It will not hurt your dignity to confess your sins. Away with this false dignity,. Fall on the Rock and be broken, and then Christ will give you the true and heavenly dignity. {RH, May 28, 1889 par. 12}

There are sins and mistakes and errors to be confessed. The record has been made in the books of heaven, but when confession is made from contrite hearts, the words of the apostle are fulfilled, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God requires repentance and confession, and restitution will always follow genuine repentance. If you have prevaricated, if you have borne false witness, if you have misjudged and misinterpreted your brother, if you have misstated his words, ridiculed him, if you have injured his influence in any way, go right to the persons with whom you have conversed about him, with whom you have united in this work, and take all your injurious misstatements back. Confess the wrong that you have done your brother; for your sin will stand charged against you in the books of record until you do all that lies in your power to correct the evil your words have wrought. When you have done all that God requires of you, pardon will be written against your name. {RH, May 28, 1889 par. 13}

**PERIODICALS / RH - The Review and Herald / June 4, 1889 Constant Attainment  
Essential to Christian Life. [SERMON AT POTTERVILLE, MICH., NOV. 24, 1888] -  
By Mrs. E. G. White. -**

**June 4, 1889 Constant Attainment Essential to  
Christian Life.**

**[SERMON AT  
POTTERVILLE, MICH., NOV. 24, 1888]**

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**By Mrs. E. G. White.**

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Text: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Colossians 1:25-29. {RH, June 4, 1889 par. 1}

In this scripture, instruction is given as to the position of those who are seeking to open the word of God to others. This work cannot be done negligently. It cannot be undertaken in mere human strength. The work of the ministry has been carried forward altogether too much in our own human wisdom. We have seemed to think that an understanding of the theory of the truth was sufficient for the work. When we have talked to the people, we have gone over the ground to them, and explained all the lines of truth, and yet we have not brought into it the divine power of the truth to transform the life and character. When the work of God is done mechanically, it cannot be effective in converting souls. Though we have the truth, though our position be so well taken that our enemies cannot controvert it, this is not all that is necessary. There must be a power with our work beyond the mere knowledge of the theory of the truth. We must have divine energy to accompany our human effort. {RH, June 4, 1889 par. 2}

Paul speaks of the riches of the glory of the mystery that is to be made known to the Gentiles. There are many mysteries in the word of God that we do not comprehend, and many of us are content to stop our investigation when we have just began to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied, and think that we have received about all the light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure-house of God not the same thing over and over, but new beauty and new truth. {RH, June 4, 1889 par. 3}

The Spirit of God will rest upon the diligent searcher for truth. He who desires the truth in his heart, who longs for the working of its power upon the life and character, will be sure to have it. Says the Saviour, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When ministers themselves taste and see that the Lord is good, when their minds are filled with thoughts of heaven, then the eternal realities of the unseen world will open to their understanding, and they will be able to present the truth of God, and it will make an impression upon human minds. {RH, June 4, 1889 par. 4}

Those who seek for more and still more of the Spirit of God, will not be disappointed.



They will hold daily communion with God, and divine power will surely attend their efforts as they present the truth. As certainly as the truth is presented in the Spirit of Christ, it will reach the hearts of the people. Brethren, we should not go into the desk unless we have previously devoted some time to wrestling with God in prayer. We should not be satisfied to use the set discourses that we have preached over and over for the last ten, fifteen, or twenty years. We should draw fresh, new matter from the store-house of God's word. We are desirous that the angels of God may stand by our side when we are in the sacred desk, that God may impress the mind; that there may be glorious unfoldings of the truth; that it may be presented in the demonstration of the Spirit; that it may be meat in due season to the flock of God. It is the special grace of God that makes the sermon effectual. The minister's words will have very little influence upon the people, unless divine enlightenment accompanies them to the hearts of the hearers. We need much more of the Spirit of God than we have had in the past. Brethren, how long are you going to continue to labor without receiving the holy unction from on high? {RH, June 4, 1889 par. 5}

If you search the Scriptures with a meek and teachable spirit, your efforts will be richly rewarded. "The natural man receiveth not of the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Bible should be studied with prayer. We should pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." No man can have insight into the word of God without the illumination of the Holy Spirit. If we will but come into the right position before God, his light will shine upon us in rich, clear rays. This was the experience of the early disciples. The Scriptures declare that "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." God is willing to give us a similar blessing, when we seek for it as earnestly. {RH, June 4, 1889 par. 6}

The Lord did not lock the reservoir of heaven after pouring his Spirit upon the early disciples. We, also, may receive of the fullness of his blessing. Heaven is full of the treasures of his grace, and those who come to God in faith may claim all that he has promised. If we do not have his power it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness. {RH, June 4, 1889 par. 7}

There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for his people. We talk about the first angel's message, and the second angel's message, and we think we have some understanding of the third angel's message; but we should not be satisfied with our present knowledge. Our petitions, mingled with faith and contrition, should go up to God, for an understanding of the mysteries that God would make known to his saints. We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit. Jesus meant just



what he said when he directed his disciples to "*search* the Scriptures." Searching means to compare scripture with scripture, and spiritual things with spiritual. We should not be satisfied with a superficial knowledge. We should search for the hidden treasure concealed beneath the surface, as the merchant-man seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth. {RH, June 4, 1889 par. 8}

There are many who have not taxed their mental powers, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming. If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not living up to the light of the solemn truths which we profess to believe. {RH, June 4, 1889 par. 9}

Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding his majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?-- No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, "I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged." {RH, June 4, 1889 par. 10}

If you are content to think and to preach in one narrow channel, you will not advance in understanding, nor know the depth and grandeur of the truth. If you desire to understand the mysteries of God, you must search the Scriptures. There is nothing that will develop the intellect like wrestling with the great problems of truth revealed in God's word. You may keep your mind in constant meditation and prayer, even when your hands are busy. The truth of God is a treasure that is of more value than everything else in the world. Its priceless value is illustrated by the parable of Christ, concerning the man who found a treasure in a field, and he went and bought that field, that he might plow every part of it, and search out all the treasure that it contained. The blessed Bible, the field that contains the treasure, the garden of God, is open to you. Search the Scriptures; dig in the mines of truth until the precious jewels that have been hidden there for ages shall be brought out, and you can present them to the people. {RH, June 4, 1889 par. 11}

In the time of the Saviour, the Jews had so covered over the precious jewels of truth with the rubbish of tradition and fable, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long-cherished errors, and to set the jewels of God's word in the frame-work of truth. What would the Saviour do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony. The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. It is our work to free the precious truths of God from superstition and error. What a work is committed to us in the gospel! An angel's pen could not portray all the glory of the revealed plan of redemption. The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation. {RH, June 4, 1889 par. 12}

When the scribes and Pharisees saw that Christ did not reverence their forms and traditions, they accused him of contempt for the law and the prophets. But Christ did not show the least contempt for the old truths. Because he did not work in the same narrow forms that they did, they said, "He is come to destroy the law." But there fell upon their astonished ears the words of Christ, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Christ was the originator of the law; and the blindness of the Pharisees is an illustration of how people who claim great light and knowledge can misunderstand and misrepresent the work of God. Glorious truths have been buried out of sight, and have been made lusterless and unattractive by error and superstition. Jesus reveals the light of God, and brings forth the beautiful radiance of the truth in all its divine glory. The minds of the honest are filled with admiration. Their hearts are attracted in holy affections toward him who brought forth the jewels of truth and displayed them to their understanding. {RH, June 4, 1889 par. 13}

The Jews understood some portion of the truth, and taught some part of the word of God; but they did not comprehend the far-reaching nature of the law of God. Christ swept away the rubbish of tradition, and displayed the real kernel and heart of the purposes of God. When he did this, they became exasperated beyond control. They circulated false reports from one town to another that Christ was destroying the work of God. But while Jesus did away with the old forms, he re-instated the old truths, placing them in the frame-work of truth. He matched and joined them together, making a complete and symmetrical system of truth. This was the work our Saviour did; and now what shall we do? Shall we not work in harmony with Christ? Shall we be ruled by hearsay? Shall we let our own imaginings hide from us the light of God? We are to read attentively, to hear understandingly, and to teach others also the things we have learned. We must be constantly hungering for the bread of life, constantly seeking for

the living water and the snow of Lebanon, that we may be able to lead the people to the living, cooling waters of the Fountain of truth. {RH, June 4, 1889 par. 14}

**PERIODICALS / RH - The Review and Herald / June 11, 1889 Man's Failure to Comprehend Divinity in Humanity. [SERMON AT POTTERVILLE, MICH., NOV. 29, 1888.] - By Mrs. E. G. White. -**

**June 11, 1889 Man's Failure to Comprehend Divinity in Humanity.**

**[SERMON AT POTTERVILLE, MICH., NOV. 29, 1888.]**

**By Mrs. E. G. White.**

When Christ was upon earth, it was difficult for those with whom he daily associated to realize that he was divine. It was difficult for the members of his own family to comprehend the fact that he was the Son of God. It seemed hard for them to realize that divinity wore the garb of humanity. Again and again he was obliged to declare his position as the Son of God. They were so dull of perception that they could not distinguish the divine from the human. Although they believed that his works were of a miraculous character, they could not fully understand their nature, and he had to state his authority and his position. {RH, June 11, 1889 par. 1}

Christ assumed humanity in order that he might reach mankind where they were. He came and worked in the form of man for the sake of rescuing a fallen race. He left us an example of what tenderness, what kindness, what love should be manifested in efforts to save souls from ruin. We are to imitate Christ. The people should be able to discern the Spirit of Christ in his followers; and when the Spirit of God works with your efforts, you will not work in vain. The people will see that God works in you, and they will be moved by his Spirit to accept the truths that you present before them. The preacher should do something more than simply to please the taste, and convince the intellect. His words should reach the hearts of his hearers. And when men and women are led to accept the truth through the instrumentality of man, they should not give honor to the man, but they should realize that his efforts have been successful because divine power has accompanied his work, and give the glory to God. It is the truth that he has presented to them that should receive their acceptance and favor. There are many who place themselves in a similar position to that of the Jews in the time of Christ, and they will not hear the word of truth, because their minds are filled with prejudice; but those who refuse heaven's light will be rejected of God just as his ancient people were when they refused to receive the teachings of Christ. God is no respecter of persons. He sent his truth to all, and he expects men to receive it, and to diffuse its light to others. This is the work that God would have us do. {RH, June 11, 1889 par. 2}

Let us connect with Christ, and then we shall have a power that the world cannot give, or take away. Said the apostle, speaking of the gospel, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." God would make known to his saints what is the glory of the mystery of Christ. There are depths and heights of unsearchable riches in the truth of God. Why should ministers make the truth powerless before the people because they themselves lack spiritual life and devotion, because they are not connected with God? Are you not commanded to warn every man, and teach every man in all wisdom? Are you sharpening your powers, brethren, by bringing them in contact with difficult problems in the word of God? Says the apostle, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." When the ministers receive wisdom from above, the power of God will accompany their efforts. Why should we not present the truth in such a way that it may wield its divine influence upon the people? Why do you bring yourself with your coldness between the people and the truth, and so keep the truth from doing its work upon their hearts? Why do you go to the people with your heart as cold as an iron wedge, and expect to win souls to Christ? You want your lips touched with the living coal from off the heavenly altar. The influence of the truth is elevating and ennobling. The divine must combine with the human if you would make your way amid the moral darkness and the spiritual stagnation of the world. Let every one go to work. Search the Scriptures, plead as did Moses, "If thy presence go not with me, carry us not up hence." When the request of Moses was granted, did he settle down in content, and seek no further blessing?--No. He still pleaded with God until his faith reached the point where he could say, "I beseech thee, show me thy glory." Do you think Moses was presumptuous, and should have been rebuked? God did not rebuke him. The feet of Moses were upon hallowed ground, and when he pleaded with God for a view of his glory, the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." {RH, June 11, 1889 par. 3}

The goodness and glory of the Lord were to pass before mortal man; and if you plead with the Lord for his help, plead with him for a view of his glory, the blessing of the Lord will come upon you. When you come to speak before the people, your heart will be filled with love, filled with warmth and divine moisture. When this love is in your heart, the truth will strike its way through coldness and worldliness to the very hearts of the people. It will make its way through all pride and formality, and will leaven the soul with its power until Jesus will be enthroned in the heart. {RH, June 11, 1889 par. 4}

When Christ abides with you, and you abide with him, you will have something more to say than you have said in the years that are past. You will have a message that will

cut through the fleshly tables of the heart, a message that will divide between the joints and marrow, and discern the thoughts and intents of the heart. If we would have wisdom and knowledge to enable us to go through the time of trouble that is before us, we must be gathering it now by daily exercise of faith. We do not desire that you should be anxious about the time of trouble, but we want you to take up your work right where it is, and do it faithfully day by day. There are souls in your own church and neighborhood that need help. Those who show promise of becoming efficient laborers in the Lord's moral vineyard, should be sent to our College, that they may fit themselves to carry this message of truth to the people. All around us there is talent that should be utilized in the cause of God. Christ did not go to the schools of learning, and take men of high attainment to do his work, for he could not use them. They had an understanding of forms and ceremonies, but that was about all. Jesus called the unlearned fishermen to his work; but before he sent them forth, he took them into his school, and taught them himself, that they might be fitted for winning souls for eternal life. Brethren and sisters, are you doing your work right in your own homes? Do you realize that the night is coming, in which no man can work? {RH, June 11, 1889 par. 5}

The apostle did his work with thoroughness. He wrote of the character of his work in presenting Christ, and said, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto, I also labor, striving according to his working which worketh in me mightily." The power of God should go with the truth, and the Lord is just as willing to impart that power to you as he was to impart it to the apostle Paul. He wants you to be in a position where you may work for your fellow-men. He wants the ministers to use much of the time that they spend in sermonizing, in earnest effort for the salvation of souls. {RH, June 11, 1889 par. 6}

Go forth bearing precious seed. All lightness and trifling must be put aside in this solemn work. Go forth weeping, with your heart subdued and contrite, and doubtless you will come again with rejoicing, bringing your sheaves with you. You may have glorious success. You may be a co-worker with Christ. Do not be exclusive. Do not seek out a few with whom you delight to associate, and leave all others to take care of themselves. Suppose you do see weakness in one, and folly in another, do not stand aloof from them, and only associate with those who, you think, are about perfect. The very souls you despise, need your love and sympathy. Do not leave a weak soul to struggle alone, to wrestle with the passions of his own heart without your help and prayers, but consider yourself, lest you also be tempted. If you do this, God will not leave you to your own weakness. You may have sins greater in his sight than the sins of those you condemn. Do not stand off, and say, "I am holier than thou." Christ has thrown his divine arm around the human race. He has brought his divine power to man that he might encourage the poor, sin-sick, discouraged soul to reach up for a higher life. O, we need more of Christ's spirit and much less of self. We need the converting power of God upon our hearts daily. We need the mellowing spirit of Christ to subdue and soften our souls. The only way for those to do who feel that they are whole, is to fall upon the Rock and be broken. Christ can put his mold upon you, if you will empty your heart of its selfishness. {RH, June 11, 1889 par. 7}



Jesus has given us instruction as to what we should do. He says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." What do these words mean? They mean that our lives must be fashioned after the pattern of Christ's life. We must reach perfection of character, or we can never inherit the kingdom of heaven. There is a work for each one of us to do in God's great moral vineyard. Christ has given to every man his work. How many become so interested in the work of some other person, that they neglect their own work altogether! You are to do *your* work. God does not expect that the man with one talent, will do as much as the man who has five talents. Let every soul see to it that his work is done to the very best of his ability. If you grow fearful in doing the Lord's work, just stop where you are, and ask God to show you his goodness, for you have lost sight of his mercy and faithfulness. You have become separated from Christ. You have gone so far away from him, that you can scarcely hear the sound of his voice, and cannot distinguish the words of comfort that come from his lips. {RH, June 11, 1889 par. 8}

As soon as you gain a clear view of the power and goodness of Christ, your murmuring will cease. You will not pick at the faults of others. It is Phariseeism that leads men to exalt themselves by depreciating their brethren. An experience that some of us had some years ago at Battle Creek comes to my mind. There were several ministers who were very much disturbed because we kept the Sabbath and worked on Sunday. They went to the officers of the law, and said, "We have a petition to place before you. We want you to arrest these people who are keeping Saturday, and working on Sunday." The officer said, "I have heard that these people are quiet, law-abiding, honest, and religious people, and I see no occasion for interfering with them." Then the minister showed him a petition that pleaded for a law to prohibit Sabbath-keepers from working on Sunday. The officer took the paper, and tore it to pieces, and said, "Get out, you bigots!" Brethren, I fear that there are bigots among us. Stop picking flaws in the character of others, and attend to your own work. When persons come to you with miserable tales of the mistakes and misdoings of others, do not listen to them. Say to yourself, "Is it my work to go and help settle this matter? If it is, God help me." But if it is not your work, let it alone. {RH, June 11, 1889 par. 9}

We should live by faith on the Son of God, as the Son lived by faith in the Father. Says Christ, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Are you doing it, brethren? We read again, "This is the bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. . . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" They could not distinguish the divine nature under the garb of humanity. They could not realize the divine character of the work of the Son of God. Just so it is with the work today. There are many who cannot distinguish the divine from the common. And why?--Because they have separated their souls from God. God has given us his precious word, and on our knees we should study it, until his light shall break upon us,



and we have a message that we cannot withhold from others. {RH, June 11, 1889 par. 10}

Who is on the Lord's side? He is reaching out with his long human arm enfolding suffering humanity, while with his divine arm, he is grasping the throne of the Infinite. God help us, brethren, that we may understand the goodness, the mercy, the compassion, and the love of our Saviour. Let us make haste to get out of our Phariseeism. Let us seek God with all our hearts. Ministering brethren, are you prepared to go out, and awake the people to their solemn responsibilities? Are you ready to go forth as David went forth? He inquired of the Lord if he should battle with the Philistines, and the Lord told him that when he heard the sound of a going in the tops of the mulberry trees, he should go out to battle, for he would be with him to smite the hosts of the Philistines. So it should be with you. When you feel the Spirit of God, when you see the opening of his providence, you should go forth; for the power of God will be with you. May the Lord help you and me so to bear the message that it shall be a savor of life unto life, and not of death unto death. {RH, June 11, 1889 par. 11}

**PERIODICALS / RH - The Review and Herald / June 18, 1889 The Necessity of Dying to Self. [SERMON AT SOUTH LANCASTER, MASS., JAN. 14, 1889.] - By Mrs. E. G. White. -**

**June 18, 1889 The Necessity of Dying to Self.  
[SERMON AT  
SOUTH LANCASTER, MASS., JAN. 14, 1889.]**

**By Mrs. E. G. White.**

I feel very grateful to God that we can have his blessing; that we do not have to go on amid the trials and perplexities of this life, to meet the opposition of the world, in merely human strength. God's commandment-keeping people are described by the prophet as "men wondered at." We are to be a people distinct from the world. The eyes of the world are upon us, and we are observed by many of whom we have no knowledge. There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. "We are made a spectacle unto the world, and to angels, and to men." {RH, June 18, 1889 par. 1}

From the light which God has given me, I know that the Lord would do far more for us as a people if we would walk in humility before him. Every one of God's people will be tested and proved, and we want you to be in a position where you will bear the proving of God, and not be found wanting when your moral worth is weighed in the balances of the sanctuary. We want you to be constantly moving onward and upward; but that which hinders your progress in a large degree is your self-esteem, the high

opinion that you entertain of your own ability. If there was ever a place where self needed to die, it is here. Let us see the death struggle. Let us hear the dying groans. Self-exaltation ever separates the soul from God, no matter in whom it is found, whether in those in responsible positions or in those who are in some less important place. Whatever has been done to attract the attention to self, has detracted from the glory that should have been rendered to God, and has brought leanness to your souls. It is through this avenue of self-esteem and self-sufficiency that Satan will seek to ensnare the people of God. {RH, June 18, 1889 par. 2}

The Lord has very important lessons for us to learn; and if we have not a meek and teachable spirit, we shall not be where we can learn the lessons he desires to teach us. We shall think we are wise when we are not. We shall think that we know the whole story, when we have need to study the a-b-c's of the lesson. God will prove us again and again, until we overcome our besetments or are wholly given over to our rebellion and stubbornness. There is danger, when the Lord deals with us thus, that we shall rise up against him, and set ourselves determinedly not to submit to his will. We are living in solemn times. We are looking forward to the judgment, and onward to eternity, and it is fitting for us to walk in great humiliation of soul before God. {RH, June 18, 1889 par. 3}

There have been those who have risen up against the testimonies that God has sent them. They have been willing to acknowledge that the testimony given to others was all right, and that the truth was pointed out in the cases of their brethren; but when their own errors were laid bare, and their own faults pointed out, they have declared that it could not be so. They have wrapped the garments of their self-righteousness around them, and have said, "That does not mean me." A spirit of Phariseeism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, "We have the truth. There is no more light for the people of God." But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." {RH, June 18, 1889 par. 4}

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians, and investigate the position presented, in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillar of our faith will not stand the test of

investigation, it is time that we knew it. There must be no spirit of Phariseism cherished among us. When Christ came to his own, his own received him not; and it is a matter of solemn interest to us that we should not pursue a similar course in refusing light from heaven. {RH, June 18, 1889 par. 5}

We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions. {RH, June 18, 1889 par. 6}

Since my return from Europe, I have been pained to notice how men ask counsel of men, instead of seeking wisdom of God. We should make God our support. Those who bear responsibilities in our different institutions should go to him for wisdom. How much we need men of thinking, care-taking minds! But we lack these men. If every young man would seek for the truth as for hid treasures, if he would be meek and lowly, if he would be a learner in the school of Christ, we should not at this time be so destitute of talent. There would be scores that would be ready to take their places in the front of the battle, to bear burdens and share responsibilities. God wants men to develop characters to meet the demands of the time. This will be accomplished when the youth put their cases into his hands as they should. {RH, June 18, 1889 par. 7}

We should have that love and compassion that will lead us to guard one another's interests. We should not become impatient because others hold views that we do not indorse, or have traits of character that are unlike our own. How glad we should be that we are not all fashioned after the same pattern. This would cause difficulty; for there is a great work to be done, and it will take men of varied minds and experiences to reach the different persons in society. We must have the help of God wherever we go. The servant of Christ must be looking to him continually for orders. Christ must be first, and last, and best in everything. Does God want you to grow in grace and knowledge?--Yes; he certainly does. He does not want you to make any man your criterion. He would not have you marked with the defects of any man's character. You are to be continually looking to Jesus, the author and finisher of your faith. When you do this, you will have a testimony fresh from heaven, full of dew and moisture. The light of heaven will be reflected in your very countenance, and will be revealed in your character. {RH, June 18, 1889 par. 8}

"Let us go forth therefore unto him without the camp, bearing his reproach. . . . By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." I am anxious that we may obtain a living, choice experience in the things of God. Do the shepherds of the flock expect that God will work with them? From the light that God has given me, I know that there might have been twenty-fold more accomplished than has been accomplished, if the workers had

sought God for strength and support instead of depending so much upon man. There is need of men of faith for this time, not simply to be preachers, but to be ministers to the people of God. We want men that walk with God daily, that have a living connection with Heaven. The Lord cannot work with those who are self-sufficient, and who exalt themselves. Self must be hid in Jesus. If we would see the deep movings of the Spirit of God, we must have the truth as it is in Jesus. The efficiency of a discourse depends on the application of the truth to the heart by the Spirit of God. When Elijah sought God in the mountains, a devouring fire swept by; but God was not in the flame. A tempest rose, the thunder rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. It is the still, small voice of the Spirit of God that has the power to convict and convert men's souls. {RH, June 18, 1889 par. 9}

It is our work to reveal to the people the character of our Heavenly Father, and we ought never to make a display of self. Our strength is in working together with God. If we labor as Christ labored, we shall have the shield of Omnipotence to shelter us, and power will attend all we do. As we sailed from Europe, I noticed how the prow of the vessel plowed into the deep, and for miles and miles you could see the wake of its course. There was power and weight in its movements. We should not glide along without causing a ripple; we should carry a weight of influence with us, and speak as those who have authority. We must be connected with the God of power. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." As we carry the truth to the people, we should have a solemn sense of our responsibility, that we may not make a display of our talents and intelligence; but that the truth may cut its way to the very soul as an arrow from the Almighty. {RH, June 18, 1889 par. 10}

O that all the messengers might teach the people, both by precept and example, what it means to hide self in Jesus! There is no need of our working in our own finite wisdom, no need of going a warfare at our own charges. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering." It is your privilege to go to God with your request, as children go to their parents. Ask his grace. Do not think of going into the desk without a deep, solemn conviction of the responsibility of your work. {RH, June 18, 1889 par. 11}

A minister after preaching a discourse which fully convicted one of his hearers of the Bible truth, was accosted with the question, "Do you really believe what you have preached?" "Certainly," he answered. "But is it really so?" said the anxious questioner. "Certainly," said the minister, as he reached for his Bible. Then the man broke out, "O, if this is the truth, what shall we do? What shall we do?" "What shall we do," thought the minister. "We?" Why, was not he a minister? What could the man mean? But the question forced its way to his very soul. He went away alone to plead with God as what he should do. He had the solemn realities of eternity to present to a dying world. For three Sundays his place in the desk was vacant. He was seeking an answer to the solemn question, "What shall we do?" {RH, June 18, 1889 par. 12}

When this minister returned to his charge, he had an unction from the Holy One. He had realized that in his preaching he made little impression, and he had felt the terrible weight of souls upon him, and now he came to his desk, but not alone. There was a great work to be done, but he realized that he was not to do the work alone. He knew that there was a power behind him. It was God that was to do the work. God was to be magnified, and lifted up before the people. He presented the Saviour and his matchless love. There was a revelation of the Son of God, and a revival began that spread through the church and to the surrounding regions. {RH, June 18, 1889 par. 13}

O that we might here see of the salvation of God! O that the shepherds of the flock and the workers might have intercourse and communion with God! How little we know of God! Those who minister in sacred things cannot afford to go into the desk unless they know God. The disciples were to tarry at Jerusalem until they were endowed with power from on high, and cannot we afford to tarry before God until we are ready for our work? Jesus has promised, "Lo, I am with you always, even unto the end of the world." O if he were with us, we would not be without sheaves to bear to the Master. What is the reason that men labor month after month and year after year, and bear no fruit? It is because they do not have Jesus with them. {RH, June 18, 1889 par. 14}

When we went to Potterville, Mich., Bro. Van Horn said, "I am so glad this meeting is not like the meetings we had in the past. There seems to be so much more weight to the truth. There is not so much levity and jesting. The people seem to have a realization of the solemn importance of the truth." Why should we not have a solemn realization of the truth at this time? What place have we for jesting and levity right here on the borders of the eternal world? We are to live to the glory of God. There are angels measuring the temple of God and those who worship therein; but how much there is of self. It is self, all self. {RH, June 18, 1889 par. 15}

When Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation. As he walked in the palace of his kingdom, he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But there was an unseen watcher that marked his spirit and recorded his words, and a voice fell from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." {RH, June 18, 1889 par. 16}

Let not the messengers return to their fields of labor, until they can go in humility of spirit, with the power of the grace of Christ in their hearts, and with a deep experience in the things of God. We must be clothed with humility as with a garment. We must act our part. Let us do it here and now. Let us have the power of God manifested among us. Let us have the shout of the King in the camp. When we have humbled our hearts before God, his grace will be poured upon us, and we shall bear a clean-cut testimony that will cleave its way to the hearts of men. O that Zion might arise! O that she might respond to the message, "Rise, and shine; for thy light is come, and the glory of the

Lord is risen upon thee!" {RH, June 18, 1889 par. 17}

**PERIODICALS / RH - The Review and Herald / June 25, 1889 The Strength of God's People. [MORNING TALK AT CHICAGO, ILL., APRIL 5, 1889.] - By Mrs. E. G. White. -**

**June 25, 1889 The Strength of God's People.  
[MORNING  
TALK AT CHICAGO, ILL., APRIL 5, 1889.]**

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**By Mrs. E. G. White.**  
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I believe that the Lord is willing to let his blessing rest upon us. I know that he is waiting to be gracious to us. The reason why we do not have more light is that we do not follow Jesus; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." He has invited us to follow him; but to follow him means something more than a profession of religion. We are not following him when we make only surface work in the Christian life. We want to follow him in everything, in self-denial, in self-sacrifice, in humiliation, in meekness, and in love. We must learn to manifest love and compassion toward those with whom we come in contact. We should have a far-reaching influence; we should not be self-centered. {RH, June 25, 1889 par. 1}

The professed people of God follow their own inclinations to a far greater extent than they follow in the lowly steps of the Man of Calvary. Our will should be in harmony with the will of Christ as his will is in harmony with the will of his Father. We are to be one with Christ as he is one with the Father. And if we come into this position, the promise is that the Father will love us as he loves the Son. How is it that this can be so? It can be so because we have appropriated the righteousness of Christ by living faith. It is because we are one with him, and our souls are all light in the Lord. Our minds and hearts may be so filled with his love that we shall count affliction as all joy, because we shall know that the trial of our faith is more precious than gold, and that these trials will be found unto glory and joy at the appearing of Jesus. We do not see the glory of trials now, but we shall understand it when Christ comes; and every trial that has been borne with patience will be rewarded. {RH, June 25, 1889 par. 2}

The Lord is shedding abundance of light upon us, and he expects us to walk in it. Will we seek to redeem the neglect of light in the past, by a faithful improvement of our privileges now? Will we come up to the high standard that has been set before us? We have dwelt too long in the lowlands of earth. There have been too many Christless sermons preached. The discourses of many ministers have been simply words that have not touched anywhere. They have not encouraged Christians, or convicted sinners, or led backsliders away from their transgressions. They have been devoid of the power of God. {RH, June 25, 1889 par. 3}



We should seek to make the most of our opportunities at this meeting. We should confess our sins, clear the rubbish from the door of the heart, and open the soul for the presence of Jesus. Let each one take these words of instruction to his own heart. Do not act as did Peter when the Lord pointed out his duty, and turn and ask what some one else should do. Let us attend to our own work, and do our duty, and not be so anxious to know what may be some other person's duty. The Lord turned to Peter, and said, "What is that to thee? Follow thou me." We are to look to Christ. There is perfection in him. We can be cleansed from every spot and stain through the merit of his blood. His righteousness may be imputed unto us. {RH, June 25, 1889 par. 4}

If we look to man, we shall see mistakes of life and defects of character. We shall see the same human frailties in others that there are in ourselves. But we are to look to the Pattern, to follow Christ, and to make straight paths for our feet, lest the lame be turned out of the way. {RH, June 25, 1889 par. 5}

Do not be afraid to confess your sins and to clear the King's highway. Jesus is not far away. He is at your right hand to help you. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When you confess your sins, it is your privilege to believe this promise, but not because you have a happy flight of feeling. Feeling is not faith. Faith is just as distinct from feeling as the east is from the west. You are to believe that God will accept you when you fulfill his conditions, believing his word because he has spoken it. You must rely upon the word of God; and unless you have faith that can rest upon the word of God, you cannot make a success of the Christian life. Ministers cannot preach effectively without it. They must have a sense of the solemn responsibility that rests upon them. {RH, June 25, 1889 par. 6}

We are to hold up the Man of Calvary, to flash his light to those who are sitting in darkness. You should not yield to discouragement. You should not think that there are none who care to serve God, or obey the truth. Elijah became disheartened as he saw how Israel had departed from the Lord, and he thought that he was the only one left who loved the cause of Jehovah. But the Lord told him that there were seven thousand men who had not bowed the knee to Baal. There are many in the world who are longing to understand in regard to Christ and his love. There are many who are in despair as they hear the terrible doctrine of eternal punishment, and they need your help. If they were in your position, with the light flashing all around their pathway, they would go to others who are in despair and sorrow; for they would appreciate their need of help. If you will try to seek out these suffering souls, the angels of God will attend you; and you need not fear to go where they will go. Ministers, you should have the angels with you in the sacred desk; and when you do, you will be a power for God. Your words may be as nails fastened in a sure place. You need not try to be eloquent, or to preach learned discourses. David charged Solomon to show himself a man, to keep the charge of the Lord, to walk in his ways, to keep his statutes and commandments, judgments and testimonies. He did not charge him to be a great statesman or hero, but to be a man before the Lord. To be a man before the Lord is to be kind and sympathetic. It is to be compassionate and Christlike. We need men who can be called men before God,--men

who are in the image of Christ,--men with human hearts, full of tenderness and love. {RH, June 25, 1889 par. 7}

The converting power of God is needed right among us. We should make a complete surrender to God, that he may fashion us according to his will. We should seek him earnestly, and not permit anything to divert the mind, until we know that we are indeed the children of Heaven. Why not make up your mind that you will not retain anything that separates the soul from God? Say, "Here is my heart. I open the door. Come in, Lord Jesus, come in. I am thine, and thou art mine." If you will do this, he has promised that he will put a new song in your mouth, even praise unto your God. {RH, June 25, 1889 par. 8}

You are to reflect glory to God, and through his grace live day by day a life that will be pleasing before Heaven. The light of Christ is to illuminate your pathway. If you fulfill his conditions, he says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." If the glory of the Lord is your rearward, will you not leave a marked wake after your course? Will you not have sheaves to bring to the Master? {RH, June 25, 1889 par. 9}

Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight.

{RH, June 25, 1889 par. 10}

**PERIODICALS / RH - The Review and Herald / July 2, 1889 The Secret of Unity.  
[SERMON AT CHICAGO, ILL., APRIL 4, 1889.] - By Mrs. E. G. White. -**

**July 2, 1889 The Secret of Unity.**

**[SERMON AT  
CHICAGO, ILL., APRIL 4, 1889.]**

**By Mrs. E. G. White.**

Before his crucifixion, Jesus lifted up his eyes to heaven, and prayed for his disciples. He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the

truth." {RH, July 2, 1889 par. 1}

Christ declared he sanctified himself, that we also might be sanctified. He took upon himself our nature, and became a faultless pattern for men. He made no mistake, that we also might become victors, and enter into his kingdom as overcomers. He prayed that we might be sanctified through the truth. What is truth? He declared, "Thy word is truth." His disciples were to be sanctified through obedience to the truth. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." That prayer was for us; we have believed in the testimony of the disciples of Christ. He prays that his disciples may be one, even as he and the Father are one; and this unity of believers is to be as testimony to the world that he has sent us, and that we bear the evidence of his grace. {RH, July 2, 1889 par. 2}

We are to be brought into a sacred nearness with the world's Redeemer. We are to be one with Christ, as he is one with the Father. What a wonderful change the people of God experience in coming into unity with the Son of God! We are to have our tastes, inclinations, ambitions, and passions all subdued, and brought into harmony with the mind and spirit of Christ. This is the very work that the Lord is willing to do for those who believe in him. Our life and deportment are to have a molding power in the world. The spirit of Christ is to have a controlling influence over the life of his followers, so that they will speak and act like Jesus. Christ says, "The glory which thou gavest me I have given them." {RH, July 2, 1889 par. 3}

The mighty cleaver of truth has taken a people out of the world, and the rough, coarse material is to be hewed and squared and polished for the heavenly building. Those who profess to follow Christ should not be in the same condition in which they were before they made this profession. The grace of Christ is to work a wonderful transformation in the life and character of its receiver; and if we are truly the disciples of Christ, the world will see that divine power has done something for us; for while we are in the world, we shall not be of it. We are to bring our life up to the great moral standard of God. The moral law is to judge us in the last day. How unbecoming it is for us to criticise others, when God must work so great a work upon us before we can be fitted for the kingdom of heaven! Is there any of the glory of Christ in suspicion and evil surmising, in criticism and condemnation of our brethren? We should pray for those who are in error. We should present before them the perfection of Christ, but we should not accuse and condemn our brethren and friends. {RH, July 2, 1889 par. 4}

There are many who seem to think that roughness and coarseness are a mark of humility; but this is a mistake. The truth of God elevates the mind, refines the taste, sanctifies the judgment, and fashions the life according to the divine Pattern. We are to be partakers of the divine nature. We are to be like the great Teacher. He came to this earth, marred and seared by the curse, that he might lift up fallen men, and elevate them so that he could give them a seat upon his throne. Bible religion will have a sanctifying influence upon character, and will prepare its receiver for association with Jesus, the angels of God, and redeemed saints. We must be fitting up so that we shall behold the King in his beauty. {RH, July 2, 1889 par. 5}

Why should we not have a deeper and deeper experience every day? He must be a

dull scholar who does not become more and more assimilated to the divine image, if he is brought into association with Christ from day to day. Why should there not be a growing intelligence in prayer? If a person seeks God in his closet, and pleads for help, telling the Lord his situation, he will not plead in vain. Christ told the Father of the darkness that would press upon his followers, and we may take his words, and present them to God. We are not to preach a sermon to the Lord when we engage in prayer; for God knows our need. We must be petitioners. We must plead for help for our own souls, and for the souls of others. We should lay hold of the throne of grace with that earnestness that says, "I will not let thee go, except thou bless me." {RH, July 2, 1889 par. 6}

We should not think that the Lord will not regard our petitions. I have heard persons say that they could not get an evidence that the Lord heard their prayers. Where did they look for evidence? The evidence is in the word of God. They have said, "O, if I could only have a vision, or a dream, then I would know that the Lord regarded my request." But would that make it any more sure than does his word? One man said he had waited for forty years for a manifestation of God's favor before he could believe that his Heavenly Father looked with mercy upon him. He wanted some marvelous revelation that would come like a shock of electricity, and thrill his entire being; but he did not get it. We are to believe that God accepts us when we fulfill his conditions, simply because he has said that he would. {RH, July 2, 1889 par. 7}

We should place ourselves on the Lord's side; and when we have done this, then with childlike confidence we should believe that the God of heaven looks with favor upon us. We cannot lean on any earthly support. The Lord God of Israel must become our helper. Have you kindled your taper at the divine altar? Have you opened the door of your heart, that Jesus might come in? You should put your powers to the stretch in the service of God, and live with an eye single to his glory. {RH, July 2, 1889 par. 8}

Satan will try to cast his shadow athwart your pathway, and he will seek to misrepresent the character of God, and the nature of his promises to your mind, but you must lay hold of the mighty One. There is no help for you in self, for you are only weakness. Your strength is in having faith in God, that he may work with your efforts. If you trust implicitly in him, you will know that his going forth is prepared as the morning. {RH, July 2, 1889 par. 9}

The Lord desires that we should become intelligent in divine things, that we may offer up prayers of faith. He desires us to grow in grace, and in the knowledge of his will, that there may be unity with his people. And what an influence there is for good when brethren are in harmony; and what an influence it has for evil when there are strife and dissension among those who profess to believe the truth of God! We should have self-control. We should be disciplined. Parents should educate their children to self-control, that there may be harmony in the home. It is from your conduct at your home that we shall be able to judge in a large measure whether or not you are in a real Christian. Does the peace of Christ abide in your home? Are you educating yourselves and your children for the heavenly courts? Are you, as a household, knit together in love? If we have unity in the church, we must first have it in the home; for it is from the

home that the church is formed, and the tempers and dispositions displayed in the family circle are the tempers and dispositions found in the church. A well-ordered family is a powerful influence for good in the world. If we walk in the light, and train our children in the fear of the Lord, we shall reflect the light of the glory of God which shines in the face of Jesus Christ. You may never know on earth how many have responded to the light that you shed by your godly example and influence, but it will be made plain in the day of reward. {RH, July 2, 1889 par. 10}

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. It seemed as though every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of his dungeon, and made him a light to the world. Our faith is too weak; it does not reach out, and take hold of the promises of God in times of darkness. We need more sympathy and love. There is too much Phariseeism among us. We must cultivate love. We must talk of Jesus and his love, and our hearts will be softened, and subdued under divine influences. There is too much of the spirit that feels, "I am holier than thou." Many are like the Pharisee that stood praying in the temple, and said, "God, I thank thee, that I am not as other men are." The publican who smote upon his breast, and would not so much as lift up his eyes to heaven, but cried, "God be merciful to me a sinner," stood higher before God than did the self-righteous Pharisee. We should seek to understand our own need. We must have the righteousness of Christ to cover us. If we have left the snow of Lebanon, and forsaken the living streams, let us return, and drink at the fountain of life. {RH, July 2, 1889 par. 11}

When we are filled with enmity toward the law of God, we may know that there is something wrong with us; and we should examine our hearts, and prove ourselves whether we are in the faith. We must keep the law of God as the apple of our eye; for his law governs the whole universe. I am thankful that we have a standard with which to compare our character. How shall I know that I am following in the light of Heaven? I may know because God has given us a test for doctrine. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It is our privilege to know what is truth, and that no error is of the truth. {RH, July 2, 1889 par. 12}

There are many who set up a standard of their own, and they trample upon the law of Jehovah. What we believe, influences our life and molds our character; and every one carries with him an atmosphere that is either a savor of life unto life or of death unto death. We are not safe a moment without that living faith that grasps the promises of God. {RH, July 2, 1889 par. 13}

There will be those who will come in at the eleventh hour, and they will receive an equal reward with those who have long known the truth. And why is this?--It is because they used all their talents to the utmost of their ability, and brought all their powers to bear on the work of advancing the light of the truth. When the truth was brought to their attention, they accepted it with joy, and God could trust them with a large measure of light and power. A great work is to be done in the earth, and while men sleep, Satan sows his tares. We must awake! Jesus is ready to work mightily in our behalf. {RH, July

2, 1889 par. 14}

We are anxious to hear that you are walking in the light. We want you to testify to the power of the saving grace of Christ. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We must rely wholly upon Christ. It will do you no good merely to talk of the righteousness of Christ; you must appropriate it by living faith. You should cultivate faith until faith is the language of your soul. May God help us to walk in the light as he is in the light. {RH, July 2, 1889 par. 15}

**PERIODICALS / RH - The Review and Herald / July 16, 1889 Compassion for the Erring. [MORNING TALK AT CHICAGO, APRIL 7, 1889.] - By Mr. E. G. White. -**

**July 16, 1889 Compassion for the Erring.**

**[MORNING  
TALK AT CHICAGO, APRIL 7, 1889.]**

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**By Mr. E. G. White.**

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"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." In this chapter (Luke 15) Jesus speaks several parables to illustrate the joy that is felt over the recovery of that which was lost. He tells how the woman who had lost one of her ten pieces of silver, sought diligently until she found it, and then called in her neighbors to rejoice with her because she had found that which had been lost. He spoke the parable of the prodigal son, to show us how God regards those who have strayed away, and have returned again to him. He said, "A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of the country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself,"--when reason assumed the throne, and he began to consider what he had been doing,"--he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put



a ring on his hand, and shoes on his feet; an bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." {RH, July 16, 1889 par. 1}

We read that the elder son took exception to the way in which the prodigal was received. The elder son had had every spiritual and temporal advantage. He represented that class that do not go to great excesses of vice, and because of this they are filled with self-righteousness. This son is represented as being grieved that he had not received some marked attention because of his good works, and he was envious that his wayward brother should be so welcomed by his father. {RH, July 16, 1889 par. 2}

The prodigal's soul had been stirred to the very depths by remorse and repentance, and why should not those who have been partakers of light, give the repenting sinner the right help at the right time? At one time, Jesus asked Simon who would love his benefactor most, the one to whom a small debt was forgiven, or the one to whom a large debt was forgiven. Simon answered that the one who had been forgiven most, would love most. Those who have been in despair over their course of action, manifest corresponding gratitude and love in return, when they receive the pardoning love of God. I have received letters at different times from persons who were in despair over their sins. One and another would say, "I fear I am past all help. Let me hear from you as soon as possible. Is there any hope for me?" To these poor souls I have written, "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you his love and compassion." {RH, July 16, 1889 par. 3}

These poor prodigals need encouragement. Words of sympathy and love are worth more to them than gold and silver. Why are there so many who stand off from their brethren? Peter came to Jesus, and asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." And he said again, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." You should let your hearts break, and let the iron melt out of your souls. Let us be pitiful and courteous. Let us have the spirit of Christ. He left his royal throne, clothed his divinity with humanity, and came to this earth, all marred and seared by the curse, to meet man's adversary, and deliver us from the bondage of sin and death. {RH, July 16, 1889 par. 4}

Satan claimed us as his subjects, and all heaven looked down upon the earth to see how men would welcome their Deliverer. But they did not know the Prince of life. He went into the wilderness, and met and baffled the evil one, and redeemed Adam's disgraceful failure. He was tested on the points of appetite, ambition, and love of the world, but he did not waver. He met the foe with, "It is written." Satan offered Christ the world if he would bow down and acknowledge him his superior; but he said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." {RH, July 16, 1889 par. 5}

After the temptation, it seemed as if the Son of God would die on the field of conflict; but the angels ministered unto him, and he was revived. He became our surety and

substitute, and he can be "touched with the feeling of our infirmities," for he "was in all points tempted like as we are, yet without sin." How is it that men can make their hearts like adamant, and not be moved by the love of Christ? Through the merit of Christ's blood, every one can be a conqueror. Jesus has brought moral power to combine with human effort, whereby we may obtain the victory. Christ is our helper, and he invites us to take hold of his strength, and we shall make peace with him. In our conscious weakness we are to lay hold of his merit, and we may become triumphant through the grace of the Man of Nazareth. {RH, July 16, 1889 par. 6}

Christ hath conquered death, and led captivity captive. Men had looked upon death as a terrible thing; they had looked to the future with foreboding; but the resurrection of Christ from the dead, changed the aspect of death. Christ has passed through the tomb; and when he arose from the dead, he led a multitude of captives from the grave, and they appeared unto many. His resurrection demonstrated his power over death. The dead in Christ shall rise again to a glorious immortality. He will come again, and receive his followers unto himself, that where he is, they may be also. {RH, July 16, 1889 par. 7}

Christ came to represent the Father to the world. He was the originator of truth; but when he came, he found that the gems of truth had been obscured by tradition and heresy. He came to sweep away false doctrine, and to place the gems of truth in the new setting of the gospel. We are to search the Scriptures, and dig in the mines of truth. It is the word of God that the mystery of the gospel is revealed; and God has there made known to us his matchless love. Why do we not yield everything to him? Why do we not bring in a report of gratitude and love? Why do we not go to those who are in despair, not to act the part of oppressor, but to lift up their souls, to point them to the cross of Calvary until they catch glimpses of Jesus, and lay hold on the Christian's hope? Exceeding great and precious promises have been left to us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. I am anxious that you should behold Jesus. It has made my heart ache to hear your mournful testimonies. Jesus is not in Joseph's new tomb. We have a living Saviour, one who ever liveth to make intercession for us. He can give you power to correctly represent him to the world. {RH, July 16, 1889 par. 8}

Jesus represents himself as a merchantman, walking to and fro before our doors, and crying, "Buy of me gold, and white raiment, and eye-salve." Will we take his merchandise? We have a whole Saviour, who is able to save unto the uttermost all that come unto God by him. I want to be like him; I want to be with him through the ceaseless ages of eternity. Immortality and an eternal weight of glory will be given to those who have their lives hid with Christ in God. {RH, July 16, 1889 par. 9}

When Jesus told Peter what he desired him to do, Peter turned to John and asked, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to look to Christ, and follow him regardless of what others do. We shall find perfection in him, and we shall be charmed with the matchless beauty of his character. You will see mistakes in the lives of others, and defects in their characters. Humanity is encompassed with infirmity. You must look well to your own feet, and make

straight paths, lest others stumble over your inconsistencies, and the lame be turned out of the way. Christ is our example, and he who follows him will be rewarded at the appearing of Jesus. They will be rewarded because they have endured trial and sorrow for his sake. {RH, July 16, 1889 par. 10}

We have had abundant light at these meetings, and we must walk in it. We must seek to redeem the neglect of the past. We must come up from the lowlands of earth. We must not preach any more Christless sermons, or any longer live Christless lives. We have been backsliders from God, but we must make a surrender of everything this very morning. Throw open the door of your heart, and invite Jesus to come in. If we will only come into the right position before God, we shall receive his blessing. The Father will love us as he loves his Son. How can this be? It can be because we are one with Christ,--because we have appropriated his righteousness, and we are accepted in the Beloved. We can be glad in the Lord even when we are in trial and sorrow; for we know that the trial of our faith is more precious than gold. {RH, July 16, 1889 par. 11}

I believe the Lord is waiting to let his blessing rest upon us. We need to follow Jesus. It means more than mere surface work to be a Christian. We must deny self, take up our cross, and follow in the footsteps of the Redeemer. We should have love for one another, and our influence may be far-reaching for good. We must be one with Christ, as he is one with the Father. {RH, July 16, 1889 par. 12}

**PERIODICALS / RH - The Review and Herald / July 23, 1889 Camp-Meeting at Ottawa, Kansas. - By Mrs. E. G. White. -**

**July 23, 1889 Camp-Meeting at Ottawa, Kansas.**

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**By Mrs. E. G. White.**  
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We left Battle Creek, Mich., May 6, 1889, to attend the camp-meeting at Ottawa, Kan. After a pleasant and profitable visit with our friends at the Chicago mission, and a lay-over of five hours at Lawrence, Kan., we arrived at Forest Park, Ottawa, at eight o'clock, Tuesday evening. The worker's meeting had been in progress several days. Through the kindness of Bro. and sister Rousseau, who gave up their nicely furnished tent for our accommodation, we were pleasantly situated throughout the meeting. {RH, July 23, 1889 par. 1}

The atmosphere was oppressive, and my heart was in so weak a condition that it was difficult for me to speak to the people. My continual prayer to God was, "Give me physical strength, mental clearness, and spiritual power, that through thy grace I may be a blessing to the people." The words, "Look unto me, and be ye saved all the ends of the earth," were very precious to me. I felt that I needed to be saved, to be healed physically, to be strengthened mentally, to be invigorated spiritually, that I might help those who were assembled to worship God. {RH, July 23, 1889 par. 2}

There are powerful agencies continually at work to oppose those who are sent with

messages of warning, reproof, or encouragement to the people of God, to strengthen the things that remain, that are ready to die. Satan is continually seeking to defeat the purpose of God, and he has his agents, who are blinded to the results of their evil course, by which he works to accomplish his designs. {RH, July 23, 1889 par. 3}

There is danger that our brethren and sisters will become careless, and will be blinded to their spiritual needs, so that they will not be on their guard at these general meetings; and when they should grow strong by accepting light, they will become weak by refusing it, because they neglect to watch and pray. Wherever the people of God are assembled, Satan and his angels are found to exercise their power through human agencies. If the evil one can find one soul open to his suggestions, he presses his advantage. When earthly tendencies control the mind, the spiritual nature is benumbed, and men, "seeing see not; and hearing they hear not, neither do they understand." The natural current of the thought is not spiritual, and it is difficult for those whose minds are open to suspicion, evil surmisings, envy, and unbelief, to receive the truth, or to be impressed with the message of God. {RH, July 23, 1889 par. 4}

Satan finds ample opportunity to sow tares in the soil that is all prepared for the seed. If he can secure for his agents those who know the truth, through them he can come to others who have assembled to worship God, and the seeds of unbelief cherished in one mind, will find an entrance into the minds of many others. But although Satan may work diligently, we need not be discouraged; for the Captain of the Lord's host has said. "All power is given unto me in heaven and in earth;" "Lo, I am with you alway, even unto the end of the world;" "Be of good cheer, I have overcome the world." {RH, July 23, 1889 par. 5}

When the Lord gives us a work to do, if we do it in his fear, it will be wholly acceptable to God. Not one jot or tittle of his promises will fail to those who act their part with fidelity, who live by every word that proceedeth out of the mouth of God. We are to believe and obey the commandments of God. I have to fight many battles with the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God that I have been enabled to look to Jesus, and go forward in my work when my feelings were opposed to the effort; and I bear testimony to the glory of God that his promises have not been like sliding sand to my feet, but as solid rock and a sure foundation. None of his words have failed. {RH, July 23, 1889 par. 6}

I was never more certain that the Lord strengthened me, than at the Kansan meeting. Brn. A. T. and D. T. Jones, and others, had wrought perseveringly to impress the people with the truth, but it seemed difficult for the people to realize the necessity of exercising living faith. In a vision of the night, my work was laid open before me, and though weak and faint and trembling, I attempted to follow the directions given. No one but myself can know how difficult it was for me to engage in the work when my heart was in so feeble a condition. But the comforting assurance came to me, "Fear not, I am with thee. I have a message which must come to this people." And strength was given me to every effort. At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but as I stood before the people, strength, freedom, and power from God rested upon me, and I could say with assurance, "I know whom I have

believed." I knew that God alone could accomplish the work that was necessary to be done at this meeting. Christ has said, "Without me, ye can do nothing." How vain are the wisdom and help of man! {RH, July 23, 1889 par. 7}

I greatly feared that the work so essential to be done for the people assembled, would not be accomplished. The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. He watches every opportunity to work upon human minds, that he may influence them to serve his interest. He seeks to hold men in spiritual blindness, that they may not discern the voice of the True Shepherd. {RH, July 23, 1889 par. 8}

At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new frame-work. The understanding of the people of God has been blinded; for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures his glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ. {RH, July 23, 1889 par. 9}

On Friday evening a heavy thunder-storm, with sharp lightnings, swept over the camp. We expected that this commotion in the atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure-house of God's word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness. The conflict was severe, but the Lord was at work with him, and his mind was changed, and his strength renewed. The Lord presented the truth before him in clear lines, revealing the fact that Christ alone is the source of all hope and salvation. "In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." {RH, July 23, 1889 par. 10}

One of our young ministering brethren said that he had enjoyed more of the blessing



and love of God during that meeting than in all his life before. Another stated that the trials, perplexities, and conflicts which he had endured in his mind had been of such a character that he had been tempted to give up everything. He had felt that there was no hope for him, unless he could obtain more of the grace of Christ; but through the influence of the meetings he had experienced a change of heart, and had a better knowledge of salvation through faith in Christ. He saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul. At every social meeting, many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light. {RH, July 23, 1889 par. 11}

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to his people, "Go forward." The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Mark the following words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked." Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still he has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted his grace, abused his privileges, slighted his opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and increased with goods, and have need of nothing." {RH, July 23, 1889 par. 12}

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones? Have not his counsels been despised and rejected? Have not his delegated messengers been treated with scorn, and their words been received as idle tales? Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of his help, who claim to know and possess everything. {RH, July 23, 1889 par. 13}

The great Redeemer represents himself as a heavenly merchantman, laden with riches, calling from house to house, presenting his priceless goods, and saying, "I



counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." {RH, July 23, 1889 par. 14}

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as he did of them, "Ye will not come to me, that ye might have life." {RH, July 23, 1889 par. 15}

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,—gold of faith and love, white raiment of Christ's righteousness, eye-salve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul. {RH, July 23, 1889 par. 16}

**PERIODICALS / RH - The Review and Herald / July 30, 1889 Experience en Route From Battle Creek to Williamsport. - By Mrs. E. G. White. -**

**July 30, 1889 Experience en Route From Battle Creek to Williamsport.**

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**By Mrs. E. G. White.**  
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Long before the camp-meeting at Williamsport, I had promised the brethren of Pennsylvania that if the Lord would give me strength, I would attend their camp-meeting of this season. During the State meeting at Des Moines, Iowa, last fall, the Lord gave me a message for the people, and their hearts were stirred to respond to the light. By a standing vote, an invitation was extended to me to be in attendance at the camp-meeting in Iowa. I told the people that if I was on this side of the Rocky Mountains, and the Lord so directed me, I would gladly respond to their invitation. But when the appointments for camp-meetings were made known through the Review, I saw that the meetings in Iowa and Pennsylvania had been appointed for the same time. I was perplexed as to my duty, and prayed that the Lord would direct me. After laying

the matter before the ministering brethren, in the hope that some change might be made, and finding no change possible, I finally decided to attend the meeting at Williamsport. {RH, July 30, 1889 par. 1}

I should have been spared a long and wearisome journey, had I attended the Iowa meeting instead of the meeting at Williamsport; but after writing to responsible men in Iowa, and receiving no response as to the condition of things there, my duty seemed clear to go to Pennsylvania, especially since letters from the brethren there came in week after week, urging that I should not disappoint their expectation. The Williamsport meeting was to take place almost immediately after the Kansas camp-meeting, where I had been laboring for three weeks. I needed rest as I returned to Battle Creek, but this was not for me then; for fresh burdens of a difficult nature were laid upon me. {RH, July 30, 1889 par. 2}

Thursday night, May 30, we left Battle Creek on our way to Williamsport. Our train was an hour and a half behind time. On account of continuous rains, the cars were obliged to move slowly, and in the morning we found that we were three hours behind time, and could not make connections with the train for Elmira, New York. We were detained at Buffalo five hours, and when we reached Elmira, we were informed that it was impossible to go on toward Williamsport, because bridges had been swept away, and the roads had been made impassable by washouts. We were advised to remain at Elmira, where we could obtain better accommodation, than farther on in our journey. We stepped from the cars, thinking to remain there. My secretary and myself were alone, but upon a few moments' consideration, we again boarded the train; for we determined to go as far as possible toward our destination, hoping that reports were exaggerated as to the condition of the road. We met Bro. Teft and family on their way to the meeting. About a mile and a half before reaching Canton, the train was stopped by a serious washout. We were switched off on a side track, where we remained all day Sabbath, although we had expected to reach Williamsport on Friday, at 5 P. M. {RH, July 30, 1889 par. 3}

I could not remain in the sleeper except at the risk of my life; for the air was very oppressive, and the window could not be opened on account of the rain. We were made comfortable, however, in the passenger car. The passengers on the sleeper employed the time in card-playing and smoking; but, providentially, we were left to enjoy the peace of the Sabbath day, as no others were in the car except those who observed God's commandments. Although we were anxious, we were enabled to stay our minds upon the Lord. {RH, July 30, 1889 par. 4}

As we were detained, and could not safely occupy the sleeper, we thought that we ladies, three in number, might have the privilege of making our toilet in the toilet-room of the sleeper; but upon making known our desire, the conductor of the sleeper curtly informed us that it was against the rules, and could not be permitted. This man did not seem in the least disposed to do anything to alleviate the difficulties of our situation. But we are glad to state that this is the first instance we have met in our extensive travels, of such a lack of courtesy. Previous to this instance, we have always found those who were placed in positions of trust on the cars, ready to aid passengers placed in

disagreeable circumstances. Conductors have displayed tact, manifested the spirit of gentlemen, and sought to make the unavoidable as pleasant as possible. The conductor of the day coaches was very kind and accommodating, and his courteous way was in marked contrast to the surly, disagreeable manner of the conductor of the sleeper. {RH, July 30, 1889 par. 5}

While we waited at this place, the construction train passed us, and twenty men were soon busily employed in repairing the track that had been swept away by the rising of the creek. At evening we were informed that the road was temporarily repaired, and that we could go on to Canton. We moved very slowly over the newly-made road, but found that it was impossible to proceed farther than Canton by rail, as the deluge had swept everything before it. {RH, July 30, 1889 par. 6}

We could send no information to our friends as to our whereabouts or condition; for communication was cut off in all directions. We knew that they would be anxious concerning us, and sent a dispatch from Buffalo to Williamsport to the effect that we would reach that place about midnight, but we had no certainty that it would reach its destination. We made an effort to get a telegram to Williamsport by way of New York, but learned that the wires were down, and no connection could be made. {RH, July 30, 1889 par. 7}

Sixteen miles from Canton, ten lives were lost, and between Canton and Williamsport eighteen bridges had been carried away. Many houses and two large mills had been swept down the valley in the devastating flood. We could see the workmen engaged in repairing the road at Canton. An embankment had been washed away, and from many feet deep a trellis work had been raised to support the train across the gulch; but we were told that it would be many weeks before the road could be repaired to Williamsport. A bridge over the river at Canton, connecting one part of the town with the other, had been swept away, and what had been before a harmless looking creek was then a mad torrent. A man, seeing that a barn near the bank of this stream was doomed to destruction, ventured into it again and again to save the property from ruin; and although warned of his danger, he entered it once too often. The flood swept the barn away, and the man was drowned. His lifeless body was recovered from the wreck five hours afterward. While we were viewing the scene of the wreck, he was lying in his coffin. Our hearts were made sad by the thought of the insecurity of human life. {RH, July 30, 1889 par. 8}

Those who claimed to be judges, declared that it would be weeks before the railroad would be sufficiently repaired for the running of trains upon it. All the passengers for Williamsport, except our party, decided to go back to Elmira. But we were determined to take no backward steps until we felt assured that it was all we could do. We learned afterward that the road between Canton and Elmira had become impassable. The passengers who thought to return to Elmira were obliged to remain on the track until Monday. {RH, July 30, 1889 par. 9}

We secured rooms at the hotel in Canton, and felt that we had much for which to be thankful; for our lives had been preserved through many perils. After the Sabbath, we tried to make arrangements to go by team to Williamsport, and the landlord agreed to

take us on Monday, providing he found the roads passable. It was about forty miles from Canton to Williamsport. Sunday morning he told us he had decided that it would be folly to attempt the journey until the roads were reconstructed. It was reported that in many places the road was so washed out that only deep gullies were left, and in other places it was filled up with the *debris* of the flood. All the bridges, both small and great, were gone. Bro. Rockwell, of Roaring Branch, having learned of our situation, came with teams to take us to his home, ten miles from Canton. At Roaring Branch there is a church of our people, and as the brethren and sisters had been kept from going to the meeting at Williamsport because of the flood, they desired that I should speak to them on Tuesday night. We were especially glad to meet those of like precious faith under these circumstances. {RH, July 30, 1889 par. 10}

The roads were not as bad as we had anticipated, although the marks of destruction were seen on every side. At Ralston two large mills had been carried away, with other buildings, and many lives were lost. The rails of the track were twisted out of shape in a singular manner. {RH, July 30, 1889 par. 11}

We met a young man who was journeying to Williamsport on foot, and he told us that he thought if we should take the mountain road we could get through. The valley road, he said, was wholly impassable. This seemed like a daring enterprise, but we decided to undertake it, and on Tuesday morning, with a good team, carriage, and two men, we started on our way. Along the way men were diligently at work repairing the breaches, and erecting bridges. The road was in a bad condition, but not impassable, and we decided to go as far as possible. When we should come to an insurmountable obstacle, we would return to Roaring Branch, but not before. We have passed over more perilous roads in Colorado, but never over a worse road than that from Canton to Williamsport. My heart was drawn out in prayer to God that his angels might go before us, and that his protecting care might be over us. {RH, July 30, 1889 par. 12}

We were obliged to cross streams where bridges had been swept away, and to go through many difficult places; but my secretary and myself always found a way of passage by using a plank, and the men managed the horses skillfully as we came down the steep embankments in the mountain road. We found it was even as the keeper of the hotel had said,--in many places where once had been a good road there were only gullies, while in other places the road was filled up with rocks, not equally distributed, but in great heaps, as though they had been dumped in wagon loads along the way. We were obliged to walk miles on this journey, and it seemed marvelous that I could endure to travel as I did. Both of my ankles were broken years ago, and ever since they have been weak. Before leaving Battle Creek for Kansas, I sprained one of my ankles, and was confined to crutches for some time; but in this emergency I felt no weakness or inconvenience, and traveled safely over the rough, sliding rocks. {RH, July 30, 1889 par. 13}

At one place in the road our passage was barred by a large fallen tree, and in attempting to drive over it, we broke the double-tree of our carriage; but as we had brought tools and straps for such emergencies, we supplied its place with a limb of a tree, and drove on. Another large tree, partially fallen, filled our road with overhanging branches, and we had to stop to cut them away. The third fallen tree could neither be

surmounted nor cut away, and we were obliged to make a road around it. With skillful driving, we made our way through the woods. {RH, July 30, 1889 par. 14}

When we were miles away from any dwelling-place, it began to rain. The thunder rolled, and the lightning flashed; but for seventeen miles we had to pass on without catching even a glimpse of a habitable place. We had serious fears that we should have to remain in the woods all night, as it would be dangerous to drive on in the darkness. But just as twilight we came in sight of the little village Trout Run, in a basin-like valley. We were sad to see that it was filled with ruin and desolation. We found shelter in a hotel kept by a German, who informed us that he could give us rooms and bed, but little provision, as he could not obtain supplies. This, however, did not trouble us, as we had food enough. Nothing in the way of fire-wood could be found that was not soaked with rain, but a fire was kindled with some cigar boxes. We could not get sufficient heat to dry our damp clothing. Although we were uncomfortable, our hearts were filled with gratitude that no harm had befallen either ourselves or our horses. {RH, July 30, 1889 par. 15}

At Trout Run we were told that it would not be possible to go any farther. We could obtain a small boat with which to cross the stream; but there was no provision for getting the horses over. We proposed that a raft be made on which to transport our carriage. {RH, July 30, 1889 par. 16}

While preparations for crossing were in progress, we went out to look upon the desolated village. Those who have never witnessed such a scene, can hardly appreciate the effect of the flood and the rain. The storm had made terrible work. Fence-boards, logs, old cupboards, rubbish and *debris* of all kinds, had been swept into the valley by the flood. Bridges had been carried away, roads had been washed out, rails had been torn up and twisted and piled in grotesque heaps. One residence was pointed out to me as once the most beautiful place in the village; but the rich, well-cultivated acres were buried under uprooted and broken trees, and the grain-field on which I stood, was covered with about three feet of sand. The devastation witnessed in this place is beyond my power to describe. {RH, July 30, 1889 par. 17}

At the end of three hours the raft was completed, and a boat was provided. A rope was attached to the raft on which the carriage was placed, and it was towed over by the men, who had rowed to the other side of the stream. As the first horse swam across, I was filled with anxiety; for at times the waves covered him. When he came to the bank, he struggled so that he freed himself from the rope that guided him, and as the bank was very steep, and even shelved over, because it was washed out below by the force of the waves, it seemed very difficult to get a footing. After several ineffectual attempts, he succeeded in making the ascent of the bank. The other horse was larger and less nervous, and as an experienced horseman swam him across, he had less difficulty in gaining the bank. When the noble animal emerged from the river, I found myself praising God aloud, and weeping like a child. We were rowed across in a boat, and were soon seated in our conveyance, and again on our journey toward Williamsport. {RH, July 30, 1889 par. 18}

The marks of devastation and destruction apparent on every hand, forcibly called to



mind scenes in connection with the second coming of Christ. How rapidly the signs of his coming are fulfilling before our eyes, and yet how few will be warned of the fast-hastening destruction! How few will humble their souls, repent of their sins, have faith in Christ, and be saved in the everlasting kingdom! {RH, July 30, 1889 par. 19}

As I looked on every side, and saw the evidences of fulfilling prophecies, I felt more determined than ever to watch and pray, and to listen more carefully for the voice of Christ, our leader. I felt determined to understand more perfectly divine truth, to go forward and onward, catching every ray of God's increasing light, that I might reprove, encourage, inspire to faith and hope and love, and be a light to all for whom I labor with voice and pen. How swiftly the hours of this our day are passing away! Christ says to us, "If thou hadst known, even thou, at least in this *thy day*, the things which belong unto thy peace!" "If thou hadst known, even thou,"--he is addressing us in these words. He is pleading with his people, whose minds are darkened in rejecting his grace. While they claim to be rich and increased with goods, and in need of nothing, they do not know that they are wretched, and poor, and miserable, and blind, and naked. It is time for the people of God to awake. It is time to come to the heavenly Merchantman, and buy gold tried in the fire, and white raiment that we may be clothed, that the shame of our nakedness may not appear; to obtain the heavenly anointing, that we may discern the providences of God, and be prepared for the coming of the King of kings. {RH, July 30, 1889 par. 20}

We arrived at Williamsport at three o'clock Wednesday afternoon. The experience and anxiety through which I passed on this journey, greatly exhausted me in mind and body; but we were grateful that we had suffered no serious trouble, and that the Lord had preserved us from the perils in the land, and prospered us on our way. {RH, July 30, 1889 par. 21}

**PERIODICALS / RH - The Review and Herald / August 6, 1889 A Lively Hope.**

**[SERMON AT CHICAGO, APRIL 6, 1889.] - By Mrs. E. G. White. -**

**August 6, 1889 A Lively Hope.**

**[SERMON AT CHICAGO, APRIL 6, 1889.]**

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**By Mrs. E. G. White.**

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"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Is there any reason why this lively hope should not give us as much confidence and joy at this time, as it gave the disciples in the early church? Christ is not inclosed in Joseph's new tomb. He is risen, and has ascended up on high, and we are to act out our faith, that the world may see that we have a lively hope, and may know that we have a Friend at the heavenly court. {RH, August 6, 1889 par. 1}

We are begotten again unto a lively hope, and to an inheritance incorruptible, and



undefiled, and that fadeth not away, reserved in heaven for us. Our hope is not without foundation; our inheritance is not corruptible. It is not the subject of imagination, but it is reserved in heaven for us "who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." {RH, August 6, 1889 par. 2}

In seasons of temptations we seem to lose sight of the fact that God tests us that our faith may be tried, and be found unto praise and honor and glory at the appearing of Jesus. The Lord places us in different positions to develop us. If we have defects of character of which we are not aware, he gives us discipline that will bring those defects to our knowledge, that we may overcome them. It is his providence that brings us into varying circumstances. In each new position, we meet a different class of temptations. How many times, when we are placed in some trying situation, we think, "This is a wonderful mistake. How I wish I had stayed where I was before." But why is it that you are not satisfied?--It is because your circumstances have served to bring new defects in your character to your notice; but nothing is revealed but that which was in you. What should you do when you are tried by the providences of the Lord? --You should rise to the emergency of the case, and overcome your defects of character. {RH, August 6, 1889 par. 3}

It is coming in contact with difficulties that will give you spiritual muscle and sinew. You will become strong in Christ if you endure the testing process, and the proving of God. But if you find fault with your situation, and with everybody around you, you will only grow weaker. I have seen people who were always finding fault with everything and everybody around them, but the fault was in themselves. They had need to fall upon the Rock and be broken. They felt whole in their own self-righteousness. The trials that come upon us, come to prove us. The enemy of our souls is working against us continually, but our defects of character will be made manifest to us, and when they are made plain, instead of finding fault with others, let us say, "I will arise and go to my Father." {RH, August 6, 1889 par. 4}

When we begin to realize that we are sinners, and fall on the Rock to be broken, the Everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness, and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, and is contented with his condition. There is no room for Christ in the heart of such a person; for he does not realize his need of divine light and aid. {RH, August 6, 1889 par. 5}

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fullness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord. He has

the best robe to put upon you, and his arms are open to receive you. Christ will say, "Take away the filthy garments, and clothe him with a change of raiment." {RH, August 6, 1889 par. 6}

The prophet Zechariah presents a scene before us that reveals the condition of the sinner, and shows the resistance of Satan against the work that Christ would do for his repenting children. The prophet says, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." {RH, August 6, 1889 par. 7}

Satan hates those who have taken hold of the strength of Christ, but those who have made a full surrender are reconciled to God, and he will be their defense. He promises that they shall have places to walk among these that stand by. Who are these that stand by?--They are the angels of God that are sent to minister to those who shall be heirs of salvation. We shall never know what dangers, seen and unseen, we have been delivered from through the interposition of the angels, until we shall see in the light of eternity the providences of God. Then we shall better understand what God has done for us all the days of our life. We shall know then that the whole heavenly family watched to see our course of action from day to day. You should remember when trials come, that you are a spectacle to angels and to men, and that every time you fail to bear the proving of the Lord, you are lessening your spiritual strength. You should hold your peace from complaining, and take your burden to Jesus, and lay your whole soul open before him. Do not carry it to a third person. Do not lay your burden upon humanity. Say, "I will not gratify the enemy by murmuring. I will lay my care at the feet of Jesus. I will tell it to him in faith." If you do this, you will receive help from above; you will realize the fulfillment of the promise, "He is on my right hand that I should not be moved." "Lo, I am with you alway, even unto the end of the world." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." {RH, August 6, 1889 par. 8}

Do you believe that Jesus is your Saviour? There are many who have merely a nominal faith; but you should have that faith that was displayed by the suffering woman who said, "If I may touch but his clothes, I shall be whole." Jesus knew of her desire, and her faith called him forth to help her. He would give her the opportunity she wished. When he was on his way to the ruler's house to heal his child, he passed through the town where this suffering woman lived. She came to where he was; but the multitude

thronged him, and it seemed impossible for her to reach him. She pressed her way through, and reached forth her hand, and touched his garment, and her faith was rewarded; she felt she was healed. "Jesus said, Who touched me?" The disciples were astonished that he should ask such a question, and they said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceived that virtue is gone out of me." He knew the touch of faith. "And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." {RH, August 6, 1889 par. 9}

Jesus is willing that we should come to him today. He is willing that we should touch him with the touch of faith, and receive virtue from him. We should have more health today, if, instead of running to the physicians, we would come to Christ for the balm of Gilead, and apply it to our souls. {RH, August 6, 1889 par. 10}

"While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole." When he came to the ruler's house, he found the mourners weeping and bewailing her, but he said, "Weep not; she is not dead, but sleepeth. And they laughed him to scorn." They had been impatient that he had not come before, and now they thought it was too late. God tries our faith. He says, "My thoughts are not your thoughts, neither are your ways my ways." Jesus took the maid by the hand, and said unto her, "Maid, arise. And her spirit came again, and she arose straightway, and he commanded to give her meat." We should not doubt the power of our Lord, but commit the keeping of our souls to him as unto a faithful Creator. {RH, August 6, 1889 par. 11}

There is a great work to be done in the Lord's moral vineyard; but in all the different branches of the work our faith will be tried. Who will endure the test? Who will hold the beginning of their confidence steadfast unto the end? There are many of the professed people of God who scarcely know the voice of the True Shepherd. We may have a rich experience in the things of God. We may have an experience similar to that of the prophet Isaiah. He was to go forth with the message of God, and the Lord revealed his glory to him. When he saw the Majesty of heaven, he felt wholly unworthy and unfit for the work, and he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then he was ready to give the message, and when the Lord asked, "Whom shall I send, and who will go for us?" he could respond, "Here am I; send me." {RH, August 6, 1889 par. 12}

O, that we could understand the solemnity of the message intrusted to us! Frivolity would cease. We should feel as did the prophet, and cry out, "I am undone." But as

soon as the live coal from off the altar touched our lips, instead of complaining and talking of our gloom, we should rejoice that we were begotten again unto a lively hope, and called into the service of the King, the Lord of hosts. {RH, August 6, 1889 par. 13}

**PERIODICALS / RH - The Review and Herald / August 13, 1889 Camp-Meeting at Williamsport, Pa. - By Mrs. E. G. White. -**

**August 13, 1889 Camp-Meeting at Williamsport, Pa.**

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**By Mrs. E. G. White.**  
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As we rode through the outskirts of the city of Williamsport, we found evidences that the flood had preceded us in its work of devastation. One field of thirty acres was covered with rich tapestry, with carpets of all colors and qualities, which has been spread out to dry in the sunshine. Lines hanging full of all kinds of dry goods, were stretched in the yards. In front of churches were sofas, chairs, and other articles of furniture that had been damaged by the water. All along the streets, sidewalks had been washed away, save where the precaution had been taken to tie them to the houses. Front steps were gone, and boxes, logs, and rubbish of all kinds, were heaped up in the gardens and yards. The stores throughout the city seemed to have suffered great loss because of the deluge, and boxes of coffee, beans, pea-nuts, candies, crackers, apothecary goods, and the contents of jewelers' shops were piled up on the streets, waiting for removal. The perishable goods were already in a state of fermentation, and seemed likely to breathe pestilence by their decay. {RH, August 13, 1889 par. 1}

We were told that the camp-ground had been flooded, and that the tents had been taken down. When we arrived at the place, we found that a number of tents were pitched on a rise of ground beyond the original camp-ground, and that the campers were all safe. We were glad indeed to meet our friends, and they received us with joy. A few hours after reaching the camp, the telegram we had sent from Buffalo by way of New York, arrived. The same day telegrams came from Des Moines, Iowa, urging me to attend the camp-meeting there; but this was impossible. The Lord had a work for me to do at Williamsport. I had much freedom in speaking to the brethren and sisters there assembled. They did not seem to possess a spirit of unbelief and of resistance to the message the Lord has sent them. I felt that it was a great privilege to speak to those whose hearts were not barricaded with prejudice and evil surmising. My soul went out in grateful praise that, weary and exhausted as I was, I did not have to carry upon my heart the extra burden of seeing brethren and sisters whom I loved, unimpressed and in resistance of the light of God had graciously permitted to shine upon them. {RH, August 13, 1889 par. 2}

I did not have to set my face as a flint, and press and urge upon them that which I knew to be truth. The message was eagerly welcomed; and although I had to speak

words of reproof and warning, as well as words of encouragement, all were heartily received by my hearers. Says the True Witness, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Those who will give heed to the light that God sends them, will never be left to grope their way in darkness. {RH, August 13, 1889 par. 3}

Our meetings were well attended, and in the early morning meeting, so many were desirous of bearing testimony, that it was difficult to close the meeting at the appointed time. Since coming from California to labor on this side of the Rocky Mountains, I have realized as never before the love of my Saviour. The good hand of God has sustained me in bearing a decided testimony to the churches. The Lord has worked for his people, and they have received the light with joy as meat in due season. Their souls have craved spiritual food, and they have been supplied. There has been in the churches a great lack of the meekness of Christ, a great lack of that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits. {RH, August 13, 1889 par. 4}

The churches in Pennsylvania have been passing through discouragements, and some of their members have apostatized. But as the precious message of present truth was spoken to the people by Brn. Jones and Waggoner, the people saw new beauty in the third angel's message, and they were greatly encouraged. They testified to the fact they had never before attended meetings where they had received so much instruction and such precious light. They were now determined to return to their homes and to their churches to impart to their friends and neighbors the light they had received. They felt that they now understood better how to win souls to Christ. {RH, August 13, 1889 par. 5}

The churches are lukewarm. They have listened to doctrinal discourses, but they have not been instructed concerning the simple art of believing. In every meeting which we attend, we find many who do not understand the simplicity of faith. They do not know what constitutes genuine faith, and they miss a rich experience simply because they do not take God at his word. They need to have Christ set forth before them. They need to have courage and hope and faith presented to them. They ask for bread, and shall they receive a stone? Shall the youth in our ranks say, "No man careth for my soul"? Shall we not give light to the souls that are groping in darkness? Shall we not seek to save them from perdition, and build them up in the most holy faith, ever keeping before them the righteousness of Christ? {RH, August 13, 1889 par. 6}

God requires more of those who believe the truth than they have yet given him. Our high and holy calling demands that we accomplish all that it is possible to accomplish by pure living, by fervent prayer, and by faithful dealing with souls. In this way alone can we be accounted loyal to Christ who was crucified for every son and daughter of Adam. Learning and eloquence cannot be depended upon to do the great work that must be done; but if the ability of the speakers is wholly consecrated to God, it will be made a power for good. There are great things in store for those who put their trust in God. {RH, August 13, 1889 par. 7}



As we looked upon the desolation of Williamsport, we thought of the time when the world was deluged by the flood. In our imagination we could behold dimly the scenes of the terrible destruction in the days of Noah. We thought of the burning of wicked Sodom, when the earth was defiled under its inhabitants, and we remembered that we were living in a time similar to the time preceding the judgments which fell upon the old world. The Spirit of God is now withdrawing from the people of the earth. Men, wrapped up in prosperity, seeking and getting gain, have placed their affections upon earthly things. Few have recognized the long-suffering mercy of God. Few have realized or acknowledged his protecting care. Few have appreciated his goodness and love, although he has kept them from dire disaster and death. As in the days that were before the flood, there has been a strange forgetfulness of God. The blessings that God has given to draw men to himself, have been perverted, and made the means of forgetting him. The special directions given from the pillar of cloud to the people in regard to presenting gifts and offerings, and a faithful tithe of all they possess, have been almost wholly ignored. Says the Scripture, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, August 13, 1889 par. 8}

Men have not had God in their thoughts; they have followed the imagination of their own hearts, and that continually, as did the inhabitants of the old world. The Lord sent a message of warning by his servant Noah, but the people who saw no evidences of the impending evil, laughed his message to scorn. In the world today there is a similar indifference to the warnings of the messengers of God. Reproof and entreaty alike fall upon deaf ears. One turns to another, and asks concerning the solemn messenger, "Does he not speak in parables?" Is not spiritual darkness covering the earth, and gross darkness the people? Do not men stand in defiance of the Most High? {RH, August 13, 1889 par. 9}

The terrible destruction of life and property at Johnstown and Williamsport, the terrible calamities by land and sea, by flood and fire, cyclone and accident, call for most serious reflection. In the calamity at Johnstown, thousands perished without warning. But we are not to think that because of these judgments, Johnstown and other places visited with calamity, were more deserving of punishment than are other cities and villages. There are those who profess to have advanced light on the Scriptures, who profess to believe that the end of all things is at hand. Have these who make such high profession been faithful in presenting the light to the people? Have they been laborers together with Christ? There are those who are living under the very shadow of our institutions, who are sinning against greater light than were the people of Johnstown, and who are, therefore, becoming more guilty than the veriest sinner who has not had such privileges, and they will more certainly fall under the wrath of God's retributive judgments. With most serious reflection we should search our own hearts, and humble our souls before God. {RH, August 13, 1889 par. 10}

At a time of calamity there were many in Jerusalem who thought that those who perished were the special subjects of the wrath of God. Says the Scripture, "There were



present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." {RH, August 13, 1889 par. 11}

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." {RH, August 13, 1889 par. 12}

Our responsibility and accountability are in proportion to the light that we have had--in proportion to the privileges and opportunities that have been given us. The Lord requires that far greater personal effort shall be put forth by the members of our churches. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary efforts have not been made. Irreligion and vice prevail on every hand, most earnest work must be done to come close to souls. This time demands that advance moves be made, that resolute, persevering faith be exercised, that a patient, self-denying, long-suffering spirit be manifested by every member of our churches, and that each one who professes to follow Christ shall become a worker in his moral vineyard. The God-fearing members of the church can do more good by devoted, personal effort than our ministers can accomplish when they feel no burden to labor from house to house. Our ordained ministers must do what they can, but it must not be expected that one man can do the work of all. The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety--the heart and hand--of the whole church is to be employed, if the work is to be accomplished. You can sit down with your friends, and in a pleasant, social way, talk of the precious Bible faith. {RH, August 13, 1889 par. 13}

At this important moment of earth's history, there are mighty influences at work; for the enemy of God and man is seeking through many classes to thwart the purposes of God. All who profess to believe that the Lord is soon coming, should reveal their faith by corresponding works. It is well to raise money for home and foreign missionary work; but the time demands more than this. Work must be done that money cannot buy. Light must shine forth in vigorous effort, diligent zeal must be manifested to set the truth before the people by personal work. But the most enthusiastic zeal will accomplish nothing without the co-operation of God. Divine power must combine with human effort, and heart must meet heart as you intercede for the souls of men who are out of Christ.

Deep, fervent piety at home, in the church, and in the neighborhood, will bring souls to behold wondrous things out of the law, and to see the glorious truth of Christ our righteousness. {RH, August 13, 1889 par. 14}

There are grand truths, long hidden under the rubbish of error, that are to be revealed to the people. The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message. The Holiness people have gone to great extremes on this point. With great zeal they have taught, "Only believe in Christ, and be saved; but away with the law of God." This is not the teaching of the word of God. There is no foundation for such a faith. This is not precious gem of truth that God has given to his people for this time. This doctrine misleads honest souls. The light from the word of God reveals the fact that the law must be proclaimed. Christ must be lifted up, because he is a Saviour who forgiveth transgression, iniquity, and sin, but will by no means clear the guilty and unrepentant soul. {RH, August 13, 1889 par. 15}

God has raised up men to meet the necessity of this time who will cry aloud and spare not, who will lift up their voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Their work is not only to proclaim the law, but to preach the truth for this time,--the Lord our righteousness. The curse of Merodach will be upon those who do not now come up to the help of the Lord against the mighty. Well may the question be asked in the spirit of Elijah. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." {RH, August 13, 1889 par. 16}

All heaven is interested in the work that is going on upon the earth. But there are those who see no necessity for a special work at this time. While God is working to arouse the people, they seek to turn aside the message of warning, reproof, and entreaty. Their influence tends to quiet the fears of the people, and to prevent them from awaking to the solemnity of this time. Those who are doing this, are giving the trumpet no certain sound. They ought to be awake to the situation, but they have become ensnared by the enemy. If they do not change their course, they will be recorded on the books of heaven as stewards who are unfaithful in the sacred trusts committed to them, and the same reward will be apportioned to them as to those who are at enmity and in open rebellion against God. {RH, August 13, 1889 par. 17}

Those who have the truth open before them for this time, bear a solemn responsibility. They must proclaim repentance toward God, and faith toward our Lord Jesus Christ. They must dwell upon the cross of Christ, and call the attention of every soul to the Lamb of God which taketh away the sin of the world. Christ in his self-denial, Christ in his humiliation, Christ in his purity, his holiness, Christ in his matchless love,--this is the theme that needs to be brought out in every discourse. I have been shown that there must be a great awakening among the people of God. Many are unconverted whose names are on the church books. Let these words be repeated by men who are consecrated to the work: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let the sinner grasp this message as the word of God. Let him repeat it as he comes in penitence and faith to Christ. Let him say, "I am sinful and polluted, but the

wrath of God rested upon his divine Son. He suffered humiliation and death, and exhausted the curse that belonged to me. I come, I believe. I claim thy sure promise, 'Whosoever believeth in him should not perish, but have everlasting life.' Will such a plea, made in contrition of soul, be turned away?--No, never. {RH, August 13, 1889 par. 18}

If God has given his only begotten Son to die, the just for the unjust, he wants every voice to proclaim it; for this is the truth that is to work counter to the lies of Satan. Christ's death for man shows that his compassion and love are without a parallel. Christ's resurrection proves that he has power over death and the grave. He is willing and able to save to the uttermost all that come unto God by him. {RH, August 13, 1889 par. 19}

**PERIODICALS / RH - The Review and Herald / August 27, 1889 The Test of Doctrine. [MORNING TALK AT CHICAGO, APRIL 9, 1889.] - By Mrs. E. G. White. - August 27, 1889 The Test of Doctrine. [MORNING TALK AT CHICAGO, APRIL 9, 1889.]**

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**By Mrs. E. G. White.**  
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I feel thankful that it is the privilege of every one to do as we have just sung, "Tear every idol from Thy throne, and worship only Thee." I am thankful that it is not too late for wrongs to be righted; it is not too late to examine our own hearts, and prove ourselves, whether we are in the faith or not; it is not too late to assure ourselves that Christ is abiding in our heart by faith. If we compare ourselves with the great moral standard, we shall understand what are our defects of character. But whatever our defects and short-comings, we should not be discouraged. We must see our sins, and put them away; for Christ cannot abide in a divided heart. {RH, August 27, 1889 par. 1}

Our greatest sins which separate our souls from God are unbelief and hardness of heart. Why is it that we are so unbelieving and unimpressible? The reason for it is, we are filled with self-confidence. We feel self-sufficient. If we receive some token of God's blessing, we take it as a guarantee that we are all right; and when reproof comes, we say, "I know that God has accepted me, for he has blessed me, and I will not accept this reproof." What a terrible condition we would be in if the Lord did not bless us! We must study Christ, the Pattern of character that God has given us. If we have a garment to cut, we study the pattern. And in the Christian life, we must give up our own ideas and plans, and go according to the Pattern. But instead of this, we work away from the Pattern. We should not be full of self-conceit. We must say as did John, "He must increase, but I must decrease." {RH, August 27, 1889 par. 2}

The more you study and copy the Pattern, the less confidence you will have in self. How the enemy has brought his own spirit into our work! We do not love one another, as Christ has enjoined upon us, because we do not love Christ. If your track is crossed

in any way, if any one differs in opinion from you, then in place of feeling humility of mind, in place of carrying your burden to Christ, and asking him for wisdom and light to know what is truth, you draw from him, and are tempted to present your brother's views in a false light, that they shall not have influence. We know that this manner of spirit is not of God, no matter by whom it is manifested. When you see your case as it stands before God, you will have different ideas in regard to your own defects of character than you now have. When views are presented that do not seem in harmony with your own, it should drive you to study your Bible, and investigate it to see if you yourself hold the right position on the subject. That another holds a different opinion, should not stir up the very worst traits of your nature. You should love your brother, and say, "I am willing to investigate your views. Let us come right to the word of God, and prove by the law and the testimony what is truth." {RH, August 27, 1889 par. 3}

We should feel the necessity of searching the Scriptures for ourselves. We should study God's word until we know that our foundation is on the solid rock. We should dig for the gems of truth. We are to test every man's doctrine by the law and the testimony; for, says the prophet, "if they speak not according to this word, it is because there is no light in them." John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who claim to have light from God, and yet turn away their ear from hearing the law, are under great deception. Those who understandingly reject the fourth commandment are in darkness. Says James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It is vain for us to think that we are prepared for the finishing touch of immortality, while we live in willful transgression of any of God's holy precepts. {RH, August 27, 1889 par. 4}

Suppose a brother should come to us, and present some matter to us in a different light from that in which we had ever looked at it before, should we come together with those who agree with us, to make sarcastic remarks, to ridicule his position, and to form a confederacy to misrepresent his arguments and ideas? Should we manifest a bitter spirit toward him, while neglecting to seek wisdom of God in earnest prayer,--while failing to seek counsel of Heaven? Would you think you were keeping the commandments of God while pursuing such a course toward your brother? Would you be in a condition to recognize the bright beams of heaven's light should it be flashed upon your pathway? Would your heart be ready to receive divine illumination?--No; you would not recognize the light. All this spirit of bigotry and intolerance must be taken away, and the meekness and lowliness of Christ must take its place before the Spirit of God can impress your minds with divine truth. We should come right down to the root of the matter presented, and should not be in a position where we shall have no love for our brother because his ideas differ from our views. If you do take this position, you say by your attitude that you consider your own opinion perfection, and your brother's erroneous. {RH, August 27, 1889 par. 5}

When a doctrine is presented that does not meet our minds, we should go to the word of God, flee to the Lord in prayer, and give no place to the enemy to come in with suspicion and prejudice. We should never permit that spirit to be manifested that

arraigned the priests and rulers against the Redeemer of the world. They complained that he disturbed the people, and they wished he would let them alone; for he caused perplexity and dissension. The Lord sends light among us to prove of what manner of spirit we are. We are not to deceive ourselves. In 1844 when anything came to our attention that we did not understand, we kneeled down, and asked God to help us to take the right position, and then we could come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we only understood the evil of this spirit of intolerance, how we would shun it! We join ourselves to the enemy of God and man when we accuse our brethren, for Satan was an accuser of the brethren. We bear false witness when we add a little to our brother's words, and give them a false coloring; and in the sight of God we are not doers, but transgressors of the law. We are not on the Lord's side; we are on the side of him who hurts, destroys, and tears down the cause of truth. We should pray for one another, instead of drawing apart. {RH, August 27, 1889 par. 6}

He who keeps the word of truth abides in Christ; in him is the love of God perfected. We should be ready to accept light from God from whatever source it may come, instead of rejecting it because it does not come through the channel from which we expected it. When Jesus opened the word of God at Nazareth, and read Isaiah's prophecy of his work and mission, and declared that it was fulfilled in their hearing, they began to doubt and question. They said, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him." They did not expect light from him, and they rejected the message of God. When he who had been born blind, received his sight, and came to the Pharisees and told them of Jesus, they said, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." They settled themselves in unbelief, in rejection of Christ, though they professed to believe in God. {RH, August 27, 1889 par. 7}

God has commanded us to love one another. If you see defects in a brother, do not say, "I have lost all confidence in him." Have you any right to speak in that way of another? The Scripture commands us to build one another up in the most holy faith. We are to be holy in all manner of conversation. Are your minds broad enough to take in all the circumstances, perplexities, and trials of the brother you condemn? {RH, August 27, 1889 par. 8}

There are many whose religion consists in criticising habits of dress and manners. They want to bring every one to their own measure. They desire to lengthen out those who seem too short for their standard, and to cut down others who seem too long. They have lost the love of God out of their hearts; but they think they have a spirit of discernment. They think it is their prerogative to criticise, and pronounce judgment; but they should repent of their error, and turn away from their sins. Peter asked of the Lord concerning John, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to follow the Example. A flood of light shines upon us, and all jealousy should be put away; for jealousy is cruel as the grave. Purge out the old leaven; for a little leaven leaveneth the whole lump. Let us love one another. Let us

have harmony and union throughout our ranks. Let us have our hearts sanctified to God. Let us look upon the light that abides for us in Jesus. Let us remember how forbearing and patient he was with the erring children of men. We should be in a wretched state if the God of heaven were like one of us, and treated us as we are inclined to treat one another. Thank the Lord that his thoughts are not our thoughts, nor his ways our ways. He is full of compassion and love, long-suffering, and abundant in tender mercy. If we have the love of Jesus, we shall love those for whom he has died. {RH, August 27, 1889 par. 9}

**PERIODICALS / RH - The Review and Herald / September 3, 1889 Camp-Meeting at Rome, N.Y. - By Mrs. E. G. White. -**

**September 3, 1889 Camp-Meeting at Rome, N.Y.**

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**By Mrs. E. G. White.**  
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We left Williamsport, Pa., June 12 for Rome, N.Y. We were glad to leave the flooded district. As I looked at the ruins from the car windows, and as I read the harrowing details of the destruction of human life at Johnstown, I could but think of the greater disasters that are yet to come upon the world. As the restraining power of the Holy Spirit shall be withdrawn, because of the impenitence and ingratitude of men, terrible things will be witnessed in the earth. {RH, September 3, 1889 par. 1}

The diligent Bible student knows that the end of all things is at hand. Those who look to the word of God for instruction, have light to see the binding claims of the law of God. They see that the love of God underlies every precept, and that obedience to these precepts will keep man from working his own unhappiness and ruin. The paternal character of God is revealed in his holy law, proving him to be full of mercy, goodness, and truth. God has manifested unparalleled love in giving his beloved Son to die for fallen man; but men have not appreciated this love, and have refused the gift of salvation. How patiently God has borne with sinners, and will still bear with them till the measure of ingratitude and iniquity is full, and the world is ripe for judgment and wrath. {RH, September 3, 1889 par. 2}

As I looked upon the destruction around me, I determined to be more earnest in warning the people, and in presenting the claims of God's law upon them. Have those who have had great light and great privileges made corresponding improvement? Have they become pure, faithful, and humble before God? The Lord calls for the improvement of every talent he has given, and he will accept the efforts of his servants to become channels of light to others. {RH, September 3, 1889 par. 3}

There were many delays on our journey, but we finally reached Rome Wednesday forenoon. We were heartily welcomed by our friends in New York, and were soon comfortably situated in a tent prepared for us. I felt worn and exhausted, but I esteemed it a privilege to speak to the people who were assembled. I was compelled to use



crutches because of again turning my ankle. The pain was so severe that my heart was affected, and has not even yet fully recovered from the shock. {RH, September 3, 1889 par. 4}

I was unable to attend the Sabbath services; but I was glad to learn that our brethren had an excellent meeting. The Spirit of the Lord moved upon the hearts of those assembled, and quite a number came forward for prayers. On Sunday afternoon I spoke from the words, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Man will have something with which to occupy his thoughts. The soul cannot be empty. We either love and serve God, or we love and serve mammon. The affections of men cannot be broken from earthly objects unless something of higher value is presented to attract the mind. The enduring treasure and glory of heavenly things must be opened before men, and love of the nobler things of God will win the love of men from the inferior things of earth. {RH, September 3, 1889 par. 5}

As I spoke to the people, the Lord raised me above my infirmities. In my intense interest for souls, I forgot that I was lame and in need of support. On Monday I had special freedom in addressing the people. {RH, September 3, 1889 par. 6}

I have felt anxious that the grace of Christ should come to our brethren in the New York Conference. Our people in this Conference have had much to discourage them; but the Lord sent them special messages of mercy and encouragement. If our brethren will let the light which they have received shine in the various churches of which they are members, it will be diffused, and their own hearts will be more decidedly enlightened; but if they neglect to communicate the light, they will be left in darkness. The Lord would have his church arise and shine; for the brightness of the light of God has shone upon his people in the message of present truth. If all will heed the precious words given them from the Great Teacher through his delegated servants, there will be an awakening throughout our ranks, and spiritual vigor will be imparted to the church. We should all desire to know the truth as it is in Jesus. There are good things in store for those who love God, and all who fervently desire his blessing, will receive light and truth as meat in due season. {RH, September 3, 1889 par. 7}

I felt anxious that the light of heaven might shine upon the people of God in this Conference, that they might zealously repent of their sins, and realize in themselves the fulfillment of the truth uttered by Christ: "The words that I speak unto you, they are spirit, and they are life." The affections of the heart must be changed by the life and power of the word of God, and those who profess the name of Christ must live by every word that proceedeth out of the mouth of God. We felt thankful to our Heavenly Father that his message of hope and courage and faith could come before our brethren and sisters in New York, and we deeply regretted that there were not many others present to share the important instruction that was given. {RH, September 3, 1889 par. 8}

It was a pleasure to meet precious souls with whom we have been acquainted for thirty or forty years. Age is telling upon them; but we rejoice that they still hold aloft the

banner of Prince Emmanuel. As the servants of the Lord brought forth things new and old from the treasure-house of his word, hope came to the hearts of these old soldiers in the truth. They knew that the message was what they needed, and felt that it came from God. The feeling of many hearts might be expressed in the words of the apostle: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." {RH, September 3, 1889 par. 9}

The present message--justification by faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss. There is indeed a narrow way in which we must walk; the cross is presented at every step. We must learn to live by faith; then the darkest hours will be brightened by the blessed beams of the Sun of Righteousness. {RH, September 3, 1889 par. 10}

We are not safe if we neglect to search the Scriptures daily for light and knowledge. Earthly blessings cannot be obtained without toil, and can we expect that spiritual and heavenly blessings will come without earnest effort on our part? The mines of truth are to be worked. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The word of God must not be kept apart from our life. It must be entertained in the mind, welcomed in the heart, and be cherished, loved, and obeyed. We need also much more knowledge; we need to be enlightened in regard to the plan of salvation. There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare. When light begins to shine forth to make clear the plan of redemption to the people, the enemy works with all diligence that the light may be shut away from the hearts of men. If we come to the word of God with a teachable, humble spirit, the rubbish of error will be swept away, and gems of truth, long hidden from our eyes, will be discovered. {RH, September 3, 1889 par. 11}

There is great need that Christ should be preached as the only hope and salvation. When the doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought. {RH, September 3, 1889 par. 12}

The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. That simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not all will receive the light, forsake their

sins, and believe the words of eternal life, and without drawing back, go on from one truth to another, until guided into all truth. Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ cleanseth me from all sin." {RH, September 3, 1889 par. 13}

Many are in a lukewarm condition, because they do not live by faith, increasing in the knowledge of the truth, going on from light to greater light. Such have need to be greatly alarmed lest that which the Lord has placed within their reach at infinite cost, should be taken away, and given to others who will prize the gift and use it for his glory. There is need of fear and trembling, watchfulness and prayer, lest there be in any of us an evil heart of unbelief in departing from the living God. If the light that God has given us is held in indifference, if it is not appreciated, it will not increase, but will become darkness. {RH, September 3, 1889 par. 14}

Our only safety is in continually looking to Jesus. By living faith we must appropriate the precious promises; for every promise and command, necessary for our salvation, must become a part of us, that we may become one with Christ. {RH, September 3, 1889 par. 15}

In the days of Christ, there were many who beheld his mighty works, listened to his divine instruction, were impressed, and almost persuaded; but they did not profit by their privileges, for confession was not made unto salvation. The impressions did not last because they did not act out their convictions, and those who had been almost persuaded, were not reckoned on the side of Christ. It is perilous to the soul to hesitate, question, and criticise divine light. Satan will present his temptations until the light will appear as darkness, and many will reject the very truth that would have proved the saving of their souls. Those who walk in its rays will find it growing brighter and brighter unto the perfect day. {RH, September 3, 1889 par. 16}

Every ray of light that Heaven sends is essential for our salvation. We are living in the last days, and the Lord does not mean to leave us in darkness and uncertainty. There are great blessings in store for those who keep the commandments of God, not in name merely, but in sincerity and truth. It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus. If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the faith of Christ as our righteousness, a power from above is moving upon the hearts of those who are loyal to exalt the law, and to lift up Jesus as a complete Saviour. Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and his righteousness will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily, living experience of the love of God in the heart, and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of God. {RH,

September 3, 1889 par. 17}

The Lord can do little for his people, because of their limited faith. The ministers have not presented Christ in his fullness to the people, either in the churches or in new fields, and the people have not an intelligent faith. They have not been instructed as they should have been, that Christ is unto them both salvation and righteousness. The love that Christ manifested in taking human nature, in bearing insult, reproach, and the rejection of men, in suffering crucifixion on the cross, should be presented in every discourse. It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is only efficacious in behalf of those who believe in its merit, and who present it before the Father as did Abel in his offering. {RH, September 3, 1889 par. 18}

The offering of Cain was an offense to God, because it was a Christless offering. The burden of our message is not only the commandments of God, but the faith of Jesus. A bright light shines upon our pathway today, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment. Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest, and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly to be in harmony with it. Sins that were once sins of ignorance because of the blindness of the mind, can no more be indulged in without incurring guilt. When light, searched out carefully and prayerfully, is flashed upon the mind from the living oracles, individuals and churches are placed under greater responsibility than before. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came. {RH, September 3, 1889 par. 19}

Our present position is interesting and perilous. The danger of refusing light from heaven should make us watchful unto prayer, lest we should any of us have an evil heart of unbelief. When the Lamb of God was crucified on Calvary, the death knell of Satan was sounded; and if the enemy of truth and righteousness can obliterate from the mind the thought that it is necessary to depend upon the righteousness of Christ for salvation, he will do it. If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey. Lift up Jesus before the people. Strike the door-posts with the blood of Calvary's Lamb, and you are safe. {RH, September 3, 1889 par. 20}

**PERIODICALS / RH - The Review and Herald / September 10, 1889 Tithes and Offerings. [WE HAVE THE PRIVILEGE OF PRESENTING THIS MATTER TO THE READERS OF THE REVIEW FROM ADVANCE SHEETS OF SISTER WHITE'S FORTH-COMING WORK, "PATRIARCHS AND PROPHETS."] - By Mrs. E. G. White.**

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**September 10, 1889 Tithes and Offerings.**

**[WE HAVE THE PRIVILEGE  
OF PRESENTING THIS MATTER TO THE READERS OF THE  
REVIEW FROM ADVANCE SHEETS OF SISTER WHITE'S  
FORTH-COMING WORK, "PATRIARCHS AND PROPHETS."]**

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**By Mrs. E. G. White.**  
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In the Hebrew economy, one-tenth of the income of the people was set apart to support the public worship of God. Thus Moses declared to Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord." {RH, September 10, 1889 par. 1}

But the tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as his, and this claim was recognized and honored. Abraham paid tithes to Melchisedec, the priest of the most high God. Jacob, when at Bethel, an exile and wanderer, promised the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." As the Israelites were about to be established as a nation, the law of tithing was re-affirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended. {RH, September 10, 1889 par. 2}

The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of his providence. {RH, September 10, 1889 par. 3}

"He giveth to all life and breath and all things." He declares, "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine." And it is God who gives men power to get wealth. As an acknowledgment that all things came from him, the Lord directed that a portion of his bounty should be returned to him, in gifts and offerings to sustain his worship. {RH, September 10, 1889 par. 4}

"The tithe . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." God reserved to himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests. {RH, September 10, 1889 par. 5}

The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by free-will offerings; and to provide for necessary repairs, and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for "the service of the tabernacle." In the time of Nehemiah a contribution was brought yearly for this purpose. From time to time, sin-offerings and thank-offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor. {RH, September 10, 1889 par. 6}

Even before the tithe could be reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land, was consecrated to him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the first-born of all animals; and a redemption price was paid for the first-born son. The first-fruits were to be presented before the Lord at the sanctuary, and were then devoted to the use of the priests. {RH, September 10, 1889 par. 7}

Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that he sent them sunshine and rain for their seed-time and harvest, and that everything they possessed was of his creation, and he had made them stewards of his goods. {RH, September 10, 1889 par. 8}

As the men of Israel, laden with the first-fruits of field and orchard and vineyard, gathered at the tabernacle, there was made a public acknowledgment of God's goodness. When the priest accepted the gift, the offerer, speaking as in the presence of Jehovah, said, "A Syrian ready to perish was my father;" and he described the sojourn in Egypt, and the affliction from which God had delivered Israel "with an outstretched arm, and with great terribleness, and with signs, and with wonders." And he said, "He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land which thou, Jehovah, hast given me." {RH, September 10, 1889 par. 9}

The contributions required of the Hebrews for religious and charitable purposes, amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. God's promise to them on condition of obedience, was: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." {RH, September 10, 1889 par. 10}

A striking illustration of the results of selfishly withholding even free-will offerings from the cause of God, was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the work; and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple. "The time is not come," they said, "the time that the Lord's house should be built." But a message was sent them by the Lord's prophet, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." And then the reason is given: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the



earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." "When one came to a heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail in all the labors of your hands." {RH, September 10, 1889 par. 11}

Roused by these warnings, the people set themselves to build the house of God. Then the word of the Lord came to them, "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, . . . from this day will I bless you." {RH, September 10, 1889 par. 12}

Says the wise man, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but in tendeth to poverty." And the same lesson is taught in the New Testament by the apostle Paul: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. . . God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." {RH, September 10, 1889 par. 13}

God intended that his people Israel should be light-bearers to all the people of the earth. In maintaining his public worship they were bearing a testimony to the existence and sovereignty of the living God. And this worship it was their privilege to sustain, as an expression of their loyalty and their love to him. {RH, September 10, 1889 par. 14}

The Lord has ordained that the diffusion of light and truth in the earth shall be dependent upon the efforts and offerings of those who are partakers of the heavenly gift. He might have made angels the ambassadors of his truth; he might have made known his will, as he proclaimed the law from Sinai, with his own voice; but in his infinite love and wisdom, he called men to become co-laborers with himself by choosing them to do this work. {RH, September 10, 1889 par. 15}

In the days of Israel, the tithes and free-will offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is, that our offerings to God should be in proportion to the light and privileges enjoyed. "Unto whomsoever much is given, of him shall be much required." Said the Saviour to his disciples, as he sent them forth, "Freely ye have received, freely give." As our blessings and privileges are increased,--above all, as we have before us the unparalleled sacrifice of the glorious Son of God,--should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The gospel, as it extends and widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy. {RH, September 10, 1889 par. 16}

If his people were liberally to sustain his cause by their voluntary gifts, instead of resorting to unchristian and unhallowed methods to fill the treasury, God would be honored, and many more souls would be won to Christ. {RH, September 10, 1889 par. 17}

The plan of Moses to raise means for the building of the tabernacle was highly successful. No urging was necessary. Nor did he employ any of the devices to which churches in our day so often resort. He made no grand feast. He did not invite the people to scenes of gayety, dancing, and general amusement, neither did he institute lotteries, nor anything of this profane order, to obtain means to erect the tabernacle of God. The Lord directed Moses to invite the children of Israel to bring their offerings. He was to accept gifts from every one that gave willingly, from his heart. And the offerings came in so great abundance that Moses bade the people cease bringing, for they had supplied more than could be used. {RH, September 10, 1889 par. 18}

God has made men his stewards. The property which he has placed in their hands is the means that he has provided for the spread of the gospel. To those who prove themselves faithful stewards, he will commit greater trusts. Saith the Lord, "Them that honor me, I will honor." "God loveth a cheerful giver," and when his people, with grateful hearts, bring their gifts and offerings to him, "not grudgingly, or of necessity," his blessing will attend them, as he has promised. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, September 10, 1889 par. 19}

**PERIODICALS / RH - The Review and Herald / September 17, 1889 Offerings for the Poor. [THIS ARTICLE, LIKE THAT PUBLISHED LAST WEEK, IS FROM SISTER WHITE'S FORTH-COMING WORK, "PATRIARCHS AND PROPHETS."] - By Mrs. E. G. White. -**

**September 17, 1889 Offerings for the Poor.  
[THIS ARTICLE,  
LIKE THAT PUBLISHED LAST WEEK, IS FROM  
SISTER WHITE'S FORTH-COMING WORK,  
"PATRIARCHS AND PROPHETS."]**

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By Mrs. E. G. White.  
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To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, "I have given the children of Levi *all the tenth* in Israel." But in regard to the second he commanded, "Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a

thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites that they might receive instruction and encouragement in the service of God. Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, "That they may eat within thy gates, and be filled." This tithe would provide a fund for the uses of charity and hospitality. {RH, September 17, 1889 par. 1}

And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless his people, it was not his design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among his people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food. {RH, September 17, 1889 par. 2}

The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that Jesus and his disciples plucked and ate of the standing grain as they passed through the field on the Sabbath day. {RH, September 17, 1889 par. 3}

All the gleanings of harvest-field, orchard, and vineyard, belonged to the poor. "When thou cuttest down thine harvest in thy field," said Moses, "and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt." {RH, September 17, 1889 par. 4}

Every seventh year, special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seed-time, which followed the ingathering, the people were not to sow. They should not dress the vineyard in the spring, and they must expect neither harvest nor vintage. Of that which the land produced spontaneously, they might eat while fresh, but they were not to lay up any portion of it in their store-houses. The yield of this year was to be free for the stranger, the Fatherless, and the widow, and even for the creatures of the field. {RH, September 17, 1889 par. 5}

But if the land ordinarily produced only enough to supply the wants of the people, how were they to subsist during the year when no crops were gathered? For this the promise of God made ample provision. "I will command my blessing upon you in the sixth year," he said, "and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall

eat of the old store." {RH, September 17, 1889 par. 6}

The observance of the sabbatical year was to be a benefit to both the land and the people. The soil, lying untilled for one season, would afterward produce more plentifully. The people were released from the pressing labors of the field; and while there were various branches of work that could be followed during this time, all enjoyed greater leisure, which afforded opportunity for the restoration of their physical powers for the exertions of the following years. They had more time for meditation and prayer, for acquainting themselves with the teachings and requirements of the Lord, and for the instruction of their households. {RH, September 17, 1889 par. 7}

In the sabbatical year the Hebrew slaves were to be set at liberty, and they were not to be sent away portionless. The Lord's direction was, "When thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press. Of that wherewith the Lord thy God hath blessed thee thou shalt give unto him." {RH, September 17, 1889 par. 8}

The hire of the laborer was to be promptly paid: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it." {RH, September 17, 1889 par. 9}

Special directions were also given concerning the treatment of fugitives from service: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him." {RH, September 17, 1889 par. 10}

To the poor, the seventh year was a year of release from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." If the debt remained unpaid until the year of release, the principal itself could not be recovered. The people were expressly warned against withholding from their brethren needed assistance on account of this: "If there be among you a poor man of one of thy brethren, . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . . Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee." "The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land," "and shalt surely lend him sufficient for his need, in that which he wanteth." {RH, September 17, 1889 par. 11}

None need fear that their liberality would bring them to poverty. Obedience to God's commandments would surely result in prosperity. "Thou shalt lend unto many nations," he said, "but thou shalt not borrow; and thou shalt reign over many nations, but they

shall not reign over thee." {RH, September 17, 1889 par. 12}

After seven "sabbaths of years," "seven times seven years," came the great year of release--the jubilee. "Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." {RH, September 17, 1889 par. 13}

"On the tenth day of the seventh month, in the day of atonement," the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great day of atonement, satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee. {RH, September 17, 1889 par. 14}

As in the sabbatical year, the land was not to be sown nor reaped, and all that it produced was to be regarded as the rightful property of the poor. Certain classes of Hebrew slaves--all who did not receive their liberty in the sabbatical year -- were now set free. {RH, September 17, 1889 par. 15}

But that which especially distinguished the year of jubilee was the reversion of all landed property to the family of the original possessor. By the special direction of God, the land had been divided by lot. After the division was made, no one was at liberty to trade his estate. Neither was he to sell his land unless poverty compelled him to do so, and then, whenever he or any of his kindred might desire to redeem it, the purchaser must not refuse to sell it; and if unredeemed, it would revert to its first possessor or his heirs in the year of jubilee. {RH, September 17, 1889 par. 16}

The Lord declared to Israel, "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." The people were to be impressed with the fact that it was God's land which they were permitted to possess for a time; that he was the rightful owner, the original proprietor, and that he would have special consideration made for the poor and unfortunate. It was to be impressed upon the minds of all that the poor have as much right to a place in God's world, as have the more wealthy. {RH, September 17, 1889 par. 17}

Such were the provisions made by our merciful Creator, to lessen suffering, to bring some ray of hope, to flash some gleam of sunshine, into the life of the destitute and distressed. {RH, September 17, 1889 par. 18}

The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint, the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society, and open the door to crimes of every description. The regulations that God established, were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval

had gone wrong in the social and political economy of the nation. {RH, September 17, 1889 par. 19}

These regulations were designed to bless the rich no less than the poor. They would restrain avarice and disposition for self-exaltation, and would cultivate a noble spirit of benevolence; and by fostering good-will and confidence between all classes, they would promote social order, the stability of government. We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others, will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society. The poor are not more dependent upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor. {RH, September 17, 1889 par. 20}

Great blessings were promised to Israel on condition of obedience to the Lord's directions. "I will give you rain in due season," he declared, "and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. . . . I will walk among you, and will be your God and ye shall be my people. . . . But if ye will not hearken unto me, and will not do all these commandments, . . . but that ye break my covenant, . . . ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you." {RH, September 17, 1889 par. 21}

There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. A diversity of condition is one of the means by which God designs to prove and develop character. Yet he intends that those who have worldly possessions shall regard themselves merely as stewards of his goods, as intrusted with means to be employed for the benefit of the suffering and the needy. {RH, September 17, 1889 par. 22}

Christ has said that we shall have the poor always with us; and our Saviour unites his interest with that of his suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of his earthly children. He tells us that they are his representatives on earth. He has placed them among us to awaken in our hearts the love that he feels toward the suffering, and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to himself. An act of cruelty or neglect toward them is regarded as though done to him. {RH, September 17, 1889 par. 23}

If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such wide-spread destitution as is now seen in many lands, would not exist. {RH, September



17, 1889 par. 24}

The principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the grinding oppression of the rich toward the poor, and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth, and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes. They would bring a peaceful solution of those problems that now threaten to fill the world with anarchy and bloodshed. {RH, September 17, 1889 par. 25}

**PERIODICALS / RH - The Review and Herald / October 1, 1889 "Christ May Dwell In Your Hearts By Faith." [SERMON AT CHICAGO, APRIL 7, 1889.] - By Mrs. E. G. White. -**

**October 1, 1889 "Christ May Dwell In Your Hearts  
By Faith."  
[SERMON  
AT CHICAGO, APRIL 7, 1889.]**

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**By Mrs. E. G. White.**  
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"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-19. {RH, October 1, 1889 par. 1}

How can we harmonize our dwarfed spiritual condition with the presentation of our text that describes the fullness of knowledge it is our privilege to possess? How can Heaven look upon us, who have had every spiritual and temporal advantage that we might grow in grace, when we have not improved our opportunities? The apostle did not write these words to tantalize us, to deceive us, or to raise our expectations only to have them disappointed in our experience. He wrote these words to show us what we may and must be, if we would be heirs of the kingdom of God. How can we be laborers together with God, if we have a dwarfed experience? We have a knowledge of the Christian's privilege, and should seek for that deep, spiritual understanding in the things of God that the Lord has desired us to have. {RH, October 1, 1889 par. 2}

Do we really believe the Bible? Do we really believe that we may attain to the knowledge of God that is presented before us in this text? Do we believe every word that proceedeth out of the mouth of God? Do we believe the words that have been

spoken by prophets and apostles, by Jesus Christ, who is the author of all light and blessing, and in whom dwelleth all richness and fullness? Do we really believe in God, and in his Son? {RH, October 1, 1889 par. 3}

There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but if you rest your faith only on the minister's word, you will be lost. You must not do as did the foolish virgins, who, when the cry came, "Behold, the bridegroom cometh," found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. We are to take a stand for the truth by profession, and the principles of truth must become a part of our life. {RH, October 1, 1889 par. 4}

There are many who know nothing of the new birth. They do not know that the truth will test them, and make manifest whether they really are in the truth or not. We should see to it that we are not deceived. We should know that we are really rooted and grounded in the truth. The Lord wants us to have the fullness of his blessing, that we may not be on the side of the questioner and the doubter, but have spiritual discernment, and be able to know the voice of the True Shepherd from the voice of a stranger. We must have an individual experience. Do not flatter yourselves that because you have made a high profession, you are the light of the world. The question is, "Are you the light of the world, or are you the darkness of the world?" {RH, October 1, 1889 par. 5}

All heaven has its expectation of you to whom the precious light has been intrusted. The light has shone upon you in clear, bright rays from the throne of the living God. The question of most vital importance to each one is, "Is it well with my soul?" It is not well with any one unless he has met and responded to the light that Heaven has permitted to shine upon his mind. The light of truth is more precious than anything besides; it is more precious than gold and silver. The most magnificent palaces are nothing in comparison to the truth, and this light is to test us and to make manifest of what spirit we are. {RH, October 1, 1889 par. 6}

In the world before the flood, God tested men with his message of warning. He had blessed them with great wealth; they were rich and increased with goods. Did they appreciate their blessings? Did the bestowal of these great and wonderful gifts fill them with gratitude? Did they prepare themselves for the mansions of heaven which Christ will give to all his faithful children? Were their hearts brought nearer to God?--No; they used the gifts of God to glorify themselves; their riches did not commend them to the favor of God. Riches cannot procure his favor. Riches will make no difference with his judgment of character. {RH, October 1, 1889 par. 7}

Men despise the unfortunate and the poor. They do not appreciate the fact that it is moral worth that makes men of value with God. God estimates character with a different measure from the world. Some men are lifted up with pride when they attain

positions of honor. They act as though they were the lords of creation, but a man in the sight of heaven is one who is connected with Christ, who walks in humility of mind, and serves God from the principle of love. God does not need to estimate men by their riches. The cattle upon a thousand hills are his. The beasts of Lebanon would not be sufficient for a burnt-offering. He takes up the isles as a very little thing; everything is manifest and open before the eyes of Him with whom we have to do. He knows who are committing robbery toward him in withholding their means from his cause, or in withholding their tact and ability from his service. He knows who have buried their talents in the earth. There is nothing in the history of our life but he understands, and we are to live with an eye single to his glory. What is man in himself? He is only weakness, and yet he is privileged to know the length and depth and breadth and height of God's love, which passeth knowledge. {RH, October 1, 1889 par. 8}

We cannot explain the great mystery of the plan of redemption. Jesus took upon himself humanity, that he might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs. Are you not glad that he was tempted in all points like as we are, and yet without sin? Our hearts should be filled with gratitude to him. We should be able to present to God a continual thank-offering for his wonderful love. Jesus can be touched with the feeling of our infirmities. When we are in sorrow and trouble and temptation, we need not think nobody knows, nobody can understand. O, no; Jesus has passed over every step of the ground before you, and he knows all about it. {RH, October 1, 1889 par. 9}

I have heard those who have been in the faith for years, say that they used to be able to endure trial and difficulty, but since the infirmities of age began to press upon them, they had been greatly distressed when brought under discipline. What does this mean? Does it mean that Jesus has ceased to be your Saviour? Does it mean that when you are old and gray-headed, you are privileged to display unholy passion? Think of this. You should use your reasoning powers in this matter, as you do in temporal things. You should deny self, and make your service to God the first business of your life. You must not permit anything to disturb your peace. There is no need of it; there must be a constant growth, a constant progress in the divine life. {RH, October 1, 1889 par. 10}

Christ is the ladder that Jacob saw, whose base rests upon the earth, and whose topmost round reaches into the highest heaven; and round after round, you must mount this ladder until you reach the everlasting kingdom. There is no excuse for becoming more like Satan, more like human nature. God has set before us the height of the Christian's privilege, and it is "to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." {RH, October 1, 1889 par. 11}

**PERIODICALS / RH - The Review and Herald / October 8, 1889 The Need of Advancement. [MORNING TALK AT MINNEAPOLIS, MINN., OCT. 18, 1888.] - By Mrs. E. G. White. -**

**October 8, 1889 The Need of Advancement.  
[MORNING TALK AT  
MINNEAPOLIS, MINN., OCT. 18, 1888.]**

**By Mrs. E. G. White.**

I hope that at the beginning of this meeting our hearts may be impressed with the positive statement of our Saviour, "Without me ye can do nothing." We have a great and solemn truth committed to us for these last days, but a mere assent to and belief in this truth will not save us. The principles of the truth must be interwoven with our character and life. We should cherish every ray of light that falls upon our pathway, and live up to the requirements of God. We should grow in spirituality. We are losing a great deal of the blessing we might have at this meeting, because we do not take advance steps in the Christian life, as our duty is presented before us; and this will be an eternal loss. {RH, October 8, 1889 par. 1}

If we had a just appreciation of the importance and greatness of our work, and could see ourselves as we are at this time, we should be filled with wonder that God could use us, unworthy as we are, in the work of bringing souls into the truth. There are many things that we ought to be able to understand, that we do not comprehend because we are so far behind our privileges. Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." This is our condition. Would they not have been able to understand what he had to say to them, if they had been doers of his word--if they had improved point after point of the truth which he had presented to them? But although they could not then understand, he told them that he would send the Comforter, who would lead them into all truth. We should be in a position where we can comprehend the teaching, leading, and working of the Spirit of Christ. We must not measure God or his truth by our finite understanding, or by our preconceived opinions. {RH, October 8, 1889 par. 2}

There are many who do not realize where they are standing; for they are spiritually blinded. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" I trust that none of us will be found to be reprobates. Is Christ abiding in your hearts by faith? Is his Spirit in you? If it is, there will be such a yearning in your soul for the salvation of those for whom Christ has died, that self will sink into insignificance, and Christ alone will be exalted. Brethren and sisters, there is great need at this time of humbling ourselves before God, that the Holy Spirit may come upon us. {RH, October 8, 1889 par. 3}

There are many who are content with a superficial knowledge of the truth. The precious truths for this time are brought out so clearly in our publications, that many are satisfied, and do not search the Scriptures for themselves. They do not meditate upon the statements made, and bring every proposition to the law and to the testimony, to see if their ideas correspond to the word of God. Many do not feel that it is essential for them to compare scripture with scripture, and spiritual things with spiritual; and therefore they do not grow in grace and in the knowledge of the truth, as it is their privilege to do. They accept the truth, without any deep conviction of sin, and present themselves as laborers in the cause of God when they are unconverted men. One says, "I want to do something in the cause of truth;" another says, "I want to enter the ministry;" and as our brethren are very anxious to get all the laborers they can, they accept these men without considering whether their lives give evidence that they have a saving knowledge of Christ. No one should be accepted as a laborer in the sacred cause of God, until he makes manifest that he has a real, living experience in the things of God. One reason why the church is in a backslidden state is, that so many have come into the truth in this way, and have never known what it is to have the converting power of God upon their souls. {RH, October 8, 1889 par. 4}

There are many ministers who have never been converted. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son of man, for they have no life in them. They are not partakers of the divine nature; Christ is not abiding in their hearts by faith. {RH, October 8, 1889 par. 5}

Those who profess to be united to Christ, should be laborers together with God. The people of God are to warn the world, and to prepare a people to stand in the day of wrath when the Son of man shall come in the clouds of heaven. The members of the church of Christ should gather up the divine rays of light from Jesus, and reflect them to others, leaving a bright track heavenward in the world. They are to be as the wise virgins, having their lamps trimmed and burning, representing the character of Christ to the world. We are not to be satisfied with anything short of this. We are not to be satisfied with our own righteousness, and content without the deep movings of the Spirit of God. {RH, October 8, 1889 par. 6}

Christ says, "Without me ye can do nothing." It is this marked nothingness, so apparent in the labors of many who profess to be preaching the truth, that alarms us; for we know that this is an evidence that they have not felt the converting power of Christ upon their hearts. You may look from the topmost bough to the lowest branch of their work, and you will find nothing but leaves. God desires us to come up to a higher standard. It is not his will that we should have such a dearth of spirituality. There are some young men that say they have given themselves to the work, who need a genuine experience in the things of God before they are fit to labor in the cause of Christ. Instead of going without the camp, bearing reproach for Christ's sake; instead of seeking the hard places, and trying to bring souls into the truth, these beginners settle

themselves in an easy position to visit those who are far advanced in experience. They labor with those who are more capable of teaching them than they are of teaching others. They go from church to church, picking out the easy places, eating and drinking, and suffering others to wait upon them. When you look to see what they have done, there is nothing but leaves. They bring in the report, "I preached here, and I preached there;" but where are the sheaves they have garnered? Where are the souls that have embraced the truth through their efforts? Where is the evidence of their piety and devotion? Those who are bringing the churches up to a higher standard, by earnest efforts as soldiers of Jesus Christ, are doing a good work. {RH, October 8, 1889 par. 7}

Too often the churches have been robbed by the class I have mentioned; for they take their support from the treasury, and bring nothing in return. They are continually drawing out the means that should be devoted to the support of worthy laborers. There should be a thorough investigation of the cases of those who present themselves to labor in the cause. The apostle warns you to "lay hands suddenly on no man." If the life is not what God can accept, the labors will be worthless; but if Christ is abiding in the heart by faith, every wrong will be made right, and those who are soldiers of Christ will be willing to prove it by a well-ordered life. There are many who enter the ministry, and their influence demoralizes the churches; and when they are rejected, they take their dismissal as a personal wrong. They have not Christ in the soul, as a well of water springing up unto everlasting life. {RH, October 8, 1889 par. 8}

I want to exhort those who are in positions of responsibility, to waken to their duty, and not imperil the cause of present truth by engaging inefficient men to do the work of God. We want men who are willing to go into new fields, and to do hard service for the Lord. I remember visiting in Iowa when the country was new, and I saw the farmers breaking the new ground. I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the laborers gained strength and muscle by the exercise of their physical powers. It will make our young men strong to go into new fields, and break up the fallow ground of men's hearts. This work will drive them nearer to God. It will help them to see that they are altogether inefficient in themselves. They must be wholly the Lords. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry in willingness to wear the yoke of Christ. Heaven regards this class with approval. {RH, October 8, 1889 par. 9}

I exhort you to have the eye-salve, that you may discern what God would have you do. There are too many Christless sermons preached. An array of powerless words only confirms the people in their backslidings. May God help us that his Spirit may be made manifest among us. We should not wait until we go home to obtain the blessing of Heaven. The ministers should begin right here with the people to seek God, and to work from the right stand-point. Those who have been long in the work, have been far too content to wait for the showers of the latter rain to revive them. We are the people



who, like John, are to prepare the way of the Lord; and if we are prepared for the second coming of Christ, we must work with all diligence to prepare others for Christ's second advent, as did the forerunner of Christ for his first advent, calling men to repentance. The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. May God help us to search the Scriptures for ourselves, and when we are all filled with the truth of God, it will flow out as water from a living spring. We cannot exhaust the heavenly fountain, and the more we draw, the more we shall delight to draw from the living waters. O may we be converted! We want the minister and the young men to be converted. We want to lift up the standard. Let all the people come up to the high calling of God in Christ Jesus. Let us pray that we may hunger and thirst after righteousness; for Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." {RH, October 8, 1889 par. 10}

**PERIODICALS / RH - The Review and Herald / October 22, 1889 Individual Responsibility in the Church. [SERMON IN BASEL, SWITZERLAND, FEB. 22, 1887.] - By Mrs. E. G. White. -**

**October 22, 1889 Individual Responsibility in the Church.**

**[SERMON IN BASEL, SWITZERLAND, FEB. 22, 1887.]**

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**By Mrs. E. G. White.**

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We should each feel a responsibility resting upon us in regard to the prosperity of the church. There should be an individual sense of what constitutes a Christian's duty in the church of God. New churches will be raised up constantly in different cities and villages, and it is necessary that we should know just how to deal with them. It is of the greatest importance that those who are associated together in the capacity of church members, should be learning how to build up the church of Christ in the most holy faith. {RH, October 22, 1889 par. 1}

We cannot expect that ministers will be permanently located in settled charges, as they are located in other denominations; but each church member must individually learn to bear responsibility, and become a worker, making the advance of the cause of truth the first and highest interest of his life. Each one must devote his God-given power to the work of God; for every one has a part to act if the church is to be successfully established and carried on. The ignorance and inexperience of church members in regard to their duty in the church cannot be pleasing to God. The religious life of some is characterized by impulsive movements. They are as likely to be erratic as to be correct. Some are impatient and restless, while others are indolent and indifferent; and there is such a diversity of opinion and action that there is division instead of harmony

in the church. {RH, October 22, 1889 par. 2}

If each member of the church felt an interest to bless and benefit the church, he would have a keen anxiety to see it prosper. It is simple mismanagement that demoralizes our churches. It is because the members of the church do not act their part with fidelity, that the cause of truth is not further advanced. Development and discipline are essential if we would see growth and prosperity in every church. There must be concerted action, and the members of the church must move together like a band of well-trained soldiers. The mind requires constant discipline in order to be trained to do acceptable work for Jesus. The mental faculties must be constantly expanded by exercise, that their highest usefulness may be developed. If church members are educated to be silent and useless members, instead of benefiting the church, they will be a hindrance to its advancement and growth. If they are educated to lean upon the minister, they will become only inefficient and demoralized members, and the church will be powerless, instead of active and efficient. {RH, October 22, 1889 par. 3}

God has given to his ministers intellectual ability, and this ability they have sought to bring into the work of God under divine direction. But the fact that God has called the minister to a special work in the cause of Christ, is no reason that all the burden and all the responsibility should be laid upon the minister. God has given reasoning powers to all the members of the church; and he says to the members as well as to the minister. "Ye are the light of the world." The minister must set a godly example before the members of the church. Says Christ, speaking of his disciples, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." {RH, October 22, 1889 par. 4}

The light of truth is shining upon our pathway, and it is not one light that is shining upon the minister's pathway and another light upon the pathway of the members of the church, but it is the same light. Every one who professes the name of Christ should be a laborer together with God. We are members one of another, and every member should feel a responsibility to train himself to bless and benefit the church. The members of the church should feel that the house of God is their house, and that they are of the family of heaven. They should so conduct themselves that God will be pleased to abide with them. {RH, October 22, 1889 par. 5}

Those who profess the name of Christ should not neglect to establish, the family altar, where they can seek God daily with all the earnestness with which they would seek him in a religious assembly. They should make the season of family prayer a season of special interest, and in this way they will be obtaining an education that will fit them to become a benefit to the church. You may obtain a knowledge of how to serve God acceptably in the home. You may learn how to pray, you may learn how to believe in God; and those who neglect this means of grace in their families, are not preparing themselves for usefulness in the church. {RH, October 22, 1889 par. 6}

If parents educate their children to have the fear of God before their eyes, if they command their households after them as did Abraham, to keep the way of the Lord, to

do justice and judgment, they are educating themselves and their children to bear responsibilities in the cause of Christ. But if they are content to omit the daily season of family prayer, then they are disqualifying themselves and their children to take part in the work of the church. It is of more importance to pray and bear testimony in an intelligent manner, than it is to be intelligent about matters of secular business. In association with the family, we have an excellent opportunity to bring religion into our home, and to present our petitions to the throne of grace. Church members should never feel so pressed with secular business as to neglect family prayer. It is impossible to estimate the loss sustained by such neglect, for from what source can you obtain light to guide your feet in the paths of righteousness, except through the channel of prayer? Where will you obtain the light that you are to reflect to the world, if you do not seek God often and earnestly? God is the source of our help and strength, and we should desire the light and blessing which he has to bestow upon us, that we may reflect the light upon others. {RH, October 22, 1889 par. 7}

We should arouse every energy that God has given us, and should pray without ceasing. We should press our petitions to the throne of grace. We should plead with God to give us the spirit of supplication, that we may seek for those things which he has pledged himself to bestow upon us. If you pray in faith, you will gain a rich experience, because you will be living as in the sight of God; and when you come together on the Sabbath in the capacity of a social or prayer meeting, the angels of God will accompany you, to be round about you in the house of worship. You will not be without a testimony to bear to the glory of God. {RH, October 22, 1889 par. 8}

Says the prophet, "Then they that feared the Lord spake often one to another. And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." You can see from this text that the burden of the social meeting does not rest upon one individual, but upon all. We are to speak one to another. There is nothing that will so completely kill out the true spirit of devotion in social worship as for one to occupy the time to the exclusion of others. When one person takes up twenty or thirty minutes in a long-drawn testimony, it is not for the glory of God, but that self may be exhibited; it is not for the prosperity of him who does it, or for the prosperity of the church. It is death to the meeting. Those who are willing to let some one else do their talking for them, are willing to rob themselves of the blessing that God has for them, and they are failing to obtain the experience which it is necessary for them to have in order that they may grow in grace and in the knowledge of the truth. It is essential that every member of the church should keep himself in working order, so that he can have freedom in speaking his thoughts intelligently to the members of the church. {RH, October 22, 1889 par. 9}

When one person takes up an undue proportion of the time, he is depriving some one else of his privilege to speak in meeting, and is giving an entirely wrong mold to the service. It would be entirely proper for the one who is appointed to lead the meeting; to call upon others frequently to take his place; and let every one who names the name of Christ have a testimony to bear in social meeting. Let it be right to the point, relating personal experience as to what God has done for your soul. No one has a right to take

up time that belongs to another, and so deprive a brother of his privilege to bear testimony. This long sermonizing does not benefit any of the hearers. But while one person should not occupy all the time, there should be no waiting one upon another. Those who have an abundance to say out of meeting, should not be found silent in meeting. We have certainly subject matter enough about which to talk. We have the great principles of salvation revealed in the word of God, which concern our eternal welfare, and our very souls should be all aglow with the love of God. We should be ready to speak forth his praises. Christ should abide in our hearts by faith, that we may learn of him, and be laborers together with him. We should unitedly go forth, determined, through the help of God, to bear testimony to his glory in every act of our life. {RH, October 22, 1889 par. 10}

**PERIODICALS / RH - The Review and Herald / November 5, 1889 God Warns Men of His Coming Judgments. - By Mrs. E. G. White. -**

**November 5, 1889 God Warns Men of His Coming Judgments.**

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**By Mrs. E. G. White.**  
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Just before us is a time of trouble such as never was, and those who are weaving the principles of truth into their practical life will soon understand what the wrath of the dragon means. Every soul who loves God will be tested in regard to his sacred law. Christians must stand on the elevated and holy ground which advanced truth has given them. The light shining forth from the Scriptures for these last days, will qualify those who walk in it, to stand before magistrates and rulers, and will enable them to lift up the true standard of religion by their intelligent knowledge of the word of God. The word of God has been neglected, but it is high time to wake to the necessity of diligent and prayerful study of the Scriptures. God would have us study the history of his dealing with men and nations in the past, that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels. {RH, November 5, 1889 par. 1}

God tested the world when he sent, through Noah, a message to the antediluvians. He sent warning after warning that the world would be destroyed by the waters of the flood; but the wise men of the age despised the message, and showed contempt for God's messenger. They had so far separated themselves from God that they trusted to the imaginations of their own hearts, and cared not to know the will of God. But the unbelief of great and intelligent men did not prevent the fulfillment of God's pronounced judgments. The judgments came as God had declared by the word of his prophets that they would come. Only faithful Noah and his family entered into the ark, and were saved when the deluge engulfed the world. The days of Noah are pointed to as an illustration of the unbelief that will prevail at the end of the world. Says the Saviour, "But as the days of Noe where, so shall also the coming of the Son of man be. For as in the

days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." {RH, November 5, 1889 par. 2}

If a similar condition of things is to exist in our day, we should be intelligent concerning it, and have sanctified judgment, that we may not take a course like the course of those who perished in the flood. We should be so instructed that we will not follow a multitude to do evil. God has sent reproofs and warnings that men might repent of their transgressions, and forsake the evil of their ways, and so escape his threatened judgments. God has always made a refuge for those who have repented of their sins, believed in his love, and hoped in his mercy. {RH, November 5, 1889 par. 3}

Heavenly messengers visited Sodom, and told Lot of the impending destruction, and he was permitted to warn his relatives and friends, and to invite them to seek the protection of God. Lot earnestly besought them to believe his words. He knew that their destiny for life or death depended upon their decision to obey or reject the warning. But they had corrupted their ways before God, and Lot's message seemed to them but folly and madness. They mocked at his agonized entreaties. He tarried long with them, so loth to give them up to their own unwise decision, that the angels had to take him by force and hurry him out of the city with his wife and daughters. The angel gave the command, "Escape for thy life; look not behind thee." But notwithstanding the warning, Lot's wife, whose heart was in the city devoted to destruction, did not obey, but turned to look behind her, and was changed to a pillar of salt in the way. She did not appreciate the mercy that God had shown her, and was left as an example of warning for future generations. {RH, November 5, 1889 par. 4}

When Christ came to the world, his own nation rejected him. He brought from heaven the message of salvation, hope, freedom, and peace; but men would not accept his good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time. {RH, November 5, 1889 par. 5}

When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told his disciples what they were to do when certain things should come to pass. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world. {RH, November 5, 1889 par. 6}

We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, "I saw another angel come down from heaven, having great power; and the

earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, November 5, 1889 par. 7}

Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings. {RH, November 5, 1889 par. 8}

But this gracious message will be as generally rejected by the professed Christian world, as was the message of the Messiah by the Jewish nation. Only a few will receive the testimony of truth, for every influence that Satan can bring to bear against the reception of the truth of God will be employed. In these last days the agency of the evil one will be hidden under a cloak of godliness, so that if it were possible even the very elect would be deceived. The word of God declares that Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." His miracle-working power will be displayed to its utmost. But none who wish to know the truth need be deceived. God has promised to give to his people the Spirit of truth, to guide them into all truth. {RH, November 5, 1889 par. 9}

There are persons who claim to be guided by the Spirit, and yet they are led contrary to the commandments of God. The spirit by which they are directed is not the Spirit of truth. For the word of God declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." It is not enough to give a nominal assent to the truth. Its principles must be interwoven with our life and character. And we may well be afraid of those who make exalted professions, but who do not obey the words of God. There is safety alone in taking the Scriptures as our guide of life and action. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith." It is the work of the people of God to hold up the Bible as the standard of religion and the foundation of hope. {RH, November 5, 1889 par. 10}

Those who have had living faith in the messages of God for the time in which they have lived, and who have acted out their faith in obedience to his commands, have been accepted of God, and have escaped the judgments that were to fall upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, "Babylon is fallen, is fallen. . . . Come out of her, my people,



that ye be not partakers of her sins, and that ye receive not of her plagues." Those who obey this message will escape the terrible plagues that will surely be visited upon her. {RH, November 5, 1889 par. 11}

The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse his sign or seal. The question of most vital importance for this time is, "Who is on the Lord's side? Who will unite with the angel in giving the message of truth to the world? Who will receive the light that is to fill the whole earth with its glory?" Those who cherish the light that they have, will receive more. Increasing light will shine about the souls who yield to the softening, subduing grace of Christ; and those who love the light, will be saved from the delusions of Satan. He will strive with intense energy to exhibit, through his miracle-working power, signs and wonders that will seem to eclipse the work that God will do in the earth. And all will be deceived except those whose names are written in the Lamb's book of life. We need light now at every step, lest we be swept away with the error of the wicked. {RH, November 5, 1889 par. 12}

**PERIODICALS / RH - The Review and Herald / November 12, 1889 The Disciples of Christ Are One in Him. [SERMON AT BASEL, SWITZERLAND, FEB. 22, 1887.] - By Mrs. E. G. White. -**

**November 12, 1889 The Disciples of Christ Are One in Him.**

**[SERMON**

**AT BASEL, SWITZERLAND, FEB. 22, 1887.]**

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**By Mrs. E. G. White.**

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"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:16, 17. {RH, November 12, 1889 par. 1}

God has given this precious promise to those who speak often one to another, to those that fear the Lord and that think upon his name. The Lord has a book open before him, and as his children gather together to worship him, as they speak one to another to magnify his name, their testimonies are recorded in the imperishable records. {RH, November 12, 1889 par. 2}

We are not to bring complaints and murmuring into our testimony in the social meeting, but we are to talk of the blessed hope, to reflect as much light as possible upon the meeting. The Lord of heaven has represented himself as looking on with

interest as the names and testimonies of those who fear and love him are written in his book of remembrance. Those who engage in this order of service, who speak often one to another, are to be gathered in the day when the Lord shall make up his jewels; are to be spared as a man spareth his son that serveth him. {RH, November 12, 1889 par. 3}

Some of the choicest of Heaven's blessings are poured out upon his people when they are assembled together. It was on the day of Pentecost, when the disciples were gathered together, and were confessing their sins and offering up petitions to God, that the blessing of God fell upon them in a most wonderful manner. Says the apostle, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . And when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." An immense multitude assembled together on the day of Pentecost, and the blessing of God rested upon them all; for they were to carry the light which God had let shine upon them from heaven, to all parts of the earth. The very same Spirit, the very same God that flashed that light upon the people in the early days of Christianity, will pour out his light and truth upon our assemblies when we seek God as earnestly and perseveringly. {RH, November 12, 1889 par. 4}

The light that God has given me I have tried to impart to you through an interpreter, and I have evidence that your hearts have been open to receive the truth that God has sent to you. Before I came to Europe, the situation and condition of different nationalities were presented before me. I was shown that of necessity there must be a different mold given to the spirit and the workings of these different peoples, or there would be developed in each nationality a selfish disposition to build up a separate interest. The very first work that God would have us do is to seek to unite the interests of the brethren of different nationalities, that there may be a blending together of sympathies and forces in the work. Jesus lifted up his eyes to heaven, and prayed to the Father in behalf of his church. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me." {RH, November 12, 1889 par. 5}

In speaking of plans proposed for the progress of the work in these foreign countries, many have said, "You cannot labor here as you do in America. You must approach the people of different nationalities in a way to meet their peculiar prejudices and opinions." Are these peculiarities fine gold, or are they dross that God would have consumed? The word of God reveals the fact to us that there must be a united phalanx against the enemy. The French have their peculiarities, and the English have theirs, and the Germans theirs; but God has made it manifest that all nations must have the mold of Christ if they would enter the kingdom of heaven. {RH, November 12, 1889 par. 6}

Says the apostle James, "Who is a wise man and endued with knowledge among

you? let him show out a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." And Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." {RH, November 12, 1889 par. 7}

There is one God, one faith, one baptism. There is one Lord Jesus, who must abide in the soul of every one of these brethren. When the brethren of one nationality separate themselves from the brethren of another nationality, to build up a separate interest, they are doing that which God never designed should be done. The very same truth which sanctifies my heart will sanctify the hearts of brethren of other nations. The fact that my brethren and sisters are obliged to talk another language is no reason that their characters should not be fashioned according to the one true Pattern, Christ Jesus. In order to be fitted for heaven they need the same discipline that I need. It is because our foreign brethren have thought the work must be carried on to suit the peculiarities and prejudices of the people that the cause of present truth has not advanced as it should have advanced during these years. {RH, November 12, 1889 par. 8}

Some have thought that you must labor for the Germans in a different way from the way in which you work for the French or English; but the Germans need to learn at the foot of the cross the same lessons that the French must learn there. We have but one Saviour, and but one cross of Calvary. We have but one school in which to learn the lesson of humility. Christ has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." It is at the cross of Calvary that we all must meet, and learn meekness and lowliness of heart. {RH, November 12, 1889 par. 9}

My French brethren have many lessons to learn from the great Teacher. Christ says to them, "Take my yoke upon you, lift my burdens." Christ says to the Germans, "Come unto me, and ye shall find rest unto your souls." He says to the English, "Take my yoke, bear my burden, learn of me, and ye shall find rest." The yoke of Christ never galls the neck of the wearer. It is the yoke of our own manufacture that is heavy and unendurable. It is when you are not willing to bear the yoke with Christ that you find the burden grievous. {RH, November 12, 1889 par. 10}

As you learn the lesson of meekness, as you become one with Christ as he is one with the Father, you will draw together. The brethren of different nationalities will have but one interest and hope and work. You will not feel that because the French have

habits of thought and action to which you are not accustomed, you must divorce your interests from theirs. The Germans will not feel that because they have some good ideas and customs, they can never learn of others. Every follower of Christ must come to the foot of the cross. I must not say to my French brother, "You stand on that side of the cross, because that is your place," and to my German brother, "You stand on that side, and I will stand on this side because I am English." We must seek for unity and harmony. We should seek for the deep movings of the Spirit of God, that the sweet spirit of Christ may blend heart with heart. When we reach this union, God will let his rich blessing rest upon us as he let it rest upon the disciples on the day of Pentecost, and then we shall be able to go forth to proclaim the message of love and mercy to all nations. We must all drink at the same fountain; for Christ has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If we all partake of the same nourishment, we shall all have the same testimony to bear. I cannot see that the experience of our German brethren differs from the experience of our French or English brethren. And why should there be a difference in the experience of the children of God? {RH, November 12, 1889 par. 11}

The idea that there must be a difference in the manner of presenting and carrying forward the work in different nations, must be dispelled from our minds. There must be no separate interest. Distinctions must be broken down, that we may all meet together as brethren of the same household. And this unity must exist before the foreign work will have the strength that it is possible for it to have. {RH, November 12, 1889 par. 12}

Our work is to elevate one another as brethren. We are to feel a Christian interest for one another and for every one,--for Germans, French, Italians, English, Scandinavians,--for souls of all nationalities. All who name the name of Christ are to be one in him. Then do not divide the body, but seek to worship God together as brethren. If there is a brother of another nationality in your meeting, take especial interest in him, and invite him to take part in the service. If there is no one who can interpret the stranger's words, this need not deter him from taking part, for God understands all languages, and he will write his testimony and his name in the book of his remembrance. The spirit he manifests will make its impression upon hearts, although the words he utters cannot be comprehended. {RH, November 12, 1889 par. 13}

Brethren and sisters, we must have less of self and more of Jesus. We must lie lower at the foot of the cross, and the more humble our views of self, the more exalted will be our views of Jesus and heaven. We need the power of the living God. We need to become living channels of light. It is not education or intellectual ability that will bring souls into the light of truth. The power to move souls will be found when you practice the lessons that you have learned in the school of Christ. Self must be hid in Jesus. God has rich blessings to bestow upon our German brethren, for the truth is to be opened more fully before them. He has rich blessings for the French brethren, and for all who are seeking to follow in the steps of the Master. And the lessons we learn of Christ must be repeated to others. There will be power in the testimony that is given in simplicity, and Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." {RH, November 12, 1889 par. 14}

**PERIODICALS / RH - The Review and Herald / December 3, 1889 The Need of a Deeper Knowledge of God. - By Mrs. E. G. White. -**

**December 3, 1889 The Need of a Deeper Knowledge of God.**

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**By Mrs. E. G. White.**  
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Enoch walked with God. He was of one mind with God. The prophet asks, "Can two walk together, except they be agreed?" If we are of one mind with God, our will will be swallowed up in God's will, and we shall follow wherever God leads the way. As a loving child places his hand in that of his father, and walks with him in perfect trust whether it is dark or bright, so the sons and daughters of God are to walk with Jesus through joy or sorrow, through sunshine or shadow, in the pathway of life. {RH, December 3, 1889 par. 1}

The Lord has committed to us the sacred, solemn work of presenting testing truth to the world. He has greatly honored us in giving us a part to act in his cause, in permitting us to be co-laborers with him. If we are indeed the delegated servants of the Lord, we should walk in the light, that we may be light-bearers to those who sit in darkness. The followers of Christ are to manifest to the world the characteristics of their Lord. They must not become careless or inattentive to their duty, or indifferent as to their influence; for they were to be representatives of Jesus in the earth. {RH, December 3, 1889 par. 2}

The word of God has served as a mighty cleaver to separate the children of God from the world. As they are taken out of the quarry of the world, they are as rough stones, unfit for a place in the glorious temple of God. But they are brought into the Lord's workshop, to be hewed and squared and polished, that they may become precious, accepted stones. This work of preparation for the heavenly temple is going on continually during probationary time. We are naturally inclined to desire our own way and will, but when the transforming grace of Christ takes hold upon our hearts, the inquiry of our souls is, "Lord, what wilt thou have me to do?" When the Spirit of God works within us, we are led to will and to do of the Lord's good pleasure, and there is obedience in heart and action. There are many professing to be followers of the meek and lowly Jesus, who find difficulty in serving God, because they set up their own proud will against the will of God. They are selfish and world-serving, and want everything to bend to their own desires and opinions. But the language of every soul professing the name of Christ should be, "All that the Lord requires of me, I will do." {RH, December 3, 1889 par. 3}

Those who do not walk in all faith and purity, find the thought of coming into the presence of God a thought of terror. They do not love to think or speak of God. They say in heart and by their actions, "Depart from us, O God; we desire not the knowledge of thy ways." But through faith in Christ, the true Christian knows the mind and will of

God. He understands by a living experience something of the length and depth and breadth and height of the love of God that passeth knowledge. The soul that loves God, loves to draw strength from him by constant communion with him. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God. If Christ is your companion, you will not cherish vain and impure thoughts; you will not indulge in trifling words that will grieve Him who has come to be the sanctifier of your soul. Let every ambassador of Christ cherish pure thoughts, speak refined words, and manifest a courteous behavior toward all with whom he comes in contact. The truth of God never degrades the receiver. The influence of the truth upon him who accepts it, will tend constantly to his elevation. It will not make him coarse and rough in thought, in word, in dress or deportment. Those who are sanctified through the truth, are living recommendation of its power, and representatives of their risen Lord. The religion of Christ will refine the taste, sanctify the judgment, elevate, purify, and ennoble the soul, making the Christian more and more fit for the society of the heavenly angels. {RH, December 3, 1889 par. 4}

Christians are to be God's noblemen, who will never grovel in bondage to the great adversary of souls, but will bind themselves to God, catching inspiration from him whom they love, who is high and lifted up. The soul that loves God, rises above the fog of doubt; he gains a bright, broad, deep, living experience, and becomes meek and Christ-like. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly heart, to be pure and undefiled, as was the Prince of heaven when he walked among men. {RH, December 3, 1889 par. 5}

Those who teach the truth must have a more thorough knowledge of the height and depth and breadth and length of the perfect love of God. Throughout the Christian's experience there will be battles to fight with self; but in all these conflicts the soul may rise in the triumph of victory, and be more than conqueror over the world, the flesh, and the Devil, through the name of the Lord Jesus Christ. We must have a deeper, higher sense of the consecration which God requires of men whom he has chosen as the depositaries of his holy word. They are not to be careless in any of their ways. A most solemn responsibility rests upon them to be examples to the flock of God, and to the world, in faith, in word, in life and character, that they may adorn the doctrine of Christ our Saviour. They are to be strictly pure, to be much in prayer, to be diligent students of the Bible. God has given them mind and reasoning powers, that they may search diligently for the jewels of his truth, that are to be presented in all their attraction to the imperiled souls of men. You should lay your souls open before God, that you may be filled with heavenly inspiration. You should keep the fountain of the soul pure, that the streams coming forth from it may be untainted with evil. The whole mind and soul should become imbued with the truth, that you may be a living representation of Christ.



My brethren, God would have you filled with his Holy Spirit, endowed with power from on high. Labor not to become great men; labor rather to become good and perfect men, showing forth the praises of Him who hath called you out of darkness into his marvelous light. God calls for Calebs and Joshuas, fearless, single-hearted men, who will work with faith and courage. {RH, December 3, 1889 par. 6}

Every one who is called of God to minister to his people, through the grace of Christ, is to depart from all iniquity, that his words, his life, his character, may point to the Lamb of God that taketh away the sin of the world. The servants of Christ are to have that wisdom which cometh from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The apostle says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." {RH, December 3, 1889 par. 7}

Ministers do not qualify themselves for their work by thorough and diligent study of the word of God. Unless they do this, they cannot instruct others, and they will fail to present every man perfect in Christ Jesus. Many go over large fields of Bible truth, but they do not seek to understand the practical meaning of the deep utterances of God. The Bible will instruct the Christian how he ought to behave before the world. Young men who desire to give themselves to the work of the ministry, or who have already done so, should put their minds to the task of searching the Scriptures. They should cultivate habits of self-control and simplicity. Like Daniel, they should avoid luxurious living, that their bodies may be in health, and their minds may be unclouded, and God will put his impress upon them as he did upon his servant of old. {RH, December 3, 1889 par. 8}

God gave Daniel wisdom, for he prayed for it in faith, and then he lived out his own prayers. He avoided everything which would weaken physical or mental power, and then committed his soul and body unto God, to be used for his glory. Let the servants of God fill the mind from the treasure-house of his word, that they may bring forth things new and old to feed the famishing flock of God. God's word is like a mine full of precious ore, and its truths will be the wealth of the mind. "Light is sown for the righteous, and gladness for the upright in heart." The riches of this mine are open to all; its treasures are inexhaustible. Precious gems of truth lie beneath the surface, and every hour's search will be fully repaid. Store the mind with the principles of the gospel of Christ; seek with painstaking effort for the hidden wealth of God's word. All heaven is watching to see what man will do with the precepts and promises of Jehovah. {RH, December 3, 1889 par. 9}

The ministers who venture to teach the truth when they have only a smattering knowledge of the word of God, insult his Holy Spirit. But he who begins with little knowledge, in a humble way, and tells what he does know, while seeking diligently for further knowledge, will become qualified to do a larger work. The whole heavenly treasure will wait his demand. The more light he gathers to his own soul, the more of the heavenly illumination he will have to impart to others; and thus he will become a channel of light to the world, and Heaven's strength will be given him, that he may resist

the powers of darkness, and be more than conqueror through Him who hath loved him. No one can find nourishment and growth unless he feeds on the bread of life. The word of God is our spiritual food; we must hunger for the bread of heaven, and thirst for the waters of life. We must become more heavenly minded. The more we behold the matchless loveliness of Christ, the more we shall desire to become like Him whom our soul loveth. The more we know of Him, the higher will be our ideal of character, and the more will we be elevated in striving to reach the perfect standard. {RH, December 3, 1889 par. 10}

There is too much Phariseeism among us. Too many are satisfied with themselves, with their forms and ceremonies; but those who are content with their human attainments, are not pleasing in the sight of God; for Jesus is ashamed to call them brethren. They are always purposing to do something great, but they never do it; for they depend upon their own strength, which is only as a broken reed. They have an indistinct view of a higher Christian life, but as time passes, they grow more and more indifferent, and are farther and farther away from its attainment. If these persons would put heart and soul and strength into the work of searching the Scriptures daily, Jesus would become to them sanctification and righteousness. A new power will come to every man who will humbly seek God by living faith. A divine element combines with the human when the soul reaches out after God, and the yearning heart may say, "My soul, wait thou only upon God; for my expectation is from him." {RH, December 3, 1889 par. 11}

If the ministers who are engaged in the sacred work of God, would seek those things that are above, where Christ sitteth on the right hand of God, they would live a purer, more elevated life; they would know what it means to "look and live." There is no need of the weakness that exists in the ministry today. The message of truth we bear to the world is all-powerful. There is much more embraced in present truth than many dream of. The minds of many are not put to the task of studying, that they may comprehend the deep things of God; but self and ease and lazy habits must be overcome, if we would draw nigh to God, and have him draw nigh to us. Our minds must be employed to the full, or we shall fail of obtaining the deep, rich experience that God is willing to give us. Every minister should seek to take in the meaning of the words of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth." Christ is the minister's example, and the minister should set upon the suggestion of the words of the Saviour, and become an example to the church of God. {RH, December 3, 1889 par. 12}

**PERIODICALS / RH - The Review and Herald / December 17, 1889 The Duty of Paying Tithes and Offerings. - By Mrs. E. G. White. -**

**December 17, 1889 The Duty of Paying Tithes and Offerings.**

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**By Mrs. E. G. White.**

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There are many things which should stir the soul to action at this time. We cannot afford to be sluggards now, my brethren. The Lord has the first claim upon all that we have. The means in our possession has been given to us in trust, and we hold it simply as the stewards of God's bounty. Many have made a mistake in withholding from the Lord that which he has plainly specified as his own. The tithe of all that God has blessed you with, belongs to him; and you have robbed God when you have used it for your own enterprises. The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. He has placed the matter beyond all question, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of his word in regard to tithing. {RH, December 17, 1889 par. 1}

The prophet asks, "Will a man rob God?" as though such a thing could hardly be possible. And the answer is, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." {RH, December 17, 1889 par. 2}

Upon what ground may we claim the full and rich promises of God? We can claim them only when we have fulfilled the conditions prescribed in his word. The Lord is constantly giving. He pours down the rain and the sunshine. He promises to give to his people the privilege of eating of the tree of life, and the hidden manna. He holds forth the crown of life, the white stone with the new name written therein. He says, "Whosoever will, let him take the water of life freely." God makes man his agent. He places bounties in his hands, not to do with as it suits his natural inclinations, but as shall best serve the cause of God and forward the truth in the earth. If man had co-operated with God as he directed, every part of the work of God would have moved on in perfect order; there would be no empty treasury. God has given to man the use of nine-tenths of his income, but one-tenth, with the addition of gifts and offerings, the Lord has reserved for himself. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls and the glory of your Redeemer? {RH, December 17, 1889 par. 3}

Many have waited to devote their means to God's cause until they were laid on their death-bed. They have willed a certain portion of their property to the work of God; but wills are not safe. They are often broken, and the means does not flow into the channel designed by the donor. It is much better to give your means to God while you are in health and strength. A close, selfish spirit seems to prevent men from giving to God his

own. The Lord made a special covenant with men, that if they would regularly set apart the portion designated for the advancement of Christ's kingdom, the Lord would bless them abundantly, so that there would not be room to receive his gifts. But if men withhold that which belongs to God, the Lord plainly declares, "Ye are cursed with a curse." {RH, December 17, 1889 par. 4}

It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. When Christ took human nature upon him, he bound humanity to him by a tie of love that can never be broken by any power save the choice of man himself. Through Christ we have the gift of eternal life, if we comply with the stated conditions; but if we are united to Christ, we are also united to humanity. God has a tender and impartial care for all his children. He is mindful of those who are despised and destitute. The Lord has given us the privilege of becoming co-workers with him, that the truth of heavenly origin may be placed within the reach of all, in all countries. Man has been privileged to become an agent to work out, not his own plans, but the plans of Heaven. His ears must be open to hear when God speaks, his heart in a condition to respond to his claims. {RH, December 17, 1889 par. 5}

There have been special occasions at large gatherings, when appeals have been made to the professed followers of Christ, for the cause of God, and hearts have been stirred, and many have made pledges to sustain the work. But many of those who pledged have not dealt honorably with God. They have been negligent, and have failed to redeem their pledges to their Maker. But if man is so indifferent about his promises to God, can he expect that the Lord will fulfill a promise made on conditions that have never been kept? It is best to deal honestly with your fellow-men and with God. You are dependent upon Christ for every favor you enjoy; you are dependent upon him for the future, immortal life; and you cannot afford to be without respect unto the recompense of reward. Those who realize their dependence upon God, will feel that they must be honest with their fellow-men, and, above all, they must be honest with God, from whom come all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings, is registered in the books of heaven as robbery toward him. {RH, December 17, 1889 par. 6}

No man who is dishonest with God or with his fellow-men can truly prosper. The most high God, the possessor of heaven and earth, says, "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Through the prophet Micah, the Lord again expresses his abhorrence of dishonesty: "Are there yet the treasures of wickedness in

the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." {RH, December 17, 1889 par. 7}

The Lord has bought us with his own precious blood, and it is because of his mercy and grace that we may hope for the great gift of salvation. And we are enjoined to deal justly, to love mercy, and to walk humbly with our God. Yet the Lord declares, "Ye have robbed me, even this whole nation." When we deal unjustly with our fellow-men or with our God, we despise the authority of God, and ignore the fact that Christ has purchased us with his own life. The world is robbing God upon the wholesale plan. The more he imparts of wealth, the more thoroughly do men claim it as their own, to be used as they shall please. But shall the professed followers of Christ follow the customs of the world? Shall we forfeit peace of conscience, communion with God, and fellowship with our brethren, because we fail to devote to his cause the portion he has claimed as his own? Let those who claim to be Christians, bear in mind that they are trading on the capital intrusted them of God, and that they are required to faithfully follow the directions of the Scriptures in regard to its disposal. If your heart is right with God, you will not embezzle your Lord's goods, and invest them in your own selfish enterprises. If you are faithful servants of Jesus, you will not rob God yourselves, or connive at those who do it. You will not be men-pleasers, world-servers. You will make your Lord's interest your interest. {RH, December 17, 1889 par. 8}

Brethren and sisters, if the Lord has blessed you with means, do not look upon it as your own. Regard it as yours in trust for God, and be true and honest in paying tithes and offerings. When a pledge is made by you, be sure that God expects you to pay as promptly as possible. Do not promise a portion to the Lord, and then appropriate it to your own use, lest your prayers become an abomination unto him. It is the neglect of these plainly revealed duties that brings darkness upon the church. Let the elders and officers of the church follow the direction of the sacred word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings. {RH, December 17, 1889 par. 9}

**PERIODICALS / RH - The Review and Herald / December 17, 1889 Christmas Address to the Young. -**

**December 17, 1889 Christmas Address to the Young.**

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The 25th of December has long been commemorated as the day of Jesus' birth, and in this article it is not my purpose to affirm or question the propriety of celebrating this event on this day, but to dwell upon the childhood and life of our Saviour. It is my purpose to call the attention of the children to the humble manner in which the Redeemer came to the world. All heaven was interested in the great event of Christ's

advent to earth. Heavenly messengers came to make known the birth of the long-promised, long-expected Saviour to the humble shepherds who were watching their flocks by night on the plains of Bethlehem. The first manifestation that attracted the notice of the shepherds at the birth of the Saviour, was a radiant light in the starry heavens, which filled them with wonder and admiration. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." {RH, December 17, 1889 par. 1}

Dear children, shall not these precious words, coming from the lips of heavenly angels, find a response in our hearts? Shall they not awaken gladness and melody in the soul because Jesus has come to our world to bring back to God those who through sin were estranged from him? If the angels of heaven glorified God, and poured forth their joy in divine melody and sacred song over the plains of Bethlehem, shall our hearts be cold and unimpressible? Shall we with indifference turn from the salvation brought to light through Christ? {RH, December 17, 1889 par. 2}

The astonished shepherds could scarcely comprehend the precious message borne to them by the angels, and when the radiant light had passed away, they said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child." {RH, December 17, 1889 par. 3}

They were filled with joy; they could not keep to themselves the precious knowledge of the advent of the Redeemer, but with glad enthusiasm they told to all whom they met the wonderful things they had seen and heard; and all who heard them, related the wonderful experience of the shepherds to the others, and many wondered and rejoiced, for they believed the words that had been spoken by the heavenly messengers. Glorifying and praising God, the shepherds returned to their flocks on the plains of Bethlehem. {RH, December 17, 1889 par. 4}

All heaven was moved on the occasion of the Saviour's birth. The triumphant song which the shepherds heard was only an echo of the praise resounding round the throne on high. The whole angelic host rejoiced and sung praises because salvation was presented as a free gift to fallen man. After the proclamation song to the shepherds, the heavenly multitude veiled their faces from human sight, the flood of heavenly light passed away, the thrilling song of praise was no longer heard by the shepherds; but the remembrance of that song could never die out of their hearts. O, what reason have we to praise God that this wonderful revelation from heaven was made to humble men! It is not those who occupy high positions, who hold most honored places in the world, who are selected as bearers of God's message of peace and salvation, which is of the



greatest interest to fallen men. The Lord has said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." {RH, December 17, 1889 par. 5}

Those who love God should feel deeply interested in the children and youth. To them God can reveal his truth and salvation. Jesus calls the little ones that believe on him the lambs of his flock. He has a special love for and interest in the children. Jesus has said, "Suffer little children, and forbid them not, to come unto me [let no one place any obstruction in the way of the children's coming to me]; for of such is the kingdom of heaven." Jesus has passed through the trials and griefs to which childhood is subject. He knows the sorrows of the young. By his Holy Spirit, he is drawing the hearts of the children to himself, while Satan is working to keep them away from him. The most precious offering that the children can give to Jesus, is the freshness of their childhood. When children seek the Lord with the whole heart, he will be found of them. It is in these early years that the affections are the most ardent, the heart most susceptible of improvement. Everything that is seen and heard makes an impression on the youthful mind. The countenances looked upon, the words uttered, the actions performed, are not the least of the books the young read; for they have a decided influence upon the mind, heart, and character. Then how important it is that the children come to Jesus in their earliest years, and become lambs of his flock! How important it is that the older members of the church, by precept and example, lead them to Jesus, who taketh away the sin of the world, and who can keep them by his divine grace from the ruin it works. The better acquainted they become with Jesus, the more they will love him, and be able to do those things that are pleasing in his sight. God has sanctified childhood in that he gave his only begotten Son to become a child on earth. {RH, December 17, 1889 par. 6}

What matchless love Jesus has manifested for a fallen world! If angels sung because the Saviour was born in Bethlehem, shall not our hearts echo the glad strain, Glory to God in the highest, peace on earth, good will to men? Although we do not know the exact day of Christ's birth, we would honor the sacred event. May the Lord forbid that any one should be so narrow-minded as to over-look the event because there is an uncertainty in regard to the exact time. Let us do what we can to fasten the minds of the children upon those things which are precious to every one who loves Jesus. Let us teach them how Jesus came into the world to bring hope, comfort, peace, and happiness to all. The angels explained the reason of their great joy, saying, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then, children and youth, as you celebrate the coming Christmas, will you not count up the many things for which you are to be grateful, and will you not present a gratitude offering to Christ, and so reveal that you do appreciate the heavenly Gift? {RH, December 17, 1889 par. 7}

The angels were amazed at the great love of Christ that led him to suffer and die on Calvary to rescue man from the power of Satan. The work of redemption is a marvel to the angels of heaven. Why, then, are we, for whom so great a salvation has been provided, so indifferent, so cold and unloving? Children, you can do errands for Jesus which will be wholly acceptable to him. You can bring your little gifts and offerings to Christ. The wise men who were guided by the star to the place where the young child

was, brought offerings of gold and frankincense and myrrh. When they found the Promised One, they worshiped him. Children, you may ask, "What gifts can we bring to Jesus?" You can give him your hearts. What offering is so sacred as the soul temple cleansed from its defilement of sin? Jesus stands knocking at the door of your hearts; will you let him in? He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Will you let Jesus into your hearts? Will you clear away the rubbish, and throw open the door, and willingly, gladly welcome in your heavenly guest? I shall not need to plead with you to bring you thank-offerings to God if you will but let the Saviour in. You will be so grateful, that you cannot be restrained from laying your gifts at the feet of Jesus. Let the hearts of all respond with exceeding joy for the priceless gift of the Son of God. Mrs. E. G. White. {RH, December 17, 1889 par. 8}

**PERIODICALS / RH - The Review and Herald / December 24, 1889 The Work of Preparing for the New Year. - By Mrs. E. G. White. -**

**December 24, 1889 The Work of Preparing for the New Year.**

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**By Mrs. E. G. White.**  
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Children may become missionaries for Jesus; and are there not youth who will give themselves to their Saviour before the new year comes? You need not wait for a special revival effort to be made; even today you may become soldiers of Christ. If you would be children of God, come to Jesus just as you are, and tell him you want to be his. Tell him that you want to love and obey him, and no longer do those things which are not pleasing in his sight. You are not to wait for any special feeling to know that you are accepted of him. Jesus bids you come to him, look to him, believe in him. He will accept you just as you are; for he can take away your sin, and give you strength to do those things which are pleasing in his sight. He loves you although you are sinful, and it is because he loves you that he is grieved with your wrong-doing. You cannot be happy while living in sin. You can be at peace only by choosing the right way. The psalmist says, "The fear of the Lord is the beginning of wisdom." {RH, December 24, 1889 par. 1}

I need not address you as children and youth who have never been instructed; for you have been taught in the Sabbath-school, you have had brought before you the manner of life that is pleasing to God. We sincerely hope that at home your parents have given you instruction in harmony with the teachings of the heavenly Master. The principles and rules taught by those parents who love and fear God, are not new principles or original rules. They are precious old rules from the Lord of heaven. The experience of parents who love Jesus will be valuable to their children, as it will enable them to apply the principles of God to the daily lives of their little ones. Let children and youth understand that the work of disciplining them is required of their parents by the

Lord, and that if children become impatient under this discipline, if they are displeased when they are restrained from evil, they are displeased and impatient with Christ and his commands. {RH, December 24, 1889 par. 2}

Jesus clothed his divinity with humanity that he might have an experience in all that pertains to human life. He did not leave plans for the welfare of youth and children in obscurity and uncertainty. He became a child, and in his life we find an example of what is the proper development of childhood. He was subject to his parents. Then why should children and youth be surprised if their God-fearing parents manifest prayerful solicitude for them, and watch with anxious interest over their course during the period when their characters are forming? Parents realize the perils to which their children are exposed, and they feel the responsibility that rests upon them to teach their children what is the right way both by precept and example. {RH, December 24, 1889 par. 3}

Abraham is an example of what parents should be. The Lord says of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord commended Abraham because he cultivated home religion, and used his authority and influence as priest of his household, to promote the fear of the Lord. The God of heaven has spoken to parents concerning the course they should pursue in educating and training their children in the way of the Lord. Parents are not only to instruct, but to restrain and command. The wise man says, "Train up a child in the way he should go: and when is old, he will not depart from it." {RH, December 24, 1889 par. 4}

There are parents who, through indulgence of their children, fail to give them the discipline that the Lord designs they should have. Abraham did not betray the sacred trust committed to him, through overfondness for his children. He followed the directions of Heaven. He knew that he was answerable to God for the manner in which he instructed his children. He was to train them that they might come from the ranks of Satan, and march under the banner of Prince Emmanuel. {RH, December 24, 1889 par. 5}

There are a few days before the old year closes and the new year begins. Will it not be most pleasing to the Lord for parents to give earnest attention to the salvation of their children? Will it not be pleasing to God for the children and youth to unite in this work with their parents, that the entire household, without further delay, may seek the Lord while he may be found, and call upon him while he is nigh? Hear the important words of instruction that the Lord has given: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Let parents confess that they have neglected to properly instruct their children, and let children confess that they have broken the fifth commandment. Satan is working upon the minds of the children to lead them in the path of disobedience, that they may follow in evil ways. If he can obtain the control of one child's mind, he can, through that child, gain the control of others, and turn them from the instruction given in God's word, in the Sabbath-school, and from the sacred desk. {RH, December 24, 1889 par. 6}

Children and youth, will you celebrate the new year in a way that will meet the approval of God? Will you give your hearts to Jesus, who gave his own precious life

that he might take you from the enemy's ranks, and place you under this own blood-stained banners? Jesus died that you might no longer remain the property of Satan, but become his own dear children. The inspired apostle says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." {RH, December 24, 1889 par. 7}

Every day that you remain in sin, you are in Satan's ranks; and should you sicken and die without repentance, you would be lost. No one can force you to give your heart to Jesus, no one can compel you to throw off the yoke of Satan. You may choose to do his bidding, to be children of the wicked one; you may rob God of your time, you may refuse to serve him, because the infatuation of sin, the service of Satan, is acceptable to you. But can you afford this? Can you afford to rob God by withholding that which he has purchased for himself? Would you choose to please the Lord's worst enemy? Would you have Christ make all that sacrifice on Calvary's cross for you in vain? Jesus has given every evidence that he loves you, in that he died to make you happy through the treasures of his grace in this life, and to make you happy in the future immortal life. {RH, December 24, 1889 par. 8}

Will parents repent on their backslidings from God? Will they obey the laws of God? His heart of love is drawn out to the needy, to the destitute, and to the perishing. What else but blessing will follow those who are obedient? The parents who administer to their children after the example of Abraham, by the combined influence of authority and affection, will find the favor of God. God has told you, fathers and mothers, that a certain course must be pursued by those for whom Christ has died, and this is the very course you should pursue to meet the approval of God. The Holy One of Israel has laid out before you plain rules for the guidance of all within the home circle. From this high standard of the Lord there can be no departure. The first principles of holiness must be taught to the children both by precept and example. The Lord calls upon fathers and mothers in every family to take hold of this work of educating their children in the fear of the Lord. Lose no time. Sabbath-keeping parents, and even ministers, need to closely examine their children's course of action, and their own course in regard to them; for if these children are growing up without a knowledge of Christ, without conforming to the precepts of God, the parents will be held responsible. These children, by words and works, are communicating the knowledge of evil to other children. Their influence is to lead others to disregard the claims of God. Children and youth need to be daily instructed in the fear of the Lord. Their inclinations and desires are to be restrained, and turned in the right channel of the precious lessons of Jesus. Let parents find out the good way of the Lord themselves, and walk circumspectly in that way; and when perplexity comes, carry it, not to your neighbors, but to God, that you may bring up your children in the nurture and admonition of the Lord. {RH, December 24, 1889 par. 9}

Children who have once given their hearts to God, and have grown indifferent and cold, unthankful and self-indulgent, disobedient to their parents, should seek the Lord anew. Let them come to Jesus just as they are, confess to their parents their sins of disrespect, their disregard of home authority; let them confess to their associates their

sinful course in dishonoring their Saviour, and Jesus will receive them again to his favor. Let them acknowledge that they have been acting as children do who have never claimed to love and obey God. This is the very work to be carried on in every household; and if the parents have not encouraged their children in keeping the way of the Lord, if they have allowed temporal matters to engross their attention, and have failed to instruct their children in righteousness, leading them step by step up to God's holy standard; if they have been impatient and full of fault-finding, they cannot expect the Lord to bless them, unless they confess their own neglect of duty, not only to their children, but to those who have been injured by their unrighteous course of action. {RH, December 24, 1889 par. 10}

We ask, Shall there be earnest work done in the few days left of the old year, in preparing our souls to begin the new year aright? Now is the accepted time; behold, now is the day of salvation. In seeking the Lord you may make a degree of progress that will surprise you, if you only enter upon it sincerely, humbling your hearts before God. {RH, December 24, 1889 par. 11}

Many have discarded home religion. But we have no time to devote to self-serving and unimportant matters. One writer has said, "There are only two kinds of persons who can properly be styled reasonable: those who serve God with all the heart because they know him, and those who seek him with all the heart because they know him not." The truth must be planted in your hearts, and become an abiding principle that controls your life. God is at work. All the angels are doing his bidding in diligently working with parents, that the truth may be imprinted upon the soul. Fathers and mothers must be sanctified through the truth if they would have a sanctifying influence upon their families. God requires Christians to be active and earnest, that the souls of those dearest to them may be saved. Those who work for the souls of their own household, will feel a deep interest for their neighbors and for the youth and children about them. There is plenty of work to be done that involves eternal interests. While the powers of darkness are active, plotting for the suppression of God's truth, and making more dense the darkness that surrounds those who are already in darkness, that they may be zealous, sanguine, and determined in their own evil way, shall not those who know the truth for this time be zealous advocates of it? Shall they not awaken to their God-given privileges? Shall those who are enlightened, who are made the depositaries of heavenly treasures, be cold and indifferent? Why, I ask, do not the works of those who claim to know the truth, correspond to the far-reaching principles of the truth? If death is the wages of sin, as we know it to be, then why not cease to sin? Why not come into sacred nearness to God, and by his grace, repress sin in your family? Why not lay a firm, commanding hand upon your children? Have you the tenderness of Christ? Have you the love of Christ that you can require obedience without mingling impatience with your authority? Will you have power from God and the persuasiveness of Christ in your home rule? Then far more will be done than is now accomplished. {RH, December 24, 1889 par. 12}

Members of the church must awake, and do their part, and God will work mightily in behalf of his commandment-keeping people. Will every family in our several churches



think seriously, prayerfully, before the old year closes? Have you old grudges? have you difficulties, envyings, jealousies, heart-burnings? Let Jesus come in the cleanse the soul-temple. Let parents and children make the most of the present opportunity, and set their hearts in order. Where difficulties exist among brethren, let them carry out the injunction of the apostle: "Confess your faults one to another, and pray one for another, that ye may be healed." {RH, December 24, 1889 par. 13}

**PERIODICALS / RH - The Review and Herald / December 24, 1889 An Address in Regard to the Sunday Movement. -**

**December 24, 1889 An Address in Regard to the Sunday Movement.**

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Dear Brethren and Sisters:--

I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday. {RH, December 24, 1889 par. 1}

There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do; for the honor of his law and the religious liberty of the people are at stake. God would have us see and realize the weakness and depravity of men, and put our entire trust in him; "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, December 24, 1889 par. 2}

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted;" and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be



lightened with its glory. The present truth--the commandments of God and the faith of Jesus--has not yet been sounded as it must be. There are many almost within the shadow of our own doors, for whose salvation no personal effort has ever been made. We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness, disloyalty to God, so prevails that his law is made void, but the psalmist says of such a condition, "It is time for thee, Lord, to work; for they have made void thy law." {RH, December 24, 1889 par. 3}

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law, and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold his people who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. {RH, December 24, 1889 par. 4}

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power in behalf of his church. {RH, December 24, 1889 par. 5}

My brethren, you must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be, will be; prophecy must be fulfilled." O awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen, you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies, because it did not agree with their own opinions. {RH, December 24, 1889 par. 6}

God does not force any man into his service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ. {RH, December 24, 1889 par. 7}

If the watchmen sleep under an opiate of Satan's and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God, they will be charged with the blood of souls. The watchmen must be wide awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil, and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces, and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do his will, making him our counselor, and then in faith work away from self. {RH, December 24, 1889 par. 8}

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work, Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to his children. It is his design to keep them in ignorance of what shall come upon the earth. All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth, that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God. {RH, December 24, 1889 par. 9}

Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now. The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, he will be their defense. He will open ways that the message of light may come to great men, to authors, and lawmakers. They will have opportunities of which you do not dream, and some of them will boldly advocate the claims of God's downtrodden law. {RH, December 24, 1889 par. 10}

Instead of increased power as we enter the perils of the last days, weakness,

dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven, we should be mighty in him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by his Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to his people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him, and even these he is trying to overcome. Much upon these things has been shown to me, but I can only present a few ideas to you. Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility. {RH, December 24, 1889 par. 11}

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." It is a day when instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims, are some who break its sacred precepts. The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. {RH, December 24, 1889 par. 12}

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of his glory; that ministers and people shall become strong in his strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound. God help us to work unitedly and as we never have

worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it, for we are well able." We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been intrusted to them, and lead the flock of God in right pathways.

Mrs. E. G. White. {RH, December 24, 1889 par. 13}

**PERIODICALS / RH - The Review and Herald / January 7, 1890 Christ Revealed the Father. - By Mrs. E. G. White. -**

**January 7, 1890 Christ Revealed the Father.**

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**By Mrs. E. G. White.**  
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"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one. John bore witness of Christ, and pointed all men to him as the promised Messiah. When he beheld Jesus before him, he declared, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And of his fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." {RH, January 7, 1890 par. 1}

As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." {RH, January 7, 1890 par. 2}

Christ was misjudged by the Jews, because he did not dwell constantly on the law as written in the tables of stone. He invited men to learn of him, for he was a living representation of the law of God. He was the only one in human garb that could stand among a nation of witnesses, and, looking round upon them, say, "Which of you

convinceth me of sin?" He knew that no man could point out any defect in his character or conduct. What power his spotless purity gave to his instructions, what force to his reproofs, what authority to his commands! Truth never languished on his lips, never lost any of its sacredness, because it was illustrated in the divine character of its Advocate. How simple, how clear and definite, were his utterances! Jesus declared his mission before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." {RH, January 7, 1890 par. 3}

When Jesus spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from his lips clothed in new and interesting representations that gave in the freshness of a new revelation. His voice was never pitched to an unnatural key, and his words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection. When his doctrines were opposed, he defended them with so great zeal and certainty as to impress his hearers that he would die, if need be, to sustain the authority of his teachings. {RH, January 7, 1890 par. 4}

Jesus was the light of the world. He came forth from God with a message of hope and salvation to the fallen sons of Adam. If men would but receive him as their personal Saviour, he promised to restore to them the image of God, and to redeem all that had been lost through sin. He presented to men the truth, without one thread of interwoven error. When he taught, his words came with authority; for he spoke with positive knowledge of the truth. {RH, January 7, 1890 par. 5}

The teaching of men is wholly different from the teaching of Christ. There is a constant tendency on the part of man, to present his own theories and opinions as matter worthy of attention, even when they have no foundation in truth. Men are very tenacious for their erroneous ideas and idle opinions. They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Jesus declared that every one that was of the truth would hear his voice. {RH, January 7, 1890 par. 6}

How much more power would attend the preaching of the word today, if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Christ, and upon practical godliness. He who had stood in the counsel of God, who had dwelt in his presence, was well acquainted with the origin and elements of truth, and understood its relation and importance to man. He presented to the world the plan of salvation, and unfolded truth of the highest order, even the words of eternal life. {RH, January 7, 1890 par. 7}

Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that no one might regard them as the originators of anything whereof they might glory. They were jealous for the honor of God, to whom all praise belongs. They declared that their ability and the messages they brought, were given them as delegates of the power of God. God was their authority and sufficiency. Jesus had imparted a knowledge of God to patriarchs,



prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father. Through the holy men of old, Christ labored for the salvation of fallen humanity. And when he came to the world it was with the same message of redemption from sin, and restoration to the favor of God. {RH, January 7, 1890 par. 8}

Christ is the Author of all truth. Every brilliant conception, every thought of wisdom, every capacity and talent of men, is the gift of Christ. He borrowed no new ideas from humanity; for he originated all. But when he came to earth, he found the bright gems of truth which he had intrusted to man, all buried up in superstition and tradition. Truths of most vital importance were placed in the frame-work of error, to serve the purpose of the arch-deceiver. The opinions of men, the most popular sentiments of the people, were glossed over with the appearance of truth, and were presented as the genuine gems of heaven, worthy of attention and reverence. But Christ swept away erroneous theories of every grade. No one save the world's Redeemer had power to present the truth in its primitive purity, divested of the error that Satan had accumulated to hide its heavenly beauty. {RH, January 7, 1890 par. 9}

Some of the truths that Christ spoke were familiar to the people. They had heard them from the lips of priests and rulers, and from men of thought; but for all that, they were distinctively the thoughts of Christ. He had given them to men in trust, to be communicated to the world. On every occasion he proclaimed the particular truth he thought appropriate for the needs of his hearers, whether the ideas had been expressed before or not. {RH, January 7, 1890 par. 10}

The work of Christ was to take the truth of which the people were in want, and separate it from error, and present it free from the superstitions of the world, that the people might accept it on its own intrinsic and eternal merit. He dispersed the mists of doubt, that the truth might be revealed, and shed distinct rays of light into the darkness of men's hearts. He placed the truth in clear contrast with error, that it might appear as truth before the people. But how few appreciate the value of the work that Christ was doing! How few in our day have a just conception of the preciousness of the lessons which he gave to his disciples. {RH, January 7, 1890 par. 11}

He proved himself to be the way, the truth, the life. He sought to attract the minds of men from the passing pleasures of this life to the unseen and eternal realities. Views of heavenly things do not incapacitate men and women for the duties of this life, but rather render them more efficient and faithful. Although the grand realities of the eternal world seem to charm the mind, engross the attention, and enrapture the whole being, yet with spiritual enlightenment there comes a calm, heaven-born diligence, that enables the Christian to take pleasure in the performance of the commonplace duties of life. Our daily cares and responsibilities are tests by which it is manifested whether or not we will be found faithful in little things, that we may be intrusted with greater responsibilities. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." He who has faithfully employed his talents for his Master, will hear from his lips the words of approbation, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over



many things: enter thou into the joy of thy Lord." {RH, January 7, 1890 par. 12}

Satan has worked continually to eclipse the glories of the future world, and to attract the whole attention to the things of this life. He has striven so to arrange matters that our thought, our anxiety, our labor might be so fully employed in temporal things, that we should not see or realize the value of eternal realities. The world and its cares have too large a place, while Jesus and heavenly things have altogether too small a share in our thoughts and affections. We should conscientiously discharge all the duties of every-day life, but it is also essential that we should cultivate above everything else, holy affection for our Lord Jesus Christ. The greatest hindrance to our spiritual growth is a neglect to exercise the faith that works by love and purifies the soul. There is much blind unbelief in the promises that have been left on record for our comfort and support. We need a more intelligent knowledge of the Bible, that we may understand what is the revealed will of God. {RH, January 7, 1890 par. 13}

The objects of time and sense engross the mind so fully that we scarcely look heavenward. The spiritual and eternal are so obscured by common, earthly things that we do not appreciate their worth and importance. We do not improve our opportunity to study the word of God as we should. The contemplation of the love of God, manifested in the gift of his Son for the salvation of fallen men, will stir the heart and arouse the powers of the soul as nothing else will. The work of redemption is a marvelous work, it is a mystery in the universe of God. But how indifferent are the objects of such matchless grace! The apostle says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If our senses had not been blunted by sin, and by contemplation of the dark pictures that Satan is constantly presenting before us, a fervent and continuous flow of gratitude would go out from our hearts toward Him who daily loads us with benefits of which we are wholly undeserving. The everlasting song of the redeemed will be praise to Him who hath loved us, and washed us from our sins in his own blood; and if we ever sing that song before the throne of God, we must learn it here. If we meditate upon the love of God, all our habits will indicate that we are preserved in a well-balanced, healthful condition, and our spiritual powers will increase as we exercise them in faith and prayer, and active service for God. We need that living faith that works and by works is made perfect. {RH, January 7, 1890 par. 14}

**PERIODICALS / RH - The Review and Herald / January 14, 1890 Serve the Lord With Gladness. - By Mrs. E. G. White. -**

**January 14, 1890 Serve the Lord With Gladness.**

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**By Mrs. E. G. White.**  
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"Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee."

Those who honor God by obedience to all his requirements are free to eat and rejoice before the Lord, and he himself, as an unseen guest, will preside at the board. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom. Would that all who profess to be the children of God, who profess to keep his commandments, might bring thankfulness and rejoicing into the service of Christ. Nothing is more grievous to God than for his children to go constantly mourning, covering the altar with tears. He says by the prophet Malachi, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." {RH, January 14, 1890 par. 1}

Our God should be regarded as a tender, merciful father. The service of God should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in his work. As the people of God meditate upon the plan of salvation, their hearts will be melted in love and gratitude. When they were lost, Christ died to save them; through the gift of the Son of God, provision has been made whereby none need perish, but all may have everlasting life. God would not have his children, for whom so great a salvation has been provided, act as though he were a hard, exacting task-master. He is their best friend, and when they worship him, he expects to be with them to bless and comfort them, and fill their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. The Lord desires that those who come to worship him shall carry away with them precious thoughts of his care and love that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things. {RH, January 14, 1890 par. 2}

The children of God are called upon to be representatives of Christ, showing forth the goodness and mercy of the Lord. If they but revealed his goodness from day to day, barriers would be raised around their souls against the temptations of the evil one. If they would keep in remembrance the goodness and love of God, they would be cheerful, but not vain and full of carnal mirth. {RH, January 14, 1890 par. 3}

The Lord would have all his sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." {RH, January 14, 1890 par. 4}

When we go mourning, we leave the impression upon minds that God is not pleased to have us happy, and in this we bear false witness against our Heavenly Father. Satan is exultant when he can lead the people of God into unbelief and despondency. He delights to see us mistrusting God, doubting his willingness and power to save us. He loves to have us feel that the Lord will do us harm by his providences. O let the attitude of doubt be changed! Christ in the Old Testament is the same as Christ in the New

Testament. His commands and promises are identical. When he charged his people of old to rejoice before him, it was for our comfort as well as for theirs. Happiness that is sought only from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory, and when it is over, the soul is filled with loneliness and sorrow. But when we engage in the service of God, the heart should be aglow with thanksgiving; for the Christian is not left to walk in uncertain paths, he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. Let us never doubt God. He made us, he loves us, and in one rich gift poured out all heaven for us; and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {RH, January 14, 1890 par. 5}

God knows our wants, and has provided for them. The Lord has a treasure-house of supplies for his children, and can give them what they need under all circumstances. Then why do we not trust him? He has made precious promises to his children on condition of faithful obedience to his precepts. There is not a burden but he can remove, no darkness but he can dispel, no weakness but he can change to power, no fears but he can calm, no worthy aspiration but he can guide and justify. {RH, January 14, 1890 par. 6}

We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them. We are to render a cheerful service to God. It is the work of Satan to present the Lord as lacking in compassion and pity. He misstates the truth in regard to him. He fills the imagination with false theories concerning God; and instead of dwelling upon the truth in regard to the character of our Heavenly Father, we fasten our minds upon the misrepresentations of Satan, and dishonor God by mistrusting him and by murmuring against him. When we act like culprits under sentence of death, we bear false witness against God. The Father gave his only begotten and well-beloved Son to die for us, and in so doing he placed great honor upon humanity; for in Christ the link that was broken through sin was reunited, and man again connected with Heaven. You who doubt the mercy of God, look at the Lamb of God, look at the man of sorrows, who bore your grief and suffered for your sin. He is your friend. He died on the cross because he loved you. He is touched with the feeling of your infirmities, and bears you up before the throne. In view of his unspeakable love, should not hope, love, and gratitude be cherished in your heart? Should not gladness fill your service to God? {RH, January 14, 1890 par. 7}

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents this view of religion in his own life, he is, through his unbelief, seconding the falsehood of Satan. We dishonor God when we think of him only as a judge ready to pass sentence upon us, and forget that he is a loving Father. The whole spiritual life is molded by our conceptions of God; and if we cherish erroneous views of his character, our souls will sustain injury. We should see in God one who yearns toward the children of men, longing to do them good. He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. All through the Scriptures, God is represented as one who calls,

woos by his tender love, the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of their children as is God with those he seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaty to the wanderer than does he. O shall we not love God, and show our love by humble obedience? Let us have a care for our thoughts, our experiences, our attitude toward God; for all his promises are but the breathings of unutterable love. {RH, January 14, 1890 par. 8}

**PERIODICALS / RH - The Review and Herald / January 21, 1890 The Need of Complete Consecration. - By Mrs. E. G. White. -**

**January 21, 1890 The Need of Complete Consecration.**

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**By Mrs. E. G. White.**  
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Brethren, the Lord is coming, and we need to bend every energy to the work before us. We must not only give discourses in the desk, but minister out of the desk. We must be a savor of life unto life in our conversation and deportment. Watchmen upon the walls of Zion, God calls upon you to give yourselves wholly to the work. It is impossible for any man to answer the purpose of God unless he gives his whole soul, mind, and being to God, deciding that he will practice what he preaches, showing himself to be a faithful, devout Christian, a partaker with Christ of his sufferings. The servants of God should pray as never before, Lord, "open thou mine eyes, that I may behold wondrous things out of thy law." "Lord, open thou my lips, and my mouth shall show forth thy praise." {RH, January 21, 1890 par. 1}

We lose much by not diligently searching the Scriptures for precious gems of truth. We should study the word of God more earnestly. "Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Jesus is measuring the characters of those who profess to be his followers. He is going from congregation to congregation, from church to church, measuring the worshipers. He follows those who claim to be the sons and daughters of God, to take their measurement in business transactions, in trade, in all the affairs of life. His under-shepherds are bearing heavy responsibilities; for by virtue of their office they are to be representatives of Christ, representatives of the sanctifying power of the truth. The under-shepherds may sleep, they may fail to rightly divide the word of truth, they may fail to point the flock to the pastures provided for them. Instead of being a light to the world, they may be walking in darkness. They may stumble upon the dark mountains of unbelief. But the True Shepherd, he that keepeth Israel, shall neither slumber nor sleep. If the candlestick is held by unfaithful men, if it gives a flickering light that grows dim and dies out, there is One who sees, One who declares, "I know thy works." {RH, January 21, 1890 par. 2}

Christ is present at every assembly and at every private interview. He has made his people the depositaries of rare blessings. He has given them gems and treasures richer than gold; and every faithful co-laborer with God is to work the mine of truth and bring the treasures to view. The great Master-worker has an oversight of the whole. He notes those who toil with patience. He sees their faith, their forbearance, their love, their untiring zeal; and it is registered of them in the book of heaven, "Well done, good and faithful servants." They are commended because they have toiled early and late, and because they cannot bear them which are evil. They have carried out the injunction of the apostle to "reprove, rebuke, exhort with all long-suffering and doctrine." They have administered impartial discipline, laying their hand upon all false teaching, upon false brethren whose works have denied the faith. Amid the scorn of men, suffering worldly loss, they have manifested steadfast integrity. While temptations to worldliness and licentiousness cause the love of many to wax cold, they stand true as the needle to the pole, as faithful workers, as standard-bearers for God, in principle firm as a rock. {RH, January 21, 1890 par. 3}

Shall we forget our holy calling, brethren? Shall the mournful deterioration of piety be seen among us, that caused the rejection of the Jewish nation? Shall we who have had so great light upon Bible truth let a dry, dead formalism take the place of zeal and faith? Is our light to go out in darkness? Are we not to work zealously to counteract the arts of the enemy? We must watch and pray. We must arouse and take in the situation. We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in his office work. As he is, so will his followers be in this world. We must now set before the people the work which by faith we see our great High-priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in his work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time. {RH, January 21, 1890 par. 4}

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. We are to study the mind of Christ, and to receive the truth as it is in Jesus. We are to watch and pray, to consult the living oracles of God. When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure to the minds of those who are controlled by the temptations of the evil one, and they engage in side issues to gratify their own selfish purposes, and their true moral standing is determined by their works. {RH, January 21, 1890 par. 5}

I appeal to you, my fellow-laborers, to meditate upon the sacred truths imparted unto you. The heavenly Master has intrusted you with the mine of truth, and you are to work out its treasures, to display its gems, and unveil its attractions, not merely when giving a discourse, but in your daily life you are to show the constraining, transforming power of the truth. Every faculty and power of our nature must receive the imprint of Christ's

signature. We must become partakers of the divine nature. By beholding, we become changed into his image. {RH, January 21, 1890 par. 6}

What are we doing for Jesus? Are we cooperating with him in his great work above? Are we using every jot of influence we have to cleanse the temple of God from defilement? Let not the ministers act in such a way that they will come under the same condemnation as did the priests and rulers whom Jesus charged with making the house of God a den of thieves. We might better be reduced to penury than gain means that will divorce our interest from the solemn truths for this time. It is Satan's studied effort to make of none effect saving, testing truth through the lives of those who preach the truth to others and who in their daily practices deny what they preach. If we are paralyzed spiritually, we shall not be able to realize that our obligations are in proportion to the light we have received. All the angels of heaven are united in the work of bringing to man the infinite treasures of the better world. Shall we not with grateful hearts show that we appreciate the heavenly gifts, and co-operate with the workers of heaven in bringing every power into captivity to Christ? {RH, January 21, 1890 par. 7}

If we would come into possession of the heavenly inheritance, the glorious, eternal substance, we must be in covenant relation with God, and employ every faculty of our being to win souls to Christ. O, would that I could present this subject in more fitting language, that you might comprehend the matter as it really is! God's people must be a peculiar, holy people, distinct in character and practice from the world, distinguished from all the religionists of the day. They must be patterns in personal piety and good works. There is higher, holier work for us to do than we have yet done. Christ has said, "My kingdom is not of this world." It has no principles that will meet the principles of the world. The Lord has set his Church as a light in the world, to guide the world to heaven. It is to be a part of heaven on the earth, flashing divine light on the pathway of benighted souls. {RH, January 21, 1890 par. 8}

God himself has plucked men as brands from the burning, and through the sanctifying power of his truth, he has trained the children of wrath to be the children of light, that they might cooperate with him in life and character, by precept and example, and reveal his miracle of grace that has filled the angels with astonishment and joy. {RH, January 21, 1890 par. 9}

Satan is working to put his seal and stamp upon the watchmen, that the purposes of God may not be fulfilled in them. He is working that the individual members of the Church shall not be one with Christ as he is one with the Father. But it is the privilege of Christ's followers to partake of the rich and full supplies of his grace, that the world may believe that Christ has indeed sent them. It is a lamentable fact that not all the ministers who preach the truth are converted. Many have ceased to advance in the path of progress, and they do not represent Christ, for they do not copy the Pattern. {RH, January 21, 1890 par. 10}

The Lord cannot glorify his name through ministers who attempt to serve God and mammon. We are not to urge men to invest in mining stock, or in city lots, holding out the inducement that the money invested will be doubled in a short time. Our message for this time is, "Sell that ye have, and give alms; provide yourselves bags which wax



not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." {RH, January 21, 1890 par. 11}

Just before Israel entered the land of Canaan, Satan sought to seduce the people, and lead them to idolatry, thinking to compass their ruin. He works in the same way in our day. There are young men whom God would accept to become workers together with him, but they have become absorbed in this real-estate craze, and have sold their interest in the truth for the prospect of worldly advantage. There are many who hold themselves away from the service of God, because they desire worldly gain, and Satan uses those who claim to believe the truth, to seduce souls. The tempter comes to men as he came to Jesus, presenting the glory of the world; and when a measure of success attends the ventures of men, they become greedy for more gain, and their spirituality dies; they lose their love for the truth. The immortal inheritance, the love of Jesus, is eclipsed to their vision by the fleeting prospects of the world. {RH, January 21, 1890 par. 12}

**PERIODICALS / RH - The Review and Herald / January 28, 1890 The Lord Must Be Our Light. - By Mrs. E. G. White. -**

**January 28, 1890 The Lord Must Be Our Light.**

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**By Mrs. E. G. White.**  
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"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." {RH, January 28, 1890 par. 1}

The word of God is filled with precious consolation for those who walk in simplicity and humility. We may have close relationship with God, and may understand his will concerning us. We should not dishonor God in this world, and be found doing less than our best every day; because if we do less than this, we not only suffer loss ourselves, but we detract from the glory that should be reflected to God in what we might do for humanity. We have a large field in which to labor. We cannot inclose ourselves in the four walls of our dwelling, and think that we are doing all that God requires of us. Our work is to bless others, and it is to be far-reaching in its results. Our hearts must be

open to receive the Spirit of God, that we may have a constant witness that our ways please him. By living faith we are to lay hold of the promises that he has given in his word. We are to be the recipients of the treasures of God's grace, we are to drink of the living waters and be refreshed, and then we are to become the channel of the grace of God to others. {RH, January 28, 1890 par. 2}

We should seek earnestly to be in a position where we can appreciate the value of souls, and realize that we are required to do the will of our Heavenly Father. I am not to look to see what somebody else is doing, but I am to see that I am doing my part faithfully. There is a blessed work for each one of us to do, but we cannot do it as we should unless we are in right relation to God. In our imperfection of character, in our great need and helplessness, we must come to the foot of the cross, and as the light shines into our hearts from Calvary, we shall be able to reveal to others the great plan of redemption. The love of God is without a parallel. It is marvelous. And if we are rightly related to God, we shall be the recipients of this love, and we shall let it flow out to others around us. {RH, January 28, 1890 par. 3}

It is not the will of God that we should walk in darkness, that we should go along in a groveling way toward the kingdom of glory. We are not to feel that everything is going to destruction. We have a Father at the helm; and knowing that the hand of infinite power is over God's work, we may have living faith that it will be brought to a triumphant completion. Temptations and trials will come. The apostle says, "Though now for a season, if need be, ye are in heaviness through manifold temptations." Temptations will come in the most unexpected manner to test us, to determine what is our real faith, our real motive, our real principle. There is nothing for which I have more reason to thank my Heavenly Father than for the manifold trials I have experienced. If my course had been all smooth, without difficulty, without trial springing upon me, I might think, perhaps, that I was not a child of God. As long as the enemy lives, he will seek to cast his hateful banner over us; he will seek to eclipse our views of God, of heaven, of immortality, to becloud our minds, so that we shall not be able to discern spiritual and eternal things. {RH, January 28, 1890 par. 4}

When trials come upon us until it seems that our souls will be overwhelmed with darkness and doubt, the best thing that we can do is to commit our souls unto God as unto a faithful Creator. It is impossible for us to adjust things. In my own case, I know that it is impossible for me to carry all the difficulties and trials that arise in my pathway. So what shall I do?--I will rest in the arms of the infinite One. I will believe that God will keep that which I have committed to him against that day; and if I walk in the light as God gives it to me, difficulties will vanish, and trials will serve a good purpose. Trials have driven me closer to my Heavenly Father, and have made me feel the necessity of earnest prayer. {RH, January 28, 1890 par. 5}

When trials come upon you, you have only one Source of strength. You need not pour your troubles into human ears; for it will do you little good. You may think it will help you, but there is only One who can give you comfort and strength. Jesus has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And how is he to give rest? He says, "Take my yoke upon you, and learn of me; for I am meek

and lowly in heart: and ye shall find rest unto your souls." We are to find rest in wearing the yoke of Christ, in bearing his burden. {RH, January 28, 1890 par. 6}

When we feel destitute of the blessing of God, feel there is no spiritual life in us, and we cannot understand why we are in this condition, we should not doubt the Lord, and blame him for our darkness. It is not from God, for he has promised power and fullness of joy. We should search God's word, and see if we have not allowed envy, evil surmising, and hatred to run riot in our hearts, or if we have not done something to mar the soul temple. Christ is in the heavenly sanctuary, and he is there to make an atonement for the people. He is there to present his wounded side and pierced hands to his Father. He is there to plead for his Church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work?--It is our work to be in harmony with the work of Christ. By faith we are to work with him, to be in union with him. {RH, January 28, 1890 par. 7}

All heaven is interested in the work that is going on in this world. A people is to be prepared for the great day of God, which is right upon us; and we cannot afford to let Satan cast his shadow across our pathway, and intercept our view of Jesus and his infinite love. We should draw from Christ the very help we need. And when do we need his help?--It is in times of trial, in times when temptation comes in like flood, when Satan would cast his dark shadow before our souls, that we may not be able to distinguish the sacred from the common. It is then that we need to flee to the Source of our strength. {RH, January 28, 1890 par. 8}

The reason we do not receive more strength is, that we do not respond to the invitation of Christ. You should go right to him in your difficulties and trials, that you may find the comfort and consolation he is ready to bestow. It is because you do not seek the rest which Jesus is waiting to give, that you walk in the valley of the shadow of death. {RH, January 28, 1890 par. 9}

I feel grateful to God that he is my helper in every trial, and that he will be your helper if you desire it. He is no respecter of persons. He is just as willing that you should have his consolation and peace as that I should have it. He invites you to walk in the light as he is in the light. Will you do it? Will you separate your soul from all that is unlike him, from all sin and darkness, and from all associations that lead into darkness? Will you open your heart to the living rays of light that will shine from the face of Jesus into your soul? There is no reason why you should be in a condition of despair and discouragement. Come out of it, brethren; come out of darkness into light. The word of God is open to you, a field of precious promises. It is your privilege to come to the fountain of life which has been opened for you at infinite cost. Will you come? It will be refreshing to your soul. When you drink of its living waters, you will find that you no more have dismal, gloomy days; for the peace of Christ that passeth all understanding will fill your hearts. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." {RH, January 28, 1890 par. 10}

**Christ to the Law Is Not Understood. - By Mrs. E. G. White. -  
February 4, 1890 The Relation of Christ to the Law  
Is Not Understood.**

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**By Mrs. E. G. White.**  
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We have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character. Many who claim to be teachers of the truth have no conception of what they are handling when they are presenting the law to the people, because they have not studied it; they have not put their mental powers to the task of understanding its significance. Their God-given powers are diverted and misapplied, and they come far short of apprehending what is truth. They have a smattering of knowledge, but they do not understand the relation of Christ to the law, and cannot present it in such a way as to unfold the plan of salvation to their hearers; for they do not let Christ into their hearts, or bring him into their discourses. They do not feel in their souls that they must plow deeper in their search for truth, so that they may declare the whole counsel of God. {RH, February 4, 1890 par. 1}

Christ's relation to the law is but faintly understood, but ignorance will not excuse any man for acting contrary to the principles of the law and the gospel. Many of those who claim to believe the testing truths for these last days, act as though God took no note of their disrespect of, and manifest disobedience to, the principles of his holy law. The law is the expression of his will, and it is through obedience to that law that God proposes to accept the children of men as his sons and daughters. The consequences of transgression reach into eternity, and none of us can afford to be novices in regard to the deep mysteries of salvation. We should understand the relation of Christ to the moral law. {RH, February 4, 1890 par. 2}

Our righteousness is found in obedience to God's law through the merits of Jesus Christ. We cannot afford to offend in one point; for if we do, we are pronounced guilty of all; that is, we are recorded in heaven as transgressors, as disobedient children, unthankful, unholy, who choose the depravity of Satan rather than the purity of Christ. An infinite sacrifice has been made that the moral image of God may be restored to man, through willing obedience to all the commandments of God. Exceeding great is our salvation, for ample provision has been made through the righteousness of Christ, that we may be pure, entire, wanting nothing. {RH, February 4, 1890 par. 3}

The plan of salvation opens before the repenting, believing sinner prospects for eternity which the greatest stretch of his imagination cannot compass. If man will keep God's law through faith in Christ, the treasures of heaven will be at his disposal; but the opposite of this will be the result if we refuse to obey God. Man cannot possibly meet the demands of the law of God in human strength alone. His offerings, his works, will all be tainted with sin. A remedy has been provided in the Saviour, who can give to man the virtue of his merit, and make him co-laborer in the great work of salvation. Christ is righteousness, sanctification, and redemption to those who believe in him, and who

follow in his steps. Jesus came to our world to make manifest in his life the character of God. He took upon him our nature, combining humanity with divinity. He set before us a perfect example of holy obedience to God's law, and we are exhorted, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, How this humbles human pride! and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist." {RH, February 4, 1890 par. 4}

The disciple John declares from the Isle of Patmos, "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." He who is worthy of all this honor is our Saviour, the One who only can save us from our sins. {RH, February 4, 1890 par. 5}

We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. The fountain from which we are to drink is an inexhaustible fountain. We may come again and again to the sacred treasure-house of truth, but there is no diminution in its store. An infinite supply waits our demand upon it. Thousands of those who have loved and feared God have drawn from this store-house of truth, and have left to us the treasures they have gathered, but there is more waiting our request. Our course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, he would address a

large number who claim to believe present truth, with the words he addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God." The most learned of the Jewish scribes did not discern the relation of Christ to the law; they did not comprehend the salvation which was offered. They could not discern the moral excellency of the law at that day, and many today do not understand the Scriptures or the power of God. In the time of Christ the senses of his hearers were clouded by their own teachings and opinions. They mingled their own preconceived notions with the teachings of Christ, and thus were hindered from comprehending the elevated truths he presented. They were blinded to the correct interpretation of the Old Testament Scriptures, but he opened to his disciples their significance, revealing the spiritual and practical bearing of God's commands on life and character. He promised his disciples that after his ascension to his Father, he would send the Holy Spirit, who should bring all things to their remembrance. Jesus had left truths in their possession the value of which they did not comprehend. After his resurrection they were astonished at the words he uttered; but he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." The disciples were slow of heart to believe all that the Scriptures testified of Christ. {RH, February 4, 1890 par. 6}

As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law. The church to whom God has intrusted the treasures of truth needs to be converted. If we are blessed, we can bless others; but if we do not receive the Holy Spirit in our hearts, we cannot give forth light to others. There is a sad lack of genuine conversion among us. We do not put forth personal effort that souls may have a true knowledge of what constitutes repentance, faith and remission of sins. Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received him by faith. {RH, February 4, 1890 par. 7}

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. Those to whom Christ has intrusted great light, whom he has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the



Laodicean church. The True Witness says of them, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We should study closely the meaning of the gold, white raiment, and eye-salve, lest we be found in self-deception, satisfied with what we are, and the attainments we have made. {RH, February 4, 1890 par. 8}

**PERIODICALS / RH - The Review and Herald / February 11, 1890 The Danger of Talking Doubt. - By Mrs. E. G. White. -**

**February 11, 1890 The Danger of Talking Doubt.**

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**By Mrs. E. G. White.**  
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"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal." If our minds are fixed upon the things that are eternal, and not on the things of earth, we shall grasp the hand of infinite power, and what can make us sad? What can make us doubt? What can separate our souls from the Lord? Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, February 11, 1890 par. 1}

I am thankful that we need not be left a prey to Satan's power. We need not be left to be driven this way and that. We need not be blinded by the delusions of Satan, but may have our eyes anointed so that we may see things as they really are. The children of God should not permit Satan to place himself between them and their God. If you permit him to do this, he will tell you that your troubles are the most grievous, the sorest troubles that any mortal ever bore. He will place his magnifying glasses before your eyes, and present everything to you in an exaggerated form to overwhelm you with discouragement. You should have your eyes anointed with the heavenly eye-salve. You should take the word of God as the man of your counsel, and humble your doubting soul before God, and with contrition of heart say, "Here I lay my burden down. I cannot bear it. It is too heavy for me. I lay it down at the feet of my compassionate Redeemer." {RH, February 11, 1890 par. 2}

We must not think that we shall escape trials; for the apostle says, "That the trial of

your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Gold is tried in the fire, that it may be purified from dross; but faith that is purified by trial, is more precious than refined gold. Then let us look upon trials in a reasonable way. Let us not come through them with murmuring and discontent. Let us not make mistakes in getting out of them. In times of trial we must cling to God and his promises. Some have said to me, "Do you not get discouraged at times when you are under trial?" And I have answered, "Yes, if by discouragement you mean sad or cast down." "Didn't you talk to any one of your feelings?" "No; there is a time for silence, a time to keep the tongue as with a bridle, and I was determined to utter no word of doubt or darkness, to bring no shade of gloom upon those with whom I was associated. I have said to myself, I will bear the Refiner's fire; I shall not be consumed. When I speak, it shall be of light; it shall be of faith and hope in God; it shall be of righteousness, of goodness, of the love of Christ my Saviour; it shall be to direct the minds of others toward heaven and heavenly things, to Christ's work in heaven for us, and our work upon earth for him." {RH, February 11, 1890 par. 3}

Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement. If we will work thus, we shall find that the sweet influence of God's Spirit will be wrought into our life. Grace and peace and strength will take the place of strife and weakness, and instead of talking of discouragement and gloom, we shall speak of God's light and love and joy. We shall be looking at the things that are not seen, which are not temporal, but eternal. When we engage in this work, the angels of God will draw near to communicate divine power, and combine heavenly strength with human weakness. Then we shall grow into the image of our Lord. We shall be learning how to believe in him, learning how to commit our souls to him, as unto a faithful Creator. The apostle says, "It is God that worketh in you both to will and to do of his good pleasure." And as a result, our mental and spiritual powers increase. As we learn of Christ, we shall understand how to keep our spiritual strength, we shall feed on the word of God, and we shall have the blessed experience described by the apostle in these words: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." {RH, February 11, 1890 par. 4}

The children of God may rejoice in all things and at all times. When troubles and difficulties come, believing in the wise providences of God, you may rejoice. You need not wait for a happy flight of feeling, but by faith you may lay hold of the promises, and lift up a hymn of thanksgiving to God. When Satan tempts you, breathe not a word of doubt or darkness. You may have your choice as to who shall rule your heart and control your mind. If you choose to open the door to the suggestions of the evil one, your mind will be filled with distrust and rebellious questioning. You may talk out your feelings, but every doubt you utter is a seed that will germinate and bear fruit in another's life, and it will be impossible to counteract the influence of your words. You may be able to recover from your season of temptation, and from the snare of Satan, but others that have been swayed by your influence may not be able to escape from the

unbelief you have suggested. How important it is that we speak to those around us only those things which will give spiritual strength and enlightenment! Let us seek to lift souls to Jesus, whom having not seen we may love, and be filled with joy unspeakable and full of glory. {RH, February 11, 1890 par. 5}

Memory's hall should be hung with sacred pictures, with views of Jesus, with lessons of his truth, with revealings of his matchless charms. If memory's hall were thus furnished, we would not look upon our lot as intolerable. We would not talk of the faults of others. Our souls would be full of Jesus and his love. We would not desire to dictate to the Lord the way that he should lead. We would love God supremely, and our neighbor as ourselves. When the joy of the Lord is in the soul, you will not be able to repress it; you will want to tell others of the treasure you have found; you will speak of Jesus and his matchless charms. We should devote all to him. Our minds should be educated to dwell upon those things that will glorify God; and if our mental powers are dedicated to God, our talents will improve, and we shall have more and more ability to render to the Master. We shall become channels of light to others. {RH, February 11, 1890 par. 6}

We can have a close connection with God and with our Saviour; and when we are connected with God, we shall be all light in the Lord, for in him is no darkness at all. But if we connect with Satan, we shall have only darkness, for he is the ruler of the darkness of this world. We shall be filled with murmuring and complaining and evil surmising. You will have only the spirit of accusation against your brethren, and your soul will be separated from the Source of your strength. We should be thankful that it is not too late in the day to make wrongs right. We still have the privilege of coming to the Source of light and power. We still may grow up unto the full stature of men and women in Christ Jesus. But in order to grow in grace and in the knowledge of our Lord Jesus, you must meditate upon his love, you must talk of his power and extol his grace. {RH, February 11, 1890 par. 7}

While I was in England, one day there was a great parade in the streets. It was the Queen's Jubilee. Every one was talking about it. The shop windows were filled with her pictures, and all were extolling the Queen of England. Could we have taken from the shop windows the pictures of the queen, and the signs of her glory, and placed instead expressions of the glory and majesty of Jesus, would not the people have regarded us as religious fanatics? They would have thought that we were carrying religion too far, and that we did not know what we were about. But did not our Master lay aside his royal robes, his crown of glory? Did he not clothe his divinity with humanity, and come to our world to die man's sacrifice? Why should we not talk about it? Why should we not dwell on his matchless love? O that our tongues might lose their paralysis, that we might speak forth his praise! O that the spiritual torpor which has come upon the souls of men, might be removed, that we might discern the glory of God in the face of Jesus Christ! We are to be the representatives of our Lord upon earth. Is it not time to change the order of things? You who have lived only for self, will you not make haste to connect with Christ, the light of the world? He can communicate heaven's light through you to those who sit in darkness. You that have claimed to know the Lord, you who profess to

have tasted and seen that the Lord is good, reveal it to those around you. Show forth the praises of Him who has called you out of darkness into his marvelous light. If men can make so much ado over the Queen's Jubilee, if they can manifest so much enthusiasm over a finite being, can we not speak to the glory of the Prince of Life, who is soon to come in majesty to take his weary, worn followers to himself; to unlock the prison bars of death, and set the captives free; to give his loved ones who sleep, a glorious immortality? Why cannot Christ be introduced into our conversation? We are almost home. Let us speak courage to the weary soldiers of the cross. Let us cheer the toiling travelers. Let us tell the pilgrims and strangers of earth that we shall soon reach a better country, even a heavenly. {RH, February 11, 1890 par. 8}

**PERIODICALS / RH - The Review and Herald / February 18, 1890 How to Meet a Controverted Point of Doctrine. [MORNING TALK AT BATTLE CREEK, MICH., JAN. 29, 1890.] - By Mrs. E. G. White. -**

**February 18, 1890 How to Meet a Controverted Point of Doctrine.**

**[MORNING TALK AT BATTLE CREEK, MICH., JAN. 29, 1890.]**

**By Mrs. E. G. White.**

We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth. {RH, February 18, 1890 par. 1}

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man

of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position. {RH, February 18, 1890 par. 2}

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the frame-work of truth, and it was his work to free it from error and to set it before men in its heavenly light. {RH, February 18, 1890 par. 3}

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people. {RH, February 18, 1890 par. 4}

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character. {RH, February 18, 1890 par. 5}

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. {RH, February 18, 1890 par. 6}

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the

fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities. {RH, February 18, 1890 par. 7}

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?--By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil--a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them. {RH, February 18, 1890 par. 8}

It was the work of Christ to present the truth in the frame-work of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages. {RH, February 18, 1890 par. 9}

It was Christ that spoke through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord. {RH, February 18, 1890 par. 10}

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and



rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?--No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." {RH, February 18, 1890 par. 11}

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven. {RH, February 18, 1890 par. 12}

The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others. {RH, February 18, 1890 par. 13}

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of

God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others. {RH, February 18, 1890 par. 14}

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. {RH, February 18, 1890 par. 15}

The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message." {RH, February 18, 1890 par. 16}

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth. {RH, February 18, 1890 par. 17}

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor,

and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." {RH, February 18, 1890 par. 18}

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticise, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth? {RH, February 18, 1890 par. 19}

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working-men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig-tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." {RH, February 18, 1890 par. 20}

Would it not be well for us to go under the fig-tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." {RH, February 18, 1890 par. 21}

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?--No, go to God. Tell him what you want; take your Bible and search as for hidden treasures. {RH, February 18, 1890 par. 22}

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our reward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others. {RH, February 18, 1890 par. 23}

**PERIODICALS / RH - The Review and Herald / February 25, 1890 Need of Earnestness in the Cause of God. - By Mrs. E. G. White.**

**February 25, 1890 Need of Earnestness in the Cause of God.**

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**By Mrs. E. G. White.**

The Lord knocks at the door of your heart, desiring to enter, that he may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in his law, and understand the love of Christ, which is indeed gold tried in the fire. There are old, yet new truths still to be added to the treasures of our knowledge. We do not understand or exercise faith as we should. Christ has made rich promises in regard to bestowing the Holy Spirit upon his church, and yet how little these promises are appreciated! We are not called to worship and serve God by the use of

the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before. The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God. We say that we are rich and increased with goods and have need of nothing, while we are poor, and wretched, and miserable, and blind, and naked. {RH, February 25, 1890 par. 1}

It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light he gives to his people. Many who have come to the faith have received the truths from the lips of teachers, and have not sought a knowledge of the truth themselves. They are content with mere surface evidence. They have not obtained increased light by diligent investigation of the Scriptures, and are not quick to discern the temptations and delusions of Satan. Some are described in the words of Malachi: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." {RH, February 25, 1890 par. 2}

Those who claim to keep and teach the holy law of God, and are continually transgressing that law, are stumbling-blocks not only to sinners, but also to believers in the truth. They oppose they know not what, because, unfortunately, they are leavened with the spirit of opposition. The loose, lax way in which many regard the law of Jehovah and the gift of his Son, is an insult to God. The only way in which we can correct this wide-spread evil, is to closely examine every one who would become a teacher of the word. Those upon whom this responsibility rests, should acquaint themselves with his history since he has professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds the present truth, should all be understood. There has been too little done in examining ministers, and for this very reason churches have had the labors of unconverted, inefficient men, who have lulled the members to sleep, instead of awakening them to greater zeal and earnestness in the cause of God. {RH, February 25, 1890 par. 3}

The truth has been represented as a "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The man who had bought the field would plow every part of it to make himself possessor of the treasure. Thus it is with the word of God. It is filled with precious things; it is a field containing the unsearchable riches of Christ. Yet many who teach the truth have no ambition to become Bible students, and do not work the mine that contains the precious jewels of truth. They get a runway of a few discourses which they think will make them pass as preachers, but it is impossible for them to bring from



the treasure-house of God's word, things new and old. They are not thoroughly furnished for every good work, and are unable to preach the unsearchable riches of Christ. {RH, February 25, 1890 par. 4}

Let our prayers ascend to God for his converting, transforming grace. Meetings should be held in every church for solemn prayer and earnest searching of the word to know what is truth. Take the promises of God, and ask God in living faith for the outpouring of his Holy Spirit. When the Holy Spirit is shed upon us, marrow and fatness will be drawn from the word of God. Ministers will not handle it carelessly, but prayerfully, reverently, as the guide-book of heaven. They will see the altar upon which they are to present their bodies a living sacrifice, holy, and acceptable to God, which is their reasonable service. When self-denial becomes a part of our religion, we shall understand and do the will of God; for our eyes will be anointed with eye-salve so that we shall behold wonderful things out of his law. We shall see the path of obedience as the only path of safety. God holds his people responsible in proportion as the light of truth is brought to their understanding. The claims of his law are just and reasonable, and through the grace of Christ he expects us to fulfill his requirements. The demands of his law must be fully met. Men must advance in the path of duty from light to a greater light, for light unimproved becomes darkness, and a means of treasuring up wrath for themselves against the day of wrath. {RH, February 25, 1890 par. 5}

Every member of the church is responsible for the talents intrusted to him; and in order to meet his responsibilities he needs to be instructed diligently, patiently, and with the spirit of Christ. This work devolves largely on the minister, but often his work is so slightly done that it cannot be acceptable to God or accomplish his purpose. Talent must be trained that the very highest service may be rendered by individual members of the church. When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the inmost soul of those who love him. Envy, jealousy, evil surmising, will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truths will feast the soul. The promises of God now repeated as if the soul had never tasted of his love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be open for the showers of the latter rain. The followers of Christ will be united in love. {RH, February 25, 1890 par. 6}

The only way the truth can be presented to the world, in its pure and holy character, is for those who claim to believe it, to be exponents of its power. The Bible requires the sons and daughters of God to stand on an elevated platform; for God calls upon them to represent Christ to the world. As they represent Christ, they represent the Father. Unity of believers testifies of their oneness with Christ, and this unity is required by the accumulated light which now shines upon the pathway of the children of God. It is not the want of knowledge, or of spiritual understanding, that will separate us from the divine presence, and witness against us in the last day, but the truth that has reached



the understanding, the light that has shone upon the soul and has not been appreciated, will judge and condemn us before God. My brethren, if we were blind, we would not sin, but we have been privileged to look upon great light. The treasures of truth and knowledge have been bestowed upon us without limit, and we are guilty in proportion to our failure to live up to the truth that has been placed within our reach. The character and work of many of the professed followers of Christ will not bear the test of God's holy law. The Spirit of God is not in their worship, and the worship is not acceptable to God. There is no excuse for their present coldness. They have the riches of the truth, and make a boast of their knowledge, but they are content to make no advancement. Many plead that their fathers believed certain things, that they loved God and were favored by him, and therefore we shall be favored in taking a like position. But we cannot stand where our fathers stood. We cannot be accepted of God in rendering the same service that our fathers rendered. In order to have our life-work blessed of God, we must be as faithful, as zealous, in our time as they were in theirs; we must improve our light as they improved theirs, and do as they would have done if the increased light shining upon us had shone upon them. {RH, February 25, 1890 par. 7}

We should not open the sacred volume with a light and trifling spirit. We should study God's word with humility, with hope, with prayerful hearts, grateful that such a treasure has been vouchsafed to us. Every doctrine must be brought to the Bible. Every perplexing question must be settled by a "thus saith the Lord." {RH, February 25, 1890 par. 8}

The truth should be woven into our life, that it may influence our spirit and govern our actions. I declare to you in the name of the Lord, that the ministry must be elevated. We are not anything like as efficient as we might be. Some of the ministers do not teach the truth as it is in Jesus. They do not eat the flesh and drink the blood of the Son of God. Christ says, "The words that I speak unto you, they are spirit, and they are life." His words must become a part of our very life; then we shall offer fervent, effectual prayers with that faith which will bring returns. Then if ministers see that their labors are not effectual to the saving of souls, they will fast and pray, and the Holy Spirit will come upon them. They will work diligently to correct what may be wrong in their character. The sincerity of their prayers will be determined by the earnest efforts they make to place themselves in right relation to God. When they see in themselves sins and wrongs that must be confessed and renounced, they must exercise faith that when they repent of their sins, God forgives; that renovating power is given to the soul. By faith, living faith, the victory will be gained. In this work there should be no indolence indulged in, for God calls upon men for the exercise of every power, that he may work with their efforts. Man can never be saved himself, or be an instrument for the salvation of others, until he exercises living faith, and with determined effort acts his part in the work of God. He must take hold upon the strength of Christ, which will subdue every unholy passion, and enable him to conquer self. God has given to his people the light of great and solemn truths. He has opened to their understanding the mysteries of salvation; and if these truths are not improved, the favor of God will be withdrawn. {RH, February 25, 1890 par. 9}

**PERIODICALS / RH - The Review and Herald / March 4, 1890 Draw Nigh to God.  
[MORNING TALK AT BATTLE CREEK, MICH., FEB. 5, 1890.] - By Mrs. E. G. White.**

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The exhortation is given to "draw nigh to God, and he will draw nigh to you." We should seek to understand what it means to draw nigh to God. We are to come near to him, not to stand a great way off; for in that case we shall not be able to feel the influence of his divine Spirit. Those who came into the presence of Christ, drawing nigh to him, could more readily breathe in the atmosphere that surrounded him, catch his spirit, and be impressed with his lessons. We are engaged in a serious, solemn work, and we should seek to be in that humble position, to have that teachable spirit, that the Lord can impress our hearts, and that we may feel his drawing power. We never draw nigh to God but that he is drawing us. {RH, March 4, 1890 par. 1}

Is it not astonishing that we cannot believe that our loving Father means us well? Is it not amazing that our senses are so perverted that we do not understand that our Lord would take us by the hand to lead us upward and forward where we may be fitted to join those who have been washed and redeemed by the blood of the Lamb? We should be in a position where we can realize that we shall meet those with whom we associate, face to face in the kingdom of heaven. O, if this expectation had the force of reality to us here, what love would be inspired in our hearts one for another! We should feel the greatest tenderness for those around us. We should feel that every soul is the purchase of the blood of Christ, and is of infinite value. If Christ has valued us so highly as to give himself for us, we should value ourselves in a certain way, for all our powers belong to God. We should value the precious privileges and opportunities he gives us. We should follow on to know the Lord, that we may realize his goings forth are prepared as the morning. {RH, March 4, 1890 par. 2}

The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to Christ our living Head. How high, how great is this knowledge to be?--To the full stature of men and women in Christ Jesus. We cannot grow too much, we cannot gather up too many of the precious rays of light that God sends us. The Lord wants every one of us to be sanctified through the truth. He wants us to stand in a position where Jesus can move, upon our hearts, where his Spirit shall be poured out upon us, where we shall be representatives of Christ as he

is a representative of the Father. The Lord would have us to be lights amid the moral darkness that prevails in the world. We should not be light and trifling, but have solidity of character. What faith must come in, what love one for another must exist! If we draw nigh to God, we shall draw nigh to one another. We cannot draw nigh to the same cross without coming into unity of spirit. Christ prayed that his disciples should be one as he and the Father are one. We should seek to be one in spirit and in understanding. We should seek to be one that God may be glorified in us as he was glorified in the Son, and God will love us as he loves his Son. But can God love us as he loves his Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into harmony with him? God designs that his children shall be one. If this unity did but exist, it would speak to the world of the power of God manifested in his children. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." If this unity existed, we should bear to the world our divine credentials; Christ would be represented by his children; Christ would be speaking through us to men, and we should carry an atmosphere about us that would breathe of heaven. We should not only be gathering light, but also diffusing light, constantly flashing new rays of glory among the churches. {RH, March 4, 1890 par. 3}

The small churches have been presented to me as so destitute of spiritual food that they are ready to die, and God says to you, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." {RH, March 4, 1890 par. 4}

When you leave this meeting, it should be to open the truth to others; it should be to go to these churches to flash light, not from some other man's brain, but from the light you have received by diligent search of the word of God. You should know that your taper is kindled at the divine altar, and that you can flash bright rays in the pathway of those who are in darkness. When you go from here, it should be to confirm the weak, to strengthen the feeble hands, to say to those that are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even God, with a recompense; he will come and save you." You should go forth to strengthen the things that remain that are ready to die, that there may be a living testimony revived throughout our ranks, and men may say, "Hear what the Lord hath done for my soul." {RH, March 4, 1890 par. 5}

Those who were at South Lancaster last winter know that the church and the school were moved upon by the Spirit of God. Nearly every student was swept in by the heavenly current, and living testimonies were given that were not surpassed even by the testimonies of 1844 before the disappointment. Many learned at South Lancaster what it meant to surrender their hearts to God--what it meant to be converted. Many said, "I have for years professed to be a follower of Jesus, but I never knew before what it meant to know Jesus or the Father. I have learned from this experience what it means

to be a Christian." {RH, March 4, 1890 par. 6}

We want to say to you that God has the richest blessings to impart to his children, but no one can go to heaven on a casual faith. Many talk of faith, but it is only a lifeless faith. You must have faith that will claim Jesus as your Saviour today, that rests in the promises of God because they are the promises of God. You must be able to plant your feet on the eternal Rock, on the word of the great I AM. Brethren, there is light for us; there is light for the people of God, "and the light shineth in darkness; and the darkness comprehended it not." The reason men do not understand is because they fasten themselves in a position of questioning and doubt. They do not cultivate faith. If God gives light, you must walk in the light, and follow the light. Light is flashing from the throne of God, and what is this for?--It is that a people may be prepared to stand in the day of God. You who have devoted time and money to the adornment of your apparel and to the decoration of your homes, I would ask you, "Is Christ formed within you the hope of glory?" It is too late in the day to be taken up with the frivolous things of the world,--too late for any superficial work to be done. It is too late in the day to cry out against men for manifesting too much earnestness in the service of God; to say, "You are excited; you are too intense, too positive." It is too late to caution your brethren in studying the Bible for themselves, because they may be deceived by errors. We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days. Brethren, the Lord is coming! and it is time to lift up your "voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." {RH, March 4, 1890 par. 7}

The people do not like to hear the message of reproof in condemnation of wrong, but it is necessary; we need it; the soul temple must be cleansed from its defilement. I was up at two o'clock this morning, pleading with God for the people,--pleading with him as to how the tide of unbelief could be stayed; and the message seemed to come to me, "Do the best you can, go forward and upward. I will be at thy side; I will sweep back the darkness that is beclouding the perceptions of those who are honest in heart." It is time that the trumpet had a certain sound. The Lord is coming, and we must be ready! Every moment I want his grace,--I want the robe of Christ's righteousness. We must humble our souls before God as never before, come low to the foot of the cross, and he will put a word in our mouths to speak for him, even praise unto our God. He will teach us a strain from the song of the angels, even thanksgiving to our Heavenly Father. We can do nothing of ourselves, but God wants to touch our lips with a living coal from off the altar. He wants to sanctify our tongues--to sanctify our whole being--that we may do those things that are pleasing in his sight. O how Christ longs to open before us the mysteries of redemption! He longed to do this for his disciples when he was among them on earth, but they were not far enough advanced in spiritual knowledge to comprehend his words. He had to say to them, "I have yet many things to say unto you, but ye cannot bear them now." O how much better could they have borne the terrible ordeal through which they had to pass at his trial and crucifixion, if they had advanced, and been able to bear the instruction of Christ! Shall we not let Jesus open our

understanding? Shall we not let him abide in our hearts by faith? Shall we not consecrate ourselves to God without any reserve? The trouble is, we only make half work of our consecration; we do not submit ourselves to carry the burden, to wear the yoke of the Master. May God help us that we may do this without delay. {RH, March 4, 1890 par. 8}

I want you to know, brethren, that while you are here at this meeting I am praying for you. As I am writing on the "Life of Christ," I lift up my heart in prayer to God that light may come to his people. As I see something of the loveliness of Christ, my heart ascends to God, "O, let this glory be revealed to thy servants! Let prejudice and unbelief vanish from their hearts." Every line I trace about the condition of the people in the time of Christ, about their attitude toward the Light of the world, in which I see danger that we shall take the same position, I offer up a prayer to God: "O let not this be the condition of thy people. Forbid that thy people shall make this mistake. Increase their faith." And as I pray and work, the peace of God comes flowing back to my heart. We shall have to meet unbelief in every form in the world, but it is when we meet unbelief in those who should be leaders of the people, that our souls are wounded. This is that which grieves us, and that which grieves the Spirit of God. {RH, March 4, 1890 par. 9}

We are on the borders of the eternal world, and we must have a testimony with which all heaven shall be in harmony. The angel has spoken to us, "Get ready, press together; the Lord is at the door!" If you will only do your part and bow at the cross of Calvary, you will receive the blessing of God. God loves you. He does not wish to draw you nigh to him to hurt you, oh, no; but to comfort you, to pour in the oil of rejoicing, to heal the wounds that sin has made, to bind up where Satan has bruised. He wants to give you the garments of praise for the spirit of heaviness. Will you let Jesus in? Will you fall on the Rock and be broken? Will you bow low at the foot of the cross? Jesus will place his arms around you, and comfort you. Will you do this without further delay? God grant that you may move with his providence and be prepared for the Lord's coming. {RH, March 4, 1890 par. 10}

**PERIODICALS / RH - The Review and Herald / March 11, 1890 Christ Prayed for Unity Among His Disciples. - By Mrs. E. G. White. -**

**March 11, 1890 Christ Prayed for Unity Among His Disciples.**

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**By Mrs. E. G. White.**  
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There are precious words in the prayer of Christ for his disciples. He said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me,

and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." {RH, March 11, 1890 par. 1}

The unity, the harmony, that should exist among the disciples of Christ, is described in these words: "That they may be one, as we are." But how many there are who draw off, and seem to think that they have learned all they need to learn. Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might be one--"As thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is what we want. This is what we are waiting for,--more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact. {RH, March 11, 1890 par. 2}

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Can we comprehend the meaning of these words? can we take it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God's word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God's word for light for themselves, will have no light to diffuse to others. {RH, March 11, 1890 par. 3}

How precious are these words! "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Christ wills that we should behold his glory. Where?--In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it. {RH, March 11, 1890 par. 4}

He says: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." O how little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth



should be destitute of a knowledge of God! O may Christ be able to say of us, "But these have known thee!" {RH, March 11, 1890 par. 5}

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." This is also our work--to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name--"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." {RH, March 11, 1890 par. 6}

O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness. {RH, March 11, 1890 par. 7}

We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you leave this meeting,--before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Satan has cast his dark shadow between you and your God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light. {RH, March 11, 1890 par. 8}

Paul admonished Timothy, "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is what we are to do. We are on missionary soil, and we should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may seek for light from the throne of God. We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a

point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth. We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel. {RH, March 11, 1890 par. 9}

What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel." {RH, March 11, 1890 par. 10}

There are many outside our people who are in the favor of God, because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow. {RH, March 11, 1890 par. 11}

Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy help." It seemed that as I prayed a wave of light fell about me, and a voice said, "I will be with thee to strengthen thee." Since then I have been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer. {RH, March 11, 1890 par. 12}

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eye-salve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God. {RH, March 11, 1890 par. 13}

**PERIODICALS / RH - The Review and Herald / March 18, 1890 The Present Message. [MORNING TALK AT BATTLE CREEK, MICH., FEB. 4, 1890.] - By Mrs. E. G. White. -**

**March 18, 1890 The Present Message.  
[MORNING  
TALK AT BATTLE CREEK, MICH., FEB. 4, 1890.]**

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**By Mrs. E. G. White.**  
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When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. {RH, March 18, 1890 par. 1}

The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reprov'd, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master, he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the

bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?--Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day." Then they began the work of calling others. {RH, March 18, 1890 par. 2}

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing. {RH, March 18, 1890 par. 3}

When I held the hand of my dying husband in mine, there came a flood of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place. {RH, March 18, 1890 par. 4}

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought

all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,--pray that the word of God may not be clouded by men's interpretations. {RH, March 18, 1890 par. 5}

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight. {RH, March 18, 1890 par. 6}

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity. {RH, March 18, 1890 par. 7}

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God? {RH, March 18, 1890 par. 8}

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves. {RH, March 18, 1890 par. 9}

**Light. [MORNING TALK AT BATTLE CREEK, MICH., FEB. 6, 1890.] - By Mrs. E. G. White. -**

**March 25, 1890 Open the Heart to Light.  
[MORNING TALK  
AT BATTLE CREEK, MICH., FEB. 6, 1890.]**

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**By Mrs. E. G. White.**  
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As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruit-bearing branches of the True Vine; but if we are careless and indifferent. what will be our condition?--We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ. {RH, March 25, 1890 par. 1}

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one common parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him whom we love? Will we not look upon him as our Master? {RH, March 25, 1890 par. 2}

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be



made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and then we shall be in a position to bless all who come within the sphere of our influence. {RH, March 25, 1890 par. 3}

"I am the vine, ye are the branches," said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light. {RH, March 25, 1890 par. 4}

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ." {RH, March 25, 1890 par. 5}

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and

scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation. {RH, March 25, 1890 par. 6}

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus. {RH, March 25, 1890 par. 7}

When Nathanael came to Jesus, Jesus exclaimed, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,--"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths. {RH, March 25, 1890 par. 8}

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ. {RH, March 25, 1890 par. 9}

**PERIODICALS / RH - The Review and Herald / April 1, 1890 Repentance the Gift of God. - By Mrs. E. G. White. -**

**April 1, 1890 Repentance the Gift of God.**

**By Mrs. E. G. White.**

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There are many who have erroneous ideas in regard to the nature of repentance. They think that they cannot come to Christ unless they first repent, and that repentance prepares them for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait until he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is constantly drawing men to himself, while Satan is as diligently seeking by every imaginable device, to draw men away from their Redeemer. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as he beholds the Lamb of God on the cross of Calvary, the mysteries of redemption begin to unfold to his mind, and the goodness of God leads him to repentance. {RH, April 1, 1890 par. 1}

Although the plan of salvation calls for the deepest study of the philosopher, it is not too deep for the comprehension of a child. In dying for sinners, Christ manifested a love that is incomprehensible; and in beholding this love, the heart is impressed, the conscience is aroused, and the soul is led to inquire, "What is sin, that it should require such a sacrifice for the redemption of its victim?" John, the beloved disciple, declares that "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The apostle Paul instructed men in regard to the plan of salvation. He declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." John, speaking of the Saviour says, "Ye know that he was manifested to take away our sins; and in him is no sin." {RH, April 1, 1890 par. 2}

The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Men must come to Christ because they see him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. Peter makes the matter clear in his statement to the Israelites, when he says, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of his love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul. {RH, April 1, 1890 par. 3}

Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died." What was it that brought that commandment to the mind of Paul but the Comforter, which is the Holy Ghost, whom Jesus said, "the Father will send in

my name? He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Paul continues, "And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." {RH, April 1, 1890 par. 4}

Men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are aroused to manifestly come to Christ; but it is the power of the gospel, the grace of Christ, that is drawing them to make reformation in their conduct. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon his cross, to look upon him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "Was all this love, all this suffering, all this humiliation demanded that we might not perish, but have everlasting life?" They then understand that it is the goodness of God that leadeth to repentance. A repentance such as this lies beyond the reach of our own powers to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men. Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart. Those whom God pardons are first made penitent. {RH, April 1, 1890 par. 5}

The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent he has lent them, the exercise of every power he has given; for man can never be saved in disobedience and indolence. Christ wrestled in earnest prayer; he offered up his supplications to the Father with strong crying and tears in behalf of those for whose salvation he had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer. {RH, April 1, 1890 par. 6}

Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the

Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth." {RH, April 1, 1890 par. 7}

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when he says, "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." {RH, April 1, 1890 par. 8}

The Church is presented as standing in a self-satisfied, pleased, proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, "I am rich, and increased with goods, and have need of nothing." How many who claim to be keeping the commandments of God are in this position today! The charge against the Church is, "Thou art lukewarm, and neither cold nor hot." But while many may be satisfied with their lukewarm condition, the Lord is far from pleased, and declares that unless you are zealous and repent, he will spue you out of his mouth. But he warns you, he entreats you. He says, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." {RH, April 1, 1890 par. 9}

The gold that Jesus would have us buy of him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eye-salve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned. {RH, April 1, 1890 par. 10}

To our brethren who are standing in this self-confident, self-satisfied position, who talk and act as if there was no need of more light, we want to say that the Laodicean

message is applicable to you. Many professed Christians are without Christ because they refuse to weave his principles of truth into their life. The word of God declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We should pray earnestly and inquire with sincere hearts as to what the will of the Lord is, that we may be ready to receive the blessing we so much need. {RH, April 1, 1890 par. 11}

We must have oil in our vessels with our lamps, and not be like the foolish virgins of the parable whose lamps went out as they slumbered and slept, and who had no oil to replenish them, and so failed to be ready to meet the bridegroom. We should seek for a living experience, and obtain the grace of Christ. We need his love and gentleness; we need our faith revived. Let no one disregard the counsel of God, but let us all buy of him gold, and white raiment, and plead for the anointing of his Holy Spirit. Jesus desires us to have a personal knowledge of the truth, and we should search the heart carefully, critically, cease to do evil, and learn to do well. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." No one should feel like rebelling, like standing in defiance of God, because he rebukes you on account of your lukewarm condition and spiritual pride. God condescends to entreat you that he may talk with you, and invites you to open the door of the heart, that he may come in and sup with you, and you with him. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, April 1, 1890 par. 12}

**PERIODICALS / RH - The Review and Herald / April 8, 1890 Constant Improvement Required. - By Mrs. E. G. White. -**

**April 8, 1890 Constant Improvement Required.**

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**By Mrs. E. G. White.**  
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Those who are called of God to labor in word and doctrine should ever be learners in the school of Christ. They will never be in a condition where they will have no need of greater knowledge, where it will not be necessary for them to search for evidences of truth. There will be need of constant improvement, that as far as possible the workers for God may be ensamples to the flock, and do good to the souls that are brought under their influence. Those who do not feel the importance of going on from strength to strength, will not grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. {RH, April 8, 1890 par. 1}

All heaven is interested in the work that is going on in the earth today. The angels look with interest upon those who are honored in having a part to act as co-laborers with God. When the servants of Christ have a realizing sense of the presence of One who is mighty to save, they will be filled with gratitude to God for the power of his grace, and they will make advancement in the divine life. The worker with God will have



humble views of self as he thinks of the opportunities that have been wasted, and he will become more devoted in his service to the Master. Those who dedicate their all to Christ will learn how to win souls; for they will have a close connection with the Redeemer of the world. {RH, April 8, 1890 par. 2}

The ministers of God are not to be content to remain in ignorance of the deep things of his word. Many do not make any progress in attaining knowledge; they are slothful servants, who do not realize the importance of the truth for this time. They fall easily under temptation, and are content to meet a low standard. They are not self-sacrificing, because they have not the spirit of Christ. They do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth. They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where he is making an atonement for his people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them. {RH, April 8, 1890 par. 3}

All heaven has been looking on with interest, ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for his children, but not without their co-operation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. They should seek to cultivate their powers and develop characters that will be meet for a holy heaven. Then and then only will the servants of God be bright and shining lights in the world. Then they will bring energy into their Christian life, for they will put all their powers to the task, and respond to the efforts that have been made to uplift, refine, and purify them, that they may shine in the courts above. They will bring all their powers under the control of the Spirit of God; they will study his word, and listen for his voice, to direct, encourage, strengthen, and advance them in their religious experience. They will not be childish and be turned aside by the temptations of Satan. They will deny themselves, not appealing to their own sympathies, for they will be of a heroic spirit. They will hoard up the great and precious truths of God's word; they will feed upon them, and grow into strong, well-developed men and women in Christ, sons and daughters of God. The greatness of the truth which they contemplate will expand the mind and elevate the character. They will not be novices in the understanding of God's word, nor dwarfs in religious experience. Conflict with the enemies of truth will not shatter them nor weaken their energies; it will only serve to drive them nearer to Him who is mighty to save. They will receive the discipline that will give efficiency to all their faculties. Heaven will be brought near to them in sympathy and co-operation, and they will be indeed a spectacle to the world, to angels and to men; for they will be marked characters on account of their purity, their strength of purpose, their firmness, their usefulness in the world. {RH, April 8, 1890 par. 4}

Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the School of Christ, and it is essential in order that all dross may be purged away. The servant of God must endure with fortitude the attacks of the enemy, his grievous taunts, and must overcome the obstacles which Satan will place in his way. Satan will seek to discourage the followers of Christ, so that they may not pray or study the Scriptures, and he will throw his hateful shadow athwart the path to hide Jesus from the view, to shut away the vision of his love, and the glories of the heavenly inheritance. It is his delight to cause the children of God to go shrinkingly, tremblingly, and painfully along, under continual doubt. He seeks to make the pathway as sorrowful as possible; but if you keep looking up, not down at your difficulties, you will not faint in the way, you will soon see Jesus reaching his hand to help you, and you will only have to give him your hand in simple confidence, and let him lead you. As you become trustful, you will become hopeful. {RH, April 8, 1890 par. 5}

Jesus is the light of the world, and you are to fashion your life after his. You will find help in Christ to form a strong, symmetrical, beautiful character. Satan cannot make of none effect the light shining forth from such a character. The Lord has a work for each of us to do. He does not provide that we shall be sustained by the influence of human praise and petting; he means that every soul shall stand in the strength of the Lord. God has given us his best gift, even his only begotten Son, to uplift, ennoble and fit us, by putting on us his own perfection of character, for a home in his kingdom. Jesus came to our world and lived as he expects his followers to live. If we are self-indulgent, and too lazy to put forth earnest effort to co-operate with the wonderful work of God, we shall meet with loss in this life, and loss in the future, immortal life. {RH, April 8, 1890 par. 6}

God designs that we shall work, not in a despairing manner, but with strong faith and hope. As we search the Scriptures, and are enlightened to behold the wonderful condescension of the Father in giving Jesus to the world, that all who believe on him should not perish but have everlasting life, we should rejoice with joy unspeakable and full of glory. Everything that can be gained by education, God means we shall use for the advancement of the truth. True, vital godliness must be reflected from the life and character, that the cross of Christ may be lifted up before the world, and the value of the soul be revealed in the light of the cross. Our minds must be opened to understand the Scriptures, that we may gain spiritual power by feeding upon the bread of heaven. {RH, April 8, 1890 par. 7}

**PERIODICALS / RH - The Review and Herald / April 15, 1890 I Will Keep Thee From the Hour of Temptation. [SERMON AT BATTLE CREEK, MICH.] - By Mrs. E. G. White. -**

**April 15, 1890 I Will Keep Thee From the Hour  
of Temptation.  
[SERMON AT BATTLE CREEK, MICH.]**

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**By Mrs. E. G. White.**  
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Text: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." {RH, April 15, 1890 par. 1}

These words are important and solemn, and it would be profitable to us should we take them home with us, and search the Scriptures in reference to their true meaning. The hour of temptation is to come upon all the world, to try them that dwell upon the earth; and although we do not wish to make a time of trouble for ourselves, nor do we wish to groan over trials in the future, still we should be so closely connected with God that we shall not fall under the temptation when it does come. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." {RH, April 15, 1890 par. 2}

The Lord will raise up a standard for us against the enemy. We should believe that we have a helper in God, that we shall not be afraid, we shall not be filled with wonder and amazement; for we know that the God of Israel has been with his people from the very first--from the very infancy of this world God has been with his obedient children. We must show that we have confidence in God, and make it manifest to the world that we can trust him because we believe in him. His word is pledged that there shall no temptation come upon us, but that help shall be provided to sustain us. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." {RH, April 15, 1890 par. 3}

We should be watching unto prayer. Just as surely as we do watch and pray, we shall know who is our helper. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." He is ready to strengthen us; and may the Lord give you grace day by day, that you may be able to withstand the storm that is coming, for it will try your spiritual hope to the very uttermost. If your hope is in man, you are lost; if in Jesus, who is the Rock of Ages, your salvation is sure. He has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." We ought to be thankful that these words are left on record. Every child of God that is brought into difficulty and trial because of his

faithfulness to Jesus, may claim the promise, and will receive sufficient grace for every emergency. {RH, April 15, 1890 par. 4}

We are only selfishly wise when we plan for the future, and make resolutions and bring them in, and we ourselves arrange matters, as we think in all wisdom; for in so doing we are in danger of getting in the way of the Lord. Stand out of the way with your many resolutions, and when the time comes for God to bring his people into trying places to test and prove them, he will help them, and he will not fail or be discouraged, but will be a present help in trouble. {RH, April 15, 1890 par. 5}

We read in the Scriptures, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles." Kings, governors, and councils are to have a knowledge of the truth through your testimony. This is the only way in which the testimony of light and truth can reach men of high authority. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of the Father that speaketh in you." Christ stood by the side of Luther, and by the side of all the Reformers whom he commissioned to go forth and make aggressive moves to advance the message of God in our world. He did not send them forth alone. Jesus has promised to be at your right hand. What a gracious promise is this, and it will be fulfilled; for he is faithful that hath promised. Jesus is yours, and all things in heaven and earth are his, and yours because you believe in him. {RH, April 15, 1890 par. 6}

We should become acquainted with the Bible. We are required to become diligent Bible students, lest we be found adopting error for truth. We want the truth as it is in Jesus. He says, "It is not ye that speak, but the Spirit of the Father that speaketh in you." You need not be surprised that God will flash the knowledge obtained by diligent searching of the Scriptures, into your memory at the very time when it is needed. But if you let the precious moments of probationary time pass, and neglect to fill your minds and the minds of your children with the gems of truth, if you are not acquainted with the words of Christ, if you have never tested the power of his grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust him. {RH, April 15, 1890 par. 7}

We read, "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." You must carry Christ with you to the very close of probationary time, and let no man take your crown; keep an eye single to the glory of God, and stand as did Paul, believing that God has power to keep that which has been committed to his trust against that day. In believing that God will keep that which has been committed to his trust, we show confidence in our Lord and Saviour Jesus Christ. But we desire you to understand what you are to do at the present time. You are to keep your eye single to the glory of God. There is too much talk and too little prayer. A great deal more is spoken of things that we think we know and understand, than should be spoken,

because our knowledge is only superficial. There should be more humble trust and confidence in our Saviour. We should have the simplicity of Christ; we want to be like him, having our lives hid with Christ in God, that "when Christ who is our life, shall appear, then shall ye also appear with him in glory." {RH, April 15, 1890 par. 8}

We expect trials to come in these last days; we are not looking for anything else; but may God give us grace that we may endure the trials when they do come, and not faint under persecution. We do not desire to be in a position where we shall have no strength at that time. Then let us become acquainted with God now. Many in this congregation are ignorant of God's grace and power and matchless love, because they have allowed the enemy to do just what he designed to do--to intercept himself between them and their God. {RH, April 15, 1890 par. 9}

There will be an effort made to unsettle the faith of every believer in present truth. Since Satan fell from heaven, he has been trampling underfoot the word of God, and putting something of his own devising in its place. His work has been accepted as the work of God. When the legislature frames laws which exalt the first day of the week, and put it in the place of the seventh day, the device of Satan will be perfected. {RH, April 15, 1890 par. 10}

If man had always kept the Sabbath of the fourth commandment, there never would have been an atheist or an infidel in the world. Through the fourth commandment, the attention of men is called to the power of the infinite hand that placed the stars in the firmament. If they had obeyed this commandment, they would have worshiped God, as they looked at the sun that rules the day, and the moon which rules the night. Everything in nature,--the tints and coloring that he has given to every opening bud and every blooming flower, the lofty tree, the grass that clothes the earth in its green mantle, would have spoken to the soul, bidding us to remember God and the commandment in which he says that he created all these in six days and rested on the seventh day, and hallowed the Sabbath day which he had made. He blessed man, and gave the Sabbath to him to be observed as a memorial of his creative power. But Satan has come in, and shown himself the decided enemy of man, and he seeks to make of none effect the work of God, and get in every conceivable thing of human origination, to hide God and his glory from our sight. The man of sin, it is declared in Daniel, "shall think to change times and laws," And is not this very work done now? Is he not seeking to change times and laws? {RH, April 15, 1890 par. 11}

He cannot do this, because God's holy law is as unchangeable as his throne, and is from everlasting to everlasting. Christ has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." But the question of Sabbath and Sunday observance is to be agitated everywhere, and the deceptions of Satan will flood the world. The man of sin has instituted a spurious sabbath, and the Protestant world has taken this child of the papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the



authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God. God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain because Abel's works were righteous and his own were sinful. God had respect unto the offering of Abel, but he had no respect for Cain's offering, and this made Cain very angry, and the Lord said, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." God was not at fault that Cain's offering was not respected. It was valueless because it was destitute of the thing that gave it virtue, and that was the blood that was to be shed for the sins of the world,--the blood of Jesus Christ. {RH, April 15, 1890 par. 12}

Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?--We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we cannot afford to be in such gross blindness that we cannot discern truth from error. We want to know what is truth. Many say, "The whole world is keeping the first day of the week, and do you think that all the great and good men are in error?" God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead. God has a place for his people to fill in this world, to reflect light. You are God's sentinels. Christ says of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid." We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service. The question is asked, Shall we not obey the powers that be?--Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man, he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers. {RH, April 15, 1890 par. 13}

**PERIODICALS / RH - The Review and Herald / April 22, 1890 "I Will Keep Thee From the Hour of Temptation." [CONTINUATION OF SERMON IN LAST WEEK'S ISSUE.] - By Mrs. E. G. White. -**

**April 22, 1890 "I Will Keep Thee From the Hour of Temptation."**



**[CONTINUATION OF SERMON IN LAST WEEK'S ISSUE.]**

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**By Mrs. E. G. White.**  
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After the crucifixion and resurrection of Jesus, the Jews, the priests, and the rulers of this world expected to see the disciples of Christ cast down and discouraged, because their Lord had been put to death. The disciples might have reasoned that they were in danger, and that they would better go out of Jerusalem; some might have said, "Do not stay there, but if you do stay, do not mention the name of Christ; for he is regarded as an impostor." But Christ had said, "Tarry ye in the city of Jerusalem until ye are endued with power from on high." After the outpouring of the Holy Spirit, they were to begin their work in Jerusalem, and let it extend from this city to the uttermost parts of the earth. Did any one lose his life in exalting Jesus before the people? Was any one killed?--Yes, Stephen was killed. Their enemies expected that terror would come upon the disciples, and that they would be afraid to speak the message of God. But hear what Peter says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by wonders and miracles and signs, which God did by him in the midst of you as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." {RH, April 22, 1890 par. 1}

God wants his witnesses to present the genuine in contrast to that which is false. There were many converted under Peter's preaching, and it greatly disturbed the people; and as they spake to the people, the Sadducees came upon them. The disciples remembered the falsehood which these great, and supposedly good men had so zealously circulated,--that the disciples had stolen him away by night while the Roman guard slept. Can you be surprised that the Sadducees were grieved because those who believed, preached the resurrection of the man they had murdered, when the number of those who believed was about five thousand? The seed that Christ had been sowing while he was on earth, sprang up. Many were waiting for this God-given testimony to come from the disciples in reference to Christ and his resurrection, and they believed when they heard it; for it revived the testimony they had heard from the lips of Jesus, and they took their stand in the ranks of those who believed the gospel of Christ. {RH, April 22, 1890 par. 2}

We have on record another testimony that proves the boldness of the disciples. When Peter and John had bidden the paralytic arise in the name of Jesus, and he had been healed, the people were amazed; and the Scripture says, "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just,

and desired a murderer to be granted unto you: and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." {RH, April 22, 1890 par. 3}

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The disciples were not afraid to proclaim the truth. They expected that they would be persecuted. "*Whom ye crucified.*" Why did they not keep that back?--Because it was a testimony that they were to bear before the great men of the earth. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Then they asked in this council, "What shall we do to these men?" I expect that this question will be asked many times in reference to those who keep the commandments of God in these days of peril as time is about to close. The priests acknowledged that a notable miracle had been wrought, but they said, "That it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God, for that which was done. For the man was above forty years old, on whom this miracle of healing was showed. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord,

thou art God, which hast made heaven, and earth, and the sea, and all that in them is." They said, "Lord, thou art God," and we shall have to say the same thing. {RH, April 22, 1890 par. 4}

When the authorities come between us and God, we shall receive help if we only trust in him as did the patriarchs, prophets, and apostles, and with them we shall be able to say, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." But while we trust in God, no one should be presumptuous; and that we may not take an unwise course, we should pray constantly. We should not rush into danger unless God sends us there; nor should we call our brethren cowards because they are cautious in their plans that they may not unnecessarily provoke the rulers and powers of the earth. What was the strength of those who in the past have suffered imprisonment and death for Christ's sake?--It was union with God, union with the Holy Spirit, union with Christ. They had fellowship with God and with his Son, and the multitude that believed were of one mind and one soul. We may safely seek to be of one accord in doctrine and spirit, and if this were done, we would be in harmony with God's will. If selfishness and pride and vanity and evil surmising were put away, we would become strong in God, and the door of our heart would be open for the entrance of Christ; the baptism of the Holy Ghost would fall upon us, and we should be filled with all the fullness of God. Then we should know what is the length and depth and breadth and height of the love of God which passeth knowledge,--we should know something of the mystery of godliness. We would be able to speak, as did Peter and John, of the things which we had seen and heard. What we need is a living experience in the things of God. We need the transforming grace of Christ to bring into subjection every thought of the mind, every power of the intellect. The physical, mental, and spiritual powers should be under the control of the God of heaven who gives us life, who gives us food, who gives us every blessing. He is the God of Israel, therefore we will accept him, and him alone will we serve. {RH, April 22, 1890 par. 5}

We read in the Acts of the Apostles that after the miracle at the temple gate, many signs and wonders were wrought, and many were healed. "Then the high-priest rose up, . . . and all they that were with him, . . . and were filled with indignation." Why?--Because the great adversary of God and man was provoked that he could not hold his captives in torment, and that Christ was doing the very work that he had declared in Nazareth he would do. He had said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." {RH, April 22, 1890 par. 6}

And then they shut the disciples up in a prison, that the message of God should no longer be given to the people, but the angel of the Lord was there. All heaven was looking upon them then, and the angels are now looking upon those who are living at this closing period of earth's history. The angel of the Lord came by night to the servants of God, and said, "Go, stand and speak in the temple to the people all the words of this life." Here was an order directly contrary to the command given by the

potentates of the earth. But the direction of the angel was from the highest court in the universe. Did the apostles say to the angel, "We cannot do this until we have consulted the magistrates, and received permission of them?"--No; God had said "Go," and they went forth to speak according to his commandment. In the morning their enemies called a council, and sent to the prison that they might be brought before them, but when the officers found them not, they said, "The prison truly found we shut with all safety, . . . but when we had opened, we found no man within." The angel of God could take them through the prison walls, and they had no power to hold them. We have the same God today, and he works on the same plan. When they said the prison was shut, the chief priest doubted the keeper. God was working and the enemy was working, and the battle was waged between the God of heaven and the powers that be. Then the captain sent the officers and had them brought, because they feared the people, and when they were before the council, the high-priest asked, "Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled Jerusalem with your doctrine." Then the apostles answered, "We ought to obey God rather than men." We ought to be obedient to all the laws of our country, except when those laws come in collision with the law of God, and then we must obey God, irrespective of everything else. {RH, April 22, 1890 par. 7}

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." {RH, April 22, 1890 par. 8}

**PERIODICALS / RH - The Review and Herald / April 29, 1890 "I Will Keep Thee From the Hour of Temptation." [CONCLUSION OF SERMON IN LAST TWO ISSUES.] - By Mrs. E. G. White. -**

**April 29, 1890 "I Will Keep Thee From the Hour of Temptation."**

**[CONCLUSION OF SERMON IN LAST TWO ISSUES.]**

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By Mrs. E. G. White.  
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God has the same power to bestow upon us as he gave to his people anciently, and he will give it to his people now, if we do not choose our own ways but God's ways. Let

God take care of his people, and teach and direct them, and let man keep his plans out of the way. We would not lessen the courage of God's people, and be in a position where we shall dishonor the God of heaven, instead of glorifying him. There are many things brought to view in the Scriptures that will help us. James was killed, and because the enemies of the gospel saw that it pleased the Jews, they were going to take Peter, but they did not, because the Lord took charge of him. They killed Stephen, but the angel of the Lord opened the prison doors for Peter, for "prayer was made without ceasing of the church unto God for him." There is your work. Pray as you have never prayed before; and if you spend nights in prayer, and learn to trust God, you will have an intelligent experience. It was by praying without ceasing that Peter gained the victory, and when the angel went to bring him out, Peter was bound with two chains, and, behold, the angel of the Lord came forth, and smote Peter on the side, and said, "Rise up quickly." {RH, April 29, 1890 par. 1}

All the ruler's expectations failed because the same mighty agent that Joshua summoned when he was to bring down the walls of Jericho, was with the men who were bound with chains. When Peter returned to his brethren, a free man, he found them praying, and this is the key to his deliverance,--they were praying. He knocked at the gate, but the maid who came to open it, ran back to the house in great astonishment without letting him in. They did not think that Peter was to be released from the prison. They had expected a deliverance of a different order, but God worked in his own way and after his own counsel, and brought him to the very door of those who were praying for him. {RH, April 29, 1890 par. 2}

We should seek to understand how God works. He wrought for his servants and released them from prison. They did not say, "If I can only get out of this place, I will never speak of Christ again," no, for Jesus was in their hearts, and they were happy. God is always by the side of his people, and he never leaves them,--he never gives a trial to his children but he will be there to help; he knows just what they can bear, and he does not give them any more than they can bear. If they fail, it is because they do not in faith bring their difficulties to God as to one who will help them. God does not forsake. No one fails because God leaves him to perish. When men fail, it is because they do not avail themselves of the provisions which God has made; they do not trust in the Lord. {RH, April 29, 1890 par. 3}

When Paul and Silas were left with bleeding backs and with their feet in the stocks, they did not lament over their situation, but sang glory to God. A different note sounded in the prison from any ever heard there before. The keeper had heard cursing and swearing and blasphemy, but he had never heard the praises of God resounding through the halls; for he himself was an unconverted man. The suffering servants of God continued to send up their notes of thanksgiving, and they echoed in heaven; and the angels of God, as they caught the strain, came to their aid with a mighty tread, and the prison was shaken, and the apostles were loosed from their bands, and the light of the glory of God shone in the prison, and every man's bands were loosed, and the jailers found the doors open. The record says that the jailer drew out his sword, and would have killed himself, supposing that the prisoners had fled; but Paul cried out with

a loud voice, saying, "Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" {RH, April 29, 1890 par. 4}

How do we know but that this persecution came upon the servants of God in order that souls might be saved in that prison? God worked for his people in the past, he manifested his power in their behalf when they were in emergencies. If we let human counsel prevail, and arrange our plans so that God cannot work for us, we may expect to get into difficulties. May God help us to come to our senses. We have had little enough faith in the past, and we do not want to crush out the least particle of the faith that still lives. {RH, April 29, 1890 par. 5}

Let us inspire our people with faith that they may stand firm for the right in whatever situation they may be placed. There is no necessity for thinking that we cannot endure persecution; we shall have to go through terrible times. I am going to stand at my post of duty, brethren, and I hope that you will give your brethren a chance to stand at their post of duty till the Master shall come. {RH, April 29, 1890 par. 6}

When Stephen was called upon to suffer for Christ's sake, he did not waver. He read his fate in the cruel faces of his persecutors, and he did not hesitate to give to them the last message which he was to bear to men. He looked up and said, "I see the heavens opened, and the Son of man standing on the right hand of God." All heaven was interested in this case. Jesus, rising from the throne of his Father, was leaning over, looking upon the face of his servant, and imparting to his countenance the beams of his own glory, and men were astonished as they saw Stephen's face lighted up as if it had been the face of an angel. The glory of God shone upon him, and while he was beholding the face of his Lord, the enemies of Christ stoned him to death. Would we not think that a hard death to die? But the fear of death was gone, and his last breath was spent in petitioning the Lord to forgive his persecutors. {RH, April 29, 1890 par. 7}

Jesus has made it as easy as he possibly can for his children, and he wants us to follow in his footsteps; for if we do, we shall be partakers of Christ and his glory. {RH, April 29, 1890 par. 8}

No law has ever been made to exalt the idol sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol sabbath, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, "If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." {RH, April 29, 1890 par. 9}

They were thrown into the burning fiery furnace, but the Lord was with them. The king looked into the furnace, and said, "Lo, I see four men loose, walking in the midst of



the fire, and they have no hurt; and the form of the fourth is like the Son of God." Angels of the Lord were watching by the side of the faithful three. God wished to show to the nations of the world who was the great I AM, the God of the heavens, the ruler of the universe, who alone was to be worshiped. Did not the Hebrews break the law of the king?--Yes, but the law of God was first to be obeyed. {RH, April 29, 1890 par. 10}

Now, brethren, we are coming to the crisis. Let us stand the test manfully, grasping the hand of Infinite Power. God will work for us. We have only to live one day at a time, and if we get acquainted with God, he will give us strength for what is coming tomorrow, grace sufficient for each day, and every day will find its own victories, just as it finds its trials. We shall have the power of the Highest with us; for we shall be clad with the armor of Christ's righteousness. We have the same God that has worked for his people in ages past. Jesus stands by our side, and shall we falter?--No, as the trials come, the power of God will come with them. God will help us to stand in faith on his word, and when we are united, he will work with special power in our behalf. {RH, April 29, 1890 par. 11}

**PERIODICALS / RH - The Review and Herald / May 6, 1890 Consecrated Workers Needed. - By Mrs. E. G. White. -**

**May 6, 1890 Consecrated Workers Needed.**

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**By Mrs. E. G. White.**  
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A great work is to be done in the world, and those who have had advanced light and many opportunities, are under obligations to let their light shine forth to those who are in the darkness of error. Far less has been done in our city missions than might have been done, if the consecration necessary for real missionary work had existed. There has been a great outlay of means, and there is little to show for this expenditure. In order to do this work, the laborers have thought they must have many things provided for them, when they could have done just as good work in a more humble way. {RH, May 6, 1890 par. 1}

The Lord is in need of workers who will push the triumphs of the cross of Christ. Jesus calls for every sincere, loyal disciple to engage faithfully in his service. In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity; but such sympathy is rare. {RH, May 6, 1890 par. 2}

Those in charge of missions in large cities, should not seek to train the workers according to iron rules from which they cannot depart without placing themselves under censure. Order and regulation are essential in missions, especially in our city missions; but those who are in charge need to have discernment and quick perception, that they may study the character, and care for the health of the workers. They must not be like the Pharisees, "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." By

following such a course, the leaders shun the part of the work which would bring them in contact with souls who need personal labor. Personal contact with those who need help would give them a knowledge of the difficulties under which the workers labor, and they would have the precious satisfaction that success brings to the faithful. When the spirit of Christ pervades the heart, a Christ-like yearning, an intensity of love for souls will absorb every other interest, and self will no longer be prominent. {RH, May 6, 1890 par. 3}

Some of the leaders have peculiar traits of character that lead them to make great mistakes by exalting a certain routine above weightier matters. To a set routine they sacrifice the higher and the more important interests, in the same cause, and for the advancement of the same work. Love, gratitude, and mercy need to be carefully cultivated. {RH, May 6, 1890 par. 4}

Christ said of the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." He who is wanting in the purer, nobler qualities of the soul,—mercy and the love of God,—will be deficient, and his deficiency will be seen in his works until he comes up on a higher, holier ground of action. Those in authority should not enforce rigid discipline upon the workers associated with them, for it is an easy matter, under certain circumstances brought about by such a course, for objectionable hereditary traits of character to be strengthened and developed. {RH, May 6, 1890 par. 5}

Men and women in responsible places, who are brought into connection with others, should exercise the love and discrimination which their position and the work of God require. Then the motives will be high and Christ-like, and the objectionable features in the character that circumstances made so favorable for exhibition, will be transformed. When selfish traits of character are constantly indulged, it hinders the sympathy of Christ from pervading the soul, and men become overbearing in their natures and in their dealings with others; but the love of Jesus, when cherished in the soul, will become stronger than the masterful passions of the human heart. Every one who is under the influence of the Spirit of God, will become transformed by his grace. It is our privilege to bring the love of Jesus into our lives while in our associations with those for whom Christ died. Even if not sympathetic by nature, every true Christian will manifest love, the crowning grace of all graces. Says the Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another." Love is fruit of the richest, purest flavor, and the actions that flow from high and holy motives tend to the development and enlargement of personal piety; they give evidence that our faith and practice, though not in harmony with the Christian world, are not contrary to the law and to the testimony. Jesus said of his followers, "Ye shall know them by their fruits." {RH, May 6, 1890 par. 6}

Inquire prayerfully, while you search the Scriptures diligently, "What service has the Lord enjoined upon me?" One thing is certain, we must keep the way of the Lord, and not imagine our own ways perfect. Individually, we must place ourselves in a position not to command, but to act; to do something and to do it now. Those who are

connected with the work of God as leaders in some special place, are under the same obligation to be as diligent in their line of duty, as they require others to be in their line. When they know by experience the various difficulties to be overcome, they will not expect too much of others. As they impart instruction to others in practical godliness, they will gain a better knowledge of how to educate others to work. It requires wisdom from God to devise methods, to lift the burdens of perplexity, and to vary plans to make them more successful in reaching souls under different circumstances. We are fearfully behind in the improvement of our intrusted talents. The religion of the Bible alone is able to save the soul. {RH, May 6, 1890 par. 7}

While we are encased in self-righteousness, and trust in ceremonies, and depend on rigid rules, we cannot do the work for this time. We must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven. Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light. Our eyes would be opened to see opportunities; our faith would stand the test of trial, and we would not wait for every obstacle to be removed before we would trust the word of God. How many of us believe the word of God? How many are giving self without reserve to his service, sinking their ways and their spirit into God's ways and his Spirit? Are we doing missionary work in the spirit of Jesus? or, having eyes, see we not? and having ears, hear we not? {RH, May 6, 1890 par. 8}

The Lord has made us as a people the depositaries of his truth; this truth is fraught with eternal interests, and yet we are spiritually dead. We do not realize the situation in which we are placed. We are to be light-bearers to the world, and yet there are scores in our large churches who are unconcerned in regard to the salvation of sinners. Are we the men and women to whom the light of the Scriptures has been revealed which we are to let shine forth to the world in clear, steady rays? In giving you the truth, and commanding you to make it known to those who are in darkness, has God made a mistake? {RH, May 6, 1890 par. 9}

This is a God-given and a saving message to them that believe. If the spirit of Jesus, who came to seek and to save that which was lost, were in our hearts, the question could not be asked, "Why stand ye here all the day idle?" How earnest would be our efforts! how we would deny ourselves to help the souls who need our help! and by partaking of the spirit of Christ, we would not fail nor be discouraged. We would study, plan, and pray to God for wisdom and grace, that we might save the souls in the highways and broadways of life. The Holy Spirit of God must come into our hearts, to sanctify our souls, and to arouse our entire beings to earnest action. We must drink deeper of the spirit of the message; we must realize the situation in which we are placed. The end is near! The religious amendment which is being so decidedly urged, if carried, would materially change the features of our work, and hedge up our way. Everything in our outward world shows that an important crisis is about to open upon us. Are we ready for it? Have we, by working when and where we could, prepared ourselves and others for the momentous future? Can we, in our present state of

inaction, take in the great ideas and the truth for this time? We need faith, more faith; we must believe in Jesus as our personal Saviour. Do we believe the word of God or the traditions of men? Who of us believe that men can be saved without having practical working faith in Christ? If we are working mind, heart, and soul, as in the light of the judgment day, we are laborers together with God. Divine and human efforts must be combined. The Lord gives the rain and the sunshine, the clouds and the dew; these are Heaven-bestowed gifts; yet there is a work for man to do, or these blessings will prove of little worth to him. Painstaking effort is required in the tilling of the soil; all the conditions must be fulfilled on man's part in sowing the seed and gathering the harvest, or the benefits of Heaven will fail of their designed purpose. {RH, May 6, 1890 par. 10}

Whenever man accomplishes anything, it is by co-operation with his Maker; but in the saving of the souls of men, God does all the work, making man his instrument. Man cannot manage the work of God in his own way, for the outward work is vain unless God works with it. Divine power must mingle with human effort, or we cannot be laborers together with God. Man must use the faculties which God has given him, and co-operate with all the saving agencies placed at his command. He must pray, he must search the Scriptures, he must believe the word of God, he must know that Christ is the propitiation for his sins, and for the sins of the whole world. {RH, May 6, 1890 par. 11}

Let us put ourselves wholly on the Lord's side. May it be the language of every heart, "Lord, I will believe; I do believe thy word." Cherish love and confidence, for by cultivating these graces, they will grow. Talk faith, live faith, and in the face of every discouragement plant yourselves on the promises of God. Those who are engaged in our missions, doing the work of the Master, should continually learn lessons of faith, and grow in the knowledge of our Lord and Saviour Jesus Christ. Then they will witness the manifestation of the power of God, and missions will become all that the Lord designs them to be. The workers should cease all worrying, all complaining, all fault-finding against God, and be clothed with humility. {RH, May 6, 1890 par. 12}

Our Lord asked the question, "When the Son of man cometh, shall he find faith on the earth?" He will find men full of plans; there will be plenty of resolutions as to what shall and what shall not be done; but will he find the faith upon the earth, the love for Christ and for one another, that he values above everything else? I fear many who claim to be children of God are showing the unbelief of the world, and are saying by their coldness, their want of love for one another, that Jesus is not abiding in their hearts by faith. Let us put the armor on, let us talk of Christ's coming to our world, and let us get ready for that great event, that we may meet our Lord in peace. {RH, May 6, 1890 par. 13}

**PERIODICALS / RH - The Review and Herald / May 13, 1890 Perils of, and Provisions for, the Youth. - By Mrs. E. G. White. -**

**May 13, 1890 Perils of, and Provisions for, the Youth.**

**By Mrs. E. G. White.**

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The solemn scenes of the judgment, which have passed before me in vision, have made a deep impression upon my mind. How can I present these things before young and old in such a manner as to impress them? The dangers and perils of the present time have been presented before me. The youth of today have a very faint conception of what constitutes true religion, and this makes the danger tenfold greater because many take the name of Christian who have no experimental knowledge of what is comprehended by this title. They have never drunk at the living fountain, and are full of unrest, grasping at something to make life amusing and tolerable. They are homesick and lonesome, and full of longing for excitement. The voice of Christ invites them to come to him. He says, "If any man thirst, let him come unto me, and drink." But many of the youth refuse to go. They do not seek peace and contentment and happiness in Christ. Their life is destitute of real enjoyment. The help, the influence, and the talent of men who will have an elevating, expanding, refining influence on all who are connected with them, are needed in the work. {RH, May 13, 1890 par. 1}

With humble views of self, the teacher of truth will not manifest arrogance, although he may have superior knowledge of the Scriptures and of science. Unless the intellect of man is connected with God, and sanctified by the grace of Christ, he will work but foolishness. The teacher should open the Bible to the students, and draw their attention to it, that they may search its pages for hidden treasure, and discover jewels of truth. If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utterances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed. In the themes of the Bible, a boundless field is open for the imagination. {RH, May 13, 1890 par. 2}

The Bible is an inspired history which should be placed in the hands of all, that men may become acquainted with our first parents as they stood in innocency, communing with holy angels, looking upon glorious Eden as it was adorned by the hand of their Creator. By perusing its chapters, men may see how sin was introduced into paradise, and how it resulted to the disobedient pair. The pages of inspiration give us the privilege of having intercourse with patriarchs and prophets. The student may move through the most grand and inspiring scenes; he may behold Christ, who thought it not robbery to be equal with God, humbling himself to humanity, and working out man's redemption. He may see him walk a man among men for thirty years, living an example, dying a sacrifice, for the fallen race. The student will come from the contemplation of these grand and elevating themes, from association with these lofty thoughts, more pure and elevated in mind than if he had spent the time in contemplation of the exploits of the Pharaohs, Herods, and Caesars of the earth. The powers of the youth are restricted and torpid, because they do not make the fear of the Lord the beginning of their wisdom. God gives men wisdom; he gave Daniel wisdom and understanding because he refused to be molded by any power that would interfere with his religious principles.

The reason why we have so few men of mind, of stability, and of solid worth, is that God is not feared, God is not loved, the principles of religion are not carried out in the life as they should be. The Lord can do but little for men because they so easily become exalted. {RH, May 13, 1890 par. 3}

God would have man enlarge his ability, and avail himself of every means of cultivating and strengthening his intellectual powers. Man was born for a higher, nobler life than the life which now is. This time is one of preparation for the future, immortal life. Where can be found grander themes for contemplation, a more fascinating subject for thought, than the sublime truths unfolded in the Bible? Can earthly science reveal anything equal in sublimity to the knowledge of God? The truths of the Bible will do a mighty work for man if he will but follow what they teach. But how little the Bible is studied! Every unimportant thing is dwelt upon in preference to its themes of thought. If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people. The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Energy is imparted to the soul by searching the pages of the Bible. Angels from the world of light stand by the side of the earnest seeker for truth, to impress and illuminate his mind. He who is dark of understanding may find light through an acquaintance with the Scriptures. {RH, May 13, 1890 par. 4}

God designed that his people should be a separate people from the world. The line of demarkation should be made plain and distinct between his followers and the dwellers on earth. The people of God are to be living epistles, known and read of all men; but when those who profess to be soldiers of Christ mingle with worldlings, and intermarry with those who care not for God, apostasy will be the result. When the professed children of God unite with the Lord's enemy, and are not particular to choose for associates those who are friends of God, they are going over to the enemy. {RH, May 13, 1890 par. 5}

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here are stated the conditions of adoption into the family of God. We are to separate ourselves from the enemies of the Lord. Those who will firmly take their stand upon God's word, and obey his commandments, will be called old-fashioned and singular. But God designed that his people should be a peculiar people, zealous of good works. Christ gave himself for us, that he might redeem us from all iniquity, purifying unto himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as his. There are many pretenders to piety, but few really live for Christ, and let their light shine forth to the world in good works. Those who are content to have little knowledge of God here, who take no delight in communing with him, will never see heaven, because they do not delight in heaven or heavenly things. {RH, May 13, 1890 par. 6}

John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city,



New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among his people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven, will be happy in its holy associations and pleasures. The prophet says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." {RH, May 13, 1890 par. 7}

Those who love God will have an intelligent knowledge of him. The image of God will shine forth from the faces of his servants, and they will be openly acknowledged as sons and daughters of God. When in the world, they did not claim to be their own, and God set to his seal that they were his. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven, will be upon heavenly things; but those who are all taken up with the excitement and pleasure of this world, will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish. {RH, May 13, 1890 par. 8}

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man's case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free, for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before him. He who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men. {RH, May 13, 1890 par. 9}

**PERIODICALS / RH - The Review and Herald / May 20, 1890 The Service of the Young Essential to the Work of God. - By Mrs. E. G. White. -**

**May 20, 1890 The Service of the Young Essential to the Work of God.**

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**By Mrs. E. G. White.**  
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"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." {RH, May 20, 1890 par. 1}

The work of God is in need of youthful ardor, zeal, and courage. Mental and physical vigor are essential for the advancement of the cause of God. To plan with clear mind and execute with courageous hand demands fresh and uncrippled energies. In order that the work may be forwarded in all its branches, God calls for youthful ardor. Young men and young women are invited to give him the strength of their youth, that through the exercise of their God-given powers, through healthful thought and vigorous action, they may bring glory to God and salvation to men. God calls upon you, young men, to make the most of the powers intrusted to you. Cultivate the habit of doing your best in everything you undertake. God is your Master, and you are his employed servants. The Holy Spirit must come in contact with your spirit, that it may divinely restore your soul, working your sanctification, and giving life and power to your efforts. When the life of God is restored to the soul, we rest in God, and are clothed with the righteousness of Christ. {RH, May 20, 1890 par. 2}

As students, you are ever to be learning in the school of Christ; you are to bring your intrusted capital of physical and mental energy into your work. God will not accept of a divided heart. There are men and women who should be educating themselves for canvassers, and for Bible-readers. They should put away every unholy thought and corrupting practice, that they may be sanctified through the truth. They should be partakers of the divine nature, having escaped the corruption that is in the world through lust. Nothing less than the power of God will make and keep you right. You are to offer to God nothing less than your best. You should do better and better work as you put in practice what you learn. You should seek to fathom every subject requiring your investigation, comparing not only the ideas and thoughts of men concerning the matter, but also comparing scripture with scripture, that you may know that you do know every point of the faith. The taxation of your mind will only strengthen your mental powers for greater effort. If you are content with superficial knowledge, if you fail to investigate the Scriptures for yourselves, if you depend upon the assertions of others, you will become incapable of searching out any matter for yourselves. Your mind will become accustomed to superficial exercise, and be unfitted to appreciate the value of hidden gems of truth, to obtain which, it will require effort. You will think yourselves well advanced when your attainment is of an inferior order. {RH, May 20, 1890 par. 3}

Unless the mind is used, it will cease to expand; unless the taste is cultivated to love the Bible, it will cease to relish the truths of God's word. The student can see only to the depth of what he has explored, and he cannot appreciate that which lies beyond the compass of his own narrow boundaries. But his very ignorance will make him conceited, talkative, and boastful. What can I say to you, young men and young women, to arouse you to vigor in your efforts to overcome obstacles? Mental effort will

become easier and more satisfactory as you put yourselves to the task of understanding the deep things of God. You should each decide that you will not be a second-class student, that you will not allow others to think for you. You should say, "That which other minds have acquired in the sciences and in the word of God, I will obtain for myself through painstaking effort." You can rally the mind's best powers, and with a sense of your accountability to God, you can do your best, and you will not cease to advance, and to conquer difficulties. Do not settle down in slothful ease, making no special effort to accomplish your work. Make a choice of some part in the large vineyard of the Master, and do a work that will require the exercise of tact and talent. As much as possible, place yourselves in the society of those who are intellectual, who will be able to detect your mistakes, and to put you on your guard against indolence, pretension, and surface work. A blusterer will be recognized and set down for just what he is worth and no more. {RH, May 20, 1890 par. 4}

Those who have entered the canvassing field are in danger of not feeling the necessity of being particular in their work. They are in danger of becoming content with superficial attainments, of being careless in their manners and lazy in mind. There should be faithful discharge of duty in the canvassing field, for it is important and sacred. Teachers in the canvassing work have grave responsibilities to bear. Those who rightly comprehend their position, will direct and instruct those under their care with a sense of their personal accountability, and will inspire others to fidelity in the cause. They will be much in prayer, they will understand that their words and actions are making impressions that will not be easily effaced, but will be as enduring as eternity. They will realize that no other can come after them and correct their mistakes, or supply their deficiencies. How important it is, then, that the teachers' subject, manner, and spirit are after God's order. {RH, May 20, 1890 par. 5}

Schools are established to prepare men and women for intelligent work in the Master's vineyard. The indolent may be aroused, the thoughtless may become serious, by taking up some portion of the work of God. Through proper instruction, through painstaking effort, the thoughtless may become successful light-bearers in the moral darkness of the world. Patient, conscientious teachers are needed to arouse hope and aspiration in the youth, that they may realize what are the possibilities of improvement. Teachers are needed who will train students to do excellent service for the Master. Those who undertake the work of educating others, will need patience, that they may carry their pupils forward from one point to another in intellectual and spiritual attainment. Those who instruct in the various branches of the work, should feel how great is the responsibility that rests upon them. They need enlarged views, for their work, in its influence, ranks with that of the Christian minister. Meetings for instruction should be called, time should be given, facilities should be provided, that all the knowledge possible may be imparted during the meeting. The work of co-operating with the gospel minister in carrying the present truth to all nations, tongues, and peoples, is indeed a most essential one. It should be conducted in a manner in keeping with the exalted truth which we profess to love. Through the canvassing work, the minds of many who are now absorbed in iniquity and error, may be enlightened. Through this

agency a people may be prepared to stand in the great day of God which is just before us. Lower views of the work will be dishonoring to God. {RH, May 20, 1890 par. 6}

The canvassing work should be considered as sacred, and those who have unclean hands and defiled hearts should not be encouraged to enter upon it. The angels of God cannot accompany the unconsecrated to the homes of the people; therefore all those who are not converted, whose thoughts are corrupt, who will leave the taint of their imperfection upon everything they touch, should refrain from handling the truth of God. {RH, May 20, 1890 par. 7}

Young men and women who are truly converted, will depart from all iniquity. Those who are not pure in heart, have no hold upon divine power, they are not partakers of the divine nature, and they will prove ready victims to Satan's suggestions and temptations. They will not show fidelity under trial; but when they are rebuffed, they will become discouraged, because God does not work with their efforts. The high and holy One who inhabiteth eternity will not put his Holy Spirit into unclean vessels. Those who have not a proper sense of the character of the work for these last days, should not aspire to a place in the cause of God. If they see the offensive character of sin, and hate it as the vile thing it is, and come to Jesus in contrition, purifying their souls by obedience to the truth, then they may be intrusted with some part in the work. If they place their will on the side of God's will, putting forth the energy with which God has endowed them, he will receive them and shed his grace in their hearts. But if those who have become weak in physical and moral power by evil works, seek a place in the work of God, they should be advised to employ themselves in manual labor. Such employment will be more favorable for the working out of their salvation. They should rely wholly on Christ for his grace to overcome. Those who have enfeebled their physical and mental powers by evil practices, need to walk very humbly before God. God reads the heart, he weighs the character, and is acquainted with every man's work. He gives his Spirit in proportion to the consecration and self-sacrifice manifested by those who engage in his work. {RH, May 20, 1890 par. 8}

Heaven is ashamed of many who are engaged in all branches of the work, and especially is Heaven ashamed of those who are called to the sacred desk, and yet who do not try to do their best. Many read newspapers and periodicals and books, and neglect the study of their Bibles. They do not wrestle with God in the closet, for the help which he alone can give. They go forth to their work spiritless and without Christ. Ministers go before their congregations, presenting fragments of a long-used discourse, instead of a fresh portion of meat in due season for the people. They drift into dry, controverted subjects, and the flock of God is unfed. {RH, May 20, 1890 par. 9}

**PERIODICALS / RH - The Review and Herald / May 27, 1890 Living Channels of Light. - By Mrs. E. G. White. -**

**May 27, 1890 Living Channels of Light.**

**By Mrs. E. G. White.**

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The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus. {RH, May 27, 1890 par. 1}

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid." Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and blood-shed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves? {RH, May 27, 1890 par. 2}

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow-men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions. {RH, May 27, 1890 par. 3}

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reprov'd, rebuked, encouraged; he has given signs; he has given precious promises; and how



few give him praise of glory! Many think if they tolerate the movings and workings of God in their behalf they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee . . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." And will come to a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt his righteousness. {RH, May 27, 1890 par. 4}

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticise the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded; for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself. {RH, May 27, 1890 par. 5}

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice. {RH, May 27, 1890 par. 6}

The work of every ambassador of Christ is to bear witness to the light. He is not to



take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world. {RH, May 27, 1890 par. 7}

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church-member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest--there is scarcity of fruit-bearing Christians. {RH, May 27, 1890 par. 8}

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor. {RH, May 27, 1890 par. 9}

**PERIODICALS / RH - The Review and Herald / June 3, 1890 "The Darkness Comprehended It Not." - By Mrs. E. G. White. -**

## June 3, 1890 "The Darkness Comprehended It Not."

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By Mrs. E. G. White.  
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"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." {RH, June 3, 1890 par. 1}

The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that he has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us. {RH, June 3, 1890 par. 2}

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its sacred character. Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ. {RH, June 3, 1890 par. 3}

As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion. These men possessed rare talents to carry forward the work of the Reformation. They were moved upon by a power above themselves; but it was not the men, the instruments that God used, that should be exalted and honored, but the Lord Jesus who let his light and power come upon them. Let those who love truth and righteousness, who gather up the hereditary trusts given to these standard-bearers, praise God, the Source of all light. {RH, June 3, 1890 par. 4}

If it should be announced that angel messengers were to open before men the

treasures of the knowledge which relate to heavenly things, what a stir would it create in the Christian world! The atmosphere of heaven would be about the messengers, and how eagerly would many listen to the words that should fall from their lips! Men would write books calling attention to the angel's words, but a greater Being than angels has been in our world; the Lord himself has come to reflect upon men the light of Heaven. He has announced himself as one with the Father, full of grace and truth, God manifest in the flesh. {RH, June 3, 1890 par. 5}

The Lord Jesus, who is the image of the invisible God, gave his own life to save perishing man, and, oh, what light, what power, he brings with him! In him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries! It is difficult for the reason to grasp the majesty of Christ, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through his hands and feet, the cruel spear has pierced to his heart, and the redemption price has been paid for the human race. The spotless Lamb of God bore our sins in his own body upon the tree; he carried our sorrows. Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray his matchless charms, they would never exhaust the subject. Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages. {RH, June 3, 1890 par. 6}

Were Jesus with us today, he would say to us as he did to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Jesus longed to open before the minds of his disciples deep and living truths, but their earthliness, their clouded, deficient comprehension made it impossible. They could not be benefitted with great, glorious, solemn truths. The want of spiritual growth closes the door to the rich rays of light that shine from Christ. {RH, June 3, 1890 par. 7}

We shall never reach a period when there is no increased light for us. The sayings of Christ were always far-reaching in their import. Those who heard his teachings with their preconceived opinions, could not take in the meaning attached to his utterances. Jesus was the source, the originator of truth. The great themes of the Old Testament were misapprehended and misinterpreted, and Christ's work was to expound the truth which had not been understood by those to whom they had been given. The prophets had made the statements, but the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth. Jesus reproved his disciples for their slowness of comprehension. Many of his precious lessons were lost to them, because they did not understand the spiritual grandeur of his words. But he

promised that the Comforter should come, that the Spirit of truth should recall these lost utterances to their minds. He gave them to understand that he had left with them precious jewels of truth whose value they did not know. {RH, June 3, 1890 par. 8}

After the crucifixion and the resurrection of Christ, his disciples listened with wonder and amazement to his lessons of truth; for they seemed as new ideas to them; but he told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures." The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible. {RH, June 3, 1890 par. 9}

Those who stand in vindication of the law of God, are in a position where they need much of the Spirit of God. If ministers are wanting in meekness, if they are easily irritated when opposed, it is evident that they need divine enlightenment. Men must manifest the grace of Christ as they labor for souls. The truth as it is in Jesus will have altogether a different influence upon the minds of unbelievers, from that which it has had when presented as a theory or as a controversial subject. If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth, therefore the necessity of teaching it as it is in Jesus. Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the great Teacher. Those who have been diligently working in the mines of God's word, and have discovered the precious ore in the rich veins of truth, in the divine mysteries that have been hidden for ages, will exalt the Lord Jesus, the Source of all truth, by revealing in their characters the sanctifying power of what they believe. Jesus and his grace must be enshrined in the inner sanctuary of the soul. Then he will be revealed in words, in prayer, in exhortation, in the presentation of sacred truth, for this is the great secret of spiritual success. When self is woven into our labors, then the truth we bear to others does not sanctify, refine, and ennoble our own hearts; it will not testify that we are fit vessels for the Master's use. It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ. There is not a heart that will not bear watching. Jesus, the precious Saviour, enjoined watchfulness. The oversight of self must not be relaxed for a moment. The heart must be kept with diligence, for out of it are the issues of life. Watch and discipline the thoughts, that you may not sin with your lips.

{RH, June 3, 1890 par. 10}

**PERIODICALS / RH - The Review and Herald / June 10, 1890 Conditions for Obtaining Eternal Riches. - By Mrs. E. G. White. -**

**June 10, 1890 Conditions for Obtaining Eternal Riches.**

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**By Mrs. E. G. White.**  
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An infinite price has been paid for our redemption, and we should know that we are in the right way, walking in the path of humble obedience. We must bring our work, thought, and emotion to the word of God, and have God impress upon our hearts his written word; then may we have confidence toward him. The Saviour says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." We can see harmony in the word of God. We are to be in a condition to keep God's commandments and live, and his law as the apple of the eye. It is true sanctification to love God with all the heart, and with all the mind, and with all the strength, and our neighbors as ourselves. We must be subject to the will of God. We must not make our feelings a standard, but God's will must be our rule of action. {RH, June 10, 1890 par. 1}

Forty-five years ago, when I began my labors, we met with some of the most erroneous doctrines. One would say, "I have the truth because my feelings tell me so." Another would say, "The Spirit tells me that I have the truth." But how were they to know that they had the right spirit. There are two spirits in the world, the Spirit of Christ and the spirit of antichrist. They declared that they had gone beyond the Bible, and left that for those not so far advanced as themselves; for the Lord talked directly with them. As I stood with my Bible before them, pleading with them, they pushed me away, saying, "No, no, I don't want to hear anything about it. God has told me the way." We must know what saith the Scriptures. Let God be true and every man a liar. Not one of us must lose the eternal treasure that is laid up for the overcomer. A great sacrifice was made for us because God loved us. {RH, June 10, 1890 par. 2}

Adam and Eve were placed upon probation in the garden of Eden, and they were tested as to whether they would render obedience to God's law. They fell from their allegiance through the temptation of the wily foe, and now a great and infinite sacrifice has been made that man may have another trial. And of all the creatures upon the face of the earth, we should be the most happy because this great sacrifice has been made in our behalf, that a just and holy God may accept our efforts to keep his law. We should come into a position where we will be determined to have salvation even at the cost of every earthly consideration; for a way has been devised whereby every one of us can be saved, and it is by coming back to our allegiance to Christ. And when we realize that the Heavenly Father gave his Son to assume humanity, to lift up the fallen race, we will be ready to praise him. {RH, June 10, 1890 par. 3}

This earth was the field of battle; here the Son of God had to contend with the wily foe in our behalf. Behold him on Jordan's bank just before he entered the desert of temptation. He offered up a prayer such as heaven never heard before, and the heavens opened and the Spirit of God, like a dove of burnished gold, encircled the Son of God, and there was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." Do you comprehend all that this scene signifies? It tells you that heaven is opened before you, and that your petitions will find access to the Father. After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and connects earth with heaven. The voice that came from heaven to our Surety, tells us that heaven's portals are open and God hears our prayers, and that the light that enshrouded the Son of God will be over us if we follow in his way. {RH, June 10, 1890 par. 4}

Christ passed from this scene of glory to one of the greatest temptations. He went into the wilderness, and there Satan met him, and tempted him on the very points where man will be tempted. Our Substitute and Surety passed over the ground where Adam stumbled and fell. And the question was, Will he stumble and fall as Adam did over God's commandments? He met Satan's attacks again and again with, "It is written," and Satan left the field of conflict a conquered foe. Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern. Had he failed on one point in reference to the law of God, he would not have been a perfect offering; for it was on one point only that Adam failed. {RH, June 10, 1890 par. 5}

But he says, "I have kept my Father's commandments." He withstood the fiercest temptation upon appetite, which has had such a great influence upon the human family; so that whatever may be the habits and practices of men, they may overcome them in his name and through his merits. God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome, and then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with human effort, that through Jesus man may stand free, a conqueror. Man may conquer perverted appetite. Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror. {RH, June 10, 1890 par. 6}

Satan tempted Christ upon ambition. How many have been ruined by ambition! They have had a knowledge of the truth, but they bring up their business, and say, "I cannot obey the truth on account of my business." And, again, "What will other people say? I cannot be different from the people around me." What does the voice of the good Shepherd say? What says the Master?--"Know ye not, that to whom ye yield yourselves



servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but to do the will of God. Christ left his glory, his majesty, and clothed his divinity with humanity, and came to our world; he was a Man of sorrow, and acquainted with grief. For our sakes he became poor that we through his poverty might become rich. And then after this infinite sacrifice has been made for us, what sacrifices are we willing to make for Jesus? {RH, June 10, 1890 par. 7}

Satan came to Christ and presented another temptation. He took him upon an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them in a moment of time, and promised to give them all to him if he would only fall down and worship him. Christ resisted Satan with, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." We see many around us who will be allured by the things of earth. Satan presents these things in a flattering light to them, and they sell their souls for a little worldly gain, when Christ has presented to us eternal riches, on condition of obedience. Who can describe the exceeding great reward that is to be given to the Christian? Eternal riches are promised, and who can turn his eyes from this reward? We are subject to failures in this world. A man may be worth his thousands one day, and it may be all swept away the next. It is not meet to ask what we must do to secure eternal riches? {RH, June 10, 1890 par. 8}

Jesus withstood all the temptations of Satan, and through Christ we may withstand them. Through Jesus we may overcome the love for earthly treasures. Our Saviour withstood on every point the test of temptation, and in this way he has made it possible for man to overcome. Now, there is enough in this idea, in this thought, to fill our hearts with gratitude every day of our lives. As Jesus was accepted as our substitute and surety, every one of us will be accepted if we stand the test and trial for ourselves. He took our nature that he might become acquainted with the trials wherewith man should be beset, and he is our mediator and intercessor before the Father. {RH, June 10, 1890 par. 9}

Every one that follows in the footsteps of Jesus keeps the commandments of God. Those who flatter themselves that God has told them that they need not keep his commandments because it interferes with their circumstances, make a sad mistake. It is another leader that such are following, and not Jesus. We are to inquire what saith the Scriptures. We must have the law of God before us. Jesus suffered the severest temptation, and finally died upon Calvary's cross, thus demonstrating to the human family that the law of God is immutable, not one jot or one tittle can be changed; but Satan has deceived the Christian world with the story that Christ died to abolish the law. It was the cross of Calvary that exalted the law of God and made it honorable, and showed its immutable character, and thus it is demonstrated before all the worlds God has created, and before the heavenly angels, that the law is changeless. If God could have changed one iota of his law, Jesus need not have come to our world and died. But our Saviour, who was equal with God himself, came into our world and suffered the death upon the cross, to give man another probation. {RH, June 10, 1890 par. 10}

If this great and infinite sacrifice has been made in our behalf, let us ask ourselves what we are doing. Do we say, "Believe on Christ, and that is all you have to do"? It is

our privilege to ask those who tell us this, what we shall believe. The words of Satan ever lead to disobedience, but the voice of God in his word leads to a perfect obedience. We must have the faith that works by love and purifies the soul from every stain of sin. What is sin? The only definition that is given to you in the word of God, is, "Sin is the transgression of the law." The apostle says, "Where no law is, there is no transgression." {RH, June 10, 1890 par. 11}

The law of God is the one great standard that will measure every man's character in the day of God. The prayer of Christ was, "Sanctify them through thy truth; thy word is truth." Therefore the sanctification of the Spirit of God upon the heart, leads men to walk in the way of God's commandments. The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the word of God and obey. We must exercise repentance toward God, and faith toward our Lord Jesus Christ. There is no power in the law to save the transgressor of the law from the penalty, but the penalty has been paid by Jesus. It was because the Father loved us that he gave his only begotten Son to die for us. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It is no cheap faith that we are to have. "Every man that hath this hope in him purifieth himself, even as he is pure." Every sin will be put away from us because it is an offense to God, and we will bring ourselves into harmony with God. {RH, June 10, 1890 par. 12}

"Believe, believe, believe in Jesus," is the soothing fallacy that is lulling many to sleep in the cradle of carnal security, and we need to be alarmed. When you bring Jesus into your daily life and character, you will not talk of your feelings, but of what God hath said. When Christ is in the soul, then we will work for those around us who are in darkness. There will not be heard from any man, "Give me Christ, but away with the commandments of God, I do not want to hear anything about them." We must know that our feet are upon the eternal Rock. It is not for us to bring the word of God to our feelings and ideas, but to bring these to the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We are in the perils of the last days, and Christ has said that false teachers shall arise in the world, and deceive many with their pernicious doctrines. Then how shall we know the true from the false?--"Ye shall know them by their fruits." Do they teach obedience to the law of God, or do they teach men to break his commandments? We are living in a world of false doctrines, and we must know what is truth. We do not inquire, What is for my convenience? but, What is God's word? If Christ had studied his convenience, he would never have left heaven to come to our world to die, to hang upon the accursed tree for us. Jesus has died for you, and now what will you do for Jesus? He says, "Love one another, as I have loved you." And if you love Jesus, you will have your feet planted in the blood-stained foot-prints of the Man of Calvary, and at last those who have gained the victory will enter in through the gates into the city, and have a right to the tree of life. God has given us reasoning faculties, and he wants us to

use them. He has given us a chart which marks out for us the only right way to reach eternal life. Study the Scriptures for yourselves. Hear what the voice of the true Shepherd says to you, and then walk in the path of humble obedience, and at last the gift of eternal life will be granted to you. We cannot afford to lose eternal life. May God grant that we may meet this dear people around the great white throne, and with them sing the song of redemption in the kingdom of glory. {RH, June 10, 1890 par. 13}

**PERIODICALS / RH - The Review and Herald / June 17, 1890 The Truth as It Is in Jesus. - By Mrs. E. G. White. -**

**June 17, 1890 The Truth as It Is in Jesus.**

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**By Mrs. E. G. White.**  
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In giving his only begotten Son to die for sinners, God has manifested to fallen man love that is without a parallel. We have full faith in the scripture that says, "God is love;" and yet many have shamefully perverted this word, and have fallen into dangerous error because of a false interpretation of its meaning. God's holy law is the only standard by which we can estimate divine affection. If we do not accept the law of God as our standard, we set up a standard of our own. God has given us precious promises of his love, but we are not to ascribe to Jehovah a tenderness that will lead him to pass over guilt and wink at iniquity. {RH, June 17, 1890 par. 1}

The Creator loves his creatures, but he who loves sin more than righteousness, error more than truth, perpetuates the transgression that brought woe into our world, and cannot be regarded with favor by the God of truth. The way of truth and righteousness involves a cross. Many misinterpret the requirements of God, and make them mean anything that will not disturb their consciences or inconvenience them in their business relations; but truth is the only sanctifying medium. The love of God as manifested in Jesus, will lead us to the true conception of the character of God. As we behold Christ, pierced for our sins, we shall see that we cannot break the law of God and remain in his favor; we shall feel that as sinners we must lay hold of the merits of Christ and cease to sin. Then we are drawing nigh to God. As soon as we have a correct view of the love of God, we shall have no disposition to abuse it. {RH, June 17, 1890 par. 2}

The cross of Christ testifies to the immutability of the law of God--testifies that God so loved us that he gave his Son to die for our sins; but Christ came not to destroy but to fulfill the law. Not one jot or tittle of God's moral standard could be changed to meet man in his fallen condition. Jesus died that he might ascribe unto the repenting sinner his own righteousness, and make it possible for man to keep the law. The love of God is infinite, and yet the sinner could not be forgiven save through the plan of redemption that involved the shame, reproach, ignominy, and death of the Son of God. This fact should banish from reasoning minds the idea advanced by many who claim

sanctification, that his death put an end to obedience to the law of God. We are to learn daily of the great plan of redemption, in the school of Christ. When we cease to learn, we cease to be pupils in Christ's school. But if we are scholars under the divine Master, our understanding will be opened, and we shall learn wondrous things out of God's law. {RH, June 17, 1890 par. 3}

Let us walk carefully before the Lord; let us think how often we have broken our vows and marred our best resolutions, how often in the face of great light we have turned from God and sought our idols. It is highly proper for us to humble ourselves under the mighty hand of God. It is natural for us to think more highly of ourselves than we ought to think; but although it is painful for us to know ourselves as we really are, yet we should pray that God will reveal us to ourselves, even as he sees us. But we should not cease to pray when we have simply asked for a revelation of ourselves; we should pray that Jesus may be revealed to us as a sin-pardoning Saviour. When we see Jesus as he is, earnest desires should awaken in our hearts to be rid of self, that we may be filled with all the fullness of Christ. When this is our experience, we shall do good to one another, and use all the means within our reach to attain unto godliness. We must cleanse our souls from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. {RH, June 17, 1890 par. 4}

The love of a holy God is an amazing principle, which can stir the universe in our behalf during the hours of our probation and trial. But after the season of our probation, if we are found transgressors of God's law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon his beloved Son as Christ hung upon the cross of Calvary in the transgressor's place. The love of God now reaches out to embrace the lowest, vilest sinner that will come to Christ with contrition. It reaches out to transform the sinner into an obedient, faithful child of God; but not a soul can be saved if he continues in sin. Sin is the transgression of the law, and the Arm that is now mighty to save will be strong to punish when the transgressor passes the bounds that limit divine forbearance. He who refuses to seek for life, who will not search the Scriptures to see what is truth, lest he should be condemned in his practices, will be left to blindness of mind and to the deceptions of Satan. To the same degree that the penitent and obedient are shielded by God's love, the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart, because they receive not the love of the truth that they may be saved. {RH, June 17, 1890 par. 5}

There are many who profess Christ, but who never become mature Christians. They admit that man is fallen, that his faculties are weakened, that he is unfitted for moral achievement, but they say that Christ has borne all the burden, all the suffering, all the self-denial, and they are willing to let him bear it. They say that there is nothing for them to do but to believe; but Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus kept the commandments of God. The Pharisees declared that he broke the fourth commandment because he made a man every whit whole on the Sabbath day; but Jesus turned to the accusing Pharisees, and asked, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to

destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do with Jesus."

{RH, June 17, 1890 par. 6}

This miracle, instead of convincing the Pharisees that Jesus was the Son of God, filled them with rage, because many who witnessed the miracle glorified God. Jesus declared that his work of mercy was lawful on the Sabbath day. The Pharisees declared that it was not lawful. Which shall we believe? Christ said, "I have kept my Father's commandments, and abide in his love." Then it is certainly safe for us to follow the way of Christ, and keep the commandments. God has given us faculties which should be constantly exercised in co-operating with Jesus, in working out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure.

{RH, June 17, 1890 par. 7}

We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness,--for of himself he cannot save his soul,--he should never dare to say, "I am saved." It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him." If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping his way or not. If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of his government in heaven and in earth. {RH, June 17, 1890 par. 8}

Those who ignorantly join the ranks of the enemy, and echo the words of their religious teachers, in the desk, that the law of God is no longer binding upon the human family, will have light to discover their errors, if they will accept the evidence of God's word. Jesus was the angel enshrouded in the pillar of cloud by day and the pillar of fire by night, and he gave special direction that the Hebrews should teach the law of God, given when the foundation of the earth was laid, when the morning stars sang together and all the sons of God shouted for joy. The same law was proclaimed in grandeur by his own voice from Sinai. He said: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." How impatient the



transgressors of God's law become when the law is mentioned; they are irritated to have it spoken of. {RH, June 17, 1890 par. 9}

The word of God is made of none effect by falsehoods and traditions. Satan has presented his version of God's law to the world, and it has been accepted before a plain "Thus saith the Lord." The controversy begun in heaven over the law of God, has been kept up upon the earth ever since Satan's expulsion from heaven. {RH, June 17, 1890 par. 10}

We must ever be learning our great need, in order to appreciate our Saviour, and to make him known to others. We can learn the depths of our transgression only by the length of the chain let down to draw us up. We should put our mental powers to the task to understand the fearful ruin to which sin has brought us, and we should seek to understand the divine plan by which we may be restored to the favor of God. That God's dear Son should have come to our world to fight our battles for us that we might have strength to conquer in his name, should ever humble our proud hearts. If we look to the cross of Calvary, every boast will die upon our lips, and we shall cry, "Unclean, unworthy of so great suffering, of so rich a price paid for my redemption." {RH, June 17, 1890 par. 11}

Ignorance and self-sufficiency go hand in hand. The law of God has been given for the regulation of our conduct, and it is far-reaching in its principles. There is no sin, no work of unrighteousness, that escapes the condemnation of the law. The great statute-book is truth, and truth only; for it delineates with unerring accuracy the history of Satan's deception, and the ruin of his followers. Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven. He has made a similar attempt upon earth. Ever since his fall he has put forth efforts to deceive the world, to lead men to ruin, that he might be revenged upon God because he was overcome and thrust down from heaven. His efforts to put himself and his devices where God should be, are most persevering and persistent. He has taken the world captive in his snare, and many even of the people of God are ignorant of his devices, and they give him all the opportunity he asks to work the ruin of souls. They do not manifest a burning zeal to lift up Jesus, and proclaim to the perishing multitudes, "Behold the Lamb of God, which taketh away the sin of the world!" {RH, June 17, 1890 par. 12}

Those who are unacquainted with the laws of God's government as expounded upon the mount, are unacquainted with the truth as it is in Jesus. Christ revealed the far-reaching principles of the law; he expounded every precept, and exhibited every demand in his example. He that knows the truth as it is in the law, knows the truth as it is in Jesus; and if through faith in Christ he renders obedience to the commandments of God, his life is hid with Christ in God. The knowledge of the claims of the law would crush out the last ray of hope from the soul if there were no Saviour provided for man; but the truth as it is in Jesus, is a savor of life unto life. God's dear Son died that he might impute unto man his own righteousness, and not that he might be at liberty to break God's holy law, as Satan tries to make men believe. Through faith in Christ, man may be in possession of moral power to resist evil. {RH, June 17, 1890 par. 13}



The work of sanctification is the work of a lifetime; it must go on continually; but this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will seek for truth as for hidden treasures, and will press from light to a greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth. Self must be overcome. Every defect of character must be discerned in God's great mirror. We may discover whether or not we are condemned by God's standard of character. If you are condemned, there is but one course for you to pursue: you must repent toward God because of the transgression of his law, and have faith toward our Lord Jesus Christ as the one who only can cleanse from sin. If we would obtain heaven, we must be obedient to God's holy requirements. Those who strive lawfully will not strive in vain. Only believe the truth as it is in Jesus, and you will be strengthened for the battle with the powers of darkness. The wrestlers of old strove to obtain a perishable crown, and should we not strive to win the crown that fadeth not away? Every art and device of Satan will be used to accomplish our ruin. If you sit down with the ease-loving ones, with the words on your lips, "I am saved," and disregard the commandments of God, you will be eternally lost. There is truth in Jesus that is terrible to the ease-loving, do-nothing ones. There is truth in Jesus that is full of soothing joy to the obedient. It is the joy of the Holy Ghost. Be persuaded, then, to open the mind and heart, that you may see every ray of light shining from the throne of God. This is no time to be indifferent and careless and pleasure-loving. Christ is coming with power and great glory. Are you ready? Are you putting away your sins? Are you becoming sanctified through the truth in answer to the prayer of Christ? He prayed concerning his disciples, "Sanctify them through thy truth: thy word is truth." {RH, June 17, 1890 par. 14}

Parents should bring up their children in the nurture and admonition of the Lord, educating them to love to do the will of God. It is impossible for us to overestimate the advantages of youthful piety. The impressions received in youth are to many as enduring as eternity. It is in youth that the statutes and commandments of God are most easily inscribed on the tablets of the soul. The instruction of children has been greatly neglected; the righteousness of Christ has not been presented to them as it should have been. The time of probation is given us that we may perfect a character fit for eternity. How solemn is the thought, parents, that your children are in your hands to educate and train that they may develop characters which God will approve, or characters which Satan and his angels can play upon as they choose! Jesus spoke from the pillar of cloud and of fire, and bade his people instruct their children diligently concerning the commandments of God. Who are obeying this instruction? Who are seeking to make their children such as God will approve? Who keep the thought in mind that all the talents and gifts of their children belong to God, and should be wholly consecrated to his service? Hannah dedicated Samuel to the Lord, and God revealed himself to him in his childhood and youth. We must labor far more for our children and for the youth; for God will accept them to do great things in his name in teaching the truth to those in foreign lands, to those who are in the darkness of error and

superstition. If you indulge your children, gratifying their selfish wishes; if you encourage in them the love of dress, and develop vanity and pride, you will do a work that will disappoint Jesus, who has paid an infinite price for their redemption. He desires that the children shall serve him with undivided affection. {RH, June 17, 1890 par. 15}

Parents, there is a great work for you to do for Jesus, who has done everything for you. Take him as your guide and helper. God has not withheld from you the very best gift he had to give--his only begotten Son. Children and youth should not be hindered in coming to Jesus. Satan seeks to bind the children to himself as with bands of steel, and you can attain success in bringing them to Jesus only through determined personal effort. Children and youth should receive more earnest labor, for they are the hope of the church. Joseph, Daniel and his fellows, Samuel, David, John, and Timothy are shining examples that testify to the fact that "the fear of the Lord is the beginning of wisdom." {RH, June 17, 1890 par. 16}

We must make more earnest, decided efforts, if we would have the Lord Jesus abide with us as a counselor and helper. The light that shines from the Son of God on Calvary can lead every wanderer home. There is power in him to purify the heart and transform the character. Let every true Christian work for the children and youth, presenting before them the matchless loveliness of Jesus. Then the attractions and the illusions of the world will be eclipsed, and they will see no advantage to be gained in the path of disobedience. {RH, June 17, 1890 par. 17}

**PERIODICALS / RH - The Review and Herald / June 24, 1890 The Work of Parents.  
- By Mrs. E. G. White. -**

**June 24, 1890 The Work of Parents.**

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**By Mrs. E. G. White.**  
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To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "*Train* up a child in the way he should go, and when he is old, he will not depart from it." {RH, June 24, 1890 par. 1}

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would seek God more earnestly for his help in training their families. The fault in one will be communicated to others. {RH, June 24, 1890 par. 2}

Parents should act their part with earnestness. They should practice self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven. {RH, June 24, 1890 par. 3}

Children should be instructed by both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practiced in the family circle. Holy angels will be round about a family where love and joy and peace abound. {RH, June 24, 1890 par. 4}

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. If unable to have hired help, the mother must do the work of the household, and her strength is taxed every day almost beyond endurance. Although she may have good ability and could do good service to her children, she is unable to do so, because she is broken down and enfeebled by care and taxation. She loves her children, for they are a part of herself; but she cannot do justice to them. She loves God, but she is in continual doubt of her acceptance; for she is aware that she is often fretful and impatient, has no spirit of prayer, and can bear no cheering testimony in the social meeting. She becomes discouraged, and lets things drift, feeling that she cannot row against the current of circumstances. She is overwhelmed by her surroundings. {RH, June 24, 1890 par. 5}

This is a grievous wrong, not only to the mother, but to her children and to society. God would have parents act as rational beings, and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society. {RH, June 24, 1890 par. 6}

The husband and father should consider all these things lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training. The wife should not be made little more than a slave in his family; for she thus loses her dignity, her self-esteem, and drops lower and lower in the scale of womanhood, as she endeavors to do what she is wholly unable to do. The children of such parents are robbed of the education and training which they require to make them strong physically, mentally, and morally. When the mother is overburdened and overworked, it is not possible for her to give her children the mold of character they should have. She cannot teach them how to meet and withstand temptation in the strength of Christ, how to be strong and brave for the right, how to despise a wrong action. Parents should always bear in mind the future good of their children. They should not be compelled to devote every hour to taxing labor in order to provide the necessaries of life. They should not have more children than they can clothe and feed and educate as God would have

them. {RH, June 24, 1890 par. 7}

If they have the glory of God in view, parents will work for their children with conscientious fidelity. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves. {RH, June 24, 1890 par. 8}

Parents should not permit their affection for their children to be manifested to the injury of their children's characters. They should study the Bible, and try to make God's word the guide of their life. Some mothers wear out their lives in serving their children, in waiting upon them, in doing for them things which the children should learn to do for themselves. Children learn to take a mother's service as a matter of course, when this method is followed, and fail to feel that obligations are mutual, fail to perceive that the care and love of their parents should be rewarded by thoughtful love and obedience on their part. Children should be taught to relieve their parents of care and burden as much as possible. When parents allow their children to bear a selfish stamp of character, allow them to idle away precious time in pleasing their own fancy, while they are working hard to clothe and feed and educate them, they do a great injustice to their children; they do them a positive injury, that will follow them all through life. {RH, June 24, 1890 par. 9}

Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery. Train them to habits of economy. Some parents bend all their energies to the accumulation of money, and precious opportunities are lost for giving daily instruction, for filling the minds of their children with precious material for use in afterlife. Children should be impressed with the high sense of their moral responsibility. The time that parents devote to fashionable display, should be devoted to teaching their children self-reliance. They should not train their children to seek pre-eminence in dress or speech or action. The inward adoring of a meek and quiet spirit is of great price in the sight of God. This adorning will not tarnish or wear out, but will be as enduring as the throne of God. {RH, June 24, 1890 par. 10}

Some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with his claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God, through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds. Religious instruction should be lovingly imparted to the little ones from their earliest years; but this work is sadly neglected, and we see the result in impenitent, self-willed, disobedient, unthankful, and unholy children. {RH, June 24, 1890 par. 11}

Christian parents, will you not for Christ's sake examine your desires, your aims for your children, and see if they will bear the test of God's law? The most essential education is that which will teach them the love and the fear of God. Your efforts to train your children should be earnest and persevering. You should seek to develop each portion of their nature, physical, mental, and moral, that they may have well-balanced

characters. If you leave your children to follow their own inclination and desires, you cannot expect that they will have stability of principle, and be able to resist evil. The physical, the mental, and the moral nature must be cultivated and developed by patient training, coupled with the grace of God; in this way virtuous principles will be established. {RH, June 24, 1890 par. 12}

Parents should learn to live within their means. They should cultivate self-denial in their children, teaching them by precept and example. They should make their wants few and simple, that there may be time for mental improvement and spiritual culture. Educate your children to meet the highest standard of character, the law of God. {RH, June 24, 1890 par. 13}

Love is the key to a child's heart; but the love that leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus, will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow. {RH, June 24, 1890 par. 14}

Our children are God's property, and we are to see to it that they are not deformed by our defects and our one-sided ideas. As guides and teachers, we must be channels of light to others. Our superintendents, our teachers in the Sabbath-school, should be frequently in prayer. A word spoken in due season may be as good seed in youthful minds, and may result in leading little feet in the right path. But a wrong word may lead their feet in the path of ruin. We are entering important times, and those who have a knowledge of the truth are laid under most weighty responsibility to impart it to others. Truth is mighty, and will prevail. Those who love and support the word of God will more and more decidedly range themselves on the Lord's side, and brethren will stand heart to heart in defense of the truth. Those who support error will more and more decidedly gather themselves against the holy and pure principles plainly revealed in the word of God. God has given to every one his work, and capability with which to do it. Our talents are not to be laid away to rust from inaction. No one is to live to himself. O, how many there are today who profess godliness, who advocate the truth, but who do not make a practical application of it to their own lives! The principles of the gospel should have a controlling power over us, that we may have the mind that was in Christ, and be pure as he was pure. We know that unless our righteousness shall exceed that of the Pharisees, we shall utterly fail of eternal life. It is not enough to tithe mint and anise and cummin; we must also remember the weightier matters of the law,--mercy and the love of God. Jesus must abide in the soul, if we would work the works that are acceptable to Heaven. {RH, June 24, 1890 par. 15}

**PERIODICALS / RH - The Review and Herald / July 1, 1890 Spiritual Weakness Inexcusable. - By Mrs. E. G. White. -**

**July 1, 1890 Spiritual Weakness Inexcusable.**

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Jesus said, "Whatsoever ye shall ask in my name, that will I do." Is this promise true, or is it false? If it is false, then our lack of spiritual strength is excusable. But is it not true? Is it not the word of God? And is not our present condition wholly without reason? If there were greater humility, greater simplicity, and unfaltering confidence in the name that is above every name, if we imitated the divine Pattern that has been given us, would we not receive the blessings promised? It is our privilege to tell the Lord, with the simplicity of a little child, exactly what we want. We may state to him our temporal matters, asking him for bread and raiment, as well as for the bread of life and the robe of Christ's righteousness. Your Heavenly Father knows that you have need of all these things; and you are invited to ask him concerning them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of his liberality. {RH, July 1, 1890 par. 1}

The Lord is our helper. It is not his good pleasure that any should perish, but rather that all should come to a knowledge of the truth and be saved. God will not withhold from man the fulfillment of the only real hope he can have in the world. Jesus says, "Without me, ye can do nothing;" but in him, and through his righteousness imputed unto us, we may do all things. The work of the Spirit of God will stand forever, but the works of men will perish. Spiritual things are spiritually discerned. To the worldly-wise the workings of the Spirit of God that leads to confession and acknowledgement of sin and to the acceptance of the truth as it is in Jesus, appear as foolishness. They cannot reason out the "whys" and "wherefores" of its operation any better than did Nicodemus, and they ridicule and denounce the work of God; their human wisdom cannot interpret it. "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." {RH, July 1, 1890 par. 2}

Those who trust wholly in the righteousness of Christ, looking to him in living faith, know the Spirit of Christ, and are known of Christ. Simple faith enables the believer to reckon himself dead indeed unto sin, and alive unto God through Jesus Christ our Lord. We are saved by grace through faith, and that not of ourselves; it is the gift of God. Should we try to unfold these precious promises to the worldly wise, they would but ridicule us; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." {RH, July 1, 1890 par. 3}

When Jesus was about to ascend on high, he said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Again he said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will



manifest myself unto him." There are many who find satisfaction in identifying themselves with false doctrines, that there may be no disturbance or difference between themselves and the world; but the children of God must bear testimony to the truth, not only by pen and voice, but by spirit and character. Our Saviour declares that the world cannot receive the spirit of truth. They cannot discern the truth, for they discern not Christ, the author of truth. Lukewarm disciples, cold-hearted professors, who are not imbued with the Spirit of Christ, are not able to discern the preciousness of his righteousness; but they go about to establish their own righteousness. The world seeks the things of the world,—business, worldly honor, display, selfish gratification. Christ seeks to break this spell which holds men away from him. He seeks to call men's attention to the world to come, that Satan has managed to eclipse by his own shadow. Christ brings the eternal world within the range of men's vision, he presents its attractions before them, tells them that he will prepare mansions for them, and will come again and receive them unto himself. It is the design of Satan so to fill the mind with inordinate love of sensual things, that the love of God and the desire for heaven shall be expelled from the heart. {RH, July 1, 1890 par. 4}

At the Saviour's advent, men had become thoroughly absorbed in earthly things. They did not with spiritual vision penetrate to the glories of the world to come. A view of heavenly things would have balanced the mind and engrossed the affections, so that they would have borne the image of the heavenly instead of the image of the earthly. Jesus sought to correct this evil. He gave lesson upon lesson to break the spell of infatuation that bound men to the earth. He asked, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Christ presented the momentous claims of eternity to inspire the efforts of man to reach heavenly things. He presented before them the grandeur of the future in contrast with the insignificance of the present. He assigned to worldly enterprises a place subordinate to the interests of spiritual things. He opened before the minds of men the fact that every moment of life is weighty with eternal consequences. He showed them that the vanities of the world that bind men in a tyrannical bondage are superfluous and worthless. {RH, July 1, 1890 par. 5}

The Master has engaged us in his service, and has pointed out our duty, and opened before us the reward that will attend patient continuance in well-doing. He who came down from heaven can speak of heaven, and rightly present the things which form the currency of heaven, on which he has stamped his image and superscription. He knows the danger in which those are placed whom he came to uplift from degradation, and to exalt to a place beside himself upon his throne. He points out their peril in lavishing affection upon useless and dangerous objects. He seeks to draw the mind away from the earthly to the heavenly, that we may not waste time, talent, and opportunity, upon things that are altogether vanity. He exhorts men, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." {RH, July 1, 1890 par. 6}

Our Saviour is constantly working to save men from the devices of Satan, that they may not cheat themselves out of eternal happiness by setting their hearts upon earthly gain. He whose heart is centered upon the treasures of eternal interest, will have a right hold from above, and will appreciate every earthly good as a gift from God, and will enjoy earthly blessings with a superior relish. The only safe place to deposit our treasures is in the bank of heaven. Every deposit made in this bank will accumulate abundant interest; you will be laying up in store for yourselves against the time to come. {RH, July 1, 1890 par. 7}

God calls upon those to whom he has intrusted his goods to acquit themselves as faithful stewards. The Lord would have all things of temporal interest occupy a secondary place in the heart and thoughts; but Satan would have the matters of the earth take the first place in our lives. The Lord would have us approve the things that are excellent. He shows us the conflict in which we must engage, reveals the character and plan of redemption. He lays open before you the perils you will meet, the self-denial that will be required, and he bids you count the cost, assuring you that if you zealously engage in the conflict, divine power will combine with human effort. The Christian's warfare is not a warfare waged against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. The Christian must contend with supernatural forces, but he is not to be left alone to engage in the conflict. The Saviour is the captain of his salvation, and with him man may be more than conqueror. {RH, July 1, 1890 par. 8}

The world's Redeemer would not have man in ignorance of Satan's devices. The vast confederacy of evil is arrayed against those who would overcome; but Christ would have us look to the things that are not seen, to the armies of heaven that encamp round about those who love God, to deliver them. The angels of heaven are interested in behalf of men. The power of Omnipotence is at the service of those who trust in God. The Father accepts the righteousness of Christ in behalf of his followers, and they are surrounded with light and holiness which Satan cannot penetrate. The voice of the Captain of our salvation speaks to his followers, saying, "'Be of good cheer, I have overcome the world.' I am your defense; advance to victory." {RH, July 1, 1890 par. 9}

Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as his child, and I can claim him and rejoice in him as my loving Father. We must center our hopes of heaven upon Christ alone, because he is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in his human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever

believeth in him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined. {RH, July 1, 1890 par. 10}

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of his good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation. {RH, July 1, 1890 par. 11}

Without faith it is impossible to please God. Living faith enables its possessor to lay hold on the merits of Christ, enables him to derive great comfort and satisfaction from the plan of salvation. The true Christian will have an earnest desire to bring others to Christ. When Philip was assured that he had found the Messiah, he went to Nathanael, and said unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." {RH, July 1, 1890 par. 12}

What are we doing for Christ? Are we telling of his goodness and his excellency, and seeking to win souls for the Master? If Jesus is precious to your soul, you will feel it your duty to make him known to others. Jesus has said to his people, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The gospel of Christ is not a dry theory; it is good tidings of great joy that reveal to us a personal Saviour, and we are to tell men and women and youth what they must do in order to be saved. {RH, July 1, 1890 par. 13}

**PERIODICALS / RH - The Review and Herald / July 8, 1890 Determination in the Work of God. [MORNING TALK AT OREBRO, SWEDEN, JUNE 25,1886.] - By Mrs. E. G. White. -**

**July 8, 1890 Determination in the Work of God.  
[MORNING  
TALK AT OREBRO, SWEDEN, JUNE 25,1886.]**

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By Mrs. E. G. White.  
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After the Israelites had left Egypt, and had come to the Red Sea, the armies of the Egyptians came out to compel them to return. The people that Moses was leading out

were in great distress; they knew not what to do. The eye of God was upon his people, and he did not mean that they should perish. The pillar of cloud that had gone before them by day, at night became a pillar of fire, and hung between them and the Egyptian army, so that God was indeed a wall of fire round about his people. Although they were in a desert, no harm befell them. There seemed to be no way for their escape; there were mountains round about them, and the Red Sea before them, and they began to murmur and complain of Moses because he had brought them out of the land of bondage to perish by the hand of the Egyptians. {RH, July 8, 1890 par. 1}

Moses told them to go forward into the waters of the Red Sea. It was according to God's command that Moses bade them go forward, and they went until they stepped into the waters, and by a rod in the hand of Moses, the Lord parted the Red Sea, and the children of Israel went through on dry land. We should have faith in God, and obey the command, "Go forward." We should not wait to see what the Lord will do for us first, but go forward and believe that he will do just what he has promised. It may seem that our way is hedged up on every side, but we are to move forward. Our Heavenly Father would have us believe that he has ways and means that we cannot see, and going forward does not mean to stand still. {RH, July 8, 1890 par. 2}

"Faith is the substance of things hoped for, the evidence of things not seen." God would not have you bind about his precious work with unbelief; he would have you go forward, making progress continually in the building up of his cause upon the earth. You should not fix your eyes upon unfavorable circumstances and surroundings that will bind you in unbelief and in discouragement; it is your privilege to believe that God has ways and means to do his work. The great message of truth must go to all people, and nations, and kindreds, and tongues, and then shall the end come. We should ever keep this in view, and try to spread the knowledge of the present truth. You want faith at every step you take. You should engage in the work as though all depended upon you, and yet with perfect trust. God has intrusted to us the great work of warning the world of the coming judgment. We are to act our part in bringing this truth to all we can. We must pray God to water the seeds sown, that they may spring up and bear fruit to his glory. {RH, July 8, 1890 par. 3}

There were but very few of us to carry forward the work at first, and it was very necessary for us to be of one mind in order to have the work advance with order and uniformity. When we saw the importance of being in the unity of faith, our prayers were answered, and Christ's prayer was answered that we should be one as he was one with the Father. We were as destitute of means as you are here in these kingdoms, and we frequently went hungry, and suffered from cold for want of proper clothing. But we saw that the truth must advance, and we must have means to carry it forward. We then sought the Lord most earnestly that he would open ways that we might reach the people in the different cities and towns, and my husband and myself would have to work with our hands to get means to carry us from place to place, to open the treasures of faith to others. We could see that the Lord of heaven was preparing the way before us in the work. My husband has worked at handling stone till the skin was worn from his fingers, and the blood started from the wounds, that he might get means to carry him

from place to place to speak to the people the words of truth. This is the way the work went in the beginning, and our petitions must now ascend to the God of heaven as they did then, that he will open the way, and the truth find access to hearts. The gold and the silver are the Lord's. The cattle upon the thousand hills are his; but he wants you to move forward in faith just as far and as fast as you can. The Lord's blessing will rest upon those who do to the very best of their ability. It is the privilege of those who have embraced the truth in these countries to place themselves in a position of faith where God will manifest himself to them. I cannot see why the work and the plans should be different here from the work and the plans in America. Every one should be where he will feel that he is a part of the great work of God, and that he must help carry it forward.

{RH, July 8, 1890 par. 4}

When the Scriptures were opened in the Piedmont Valleys, the truth was carried forward by those who were very poor in this world's goods. Those who had Bible truth were not allowed to bring it before the people; they could not get Bibles into families, so they went as merchants selling goods, and carried parts of the Bible with them, and when they saw that it would do, they would read from the Scriptures; and those who were hungering for truth, could in this way obtain light. With bare and bleeding feet, these men traveled over the hard rocks of the mountains in order that they might reach souls, and open to them the words of life. I wish the very same spirit that animated them was in the heart of every one who professes the truth at the present time. We can every one of us do something, if we will only take the position that God would have us. Every move that you make to enlighten others, brings you nearer in harmony with the God of heaven. If you sit down and look at yourself and say, "I can barely support my family," you will never do anything; but if you say, "I will do something for the truth, I will see it advance, I will do what I can," God will open ways so that you can do something. You should invest in the cause of truth so that you will feel that you are a part of it. God does not require of the man to whom he has given one talent, the interest of ten. Remember that it was the man who had one talent that wrapped it in a napkin and hid it in the earth. You should use the talent, influence, and means which God has given you that you may act a part in this work. In these kingdoms those in the truth are numbered by scores, but you may number them by hundreds before another year comes round, if you faithfully work for God. Just as good souls are waiting for the truth, as are here today. Many are longing to be fed by the word of truth. The angel of the Lord has presented this people before me, and I know whereof I speak. But it will require earnest work on your part, mingled with living faith and the power of God, that the work may be accomplished. But you must broaden your ideas, brethren; you must by living faith take hold of the Arm of our strength, and say, "I can, and I will work for God," and you will see of the salvation of God; for success will crown your efforts. {RH, July 8, 1890 par. 5}

**PERIODICALS / RH - The Review and Herald / July 15, 1890 Obedience to the Law Necessary. [SERMON JUNE 26, 1886, AT OREBRO, SWEDEN.] - By Mrs. E. G. White. -**

**July 15, 1890 Obedience to the Law Necessary.  
[SERMON JUNE  
26, 1886, AT OREBRO, SWEDEN.]**

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**By Mrs. E. G. White.**  
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We should seek most earnestly to have Christ abiding in our hearts by faith, that we may be kept through temptation without sin. We should be constantly looking to the Author and Finisher of our faith, so that we can attain unto righteousness. The closer we draw to Jesus, and the more clearly we see his life and character, the less we shall think of ourselves. There are a class that say that they are sanctified, they are holy, and yet they are living in transgression of God's law. Shall we take their word as truth, or shall we compare their characters and doctrines with the word of God? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But the apostle says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." Every soul must be brought to the test of God's great standard of righteousness; and if the character is not in accordance with God's law, it is not in a right condition before God. {RH, July 15, 1890 par. 1}

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is the only definition of sin given in the Holy Scriptures, and we should seek to understand what sin is, lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments. Our salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel. God requires at this moment just what he required of Adam in paradise before he fell--perfect obedience to his law. The requirement that God makes in grace is just the requirement he made in paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God. Our Saviour has told us that in these last days there would be false doctrines and false teachers who would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's word? We want the truth of God's word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example. {RH, July 15, 1890 par. 2}

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible



how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom he has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticise do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress? {RH, July 15, 1890 par. 3}

John brings the commandments of God to view away down this side of the crucifixion of Christ, and shows their positive, binding claims upon men. Those who have taken the position that the commandments of God were done away when Christ hung upon the cross, are in harmony with the great deceiver. God has made his constitution and his laws, and he can encircle in his arms those who are obedient, and shield them from the powerful deceptions of Satan. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together, and all the sons of God shouted for joy. {RH, July 15, 1890 par. 4}

God repeated his holy law upon Sinai, precept by precept, that his people might not be left to dishonor him in disobeying his statutes, and he declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary's cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed his disciples and the Pharisees in these words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The words of Christ in the day of God's retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven. We are told that Christ was in the pillar of the cloud by day, and in the fiery

pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." {RH, July 15, 1890 par. 5}

We want the sanctification that God himself gives, and that sanctification comes through doing his law. We hear the heavenly benediction pronounced upon the obedient by Christ himself: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare his Son one jot of the penalty? Behold him when he was in the garden praying, "If it be possible, let this cup pass from me," and the bloody sweat pressed through his pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out. "It is finished." The law finished?--No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter. Could it have been possible for Jehovah to change his law to meet man in his fallen condition, then Christ need not have left his glory, his majesty. It was because the law of God was changeless as his throne, that Christ consented to take humanity, to die in man's behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan,--opposition against God's holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, "Crucify him, crucify him." And again the hoarse and terrible cry was raised, that called maledictions upon themselves, "His blood be on us, and on our children," and they crucified the Lord of glory. {RH, July 15, 1890 par. 6}

When Satan found that the tomb could not hold the Son of God, but that he had arisen and ascended to the Father, he came to man with another lie, and told him that the law of God that Jesus in such a wonderful manner had magnified and exalted, was done away when he died upon the cross. No greater deception could have come upon the world; but people receive it, and teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy. Hear what Christ himself says: "I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And again, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, July 15, 1890 par. 7}

**Fault Between Thee and Him Alone." - By Mrs. E. G. White. -**

**July 22, 1890 "Go and Tell Him His Fault Between  
Thee and Him Alone."**

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**By Mrs. E. G. White.**  
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Those who are at variance should act out the Bible directions to the letter. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is a kind of work that requires the grace of Christ in the heart. There is alienation and division where none should exist, among those who profess to be the children of God; and the reason of this is that men are hearers, readers, of the words of Christ, but not doers. {RH, July 22, 1890 par. 1}

How much suffering would be prevented, if those who claim to know and believe the truth, would practice its precepts! In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the word. If those who claim to be the followers of Christ were only obedient to the truth, the door that is now open where Satan finds access and enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." Let every member of the church try to save the souls of others, and not through criticism and evil reports discourage or destroy them. How many and how great evils would be extinguished in the church if men followed Christ's rule of dealing with the erring, instead of following the impulse and passion of their unsanctified hearts! {RH, July 22, 1890 par. 2}

If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves, in the spirit of Christian love, the difficulty will, in most cases, be healed, and the offending brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed. {RH, July 22, 1890 par. 3}

When brethren come together in harmony with the directions of Christ, Jesus himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the word. "If he will not hear thee [in that private interview], then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. The matter of difficulty is to be confined to as small a number as

possible. But two or three are to labor with the one who is in error. They should not only talk with the one at fault, but should bow in prayer, and with humble hearts seek the Lord. {RH, July 22, 1890 par. 4}

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church [if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one], let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." When every specification that Christ has given is carried out in the true, Christian spirit, then, and then only, heaven ratifies the decision of the church, because its members have the mind of Christ, and do as Christ would do if he were upon earth. {RH, July 22, 1890 par. 5}

Brethren, it must be made manifest that we are not only Bible readers, but also doers of the words of Christ. Those who fully trust in the Lord Jesus, will be obedient children, and will have guidance from above. The mind and will of God are made plain in the living oracles. {RH, July 22, 1890 par. 6}

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us. The Lord has spoken to every one in his word, and that word is luminous with light, and weighty with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty; for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth, and revealed in the precepts of his law. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily life have been made known. Those who turn from the beaten path marked out in God's word, because it suits their feelings better to do so than to walk according to the commandment, leave the light, and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will. {RH, July 22, 1890 par. 7}

We are not to place dependence upon man, nor expect homage from our fellow-men. Jesus says, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." We should remember that the best and most intelligent of men have only limited ability, and we should pray for discernment to understand what is each man's true place. We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see thus, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action. {RH, July 22, 1890 par. 8}

No living man should come in to take the place of God in your mind. "Call no man your father upon the earth. . . . Neither be ye called masters: for one is your Master,

even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted." These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride, that they act as if it were not enjoined upon them to live in harmony with the instructions of Christ. {RH, July 22, 1890 par. 9}

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ's character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died. I have great sorrow of heart that the rules of Christ have been so strangely neglected by those who profess to be his followers. Reading the Bible, believing the Bible, will not save any of us; for it is the doers of the word that shall be justified. {RH, July 22, 1890 par. 10}

I know of nothing more injurious to the soul than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men! An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God, to set forth the mistakes and errors of his brethren in high colors, doing a wicked work against Jesus in the person of his saints. The rebuke of God is upon every one that engages in such work; it is the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, July 22, 1890 par. 11}

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of their faults and failings, they plant roots of bitterness, whereby many shall be defiled. It is through this kind of work that brother becomes suspicious of brother, and variance arises in the church. Love cannot exist where the conversation of the professed people of God is largely made up of talk concerning the errors and mistakes of others. When this is done, the words of Christ are treated with indifference and contempt, as though frail, erring man had found some other way to heaven save the one appointed by the Lord,--obedience to the commandments of God. We should remember that we are all brethren, seeking the same home in heaven; but if Christ is not formed within, if you have not the mind of Christ, and do not practice the words of Christ; if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? There must be kindness, love, courtesy, and delicate regard shown for one another here and now. To practice the principles of love will not prevent us from dealing plainly with our brethren, in brotherly kindness pointing out wrongs and short-comings when it is necessary to do so. But we should do this in harmony with the



directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked course are turning the lame out of the way. The apostle gives this instruction concerning this class: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." {RH, July 22, 1890 par. 12}

Satan designs to keep the church in a state of wrangling, envy, jealousy, and evil surmising, so that brethren cannot pray or work in harmony; while thus at variance, they fail to bring the saving power of the truth to bear upon the heart of unbelievers. People become disgusted with our religion when they witness the way in which a brother treats an offending brother. {RH, July 22, 1890 par. 13}

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ, I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jesus told the disciples to tarry at Jerusalem until they should be endued with power from on high. "Without me," he said again, "ye can do nothing." But Paul declares, "I can do all things through Christ which strengtheneth me." {RH, July 22, 1890 par. 14}

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples. The record says, "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." They were not assembled to relate tidbits of scandal. They were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need, and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in our land. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil-speaking, is rooted out, and a radical transformation is wrought in the heart. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The fruit of righteousness is sown in peace of them that make peace." {RH, July 22, 1890 par. 15}

Paul says that "as touching the law,"--as far as outward acts were concerned,--he was "blameless," but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God's law, and saw



himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died." {RH, July 22, 1890 par. 16}

Sin then appeared in its true hideousness, and his self-esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and his matchless love, and grew more and more into his image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church-member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ. {RH, July 22, 1890 par. 17}

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to his glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God, and he will lift you up. If a fountain that has been rank and bitter loses its corrupt qualities, those who drink of it, will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing. {RH, July 22, 1890 par. 18}

We are to be constantly seeking for precious pearls of truth. There must be a dying to the world. There must be no cowardice, no compromise. There must be an earnest seeking for the wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, July 22, 1890 par. 19}

Brethren, God would work for us if he could do it safely; he wants to do great things for his people, but the strife of tongues has dishonored God, weakened the hands of his professed children, and brought dearth and feebleness into the church. Is it not time to

arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be his followers? {RH, July 22, 1890 par. 20}

**PERIODICALS / RH - The Review and Herald / July 29, 1890 Reasons for Having Courage. - By Mrs. E. G. White. -**

**July 29, 1890 Reasons for Having Courage.**

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**By Mrs. E. G. White.**  
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"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." {RH, July 29, 1890 par. 1}

These words were spoken to the disciples just before the betrayal of Jesus. The disciples were filled with sorrow at the thought that Christ was to leave them,--that they were to be deprived of his presence. Therefore he comforted them with the assurance that if he went away, he would come again. He also told them that he would prepare mansions for them, and would take them to himself. When he ascended from the mount of Olives, our precious Saviour said that he would be with them always; and as they beheld their Lord taken from them into heaven, angels addressed them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." {RH, July 29, 1890 par. 2}

Thousands and thousands of angels escorted Christ in honor to the city of God, singing, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The angel sentinels at the gate exclaimed, "Who is this King of glory?" and the escorting angels raised their voices in chorus, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the challenge rings forth, "Who is this King of glory?" and the escorting angels answer, "The Lord of hosts, he is the King of glory," and the heavenly train passes through the gates. The angels of God were about to bow in adoration before him, but Christ waved them back; he must first hear from his Father that his sacrifice for man had been accepted. He had a request to present before the Father: "I will that they also, whom thou hast given me, be with me where I am." Although he ascended into heaven to the glory of his Father, our blessed Saviour did not forget us here on the earth. And what was the answer that the Father gave to the Son?--"Let all the angels of God worship him." And then they all bowed in adoration before him; they worshiped him, and their song of praise filled the heavenly courts. Honor and praise and majesty were ascribed to Him that sitteth upon

the throne, and to the Lamb forever and ever. {RH, July 29, 1890 par. 3}

Our Saviour promised that he would come again. Those heavenly gates are again to be lifted up, and Christ as conqueror, with a thousand times ten thousand and thousands of thousands, will march out of those gates in triumph, to honor those who have loved him and kept his commandments, and to take them to himself. And he says that he has not forgotten them nor his promise. The Lifegiver will call the dead from their prison-house, and as they come up from the grave, they will receive the finishing touch of immortality. They will rise from their dusty beds and exclaim, "O Death, where is thy sting? O Grave, where is thy victory!" And they will be caught up with those who are translated to heaven without seeing death, to meet their Lord in the air. Then the crown of immortal glory will be placed upon each brow. What a wonderful sight are these exalted ones! The world knew them not, but they are the overcomers! Palm branches of victory will be placed in their hands, and again the gates will be opened, and they will enter into the city with Jesus, and all the angels of God will strike their harps, and the heavenly arches will ring with the victory achieved through their God. They will stand before the throne of God, clothed with the white linen which is the righteousness of Christ. {RH, July 29, 1890 par. 4}

Now, what is the work which we have to do in probationary time?--To purify our souls in obeying the truth. The law of God is to be exemplified in the character; and in order that man might keep the law, Jesus came down to our world to die man's sacrifice. He did not, in this, detract from the dignity of the law, but made manifest the immutability of its character. Jesus says, "If ye love me, keep my commandments." That it really has been made possible for man to grasp the righteousness of Christ, and keep the commandments, should call forth from our hearts and lives hearty responsive offerings of praise to Him who hath called us out of darkness into his marvelous light. Now I inquire, Shall we go with our heads bowed down in gloom and sadness, because Christ is coming?--No; we have every reason to lift up our heads and rejoice, for our redemption draweth nigh. {RH, July 29, 1890 par. 5}

What is the work that we are to do here in the world?--We are to wash our robes of character, and make them white in the blood of the Lamb. We must sanctify ourselves and our households to God. We must bring Jesus into our hearts and our homes, and we must seek every day to instruct others in regard to the claims of the law of God and the plan of salvation, that they may have a knowledge of Jesus. You can neglect anything of a temporal character more safely than you can the spiritual interests of your household. Our Saviour wants you to keep in close relation to himself, that he may make you happy. When Christ lets his blessing rest upon us, we should offer thanksgiving and praise to his dear name. But, you say, if I could only know that he is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than pure faith in God's promises? Would it not be better to take the blessed promises of God and apply them to yourself, bearing your whole weight upon them? This is faith. It is by faith that we are to come into a sacred nearness to Christ, not depending upon feeling; we are to say, "I believe thy promise, Lord, because thou hast said it. Thy word is pledged; we know that

we are the children of God because we comply with the conditions, because he has pledged his word." There is not a friend in the world of whom you would require one-half the assurance that our Heavenly Father has given you in his promises. {RH, July 29, 1890 par. 6}

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." {RH, July 29, 1890 par. 7}

You can see the condition on which you become the children of promise, and receive the love of God. Jesus knew that of yourself you could not obey God's law; for you were sold under sin; therefore he came to our world to bring to you moral power, that through faith in his name you might live. He brings his divine power to combine with your human efforts, that through his righteousness appropriated to yourself, you can keep his law. Our liberty was procured by Christ, by his spotless, meritorious life and death. We receive the righteousness of Christ, and through his merits enjoy liberty, and are identified with him. We have the promise that if we abide in him, and his words abide in us, we may ask what we will, and it shall be done unto us. Is it indeed possible that Christ may abide in us, and we in him? Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Would he tempt us and deceive us?--No, indeed. There is everything to encourage any soul who by faith claims the promises that God has given us, for through his grace we may be overcomers. The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but God's Son, who is one with the Father, equal in authority with the Father, paid the debt for us. We are to add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. You are not to think that you must wait until you have perfected one grace, before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes. {RH, July 29, 1890 par. 8}

**PERIODICALS / RH - The Review and Herald / August 5, 1890 We Should Praise God Now. - By Mrs. E. G. White. -**

## **August 5, 1890 We Should Praise God Now.**

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**By Mrs. E. G. White.**  
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It is the absence of the graces of God's Spirit that leaves the home in a dark, unhappy condition. Your home should be a blessed sanctuary where God can come in, and where his holy angels can minister unto you. If impatience and unkindness are manifested one to another, angels cannot be attracted to your home; but where love and peace abide, these heavenly ones love to come and bring still more of the holy influence of the home above. {RH, August 5, 1890 par. 1}

Scarcely any of us realize that angels are about us; and these precious angels, who minister to those who shall be heirs of salvation, are saving from us many, many temptations and difficulties. The whole family of heaven is interested in the families here below; and how thankful we should be for this interest manifested for us day and night. Words spoken in our homes which are impatient and unkind, angels hear; and do you want to find in the books of heaven a record of the impatient and passionate words you have uttered in your family? Impatience brings the enemy of God and man into your family, and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. Fathers and mothers, I beseech you, for Christ's sake, to be kind, tender, and patient in your homes. Then light and sunshine will enter your homes, and you will feel that bright beams from the Sun of Righteousness are indeed shining into your hearts. {RH, August 5, 1890 par. 2}

You should never separate Christ from your life and family, and close the doors against him by un-Christlike words and actions. There are those who profess the truth who neglect family prayer. But how can you venture to go to your labor without committing the care of your souls to your Heavenly Father? You should show that you trust in him. You should consecrate your families to God before you leave your homes. Every prayer that you offer up to God in faith, will surely be respected and answered by your Heavenly Father. When Abraham was told to go out into a place which he knew not, wherever he pitched his tent he built an altar, and offered up his prayer morning and evening; and the Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." This is the very work that should be done in every family, but it is strangely neglected. We want to live as in the sight of God in this world. It is of the greatest importance that we constantly make preparation here for the future, immortal life. We may have that life that measures with the life of God; if we are faithful, we shall have an immortal inheritance, an eternal substance; we shall see the King in his beauty; we shall behold the matchless charms of our blessed Saviour. {RH, August 5, 1890 par. 3}

We should feel the importance of educating and training our children, that they shall seek and appreciate eternal life. Their will must be brought into subjection to the will of God, and they must seek constantly to repress everything that is evil in their natures. If fathers and mothers want their children to be Christlike in disposition, they must set



them the example. Your every act should be one to fit yourself and your children for heaven, and you will have special help in the matter. The Saviour desires your joy to be full, therefore he tells you to abide in him and he will abide in you. Open the door of your heart, and let in Jesus and the bright rays of his righteousness. He loves us with a love that is inexpressible, and if at any time you begin to fear that you will be lost, that Jesus does not love you, look to Calvary. Do you want a clearer expression of his love than that which the Father has bestowed upon us, in that he has given us in his Son? The light shining from the cross of Calvary should make us the happiest people on the earth. Now I ask you, dear brethren and sisters, why should we not love him? He exclaims, "What could have been done more to my vineyard, that I have not done in it?" If we had to work out our salvation in our own strength, we might be discouraged, and give up the warfare; but now he says, "I am with you alway, even unto the end of the world." When he has given us such an assurance of his care, should we not respond to it by giving him our confidence? If you have been in the habit of murmuring, complaining, and finding fault, you must cease, for you are showing the Satanic side of your character. If you neglect your own soul, and begin to find fault and pick flaws in others, you are doing Satan's work. But if you are talking of the love of Jesus, and are trying to bless those around you with your influence, you are a blessing and not a curse, you are bringing yourself into close relationship to Jesus. Every day we are to be gaining the victory. Only one day at a time is given us in which to work. We must exercise living faith in God today; we must believe that God accepts us this day if we come to him in sincerity. {RH, August 5, 1890 par. 4}

You must not be controlled by feeling. You must look away from the things that are seen, to the things that are unseen, trusting and rejoicing in the promises of God. I have thought with what joy the angels would look down from heaven upon us, if we were all praising God, and abiding in Christ. If, indeed, there is joy to the full for the Christian, why should we not possess it, and manifest it to the world? The whole treasure of heaven is opened before you in Christ: why should not every one bring Christ into his life, and represent him to the world? {RH, August 5, 1890 par. 5}

Our Saviour is coming again, and he wants to find you all ready for his appearing. If you are ready, your eyes will be beholding Jesus and heaven your home. When trials come to depress and discourage you, you must talk faith, not doubt and despondency; you must place your eyes upon heaven and heavenly things. Says Paul, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Then let us keep talking of Jesus and his love; let us dwell upon the precious truths which he has intrusted to our keeping; let us show to the world around us that these truths are accomplishing something for us. How can the world tell of the value of the truth which you have received unless they witness the transforming effect on your character? When you have Christ abiding in your hearts by faith, you will bring his righteousness into your life and experience. Satan will say to you, "You cannot be saved; you are a sinner." Well, tell him that you know you are a sinner, but that Christ came to save sinners. He says, "I am not come to call the righteous, but sinners to



repentance." Tell the enemy, "I have laid hold of the righteousness of Christ, and he is my Saviour I have no righteousness of my own, but Christ is my righteousness." Then you will be justified by faith. {RH, August 5, 1890 par. 6}

In just a little time, Christ will come in power and great glory, and what a terrible thing it would be if we should not be ready! Let us get ready at once. Separate evil from you, begin to sing the song of praise and rejoicing here below. Do you want to learn the song of praise here, do not let a single word of bitterness or envy or fault-finding escape your lips; but let your lips be tuned to praise God. There is enough to discourage us everywhere, but we must look to the Author and Finisher of our faith, and by beholding his loveliness and purity become changed into the same image. You can feast your soul on his love; you can know that you are obtaining the victory every day; you can rejoice in the Lord. {RH, August 5, 1890 par. 7}

I am so sorry for my Master, because he hears so little praise, so little thankfulness, for the love that he has bestowed upon us. Angels in heaven are praising God all the time, and here are mortals for whom Christ left the heavenly home, and suffered mockery, insult, and death, that he might lift us up to sit in heavenly places, and they offer no song of praise. {RH, August 5, 1890 par. 8}

If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise him, and train your hearts to make melody to God; and when the evil one begins to settle his gloom about you, sing praise to God. When things go crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell you, when you touch this strain, Satan will leave you. You can drive out the enemy with his gloom; his dark shadow will be swept from your pathway by praising God, and you can see, O, so much clearer, the love and compassion of your Heavenly Father. It is Satan's studied effort to eclipse the light of the Sun of Righteousness so that you cannot see it. Your mind should be uplifted to God; you should have praise meetings in your family and in the church. Do not tell a dismal story at any time or in any place. Let the whole world look upon you, and say, "These are people who love God; for we can see his image reflected in them." {RH, August 5, 1890 par. 9}

Now, brethren and sisters, may the grace of God and his blessing come into your hearts. God does not want you to gather to your souls every little trial and difficulty, and talk to them until you become discouraged, and changed into a cloud of gloom and discouragement. Uplift your soul into the pure, heavenly atmosphere; get out of the moral miasma of this low earthliness; let the soul open to the love of God. {RH, August 5, 1890 par. 10}

Be of good courage, brethren and sisters; Jesus lives! he is your Saviour; he wants to save every one of you; he wants to place a crown of glory upon every brow. Let us act before the world as God's peculiar people, showing forth the praises of Him who has called us out of darkness into his marvelous light. {RH, August 5, 1890 par. 11}

O what a time of rejoicing there will be in heaven when we get out of the perplexities of this life! With gladness we shall cast our crowns at the Saviour's feet. We shall touch the golden harps, and fill all heaven with the richest harmony. Let us touch the harps

here, and let our lips glorify God. {RH, August 5, 1890 par. 12}

**PERIODICALS / RH - The Review and Herald / August 19, 1890 The Righteousness of Christ. - By Mrs. E. G. White. -**

**August 19, 1890 The Righteousness of Christ.**

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**By Mrs. E. G. White.**  
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[The following letter was written in answer to a letter from a brother minister. As the subject dwelt upon is of general interest, it may be a help to others besides the one specially addressed.] {RH, August 19, 1890 par. 1}

Dear Brother: It was with pleasure that I read your letter of inquiry to me, for the thought that the work of the Spirit of God wrought upon your heart at the Kansas meeting has so far not been effaced, is of great satisfaction. You have had a glimpse of the righteousness of Christ which you have not lost, as I am sure some others did when they came in contact with those who did not appreciate this blessed truth. I am glad that Jesus does indeed make his presence manifest when it is eagerly sought for and gratefully acknowledged. {RH, August 19, 1890 par. 2}

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, August 19, 1890 par. 3}

Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ's righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the righteousness

of Christ, but they do not act upon it; they are foolish virgins. They prefer the sophistry of the enemy rather than the plain "Thus saith the Lord." When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them. {RH, August 19, 1890 par. 4}

Satan uses those who claim to believe the truth, but whose light has become darkness, as his mediums to utter his falsehoods and transmit his darkness. They are foolish virgins indeed, choosing darkness rather than light, and dishonoring God. The character we cultivate, the attitude we assume today, is fixing our future destiny. We are all making a choice, either to be with the blessed, inside the city of light, or to be with the wicked, outside the city. The principles which govern our actions on earth are known in heaven, and our deeds are faithfully chronicled in the books of record. It is there known whether our characters are after the order of Christ or the order of the arch-deceiver who caused rebellion in heaven. Are we wise virgins, or must we be classed among the foolish? This is the question which we are deciding today by our character and attitude. That which passes with many for the religion of Christ, is made up of ideas and theories, a mixture of truth and error. Some are trying to become good enough to be saved. They continually complain of their sins. The Lord says of them, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" {RH, August 19, 1890 par. 5}

Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion,--all these are of no value whatever. The sacrifice of Christ is sufficient; he made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless. We not only dishonor God by taking this course, but we destroy our present and future usefulness. A failure to appreciate the value of the offering of Christ, has a debasing influence; it blights our expectations, and makes us fall short of our privileges; it leads us to receive unsound and perilous theories concerning the salvation that has been purchased for us at infinite cost. The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful. {RH, August 19, 1890 par. 6}

To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, "And we have the mind of Christ." Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power. But men can never enter heaven with their old tastes, inclinations, idols,

ideas, and theories. Heaven would be no place of joy to them; for everything would be in collision with their tastes, appetites, and inclinations, and painfully opposed to their natural and cultivated traits of character. {RH, August 19, 1890 par. 7}

In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, will be the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power. {RH, August 19, 1890 par. 8}

Happiness is the result of holiness, and conformity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ. {RH, August 19, 1890 par. 9}

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in the throne, even as I also overcame, and am set down with my Father in his throne." {RH, August 19, 1890 par. 10}

Half-hearted Christians obscure the glory of God, misinterpret piety, and cause men to receive false ideas as to what constitutes vital godliness. Others think that they, also, can be Christians and yet consult their own tastes and make provision for the flesh, if these false-hearted professors can do so. On many a professed Christian's banner the motto is written, "You can serve God and please self,--you can serve God and mammon." They profess to be wise virgins, but not having the oil grace in their vessels with their lamps, they shed forth no light to the glory of God and for the salvation of men. They seek to do what the world's Redeemer said was impossible to do; he has declared, "Ye cannot serve God and mammon." Those who profess to be Christians, but do not follow in the footsteps of Christ, make of none effect his words, and obscure the plan of salvation. By their spirit and deportment they virtually say, "Jesus, in your day you did not understand as well as we do in our day, that man can serve God and

mammon." These professors of religion claim to keep the law of God, but they do not keep it. O, what would the standard of true manhood have become had it been left in the hands of man! God has lifted his own standard,--the commandments of God and the faith of Jesus; and the experience that follows complete surrender to God, is righteousness, peace, and joy in the Holy Ghost. Everything that man touches with unholy hands and unsanctified intellect, even the gospel of truth, becomes, by the contact, contaminated. Man puts confidence in man, and makes flesh his arm, but all the work of man is of the earth, earthy. {RH, August 19, 1890 par. 11}

**PERIODICALS / RH - The Review and Herald / August 26, 1890 The Righteousness of Christ. - By Mrs. E. G. White. - (Concluded.)**

**August 26, 1890 The Righteousness of Christ.**

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**By Mrs. E. G. White.**

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**(Concluded.)**

Christ says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance. {RH, August 26, 1890 par. 1}

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of it spirit, without becoming guilty of treason against the Lord who has bought you. {RH, August 26, 1890 par. 2}

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright

beams into all the highways and by-ways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ! Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient--when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked. {RH, August 26, 1890 par. 3}

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." {RH, August 26, 1890 par. 4}

Like the Jews, many have closed their eyes lest they should see; but there is a great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who had given her her work to do. {RH, August 26, 1890 par. 5}

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will



co-operate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus. {RH, August 26, 1890 par. 6}

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure." {RH, August 26, 1890 par. 7}

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of every one that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith." {RH, August 26, 1890 par. 8}

What kind of faith is it that overcomes the world?--It is that faith which makes Christ your own personal Saviour,--that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you alway, even unto the end of the world." {RH, August 26, 1890 par. 9}

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. {RH, August 26, 1890 par. 10}

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour. {RH, August 26, 1890 par. 11}

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light. {RH, August 26, 1890 par. 12}

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,—that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God. {RH, August 26, 1890 par. 13}

**PERIODICALS / RH - The Review and Herald / September 2, 1890 Ye Are Laborers Together With God. - By Mrs. E. G. White. -**

**September 2, 1890 Ye Are Laborers Together With God.**

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**By Mrs. E. G. White.**  
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Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. It is in working for others that we forget ourselves, but those who do nothing for their fellow-men, become morbid and self-centered, and time hangs heavily upon their hands. It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. It is those who are not engaged in this unselfish labor who have a sickly experience, and become worn out with struggling, doubting, murmuring, sinning, and repenting, until they lose all sense as to what constitutes genuine religion. They feel that they cannot go back to the

world, and so they hang on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of fault-finding, and feed upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life. This is the condition of the church of which Christ speaks when he says, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." {RH, September 2, 1890 par. 1}

Let every member of the church become an active worker,--a living stone, emitting light in God's temple. Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. Plans have not been formed whereby the talent of all could be employed in the service of the cause. The enemy is not slow in employing those who are idlers in the church, and he uses the unappreciated talent of the members of the church for his own work. {RH, September 2, 1890 par. 2}

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to his service. Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. We must seek to press the youth with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the word of God, and every man have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks. {RH, September 2, 1890 par. 3}

Long sermons fail to do good, for both the speaker and the hearer become weary. Discourses should be shortened, and the physical mental powers of the minister should be preserved for ministering, and a far greater work could be accomplished. If you were in connection with Christ, bright jewels of truth would flash their light into the minds of your listeners. The ambassadors of Christ should educate themselves in such a way

that they may be able to minister effectually, not only in word and doctrine, but in watching for souls as those who shall have to give an account. No man can be a faithful steward of the grace of God who does not do this essential, but much neglected work. I have been shown that great neglect and indifference have existed in regard to the proper feeding of the flock of God. All should have their portion of meat in due season. Those who have ministered, have drifted out of the grace of Christ, and have been content with a legal religion, becoming self-righteous and self-sufficient. The minister cannot give to others that which he himself does not possess. If Christ is not abiding in the soul, how can he be presented to others in harmonious words of love? Many are able to talk upon doctrinal points, but they are ignorant of the lessons of Christ. Such men cannot be a blessing either in the pulpit or at the fireside. {RH, September 2, 1890 par. 4}

A special work must be done for the children. Do not neglect the lambs of the flock. Christ said to Peter, "Feed my sheep," and again he said, "Feed my lambs." The best results would follow proper labor for the youth. Souls have gone to ruin that might have been saved if they had been labored for with perseverance and love. There must be a constant effort put forth both by precept and example, to save our children. Do not think that scolding will bring them to the fold of Christ. The youth are to be won by love. Be interested in them, speak with them, pray with and for them. Do not be found speaking light and trifling words, jesting and joking, but let all your conversation give a holy evidence that you possess genuine piety. Those in whose hearts Christ abides by faith, know how to speak a word in season, they know how to pray with the sinner, they know how to present the truth as it is in Jesus. The lessons must be given in such a manner that Christ may receive all the praise. All that we have, all that we are, all that we can do, is God's; it belongs to him; therefore when we give the best, and all there is of us, it is only that which belongs to God. {RH, September 2, 1890 par. 5}

When we look to the cross, and there behold the suffering Son of the infinite God, our hearts are moved to repentance. Jesus volunteered to meet the highest claims of the law, that he might be the justifier of all who believe on him. We look to the cross, and see in Jesus a fully satisfied and reconciled God. Jesus is righteousness. What fullness is expressed in these words! And when we can say individually, "The Lord is my righteousness," then we may indeed rejoice; for the atoning sacrifice seen through faith brings peace and comfort and hope to the trembling soul weighed down beneath the sense of guilt. The law of God is the detector of sin, and as the sinner is drawn to the dying Christ, he sees the grievous character of sin, and repents and lays hold on the remedy, the Lamb of God, who taketh away the sin of the world. {RH, September 2, 1890 par. 6}

We feel deeply thankful that some of our brethren are making an application of the truth to their own souls, through which new hopes and joys are sure to find place within the heart. A deeper Christian experience is greatly needed. The promises are sure; they stand fast forever; we must individually take them to ourselves. Christ is speaking to us in his word. May the Sun of Righteousness send his bright beams into the chambers of the mind and into the soul temple, that the mist of doubt and uncertainty may be

dispelled. Then may the soul, all warm with the love of God, in earnestness and power preach Christ and him crucified. Such preaching will not be in vain, but as it was when Christ, the great teacher, was upon the earth, many will be astonished and charmed, and hearts will be melted and subdued as they contemplate his matchless love. As the Saviour is lifted up before the people, they will see his humiliation, his self-denial, his self-sacrifice, his goodness, his tender compassion, his sufferings to save fallen man, and will realize that the atonement of Christ was not the cause of God's love, but the result of that love. Jesus died because God loved the world. The channel had to be made whereby the love of God should be recognized by man, and flow into the sinner's heart in perfect harmony with truth and justice. {RH, September 2, 1890 par. 7}

**PERIODICALS / RH - The Review and Herald / September 16, 1890 "Let Him Take Hold of My Strength." - By Mrs. E. G. White. -**

**September 16, 1890 "Let Him Take Hold of My Strength."**

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**By Mrs. E. G. White.**  
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Those who come into sacred relation with the God of heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal world, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom. {RH, September 16, 1890 par. 1}

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine molding; we must follow in the footsteps of the Man of Calvary. God has claims upon every one of us. He created us, he redeemed us with an infinite sacrifice. He has promised the overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence, where are pleasures forevermore. {RH, September 16, 1890 par. 2}

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they

are to reflect his rays. Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immortality and incorruption at his appearing, and will be caught up to be forever with the Lord. {RH, September 16, 1890 par. 3}

All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance, the words of faith, the acts of love, the humility of spirit; and in that day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father." {RH, September 16, 1890 par. 4}

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubts shut out the consolation of the assurances of God. Suppose a man were condemned to death, but before the sentence was executed, a noble who was able to free him, had compassion upon him, and said, "I will die in his stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the Prince of heaven, has done for us. When we were under the condemnation of death, he came to rescue us, to set us free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your heart for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become a laborer together with God, seeking the salvation of those for whom Christ died? {RH, September 16, 1890 par. 5}

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What greater evidence could we ask of the love of God, than he has given? Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion. {RH, September 16, 1890 par. 6}

Jesus invites you, in words that touch the heart with their compassionate love and pity. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour?



Have faith in God. Believe in the precious promises. Go to Jesus in childlike simplicity, and say, "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden-bearer." Do not gather them up again, but leave them all with Jesus. Go away free, for Jesus has set you free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says: "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly in heart: and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life." {RH, September 16, 1890 par. 7}

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh, and the Devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance shall be opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name. {RH, September 16, 1890 par. 8}

**PERIODICALS / RH - The Review and Herald / September 23, 1890 The Conditions of Salvation. - By Mrs. E. G. White. -**

**September 23, 1890 The Conditions of Salvation.**

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**By Mrs. E. G. White.**  
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The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the wilderness of temptation, understands what the Christian has to meet; for he has conquered the enemy in our behalf, and as an overcomer, he has given us the advantage of his victory, that we may be able to resist the temptations of the evil one. We have the privilege of uniting our weakness with divine strength, of connecting our imperfection with the merit of Jesus; and sustained by his enduring might, in his all-powerful name, we may be more than conquerors. {RH, September 23, 1890 par. 1}

It was through infinite sacrifice and inexpressible suffering that our Redeemer placed salvation within our reach. He lived in the world unhonored and unknown, that through his condescension and humiliation, he might exalt man to receive heavenly honors and immortal joys in the kingdom of glory. And when all this humiliation and suffering was endured by the divine Son of God, will fallen man murmur because heaven can be obtained only through conflict, abasement, and self-sacrifice? {RH, September 23, 1890 par. 2}

The inquiry of many a proud heart is, "Why need I go in humiliation and penitence before I can find the acceptance of God, and obtain the immortal reward? Why is not

the path to heaven less difficult? Why is it not more pleasant and attractive?" We refer all these murmuring, doubting ones to the great Example. Look upon our precious Saviour suffering in the wilderness, bowing under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and more than that, he was the Prince of heaven; but in man's behalf he became sin for the race. The prophet writes, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." {RH, September 23, 1890 par. 3}

Christ sacrificed everything for man in order that he might make a way whereby it would be possible for man to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any realization of the magnitude of salvation, of its inestimable value, of what it has cost the Son of God, will never murmur that their sowing must be in tears, and that trial and conflict are their portion. {RH, September 23, 1890 par. 4}

When earthly treasures have our supreme affection, our works will make the fact evident. Then our greatest anxiety, labor, and care will be devoted to worldly interests, while eternal considerations will rank as secondary in our plans. When we are in this condition, Satan receives the homage that is due to God. Selfish love of the world corrupts the faith of the professed followers of Christ, and makes them weak in moral power. The more the heart is centered on earthly treasure, the farther will men depart from God, and the less will they become partakers of the divine nature. It is through a union with Christ that we have a realization of the corrupting influences of the world, and of the peril of harmonizing with its spirit. {RH, September 23, 1890 par. 5}

It is the purpose of Satan to make the world very attractive. He has a bewitching power which he exercises to allure the affections of even the professed followers of Christ. There are many professedly Christian men who will make any sacrifice in order to gain riches, and the more successful they are in obtaining the object of their desires, the less they care for the precious truth and its advancement in the world. They lose their love for God, and act like men who are insane. The more they are prospered in material wealth, the less they invest in the cause of God. The works of those who have an insane love for riches, make it evident that it is impossible to serve two masters, God and mammon. They show to the world that money is their god. They yield their homage to its power, and to all intents and purposes they serve the world. The love of money becomes a ruling power, and for its sake they violate the law of God. They may profess the religion of Christ, but they do not love its principles, or heed its admonitions. They give their best strength to serve the world, and they bow to mammon. {RH, September 23, 1890 par. 6}

It is alarming that so many are deluded by Satan. He excites the imagination with brilliant prospects of worldly gain, and men become infatuated, and think that before them is a prospect of perfect happiness. They are lured on by the hope of obtaining honor and riches and position. Satan says to the soul, "All this will I give thee, all this power and wealth with which you may do good to your fellow-men;" but when the object

for which they seek is gained, they find themselves with no connection with the self-denying Redeemer; they are not partakers of the divine nature. They hold to earthly treasures, and despise the requirements of self-denial, self-sacrifice, and humiliation for the truth's sake. They have no desire to part with the dear earthly treasure upon which their heart is set. They have exchanged masters, and accepted the service of mammon instead of the service of Christ. Satan has secured to himself the worship of these deceived souls through the love of worldly treasure. {RH, September 23, 1890 par. 7}

It is often found that the change from godliness to worldliness has been made so imperceptibly by the wily insinuations of the evil one, that the deceived soul is not aware that he has parted company with Christ, and is his servant only in name. {RH, September 23, 1890 par. 8}

Satan deals more guardedly with men than he did with the world's Redeemer in the wilderness of temptation. He lost his case, and retreated from the field of conflict a conquered foe. He does not approach men with a demand for homage by outward worship. All he asks of man is to be dazzled and allured by the presentation of worldly attractions which will, if he succeeds in obtaining them, engage the mind and affections, and lessen the value of heavenly things. All he wants of man is to fall under the influence of his deceptive power, to love the world, to love rank, position, and money, and to place his affections on the things of this world. If he secures this, he gains all that he failed to gain when in conflict with the Son of God. {RH, September 23, 1890 par. 9}

The condition upon which God has ordained that man may obtain eternal life is self-abasement and cross-bearing. The repenting sinner may find comfort and peace in following in the footsteps of his self-denying Redeemer. The thought that Jesus submitted to humiliation, sacrifice, and such suffering as man will never be called upon to endure, should hush every murmuring voice. The sweetest joy comes to man through sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Advocate and Redeemer. {RH, September 23, 1890 par. 10}

Men are willing to labor, to endure toil and hardship, that they may secure some worldly advantage; and why should the Christian shrink from suffering and self-denial when there awaits the overcomer an imperishable treasure, eternal life, and a crown of glory that fadeth not away? {RH, September 23, 1890 par. 11}

**PERIODICALS / RH - The Review and Herald / September 30, 1890 "By This Shall All Men Know That Ye Are My Disciples." - By Mrs. E. G. White. -**

**September 30, 1890 "By This Shall All Men Know That Ye Are My Disciples."**

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**By Mrs. E. G. White.**  
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When the people of God love God with all the heart, they will love each other. It will then be made manifest that we are unitedly seeking the great prize of the high calling of

God in Christ Jesus. Our eyes will be fixed above, where Christ sitteth at the right hand of God, and it will be plain that we believe we are members of the royal family, children of the Heavenly King. We shall have heavenly sittings together in Christ Jesus; for we shall rejoice together that we are homeward bound, and we shall reflect light and blessing one upon another. We shall be keeping step with Jesus, following the Light of the world. {RH, September 30, 1890 par. 1}

When this relation exists between brethren, our ranks north and south and east and west will be united in the holy bonds of Christian fellowship. We shall have respect one for another, and love as brethren, because we are a chosen and peculiar people. We shall love Jesus with all our heart, and shall realize that he loves our brethren as dearly as he loves us. {RH, September 30, 1890 par. 2}

When the children of God fail to show respect to each other, it grieves the heart of the Saviour. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." We must cultivate love and unity throughout the churches of our Conferences, until we shall be bound one to another by cords of love and tender sympathy. If we individually abide in Christ, and Christ abides in us, we shall be of one heart, of one mind, and will love as brethren. {RH, September 30, 1890 par. 3}

When this love is in our hearts, we shall lift up the cross of Christ, and will not neglect the great salvation, God's free gift to man. In the person of Christ, the Father purchased the human race with an infinite sacrifice. O grand and awful mystery, that the innocent Sufferer could bear our guilt and carry our sorrows! O what love, what matchless love! Let this love be presented to others by both precept and example. {RH, September 30, 1890 par. 4}

Jesus never drives men, but in tenderest love he draws them to himself, and all who will come may come. We see him lifted up as we have faith in him, but it is when we simply believe with all the heart that he is willing and glad to receive us, and receive us now, that we realize what he is to the soul. It is our privilege to stand firmly, decidedly on the promise of God. You should believe that Christ is yours today, that you are his; and do not think that you are presumptuous in having decided faith in the word of God. Heaven is amazed at our coldness and darkness, and it is the result of our lack of confidence in our Heavenly Father. The world marks your deficiencies in Christian character because of your unbelief. {RH, September 30, 1890 par. 5}

When you do not take God at his word, are you not afraid that God will take you at your word? You speak words of murmuring and unbelief, and take a course like the children of Israel, who said many foolish, wicked things in their cruel unbelief, and the Lord said: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." {RH, September 30, 1890 par. 6}

To live in an atmosphere of doubt is to misrepresent Jesus to the world. In unbelief

you contradict the sure promises of God, but when you cast yourself on Christ fully, and say, "The Lord will accept the heart which I give him, and will cleanse it and make it a fit temple for the indwelling of the Holy Spirit," the promises of God are magnified to the world. You declare to others that the pledged word of God is sure and steadfast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O what an assurance is this! Can we not take God at his word? The Lord is gracious; he has poured forth the streams of his mercy in a healing flood of heavenly light. He has given to man a gift surpassing all riches, and if we could but comprehend and appreciate his heavenly benefits, we would be filled with joy and gratitude. By dwelling upon the revelation he has made of himself, we may behold something of his greatness and majesty. The more we contemplate his character, the more will our minds be expanded to take in the grand and solemn plan of redemption. {RH, September 30, 1890 par. 7}

When you, in your defection of character, openly declare that God will not receive you, you do dishonor to him, and manifest the most cruel ingratitude. Do not stand in that position a moment longer; for when you stand thus, you cannot be among those of whom it is written, "Ye are laborers together with God." In your unbelief you cannot be a strength to the church, but only a stumbling-block. You fail to build up others in faith; you do not teach them by precept and example to have confidence in God. {RH, September 30, 1890 par. 8}

Why not repent of your sins, and believe as you confess them that Jesus does pardon, and then rejoice and be thankful for the love that has been manifested to you, in the assurance that Jesus will cleanse you from all sin. It is the ear of faith that will hear the voice of the true Shepherd. Jesus says, "My sheep hear my voice, and I know them, and they follow me." "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." {RH, September 30, 1890 par. 9}

**PERIODICALS / RH - The Review and Herald / October 7, 1890 The High Calling of God in Christ Jesus. - By Mrs. E. G. White. -**

**October 7, 1890 The High Calling of God in Christ Jesus.**

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**By Mrs. E. G. White.**  
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As we near the close of time, the current of evil will set more and more decidedly toward perdition. We can be safe only as we hold firmly to the hand of Jesus, constantly looking to the Author and Finisher of our faith. He is our mighty Helper. We are to seek God in unity of purpose. We are not to make our ideas and views a criterion for any one else; we are not to set our stakes that we are all right, and our brethren wrong. We should devote ourselves to the study of the plan of salvation, that we may have an appreciation of how highly Jehovah has valued the salvation of man. {RH, October 7, 1890

par. 1}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The revelation of God's love, as displayed on the cross of Calvary, testifies to the fact that God has valued man at an immense value. Then shall we not be careful how we speak of our brethren, and of mankind? How careful should we be lest we bruise or wound one of the Lord's little ones. The least among us--are they not among God's chosen? Has he not died for them as well as for us? redeemed them to show forth the praises of Him who hath called us out of darkness into his marvelous light? Will any of us discourage one of God's light-bearers, and so cut off the rays that God would have shine in the world? God forbid! {RH, October 7, 1890 par. 2}

We need every ray of light that God can shed upon us. Many who should be setting their tents nearer to the land of Canaan, are pitching their camp nearer to Egypt. They are not living in the light of the Sun of Righteousness. Many attend places of amusement, to gratify the taste, but no spiritual strength is gained by so doing, and you will find yourself on the losing side. To encourage the love of amusement is to discourage the love of religious exercises; for the heart becomes so crowded with trifling, with what is pleasing to the natural heart, that there is no room for Jesus. {RH, October 7, 1890 par. 3}

You cannot tell how few may be the days of your probation. The Lord may say very soon, "Cut down the tree; for it is not profitable that it should stand in the garden of the Lord." What shall I say for the benefit of the youth? Will you open your hearts to Jesus, that his love, his mercy, may fill the chambers of your soul, that you may sing and make melody in your hearts unto God? O if all your affections were given unto Jesus, you would learn the language and the songs of Canaan! {RH, October 7, 1890 par. 4}

In the worldling you expect to see lightness, trifling, vanity, immorality, jesting, and joking, but let it not so much as be named among you who are risen with Christ; for your life work is to seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God; and when he who is your life shall appear, then shall ye also appear with him in glory. {RH, October 7, 1890 par. 5}

Trials will come upon us all, but if we will bear them uncomplainingly, we shall develop patience, meekness, and long-suffering with joyfulness. All our purposes, and all our aims in life should be to be good and to do good. We are to bring to the foundation gold, silver, and precious stones,--an imperishable substance. {RH, October 7, 1890 par. 6}

The time in which we live is fraught with eternal realities. We must now elevate our thoughts, and come to learn in the school of the Master. We must never be discouraged, never be satisfied with bringing to the foundation wood, hay, and stubble, which will be consumed. Thank God that there is time now to repent of our wicked works. There is a fountain opened for Judah and Jerusalem, that we may wash in the blood of the Lamb, and be made clean. {RH, October 7, 1890 par. 7}

It requires that faith that works by love and purifies the soul, to meet the mind of God. There are those who believe in Christ; they do not think him an impostor, they



believe the Bible to be a revelation of his divine character. They admire its holy doctrines, and revere the name, the only name given under heaven whereby men can be saved, and yet, with all this knowledge, they may be as truly ignorant of the grace of God as the veriest sinner. They have not opened the heart to let Jesus in. They are walking in darkness, and see no light. They are at enmity with God, and know not that they are blind and wretched, because they discern not the glory of God in Jesus Christ. They do not understand the obedience he rendered to all the requirements of his Father, or appreciate the sufferings he endured that he might save fallen man, and interweave himself with all interests dear to man, kindling about him his divine light, to guide man in the way to heaven. {RH, October 7, 1890 par. 8}

In order to understand the mission of Jesus, it is necessary that his divine light shall illuminate the mind; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; nor can he know them, for they are spiritually discerned. Jesus is constantly drawing us to behold him as our only hope and refuge. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." {RH, October 7, 1890 par. 9}

The marks of the crucifixion in the hands and feet of our Lord are evidences that Christ has not forgotten his people. He has bought them, and the ransom has been paid. Jesus, the world's Redeemer, knows all his children by name, and on those who believe shall come the glory of God. The Sun of Righteousness has risen with healing in his wings. {RH, October 7, 1890 par. 10}

Through faith in Christ the child of earth is made an heir of God, joint-heir with Jesus Christ. Those who behold Jesus become changed to his image, become assimilated to his nature; and the glory of God that shines in the face of Jesus, is reflected in the lives of his followers. More and more the Christian is changed from glory to glory as by the Spirit of the Lord, and he becomes the light of the world. The more he looks on Christ, the more he loves and longs to look again; and the more light and love and glory he sees in Christ, the more his light increases unto the perfect day. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." {RH, October 7, 1890 par. 11}

It is by faith that the spiritual eye beholds the glory of Jesus. This glory is hidden until the Lord imparts the light of Spiritual truth; for the eye of reason cannot see it. The glory and mystery of Christ remains incomprehensible, clouded by its excessive brightness, until the Lord flashes its meaning before the soul. {RH, October 7, 1890 par. 12}

John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because

it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." {RH, October 7, 1890 par. 13}

By faith the soul catches divine light from Jesus. We see matchless charms in his purity and humility, his self-denial, his wonderful sacrifice to save fallen man. Contemplation of Christ leads man to place a proper estimate upon himself, for he realizes that the love of God has made him great. "And every man that hath this hope in him purifieth himself, even as he is pure." The possibility of being like Jesus, whom he loves and adores, inspires within him that faith which works by love and purifies the heart. {RH, October 7, 1890 par. 14}

He who is one with Christ longs to talk of the King in his beauty. The love of Christ constraineth the renewed soul to show forth the praises of him who hath called him out of darkness into his marvelous light. Jesus is more precious to the soul that beholds him by the eye of faith, than is anything else beside; and the believing soul is more precious to Jesus than fine gold of Ophir. Christ looks upon his hands--the marks of the crucifixion are there; and he says, "I have graven thee upon the palms of my hands; thy walls are continually before me." The Christian is walled in by the rich, full promises of an infinite God. {RH, October 7, 1890 par. 15}

The Lord is coming with power and great glory. All who have made Christ their refuge will reflect his image, and they will be like him; for they shall see him as he is. They are to be presented to him without "spot, or wrinkle, or any such thing." {RH, October 7, 1890 par. 16}

Brethren, opposition will come from the enemies of our faith, but do not sink down and borrow trouble; let no gloom surround your soul. The crisis must come, but walled in by the precious promises of God, we need not fear what man can do unto us. {RH, October 7, 1890 par. 17}

**PERIODICALS / RH - The Review and Herald / October 14, 1890 The Object of Christ's Teaching. - By Mrs. E. G. White. -**

**October 14, 1890 The Object of Christ's Teaching.**

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**By Mrs. E. G. White.**  
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The object of Christ's teaching was to educate his hearers, and to instill right ideas into their minds. In his sermon on the mount he presented the law of God in its true character. The law had been misapprehended, misapplied, and burdened with exactions which destroyed its force, and made it a dry form, without vital power. The Jews covered up the holy precepts of Jehovah with meaningless prohibitions. {RH, October 14, 1890 par. 1}

The Lord Jesus had precious truth to open before his disciples, but he could not unfold it to their minds until they were in a condition to comprehend the significance of

what he desired to teach. Their limited comprehension of truth made it difficult for them to understand his wonderful character and mission. For the traditions and doctrines of men become so inwrought in their life-teaching, that it seemed impossible for them to apprehend the thoughts of God. Christ knew that his disciples must have the treasure-house of truth opened before them, for to them were to be committed his words and works to present to the world. The life and character of Christ were living epistles of the truths he taught, and by his example he inspired faith in his followers. He presented himself as the One referred to by the prophets, especially stating, "They wrote of me." He came to represent the Father; he was the brightness of his glory, the express image of his person. He was the subject of all the lessons he gave his disciples, the theme to which their attention must be riveted. He was the great center of all, and faith in him was to bring eternal life to all who would receive him. When he presented before them illustrious persons, it was simply to impress them with the fact that he was greater than all the wise and great of earth. He sought to make them understand the significance of the rites of the Jewish church, and as their dull comprehension became more and more enlightened, he impressed them with the thought that he was the originator and substance of all truth. The types and rites of the Jewish church were all connected with himself; he was the glory of the whole system. Everything that was attractive, either in nature or revelation, was found in him; he was the all-absorbing theme of patriarchs and prophets,--the first and the last, the Alpha and the Omega of all things. {RH, October 14, 1890 par. 2}

Though he unfolded great and wonderful things to the minds of his disciples, he left many things unsaid that could not be comprehended by them. At his last meeting with them before his death, he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Earthly ideas, temporal things, occupied so large a place in their minds, that they could not then understand the exalted nature, the holy character, of his kingdom, though he laid it out in clear lines before them. It was because of their former erroneous interpretation of the prophecies, because of the customs and traditions of men, presented and urged upon them by the priests, that their minds had become confused, and were hardened to truth. {RH, October 14, 1890 par. 3}

What was it that Jesus withheld because they could not comprehend it?--It was the more spiritual, glorious truths concerning the plan of redemption. The words of Christ which the Comforter would recall to their minds after his ascension, led them to more careful thought and earnest prayer that they might comprehend his words and give them to the world. Only the Holy Spirit could enable them to appreciate the significance of the plan of redemption. The lessons of Christ, coming to the world through the inspired testimony of the disciples, have a significance and value far beyond that which the casual reader of the Scriptures gives them. Christ sought to make plain his lessons by means of illustrations and parables. He spoke of the truths of the Bible as a treasure hid in a field, which, when a man had found, he went and sold all that he had, and bought the field. He represents the gems of truth, not as lying directly upon the surface, but as buried deep in the ground; as hidden treasures that must be searched for. We

must dig for the precious jewels of truth, as a man would dig in a mine. {RH, October 14, 1890 par. 4}

In presenting the truth to others, we should follow the example of Jesus. He did not present a great mass of truth, to be accepted all at once. He led the inquiring mind from truth to truth, from lesson to lesson, opening up the significance of the Scripture, as they were able to bear it. In every age the truth appropriate for the time, and essential to character and life, must be revealed in this manner. If any one--however much he may know--takes the position that he has all the truth, that nothing more is essential for him, he makes a great mistake, and will meet with terrible loss. The command, "Go forward," is ever to be obeyed. We are not to retrograde, not even to stand still, but to advance, step by step, following the Light of the world. {RH, October 14, 1890 par. 5}

Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." Light and life are associated together. John says further, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Again Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" The idea that the Messiah was to die, did not harmonize with the teachings of the scribes and Pharisees, and the people made it manifest by this question that they had not received the light already given them in the teachings of Christ, that they did not understand the lessons given to Israel from the pillar of cloud and of fire. They had not searched the Old Testament Scriptures, but were clinging to the teachings of men, and this made it difficult for them to accept the words of Christ. Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light." If they heeded this admonition, they could settle down, believing themselves rooted and grounded in doctrines which had been taught them by priests and scribes and rulers; they must go forward from truth to a greater comprehension of truth, finding a deeper meaning in the Scriptures, as they advanced in understanding. Christ was among them, and he was a living expositor of the word of God. Should they stand still, failing to advance in knowledge when such privilege was theirs, darkness would come upon them. And "he that walketh in darkness, knoweth not whither he goeth." {RH, October 14, 1890 par. 6}

How true it is that those who begin to criticise the message which God sends, do not realize that they are walking in darkness, that they are enshrouding their souls in the midst of unbelief; they think they are right in opposing the word and work of God. Said Christ, "While ye have light, believe in the light, that ye may be the children of light." "But though he had done so many miracles before them, yet they believed not on him." {RH, October 14, 1890 par. 7}

The grace of Christ illustrated by the gradual unfolding of the day, from the early morning light to the full blaze of noon. Jesus revealed to his disciples all the truth that their minds were prepared to comprehend; but the meaning of his words cannot be fully appreciated, except as the Spirit of truth illuminates the mind, and leads on to an understanding of the truth appropriate for the time. Through the Spirit of God the mind

is made ready to appreciate the sayings of Christ, to be impressed with the importance of his lessons. {RH, October 14, 1890 par. 8}

Those who minister in word and doctrine, should be pure in heart, consecrated, soul, body, and spirit, to the work of Christ. If they are not in this condition, they will not receive the light as Christ reveals it; they will not conform their lives to the standard which God has given, and additional light will not be granted them, because they have not made a right use of that already given. When light is shed upon the mind, and the soul for a time is subdued under its influence, and then the truth is not incorporated into the life-practice, it will lose its force, and the man who is thus privileged will be left in a worse condition than before the light was granted him. He is represented as a slothful servant, as one who did not think the truth of heaven essential to salvation, given to be lived out and revealed to others with whom he should come in contact. {RH, October 14, 1890 par. 9}

Jesus reproved his disciples because of their slowness of heart in comprehending the great and solemn truths he opened before them in relation to his sufferings, rejection, and crucifixion. Why was it they did not understand his plain utterances? --It was because these utterances were not in harmony with their former instructions. They had not felt that it was necessary to search the Scriptures for themselves in order that they might know whether the sayings of Christ were indeed truth. They did not realize that it would be vastly better to question the teachings of priests and rulers, than the words falling from the lips of the world's Redeemer. {RH, October 14, 1890 par. 10}

As it was in the days of Christ, so it is in our own day. Many of our ministers fail of becoming what they might be, because they are willing to accept the opinions of others in whom they have confidence, instead of searching out the truth for themselves. They use the same arguments, present the same illustrations, as some other minister, but their sermons are as destitute of the Spirit of God as were the hills of Gilboa of dew or rain. If such ministers would be ready to listen to instruction, and then diligently search their Bibles, as did the noble Bereans, to see if these things are so, they would know for themselves, and their spiritual understanding would become enlightened, so that they could present truths from the Scriptures in clear, definite lines. Christ's promise is to every one who will search the living oracles with a humble heart, with willingness to obey the truth. He declares that his Spirit will open to the mind of the humble searcher the true significance of his word, and as these truths are cherished, and their vital importance is made plain to the understanding, the soul will be charmed, the heart filled with joy at finding a treasure whose value had not been suspected. {RH, October 14, 1890 par. 11}

**PERIODICALS / RH - The Review and Herald / October 21, 1890 Danger in Rejecting Light. - By Mrs. E. G. White. -**

**October 21, 1890 Danger in Rejecting Light.**

**By Mrs. E. G. White.**

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"Then opened he their understanding, that they might understand the Scriptures." Before this opening of their understanding, the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection. {RH, October 21, 1890 par. 1}

The entire system of the Jewish religion was the gospel of Christ presented in types and symbols. Then how inappropriate was it for those who were under the Jewish dispensation, to reject and crucify Him who was the originator and foundation of what they claimed to believe. Where did they make their mistake?--They made their mistake in not believing what the prophets had said concerning Christ, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." {RH, October 21, 1890 par. 2}

It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,--it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, "How great is that darkness!" {RH, October 21, 1890 par. 3}

It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, "Why did you



intercept yourself, your judgment and influence, between the people and the message of God?" they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, "Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness." To such the words apply, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." {RH, October 21, 1890 par. 4}

As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest." Now comes the warning of the apostle, sounding down along the lines to our time: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." {RH, October 21, 1890 par. 5}

The exhortation of the apostle applies to us as well as to those to whom this epistle was directed. "Let us therefore fear, lest, a promise being left us of entering into his

rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them." Christ taught the people the principles of Christianity, speaking from the pillar of cloud and of fire, by day and by night; but they did not obey his words, and the apostle presents before us the consequence of their disobedience, stating that they were overthrown in the wilderness because of their rebellion. He says, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Shall we who are living near the close of this world's history "take heed"? Shall we heed the apostle's warning, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"? The Lord would have his people trust in him and abide in his love, but that does not mean that we shall have no fear or misgivings. Some seem to think that if a man has a wholesome fear of the judgments of God, it is a proof that he is destitute of faith; but this is not so. A proper fear of God, in believing his threatenings, works the peaceable fruits of righteousness, by causing the trembling soul to flee to Jesus. Many ought to have this spirit today, and turn to the Lord with humble contrition, for the Lord has not given so many terrible threatenings, pronounced so severe judgments in his word, simply to have them recorded, but he means what he says. One says, "Horror hath taken hold upon me because of the wicked that forsake thy law." Paul says, "Knowing therefore the terror of the Lord, we persuade men." {RH, October 21, 1890 par. 6}

The love of God is to be dwelt upon, and when it is presented in the demonstration of the Spirit, it has power to break down every barrier which separates Christ from the soul, provided the sinner will yield to its influence, and make an entire surrender to God; but the stern voice of rebuke and denunciation is uttered against those who will not be drawn to Christ, who will not be affected by the marvelous display of his love. The word of God declares, "He that believeth not shall be damned." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." In these words there is something terrible to evil workers, and by these they should be convicted of their self-sufficiency, and feel the terror of the Lord. But mercy's sweet voice entreats every one who will hear, saying, "Behold, I have set before thee an open door;" "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." {RH, October 21, 1890 par. 7}

Those who have faith in the messages of God will reveal it in their spirit, words, and actions. We are not to sit down and present excuses for unbelief; we are to realize our error, and be zealous and repent. The record says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, October 21, 1890 par. 8}

When the Lord sends light to his people, he means that they shall be attentive to hear and ready to receive the message. In great forbearance, he waits for man to come

to his terms. For 120 years he waited for the people of the old world to receive the warning of the flood. Those who rejected the message turned his long forbearance and patience into an occasion of scorn and unbelief. The message and messenger became the butt of their ridicule. Noah's earnestness and zeal in appealing to them to turn from their evil way, was criticised and jeered at. God is not in a hurry to carry out his plans; for he is from everlasting to everlasting. He gives light and opens his truth more fully to those whom he would have to receive it, that they in their turn may take up the words of warning and encouragement, and give them to others. If men of repute and intelligence refuse to do this, the Lord will choose other instruments, honoring those who are looked upon as inferior. If those in positions of trust will put their whole heart into the work, they may bear the message for this time, and press the work forward; but God will honor those who honor him. {RH, October 21, 1890 par. 9}

There are ministers who claim to be teaching the truth, whose ways are an offense to God. They preach, but do not practice the principles of the truth. Great care should be exercised in ordaining men for the ministry. There should be a close investigation of their experience. Do they know the truth, and practice its teachings? Have they a character of good repute? Do they indulge in lightness and trifling, jesting and joking? In prayer do they reveal the Spirit of God? Is their conversation holy, their conduct blameless? All these questions need to be answered before hands are laid upon any man to dedicate him to the work of the ministry. We should heed the words of inspiration, "Lay hands suddenly on no man." We need to lift the standard higher than we have done hitherto, when selecting and ordaining men for the sacred work of God. {RH, October 21, 1890 par. 10}

**PERIODICALS / RH - The Review and Herald / October 28, 1890 Representatives of Christ. - By Mrs. E. G. White. -**

**October 28, 1890 Representatives of Christ.**

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**By Mrs. E. G. White.**  
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The minister of Christ should be a man who has sought and found the Lord, who has been brought into holy alliance with unfailing, divine resources. He should be able to say to his flock, "Be ye followers of me, even as I also am of Christ." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain;" "giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true." {RH, October 28, 1890 par. 1}

The apostle Paul exhorted Timothy, a youthful minister, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Peter admonishes his brother-laborers, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. {RH, October 28, 1890 par. 2}

"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever." {RH, October 28, 1890 par. 3}

I would that I could present before you the teaching and character of Jesus; but human language can never describe his matchless loveliness. Yet I will at least call upon all who profess to believe in him, to study carefully and imitate the Pattern as it has been revealed to us in the word of God. Those who are heirs of God should make it manifest that they have been with Jesus and learned of him. Without this culture in the school of Christ, those who are most highly educated go through life shorn of their strength; for a symmetrical character can result only from the discipline given in this school of heaven. {RH, October 28, 1890 par. 4}

Many dishonor their Redeemer because they fail to obtain moral and mental development; they do not see the need of fitting themselves to do the best work of which they are capable. Most earnest effort should be made to correct petty faults, and overcome wrong habits; for if these are not overcome, they will greatly hinder usefulness, and misrepresent the Master. There are many who, becoming disgusted with the superficial gloss of what the world calls refinement, have gone to another as hurtful an extreme, and they refuse to receive the polish and refinement that Christ desires his children to possess. Some raise their voices to an unnatural key when they speak in the desk, others talk very rapidly, and the people cannot hear what is said. This works disaster to themselves, as well as to others; for their unnatural use of the voice results in injury to the vocal organs. They needlessly exhaust their strength, and make their efforts painful to their congregation. They should exercise self-control, that quality so essential for them as ambassadors of Christ, and overcome their pernicious habits. If they would but do this, they would be able to leave a pleasant impression on the minds of their hearers, and the preaching of the truth would become attractive. {RH, October 28, 1890 par. 5}

It requires earnest effort to overcome a long-established habit. Ungraceful gestures and attitudes detract from the influence you could have for the truth; hence it is

necessary that the ambassador for God should cultivate grace of manner, and refinement of language. If the servants of God would become polished by the truth, a greater influence might be exerted upon the world in its favor. God requires that every minister should take heed to himself and to the doctrine. I entreat you, both men and women, ministers and laymen, who are connected with the sacred cause of God, take time for close self-inspection; consider your habits, your language, and the influence you exert, and see if you do all things in a manner that will glorify God and exalt his truth. If you see in yourselves one habit of speech or language that will detract from the influence of the truth upon the minds of others, make determined efforts to overcome. A defective tone of voice, an ungraceful manner, or any other defect, will surely be reproduced in others. The Christian, and especially the minister, is an educator. If he presents coarse, rough ways, those who have less knowledge and experience will follow in his wake. And so the sowing of tares goes on from one to another; and if these deficiencies are not overcome, they will result in the destruction of souls for whom Christ died. {RH, October 28, 1890 par. 6}

The Lord requires his followers to be his representatives. Christ came to the world to represent the character of God, and the Lord has sent his ministers to represent the character of the Father and the Son. {RH, October 28, 1890 par. 7}

**PERIODICALS / RH - The Review and Herald / November 4, 1890 Christ the Way of Life. - By Mrs. E. G. White. -**

**November 4, 1890 Christ the Way of Life.**

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**By Mrs. E. G. White.**  
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"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." {RH, November 4, 1890 par. 1}

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul as a godly sorrow for sin, that "worketh repentance to salvation not to be repented of." This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner. {RH, November 4, 1890 par. 2}

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at his word, relief

and peace come to his soul. He cries, "Lord, thou hast promised to save all who come unto thee in the name of thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God. {RH, November 4, 1890 par. 3}

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. {RH, November 4, 1890 par. 4}

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. {RH, November 4, 1890 par. 5}

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to his unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. {RH, November 4, 1890 par. 6}

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as he loves his Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a



greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life." {RH, November 4, 1890 par. 7}

Again: it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus declared, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth him not. We are saved as individual believers in the Lord Jesus Christ. {RH, November 4, 1890 par. 8}

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high-priest. He declares, "I am the way, the truth, and the life." If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven. {RH, November 4, 1890 par. 9}

**PERIODICALS / RH - The Review and Herald / November 11, 1890 The Mystic Ladder. - By Mrs. E. G. White. -**

**November 11, 1890 The Mystic Ladder.**

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**By Mrs. E. G. White.**  
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Jacob's experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvelous love, Christ presented before him in a dream the way of life. The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his. {RH, November 11, 1890 par. 1}

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy

seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel." {RH, November 11, 1890 par. 2}

Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to his children. {RH, November 11, 1890 par. 3}

The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth. {RH, November 11, 1890 par. 4}

When Jesus said, "I am the way, the truth, and the life," he uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf, and made a way for man to come to God. He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins, and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come his words, "I am the way, the truth, and the life." There is but one mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." The beloved disciple declares of him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." {RH, November 11, 1890 par. 5}

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith, and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life--the mystic ladder between heaven and earth. {RH, November 11, 1890 par. 6}

After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy laden may come unto him, and find rest to their souls. The pilgrim may journey toward the mansions that he has gone to prepare for those who love him. {RH, November 11, 1890 par. 7}

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, he identified himself with man. He, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." In the vision of Jacob was represented the union of the human and the divine in Christ. {RH, November 11, 1890 par. 8}

As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men because of the merit of his Son. {RH, November 11, 1890 par. 9}

Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption. {RH, November 11,

1890 par. 10}

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with him we may do all things. It is at this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without him, we have something to do in connection with him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling to Christ, climb up by Christ, become laborers together with him in the saving of our souls. {RH, November 11, 1890 par. 11}

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as he loves his Son. {RH, November 11, 1890 par. 12}

**PERIODICALS / RH - The Review and Herald / November 18, 1890 A Peculiar People. - By Mrs. E. G. White. -**

**November 18, 1890 A Peculiar People.**

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The law of God is the only genuine standard for the measurement of character. Christ displayed to the world by his life and teaching, by his divine character, what obedience to the law means. He was man's example; but man cannot set up a standard for himself. Man is ignorant of the infinite purity of God, and without divine enlightenment he cannot appreciate the holy exactions of the law of God. While he is ignorant of the uncompromising character of God's law, he is unconcerned about his defective, sinful character. He fears nothing, he has no disquietude, because he measures himself by a false standard. {RH, November 18, 1890 par. 1}

How many cry, "Believe, only believe. Peace, peace," and fail to arouse conviction, or to convert men from the error of their way, because of their superficial knowledge of the claims of God's law. Men in this condition make a claim of perfection, but such perfection is simply ignorance of imperfection, lack of perception as to what is required by the law of Jehovah. The peace that may come from such self-satisfaction is a false peace. When the truth comes in contact with such persons, their peace is disturbed, and they make it manifest that they have not the peace of Christ. {RH, November 18, 1890

par. 2}

The enemy of Christ, who rebelled against God's law in heaven, has, as a skilled, trained general, worked with all his power, bringing out one device after another, full of deception, to make of none effect the law of God, the only true detector of sin, the standard of righteousness. The great mass of mankind are thoughtless, careless, irreverent, and they do not concern themselves with serious thoughts as to the things of eternal importance. One reason for the state of carelessness in society is that the Christian world itself has made void the law of God. Large numbers claim sanctification who will not hear to the binding obligation of the divine precepts. They are willfully ignorant of the attributes of God, ignorant of the law, ignorant of what constitutes genuine religion, and ignorant of their own sinful, defective characters. If the truth as it is in Jesus should flash upon their hearts, they would be constrained to cry out, "Unclean, unclean." They would, if candid, have to repent of their transgression of God's law; for "by the law is the knowledge of sin;" they would have to exercise faith toward our Lord Jesus Christ, whose blood alone can cleanse from all sin. Then they would have the peace of Christ. Righteousness and peace would meet together in their experience, and they would be able to become symmetrical Christians. They would have the peace that passeth understanding. {RH, November 18, 1890 par. 3}

There are many who seem to imagine that outside observances are sufficient for salvation; but formalism, rigorous attendance on religious exercises, will fail to bring the peace of God which passeth understanding. It is Jesus alone who can give us peace. He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace of Christ cannot be disturbed by the presentation of truth, for it is in harmony with the spirit of truth. {RH, November 18, 1890 par. 4}

Those who are self-righteous, who claim that they are saved, are not always patterns of piety. We have found that those who say most concerning their sanctification, are most opposed to the principles of God's law. Satan often deludes the mind, and men are led to erect false standards of their own, whereby they measure character. They exalt their own ideas, boast of their attainments, of their assurance, and place all their confidence in their feelings. They do not find a foundation for their faith in the word of God. Many have a fanciful religion. They talk of God's love, claiming that he is not severe and exacting, but long-suffering and lenient; at the same time, they echo the suggestion of Satan, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. "It was though he had declared that God's threatening was all a pretense, and man need not be alarmed, for God would not be so severe and exacting. The very same reasoning is employed today in the Christian world. When the claims of the law are presented, men begin to frame excuses for continuing in disobedience, stating that God will not punish them for the breaking of his precepts. But let us think of it soberly. Will God change his holy law to suit my convenience? Will he sanction sin, and countenance disobedience? If God had a character of this kind, we could not reverence

him. His authority could not be respected. Every transgression of God's law will be visited with its penalty upon the transgressor. The wages of sin is death. God is jealous for the honor of his law; it is the foundation of his government in heaven and earth, and it will stand throughout eternal ages. The prophet declares, "The soul that sinneth, it shall die." Sin is the transgression of the law. But, again, it is written for the comfort and salvation of the penitent: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {RH, November 18, 1890 par. 5}

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." God cannot change his law in order to save men; he cannot alter it to save the world; but he has not refused to give his own Son, that men might have another probation, and become heirs of heaven. Jesus took humanity upon him, and in so doing what honor he placed upon the race! He suffered as a man, he was tempted as men are tempted, yet without sin. He was made sin for us, though he knew no sin, that we might be made the righteousness of God in him. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, November 18, 1890 par. 6}

Let us call to mind what is due to our Lord from his professed followers, and not be deceived by our own hearts. The truth exerts a purifying, refining influence upon our characters, that we may be sanctified through it; and we must permit it to work reformation in our life, if we would bear the title, the "peculiar people" of God. {RH, November 18, 1890 par. 7}

The age in which we live is one of temptation, and if the people of God stand clear from the corrupting influences around them, they will be termed, "peculiar, "old-fashioned," and "odd." But God has declared that he is purifying to himself a peculiar people, zealous of good works. If the truth is brought into the character, it will have a sanctifying power upon the life. But those who claim to believe the truth, and yet imitate the world in its practices, and go contrary to the word of God, manifesting selfishness in their business relations, are bodies of darkness. They encourage sin, and are full of hypocrisy. Everything God's people do should be as transparent as sunlight. Escaping detection does not justify crime, and make it honesty and righteousness. Temptations are surrounding us on every side, and our only safety is in becoming in reality the peculiar people whom God is cleansing from all iniquity, redeeming unto himself, to be to him an everlasting inheritance in the kingdom of his glory. {RH, November 18, 1890 par. 8}

**PERIODICALS / RH - The Review and Herald / November 25, 1890 How the Truth Should Be Presented. - By Mrs. E. G. White. -**

**November 25, 1890 How the Truth Should Be Presented.**

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"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." {RH, November 25, 1890 par. 1}

Thus the apostle Paul describes his manner of labor. He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them in his first effort that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament Scriptures, which testified of Christ, of his mission, and of his work. Thus he led them along step by step, showing them the importance of honoring the law of God. He also gave due honor to the ceremonial law, showing that Christ was the one who instituted the whole system of sacrificial service. After dwelling upon these things, making it manifest that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification of the prophecies had been fulfilled. This was the wisdom that Paul exercised. {RH, November 25, 1890 par. 2}

He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and though after patient labor he was successful to a large degree, many would not be convinced. There are some who will not be convinced by any presentation of the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness in his hearers. {RH, November 25, 1890 par. 3}

Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." As the result of their early education, their ideas upon many points were incorrect, and they were not then prepared to understand and receive some things which he would otherwise have taught them. His instructions would have confused their minds, and raised questioning and unbelief that would have been difficult to remove. {RH, November 25, 1890 par. 4}

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,--to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart, and lead to obedience. All the great truths of the Scriptures center in Christ; and rightly understood, all lead to him. Let Christ be presented as the Alpha and Omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his word, and lead them to investigate its teachings for themselves. And as they go forward, step by

step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths. {RH, November 25, 1890 par. 5}

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they do. {RH, November 25, 1890 par. 6}

Those who are appointed to open the work in new fields should be careful that their defects are not exalted as virtues, thus retarding the work of God. These are testing truths that we are bringing before the people, and they should be presented in their real beauty. The laborer should not throw about the truth the peculiarities of his own character or manner. Keep self in the background; let it be lost sight of in Jesus. Let the work of God bear the impress of the divine. {RH, November 25, 1890 par. 7}

Much has been lost by our people through following such narrow plans that the more intelligent, better educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence,--some stray off-shoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents intrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to gain these souls, who, if truly converted, will be polished instruments in the hands of God to reach others? {RH, November 25, 1890 par. 8}

We would not be actuated by mere worldly policy; but from love to God, and to souls for whom Christ died, we should seek to reach those who in their turn will labor for others. If we can win to Christ and the truth souls to whom God has intrusted large capabilities, our influence will, through them, be constantly extending, and will become a far-reaching power for good. {RH, November 25, 1890 par. 9}

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it. {RH, November 25, 1890 par. 10}

When the importance of laboring to reach the higher classes is urged, let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time. {RH, November

25, 1890 par. 11}

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily. {RH, November 25, 1890 par. 12}

There is great danger that young men who are associated with older workers in the cause, will copy even the defects of the older ministers. This should be guarded against by both old and young. All should seek to have the softening, subduing influence of the Spirit of God, Christ-like tenderness, and love for souls. Those who are sent out to labor together, should put self away, lay aside their own peculiarities, and seek to unite, heart and soul, in carrying out God's will. In order to work to advantage, they must work in harmony. {RH, November 25, 1890 par. 13}

We want more, much more, of the spirit of Christ, and less, much less, of self and the peculiarities of character that keep us apart from our fellow-men. We can do much to break down these barriers by revealing the grace of Christ in our own lives. Jesus has intrusted his goods to the Church, age after age. One generation after another, for over 1,800 years, has been gathering up this hereditary trust, until the increasing responsibilities have descended to the people of our time. Do we now realize our responsibility? Do we feel that we are stewards of God's grace? Do we believe that the humblest service will be accepted, if it is only directed to doing, not our own, but our Master's will, to promote his glory? We must be clothed, not with our own garments, but with the robe of Christ's righteousness. {RH, November 25, 1890 par. 14}

**PERIODICALS / RH - The Review and Herald / December 2, 1890 Workers With Christ. - By Mrs. E. G. White. -**

**December 2, 1890 Workers With Christ.**

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**By Mrs. E. G. White.**

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Jesus, who has redeemed us from Satan's power, has exalted us to the high privilege of being co-laborers with himself. All who choose Christ as their leader, solemnly pledge themselves to his service. If they are true to this covenant, their feelings, their sympathies, their labors, are with Christ. Eternal things will be their highest consideration. They will search the Scriptures with earnest interest and with

prayer that they may know the will of God and do it from the heart; that they may work for the best interests of all with whom they associate. {RH, December 2, 1890 par. 1}

It is enjoined upon all the disciples of Christ to watch for souls as those who must give an account. To live only for the present hour and not keep heaven in view, to live for selfish enjoyment, is not the way to find peace, rest, or happiness. The Lord has committed to every one his work, and this work cannot with safety be in any wise neglected. We must not only seek through his grace to purify and ennoble our own lives, connecting ourselves, mind and heart, with the source of light and truth, but through the grace freely given us of God we must reflect upon others the light which he has imparted to us. There is a solemn, important work to be done through personal effort to save souls. We are to watch for every opportunity to reflect light upon the pathway of others. Christ sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow-creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master. {RH, December 2, 1890 par. 2}

If we neglect the work enjoined upon us in the word of God, we shall lose sight of eternal interests. Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellow-men,--will surely fail of securing their own salvation. {RH, December 2, 1890 par. 3}

In every branch of our work for the Master, our success depends upon our connection with God. We need the counsel and help of God at every step. Laborers together with God cannot become careless of their precious moments. They must watch unto prayer, and purify their souls by obeying the truth, keeping a clear conscience before God, making the most of the light and privileges given them. They may come with boldness to the throne of grace, lifting up holy hands without wrath or doubting. In faith they may supplicate our Heavenly Father for wisdom and grace that they may know how to work, how to deal with minds. {RH, December 2, 1890 par. 4}

Souls are perishing all around us; it is only through God that we can reach and save them. If we ourselves are sanctified through the truth, then by precept and example we may teach them the way of the Lord. We are to do our God-given work with fidelity; we are not to fail or be discouraged, lest the souls for whom Christ has died shall be lost through our neglect. {RH, December 2, 1890 par. 5}

Spiritual indolence is sin. If we allow selfishness to come in and occupy our time and absorb the mind and affections, we are unfitted for the solemn work, and the record is made, Unfaithful servants. It means much to have an eye single to the glory of God. We are to let no object interpose between our souls and God. We are in danger of worshiping earthly, temporal things, thus disqualifying ourselves for putting to the best use our God-given powers. In that case we are robbing God of time, money, and service. {RH, December 2, 1890 par. 6}

The Lord has endowed man with noble powers to be employed in his service, and he means that all his intrusted gifts shall be used unselfishly to bless humanity, to build up his kingdom by bringing souls to the knowledge of the truth. As we exercise the

talents God has given us, improving every opportunity, they will increase, and we shall have more talents to use. But if we allow ourselves to be careless and irresponsible, we misapply God's intrusted gifts, and our powers will become enfeebled. The enemy takes advantage of the misapplied talents to build up his kingdom. {RH, December 2, 1890 par. 7}

Christ came to lead men to holiness, teaching them to love their fellow-men as he their Saviour had loved them. He is the fountain of all hope, of all peace, of all happiness. If we are indeed partakers of the divine nature, our spiritual life will give evidence that we have been drinking of the exhaustless fountain which has refreshed and blessed the soul. Christ will be in us a well of water springing up into everlasting life, and we can refresh all with whom we come in contact. {RH, December 2, 1890 par. 8}

Let those whose hearts glow with the Saviour's love, talk of Jesus, dwelling upon his infinite sacrifice in behalf of man. Dwell much upon his second appearing to our world; tell also of his first coming from heaven, his life of constant humiliation and sacrifice. With softened heart and tearful eye, tell the story of his dying upon Calvary's cross, because he loved us, that we might be saved. {RH, December 2, 1890 par. 9}

"Ye are," says Christ, "the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Looking unto Jesus, working for Jesus, having the eye single to his glory, you will be imbued with his Spirit; you will not fail or be discouraged. You who have been alive to worldly interests, will you now show an interest in eternal things proportionate to their true value? {RH, December 2, 1890 par. 10}

Nothing has been withheld from us that God could give. So ample was the gift poured out to man, that there was nothing more which God could bestow. He is our best friend, our benefactor. Shall we not give evidence of our gratitude to him, not only by thanksgiving and praise, but by offerings to extend to others the knowledge of his great gift? How do you expect sinners to be converted, unless you do your duty in giving them the light of truth? Can you pray in faith for God to enlighten them, while you are withholding the means he has placed in your hands for the accomplishment of this very work? You will seek in vain to convince others of the preciousness of Christ, while you yourselves show that you value his grace so lightly, and are so unwilling to deny yourselves for his dear sake. {RH, December 2, 1890 par. 11}

Show your appreciation of Christ by bringing into the treasury of God your thank-offerings and your sin-offerings. Instead of bestowing gifts upon one another, bring your oblations to God. Seek to turn the minds of your children and your entire household, and the minds of your friends, to Him who is worthy of your highest honor and your best gifts. {RH, December 2, 1890 par. 12}

Is not the missionary work that is to be done in our world of sufficient importance to command our influence and support? Should we not deny ourselves of every extravagance, and put our gifts into the treasury of God, that the truth may be sent into other countries, and that home missions may be sustained? Will not this work meet the approval of Heaven? The work for these last days has not been supported by large legacies, or advanced by worldly influence. It has been sustained by gifts that were the



result of self-denial, of the spirit of sacrifice. God has given us the privilege of becoming partakers with Christ in his sufferings here, and he has provided that we may have a title to an inheritance in the earth made new. The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. {RH, December 2, 1890 par. 13}

Are we indeed the representatives of Christ? Then with all the powers of our being let us cooperate with Christ. Let us work diligently as he did to counteract Satan's work of perverting everything that might turn the mind to the interests of God's cause and the upbuilding of his kingdom. {RH, December 2, 1890 par. 14}

Parents, in wisdom and love teach your children the grand lesson that in God we live, and move, and have our being. Every pulsation of the heart is a rebound from the touch of the finger of God. He watches over us by day, and under his wings we find shelter by night. His preserving care is over us, whether we wake or sleep. He is as a sentinel to guard us from Satan's power, or we should be taken captive by him. Jesus is our constant friend. We are to look to him moment by moment, and by looking to him we are to live. It will not pay for any one of us to become self-centered, to study our ease, or pleasure, or selfish indulgence in any respect. It is enough for us if our life is hid with Christ in God. If the life of Jesus is in us, we shall seek the glory of God in everything. We shall daily humble our hearts before God, and at the foot of the cross we shall have distinct views of the loveliness of Christ. We shall make Christ first, and last, and best in everything. We cannot glorify God if we place man where God should be. Not a word of praise should be diverted from God to sinful men. But if we walk humbly with God, working the works of Christ, our characters will become like that of our Lord; and when we most nearly reflect the likeness of Christ, we are giving the greatest honor to God. {RH, December 2, 1890 par. 15}

Then we shall have cheerfulness of spirit; our words will be hopeful, we shall show that there is a power sustaining, upholding us day by day, and we shall make melody to God in our hearts. Thus we shall show that the way to life is a bright and sunny way. We shall be a light at home, in the church, and before the world. We shall not be talking the theory of the truth so much of the time, but shall do the will of our Heavenly Father, and shall talk of Christ and his love. There will be faithfulness in all the walks of life. We shall have an interest in the souls of all for whom Christ has died. We shall long to see his work become a praise in the earth. We shall spread the glad tidings of truth, we shall give of our means, we shall send the messengers into the missionary fields. Already the fields are white unto harvest; all heaven is interested in this work, and in working with heaven we are laying up a treasure unto life eternal. {RH, December 2, 1890 par. 16}

**PERIODICALS / RH - The Review and Herald / December 9, 1890 Christmas Gifts. -**



**By Mrs. E. G. White. -**

**December 9, 1890 Christmas Gifts.**

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"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." The words spoken to the lawyer are applicable to every soul inquiring, "What shall I do to inherit eternal life?" {RH, December 9, 1890 par. 1}

If we do love God with all the heart, we shall remember his claims upon us. He requires that we shall be like him, that we shall imitate the self-sacrificing life of Christ. Jesus said of himself, "My meat is to do the will of him that sent me, and to finish his work." The joy ever before him was the blessing and uplifting of fallen humanity. Everything else was secondary and subordinate. From the manger to Calvary his life was one scene of loving effort and sacrifice for the good of men. If Christ is dwelling in our hearts, we shall have the same spirit, and shall do the same work. Our thoughts, our interests, our sympathies, as well as our words and money and effort, will be given to the up-building of the Redeemer's kingdom. And this not merely as a duty; it will be our life, our joy. As the living water bursts from the mountain spring, so will our life flow out in words and deeds of love. {RH, December 9, 1890 par. 2}

This spirit of self-sacrifice has become feeble in the hearts of Christ's professed followers. Instead of gratefully inquiring, "What shall I render unto the Lord for all his benefits toward me?" how many of those who claim to have been redeemed by the blood of Christ, seem bent on self-pleasing. Even Christmas, the day observed professedly in honor of the birthday of Christ, has been made a most effective means of turning the mind away from Christ, away from his glory. If Christmas is kept at all, it should be kept in a way that will be in harmony with its significance. Christ should be remembered, his name honored; the old, old story of his love should be recounted. Instead of saying by our actions that we are putting Christ out of our minds and hearts, we should testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-sacrifice for others' good. But the day chosen to honor Christ is devoted by the many to honoring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten. {RH, December 9, 1890 par. 3}

How stunted are the offerings that on this day go into the Lord's treasury! how large the sums that are spent in presents to one another! Yearly those who have means, have put God from their remembrance, and bestowed their gifts upon those who have no need of them, and who could repay them again. How many of you have thus needlessly expended time and money, while close under the shadow of your own homes the poor and needy have been neglected, and while the message of truth has been restricted in its work. The means that was devoted to gratify pride and foster vanity would have been a great blessing to the needy, and would have carried the

gospel light to those who sit in darkness. {RH, December 9, 1890 par. 4}

God is the giver of every gift, and he has honored men by making them his stewards, that they should prove themselves faithful in disbursing their means in gifts and offerings to sustain his cause. The Lord has not withheld his blessing from man; he has given his only begotten Son to come into this world to suffer and die, that by believing in him we should have eternal life. He that withheld not his own Son, but gave him as an offering to save us from hopeless misery, how much more will he not with him freely give us all things! What offering will we individually present to Jesus our Saviour for this priceless treasure? Will it not be the very best plan to celebrate the coming Christmas by bringing God to our remembrance, and showing our love to him by putting our gifts into his treasury? These gifts are needed, that the gospel may be sustained, and the truth may reach all parts of the world. {RH, December 9, 1890 par. 5}

The rich can bring to God a liberal offering, saying, "All things come of thee, and of thine own have we given thee." Thus they acknowledge the claims of God upon them, and show honor to Christ. In this work the poor also may act a part. God does not estimate the value of our gifts to his cause by their amount in money; he looks upon our motives. It is the heart service that makes the gift valuable. When the Majesty of heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift. She brought to the altar only two turtle doves, the offering appointed for the poor; but they were an acceptable sacrifice to the Lord. She could not present rare treasures such as the wise men of the East came to Bethlehem to lay before the Son of God; yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made the offering sweet. So God will accept our gift, however small, if it is the best we have, and is offered from love to him. {RH, December 9, 1890 par. 6}

Will you not acknowledge Jesus as the chief object of your affections, by your free-will offerings to him? Will not parents educate their children to appreciate the great love of Christ, and his wonderful gift? Will they not teach them for his sake to practice self-denial, that they may bring their grateful offerings to Him who for our sake became poor, that we through his poverty might be rich? Instead of sending gifts to one another, let your offerings, large and small, flow into the treasury of God, as the many rivulets flow toward the mighty ocean. The lessons thus taught to your children will be such as God can approve. {RH, December 9, 1890 par. 7}

Under the Jewish economy, on the birth of children an offering was made to God, by his own appointment. Now we see parents taking special pains to present gifts to their children upon their birthdays; they make this an occasion of honoring the child, as though honor were due to the human being. Satan has had his own way in these things; he has diverted the minds and the gifts to human beings; thus the thoughts of the children are turned to themselves, as if they were to be made the objects of special favor. That which should flow back to God in offerings to bless the needy and carry the light of truth to the world, is turned from the right channel, and frequently does more harm than good, encouraging vanity, pride, and self-importance. On birthday occasions the children should be taught that they have reason for gratitude to God for his

loving-kindness in preserving their lives for another year. Precious lessons might thus be given. For life, health, food, and clothing, no less than for the hope of eternal life, we are indebted to the Giver of all mercies; and it is due to God to recognize his gifts, and to present our offerings of gratitude to our greatest benefactor. These birthday gifts are recognized of Heaven. {RH, December 9, 1890 par. 8}

If Christian parents had accustomed their children to present offerings to God in acknowledgment of his great gift of salvation to men, how different would be the character of the young. Their minds would have been called away from themselves to the blessed Saviour. They would have been taught to feel that he loved them, and that he is the source of all blessing; that he is their hope of happiness and eternal life. If this kind of education had been given to our children, we should today see far less selfishness, far less envy and jealousy; we should have more manly young men and womanly young women. We should see the youth coming up with moral strength, with pure principles, with well-balanced minds and lovely characters, because the Model would be ever before them; they would be impressed with the importance of copying the excellence of Jesus, the pattern. The world will follow its own customs, its maxims and practices; but the children of God will seek to reach the elevated standard of purity and holiness. {RH, December 9, 1890 par. 9}

God wants the youth and those of mature age to look to him, to believe in Jesus Christ whom he has sent, and to have him abiding in the heart; then a new life will quicken every faculty of the being. The divine Comforter will be with them, to strengthen them in their weakness, and guide them in their perplexity. It will make the mind clearer, the heart purer; it sanctifies the will, and makes it strong for the service of God. It will make plain to them the path of life. {RH, December 9, 1890 par. 10}

**PERIODICALS / RH - The Review and Herald / December 9, 1890 Draw Nigh to God. -**

**December 9, 1890 Draw Nigh to God.**

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"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." {RH, December 9, 1890 par. 1}

Christ, the True Witness, said to the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, December 9, 1890 par. 2}

These words are addressed to those who have had great light, have enjoyed precious opportunities and privileges, and yet have not walked in the light, have not advanced in spiritual knowledge and strength, proportionately to the light given. {RH,

December 9, 1890 par. 3}

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here also Christians are addressed who have not advanced in spiritual growth in proportion to their privileges and the requirements of God. They have separated themselves from the love of God; the place that love should occupy is filled with selfishness. There is something for them to do. They must "draw nigh to God." But how shall they do this?--By confession. Let them remember that the Lord is not slack concerning his promises, and his word is pledged,--"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." While it is a disgrace to sin, it is no disgrace to confess sin, and to forsake it, as the hateful thing it is,--that which caused the death of the only begotten Son of God. {RH, December 9, 1890 par. 4}

If we continue to cherish sin, our prayers will be an abomination to the Lord. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." {RH, December 9, 1890 par. 5}

Will sins which have once been forgiven, ever be charged again to the sinner's account? If the soul whose sins have been forgiven abides in Christ, he remains justified, and he is sanctified by the Holy Spirit; but if he continues in sin, he cuts himself off from communion with God, and, unless he repent, his sins are reckoned unto him in full, and the wrath of God abideth on him. The forgiven of God must abide in Christ, in faith and obedience. If he shows by his conduct that he has left his first love, he is walking in the darkness from which he was once delivered, and needs to repent and do again his first works. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." {RH, December 9, 1890 par. 6}

"Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "He healeth the broken in heart, and bindeth up their wounds. . . . Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground." {RH, December 9, 1890 par. 7}

God is speaking to you from his living oracles; will you heed his instructions? He bears long with the perversity of men, but he deals plainly with the sins which they cherish notwithstanding the great light they have had, and the denunciations of God against all sin. {RH, December 9, 1890 par. 8}

"The law is holy, and the commandment holy, and just, and good." Who is there that can claim he has not broken it?--Not one. All are condemned by the law. Then let every one meditate and pray, searching the heart to see if there are not sins still clung to and idolized because he loves them. If sins are cherished, he is not abiding in the love of Christ, but is falling back into his old darkness. He does not love God nor his brethren, and the cleansing power of the blood of Christ is not felt on his heart. Sins are retained

and practiced which his own conscience tells him are hateful in God's sight. A mere profession of faith is not enough to save any soul. He that will be a final conqueror is not one who has forgotten that he was purged from his old sins. {RH, December 9, 1890 par. 9}

Do not, my brethren, deceive your own souls. Do you love the Lord with all the heart, mind, soul, and strength? If not, all heaven demands why; for his love is the marvel of all the heavenly intelligences. God's law is the only standard of character. Herein is revealed the will of God, and here is the revelation of Jesus Christ. As the law opens before us the deformity of our character, Christ our righteousness is lifted up, and presented in contrast with man. As we humble our hearts and draw nigh to Jesus, he draws nigh to us. {RH, December 9, 1890 par. 10}

Self-denial and cross-bearing are essential to our own good and our success in the perfection of Christian character. "Draw nigh to God," who is the source of all power, "and he will draw nigh to you." What is the promise?--"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." {RH, December 9, 1890 par. 11}

We are not to fix dates, we are not to prescribe the manner in which the gift shall come; for we cannot know the purposes of God, or what gifts he sees are for our good and his glory. We must draw nigh to God, and trust him. The answer to our petitions may not come at the time we expected it, but here our faith is tested; though the answer be deferred, it will surely come. God will not fail to fulfill any of his promises; he will keep his word. And we must not walk apart from God, but keep drawing nearer to him day by day, and hour by hour. {RH, December 9, 1890 par. 12}

When preferring requests to God, confess your sins with sincere sorrow, and ask him to forgive them. Then if you have aught against your brother, go to him; and by the grace and strength which the Lord gives to all who ask him in faith, let all enmity, all malice, all hatred, be put away from you. Be reconciled to your brother. If you have not a tender, forgiving spirit toward others, your Heavenly Father will not forgive your trespasses. "When ye stand praying, forgive if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." {RH, December 9, 1890 par. 13}

I have been shown that there has come into the hearts of the professed people of God, an unsympathetic, cold, loveless spirit; and many, having left their first love, are ignorant of their true standing before God. They cannot see that they are drawing away from Christ, instead of being laborers together with God. It is the absence of the love of Jesus in the heart that makes the church weak, and this absence is always evinced by a lack of love for brethren. If its members loved God supremely, they would love their brethren; but Satan has been sowing his tares. This cold, critical spirit has been taking up a larger and still larger place in all our religious associations, until the characteristics of Satan himself are plainly revealed. There is a separating of the soul from Christ, its



first love. The Lord Jesus understands the situation of the church. He reads every heart. He is the heart-searching God, and he alone, with absolute certainty, knoweth them that are his. {RH, December 9, 1890 par. 14}

It is the privilege of every member of the church to abide in Christ, and to have Christ abide in the inner sanctuary of the soul. Then divine love will pervade the entire being. Divine wisdom will reveal to him the hidden treasures of truth. The truth as it is in Jesus will be revealed to those who, though in darkness, are inquiring for the good and the true way. A large number of those who have not the truth are restless in their darkness and ignorance and spiritual poverty; they are being drawn by Christ to seek for the goodly pearls of truth. Now if the members of the church are living out their light, they will be laborers with Christ in leading inquirers to these hidden treasures. Their friends and neighbors will then be able to rejoice in the light of the truth as it is in Jesus. {RH, December 9, 1890 par. 15}

There are thousands in our cities and towns, both near and far, who are hungering and thirsting for a knowledge of the truth. When it is presented to them, they embrace it, and, like Philip, they go in search of their friends and relatives, to tell them the glad news. Like the man who found the treasure hid in a field, they give up all else, that their longings of soul may be satisfied. Because they love Jesus so much, they love all for whom he died, and they cannot keep to themselves the precious knowledge, for they feel themselves to be debtors to all men to make known what is the fellowship of the mystery that is hid in Christ Jesus. {RH, December 9, 1890 par. 16}

No man can have Christ abiding in his heart, and at the same time separate his influence and his intrusted capital of means from the cause and work of Christ. Those who are Christ's at heart, will make most earnest efforts to send the light of truth into all the highways and by-ways of life. The lover of money, through the greater love he has for Jesus, overcomes his covetousness, and by his gifts and offerings declares, "Of thine own we freely give thee;" the indolent man, through his love for Christ, becomes an active working agent with Christ; "not slothful in business; fervent in spirit; serving the Lord." The lovers of pleasure, who have lived for their own gratification, will, through the sanctifying power of the truth, repent of their wrong influence, and will live in harmony with the truth they profess. {RH, December 9, 1890 par. 17}

May the Lord graciously bless his people during this week of prayer. May all wrongs be righted, all sins confessed, and pardon be written over against your names in the books of heaven. Let the members of every church, of every household, seek the Lord, and humble their souls before him. Let us, so far as possible, clear the King's highway of all the rubbish wherewith we have blocked it. {RH, December 9, 1890 par. 18}

I have a message from the Lord to the individual members of our churches: "Thou hast left thy first love. Repent, repent, before God, before it shall be forever too late." Make the remnant left you of the year 1890, a time of sincere searching of heart and deep repentance. Supreme love to God, which places us under obligation to use all our powers for his service, has well-nigh lost its power on the human heart. The True Witness says, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This voice is appealing to every heart, "Repent, repent,



because thou hast left thy first love." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Mrs. E. G. White. {RH, December 9, 1890 par. 19}

**PERIODICALS / RH - The Review and Herald / December 16, 1890 The Duty of Confession. - By Mrs. E. G. White. -**

**December 16, 1890 The Duty of Confession.**

**By Mrs. E. G. White.**

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." If these words of inspiration were obeyed, they would lead to such results as are set forth by the apostle Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." {RH, December 16, 1890 par. 1}

All are fallible, all make mistakes and fall into sin; but if the wrong-doer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored; then the wound that sin has made will be healed. If this course were pursued, there would be in the church much more child-like simplicity and brotherly love, heart beating in unison with heart. {RH, December 16, 1890 par. 2}

The ministers of the word, and others who fill responsible positions, as well as the body of the church, need this spirit of humility and contrition. The apostle Peter writes to those who labor in the gospel: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." {RH, December 16, 1890 par. 3}

The prophet Daniel was drawing very near to God when he was seeking him with confession and humiliation of soul. He did not try to excuse himself or his people, but acknowledged the full extent of their transgression. In their behalf he confessed sins of which he himself was not guilty, and besought the mercy of God, that he might bring his brethren to see their sins, and with him to humble their hearts before the Lord. {RH, December 16, 1890 par. 4}

But I am now speaking of actual mistakes and errors that those who really love God and the truth sometimes commit. There is manifested on the part of men in responsible positions an unwillingness to confess where they have been in the wrong; and their neglect is working disaster, not only to themselves, but to the churches. Our people everywhere have great need of humbling the heart before God, and confessing their sins. But when it is known that their ministers, elders, or other responsible men, have taken wrong positions, and yet excuse themselves and make no confession, the members of the church too often follow the same course. Thus many souls are endangered, and the presence and power of God are shut away from his people. {RH, December 16, 1890 par. 5}

The apostle Paul exhorts, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." What harm has been wrought through neglect to heed this admonition! Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings. Thus evil thoughts are stirred in them, and the evil becomes wide-spread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, December 16, 1890 par. 6}

How can this prayer be answered by one who has wronged his brother, and whose heart is not softened by the grace of Christ so that he will make confession? How can his brethren, who know the facts, still have unshaken confidence in him, while he seems to feel no conviction of the Spirit of God? He is doing a wrong to the whole church, and especially if he occupies a position of responsibility; for he is encouraging others to disregard the word of God, to pass along with sins unconfessed. Many a one will say in heart, if not in words, "There is an elder of the church; he does not make confession of his errors, and yet he remains an honored member of the church. If he does not confess, neither will I. If he feels that it is perfectly safe for him not to show any contrition, I, too, will risk it." {RH, December 16, 1890 par. 7}

This reasoning is all wrong; nevertheless it is common. The church is leavened with the spirit of self-justification, a disposition to confess nothing, to make no signs of humiliation. Who is willing to bear the responsibility of this state of things? Who has

turned the lame out of the way? {RH, December 16, 1890 par. 8}

My brethren, if you have thus placed a stumbling-stone in the path of others, your first duty is to remove it, by doing justice to your brother. You have thought evil of him, you have said things untrue, because you have gathered up hearsay; you worked in blindness of mind, and now, if you would cure the wound, confess your mistake, and seek to be in complete harmony with your brother. This is the only way to correct your errors. Confess to your brother, and bind him close to your heart, so that you can labor together in love and unity. The rules are plainly laid down in God's word. Whether you have been a minister, the president of a Conference, the superintendent of a Sabbath-school, or a teacher in the Sabbath-school, or have held important positions in any branch of the work, there is but one right course for you to pursue. {RH, December 16, 1890 par. 9}

If you have misjudged your brother, if you have in the least degree weakened his influence, so that the message which God has given him to bear has been made of little or no effect, your sin does not rest merely with the individual, but you have resisted the Spirit of God; your attitude, your words, have been against your Saviour. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He identifies his interest with that of every human soul, believer or unbeliever. That God who marks the fall of a sparrow, marks your deportment and your feelings; he marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? In these matters the Spirit of Christ has been grieved. The Saviour accounts these things as done to himself. {RH, December 16, 1890 par. 10}

Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do. If pride and stubbornness close your lips, your sin will stand against you on the heavenly record. By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and, during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness; there are the feelings and words of envy, of evil-surmising, that grew into jealousy and prejudice. All these testify against you. The Lord declares, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, December 16, 1890 par. 11}

The question is not whether you see as your brother does on controverted points; but what spirit has characterized your actions? Have you an experience in close self-examination, in humbling the heart before God? Have you made it a practice of your life to confess your errors to God and to your brethren? All are liable to err; therefore the word of God tells us plainly how to correct and heal these mistakes. None can say that he never makes a mistake, that he never sinned at all; but it is important to consider what disposition you make of these wrongs. The apostle Paul made grievous mistakes, all the time thinking that he was doing God service; but when the Spirit of the Lord set the matter before him in its true light, he confessed his wrong-doing, and afterward acknowledged the great mercy of God in forgiving his transgression. You also may have done wrong, thinking you were perfectly right; but when time reveals your error, then it is your duty to humble the heart, and confess your sin. Fall on the Rock and be broken; then Jesus can give you a new heart, a new spirit. {RH, December 16, 1890 par. 12}

The words of David are the prayer of the repentant soul: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." {RH, December 16, 1890 par. 13}

Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within. Thus you may establish yourself in the confidence of your brethren, and may be a help and blessing to them. {RH, December 16, 1890 par. 14}

When, under the temptations of Satan, men fall into error, and their words and deportment are not Christ-like, they may not realize their condition, because sin is deceptive, and tends to deaden the moral perceptions. But through self-examination, searching of the Scriptures, and humble prayer, they will, by the aid of the Holy Spirit, be enabled to see their mistake. If they then confess their sins and turn from them, the tempter will not appear to them as an angel of light, but as a deceiver, an accuser of those whom God desires to use to his glory. Those who acknowledge reproof and correction as from God, and are thus enabled to see and correct their errors, are learning precious lessons, even from their mistakes. Their apparent defeat is turned into victory. They stand trusting not to their own strength, but to the strength of God.

They have earnestness, zeal, and affection, united with humility, and regulated by the precepts of God's word. Thus they bring forth the peaceable fruits of righteousness. The Lord can teach them his will, and they shall know the doctrine, whether it be of God. They walk not stumblingly, but safely, in a path where the light of heaven shines. {RH, December 16, 1890 par. 15}

There must be with all our laborers a spirit of meekness, of penitence. God requires that those who minister in word and doctrine shall serve him with all the powers of body and mind. Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul. {RH, December 16, 1890 par. 16}

Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a by-word and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light. {RH, December 16, 1890 par. 17}

Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet. If you are in positions of trust, I appeal the more earnestly to you, for your own souls' sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error. {RH, December 16, 1890 par. 18}

If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so. {RH, December 16, 1890 par. 19}

I ask you who are handling sacred things, I ask the individual members of the church, Have you confessed your sins? If not, begin now; for your souls are in great peril. If you die with your mistakes concealed, unconfessed, you die in your sins. The mansions that Jesus has gone to prepare for all who love him, will be peopled by those who are free from sin. But sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgment, and then there will

be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The confession of sin will be most public. The sad part of it is that confession then made will be too late to benefit the wrong-doer or to save others from deception. It only testifies that his condemnation is just. He gained nothing by his pride and self-sufficiency and stubbornness, for his own life was embittered, he ruined his own character so that he was not a fit subject of heaven, and by his influence he led others to ruin. {RH, December 16, 1890 par. 20}

To your friends you may now so represent your course of action as to make a pretty fair showing for yourselves. To one who does not know the objectionable features of your character, it may be an easy matter for you to present plausible excuses for your indecision, your unwillingness to confess your sins. But how will these excuses stand with Him who judgeth righteously? Will you present the same reasoning when you are brought before the tribunal of God, when the eye of the Lord is fixed upon you, and the angels of heaven are looking on? It is thus that every man's account must be yielded up. What, then, can any of you gain by being untrue to himself, giving to others a representation which you could not in any case lay before God? {RH, December 16, 1890 par. 21}

The Lord reads every secret of the heart. He knows all things. You may now close the book of your remembrance, in order to escape confessing your sins; but when the judgment shall sit, and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Then you will be overwhelmed with despair. O, it is a terrible thing that so many are trifling with eternal interests, closing the heart against any course of action which shall involve confession! {RH, December 16, 1890 par. 22}

You who have erred and have made crooked paths for your feet, so that others who look to you for an example have been turned out of the way, have you no confession to make? You who have sowed doubts and unbelief in the hearts of others, have you nothing to say to God or to your brethren? Review your course for years in the past, you who have not formed a habit of confessing your sins. Consider your words, your attitude, you whose influence has counteracted the message of the Spirit of God, you that have despised both the message and the messenger. After seeing the fruit borne by the message, what have you to say? Weigh your spirit, your actions, in the balance of eternal justice, the law of God: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Unless your sins are canceled, they will testify against you at *that day* when every work shall pass in review before God. {RH, December 16, 1890 par. 23}

Confession would break up the fallow ground of the heart; it would rid you of your pride and self-complacency. While you neglect this work, wonder not that the Holy Spirit has not softened your heart and led you into all truth. God could not have blessed you without sanctioning sin and confirming you in unbelief. You have been deceiving yourselves and deceiving others, and the Holy Spirit will never by its work or witness make God a liar. {RH, December 16, 1890 par. 24}



Away with your quibbling and caviling! Say not with a smile, "It is not expected that any man can be perfect;" that you do not claim to be inspired. This is a pitiable mask. What is the need of the Holy Spirit, if it teaches you only what your finite judgment already assents to? In his providence, God has followed up his written word with testimonies of warning to lead you to the truths of his word. He has pitied the ignorance of man, has pitied the proud, rebellious soul, and has presented help to lead you away from unbelief to faith, if you would be led. God has loved you too well to spare your feelings; he has given you warnings and reproofs to save you. But you have made light of the warnings and entreaties, and have refused to heed them. {RH, December 16, 1890 par. 25}

Will you seek the Lord during this week of prayer? Will you humble the heart before God, confess your sins, and find mercy and forgiveness? I beseech you, "seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Look in faith to the Lamb of God that taketh away the sin of the world. {RH, December 16, 1890 par. 26}

It is not now too late for wrongs to be righted. Christ invites you to come and take of the water of life freely. Let no man deceive you with the sophistry that excuses sin. Tell every man who makes light of the warnings and reproofs of the Spirit of God, that you dare not do this yourself any longer; that although the eyes of your understanding have been blinded, and you have been misled, and have come to wrong decisions, you will not be deceived and blinded longer. Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self. {RH, December 16, 1890 par. 27}

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." {RH, December 16, 1890 par. 28}

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, December 16, 1890 par. 29}

And to all who seek him with true repentance, God gives the assurance: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." These promises are full of comfort and hope and peace. {RH, December 16, 1890 par. 30}

**PERIODICALS / RH - The Review and Herald / December 23, 1890 An Appeal to Our Churches. - By Mrs. E. G. White. -**

**December 23, 1890 An Appeal to Our Churches.**

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**By Mrs. E. G. White.**  
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The year 1890 is nearly closed. A few more days, and we enter upon a new year. Let each ask himself these questions, and conscientiously answer them: Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead? {RH, December 23, 1890 par. 1}

Hear the words of One who has demonstrated his love to you by dying on the cross of Calvary: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Have you heeded the divine warning? Have you, through watchfulness, prayer, and the study of the words of Christ, sought daily to maintain a personal connection with your Saviour, so that you might be a fruit-bearing branch? Will you not candidly, critically, review your life during the year 1890, praying for discernment that you may see yourself as the Lord Jesus sees you? Recount the temporal blessings which the Lord has freely given you in food, in clothing, in health; and then with prayerful heart ask him to grant you a retentive memory, that you may not forget the precious spiritual blessings he has so abundantly bestowed. By what means have you been made the recipients of his grace?--Through his amazing love. {RH, December 23, 1890 par. 2}

Jesus left his home in glory, clothed his divinity with humanity, and came to a world marred and polluted by the curse of sin. He might have remained in his heavenly home, and received the adoration of angels; but he came to earth to seek and save the lost, the perishing. "For your sakes he became poor, that ye through his poverty might be rich." He, the Majesty of heaven, who was one with the Father, denied himself, made every possible sacrifice, in order that man might not perish, but have everlasting life. Christ lived not to please himself. If he had pleased himself, where would we be today? {RH, December 23, 1890 par. 3}

What offerings of gratitude have you daily given to God for this great gift, his only begotten Son? Have you felt that you are "not your own," but that you are "bought with a price," even the precious blood of the Son of God; and that you must "glorify God in your body, and in your spirit, which are God's"? How many times have you grieved the Spirit of God by your selfishness, by indulging inclination, by investing for your own selfish advantage the money which he lent you to trade upon? You have called that your own which was only intrusted to your keeping. {RH, December 23, 1890 par. 4}

Now is a good time to review the past year, as well as preceding years, which have, one after another, passed into eternity with their burden of record. Now you can review to some purpose and profit, your words, your spirit, your actions. Your name may be on the church-books, but your eternal interest requires that you shall be united to Christ, as the branch is united to the vine. Have you, through temptation, separated yourself from Christ? Should it be said to you, as it was to the foolish rich man, "This night thy soul shall be required of thee," would you have your treasure laid up in heaven, or have you

invested every dollar, every cent, that has come into your hands, in eating and drinking and dressing? Wherein have you denied self? Is this the language of your heart? "I am wholly thine, my Saviour; thou hast paid the ransom for my soul, and all that I am or ever hope to be is thine. Help me to acquire means, not to expend foolishly, not to indulge pride, but to use to thine own name's glory." In all you do, let your thought be, "Is this the way of the Lord? Will this please my Saviour? He gave his life for me; what can I give back to God? I can only say, 'Of thine own, O Lord, I freely give thee.'" Unless the name of God is written in your forehead,--written there because God is the center of your thoughts,--you will not be meet for the inheritance in light. It is your Creator who has poured out to you all heaven in one wondrous gift,--his only begotten Son. Will you withhold from God his own? Will you divert from the treasury the portion of means which the Lord claims as his? If so, you are robbing God, and every dollar is charged against you in the books of heaven. {RH, December 23, 1890 par. 5}

The Lord God of heaven inquires, "Will a man rob God?" as though such a terrible thing were impossible. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Hear the word of the Lord; he tells you just what to do: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call ye blessed; for ye shall be a delightsome land, saith the Lord of hosts." {RH, December 23, 1890 par. 6}

What gracious promises are these! And they are ours, if we will comply with the conditions. In these words the Lord is speaking to his people. {RH, December 23, 1890 par. 7}

God lays his hand upon the tithe, as well as upon gifts and offerings, and says, "That is mine. When I intrusted you with my goods, I specified that a portion should be your own, to supply your necessities, and a portion should be returned to me." As you gathered in your harvest, storing barns and granary for your own comfort, did you return to God a faithful tithe? Have you presented to him your gifts and offerings, that his cause may not suffer? Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,--sympathy and love? What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans? When anxious, soul-burdened parents or grand-parents have asked you, and even begged you, to consider their case, have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and

misapplied? {RH, December 23, 1890 par. 8}

God is constantly bestowing upon you the blessings of this life; and if he asks you to dispense his gifts by helping the various branches of his work, it is for your own temporal and spiritual interest to do so, and thus acknowledge God as the giver of every blessing. God, as the Master-worker, co-operates with men in securing the means necessary for their sustenance; and he requires them to co-operate with him in the salvation of souls. He has placed in the hands of his servants the means wherewith to carry forward his work in home and foreign missions. But if only half the people do their duty, the treasury will not be supplied with the necessary funds, and many parts of the work of God must be left incomplete. {RH, December 23, 1890 par. 9}

Many have long neglected to deal honestly with their Maker. Failing to lay aside the tithe weekly, they have let it accumulate, until it amounts to a large sum, and now they are very reluctant to make the matter right. This back tithe they keep, using it as their own. But it is God's property, which they have refused to put into his treasury. {RH, December 23, 1890 par. 10}

How the enemy has wrought to place temporal things above spiritual! Many families who have but little to spare for God's cause, will yet spend money freely to purchase rich furniture or fashionable clothing. How much is spent for the table, and often for that which is only a hurtful indulgence; how much for presents that benefit no one! Many spend considerable sums for photographs to give to their friends. Picture-taking is carried to extravagant lengths, and encourages a species of idolatry. How much more pleasing to God it would be if all this means were invested in publications which would direct souls to Christ and the precious truths for this time! The money wasted on needless things would supply many a table with reading-matter on present truth, which would prove a savor of life unto life. {RH, December 23, 1890 par. 11}

Satan's suggestions are carried out in many, many things. Our birthday anniversaries, and Christmas and Thanksgiving festivals, are too often devoted to selfish gratification, when the mind should be directed to the mercy and loving-kindness of God. God is displeased that his goodness, his constant care, his unceasing love, are not brought to mind on these anniversary occasions. {RH, December 23, 1890 par. 12}

If all the money that is used extravagantly, for needless things, were placed in the treasury of God, we should see men and women and youth giving themselves to Jesus, and doing their part to co-operate with Christ and angels. The richest blessing of God would come into our churches, and many souls would be converted to the truth. {RH, December 23, 1890 par. 13}

Men have felt that they could do as they pleased; they say they cannot see the requirement of God on this subject, and in so doing they evince that they are not branches of the True Vine. If they have not yet withered away, they will surely do so; for they are robbing God. Unless they repent and do their first works, their light will go out in darkness. {RH, December 23, 1890 par. 14}

If you have been withholding your tithes and offerings, it is because you have left your first love; you have set up idols in your heart. There is not the slightest hope for a branch that remains thus separated from the Vine. None need flatter themselves that

they will be restored to vital union with Christ in the future world. Now, in this world, the union must be effected, if it is ever formed. The time to repent is not when Christ shall come, but now, in this life. How many there are who die practicing dishonesty toward God, robbing him in tithes and offerings! {RH, December 23, 1890 par. 15}

Brethren and sisters,--you who in the day of God would meet your record with joy and not with grief,--I plead with you to make faithful work ere this year of 1890 shall close. Examine your business transactions, from the least to the greatest, and see if you have been robbing God. If so, repent, and restore to him his own before the year shall close. Begin the new year with honest work between you and your Maker. Lift cheerfully your God-given responsibilities. "Bring ye all the tithes into the store-house, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, December 23, 1890 par. 16}

May the Lord imbue our churches with his Holy Spirit! May he work for his people, and may every member of the church work with him for the upbuilding of his kingdom! {RH, December 23, 1890 par. 17}

## **PERIODICALS / RH - The Review and Herald / December 23, 1890 "Be Zealous and Repent." -**

### **December 23, 1890 "Be Zealous and Repent."**

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The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way." These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God. {RH, December 23, 1890 par. 1}

Is it proof that such men need? Is it evidence that is wanting?--No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof"! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." {RH, December 23, 1890 par. 2}



Why is it that men do not believe upon sufficient evidence?--Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them. {RH, December 23, 1890 par. 3}

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see. {RH, December 23, 1890 par. 4}

I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, December 23, 1890 par. 5}

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to



represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men." {RH, December 23, 1890 par. 6}

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief. {RH, December 23, 1890 par. 7}

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John calls upon the world to "behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,--represent his character. {RH, December 23, 1890 par. 8}

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message. {RH, December 23, 1890 par. 9}

In our largest churches the greatest evils exist, because these have had the greatest

light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease. {RH, December 23, 1890 par. 10}

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not. {RH, December 23, 1890 par. 11}

The words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone." {RH, December 23, 1890 par. 12}

Will the church see where she has fallen? A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted

up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,--a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute. {RH, December 23, 1890 par. 13}

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted? {RH, December 23, 1890 par. 14}

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything. {RH, December 23, 1890 par. 15}

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? Is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling? {RH, December 23, 1890 par. 16}

The True Witness declares, "I know thy works." "Repent, and do the first works."

This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their condition? {RH, December 23, 1890 par. 17}

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"--Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you. {RH, December 23, 1890 par. 18}

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness. {RH, December 23, 1890 par. 19}

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: *for in these things I delight*, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it. {RH, December 23, 1890 par. 20}

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God. {RH, December 23, 1890 par. 21}

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact, we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.

Mrs. E. G. White. {RH, December 23, 1890 par. 22}

**PERIODICALS / RH - The Review and Herald / January 6, 1891 Home Missions. -  
By Mrs. E. G. White. -**

**January 6, 1891 Home Missions.**

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**By Mrs. E. G. White.**  
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While there is an awakening among our people in regard to foreign missions, there should also be much more interest than is now shown in home missions. This zeal for foreign work should kindle zeal for home work also. Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are



perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands, to take hold of a work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin the work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field. {RH, January 6, 1891 par. 1}

This is the work that the Lord is constantly keeping before me. Who is carrying this burden? Who is doing this kind of missionary work? It is left undone. Children of Sabbath-keepers are not brought up in the nurture and admonition of the Lord. Those who feel no real burden for the souls in their own houses, who cannot educate and discipline their children, in the kindness, patience, and forbearance of Christ, have no work to do in larger missions. Let them do their home-work in the fear and love of God, showing their tact and wisdom by presenting to the church and the world a well-ordered, well-disciplined family. Such a family will indeed be a power for good; its influence will be far-reaching. {RH, January 6, 1891 par. 2}

Fathers and mothers should awake to their God-given responsibilities, and so order their families that they may present to Him who hath loved us and died for us, the results of their painstaking labor. In educating their children, they themselves are gaining precious knowledge, learning how to keep the way of the Lord, to do justice, and to love mercy, to be patient, to be true and faithful to their Heavenly Father, as they would have their children be obedient to them. Those who do not feel the responsibilities of their home missionary work, are not fitted to be missionaries in the neighborhood, in the church, or in foreign countries. Let parents and churches awake from the delusion that Satan has cast upon them. Let them not allow their children to do as they please, and then complain of God because these children are impenitent, wayward, and irreligious. This state of things reveals a neglect on their part toward the lambs of the flock. They have been absorbed in things of minor importance, and their home-work has been negligently done. When you have come up to the point of faithfully performing the work in your own homes, there is a work for you to do in the neighborhood, in the church, in the town where you live. {RH, January 6, 1891 par. 3}

In the case of Philip and Nathanael, we have an example of true home missionary work. Philip had seen Jesus, and was convinced that he was the Messiah. The knowledge he had received was so blessed to him that he wished his friends, also, to know the good news. He was desirous that the light and truth which had brought him such comfort and joy, should be shared by Nathanael. True grace in the heart will always reveal its existence by diffusing itself. Philip went in search of Nathanael, and as he called, Nathanael answered from his place of prayer under the fig-tree. Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward him in spirit. He longed for light and truth, and was at that moment sincerely praying for them. Philip with joy exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." This is the way light is to be communicated,--by private, personal effort. In the home circle, at your neighbor's



fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown, that will spring up and bring forth fruit after many days. {RH, January 6, 1891 par. 4}

When God reveals the light of his love and truth to one person, it is not to be confined or hidden in that one; he is to let the light shine forth, by making personal efforts for the salvation of those who are in darkness. We need not live an aimless life. Every one who has a knowledge of the truth, a realization of what Jesus is to him, is made a depositary of eternal truth, to impart to others. One truly converted soul may become a channel of light to the whole family, the whole neighborhood; and the more one makes known to others the riches of the grace of Christ, the more will his own light and grace increase. There is that scattereth and yet increaseth, and there is a withholding that tendeth to poverty. {RH, January 6, 1891 par. 5}

When the worker goes forth with the message of truth, he will meet obstacles, but these will only drive him closer to the self-denying Redeemer. As he meets unbelief, and as objections come up to what he has believed, and as objections come up to what he has believed and advanced, he is led to see the necessity of searching the Scriptures more thoroughly. The true, earnest worker who trusts in Jesus, will combine simplicity and meekness with a firmness and solidity of character that will lead him to speak with certainty, yet without boasting or self-exaltation. His fitness to work for the uplifting of the world, as Christ and the angels are working, will depend largely upon the distinctness of the line of demarkation which separates him from the spirit and customs of the world. He is to be a laborer together with God, to lead upward to a pure and holy standard. {RH, January 6, 1891 par. 6}

Men are selfish by nature. They act from impulse, without reference to the will of God. Their own will is their criterion. He who would lead souls away from the world, must have great wisdom. His lessons must be given by example as well as by precept; he must possess the same self-denying spirit that was in Christ. If he cherishes the spirit that the world has, he will give evidence of it by seeking his own ease and pleasure and honor; he will be indolent, doing his work negligently, loving luxuries, living like the world. To those who have this spirit, God speaks, "Come out from among them, and be ye separate." Our work for the salvation of souls will not be done without a conflict. We shall have to practice self-denial, overcome inclination, relinquish the spirit and passions of the world, and be ready to sacrifice even life itself, if need be, for Christ's sake. {RH, January 6, 1891 par. 7}

The spirit and works of Christ's disciples stand out in vivid contrast to the selfishness of the world. His followers give evidence that they are controlled by a will-power that is higher than any human will. In order to succeed in our labors, we must work with God, be moved by his Spirit. Then he will work with us. "Without me ye can do nothing;" with Christ we can do all things. There must be a coming out from the world,--a separation in interest, in spirit, in language, in hopes, in aims. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." {RH, January 6, 1891 par. 8}

The cross of Christ lies directly in our pathway, and must be lifted if we would follow Jesus. It is a perpetual reminder of Christ, our intercessor before God, and it points us to a nobler world. Through Christ we have constant communication with the Father. Through this open door we may view the glories of the celestial world, and may estimate the superiority of heavenly attractions as compared with earthly. Then with a heart all aglow with the love of Jesus, we may reveal to others what we have seen and learned. {RH, January 6, 1891 par. 9}

In social intercourse, Christians have altogether too little to say in regard to the things that belong to the kingdom of God. Those who have an indwelling Saviour will have something to say of his love and grace. And "it is not ye that speak, but the Spirit of your Father which speaketh in you." The truth is often spoken from a theoretical knowledge, but he whose heart is all aglow with it, because he has realized its saving, uplifting power, will be much more successful in giving light to others than is he who only knows the truth theoretically. To him who has felt the sanctifying power of the grace of Christ in his own heart, the truth is a living principle, and he can speak with an assurance that carries conviction to the heart of the unbeliever. He teaches as Christ taught, of whom his hearers said, "Never man spake like this man." John, in the assurance of a living experience, said: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Christ, through his Spirit, is working to draw men to himself; and we, the human agents, are to co-operate with Christ; it is his power that gives efficiency to our labors. {RH, January 6, 1891 par. 10}

But there is a sad lack of personal union with Christ, and hence there is a lack of sympathy and co-operation with him in his work. Home missionary work is strangely neglected. How many young men and women, youth and children, are without hope and without God in the world! and yet church-members look on as indifferently as though there were no souls to save, none for whom they should have any special interest. These souls whom you have neglected to instruct, neglected to lead to the light, are regarded by Heaven with pity. {RH, January 6, 1891 par. 11}

Our Redeemer is to see of the travail of his soul and be satisfied; how is it with those who profess to be his followers? Will they be satisfied when they see the fruit of their labors? What are the members of the church doing, to be designated "laborers together with God"? Where do we see travail of soul? Where do we see the members of the church absorbed in religious themes, self-surrendered to the work and will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the Master? Who are striving to quell every dissension in the church, being peace-makers in Christ's name? Who are seeking to answer the prayer of Christ, "That *they all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me"? Could our Lord speak these words, so gracious, so full of meaning, of the churches in their present state of feeble love, of dissension and petty trial,--churches

that are calling ministers from important work to settle their little manufactured difficulties, thus showing that they have no connection with God?--No. The members of the church must come into unity; and in order to do this, they must have less of self, and more of Jesus. They must learn of Christ. They must be meek and lowly of heart. Their selfish pride must die. Then their mountains of difficulty will be reduced to mole-hills. They will heed the exhortation of Paul, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." {RH, January 6, 1891 par. 12}

Jesus, your Redeemer, and all the holy angels are grieved at your hardness of heart. Jesus came to our world, and gave his own life to save these souls; and yet you who know the truth make so little effort to impart the blessings of his grace to those for whom he died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected. {RH, January 6, 1891 par. 13}

We see large churches gathered in different localities. Their members have a knowledge of the truth; but they are content to hear and partake of the word of life themselves, and do not seek to impart light to those who are without. Because of these neglected opportunities, this abuse of privileges, they themselves are not growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Thus the members of our churches are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them; for they will have no spiritual eye-sight to discern truth from error. {RH, January 6, 1891 par. 14}

The end is near! God calls upon the church to set in order the things that remain. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven, with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls. {RH, January 6, 1891 par. 15}

I appeal to the churches in every Conference: Stand out separate and distinct from the world,--in the world, but not of it,--reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and by-ways of the earth. To his church God has committed the work of diffusing light and bearing the message of his love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus. {RH, January 6, 1891 par. 16}

Brethren who labor in the ministry, pray as you never before prayed. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them

of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." There is a readiness to talk, but not always to the purpose. In reclaiming the sinner, there will need to be earnest, heart-felt importuning of God. "The effectual fervent prayer of a righteous man availeth much." {RH, January 6, 1891 par. 17}

Christ is saying to his people, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." The churches in every Conference should enlarge their field of labor. They should reach out farther and still farther, to adjoining cities and towns, carrying the light to thousands of souls who are hungering and thirsting, weeping and praying, for light. These poor souls now feel that they are shut up in darkness, and they long for light; and if each one who has the light would do his best to enlighten others, how many might be brought to a knowledge of the truth! If all the members of the church were imbued with the spirit of Jesus, and would go to work for kindred, friends, and neighbors, for all with whom they come in contact, what a work might be accomplished! Some would not accept their labors, but others would receive the light, and would with rejoicing enter the path that leads to everlasting life.

{RH, January 6, 1891 par. 18}

**PERIODICALS / RH - The Review and Herald / January 13, 1891 The Effect of Daily Living. - By Mrs. E. G. White. -**

**January 13, 1891 The Effect of Daily Living.**

**By Mrs. E. G. White.**

With us all, and especially with the young, great importance attaches to the present. We should consider, moment by moment, that this time which is now the present will soon become the past, and that it will have its influence upon the future. Each day, as it passes, enters into our life history, and goes to make up our record in heaven,—that record by which we are to be judged; it also tends to shape our character and future life, and thus exerts a more powerful influence upon our destiny. {RH, January 13, 1891 par. 1}

The results of each day's work are influenced by the days that have preceded it. Defeat today prepares the way for still greater defeat tomorrow; victory today insures an easier victory tomorrow. And God will hold us accountable, not only for our words and deeds, in themselves, and in their effect upon others, but for their effect upon our own character and life. For all these he will bring us into judgment. {RH, January 13, 1891 par. 2}

Let the youth remember that all their opportunities and privileges, all the blessings bestowed upon them in innumerable ways, as these have been improved or perverted, are molding the character and forming habits for good or for evil; and in the great day

an account must be rendered up for all the advantages received, and for the use made of the gifts of God. All is recorded in heaven. Page after page the history of our life experience is written, with the motives that prompted us to action. All will appear as a real life-picture, showing how much of our life was given to pleasing self, how much to blessing others, how much to honoring God, how much to answering the purpose of God in our creation. The talents intrusted to us must be accounted for, with all the improvement that might have been made on them, if time and influence and means had not been squandered on sinful pleasures. {RH, January 13, 1891 par. 3}

Would that the curtain might be rolled back, so that we could see the solemn and awful position in which we stand in regard to our responsibility to God and to our fellow-men! We would then understand why God will require the past. {RH, January 13, 1891 par. 4}

Take one day of your life, and faithfully record its history. Estimate the time trifled away; the tenor of your conversation; your words of vanity; your influence over others, and theirs over you; the evil resulting from carrying out the suggestions of those whose lives were unholy, and whom you might have avoided in your associations, but whom you have confirmed in their wrong course. Is not this day a sample of many days? {RH, January 13, 1891 par. 5}

O! how sad it is to see young men and women acting as though all they were in the world for was to amuse themselves, to get the greatest amount of pleasure in this life! Not one moment can they give to learning how to form character for the future world: murdering time, abusing the mercies and privileges granted them by God, neglecting opportunities for doing good, wasting health and strength, squandering money on sinful indulgences, gathering about them influences which tend to make them forget their Creator, forget that they are accountable to God for their life and all its possibilities for good, for his grace that they refuse to accept. How will their conduct day by day, week by week, month by month, year by year, appear to them when God shall require the past? {RH, January 13, 1891 par. 6}

Every man's life will be examined by the great standard of character, the law of Jehovah. There will be a reckoning up of the blessings provided by God at infinite sacrifice to himself, in the death of his beloved Son; for all this sacrifice was made in order that man might possess the riches of his grace, the abundant righteousness of Christ. But if man has neglected the great salvation, if he has chosen his own way rather than God's way, if the blessings purchased at such immense cost are unimproved, if the things of greatest value are regarded as of no consequence, terrible will be the loss, for it will be eternal. If God's plans are set aside for the working out of plans laid by finite beings, if one regulates his conduct by principles opposed to those laid down by God, his destiny will be in accordance with the course he has taken. {RH, January 13, 1891 par. 7}

When death comes to us, nothing can be done to set right the errors of the past. Not a line of our record can be blotted out, not a sentence corrected. What is written, is written. If the one probation has been misused, if Jesus has been neglected, if darkness has been preferred to light, there stands the record: They did not choose the

Lord; they would none of his counsel, and they despised his reproofs. No second probation will be granted; for if the first has not been improved, no better use would be made of a second. {RH, January 13, 1891 par. 8}

If the Spirit of God is received into the heart, it will mold the character into forms of beauty; it will give a loveliness of disposition that will identify the receiver with Jesus. The young may be fashioned after the similitude of the character of Christ, if, with full purpose of heart, they will put their will on Christ's side. There is nothing that can hinder this full surrender to Christ except one's own choice to accept Satan's rule instead of Christ's. {RH, January 13, 1891 par. 9}

Our Heavenly Father presents before us no impossibilities. He requires at our hands nothing which we cannot perform. He has not set before his Church a standard to which they cannot attain. We give the lie to the truth, and glorify Satan, when we walk in sadness and gloom because we think more is required of us in the Christian life than we can perform. Your Redeemer loves you, and he presents to you eternal joys in a life of obedience. There is no one who has ever tasted the joy of full and willing submission to God, who has not felt peace, happiness, and assurance in his love. {RH, January 13, 1891 par. 10}

I appeal to you, my young friends. How anxious are you to remove the record of the past, to have your wrong-doings blotted out? What depths of iniquity are open to God's sight, that are hidden from all mortal view! Every secret thing shall be brought into judgment, whether it be good or evil. Past sins, unrepented of and unforgiven, will be brought up then, only to condemn us, and appoint our portion with the lost. But the promises of God are full of encouragement for us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, January 13, 1891 par. 11}

We have the precious promise that every sin, if sincerely repented of, will be forgiven. To turn to God with contrition of soul, claiming the merits of the blood of Christ, will bring to us light, pardon, and peace. But we must turn to the Lord with full purpose of heart, with a decision to be doers of the words of Christ. Our past sins will sometimes come to mind, and cast a shadow over our faith, so that we can see nothing but merited punishment in store for us. But at such times, while we feel sorrow for sin, we should look to Jesus, and believe that he has pardoned our transgressions. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." To those who,



though they have repented, are troubled over their past sins, who are tempted to think that perhaps they are not forgiven, Christ says, "Go, and sin no more." You have found peace with God; through his grace you have entered upon a new life; "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Then allow no unbelief to come in. Commit the keeping of your souls unto God as to a faithful Creator; he will keep that which is committed to his trust against that day. Instead of looking inward with regret and despair, look outward and upward in faith. Unless you are constantly fighting the fight of faith, the past will press its shadow over the present. {RH, January 13, 1891 par. 12}

Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life; and although God has forgiven him, he feels that he cannot forgive himself. He often thinks of what he might have been in physical and moral strength if it were not for that sinful past. But to him I say, "Look and live." The Lord declares, "My thoughts are not your thoughts, neither are your ways my ways." "As the heaven is high above the earth, so great is his mercy toward them that fear him." His promise is, "I will forgive their iniquity, and I will remember their sin no more." {RH, January 13, 1891 par. 13}

Learn lessons of patience, of meekness and lowliness, of kindness and forbearance toward those in fault, of forgiveness, of faith which, though tried, is ever triumphant. Say to your soul, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him who is the health of my countenance, and my God." Cherish every ray of light. Search the Bible. Feed on the promises. Draw nearer and still nearer to God, inquiring at every step, "Is this the way of the Lord?" Your lessons, well learned, will be an everlasting possession to you, filling your heart with gladness and love to God because he has forgiven so much. {RH, January 13, 1891 par. 14}

Then make the very best use of your talents. Use them to the honor and glory of God. Many have such meager ideas of what they may become, that they will ever remain dwarfed and narrowed, when, if they would improve the powers that God has given them, they might develop a noble character, and exert an influence that would win souls to Christ. Do not rest short of a perfect union with Christ. Here is your source of strength. {RH, January 13, 1891 par. 15}

Whatever your past life may have been, if you seek in humble penitence the forgiveness of Jesus, and live to his glory, your life will be hid with Christ in God, and you will be more than a conqueror through him who hath loved you. The song will flow from your lips, "Thou wast slain, and hast redeemed us to God by thy blood, . . . and hast made us unto our God kings and priests; and we shall reign on the earth." {RH, January 13, 1891 par. 16}

May the Lord help the youth who claim to be Christians, to see that they need the subduing grace of God, which will make them conscientious, modest, God-fearing, unselfish. A life spent in resisting temptation, in self-denial, in diligence in good works, in gaining victories over sin, will shine forth amid the darkness of the world, and will

glorify God. "Thou will keep him in perfect peace, whose mind is stayed on thee." {RH, January 13, 1891 par. 17}

**PERIODICALS / RH - The Review and Herald / January 20, 1891 Co-operation With Christ. - By Mrs. E. G. White. -**

**January 20, 1891 Co-operation With Christ.**

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**By Mrs. E. G. White.**  
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In company with Bro. George Amadon, and Bro. Sanford Rogers and his wife, I left Battle Creek, Sept. 27, 1890, to attend meetings at Ceresco, Mich. We were agreeably surprised to see so many assembled as were present. Several had come from Battle Creek, among them Elder Sands Lane, who assisted in conducting the meetings. {RH, January 20, 1891 par. 1}

The Spirit of God touched my heart as I looked upon this little flock, and I had perfect freedom in presenting before them the many evidences of God's love for man, and the duty of co-operating with God in the work of saving souls for whom Christ died. The people responded to the message, and I thanked God for the privilege of speaking to those who appreciated his truth. We had a precious social meeting, in which all united, giving heart-felt testimonies. {RH, January 20, 1891 par. 2}

It would be an encouragement to the smaller churches if members of the large church at Battle Creek would oftener visit their less privileged brethren. Those who would engage in this good work of strengthening their brethren, would find their own souls refreshed. If those who desire to move to Battle Creek, would go into some of these neighborhoods where there are small churches, instead of coming to swell the membership of a church already larger than it should be, they would be blessed themselves, and would be a blessing to others. I cannot think that it is in God's order for so many to move from smaller churches to Battle Creek. The weaker churches need help; and in the church at Battle Creek, these who could be a blessing in their forsaken fields, are practically lost to the work; for they do not feel any special burden to labor for others. Their testimony is seldom heard in the house of God. Would it not be well for those who think of moving to Battle Creek, to inquire, "Lord, what wilt thou have me to do? Can I do as much good in Battle Creek as I can in this little church where the brethren need all the help they can get?" Brethren, I hope you will seek counsel of God in regard to coming to Battle Creek. If you are coming in order to lay off your responsibilities, to have an easier time, it is at your peril. Do not follow selfish inclination; for in so doing, you may place yourselves in the way of temptations which you will not be prepared to resist. {RH, January 20, 1891 par. 3}

If you want to move, why not go to some place where your influence and ability will tell in the advancement of God's work? Why not bring self-denial into your life-experience? Suppose that residence in the country or in a village is not as favorable

for obtaining a livelihood, not as conducive to advancement in temporal things; would not God honor your trust in him? and would not self-denial for Christ's sake make your lot a blessed one? The truth must be communicated to those who are in the darkness of error, and these are questions that believers in present truth should carefully weigh before leaving their home fields if there is need of labor there, or before settling down in comfort if another field is destitute. {RH, January 20, 1891 par. 4}

We all have something to do in the vineyard of the Lord, and no one can sit down in idleness, and be spiritually strong. Christ has given to every man his work, and it is an evidence that you have lost your connection with Christ, if you feel no burden to be a co-laborer with God. Jesus was a worker, and he is the Christian's example. Christ did not fail nor become discouraged, neither will his followers if they have his spirit. The Lord has made you partakers of his grace, he has given you his truth, and now you are to diffuse the light; and as you do this, it will increase. You are to keep in exercise the ability God has given you, that you may convey to the world the blessed treasures of knowledge concerning Christ and his love. He would have you spare no effort, withhold no sacrifice, but do all in your power to give the truth of God to the world. He says, "I have given my life for the world, I have given it for you. I have purchased you for my service, and I give you to the world, as God has given me to the world; you are to be my representative, as I was the representative of the Father." {RH, January 20, 1891 par. 5}

I am at a loss to understand the attitude of those who claim to have great light, who claim to believe in the soon-coming of Christ, when they have so little interest in his appearing. It was necessary that the Son of the infinite God should come to be the light of the world, to be the fountain of healing mercy to a lost race. Every one engaged in the service of Christ should have the heart filled with mercy and tenderness, that he may be able to reveal Christ to the world. We cannot be justified in withholding from him our highest, noblest service, and giving our ability to self-service. Those to whom God has revealed the treasures of his love and grace, are to be representatives of his mercy; and he has commissioned his angels to be ministers unto them, that they may be co-laborers with himself. When Jesus was about to leave his disciples, he said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And what is the special work of the Comforter? "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." {RH, January 20, 1891 par. 6}

Would it not be well for the members of the churches to devote some time to earnest prayer, and to the study of the words of Christ concerning the Comforter? Christ sent the Comforter upon his disciples when they were earnestly praying for it, and were as one in their desires and petitions. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." {RH, January 20, 1891 par. 7}

After the outpouring of the Holy Spirit, thousands were converted. Angels of God that excel in strength, clothed with the brightness of heaven, came to the help of the church, and swept back the forces of Satan. The work of the Holy Spirit was not limited to apostolic days; it is not confined to any church, large or small: the field of his ministration is the world. "He will convince the world of sin, and of righteousness, and of judgment." But the instrumentalities through which the Holy Spirit works are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel is to be carried to all the nations of the earth.

*(Concluded next week.)* {RH, January 20, 1891 par. 8}

**PERIODICALS / RH - The Review and Herald / January 27, 1891 Co-Operation With Christ. - By Mrs. E. G. White. - (Concluded.) -**

**January 27, 1891 Co-Operation With Christ.**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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Those who are sanctified through the truth, should with pen and voice testify what is truth, what Christ is to them. There are many branches of the work. Home missionaries and foreign missionaries are needed, and there cannot be too large a number. Everything we do should be done with reference to the salvation of souls, the glory of God. {RH, January 27, 1891 par. 1}

There should be no extravagance, in building fine homes, in buying costly furniture, in indulging in worldly dress, or in providing luxurious food; but in everything let us think of the souls for whom Christ has died. Let selfishness and pride die. Let none continue to expend means to multiply pictures to be sent to their friends. Let us save every dollar that can be saved, that the matchless charms of Christ may be presented before the souls of the perishing. Satan will suggest many ways in which you may expend money. But if is spent for self-gratification,--for unnecessary things, no matter how trifling their cost,--it is not spent for the glory of God. Let us look well to this matter, and see if we

are denying ourselves as we should. Are we making sacrifices, that we may send the light of truth to the lost? {RH, January 27, 1891 par. 2}

How do we employ our time, fraught with eternal interests? What are we doing through personal efforts to let our light shine? We shall have to face these questions in the judgment. Have we been faithful stewards of the grace of God? Can the Lord say to us, "Well done, thou good and faithful servant? How many have been converted through our instrumentality? {RH, January 27, 1891 par. 3}

To what degree have you taxed your resources to answer the claims of God upon you? There should be but one interest in the church; one desire should control all, and that is the desire to conform to the image of Christ. Each one should strive to do for Jesus all that it is possible for him to do, by personal effort, by gifts, by sacrifices. There should be meat in the house of the Lord, and that means a full treasury, that responses may be made to Macedonian cries coming from every land. How pitiful it is that we are obliged to say to these who cry for help, "We cannot send you men or money. We have an empty treasury." Let all the pennies, dimes, and dollars that are lost to the cause through selfish love of pleasure, through desire to meet the world's standard, through love of ease, be turned into the channel that flows to God's treasury. It is the rills flowing into one that finally make the river. Let us be conscientious Christians, be laborers together with God. {RH, January 27, 1891 par. 4}

Why is it that there is so little genuine love for Christ in the church?--It is because the love of self has taken the place of love for Him who died on Calvary's cross for the sins of the world. Let us be of one heart, of one mind, and let us draw near to God, that he may draw near to us, and fill us with his intense love for perishing souls. Let every heart beat in unison, in interest for the cause of Christ. New fields of work must be opened, souls are to be added to the faith, new names will appear on the church records,--names that will appear in the immortal records in heaven. O that we might realize what might be done with the money expended for the gratification of self! {RH, January 27, 1891 par. 5}

Christ declared that the Holy Spirit should not speak of himself, but that "he shall testify of me." The Holy Spirit was to glorify the Redeemer of the world, who came to demonstrate the love of the Father by a life of suffering and humiliation, and by a death of shame. The Holy Spirit glorifies Christ by manifesting in the members of the church the self-denial, the self-sacrifice, the devotion of those who truly follow the great Exemplar. They shed a heavenly influence, and reveal in their characters the loveliness of Christ, working in harmony with the Holy Spirit. They can be silent concerning their own finite selves, but can extol the greatness of Christ, wakening an interest in others by the revealing of his marvelous love. They are able to show forth the praises of Him who hath called them out of darkness into his marvelous light. {RH, January 27, 1891 par. 6}

O, let the tongue be silent concerning the pictures of self! let there be shame that the money expended in this way has not gone into the treasury to reproduce the likeness of Christ, to set forth his matchless charms. Jesus alone should engage the attention. Those who have attracted attention to self should change this course of action, and turn the minds of men to Him who is deserving of the whole heart's love.

They should see the sinfulness of aiding the enemy of God and man by placing objects before the mind to divert the attention from Christ and heaven. {RH, January 27, 1891 par. 7}

This work of selfishness grieves the Holy Spirit of God. Did not Christ have travail of soul that the redemption of a lost world might be made sure? Then shall not the followers of Christ, those whom he has left as his representatives, be moved with soul anguish, and travail in spirit that souls may be brought to Christ? "We are laborers together with God." Christ worked unceasingly for the souls of men, and why are the members of the church standing all the day idle? Go, work in the Master's vineyard. Repent with tears and humiliation that you have wasted so much time upon unimportant matters when souls were perishing. {RH, January 27, 1891 par. 8}

As stewards of God's grace, have you not a personal interest in the work of saving your fellow-men? Shall Christ have died in vain for them because he does not have the co-operation of his professed followers? God requires that you shall be filled with the Holy Spirit. The work of Christ is sacred, and the command is, "Be ye clean, that bear the vessels of the Lord." He requires perfection of character in his agents. The influence of his church must all tend toward the building up of his cause in the earth. {RH, January 27, 1891 par. 9}

Each member must co-operate with the Holy Spirit in his office work. Let no one feel that he must engage in a warfare at his own charges. To neglect a single means which God has provided, is to exclude the rays of light that should shine forth to the world, and to rob the souls for whom Christ died, of the light of life. Human effort must be combined with divine power. {RH, January 27, 1891 par. 10}

Stumbling-blocks are placed before those who are looking for light, because the professed followers of Christ are devoid of the power of the Holy Spirit. {RH, January 27, 1891 par. 11}

The professed people of God do not study the life of Christ as they should. Satan has filled their minds with interest in things of minor importance, and the eternal realities are set aside. It is this that makes so great a dearth of laborers; this is why the sowers and reapers are so few. The fields already white unto the harvest, call for workers from every walk in life. There is so much, O, so much undone that should be done for the benefit of humanity! The widows, the fatherless, the poor, the helpless, are all around us; and we can expend money in selfish thoughtlessness when so much needs to be done? Christ will give us grace to do the work next to us; he will help us to use our time with wisdom, to give our means to unselfish projects. But he declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The absence of the heart-felt religion, the love that purifies the soul, places the professed followers of Christ with his enemies. {RH, January 27, 1891 par. 12}

When Christ gave his final commission to his disciples, he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." This commission is for us; then let us work in the Spirit



of Christ for our fellow-men. In great cities and smaller cities, in highways and by-ways, let us go forth to hold up Jesus as the one able to cleanse from sin. Every member of the church may be a working member, if he can do no more than say, "Come." For the word declares, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, January 27, 1891 par. 13}

**PERIODICALS / RH - The Review and Herald / February 3, 1891 Sermon at Otsego.  
- By Mrs. E. G. White. -**

**February 3, 1891 Sermon at Otsego.**

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**By Mrs. E. G. White.**  
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In company with Elder Rousseau and his wife, I left Battle Creek, Oct. 3, 1890, to attend meetings at Otsego, Mich. We went by private conveyance, and as we passed through the different towns on our way, we had many serious thoughts in regard to the work to be done in spreading the light of truth in these small villages. Are there not in Battle Creek church persons who are free from responsibilities in connection with our institutions there, who could enter Harmonia, Augusta, Gull Lake, Richmond, and other places near Battle Creek? Have the members of the Battle Creek church have the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven, and leave a world to perish. Where are our home missionaries? May the Lord awaken an interest in the hearts of those who could do this work, that the light may shine into darkened places. Those who are content to sit under the clear light of truth Sabbath after Sabbath, and do nothing to diffuse this light, will lose the light themselves. If we would keep the light, we must be constantly giving it out. Jesus did not neglect the villages. The record declares, "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Not only Christ, but his disciples also, labored in the cities and villages; and those who had been in the truth longer than the new converts, ministered unto him of their substance. {RH, February 3, 1891 par. 1}

Jesus left his glorious home, and went without the camp, bearing reproach; and shall those who have received the sacred treasures of truth, crowd together into large communities, and leave the work committed to them undone? Mark the example of the divine Teacher: "The people sought him, and came unto him, and stayed with him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And

Simon and they that were with him followed after him. And when they had found him, they said unto him. All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils." {RH, February 3, 1891 par. 2}

No one who professes to be a follower of Christ is left without some burden of responsibility. He is to let his light shine forth to the world. All heaven is interested for the salvation of souls. The angels that excel in strength have their commission to work for the perishing souls of men. Thousands and tens of thousands are engaged in active warfare, seeking to repulse the hosts of darkness, setting captives free from the power of the enemy. If angels are thus engaged, shall we be indifferent? God means that we shall all be laborers together with him. The least of all saints is to keep himself in the love of God, that he may not be a burden to others, but be able to lift with the active workers. Satan and his agents are working to destroy the Church of Christ, and it is necessary that every soul should be on the alert, helping on the great mission of the Redeemer. {RH, February 3, 1891 par. 3}

Seven discourses were given at Otsego, five by Bro. Rousseau, and two by myself. I longed for physical strength that I might engage still more actively in the work. I had freedom in speaking to the people on Sabbath, but the social meeting that followed the discourse was not marked by the promptness, zeal, and earnestness that characterize the meetings where the people have on the whole armor of God. We long to see those who profess the truth for this time, show works corresponding to its importance and value. We are to be living witnesses for God. Those who have received the truth into the heart and life cannot withhold a living testimony of gratitude, showing forth the praises of Him who has called them out of darkness into his marvelous light. {RH, February 3, 1891 par. 4}

On Sunday Bro. Rousseau spoke in the forenoon, and I in the afternoon. As I spoke in feebleness, I realized that power was given me of God; my faith was strengthened, and I knew that God would be with me as I went to fill various appointments in different States. I realized my great physical weakness, and was prepared to appreciate the help and strength that had been imparted to me by Him who has said to his workers, "Lo, I am with you alway, even unto the end of the world." I believed the promise of God, and was able to say, "I will go forth trusting that the Lord will do the work that humanity alone cannot do." "Without me," said Christ, "ye can do nothing." But with Christ we can do all things. {RH, February 3, 1891 par. 5}

I spoke to the people of Otsego from the fourth and fifth verses of the second chapter of Revelation: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The people to whom these words are addressed have many excellent qualities, which are recognized by the True Witness; "nevertheless," he says, "I have somewhat against thee, because thou hast left thy first love." Here is a want that will have to be supplied. All the other graces fail to make the deficiency. The church is counseled to "remember therefore from whence thou art fallen, and repent, and do the

first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." {RH, February 3, 1891 par. 6}

In these words are warnings, reproofs, threatenings, promises, from the True Witness, he that holdeth the seven stars in his right hand. "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." {RH, February 3, 1891 par. 7}

When this church is weighed in the balance of the sanctuary, it is found wanting, having left its first love. The True Witness declares, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and has patience, and for my name's sake hast labored, and hast not fainted." Notwithstanding all this, the church is found wanting. What is the fatal deficiency?--"Thou hast left thy first love." Is not this our case? Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. What is our motive? Why are we called upon to repent?--"Thou hast left thy first love." Let each member of the church study this important warning and reproof. Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ. Has not Christ been left out of the sermons, and out of the heart? Is there not danger that many are going forward with a profession of the truth, doing missionary work, while the love of Christ has not been woven into the labor? This solemn warning from the True Witness means much; it demands that you shall remember from whence you are fallen, and repent, and do the first works; "or else," says the True Witness, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." O that the church might realize its need of its first ardor of love! When this is wanting, all other excellences are insufficient. The call to repentance is one that cannot be disregarded without peril. A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ. The light that gladdened your heart when you first understood the message for this time, is an essential element in your experience and labors, and this has been lost out of your heart and life. Christ beholds your lack of zeal, and declares that you have fallen, and are in a perilous position. {RH, February 3, 1891 par. 8}

In presenting the binding claims of the law, many have failed to portray the infinite love of Christ. Those who have so great truths, so weighty reforms to present to the people, have not had a realization of the value of the atoning Sacrifice as an expression of God's great love to man. Love for Jesus, and Jesus' love for sinners, have been dropped out of the religious experience of those who have been commissioned to preach the gospel, and self has been exalted instead of the Redeemer of mankind. The law is to be presented to its transgressors, not as something apart from God, but rather as an exponent of his mind and character. As the sunlight cannot be separated from the sun, so God's law cannot be rightly presented to man apart from the divine Author.

The messenger should be able to say, "In the law is God's will; come, see for yourselves that the law is what Paul declared it to be,--'holy and just and good.'" It reproves sin, it condemns the sinner, but it shows him his need of Christ, with whom is plenteous mercy and goodness and truth. Though the law cannot remit the penalty for sin, but charges the sinner with all his debt, Christ has promised abundant pardon to all who repent, and believe in his mercy. The love of God is extended in abundance to the repenting, believing soul. The brand of sin upon the soul can be effaced only through the blood of the atoning Sacrifice. No less an offering was required than the sacrifice of Him who was equal with the Father. The work of Christ--his life, humiliation, death, and intercession for the lost man--magnifies the law, and makes it honorable. {RH, February 3, 1891 par. 9}

Many sermons preached upon the claims of the law have been without Christ, and this lack has made the truth inefficient in converting souls. Without the grace of Christ it is impossible to take one step in obedience to the law of God. Then how necessary that the sinner hear of the love and power of his Redeemer and Friend! While the ambassador for Christ should plainly declare the claims of the law, he should make it understood that none can be justified without the atoning sacrifice of Christ. Without Christ there can be only condemnation and a fearful looking for of fiery indignation, and final separation from the presence of God. But he whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. God will not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him." All despair is swept from the soul when Christ is seen in his true character. {RH, February 3, 1891 par. 10}

**PERIODICALS / RH - The Review and Herald / February 10, 1891 Sermon at Otsego. - By Mrs. E. G. White. - (Concluded.)**

**February 10, 1891 Sermon at Otsego.**

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**By Mrs. E. G. White.**

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**(Concluded.)**

Satan has cast his shadow athwart the pathway of every human being, in order that he may misrepresent God to the world. He has clothed the character of God with attributes that are satanic, and wholly at variance with the truth. He has pictured him as a being full of revenge, as a lawgiver whose law is beyond the power of man to keep, and he has implanted enmity in the heart of the sinner, so that man unregenerated is in rebellion against God. This is the impression that Satan has made upon the human mind. Those who present the law of God as a transcript of the divine character will blend with their teaching that which belongs with the subject, and will present the love of the Father and the Son. When this is done, the shadow of the evil one will be

removed from the hearts of men, and the clear light of Christ's love, illuminating the understanding, will reveal the character of God as of one who is infinite in mercy. Sinners will behold Christ as one able and willing to cleanse from all sin. They will behold God not in his wrath, but in the sunshine of his love. His love will be seen as beyond all human love, and without a parallel. {RH, February 10, 1891 par. 1}

There are but two classes in the world,--the class that know God, and the class that know him not. The spiritual man belongs to the first class, the natural man to the other; and it is according to our estimate of the character of the Father and the Son that our class is determined. It is natural for the man whose soul is flooded with the love of Jesus, to see in God his father and his friend. He can and will teach others in harmony with the light which shines into the chambers of his heart. He will teach men the one way from sin to righteousness, revealing to the world the character of Him who is the way, the truth, and the life. Through the plan of redemption, a way has been provided whereby the sinner may be led from the depths of ruin upward to the paradise of God. This provision has been wrought out through an infinite sacrifice on the part of the Father and the Son. The love of God is expressed to man in the priceless gift of his Son; but Christ was given to a lost world, that we might be saved, not in our sins, but from our sins. {RH, February 10, 1891 par. 2}

Sinners cannot be saved by their good works; for all the powers of man belong to God, and in whatever we offer to God, we must say with David, "Of thine own have we given thee." The language of the truly repentant heart is,--

"In my hand no price I bring.

Simply to Thy cross I cling." {RH, February 10, 1891 par. 3}

Jesus alone has power to save from sin, to free from the power of evil; and to doubt him who has laid down his life for us, is to grieve and insult the Father, who has in one gift poured out all heaven to a lost world. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Unbelief is an offense to God. A plan has been provided so broad, so perfect, that every sinner may find forgiveness and redemption. However great may be the sin, the sinner has no excuse for remaining away from Christ; for Jesus draws every soul, and all may respond to the infinite love of God. The sinner may put his will on the side of God's will, and may become a laborer together with God. All who truly accept of Christ will go forth to gather with him, and their sins will be left in the broad road, abandoned for the sake of Christ, and through his power. The path to heaven is a path of holiness; and he who walks in it, walks in the light as Christ is in the light. In following Christ, the light of the world, he will not fail nor be discouraged; for divine strength will be given that he may walk circumspectly, firmly, making advancement in the divine life. The follower of Christ will become one with him, he will look to Christ as the author and finisher of his faith, and the Father will be revealed to his soul as "the Father of mercies, and the God of all comfort." {RH, February 10, 1891 par. 4}

We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We

may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. Those who believe in Christ will reveal it in their life and character. By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. "We are laborers together with God." "Without me," says Christ, "ye can do nothing." In and through the grace of Christ we can do all things. {RH, February 10, 1891 par. 5}

How many complain of the straitness of the way, of the trials and conflicts of the Christian life, and say it is hard to leave sin, and practice righteousness. They talk of the power of Satan, instead of magnifying the grace of Christ. This is the baleful fruit of unbelief. It places Satan before Christ, and we dishonor God by glorifying the evil one. When you talk of your trials and conflicts, and feel that they are unbearable, you are giving evidence that you have left your first love. Christ no longer appears to you as the chief among ten thousand and the one altogether lovely. To you are the words of my text addressed, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, February 10, 1891 par. 6}

We find a sad state of affairs existing among those who claim to believe in Jesus. There is no evidence in their character and life that they have a saving knowledge of Christ. The union existing between the branch and the vine typifies the union which the soul should have with Jesus, but there is no evidence that such is the relation between many a professed follower and his Lord. A hard, unsympathetic spirit, wholly unlike the spirit of Christ, characterizes the experience of many who claim to believe the truth. Little Christlike tenderness is manifested toward the unfortunate. Many lavish tenderness upon themselves, and upon their favorites, but the souls who most need attention, sympathy, and unselfish labor, are neglected. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." {RH, February 10, 1891 par. 7}

How much a work of transformation is needed among all the churches and in all the world! The tender, pitying love of Jesus has been excluded from the heart, and self and its interests have closed the ears against the appeals of the widow and the orphan. As a result of this lack of service to the needy and unfortunate, many are lifted up in pride, and are full of self-esteem and Phariseeism. They are cold, hard, unimpressible. Jesus died to save sinners, and his professed followers should be laborers together with him. But instead of doing this, they wrap the garment of their own righteousness about them, and by their daily life prove themselves destitute of the grace of God. They are



unapproachable, because they are bound about with selfishness and self-importance. They have no home religion, they have no neighborhood religion, they have no church religion. Their lives should be fragrant with deeds of love and mercy, a savor of life unto life; but instead of this, they are as destitute of loveliness as were the hills of Gilboa of dew and rain. Many of this class are placed in positions of trust, and they know not the Father nor the Son. They may be zealous in certain things, and have some characteristics essential to the positions they occupy; but Christ, who weighs actions in the balances of the sanctuary, says, "I know thy works." "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly in a time and way least expected by them, and will remove thy candlestick out of his place, except thou repent." {RH, February 10, 1891 par. 8}

What has Christ not done that fallen humanity might be restored to uprightness, and be reconciled to God? Jesus is the great restorer. In consequence of sin, earth was separated from heaven; but Jesus bridged the impassable gulf, united the fallen world with heaven, linked finite man with the infinite God; upon the mystic ladder, Christ, every lost one may gain heaven. Through the plan of God, every soul who has an experimental knowledge of Christ is to be a co-laborer with him in the saving of other souls. You should ask yourself, "What am I doing for the salvation of those for whom Christ died? Wherein am I a laborer together with God?" The ransom for your soul was paid on Calvary's cross; such love Christ had for you, and now wherein do you manifest love for perishing souls? Do you love others as Christ has loved you? There are lost sheep to be brought to the fold. There are prodigals to be received with love and joy, and brought back to the Father's house. Where are the unselfish, disinterested efforts put forth for the uplifting of the lost, for the healing of the erring, for the nourishing of the weak? {RH, February 10, 1891 par. 9}

It is possible for men to make changes in their life, to put away this or that indulgence in sin, and apparently to become Christians, while yet at heart they are as destitute of the love of Christ as is the veriest sinner. There is but one way to heaven, and it requires the consecration of all the powers of the mind, of all the affection of the soul, to Christ, by whom we have peace with God. It is not enough to be conscientious in your belief and practice: a man may be conscientious in bending his footsteps in a path that does not lead to heaven. That he is sincere does not prove that he is right. The sincere motives of his heart will not serve to change error into truth. Paul was conscientious in his persecution of the early Christians; but his conscientious zeal in a bad cause did not sanctify his actions, and bring him into favor with God. He believed that he was doing God service. But "he that trusteth in his own heart is a fool." We must test our conscience by the word of God. I tell you in fear and love, We must obey God's words, and work the works of God, having the mind of Christ, if we would be approved workers before him. {RH, February 10, 1891 par. 10}

Let us not flatter ourselves that we are the children of God, when our lack of Christ's love is made manifest by our indifference to the souls for whom he died. "In this the children of God are manifest, and the children of the Devil: whosoever doeth not

righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. . . .We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

{RH, February 10, 1891 par. 11}

A spirit of careless indifference toward our brethren has been coming into our churches, and the religion of many has become cold, selfish, loveless Phariseism. The True Counselor has spoken words of the utmost importance to all our souls,--"Thou hast left thy first love." What a loss is this! "Remember therefore from whence thou art fallen, and repent, and do the first works." O, how many have failed to grow up into Christ, their living head! Instead of growing up into Christ, they have grown away from Christ, and have nourished the elements of character that have been like those of Satan. These characteristics of evil excluded Satan from the royal courts above, and they will exclude you from the family of God, "except thou repent." Your heart must be softened and made susceptible to the influence of the Spirit of God, that you may grow up into a spiritual temple in Christ. The saints on earth must love as Christ loved, or they will not be saints in heaven. If your sympathies have become dried up, turn to God, humble your proud heart before him, fall on the Rock and be broken, and then Christ will mold you after his own similitude, and make you a vessel unto honor. {RH, February 10, 1891 par. 12}

Those who do not represent Christ, are like sign-boards that cannot be read; and many who are in prominent positions are pointing the wrong way, or giving no light as to which is the road to the kingdom of God. Let the sign-board be ever so rough, the letters ever so plain, if they can be read, the traveller may find the right way. Let every one in our ranks, professing the name of Christ, see to it that he is not misguiding souls. Many are becoming confused, and losing all confidence in Christ, because those who claim to be Christians are not following the light of the word, but rather are swayed by their impulses, and guided by their own notions. The souls of many are hungering and thirsting to know the way to heaven. Let it be made plain through a representation of the character of Christ. Your cold hard-heartedness is misleading souls, and turning their steps into the way of ruin. Put on Christ, and walk in love as dear children. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart: and ye shall find rest unto your souls.": We should guide the souls of men, not in our way, but in the new and living way which Christ consecrated with his own blood. In this way we may "run, and not be weary;" "walk, and not faint;" we may go on from strength to strength, from light to greater light, till the beams of the Sun of Righteousness illuminate all the chambers of the mind and heart. As the light is diffused, given to others, greater light will come. The reason why the churches sit in darkness and have no light, is that they have not

given light, they have not been as a city set upon a hill, that cannot be hid. O that all would cultivate love for souls, and deny inclination! Then the love of Christ would burn in the heart, and souls for whom he died would rejoice in the revealed mercy of God. {RH, February 10, 1891 par. 13}

**PERIODICALS / RH - The Review and Herald / February 17, 1891 The Measure of Light Given, Measures Our Responsibility. - By Mrs. E. G. White. -**

**February 17, 1891 The Measure of Light Given, Measures Our Responsibility.**

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**By Mrs. E. G. White.**  
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God does not commend or confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges, and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe. {RH, February 17, 1891 par. 1}

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief, and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing

that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. {RH, February 17, 1891 par. 2}

Those who claim to be Christians are in continual need of a power outside of, and beyond, themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world. {RH, February 17, 1891 par. 3}

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty intrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetites are under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven?--Oh, no; it would be no mercy to the impenitent sinner to place him in the society of the angels. {RH, February 17, 1891 par. 4}

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power,

unto the Lord our God: for true and righteous are his judgments;. . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven. {RH, February 17, 1891 par. 5}

**PERIODICALS / RH - The Review and Herald / February 24, 1891 The Spirit of a Christian. - By Mrs. E. G. White. -**

**February 24, 1891 The Spirit of a Christian.**

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**By Mrs. E. G. White.**  
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"Sanctify them through thy truth: thy word is truth." Every moment of our probationary time is precious; for it is our time for character-building. We should give most diligent heed to the culture of our spiritual nature. We should watch our hearts, guarding our thoughts lest impurity tarnish the soul. We should seek to keep every faculty of the mind in the very best condition, that we serve God to the extent of our ability. Nothing should be permitted to interrupt our communion with God. If corrupt thoughts are entertained, they will lead to corrupt actions. O may the angels of purity guard us, that no stain of immorality may be found upon us! Every worker for God should be pure in thought. The grandest themes, the noblest impulses, the purest conceptions, should be his, for he is the Son of God. {RH, February 24, 1891 par. 1}

We have a work to do in this world, and we must not allow ourselves to become self-absorbed, and so forget the claims of God and humanity upon us. If we seek God with earnestness, he will impress us by his Holy Spirit. He knows what we need, for he is acquainted with our every weakness, and he would have us work away from self, that we may become kind in thought and word and deed. We must cease to think and talk of self, making our needs and wants the sole object of our thoughts. God would have us cultivate the attributes of Heaven. To be a Christian is to be Christlike. If we would be successful in winning souls, we must be full of the tact that is born of kindness and sympathy and love. There are some who have a desire to benefit others, but they fail because of their defective manners. They do not realize the fact that before seeking the reformation of others, they themselves need to reform. Those who would work for others, should remember that they are working for Christ's little ones, the members of his body. {RH, February 24, 1891 par. 2}

We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor

before men and angels, and yet his compassions fail not. The thought of God's long-suffering to us should make us forbearing to one another. How patiently should we bear with the faults and errors of our brethren, when we remember how great are our own failings in the sight of God. How can we pray to our Heavenly Father, "Forgive us our debts, as we forgive our debtors," if we are denunciatory, resentful, exacting in our treatment of others? God would have us more kind, more loving and lovable, less critical and suspicious. O that we all might have the Spirit of Christ, and know how to deal with our brethren and neighbors! {RH, February 24, 1891 par. 3}

We should manifest great tact in dealing with one who errs. In the spirit of love and meekness, we should seek to restore him to the fold of Christ; but instead of sympathy toward the wanderer, too frequently a censorious spirit is manifested. Those who have not made the mistake which they condemn in another, stand off in an unapproachable attitude, as if they felt themselves secure from making such a blunder. But let him who thinketh he standeth take heed lest he fall. If those who condemn another, loved as Christ has loved a lost race of rebels, they would by every means possible, seek to recover the erring one. They would not take delight in publishing his case, in making his fault appear in the worst light possible, but they would heed the injunction of the Scripture, "Ye which are spiritual, restore such a one in the spirit of meekness." If you do this, you will probably succeed in bringing your erring brother into fellowship with the church without publishing his errors to the church, or making his fault known to another in any way. {RH, February 24, 1891 par. 4}

There are too many among those who profess to be followers of Christ, who seek to excuse their own defects, by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed himself to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderous throng who exulted in his humiliation and trial in the judgment hall, could not bring from him one look or word of resentment or impatience. He was the Majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving service for others. {RH, February 24, 1891 par. 5}

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins, from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you



think at fault may do, and put a wrong construction on his motives. {RH, February 24, 1891 par. 6}

"There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, acting up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity. When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance. {RH, February 24, 1891 par. 7}

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off from Satan's side. It is true that you should give no occasion for faultfinding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of influence. God would have you appear at your best under all circumstances--in the presence of those who are inferior to you, as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking to rightly represent him in every way, that we may be lights in the world, showing forth the praises of Him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to

come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light. {RH, February 24, 1891 par. 8}

**PERIODICALS / RH - The Review and Herald / March 10, 1891 Peril of Neglecting Salvation. - By Mrs. E. G. White. -**

**March 10, 1891 Peril of Neglecting Salvation.**

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**By Mrs. E. G. White.**  
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The more earnestly we apply our minds to the investigation of truth, the clearer will the evidences of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willeth to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, that are beyond the comprehension of those who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul. {RH, March 10, 1891 par. 1}

Christ, the way, the truth, and the life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the

uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what could be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that we might be saved, then there is nothing that will move him. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?" {RH, March 10, 1891 par. 2}

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption. {RH, March 10, 1891 par. 3}

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect. {RH, March 10, 1891 par. 4}

Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person. How, then, can heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw

away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing? {RH, March 10, 1891 par. 5}

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear but that God will pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven, covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men. {RH, March 10, 1891 par. 6}

What love, what wonderful love, was displayed by the Son of God. The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fullness of the provision that God has made, whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him? {RH, March 10, 1891 par. 7}

**PERIODICALS / RH - The Review and Herald / March 17, 1891 The Example of Judas. - By Mrs. E. G. White. -**

## **March 17, 1891 The Example of Judas.**

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**By Mrs. E. G. White.**  
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Jesus said in his prayer for his disciples, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas. {RH, March 17, 1891 par. 1}

The disciples were not chosen because they were imperfect, but in spite of their imperfections, that through the knowledge and practice of the truth, through the divine grace of Christ, they might become transformed into his image. Christ brought them into his school, and they had the privilege of listening to the instructions of the greatest educator the world ever knew. Judas was brought under the influence of the divine Teacher, and how tenderly did the Saviour deal with him who was to be his betrayer. Jesus knew the dark phases of his character, knew that if his evil traits were not overcome, he would betray his Lord. Jesus presented principles of love and benevolence that struck at the root of covetousness. He pictured before the covetous Judas the heinous character of greed, and many a time Judas realized that his character had been portrayed, his sin pointed out; but he still cherished his evil, and would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he followed his fraudulent practices, and this in the light of the teaching and life of Christ. Christ was before him, a living example of what he must become if he reaped the full benefit of the divine mediation and ministry. Lesson after lesson fell unheeded on the ears of Judas. How many today follow in his steps. In the light of God's law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another. {RH, March 17, 1891 par. 2}

The lessons of Christ are applicable to our own time and generation. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." The same testimony is brought to us in these last days as was brought to Judas. The same lessons which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin. But all who finally have a seat with Christ upon his throne will be those who have overcome. All selfishness must be rooted from the heart. The apostle says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." {RH, March 17, 1891 par. 3}

The world's Redeemer has given himself our sacrifice, and he has left us also an unerring pattern. We cannot excuse our defects of character on the ground that others are defective, for we are to see Jesus only. We are not only to assent to the truth, but we are to yield joyful obedience to its requirements. With the cross of Calvary before us, can we harbor pride, selfishness, and rebellion, as did Judas? Christ took step after step down the path of humiliation and self-denial, that we might become the sons and daughters of God. What returns are we making for all this manifestation of infinite love? How cold, how indifferent we are! How little we give to Jesus, when he has given all for us! He died the death of lowest shame for us, and yet how feeble is our service, how reluctant our hearts to yield all to him! {RH, March 17, 1891 par. 4}

Who of us are copying the pattern? Through the grace of Christ are we mastering pride of heart? have we uprooted selfishness? have we opened wide the door of the heart to let in the precious love of Jesus? Or are we cherishing sins that will ruin us at last? We cannot meet Christ in peace with one sin unrepented of, unconfessed, and unforsaken. But John writes, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." {RH, March 17, 1891 par. 5}

Jesus bore long with the perversity of Judas, and he bears long with our perversity. Although we have before us the example of Judas, how many dare to do as he did! But in our case, as in the case of Judas, there will come a time when the boundary line of God's mercy and forbearance will be reached. We shall either heed the sayings of our Lord, and carry out their instruction in our lives, or we shall be hearers and not doers, and fall under condemnation. We shall either overcome our evil traits of character, and become like Christ, or we shall cherish our defects, and fail of the divine standard. In the latter course we set up our will in opposition to the will of Christ, and enter into conflict with him who has given us the most unmistakable evidences of his love. O that we may not reject him and choose our own deficiencies! From his heart flow forth waves of blessing to every heart open to receive his love. We have only to love him, to trust him, to obey him, and he has pledged his immutable word that we shall have the riches of his glory. We have only to come to him in child-like simplicity and meekness, and he will make us one with himself, and we shall be the sons and the daughters of God. It is our place to learn the lessons that Judas might have learned from the lips of the divine Teacher, and we shall become Christ-like in character. {RH, March 17, 1891 par. 6}

Let us not be in the position of those for whom the Saviour has died in vain. In Christ there is sufficient grace to overcome all our evil traits of character, and strength is found alone in him. He bears long with us. If he had been like many, he would have sharply rebuked Judas for his covetousness; but what divine patience he manifested toward this erring man, even while he gave him evidence that he read his heart as an open book. He presented before him the highest incentives for right-doing, and if Judas rejected the light of heaven, he would be found guilty and without excuse. {RH, March 17,



1891 par. 7}

Those who profess to be the followers of Christ are in danger of taking a course similar to that of Judas. If they do not hourly make Christ their strength, and through his grace become overcomers, their unlikeness to Christ is strengthening; their evil habits are confirming. Those who are spiritually proud, selfish, and stubborn, may now make diligent work in repentance, and their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. The precious light shining upon us, shone upon the disciples; for it came through them to us, and it is of the same value today as in the early days of Christianity. Christ did not compel Judas to receive the light; neither will he compel us to receive it. The Lord sends his servants to open the treasures of truth to the understanding of all who will accept evidence; but if men choose to cherish their own notions, and resist the truth, refusing to be sanctified through it, their hearts will become hard and unimpressible. {RH, March 17, 1891 par. 8}

**PERIODICALS / RH - The Review and Herald / March 24, 1891 God's Means for Diffusing Light. - By Mrs. E. G. White. -**

**March 24, 1891 God's Means for Diffusing Light.**

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"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." {RH, March 24, 1891 par. 1}

I feel a deep interest in those who profess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much greater watchfulness, much more untiring diligence. The responsibility of representing Christ to the world does not rest alone upon those who are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition. {RH, March 24, 1891 par. 2}

How earnestly we should search the word of God; for it is our only safe guide, our

only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us, but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfill his designs in diffusing the light of truth? Paul writes to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel, are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility which rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to comprehend the conditions upon which they are accepted to serve a crucified Redeemer. {RH, March 24, 1891 par. 3}

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They cannot afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow to the full stature of men and women in Christ; none need be dwarfed. {RH, March 24, 1891 par. 4}

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be co-laborers with himself, if they will yield themselves in submission to his will. {RH, March 24, 1891 par. 5}

A great mistake has been committed in permitting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation, because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christ-like tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have

heavenly wisdom, make it their special business to see that the youth are brought under a saving influence. Let the youth be drawn to him who died for them; let them be invited into the service of the Master. {RH, March 24, 1891 par. 6}

Very much has been lost to the cause of God because of inattention to the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. There is a great reluctance on the part of many to become acquainted with the youth, but it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. The youth are objects of Satan's special attacks; and the manifestation of kindness, courtesy, tender sympathy, and love, will often work the salvation of those who are under the temptations of the evil one. The love of Jesus will win you an entrance into the hearts of the young; and when you have obtained the confidence of the youth, they will listen to your words and take your counsel. You should bind them to your heart by the cords of love, and then instruct them how to labor in the cause of God. The youth may labor for their young companions in a quiet, unpretending way. This branch of God's work must not be neglected. Our churches are not doing what they might do for the youth. There seems to be no burden for souls for whom Christ died. Why should this labor for the youth in our borders not be thought the highest of missionary work? Why do the ministers leave the young without endeavoring to win them to Christ? Why do they not urge the young to give their hearts to God? This work will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted; for connected with the church are those who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to love God pass on day after day, and week after week, indifferent to those who are out of Christ? If they should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. Why is it that personal efforts are not put forth that they may be drawn to Christ by the strong cords of love? There is work for each and all to do, and will any one shrink from sacred responsibility? Shall souls be left to perish because of your unfaithfulness? Jesus has said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify our Father which is in heaven." Let your light shine in clear, steady rays, that you may represent Him who has brought life and immortality to light through the gospel. {RH, March 24, 1891 par. 7}

The church has been appointed as the medium through which divine light is to shine into the moral darkness of this world, and the peace-giving beams of the Sun of righteousness fall upon the hearts of men. Personal labor with individuals and with families constitutes a part of the work to be done in God's moral vineyard. The meekness, the patience, the forbearance, the love of Christ must be revealed in the homes of the land. The church must arise and shine. Radiant with the spirit and power of the truth, the people of God must go forth to a world lying in darkness, to make manifest the light of the glory of God. God has given to men noble powers of mind to be employed to his honor; and in the missionary work these powers of mind are called into active exercise. Wise improvement and development of the gifts of God will be seen in his servants. Day by day there will be growth in the knowledge of Christ. He who once

spake as never man spake, who wore the garb of humanity, is still the Great Teacher. As you follow in his footsteps, seeking the lost, angels will draw near, and through the illumination of the Spirit of God, greater knowledge will be obtained as to the best ways and means for accomplishing the work committed to your hands. {RH, March 24, 1891 par. 8}

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records, but fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls, "advanced thought" is simply progress into error and darkness. {RH, March 24, 1891 par. 9}

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has intrusted ability do not employ the means within their reach for the improvement of their talents. {RH, March 24, 1891 par. 10}

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?--It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of Him who has called us out of darkness into His marvelous light. "Ye are laborers together with God," yes, *laborers*; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,--souls in our churches, in our Sabbath-schools, and in our neighborhoods. {RH, March 24, 1891 par. 11}

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven-born influence that will move the hearts of men. There are moral icebergs in our churches. There are plenty of formalists who can make an imposing display, but cannot shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers, although poor and ignorant, are sincere. They may be scorned and

neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members; for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world. {RH, March 24, 1891 par. 12}

**PERIODICALS / RH - The Review and Herald / March 31, 1891 Teach by Precept and Example. - By Mrs. E. G. White. -**

**March 31, 1891 Teach by Precept and Example.**

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**By Mrs. E. G. White.**  
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If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a youth to yield to temptation, and to walk in the way of the ungodly. Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and, to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord, but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water. {RH, March 31, 1891 par. 1}

A mother cannot afford to be in bondage to opinion; for she is to train her children for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has intrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause. {RH, March 31, 1891 par. 2}

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a

pleasant home, and are provided with neat, plain garments. Mothers, by not following the practices of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no, as for the child. {RH, March 31, 1891 par. 3}

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not. {RH, March 31, 1891 par. 4}

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health. {RH, March 31, 1891 par. 5}

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days. {RH, March 31, 1891 par. 6}

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's word. In the word of God, inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperiling his soul's salvation. {RH, March 31, 1891 par. 7}

Devotion to dress takes from the means intrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, prudence, are suited to every person, in every rank and condition of life. {RH, March 31, 1891 par. 8}

Shall we not take our stand as faithful sentinels, and by precept and example frown



down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God? {RH, March 31, 1891 par. 9}

**PERIODICALS / RH - The Review and Herald / April 7, 1891 The Character of Peter.  
- By Mrs. E. G. White. -**

**April 7, 1891 The Character of Peter.**

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**By Mrs. E. G. White.**  
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Although Peter and John were chosen disciples of Christ, and were counted among the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" {RH, April 7, 1891 par. 1}

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, if it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows. {RH, April 7, 1891 par. 2}

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord; this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God; but those that be of men." {RH, April 7, 1891 par. 3}

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it

was through the cross that life and hope were to come to dying men. {RH, April 7, 1891 par. 4}

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." {RH, April 7, 1891 par. 5}

At the very first trial, Peter failed. When Jesus bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice-repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed this tender excuse: "The spirit indeed is willing, but the flesh is weak." {RH, April 7, 1891 par. 6}

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death. When Jesus was actually in the hands of the armed men, where were the boastful disciples?-- They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?--No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?--No, he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies; he returned again to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ, and the third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech betrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision, was more than he had courage to do. He was a moral coward, and with curses and oaths he denied that he knew his Master. {RH, April 7, 1891 par. 7}

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell. At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before, Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man; but he felt that although Jesus would forgive him, he could never forgive himself. {RH, April 7, 1891 par. 8}

Jesus knew all the sorrow and remorse of his erring disciple, and when the heavenly messengers appeared to the women at the sepulcher, they told them of Christ's resurrection, and bade them tell the disciples and Peter, that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness. {RH, April 7, 1891 par. 9}

After his resurrection, Jesus showed himself to his disciples at the sea of Tiberias; "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time,

Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." {RH, April 7, 1891 par. 10}

In the answers that Peter gave to the Lord's thrice-repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that transforming grace had taken possession of his heart. As firm as a rock, he ever after stood boldly up to witness for Christ. Jesus had said to Peter, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance. {RH, April 7, 1891 par. 11}

**PERIODICALS / RH - The Review and Herald / April 14, 1891 "What Shall We Do That We Might Work the Works of God?" [SERMON AT WORKERS' MEETING AT GRAND RAPIDS, MICH., SEPT. 25, 1887.] - By Mrs. E. G. White. -**

**April 14, 1891 "What Shall We Do That We Might  
Work the Works of God?"**

**[SERMON  
AT WORKERS' MEETING AT GRAND  
RAPIDS, MICH., SEPT. 25, 1887.]**

**-  
By Mrs. E. G. White.  
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"Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God?" This is a very important question to us all; many an anxious one has come to me inquiring, "What shall I do, that I may work the works of God?" I suppose there are many before me with this question in their hearts. This is the answer that Jesus gave to the inquiry: "This is the work of God, that ye believe on him whom he hath sent." {RH, April 14, 1891 par. 1}

There are many who would answer. "We do believe on Christ, but feel that we fail to work the works of God." I am not so sure that you have the faith which Jesus spoke of when he said, "This is the work of God, that ye believe on him whom he hath sent." The faith Jesus spoke of was more than a nominal assent to the truth that Christ is the Son of God. You are to believe that he is your Saviour, your Redeemer. You are to believe that you are his child, that it is your right to claim the promises of his word, your privilege to represent him to the world. This genuine faith in Christ will manifest itself in your daily life, in your character and works, and will prove to the world that there is

transforming power in the Christian's religion. Your faith will be manifest to the world as a faith that lifts the soul above the low things of earth, that elevates the thoughts, and fastens the affections upon things above. {RH, April 14, 1891 par. 2}

But when Jesus had answered them concerning what was meant by the works of God, they were still filled with doubt, and queried, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." {RH, April 14, 1891 par. 3}

From these words you may understand the character of real faith in Christ; it is a faith that lays hold upon his divine merits. It is the faith spoken of as "the substance of things hoped for, the evidence of things not seen." The people whom he addressed did not have this faith, but insisted on seeing some mighty miracle as a sign of his messiahship. Had they not seen a sign in the very lesson he had given them? And he said unto them, "Ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." {RH, April 14, 1891 par. 4}

Jesus has promised that he will in no wise cast out those who come to him. We are to come with the faith that works by love and purifies the soul. What has the Father given the Son? He has given him every one who has genuine faith in Christ; for this faith will enable its possessor to endure unto the end, and he will be raised up at the last day. {RH, April 14, 1891 par. 5}

"The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." Christ did not speak of temporal bread, but of the bread of life, of which if a man eat, he shall have the life that measures with the life of God. {RH, April 14, 1891 par. 6}

Jesus continued: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I

will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. . . . Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not." {RH, April 14, 1891 par. 7}

How is it with those who are here today? Are there not some who believe not, who have no real foundation for their faith? Are there not some who would find in the hour of temptation that their hope was but sliding sand? We should seek to know the character of our title to the heavenly treasure. God knows who among us will turn aside and give heed to seducing spirits. He knows those who are cherishing defects of character, and permitting these defects to have an overcoming power upon them, until they shall be led, as was Judas, to betray their Lord. {RH, April 14, 1891 par. 8}

The words that Jesus uttered proved the hearts of many who professed to be his followers, and "from that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." {RH, April 14, 1891 par. 9}

Christ brought a testing truth to bear upon his disciples at that time, and had they borne the test, they would have manifested the faith that makes the soul a partaker of the divine nature; but the test found their faith an empty profession, and at the suggestion of the enemy they were turned against their Lord. The difficulties, the self-denials, seemed more than they could surmount, and they walked no more with him. {RH, April 14, 1891 par. 10}

We shall all be tested by trial and temptation, and we shall be able to endure only by having genuine faith, by having root in ourselves. It will not do for us to depend upon others. We must know that we have a hold from above. May God help us to realize the importance of examining our hearts to see whether or not we are in the faith. There are many who will fail because they do not gather every ray of light emanating from the word of life; they do not cherish the divine precepts, and dwell upon the precious promises of God. If they did this, fruits of righteousness would appear in their life, and every day they would be growing stronger and stronger, and more and more like Christ. {RH, April 14, 1891 par. 11}

Our bodies are composed of what we eat; and by partaking of nourishing food, we have good blood, firm muscles, and vigorous health. So in our spiritual nature, we are



composed of what we dwell upon. If we take the lessons which Christ has given us, and make them practical, living out his instructions, we are then eating the flesh and drinking the blood of our Saviour, and becoming more and more like him in life and character. In this way we come to know that his going forth is prepared as the morning. How is that? When the day dawns, the light is faint and subdued; but as the sun rises, its light increases and strengthens, until its rays reach the perfect day. This is the way in which the Christian's light is to increase. We are to know more of Christ today than we knew yesterday; we are to grow in grace and in the knowledge of our Lord and Saviour; we are to trust him more in trial and difficulty, looking to him as the author and finisher of our faith. In sorrow and temptation we are to realize that he is touched with the feeling of our infirmities; that he was a man of sorrows and acquainted with grief; that he was wounded for our transgressions, and by his stripes we are healed. {RH, April 14, 1891 par. 12}

Christ has promised, "Him that cometh to me I will in no wise cast out." He will hear and answer our prayers, and faith appropriates the rich promises of God, believing they are for us. As we accept the promises of God, we grow stronger in faith, and find the word of the Lord fulfilled as he has spoken it. We may feel our weakness and unworthiness, and because of this, realize our dependence upon God. Every one of us can have a rich experience in the things of God if we will utterly forsake our sin and submit ourselves to God. O, how can we cherish impurity in the soul when Christ has died for us, that we may become partakers of the divine nature, and escape the corruption that is in the world through lust? We are to be sanctified through the truth, and this sanctification is not the work of a moment, but of a life-time. We must all learn to lean upon Jesus; for the time will come when we shall be scattered, and we cannot lean upon one another. Christ is ready to give us the help we need. The Bible is full of precious treasure, but we must dig for it as did the man who purchased the field of treasure. In this way we shall learn what it is to have living faith. Many are enfeebling the mind by the reading of stories and novels, and are losing their relish for the word of God. They are becoming mental inebriates, and will be unable to look at the solemn questions of life and destiny in the right light, unless they put away this practice. Search the Scriptures, and know what is truth. Lean upon God, and know what is living faith, and live by every word that proceedeth out of the mouth of God. {RH, April 14, 1891 par. 13}

**PERIODICALS / RH - The Review and Herald / April 21, 1891 "What Shall We Do, That We Might Work the Works of God?" [SERMON AT WORKERS' MEETING, GRAND RAPIDS, MICH.] - By Mrs. E. G. White. - (Concluded.) -**

**April 21, 1891 "What Shall We Do, That We Might  
Work the Works of God?"  
[SERMON  
AT WORKERS' MEETING, GRAND RAPIDS, MICH.]**

**By Mrs. E. G. White.**

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**(Concluded.)**  
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When Philip had found Jesus, he was not content to keep the knowledge of the Messiah to himself. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is the best way to test the truth. With softened and subdued hearts, with the Holy Spirit resting upon you, come to the oracles of truth; see for yourselves what is truth. We do not ask you to believe because we present truth to you, but believe because you have proved for yourself that it is truth.

{RH, April 21, 1891 par. 1}

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Nathanael had been praying to God, and Christ beheld his devotions. How many of us have been offering prayer to Heaven? God sees us wherever we are, and he knows the intents and purposes of our hearts; nothing escapes his notice. Do we believe in Christ? Do we believe that he laid aside his glory, his majesty, his high command, his royal robes, to become a man of sorrows, and acquainted with grief? Then how can we sin against him? How can we grieve the Holy Spirit of God? How can we bruise Jesus, and put him to an open shame? If you were eating of his flesh and drinking of his blood, you would not do this. Christ has presented before us eternal life, but we can have it only by thorough identification with Christ, by showing that Christ's life is woven into our experience, that we have passed from death unto life. If we are eating Christ's flesh and drinking his blood, his life will be in us, and we shall bear the same relation to him as the branch does to the vine. The branch receives nutriment from the parent stock, and those united with Christ receive nourishment from him. The branch bears fruit of the same kind as that of the vine. If you are a part of Christ, and identified with him, you are eating his flesh and drinking his blood, and through this living experience you become sons and daughters of God. {RH, April 21, 1891 par. 2}

But the children of God need not think to reach heaven without suffering, for we are to be partakers of Christ's sufferings. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." There is work to be done for those around you, that cannot be neglected. Your children are to be educated in the truth. Parents should talk to their little ones of Jesus, and of the plan of salvation. They should weave precious lessons of the life and character of Christ into their children's minds that they may become the followers of Christ and heirs of eternal life. There is much talk of foreign missionary work, but the home work is neglected. The greatest mission field is right at your fireside, and the great need is that of fathers and mothers in

Israel. When parents begin to realize the great responsibility that rests upon them, they will take up this home missionary work, and train their children for heaven. They will give their little ones line upon line, and precept upon precept. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It is in this way that parents are to keep ever before themselves and their children the great standard of righteousness. If they are condemned in their course of action, if the defects of their character are pointed out to them, they are to cleanse themselves, to overcome by the blood of the Lamb. {RH, April 21, 1891 par. 3}

The professed people of God should pray more, and talk less; for we are altogether too earthly. Our minds dwell too much on earthly things. We are to be as pilgrims and strangers on the earth, passing on to a better country. We are to be in earnest in our efforts for gaining eternal life. The blessed Saviour has a crown waiting for us. It is to be decided by us whether or not we shall have that crown. Christ must be revealed in your daily life. There must be no angry words spoken in the home, no seeds of coarse, common talk sown in your children's hearts, or they will have no confidence in you when you speak in meeting. God help us to have the peace of Christ in our hearts, that we may teach our children the way of life and peace! We may have a little heaven to go to heaven in, if Christ breathes upon us his Holy Spirit. His love will be with us, and we shall be acquainted with him, and can bring him into our families. {RH, April 21, 1891 par. 4}

We should abstain from all evil-speaking and evil-surmising. Our children will be in danger of losing all respect for religion if we indulge in criticism of others. Let us talk of the love of Christ, of the commandments of God. Teach your children to be kind and courteous to all, and especially to respect the old. If you do all that God has given you to do, you will have no time to criticise your neighbors. You have your own little plat of ground to work upon; the unsightly weeds must be removed from your own dooryard. You must teach your children the way of life, and educate them to bear burdens at home. In this way they will be educated to bear burdens in the church, and will become lightbearers for God. You have a work to do to see that Satan does not sow his poisonous seeds in the hearts of your children. You may not have time for adorning your houses, but if the characters of your children are made beautiful, you will meet the approval of God. You will not have time to put ruffles and unnecessary ornaments upon your garments, for you will realize that you have a great work to do for Christ. If parents desire their children to have noble characters, they must guard against light and trifling talk, and give them line upon line, and precept upon precept of truth. May God help you to take hold of the work intelligently; for if there is not a work to be done in this direction, then God has never spoken by me. {RH, April 21, 1891 par. 5}

Instead of indulging in jesting and joking, suppose you begin to exalt Jesus, talking of his wonderful charms. Make your children acquainted with the divine Redeemer of mankind; for they do not know him. If you had good home religion, you would be a

bright and shining light, and represent Christ to a lost world. Let no murmuring escape your lips, but talk of the love of God. Christ is soon coming, and is it not time that we were getting ready for his glorious appearing? {RH, April 21, 1891 par. 6}

Enoch walked with God 300 years, and we can walk with God from day to day. He had in his heart the living principles of the law of God, and the Holy Spirit rested upon him. He looked forward to the coming of Christ, and prophesied of the appearing of our Lord that is now so near at hand. If we believe that Christ is soon coming, we shall talk of our hope. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Christ has warned us to watch and pray that we may be ready for his coming; and shall we not watch and be patient? Shall we be deceived by the powers of darkness? May God help us that our lamps may be found trimmed and burning! {RH, April 21, 1891 par. 7}

In the parable of the virgins, five were found wise, and five foolish. Can it be possible that half of us will be found without the oil of grace in our lamps? Shall we come to the marriage feast too late? We have slept too long; shall we sleep on, and be lost at last? Are there those here who have been sinning and repenting, sinning and repenting, and will they continue to do so till Christ shall come? May God help us that we may be truly united to Christ, the living vine, and bear fruit to the glory of God! Many feel rich, and regard themselves as in need of nothing; but may such confess their sins, and let the Spirit of God into their hearts. O, let us fear to go on in our evil, unrepenting state, lest we become like Judas, and finally betray our blessed Lord! {RH, April 21, 1891 par. 8}

Shall we not break off our sins by righteousness, and have our conversation in heaven, whence we look for our Saviour? Shall we not talk of our Saviour until it becomes natural for us to do so? If we do not order our conversation aright, we shall not see the salvation of God. Satan will take possession of the heart, and we shall become low and sensual. Let us elevate the thoughts, and take hold upon things that are of real value, gaining an education here that will be of value in the world to come. Shall we not seek the Lord with earnestness, repent of our backslidings, mourn that we have neglected his word, that we do not know the truth better, and turn to him with all the heart, that he may heal us, and love us freely? Today let us take a step toward heaven. Christian character is not achieved in an instant, but day after day we are to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity. It is in this way that we are to be made ready for the coming of Christ. If we do not advance in the light, we shall be among that company who sit in darkness, for whom no place is found in heaven. {RH, April 21, 1891 par. 9}

John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire. {RH, April 21, 1891 par. 10}

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." This is the company with whom we desire to stand. Then let us show it by our works, and remove from our hearts everything that will shut out Jesus. The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! I must have the Spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The day of judgment is upon us. O that we may wash our robes of character, and make them white in the blood of the Lamb! {RH, April 21, 1891 par. 11}

**PERIODICALS / RH - The Review and Herald / April 28, 1891 Changed Into His Image. - By Mrs. E. G. White. -**

**April 28, 1891 Changed Into His Image.**

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**By Mrs. E. G. White.**  
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Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. {RH, April 28, 1891 par. 1}

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as of the Lord the Spirit." It is impossible for any of us by our power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter,

which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image. {RH, April 28, 1891 par. 2}

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only common-place things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christ-like. {RH, April 28, 1891 par. 3}

Enoch kept the Lord ever before him, and the inspired word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. {RH, April 28, 1891 par. 4}

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their will is crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. {RH, April 28, 1891 par. 5}

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. {RH, April 28, 1891 par. 6}

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The



wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." {RH, April 28, 1891 par. 7}

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ. {RH, April 28, 1891 par. 8}

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. {RH, April 28, 1891 par. 9}

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." {RH, April 28, 1891 par. 10}

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, cannot expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God. {RH, April 28, 1891 par. 11}

**PERIODICALS / RH - The Review and Herald / May 5, 1891 "Whatsoever a Man Soweth, That Shall He Also Reap." [SERMON PREACHED AT MOSS, NORWAY, JUNE 19, 1887.] - By Mrs. E. G. White. -**

**May 5, 1891 "Whatsoever a Man Soweth, That Shall He Also Reap."**

**[SERMON PREACHED AT MOSS, NORWAY, JUNE 19, 1887.]**

**By Mrs. E. G. White.**

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"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." {RH, May 5, 1891 par. 1}

We are assured that God is acquainted with all our works. "Be not deceived; God is not mocked." Our lives are all open before him with whom we have to do, and "he that soweth to his flesh shall of the flesh reap corruption." What is it to sow to the flesh?--It is to follow the desires and inclinations of our own natural hearts. Whatever may be our profession, if we are serving self instead of God, we are sowing to the flesh. The Christian life is a life of self-denial and cross-bearing. We are to endure hardness as good soldiers of Jesus Christ. Have we enlisted in the service of the Lord, and are we indeed his soldiers? If we are the soldiers of Christ, it is our business to follow his directions, to obey orders implicitly. We are not our own, and we cannot plan for selfish gratification and pleasure. We cannot inquire, What is for our convenience, but only, What are our orders? No one looks upon the life of a soldier as a life of self-pleasing and gratification. {RH, May 5, 1891 par. 2}

We are on the battle-field today, and two great forces are ever contending for the mastery. The word of God declares, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Ever since his rebellion and expulsion from heaven, Satan has been seeking to wrest souls from Christ. It would be well for every one of us who profess to be children of God, to inquire, In which army am I serving? Am I under the blood-stained banner of Prince Emmanuel, or under the black banner of the prince of darkness? {RH, May 5, 1891 par. 3}

My text declares that God is not mocked. God understands whether he has the whole heart's service, or whether we are simply professors of religion. The truth of God must be enshrined in the heart, and we must be determined to fight the battles of the Lord, if we would come off conquerors with the final triumph of the truth; for the truth will triumph gloriously. What are you sowing in your daily life? Are you sowing to your flesh? Are you thinking only of your pleasure, your convenience? sowing to pride and vanity and ambition? "Whatsoever a man soweth, that shall he also reap." If you are sowing faith, rendering obedience to Christ, you will reap faith and power for future obedience. If you are seeking to be a blessing to others, God will bless you. We should bring all the good possible into our lives, that we may glorify God, and be a blessing to humanity. The Lord has made it possible for us to have a righteous character in this life, that we may reflect the image of Christ to the world, and bring hope and joy to others. The joy we give to others will be reflected upon us again; for as we sow, we shall reap. But if we educate our souls in the line of doubt, we shall reap doubt at a time when faith and confidence are most essential, and shall be powerless to hope and believe. If we talk doubt, and question the dealings of God, we shall have an abundant harvest of doubt and questioning to reap. We shall be sowing to the flesh, and of the flesh shall reap corruption. {RH, May 5, 1891 par. 4}

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Abundant provision has been made that all who desire to live a godly life may have grace and strength through Jesus, our divine Redeemer. The Christian's life is not to be one of burdens and cares, although the cross must be lifted and the burdens borne; for the servants of God are to draw peace and strength from the Source of their strength, and in so doing they will find life full of happiness and peace. {RH, May 5, 1891 par. 5}

He who seeks to serve God and mammon at the same time, will find only unrest and trouble; for a double-minded man is unstable in all his ways. When you have an eye single to the glory of God, it will be easy to serve your Lord, easy to walk in the path to heaven. The whole being must be consecrated to God; for our precious Saviour never shares a divided heart. Our inclinations and desires must be under the control of the Spirit of God, and then we shall be strengthened to fight the good fight of faith. We should daily ask, What are the Captain's orders? {RH, May 5, 1891 par. 6}

We are to be representatives of Jesus in this world. Are we fulfilling this solemn obligation, or are we misrepresenting our precious Lord, because of our unconsecrated lives? It is our privilege and duty to walk even as Christ walked; for "he that saith he abideth in him ought himself also so to walk, even as he walked." Jesus said of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, May 5, 1891 par. 7}

How many instead of glorifying God, instead of influencing others in the path of right, are swayed themselves by the evil influences that surround them. The lack of devotion in others, the pride, the hardness of heart, all lead these half-hearted Christians to take a position of indifference and infidelity, and they fail to realize that they are to be representatives of Christ, that they are to prove to the world by a life of godliness, that they are the true followers of Christ. Those who desire to be the disciples of the Lord must fix their eye upon the Author and Finisher of their faith. They need not be in a state of uncertainty and unhappiness; for if they give themselves wholly to the Lord, they may have confidence in God. The religion of Christ is not a religion of mere emotion. You cannot depend upon your feelings for an evidence of acceptance with God; for feelings are variable. You must plant your feet on the promises of God's word, you must walk after the example of Jesus, and learn to live by faith. Satan may pour in his temptations upon you; but you have the promise of God, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We should be faithful in the performance of our vows before God. {RH, May 5, 1891 par. 8}

We are to cultivate the loveliness of Christian character, and to seek the inward adorning that we may show forth the praises of him who hath called us out of darkness into his marvelous light. But how many seem to think only of the outward adorning, and they make it evident that they are not in Christ, by the apparel in which they deck themselves. They live to gratify self, to please the world, and have not an eye single to

the glory of God. The Christian is not to live to please the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall by my sons and daughters, saith the Lord Almighty." Shall we not comply with this condition, when it involves so great a blessing and reward? {RH, May 5, 1891 par. 9}

The religion of Christ never degrades the receiver; it ennobles and elevates. Upon certain conditions we are assured that we may become members of the royal family, children of the heavenly King. Is not this exaltation something worth seeking for? Through faith in Christ, and obedience to the requirements of his law, we are offered a life that shall run parallel with the life of God. And in that immortal life there shall be no sorrow, no sighing, no pain, no sin, no death. O that we might be more heavenly minded, and bring more of heaven into our life and conversation! But with all the rich promises of God, how many seem wholly absorbed in the things of earth. They are all taken up with the thought of what shall we eat, what shall we drink, and wherewithal shall we be clothed? God would not have us center our minds upon the things of this world. We are not to seek for our selfish gratification, but to center the mind upon Christ. Are you separating yourself from everything that will separate you from God? If you are in close connection with God, you will talk of him, you will have an abundance in your heart of the things of heaven. Shall we not change the order of things, and sow to the Spirit? Why do you not appreciate your Redeemer more? Why do you not think of him, and talk of him to others? The Lord is waiting to do great things for his children who trust in him. Do we expect to dwell with Christ in the eternal world? Then we must dwell with him here, that he may help us in every time of trial and temptation, and make us ready for his coming in the clouds of heaven. He will reward every man according to his works, and every secret thing will be brought into judgment. We shall find then that only those who have lived by every word that proceedeth out of the mouth of God will be saved. We must plant our feet on the word, the solid rock of truth. We must search carefully throughout the Scriptures to see if we are indeed working the works of God. The beauty and grace of Christ must be woven into our characters. We cannot keep Christ so apart from our lives as we do, and yet be fitted for his companionship in heaven. He is to be the all in all of heaven, and must be our all in all upon earth. {RH, May 5, 1891 par. 10}

If we are acquainted with Christ here, we shall be kind and courteous, tender-hearted, forbearing, patient. I entreat you to sow to the Spirit. Every temptation resisted, will give you power to sow to the Spirit in another time of trial. But I ask, How do your conflicts result now? Are you without a vital connection with Christ? If so, you will be overcome by the flesh, and the warfare between the flesh and the Spirit will terminate in defeat to the Spirit. You will lean to self-indulgence, to self-gratification. O, take hold of Christ's strength, and make peace with him! Then you will be enabled to practice self-denial, and to sow to the Spirit. I point you to the cross of Calvary. The path from the manger to Calvary is marked with the foot-prints of self-denial. Who of you are willing to become partakers with Christ of his sufferings? "If we suffer, we shall also reign with him." "For your sakes he became poor, that ye through his poverty might

be rich." We should be just as willing to bear shame, reproach, and suffering for the Majesty of heaven, as he was to endure the cross for us. {RH, May 5, 1891 par. 11}

Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." O, remove everything that obstructs the entrance to your heart, and let the Saviour in. Humble your hearts before God, that he may give you his Holy Spirit. Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." You cannot follow Christ unless you are willing to bear the cross at every step. "The friendship of the world is enmity with God." We must take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary. The blessing of God will rest upon every soul that makes a full consecration to him. When we seek for God with all the heart, we shall find him. God is in earnest with us, and he wants us to make thorough work for eternity. He has poured out all heaven in one gift, and there is no reason why we should doubt his love. Look to Calvary. Christ died for you, and what greater evidence of God's love could you ask than that which has been given in the life and death and intercession of Jesus? {RH, May 5, 1891 par. 12}

God asks you to give him your heart. Your powers, your talents, your affections, should all be surrendered to him, that he may work in you to will and to do of his good pleasure, and fit you for eternal life. Accept the invitation of Christ. He bids you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." O that we might press toward the mark for the prize of our high calling in Christ Jesus! What more can God do than he has done? Let us empty our souls of all enmity, all foolishness, and by living faith connect with Jesus. Draw nigh to God, and he will draw nigh to you. Christ will pardon your transgressions, and receive you graciously. {RH, May 5, 1891 par. 13}

--There is just as much self-denial required today as there was in the starting of the message.--Mrs. E. G. White. {RH, May 5, 1891 par. 14}

**PERIODICALS / RH - The Review and Herald / May 19, 1891 Resisting Temptation.  
[MORNING TALK AT GRAND RAPIDS, MICH.,] - By Mrs. E. G. White. -**

**May 19, 1891 Resisting Temptation.**

**[MORNING**

**TALK AT GRAND RAPIDS, MICH.,]**

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**By Mrs. E. G. White.**

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The people of God have allowed many things to come in between their souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage ground where God would have them, and they should



realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation. {RH, May 19, 1891 par. 1}

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not necessary to fall under temptation; for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." {RH, May 19, 1891 par. 2}

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?--It means that the prince of evil could find no vantage ground in Christ for his temptation; and so it may be with us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {RH, May 19, 1891 par. 3}

As a people, we are looking for the coming of the Lord in the clouds of heaven; and how carefully should we examine our hearts that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion; they are to be controlled by the Spirit of God. But many become the sport of the enemy, because when temptations comes, they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumbling-blocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations; for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every emergency, as a child would come to its parents. {RH, May 19, 1891 par. 4}

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We cannot be in darkness if



we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty, and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations. {RH, May 19, 1891 par. 5}

Take courage, tempted soul; for the Lord knoweth them that are his. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work. {RH, May 19, 1891 par. 6}

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I don't feel any different, and I didn't expect I should." This is the way that many present themselves before God; they would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, or think that the Lord will hear them, and their petitions are in vain; for they go away as they came. {RH, May 19, 1891 par. 7}

We must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work, and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of fault-finding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow; for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you. {RH, May 19, 1891 par. 8}

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of

ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them. {RH, May 19, 1891 par. 9}

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken! How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance. {RH, May 19, 1891 par. 10}

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in church will amount to nothing. Unless you manifest meekness, kindness, courtesy, in your home, your religion will be in vain. If there was more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he said, and rest your whole weight on his promise. {RH, May 19, 1891 par. 11}

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind,

of speaking choice words, of acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels. {RH, May 19, 1891 par. 12}

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience, keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or a small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If you are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew and square and polish us? Have we faith to rest in him? {RH, May 19, 1891 par. 13}

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O, let us come up to the help of the Lord, to the help of the Lord against the mighty! We have truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls. {RH, May 19, 1891 par. 14}

**PERIODICALS / RH - The Review and Herald / May 26, 1891 Lessons From the Time of Elijah. - By Mrs. E. G. White. -**

**May 26, 1891 Lessons From the Time of Elijah.**

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**By Mrs. E. G. White.**  
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In the days of Elijah there was great apostasy in Israel. Ahab, the king, had connected with himself men and women who had departed from the living God, and turned to the service of idols. The king should have been loyal to God, one who by both influence and example would have bound his people to God; but instead of this, he joined with apostates, and led the people into idolatry. Leading men are endowed with great influence for good or evil, and their responsibility is very great. Ahab had used his influence to propagate evil, and Israel sank deeper and deeper into sin. {RH, May 26, 1891 par. 1}

Elijah was a worshiper of the living God, and his soul was stirred within him as he saw apostasy prevail, and the people of God follow the customs of the nations around them. He was a man of prayer, and he sent up fervent petitions that God would arrest the tide of evil that seemed about to sweep Israel into perdition. God regarded his prayer, and he was commissioned to announce to Israel, in the presence of the king, that God would bring chastisement upon his people. They had dishonored God in the sight of the nations, and as a result, darkness as a thick cloud enveloped them, and abominations accumulated within their borders. In every direction they had reared the

temple of idolatry, the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. Satan swayed his scepter over Israel, and the moral atmosphere was clouded with the smoke of national idolatry. {RH, May 26, 1891 par. 2}

In this time of great depravity, Elijah made his way to Ahab, the leader of the apostasy. In his presence he reached forth his hand to heaven, and declared, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." In making such an announcement it might seem that Elijah was taking great risk. If dew or rain had come with no command from Elijah, the king would have represented him as a false prophet, and the priests of Baal would have attributed the blessing to a deliverance wrought by their idol, and would have exalted Baal as triumphant over Jehovah. {RH, May 26, 1891 par. 3}

The judgment threatened was so unexpected, so terrible, so sudden, that Ahab seemed paralyzed, and he did not realize that the prophet had left his presence unrebuked, until the man of God had gone beyond recall. Then the king roused his servants, and called for the man who had declared that heaven was shut up according to his word. But Elijah was not to be found, and neither dew nor rain fell upon the land of Israel for three years and a half. {RH, May 26, 1891 par. 4}

The object of this affliction was to arouse Israel to a realization of their sin, to bring them to repentance, and turn them to God, that they might honor Jehovah as the only true and living God. After three years and a half of drought, the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." The king obeys this command as though he were the servant, and Elijah the king. Then Elijah orders them to bring two bullocks, one for the prophets of Baal, and one for himself, and he bids the prophets dress their bullock and put it on the altar, and call upon Baal for fire. He says, "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well." {RH, May 26, 1891 par. 5}

The priests of Baal called aloud, and cut themselves, even unto the going down of the sun, but there was no response from their idol; for "there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord." Then he had the people pour on twelve barrels of water. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and

that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." {RH, May 26, 1891 par. 6}

Before the sacrifice, Elijah had said, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." After the destruction of the prophets of Baal, Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." After the king's departure, Elijah went up to the top of Carmel; "and he cast himself down upon the earth, and put his face between his knees." When he had bidden Ahab go up and eat and drink, did he have an evidence that the showers were about to fall? Did he see the clouds in the heavens? Did he see the rain, or hear the thunder?--No; he spoke these words because the Spirit of the Lord moved upon his mind, and led him to believe that his prayer would be heard. He had done all that was possible to make manifest his faith, and now he began to pray for the outpouring of the abundance of rain. {RH, May 26, 1891 par. 7}

He "said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times." The servant watched while Elijah prayed. Six times he returned from the watch, saying, There is nothing, no cloud, no sign of rain. But the prophet did not give up in discouragement. He kept reviewing his life, to see where he had failed to honor God, he confessed his sins, and thus continued to afflict his soul before God, while watching for a token that his prayer was answered. As he searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness, the answer came. The servant appeared, and said, "Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." {RH, May 26, 1891 par. 8}

There are many lessons to be drawn from the experience of Israel and of the prophet of God. We are living in a time of apostasy similar to the time of which we have read; for there is great religious declension in the churches, among the professed people of God. The children of God should have a realization of their accountability, and should direct their hearts toward God, seeking for strength and grace with an earnestness which they have never before manifested. There never was a more solemn time in the history of the world than the time in which we are now living. Our eternal interests are at stake, and we should arouse to the importance of making our calling and election sure. We dare not risk our eternal interests on mere probabilities. We must be in earnest. What we are, what we are doing, what is to be our course of action in the

future, are all questions of untold moment, and we cannot afford to be listless, indifferent, unconcerned. It becomes each one of us to inquire, "What is eternity to me?" Are our feet in the path that leads to heaven, or in the broad road that leads to perdition? {RH, May 26, 1891 par. 9}

All around us the world is manifesting intense activity. There is a feeling of apprehension among all people; they are looking for some great event, but know not what it is to be. The state of affairs in Europe excites men's fears, and all are looking for those things that shall come upon the earth, and their hearts are failing them for fear. The nations are filled with anxiety, and there is a spirit of unrest and tumult on every hand. If ever there was a time when men should know their position, it is now. No man can afford to go on blindfolded, not knowing in what road he is traveling, but careless and hoping to come out right in the end; for great and disastrous will be his awakening. Those who do not appreciate eternal life enough to work diligently for it, will never obtain it. Those who are seeking earthly pleasure, worldly gain and honor, will never make a success of winning eternal life, unless they repent, and turn to God with all the heart. {RH, May 26, 1891 par. 10}

How many seek their pleasure in the gaming-table, in attending the theater, while thoughts of God and eternity are put far from their minds! They think more of what they shall eat, what they shall drink, and wherewithal they shall be clothed, than of the salvation of their souls; and can these expect to gain heaven when they neglect the great salvation purchased for them at infinite cost? They give no proof that they love God, no proof that they love the atmosphere of heaven. By the characters they develop they say distinctly that they are in the broad road that leads to ruin. {RH, May 26, 1891 par. 11}

Those who make a success of the Christian life will count all things as loss for the excellency of the knowledge of Christ. Only those who are abiding in Christ, can know what true life is. They realize the value of true religion. They have brought their talents of influence and means and ability to the altar of consecration, seeking only to know and do the will of him who has died to redeem them. They know that the path they must travel is strait and narrow, and that they will have to meet many obstacles and temptations, as they resist the enticements of the broader road that leads to ruin; but they will discern the footsteps of Jesus, and press onward toward the mark for the prize of the high calling in their Lord and Saviour. They will choose the royal way that leads to heaven, although it is strait and narrow; for they have respect unto the recompense of the reward. {RH, May 26, 1891 par. 12}

**PERIODICALS / RH - The Review and Herald / June 2, 1891 Cease From Idolatry. -  
By Mrs. E. G. White. -**

**June 2, 1891 Cease From Idolatry.**

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As Christians, God has claims upon us, and we should continually seek to realize that we are not our own, but have been purchased at an infinite price, even with the life of God's dear Son. As the purchase of the blood of Christ, as his representatives on earth, we sustain important relations both to the church and to the world. We are commissioned to go into all the world and preach the gospel to every creature. We are under obligation to do all in our power to save souls for whom Christ has died. Christ has made an infinite sacrifice in our behalf, and we should show that we appreciate this sacrifice by doing all in our power to forward the work of salvation. {RH, June 2, 1891 par. 1}

In his sermon at Nazareth, Jesus declared that he had come to fulfill the word of the Lord by the prophet Isaiah. He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This was the mission of Christ to our world, and he is our example in all things. Through the power of his grace we are to take up the work where he left it, and carry it forward to completion. We are to relieve the miseries of our fellow-men as far as we can, and to pray that our pitying Redeemer will comfort and help where we cannot. We all have a work to do for the Master. We are to break the bands of oppression, to proclaim deliverance to those who are bound in the fetters of vicious habits. By precept and example we are to aid our fellow-men, that they may reach a higher and nobler life, aiding them to the utmost of our ability to enlarge their capacity, to increase their happiness, and to obtain a moral fitness for the life to come. {RH, June 2, 1891 par. 2}

There are hundreds professing to believe the truth, who are doing nothing except to serve themselves, who should be engaged in most earnest work for the Master. They should yield their hearts to God, purify their souls by obedience to the truth, and let the love of Christ enlarge their natures, so that they may come into sympathy with their fellow-beings who need the aid of Christian love and unselfish effort. If all who profess to be followers of Christ would follow him in deed and in truth, many souls would be rescued from the snare of the enemy. The language of those who would be laborers together with God, would be, "Jesus, my Master, died for a ruined world, leaving me an example that I should follow in his steps. I must do for others as Christ has done for me." Selfishness and indifference must be put far from the children of God; for a great work waits to be done for the world. {RH, June 2, 1891 par. 3}

We cannot all preach, but we can all act some humble part in the work of God. We cannot all go forth as did Luther and other noble reformers, but we can fill some humble place, and be laborers together with God. But many who have ability to work for God fail to accomplish anything in his service. They choose to follow plans for their own selfish pleasure, while souls are perishing whose blood will be required at their hands. Brethren and sisters, we must put on the whole armor of God, and work while it is called today. Many are doing nothing who could do much for God, if they would give themselves wholly to him. Their minds are now crippled with selfish thoughts and

desires, and they are kept from the work of God by engaging in needless labor for themselves. Many are employing their time in conforming to the world, while souls are left to perish in darkness. Much that might be done by sisters is left undone, because they fail to cultivate their God-given ability in the right direction. Although they profess to be followers of Christ, the Saviour does not abide in their hearts by faith. {RH, June 2, 1891 par. 4}

If half the time devoted to dress and display were devoted to the study of the Scriptures and to prayer, the minds of many of my sisters would be enlarged and enriched, strengthened and disciplined, and they would be fitted to bless and help souls that are perishing for the bread of life. Painstaking, determined effort would result in blessing to those who labor and those who are perishing. Do you feel better prepared to search the Scriptures, to engage in secret prayer, to bear testimony in social meeting, after devoting hours to the needless ornamentation of your clothing? There is a class of women in the world who appear very fair to the eye, but within they are full of corruption. Is this the class you are seeking to imitate? Are you neglecting the inner adornment, and devoting probationary time to the decoration of your apparel? In this way you make it manifest that you do not appreciate the inward adorning of a meek and quiet spirit, which is of great price in the sight of God. Shall not those who believe present truth, cease from idolatry? Put away your idols, and humble your hearts before God. {RH, June 2, 1891 par. 5}

Will not those who profess to be followers of the meek and lowly Jesus clothe themselves in modest apparel, adorning themselves with good works, as becometh women professing godliness? Do not say, "After I have worn out this garment, I will make the next plainer." What zeal, what earnest effort, what skill, what patience, you manifested in fashioning that garment according to the prevailing style; and can you not now manifest just as much zeal in refashioning it to meet the approval of God? Can you not work as hard to conform to God's order as you did to conform to the order of fashion? You could afford time, effort, and money to place yourself in harmony with the world, and can you not now manifest zeal in seeking to stand upon the Bible platform? {RH, June 2, 1891 par. 6}

The apostle says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Peter writes concerning the apparel of women, saying, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." And Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." {RH, June 2, 1891 par. 7}

Great neglect has been shown in the matter of bringing our church-members up to the standard of the Bible in this matter. After admonition, after time for Bible study and

reflection, those who are walking contrary to the Scriptures, and will not reform, should be suspended from the church. The church is weakened, her power is enfeebled, her influence is limited, because church-members fail to live in accordance with the directions of the Bible. The example of those who follow the fashions of the world has a disastrous effect upon other members of the church. Many seek to imitate the dress of those who go into extravagance on this matter. Those who cannot afford to make the display, feel that the contrast between their simplicity and the fashion of their sisters is too sharply defined. In seeking to make the contrast less striking, they conform to the world, and expend their little all on dress. They give time and effort to make an appearance which they consider more respectable, and often sacrifice health, happiness, and the favor of God for the sake of dressing as do others who are not following the directions of the word of God. Some of our sisters have been so sensitive over the contrast between their appearance and that of their more dressy sisters, that they have refused to come to church on the Sabbath day. {RH, June 2, 1891 par. 8}

My sisters, let us face the mirror of God's holy law, and test our spirit and character by the first four and last six commandments. The first four commandments require that we should love God with all our heart, might, mind, and strength; and anything that tends to draw the mind away from God, assumes the form of an idol, occupying the thought, and consuming the time, and crowding out of the soul-temple the spirit of Christ. O, how much means that should go to the cause and work of God is laid upon the altar of idols! Unless God is enthroned in the heart, the commandments are violated; for we have other gods before the Lord of hosts. "Thou shalt love the Lord thy God with all thy heart." "Thou shalt have no other gods before me." Examine your thoughts and actions in the light of God's law, and see if you have not failed in your duty to your fellow-men. Can a true follower of Christ so forget the sacrifice made in behalf of fallen man, that he will become careless of the time and means intrusted to him of Heaven to do good to others? The means we have is ours only to relieve the necessities of ourselves and others. The money expended for the gratification of selfish desires in dress or in any other way, is money lost to the cause of God. {RH, June 2, 1891 par. 9}

Shall not the glory of God and the good of others be our first object in life? Many seem to think that dress is of no importance in the eyes of the Lord. The matter of dress, separated from everything else, may not be of so great consequence, but the evils resulting from extravagant dress are by no means few or unimportant, since they endanger the spirituality of the church. Time that should be devoted to the improvement of the mind, and to the benefiting of souls that are perishing, is given to needless work, that the dress may be made attractive. Meditation and prayer are neglected, while the mind is filled with methods of conforming to the world. Those who give much time and thought to dress, fail to bring themselves into connection with God by the study of the Scriptures, by meditation on his ways and work. Intemperance in dress is increasing. Now one fashion and then another takes the attention, and souls are drawn away by fashion from the things that pertain to their eternal interest. None can afford the outlay necessary for dressing in the height of style, for it involves robbery toward God, nor can any afford the loss of spirituality that is sure to follow. They will become bankrupt in the

things of God. {RH, June 2, 1891 par. 10}

Let those who have been expending means and time and thought on needless decoration of themselves, face the mirror of God's law and behold their real defects. Do not make excuses, but pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." If the money used in multiplying pictures of yourselves were devoted to the cause of God, if means expended for mere selfish gratification were turned into the channel that flows to the treasury, our missionaries would be well supplied with the necessaries of life, our publishing houses would not be burdened with debt, and the treasury would be full and running over. Complaints would not be heard concerning our inability to extend our missionary operations. {RH, June 2, 1891 par. 11}

Let all who profess to be members of Christ's body, look at the facts candidly and carefully, and put the question to their souls, "Am I living in obedience to the first four commandments? Do I love God supremely?" We should be jealous of ourselves with a godly jealousy, and be more critical over the condition of our own souls than over the condition of the souls of our neighbors. We should criticise our motives, test our thoughts. Is God the subject of our meditation? Do we love the Bible? Do we love the hour of prayer? Or will we neglect it in order to adorn ourselves to attract attention to self? Do you devote your time to dress instead of to the study of God's precious word, which would broaden your understanding and make your heart glow with truth that you could communicate to others? Are you reluctant in your attendance at social meeting? Do you feel no zeal, no pleasure, in speaking of the love of Christ? If this is the case, you are cherishing some idol. {RH, June 2, 1891 par. 12}

Have you compared your life and character with the last six commandments? Do you love your neighbor as yourself? There is missionary work to be done. The skill, taste, patience, that is used in decorating your dress, should be devoted to Christ. I have felt sad as I have heard some of our sisters excusing themselves from the work of God on the plea that they had no ability. They declared they did not know how to be laborers together with God. O, it is time that all the professed servants of God knew how to work with Christ for the salvation of precious souls for whom he died. Christ can give you wisdom, experience, and spiritual knowledge, so that you may be workers with him. The same tact, perseverance, energy, employed in trimming your dresses, would be available in the work of God, if it were directed under his guidance to teaching others the way of truth, and to building up the spiritual interests of his cause. Many who make these excuses show by their dress that they know how to endure perplexity, how to work energetically; and these very qualities given to Christ would be made of use in saving the souls of men. {RH, June 2, 1891 par. 13}

My sisters, my brethren, shall we not all put away idolatry? Let us leave the fashions, let us leave all forms of self-gratification, to those who have no time for, nor interest in, the salvation of their own souls or the souls of others. Let us make it our one great interest to work for God and humanity, to win heaven ourselves, and to direct the feet of others into the path that leads to eternal life. {RH, June 2, 1891 par. 14}

**PERIODICALS / RH - The Review and Herald / June 9, 1891 Prayer and Faith. - By Mrs. E. G. White. -**

**June 9, 1891 Prayer and Faith.**

**By Mrs. E. G. White.**

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Important lessons are presented to us in the experience of Elijah. When upon Mount Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would not have been answered, but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we would become careless, and fail to realize our dependence upon him, and our need of his help. {RH, June 9, 1891 par. 1}

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. They begin to feel as did Nebuchadnezzar when he walked around the palaces of his kingdom, exclaiming, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" God had warned the king of his danger in thus taking the glory to himself, but he did not heed the warning, and God sent his threatened judgment upon him, and Nebuchadnezzar was humbled. After he had learned his lesson, and had given honor to God, he was restored to his kingly state and power. Giving praise to men lifts them up in their own estimation, and they forget that their ability is of God, an intrusted capital put in their charge to be used for the glory of the Giver. Men are tested in the use of this earthly capital to see if they may be intrusted with the heavenly riches. When we are in a right condition before God, we shall realize that a great sacrifice has been made in our behalf, and we shall see our own human frailty and weakness, and offer praise to God, instead of to man. All the praise belongs to God. When great men are called upon to speak, it is too often the



case that their words do not carry with them a solemn weight of conviction; for much of their address is given to win the applause of the people. They render praise to men, and fail to realize that all power and ability are from God, to whom all the glory belongs. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgression, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed. {RH, June 9, 1891 par. 2}

In order to exalt the Lord as we should, we must have genuine faith, that will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work, and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,--the faith that works by love, and purifies the soul. {RH, June 9, 1891 par. 3}

How are we to know that we have faith in God, that we are his children and have love for him? Is it by our profession? I once visited at the home of a minister who prided himself on his family government. His children made great outward demonstrations of affection, but when he asked them to do some errand for him, or perform some task, they paid no attention to his wants, and did not regard his request. I asked him how he could think that his children really loved him, when they paid no attention to his desires. He replied that he knew they loved him, because they showed such fondness for him; they clung to his neck and kissed him, and seemed eager to manifest their love. But without obedience, all outward profession of affection is a mere mockery. When we see children spring to obey the command of father or mother, manifesting cheerful love in their service, we know that they really love their parents. How do we know that we love our Heavenly Father? If a child loves his parents, he will obey their commands. If we love God, we shall keep his commandments. The apostle says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." {RH, June 9, 1891 par. 4}

We must place our will on the side of God's will. It makes all the difference there is between the servant of God and the servant of the evil one, where the will is placed. If our will is on the side of self and Satan, we shall be transgressors of the Law of God; if our will is on the side of God, we shall be his obedient children. Jesus declared, "I have kept my Father's commandments," and he bids us follow in his steps. John writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." The keeping of the commandments of God involves a cross. The Sabbath of the fourth commandment lies in the pathway of all those who would be faithful, obedient children of the Lord. Many excuse themselves from obedience to this holy precept, saying, "It is not convenient for me to keep this commandment. It will interfere with my business." Does God ask you if it is convenient for you to keep his commandments? You think that



it is a great crime to be dishonest with your fellow-men, but how much worse is it to commit robbery toward God! We should act like men and women of intelligence. God has commanded that the Sabbath day should be kept as a memorial of his creative power and work, and there is no power on earth that can change the precept of Jehovah. Jesus declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, June 9, 1891 par. 5}

God has given us in his word a standard by which our love is to be tested, and we should inquire, What saith the Scriptures? Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." If we follow him in humble obedience, we may claim the promises of God. But if the Lord does not immediately answer our petitions, shall we sink down in discouragement?--No; God has given us his word, and if we fulfill the conditions, he will make good his promise. We are to believe the word of God whether we have any manifestation of feeling or not. I used to ask God for a flight of feeling, but I do not do this now. I come to God with the naked promise, and say, "Lord, I believe thy word." Like Elijah, again and again I press my petition to the throne of grace; and when the Lord sees that I realize my inefficiency and weakness, the blessing comes. {RH, June 9, 1891 par. 6}

My soul has been hungering and thirsting for God, and I have been relying upon him. He lets his blessing rest upon me, not because I have any great wisdom, but because I believe his promises, and he honors my faith. My heart is humble before him, my soul is melted in grateful love as his light shines upon me. The child of God has to walk by faith, and thus he obtains a rich and deep experience in the things of God. When the enemy comes in with his temptations, the Christian can point to his experience, and boldly declare that the Lord has been his helper, and that he will still triumph through the grace of Christ. I have committed the keeping of my soul unto God as unto a faithful Creator, and I know that he will keep that which I have committed to him until that day. If we had living faith in God, our lips would be filled with his praise continually. How often we speak of our troubles, how seldom of the goodness and mercy of God! Christ says, "Ye are the light of the world." O that we might be as a city set upon a hill, that cannot be hid! Jesus lives; he is not in Joseph's new tomb: he is risen, and pleads for us on high. We have a living Saviour. Let us praise him with heart and soul and voice. If any have lost faith, let them seek God today. The Lord has promised that if we seek him with the whole heart, he will be found of us. Turn unto him today; for he will abundantly pardon. {RH, June 9, 1891 par. 7}

**PERIODICALS / RH - The Review and Herald / June 16, 1891 An Address to Young Men. - By Mrs. E. G. White. -**

## **June 16, 1891 An Address to Young Men.**

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**By Mrs. E. G. White.**  
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"Young men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities. {RH, June 16, 1891 par. 1}

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God, and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the word of God, for they are of inestimable importance to you. {RH, June 16, 1891 par. 2}

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a co-laborer with God in the great work of human redemption. {RH, June 16, 1891 par. 3}

John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God, you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster,

and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition, and be sober-minded. {RH, June 16, 1891 par. 4}

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of today, be converted, and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error, and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity; for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few. {RH, June 16, 1891 par. 5}

Our churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light-bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier. {RH, June 16, 1891 par. 6}

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. True-hearted young men who delight to be learners in the school of Christ, can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines to our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the blood-stained banner of Prince Emmanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by Him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you cannot do some great thing, but do whatever your hands find to do, with thoroughness and energy. {RH, June 16, 1891 par. 7}

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from that they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow-men from leading a life of sin and unhappiness. Do not wait for better opportunities; work now, while it is called today. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work. {RH, June 16, 1891 par. 8}

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the Church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice. {RH, June 16, 1891 par. 9}

But first the young men who would serve God, and give themselves to his work, must cleanse the soul temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the

front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. {RH, June 16, 1891 par. 10}

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth, will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill cannot be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those that are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial, and prepared for duty. We need living faith, that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others. {RH, June 16, 1891 par. 11}

**PERIODICALS / RH - The Review and Herald / June 23, 1891 Spiritual Benefit the Object of Camp-Meetings. - By Mrs. E. G. White. -**

**June 23, 1891 Spiritual Benefit the Object of  
Camp-Meetings.**

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**By Mrs. E. G. White.**  
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Our camp-meetings are not conducted in a way that will result in the greatest benefit to the largest number of those who attend, and the reason for this is that spiritual interests do not have the prominence which they should have in meetings of this character. Many and varied business meetings divide the attention, and meetings for the education of workers in different departments of missionary work, claim the services of those who should devote themselves to feeding the flock of God. All these different interests are of great importance; but when they have been attended to at camp-meeting, only a small margin of time and effort remains in which to treat of the practical relation of truth to the soul. Those who come for enlightenment and strength, return to their homes little better fitted to work in their families and churches than they were before they came to the meeting. {RH, June 23, 1891 par. 1}

Many meetings are conducted in which the larger number of the people have little



interest, and if they could attend all the meetings, they would go away wearied, instead of refreshed and benefited. The special branches of the work should receive attention; but they should not be allowed to monopolize the time and talent of those who are called of God to look after the spiritual interests of the people, and if they are diverted from this work of building up the children of God in the most holy faith, the camp-meeting does not meet the end for which it has been appointed. The specific object of the camp-meeting is to lead the people to discern what they must do to inherit eternal life. If the time is given up largely to the education of canvassers and workers, the spiritual standard is not elevated before the people. Many are disappointed over the failure of their expectations in gaining help from the camp-meetings, but think that the order of things cannot be changed, and that they must submit to the existing state of affairs; but decided reforms are possible and essential. Methods must be discovered, plans must be carried out, whereby the standard shall be uplifted, the people taught how they may be purified from all iniquity, and may be elevated by adherence to pure and exalted principles. {RH, June 23, 1891 par. 2}

Those who labor at camp-meeting should have an appreciation of the importance and solemnity of their work. They should not imagine that a display of oratory, a discourse made up of flashy rhetoric, spoken in a loud voice, is something essential to the salvation of souls. The minister should learn to speak in a clear, low voice, using the vocal organs in such a way that the throat and lungs will not be taxed or injured. He should cultivate a pleasing manner, and give discourses short and to the point. In this way neither minister nor people will be wearied. Some of our ministers have worn themselves out by loud speaking and long sermons, and they have been looked upon as martyrs to the cause, when they were victims of unwise habits. Brethren, your voice is a talent given you of God, by which you are to glorify you Creator. It can be put to the highest use, or perverted and abused. You can use it in such a way that the vital organs will be enfeebled and injured. Every power God has given should be used with discretion, that physical vigor may be preserved. The minister must have strength for work in the pulpit, and in the homes of those who are interested or in need of personal effort. {RH, June 23, 1891 par. 3}

The conversion of souls does not depend on the loud tone or the long discourse, but on the conviction which attends the word spoken, on the inculcation of ideas that are of vital importance in obtaining eternal life. How much better truth is appreciated when spoken in a calm, unexcited way. Ministers should feel the importance of the theme of redemption, and realizing that they are speaking to judgment-bound souls, their voices should be filled with pathos and melody, and the words of eternal life should be spoken with distinctness and impressiveness, that the people may realize the value of the truth. To preach in a hard, strained voice, pitched on a high key, is suicidal, and those who have practiced this way of speaking should cease to do it, and learn of the divine Teacher. Several of our ministers might have been alive today if they had observed the simple rules that apply to the use of the voice. Let loud speaking and long discourses cease from among us. {RH, June 23, 1891 par. 4}

Do not immediately follow one discourse with another, but let a period of rest



intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both minister and people. In this way there will be growth in religious knowledge and experience. Bible readings should be given, and believers and unbelievers should have an opportunity to ask questions on points not fully understood. Those who profess to be advocates of truth, should ask questions that will bring forth answers that will shed light upon the present truth. If any ask questions that serve to confuse the mind, and to sow doubt and questioning, they should be advised to abstain from such questioning, that others may be brought to Christ. We must learn when to speak and when to keep silent, and learn to sow seeds of faith, to reflect light and not darkness. Special meetings should be appointed for those who are interested in the truth, and who need instruction. {RH, June 23, 1891 par. 5}

Christ is the ministers's model. How directly to the point, how well adapted to the purpose and circumstances, are Christ's words! How clear and forcible are his illustrations! His style is characterized by simplicity and solemnity. Throughout the teachings of Christ, there is nothing to justify the minister in the relation of humorous anecdotes in the pulpit. The lessons of Christ should be carefully studied, and the subjects, manner, and form of discourses should be modeled after the divine pattern. Oratorical display, flashy rhetoric, and fine gestures do not constitute a fine discourse. Many are deceived by these things, and call a man a good minister who does not deserve the name. If the simplicity of the gospel of Christ is lacking in a discourse, there is a great need that the minister learn lessons of the divine Teacher, that he may become truly wise. The minister must have his heart melted by the love of Christ, and his words must be full of divine power. He must lift up Jesus, making him the center of attraction, the source of all power. The truth as it is in Jesus will be efficacious in converting souls to God. The holy truth is always to be presented in its true simplicity; for in this time, when the end of all things is at hand, the way of the Lord is to be prepared, the third angel's message is to lighten the earth with its glory. {RH, June 23, 1891 par. 6}

The greatest Teacher the world ever knew, educated those who came to him in the simplest way. Sometimes he taught them, sitting among them on the mountain side; sometimes walking with them by the sea or way, he revealed to them the mysteries of the kingdom of God. He did not sermonize as men do today. In intensely earnest tones he assured them of the truths of the life to come, of the way of salvation. The Jews did not expect the Messiah to come as a teacher, but as a temporal king, to sit upon the throne of David; and if they had spoken the unbelief of their hearts, they would have scoffed at the idea of his Messiahship. And yet some believed on him, even among the chiefs and rulers. Nicodemus voiced the sentiments of many when he said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." {RH, June 23, 1891 par. 7}

If the man who feels himself called of God to be a minister will abase himself and learn of Christ, he will become a true teacher. This is what we need in our camp-meetings,--a ministry vivified with the Holy Ghost. There must be less sermonizing, and more tact to educate the people in practical religion. The people must

be impressed with the fact that Jesus is salvation to all who believe in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Jesus has said, "He that believeth on the Son hath everlasting life." {RH, June 23, 1891 par. 8}

If the minister's lips are touched with a coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others; for those who hear him will know that he has been with God, and drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, and his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual, and to tear down the strongholds of the enemy. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?" {RH, June 23, 1891 par. 9}

The minister who is ready to engage in frivolous conversation, ready to jest and laugh, does not realize the sacred obligations resting upon him, and if goes from such an exercise to the pulpit, the Lord cannot stand by his side to bless him. The Lord cannot be a hammer to break the flinty rock in pieces; the man stands alone. If the people are in any way affected, it is not due to the efforts of the ministers, but in answer to their own prayers. If they have felt their need, if they have besought God for a blessing, by drawing nigh to him, then God has fulfilled his word and drawn nigh to them. If the people have friends for whom they have carried a burden, and these friends turn to God in true contrition of heart, the credit does not belong to the Christless discourse; for God has set other influences at work to change the heart and convert the soul. O that all our ministers might be indeed the ambassadors of Christ! {RH, June 23, 1891 par. 10}

Flowery discourses will not be sufficient to feed the soul of the famishing child of God. The following desire will give a voice to the longing of many a heart that is fed on what are called "smart sermons." An intelligent man remarked, "O that my pastor would give me something besides pretty flowers, and brilliant periods, and intellectual treats! My soul is famishing for the bread of life. I long for something simple and nourishing and scriptural." Daniel Webster gave utterance to these forcible words: "If clergymen in our day would return to the simplicity of gospel truth, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts, rather than listen. I want my pastor to come to me in the Spirit of the gospel, saying, 'You are mortal. Your probation is brief, your work must be done speedily. . . You are hastening to the bar of God. The Judge standeth before the door.'" {RH, June 23, 1891 par. 11}

**PERIODICALS / RH - The Review and Herald / June 30, 1891 Spiritual  
Advancement the Object of Camp-Meetings.--No 2. - By Mrs. E. G. White. -**

## **June 30, 1891 Spiritual Advancement the Object of Camp-Meetings.--No 2.**

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**By Mrs. E. G. White.**  
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In giving Timothy instruction, Paul exhorted him to "preach the word." He said, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." The apostle presented before Timothy certain principles which he was to observe and teach, and then he declared, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." {RH, June 30, 1891 par. 1}

The various points of truth are not all equally appropriate to be presented to a congregation at any one time. Even Jesus said to his disciples, who had been with him for three years, "I have yet many things to say unto you, but ye cannot bear them now." We must endeavor to present the truth as the people are prepared to hear it and to appreciate its value. The Spirit of God is working upon the minds and hearts of men, and we are to work in harmony with it. Of some truths they already have a knowledge; there are some in which they are interested, of which they are ready to learn more. Show them the deep significance of these truths, and their relation to others which they do not understand. Thus you will arouse a desire for greater light. This was Paul's manner of labor. It is "rightly dividing the word of truth." {RH, June 30, 1891 par. 2}

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." {RH, June 30, 1891 par. 3}

The words addressed to Timothy are addressed to all ministers; and would it not be well if they would become doers of these words? Paul says, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The instruction given to Timothy was deemed of great importance, and not to be lost, but was to be communicated to faithful men who would disseminate the light, and spread abroad a knowledge of the principles of truth. My ministering brethren, you are to learn the same lessons, for these are the words of Christ through Paul, given for your instruction and admonition. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished

unto all good works." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." No part of the minister's duty is to be neglected. He is to preach the word, not the opinions of men. He is to labor with individuals, to visit families, not simply to talk of the commonplace happenings, but of things of eternal interest, praying with them, and teaching in all simplicity the truth of God. {RH, June 30, 1891 par. 4}

The State camp-meetings are not as efficient as they should be in bringing about spiritual advancement, because many matters pertaining to temporal earthly things are brought in to occupy the mind. That which relates to business should be reserved to be attended to by those who are appointed to give attention to these matters. And as far as possible these business matters should be brought before the churches at some other time. {RH, June 30, 1891 par. 5}

Instruction in regard to conducting the Sabbath-school should to a large degree be given in the home churches; for the labor can be made more direct and the results will be more permanent if instruction is given at home. This work does not require the services of the ministers; they should be free to attend to the spiritual interests of the people. They are to teach others what to do. They must instruct the people as to how to come to the Lord, and how to lead others to him. There must be time for heart-searching, for soul-culture. When the mind is occupied with all these matters of business, there must necessarily be a dearth of spiritual power. Personal piety, true faith, and heart holiness are not kept before the mind until the people realize their importance. We must have the power of God with us in our camp-meetings, or we shall not be able to prevail against the enemy of souls. Christ says, "Without me ye can do nothing." Those who gather at camp-meetings must be impressed with the fact that the object of our meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will be fruitless to us. {RH, June 30, 1891 par. 6}

The ministers need to humble their souls before God, and cleanse the soul-temple of every moral and spiritual defilement, that they may attain unto the likeness of Christ in spirit and character, and know how to watch for souls. This they can never do without the impartation of the divine nature and Spirit. Love must be the abiding principle of the soul that would win others to Christ. But how little love is there for God, or for man formed in his image. {RH, June 30, 1891 par. 7}

When man is a partaker of the divine nature, the love of Jesus will be an abiding principle in the soul, and self and its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor, indulging in the gratification of the lower nature, and walking in paths that conscience condemns. The corruption within unites with the corruption without, and men professing to be followers of Christ, fall to a low level, always mourning over their shortcomings, but never overcoming, and bruising Satan under their feet. Guilt and condemnation constantly enshroud the soul, and the cry of such might well be, "O wretched man that I am, who shall deliver me from the body of this death?" Through indulgence in sin, self-respect is destroyed; and when that

is gone, respect for others is lessened, because we are under the impression that others are as unrighteous as we are ourselves. {RH, June 30, 1891 par. 8}

At our yearly convocations these things should be set before the people, and they should be encouraged to hope in the Lord, for he says, "When ye shall search for me with all your heart," "I will be found of you." The standard should be elevated, and the preaching should be of a more spiritual character, that the people may see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind, only can be truly blessed of God. When sin is cherished in the heart, there can be nothing but unhappiness in the end; and the sin which leads to the most unhappy results is pride of heart, the lack of Christ-like sympathy and love. {RH, June 30, 1891 par. 9}

Many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus, and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven. Those who are holding responsible positions need to drink deep at the fountain of Christ's love, that their hearts may be made kind and their actions considerate. By his word, by the testimonies of his Spirit, God is appealing to his people both early and late, urging them to the attainment of the divine ideal. It was for this end that Christ took human nature upon himself. The elevation of man is the object of the plan of salvation. This elevation of character is to be reached through the merit and grace of Christ. We are continually to behold him, to meditate on the grace of his character, to contemplate his love; and by beholding, we shall become changed. {RH, June 30, 1891 par. 10}

When Moses besought God to show him his glory, the Lord passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." It grieves the heart of God, as our Father, to let justice smite. He "suffereth long and is kind." While men are hard-hearted, condemnatory, and willing to abandon the one who needs help that his soul may be saved from death, the Father, with heart filled with love for the sinner, opens his arms, and says, "Child, come back to me." If the Lord were not full of mercy and abundant in goodness, we should not be the subjects of his grace and love today. He pardons abundantly. He entreats the sinner to confess his sin, to come to him and accept forgiveness. {RH, June 30, 1891 par. 11}

And yet, with the lessons of Christ's life before them, how many who claim to be his followers, fail to be tender-hearted, forgiving, and full of love and compassion. In the hardness of their own hearts, in the iron-like stubbornness of their own will, they wound and bruise the souls for whom Christ has died. If they think a brother has erred, they are severe toward him, not remembering that they themselves are in constant need of God's mercy. They pass lightly over things in themselves that are grievous in the sight of God, but censure without mercy those whom they think blamable. How differently does God deal with the sinner; he forgives transgression and sin. He loved us, and

gave himself for us. What does it mean that such hardness of heart is manifested among the professed children of God? It is an offense to God; for it misrepresents his character. {RH, June 30, 1891 par. 12}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was the love of God that gave Christ to the world, that he might draw all men unto himself. It is for this end that the Spirit is striving with human hearts, that their hardness may be melted away, that they may be purified, ennobled, refined. God would have us of the same mind as was Christ, that we may be fitted for eternal life, and be the sons and daughters of God. When men in connection with the work of God manifest severity, hardness of heart, showing a lack of sympathy and love, they make it evident that Satan is molding them after his own order. The leaven of unrighteousness is working in them, and the loss of souls will result from their unchristian course. My brethren, all this coldness, this hardness of heart, must be put away. When the gold of love is sought for, when the divine nature is imparted to you, men will see a love which is impartial, pure, elevated, and fervent, and the fruits of pure and undefiled religion will appear. To manifest affection in kindly words, in acts of tender consideration, will not then be looked upon as weak and unmanly, but brethren will press together, and bear testimony to the world that the religion of Christ is of divine origin. {RH, June 30, 1891 par. 13}

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**July 7, 1891 Spiritual Advancement the Object of Camp-Meetings.--No. 3.**

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**By Mrs. E. G. White.**  
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The things most essential to be taught at our camp-meetings are those that will most tend to the spiritual advancement of the people. The order that has come in, and has almost imperceptibly molded the character of the meetings, giving them more of a business influence than a spiritual influence, must be changed. The important truths of practical godliness must be presented. The people must be made to realize that faith and love must be brought into the soul; for it is the exercise of these graces that will give the proper training to the soul. Christ must be formed within, the hope of glory. These things must be taught, line upon line, and precept upon precept, here a little and there a little. The holiness and consecration which Christ requires of his followers, must ever be kept before the mind. {RH, July 7, 1891 par. 1}

The greater the simplicity of our faith, and the more earnest and loving our trust, the more constant will be our peace in Christ. We shall have to fight the good fight of faith again and again; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, "against wicked spirits in



high places." We must put away all slothfulness in the work, and strive to run the Christian race, that we may win the prize, the immortal crown of glory. We must come to the Lord in faith, that he may fulfill his promises to us; for the clean heart, the unselfish spirit, are the gracious gifts of God; it is his Spirit that makes us new creatures in Christ Jesus. The word of God leaves the responsibility of our ruin at our own door; everything depends upon our obedience or disobedience. {RH, July 7, 1891 par. 2}

We must have all of Christ, and none of self; then the promises will be fully ours, and the heavenly inspiration will enter and take possession of the soul. The soul-temple will then be fully cleansed from its defilement. Pure and undefiled religion will then be found in the heart; this is the life of God in the soul, and it will be made manifest by good works. The condition upon which we shall receive an increase of grace is that we improve upon that already bestowed; for faith and works go together. There must be no resisting of the Spirit of God, as there has been in the past, but we must lay hold of eternal realities. The forgiveness of sins is promised to him who repents; but if those who have resisted the Spirit of God, who have given wrong impressions of the character of God, do not repent, their names will be blotted out of the book of life. {RH, July 7, 1891 par. 3}

The hand of God is stretched out to save his people from sinking into the formal, Christless state into which the Jewish nation sank; to slight the means which God has ordained for this purpose, is to slight Jesus. The soul that would be saved must co-operate with God in the work of salvation; the human and the divine must unite in faith and practice. If we would have pardon, we must confess our sins, and believe in the mercy of God. What should our Christian life and character be, since God has given us such wonderful light, illuminating the way to heaven. What constant zeal, what prayerful watchfulness, should mark our Christian course. Jesus says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." But though the way is so strait, there is no need of despair, if we listen to the voice of God, and obey him instead of our own unsanctified impulses. Christ has said, "My grace is sufficient for thee." His strength is made perfect in weakness. {RH, July 7, 1891 par. 4}

There has been marked presumption manifested by those who claim to be the children of God. O, how much better to pass the time of our sojourning here in fear,--not in fear that the power of God is not sufficient for us, not that one of his good promises may fail; but in fear of our own sinful hearts. "Fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We must lift the standard higher, and still higher, and in and through the grace of Christ we must attain unto it. We must regard the Bible as addressed to us personally; and as we take heed to the words of God, they will be a safeguard to us against the enemy. {RH, July 7, 1891 par. 5}

The religion of many is altogether too comfortable, too easy. They seem to think that if they copy the life of their neighbors, they will be safe. I tell you, we are not safe in copying any one but Jesus. Christ is the way, the truth, and the life. Thank God, probation is not ended, and we are prisoners of hope. There is need of a daily

self-examination, daily humiliation, daily learning at the foot of the cross. It is essential that we feel our need, our short-comings, our failures, and trust fully in Christ. Then we shall be able to show forth the praises of Him who has called us out of darkness into His marvelous light. {RH, July 7, 1891 par. 6}

We must take every justifiable means of bringing the light of truth before the people. The press must be utilized, and every advertising medium employed that will call attention to our work. Let not this be regarded as unessential. On every corner you may see placards and notices calling the minds of the people to various things that are going on, some of them of the most objectionable nature; and shall those who have the light of life fail to place it where men can have access to it? Shall we hide the light under a bushel? To as great an extent as possible let the important discourses given at our camp-meetings be published in the papers; for in this way precious light may be shed on the pathway of many who sit in darkness. {RH, July 7, 1891 par. 7}

Many regard us as the unbelieving Jews regarded Paul,--as trying to press our views upon the attention of others. But can we be too urgent in bringing the light of life before perishing men? If we have the most solemn truth ever given to the world, why should we not be in earnest? Why should we not use every endeavor to persuade men to lift the cross, to bear the reproach for Christ's sake, that they may have eternal life? {RH, July 7, 1891 par. 8}

Put your light on a candlestick, that it may give light to all that are in the house. Many are praying, and asking the Lord to show them what is truth. If the truth has been revealed to us, we are to make it so plain to others that the honest in heart may recognize it and rejoice in its bright rays. Nathanael prayed that he might know whether or not the man announced by John the Baptist as the Messiah was indeed the Lamb of God that taketh away the sin of the world. While he was laying his perplexities before God, and asking for light, Philip called him, and in earnest, joyful tones exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael was prejudiced against the Nazarenes; through the influence of false teaching, unbelief arose in his heart, and he asked, "Can there any good thing come out of Nazareth?" Philip did not try to combat his prejudice and unbelief. He said, "Come and see." Philip was wise, for as soon as Nathanael saw Jesus, he was convinced that Philip was right. His unbelief was swept away, and faith, firm, strong, and abiding, took possession of his soul. Jesus commended the trusting faith of Nathanael. {RH, July 7, 1891 par. 9}

There are many in the same position as was Nathanael. They are prejudiced and unbelieving because they have never come in contact with the truth or the people who hold it, and it will need but an attendance on a meeting full of the Spirit of Christ to sweep away their unbelief. No matter what we have to meet, what opposition, what efforts to turn souls away from the truth of heavenly origin, we must give publicity to our faith, that honest souls may see and hear and be convinced for themselves. Our work is to say as did Philip, "Come and see." We must not put our light under a bushel, but on a candlestick, that it may give light to all that are in the house. We hold no doctrine that we wish to hide. To those have been educated to keep the first day of the week as a

sacred day, the most objectionable feature of our faith is the Sabbath of the fourth commandment. But does not God's word declare that the seventh day is the Sabbath of the Lord thy God? and although it is not an easy matter to make the required change from the first to the seventh day, this change must be made. It involves a cross; it clashes with the precepts and practices of men. Learned men have taught the people till they are full of unbelief and prejudice; and yet we must say to these people, "Come and see." God requires us to proclaim the truth, and let it discover error. {RH, July 7, 1891 par. 10}

The third angel is represented as following the first and second angels, and crying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Shall not we who read these threatenings, and who believe the word of God, give the warning to a world lying in darkness? The angels are represented as flying in the midst of heaven, uttering a solemn proclamation. Their voices are not heard by the inhabitants of earth, save through the people who carry forward the work as the messengers of God. Those who search the Scriptures understand the messages given by the angels, and take up the cry, proclaiming the warning to the world. The three messages for this time are of most solemn import, and it is of the greatest consequence to those who hear whether or not they act upon the light given. {RH, July 7, 1891 par. 11}

God calls upon his faithful watchmen who see the danger, to lift up the cry, "The morning cometh, and also the night." It is the work of every soul who understands Bible truth for this time, to unite, his voice with the messengers in proclaiming the message, in pushing the triumphs of the cross. The truth must be presented in its simplicity, and laid out in clear lines. We are in no case to hide our light under a bushel, as if ashamed of it. We have nothing of which to be ashamed; the commandments of God are to be honored above the traditions and commandments of men. {RH, July 7, 1891 par. 12}

Then, brethren, use wisely the precious light that God has given, presenting it to the people in the meekness and gentleness of Christ. Meet the prejudice of the people with an invitation such as Philip gave Nathanael, --"Come and see." Say, "If Seventh-day Adventists have the truth, and can prove it so from the oracles of God, you do not wish to be found fighting against God." We are to be bodies of light, proclaiming Christ and his love to the people, and presenting all our doctrines in their true relation to this important theme. {RH, July 7, 1891 par. 13}

We must expect to meet opposition and unbelief. The truth has always had to meet these elements. In the days of Christ, the scribes and Pharisees were filled with opposition to his work. When it was declared that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," they were as full of criticism and prejudice at this statement as are the people today when they hear the doctrines held by the Seventh-day Adventists. We shall have to meet people as full of hatred to our work as were the priests and rulers in the days of Christ to his work. {RH, July 7, 1891 par. 14}

It is our duty, however, to diffuse light in every direction, and lay out in clear lines what the sinner must do in order to obtain eternal life. The words of Christ jarred upon the prejudices of Nicodemus. He had been educated to believe that the Jews were the people to whom, as the descendants of Abraham, came the exclusive privileges of the gospel. All outside the Jewish nation were the subjects of wrath and condemnation. He had acknowledged that Christ was a teacher from God, but to be told that God's love was toward all men, that the mercy of God was for all who believed in Christ, was to him a new revelation. O that men could understand that long years of custom and tradition do not convert error into truth! Salvation is for all who believe, and there is no respect of persons or nations with God. The truth must be made to appear before men, whether they will hear or whether they will forbear. We must preach Christ and him crucified, and return to the old paths, and lead others in the good way. We must lift up Jesus and let self sink out of sight, that Christ may draw to himself the souls for whom he has died. {RH, July 7, 1891 par. 15}

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Advancement the Object of Camp-Meetings.--No. 4. - By Mrs. E. G. White. -  
July 14, 1891 Spiritual Advancement the Object  
of Camp-Meetings.--No. 4.**

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**By Mrs. E. G. White.**  
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In the sermon on the mount, Christ said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If our camp-meetings are conducted as they should be, they will indeed be a light in the world. It is not wisdom to locate them in some far-away place, difficult of access. As I have come upon camp grounds located several miles from a city, I have been pained at heart, and have said to myself, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." {RH, July 14, 1891 par. 1}

The camp-meetings should be moved from place to place, and not located at the same city or town more than twice or three times. They should be conducted in such a way that much good may be accomplished, and the truth properly presented and represented by those who believe it. Whatever manifests the Lord Jesus Christ to the world is light. There are many honest souls who are in darkness; they have confused ideas as to what the Scriptures teach; and if the lessons of Christ, the truths of the Bible, in their simplicity, are placed before them, they will recognize the light and rejoice in it. Their perplexities will vanish before the light of the truth as dew before the morning sun. Their conceptions of Bible truth will be expanded, and the revelation of God in

Christ will come to them, showing them the depth, breadth, and height of divine and spiritual mystery that they did not discern before, that cannot be explained, but only exemplified in Christ-like character. The world in its wisdom knows not God; for the wisdom among men is not drawn from the great Source of all light and wisdom. The world cannot see the beauty, the loveliness, goodness, and holiness, of divine truth. And in order that men may understand it, there must be a channel through which it shall come to the world. The Saviour has constituted the church that channel; for he has said, "Ye are the light of the world." The professed follower of Christ is under the most solemn obligation to let his light shine that Jesus may be made manifest to the world. Christ has revealed himself to us that we may reveal him to others. {RH, July 14, 1891 par. 2}

The presidents of Conferences, the ministers of the churches, should give themselves to the spiritual interests of the people, and should be excused from the mechanical labor attendant on the camp-meeting. The ministers should not be wearied out, but should feel refreshed and be in a cheerful frame of mind; for this is essential to the best good of the meetings. They should be able to speak words of cheer and courage, and drop seeds of spiritual truth into the soil of honest hearts, to spring up and bear precious fruit. The Lord has let his light shine upon us that we may impart it to others. Ye are laborers together with God. There are men and women who are following the Saviour according to the best light they have, and the light of advanced truth will be brought before these honest souls. Some will turn their feet away from the Sabbath, and maintain their loyalty to God. {RH, July 14, 1891 par. 3}

Those who labor at camp-meeting should frequently engage in prayer and counsel together, that they may labor intelligently. The practical lessons of Christ are to be often repeated. Christ and his righteousness are to be so blended with the third angel's message that the whole world may be lightened with his glory. All should have a personal, experimental knowledge of what Jesus may be to them, or they cannot proclaim the truth as it is in Jesus. Personal faith in the efficacy of the blood of Christ in our own behalf, gives "peace and assurance forever." In the time of trouble and test, we shall fear no evil; for who can lay anything to the charge of God's elect? The Lord justifies them for the sake of Christ, who gave his precious blood for their redemption. {RH, July 14, 1891 par. 4}

We must walk and act in obedience to God, in harmony with his plan for the salvation of the world. No soul can be saved in disobedience. There is great danger of losing our interest in one another, losing our love for those for whom Christ died, because we do not live in the light of the Sun of righteousness. Brethren, shall we manifest cold indifference toward those whom we know to be in ignorance of the truth that is to make them wise unto salvation? If our own hearts were touched with his divine love, hearts would be melted with the love of Christ, but it is impossible to communicate to others that of which we have no experimental knowledge. This hard-heartedness is of Satan. There are many ways in which he works. He seeks to make men who claim to believe the truth, faithless, loveless, proud, selfish, haughty, tyrannical. He well knows that those who possess such characteristics can never be a savor of life unto life. They



exert no fragrant influence, but rather wound and bruise the souls of those whom they might relieve and comfort. {RH, July 14, 1891 par. 5}

God would have every soul copy the pattern; as he was in the world, so are his followers to be. It is not in the order of God that men should be harsh, unsympathetic, without the grace of love and patience, without true affection for others. Paul says, "Now I Paul myself beseech you by the meekness and gentleness of Christ." Said Job, "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" We only can let our light shine to the glory of God when we manifest the goodness and mercy of Christ, not only toward those who please us, but toward those who are faulty and erring and sinful. Let all our works be wrought in God, and if we have unamiable traits of character, let us overcome these unsavory representatives, and cease to dishonor God and bring the truth into disrepute. {RH, July 14, 1891 par. 6}

Our ministers and teachers should seek to represent the love of Christ to a fallen world. The discourses at our camp-meetings should not be of an oratorical character altogether, for they will be then as the offering of Cain, without the blood of Christ to make them acceptable to Heaven. They should show how God has manifested his hatred of sin and his love for the sinner. Is there any love in the whole world that bears comparison with the love that God has manifested to a lost world? God has commended his love toward us in that he has given all heaven in one gift, even in the gift of his only begotten and well-beloved Son. The love of God is to be brought before the people. With hearts melted into tenderness, let the words of God be spoken to the people. Let the messages of truth go to all the highways and by-ways of the earth, and let those who are in error be treated with the gentleness of Christ. If those with whom you are laboring do not immediately and readily grasp the truth, do not censure, do not criticise and condemn, but ever remember that you are to represent Christ in his meekness and gentleness and love. Then you will be indeed a laborer together with God, teaching the truth as it is in Jesus; and every soul won to Christ will be a star in the crown of your rejoicing. {RH, July 14, 1891 par. 7}

Though you should meet with the bitterest opposition, do not denounce your opponents. They may think as did Paul, that they are doing God service, and to such we must manifest patience, meekness, long-suffering. This is the only way in which we can be a savor of life unto life. Let us not feel that we have heavy trials to bear, severe conflicts to endure, in representing unpopular truth. Think of Jesus and what he has suffered for you, and be silent. Make no complaint, speak no word of murmuring, let no thought of reproach or discontent enter your mind, even when abused and falsely accused. Take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may be your good works, which they shall behold, glorify God in the day of visitation." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is



against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." {RH, July 14, 1891 par. 8}

You should conduct yourself with meekness to those who are in error, for were you not recently in blindness in your sins? and because of the patience of Christ should you not be tender and patient to others? The apostle exhorts us to "be pitiful, be courteous." God has given us many admonitions to manifest great kindness toward those who oppose us, lest we balance a soul in the wrong direction. Our life must be hid with Christ in God, we must know Christ personally; for this is eternal life, to know God and Jesus Christ; then only can we rightly represent him to the world. Let the prayer constantly ascend, "Lord, teach me how to do as Jesus would do, were he in my place." Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life. {RH, July 14, 1891 par. 9}

Those who keep in a prayerful frame of mind, will be able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." You will open your mouth with wisdom, and in your tongue will be the law of kindness. If those who claim to be Christians will heed the words of Christ, all who come in contact with them will acknowledge that they have been with Jesus and have learned of him. They will represent Christ, and eternal things will be the theme of thought and conversation. The realities of eternity will be brought near. They will watch for souls as they that must give an account. To watch for souls means more than many seem to think; it means to go out and search for the lost sheep of the house of Israel. {RH, July 14, 1891 par. 10}

Simple faith in the atoning blood can save my soul; and with John, I must call the attention of all to the Lamb of God, which taketh away the sin of the world. Jesus has saved me, though I had nothing to present to him, and could only say,--

"In my hand no price I bring,

Simply to thy cross I cling." {RH, July 14, 1891 par. 11}

Never did a sinner seek the Savior with the whole heart, but that the Saviour was found of him. Every soul who trusts in Jesus can say,--

"Jesus as I am, Thou wilt receive,

Wilt welcome, pardon, cleanse, relieve;

Because thy promise I believe,

O Lamb of God, I come, I come." {RH, July 14, 1891 par. 12}

We may claim the blessed assurance, "I have blotted out, as a thick cloud, thy transgressions." Thy "sins, which are many, are forgiven." O, how precious, how refreshing, is the sunlight of God's love! The sinner may look upon his sin-stained life, and say, "Who is he that condemneth? It is Christ that died." "When sin abounded, grace did much more abound." Christ, the Restorer, plants a new principle of life in the

soul, and that plant grows and produces fruit. The grace of Christ purifies while it pardons, and fits men for a holy heaven. We are to grow in grace and in the knowledge of our Lord Jesus Christ, until we reach the full stature of men and women in Christ. {RH, July 14, 1891 par. 13}

O that we might all reach the high standard which God has set before us, and no longer remain dwarfs in the religious life! What beams of light would be reflected to the world in good works, if we should become light-bearers such as God would have us! How many would respond to the light, and in their turn become channels of light to others. In place of standing still, go forward. Instead of complaining, rejoice that Christ has made ample provision for your salvation. It is always hard to do the work of God when you leave Christ out of your experience. Jesus says, "Without me ye can do nothing:" but through Christ who strengtheneth us, we can do all things. {RH, July 14, 1891 par. 14}

I appeal to the presidents of Conferences and to ministers and workers in the cause, to arise by faith and be diligent, valiant workers with God. Every believer must be energized by the Spirit of Christ, and reach the people through the power of God. The Saviour is not in Joseph's new tomb; he has risen from the sepulcher, and has ascended into heaven to be our surety, to plead the merits of his blood in our behalf. We have a living Saviour to carry forward his own work upon the earth. We are not to work alone. The ministers of God must not only preach in the pulpit, but must come in personal contact with the people. Personal labor must be put forth, that souls may be rescued from the snare of the enemy. Then let us work in all earnestness and faith, and we shall reap a blessed harvest. {RH, July 14, 1891 par. 15}

**PERIODICALS / RH - The Review and Herald / July 21, 1891 At Willis, Mich. - By Mrs. E. G. White. -**

**July 21, 1891 At Willis, Mich.**

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**By Mrs. E. G. White.**

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In response to an urgent call from the brethren who had been laboring in Willis, Mich., I left Battle Creek April 3, in company with sister E. S. Lane, for that place. The Lord had opened the hearts of a goodly number to receive and obey the truth. A church of forty-seven members had been organized, and a neat house of worship built, which is nearly free from debt. This is, I think, the first meeting-house erected in that place. Since this was begun, the Methodists have begun a house of worship for themselves. {RH, July 21, 1891 par. 1}

I was pleased to meet for the first time those who had newly come to the faith here. On Sabbath, at eleven o'clock, I spoke from John 14; and while seeking to feed the flock of God, my own soul was blessed. In the afternoon, Elder Van Horn gave a short discourse, followed by a social meeting. Forty-five testimonies were borne, and the

freedom of God's Spirit was with us. Men and women recently brought to the truth were there as cheerful witnesses for Christ. They are henceforth to be servants of Christ, laborers for God, working with him for others, and fighting the good fight of faith in their own lives. {RH, July 21, 1891 par. 2}

My heart was rejoiced to see among the converts so many young men and women, with hearts softened and subdued by the love of Jesus, acknowledging the good work wrought by God for their souls. It was indeed a precious season. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." God forbid that these souls should ever lose the ardor of their first love, that a strange coldness, through pride and love of the world, should take possession of their minds and hearts. {RH, July 21, 1891 par. 3}

It is essential that these who have newly come to the faith should have a sense of their obligation to God, who has called them to a knowledge of the truth, and filled their hearts with his sacred peace, that they may exert a sanctifying influence over all with whom they associate. "Ye are my witnesses, saith the Lord." To every one God has committed a work, to make known his salvation to the world. In true religion there is nothing selfish or exclusive. The gospel of Christ is diffusive and aggressive. It is described as the salt of the earth, the transforming leaven, the light which shineth in darkness. It is impossible for one to retain the favor and love of God, and enjoy communion with him, and still feel no responsibility for the souls for whom Christ died, who are in error and darkness, perishing in their sins. If those who profess to be followers of Christ neglect to shine as lights in the world, the vital power will leave them, and they will become cold and Christless. The spell of indifference will be upon them, a death-like sluggishness of soul, which will make them bodies of death instead of living representatives of Jesus. Every one must lift the cross, and in modesty, meekness, and lowliness of mind, take up his God-given duties, engaging in personal effort for those around him who need help and light. All who accept these duties will have a rich and varied experience, their own hearts will glow with fervor, and they will be strengthened and stimulated to renewed, persevering efforts to work out their own salvation with fear and trembling, because it is God that worketh in them both to will and to do of his good pleasure. {RH, July 21, 1891 par. 4}

On Sunday, at 10 A.M., the house was filled to its utmost capacity, and all listened with the deepest interest to the dedicatory address given by Elder Van Horn. At 3 P.M. I spoke with much freedom upon the perfect harmony of the law and the gospel. My text was Luke 10:25-28. Elder Van Horn spoke again in the evening to a full house. {RH, July 21, 1891 par. 5}

Several here are deeply moved by the Spirit of God. Will they follow the Master, who says, "I am the way, the truth, and the life"? Will they be doers of the word, and not hearers only? Will they accept the invitation of Christ? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall

receive a hundredfold, and shall inherit everlasting life." "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." {RH, July 21, 1891 par. 6}

No one can safely remain in a neutral position. "Ye are not your own," "ye are bought with a price." You belong to God. Jesus has paid the purchase money for your redemption, and he requires of you whole-hearted service. He has a right to your service, even to the full extent of your capabilities, for his own honor and glory. There is a cross lying directly in your pathway, and you must lift it if you would follow Jesus and be indeed his disciples. Pride must be up-rooted, self must die, every wrong must be made right. Redeemed by the blood of the Lamb, through his boundless mercy and love, manifested in the sacrifice of his own precious life! O! let no one plead for self-indulgence. {RH, July 21, 1891 par. 7}

Fathers and mothers who are convinced of the precious truth revealed in the oracles of God, hesitate not for a moment, but decide to obey God, even if it be at the sacrifice of every idol. Let your children and your neighbors see that you consider nothing too dear to give up for the truth. Do not in a single instance encourage selfishness and pride in your children. Let the work of reformation go on in your own hearts, and by precept and example educate your children to give all to Jesus, to die to pride, to overcome, day by day, every temptation. Let all who are convicted by the light of the truth, cherish every ray of light which comes from the Source of all light. Do not hesitate to decide from the weight of evidence. Do not enlist on the side of error, but wholly and entirely on the side of truth. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Who will comply with the conditions? Who in Willis will become indeed members of the royal family, children of the Heavenly King? {RH, July 21, 1891 par. 8}

The grand edifices and magnificent churches that are multiplying in the world, are only making more distinct the line of demarkation between the rich and the poor. There is God-dishonoring pride and selfishness in the members of the fashionable churches. They demand a religion that is more "refined," more pleasing to the worldly element, than the humble precepts of the lowly Nazarene. There is no place in these costly edifices for the poor, the oppressed, no chance for them to obtain the relief that Jesus came from heaven to bring. Above the portals of these extravagant churches might be written, "For display. There is no place for God's poor here." The spirit of piety and humble religion is unable to survive in these display churches; for the people do not want to have their sins of pride and dishonesty set before them. They have no ears to hear the truth while their hearts are opposed to it. They are moral icebergs. How much better it would be for all classes if there were a general increase of humble, spiritual

religion, a lifting up of Jesus instead of self, in all these churches! {RH, July 21, 1891 par. 9}

The prevailing desire manifested by most professed Christians is in the line of worldly ambition,--to excel in display rather than in piety, to outdo their neighbors in church edifices, and to dress to correspond to their extravagant surroundings. When I look at this, I think of Jesus, who left the courts of heaven, laid aside his royal robe, took off his kingly crown, and clothing his divinity with humanity, came to a world all seared and marred by the curse of sin. He humbled himself that he might meet fallen men where they were, and through the influence of a sanctified humanity, educate them, and reveal to them himself as the "only begotten of the Father, full of grace and truth." He was the reservoir of all power and truth, noble, courteous, full of sympathy and pitying tenderness, ever touched with human woes. He was the way, the truth, the life. Words of truth were ever flowing from his lips. His presence in any community made a decided change in the ideas of men. Wherever he went, he created an atmosphere of heavenly purity. Whatever he did, he did to make men like himself,--pure, spotless, undefiled. And he was ever engaged in helping the poor, in preaching the gospel to them. {RH, July 21, 1891 par. 10}

I have often thought how much more abundantly we should be blessed if in the larger churches there was a well-organized band of workers, who would become missionaries to cities and towns, teaching others the precious lessons they have learned, of truth, of righteousness, of a judgment to come. All should be learners, but not ever learning and never coming to a knowledge of the truth. Be diligent students, and all the time practice what you learn. This will give you an experience which will be of the highest value to yourselves, and will surely benefit others. God has given us light, which he has commanded us to let shine; and if some souls embrace the truth in a locality, organize them into a church as soon as it can be wisely done, and let them do what they can to build a humble house of worship, as they have done in Willis, which they can dedicate to God, and where they can invite his presence to be with them. He says, "Where two or three are gathered together in my name, there am I in the midst of them." Then let the larger churches which are free from debt, come to the help of their sister churches, and give of their intrusted means toward these smaller places of worship, that the small churches may not be oppressed and discouraged under a load of debt. Let us not like the priest and the Levite, pass by on the other side. What blessings would be meted out to the churches that help in this way, and what love on the part of the poorer churches, as they realized that they were watched over for good! And with this help freely and cheerfully rendered, would come enlarged views of Christian helpfulness and duty. A bond of brotherhood, and love strong and tender, would be created between the members of the churches, large and small; and all petty jealousies and envies would be burned out by the love so substantially expressed. {RH, July 21, 1891 par. 11}

When the disciples of John came to Jesus, saying, "John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?" Jesus continued his work of healing the sick and relieving the afflicted, and then he said to the messengers, "Go your way, and tell John what things ye have seen and heard; how that



the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." {RH, July 21, 1891 par. 12}

The attributes most prized by Jesus are unselfish love and purity. "Every one that loveth is born of God, and knoweth God." "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." The entire law is fulfilled in him who loves God supremely and his neighbor as himself. This is the revelation of God through Jesus Christ to the world. It is Christianity-- glory to God in the highest, and on earth peace, good-will to men. The work Christianity is designed to achieve in the world is not to depreciate the law of God, not to detract from its sacred dignity in the slightest degree, but it is to write that law in the mind and heart. When the law of God is thus implanted in the soul of the believer, he is approaching eternal life through the merits of Jesus. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." The object of the gospel is met when this great end is achieved. Its work from age to age is to unite the hearts of his followers in a spirit of universal brotherhood, through belief of the truth, and thus establish heaven's system of order and harmony in the family of God on earth, that they may be accounted worthy to become members of the royal family above. God, in his wisdom and mercy, tests men and women here, to see if they will obey his voice and respect his law, or rebel as Satan did. If they choose the side of Satan, putting his way above God's, it would not be safe to admit them into heaven; for they would cause another revolt against the government of God in the heavenly courts. He who fulfills the law in every respect, demonstrates that perfect obedience is possible. {RH, July 21, 1891 par. 13}

The law allows for no injustice, no lack of reverence for God. The voice of an enemy will not be mistaken for the voice of the Infinite One. There will be no degrading of the soul to lustful practices; but a high degree of intellectual culture of mind and heart, a refinement of manners and sentiment, genuine Christian politeness, will be the sure result of supreme love to God and love to our fellow-men. God's object in giving the law to the fallen race was that man might, through Jesus, rise from his low estate to be one with God, that the greatest moral changes might be manifested in his nature and character. This moral transformation must take place, or man would not be a safe subject in the kingdom of God; for he would raise a revolt. {RH, July 21, 1891 par. 14}

In John 14 Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." {RH, July 21, 1891 par. 15}

Here in this life is the testing, trying time. The angels of God are watching the development of character, and weighing moral worth. The whole question is settled in this, Is he obedient or disobedient to the commandments of God? has the sinner been



transformed in this world, through the merits of Christ, to an obedient servant, so that he is fitted to join the heavenly society and be accepted as a joint heir with Christ? If this happy work has been wrought in us, then we may sing the praises of Him who hath called us out of darkness into his marvelous light. {RH, July 21, 1891 par. 16}

**PERIODICALS / RH - The Review and Herald / July 28, 1891 Our Need of Unselfish Love. - By Mrs. E. G. White. -**

**July 28, 1891 Our Need of Unselfish Love.**

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**By Mrs. E. G. White.**  
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In the lack of pure, unselfish love among Sabbath-keepers is manifested the working of Satan's corrupting influence. The constant tendency of the world is to crowd out the mercy and love that God would implant in the hearts of his children. Even among those who occupy important positions in the sacred work of God, the sentiment is uttered that "business is business;" implying that religion is to be kept apart from matters of business. Men may be very exact in their accounts, very rigorous in their religious observances; but all this is as sounding brass and a tinkling cymbal, if the love of God is not manifested in the daily life. Christ spoke words of rebuke to the scribes and Pharisees, because they failed in their duty to their fellow-men in this regard. He said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." {RH, July 28, 1891 par. 1}

The influence of the world leads those who engage in business activities, even in the work of God, to be content with a low level. Under the exercise of faithfulness to the cause of God, they gratify selfish ambition and unholy desires, thus enfeebling conscience and perverting religion. The Lord does not accept this kind of faithfulness. Look well to this matter. God is working that he may lift us up to a high standard of character; but as long as there is so little realization of the great need of his Holy Spirit in the transaction of business, in councils and board meetings, there will be continual deterioration in spiritual life, while at the same time there may be great activity in setting agencies at work for the advancement of the knowledge of the truth. But if the truth is not brought into the life, to sanctify the soul, those who engage in these activities will become stumbling-blocks to others. In the fear of God I tell you that these things have been repeated to me many times. We are far from being spiritual in character. The natural tendencies of the human heart must be subdued by the grace of God. They cannot be kept under our own control, but must be put under the control of the Spirit of God. Unless we do submit ourselves to God, we cannot work according to his will. Self, self, self, is mingled with the sacred work of God, and it stains and mars that which is most holy. {RH, July 28, 1891 par. 2}

Men in important positions glorify themselves instead of God. They little realize how

self works in their most solemn councils, and the working of self is the result of their failure to become partakers of the divine nature, escaping the corruption that is in the world through lust. This lust is not to be understood as referring simply to licentiousness, but to all unlawful desires, to ambition, grasping for power, desire for the praise of men. It comprehends all the desires of the selfish heart. It is revealed when men wish to make others recognize their power over them, showing them that they can put those they dislike into hard places. There are many, many ways in which a man can be hard and cruel, and yet term his actions works of justice, faithfulness to the cause. This spirit of exaction will increase in all the business of the cause unless men shall humble themselves and put their will on the side of God's will. When the professed servants of God surrender themselves fully to him, they will become teachable, considerate of others, full of love and tenderness. Their consciences will become tender, and they will represent not the attributes of Satan, but the attributes of God, exhibiting the working of the principles of love and truth. They will drink from the Fountain from which only flow the pure streams of salvation, and will manifest in their lives the love and sympathy that characterized the life of Christ. They will send forth pure streams that will be as living water to the world. {RH, July 28, 1891 par. 3}

Men are connected with the work of God who are destitute of the pitying, tender love of Jesus; but the work of the Lord needs not to be done in a harsh, denunciatory way. Christ ever made mercy his delight; in kindness and love he melted his way into the hard, obdurate heart. The driving process is not according to the order of God. Jesus invites men to come to him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me, and drink." "Him that cometh to me, I will in no wise cast out." O, what mercy, what tender compassion was ever manifested by the world's Redeemer for the fallen children of men! And yet there are men who profess to be the followers of Christ, who cannot be depended upon to love mercy, and deal justly, to be pitiful and courteous. They cultivate a harsh, coarse spirit, and move in accordance with their feelings. {RH, July 28, 1891 par. 4}

If anything happens to disturb them, woe be to him who shall go to them to ask a favor; for they will treat him with a denunciatory spirit, wholly unlike the spirit of Christ. When opportunity comes where they might be a blessing in speaking kindly words, in doing kindly deeds, they speak and act in a way that stirs up the worst passions of the human heart, and become agents of Satan in opening doors of temptation to those with whom they are associated. Those who are in connection with them are led to doubt the truth of Christianity. Men in responsible office give decisions in councils when they are in no fit state of mind to think unselfishly; for they have not the spirit of Christ, because something has happened to stir up their feelings, and they have yielded to the control of the evil one. {RH, July 28, 1891 par. 5}

Moses was successful in leading Israel because he felt his own inefficiency. He cherished the spirit of meekness, and God could talk with him, and guide him in right ways. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know

thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." {RH, July 28, 1891 par. 6}

After the Lord had given Moses all these gracious assurances, did he rest in satisfaction, and settle down in content?--No; he still desired something of the Lord; he prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." The glory of God was revealed to Moses, and it will be revealed to those who seek for it as earnestly as did Moses. Those who have taken the solemn vows of the ministry upon them, should reveal the glory of God. They should live with singleness of purpose to glorify their Redeemer. Self must die. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." {RH, July 28, 1891 par. 7}

Ministers should hunger and thirst after God. They should plead as did Moses, that they may have clear conceptions of God. They should pray that they may have clear conceptions of their own weakness, and of the necessity of the power and presence of God. Like Moses, they should say, "I cannot do this solemn work without thy presence." They should feel that they cannot possibly fulfill the purpose of God unless his Spirit and power is with them in their ministry. The minister must drink at the Fountain of life, or he cannot refresh others. But "blessed are they which do hunger and thirst after righteousness: for they shall be filled." {RH, July 28, 1891 par. 8}

As the wax takes and retains the impression of the seal, so should the soul take and retain the image of God. We should be "filled with all the fullness of God." The character, the Spirit of God, is to be revealed in finite man. When the truth is received into the soul, a great work begins, that sanctifies the man; "for he that hath this hope in him purifieth himself, even as He is pure." Those who are united with Christ become laborers together with God. The grace of God that bringeth salvation, teaches us that denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present world, looking for and hasting unto the day of God. Man must co-operate with God. No radical change will be wrought in life and character, unless we depend upon the grace of Christ every hour. Many have altogether too low an idea of that which constitutes religion, and the standard must be raised, or they will perish in their sins,

and drag others to perdition with them. {RH, July 28, 1891 par. 9}

Religion is not a mere theory, a sentiment; it is an earnest working out of our salvation with fear and trembling; for it is "God that worketh in you, both to will and to do of his good pleasure." Faith and love are precious plants, but they need careful cultivation and care, that they may flourish in the life and bear fruit to the glory of God. Those who enter the mansions which Christ has gone to prepare will be those who love God and keep his commandments. They must have the gold tried in the fire, the gold of faith and love. Those who hold high positions in the cause of God need to seek for this gold; they need the transforming grace of Christ. The crucifixion of self must take place, or their names will be blotted out of the book of life. God can make them pillars in his work; he can make them faithful servants by his grace. Then let them seek God while still it is called today. Now is the time when the Lord is testing character, weighing moral worth in the balances of the sanctuary. O, let us seek the gold tried in the fire, let us seek the white raiment of Christ's righteousness, that the shame of our nakedness do not appear, and anoint our eyes with the heavenly eye-salve, that we may discern the working of God, and not be found groping our way in blindness. {RH, July 28, 1891 par. 10}

**PERIODICALS / RH - The Review and Herald / August 4, 1891 The True Church. -  
By Mrs. E. G. White. -**

**August 4, 1891 The True Church.**

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True Christians will be Christ-like. The Redeemer clothed his divinity with humanity, and came to our world--a world seared and marred by the curse of sin, a vale of darkness and woe--to accomplish a great work, as he announced in the synagogue of Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Each church-member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ should be constantly set forth as the fountain of life, mercy, and love. {RH, August 4, 1891 par. 1}

Brethren, have we any truth in advance of others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our character, carry out its sanctifying principles in our daily life, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus, and catch his spirit. In this age, the mind is inclined to lose sight of Jesus, and what is the result?--The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth today, his solemn rebuke would be upon

many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted, there cannot be a ready sympathy with the poor and lowly and oppressed. {RH, August 4, 1891 par. 2}

By beholding, we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our character into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal. {RH, August 4, 1891 par. 3}

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." {RH, August 4, 1891 par. 4}

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the outpouring of the Holy Spirit. How many have lifted up their souls unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellow-men. They have a right to expect help, comfort, and Christ-like love. But this is not what they receive. Every neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart, and investigate his course of action, to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" {RH, August 4, 1891 par. 5}

Christ has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be

of little avail. "This ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting." {RH, August 4, 1891 par. 6}

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise, nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach. {RH, August 4, 1891 par. 7}

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway, has placed us on vantage ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellow-men, of our efficiency and missionary spirit. {RH, August 4, 1891 par. 8}

To every member of the church is committed a work, and his sanctification will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light, and have many advantages. {RH, August 4, 1891 par. 9}

The church must be a working church if it would be a living church. It should not be content merely to hold its own ground against the opposing forces of sin and error, nor be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the Leader, gaining new recruits along the way. {RH, August 4, 1891 par. 10}

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practices, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practice. They hear and do the things that Jesus teaches. {RH, August 4, 1891 par. 11}

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which the Pharisees had, but such religion does not give to the world a Christ-like example; it does not represent Christ's character. Those



who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing, "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God." "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." {RH, August 4, 1891 par. 12}

**PERIODICALS / RH - The Review and Herald / August 11, 1891 Care of the Mites. -  
By Mrs. E. G. White. -**

**August 11, 1891 Care of the Mites.**

**By Mrs. E. G. White.**

I wish I could impress on every mind the grievous sinfulness of wasting the Lord's money on fancied wants. The expenditure of sums that look small, may start a train of circumstances that will reach into eternity. When the Judgment shall sit, and the books are opened, the losing side will be presented to your view--the good that you might have done with the accumulated mites and the larger sums that were used for wholly selfish purposes. And what will it reveal?--Just that deficiency in the bank of heaven,--robbery toward God, some destitute bodies not clothed, some poor souls praying for light and knowledge robbed of the bread of life. Your money went to gratify perverted appetite, or to indulge vanity. O, what shame and grief will come to your souls as you see how much you have lost! Look about you, and see if there is not a work which the Lord has given you. The 58th chapter of Isaiah presents before you a work

that has been neglected. {RH, August 11, 1891 par. 1}

There are many professors of religion in our world, but few who follow Jesus with pure and holy purposes. The Bible means just what it says. The blessings are distinctly apportioned to those who are Christ-like, whose hearts are touched with human woe, and who realize that they are trading with their Lord's money. Such will not feel at liberty to use the money in their hands for purchasing unnecessary articles to please their vanity, to gratify pride and love of display; but they will look at it as the Lord's. There is a place for every penny that you do not actually need for comfortable food and clothing. The empty treasury in different States calls out against every needless expenditure. If you have money, do not spend it for extra ribbons or trimmings or articles of adornment, but let the rivulets flow into the treasury of God, to be registered to your account in the books of heaven. To fashion the garments after the world's standard, requires much more means than to make them after the divine directions given in the word of God.

{RH, August 11, 1891 par. 2}

The unfallen universe looks with amazement upon the church-members who are not lively stones in the spiritual building. They see the covetousness which leads men to use God's intrusted means for their own gratification and enjoyment. They see the Lord's goods diverted from the true channel to please fancy, to gratify selfishness, because it is in the user's power to do it. If professed Christians lived by every word that proceedeth out of the mouth of God, they would study the living oracles diligently, to know what is the will of God, to be doers of that will, irrespective of the world's standard. I am pained as I go into the homes of church-members, and see a multitude of pictures of themselves and their friends. How must the holy angels look upon these pictures adorning tables and mantel-pieces--pictures, pictures, everywhere? All these things cost money, sums taken from the treasury of God, from the capital which the Lord has given us to be used for his glory. But many have used it to please themselves. That money which they expended, whether it was a trifle or a large sum, was the Lord's money; for they themselves are Christ's purchased possession, and hence all they have belongs to him. All the means they have which is not necessary for their own comfort, should be put into the treasury of God, where it may be used to help the needy, to clothe the naked, and to assist in the various departments of the cause. {RH, August 11, 1891 par. 3}

Many church-members are idle, thus losing precious opportunities for doing good. In this they are grievously sinning against God, who gave his only begotten Son to a life of humiliation, self-denial, and self-sacrifice, and a shameful death, that they might not perish, but have everlasting life. There is need that every one should do what he can. The Master calleth for you. You are his servant, to do his will. Pray much in your closet, that you may have divine enlightenment, clear spiritual eye-sight, to discern the work the Lord has left for you to do; for he has given to every man his work. All who have faith in Jesus will put on Christ, and work after his example, improving not only their time, but feeling the worth of the pence, the shillings, and the dollars that come into their hands. {RH, August 11, 1891 par. 4}

To every one are committed talents to improve. Even if you have but one talent, God

expects you to put that one to use, to improve it, and thus gain other talents. There is abundance of work for each and all, according to their ability. Begin by giving yourselves to Jesus, and then ever bear in mind that you do not live to please self; for Christ, the world's Redeemer, pleased not himself. He was quick to catch the first intimation that help was needed by poor, depressed souls. You must individually be laborers together with God. You cannot do this, and close the door of the heart to human woe and human necessities. {RH, August 11, 1891 par. 5}

The God of heaven has revealed his self-denying, self-sacrificing love in giving "his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We are to be representatives of Jesus, in the family, in the workshop, in our place of business, in social gatherings,--everywhere on every occasion. How shall we do this?--By ever keeping the way of the Lord, by subordinating our will, our mind, our soul, our body, our intrusted capital, to him. He has purchased us with his own blood, and we are required to co-operate with him in the working out of the great plan of redemption. Said Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Jesus does not require of man any real sacrifice; for whatever we are asked to surrender is only that which we are better off without. We are only letting go the lesser, the more worthless, for the greater, the more valuable. Every earthly, temporal consideration must be subordinate to the higher. But abundant blessings are promised to sincere faith and obedience. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for many name's sake, shall receive a hundred-fold, and shall inherit everlasting life." {RH, August 11, 1891 par. 6}

Young men, do not think that because you are not preachers you have nothing to do in saving the souls for whom Christ has given his own precious life. Whatever may be your business, whatever your ability, however high your station, the words of Christ are addressed to you: "Without me ye can do nothing." When you feel no burden to win souls to Christ, you are not co-operating with him in doing the work which he requires of you. You are not connected with Jesus. Solemn thought! The day of trust is now, in this life. There is not a member of the church but has some trust committed to him for which he is responsible. God's whole family are either workers or idlers in his vineyard. If one cannot trade upon pounds, he can upon pence. To every man is given his work, and God will excuse none. He requires returns corresponding to the gifts bestowed, and the fidelity of every soul is tested by the way he uses his Lord's goods. {RH, August 11, 1891 par. 7}

Let young women also see the many places which it is perfectly proper and consistent for them to fill, where they may do good. Let them stand no longer idle, when the Master's vineyard is in need of workers. My young sisters, you may be wholly unconscious of your power, because you do not believe you have ability to do great service; but lay hold of the duties lying directly in your pathway, trade on the talents already intrusted to you, and you will be doing the work God wants you to do. Do not fold your one talent in a napkin and bury it, and think you should be commended for your humility; for the Lord will surely require of you its improvement. In putting out to the

exchangers that one talent, you may weave into your work modesty, caution, and delicacy of feeling; in your great need you may lay hold upon the efficiency that is in Jesus, to help you to do your work with fidelity and thoroughness. {RH, August 11, 1891 par. 8}

When will the members of our churches take up the work left for them to do? Where is the self-denial? Where is the self-sacrifice? Does not plea of unfitness, whereby many are shirking responsibilities, stand registered against many as a great sin? It may well be said to such, If you are unfit now, with all your opportunities for becoming what God would have you be, you must be dwarfs in religious life, you cannot be growing up unto the full stature of men and women in Christ. The flimsy excuses you are making for your do-nothing position, you will be ashamed to make before the Judge of all the earth. {RH, August 11, 1891 par. 9}

In the parable of the man who buried his one talent in the earth, the Lord has faithfully pointed out your duty. It shows to every one, high or low, rich or poor, educated or uneducated, that he has a personal responsibility. You must arouse from your lethargy, your carnal security, and go to work to make use of every talent, every power, given you by God. You may reason that because your talent is small, it is no matter whether you use it or not; but it matters just as much to you as it did to that man in the parable. Your life is bound up with the lives of others. If you feel no care to be a blessing to others, if you are not laboring together with God here, right here in this life, you will have no place in the mansions above. You do not know how successfully God can use you if you will put your whole heart, your whole mind and soul and might, into his service. {RH, August 11, 1891 par. 10}

**PERIODICALS / RH - The Review and Herald / August 18, 1891 Saving Faith. - By Mrs. E. G. White. -**

**August 18, 1891 Saving Faith.**

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**By Mrs. E. G. White.**

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The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith. {RH, August 18, 1891 par. 1}

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by which we may prove our profession and the profession of others. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John declares, "He that

saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of God's law. The principles of the Bible must be brought into every-day life, to enlighten conscience, and regulate the conduct. {RH, August 18, 1891 par. 2}

If heavenly light is welcomed by the soul, grace will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin. {RH, August 18, 1891 par. 3}

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered reproach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?--No; through faith in Christ we must render obedience to all the requirements of God; through his merits we may be elevated to keep God's commandments. {RH, August 18, 1891 par. 4}

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves, that we may overcome unbelief, and get the victory over every besetment, perfecting a character that will meet the approval of Heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God. {RH, August 18, 1891 par. 5}

Day by day we are to fight the good fight of faith. Day by day God will give us our work; and though we cannot see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character. {RH, August 18, 1891 par. 6}

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost world is to be warned of the hastening judgment. We must not lay off our responsibility; we must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children, we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we cannot afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus. {RH, August 18, 1891 par. 7}

When Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world, speaking the words of God, that the world may know that God has sent us, and that Heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord. The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, make us think that it is our province to criticise and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves, and while we are criticising others, we are neglecting the most important work of all. {RH, August 18, 1891 par. 8}

The great crisis is before us, and every one is to act as though his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy, as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God. {RH, August 18, 1891 par. 9}

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins today. You have the promises of pardon. {RH, August 18, 1891 par. 10}

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel? {RH, August 18, 1891 par. 11}

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away. {RH, August 18, 1891 par. 12}

Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." O, shall



Jesus plead in vain for an entrance into your heart? Clear away the rubbish from the door, and let him in, and you will know what is the comfort and peace of his blessing. I present before you the Man of Calvary. He can save unto the uttermost all that come unto God by him. The more you have of Jesus, the more you will desire a closer connection with him, and your soul will be hid with Christ in God, and thus be prepared when he shall come with power and great glory. {RH, August 18, 1891 par. 13}

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Not in self-confidence, not in self-exaltation, are we to pass the time of our sojourning, but in fear working with Christ for the salvation of others. We are to live as on holy ground, and when the Master shall appear in glory, we can say, "This is our God; we have waited for him, and he will save us." {RH, August 18, 1891 par. 14}

**PERIODICALS / RH - The Review and Herald / August 25, 1891 Meeting Trials. - By Mrs. E. G. White. -**

**August 25, 1891 Meeting Trials.**

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**By Mrs. E. G. White.**

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Our trials are often such that they seem almost unbearable, and indeed without help from God we could not bear them. Unless we rely upon him, we shall sink under the burden of responsibility that brings only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable, we are to trust in his love; we must repeat the words of Christ, "What I do thou knowest not now; but thou shalt know hereafter." {RH, August 25, 1891 par. 1}

When souls are converted, their salvation is not yet accomplished. They then have the race to run. An arduous struggle is before them, to do what?--To "fight the good fight of faith," to "press toward the mark for the prize of the high calling of God in Christ Jesus." There is no release in this warfare; the battle is life-long, and must be carried forward with determination and energy proportionate to the value of the object to be attained, which is eternal life. Immense interests are here involved. We are made partakers of Christ's sacrifice here in this life, and if we hold the beginning of our confidence steadfast unto the end, we are assured that we shall be partakers of all the benefits of the future, immortal life. {RH, August 25, 1891 par. 2}

The promise is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." Trials will certainly come, but we have a living Saviour, an Intercessor, one who will help us in every time of need. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also,

being led away with the error of the wicked, fall from your own steadfastness." Eternal interests are here involved. Maintain to the last your Christian integrity. You cannot afford to become discouraged, and cast away your confidence; the Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain; neglect no means of grace; encourage your soul to believe and trust in God. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, August 25, 1891 par. 3}

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of righteousness. When you talk doubts, and distrust your Heavenly Father's love, Satan comes in, and deepens the impression, and that which was only a shadow is made the blackness of despair. Your only hope is to cease talking darkness. In dwelling on the dark side, you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you. His love is broad and deep. Perhaps you will say, "How do you know he loves me?" I look where you may look, to the cross of Calvary. The blood shed upon the cross cleanseth from all sin. When tempted to go in the dark cave of doubt and despair, sing:--

"Arise, my soul, arise,  
Shake off thy guilt fears;  
The bleeding Sacrifice  
In my behalf appears;  
Before the throne my Surety stands;  
My name is written on his hands." {RH, August 25, 1891 par. 4}

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Let your prayers ascend to our Heavenly Father, and let this 51st psalm bring assurance and comfort to you. Do not stay away from Jesus, for he loves you. You may say, "He will not hear my prayers; I am a sinner." But Christ says, "I am not come to call the righteous, but sinners to repentance." Then you are not to wait, but come now, and believe that he will receive you. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, August 25, 1891 par. 5}

But you cannot enjoy his blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it, than as a free gift. But

co-operation on your part is essential for your salvation. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." The Lord would not have us forget that we are fitting ourselves for weal or woe. We are daily working out our destiny. We have a crown of eternal life to win, a hell to shun. We certainly cannot save ourselves, and we know that Christ wants us to be saved; he gave his own life, that he might pay the ransom for our souls. Then when he has made this infinite sacrifice, will he regard us with indifference? He is ready to help us whenever we feel our need of help, and come to him penitent and believing. Then let us come to him humbly, saying,--

"In my hand no price I bring;  
Simply to thy cross I cling,"

and Jesus will do the work in our hearts. Satan is seeking to counteract it, but as the Lord works in us, we must co-operate, and work out that which he works in our hearts, to our own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God's saving operations in the plan of redemption. We would forget the truths of God, which we neglect to obey, and for us his rich promises would lose their efficiency, were it not for the Holy Spirit working upon our hearts; he takes of the things of God, and presents them anew to our minds. {RH, August 25, 1891 par. 6}

Then why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then, to make assurance doubly sure, the Saviour adds, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." What you need is faith, living, active faith. Even when affliction is in your home, do not go about with a gloomy countenance; for this but increases the sorrow for yourself and others. You want to encourage cheerfulness; do not go about in mournful sadness, as if Jesus were in Joseph's tomb, and a great stone were rolled before the door. Jesus has risen from the tomb. He lives. In the trial of your faith, show that you know you have a living Saviour, one who is making intercession for you and your loved ones. If they will only come to Jesus, he will receive them. You can show them the way. Jesus ever liveth to make intercession for us. He has no pleasure in the death of the sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance"? To make God's grace our own, we must do our allotted part; we must believe Christ, we must show the grace of Christ in our lives, bearing fruit to the glory of God. Do not please Satan by carrying a sad, mournful countenance. When the furnace fire kindles about your soul, is the time to fight the good fight of faith, to reveal your confidence, your trust in Jesus. {RH, August 25, 1891 par. 7}

**PERIODICALS / RH - The Review and Herald / September 1, 1891 Meeting Trials. -  
By Mrs. E. G. White. - (Concluded.) -**

**September 1, 1891 Meeting Trials.**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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The Lord himself has pledged his word, "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth [now mark the following words]; whom the world cannot receive; because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments [he that hath light in regard to the binding claims of the law of God], and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." {RH, September 1, 1891 par. 1}

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." How careful is the Lord Jesus to give no occasion for a soul to despair. How he fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, he does not turn from us, and leave us to perish. No, no, that is not like our Saviour. Christ prays for us. He was tempted in all points like as we are; and having been tempted, he knows how to succor those who are tempted. Our crucified Lord is pleading for us in the presence of his Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon him, grasps him as the one who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour. {RH, September 1, 1891 par. 2}

"If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." What greater assurance can we have of the willingness, yea, the longing, of Christ to have all come unto him and believe in him that they may have eternal life! O, when we see the sorrows and suffering of loved ones, shall we turn away from Christ dissatisfied, murmuring, and complaining?--No; that is the time to come close to the only One who can be our helper in every time of need. You have no time for repining, no time for unbelief, no time to let

go of Jesus. When trial comes, press closer to his bleeding side. When the whole world was under condemnation, Christ took upon himself the guilt of the sinner; he bore the wrath of God for the transgressor, and thus suffering the penalty of sin, he ransoms the sinner. Had it been the choice of God to destroy the disobedient, he might in justice have swept the earth clean of the guilty transgressors; but he reveals himself as a compassionate loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "Wherefore turn yourselves, and live ye." {RH, September 1, 1891 par. 3}

The Son of God bore the contradiction of sinners against himself. Behold his agony in the garden of Gethsemane. Hear his thrice-repeated prayer, "If it be possible, let this cup pass from me." Sweating great drops of blood in his human agony, he added, "Nevertheless, not as I will, but as thou wilt." Has God, then, no knowledge of his suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this?--The Prince of Life, the holy and beloved of God. Faint and weary after his long, agonizing struggle in the garden of Gethsemane, he was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate, who pronounced him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in his dying agonies, the rude soldiers quarreling over his few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting him, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him." {RH, September 1, 1891 par. 4}

How could heaven keep silent? Can we wonder at the horrible unnatural darkness that hung over the cross? Can we wonder at the rending rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they beheld their loved Commander suffering such indignity? The crown of thorns he wore, the curse of the cross he suffered,-- who could have imagined that he, the Son of the infinite God, the Majesty of heaven, the King of glory, would bow his righteous soul to such a sacrifice! For sinners, for sinners, he died. Wonder, O heavens, and be astonished, O earth! The Son of God has died on the shameful cross, that the world might not perish; he died to bring life, everlasting life, to all who shall believe. {RH, September 1, 1891 par. 5}

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher; Christ has risen. Rejoice, O rejoice, that there is hope for you. Pray to the Lord Jesus that a holy influence may be brought into your life, an influence which shall subdue every passion, hush every murmuring thought, exalt your affections, and purify your heart. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life," or the crown of righteousness. Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look beyond the shadow to Jesus, your only hope, you will see the bright beams of the Sun of righteousness. {RH, September 1, 1891 par. 6}

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much he bore for us, and then count it not a mark of God's anger that you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, the stronger, the purer. Satan is always trying to press the soul into distrust of God, and therefore we must educate the mind to trust him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God, and die." If you trust God, you will see more reason to trust him. As you talk of his goodness, you will see more of his love to talk about. Thus the mind may be trained to live in the brightness of the Sun of righteousness, and not in the shadow which Satan casts athwart our path. Hope in God, who is the health of our countenance, and our God. {RH, September 1, 1891 par. 7}

**PERIODICALS / RH - The Review and Herald / September 15, 1891 The Mother's Work. - By Mrs. E. G. White. -**

**September 15, 1891 The Mother's Work.**

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**By Mrs. E. G. White.**  
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The work of the Christian mother begins in the home circle, in making her home what it should be,--pleasant to her husband, pleasant to her children. My sister, has God intrusted you with the responsibilities of a mother? You have a great work, a holy calling. If you are one of those who are to be the light of the world, that light is to shine in your home. Here you are to exemplify the Christian graces, to be lovable, patient, kind, yet firm. You are to be a laborer together with God, and you need to learn right methods, and acquire tact for the training of your little ones, that they may keep the way of the Lord. You need to seek constantly the highest culture of mind and soul that you may bring to the education and training of your children a restful spirit, a loving heart; that you may imbue them with pure aspirations, and cultivate in them a love for things honest and pure and holy. As a humble child of God, learn in the school of Christ; seek constantly to improve your powers, that you may do the most perfect, thorough work at home, by both precept and example. {RH, September 15, 1891 par. 1}

In this work you have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that he will not contradict himself; he points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been intrusted to you, you are under a deception. By faithfulness in your own home, working for the souls of those who are nearest to you, you may be gaining a fitness to work for Christ in a wider field. But be sure that those who are neglectful of their duty in the home circle are not prepared to work for other souls. {RH, September 15, 1891 par. 2}

Your children need a mother's care. Never did your sons in their helpless babyhood need a mother more than in their boyhood and youth. Your daughters also need a



watchful guardianship of an affectionate Christian mother. Do not leave them to become demoralized by improper associations. The children need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and by diligent training to be confirmed in well-doing. The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which he has left in your hands. Through earnest prayer and study, you may become wise in your home, learning the different dispositions of your children, and carefully noting their behavior. You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand his way and to keep it, he will give you wisdom and grace. {RH, September 15, 1891 par. 3}

When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God. We are to be vigilant, watching for the coming of the Son of man; and we must also be diligent; working as well as waiting is required; there must be union of the two. This will balance the Christian character, making it well developed, symmetrical. We should not feel that we are to neglect everything else, and give ourselves up to meditation, study, or prayer; neither are we to be full of bustle and hurry and work, to the neglect of personal piety. Waiting and watching and working are to be blended. "Not slothful in business; fervent in spirit; serving the Lord." {RH, September 15, 1891 par. 4}

My sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake you because of this. God has made you a trustee, a steward, in your home; seek to educate yourself for this work, and he will be by your side to bless all your endeavors, that by and by, when the reckoning time for the administration of your trust shall come, he may say, "Well done, thou good and faithful servant." {RH, September 15, 1891 par. 5}

Mothers who do not love their children too much, may yet reveal their love unwisely, to the injury of the children. The love must be sanctified, and then the mother will not act from impulse, but from principle. Then she will bring up her children to be pure, and discipline them to obedience. {RH, September 15, 1891 par. 6}

Your interest in your children must not make you a slave to wait on them. Teach them to help you. Boys and girls may be kept busy, trained to be faithful and diligent in the little things. It may seem to you that they hinder more than they help, but let them never know this. You are their teacher, and should train them to be useful, to do things tastefully and thoroughly. This is one of life's great lessons that is essential to the well-being of your children. "He that is faithful in that which is least, is faithful also in much." You can preoccupy the minds of your children. Active brains and hands must be employed in something useful, as the parents may suggest, else they will be occupied with evil things, as Satan may direct. Parents may be teachers in a sacred sense, not only training the children to be useful in the common, homely duties of life, but all the

time giving them illustrations of the higher life. Thus you are bringing them up in the nurture and admonition of the Lord. {RH, September 15, 1891 par. 7}

Children who have been properly educated, who love to be useful, to help father and mother, will extend a knowledge of correct ideas and Biblical principles to all with whom they associate. Such a family will have a powerful influence in favor of Christianity. But in order to secure this result, parents must not neglect their work or lose sight of their responsibility. Infidels assemble and devise plans to spread the poison of infidelity. The papists are untiring in plying their subtle arts to suppress the Bible, the living oracles which exalt God as supreme. They want the control of men's consciences. They want to enslave the soul, so that finite man shall occupy the place where God should be. And shall Christians who bow to God alone as infallible, be dull and inactive? Shall they not seek to understand what they can do to build up barriers against the tide of evil? Will they not educate and train their own children to become intelligent Christians, so that they may represent the character of Christ? {RH, September 15, 1891 par. 8}

If parents believe that sin is an offense to God, and that none but the pure and holy can enter heaven; and if they are consistent in their belief, they will seek wisdom and grace from Christ, that by every means in their power they may teach their children to resist and overcome sin. Parents have given their children their own stamp of character; and if some traits are unduly developed in one child, and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? who should be as earnest as they to cultivate in their children the precious graces of character revealed in Christ Jesus? {RH, September 15, 1891 par. 9}

Mothers do not half appreciate their privileges and possibilities. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family. She is to exemplify Biblical religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that by grace alone can they be saved, through faith, which is the gift of God. This constant teaching as to what Christ is to us and to them, his love, his goodness, his mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart. {RH, September 15, 1891 par. 10}

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life. Let not one word of fretfulness harshness, or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be. {RH, September 15, 1891 par. 11}

The mother needs constant sympathy and help from the father of her children. The parents must be perfectly united in their work, and must seek help from God. While keenly alive to their sacred responsibilities, they should not become distrustful because they see that their work is imperfect, and does not secure the results they hoped for.

Keep sowing the seed for time and eternity. All heaven is watching the efforts of the Christian parent. {RH, September 15, 1891 par. 12}

The husband and father, the wife and mother, are in God's sight, in their religious life, just what they are in their home life. Father and mother, bind your hearts in closest, happiest union. Do not grow apart, but bind yourselves more closely to each other; then you are prepared to bind your children's hearts to you by the silken cord of love. {RH, September 15, 1891 par. 13}

Mothers, be careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating and training. You may be to them the very model of all that is good and pure and noble. Identify your interest with theirs. God does not intend that any other should do the mother's work in the training of her child. He wills that she shall rise to meet her sacred responsibility; but this can never be done while mothers so largely neglect their duty. {RH, September 15, 1891 par. 14}

Nothing can have a greater claim upon the mother than her children have; and when their needs are lightly regarded, when she sets aside their claims, in order to devote herself to visitors, she is robbing her children of their God-given rights. No absorption in business on the part of parents can warrant a departure from God's plans and ways. Your first and grandest work is for your children. Let the light of heavenly grace irradiate your character, that there may be sunlight in the home. Let there be peace, pleasant words, and cheerful countenances. This is not blind affection, not that tenderness which encourages sin by unwise indulgence, and which is the veriest cruelty, not that false love which allows the children to rule, and makes the parents slaves to their caprices. There should be no parental partiality, no oppression; the combined influence of affection and authority will place the right mold upon the family. {RH, September 15, 1891 par. 15}

We have Bible rules for the guidance of all, both parents and children, a high and holy standard, from which there can be no swerving. God's injunctions must be paramount. Let the father and mother of the family spread out God's word before him, the searcher of hearts, and ask in sincerity, "What hath God said?" {RH, September 15, 1891 par. 16}

**PERIODICALS / RH - The Review and Herald / September 22, 1891 "Not as Men-Pleasers." - By Mrs. E. G. White. -**

**September 22, 1891 "Not as Men-Pleasers."**

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**By Mrs. E. G. White.**  
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It is our wisdom to fear God and to love him with all the heart. He is to be first and last and best in everything. We are not to be like the beasts of the field, who eat and drink, with no thought of God, no idea of gratitude to their Creator for his daily benefits. All of us, as beings blessed of God with reasoning powers, with intellect and judgment,

should acknowledge our accountability to God. The life he has given us is a sacred responsibility, and no moment of it is to be trifled with; for we shall have to meet it again in the record of the Judgment. In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer. Not only are we held accountable for what we have done, but for what we have left undone. We are held to account for our undeveloped characters, our unimproved opportunities. {RH, September 22, 1891 par. 1}

Dear youth, be sure your sin will find you out. The Saviour has said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." This statement is too decided and plain to be misunderstood. Sins committed in secret, whether in the brightness of day, in the darkness of night, in the wilderness, in the city, in solitude however lone, will not escape the notice of God. Every soul is to be rewarded as his works have been. The eye that never slumbers, has watched all your movements, detected all your faults, and has not failed to note your neglect and indifference, your contempt for the just claims of God. You may have concealed your lack of interest from your father and mother, from sisters and brothers; but the true state of your heart toward the law of God is not hidden from Heaven. {RH, September 22, 1891 par. 2}

David exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee!" Nothing is hidden from the eyes of Him with whom we have to do. When we realize the fact that our sins are all to be revealed in the day of Judgment, does it not make you tremble? No one but he whose heart is calloused with sin can reflect upon this terrible truth without serious forebodings. If we do not awake to repentance in this time of probation, and make our peace with God now, we shall awake to it when fear shall come like a desolation, when the cities of men, with all their splendid architecture, shall be overthrown, and the heavens depart as a scroll when it is rolled together. {RH, September 22, 1891 par. 3}

Every moment of our life is intensely real. Life is no play; it is charged with awful importance, fraught with eternal responsibilities. When we look upon life from this point of view, we realize our need of divine help. The conviction will be forced upon us that a life without Christ will be a life of utter failure; but if Jesus abides with us, we shall live for a purpose. We shall then realize that without the power of God's grace and Spirit, we cannot reach the high standard he has placed before us. There is a divine excellence of character to which we are to attain; and in striving to meet the standard of heaven, divine incentives will urge us on, the mind will become balanced, and the restlessness of the soul will be banished in repose in Christ. {RH, September 22, 1891 par. 4}

How often do we come in contact with people who are never happy. They fail of enjoying the contentment and peace that Jesus can give. They profess to be Christians,

but they do not comply with the conditions upon which the promise of God is fulfilled. Jesus has said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason why many are in a state of unrest is that they are not learning in the school of the Master. The submissive, self-sacrificing child of God understands by experience what it is to have the peace of Christ. True followers of Christ know that they must take his yoke, share his trials, carry his burdens. But they do not feel like complaining; for the meekness and lowliness of Christ makes the yoke easy and the burden light. {RH, September 22, 1891 par. 5}

It is love of selfish ease, love of pleasure, your self-esteem, self-exaltation, that prevents you from learning the precious life-lessons in the school of Christ. It is the Christian's duty not to permit surroundings and circumstances to mold him; but to live above surroundings, fashioning his character according to the divine Model. He is to be faithful in whatever place he is found. He is to do his duty with fidelity, improving the opportunities given him of God, making the most of his capabilities. With an eye single to the glory of God, he is to work for Jesus wherever he may be. We are to surrender the will, the heart, to God, and become acquainted with Christ. We must deny self, take up the cross, and follow Jesus. Not one of us can reach heaven, save by the narrow, cross-bearing way. But how many wear the cross as an ornament of the person, but fail to bear the cross in practical, every-day life. {RH, September 22, 1891 par. 6}

How many profess to be the servants of Christ; but how loth are they to bear reproach and shame, for his sake. The cross is not to please self; it lies directly across the path of the pleasure-lover, and cuts through our carnal desires and selfish inclinations. The cross rebukes all unfaithfulness in your labors. If you bear the cross of Christ, you will not shun responsibilities or burden-bearing. If you are abiding in Christ, learning in his school, you will not be rude, dishonest, or unfaithful. The cross of Christ cuts to the root of all unholy passions and practices. Whatever the nature of your work, you will carry the principles of Christ into your labor, and identify yourself with the task given into your hands. Your interest will be one with that of your employer. If you are paid for your time, you will realize that the time for work is not your own,--but belongs to the one who pays you for it. If you are careless and extravagant, wasting material, squandering time, failing to be painstaking and diligent, you are registered in the books of heaven as an unfaithful servant. {RH, September 22, 1891 par. 7}

Those who are unfaithful in the least of temporal affairs, will be unfaithful in responsibilities of greater importance. They will rob God, and fail of meeting the claims of the divine law. They will not realize that their talents belong to God, and should be devoted to his service. Those who do nothing for their employers except that which is commanded them, when they know that the prosperity of the work depends on some extra exertion on their part, will fail to be accounted faithful servants. There are many things not specified that wait to be done, that come directly under the notice of the one employed. Leaks and losses occur that might be prevented if painstaking diligence and unselfish effort were manifested, if the principles of love enjoined upon us by Jesus



were carried out in the life of those who profess his name. But many are working in the cause of God who are registered as "eye-servants." It is the most abhorrent form of selfishness that leads the worker to neglect the improvement of time, the care of property, because he is not directly under the eye of the master. But do such workers imagine that their neglects are not noticed, their unfaithfulness not recorded? Could their eyes be opened, they would see that a Watcher looks on, and all their carelessness is recorded in the books of heaven. {RH, September 22, 1891 par. 8}

Those who are unfaithful to the work of God, are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect, as it recorded the awful judgment of the blasphemous king. Belshazzar's condemnation was written in words of fire, "Thou art weighed in the balances, and art found wanting;" and if you fail to fulfill your God-given obligations, your condemnation will be the same. {RH, September 22, 1891 par. 9}

There are many who profess to be Christians who are not united with Christ. Their daily life, their spirit, testifies that Christ is not formed within, the hope of glory. They cannot be depended upon, they cannot be trusted. They are anxious to reduce their service to the minimum of effort, and at the same time exact the highest of wages. The name "servant" applies to every man; for we are all servants, and it will be well for us to see what mold we are taking on. Is it the mold of unfaithfulness, or of fidelity? {RH, September 22, 1891 par. 10}

Is it the disposition generally among servants to do as much as possible? Is it not rather the prevalent fashion to slide through the work as quickly, as easily, as possible, and obtain the wages at as little cost to themselves as they can? The object is not to be as thorough as possible, but to get the remuneration. Those who profess to be the servants of Christ should not forget the injunction of the apostle Paul, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." {RH, September 22, 1891 par. 11}

Those who enter the work as "eye-servants," will find that their work cannot bear the inspection of men or of angels. The thing essential for successful work is a knowledge of Christ; for this knowledge will give sound principles of right, impart a noble, unselfish spirit, like that of our Saviour whom we profess to serve. Faithfulness, economy, care-taking, thoroughness, should characterize all our work, wherever we may be, whether in the kitchen, in the workshop, in the office of publication, in the Sanitarium, in the College, or wherever we are stationed in the vineyard of the Lord. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." {RH, September 22, 1891 par. 12}



**PERIODICALS / RH - The Review and Herald / September 29, 1891 Missionary Work. - By Mrs. E. G. White. -**

**September 29, 1891 Missionary Work.**

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**By Mrs. E. G. White.**  
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Every eye in the unfallen universe is bent upon those who profess to be Christ's followers. Here, in this atom of a world, an earnest warfare is going on,--a battle in which Christ, our substitute and surety, has engaged in our behalf, and conquered. Now we, Christ's purchased possession, must become soldiers of his cross, and conquer in our own behalf, on our own account, through the power and wisdom given us from above. The influence of the cross of Calvary is to vanquish every earthly and spiritual evil power; and we need to know the plan of the battle, that we may work in harmony with Christ. {RH, September 29, 1891 par. 1}

The promulgation of the gospel is not a haphazard work, operating at random. In the aggressive warfare of truth against error, light against darkness, there is work to be done both in heaven and on earth, and the workers on the earth are to move in perfect harmony with the heavenly agencies. Then the world will see the work moving in wisdom, and although they cannot understand or explain it, they note the effect. But when we, the human agencies, step outside of God's plan, the beauty and harmony of the arrangement is marred, and the work intrusted to our hands does not present the divine characteristics. Adherence to God's plan, which is comprehensive and connected in all its parts, is positively essential to success in the conversion of many souls to Christ. {RH, September 29, 1891 par. 2}

Human influence, deriving its efficiency from heaven, is God's instrumentality through which the gospel is to be diffused, and its transforming effects revealed. We are to influence one another for good, keeping the Lord ever before us, working with the unseen world in view. The work of Satan is to interpose his sophistry, his lying statements, to lead men to believe a lie rather than the words of God, which are the truth. It is thus that he leads men into presumptuous sins. Satan is ever at work to keep out of our minds the doctrine of the cross of Christ; for this is the counter-influence through which sin is to be vanquished and man be brought back to his allegiance to the law of God. {RH, September 29, 1891 par. 3}

The cross stands alone, a great center in the world. It does not find friends, but it makes them. It creates its own agencies. Christ proposes that men shall become laborers together with God. He makes human beings his instrumentalities for drawing all men unto himself. A divine agency is sufficient only through its operation on human hearts with its transforming power, making men co-laborers with God. {RH, September 29, 1891 par. 4}

"Be ye perfect," said Christ, "even as your Father which is in heaven is perfect." There cannot be a complete, harmonious development of Christian character when

Christians exclude themselves from the world; for in this they are not following the example of Christ. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Not in the closet alone is perfection of character reached, nor solely in the public assembly; it should be our first work to seek the Lord with humble hearts, to learn his way; then we are to take him with us into the public assembly. Thought and action, prayer and work, are all essential. "Ye are laborers together with God." It is our privilege to be so closely connected with God that we shall know his will. {RH, September 29, 1891 par. 5}

I have seen so much of the disposition to ask, "Am I my brother's keeper?" that I have wondered how the Lord could bear with our perversity. The True Witness looks on, beholding all our works. {RH, September 29, 1891 par. 6}

He marks the selfish, self-caring spirit shown toward our brethren which is so unlike the spirit and works of Christ, which misrepresents his character. As we drink at the fountain and are refreshed, we are to search for other souls who are thirsty, and in love direct them to the same fountain, that they may be refreshed. If we do this, the choicest of heaven's blessings will be ours. {RH, September 29, 1891 par. 7}

Mighty truths have been committed to human agencies, truths which, when unfolded, quicken into activity the minds of men and women who are in the darkness of error, and call to them, "Come; for all things are now ready." The knowledge of truth is the great power of God unto salvation to all who believe. The atoning sacrifice, the righteousness of Christ, is to us the vital center of all truth. In the cross of Calvary, mercy and truth are met together, righteousness and peace have kissed each other. The law and the gospel are in perfect harmony; they are interwoven as the warp and the woof. They shed a flood of light amid the moral darkness of the world, stimulating, renovating, sanctifying, all who will believe the truth, all who will gladly and gratefully accept the light coming from the throne of God. {RH, September 29, 1891 par. 8}

We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it? When the Church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. They will enter new fields. Some who are not ordained ministers will be laborers together with God in visiting the churches, and trying to strengthen the things that remain, that are ready to die. There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let the light which God has given them, shine forth to others. Some whom they meet will not appear to be the most promising subjects, but the only question should be, Will they come into harmony with Christ? will they become partakers of his spirit, so that their influence, in precept and example, will present the attractions of the Author of truth and righteousness? In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let

them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of his word. If there is only a small number present, they can read a "Thus saith the Lord," without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them. {RH, September 29, 1891 par. 9}

There are many souls who are starving for the bread of life. You may not know where to find them; but Jesus knows, and he will lead them into the light. It may seem to you that this is not a heroic work, nothing that will bring any special glory to yourselves; but that is not what you should labor for. You must walk humbly with God. Let him work; let him lead you. Consecrate yourselves to him daily, as workers, and submit yourselves to the influence of his Holy Spirit. {RH, September 29, 1891 par. 10}

There are some churches that are doing very little except to get into trouble, and then call the ministers of Christ from important labor to settle their perplexities and grievances which are the result of their own unsanctified course of action. It is the wickedness of the human heart that creates dissension. This it is that is raising the greatest barriers to the union which Christ prayed might exist among his disciples. Men and women who profess to love God will sit down at ease in their fancied prosperity, content to while away precious, golden moments in pleasing themselves, and doing nothing to enlighten those who have never heard the truth. It is for us to fulfill the commission of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, September 29, 1891 par. 11}

Let there be in every church, well-organized companies of workers to labor in the vicinity of that church. Put self behind you, and let Christ go before as your life and power. Let this work be entered into without delay, and the truth will be as leaven in the earth. When such forces are set to work in all our churches, there will be a renovating, reforming, energizing power in the churches, because the members are doing the very work that God has given them to do. Let all our churches be active, zealous, filled with enthusiasm by the Spirit and power of God. It is the intelligent use of the means, the capabilities, the powers, given you by God, consecrated to his service, that will tell in the communities where you may labor. It may be that you will have to make a very small beginning in some places; but do not be discouraged; the work will grow larger, and you will be doing the work of an evangelist. Look at Christ's manner of working, and strive to labor as he did. {RH, September 29, 1891 par. 12}

When Jesus came to this world, he found it in a deplorable state of sin and rebellion. He did not move far away from this rebellious multitude, but he came and dwelt among them. Because iniquity abounded, he came close to man in sympathy and tender, pitying love. In Christ dwelt all the fullness of the Godhead bodily; yet he came to earth to be one with the oppressed, the poor, the needy; he came to demonstrate how much a God can love, a Saviour suffer, in order to save men from perdition, and bring eternal life within their reach. {RH, September 29, 1891 par. 13}

Character is influence. Christ's work was to draw minds into sympathy with his own divine mind. He gave his whole self as a sacrifice. We need to regard the Lord Jesus as our personal Saviour. When we do this, we shall, by the grace of Christ, make simple,

tender, earnest personal appeals to those who are not Christians. The trouble with many in the church is, they will do anything but the thing which is of the most importance, that which God wants them to do. They feel that they cannot approach men and women in simplicity, and try in the name and strength of Jesus to come close to their hearts. This heart-to-heart work is strangely neglected. If those who profess to be Christians, believing the truth for these last days, would consider the result of their inaction, their wicked indifference to the welfare of the souls for whom Christ has paid the price of his own life, there would be a decided change for the better in our world. {RH, September 29, 1891 par. 14}

**PERIODICALS / RH - The Review and Herald / October 6, 1891 Missionary Work. -  
By Mrs. E. G. White. (Concluded.) -**

**October 6, 1891 Missionary Work.**

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**By Mrs. E. G. White.**  
**(Concluded.)**  
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Every work is to be brought in review before God. Every intrusted talent is to be estimated, to see what improvements have been made upon it. God knows what you have done in blessing others, and what you have not done. The True Witness says, "I know thy works." He sees who are the willing, faithful workers, and who are the slothful servants. {RH, October 6, 1891 par. 1}

I appeal to every man and woman who shall read these words, to remember that a reckoning is to be made by the One whom God hath appointed to judge the world. Every one must then give account of the talents intrusted to him. "None of us liveth to himself." Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus, "for the joy that was set before him, endured the cross, despising the shame," sacrificing his life that all who should believe on him might not perish, but have everlasting life. By this great act the love of God was revealed, and as many as believe on Christ are saved. {RH, October 6, 1891 par. 2}

Here are the mighty agencies for moving the world. The cross of Calvary brings under tribute every power of those who believe on Christ, that they may be instrumentalities for the saving of souls. Human effort is to be united with the divine; it must derive its efficacy from heaven. We are to be laborers together with God. The Lord is represented as opening the hearts of men and women to receive the word, and the Holy Spirit makes the word effective. Those who receive the truth have that faith which leads to decided action, which works by love, and purifies the soul. Thus the truth is a sanctifier. Its transforming power is seen on the character. When it has been admitted into the inner sanctuary of the soul, it does not operate superficially, leaving the heart unchanged; it does not awaken the emotions merely, to the neglect of the judgment and will; but it goes down to the very depths of the nature, and brings the

whole being into harmonious action. {RH, October 6, 1891 par. 3}

Now the work of him who is truly converted, begins in earnest. He must work as Christ worked. He must not live any longer to himself, but wholly for the Lord. The world has lost him; for his life is hid with Christ in God. That means that self no longer has the supremacy. The light shining from the cross of Calvary holds him in its bright rays, and the Spirit has taken of the things of Christ, and revealed them to him in such an attractive light as to have a transforming effect on his habits and practices, showing that he is a new creature in Christ Jesus. Every dollar he recognizes as of value, not to gratify his taste or lust, not for him to hide in the earth, but to do good with, to help win souls to the truth, to build up the kingdom of Christ. His enjoyment is the same as that of Christ,--in seeing souls saved. Why are we doing so little for the salvation of men, when there is so much to do? Why are we doing so little to draw men and women and children to Christ? {RH, October 6, 1891 par. 4}

In union there is strength; in disunion there is only weakness. We should work most diligently to answer the prayer of Christ that his disciples might be one, as he is one with the Father. If we are united to Christ, the formation of a church will be a benefit to all its members; for by entering into this church union, we pledge ourselves to help one another. The Holy Spirit does not lead us into this to be a mutual admiration society, but to put forth all the powers of our being to help one another, in sympathy, in love, to be more like Jesus. {RH, October 6, 1891 par. 5}

The wrongs existing in the society of the world should never, never find sanction among Christians. There should be no sympathy with the rich in their oppression of the poor, no encouragement given the poor in their jealousy and envy of the rich. There should be no sanctioning of the strong and influential in trampling upon the weak and helpless. "All ye are brethren." Exact and impartial is the Lord God of heaven. More than this, God demands that you open your hand wide to the needy, and have the tenderest compassion for those who are afflicted, or who are suffering from want. If you turn carelessly from their cry, the Lord will just as surely turn away from your prayer, and he will not hear you in your distress. {RH, October 6, 1891 par. 6}

If you have the spirit of Christ, you will love as brethren; you will honor the humble disciple in his poor home, because God loves him as much as he loves you, and it may be more. He recognizes no caste. He places his own signet upon men, not by their rank, not by their wealth, not by intellectual greatness, but by their oneness with Christ. It is purity of heart, singleness of purpose, that constitutes the true value of human beings. The attention that is shown to the wealthy, and the neglect of the poor, will be remembered by the Lord, and he will place you where you will pass through experiences similar to those of the afflicted ones who suffered while you passed by on the other side. {RH, October 6, 1891 par. 7}

All who are living in daily communion with Christ, will place his estimate upon men. They will reverence the good and pure, although these are poor in this world's goods. James says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect

to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot-stool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." {RH, October 6, 1891 par. 8}

Here is a plain "Thus saith the Lord." Who will be a doer of the word, and not a forgetful hearer? Here is plainly stated the course that the Lord has marked out for Christians to pursue. In social and religious life they should be governed by a resolute purpose to help and bless the needy poor. Avarice, selfishness, and covetousness are idolatry, and are dishonoring to God "Let your conversation be without covetousness. Tenderness, compassion, and benevolence are enjoined upon Christians. {RH, October 6, 1891 par. 9}

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--Christian liberality. "But to do good and to communicate, forget not: for with such sacrifices God is well pleased." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, October 6, 1891 par. 10}

Here the obligation is laid upon every one who has been trusted with our Lord's goods, to communicate the same to the worthy poor, and to give to God's cause as its needs demand. As God has bounteously given us, we should give back to him his own as he makes a place for it to be invested. Thus we honor God with the substance he has placed in our hands. Thus we shall not be living to ourselves. {RH, October 6, 1891 par. 11}

God's claims underlie all other claims. He lays his hand upon all that he, from his fullness and beneficence, has intrusted to man, and says: "I am the rightful owner of the universe, and these goods are mine. Use them to advance my cause, to build up my kingdom, and my blessing shall rest upon you." {RH, October 6, 1891 par. 12}

Those who would have the character of Christ must practice his teachings. They must study the Pattern. Then they will reveal a Christ-like character in their association with one another, and their united influence will be exerted in helping to transform the character of others. They will drink in the sympathy of Jesus, and exercise the same forbearance, supporting, encouraging, and animating one another in the work, each being a vital member of the organized body, allied to Jesus, growing up into Christ, the



living head, unto the full stature of men and women. Then they will shine as lights in the world, being of one judgment, moved by the same Spirit. They will be a distinct power in the world. The mighty cleaver of truth has detached us from the world, and placed us apart, a separate people. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." Dwelling in the light of the Sun of Righteousness, we shall shine as lights in the world. {RH, October 6, 1891 par. 13}

How important that, as we are chosen out of the world, to be separate from it, we should educate and train all our powers in obedience to God's supreme will, that no selfishness may exist among us, that all our work may be done as if done for Christ, not for wages or for applause; that we should not use our intrusted talents of influence and means to please ourselves, but that in all we do, we should manifest the self-denying spirit of Christ. We are not to profess to be Christ's, and then live a lie in our self-care and self-indulgence. We are to come out from the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Set your affection on things above, not on things on the earth." {RH, October 6, 1891 par. 14}

**PERIODICALS / RH - The Review and Herald / October 13, 1891 Isaiah's Warning. -  
By Mrs. E. G. White. -**

**October 13, 1891 Isaiah's Warning.**

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**By Mrs. E. G. White.**  
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"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." {RH, October 13, 1891 par. 1}

The people whom the prophet is commanded to warn are blinded, under a deception. They have a form of godliness, and regard themselves as entitled to special favor and blessing, because they make a high profession and keep up a round of religious service. This nourishes their self-complacency, and they feel as the young man felt who came to Christ, claiming to have kept all the commandments, and asked, "What lack I yet?" Jesus put his finger upon the plague spot of the young man's soul, when he answered, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This

young man flattered himself that he was keeping all the commandments of God; but was he?--No. He did not love God supremely; for he loved his wealth, which was given him only in trust, more than he loved God; and he did not love his neighbors as himself; for he was not willing to distribute his riches among them. He loved his property more than he loved the souls for whom Christ was ready to sacrifice his own life. {RH, October 13, 1891 par. 2}

The young man had asked, "What shall I do to inherit eternal life?" in his self-complacency, thinking that the Lord would commend him for his righteousness. He could not see that he lacked anything. But the Lord Jesus read his heart as an open book; he saw what the young man did not see. Jesus laid bare the defects in his character. He showed that the young man did not love God supremely. Had he done this, he would have loved his neighbor as himself. Ignorant of the far-reaching claims of the law of God, he thought he had kept all the commandments from his youth up. As the Saviour showed him his lack, how gladly should he have accepted the conditions on which his earthly treasure might be exchanged for an enduring substance in the heavens! But he went away sorrowful. {RH, October 13, 1891 par. 3}

Here was demonstrated his lack of reverence for Christ, and of real faith in him. Had he truly believed him to be the Son of God, he would have accepted his words as divine authority. Like Peter, John, and many other disciples, he would have unhesitatingly obeyed the word, "Come, follow me." Jesus knew that if the young ruler followed him, he would practice his self-denial and self-sacrifice, and would lay hold by faith on the realities of the unseen world. The young man was sorrowful that he could not have both worlds, but he decided that he could not renounce the earthly for the heavenly, and thus he departed from Christ. How many are doing as did this young man,--holding fast the things precious to them, and losing the eternal weight of glory? {RH, October 13, 1891 par. 4}

The house of Jacob, at the time this warning was given to Isaiah, appeared to be a very zealous people, seeking God daily, and delighting to know his ways; but in reality they were filled with presumptuous self-confidence. They were not walking in the truth. Goodness, mercy, and love were not practiced. While presenting an appearance of sorrow for their sins, they were cherishing pride and avarice. At the very time when they were showing such outward humiliation, they would exact hard labor from those under them or in their employ. They placed a high estimate on all the good that they had done, but a very low estimate on the services of others. They despised and oppressed the poor. And their fasting only gave them a higher opinion of their own goodness. {RH, October 13, 1891 par. 5}

There are sins of this same character among us today, and they bring the rebuke of God upon his church. Wherever such sins are found, seasons of fasting and prayer are indeed necessary; but they must be accompanied with sincere repentance and decided reformation. Without such contrition of soul, these seasons only increase the guilt of the wrong-doer. The Lord has specified the fast he has chosen, the one he will accept. It is that which bears fruit to his glory, in repentance, in devotion, in true piety. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy

burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" {RH, October 13, 1891 par. 6}

In the fast that God has chosen, mercy, tenderness, and compassion will be exercised. Avarice will be put away, and fraud and oppression will be repented of and renounced. All the authority and influence will be used to help the poor and oppressed. If this were the condition of the world, it would no more be a proverb, "Truth is fallen in the street, and equity cannot enter;" "he that departeth from evil maketh himself a prey." But with Job we might say, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Again he says, "If I did despise the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure." If this same fear, and this love of righteousness, were in our churches now, what a transformation there would be! {RH, October 13, 1891 par. 7}

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." {RH, October 13, 1891 par. 8}

Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel's message, those who avow themselves God's commandment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the universe, in building up the old waste places. Who is it that calls them, The repairers of the breach, The restorers of paths to dwell in?--It is God. Their names

are registered in heaven as reformers, restorers, as raising the foundations of many generations. {RH, October 13, 1891 par. 9}

**PERIODICALS / RH - The Review and Herald / November 10, 1891 Books in Our School. - By Mrs. E. G. White. -**

**November 10, 1891 Books in Our School.**

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**By Mrs. E. G. White.**  
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In the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the text-books recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God and God alone; for he is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command? {RH, November 10, 1891 par. 1}

Man can accomplish nothing good without God. He is the originator of every ray of light that has pierced the darkness of the world. All that is of value comes from God, and belongs to him. There is a reason that the agents of the enemy sometimes display remarkable wisdom. Satan himself was educated and disciplined in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him his power of deceiving the sons of men. But because Satan has stolen the livery of heaven in order that he may exercise an influence in his usurped dominions, shall those who have been sitting in darkness and have seen a great light, turn from the light to recommend darkness? Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we co-operate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education? {RH, November 10, 1891 par. 2}

The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study text-books expressing pagan and infidel sentiments. Students who are thus educated, are not

competent to become educators in their turn; for they are filled with the subtle sophistries of the enemy. The study of works that in any way express infidel sentiments is like handling black coals; for a man cannot be undefiled in mind who thinks along the line of skepticism. In going to such sources for knowledge, are we not turning away from the snow of Lebanon to drink from the turbid water of the valley? {RH, November 10, 1891 par. 3}

Men who turn away from the knowledge of God, have placed their minds under the control of their master, Satan, and he trains them to be his servants. The less the productions expressing infidel views are brought before the youth, the better. Evil angels are ever on the alert that they may exalt before the minds of the youth that which will do them injury, and as books expressing infidel and pagan sentiments are read, these unseen agents of evil seek to impress those who study them with the spirit of questioning and unbelief. Those who drink from these polluted channels do not thirst for the waters of life; for they are satisfied with the broken cisterns of the world. They think they have the treasures of knowledge, when they are hoarding that which is but wood and hay and stubble, not worth gaining, not worth keeping. Their self-esteem, their idea that a superficial knowledge of things constitutes education, makes them boastful and self-satisfied, when they are as were the Pharisees, ignorant of the Scriptures and the power of God. {RH, November 10, 1891 par. 4}

O that our youth would treasure up the knowledge that is imperishable, that they can carry with them into the future, immortal life, the knowledge that is represented as gold and silver and precious stones. The class of educators and learners who deem themselves wise, know nothing as they ought to know it. They need to learn meekness and lowliness in the school of Christ, that they may esteem highly that which heaven regards as excellent. Those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best educated men. But the Scriptures declare that "the fear of the Lord is the beginning of wisdom." This kind of knowledge is below par in the estimation of the world, and yet it is essential for every youth to become wise in the Scriptures, if he would have eternal life. The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This is broad enough. Let all seek to comprehend, to the full extent of their powers, the meaning of the word of God. A mere superficial reading of the inspired word will be of little advantage; for every statement made in the sacred pages requires thoughtful contemplation. It is true that some passages do not require as earnest concentration as do others; for their meaning is more evident. But the student of the word of God should seek to understand the bearing of one passage upon another until the chain of truth is revealed to his vision. As veins of precious ore are hidden beneath the surface of the earth, so spiritual riches are concealed in the passages of Holy Writ, and it requires mental effort and prayerful attention to discover the hidden meaning of the word of God. Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold, that wisdom

which will make him wise unto salvation. {RH, November 10, 1891 par. 5}

If half the zeal manifested in seeking to comprehend the bright ideas of infidels, were manifested in studying the plan of salvation, thousands who are now in darkness, would be charmed with the wisdom, the purity, the elevation of the provisions of God in our behalf; they would be lifted out and away from themselves in wonder and amazement at the love and condescension of God in giving his only begotten Son for a fallen race. How is it that many are satisfied to drink at the turbid streams that flow in the murky valley, when they might refresh their souls at the living streams of the mountains? The prophet asks, "Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?" The Lord answers, "My people hath forsaken me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up." {RH, November 10, 1891 par. 6}

It is a sad fact that men who have been entrusted with fine capabilities to be employed in the service of God, have prostituted their powers in the service of evil, and laid their talents at the feet of the enemy. They submitted in the most servile bondage to the prince of evil, while rejecting the service of Christ as humiliating and undesirable. They looked upon the work of the follower of Christ as a work below their ambition, that required a stepping down from their greatness, a species of slavery, that would enthrall their powers, and narrow the circle of their influence. He who had made an infinite sacrifice that they might be set free from bondage of evil, was set aside as unworthy their best efforts and most exalted service. {RH, November 10, 1891 par. 7}

These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them, students are in danger of accepting the vile with the precious; for superstition, specious reasoning and error, are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul,--destructive of faith in the God of all truth. Those who have a thirst for knowledge need not go to these polluted fountains; for they are invited to come to the fountain of life and drink freely. Through searching the word of God, they may find the hidden treasure of truth that has long been buried beneath the rubbish of error, human tradition, and opinions of men. {RH, November 10, 1891 par. 8}

The Bible is the great educator; for it is not possible prayerfully to study its sacred pages without having the intellect disciplined, ennobled, purified, and refined. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised." {RH, November 10, 1891 par. 9}

Those who claim to be Christians, who profess to believe the truth, and yet drink at



the polluted fountains of infidelity, and by precept and example draw others away from the cold, snow-waters of Lebanon, are fools though they profess themselves to be wise. "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. . . . But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasure. Every man is brutish in his knowledge; every founder is confounded by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name." {RH, November 10, 1891 par. 10}

"Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit. . . . O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise." {RH, November 10, 1891 par. 11}

Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves, where your children can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon his holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean. {RH, November 10, 1891 par. 12}

**PERIODICALS / RH - The Review and Herald / November 17, 1891 The Teacher of Truth the Only Safe Educator. - By Mrs. E. G. White. -**

**November 17, 1891 The Teacher of Truth the Only Safe Educator.**

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**By Mrs. E. G. White.**  
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There are two classes of educators in the world. One class are those whom God makes channels of light, and the other class are those whom Satan uses as his agents, who are wise to do evil. One class contemplates the character of God, and increases in the knowledge of Jesus, whom God hath sent into the world. This class becomes wholly given up to those things which bring heavenly enlightenment, heavenly wisdom to the uplifting of the soul. Every capability of their nature is submitted to God, and their thoughts are brought into captivity to Christ. The other class are in league with the prince of darkness, who is ever on the alert that he may find an opportunity to teach others the knowledge of evil. If place is made for him, he will not be slow to press his way into heart and mind. {RH, November 17, 1891 par. 1}

There is great need of elevating the standard of righteousness in our schools, to give instruction after God's order. Should Christ enter our institutions for the education of the youth, he would cleanse them as he cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places would be filled with others that would inculcate substantial knowledge, and abound in sentiments which might be treasured in the heart, in precepts that might govern the conduct. Is it the Lord's purpose that false principles, false reasoning, and the sophistries of Satan should be kept before the mind of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the most intellectual skeptic are works of a mind prostituted to the service of the enemy, and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up, imagine that God will be pleased with having them present to the youth that which will misrepresent his character, placing him in a false light before the young? Shall the sentiments of unbelievers, the expressions of dissolute men, be advocated as worthy of the student's attention, because they are the productions of men whom the world admires as great thinkers? Shall men professing to believe in God, gather from these unsanctified authors their expressions and sentiments, and treasure them up as precious jewels to be stored away among the riches of the mind?--God forbid. {RH, November 17, 1891 par. 2}

The Lord bestowed upon these men whom the world admires, priceless intellectual gifts; he endowed them with master minds; but they did not use them to the glory of God. They separated themselves from him as did Satan; but while they separated themselves from him, they still retained many of the precious gems of thought which he had given them, and these they placed in a framework of error to give luster to their own human sentiments, to make attractive the utterances inspired by the prince of evil. It is true that in the writings of pagans and infidels there are found thoughts of an elevated character, which are attractive to the mind. But there is a reason for this. Was not Satan the light-bearer, the sharer of God's glory in heaven, and next to Jesus in

power and majesty? In the words of inspiration he is described as one who "sealeth up the sum, full of wisdom, and perfect in beauty." The prophet says, "Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." {RH, November 17, 1891 par. 3}

The greatness and power with which the Creator endowed Lucifer he has perverted; and yet, when it suits his purpose, he can impart to men sentiments that are enchanting? Everything of nature comes from God, yet Satan can inspire his agents with thoughts that appear elevating and noble? Did he not come to Christ with quotations of Scripture when he designed to overthrow him with his specious temptations? This is the way in which he comes to man, as an angel of light, disguising his temptations under an appearance of goodness, and making men believe him to be the friend rather than the enemy of humanity. It is in this way that he has deceived and seduced the race,--beguiling them with subtle temptations, bewildering them with specious deceptions. {RH, November 17, 1891 par. 4}

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone the human reason. {RH, November 17, 1891 par. 5}

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. {RH, November 17, 1891 par. 6}

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form

would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. {RH, November 17, 1891 par. 7}

Christ declares the mission he had in coming to the earth. He says in his last public prayer, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When Moses asked the Lord to show him his glory; the Lord said, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . . And Moses made haste, and bowed his head toward the earth, and worshiped." When we are able to comprehend the character of God as did Moses, we too shall make haste to bow in adoration and praise. Jesus says "that the love wherewith thou hast loved me may be in them, and I in them." Jesus contemplated nothing less than that the love wherewith the Father loved him should be in the hearts of his children, that they might impart the knowledge of God to others. {RH, November 17, 1891 par. 8}

O what an assurance is this that the love of God may abide in the hearts of all who believe in him! O what salvation is provided; for he is able to save unto the uttermost all that come unto God by him. In wonder we exclaim, How can these things be? But Jesus will be satisfied with nothing less than this. Those who are partakers of his sufferings here, of his humiliation, enduring for his name's sake, are to have the love of God bestowed upon them as it was upon the Son. One who knows, has said, "The Father himself loveth you." One who has had an experimental knowledge of the length, and breadth, and height, and depth of that love, has declared unto us this amazing fact. This love is ours through faith in the Son of God, therefore a connection with Christ means everything to us. We are to be one with him as he is one with the Father, and then we are beloved by the infinite God as members of the body of Christ, as branches of the living Vine. We are to be attached to the parent stock, and to receive nourishment from the Vine. Christ is our glorified Head, and the divine love flowing from

the heart of God rests in Christ, and is communicated to those who have been united to him. This divine love entering the soul inspires it with gratitude, frees it from its spiritual feebleness, from pride, vanity, and selfishness and from all that would deform the Christian character. {RH, November 17, 1891 par. 9}

Look, O look to Jesus and live. You can but be charmed with the matchless attractions of the Son of God. Christ was God manifest in the flesh, the mystery hidden for ages, and in our acceptance or rejection of the Saviour of the world are involved eternal interests. {RH, November 17, 1891 par. 10}

To save the transgressor of God's law, Christ, the one equal with the Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart. He illustrated what man must be to be worthy of the precious boon of the life that measures with the life of God. {RH, November 17, 1891 par. 11}

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace, humility, truth, and love. Every member of his church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son? {RH, November 17, 1891 par. 12}

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen, and say, "No, it cannot be described." We can only do as did the beloved disciple, say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In attempting any description of this love, we feel that we are as an infant lisping its first words. Silently we may adore; for silence in this matter is the only eloquence. This love is past all language to describe. It is the mystery of God in the flesh, God in Christ, and divinity in humanity. Christ bowed down in unparalleled humility, that in his exaltation to the throne of God, he might also exalt those who believe in him, to a seat with him upon his throne. All who look upon Jesus in faith that the wounds and bruises that sin has made will be healed in him, shall be made whole. {RH, November 17, 1891 par. 13}

The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our life, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. Our minds are so bound about with narrow ideas, that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the prayer of the apostle, when he says, "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto

him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." {RH, November 17, 1891 par. 14}

**PERIODICALS / RH - The Review and Herald / November 24, 1891 The Treasure With Which to Store the Mind. - By Mrs. E. G. White. -**

**November 24, 1891 The Treasure With Which to Store the Mind.**

**By Mrs. E. G. White.**

Jesus beheld the human race, ignorant, apostate from God, standing under the penalty of the broken law, and he came to bring deliverance, to offer a complete pardon, signed by the majesty of heaven. If man will accept this pardon, he may be saved; if he rejects it, he will be lost. The wisdom of God alone can unfold the mysteries of the plan of salvation. The wisdom of men may or may not be valuable, as experience shall prove, but the wisdom of God is indispensable, and yet many who profess to be wise are willingly ignorant of the things that pertain to eternal life. Miss what you may in the line of human attainments, but this you must have, faith in the pardon brought to you at infinite cost, or all of wisdom attained in earth, will perish with you. {RH, November 24, 1891 par. 1}

Were the Sun of righteousness to withdraw his beams of light from the world, we should be left in the darkness of eternal night. Jesus spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light that lighteth every man who cometh into the world. Every phase of truth was evident to him. He did not come to utter uncertain sentiments and opinions; but only to speak truth established upon eternal principles. Then why take the unstable words of men as exalted wisdom, when a greater and certain wisdom is at your command? Men take the writings of scientists, falsely so-called, and seek to make their deductions harmonize with the statements of the Bible. But where there is no agreement, there can be no harmony. Christ declares, "No man can serve two masters." Their interests are sure to clash. Again and again men have attempted to put the Bible and the writings of men upon a common basis; but the attempt has proved a failure; for ye cannot serve God and mammon. {RH, November 24, 1891 par. 2}

We are in the world, but we are not to be of the world. Jesus entreats that those for whom he died, may not lose their eternal reward by lavishing their affections on the things of this perishing earth, and so cheat themselves out of unending happiness. An enlightened judgment compels us to acknowledge that heavenly things are superior to the things of earth, and yet the depraved heart of man leads him to give precedence to the things of the world. The opinions of great men, the theories of science, falsely so-called, are blended with the truths of Holy Writ. {RH, November 24, 1891 par. 3}



But the heart that is surrendered to God, loves the truth of God's word; for through the truth the soul is regenerated. The carnal mind finds no pleasure in contemplation of the word of God, but he who is renewed in the spirit of his mind, sees new charms in the living oracles; for divine beauty and celestial light seem to shine in every passage. That which was to the carnal mind a desolate wilderness, to the spiritual mind becomes a land of living streams. That which to the unrenewed heart appeared a barren waste, to the converted soul becomes the garden of God, covered with fragrant buds and blooming flowers. {RH, November 24, 1891 par. 4}

The Bible has been placed in the background, while the sayings of great men, so-called, have been taken in its stead. May the Lord forgive us the slight we have put upon his word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are not discovered. Mercy and truth and love are valuable beyond our power to calculate; we cannot have too great a supply of these treasures, and it is in the word of God we find out how we may become possessors of these heavenly riches, and yet why is it that the word of God is uninteresting to many professed Christians? Is it because the word of God is not spirit and is not life? Has Jesus put upon us an uninteresting task, when he commands us to "search the scriptures"? Jesus says, "The words that I speak unto you, they are spirit, and they are life." But spiritual things are spiritually discerned, and the reason of your lack of interest is that you lack the Spirit of God. When the heart is brought into harmony with the word, a new life will spring up within you, a new light will shine upon every line of the word, and it will become the voice of God to your soul. In this way you will take celestial observations, and know whither you are going, and be able to make the most of your privileges today. {RH, November 24, 1891 par. 5}

We should ask the Lord to open our understanding, that we may comprehend divine truth. If we humble our hearts before God, empty them of vanity and pride and selfishness, through the grace abundantly bestowed upon us; if we sincerely desire and unwaveringly believe, the bright beams of the Sun of righteousness will shine into our minds, and illuminate our darkened understanding. Jesus is the light that lighteth every man that cometh into the world. He is the light of the world, and he bids us come unto him, and learn of him. Jesus was the great teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background as utter littleness; but this was not his mission or his work. He had come to seek and to save that which was lost, and he could not permit himself to be turned from his one object. He allowed nothing to divert him. This work he has given into our hands. Shall we do it? {RH, November 24, 1891 par. 6}

In the days of Christ the established teachers instructed men in the tradition of the fathers, in childish fables, mingled with the opinions of those who they thought were high authorities. Yet neither high nor low could discern any ray of light in their teaching. What wonder was it that crowds followed in the footsteps of the Lord, and gave him homage as they listened to his words! He revealed truths that had been buried under the rubbish of error, and he freed them from the exactions and traditions of men, and bade them stand fast forever. He rescued truth from its obscurity, and set it in its proper

framework, to shine in its original luster. He addressed men in his own name; for authority was vested in himself, and why should men, professing to be his followers, not speak with authority concerning subjects on which he has given light? Why take inferior sources of instruction when Christ is the great teacher who knows all things? Why present inferior authors to the attention of students, when he whose words are spirit and life invites, "Come, . . . and learn of me"? {RH, November 24, 1891 par. 7}

Shall we not be intensely interested in the lessons of Christ? Shall we not be charmed with the new and glorious light of heavenly truth? This light is above everything that man can present. We can receive light only as we come to the cross and present ourselves at the altar of sacrifice. Here man's weakness is made manifest; here his strength is revealed. Here men see there is power in Christ to save to the uttermost all that come unto God by him. {RH, November 24, 1891 par. 8}

Shall we not be doers of the words of him who knows all things? Shall we not make the Bible the man of our counsel in the education and training of our youth? The word of God is the foundation of all true knowledge, and Christ teaches what men must do in order to be saved. Hitherto the designs of the enemy have been carried out in bringing before our students such books as have taught specious errors, and presented fables that have tempted their carnal appetites. Shall we bring into our schools the sower of tares? Shall we permit men who are called great, and yet who have been taught by the enemy of all truth, to have the education of our youth? Or shall we take the word of God as our guide, and have our schools conducted more after the order of the ancient schools of the prophets? {RH, November 24, 1891 par. 9}

If the Bible was studied and obeyed; if we had the Spirit of Christ, we should make determined efforts to be laborers together with God. We should better appreciate the worth of the soul; for every soul converted to God means a vessel dedicated to a holy use, a depository for truth, a bearer of light to others. God expects more of the schools than has yet been brought forth. Christ has said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life; which the son of man shall give you; for him hath God the Father sealed." {RH, November 24, 1891 par. 10}

Then we shall rightly understand the teaching of God's word, and esteem the truth as the most valuable treasure with which to store the mind. We shall have a constant well-spring of the waters of life. We shall pray as did the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," and shall find as he did that "the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." {RH, November 24, 1891 par. 11}

**PERIODICALS / RH - The Review and Herald / December 1, 1891 The Science of Salvation the First of Sciences. - By Mrs. E. G. White. -**

**December 1, 1891 The Science of Salvation the First of Sciences.**

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**By Mrs. E. G. White.**  
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The schools established among us are matters of grave responsibility; for important interests are involved. In a special manner our schools are a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work. But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel. The light of truth was to flash its bright rays into the uttermost parts of the earth, and the acceptance or rejection of the message of God involved the eternal destiny of souls. {RH, December 1, 1891 par. 1}

The plan of salvation had its place in the counsels of the Infinite from all eternity. The gospel is the revelation of God's love to men, and means everything that is essential to the happiness and well-being of humanity. The work of God in the earth is of immeasurable importance, and it is Satan's special object to crowd it out of sight and mind, that he may make his specious devices effectual in the destruction of those for whom Christ died. It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so-called, has been exalted above God, nature above its maker, and how can God look upon such wisdom? {RH, December 1, 1891 par. 2}

In the Bible the whole duty of man is defined. Solomon says, "Fear God, and keep his commandments: for this is the whole duty of man." The will of God is revealed in his written word, and this is the essential knowledge. Human wisdom, familiarity with the languages of different nations, is a help in the missionary work. An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's lessons; but it is not positively necessary to know these things. The way-faring man may find the pathway cast up for the ransomed to walk in, and there will be no excuse found for any one who perishes through misapprehension of the Scriptures. {RH, December 1, 1891 par. 3}

In the Bible every vital principle is declared, every duty made plain, every obligation made evident. The whole duty of man is summed up by the Saviour. He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." In the word the plan of salvation is plainly delineated. The gift of eternal life is promised on condition of saving faith in Christ. The drawing power of the Holy Spirit is pointed out as an agent in the work of man's salvation. The rewards of the faithful, the punishment of the guilty, are all laid out in clear lines. The Bible contains the science of salvation for all those who will hear and do the words of Christ. {RH, December 1, 1891 par. 4}

The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident. {RH, December 1, 1891 par. 5}

Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." {RH, December 1, 1891 par. 6}

The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort with prayer and reflection, to understand that they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light. {RH, December 1, 1891 par. 7}

But those who profess to believe in Jesus, should ever press to the light. They should daily pray for the light of the Holy Spirit to shine upon the pages of the sacred book, that they may be enabled to comprehend the things of the Spirit of God. We must have implicit trust in God's word, or we are lost. The words of men, however great they may be, are not able to make us perfect, to thoroughly furnish unto all good works. "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,--the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the spirit and the belief of the truth that we become laborers together with God. God waits for the co-operation of his church. He does not

design to add a new element of efficiency to his word; he has done his great work in giving his inspiration to the world. The blood of Jesus, the Holy Spirit, the divine word, are ours. The object of all this provision of heaven is before us,--the souls for whom Christ died,--and it depends upon us to lay hold of the promises God has given, and become laborers together with him; for divine and human agencies must co-operate in this work. {RH, December 1, 1891 par. 8}

The reason that many professed Christians do not have a clear, well-defined experience is that they do not think it is their privilege to understand what God has spoken through his word. After the resurrection of Jesus, two of his disciples were journeying toward Emmaus, and Jesus joined them. But they did not recognize their Lord, and thought he was some stranger, although "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? . . . Then opened he their understanding, that they might understand the Scriptures." This is the work that we may look to Christ to do for us; for what the Lord has revealed, is for us and our children forever. {RH, December 1, 1891 par. 9}

Jesus knew that whatever was presented that was out of harmony with what he came to earth to unfold, was false and delusive. But he said, "Every one that is of the truth heareth my voice." Having stood in the counsels of God, having dwelt in the everlasting heights of the sanctuary, all elements of truth were in him, and of him; for he was one with God. "Verily, verily, I say unto thee, We speak what we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." {RH, December 1, 1891 par. 10}

**PERIODICALS / RH - The Review and Herald / December 8, 1891 Christian  
Character Exemplified in Teachers and Students. - By Mrs. E. G. White. -  
December 8, 1891 Christian Character Exemplified in  
Teachers and Students.**

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**By Mrs. E. G. White.**  
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In the name of my Master I appeal to the young men and women who claim to be sons and daughters of God, to obey the word of God. I appeal to teachers in our schools to set a right example to those with whom they are associated. Those who would be qualified to mold the character of the youth, must be learners in the school of Christ, that they may be meek and lowly of heart as was the divine Pattern. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character after the model of the divine One, following maxims of worth, confirming himself in habits that will enable him to win the victor's crown. {RH, December 8, 1891 par. 1}

In school life the youth may sow seeds which bear a harvest, not of thorns, but of precious grain for the heavenly garner. There is no time more favorable than the time spent in school in which to acknowledge the power of Christ's saving grace, to be controlled by the principles of the divine law, and it is for the student's interest to live a godly life. The crowning glory of life results from a connection with Christ. No man liveth unto himself. Your life is interwoven with all others in the common web of humanity, and you are to be a laborer together with God for the salvation of those who perish in degradation and woe. You are to be instruments in influencing all those with whom you associate to a better life, to direct the mind of Jesus. {RH, December 8, 1891 par. 2}

John writes: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." And Paul exhorts Timothy to bid the young men to "be sober-minded." Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements. {RH, December 8, 1891 par. 3}

Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel? {RH, December 8, 1891 par. 4}

In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you



allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake. {RH, December 8, 1891 par. 5}

While a good education is of great benefit if combined with consecration in its possessor, still those who do not have the privilege of gaining high literary attainments need not think they cannot advance in intellectual and spiritual life. If they will make the most of the knowledge they have, if they will seek to gather something to their store every day, and will overcome all perverseness of temper through the studious cultivation of Christ-like traits of character, God will open channels of wisdom to them, and it may be said of them as it was said of old, concerning the Hebrew children, God gave them wisdom and understanding. {RH, December 8, 1891 par. 6}

It is not true that brilliant young men always make the greatest success. How often men of talent and education have been placed in positions of trust, and have proved failures. Their glitter had the appearance of gold, but when it was tried, it proved to be but tinsel and dross. They made a failure of their work through unfaithfulness. They were not industrious and persevering, and did not go to the bottom of things. They were not willing to begin at the bottom of the ladder, and with patient toil, ascend round after round till they reached the top. They walked in the sparks (their bright flashes of thought) of their own kindling. They did not depend on the wisdom which God alone can give. Their failure was not because they did not have a chance, but because they were not sober-minded. They did not feel that their educational advantages were of value to them, and so did not advance as they might have advanced in the knowledge of religion and science. Their mind and character were not balanced by high principles of right. {RH, December 8, 1891 par. 7}

Let our young men be sober, and ponder the ways of their feet. Let them shun sin because it is destructive in its tendencies and displeasing to God. Let them discern what possibilities are within their reach, and seek God for grace to keep in the paths of righteousness. Let them seek the counsel and guidance of the Lord, that they may spend their lives for his glory in the world. {RH, December 8, 1891 par. 8}

In obtaining an education, success is not to be regarded as a matter of chance or destiny, it is from that God who read the heart of Daniel, who looked with pleasure upon his purity of motive, his determination of purpose to honor the Lord. Daniel did not walk in sparks of his own kindling, but made the Lord his wisdom. Divine philosophy was made the foundation of his education. He welcomed the counsel of the Lord. Would that all students were as was Daniel; but many do not see the importance of submitting to divine discipline. {RH, December 8, 1891 par. 9}

O, that all might realize that without Christ they can do nothing! Those who do not gather with him scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a twofold influence; for they affect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate. How little we appreciate this fact. Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be

prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God's will and way. He whose character is proved, who has stood the test of trial, who is a partaker of the divine nature, will be among those whom Christ pronounces blessed. {RH, December 8, 1891 par. 10}

Without Christ we can do nothing. The pure principles of uprightness, virtue, and goodness are all from God. A conscientious discharge of duty, Christ-like sympathy, love for souls and love for your own soul, because you belong to God, and have been bought with the precious blood of Christ, will make you a laborer together with God, and endow you with persuasive, drawing power. You must respect your own faith in order successfully to introduce it to others. By example as well as precept, you must show that you reverence your faith, speaking reverently of sacred things. Never allow one expression of lightness and trifling to escape your lips when quoting scripture. As you take the Bible in your hands, remember that you are on holy ground. Angels are around you, and could your eyes be opened, you would behold them. Let your conduct be such that you will leave the impression upon every soul with whom you associate that a pure and holy atmosphere surrounds you. One vain word, one trifling laugh, may balance a soul in the wrong direction. Terrible are the consequences of not having a constant connection with God. {RH, December 8, 1891 par. 11}

Abstain from all evil. Common sins, however insignificant they may be regarded, will impair your moral sense, and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart, that we may represent the character of Christ to the world. {RH, December 8, 1891 par. 12}

**PERIODICALS / RH - The Review and Herald / December 15, 1891 The World by Wisdom Knew Not God. - By Mrs. E. G. White. -**

**December 15, 1891 The World by Wisdom Knew Not God.**

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**By Mrs. E. G. White.**  
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The truth of God is infinite, capable of measureless expansion, and the more we contemplate it, the more will its glory appear. The truth has been opened before us, and yet the words of Paul to the Galatians are applicable to us. He says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

have ye suffered so many things in vain? if it be yet in vain." {RH, December 15, 1891 par. 1}

"Without me," Christ says, "ye can do nothing." Those who undertake to carry forward the work in their own strength will certainly fail. Education alone will not fit a man for a place in the work, will not enable him to obtain a knowledge of God. Hear what Paul has to say on this matter: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." {RH, December 15, 1891 par. 2}

Through successive ages of darkness, in the midnight of heathenism, God permitted men to try the experiment of finding out God by their own wisdom, not to demonstrate their inability to his satisfaction, but that men themselves might see that they could not obtain a knowledge of God and of Jesus Christ his Son, save through the revelation of his word by the Holy Spirit. When Christ came to the world, the experiment had been fully tried, and the result made it evident that the world by wisdom knew not God. Even in the church, God has allowed men to test their own wisdom in this matter, but when a crisis has been brought about through human fallibility, God has risen mightily to defend his people. When the church has been brought low, when trial and oppression have come upon his people, he more abundantly exalted them by signal deliverance. When unfaithful teachers came among the people, weakness followed, the faith of God's people seemed to wane, but God arose and purged his floor, and the tried and true were lifted up. {RH, December 15, 1891 par. 3}

There are times when apostasy comes into the ranks, when piety is left out of the heart by those who should have kept step with their divine leader. The people of God separate from the source of their strength, and pride, vanity, extravagance, and display follow. There are idols within and idols without; but God sends the Comforter as a reprover of sin, that his people may be warned of their apostasy and rebuked for their backsliding. When the more precious manifestations of his love shall be gratefully acknowledged and appreciated, the Lord will pour in the balm of comfort and the oil of joy. {RH, December 15, 1891 par. 4}

When men are led to realize that their human calculations come far short, and are convinced that their wisdom is but foolishness, then it is that they turn to the Lord to seek him with all the heart, that they may find him. {RH, December 15, 1891 par. 5}

I have been shown that every church among us needs the deep movings of the Spirit of God. O, we would point men to the cross of Calvary. We would bid them look upon him whom their sins have pierced. We would bid them to behold the Redeemer of the world suffering the penalty of their transgression of the law of God. The verdict is that "the soul that sinneth it shall die." But on the cross the sinner sees the only begotten of the Father dying in his stead, and giving the transgressor life. All the

intelligences in earth and heaven are called upon to behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Every sinner may look and live. Do not survey that scene of Calvary with careless, thoughtless mind. Can it be that angels shall look down upon us, the recipients of God's love, and see us cold, indifferent, unimpressible, when Heaven in amazement beholds the stupendous work of redemption to save a fallen world, and desires to look into the mystery of Calvary's love and woe. Angels in wonder and amazement look upon those for whom so great salvation has been provided, and marvel that the love of God does not awaken them, and lead them to pour forth melodious strains of gratitude and adoration. But the result which all Heaven looks to behold is not seen among those who profess to be followers of Christ. How readily do we speak in endearing words of our friends and relatives, and yet how slow we are to speak of Him whose love has no parallel, set forth in Christ crucified among you. {RH, December 15, 1891 par. 6}

The love of our heavenly Father in the gift of his only begotten Son to the world, is enough to inspire every soul, to melt every hard, loveless heart into contrition and tenderness, and yet shall heavenly intelligences see in those for whom Christ died, insensibility to his love, hardness of heart, and no response of gratitude and affection to the Giver of all good things? Shall affairs of minor importance absorb the whole power of the being, and the love of God meet no return? Shall the Sun of righteousness shine in vain? In view of what God has done, could his claims be less upon you? Have we hearts that can be touched, that can be impressed with divine love? Are we willing to be chosen vessels? Has not God his eye upon us, and has he not bidden us to send forth his message of light? We need an increase of faith. We must wait, we must watch, we must pray, we must work, pleading that the Holy Ghost may be poured out upon us abundantly, that we may be lights in the world. {RH, December 15, 1891 par. 7}

Jesus looked upon the world in its fallen state with infinite pity. He took humanity upon himself that he might touch and elevate humanity. He came to seek and to save that which was lost. He reached to the very depth of human misery and woe, to take man as he found him, a being tainted with corruption, degraded with vice, depraved by sin, and united with Satan in apostasy, and elevate him to a seat upon his throne. But it was written of him that "he shall not fail nor be discouraged," and he went forth in the path of self-denial and self-sacrifice, giving us an example that we should follow in his steps. We should work as did Jesus, departing from our own pleasure, turning away from Satan's bribes, despising ease, and abhorring selfishness, that we may seek and save that which is lost, bringing souls from darkness into light, into the sunshine of God's love. We have been commissioned to go forth and preach the gospel to every creature. We are to bring to the lost the tidings that Christ can forgive sin, can renew the nature, can clothe the soul in the garments of his righteousness, bring the sinner to his right mind, and teach him and fit him up to be a laborer together with God. {RH, December 15, 1891 par. 8}

The converted soul lives in Christ. His darkness passes away, and a new and heavenly light shines into his soul. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to

righteousness, as the stars forever and ever." What is done through the co-operation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into his marvelous light. Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God. {RH, December 15, 1891 par. 9}

"Without me," Christ says, "ye can do nothing." Our faith, our example, must be held more sacred than they have been held in the past. The word of God must be studied as never before; for it is the precious offering that we must present to men, in order that they may learn the way of peace, and obtain that life which measures with the life of God. Human wisdom so highly exalted among men sinks into insignificance before that wisdom which points out the way cast up for the ransomed of the Lord to walk in. The Bible alone affords the means of distinguishing the path of life from the broad road that leads to perdition and death. {RH, December 15, 1891 par. 10}

**PERIODICALS / RH - The Review and Herald / December 22, 1891 No Caste in Christ. - By Mrs. E. G. White. -**

**December 22, 1891 No Caste in Christ.**

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**By Mrs. E. G. White.**  
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The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man. {RH, December 22, 1891 par. 1}

These qualifications were found alone in Christ. Clothing his divinity with humanity, he came to earth to be called the Son of man and the Son to God. He was the surety

for man, the ambassador for God,--the surety for man to satisfy by his righteousness in man's behalf the demands of the law, and the representative of God to make manifest his character to a fallen race. {RH, December 22, 1891 par. 2}

The world's Redeemer possessed the power to draw men to himself, to quiet their fears, to dispel their gloom, to inspire them with hope and courage, to enable them to believe in the willingness of God to receive them through the merits of the divine Substitute. As subjects of the love of God we ever should be grateful that we have a mediator, an advocate, an intercessor in the heavenly courts, who pleads in our behalf before the Father. {RH, December 22, 1891 par. 3}

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold what a pledge of the Father's faithfulness; for when he would assure men of the immutability of his council, he gave his only begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God. O, the depth of the riches both of the wisdom and love of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." {RH, December 22, 1891 par. 4}

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honor of rank, all pride of caste is lost. The light shining from the throne of God upon the cross of Calvary forever puts an end to man-made separations between class and race. Men of every class become members of one family, children of the heavenly King, not through earthly power, but through the love of God who gave Jesus to a life of poverty, affliction, and humiliation, to a death of shame and agony, that he might bring many sons and daughters unto glory. {RH, December 22, 1891 par. 5}

It is not the position, not the finite wisdom, not the qualifications, not the endowments of any person that makes him rank high in the esteem of God. The intellect, the reason, the talents of men, are the gifts of God to be employed to his glory, for the upbuilding of his eternal kingdom. It is the spiritual and moral character that is of value in the sight of Heaven, and that will survive the grave and be made glorious with immortality for the endless ages of eternity. Worldly royalty so highly honored by men will never come forth from the sepulcher into which it enters. Riches, honor, the wisdom of men that have served the purposes of the enemy, can bring to their possessors no inheritance, no honor, no position of trust in the world which is to come. Only those who have appreciated the grace of Christ, which has made them heirs of God and joint heirs with Jesus, will rise from the grave bearing the image of their Redeemer. {RH, December 22, 1891 par. 6}

All who are found worthy to be counted as the members of the family of God in heaven, will recognize one another as sons and daughters of God. They will realize that they all receive their strength and pardon from the same source, even from Jesus Christ



who was crucified for their sins. They know that they are to wash their robes of character in his blood, to find acceptance with the Father in his name, if they would be in the bright assembly of the saints, clothed in the white robes of righteousness. {RH, December 22, 1891 par. 7}

Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow-man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ. The reason of all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons. {RH, December 22, 1891 par. 8}

Jesus knew the worthlessness of earthly pomp, and he gave no attention to its display. In his dignity of soul, his elevation of character, his nobility of principle, he was far above the vain fashions of the world. Although the prophet describes him as "despised and rejected of men, a man of sorrows and acquainted with grief", he might have been esteemed as the highest among the noble of the earth. The best circles of human society would have courted him, had he condescended to accept their favor, but he desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, was all but so many degrees of littleness to him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility. {RH, December 22, 1891 par. 9}

The lowly, those bound with poverty, pressed with care, burdened with toil, could find no reason in his life and example which would lead them to think that Jesus was not acquainted with their trials, knew not the pressure of their circumstances, and could not sympathize with them in their want and sorrow. The lowliness of his humble, daily life was in harmony with his lowly birth and circumstances. The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from his presence. He made himself accessible to all. He did not select a favored few with whom to associate and ignore all others. It grieves the Spirit of God when conservatism shuts man away from his fellow-man, especially when it is found among those who profess to be his children. {RH, December 22, 1891 par. 10}

Christ came to give to the world an example of what perfect humanity might be when united with divinity. He presented to the world a new phase of greatness in his exhibition of mercy, compassion, and love. He gave to men a new interpretation of God. As head of humanity, he taught men lessons in the science of divine government, whereby he revealed the righteousness of the reconciliation of mercy and justice. The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeiting its compassionate character, and justice could be exercised in forgiving the repenting transgressor without violating its integrity. {RH, December 22, 1891

par. 11}

All this could be, because Christ laid hold of the nature of man, and partook of the divine attributes, and planted his cross between humanity and divinity, bridging the gulf that separated the sinner from God. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." {RH, December 22, 1891 par. 12}

Jesus came to bring moral power to combine with human effort, and in no case are his followers to allow themselves to lose sight of Christ, who is their example in all things. He said, "For their sakes I sanctify myself, that they also may be sanctified through the truth." Jesus presents the truth before his children that they may look upon it, and by beholding it, may become changed, being transformed by his grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life. {RH, December 22, 1891 par. 13}

**PERIODICALS / RH - The Review and Herald / February 9, 1892 On the Way to Australia. - Visit to Honolulu. - By Mrs. E. G. White. -**

**February 9, 1892 On the Way to Australia.**

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**Visit to Honolulu.**

-  
**By Mrs. E. G. White.**  
-

Nov. 12, about 2 P. M., we went on board the steam-ship "Alameda," at San Francisco, Cal., for our long voyage across the Pacific Ocean. About twenty-five of our

friends came to meet us at the boat and say good-by. Soon the last parting words were spoken, and at four o'clock our good ship left the dock, and steamed out of Golden Gate against a strong head-wind. The restless sea rocked and tossed us about, quite to the discomfort of the passengers, most of whom soon retired to their state-rooms. For a time we felt inclined to lie quietly in our berths. After the first day, however, we had very pleasant, smooth sailing. The captain said that he could hardly remember having had so pleasant a voyage. {RH, February 9, 1892 par. 1}

Our vessel, though comparatively small, and not so elegant as many of the Atlantic boats, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly. We had about eighty cabin passengers, and forty in the steerage. Among the former were about eight ministers, several of whom were returning home from the great Methodist Conference in Washington. Religious services were held in the social hall, twice each Sunday, and occasionally on deck for the steerage passengers. {RH, February 9, 1892 par. 2}

One week from the time we left California we reached the Sandwich Islands. The scene presented to us from the steamer as we approached Honolulu, was very beautiful; the mountains rising at a little distance from the water's edge, and clothed with the rich green of the tropics, and the city, in its setting of palms and other tropical trees, appeared especially attractive to us after gazing for seven days on the boundless expanse of waters. We were met at the wharf by friends living in the city. Men, women, and children greeted us so heartily that we could not but feel at home among them. We were glad to welcome these dear friends, and especially glad to meet again Elder Starr and his wife, who had been laboring among the people, and speaking in the churches, by invitation, with good effect. {RH, February 9, 1892 par. 3}

After a short visit in the family of one of our brethren, we were taken to ride about the city and a few miles beyond the suburbs. The business part of the town is very indifferent, but the residences are fine, with broad verandas, and surrounded by green lawns, which are beautified with all kinds of tropical trees and flowers. On our way we saw beautiful avenues of royal palms, vines and trees, shrubs and hedges brilliant with flowers; cocoa-palms laden with the brown, heavy-looking fruit; bread-fruit and mango trees; fields of pine-apples and patches of taro, the staple food of the natives, with many other strange plants and trees which I cannot even name. {RH, February 9, 1892 par. 4}

For six miles back of the town the road gradually ascends a mountain valley, to the "pali," or precipice, an interesting point, both for its historical association, and for the fine landscape view which is obtained from it. Standing on the rocky edge of the precipice, we look down 1,200 feet, while on either side the bare, rocky summits tower to a height of 3,000 feet. Below us lies a rich green plain, dotted with rice and sugar plantations, and hills around which the brown road winds in and out. Beyond all is the broad blue sea, the white surf breaking along the shore. {RH, February 9, 1892 par. 5}

It was near the head of this valley, about the eighteenth century, that the last native chief of the island made a stand with his forces against Kamehameha I., who was trying to bring all the islands under one government. The chief's forces were defeated, and

fleeing up the valley, many were driven over the precipice, and dashed to pieces on the rocks at its base. It is said that the bones of these unfortunate warriors are still to be found scattered on the plain. {RH, February 9, 1892 par. 6}

We took our lunch on a pleasant, grassy spot overlooking the valley, and returned to the city, feeling that the day's excursion would be ever remembered with pleasure. {RH, February 9, 1892 par. 7}

Then a few hours were spent at the home of a merchant in the city, whose wife has attended our meetings with much interest, and whose little daughter spent some months at our college at Healdsburg, Cal. The wife was among the friends who had met us at the boat, and I had called on her a few moments in the morning on our way to the "pali." I then bowed in prayer with them, at her request, placing my hands upon the heads of the little ones, and invoking God's blessing upon the mother and her children. {RH, February 9, 1892 par. 8}

Our steamer was not to leave Honolulu till past midnight, and at the earnest desire of our friends I had consented to speak in the evening. The hall of the Young Men's Christian Association was secured for the purpose. Only a few hours' notice of the meeting could be given, yet a goodly number were assembled, among them many who were actively interested in temperance and Christian work. I spoke from 1 John 3:1-4, dwelling upon the great love of God to man, expressed in the gift of Jesus that we might become children of God. The Spirit of the Lord was present with us. At the close of the meeting we were gratified to make the acquaintance of some of the leading members of the Young Men's Christian Association. Many spoke gratefully of the help that Elder Starr had rendered them. They expressed their regret that we could not remain longer, and gave us an earnest invitation to stay and labor a few months with them on our return to America. We too regretted that we must leave so soon. {RH, February 9, 1892 par. 9}

We were grateful for the opportunity of becoming acquainted with the few brethren and sisters in Honolulu, and we thought of the probabilities and possibilities before those who believe the truth, if they would be faithful witnesses for God. The words of Christ just before his ascension to heaven mean much to every one who shall accept the truth as it is in Jesus. He said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All the followers of Christ are to be witnesses for him. Every one who receives the precious treasure of truth is to impart of the same to others. {RH, February 9, 1892 par. 10}

But the truth is often presented in such a manner that it does not have the influence it otherwise would have. A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while the nature of true piety, experimental godliness, receives little attention. Jesus, his love and grace, his self-denial and self-sacrifice, his meekness and forbearance, are not brought before the people as they should be. The errors existing everywhere have, like parasites, fastened their deadly poison upon the boughs of truth and in many minds have become identified with it; many who accept the truth teach it in a harsh spirit. A false conception of it is given to

the people, and the truth is made of no effect to those whose hearts are not softened and subdued by the Holy Spirit. {RH, February 9, 1892 par. 11}

Many weave so much of their own spirit into the presentation of truth, that the truth has the appearance of bearing the impress of man. In dealing with those who are in error, they argue, argue, and contend, and thus obscure the beauty and sacredness of truth, because their own hearts are not sanctified by it. The spirit of debate, of controversy, is a device of Satan to stir up combativeness, and thus eclipse the truth as it is in Jesus. Many have thus been repulsed instead of being won to Christ. {RH, February 9, 1892 par. 12}

It is essential for all to discern and appreciate the truth; therefore it is of the greatest importance that the seed of the word should fall into soil prepared for its reception. The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the Master? How shall the great truths contained in the holy Scriptures be presented so as to win the people to obedience? {RH, February 9, 1892 par. 13}

The teacher of truth needs first to learn his lessons of the Great Teacher. Christ assumed humanity, that he might touch humanity. He became as one of us, and he would have his under-shepherds come as close to the people as possible in sympathy and love, and yet not sacrifice one principle of truth. There are subjects we can dwell upon that will not arouse a combative spirit. Preach Christ and him crucified. There are very many groping in darkness. The cry of the soul is, "What must I do to be saved?" In every congregation there are souls starving for their portion of meat in due season. If the word is rightly divided, these souls will receive just what they need. The gospel of Christ must be preached in its simplicity. But a teacher cannot communicate that which he has not. In order to confess Christ, he must have Christ abiding in his own heart. In words and deeds there must be a visible representation of Christ. {RH, February 9, 1892 par. 14}

Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christian-like meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tender-hearted, longsuffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies him, whatever may be the profession. We deny Christ when we speak evil one of another. We deny him in foolish talking, in jesting, and joking. We deny him when we have a foolish spirit, criticising our brethren. We deny him in seeking to be first, seeking honor one of another. We may deny Christ in outward appearance, by gratifying a proud heart, by lifting up the soul unto vanity, by uncourteous behaviour. {RH, February 9, 1892 par. 15}

Satan has gained many victories over the professed followers of Jesus through their unchristlike spirit and behavior toward their brethren who do not agree with them, and toward unbelievers. The discussion of doctrines has not resulted in bringing union, but variance. A bitter spirit has been cherished, bitter words have been spoken. The words of the True Witness should be carefully studied by all: "I have somewhat against thee, because thou hast left thy first love,"--grown cold, unsympathetic; hardness of heart has



taken the place of brotherly, Christlike love. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning should be heeded by every church in our ranks. New elements of Christian life must be brought into the church. Love for Christ means a broad, extended love for one another, that love which is now so sadly wanting. The lack of love leads to the lack of respect for each other, and the neglect of true courtesy. There is criticising, fault-finding, reporting words spoken in confidence, and using these to second the accusations of Satan, who is ever busy in sowing distrust, jealousy, and bitterness. Why do the members of the church run so readily into this evil work, overlooking the precious things? Why do they not speak words of approval and encouragement to one another, and thus water the precious plant of love, that it may not die out of the heart? {RH, February 9, 1892 par. 16}

We must awake; we must consider humbly and attentively the words of the True Witness. Shall these words, which present such solemn consequences, have their designed effect? Are they to be lost upon the church? If we do not manifest toward one another the tender, pitying love of Christ, we show that we do not appreciate the wealth of love that Jesus has manifested to us at such an infinite cost to himself. We show that we do not love Jesus, when we do not love those whom he has given his life to save. Shall we who profess to be Christians, engage in the work of weakening and discouraging those whom we should strengthen? God has united us in a sacred brotherhood, and if we understand and appreciate this, we shall move with great carefulness toward all who are seeking to follow Jesus. {RH, February 9, 1892 par. 17}

All who have the Saviour dwelling in their hearts will feel a yearning for fellowship and communion with one another. There will be no drawing apart. The Spirit of Christ abiding in our hearts will be attracted to the same Spirit in the hearts of our brethren; and there cannot but be oneness. The heart where Christ is a cherished guest will flow out in love to all the objects of his love and compassion. But this love does not grow of itself; we must cultivate it by daily receiving of the grace of Christ. The Lord Jesus accepted his disciples, not because they were defective in character, but notwithstanding their defects. We must draw near to our erring brethren and help them. {RH, February 9, 1892 par. 18}

The Lord Jesus sought ever to keep before his disciples their responsibility in the world. He tells them: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The saving salt is the pure first love, the love of Jesus, the gold tried in the fire. When this is left out of the religious experience, Jesus is not there; the light, the sunshine of his presence, is not there. What, then, is the religion worth?--Just as much as the salt that has lost its savor. It is a loveless religion. Then there is an effort to supply the lack by busy activity, a zeal that is Christless. There is a wonderful keenness of perception to discover defects in a brother or sister, and make these prominent. We are professedly commandment-keepers; then



let us obey the commandments of God, the law that is love. Then like David we can say, "I delight to do thy will, O my God: yea, thy law is within my heart." {RH, February 9, 1892 par. 19}

Let every professed Christian read frequently and carefully the 14th, 15th, 16th, and 17th chapters of John. Read with a heart determined to understand the teachings of Christ, and to be a doer of his word. {RH, February 9, 1892 par. 20}

The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. What promise is less fulfilled in the church than that of the endowment of the Holy Spirit? Here is our greatest need. Let the spirit of controversy be put away, and let us seek for the living testimony of the Spirit of God. The teacher must be baptized with the Holy Spirit. Then the mind and spirit of Christ will be in him, and he will confess Christ in a spiritual and holy life. He will give evidence that the truth he has received has not been merely in theory, but that he has been sanctified through the truth. He can talk of Christ and him crucified in language that savors of heaven. He can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The sun of righteousness is risen upon him, that he may reflect its brightness to the world. {RH, February 9, 1892 par. 21}

The Lord is willing to help all who are searching for truth, and when any believer is asked the reason of his hope, let him answer with meekness and fear, having his own soul full of love to Jesus and to his fellow-men. His activity, his self-denial, and self-sacrifice will represent the Pattern, Christ Jesus. Those who teach the truth as it is in Jesus will not dishonor it or betray sacred trusts. They will beautify the truth by presenting its Author. Holding close to Jesus by the hand of living faith, they lay hold of souls for whom Christ died. With a wisdom that is divine, they draw souls to Christ. Thus they become a savor of life unto life; and if faithful to the end, they will walk in the heavenly courts side by side with those they have been instrumental in saving, and by the side of Jesus the Redeemer.

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{RH, February 9, 1892 par. 22}

**PERIODICALS / RH - The Review and Herald / February 16, 1892 On the Way to Australia. - At Samoa and Auckland. - By Mrs. E. G. White. -**

**February 16, 1892 On the Way to Australia.**

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**At Samoa and Auckland.**

-  
**By Mrs. E. G. White.**  
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Friday, Nov. 27, we reached the Samoan Islands, after a pleasant voyage of seven days from Honolulu. We had expected extremely hot weather in passing through the

tropics, but in this we were happily disappointed. Only a few days were uncomfortably warm. On Tuesday, Nov. 24, when we crossed the equator, the air was so cool that we found our wraps needful as we sat on deck. {RH, February 16, 1892 par. 1}

Our steamer cast anchor off Apia, which is situated on the island of Upolo, and is the principal town of the Samoan group. The harbor or bay of Apia is a beautiful expanse of water, shut in by coral reefs, over which the surf is constantly breaking. The island is clothed in the richest and most luxuriant verdure. The mountains rise almost from the water's edge; the cocoa-palms grow all along the shore and far up the mountain sides, which are clothed in green to the very summits. The town of Apia consists of two rows of small white buildings on either side of a narrow street that winds along the shore. {RH, February 16, 1892 par. 2}

Through an opening in the reef that incloses the harbor, vessels pass in and out; another reef lying nearer the shore prevents them from reaching the dock, but passengers are taken on shore in boats. Before us is a reminder of the terrible storms that sometimes visit this lovely spot. On the reef between us and the shore lies the hull of a German vessel which was wrecked in the hurricane of March, 1889, when seven men-of-war and fifteen merchant vessels were either wholly destroyed or stranded on the shore. {RH, February 16, 1892 par. 3}

Before our steamer comes to anchor, we see boats and the canoes of the natives coming out to meet us, and soon we are surrounded with them in every direction. The natives are physically well developed, and are said to have the finest physique of any of the South Sea peoples. They are of a light brown color. Most of them are destitute of clothing except a cloth or mat about the loins; many are elaborately tattooed. Some wear broad-brimmed straw hats, some, turbans, while many have the hair dressed with lime, giving them the appearance of wearing a white cap. The canoes were laden with articles for sale,--pine-apples, bananas, oranges of a bright green color, but of excellent flavor, mangoes, limes, coconuts, and other tropical fruits, shells and coral, mats and cloth, together with baskets and fans very neatly woven from the native grasses. {RH, February 16, 1892 par. 4}

Most of our party went ashore, and had an opportunity of seeing the natives in their homes. The huts are made by spreading over a wooden framework a covering of palm-leaves and native grasses. For the floor, the ground is covered with gravel or pounded coral, on which is spread a coarse matting. Mats form the beds at night, and the table and seats by day; large leaves and coconut shells serve as dishes. {RH, February 16, 1892 par. 5}

Our party was greeted cordially by the natives, who brought them flowers, and seemed anxious to show their feelings of kindness. At Apia, they welcome the visits of Americans, seeming to feel that our country has proved a friend to them. {RH, February 16, 1892 par. 6}

At one o'clock P. M. the anchor was lifted, and soon our boat was again on its way over the broad Pacific. {RH, February 16, 1892 par. 7}

Nov. 26, the day before we reached Samoa, was my birthday. Another year of my life had passed into eternity, and my record for a new year was begun. As I contemplate

the past year, I am filled with gratitude to God for his preserving care and loving-kindness. At times I have been afflicted in body and depressed in spirits, but the Lord has been my Redeemer, my Restorer. Many have been the rich blessings imparted to me. In the time of my greatest need, I have been enabled to hold fast my confidence in my heavenly Father. The bright beams of the righteousness of Christ have been shining into my heart and mind, the powers of darkness are restrained; for Jesus our advocate lives to make intercession for us. He is able to save us, soul, body, and spirit, and to make us vessels unto honor, meet for the Master's use. We are living in a perilous time, when all our powers must be consecrated to God, to do his will and keep his way, irrespective of circumstances. We are to follow Christ in his humiliation, his self-denial, his suffering. {RH, February 16, 1892 par. 8}

The Lord requires his people to be holy in all manner of living. His command is: "Be ye holy; for I am holy." My heart is hungering and thirsting after righteousness. Through faith in Christ I am made a partaker of his heavenly benefits. The exalted privileges, the great grace, revealed through Christ are for all who will believe and obey the words of God. There are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. I receive and enjoy these promises, full of divine mercy and truth. It is given me to know for myself individually that the blood of Jesus Christ cleanseth me from all unrighteousness. {RH, February 16, 1892 par. 9}

We owe everything to Jesus, and renewedly I consecrate myself to his service, to work for him in a strange land, to lift him up before the people, to proclaim his matchless love. My prayer ascends day and night for the presence of Jesus to go before us. While lying in my state-room, the language of my heart has been, "My Redeemer, I beseech thee to engage for me in every conflict. I know in whom I have believed, and thy grace alone is my trust." It is my prayer that I may the coming year be a co-worker with Jesus in saving my own soul, which he has bought with his precious blood, and that every day I may learn his meekness and lowliness, that he can use the frail, unworthy agent to bring souls out of darkness into light. {RH, February 16, 1892 par. 10}

I look unto Jesus; for his holy life is a faithful example. I must be daily molded as the clay in the hands of the potter. I must educate my soul, that my confidence in God may be unlimited. Jesus said: "I can of mine own self do nothing." How much more is this true of us. {RH, February 16, 1892 par. 11}

The hope that I can be true or useful is through faith in the atonement made for me. O, that this sixty-fifth year of my life may be one of progress and perfection in the work which the Master has given me to do! I want clearer perceptions of truth daily, that I may act in harmony with its holy principles. I have no happiness aside from doing the will of Christ and proclaiming to others his grace and truth. {RH, February 16, 1892 par. 12}

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, Dec. 1, was dropped from our reckoning, and we passed from Monday to Wednesday. {RH, February 16, 1892 par. 13}

At daylight of Dec. 3 the coast of New Zealand was in sight, and soon after noon our

boat reached the wharf at Auckland. Here is a beautiful harbor, and the town, on the hills above, presents a fine appearance. We had hoped to meet Elder Gates of the "Pitcairn" here, but in this we were disappointed. He had come here a month before, expecting to meet us on the arrival of the "Monowa." As we did not come, he decided to make a trip to Norfolk Island, and return before our arrival. For some reason he failed to meet us. As our boat touched the wharf, a number of brethren stepped on board, and introduced themselves to us; we had a glad meeting. On landing we rode to the house of brother Edward Hare. Here we found a pleasant home, and were refreshed with delicious strawberries, oranges, bananas, and more substantial viands. Then we had a very enjoyable ride into the country. The fresh, sweet air, filled with the fragrance of wild roses, sweet-brier, and new-mown hay, reminded us of our northern summer; the green hedges separating the fields, make one think of England, while there is much in the landscape to resemble California. The vegetation and the general appearance of the country is that of the temperate zone rather than the tropics. {RH, February 16, 1892 par. 14}

In the evening we met with the church at their house of worship, and I spoke to them in regard to the necessity of receiving Christ as their personal Saviour. When we thus accept him, the beauty of truth will be revealed through us; for in our words and our life it will be presented as it is in Jesus. There will be no strife to see who shall be greatest, but we shall individually seek to represent Christ, and thus let our light shine to the world. If the words of Jesus dwell in us, we shall represent his love, in kindness, in humility, in goodness, coming in close union with the people of God, and working as missionaries of Jesus wherever we have opportunity. Instead of seeking to glorify ourselves, we shall exalt the name that is above every name, Jesus, the center of all attraction. {RH, February 16, 1892 par. 15}

All who believe the truth should remember that they are to bear the credentials of Christ to the world, in their firm unity, their Christian courtesy and love to one another. Wherever he may be, every follower of Jesus can give to the world a practical illustration of the purity and power of the truth. We should ever bear in mind that the world will criticise us in the conduct of our temporal affairs. Do we work as Christians? Do we buy and sell as Christians? That which we may speak in the church is not of half as much consequence as the influence we exert in our daily business life. We are constantly making either favorable or unfavorable impressions to the truth. We should manifest kindness, forbearance, and generosity, not to our brethren merely, but to all who do not love the truth. {RH, February 16, 1892 par. 16}

No man can have a sound, healthful experience unless he shall practice the instruction that Christ has given through the apostle Peter: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." {RH, February 16, 1892 par. 17}

To be converted daily is to renew the soul's life by receiving vital power from Christ, as the branch receives nourishment from the vine. The growth of every Christian is from

within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. Christ abiding within, is the life of the soul. And we are to receive Christ through his word. It is the truth that sanctifies the soul. We should study the Scriptures, even upon our knees, with earnestness and sincerity. The love of Jesus in the heart will create a love for the searching of his word. {RH, February 16, 1892 par. 18}

The work of every child of God is to impart the knowledge of Christ to those who have it not. We must plant the seeds of truth wherever we can. The words of eternal life, sown in many hearts, will bring forth fruit unto righteousness. The heavenly intelligencies are waiting for God's human agencies to consecrate themselves fully to him, that he may use them as channels of light. We need to realize our responsibility, to co-operate with the heavenly agencies. We belong to God; he has purchased us with the blood of his only begotten Son; we are to represent to the world what Christ is to us.

{RH, February 16, 1892 par. 19}

**PERIODICALS / RH - The Review and Herald / February 23, 1892 "Sanctify Them Through Thy Truth." [SERMON AT SYDNEY, AUSTRALIA, DEC. 12, 1891.] - By Mrs. E. G. White. -**

**February 23, 1892 "Sanctify Them Through Thy Truth."  
[SERMON  
AT SYDNEY, AUSTRALIA, DEC. 12, 1891.]**

**By Mrs. E. G. White.**

"Sanctify them through thy truth; thy word is truth." This was the prayer of Christ in behalf of his disciples just prior to his crucifixion on Mount Calvary, and his words refer not only to those who heard him at that time, but they have reference also to us who believe on his name; for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." This is what we are seeking to do, striving to be followers of our Lord Jesus, doers of his commands. If we would be sanctified through the truth, we must believe his message, and receive his messengers; for his word comes down along the lines to us from patriarchs and prophets, from one generation to another, that we may know the truth of God. {RH, February 23, 1892 par. 1}

But in these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall arise and shall deceive many." But we need not be deceived; for the word of God gives us a test whereby we may know what is truth. The

prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {RH, February 23, 1892 par. 2}

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Then how very important it is that we sanctify ourselves through the grace given us by Christ, that we may exert a sanctifying influence upon all those with whom we associate. {RH, February 23, 1892 par. 3}

The work of sanctification begins in the heart, and we must come into such a relation with God, that Jesus can put his divine mold upon us. We must be emptied of self in order to give room to Jesus, but how many have their hearts so filled with idols that they have no room for the Redeemer of the world. The world holds the hearts of men in captivity. They center their thoughts and affections upon their business, their position, their family. They hold to their opinions and ways, and cherish them as idols in the soul; but we cannot afford to yield ourselves to the service of self, holding to our own ways and ideas, and excluding the truth of God. We must be emptied of self. But this is not all that is required; for when we have renounced our idols, the vacuum must be supplied. If the heart is left desolate, and the vacuum not supplied, it will be in the condition of him whose house was "empty, swept, and garnished," but without a guest to occupy it. The evil spirit took unto himself seven other spirits more wicked than himself, and they entered in and dwelt there; and the last state of that man was worse than the first. {RH, February 23, 1892 par. 4}

As you empty the heart of self, you must accept the righteousness of Christ. Lay hold of it by faith; for you must have the mind and spirit of Christ, that you may work the works of Christ. If you open the door of the heart, Jesus will supply the vacuum by the gift of his Spirit, and then you can be a living preacher in your home, in the church, and in the world. You can diffuse light, because the bright beams of the sun of righteousness are shining upon you. Your humble life, your holy conversation, your uprightness and integrity, will tell to all around that you are a child of God, an heir of heaven, that you are not making the world your dwelling-place, but that you are a pilgrim and a stranger here, looking for a better country, even a heavenly, living with an eye *single* to the glory of God. {RH, February 23, 1892 par. 5}

When Jesus came to this world, he found that the things of time had taken possession of the human heart, and occupied men's minds to the exclusion of an appreciation of eternal realities. Jesus does not despise the world, for he made the world; but he does not design that his children shall center their hopes and affections on earthly things that will pass away. He places the world in subordination to the things pertaining to the future, immortal life. When Christ came to earth, the world was



covered with the darkness of error and superstition, and men had lost sight of eternal interests, and Jesus parted the darkness with the white beams of his righteousness, and eternity was brought to view, that men might not drop from their reckoning the interests of the life that measures with the life of God, that temporal things might not be permitted to outweigh the exceeding and eternal weight of glory. {RH, February 23, 1892 par. 6}

In order to keep the world in its proper subordination, it is necessary to have more than a mere casual, nominal faith in Christ. Many might give assent to the fact that Jesus was the Son of God, and yet fail to have saving faith. Jesus must be all in all to the soul. You must believe in him as your personal and complete Saviour; for unless you take him for all that he is,--a complete Saviour,--you will not represent him to the world as he is. Everywhere throughout the churches of Christendom there is a dearth of spirituality, a lack of vital godliness, and those who profess religion are many of them like dry bones. They need the breathing of the Spirit of God upon them, that they may live. It is because the aid of the Holy Spirit is not united with the efforts of men, that there is not more true piety in the church; for the Holy Spirit is to convince the world of sin, of righteousness, and of judgment to come. But even in the church sin is suffered in our brethren. Men are not faithful to rebuke evil in the professed servants of Christ. One does not go to another in the spirit of love and meekness, seeking to restore such as are erring from the faith. They do not go to the erring one, and say, "My brother, you are not representing the character of Christ. You do not manifest his self-denial and self-sacrifice. You need tenderness of heart, Christian politeness, that you may manifest the courtesy that Jesus has enjoined upon us in his word." But instead of going to your brethren when you see defects of character, you go to others to talk over their imperfections. This is not fulfilling the commands of Christ. {RH, February 23, 1892 par. 7}

While we are to deal kindly and lovingly with our brethren, we are only to follow them so far as they follow Christ. We are to pattern our lives after the divine Model. We cannot afford to imitate others. We cannot afford to measure ourselves by human standards. The standards of men are as various as the men who make them. One has one standard, and another has another. You may copy some one whose standard you regard as perfect, but fall below his example; and some one else may imitate you, and fall below the mark; and so human imperfections are passed along, and measuring yourselves among yourselves, proves that you are not wise. The sacredness has been lost from our labors, and we do not appreciate divine realities as we should, because we have lost sight of Jesus, and fastened our eyes upon humanity. We must awake from our sleep, that Christ may give us life; for we cannot afford to live in a state of stupidity. We must become representatives of our divine Master. {RH, February 23, 1892 par. 8}

Christ said, "I sanctify myself, that they also may be sanctified." We are a spectacle unto the world, to angels, and to men. Angels and men are taking note of us to see what manner of spirit we are of, to see whether we are meeting the approval of heaven. You may feel that you cannot meet the approval of heaven. You may say, "I was born

with a natural tendency toward this evil, and I cannot overcome." But every provision has been made by our heavenly Father whereby you may be able to overcome every unholy tendency. You are to overcome even as Christ overcame in your behalf. He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It was sin that imperiled the human family; and before man was created the provision was made that if man failed to bear the test, Jesus would become his sacrifice and surety, that through faith in him, man might be reconciled to God, for Christ was the lamb "slain from the foundation of the world." Christ died on Calvary that man might have power to overcome his natural tendencies to sin. But one says, "Can I not have my own way, and act myself?--No, you cannot have your way, and enter the kingdom of heaven. No "my way" will be there. No human ways will find place in the kingdom of heaven. Our ways must be lost in God's ways. {RH, February 23, 1892 par. 9}

Abraham was a man who kept the way of the Lord, and he is called the father of the faithful, the friend of God. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Do fathers and mothers follow the example of Abraham, or do they indulge their children in evil ways, and suffer wickedness in their households? Do they pass over sin in their children, and forget that they are younger members of the Lord's family? {RH, February 23, 1892 par. 10}

Mothers, you should begin to discipline your child when it is a babe in your arms. Through childhood to youth, through youth to manhood, you should train your children for the family above. God does not desire you to take up your time in adorning your garments and decorating your homes, to the neglect of the education of your children. You should take your children out into the gardens, and show them the beautiful flowers that God has made. God is the great master artist, and the pictures which are painted by human artists and admired by the world, are only feeble imitations of the works of God. God daily works miracles before us in the unfolding of the blossoms; for no human hand can paint such delicate hues, or fashion such graceful plants. All this speaks of the work of the divine Artist, and each flower is an expression of the love of God to us. God has designed to make us happy. He has covered the earth with the beautiful green verdure; for he knew that this color would be grateful to our senses. Each beautiful thing in nature is a token of God's love and care. So take your children out into the open air beneath the canopy of the heavens, under the noble trees, into the gardens, and point them through nature up to nature's God. Carry their minds up to contemplate the works of God in nature that they may learn to love him in their childhood and youth. Do not weary them with long prayers and tedious exhortations, but teach them to be obedient to the law of God. Teach them to be kind and courteous, tell them that if they are rude and unlovely in disposition, they cannot enter into the kingdom of heaven where all is peace and love. We are here to be trained for the family above. {RH, February 23, 1892 par. 11}

**PERIODICALS / RH - The Review and Herald / March 1, 1892 "Sanctify Them Through Thy Truth." - By Mrs. E. G. White. - (Concluded.) -**

**March 1, 1892 "Sanctify Them Through Thy Truth."**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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Do you teach your children that Jesus is soon coming? Do you read to them the promise, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"? I began to teach my children about the love of Jesus when they were mere babes. I could not leave the work of training my children to the hands of servants. They were my first considerations. When visitors came, I told them that they must excuse me until I had set my children their little task, or provided some suitable amusement for them. It is the duty of every parent to do as did Abraham; for he did not betray his sacred trust. If you allow your children to grow up in rebellion against your authority, they will be receiving a training that will cause them to rebel against the authority of God. Their religious experience will be molded by their training in childhood, and they will not be controlled by the rules of the church. The influence of neglect in the home training is seen on every side; for this is the reason that so few of the youth are impressed by the Spirit of God. Christian fathers and mothers, are you seeking to train your children so that they will be as lights in the world? A well-ordered family is one of the best testimonies we can present to the world of the value of our religion. This living testimony has more weight than sermons and professions. {RH, March 1, 1892 par. 1}

Then tell your children what God expects of them. Let Jesus put his mold upon them. Teach them moral independence. Teach them to look neither to the right nor to the left to engage in evil, but to do justice and judgment, and keep the way of the Lord. Give them the invitation of Jesus to come to him and find rest unto their souls. {RH, March 1, 1892 par. 2}

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We are to wear the yoke of Christ, and then he bears the burden for us. When I was a little girl, I saw them yoking up the oxen, and I asked my mother why they put that heavy yoke on the oxen. She replied, "It makes the load easier to draw, and lightens the burden." This is why Christ invites us to wear his yoke. "Come unto me, all ye that labor and are heavy laden." What has made them heavy laden?--It is because they have manufactured yokes of their own. They have not had the meekness and lowliness of

Christ which lifts the soul above the heavy burdens, and makes the yoke easy. {RH, March 1, 1892 par. 3}

Christians are to be laborers together with God. They are to lift up Jesus. He says, "And I, if I be lifted up from the earth, will draw all men unto me." We are to talk of his love, of the mansions he has gone to prepare for those that love him; we are to talk of his mercy, and magnify his righteousness. Why is it that we have so little freedom in speaking of the love of Jesus?--It is because we have not educated the tongue to talk of his goodness and tell of his power. Why is it that we have so little freedom in prayer?--It is because we have not educated ourselves in the exercises of devotion. If we prayed three times a day, as did Daniel, we should be able to say, "I place my hand in the hand of Jesus, and I will not gratify the enemy by talking doubt. I will not dishonor my Redeemer." {RH, March 1, 1892 par. 4}

Jesus knows everything in your life and character. He knows your down-sitting and your uprising, and your words are all registered in the books of heaven. Not a sparrow falls to the ground without the notice of your heavenly Father, and the very hairs of your head are all numbered. {RH, March 1, 1892 par. 5}

There are many who do not have vital faith. They do not realize that Jesus knows all about them. They do not have the faith of the poor woman who was compassed with infirmity, and who said, "If I might but touch the hem of his garment, I should be whole.". Jesus knew all about her desire, and her faith in him, and as he was on his way to heal the ruler's daughter, he passed by the place where this poor woman was, going out of his way that she might have a chance to act out her faith. And as Jesus came near, the crowds thronged about him, and the woman pressed her way toward the Master. Step by step she gets near to him. She pressed her way until by reaching her hand through those who stood nearest him, she touched his garment, and immediately she knew that she was healed. Then Jesus turned, and said, "Who touched me?" His disciples were astonished that he should ask such a question, and Peter spoke up in surprise, saying, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately." She told him the whole story; and did Jesus rebuke her? Did he turn coldly from her?--No, he comforted her. He said, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." O, I would rather have one word of comfort from Jesus than all the wealth and all the mansions in Sydney. I would rather have one smile of approval from Jesus than all the gold of the world. I love him, I love him. I praise him for his wonderful mercy and goodness to the children of men. {RH, March 1, 1892 par. 6}

It is our privilege to have an experience more precious than gold. We are to come in living faith to Jesus. We need not be among those who have only a casual faith, who get no answers of peace when they pray. We may have a living experience in the things of God; but we must take time to pray. We must take time to search the Scriptures, digging for truth as for hidden treasures. When Jesus came to the world, Satan had

obscured the truth under the rubbish of men's opinions, and Jesus commanded his disciples to search the Scriptures, saying, "They are they which testify of me." {RH, March 1, 1892 par. 7}

We are to be sanctified through the truth, but Jesus declares, "Thy word is truth." We can be sanctified only through a knowledge of the word of God, and that word is to become a part of our life. God has given you a Bible, and when your will is submitted to God's will, you will know what is truth. The law of God is the standard to which we are to come. It is the mirror which reveals to us our defects of character. But while it reveals our defects, there is no power in the mirror to cleanse us from the stains of sin. In looking into the law of God, we see our short-comings and failures, but there is no power in law to redeem the transgressor of law. A remedy has been provided for the sinner. A fountain has been opened for uncleanness, where Judah and Jerusalem may wash and be made clean. We must have repentance toward God. Why?--Because we have broken his law. We must have faith toward our Lord Jesus Christ, because he is the sacrifice for sin. And where do we get repentance?--It is the Holy Spirit that imparts repentance to us. Jesus draws us to himself through the agency of his divine Spirit; and through faith in his blood we are cleansed from sin; "for the blood of Jesus Christ his Son, cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But suppose that we sin after we have been forgiven, after we have become the children of God, then need we despair?--No; for John writes, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Jesus is in the heavenly courts pleading with the Father in our behalf. He presents our prayers, mingling with them the precious incense of his own merit, that our prayers may be acceptable to the Father. He puts the fragrance into our prayers, and the Father hears us because we ask for the very things which we need, and we become to others a savor of life unto life. {RH, March 1, 1892 par. 8}

Jesus came to suffer in our behalf, that he might impart to us his righteousness. There is but one way of escape for us, and that is found only in becoming partakers of the divine nature. {RH, March 1, 1892 par. 9}

But many say that Jesus was not like us, that he was not as we are in the world, that he was divine, and that we cannot overcome as he overcame. But Paul writes. "Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, March 1, 1892 par. 10}

Jesus encircled the race with his humanity, and united divinity with humanity; thus

moral power is brought to man through the merits of Jesus. Those who profess his name through his grace are to sanctify themselves that they may exert a sanctifying influence on all with whom they associate. Jesus says of his disciples, "Ye are the light of the world." We are to be representatives of Christ, becoming sanctified through the truth. {RH, March 1, 1892 par. 11}

There are rich treasures for us in the mine of God's word, and we must dig deep for the precious jewels of truth. The rubbish of human opinion must be swept aside, that the clear jewels of truth may be brought to light; for we want the truth on every point, that we may be sanctified through the truth. The Bible is the garden of God, and here we must learn to gather the roses and the lilies and the pinks of God's promises. We must hang them as precious pictures upon the wall of memory, and have our eyes fixed upon the glorious things of God, so that we shall be able to go through the world and not dwell upon its corruptions, or be polluted by its wickedness. {RH, March 1, 1892 par. 12}

Fasten your faith to the eternal throne, and all the promises of God are at your command. When God gave his Son, he gave us all in that precious gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" How glad would our Lord be to see our faces lighted up with the light of his Holy Spirit. He wants us to have love and joy and peace. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." Then let us talk of the power of Jesus; for help has been laid upon One that is mighty. Isaiah says that "his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." So let us elevate our souls through faith in Christ above the lowlands of earth, and breathe the atmosphere of heaven. {RH, March 1, 1892 par. 13}

**PERIODICALS / RH - The Review and Herald / March 8, 1892 The Enduring Treasure. [MORNING TALK AT THE TEACHERS' INSTITUTE AT HARBOR HEIGHTS, MICH., JULY 23, 1891.] - By Mrs. E. G. White. -**

**March 8, 1892 The Enduring Treasure.  
[MORNING TALK AT THE  
TEACHERS' INSTITUTE AT HARBOR HEIGHTS,  
MICH., JULY 23, 1891.]**

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**By Mrs. E. G. White.**  
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"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." {RH, March 8, 1892 par. 1}

We may have high anticipations in regard to the things of this life, but we shall meet



with disappointment. We shall find that they fade away. But here is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." We want our thoughts to be fixed on the things that will abide, not upon those that pass away with the using. If we fix our hopes on the future, immortal world, we shall not be disappointed. {RH, March 8, 1892 par. 2}

When Christ came into this world, he saw that men had left the future, eternal life out of their reckoning. He came to present that life before us, that by beholding it we might be led to change our relation to the things of this life, that our affections might be placed upon the things above, and not upon the things of the earth, so soon to pass away. The shadow that Satan has caused to intervene between our souls and God, Christ seeks to roll back, that the view of God and eternity may become clear. While he does not despise this world, he places it in its proper position of subordination. And then he places the things of eternity in their relative importance before us, that we may fix the eye of faith upon the unseen. The things of temporal interest have power to engross the thoughts and affections, and it is important that we should be constantly educating and training our minds to dwell upon things of eternal interest. Will this make us unhappy? Will it cause us to have a hard time here?--No, indeed. Receiving the gift of God will make everything in life easy. The more of the Spirit of God, the more of his grace, is brought into our daily experience, the less friction there will be, the more happiness we shall have, and the more we shall impart to others. {RH, March 8, 1892 par.

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We read in the Bible about the resurrection of Christ from the dead; but do we act as though we believed it? Do we believe that Jesus is a living Saviour, that he is not in Joseph's new tomb, with the great stone rolled before it, but that he has risen from the dead, and ascended on high, to lead captivity captive, and to give good gifts unto men? He is there to plead our cases in the courts of heaven. He is there because we need a friend in the heavenly court, one who is to be our advocate and intercessor. Then let us rejoice in this. We have everything for which to praise God. Many judge of their religious state by their emotions; but these are not a safe criterion. Our Christian life does not depend upon our feelings, but upon our having a right hold from above. We must believe the words of God just as he has spoken them; we must take Christ at his word, believe that he came to represent the Father, and that the Father, as is represented in Christ, is our friend, and that he desires not that we should perish, or he would never have given his Son to die our sacrifice. The cross of Calvary is an eternal pledge to every one of us, that God wants us to be happy, not only in the future life, but in this life. {RH, March 8, 1892 par. 4}

We must bring our minds to rest upon the inheritance that is "incorruptible, and undefiled, reserved in heaven for you who are kept"--by your own merit or works?--No; "who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." We shall have trials and afflictions; we shall have temptations because we see the working of the enemy and our feebleness to resist him, and we do not constantly look to the Source of our strength. "That the trial of

your faith"--that is why temptations come, to try our faith--"that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The trial of our faith should not cause despair or discouragement. We should not cast ourselves away, saying, "I am a sinner, and when I become good enough, I will come to Christ; then I can believe and pray." You will never be good enough of yourselves to merit the favor and help of God. You must come just as you are. Christ meets you as you draw nigh to him. Place your hand in the hand of Jesus, and he will direct you. Believe that he keeps you, and then it will be found that in the trial of your faith you will come off more than conqueror through him that loved you. We gain the victory through faith in Christ's power to save us. Then the trial of our faith will be found unto praise and honor and glory at the appearing of Christ. You will praise God that you have found in Christ a present help in every time of need. {RH, March 8, 1892 par. 5}

In the books of heaven are registered your profession of faith, your responsibility as Christians. But are you Christians? What is it to be a Christian?--It is to be Christlike. To be a Christian is to act as Christ acts, to have his spirit at all times, in all places, and under all circumstances. When we are brought into adverse circumstances, when our natural feelings are stirred, and we want to give vent to them, then our faith is tried; then we are to manifest the meekness and gentleness of Christ. Not by one word are we to give expression to the feelings of the natural heart. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body"--the whole man. What we want is to be under the control of Jesus. We do not want our own way. I have heard some plead as an excuse for their wrong course, "You know that it is my temperament, it is my disposition, transmitted to me from my parents." Yes; and they have cultivated it, and educated themselves in it, and thus excused all their wrong-doing. Instead of yielding to temptation, they should lay hold upon the arm of Infinite Power, saying, "I will come to God just as I am, and plead with Christ to give me the victory. I shall be more than conqueror through him that loved me." {RH, March 8, 1892 par. 6}

In order to understand how great the love of Jesus is for you, look to Calvary. You can then know something of the depth, the breadth, and the height of that love, and you can see something of the condescension of God and the Lord Jesus Christ, as step by step the Saviour descended into the valley of humiliation. He did not stoop to sin, to defilement, but he stood on this atom of a world to battle with Satan and his host, and here to win for us an immortal inheritance, an inheritance which is incorruptible, and undefiled, and which fadeth not away. When he ascended on high, and led captivity captive, and gave gifts unto men, he left the battle in our hands, but we are not to fight in our own strength; we should certainly fail if we attempted it. Christ is there present with the Father, to bring to our help the unseen intelligences, the angels of God. What we need is the simplicity of faith, the meekness and humility of Christ. Then we shall trust wholly in the Lord of heaven, and he will be at our right hand to help us. {RH, March 8, 1892 par. 7}

When you indulge the feelings of the natural heart, letting the carnal nature have the supremacy, then I ask, What assurance have you that you are kept by the power of

God unto salvation? "Whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmer-worm destroy it. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting. Let us live with reference to the reaping time. {RH, March 8, 1892 par. 8}

**PERIODICALS / RH - The Review and Herald / March 15, 1892 The Enduring Treasure. - By Mrs. E. G. White. (Concluded.) -**

**March 15, 1892 The Enduring Treasure.**

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**By Mrs. E. G. White.**  
**(Concluded.)**  
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The apostle continues, speaking of Christ, "Whom having not seen, we love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Then why are you mourning? Christ has said: "As the Father hath loved me, so have I loved you: continue ye in my love." It is for us to choose whether we will abide in his love, or by indulging selfishness will separate ourselves from him. He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In him there is joy that is not uncertain and unsatisfying. If the light that flows from Jesus has come to you, and you are reflecting it upon others, you show that you have joy that is pure, elevating, and ennobling. {RH, March 15, 1892 par. 1}

Why should not the religion of Christ be represented as it really is, as full of attractiveness and power? Why should we not present before the world the loveliness of Christ? Why do we not show that we have a living Saviour, one who can walk with us in the darkness as well as in the light, and that we can trust in him? While we have been on this ground, we have seen clouds interpose between us and the sun, but we did not mourn and clothe ourselves in sackcloth for fear that we should never see the sun again. We manifested no anxiety about it, but waited as cheerfully as possible until the cloud passed away and revealed the sun. Just so in our trials and temptations. Clouds may seem to shut from us the bright beams of the sun of righteousness; but we know that the face of our Redeemer is not forever hidden. He is looking upon us with love and tender compassion. Let us not cast away our confidence, which hath great recompense of reward, but when clouds hang over the soul, let us keep our eyes fixed where we can see the sun of righteousness, and rejoice that we have a living Saviour. Think how beautiful was the light which we enjoyed, keep the mind stayed on Jesus, and the light will again shine upon us, and dismal thoughts will flee. We shall have joy in Christ, and shall go singing on our way to Mount Zion. This is what the Lord wants us to do. {RH, March 15, 1892 par. 2}

In his letter to the Ephesians, Paul says, speaking of the gospel, "Whereof I was

made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Why not keep your minds fixed on the unsearchable riches of Christ, that you may present to others the gems of truth? In the word of God there are rich mines of truth that we may spend our whole lifetime in exploring, and yet we shall find that we have only begun to view their precious stores. Sink the shaft deep, and bring up the hidden treasures. But it is impossible to do this while we indulge an idle, restless spirit, seeking constantly for something that will merely gratify the senses, something to amuse, and cause a foolish laugh. Well has the wise man said, "As the crackling of thorns under a pot, so is the laughter of the fool." We should not set our minds upon such things as these, when there are unsearchable riches for us. It will take us all eternity to comprehend the riches of the glory of God and of Jesus Christ. But minds that are occupied with frivolous reading, with exciting stories, or with seeking after amusement, do not dwell upon Christ, and cannot rejoice in the fullness of his love. The mind that finds pleasure in foolish thoughts and trifling conversation, is as destitute of the joy of Christ as were the hills of Gilboa of dew or rain. Does not your own experience testify to this? How much peace of mind do you have at the close of a day spent in frivolity, in light and trifling conversation? Can you retire to rest at night, saying, "It is well, it is well with my soul; my life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with him in glory"? How often when you come into the house of God, into the solemn assembly, your thoughts are turned to that foolish remark which some one has made, to that idle story, or that comical thing which you read or saw. And the thought will come at just such a time as to eclipse a bright ray of the glory of Christ, and you lose the benefit of the heaven-sent light which you ought to receive. Keep the mind free from all such trash. {RH, March 15, 1892 par. 3}

We need to be constantly filling the mind with Christ, and emptying it of selfishness and sin. When Christ came into the world, the leaders of the Jews were so permeated with Phariseeism that they could not receive his teachings. Jesus compared them to the shriveled wine skins which were not fit to receive the new wine from the vintage. He had to find new bottles into which to put the new wine of his kingdom. This was why he turned away from the Pharisees, and chose the lowly fishermen of Galilee. Jesus was the greatest teacher the world ever knew, and he chose men whom he could educate, and who would take the words from his lips, and send them down along the line to our time. So, by his Spirit and his word, he would educate you for his work. Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you,--his Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words and will begin to glorify God. Then you will not have the mind centered upon self. You will not be making a show of self; you will not be acting self; but your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the sun of righteousness. {RH, March 15, 1892 par. 4}

Christ has said: "If any man thirst, let him come unto me, and drink." Have you

exhausted the fountain?--No; for it is inexhaustible. Just as soon as you feel your need, you may drink, and drink again. The fountain is always full. And when you have once drank of that fountain, you will not be seeking to quench your thirst from the broken cisterns of this world; you will not be studying how you can find the most pleasure, amusement, fun, and frolic. No; because you have been drinking from the stream which makes glad the city of God. Then your joy will be full; for Christ will be in you, the hope of glory. {RH, March 15, 1892 par. 5}

Let us read further from Ephesians: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be made known to the church the manifold wisdom of God." Then why not receive the heavenly wisdom, and impart of it to others? God has declared what your wisdom is; he says it is foolishness, and that the weak things of God are stronger than men. We need the "manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness by the faith of him." This boldness is not presumption, but we come with confidence, as the children of God; as branches of the True Vine, we draw nourishment from it. {RH, March 15, 1892 par. 6}

"Wherefore I desire that you faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." {RH, March 15, 1892 par. 7}

When Christ dwells in your heart by faith, this rich experience will be yours. Then you will know that love is flowing into your hearts, and subduing every affection and every thought, and bringing them into captivity to Christ. You cannot explain it; human language can never explain how the love of Christ can take possession of the soul, and lead captive every power of the mind. But you will know it by a personal experience. {RH, March 15, 1892 par. 8}

"Unto Him be glory in the church by Christ Jesus." Praise and flattery of one another is forbidden in the Scriptures. It is an offense to God, and is an injury both to him who gives and him who receives praise. It is a snare to them; for it separates the soul from God. We must learn to place God's estimate upon men. Certain ones, you say, do not please you, and you do not enjoy their society; but these very ones may be nearer to God than you are. When we come to the judgment, we shall find that there are some whom we have esteemed very highly, whose names are not registered in the book of life. Your finite judgment approved their actions, when God did not approve them. And

others, of whom you have a very low estimate, may be found to be precious jewels in the sight of God. Jesus never makes a mistake, as men do. In the scale of heaven, character is weighed. Let every tribute of praise that flows from the heart be offered to the Lord God of hosts. Praise him that he has given Jesus to be our righteousness, that he is weaving for us a garment in the loom of heaven, that we may be clothed, not unclothed, but clothed upon with the righteousness of Christ. {RH, March 15, 1892 par. 9}

There is no need for us to hunger; there is no need for us to thirst, while the store-house of heaven is open for us, and the key is given into our possession. What is the key?--Faith, which is the gift of God. Unlock the store-house; take of its rich treasures. May God help us to lay hold upon the eternal realities, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." {RH, March 15, 1892 par. 10}

**PERIODICALS / RH - The Review and Herald / March 22, 1892 "It Is Not for You to Know the Times and the Seasons." [SERMON AT LANSING, MICH., SEPT. 5, 1891.] - By Mrs. E. G. White. -**

**March 22, 1892 "It Is Not for You to Know the Times and the Seasons."**

**[SERMON AT LANSING, MICH., SEPT. 5, 1891.]**

**By Mrs. E. G. White.**

"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." {RH, March 22, 1892 par. 1}

The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost



is come upon you." And after the Holy Ghost was come upon them, what were they to do? "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." {RH, March 22, 1892 par. 2}

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth. {RH, March 22, 1892 par. 3}

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and he wished to impress their minds with the necessity of receiving and obeying his precepts and instructions, of doing their present duty, and his communications were of an order that imparted knowledge for their immediate and daily use. {RH, March 22, 1892 par. 4}

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view,—to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. He did not come to arouse and gratify curiosity; for he knew that this would but increase the appetite for the curious and the marvelous. It was his aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, he promised to give them the Holy Spirit whereby all things that he had said unto them should be brought to their remembrance. {RH, March 22, 1892 par. 5}

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for his blessing, by pleading with him for his power, by fervently praying that his grace may come upon us, and that our characters may be transformed. This is the

change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heart-felt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward. {RH, March 22, 1892 par. 6}

Christ gave to his disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God today. We too have failed to take in the greatness, to perceive the beauty of the truth which God has intrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. {RH, March 22, 1892 par. 7}

I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, "Testimony given in regard to time-setting, June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads, "A copy of a vision the Lord gave sister White June 21, 1851, at Camden, N. Y. The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. {RH, March 22, 1892 par. 8}

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.

"E. G. White.

"Copied at Milton, June 29, 1851. A. A. G." {RH, March 22, 1892 par. 9}

This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in his own power, and why has not God given us this knowledge?--Because we would not make a right use of it if he did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus

has told his disciples to "watch," but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for "of that day and hour knoweth no man." You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years. {RH, March 22, 1892 par. 10}

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when he shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world. All around us are the young, the impenitent, the unconverted, and what are we doing for them? Parents, in the ardor of your first love, are you seeking for the conversion of your children, or are you engrossed with the things of this life to such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel? {RH, March 22, 1892 par. 11}

The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" {RH, March 22, 1892 par. 12}

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from

every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord--fitted for the baptism of the Holy Spirit.

*(To be continued.)* {RH, March 22, 1892 par. 13}

**PERIODICALS / RH - The Review and Herald / March 29, 1892 "It Is Not for You to Know the Times and the Seasons." [SERMON AT LANSING, MICH., SEPT. 5, 1891.] - By Mrs. E. G. White. (Continued.) -**

**March 29, 1892 "It Is Not for You to Know the Times and the Seasons."**

**[SERMON AT LANSING, MICH., SEPT. 5, 1891.]**

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**By Mrs. E. G. White.**

***(Continued.)***

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Brethren and sisters, with the increased light that has shone upon you at this meeting, will you go home to be more faithful in your Christian life? Meetings have been held every day to instruct your children as to how to give their hearts to Jesus, how to live in a manner that will be acceptable to God. They have been instructed that if they repent of their sins, Jesus will forgive them, and cleanse them from all unrighteousness. Who will carry forward the good work that has been begun? Day by day these children need instruction as to how to follow the Lord. Will you pray for them and teach them, and lead them in the way of righteousness? Will you teach your little ones of the love of God which led him to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life? {RH, March 29, 1892 par. 1}

Those who would be successful in winning souls to Christ, must carry with them the divine influence of the Holy Spirit. But how little is known concerning the operation of the Spirit of God. How little has been said of the importance of being endowed by the Holy Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." {RH, March 29, 1892 par. 2}

Christ has promised the gift of the Holy Spirit to his church, but how little is this promise appreciated. How seldom is its power felt in the church; how little is its power spoken of before the people. The Saviour has said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." With the reception of this gift, all other gifts would be ours; for we are to have this gift according to the plentitude of the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. Then let us not be satisfied with only a little of

this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God. {RH, March 29, 1892 par. 3}

God grant that his converting power may be felt throughout this large assembly. O, that the power of God may rest upon the people. What we need is daily piety. We need to search the Scriptures daily, to pray earnestly that by the power of the Holy Spirit God may fit every one of us up to work in our place in his vineyard. No one is prepared to educate and strengthen the church unless he has received the gift of the Holy Spirit. No minister is prepared to labor intelligently for the salvation of souls, unless he is endowed by the Holy Spirit, unless he is feeding on Christ, and has an intense hatred of sin. There are some who are regarded as laborers together with God, who have no connection with God, and are sinning against him. They are not led by Christ; another is their captain. They do not wait upon the Lord, and renew their strength in Christ; they have no burden for souls. What kind of account will these false shepherds have to meet in the judgment? What will they have to say to justify their inefficient, unconsecrated lives? What excuse can they render to the God of heaven? Was there not a sufficient sacrifice made in their behalf, that they might become partakers of the divine nature, and escape the corruptions that are in the world through lust? We are to make intelligent work for eternity. This is the object for which we should labor. {RH, March 29, 1892 par. 4}

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,--when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. {RH, March 29, 1892 par. 5}

We now call upon you to give yourselves to the service of God. Too long have you given your powers to the service of Satan, and have been slaves to his will. God calls upon you to behold the glory of his character, that by beholding, you may become changed into his image. There are many who have not an experimental knowledge of God or of the Lord Jesus Christ, whom he hath sent. Christ came into the world because men did not have a correct knowledge of the character of God, and he came to reveal the Father. He said: "Neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him." Jesus came to reveal to the world the love and goodness of God. {RH, March 29, 1892 par. 6}

It was thought that Solomon knew God. In a dream the Lord appeared unto Solomon, and said unto him: "Ask what I shall give thee." And Solomon said: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" And the Lord gave Solomon wisdom and riches and power and influence, and Solomon served



the Lord for a time. At the dedication of the temple, Solomon prayed unto the Lord, and blessed the people, saying, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else." {RH, March 29, 1892 par. 7}

But although Solomon had had great light, he became lifted up in himself, and imagined that he was wise enough to keep himself, so he separated from God. Then he made alliances with the heathen nations around him, and married idolatrous women, and bowed at pagan shrines, and worshiped after the manner of the heathen. {RH, March 29, 1892 par. 8}

He forgot the benefits that God has bestowed upon him; he forsook the sacred temple of the Lord, but he afterwards repented, and turned from his evil ways. But did Solomon know God when he was doing according to the ways of idolaters?--No; he had forgotten the rich experience of his youth and the prayers he had made in the temple. {RH, March 29, 1892 par. 9}

The True Witness speaks to us today, and says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The Lord wants you to set things in order in your families, and to come back to your first love. He says, "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion. The Saviour declares, "Ye cannot serve God and mammon," and every one of you who persists in sinning against God when you have had such great light, will be lost, "except thou repent." Do you imagine that you can give the third angel's message to the world while you are still carnal and corrupt, while your characters are still sinful? "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse." Unless your hearts are emptied of sin every day, unless you are sanctified through the truth, you would better not touch the message of God. You cannot cleanse yourselves, but by coming to Jesus in humility, in contrition, surrendering yourselves to God, through the merits of Christ's righteousness you may have an experience in the things of God, and taste of the powers of the world to come. You then will have fruit unto life eternal. {RH, March 29, 1892 par. 10}

Christ says, "If ye keep my commandments, ye shall abide in my love." "O," you may say, "I do keep the commandments." Do you? Saul came to meet Samuel, and when reproved, he declared, "I have kept the commandments of the Lord." Do you carry out



the principles of God's commandments in your home in your family? Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ to others in your home life, you are a transgressor of the law. But if the grace of Christ appears in your life, you will be in a position to glorify God, and to manifest Christ to others. But do you think that that man who goes from the sacred desk to indulge in jesting and joking, and in all manner of trifling conversation, is a representative of Christ to the world? Has he the law of God in his heart?--No. His heart is filled with self-love, self-importance, and he makes it manifest that he has no correct estimate of sacred things. His conduct is the product of his thoughts, showing just what is in the heart. Christ is not there, and he does not go weighted with the spirit of the solemn message of truth for this time. An exhibition of this character clearly proves that the man does not know God, and has not been intrusted with the solemn work which he does not understand or appreciate. {RH, March 29, 1892 par. 11}

If the minister had a realizing sense of the presence of God, would he conduct himself in this way? He had great light, and had taken upon himself the sacred responsibility of a minister of God, and yet he acts as carelessly as if he was an unbeliever. His actions make it evident that he has as much realization of the presence of God as had Belshazzar when he drank from the sacred vessels from the house of the Lord, praising the gods of gold and silver. The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time, but the True Witness was there, and their profanity was recorded in the books of heaven. In the midst of their revelry, a bloodless hand appeared, tracing mysterious characters upon the wall of the palace, and their godless mirth was checked, and terror and despair took its place. They inquired for some one who could interpret the writing, and Daniel, the prophet of God, was called to the banquet room, and the servant of the Lord was able to decipher the writing, and interpret the meaning of the words. "This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided and given to the Medes and Persians." {RH, March 29, 1892 par. 12}

The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment, and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to him who says, "I know thy works." {RH, March 29, 1892 par. 13}

If you knew God, if you were truly converted, you would not take pleasure in sinful things. The fear of God would be upon you, and as you looked to Calvary, the hateful character of transgression would be revealed to you, and you would see the great love

wherewith God has loved you, and you would not have a disposition to sin. But how would it be with many of you who have dared to handle sacred things with unclean hands and with defiled souls, should the trumpet sound today? How would it be with some of you, should you be called to render up your account at the judgment seat of Christ today? I ask, What would be your condition if Christ should leave the holy place today, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour. {RH, March 29, 1892 par. 14}

The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air.

*(Concluded next week.)* {RH, March 29, 1892 par. 15}

**PERIODICALS / RH - The Review and Herald / April 5, 1892 "It Is Not for You to Know the Times and the Seasons." [SERMON AT LANSING, MICH., SEPT. 5, 1891.] - By Mrs. E. G. White. - (Concluded.) -**

**April 5, 1892 "It Is Not for You to Know the Times and the Seasons."**

**[SERMON AT LANSING, MICH., SEPT. 5, 1891.]**

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**By Mrs. E. G. White.**

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***(Concluded.)***

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We would ask you what time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking for perfection of character through faith in the righteousness of Christ? Is it tomorrow? Tomorrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes may be sealed in their last sleep, and it may be too late for you to perfect a character for heaven. I want to ask our ministers, What kind of character do you think the Lord will accept in his kingdom? Do you know God, and Jesus Christ whom he hath sent? Is the love of God abiding in your souls? Are you dwelling in Christ, and Christ in you? If you are, you are safe; but if you are not, there is no safety for you. Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be

softened and subdued by the Holy Spirit. {RH, April 5, 1892 par. 1}

"Ye shall receive power, after that the Holy Ghost is come upon you." But when the Holy Spirit is in the heart, the minister will manifest it to others by his godly life and holy conversation. Do you think that the minister who has no burden for souls is fit for the sacred office to which he has been ordained?--No; he does not know what it means to keep his own soul in the love of God. The minister should realize that souls are the purchase of the blood of Christ, ransomed at an infinite cost. Can the minister who is standing under the shadow of Calvary engage in jesting and joking, and indulge his carnal propensities? Would such a one be a safe guide for the flock of God? Would he not cause them to stumble? He would cause them to stumble; for he would not discern between the sacred and the common, and eternity would be lost out of his reckoning.

{RH, April 5, 1892 par. 2}

We should all realize that an angel is writing every word and action in the book of record, and the things done in secret are to be proclaimed upon the housetop. What we need in this time of peril is a converted ministry. We need men who realize their soul poverty, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary that God may give us his blessing, but this heart work is not done. O, when will the ministry awake to the solemn responsibilities that are laid upon them, and earnestly plead for heavenly power? It is the Holy Spirit that must give edge and power to the discourse of the minister, or his preaching will be as destitute of the righteousness of Christ as was the offering of Cain. Both ministers and people need to open the door to Christ. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Thank God for that promise, for it is given to those who have made mistakes and failures. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." May God help us to do this work in sincerity and in contrition of soul. {RH, April 5, 1892 par. 3}

When ministers enter the desk, they should do so feeling their dependence upon God, that they may work out their own salvation with fear and trembling, and all the glory should be given to God; for it is God that worketh in you both to will and to do of his good pleasure. This is the co-operation that God requires. What is the trouble that the flock of the Lord is sickly and ready to die? Why is it that spiritual food is not supplied? Are the ministers of the Lord eating the flesh and drinking the blood of the Son of God? Jesus says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." My heart is drawn out to the hungry flock in Michigan, and you who have not fed on the living Bread, who have not drank of the healing streams of salvation, and do not know where to lead the flock of God that they may find refreshment, for Christ's sake, do not try to minister in the sacred desk, until you have an experience in the things of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." When the word of God is in the heart, it exerts a sanctifying influence over the character, and men are brought into harmony with God. If truth and light are in

the heart, you will bring love and light and blessing to the churches. You will not be as shadows casting the gloom of unbelief and darkness upon the people. Jesus wants to take your hand, and lead you, and will you not give yourselves to him? Talk of what Jesus did, how he left his glory, and came to seek and to save that which was lost. {RH, April 5, 1892 par. 4}

If God has sent you to preach, he has provided that you shall go weighted with the graces of the Spirit of God, and with a message of truth that will be as meat in due season to the hungry flock of God. You will realize that you are standing between the living and the dead, and that you are a spectacle unto the world, to angels, and to men. The minister is to reveal Christ, not to exhibit himself to the people. Youth is not to be urged as an excuse for lightness and trifling; for the apostle exhorts that young men be sober-minded, and remember that they are to render an account to God for the influence they exert. Young men, if you have had no special sense of sin, if you are possessed of a spirit of trifling, do not seek to minister in the sacred desk, and jeopardize your own soul and the souls of others, and leave the impression on the world that you are representatives of the solemn truth for this time. Unless Jesus is formed within, the hope of glory, you will be a curse and not a blessing to the congregation, for the minister cannot bring the people to a higher standard than that which he himself reaches. But those who sincerely repent and turn to the Lord, will find in him a personal Saviour. He is able to save to the uttermost all that come unto God by him. He will save you from yourself, from every defilement, from all your foolishness. You are to believe in him, to "trust in the living God, who is the Saviour of all men, specially of those that believe." When you love Jesus, you will not grieve him by indulging sin in yourself; for you will realize that he came not to save you in your sins, but from your sins. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {RH, April 5, 1892 par. 5}

Those whom God has called to the ministry are to give evidence by the influence they exert, that they are fit for the holy calling in which they are found. Paul writes, "Be thou an example of the believers." Then shall young ministers be excused for their lightness and trifling? Shall the church be expected to listen to their words, to receive their testimony, when their example misrepresents the character of Christ, and leads away from the path cast up for the ransomed of the Lord to walk in? What can we think of churches that will listen to the testimony of men who have no power in prayer, no fervency in their devotion, no freedom in personal labor for souls? The Lord has commanded, "Be ye holy in all manner of conversation." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The proof of the minister's call to preach the gospel is seen in his example and work. God desires men in the ministry who will esteem highly the things which he esteems, and preserve the sanctity of truth, and not do as did Nadab and Abihu. They discerned not the difference between the sacred and the common. Their senses were blunted with indulgence in wine, and they offered strange fire before the Lord. They did not realize the sacredness of the work in which they were engaged. There are some now who profess to be ministers of the Lord who talk of the things of

God as they would talk of some business transaction. O, we need the heavenly enlightenment of the Holy Spirit. The churches will never become the light of the world unless they turn unto the Lord to serve him with full purpose of heart. {RH, April 5, 1892 par. 6}

The people of God are called to be the light of the world, a city that is set upon a hill, not to be hidden; and if the church is ever to fulfill its divine mission, we must be filled with the love of Jesus. Our hearts must be so full of his matchless grace that when we meet each other, we shall take our brethren by the hand, and say, "Hear what the Lord hath done for my soul." Our minds must be stayed upon God until, by beholding, we shall become changed into the same image. Then we shall talk of the power of God, of the goodness and mercy and love of our heavenly Father; and as we talk of the matchless charms of our divine Redeemer, our hearts will be melted and subdued by the Holy Spirit, and those around us will behold us, and know that we have been with Jesus and learned of him. {RH, April 5, 1892 par. 7}

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the spirit of love and meekness, tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life. Let the father plead that he is seeking to follow the example of Abraham, and commanding his children and his household to keep the way of the Lord. Let the mother urge that a right example be given to her children. Let trifling and joking be banished from the conversation of the minister, but let his speech be seasoned with grace; let the light and love of Jesus shine in his example and precept, that souls may be won for the Master. {RH, April 5, 1892 par. 8}

Follow the instruction of the word of God, in dealing with your ministering brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way. {RH, April 5, 1892 par. 9}

**PERIODICALS / RH - The Review and Herald / April 12, 1892 Sanctification Through the Truth. - By Mrs. E. G. White. -**

**April 12, 1892 Sanctification Through the Truth.**

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**By Mrs. E. G. White.**  
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It is through the truth, by the power of the Holy Spirit, that we are to be sanctified,--transformed into the likeness of Christ. And in order for this change to be

wrought in us, there must be an unconditional, whole-hearted acceptance of the truth, an unreserved surrender of the soul to its transforming power. {RH, April 12, 1892 par. 1}

Our characters are by nature warped and perverted. Through the lack of proper development they are wanting in symmetry. With some excellent qualities are united objectionable traits, and through long indulgence wrong tendencies become second nature, and many persons cling tenaciously to their peculiarities. Even after they profess to accept the truth, to yield themselves to Christ, the same old habits are indulged, the same self-esteem is manifested, the same false notions entertained. Although such ones claim to be converted, it is evident that they have not yielded themselves to the transforming power of the truth. {RH, April 12, 1892 par. 2}

These things are not only harming their own souls, but are misleading others, who look to them as representatives of the truths which they profess to believe. Here we may see why some of our ministers as well as laymen have not greater power. They have not made an entire surrender to God. They do not realize the sinfulness of clinging to their own ways, following their own ideas, which are crude and narrow, and without symmetry. They hold tenaciously to the theory of the truth, and try to present it to others, but it is so beclouded by their own peculiarities that its brightness is obscured; it appears unattractive, and too often is refused. {RH, April 12, 1892 par. 3}

Those who accept unpopular truth must receive it in the face of many opposing influences. Tradition, custom, and prejudice barricade their souls against the light. The advocates of truth must give evidence in their own character of its reforming, transforming power, or their labors will have little effect. {RH, April 12, 1892 par. 4}

Again: those who do accept the truth naturally expect that the one who presents it to them is right in his ideas of general principles and of what constitutes Christian character. When associated with him, they incline to do as he does. If his practices are wrong, they almost imperceptibly become partakers of the evil. His defects are reproduced in their religious experience. Often, through their love and reverence for him, some objectionable feature of his character is even copied by them as a virtue. If the one who is thus misrepresenting Christ could know what harm has been wrought by the faults of character which he has excused and cherished, he would be filled with horror. {RH, April 12, 1892 par. 5}

All who receive the truth are to stand as its representatives and advocates; the same responsibility rests in a degree upon all members of the church, whether ministers or laymen. Every soul who receives the truth should make the fullest possible surrender of himself to God,—a surrender represented as falling upon the Rock and being broken. Our old habits, our hereditary and cultivated traits of character, must all be yielded to the transforming power of Christ if we would become vessels unto honor, meet for the Master's use, prepared unto every good work. {RH, April 12, 1892 par. 6}

As the Comforter shall come, and reprove you of sin, of righteousness, and of judgment, be careful lest you resist the Spirit of God, and thus be left in darkness, not knowing at what you stumble. Be willing to discern what it shall reveal to you. Yield up your self-will, the long idolized habits peculiar to yourself, that you may receive the principles of truth. Thus you become a branch of the True Vine, and you will not bear



wild grapes or thorn-berries, but rich clusters of precious fruit, just like that which grows upon the parent stock. {RH, April 12, 1892 par. 7}

Said Christ, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Why prune the branch that is already bearing fruit? Because its tendrils are fastening upon earthly rubbish, too much of its strength has gone to the growth of the stem and leaves, and too little to the production of fruit. The vine must be cut away, the tendrils that bind it earthward must be severed. It must be rightly directed. Then it will produce more fruit, and of more precious quality. {RH, April 12, 1892 par. 8}

John says, "The light"--Christ--"shineth in darkness," that is, in the world, "and the darkness comprehended it not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The reason why the unbelieving world are not saved is that they do not choose to be enlightened. The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices, they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again. {RH, April 12, 1892 par. 9}

The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," would never have been given, if every provision had not been made whereby we may become as perfect in our sphere as God is in his. We are to be ever advancing from light to a greater light, holding fast what we have already received, and praying for more. Thus we shall never be left in darkness. {RH, April 12, 1892 par. 10}

Let none feel that their way needs no changing. Those who decide thus are not fitted to engage in the work of God, for they will not feel the necessity of pressing constantly toward a higher standard, making continual improvement. None can walk safely unless they are distrustful of self, and are constantly looking to the work of God, studying it with willing heart to see their own errors, and to learn the will of Christ, and praying that it may be done in and by and through them. They show that their confidence is not in themselves, but in Christ. They hold the truth as a sacred treasure, able to sanctify and refine, and they are constantly seeking to bring their words and ways into harmony with its principles. They fear and tremble lest something savoring of self shall be idolized, and thus their defects be reproduced in others who confide in them. They are always seeking to subdue self, to put away everything that savors of it, and to supply the place with the meekness and lowliness of Christ. They are looking unto Jesus, growing up into him, gathering from him light and grace, that they may diffuse the same to others. {RH, April 12, 1892 par. 11}

The truth, the grace of Christ, received into the soul never rests content with its own

existence. It is always gathering, diffusing, and increasing by diffusing. It is an active, working principle. As long as there are sinners to be saved, grace and love and truth are seeking for them. Jesus said: "I, if I be lifted up from the earth, will draw all men unto me." We are to be laborers together with him; but our work is to lift up Christ. He alone can draw men unto him. {RH, April 12, 1892 par. 12}

Never think that even when you do your best, you are, of yourself, capable of winning souls to Christ. You must cultivate the habit of discerning a power beyond that which can be seen with human vision,--a power that is constantly at work upon the hearts of men. When you approach the stranger, when you stand face to face with the impenitent, the afflicted, the soul-needy, the Lord is by your side if you have indeed given yourself to him. He makes the impression on the heart. But you may be the instrument for his gracious work. You cannot reach hearts with a mere form of words, a parrot-like repetition of set phrases. What you say must be the expression of a personal experience: If you cheer hearts with words of courage and hope, it will be because the grace and love of God are to you a living reality. It is God's impress that these souls are to receive, not your own. But if the worker has not himself been refined, transformed, he cannot present the truth with a freshness, a force, a power, that awakens responsive feelings in those who hear the word of life. {RH, April 12, 1892 par. 13}

It is true that some will be found who will accept the truth on its own merits, notwithstanding the defects of the one who presents it to them. Though himself unsanctified in heart, he may bring forward conclusive evidence in favor of the truth; and those upon whose hearts the Spirit of God has been moving, leading them to hunger and thirst for truth, will by the same Spirit be led to accept the truth when it is presented. It was not the man who made the impression, but the Comforter, the Spirit of truth, that Christ promised to send, to lead his disciples into all truth. But how much more might be accomplished in winning souls, if all who present the truth were instruments for the working of the Spirit of God. {RH, April 12, 1892 par. 14}

Those to whom the message of truth is spoken, seldom ask, "Is it true?" But, "Who are the men that present these doctrines?" They judge of the truth by the character of its advocates. Multitudes estimate it by the numbers who accept it; and the question is often asked, as of old, "Have any of the rulers or the Pharisees believed?" We cannot boast of large numbers, or of the patronage of the wealthy, or the great in the world's estimation. Here is not the source of our strength. God declared to Israel, through Moses, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." The advocates of truth must hide in Jesus; he is their greatness, their power and efficiency. They must love souls as he loved them, be obedient as he was, be courteous, full of sympathy. They should war with all their power against the least defect of character in themselves. They must represent Jesus. In every act let him appear. {RH, April 12, 1892 par. 15}

Both in the popular churches and in the world there is a misconception of our faith. Many false reports are circulated, many charges are brought against those who keep the commandments of God, which the world and the church are trampling under their feet. But if the teacher of truth is in close connection with God, the Lord himself will

work upon minds, and impress them with the force of truth. The very best work that we can do is to come as close to the people as possible, and reveal in life and character the work wrought upon our own souls by the Spirit of God. {RH, April 12, 1892 par. 16}

The teacher of truth will have a far-reaching influence, an influence that will be a savor of life unto life, or of death unto death. The precepts he advocates, he is under the most sacred obligation to obey. All the principles of truth must be brought into his life and character. Then precept and practice will harmonize. {RH, April 12, 1892 par. 17}

"These things have I written unto you," said Jesus, "that in me ye might have peace"--peace in Christ, peace through belief of the truth. The Comforter is called the Spirit of truth because there is comfort and hope and peace in the truth. Falsehood cannot give genuine peace; this can be received only through the truth. We need heavenly culture and refinement. Under all circumstances we should manifest Christian sympathy and politeness. Daily we should send our supplications to heaven for divine grace and power. We must put away selfishness, and seek the heavenly adornment of a meek and quiet spirit, in the sight of God of great price. {RH, April 12, 1892 par. 18}

Jesus prayed that his followers might be one; but we are not to sacrifice the truth in order to secure this union, for we are to be sanctified through the truth. Here is the foundation of all true peace. Human wisdom would change all this, pronouncing this basis too narrow. Men would try to effect unity through concession to popular opinion, through compromise with the world, a sacrifice of vital godliness. But truth is God's basis for the unity of his people. {RH, April 12, 1892 par. 19}

Sanctification, unity, peace,--all are to be ours through the truth. The belief of the truth does not make men gloomy and uncomfortable. If you have peace in Christ, his precious blood is speaking pardon and hope to your soul. Yea, more, you have joy in the Holy Spirit, through accepting the precious promises. {RH, April 12, 1892 par. 20}

Jesus says, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "Therefore the world shall not overcome you if you believe in me. It is a world that I have conquered. Because I have overcome, if you believe in me, you shall overcome, and have eternal life." {RH, April 12, 1892 par. 21}

All that Jesus has promised, he will fulfill; and it is greatly dishonoring to him for us to doubt him. All his words are spirit and life. Accepted and obeyed, they will give peace and happiness and assurance forever. "Not as the world giveth, give I unto you." Christ declares that he has given us peace; it belongs to us. And he has spoken these things, that in him we may have that which through infinite sacrifice he has purchased for us,--what he holds as ours. This peace we need not seek in the world, for the world has it not to bestow. It is in Christ. He will give it, in spite of the world, notwithstanding its threats and decrees, its alluring, deceiving promises. {RH, April 12, 1892 par. 22}

In the presentation of truth the great lessons essential to success are to be learned, not from human authors, but from Christ. The teachings of men may be a help to the worker, but not till he has learned in the school of Christ the lesson, "Without me ye can do nothing." It is while you are humbling yourself in the sight of God that he is lifting you up. By beholding him, you will become changed into his likeness, and thus you will manifest the Christ-like graces that prove you to be one with him. {RH, April 12, 1892 par. 23}

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Of the Comforter it is written, "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Through the Holy Spirit, Christ will open more clearly to those who believe on him that which he has inspired holy men to write concerning the truth. When the Saviour prayed, "Sanctify them through thy truth," he added, "Thy word is truth." The teachers of the truth need to search the word with great diligence. As represented in the Saviour's parable, they are to dig for the truth as for hid treasure, that the precious jewels may be discovered and revealed to others. But the pearls of truth found in the Scriptures can be discerned only by the eye of faith. "The pure in heart shall see God." They can hear his voice, and discern his love. {RH, April 12, 1892 par. 24}

Jesus says, "I am the way, the truth, and the life." "I am that ladder which Jacob saw, the base of it resting firmly upon the earth, while the topmost round reaches to the throne of God. I am the light that shines upon every soul who climbs up by me. I am the life, inspiring with faith and love as you move onward and upward." {RH, April 12, 1892 par. 25}

All truth is found in Christ. "Ye are complete in him." Satan is continually seeking to turn minds away from Christ. Through his devices, man has been exalted, and has received confidence and honor that belong only to God. The people have looked to men for wisdom, instead of looking to God. And in order to save man from ruin, God has been compelled to let him see his own weakness by withdrawing, in a great measure, the Holy Spirit from him. {RH, April 12, 1892 par. 26}

While Christ is everything to us, while our salvation depends upon him, and it is only by beholding him that we can hope to be transformed, why is it that so little is said about him, even by those who profess to preach his word? {RH, April 12, 1892 par. 27}

"Show us the Father," said Philip, "and it sufficeth us." Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." I am "the brightness of his glory, and the express image of his person." You can know God by knowing me. It is the preaching of Christ and him crucified that melts and subdues the soul. Only by presenting the truth as it is in Jesus will our work be effectual in reaching the hearts of men. {RH, April 12, 1892 par. 28}

Lift up Jesus, you that teach the people. Lift him up in exhortations, in sermons, in songs, in prayer. Let all your efforts be directed to pointing souls, confused, bewildered, and lost, to "the Lamb of God, which taketh away the sin of the world." Bid them look and live. {RH, April 12, 1892 par. 29}

**PERIODICALS / RH - The Review and Herald / April 19, 1892 Christ's Instruction to His Followers. [SERMON AT NORTH FITZROY, AUSTRALIA, JAN. 9, 1892.] - By Mrs. E. G. White. -**

**April 19, 1892 Christ's Instruction to His Followers.**

**[SERMON AT NORTH FITZROY,**

## **AUSTRALIA, JAN. 9, 1892.]**

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**By Mrs. E. G. White.**  
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Text.--"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom unto Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4-8. {RH, April 19, 1892 par. 1}

Jesus spoke these words just before his ascension to heaven; for the record says, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." These were the last words of the Saviour to his disciples, and in them we see the commission which was given them, and the work that they were to do. They were to be witnesses unto Christ to the uttermost parts of the earth. The very same charge has been given to us as was given to them, and how desirous should we be to fulfill our Lord's commission to save those that are lost and to glorify God in the world. It seems strange that Christ should direct the disciples to begin their work in Jerusalem, the very place where the spirit of Satan had been most manifest in opposition and enmity to the Prince of life. It was there that he had been hunted, persecuted, denied, and betrayed. It was there that he had suffered in the judgment hall, there he had been mocked, insulted, scourged, there he had been put to grief and shame, and lifted up to die on the cross. It was there that the priests and rulers, who had not responded to his divine teaching and mission, had mocked him who was dying to redeem the children of men. There it was that they had railed on him, and reviled him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." {RH, April 19, 1892 par. 2}

The chief priests and rulers who rejected the Son of God had gone from one degree of blindness to another in their hardness and unbelief. They had refused the first rays of divine light, and at last by their own perversity and stubbornness they were completely blinded to the evidences of the divinity of Christ. Brethren, it is a terrible thing to refuse to receive the first ray of light; for you will thus be led to reject greater light. After truth has once appealed to your heart in vain, the succeeding evidences of its sacred character will become dimmer to your understanding, and how great is your darkness.



By rejection of light, the perception will become blunted, and you will have no power to discern between the sacred and the common. Then grieve not the Holy Spirit of God. This was the condition of those who rejected the Saviour. Because of their stubborn refusal of his teachings, they were led at last to crucify the Son of God. {RH, April 19, 1892 par. 3}

In Jerusalem where our Lord had been crucified, the disciples were to begin their work as witnesses of Christ. From this city their work was to extend through all Judea and Samaria, unto the uttermost parts of the earth. But it was not so strange that they were to begin to preach the gospel in this wicked city, when we remember that they were to tarry at Jerusalem until they should be indued with power from on high. They were to wait for the baptism of the Holy Spirit. Man of himself can do nothing. His only efficiency is in Christ. The Lord has said to his disciples, "Without me ye can do nothing." We cannot win souls to Christ unless we ourselves are acquainted with God. The only way by which we shall draw men to Christ is by drawing nigh to God ourselves. {RH, April 19, 1892 par. 4}

While Jesus was with his disciples, he had instructed them as to how to go forth to gather sheaves for the heavenly garner. They had listened to his discourses; they had heard his daily teaching; they had walked and talked with the Lamb of God who taketh away the sins of the world, and from his daily instruction, they had learned of the Master how to work for the elevation of humanity. Jesus had looked upon the fields, and had said to his disciples. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "And when he had called his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." They were to go where Christ himself had been, where he had made friends in the cities of Judea. In fulfilling his command, for the first time they were alone in the work, and without the Master. How many times did they long to have a few words with Jesus. How much they wanted to have his counsel and sympathy in the different cases that were brought to their attention. He had given them power to glorify God, to heal the sick, to cast out devils, to preach the glad tidings of salvation to the poor. But they were to go to "the lost sheep of the house of Israel." The time had not yet come to go to the Gentiles and to the Samaritans, and if they had first preached the gospel to these, they would have lost their influence among the Jews who were first to hear the message of God. {RH, April 19, 1892 par. 5}

Among the children of Israel there were many who were hungering and thirsting for light and knowledge, and Jesus sent forth his disciples two and two, that they might bring the tiding of his love to these longing hearts. Why is it that we have departed from the method of labor which was instituted by the great Teacher? Why is it that the laborers in his cause today are not sent forth two and two? "O," you say, "we have not laborers enough to occupy the field." Then occupy less territory. Send forth the laborers into the places where the way seems to be opened, and teach the precious truth for this



time. Can we not see the wisdom of having two go together to preach the gospel? One may be an excellent preacher, but he may be in need of education in personal labor out of the desk. No minister is sufficiently equipped for his work who does not know how to meet the people at their homes, and come into close relation to their needs. The people should be allowed to ask questions concerning subjects presented that seem to be obscure to them. The light of God is to be brought before their vision. How often when this has been done, and the minister has been able to answer their inquiries, has a flood of light broken into some darkened mind, and hearts have been comforted together in the faith of the gospel. This is the way we are to work in order to flash the light into the minds of those who are seeking a knowledge of the way of salvation. {RH, April 19, 1892 par. 6}

We must have the light of Christ in our own hearts in order to give it to others. We want the light to practice by, a living principle in the soul, that the character may be transformed. The preacher cannot bring the people to a higher standard than he himself reaches. But when the laborer for God works in humility, God will bless and strengthen him, and crown his labors with success. {RH, April 19, 1892 par. 7}

We are to learn that humility is before honor. The apostle writes. "Humble yourselves in the sight of the Lord, and he shall lift you up." We are not to have a put on humility. There is such a thing as humility on stilts, a humility that parades itself before men to be seen of them. The humility that God will honor is that humility which is the result of the soul's realization of its helplessness. This is the lesson that the workers in all branches of the cause need to learn. When this is learned, they will exert an influence that will be a savor of life unto life. We want to be joined to Christ by living faith. There are too many who are satisfied with having their names on the church book, while their names are not registered in the books of heaven. It is not your profession, but your course of action, that will determine whether or not you are Christians. We are nearing the judgment, and we should strive to spend the little time that intervenes between the present and the coming of Christ, in an intelligent manner. We should seek to have the mind filled with valuable knowledge, not with wood, hay, and stubble. By wise cultivation our ability should increase, that we may have growing power to understand the sacred teachings of Christ. We are to become teachers of the mysteries of the gospel. {RH, April 19, 1892 par. 8}

The exhortation that Paul gave to Timothy should be heeded by every young man who would become a co-laborer with Christ. He says, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is the line along which you should educate yourselves. But if you are indolent, and satisfied with seeking merely the superficial side of truth, you will miss the mark. Jesus has commanded, "Search the Scriptures." We are to feed on the word of God, to live by every word that proceedeth out of the mouth of God. {RH, April 19, 1892 par. 9}

When the disciples went forth, they were to preach that the kingdom of heaven was at hand, and they were not to burden themselves with money or scrip. The Saviour

added, "Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence." There is no question as to where you shall take up your abode when you go forth to preach the gospel, or what shall be the character of the people with whom you are to dwell. You are to go the best place, among the people who can be a blessing to you, and whom you can benefit, those who will receive your instruction, and whose influence will tell on the side of truth. Then you can work with courage. {RH, April 19, 1892 par. 10}

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." {RH, April 19, 1892 par. 11}

**PERIODICALS / RH - The Review and Herald / April 26, 1892 Christ's Instruction to His Followers. [SERMON AT NORTH FITZROY, AUSTRALIA, JAN 9, 1892.] - By Mrs. E. G. White. (Continued.) -**

**April 26, 1892 Christ's Instruction to His Followers.**

**[SERMON**

**AT NORTH FITZROY, AUSTRALIA, JAN 9, 1892.]**

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**By Mrs. E. G. White.**

**(Continued.)**

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Text.--"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matthew 10:16. {RH, April 26, 1892 par. 1}

In the great work before us we are to cultivate those qualities of character that will make us persons of wisdom and discernment; and as we do this, we shall better understand the sacred nature of the cause in which we are engaged. Our characters must be of such a stamp that our association with the people will result in leading them to take a consistent course when they embrace the present truth. Those who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity. Their discourses and conduct and conversation should be of a nature that will lead men to the conclusion that these ministers are men of thought, of solidity of character, men who fear and love their heavenly Father. They should win the confidence of the people, so that those who listen to the preaching may know that the ministers have not come with some cunningly devised fable, but that their words are words of worth, a testimony that demands thought and attention. Let the people see you exalting Jesus, and hiding self. The sentiment of your heart should be, "He must increase, but I must decrease." Exalt his matchless power and grace, but let self be crucified, let self be hidden in Christ. {RH,

April 26, 1892 par. 2}

When perplexities crowd upon you, and the people oppose the truth, you are not to say indifferently or impatiently, "Well, there is no use, I can do them no good." Come to them in the Spirit of Christ, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;" for "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." You are to come to the people in sympathy, and be clothed with humility as with a garment. The Lord has set his people to be a light to others, and the grace of God should be seen in all your conversation and conduct. The spirit of kindness must characterize your dealings with all men. {RH, April 26, 1892 par. 3}

You will be tempted to deal harshly with those who are reported to you as in error. Persons will come to you with accusations against this brother or that sister, and you may feel stirred with indignation, and feel that you must immediately set things in order, but you must remember that you are to be as wise as a serpent, as harmless as a dove. Those who are so ready to accuse their brethren might better be attending to their own defects of character instead of seeking to expose the failings of others. Do not let these reports move you to act in a hasty, unchristlike manner. Let God put his Spirit upon you, that you may not go according to human judgment, but be directed as God would have you go. Sit low at the feet of Jesus and learn of him how you are to deal with your brethren, and with the momentous truths that are committed to you to give to the world. {RH, April 26, 1892 par. 4}

"Be ye therefore wise as serpents, and harmless as doves." These words should have an influence on the minds of all those who profess the truth. The Lord has not sent us to criticise and condemn the world. Even Christ came not to condemn, but to redeem lost humanity. You have no right to find fault with those who do not believe as you do. You are not to criticise the minister who is sent to you, and say he is too liberal, or he is at fault in this or that, if he is preaching the gospel of the Lord Jesus Christ. No matter what you may think, do not allow your tongue to utter condemnation of that which you do not understand. Do not sow the seed of unbelief and discord. Silence is eloquence, and we greatly need to learn this eloquence. When you hear your brethren speaking evil of others, tell them not to judge, not to condemn. Jesus says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" Persons have criticised those who were digging deep in the mines of knowledge, and their criticism, if heeded, would crush out the very powers that God would have men develop and strengthen. This talking against others must be stopped among those who profess to be the children of God. {RH, April 26, 1892 par. 5}

How much evil is done by unwise condemnation of others. O, whatever we do, let us not interpose ourselves between souls and God. How often has criticism of others, in the church or in the world, resulted in closing the door by which most precious truths

might have found an entrance to hearts, and souls might have been converted to God. We need to humble ourselves at every step, and lift up the Man of Calvary, the Lamb of God that taketh away the sin of the world. Talk of the loveliness of the character of Christ. We are charged to be "holy in all manner of conversation." The Lord says, "Be ye holy; for I am holy." We must perfect a Christlike character, or we shall never enter into the kingdom of heaven. We are to have self hidden behind Jesus. We are to learn in his school meekness and lowliness of heart. All self-sufficiency must be put far from us. We are to come to a position before God where we can present the sacred, elevated truth in the demonstration of the Spirit and with power, so that there will be no savor of self about it. There is often such a mingling of self with the truth, that the hearers turn away in disgust. O, we must understand to a much greater extent the will and the way of God. {RH, April 26, 1892 par. 6}

Jesus says, "Behold, I send you forth as sheep in the midst of wolves." But you need not meet the wolves in the same spirit that they themselves possess. You are to be "as harmless as doves." In meeting those who are fierce of spirit, you must manifest meekness and love, and the manifestation of this spirit will frequently change the spirit of the wolf, and a wonderful transformation will take place. "But beware of men." Do not open to men all your counsels. Do not put implicit confidence in those who know not God, and open to them the whole of the sacred treasure of the truth. "For they will deliver you up to the councils, and they will scourge you in their synagogues." This does not mean simply that you will be scourged in the synagogues with the tongue, as many of you are today in the pulpits of the land, but that men making high professions will treat you with violence. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." The light is to be brought before kings and before the great men of the earth, although they may receive it in the same manner in which Pharaoh received the testimony of the servants of the Lord, and ask, "Who is the Lord, that I should obey his voice?" {RH, April 26, 1892 par. 7}

Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers to answer for themselves. They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asketh you of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom. You now have an opportunity to attain to the greatest intellectual power through the study of the word of God. But if you are indolent, and fail to dig deep in the mines of truth, you will not be ready for the crisis that is soon to come upon us. O that you would realize that each moment is golden. If you will live by every word that proceedeth out of the mouth of God, you will not be found unprepared. If your work is wrought in God, and you will do as Christ has commanded you, your intellect will expand; for "the entrance of thy words giveth light." David exclaims, "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all

my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." {RH, April 26, 1892 par. 8}

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." You are now to get ready for the time of trial. Now you are to know whether your feet are planted on the eternal Rock. You must have an individual experience, and not depend upon others for your light. When you are brought to the test, how do you know that you will not be alone, with no earthly friend at your side? Will you then be able to realize that Christ is your support? Will you be able to recall the promise, "Lo, I am with you always, even to the end of the world?" There will be invisible ones all about you bent upon your destruction. Satan and his agents will seek in every way to make you waver from your steadfastness to God and his truth. But if you have an eye single to his glory, you need not take thought as to how you shall witness for his truth. "Take no thought how or what ye shall speak: . . . for it is not ye that speak, but the Spirit of your Father which speaketh in you." How can the Spirit of God communicate with you? It is the Holy Spirit that is to bring to your remembrance whatsoever Jesus has said unto you. Are you now hearing the words of Christ? Does the word of Christ dwell in you richly in all wisdom? The reason that we do not know more of the inspiration of the Holy Spirit is that men would be lifted up in self, and take the glory to themselves, if God should crown their efforts with success. O if you were hidden in Christ, if you were on the Rock of Ages, when you are brought before kings and great men, it would be evident that Jesus was at your side, and you would know just what answer to give, for the Spirit would give you what you should utter. Praise God for this promise! {RH, April 26, 1892 par. 9}

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety; but there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be transformed.

*(To be concluded)* {RH, April 26, 1892 par. 10}

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**May 3, 1892 Christ's Instruction to His Followers.**

**[SERMON AT NORTH FITZROY, AUSTRALIA, JAN. 9, 1892.]**

**-  
By Mrs. E. G. White.**

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**(Concluded.)**  
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Text.--"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." {RH, May 3, 1892 par. 1}

Brethren and sisters, have you the power to endure? Young men and women, are you growing up to the full stature of men and women in Christ, so that when the crisis comes, you cannot be separated from the Source of your strength? If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end. {RH, May 3, 1892 par. 2}

We should have a realizing sense of the presence of Christ; if our trust is in him, and our lives in harmony with his will, he will be at our right hand, that we shall not be moved. But let the transgressor understand that Christ is a witness to all deeds of evil. He knows every act of dishonesty, every prevarication, every unrighteous thought and imagination. The psalmist exclaims, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." The Lord is acquainted with us, and how glad should we be that this is so; for we need his watchful eye upon us. "The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." We all should take our troubles to Jesus, and tell him all our difficulties, that he may pour in the balm of Gilead, and give us the oil of joy for the spirit of mourning. We may present all our wants to him, and ask him for strength of body as well as for clearness of mind and peace of soul. {RH, May 3, 1892 par. 3}

"And ye shall be hated of all men for my name's sake." Enmity against Satan is not natural to the human heart. The Lord said: "I will *put* enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The carnal heart is in harmony with the prince of evil, and it will lead you to the indulgence of self, not to suffering for Christ's sake. You must continually deny self, for self-indulgence will rob you of your nourishment in Christ Jesus. You are to abide in him. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are to stand through the time of trial, we should now be learning what it is to draw from the Fountain of life. {RH, May 3, 1892 par. 4}

"And when they persecute you in this city, flee ye into another." You are not to



expose yourselves when it is not necessary for the glory of God, and have your life cut short when there is no occasion. When you are endangered because of the spirit of persecution, seek another refuge. This is what Jesus did, and there are other places beside the one in which you are, where God will manifest his power through your efforts for the salvation of souls. The follower of Christ is called upon to practice self-denial for Christ's sake, and to be partaker of his humiliation and sufferings. He bore reproach for us, will we bear shame for him? He gave himself for us; what will we give for him? What are we doing for the Master? "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" {RH, May 3, 1892 par. 5}

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the housetops." Does not Christ give you messages when you enter into your closet to commune with him? He knows whether your prayers ascend from a polluted heart or whether they are prompted by love to him, whether you desire some selfish gratification, or whether in humility you come to him for grace and power to glorify the Master. If you come to Christ in sincerity and humility, the Holy Spirit will bring to your remembrance the precious words of Christ, and what ye hear in the ear, that preach ye upon the housetops. As Christ sheds his light upon your pathway, you are to reflect its bright rays to others. {RH, May 3, 1892 par. 6}

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." We are not to think that we can have an easy time. But "what shall it profit a man if he gain the whole world, and lose his own soul? "We shall have respect unto the recompense of the reward, and esteem the reproaches of Christ greater riches than the treasures of this world. The fear of God should ever be before our eyes, in all our business transactions, in all the concerns of life. We cannot engage in unnecessary traffic with unbelievers without becoming like them in spirit; for by beholding, we become changed. As followers of Christ, we cannot afford to grasp for the wealth of the world. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Those who would have earthly riches at the expense of heavenly riches, sell themselves at a cheap market. A business man said to my husband, "Elder White, with such powers of mind as you possess, you should not be engaged in the work you are now doing, burying your talents in the service of the Adventists. You should occupy a position where your talent would be recognized and rewarded. I will pay you a large remuneration for your services, if you will engage yourself to me." But my husband said: "If you would heap gold upon this table as high as the ceiling, it would be no temptation to me. I am living for the immortal inheritance, for the eternal substance, for the life that measures with the life of God." If we love Jesus, we shall hold him and his service supreme, and shall desire his approval more than the applause of the whole world. We will not deny our Lord by selling ourselves to the world

for any price. "Ye are not your own. For ye are bought with a price," even the precious blood of the Son of God. {RH, May 3, 1892 par. 7}

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Think of it, not one of these little brown sparrows that are caroling forth their praises to God will fall to the ground without the notice of the heavenly Father. Not one of these little brown sparrows that the boys so ruthlessly kill, drops to the ground but his eye marks its fall. "But the very hairs of your head are all numbered." If God cares for a sparrow that has no soul, how will he care for the purchase of the blood of Christ? One soul is worth more than all the world. For one soul Jesus would have passed through the agony of Calvary that that one might be saved in his kingdom. "Fear ye not therefore, ye are of more value than many sparrows." {RH, May 3, 1892 par. 8}

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." We have a different confession to make from that which we have made; and we shall have to make it under different circumstances. The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. They had been commanded by the king to fall down and worship the golden image which he had set up, and threatened that if they would not, they should be cast alive into the fiery furnace, but they answered, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." It cost them something to confess Christ, for their lives were at stake. Then the king commanded that the furnace be heated seven times hotter than it is was wont to be heated, and the faithful children of God were cast into the furnace. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." {RH, May 3, 1892 par. 9}

How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things. Then Nebuchadnezzar called forth the servants of God, and they had not so much as the smell of fire upon them. If you are called to go through the fiery furnace for Christ's sake, Jesus will be at your side. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walketh through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." {RH, May 3, 1892 par. 10}

A confession of Christ means something more than bearing testimony in social meeting. Daniel is an example to believers as to what it means to confess Christ. He held the responsible position of prime minister in the kingdom of Babylon, and there were those who were envious of Daniel among the great men of the court, and they

wanted to find something against him that they might bring an accusation against him to the king. But he was a faithful statesman, and they could find no flaw in his character or life. "Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." So they agreed together to ask the king to make a decree that no one should ask any petition of any God or man for thirty days save of the king, and if any disobeyed this decree, he was to be cast into the den of lions. But did Daniel cease to pray because this decree was to go into force!--No, that was just the time when he needed to pray. "When Daniel knew that the writing was signed, he went into his house; and, his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel did not seek to hide his loyalty to God. He did not pray in his heart, but with his voice, aloud, with his window open toward Jerusalem, he offered up his petition to heaven. Then his enemies made their complaint to the king, and Daniel was thrown into the den of lions. But the Son of God was there. The angel of the Lord encamped round about the servant of the Lord, and when the king came in the morning, and called, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." No harm had come to him, and he magnified the Lord God of heaven. {RH, May 3, 1892 par. 11}

We may know that if our life is hid with Christ in God, when we are brought into trial because of our faith, Jesus will be with us. When we are brought before rulers and dignitaries to answer for our faith, the Spirit of the Lord will illuminate our understanding, and we shall be able to bear a testimony to the glory of God. And if we are called to suffer for Christ's sake, we shall be able to go to prison trusting in him as a little child trusts in its parents. Now is the time to cultivate faith in God. {RH, May 3, 1892 par. 12}

**PERIODICALS / RH - The Review and Herald / May 10, 1892 Confessing Christ. -  
By Mrs. E. G. White. -**

**May 10, 1892 Confessing Christ.**

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**By Mrs. E. G. White.**

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"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." How is it? Are we confessing Christ in our daily life? Do we confess him in our dress, adorning ourselves with plain and modest apparel? Is our adorning that of the meek and quiet spirit which is of so great price in the sight of God? Are we seeking to advance the cause of the Master? Is the line of demarkation between you and the world distinct, or are you seeking to follow the fashions of this degenerate age? Is there no difference between you and the worldling?

Does the same spirit work in you that works in the children of disobedience? If we are Christians, we shall follow Christ, even though the path in which we are to walk cuts right across our natural inclinations. There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own. {RH, May 10, 1892 par. 1}

O did we remember that Christ became poor, that we through his poverty might become rich, would we not seek to honor his name, and advance his cause? We are to abide in him as the branch abides in the vine. Jesus says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." If we fulfilled this command of our Lord, there would be a different state of affairs in our churches, and we should know what it is to have the deep movings of the Spirit of God. What we want is to have the ax laid at the root of the tree. We want to be dead to the world, dead to self, and alive unto God. Our life must be hid with Christ in God, that when he shall appear, we also may appear with him in glory. We need to come close to Christ, that men may know that we have been with Christ and learned of him. {RH, May 10, 1892 par. 2}

I invite you to look to the Man of Calvary. Look to him whose head was crowned with the crown of thorns, who bore the cross of shame, who went step by step down the path of humiliation. Look to him who was a man of sorrows, and acquainted with grief, who was despised and rejected of men. "Surely he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Look to Calvary until your heart melts at the amazing love of the Son of God. He left nothing undone that fallen man might be elevated and purified. And shall we not confess him? Will the religion of Christ degrade its receiver?--No; it will be no degradation to follow in the footsteps of the Man of Calvary. Day by day let us sit at the feet of Jesus, and learn of him, that in our conversation, our conduct, our dress, and in all our affairs, we may reveal the fact that Jesus is ruling and reigning over us. God calls upon us to walk in a path that has been cast up for the ransomed of the Lord; we are not to walk in the world. We are to surrender all to God, and confess Christ before men. {RH, May 10, 1892 par. 3}

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." What right have we to profess to be Christians, and yet deny our Lord in life and deed? "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Day by day we are to deny self, to lift the cross and follow in the footsteps of the Master. O that the baptism of the Holy Spirit might come upon you, that you might be imbued with the Spirit of God! Then day by day you will become more and more conformed to the image of Christ, and in every action of your life, the question would be, "Will it glorify my Master?" By patient continuance in well-doing you would seek for

glory and honor, and would receive the gift of immortality. {RH, May 10, 1892 par. 4}

I am glad that the day of probation is not closed. Let us in the name of Jesus Christ of Nazareth fall on the Rock and be broken. By meekness, by love, by a holy conversation, by a compassionate spirit, confess Christ to others. O that we might come into a position where he might reveal his glory as it was revealed in Jerusalem when the Holy Spirit was poured out upon the people. I believe that we shall see of the salvation of God, that we shall yet see the church free in the Lord. I lay hold of this by faith. {RH, May 10, 1892 par. 5}

Keep your eye fixed upon Christ. With humility of mind seek for a nearness to God. In words, in conduct, in life, confess Christ. Examine yourselves whether you are in the faith, and when God sends you a message, do not begin to criticise it, and see if it is suitable to put into print, but inquire, Does this message lay bare my condition? Where am I in the Christian life? Is my soul in the love of God? Does Christ heal my backslidings? Have I confessed my sins, and can I claim his promise? Now is the accepted time; now is the day of salvation. Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand. {RH, May 10, 1892 par. 6}

**PERIODICALS / RH - The Review and Herald / May 17, 1892 The Work of God to Believe in Christ. - By Mrs. E. G. White. -**

**May 17, 1892 The Work of God to Believe in Christ.**

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**By Mrs. E. G. White.**  
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"Then said they unto him, What shall we do, that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to come? Now mark the answer of Jesus, for it is essential that we understand the truth he uttered. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The price of heaven is Jesus. The way to heaven is through faith in "the Lamb of God which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God. {RH, May 17, 1892 par. 1}

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life

unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." {RH, May 17, 1892 par. 2}

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." And they "strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The question comes home to us today, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the word that the saints are to be perfected. But what does it mean, that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may be inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but will not the labor be lost if the soul is left to settle down into the same state of indifference as before the words were spoken? The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not then feel that his responsibility is over when he leaves the desk, for if he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and he will continually be seeking to enlighten those who are ignorant of what Jesus is to them, of what they are to Jesus. He will teach them that the only way to reach the heaven above is to cling to Jesus, mounting step by step to the heights of Christ. {RH, May 17, 1892 par. 3}

Those whom God has appointed to become instructors of the ignorant, must know by personal experience what it is to have Christ made unto them wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. The apostle declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are



continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt upon the ladder of progress. The command is to go forward, looking to God who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into darkness. You must keep hold on Christ your Mediator, ascending step by step, changing from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer. You are not to wait till you know it all before you begin to communicate to others, you are not to think that you have attained all that belongs to the work of the minister, when you can preach a discourse; but set your standard high, seek to become a minister of the word, teaching the soul precept upon precept, line upon line of divine truth. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in the home circle, in the prayer-meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire, ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine ladder, reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation. {RH, May 17, 1892 par. 4}

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to those who minister in the sacred desk, to put into practice that which you already know from the messages which God has given you, to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the beams of the Sun of righteousness, into your heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be after the character of your experience, and others will follow in your footsteps. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, whose goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places with Christ Jesus. All that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus Christ. If you love Jesus, you will show it by your love to those for whom he has died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son. {RH, May 17, 1892 par. 5}

If you will but improve upon the light that has already been given you, the Lord will

send you more light by whom he will send; but you are too easily satisfied, you do not push forward your investigations into all the lines of truth that have been given of God. When a message comes to you, bearing the signet of heaven, you rejoice in the light, but fail to receive the full blessing of God, because you do not sink the shaft deeper into the mines of truth. You think that the subject has been exhausted, when it has scarcely begun to unfold. When you present the truth to others, you make the same mistake; for when a certain impression has been made, you imagine that the object of the work has been reached, when the plowshare of truth has only stirred the surface of the fallow ground of the heart. You think that when the good emotions are manifested, when the earnest resolves are expressed, that the work is done; but you are to watch for souls as they who must give an account, and see that the heart is sanctified, that the character is being molded after the divine model.

*(Concluded next week.)* {RH, May 17, 1892 par. 6}

**PERIODICALS / RH - The Review and Herald / May 24, 1892 The Work of God to Believe in Christ. - By Mrs. E. G. White. (Concluded.) -**

**May 24, 1892 The Work of God to Believe in Christ.**

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**By Mrs. E. G. White.**  
***(Concluded.)***  
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Good impressions made by the truth upon the minds of those who are out of the faith, often have been effaced by the unconsecrated life of the minister who himself needed to be reconverted. After presenting the truth, he lacked discernment to press the battle to the gates, to act as a prayerful, patient, earnest teacher, full of the solemn importance of the message of grace which he is to bring to his hearers, that they may come to the knowledge of God, to the full stature of men and women in Christ Jesus.

{RH, May 24, 1892 par. 1}

At the last Conference, many professed to see where they had made mistakes in their life and teaching. Have you begun to act upon the light you then received? Are you practicing the better plan, educating both by precept and example, that the world may understand what it means to be a follower of Christ? or, do you still go on teaching in the same way which you have taught in the past? Are you acquiring new facts, getting fresh ideas concerning the plan of salvation? Are you acting upon those truths which you have already received, lest they leak out of your mind as water out of a broken vessel? Those who would become efficient laborers in the cause must put into exercise that which they already know of truth, disciplining the mind to practice line upon line and precept upon precept. The Lord desires that his messengers should find their inspiration by closely studying his holy word, by sinking the shaft deep into the mines of truth. He would have those who minister in the sacred desk able to present things new and old from the treasures of his truth. He would have them able to lift up the world's

Redeemer, to magnify his love before the people, to touch the heart, to press the truth upon the conscience, and give full proof of their ministry in souls sanctified to the Master. O, how my heart aches, as I think upon the condition of ministers and people; for I know that many are satisfied to speak smooth things to the people, and those who listen go away not bettered by anything they have heard. And even when earnest appeals are made, those who hear often declare that they are aroused by what they have heard, their emotions have been stirred, their consciences have been touched, but after a little, the precious impression is lost, and they sink back into coldness and indifference. {RH, May 24, 1892 par. 2}

Ministers are wanted who feel the necessity of being laborers together with God, who will go forth to bring the people up in spiritual knowledge to the full measure of Christ. Ministers are wanted who will educate themselves by solemn, reverential communion with God in the closet, so that they shall be men of power in prayer. Piety is degeneration into a dead form, and it is necessary to strengthen the things that remain that are ready to die. The work of the ministry has been neglected, and the work is raveling out because it has not been wisely bound off. How are you to know that the word spoken in the desk has proved of benefit to the hearers, unless you visit in families, praying with them, and drawing out the true state of their minds, and the real condition of their experience, that you may point them to the Lamb of God which taketh away the sin of the world? There is need that the breath of God should blow upon them, and give them spiritual life. The churches need to be enlightened in regard to practical religion in the home life. Again and again the necessity of living a virtuous life, of having a sanctified heart, of revealing a growing conformity to the image of Christ, must be presented to the people. Do they realize that the work of sanctification is to be the work of a lifetime? Jesus prayed that his disciples might be sanctified through the truth, and declared, "Thy word is truth." He said: "I sanctify myself, that they also may be sanctified." Are the undershepherds following the example of the great Shepherd of the sheep? Are they representing Christ, as he represented the Father. Practical religion as it was manifested in the life and character of Christ is a rare thing. Many in our churches are strangers to the experience that it is the privilege of those who believe in Christ to have in the things of God. {RH, May 24, 1892 par. 3}

Doctrinal discourses have been preached to the people, and many have listened and have accepted the doctrines, who have had little knowledge of the word of God; for they have not been students of the Bible, and have never felt it their duty to dig deep in the mines of truth. They catch at the surface truths. A much more thorough work should be done. Some system must be adopted, that those who really want to know the truth as it is in Jesus, may have an opportunity of becoming students, and that they may seek earnestly for spiritual knowledge and understanding, and partake of the rich provision of the Master's table. They have labored diligently for the bread that perisheth; let them now put forth an effort for the heavenly bread, and work with an earnestness befitting the treasure for which they seek. We plead not that the feelings may be stirred, the emotions awakened, but that the people of God may be fed with their portion of meat in due season. The work of our ministers must be of a different order. They must

develop in patience and Christlikeness, that they may teach the way of life by precept and example. The truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul. Piety will degenerate, and religion become a shallow sentimentalism, unless the plowshare of truth is made to go deep into the fallow ground of the heart. When the truth is received, it will work radical changes in life and character; for religion means the abiding of Christ in the heart, and where he is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection. All through our churches there are those who are spiritually paralyzed. They do not manifest spiritual life. {RH, May 24, 1892 par. 4}

It is no real evidence that you are a Christian because your emotion is stirred, your spirit stirred by truth; the question is, Are you growing up into Christ, your living head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart, and when it is received, the evidence of its reception will appear in the life and character of its recipient; for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Are we growing up into Christ, our living head? Am I gaining advanced knowledge of God, and of Jesus Christ whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow, and may we not know of our own spiritual strength and growth? {RH, May 24, 1892 par. 5}

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." {RH, May 24, 1892 par. 6}

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {RH, May 24, 1892 par. 7}

The sum and substance of the whole matter of Christian grace and experience is contained in believing on Christ, in knowing God and his Son whom he hath sent. But here is where many fail, for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they will not fall upon the Rock and be broken, they cannot appreciate the love of the character of God. We may be one with Christ, but we must be willing to yield our own way and our own will, and have the mind that was in

Christ, that we may know what it is to have a fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of Christ and the character of his work. O, if we did but appreciate the love of God, how our hearts would be expanded, our limited sympathies would be enlarged, and break away from the icy barriers of selfishness, and our comprehension would be deeper than it now is; for we should look beneath the surface. {RH, May 24, 1892 par. 8}

It is because we do not know God, we do not have faith in Christ, that we are not deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead us to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you would not shun an experience in the dark chapters of the suffering of the Son of God! {RH, May 24, 1892 par. 9}

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God which taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ, we shall suffer them with meekness, not resenting injury, or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand what the sacrifice, the labors, and the sufferings of Christ are, in order that we may co-operate with him in working out the great scheme of redemption. {RH, May 24, 1892 par. 10}

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it was written, "He shall not fail nor be discouraged till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the high-ways and by-ways, showing forth the praises of Him who hath called them out of darkness into his marvelous light. Christ calls upon all who have discerned the merits of his sacrifice and character, to make known the wonders of redeeming love to those who know him not. He would have us bear with others as he has borne with us in our perversity, in our backslidings; for he hath not

cast us off in our waywardness, but has forgiven our transgression, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love. {RH, May 24, 1892 par. 11}

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also be partakers of his glory. The apostle says, "Ye are laborers together with God." Then let us take hold of his strength. Let every one who names the name of Christ among us, become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Instead of all settling in one place, let the people of God scatter abroad, moving in all directions into cities and villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your intrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let every one surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God. {RH, May 24, 1892 par. 12}

**PERIODICALS / RH - The Review and Herald / May 31, 1892 Gospel Hearers.--No.**

**1. - Wayside Hearers - By Mrs. E. G. White. -**

**May 31, 1892 Gospel Hearers.--No. 1.**

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**Wayside Hearers**

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**By Mrs. E. G. White.**

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The great controversy between Christ, the prince of light, and Satan, the prince of darkness, is presented before us in the parable of the sower. A great multitude had gathered together to hear the words of Christ, so that he was thronged upon all sides; and in order that the people might better see and hear him, he stepped into a boat and pushed out a little from the shore. In plain sight were the sowers and the reapers, side by side, the one casting the seed, the other harvesting the early grain. Calling the attention of the people to the scene before him, he utters the parable that is to teach the lesson of the reception and rejection of gospel truth to the end of probation. {RH, May 31, 1892 par. 1}

He said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell



by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." {RH, May 31, 1892 par. 2}

The Sower is the Son of God, or he to whom he delegates his work; for by co-operating with Christ, man is to become a laborer together with God. Those who by personal ministry open to others the Scriptures, are sowing the good seed, for the good seed is the word of God. In order that the seed may find a soil in which it may germinate and bring forth fruit, the heart must be prepared. The seed sown by the wayside represents the word of God as it falls upon the heart of him who is an inattentive hearer; for those who are to bring the fruit forth must meditate much upon the word of God which has been presented to them. "Faith cometh by hearing, and hearing by the word of God." As the birds of the air are ready to catch up the seed from the wayside, so Satan is represented as ready with his unseen agencies of evil, to catch away the seeds of divine truth from the heart, lest it should find a lodgment there, and bring forth fruit unto eternal life. He fears that the word of God may awaken the careless, and take effect upon the hardened heart. {RH, May 31, 1892 par. 3}

It is when souls are awakened to their condition, that there is need of personal ministry on the part of him who is presenting the word of God; for the enemy waits to catch away the truth, and enshroud the seeker after light, in darkness. Much of the time spent in sermonizing should be devoted to personal labor for the souls of the lost. The minister should seek to break up the fallow ground of the heart, that the word of God may find a soil in which it may grow. The word must be preached, but this work of personal ministry must not be neglected. {RH, May 31, 1892 par. 4}

Satan and his angels are in the assembly where the gospel of the kingdom is preached. While heavenly angels also are present to minister for those who shall be heirs of salvation, the enemy is ever on the alert that he may make of no effect the influence of the truth. With an earnestness that is only equaled by his malice, he seeks to thwart the operation of the Spirit of God on the heart of the hearer; for he sees that if the truth is accepted, he has lost control of his subject, and Christ has won the victory. Jesus says, in explaining the part of the parable where the seed fell by the wayside, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." {RH, May 31, 1892 par. 5}

But in spite of all the efforts of the enemy to make of none effect the word of God, he who has a heart to search for truth will find it; for it lies open before him, revealed in the word of God, as the secrets of nature are open to him who studies her laws. God's word is the revelation of all truth; and in laboring for souls, the minister should seek to unveil the truth in such a way that it will make the right impression upon the heart, that the sinner may renounce his allegiance to Satan, and turn to Christ. Jesus is ready to

accept the soul who turns to him, pleading the merits of the blood of Christ. He will receive, pardon, purify, and make him whole. But before this point is reached, before the soul surrenders to Christ, there is a time when the will is vacillating, when the soul is under conviction, and pressed by doubt, and it is then that a strong personal effort should be made. The minister should come close to the trembling one, and point him to Calvary, lifting up a crucified and risen Saviour as the sinner's only hope. There are many whose hearts are as hard as the beaten highway, and apparently it is a useless effort to present the truth to them; but while logic may fail to move, and argument be worthless to convince, let the laborer for Christ come close to such in Christlike sympathy and compassion, and it may be that the love of Christ will subdue and melt the soul into tenderness and contrition. "The world by wisdom knew not God." Let the wayward and hard-hearted be led to the feet of Jesus; here they may learn precious lessons of love of their Creator and Redeemer, and hope will spring up. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." {RH, May 31, 1892 par. 6}

The wicked one is in continual controversy with God, seeking to make of no effect the mission and work of Christ. Christ came to save sinners; but when some hear the word, and become convicted, and their hearts are weighed down by a sense of their sins, and stirred by the forgiving love of God, lest they should be wholly persuaded to become the followers of Christ, the enemy immediately seeks to entice them to their former allegiance to him, by presenting to them the attractions of the world and its lusts, and the words of truth are made of no effect. The heart that has long yielded to the influences of the world, that has long indulged in the gratification of its own selfish desires, is not prepared for the reception of the word. {RH, May 31, 1892 par. 7}

Satan ever works to carry out to completion the scheme of rebellion which he originated in the courts of heaven. When Jesus, the sinner's only hope, draws the soul by the cords of his love, the enemy begins a work of opposition, and tries to turn the attention of the one who is moved to seek Jesus, to the world. He engages the mind of the seeker in his delusive snares, and catches away the word of truth; for his falsehoods seem more palatable to the natural heart than do the truths of heavenly origin, and men accept them, rejecting the word of truth. But we can be saved only through the reception of the truth, whose power will sanctify and refine the soul, for the gospel of Christ is adapted to the need of a fallen, apostate race. {RH, May 31, 1892 par. 8}

The reason why it seems so difficult to win souls for Christ, is that Satan is continually engaged in misrepresenting the character of God to the human mind. Christ came to reveal the Father to the world in his true character, that the false conceptions which men entertained of the divine character might be swept away. Proud and worldly hearts sometimes are subdued by the power of the truth; but when the people of the world accept the truth, there will be much work to be done in their behalf, that their false theories of religion may be replaced by true theories, that their false conceptions of God may be banished through the bright beams of the Sun of righteousness shining into the darkened chambers of mind and heart. They must be awakened to investigate the truth, and to meditate much upon the plan of salvation in the light of Calvary's cross. {RH, May

31, 1892 par. 9}

Through every possible device, through evil angels, and wicked men, Satan will seek to catch away the truth from the soul, and lead the sinner from the path of peace and righteousness. This is the special work of the enemy, and when he who has been seeking light, turns to engage in pleasure, to follow the ways of the world, manifesting pride and unbelief, it is evident that he has permitted the enemy to catch away the good seed from his heart; he has chosen darkness, rather than light. He did not accept the love of the truth, but yielded to the suggestions of Satan, and was taken captive by his strong delusions. He was led to believe a lie. {RH, May 31, 1892 par. 10}

Through the years of probation, God is testing and proving the hearts of men, that it may be seen who will find room for Jesus. The question to be answered by every soul is, Will you accept the pardoning love of God, which is a remedy for the diseases of the soul, or will you choose the enmity of Satan, and reap the terrible doom of the lost? In order that sin may be cleansed from the soul, it is necessary to believe the word of God. Satan will suggest unbelief, and while it is not always necessary or wise to seek to answer the cavils of infidels and skeptics, it is well to be able to give an answer to every honest inquirer, the reason of the hope that is in you with meekness and fear. Plant your feet on the word of God, and give the reason of your faith and hope, but let not the unbeliever drag you down into his cave of darkness; rather invite him up to stand under the light of the Sun of righteousness, that he may recognize the voice of God. There will no excuse be found for unbelief in the judgment. {RH, May 31, 1892 par. 11}

In order to be able to help those who are in unbelief and sin, we must needs feel our own weakness, our utter helplessness without Christ. Through the grace of God given unto us, we must be delivered from all our worldliness, our pride, our selfishness. By looking to Jesus we may see what changes must take place in our character, and by beholding him we shall become changed. We cannot change ourselves. We cannot be good, or do good to others, of ourselves. Christ has said: "Without me ye can do nothing." But Jesus can cleanse us. He is the hope of the lost. {RH, May 31, 1892 par. 12}

**PERIODICALS / RH - The Review and Herald / June 7, 1892 Gospel Hearers.--No. 2. - Stony-ground Hearers. - By Mrs. E. G. White. -**

**June 7, 1892 Gospel Hearers.--No. 2.**

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**Stony-ground Hearers.**

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**By Mrs. E. G. White.**

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"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away." {RH, June 7, 1892 par. 1}

Jesus explained this part of the parable as referring to a certain class of hearers. He said: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution arises because of the word, by and by he is offended." This class of hearers is again represented by the parable of the foolish builder. Jesus says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, June 7, 1892 par. 2}

The seed sown upon stony ground finds little depth of soil in which to take root. The plants spring up quickly, but the tender roots cannot penetrate into the rock and find nutriment to sustain the growing plant, and it soon perishes. A large number who make a profession of religion may be represented by the stony-ground hearers. They are a class that are easily convinced; but they have only a superficial religion. As far as outward appearances are concerned, they are bright converts; but they are like the man who started to build without counting the cost of his enterprise, and they are not able to finish. There are those who receive the precious truth with joy; they are exceedingly zealous, and express amazement that all cannot see the things that are so plain to them. They urge others to embrace the doctrine that they find so satisfying. They hastily condemn the hesitating, and those who carefully weigh the evidences of the truth, and consider it in all its bearings. They call such ones cold and unbelieving. But in the time of trial, these enthusiastic persons too often falter and fail. They did not accept the cross as a part of their religious life, and they turn from it with dampened ardor, and refuse to take it up. They do not make the Lord Jesus their strength from the beginning to the end, and do not know what it means to fall upon the Rock and be broken. If they did but realize their great need, the Lord could be their strength, and would put his seal upon them. But they did not die to self that they might be born again, and their life was not hid with Christ in God. They did not become laborers together with God, bearing the cross, lifting the burden, that they might understand how great were the blessings of the service of Christ, in contrast to the poor pleasures of the world. If they had done this, like Paul, they would have been a partaker with Christ in his sufferings, and would have been able to exclaim, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." {RH, June 7, 1892 par. 3}

As the roots of a plant strike down into the soil, gathering moisture and nutriment from the ground, so the Christian must abide in Christ, drawing sap and nourishment from him, as does the branch from the vine, until he cannot be turned away from the Source of his strength by trials. {RH, June 7, 1892 par. 4}

He who knows Christ, is willing to deny self, to suffer the loss of all things, if he may but have the privilege of laboring with Christ, for he lays hold of eternal realities by living

faith, and develops a symmetrical character. But those who have but a superficial religion make it manifest that they have no vital connection with Christ; they are stony-ground hearers. {RH, June 7, 1892 par. 5}

The Lord designs that every soul shall be tried, in order that it may be apparent who have a living connection with him. To every believer the testing time will come; and when it comes to the soul, how the angels of heaven watch to see what shall be the result of the trial. They know that failure to hold onto God means ruin, and tenacious faith means victory and life. For a time many who have only a superficial faith, appear to be charmed with the truth; but when the word of God points out some cherished sin, and rebukes some chosen course of action, or requires self-denial and self-sacrifice, they are offended. As the truth is brought home to the conscience, they see that some idol of their hearts must be sacrificed, renounced, if they become the followers of the Lord in deed and in truth, and they cling to the idol, and put aside the warnings of the Spirit of God. They look at the present inconvenience and trial, and forgot the eternal realities, and begin to measure themselves among themselves, and conclude that they are as good as those who make a profession of religion, and so reject the requirements of the gospel. {RH, June 7, 1892 par. 6}

The stony-ground hearer says, "It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?" This is the way in which many reason, but they are under a deception when they entertain the idea that the religion of Jesus requires them to walk in mourning and sadness and weeping. I have not thus learned Christ. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you [what is the result?], and that your joy might be full." Those who see in the religion of Jesus only sadness and gloom and discipline, and go mourning their way to mount Zion, have not the genuine article; they do not know what pure and undefiled religion is. {RH, June 7, 1892 par. 7}

Stony-ground hearers may rejoice for a season, for they think that religion is something that will free them from test and from all difficulty. They have not counted the cost. They do not understand the controversy that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness. {RH, June 7, 1892 par. 8}

When thinking on the conflict, Paul writes to his Ephesian brethren, exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might?--No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

What is the "all" that they are to do? Is it the many good works, upon which they may rely, and flatter themselves that they are good Christians?--No, the class that Jesus represents as stony-ground hearers trusted in their good works, in their good impulses, and were strong in themselves, in their own righteousness. They were not "strong in the Lord, and in the power of his might." They did not feel that eternal vigilance was the price of safety. They might have put on the whole armor of God, and have been able to stand against the wiles of the enemy. The rich and abundant promises of God were spoken for their benefit, and believing the word of God, they might have been clothed with a "Thus saith the Lord," and been able to meet every wily device of the adversary; for when the enemy should come in like a flood, the Spirit of the Lord would have lifted up a standard against him. {RH, June 7, 1892 par. 9}

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June 14, 1892 Gospel Hearers.--No. 3.**

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**Stony-ground Hearers.--Continued.**

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**By Mrs. E. G. White.**  
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Instead of trusting to good works, the soul who would be saved must trust in the righteousness of Christ; for only in Christ can he work the works of God. Jesus says, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Christ is the sinner's only hope. There is no comfort for the soul in looking at the good works he has done; for they are all mixed with pride and sin, and by the works of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. In the righteousness of Christ the sinner may find refuge; for the repenting soul may lay hold of the merits of Christ, and find a remedy for sin, a healing for the wounds of the soul. {RH, June 14, 1892 par. 1}

Those who would understand the way of salvation should study the word of God. In the Bible they will find the most precious instruction, and the richest promises whereby they may become partakers of the divine nature. In time of need the Comforter will bring the admonitions and promises of God to your remembrance, and so the mind may be clothed with the "whole armor of God," and having done all, the soul may stand. In time of trial you may stand, not moved away from your position of faith, not deprived of hope and courage in God, but you may be like valiant soldiers, able to endure hardness for the Captain of your salvation. "Praying always with all prayer and supplication in the Spirit," and then what?--"And watching thereunto, with all perseverance." Those who would not be numbered with stony-ground hearers, must heed the instruction given



them in the word of God. They must watch on the right hand and on the left, praying, and not giving up when they are tempted to think that their prayers are not answered. {RH, June 14, 1892 par. 2}

The beginning of yielding to temptation is in the sin of permitting the mind to waver, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God, and to attract the mind to that which is forbidden. If he can, he will fasten the mind upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind. The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome; for the natural disposition is to be transformed by the grace of Christ. Appetite and passion must be conquered, and the will must be placed wholly on the side of Christ. This will not be a painful process, if the heart is opened to receive the impression of the Spirit of God. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." {RH, June 14, 1892 par. 3}

Sinners may understand the gospel in theory, they may be stirred under the preaching of the word, and be disposed to do much for the cause of God, and may appear to be Christians, but they may do all this and yet be strangers to Christ, because they have not opened the door of the heart for his entrance there. Their hearts are not placed upon spiritual things; they do not mind the things of the Spirit. Many, many who profess to be Christians, choose the things that please themselves, instead of the things that please Christ. They prefer the things of time and sense to the invisible, the carnal to the spiritual, the temporal to the eternal, and they walk in the sparks of their own kindling. They are in a state of false security, and unless they repent and come to Christ, they shall lie down in sorrow. {RH, June 14, 1892 par. 4}

Let the parable of the sower be carefully studied by all who make a profession of religion, that you may ascertain whether you are a stony-ground hearer. Let us put the questions to our souls, "Are we carnally minded? Do we mind the things of the flesh, or the things of the Spirit?" Stony-ground hearers endure only for a time; for when persecution ariseth because of the word, they are offended, I warn you that profess to be Christians, not to allow any worldly motive to influence you while considering the question of your eternal welfare. Be true to your allegiance to Christ; for it is in half-heartedness in the Christian life that you become feeble in purpose, changeable in desire, and find no rest for your soul. This seeking to serve Christ and the world makes you a stony-ground hearer, and you will not endure when the test comes upon you. The religion of Christ permits no compromise, no yielding to the influences of the world. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." {RH, June 14, 1892 par. 5}

There is a disposition among those who are half-hearted followers of Christ to make much of the ignorance of those who believe the truth for this time. They are continually pleading for the development of a more pleasing kind of religion than we see in our

churches. But if they mean that they desire the followers of Christ to meet the world's standard, to try to be attractive to the world from their point of view, we say, No, no. It should be our aim ever to be more and more familiar with the character of Jesus, that we may follow in his footsteps, and not shape our course of action so that we shall commend ourselves to the devotees of fashion. The religion that is fashionable, that is popular in the world, is not the religion of the meek and lowly Jesus. {RH, June 14, 1892 par. 6}

Many of those who feel that they have much polish because of their education or advantages in society, do not make it manifest in a way that would commend it to the true Christian. Too often they manifest an unchristlike spirit toward those whom they do not regard as their equals. They are proud, prejudiced, cold, and full of Pharisaical spirit that has not the slightest resemblance to the love of Christ. They show an interest in those of "our set," but others have no part in their interest and affection. They have a theory of what the standard should be, but it is false, and leads away from the simplicity of the gospel, from the meekness and lowliness of Christ. If the persons with whom they are brought in contact meet their standard, they will be courteous to them; but if they do not, they treat them with indifference or contempt. In their narrowness they chill and kill the life of true godliness from the soul. They are self-righteous, self-centered, too tenacious of their own ideas to learn anything from others. {RH, June 14, 1892 par. 7}

The religion of Christ is not after this bigoted order. The Prince of glory left his exalted throne that he might become the friend of sinners. He died for the salvation of the world, and if we would be his followers, we must labor for the same end as did the Master. Whoever will be a worker with Christ in the broad field to which he has called his followers, must learn of him how to present the truth in an attractive light, and in a manner that will meet the people where they are. The believers in Christ will manifest the characteristics of Christ, and by their fruits they are known to be the children of God. {RH, June 14, 1892 par. 8}

The work we have to do calls for consecrated energy. It demands the whole heart, the faculties of the mind, and the physical powers. The truth of God must be presented with soul fervor. Not much can be accomplished without it. Let enthusiasm be kindled in the church, and let her God-given powers be roused to activity. But a small proportion of her intellect or wealth is enlisted in active effort for the glory of God. There is enough to do in places where the truth has not been preached. As you look at the cross of Calvary, work, O, work with burning enthusiasm. This enthusiasm means the fullness of divine inspiration, a consecration of the whole soul to the work. Beholding the life of Jesus, his self-denial and sacrifice, his matchless love, man becomes transfigured, uplifted, filled with the fullness of God. To be an enthusiast in Christ's work is to be a partaker of the divine nature. The Holy Spirit has taken possession of the soul; the Sun of righteousness has shone into the chambers of the mind and heart, and all-absorbing truths have sanctified the mind. Let none fear this, but pray for it most earnestly, and live for it perseveringly. It will make you strong as workers together with God. With such laborers, the church will arise and shine, for her light is come, and the glory of the Lord is risen upon her. I call upon you, my brethren, to practice self-denial, to lift the cross,

and plant the standard of truth in places far and near. {RH, June 14, 1892 par. 9}

**PERIODICALS / RH - The Review and Herald / June 21, 1892 Gospel Hearers.--No. 4. - Thorny-ground Hearers. - By Mrs. E. G. White. -  
June 21, 1892 Gospel Hearers.--No. 4.**

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**Thorny-ground Hearers.**

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**By Mrs. E. G. White.**  
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"And some fell among thorns; and the thorns sprung up, and choked them." "He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." {RH, June 21, 1892 par. 1}

In the thorns that choke the good seed, the Great Teacher would depict the dangers that are around those who hear the word of God; for there are foes on every hand to make of no effect the precious truth of God. All that draws the affections from God, all that fills the attention so that Christ has no room in the heart, must be renounced if the seed of truth is to flourish in the soul. Jesus specifies the things that are dangerous to the soul. He says the cares of the world, and the deceitfulness of riches, and the desire for other things, choke the word, the growing spiritual seed, so that the soul does not draw nourishment from Christ, as does the branch from the vine, and the spiritual life dies from the heart. Love of the world, love of its pleasures and display, and love of other things, keep the soul away from God; for he who loves the world does not depend upon God for his courage, his hope, his joy. He knows not what it is to have the joy of Christ, for this is the joy of leading others to the Fountain of life, of winning souls from sin to righteousness. {RH, June 21, 1892 par. 2}

All that draws the affections from Christ is a detriment to the soul, and must be put away that the soul temple may be cleansed from all defilement. Unless the soul is emptied of its idols, you cannot comprehend the truth of God. Some of the precious seed may find a place in the heart, but in order to have spiritual discernment to distinguish the thorns from the pure grain, the soul must receive the word with meekness. When those who have but a partial knowledge of the truth, are called upon to study some point that cuts across their preconceived opinions, they are confused. Their preconceived opinions are as thorns that choke the word of God, and when truth is sown, and it becomes necessary to root up the thorns to give it place, they feel that everything is going from them, and they are in trouble. There are many who have but an imperfect understanding of the character of God. They think of him as stern and arbitrary, and when the fact is presented that God is love, it is a difficult matter for these souls to lay aside their false conceptions of God. But if they do not let the word of truth in, rooting out the thorns, the briars will start up afresh, and choke out the good word of

God; their religious experience will be dwarfed, for the evil of their hearts will overtop the tender plant of truth, and shut away the spiritual atmosphere. {RH, June 21, 1892 par. 3}

How many have a dwarfed religious experience. They do not draw nourishment from Christ. They love the world and the things that the world loves. At times their hearts are touched by the love of Christ, but they are not careful to watch and pray. They do not take the path of self-denial and cross-bearing, and follow in the way which Jesus trod while upon earth. They choose to indulge self, and spend their money for that which is not bread, and their labor for that which satisfieth not. They are like those whom the prophet describes, when he says, "There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord: Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Those who allow the cares of this world to crowd out the good seed, become surfeited with this world. The time that they should devote to the service of God, is devoted to the gratification of self. The work of the Lord should be their first anxiety, but Jesus and the souls he died for, are treated as matters of secondary importance. Their love of the world, their desire for riches, their anxiety to meet the world's standard, to follow the fashions of the world, to try every new thing, choke out the world, and it becomes unfruitful. {RH, June 21, 1892 par. 4}

It is necessary to be diligent, lest thorns find their way into the soil of the heart, and the precious plants of heavenly origin be crowded out; for they cannot grow in the heart together. Christ says, "Ye cannot serve God and mammon." Those who attempt it bring no fruit to perfection. There are those who attempt to serve two masters. They take the precious promises of God to themselves, but refuse to comply with the conditions on which the promises are given. They are not doers of the words of Christ, laboring together with God. In heart and in practice they are of the world, and yet they make a profession of godliness. Brain and muscle are devoted to the acquirement of property or position, as though the gaining of these temporal things would give them a passport into heaven. But it is not learning, position, or wealth, that commends a man to God. The psalmist says, "A broken and a contrite heart, O God, thou wilt not despise." Many who profess to be Christians know not what it is to give up their all for Christ, who paid an infinite price for the redemption of the lost. {RH, June 21, 1892 par. 5}

Self must die if we would be counted as the followers of Christ. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When a man is converted to God, a new moral taste is created; and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises, to the life of Jesus. His heart is drawn out after God.

His prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." In the immutable standard he sees the character of the Redeemer, and knows that though he has sinned, he is not to be saved in his sins, but from his sins; for Jesus is the Lamb of God which taketh away the sin of the world. It is through the blood of Christ that he is brought nigh unto God. As he beholds the righteousness of Christ in the divine precepts, he exclaims, "The law of the Lord is perfect, converting the soul." As the sinner is pardoned for his transgression through the merits of Christ, as he is clothed with the righteousness of Christ through faith in him, he declares with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." This is conversion. When the Spirit of God controls the mind and heart, it turns the hearts of the fathers to the children, and the disobedient to the wisdom of the just. The law of Jehovah will then be regarded as a transcript of the divine character, and a new song bursts forth from the heart that has been touched by divine grace; for he realizes that the promise of God has been fulfilled in his experience, that his transgression is forgiven, his sin covered. He has exercised repentance toward God for the violation of his law, and faith toward our Lord Jesus Christ who has died for his justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

{RH, June 21, 1892 par. 6}

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Love is the fulfilling of the law, and those who could not understand the precepts of heaven before they experience the new birth, now see the commandments as "holy, and just, and good," and in keeping of them there is great reward. The law of God is the rule of God's government, and through eternal ages it will be the standard of his kingdom. Those who trample upon its requirements, are trampling upon the authority of heaven, upon the throne of God. If we do not yield to its requirements in this life, learning to love God with all our hearts and our neighbors as ourselves, we shall meet with no change in character at the appearing of Jesus. Rebellion will not give place to peace and love when he comes in the clouds of heaven. Now is the time to separate the thorns from the precious seeds of truth, that the heart may be wholly occupied with the truth from heaven. {RH, June 21, 1892 par. 7}

He who knows all things, who reads the heart of man as an open book, says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." And Paul writes, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee

these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." {RH, June 21, 1892 par. 8}

**PERIODICALS / RH - The Review and Herald / June 28, 1892 Gospel Hearers.--No. 5. - Good-Ground Hearers. - By Mrs. E. G. White. -**

**June 28, 1892 Gospel Hearers.--No. 5.**

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**Good-Ground Hearers.**

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**By Mrs. E. G. White.**  
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"But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold." "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty." "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." {RH, June 28, 1892 par. 1}

What an encouragement it is that the sower is not always to meet with disappointment. The seed is sometimes received into honest hearts. The hearer comprehends the truth, and does not resist the Holy Spirit or refuse to receive the impression of truth upon his heart. He feels he must be true to God, and true to himself. He receives the truth into the heart, and it accomplishes its transforming work upon the character. He is not able to change his own heart, but the Holy Spirit, through his obedience to the truth, sanctifies the soul. {RH, June 28, 1892 par. 2}

The good heart does not mean a heart without sin; for the gospel is to be preached to the lost. Jesus says, "I came not to call the righteous, but sinners to repentance." The convicted sinner sees himself a transgressor in the great moral mirror, God's holy law. He looks upon the Saviour, upon the cross of Calvary, and asks why this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. It was to save the transgressor from ruin that he who was co-equal with God, offered up his life on Calvary. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The law has no power to pardon the evil-doer; but Jesus has taken the sins of the transgressor upon himself, and as a sinner exercises faith in him as his sacrifice, Christ imputes his own righteousness to the guilty one. There has been but one way of salvation since the days of Adam. "There is none other name under heaven given among men, whereby we must be saved." We have no reason to fear while we are looking to Jesus, believing that he is able to save all who come unto him. {RH, June 28, 1892 par. 3}

As the result of active faith in Christ, we are brought into the moral warfare with the



world, the flesh, and the Devil. If we undertake this warfare in our own wisdom, our human ability, we shall certainly be overcome; but if we exercise living faith in Jesus, and practice godliness, we shall understand what it means to be sanctified through the truth, and we shall not be overcome in the conflict, for heavenly angels encamp around about us. Christ is the Captain of our salvation. He it is who strengthens his followers for the moral conflict which they are pledged to undertake. {RH, June 28, 1892 par. 4}

But if the love of the world, if self-esteem, or any defiling thoughts or actions, obtain the victory over us, then shall we lose confidence in Jesus, or in ourselves? Is it because Jesus failed us, and did not supply us with his grace?--No; it is because we did not do what the Lord has told us to do, Watch unto prayer; "Pray always;" Pray without ceasing." How can your soul be in health, when you shut yourself away from prayer, and have no connection with Christ, the source of all spiritual light and life and power? We must have a constant connection with Christ; for he is our sustenance. He is that bread which came down from heaven. Then let us be doers of his word, and we shall have spiritual life and power. We must place ourselves often before God as suppliants, because prayer brings the soul into immediate contact with God through Jesus Christ. He is the Way, the Truth, and the Life. If a Christian fails, it is because he does not obey the orders of his Captain. He is off guard; he is not Christ-like. It will work disaster to the soul to neglect prayer; for you will be led to yield carelessly to temptation. But if you do yield, do not therefore cast away your confidence in God; lose confidence in yourself, and press closer to the side of Christ. {RH, June 28, 1892 par. 5}

Christ is not to be charged with the results of the negligence and indecision of man. He who gave his life to save fallen man, appreciates the value of the soul. He will never fail of doing his part, nor become discouraged. He will never leave the erring one, tempted and tried in the conflict. "My grace is sufficient for thee." "God is faithful, who will not suffer you to be tempted above that ye are able." He weighs and measures every trial before he permits it to come. {RH, June 28, 1892 par. 6}

God can never be charged as unjust because he does not send assistance to men; but on the part of the one assailed by temptation there is a negligence to appropriate the freely offered aid. If they had trusted Christ, he would have proved an all-sufficient Saviour, and it is through conflict that the spiritual life is strengthened. We are not left alone, but we are to seek help where it will surely be found. {RH, June 28, 1892 par. 7}

The opposition we meet may prove a benefit to us in many ways. If it is well borne, it will develop virtues which would never have appeared if the Christian had nothing to endure. And faith, patience, forbearance, heavenly mindedness, trust in Providence, and genuine sympathy with the erring, are the results of trial well borne. These are the graces of the Spirit, which bud, blossom, and bear fruit amid trials and adversity. Meekness, humility, and love always grow on the Christian tree. If the word is received into good and honest hearts, the obdurate soul will be subdued, and faith, grasping the promises, and relying upon Jesus, will prove triumphant. "This is the victory that overcometh the world, even our faith." {RH, June 28, 1892 par. 8}

He who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature. He has no life or experience apart from Christ. He hears

the voice of God speaking from heaven, "This is my beloved Son, in whom I am well pleased." That voice is assurance to him that he is accepted in the Beloved. And he knows that in character he must be like him with whom God is well pleased. God has fully accepted Christ as our substitute, our surety; then let every one who names the name of Christ depart from all iniquity, and be one with Christ in character, that Jesus may not be ashamed to call us brethren. He in whom we trust has proved himself a present help in every time of need; and as we dwell with him, we grow more and more into his image. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory [which means from character to character], even as by the Spirit of the Lord." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." {RH, June 28, 1892 par. 9}

If we bear much fruit to the glory of God, our souls must be absorbed in meditating upon the glorious truths of the word of God. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, June 28, 1892 par. 10}

**PERIODICALS / RH - The Review and Herald / July 5, 1892 The Privilege of the Follower of Christ. [SERMON AT NORTH FITZROY, VICTORIA, AUSTRALIA, JAN. 2, 1892.] - By Mrs. E. G. White. -**

**July 5, 1892 The Privilege of the Follower of Christ.**

**[SERMON AT NORTH FITZROY, VICTORIA, AUSTRALIA, JAN. 2, 1892.]**

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**By Mrs. E. G. White.**  
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Text.--"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." Ephesians 3:14-21. {RH, July 5, 1892 par. 1}

From this scripture we are to understand what is the privilege of every follower of Christ. Our standard has been too low; our expectations have been too limited. We must make our aims higher than we have made them in the past; for it is possible for us

to be filled with all the fullness of God, to have Christ abiding in our hearts by faith. Christ has died for us, and we are not to think that we are of no value before the Lord; for the cross of Calvary reveals the fact that we are valued by the infinite sufferings of the Son of God. As we have been purchased by the blood of Christ, should we not search the word of God that we may know what are our privileges, and by faith lay hold of unseen realities? We should understand our relation to God and his relation to us. The Lord declares that if we will come out and be separate, and touch not the unclean, he will receive us, and be a father unto us, and we shall be his sons and his daughters. Again and again Paul addresses the people of God as "dear children," as "obedient children." This is the test of our relation to God: Do we render obedience to him? Do we manifest his Spirit in our lives? Can we perceive the difference between the sacred and the common? Our religion is to be carried into our home, into our business, into all the affairs of life. The heart is not to be so engaged in worldly matters that we cannot appreciate eternal things. {RH, July 5, 1892 par. 2}

Those who have a healthy experience in the Christian life, will be better fitted for their duties in business life, for their responsibilities in the home and in the church, than if they were but half-hearted followers of Christ. The Saviour has said: "Ye cannot serve God and mammon." We are to strive, to agonize, to enter in at the strait gate; for many shall seek to enter in, and shall not be able. It will take something more than mere seeking to enter in at the strait gate; for the gate to death is wide, and the road broad, and easy of access, and many there be that go in thereat. If we would enter in at the strait gate, we must be partakers of the sufferings of Christ. We must know what it is to practice self-denial, that we may come into sympathy with the Father and Son. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {RH, July 5, 1892 par. 3}

As Jesus looked upon the world, he saw such misapprehension of the character of God, such darkness covering the earth, and gross darkness the people, that his heart was drawn out in compassion for mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus came to plant the cross between heaven and earth, between divinity and humanity. There he offered himself to God as a lamb without blemish, a spotless sacrifice for the sins of men. What means it that the divine Victim hangs there in dying agony?--It means that not one jot or tittle of the law could be set aside to save the transgressor of law, for whom Christ became substitute and surety. Christ consented to become man's sacrifice on Calvary's cross, and in him divine justice and mercy met together, so that God could pardon the transgressor, and vindicate his justice, and uphold his throne in righteousness. {RH, July 5, 1892 par. 4}

It is by beholding Christ upon the cross of Calvary that the sinner is drawn to his Saviour; and as he realizes that Christ has died for him, his heart is melted into contrition and tenderness. He repents toward God because he has transgressed the divine law, and he has faith toward our Lord Jesus Christ as his substitute and surety. {RH, July 5, 1892 par. 5}

This is the work that is before every soul who has transgressed the law of

God,--repentance toward God for breaking his commandments, which has caused the death of his Son, and faith toward him who imputeth his righteousness unto us. But there is a great misapprehension in regard to what is genuine faith. It is not a mere intellectual assent to truth, or a nominal acceptance of the fact that Christ has died for the salvation of men. Genuine faith works by love, and purifies the soul. There are some who declare that all we have to do is to believe in Jesus, and they think it makes no difference if we trample upon the divine precepts. These statements show that this class do not understand the fundamental principles of the plan of salvation. Genuine faith in Christ will not lead a man to transgress the law; for Christ is not a minister of sin. {RH, July 5, 1892 par. 6}

When the angel announced the birth of Christ to Mary, he said: "Thou shalt call his name Jesus, for he shall save his people from their sins." When John called the attention of his followers to Jesus, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." {RH, July 5, 1892 par. 7}

The only definition the Bible gives of sin is that it is "the transgression of the law." While we are to repent toward God for the transgression of the law, we are not to look to the law for remission of sins, or for justification. Neither are we to imagine that repentance for past sin will be all-sufficient; for in order to be saved, we must have faith in our Lord Jesus Christ. When we accept Christ as our sacrifice, our substitute, our righteousness, then we behold the Father in a different light from that in which too many have regarded him in the past. We have blamed the Father for our sufferings. In ignorance and blindness to his infinite love, our hearts have been full of murmuring toward him; for the enemy had cast his shadow athwart our pathway, and clothed God with his own satanic character. But Christ came to reveal the Father, to roll back the shadow that Satan had cast over humanity, that men might behold God clothed in the divine attributes of his nature. {RH, July 5, 1892 par. 8}

Our Saviour does not promise that those who follow him shall have no difficulties. Satan will continually seek to misrepresent God to every mind. The apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Satan would make the Christian warfare as hard as possible for every one who is determined to follow Christ; for it is his purpose to fasten every soul in deception. {RH, July 5, 1892 par. 9}

Christ came to our world because he saw that it was impossible for man to overcome in his own behalf. He came to be the head of the church, to give his own life, that man might have everlasting life. He withstood all the temptations and devices of the enemy, and step by step passed over the ground where Adam fell, and redeemed his disgraceful failure. He was tempted in all points like as we are, yet without sin. Satan was on his track at every step, and in the wilderness he assailed him with the three leading temptations with which man is overcome,--appetite, presumption, and ambition. All over the world we see how appetite has controlled the reason, and

beclouded the perceptions of men, and has taken the foundation from the character. Through the indulgence of appetite, men have come to a position where it is impossible for them to discern the light of God. The world is full of the wrecks of humanity because of indulgence of appetite. After Jesus had endured a fast of forty days, the tempter came to him, and said: "If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That men shall not live by bread alone, but by every word of God." {RH, July 5, 1892 par. 10}

We are not to be presumptuous, and place ourselves in the way of temptation, trusting that God will deliver us from the power of the enemy. When the tempter came to Christ to lead him to presumption, he came quoting the Scripture. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God." If we are in the path of duty, if we are in the place where the angels of God can have charge over us, we may expect to be kept in all our ways; for God will be our helper; but if we rush into danger, following our own feeble judgment, and led by our own desires, we shall get into sorrow and difficulty. If we persist in presumption, we cannot expect that God will deliver us; for we are not following in the footsteps of Jesus. We must follow our Lord, just as trained soldiers follow their leader. {RH, July 5, 1892 par. 11}

When Satan failed to induce Christ to act presumptuously, he took him to a high eminence, and "showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." Satan had come to Christ, saying, "If thou be the Son of God, command this stone that it be made bread," and now Jesus gave him evidence of his divinity. He rebuked the enemy. Divinity flashed through humanity, and Jesus said: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Are we doing this? Are we worshiping the Lord in spirit and in truth? Everything is to be held in subordination to the service of God. The temptation is presented to us from every side to serve ourselves, to serve the world, to serve Satan; but we are to overcome as Christ also overcame. {RH, July 5, 1892 par. 12}

**PERIODICALS / RH - The Review and Herald / July 12, 1892 The Privilege of the Follower of Christ. - By Mrs. E. G. White. - (Continued.) -**

**July 12, 1892 The Privilege of the Follower of Christ.**

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**By Mrs. E. G. White.**

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**(Continued.)**

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"And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." How many are listening to this temptation today! How many are ambitious, desirous of honor and power, that they may be exalted in the eyes of the world! How many are aspiring to be something great and high, ever reaching forward, restless and unreconciled to their lot, while neglecting the very things which God has given them to do! They do not see the importance of making their home a happy one. They do not see the necessity of performing those things that will make their lives efficient for good. They neglect what they call "the little things;" for they do not realize that there is nothing unimportant or insignificant. God calls upon men to be faithful in little things. There is no excuse for unfaithfulness. We should be true to principle in carrying forward the work God has put into our hands. {RH, July 12, 1892 par. 1}

I want to tell the children how they may be faithful as Christ would have them to be. They can have his approving smile by being obedient and respectful to father and mother. Children, you are under the eye of Christ, and he is watching you to see if in the future he can intrust to you sacred responsibilities. Do not be satisfied to do superficial work, or to work as an eye-servant, simply busying yourself because some one is watching you; work as a servant of God, and be faithful wherever you are, when God alone knows what you are doing. {RH, July 12, 1892 par. 2}

Parents, your first work for your children should be to teach them that God will not accept superficial work. Teach them concerning the great sacrifice that Jesus has made in their behalf, in order that they might be happy in the mansions which he has gone to prepare for those who love him. Satan is at work to ruin our youth in every institution that we have, by leading them to do superficial work. O that we all might understand that we cannot afford to do surface work; for it will entail upon us loss in this life and in that which is to come. Paul instructed Timothy in that in which all our youth should be instructed. He said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." {RH, July 12, 1892 par. 3}

We should seek to have others understand all that we understand, and not be envious when others excel us, but rather rejoice that the best of talent can be brought into the service of God. Your first duty is to yield your powers to God, that he may use you in his service, but you are not to yield to the temptations of the evil one, and aspire for high position, and the honor of the world. {RH, July 12, 1892 par. 4}

The work of overcoming is in our hands, but we are not to overcome in our own name or strength; for of ourselves we cannot keep the commandments of God. The Spirit of God must help our infirmities. Christ has become our sacrifice and surety. He



has become sin for us, that we might become the righteousness of God in him. Through faith in his name, he imputes unto us his righteousness, and it becomes a living principle in our life. The apostle shows unto us what is the privilege of the Christian. He says, "I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Christ imputes to us his sinless character, and presents us to the Father in his own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher. Our minds need expansion, that we may comprehend the significance of the provision of God. We are to reflect the highest attributes of the character of God. We should be thankful of that we are not to be left to ourselves. The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ. We are not to walk according to our own ideas, and present before others in our example a human standard which they will follow; but we are to follow in the footsteps of Christ, and make straight paths for our feet, lest the lame be turned out of the way. We are to keep the commandments and live. {RH, July 12, 1892 par. 5}

Jesus suffered the full penalty of sin. On Calvary's cross the weight of the sins of the world rested upon his soul. He received in his bosom the arrow of lost humanity. Have you followed him in the garden of Gethsemane? Have you seen the bloody sweat bedew the ground? Have you heard the anguished prayer he offered to heaven, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt"? Three times was this petition offered to heaven, but the cup was not removed. The destiny of a lost world trembled in the balance, but Jesus decided to drink the bitter cup to the very dregs. {RH, July 12, 1892 par. 6}

During the Master's agony of soul, the disciples slept. Again and again he came to them, desiring even the sympathy that humanity could have given him, but he had to tread the winepress alone, and of the people there was none with him. When the bitter hour was over, he waked his followers and said: "Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground." Divinity flashed through humanity, and the soldiers were powerless before him. Had he spoken the word, twelve legions of angels would have come to his defense, and delivered him from his foes, and every one of that cruel company would have been destroyed at his word. But no, he had come to save man, and at any cost he would

carry out his purpose. He permitted them to take him and drag him away as they would have taken any common criminal. They brought him to the judgment-hall, and his disciples all forsook him and fled. Peter had declared, "Lord, I am ready to go with thee, both into prison, and to death." But now Peter followed afar off, and when he ventured into the hall, and a maid said: "This man was also with him," he denied him, saying, "Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean." It was then that with cursing and swearing, Peter denied his Lord. How this cut to the heart of Jesus! There was the Man of sorrows, surrounded by his enemies, accused by false witnesses, buffeted and insulted by the mob, but the denial of Peter cut deeper than all the mockings of his foes. {RH, July 12, 1892 par. 7}

To see how his disciple would sacrifice his integrity, and deny his Master, wounded the heart of Jesus. Then the Lord turned, and looked on Peter with a look of pitying compassion mingled with grief, and that look broke Peter's heart. He remembered what Jesus had said to him, that before the cock should crow he would deny him thrice, and he went out from the judgment-hall in shame and grief. He hurried to the garden of Gethsemane, and prostrated himself on the very spot where Jesus had prayed in agony, where the bloody sweat had bedewed the soil, and there he wept bitterly. Jesus saw the anguish of his heart, and forgave Peter for his sin. Thus it is whenever a sinner draws nigh to God in repentance and contrition of soul, Jesus draws nigh to him; for when a soul repents, it is an evidence that Jesus is drawing him to himself. {RH, July 12, 1892 par. 8}

It was in man's behalf that Jesus suffered, taking the steps of humiliation from the throne of glory to the cross of shame. When Jesus was brought before the Roman ruler, Pilate examined him, and said: "I find in him no fault at all." And he would have released him, but he feared for his life. The follower of Christ must reach a point where he would rather sacrifice his life than betray the cause of Christ. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Satan and his angels are at work influencing the children of disobedience to bring about a state of affairs which will place the follower of Christ in positions of peril, where his fidelity will be tested to the utmost. {RH, July 12, 1892 par. 9}

Although Pilate pronounced Jesus innocent, he scourged him and sent him to Herod. Jesus was mocked and insulted, robed in purple, and crowned with thorns, and the soldiers bowed to him in mock homage, and said: "Hail, King of the Jews!" O, what a spectacle for the universe to behold! O what a scene for those who kept the commandments of God! And yet it was necessary that Satan should manifest his enmity toward the Son of God, in order that the real character of the evil one might be understood, and that he might be uprooted from the affection of men and angels. When Jesus died on Calvary, men and angels beheld the malignity of Satan, and the love of God for a fallen world. On this atom of a world the great controversy between Christ and Satan is waged, but Christ is conqueror. In his name and through his strength, his

followers obtain the victory.

*(Concluded next week.)* {RH, July 12, 1892 par. 10}

**PERIODICALS / RH - The Review and Herald / July 19, 1892 The Privilege of the Follower of Christ. - By Mrs. E. G. White. (Concluded.) -**

**July 19, 1892 The Privilege of the Follower of Christ.**

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

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Christ is our example. In his life on earth he withstood the temptations of the enemy; for he was in all points tempted like as we are, yet without sin. No man will ever be called upon to endure what Jesus had to endure. No man will ever have occasion to cry out, "My God, my God, why hast thou forsaken me?" Jesus endured the hiding of his Father's face, that God might never have to forsake the children of earth, unless they deliberately turned from him. In the light of the cross of Calvary, I ask you if you cannot see why the transgressor cannot escape the penalty of the broken law. Death is the wages of sin, and the law cannot be changed in the least to make a way of escape for its transgressor. The anguish of Christ on Calvary's cross speaks louder than any argument that can be presented, to prove the immutability of the law. But Jesus bore the penalty of the law, and tasted death for every man. But the tomb could not hold him. Three days after his crucifixion, the mighty angels of heaven parted the darkness from their track, and rolled the stone from the sepulcher. The seal of the government was broken, and the Roman guards placed there to keep the tomb from all disturbance, lest the disciples might come and steal away the body of Jesus, fell to the earth as dead. The angel of the Lord appeared, whose countenance was like lightning, and his raiment white as snow, and for fear of him, the keepers did quake, and became as dead men. Christ came forth from the tomb a mighty conqueror over death and the grave, and he ascended up on high, there to intercede for us as a merciful and faithful high priest, who is touched with the feeling of our infirmities. {RH, July 19, 1892 par. 1}

We are not to enter heaven without trial. Jesus has told us that we must strive, agonize, to enter in at the strait gate. We are to wage a continual warfare against principalities and powers, and spiritual wickedness in high places, against the ruler of the darkness of this world. But Jesus knows the plan of the battle, and he comforts us with the assurance that he is at our right hand, that we shall not be moved. He says, "Lo, I am with you always, even unto the end of the world." The angels of God are all about us. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" {RH, July 19, 1892 par. 2}

Christ is the ladder that Jacob saw, on which descended and ascended the angels

of God, while the glory of God illuminated every round of the ladder from the highest heaven to the earth. Christ spanned the gulf that separated man from God, and earth from heaven, and he is working continually in our behalf, and individually we are to co-operate with him and with the heavenly intelligences. But Christ can do nothing for us without our co-operation, and we can do nothing without him. Satan and his angels are at war with us, and they will be at war with us to the end of the world, and Jesus has told us, "Without me ye can do nothing." This is the lesson that Christ has been teaching his children through all ages, and in every generation. When Joshua went forth in the morning before the taking of Jericho, there appeared before him a warrior fully equipped for battle. And Joshua asked, "Art thou for us, or for our adversaries?" and he answered, "As Captain of the host of the Lord am I now come." If the eyes of Joshua had been opened as were the eyes of the servant of Elisha at Dothan, and he could have endured the sight, he would have seen the angels of the Lord encamped about the children of Israel; for the trained army of heaven had come to fight for the people of God, and the Captain of the Lord's hosts was there to command. When Jericho fell, no human hand touched the walls of the city, for the angels of the Lord overthrew the fortifications, and entered the fortress of the enemy. It was not Israel, but the Captain of the Lord's host that took Jericho. But Israel had their part to act to show their faith in the Captain of their salvation. {RH, July 19, 1892 par. 3}

Battles are to be fought every day. A great warfare is going on over every soul, between the prince of darkness and the Prince of life. There is a great battle to be fought, that the inhabitants of the world may be warned of the great day of the Lord, that the strongholds of the enemy may be entered, and that all who love the Lord may be gathered under the blood-stained banner of Prince Emmanuel, but you are not to do the main fighting here. As God's agents you are to yield yourselves to him, that he may plan and direct and fight the battle for you, with your co-operation. The Prince of life is at the head of his work. He is to be with you in your daily battle with self, that you may be true to principle; that passion, when warring for the mastery, may be subdued by the grace of Christ; that you come off more than conqueror through Him that hath loved us. Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every path of danger. Then why not trust him? Why not commit the keeping of your soul unto God, as unto a faithful Creator? {RH, July 19, 1892 par. 4}

Do not think that you can be careless and reckless, and neglect so great salvation, and not suffer loss, eternal loss. It took the life-blood of the Son of the infinite God to make a way of escape for the sinner, and can God save you in your sins? Christ came to save you from your sins. In view of the sufferings of the Son of God, what will be the result of the neglect of so great salvation? The Father gave all heaven to man in that one gift. He has made it manifest that he has done all that is possible to do, all that a God can do, that you might be saved, that you might have an inheritance with the saints in light. Election is just what the Bible has described it to be. "Whosoever will, let him take of the water of life freely." "Believe on the Lord Jesus Christ, and thou shalt be saved." If you will but yield your own way, and surrender yourself to Christ, how pitiful

will he be to you. Read the parable of the prodigal son, if you would see the mercy of God toward the repenting sinner. Like the prodigal son, the sinner has taken God's good gifts, and has wasted them on the gratification of self, used them for the indulgence in sin. When the sinner awakes to his true condition, he sees that he has spent his all for that which is worthless, and that he is lost and undone. He says, "I will arise and go to my father." I will tell him how unworthy I am, how I am no more worthy to be called his son. I will ask him to make me as one of his hired servants. The prodigal did just as he said he would. He went to his father just as he was; for he could do no other way. His garments were in rags and tatters, but his father did not turn from him. While he was still a great way off, the father sees him, and goes to meet him. Before his repenting child can utter a word of confession, the father has forgiven him. He embraces him, he weeps upon his neck. Does he think of carrying out his son's request as he sobs out his repentant story?--No, he takes him to his home. He puts upon him the best robe. He puts a ring upon his finger, and makes a feast, and calls in the neighbors to rejoice with him; for he says, "This my son was dead and is alive again; he was lost and is found." {RH, July 19, 1892 par. 5}

This is the way that God deals with the sinner. O, I would that we had hearts of flesh to feel for those who know nothing of the pardoning love of God! O that we were baptized with the Holy Spirit, that we might know how to work for the Master! How many come before the congregation and offer up long, tedious prayers that weary the people, and do not bring the blessing of God upon them. Keep your long prayers for the closet; and when you come to the meeting, present your request before God in a simple, direct way. Let your words be the expression of the need of the hour; for God has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." {RH, July 19, 1892 par. 6}

We want the light of the glory of God to shine upon us. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." It is the Father who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Of whom the whole family in heaven and earth is named." The family is named after the Father. Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads. They will bear the divine superscription, and be partakers of the divine nature, having escaped the corruptions that are in the world through lust. {RH, July 19, 1892 par. 7}

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that so many who profess to have faith in Christ, have no strength to stand against the temptations of the enemy?--It is because they are not strengthened with might by the Spirit in the inner man. The apostle prays "that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." If we had this experience, we should know something of the cross of Calvary. We should know what it means to be a partaker with Christ in his sufferings. The love of



Christ would constrain you, and though you would not be able to explain how the love of Christ warmed your heart, you would manifest his love in fervent devotion to his cause. The love of Christ passeth knowledge; human language cannot express its depth. It is the privilege of the children of God to be filled with all the fullness of God. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." {RH, July 19, 1892 par. 8}

From this scripture we are to understand what is the privilege of every follower of Christ. Our standard has been too low, and may the Lord help us that we may come as we are, and learn of his righteousness, that through his power we may be enabled to keep the commandments of God. As you seek to come to Jesus, Satan will point to your filthy garments that have been defiled with sin, and tell you that you are a sinner and unworthy of the favor of God. You will have to acknowledge that you have transgressed the law of God. You will have to say, "I know that I am a sinner, but I repent of my sins. I come to Christ because he has said: 'I came not to call the righteous, but sinners to repentance.' I came because he has said: 'Come unto me, *all* ye that labor.'" Do you want anything broader than that? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." {RH, July 19, 1892 par. 9}

When Satan assails you with doubt and temptation, point him to Calvary; for he cannot stand before the weighty argument of the cross. Take the yoke of Jesus, and learn of him; for he is meek and lowly of heart. Temptations and trials will come upon the Christian; but you need not be discouraged and lose your faith. The apostle says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." {RH, July 19, 1892 par. 10}

We cannot provide a robe of righteousness for ourselves, for the prophet says, "All our righteousnesses are as filthy rags." There is nothing in us from which we can clothe the soul so that its nakedness shall not appear. We are to receive the robe of righteousness woven in the loom of heaven, even the spotless robe of Christ's righteousness. We are to say, "He died for me." He bore my soul's disgrace, that in his name I might be an overcomer, and be exalted to his throne. Tell of his power, sing of his matchless love. In every trial he will be near you, and will give grace and power according to your need. {RH, July 19, 1892 par. 11}

We are to be co-laborers with Christ, and we are to be continually working to extend the knowledge of the gospel. We are to be liberal with our means, that the cause of the Master may be advanced. We should seek to economize, that we may extend the message of truth, and send the tidings to those who know not God, and are without hope in the world, that they may be turned from error and iniquity unto truth and righteousness. O, let us seek to be co-laborers with the Master. There are souls all



through Australia and the islands of the sea, who in the sight of God are just as precious as are your souls, and if they had an opportunity, they would accept the light as readily as you have accepted it. {RH, July 19, 1892 par. 12}

O, may the love of God inspire our hearts! Let the Holy Spirit enkindle in our hearts a flame of sacred devotion, that we may go forth to work in the vineyard of the Lord. Then we shall wear the victor's crown. Then we shall see him as he is, and hear at last the benediction, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." {RH, July 19, 1892 par. 13}

**PERIODICALS / RH - The Review and Herald / July 26, 1892 Search the Scriptures.  
- By Mrs. E. G. White. -**

**July 26, 1892 Search the Scriptures.**

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**By Mrs. E. G. White.**  
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Christ has said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The duty of searching the Scriptures is enjoined upon every son and daughter of Adam. Jesus says, "And they are they which testify of me." The Father was revealed in the Son, and in studying Christ we shall learn of the Father. Then let us come to search the word of God with softened, subdued hearts, and read the testimony concerning our Lord and Master. Shall we not with intense interest seek to catch his spirit, copy his example, and breathe in the atmosphere of his presence, which is light and love? How eagerly should we study every lesson that fell from his divine lips! How we should cherish his instruction! How ardently we should seek to imitate his character and life, and press on to know more and more of the heavenly truths he taught. If we would but practice the truths he has given, we should perfect an experience that would be of the highest value to us, and to the world. {RH, July 26, 1892 par. 1}

Jesus presented new views of truth to his disciples, and how much deeper was the meaning of his utterances than the meaning of any lesson ever taught by human lips! "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {RH, July 26, 1892 par. 2}

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and

deceive others by their misinterpretations of God's word. As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. {RH, July 26, 1892 par. 3}

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one Spirit. {RH, July 26, 1892 par. 4}

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved

Jesus; we loved one another. {RH, July 26, 1892 par. 5}

In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity today be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us. {RH, July 26, 1892 par. 6}

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. {RH, July 26, 1892 par. 7}

Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them; they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control. I am thankful that God is a wise ruler, and every one who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Every soul must look to God with contrition and humility, that God may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth. {RH, July 26, 1892 par. 8}

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom he shall send harmoniously to accomplish the work

that he designs they should. The Lord has raised up messengers and endued them with his Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness. {RH, July 26, 1892 par. 9}

I would rejoice with all my heart to see all who have been connected with the work, take their places to hold high the banner of Jesus, that when their work shall be done, they may say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." {RH, July 26, 1892 par. 10}

**PERIODICALS / RH - The Review and Herald / August 16, 1892 "Judge Not, That Ye Be Not Judged." - By Mrs. E. G. White. -**

**August 16, 1892 "Judge Not, That Ye Be Not Judged."**

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**By Mrs. E. G. White.**  
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"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye." {RH, August 16, 1892 par. 1}

The lesson contained in these words is of solemn import, and it is to be carefully considered. The law of the divine government is that each one has the power of being the arbiter of his own destiny. What we do to others shall be done unto us again. Therefore we should be careful how we treat one another. We ever reap as we have sown, receiving back to ourselves what we have done to God and to our fellow-beings. In this life we are on probation, placed under test and trial to form characters for the future, immortal life. Through the provision of the grace of Christ, fallen man, debased and corrupted, may be transformed into the divine likeness. The lesson that Christ gave in the words we have quoted, was to counteract the influence of the former, erroneous teachings of the Jews. "Judge not, that ye be not judged." In these words Christ presented before them a lesson that was to be brought into daily life to brighten their hopes, and to encourage their confidence in the Lord. The question is asked, What does God require of us? As transgressors of the law, justice condemns us as hopelessly ruined; but through the mercy of Christ, through repentance of sin, man, the

enemy of God, may be forgiven and transformed into the divine image. And since it has cost an infinite price to redeem us, how can we presume to condemn others? Jesus says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In these words, Jesus has represented one who is filled with self-righteousness. He is swift to detect any seeming defect in others, but in comparison to his own errors and faults, the defect he presumed to criticise is represented as a mote compared with a beam. To such a one Jesus says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." {RH, August 16, 1892 par. 2}

In the days of Christ just such plain reproofs were given, and in this age we need the same straightforward reproof. When Christ came into the world, it was filled with criticism and condemnation of others, and Jesus revealed the sure result of such a course. The same results are manifest today. Those who have the greatest need to examine themselves whether they be in the faith, are most forward to pronounce sentence of evil against their brethren. Those who are accusers of the brethren are recipients of God's mercy and compassion, are every moment dependent upon his care and benevolence, and yet they are unmerciful to others, making it manifest that they have not allowed the truth to purify, refine, and sanctify them. Our characters are not to be weighed by smooth words and fair speeches manufactured for set times and occasions; but by the spirit and trend of the whole life. The unkind man, the critic, the one who is full of self-conceit, deceives his own soul, though claiming to be a clear discerner of the defects of others. He who has a disposition to find fault, to be suspicious, to surmise, think and speak evil, has so cultivated this attribute of the evil one that the good qualities of his brethren and sisters in the church do not arrest his attention. If he thinks he has discovered a flaw in the character, a mistake in the life, he is very officious to aim at the mote, when the very trait of character which he has overlooked in himself, which is developed in doing this unchristlike work, is, in comparison to what he criticises, when weighed in the golden balances of heaven as a beam in proportion to a mote. {RH, August 16, 1892 par. 3}

Ungenerous, unchristian expressions of judgment, of criticism, of condemnation of others, if not repented of, will sink the soul in ruin. The piety of the man who thus condemns others, is measured by the hidden motives, the secret plans and plottings of evil against those with whom he is at enmity. The value of his conduct, the real influence of his life, is summed up as wanting by the Lord of heaven, who reads the secrets of every soul. That spoken in the ear, in the closet, will be proclaimed upon the housetop. No man can fully know the measure of the good or evil of his course of action, because the Lord holds in his own hands the consequences of our deeds. The Lord permits circumstances to arise that will bring into notice the good qualities of one who is suspected of wrong. The Lord will permit persons to pass through strait places, where the surroundings will work to develop the traits of character that are condemned by Christ. The evil work that evil workers intended to do will not bring about the results they had designed; for the Lord will manage the matter so that good will be brought out of evil. But no credit or reward will be given to him who purposed to do harm to the



purchase of the blood of Christ, even though good resulted from his plottings of evil. The Lord set counter-agencies to work to preserve his people from being deceived and injured. {RH, August 16, 1892 par. 4}

Unless the truth sanctifies the soul, hereditary and cultivated traits of character will develop, and we shall be seeking for spots and blemishes in others; but our measuring and judgment will correspond to our own prejudices, to our human likes and dislikes. In dealing with brethren that reveal a hard, critical, accusing spirit, we should manifest the Spirit of Christ, that they may behold and become changed. Without a connection with God, self and self-uplifting will appear. Day by day, hour by hour, we must weave heavenly principles into our life, praying God that he will bestow his Holy Spirit upon us; for it is the Holy Spirit alone that can purify the affections, and uproot the tares that naturally grow in the heart. The love of God must abide in the soul, or man will fail to mete out to his fellowman that which God has meted out to him through his great love for his fallen creatures. Without the heavenly endowment of the Spirit of truth, we shall not be able to do that for which we shall not be ashamed. When we are brought to account by the Lord, we shall receive the very same measure we have meted to others, and eat the fruit of our own doings. Many work with intense activity to bring to light disagreeable matters concerning others, when, if the same criticism were brought upon their words and conduct, their faults in contrast with their brother's would be as a beam in proportion to a mote. {RH, August 16, 1892 par. 5}

There is a great variety of ways of deceiving self; and one of the most ruinous ways to cripple our usefulness is to cultivate evil speaking and criticism of others. Those who have done this must be humble their hearts before God, and instead of denouncing others, must proclaim against themselves. {RH, August 16, 1892 par. 6}

The apostle says, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." We fail to work out our own salvation with fear and trembling when we judge and condemn others; we manifest before the universe a spirit that will decide our destiny, and place us among the transgressors of God's law. We show our kinship with Satan, who was an accuser of the brethren. Through his deceptive power, he ever seeks to make error appear as truth, and you follow his example in magnifying the faults of your brethren, and by imagining that you see evil where none exists. {RH, August 16, 1892 par. 7}

The has Lord graciously given man a time of probation in which to perfect a character for eternal life; but those who are selfish, those who exalt self by seeking to abase another, making the most of every mote and defect in his character, prove that there is a beam in their own eye which unfits them for an entrance into the abode of life. The principles of divine goodness must dwell in the heart, in order that pure, generous, kindly thoughts and actions shall be manifested in the life. Everything like secret working, like deception, like anxiety to discover a mote in our brother's eye, like officious effort to remove the mote when a beam is in our own eye, is abhorrent to God. Until the accuser discovers the evil of his own heart, and feels sincere repentance for his sin, and makes confession of his wrong, he can have no clear vision to pull the mote out of his brother's eye. It is easy to deceive ourselves, but we cannot deceive God, to whose



ears smooth words and fair speeches, which are only pretensions to piety, are as sounding brass or a tinkling cymbal. Unless the principles of heaven are in-wrought in the heart, all outward profession is pretension and deception. God measures every man's piety by the character of his motives. In the prayer of Christ for his disciples he utters these words: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one [not biting and devouring one another]; as thou, Father, art in me, and I thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, August 16, 1892 par. 8}

In these words the relation sustained toward God and toward one another is clearly defined. We are to be as one, and this sacred unity must be contemplated and cherished in the church of God, each one seeking to bring about the fulfillment of the prayer of Christ. We should banish all thoughts of evil against our brethren. If we imagine we see wrong in our brother, let us not judge him; let us not go to work secretly to make the mote appear as large as possible before others, depreciating our brother by secret whisperings when he knows nothing of our suspicious and evil thoughts. How cruel it is to judge, condemn, and pass sentence upon your brother when he has not the slightest suspicion that you are not his friend. It was in this secret manner that Satan carried on his work in heaven, and now through human agencies who submit to his control, he carries on the same hypocritical course of action. {RH, August 16, 1892 par. 9}

If you think your brother or sister has made a mistake, go privately to the offender, "considering thyself, lest thou also be tempted," and in tenderness and sincerity talk with the one that you suspect. Christians are to carry out the instructions of Christ: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If you disregard the words of Christ, and walk in sparks of your own kindling, you will fail to work righteousness, and will come under the bewitching power of Satan. Let us reverently inquire, What does the Lord require of me in my relation to my brother? The plain words of instruction, the rules given to govern our conduct in the teachings of Christ, will confront us in the judgment, however much we may disregard them here. {RH, August 16, 1892 par. 10}

Every day we are passing up our accounts to heaven. The spirit, the words, the actions of our daily life, are freighted with terrible significance; for they make it manifest whether we are preparing to be members of the family of God or members of the host of evil, who will be destroyed with Satan the root, and his followers the branches. By the secret influences of his Holy Spirit, again and again the Lord comes to us and presents

to us the things which pertain to our eternal welfare; we must act according to the dictates of the heavenly voice if we would be fitted for the life that measures with the life of God. We must respond to the love of God by reflecting his love to the world. {RH, August 16, 1892 par. 11}

**PERIODICALS / RH - The Review and Herald / August 23, 1892 Friendship With the World is Enmity With Christ. - By Mrs. E. G. White. -**

**August 23, 1892 Friendship With the World is Enmity With Christ.**

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**By Mrs. E. G. White.**  
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The reason why so little is accomplished to fulfill the words of the Lord's prayer. "Thy kingdom come, thy will be done in earth, as it is in heaven," is that many of those whose names swell the church list, have never been joined to Christ; but they have so mingled with the world that their lives and characters are fashioned after the world's standard. In place of pointing heavenward, they are as sign-boards directing to the world. They are not in union with Christ as is the branch to the vine, although Jesus says, "Without me ye can do nothing." {RH, August 23, 1892 par. 1}

Christ and the world are not in partnership. The apostle says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Conformity to the world will never be the means of converting the world to Christ. Christians must be entirely consecrated to God, if the church is to be efficient in its influence for good upon unbelievers. The slightest diversion from Christ is so much influence, power, and efficiency given to the enemy. The church was called into existence to counteract the influence of Satan; but as member after member of the church allows his ability and power to be diverted, one in one line and another in another line, connections are formed with the world, and the enemy of all righteousness triumphs. Almost imperceptibly the world's standard, the world's maxims and customs, are introduced into the church; and as these find room, the objectionable maxims and customs more boldly appear, and leaven the influence of the church; and Satan's devices are successful, just as he has designed they should be. In this way there is brought into the church a mixed company, a divided service. Many profess to love God, yet they are serving mammon, and bowing at worldly shrines. The world is brought into the church, but not through repentance, contrition, and conversion, but because church-members become wedded to the world; and this unholy union is the explanation of the weakness and inefficiency of the church. It is made manifest when church-members follow the maxims of the world, that spiritual discernment is gone. Where this union is preserved, contention, criticism, faultfinding, strife, and decided hatred one of another comes in

among those who should be servants of Jesus Christ. {RH, August 23, 1892 par. 2}

Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God's people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side. {RH, August 23, 1892 par. 3}

The church should be the almoner for God to the world, but instead of this, when there is a union with the world, the members of the church practice robbery toward God, withholding from his cause talents of means, ability, and influence. When the church should be diffusing light in every direction, it is in darkness. When the servants of Christ should be drinking largely from the waters of life in order to impart to the world the knowledge of the healing fountain, they are drinking from broken cisterns that can hold no water. Those who profess to love God should let their light so shine before men, that they may see their good works, and glorify the Father who is in heaven. {RH, August 23, 1892 par. 4}

The world needs missionaries, consecrated home missionaries, and no one will be registered in the books of heaven as a Christian, who has not a missionary spirit. But we can do nothing without sanctified energy. Just as soon as the missionary spirit is lost from the heart, and zeal for the cause of God begins to wane, the burden of our testimonies and plans is a cry for prudence and economy, and real backsliding begins in the missionary work. Instead of diminishing the work, let all the councils be conducted in such a manner that increased purpose may be manifested to carry forward the great work of warning the world, though it may cost self-denial and sacrifice. If every member of the church was constantly impressed with the thought, I am not my own, but have been bought with a price, each would feel that he is under the most sacred obligation to improve every ability given of God, to double his usefulness year by year, and have no excuse for spiritual negligence. Then there would be no lack of sympathy with the Master in the great work of saving souls. Who are there among us that with spiritual perception can discern the stirring conflict that is going on in the world between the forces of good and evil? Do you understand the nature of the great controversy between Christ, the Prince of life, and Satan, the prince of darkness? Does the conflict appear the same to you as it appears to the heavenly intelligences? O, if all who professed to be followers of Christ, were indeed living channels of light to the world, imbued by the Spirit of God, with hearts full to overflowing with the gospel message, with the very countenance beaming with devotion to God and love to man, what a work might be accomplished in a short time! The messengers of the truth would not speak with hesitation, with uncertainty, but with fearlessness and confidence. Their words, and the very tones of the voice would strike conviction to the hearts of the hearers. {RH, August 23, 1892 par. 5}

Brethren and sisters, God calls upon you to enter the new fields opening before you,

calling for laborers. Will you hear? Beneath the cross of Calvary will you consecrate yourselves, and take up the work with vigor and enthusiasm? In the work of saving souls the zeal of Christ consumed him; and it is only by recognizing our responsibilities as laborers together with God, that we become followers of Christ. Shall we give up self, and lift the cross, that we may be endued with the Spirit of Christ and enjoy the triumph of victorious overcomers? {RH, August 23, 1892 par. 6}

If we would accomplish the great work before us, it is essential that we present to God fervent and effectual prayer; for it availeth much. The prayer needed at this time is the earnest, unbroken, continuous prayer, not fitful, uncertain prayers, wavering as the waves of the sea. If several should meet together with one accord, with hearts burdened for perishing souls, and should offer earnest, fervent prayers, they would prove effectual. Brethren, why not pray more in faith, in child-like simplicity, since our rightful place is at the very feet of God? There self is lost sight of, self is not exalted. There we acknowledge our entire dependence upon God, rendering the homage due unto his great name, which is expressed in the words of the Lord's prayer, "Hallowed be thy name." Act this sentiment out, act this truth, bring it into your practical life, and thus the soul will be drawn out after God, thus we shall be kept in active communion with the source of all grace and power. In all our councils, all our plans for the advancement of his cause, the upbuilding of his kingdom, God desires that we rely entirely upon his power, knowing that it is indispensable to success. How can we honor God, how can we vindicate his word, unless we are much in prayer, appealing to him to manifest his power in behalf of the perishing? {RH, August 23, 1892 par. 7}

The world is full of projects to attract the people of God from their service to heaven. Men who claim to believe the truth accept propositions to advance the truth according to worldly methods; but our hope is in God, and we are to make this plain by importuning him for help, by refusing to be molded by the world's plan. We are to look to Jesus, showing to believers and unbelievers that our dependence is in God. It is at the throne of supplication that the pride of man is rebuked, and the honor and glory is rolled back to the Source of all power. We are to keep ourselves in a position of humble acknowledgment of God's unnumbered mercies, in a position of earnest supplication for his grace; for if we walk in the sparks of our kindling, we shall lie down in sorrow. As God's agents we are to pray more, to labor more, but not in self-sufficiency, supposing that we can go on in our finite strength and do the work that is required of us. He whom we serve is to be our efficiency, our stronghold in every time of trouble. {RH, August 23, 1892 par. 8}

The Lord calls for laborers in his vineyard but let no minister think that a mere sermonizer is a laborer. He who ministers in the sacred desk must be a shepherd to the flock, or through his careless, sinful neglect, the weak and the diseased will be left to die. We are in need of the ministrations of the tender Shepherd; for many are perishing for the lack of care. Paul writes concerning the gospel minister; "Whereof I am made a minister [not a pulpit preacher], according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would

make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach [and then consider our work ended?-No, no], warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." {RH, August 23, 1892 par. 9}

I have a message to those who labor in the ministry. The Lord is not pleased with the work you have given him, and he does not accept it at your hands, because you neglect the very part of the work that is most essential to the salvation of souls and to the health of the church. The minister is to be a shepherd. Our Redeemer is called the chief Shepherd. The apostle writes, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." However lowly, however elevated we may be, whether we are in the shadow of adversity or in the sunshine of prosperity, we are his sheep, the flock of his pasture, and under the care of the chief Shepherd. But the chief Shepherd has his under-shepherds, whom he has delegated to care for his sheep and lambs. The great Shepherd never loses one from his care, is never indifferent even to the feeblest one of his flock. The beautiful parable that Christ gave of the one lost sheep, of the shepherd that left the ninety and nine to go in search of that which was lost, illustrates the care of the great Shepherd. He did not look carelessly over the sheep of the fold, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one; let him come back, and I will open the door of the sheep-fold and let him in; but I cannot go after him." No; for no sooner does the sheep go astray than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock, and when he is certain that one sheep is lost, he slumbereth not. He leaves the ninety and nine within the fold; however dark and tempestuous the night, however perilous and unpleasant the way, however long and tedious the search, he does not weary, he does not falter, until the lost is found. But when it is found, does he act indifferently? Does he call the sheep, and command the straying one to follow him? Does he threaten and beat it, or drive it before him, recounting the bitterness and discomfiture and anxiety that he has had on its account? No; he lays the weary, exhausted, wandering sheep on his shoulder, and with cheerful gratitude that his search has not been in vain, he returns it to the fold. His gratitude finds expression in melodious songs of rejoicing, and heavenly choirs respond to the shepherd's note of joy. When the lost is found, heaven and earth unite in rejoicing and thanksgiving. For "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus says, "I am the good Shepherd, and know my sheep, and am known of mine." Just as a shepherd of earth knows his sheep, so does the chief Shepherd know his flock that are scattered throughout the whole world. "Lift up your eyes and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?" "And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath

made you overseers, to feed the church of God, which he hath purchased with his own blood." {RH, August 23, 1892 par. 10}

**PERIODICALS / RH - The Review and Herald / August 30, 1892 Address to Ministers. - By Mrs. E. G. White. -**

**August 30, 1892 Address to Ministers.**

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**By Mrs. E. G. White.**  
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"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "For our exhortation was not to deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. For we were gentle among you, even as a nurse cherisheth her children." "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." {RH, August 30, 1892 par. 1}

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." {RH, August 30, 1892 par. 2}

The solemn work of the gospel minister is to make all men see "what is the



fellowship of the mystery, which from the beginning of the world hath been hid in God." If one enters upon this work choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do, he need not expect that his labors will be acceptable to God. Souls for whom Christ has died are perishing for want of well-directed personal labor; and when the minister is not willing to be a servant of the people, as Jesus has directed in his word, then he has mistaken his calling. Those who minister in the sacred desk should fall upon the Rock and be broken, that the Lord may put his superscription upon them and fashion them as vessels unto honor. If those engaged in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ has died. {RH, August 30, 1892 par. 3}

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus. This is the manner in which ministers should labor. Their message should be, "Whosoever will, let him take the water of life freely." In the ministration of angels, they do not labor so as to shut any soul out, but rather to gather them all in; but if the message of the gospel is to go to all men, human agents must co-operate with the angel workers. Divine and human agencies must combine in order to accomplish the great work of saving the souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided co-operation. Human agencies must be educated; they must become sufficient for this great work, and their growth and education depend upon their union with divine forces. God provides all the capabilities, all the talents, by which men may enter the work; but the highest development of the worker for God can never be attained without divine co-operation. Symmetry of character and the harmonious development of the work will be accomplished only through continual dependence upon God and earnest effort on the part of man; for the secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High. {RH, August 30, 1892 par. 4}

Satan and his angels are struggling for the mastery of the world, while the Prince of life and the angels of heaven are engaged in the battle, determined to rescue all those who would escape from the bondage of evil. God waits to see what those who have been enlightened by his truth will do. Again and again he has called for his ministers to be shepherds to the flock. He is now waiting for the co-operation of his human agents, waiting for the ministers to minister to the diseased lambs and sheep that are ready to die. O, will not the ministers of God, as obedient children, take up one line of work after another, as he presents it to them? Every herald of the gospel is to be a minister indeed. Every forgiven child of God is to be instructed by those who are laborers together with heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. Every Christian is to lift up Jesus, and say, Behold him; behold the lamb of God, which taketh away the sin of the world. {RH, August 30, 1892 par. 5}

The sacred responsibility rests upon the minister to watch for souls as one that must

give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth. Job says, "The cause that I knew not, I searched out." This should be considered the important work of the ministry, even if it demands much painstaking effort and inconvenience. This is home missionary work, and it is in no case to be neglected; for eternal interests are here involved. The excuses of those who fail to do this work do not relieve them of the responsibility, and if they choose not to do this work, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants. Does the minister work as did the Master, to be a strength and a blessing to others, when he shuts himself away from those who need his help? Those who neglect personal intercourse with the people, become self-centered, and need this very experience of placing themselves in communication with their brethren, that they may understand their spiritual condition, and know how to feed the flock of God, giving to each his portion of meat in due season. Those who neglect this work make it manifest that they need moral renovation, and then they will see they have not carried the burden of the work. {RH, August 30, 1892 par. 6}

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**September 6, 1892 Address to Ministers**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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God calls for men and women to be laborers together with him, to be workers who are sound in faith, pure in heart, and single in purpose. They should work to glorify God by the saving of souls that are lost. God requires heart-service. A service of form, lip-service, is wholly inefficient in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal. The heart must be stirred with the co-operative energy of the Holy Spirit; then standing in full view of the cross of Calvary by faith, the worker can communicate to others the divine inspiration of his theme. From a full treasure-house he can bring forth things new and old, which will stir the hearts of his hearers, and convicted, they will cry out, "What must I do to be saved?" If the minister steps from the pulpit, and separates himself from the people without making a special personal effort for those who have been touched by the love of Christ, he has lost an opportunity which he will never recover. {RH, September 6, 1892 par. 1}

We need more missionary ministers, ministers who are missionaries in deed and in truth, who place themselves in communication with the Lord Jesus Christ by earnest

prayer, by complete surrender to God, so that heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love, joy, and earnest work for the Master. But in order to have the life-giving power from the Source of all light and knowledge, you must be responsive to every movement of the Holy Spirit, that his light may shine through you to the church and to the world. Ministers allow themselves to take a low level, they do not aim high, they do not expect much; and time and opportunities pass by, and they make no improvement of them. In order to exercise themselves unto godliness, in order rightly to take hold of the sacred work in which they are engaged, they need daily to be lifted up by the Holy Spirit, to breathe the pure atmosphere of spiritual holiness. {RH, September 6, 1892 par. 2}

Among ministers there must be more self-forgetfulness, a more complete hiding of themselves in Christ Jesus, in order that they may work the works of God, in order to win souls both by preaching the word and by ministering in the homes, in visiting the people, in praying with them, in presenting to them the heavenly manna of the word of God, educating them to contemplate the love of Christ. In doing the work the minister will be attended by the angels of heaven, and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people, he will learn their necessities, and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness to the lost, and will grow by exercise. He will sink self in his interest for the work. {RH, September 6, 1892 par. 3}

He will have many straight and plain words to address to those who need them; for when God commissions men to do his work, he lays upon them the burden of watching for souls as they that must give an account. When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth which will make the ears of them that hear tingle; for they must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent. Because this message is not agreeable to their inclination, or welcome to those who must be warned, they are solemnly charged to be faithful in its declaration. The ministers will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered that will need to be exposed, on the right hand and on the left. The prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The minister is not to indulge in the relation of anecdotes, but he is to *preach the word*. "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one

before another, doing nothing by partiality." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to present Christ to the people, following the words of the apostle where he says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." Was it essential for Paul to have this experience? Read carefully, meditate upon his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of godliness. {RH, September 6, 1892 par. 4}

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power. {RH, September 6, 1892 par. 5}

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock. {RH, September 6, 1892 par. 6}

The responsibility of our own ruin will lie at our own door. The word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the Devil, we must strive to enter in at the strait gate, we must run the race with patience, we must fight the fight of faith, we must wrestle with principalities and powers, we must agonize before God in prayer, if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are only the fruit of our faith. {RH, September 6, 1892 par. 7}

Our experience must broaden and deepen; for by his grace we are to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently, on the side of God's will. There must be no presumption; for it becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God, but in fear that self shall gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclinations any of us should seem to come short of the promise. Let the standard be set high, and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith; for it is very feeble, but in talking faith we must speak of that faith that works by love and

purifies the soul. {RH, September 6, 1892 par. 8}

We have come to have very meager ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable, for, in short, many are in Satan's easy-chair, thinking if they partially copy another minister, they will fill the requirements. There is need of alarm among the ministers, but no one need be hopeless. There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ; for we are to follow his example. In our labors we are to bear the same testimony as did Paul. He says, "Ye know from the first day that I came into Asia after what manner I have been with you; at all seasons, serving the Lord with all humility of mind, . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." {RH, September 6, 1892 par. 9}

The Lord Jesus said to Peter, "When thou art converted strengthen thy brethren;" and after his resurrection, just before his ascension, he said to his disciples, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance to give those who are ignorant the suitable teachings, opening up to them the Scriptures, and educating them for usefulness and duty. This is the work that must be done in the church at this day, or the advocates of truth will have a dwarfed experience, and will be exposed to temptation and deception. The charge given to Peter should come home to every minister. Again and again, the voice of Christ is heard repeating the charge to his undershepherds, "Feed my lambs, Feed my sheep." {RH, September 6, 1892 par. 10}

**PERIODICALS / RH - The Review and Herald / September 13, 1892 The Object of Salvation. - By Mrs. E. G. White. -**

**September 13, 1892 The Object of Salvation.**

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**By Mrs. E. G. White.**  
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The human family have all transgressed the law of God, and that which is of

greatest importance to us is to know what we can do to be saved, and to act upon this knowledge. Paul said that he had ceased not to warn every man from house to house, "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ"--repentance toward God because we have transgressed his law; and then by claiming the merits of the blood of a crucified and risen Saviour, we plant our feet in the path that leads to heaven. Jesus, the world's Redeemer, has given every possible evidence of his love to man. He laid aside his glory in the heavenly courts above, clothed his divinity with humanity, and for our sake he became poor, that we, through his poverty, might be made rich. He came to the earth that was all seared and marred with sin, "and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He submitted to insult and mockery that he might leave an example for man to follow. When we are inclined to magnify our trials and think we are having a hard time, we should look away from self to Jesus, who is the author and finisher of our faith, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." All this he endured that he might bring many sons and daughters to God, to present them before the universe as trophies of his victory. What are we willing to suffer for him? {RH, September 13, 1892 par. 1}

Christ said of his disciples. "Ye are the light of the world." Those who profess his name are to come into close relationship with Jesus, and the light that shines upon them from him, is to be reflected upon the world, to the glory of God. When those who embrace the truth have no love for their fellow-men, we know that the love of Jesus is not in their hearts. Do they really believe that souls are in danger of being lost? Do they make earnest efforts to save them? Our indifference to the salvation of souls is in marked contrast to what took place in Healdsburg, one summer. A little lad who was playing upon the banks of the Russian River, fell into the water, and was drowned. It was a week before his body was found. During that time hundreds of people gathered every day on the banks of the river, and every effort was made to find the body. The people sent for a skillful diver, and spared neither labor nor money to find the body, and no one thought they were taking too much trouble. People would stand beside the river all day. They knew the child was dead, his life could not be restored; but they wanted to see the lifeless body given back to the parents. Why cannot men be as interested in seeking and in saving perishing souls for whom Christ died? We have come to a time when religious enthusiasm is almost unheard of; forms and ceremonies are abundant, but the service of the living God is not made of the highest importance. O that an interest might be awakened for the salvation of souls, for Christ has given his life a sacrifice, and should not we show a lively interest in those who sit in darkness? {RH, September 13, 1892 par. 2}

We cannot afford to lose our own souls, and we are not to be indifferent in regard to the souls of our fellow-men. We should desire to secure life eternal in the kingdom of glory, and we should long that others should be there, to have Christ as their friend and Redeemer. Some act as if there were no heaven of eternal bliss to gain, and no hell to shun. We have decided that we must have eternal life at any cost. We cannot afford to



sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. We have made up our minds that we must have Jesus as our friend and Redeemer; and in order to do so, we must keep his commandments, as he has kept his Father's commandments. {RH, September 13, 1892 par. 3}

The example of Adam and Eve is before us. It was a very slight test that was given to our first parents, but they transgressed the commandment of God, and what was the result?--The floodgates of woe were opened upon our world. With this example of disobedience and its results before us, we should fear to transgress the law of God. We should keep his commandments and live, keep them as the apple of our eye; for Jesus Christ loves us with a love that is infinite. In the service of God, in seeking to save those for whom Christ has died, we shall meet with those whose hard hearts are barred against the light; but shall we become discouraged because of this? Did not Jesus have to endure the revilings of unbelievers? Shall we complain if we are called upon to suffer reproach? If one soul is saved through our influence, we shall be amply repaid for all the efforts we can put forth. When the warfare is over, if souls through our instrumentality are in the kingdom of heaven, we shall hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." How essential it is that each one of us should make the best possible use of the talents God has given, and serve God with undivided heart. For "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." {RH, September 13, 1892 par. 4}

**PERIODICALS / RH - The Review and Herald / September 20, 1892 Walk Not in Darkness. [MORNING TALK AT LANSING, MICH., SEPT. 4, 1891.] - By Mrs. E. G. White -**

**September 20, 1892 Walk Not in Darkness.  
[MORNING TALK  
AT LANSING, MICH., SEPT. 4, 1891.]**

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**By Mrs. E. G. White**  
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"He that followeth me shall not walk in darkness, but shall have the light of life." If we are following Jesus, we know that we are not walking in darkness, but shall be all light in--not out of, but in--the Lord. If his light illuminates the mind, and shines into the chambers of the heart, we shall be, as Christ has said, "the light of the world." We shall not walk in darkness. We shall see light, and shall talk of the love of Christ, talk of his goodness and marvelous mercy, and we shall always find enough to talk about on these themes, even to all eternity, when we have that life which measures with the life of God. {RH, September 20, 1892 par. 1}

The trouble with many of us is, we get our eyes fixed upon the shadow that Satan

casts between our souls and God, and we fail to discover the light beyond the shadow. We talk in a kind of hopeless way, as though we were serving as a slave to a tyrant. We represent ourselves to the world as those who are having a terribly hard time of serving the Lord. We pick up things to find fault about, to mourn over, and pity and sympathize with ourselves, and fail to make a favorable impression upon those who have not tasted of the gift of God. {RH, September 20, 1892 par. 2}

Instead of talking darkness, instead of having thoughts of gloom, we should remember that we have everything to make us glad, and this gladness should shine forth out of the very countenance. Let the light shine in your very faces. Do not let the frown and the expression of gloom have place there. Take a look into the mirror of God's law, and see if you are cheerful in your service to him. Look upon Jesus, full of forgiveness, and mercy, and peace, instead of upon that which will bring you condemnation and gloom. Brethren and sisters, are you looking toward the light,--beholding the Lamb of God which taketh away the sin of the world? When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him you know you are a sinner, but that Jesus Christ came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If you draw nigh to God, he will draw nigh to you. Present the promise to God in the name of Jesus, and you have his pledged word that he will let the Sun of righteousness shine upon you. {RH, September 20, 1892 par. 3}

Jesus is the Lamb of God that taketh away the sin of the world. Will you not repent of your sins, and let him take away your guilt? Will you not say, "Lord, you come to take away my sins, and I will let you do it"? Will you let him take them away? will you let him take them upon his divine soul, and impute to you his righteousness? {RH, September 20, 1892 par. 4}

Jesus stands between divinity and humanity, and he is fully able to save you. There is all sufficiency in him. He has not come to save partially, but to save unto the uttermost all that come unto God by him. He came to wash away your transgression; for he forgiveth iniquity and sin. He pardoneth the guilty. He was manifested to take away our sins, to relieve our hearts of their sorrows and burdens, to put a new song into our mouths, even praise unto our God. {RH, September 20, 1892 par. 5}

We are to respond to the invitations of the Spirit of God. Do we repent of our transgressions? This is an evidence that the Lord is drawing us to himself; it is Jesus that gives us repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Then why not believe that he forgives our sins? It is his Holy Spirit that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to God, he will fill the vacuum with his own divine Spirit, and give us the precious graces of his own character. {RH, September 20, 1892 par. 6}

From the light that I have had for years, I know that the great lack among us as a people is the lack of love. The God of heaven looks upon you and sees that you are

self-sufficient. But any soul that comes hungering and thirsting for the waters of life, will have his soul refreshed from the living fountain. When you thirst, you will hear the voice calling, "The Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Jesus points you to the fountain opened for Judah and Jerusalem, wherein you may wash and be clean. And when we have tasted of the waters of life, we shall be constrained by the love of Christ to say to others, "Come, taste and see that the Lord is good." When we drink from the waters ourselves we shall echo the cry, Come. Whosoever is athirst, let him come, and take of the water of life freely. "*Whosoever will.*" Tell me who is excluded from receiving the benefits of this divine invitation. "Whosoever will, let him come." All we have to do is to submit the will to God, to place the will on the Lord's side. Come and take the Lord at his word, and drink of the water of life freely. {RH, September 20, 1892 par. 7}

If we have Christ abiding with us, we shall be Christians at home as well as abroad. He who is a Christian will have kind words for his relatives and associates. He will be kind, courteous, loving, sympathetic, and will be educating himself for an abode with the family above. If he is a member of the royal family, he will represent the kingdom to which he is going. He will speak with gentleness to his children, for he will realize that they, too, are heirs of God, members of the heavenly court. Among the children of God no spirit of harshness dwells; for "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The spirit that is cherished in the home, is the spirit that will be manifested in the church. O, we must educate the soul to be pitiful, gentle, tender, full of forgiveness and compassion. While we lay aside all vanity, all foolish talking, jesting, and joking, we are not to become cold, unsympathetic, and unsocial. The Spirit of the Lord is to rest upon you until you shall be like a fragrant flower from the garden of God. You are to keep talking of the light, of Jesus, the Sun of righteousness, until you shall change from glory to glory, from character to character, going on from strength to strength, and reflecting more and more of the precious image of Jesus. When you do this, the Lord will write in the books of heaven, "Well done," because you represent Jesus. {RH, September 20, 1892 par. 8}

Christians should not be hard-hearted, unapproachable; Jesus is to be reflected in our deportment, and we are to have a character beautiful with the graces of heaven. The presence of God is to be an abiding presence with us; and wherever we are, we are to carry light to the world. Those around you are to realize that the atmosphere of heaven surrounds you. {RH, September 20, 1892 par. 9}

But many of you say, "How can I help sinning? I have tried to overcome, but I do not make advancement." You never can in your own strength, you will fail; but help is laid upon One who is mighty. In his strength you may be more than conqueror. You should arise and say, "Through the grace of God, I will be an overcomer." Put your will on the side of God's will, and with your eye fixed upon him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, "Jesus is my Saviour, I love him, because he has first loved me." Show that you trust

him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon him by living faith, and believe the word of God to the letter. {RH, September 20, 1892 par. 10}

Now suppose that you put away all murmuring and complaining, and look to the light. Let us try it for this year, and see what kind of year we shall have. When Satan suggests doubt and darkness, begin to sing of the matchless love of Jesus. Ask God to help you place your thoughts upon Jesus, and Satan cannot control your mind. Let us put away all commonness, and become a light to the world. Let our words be as choice silver; and wherever you go, those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you. Determine that through Jesus you will elevate the soul above all that is low and earthly, and let your conversation be full of hope and courage in the Lord. Say, "I will be free, I am free;" and when Satan tells you that you are a sinner, tell him, "I know it, but Jesus said, 'I am not come to call the righteous, but sinners to repentance.'" {RH, September 20, 1892 par. 11}

Through the mercy of God we have been taken out of the quarry of the world by the mighty cleaver of truth, to be hewn, and polished, and fitted for the heavenly building. We have been brought into the highway cast up for the ransomed of the Lord to walk in. And we should go in this way with rejoicing, instead of with complaining. This way has been opened for us at an infinite cost, and we ought to manifest our joy and gratitude that we are permitted to be numbered among the children of God. Should we walk from day to day with rejoicing and gladness of heart, showing forth the praises of Him who hath called us out of darkness into his marvelous light, what effect would we have upon the minds of those around us? They would say, "Certainly they have been with Jesus, and have learned of him." {RH, September 20, 1892 par. 12}

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and he will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port. When I voyaged from Portland, Me., to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work is in danger, pray, "Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly? {RH, September 20, 1892 par. 13}

There are before me many who are old hands in the cause. I have known some of you for the last thirty years. Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of his name?

Can you not believe in him? Can you not commit the cause to him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of his own work. You are to hang your helpless soul upon Jesus. Commit the keeping of your soul unto God, as unto a faithful Creator. When you do this, you will have something of the love of God; for it will abound in your heart unto his glory. The meetings will be uplifting in character; for the Lord will put a new song into your mouth, even praise unto our God. You will say, "Hear what the Lord has done for my soul." Your soul will be all light in the Lord. {RH, September 20, 1892 par. 14}

We have been looking on the dark side of the picture. Now let us turn to the other side. Let us turn the dark side to the wall. Let us look on the beautiful pictures of the love of God. Educate your tongue to talk of God's mercy, and speak forth the praises of him who hath called you out of darkness into his marvelous light. Let us fulfill the purpose of God, and be indeed the "light of the world." {RH, September 20, 1892 par. 15}

**PERIODICALS / RH - The Review and Herald / September 27, 1892 Need of Dependence on God. [SERMON AT HARBOR HEIGHTS, MICH., SABBATH AFTERNOON, JULY 25, 1891.] - By Mrs. E. G. White. -**

**September 27, 1892 Need of Dependence on God.  
[SERMON AT HARBOR HEIGHTS, MICH.,  
SABBATH AFTERNOON, JULY 25, 1891.]**

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**By Mrs. E. G. White.**  
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Jesus said: "I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." {RH, September 27, 1892 par. 1}

We should constantly feel our dependence upon the Lord God of Israel, and know that God is our strength, and that the more we depend upon him, the more we shall draw from Christ, the living Vine, and have the mind that was in Christ. Our experience will be after the character of that upon which we feed spiritually. If we feed upon Christ, we shall have a Christlike experience: and we cannot afford to make any mistake in regard to our experience here in the things of God; for eternal interests are involved. In the path of life we may go carelessly, stumbling along; we may make crooked paths for our feet; but it will be at the terrible loss of our own souls and the souls of others. We are running the risk of losing the eternal weight of glory when we do not follow Christ, and we cannot afford to do this, because it would have been better for us had we never been born, than to lose eternal life. {RH, September 27, 1892 par. 2}

We need to know and may know that Christ is abiding in our hearts by faith, and that we are abiding in Jesus by faith. Jesus says, "I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Now listen to the conclusion of the verse: "For without me ye can do nothing." From this you can see how our Lord Jesus Christ regards unsanctified, human ability. We may have an education in the sciences, we may have all the knowledge in the world, and yet if it is not sanctified, if it is not brought under contribution to God, if we are not depending upon his merits every moment, if we are not continually drawing from Christ, we cannot live the life of Christ; we can do nothing worthy of his name. We want to hear the voice of Jesus and invite his presence. We should open the door of the heart to Christ, and invite him to come in. He says, "Without me ye can do nothing." Is it because men work without Christ that we see so many efforts made without accomplishing any good? Is it because man depends upon his own efforts, and his own power, and thinks that he can do great things of himself? I know that this is why the Lord can do so little for man. He uses the gifts of God as weapons to destroy himself. We want Jesus simply, Jesus who offers himself to us as a free gift; and if we accept the offering with the whole heart and soul, we shall praise God at every step, we cannot help it, because he has given us this manifestation of his love and condescension. What we want is Jesus, and the power of his grace; and may God baptize us with his Holy Spirit. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." {RH, September 27, 1892 par. 3}

That is a wonderful promise, "If ye abide in me, and my words"--be careful to take that in--"my words abide in you." How are we to know that the words of Christ are abiding in us? how are we to understand them? It is by appropriating his promises to our souls that we feed upon Christ. We are to study his words carefully, and be doers of his word. Many trust in a flight of feeling, and think that in order to be accepted of God, they must have some special emotion come upon them, or they do not have the grace of Christ. But this is not what we are to look for. Jesus came that we might obey as well as receive; but we must believe in him, and receive, in order to obey. We are to ask, Are his words cherished by us? Are we doers of the word of Christ? This is an important question. If we are following the light just as far as it shines upon our pathway, if we are seeking to do the will of our heavenly Father, just so surely shall we be prepared for greater light to come into the heart and mind. Especially will this be the case when we are prayerfully searching the Scriptures. We have had the Spirit of God here in this meeting; we would dishonor God if we did not appreciate this, and praise his holy name that we have felt the manifestation of his Spirit in power. {RH, September 27, 1892 par. 4}

Jesus said: "Verily, verily, I say unto you, He that believeth on me hath everlasting life, I am that bread of life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Then Jesus said unto them, Verily, Verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will



raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." When some of the disciples were offended at these sayings of Christ, he said: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The word of Christ is spirit and life, and the more knowledge we have of his word, the more vigorous will be our spiritual growth. {RH, September 27, 1892 par. 5}

Many are singing beautiful songs in the meetings, songs of what they will do, and what they mean to do; but some do not do these things; they do not sing with the spirit and the understanding also. So in the reading of the word of God, some are not benefited, because they do not take it into their very life, they do not practice it. We listen to the presentation of truth, it is all good; but do we listen to it as we would to a pleasant song, or receive it as the voice of God to us, and obey its precepts? Many go away after listening to the most solemn messages of truth, and pursue the same careless, unsanctified course they did before, as though they had not heard the appeal of God to them. They go away and live to please themselves, live to suit their own fancy, in a way directly opposed to the way and will of God. We should not seek to follow our own way; we have had enough of that; it amounts only to weakness. We need to have the Holy Spirit of God with us moment by moment. And where are we to find our soul consolation? In a happy flight of feeling?--O no; we are by faith to partake of the sincere milk of the word, that we may grow thereby, becoming partakers of the divine nature, and escape the corruption that is in the world through lust. {RH, September 27, 1892 par. 6}

I want to know more and more of God's word and of his works. I do not want to build myself up in myself; for I am nothing. What I desire is to know the ways of the Lord. I do not wish to be so particular as to how my house is furnished; spending unnecessary time and money, so that everything may be just to my taste in this or that arrangement, and neglect the all-important question, Is it well with my soul? What is the order of my soul? Is the soul temple pure? Is the defilement of sin in my heart? Have I felt the necessity of cleansing my heart from all impurity? It is of the greatest importance to understand and practice the truth; for this sanctifies the soul. Our greatest anxiety should be to stand perfect before the Lord, clothed in the spotless garments of Christ's righteousness. {RH, September 27, 1892 par. 7}

Souls are perishing for the bread of life, and every one of us should be engaged in earnest work for the Master. Jesus came into the world to be our example, and we should study and imitate his life. Moments are golden, and we should constantly guard ourselves, lest we make a world of an atom, and an atom of a world. We should guard ourselves, lest we fail to magnify the things of eternal interest, and fail to appreciate the blessings of heaven. Why is it that the truth as it is in Jesus is made of so little importance? The words of Paul to the Galatians apply to those who fail to discern the worth of spiritual things, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Why is it that you do not walk in the light? Why is it that you permit the bewitching power of Satan to paralyze your spiritual energies? The influence of the world holds many of you in captivity. Satan has his allurements presented before every

one professing the name of Christ, that if possible he may attract the mind from Jesus, and fasten it on the things of this world. He is the master of manifold temptations, and is prepared to find access to the hearts of those who have not made a complete surrender to Christ. Shall the enemy of all righteousness have possession of our souls? {RH, September 27, 1892 par. 8}

The Christian should continually realize that every moment of life should be spent for the Master. We should not live to glorify ourselves; for it would be sin to serve self. Our life must be hid with Christ in God, that every power of our being, every talent given of God, may be used to aid on the influences that are constantly flowing heavenward. It is for us to fulfill the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Christ must be our only master, abiding in our hearts by living faith, that we may be laborers together with God. We should seek to know more of him day by day, dwelling upon his matchless charms, till by beholding, we become changed into his glorious image. We are to keep our eyes fixed upon the Author and Finisher of our salvation. {RH, September 27, 1892 par. 9}

John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." No language can express this love; we can describe but a faint degree of love that passeth knowledge. It would require the language of the Infinite to express the love that has made it possible for us to be called the sons of God. In becoming a Christian, a man does not step down. There is no shame in having connection with the living God. Jesus bore the humiliation and shame and reproach that justly belonged to the sinner. He was the Majesty of heaven, he was the King of glory, he was equal with the Father; and yet he clothed his divinity with humanity, that humanity might touch humanity, that divinity might lay hold of divinity. Had he come as an angel, he could not have been a partaker with us of our sufferings, could not have been tempted in all points like as we are, he could not have sympathized with our sorrows; but he came in the garb of our humanity, that as our substitute and surety, he might overcome the prince of darkness in our behalf, and make us victors through his merits. Standing under the shadow of the cross of Calvary, the inspiration of his love fills our hearts. When I look upon Him whom my sins have pierced, the inspiration from on high comes upon me; and this inspiration may come upon each one of you through the Holy Spirit. Unless you receive the Holy Spirit, you cannot have the love of God in the soul; but through a living connection with Christ, we are inspired with love and zeal and earnestness. We are not as a block of marble, which may reflect the light of the sun, but cannot be imbued with life. We are capable of responding to the bright beams of the Sun of righteousness; for as Christ illuminates our souls, he gives light and life. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fiber by fiber we have been united with the living Vine, we shall give evidence of this fact by bearing rich clusters of fruit. If we are connected with light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians, grasp the golden chain which links earth to heaven, which binds finite man to the infinite God. The light that shineth in the face of Jesus, shines in the hearts of his followers, to the glory of God. {RH, September 27, 1892

par. 10}

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Dependence on God. - (Concluded.) - By Mrs. E. G. White. -  
October 11, 1892 Need of Dependence on God.**

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**(Concluded.)**

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**By Mrs. E. G. White.**  
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How We Should Pray.

Christ says, "Ask, and ye shall receive." In these words, Christ gives us direction as to how we should pray. We are to come to our heavenly Father with the simplicity of a child, asking him for the gift of the Holy Spirit. Jesus says again, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father repenting and confessing your sins, emptying the soul of every sin and defilement, and it is your privilege to prove the promises of the Lord. You cannot indulge your own temper, and have your own way, and still remain the children of God. We shall have to struggle with our hereditary tendencies, that we may not yield to temptation, and become angry under provocation. I have to battle every day with things that trouble, perplex, and annoy me, and which, if I would permit, would destroy my peace. But I dare not yield to temptation; I have riveted my soul to the eternal Rock, and Christ must be my helper at every point, so that Satan may not keep me in a state of perplexity and trouble. Jesus has said, "My peace I give unto you." As surely as we seek for the peace of Christ by faith, we shall obtain it. Jesus says, "Ask, and ye shall receive." {RH, October 11, 1892 par. 1}

You are to come to Jesus, telling him just what you want, just what you desire; you are to present before him your need of his presence and grace, coming to him as a child comes to its parent. Jesus says, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give goods gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" {RH, October 11, 1892 par. 2}

We are to believe the word of God; for the test of character is found in the fact that you are building yourselves up in the most holy faith. You are proved of God through the word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power upon which you may rely, and he has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that he is our advocate? Has

he not said that if we ask anything in his name, we shall receive? You are not to depend on your own goodness or good works; you are to come depending upon the Sun of righteousness, believing that Christ has taken away your sins and imputed to you his righteousness, that he is your all in all, your surety, your advocate, your righteousness. {RH, October 11, 1892 par. 3}

Jesus fought our battles during his life upon this atom of a world, and all the heavenly intelligences are enlisted on our side in every battle in this warfare. We have no power to war with principalities, and powers, and spiritual wickedness in high places, except as we draw strength from Christ. Jesus calls upon you to behold the confederacy of evil, to behold the conflicts which you must meet. He bids us count the cost of standing under the blood-stained banner; for he does not flatter us that we shall have no difficulties in this life. But although we have a confederacy of evil to meet, Jesus assures us that the whole army of heaven is enlisted to fight our battles for us, to work out for us a glorious victory, and Jesus is the Captain of our salvation. {RH, October 11, 1892 par. 4}

Why should we not praise God? Can you tell me why your tongues are usually so silent on this theme? Has not heavenly power been promised you? Has not nourishment from the living Vine nourished you? Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jesus has made abundant provision so that every soul connected with him may work as he worked, partaking of his Spirit, his virtue, and grace. Self is to die, and Christ is to live in us. Jesus says, "As the Father hath loved me, so have I loved you: continue ye in my love." If you do this, you will have to fight the good fight of faith every moment {RH, October 11, 1892 par. 5}

How often the following experience has been the experience of the people of God: One says, "I was full of happiness last night, but this morning it is all gloom. I have lost the blessing of God. The Lord does not bless me at all." I have had this experience, and at one time I resolved that I would never bear testimony again, unless I had the conscious uplifting of the Spirit of God. But one trial of such a resolution proved to me that it was manifest distrust of the word of God. The Lord brought me back to the point from which I started, and I resolved not to seek to bring the Lord to my terms. I felt humbled as never before, and I was willing to trust my heavenly Father to lead me as he would. I would say, "Lord, I have asked for thy Holy Spirit to lead me, I take up my pen and write, and I believe I shall have thy light and thy grace in doing this work." While on earth, we can have help from heaven. I know this; for I have tested God a thousand times. I will walk out by faith, I will not dishonor my Saviour by unbelief. {RH, October 11, 1892 par. 6}

Let us continue to fight the good fight of faith, ceasing to doubt, and not striving to make terms with God. After I surrendered myself to God, I found out why I had seemed to lose the blessing of God. It was because earth and earthly things filled me with anxiety, and I worried about a thousand things that I had no right to be anxious about. When we come into meeting, we meet with persons who have consecrated themselves

to the Lord, and heavenly angels accompany them; for every one of us has, not our dead friends, but the angels whom God created in heaven to be with us; they are sent forth to minister to those who shall be heirs of salvation. While in the company of those who bring heavenly influences with them, we feel the spirit of inspiration and praise to God come forth from our lips. We lie down to rest at night, but in the morning the same old worldly train of thought to which we have been accustomed, comes back to our minds, and instead of resting everything in the hands of God, we become troubled about many things, the peace and joy that we had the night before are gone, and we feel desolate and unblessed. Then what shall we do? Let us go to God, and say, "I commit all my troubles and perplexities to thee, and I know that I shall have thy help in all my tribulation, because thou hast promised it unto me. Thou hast said, 'Lo, I am with you always, even unto the end of the world.' 'I am at your right hand to help you.'" Believe these words, trust in the promise of Jesus, and do your duty as it comes to you. If we manifested as much distrust of our friends as we do of God, they would feel that we had greatly wronged them; but we do not treat our friends in the way we treat our God. {RH, October 11, 1892 par. 7}

When Christ was upon earth, the people did not believe in him; they rejected the Lord of glory, condemned and crucified him. But the heavenly Vine had its roots on the other side of the wall; death could not hold him. He arose from the grave, and sitteth on the right hand of the Father, the majesty on high, where he can direct the heavenly intelligences, bidding them come to the help of every repenting soul. With the confession of the repenting, believing sinner, he mingles his own righteousness, that the prayer of fallen man may go up as fragrant incense before the Father, and the grace of God is imparted to the believing soul. We should think of what we are to Jesus, and of what he is to us, that we may carry on a successful warfare against the flesh, and against the natural tendencies of the mind. We are exhorted to gird up the loins of the mind, and to do this we must settle the mind upon Jesus. We need this education; for we talk of common things, we utter commonplace sayings, and seek inspiration from ourselves, thinking that it is of value; but it is Christless. {RH, October 11, 1892 par. 8}

If we talk upon heavenly things, our conversation will prove savor of life unto life; but lightness and trifling will prove death to spirituality. Let us sow the seed unto eternal life. Let us scatter, as did Christ, the seeds of truth. Work as Christ worked. He says, "And I, if I be lifted up from the earth, will draw all men unto me." You are to draw men to Christ, not by gloom and despondency, covering the altar of God with tears, but by wearing the brightness of the Sun of righteousness. You are to show that you are serving a loving Master, not a tyrant. Jesus says, "I am the good shepherd; the good shepherd giveth his life for the sheep." "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." It is your Master who saith, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus does not say, "Perhaps I will give you rest." Then why do you act that perhaps? Why not say, "Lord, here I come, sinful and polluted. Thou hast promised to give me rest"? "Come now, and let us reason together,

saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Satan will tell you that you are a sinner, that there is no need of your praying and repenting after committing such a sin as you have committed; but you can tell Satan that it is because you are a sinner that you need a Saviour. You may go to the Lord, and say, "Forgive my sin. I put my hand to thy hand for help, and I must have thy forgiveness or perish. Let the Sun of righteousness shine into the chambers of my mind and heart, that I may teach transgressors thy ways, and that sinners may be converted unto thee." {RH, October 11, 1892 par. 9}

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him, "I know I am a sinner; if I were not, I could not go to the Saviour, for he says, 'I am not come to call the righteous, but sinners to repentance.' And because I am a sinner, I am entitled to come to Christ." In this way you will have power to overcome the wicked one. Keep looking up, for your faith has bound you to the throne of God. Do not look down, as though you were bound to earth. Do not keep pulling up your faith to see if it has any root. Faith grows imperceptibly, and when the enemy rallies his forces to bring you into a critical place, the angels of God will be roundabout you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God, from whom all blessings flow; and as you praise him, you will realize more of his blessing.

"What doth much increase the store,

When I thank him, he gives me more." {RH, October 11, 1892 par. 10}

As God gives us light, we should make use of it; God will not give us a second ray, while the first is not appreciated. We must praise the Lord for the light already graciously given, and reflect it upon those around us. Then more light will shine upon us, and as we praise, we shall know that "the path of the just is as a shining light, that shineth more and more unto the perfect day." Do not say, I will praise the Lord when the Holy Spirit is poured out upon us. How will you know when the Holy Spirit is poured out, unless you walk in the light day by day? You are to go about your duties, advancing step, by step, according to the counsel of the Lord, and you will find that you will have light and peace and joy, and will make melody in your heart unto the Lord. Thus the people of God will mingle their praises with those of the hosts of heaven, and sing songs of thanksgiving with the angels of God. {RH, October 11, 1892 par. 11}

**PERIODICALS / RH - The Review and Herald / October 18, 1892 The Opposer's Work. - By Mrs. E. G. White. -**

**October 18, 1892 The Opposer's Work.**

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**By Mrs. E. G. White.**  
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"Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." {RH, October 18, 1892 par. 1}

Just before Jesus uttered these words, he had been speaking of John the Baptist. He had said to the multitudes, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." {RH, October 18, 1892 par. 2}

Those who rejected the testimony of John were unwilling to receive the testimony of him of whom John declared, "He must increase, but I must decrease." The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of misapplying the truth of Christ's words, these men who rejected the counsel of God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In their self-righteousness they were too proud to accept the help that Christ came to bring to them. {RH, October 18, 1892 par. 3}

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons,--by starting questions that did not bear upon the subject,--is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, "Depart from me, O God. I want not thy way, but my own way." {RH, October 18, 1892 par. 4}

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling; but the Lord declares of this class, "They shall lie down in sorrow." {RH, October 18, 1892 par. 5}

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Whatever course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from giving it their candid attention who would listen to the evidences. If there is anything through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of it to deter those who would accept and obey the truth from hearing or believing the message. {RH, October 18, 1892 par. 6}

The Lord sent messages to his people through the agency of patriarchs and prophets, in order that the evils which existed in his people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet; but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined. {RH, October 18, 1892 par. 7}

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His message was to startle and arouse the people. He was not to associate with men, but wait in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan. {RH, October 18, 1892 par. 8}

But although John was a messenger of God, not all received his testimony. Many set

themselves against him, and strove to counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scorers, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence he had given them to the contrary, declared that John was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness. {RH, October 18, 1892 par. 9}

After John had given his message, Jesus began his ministry. He had clothed his divinity with humanity, in order that humanity might touch humanity, and divinity lay hold on the infinite One. He came to reach the people, and to lift them up. He came to represent to them the character of the Father. Wherever he had opportunity, wherever he found a hungry soul, he presented the bread which cometh down from heaven. Worldly position, worldly honor, had no attraction for him, but that which appealed to his heart was a soul thirsting for the water of life. While he rebuked the Pharisees for their hypocrisy, he did not refuse to sit at the table of publicans and sinners, since it afforded him an opportunity of presenting to them lessons of divine truth. Many who thus received a favorable impression of the Saviour were converted after his ascension. Three thousand were converted in a day when the holy Spirit was poured out, and many of them were of those who had listened to Christ's gracious utterances while at the tables of the publicans. {RH, October 18, 1892 par. 10}

Because of his association with sinners, Jesus was accused of being a glutton and a winebibber; but the very ones who made this charge were themselves the guilty ones. Satan's method of misrepresenting the character of God is to attribute to him his own characteristics, and thus do wicked men falsify the messenger of the Lord. Those who accused Jesus, and who had said that John had a devil, knew that they were bearing false witness; but they were filled with jealousy, because, though they had so long been the acknowledged leaders of the people, they were set aside, and the people thronged to hear the words of another. {RH, October 18, 1892 par. 11}

So selfish were the Pharisees and teachers, that they did not stop to consider the fact that Jesus was eating with publicans and sinners in order to diffuse the light of heaven to those who sat in darkness. They did not stop to notice that every word dropped by the divine Teacher was as a living seed that should germinate, and bear fruit to the glory of God. They did not realize that every action of his life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and he turned to the common people, who heard him gladly, whose hearts were not fortified against the entrance of his words that give light and understanding unto the simple. Jesus had come to be the Saviour of all,--Jew and Gentile, rich and poor, free and bond. He identified his interest with that of suffering humanity; but when accused of friendship for publicans and sinners, he said: "I am come not to call the righteous, but sinners to

repentance." {RH, October 18, 1892 par. 12}

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God's stead, it is perilous to the soul to reject and despise the message. To turn away from heaven's light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God. {RH, October 18, 1892 par. 13}

Whenever the Lord has a special work to do among his people, when he would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon his children. {RH, October 18, 1892 par. 14}

**PERIODICALS / RH - The Review and Herald / October 25, 1892 The Necessity of Co-operation With God. - By Mrs. E. G. White. -**

**October 25, 1892 The Necessity of Co-operation With God.**

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**By Mrs. E. G. White.**

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"Faith, if it hath not works, is dead, being alone." We are living in a time when we should individually ask ourselves, "How do I stand related to God and eternity?" It will not matter to what nation we may have belonged, or what sect we have followed; but it will matter upon which side we have stood between good and evil. Daily you should ask yourself, "Am I a Christian? Am I a servant of sin, or am I following Christ? Am I

renewed in the image of Christ by his transforming grace? Has a moral change taken place in me? Do I count all things but loss for the excellency of the knowledge of Christ? Do I feel that I am not my own, but that I have been bought with the precious blood of Christ, and must consecrate myself to his service?" {RH, October 25, 1892 par. 1}

Let no soul risk his eternal future upon a supposition. The Lord never designed that any one should go blindfolded to heaven. He who sincerely desires to know, may understand whether his steps are tending heavenward or earthward. In the living oracles of God a description is given of the road leading heavenward, and the road leading to perdition, and no one need be deceived as to which one he is traveling. There is no need that one should be lost. God willeth not the misery of any one of his creatures. It is his desire that all men should come to repentance and to the acknowledging of the truth. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord has provided ample means for our salvation; but he can do nothing for us without our co-operation. Paul says, "We are laborers together with God: ye are God's husbandry, ye are God's building." {RH, October 25, 1892 par. 2}

What honor has been bestowed upon man, in that he is privileged to come into fellowship with the Lord Jesus Christ; for if we suffer with him, we shall also reign with him in glory. The command is given, "Work out your own salvation with fear and trembling;" but this encouragement is added: "For it is God which worketh in you both to will and to do of his good pleasure." "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" A power above and outside of man is to work upon him, that solid timbers may be brought into his character building. In the inner sanctuary of the soul the presence of God is to abide. "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." {RH, October 25, 1892 par. 3}

Man does not build himself into a habitation for the Spirit, but unless there is a co-operation of man's will with God's will, the Lord can do nothing for him. The Lord is the great Master worker, and yet the human agent must co-operate with the divine worker, or the heavenly building cannot be completed. All the power is of God, and all



the glory is to redound to God, and yet all the responsibility rests with the human agent; for God can do nothing without the co-operation of man. When a man believes in Jesus as his personal Saviour, and accepts of his righteousness by faith, he becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust; and he escapes from corruption through the indwelling of the holy Spirit. Without divine nature, without the influence of the Spirit of God, man cannot work out his own salvation. Said Christ, "Without me ye can do nothing." When human effort does not combine with divine agency, how deficient is its influence; but he who is endowed with divine power can present Christ to the world as one who is able to save unto the uttermost all who come unto God through him. The angels of heaven are commissioned of the Lord God of hosts to co-operate with human agency in lifting up the standard of the gospel in every city, village, and town, both at home and in foreign lands. {RH, October 25, 1892 par. 4}

In every home there is missionary work to be done; for the children in every family are to be brought up in the nurture and admonition of the Lord. Evil propensities are to be controlled, evil tempers subdued, and the children are to be instructed that they are the Lord's property, bought with his own precious blood, and that they cannot live a life of pleasure and vanity, have their own will and carry out their own ideas, and yet be numbered among the children of God. The children are to be instructed with kindness and patience. They are to be taught, line upon line and precept upon precept, the requirements of a holy God. Let the parents teach them of the love of God in such a way that it will be a pleasant theme in the family circle, and let the church take upon them the responsibility of feeding the lambs as well as the sheep of the flock. Let the church take a special care of the lambs of the flock, exerting every influence in their power to win the love of the children, and to bind them to the truth. Ministers and church-members should second the efforts of parents to lead the children into safe paths. The Lord is calling for the youth; for he would make them his helpers to do good service under his banner. {RH, October 25, 1892 par. 5}

How sad it is that many parents have cast off their God-given responsibility to their children, and are willing that strangers should bear it for them. They are willing that others should labor for their children, and relieve them of all burden in the matter. From the indifference of their parents, many children are left to feel that their parents have no care for their souls. This ought not to be so, but those who have children should so manage their domestic and business affairs that nothing may come in between them and the children, that would lessen the parents' influence in directing them to Christ. You should teach your children the lesson of the love of Jesus, that they may be pure in heart, in conduct, and conversation. Teach them how to seek divine aid, how to give themselves unreservedly to God. {RH, October 25, 1892 par. 6}

The Lord would work upon the hearts of the children if the parents would but co-operate with the divine agencies; but he will not undertake to do that which has been appointed as your part of the work. Parents, you must awake from your death-like slumber. The church must arise from the dead, that Christ may give her life. {RH, October 25, 1892 par. 7}



The work of God is not divided; it is one vast plan in which all have a part to act. God would have you laborers together with him for the saving of your own children. The children must not be left to themselves to become the slaves of Satan; those who have taken the responsibility of bringing them into the world will be held responsible to a large degree for the characters they form. In order to do their God-given work to save their own households, parents will have to search the Scriptures to know the ways of the Lord. They should be much in secret prayer, that they may be holy in all manner of conversation. Their hearts should be filled with cheerfulness and thanksgiving, that there be no tale-bearing, no false accusation, but only such themes of conversation as will elevate and ennoble those who hear and take a part in it. {RH, October 25, 1892 par. 8}

Parents should work to this end, that themselves and their children may become missionaries for God. This means that you should be vigilant, diligent in searching and teaching the Scriptures, pouring out your soul before God in your closet, that you may not fail nor be discouraged. {RH, October 25, 1892 par. 9}

Children are brought into the world without a voice in the matter, and if parents do not work faithfully to save them for Christ, Satan will supply their neglect by his own devices, that he may win them to rebel against God, and war against his kingdom. Parents, unless you are workers together with God, to save the souls of your children, they may be lost. If they are, it will be through no fault of the Lord; for he loved your children, and has given his only begotten Son, that they should not perish, but have everlasting life. When Jesus was upon earth, and mothers brought their children to him, he placed his hand upon their heads and blessed them. He would do the same today; for he hath said, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." {RH, October 25, 1892 par. 10}

The mother's work begins when her child is a babe in her arms, and she should realize that heaven is looking upon her with intense interest, ready to co-operate with her efforts to rear her child for God. In view of the responsibility that devolves upon parents, it should be carefully considered whether it is best to bring children into the family. Has the mother sufficient strength to care for her children? And can the father give such advantages as will rightly mold and educate the child? How little is the destiny of the child considered. The gratification of passion is the only thought, and burdens are brought upon the wife and mother which undermine her vitality, and paralyze her spiritual power. In broken health and with discouraged spirits, she finds herself surrounded by a little flock when she cannot care for as she should. Lacking the instruction they should have, they grow up to dishonor God and to communicate to others the evil of their own natures, and thus an army is raised up whom Satan manages as he pleases. {RH, October 25, 1892 par. 11}

You cannot bring up your children as you should without divine help; for the fallen nature of Adam always strives for the mastery. The heart must be prepared for the principles of truth, that they may root in the soul, and find nourishment in the life. Parents, lay hold upon divine help, and bring no more children into the world than those to whom you can give a training and education that will fit them for this life and the life which is to come. Follow the example of Abraham. The Lord said of him, "I know him,

that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Human effort alone will not result in helping your children to perfect a character for heaven; but with divine help a grand and holy work may be accomplished, and you may be able to present yourselves and your children before God, saying, "Here am I, and the children whom thou hast given me." {RH, October 25, 1892 par. 12}

**PERIODICALS / RH - The Review and Herald / November 1, 1892 The Necessity of Co-operation With God. - By Mrs. E. G. White. - (Concluded.) -**

**November 1, 1892 The Necessity of Co-operation With God.**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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"Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also." It is essential to have faith in Jesus, and to believe you are saved through him; but there is danger in taking the position that many do take in saying, "I am saved." Many have said: "You must do good works, and you will live;" but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than he required of Adam in paradise before he fell,--perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement he made in paradise,--harmony with his law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament. Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life. God requires of his child perfect obedience. {RH, November 1, 1892 par. 1}

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of his righteousness by faith, we may be qualified to work the works of God, to be co-laborers with Christ. If you are willing to drift along with the current of evil, and do not co-operate with the heavenly agencies in restraining transgression in your family, and in the church, in order that everlasting righteousness may be brought in, you do not have faith. Faith works by love and purifies the soul. Through faith the holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent

will work with Christ. We can be fitted for heaven only through the work of the holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man. {RH, November 1, 1892 par. 2}

Let the soul look to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." No one will be forced to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live." In looking to Christ, we shall see that his love is without a parallel, that he has taken the place of the guilty sinner, and has imputed unto him his spotless righteousness. When the sinner sees his Saviour dying upon the cross under the curse of sin in his stead, beholding his pardoning love, love awakes in his heart. The sinner loves Christ, because Christ has first loved him, and love is the fulfilling of the law. The repenting soul realizes that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Christ Jesus. {RH, November 1, 1892 par. 3}

God justly condemns all who do not make Christ their personal Saviour; but he pardons every soul who comes to him in faith, and enables him to work the works of God, and through faith to be one with Christ. Jesus says of these, "I in them, and thou in me, that they may be made perfect in one [this unity brings perfection of character]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The Lord has made every provision whereby man may have full and free salvation, and be complete in him. God designs that his children shall have the bright beams of the Sun of righteousness, that all may have the light of truth. God has provided salvation for the world at infinite cost, even through the gift of his only begotten Son. The apostle asks, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Then if we are not saved, the fault will not be on the part of God, but on our part, that we have failed to co-operate with the divine agencies. Our will has not coincided with God's will. {RH, November 1, 1892 par. 4}

The Redeemer of the world clothed his divinity with humanity, that he might reach humanity; for it took the divine and the human to bring into the world the salvation that was needed by fallen man. Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God; but because he needs divine aid, it does not make human activity unessential. Faith on the part of man is required; for faith works by love and purifies the soul. Faith lays hold upon the virtue of Christ. The Lord does not design that human power should be paralyzed; but by co-operating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work he would have us to do both at home and abroad. He has given to every man his work;

and every true worker sheds forth light to the world, because he is united with God and Christ and heavenly angels in the grand work of saving the lost. From divine association he becomes more and more intelligent in working the works of God. In working out what divine grace works in, the believer becomes spiritually great. He who works according to his intrusted ability will become a wise builder for the Master; for he is under the apprenticeship to Christ, learning to work the works of God. He will not shun burdens of responsibility, for he will realize that each one must lift in the cause of God to the extent of his ability, and he places himself under the pressure of the work; but Jesus does not leave his willing and obedient servant to be crushed. It is not the man who carries heavy responsibilities in the cause of God who needs your pity; for he is faithful and true in co-operation with God; and through union of divine and human effort, the work is made complete. It is he who shuns responsibilities, who has no realization of the privilege to which he is called, who is an object of pity. {RH, November 1, 1892 par. 5}

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. It was the love of Christ that constrained him to come and seek and save that which was lost. But the love of Christ does not seem to constrain those who profess his name; for a deathlike slumber is upon the human agents, and the work is hindered by failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," but fail in acting upon this prayer in their lives. The living Christian is one who has not left his first love, and his candlestick is not removed out of its place. But those who do not maintain their consecration to God are blind, and cannot see afar off, and have forgotten that they were purged from their old sins. But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me," said Christ, "ye can do nothing." {RH, November 1, 1892 par. 6}

We are to work the works of Christ, to learn the lesson he presented to his disciples, and reflect his character to the world. Isaiah says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were everyone of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work? God is working, the agencies of heaven are at work that the prayer may be fulfilled, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Man is the agent through whom God works for man, and yet how few have given themselves unreservedly to work the works of God. Man can accomplish nothing without Jesus, and yet it is so arranged in the plan of

salvation, that its great object cannot be consummated without human co-operation. Our work may appear small and unimportant, and yet we are laborers together with God. Jesus has given us every temporal and spiritual blessing; he died to make propitiation for our sins and to reconcile us to God. He has sent forth light and truth, that we should walk in the beams of the Sun of righteousness, and not in the sparks of our own kindling. {RH, November 1, 1892 par. 7}

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." He who hath this hope in him learns from the Scriptures that he must be a worker together with God. There can be no such thing as a slothful Christian. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, November 1, 1892 par. 8}

Those who are waiting to behold a magical change in their characters, without a determined effort on their part, will be disappointed. With our limited powers we are to be as holy in our sphere as God is holy in his sphere. To the extent of our ability we are to make manifest the truth and love and excellence of the divine character, and for this reason we must draw from the living fountain. As the wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God, and retain the moral image of Christ. We are to become partakers of the divine nature, realizing in our experience the vigor and perfection of spiritual life. {RH, November 1, 1892 par. 9}

We are to look unto Jesus, and by beholding him, we are to become changed. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {RH, November 1, 1892 par. 10}

Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Of these the Saviour says, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." {RH, November 1, 1892 par.

Christ came to reveal to the world the knowledge of the character of God, of which the world was destitute. This knowledge was the chief treasure which he committed to his disciples to be communicated to men. The truth of God had been hidden beneath a mass of tradition and error. The sacrificial offerings which had been instituted to teach men concerning the vicarious atonement of Christ, to teach them that without the shedding of blood there is no remission of sins, had become to them a stumbling-block. All that was spiritual and holy was perverted to their darkened understanding. They were blinded by pride and prejudice so that they could not see to the end of that which was abolished. Jesus came to change the order of things that then existed, and reveal to them the character of the Father. He drew aside the veil which concealed his glory from the eyes of mortals, and made manifest to the world the only true and living God, whom to know aright is life eternal. {RH, November 1, 1892 par. 12}

**PERIODICALS / RH - The Review and Herald / November 8, 1892 Imperative Necessity of Searching for Truth. - By Mrs. E. G. White. -**

**November 8, 1892 Imperative Necessity of Searching for Truth.**

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**By Mrs. E. G. White.**  
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"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." {RH, November 8, 1892 par. 1}

As men seek for earthly treasure, so are they diligently to search for the truth. The truth is to be regarded of higher value than anything else within the reach of man, and the searcher for truth must be willing to purchase it at any sacrifice or cost to himself. The word of God is the mine of truth, and the Lord would have us individually search the Scriptures, that we may become acquainted with the great plan of redemption, and take in the grand subject as far as it is possible for the human mind, enlightened by the Spirit of God, to understand the purpose of God. He would have us comprehend something of his love in giving his Son to die that he might counteract evil, remove the defiling stains of sin from the workmanship of God, and re-instate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness. {RH, November 8, 1892 par. 2}

The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject. When man rebelled, Christ pleaded his merit in his behalf, and became man's substitute and surety. He undertook to combat the powers of darkness in man's behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation. {RH, November 8, 1892 par. 3}



God has endowed humanity with attributes whereby we may appreciate God; and though man has revolted from God, and has endeavored to supply the place of God with other objects of worship, the true God alone can fill the wants of the soul. Christ said: "I, if I be lifted up from the earth, will draw all men unto me." Christ is to be the great center of attraction, the object to which the attention of the world is invited; and the word of God so portrays him. The Lord has intrusted to his children his written word, in order that they might search the Scriptures, and understand what is truth, and proclaim the truth to those who are in the darkness of error. How diligently should we search this word. The diligent student will be amply rewarded; for gems of truth are to be gathered up, and separated from the companionship of error. The Bible is presented to us as a precious revelation from heaven; but in order to understand it, we must diligently search its pages, with prayerful spirit and humble heart. {RH, November 8, 1892 par. 4}

The prevailing spirit of our times is that of infidelity and apostasy. The spirit manifested in the world is one of pride and self-exaltation. Men boast of illumination, which in reality is the blindest presumption; for they are in opposition to the plain word of God. Many exalt human reason, idolize human wisdom, and set the opinions of men above the revealed wisdom of God. This affords opportunity for the working of Satan, and the spirit of antichrist is far more wide-spread than any of us imagine. Among the great mass of professed Christians, the grievous character of the transgression of the law of God is not understood. They do not realize that salvation can be obtained only through the blood of Christ, through his imputed righteousness; but this alone will avail to make fallen man what he should be, and exalt him to become a member of the royal family. {RH, November 8, 1892 par. 5}

The truth as it is in Jesus is regarded as an old-fashioned doctrine. The maxims of the world, that know not God, have been worked into the theories of the church. In the eyes of men, vain philosophy and science, falsely so-called, is of more value than the word of God. The sentiment prevails to a large extent that the divine Mediator is not essential to the salvation of man. A variety of theories advanced by the so-called worldly-wise men for man's elevation, are believed and trusted in more than is the truth of God, as taught by Christ and his apostles. The lying spirit that enticed Eve in Eden, finds acceptance with the majority of earth's inhabitants today. Even the Christian world refuses to be converted by the Spirit of God, but listen to the prince of darkness, as he comes to them in the garb of an angel of light. The spirit of antichrist is prevailing in the world to a far greater extent than it has ever prevailed before. The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloud-bursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily. The Lord is about to reveal the difference between the righteous and the wicked; for his "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." {RH, November 8, 1892 par. 6}

The time is upon us when the miracle-working power of the arch deceiver will be

more decidedly revealed. And his deceptions will increase in their delusive attraction, so that they will perplex, and if possible, deceive, the very elect. The prince of darkness with his evil angels is working upon the Christian world, inducing those who profess the name of Christ to stand under the banner of darkness, to make war with those who keep the commandments of God, and have the faith of Jesus. An apostate church will unite with the powers of earth and hell to place upon the forehead or in the hand, the mark of the beast, and prevail upon the children of God to worship the beast and his image. They will seek to compel them to renounce their allegiance to God's law, and yield homage to the papacy. Then will come the times which will try men's souls; for the confederacy of apostasy will demand that the loyal subjects of God shall renounce the law of Jehovah, and repudiate the truth of his word. Then will the gold be separated from the dross, and it will be made apparent who are the godly, who are loyal and true, and who are the disloyal, the dross and the tinsel. What clouds of chaff will then be borne away by the fan of God! Where now our eyes can discover only rich floors of wheat, will be chaff blown away with the fan of God. Every one who is not centered in Christ will fail to stand the test and ordeal of that day. While those who are clothed with Christ's righteousness will stand firm to truth and duty, those who have trusted in their own righteousness will be ranged under the black banner of the prince of darkness. Then it will be seen whether the choice is for Christ or Belial. Those who have been self-distrustful, who have been so circumstanced that they have not dared to face stigma and reproach, will at last openly declare themselves for Christ and his law; while many who have appeared to be flourishing trees, but who have borne no fruit, will go with the multitude to do evil, and will receive the mark of apostasy in the forehead or in the hand. {RH, November 8, 1892 par. 7}

**PERIODICALS / RH - The Review and Herald / November 15, 1892 Imperative Necessity of Searching for Truth. - By Mrs. E. G. White. - (Concluded.) -**

**November 15, 1892 Imperative Necessity of Searching for Truth.**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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Now we have the precious opportunity of making our calling and election sure. Every soul is to proclaim the truth because it is the truth. There must not be with any of us a betrayal of sacred trusts. Although Satan lifts up himself, although he numbers the world as his subjects, and exalts himself above God, we must be faithful and loyal sons and daughters of God, our eyes not blinded by the enemy, our hearts not corrupted by the delusive deception that has covered the people. Let us raise high the standard of

victory, proclaiming in the strength of Jehovah, the commandments of God and the faith of Jesus, while believing with all the heart that "the Lord our righteousness" will be our defense in that day. {RH, November 15, 1892 par. 1}

We are living in a time of world-wide apostasy; but the more wide-spread unbelief and infidelity are, the more does the word of God shine forth as the truth to the believing soul; for in the Bible the believer recognizes the voice of the Almighty. With what awe and reverence, with what humiliation of soul, should we attempt the searching of the Scriptures, the word of the living God. At this time the Lord has precious truth to open unto us. It is not new truth, but old, old truth, although to the receiver it is new, grand, inspiring, and glorious truth. It has been rescued from the companionship of error, and has been placed in the framework of truth. Long enough have the Lord's precious words of truth been perverted to serve the purpose of the enemy. {RH, November 15, 1892 par. 2}

Christ was the great Teacher of truth, and to him we must come to learn of the great doctrine of justice, grace, and mercy. His words are as seeds that germinate and take root, and are again to be sown and cultivated by his delegated ambassadors. The disciples were put in close connection with eternal, essential truth; for it was laid open to their understanding; but they failed to comprehend it in its fullness, and although the living oracles are in our hands, although we have some understanding of the inspired books of the Old and New Testaments, there is much that even in our day we do not see and comprehend. In order to understand the truth of God, there is need of deep research, that we may discover in the teachings of Christ new aspects of truth, and behold the exceeding breadth and compass of grand old truth, of which we have only a superficial knowledge. The searching of the Scriptures would reveal the harmony existing between the various parts of the Bible, and the bearing of one passage upon another. We do not perceive the meaning of the word of God without much study; but the reward of the study of the Bible is exceedingly precious to him who fears God and earnestly searches for truth as for hidden treasure. At the present day there are a large number in our churches who are not sufficiently interested in Bible study to seek to understand the mysteries of the truth. They do not go below the surface. Those who are living in these last days, who acknowledge the binding claims of the law of God, have no ordinary responsibility. They are not to be satisfied with the surface truths. That which lies plainly revealed, which costs us no effort, will not be esteemed as highly as the treasure that costs us diligent, prayerful research and investigation. Celestial truth is represented as treasure hid in a field, "which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," that he may work every part of it to discover the golden ore or precious gems. The earth itself cannot reveal treasures of as great value as can the Bible. No toil can so repay the diligent worker, as can the search for truth. Let the mines of revelation be properly worked, and the unsearchable riches of Christ will be revealed. {RH, November 15, 1892 par. 3}

How can we stand in the day of test if we do not understand the words of Christ? He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall

teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is the holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in his last discourse to his disciples was that of the office of the holy Spirit. He opened before them a wide tract of truth. They were to receive his words by faith, and the Comforter, the holy Spirit, was to bring all things to their remembrance. The consolation given by Christ in this promise was found in the fact that the divine influence was to be with his followers to the end. But this promise is not accepted and believed by the people today, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God, is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,--spiritual drouth, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power which is necessary for the growth and prosperity of the church, which would, if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plentitude. Just as long as the church are satisfied with small things, they are disqualified to receive the great things of God. But why do we not hunger and thirst after the gift of the holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray of it, preach concerning it; for the Lord is more willing to give the holy Spirit than parents are to give good gifts to their children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, November 15, 1892 par. 4}

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light which shines in our day. God calls upon all who claim to believe present truth, to work diligently in gathering up the precious jewels of truth, and placing them in their position in the framework of the gospel. Let them shine in all their divine beauty and loveliness, that the light may flash forth amid the moral darkness. This cannot be accomplished without the aid of the holy Spirit, but with the aid of the Spirit we can do all things. When we are endowed with the holy Spirit, we by faith take hold of infinite power. There is nothing to be lost of that which comes from God. The Saviour of the world sends his divine messenger to the soul, that men may dig for the truth, that by its revelation they may dispel the multitude of errors. This is the Christian's work. {RH, November 15, 1892 par. 5}

**PERIODICALS / RH - The Review and Herald / November 15, 1892 Obligation of Children to Parents. -**

**November 15, 1892 Obligation of Children to Parents.**

The best way to educate children to respect their father and mother, is to give them the opportunity of seeing the father offering kindly attentions to the mother, and the mother rendering respect and reverence to the father. It is by beholding love in their parents, that children are led to obey the fifth commandment and to heed the injunction, "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." {RH, November 15, 1892 par. 1}

When children have unbelieving parents, and their commands contradict the requirements of Christ, then, painful though it may be, they must obey God and trust the consequences with him. The Lord has expressly enjoined the duty upon children of honoring their father and their mother. As they have opportunity and ability, they are kindly to care for their parents. This commandment to children stands at the head of the last six precepts which show the duty of man to his fellow-man. But while children are commanded to obey their parents, parents are also instructed to exercise their authority with wisdom. Paul writes, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Great care should be exercised by parents lest they treat their children in such a way as to provoke obstinacy, disobedience, and rebellion. Parents often stir up the worst passions of the human heart, because of their lack of self-control. They correct them in a spirit of anger, and rather confirm them in their evil ways and defiant spirit, than influence them in the way of right. By their own arbitrary spirit they thrust their children under Satanic influences, instead of rescuing them from the snares of Satan by gentleness and love. How sad it is that many parents who profess to be Christians, are not converted! Christ does not abide in their hearts by faith. While professing to be followers of Jesus, they disgust their children, and, by their violent, unforgiving temper, make them averse to all religion. It is little wonder that the children become cold and rebellious toward their parents. And yet children are not excused for disobedience because of their parents' unsanctified ways. {RH, November 15, 1892 par. 2}

O that every family professing to be devoted to God, were so indeed and in truth! Then would Christ be represented in the home-life, and parents and children would represent him in the church, and what happiness would exist! But instead of this, the books of heaven record the cruelty of parents to children, and the neglect of parents by their children. After children grow to years of maturity, some of them think their duty is done in providing an abode for their parents. While giving them food and shelter, they give them no love or sympathy. In their parents' old age, when they long for expression of affection and sympathy, children heartlessly deprive them of their attention. There is no time when children should withhold respect and love from their father and mother. While the parents live, it should be the children's joy to honor and respect them. They should bring all the cheerfulness and sunshine into the life of the aged parents, that they possibly can. They should smooth their pathway to the grave. There is no better recommendation in this world than that a child has honored his parents, no better record in the books of heaven than that he has loved and honored father and mother. {RH, November 15, 1892 par. 3}

Let children carefully remember that at the best the aged parents have but little joy and comfort. What can bring greater sorrow to their hearts than manifest neglect on the part of their children? What sin can be worse in children than to bring grief to an aged, helpless father or mother? Those who grieve their aged parents are written in the books of heaven as commandment breakers, as those who do not reverence the God of heaven, and unless they repent and forsake their evil ways, they will not be found worthy of a place in the saints' inheritance. {RH, November 15, 1892 par. 4}

Is it possible that children can become so dead to the claims of father and mother, that they will not willingly remove all causes of sorrow in their power, watching over them with unwearying care and devotion? Can it be possible that they will not regard it a pleasure to make the last days of their parents their best days? How can a son or daughter be willing to leave father or mother on the hands of strangers, for them to care for! Even were the mother an unbeliever, and disagreeable, it would not release the child from the obligation that God has placed upon him to care for his parent. Would that there were but few who would utterly ignore the duty that is due from a child to his mother. Alas! that there are so many who never bestow a thought upon their parents, except it be that they may gain some advantage from them. Many care not whether their parents are comfortable or uncomfortable. Their conduct reveals them to be thankless children, and their ingratitude is "sharper than a serpent's tooth." Their indifference to their parents embitters the life of father and mother, and brings down their gray hairs in sorrow to the grave. Through selfishness, self-love, unkindness, they have created an unwholesome atmosphere about their souls, and steeled their hearts to all good, until they are utterly loveless and unfeeling. Avarice has eaten out the good from their heart, and they even deny their parents the good which, without putting themselves to trouble, they could bestow upon them. The Satanic element predominates in their characters. But how bitter will be the close of the life of such children! They can have no happy reflection in their old age; for they will reap as they have sown. {RH, November 15, 1892 par. 5}

The thought that children have ministered to the comfort of their parents is a thought of satisfaction all through the life, and will especially bring them joy when they themselves are in need of sympathy and love. Those whose hearts are filled with love will regard the privilege of smoothing the passage to the grave for their parents an inestimable privilege. They will rejoice that they had a part in bringing comfort and peace to the last days of their loved parents. To do otherwise than this, to deny to the helpless aged ones the kindly ministrations of sons and daughters, would fill the soul with remorse, the days with regret, if our hearts were not hardened and cold as a stone. {RH, November 15, 1892 par. 6}

Our obligation to our parents never ceases. Our love for them, and theirs for us is not measured by years or distance, and our responsibility can never be set aside. When the nations are gathered before the judgment-seat of Christ, but two classes will be represented,—those who have identified their interest with Christ and suffering humanity, those who have ignored their God-given obligations, done injury to their fellow-men, and dishonor to God. Their eternal destiny will be decided on the ground of



what they did, and what they did not do to Christ in the person of his saints. He will say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mrs. E. G. White.

{RH, November 15, 1892 par. 7}

**PERIODICALS / RH - The Review and Herald / November 22, 1892 The Perils and Privileges of the Last Days. - By Mrs. E. G. White. -**

**November 22, 1892 The Perils and Privileges of the Last Days.**

**By Mrs. E. G. White.**

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, November 22, 1892 par. 1}

To the early church the hope of Christ's coming was a blessed hope, and they were represented by the apostle as waiting for his Son from heaven, as loving his appearing. As long as this hope was cherished by the professed followers of Christ, they were a light to the world. But it was not the design of Satan that they should be a light to the world; and because iniquity abounded, the love of many waxed cold, and the unfaithful servant is represented as saying, "My Lord delayeth his coming." As a result of loss of faith in the appearing of Jesus, the unfaithful servant begins to smite his fellow-servant, and to eat and drink with the drunken. Satan was at work to cause apostasy in the early church; and in accomplishing his purpose, doctrines were introduced through which the church was leavened with unbelief in Christ and his coming. The adversary of God and man cast his hellish shadow athwart the path of the believers, and dimmed their star of hope, even their faith in the glorious appearing of the great God and our Saviour Jesus Christ. {RH, November 22, 1892 par. 2}

The hope which had been so precious to them lost its attractions; for the specious delusions of Satan almost wholly extinguished the light of salvation through the merits of a crucified and risen Saviour, and men were led to seek to make an atonement through works of their own,--by fasts and penances, and through the payment of money to the church. It was more agreeable to the natural heart thus to seek justification than to seek it through repentance and faith, through belief in, and obedience to, the truth. During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden

treasure. They began diligently to work the mine of truth, to clear away the rubbish of human opinion that had buried up the precious jewels of light. But as soon as the work of reformation began, Satan with determined purpose sought the more zealously to bind the minds of men in superstition and error. When he found that he could not prevent them from investigating the word of God, or deter them from accepting the truth, through forcing erroneous doctrines upon their attention, he thought to intimidate them by threatening and persecution, and thus to quench the heavenly light that was shining upon men, revealing the character of God, and making manifest the malignity of the arch deceiver. {RH, November 22, 1892 par. 3}

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and today, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Savior, how many are back-slidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding. {RH, November 22, 1892 par. 4}

The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping." {RH, November 22, 1892 par. 5}

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and

great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." {RH, November 22, 1892 par. 6}

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him. {RH, November 22, 1892 par. 7}

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." {RH, November 22, 1892 par. 8}

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." The theme that attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present him thus to the hungering multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law that it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile.

*(Concluded next week.)* {RH, November 22, 1892 par. 9}

**PERIODICALS / RH - The Review and Herald / November 29, 1892 The Perils and Privileges of the Last Days. - By Mrs. E. G. White. - (Concluded.) -**

**November 29, 1892 The Perils and Privileges of the Last Days.**

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**By Mrs. E. G. White.**

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The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the word of God; but unless the holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." {RH, November 29, 1892 par. 1}

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power. It can then be said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." It is the holy Spirit that draws men to Christ; for he takes of the things of God, and shows them unto the sinner. Jesus said: "He shall glorify me: for he shall receive of mine, and shall show it unto you." {RH, November 29, 1892 par. 2}

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be

glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle saying:-- {RH, November 29, 1892 par. 3}

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, November 29, 1892 par. 4}

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were, sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation. {RH, November 29, 1892 par. 5}

They said one to another, "This is the very one who was accused of gluttony, of

eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the prince and Saviour." The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness. {RH, November 29, 1892 par. 6}

Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the holy Spirit, will bring conviction and conversion to the hardened heart. It is the divine influence that is the savor of the salt in the Christian. Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched. {RH, November 29, 1892 par. 7}

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled, as those that thirst, be refreshed at the fountain of life. It is when we search the Scriptures with humble hearts, feeling our weakness and unworthiness, that Jesus is revealed to our souls in all his preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ. {RH, November 29, 1892 par. 8}

O that we as a people might humble our hearts before God, and plead with him for the endowment of the holy Spirit! If we came to the Lord in humility and contrition of soul, he would answer our petitions; for he says that he is more willing to give us the holy Spirit than are parents to give good gifts to their children. Then would Christ be glorified, and in him we should discern the fullness of the Godhead bodily. For Christ has said of the Comforter, "He shall glorify me; for he shall receive of mine, and shall show it unto you." This is the thing most essential to us. For "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." {RH,



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**PERIODICALS / RH - The Review and Herald / December 6, 1892 Let the Trumpet Give a Certain Sound. - By Mrs. E. G. White. -**

**December 6, 1892 Let the Trumpet Give a Certain Sound.**

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**By Mrs. E. G. White.**  
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We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow-watchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God. {RH, December 6, 1892 par. 1}

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, he had an eye single to the glory of God. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that he might reveal to us God's purpose, and bring man into close communion with himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will come (for the enemy is working to that end) in which the law of God will be made void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony. {RH, December 6, 1892 par. 2}

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are "to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." {RH, December 6, 1892 par. 3}

It is time for God's people to take up the duties that lie next them, to be faithful in

little things; for on the right performance of little things hang great results. Do not leave the work which needs to be done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove; for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in every one who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ. It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we are not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. . . . Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." {RH, December 6, 1892 par. 4}

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot. Jesus says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards. {RH, December 6, 1892 par. 5}

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom. {RH, December 6, 1892 par. 6}

Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no

narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church. {RH, December 6, 1892 par. 7}

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. {RH, December 6, 1892 par. 8}

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. {RH, December 6, 1892 par. 9}

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations. {RH, December 6, 1892 par. 10}

"Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." {RH, December 6, 1892 par. 11}

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old . . . . Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the

fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." {RH, December 6, 1892 par. 12}

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." {RH, December 6, 1892 par. 13}

While you hold the banner of truth firmly proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last. {RH, December 6, 1892 par. 14}

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power: and the earth was lightened with glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." This is the same messages that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine? --Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden,--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." {RH, December 6, 1892 par. 15}

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the

churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, December 6, 1892 par. 16}

**PERIODICALS / RH - The Review and Herald / December 13, 1892 Let the Trumpet Give a Certain Sound. - By Mrs. E. G. White. - (Concluded.) -**

**December 13, 1892 Let the Trumpet Give a Certain Sound.**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath. {RH, December 13, 1892 par. 1}

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her. {RH, December 13, 1892 par. 2}

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by

choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." {RH, December 13, 1892 par. 3}

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error. {RH, December 13, 1892 par. 4}

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth, must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high. {RH, December 13, 1892 par. 5}

The Lord has said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne



arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes. {RH, December 13, 1892 par. 6}

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth. {RH, December 13, 1892 par. 7}

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will accept him; for "the broken and contrite heart, O God, thou wilt not despise." Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner. {RH, December 13, 1892 par. 8}

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget his people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral government, their reason will

declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation. In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God's great plan. We should bring solid timbers into our character building; for we are working both for this life and the eternal life. And as we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world. {RH, December 13, 1892 par. 9}

Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured that all things work together for good to those that love God. {RH, December 13, 1892 par. 10}

**PERIODICALS / RH - The Review and Herald / December 20, 1892 Christ Our Hope. - By Mrs. E. G. White. -**

**December 20, 1892 Christ Our Hope.**

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**By Mrs. E. G. White.**  
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There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing." But Jesus says to these self-complacent ones, Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, "Buy of me gold tried in the fire, that

thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." {RH, December 20, 1892 par. 1}

From the description of the Laodiceans, it is evident that many were deceived in their estimate of their spiritual condition. They regarded themselves as rich, as possessing all the knowledge and grace that was needed; but yet they lacked the gold of faith and love, the white raiment of Christ's righteousness. They were destitute and poverty-stricken, walking in sparks of their own kindling, and preparing to lie down in sorrow. Jesus says to them, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works [when the glow of the love of God was upon you]; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning would not be given if there were no danger of failure on the part of those who profess to be the children of God. {RH, December 20, 1892 par. 2}

In unmistakable language our position is presented before us. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfections make it impossible that we should appear before God, unless we are clothed in Christ's spotless righteousness. We are to be found in him, not having our own righteousness, but the righteousness which is through Christ. {RH, December 20, 1892 par. 3}

But there is hope for every one; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If the love of God is not appreciated, and does not become an abiding principle in the hard heart to soften and subdue the soul, we are utterly lost. The Lord has no reserve power with which to influence man. He can give no greater manifestation of his love than that which he has given. Heaven's richest gift has been freely offered for your acceptance. If the exhibition of the love of Jesus does not melt and subdue your heart, by what means can you be reached? Has the love of Christ failed to bring forth an earnest response of love and gratitude? Then let it not remain in this condition of hardness another day. Open your heart, and receive Christ, the best gift of heaven. Let not cruel unbelief lead you to refuse the heaven-sent gift. Let not Christ say of you, "Ye will not come unto me that ye might have life." {RH, December 20, 1892 par. 4}

The heart of Christ is constantly drawn out in sympathy toward fallen man. While upon earth, his only mission was to save sinners. He had a deep abhorrence of sin, while exercising the tenderest compassion toward the sinner. He was grieved and wounded at heart because men failed to value and accept his love. The Majesty of heaven veiled his divinity in humanity, and passed from place to place through towns and cities, teaching the truth and working miracles, and though multitudes flocked to hear him, few were in sympathy with the lessons of truth he presented, which alone could save the soul. {RH, December 20, 1892 par. 5}

How few have any conception of the anguish which rent the heart of the Son of God during his thirty years of life upon earth. The path from the manger to Calvary was shadowed by sorrow and grief. He was the man of sorrows, and endured such

heartache as no human language can portray. He could have said in truth, "Behold and see if there be any sorrow like unto my sorrow." His suffering was the deepest anguish of the soul; and what man could have sympathy with the soul anguish of the Son of the infinite God? Hating sin with a perfect hatred, he yet gathered to his soul the sins of the whole world, as he trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, he bore the punishment of the guilty; innocent, yet offering himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. He who knew no sin became sin for us, that we might be made the righteousness of God in him. In assuming the nature of man, he placed himself where he was wounded for our transgressions, bruised for our iniquities, that by his stripes we might be healed. {RH, December 20, 1892 par. 6}

In his humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as his nature was greater than man's. This is a deep mysterious truth, that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon his divine soul. The sins of men called for retribution upon himself; for he had become man's substitute, and took upon him the sins of the world. He bore the sins of every sinner; for all transgressions were imputed unto him, though "he did no sin, neither was guile found in his mouth." Though the guilt of sin was not his, his Spirit was torn and bruised by the transgressions of men. {RH, December 20, 1892 par. 7}

"How shall we escape, if we neglect so great salvation?" It is at the peril of our souls that we neglect the prescribed conditions under which we are called to work out our own salvation. It is only through Christ, who was made sin for us, that we can work out our own salvation; for it is God that worketh in us both to will and to do of his own good pleasure. We are to co-operate heartily with God, by faith laying hold of the righteousness of Christ, which alone can save. The only way by which we may be saved is by becoming workers together with God. It is through the co-operation of man with God that the believer may come off victorious. We shall not be found guiltless if we are content to float along in the current of the world, submitting the question of our soul's salvation to those who teach the traditions of men and rely upon supposed evidences. Every soul is to put himself to the task of searching out the truth as it is in Jesus, to know it for himself by the study of the sure word of God. We are not to ask, What is the popular opinion? What saith brother A. or brother B. or any other man? What saith the fathers? But what saith the Lord our God in regard to the saving of the soul? And when we have found what saith the Scriptures, let us act upon the written word; for it is perilous to sit in judgment on the words of inspiration. That which has been written is for our instruction, admonition, and comfort. {RH, December 20, 1892 par. 8}

Christ is the originator of divine truth. He knew the height and depth, length and breadth and fullness of the compassion of divine love, as no mortal man can know it. He knows the blessedness that sinners are refusing when they reject divine light, the horrors that will come upon the soul that refuses the truth of heaven. A heavenly feast

has been spread for the hungry, but they refuse to eat. Christ alone knows what means the exceeding weight of glory which those who rebel against God, refuse to receive. The work of Christ upon earth was to seek and save that which was lost. Ever before him, he saw the result of his mission, although the baptism of blood must first be received, although the weight of sins of the world was to gather upon his innocent soul, although the shadow of an unspeakable woe was ever over him; yet for the joy that was set before him, he endured the cross and despised the shame. He endured all this that sinful man might be saved, that he might be elevated and ennobled, and have a place with him upon his throne. {RH, December 20, 1892 par. 9}

Men are contaminated with sin, and they cannot have an adequate conception of the heinous character of the evil which they cherish. Because of sin, the Majesty of heaven was stricken, smitten of God and afflicted. Voluntarily our divine substitute bared his soul to the sword of justice, that we might not perish, but have everlasting life. Said Christ: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." No man of earth nor angel of heaven could have paid the penalty of sin. Jesus was the only one who could save rebellious man. In him divinity and humanity were combined, and this was what gave efficiency to the sacrifice made on Calvary's cross. Here it was that mercy and truth met together, righteousness and peace kissed each other. {RH, December 20, 1892 par. 10}

Christ is called "the Lord our righteousness," and through faith, each one should be able to say, "The Lord my righteousness." When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say, "Behold the Lamb of God, which taketh away the sin of the world." Then we shall be able to tell the lost concerning the plan of salvation, that while the world was lying under the curse of the law, meriting death, the Lord presented terms of mercy to the fallen and hopeless sinner, and brought out the meaning and value of his grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent us our Saviour to seek us as wanderers and bring us back to his fold. {RH, December 20, 1892 par. 11}

No works that the sinner can do will be efficacious in saving his soul. Obedience was always due to the Creator; for he endowed man with attributes for his service. God requires good works from man always; but good works cannot avail to earn salvation. It is impossible for man to save himself. He may deceive himself in regard to this matter; but he cannot save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment prepared for you in which you may be a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.

{RH, December 20, 1892 par. 12}

**PERIODICALS / RH - The Review and Herald / January 3, 1893 "Let Both Grow Together." - By Mrs. E. G. White. -**

**January 3, 1893 "Let Both Grow Together."**

**By Mrs. E. G. White.**

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." {RH, January 3, 1893 par. 1}

The Lord does not leave the work of judging to finite man; for unless the Holy Spirit sanctifies the soul, man cannot be a cautious, safe judge. In the parable of the wheat and the tares, the Lord gave special directions to warn his disciples against uprooting those from the church who they supposed were spurious Christians. He had said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This lesson has been strangely neglected by those who profess to be doers of the words of Christ; for if a brother erred, and did not meet their ideas, they manifested hard-heartedness, a cold, critical spirit, and rashly followed their impulses, and turned the offender adrift. {RH, January 3, 1893 par. 2}

The Lord sums up the whole duty of man in the following words: "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher



than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." {RH, January 3, 1893 par. 3}

There are many who are treated as tares and hopeless subjects, whom Christ is drawing to himself. Men judge from the outward appearance, and think they discern the true measurement of a man's character; but they make many blunders in their judgments. They put a high estimate upon a man whose appearance is as an angel of light, when in thought and heart he is corrupt and unworthy. On another whose appearance is not so favorable, they pass criticism, make him an offender for a word, and would separate him from the church because of his supposed defective character, when it may be that He who reads the heart, sees true moral worth in the man. Human judgment does not decide any case; for the Lord's thoughts are not our thoughts, neither are his ways our ways. He whom we would separate from the church as altogether unworthy, is the object of the Lord's solicitude and love. All heaven is engaged in doing the appointed work of drawing souls to God, and the Lord has said concerning his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." {RH, January 3, 1893 par. 4}

Then since the Lord is working through his own divine agency upon the hearts of those whom we would term hopeless subjects, let not man be officious, let him stand out of the way of God's work; for his word that goeth forth from his mouth, will accomplish its appointed work, and prosper in the thing whereunto it is sent. Let not man set himself up as judge of his brethren; for God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." {RH, January 3, 1893 par. 5}

Jesus clothed his divinity with humanity in order that he might reach humanity. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high

priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Jesus is the only one that has ever walked in the flesh who is able to judge righteously. Looking at outward acts, men may condemn and root up that which they think to be tares; but they may greatly mistake. Both ministers and laymen should be Bible students, and understand how to act in regard to the erring. They are not to move rashly, to be actuated by prejudices or partiality, to be ready with an unfeeling heart, to uproot one and tear down another; for this is most solemn work. In criticising and condemning their brethren, the accusers wound and bruise the souls for whom Christ has died. Christ has purchased them with his own precious blood; and although men, judging from outward appearances, pronounce sentence against them, their judgment in the courts of heaven is more favorable than that of their accusers. Before any of you speak against your brethren, or act decidedly to cut them off from church fellowship, follow the injunction of the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" {RH, January 3, 1893 par. 6}

Let those who would dispose of their brethren, look well to the character of their own thoughts, their motives, their impulses, purposes, and deeds. Compare your experience with the law of God, and see whether you are an example in character, in conversation, in purity. Said Christ, "I sanctify myself, that they also might be sanctified." Before condemning others, let us ask ourselves, "Am I an example to my brethren in bearing fruit unto holiness? Do the fruits of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, appear in my life? Have I that charity which suffereth long, and is kind; that thinketh no evil? Do I reveal the fact to others that I am in the faith?" If upon careful, prayerful examination of ourselves, we discover that we are not able to bear the test of human investigation, then how shall we endure the test of the eyes of God, if we set ourselves up as judges of others? {RH, January 3, 1893 par. 7}

Before judging others, our first work is to watch and pray, to institute a warfare against the evils of our own hearts through the grace of Christ. We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character, and strengthen our love for our brethren. If we neglect this heart searching in the light of divine truth, self-love will blind our eyes, and we shall have a much better opinion of ourselves than God has of us. The heart is deceitful above all things, and desperately wicked. And it is written, "He that trusteth in his own heart is a fool." {RH, January 3, 1893 par. 8}

The reason is plain why Christ has said, "Judge not;" for it is natural for man to exalt his own goodness, to shun a candid examination of his own heart, and depreciate others. If we looked upon things in the right light, we should see that we need mercy from Christ every moment, and should render the same to our brethren. Jesus has not placed man upon the judgment-seat; for he knew human nature too well to give man the power to judge and condemn others. He knew that in their fallible judgment, they would root up some as tares, who were worthy of their sympathy and confidence, and

would pass by others who deserved to be dealt with in a decided manner. When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action. It is the work of the enemy to sow tares among the wheat; and there will be men found in the church whose influence, as far as we can discern from outward appearance, is no blessing to the church. But even in cases of this character we are to move cautiously; for Christ and heavenly agencies are at work to purify unto himself a peculiar people, zealous of good works. {RH, January 3, 1893 par. 9}

While Christ is at work to preserve a pure church in the earth, Satan ever seeks to counteract his agency and work. Spurious Christians are found in the church of God; for we find men, while professing the name of Christ, more firmly united to Satan than they are united with pure and holy influences. They gather darkness and unbelief from Satan, and they communicate it to the church. They profess to have the power of discernment, and discover spots and stains in the character of their brethren, and are not slow to communicate their suspicions to other members of the church. They distribute the leaven of distrust, of malice and accusation. And as a result, alienation and estrangement come in between brethren. All these false accusers, though their names are on the church records, are under the control of Satan, and work as his agents to weaken and confuse the church, and divide the brethren of Christ on earth. When this has been accomplished, Satan exults over the divided state of the church, and points the world to the professed followers of Christ, thus bringing the name of Christ into dishonor before the world, and intrenching men in their unbelief and rebellion against God.

*(Concluded next week.)*

{RH, January 3, 1893 par. 10}

**PERIODICALS / RH - The Review and Herald / January 10, 1893 "Let Both Grow Together." - By Mrs. E. G. White. - (Concluded.) -**

**January 10, 1893 "Let Both Grow Together."**

**By Mrs. E. G. White.**

***(Concluded.)***

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the

mote out of thy brother's eye." {RH, January 10, 1893 par. 1}

We have great need to search the Scriptures that we may be representatives of Christ, and act our part as laborers together with God to build up the church in the most holy faith. There is not enough careful, prayerful, painstaking investigation in accepting members into the church. We cannot follow the example of the world, or allow their criticisms to sway us from the path of duty. They will blame us if we refuse to admit certain persons into church fellowship, and on the other hand, they condemn the church for its unworthy members. They will say, The church is no better than the world; for its members deceive and cheat and bear false witness; so the world's say so in this matter of who shall be admitted into church fellowship, should have no weight with us. There is one thing that we have no right to do, and that is to judge another man's heart or impugn his motives. But when a person presents himself as a candidate for church membership, we are to examine the fruit of his life, and leave the responsibility of his motive with himself. But great care should be exercised in accepting members into the church; for Satan has his specious devices through which he purposes to crowd false brethren into the church, through whom he can work more successfully to weaken the cause of God. {RH, January 10, 1893 par. 2}

It should be the earnest desire of every heart to keep the church pure, and individually we are to keep our hearts in the love of God, and practice the truth daily, that this may be accomplished. The question is asked in regard to the tares, "Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." We are not required to criticise, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat. The church will not be free from those whose influence is out of harmony with that which should characterize the servants of Christ. The children of God will be stirred in spirit by the doings of these unworthy members, and they will desire to do something to cleanse the church, that its members may be a light to shine in the world; but even under these circumstances, let them be careful to heed the words of the great Teacher: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." There is such a thing as zeal not according to knowledge; and could all the circumstances be opened which surround these souls, the zealous church-members might have their ideas modified, and be led to pursue an entirely different course. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest longsuffering, gentleness, patience, and love, to those whose character and life are below the standard. To cut them off from the church would, perhaps, extinguish their last hope. And who can determine how God looks upon these manifestly erring ones? In many cases it is evident that those who are most zealous to see the church without blemish, have serious defects of character which they do not discern. Because of their own mistakes and failings, unconsciously to themselves, they may be doing greater harm than the one they judge unworthy to remain in fellowship with the church. {RH, January 10, 1893 par. 3}

Many a church trial is the result of personal likes and dislikes. Evil surmisings have led to evil speaking and accusing. Because of some mistake in business dealing, men

have become suspicious of their brethren. Instead of going to their brethren privately, and speaking plainly to them of their errors, thus manifesting true love, and removing the cloud of difficulty, they have brought about a church trial, and would have the questions which vex them settled by the church by digging up the supposed tares. Many have been severed from the church because of these personal spites, and have been thrown upon the enemy's battle-ground, where they have become discouraged, and through manifold temptations, have fallen into the very sins of which they were accused. {RH, January 10, 1893 par. 4}

Let the words of Christ be carefully studied, "Let both grow together till the harvest." Let there be no triumphing over a brother that has stumbled, but rather let there be a following of the Scripture injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." {RH, January 10, 1893 par. 5}

The scribes and Pharisees brought to him a woman whom they accused as guilty of breaking the seventh commandment. They said to him, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." Curiosity led them to draw near, and read what was written on the ground. There they saw their own sins plainly stated,--sins of a far more aggravated character than that into which she had been betrayed; for her accusers had induced her to sin, that they might lay a snare for Christ. And they which heard the words of Christ, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last." {RH, January 10, 1893 par. 6}

Those who are most guilty of wrong, are the first to see wrong; therefore let every church-member see to it that his own heart is pure before God, that his name is not only written on the church books, but registered in the Lamb's book of life. Then he will not be a judge of his brethren, he will not be a despiser of those whom he considers defective. He will remember the words of the apostle, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" {RH, January 10, 1893 par. 7}

The spirit that instigates accusation and condemnation in the church which results in uprooting those that are looked upon as evil-doers, has manifested itself in seeking to correct wrongs through the civil power. This is Satan's own method for bringing the world under his dominion; but the Lord Jesus Christ has given us no such example for thus dealing with the erring. God has been misrepresented through the church by this

very way of dealing with heretics; he has been represented as the one who empowered the church to do these wicked things. {RH, January 10, 1893 par. 8}

Those who have differed from the established doctrines have been imprisoned, put to torture and to death, because the dignitaries of the church could not endure those who dissented from ideas which these leaders deemed to be true. Satan himself is the sower of tares; but even though he is the sower of them, they are not to be rooted up, lest by chance the wheat be rooted up with them. Let both grow together until the harvest; and the harvest is the end of probationary time. Fiendish zeal has been manifested in excluding dissenters from the fellowship of the church, and passing upon them the sentence of excommunication by which the Roman Church asserted its power of excluding them from all possibility of entering heaven. {RH, January 10, 1893 par. 9}

How does heaven look upon such things? With what amazement do angels hear men judging and condemning their brethren, causing them most cruel suffering of body and mind, and claiming that they do it under the sanction of God? Instead of being under the leadership of Christ, they are following the leadership of Satan. Paul at one time pursued this course, actually believing that he was doing God service; but Jesus spoke to him, and told him that in persecuting his saints he was persecuting him. All persecution, all force employed to compel conscience, is after Satan's own order; and those who carry out these designs are his agents to execute his hellish purpose. In following Satan's cruel proposals, in becoming his agents, men become the enemies of God and his church, and will be judged in that great day by that man whom God hath ordained; for he hath committed all judgment into the hands of his Son. {RH, January 10, 1893 par. 10}

The time is at hand when the judgment will sit, and the books will be opened, and every one will be judged according to the deeds that have been done in the body. What an hour that will be! What human depravity will come to light even among those who claim to be Christians, but whose practical life has testified that they had not a saving knowledge of Christ! Today many of these are members of the church, and are fellowshipped as Christians; but they are self-deceived, as was the young man who came to Christ asking what he should do to inherit eternal life. Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal. Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up, what lack I yet?" Jesus looked upon the young man, and loved him, knowing that he was sincere, and had no knowledge of his own defects. This young man had preserved an unblemished outward character; for he had not been tried by circumstances to bring out the selfishness of his heart. And he verily thought his life perfect, as he asked, "What lack I yet?" Then Jesus touched the plague spot of his heart, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." {RH, January 10, 1893 par. 11}



The words of Jesus tried his heart; for he had an idol there,--the world was his god. He professed to have kept the commandments, but he revealed the fact that he did not love God supremely, or his neighbor as himself. This want meant the want of everything that would qualify him to enter the kingdom of heaven. Love of self and worldly gain controlled his modes of thought and modes of life. And he was registered in the books of heaven as wanting, although Christ saw in him lovable traits of character. But genuine Christlikeness cannot be manifested in the character until Christ is received by faith, and formed within, the hope of glory. Jesus looked upon the young man, and longed after his soul, desiring that every intrusted talent might be recognized as the gift of God, might be sanctified to his use, and employed to his glory. Jesus desired to see the young man seeking first the kingdom of God and his righteousness, that he might be a light to the world, imparting to others the knowledge of Christ, by precept and example. {RH, January 10, 1893 par. 12}

The young man wanted eternal life; but he could not accept the conditions upon which Christ offered it to him, and he turned away from Christ with a sorrowful heart. And yet Christ was not asking of him a sacrifice which he had not made himself, for he had left his glory, his riches, his honor, and for our sake had become poor, and of no reputation, that he might win for us eternal riches and immortal glory. He enlightened this young man in regard to his own heart, showing him that he could not hoard up his treasures for personal gratification, and yet possess a Christian character. Christ says, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man was not ready to follow the Prince of life, to become poor that he might make others rich. {RH, January 10, 1893 par. 13}

The love of the world disqualifies a man for the service of God. Those who would be servants of God must give their best energies to the work, planning ways and means by which the cause of truth may be made successful. If a man's best thought is concentrated in devising ways and means to gather in earthly treasure, his heart is with his treasure, and he minds earthly things. Those who consecrate themselves to God, and constantly seek wisdom from on high, know that they cannot engage in business where their whole energies are devoted to the world, and still be the servants of God; for everything they do must be to his glory. Spiritual advancement in no wise disqualifies men for engaging in worldly business; for where Christ is formed within, the hope of glory, they can do their business as in the sight of the Lord and for his honor. {RH, January 10, 1893 par. 14}

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies, without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all, and in all. {RH, January 10, 1893 par. 15}

Christ requires personal faithfulness of his servants, and we are to show that we have no fellowship with the secret, hidden things of darkness. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, in joining them we are registered in heaven as partakers

of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares. Thank God, it is not too late for Christians to sever themselves from all unholy connections, and come fully unto the side of Christ. But while the church is to separate itself from evil-doers, to come out from among them, and be separate, and touch not the unclean, the Lord would not have his people judge and condemn others. The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest, "shall ye return, and discern between him that serveth God, and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner. {RH, January 10, 1893 par. 16}

**PERIODICALS / RH - The Review and Herald / January 17, 1893 The Church Must Be Quickened. - By Mrs. E. G. White. -**

**January 17, 1893 The Church Must Be Quickened.**

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**By Mrs. E. G. White.**  
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"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This is a time when every member of the church should be waiting, watching, and working. Through faith in Jesus Christ we should be alive unto God; and every man, woman, and child, who has a knowledge of truth, should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted his endowment of heavenly truth must not remain dead in trespasses and sins. {RH, January 17, 1893 par. 1}

The True Witness, the Spirit of the living God. is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed on his people are degenerating, because they are not used for the seeking and the saving of those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the word to the fallen children of Adam, both in the world and among the churches. As Christ's witnesses, our commission is clear, "Go ye into all the world, and preach the gospel to every creature." We are to be waiting, watching, working. It is most inconsistent for the church to whom has been opened the treasures of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise. {RH, January 17, 1893

par. 2}

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. A Paul may plant, and Apollos may water, but it is God that giveth the increase. There is a great work to do, and the Spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness. They must be quickened with power from above. The Lord has promised, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son." {RH, January 17, 1893 par. 3}

There is great danger that those whom God would use in his work shall become discouraged as they see the world's degeneracy, and their own weakness and inability to do so great a work as must be accomplished. But the Lord would not have required us to go forth as agents through whom his light may shine to those who are in darkness, if he had not provided for our needs, and did not see in the world souls who are responding to the drawing of Christ, who have excellent capabilities intrusted to them for his service. {RH, January 17, 1893 par. 4}

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, he can awaken their sympathies, he can soften their hearts, he can reveal to their souls the beauty and power of the truth. The Master-worker is God, and not finite man; and yet he calls upon men to be the agents through whom he can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love, present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the word of life. {RH, January 17, 1893 par. 5}

The souls of those whom we desire to save are like the representation which Ezekiel saw in vision,--a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us. "Son of man, can these bones live." our answer would be only the confession of ignorance. "O Lord, thou knowest." To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. We are to repeat to them

the message. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." {RH, January 17, 1893 par. 6}

It is not the human agent that is to inspire with life. The Lord God of Israel will do that part, quickening the lifeless spiritual nature into activity. The breath of the Lord of hosts must enter into the lifeless bodies. In the judgment, when all secrets are laid bare, it will be known that the voice of God spoke through the human agent, and aroused the torpid conscience, and stirred the lifeless faculties, and moved sinners to repentance and contrition, and forsaking of sins. It will then be clearly seen that through the human agent faith in Jesus Christ was imparted to the soul, and spiritual life from heaven was breathed upon one who was dead in trespasses and sins, and he was quickened with spiritual life. {RH, January 17, 1893 par. 7}

But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live. {RH, January 17, 1893 par. 8}

The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who "have a name that thou livest, and art dead." Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked, they have not on the robe of his righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure. {RH, January 17, 1893 par. 9}

This class is well represented by the valley of dry bones Ezekiel saw in vision. Those who have had committed to them the treasures of truth, and yet who are dead in trespasses and sin, need to be created anew in Christ Jesus. There is so little real vitality in the church at the present time, that it takes constant labor to give men the appearance of life to the professed people of God. When the converting power of God comes upon the people, it will be made manifest by activity. They will become workers, and will esteem the reproach of Christ greater riches than the treasures of the world. They will have respect unto the crown of life, the immortal inheritance. They will not be

dependent upon their ministers for their life and experience, but will realize that Christ is the Chief Shepherd of the flock. They will not think that their ministers are appointed of God to do their work for them. They will understand that they must work out their own salvation with fear and trembling, knowing that it is God that worketh in them to will and to do of his good pleasure. {RH, January 17, 1893 par. 10}

From the time that converts come together in church capacity, they should be educated to take up such lines of work as will not only benefit their own souls, but the souls of others. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." The Lord has given to his followers talents of intellect and energy and means. Those who are known to be men of well-balanced minds, who have the love and fear of God before them, should be appointed as elders and deacons; and through the exercise of the ability God has given them, they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They may plan wisely, and educate the individual members of the church to act their part in trading with their Lord's talents. By a right use of their talents they may increase their efficiency in the cause of God. The church may be visited only occasionally by a minister, and yet be a growing church; for Jesus is our minister, and we are never to think that we are left alone. Jesus never forsakes the flock of his pasture. "This man, because he continueth ever, hath an unchangeable priesthood." {RH, January 17, 1893 par. 11}

The human minister may do his best to help you in all your difficulties; but he is only a mortal man, and can render no service that will be of benefit except to point you to the true Minister. He must do all his work in utter dependence upon God, as you must do your work. You have the same Source from which to receive light and strength as he has, and in every time of need you may come boldly to the throne of grace. Of the Minister above it is written. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." {RH, January 17, 1893 par. 12}

The enemy of God and man has worked with every conceivable device to insnare souls; and when he can lead the members of the church to pour their trials into the ears of the minister, the confederacy of evil rejoices. Through this very trust, ministers fall under temptation, and fail to look to Jesus every moment. Christ has said, "Without me ye can do nothing" that is acceptable to God. But when the agent thinks that he is something, when he is nothing; for he frequently has no living connection with God, he is only a broken reed to those who lean upon him. But it is the privilege of every child of God to look to Him who is the author and finisher of their faith. Every child of God must learn the lesson of entire trust in Jesus. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything

to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, January 17, 1893 par. 13}

Ministers are men of like passions with ourselves; and the Lord would have his people learn to come to him with full assurance of faith. You may tell Jesus everything, and he will never take advantage of your weakness. He ever liveth to make intercession for you. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {RH, January 17, 1893 par. 14}

With these promises shall not every child of God come to Jesus in full assurance of faith? Shall not the church be strong in the Lord and in the power of his might? Will the people of God understand that though they may be deprived of the continuous labors of a minister, they may have the ministration of Jesus in their behalf? They may go to him, and become strong in his strength. The reason why there are so many weak ones in the church is that they do not come to Jesus in faith. They do not engage in his service. They do not have root in themselves, because Christ is not abiding in their hearts by faith. {RH, January 17, 1893 par. 15}

O that the converting power of God may come upon the church, and make its members living branches of the True Vine, that they may bring forth much fruit, because they draw sap and nourishment from the Vine. O that the praises of God may be upon their lips! There is but one whom they can safely praise; but it is appropriate to praise him in the loftiest strains. Then let the people of God sound forth their adoration in the words of the psalmist. "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." {RH, January 17, 1893 par. 16}

**PERIODICALS / RH - The Review and Herald / January 24, 1893 "Seek First the Kingdom of God." - By Mrs. E. G. White. -**



## January 24, 1893 "Seek First the Kingdom of God."

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By Mrs. E. G. White.  
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"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The Lord Jesus will scrutinize every talent, and expect interest in proportion to the amount of capital intrusted. By his own humiliation and agony, Christ has paid the purchase money for our salvation, and he has a right to our services. The very name of servant implies the doing of work, the bearing of responsibility. All our capabilities, all our opportunities, have been intrusted to us for wise improvement, that Christ may receive his own with usury. The heavenly Master ascended on high, and led captivity captive, and gave gifts unto men,--divine treasures of truth to be presented to all the world. What use are we individually making of these gifts, the talents in our hands? Are we like the unwise and unfaithful servant, burying these talents in the world, where they will bring no returns to God? It behooves all with careful fidelity to improve the talents intrusted to them; for talents will increase as they are used for the good of humanity and the glory of God. {RH, January 24, 1893 par. 1}

Every soul should seek first the kingdom of God and his righteousness. We are not to use up all the strength of brain, bone, and muscle in worldly business interests; for if we do, we imperil our spiritual interests, and we shall lose an eternity of bliss. The whole unfallen universe is interested in the great work which Jesus came to our world to accomplish, even the salvation of our souls. And shall not man on earth co-operate with our Redeemer, who has ascended into heaven to make intercession for us? Shall we show no special zeal, no devoted interest, in the work that was devised in heaven to be carried forward in the world for the good of men? Shall we who have been bought with the precious blood of Christ refuse to do the work left in our hands,--refuse to co-operate with the heavenly agencies in the work of saving the fallen? Shall we not go even to the ends of the earth to let the light of truth given to us of heaven shine forth to our fellow-men? {RH, January 24, 1893 par. 2}

We are to be diligent workers; an idle man is a miserable creature. But what excuse can be offered for idleness in the great work which Christ gave his life to accomplish? The spiritual faculties cease to exist if they are not exercised, and it is Satan's design that they shall perish. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and "we are laborers together with God." The end of all things is at hand. Now is our opportunity to work. "The night cometh, in which no man can work." We should proclaim Christ and him crucified, thus preparing the way for his second appearing. Lift him up, the Man of Calvary. Place yourselves where you may receive heavenly inspiration and be able to point the weary, the heavy-laden, the brokenhearted, the perplexed soul, to Jesus, the source of all spiritual strength. Be faithful minutemen, to show forth the praises of Him who hath called you out of darkness into his marvelous light. With pen and voice proclaim that Jesus lives to make intercession for us. Unite with the great Master-worker, follow the self-denying

Redeemer through his pilgrimage of love on earth. The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand to help in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith. We are all to proclaim the commandments of God and the faith of Jesus. Jesus came to magnify the law, and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus and be comforted with the assurance, "Lo, I am with you always, even unto the end of the world." {RH, January 24, 1893 par. 3}

Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. When the enemy sees that the Lord is blessing his people, and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on one hand and cold formalism on the other, that he may gather in a harvest of souls. Now is the time to watch unceasingly. Watch for the first step of advance that Satan may make among us. {RH, January 24, 1893 par. 4}

There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now, genuine faith always works by love; it supplies a motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into nonperformance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hard-hearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him. {RH, January 24, 1893 par. 5}

The labor of love springs from the work of faith. You are to "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." We are to "be zealous of good works;" "be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity; and good fruit, which is good works, will be the result of faith. {RH, January 24, 1893 par. 6}

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans. Satan will insinuate himself little by little, until he can have a controlling influence

on the soul, and induce men gradually to adopt worldly policy. The specious devices of Satan will be brought to make of none effect the special work of God at this time. {RH, January 24, 1893 par. 7}

There are men who are careless in regard to the spirit which they carry with them in their business. They hide their light under a bushel. They say, Religion is religion, business is business. But all our work in this world, even in a business line, is God's work, and should be done with a heart full of his love, and of heavenly enlightenment. But if we need the heavenly enlightenment in business employments in the world, how much more do we need his grace and help in the business especially connected with his precious cause. There must be no coldness, no formality, no deadness in his work. The hardness of heart that is manifest in business lines among us as a people, is an offense to God. {RH, January 24, 1893 par. 8}

Men connected with our institutions in responsible position are intrusted with sacred interests, and they cannot be safe men unless they make God their trust every moment, unless they are men of earnest prayer and fervent piety, in their home life, in the work appointed them, in all their business. There is danger that these men will cheat their souls by neglecting to receive the ever-present help of the Holy Spirit, because they have not a true sense of their own weakness. They fail to become channels of light, and if they will continue to be devoid of light, they will fail of the eternal blessedness hereafter. No one can stand safely in a neutral position. {RH, January 24, 1893 par. 9}

The workers in our institutions need the divine endowment daily. But instead of drawing nearer to God when they accept positions of trust, many think they have so much to do, that they cannot attend religious meetings, and their voices are seldom heard in the congregation of the saints. They act as if they were now so far advanced that they needed not to engage in fervent prayer to God. They do not feel their constant need of education and training in the school of Christ, that they may learn his meekness and lowliness of heart, and they become lifted up in self. Traits of character are manifested by them which are unchristlike. They must be transformed, or they will do harm; for with these unchristlike characteristics they are not qualified for the place. They need to bring their powers under the control of the Spirit of God, that they may realize the necessity of seeking spiritual help, of "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Those who desire wisdom from God, who wish to follow Jesus at every step, will seek for the light, and it will shine in their hearts. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." {RH, January 24, 1893 par. 10}

Satan is constantly at work to wound and poison the soul. In order to withstand his efforts, we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ. The truth of God, dwelling in the heart, and guiding the life, will be our safeguard. With the truth in our possession, we may humbly and firmly advance from light to a greater light, and we shall be guided into every good and holy way. Unless the truth of God transforms the character, it is of no value to the receiver. Those

who are in earnest about the future life, will not neglect the opportunities within their reach in this life. They will not only place themselves with the learners of the truth, but will feel that they are under obligation to God to learn all that is possible for them to know of spiritual and heavenly things; they will carry every matter in prayer to God. {RH, January 24, 1893 par. 11}

Coming nigh to God inspires confidence, and stimulates the soul to action. The body would die if deprived of suitable nourishment, and so with the soul; in order to have spiritual strength, or even life, it must be nourished by the word, which is spirit and life. It must be constantly fed by the truth, which connects the soul with Him in whom we live, and move, and have our being. Every man in a responsible position needs the sunbeams of Christ's righteousness constantly to illuminate his soul, or his course will do much harm. Every person who is in a position to command, needs to come as often as possible into association with the worshiping assemblies, that he may be surrounded with a spiritual atmosphere, and have greater depth of experience in divine things. {RH, January 24, 1893 par. 12}

To keep your soul in the love of God you must place yourselves in the channel of light, and breathe in a holy atmosphere; for through neglect of any means of grace which God has ordained to impart spiritual strength and grace, you bring blindness upon your souls, and hardness into your hearts, and Satan will lead you to look at things in a perverted light. If you have no respect for the messages which God sends you by his chosen servants, what power has he in reserve that will reach your case and correct your errors, so that you shall not be led into false paths? The garden of your heart must be cultivated. The poisonous, Satanic plants must be uprooted, the soil must be prepared, thoroughly plowed by the word of God, and the precious seeds of truth must be sown and tended by a wise, skillful gardener. {RH, January 24, 1893 par. 13}

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." The parable of the man from whom an evil spirit had been cast out, who did not fill the soul with the love of Christ, illustrates the necessity of not only emptying the heart, but of supplying the vacuum with a divine occupant. The demon desired to return to the heart from which he had been expelled. He came, and though it was swept and garnished, he found it still empty, and entered in with seven other spirits more evil than himself, so that the last state of the man was worse than the first. The man in this parable refused to do the work of Satan; but the trouble with him was that after the heart was swept and garnished, he failed to invite the presence of the heavenly guests. It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief; or we shall not catch the bright

beams of the Sun of Righteousness. {RH, January 24, 1893 par. 14}

To be a Christian requires more than a profession of faith. There must be an earnest effort to conquer through the grace freely given of God. All things around us must be made to be helps to growth in grace and the knowledge of Christ. Satan, the great rebel, is ever seeking to entice us to sin against God. He will introduce false imaginings, and sway the understanding against the revealed will of God, the lower passions against purity and self-denial, the independent judgment against God's decisions, the wisdom from beneath against the wisdom from above. But the Holy Spirit has come into the world to subdue all things unto himself, and shall God's will be put in the background, and man's will be held as supreme? Can man's will be the controlling power in God's great contest for the recovery of his own?--No, for those who are laborers together with God must have the mind of Christ, and work with pen and voice in the Spirit of Christ to meet wrong tendencies, to correct errors, that have been coming in among us. The truth must no longer be kept in the outer court, but be brought into the inner sanctuary of the soul. The religion of Christ requires not only the putting away of pride, malice, covetousness, injustice, but the cultivation of the precious graces of humility, unselfishness, kindness, love, generosity, and nobility of soul. The Christian should be constantly aspiring, pressing on from grace to grace, from faith to a greater faith, from glory to a greater glory.

*(To be continued.)*

{RH, January 24, 1893 par. 15}

**PERIODICALS / RH - The Review and Herald / January 31, 1893 "Seek First the Kingdom of God." - By Mrs. E. G. White. - (Continued.) -**

**January 31, 1893 "Seek First the Kingdom of God."**

**By Mrs. E. G. White.**

***(Continued.)***

We shall have to contend earnestly for the faith once delivered to the saints. Because finite men do not comprehend the power and greatness of God, science, falsely so-called, and religion will be placed in opposition to each other, and "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." There will be among us those who will so blind their eyes that they will fail to perceive the most wonderful and important truths for this time. Truths which are essential to the safety and salvation of men will be set aside, while ideas that are in comparison to the truth as the merest atoms, will be dwelt upon, and magnified by the power of Satan, so that they will appear of the utmost importance. The moral sight of

those who forsake truth has become dim; and yet they do not feel their need of the heavenly anointing, that they may discern spiritual things. They think themselves too wise to err. But those who have not a daily experience in the things of God will not move wisely. They may have a legal religion, a form of godliness, there may be an appearance of light in the church; all the machinery--much of it human invention--may appear to be working well, and yet the church may be as destitute of the grace of God as were the hills of Gilboa of dew and rain. {RH, January 31, 1893 par. 1}

Scores of men have preached the word when they themselves had not faith in it, and did not obey its teachings. They were unconverted, unsanctified, unholy. But if we would stand the test, piety must be brought into the life. What we want is inspiration from the cross of Calvary. Then God will open eyes to see that we are not to expect to do any work for the Master successfully, unless we connect with Christ. If we are indeed laborers together with God, we shall not have a dead, scientific religion, but our hearts will be infused with a living power, even the Spirit of Jesus. All those who are truly converted will be drawn out of, and away from, themselves. With the blessing of Christ upon them day by day, they will be channels for communicating light and blessings to others. {RH, January 31, 1893 par. 2}

Those who are wavering between Christ and the world, need the converting power of God. When they see what sin is, and what is the righteousness of Christ, they will no longer dwell in the cave of unbelief. God calls upon them to come out of the cave, and stand with him. No longer question your need of a personal Saviour. The heart, as well as the understanding, must be enlarged. It is not enough to have an intellectual knowledge of the truth; there must be a heart work done. The soul-temple must be cleansed from the buyers and sellers, and must be opened for the indwelling of the Spirit of God. Christ drew a decided line of distinction between his disciples and the world. Listen to these words from his prayer offered just before his agony in Gethsemane: "They are not of the world, even as I am not of the world." {RH, January 31, 1893 par. 3}

We must comply with the terms of salvation, or we are lost. At the hour when we leave the service of Satan for the service of Christ, when true conversion takes place, and by faith we turn from transgression to obedience, the severest of the heart struggles take place. But many accept the theory of truth, and compromise with the world, the flesh, and the Devil. The soul that has truly experienced the transforming grace of Christ has chosen Christ for its portion; it yields to the gracious influence of his Holy Spirit, and thus the character is formed according to the divine pattern. We are to feel, to act, as one with Christ. {RH, January 31, 1893 par. 4}

It is the work of the heavenly angels to unite with human agencies in shedding light amid the moral darkness that rests upon the earth. Christ says to his followers, "Ye are the light of the world." Shall we envelop our light in a thick covering of worldly policy? Shall we seek for scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of Righteousness, that we may be channels of light to the world. There are many false beacons established, to lead unwary souls to make shipwreck of faith; but the true light of the world must shine,



not smothered, not put under a bushel nor under a bed, but set on a candlestick, that it may give light to all that are in the house--the world. The true light is to stand in distinction from all other lights. The system of truth must stand distinct from all other systems, whether of religion or of morals; for it sheds forth light emanating from Christ. Our great work is to reveal Christ to the world, and thus reveal the Father. {RH, January 31, 1893 par. 5}

There are men of the world who will volunteer to be our guides; they regard their course as wise, but they are of the class who, professing to be wise, need to become fools in order to become wise in God's wisdom. They lead away from the path where the voice of Jesus is heard, saying, "This is the way; walk ye in it." They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history. But those who follow the Leader step by step, will hear and recognize the voice of the True Shepherd. {RH, January 31, 1893 par. 6}

We are to learn from Christ how to work, how to be as he was, self-denying, self-sacrificing. If we have his Spirit, we shall realize the worth of souls, and work for their salvation. Our work is to be done wholly through the grace of Christ. We are to have a continual sense of our weakness and frailty and be led to Jesus in earnest prayer for his wisdom and efficiency. There will be times of despondency, as we realize our unlikeness to Christ; we see ourselves small, weak, and compassed with infirmities; but we are to depend upon Jesus, and commit our ways unto the Lord; and while we trust to him in humility, obedient to his word, heavenly wisdom will be imparted to us that we may do the Master's work. Our life may seem a tangle; but if we commit ourselves wholly to the wise Master-worker, he will bring out the pattern of life and character according to his plan, for our good and his own glory. {RH, January 31, 1893 par. 7}

Do not take your eyes off Jesus. Let the prayer go forth from unfeigned lips that we may not trust in our finite, human wisdom, but that our thoughts may be brought into subjection to Christ, our characters be molded after the mind of Christ. Why should we not walk with God, as did Enoch? Why should we not have the transforming grace of Christ daily? Has he not promised to us great and precious things? Who can find words to explain the rich promises of God? "Behold," said John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." {RH, January 31, 1893 par. 8}

In the last conflict in the great controversy between good and evil, God has called us to give the final warning to the world. The Christian world are honoring a false Sabbath, and we are to show them its true character and foundation. We must make it plain to them that they are honoring a man-made institution in place of that which God himself has sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility. {RH, January 31, 1893 par. 9}

The people of the world will try to induce us to soften down our message, to suppress some of its more distinctive features. They say, "Why do you make the seventh-day Sabbath so prominent in your teaching? This difference is always thrust before us. We would harmonize with you if you would not say so much on this point. Let

arguments in the *Sentinel* be free from mention of the seventh-day Sabbath, and we will give it our influence and support." This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of our faith. Seventh-day Adventists have discussed the feasibility of conceding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposals of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message. {RH, January 31, 1893 par. 10}

What is the *Sentinel* for?--It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted. {RH, January 31, 1893 par. 11}

The Comforter, the Holy Spirit, which Christ said he would send into the world, was to bear an unwavering testimony: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin [What is sin?--The transgression of the law], and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." On no account will a real believer of the truth present an appearance of neutrality in that which concerns the salvation of souls. We are not to voice the sentiment of the world. Jesus says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." The Lord calls upon all to consider whom they will serve and whom they mean to worship,--whether they will be swayed to the right or to the left by the opinions and position of the world, or stand firm to truth. Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes.

*(Concluded next week.)*

{RH, January 31, 1893 par. 12}

**PERIODICALS / RH - The Review and Herald / February 7, 1893 "Seek First the Kingdom of God" - By Mrs. E. G. White. - (Concluded.) -**

## **February 7, 1893 "Seek First the Kingdom of God"**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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Those who are more desirous of securing promotion and a good name in the world than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle. {RH, February 7, 1893 par. 1}

Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. Such a course is like that of Judas, who sold his Lord to his enemies, fully believing that Christ would manifest his miraculous power, and give his enemies another evidence of his divinity. Judas never recovered the ground lost through his presumption. To place ourselves in a position where we have an appearance of yielding, is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are today, a people whom God has prospered, a people who have the Lord of hosts with them. {RH, February 7, 1893 par. 2}

Brethren in the office of publication, you who have a connection with sacred things, God bids you to be careful where you place your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. They stand under their leader, the great deceiver, who works through his human agents to eclipse the light. God calls upon you to shine. With intense solicitude trim your lamps, take the oil of grace in your vessels, and keep your lamps trimmed and burning, that your light may shine bright and clear amid the moral darkness of this world. All who hold the truth should hold it in righteousness, and appreciate its value and sacredness. They should ask wisdom of God, that they may send its rays into all the highways and byways of life. If we are sanctified by the truth, our souls will be pervaded by a deep and abiding sense of its importance, and it will be our meat and drink to obey the truth, and pass along the precious light to others. {RH, February 7, 1893 par. 3}

Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We

need to pray continually that God will help us to abide in the truth, and not be swayed from its principles by those who are not sanctified to God, or allow the opinions of worldlings to mold our institutions. {RH, February 7, 1893 par. 4}

But although we are to stand firm as a rock to principle, we should be courteous and Christ-like in our dealings with all men. In meekness and love we should tell the people why we cannot accept the papal Sabbath, because it is a mark of special dishonor to God, whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience. That is Satan's work. But God is the author of the Sabbath, and it must be presented to men in contrast with the false Sabbath, that they may choose between the truth of God and the error of the enemy. {RH, February 7, 1893 par. 5}

An effort is now on foot to enforce the observance of Sunday, and while the Sunday question is coming to the front, an opportunity is given to present to the world the true Sabbath in contrast with the false. The Lord is far ahead of us, he has permitted this Sunday question to be pressed to the front, in order that the Sabbath of the fourth commandment may be presented before legislative assemblies. The leading men of the nation are to have their attention called to the testimony of God's word in favor of the true Sabbath. If the testimony does not convert them, it is a witness that will condemn them. The Sabbath question is the great testing question for this time. {RH, February 7, 1893 par. 6}

No greater contempt could be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed. And as Satan with his human agents pushes the warfare against God, by leading men to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in its defense. The Calebs must press to the front. The greater the contempt heaped upon the law, the stronger must be our love for it, and the more earnest our efforts to exalt it. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, February 7, 1893 par. 7}

The prophet Isaiah says concerning those who advocate the truth of God, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." What is that?--The Sabbath of the fourth commandment. Raise it up by pen, by voice, and ring out the truth in every way possible. "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it." {RH, February 7, 1893 par. 8}

This is a work for those who see the Sabbath of the fourth commandment trodden down. They are to give it the exalted position it deserves. Isaiah says of Christ and his

followers, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." {RH, February 7, 1893 par. 9}

This is the work now to be done on earth. Those who are living in transgression of the holy law of God will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, "We want not a knowledge of thy ways, O Lord." Others will say as did Pharaoh, "Who is the Lord, that I should obey his voice?" But in the face of all opposition we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world. {RH, February 7, 1893 par. 10}

We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth. While Satan will make masterly efforts to suppress truth, we must stand firm to our principles, reflecting light to the world. We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal. {RH, February 7, 1893 par. 11}

It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to "cry aloud, spare not, lift up thy voice like a trumpet. "Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. In the great conflict between faith and unbelief, the whole Christian world will be involved. All will take sides. Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. All such are numbered with the enemies of Christ; for Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." {RH, February 7, 1893 par. 12}

Conservative traditions received from educated men, and from the writings of great

men of the past, are not safe guides for us in these last days; for the great struggle before us is such as the world has never seen before. Those who have not acted a part in this work in the past, need to move with great caution in regard to accepting or refusing what may be presented to them as truth. They need to penetrate much deeper than their limited spiritual knowledge, or their present habits or opinions would lead them to do. We are not one of us safe unless we live as seeing Him who is invisible, even with past experience in the work; and we certainly are not safe, if we have not had that experience. Daily, hourly, we must be actuated by the principles of Bible truth,--righteousness, mercy, and the love of God. He who would have moral and intellectual power must draw from the divine source. At every point of decision inquire, "Is this the way of the Lord?" With your Bibles open before you, consult sanctified reason and a good conscience. Your heart must be moved, your soul touched, your reason and intellect awakened, by the Spirit of God; and then holy principles revealed in the word of God will give light to the soul. The true source of wisdom and virtue and power is the cross of Calvary. Christ is the author and finisher of our faith. He says, "Without me ye can do nothing." {RH, February 7, 1893 par. 13}

Let no man seek to go about God's work in any one of its branches in his own strength; for if he does, the fruit will not be such as will abide unto eternal life. He appears to build on the foundation; but he puts upon it wood, hay, and stubble,--material that will be consumed. Our ideas must be elevated. Lift him up, the Man of Calvary; let the language of the soul be, "He must increase; I must decrease." It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness; but many do not yet know this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the hearing of the ears, but have not the discernment that God gives, which would enable them to look beneath the surface. They favor those who should not be favored, and turn from those who should find help and comfort and justice at their hands. What government are we under? We shall have to make a decided choice either to be under Satan's rule, or under the rule of Him whom John saw while on the isle of Patmos, who hath prepared his throne in the heavens," and whose "kingdom ruleth over all."

{RH, February 7, 1893 par. 14}

**PERIODICALS / RH - The Review and Herald / February 14, 1893 The Need of Trained Workers. - By Mrs. E. G. White. -**

**February 14, 1893 The Need of Trained Workers.**

**By Mrs. E. G. White.**



I have been deeply interested in the relation of a recent experience of Elder Daniells, who, on his way from Melbourne to Adelaide, stopped at a town called Nhill, to visit some young men who have been sending in orders to the *Echo* office for our papers and books. He found here a young man by the name of Hansen, a Dane, who chanced upon the *Echo* at a public library, and became an interested reader of the paper. The subjects of truth presented in its columns found a place in his heart, and he began to talk about them to a friend at the hotel where he was in service. This man, Mr. Williams, also became interested, and they sent in orders for other publications, becoming regular subscribers to the paper. Elder Daniells found them eager for a better knowledge of the truth. Upon the table of Mr. Williams was found "Thoughts on Daniel and the Revelation," and several other books published by our people. They had seen but one man who was of our faith. They bought from Elder Daniells three copies of "Steps to Christ," so that they might have one apiece, and another to give to a minister. Elder Daniells was pleased with his visit, and encouraged by his conversation with these inquirers after truth. {RH, February 14, 1893 par. 1}

These men had studied the truth from the printed page and the Bible, and had accepted all points of doctrine as far as they could understand them without the aid of the living preacher. A great work is going silently on through the distribution of our publications; but what a great amount of good might be done if some of our brethren and sisters from America would come to these colonies, as fruit-growers, farmers, or merchants, and in the fear and love of God, would seek to win souls to the truth. If such families were consecrated to God, he would use them as his agents. Ministers have their place and their work, but there are scores that the minister cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth, and impart to them a knowledge of salvation. There is altogether too little done in this line of missionary work; for the field is large, and many workers could labor with success in this line of effort. If those who have received a knowledge of the truth had realized the necessity of studying the Scriptures for themselves, if they had felt the weight of responsibility that rests upon them, as faithful stewards of the grace of God, they would have brought light to many who sit in darkness, and what a harvest of souls would have been gathered for the Master. If each one realized his accountability to God for his personal influence, he would in no case be an idler, but would cultivate his ability, and train every power that he might serve him who has purchased him with his own blood. {RH, February 14, 1893 par. 2}

The youth especially should feel that they must train their minds, and take every opportunity to become intelligent, that they may render acceptable service to Him who has given his precious life for them. And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let every one improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science. We should learn to place the

proper estimate on the powers that God has given us. If a youth has to begin at the lowest round of the ladder, he should not be discouraged, but be determined to climb round after round, until he shall hear the voice of Christ saying, "Child, come up higher. Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." {RH, February 14, 1893 par. 3}

We are to compare our characters with the infallible standard of God's law. In order to do this, we must search the Scriptures, measuring our attainments by the word of God. Through the grace of Christ, the highest attainments in character are possible; for every soul who comes under the molding influence of the Spirit of God, may be transformed in mind and heart. In order to understand your condition, it is necessary to study the Bible, and to watch unto prayer. The apostle says, "Examine yourselves, whether ye be in the faith; prove your ownelves. Know ye not your ownelves, how that Jesus Christ is in you, except ye be reprobates?" Let not those who are ignorant remain in ignorance. They cannot remain in ignorance, and meet the mind of God. They are to look to the cross of Calvary, and estimate the soul by the value of the offering there made. Jesus says to all believers, "Ye are my witnesses." "Ye are laborers together with God." This being true, how earnestly should each one strive to make use of every power to improve every opportunity for becoming efficient that he may be "not slothful in business, fervent in spirit, serving the Lord." {RH, February 14, 1893 par. 4}

Every talent that has been given to men is to be exercised that it may increase in value, and all the improvement must be rendered back to God. If you are defective in manner, in voice, in education, you need not always remain in this condition. You must continually strive that you may reach a higher standard both in education and in religious experience, that you may become teachers of good things. As servants of the great King, you should individually realize that you are under obligation to improve yourselves by observation, study, and by communion with God. The word of God is able to make you wise, to guide and make you perfect in Christ. The blessed Saviour was a faultless pattern for all his followers to imitate. It is the privilege of the child of God to understand spiritual things, to be able wisely to manage that which may be intrusted to his charge. God does not provide a way whereby any one may have an excuse for doing slipshod work; and yet a great deal of this kind of work has been offered to him by those who work in his cause, but it is not acceptable unto him. {RH, February 14, 1893 par. 5}

Young men and women, have you, as individuals, purchased at infinite cost, sought to study to show yourselves approved unto God, workmen which need not be ashamed? Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way. If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and co-operate with the Holy Spirit that is working for your perfection. The Lord, who made man perfect in the

beginning, will help you to cultivate your physical and mental powers, and fit you to bear burdens and responsibilities in the cause of God. {RH, February 14, 1893 par. 6}

There are thousands today who are unqualified for the work of the ministry, who cannot take a position of sacred trust, and are lost to the cause, because they have failed to value the talents given them of God, and have not cultivated their powers of mind and body, so that they may fill positions of trust in the Master's work. Individually we are here as probationers, and the Lord is testing and proving our fidelity to him. {RH, February 14, 1893 par. 7}

He would employ us as agents to communicate the light of his word to the world. If we improve the light given us of God by diffusing it to others, we shall have increased light; for to him that hath "shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." It is at our own option as to what we shall do with the light God has given. We may walk in it, or refuse to follow in the steps of Christ, and thus extinguish our light. {RH, February 14, 1893 par. 8}

Considering the light that God has given, it is marvelous that there are not scores of young men and women inquiring, "Lord, what wilt thou have me to do?" It is a perilous mistake to imagine that unless a young man has decided to give himself to the ministry, no special effort is required to fit him for the work of God. Whatever may be your calling, it is essential that you improve your abilities by diligent study. Young men and women should be urged to appreciate the heaven-sent blessings of opportunities to become well disciplined and intelligent. They should take advantage of the schools that have been established for the purpose of imparting the best of knowledge. It is sinful to be indolent and negligent in regard to obtaining an education. Time is short, and therefore because the Lord is soon to come to close the scenes of earth's history, there is all the greater necessity of improving present opportunities and privileges. {RH, February 14, 1893 par. 9}

Young men and young women should place themselves in our schools, in the channel where knowledge and discipline may be obtained. They should consecrate their ability to God, become diligent Bible students, that they may be fortified against erroneous doctrine, and not be led away by the error of the wicked; for it is by diligent searching of the Bible that we obtain a knowledge of what is truth. By the practice of the truth we already know, increased light will shine upon us from the holy Scriptures. As we surrender our will to the will of God, as we humble our hearts before him, we shall earnestly desire to become co-laborers with him, going forth to save those who perish. Those who are truly consecrated to God will not enter the work prompted by the same motive which leads men to engage in worldly business, merely for the sake of a livelihood, but they will enter the work allowing no worldly consideration to control them, realizing that the cause of God is sacred. {RH, February 14, 1893 par. 10}

The world is to be warned, and no soul should rest satisfied with a superficial knowledge of truth. You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of

truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study, because he is not to preach in the sacred desk. You know not what God may require of you. It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers who have fitted themselves for positions of trust. The Lord would accept of thousands to labor in his great harvest- field, but many have failed to fit themselves for the work. But every one who has espoused the cause of Christ, who has offered himself as a soldier in the Lord's army, should place himself where he may have faithful drill. Religion has meant altogether too little to the professed followers of Christ; for it is not the will of God that any one should remain ignorant when wisdom and knowledge have been placed within reach. {RH, February 14, 1893 par. 11}

How few have qualified themselves in the science of saving souls! How few understand the work that should be done in building up the church, in communicating light to those who sit in darkness! Yet God has given to every man his work. We are to work out our own salvation with fear and trembling; for it is God that worketh in us, both to will and to do of his good pleasure. In the work of salvation there is a co-operation of human and divine agencies. There is much said concerning the inefficiency of human effort, and yet the Lord does nothing for the salvation of the soul without the co-operation of man. The word of God is clear and distinct on this point, and yet when so much depends upon our co-operation with the heavenly agencies, men conduct themselves as though they could afford to set aside the claims of God, and let the things of eternal importance wait their convenience. They act as though they could manage spiritual things to suit themselves, and they place eternal interests in subordination to earthly and temporal matters. But how presumptuous is this to deal thus with that which is most essential, and most easily lost. {RH, February 14, 1893 par. 12}

Where are those who would be wise laborers together with God? The apostle says, "Ye are God's husbandry, ye are God's building." But will men trust that they may be able under pressure of circumstances to step into some important position, when they have neglected to train and discipline themselves for the work? will they imagine that they may be polished instruments in the hands of God for the salvation of souls for whom Christ died, when they have neglected to use the opportunities placed at their command for obtaining a fitness for the work? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Every one needs to improve his God-given faculties and opportunities, that individually we may be laborers together with God. {RH, February 14, 1893 par. 13}

God is continually working for us that we may come behind in no gift. He has given us our physical, mental, and moral powers, and if we improve as we should, we shall be able to meet the supernatural powers of darkness and conquer them. Jesus has pointed out the way of life, he has made manifest the light of truth, he has given the Holy Spirit, and endowed us richly with everything essential to our perfection. But these

advantages are not acknowledged, and we overlook our privileges and opportunities, and fail to co-operate with the heavenly intelligences, and thus fail to become noble, intelligent workers for God. Those to whom their own way looks more attractive than does the way of the Lord, cannot be used in his service, for they would misrepresent the character of Christ, and lead souls away from acceptable service to God. {RH, February 14, 1893 par. 14}

Those who work for the Master must be well-disciplined, that they may stand as faithful sentinels. They must be men and women who will carry out the plans of God for the wise improvement of the minds of those who come under their influence. They must unite with all the agencies who are seeking to fulfill the will of God in saving a lost world. Christ has given himself, the just for the unjust, he has died on Calvary's cross, and he has intrusted to human agencies the work of completing the great measure of redeeming love; for man co-operates with God in his effort to save the perishing. In the neglected duties of the church we read the retarding of the fulfillment of the purpose of God; but if men fail to accomplish their work, it would be better had they never been born. Great evil will follow the neglect of co-operating with God; for eternal life will be lost. Our success as candidates for heaven will depend on our earnestness in fulfilling the conditions upon which eternal life is granted. We must receive and obey the word of God, we cannot be idlers, and float with the current. We must be diligent students of the word of God. We must train and educate ourselves as good soldiers of Christ. We must advance the work, becoming laborers together with God. {RH, February 14, 1893 par. 15}

**PERIODICALS / RH - The Review and Herald / February 21, 1893 Awake Out of Sleep. - By Mrs. E. G. White. -**

**February 21, 1893 Awake Out of Sleep.**

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**By Mrs. E. G. White.**  
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"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The disciples lived so entirely for the glory of Christ that their lives witnessed to the power of his grace, and by their zeal for God, they declared to the world that they sought a better country, even a heavenly, thus pointing the world heavenward. The Lord could trust them as representatives of his character; for from their meekness, lowliness, piety, and goodness, men could take knowledge of the character and teaching of their Master. In beneficence, in courtesy, in gentleness, in forbearance, in love, in untiring zeal for the salvation of souls, they made manifest the character of Christ. {RH, February 21, 1893 par. 1}

The record declares, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took



knowledge of them, that they had been with Jesus." But could the same testimony be borne concerning the professed followers of Christ today? Could Christ leave his character to be interpreted before the world in the zeal, piety, godliness of the church today? Do those who have had great light from heaven manifest intense love for souls for whom Christ has died, so that the world will take knowledge of them that they have been with Jesus? The disciples had learned from Christ, the greatest Teacher the world ever knew. Though they were unlearned, they were willing to yield up their will to God, and meekly to receive the instruction of Christ. Jesus rejoiced that the lowly and humble of the earth could comprehend the things pertaining to eternal life. He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [worldly wise] and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, February 21, 1893 par. 2}

For three years the disciples were under the influence and instruction of Jesus. The Majesty of heaven had made them the repositories of his truth, not that they might hoard it up, but that they might let the light of heaven shine forth to the world. A woeful state of ignorance prevailed among the people, and it was necessary that light be kindled that would never grow dim, but illuminate the moral darkness that covered the earth, and the gross darkness that covered the people. His divine instruction was so simple that the minds of the common people were able to comprehend its truth, and yet his teaching was marked by one characteristic that set it in contrast with the teaching of all others,—he spake as one having authority. Whatever theme he presented, was presented with power, and yet in such a way that it appealed to the human heart with its eloquence, and fastened conviction upon the mind. He knew that his doctrine could not be controverted, although it might be misrepresented, misapprehended, and wrested from its true meaning by those who were condemned by its application. There was marked authority in his requirements and promises, and his invitations were full of compassion and entreaty. How tenderly he said to the toiling people, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, February 21, 1893 par. 3}

With what power and compassion Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive." Again he said: "I am the light of the world," "I am the bread of life," "I am the way, the truth, and the life," "I am the good shepherd." Do we believe on him who is the light of the world? and is Jesus in us a well of water springing up into life



eternal? Are we endowed with the Holy Spirit, so that with heavenly wisdom we may meet the emergencies of this age, and counteract as far as possible the movements of the world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place, and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy. It is now time earnestly to seek the Lord that every one of you may know what is the will of God in reference to the part you shall act in the conflict; and when you see an opportunity for labor, obey the indication of the Lord. Christ is saying to his people, "Can ye discern the signs of the times?" It is the duty of the watchman to mark these signs, and at the cry of the church, "Watchman, what of the night?" give the correct signal, and not present that which will be misleading and ruinous. Those who have been, and who still are, diligent students of prophecy, are to "prepare the way of the Lord, and to make his paths straight." {RH, February 21, 1893 par. 4}

God has given to every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the ministers; every soul should take an active part in advancing the cause of God. But instead of this, how many in our large churches come and go like a door upon its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died. They do not dream of weaving their religion into their business. They say, Religion is religion, and business is business; they believe each has a proper sphere, but let them be separated. But in whatever calling the Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money and effort. In withholding our heart's service from the Lord, we fail to benefit our fellow-men, and thus rob God of the glory that would flow to him through the conversion of others. {RH, February 21, 1893 par. 5}

Religion should be interwoven with all the concerns of life. Parents should patiently and lovingly instruct their children, that they may have a knowledge of Christ and his love, call upon his name, and follow in his footsteps. But instead of this, there is great neglect on the part of parents to rear their children in the fear and admonition of the Lord. How carefully should the little ones be trained for the service of the Lord, how faithfully instructed in the lessons of Christ! But unless parents are diligent, interested students of the Bible; unless they learn the practical lessons which Jesus taught, they cannot educate their children in the word of the Lord. What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will for the sake of advancing the work of Christ, bind about their waists, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years, principles of self-denial and

sacrifice for the good of others should be inculcated, that they may be laborers together with God. {RH, February 21, 1893 par. 6}

Parents have not borne their God-given responsibility; and as a result, many children among us are growing up with no knowledge of God, doing nothing for him who has purchased them with his own blood. They have not been taught to wear the yoke and lift the burden of Christ, and they ignore all responsibility in the religious life. Both at home and in the church, so far as the work of God is concerned, they are as blanks; for they reflect not the light of God. They are trees in the vineyard, but their fruitless boughs proclaim them cumberers of the ground. They spread their branches over the soil that more fruitful trees should occupy. O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom? {RH, February 21, 1893 par. 7}

Well-instructed children and youth can work in many lines for the Master, and can even in their early years be a blessing to those with whom they come in contact. When children are unconverted, careless, reckless, irreligious, they influence their playmates to take the same course of godlessness. Let parents consider this question, What can be of sufficient importance to demand your time and influence to the neglect of the training of your families, when by lack of training they become the agents of Satan, the enemies of truth and righteousness? They lift up their hearts in pride, and stand in defiance of every effort made to win them to Christ. What a sad spectacle to the world are the numbers of unconverted children that attend our churches. The influence of a well-ordered, well-disciplined family is far greater for good than is the influence of powerful sermons from the pulpit. {RH, February 21, 1893 par. 8}

This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. If parents would see a different state of things in their families, let them consecrate themselves wholly to God, and the Lord will devise ways and means whereby a transformation may take place in their households. Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich, as you practice the Christianity you profess. {RH, February 21, 1893 par. 9}

O that this experience might be understood in all our ranks! Were children and parents converted, and did they but unite in using all their intrusted talents for the Master, and by using them double them, what a work might be done. Never was there a time in the history of the world when there was a more urgent demand for workers than at present. The seeds of truth are to be sown, and the reapers are to follow after to

gather in the sheaves. If the members of all our churches did but have the love of Christ, and the love for souls which his indwelling presence would impart, they would be aggressive workers, and would lay aside their busy activities upon unimportant things, and would put out to interest their talents, and invest in that which would bring treasure throughout eternal ages. In the service of the Master, they would have increased strength and light. O then, why not study as to how you may reach souls who are out of the ark of safety? Let your work be proportionate to your advantages and privileges, and trade on the talents you have at your command, and you will have a living experience in the things of God. Some excuse themselves, saying they do not know how to do the kind of work that is called for in the missionary. You ought to have known how to do the work from the very beginning of your religious life. Will you be content to rest in ignorance and indifference? Will you venture to be a slothful servant to the end of the chapter? Or will you now seek most earnestly after God, and know what it is to eat the flesh and drink the blood of the Son of man, and become laborers together with God? "Ye are God's husbandry, ye are God's building." You must render an account to God as to how you build; for every provision has been made that you may be successful in your work. Will he who with his divine finger drew the boundaries of Judea, who designated the exact spot where the temple should stand, who wrought out designs for the Jewish church and for the service of the sanctuary, leave his people, his chosen people, who keep his commandments, to a chance experience, to accident, to stumble along in darkness? Shall those to whom he has committed most precious light, to whom he has intrusted the third angel's message, have less of his providential leading than had his ancient people? {RH, February 21, 1893 par. 10}

O that the church was awake! O that all who profess the truth for this time were sanctified through the truth, that they might discern the designs of God, and understand their own individual responsibility to give the light to the world. The seed of truth will spring forth in a new creation, and souls will be converted to God. {RH, February 21, 1893 par. 11}

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts, and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us? The world is watching our movements with greater interest than we imagine. Many see that what we have told them in regard to the curtailing of religious liberty in our country is coming to pass, although they have denied that such a thing was possible. They have said, "When we see that which you predict, when there is danger of a union of Church and State, we will acknowledge that you have the truth." But will they acknowledge it? Will they accept the situation, and know that the end is near? Protestantism is reaching out its hands to clasp hands with popery, and every indication makes manifest that the prophecies are about to be fulfilled. And now men are looking upon those who keep the commandments of God and the faith of Jesus, to see what will be their course. O that all may arouse, and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that

we believe we are on the borders of the eternal world.

{RH, February 21, 1893 par. 12}

**PERIODICALS / RH - The Review and Herald / February 28, 1893 Every Christian's Work. - By Mrs. E. G. White. -**

**February 28, 1893 Every Christian's Work.**

**By Mrs. E. G. White.**

"Watchman, what of the night?" Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world; and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work? Have men and women been educated so that they are efficient in home and foreign missionary fields? It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others. {RH, February 28, 1893 par. 1}

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. Sometimes men and women have been selected to do certain work, and because they have made mistakes, the work has been dropped. This is not as it should be. Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner. {RH, February 28, 1893 par. 2}

What can we expect but deterioration in religious life, when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed, will become as tools that rust from inaction. Let the missionary meeting be turned to

account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. In our large churches in Battle Creek, Oakland, Melbourne, Adelaide, and in other places throughout the world, there should be some plan set in operation whereby the talents of all may be put to use; and as they learn how to bless others by imparting light, they will be learning what practical Christianity means. {RH, February 28, 1893 par. 3}

But let those who are sent to instruct others, see to it that they do it in a manner similar to that in which Christ taught his disciples. Jesus did not say to his followers, Do this, and do that, but he said, "Follow me." He led the way, and took his disciples with him on his journeys through country and city, that they might see how he taught the people. He linked their interest with his, and they united with him in the work. Many have been educated to think that they must live upon sermons from week to week; but they know not how to practice what they hear. The very simplest methods of work should be devised, and set in operation among the churches. If the members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. {RH, February 28, 1893 par. 4}

But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church. When the church is in a low condition, and in need of help, it is not best to devote all the time to sermonizing. It is better to form classes to seek for spiritual wisdom, and call into exercise the talents of the young and the old, by setting brethren and sisters to work for those who need help most in the church. In seeking to benefit their brethren in the church, they will gain an experience that will qualify them for labor among those who do not understand our faith, or even the first elements of religion. While sermons may point out the way, the best results will not be seen until the members of the church go forth to practice what has been presented from the desk. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers. {RH, February 28, 1893 par. 5}

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. The Lord has said, "Ask, and ye shall receive." If they seek strength and wisdom from him, they will not



seek in vain. If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself. They will learn to go to Jesus for help, and will not be so dependent on their ministers. They will learn that we have a minister in heaven who understands all our necessities, who is full of wisdom, and unerring in understanding. Those who would work for the Master may come to him in full assurance of faith, and with meekness and lowliness of spirit, they may enter upon the work that lies directly in their pathway. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do, that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord. God has given light, and that light is to shine forth to others in good works. It is by communicating light to others that heart-felt pity is cultivated. In this way you manifest to the world the excellency of the power of the grace of God. Every believer is called of God for this very purpose. He is to do his best toward illuminating others by giving his talents of time, influence, ability, and money to the service of God, that the truth may be set before those who are in darkness. The truth must be brought home personally to the hearts of men. {RH, February 28, 1893 par. 6}

All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for a forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven. {RH, February 28, 1893 par. 7}

God has given the light of truth to his church, and the remedy for sin must be presented to the sin-sick world, whose inhabitants are perishing in their iniquity and ignorance. God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father with the fragrant incense of his own perfection, without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines



and ennobles it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fullness. Fervent piety, sincerity of heart, contrition of soul, are grateful to God. Sincerity is the essential necessity of prayer. This with uncouth language and imperfect utterance is far more acceptable to God if it is the best that the suppliant can offer, than the perfectly worded, elegantly uttered prayer that is offered from a self-sufficient, self-important, Pharisaical heart. {RH, February 28, 1893 par. 8}

Though ignorant and humble, if your heart overflows with love to God, and if in this spirit you appeal to one who is out of Christ, the Lord will not despise your effort. Your small offering, presented with cheerful gratitude to God, will be classed with the widow's mite, and be blessed of God. The effort to do your duty to the best of your ability from the motive of love, will be noticed of Heaven. God does not make light of the small ability he has intrusted, but expects that it will be put out to usury as well as the larger talents. {RH, February 28, 1893 par. 9}

Those to whom large capabilities have been intrusted will have to bear large responsibilities, but those whom God has intrusted with but few talents, one or two, and placed in a humble sphere, need not repine because of their meager ability. Let them trade diligently with the talents intrusted, and prove their fidelity to God by a faithful use of his gifts, and their loyalty will be manifested, and the Lord will be satisfied. The church is composed of large and small vessels; but the Lord does not expect that the small vessels will contain what the larger vessels will contain. He does not expect that the lowly, unlearned Christian will exercise all the intellectual power of him who has had advantages and privileges whereby his talents could be improved, and his ability increased. He does not expect of the poor the alms they have not to give, nor from the sick and suffering, the active energies which their infirmities forbid. {RH, February 28, 1893 par. 10}

But God has given to every man his work, and there is need of devoted, earnest, humble workers in all parts of the wide harvest-field. In Australia and the islands of the sea, there is need of hundreds of workers; and yet there are but few engaged in this important part of the field. The churches already raised up, need the help of sincere, earnest missionaries from America. We would rejoice to see humble, God-fearing, faithful stewards of the grace of God come to this country, for we believe much good could be accomplished. We do not call for those who are simply orators; but we are prepared to appreciate those who have searched the Scriptures, and found delight in the truth of God, who have discerned the light, accepted and appreciated it, and walked in the light as Christ is in the light. We would appreciate men who can bring from the treasure house of God things new and old, who can feed the sheep and the lambs with the pure provender unmixed with chaff; men who know how to pray sincerely, and know how to take hold of the might of the Strength of Israel. We would welcome men who have the heavenly anointing, who can hold forth the word of life, because they live by every word proceeding from the mouth of God. The experience of such men is composed of that upon which they feed, and they are partakers of the grace of Christ, and possess the true refinement of those who walk with God; for they are meek and

lowly of heart, having learned in the school of Christ. {RH, February 28, 1893 par. 11}

We care nothing for those who have only a pretentious appearance; but we want men who will love to do as did Christ, and will delight in seeking to save that which is lost. We want men who are successful in winning souls to Christ. God has such men in the world, and they are the salt of the earth, a savor of life unto life. Their influence is wholly on the Lord's side. {RH, February 28, 1893 par. 12}

In this country, those who have embraced the truth have had few opportunities. They have had far less of privilege and light than have our churches in America, and hundreds of our home brethren should be in these foreign fields. Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents intrusted for this very work; but they have bound them up in a napkin, and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the market-place that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church-member to make him realize the necessity of unearthing his talent, and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." {RH, February 28, 1893 par. 13}

The rich treasures of the grace of Christ have been revealed, and there is nothing to hinder many thousands who are now weak and in darkness, from being strong and full of consolation, if they would but trade upon their intrusted talents. But the word of God is undervalued, and the rich treasures of his truth are lightly esteemed by all those who do not use these treasures to enrich others. O, if you would have the bright beams of the Sun of Righteousness continually shining upon you, reflect the rays that are given you upon those who sit in darkness. This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. And I now ask, my brethren, What are you doing with your talents? Are you trading with them for time and eternity? {RH, February 28, 1893 par. 14}

**PERIODICALS / RH - The Review and Herald / March 7, 1893 Faithful Stewardship Required. - By Mrs. E. G. White. -**

**March 7, 1893 Faithful Stewardship Required.**

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**By Mrs. E. G. White.**  
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"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and

patience inherit the promises." {RH, March 7, 1893 par. 1}

Let no one permit himself to be unhappy and repine because his talents are few, and he cannot glorify God with that which has not been bestowed upon him, and for the use of which he is not responsible. If you can do but little, you are responsible only for the doing of that little with fidelity. If you have but one talent, use it well, and God will accept your effort to make the most of what he has given; he will approve of you as he sees you faithful over a few things. We have all been intrusted with some gift of God, and for its use we shall be held accountable. Whether saint or sinner, we shall be required to render an account for the use of the talents God has given us, according to our several ability. Christ has made an infinite sacrifice that the sinner may come to him, and behold him whom his sins have pierced. The only hope for the perishing is to believe in him who has loved us and given himself for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the sinner comes to God confessing his sins, he receives pardon, and becomes a child of God, an heir of heaven. He then realizes that his talents are the gift of heaven, and that through faith in his Redeemer he is under obligation to God to fulfill his requirements. He knows that he is justified by faith, but judged by his works, and that life is a day of trust wherein he is preparing for the final reckoning. {RH, March 7, 1893 par. 2}

The Lord has given to those who should be his human agents, talents of means, capacity, and influence, according to their ability to employ these gifts in a wise manner for his service. He has given to every man his work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Why were these various workers appointed? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." {RH, March 7, 1893 par. 3}

We can see from this scripture that the Lord has his appointed workers, and that the work committed unto them has in view a definite object. Prophets, apostles, evangelists, pastors, teachers, are all to work for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Is not this object worthy of careful attention? Can we not discern that there has been neglect in some special work for the church, in that the saints have not attained the perfection that God would have them attain? Had the work of the ministry been done, the church would have been edified, and educated for the great work that devolves upon them. The truth would have been presented in such a way that the Spirit of the Lord would have moved upon hearts, and sinners would have been convicted and converted, and would have taken their position as followers of Christ. But many are only partially changed. Their names are registered upon the church book, and they gather with the assembly of the saints, and listen to what is presented from the desk; but many things they do not understand,

and they fail to practice the requirements of the Lord. There are many who do not understand the parable of the talents, and they do not realize that they are to be agents through whom the Lord will communicate his blessing to others. They do not realize that they should put to use the talents given them, trading upon them, that when the Master comes, he may receive his own with usury. {RH, March 7, 1893 par. 4}

In the teaching of Christ the use or abuse of talents is presented in a solemn light. He says he gave to "every man according to his several ability." "Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. And after a long time the Lord of those servants cometh, and reckoneth with them." But he who had the one talent, and had refused to do with his Lord's goods what the others had done, had no increase to present to the Master. He had only accusation to present as an excuse for his neglect of duty; he said to his Lord, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth." {RH, March 7, 1893 par. 5}

With what intense interest is the examination of the talents carried on in the judgment, that the improvement may be noted, or the deficiency revealed. Eternal life or death hangs upon the decision of this investigation. Though the participants in the work of the Lord have to acknowledge that they can claim no merit, that their talents are those that have been delivered unto them, that there could have been no gain without the deposit, no interest without the principal, by diligent trading God has been glorified. Those who have made use of their intrusted gifts have gained other talents. They do not feel that they have done more than their duty. The capital was the Lord's, and the treasure is his, and they are satisfied that their work meets the Master's approval. But he who faithfully fulfilled his trust has abundant reward; for the Lord restores to him both principal and interest, and makes him ruler over all that he hath. The recipient of this mercy realizes that all his success is of the Lord; for had not the Saviour bestowed upon him his love and mercy, the trader would have been bankrupt for eternity. But mark this: when the Lord scrutinizes the talents, and notes their improvement, he bestows upon the diligent trader his approbation, and rewards him as though all the merit were of the human actor. He says, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." As the Master shall utter these words of approval, his countenance will shine with unutterable love. He delights in expressing his approbation, and in rewarding the diligent worker in his service. {RH, March 7, 1893 par. 6}

A sacred responsibility rests upon every one who has a connection with the cause of God. He is called upon to do his work with fidelity, to sanctify himself to the service of God that others also may be sanctified. When the case of every soul is decided in the judgment, some will meet their record with joy, and others with hopeless grief. The faithful will be invited in to the marriage supper of the Lamb, and Christ will gird himself, and come forth to serve them. And since so great interests depend upon the right use of the talents of those seeking for salvation, and since God has placed in the church

apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the church, for the edifying of the body of Christ, how important it is that no blundering work be done. There is much more to be accomplished than can be accomplished simply by preaching. The workers must be endowed with heavenly wisdom that they may devise and execute plans that shall result in the perfecting of the experience of all who shall come into the faith. We must teach the members of the church how they may effectually minister to others. In ministering to others, men and women may be educated to bear burdens, to wear the yoke of Christ, and thus exercise their intrusted talents in his service, until they shall be developed to fill positions of greater trust and heavier responsibility. {RH, March 7, 1893 par. 7}

There are many who are ordained ministers, who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest-field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master. But instead of thus developing, the church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, and depend on his efforts to keep alive their weak faith. Because of the lack of proper instruction among the church-members by those whom God has placed as overseers, there is not one merely, but scores who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children. {RH, March 7, 1893 par. 8}

But this condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light; for every one is compared to a precious stone that catches the glory of God, and reflects it to others. {RH, March 7, 1893 par. 9}

The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as he worked. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." When it is



made manifest that the members of the church are not fulfilling their high calling, are not improving the talents God has intrusted to them, then it is the duty of the ministers and workers to seek for heavenly wisdom, that they may know what is the kind of labor which will result in quickening the church, and causing its members to bring forth fruit unto life eternal. Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their intrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew. By employing the faculties of the mind and body of our youth in the service of God, a door is closed against the temptations of the enemy, and Satan has not as favorable an opportunity for training the children and youth for his service. {RH, March 7, 1893 par. 10}

Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work that there is to be done. But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the grace of Christ what success has been theirs. If the missionary meeting was a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance. {RH, March 7, 1893 par. 11}

In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church. "Ye are the light of the world," unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love would be kindled, and by beholding him they too would become changed into his likeness. {RH, March 7, 1893 par. 12}

Will those who have charge of the flock of God, awaken to their duty? "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When the church is properly instructed, there will not be so great dependence and weakness. Believers in the truth will not come and go as the door upon its hinges. They will not sit complacently and listen to sermon after sermon, and fail to bring the instruction into practical life. Many a minister does present the truth with force and clearness, but the members of the church fail to reap benefit therefrom, because the word is not mixed with faith in them that hear it. The mind is occupied with worldly interests, and as soon as they leave the church door, the impression is lost; for as water flows from a leaky vessel, so the truth leaks from the heart. The more preaching they have, the less they do to carry out the truth in practical godliness. They



are glutted with sermons, and the truth fails to arouse them to a sense of their condition. {RH, March 7, 1893 par. 13}

It is important that the people understand that they cannot depend upon a minister, or expect that one will be stationed among them to do all the work in their community. Were this done, it would result in spiritual death to those who are content to look on while another bears the burden. Let the people understand that it is by diffusing their light that they will have light more abundantly. But if they fail to impart light, they will lose even that which they have, and will walk in darkness.

{RH, March 7, 1893 par. 14}

**PERIODICALS / RH - The Review and Herald / March 14, 1893 Entire Consecration Necessary. - By Mrs. E. G. White. -**

**March 14, 1893 Entire Consecration Necessary.**

**By Mrs. E. G. White.**

The necessity of thorough consecration to God in all those who have a connection with any branch of his work, has been presented before me. Much is lost by fitful service; and yet many serve God at will, and cease from his service as it suits their convenience or pleasure; and this is why many of our workers are in a weak spiritual condition. Satan is wide-awake and vigilant, and is ever persevering and energetic in his efforts to overthrow the soul. He watches diligently that he may weave his ideas and plans into the work of God. It is only through a living connection with the Source of all wisdom and light, that men may become wise unto salvation, and this living connection must be continually maintained; for Satan will overthrow the soul that does not watch unto prayer. We are to overcome, and overcoming means all that the word implies. {RH, March 14, 1893 par. 1}

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set

down with my Father in his throne." {RH, March 14, 1893 par. 2}

When temptation comes upon us, we need spiritual discernment, that we may detect Satan's agency, and draw close to Jesus. Draw nigh to God, and he will draw nigh to you. Resist the Devil, and he will flee from you. Every moment it is necessary to fight the good fight of faith; for doubt must be resisted, and faith must be encouraged. In temptation, inclination must be overruled by reason. Self will clamor for indulgence, but inclination must be resisted, and temptation overcome. {RH, March 14, 1893 par. 3}

The Lord has given warnings, he has presented principles that it is necessary for every Christian to heed, and bring into his practical life. Those who pass on in indifference to the light and warning which God has been pleased to give, will grow more and more egotistical and self-sufficient. Those who do not place their dependence upon God, will certainly be overthrown by the enemy. Satan is working by every conceivable device to keep in his own ranks those who claim to be on the Lord's side. He can blind their eyes until they will call light darkness, and darkness light. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." {RH, March 14, 1893 par. 4}

Though the light of God is shining in more distinct rays than ever before, and will shine more and more clearly as we near the close of earth's history, those who will be able to discern truth from error, will be men who are often upon their knees, seeking wisdom from God. The bright beams of the Sun of Righteousness can alone reveal the numerous and varied plottings of the enemy. The wicked one is at work with all deceivableness of unrighteousness; and while we are not to keep our eyes upon the powers of darkness, we cannot be ignorant of their devices. But our faith must center in Jesus Christ. Looking unto him, clinging to his strength as sufficient for every emergency, our heart joins his heart, our life is knit by hidden links to his life, and because he lives, we shall live also. This is practical religion; for we are to be kept by the power of God through faith unto salvation. No one of us can be safe save as we join the Lord in a perpetual covenant, that shall not be forgotten by us. {RH, March 14, 1893 par. 5}

Heart union with Christ makes believers heirs of God, and laborers together with him. At home, at church, and in the world, the believer is to show forth the praises of him who has called him out of darkness into his marvelous light. Those whom the Lord intrusts with his work should cultivate home religion. They should not remain away from the assembly of the people of God, and cease to take an active part in religious meetings. They should continually consider what will be the influence of their actions upon those around them. They should cultivate such traits of character as will qualify them to stand as head of their own households. They should be housebands, and as Abraham, able wisely to instruct and educate their children, commanding their children and their household after them, that they may keep the way of the Lord, to do justice and judgment. {RH, March 14, 1893 par. 6}

God chose Abraham as the father of the faithful, because he knew that he would cultivate home religion, and cause the fear of the Lord to be the atmosphere of his dwelling-place. The Lord knew that there would be on the part of Abraham no betraying of sacred trusts; but that he would worship the Lord, and him only would he serve. He knew that his faithful servant would lead his household forward and upward, and influence them to keep the statutes of Jehovah. Abraham did not cherish a blind affection for his family; but by the combined influence of affection and authority, he ruled his home. God's will was made paramount. He feared the Lord with all his house.

{RH, March 14, 1893 par. 7}

Those who have neglected this important work in the home, and have failed to command their children and their households after them to keep the way of the Lord, should now seek to redeem the time. Let parents take their Bibles, and search that they may understand what are the requirements of God in regard to their children. Let them seek to understand what is included in parental duty. The word of God must be our rule in conducting our family affairs; and neither the waywardness of children, nor the press of business, should be looked upon as excuses for neglect in following the counsel of God. Let parents set before their children a worthy example in personal piety, honoring the house of God and respecting his service. The want of home religion is felt in every branch of God's work, and the necessity of cultivating personal piety in the home should be continually kept before the people. They should have instruction, line upon line and precept upon precept, that all those whose names are upon the church records may hear and obey the word of the Lord. Parents cannot rightly train their children unless they learn how to co-operate with the Lord in his work upon the heart. The first essential in educating your households in the fear of God, is consecration of yourself and your all to God. Let parents begin with heart work; for out of the heart are the issues of life. Let the prayer ascend from contrite hearts, "Behold, thou desirest truth in the inward part: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

{RH, March 14, 1893 par. 8}

What a prayer is this! How evident it is that sinners in the household are not to be treated with indifference, but that the Lord looks upon them as the purchase of his blood. In every household where the unconverted are, it should be the work of those who know the Lord to work in wisdom for their conversion. The Lord will surely bless the efforts of parents, as in his fear and love they seek to save the souls of their households. The Lord Jesus is waiting to be gracious. O that the work might begin at the heart! "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Then let it be understood by all the members of the

household that the work must begin at the heart. The heart must be subdued and made contrite through the creating, regenerating power of the Holy Spirit. Realizing the aid of this mighty agency, cannot parents work for the conversion of their children with more zeal and love than ever before? {RH, March 14, 1893 par. 9}

The promise of the Lord is, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When the Spirit of the Lord works upon the hearts of the parents, their prayers and tears will come up before God, and they will earnestly entreat, and will receive grace and wisdom from heaven, and will be able to work for their unconverted children. As this spirit is manifested in the home, it will be brought into the church, and those who are home missionaries will also become agents for God in the church and in the world. The institutions which God has planted will bear an entirely different mold. {RH, March 14, 1893 par. 10}

"Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left roundabout you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." {RH, March 14, 1893 par. 11}

If those who profess to know the Lord did indeed have an experimental knowledge of God, how evenly would the work move on! All the building fitly framed together would grow into a holy temple in the Lord. The church would be quickened from the paralysis that is upon her, and the people of God would do earnest work. The world would not have occasion to excuse themselves for their ungodliness on account of the example of those who profess to be followers of Christ, who hold the truth in unrighteousness. Unity would exist in the church. Love would be cherished one for another; but now love has become almost extinct. {RH, March 14, 1893 par. 12}

Shall we not as children of the living God, read the living oracle, purposing in our hearts that at whatever cost we will obey God, crucify self, and live unto Christ? No man is qualified to stand in a responsible position, authorized to direct the work, who is not daily directed of God. The whole confederacy of evil, led by Satan, is seeking diligently to increase the ranks of those who transgress the law of God; and the law of the land sustains them in their apostasy. Underneath every movement for the exaltation of the mystery of iniquity, there is a secret undercurrent of effort for the suppression of God's truth in his holy requirement. Men are seeking again to enslave the souls of men by the

decree of the law of the land. Is it not time that those who are under the counsel of God shall stand as representatives of Christ in every position of trust? While all the hosts of sin are earnest, zealous, sanguine in advancing their cause, and are stirred by a power from beneath, shall not those who stand in defense of truth manifest earnestness and zeal and enthusiasm? What if the sincere worker for God should be called a fanatic? This is the name that those who have been truly devoted to God have ever been called upon to bear. But infidels have been heard to say, "If I believed what Christians profess to believe, I would be far more zealous than they are." Since even infidels see in the man who is stigmatized as an enthusiast the only consistent Christian, shall we take a neutral position? {RH, March 14, 1893 par. 13}

The Lord has spoken. The message of God has been given, declaring that there must be an entirely different spirit from that which now prevails among representative men in our cause. There is altogether too much of self, and too little of Jesus. But there is no safety for any one, no matter what may be his position, his learning, his past experience, unless he is constantly in the fear and love of God. The Lord looks to the humble, and it may be that he will send a message to those who are in high position through a humble instrument, and he would have those who are in positions of trust of so humble a spirit that they will hear and heed the message, and arouse from their lethargy. We should realize how wicked and how foolish it is to contend against Omnipotence. O that all would realize how perilous a thing it is to cherish thoughts or do deeds that are out of harmony with the will of God! O that men would understand and take heed to the message that God mercifully sends to them! The Lord sees a soul wandering in darkness, and in his love and pity he sends to him a message, which, if received, will serve to bring him to the light; but if the message is rejected, the soul goes on in darkness more dense than before. Now is the accepted time, now is the day of salvation. {RH, March 14, 1893 par. 14}

The end of earth's history is right upon us, and O that all might fully come into the light! O that all might be moved by the Spirit from above! The law of God is trampled underfoot, and the whole world is deceived by the power of the man of sin. Shall we not devote ourselves and our all to God, that souls may be won to Christ? Only a remnant of probationary time is left us, and at this late day, shall our love for God and his truth grow cold? Shall our light flicker and die out in darkness, because we have not the oil of grace in our vessels with our lamps? {RH, March 14, 1893 par. 15}

The Lord is dishonored by his people when they claim to have light, and yet walk in darkness. They are as men and women looking through smoky glass, and yet they feel competent to judge of the message and the messenger, and do not realize that their vision is perverted. Yet for those who walk in darkness what sympathy should we feel, how tenderly should we labor for them, exercising toward them the pity and love which Christ exercised toward fallen men when he came to earth to suffer and die. {RH, March 14, 1893 par. 16}

My brethren who occupy responsible positions, your place in the work calls upon you to be representative men. You need the baptism of the Holy Spirit. I beseech of you, do not look upon yourselves as safe unless you are in the channel of light. There is a great

work to be done in your behalf. You must form new habits, and your natural customs and habits must be subdued by the Spirit of God. Inclination must be denied. Old enemies that war against the Spirit, that you looked upon as dead, under favorable circumstances revive again, and they must be met and vanquished. Self must die. We are to engage earnestly in a spiritual warfare which we do not consider as we should, and we fail to appreciate what it means. The confederacy of evil is arrayed against those who would fight the battles of the Lord. {RH, March 14, 1893 par. 17}

But we battle not alone. The fellowship of the saints in light is ours, the championship of the hosts of heaven is ours, and more than angels are on our side; for leading the ranks of his armies is the Captain of the Lord's hosts. He is Commander of the battle, and as he leads his army to the fields of action, his voice is heard above the din of the battle and the strife, "Be of good cheer; I have overcome the world." Our leader is a conqueror. Advance, then, to victory. The armies of heaven are engaged in the contest, and we fight as in the sight of invisible worlds. We may calmly face the foe, and by faith press on to the conflict. We shall press the battle to the gate, saying, "Our life is hid with Christ in God, because he lives we shall live also." {RH, March 14, 1893 par. 18}

Let every man constrained by the love of Christ, stand in his appointed place, and steadily, cheerfully, bravely bear the burden assigned him by the Lord. Let every burden-bearer contemplate this fact,--God is love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, what a God have we! what a Benefactor! What claim has he upon our love! Having collected all the riches of the universe, and laid open all the resources of infinite power, he gave all the heavenly treasure into the hands of Christ, and said, "All these are for man. Use them to convince him that there is no love greater than mine in earth or heaven. His greatest happiness consists in loving me, and giving his heart to me who hath loved him with an infinite love."

{RH, March 14, 1893 par. 19}

**PERIODICALS / RH - The Review and Herald / March 21, 1893 The Principles of Righteousness Revealed in the Life. - By Mrs. E. G. White. -**

**March 21, 1893 The Principles of Righteousness  
Revealed in the Life.**

**By Mrs. E. G. White.**

The question is often asked. Why do you keep the commandments of God? Did not Jesus come to abolish the law? The Son of God gave the law, and was it given only to be abolished? Did Jesus leave the royal courts of heaven to die upon the cross of Calvary, in order that he might give the world license to break the law? Is there reason



in this? Was the wonderful, costly process that the Father and his dear Son underwent, only to abolish the law, and give men perfect freedom to trample it in the dust?--No, no. The Lord's standard of righteousness remains as firm as his eternal throne. It is his holy law, and because not one precept of this law could be changed to meet man in his fallen condition, the Father consented to give his only begotten Son to die. To abolish the law?--No; but to save the sinner. The cross of Calvary is the unanswerable argument as to the perpetuity of the law of Jehovah. When the great Teacher gave his sermon on the mount, showing the immutability of the law of God, he was expounding the law that he himself gave. {RH, March 21, 1893 par. 1}

Satan had so beclouded the understanding of even the chosen people of God, that in their separation from God they could not discern sacred things. The prophecies were made so indistinct, that truth, precious above gold, or silver, or precious stones, was buried beneath a mass of rubbish, and its glorious character was hidden from view. The precious Sabbath given at the creation of the world lost its true significance. The rubbish of human inventions, maxims, and traditions hid its true character. Said Christ, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." {RH, March 21, 1893 par. 2}

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings which typified himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity. Christ presented to the multitude of Jews and Gentiles of all nations the real original truths connected with his kingdom, which had been buried out of sight. He sought to clear away the mist and fog of their false, long-cherished ideas in regard to his mission and his kingdom. They supposed it was a temporal, earthly kingdom; but he showed them its spiritual and eternal nature. He unfolded before them the far-reaching principles of the law of God; commandment after commandment he opened before them in its true spiritual bearing, and showed the extent of the requirements of God's precepts. They are not only to direct conduct, but to control the heart. The lessons given by Christ were so different from anything to which the people had listened from the scribes and Pharisees, that they were astonished at his doctrines. He did not present labored, intricate arguments that buried with exactions the commandments of God, so that no one could ever hope to keep them. Jesus, the great Teacher, laid open in the simplest language, the great moral truths, clothing them with freshness and power. {RH, March 21, 1893 par. 3}

The scribes and Pharisees that were listening to his words, thought in their hearts that he was making of no account the law of God. But as if Jesus had read their hearts as an open book, there fell upon their startled ears these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The heavenly intelligences look upon the human agents, and

estimate their value according to the respect and reverence they manifest toward the great moral standard of righteousness--the holy law of God. And Jesus added, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." With what excuse could we meet the great Lawgiver over his broken law when the Redeemer has so plainly stated its importance. The righteousness of the Pharisees consisted mainly in a form of ceremonies. They complicated the plain and simple precepts, and made them a rigorous burden of exactions, while they neglected and contradicted the vital principles and spirit of the law. This error, fatal to the soul, Christ in his sermon on the mount sought to correct. The Pharisees in their false ideas as to what constituted the keeping of the commandments of God, cherished malice and revenge; but Christ taught that all malice must be expelled from the soul. The evil done to us by another must remain unresented, unavenged. He who was an enemy was to be loved, because God loved the sinner when he was his enemy. Jesus taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Here are the principles of true Christianity, and he presented these principles in no hesitating manner, but taught them as one having authority. They must be imitators of God, pure and holy and undefiled by the maxims and traditions of men. These principles were too holy to be corrupted by the inventions of man. {RH, March 21, 1893 par. 4}

No man can serve two masters. "Ye cannot serve God and mammon." We are but living, human agents, dependent upon God for every breath we draw, and we are not to be anxious about food and raiment, and to be distrustful of God. The Lord has his thoughts of love toward us, and will care for the future. It is God's will that we are to be anxious to know and to do his requirements at all hazards; but we are to trust God implicitly not only for the little things, the temporal things of life, but for the redemption of our souls. Having faith, and confidence, and trust in God, we have everything, and God will never betray our confidence. He is ever loving, and patiently bears with our weaknesses and infirmities, and is ever willing to forgive our perversities. Then let us walk meekly, trustingly, and humbly before him. Commit your way to him. Cast all your care upon him; for he careth for you. {RH, March 21, 1893 par. 5}

The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as he deserved to be treated. He came to our world and took our sins upon his own divine soul, that we might receive his imputed righteousness. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. The world's Redeemer gave himself for us. Who was he?--The Majesty of heaven, pouring out his blood upon the altar of justice for the sins of guilty man. We should know our relationship to Christ and his relationship to us. We are to trust God fully, and ask him to supply the least as well as the greatest want. The Lord encourages our confidence; and the great proof of our union with Christ, and the best manifestation of our love to him, is in yielding obedience to his claims. If

you have love to Jesus Christ, which is an expression of the life of Christ in the soul, then you will do what he commands you. This is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to his commandments. You are to bring forth fruit by doing his commandments, because you are branches of the living Vine. It is his prayer that his joy might remain in you, and that your joy might be full. {RH, March 21, 1893 par. 6}

What was Christ's joy?--It was the joy of saving the lost. The prophet says, "He shall see of the travail of his soul, and shall be satisfied." For the joy that was set before him he endured the cross, despising the shame. His suffering, his agony, his death, were counted by him nothing that souls might be rescued from sin. Whenever there is a soul converted and brought to Jesus Christ, a thrill of joy is felt in heaven. A soul is saved, a precious soul snatched from Satan's grasp and given as a precious token to Jesus Christ that he has not suffered and died in vain, and then there is joy and rejoicing in heaven. The lost is found, the dead in trespasses and sins is alive; and Christ prays that this joy may be ours,--a joy that is rich, deep, full, and abiding,--a joy springing from the triumphs of the cross of Christ. {RH, March 21, 1893 par. 7}

Christ calls for those who have turned from him. He says, Return unto me, and I will return unto you, and heal all thy backslidings. He calls for those who are standing apart from him to be laborers together with God. He says, "Ye have not chosen me, but I have chosen you." O how true are these words. We did not make the first movement toward Christ; but he made the first movement toward us. He drew us by the cords of his love. He touched our hearts by his grace. Our approach to him was but a response to his drawing. No longer cherish doubt and walk in darkness. Jesus has purchased us with his own blood. We are not our own, we are bought with a price, and our time, our intrusted capabilities, belong to God. He has given his only begotten Son to a life of humiliation and shameful death for us, and in return he has asked us to give ourselves to him. And through the grace of God, let us do this. The Lord help us to plant our feet on the solid Rock.

{RH, March 21, 1893 par. 8}

**PERIODICALS / RH - The Review and Herald / March 28, 1893 Obedience the Path to Life. - By Mrs. E. G. White. -**

**March 28, 1893 Obedience the Path to Life.**

**By Mrs. E. G. White.**

"And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as

thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live." {RH, March 28, 1893 par. 1}

The positive question of the lawyer was as positively answered by the Master. The condition of salvation specified was the doing of the commandments of God. After receiving this positive answer, the lawyer asked, "And who is my neighbor?" Jesus then gave the parable of the robbed, wounded, and dying stranger who was aided by the good Samaritan, to illustrate what he meant by loving our neighbors as ourselves. Through obedience to the commandments of God, our characters are built up in such a way that we may safely be intrusted with the gift of eternal life. Justice, truth, love, pity, forgiveness must be found in the heart of the Christian, for in his sermon on the mount Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Merely to profess to believe the commandments of God, while following the example of the priest and Levite, who left the needy, suffering one to die, without lifting a hand to help him, will not insure eternal life. He who treats a suffering soul in this way reveals the fact that he does not love his neighbor as himself, and his profession has no practical value. {RH, March 28, 1893 par. 2}

"The law of the Lord is perfect, converting the soul." The Lord Jesus weighs men in the golden scales of the sanctuary, and gives them credit as far as their practice of the great standard of righteousness will justify. {RH, March 28, 1893 par. 3}

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God." The faith of this young man did not penetrate beyond the surface. He did not discern in the Master the Son of God, one equal with God, who is the way, the truth, and the life. But Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which?" The Lord Jesus specified several precepts of the decalogue, and quoted, "Thou shalt love thy neighbor as thyself," as a necessary requirement. "The young man saith unto him, All these things have I kept from my youth up; what lack I yet?" Mark states that "Jesus beholding him loved him," but he said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." {RH, March 28, 1893 par. 4}

The young man had inquired of the Master, "What lack I yet?" and Jesus had told him. But when he "heard that saying, he went away sorrowful: for he had great possessions." In this requirement to sell what he had and give to the poor, Jesus had revealed to the young man the plague spot of the heart, and he wished no further enlightenment. His decision was made. He had come full of admiration for Christ, running unto him, and kneeling down before him. Jesus looked upon the ardent young man, and saw material for the working out of a beautiful character; but the young man had not taken into account what was meant by practicing the commands of the law. Jesus laid before him the cost of eternal life. He revealed to him what was involved in the doing of the commandments of God. Nothing short of loving God with the whole heart, and his neighbor as himself, fulfilled the law. Jesus sought to clear the mist of

deception from his soul, to give him spiritual eye-sight that he might discern the fact that he had not met the standard of character required by the law of God. {RH, March 28, 1893 par. 5}

The question asked of Christ involved the whole conduct of life, and in the answer Jesus revealed the scheme of redemption. He revealed the young man to himself, by presenting before him the moral standard of righteousness. The young man had thought that he understood *all* the requirements of the law. He had asked, "What lack I yet?" Satisfied with his morality, confident of his piety, he imagined that he was above the average, and if not quite perfect, very nearly so. He desired to receive instruction if he needed any, that he might be perfect in himself. Christ revealed to him the fact that he was building upon his own self-righteousness. He showed him what he was lacking in the knowledge and practice of the law. The love of self, the love of the world, was the barrier which stood between him and Christ, and Jesus alone could remove this obstruction. The young man had never known himself before, never realized how he was idolizing earthly treasures. The opportunity was offered him to use his intrusted talents of earthly treasure in doing good, in blessing the needy, thus laying up an enduring substance in heaven. He was offered the privilege of choosing to follow the Master whom he had called good, and whom he really admired, or to hold fast his earthly possessions and forfeit eternal life. He never understood how little love he had for his neighbor, or how much his earthly possessions were to him until he was required to part with them. He went away very sorrowful. He preferred his property rather than the company of Jesus. He preferred his earthly substance rather than the treasures he was assured he would have in heaven. He loved the passing things of this life rather than eternal life. {RH, March 28, 1893 par. 6}

The young man could not have the world and the heavenly treasure also. His neighbors were in suffering need of the good things which had been lent him of heaven, through which he was to bless the widow and the fatherless. Instead of distributing to the needy, he was hoarding up his treasure, and still considering himself a doer of the commandments of God. He did not understand the spirituality of the law, and the worthlessness of a formal, ceremonial obedience. He did not comprehend what were his eternal obligations to God. He had no practical experience. He neither understood the holy, paternal character of God nor the relation he sustained to his fellow-men. He did not look upon his possessions as a trust from God over which he should act the part of a faithful steward. He did not realize that he was to dispense of his abundance, doing good with his possession. He did not accept the conditions upon which eternal life was granted. He refused to obey the commandments which he claimed he had kept from his youth up. He did not realize God's great love in giving his Son for the salvation of the world. He did not comprehend the spiritual nature of the gospel, nor realize the necessity of repentance, of prayer, of holiness on the part of all who would enter the kingdom of heaven. If he had accepted the invitation of Christ to follow him, he would have been enlightened, through the agency of the Holy Spirit, which renews and sanctifies the soul. {RH, March 28, 1893 par. 7}

The Son of God presented to the young man eternal riches, but he did not estimate

the eternal treasure as of more value than the temporal treasure. He had not kept the ancient precept which enjoined love to his neighbor, and pointed out the duty of relieving his necessities. He had no practical experience in doing deeds of benevolence, in showing kindness and loving consideration. But the Lord Jesus proposed to set before him an example of obedience. Christ was free from every taint of selfishness. He pleased not himself. His whole life was one of disinterested benevolence. He invited the young man to follow him. O, if he had only obeyed, appreciating the heavenly treasure above the earthly substance, what gain it would have been to him! {RH, March 28, 1893 par. 8}

How many who profess to keep the commandments of God are virtually acting as did this young man! They put from them the grace and truth revealed in Jesus, and although professing to keep the law, they stand as transgressors. But selfishness and idolatry cannot live in the heart of him who keeps the commandments of God. How many, when tested and proved by the royal standard, will be found wanting,--lovers of self, idolaters, worshiping their possessions, hoarding their earthly treasure, and neglecting their fellow-men, loving themselves better than they love God. There are many who profess to be children of God, but who are deceived, and need to be aroused by the sacred truths of the word of God. {RH, March 28, 1893 par. 9}

To every soul who is inquiring, "What shall I do that I may have eternal life?" the answer comes from the divine Son of God, "If thou wilt enter into life, keep the commandments." Does Christ tell us to do that which it is not possible for us to do?--No, never. The path of obedience is possible, and it leads to the tree of life. This is the path that leads to the paradise of God. The requirement of God to obey and live was given to Adam. The only way to life is found through obedience to the commandments.

{RH, March 28, 1893 par. 10}

**PERIODICALS / RH - The Review and Herald / March 28, 1893 Duty of Parents to Their Children. - [Published Sept. 19, 1854, and reprinted by request.] -**

**March 28, 1893 Duty of Parents to Their Children.**

**[Published Sept. 19, 1854, and reprinted by request.]**

One of the signs of the "last days" is the disobedience of children to their parents. 2 Timothy 3:2. And do parents realize their responsibility? Many seem to lose sight of the watch care they should have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger. {RH, March 28, 1893 par. 1}

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their



wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which was written in the holy word: "He that spareth the rod hateth his son"? Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength. {RH, March 28, 1893 par. 2}

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure, and shut his presence from our assemblies. His wrath is kindled for these things, and he will not, while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure. {RH, March 28, 1893 par. 3}

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you?--children who might have been saved had you filled your place, and done your duty as faithful parents should. {RH, March 28, 1893 par. 4}

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know and understand where they are, that they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet you and bless you. {RH, March 28, 1893 par. 5}

If order is observed in the assemblies of the saints, the truth will have better effect upon all who hear it. A solemnity which is so much needed will be encouraged, and there will be power in the truth to stir up the depths of the soul, and a death-like stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the ark of God has removed from the church; for the holy commandments have been violated, and the strength of Israel has been weakened. {RH, March 28, 1893 par. 6}

Parents, correct your children. Begin while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength. {RH, March 28, 1893 par. 7}

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God, and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things. {RH, March 28, 1893 par. 8}

It certainly must bring displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he who is so particular as to observe the falling of the sparrow; he who noticed and commended Abraham's faithfulness, will not pass by your efforts. He who never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts. {RH, March 28, 1893 par. 9}

Parents, above everything, take care of your children upon the Sabbath. Do not allow them to violate God's holy day by allowing them to play in the house or out-of-doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, who are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it is too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save the children? {RH, March 28, 1893 par. 10}

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back. {RH, March 28, 1893 par. 11}

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, the command to Israel was, to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying

angel might pass by their dwellings, and if they failed to go through this process, there was no difference made between them and the Egyptians. {RH, March 28, 1893 par. 12}

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women, and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commands of God, and yield to his requirements. Don't let us neglect to pray with and for our children. He who said, "Suffer little children, and forbid them not, to come unto me," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord. Mrs. E. G. White.

{RH, March 28, 1893 par. 13}

**PERIODICALS / RH - The Review and Herald / April 4, 1893 Address to the Church. - By Mrs. E. G. White. -**

**April 4, 1893 Address to the Church.**

**By Mrs. E. G. White.**

Christ, the true witness, addresses the church at Ephesus, saying, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling. {RH, April 4, 1893 par. 1}

Many sermons are preached that are Christless as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?--No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into

the kingdom of heaven. Should Christ come to our world as he came at his first advent, many who imagine themselves to be children of God, would criticise him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers fall on the Rock and are broken, they will say, "More of Christ and less of theories." {RH, April 4, 1893 par. 2}

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." {RH, April 4, 1893 par. 3}

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips--justification by faith, and the righteousness of Christ--do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him "gold tried in the fire," and "white raiment that they may be clothed," and "eye-salve that they may see," they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late. {RH, April 4, 1893 par. 4}

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it

that the imputed righteousness of Christ does not shine through his professed followers as a light to the world? {RH, April 4, 1893 par. 5}

The people of God are called "the light of the world, a city set upon a hill that cannot be hid." "Glorious things are spoken of thee, O city of God." "God is in the midst of her; she shall not be moved." The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: "Finally, my brethren be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, April 4, 1893 par. 6}

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live in his representatives by the spirit of truth. Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." {RH, April 4, 1893 par. 7}

The privileges, the blessings of the child of God are represented by the apostle in the following language: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at

his own right hand in the heavenly places." {RH, April 4, 1893 par. 8}

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, "Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church-members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will co-operate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth.

*(To be continued.)*

{RH, April 4, 1893 par. 9}

**PERIODICALS / RH - The Review and Herald / April 11, 1893 Address to the Church. - By Mrs. E. G. White. - (Continued.) -**

**April 11, 1893 Address to the Church.**

**By Mrs. E. G. White.**

***(Continued.)***

What more can I say than I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are liable to in not arousing and



putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well-directed efforts, in well-matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages of reproof and warning must the Lord send to his chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave his life for the life of the world, that as a people we are behind our privileges and opportunities. What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea? The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for him only as they work willingly, giving hearty co-operation. {RH, April 11, 1893 par. 1}

The truth for this time has been presented from the holy oracles, and has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul?--No. I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to whom Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The greatest miracles performed before them would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness. {RH, April 11, 1893 par. 2}

If we would see light in God's light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of selfishness is done away for a time, but its hateful fruit will again appear as do the leaves of tree that has been cut down, but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind. {RH, April 11, 1893 par. 3}

The Spirit of God cannot work effectually in any heart where pride and self-esteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify his people, and this

great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God. {RH, April 11, 1893 par. 4}

Think how great was the light that was given to the Jews, and yet they rejected the Lord of life and glory. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent, with warnings and entreaties, the bright beams of the Sun of Righteousness illuminated the mind; but many refuse the compassion of a loving Saviour, and would not permit their hearts to break and melt under the beams of his love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain; for they mingled not with them the virtue of the blood of a crucified and risen Saviour. {RH, April 11, 1893 par. 5}

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride, and set up his will against the will of God. Though Christ is working upon human hearts, men utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception; for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, O that thou hadst known "in this thy day, the things which belong unto thy peace." And shall the irrevocable sentence be passed, "But now they are hid from thine eyes"? {RH, April 11, 1893 par. 6}

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution of their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its

retribution will be the greater, if we refuse to walk in the light. Many say, "If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;" but that will be proved by the way in which you deal with his message and his messengers today. The Lord is testing the people of today as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejectors of his mercy, will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age.

*(Concluded next week.)*

{RH, April 11, 1893 par. 7}

**PERIODICALS / RH - The Review and Herald / April 18, 1893 Address to the Church. - By Mrs. E. G. White. - (Concluded.) -**

**April 18, 1893 Address to the Church.**

**By Mrs. E. G. White.**

***(Concluded.)***

Jesus identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant sensibility of one who felt himself personally misrepresented, accused, and dishonored. Every wrong done to his followers, or to the weakest of humanity, is regarded by him with intense interest. After presenting his relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done unto himself. His sympathy with his people is without a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto him. {RH, April 18, 1893 par. 1}

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the

righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,--holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the Prince of life their victim. Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven--that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God. {RH, April 18, 1893 par. 2}

The heart of Jesus was pierced with agony, and from his pale lips came forth the

words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him. {RH, April 18, 1893 par. 3}

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will. {RH, April 18, 1893 par. 4}

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety. . {RH, April 18, 1893 par. 5}

"He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." {RH, April 18, 1893 par. 6}

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as representative of the human family. He identified himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life. {RH, April 18, 1893 par. 7}

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have

intrenched themselves in unbelief, will be as were the Jews, blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth? {RH, April 18, 1893 par. 8}

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion. {RH, April 18, 1893 par. 9}

"Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." {RH, April 18, 1893 par. 10}

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say." {RH, April 18, 1893 par. 11}



**Light. - By Mrs. E. G. White. -**

**April 25, 1893 Accountability for Light.**

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**By Mrs. E. G. White.**  
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When Christ was on earth, he stood as the representative of humanity. He was on trial in behalf of man, and the test was made in his experience as to the possibility that humanity could overcome through divine power. God created man in his own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of his Father's glory; and because of this, Satan hated him. He set every ingenious device at work to tarnish the glory of Christ, and lead him into sin. The spotlessness of Christ's life, the unstained purity of his character, brought against him the most intense hatred. Though Satan was upon his track every moment, seeking to overcome him, Jesus said, He "hath nothing in me." He determined that he would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, April 25, 1893 par. 1}

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and his love attracts man to himself. Through the agency of the Holy Spirit, he lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul. {RH, April 25, 1893 par. 2}

Concerning the advent of the Holy Spirit, Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Now read carefully, that you may discern what is the work of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me." If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. "Of righteousness, because I go to my Father, and ye see me no more." From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has

wrought perfect righteousness for the repenting soul, and he is reconciled to all who believe in Christ as one fully able to save from sin. {RH, April 25, 1893 par. 3}

It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince "of judgment, because the prince of this world is judged." The unfallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage of his action, the field of his controversy against God. In heaven he complained against the law of God, declaring it unnecessary and arbitrary. He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; but he has fully made manifest that the principles he advocated were evil and injurious. It has been proved that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward." {RH, April 25, 1893 par. 4}

We are exhorted in the inspired records to "receive with meekness the ingrafted word, which is able to save your soul." A mere casual faith in the word is not enough; it must be received into the heart, ingrafted in the very character. It is only when this is the case that we have that faith which works by love, and purifies the soul. Then open wide the door of the heart for the entrance of sacred, solemn truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is as we render obedience to the command of God that we have light and peace. As we make the testimonies of God our delight, we have guidance and counsel. We then eat the flesh and drink the blood of the Son of God, and find that his words are spirit and life. {RH, April 25, 1893 par. 5}

As we walk in the commandments of God, we follow on in the way cast up for the ransomed of the Lord to walk in. The faithful of all ages have walked in this path, and they have shone as lights in the world. In this age the light transmitted from them has been shining with increased brightness upon the path of those who are walking in darkness. Some have received the truth, believed and obeyed it. The light of the third angel's message has penetrated into many a darkened mind. The light of the wisdom, the goodness, the mercy, and love of God has been shining forth through his holy word. We are not in the place where our fathers were. Advanced light is shining upon us in these last days. We cannot be accepted of God; we cannot honor him by rendering the same service, doing the same work that our fathers did. In order to be accounted guiltless before God, we must be as faithful in our time in following and obeying our light, as they were faithful in following and obeying the light that shone upon them. Of every individual member of his church, our heavenly Father requires faith and fruits

according to the grace and light given. God cannot accept less. Every soul should place himself where the light will shine upon him. He should treasure every ray, that he may brighten and bless the souls of others with the heaven-sent radiance. {RH, April 25, 1893 par. 6}

The darkness of the world is great, and individually we shall have light just to the degree to which we improve it. We are to keep the commandment, "Thou shalt love thy neighbor as thyself," by disseminating the light of truth that has blessed our souls, to those who sit in darkness. Every soul is accountable for the talents intrusted. As a church, as individuals, we are to stand upon the elevated, holy ground where the truth has placed us. We are to represent to the world in character and unity the accumulated light which shines upon us in these last days. If we were blind, we should have no sin in neglecting to diffuse the light; for we would not then see our privilege in reference to our own souls and the souls of our children and neighbors. Every soul to whom the Lord has granted light will be accountable for the light, and will be expected to walk in the light according to the degree of grace and truth given him. {RH, April 25, 1893 par. 7}

Many have gone into their graves in full faith that Sunday was the Sabbath. Through his deceptive power, Satan made of none effect the fourth commandment, and men taught for doctrine the commandments of men. Sunday, the child of papacy, has been accepted and nourished and cherished by the religious world. They have looked upon Sunday as the Sabbath, the sanctified day of rest, when there is not a particle of Scriptural evidence to justify the claim of this spurious Sabbath. Through the agency of the man of sin, men have been led to exalt Sunday where the Sabbath of the Lord alone should be exalted. The Lord God of hosts is to be exalted, and his law is to be honored. In this day he has sent special light. The third angel is represented as flying in the midst of heaven, heralding to the inhabitants of the world the commandments of God and the testimony of Jesus Christ. The third angel's message is to go everywhere. It is to be proclaimed by the human agent, and it becomes every one who hears to be attentive to the heaven-sent message, and in no case to be careless, to refuse to hear or receive it; for it is a message from God to man. If we are rational beings, and the light has come to us, we shall be held accountable for it. But those who have not had the light which is now shining upon the people of God concerning the Sabbath question, will not be accountable for the light; for it has never been brought before them, and they have died without condemnation. {RH, April 25, 1893 par. 8}

Christ said of the Jews, "If I had not come and done among you works which no other man did, ye would not have sin, but now you have no cloak for your sins." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprove. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." {RH, April 25, 1893 par. 9}

It is plainly stated in the Scriptures that if the whole congregation sin through ignorance, the priests shall make an atonement for the sins when they are made apparent, and the sin of ignorance shall be forgiven. The work of Jesus is to forgive the sins of the past, but if light comes from heaven to the church, and men refuse the light because its acceptance involves a cross, then they stand guilty before God; for they have made it manifest that they love the world more than they love Christ and the truth. Those who have an opportunity to hear the truth, and yet take no pains to hear or understand it, thinking that if they do not hear, they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth. In his sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for wilful blindness. Those who have hid their eyes from the truth lest they should be convinced, must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ, that their sins of ignorance in the transgression of the Sabbath may be forgiven. {RH, April 25, 1893 par. 10}

Let none plead as an excuse for not keeping the Sabbath, that their fathers died accepted of God when keeping the first day of the week. No doubt they were accepted; for they did not sin against the light that is shining upon you in your day. God would have us walk in the light which shines upon us. We are to appreciate the truth that is presented to our understanding; for if we do not walk in the light, it becomes darkness, and our darkness will be proportionate to the light that is given. {RH, April 25, 1893 par. 11}

We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had. But if he had opportunity to hear the message, and to become acquainted with the truth, and yet refused to improve his opportunity, he will be among the number of whom Christ said, "Ye will not come unto me that ye might have life." Those who deliberately place themselves where they will not have an opportunity of hearing the truth, will be reckoned among those who have heard the truth, and persistently resisted its evidences.

{RH, April 25, 1893 par. 12}

**PERIODICALS / RH - The Review and Herald / May 2, 1893 Results of Casting  
Away the Law of God. - By Mrs. E. G. White. -**

**May 2, 1893 Results of Casting Away  
the Law of God.**

**By Mrs. E. G. White.**

All may read the signs of the times, and see whither the world is drifting. Jesus said,

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." {RH, May 2, 1893 par. 1}

The signs of the times are plain and startling. Look into the papers that flood our world, filled with recitals of daily crimes, committed not only in the lower walks of life, but also among the higher classes. Those who occupy positions of trust, who are placed as guardians of the peoples' interest, are untrue to their responsibility. There is embezzlement and fraud. Public money is stolen, and not one tithe of these corrupt transactions come to the light of day, and we do not see to what extent the wickedness of the world exists. The youth of our time are receiving their education from the evil doings of these wicked, but honored men of the world. Theft, murder, adultery, corruption, every sin that has a name, prevails to an awful extent. Does the wickedness of the world exist because men have kept the commandments of God?--No. It is the result of the working of the enemy of God and man, who has had the world under his training for many ages. He has taught them to trample under foot God's great moral standard, and lawlessness, corruption, and crime are the result. Jesus spoke to his people Israel from the pillar of cloud and fire. He said, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The same voice that gave directions to the children of Israel from the pillar of cloud and fire has given lessons to his people of today. When he stood upon the earth clothed in the habiliments of humanity, he gave this same command. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The instruction of Christ was not to be passed by indifferently, but transmitted from parents to children, from one generation to another. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." {RH, May 2, 1893 par. 2}

Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults, but even by youth and children. The evil condition of society exists because parents have disregarded this instruction, and neglected to train and educate their children to respect and honor the holy commandments of God. Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect every one of the precepts that God has given, which are holy, and just and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own ideas, and the law of Jehovah has been dishonored. This is why there is so great

and wide-spread iniquity. This is why our days are becoming like the days of Noah and Lot. {RH, May 2, 1893 par. 3}

The evil one has arranged things to suit his Satanic majesty, that he may lead the world captive. Crime is looked upon with far more indifference than it used to be, and the penalty due to the offense is not executed. Were criminals punished as they should be, there would be a restraint upon men who regard no entreaty and heed no warning. Because God manifests long forbearance, many are so hardened that they do not think it possible that certain punishment will fall upon the evil doer. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the patience and forbearance and longsuffering of God, wicked men encourage themselves in more obstinate resistance. Because immediate retribution is not visited upon them, they despise the mercy and forbearance of God. {RH, May 2, 1893 par. 4}

O that every living teacher would teach both in word and doctrine that there are limits to God's longsuffering. Many have gone beyond the limits of his forbearance. The world should be aroused to a wholesome fear of the Lord God of hosts. The time and age in which we live is one of marked depravity; for many disregard the precepts of the law of God. The commandment of God is treated with indifference, and even with open contempt, and the inhabitants of the world are fast approaching the limits of the forbearance of the grace of God. Ere long God will arise and vindicate his honor. {RH, May 2, 1893 par. 5}

We are living in perilous times, and because iniquity abounds, the love of many waxes cold. Shall those who profess to love God be carried away with the prevailing wickedness? Shall they be tempted to disregard the law of Jehovah, and render less reverence to the holy commandment, because the tide of evil brings to bear so strong a current against goodness and righteousness? The zeal and love of the children of God should rise in proportion as they see the law of Jehovah set aside and treated as non-essential. They should cry, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." {RH, May 2, 1893 par. 6}

As iniquity increases, and contempt is manifested against the law of God, those who truly love God will reach for a higher state of holiness. Let us all bear in mind the fact that we are fast approaching that crisis in human iniquity when it will be necessary for God to interfere. The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before his people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified until they had filled up the cup of their iniquity. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In his love and pity God would let light shine upon them in more distinct rays; he would give them opportunity to behold the working of his wondrous power, that there might be no excuse for their course of evil. It is thus that God deals with the nations. Through a certain period of probation he exercises



longsuffering toward nations, cities, and individuals. But when it is evident that they will not come unto him that they might have life, judgments are visited upon them. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of his law will know that God will by no means clear the guilty. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." {RH, May 2, 1893 par. 7}

The Jews rejected light and truth, and the Son of God who died to save the worst sinners, who had said, "Him that cometh unto me I will in no wise cast out," declared that the blood of all the prophets which had been shed from the foundation of the world should be required of the Jewish nation. Great light had been given the Jews, but they would not heed it. To substantiate truth, evidence had been piled upon evidence; but as a nation, they rejected the counsel of God against themselves. When the judgment of God did fall upon the Jews, it was an evidence that they were finally impenitent, and set stubbornly against light and truth, against the messages and warnings of God. They pursued a course similar to that of their fathers, and had filled up the measure of their iniquity. They had worn out the divine patience by their repeated sins, and so great was their influence for evil upon the human family, that God made an example of them before the world. {RH, May 2, 1893 par. 8}

Let us consider solemnly the dealings of God with nations and individuals, that we may avoid taking a course that will ruin us through transgression of the law of God. Let us treasure up every blessing, every heaven-sent ray of light, in warnings, in reproofs, in tokens of mercy given unto us. Let us not be among those who lightly regard God's forbearance. The figures of their iniquity are traced with unerring accuracy in the records of heaven, and are rapidly accumulating to the full measure of their guilt. God is still sending his precious messages of truth; he is still revealing precious gems of truth that have been hidden beneath the rubbish of error. He is still making plain his overtures of mercy, his willingness to pardon transgression and sin. He is still offering the wedding garment woven in the loom of heaven, even the righteousness of Christ, that men may be clothed, and prepared to enter the marriage supper of the Lamb. {RH, May 2, 1893 par. 9}

God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, "What more could I do for my vineyard that I have not done in it?" The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow

and the fatherless by those who are lifted up against the weak and helpless, is all written in the book of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously. {RH, May 2, 1893 par. 10}

The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord's arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven. The result of this apostasy will be national ruin. {RH, May 2, 1893 par. 11}

The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, are still saying, "It is time for thee, O Lord, to work: for they have made void thy law." To the people who will be keeping the commandments of God when under the hand of oppression, will come these words of comfort: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

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{RH, May 2, 1893 par. 12}

**PERIODICALS / RH - The Review and Herald / May 9, 1893 Liberty the Fruit of Love. - By Mrs. E. G. White. -**

**May 9, 1893 Liberty the Fruit of Love.**

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**By Mrs. E. G. White.**  
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"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." {RH, May 9, 1893 par. 1}

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?--"Thy prayers and thine alms are come up for a memorial before God." {RH, May 9, 1893 par. 2}

Neither prayer nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through his atoning sacrifice, can alone renew the heart, and make our service acceptable to God. This grace had moved upon the heart of Cornelius. The Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God. {RH, May 9, 1893 par. 3}

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to his cause, and gifts to the needy and suffering, are a sacrifice well pleasing to him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle Paul, while a prisoner at Rome, are said to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." {RH, May 9, 1893 par. 4}

Prayer and alms-giving are closely linked together,--the expression of love to God and to our fellow-men. They are the out-working of the two great principles of the divine law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself." Thus while our gifts cannot recommend us to God, or earn his favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love. {RH, May 9, 1893 par. 5}

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart, is given in the experience of the Macedonian Christians. The apostle Paul writes of them: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their ownelves to the Lord, and unto us by the will of God." And wherever the Spirit of Christ abides, the same fruits will be manifested. {RH, May 9, 1893 par. 6}

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of his people. While he has called men to preach the word, he has made it the privilege of the whole church to share in the work by contributing of their means to its support. And he has bidden them also to care for the poor, as representatives of himself. A tithe of all our income the Lord claims as his own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this he asks of us gifts and offerings for his cause, and also to supply the needs of the poor. God might have carried forward his work in the world, and have provided for the poor, without the co-operation of man. He asks for our service and our gifts, not only that we may thus manifest our love for him and our fellow-men, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through his poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in his likeness. {RH, May 9, 1893 par. 7}

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labor and sacrifice, are under a deception that if not broken, will prove fatal to the soul. The Lord has given many warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving, have a special reference to our own time: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us, who are living in the time of the judgment. {RH, May 9, 1893 par. 8}

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." An offering in righteousness is an offering of means that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." {RH, May 9, 1893 par. 9}

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts. The prophet Micah declares: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to his treasury are deceiving their own souls. {RH, May 9, 1893 par. 10}

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud,

crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in the day of slaughter." {RH, May 9, 1893 par. 11}

The prophet Malachi continues: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all [the full amount required by God. Let there be no withholding part of the price because the selfish heart desires to do this, and will even take from the Lord that which he claims as his own.] the tithes into the store-house, that there may be meat in mine house." {RH, May 9, 1893 par. 12}

God has made men his stewards, and from all to whom he has intrusted his gifts he asks for a return. As he has blessed us, he asks of us a gift to bless others. The revenue thus brought into his treasury, to supply the needs of his cause, he calls "meat in mine house." {RH, May 9, 1893 par. 13}

The Lord is ever bestowing his blessings and mercies upon me. Should he withdraw these gifts, we should perish. Every moment he has his human family in view. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He gives us "fruitful seasons, filling our hearts with food and gladness." It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from him. It is he who blesses us with health, and opens ways for us to acquire means, by diligent use of our powers. And he says to us, "A portion of the money I have enabled you to gain is mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in mine house,--that there may be something to sustain those who carry the gospel of my grace to the world. Money must be provided by my stewards to advance the different branches of my work, to build up my kingdom." {RH, May 9, 1893 par. 14}

The Saviour's commission, "Go ye into all the world, and preach the gospel to every creature," has descended to us in this generation. The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the cause demand. {RH, May 9, 1893 par. 15}

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And he desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be a sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, "as God hath prospered you."

(Concluded next week.) {RH, May 9, 1893 par. 16}

**PERIODICALS / RH - The Review and Herald / May 16, 1893 Liberty the Fruit of Love. - By Mrs. E. G. White. - (Concluded.) -**

**May 16, 1893 Liberty the Fruit of Love.**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that he will accept their offering.

{RH, May 16, 1893 par. 1}

The one to whom God has intrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord his own. But he who is true to God will, when tempted, answer to Satan, "It is written," "Will a man rob God?" "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" {RH, May 16, 1893 par. 2}

The offerings made to God by his professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in his life? He for our sakes became poor, that we through his poverty might be rich. And he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves, and devote to our own use the means intrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings. {RH, May 16, 1893 par. 3}

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" As though such a sin were not possible. But the Lord declares, "Ye have robbed me." God reads the covetous thought in every heart that purposes to withhold from him. Those



who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before him of them that fear the Lord, and that think upon his name, so there is a record kept of all who are appropriating to themselves the gifts which God intrusted to them to use for the salvation of souls. {RH, May 16, 1893 par. 4}

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be intrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." {RH, May 16, 1893 par. 5}

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves, will conscientiously do their whole duty, as if the curtain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the Spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom he has died, they feel an intense earnestness to act their part with fidelity. {RH, May 16, 1893 par. 6}

Should all who claim to be sons and daughters of God, conscientiously meet their obligation to God and their fellow-men in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able continually to bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord his own were carried out regularly and systematically, it would be acknowledged of God. "Them that honor me will I honor." {RH, May 16, 1893 par. 7}

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [not feeling that he is compelled to give]: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness): being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." {RH, May 16, 1893 par. 8}

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Who does not desire such memorials--deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary? {RH, May 16, 1893 par. 9}

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us as his stewards, talents of means to render back to the Giver, but he has endowed us with mental powers to use for him. He has made us the stewards of his grace, that both spiritual and temporal gifts may be employed for the saving of souls and the glory of him who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. {RH, May 16, 1893 par. 10}

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preachers of the word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position. The ever-increasing opportunities for usefulness, the providential openings for the word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to unite with the human agent, that many souls may hear and be impressed by the Holy Spirit, and be converted. {RH, May 16, 1893 par. 11}

We have long been looking and waiting for the coming of the Lord; but are we doing all in our power to hasten his coming? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may co-operate with the divine agencies? Are they daily inquiring, "Lord, what wilt thou have me to do?" Are they practicing self-denial, as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of his grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ? {RH, May 16, 1893 par. 12}

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

{RH, May 16, 1893 par. 13}

**PERIODICALS / RH - The Review and Herald / May 23, 1893 The Sin of Ananias. -  
By Mrs. E. G. White. -**

**May 23, 1893 The Sin of Ananias.**

**By Mrs. E. G. White.**

"A certain man named Ananias, with Sapphira, his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him." {RH, May 23, 1893 par. 1}

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." {RH, May 23, 1893 par. 2}

Ananias and Sapphira had listened to the words of the apostles when, after "they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." {RH, May 23, 1893 par. 3}

The heart of Ananias and his wife were moved by the Holy Spirit to devote their possessions to God as their brethren had done. But after they had made the pledge, they drew back, and determined not to fulfill it. While professing to give all, they kept back part of the price. They had practiced fraud toward God, they had lied to the Holy Spirit, and their sin was visited with swift and terrible judgment. They lost not only the present life, but eternal life. {RH, May 23, 1893 par. 4}

The Lord saw that this signal manifestation of his justice was needed to guard others against incurring the same guilt. It testified that men cannot deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church, to lead them to examine their motives, to beware of indulging selfishness and vain glory, to beware of robbing God. {RH, May 23, 1893 par. 5}

In the case of Ananias, the sin of fraud against God was speedily detected and punished. This example of God's judgment was designed to be a danger signal to all future generations. The same sin was often repeated in the after history of the church, and it is committed by many in our time; but though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight now than in the apostles' time. The warning has been given, God has clearly manifested his abhorrence of this sin, and all who pursue a similar course of action may be sure that they are destroying their own souls. {RH, May 23, 1893 par. 6}

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching. {RH, May 23, 1893 par. 7}

That which has been set apart according to the Scripture as belonging to the Lord, constitutes the revenue of the gospel, and it is no longer ours. We are to treat it as wholly the Lord's. It is no better than sacrilege for any man to take one dollar from God's treasury to serve himself or to serve others in their secular business. This has been done, and some ministers are at fault in diverting from the altar of God that which has been especially dedicated to him. Ministers should regard this matter in a right light. Let them not, when brought into a strait place, take money consecrated to religious purposes, and use it for their own advantage, soothing their conscience by saying that they will repay it at some future time. Far better cut down your expenses to your income, restrict your wants, and live within your means, than use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of any one in temporal affairs. It must be kept for the object for which it was given. {RH, May 23, 1893 par. 8}

The minister or the steward who receives the funds for the Lord's treasury should give the donor a written receipt for the same, with the date. Then, without waiting to be tempted by financial pressure, to use this means for himself, let him deposit it, where, when called for, every penny will be forthcoming, to be used where it was designed. {RH, May 23, 1893 par. 9}

The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal

note or bond is more obligatory than a pledge made to the cause of God. The members of our churches should be educated to regard their pledges in this light. {RH, May 23, 1893 par. 10}

It is only when Christian motives are fully acknowledged, and the conscience is awake to duty, when divine light makes impressions upon the heart and character, that selfishness is overcome, and the mind of Christ is exemplified. The Holy Spirit, working upon human hearts and characters, will expel all tendency to covetousness, to deceptive dealing. When the Lord's messenger bears a message to the church, God is speaking to the people, awakening the conscience to see that they have not been rendering an honest tithe to the Lord, and that when it was not convenient to give, they have failed to present their offerings to him. They have used the Lord's own money for themselves, in building houses, in purchasing horses, carriages, or lands. They do this in the hope of large returns, and every year they have the same excuse. "Will a man rob God?" O yes, he has done this many times, because he has not been spiritual, to discern the spiritual things. {RH, May 23, 1893 par. 11}

On some occasions the Lord has moved decidedly upon worldly, selfish men. Their minds were illuminated by the Holy Spirit, their hearts felt its softening, subduing influence. Under a sense of the abundant mercy and grace of God, they felt it their duty to promote his cause, to build up his kingdom. They remember the requirement, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." They felt a desire to have a share in the kingdom of God, and they pledged to give of their means to some of the various enterprises of the Lord's cause. That pledge was not made to man, but to God in the presence of his angels, who were moving upon the hearts of these selfish, money-loving men. {RH, May 23, 1893 par. 12}

In making the pledge, they were greatly blessed; but how quickly the feelings change when they stand on common ground. As the immediate impression of the Holy Spirit becomes dim, as the mind and heart become absorbed again in worldly business, it is most difficult for them to maintain the consecration of themselves and their property to the Lord. Satan assails them with his temptation, "You were foolish to pledge that money, you need it to invest in your business, and you will meet with loss if you pay the pledge." {RH, May 23, 1893 par. 13}

Now they draw back, they murmur, they complain of the Lord's message and his messengers. They say things that are not true, claiming that they pledged under excitement, that they did not fully understand the matter, the case was overstated, their feelings were moved, and this led them to make the pledge. They talked as though the precious blessing they received was the result of a deception practiced upon them by the minister to secure money. They change their minds, and feel under no obligation to pay their vows to God. There is most fearful robbery of God, and flimsy excuses are made for resisting and denying the Holy Spirit. Some plead inconvenience; they say they need their money--to do what? To bury in houses and lands, in some money-making scheme. Because the pledge was made for a religious object, they think

it cannot be enforced by law, and the love of money is so strong upon them that they deceive their own souls, and presume to rob God. To many it might be said, "You treat no other friend so ill." {RH, May 23, 1893 par. 14}

The number of those who commit the sin of Ananias and Sapphira is increasing. Men do not lie to man, but to God in their disregard of the pledges which his Spirit moved upon them to make. Because sentence against an evil work is not, as in the case of Ananias and Sapphira, executed speedily, the hearts of the sons of men are fully set in them to do evil, to strive against the Spirit of God. How will these men stand in the judgment? Dare you abide the final issue of this question? How will you stand in the scenes described in the Revelation? "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

{RH, May 23, 1893 par. 15}

**PERIODICALS / RH - The Review and Herald / May 30, 1893 Notes of Travel and Labor. - By Mrs. E. G. White. -**

**May 30, 1893 Notes of Travel and Labor.**

**By Mrs. E. G. White.**

At the close of the Australian Conference, we spent a week with the church in Parramatta, N. S. W., and Feb. 4, we embarked from Sydney, for Auckland, New Zealand. Our ship, the "Rotomahanna," was a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant state-room on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage, which the Auckland church had placed at our disposal. {RH, May 30, 1893 par. 1}

For twelve days we labored earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theater, to attentive audiences. Elder Starr labored untiringly for the church, and several of the evening meetings were called early in the evening, and divided into two meetings. I would speak for half an hour, and then Elder Starr would follow with a discourse or Bible lesson. In all, I spoke eight times in



Auckland. In Auckland we see a promising field for labor, but it must not be a transient effort; it must be earnest, efficient, continuous labor. There was once a strong church here, but many of the young men went into the canvassing field, and lately a number have moved away, so there are only a few, comparatively, to occupy our commodious meeting-house. {RH, May 30, 1893 par. 2}

We believe that there are many families in America, having a knowledge of the truth, who would be blessed of God if they would come to this country, and settle in such places as Auckland; and while sustaining themselves by their own labor, as they are now doing, labor to hold up the standard of truth in the cities and villages where there are thousands who know not the shortness of time. "Seek ye first the kingdom of God, and his righteousness." O that men would be more in earnest to communicate to others the light and grace that they have so freely received! {RH, May 30, 1893 par. 3}

On Monday, Feb. 20, we sailed for Kaeo, on the steamer "Clansman." The steamer was rather small, but the captain and stewards did everything in their power for our comfort. There was no safety in my going into the cabin below. It was close, and the berths in the staterooms were narrow and very hard. A large easy-chair had been purchased for me in Auckland, and I sat on the deck in my chair as long as I could; but sitting long in one position is a painful experience for me, and I became very restless and nervous. I could not be well sheltered from the strong wind. The captain said he would clear the smoking room for me as soon as possible; but there was a large party on board going to a regatta at Russell, and it would be difficult to clear the room before ten o'clock. At last it was decided to make up my bed on the deck, in the most sheltered place that could be found. So my own spring cot was placed in a sheltered place, and blankets tied up to break the wind, and I was thankful for a place to rest. {RH, May 30, 1893 par. 4}

Through the night we were favored with a calm sea and but little wind, and I rested some, although feverish and over wearied by the perplexity and confusion of preparation for the journey, and still more wearied by the brass band playing on board the boat. We expected to reach Russell at 7 A. M., but the fog closed down upon us while among the islands of the Bay. The engines were stopped, and the anchor was cast, and for more than an hour we waited for the fog to rise. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russell is a quiet little place, consisting of a row of stores facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors and windows out, which are occupied by families of Maoris. {RH, May 30, 1893 par. 5}

Soon our steamer moved up the Bay to Opua, where several hours were spent in loading coal. The Bay of Islands is very beautiful, and we enjoyed moving over its smooth waters amid verdant islands and massive rocks. We left the Bay at two o'clock in the afternoon, and reached Whangaroa Harbor at seven o'clock. Here we were met by brethren Joseph and Metcalf Hare, who had come down from Kaeo three miles in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight

o'clock we took our places in the skiff, and were off for Kaeo. {RH, May 30, 1893 par. 6}

The trip from Whangaroa up the Bay and creek to Kaeo was an interesting one. The water of the Bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Joseph Hare's landing in about two hours. Brother Joseph Hare's comfortable home is but a few steps from the landing. We were heartily welcomed by sister Hare, and I soon went to rest, as I was excessively weary. Elder Starr and wife went up the valley about four miles with brother Metcalf Hare to his home. {RH, May 30, 1893 par. 7}

Wednesday morning brother Joseph Hare, Sr., came down and took us to his hospitable home, at the upper end of the valley close to where brother and sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Canon, between Healdsburg and St. Helena. Cal. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called "necow" were plentiful along the foot of the hills, and towering above these were large bare trunks, bearing many thrifty bunches of a large air plant. Along the road were immense bunches of sweet brier, and large patches of black-berry bushes loaded with the ripening fruit. {RH, May 30, 1893 par. 8}

Father Hare has a pleasant, comfortable home. The house situated on high ground is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lies the pasture lands, and the forest-clad mountains. {RH, May 30, 1893 par. 9}

We had planned to remain in Kaeo two weeks, but providential circumstances lengthened our stay to three full weeks. Wednesday was spent in writing our American letters, which were taken to the steamer early Thursday morning. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than it had for twenty years. Many houses were flooded and deserted, fruit-trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs which had for years been lying in the small creeks in the mountains, waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful. {RH, May 30, 1893 par. 10}

Sabbath forenoon, I spoke to our people in the little meeting-house, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening Elder Starr spoke to a house full, in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour, and then retire, and the meeting would go on for an hour or two. On the second Sabbath Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon, in the Wesleyan church. {RH, May 30, 1893 par. 11}

While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any

one to move; but finally the grown-up children of our brethren and sisters began to come forward, and then as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church- members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer, nearly all who were seeking the Lord for the first time, bore testimony. The Spirit and power of God was in our midst, and all went from the meeting rejoicing and praising God for what he had wrought. {RH, May 30, 1893 par. 12}

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the word of God, and Elder Starr had many invitations to visit and hold Bible readings. We are satisfied that there is a work to be done in Kaeo, both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? And those who have light have a work to do for their fellow-men. How earnest we should be to impart light and truth to others!--how patient and persevering! We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character, for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes. We must overcome all harshness and sharpness. We must be as wise as serpents and as harmless as doves; yet always ready to put ourselves in the forefront of the battle if God calls us there. {RH, May 30, 1893 par. 13}

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labor in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labor in his vineyard; and we rejoice that several are preparing to go to the Bible school. On Wednesday, April 15, we bid adieu to our friends in Kaeo, and were taken down to the harbor, where we held one meeting, and the next morning took the steamer for Auckland.

{RH, May 30, 1893 par. 14}

**PERIODICALS / RH - The Review and Herald / June 6, 1893 The New Zealand Camp-Meeting. - By Mrs. E. G. White. -**

**June 6, 1893 The New Zealand Camp-Meeting.**

**By Mrs. E. G. White.**

Thursday morning, March 16, we boarded the steamer "Clansman," at Whangaroa to return to Auckland, and from there to proceed to Napier, where the Conference and

camp-meeting were to be held. As on our trip from Auckland, the weather was almost perfect, and the sea was not rough. The captain and stewardess told us of the fearful storm they had a week before, and expressed their pleasure that we were not with them then, according to our intention. We too were very thankful that our plans had been interfered with, and that providentially we had been kept from going at the time of the heavy storm. At first, when the news came to us that the change of sailing of the boat on which we had expected to go from Auckland to Napier, would delay us a week, we felt much disappointed; for we were anxious to be on the ground, and to do all we could to encourage and help our brethren to prepare for the first Seventh-day Adventist camp-meeting ever held in the southern hemisphere. But now we could see that the change was of double advantage to us, as it had given us another week to work in Kaeo, and had brought us to a time of beautiful weather for our trip. Again my bed was made on my own spring cot, on the steamer's deck, where the air was pure and plentiful, and I was saved from the torture of stifling rooms, and hard beds, which are the usual thing on the smaller ships along this coast. {RH, June 6, 1893 par. 1}

We reached Auckland Friday morning, and were soon transferred to the large steamer which was to take us to Napier. Here our party of eight, from Kaeo, was joined by ten from Auckland and vicinity, who were going to the Conference. The ship was well filled with passengers, and it was going to be difficult to secure for me a well ventilated room. There were no deck cabins on this ship, and I dreaded the night; but by the kindness of the chief steward, we were allowed, after 10 p.m., to make up my bed in the ladies' boudoir, a beautiful airy room on the upper deck. Thus I was again saved the suffering consequent on occupying a small, stifling room. {RH, June 6, 1893 par. 2}

Sabbath afternoon, our ship cast anchor near Gisborne, and waited for the small boat to come for the passengers and freight. Here thousands of pounds have been spent in vain, to build piers out into the deep water, so that large ships can come to the docks; but as fast as the pier is built, the sea washes in the sand, so that nothing has been gained. Soon the little steamer came out, rolling and tossing by the heavy waves, and brethren Starr, Edward, Wesley, Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. As a result of the labors of Elders Robert Hare, A. G. Daniells, and others, a small church has been raised up here, and a commodious meeting-house purchased. This church, like others in this Conference, is pleading for ministerial help. O, that we had a hundred laborers where there is one. Everywhere there are fields suffering for help. When our brethren found the church, the Sabbath-school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. They also labored to encourage all who could, to come to the camp-meeting. {RH, June 6, 1893 par. 3}

About eight o'clock, the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck where most of the passengers were seated; but she came safely alongside, and the passengers were brought on board without using the huge basket which was on the deck, ready for use when it is too rough to use the plank. When the sea is so rough that the plank cannot

be used, the passengers are placed, two at a time, in this large basket, and hoisted up by the machinery that is used to load and unload the freight of the ship. {RH, June 6, 1893 par. 4}

From Gisborne it is a short run to Napier. The sea was not rough, and we woke Sunday morning, anchored close to Napier. Here, also, an extensive breakwater is being constructed; but for some time yet, large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, McCullagh, and Wilson, and Mrs. Dr. Caro, who took us at once to her hospitable home, where we met Dr. Caro. He gave us a hearty welcome, and at their earnest invitation, we shared their kind hospitality all through our stay in Napier. Here I had a large airy room, with a fireplace, and every sunny day was encouraged to ride out with a horse and buggy, lent to us by thoughtful friends. We found Napier to be a beautiful place, the resident portion of the town being built on a series of high hills, overlooking the sea. {RH, June 6, 1893 par. 5}

Sunday evening I spoke on my favorite theme, "The Love of God," to an attentive audience in the Theater Royal. Tuesday evening Elder McCullagh gave the first discourse in the large tent on the camp ground. Monday, Tuesday, and Wednesday, our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches, asking all who would come to the meeting, to report, and the responses were so few, that it did not seem necessary to get many tents, or to lay out a large camp. The necessity of having a dining tent had been discussed, and it was so doubtful about its patronage, and so certain that it could only be conducted at a loss, that it was decided to have those who could not cook for themselves, patronize a restaurant in the town near by. {RH, June 6, 1893 par. 6}

As the boats and trains brought in the delegations from the different churches, there were about twice as many as had been expected, and it was plain that the plans must be enlarged. A reception tent was proposed, and a dining tent was much needed. To have a large number of our people obliged to go up town for their meals, would break into our program, waste precious time, and bring in a hap-hazard state of things that should be avoided. It was presented to the committee, that although a restaurant in the camp would not pay expenses, it ought to be established, for its educating influence. We felt that there were lessons of the highest value as to unity of action, regularity, and the best methods of conducting camp-meetings, that would be lost if our people were not supplied upon the camp-ground, with wholesome food, prepared upon hygienic principles. {RH, June 6, 1893 par. 7}

We felt that this first camp-meeting must be as far as possible, a sample of what every other camp-meeting held in the future ought to be. Over and over again I said to the people, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." As a people, we have lost much by neglecting order and method. Although it takes time and careful thought and labor, and often seems to make our work cost more, in the end we can see that it was a paying business to do everything in the most perfect manner. Jesus said to his disciples, "Be ye therefore perfect, even as your



Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious services in these last days. All the specifications and arrangements of detail we cannot copy; but we can understand that the order, the perfection of arrangement, particularly specified by Christ, who was enshrouded in the cloudy pillar, are patterns of the perfection and order that are to be carried into all our plans and arrangements for religious service. In these last days we are to give no lessons in connection with our worship, that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased with cleanliness, order, and energy now, as when he gave direction to nearly a million of people, encamped in the wilderness. Those who follow Jesus will give a right example in all things. {RH, June 6, 1893 par. 8}

Well, the camp was enlarged, more tents were procured, a reception tent was fitted up, not extravagantly, but plainly and tastefully, and was presided over by sister Starr. The most serious difficulty about having a dining tent, was the matter of getting some one to manage it, and persons to do the work. But we learned that sister Wilson had superintended the dining tent in two camp-meetings in America, and she readily consented to take the oversight of this one. Three or four other sisters were engaged to assist in the work, and soon furniture and supplies were procured, and the dining tent ready for service. About a dozen were expected to patronize it, but soon there were about thirty boarders. The food provided was plain, substantial, and plentiful. It was prepared on hygienic principles. Meat was scarcely seen on the tables, and was only asked for by a few, although we doubt not that more than half of those present had not for years been for half so long a time without eating of flesh. {RH, June 6, 1893 par. 9}

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it began to rain, and continued for a week. It did not rain all the time, but was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. Many members of the Napier church had employment which deprived them of the day meetings, but they were very regular in attending the evening and morning meetings. Most of the time I was able to attend the early morning meetings, and felt that I was deprived of a privilege, when unable to be present. All seemed to enjoy these early social meetings. One family, who were always present, came a mile and a half from their mountain residence, the mother and daughters sometimes running part of the way, rather than be late to the meeting. Many testified that this was the best meeting they had ever attended. Every day we were encouraged to see hope, courage, and faith growing in the hearts of the people, as they received light from the Scriptures. {RH, June 6, 1893 par. 10}

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago, because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. It was the written testimonies of sister White which had led him to leave the church, and



now it was her testimony, her preaching at this meeting, that brought him back to the church. He wished to be baptized again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. Some said that this alone was worth all that the meeting had cost. {RH, June 6, 1893 par. 11}

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers, who had never given their hearts to Christ. The invitation was also extended to those who professed to be the followers of Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord, that they might find Jesus a present help, ever ready to supply his grace, that they may overcome every defect in character. {RH, June 6, 1893 par. 12}

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A sense of fearful consequences actuated the congregation. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come, spoken of in the first chapter of Isaiah: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, when every case will be decided for eternity. {RH, June 6, 1893 par. 13}

Elder Starr gave precious instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then we had a season of prayer, and the blessing of God rested in rich measure upon the congregation. After the prayers, it was proposed that those who had come forward should go to another tent, where time would be given for them to speak, and to seek such help and instruction as each should need; but again the rain came down so heavily that no one wished to leave the tent, and the meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress; and some bore testimony who were giving their hearts to Christ for the first time. {RH, June 6, 1893 par. 14}

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening six were baptized. On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency was to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended, and spoke freely against what had been said. {RH, June 6, 1893 par. 15}

In the early meeting on Tuesday, this matter was referred to, and some who had

been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. I pointed out some of the evil results from the study of "science, falsely so-called," and related the sad experience of some American ministers who had followed it, for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it, as the truth, and that they should act accordingly. {RH, June 6, 1893 par. 16}

A day or two later one of the canvassers brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister, delivered at a recent Conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it was a divine book, and that all portions of it were inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity, and were satisfied that in this alone there was abundant explanation for the lack of success that has of late attended the canvassing work. We see more and more clearly, that in all our labors the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the word of God. To the close of the meeting, and in all our labors since, this subject has been made prominent. {RH, June 6, 1893 par. 17}

The camp-meeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting; but the steamers on which the delegates were to return home, were both late, so the meeting continued till Thursday, April 6. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. They could not understand how we could afford to fix the camp so nicely for so short a time. {RH, June 6, 1893 par. 18}

On the last Sunday of the meeting, it was arranged that I should speak in the afternoon, and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. A tent meeting had been recently held in this place, and there are a few who obey the message, and others who are on the point of decision. Our meeting was in a large hall, and although the audience was not large, those present seemed much interested. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings, we passed a Maori village, where preparations were being made for a national council. In one inclosure there was a church, and several wharrees,--large houses in which they entertain a great number of guests,--also long tents in which hundreds were to be served with food; in other fields near by were long rows of little tents, for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and it seems that true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people?

{RH, June 6, 1893 par. 19}

**PERIODICALS / RH - The Review and Herald / June 13, 1893 Palmerston, New Zealand. - By Mrs. E. G. White. -**

**June 13, 1893 Palmerston, New Zealand.**

**By Mrs. E. G. White.**

Since coming to New Zealand, the Lord has strengthened me to engage in labor for the churches. Although infirmities are still my companions by night and day, the Lord has given me his grace to bear them. Sometimes when I feel unable to fill my appointments, I say, In faith I will place myself in position. I will go to the meeting, and stand upon my feet, although feeling unable to say a word; and whenever I have done this, I have had strength given me to rise above all infirmities, and to bear the message the Lord has given me for the people. {RH, June 13, 1893 par. 1}

It is now three months since we left Melbourne. We have traveled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper. I have spoken to the people forty-one times, and am gaining in health and strength, for which I render thanksgiving and praise to God every day, and in the night season. "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed." "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." I know not how to be thankful enough for the goodness and mercy of God to me. I desire to devote myself, soul, body, and spirit, to his service. {RH, June 13, 1893 par. 2}

After the close of the camp-meeting in Napier, we decided to visit Wellington, and to spend a few days at this place to labor with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed over a rich farming country, dotted with small towns. In a few of these some labor has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps and half-burned logs, remind us of the newer portions of Michigan, Canada, and York State. {RH, June 13, 1893 par. 3}

Palmerston is a prosperous town of 6,000 inhabitants. It is a railroad center, and the principal town in a large and fertile district. {RH, June 13, 1893 par. 4}

Four years ago a series of meetings were held here by Elder Robert Hare; but the

population of the place has doubled since that time, and another continuous and persevering effort will be required here. During our short visit very little can be done but to encourage and counsel the small company of believers. {RH, June 13, 1893 par. 5}

At the foot of the cross our laborers must learn the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of 1 Corinthians Paul has given us instruction which every true laborer needs to study, especially the following verses: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. It will not result in solid work for men to preach to please the ears of the people, while the truth is not held forth in a manner to bring them to the cross of Jesus Christ. The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted. {RH, June 13, 1893 par. 6}

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Corinthians 1:26-31. {RH, June 13, 1893 par. 7}

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and fear, and much trembling." The apostle feared lest his work should stand in the wisdom of men, and not in the power of God, and thus his labor prove to be a work which would not produce a harvest. {RH, June 13, 1893 par. 8}

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." {RH, June 13, 1893 par. 9}

Now for the explanation of this wisdom that the world hath not seen, nor heard, nor known. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all

things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." The words contained in this chapter should be imprinted on every soul of those who are laborers in the vineyard of the Lord. {RH, June 13, 1893 par. 10}

Every one engaging in the work needs these words framed and hung in memory's hall, "We are laborers together with God." Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure, that will abide the fires of the last great day. The people cannot be reached, and their hearts broken, except by God's divine power. 1 Corinthians 3:9-15. {RH, June 13, 1893 par. 11}

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jeremiah 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the word,"--not the science of phrenology, or the productions from human speculations; but listen to the words of inspiration addressed to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, [the people] having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." {RH, June 13, 1893 par. 12}

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:5. {RH, June 13, 1893 par. 13}

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." {RH, June 13, 1893 par. 14}

Especial heed should be given to the words of the apostle: "Of these things put them

in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." 2 Timothy 2:15, 16. Will every messenger of God give heed to these words? We are laborers together with God, and if those who accept the responsibility of holding forth the word of life to others, do not daily yoke up with Christ, and lift his burdens, and learn of Jesus day by day, it were better for them to seek for some other employment. {RH, June 13, 1893 par. 15}

We can reach the people only through God. If the human agent is co-operating with the divine intelligences, an efficiency and a power will attend his labors which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself, to cast in the seeds of truth. Let every youthful laborer engaged in any branch of the work consider that he is wearing the armor of Jesus Christ, marshaled under his banner wisely to meet the enemy. Jesus Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner up his harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected,--faithfulness and care in the use of means committed to your trust,--faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been intrusted. {RH, June 13, 1893 par. 16}

**PERIODICALS / RH - The Review and Herald / June 20, 1893 Our Duty in Ministering to the Poor - By Mrs. E. G. White. -**

**June 20, 1893 Our Duty in Ministering to the Poor**

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**By Mrs. E. G. White.**  
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"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The price which heaven has paid for man reveals the value of every soul. There is not one passed by in the provision of God's love. "Whosoever believeth in him" shall not perish, but have everlasting life. {RH, June 20, 1893 par. 1}

And to all who have received Christ, the Holy Spirit says, "Ye are God's husbandry, ye are God's building." Every provision has been made that his possession, purchased at such infinite cost to heaven, should grow into a holy temple unto the Lord, complete in him. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the



knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ. {RH, June 20, 1893 par. 2}

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them. {RH, June 20, 1893 par. 3}

Zechariah the prophet beholds "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. The Majesty of heaven, the only begotten of the Father, responds to Satan's claims. "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan was charging God's people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf. {RH, June 20, 1893 par. 4}

"And he [the Lord Jesus Christ] answered and spake unto those that stood before him [his holy attending angels], saying, Take away the filthy garments from him." And to Joshua he said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Jesus has borne the sins of the whole world, he suffered as man's substitute and surety. He has himself bridged the gulf that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death. {RH, June 20, 1893 par. 5}

"And I [the Lord] said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments,"--the pure garments woven in the loom of heaven, the righteousness of Christ. "And the angel of the Lord stood by," to behold the perfect justification of his saints, the victory over Satan and sin. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [as kings and priests unto God], and shalt also keep my courts, and I will give thee places to walk among these that stand by,"--the loyal angels of heaven. {RH, June 20, 1893 par. 6}

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in

the people who are walking in the ways of the Lord, and keeping his charge. Shall not the great love and care manifested by the world's Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellow-men? For the redemption of the human soul the Majesty of heaven yielded up his life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellow-men? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor? {RH, June 20, 1893 par. 7}

Yet it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity, seem frozen up. Men appropriate to themselves the gifts intrusted to them wherewith to bless others. The rich grind the face of the poor, and use the means thus gained to indulge their pride and love of display even in the house of God. The poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make a good impression on the world. Were it not that the Lord has revealed his love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man. {RH, June 20, 1893 par. 8}

The word of God rebukes the narrow exclusiveness that is often manifested by the rich toward his fellow-man who for some reason has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works. {RH, June 20, 1893 par. 9}

The world's Redeemer was the son of poor parents, and when in his infancy he was presented in the temple, his mother could bring only the offering appointed for the poor,--a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all his sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized his life. All the favors and blessings we enjoy are alone from him; we are stewards of his grace and of his temporal gifts; the smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of his own merits he will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a treasure in the heavens. All can be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, June 20, 1893 par. 10}

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve him he has appointed a work. He bids us to interest ourselves in every case of

suffering or need that shall come to our knowledge. {RH, June 20, 1893 par. 11}

Our Lord Jesus Christ was rich, yet for our sake he became poor, that we through his poverty might be rich. He bids all whom he has intrusted with temporal blessings to follow his example. Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to him. "Is it not," he says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant. {RH, June 20, 1893 par. 12}

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through his representatives, to whom he has intrusted his goods, he would have all the needs of his creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse his gifts, and selfishly withhold them from their fellow-men, none need suffer from want.

*(Concluded next week.)*

{RH, June 20, 1893 par. 13}

**PERIODICALS / RH - The Review and Herald / June 27, 1893 Our Duty in Ministering to the Poor. - By Mrs. E. G. White. - (Concluded.) -**

**June 27, 1893 Our Duty in Ministering to the Poor.**

**By Mrs. E. G. White.**

***(Concluded.)***

It is not wise to give indiscriminately to every one who may solicit our aid; for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, do not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune. {RH, June 27, 1893 par. 1}

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." {RH, June 27, 1893 par. 2}

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord

provide for these bereaved ones? He does not work a miracle in sending manna from heaven, he does not send ravens to bring them food; but he works a miracle upon human hearts, he expels selfishness from the soul, he unseals the fountain of benevolence. He tests the love of his professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to him to neglect. Those who do neglect them are neglecting Christ in the person of his afflicted ones. Every kind act done to them in the name of Jesus, is accepted by him as if done to himself, for he identifies his interest with that of suffering humanity, and he has intrusted to his church the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest. {RH, June 27, 1893 par. 3}

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and loving-kindness of our church-members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by. {RH, June 27, 1893 par. 4}

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christ-like, tender watchcare may be saved to Christ. {RH, June 27, 1893 par. 5}

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus died for them, that whosoever believeth in him, should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothfulness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps ill-balanced minds cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender, Christ-like care. This will break every barrier down. {RH, June 27, 1893 par. 6}

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish. {RH, June 27, 1893 par. 7}

If parents would feel the solicitude for the salvation of their own children that they

should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is co-operating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls on every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and he expects you to love them as he has loved you in your sins and waywardness. {RH, June 27, 1893 par. 8}

Love is the agency through which God works to draw the heart to him. It is the power by which he expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise of mercy this alone can give efficiency; the finite must unite with the infinite; and "God is love." {RH, June 27, 1893 par. 9}

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God's great gift of his only begotten Son? God has granted us the privilege of becoming laborers together with him. In his plan there is a positive necessity for good works, for his plan made for the uplifting of man is dependent upon the co-operation of his human agents. {RH, June 27, 1893 par. 10}

God imparts his blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which his love can flow, he will keep the channels supplied. When you ask God for your daily bread, he looks right into your heart to see if you will impart the same to others, more needy than yourself. When you pray, "God be merciful to me a sinner," he watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God,--that we are merciful even as our Father who is in heaven is merciful. If we are his, we shall do with a cheerful heart just what he tells us to do, however inconvenient, however contrary it may be to our own feelings. {RH, June 27, 1893 par. 11}

God is always giving; and upon whom are his gifts bestowed? Upon those who are faultless in character? He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Notwithstanding the sinfulness of humanity, notwithstanding we so often grieve the heart of Christ, when we ask his forgiveness, he does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at his hand. He has promised us great blessings through our Saviour, and we cannot dishonor his name more than to doubt his love and his willingness to bless us. {RH, June 27, 1893 par. 12}

How are the world to know God and Jesus Christ whom he hath sent?-- Through his word and through his human agents; we are to be his representatives. Through us the world will form their opinion of God and of the religion of Christ. Therefore Jesus said, "Herein is my Father glorified, that ye bear much fruit." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When men see, they glorify God. Great dishonor is brought upon the cause of God because those who profess Christ do not possess his Holy Spirit, but walk in their own ways. What a terrible misrepresentation of God, his ways, his character, are the selfishness of life and hardness of heart of his professed followers. A profession of

piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards, and we shall never receive the heavenly benediction, "Well done." But God will have a peculiar people, of whom it is written, that Christ is not ashamed to call them brethren. They bear his likeness. They are a spectacle to the world, to angels, and to men. {RH, June 27, 1893 par. 13}

It is in doing the works of Christ, ministering as he did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus, may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth. If good works cost us no sacrifice, then they would not be disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations, we gain victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God. {RH, June 27, 1893 par. 14}

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been co-workers with Christ it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Although we have no merit in ourselves, in the great goodness and love of God we are rewarded as if the merit were our own. When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportioned to the work of faith and labor of love in the present life. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and election sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory. {RH, June 27, 1893 par. 15}

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." {RH, June 27, 1893 par. 16}



**PERIODICALS / RH - The Review and Herald / July 4, 1893 The True Missionary's Dependence Is in God. - By Mrs. E. G. White. -**

**July 4, 1893 The True Missionary's Dependence Is in God.**

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**By Mrs. E. G. White.**  
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There are times when prayer becomes unusually urgent. It is when we are to take a decided position that the church and the world are not to be united, when philosophy and science claim to be the gospel, when men by their own interpretation make the commandments of God and the traditions of men identical. Fervent prayer must go up to God when the church is to show forth in her pure and exalted character the religion of Christ, and by precept and example affirm the difference between the teachings of men, purporting to be for the uplifting of humanity, and the means by which God would purify society. The church is to shine in the world as a light; but she is to do so by depending upon a divine agency, by having a living connection with the living God. This dependence is indispensable to her success and victory. {RH, July 4, 1893 par. 1}

The true missionary's hope is in God alone, and he makes manifest this fact by importuning the throne of grace. Skeptical philosophy is easily distinguished from the gospel; for the gospel makes known the Christian's dependence upon God, and requires him to take counsel with God. In this way the Christian becomes a true sign-board, pointing heavenward. He says, "I can do nothing of myself," and makes manifest the fact that the rebuke of God is upon the pride of human inventions. He lays claim to a power that is all-sufficient to accomplish the work. {RH, July 4, 1893 par. 2}

There will come times when the church will be stirred by divine power, and earnest activity will be the result; for the life-giving power of the Holy Spirit will inspire its members to go forth and bring souls to Christ. But when this activity is manifested, the most earnest workers will be safe only as they depend upon God through constant, earnest prayer. They will need to make earnest supplication that through the grace of Christ they may be saved from taking pride in their work, or of making a saviour of their activity. They must constantly look to Jesus, that they may realize that it is his power which does the work, and thus be able to ascribe all the glory to God. We shall be called upon to make most decided efforts to extend the work of God, and prayer to our heavenly Father will be most essential. It will be necessary to engage in prayer in the closet, in the family, and in the church. Our households must be set in order, and earnest efforts must be made to interest every member of the family in missionary enterprises. We must seek to engage the sympathies of our children in earnest work for the unsaved, that they may do their best at all times and in all places to represent Christ. {RH, July 4, 1893 par. 3}

But let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and

methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed; but although this is the tendency, let no one think that the human instrument is to do less. No, he is not to do less, but to do more by accepting the heavenly gift, the Holy Spirit. The world in its own wisdom knew not God, and every human power is naturally, to a greater or less degree, opposed to God. We are to look to Jesus, and co-operate with heavenly agencies, offering our petitions to the Father in Jesus' name. In this way we shall not turn aside with those who are content to follow the sparks of their own kindling; but by the precept and example we shall make it manifest to the world that we are Christ's witnesses. {RH, July 4, 1893 par. 4}

The Lord has said that his work is to be done, "not by might nor by power; but by my Spirit." The work of God is to be carried on to completion by the co-operation of divine and human agencies. Those who are self-sufficient may be apparently active in the work of God; but if they are prayerless, their activity is of no avail. Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merit of Christ, will stand the test of the judgment. When the grand review shall take place, then shall ye return and discern between him that serveth God and him that serveth him not. {RH, July 4, 1893 par. 5}

To preach to the people will avail nothing unless the worker has a vital connection with God. The minister may attract attention by his eloquence; but if his spirit and action are not in harmony with his words, they will have little power to convert the soul. Christ sent forth his disciples to preach the gospel not singly, but by twos, that they might labor unitedly in spreading the truth. Jesus saw that this plan would result in much more good than if one was sent alone. There is need of two working together; for one can encourage the other, and they can counsel, pray, and search the Bible together. In this they may get a broader light upon the truth; for one will see one phase, and the other another phase of the truth. If they are erring, they can correct one another in speech and attitude, so that the truth may not be lightly esteemed because of the defects of its advocates. If the workers are sent out alone, there is no one to see or correct their errors; but when two go together, an educating work may be carried on, and each worker become what he should be,--a successful soul-winner. {RH, July 4, 1893 par. 6}

If frequently happens that one of the workers is self-conceited because of his power to interest his hearers, and yet he may not be one who may win souls to Christ. How important that a humble man be set aside, who is a laborer together with God, who watches and prays in simplicity, whom the heavenly Father that seeth in secret can reward openly. In the sight of men the self-sufficient worker may seem to be moving the world; but in the sight of God the humble wrestler moves heaven. The hosts of God are interested in the humble, praying man, who dares not make a move without first coming in prayer into the presence of God to counsel with the Omnipotent. True missionary

work can be done only in the spirit of the first Missionary who visited our world. He was often in prayer to his Father, and at times presented his petitions with strong crying and tears, pleading that the power of God might save those who knew not that they needed salvation. We must have the spirit that actuated Christ, that led him to entreat and persuade the rebellious to come unto him. Even when men turn away from us in hardness of heart, refusing the gift of eternal life, we are to imitate the example of Christ. He did not look with indifference upon those who slighted and rejected him. It was a hard struggle for the Saviour to give up the child of his love, even Jerusalem. He had led his chosen people through the wilderness, enshrouded in the pillar of cloud by day and pillar of fire by night. He had directed their ways, guided them by his eye, and watched over them continually. Must he now give up his son whom he had delivered from slavery in Egypt? O, if the Jewish nation had known the Prince of Life who came to save them, they would not have hated him, refused to hear him, and at last crucified him. But knowing that they would work the will of Satan against him, he looked upon Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." {RH, July 4, 1893 par. 7}

The church must pray in faith, else if the Lord grants success to our work, we shall be ensnared through spiritual pride. Sincere, earnest prayer will be answered. God has pledged his word that he will answer the cry of the honest heart. The order will be given in heaven, "Open the windows of heaven, and pour out a blessing upon the earnest suppliant." Let many missionaries enter the field, but let them count the cost before beginning the work. Let each ask himself, Am I prepared to surrender everything for the success of the work? Then as wise men lay your plans that you may devote yourself to the work, that in singleness of purpose you may endure hardness as good soldiers of Jesus Christ, giving yourselves wholly to his service, humbly trusting in God, who has said, "The effectual, fervent prayer of a righteous man availeth much." Go forth to labor in the interests of the truth, and become agents in the hands of God for the saving of perishing souls for whom Christ died.

{RH, July 4, 1893 par. 8}

**PERIODICALS / RH - The Review and Herald / July 11, 1893 There Is No Excuse for Spiritual Weakness. - By Mrs. E. G. White. -**

**July 11, 1893 There Is No Excuse for Spiritual Weakness.**

**By Mrs. E. G. White.**

The truth should be preached in simplicity, and the ministers of God should seek to

imitate, as far as possible, the manner of Christ's teaching. If the truth is spoken in simplicity and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept of the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savor of life unto life; if rejected, are a savor of death unto death. {RH, July 11, 1893 par. 1}

We should present before the people the fact that God has provided that we shall not be tempted above what we are able to bear, but that with every temptation he will make a way of escape. If we live wholly for God, we shall not allow the mind to indulge in selfish imaginings. If there is any way by which Satan can gain access to the mind, he will sow his tares, and cause them to grow until they will yield an abundant harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and by catching away the good seed sown in the heart, make of none effect the truth. {RH, July 11, 1893 par. 2}

We cannot plead that we have less light than had God's ancient people; for we have the truth, and the light that was given to them, and it has come down to us as an hereditary trust, to be given to all peoples and tongues. We cannot plead that we have less light than had the Jewish nation, who, because they were not doers of the word, became an astonishment and a reproach before the world, because they knew not the time of their visitation. Can we expect that the Lord will favor us, and establish us as a praise in the earth, if we are not doers of his word? Can we expect that the Lord will always heap privileges upon us, simply because in the past we have been exalted to heaven, as was Capernaum? When the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, who will presume to plead that they have done many acceptable things that should balance their past in the golden scales of the sanctuary? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." {RH, July 11, 1893 par. 3}

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty-stricken condition. In this portrayal he has presented before all that claim to believe the law of God, that they have need to buy of him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. It will be according to the measure of light and favor bestowed, that retributive judgment will be estimated and dealt out to those who fail to appreciate the grace which has been freely offered. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels by which his blessing would flow to the world. Nations that sit in midnight darkness would have had light through God's appointed agents and instrumentalities,--the members of our church, the influence of our institutions. We should have seen these nations doing a greater work than those who have had clearer light and more numerous

opportunities. The people who had failed to become agents for God, might have been far in advance of where they are in spiritual things, and much more might have been done than has been done. We know not how much more tolerable it will be in the day of judgment for those who have been prevented from hearing the truth of God, and from working for him, because of the unfaithfulness of those to whom God has given great light. They have failed to manifest the spirit of self-denial, and have not acted their part in their sphere as Christ acted his part in his sphere to save the perishing souls of men. {RH, July 11, 1893 par. 4}

"Let him that thinketh he standeth take heed lest he fall." There are many who believe that they are in favor with God, rich and increased in goods, and have need of nothing, and know not that they are spiritually wretched and miserable and poor and blind and naked. The true witness says to such, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." {RH, July 11, 1893 par. 5}

Let us heed the message of the true witness given in warning to us. Let us seek to realize that the heavenly assembly are looking upon us, are witnesses to all our words and works. Will it not be wise for us to contemplate heavenly realities? Will it not work us good to comprehend the fact that heaven exists as really as does the earth, that the angels of heaven are interested in all transactions of earth, and are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life? If we bear the test and proving of God, we shall be counted worthy to be members of the royal family, children of the heavenly King. Jesus, our substitute and surety, is pleading our cases as an able substitute in the courts of God. {RH, July 11, 1893 par. 6}

Why should not all have an intense interest in all that is transacted among the children of men, since Christ, our Intercessor, is continually engaged in presenting our cases before the mercy-seat? "We have an Advocate with the Father, Jesus Christ the Righteous." Why are the chosen of God, his elect people, so silent upon the wondrous theme? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually do cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O may our sluggish energies be quickened, that we may reveal the matchless depths of a Saviour's love to a perishing world. {RH, July 11, 1893 par. 7}

**PERIODICALS / RH - The Review and Herald / July 18, 1893 Character Estimated  
By Outward Manifestations - By Mrs. E. G. White. -**

**July 18, 1893 Character Estimated By Outward  
Manifestations**

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**By Mrs. E. G. White.**  
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In the family circle there are frequently those of widely different temperaments; and deficiencies of character will be made apparent in different members according to the traits of character that have been indulged and cultivated. Some of the members of the family will be sensitive, proud of spirit; some will be selfish and unreasonable. Words of reproof may be spoken that, if the heart is humble, will have a favorable influence upon those reproofed, while those who are self-centered and self-righteous, and who feel that they have need of nothing, will misunderstand, misinterpret, and misapply the words that are spoken in faithfulness to them. Every little thing that does not meet their idea will be transferred to memory's hall, and by dwelling upon that which is disagreeable, by talking it over, they will become transformed in character. They will feel intensely over matters of little consequence, and will judge rashly, greatly to their own moral and spiritual detriment, and to the injury of those around them. Some in the family will manifest kindness as long as father, mother, brother, sister, or neighbor follows out their ideas; but if they fail to do this, the kindly attention and sympathy are withdrawn. They make themselves very miserable, and others feel the cold, unsympathetic atmosphere with which they surround their souls. They cherish an unforgiving, resentful, or worldly spirit, according to the circumstances that have influenced them; but where such a spirit is manifested, it is evident that Christ is not abiding in the soul.

{RH, July 18, 1893 par. 1}

Where Christ is formed within, the hope of glory, the character is continually being molded after the model of the divine character. The grace of Christ is constantly exerting its influence upon the life and actions. The manner of the true Christian becomes like the manner of Christ, and his character represents the character of Christ. Christ can take the different members of the family, with all their varied characteristics, and by his rich grace, fashion them all in the image of the divine. He can bring them all into conformity to his will, and show forth through them the influence of the truth upon mind and character, to a crooked and perverse generation among whom they shine as lights in the world. {RH, July 18, 1893 par. 2}

Christians should educate and train their affections and manners according to the pattern of the life, the Spirit, the character of the divine Teacher. A solemn work has been left for us to do for ourselves as individuals, which no other can do for us. We must watch our words and our manner, prohibiting Satan from shaping them after his own Satanic order. We must watch well the indications that tell of the state of the heart, and as faithful sentinels, check the first tendency toward evil. The kind of fruit borne by



the tree will tell the nature of the tree. Christ says, "By their fruits ye shall know them." The character of our actions will tell whether we are in spiritual health or spiritual decline. A man's soul is not in a good spiritual condition while he manifests irritability of temper, and an un-Christlike spirit or manner. While these deficiencies exist, it is evident that there is need of the divine Physician, who knows how to deal with these soul-maladies. But praise God, there is balm in Gilead, there is a spiritual Physician there, and to him we may go, and be healed of all our spiritual diseases. {RH, July 18, 1893 par. 3}

It is not our right to live to please ourselves in spirit, thought, word, or action. As Christians we have duties to do for the benefit of others. We owe to all our contribution to increase the sum of human happiness. In order to do this we must draw from the source of infinite grace through our Lord Jesus Christ. We must let the bright beams of the Sun of Righteousness shine into our hearts, that we may reflect light to others. We may daily be blessed, and be a blessing to others, promoting love, joy, and peace wherever we go. With Job we may say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." A large share of life's happiness depends upon giving and receiving Christ-like courtesy. The sharp, rude angles and rough points in our character, the manifestation of selfishness in unkind words and actions, tear away the delicate fabric of human love and happiness. {RH, July 18, 1893 par. 4}

As Christ's representatives, we are to bear to the world a far higher representation of what the beauty of holiness is. What is holiness?--It is wholeness to God. Our words, our actions, the manner of spirit manifested, is the outward and visible manifestation of what is within, and testifies as to whether we have on the robe of Christ's righteousness, woven in the loom of heaven, or are clothed with our own natural citizen's dress. We are to give evidence to the world in our outward acts as to what is the influence of the truth upon our hearts. The world observes our lives, hears our words, watches and measures our characters by these outward signs, and estimates the truth we profess to believe, according to that which we reveal as having been accomplished by it for us. {RH, July 18, 1893 par. 5}

For years the Spirit of God has reproved and exhorted the professed followers of Christ, and has left us without excuse in pursuing evil ways, in criticising and finding fault with the message and the messenger whom God has sent. Shall we who cannot read the secrets of the heart reject the message of reproof, and presume to say that we are without fault? It is perilous to permit prejudice to arise in your hearts and speak against those upon whom sacred responsibility is laid, permitting yourselves to be influenced by a report that has come to your ears of which you have never sought for an explanation from the one accused. You may see the peril of such a course by reading concerning the course of Aaron and Miriam, when they spoke against Moses because of his marriage with one who did not meet their mind. And they said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)" God could see the meekness of Moses; but his own brother and

sister failed to see it, and though they had been his daily companions, they really thought that Moses was exalting himself above them, when he was doing with meekness and fidelity what the Lord had directed him to do. {RH, July 18, 1893 par. 6}

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee, and the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again." {RH, July 18, 1893 par. 7}

The peril of speaking against the servants of God is also made manifest in the story of Korah, Dathan, and Abiram. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? . . . And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. . . . And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: . . . and they perished from among the congregation." {RH, July 18, 1893 par. 8}

There is need of cultivating genuine humility before God. Let every soul remember that the words we utter are heard by the living Witness that is ever by our side; we may think that we have a right to criticise and to pronounce judgment, and yet that which we say may be entirely contrary to the mind and will of God. In expressing an adverse opinion of the servants of God, in cherishing a lofty sense of our own attainments, in feeling that we have need of nothing, we place ourselves in the path of darkness, and pass sentence upon the beloved of God, that is simply a sentence pronounced after our

own finite wisdom, which is foolishness in the sight of God. {RH, July 18, 1893 par. 9}

Those who are chosen of God and found faithful will be heavenly-minded. Their affection will not be bound within four walls, will not be centered simply upon their own family; but they will impart to others the gracious influence that has been cherished in their own hearts and manifested in their lives. By studying and copying the life of Christ, they will constantly enlarge the circle of their interests, and their estimate of Jesus and his matchless love will be ever increased. Loving Christ, they will love those for whom Christ died. They will heed the injunction of the apostle, where he says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

{RH, July 18, 1893 par. 10}

**PERIODICALS / RH - The Review and Herald / July 25, 1893 Esteem Them Highly For Their Work's Sake. - By Mrs. E. G. White. -**

**July 25, 1893 Esteem Them Highly For Their Work's Sake.**

**By Mrs. E. G. White.**

"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." {RH, July 25, 1893 par. 1}

The ministers who are laborers together with God are to be respected, honored, and beloved. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." We are not to criticise them, to question every movement that does not coincide with our ideas and practices. A great work has been laid upon the ministers of the Lord, and what kind of men can we hope to select to do this work? Can we choose men who are perfect, who never err? "And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the wisdom of God." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Those to whom Paul was speaking these words esteemed themselves very highly, and did not hesitate to find fault, question, and criticise the message and the messenger sent from God for the confirmation, strengthening, and encouraging of the saints. The testimony the ministers of God desired to bear for the

comfort and consolation of the children of God, they were not able to bear, because the people of God were not in a condition to receive it. Spiritual things are spiritually discerned, and they were not exercising themselves unto godliness. Paul says:-- {RH, July 25, 1893 par. 2}

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." {RH, July 25, 1893 par. 3}

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "Let your conversation be as cometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." {RH, July 25, 1893 par. 4}

In visiting the churches, ministers often find two existing evils among the professed people of God, which cause them sorrow of heart. On the one hand, there is a class to whom the servants of God have borne a testimony that has cut across their prejudices, and wounded their pride, and they are ready to condemn the faithful reprove. On the other hand, there is a class, who, because the minister has not specified their errors, or

reproved them in any personal way, idolize the minister, and are ready to flatter and admire him, proclaiming him as a perfect minister of Christ. It is difficult to handle these evils, and so treat upon both dangers that no harm will be done to those who have a knowledge of the theory of the truth, and yet are not sanctified through it. If the minister seeks to correct these evils, both classes are likely to misunderstand and misinterpret his motive and words. In whatever way the matter is dealt with, unless the mind and heart of the people are under the direct influence of the Spirit of God, Satan will make subtle suggestions in such a way that his agency is not recognized, and whatever is said and done in the way of reproof, admonition, or instruction, will be misapplied or misinterpreted. Those whose minds are not spiritual will put a false construction upon the words of the reprover, and make a world out of an atom, and an atom out of a world. They have so little respect for the messenger and his message, that if they imagine that there is something in the human line that does not meet their measurement and judgment, they pronounce sentence against it, and the message which they needed, and which God sent, is discarded. They will receive neither the messenger nor his message, and fail to be benefited by that which they hear. The respect which they should cherish and cultivate for God's chosen interest steadily diminishes, in place of increasing. Unless this mistake is corrected, disastrous results will ensue. The love of God will become extinct in the soul; and instead of spiritual power in the church, there will only be dry theories, without sap or nourishment. {RH, July 25, 1893 par. 5}

The office of a messenger whom God has chosen to send with reproofs and warnings, is strangely misunderstood at the present time. When reproof is given, the church-members feel humiliated, as their real situation is revealed to them, which they were not able to discern. God in mercy sent them warnings and reproof because he loved them. He says, "As many as I love, I rebuke and chasten; be zealous therefore and repent." Those who need reproof bring sorrow and grief upon the soul of him who must correct their errors; but though his message be painful to him, he dare not neglect his work. Those who deserve reproofs feel hurt under personal admonition. Pride is wounded, and Satan suggests that their mistakes and errors will be reported to others, and remarks will be made in reference to their mistaken course of action. It would be well for these individuals to realize that their defects are manifest to all, and the world measures them by that which they do. Not only this world beholds their course, but they are a spectacle to the angels of heaven. The heavenly host are looking upon every man, woman, and child, and they see the defects of their characters. Besides this, nothing is hid from God; our secret sins are in the light of his countenance. {RH, July 25, 1893 par. 6}

The faithful reprover that is sent of God to make known the mistakes and errors that are binding the souls of those who are deceived, is treated with contempt. They would crucify the minister simply because he has taken the course which he felt was right, and could not neglect as a faithful steward of the grace of God. Let the church-members realize that the ministers are called to do a special work, not to be men-pleasers, but to speak the truth in love, and to watch for souls as they that must give an account. A true

shepherd has a very important part to act. He must reprove. He dare not keep silent when he sees souls in danger of bringing upon themselves eternal ruin. The wayward heart will take exception to his message; for the love of God has grown cold, and he is incapable of discerning spiritual things. He will misjudge, criticise, and weigh the reprover's words in his own finite human scales, and denounce the messenger, and thus grieve Jesus in person of his servant. Another minister may come along who is not as conscientious, who is not as faithful and true, who flatters the members of the church, calling that righteous and good and holy which God has pronounced unrighteous and unholy; yet this man will be highly esteemed, and enshrined in the hearts of the people. They will pass their judgment that he has a good spirit; and because he did not discern and correct their errors, they may pass on in spiritual darkness, and die in their sins. {RH, July 25, 1893 par. 7}

To exalt a minister as perfection because he has not displeased any one by reproving errors, not only brings a snare upon the minister, but brings disaster upon the people. He who does not hurt the spiritual self-complacency of the people is almost deified by them, while a devoted, faithful servant of God, who lays bare the errors of the church-members, is supposed to be defective, because he does not see what they suppose are their personal merits. He reproves wrongs which really exist, and this is counted an indignity, and his authority and instruction are cast aside and trodden under foot of men. These extremes in the way the people look upon ministers are found among the professed children of God; and who will now examine their hearts, and tenderly, earnestly and faithfully set these things in order? {RH, July 25, 1893 par. 8}

The subject of the Christian ministry must be set in a new light before the minds of the people. I entreat of you to study the word of God on this point. If you think a minister is making mistakes, it is your duty to go to him in love and meekness and present the matter before him. You may not have a correct idea of his motive or work, and under misapprehension may grow cold to him, close the door of your heart, and fail to receive his message or appreciate his labors. Where alienation exists between a minister and the people, there is something decidedly wrong, either in him or the church-members, and something should be done immediately to work a reform in whoever may be the erring party. He should not be left to wonder what all this coldness and indifference means. He should not be left to seek in vain to find out why he cannot reach the hearts of the people with the message God has given him, and to question why it is that the door of the heart has been closed; for he can realize there is no affection for him, and can have no fellowship with the people for whom he is sent to labor. Has he dropped a word, or done a deed which has wounded you in some way, and he does not know that it has hurt you? Then go to him, tell him his faults between him and you alone, and have the coldness and bitterness of spirit that has been created by an unwitting act on his part, changed to respect and love. You cannot afford to allow any unChristlike spirit to embitter your spirit against your brethren. Christ in his prayer to his Father says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory



which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me." We should leave no means untried to preserve unity in the church. Receive in the fullness of your heart the words of Christ, and be doers of his word. We cannot receive the blessings that the love and presence of Christ can bring us, if we cherish feelings that will mar the unity that Christ prayed might exist among his disciples.

{RH, July 25, 1893 par. 9}

**PERIODICALS / RH - The Review and Herald / August 1, 1893 Vital Connection With Christ Necessary. - By Mrs. E. G. White. -**

**August 1, 1893 Vital Connection With Christ Necessary.**

**By Mrs. E. G. White.**

Those who are truly children of God are believers, not doubters and chronic grumblers. They believe in Jesus Christ as their personal Saviour. They believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They believe that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {RH, August 1, 1893 par. 1}

Through all ages and in every nation those that believe that Jesus can and will save them personally from sin, are the elect and chosen of God; they are his peculiar treasure. They obey his call, and come out of the world and separate themselves from every unclean thought and unholy practice. The Lord has graciously opened out to our understanding by the Holy Spirit rich truth, and we should respond to this by corresponding works of piety and devotion, in harmony with the superior privileges and advantages that have been bestowed upon us. The Lord is waiting to be gracious to his people, to give them an increased knowledge of his paternal character, of his goodness, mercy, and love. He waits to show them his glory; and if they follow on to know the Lord, they shall know that his goings forth are prepared as the morning. {RH, August 1, 1893 par. 2}

The people of God are not to stand upon common ground, but upon the holy ground of gospel truth. They are to keep step with their Leader, looking continually to Jesus, the Author and finisher of their faith, marching onward and upward, and having no fellowship with the unfruitful works of darkness. It is impossible to tell what might have been the character and condition of the church today, had its members been doing the works of Christ. It is a sad fact that the great proportion of God's professed people have not had faith in Christ as their personal Saviour. If they had believed the promises of

God on record for them, they would have been daily receivers of the grace of God, and would have overcome through the merits of a crucified and risen Saviour. It is the privilege of the children of God to be delivered from the control of the lusts of the flesh, and to preserve their peculiar, heavenly character, which distinguishes them from the lovers of the world. In their moral taste, in their habits and customs, they are separate from the world. Who are the children of God?--They are members of the royal family, and a royal nation, a peculiar people, showing forth the praises of him who hath called them out of darkness into his marvelous light. They do not worship idols, they love God with all the heart, and their neighbors as themselves. {RH, August 1, 1893 par. 3}

The people of God might be far in advance of what they are now, if they would sincerely and perseveringly connect daily with Christ. They do not press forward, and attain unto the things that are before, because they permit themselves to be attracted and held back through the influence of common, sensual things. The devotion and experience of the professed people of God are not in harmony with the light and privileges that God has given them. They are to be children of the light, children of the day, and yet many who have had exalted privileges fail to manifest corresponding faith and works. Jesus says to them as he said to the city wherein he had done mighty works, and where they failed to appreciate the light and to conform their life to it, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Many who claim to believe the truth, who have been blessed with great light, who have had great opportunities set before them, have yet come far short of reaching the high and holy standard that they would have reached if they had been doers of the words of Christ; and they have failed to set the example that they should have set before those who have had less experience than themselves in the Christian life, and before those who know not God, or Jesus Christ whom he hath sent. {RH, August 1, 1893 par. 4}

Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou

hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes." {RH, August 1, 1893 par. 5}

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." {RH, August 1, 1893 par. 6}

The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God's order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels. {RH, August 1, 1893 par. 7}

"Here now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be revenged on such a nation as this?" {RH, August 1, 1893 par. 8}

Shall the Lord be compelled to say, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee?" "Therefore the showers have been withholden, and there hath been no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" {RH, August 1, 1893 par. 9}

Will not those to whom have been committed the treasures of truth, consider the superior advantages of light and privilege that have been purchased for us by the sacrifice of the Son of God on Calvary's cross? We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course. The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, "You must not judge me by some weak trait of character, but consider my character as a whole." We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one un-Christlike attribute of character. We are to place our will on the side of the Lord's will, and firmly determine that by his grace we will be free from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. The test was a slight one, but the act of disobedience to God was the transgression of his law. {RH,

August 1, 1893 par. 10}

The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, are very offensive in the sight of God. Says one, "You are too severe, a man must be allowed these little defects of character." Let us hear the words of Christ. He says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." People venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, "Peace, peace, when there is no peace." Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous. {RH, August 1, 1893 par. 11}

We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, "Some of self and some of thee." The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God. {RH, August 1, 1893 par. 12}

One says, "I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper." Another says, "I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance." The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, "My grace is sufficient for thee."

{RH, August 1, 1893 par. 13}

**PERIODICALS / RH - The Review and Herald / August 8, 1893 Contemplate  
Christ's Perfection, Not Man's Imperfection. - By Mrs. E. G. White. -**

**August 8, 1893 Contemplate Christ's Perfection,  
Not Man's Imperfection.**

**By Mrs. E. G. White.**

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As long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellow-man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though he has given minute particulars in regard to our character, conversation, and conduct, in a large measure, his lessons are disregarded and ignored. Besides the instruction in his word, the Lord has given special testimonies to his people, not as a new revelation, but that he may set before us the plain lessons of his word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradistinction to the error, and every one who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues. But if any do not take upon them the yoke of Christ, if they do not cast away the yokes and burdens of their own manufacturing which gall so, they will be filled with dissatisfaction, complaints, faultfinding, and evil speaking. They will be so engaged in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report. {RH, August 8, 1893 par. 1}

The apostle says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues. Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect pattern. We shall be without excuse if we do not study the word of God that we may understand how inseparable are Christian doctrine and Christian practice. {RH, August 8, 1893 par. 2}

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect Model. We should thank God that through the aid of his Spirit, we can distinguish between the pure and holy, and the impure and unholy. By beholding

and copying the perfect Model, we shall present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character. God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?--NO!) of that truth and wisdom which cometh down from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, August 8, 1893 par. 3}

In this world we shall become hopelessly perplexed [as the Devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticising others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in his life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts. {RH, August 8, 1893 par. 4}

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God. {RH, August 8, 1893 par. 5}

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will co-operate. None need to err, none need to lose the golden moments of time in their short life history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be



like him, follow the instruction of the word of God, which says, 'Let this mind be in you which was also in Christ Jesus.'"

*(To be continued.)*

{RH, August 8, 1893 par. 6}

**PERIODICALS / RH - The Review and Herald / August 15, 1893 Contemplate  
Christ's Perfection, Not Man's Imperfection. - By Mrs. E. G. White. - (Concluded.) -  
August 15, 1893 Contemplate Christ's Perfection,  
Not Man's Imperfection.**

**By Mrs. E. G. White.**

***(Concluded.)***

Many have left foreign countries, and have come to America to obtain an experience and an education. Some have not been turned from the object for which they came by seeming imperfection in the brethren. Their faith has not been shaken because they found those who were not true among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread. Christ, his character and work, is the center and circumference of all truth, he is the chain upon which the jewels of doctrine are linked. In him is found the complete system of truth. {RH, August 15, 1893 par. 1}

The learners must walk in all humility, putting self under discipline to God. They must work with Christ, the center of truth, and by faith in him gain salvation for their souls. Living faith will be made manifest in a Christ-like character, and in perfect obedience to all his requirements. {RH, August 15, 1893 par. 2}

Christ was infinite in wisdom, and yet he thought best to accept of Judas, although he knew what were his imperfections of character. John was not perfect; Peter denied his Lord; and yet it was of men like these that the early Christian church was organized. Jesus accepted them that they might learn of him what constitutes a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave his disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which he taught, which reached to heaven and compassed eternity, and those things that related to the common,

temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and his sacred lessons had a molding influence upon their characters. Judas alone did not respond to divine enlightenment. To all appearance he was righteous, and yet he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, "Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." In this requirement Jesus touched the plague-spot of his heart,—selfishness and covetousness. "And he was sad at that saying, and went away grieved: for he had great possessions." Judas had come to Christ in the same spirit of self-righteousness; and if he had asked, "What lack I yet?" Jesus would have answered, "Keep the commandments." Judas was selfish, covetous, and a thief, yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth; and while he practiced criticising and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver. {RH, August 15, 1893 par. 3}

O let us encourage our souls to look to Jesus! Tell every one how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, will be manifest in those who criticise as in those whom they criticise. They will act as if they had not Christ as their pattern and example. O, how much we need to guard against Satan's devices! {RH, August 15, 1893 par. 4}

The apostle Paul writes of God's chosen people, and says, "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." Then follows an enumeration of the sins that grieve the Spirit of God; and again the apostle says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak

as to wise men; judge ye what I say." {RH, August 15, 1893 par. 5}

It is not an uncommon thing to see imperfection in those who carry on God's work. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and there we may behold the deep plottings of Satan; but this should not lead us to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and glorifying and honoring him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor degraded sinners, who have been full of moral pollution, who become changed so that they are Christ-like in character, partakers of the divine nature, having escaped the corruption that is in the world through lust? {RH, August 15, 1893 par. 6}

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek or elsewhere should not cause us to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to him, and in no case put our trust in man, or make flesh our arm. Let us remember that our great High Priest is pleading before the mercy-seat in behalf of his ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to him. We may trust in our advocate; for he pleads his own merits in our behalf. Hear his prayer before his betrayal and trial. Listen to his prayer for us; for he had us in remembrance. He will not forget his church in the world of temptation. He looks upon his tried and suffering people, and prays for them. Let every word be engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with me in self-denial, self-sacrifice, and in my sufferings. Yes, he beholds his people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of his sympathy and his love. Our fore-runner hath for us entered within the vail, and yet by the golden chain of love and truth, he is linked with his people in closest sympathy. {RH, August 15, 1893 par. 7}

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands he pleads, "I have graven thee

upon the palms of my hands." God loves to hear, and responds to the pleadings of his Son. Paul writes (Hebrews 4:14-16), "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {RH, August 15, 1893 par. 8}

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath he exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will he not with these costly mercies freely give us all things? The full promise is ours; God will not falsify his word. Jesus says, "I will not leave you comfortless: I will come to you." Do not separate your soul from God by unbelief and unfaithfulness. Only believe, only be doers of the word, and you may be able to touch every perfection of his being. You are one with Christ, as he is one with the Father. Concerning his followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." O what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of his body associated with him. They have had fellowship with him in his sufferings, and he will not be satisfied with anything less than that they shall have fellowship with him in his glory. This he claims as his right. John writes of the majesty of Christ in his vision on Patmos, saying, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and gird about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever-more, Amen; and have the keys of hell and of death." {RH, August 15, 1893 par. 9}

O, why are the human agents so ready to yield to temptation? Why are they so irresolute in purpose, so weak to practice the word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is his preciousness so little realized, his love so imperfectly experienced? Let this be our prayer, "Lord, show me thy glory." If we see the Redeemer's glory by faith on earth, we shall see it in its fulness in the heaven above.

{RH, August 15, 1893 par. 10}

**Church Not Babylon. - By Mrs. E. G. White. -**

**August 22, 1893 The Remnant Church Not Babylon.**

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**By Mrs. E. G. White.**  
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I have been made very sad in reading the pamphlet that has been issued by brother Stanton and by those associated with him in the work he has been doing. Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this, they have done that which is not justice or righteousness. Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false. {RH, August 22, 1893 par. 1}

I have had light to the effect that the position taken by brother Stanton and his sympathizers, is not true, but one of the "lo heres" and "lo theres," that will characterize the days in which we are living. As a sample of the way in which brother Stanton has compiled this pamphlet, I will give the following instance: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to brother Stanton, this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet, as an unpublished Testimony, to sustain the position he had taken. Is this honorable? There was nothing in the Testimony to sustain the position brother Stanton holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and to the souls of others. God will judge those who take unwarrantable liberties, and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, brother Stanton has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the "Loud Cry," and the fall of all the churches, give evidence that the Holy Spirit of God is not working with them. "By their fruits ye shall know them." {RH, August 22, 1893 par. 2}

Those who receive the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am united with these workers in proclaiming what they term the "new light." I know that their message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help, has taken liberties, and has betrayed your confidence, do not blame yourself, and grieve over the results of his unfaithfulness. {RH, August 22, 1893 par. 3}

There are matters in the Testimonies that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning,

reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instructions, not to the world, but to his disciples alone. While he had communications designed for the multitudes that thronged his steps, he also had some special light and instruction to impart to his followers, which he did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent his disciples forth to preach, and when they returned from their first missionary labor, and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." In a place of seclusion, Jesus imparted to his followers such instruction, counsel, cautions, and corrections as he saw were needed in their manner of work; but the instruction he then gave was not to be thrown broadcast to the promiscuous company; for his words were designed for his disciples only. {RH, August 22, 1893 par. 4}

On several occasions when the Lord had wrought works of healing, he charged those whom he had blessed, to tell his deed to no one. They ought to have heeded his injunctions, and realized that Christ had not lightly required silence on their part, but had a reason for his command, and they should in no wise have disregarded his expressed desire. It ought to have been sufficient for them to know that he desired them to keep their own counsel, and had good reasons for his urgent request. The Lord knew that in healing the sick, in working miracles for the restoring of sight to the blind, and for the cleansing of the leper, he was endangering his own life; for if the priests and rulers would not receive the evidences he gave them of his divine mission, they would misconstrue, falsify, and make charges against him. It is true that he did many miracles openly, yet in some instances he requested that those whom he had blessed should tell no man what he had done for them. When prejudice was aroused, envy and jealousy cherished, and his way hedged up, he left the cities, and went in search of those who would listen to and appreciate the truth he came to impart. {RH, August 22, 1893 par. 5}

The Lord Jesus thought it necessary to make many things clear to his disciples, which he did not open to the multitudes. He plainly revealed to them the reason of the hatred manifested toward him by the scribes, Pharisees, and priests, and told them of his suffering, betrayal, and death; but to the world he did not make these matters so plain. He had warnings to give to his followers, and he unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to his followers precious instruction that even they did not comprehend until after his death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever he had said unto them. {RH, August 22, 1893 par. 6}

It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bringing upon the cause of truth reproach and injury. The Lord has given to his people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection, and place them where they will seem to give force to messages of error. In



the pamphlet published by brother Stanton and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honorable nor *righteous*. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come, will charge the responsibility of this false position upon me, when it is utterly contrary to the teaching of my writings, and the light which God has given me. I have no hesitancy in saying that those who are urging on this work are greatly deceived. {RH, August 22, 1893 par. 7}

For years I have borne my testimony to the effect that when any one arises claiming to have great light, and yet advocating the tearing down of that which the Lord through his human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed. {RH, August 22, 1893 par. 8}

The scene of Satan's accusation was presented before the prophet. He says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Jesus is our great High Priest in heaven. And what is he doing?--He is making intercession and atonement for his people who believe in him. Through his imputed righteousness, they are accepted of God, as those who are manifesting to the world that they acknowledge allegiance to God, keeping all his commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when he was upon earth. When Jesus was before Pilate, the Roman ruler sought to release him, and desired that the people should choose to release Jesus from the ordeal through which he was about to pass. He presented before the clamoring multitude the Son of God and the criminal Barabbas, and inquired, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." {RH, August 22, 1893 par. 9}

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber and murderer rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in his stead. Let us all remember that we are still in a world where Jesus, the Son of God, was

rejected and crucified, where the guilt of despising Christ, and preferring a robber rather than the spotless Lamb of God, still rests. Unless we individually repent toward God because of transgression of his law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ, merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people,--all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God,--would act the same part were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God.

*(To be continued.)*

{RH, August 22, 1893 par. 10}

**PERIODICALS / RH - The Review and Herald / August 29, 1893 The Remnant Church Not Babylon. - By Mrs. E. G. White. - (Continued.) -**

**August 29, 1893 The Remnant Church Not Babylon.**

**By Mrs. E. G. White.**

***(Continued.)***

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the time, Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings, and rulers, and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints,--with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. {RH, August 29, 1893 par. 1}

God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only begotten Son,

whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of his people. The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account. {RH, August 29, 1893 par. 2}

Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, "The Lord rebuke [not Joshua, who is a representative of the tried and chosen people of God, but] thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness, and "he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned. {RH, August 29, 1893 par. 3}

"And I said, Let them set a fair miter upon his head. So they [the angels of God] set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by [Jesus their Redeemer]. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." I wish that all who claim to believe present truth, would think seriously of the wonderful things presented in this chapter. However weak and compassed with infirmity the people of God may be, those who turn from disloyalty to God in this wicked and perverse generation, and come back to their allegiance, standing to vindicate the holy law of God, making up the breach made by the man of sin under the direction of Satan, will be accounted the children of God, and through the righteousness of Christ will stand perfect before God. Truth will not always lie in the dust to be trampled under foot of men. It will be magnified and made honorable; it will yet arise and shine forth in all its natural luster, and will stand fast forever and ever. {RH, August 29, 1893 par. 4}

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken

by him, neither has he given a message to him, but he has run before he was sent. The message contained in the pamphlet called the "Loud Cry," is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

{RH, August 29, 1893 par. 5}

It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the frame-work of truth. {RH, August 29, 1893 par. 6}

Those who advocate error, will say, "The Lord saith, when the Lord hath not spoken." They testify to falsehood, and not to truth. If those who have been proclaiming the message that the church is Babylon, had used the money expended in publishing and circulating this error, in building up, instead of tearing down, they would have made it evident that they were with the people whom God is leading. There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious laborers of all kinds. The Macedonian cry is sounding from all parts of the world, "Come over and help us." With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means, and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating laborers for the missionary field, of drilling young men and women so that they may go forth and labor patiently,

intelligently, and with all perseverance, that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing, into a channel of evil and cursing. The great day of God is upon us, and hasteth greatly, and there is a great work to be done, and it must be done speedily. But we find that amid the work that is to be done, there are those professing to believe the present truth, who know not how to expend the means intrusted to them, and because of a lack of meekness and lowliness of heart, they do not see how great is the work to be done. All those who learn of Jesus, will be laborers together with God. But those who go forth to proclaim error, expending time and money in a vain work, lay upon the true workers in new fields increased burden; for instead of devoting their time to advocating truth, they are obliged to counteract the work of those who are proclaiming falsehood, and claiming that they have the message from heaven. If those who have done this kind of work, had felt the necessity of answering the prayer of Christ that he offered to his Father just previous to his crucifixion,--that the disciples of Christ might be one as he was one with the Father,--they would not be wasting the means intrusted to them, and so greatly needed to advance the truth. They would not be wasting precious time and ability in disseminating error, and thus necessitate the devoting of the laborer's time to counteracting and quenching its influence. A work of this character is inspired not from above, but from beneath. {RH, August 29, 1893 par. 7}

"Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." The message that has been borne by those who have proclaimed the church to be Babylon, has made the impression that God has no church upon earth. {RH, August 29, 1893 par. 8}

Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat. Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

*(To be continued.)* {RH, August 29, 1893 par. 9}

**PERIODICALS / RH - The Review and Herald / September 5, 1893 The Remnant Church Not Babylon (Continued) - By Mrs. E. G. White. - (Continued.) -**

**September 5, 1893 The Remnant Church Not Babylon (Continued)**

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**By Mrs. E. G. White.**

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**(Continued.)**  
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In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up, the Master says, "Let both grow together until the harvest;" then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He reproveth and warns the erring, but he does not destroy those who are long in learning the lesson he would teach them; he does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares. The church of Christ on earth will be imperfect, but God does not destroy his church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church-members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God. {RH, September 5, 1893 par. 1}

Jesus knew that Judas was defective in character, but notwithstanding this, he accepted him as one of the disciples, and gave him the same opportunities and privileges that he gave to the others whom he had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples. Jesus gave precious lessons of instruction, so that those who were associated with him might have been converted, and have no need of clinging to the defects that marred their characters. {RH, September 5, 1893 par. 2}

Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church-members, they say, "We left the world in order to have no association with evil characters, but the evil is here also;"



and they ask, as did the servants in the parable, "From whence then hath it tares?" But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. The Lord forbids us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty. {RH, September 5, 1893 par. 3}

Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. False doctrine is one of the Satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labor for the unity of spirit for which Christ prayed, which would make the testimony of Christ's disciples effective in convincing the world that God had sent his Son into the world, "that whosoever believeth in him should not perish, but have eternal life." If the unity for which Christ prayed, existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world. {RH, September 5, 1893 par. 4}

Instead of the unity which should exist among believers there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with him. Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in the great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counseled with those who have had a deep experience in the things of God? Why were these men so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light, and while the Lord was pouring out his Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from

beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message?-No; for it was not a message of truth. {RH, September 5, 1893 par. 5}

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world, that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows his supreme regard. The world is a workshop in which, through the co-operation of human and divine agencies, Jesus is making experiments by his grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christ-like experience to suffer with their Lord, and afterward to be partakers with him in his glory in heaven above. {RH, September 5, 1893 par. 6}

God has a church on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that his church may be one as he was one with his Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation. {RH, September 5, 1893 par. 7}

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error. The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil. {RH, September 5, 1893 par. 8}

Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole life-time has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil-workers have selected portions of the testimonies, and have placed them in the frame-work of error, in order by this setting to give influence to their false testimonies. When it is made manifest that their message is error, then the testimonies brought into the companionship of error, share the same condemnation; and people of the world, who do not know that the testimonies quoted are extracts from private letters, used without my consent, present these matters as evidence that my work is not of God, or of truth, but falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing.

*(Concluded next week.)*

{RH, September 5, 1893 par. 9}

**PERIODICALS / RH - The Review and Herald / September 12, 1893 The Remnant Church Not Babylon. - By Mrs. E. G. White. - (Concluded.) -**

**September 12, 1893 The Remnant Church Not Babylon.**

**By Mrs. E. G. White.**

***(Concluded.)***

God has a church, and she has a divinely appointed ministry. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the

head, even Christ." {RH, September 12, 1893 par. 1}

The Lord has his appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave himself for it, and he will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls, as they that must give an account. {RH, September 12, 1893 par. 2}

Those who are carrying this message of error, denouncing the church as Babylon, are neglecting their God-appointed work, are in opposition to organization, in opposition to the plain command of God spoken by Malachi in regard to bringing all the tithes into the treasury of God's house, and imagine that they have a work to do in warning those whom God has chosen to forward his message of truth. These workers are not bringing greater efficiency to the cause and kingdom of God, but are engaged in a work similar to that in which the enemy of all righteousness is engaged. Let these men who are rising up against the ways and means ordained of God to forward his work in these days of peril, divest themselves of all unscriptural views concerning the nature, office, and power of God's appointed agencies. Let all understand the words that I now write. Those who are laborers together with God, are but his instruments, and they in themselves possess no essential grace or holiness. It is only when they are co-operating with heavenly intelligences that they are successful. They are but the earthen vessels, the depositaries in which God places the treasure of his truth. Paul may plant, and Apollos water, but it is God alone that gives the increase. {RH, September 12, 1893 par. 3}

God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings, and rob Christ of the glory that should come to him, by showing disrespect to his appointed agencies. {RH, September 12, 1893 par. 4}

God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth, and with the aid of the brethren who have

been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler. {RH, September 12, 1893 par. 5}

Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfil his word in regard to his coming, or in regard to any other promise he has made of special significance. "It is not for you to know the times or the seasons, which the Father hath put in his own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth. What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and Jehu- like, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,--accuse and condemn those upon whom God has laid the burden of the work. {RH, September 12, 1893 par. 6}

Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,--the unity of the church? Why did they not quote the words of the angel, "Press together, Press together, Press together"? Why did they not repeat the admonition and state the principle, that "in union there is strength, in division there is weakness?" It is such messages as these men have borne, that divide the church, and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them,--unbalanced in mind.



{RH, September 12, 1893 par. 7}

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting today that he has succeeded in deceiving souls, and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in the presenting notions that have no foundation in truth. {RH, September 12, 1893 par. 8}

In 1845 a man by the name of Curtis did a similar work in the State of Massachusetts. He presented a false doctrine, and wove into his theories sentences and selections from the testimonies, and published his theories in the *Day Star*, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the testimonies, that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the testimonies interwoven with his own words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain. {RH, September 12, 1893 par. 9}

Ever since the beginning of the work, one after another has risen up to do this kind of work, and I have had to go to the trouble and incur the expense of contradicting these falsehoods. They have published their theories, and have deceived many souls, but may God guard the sheep of his pasture. {RH, September 12, 1893 par. 10}

I urge those who claim to believe the truth, to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension. Let every one be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies,--men whom he is leading, who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus. {RH, September 12, 1893 par. 11}

The following is the letter sent to brother Stanton:-- {RH, September 12, 1893 par. 12}

*"Napier, New Zealand, March 23, 1893.*

"Dear Brother Stanton: I address to you a few lines. I am not in harmony with the position that you have taken; for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us warning to this effect: 'Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith,



giving heed to seducing spirits, and doctrines of devils.' {RH, September 12, 1893 par. 13}

"My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming, is one of the Satanic delusions designed to create confusion among the churches. My brother, you are certainly off the track. The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' {RH, September 12, 1893 par. 14}

"My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing. {RH, September 12, 1893 par. 15}

"It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert, the testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth. {RH, September 12, 1893 par. 16}

"I understand that you are also proclaiming that we should not pay tithe. My brother, take off thy shoes from off thy feet; for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' But while he pronounces a blessing upon those who bring in their tithes, he pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and

offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? O get your feet back in the strait path again. We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past. {RH, September 12, 1893 par. 17}

"If you are wearing the yoke of Christ, if you are lifting his burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring,--in preaching Christ and him crucified. But any one who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, has taken up a yoke and is proclaiming a message that the Lord has never given him. {RH, September 12, 1893 par. 18}

"God has a church upon the earth, who are his chosen people, who keep his commandments. He is leading, not stray off-shoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are his. {RH, September 12, 1893 par. 19}

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various, churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and Satanic heresies which exalt the false Sabbath, and lead men to trample under foot God's memorial. {RH, September 12, 1893 par. 20}

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'"

{RH, September 12, 1893 par. 21}

**PERIODICALS / RH - The Review and Herald / September 19, 1893 Now Is the Time to Dedicate All to God. - By Mrs. E. G. White. -**

**September 19, 1893 Now Is the Time to Dedicate All to God.**

**By Mrs. E. G. White.**

Our time and our talents belong to the Lord. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Then how can any one feel that he can be independent of God, and not subject to the Spirit of God? Those who imagine that they are independent of God's providences and plans, are in their supposed independence, in the veriest slavery to a power that is in rebellion against God. {RH, September 19, 1893 par. 1}

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." {RH, September 19, 1893 par. 2}

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." {RH, September 19, 1893 par. 3}

We are not safe in following the imagination of our own hearts. We cannot be independent of God. We are safe only as we realize our entire dependence upon him as our Creator and Redeemer. {RH, September 19, 1893 par. 4}

Satan has many devices whereby he holds us back from rendering prompt and unquestioning obedience to God. We have often had strong promptings and conviction of duty, but have shrunk back from fulfilling them. Yet Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it." How many at times have been deeply stirred, and yet because duty demanded a sacrifice,

they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made the decision that God sought to have them make. They have not broken away from the associates whose seductive influence for evil, led them to follow their own carnal reasoning, and because there was not evidence of any immediate danger, they have rested down in their false security. They have debated in their minds, saying, Shall I obey the voice of God that bids me shake off the lethargy of the world, and escape from the world as did Lot from Sodom, or shall I listen to the voice of the world that cries peace and safety to my soul? Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, "wait." O that those who are now moved by the Spirit of God, would make a decided stand for God and for the truth! {RH, September 19, 1893 par. 5}

We shall never be able to discern spiritual and heavenly things while we remain indifferent to the word of God. The voice of Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Those who remain away from Jesus have placed their necks under a yoke that is not easy. They have clasped their arms about burdens that are not light. O, why not exchange the heavy yoke you now wear for the yoke of Christ? The voice of mercy is now sounding in warnings and entreaties, but that voice will not always be heard, if you continue to resist, and still choose your own way. {RH, September 19, 1893 par. 6}

There is true missionary work to be done for those who move in higher circles, and the followers of Christ are to be true representatives of Christ, who though he was rich, for our sake became poor, that we through his poverty might be rich. The rich should consecrate their all to God, and he who is sanctified through the truth in body, soul, and spirit, will also devote his property to God, and will become an agent whereby other souls will be reached. In his experience and example it will be made manifest that the grace of Christ has power to overcome covetousness and avarice, and the rich man who renders unto God his intrusted goods, will be accounted a faithful steward, and can present to others the fact that every dollar of their accumulated property is stamped with the image and superscription of God. He can present to those who are rich the truth as it is in Jesus, showing that it was God who intrusted him with ability to get wealth, and prospered his enterprises with his blessing that he might acquire wealth, and gladly acknowledging the fact that his talents are not his, but God's who gave. The wealthy man who is truly converted, can bring to bear upon his wealthy brethren the lessons of Christ, and show to them that their wealth is only safe as it is laid up in the bank of heaven. {RH, September 19, 1893 par. 7}

There is great danger that the riches of the wealthy shall prove not a blessing, but a curse to them. Rich men are in danger of trusting in their riches, of placing God's intrusted treasure where Christ should be in the heart, and interposing their wealth between the soul and God. Wealth thus becomes an idol, and separates the affection from its Giver. But let those who are fitted to work for the rich, and for those in high position, consecrate their all to God, and in the name of Jesus go forth to do this work.

Paul had converts even in Caesar's household. Truth will have its adherents even in kings' courts. Paul wrote, "All the saints salute you, chiefly they that are of Caesar's household." The throne of the Caesars was then occupied by that monster of cruelty, Nero. If there ever was an atmosphere charged with the malarious influence of Satan, it was to be found in his household. The powers from beneath stirred up most fierce and determined hostility against Christians in that place, and Paul himself suffered death at the emperor's command. In such a household as this, it seemed impossible that truth should find favor, and yet in this place there were those who were worthy to be called saints, and who sent greetings to the saints of other cities. Nothing is impossible with God. {RH, September 19, 1893 par. 8}

We need more faith to work for those who are rich and in high position. For though Christ has said, "How hardly shall they that have riches enter into the kingdom of God," every rich man who does yield himself to the converting power of God, and is an overcomer will find an abundant entrance into the kingdom of God. The rich who are truly converted to God, will understand that they are stewards of the Lord's property; and through the grace given unto them, they will discern that they have been intrusted with property, only that they may use it to advance the cause and kingdom of Christ in the world. There are many among the rich, who, were the truth presented to them as it is in Jesus, would be charmed with, and transformed through, the grace of Christ, and would see that money is of value only as it is devoted to doing good in the name and Spirit of Jesus. The wealthy man or woman converted to God, will begin to comprehend what good may be done with their intrusted capital. They will see that institutions are to be established for the education of the youth, and that they are to be sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened, and turned from degradation and error unto the living God. {RH, September 19, 1893 par. 9}

Through the grace of Christ, those who have riches and are connected with him, will sow abundantly, seeking out the youth, and running a risk in educating them, hoping that they will devote their lives to missionary work. God has intrusted the rich with gifts, that, if wisely used, will produce a hundredfold in this world, and in the world to come life everlasting. To have the knowledge that our talents are being employed for the good of others, affords satisfaction in this life that brings a great reward. We know that if the Lord's intrusted capital is selfishly spent or hoarded, God will call us to an account. Because the rich are judgment-bound, we should put forth more decided efforts to win them to the service of Him who has intrusted them with large talents. God designed that through these very agents, many souls should be converted, and sent forth on a mission of blessing to the world. His cause would be greatly advanced if those to whom he has given talents of means, would devote their wealth to the upbuilding of his kingdom.

{RH, September 19, 1893 par. 10}

**PERIODICALS / RH - The Review and Herald / October 3, 1893 Lessons From the Church in the Wilderness. - By Mrs. E. G. White. -**

**October 3, 1893 Lessons From the Church in the Wilderness.**

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**By Mrs. E. G. White.**  
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We would present before you the difficulties through which the church in the wilderness passed. They did not have faith, and when they were tested, they murmured and rebelled. They were stubborn. While Moses was in the mount, the people who had been brought out of Egypt that they might serve God, were dishonoring him by worshiping the golden calf. Aaron, who feared to offend them by refusing their request to make for them a god to worship, had permitted this idolatry. Aaron manifested weakness of character in this. He stood in Moses's place, and had charge of the congregation, but he did not guide them. He did not refuse to accede to their demand for an idol. In worshiping the golden calf, Israel sinned greatly, and the Lord punished the people, and 3,000 of the most guilty were slain. {RH, October 3, 1893 par. 1}

Moses said to Israel, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord saith unto Moses, Whosoever hath sinned against me, him will I blot out of my book." It will be well to read this history carefully, and take heed to the lessons taught on this particular occasion. (Read the 32d, 33d, and 34th chapters of Exodus.) The Lord did not destroy his people, but those who had sinned were punished. But he revealed himself to Moses, declaring his character. {RH, October 3, 1893 par. 2}

In Numbers 12 is the account of Aaron and Miriam's conduct when they spoke against Moses. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." Every envious feeling, every jealousy cherished, is known to the Lord; for he reads the heart, and he hears every word spoken against those upon whom he has laid the burden of the work. How much of evil speaking is done even by those who have had but little experience in the work, little knowledge of the things of God, little realization of the holy requirements of his cause. Those who have not drunk deeply at the fountain of truth, and have not obtained an experimental knowledge of holy things, feel at liberty to criticise those whom the Lord is using in a special manner to do his work. Even youth, young men and women, have but a small stock of respect and reverence, and they make flippant remarks in regard to God's chosen messengers, and bring their names into their idle talk and gossip. They dissect their words, and pass judgment upon them while associating together. Do they not know that this is an offense to God? If they would remember that there is a Witness



to every word spoken, and that "God heard it," they would be less fluent in speaking of those whom God is using to do his work, and to carry the load of responsibilities that he has laid upon them. But respect and reverence may be cultivated. The Spirit of the Lord alone can work a reformation in those who do not respect sacred things, so that they shall have reverence for those whom God is using to do his work. {RH, October 3, 1893 par. 3}

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." {RH, October 3, 1893 par. 4}

But God heard the prayer of Moses, whom they had criticised and envied, and Miriam was healed. {RH, October 3, 1893 par. 5}

Shall not these lessons be of profit to those who are tempted to criticise, think evil of, speak evil of, and judge and condemn those whom God is leading and favoring? And how much worse it is to criticise and give judgment against the church that God has chosen to magnify his name and vindicate his honor, than to speak simply against an individual member. (Read carefully the history of the spies in Numbers 13 and 14.) A ruler from each of the twelve tribes of Israel was chosen to go up and spy out the land into which they were to come. Forty days were consumed in fulfilling their charge. God sent them into the land for a special purpose, but the spies brought back an evil report, full of unbelief and complaint. Before the congregation they exaggerated the difficulties to be met. But Caleb's clear, ringing voice was heard before Moses and the people, saying, "Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we." The exaggerated report of the unfaithful spies filled the people with discouragement, and they gave up in the abandonment of despair, and the leaven of murmuring spread throughout the camp of Israel. And they said one to another:-- {RH, October 3, 1893 par. 6}

"Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord,

neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." {RH, October 3, 1893 par. 7}

The people were ready to batter down the men who made their voices to be heard to change the current of feeling in the congregation of the children of Israel, and it was now time for God to work. {RH, October 3, 1893 par. 8}

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." {RH, October 3, 1893 par. 9}

Moses was then tested and proved of God. Forsake Israel? Come out from among them, and leave them in their rebellion and sin?--No, never. {RH, October 3, 1893 par. 10}

"And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them;), and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all people as one man, then the nations that have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which ye swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." {RH, October 3, 1893 par. 11}

Mark the whole tenor of this chapter, and learn the lesson it conveys to modern Israel. These things are written for our ensamples upon whom the ends of the world are come. We see the unbelief, and the stout resistance of some who have had great light, and although evidence has been piled upon evidence, they have kept themselves in stubborn resistance. The Lord has sent messages of warning and entreaty, messages of reproof and rebuke, and they have not been in vain. But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church, or been informed that the "loud cry" consisted in calling God's people to come out of her; for this is not God's plan concerning Israel. {RH, October 3, 1893 par. 12}

In the example of Moses pleading for the children of Israel, is represented the

position that we should take in regard to the people of God, however erring, or weak, or defective they may be. By the mighty cleaver of truth, the Lord has brought out a people from the quarry of the world, as he brought out of Egypt a people to keep his commandments, and at every step he has shown them that he is leading them in paths of truth and righteousness. He has sent his light and his counsels, instructing them to build institutions of learning, to provide sanitariums and publishing houses, and success has attended the carrying out of these plans. The money of the Seventh-day Adventists has not been hoarded in order that they might live delicately, but self-denial and self-sacrifice have marked their history, and still their work is to make progress, and to be aggressive. The world have a light constantly shining upon them, because this people honor God in keeping his commandments. Now can we expect that a message would be true that would designate as Babylon the people for whom God has done so much? Hell would triumph should such a message be received, and the world would be strengthened in iniquity. All the reproaches which Satan has cast upon the character of God, would appear as truth, and the conclusion would be made that God has no chosen or organized church in the world. O, what a triumph would this be to Satan and his confederacy of evil! God does not work in this way. He does just what he said he would do in the 58th chapter of Isaiah:-- {RH, October 3, 1893 par. 13}

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

{RH, October 3, 1893 par. 14}

**PERIODICALS / RH - The Review and Herald / October 10, 1893 Respect Is Due to God's Instrumentalities. - By Mrs. E. G. White. -**

**October 10, 1893 Respect Is Due to God's Instrumentalities.**

**By Mrs. E. G. White.**

There are many sinners in Zion, and they are likened to tares among the wheat. But Christ has said, "Let both grow together until the harvest: and in the time of harvest, I

will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." We have no discouraging message for the church. Although reproofs and cautions and corrections have been given, the church has stood as God's chosen instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, to all languages, tongues, and kindreds. The church of God is a living witness, a continual testimony to convince men of truth if accepted, to condemn them, if resisted and rejected. {RH, October 10, 1893 par. 1}

The sin of Israel is again presented in the rebellion of Korah, Dathan, and Abiram. By their representations of matters they influenced men in a course of evil. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." (Read the history in Numbers 16.) {RH, October 10, 1893 par. 2}

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. . . . And all Israel that were roundabout them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." {RH, October 10, 1893 par. 3}

But after this terrible exhibition, after hearing the horrible cries of those who went down into the bowels of the earth, after seeing the 250 men consumed by fire, we would suppose that rebellion would have been cured. But history records the fact that the congregation murmured against Aaron and Moses, saying, "Ye have killed the people of the Lord." Does not this show us the great danger of murmuring and rebellion? It seems that rebellion is next to incurable. If all the evidence that God gave them did not convince them of the sin of accusing the chosen of the Lord, what power could be brought to bear upon them to correct their unjust charges and accusations? They saw the earth open, they saw the men swallowed up, they heard their cries of terror, they saw the 250 consumed by fire, all famous in the congregation, and men of renown; but where was their remorse and repentance? On the morrow it was evident that their principles and sentiments were unchanged. They had still a charge to make against the chosen instrumentalities of the Lord. And they said to Moses and Aaron, "Ye have killed the people of the Lord." They were so enraged against them that they would not have hesitated to kill Moses and Aaron. {RH, October 10, 1893 par. 4}

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an

atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." {RH, October 10, 1893 par. 5}

All this trouble, the slaying of nearly 15,000 souls, was the result of envy and jealousy. How sad was the outcome to those who were seeking to be first, and who were not willing that Moses and Aaron should occupy the position of trust in which God had placed them. We are to be guarded on every point. By many the office of the Christian ministry is not understood. While there are some in the church who almost worship their ministers, who praise and flatter them and place them where God should be, there are others who do not pay them proper respect. {RH, October 10, 1893 par. 6}

Those who place their entire dependence upon their minister, place upon him their burdens, and make him carry their cares, and do not seek the Lord with earnest prayer for his counsel. They make the minister do their thinking for them and be their wisdom. They are slothful servants, failing to improve the talents God has given, failing to bear the burdens God has appointed to them. They do not educate themselves to think and devise and plan, and seek to lift every unnecessary weight from the minister. Burden upon burden is placed upon the minister, and men act as though they thought he was endowed with immortal power. The minister who is placed where God should be, is left to faint and fail, when he might have lived years to do faithful work for God; and yet though this result has often been seen among us, men do not learn the lesson, and share the burden of him who is placed in a position of trust. When it is too late, many see that they should have shared his load, instead of placing all their burdens upon him. They see that they should not have taken their trials to mortal man, but should have carried them to God, and thus have obtained a precious experience in lifting their own burden through the strength of Christ. We must be faithful in the least, if we would be faithful in much. {RH, October 10, 1893 par. 7}

But while the minister is by some exalted to the place of God, and is seeking to do what God never designed he should do,--trying to work out his own salvation and the salvation of others,--by others he is not treated with the respect and reverence due to God's appointed agencies. Those who disrespect the minister of God will not accept his counsel, and they refuse to be helped by any of God's appointed instrumentalities. They have determined that they will go to God alone for help; but while they have this spirit, God does not give them the help they desire; for their pride, their self-esteem, their erroneous ideas, must be corrected before they can be in a situation where they can appreciate help from God. {RH, October 10, 1893 par. 8}

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." {RH, October 10, 1893 par. 9}

But the angel did not give him the light that he might have given him, but directed



him to take a course whereby he might come into connection with one who could tell him precious truth. So the angel gave him specific direction, saying, "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." {RH, October 10, 1893 par. 10}

Cornelius implicitly obeyed the instruction, and the same angel went to Peter, and gave him his instructions. This chapter (Acts 10) has much precious counsel in it for us, and we should study it with humble attention. When the Lord has his appointed agencies whereby he gives help to souls, and men disrespect these agencies, and refuse to receive help from them, and decide that they will be directly taught of God, the Lord does not gratify their desire. The man who takes such a position is in danger of taking up with the voices of strangers, and of being led into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself; but this was not his attitude. When Peter came to the house of Cornelius, Cornelius fell at his feet to worship him, but Peter at once raised him up, saying, "Stand up; I myself also am a man." {RH, October 10, 1893 par. 11}

The two men then told how they had seen an angel of God, and how they had been directed to come together. After Cornelius had told his wonderful story, he said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." While Peter was speaking the words of life, the Holy Ghost fell upon all that were there assembled. Now we should avoid the two extremes that are seen among us in regard to the treatment of ministers. We should not manifest a superstitious attachment toward our ministers, and exalt them to the place where God should be, neither should we ignore them, disrespect the office of the ministry, and fail to take heed to counsel and reproof given by those in the sacred desk. Let no one think that he will go away by himself, and be taught of no man, when it is the order of God that human agents shall instruct his people. The Prince of heaven clothed his divinity with humanity, that humanity might touch humanity. He identified his interests with those of humanity. {RH, October 10, 1893 par. 12}

The work and order of the ministry were established by Christ himself, the great head of the church. He said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These whom God has appointed are workers together with God, and they are to be respected and honored and loved. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." "And we beseech you, brethren, to know them which



labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

{RH, October 10, 1893 par. 13}

**PERIODICALS / RH - The Review and Herald / October 17, 1893 The Church the Property of God. - By Mrs. E. G. White. -**

**October 17, 1893 The Church the Property of God.**

**By Mrs. E. G. White.**

The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of his humiliation. In passing from the scenes of his humiliation, Jesus has lost none of his humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that he was a man of sorrows and acquainted with grief. He forgets not his representative people who are striving to uphold his down-trodden law. He knows that the world that hated him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding his believing ones to his own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to his heart. He never forgets that he is our representative, that he bears our nature. {RH, October 17, 1893 par. 1}

Jesus sees his true church on the earth, whose greatest ambition is to co-operate with him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ body. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his Satanic inventions and falsehoods. But exalted "to be a prince and a Saviour, for to give repentance to Israel, and remission of sins," will Christ our representative and head, close his heart, or withdraw his hand, or falsify his promise?--No; never, never. {RH, October 17, 1893 par. 2}

God has a church, a chosen people, and could all see as I have seen, how closely Christ identifies himself with his people, no such message would be heard as the one

that denounces the church as Babylon. God has a people who are laborers together with him, and they have gone straightforward, having his glory in view. Listen to the prayer of our representative in heaven: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." O, how the divine Head longed to have his church with him! They had fellowship with him in his suffering and humiliation, and it is his highest joy to have them with him to be partakers of his glory. Christ claims the privilege of having his church with him. "I will that they also, whom thou hast given me, be with me where I am." To have them with him is according to covenant promise and agreement with his Father. He reverently presents at the mercyseat his finished redemption for his people. The bow of promise encircles our substitute and surety as he pours out his petition of love, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." We shall behold the King in his beauty, and the church will be glorified. {RH, October 17, 1893 par. 3}

Like David, we may now pray, "It is time for thee, Lord, to work; for they have made void thy law." Men have gone on in disobedience to God's law, until they have reached a point of insolence that is unparalleled. Men are training in disobedience, and are fast approaching the limit of God's forbearance and love, and God will surely interfere. He will surely vindicate his own honor, and repress the prevailing iniquity. Will God's commandment-keeping people be carried away with the prevailing iniquity? Will they be tempted, because universal scorn is placed upon the law of God, to think less of that law which is the foundation of his government both in heaven and in earth?--No. To his church his law becomes more precious, holy, honorable, as men cast upon it scorn and contempt. Like David, they can say, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." {RH, October 17, 1893 par. 4}

The church militant is not now the church triumphant; but God loves his church, and describes through the prophet how he opposes and resists Satan who is clothing the children of God in the blackest and most defiled garments, and pleading for the privilege of destroying them. The angels of God were protecting them from the assaults of the enemy. The prophet says:-- {RH, October 17, 1893 par. 5}

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him, he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among

these that stand by." {RH, October 17, 1893 par. 6}

When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that he may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproveth, he rebukes, he chastens; but it is only that he may restore and approve at last. How glad my heart was made by the report from the General Conference that many hearts were softened and subdued, that many made humble confessions, and cleared away from the door of the heart the rubbish that was keeping the Saviour out. How glad I was to know that many welcomed Jesus in as an abiding guest. How is it that these pamphlets denouncing the Seventh-day Adventist Church as Babylon were scattered abroad everywhere, at the very time when that church was receiving the outpouring of the Spirit of God? How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? O, may these deceived souls come into the current, and receive the blessing, and be endued with power from on high.

{RH, October 17, 1893 par. 7}

**PERIODICALS / RH - The Review and Herald / October 24, 1893 Brotherly Love Needed. - By Mrs. E. G. White. -**

**October 24, 1893 Brotherly Love Needed.**

**By Mrs. E. G. White.**

The Lord and the intelligences of heaven are looking upon the church that has been favored with great light. If the people who have heard the truth for this time, walk in the light as Christ is in the light, they will have the regenerating influence of the Holy Spirit. Their hearts will be softened and subdued, and they will be meek and lowly of heart, like their Saviour, and it can be said of them, "By their fruits ye shall know them." They will love their Redeemer with supreme affection, and honor all those who love him, and who follow his precepts. They will not mount upon the judgment-seat, to judge their brother's motives and work, because they will remember that Christ has bidden them, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." {RH, October 24, 1893 par. 1}

I am filled with sorrow as I see finite men who claim to be the sons of God, filled with evil surmising, and ready to speak evil of their brethren in the truth, ready to weigh

others in their own scales of human opinion, and place their estimate upon those of whom they really understand but little. The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and turning from the course justice marks out, are guided by some one's hearsay of another's action or character. By this course God's Holy Spirit is grieved, and the churches are weakened by the influence of distrust and suspicion; for they are led to speak evil of those who stand far better in the sight of God than do their accusers. Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the talebearer who would make a condemned brother's course appear as bad as possible? The true brethren of Christ are those who guard the interests of their brethren and sisters. How inappropriate it is to condemn others, when every soul is to be saved, not on his own merits, but by the merits of a crucified and risen Saviour! We are all erring, finite creatures, accountable to God for our words, works, and influence. {RH, October 24, 1893 par. 2}

O that the mercy and love of God were cultivated by every member of our churches! O that brotherly love might be revived, never to wane, but to grow more and more fervent! It is true that words of admonition and counsel are frequently needed in the church, but they are never to be given by those who are filled with suspicion and distrust, who are eager to weigh others in the scales of their own opinions. No one can do the work of reproof and counseling in the way that Christ would have it done, whose heart is not filled with peace and love. We are near the end, there is no time to waste in educating ourselves in the line of accusation of brethren, and we are not to take up a reproach against our neighbor. Deal tenderly and graciously with every soul, and especially deal tenderly with those who are liable to err. They, of all others, need your help the most. Never take up a report against a brother or a neighbor, or harbor evil surmisings against him. Thou shalt not imagine evil in thy heart against thy brother. {RH, October 24, 1893 par. 3}

The powers of darkness will assault every soul, but let us not join with the evil one in his work, and deal with severity to discourage and dishearten the weak and erring. Let us be pitiful, compassionate one to another, and let an influence go out from us to heal, to bind up, to establish, rather than to wound and to uproot. There is altogether too much haste in doing what is called "the square thing," and often that which we think is justice, the Lord writes in his book as oppression. The vows we take on entering the church either mean what they say, or they mean nothing. Let us love one another, be kind and courteous. O how much better would we have appeared before God if we had manifested an appreciation of the labor that has been done among us. Those who have not had the burden of different responsibilities, may look back when some mistake is apparent, and say, "How much better could such and such an enterprise have been carried on;" but it may be that had they been placed in similar circumstances to those of the one they think erring, they might have done no better, or not as well. {RH, October 24, 1893 par. 4}

Prejudice is a terrible thing in the sight of God. It was prejudice that crucified the world's Redeemer. Let us as a people put away all prejudice; for it blinds the mind, and

makes men incapable of doing justice to those they imagine blameworthy. It will cause men to sit in judgment upon brethren whose inmost souls they cannot read, and if they could, would not understand. Instead of creating discords, of judging others, we need to bind the members of our churches together by the cords of strong brotherly love in heavenly union. If a brother is halting, it is a great sin to set his case before the brethren in a discouraging light, and set others on his track, that they may discover his many frailties. This is a Satanic proceeding, and altogether out of harmony with the Spirit of Christ. Instead of looking for the faults of our brethren, let us seek for every redeeming quality, obtain his confidence, come close to the one who needs his hands upheld, his feeble knees strengthened. Let us, brethren, make straight paths for our feet, lest the lame be turned out of the way. Instead of drawing apart, let us press together as never before, working shoulder to shoulder. There must be no discordant notes struck now, there must be no alienation. We should present to the world a united front, and make it manifest that we are one in Christ Jesus, one with the brethren, bound in covenant relation, under obligation to answer the prayer of Christ to be one in him as he is one with the Father. Then we can counsel together because the love of Christ is in our hearts, we can pray one for another, and claim the promises of God. We could then feel secure in the love of our brethren, and know that upon turning our back, we would not be stabbed with some evil report or judgment. {RH, October 24, 1893 par. 5}

God desires that we should have tender, sanctified regard one for another, and as dear children in his family, we need to have the pure love of Christ. O, shall not the seed that produces roots of bitterness and unseemly fruit be banished from our hearts, that we may cherish the heavenly plant of love? As mature Christians we shall love more and more, not less and less. We need the warmth and glow of Christ in our cold, stony hearts. We want our hearts broken by the love of Christ, and then we shall defend the characters of those who are giving their lives to the service of him who has died for them. We shall not then act the part of accusers, and treat our brethren and their labors as worthless. Let us daily pray that we may be led to a higher plane of thought and living, that we may love in sincerity and Christlike deeds. {RH, October 24, 1893 par. 6}

We are to watch for souls as those that must give an account. Instead of criticising, pray for deliverance from this evil habit; for while our time is occupied with this kind of doing, souls for whom Christ died are perishing, whom we might save. Many are starving for the bread of life, and there is no time for accusing the brethren; rather pray one for another that ye may be healed, and go forth to seek and to save the lost and wandering sheep. Find the erring, discouraged ones by careful, diligent search, and bring them back to the fold. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Strive to have a real connection with Christ, and become laborers together with God. "Ye are God's husbandry, ye are God's building." Work with self hidden in Jesus, and the Lord will add to the church such as shall be saved. The great Master Shepherd will give wisdom to the under shepherds, that they may become living, working agents for his use. Let them not seek to exalt themselves, but to lift up Jesus; then they may go in and out and find pasture. They will then be partakers of the riches of the grace of Christ, which passeth knowledge. {RH,

October 24, 1893 par. 7}

God cannot commit his sheep and lambs to the care of a church who make it manifest that they have no aptitude or wisdom to care for the flock of his pasture. But this state of inefficiency need not continue; for we may have high thoughts of God's mercy and infinite love. {RH, October 24, 1893 par. 8}

Sinful and worthless creatures though we are, through a vital connection with Christ we yet may be renewed in knowledge and true holiness, and thus reflect the glory and image of our Creator and Redeemer, and be qualified to care for his sheep and lambs. Not only have the sheep and lambs been dealt with in hardness, but even the shepherds themselves have been treated with reckless disregard. They have been spoken of in a way that shows that many in high and lower positions have little courtesy to give to God's ordained ministers. The churches themselves have been educated in such a way that they have had too little respect for those who preach the word of God, and who for years have given full proof of their ministry. But this way of dealing with the ministers and with the members of the family of God must be changed. The blessing of God cannot rest upon those who manifest little respect for the workers together with him. {RH, October 24, 1893 par. 9}

My brethren, I charge you to close your ears to faultfinders, close your hearts that they shall not be recipients of evil seeds of suspicion and distrust, and open your hearts to the bright beams of the Sun of Righteousness. In the fold of Jesus Christ the sheep and the lambs are to be gathered in one flock, to be nourished, to be defended from the attacks of wolves. Those who come newly into the faith are to be encouraged so that they shall have confidence in the ministers who walk worthily before the flock of God. They are to be fed with the sincere milk of the word, that they may grow thereby. {RH, October 24, 1893 par. 10}

We are waiting for the coming of the Son of man in the clouds of heaven, with power and great glory. This faith distinguishes us from all other denominations, and as those who wait for the Lord, let us put on "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

{RH, October 24, 1893 par. 11}

**PERIODICALS / RH - The Review and Herald / October 31, 1893 Brotherly Love Needed. - By Mrs. E. G. White. - (Concluded.) -**

**October 31, 1893 Brotherly Love Needed.**

**By Mrs. E. G. White.**



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**(Concluded.)**  
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Of those who had been led into error, and who had become cold through backsliding and apostasy, Paul wrote: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Again he declares what had been the manner of his labor among the believers, saying: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." {RH, October 31, 1893 par. 1}

May the Lord speak to the hearts of all who shall read these words. We should continually talk and practice the gentleness that Paul presents in this figure of a nurse cherishing her children. This is the manifestation of the Spirit of Christ. When we truly receive Jesus, there will be a transformation of character and principles among us as members of Christ's body. All bitterness and wrath and malice and evil speaking will be put away from us, and the love of Christ will fill and overflow the heart. Our love for others will then be deep, pure, and fervent, and there will be no betrayal of sacred trusts. From hearts softened and subdued by the love of Christ, we shall exhort, admonish, reprove, warn, and comfort the saints of God. We shall all stand in one harmonious body, and our earnest affection one for another will increase more and more. Thus Christ will be represented in the world through human instrumentalities, and the work of God will be rapidly advanced; for workers for him will be raised up in various parts of the world. {RH, October 31, 1893 par. 2}

Our lack of appreciation for the instrumentalities which the Lord has already raised up to carry forward his work, has retarded the progress of the truth. Ministers and workers in the cause have been lightly esteemed, and many have been treated without consideration or sympathy. When the churches die to self, Jesus will take possession of them, and work through them his holy compassion and tender love. May the Lord help his people. May the Lord burn away the dross and tin, consume the selfishness that exists in the hearts of many of his professed followers, and place upon them his own image and superscription. {RH, October 31, 1893 par. 3}

We have had seasons for fasting and prayer, beseeching that the Lord would raise up laborers to go into his harvest-field, and yet, when laborers have been raised up, and sent to different fields, many of them have not been appreciated, even those who have given full proof of their devotion to, and interest in, the work. Envious tongues have spoken against them, evil surmisings have been cherished, and tares have been sown by those who would not like to reap the bitter harvest that will result. Before we appoint another day for fasting and prayer that the Lord shall raise up laborers, let us

see to it that we treat those who have already been sent, with respect and love, as God would have them treated. Let us not treat them in such a distrustful manner that their prayers will ascend to God for deliverance from the evil surmisings and evil reports of their brethren. As long as those who are doing a good work for the Master, are not appreciated, but accused, condemned, and oppressed by the false tongue, how can we consistently ask God to raise up more laborers? There needs to be a turning away from talebearing and talebearers, and a drawing toward our brethren,--a coming near, even heart to heart, that the grace of Christ may be manifested in large measure through his people. The church should be bound together with the golden chain of love, and then it would be terrible as an army with banners. {RH, October 31, 1893 par. 4}

When our hearts are all open to receive the teaching of Jesus, there will be love for the brethren, and men will see that the rich blessing of God is upon his people. Prayer and fasting, that laborers may be sent into the harvest-field, will avail nothing, while the spirit of evil surmising and criticism exists in the hearts of those to whom laborers are to be sent. We are to be doers of the words of Christ; then our fasts and prayers will be effectual in bringing upon the church the Holy Spirit. Let there be decided work done to answer the prayer of Christ, that his disciples should be one as he is one with the Father. He says, "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, October 31, 1893 par. 5}

If the truth we profess to believe, does not change the heart and transform the character, it is of no value to us. If the same defects of character remain in us after we have a knowledge of the truth; if pride, self-esteem, self-sufficiency, evil thinking, evil surmising, evil speaking, still continue; if we judge those with whom we come in contact, we are not becoming sanctified through the truth, and will have no part with Christ in his kingdom. The Lord will deal with us as we deal with others. Have we dealt unkindly, unjustly with the brethren, with the world? Then it is for us to make confession, repent, and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. {RH, October 31, 1893 par. 6}

The cause of God is to hold the first place in our plans and affections. There is need of bearing a straight message concerning the indulgence of self while the cause of God is in need of means. Some are so cold and backslidden that they do not realize that they are setting their affections on earthly treasure, which is soon to be swept away forever. The love of the world is binding them about, like a thick garment; and unless they change their course, they will not know how precious it is to practice self-denial for Christ's sake. All our idols, our love of the world, must be expelled from the heart. There are ministers and faithful friends who see the danger that surrounds these self-bound souls, and who faithfully present to them the error of their course, but instead of taking admonitions in the spirit in which they are given, and profiting thereby, those reproved

rise up against the ones who deal with them faithfully. O that they might arouse from their spiritual lethargy, and now acquaint themselves with God! The world is blinding their eyes from seeing him who is invisible. They are unable to discern the most precious things that are of eternal interest, but view the truth of God in so dim a light that it seems of little value to them. The merest atom concerning their temporal interests assumes magnified proportions, while the things concerning eternity are dropped out of their reckoning. Our Lord insists upon the necessity of removing earthly idols. He would have us set free from delusions and snares, and not mistake phantoms for realities. {RH, October 31, 1893 par. 7}

The Lord is coming. Time is short. Get ready, get ready, get ready. For Christ's sake call a halt; you have not a moment to lose. Put an end to all unjust, unrighteous criticism, and humble your hearts before God. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, October 31, 1893 par. 8}

Do not merely assent to the truth, and fail to be a doer of the words of Christ. The truth must be applied to self; it must bring men and women who receive it to the Rock, that they may fall upon the Rock and be broken. Then Jesus can mold and fashion their characters after his own divine character. If we would listen to his voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ. When this is the attitude of our brethren, there will be no more a desire to climb up onto the judgment-seat to judge others; but they will lie low at the foot of the cross. As they behold the matchless loveliness of the character of Christ, their own defects will be made plain, and the delusion of self-righteousness which incased the soul will be swept away, and the arrows of the Lord will find the heart. The truth must be applied to the souls of our people as never before, or many who now feel at ease, will be weighed in the balances and found wanting.

{RH, October 31, 1893 par. 9}

**PERIODICALS / RH - The Review and Herald / November 7, 1893 "Come Ye Yourselves Apart, . . . and Rest Awhile." - By Mrs. E. G. White. -**

**November 7, 1893 "Come Ye Yourselves Apart, . . . and Rest Awhile."**

**By Mrs. E. G. White.**

The disciples were members of the family of Jesus, and he arranged that they should accompany him as he traveled on foot through the length and breadth of Palestine. They partook with him of the simple food provided for their physical

sustenance, and shared with him in the hardships, toils, and emergencies that overtook them. Jesus sent his disciples forth by two and two into all the towns and villages that he himself purposed to visit. He imparted to them the power to work miracles, in order that the people might have evidence that they were not pretenders, but teachers of divine truth, sustained by divine authority. While he did not accompany them in these missionary tours, he visited other cities, and engaged in the same toilsome, personal labor, practiced the same rigid self-denial, and was their example in all things. He made it manifest that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus did not impose burdens upon his followers which he did not himself bear. He asked, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth." {RH, November 7, 1893 par. 1}

Let us be careful to follow his example, and feel that we are responsible for the performance of the same duties which we lay upon others to perform. Let us not enjoin upon others that which we will not do ourselves. Jesus rebuked the scribes and Pharisees because they bound upon their brethren burdens which were grievous to be borne, which they themselves would not touch with one of their fingers. In our day there are those who, while urging and exhorting their brethren to greater efforts, fail to set them an example in zeal and effort for the cause of God. Those who urge upon others the performance of duties, must themselves be the first to engage in the good work, or their instruction will lose its force. The world's Redeemer did thus, and we are to follow in his footsteps. {RH, November 7, 1893 par. 2}

The disciples gathered around Jesus after their first missionary tour, and told him all things which they had done. They related their experience with frankness and simplicity, telling him of both their successes and their failures. The Master listened with tender sympathy to their earnest recital of their difficulties and triumphs, and approved or encouraged as the experience demanded. They came and told Jesus all that they had done. How much stronger and happier would we be if we came to Jesus, confiding in him, and telling him all our joys and sorrows, our trials, our failures and successes. We should daily come to him, saying, "Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes: and I have walked in thy truth." We shall receive the answer, "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." Our experience will be expressed by the words of the psalmist, when he says, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." {RH, November 7, 1893 par. 3}

When the disciples related all their experience to Jesus, he understood their need. Their labor had greatly elated and encouraged them, but it had also worn upon them. Many were coming and going in the place where they were, and there was not leisure so much as to eat. He saw that they had made mistakes in their manner of work, and he desired to counsel and instruct them, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." A desert place did not mean a waste and solitary wilderness, but a place of retirement and quiet, pleasant to the eyes and invigorating to

the body. They sought such a place near a favorite resort on the sea of Galilee. To the north and west were the lofty mounts of Lebanon and Hermon, and to the south was the lake. Near this resort was one of the most frequented fords of the Jordan on the road from Damascus to Jerusalem. The truths he there preached to the people were heard by many who carried the precious messages to far distant regions. Here he sought for an opportunity to impart to his disciples instructions as to how they should conduct themselves in meeting different classes of society. They did not always appreciate these lessons at the time when they were spoken, but after his resurrection, when the Holy Spirit brought all things to their remembrance, they understood the importance of his teaching. {RH, November 7, 1893 par. 4}

It was essential that Jesus should instruct them; for they were to go forth to preach the gospel to all the nations. In their first missionary tour they had worked diligently and manifested intense earnestness, preaching the kingdom of God, and healing the diseases of the people. They now needed a period of rest and reflection. The Christian life is not made up of unceasing activity, or of continual meditation....Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the word of God. It will not do to be always under the strain of the work and excitement, for in this way personal piety is neglected, and the powers of mind and body are injured. We are to be "not slothful in business; fervent in spirit; serving the Lord." But the oil of grace must be in our vessels with our lamps. If we wait upon God for his heavenly grace, we shall manifest his power in good works. {RH, November 7, 1893 par. 5}

Jesus knew that his disciples after their busy labors would derive great benefit by engaging in private communion with him and with their brethren. He knew that a season of rest and recreation, apart from the multitude and the scene of their labors, would invigorate them, and he sought to withdraw them from busy cities to a quiet resort where they might have a season of precious fellowship with him and with each other. Would that all missionaries and workers in the various branches of the cause of God would bear in mind that though Jesus could work miracles, though he had empowered his disciples to work miracles, he commanded that his worn followers should go apart into the country for rest. Self-denial is required of the disciples of Christ, and self-sacrifices must be made; but care must also be exercised lest through human infirmity and feebleness the work of God be marred. The Lord knoweth our frame, he remembereth that we are but dust. Our God is ever merciful, full of compassion, and reasonable in all his requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and he expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious

employment of their powers today. {RH, November 7, 1893 par. 6}

The disciples of Jesus needed to be educated as to how they should labor, and how they should rest. Today there is need that God's chosen workmen should listen to the command of Christ to go apart and rest awhile. Many valuable lives have been sacrificed, that need not have been through ignorance of this command. Many might be with us today to help forward the work both at home and in foreign lands, had they but realized that they were required but to work reasonably and take required rest, in order that they should not wear out by continual labor. These workers saw that the field was large, and the work was great, and they were wedded heart and soul to the cause, and felt that they must press on at whatever cost. When nature put in her protest, they paid no heed, doing double the work that they should have done, and God gave them rest in the grave until the last trump sounds, and calls the righteous forth to glorious immortality. But what a loss have the living workers sustained! We cannot afford to have this experience repeated; for a tomorrow is coming that will call for every laborer who can work judiciously. Though the harvest is great, and the laborers are few, nothing is gained by sacrificing health and life. {RH, November 7, 1893 par. 7}

There are always persons who spare themselves, and who come far short of bearing their share of responsibility. They can talk of great and crushing burdens, but they know not what it is to bear them. Their work yields but meager results, and it is evident that it is not this class who are addressed when Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." There are many feeble, worn workmen who feel deeply distressed when they see how much there is to be done, and how little they can do. How they long for physical strength to accomplish more; but it is to this class that Jesus says, "Come ye yourselves apart into a desert place, and rest awhile."

*(To be continued.)*

{RH, November 7, 1893 par. 8}

**PERIODICALS / RH - The Review and Herald / November 14, 1893 "Come Ye  
Yourselves Apart, . . . and Rest Awhile." - By Mrs. E. G. White. - (Concluded.) -**

**November 14, 1893 "Come Ye Yourselves Apart, . . . and  
Rest Awhile."**

**By Mrs. E. G. White.**

***(Concluded.)***

Those who hold responsible positions in the work have many burdens to bear, and are in danger of becoming crushed under them. The Lord does not mean to press weights on any one to crush out his life, and forever stop his bearing any burdens. Our



loving heavenly Father says to every one of his workers, "Cast thy burden upon the Lord, and he shall sustain thee." Again comes the injunction, "Casting all your care upon him; for he careth for you." The Lord estimates every weight before he allows it to rest upon the heart of those who are laborers together with him. Jesus has borne sorrows and burdens, and he knows just what they are. He has his eye upon every laborer. The Lord "tellethe the number of the stars," and yet "he healeth the broken in heart, and bindeth up their wounds." The Lord invites you to roll your burden on him; for he carries you on his heart. {RH, November 14, 1893 par. 1}

Then have real, practical faith in Jesus, and believe he will carry every load, great or small. You must take the anxieties to Jesus, and believe he takes them, and bears them for you. I know that at this time the true laborers for God have many things pressing upon them; but take them to Jesus, and lay them trustingly upon the Redeemer. {RH, November 14, 1893 par. 2}

Jesus will not consent to bear our burdens unless we trust him. He says, "Come unto me, all ye weary and heavy laden; give me your load, trust me. You cannot renew a right spirit in man. You cannot give man a new heart. I, your Redeemer, will use you as my instrument. Will you trust me to do the work which it is not possible for the human agent to do?" Worry is blind, and cannot discern the future. But Jesus sees the end from the beginning, and he has prepared the way to bring relief. "So much to do!" Yes; but who is the chief worker?--Jesus Christ your Lord. He offers to lighten the loads we carry by putting himself under the loads. Abiding in Christ, and Christ abiding in us, we can do all things through him who strengthens us. {RH, November 14, 1893 par. 3}

Don't worry. Men in responsible positions should not be kept up through unseasonable hours in committee meetings. They need rest for the brain, and will break down unless they have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in these meetings may have clear, sharp thoughts, and thus expedite the business. {RH, November 14, 1893 par. 4}

Committee meetings as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come to the committee meetings come with the thought that they are to meet with God, who has given them their work; that it is a sin to waste moments in unimportant conversation; for they are doing the Lord's business, and must do the work in the most business-like, perfect way. Let all understand that there is to be no trifling. Every one should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God. This work is to be done after his own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible. If a person comes to these meetings with a careless, irreverent manner, let him be reminded that he is in the presence of a witness by whom all actions are weighed. Let none come to these meetings with a hard, cold, critical, loveless spirit; for they may do great harm. {RH, November 14, 1893 par. 5}

I have been shown that these committee meetings are not always pleasing to God. A spirit is brought into the meetings by some which savors more of the spirit of the prince of darkness than of the spirit of the Prince of life and light. They have had a presence with them to keep them on the wrong side. O what a record has passed into the books of heaven of some of the counsel and committee meetings! How Satan has exulted! Servants of God have been in attendance. They needed rest of mind, they needed sleep; "for so he giveth his beloved sleep;" but the unfeeling, hard manner of some on the committee who were destitute of the love and Spirit of Christ, has distressed and burdened the burden-bearers until they have been nearly crushed to death. They have wept and prayed, and carried a load of anxiety. I have been shown of the Lord that he does not require his workmen to sacrifice in this line. Life is too precious in his sight to be imperiled in this way. Leave the load on the Lord, and wait. We must work as reasonable beings. Our bodies have been purchased by the infinite price of the Son of God. He says, "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." {RH, November 14, 1893 par. 6}

Thank God with soul and voice; and say, "I thank God that I am alive; I thank God for my reason; I thank God for physical strength that I may speak and act under his supervision. I will not overtax my God-given powers. I will not feel that I can do the work which the Lord God of heaven alone is able to accomplish, and will do if I do not get in the way, and consider myself able to do the grand work which God alone can do. I should exhaust all my stock of reserve force, break down my mental and physical powers, and be useless if I thought I could do it all." {RH, November 14, 1893 par. 7}

Things will go wrong because of unconsecrated workers. You may shed tears over the result of this; but don't worry. The blessed Master has all his work from end to end under his masterly supervision. All he asks is that the workers shall come to him for their orders, and obey his directions. Everything,--our churches, our missions, our Sabbath-schools, our institutions,--is carried upon his divine heart. Why worry? The intense longing to see the church a living and shining light as God designs it shall be, must be tempered with entire trust in God; for "without me," says Christ, "ye can do nothing." "Follow me," says Jesus. He must lead the way; we must follow. Christ dwelling in the soul will prompt to proper action. Empty, weak, worthless, as we feel ourselves to be, the Holy Spirit of God is working through the human instrumentality for the saving of many souls. Hearts that were stored with pollution have become vessels unto honor, habitations for God. "Not unto us, but unto thy name be all the glory." We are nothingness of ourselves; but the Lord God is everything; he is all and in all. {RH, November 14, 1893 par. 8}

It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God's part of the work. As a human agent he may co-operate with the divine intelligences, and in simplicity and meekness do his best, realizing that God is the great Master Workman. Although the workmen may be buried, the work will

not cease, but it will go on to completion. {RH, November 14, 1893 par. 9}

When Jesus said the harvest was great, and the laborers were few, he did not urge upon his disciples the necessity of ceaseless toil, but said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He tells his disciples that their strength has been severely tried, that they will be unfitted for future labor unless they rest awhile. In this the Master would teach his workers a lesson, and shall they not heed his words? With an eye single to the glory of God, in the name of Jesus, economize your powers, that after being refreshed with rest, you may do more and better work. Would that every child of God might be impressed with the necessity of being temperate in his eating, dressing, and working, that he may do the best work for the cause of God. When the laborer has been under a pressure of work and care, and is overworked in mind and body, he should turn aside and rest awhile, not for selfish gratification, but that he may be better prepared for future duties. We have a vigilant foe, who is ever upon our track, to take advantage of every weakness that he may make his temptations effective for evil. When the mind is overstrained and the body enfeebled, he can take advantage, and press the soul with his fiercest temptations that he may cause the downfall of the child of God. Let the laborer for God carefully husband his strength, and when wearied with toil that must come upon him, let him turn aside and rest and commune with Jesus?

{RH, November 14, 1893 par. 10}

**PERIODICALS / RH - The Review and Herald / November 21, 1893 The Best Education and Its Purpose. - By Mrs. E. G. White. -**

**November 21, 1893 The Best Education and Its Purpose.**

**By Mrs. E. G. White.**

The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries for either home or foreign fields. They are to be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They are to know whereof they believe, and to have such an experience in divine things that they will never become betrayers of sacred trusts. {RH, November 21, 1893 par. 1}

The youth should be educated by precept and example that they are to be agents for God, messengers of mercy, ready for every good word and work, that they are to be blessings to those who are ready to perish. We are in great need of educated ability, and the talents intrusted to our youth should be consecrated to the service of God, and employed in his work. There should be men and women who are qualified to work in the

churches and to train our young people for special lines of work, that souls may be brought to see Jesus. The schools established by us should have in view this object, and not be after the order of the denominational schools established by other churches, or after the order of worldly seminaries and colleges. They are to be of an altogether higher order, where no phase of infidelity shall be originated or countenanced. The students are to be educated in practical Christianity, and the Bible must be regarded as the highest, the most important text-book. {RH, November 21, 1893 par. 2}

There is a great demand in all parts of the world for Christian teachers and for medical missionaries. In all parts of the field both at home and abroad, are open doors for those who can do good to body and soul, presenting the precious light of truth. That past neglect in this direction must not be perpetuated. Great light has shone upon our pathway in some directions more than others, and yet our advance along these very lines has been far behind the light we have had. Many of our most promising young men and women have offered their best ability at the shrine of idols, and have given themselves as a sacrifice to the prince of evil. O that the youth in our schools, one and all, might yield to the precious strivings of the Spirit of the Lord, that they might know the indications of his providence, and wait upon God, that they might know and do his will! In this way they would open the door of the heart to Jesus. {RH, November 21, 1893 par. 3}

In surrendering ourselves to God, we reap great advantages; for if we have weaknesses of character, as we all have, we unite ourselves to One who is mighty to save. Our ignorance will be united to infinite wisdom, our frailty to enduring might, and, like Jacob, we may each become a prince with God. Connected with the Lord God of Israel, we shall have power from above which will enable us to be overcomers; and by the impartation of divine love, we shall find access to the hearts of men. We shall have fastened our trembling grasp upon the throne of the Infinite, and shall say, "I will not let thee go, except thou bless me." The assurance is given that he will bless us and make us a blessing; and this is our light, our joy, our triumph. When the youth understand what it is to have the favor and love of God in the heart, they will begin to realize the value of their blood-bought privileges, and will consecrate their ability to God, and strive with all their God-given powers to increase their talents to use in the Master's service. {RH, November 21, 1893 par. 4}

The only safety for our youth in this age of sin and crime is to have a living connection with God. They must learn how to seek God that they may be filled with his Holy Spirit, and act as though they realized that the whole host of heaven was looking upon them with interested solicitude, ready to minister unto them in danger and in time of need. The youth should be barricaded by warning and instruction against temptation. They should be taught what are the encouragements held out to them in the word of God. They should have delineated before them the peril of taking a step into the by-paths of evil. They should be educated to revere the counsels of God in his sacred oracles. They should be so instructed that they will set their resolution against evil, and determine that they will not enter into any path where they could not expect Jesus to accompany them, and his blessing to abide upon them. They should be taught

practical, daily religion that will sanctify them in every relation of life, in their homes, in business, in the church, in society. They must be so educated that they will realize that it is a perilous thing to trifle with their privileges, but that God expects them reverently and earnestly to seek daily for his blessing. The blessing of God is a precious gift, and it is to be counted of such worth that it will not be surrendered at any cost. The blessing of God maketh rich, and it addeth no sorrow. {RH, November 21, 1893 par. 5}

My heart is stirred to its depths as I read of the prostitution of noble powers to the service of Satan. In governmental departments, in positions of high responsibility, in official trusts, men are tempted by the evil one; and corruption and crime, embezzlements, robberies, and extortions are the result. There are terrible sinks of corruption, pouring out upon our world poisonous influences that corrupt the community. In every place Satan has set his traps that he may catch men of education, of good natural endowments, men who are capable of becoming laborers together with God, companions of angels, inhabitants of heaven, that he may bind them to his car as his slaves. And yet Jesus has ransomed them from the bondage of the enemy, and they refuse to be at liberty, and will not become the sons of God, heirs of God, and joint heirs with Jesus Christ to an immortal inheritance. They live as though the earth, money, position, houses, and lands were the main objects of their creation. Through the tender mercy of God their life is prolonged; but is it not a pitiable sight to see men of high ability living on so low a plane? {RH, November 21, 1893 par. 6}

The ransom has been paid, and it is possible for all to come to God, and through a life of obedience to attain unto everlasting life. Then how sad it is that men turn from the immortal inheritance, and live for the gratification of pride, for selfishness and display, and through submission to the rule of Satan, lose the blessing which they might have both in this life and in the life to come. They might enter into the palaces of heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God; and yet, incredible as it may seem, they turn from heavenly attractions. The Creator of all worlds proposes to love those who believe in his only-begotten Son as their personal Saviour, even as he loves his Son. Even here and now his gracious favor is bestowed upon us to this marvelous extent. He has given to men the gift of the Light and Majesty of heaven, and with him he has bestowed all the treasures of heaven. Much as he has promised us for the life to come, he also bestows princely gifts upon us in this life, and as subjects of his grace, he would have us enjoy everything that will ennoble, expand, and elevate our characters. It is his design to fit us for the heavenly courts above. {RH, November 21, 1893 par. 7}

But Satan is contending for the souls of men, and casts his hellish shadow athwart their path, in order that they shall not behold the light. He would not have them catch a glimpse of the future honor, the eternal glories, laid up for those who shall be inhabitants of heaven, or have a taste of the experience that gives a foretaste of the happiness of heaven. But with the heavenly attractions set before the mind to inspire hope, to awaken desire, to spur to effort, how can we turn from the prospect, and choose sin and its wages, which is death? {RH, November 21, 1893 par. 8}

Those who accept Christ as their Saviour have the promise of the life that now is,

and that which is to come. The human agent owes no part of his ability to the service of Satan; but his entire allegiance is due to the infinite and eternal God. The lowliest disciple of Christ may become an inhabitant of heaven, an heir of God to an inheritance incorruptible, and that fadeth not away. O that every one might make choice of the heavenly gift, become an heir of God to that inheritance whose title is secure from any destroyer, world without end! O, choose not the world, but choose the better inheritance! Press, urge, your way toward the mark for the prize of your high calling in Christ Jesus. For Christ's sake, let the aim of your education be shaped by the inducements of the better world.

{RH, November 21, 1893 par. 9}

**PERIODICALS / RH - The Review and Herald / November 28, 1893 Christ As Teacher. - By Mrs. E. G. White. -**

**November 28, 1893 Christ As Teacher.**

**By Mrs. E. G. White.**

For his own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech, the plainest and most telling rebuke was often given to his accusers and enemies, and they could find in his words no occasion to condemn him. In parables and comparisons he found the best method of communicating divine truth. In simple language, using figures and illustrations drawn from the natural world, he opened spiritual truth to his hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace, had he not connected his words with stirring scenes of life, experience, or nature. In this way he called forth their interest, aroused inquiry, and when he had fully secured their attention, he decidedly impressed upon them the testimony of truth. In this way he was able to make sufficient impression upon the heart so that afterward his hearers could look upon the thing with which he connected his lesson, and recall the words of the divine Teacher. {RH, November 28, 1893 par. 1}

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional. But the formal tone of their instruction would indicate that they saw nothing in the doctrines of the sacred oracles which possessed vital power. They presented nothing new, uttered no words that reached the longing of the soul. They offered no food for the hungry sheep and lambs. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand. {RH, November 28, 1893 par. 2}

Christ came to unveil divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in his manner, not the shadow of a



doubt in his utterances. He spake as one who understood every part of his subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been impatiently desirous of understanding. But when men could not discern the most simple, plainly-stated truths, how could they understand mysteries which were hid from mortal eyes? Jesus did not disdain to repeat old, familiar truths; for he was the author of these truths. He was the glory of the temple. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their true position, he separated from the companionship of error; and showing them as precious jewels in their own bright luster, he reset them in their proper framework, and commanded them to stand fast forever. What a work was this! It was of such a character that no finite man could comprehend or do it. Only the divine Hand could take the truth which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God, and be the salvation of humanity. The work of Christ was to give again to the world the truth in its original freshness and beauty. He represented the spiritual and heavenly, by the things of nature and experience. He gave fresh manna to the hungry soul, presented a new kingdom which was to be set up among men. {RH, November 28, 1893 par. 3}

The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,--presented the law before the people as a cold, rigid code of commands and traditions. Superstitions buried the light, the glory, the dignity, and far-reaching claims of the law of God. They professed to speak to the people in the place of God. After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through him to the world. It was Christ who spoke the law on Mount Sinai, and he knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defines the law, and seeks to inculcate on the minds of his hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at his doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened the eyes of their understanding to behold wondrous things out of the law of God, which is the foundation of his throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy and just and good. {RH, November 28, 1893 par. 4}

The system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God

that are uncomprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Before the days of Christ, men asked in vain, "What is truth?" Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in his oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even him who was the Way, the Truth, and the Life. Jesus presented to view the pure, rich truth of heaven to shine amid the moral darkness and gloom of earth. God has said, "Let there be spiritual light," and the light of the glory of God was revealed in the face of Jesus Christ. {RH, November 28, 1893 par. 5}

Christ was manifested as the Saviour of men. The people were not to trust in their own works, in their own righteousness, or in themselves in any way, but in the Lamb of God which taketh away the sins of the world. In him the Advocate with the Father was revealed. Through him the invitation was given, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." This invitation comes sounding down along the lines to us today. Let not pride, or self-esteem, or self-righteousness keep any one from confessing his sins, that he may claim the promise: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Keep nothing back from God, and neglect not the confession of your faults to the brethren when they have a connection with them. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed, to be confronted in the day of final accounts; better far to see your sins now, to confess them, and put them away, while the atoning sacrifice pleads in your behalf. Do not dislike to learn the will of God on this subject. The health of your soul, the unity of your brethren, may depend upon the course you pursue in these things. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, "casting all your care upon him; for he careth for you." {RH, November 28, 1893 par. 6}

It is a lamentable fact that the erring heart is unwilling to be criticised, or to subject itself to humiliation by the confession of sin. Some see their faults, but thinking confession will detract from their dignity, they excuse their wrong, and shield themselves from the discipline that confession would give to the soul. The thought of their manifest error will remain to embitter their enjoyments and embarrass their movements; for in passing out of the path of confession, they fail to be faithful examples to the people. They see the errors of others; but how can they have courage to give the advice, "Confess your faults one to another, and pray one for another, that ye may be healed," when they have failed to follow this instruction in their own life? How much will ministers or people learn of a truth which they thrust aside, and forget if possible, because it is not agreeable; because it does not flatter their pride, but reproves and pains? Ministers and people, if saved at all, must be saved day by day, hour by hour. They must hunger and thirst for the righteousness of Christ, the illumination of the Holy Spirit. Church-members, --those placed in positions of

trust,--must be baptized with the Spirit of God, or they will not be qualified for the positions they accept. {RH, November 28, 1893 par. 7}

A man may have a knowledge of the Scriptures which will not make him wise unto salvation, although he may be able to master his opponents in public controversy. If he does not have a yearning of soul after God; if he does not search his own heart as with a lighted candle, fearing that any wrong should lurk there; if he is not possessed with a desire to answer the prayer of Christ that his disciples may be one as he is one with the Father, that the world may believe that Jesus is the Christ,--he flatters himself in vain that he is a Christian. His knowledge, begun in ambition, is carried forward in pride; but his soul is destitute of the divine love, the gentleness and meekness of Christ. He is not a wise man in the sight of God. He may have wisdom to overcome an opponent; but wise unto salvation, he cannot possibly be without the agency of the Holy Spirit. And the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom he died.

{RH, November 28, 1893 par. 8}

**PERIODICALS / RH - The Review and Herald / December 5, 1893 An Appeal for the Australasian Field. - By Mrs. E. G. White. -**

**December 5, 1893 An Appeal for the Australasian Field.**

**By Mrs. E. G. White.**

Dear Brethren and Sisters in America: We have now been in this missionary field nearly two years. For eleven months of this time, because of sickness, I was unable to labor in public. At times, with much inconvenience and suffering, I spoke in the church at Melbourne; but although I could not labor in a public manner during these months of suffering, I was enabled to write 2400 pages of letter paper upon themes that were essential to the progress of the work. Christ was previously-near to me during the time of my affliction, and the truth was presented to me in clear light, and the promises were viewed by me in their richness and fullness. I felt constrained to write by the Spirit of God even in my affliction and suffering; but I am now rejoiced to say that the Lord has been mercifully working for my restoration, and although not entirely relieved, I am in a much better condition of health, and have been strengthened so that I can stand before the people and bear to them my message, and in this work I have been marvelously sustained. {RH, December 5, 1893 par. 1}

We have carried a heavy burden for these Australasian fields, and though our

allotted time to remain here is almost expired, we see much unfinished work before us. We have sent in our appeals for men and means to carry forward the work in this far-off missionary territory, and we are thankful to our heavenly Father for that which has been done in response. We are glad that Brother and sister Wilson have been added to the number of missionary laborers by the General Conference. But we would be more rejoiced if our responsible men would not see so many ways to invest means upon that which is in the range of their immediate vision, and would extend their view, and see the necessity of providing facilities to start the work in new fields. There are many, many important cities that have not been entered; many, many places where the banner of truth has not been unfurled. We still plead for laborers for these colonies. We still plead for financial help to plant the standard of truth in these new fields. {RH, December 5, 1893 par. 2}

Some of our responsible men seem only to take in the needs of the field on which their vision rests, and addition upon addition is made to well-established institutions, in which a large amount of means has already been invested, and where already a great amount of strength is centered. Yet to these very institutions large donations are appropriated to build them up still further, while other fields, such as this one, where there are no strength and no facilities, are left in their deplorable weakness, devoid of those things necessary to break up the soil for the introduction of the seeds of truth. {RH, December 5, 1893 par. 3}

Brethren in America, I am praying day and night that the Lord may extend your vision, in order that you may see things that are afar off. How can the Lord Jesus approve of your absorbing so much means in increasing facilities whereby to advance the work in America, while foreign fields are destitute of means whereby to begin the work in parts where no beginning has been made? Knowing as we do, how well equipped are our institutions for publishing, for education, and for treating the sick, and what a firm basis the truth has in that field, we wonder that you should think it proper to expend more means there, when these foreign fields are so lacking in that with which you are so well furnished. Here are places all about us that have never been entered, and cannot be worked unless we shall have houses of worship, even though of the humblest character. We cannot call out the people to hear the truth in tents as in America; for in many places, as in Wellington, New Zealand, the wind would strip them to ribbons. We have not a place in these large cities where we can call out the people to hear the truth of God. We cannot unfurl the banner of truth; for we have no standing place. I am looking to the Lord for light, and I shall make appeals again and again, like the importunate widow, until you shall be compelled to hear, and attend to the call. I address the churches, and plead with them to do the very work that God would have them. I have been thinking very seriously of going to America in person to make appeals from church to church; for I am deeply moved over the destitute condition of these Australasian fields. {RH, December 5, 1893 par. 4}

In this country, the denominational ministers tell the most unblushing falsehoods to their congregations in reference to our work and our people. Whatever false report has been started, is circulated by those who oppose the truth, and is repeated from church

to church and from community to community. The circulators of these falsehoods take no pains to find out whether or not they are true, for many of those who repeat the reports, though not the framers of them, still love the false reports, and take delight in giving them a wide circulation. They do not, like honest, just men, come to those who are accused, and seek to find out what is the truth concerning what they have heard in regard to their faith; but without inquiry they spread false statements in order to prejudice the people against those who hold the truth. For instance, an effort was made to obtain the use of the hall at a village four miles from Hastings, where some of our workers proposed to present the gospel to the people; but they did not succeed in obtaining the hall, because a school-teacher there opposed the truth, and declared to the people that Seventh-day Adventists did not believe in the divinity of Christ. This man may not have known what our faith is on this point, but he was not left in ignorance. He was informed that there is not a people on earth who hold more firmly to the truth of Christ's pre-existence than do Seventh-day Adventists. But the answer was given that they did not want that the doctrines of Seventh-day Adventists should be promulgated in that community. So the door was closed. {RH, December 5, 1893 par. 5}

The prejudice that exists in the smaller cities and towns of Australia and New Zealand is very bitter, and we have to put forth the same effort here to overcome prejudice as in America where our people are not known. The message and the messenger are not so well known in these fields as in America, so the prejudice is of longer duration; and until the people who are teaching the commandments of God and the faith of Jesus, are better known by personal acquaintance, these fields will be hard to work. It is difficult to break down these barriers, and obtain an opportunity to introduce the leaven of truth, and proclaim the last message of mercy and warning to the people. As in Christ's day, the ministers will not investigate the Scriptures, and candidly compare the doctrines presented with their Bibles, but rather seize upon some lying report, some scandal from far off or from near at hand, and present a false statement to their congregations as an evidence that they should close their ears to the "strange doctrines" of the Seventh-day Adventists. Through these lying reports, the people whose minds have been stirred up by the truth are quieted down, and as they have not the moral courage to investigate the Scriptures for themselves, or to ferret out the falsehood, they turn from the men who have the message of God. We are obliged to go over the very same ground in these fields that we had to go over in the beginning of the work in America. The history of the work, as recorded in the Acts of the Apostles, when they journeyed from place to place, and had to meet the opposition of opposers of the truth, is re-enacted in the work of the message for this time. {RH, December 5, 1893 par. 6}

Prejudice in these fields is so strong that we do not see how the message of truth is to go to the cities and towns in these colonies, unless we shall be furnished with facilities by which we may work. In the history of the first gospel workers, we read that after the day of Pentecost, they set forth in earnest to fulfill the commission given them of Christ, "Go ye into all the world, and preach the gospel to every creature." I was rejoiced to hear of the outpouring of the Spirit of God in Michigan, and especially at



Battle Creek. I rejoiced with heart and soul and voice; for I knew that something would be done to stir the souls of those who have had the shining of continual rays of light upon them, and who have not hitherto made a response in proportion to the light they have had. The Holy Spirit works in the heart of its receiver, and makes its possessor an agent for its designs. Those who are imbued with the Holy Spirit become channels of light to the world, and those who have had the Spirit of God will make a decided response to the appeals which the Lord is sending. {RH, December 5, 1893 par. 7}

I ask my brethren and sisters in America, Are you, under the influence of the Holy Spirit, working the works of God? Are you becoming witnesses as did the early disciples to the power of him who sanctifies you, and enables you to consecrate yourselves to the very work that God would have you do? Have families aroused from their idle inactivity? and have they moved from Battle Creek into surrounding towns and villages to advocate and live out before the people the message of truth? The admonition to each one is, Work "while it is day: the night cometh, when no man can work." Who has opened his ears to the Macedonian cry that is coming from every direction. "Come over and help us"? Who have had their hearts stirred by the need of the people, and have decided to leave country and kindred to come to this far-off field in response to the urgent appeals that have been sent to you? Who have been stirred to give their substance to the cause, to devote their means to the advancement of the present truth in this field? {RH, December 5, 1893 par. 8}

We have been sent here by the General Conference, and we are here on the ground; but we have not been provided with facilities to do the work, although urgent calls have been made for facilities, and the needs of the field have been repeatedly presented before our brethren. The trouble is that our brethren do not comprehend the appeal that has been made. But something more must be done, they think, to give additional strength to, and to multiply facilities in, America, where there is a great abundance of facilities; while the fields that have no strength, which need money and workers, are left almost entirely in their destitution, and the call for means and men is scarcely heeded. Workers now, and money now, would be of more value than double the financial assistance in two years from this time. I must now make an appeal to the churches. I must call upon you in America to help us at this time. I call upon those whom God has made stewards of his means to send us financial help, and let those who are willing to go out as did Abraham, leaving country and kindred, come as missionaries to this field, not looking to the Conference to pay your expenses, or to support you, but looking to God for grace to diffuse the light he has given you. {RH, December 5, 1893 par. 9}

Wake up, brethren and sisters, wake up. Sleep no longer. "Why stand ye here all the day idle?" Jesus calls you, saying, "Go work today in my vineyard." Whoever has received the Holy Spirit, will make it manifest; for all his powers will be employed in the most active service. All who actually receive Christ by faith, work. They feel the burden of souls. God now calls upon every one who has a knowledge of the truth, who is a depository of sacred truth, to arise and impart the light of heaven to others. Those who have been illuminated by the Holy Spirit, will show its office work upon life and



character. They will be mediums through which the Holy Spirit will communicate light and knowledge to others. The wonderful truth revealed to us in these last days, is to be revealed to others. "The end of all things is at hand." The Lord has been speaking to you in America, and may the Lord forbid that at the time of great illumination, darkness should come upon you because you fail to walk in the light that has been given. Darkness corresponding to your light will surely come upon you, if you do not now arouse from your slumbers, and shake off your useless musings and selfish indulgences, and trade diligently with your Lord's goods. Move out from your pleasant homes. Develop the talents God has given you, and tell to others what the Holy Spirit has communicated to you. God requires you to work in proportion to the light he has given.

*(Concluded next week.)*

{RH, December 5, 1893 par. 10}

**PERIODICALS / RH - The Review and Herald / December 12, 1893 An Appeal for the Australasian Field. - By Mrs. E. G. White. - (Concluded.) -**

**December 12, 1893 An Appeal for the Australasian Field.**

**By Mrs. E. G. White.**

***(Concluded.)***

Angels of God are waiting, desiring with intense desire that those who claim to believe the truth shall become agents through which, by co-operation with them, they shall be able to communicate light to the world. All heaven is interested in the work that is going on in the world, and the angels desire that men shall become channels by which divine grace may flow to those who are famishing for the waters of life. In new and fresh aspects the truth is to be presented through living agencies to those who are in the darkness of error, who are dead in trespasses and sins. God created all things by Christ Jesus, that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God. Wake up, my brethren and sisters, before you sleep the sleep of death. God has shown you that he is willing to do great things for you. The salvation of the human soul is the one object of most intense interest to the heavenly host. The value of the soul is infinitely above silver and gold; and why is it that you who have a knowledge of the truth do not impart it to others? It is the highest duty of every Christian to let the light God has given shine forth in steady rays. Have you been converted from error to truth? Have you, through faith in Jesus Christ, been made partakers of his love? Then go to work to save souls that are ready

to perish. Personal effort must be put forth, if men who are lost are to be convinced that they are in need of a Saviour. The work of saving souls is not confined to the delegated ministers. To every man God has given his work. Every soul that has been enlightened has a work to do, a mission to perform. Each one is to trade diligently with the talents intrusted to his care. Converted himself, the Christian is to present to others the truth as it is in Christ Jesus, and win souls to Jesus. {RH, December 12, 1893 par. 1}

The Lord has blessed many of you of late. What reason did you assign for this enlightenment? Did you think that God had blessed you simply that you might sit down and be happy, while others were left to perish for the want of the knowledge and experience that you have obtained through the mercy and forbearance of God? Were you willing to be content and gratified that you had received so rich a blessing? The Holy Spirit was imparted to you in order that you might become agents by which God could communicate that blessing to others. Every true believer is a light that will shine amid the moral darkness of the world. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. "Ye are the salt of the earth: but if the salt have lost his savor [it will not communicate its saving qualities,] wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The religion that does not reveal itself in good works, in true righteousness and goodness, in saving the souls of poor sinners, is of no value in the estimation of God, and it will not save the souls of those who possess it. {RH, December 12, 1893 par. 2}

Soldiers of Christ are now wanted to push the battle to the front. March under the bloodstained banner of Prince Emmanuel, wear his armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing. {RH, December 12, 1893 par. 3}

Christians will have the mind of Christ, and be co-workers with him. To every one work has been allotted, and no one else can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died. God has appointed his children to give light to others, and if they fail to do it, and souls are left in the darkness of error because of their failure to do that which they might have done, had they been vitalized by the Holy Spirit, they will be accountable to God. We have been called out of darkness into his marvelous light, in order that we may show forth the praises of Christ. {RH, December 12, 1893 par. 4}

In the Australasian field we not only need ministers, but faithful workers who will do their God-given work in the way he has appointed that it should be done. Who of those who have been so greatly blessed in the outpouring of the Spirit of God, have fallen

again into slumber? Arouse, before it is eternally too late. By your slothfulness you are not only imperiling your own souls, but you are endangering the cause of God, since he has given to every man his work. The converting power of God must daily come upon all the churches, that they may stand in the strength of Christ, rooted and grounded in the faith, holding forth the word of life. Do not wait until some one shall lift you up, and take all the burden. Let every soul in the churches consecrate himself to God, and lay all that he has on the altar, going forth by faith into the highways and byways of the world, and in a humble, Christ-like spirit, doing what he can, as he has opportunity, to sow the seeds of truth. Sow beside all waters, presenting the truth as it is in Jesus. By a godly example, by earnest exhortation and entreaties, compel the lost to come in to be prepared for the marriage supper of the Lamb. To neglect the work of saving souls is a great sin; for it is neglecting to save souls for whom Christ died. {RH, December 12, 1893 par. 5}

It is evident that the love of Christ does not warm our own hearts, if we have nothing to say to others of its power, if we do nothing to kindle in the hearts of others the love of God. If Christ abides in the soul, it will not be possible to be indolent and indifferent. The salvation of sinners demands that every Christian shall act his part, and put forth a certain measure of positive power. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The word must be spoken in season and out of season to those who are beguiled by Satan, and led to do evil things. Satan is working through his agents, and shall the soldiers of Christ exert no positive influence to save souls that are walking in the broad road to death? The voice of invitation and entreaty is to sound, crying, "Behold the Lamb of God, which taketh away the sin of the world!" Let no one wait for the sinner to come to him, asking for counsel and advice. Go forth into the wilderness to seek and to save that which is lost. The most special self-denial is to be practiced, the most earnest effort is to be made to save those who are ready to perish. Imbued with the Spirit of Christ, the true worker will not fail nor be discouraged. {RH, December 12, 1893 par. 6}

Not one who has been made the depositary of truth, will be excused in the day of judgment for the non-employment of his talents, given for the sake of the salvation of souls. In the great day of God every case will appear exactly as it is, and no one will be able, in view of the terrible consequences of the neglect he has been guilty of, to render an excuse; but as the eye of God rests upon him, he will stand condemned and denounced. {RH, December 12, 1893 par. 7}

Wake up, brethren and sisters in our churches, and watch unto prayer. Educate the youth in such a way that they shall understand that it is not possible for them to live a Christian life, and to increase in the knowledge of our Lord and Saviour Jesus Christ, and yet not be actively engaged in trading upon the talents that God has given,--diffusing to others the knowledge of the truth. Individually we are to put to use our knowledge of the truth in instructing the ignorant, in enlightening those who are in darkness. We are to seek wisdom of God in all things, and then improve every opportunity that is possible, to make the path of duty plain to others. When each one does the duty that lies nearest him, how sinful will appear the thought of devoting

God-given powers to the pursuit of amusements. O what sin and guilt we are living in when not earnestly using every jot of influence we possess to advance the kingdom of Christ in the world. Souls are perishing, and few have any concern about it; but those who are indolent in serving the Master, though they may even be employed in the work, will, through neglect of prayer and watching, neglect all other duties, and lose at last all interest in religious things, and be themselves ready to die, except they repent, and return unto the Lord. Why not meet the expectation of the heavenly intelligences, and "work out your own salvation with fear and trembling?" "For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

{RH, December 12, 1893 par. 8}

**PERIODICALS / RH - The Review and Herald / December 19, 1893 Represent Christ in Self-Denial. - By Mrs. E. G. White. -**

**December 19, 1893 Represent Christ in Self-Denial.**

**By Mrs. E. G. White.**

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." {RH, December 19, 1893 par. 1}

Let it be understood that the man who claims Christ as his Saviour, should make manifest this claim by observing the holy maxims that Christ has given. He who professes to be a Christian, and yet does not observe the precepts of his Lord, is in the world as a deceiver, is a betrayer of the truth of God. The progress of the truth in the world is often hindered by the unsanctified characters of men who claim to be its adherents. It would be far better to make no profession of truth than, making a profession, to drag the truth down by an un-Christlike course of action. The true lover of truth will say, "I am a Christian, and I cannot call sin righteousness. I cannot connive at any deception. I cannot act a lie under any circumstances, nor look upon sin as a light thing." {RH, December 19, 1893 par. 2}

Through the repetition of that which the word of God condemns, the conscience becomes hardened, and prevarication and fraud, long practiced, seem of trifling import to him who has trampled under foot the precepts of Christ. Exaggeration and fraud and falsehood are largely dealt in, in the world; but shall those who profess to believe the truth, do unrighteousness? Shall they gather the pollution that everywhere exists, and identify themselves with those who, although they are termed upright men, are

evil-doers? He who looks upon the heart, and cannot behold sin with any degree of allowance, will not countenance hypocrisy in those who claim to be his children. The reason why many more do not embrace the truth is that those who claim to believe, do not act upon the plain, direct lessons of Christ. {RH, December 19, 1893 par. 3}

The Lord has designated his people as "the light of the world," and to them he has committed the sacred trust of preaching the gospel in all the world. In order to do this, how great need there is of bringing our wants within the least possible scope, that we may give ourselves and our all for the fulfilling of our divine commission. We should all learn to economize in the use of means. God does not require that his people should deprive themselves of that which is really necessary for their health and comfort, but he does not approve of wantonness and extravagance and display. In no sense should we abuse the gifts of God; for we shall be called upon at the last day to give an account of our stewardship. Let us look at the precept and example of our divine Lord, regarding economy, and making the most of the blessing of heaven. When Jesus had worked a notable miracle, and had fed five thousand people, he said to his disciples, "Gather up the fragments that remain, that nothing be lost." This command had a double meaning; for it not only showed that every morsel of bread given through the miracle of Christ was sacred, but that those morsels, imparted to others, multiplied and extended the blessing to those who had need. From this circumstance we may learn a lesson in spiritual matters. As the bread was carefully saved to be given to others in need, so we should carefully treasure up all that God gives us, in order that it may be again imparted to those who have need. {RH, December 19, 1893 par. 4}

But many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again, and become overwhelmed in debt, and consequently they become discouraged and disheartened. Many do not remember the cause of God, and carelessly expend money in holiday amusements, in dress and folly, and when there is a call made for the advancement of the work in home and foreign missions, they have nothing to give, or even have overdrawn their account. Thus they rob God in tithes and offerings, and through their selfish indulgence they lay the soul open to fierce temptations, and fall into the wiles of Satan. {RH, December 19, 1893 par. 5}

We should be on our guard, and not allow ourselves to spend money upon that which is unnecessary, and simply for display. We should not permit ourselves to indulge tastes that lead us to pattern after the customs of the world, and rob the treasury of the Lord. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." O what a representation is this of the security, the peace, the rest, the confidence, we may have in the love of God. No man, no power, can force us from our refuge. Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much

fruit; for without me ye can do nothing." Thank God with heart and soul and voice for a safe abiding-place. "When Christ, who is our life, shall appear, then [if you have hid your life with Christ in God] shall ye also appear with him in glory." {RH, December 19, 1893 par. 6}

Christ is to be our pattern and example in all things, and if we follow his example, we shall avoid following the spendthrifts, whose example is so contagious to both young and old. We should make it a rule to bind about our wants, remembering that every penny belongs to the Lord, to be used not for wantonness, not for display, not in extravagance; for this would be an abuse of the Lord's goods, but for actual necessities. There are obligations to the poor and needy laid upon us, and to spend money simply for the gratification of some extravagant taste is not in God's order; for it prohibits us from doing good to those who are in need. Those in moderate circumstances are to bind about their wants, that they may also give out their talents to the exchangers, and those who have been blessed with large talents, who have abundance, should lay upon themselves the same restrictions, and guard against the needless expenditure of means for selfish gratification. The Lord has made them stewards of his means, and he designs that they should bless the needy, care for the poor, help the widow and the orphan, and send the light of the truth to those who sit in darkness. {RH, December 19, 1893 par. 7}

Fields are opening on every side, calls are coming in from every country The Macedonian cry is sounding, "Come over and help us." And still the missionary spirit is so feeble that there is scarcely a pulse-beat in response. We need missionaries, we need to be exercised unto godliness. The Bible condemns all extremes in dress and the following of the fashions of this degenerate age. It is not the aim of a Christian to attract attention and admiration on account of his dress. "Ye are my witnesses, saith the Lord," witnessing a good confession to the world, saying by your godly life and conversation, We are pilgrims and strangers on the earth. "For they that say such things declare plainly that they seek a country," "a city whose builder and maker is God." {RH, December 19, 1893 par. 8}

When the truth is received into the heart, it sanctifies the soul, and a sincere Christian will walk through life with Christ the Pattern ever in view, and he will adhere with noble steadfastness to the singular principles of righteousness in words, in dress, and deportment. He will have respect unto the recompense of reward. "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." {RH, December 19, 1893 par. 9}

Our affections are to flow in but one direction, in order that our obligations as servants of Christ be not violated. The badge of the world will never designate us as the children of God, loyal subjects of his kingdom. When Jesus came, he found sins, worldliness, and dissension in the church; but it was his work to reverse this order of things. He would have his church in the world, but not of it. He said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." The church was to be a



divine inclosure in the world. It was to be as a vineyard planted by the divine Husbandman, and brought under cultivation by him. It was to be as a nursery planted with trees of righteousness, and although surrounded by evil trees of the world, which brought forth fruit unto death, yet all within the inclosure was designed to be the planting of the Lord, bearing fruit unto righteousness. The followers of Christ were to reveal the power of the transforming grace of Christ to change the corrupt hearts of men. The church was to be as a field of wheat, but a strange hand has planted tares among the wheat, and it is this mingling of tares and wheat that causes the children of God to weep with sorrow. The natural, unsanctified elements of human character work against the influence of the Spirit of God. Men of evil minds bring in false doctrines, and in many cases these false doctrines have supplanted the truth of God. The Lord designed that his church should not receive the commandments of men, but acknowledge his law alone. He designed that the pure, unadulterated truth should be proclaimed in the world. Self-denial and cross-bearing was to characterize his children. They were to represent to the world the character of Christ, and keep before the world a representation of the eternal world; for among them was to be found the spirit, the character, that should be developed by coming under the control of the divine government. They were to be obedient to higher laws than the princes of this world originate, and yield submission to a greater power than kings can command. {RH, December 19, 1893 par. 10}

While all the world is under the care of God, and angels are commissioned to do service in all parts of it, yet the church is the special object of God's love and care. In the church, he is making experiments of mercy and love, and drawing men to himself. Through the grace of Christ an amazing transformation is taking place in the corrupt hearts of men. The work wrought in the characters of sinners through the grace of Christ, is a greater work than to perform a miracle upon the bodies of men. The old, carnal nature dies, and a new creature appears after the likeness of Christ. At this mighty work, angels look and rejoice. They see that upon this sin-cursed earth, Christ has his training-schools. He takes the ignorant children of darkness and of wrath, and brings them as willing subjects to his feet to learn of him, that they may become laborers together with God; that they may wear Christ's yoke and bear his burden, and identify their interests with the interests and delights of heaven. He has in prospect a well-trained, well-disciplined army of workers, with whom he can deposit his goods, and trust them to bring back his talents improved, and multiplied by being put out to the exchangers; to whom he can say at last, "Well done, thou good and faithful servant. . . . Enter thou into the joy of the Lord." {RH, December 19, 1893 par. 11}

**PERIODICALS / RH - The Review and Herald / January 2, 1894 Look Not Every Man On His Own Things. - By Mrs. E. G. White. -**

**January 2, 1894 Look Not Every Man On His Own Things.**

**By Mrs. E. G. White.**

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"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, January 2, 1894 par. 1}

Let us not longer deceive ourselves. Let us walk in meekness and humility, daily correcting our faults, and let us never again separate our souls from God by selfish assumption and pride. Let us not cherish a feeling of lofty supremacy, that we may not look upon ourselves as though we were better than we are, and superior to those around us. {RH, January 2, 1894 par. 2}

When the heart is softened and subdued by the grace of Christ, there is peace and satisfaction in the soul; for the love of Christ rules in the heart, bringing into captivity the secret motives of action. Then the easily aroused temper is soothed by the oil of grace. The tumultuous heart at the word of Christ grows calm. When there is a sense of sins forgiven through the merit of the blood of Christ, and there is a consciousness of union with Christ, we are encouraged to strive more earnestly to correct every wrong habit, and our harsh manner will be refined and cease to work against the sanctifying influences of the truth, against the existence of the union which Christ prayed should be manifested among his disciples. When the people of God are under the influence of the Holy Spirit, all variance will disappear, and that which we have thought should be corrected in our brethren will not serve to alienate us from them; for we shall feel that greater evils have existed in our own hearts than those we have criticised in our brethren. {RH, January 2, 1894 par. 3}

Christ says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Why is it that so many forget how often they grieve the Holy Spirit by wicked works, and then presume to judge, accuse, and condemn their brethren? The Lord sees in them greater wrongs than they see in their brethren. If the spirit of criticism had not been found in the church; if the affections had not been centered upon self; if there had been no coldness in the association of the members of the church one with another, the influence of the people of God would have been of a vastly different character on the world. But how can the people of God be workers together with God, when in spirit they are wholly unlike Christ, and their actions contrary to his instruction? The Lord cannot be a minister to sin, and reveal himself graciously unto you when you cherish an unyielding, harsh spirit, and are ever ready to manifest unkindness to those with whom you come in contact. By your lack of harmony, by your objectionable spirit, you misrepresent Christ, you falsify the truth. Holy angels cannot work with you in saving precious souls when you do not manifest wisdom in dealing with human minds, and cannot adapt yourself to different individuals in the manner of your work. It is an easy matter to irritate and to destroy; but it takes tact and

Christlike wisdom to deal tenderly and kindly and lovingly with those with whom you associate. Many among us will have to learn the A-B-C- of Christian courtesy; for their spirit and manner toward those not of the same faith as themselves, are offensive both to man and to God. Better, far better would it be for the truth and its advancement, if none of this class were connected with it unless they shall be transformed in character. O that all among us would cease to think or speak evil of others! O that all might see themselves and their neighbors in a true light! The converting power of God must come upon your hearts, that you may realize your true need. God has not placed those of you who imagine you see faults in others and in the work, to guide the ship of the gospel into the harbor. The Lord himself is at the helm. {RH, January 2, 1894 par. 4}

God has given to every man his work, and in his vocation he is so to relate himself to his fellow-men that he can work with and for them, ever contributing of his power through the grace given unto him, to enlighten those who sit in darkness. "Let your light so shine before men [not merely before believers, but before unbelievers, in all vocations in life, in every branch of business, in all commerce, in merchandise, in all practical works and professions], that they may see your good works, and glorify your Father which is in heaven." {RH, January 2, 1894 par. 5}

It is the day of God's preparation, and every day you need to look carefully to your hearts, and study the lessons, the life, and character of Christ, that you may in no case misrepresent your dear Saviour and lead souls into false paths. Learn to practice the lessons of Christ, learn to follow his example in kindness and courtesy, in uplifting those with whom you associate to what is high and holy. "And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." {RH, January 2, 1894 par. 6}

Let us cultivate the grace of gratitude. Let the praises of God and of the Lamb be continually upon our lips; let the heart be a well-spring of gratitude that cannot be repressed, Christ in you a well of water springing up unto everlasting life. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." {RH, January 2, 1894 par. 7}

The Lord Jesus is our only helper. Through his grace we shall learn to cultivate love, to educate ourselves to speak kindly and tenderly. Through his grace our cold, harsh manners will be transformed. The law of kindness will be upon our lips, and those who are under the precious influences of the Holy Spirit, will not feel that it is an evidence of weakness to weep with those who weep, to rejoice with them that rejoice. We are to cultivate heavenly excellences of character. We are to learn what it means to have good-will toward all men, a sincere desire to be as sunshine and not as shadow in the lives of others. {RH, January 2, 1894 par. 8}

My brethren, let your hearts become broken and contrite. Let expressions of sympathy and love, which will not blister the tongue, flow from your lips. Let others feel that warmth which love can create in the heart, and educate the professed disciples of

Christ to correct the evils that have so long existed,--selfishness, coldness, and hardheartedness. All these traits reveal the fact that Christ is not abiding in the soul. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any." The example of the great Pattern is before us; shall we behold and become changed? {RH, January 2, 1894 par. 9}

The Lord has given special directions in his words as to how we as Christians should conduct ourselves toward all the children of God. God would teach us what is due to us, by teaching us what is due from ourselves to others. He would have us understand what his will is in our relation to those around us. Strengthened in spirit by the grace of God, we are to manifest a living interest in those with whom we associate; for good works are to be the fruit that will manifest itself upon the Christian tree. In the school of Christ we are to find peace and happiness in gentleness and kindness toward others. We are to follow the example of Jesus Christ our Pattern, and live not to please ourselves, but as laborers together with God; practicing his self-denial, and working as Christ worked to draw all men unto him. We are not to indulge ourselves in selfish independence, but to manifest deep, earnest love for the brethren. {RH, January 2, 1894 par. 10}

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." This is the lesson that we are to learn both as individuals and as churches. We are to "put on the new man, which is renewed in knowledge after the image of him that created him." We are to love as brethren, showing that love in sympathy and courtesy. The injunction of the apostle is, "Be pitiful, be courteous."

{RH, January 2, 1894 par. 11}

**PERIODICALS / RH - The Review and Herald / January 9, 1894 To the Students at Battle Creek College. - By Mrs. E. G. White. -**

**January 9, 1894 To the Students at Battle Creek College.**

**By Mrs. E. G. White.**

I have a very deep interest in the educational institution at Battle Creek. For years my husband and myself were greatly exercised in reference to establishing a school in which our youth and children should have advantages of a superior character to those

found in the common public schools, or in the colleges of the world. The Lord plainly specified as to what should be the character of influence and instruction the school should maintain, in order that the important work might be accomplished for which the school was designed. As the knowledge and fear of the Lord is the beginning of wisdom, it was necessary that the study of the Bible should have a prominent place among the various branches of scientific education. The standard of the school was to be of a high order, and the principles of vital godliness were ever to be kept before the students as a most essential feature of education. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The youth were to be instructed in regard to the times in which we live, and to be made to understand that which will come to pass before the closing up of the world's history. {RH, January 9, 1894 par. 1}

One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influence could be brought to bear upon the minds of the youth and children than that of those who were educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth. In our schools it was specified that the youth were to be taught in the principles of Bible temperance, and every influence was to be brought to bear upon them that would tend to help them to shun the follies of this degenerate age, which were fast making the world as a second Sodom. {RH, January 9, 1894 par. 2}

In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to teach our children to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of proper home training that the children found at the public schools, for the most part, were profligate, and steeped in vice. {RH, January 9, 1894 par. 3}

The work that we as a people were to do in this matter, was to establish a school, and do the work that Jesus Christ, from the pillar of cloud, had directed as the work of his people,--train up and educate our children and youth to regard the commandments of God. The manifest disregard of the world for the law of God was contaminating the morals of those who professed to be keeping the law of God. But we were called upon to follow the example of Abraham. Of him the Lord had said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." {RH, January 9, 1894 par. 4}

Abraham had to leave his country and his father's house, and sojourn in a strange land, in order to introduce successfully the new order of things in his household. The

providence of God was ever to open up new methods, and progress was to be made from generation to generation, in order to preserve in the world a knowledge of the true God, of his laws and commandments. This could be done only by cultivating home religion. But it was not possible for Abraham to do this while he was surrounded by his idolatrous kinsfolk and friends. He must at God's command go out alone, and listen to the voice of Christ, the leader of the children of Israel. Jesus was on the earth to instruct and educate the chosen people of God. Abraham decided to obey the law of God, and the Lord knew that there would be no betrayal of sacred trust on his part, no yielding to any other guide than him whom he felt under responsibility to obey. He recognized that he was accountable for the instruction of his household and his children, and commanded them after him to do justice and judgment. In teaching them the laws of God, he taught them that the Lord is our judge, our Lawgiver and King, and that parents and children were to be ruled by him; that on the part of parents there was to be no oppression, and on the part of children no unfilial disobedience. {RH, January 9, 1894 par. 5}

The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt. For four hundred years they had been in Egypt, and had been in slavery to the Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey his laws and keep his Sabbath, which he had instituted in Eden. He spoke the ten commandments to them in awful grandeur from Mount Sinai, that they might understand the sacred and enduring character of the law, and build up the foundation of many generations, by teaching their children the binding claims of God's holy precepts. {RH, January 9, 1894 par. 6}

This is the work that we are called upon to do. From the pulpits of the popular churches it is proclaimed that the first day of the week is the Sabbath of the Lord; but God has given us light, showing us that the fourth precept of the decalogue is as verily binding as are the other nine moral precepts. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance after light has come to us as to what is the true Sabbath, is idolatry, and in plain contradiction to the law of God. In order to give them instruction in regard to the claims of the law of Jehovah, it is necessary that we separate our children from worldly associations and influences, and keep before them the Scriptures of truth, by educating them line upon line, and precept upon precept, that they may not prove disloyal to God. {RH, January 9, 1894 par. 7}

The Protestants have accepted the spurious Sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day; and our institutions of learning have been established for the express purpose of counteracting the influence of those who do not follow the word of God. These are sufficient reasons to show the necessity of having educational institutions of our own; for we must teach truth rather than fiction and falsehood. The school is to supplement the home-training, and both at home and at school, simplicity of dress, diet, and amusement must be maintained. An atmosphere must be created that will not be deleterious to the moral nature. Line upon line, precept upon precept, our children and households must be educated to keep the way of the



Lord, to stand firmly for truth and righteousness. We must maintain a position against every species of sophistry that bewilders in this degenerate age, when error is glossed over, and so mingled with truth that it is almost impossible for those who are not familiar with the distinctions that the Scriptures make between the traditions of men and the word of God, for them to distinguish truth from error. It has been plainly stated that in this age "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." {RH, January 9, 1894 par. 8}

As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage-ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarkation decidedly apparent. {RH, January 9, 1894 par. 9}

There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the present attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize his followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. "We are made a spectacle unto the world, and to angels, and to men." {RH, January 9, 1894 par. 10}

We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world, but to love and fear God, and to keep his commandments. We are to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. Then shall our schools become converted to the world, and follow its customs and fashions? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." {RH, January 9, 1894 par. 11}

When those who have reached the years of youth and manhood see no difference

between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion. Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements, will be given up to doing earnest missionary work. They will endeavor to do good to all about them, to lift up souls that are bowed down in discouragement, and to enlighten those who are in the darkness of error. They will put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.

{RH, January 9, 1894 par. 12}

**PERIODICALS / RH - The Review and Herald / January 16, 1894 Students Required to Be Workers With God. - By Mrs. E. G. White. -**

**January 16, 1894 Students Required to Be Workers With God.**

**By Mrs. E. G. White.**

Jesus died for mankind, and in giving his life he exalted humanity in the scale of moral value with God. The Son of the infinite God clothed his divinity with humanity, and submitted to the death of the cross, that he might become a stepping-stone by which humanity might meet with divinity. He made it possible for man to become a partaker of the divine nature, and escape the corruptions that are in the world through lust. Christ is continually working to uplift and ennoble man, and he requires that every soul whom he has redeemed from hopeless misery, shall co-operate with him in the great work of saving the lost. We are not to lay snares and make secret plans to draw souls into temptation. {RH, January 16, 1894 par. 1}

O, if every one could see this matter as it is presented before me in all its bearings, how soon would they quit with the enemy in his artful work! How they would despise his measures to bring sin upon the human family! How they would hate sin with a perfect hatred, as they consider the fact that it cost the life of heaven's Commander, in order that they should not perish, that man should not be bound a hopeless captive to Satan's chariot, a degraded slave to his will, a trophy of his victory and his kingdom. {RH, January 16, 1894 par. 2}

Who will link up with Satan? Who will wear his badge? Who will choose him as a

captain, and refuse to stand under the bloodstained banner of the captain of our salvation? Christ died for every son and daughter of Adam; and when the Son of God has expressed such amazing love, making this great sacrifice for the sinner, in order that through faith in him he need not perish but have everlasting life, how can the subjects of this great love be indifferent, and stand in sin and disobedience, and not heartily confess Christ without one moment's delay? How can any one love to do evil? How can the youth prostitute their reasoning faculties to Satan, and give their influence to that which will weaken their own moral power and efficiency? In doing the will of Him who loves the world, and who gave his only begotten Son to die for them, they strengthen every faculty of the soul, and increase their own happiness and peace. {RH, January 16, 1894 par. 3}

The Lord has greatly honored men, by giving Jesus Christ to recover them from Satan's claims. Will you be recovered? Will you have the precious gift of Christ? or will you refuse his service? Jesus has said, "He that gathereth not with me scattereth abroad." He has said, "Without me ye can do nothing," and, "My grace is sufficient for thee." Every one who seeks to do well in his own finite strength, will find his efforts a failure; but those who accept Christ by faith, will find him a personal Saviour. They will enlist in his army, they will become his soldiers, and fight the good fight of faith. If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. They will draw with Christ, and do their utmost to perfect Christian character. They will take upon themselves the work of leading the lame and the weak into the safe, upward path. They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world. {RH, January 16, 1894 par. 4}

Students should have their own seasons of prayer, where they may offer fervent, simple petitions that God shall bless the president of the school with physical strength, mental clearness, moral power, and spiritual discernment, and that every teacher shall be qualified by the grace of Christ to do his work with fidelity and with fervent love. They should pray that teachers may be the agents through whom God shall work to make good prevail over evil, through a knowledge of Jesus Christ whom he hath sent. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the law of God, which is an expression of his character. Never be found disparaging the schools which God has established. If you have failed at any time, falling under temptation, it is because you did not make God your strength, because you did not have the faith that works by love and purifies the soul. {RH, January 16, 1894 par. 5}

Let every sincere Christian who has a connection with our schools, be determined to

be a faithful servant in the cause of Christ, and help every student to be faithful, pure, and holy in life. Let every one who loves God seek to win those who have not yet confessed Christ. Every day they may exert a silent, prayerful influence, and co-operate with Jesus Christ, the missionary-in-chief to our world. Let every soul,--man, woman, and youth,--grow in excellence of character and devotion, in purity and holiness, and live with an eye single to the glory of God, that the enemies of our faith may not triumph. Let there be such a binding together in the bonds of our holy faith, that our united influence may be wholly on the Lord's side, and may work for the transformation of those with whom we associate. Let it be made manifest that you have a living connection with God, and are ambitious for the Master's glory, seeking to cultivate in yourselves every grace of character by which you may honor him who gave his life for you. May the love of Christ exercise a constraining power to draw others into the path cast up for the ransomed of the Lord to walk in. When the students in our schools shall learn to like God's will, they will find it comparatively easy to do it. {RH, January 16, 1894 par. 6}

If students see defects of character in others, let them be thankful that they have discerned these defects, and therefore may be put on their guard against them. You will, no doubt, see persons who are not learning the meekness and lowliness of Christ, but who love display, and are vain, frivolous, and worldly. The only remedy for such is to behold Jesus, and by studying his character they will come to despise everything that is vain and frivolous, weak and mean. The character of Christ is full of forbearance, patience, goodness, mercy, and unexampled love. By beholding such a character, they will rise above the littleness of that which has fashioned and molded them, and made them unholy and unlovely. They will say, "I will not sit with vain persons, neither will I go with dissemblers." They will realize that "he that walketh with wise men shall be wise; but a companion of fools shall be destroyed." {RH, January 16, 1894 par. 7}

Let every one who is seeking to live a Christian life, remember that the church militant is not the church triumphant. Those who are carnally minded will be found in the church. They are to be pitied more than blamed. The church is not to be judged as sustaining these characters, though they are found within her borders. Should the church expel them, the very ones who found fault with their presence there, would blame the church for sending them adrift in the world; they would claim that they were treated unmercifully. It may be that in the church there are those who are cold, proud, haughty, and un-Christian, but you need not associate with this class. There are many who are warm-hearted, who are self-denying, self-sacrificing, who would, were it required, lay down their lives to save souls. Jesus saw the bad and the good in church relationship, and said, "Let both grow together until the harvest." None are under the necessity of becoming tares because every plant in the field is not wheat. If the truth were known, these complainers make their accusations in order to quiet a convicted, condemning conscience. Their own course of action is not wholly commendable. Even those who are striving for the mastery over the enemy, have sometimes been wrong and done wrong. Evil prevails over good when we do not trust wholly in Christ, and abide in him. Inconsistencies of character will then be manifested that would not be

revealed if we preserved the faith that works by love and purifies the soul. {RH, January 16, 1894 par. 8}

We are not compelled to choose as familiar associates those who reject the love of God that has been expressed in giving his Son to our world, "that whosoever believeth in him should not perish," but have everlasting life. Those who love God will not choose the enemies of God to be their friends. The question was asked, "Shouldst thou help the ungodly, and love them which hate the Lord?" Will you prefer the association of the irreligious and disloyal, to that of those who are obeying the commandments of God? Will you choose to separate yourself from those who love God, and place yourself as far as possible from the channel of light? You want to keep in an atmosphere of purity and faith, and bring into your characters, principles that will be as solid timbers. Christians will not choose and cultivate the society of non-Christians. If the Lord gives you a special position in the world, as he did Joseph and Daniel, then he will sustain and keep you in the midst of temptation. But you will never be where you will find too much light, in our world. Then how perilous it is to choose the association of those who love darkness rather than light, and will not come to the light, lest their deeds should be reproved.

{RH, January 16, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / January 23, 1894 Students Deciding Their Eternal Destiny. - By Mrs. E. G. White. -**

**January 23, 1894 Students Deciding Their Eternal  
Destiny.**

**By Mrs. E. G. White.**

Let the students remember that to form characters that will stand the test of the judgment, is very serious business. You yourselves are responsible for the manner of character you build. No professor in an institution of learning can make your character. You yourselves decide your own eternal destiny. It is necessary to contemplate such characters as are worthy of imitation. We refer you to Joseph in Egypt, and to Daniel in Babylon. These youths were tried and proved; and because they stood firm to principle, they became representative men, and patterns of integrity. I would say to the youth at our institutions of learning, whether you profess to believe or not, that you are now in probationary time, and a second probation will not come to any of you. This is the only opportunity you will have of standing the test and proving of God. {RH, January 23, 1894 par. 1}

With the deepest interest the angels of God in the heavenly courts are watching the development of character; and from the records in the books of heaven, actions are

weighed, and moral worth is measured. Every day the record of your life is passed unto God, just as it is, whether it is one of merit or of demerit. You are lacking in true elevation and nobility of soul, and no man can give you the character you need. The only way you can attain to the standard of moral worth by which you are to be measured, is to depend upon Christ, and co-operate with him in steadfast, earnest, determined purpose. {RH, January 23, 1894 par. 2}

Those who do this will not bring into their work a spirit of lightness, of frivolity, and of love of amusement. They will consider that at no small cost to their parents or to themselves, they have come to the school to obtain a better knowledge of the sciences, and to get a more comprehensive understanding of both the Old and the New Testament. I would address you as those who have reasoning minds, and who have an intelligent understanding of your privileges and duties. Would it not be best for you to cooperate with your teachers, in order that you may reach the very highest standard that it is possible for you to attain? Time is more valuable to you than gold, and you should improve every precious moment. You should consider what will be your influence upon others. If one pupil is reckless, and indulges an excessive love of amusements, he should bring himself under the control of principle, lest he may become a working agent for Satan, to counteract, by his wrong influence, the work which teachers are trying to do, and mar that which heavenly intelligences are seeking to accomplish through human agents. He may frustrate the design of God, and fail to accept Christ and to become indeed a son of God. {RH, January 23, 1894 par. 3}

Obligations between teachers and pupils are mutual. Teachers should make diligent effort that their own souls may be sanctified through the grace of Christ, and that they may labor in Christ's lines for the salvation of their pupils. On the other hand, students should not pursue such a course of action as will make it hard and trying to their teachers, and bring upon them temptations hard to resist. Pupils should not, by a wrong course of action, lower the high standing and reputation of the school, and give reason for the report to go abroad among believers and unbelievers, that Seventh-day Adventist schools, though purported to be established for giving the best of education to those who attend, are no better than the common schools throughout the world. This is not the character nor the reputation that God would have our schools bear; and those who have lent the influence with which God has intrusted them, to give such a character, or reputation, to the school, have lent it in a wrong direction. Those who have shown disrespect for rules, and who have sought to break down authority, whether they are believers or unbelievers, are registered in the books of heaven as those who cannot be trusted as members of the royal family, children of the heavenly King. The teachers who carry the burden of the work that they should, will have sufficient responsibility, care, and burden, without having the added burden of your disobedience. They will appreciate every effort that is made on the part of the students to co-operate with them in the work. {RH, January 23, 1894 par. 4}

One careless, insubordinate student, who does not cultivate self-respect, who is not well disposed, and who does not try to do his best, is doing himself great injury. He is deciding what shall be the tone of his character, and is inducing others to depart from



truth and uprightness, who if it were not for his pernicious influence, would dare to be true and noble. One student who feels his accountability to be faithful in helping his instructors, will help himself more than he helps all others. Heaven looks down with approbation upon the students who strive to do right, and have a firm purpose to be true to God. They will receive help from God. Of Daniel and his companions who stood firm as a rock to truth, it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: . . . and in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." {RH, January 23, 1894 par. 5}

If you do not intend to improve your opportunities and privileges, why do you spend money in attending the school, that your parents have worked hard to obtain? They have sent you away from the home-roof, with high hopes that you would be educated and benefited by your sojourn at college. They have followed you with letters and with prayers, and every line you have written them has been read with eagerness. They have thanked God for every indication that you would make a success of your Christian life, and they have wept for gladness at the indications of your advancement in scientific and spiritual knowledge. O, I want to beseech of you to do nothing that is questionable. Consider in what light your parents would regard your actions, and forbear to do anything that would put thorns in their pillows. Do not be thoughtless, careless, and lawless. Your actions do not end with yourselves; they reflect credit or discredit upon the school, according as they are good or bad. If you do evil, you grieve Jesus Christ, who bought you with the price of his own blood, hurt the soul of your principal, wound the heart of your teachers, and injure and mar your own soul. You make a blot upon your record, of which you will be ashamed. Will it pay? It is always best and safe to do right because it is right. Will you not now do some serious thinking? Right thinking lies at the foundation of right action. Make up your mind that you will respond to the expectations your parents have of you, that you will make faithful efforts to excel, that you will see to it that the money expended for you has not been misapplied and misused. Have a determined purpose to co-operate with the efforts made by parents and teachers, and reach a high standard of knowledge and character. Be determined not to disappoint those who love you well enough to trust you. It is manly to do right, and Jesus will help you to do right, if you seek to do it because it is right. {RH, January 23, 1894 par. 6}

Those interested in your behalf have flattering hopes for you, that you will become useful men, who will be filled with moral worth and unswerving integrity. For the youth who have gone from New Zealand to America, much has been ventured; and I will say to these students, "Set your aim high, and then step by step ascend to reach the standard, even though it may be by painful effort, through self-denial and self-sacrifice. Christ will be to you a present help in every time of need, if you call upon him, that you may be like Daniel, whom no temptation could corrupt. Do not disappoint your parents and your friends; but above all, do not disappoint Him who so loved you that he gave his own life in order to cancel your sins and become your personal Saviour. Jesus said, "Without me ye can do nothing." Bear this in mind. If you have made mistakes, you may

gain a victory by discerning these mistakes, and by regarding them as beacons of warning, to enable you to shun their repetition. I need not tell you that this will be turning your defeat into victory, disappointing the enemy, and honoring your Redeemer, whose property you are. {RH, January 23, 1894 par. 7}

We feel sorry indeed that any weakness of character should have marred the record of the past, because we know it is an evidence that you did not watch unto prayer. We feel sorry that mistakes have been made, because they have placed upon the teachers burdens which they ought not to have borne. Teachers have their own natural weaknesses of character to contend with, and they are capable of moving unwisely under the stress of temptation. They may think they are doing right when they are enforcing strict discipline, and yet they may be making mistakes in the case with which they are dealing. How much better would it be for both pupils and teachers, if students would place themselves upon their honor, and act from pure and noble motives, so that their very course of action would recommend them to those who were their teachers and educators. If in every possible way and under every circumstance, they would treat those who are in positions of trust, and bearing responsibility, as they themselves would like to be treated, what peace and success would attend the school. {RH, January 23, 1894 par. 8}

Why should students link themselves with the great apostate, to become his agents, in tempting others, and through others causing the fall of many? Every human being has his own individual trials, peculiar to himself, and no one is free from temptation. If teachers are disciples of Christ, and are engaging in the work in a way which is approved of God, Satan will surely assail them with his temptations. If the great deceiver can stir up evil elements of character in the students, and through them bring perplexity and discouragement upon the educators, he has succeeded in gaining his purpose. If under the temptation the teacher reveals weakness, in any respect, then his influence is marred; but he who proves an agent for the great adversary of souls, must render an account to God for the part he acted in causing the teacher to stumble. Let students carefully consider this phase of the subject, and let them rather study how to encourage and sustain their teachers, than to bring discouragement and temptation upon them. In thus doing, they will not be sowing tares that will spring up among the wheat. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." {RH, January 23, 1894 par. 9}

Students will be tempted to do lawless things, when it is only to please themselves and to have what they call "fun." If they will put themselves upon their honor, and consider the fact that in doing these things they bless no one, they benefit no one, but involve others as well as themselves in difficulty, they will be more likely to take a manly and honorable course, and put their will on the side of Christ's will. They will work in Christ's lines, and help their teachers to carry their burdens, which Satan would make

more discouraging by employing thoughtless minds in vain tricks. They will seek to make an atmosphere in the school, which, instead of being depressing and enfeebling to the moral powers, will be healthful and exhilarating. In thus doing, students can have a consciousness that they have acted their part on Christ's side of the question, and have not given one jot of influence or ability to the great adversary of all that is good. With how much more satisfaction can students recall such a course of action, than a course of action where they have sanctioned secret plans to disrespect and disregard authority. They will have reason to praise God that they have resisted the clamorings of inclination, and have put their influence on the side of order, diligence, and obedience. Let every student remember that it is in his power to help and not hinder the cause of education. {RH, January 23, 1894 par. 10}

Students in our institutions of learning may either form characters after the divine similitude, or degrade their God-given powers, and bring themselves down to a low level, and they will have no one to blame but themselves if they degrade themselves. Everything that God could do has been done in behalf of man. Every want has been anticipated; every difficulty, every emergency, has been provided for. The crooked places have been made straight, the rough places smooth, and therefore no one will be excused in the day of judgment, if he has cherished unbelief and resisted the workings of the Holy Spirit. {RH, January 23, 1894 par. 11}

Jesus Christ has given himself as a complete offering in behalf of every fallen son and daughter of Adam. O, what humiliation he bore! How he descended, step after step, lower and lower in the path of humiliation, yet he never degraded his soul with one foul blot of sin! All this he suffered, that he might lift you up, cleanse, refine, ennoble you, and place you as a joint heir with himself upon his throne. How shall you make your calling and election sure? What is the way of salvation? Christ says, "I am the way, the truth, and the life." However sinful, however guilty you may be, you are called, you are chosen. Draw nigh to God, and he will draw nigh unto you. Not one will be forced against his will to come to Jesus Christ. The Majesty of heaven, the only begotten Son of the true and living God, opened the way for you to come to him, by giving his life as a sacrifice on Calvary's cross. But while he suffered all this for you, he is too pure, he is too just, to behold iniquity. But even this need not keep you away from him; for he says, "I came not to call the righteous, but sinners to repentance." Let perishing souls come to him just as they are, without one plea, and plead the atoning blood of Christ, and they will find acceptance with God, who dwelleth in glory between the cherubim above the mercy-seat. The blood of Jesus is a never-failing passport, by which all your petitions may find access to the throne of God.

{RH, January 23, 1894 par. 12}

**PERIODICALS / RH - The Review and Herald / January 30, 1894 Danger of Light Becoming Darkness. - By Mrs. E. G. White. -**

## **January 30, 1894 Danger of Light Becoming Darkness.**

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**By Mrs. E. G. White.**  
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The Lord has condescended to give you an outpouring of his Holy Spirit. At the camp-meetings, and in our various institutions, a great blessing has been showered upon you. You have been visited by the heavenly messengers of light and truth and power, and it should not be thought a strange thing that God should thus bless you. How does Christ subdue his chosen people to himself?--It is by the power of his Holy Spirit; for the Holy Spirit, through the Scriptures, speaks to the mind, and impresses truth upon the hearts of men. Before his crucifixion, Christ promised that the Comforter should be sent to his disciples. He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." {RH, January 30, 1894 par. 1}

This promise of Christ has been made little enough of, and because of a dearth of the Spirit of God, the spirituality of the law and its eternal obligations have not been comprehended. Those who have professed to love Christ, have not comprehended the relation which exists between them and God, and it is still but dimly outlined to their understanding. They but vaguely comprehend the amazing grace of God in giving his only begotten Son for the salvation of the world. They do not understand how far-reaching are the claims of the holy law, how intimately the precepts of the law are to be brought into practical life. They do not realize what a great privilege and necessity are prayer, repentance, and the doing of the words of Christ. It is the office of the Holy Spirit to reveal to the mind the character of the consecration that God will accept. Through the agency of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted. {RH, January 30, 1894 par. 2}

Through the deep movings of the Spirit of God, I have had opened before me the character of the work of the visitation of the Spirit of God. I have had opened before me the danger in which souls would be placed who had been thus visited; for afterward, they would have to meet fiercer assaults of the enemy, who would press upon them his temptations to make of none effect the workings of the Spirit of God, and cause that the momentous truths presented and witnessed by the Holy Spirit, should not purify and sanctify those who had received the light of heaven, and thus cause that Christ should not be glorified in them. The period of great spiritual light, if that light is not sacredly cherished and acted upon, will be turned into a time of corresponding spiritual darkness. The impression made by the Spirit of God, if men do not cherish the sacred impression, and occupy holy ground, will fade from the mind. Those who would advance in spiritual knowledge must stand by the very fount of God, and drink again

and again from the wells of salvation so graciously opened unto them. They must never leave the source of refreshment; but with hearts swelling with gratitude and love at the display of the goodness and compassion of God, they must be continually partakers of the living water. {RH, January 30, 1894 par. 3}

O, how much this means to every soul,--"I am the light of the world;" "I am the bread of life: he that cometh to me shall never hunger [for anything more satisfying]; and he that believeth on me shall never thirst." To come to this condition means that you have found the Source of light and love, and have learned when and how you may be replenished, and may make use of the promises of God by continually applying them to your souls. {RH, January 30, 1894 par. 4}

"But I said unto you, That ye also have seen me, and believe not." This has been literally fulfilled in the cases of many; for the Lord gave them a deeper insight into truth, into his character of mercy and compassion and love; and yet after being thus enlightened, they have turned from him in unbelief. They saw the deep movings of the Spirit of God; but when the insidious temptations of Satan came in, as they always will come after a season of revival, they did not resist unto blood, striving against sin; and those who might have stood on vantage-ground, had they made a right use of the precious enlightenment that they had, were overcome by the enemy. They should have reflected the light that God gave to them upon the souls of others; they should have worked and acted in harmony with the sacred revealings of the Holy Spirit; and in not doing so, they suffered loss. {RH, January 30, 1894 par. 5}

Among the students the spirit of fun and frolic was indulged. They became so interested in playing games that the Lord was crowded out of their minds; and Jesus stood among you in the playground, saying, O that thou hadst known, "even thou, at least in this thy day, the things which belong unto thy peace!" "Ye also have seen me, and believed not." Yes; Christ revealed himself to you, and deep impressions were made as the Holy Spirit moved upon your hearts; but you pursued a course by which you lost these sacred impressions, and failed to maintain the victory. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." You began to come to Christ, but you did not abide in Christ. You forsook him, and the realization you had had of the great favors and blessings he had given you, was lost from your heart. The question of amusement occupied so large a place in your minds, that after the solemn visitation of the Spirit of God, you entered into its discussion with such great zeal that all barriers were broken down; and through your passion for games, you neglected to heed the word of Christ: "Watch and pray, lest ye enter into temptation." The place that should have been occupied by Jesus was usurped by your passion for games. You chose your amusements instead of the comfort of the Holy Spirit. You did not follow the example of Jesus, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me." {RH, January 30, 1894 par. 6}

The minds of many are so bewildered with their own human desires and inclinations, and they have been so in the habit of indulging them, that they cannot comprehend the true sense of the Scriptures. Many suppose that in following Christ they will be obliged to be gloomy and disconsolate, because they are required to deny themselves the



pleasures and follies that the world indulge in. The living Christian will be filled with cheerfulness and peace, because he lives as seeing Him who is invisible; and those who seek Christ in his true character have within them the elements of everlasting life, because they are partakers of the divine nature, having escaped the corruptions that are in the world through lust. Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." {RH, January 30, 1894 par. 7}

All spiritual life is derived from Jesus Christ. "As many as received him, to them gave he power to become the sons of God." But what is the sure result of becoming a child of God? The result is that we become laborers together with God. There is a great work to be done for your own soul's salvation, and to qualify you to win others from unbelief to a life sustained by faith in Christ Jesus. "Verily, verily, I say unto you, He that believeth on me [with a casual faith?--No, with an abiding faith that works by love and purifies the soul] hath everlasting life. I am that bread of life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." {RH, January 30, 1894 par. 8}

When Jesus spoke these words, he spoke them with authority, assurance, and power. At times he manifested himself in such a way that the deep movings of his Spirit were sensibly realized. But many who saw and heard and participated in the blessings of the hour, went their way, and soon forgot the light he had given them. {RH, January 30, 1894 par. 9}

The treasures of eternity have been committed to the keeping of Jesus Christ, to give to whomsoever he will; but how sad it is that so many quickly lose sight of the precious grace that is proffered unto them through faith in him. He will impart the heavenly treasures to those who will believe in him, look to him, and abide in him. He thought it not robbery to be equal with God, and he knows no restraint nor control in bestowing the heavenly treasures upon whom he will. He does not exalt and honor the great ones of the world, who are flattered and applauded; but he calls upon his chosen, peculiar people who love and serve him, to come unto him and ask, and he will give them the bread of life, and endow them with the water of life, which shall be in them as a well of water springing up unto everlasting life. {RH, January 30, 1894 par. 10}

Jesus brought to our world the accumulated treasures of God, and all who believe upon him are adopted as his heirs. He declares that great shall be the reward of them who suffer for his name's sake. It is written, "Eye hath not seen, nor ear heard, neither



have entered into the heart of man, the things which God hath prepared for them that love him."

{RH, January 30, 1894 par. 11}

**PERIODICALS / RH - The Review and Herald / February 6, 1894 Was the Blessing Cherished? - By Mrs. E. G. White. -**

**February 6, 1894 Was the Blessing Cherished?**

**By Mrs. E. G. White.**

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

{RH, February 6, 1894 par. 1}

These words apply to every one to whom the Holy Spirit was manifested, and who appreciated its light. But there is a great work for those who have been illuminated to do for the Master. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." In order to increase our spiritual endowment, it is necessary to walk in the light. In view of the event of Christ's soon coming, we must vigilantly working to prepare our own souls, to keep our own lamps trimmed and burning, and to urge upon others the necessity of getting ready for the coming of the Bridegroom. Watching and working must go together; faith and works must be united, or our characters will not be symmetrical and well-balanced, perfect in Christ Jesus. Should we give our lives up to prayerful meditation, our lights would grow dim, for light is given to us that we may impart it to others, and the more we impart light, the brighter our own light will become. If there is any one thing in the world in which we may manifest enthusiasm, it may be manifested in seeking the salvation of the souls for whom Christ died. Work of this kind will not cause us to neglect personal piety. The exhortation is given for us to be "not slothful in business; fervent in spirit; serving the Lord." {RH, February 6, 1894 par. 2}

To have an eye single to the glory of God means to have singleness of purpose, to show forth the work that has been wrought in your heart, that subdues your will to the will of God, and brings into captivity every thought to the glory of God. The world has been looking upon you to see what would be the after-influence of the work of revival

that came to the College, the Sanitarium, the Office of publication, and to the members of the church in Battle Creek. What testimony have you borne in your daily life and character? God expected you all to do your best, not to please, amuse, and glorify yourselves, but to honor him in all your ways, returning unto him according to the light and privileges that he had given you through the endowment of his grace. He expected you to testify before heavenly intelligences, and to be living witnesses to the world, of the power of the grace of Christ. The Lord tested you, to see if you would treat his rich blessing as a cheap, light matter, or regard it as a rich treasure to be handled with reverent awe. If all had treated the gift of God in this manner,--for the work was of God,--then, according to the measure of each one's responsibility, the grace given would have been doubled, as were the talents of him who traded diligently with his lord's money. {RH, February 6, 1894 par. 3}

God has been testing the fidelity of his people, proving them to see what use they would make of his intrusted precious blessing. This blessing came from our Intercessor and Advocate in the heavenly courts; but Satan was ready to enter any avenue that was open for him, in order that he might turn the light and blessing into darkness and cursing. How may the blessing be turned into a curse? By persuading the human agent not to cherish the light, or not to reveal to the world that it has been effective in transforming the character. Imbued with the Holy Spirit, the human agent consecrates himself to co-operate with divine agencies. He bears the yoke of Christ, lifts his burdens, and works in Christ's line to gain precious victories. He walks in the light as Christ is in the light. The scripture is fulfilled to him, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." {RH, February 6, 1894 par. 4}

Another year has now passed into eternity with its burden of record; and the light which shone from heaven upon you was to prepare you to arise and shine, to show forth the praises of God to the world as his commandment-keeping people. You were to be living witnesses; but if no special endeavor of a high and holy character bears testimony before the world, if no higher effort has been made than that which is seen in the popular churches of the day, then the name of God has not been honored, and his truth has not been magnified before the world, by presenting divine credentials in the people who have received great light. If they have had no greater appreciation of the manifest power of God than to eat and drink, and rise up to play, as did ancient Israel, then how can the Lord trust his people with rich and gracious manifestations? If they act directly contrary in almost every respect to the known will of God, and are found in carelessness, in levity, in selfishness, in ambition and pride, corrupting their way before the Lord, how can he give them another outpouring of the Holy Spirit? {RH, February 6, 1894 par. 5}

God has the richest blessing for his people; but he cannot bestow it until they know how to treat the precious gift in showing forth the praises of Him who has called them out of darkness into his marvelous light. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before

us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." A portion of the joy which was set before Christ, was the joy of seeing his truth armed with the omnipotent power of the Holy Spirit, impressing his image upon the life and character of his followers. {RH, February 6, 1894 par. 6}

Divine intelligences co-operate with human agencies as they seek to magnify the law and make it honorable. The law of the Lord is perfect, converting the soul. It is in the converted soul that the world sees a living testimony. Then shall the Lord of heaven have room to work? Shall he find a place in the hearts of those who claim to believe the truth? Shall his pure, disinterested benevolence meet with a response from the human agent? Shall the world see a display of the glory of Christ in the characters of those who profess to be his disciples? Shall Christ be favored and glorified in seeing his own sympathy and love pouring forth in streams of goodness and truth from his human agents? In implanting his gospel in the heart, he is pouring out the resources of heaven for the blessing of the world. "We are laborers together with God: ye are God's husbandry, ye are God's building." {RH, February 6, 1894 par. 7}

What has the rich blessing of God done for those who were humble and contrite in heart to receive it? Has the blessing been cherished? Have the receivers been showing forth the praises of Him who has called them out of darkness into his marvelous light? There are some who are already questioning the work that was so good, and that should have been most highly appreciated. They are looking upon it as a certain species of fanaticism. It would be surprising if there were not some, who, not being well-balanced in mind, have spoken and acted indiscreetly; for whenever and wherever the Lord works in giving a genuine blessing, a counterfeit is also revealed, in order to make of none effect the true work of God. Therefore we need to be exceedingly careful, and walk humbly before God, that we may have spiritual eyesalve that we may distinguish the working of the Holy Spirit of God from the working of that spirit that would bring in wild license and fanaticism. "By their fruits ye shall know them." Those who are really beholding Christ will be changed into his image, even by the Spirit of the Lord, and will grow up to the full stature of men and women in Christ Jesus. The Holy Spirit of God will inspire men with love and purity; and refinement will be manifest in their characters. {RH, February 6, 1894 par. 8}

But because some have misappropriated the rich blessing of heaven, shall others deny that Jesus, the Saviour of the world, has passed through our churches, and that to bless? Let not doubt and unbelief question this; for in so doing, you are treading on dangerous ground. God has given the Holy Spirit to those who have opened the door of their hearts to receive the heavenly gift. But let them not yield to the temptation afterward to believe that they have been deceived. Let them not say, "Because I feel darkness, and am oppressed with doubt, and never saw Satan's power so manifest as now, therefore I was mistaken." I warn you to be careful. Sow not one expression of doubt. God has wrought for you, bringing sound doctrines of truth into actual contact with the heart. Blessing was given you, that it might produce fruit in sound practices and upright characters. {RH, February 6, 1894 par. 9}

The sin for which Christ reproved Chorazin and Bethsaida was the sin of rejecting evidence that would have convinced them of the truth, had they yielded to its power. The sin of the scribes and Pharisees was the sin of placing the heavenly work which had been wrought before them, in the darkness of unbelief, so that the evidence which should have led them into a settled faith was questioned, and the sacred things which should have been cherished were regarded as of no value. I fear that the people have permitted the enemy to work along these very lines, so that the good which emanated from God, the rich blessing which he has given, have come to be regarded by some as fanaticism. If this attitude is preserved, then when the Lord shall again let his light shine upon the people, they will turn from the heavenly illumination, saying, "I felt the same in 1893, and some in whom I have had confidence, said that the work was fanaticism." Will not those who have received the rich grace of God, and who take the position that the working of the Holy Spirit was fanaticism, be ready to denounce the operations of the Spirit of God in the future, and the heart thus be proof against the solicitations of the still, small voice? The love of Jesus may be presented to those who thus barricade themselves against it, and exercise no constraining power upon them. The riches of the grace of heaven may be bestowed and yet rejected, instead of being cherished and gratefully recognized. With the heart men did believe unto righteousness, and for a time confession was made unto salvation; but, sad to relate, the receiver did not co-operate with heavenly intelligences, and cherish the light by working the works of righteousness.

{RH, February 6, 1894 par. 10}

**PERIODICALS / RH - The Review and Herald / February 13, 1894 Peril of Resisting the Holy Spirit. - By Mrs. E. G. White. -**

**February 13, 1894 Peril of Resisting the Holy Spirit.**

**By Mrs. E. G. White.**

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." The heart is the citadel of the whole man, and until the heart is wholly on the Lord's side, the enemy will find unguarded entrances through which he can take possession. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." If you would have light, you must intelligently cherish it, and constantly exercise faith, and not be controlled by feeling. It is evident that truth has been planted in the heart by the Holy Spirit when it is loved and cherished, and regarded as a sacred endowment. Love will then spring up in the heart like a well of living water, springing up unto everlasting life. When this love is in the heart, the worker will find no weariness in the work of Christ. {RH, February 13, 1894 par. 1}

Let not one ray of light from heaven be held in questioning and doubt. In great power

the Lord has revealed to you his grace, his mercy, and his love; and he who charges the work of God to undue excitement, and calls it fanaticism, is certainly standing on dangerous ground. If such do not retrieve their steps, their consciences will become less and less sensitive, and they will have less and less appreciation of the Spirit of God. It will become harder and harder for them to understand the message of God. Why?--Because they are sinning against the Holy Ghost; and as a result of their resistance, they place themselves where they cannot recognize the Spirit of God, but set themselves against every instrumentality that God might use to save them from ruin. "What sign showest thou?" said the Jews to Christ, when at the same time his life and character, his lessons and miracles, were continual signs of his holy mission and divinity. {RH, February 13, 1894 par. 2}

When God moves upon the hearts of men to draw them to Christ, it seems that a compelling power comes over them, and they believe, and give themselves up to the influence of the Spirit of God. But if they do not maintain the precious victory that God has given; if they permit old practices and habits to revive, and indulge in amusement or worldly luxury; if they neglect prayer, and cease resisting evil, then Satan's temptation are accepted, and they are led to doubt the verity of their former experience. They find that they are weak in moral power, and Satan declares to them that it is of no use for them to try the experiment of living a Christian life. He says, "The experience you thought was of God was only the result of undue emotion and impulse." As soon as the human agent entertains these suggestions of the evil one, they begin to appear plausible, and then those who ought to know better, who have had a longer experience in the work of God, second the suggestions of Satan, and the Holy Spirit is grieved from the soul. There are those who almost imperceptibly come to take this position, who will immediately recover themselves when they realize what they are doing; but there are others who will continue to resist the Holy Spirit, until resistance appears to them as a virtue. {RH, February 13, 1894 par. 3}

It is a dangerous thing to doubt the manifestations of the Holy Spirit; for if this agency is doubted, there is no reserve power left by which to operate on the human heart. Those who attribute the work of the Holy Spirit to human agencies, saying that an undue influence was brought to bear upon them, are cutting their souls off from the fountain of blessing. Whatever may be the sin, if the soul repents and believes, guilt may be washed away by the atoning blood of Christ; but he who rejects the revealings of the Spirit of God, and charges the work of God to human instrumentalities, is in danger of placing himself where repentance and faith will not come to him. He refuses to permit the Holy Spirit to melt his heart into tenderness and contrition, and that which should have softened him is looked upon as fanaticism; thus he is led to refuse the heavenly gift. Whatever plan God may devise by which to impress his heart, will be thwarted through this suggestion of Satan. The evil one casts his hellish shadow between the soul and God, and the work of God is looked upon as excitement and delusion. The Spirit strives in vain; for all the sufficiency of the gospel is inefficient to subdue the soul and correct the error. The habit of resistance is so fixed, he has so long interpreted light to be darkness and fanaticism, that the most manifest working of

God's Holy Spirit becomes to him not a savor of life unto life, but through his unbelief, a savor of death unto death. {RH, February 13, 1894 par. 4}

We hope and pray that those who have been visited by the Holy Spirit of God, may not come under the control of Satan, and so incase themselves in unbelief that they will misunderstand, misinterpret, and turn aside the deep movings of the Spirit of God, until darkness like the pall of death shall cover them, and not a ray of light from heaven penetrate the dense darkness in which they have become enshrouded. May no one resist the Spirit of God until the Lord shall say, "He is joined to his idols; let him alone." {RH, February 13, 1894 par. 5}

But those who have failed to preserve their consecration to God, which they made when under the influence of his Spirit, have dishonored their Redeemer, and scattered from Christ. They have grieved the Holy Spirit. They have brought reproach upon the cause of God, and Satan has exulted in his power. The church of God is to hold high her holy ensign, proclaiming the fact to the world that she has been chosen of God out of the world, that through grace and truth she may be in the world, but not of it. A mere profession of godliness, a name registered on the church-books, does not constitute one a child of God. To be a true Christian, it is necessary to be renewed in knowledge and true holiness, to come out from the world, and be separate and distinct from its customs and spirit. {RH, February 13, 1894 par. 6}

Those who are laborers together with God will see, as did our Saviour, the moral degradation that abounds in the world, and will make every possible effort to point men to the sin-pardoning Saviour. They will manifest an intense interest to arouse those who are dead in trespasses and sin. They will not only pray for the perishing, but will seek earnestly to save them. Wisdom must be exercised; great tact, gentleness, and patience must be manifested toward some; while others we must save with fear, pulling them out of the fire, hating even the garment spotted with the flesh. Many seem to be asleep, to be wholly unconcerned about their soul's salvation. We must array before them the terrors of the day of God and urge home upon the conscience the requirements of God's law. Those who labor to win souls must be wise; therefore they need to be much with God in prayer, seeking for wisdom that they may present the truth as it is in Jesus, and use every means to save the perishing. The laborers together with God are not to fail nor become discouraged. {RH, February 13, 1894 par. 7}

I have a burden upon my soul that does not seem to grow lighter, but heavier, as I converse with responsible men and women in Battle Creek. In the night season I am engaged in giving the most earnest appeals to those who ought to be far in advance of what they are at the present time, because of the mercy and grace that the Lord has bestowed upon them. I shall trace out the substance of the conversations I have with you in your meetings in the Tabernacle and in your school-room. Although I have written plain statements, still the burden of appeal, reproof, warning, is upon me, and I am directed to address you in Battle Creek, and through you those in other places. {RH, February 13, 1894 par. 8}

The school established in Battle Creek is not the savor of life unto life to those who attend that God designed it should be. To a large degree the simplicity of true godliness



has departed. The record of the past year, and of the years previous has passed into eternity, but the grace and mercy of God, that have been so abundantly bestowed, have not met with a proportionate response in good works. Grace and truth have been shining forth in distinct rays the past year; but Satan has worked to make of none effect the heaven-sent refreshing of the shower of grace. At the very time when it was necessary that the greatest spiritual discernment should be exercised in educating and disciplining the youth who were then being moved upon by the Holy Spirit so that they might use the rich blessing aright, and progress from light to a greater light, nearly all the educators at Battle Creek had lost their clear spiritual discernment, because they did not maintain the victory by determined watchfulness. {RH, February 13, 1894 par. 9}

I have had light from God that it is entirely contrary to his plans so heavily to center important interests at Battle Creek; for they are fast becoming as was Jerusalem in the days of Christ, when the people did not appropriate the heaven-sent opportunities nor cherish the rich blessing that God had given them. God has given his blessing to his people, in order that they may be faithful stewards of his grace. But every blessing that is not appreciated, that is not used to advance his work, is misapplied; and that which was given for a blessing is turned into a curse. Men waste their Lord's goods in poor management, and thus reflect dishonor upon God. {RH, February 13, 1894 par. 10}

The people of God need ever to keep the evidences of his workings fresh in their minds. They need to consider the sacred, heavenly character, and realize how easily they can grieve the Holy Spirit away, by walking contrary to its ennobling, sanctifying, sacred influence. O, how the gift has been abused! Make haste to retrieve the error; for you have given Satan an opportunity to entangle souls, to confuse and perplex them, so that if they do not repent right speedily, and work in an opposite direction, they will have no more divine enlightenment; because they have neglected and misused that which God has already given them. I am afraid for you who have been so greatly favored of God. The heart, the conscience, the affections, and the memory have suffered by the course you have pursued. Draw nigh now to God, humble your hearts before him, and the holy things you have lost, may be restored. The Holy Spirit would bring back to the mind those things that you have forgotten. The peace you have lost will again be left with you. O how different is the peace of Christ from the world's peace! Jesus says, "My peace I give unto you: not as the world giveth, give I unto you." The words of Christ are echoes of the words of the Father. {RH, February 13, 1894 par. 11}

Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Satan has planted himself between God and man, and seeks to intercept every ray of light that God would have come to man. He casts his awful shadow across the earth, and envelops the human race in spiritual darkness. But through Jesus Christ, the Father is pleased to reveal his character to his chosen people. O, then walk in the light, appreciate the light, and step by step advance from light to a greater light. O that God might arouse his human agents, so that they would lay aside their schemes and inventions, their love for earthly amusements, and cherish his revealed grace and truth! Shall the Comforter be treated as a common thing, and be cast aside for some earthly, sinful, sensual enjoyment? My heart cries out

in pain, "O God, pity thy people; for they will never discern the light from the throne of God, unless they walk circumspectly, and put away their foolishness, and take the cup, the full cup of the Lord's blessing." {RH, February 13, 1894 par. 12}

The apostle holds out before us the assurance that we may be complete in Christ. What a beautiful character was manifest in him! what a grand example he presented! We can have no higher joy than to be laborers together with God, rescuing souls from the slavery of sin; and upbuilding the kingdom of Christ. This joy is Christ's joy, and every soul who partakes of it has his joy full. Again and again we may drink of this fountain of joy, and rejoice in it, knowing that no other joy can bear any comparison to it.

{RH, February 13, 1894 par. 13}

**PERIODICALS / RH - The Review and Herald / February 20, 1894 The Fast That God Has Chosen. - By Mrs. E. G. White. -**

**February 20, 1894 The Fast That God Has Chosen.**

**By Mrs. E. G. White.**

"Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Forms of devotion without true sincerity of heart are an abomination unto the Lord. He says: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. . . . Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" {RH, February 20, 1894 par. 1}

The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives. Instead of pleasing ourselves the Lord would have us do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry and naked and destitute. If you can do no more, he would have you speak words of life, of courage and hope, and give tender sympathy to those who suffer. {RH, February 20, 1894 par. 2}

The prophet asks, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? . . . Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? . . . For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." {RH, February 20, 1894 par. 3}

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me." {RH, February 20, 1894 par. 4}

If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God. But to those who regard every Christian duty, and manifest kindness and love to the sorrowing, the poor, and the afflicted, for Christ's sake, the promises are rich and abundant. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." When ancient Israel journeyed, the ark of the covenant went before them. Beneath the mercy-seat, which was the cover of the ark, were the tables of the law. The ark was a symbol of the presence of God; and the glory of the Lord, which is his righteousness, shall be the rearward of his people. The Lord says to those who carry out his injunctions: "Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger [as an accuser, as a fault-finder, as a judge of others], and speaking vanity [lifting up the soul in self-esteem, in self-righteousness as though your own life was above fault]; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, February 20, 1894 par. 5}

The Lord has laid upon us the duty of blessing others, and we cannot do this without a close connection with him. God cannot look upon us with favor while we are wholly

absorbed in our own selfish interest, neglecting to acquire a knowledge of his word, that we may give that knowledge to others, and win souls to the Master. In the judgment every case will be decided by what was done, or what was not done, in this life. Every deed is registered in the book of life, and according as we have treated others, it will be registered we have treated the King of kings. Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, February 20, 1894 par. 6}

The Lord has placed in the care of the church the poor, the widow, and the fatherless. The character of your Christianity will be shown by the way in which you treat the Lord's representative. The best evidence you can give of love for Christ will be shown by your tenderness and liberality for those about you who need your help. Then let us stop doubting and murmuring, and become doers of the word of God. If you become laborers together with God, you will have a vital interest in others, and self will drop out of sight. The Lord has given in trust to us talents by which we may impart blessings to others, and thus become richer and more joyful ourselves. Our characters may become fragrant with good works; for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life. {RH, February 20, 1894 par. 7}

The disobedient, rebellious children of the human family have long tried the experiment of ruling the world after the imagination of their own heart; but under the rule of the human will, the earth has languished and grown corrupt. The time will soon come when the Lord will take matters into his own hand; for he has appointed a day in which he will judge the world in righteousness by that man which he has ordained, and it will be demonstrated who is able to govern the heavens and the earth. {RH, February 20, 1894 par. 8}

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." His people are those who have not lifted up their souls unto vanity; who have it not in their hearts to condemn others, or to make a man an offender for a word. They do not wrestle for their own rights, nor seek to avenge themselves when they have been mistreated. They have hidden themselves with Christ in God. Like Moses, whom God commendeth, they endure "as seeing him who is invisible," and "by beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even as by the Spirit of the Lord."

{RH, February 20, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / February 27, 1894 Let Your Light Shine. - By Mrs. E. G. White. -**

**February 27, 1894 Let Your Light Shine.**

**By Mrs. E. G. White.**

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We are now building characters for time and for eternity. Then let us not bring rotten timbers into our character-building. The life we live in the flesh must be by faith in the Son of God. It is good that afflictions come upon us; for we may thereby prove the Lord, and find him very precious unto our souls. The Lord designs that his people shall be happy, and he opens before us one source of consolation after another, that we may be filled with joy and peace in the midst of our present experience. We are not to wait until we shall get into heaven for brightness and comfort and joy. We are to have them right here in this life. I testify to all who love and serve God, that we miss very much because we do not grasp the blessings that may be ours in our afflictions. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, and in short all things, work together for our good. The apostle says, "We know that all things work together for good to them that love God." All experiences and circumstances are God's workmen whereby good is brought to us. Let us look at the light behind the cloud. O, how much of comfort the murmurers and complainers lose in not bearing all things patiently! Never by thought or word or action give the impression that the Lord is a hard Master, reaping where he has not sown, and gathering where he has not strawed. {RH, February 27, 1894 par. 1}

Christ has said, "Ye are the light of the world." Then let us individually send forth clear, steady rays of light to the world. Our light is never to grow dim, never to burn low. The Lord is at the door; who will prove to be the wise, and who the foolish virgins? Who will be revealed at last as those who have the lamps, but no oil of grace in their vessels with their lamps? The church has been made the depositary of truth. Light has been imparted to her members, and they are to have works corresponding to their privileges and opportunities. They cannot correctly represent the truth in a single instance, unless they are sanctified through the truth. To sanctify is to set apart for a special service. Those who are controlled by worldly ambition will never shine as lights. "Ye cannot serve God and mammon." {RH, February 27, 1894 par. 2}

Those who see the preciousness of truth should conform their lives to its principles, and not walk in darkness. They should shine and irradiate the world with their beams of heavenly light. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Many in the church neither burn nor shine. When those who profess to be Christians are sad and mournful, they make manifest the fact that they are not following Jesus; for he has said, "He that followeth me shall not walk in darkness, but shall have the light of life." If they are not following Christ, whom are they following?--The arch-deceiver, who represents himself as an angel of light. Christ is the light of life, and he designs that all who follow him shall represent him in character, and show his all-sufficiency and perfection. If they do not do this, they are not a light, but lead away from the light. They are bodies of darkness, and hinder the rays of the Sun of Righteousness from shining to their fellow-men. {RH, February 27, 1894 par. 3}

If those who hold positions of trust in connection with our institutions, or in

connection with the church, make self first, if their hands are defiled in any way, and they do not reflect in character the image of the divine One, they are bodies of darkness. To be the light of the world is to shine, to send the heavenly rays amid the moral darkness that covers the earth and the gross darkness that prevails among the people. Christians must not follow the customs, the practices, of the world. By so doing they will be ensnared. The world has its captain and leader, who is the prince of darkness; but the sons and daughters of God must look steadfastly to Jesus for an example; and if they walk in the light as Christ is in the light, they cannot but shine. They will do honor to their leader. They will have the light of hope, of joy; they will manifest humility of mind, lowliness of heart; they will reveal that simplicity and purity of character that will testify to the divine source from which it sprang. If the church exemplifies the simple truth, as it has been exemplified by our Lord, she will be a power for good. Just as long as the church maintains her simplicity, she will be the light of the world. The prophet says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In letting our light shine to the world, no self-exaltation is exhibited. {RH, February 27, 1894 par. 4}

What have we to bestow that we have not first received of God? Every gift, every talent, every ray of light, is ours as a sacred trust, bestowed upon us that we may win souls to Christ. If Christ shines in us, he will shine out of us to those who need the light. We have no time to lose. We can read the signs of the times in casualties, in disasters, by sea and by land. The floods, the storms, the fires, the unsettled condition of affairs throughout our world,—all testify that the day of God is at hand. {RH, February 27, 1894 par. 5}

All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness. The field is the world, and the openings are so many, the work has so enlarged, that it is beyond the proportion of the means on hand to supply the necessary demands. For years the Lord has been warning his people to bind about their wants, to incur no needless outlay of means. But notwithstanding the counsel of Him who knows the end from the beginning, how needlessly has money been expended. The cautions given have been lightly esteemed, and the minds of men have misinterpreted, turned aside, or wrested the counsel of God, in order that they might follow their own ambitious projects, although by so doing, the very means by which God might have been glorified and honored in extending his truth, is lost to the cause. The Lord has graciously honored man, employing him as the human agent to co-operate with heavenly intelligences, that the light of truth may shine in all parts of the earth. The Lord has his agents who will act a part in the mightiest conflict which the world has ever seen. If the workers remain humble, learning daily, in the school of Christ, meekness and lowliness of heart, the Lord Jesus will work with them. He who is a co-worker with Christ will realize that in conferring heavenly benefits on others, he himself will be benefited. He will know that "he that watereth shall be watered also himself." {RH, February 27, 1894 par. 6}



The plain testimony must be borne upon the necessity of self-denial. Through extravagant, selfish indulgence, the Lord's money is embezzled to gratify unsanctified imaginations, and this needless expenditure binds about the work of God. Messengers cannot be sent into missionary fields without money. The expenditure of their traveling expenses, the outlay for food and simple clothing, for shelter and life's necessities, must be met. Satan is continually suggesting ways whereby men can invest their means to get honor and glory to themselves. They build when the Lord does not say build. They will bind up thousands of dollars when the Lord has warned them not to do this, and the result is that missionary interests must suffer. Mere ambitious enterprises swallow up money that the Lord designed should be invested to set in operation the work in new fields, to aid the missionaries already started, that need encouragement and advancement, that the work should not be lost. Those who have the cause of God at heart, will suffer some inconveniences that the work may go forward. If every institution is to be made all that it might become, and we work to that end exclusively, we shall rob some other field, where missionaries for lack of help are not able to find a standing-place, to exert the influence the Lord would have them exert. We need to think more deeply, and to keep the glory of God constantly in view, and not mingle self in the superintending of the Lord's instrumentalities, thus bringing upon the cause of God a burden that it ought not to carry. {RH, February 27, 1894 par. 7}

I plead with my brethren and sisters who believe the Lord is soon to come, to have more than finite wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We need not go stumbling along in uncertainty, thinking that the larger our institutions become, the more will they exert influence in the world. The strength of our institutions is not found so much in their worldly prosperity as in the character of their managers. They are to be meek and lowly of heart, learning daily their lessons in the school of Christ, seeking by prayer and supplication to know the will of the Lord, and inquiring at every step, "Is this the way of the Lord?" It is not the imposing buildings that will strike conviction to souls, but the piety, the humility, the love and fear of God, which actuate the hearts of those who occupy positions of trust in the management of the work. Is it God's work? Is it receiving the worldly mold? Are the sacred and the common so mingled that nothing stands clearly defined? O, how the Lord has been dishonored by false ideas! Spiritual things have not been discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart-holiness, have been made a secondary consideration. That which should have been first has been made last and of least importance. {RH, February 27, 1894 par. 8}

If we only had some of the means that has been invested in buildings to make a display that will never bring honor to the cause of God, what a good work might be done! How does the Lord, looking down from heaven, regard these things? How does he look upon the perversion of his goods, when money is put to a wrong use? Will he not inquire, Why did you use my goods in this way? Brethren who believe the truth, we must have more of Jesus, and less, a great deal less, of self,--none of self, and all of Jesus. We must have a baptism of the missionary spirit. We should feel that we are a

part of God's great whole, united in one common brotherhood. This will lead to a willing consecration of our property to the cause of Christ. Shall the Lord Jesus see his professed followers willing to deny self, to heed the injunction, "Sell that ye have, and give alms;" and to render a portion of their property for the same object for which Christ came to our world and gave his own life? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Let no one think that he will meet the mind of Christ in hoarding up property through life, and then at death making a bequest of a portion of it to some benevolent cause. Men are expending millions of money for selfish indulgences, to gratify the lust of the flesh, the lust of the eye, and the pride of life. {RH, February 27, 1894 par. 9}

May the Lord lay our human ambitions in the dust, in order that we may understand whether we are following the unsanctified imaginings of the natural heart or the dictates of the Spirit of God. Self must be abased, and God must be obeyed and exalted. Let every soul who fears and loves God, seek for deeper piety, and let those who are walking in darkness and have no light, stay themselves upon God. We must have a deeper work of grace wrought in the soul, or we shall not be able to endure the test and trial of the conflict coming upon us in these last days.

{RH, February 27, 1894 par. 10}

**PERIODICALS / RH - The Review and Herald / March 6, 1894 With Whom Are We Gathering? - By Mrs. E. G. White. -**

**March 6, 1894 With Whom Are We Gathering?**

**By Mrs. E. G. White.**

We see in these colonies (Australia and New Zealand) that which causes us great burden of heart and suffering of mind. The people are given up to the love of pleasure, and employ a great part of their time in seeking selfish gratification, following a round of exciting amusements. There is a great deal of card-playing, gambling, and horse-racing. These forms of amusement are the fashion in every town, village, and city; and for days and weeks at a time the theme of conversation is the coming horse-race or the athletic exercises of some club. These exercises are carried to an intemperate pass, and minds are fairly drunken with excitement. Eternal things are dropped out of the reckoning of men. A power from beneath is stirring the minds of men, and causing them to act with intense energy. Betting, the giving of bribes and rewards, runs higher and higher, and a panic, little short of madness, seems to actuate the lovers of pleasure. When horse-races or athletic sports are in vogue, it seems that there are very few indeed who have any interest in spiritual things, and little can be accomplished. The very atmosphere seems to be polluted with the presence of evil

angels, and Jesus, the world's Redeemer, is not in the thoughts of men. {RH, March 6, 1894 par. 1}

These often-recurring rounds of pleasure are steadily growing more and more frequent; but how does Jesus, who gave his life for men, that they need not perish but have everlasting life, regard these scenes of wild excitement and pleasure-seeking? Satan works with all his power to destroy the souls and bodies of those who participate in these pleasures. Disappointment in the races causes men to go mad, and murder and suicide are the result. What is gained at these scenes of revelry and excitement? What is the after effect? Surely the lovers of pleasure do not come from these places with peace of mind. {RH, March 6, 1894 par. 2}

Before the races both the older and the younger members of families try to hoard up a stock of money to bet on some trotting horse, and with feverish anticipation they wait for the day of the races. God is put out of their thoughts, and the salvation of their souls is the last thing for which they are concerned. This is the kind of education the youth are receiving. In this wonderful manifestation of folly we see a picture of the days before the flood. These occasions of excitement do not end simply in days of feverish anticipation and in the day of fulfillment, but they lead to worse folly. The venders of wine and beer and tobacco reap a harvest from such occasions, and inebriates are seen everywhere. {RH, March 6, 1894 par. 3}

Jesus, the Lifegiver, who has paid the ransom of his own life for the life of the world, looks upon these wild scenes; and bending down he says, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Gisborne, New Zealand, is one of the places where scenes like that I have described take place. The people of this town are now waiting for their turn at the races, and they look forward to the day of the race as if some great blessing were then to be bestowed upon them. Thousands upon thousands of pounds of money are expended every year on horse-races and games of a wilder variety. The panic of desire is so contagious that even church-members, professed Christians, are carried away with the excitement, and give countenance to the races by presenting themselves as spectators. If they do not bet on the races, they are still one with the transactors in spirit, and their doings are registered and condemned in the courts of heaven. They are reckoned among the godless company, and must give an account to God for their wasted time and money. {RH, March 6, 1894 par. 4}

"Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. . . . And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that

say in their heart, The Lord will not do good, neither will he do evil. Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." {RH, March 6, 1894 par. 5}

We are living in a time when there should be deep thought and solemn consideration. What shall be the end of these things? What profit is there under the sun? "Behold, his soul which is lifted up is not upright in him: . . . yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! . . . Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. . . . Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken." {RH, March 6, 1894 par. 6}

All over the land are the houses of the publican, the places of the liquor-venders. The rum-seller is licensed to give that to his neighbor which will work him harm in body and soul. It is true that the law has placed a limit to his sale, and has said, When a man reaches a certain stage of inebriety, he is to be denied drink. But there is no law against making our youth into drunkards. The law permits the liquor-vender to lead them down step by step, until the liquor habit is established, and the young men are drunkards. Better, far better, would it be to give the liquor to the poor, confirmed drunkard who has already been ruined, than to take the very flower of the country and city, and educate our youth in these dreadful habits. Do not the law-makers understand what they will become -- poor inebriates, ruined in body and soul! O, what a terrible condition our world is in! {RH, March 6, 1894 par. 7}

The ownership of the world belongs to Christ by creation and redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the work of redemption each one is called upon to be an agent for Christ. The apostle says, "Ye are laborers together with God." But Satan also employs men as his agents, and we are either workers together with God or with the enemy of our souls. The Devil is the adversary of God and man. Peter says, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion,

walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Satan is the tempter. He is the serpent that wounds and bruises the souls of men. He is a liar, an accuser of the brethren, He is a deceiver, and doeth great wonders, and appears in angel robes of light, that if possible he may deceive the very elect. Who will enlist in the warfare against the powerful foe that is seeking to ensnare souls? Who will stand forth, and say intelligently, "We are laborers together with God?" Who will build upon the foundation that has been laid, which is Jesus Christ? "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." {RH, March 6, 1894 par. 8}

Principles are here presented that should be prayerfully considered. God has given to every man his work; and if any one turns from the work that God has given him, to do the work of Satan, to defile his own body or lead another into sin, that man's work is cursed, and the brand of Cain is placed upon him. The ruin of his victim will cry unto God, as did the blood of Abel. The whole energies of evil, as in the days of Noah, have gathered themselves together, to make a final effort to obliterate the image of God from the souls of men. What kind of builders are we individually? As human agents, are we strengthening the kingdom of the powers of darkness, seducing men, and leading them in the path of destruction? or are we, by precept and example, seeking to win the feet of the straying into the paths of truth and righteousness? Are we, for the sake of gain, defiling the temple of the Holy Spirit, by putting the bottle to our neighbor's lips? Are we acting a part under the great deceiver who tempted Adam to transgress the law of God? Let us hear the word of the Lord: "If any man defile the temple of God [be it his own or another man's soul], him shall God destroy." The fire shall try every man's work, and it will be seen of what sort it is. If we are laborers with God, our work will not be consumed; for we shall lead the feet of men to Jesus Christ, and direct them in the way to heaven. In the heavenly courts he who does this is registered as a laborer together with God. He is known as one who is wearing the yoke and bearing the burden of Christ; he is building upon the true foundation, and if any man's work which he buildeth thereupon shall abide, he shall receive a reward.

{RH, March 6, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / March 13, 1894 Family Government Is to Be Maintained. - By Mrs. E. G. White. -**

## **March 13, 1894 Family Government Is to Be Maintained.**

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**By Mrs. E. G. White.**  
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Watch, pray, work! To be in a position of watching, working, praying, and waiting, is to be in the proper position. We are to act as wise stewards, as faithful servants doing the work of the Master. I am particularly exercised over the mismanagement in the training of families. The father is to be the houseband of the family. This is his position, and if he is a Christian, he will maintain family government. In every respect his authority is to be recognized. In many families the father's authority is never fully acknowledged, and a series of excuses are offered for the disobedience of the children. In many families the daily life is one of variance, full of the counterworking of the father against the mother and the mother against the father. The mother thinks the father unnecessarily severe and exacting. Why?--Because the children do not acknowledge and reverence the father, who, if he is a Christian, represents the divine authority of God, whose vicegerent he is. The father is to carry out the gracious designs of God, and establish his family in upright principles, that they may have virtuous and well-balanced characters. {RH, March 13, 1894 par. 1}

If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family. The mother will leave the impression upon the minds of the children that the father is too severe or is needlessly particular. Children are quick to discern anything that will cast a reflection upon the rules and regulations of a household, especially those regulations that restrict their actions. Would that parents would work in harmony, guiding their children in the fear of God, and remembering that they are his agents. The family is a divine institution, and parents should be wise, judicious teachers of their little ones. Children are to be patiently instructed, line upon line, and precept upon precept, here a little and there a little. They should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven. The training of childhood and youth should be of such a character that children will be prepared to take up their religious duties, and thus become fitted to enter into the courts above. {RH, March 13, 1894 par. 2}

Let parents consider the fact that they are in place of God to their children. The weakness and inexperience of the children are to be supplied by the practice and precepts of the parents. From the earliest age a wise education in Christ's lines is to be begun and carried forward. When the children's hearts are impressible, they are to be taught concerning eternal realities. Parents should remember that they are living, speaking, and acting in the presence of God. The heavenly intelligences are witnesses



to their words and deeds. They know how they are dealing with the younger members of the Lord's family; for the children are the purchase of the only begotten Son of God. The angels look with intense interest upon every family, to see how the children are treated by parents, guardians, or friends. What strange mismanagement they witness in a family where father and mother are at variance! The tones of the voice of father and mother, their looks, their words,--all make it manifest that they are not united in the management of their children. The father casts reflections upon the mother, and leads the children to hold in disrespect the mother's tenderness and affection for the little ones. The mother thinks she is compelled to give large affection to the children, to gratify and indulge them, because she thinks the father is harsh and impatient, and she must work to counteract the influence of his severity. {RH, March 13, 1894 par. 3}

O how God is dishonored in a family where there is no true understanding as to what constitutes family discipline, and children are confused as to what is discipline and government. It is true that too harsh discipline, too much criticism, unrequired laws and regulations, lead to disrespect of authority, and, to the disregarding finally of those regulations that Christ would have fulfilled. The lack of family government leads to the destruction of confidence in wise regulations in the family economy. Parents should themselves be converted, and know what it is to be in submission to God's will, as little children, bringing into captivity their thoughts to the will of Jesus Christ, before they can rightly represent the government that God designed should exist in the family. {RH, March 13, 1894 par. 4}

In the family, fathers and mothers should ever present before their children the example they wish to be imitated. They should manifest one to the other a tender respect in word, and look, and action. They should make it manifest that the Holy Spirit is controlling them, by representing to their children the character of Jesus Christ. The powers of imitation are strong, and in childhood and youth, when this faculty is most active, a perfect pattern should be set before the young. Children should have confidence in their parents, and thus take in the lessons they would inculcate. Parents should make manifest in their daily life what it is to love God supremely and their neighbor as themselves. Where religion is a practical thing in the home, great good is accomplished. Religion will lead the parents to do the very work God designed should be done in the home. Children will be brought up in the fear and admonition of the Lord. {RH, March 13, 1894 par. 5}

Children are not to be trained to be the devotees of society. They are not to be sacrificed to Moloch; but they are to become members of the Lord's family. Parents are to be filled with the compassion of Christ, that they may work for the salvation of the souls that are placed under their influence. They are not to have their minds all engrossed in the fashions and practices of the world. They are not to educate their children to attend parties and concerts and dances, to have and attend feasts; because after this manner the Gentiles walk. Eternal vigilance must be exercised, that the children may be led in the paths of righteousness. Satan begins his work upon them from earliest childhood, and creates desires for that which God has forbidden. The safety of children depends largely upon the vigilance, watchfulness, and care of the

parents over them. Parents must work in the fear of the Lord, preoccupying the garden of the heart, by sowing good seed. They must instill the right spirit, plant correct habits, and teach the children that the love and fear of God are the foundation of all wisdom. Obedience to parental authority should be inculcated in babyhood and cultivated in youth. The will of the parents must first be under discipline to Christ, molded and controlled by the Holy Spirit, and then parents must have control of the child. {RH, March 13, 1894 par. 6}

Parents who exercise a spirit of dominion and authority, transmitted to them from their own parents, which leads them to be exacting in their discipline and instruction, will not train their children aright. By their severity in dealing with their errors, they stir up the worst passions of the human heart, and leave their children with a sense of injustice and wrong. They meet in their children the very disposition that they themselves have imparted to them. Such parents drive their children away from God, by talking to them on religious subjects; for the Christian religion is made unattractive and even repulsive by this misrepresentation of truth. Children will say, "Well, if that is religion, I do not want anything of it." It is thus that enmity is often created in the heart against religion; and because of an arbitrary enforcement of authority, children are led to despise the law and the government of heaven. Parents have fixed the eternal destiny of their children by their own misrule. They have placed their children in the ranks of the enemy, to serve the prince of darkness rather than the Prince of Light. Parents will have a fearful reckoning to meet in the day of judgment. The Lord will inquire, What have you done with my heritage in the children I gave into your trust? Where is my revenue, my inheritance? Then the mismanagement will appear with terrible distinctness before the parents, who have been weighed in the balance and found wanting. Their neglect to cultivate their children in righteous ways will not only be the ruin of their own families, but the wrong principles they inculcated in them, bear fruit in other lives, and are transmitted from parent to child to the third and fourth generation. There will be a harvest to be gathered that will be hard to be reaped. The irreligious practices of the children produced effects in their own characters and in the characters of others, and instead of being a blessing in the world, they became a curse. {RH, March 13, 1894 par. 7}

The family circle is to be an educating circle. Father and mother are to be teachers, and unitedly, under the rule of Jesus Christ, they are to bear their responsibility. They cannot give their time to visiting, to the cultivation of worldly habits, to the entertainment of such visitors as will cause them to neglect their children. They are to devote their time to teaching children how to be useful, how to be a blessing to others. Where this is neglected, Satan early takes the children into his school, and teaches them his hellish arts. Jesus spoke of the synagogue of Satan. He has a religion that he teaches, and those who learn in his school soon reveal the fact that he is their teacher. Satan is watching to catch the children through the neglect of their parents. One disobedient child will do great harm to those with whom he associates; for he will fashion other children after his own pattern. {RH, March 13, 1894 par. 8}

Parents lose much by being half-converted. Of Abraham it was said by the Lord Jesus Christ, "I know him, that he will command his children and his household after

him, and they shall keep the way of the Lord, to do justice and judgment." By the combined influence of love and authority, Abraham ruled his house. He was to walk before his household without hypocrisy or any deception, and there was no betrayal of sacred trust on his part. With living faith in God he combined works, and met the standard that is erected for masters, servants, and children,--the great moral standard of righteousness. O how few bring religion into their home life! Parents, what course are you pursuing? Are you acting upon the idea that in religious matters your children should be left free of all restraint? Are you leaving them without counsel or admonition through childhood and youth? Are you leaving them to do as they please? If so, you are neglecting your God-given responsibilities. {RH, March 13, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / March 20, 1894 Christ the Center of the Message. - By Mrs. E. G. White. -**

**March 20, 1894 Christ the Center of the Message.**

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**By Mrs. E. G. White.**  
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The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." {RH, March 20, 1894 par. 1}

A vail has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting his righteousness and believing in his mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and he imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." {RH, March 20, 1894 par. 2}

In the love of God has been opened the most marvelous vein of precious truth, and

the treasures of the grace of Christ are laid open before the church and the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What love is this,--what marvelous, unfathomable love!--that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound! It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in his relation to the law of God. How often should they have assured the people that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {RH, March 20, 1894 par. 3}

Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world!" By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ. {RH, March 20, 1894 par. 4}

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that his disciples should be one, even as he and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the true Witness, "I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. As living branches of the true Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent his only begotten Son into the world. {RH, March 20, 1894 par. 5}

When God's people are one in the unity of the Spirit, all of Phariseism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all

hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the "riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." {RH, March 20, 1894 par. 6}

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which he could pour his new wine. Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for his doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart also will I give you." But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." {RH, March 20, 1894 par. 7}

The remnant church is called to go through an experience similar to that of the Jews; and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to his people. He says: "I have somewhat

against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love." {RH, March 20, 1894 par. 8}

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,--all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By beholding Christ, you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy.

{RH, March 20, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / March 27, 1894 Necessity of the Oil of Grace. - By Mrs. E. G. White. -**

**March 27, 1894 Necessity of the Oil of Grace.**



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**By Mrs. E. G. White.**  
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The followers of Christ are to do the same work that Christ did when he was in the world. Isaiah prophesied of him, saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified." {RH, March 27, 1894 par. 1}

In the synagogue at Nazareth, Jesus opened this prophecy to the minds of the people. He announced the fact that he was fulfilling the words that the prophet had spoken. The words were definite in their specifications, so that there might be no excuse on the part of the people who claim to believe the Old Testament teaching, for cherishing unbelief in regard to Christ. God gave the Jews every opportunity and privilege to be called trees of the Lord, that he might be glorified. Jesus designed to make them as living water, as wells of salvation, to refresh and fertilize the world, that souls might be converted, and bring forth fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. {RH, March 27, 1894 par. 2}

How did the people to whom Christ announced his mission, receive the words he had spoken? Under the influence of the Spirit of God, conviction fastened upon their minds, and they witnessed to the gracious words that came from his lips. But Satan was not willing to let his captives go. They had long been bound under a misconception of the character of God, and he now worked with intense energy to fasten them in unbelief. Doubt sowed the seed of unbelief, and they repudiated Christ, refused his words, and closed the door of their heart to the gracious blessing he was ready to impart. Their hearts were filled with the spirit of Satan and his angels, and the people thrust him out of the synagogue, and would have cast him down from the side of the hill; but the angels of God preserved him, that he might do his appointed work. {RH, March 27, 1894 par. 3}

The mission described by the prophet is the mission of every disciple of Christ. We are to practice the words of Christ, and present before others the covenant of grace, the righteousness of Christ. We are to make it manifest to the world that we have the oil of grace in our vessels in our lamps. The work of every representative of Christ, both in the ministry and among the laymen, is to tell of the great salvation brought to them as God's free gift. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He that hath the Son hath life; and he that hath not the Son of God hath not life." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the

washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {RH, March 27, 1894 par. 4}

The oil of grace gives to men the courage, and supplies to them the motives for doing every day the work that God appoints to them. The five foolish virgins had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ. Day by day they went through a round of ceremonies and external duties, but their service was lifeless, devoid of the righteousness of Christ. The Sun of Righteousness did not shine in their hearts and minds, and they had not the love of the truth which conforms to the life and character, the image and superscription, of Christ. The oil of grace was not mingled with their endeavors. Their religion was a dry husk without the true kernel. They held fast to forms of doctrines, but they were deceived in their Christian life, full of self-righteousness, and failing to learn lessons in the school of Christ, which, if practiced, would have made them wise unto salvation. {RH, March 27, 1894 par. 5}

The Lord Jesus requires that every soul who claims to be a son or daughter of God, should not only depart from all iniquity, but be abundant in acts of charity, self-denial, and humility. The Lord has presented the working of a certain law of mind and action, that should warn us in regard to our work. He says: "Whosoever hath not, from him shall be taken even that which he seemeth to have." Those who do not improve upon their opportunities, who do not exercise the grace that God gives them, have less and less inclination to do so, and finally in a sleepy lethargy, lose that which they once possessed. They make no provision for the future time of need in gaining a large experience, in obtaining an increased knowledge of divine things, so that when trial and temptation come upon them, they may be able to stand. When persecution or temptation comes, this class lose their courage and faith, and their foundation is swept away, because they did not see the need of making their foundation sure. They did not rivet their souls to the eternal Rock. {RH, March 27, 1894 par. 6}

It is simply that which is external that is represented by the lamp; but the lamp is worthless without oil. The inward and spiritual oil of the grace of Christ is to vivify the soul. Unless Christ transforms the character by his divine grace, there is no transformation, no living spring of faith. "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me . . . answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." {RH, March 27, 1894 par. 7}

The lamps are to impress upon the church the necessity of eternal vigilance as the price of safety. Devotion, watching, and prayer are not for a moment to be neglected. The Lord is coming a second time to our world, and there must be found in us a

disposition to wait and watch for his appearing, lest coming suddenly he find us sleeping. All whom Christ has united in holy covenant with himself are to feel that it is not safe at any time to be without oil in their vessels. The warning Christ has given is for us, and we shall be found guilty before God if we do not take heed to it. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." {RH, March 27, 1894 par. 8}

Have we decided to make our dwelling-place upon the earth? Are we not strangers and pilgrims seeking a better country, even a heavenly? "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." {RH, March 27, 1894 par. 9}

The coming of Christ will be as it were at midnight, when all are sleeping. It will be well for every one to have his accounts all straightened up before sunset. All his works should be right, all his dealings just, between himself and his fellow-men. All dishonesty, all sinful practices should be put far away. The oil of grace should be in our vessels with our lamps. There will be some at that late day who will have the appearance of being Christians, but their identity with Christ is only a deception. Sad indeed will be the condition of the soul who has had a form of godliness but has denied the power thereof; who has called Christ, Lord, Lord, and yet who has not his image and superscription. The foolish virgins flattered themselves that they would have mercy, that they would obtain an entrance into the marriage feast; but the Master answered their plea for admission with a stern refusal, saying, "I know you not." "And the door was shut." {RH, March 27, 1894 par. 10}

The question is asked, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" {RH, March 27, 1894 par. 11}

God graciously grants a day of probation, a time of test and trial. He gives the invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." If this invitation is disregarded, if the

solemn scenes of the judgment make no impression upon the obdurate heart, if there is no repentance and confession and reformation, then the consequence will surely follow that fearfulness shall surprise the hypocrite. {RH, March 27, 1894 par. 12}

Today the voice of mercy is calling, and Jesus is drawing men by the cords of his love; but the day will come when Jesus will put on the garments of vengeance, and those who have no oil in their vessels with their lamps, will be surprised and confounded in their destitution. The wickedness of the world is increasing every day, and when a certain line is reached, the register will be closed, and the account settled. There will be no more a sacrifice for sin. The Lord cometh. Long has mercy extended a hand of love, of patience and forbearance, toward a guilty world. The invitation has been given, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." But men have presumed upon his mercy and refused his grace. {RH, March 27, 1894 par. 13}

Why has the Lord so long delayed his coming? The whole host of heaven is waiting to fulfil the last work for this lost world, and yet the work waits. It is because the few who profess to have the oil of grace in their vessels with their lamps, have not become burning and shining lights in the world. It is because missionaries are few. Many voices are saying, "My Lord delayeth his coming." Have we no incentive to work? Does not death enter the doors of your neighbors and friends, telling you that your probation is fast hastening to its close? You are not sure of a day, therefore see to it that the oil of grace is not emptied out of your vessel. Let no one feel, "My mountain standeth sure. I am an old, experienced Christian." Suppose that mortal sickness should come upon you in a moment, could you face eternal realities, and say, "It is well with my soul"? {RH, March 27, 1894 par. 14}

In the judgment it will be revealed that those who slept and had not the oil of grace in their vessels with their lamps, who have gone on in careless indifference, in a self-satisfied state, in negligence of spiritual opportunities and privileges, have led others in the selfsame path, and have caused those whom they had no power to redeem, to imperil their eternal destiny at the cost of the soul's salvation. {RH, March 27, 1894 par. 15}

Every week counts one week less, every day one day nearer to the appointed time of the judgment. Alas that so many have only a spasmodic religion,--a religion dependent upon feeling and governed by emotion. "He that endureth to the end shall be saved." Then see that you have the oil of grace in your hearts. The possession of this will make every difference with you in the judgment. Those who say, Lord, Lord, and outwardly appear to rejoice in the Saviour, while they do not the works of Christ, are not what they appear to be, and unless they are truly converted, will be numbered with the foolish virgins. "This is the love of God, that we keep his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The Lord will not save men in disobedience. His perfection of character binds him to deal justly, and the penalty will certainly fall upon all who are found guilty of the transgression of the law in thought, word, or action.

{RH, March 27, 1894 par. 16}

**PERIODICALS / RH - The Review and Herald / April 3, 1894 The Treasure of Truth Rejected. - By Mrs. E. G. White. -**

**April 3, 1894 The Treasure of Truth Rejected.**

**By Mrs. E. G. White.**

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." {RH, April 3, 1894 par. 1}

The work that John came to do could in no way harmonize with the work of the Pharisees. The forerunner of Christ was to be as the "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Anciently it was the custom, when kings traveled in countries where the roads were rough, to send a company ahead of the royal chariot, to smooth the steep places, and to fill up the hollows. This was the work to be done by John; for he was to prepare the way of the Lord. He was to be as a voice crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." {RH, April 3, 1894 par. 2}

The difficulties that were to be met by John were far greater than the difficulties to be met by those who prepared the way of earthly kings. The hearts of men around him were filled with every evil, with strife, envy, malice, and wickedness. They would not be impressed by a message of mercy and love. They were represented by John as a generation of vipers, and to them he gave scathing rebukes because of their self-righteousness. His voice rang out as a trumpet, crying, "Repent ye: for the kingdom of heaven is at hand." "When he saw many of the Pharisees and Sadducees come to

his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." {RH, April 3, 1894 par. 3}

The message of John the Baptist was a new and startling message, and could not be interwoven with the superstitions and traditions of the Pharisees. The disciples of John were not to think that his self-denial, his self-sacrifice, his prayers, his devotions, his fastings, were like those of the Pharisees. The Pharisees fasted in hypocrisy, and there was no vitality in their religious exercises. To seek to blend the pretense of the Pharisees with the devotion of John would be only to make more evident the breach between them. The work of John was to expose the character of the works of the Pharisees, to set their traditions and heresies in their true light before the people. {RH, April 3, 1894 par. 4}

At an early stage in his ministry the disciples of John came to Jesus as the One who was mightier than John. But when they saw Jesus eating with publicans and sinners, they were surprised and troubled. They had heard the charges of the Pharisees against Jesus, and they began to think that there was some foundation for their accusations. They thought much of the prescribed rules and rigorous ceremonies practiced by the Pharisees, and even hoped themselves to be justified by the works of the law. They thought their righteousness would entitle them to the favor of God, and went among the class, who, having the law, failed to keep it. They became agents of Satan to prefer charges against Christ at the very time when the Pharisees were questioning the authority of Jesus and seeking to lessen his influence over the people. {RH, April 3, 1894 par. 5}

The Jews claimed to be the covenant people of God, and as a nation prided themselves in the idea that they were the chosen of heaven, yet many among them did not know God. They had been taught as a nation to look for the Redeemer. Holy men of God had spoken to them as they were moved by the Holy Ghost. In type and shadow and symbol they had been instructed concerning spiritual things, yet many had not understood the import of what had been revealed. A vail seemed to be before their faces, and they did not discern the glory of the dispensation of types and shadows. They needed to have a spiritual teacher always with them, to instruct them in regard to the significance of their rites, to show them the spiritual import of types and shadows. The spiritual worshiper alone was able to do this. There was much that was obscure to the minds of the prophets and teachers. Peter says, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed,



that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." {RH, April 3, 1894 par. 6}

In Jesus Christ type met antitype. He was the One of whom Moses, in the law and the prophets, did write. He was the manifestation of the Father's love, the brightness of his glory, the express image of his person. Christ was the author of truth; not a gem of thought, not a jewel of truth, but he originated. He saw the precious truth buried under a mass of superstition and traditions of men, and he came to rescue truth from its connection with error. He came to rebuild the structure of truth. Fallen man was to be raised from his low estate, lost man was to be recovered, sin was to be pardoned, the sinner saved, and the world was to see in Christ a representation of the Father's love. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." {RH, April 3, 1894 par. 7}

The Lord Jesus Christ came first to the Jewish nation. They thought themselves perfect; they were filled with self-righteousness, regarding themselves as rich and increased in goods and in need of nothing in the way of spiritual knowledge. They thought they had no need of depending upon, and drawing from, the resources that Jesus opened before them. He presented to them the field containing the hidden treasure, but they turned from it. The bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the divine Son of God, clothed in the garb of humanity. The wisdom of God was in his only begotten Son. The tabernacle of God was with men. God was hidden in the habitation of humanity. {RH, April 3, 1894 par. 8}

Step by step the angels followed the world's Redeemer as he unfolded his divine wisdom in the truths he restored to humanity; but with amazement they saw that the Jewish priests and rulers, filled with their own self-righteousness, did not wish to be disturbed, and saw nothing desirable in a higher wisdom than they possessed. They had false ideas of God, and were deceived in themselves. They set themselves in resistance of Christ, and after once having taken the step, they were too proud to acknowledge their error, confess their sin, and retrace their steps. As they did not desire to repent and confess that they had erred, they continually beset the steps of Christ, acting as spies, and seeking to catch something from his lips, that they could turn against him, and thereby secure his condemnation. {RH, April 3, 1894 par. 9}

Jesus, the treasure-house of wisdom, came to our world to open to men the jewels of truth. In him dwelt all the fulness of the Godhead bodily, and he desired to reveal the riches of God to the world. He said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The field is to be explored, and the more it is examined, the more treasures will be revealed to the seeker. While Christ was upon earth, he longed to make known to the Jewish nation and especially to his disciples, the hidden treasures of truth and he said unto them, "I have yet many things to say unto you, but ye cannot bear them now." He was continually educating his disciples to work

in the mine of truth, to sink the shaft deep, and gave them the assurance that their labors would be richly rewarded; for they would discover many precious veins of valuable ore. The field was the unsearchable riches of Christ. But the Lord presented these treasures to the Jewish nation in vain. Their own ideas and opinions, their own false sentiments and traditions, were of more value in their eyes than anything that Jesus could offer. They preferred the commandments of men to the commandments of God. {RH, April 3, 1894 par. 10}

"No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." How gladly would Jesus have poured into these bottles the new wine; but it would have been of no use. The only way in which they could receive his teaching was to see and hear him without prejudice; but unless they were converted, they could not do this; for they were filled with their own righteousness, and were relying on their own works as a means of salvation. They did not desire that a new element should be brought into their religion. Heaven looked with amazement to see the nation that had been blessed with so much light, which had been favored with so many advantages, refusing the precious treasure of truth. {RH, April 3, 1894 par. 11}

Patriarchs and prophets had foretold that the Jewish nation would not accept the covenant of grace; for they had closed their eyes to the truth, and because of their ignorance of the real meaning of God's word, they added injunction to injunction from their own human knowledge. Because of the pride of their heart, the blindness of their mind, they closed the door to Christ. The good-will of God to men they did not accept as a thing apart from themselves. They connected it with their own merit, because of their good works. {RH, April 3, 1894 par. 12}

To the present time, men insist on being saved in some way by which they may perform some important work. If they see there is no way in which to weave self into the work, they reject the salvation provided. They trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified as an unholy thing. Jesus could give alone security to God; for he was equal with God. He alone could be a mediator between God and man; for he possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God he gives security to God in our behalf, and as the eternal Word, as one equal with the Father, he assures us of the Father's love to usward who believe his pledged word. When God would assure us of his immutable counsel of peace, he gives his only begotten Son to become one of the human family, forever to retain his human nature as a pledge that God will fulfill his word.

{RH, April 3, 1894 par. 13}

**PERIODICALS / RH - The Review and Herald / April 10, 1894 The Meaning of Trials. - By Mrs. E. G. White. -**

**April 10, 1894 The Meaning of Trials.**

**By Mrs. E. G. White.**

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

{RH, April 10, 1894 par. 1}

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven. {RH, April 10, 1894 par. 2}

The purification of God's people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected. {RH, April 10, 1894 par. 3}

It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important

positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use. {RH, April 10, 1894 par. 4}

Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold. At times the powers of darkness gather about the soul and shut Jesus from our sight, and we wait in sorrow and amazement until the cloud passes over. While under the trial, these seasons are terrible. Hope seems to fail, and despair seizes upon us. But in these dreadful hours we must learn to trust, to depend wholly upon the merits of a crucified and risen Saviour, and cast our souls in their helplessness and unworthiness upon him who is mighty to save unto the uttermost all who come unto God by him. We shall never perish while we do this, never. {RH, April 10, 1894 par. 5}

We need not be astonished at trial. Peter says, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." {RH, April 10, 1894 par. 6}

Jesus says: "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." There is a constant tendency among the trees of the Lord to be more profuse in foliage than in fruit. Just as the strength and nourishment of the grape-vine are taken up in abundant foliage, and the fruit is not brought to perfection unless the vine is pruned, so the strength of the Christian will fail of its true end, unless the heavenly husbandman prunes away the useless growth. In prosperity the followers of Jesus often turn their thoughts and energies toward gratifying themselves, to securing worldly treasure, to the enjoyment of ease and pleasure and luxury, and they bring forth little fruit to the glory of God; then the heavenly husbandman, in order to promote the fruitfulness of the branches, comes with the pruning-knife of disappointment, loss, or bereavement, and cuts away the hindering growth. {RH, April 10, 1894 par. 7}

One evening a gentleman who was much depressed because of deep affliction, was walking in a garden, where he observed a pomegranate-tree nearly cut through the stem. Greatly wondering, he asked the gardener why the tree was in this condition, and he received an answer that explained to his satisfaction the wounds of his own bleeding heart. "Sir," said the gardener, "this tree used to shoot out so strong that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, it began to bear fruit." {RH, April 10, 1894 par. 8}

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens

our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it "yieldeth the peaceable fruit of righteousness." We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning, we may retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him. The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us, is to lead us more clearly to him, that we may lay all our burdens at the feet of Christ, and experience the peace which he will give us in exchange. Let no Christian feel that he is forsaken when the hour of trial comes upon him. Not a sparrow falls to the ground without your heavenly Father's notice. God loves and cares for the feeblest of his creatures, and we cannot dishonor him more than by doubting his love to us. O let us cultivate that living faith that will trust him in the hour of darkness and trial! Living faith in the merits of a crucified Redeemer will carry men through the fiery furnace of affliction and trial, and the form of the Fourth will be with them in the furnace, however fierce its heat; and they will come forth from its flame with not even the smell of the fire on their garments. {RH, April 10, 1894 par. 9}

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. The darkness was so great that it seemed every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of the dungeon, and made him a light to the world. Our heavenly Father sees the hearts of men, and he knows their characters better than they do themselves. He sees that some have capabilities which are not directed in the right way, but that if they could be turned into the right channel, they would bring glory to his name by advancing the cause of truth in the world. He places these persons on trial, and in his wise providence brings them into different positions, into a variety of circumstances, where they are tested in order that they may reveal what is in their hearts and make manifest the weak points of their characters, which have been hidden from their own eyes. God gives them opportunities to correct these defects, to polish off the rough corners of their natures, and to fit themselves for his service. If they do this work, then when he calls them into active service, they are ready so that the angels of heaven co-operate with them in their labors, and the purpose is fulfilled for which God called them to his service. {RH, April 10, 1894 par. 10}

It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts, and detect that which is wrong, and modify their dispositions, and refine their manners. God would have his servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, he permits the fire of affliction to assail them, so that they may be purified. The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory. Then as we pass through trial, as the fire of affliction kindles upon us, shall we not keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of

glory? and while we do this, the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine.

{RH, April 10, 1894 par. 11}

**PERIODICALS / RH - The Review and Herald / April 17, 1894 The Meaning of Trials. - By Mrs. E. G. White. -**

**April 17, 1894 The Meaning of Trials.**

**By Mrs. E. G. White.**

This world is not the Christian's heaven. It is the place in which to fit up for heaven. It is the scene of our life-battles, our conflicts and sorrows. While here we must, if we would be successful, have a firm grasp of the better world, where, when the warfare is ended, will be found peace and everlasting joy. {RH, April 17, 1894 par. 1}

Through all our trials, which have never been fully revealed to others, we have had an unfailing Friend, who has said, "I will never leave thee, nor forsake thee." "Lo, I am with you always, even unto the end of the world." While upon the earth, Jesus was ever touched with human woe, and although he is now ascended to his Father, and is adored by angels who swiftly speed to obey his commands, yet his heart, which loved, pitied, and sympathized with men, knows no change. It remains a heart of unchangeable tenderness still. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Jesus is acquainted with all our trials, and he does not leave us to struggle alone with temptations, to battle alone with sin, and to be finally crushed with burden and sorrow. Through his angels he whispers to you, "Fear not; for I am with thee." "I am he that liveth, and was dead; and, behold, I am alive forevermore." "I know your sorrows; I have endured them. I am acquainted with your struggles; I have experienced them. I know your temptations; I have encountered them. I have seen your tears; I also have wept. Your earthly hopes are crushed, but let the eye of faith be uplifted, and penetrate the vail, and there anchor your hopes. The everlasting assurance shall be yours that you have a Friend that sticketh closer than a brother." {RH, April 17, 1894 par. 2}

God has always tried his people in the furnace of affliction, in order to prove them firm and true, to purge from them all dross and unrighteousness. It was after Abraham and his son Isaac had borne the severest test that could be brought upon them, that God spoke through his angel to Abraham, and said: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." {RH, April 17, 1894 par. 3}

The work of pruning and purifying the people of God for heaven is a great work, and it will not be accomplished without great suffering on the part of the servants of God, because it will cost them something to bring their wills into harmony with the will of



Christ. We must go through the furnace till the fires have consumed the dross, and we are purified so that we reflect the divine image. Those who follow inclination, and judge from appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is only gain; and like Jacob, they are ready to exclaim, when trial comes upon them, "All these things are against me!" when the fact is, that the very things of which they complained, were working for their good. {RH, April 17, 1894 par. 4}

"No cross, no crown." One cannot be strong in the Lord and never experience trial. To have strength, we must have exercise. To have strong faith we must be placed in circumstances where our faith will be called forth. Just before his martyrdom, the apostle Paul said to Timothy: "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation that we enter the kingdom of heaven. Our Saviour was tried in every possible way, and yet he triumphed continually in God. It is our privilege under all circumstances to be strong in the strength of God and to glory in the cross of Christ. {RH, April 17, 1894 par. 5}

Every follower of Christ will have a cross to bear; and when he takes it up resolutely, though in weakness and trembling, he will find that that which seemed so terrible to him is a source of strength and blessing and courage. It will be a staff to him to help him on in his weary pilgrimage through this earth. Then shall the professed follower of Christ drop his cross, and seek to please those who are deriding his Lord? Shall he, for fear he will not receive honor of men, reject and despise the cross of Christ? {RH, April 17, 1894 par. 6}

What if you do suffer, dear fellow-Christian? The Master of the house suffered before you. Jesus, our Redeemer, representative and head, endured the testing process. He suffered more than we can be called upon to suffer. He bore our infirmities, and was in all points tempted like as we are. He did not suffer thus on his own account, but because of our sins, that we, relying on the merits of our Overcomer, might be victorious in his name. Christ was the exalted and glorious commander of heaven, before whom the angelic hosts bowed in adoration, yet he condescended to give up his glory that he had with the Father, that he might save a fallen race; and shall we, in our turn, refuse to deny ourselves for his sake and the gospel's? Let the words of Paul be the language of our hearts: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." {RH, April 17, 1894 par. 7}

Christ requires all. His sacrifice was too great, too dear, to make it possible that we should give less than all, and be accepted. Our holy faith cries out, Separation. We should not be conformed to the world, or to dead, heartless professors. The Scripture says, "Be ye transformed by the renewing of your mind." The way to heaven is a self-denying way. But when you think the way is too strait, and there is too much self-denial in the narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we might call self-denial in the shade. Behold him in the garden of Gethsemane. Look upon the great drops of blood that are forcing themselves from his pores while he is bearing the

inexpressible agony of soul. Look upon him in the judgment hall while he is derided, mocked, and insulted by the infuriated mob. Behold him clothed in that old purple robe, and hear the coarse jest and cruel mocking. See them place the crown of thorns on that noble brow, and smite him with a reed, causing the thorns to penetrate his holy temples, so that the blood-drops trickle down his face and fall upon the ground. Hear the murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and pale, and weak, and fainting, he is led away to the hill of crucifixion. They stretch his form upon the cross, and drive the nails through his tender hands and feet. Behold him hanging upon the cross through dreadful hours of agony until angels veil their faces from the scene, and the sun hides his light, refusing to shine upon the dreadful sight. Think of these things, and then ask, Is the way too strait? {RH, April 17, 1894 par. 8}

O that every one might realize that Jesus has something in store for him vastly better than that which he would choose for himself! Would that all might come to understand the exceeding sinfulness of sin and the blessedness of righteousness! Would that all might see how powerless is all effort to contend with Omnipotence! Man is doing the greatest injury to his own soul when he thinks and acts contrary to the mind and will of God. He is sowing to his flesh, and of the flesh he will reap corruption. No real joy can be found in the path forbidden by God, who knows what is best, and who plans for the good of his creatures. In order to be happy ourselves, we must live to make others happy. We must yield our possessions, our talents, and our affections, in grateful devotion to Christ, and in this way we may find happiness here and immortality hereafter. {RH, April 17, 1894 par. 9}

The most trying experiences in the Christian life may be the most blessed. The special providences of the dark hours may encourage the soul in the future attacks of Satan, and equip the soul to stand most fiery trials. The trial of your faith is more precious than gold. But in order to endure the test, you must have that faith, that abiding confidence in God, that will not be disturbed by the arguments and temptations of the deceiver. Take the Lord at his word. Study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need that calm, steady faith, that undaunted moral courage, that none but Christ can give, in order that we may be braced for trial and strengthened for duty. {RH, April 17, 1894 par. 10}

While on earth there will be no escape from conflicts and temptations; but in every storm we have a sure refuge. Jesus has told us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The forces of Satan are marshaled against us, and we have to meet a diligent foe; but if we take heed to the admonition of Christ, we shall be safe. "Watch and pray, that ye enter not into temptation." There are foes to be resisted and overcome, but Jesus is by our side, ready to strengthen us for every attack. "This is the victory that overcometh the world, even our faith." Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions

that Jesus has gone to prepare for those who love him. Faith sees the robe and the crown all prepared for the overcomer. Faith hears the song of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience if we would see the King in his beauty. There is peace in believing, and joy in the Holy Ghost. Believe! Believe! My soul cries, Believe! Rest in God. He is able to keep that which you have committed to him, and will bring you off more than conqueror through him that has loved you. {RH, April 17, 1894 par. 11}

But remember that every one who shall be found with the wedding garment on will have come out of great tribulation. The mighty surges of temptation will beat upon all. But the long night of watching, of toil, of hardship, is nearly past. Christ is soon to come. Get ready! The angels of God are seeking to attract you from yourself and from earthly things. Let them not labor in vain. Faith, living faith, is what you need; the faith that works by love and purifies the soul. Remember Calvary and the awful, the infinite sacrifice there made for man. Jesus now invites you to come to him, just as you are, and make him your strength and your everlasting Friend.

{RH, April 17, 1894 par. 12}

**PERIODICALS / RH - The Review and Herald / April 24, 1894 Victory in Temptation Through Christ. - By Mrs. E. G. White. -**

**April 24, 1894 Victory in Temptation Through Christ.**

**By Mrs. E. G. White.**

Satan assailed Christ with his strongest temptations in the wilderness. Jesus was forty days tempted of the Devil. "And in those days he did eat nothing: and when they were ended, he afterward hungered. And the Devil said unto him, If thou be the Son of God, command this stone that it be made bread." Shall the Son of God, the world's Redeemer, take up with the doubt, and prove to the apostate that he is indeed the Son of God, the Prince of heaven? Satan sought to engage him in controversy; but should he concede to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Jesus did not produce any evidence or bring forth any arguments. He did not repeat to Satan that which the rebel already knew of his exalted position as the loved Commander of heaven, who was worshiped and adored by the angelic hosts. What evidence would avail in the case before him? Jesus knew that all evidence would be worthless to break the power of rebellion in Satan's heart. Jesus dealt with the tempter in the way in which all his followers are to deal with him through all time. {RH, April 24, 1894 par. 1}

In meeting the challenge of the evil one to prove himself the Son of God, Christ answered not a word that would in any way lead to a controversy. He said: "It is written,

That man shall not live by bread alone, but by every word of God." The weapon of his warfare was the word of God, thus making it manifest to the tempter that in the conflict he would not depart a jot or tittle from that which had proceeded out of the mouth of God. Satan knew that as long as Jesus held to this position of honoring the word of God, he could not hope for victory over him. Changing his tactics, he bore Christ up and placed him in a most perilous position. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." {RH, April 24, 1894 par. 2}

In the second temptation, Satan supposes that he has met the second Adam upon his own ground. The wily foe presented in the temptation the words that had proceeded from the mouth of God. He had come to Christ as an angel of light direct from the courts above, and he makes it appear that he is acquainted with the word of God, and understands also the import of what is written. Christ was tempted to answer the "if;" but he knew that there must be no presumption manifested by him, that he must not imperil his life to give the evidence for which Satan had asked. He withheld himself from the slightest acceptance of the doubt with which Satan so artfully sought to overcome him. Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God." {RH, April 24, 1894 par. 3}

Jesus had humbled himself, clothing his divinity with humanity, and subjecting himself to all the temptations wherewith humanity should be beset; although weakened by his long fast, he would not give Satan the least advantage, or stop to argue with him over his imputation of doubt in regard to the divinity of Christ. He knew that appearances were all against him; for human weakness, human necessities, were upon him, and he felt keenly the want of food and the results of his long fast. In a time like that, he might have allowed a series of suppositions and doubts to assail him, and have given up to the enemy, and have murmured against God in the humiliation of his position, looking at his great want and the lack of that which would supply his needs. He might have parleyed with the enemy, and in doubt have acquiesced in his suggestion that he was not the Son of God. Like the children of Israel in the wilderness, he might have said, "Is the Lord among us, or not?" When there was no water for them to drink, and they became thirsty, they murmured against Moses, and said: "Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? . . . And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" In this the children of Israel manifested the most decided unbelief in God, who had given them every evidence that he was among them, and that he was able and willing to fulfil his promises to them. Afterward instruction was given them to this effect: "Ye shall not tempt the Lord your God, as ye tempted him in Massah." {RH, April 24, 1894 par. 4}

How different was the action of Jesus when suffering for the real necessities of life. He did not manifest the least doubt of God's care, or give any heed to Satan's

suggestion to question his divine character and mission. "And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." Satan had questioned as to whether or not Christ was the Son of God, and now Jesus gives him a proof of his connection with God. Divinity flashed through humanity, and Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him." {RH, April 24, 1894 par. 5}

Although the only begotten Son of the infinite God humbled himself and took upon him humanity, his faith wavered not; but under the trial and test, he was equal to the proving of temptation on behalf of humanity. Jesus passed over the ground upon which Adam had fallen, and his feet did not stumble. Satan left the field a vanquished foe, peremptorily dismissed. At the word of Christ, "Get thee hence, Satan," the powerful fallen angel had no choice but to obey. Angels that excel in strength were on the battle-ground, guarding the interest of the tempted soul, and ready to resist the foe. This is always the case in the trial and temptation of any one of the human race; when man is assailed by the tempter, and the powers of darkness press upon the soul, the angels of heaven are on the ground to fly to the aid of Him who would resist evil and follow after righteousness. The promise of God is, that there shall no temptation overcome those who by living faith lay hold of the word that proceedeth out of the mouth of God. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. {RH, April 24, 1894 par. 6}

In the great battle fought between the Prince of light and the prince of darkness, Jesus gained the victory in behalf of humanity. Had Satan gained a degree of advantage, as he did with the first Adam, the human family would have been left under his control, and without one ray of hope they would have perished from the earth. But in behalf of the human race, Jesus conquered the fallen foe; Satan was vanquished. Through the victory of Christ, the human race was elevated in moral value, not because of anything they had done, but because of the great work that had been wrought out for them through the only begotten Son of God. As man's substitute and surety, in human nature through divine power, Christ placed man on vantage-ground. In believing on him as our personal Saviour, we place ourselves under his blood-stained banner, and the wicked one cannot take us from under his standard as long as we desire to prove loyal to Him who has died for us. {RH, April 24, 1894 par. 7}

In all the temptations of Satan, there is a deeply-laid plan, a dark purpose, to compass the ruin of the human soul. But we are to meet the wily foe as Christ met him. He presented to Jesus the three great temptations that overpower the human race. He was tested on the point of appetite, presumption, and the acquisition of worldly power and honor. Satan sought to turn him from his integrity by challenging him to prove his

relation to God by some act that would call forth a special miracle on the part of God for his preservation, and he presented to him the bribe of the world and its glory, if he would but fall down and worship him. But in every temptation Christ resisted the tempter in man's behalf, and provided grace according to the measure of the gift of Christ, that every man in him may be more than conqueror.

{RH, April 24, 1894 par. 8}

**PERIODICALS / RH - The Review and Herald / May 1, 1894 The Curse of the Liquor Traffic. - By Mrs. E. G. White. -**

**May 1, 1894 The Curse of the Liquor Traffic.**

**By Mrs. E. G. White.**

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." {RH, May 1, 1894 par. 1}

In every phase of the liquor-selling business, there is dishonesty and violence. The houses of liquor dealers are built with the wages of unrighteousness, and upheld by violence and oppression. The effect of the liquor traffic is clearly delineated in the words of the prophets: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. . . . But they also have erred through wine, and through strong drink are out of the way; the priest and prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." {RH, May 1, 1894 par. 2}

Through indulgence in sin, the world is becoming as corrupt as it was in the days of Sodom and Gomorrah, and as it was in the days that were before the flood. Jesus said



that this condition of society would be a sign of his coming. He said: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." The very sins that brought upon Sodom the fire of destruction are practiced today, and are fast ripening the world for the day of final doom. Indulgence in intoxicating liquor and in licentious practices, is common in all our cities and villages, and the last great day is hastening upon the world. {RH, May 1, 1894 par. 3}

There are many solemn warnings in the Scriptures against the use of intoxicating liquors. Solomon says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrows? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." {RH, May 1, 1894 par. 4}

Is not this description true to life? Does it not represent to us the experience of the poor, besotted drunkard, who is plunged in degradation and ruin because he has put the bottle to his lips, and who says, "I will seek it yet again"? The curse has come upon such a soul through indulgence in evil, and Satan has control of his being. "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." {RH, May 1, 1894 par. 5}

With the awful results of indulgence in intoxicating drink before us, how is it that any man or woman who claims to believe in the word of God, can venture to touch, taste, or handle wine or strong drink? Such a practice is certainly out of harmony with their professed faith. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of

Israel." "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." {RH, May 1, 1894 par. 6}

"Woe to them that are at ease in Zion. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie on beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed." {RH, May 1, 1894 par. 7}

"Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." These words of warning and command are pointed and decided, and let those in positions of public trust take heed, lest through wine and strong drink they forget the law and pervert judgment. Let rulers and judges be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." {RH, May 1, 1894 par. 8}

The Lord God of heaven ruleth. He alone is above all authorities, over all kings and rulers. The Lord has given special directions in his word in reference to the use of wine and strong drink. He has forbidden their use, and enforced his prohibitions with strong warnings and threatenings. But his warning against the use of intoxicating beverages is not the result of the exercise of arbitrary authority. He has warned men, in order that they may escape from the evil that results from indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow in the wake of drink. God has laid out the consequences of taking this course of evil, in order that there may not be a turning upside down of his instituted laws; that there may not be misery on all sides, through the increase of evil men who for the sake of gain shall selfishly heap to themselves riches, even through selling strong drink and putting the bottle to their neighbors' lips. The liquor traffic should not be legalized in any of our towns or cities. {RH, May 1, 1894 par. 9}

The Lord has given special directions in regard to what is to be done in the case of a vicious ox, which injures or causes the death of any person. He has said: "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a man-servant or a maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned." {RH, May 1, 1894 par. 10}

Remember this instruction in regard to the vicious ox, and apply the principle involved to the man who deals out poisonous alcoholic drinks to his neighbors. Not every man who engages in the liquor business is ignorant of the numberless ways in which it results in degradation, misery, poverty, cruelty, and death. The liquor traffic is a terrible scourge to our land, and is sustained and legalized by those who profess to be Christians. In thus doing, the churches make themselves responsible for all the results of this death-dealing traffic. The liquor traffic has its root in hell itself, and it leads to perdition. These are solemn considerations. {RH, May 1, 1894 par. 11}

The man who has formed the habit of drinking intoxicating liquor, is in a desperate situation. He cannot be reasoned with, or persuaded to deny himself the indulgence. His stomach and brain are diseased, his will power is weakened, and his appetite uncontrollable. The prince of the powers of darkness holds him in bondage that he has no power to break. For the aid of such victims the liquor traffic should be stopped. Do not the rulers of this land see that awful results are the fruit of this traffic? Daily the papers are filled with accounts that would move a heart of stone; and if the senses of our rulers were not perverted, they would see the necessity of doing away with this death-dealing traffic. May the Lord move upon the hearts of those in authority, until they shall take measures that will prohibit the drink traffic.

{RH, May 1, 1894 par. 12}

**PERIODICALS / RH - The Review and Herald / May 8, 1894 The Liquor Traffic Working Counter to Christ. - By Mrs. E. G. White. -**

**May 8, 1894 The Liquor Traffic Working Counter to Christ.**

**By Mrs. E. G. White.**

Jesus came to our world to dispute the authority of Satan, who claimed supremacy

over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled and made fit for companionship with the angels of heaven, to take the position in the courts of God which Satan and his angels lost through their rebellion. But men have failed to co-operate with Jesus in his divine mission, and have placed themselves under the black banner of the prince of darkness, giving themselves up to be the agents through whom the powers of darkness work for the destruction of humanity. It is Satan's purpose to counteract the work of Christ, and in his counsels he lays plans by which to convert every soul into a channel of darkness. The earth is the field of battle in which the powers of light and darkness are in controversy over the human souls for whom Christ died. {RH, May 8, 1894 par. 1}

When Jesus was upon earth, he announced his mission and the character of his work. He said: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." {RH, May 8, 1894 par. 2}

Thus are pictured the mission and work of Christ and his co-laborers; but how different is the work of the prince of darkness and the work of those who labor on his side of the controversy. Those who are united with the prince of darkness in degrading the souls of their fellow-men, many times cloak their iniquity under the garb of religion; but of them the Lord says: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." There are many who spread forth their hands in Pharisaical self-righteousness and self-importance, who yet deny the principles of the law of God in their daily actions. Let not those whose hands are full of blood think to find acceptance with God because of their forms of worship. Those who sell intoxicating liquor to their fellow-men come under this reproof. They receive the earnings of the drunkard, and give him no equivalent for his money. Instead of this, they give him that which maddens him, which makes him act the fool, and turns him into a demon of evil and cruelty. He exchanges his reason at the bar of the liquor-dealer for a glass of rum or brandy; and under its influence he may cruelly beat his wife and children, and may even kill them outright, or do so by piece-meal, through neglect, through failure to supply them with the necessities of life. Because of a lack of proper food, of sufficient clothing, because of discouragements and degradation, sickness and death come upon his family, and at last their misery is over. But angels of God have witnessed every step in the downward path, and have traced every consequence that resulted from a man's placing the bottle to his neighbor's lips. The liquor-dealer is written in the records among those whose hands are full of blood. He is condemned for keeping on hand the poisonous draught by which his neighbor is tempted to ruin, and by which homes are filled with wretchedness and

degradation. The Lord holds the liquor-dealer responsible for every penny that comes to his till out of the earnings of the poor drunkard, who has lost all moral power, who has sunk his manhood in drink. {RH, May 8, 1894 par. 3}

Christ came to our world and suffered reproach, mockery, and insult. He was maligned and maltreated, and at last put to the shameful death of the cross. He suffered all this that he might rescue man from moral degradation, and restore to the soul the lost image of God. But the liquor-dealer, under the prince of the power of darkness, is working in exactly opposite lines, counter to the work of Christ, and is obliterating every trace of the image which Christ would restore. Look at the drunkard. See what liquor has done for him. His eyes are bleared and bloodshot. His countenance is bloated and besotted. His gait is staggering. The sign of Satan's working is written all over him. Nature herself protests that she knows him not; for he has perverted his God-given powers, and prostituted his manhood by indulgence in drink. {RH, May 8, 1894 par. 4}

If a man has a vicious beast, and he allows it freedom, knowing that it will work injury to men, women, and children, he is brought before the law to answer for his carelessness or malignity. But how much better it would be to let such a beast loose than to license men to deal out poisonous drinks, to rob men of reason and manhood. What common sense in there in licensing men to sell that which destroys men, body and soul, claiming that this infamous business brings into the treasury a revenue by which the orphan children of the drunkard can be cared for? The world knows that intoxicating liquors rob men of the brain nerve-power, and send them into society bereft of reason. The world knows that most horrible crimes have been committed under its influence, and that drunken men have been led by Satan to do as he dictated, and stain their hands in the blood of their neighbors. The law authorizes the sale of liquor, and then has to build prisons for its victims; for nine tenths of those who are taken to prison are those who have learned to drink. They are those who have spent their earnings in the saloon. What revenue from this traffic can pay for the loss of human reason, for the loss of the image of God in men, for families reduced to suffering and degradation, for children made paupers, who grow up in ignorance and vice, to perpetuate in their posterity the inherited evil tendencies of their drunken fathers? Such is the outworking of this dreadful liquor traffic, and thus it perpetuates misery and crime, until the sum cannot be told by human voice or portrayed by human pen. {RH, May 8, 1894 par. 5}

The hands of both liquor-dealers and liquor-drinkers are full of blood; yet the word of God comes to them, "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow;" and he adds this gracious invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." "How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine

mixed with water [and poison]: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." Rulers and law-makers are not ignorant of the misery and degradation, the horrible and unceasing crime that pollutes the world through the influence of the liquor-traffic. But though they are not ignorant, they do not take measures to stop the terrible traffic; but will they escape judgment? Hear what the Lord says: "The destruction of the transgressors, and of the sinners shall be together." Those who legalize sin, and those who are dealers in whisky, and those who are defiled by it, will be destroyed together. Let not the man who indulges in drink think that he will be able to cover his defilement by casting the blame upon the liquor-dealer; for he will have to answer for his sin and for the degradation of his wife and children. "They that forsake the Lord shall be consumed." {RH, May 8, 1894 par. 6}

In Europe and America drinking-gardens are made most attractive, and musicians are hired to play on instruments, to lure in the young and the old; and all classes patronize these resorts where all kinds of intoxicating liquors are prepared to tempt the depraved appetite. But the time will certainly come when the prophecy will be fulfilled: "For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." {RH, May 8, 1894 par. 7}

The evil consequent upon the indulgence of depraved appetite is widespread, and the earth is corrupted under the inhabitants thereof. The earth withereth under the curse of its sin, and the very cattle are diseased. What is the trouble? Why is this? It is because the people have forsaken the law of God, and the earth is cursed under its transgression. Notwithstanding the warnings of God's word, transgression has increased since the days of Adam, and more and more heavily has the curse pressed upon the human family, on the beasts of the earth, and on the earth itself. Continual transgression of the law of God has brought its sure results. With all his hellish arts, Satan has sought to lead men into practices that would destroy and debase, and destruction is sure to him who does not repent and turn to God for his healing grace. The soul that has not the grace of God can make no efforts to resist Satan, but will co-operate naturally with the Satanic agencies, and disregard and oppose the law of God; and the sure result of such a course is that men become the willing slaves of Satan, and work with him in influencing others in the way of disobedience. {RH, May 8, 1894 par. 8}

The character of true obedience to God is brought out in the instruction of the Lord to his people. He says (Isaiah 58:6-10): "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy



righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be as a watered garden, and like a spring of water, whose waters fail not."

{RH, May 8, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / May 15, 1894 The Oblation of Evil-Doers Is Vain. - By Mrs. E. G. White. -**

**May 15, 1894 The Oblation of Evil-Doers Is Vain.**

**By Mrs. E. G. White.**

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." What could have come upon the sons of Aaron, that they should thus transgress the requirement of God? The sacred fire which God himself had kindled and preserved was at their hand. Direction had been given concerning it, and God had said: "The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out." {RH, May 15, 1894 par. 1}

It was from this altar that the fire for the censers should be taken to kindle the incense that was to ascend before God. But the sons of Aaron had not taken the required precaution, but had put upon the censer fire that was not called sacred or holy. The reason why they were so neglectful of God's requirement, was that they had been indulging in the drinking of wine, and were confused, and so far stupefied by its influence that they had no discernment as to what was the difference between the sacred and the common, the holy and the unclean. The wine had affected these young men who were officiating in a holy office, in the way it affects every one who indulges in its use. It had benumbed the moral sensibilities, and had confused in their minds the distinction between the sacred and the common. But the Lord made it manifest that he would have the distinction well defined. "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between

unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." {RH, May 15, 1894 par. 2}

The two young men went into the tabernacle to offer this strange fire before the Lord while they were under the influence of drink; and "there went out a fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." In the experience of these two young men, the Lord has set up a danger signal to warn the youth and those of mature age against the use of intoxicating liquors. There is no safety in tampering with wine. The voice of this history comes down along the lines of our times, warning every one that has any connection with the work of the Lord to beware of touching, tasting, or handling that which will contaminate the morals, deaden spiritual life, and bring confusion in regard to the difference between the sacred and the common. {RH, May 15, 1894 par. 3}

A most serious and terrible punishment was visited upon these young men who dared to enter into the presence of the Lord in an intoxicated condition. They had been solemnly consecrated to the service of the sanctuary, and it was necessary to make an example of them before the children of Israel. But shall this history of God's dealing with them be passed over by us, as though it was a matter in which we have no concern? The Lord has manifested his displeasure with a course of this kind, and sets before us the principle which he would have us heed. Every one who is connected with the service of God is in sacred office, and the words that Jesus Christ spoke from the pillar of cloud and fire, are to be regarded and put into practice by us. "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." {RH, May 15, 1894 par. 4}

The Lord has a controversy with the inhabitants of the earth who are living in this time of peril and corruption. Ministers of the gospel have departed from the Lord, and those who profess the name of Christ are guilty of not holding aloft the banner of truth. Ministers are afraid to be open prohibitionists, and they hold their peace concerning the curse of drink, fearing lest their salaries should be diminished or their congregations offended. They fear lest, if they should speak forth Bible truth with power and clearness showing the line of distinction between the sacred and the common, they would lose their popularity; for there are large numbers who are enrolled as church-members who are receiving a revenue, either directly or indirectly, from the drink traffic. These people are not ignorant of the sin that they are committing. No one needs to be informed that the drink traffic is one that entails upon its victims, misery, shame, degradation, and death, with the eternal ruin of their souls. Those who reap a revenue, either directly or indirectly, from this traffic, are putting into the till the money which has come through the loss of souls of men. They know that the drink appetite lowers man to a condition below that of the brute creation. Have these church-goers a conscience? Have they not lost from their hearts all love of humanity? Has not the love of gain so paralyzed their senses that, like Nadab and Abihu, they have no remembrance of the "Thus saith the Lord"? His anger is not only kindled against winebibbers, but against him who opens

the door of temptation to the poor, wretched creatures who have lost their moral power, and have destroyed their God-given manhood. His anger is kindled against those who seek to make their disreputable business attractive, and who use every possible enticement to lure souls into their saloons, in order that they may rob them of their money; for liquor-dealers give no equivalent, but only that which works a curse upon the victim of the drink habit, and spreads misery and crime in his household and neighborhood. {RH, May 15, 1894 par. 5}

The heart-broken women who have inebriate husbands, if they do not die of cruel abuse or of outright horrible murder, do die from the effects of starvation, insufficient clothing, and a continual sense of degradation and shame through the poverty, want, and suffering that are consequent upon the drink habit. These poor women see their children suffering, despised, abused, debased. They see them hooted at because of their relation to their drunken fathers, and even the liquor-seller is not careful to refrain from adding insult to injury. Everything,--clothing, food, comfort, home, self-respect, happiness, and peace,--is swallowed up, and at last life itself is practically laid down, a sacrifice to the liquor-dealer. But every circumstance consequent upon this drink traffic is accurately traced in the ledger of heaven. {RH, May 15, 1894 par. 6}

The churches that retain members who are connected with this liquor business, make themselves responsible for the transactions that occur through the drink traffic. The drunkard has no knowledge of what he is doing when under the influence of the maddening draught, and yet he who sells him that which makes him irresponsible, is protected by the law in his work of destruction. It is legal for him to rob the widow of the food she requires to sustain life. It is legal for him to entail starvation upon the family of his victim, to send helpless children into the streets to beg for a penny or to beseech for a morsel of bread. Day by day, month by month, year by year, these shameful scenes are reenacted, until the conscience of the liquor-dealer is seared as with a red-hot iron. The tears of suffering children, the agonized cry of the mother, only serve to exasperate the rum-seller. He knows not, nor cares, that the Lord has an account to settle with him. And when his victim is dead, his heart of stone is unmoved. He has not heeded the instruction. "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." {RH, May 15, 1894 par. 7}

The liquor-dealer will not hesitate to collect the debts of the drunkard from his suffering family, and will take the very necessities from the home to pay the drink bill of the deceased husband and father. What is it to him if the children of the dead starve? He looks upon them as debased and ignorant creatures, who have been abused, kicked about, and degraded; and he has no care for their welfare. But the God that rules in the heavens has not lost sight of the first cause or the least effect of the inexpressible misery and debasement that have come upon the drunkard and his family. The ledger of heaven contains every item of the history. The world and the church may unite in eulogizing the man who has tempted the appetite, and answered the craving of the appetite he has helped to create; they may look with a smile upon

him who has helped to debase a man who was formed in the image of God, until that image is virtually effaced; but God looks with a frown upon him, and writes his condemnation in the ledger of death. The world may have approval for the man who has gained wealth by degrading the human soul, by leading him down step by step in the path of shame and degradation; but God notes it all, and renders a just judgment. He may be termed by the world a good business man; but the Lord says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closeth thyself in cedar? {RH, May 15, 1894 par. 8}

This very man may make large donations to the church; but will God accept of the money that is wrung from the family of the drunkard? It is stained with the blood of souls, and the curse of God is upon it. God says, "For I the Lord love judgment, I hate robbery for burnt-offering." The church may praise the liberality of one who gives such an offering; but were the eyes of the church-members anointed with heavenly eye-salve, they would not call good evil and iniquity righteousness. The Lord says, "To what purpose is the multitude of your sacrifices unto me? . . . When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. Incense is an abomination unto me." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of Judgement?" {RH, May 15, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / May 22, 1894 Sustainers of the  
Liquor Traffic Responsible for Its Results. - By Mrs. E. G. White. -  
May 22, 1894 Sustainers of the Liquor Traffic  
Responsible for Its Results.**

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**By Mrs. E. G. White.**  
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"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Calvary is the estimate that heaven has placed upon the human soul. God gave Jesus, the richest gift of heaven, to pay the ransom price for the human family. If the vail could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see that there is no heavenly being indifferent to the joys and woes of any one of the human family. {RH, May 22, 1894 par. 1}

The angels of God are commissioned to go through the length and breadth of the

earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. But with what astonishment and horror do the angels look upon those who wear religion as a mask, and who would not put themselves to the trouble of contemplating the character of God or of understanding or obeying his will. They look with wonder upon those who will do as they please, following the imaginations of their own evil hearts; and it is registered that they lived and died, and had no regard for their human brotherhood, but supposed that God was like unto themselves, and would honor the rich, and esteem those who held high positions of trust; and they had little regard for those who were poor, ignorant, and afflicted. They did not wish to retain God in their knowledge, and they placed little restraint upon themselves in their unrighteous business and social relations. They gave no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and substantial help. Thus it is that many live and die. {RH, May 22, 1894 par. 2}

But how different is the action of the heavenly intelligences. The angels of God are sent to be in active communication with every part of the universe. They visit every part of the vast dominions of God, and work through a variety of channels for the blessing of every creature. He who gave his life for man is stooping down from his throne to catch every sound coming up from the human race, his purchased possession; and he approves or condemns every action according to its good or evil nature. He sends his angels to raise up the fallen and oppressed children of earth. They even visit those who aid the evil one in bringing degradation upon their fellow-creatures, who act as if there were no God, no heaven, no hell. If these do not repent and reform, they will receive according to their evil works. {RH, May 22, 1894 par. 3}

Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of his providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord. Although men have practiced injustice and cruelty, and have stirred up in their fellow-men the worst passions of the human heart, although they have rejected and scoffed at the mercy of heaven, not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world. {RH, May 22, 1894 par. 4}

I call upon the church and the world to say how God could have done more for the world than he has done. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He has poured forth upon the world a flood of heavenly grace. The Lord gave the best gift of heaven, in which all heaven was contained. God so loved the world that he would not suffer it to be possible that the infinite One could do more than has been done. He bestowed a gift that was past all computation, a gift that aroused in Satan the demon spirit of jealousy, and settled him in his determination to make that gift of God of no avail to man, through his misrepresentation of the divine character. The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the

image of Him who abides in the heart by faith. {RH, May 22, 1894 par. 5}

In view of what God has done for the world in giving his beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellow-man in originating and preserving the liquor traffic? Do those who are acting a leading part in making men drunkards, realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus? The world's Redeemer estimates the value of the human soul by the price which he has paid for it on Calvary's cross. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbor, he will be held accountable in the sight of heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation. {RH, May 22, 1894 par. 6}

In enticing men to educate themselves in the liquor habit, the rumseller is effectually taking away the righteousness of the soul, and leading men to become the abject slaves of Satan. The Lord Jesus, the Prince of Life, is in controversy with Satan, the prince of darkness. Christ declares that his mission is to lift men up.. He says, "I am not come to call the righteous, but sinners to repentance." He healed the sick, and cleansed the leper, and cast out demons. "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." {RH, May 22, 1894 par. 7}

Jesus left the royal courts of heaven, and laid aside his own glory, and clothed his divinity with humanity, that he might come into close connection with humanity, and by precept and example uplift and ennoble humanity, and restore in the human soul the lost image of God. This is the work of Christ; but what is the influence of those who legalize the liquor traffic? What is the influence of those who put the bottle to their neighbors' lips? Contrast the work of the rumseller with the work of Jesus Christ, and you will be forced to admit that those who deal in liquor and those who sustain the traffic, are working in co-partnership with Satan. Through this business they are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. They will realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They will realize that the Son of God submitted to a life of shame, contempt, and poverty, and for our sake became poor, that we through his poverty might be rich, might possess eternal riches; and knowing this, they will regard themselves as their brothers' keepers. {RH, May 22, 1894 par. 8}

The rumseller takes the same position as did Cain, and says, "Am I my brother's keeper?" and God says to him as he said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Rumsellers will be held accountable for the wretchedness that has been brought into the homes of those who were weak in moral



power, and who fell through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy. He who has a care for the sparrow and notes its fall to the ground, who clothes the grass of the field, which today is, and tomorrow is cast into the oven, will not pass by those who have been formed in his own image, purchased with his own blood, and pay no heed to their suffering cries. God cares for all this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul. {RH, May 22, 1894 par. 9}

The drunkard is capable of better things. God has intrusted to him talents with which to glorify God; but his fellow-men have laid a snare for his soul, and built themselves up out of his property. They have lived in luxury while their poor brethren whom they have robbed, lived in poverty and degradation. But God will require for all this at the hand of him who has helped to speed the drunkard on the way to ruin. O, how many pleasure-lovers there are who spend their thousands of dollars to please and amuse themselves and to gratify their fancies, while the world is full of distress and poverty. The prophet describes these co laborers with Satan, who are degrading those whom God is seeking to uplift. He says: "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" "Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thine hand as a grape-gatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." {RH, May 22, 1894 par. 10}

The warnings and reproofs of the word of God are fearfully applicable to the people of these last days, and every one will be judged by the light and privileges of the gospel. The advantages of this age are far greater than were the advantages of peoples that for ages have been an astonishment and a reproach before all heaven. Yet had these

nations been privileged to have the light that shines upon us, they would have remained unto this day. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

{RH, May 22, 1894 par. 11}

**PERIODICALS / RH - The Review and Herald / May 29, 1894 Law-Makers Required to Be Public Benefactors. - By Mrs. E. G. White. -**

**May 29, 1894 Law-Makers Required to Be Public Benefactors.**

**By Mrs. E. G. White.**

When the lawyer asked Jesus what he should do to inherit eternal life, the Master said unto him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." In order to be a recipient of eternal life, it is necessary to love God supremely and our neighbors as ourselves. We are to be our brother's keeper, not his destroyer. We are not to lead him into false paths. The Lord Jesus made the sacrifice of his own life in order to restore man to his first uprightness of character. But Satan is working with every possible device, using his trained confederacy of evil agencies to draw men away from obedience to God's law, and cause them to transgress even as he caused Adam to transgress in the beginning.

{RH, May 29, 1894 par. 1}

There are men who have taken high positions of trust, who have put themselves under solemn vows to work for the good of the people, who are untrue to those vows, who are not acting the part of brother's keepers; but who are violating the principles of God's law, and failing to love their neighbors as themselves. Law-makers are permitting breweries to be planted all over the land, thus defiling the earth, and supplying to saloons that which they know to be a deadly evil. Drinking houses are scattered all over the cities and towns inviting the traveler to stop and water his horses at the troughs which are so convenient for the purpose, and also to come in and spend his money for a glass of some intoxicating drink. The water in the trough is a blessing to the thirsty

horses, but what a curse is the liquor to the man who enters and drinks. The traveler enters the public house with his reason, with ability to walk in an upright manner; but look at him as he leaves. The luster is gone from his eye. The power to walk uprightly is gone; he reels to and fro like a ship at sea. His reasoning power is paralyzed, the image of God is destroyed. The poisoning, maddening draft has left a brand upon him so evil that nature rebels, and refuses to own him. He is the slave of depraved appetite; and his brethren, instead of coming to his help to break every yoke, and to let the oppressed go free, bind him the faster in his chains. They rob his wife and children of his money, and take away from them a kind and sensible father and husband, by dealing out to him a potion that makes him a madman. Body and soul he is in slavery, and he cannot distinguish between right and wrong. The liquor-dealer has put his bottle to his neighbors' lips, and under its influence he is full of cruelty and murder, and in his madness actually commits murder. {RH, May 29, 1894 par. 2}

He is brought before an earthly tribunal, and those who legalized the traffic are forced to deal with the results of their own work. They authorized by law the giving to this man a draft that would turn him from a sane man into a madman, and yet now it is necessary for them to send him to prison and to the gallows for his crime. His wife and children are left in destitution and poverty, to become the charge of the community in which they live. Soul and body the man is lost,--cut off from earth, and with no hope of heaven. {RH, May 29, 1894 par. 3}

But there is a higher tribunal than that of earth, and in that tribunal the effect is traced to the cause, and the man who put the bottle to his neighbors' lips is charged with the sins of him who committed murder through the influence of the draft that robbed him of his reason. The blood of souls is found upon the garments of those who legalize the liquor traffic. {RH, May 29, 1894 par. 4}

The victims of the drink habit become so maddened under the influence of liquor that they are willing to sell their reason for a glass of whisky. They do not keep the commandment, "Thou shalt have no other gods before me." Their moral power is so weakened that they have no strength to resist temptation, and their desire for drink is so strong that it eclipses all other desires, and they have no realization of the fact that God requires them to love him with all their hearts. They are practical idolaters; for whatever alienates the affections from the Creator, whatever weakens and deadens moral power, usurps his throne, and receives the service that is due to him alone. In all these vile idolatries Satan is worshiped. {RH, May 29, 1894 par. 5}

He who carries at the wine is playing the game of life with Satan. He it is who has made evil men his agents, so that those who begin the drink habit may be made into drunkards. He has his plans laid that when the brain is confused with liquor, he will drive the drunkard to desperation, and cause him to commit some atrocious crime. In the idol he has set up for the man to worship is all pollution and crime, and the worship of the idol will ruin both soul and body, and extend its evil influence to the wife and children of the drunkard. The drunkard's corrupt tendencies are transmitted to his posterity, and through them to the coming generations. {RH, May 29, 1894 par. 6}

But are not the rulers of the land largely responsible for the aggravated crimes, the

current of deadly evil, that is the result of the liquor traffic? Is it not their duty and in their power to remove this deadly evil? Satan has formed his plans, and he counsels with legislators, and they receive his advice, and thus keep in activity, through legislative enactments, a multiplicity of evil, which results in much misery and crime of so terrible a character that human pen cannot portray it. A demon power is at work through human instruments, and men are tempted to indulge appetite until they lose all control of themselves. The sight of a drunken man, were the sight not so common, would arouse public indignation, and cause the drink traffic to be swept away; but the power of Satan has so hardened human hearts, so perverted human judgment, that men can look upon the woe, the crime, the poverty, which floods the world through the drink traffic, and remain indifferent. {RH, May 29, 1894 par. 7}

When a ship is wrecked in sight of shore, and the people look on powerless to help, they are shocked and pained beyond measure. They talk of every possible means whereby they might save those who are perishing; and after the ship has gone down, and the lives are lost, they still try to think of some means that might have been successful in saving the perishing. But there is a deadly evil in our land, which is sanctioned by law. Day after day, month after month, year after year, Satan's death traps are set in our communities, at our doors, at the street corners, wherever it is possible to catch souls, that their moral power may be destroyed, and the image of God obliterated, and they be sunken in degradation far below the level of the brute. Souls are imperiled and perishing, and where is the active energy, the determined effort on the part of Christians, to raise a warning signal, to enlighten their fellow men, to save their perishing brothers? We are not to talk of devising methods to save those who are dead and lost, but to move upon those who are not yet beyond the reach of sympathy and help. We are to present to these souls who are guilty and polluted, the truth that the blood of Jesus Christ cleanseth from all sin. {RH, May 29, 1894 par. 8}

Will souls always have to struggle for the victory, and the doors of temptation open before their very faces? Will Satan always find agents to tempt those who are weak in moral power? Drawn into these dens of vice, will he who has resolved to quit drink, be led to seize the glass again, and in the first sip of the intoxicant, find every good resolution overpowered and gone? One taste of the maddening draft, and all thought of the suffering, heart-crushed wife has vanished. The debauched father cares no more that his children are hungry and naked. By legalizing the liquor traffic, the law gives its sanction to the downfall of the soul, and refuses to stop the traffic that floods the world with evil. Let law-makers consider whether or not all this imperiling of human life, of physical power and mental vision, is unavoidable. Is all this destruction of human life necessary? {RH, May 29, 1894 par. 9}

How many frightful accidents occur through the influence of drink. Some one at an important railway station fails to give the right signal, or sends an incorrect message. On comes the train. There is a collision, and hundreds of lives are lost. When the matter is investigated, it is found that the man at his post was drunk. A steamer at sea meets with a disaster, and when the matter is traced to its source, it is found that the engineer was drunk, or that the captain had taken too much liquor at supper. What is

the portion of this terrible intoxicant that any man can take, and be safe with the lives of human beings? He can be safe only as he abstains from drink. He should not have his mind confused with drink. No intoxicant should pass his lips; then if disaster comes, men in responsible places can do their best, and meet their record with satisfaction, whatever may be the issue. {RH, May 29, 1894 par. 10}

Let every soul remember that he is under sacred obligations to God to do his best for his fellow-creatures. How careful should every one be not to create a desire for stimulants. By advising friends and neighbors to take brandy for the sake of their health, they are in danger of becoming agents for the destruction of their friends. Many incidents have come to my attention in which through some simple advice, men and women have become the slaves of the drink habit. Physicians are responsible for making many drunkards. Knowing what drink will do for its lovers, they have taken upon themselves the responsibility of prescribing it for their patients. Did they reason from cause to effect, they would know that stimulants would have the same effect on every organ of the body as they have on the whole man. What excuse can doctors render for the influence they have exerted in making fathers and mothers drunkards? These fathers and mothers transmit their appetite to their children, and thus the evil is perpetuated, and crime and misery are increased. Thus it is that degradation, poverty, and woe are filling our world. Thus it is that ignorance and evil are wide-spread, and that the records show increasing hunger, nakedness, wretchedness, and transgression.

{RH, May 29, 1894 par. 11}

The end of all things is at hand, and if the days were not shortened, there would no flesh be saved; for iniquity abounds, and the love of many waxes cold. The world is becoming like Sodom and Gomorrah, like the world before the flood, and terrible scenes are before us. What will be the record that law-makers will have to meet? The judgment will sit, and the books will be opened, and every man will be judged according to the things written in the books. Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Law-makers and liquor-dealers may wash their hands as did Pilate, but they will not be clean from the blood of souls. The ceremony of washing their hands will not cleanse them when by their influence or agency, they have helped to make men drunkards. They will be held accountable for the millions of dollars that have been wasted in consuming the consumers. No one can blind himself to the terrible results of the drink traffic. The daily papers show that the wretchedness, the poverty, the crime, that result from this traffic, are not cunningly devised fables, and that hundreds of men are growing rich off the pittances of the men they are sending to perdition by their dreadful drink business. O that a public sentiment might be created that would put an end to the drink traffic, close the saloons, and give these maddened men a chance to think on eternal realities!

{RH, May 29, 1894 par. 12}

White. -

### May 29, 1894 Letter From Sister White.

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[The following notes and observations are taken from a personal letter to the Editor, and we believe they will be of much interest to the readers of the Review. The letter is dated at Sydney, Australia.--Ed.] {RH, May 29, 1894 par. 1}

"Since leaving Melbourne I have spoken twice at Seven Hills, about eight miles from here. We had a precious meeting. Brother Hickox is laboring there. He has pitched his tent, and held meetings all alone. He has lived in a small tent, and done his own cooking. Some who attend the meetings supply him with milk. He has visited, given Bible readings, and conversed and prayed with families. Some noble, conscientious souls have fully decided to obey the truth, and several more are on the point of deciding. Eight have taken their stand to keep the Sabbath, and the interest holds good.

{RH, May 29, 1894 par. 2}

"A week ago last Sabbath I rode with my son ten miles to Kellyville, and spoke to the church in their own place of worship. In the afternoon he attended the ordinance meeting at Parramatta. The next day I rode eight miles, and spoke again to a good audience that seemed deeply interested. You see I am able to bear considerable work and riding about. This day I have written twenty-four pages of letter paper, and I am feeling real well. {RH, May 29, 1894 par. 3}

"The failure of banks and the financial pressure make hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even the most humble places of worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away, and we are constantly called upon to hand out money to keep the work moving. O how thankful I shall be when we can see the work going with power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon the human heart. {RH, May 29, 1894 par. 4}

"Since writing the above, the president and secretary of the Victorian W. C. T. U., and four other ladies, have taken dinner with us. We became acquainted with them in Melbourne; they have just been attending a temperance convention in Sydney. We had a pleasant interview, and now they have gone out in our carriage to see the country, while I resume my writing. I hope that these sisters will be brought to a knowledge of the truth. We long to see those of intelligence converted, and standing in vindication of the truth. {RH, May 29, 1894 par. 5}

"Much might be done in this country if there were those who would settle in different localities and cultivate the land as they do in America. Then they would be comparatively independent of the hard times. I think this will be brought about. Most diligent search has been made for a tract of land of several hundred acres on which to locate the school, so that the students may have an opportunity to till the soil, and poor families may have a little piece of land on which to grow vegetables and fruit. This



would go far toward sustaining them, and they would have a chance to school their children. But money matters are very close. The people are all hard pressed for means, and know not just what to do unless times change. We must live and have means to carry forward the work. {RH, May 29, 1894 par. 6}

"Wellington, Christchurch, and many other important places, both in New Zealand and in Australia, must have labor, and we need men and means. Our prayers go up to God, that laborers may be raised up to enter the harvest-field. We are nearing the close of this earth's history, and every soul should work now while the day lasts, for the night cometh in which no man can work. O that every representative of the truth may lift the burden that is so essential for him to carry, that the light of truth may go to all places of the earth. But the languid measures, the slow movements, the want of deep interest for perishing souls, grieve the heavenly intelligences. He who gave his only begotten Son to die for the sins of the world, has made it manifest that his love is without measure. O that all who have named the name of Christ would arouse from their lethargy and begin to work. {RH, May 29, 1894 par. 7}

"Our work is to carry the truth to those who know it not. I have said to the church at Parramatta: 'I must not occupy my time with you. It is the duty of every church-member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirits, and holding up you know the truth. It is my mission to go to the regions beyond, to those who sit in darkness, and have no light. Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers, as sharp sickles, into the harvest-field? Can I rely upon you who know the truth, who have had great light and opportunities, to help me in my labor? {RH, May 29, 1894 par. 8}

"I think this is the way we shall have to do; we must roll the responsibility upon church-members, and tell them God holds them accountable for the exercise of every spiritual power in the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility."

Mrs. E. G. White.

{RH, May 29, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / June 5, 1894 Appearances and Reality. - By Mrs. E. G. White. -**

**June 5, 1894 Appearances and Reality.**

**By Mrs. E. G. White.**

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their

transgression, and the house of Jacob their sins." The people described in this message are called the people of God, yet the prophet is directed to lift up his voice like a trumpet, to show them their transgressions and sin. The Lord sees that those who claim to be his children are deceived, but it is not his purpose to leave them to their deception. He mercifully sends them a message that they may discern their duty and return unto the Lord. By obedience they are to ward off everything that has a tendency to debase and corrupt character and misinterpret their faith before the world. {RH, June 5, 1894 par. 1}

The Lord God is a jealous God, and he will not be silent when his glory is tarnished, his worship corrupted before the world, and his character misrepresented to men. He has regard unto his honor and the glory of his name before all nations. He expects those who claim to be his worshipers to be loyal to the principles of righteousness, not only for their own soul's interest, but for the good of those with whom they are associating. He would have them represent the principles of the government whose subjects they claim to be and whose King they profess to serve. {RH, June 5, 1894 par. 2}

If one professing to be under the rule of the King of kings is dishonest in his dealings, trifling in his character, actuated by a hard, selfish spirit which leads him to look out for his own interest irrespective of the interests of others, then let those who love the right, who would honor God and represent the principles of his government, lift up their voices and show the professed people of God their sins, and the house of Jacob their transgression. Let not the contagious spirit of selfishness be permitted to leaven others by its influence. Let there be no conniving or deception in the service of God. Let those who love God faithfully present to others what constitutes true service, that men may be doers of the word of God. There must be individual training and culture, that those who profess to be worshipers may understand and be controlled by the high and noble principles of righteousness. {RH, June 5, 1894 par. 3}

The Lord describes those to whom the prophet is sent with the messages of reproof as those who "seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" The Lord answers their questioning and reproach, saying, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" {RH, June 5, 1894 par. 4}

It is possible to manifest apparent zeal in the service of God, to offer prayers and observe fasts, and yet not be acknowledged of the Lord. When our prayers are offered in self-confidence, when we fail to watch, and bring our actions into harmony with our prayers, we are not accounted worshipers in the sight of heaven. We are destitute of the faith that works by love and purifies the soul; for genuine faith will lead the

possessor to mortify the deeds of the flesh, and crucify selfishness, self-love, impatience, and self-righteousness. Those who would truly follow Christ must daily learn lessons in meekness and lowliness of heart, that they may speak guardedly, manifest courtesy and kindness, have tender hearts, and bring sympathy and sunshine into the home. All strife, all debate, all smiting with the tongue and the fist of wickedness, must be put away. The overbearing will must be subdued, and gentleness and a disposition to be easily entreated must be cultivated. {RH, June 5, 1894 par. 5}

Let no one think that to bow the head as a bulrush will take the place of true humility. Such humility is a sham; for where meekness does not exist in the heart, it will not be manifested in the life. Those who are merely professors of truth and not doers of the word, will break down the family altar, and stir up strife and contention in the home, and there will be dearth of holy and beneficent actions that flow from faith in Christ. The most convincing evidence of the power of the gospel to the world is its effect on the lives of those who believe it. He who is a true Christian will represent Christ, and will cease from all murmuring or complaining of God, or of his fellow-men. Those who complain at the providences of God manifest weakness of faith, and show that they lack the knowledge of the character of God and of Jesus Christ whom he has sent. Of these half-hearted professors the Lord says, "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." {RH, June 5, 1894 par. 6}

But is murmuring, complaining, and rebellion the fruit of the Christian tree? O no; it is the fruit of the heart unsanctified and unsubdued, that is swayed by impulse, the language of one has no regard for the feelings of those about him. By murmuring and complaint it is made manifest that his soul is not under the discipline of the Holy Spirit. Those who are full of murmuring and complaint against God and their fellow-men will have to be converted and transformed before they can enter the kingdom of heaven. It may be necessary that the furnace of trial be kindled and heated sevenfold to purge away the dross from the character, that the gold may come forth purified, refined, and stamped with the image of the Refiner. {RH, June 5, 1894 par. 7}

Those who are merely surface Christians are no blessing to themselves or others, although they fast and spread sackcloth and ashes under them. The old habits return; quick temper, suspicion, jealousy, judgment of others,--all manifest that they are not controlled by the grace of Christ. Their habits of evil have become a yoke of bondage to themselves and to others. They may observe fasts, practice voluntary humility, and manifest apparent devotion; but as they do not have real humility, they do not find rest and peace and joy. Their accustomed habits control them; and when they fail to manifest a Christlike action, they throw the blame and responsibility upon the circumstances which surround them or the people with whom they are brought in contact. Instead of examining themselves to see wherein their inconsistency lies, they bemoan their case, and think that their difficulties are the results of other's misdeeds.

As long as they hold to this opinion, they cannot see their faults, repent of their evil, and confess their wrong-doing. {RH, June 5, 1894 par. 8}

All heaven is looking upon the inhabitants of the earth. The angels and the God of heaven are looking upon those who claim to be Christians, and weighing their devotional exercises. The light of God's truth has come to the world, and though many have assented that it is truth, but few have been transformed by its power. The grace of God has not been received into the heart to regenerate and renew. {RH, June 5, 1894 par. 9}

This is an age of profession and pretension. On all sides we see beautiful houses erected, splendidly furnished, adorned with pictures and equipped with everything to delight the eye and gratify the taste. Looking upon outside appearances we might say, Surely here are happy homes. Yet within these mansions lust and evil passions hold sway. Husbands are killing their wives that they may gratify their unholy lust, killing them with neglect, with harshness, with overbearing and self-importance. Those who were once made in the image of God, by indulgence in evil are blotting out every semblance of the divine nature. Not only is evil prevalent in the world, in both the lower and the higher classes, but wickedness is practiced even in the church by those who profess to be worshippers. The names of men are registered on the church records who indulge in card-playing, who visit questionable places of amusement, and frequent gambling hells. Under the semblance of prosperity and peace among the higher classes, there is a state of degradation which is hid from all eyes but God's. In beautiful homes, in elegant mansions, cruelty is practiced such as pen can feebly picture. Yet men and women who are written down as cruel in the books of heaven among this class, presume to sing the praises of God in beautiful hymns and songs. Many preserve the appearance of innocence, while they are planning how to commit theft and practice robbery in their positions of trust. By men and women who appear to delight in religious exercises, who profess to be followers of Christ, whose names are on the church record, there are embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness. At such a time as this the Lord has commanded, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."

{RH, June 5, 1894 par. 10}

**Practice Valueless. - By Mrs. E. G. White. -**

**June 12, 1894 Profession Without Practice  
Valueless.**

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**By Mrs. E. G. White.**  
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"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. . . . Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? . . . Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you." {RH, June 12, 1894 par. 1}

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. . . . Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. . . . Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. . . . Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." but "ye shall observe to do all the statutes and judgments which I set before you this day." {RH, June 12, 1894 par. 2}

Man is not to presume to put aside God's great moral standard and erect a standard according to his own finite judgment. It is because men are measuring themselves

among themselves and living according to their own standard that iniquity abounds, and the love of many waxes cold. Contempt is shown to the law of God, and because of this many presume to transgress, and even those who have had the light of truth are wavering in their allegiance to the law of God. Will the current of evil that is setting so strongly toward perdition sweep them away? or will they, with courage and fidelity, stem the tide and maintain loyalty to God amid the prevailing evil? Will they not with zeal and pure-hearted devotion say, "I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity"? The Lord has plainly stated what kind of devotion is acceptable unto him. He says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Those who profess to serve God are to do the work of relieving the oppressed. They are to bear the fruit of the good tree. Those who are truly Christ's will not bring oppression in the home or in the church. Parents who are following the Lord will diligently teach their children the statutes and commandments of God; but they will not do it in such a way that the service of God will become repulsive to their children. Where parents love God with all their hearts, the truth as it is in Jesus will be practiced and taught in the home. Fretfulness and impatience will be avoided, because they shut away the light of the Sun of righteousness from the soul. Those who manifest impatience, who are faultfinders, exacters, and accusers will have to be converted and become as little children, or they will never enter the kingdom of heaven. {RH, June 12, 1894 par. 3}

Many evils exist in the church, and they blind the eye and benumb the spiritual senses. The conscience becomes deadened, and does not discern the abhorrent character of sin. We are closely to examine ourselves. Paul says: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." We should plead with God for spiritual eyesight, that we may discern our mistakes and understand our defection of character. If we have been critical and condemnatory, full of faultfinding, talking doubt and darkness, we have a work of repentance and reformation to do. We are to walk in the light, speaking words that will bring peace and happiness. Jesus is to abide in the soul. And where he is, instead of gloom, murmuring, and repining, there will be fragrance of character. {RH, June 12, 1894 par. 4}

Every word that reflects darkness upon others is recorded as cruel in the books of heaven. It depresses souls and aids Satan in his work. When you feel that you must utter words of darkness and discontent, remember that silence is golden, and put a guard at the door of your lips. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus



Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." {RH, June 12, 1894 par. 5}

It is time for us to practice the truth we claim to believe. It is time for us to lie as clay in the hands of the potter, that we may be made vessels unto honor. Our former habits, which are termed "lusts in our ignorance," must pass away, and grace and truth must make us peaceable, kind, and courteous, in thought, word, and action. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Hereditary and cultivated tendencies are no longer to control us, but we are to be under the control of Christ. "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." {RH, June 12, 1894 par. 6}

The grace of God is to work a transformation in our life, and all our professions of faith, all our forms of devotion, are valueless unless this work of transformation of character is wrought. We are to become like Him who is meek and lowly in heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, June 12, 1894 par. 7}

**PERIODICALS / RH - The Review and Herald / June 19, 1894 Parable of the Rich Man. - By Mrs. E. G. White. -**

**June 19, 1894 Parable of the Rich Man.**

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**By Mrs. E. G. White.**  
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"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." The man who asked this from Christ did not receive the benefit that it was his privilege to receive from the lessons that the great Teacher was giving to the people. Selfishness directed his thoughts into a different channel from that in which the Master would direct them, and the man thought within himself that if he could only turn the power of Christ in a direction by which he could be benefited in a pecuniary way, it would be a matter of congratulation. He saw that the words of Christ were attended with convincing power; that he was capable of putting matters in a clear light; that he spoke as one having authority; and the man thought that Jesus would have influence with his brother, and command him to do him the justice he thought was his due. His request was in keeping with his character; for he was one who thought that business, the attainment of property, was the one thing of importance. {RH, June 19, 1894 par. 1}

Jesus had been presenting to the people the perils that were before them, and had clearly set forth the position which it would be safe for them to occupy in the emergency and crisis soon to come. But in the midst of this solemn instruction the man revealed his selfish, grasping disposition, making manifest the fact that he had not been benefited by spiritual realities; for they had taken no hold upon his mind and heart. {RH, June 19, 1894 par. 2}

He would have been able to appreciate that ability of the Lord which would work to advance his own temporal affairs, and enable him to gain the financial good that he could not otherwise attain. He reasoned upon the matter that Jesus claimed to have come down from heaven. His brother had defrauded him of his portion of the inheritance. His own efforts to obtain justice having failed, if he could now persuade Christ to tell his brother that he must share the substance with him, it would have proved a very fortunate circumstance that he happened to stop to listen to the instruction that Jesus was giving to the people. He would then be glad that he had heard the stirring appeals, the sweeping denunciations of Christ against the scribes and Pharisees for their injustice and unfaithfulness. O, if the Master will but speak words of such command to my brother, he will not dare longer to refuse me my rightful portion. {RH, June 19, 1894 par. 3}

The gaining of his inheritance was the all-absorbing theme with this man. He was avaricious, grasping, and there is no evidence given that his heart was moved by any spiritual truth. The solemn admonitions given did not cause him to feel that he desired to know more concerning eternal realities. And Christ said unto him, "Man, who made me a judge or divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Our Lord could not justify the feelings of this man, and could not adjust the difficulties in reference to his earthly possessions; but he could strike a blow at the very root of the trouble, and he said to the people, "Take heed, and beware of covetousness." If your thoughts are running in this channel, you are in peril. No man will become great in the sight of God because he has large possessions. Wealth does not make men either great or happy. The main question to be considered is, How shall I obtain eternal riches? How shall my soul become rich with the heavenly endowment,--the grace of God! Earthly goods, however valuable, sink into insignificance, in comparison with heavenly riches. {RH, June 19, 1894 par. 4}

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?" This man had received everything from God. The sun had been permitted to shine upon his land; for it falls on the just and on the unjust alike. The showers of heaven fall on the evil and the good. The Lord had caused vegetation to flourish, and the fields to yield fruit, and bring to perfection an abundant harvest. The rich man was in perplexity as to what he should do with all his produce. He regarded himself as favored above other men, and took credit to himself for his wisdom. He had great wealth, and could not reproach himself with the sins of which many were guilty. He had obtained his goods, not by gambling, not by taking

advantage of another's misfortune who had been involved in financial embarrassment, and who was obliged to sell his goods below cost; but his wealth had been obtained through the providence of God in causing his land to yield abundantly. But the man revealed his selfishness, and manifested that which he did not before suspect was in his character. He did not think of God, the great Giver of all his blessings. He did not consider his accountability to God. He was inconveniently oppressed with a superabundance of earthly treasure; but he expressed no thanks to God, and called his treasures his own. Had he loved and feared God, he would have offered up thanksgiving, and bowed before God, saying, "Instruct me how to use these goods. I could have no such abundance were it not because of thy divine agency, and now enable me to use these gifts of thine in a wise way." This man did no such thing. He did not think of the One from whom his mercies had come, nor realize that God had made him a steward of his goods, in order that he help the needy. He had a blessed opportunity of being God's almoner. His barns were full and overflowing, and he had no place to put the surplus of his harvest. But he did not do as the Lord had directed in his word,—give to the poor. He made himself a center, and thought only of ministering to his own comfort. {RH, June 19, 1894 par. 5}

Every day the situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention, and there were plenty of places in which to bestow his goods. How easily could he have relieved himself of a portion of his goods, and how many homes would have been freed from the pressure of want. How many hungry could have been fed, how many naked clothed, how many hearts made glad, how many prayers answered for bread and clothing, and what a melody of praise could he have caused to ascend to heaven. The Lord was answering the prayers of the poor and needy, and was making abundant provision for the supply of all their wants by the blessing he had bestowed upon the rich man. But the man made suddenly so rich, closed the avenues of his soul to the cry of the needy; and in place of disposing of his superabundance of goods in supplying their needs, he said to his servants, "This will I do: I will pull down my barns, and build greater; and there will I bestow *all* my fruits and my goods." {RH, June 19, 1894 par. 6}

Notwithstanding all the wants and necessities of those around him, notwithstanding the plain directions of the word of God, notwithstanding the statement, "He that giveth to the poor, lendeth to the Lord," he went forward with his plans, which embraced only his own selfish desires. He said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." {RH, June 19, 1894 par. 7}

The eye of Him who never slumbers or sleeps was upon the man. He saw that he had proved an unfaithful steward, in neglecting the poor and the needy. And though the man was looking forward to many years of enjoyment, while he was saying, "Take thine ease, eat, drink, and be merry," the Lord was making different calculations. God's judgment fell upon him. And God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He had thought himself rich and increased in goods, and in need of nothing, and he knew not that he was

spiritually poor, and miserable, and wretched, and blind, and naked. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness and judgment and righteousness in the earth; for in these things I delight, saith the Lord," "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

*(Concluded next week.)* {RH, June 19, 1894 par. 8}

**PERIODICALS / RH - The Review and Herald / June 26, 1894 Parable of the Rich Man. - By Mrs. E. G. White. - (Concluded.) -**

**June 26, 1894 Parable of the Rich Man.**

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**By Mrs. E. G. White.**

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God has made men his stewards, and he is not to be charged with the sufferings, the misery, the nakedness, and the want of humanity. The Lord has made ample provision for all. He has given to thousands of men large supplies with which to alleviate the want of their fellows; but those whom God has made stewards have not stood the test; for they have failed to relieve the suffering and the needy. When men who have been abundantly blessed of heaven with large wealth fail to carry out God's design, and do not relieve the poor and the oppressed, the Lord is displeased and will surely visit them. They have no excuse for withholding from their neighbors the help that God has put it into their power to provide; and God is dishonored, his character is misinterpreted by Satan, and he is represented as a stern judge who causes suffering to come upon the creatures he has made. This misrepresentation of God's character is made to appear as truth, and thus through the temptation of the enemy, men's hearts are hardened against God. Satan charges upon God the very evil he himself has caused men to commit by withholding their means from the suffering. He attributes to God his own characteristics. {RH, June 26, 1894 par. 1}

If men would do their duty as faithful stewards of their Lord's goods, there would be no cry for bread, none suffering in destitution, none naked and in want. It is the unfaithfulness of men that brings about the state of suffering in which humanity is plunged. If those whom God has made stewards would but appropriate their Lord's goods to the object for which he gave to them, this state of suffering would not exist. The Lord tests men by giving them an abundance of good things, just as he tested the

rich man of the parable. If we prove ourselves unfaithful in the righteous mammon, who shall intrust to us the true riches? It will be those who have stood the test on the earth, who have been found faithful, who have obeyed the words of the Lord in being merciful, in using their means for the advancement of his kingdom, that will hear from the lips of the Master, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." {RH, June 26, 1894 par. 2}

The psalmist says: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The Lord has claims upon every living soul, and those whom he blesses with means should help those who are not thus blessed. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes, he became poor, that ye through his poverty might be rich." The followers of Jesus are required to practice self-denial, to cultivate the same beneficent spirit that characterized our Lord. They are to remember the poor, and be kind and sympathetic to the sorrowing, and thus show that they are following in the footsteps of Jesus. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." {RH, June 26, 1894 par. 3}

We are in probationary time, placed here to develop character. We are to do good; for Christ went about doing good. He gave his life a ransom to save from ruin a wicked, fallen race. Let no one who has named the name of Christ, entertain the idea that selfishness and worldliness are in harmony with Christian character. Let no one imagine that he can live for self, spend money to please self, and yet have a place with Christ on his throne. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "For this ye know, that . . . no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." {RH, June 26, 1894 par. 4}

Angels of God are weighing moral worth. Avarice, worldliness, and covetousness are opposed to Christian benevolence. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, June 26, 1894 par. 5}

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health

shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, June 26, 1894 par. 6}

The second commandment is like unto the first, "Thou shalt love thy neighbor as thyself." We can love our neighbor as ourselves, only as we love God supremely. The love of God will bear fruit in love to our neighbors. Many think that it is impossible to love our neighbor as ourselves; but it is the only genuine fruit of Christianity. Love to others is putting on the Lord Jesus Christ; it is walking and working with the invisible world in view. We are thus to keep looking unto Jesus, the author and finisher of our faith. {RH, June 26, 1894 par. 7}

The solemn warning that was given to the foolish rich man, should be a sufficient warning for all men to the close of time. Lesson upon lesson was given by our Lord to take every one away from selfishness, and to establish close bonds of fellowship and brotherhood between man and man. He desired that the hearts of believers should be closely knit together in strong bonds of sympathy, so that there might be unity in himself. They are together to rejoice in hope of the glory of God, looking for eternal life through the virtue of Jesus Christ. If Christ is abiding in the heart, his love will diffuse itself to others through its possessor, and will bind heart to heart. The grace of Christ must be the sole dependence of the Christian, and when it is, he will love his brethren as Christ has loved him. Then he can say, "Come," and beseech and woo souls, entreating them to be reconciled to God. His influence will be more and more decided, and he will devote his life to Christ, who was crucified for him. Where love is perfected, the law is kept, and self finds no place. Those who love God supremely, work, suffer, and live for him who gave his life for them. We can keep the law only through making the righteousness of Christ our own. Christ says, "Without me ye can do nothing." When we receive the heavenly gift, the righteousness of Christ, we shall find that divine grace has been provided for us, and that human resources are powerless. Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation, to illuminate our minds, and purify and ennoble our hearts. Christ becomes unto us wisdom, righteousness, sanctification, and redemption. From the first to the last of the Christian life, not one successful step can be taken without Christ. He has sent his Spirit to be with us constantly, and by confiding in Christ to the uttermost, surrendering our will to him, we may follow him whithersoever he goeth.

{RH, June 26, 1894 par. 8}



**Laborers. - By Mrs. E. G. White. -**

**July 3, 1894 Parable of the Laborers.**

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**By Mrs. E. G. White.**  
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Christ taught by means of figures and symbols. On one occasion he spoke a parable in regard to the hiring of laborers to illustrate the way in which God deals with those who devote themselves to his service. He said, "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also in the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." {RH, July 3, 1894 par. 1}

It was the custom in Judea for men to wait at the market-places for some one to come and employ them; and in Europe this custom is still in vogue. Those who need help go to the market-place to find servants that they may employ. The man in the parable is represented as going out at different hours to engage workmen. Those he hired at the earliest hour, agreed to work for him for a stated sum of money, while those who were hired later left the wages they were to receive wholly to the discretion of the householder. {RH, July 3, 1894 par. 2}

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." {RH, July 3, 1894 par. 3}

The lesson of the laborers had a bearing upon the question about which the disciples had disputed by the way,--who should be greatest in the kingdom of heaven. The world's Redeemer saw the danger that would imperil his church, and sought to arouse his people to an understanding of their position; for this parable was but a continuation of the lesson taught when Peter asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say

unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." {RH, July 3, 1894 par. 4}

The Lord will have all who receive his grace, believe and trust him that justifieth the ungodly. With implicit trust we are to stay upon God, and let the heart rest in him without a question as to what is to be our measure of reward. The Saviour presents before us the scene of the last judgment when the reward is given to those upon his right hand, and the sentence of condemnation to those upon his left hand. The righteous are represented as wondering what they have done for which they are to be so liberally rewarded. They had had the abiding presence of Christ in their hearts; they had been imbued with his Spirit, and without conscious effort on their part; they had been serving Christ in the person of his saints, and had thereby gained the sure reward. But they had not had in view the reward they were to receive, and the expectation of it had been no part of the motive that had actuated their service. What they did was done from love to Christ and to their fellow-men, and Christ identifies himself with suffering humanity, and accounts that all deeds done in sympathy and compassion and love to men, are done to him. {RH, July 3, 1894 par. 5}

Those upon his left hand also acted out the natural heart, and had manifested pride, selfishness, and evil, doing deeds of unkindness to others as unconsciously as the good had done good deeds. They had not cherished the principles of sympathy and love. The fatherless and the widow had not had attention, nor received gifts from them. They inquire: "Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." {RH, July 3, 1894 par. 6}

Repeatedly the Saviour says, "Many that are first shall be last; and the last shall be first." Jesus would have those who are engaged in his service, not eager for rewards, nor feel that they must receive compensation for all that they do. The Lord would have our minds run a different channel; for he sees not as man sees. He does not judge by appearances, but estimates a man by the sincerity of his heart. Those who have brought into their service the spirit of true sacrifice, of self-abasement, are the ones who will stand first at last. The laborers who were first hired, represented those who have an envious, self-righteous spirit, and claim that, for their services, preference should be given to them rather than to others. The householder said to the one who questioned his right to give more to others than to him, "Friend, I do thee no wrong: didst thou not agree with me for a penny?" I have kept my part of the agreement. {RH, July 3, 1894 par. 7}

In a subordinate sense we should all have respect unto the recompense of the reward. But while we appreciate the promise of blessing, we should have perfect confidence in Jesus Christ, believing that he will do right, and give us reward according

as our works have been. The gift of God is eternal life, but Jesus would have us not so anxious concerning rewards, as that we may do the will of God because it is right to do it, irrespective of all gain. Paul kept in view the crown of life to be given him, and not only to be given to him, but to all who love His appearing. It was the victory gained through faith in Jesus Christ that made the crown so desirable. He ever exalted Jesus. All boasting of talent, of victory in ourselves, is out of place. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." {RH, July 3, 1894 par. 8}

Those who will receive the most abundant reward will be those who have mingled with their activity and zeal, gracious, tender pity for the poor, the orphan, the oppressed, and the afflicted. But those who pass by on the other side, who are too busy to give attention to the purchase of the blood of Christ, who are full of doing the great things, will find themselves least and last. Men act out the true character of the heart. There are about us those who have a meek and lowly spirit, the Spirit of Christ, who do many little things to help those around them, and who think nothing of it; they will be astonished at last to find that Christ has noticed the kind word spoken to the disheartened, and taken account of the smallest gift given for the relief of the poor, that cost the giver some self-denial. The Lord measures the spirit, and rewards accordingly, and the pure, humble, childlike spirit of love makes the offering precious in his sight.

*(Concluded next week.)* {RH, July 3, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / July 10, 1894 Parable of the Laborers. - By Mrs. E. G. White. - (Concluded.) -**

**July 10, 1894 Parable of the Laborers.**

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**By Mrs. E. G. White.**

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The Lord gave lessons in his parables that are ever to remain fresh in the mind. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness, that it would lead men to think that they could do something by which they might earn a right to a place in the kingdom of heaven. He saw that they would imagine that when they had attained to certain goodness, made certain advancement, then the Lord would come in and help them, and in this way there would be an abundance of self and but little of Jesus. Many who have made but little advancement, are puffed up, eager for flattery, jealous if not regarded first and most important, and they cherish a feeling of

superiority over others. But it will be those who work in the greatest humility, who are full of gratitude to God, who have a principle woven into everything they do that makes their works fragrant as was Abel's offering, that heaven will accept as precious. He who is humble, who is trusting as is a little child, is the one to whom God will look. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The ornament of a meek and quiet spirit is of great price in the sight of God. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." Christ said, "Many are called, but few are chosen." If all would bear in mind that we are on test and trial before the heavenly host, and that it is to be made manifest of what spirit we are, there would be more seriousness, more earnestness in prayer. {RH, July 10, 1894 par. 1}

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Salvation is wholly of grace. Love and humility are the essential qualities of character that will give to their possessor the first place in the kingdom of heaven. The actions that express these qualities will call forth from Christ the words of commendation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, July 10, 1894 par. 2}

Laborers in the vineyard, it is not the length of time in which you are engaged in the work that makes it acceptable to God, but the willingness, fidelity, and sincerity with which you labor. The Jews were first called into the vineyard; but they were proud and self-righteous, and were displeased that the Gentiles, whom they thoroughly despised, were admitted to equal privileges with themselves in the things of the kingdom of God. Nothing was more exasperating to the Jews than to have the apostles intimate that the Gentiles were to be sought after, and brought into, the gospel light. The parable of the laborers showed how sinful it was to cherish such a spirit as did the Jews against the Gentiles. Jesus warned those whom he first called into the church, lest the spirit of emulation should be found among them. They had seen how the rich young man had been warned, and how he had failed to profit by the lesson Jesus gave him. Jesus had showed him how strong were the bands that bound him to earth, although he thought himself perfect in his obedience to God's requirements. When he went away sorrowful, Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" This question on the part of Peter showed that he thought that a certain amount of work on the part of the apostles would be deserving of a certain amount of reward. Among the disciples there was a spirit of complacency, of self-exaltation, and they made comparisons among themselves. If any one of them signally failed, others felt themselves superior. Jesus saw a spirit coming in that must be checked. He could read the hearts of men, and he saw their tendencies to selfishness in the question, "What shall we have?" He must correct this evil before it assumed gigantic proportions.

{RH, July 10, 1894 par. 3}

The disciples were in danger of losing sight of the true principles of the gospel. By the use of this parable he teaches them that the reward is not of works, lest any man should boast, but it is all of grace. The laborer called into the vineyard at the beginning of the day had his reward in the grace that was given him. But the one to whom the last call came, had the same grace as had the first. The work was all of grace, and no one was to glory over another. There was to be no grudging one against another. No one was privileged above another, nor could any one claim the reward as his right. Peter expressed the feelings of a hireling. {RH, July 10, 1894 par. 4}

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." The first and the last are to be sharers of the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another, forgets that he himself is saved by grace alone. {RH, July 10, 1894 par. 5}

This parable rebukes all jealousy, envy, and hateful suspicions. Love rejoiceth in the truth, and institutes no comparisons. He who possesses love, only compares the majestic loveliness of Christ and his own imperfect character. Here is a warning to all laborers, however long they may have been in service, however abundant may be their labors, that without love to their brethren, without humility before God, they are nothing. When pride and self-complacency are brought into the work, the work is marred. The value of the Christian's labors is to be found only in the grace given him of Jesus Christ. The spirit that goes with the labor is that which gives it its value. Those who are first through self-complacency and pride may become last of all, while those who cherish meekness may become first; for the reward is not of works but of grace, lest any man should boast, and exalt himself above his fellows. It is the spirit that determines the worthiness or unworthiness of the work. Every call to work in the vineyard is from the Lord. It is Jesus Christ who seeks the laborer, not the laborer who seeks Jesus. Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him." "And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." The first impulse to come to Christ is the result of his drawing power upon the heart. {RH, July 10, 1894 par. 6}

Jesus says, "I am thy shield, and thy exceeding great reward." All I can give either first or last is myself. If any one has been laboring for anything else except the Lord's glory, he will be disappointed in receiving a reward. The reception of the penny by the laborers represents the character that God will give to those who follow him. We are to keep in view eternal realities, and our spiritual eyesight must be clear; for those only who behold Christ will be changed into his image from glory to glory as by the Spirit of

the Lord. All who are teachable, all who are humble, all who serve from love, are as mirrors that are being polished to reflect more perfectly the divine image. Their souls are becoming purified, their ideas are becoming broader, and their characters are being transformed after the divine similitude. But those whose hearts are lifted up in pride, who are self-righteous, full of envy, jealousy, and evil surmising, are enfeebling their capacity for receiving from God that which will make them what he would have them to be. They are clouding the mirror, darkening the vision, marring the vessel, so that it contains less and less of God's blessing. {RH, July 10, 1894 par. 7}

Jesus says to those who think they should receive more than he gives them, "Friend, I do thee no wrong: didst thou not agree with me for a penny: Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" So long as I am just with thee, is it not my privilege to be liberal to others? Those who display such wrong feelings, make it manifest that they deserve no reward; for many are called but few are chosen. Many, many are called to work in the Lord's vineyard; but they manifest so little humility, show so little appreciation of the Lord's grace, are so wanting in submission, so poorly comprehend the fact that righteousness is alone from Christ, and that there is none in themselves, that they fail to develop characters that can be called true and faithful, and so lose heaven at last.

{RH, July 10, 1894 par. 8}

**PERIODICALS / RH - The Review and Herald / July 17, 1894 Who Are Partners With Christ? - By Mrs. E. G. White. -**

**July 17, 1894 Who Are Partners With Christ?**

**By Mrs. E. G. White.**

I would have you all realize that each one of us is responsible for making the best use of our time, for improving our opportunities to their utmost, and for being helpful in every way possible, that we may be laborers together with God. How much we lose by shirking responsibilities! What makes the blacksmith's arm so strong?--It is wielding the heavy sledge. It is by exercise that the muscles become strong. All who have enlisted under the banner of Jesus Christ are reckoned as soldiers of the cross of Christ. They have a part to act in the daily warfare against sin and Satan, against unrighteousness and selfishness. {RH, July 17, 1894 par. 1}

Selfishness and slothfulness creep upon us before we are aware, and we are led to forget that we individually have a part to act as Christ's true-hearted soldiers in obeying every order of the Captain of our salvation. We may daily receive aid and comfort in the warfare in which we are called to engage. But many are in a sleepy spiritual condition,



and do not realize that they have a part to act in the work of the Lord. While some have been privileged to eat of the bread of life and drink of the living waters, others have been pressed with the responsibility of considering weighty questions that involve the progress and prosperity of the cause. This is no trifling matter, and this heavy burden of responsibility should not be left to be borne by a few workers, while others feel no burden upon them except to criticise the plans devised. What is the part that you who claim to believe the truth should act in reference to those who carry the burden of the work?--It is your part to hold up the hands of the burden-bearers, as Aaron and Hur held up the hands of Moses. {RH, July 17, 1894 par. 2}

The weaknesses of humanity are upon us all, and no one is able to lay hold of the great responsibilities of the Lord's work unless he is sustained by divine power. Without wisdom from God, grave mistakes will be made that will greatly retard the progress of the work. It is the duty of those who believe the truth most earnestly to seek the Lord in prayer for those who are called to fill important positions of trust, that those engaged in committees and councils may be greatly blessed of God; that they may have unity of thought in arriving at the best methods of pushing on the work, and may secure the co-operation of all in carrying out the plans that have been devised to build up the cause of God. {RH, July 17, 1894 par. 3}

The question with each one of those who have received the message for this time should be, What can I individually do to advance the truth? Ask God to open the way, that you may have a share in the work that Jesus is doing, and labor with him for the salvation of perishing souls. Let the people pray for the men whom their votes place in office. Let them ask God to grant them wisdom from heaven, in order that they may do their duties wisely and well, and be enabled to plan with that wisdom God has promised to give to those that ask him for wisdom. The Lord Jesus came to the world in order to represent to his workers the spirit that should actuate them, and the best methods whereby they should do his work. {RH, July 17, 1894 par. 4}

We are in a world where temptation to evil is on every hand. Satan is ruler in his kingdom of darkness. In the world are oppression, want, hunger, and woe. The street children, who are pinched with hunger, shivering with cold, and neglected, have a most pitiful history. Many in our world know nothing save hard work and poverty; and yet this class is not the most unhappy. The greatest unhappiness exists among those who are supposed to have every want supplied, but who are living useless, selfish lives, whose souls are stained with sin. Because of their circumstances it is often hard to reach them. Through selfishness, through the vanity of riches, the higher, nobler qualities of the soul have been paralyzed, and they have become calloused and hardened to the woe and wretchedness of the world, and their sinful indifference testifies that they are not laborers together with God, not junior partners with Christ in his great enterprise of redeeming a lost race from wretchedness and despair. {RH, July 17, 1894 par. 5}

God has given to men the privilege of becoming instrumentalities in co-operation with divine agencies in the work of redeeming the lost from oppression, degradation, and sin. He will accept warm hearts and willing hands to be laborers together with himself. Men, women, and children are wanted to enlist in this army of Christian

endeavor. The Lord calls for soldiers who will not fail nor be discouraged; but who will accept the work with all its disagreeable features. He would have us all take Christ for our pattern. {RH, July 17, 1894 par. 6}

Jesus calls for rich and poor to unite in service together. What a transformation of character would be seen upon those who have lived simply to please themselves, were their hearts touched with the love of Christ! What a change would be wrought in the life and actions of the wealthy who have consulted but their own ease, should they feel the power of redeeming love! They would then minister to those who need their help. They would then see the necessity of helping the youth to obtain an education, so that they might be fitted to go forth and labor for those who are near and those who are far off. But the selfish, pampered, spoiled children of fashion are miserably unhappy. Their lives are unsatisfactory, because they are depressed with a sense of their uselessness. Had it been their lot to be poor, and to be under the necessity of earning their own livelihood, they would have been far happier. God has given to rich and poor a work to do in blessing others. {RH, July 17, 1894 par. 7}

After the fall of man, it cost our heavenly Father an infinite price to provide a way to prevent the defaced image of God in man being wholly obliterated, and to provide for the restoration of that image in the soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then will you neglect your God-given capabilities? Will you fail to improve upon the talents that have been bestowed upon you by Heaven? Will you lightly regard the advantages of another trial, another probation, in which it is to be decided whether or not you will have eternal life? Will you trample under foot the great privileges that have been secured to you at infinite cost? {RH, July 17, 1894 par. 8}

You will meet with strong temptations that will solicit your feet to take a downward course; but there are also the strongest inducements set forth to inspire you to be strong, and to quit you like men. It is not in the parade that soldiers are inured to the battle-field. Men of value are those who have encountered and overcome difficulties. Let no one think to attain to high position, to possess estimable traits of character, without making daily, upward progress. To reach the high standard that is placed before you, will call for the taxation of the highest powers, and will require persevering, untiring energy.

{RH, July 17, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / July 24, 1894 Principle Never to Be Sacrificed for Peace. - By Mrs. E. G. White. -**

**July 24, 1894 Principle Never to Be Sacrificed  
for Peace.**

**By Mrs. E. G. White.**

There always have been and always will be two classes on the earth to the end of time,—the believers in Jesus, and those who reject him. Sinners, however wicked, abominable, and corrupt, by faith in him will be purified, made clean, through the doing of his word. The truth will be a savor of life unto life to those who believe, but the same truth will be to the unbeliever a savor of death unto death. Those who reject Christ and refuse to believe the truth, will be filled with bitterness against those who accept Jesus as a personal Saviour. But those who receive Christ are melted and subdued by the manifestation of his love in his humiliation, suffering, and death in their behalf. They behold him as their substitute and surety, as pledging himself to accomplish their full salvation through a plan that is consistent with the justice of God, and which vindicates the honor of his law. The presentation of the love of God has a convincing power above that of argument, controversy, and debate, and drops the seed of gospel truth in the heart. The fact that Jesus, innocent and pure, should suffer, that God should lay all his wrath upon the head of his dear Son, that the guiltless should bear the punishment of the guilty, the just endure the penalty of sin for the unjust, breaks the heart; and as Jesus is lifted up, conviction strikes to the soul, and the love that prompted the bestowal of the infinite gift of Christ, constrains the sinner to surrender all to God. {RH, July 24, 1894 par. 1}

But how different is the case of him who refuses to receive the salvation purchased for him at infinite cost. He refuses to look upon the humiliation and love of Jesus. He plainly says, "I will not have this man to reign over me." To all who take this attitude, Jesus says, "I came not to send peace, but a sword." Families must be divided in order that all who call upon the name of the Lord may be saved. All who refuse his infinite love will find Christianity a sword, a disturber of their peace. The light of Christ will cut away the darkness that covers their evil doings, and their corruption, their fraud, and cruelty, will be exposed. Christianity unmask the hypocrisies of Satan, and it is this unmasking of his designs that stirs his bitter hatred against Christ and his followers. {RH, July 24, 1894 par. 2}

It is impossible for any one to become a true follower of Jesus Christ, without distinguishing himself from the worldly mass of unbelievers. If the world would accept of Jesus, then there would be no sword of dissension; for all would be disciples of Christ and in fellowship one with another, and their unity would be unbroken. But this is not the case. Here and there an individual member of a family is true to the convictions of his conscience, and is compelled to stand alone in his family or in the church to which he belongs, and is finally compelled, because of the course of those with whom he associates, to separate himself from their companionship. The line of demarkation is made distinct. One stands upon the word of God, the others upon the traditions and sayings of men. {RH, July 24, 1894 par. 3}

In one of his confidential talks with his disciples, a short time before his crucifixion, Jesus bequeathed to his followers his legacy of peace. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace that Christ gave to his disciples,

and for which we pray, is the peace that is born of truth, a peace that is not to be quenched because of division. Without may be wars and fightings, jealousies, envies, hatred, strife; but the peace of Christ is not that which the world giveth or taketh away. It could endure amid the hunting of spies and the fiercest opposition of his enemies. His peace was that which was born of love toward those who were plotting for his death. His deep love did not lead him to cry, Peace and safety, when there was no peace for the sinner. Christ did not for an instant seek to purchase peace by a betrayal of sacred trusts. Peace could not be made by a compromise of principles; and his followers must often proclaim a message that is directly in opposition to the people's sins, prejudices, and customs. They will be called upon to reprove, rebuke, exhort, with all long-suffering and doctrine. The heart of Jesus was overflowing with love to every human being that he had made, and this love should have been discerned by those he came to save, inasmuch as he became poor, that we through his poverty might be rich. Christ understands the strength of Satan's temptations; for he was tempted in all points like as we are, yet without sin. But he never lessened the guilt of sin. He was the Saviour, the Redeemer, and came to save his people from their sins. {RH, July 24, 1894 par. 4}

Jesus could have been at peace with the world only by leaving the transgressors of the law unreprieved, unrebuked. This he could not do; for he was to take away the sins of the world. Those who are faithful sentinels will be charged by the world as being the disturbers of its peace, they will be charged with stirring up strife and with creating divisions. But they will only be bearing the reproach that fell on Christ. Christ denounced unrighteousness, and his very presence was a rebuke to sin. The atmosphere that surrounded his soul was so pure, so elevated, that it placed the hypocritical rabbis, priests, and rulers in their true position, and revealed them in their true character as claiming sanctity, and at the same time misrepresenting God and his truth. In the rich loveliness of the character of Christ, zeal for God was always apparent. His righteousness went before him, and the glory of the Lord was rearward. He hated one thing only, and that was sin. But the world loved sin and hated righteousness, and this was the cause of the hostility of the world to Jesus. If Christ had given license to men to exercise their evil passions, they would have hailed this great miracle-worker with shouts of applause; but when he reprov'd sin, made open war upon selfishness, oppression, hypocrisy, pride, covetousness, and lust, they said, Away with this fellow, and give us Barabbas. {RH, July 24, 1894 par. 5}

Jesus has said: "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." There will never be any true unity between or with those who stand under the banner of Satan. The followers of Christ may follow the things that make for peace, they may earnestly desire to overcome the spirit of discord with the spirit of kindness and love, but the enemy will stir up his agents to bring about strife and division. It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth. It would be surrendering the peace of Christ in order to make peace or fraternize with the world. The sacrifice is too costly to be made by the children

of God to make peace with the world by giving up the principles of truth. Those who have the mind of Christ will let that light shine forth to the world in good works, but that light will bring about a division. Shall the light, therefore, be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and the world? It was the purity of the character of Christ that stirred up the enmity of a profligate world. His spotless righteousness was a continual rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favor of the world. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favor of the world. Let them hold to the peace of Christ.

{RH, July 24, 1894 par. 6}

**PERIODICALS / RH - The Review and Herald / July 31, 1894 Two Classes in the World. - By Mrs. E. G. White. -**

**July 31, 1894 Two Classes in the World.**

**By Mrs. E. G. White.**

There are two classes in our world, and they are described by the apostle who says: "*Ye are of God*, little children, and have overcome them: because greater is he that is in you, than he that is in the world. *They are of the world*: therefore speak they of the world, and the world heareth them." When professed Christians come to a position where they receive words of praise and flattery from the world, and feed upon them as upon a sweet morsel, they are Christians only in name. How pitiful it is to see men and women who have had an experience in the things of God fall completely into the arms of the world, to be swayed and influenced by its voice, and to be dependent upon its favors for strength and success. How manifest it is that such have become alienated from Christ. How full of self-confidence, how full of vaunting and vanity are they! How short-sighted are they in regard to spiritual things! How little discernment have they to distinguish between the value of the counsel of one who is a child of God and the counsel of one who is on the enemy's side, a child of disobedience and unbelief. {RH, July 31, 1894 par. 1}

There are only two classes in the world,--those who are obedient to Jesus Christ, who seek counsel of the Master, that they may do his will; and the children of disobedience. There are many, who, under the profession of godliness, are yet in alliance with the world, and through them souls are being deluded. The fear and love of God have not a controlling power over them. The world is their master, and they are chasing a delusive mirage. {RH, July 31, 1894 par. 2}

Let God's people take heed that they do not sign a truce with the enemy of God and man. The church is not to come down to take a position with the world in its ideas,

opinions, and maxims. Hear the words of Christ through his servant Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" While this scripture has especial reference to marriage with unbelievers, it also covers all grounds of alliance with the world. The question is asked, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This means that the children of God are in no case to be contaminated with the spirit of the world, to receive its evil suggestions, nor to come under its influence. Be afraid of uniting with the world in secret societies, or of being bound in bundles with them. Be afraid of communicating to the world that which concerns the cause of God; for they would have no sympathy with those who love the truth of God. "Be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."

{RH, July 31, 1894 par. 3}

May the Lord bless his people with spiritual eyesight, in order that they may see that the children of God and the children of the world cannot enter into co-partnership. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." But while the children of God are not to be borne away by the spirit and influence of the world, they are to work with Christ to transform the children of darkness, to point them to the Lamb of God which taketh away the sin of the world. {RH, July 31, 1894 par. 4}

God's people are not to be swayed by the evil suggestions of worldlings against some of God's chosen ones. There must be unity among the children of God, and nothing must be allowed to enter that will bring alienation and discord. When there is unity with Christ, there is unity among the believers, and then one can chase a thousand, and two put ten thousand to flight. Let not unholy bonds be formed between the children of God and the friends of the world. Let there not be marriages made between believers and unbelievers. Let the people of God take their stand firmly for truth and righteousness. {RH, July 31, 1894 par. 5}

Woe to him whose wisdom is not from above, but from beneath. Men of superficial piety, by their desire to obtain patronage for our institutions, to advance the fame of our colleges or sanitariums, should never be permitted to betray sacred trusts into the hands of unbelievers. Let not money be obtained by touching or by sanctioning any unclean practice or business. Let the grace of Christ be brought into the heart of every worker, and though the workers may be few, God can work with them, and the truth will prevail. There must be no deceptive work, for it is an unclean thing. Hands that are defiled must not handle God's sacred work. It is clean hands and a pure heart only that God will accept. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and



humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, July 31, 1894 par. 6}

The Lord hates all deception, secrecy, and guile. Because of their hypocrisy, the Lord rebuked the Pharisees, likening them to sepulchers that were full of corruption. The work of Satan is after this secret, insidious order. He conceals himself, and yet suggests, instigates, and leads men to work against the truth of God. Let no one work against a child of God on the testimony of an enemy of truth. The members of the church of Christ will sometimes make mistakes, but they are to be dealt with kindly and tenderly, even as Christ has dealt with us. The rebuke of God is upon all those who do his work deceitfully, who are professedly the friends of Christ, yet are working against him in an undercurrent way, by speaking against those who love God. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." {RH, July 31, 1894 par. 7}

This is our work; will we take it up? So little of this kind of work has been done, that the words of the True Witness come home to the church: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan had deceived those who were represented by Joshua; but they had repented of their sins before God, and pardon had been written against their names. Satan was accusing them of the sins he had caused them to commit, and asserted his right to do with them as he pleased because of their transgression. But Jesus looked with tender compassion upon those who believed in him and who trusted in his righteousness. "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Will the people of God who are placed in positions of trust, give utterance to the accusations of Satan against the children of God? Let us act as Christians, and be as true as steel to God and his holy work. Let us be quick to discern the devices of Satan in his deceptive, hidden workings through the children of disobedience. {RH, July 31, 1894 par. 8}

"Your words have been stout against me, saith the Lord. Yet we say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These are the words of the unconsecrated who are separating from God, blinded by the enemy. They cannot discern the sacredness, the elevating, ennobling character of the word of God. But

there is another class. "Then they that feared the Lord spake often one to another." Their words were not words of evil accusation against their brethren, or complaints against God. They were not words of guile and hypocrisy, spoken in the dark, in an underhand way to damage the reputation of some brother or sister. They were words to which the Lord listened, and thought them worthy of recording in the imperishable records of heaven. "And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

{RH, July 31, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / August 7, 1894 Look to God for Wisdom. - By Mrs. E. G. White. -**

**August 7, 1894 Look to God for Wisdom.**

**By Mrs. E. G. White.**

"Sanctify them through thy truth; thy word is truth." How can the truth be laid out before our people that they will every one arouse from the lethargy which has been upon them, and come to a realization of the times in which we are living? How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures, so that they may dig in the mines of truth and bring forth the treasures of God's word? It is not safe for us as reformers to repeat the history of the Reformers in every particular; for after those to whom God gave light advanced to a certain knowledge, many of them ceased to be reformers. We must not for a moment think that there is no more light and truth to be given us, and become careless, and let the sanctifying power of the truth leak out of our hearts by our attitude of satisfaction in what we have already attained. We are not to fold our hands in complacency, and say, "I am rich, and increased with goods, and have need of nothing." {RH, August 7, 1894 par. 1}

It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not. But the True Witness declares, "I counsel thee to buy of me gold tried in the fire, that thou mayest be

rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."  
{RH, August 7, 1894 par. 2}

What is it that constitutes the wretchedness, the nakedness of those who feel rich and increased with goods?--It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater? As is represented by the prophet, they may be crying, "The temple of the Lord, the temple of the Lord are we," while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul-temple may be the haunt of envy, pride, passion, evil surmising, bitterness, and hollow formalism. Christ looks mournfully upon his professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character and unconscious of their destitute condition. In sin and unbelief, they lightly regard the warnings and counsels of his servants, and treat his ambassadors with scorn and contempt, while their words of reproof are regarded as idle tales. Discernment seems to have departed, and they have no power to discriminate between the light which God sends them and the darkness that comes from the enemy of their souls. {RH, August 7, 1894 par. 3}

The voice of the True Witness calls to his chosen people, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in his sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul-temple, proclaiming, "I stand at the door, and knock." As a heavenly merchantman, he opens his treasures, and cries, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The gold he offers is without alloy, more precious than that of Ophir; for it is faith and love. The white raiment he invites the soul to wear is his own robes of righteousness, and the oil for anointing is the oil of his grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. Open your doors, says the great Merchantman, the possessor of spiritual riches, and transact your business with me. It is I, your Redeemer, who counsels you to buy of me. {RH, August 7, 1894 par. 4}

Those to whom God has intrusted sacred truths should be far in advance of what

they are; they should have grown in grace and in the knowledge of the truth as it is in Jesus. All who practice the truth will be right and shining lights amid a crooked and perverse nation. Whatever light God sends us, let us be open to receive it, immediately recognizing the voice that says, "Buy of me." Great weakness has been brought upon the church which he has blessed with great light, because their character and work have not corresponded to the light that God has given them. They have misrepresented the truth, and by their attitude have lulled the people to sleep, so that those with whom they have associated have no real sense of the times in which they are living. {RH, August 7, 1894 par. 5}

The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be. When perplexities have come upon them, instead of seeking God, they have gone to human sources for help, and have received only such help as man can give. If as brave soldiers of Jesus Christ, they had borne their burden, doing their work with courage, with fidelity, and in faith, they would have received great blessings. Christ has sounded the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but instead of carrying their perplexities and difficulties to Jesus, as he has told them to do, they have laid their burdens upon human souls, and have looked to human beings and human counsels, and they have received accordingly; for God removes his wisdom from men who are looked up to as God. Those who occupy positions of trust are greatly injured when they are tempted by their brethren to think that they must always be consulted by the workers, and that the people should bring to them their difficulties and trials. It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power. {RH, August 7, 1894 par. 6}

When Jesus went away, he intrusted to men his work in all its varied branches, and every true follower of Christ has some work to do for him, for which he is responsible to his own Master, and that work he is expected to do with fidelity, waiting for command and direction from his Leader. We are the responsible agents of God, and have been invested with the goods of heaven, and we should have an eye single to the glory of Him who has called us. On our part there should be a faithful execution of duty, doing our appointed task to the full measure of our intrusted capability. No living being can do our work for us. We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. God never designed that another should do our thinking, while we leave our mental powers to rust through inaction. God has never designed that one man should be crushed under the burden, should be loaded down with various kinds of work as a cart pressed beneath the sheaves, while another should go free of all burden and responsibility. The president of the Conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man

God has given his work. When men place the president of the Conference in the place of God, and make him the depository of all their difficulties, the bearer of all their burdens and troubles, and the adviser in all their plans and in all their perplexities, they are doing that which is exactly opposite to what Christ has told them to do.

*(Concluded in next number.)*

{RH, August 7, 1894 par. 7}

**PERIODICALS / RH - The Review and Herald / August 14, 1894 Look to God for Wisdom. - By Mrs. E. G. White. - (Concluded.) -**

**August 14, 1894 Look to God for Wisdom.**

**By Mrs. E. G. White.**

***(Concluded.)***

Jesus has never instructed men to go to their fellow-men with all their cares, no matter in what position of trust he saw fit to place them. His instruction is , "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." In the time employed in writing your grievances to one who was already burdened and bruised with cares, you might have taken your perplexities to Jesus, and have asked him to teach you, and thus have honored God, showing that you made him your trust and your counselor.

{RH, August 14, 1894 par. 1}

Whatever may be the position of trust that a man occupies, he is not raised above the frailties of humanity. His position does not make him sinless or divine. He must receive wisdom and goodness and power from the same source as others; and this source of supply is open to the lowliest and the least. Jesus has invited you to come unto him; and you are not obeying Christ when you go to human sources for support and consolation. Is not this the reason that the people of God are destitute of the fruits of the Holy Spirit? Is not this one reason why their religious experience is of so dwarfed a character? {RH, August 14, 1894 par. 2}

Satan exults as he sees men looking to men, and trusting in men to be wisdom for them. The soul that looks to men as to God, is left exposed to the temptations and assaults of the enemy, and the evil one sees to it that human defects shall mar the work of God. Satan will make the man whom the brethren look up to as to God, a target for his fiery darts, and will ply him with his fiercest temptations. Though at first the brother may be reluctant to take so great a responsibility as that of being a counselor to his brethren, if he does do it, he will finally encourage the very dependence that he once lamented, and he will come to feel grieved if matters are not brought to his attention. He will want to understand the reason for movements made in the cause, that have no connection with his branch of the work. {RH, August 14, 1894 par. 3}

To every man is given his work, and every man must do his own thinking and planning, in order that the work may be done in such a manner as to meet the approval of God. The worker must not be bound about too much with reproofs and commands; for God is his Master, and if he looks to him for wisdom, his prayer will be answered. God will give him his own experience, that will not have its foundation in any human being, but in the living God. {RH, August 14, 1894 par. 4}

Whatever position a brother may hold, he is not lightly to regard another brother who may appear to be a very humble instrumentality. God employs men who have small talents, but if they consecrate their all to him, they may, by diligent exercise of the ability which he has given, through the grace of Christ, so trade with their talents as to be fitted for more important trusts. Many among our people have trifled with the responsibility which God has laid upon them. They have not wrestled with difficulties and overcome obstacles through earnest prayer and effort. They have looked with more eagerness for the approval of mortal man than for the approval of God. {RH, August 14, 1894 par. 5}

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly. It may be argued that the Lord gives special wisdom to those to whom he has intrusted grave responsibilities. The Lord does give special wisdom to him who has sacred trusts. If the human agent, moment by moment, makes God his only helper, and walks humbly with him, God will then give light and knowledge and wisdom, in order that his human agent may be able to guide his brethren who would look to him for counsel as to their duty. In a clear and forcible manner he will point them to a Source that is untainted and pure from the defects and errors that are so apparent in humanity. He may, for it is his privilege, refuse to be brains and conscience for his brethren. He may tell them with softened heart that he goes to God for supplies of wisdom and grace, and that the Lord will give liberally to all who ask him for wisdom. He will discern and lay bare the peril there is in looking to human agents instead of to God, and will encourage them to do as Jesus has instructed his children to do,--go to God for knowledge, wisdom, power, and grace. {RH, August 14, 1894 par. 6}

The danger in trusting to men is, that men are liable to err. Even those who are in high positions of sacred trust, are men of like passions with the lowliest brother, and it is often the case that the man in high positions is influenced by the counsel of wife, mother, friend, or child, and his judgment is biased by human influences. But if he is continually appealed to for advice, he is in danger of thinking that he cannot err, and that he is capable of judging the cases of his brethren, and in this way he brings peril upon the church. Spirituality will wane under an influence of this kind, and the knowledge of God's will, will become more and more indistinct, while the sayings of men become of more and more importance in the eyes of the people. In this way God is dishonored, and spiritual discernment is lost. The sacred and the common become intermingled, until nothing is looked upon as sacred. God is not exalted, but is put in the shade by human inventions and by those who may be so deceived as to think that they are doing God service. {RH, August 14, 1894 par. 7}

The education that should be given to all is, that they should exercise faith, that they



should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source, but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the Source of all power. Then the lips can speak forth the praises, not of men, but of God. It is through a humble seeking of God that divine instruction will come to his people. They may receive guidance and wisdom, not through the channel of some other man's mind, but wisdom that is unadulterated, from the Source of all power. Then the people of God will reveal Christ and his grace, living as saints unto the Lord, with an eye single to the glory of God. Then self-sufficiency and self-importance will be abased in the dust, and the light of holiness will be shed upon all with whom they associate. Every soul surrounding those who live unto God will be affected to a greater or less degree by that divine consecration that elevates and ennobles the soul of the receiver of the Spirit of God. Those who are partakers of the divine nature will not manifest forwardness and self-exaltation, but will be filled with the spirit of discretion, and their characters will be fragrant because Christ is enthroned in the heart. {RH, August 14, 1894 par. 8}

Let us, then, remember that our weakness and inefficiency are largely the result of looking to man, of trusting in man to do those things for us that God has promised to do for those who come unto him. We need Jesus, the Rose of Sharon, to beautify the character and make our lives fragrant with good works, so that we shall be a savor of Christ unto God. Will not our people arouse themselves to investigate the Scriptures, and to pluck from the garden of God the roses, the lilies, and the pinks of his promises? {RH, August 14, 1894 par. 9}

Jesus loves his people. Before his crucifixion, he said to his followers, "I call you not servants, . . . but I have called you friends." After his resurrection he tenderly drew them to himself, and imparted to them divine instruction. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." But as Jesus ascended, he carried with him the interests of his people. He loves his believing children. Let us trust in him. Let us confide in him, talk of his love, tell of his power. Lift him up, the Man of Calvary. O lift him up, that all may behold him.

{RH, August 14, 1894 par. 10}

**PERIODICALS / RH - The Review and Herald / August 14, 1894 Importance of Good Cooking. - By Mrs. E. G. White. -**

**August 14, 1894 Importance of Good Cooking.**

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**By Mrs. E. G. White.**  
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If parents themselves would obtain knowledge, and feel the importance of putting it to a practical use in the education of their dear children, we should see a different order of things among youth and children. The children need to be instructed in regard to their own bodies. There are but few youth who have any definite knowledge of the mysteries of human life. They know but little about the living machinery. Says David, "I will praise thee, for I am fearfully and wonderfully made." Teach your children to study from cause to effect. Show them that if they violate the laws of their being, they must pay the penalty by suffering disease. If in your effort you can see no special improvement, be not discouraged; patiently instruct, line upon line, precept upon precept, here a little and there a little. If by this means you have succeeded in forgetting yourself, you have taken one step in the right direction. Press on until the victory is gained. Continue to teach your children in regard to their own bodies, and how to take care of them. Recklessness in regard to bodily health tends to recklessness in moral character. {RH, August 14, 1894 par. 1}

Do not neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class that is too ignorant and too careless to learn to cook. {RH, August 14, 1894 par. 2}

We see sallow complexions and groaning dyspeptics wherever we go. When we sit at the tables, and eat the food cooked in the same manner as it has been for months, and perhaps years, I wonder that these persons are alive. Bread and biscuit are yellow with saleratus. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to become sour before baking, and to remedy the evil a large portion of saleratus is added, which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach, for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system. Some plead, "I cannot make good bread or gems unless I use soda or saleratus." You surely can if you become a scholar, and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat? {RH, August 14, 1894 par. 3}

That which we eat cannot be converted into good blood unless it is of a proper quality, simple, nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and cannot make good blood. These things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I come to the decision that it is not the health reform that is at

fault, but the poorly prepared food. Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable. Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions. To needlessly transgress the laws of our being is a violation of the law of God. {RH, August 14, 1894 par. 4}

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the other food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues. Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery, is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends. Mothers, yours is a sacred work. May God help you to take it up with his glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God.--*Testimony 19*. {RH, August 14, 1894 par. 5}

**PERIODICALS / RH - The Review and Herald / August 21, 1894 We Shall Reap As We Sow. - By Mrs. E. G. White. -**

**August 21, 1894 We Shall Reap As We Sow.**

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**By Mrs. E. G. White.**  
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In company with my son, W. C. White, I rode in our carriage to Sydney, a distance of twelve miles. We could have taken the cars at the station in Granville, but by riding in our carriage, we escape the confusion that is ever to be found at railway stations; we also had the advantage of riding straight to the meeting-house without the inconvenience of changing from the cars to the tram, to be left at some distance from the place of meeting. We had a very peaceful ride, and a very favorable opportunity of conversing together. This is a rare treat; for both of us are so occupied that we have but little opportunity for social interchange of thought. We found a good representation of our people at the hall, and I felt constrained by the Spirit of God to speak very plainly to the church. {RH, August 21, 1894 par. 1}

I spoke from the words, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The manner in which the sowing was to be done, is presented in the following words: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." No selfish man is a Christian. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Genuine self-denial will be practiced by all who follow Christ. {RH, August 21, 1894 par. 2}

Judas undertook to follow Christ, and at the same time to carry out his selfish, covetous plans. He had the same privileges as had the other disciples. He had the same privileges of hearing the lessons of Christ, which plainly presented practical godliness; but he was not always pleased with the plain truth. It cut him, and instead of taking up personal labor with Judas Iscariot, he found fault with the words and works of Christ, and criticised his plain teachings. Instead of being transformed in character, he was cultivating self-love, self-esteem, and the love of money, and was becoming more and more greedy for gain. His love for Christ was not increasing; for he had not that faith which works by love and purifies the soul. Pure religion and undefiled is a religion that is of an experimental character, and brings forth practical results. {RH, August 21, 1894 par. 3}

Every member of the church of Christ will be tested and proved. To each one sacred responsibilities are committed; for each one is to be connected with Christ, and to labor earnestly and cheerfully as a free moral agent, becoming more and more intelligent in working as a laborer "together with God." By practice he must learn how to pray, putting his whole soul into his petitions. Through self-denial he must learn how to present gifts and offerings willingly unto God. He must not consume in selfish indulgence everything which he gains, and present nothing to God in acknowledgment of the fact that he is constantly the recipient of Heaven's gifts. The Christian will be constantly imparting that which is bestowed upon him. True religion is imitation of Christ. Not one of Christ's true followers will practice selfish indulgence in any way when the cause of God is languishing because of the poverty of the people. God means that some one shall supply that which is wanting for the needs of the poorer brethren, and for the necessities of his cause. The kingdom of heaven must be the first consideration. To follow Christ means continually to study his life of self-denial, and from high motives to practice his good works. To follow means to render obedience. We are under service to God, and we must obey his commands. No soldier is counted a follower of his commander unless he obeys his general's orders. The master says, "Learn of me." Keep your eye on the model, for Christ gave his life that he might become the teacher of men. Keep yourselves from idols. He desires that every one who believes in him should learn how to live his life and practice his virtues. {RH, August 21, 1894 par. 4}

Jesus loved righteousness and hated iniquity. What is righteousness?--It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and through all the temptations that it was possible for the synagogue of Satan to bring upon him, he did not yield in the least degree to the power of the enemy. {RH, August 21,

1894 par. 5}

Righteousness means being good and doing good. As children of God, are we developing a character that is Christlike? are we individually working daily at the vocation of being a Christian? and through the rich impartation of the gift of the Spirit of God, are we making straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character and needing the help of a correct example. If we make crooked paths, others make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must put it into practice. A religion built on selfishness is worthless. It is a deplorable, sleazy fabric. {RH, August 21, 1894 par. 6}

The apostle plainly declares what is the duty of the individual members of the church. He says, "Let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The promise of God is that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Lord will not forget your labors of love. In this country, times are very hard, and money is very scarce. Some will learn lessons of economy at this time, who never knew what economy was before. Yet we should not forget that we are in the service of God, and that he owns us, and he owns the world. Though we are all poor and unable to do large things, the Lord calls upon every soul to practice self-denial in this time of scarcity, and be able to give, not grudgingly nor of necessity, but with cheerful gratitude for God's unspeakable gift. We are to engage in this work seriously, remembering that now is the time to lay up treasure in heaven, and to send it on beforehand. We shall have to do this through strict self-denial; but every man, woman, and youth, who claims to be the property of Christ, has a work to do in building up the kingdom of God. Now is the sowing time, the reaping time is in the future. And God is able to make all grace abound toward you. If you do your best, if you impart to others that which you have, God will see your labor of love, and will know the measure of every act of self-denial for his name's sake. You will be tested and proved, that it may be made manifest how deep and genuine is your love for Christ and your neighbor, and these tests will come closer and closer upon us. Churches must be erected. Wherever there is a little flock, it must be fed with meat in due season. The last message of mercy is to be given to the world even to the uttermost part of the earth. Those who have physical strength are to employ that strength in the service of God. They are to labor with their hands, and earn means to use in the cause of God. Those who can obtain work are to work faithfully, and to improve the opportunities they see to help those who cannot obtain labor. God is able to make his grace abound toward you, giving you a heart of tenderness and love for the souls of those for whom Christ has paid the ransom of his own life. "That ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." {RH,

August 21, 1894 par. 7}

Let every believer in the truth for this time, awake to duty. Instead of studying how to gratify yourselves and follow your inclination, study how you may imitate Christ in self-denial, and thus be able to help and to save the purchase of his blood. Relieve the wants of the needy, and work to help the weak and the poorer sister churches. The Lord has made us his almoners. He places in our hands his gifts, in order that we shall divide with those who are needy, and it is this practical giving that will be to us a sure panacea for all selfishness. By thus expressing love to those who need help, you will cause the hearts of the needy to give thanksgiving unto God because he has bestowed the grace of benevolence upon the brethren, and has caused them to relieve the necessities of the needy. It is through the exercise of this practical love that the churches draw nearer together in Christian unity. Through the love of the brethren, love to God is increased, because he has not forgotten those who were in distress, and thus thank-offerings ascend to God for his care. "For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." The faith of the brethren is increased in God, and they are led to commit their souls and bodies unto God as to a faithful Creator. "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." {RH, August 21, 1894 par. 8}

Giving for the necessity of the saints and for the advancement of the kingdom of God, is preaching practical sermons, which testify that those who give have not received the grace of God in vain. A living example of an unselfish character, which is after the example of Christ, has great power upon men. Those who do not live for self, will not use up every dollar meeting their supposed wants, and supplying their conveniences, but will bear in mind that they are Christ's followers, and that there are others who are in need of food and clothing. Those who live to gratify appetite and selfish desire, will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let every one show his faith by his works. "Faith without works is dead," "being alone." "Wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf." {RH, August 21, 1894 par. 9}

I have given you a brief sketch of my discourse to the Sydney church. After the sermon we had a most precious social meeting. W. C. White spoke, presenting some precious thoughts, and many melting testimonies were borne. The meeting was blessed of God, and we knew that Jesus was in the midst, and by his Holy Spirit was moving upon hearts. We were soon in our carriage again, returning to Granville. {RH, August 21, 1894 par. 10}

How is it with my brethren and sisters in America? How much do you practice self-denial in order that you may show liberality to the needy cause of God at this time? We are doing our work here under great pressure for the want of the very money that many of the members of our churches are expending upon their own fancies, in pleasing and gratifying themselves. If they had accepted the testimonies I have borne



to them concerning the great want in these regions beyond, they would not be found expending one dollar in following the example of those who are multiplying pictures of themselves and their families. You would not be purchasing bicycles, which you could do without, but would be receiving the blessing of God in exercising your physical powers in a less expensive way. Instead of investing one hundred dollars in a bicycle, you would consider the matter well, lest it might be at the price of souls for whom Christ died, and for whom he has made you responsible. Please read Isaiah 58, and see what is a sure remedy for poor health. Satan will contrive to bring about many devices to absorb the means which should be devoted to the cause of God at this time. We cannot open new fields in regions beyond, for want of the very means that is used up in various ways, which might be given to destitute missions. God would have you invest in a fund to erect humble houses of worship for those who have newly come to the faith, who cannot possibly command means to do this, on account of their great poverty. Their souls are just as precious as your soul; and could you pass through the experience through which we have passed since coming to this country, you would bind about your supposed wants, and would be ready to help to build humble houses of worship in regions beyond. You would have the satisfaction of denying inclination in thus investing means in the cause of God. Night after night, we have studied the perplexing problem of how we should obtain the means to advance the work of God. It rests with you in America to solve this puzzling question. "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

{RH, August 21, 1894 par. 11}

**PERIODICALS / RH - The Review and Herald / August 28, 1894 The Obedient Approved of God. - By Mrs. E. G. White. -**

**August 28, 1894 The Obedient Approved of God.**

**By Mrs. E. G. White.**

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, August 28, 1894 par. 1}

Let the solemn question come home to every one who is a member of our churches, How am I standing before God as a professed follower of Christ? Is my light shining forth to the world in clear, steady rays? Have we as a people who have taken vows of

dedication to God, preserved our union with the Source of all light? Are not the symptoms of declension and decay painfully visible among the Christian churches of today? Spiritual death has come upon many who should be examples of zeal, purity, and consecration. Their practices speak more loudly than their professions, and witness to the fact that some power has cut the cable that anchored them to the eternal Rock, and they are drifting without chart or compass. {RH, August 28, 1894 par. 2}

The True Witness desires to remedy the perilous condition in which his professed people are placed, and he says: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Christ will cease to take the names of those who fail to turn to him and do their first works, and will no longer make intercession for them before the Father. He says, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Yet the case of those who are rebuked is not a hopeless one; it is not beyond the power of the great Mediator. He says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil. When the bridegroom came, those that were ready went in with him to the wedding; but when the foolish virgins came, the door was shut, and they were too late to obtain an entrance. But the counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are half-hearted and who are striving to serve God and Mammon. They may yet wash their robes of character and make them white in the blood of the Lamb. {RH, August 28, 1894 par. 3}

Today the question is to come home to every heart, Do you believe in the Son of God? The question is not, Do you admit that Jesus is the Redeemer of the world? and that you should repeat to your soul and to others, "Believe, believe, all you have to do is to believe;" but, Do you have practical faith in the Son of God, so that you bring him into your life and character until you are one with him? Many accept of the theory of Christ, but they make it manifest by their works that they do not know him as the Saviour who died for the sins of men, who bore the penalty of their transgression, in order that they might be brought back to their loyalty to God, and through the merits of a crucified and risen Saviour, might find acceptance with God in their obedience to his law. Christ died to make it possible for you to cease to sin, and sin is the transgression of the law. {RH,

August 28, 1894 par. 4}

Jesus counsels you to have your eyes anointed with spiritual eye-salve, in order that you may discern the fact that you are wretched, and miserable, and poor, and blind, and naked, that you may exercise repentance toward God and faith toward our Lord Jesus Christ. The plan of salvation is not half discerned. It is made altogether too cheap a thing, and men do not take in the fact of how great an act of condescension it is on the part of Omnipotence to stoop to unite the divine with the human, to impart the Holy Spirit to the repenting transgressor of his holy law. God became man, clothing his divinity with humanity, and thus humanity has been elevated in the scale of moral value with God. But how great was the condescension of the Father and the Son to consent to the working out of the plan of salvation to save the transgressors of Heaven's exalted law! {RH, August 28, 1894 par. 5}

How great is the spiritual blindness of men who declare that this great condescension on the part of God in giving his only begotten Son, was to abolish the law of God, and to make its precepts of no effect. Calvary is the unanswerable argument for the immutability of the law of God; for could one of its precepts have been altered to meet man in his fallen condition, the Son of God need not have suffered death for a guilty race. The professed Christian world is indeed in need of eye-salve, that they may see. Like David they should pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." {RH, August 28, 1894 par. 6}

Wherever there has been a departure from God, there must be a returning to him, and a doing of the first works. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." In order to repent, it is necessary to examine the life and character by the great standard of righteousness, that the peculiar sins which have dishonored God and have been an offense to him, may be discovered. That which has quenched the first love must be forsaken, whether it has been pride, sensuality, or the turning of the grace of God into lasciviousness. Those who make a profession of being Christians, that is, Christlike, and who yet live a life of sin, cast dishonor upon the truth of God. Many of this class trample upon the law of God, and teach others that its precepts are not binding, and yet they presume to take the name of Jesus upon their lips, and talk of being saved by his grace. Such teaching tends to enfeeble the moral tone of the church, and true godliness is banished while a miserable, heartless, outward form of godliness remains. Such come under the rebuke of Christ when he says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." {RH, August 28, 1894 par. 7}

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound?" and answers, "God forbid." Again he asks, "Do we then make void the law through faith?" and answers, "God forbid; yea, we establish the law." God's will is expressed in his holy law, and Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father

which is in heaven." The law of God is the standard by which character is to be measured, and he whose life is in harmony with that law is worthy to be trusted, but of what value is the testimony of a man whose life and teaching contradict the law of Jehovah? He then measures himself by his own finite standard, and may claim for himself as much as does the pope of Rome; but in the light of the detector of sin, his character may be wholly wanting. He may claim great spiritual riches, and think that he is in need of nothing, and may boast of the grace of Christ, but at the same time may have turned that precious grace into lasciviousness. This spurious character of religion is on the increase, and many whose hearts are carnal prate of the grace of Christ, while at the same time they openly blaspheme the name of the God of heaven by casting contempt upon the law of God, which rebukes their inconsistent course and detects their unchristlike character. {RH, August 28, 1894 par. 8}

It is not the grace of Christ that makes void the law of God. Christ declared, "I have kept my father's commandments, and abide in his love." To those who are making void the commandments of God, the True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Christ's white robe of righteousness will never cover any soul that is found in sin unrepented of and unforsaken. "Sin is the transgression of the law." Therefore those who are trampling upon the law of God, and teaching others to disregard its precepts, will not be clothed with the righteousness of Christ. Jesus came not to save people in their sins, but from their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [transgressed the law], we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law which we have broken, and we need to repent of our transgression, and return to our allegiance to God. "Whoso committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil," not the royal law that points out what is sin. "In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is

the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world [overcomers do not unite with the world in transgression of the law of God]; and this is the victory that overcometh the world, even our faith." {RH, August 28, 1894 par. 9}

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are the words of our Substitute and Surety, the divine Head of the Church, himself the mightiest of conquerors. He points his disciples to his own life, to the tests he bore, to his self-denials and struggles and sufferings, and marks out the path of obedience for their feet through ridicule, contempt, scorn, mockery, rejection, and shameful death. Suffering and humiliation he bore in order to prove obedient to the law of God, to magnify the law and make it honorable; and he lays down the conditions that must be met by those who would inherit eternal life. Victory can come alone through faith and obedience, through following in his footsteps. The work of overcoming is not confined to the martyrs. We, too, are to engage in the conflict in these days of subtle temptation to worldliness, to self-confidence, pride, covetousness, and immorality; and to the overcomers will be given a crown of life and glory.

{RH, August 28, 1894 par. 10}

**PERIODICALS / RH - The Review and Herald / September 4, 1894 "See That Ye Abound in This Grace Also." - By Mrs. E. G. White. -**

**September 4, 1894 "See That Ye Abound in This Grace Also."**

**By Mrs. E. G. White.**

One Sabbath, lately, in company with my son, W. C. White, I rode eight miles in our carriage to Seven Hills to meet with the church that was to assemble at three o'clock in the afternoon. Brother Hickox has been laboring in this place since coming to Sydney, and we have tried to help him in his work. Brethren Starr and McCullagh, W. C. White, and the writer have each labored in turn, and we have every reason to rejoice in the Lord, because twenty have taken their position on the side of truth. This has caused joy among the heavenly angels in the presence of Christ Jesus, and in the presence of the Father, who has made an infinite sacrifice in their behalf. {RH, September 4, 1894 par. 1}

Upon this occasion I spoke from the eighth and ninth chapters of second Corinthians. Paul, in writing to his brethren at Corinth, sought to kindle their zeal and to stir them up to make contribution for the poor saints at Jerusalem. He presented the example of the church in Macedonia to inspire them to benevolent action. He said: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of

Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." {RH, September 4, 1894 par. 2}

The grace of Christ imparted to us individually will give us a knowledge as to how we shall accept of Christ as our personal Saviour, and how we shall imitate his example. He can mold and fashion the character by imparting his divine attributes, and then each one of us can adorn the doctrine of Christ our Saviour. Whatsoever things are true, whatsoever things are honest, lovely, and of good report, will be revealed as the precious fruits of the Christian tree. The religion of Jesus Christ must be revealed in a winsome character, bright as a light that shineth in a dark place. {RH, September 4, 1894 par. 3}

Of the church in Macedonia we read that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Then shall any of us who profess to be Christians, think that we shall be excused in doing nothing for the truth because we are poor? We regard the precious light of truth as an inexpressible, inexhaustible treasure. We are to exert an influence in proportion to our intrusted talents, be we rich or poor, high or low, ignorant or learned. We are servants of Jesus Christ, and the Lord expects us to do our best. {RH, September 4, 1894 par. 4}

I said to the brethren at Seven Hills: You will soon be without a place in which to assemble to worship God. Shall we arise and build? The Lord wants you to be liberal. The members of the Macedonian churches were in deep poverty, yet they urged the apostles to receive their freewill offerings, and were willing to go beyond their power to help the saints in Jerusalem who were in greater need than themselves. We have in this record, a lesson for our instruction. Those who take their position on the side of Christ are to let their light shine forth in good works, and not to act selfishly; but each church is to consider the wants of her sister churches. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." We desire you to abound in the grace of liberality, making your gifts to assist those who have newly come to the faith, and in doing this work your joy will be abundant, according to the measure of your liberality. We call upon the children of God to come up to the help of the Lord, to the help of the Lord against the mighty. Who is the mighty?--It is Satan, the prince of this world, for the world has chosen him as its ruler. {RH, September 4, 1894 par. 5}

There is a lesson also in this chapter to those who are working in the cause of God. Paul says, "We desired Titus, that as he had begun, so he would also finish in you the same grace also;" that is, make you to abound in the grace of liberality. A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God. They are to be sharers of the grace of Christ in denying self to help those whose need is more pressing than their own. Why should the poor saints be denied the blessing of giving to aid those who are



still poorer than themselves? The work of educating the people along these lines has been neglected, and the churches have failed to give for the necessity of poorer churches, and thus the blessing has been withheld that should have been theirs, and will be withheld until they shall have a realizing sense of their neglect. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men should be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." {RH, September 4, 1894 par. 6}

Thank God that he has put it in the heart of his servants to feel a deep interest for your welfare, causing them to present to you the precious truth. Some of you have hesitated, and have been slow in acting upon the convictions of your conscience; but one after another, you have given your own selves to the Lord, and unto us by the will of God. What does this mean? It means that you are to stand shoulder to shoulder with those who have earnestly worked for your salvation, and according to the light and knowledge you have received, to unite with them in communicating in the spirit and love of Jesus, the truth to those who have not had the privileges and opportunities that you have had. {RH, September 4, 1894 par. 7}

There are some here who are questioning as to whether they shall be obedient to the light which they have seen, or whether they will make a compromise with conscience. Character is being determined by the manner in which the truth is being treated. The voice of Christ is heard saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Whom do we love best, Jesus, or the enemy of Christ? On which side are you to stand? You will do the bidding of him whom you love. God wants every one to come unto him. Christ says, "Follow me." {RH, September 4, 1894 par. 8}

Brother Hickox and W. C. White made appropriate remarks. Brother McCullagh spoke a short time right to the point, and it was decided that a meeting-house should be built at Seven Hills, and that every one should do his best. Brother McCullagh said he would give two pounds, ten shillings, and brother Starr had authorized him to say that he would give two pounds, ten shillings, which would be twenty-five dollars. W. C. White had thought it would be impossible for him to give more than one pound, but he would venture to give two, if they would buy two lots instead of one. Then the brethren from Seven Hills, from their poverty, spoke one after another, pledging a pound apiece. One brother who had resided at Seven Hills, but who had removed to Parramatta, pledged five pounds. A man who sees the truth, but who has a large family of children, and has not faith to embrace the Sabbath lest he would lose his situation, pledged a pound. I

had purposed to donate five pounds to the enterprise, but when I considered the poverty abounding in those who have recently embraced the truth, I doubled this donation to ten pounds. When I saw that it would be impossible to build a church with the meager sum which would be freely given, I decided to give twenty pounds. The talent of means is the Lord's intrusted talent, and as his faithful steward, I must apply it where the need is greatest. {RH, September 4, 1894 par. 9}

We had a most precious meeting. Jesus was in the midst of us. The Sun of Righteousness was shining upon us. I was constrained by the Spirit of the Lord to speak words of hope and courage to those who had consented not only to believe the truth but to obey it. They will soon be left without a minister, and it would be necessary for each one to do the utmost of his ability in order that a church might be erected in which they could meet together to worship God. Each one must take upon himself the responsibility of educating and training himself to act a part in the meetings. They must be faithful witnesses for Jesus Christ, and thus become a working church. Christ prayed for his followers, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Here in this wicked world our light is to shine forth in good works. Christ charged his disciples with this responsibility. He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, September 4, 1894 par. 10}

When the precious meeting closed, it was nearly dark. We seated ourselves in our carriage, and as our faithful horse traveled homeward with us, we rejoiced in the peace of Christ.

{RH, September 4, 1894 par. 11}

**PERIODICALS / RH - The Review and Herald / September 11, 1894 Study the Bible for Yourselves. - By Mrs. E. G. White. -**

**September 11, 1894 Study the Bible for Yourselves.**

**By Mrs. E. G. White.**

When Jesus gave the injunction, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," the priests and rulers were sitting in Moses's seat, and professing to give to the people the commands of God; but that which was so plain that the common people might clearly understand, they mystified and misinterpreted. Through false interpretation, the Jewish nation had lost the simple, practical knowledge of God and his truth. The command to search implied that they had lost something, and that they must diligently seek to discover it. The plain directions of the Scriptures, which had revealed the will of God, were covered up with

mystery and tradition, with false tests, false theories and commands. The Scriptures had been wrested to the ruin of souls, and man-made tests and injunctions had been put in the place of the plain "thus saith the Lord." Jesus said to all, Search for yourselves. Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures? {RH, September 11, 1894 par. 1}

It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do his will, he shall know of the teaching." John 7:17, Revised Version. {RH, September 11, 1894 par. 2}

The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the word of God. {RH, September 11, 1894 par. 3}

The great error of the Romish Church is found in the fact that the Bible is interpreted in the light of the opinions of the "fathers." Their opinions are regarded as infallible, and the dignitaries of the church assume that it is their prerogative to make others believe as they do, and to use force to compel the conscience. Those who do not agree with them are pronounced heretics. But the word of God is not thus to be interpreted. It is to

stand on its own eternal merits, to be read as the word of God, to be obeyed as the voice of God, which declares his will to the people. The will and voice of finite man are not to be interpreted as the voice of God. {RH, September 11, 1894 par. 4}

The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book?--Jesus Christ. He is the True Witness, and he says to his own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The Bible is to show us the way to Christ, and in Christ eternal life is revealed. Jesus said to the Jews and to those who pressed about him in great multitudes, "Search the Scriptures." The Jews had the word in the Old Testament, but they had so mingled it with human opinions, that its truths were mystified, and the will of God to man was covered up. The religious teachers of the people are following their example in this age. {RH, September 11, 1894 par. 5}

Though the Jews had the Scriptures which testified of Christ, they were not able to discern Christ in the Scriptures; and although we have the Old and the New Testament, men wrest the Scriptures to evade their truths; and in their interpretations of the Scriptures, they teach, as did the Pharisees, the maxims and traditions of men for the commandments of God. In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in every way opposed to their theories and practice. His sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that he was looked upon as a stern judge, incapable of compassion, mercy, and love. They presented to the people endless maxims and traditions as proceeding from God, when they had no "thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, they wholly misrepresented him, and the character of God, as represented by his Son, was as an original subject, a new gift to the world. Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by the new name "Our Father." This name signifies his true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way, to present him to us in his paternal love. {RH, September 11, 1894 par. 6}

In the system of types and offerings, the sacrifice of the Son of God was shadowed forth, and yet the Jews did not behold in Christ "the Lamb of God, which taketh away the sin of the world." They did not see the value of the treasure that God had given to the world in the gift of his Son. No gift could be imparted that equaled in value the gift of the Son of God, and every other gift that men receive, is an outflowing from this measureless gift. Eternity itself will not exhaust the treasure of the gift of God to the world. {RH, September 11, 1894 par. 7}

The only begotten Son of God was to teach men the goodness, mercy, and benevolence of the character of God. He taught men to regard God as the fountain of all parental affection which has flowed down, generation after generation, through the channel of the human heart. The pity, the compassion, and the love which have been

manifested by parents to their children bear no comparison with the tenderness and compassion of the heart of infinite love. The love of God is constantly exercised in behalf of the happiness and salvation of his people. The Lord sent his Son into the world that, through faith in him, they might contemplate God in Christ, and approach the infinite Father in the name of his Son. We may approach the Father through the Lord our Righteousness.

*(Concluded in next number.)*

{RH, September 11, 1894 par. 8}

**PERIODICALS / RH - The Review and Herald / September 18, 1894 Study the Bible for Yourselves. - By Mrs. E. G. White. - (Concluded.) -**

**September 18, 1894 Study the Bible for Yourselves.**

**By Mrs. E. G. White.**

***(Concluded.)***

The knowledge of God which Jesus brought to our world and unfolded to man we are not to retain as our own possession, without imparting it to our fellow-men. The priceless knowledge of God which through his word has been committed to us, has not been given to us to remain a useless possession. We are to impart to others the knowledge of the fact that to know God and Jesus Christ whom he hath sent is eternal life. We are privileged not only to place ourselves under the bright beams of the Sun of Righteousness, but to invite others to admire his loveliness, to dwell upon his charms, and to become partakers of the riches of his glory. Christ is to dwell in the heart by faith; "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." If this is your experience, you will certainly represent to the world the fact that "ye are complete in him." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." {RH, September 18, 1894 par. 1}

The Jews were blinded and confused by their own superstition. They were of those described by the prophet when he says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." They had so far separated from God that they knew not the Father, and could not recognize the Father's image in his representative. "Thus saith the Lord; Ask ye now among the

heathen, who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jesus said to the Jews, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" {RH, September 18, 1894 par. 2}

Christ was the center and the glory of the ancient dispensation. From time to time he drew aside the vail and revealed the glory behind it. Isaiah had an unclouded view of this glory when he described the Lord sitting upon the throne that was high and lifted up, and his train filled the temple. "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The seraphim dwelt in the presence of Jesus, yet they veiled with their wings their faces and their feet. They looked upon the King in his beauty, and covered themselves. When Isaiah saw the glory of God, his soul was prostrated in the dust. Because of the unclouded vision he was graciously permitted to behold, he was filled with self-abasement. This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession. As the increasing glory of Christ is revealed, the human agent will see no glory in himself; for the concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives. {RH, September 18, 1894 par. 3}

The Jews knew not God nor Jesus Christ whom he had sent. They had lost the truths presented to them by both patriarchs and prophets, and did not recognize Christ, in whom dwelt all the fullness of the Godhead bodily. Was it not strange that the only people who claim to be the chosen people of God were in such darkness by departing from God, that they did not recognize the Prince of life, who was the foundation of their system of worship, the very one who was symbolized by their sacrificial offerings? Well may we see the force of the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It is not safe to commit this work of searching the Scriptures to any other man to do for us, however learned he may be. If he has not a living connection with God, he will mislead the mind, and cause the destruction of many souls. "Can the blind lead the blind? shall they not both fall into the ditch?"



{RH, September 18, 1894 par. 4}

**PERIODICALS / RH - The Review and Herald / September 25, 1894 First Australian  
Camp-Meeting. - By Mrs. E. G. White. -  
September 25, 1894 First Australian Camp-Meeting.**

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**By Mrs. E. G. White.**  
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While in the colonies, I have tried to encourage the people to work to the point of building plain houses of worship, and have talked much upon economy, and its necessity in order to advance the work in this field. The hard times which are felt in America have made a serious impression in Australia. But notwithstanding the hard times, we felt it was essential to have a camp-meeting in Melbourne before we could leave this country. We felt that, as far as it was consistent with our circumstances, we must make all things in the camp-meeting after the divine order, so as to leave the right impression upon the people as to what constitutes a camp-meeting after God's plan, that it should give character to our work. We knew this was right; but all such advanced movements involve expense. Tents had to be made, yet every arrangement was planned after the strictest economy. We planned closely, and studied economy in every part, feeling that each one was connected with all, and the whole assembly to God. Some of us who know, had a realization of the fact that we were devising and planning under the supervision of heavenly intelligences. Angels were viewing the care taken by the workers, the neat, tasty appearance of the tents, and the orderly arrangement of the grounds. They saw the effort made rightly to represent us as a people, and the truth we believe. {RH, September 25, 1894 par. 1}

In this first camp-meeting in Australia we felt that we must have everything arranged in a manner that would be approved of God; for we were a spectacle unto the world, who knew us not, and to angels, and to men. We were regarded as a peculiar people by the world. In the sight of God we are regarded as a peculiar people in a different sense from that in which the world regards us. "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the

judgments, which I command thee this day, to do them." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

{RH, September 25, 1894 par. 2}

We knew that all heaven was interested in our preparation for the camp-meeting, and the Lord had promised to be our Counselor, if we would be guided by him in all things. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye". In the order of our camp we were to show forth the praises of Him who hath called us out of darkness, into his marvelous light. The effect upon the people was more than we had dared to expect. The whole encampment left an impression upon those who visited it that the truth was of great importance, and that the missionary spirit is the true spirit of the gospel. Thus we did honor to our cause; but above all we honored God in doing his will, and in making so favorable an impression on the people.

{RH, September 25, 1894 par. 3}

Our people who encamped on the ground, sought to make the visitors as welcome as possible, and thus testified to them that they were seeking to follow Christ. It is the privilege of every one to have a drawing influence, through the endowment of the Holy Spirit. The Christian is to have an atmosphere surrounding his soul that shall be full of pleasantness, courtesy, and kindness, and represent the Spirit of Christ. These qualities of character are to be perseveringly cherished, and employed in the work of God, giving character to that work in representing Christ to the world. Human influence, deriving its efficacy from heaven, is ordained of God as an instrumentality by which the transforming, sanctifying power of the truth may be demonstrated. {RH, September 25, 1894 par. 4}

The Lord is dishonored with anything that is done in connection with his service, in a lax, slipshod manner. In everything concerning the camp-meeting we desired to show that the influence of the truth was an uplifting influence, and that it fashioned the heart, the manner, and the taste of the human agent after the divine similitude. This we sought to do as far as it lay in our power. We have had a decided purpose not to merge our ways and conform our habits and practices to the mold of the habits and practices of the colonials. God would not be pleased to have us do this, and catch up their sentiments, their manners of speech, and method of pronunciation. Christ is our model, and we are to change our reason, our affections, our speech, our habits, according to his divine example, rather than seek to meet the customs, practices, and habits of education of any nation. We are to receive our mold from Christ. He is to see himself in the character of his followers. We are to copy his Spirit, to have our lives hid with Christ in God. In every true believer the character of Christ is to be reproduced. The Spirit of Christ is to be made manifest through human efforts. As those who have been transformed by the truth come in contact with others who have had a false education, and have received perverted ideas, they are to represent Christ, in order that the deficiencies of those who have had but little experience may disappear, and the mold of Christ may be seen upon them. The followers of Christ are to represent his tenderness, his courtesy, and his love toward others. His solicitude for human souls is to be

reproduced in those who believe in him. They are to lift Christ up in order that he may draw all unto him. The world should see a representative of Christ in each of his believers. {RH, September 25, 1894 par. 5}

It is not in the power of those who have named the name of Jesus to give him more than is his own. He has bought every human agent with an infinite price, and we are his property for both time and eternity. He owns every moment of our time, and our gifts of reason and talent belong to him. We cannot glorify God unless we express our obligation to him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, and in conduct. This invests him with the same kind of influence as had the one who through the power of the Holy Spirit led him into the light of truth. Then the likeness of Christ appears in his character; and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him. {RH, September 25, 1894 par. 6}

Christ took humanity upon him. He was our substitute and surety. He said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. . . . For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these; that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

{RH, September 25, 1894 par. 7}

**PERIODICALS / RH - The Review and Herald / October 9, 1894 Consequences of Adam's Sin a Warning to Men. - By Mrs. E. G. White. -**

**October 9, 1894 Consequences of Adam's Sin a Warning to Men.**

**By Mrs. E. G. White.**

God is King, he is high and lifted up, and the train of his glory fills the temple. God is to be feared, he alone is to be worshiped. His laws are holy, the foundation of his government in heaven and earth. How weak and foolish is the position taken by finite opposers of his government, as they declare that the law of the Governor of all intelligences is abolished. Who put these words into the mouth of men? Certainly it is not the One who is mighty in counsel; for God will never contradict himself. {RH, October 9, 1894 par. 1}

"The fear of the Lord is the beginning of wisdom." "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there

is great reward." One act of disobedience against the law of God on the part of the responsible human agent, could not be outweighed by a recompense of all the honors and kingdoms of this world. Yet Satan will present his most alluring temptations, and use his most deceptive arguments in order to persuade men to make void the commandments of God. Our only safety is in following the example of Christ, and meeting the tempter with, "It is written." {RH, October 9, 1894 par. 2}

It would be wisdom on our part to make a study of the temptations of Christ in the wilderness, and with humble, contrite hearts, seek to understand their import, and learn their significance to us as individuals. It is not safe for us to enter into controversy with Satan, or to linger to contemplate the advantages to be reaped by yielding to his suggestions. Sin is blinding and deceiving in its nature. Disobedience to God's commandments is too terrible to be contemplated for a moment. Sin means dishonor and disaster to every soul that indulges in transgression of God's holy law, which is immutable. {RH, October 9, 1894 par. 3}

Although the consequences and the penalty of transgression of God's law have been clearly presented in the word of truth, many are proving disloyal to the God of heaven, and are teaching their children and the world at large by both precept and example, that the law of God is no longer binding upon the human family. Thus they are cutting souls adrift from the great moral standard of righteousness. In the near future it will be demonstrated that it would be better never to have been born than to have been a transgressor of God's holy law; for disobedience means dishonor and disaster. Light is being presented from the Scriptures on this vital question, and those who give no heed to the light will have to suffer the fatal consequences of their indifference to the heavenly message. {RH, October 9, 1894 par. 4}

God has seen fit plainly to present in his holy word the consequences of the sin of Adam, which opened the flood-gates of woe upon our world, that men might be warned not to do as did Adam. The penalty of sin is death; and to listen to the deceitful temptations of Satan, to venture in the path of transgression, is to imperil the soul. We are not to follow the words of men, however wise they may appear to be, unless their testimony is in harmony with a "thus saith the Lord." Temptations will come to us in the most seductive guise, but it is at our peril that we turn from the plain command of God to follow the assertions of men. To follow the word of the Lord, to embrace the truth, involves cross-bearing and self-denial; but it is not safe to do otherwise than to bear the cross. As you see the light, walk in the light. Let a solemn, unalterable purpose take possession of you, and resolve in the strength and grace of God, that henceforth you will live for him, and that no earthly consideration shall persuade you to disown the divine law of ten commandments, and thus disown your Saviour and your God. Seek your counsel of God, and you will find that the path of obedience to his commandments is the path of the just, that "shineth more and more unto the perfect day." {RH, October 9, 1894 par. 5}

The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first

step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. {RH, October 9, 1894 par. 6}

No one need be blinded by any delusion. He who makes the word of God his guide and counselor, and will listen to no voice that would lead him to take the words of men instead of that word, will always dwell safely. Let him bring the principles of the law of God into his life to regulate and control his conduct, and his life will be a success. He will grasp the righteousness of Christ by faith, and becoming a partaker of the divine nature, will thus become a doer of the divine law. {RH, October 9, 1894 par. 7}

Nothing but willing obedience on the part of those who profess to love God is acceptable in his sight. He has given to every man his work; but that work is in nowise of such a nature that the worker must needs show disrespect to any of the requirements of God's law. The wisdom and glory of every man's life is to make the ways and the will of God his will and his ways, and every one who takes a course that leads away from obedience to the law of God will meet with disappointment in his plans, failure in his life, and will suffer the loss of his soul at last. Who can afford thus to do? There is no madness in our world so disastrous as that which leads men to live in rebellion against God. We are now deciding our destiny for both time and eternity. {RH, October 9, 1894 par. 8}

God has given us probationary time in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to his commandments, his statutes, and his laws, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life. Those who will be doers of the words of Christ will have their names written in the Lamb's book of life; but those who will not obey God's law after light has come to them from the holy Scriptures, will be written among those whose fate is to perish. For those who choose to follow the traditions of men, and are willing to be turned from the truth of God unto fables, and who train themselves to walk away from the path of God's commandments, and will not listen to the law of God, but take up with the vain excuses devised by man to continue in disobedience, would not listen to the voice of God in the heavenly courts, and would bring rebellion a second time into heaven. When the Father speaks, they hear him not; but their ears are open to hear the suggestions of the enemy of God and man. {RH, October 9, 1894 par. 9}

God has waited long, and he is waiting still, to have the beings that are his by both creation and redemption, listen to his voice, and obey him as loving, submissive children, whose desire is to be near his side, and to have the light of his countenance shining upon them. We are to bear the third angel's message to the world, warning men against the worship of the beast and his image, and directing them to take their places in the ranks of those who "keep the commandments of God, and have the faith of Jesus." God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves

and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty. It is our duty to watch and work and wait, to labor every moment for the souls of men that are ready to perish. We are to keep walking continually in the footsteps of Jesus, working in his lines, dispensing his gifts as good stewards of the manifold grace of God. Satan will be ready to give to any one who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time. {RH, October 9, 1894 par. 10}

Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting. The word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character. The Spirit of the Lord is working to take the truth of the inspired word and stamp it upon the soul so that the professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for any one to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which he has hidden in his secret councils. {RH, October 9, 1894 par. 11}

We are to be laborers together with God, and to follow Jesus' method of teaching. We are to be busy, to be weighted with the last message of mercy to a perishing world. We are to have the truth planted in the heart, and teach it to others as it is in Jesus. The world is in a very solemn period; for souls are deciding what will be their eternal destiny. Satan and his angels are continually plotting to make void the law of God, and thus to enslave the souls of men in the toils of sin. The darkness which is covering the earth is deepening, but those who walk humbly with God have nothing to fear. No one but Christ can save a single soul. But who are willing to be co-laborers with Christ? We are to see far more done in the world than has yet been done. The reason why more has not been done in the past is that men have held so firmly to themselves, and have thought that they were capable of doing some great thing. Satan tempted them because they were self-sufficient. {RH, October 9, 1894 par. 12}

The truth must be preached in its purity; for the speculations and suppositions of men and boasted eloquence, will amount to nothing in these days. What we must have is the converting, transforming power of the Spirit of God upon life and character, and we must become as little children. The Lord says to his workers, "A new heart will I give you." O, what a work might be accomplished if every one who attempts to hold forth the word of life would do so in sincerity and truth, having learned and continuing to learn, of Jesus! What a work might be accomplished if the teachers of truth knew how to hide self in Jesus, so that Christ and not self might appear! O that all who profess the name of Christ would draw out their souls after God with yearning desire that they might be filled with his Holy Spirit. {RH, October 9, 1894 par. 13}



The whole heart is to be given to God, else the truth of God will fail to have a sanctifying effect on life and character. But it is a sad fact that many who profess the name of Christ have never given their hearts to him in simplicity. They have never experienced the contrition of an entire surrender to the claims of Christianity, and the consequence is that the transforming power of the truth is not in their lives; the deep, softening influence of the love of Christ is not made manifest in life and character. But what a work of feeding the flock of God might be done if the under-shepherds were crucified with Christ, and were living unto God to co-operate with the Chief Shepherd of the flock! Christ calls upon men to work as he worked. There is need of a deeper, stronger, more constraining testimony on the power of the truth as seen in the practical godliness of those who profess to believe it. The love of the Saviour in the soul will lead to a decided change in the manner in which workers labor for the souls of those who are perishing. When truth occupies the citadel of the soul, Christ is enthroned in the heart, and the human agent can then say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

{RH, October 9, 1894 par. 14}

**PERIODICALS / RH - The Review and Herald / October 16, 1894 Duty to the Poor, the Erring, and the Wandering. - By Mrs. E. G. White. -**

**October 16, 1894 Duty to the Poor, the Erring, and the Wandering.**

**By Mrs. E. G. White.**

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." {RH, October 16, 1894 par. 1}

Those who will be accounted worthy of an entrance into the city of God, will in character be without spot or wrinkle or any such thing. So that He who is the Truth, in whose mouth there was no guile, will be able to say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and will be justified in saying, "Thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Goodness and faithfulness must be found combined in the characters of those who are to inherit eternal life. The Lord cannot commend in this manner those who take pride in

doing injustice, in dealing sharply with men who are related as brethren in the church, or with unbelievers. This kind of dealings is not after God's business standard, but after the standard of the world, and must be repented of by those who would enter into the kingdom of heaven. {RH, October 16, 1894 par. 2}

There are men and women whose cold, unimpressible hearts have not kindled and glowed under the bright beams of the Sun of Righteousness. Message after message has come to them, but they have not heeded the warning, and reformed their evil practices. The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, "Who hath required this at your hand?" The spirit, the character, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth. Why have you not denied self, lifted the cross, and followed me? Your character is not after the divine similitude, but after the similitude of the character of the prince of evil; because mercy and the love of God have not been manifested. Heaven would be imperiled if any such unholy characters were to enter heaven; for you do not reflect the divine attributes of goodness, mercy, and love. {RH, October 16, 1894 par. 3}

By beholding you may become changed into the divine image. Jesus has given the parable of the lost sheep for our study. The true Shepherd leaves the ninety and nine, and goes into the desert at any expense and suffering to himself, in order that he may find the sheep that was lost. When he finds it, he brings it back with rejoicing. How many of the wandering and lost sheep have you sought for, and brought back to the fold with a heart full of pitying tenderness, forgiveness, and love? How many words of encouragement have you spoken to the wandering sheep, that have cost you pain, anxiety, and much inconvenience? Have you cherished a spirit to upbraid, to reproach, and to whip the poor wanderers back to the fold? or have you spoken soothing words of hope, courage, and pardon, bearing the wanderer home on your shoulders, rejoicing at every step, and saying, "Rejoice with me; for I have found my sheep that was lost"? {RH, October 16, 1894 par. 4}

Jesus says to you, I have given to you the parable of the prodigal son, and how has it influenced your course of action? Have you felt tender sympathy for the erring one? As you have seen him awakening to a sense of the degradation that sin has brought upon him, have you spoken to him words of encouragement and hope? Have you had a sense of his suffering from remorse as he saw the years that he had lost? and have your tears fallen with his as he wept in penitence? Did you descry him afar off, and run forth to meet him with pity and gladness and love in your voice and heart, rejoicing that the poor, sin sick soul was repenting and returning to his father's house, even as I rejoiced to welcome you to my pardoning love? I went to meet you when you were lost; I welcomed you; I took you in my arms; I wept over you. Have you followed my example? Have you welcomed the prodigal to the fold? Have you accepted his repentance, and rejoiced over his return? {RH, October 16, 1894 par. 5}

How many manifest the spirit of the elder brother, who looked with coldness on the return of the prodigal, and instead of giving him a welcome, reproached those who rejoiced over his return as one who was undeserving and who had cost much trouble.

Look at the two figures in the parable, and see whether you are manifesting a spirit similar to that of the self-righteous elder brother, who was full of envy, jealousy, evil surmising, and hatred toward the one whom the father received so graciously. In which class would the Lord Jesus reckon you were you on the ground where such a scene was enacted? These parables have a practical meaning that many do not discern. {RH, October 16, 1894 par. 6}

Study the life and character of Christ, and seek to imitate his example. The unconsecrated course of some of those who claim to be believers in the third angel's message, has resulted in driving some of the poor sheep into the desert; and who is it that has manifested a shepherd's care for the lost and wandering? Is it not time to be Christians in practice as well as profession? What benevolence, what compassion, what tender sympathy, Jesus has manifested toward suffering humanity! The heart that beats in unison with his great heart of infinite love will give sympathy to every needy soul, and will make it manifest that he has the mind of Christ. "A bruised reed shall he not break, and the smoking flax shall he not quench." Every suffering soul has a claim upon the sympathy of others, and those who are imbued with the love of Christ, filled with his pity, tenderness, and compassion, will respond to every appeal to their sympathy. They will not say, when an appeal is made to them in behalf of those who are perishing out of Christ, "This does not concern me." They will not act the part of the elder brother, but will manifest personal interest and sympathy. They will follow the example of their Master, and will go out to seek and to save that which was lost, obeying the Saviour's words when he said, "Love one another as I have loved you." Every soul who attempts to retrace his wanderings and return to God, needs the help of those who have a tender, pitying heart of Christ-like love. {RH, October 16, 1894 par. 7}

We are not to meet misery and repentance with censure, reproach, with suspicion, distrust, and jealousy, as the elder brother is represented as meeting the repenting prodigal; but we are to welcome the wanderer as he returns to his Father's house with the same compassion and sympathy as Jesus manifested toward us when we sought his pardoning love. He met lost humanity with infinite love. He encircled the perishing, wandering soul in the arms of his mercy, and connected sinful man with his own divine nature, and adopted the child of humanity into his own royal family. He presents this example to you, and says, Go thou and do likewise. When human agents become doers of the words and works of Christ, joy is created throughout the unfallen universe, and songs of rejoicing resound through all the heavenly worlds. {RH, October 16, 1894 par. 8}

The Lord has committed his goods to the charge of his human agents, and he expects that they will trade upon them. He has given to the trust of his people the fatherless and the widow, and yet souls have been left to perish for the want of personal sympathy and labor. But your neglect of one soul is registered in heaven as neglect of Christ. Jesus has paid the ransom for every soul, and he has identified his interest with that of the weakest and most erring. What befalls the children of men, touches Christ, the Redeemer of mankind. He reproveth his own nation for the way in which they treated their fellow-men, and gave them to understand that an abuse

inflicted upon the weakest and most sinful, was counted as a personal abuse to himself, the Lord of heaven. The favors shown to the poor and wretched and sinful, were also counted as personal favors to himself, to be remembered and rewarded hereafter. Christ has not left us in darkness as to what are our privilege and duty to our fellow-men, but through various parables and illustrations has presented our obligation to others. He has unfolded before us the scenes of the last great day, when all men are to be arraigned before his tribunal; and the treatment given to the least of his brethren is, according to its nature, commended or condemned by the sentence: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Or, "Inasmuch as ye did it not to one of the least of them, ye did it not to me." {RH, October 16, 1894 par. 9}

Christ is our substitute and surety; he stands before God in the place of humanity, and he is affected as his weakest follower is affected. The sympathy of Christ is such that he cannot be an indifferent spectator of his children's sufferings. The heart of him who gave his life for humanity is touched by the wound, however slight, that is given to one of his followers by the spirit revealed in the word or action of another. Let us bear in mind that Christ is the great central heart from which the life-blood flows to every part of the great body of humanity. He is the head from which extend the nerves that reach even to the most minute and most remote parts of the body. When one member of the body with which Christ is so mystically connected, suffers, the throb of pain is felt by our Saviour. {RH, October 16, 1894 par. 10}

Will the church arouse? Will her members come into sympathy with Christ, so that they will have his tenderness for all the sheep and lambs of the fold? For their sake the Majesty of heaven made himself of no reputation; for them he came to a world all seared and marred with the curse. He toiled day and night to instruct, to elevate, to bring to everlasting joy a thankless and disobedient people. For their sake he became poor, that they through his poverty might become rich. For them he denied himself; for them he endured privation, scorn, contempt, suffering, and death; for them he took the form of a servant. Christ is our pattern, shall we copy him? Shall we not have a care for God's heritage? Shall we not cherish tender compassion for the erring, the tempted, and the tried? {RH, October 16, 1894 par. 11}

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." {RH, October 16, 1894 par. 12}

How much of this work has been left undone. But will not the members of our churches take hold in earnest of these matters? God will work with those who will give him a chance. Look after the orphans and the widows and the poor, and see that no

wandering one is left in the desert to perish for the want of personal labor and sympathy. Let the peace of God abide in your hearts by faith; and be ye thankful.

{RH, October 16, 1894 par. 13}

**PERIODICALS / RH - The Review and Herald / October 23, 1894 Truth to Be Rescued From Error. - By Mrs. E. G. White. -**

**October 23, 1894 Truth to Be Rescued From Error.**

**By Mrs. E. G. White.**

The children of God are commanded, "As he which hath called you is holy, so be ye holy in all manner of conversation. . . . And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." {RH, October 23, 1894 par. 1}

Never was there a time when we needed more special connection with God than at the present time; for there is a constant tendency in human nature that makes men lean on their own understanding. Men trust in men, leaving God out of life and character. There must be more earnest efforts to live out the life of Christ, and the advocates of the truth must learn not to lean upon any man or set of men. There must be repentance of sins, Christ-like meekness, and lowliness of heart. Men must be found who have an individual experience, who cannot be enticed from the path of right, of justice, of meekness, of patience, of forbearance, of Christian courtesy. Men must be found who will not manifest anything but a Christ-like spirit when opposed by talkative, open-mouthed men who put light for darkness and darkness for light. Men are needed in this time who know that the evidences which God has given are to be relied upon in the face of all the assertions that will come from the enemies of the faith. Talk is very cheap; it is a common article of commerce, and is much more largely dealt in than is prayer or the words that God has spoken through his chosen apostles and prophets. {RH, October 23, 1894 par. 2}

We may have faith in men who profess to be followers of Christ, only as we see that they are meeting God's great standard of righteousness, not some ideal of their own, but that they are actually copying the perfection of the character of Jesus Christ. {RH, October 23, 1894 par. 3}

Let not any man feel that the work of God is under his special guardianship; but realize that it is under the control of Omniscience. The Lord will choose men for these times who will be workers together with him. He will choose men of resolute minds, who will follow his guidance, and act in harmony with the great I AM; who will be actuated by heroic principles, and will accomplish the will of God in preventing evil and promoting good in the world. Privations, trials, and hardships will not discourage them; but they will

stand forth as examples of undaunted devotion. It is this class that to all intents and purposes are the defenders of the faith once delivered to the saints. In times of proving and trial, in the day of trouble such as never was, it will be revealed who have builded their characters from material that will stand the test. God's true workmen will be forced to speak the truth and unmask hypocrisy and deception in defending every portion of the word of God. Accusation upon accusation from men of high position will come against those who would be true to God, and they will be compelled to stand in defense of the truth. But the servants of the Lord will be men of opportunity, of energy and tact, and will be ready to promote the interests of truth under every circumstance. They will not be selfish, self-important, self-sufficient persons; they will be men who have the mind of Christ. They will be kind, affectionate, loving, prompt, tender, yet resolute. They will be God-fearing men, and in the face of opposition they will move forward, firm and steadfast, to defend Bible truth. Such men will press the triumphs of the cross of Christ to the very end of the conflict. They will boldly, and yet in the Spirit of Christ, confront the agents of Satan who will seek to suppress religious liberty, and they will not give place to them for an hour. {RH, October 23, 1894 par. 4}

There will be those, who, after a feeble resistance, will yield one point of truth after another. The reason they will do this is that they have never valued truth as they should. They have never enthroned the truth in the inner sanctuary of the heart, and they have not been sanctified through the truth. They will give way to the powers that be, and render obedience to men rather than to God. But those who stand firm to the truth will answer those who demand their surrender to the traditions of men and their compliance with the custom of the majority, that they owe allegiance to a higher authority than that of the State. They will declare that they cannot set aside the Sabbath of the great Creator for a man-made institution. They will declare that as partakers of the divine nature, they are placed in a position where the ordinances of men, when conflicting with the commands of God, are of no force nor value. Those who are empowered with authority will say to them as they said to Paul, "Thou art beside thyself;" and when persuasion and entreaty are in vain, heavier pressure will be brought to bear, and the steadfastness of Christ's followers will be tested to the uttermost. Every conceivable device that men and demons can invent will be brought to bear against them to overcome them; but those who have learned how to cling to God will not abate one jot or tittle of truth. {RH, October 23, 1894 par. 5}

The fact that times of trouble and persecution are before the people of God must not deter them in the least from proclaiming the truth. They are to proclaim the truth because it is truth. Gems of thought are to be gathered up and redeemed from their companionship with error; for by their misplacement in the association of error, the Author of truth has been dishonored. The precious gems of the righteousness of Christ, and truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world. Let the bright jewels of truth which God gave to man, to adorn and exalt his name, be carefully rescued from the rubbish of error, where they have been claimed by those who have been transgressors of the law, and have served the purposes of the great deceiver on



account of their connection with error. Let the gems of divine light be reset in the framework of the gospel. Let nothing be lost of the precious light that comes from the throne of God. It has been misapplied, and cast aside as worthless; but it is heaven-sent, and each gem is to become the property of God's people and find its true position in the framework of truth. Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system. God has poured his Spirit upon his servants, and qualified them to use their ability and talent in revealing truth to those who sit in darkness; but the very ability God has given by which to reveal truth to others, men, perverting their talents, employ to deceive; for they use their gifts as did Satan when he deceived the angels of heaven, and exalt self, causing their God-given abilities to administer to their own glory. These become confused by error, their minds are darkened by the enemy, and the truths which God imparted to them are buried by them in a mass of error, or basely perverted to serve the cause of evil. But these heaven-given rays of light are not to be lost to the world. These truths are to be as a lamp unto our feet, and as a light unto our path. It is these gems that will give attractiveness to the gospel plan, and they are to shine as stars amid the moral darkness of the world. {RH, October 23, 1894 par. 6}

Jesus has said, "Gather up the fragments, . . . that nothing be lost." Many have seen no further meaning in this than the gathering up of the fragments after the feeding of the five thousand; but in all the teachings of Jesus spiritual applications are to be made. When he said, "Gather up the fragments," it was as if he bade them mark all his teachings, gather up every fragment of truth, and of the light which he has given, to let nothing be lost. Open up the truth to others and let every fragment have its place. In dignity and simplicity speak that which your Master has spoken to you, and present that which he has taught you by his daily walk and conversation. Hold up his life and example to those with whom you associate. He has filled every position, from the humblest to the most exalted, with acceptance to the Father, and you are to gather up the fragments of his words and works, that nothing be lost. As you advance heavenward, make use of every common, every-day habit and custom to illustrate truth, and in every calling, however menial, live out the life of Christ. In this way you will be to men a continual revelation of what Christ would have men be in your position. {RH, October 23, 1894 par. 7}

The great plan of human redemption is as yet but faintly understood, because men do not place themselves in the divine channel of light. There is too much following of men, and limiting the light by men's opinions and traditions. The wonderful truth of God is to be sought out by every mind, and the results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that true harmony will exist. In the revelation of Christ to the world the necessity of men will be met, and the work of God will move forward with beautiful harmony, as truth is disclosed to the world. Through careful study, through prayerful meditation, men will be enabled to place the truth before men in simplicity, so that the humblest minds can comprehend it, can receive it, and become elevated through its sanctifying influence, if they will but appropriate it, and practice its principles in their

daily lives. {RH, October 23, 1894 par. 8}

Through all ages God has spoken and worked by human instrumentalities. God has given to men their faculties, and he expects them to use them and by use to improve their abilities. They are to employ these faculties in rescuing truth from the rubbish of error where it has been made to serve the cause of the great adversary. The gems of truth are imperishable, and the Lord would have them gathered up and placed in their proper relation, that they may embellish and adorn the doctrine of Christ our Saviour. Truth is to be communicated from one human agent to another and to be molded into the life and character of those who receive it, in order that glory may redound to God. Truth that has found its proper setting, flashes brilliant rays of divine light into darkened minds, and meets the wants and necessities of the minds and hearts of fallen men who could not be reached by any other agency. It is by living out the truth in human life that souls are to be reached. As the Son of God in human form was perfect in his life, so he requires that his followers shall be perfect in their lives. He was made in all things like unto his brethren. He hungered, he thirsted, he was weary, he slept, he wept, and yet he was the blameless Son of God, he was God in the flesh. He was tempted in all points like as we are, yet without sin, and we have not a high-priest that cannot be touched with the feeling of our infirmities. He knows how to succor those that are tempted. In living out the truth of God, man is continually assured that supernatural help will be granted to him, and that while he retains his human nature, yet through an unseen agency he receives the impress of the divine nature through the truth as it is in Jesus.

{RH, October 23, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / October 30, 1894 Missionary Enterprise the Object of Christ's Church. - By Mrs. E. G. White. -**

**October 30, 1894 Missionary Enterprise the Object of Christ's Church.**

**By Mrs. E. G. White.**

Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." Those who follow Jesus will be laborers together with God. They will not walk in darkness, but will find the true path where Jesus, the Light of the world, leads the way; and as they bend their steps Zionward, moving on in faith, they will attain unto a bright experience in the things of God. The mission of Christ, so dimly understood, so faintly comprehended, that called him from the throne of God to the mystery of the altar of the cross of Calvary, will more and more unfold to the mind, and it will be seen that in the sacrifice of Christ are found the spring and principle of every other mission of love. It is the love of Christ which has been the incentive of every true missionary worker in cities,

in towns, in the highways and the by-ways of the world. {RH, October 30, 1894 par. 1}

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy according to his intrusted ability to the saving of souls. Christ requires that every one who would be called by his name should make his work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing for whom Christ has died. {RH, October 30, 1894 par. 2}

To misapply means or influence or any intrusted capital of mind or body, is to rob God and to rob the world; for it is turning the energies into another channel than that in which God designed they should move for the salvation of the world. When Christ was here upon earth, he sent out his disciples to proclaim the kingdom of God throughout Judea, and in this example, he clearly revealed that it is the duty of his people throughout all time to impart to others the knowledge they have of the way, the life, and the truth. In all his labors Jesus sought to train his church for missionary work, and as their numbers increased, their mission would extend, until eventually the gospel message would belt the world through their ministrations. {RH, October 30, 1894 par. 3}

Jesus taught his followers that they were debtors both to the Jews and the Greeks, to the wise and the unwise, and gave them to understand that race distinction, caste, and lines of division made by man, were not approved of Heaven, and were to have no influence in the work of disseminating the gospel. The disciples of Christ were not to make distinctions between their neighbors and their enemies, but they were to regard every man as a neighbor who needed help, and they were to look upon the world as their field of labor, seeking to save the lost. Jesus has given to every man his work, taking him from the narrow circle which his selfishness has prescribed, annihilating territorial lines, and all artificial distinctions of society; he marks off no limited boundary for missionary zeal, but bids his followers extend their labors to the uttermost parts of the earth. He says to them, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The field of labor presents one vast community of human beings who are in the darkness of error, who are filled with longing, who are praying to One they know not. They need to hear the voice of those who are laborers together with God, saying to them, as Paul said to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you." {RH, October 30, 1894 par. 4}

The members of the church of Christ are to be faithful workers in the great harvest-field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of heaven imparting to them divine inspiration? They are never to think of, and much less to speak of, failure in their work. They are not to fail nor to be discouraged. They are to be filled with hope, knowing that they do not rely upon human ability or upon finite

resources, but upon the promised divine aid, the ministry of heavenly agencies who are pledged to open the way before them. The promise is given, "Thy righteousness shall go before thee." We of ourselves have no righteousness. We have only that righteousness which is imparted from Christ, the fountain of righteousness. He is "the Lord our righteousness." Angels of God will break the way before us, preparing hearts for the gospel message, and the promised power will accompany the laborer, and "the glory of the Lord shall be thy rearward." {RH, October 30, 1894 par. 5}

We are all under obligation to deny self daily for Christ's sake. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" "whosoever doth not bear his cross, and come after me, cannot be my disciple." As we call upon God at every step, pleading for divine wisdom as we advance, seeking for light and grace in order that under all and in every circumstance we shall do unto others as we would that they should do unto us were we in their place, we shall feel the necessity of fulfilling the broad and deep requirements of the holy law of God. Thus shall we lose sight of self, and looking unto Jesus, the author and finisher of our faith, we shall lay upon the foundation deeds of mercy, benevolence, compassion, and love, which are compared to gold, silver, and precious stones, which the fires of the last days cannot consume. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon his fullness, and receive of that grace which has no limit. The Captain of our salvation at every step would teach us that almighty power is at the demand of living faith. He says, "Without me ye can do nothing;" but again declares that "greater works than these shall ye do; because I go unto my Father." {RH, October 30, 1894 par. 6}

We are to pray without ceasing. In supplicating the throne of grace in the name of Christ, the promise is sure, "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." When you make God your trust, when you call upon him with your whole heart, he will be found of you. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." {RH, October 30, 1894 par. 7}

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The harvest is great, but the laborers are few. Not only is there a need of reapers, but of other agencies that will work in various lines according to their ability. Every kind of labor is to be devised and set in operation. Every follower of Christ is to do something in the work, and not to do what you can, is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling-blocks. Every means of influence that God has given

you should be employed to the utmost. {RH, October 30, 1894 par. 8}

Listen to the voice of Jesus as it comes sounding down along the lines to our time, addressing the professed Christian who stands idle in the market-place: "Why stand ye here all the day idle? . . . Go ye also into the vineyard." Work while it is day; for the night cometh in which no man can work. The Lord has given to every man talents according to his several ability; but he does not expect the man with the one talent to do the work of the man with the five talents. Jesus designs that each one of us shall train our powers, feeling that they are the property of Christ, and that life itself, as the purchase and gift of Christ, is of great value. Character must be held as sacred because it is Christ's purchased possession, and every power is to be kept in subordination to him. The entire influence of the disciple of Christ, from the moment he takes his position under the blood-stained banner of Immanuel, is to be exerted for Christ. "Ye are laborers together with God." No one is at liberty to say, "This will I do, and no more," and set limits to his endeavors. It is enough for him to know that he is Christ's servant, and that the ransom money has been paid for his soul, and that every jot and tittle of his power and wisdom is the gift of God, and not an inheritance to be used to please and glorify himself, but to be employed as God shall see fit,--to be laid under contribution to God. You are to "adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

{RH, October 30, 1894 par. 9}

**PERIODICALS / RH - The Review and Herald / November 6, 1894 Missionary Enterprise the Object of Christ's Church. - By Mrs. E. G. White. -**

**November 6, 1894 Missionary Enterprise the Object of Christ's Church.**

**By Mrs. E. G. White.**

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To be connected with Jesus Christ is an exalted privilege. He who understands that he is not his own, but that he belongs to Christ, and keeps his eye fixed upon him, grows into oneness with him, and has the mind of Christ. Through this connection he is led to improve his talents, his influence widens, and he becomes responsible not only for his original talent, but for that which he has gained through a wise use of that which was at first given. He who has two talents is not only accountable

to God for what has been given him, but for what he may gain; for he is to render to the Lord interest on his intrusted capital. He is not to study selfish gratification, but to deny himself for Christ's sake, who gave every day of his life for the saving of the soul. {RH, November 6, 1894 par. 1}

Jesus does not present to his followers the hope of attaining earthly glory and riches, and of having a life free from trial; but he presents to them the privilege of walking with their Master in the path of suffering, self-denial, and reproach because the world knoweth them not. He does not hold out to them any false hopes of living at ease. He takes them to an eminence and shows them the confederacy of evil arrayed against them under the leadership of Satan, the great adversary. But while showing to them the foes with which they will have to contend, he also assures them that they will not have to fight alone. They will have the fellowship of heavenly intelligences, and though the world lieth in darkness, they are to catch the radiance from the throne of God, and diffuse the light of heaven amid the moral darkness of the world. {RH, November 6, 1894 par. 2}

Not only are they to shine to illuminate the immediate darkness, but through the united endeavors of the church of Christ they are to be the light of the world. It was the object kept in view through all Christ's ministry that the church should be united in one, and be one with himself and the Father in the great work of recovering souls from the slavery of sin and the dominion of Satan, to translate them into the kingdom of God. In this work he encourages them with the thought that heavenly intelligences will mingle with their ranks, and at every point of danger the mighty Captain of their salvation will be present to strengthen them with his might, and to lead them on to success. Just before his ascension, Christ gave his last commission to his disciples. As he was about to leave the earth and enter the portals of heaven, he said: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." {RH, November 6, 1894 par. 3}

Christ urges again and again upon his disciples the obligation to make known the gospel to the world. When within one step of the throne of God, he opened their understanding, that they might know the Scriptures, repeating again the old commandment to go forth and preach the message of salvation. And he said unto them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The great work committed to them required great efficiency, even the endowment of the Holy Spirit; for the tide of evil ran strong against them. A determined, vigilant leader was in command of the agencies of evil, and the followers of Christ could resist and overcome the powers of darkness only through the help that God could give them. But through the power of the Holy Spirit



they were to be successful witnesses of Christ to the uttermost parts of the earth. Beginning at Jerusalem, they were to widen the scene of their operations until all nations should hear the sound of the gospel. {RH, November 6, 1894 par. 4}

In the plan of Christ for the enlightenment of the world, there is, first, home missionary work to be done. The disciples were to begin at Jerusalem, though it would be the very darkest field for their operations. The most unpromising fields are those where much light has been given. Peculiar dangers will beset the feet of him who carries the lamp of life, searching for hidden jewels among the dark rubbish of earth. Yet Christ directed them to do this work, and assured them that they would be under the shield of Omnipotence, as they worked first for those nigh at hand, and afterward for those who were afar off. He bade them to strengthen their forces by uniting, and by working as one, as he and the Father were one, and said: "Lo, I am with you always, even unto the end of the world." Thus the Lord Jesus makes every provision whereby the aggressive work may be carried on both nigh at hand and afar off, and he takes upon himself the responsibility of conducting the warfare, of supplying the qualifications, and of eventually giving success to his great missionary enterprise. {RH, November 6, 1894 par. 5}

The last words of Christ were, "Go ye into all the world, and preach the gospel to every creature." And spreading his hands above them in benediction, he ascended to heaven, surrounded by hosts of heavenly angels who had come to escort him on his way to the portals of God. His last commission to his disciples made them the agents whereby his gospel of glad tidings was to go to the nations. This was Christ's last will and testament to his followers who walked with him during the years of his earthly ministry, and to those who should believe on him through their word. His first work in heaven was in harmony with his last commission on earth; for he sent the promise of the Father upon them. On the day of Pentecost the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went. {RH, November 6, 1894 par. 6}

The missionary spirit was poured out in unlimited supplies, and the disciples testified of a crucified and risen Saviour, and convinced the world of sin, of righteousness, and of judgment to come. They did just as their risen Lord had directed them to do, and began at Jerusalem to publish the gospel, in the very place where the deepest prejudice existed, and where the most confused ideas prevailed in regard to Him who had been crucified as a malefactor. Three thousand received the message, and were converted. They were not intimidated through persecution, imprisonment, and death; but they continued to speak with all boldness the words of truth, setting before the Jews the work and mission and ministry of Christ, his crucifixion, resurrection, and ascension; and believers were added daily to the Lord, both of men and women. It was demonstrated that angels were in the assemblies of the saints, and their presence was made visible to some of the soldiers of Christ. "The high-priest rose up, and they all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth." The priests and

rulers had forbidden them to speak any more in the name of Jesus; but what said the heavenly messenger? "Go stand and speak in the temple to the people all the words of this life." When Peter was held in prison to be offered the next day as a sacrifice for his faith, angels of heaven came and opened the strongly barred gates, wakened Peter, and led him forth to be a witness for the Master. {RH, November 6, 1894 par. 7}

We have everything to encourage us in engaging in the work of the Lord, in seeking to save souls for whom Christ died. What we need is whole-hearted missionaries, who will give themselves to the work of God without reserve, and work for those who are nigh, and for those who are afar off. Now is the time to co-operate with the angels of heaven in bringing the light of present truth before the people. Wake up, brethren and sisters; for the night is far spent, and the day is at hand. Work while the day lasts, for the night cometh in which no man can work. While mercy still lingers, go forth to rescue souls that are perishing, lest while you linger, it become everlastingly too late. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

{RH, November 6, 1894 par. 8}

**PERIODICALS / RH - The Review and Herald / November 13, 1894 Present Unto the Lord Gifts of Gratitude. - By Mrs. E. G. White. -**

**November 13, 1894 Present Unto the Lord Gifts of Gratitude.**

**By Mrs. E. G. White.**

The Lord sends his blessing and manifests his love to the children of men. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and yet how rarely is the Lord thanked, how seldom is his praise upon human lips! How few are found to testify to his loving-kindness, and to acknowledge his mercies to the children of men! How many families fail to retain God in their knowledge! The blessings of the Lord surround parents and children, and they are provided with temporal necessities, yet they do not accept them as gifts in trust, nor do they regard themselves as stewards of the grace of Christ. They do not respond to God's liberality, and return to the Lord a portion of his intrusted goods in tithes, gifts, and offerings, thus acknowledging their dependence upon God, and manifesting gratitude for his wonderful mercies toward them. Every earthly wish may be gratified, and yet men pass on as did the ungrateful lepers who had been cleansed and healed of their obnoxious disease. These lepers had been restored to health by Christ, and the parts that had been destroyed by the disease were recreated; but only one, on finding himself made whole, returned to give God glory, and Christ asked, "Were there not ten cleansed? but where are the nine?" {RH, November 13, 1894 par. 1}

Why does not every converted soul speak forth the praise of God? Why is it that the recipients of God's continual favors do not give more ready expression to their gratitude? Why is it that the heart is not pure, and filled with thankfulness to God? David says: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; . . . worship the Lord in the beauty of holiness." "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High." "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed." {RH, November 13, 1894 par. 2}

We are under obligation, because of the relation in which we stand to God and to one another, to display the grace of God for the salvation that has been brought within our reach at infinite cost. God has given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He has given the Holy Spirit to enlighten, renew, and sanctify the soul, and this should call forth thanksgiving and praise from every human heart. Children and youth should be educated to make God first in their thoughts, and thus a revenue of gifts and offerings, like little rivulets, would flow into the treasury of the Lord. But parents have failed to educate their children to act in an unselfish way, and have co-operated with the enemy in educating them according to a false standard. All Heaven is looking upon our churches, upon parents and children, and asking, "Were there not ten cleansed? but where are the nine?" {RH, November 13, 1894 par. 3}

The lesson which is recorded concerning the ten lepers should awaken in every heart a most earnest desire to change the existing order of ingratitude into one of praise and thanksgiving. Let the professed people of God stop murmuring and complaining. Let us remember who is the first great Giver of all our blessings. We are fed and clothed, and sustained in life, and should we not educate ourselves and our children to respond with gratitude to our heavenly Father, by giving gifts and offerings for the support of his cause? Christ has commanded his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." But how is this work to be accomplished?--It is to be done through the co-operation of human agencies with heavenly intelligences. We are to be earnest laborers together with God. Parents are to bring up and educate and train their children in habits of self-control and self-denial. They are ever to keep before them their obligation to obey the word of God and to live for the purpose of serving Jesus. They are to educate their children that there is need of living in accordance with simple habits in their daily life, and to avoid expensive dress, expensive diet, expensive houses, and expensive furniture. The terms upon which eternal life will be ours are set forth in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." {RH, November 13, 1894 par. 4}

Parents have not taught their children the precepts of the law as God has commanded them. They have educated them in selfish habits. They have taught them to regard their birthdays and holidays as occasions when they expect to receive gifts, and to follow the habits and customs of the world. These occasions, which should serve to increase the knowledge of God and to awaken thankfulness of heart for his mercy and love in preserving their lives for another year, are turned into occasions for self-pleasing, for the gratification and glorification of the children. They have been kept by the power of God through every moment of their life, and yet parents do not teach their children to think of this, and to express thanksgiving for his mercy toward them. If children and youth had been properly instructed in this age of the world, what honor, what praise and thanksgiving, would flow from their lips to God! What a revenue of small gifts would be brought from the hands of the little ones to be put into his treasury as thank-offerings! God would be remembered instead of forgotten. {RH, November 13, 1894 par. 5}

Not only on birthdays should parents and children remember the mercies of the Lord in a special way, but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer. Instead of bestowing gifts and offerings in such abundance on human objects, reverence, honor, and gratitude should be rendered to God, and gifts and offerings should be caused to flow in the divine channel. Would not the Lord be pleased with such a remembrance of him? O how God has been forgotten on these occasions. At the very time when his loving-kindness should be remembered, his mercy has been ignored. The lesson of the ungrateful lepers should not be in vain to us. "Were there not ten cleansed? but where are the nine?" Shall only one in ten who are receiving the rich benefits of the Lord, return to bow at his feet and to give praise for his mercies? Shall presents be purchased, and money be expended for unnecessary things, and no wisdom be manifested in the outlay of God's intrusted means? Will parents come out from the world and be separate from its customs? Let them obey the injunction of God, and put forth judicious labor properly to train and educate the young in true knowledge and wisdom. Those men were called wise men who came from the far East to Jerusalem, led by a star in the heavens, to offer gifts of frankincense, myrrh, and gold to the infant Saviour. "Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother." Although Christ was the Majesty of heaven, he was born in poverty, and his cradle was a manger. But when the wise men "had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." {RH, November 13, 1894 par. 6}

When you have a holiday, make it a pleasant and happy day for your children, and make it also a pleasant day for the poor and the afflicted. Do not let the day pass without bringing thanksgiving and thank-offerings to Jesus. Let parents and children now make earnest effort to redeem the time, and to remedy their past neglect. Let them follow a different course of action from that which the world follows. There are many

things which can be devised with taste and cost far less than the unnecessary presents that are so frequently bestowed upon our children and relatives, and thus courtesy can be shown, and happiness brought into the home. You can teach your children a lesson while you explain to them the reason why you have made a change in the value of their presents, telling them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making presents to those who did not need them, than you have of advancing the cause of God. Like the wise men of old, you may offer to God your best gifts, and show by your offerings to him that you appreciate his Gift to a sinful world. Set your children's thoughts running in a new, unselfish channel, by inciting them to present offerings to God for the gift of his only begotten Son. Let a box be made to receive the gifts of the children. The intelligences of heaven are waiting to co-operate with human agents in every work of benevolence, that there may be means in the treasury of the Lord, and "meat in mine house," saith the Lord. {RH, November 13, 1894 par. 7}

In the days that were before the flood, men left God out of their reckoning, and followed the imagination of their own hearts until violence and cruelty, selfishness and self-exaltation, were the order of the day. The Lord destroyed the inhabitants of the world by a flood, and he declares that as it was in the days before the flood, so it shall be in the days when the Son of man is revealed. We are living near to the coming of the Lord in the clouds of heaven, and let those who would escape from the doom of those who forget God, be careful to maintain good works. God, the great moral Governor, has a law which is to be obeyed, and the angels of God are his officers, to witness to the deeds of evildoers, and to lay the rebellious under arrest. The transgressors of the law of God will meet a just retribution unless they repent before the Majesty of heaven, and by faith in Christ turn to allegiance before it is everlastingly too late. {RH, November 13, 1894 par. 8}

A great work is to be accomplished through the instrumentality of man; for we are to co-operate with God in pressing back the tide of human woe. Through the power of the Holy Spirit we may be faithful, whole-hearted workers to stand in defense of truth and righteousness, and keep the Lord and his honor continually in mind. Let the perception be clear as to what is due to God for his benevolence in giving the gift of his Son to the human family. Let our liberalities flow toward God. Let thank-offerings be presented to Jesus, and as you gain clearer perceptions of your past deficiencies, let it be made manifest that you are seeking to make decided reformation in accordance with your faith. {RH, November 13, 1894 par. 9}

For long years God has been robbed of tithes, and gifts, and offerings. Men have forgotten him, and through ignorance of his claims, they have allowed their gifts and offerings to flow in a perverted channel. Let parents and children teach the world by self-denial how they may honor the birth of Christ. Parents will have need of patience and moral strength, in order that in the fear of God they may unlearn the customs of the world. Tremendous evils have come into the world through forgetfulness of God, and

through the coming holidays Satan will gather a large harvest of souls, and reap a large revenue of means through enticing men to gratify the desires of the unrenewed heart. Many souls will be led into false paths from which they will never recover. Earnest Christian endeavor should be put forth to establish a new order of things, so that the professed people may work in harmony with his plans, and thus glorify God and bless humanity.

{RH, November 13, 1894 par. 10}

**PERIODICALS / RH - The Review and Herald / November 20, 1894 Be Separate. -  
By Mrs. E. G. White. -**

**November 20, 1894 Be Separate.**

**By Mrs. E. G. White.**

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." To whatever field of labor Christians may be called, in whatever part of the Lord's vineyard they may be assigned to work, they cannot conform to the world. The world's way is not God's way. The world would have Christians conform to its ideas, and meet its own standard of Christianity. The world has marked out a line, and demands that Christians follow in its way, and do those things which will suit the world, and make them one with it in purposes and plans. But the voice of God is heard in his word, speaking to the children of men in unmistakable language, and saying, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Will you obey that voice? {RH, November 20, 1894 par. 1}

The life of Christ manifested in human character will be antagonistic to the world, and in opposition to its customs and practices. Yet there is continual danger on this point among those who profess to have advanced light. It is Satan's purpose to set in operation such agencies as will lead the people of God into conformity to the world's standard, and it becomes every Bible Christian to sound an alarm in every organized body of professed followers of Jesus Christ. The ministers who stand in the sacred desk should be guarded upon this point, and not lose sight of the fact that they are to be laborers together with God. The Lord will not leave his people to the mercy of their own weak inefficiency; but he will gather them in the arms of his mercy, and bind them to his great heart of infinite love. The Lord sets before his ministers the divine standard, and instructs them that they are to be shepherds of the flock of God and ensamples of good behavior, that the ministry be not blamed, or brought down to a low, common level, and shaped according to the desires of the natural, unconverted heart. The



ministers are not to carry into their sacred office their own defective spirits and faulty characters; for in all things they are to fulfill the word, and be found approving themselves "as the ministers of God." {RH, November 20, 1894 par. 2}

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." {RH, November 20, 1894 par. 3}

Those who profess the name of Christ, are to represent Christ as their pattern and example. They are to unfold to others the truth in its purity, and make known to them what are the privileges and responsibilities of the Christian life; and this can be done by the professed follower of Christ only as he conforms his character to the sacred

principles of truth. There must be no betrayal of sacred trusts on the part of any one who professes to be a child of God. There must be no obliterating of the line of demarkation between Christians and the world. There must be no bringing down of the truth to a low, common level; for this will dishonor God, who has given an infinite sacrifice in the gift of his Son for the sins of the world. Christ is the way, the truth, and the life. {RH, November 20, 1894 par. 4}

Many who claim to be the children of God do not seem to understand that the heart must be regenerated; for their practices ignore the words and works of Christ. By their actions they plainly say, "It is my privilege to act out myself. I should be perfectly miserable, if I did not act out myself." This is the kind of religion that is current in the world; but it bears not the heavenly indorsement. It is a deception, a delusion of the enemy. Science, so-called, human reasoning and poetry, cannot be passed on as of equal authority with revelation; but it is Satan's studied purpose to exalt the maxims, traditions, and inventions of men to an equal authority with the word of God; and, having accomplished this, to exalt the words of man to the place of supremacy. Weak souls who have never realized that to be a follower of Christ means the subordination of every power that God has given to the obedience of Christ, will be drawn into the snare that Satan has set for inexperienced feet. The true voice of God, speaking from his word, was not heard, or being heard, was ignored; for other voices attracted the attention and engaged the mind, and thus they were led astray. They did not realize that God required that every thought should be brought into captivity to Jesus Christ. Such restraint as the gospel presented seemed to them a yoke of bondage. They found nothing attractive in the voice of God, which declared unto them what it means to be a child of God, an heir of heaven; but they considered the requirement of God a cruel restriction of their liberty, and one that was wholly unnecessary. They at first neglected the word that pointed out the path cast up for the ransomed of the Lord to walk in, and then despised, and then assailed it as something that restricted and bound them. They were found at last out of conformity to the revealed will of God, and opposed in heart and practice to the word of God. {RH, November 20, 1894 par. 5}

There is no safety for any of us except as we daily receive a new experience in looking unto Jesus, the author and finisher of our faith. Day by day we are to behold him, and to become changed into his image. We are to represent the divine attributes, and follow the footsteps of Jesus at whatever cost to ourselves. We are to place ourselves under divine guidance, consulting the word of God, and daily inquiring, Is this the way of the Lord? There are various erratic characters that are wholly unlike Jesus, and that are within the church of Christ; but unless they will submit to become as clay in the hands of the potter, and will be willing to receive the heavenly mold, and be shaped into such vessels as God shall choose to make them, they will always bear their deformity of character, always be vessels unto dishonor, and will never receive the finishing touch of immortality. No deficiency of character will be immortalized and mar heaven with its imperfection. {RH, November 20, 1894 par. 6}

A profession of truth is of no value unless the soul grasps fast the principles, and appropriates and absorbs the rich nourishment of the truth, and thus becomes a

partaker of the divine nature. If this is accomplished, the will of the human agent will co-operate with the divine will. The wild, trailing vine which lies prone on the ground, catches at twigs and stumps, and fastens its tendrils about the things of the earth; and in order to have it twine about a proper support, its tendrils must be cut loose from the false supports to which it has attached itself. So it is with the soul. Earthly supports must be removed, and the thoughts and affections must be trained to find their support in God.

*(Concluded in next number.)*

{RH, November 20, 1894 par. 7}

**PERIODICALS / RH - The Review and Herald / November 27, 1894 Be Separate. -  
By Mrs. E. G. White. - (Concluded.) -**

**November 27, 1894 Be Separate.**

**By Mrs. E. G. White.**

***(Concluded.)***

Much is said in the epistles about having sound faith, and this should teach us the necessity of exercising caution so that we shall not weave into our experience our own inclinations and our objectionable traits of character. We should be careful that we do not mix the chaff with the wheat. We should take heed that we do not misrepresent the precious, elevating, ennobling principles of truth, and by so doing lead others astray. Soundness in the faith means the correcting of every error that exists even in the thoughts of our hearts, lest we corrupt the word of God. There is great need of healthfulness of soul, and this condition will be attained by accepting the pure truth, and bringing it into practice in our life. As Christians, we need to keep Jesus ever before our minds, remembering that he is the author and the finisher of our faith. Every soul who is seeking to become one with Jesus Christ, must remember that during this testing period of probation, it is his duty to study the life and character of Jesus Christ, and conform his life to the divine standard. This he can only do by the abundant grace of Christ. When the grace of God is given and appropriated, there will be daily improvement made. While Satan on the one side will be seeking to press the believer into his service, Christ on the other side will seek to win and draw the soul to himself. If you become victor over Satan, you will fight many a sturdy battle with inclination, and will be found on strict guard, in order that you may be loyal to God in all things. Satan continues the warfare in the determined purpose of conquering, and it will require continuous effort on your part to be an overcomer. You will have to bring self to task, asking repeatedly, Is this the way of the Lord? Keeping the eye upon Jesus, drawing from him supplies of

grace, the striving one will come forth from the conflict with clearer views of God, and will rejoice in the attainment of new strength and power because he has made the Lord first and best and all in all. {RH, November 27, 1894 par. 1}

Self-discipline must be carried on by every one who claims to be a child of God. Through decided discipline a man or a woman of ordinary mind will accomplish far more for the cause of God than the most brilliant talents and most learned mind without the discipline of the grace of God; for all the highly valued natural endowments are wanting in power without the discipline of the grace of God. Christians should daily feel the necessity of so training their intellectual faculties that should they be called to fill positions of trust, or be required to set the truth before the highest earthly powers, or to whatever duty they may be called, they may be able to do it to the glory of God. There is need of men and women of well-balanced minds and of healthful religious experience. There are many who have but a sickly experience. They cannot endure anything that is unfavorable, and are apt to imagine that they are slighted by their brethren and sisters. They are sick; and yet they feel whole in their one-sidedness and deformity, and will not apply to the Great Physician, who could restore them to soundness. They choose to remain as they are rather than be disturbed by reproofs and warnings. The Lord is not at fault in their case; the patients refuse to take the remedy the Great Physician prescribes. They will not apply the word of God to their souls, and become doers of the word; but prefer to come under influences that are more suited to their natural traits of character, but which counteract all that the Great Physician would do for their souls, and thus they thwart the purposes of God. {RH, November 27, 1894 par. 2}

Many conform themselves to the world's standard, and are influenced by the opinions and statements of various authors of the world, and their worldly maxims floating in the mind, take the place of the pure word of God, because the word of man suits their taste, approves of their customs, and encourages their defects of character, and the word of God condemns their course. To be separate from the world, to be wholly the Lord's, to be uninfluenced by the rules, maxims, practices, and methods of the world, means far more than many comprehend. At times these worldlings at heart are very much elated because certain lines are touched which meet their natural tastes in religious matters, but they know not by practical experience what the religion of Christ means; for when circumstances change, they are as much depressed as they were elated, and they feel the want of their stimulus as much as the drunkard feels the loss of his spirituous liquor. To flash out brightly now and then under the stimulus of the world's praise is not religion. To be separate from the world, to be consecrated to Jesus Christ, mean much more than they seem to take in. The soul consecrated to the service of Christ has a peace that the world cannot give nor take away. Jesus says, "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless; I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things

are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Train the mind by close discipline, and let the thoughts of the heart be brought into subjection to Jesus Christ. As human agents co-operate with God in working out your own salvation with fear and trembling. {RH, November 27, 1894 par. 3}

Let those who would be the children of God take heed to the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Association with worldly-minded men and women dims the spiritual perception; for it is in direct disobedience to the plain injunctions of the word of God. In worldly society an earthly influence is at work, an atmosphere of poisonous miasma is there which is disastrous to personal piety. Those who truly love God will not cultivate the society of those who do not love Jesus. They will have some realization of their own individual weakness, and they will study prayerfully the word of God, that they may feed upon the flesh and drink the blood of the Son of God, and they will find that Christian society and conversation is food to the soul, that in the society of those who love God, they breathe in the atmosphere of heaven. Christians will exercise love and sympathy one for another. The encouragement given one to another, the esteem manifested one for another, the helps, the instruction, the reproofs, warnings, the Christian counsel that should be found among the followers of Christ, will further them in the spiritual life; for Christian fellowship is according to God's plan. Christians are to cultivate self-restraint, love, forbearance, and unity one to another by the cords of brotherly love. Thus they will together exercise faith, hope, and love toward God; they will have tender consideration for all of like precious faith, and will draw toward those who love God. There will be fellowship such as the world knows not of. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

{RH, November 27, 1894 par. 4}

**PERIODICALS / RH - The Review and Herald / December 4, 1894 Fellowship With the World Forbidden. - By Mrs. E. G. White. -**

**December 4, 1894 Fellowship With the World Forbidden.**

**By Mrs. E. G. White.**

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and

built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." {RH, December 4, 1894 par. 1}

A Christian, as described by the Scriptures, is a person who is separated from the world in his aims and practices, and is united with Christ,--a possessor of the peace which Christ alone can bestow, finding that the joy of the Lord is his strength, and that his joy is full. Christians will not leave the world to perish unwarned, and make no effort for the reclaiming of the lost. The truth of God sanctifies the believer, and he holds sweet communion with Christ. He puts to use every talent God has given him in the service of Christ in grateful love to him who gave his precious life for him, in order that he might not perish, but have everlasting life. Those who truly love Christ become laborers together with God, and they watch for every opportunity to employ the means at their command in doing good, and in patterning after the works of Christ. They will not yield to temptations to make alliances with the world. They will not unite with secret orders and bind themselves by intimacies with unbelievers. But those who are not wholly on the side of Christ are to a large degree controlled by the maxims and customs of the world. They unite in close companionship with the world, and make partners of those who do not love God, but who rather dishonor him. Alliance with the world on the part of those who profess to be Christians, is pleasing to the enemy of all righteousness; for it is favorable to his determined purpose of building up his kingdom. It is conducive to his success that many of his subjects put on a form of godliness, and assume the appearance of the children of God. By this means his power to deceive and decoy souls to ruin is greatly increased. He exercises his wisdom and power through these unconverted agencies who still claim to be the followers of Christ, and wherever this class of his subjects meet for the supposed purpose of worshiping God, Satan is there to suggest words and to exert his influence against the truth. Satan is rich in this world's goods, and he is full of cunning to deceive, and his most effective agents are those whom he can lead to take a form of godliness while they deny the power of God by their unchristlike characters. {RH, December 4, 1894 par. 2}

The children of God are to stand firmly for the right under all circumstances. They



are not to be deceived by those who have the mind and spirit of the world, or be united with them in their spirit or practices. The bands of union will grow stronger imperceptibly, and the professor of religion, united in some alliance with the world, will finally feel resentment against any one who presents to him the necessity of coming out from the world and being separate. He will come into a condition of such harmony with the world that he will listen to the suggestions of Satan; and as his self-importance is fed by the praise and flattery of the world, and this is more acceptable to him than the self-denial required by the cross of Christ, he turns from the peculiar people of God to those who offer enticements to gratify worldly ambitions and enterprises in harmony with the natural tastes and desires. Backslidden from God, he has tasted the applause of men, and it has become pleasant to him. As he does not receive this praise in the church of Christ, he turns to the world. {RH, December 4, 1894 par. 3}

The word of God forbids the praising and glorifying of men, therefore Christians cannot glory in men; but the mere professor of religion feels grieved over this lack of human appreciation, and believing that he has wonderful qualifications that his Christian brethren do not discern or rightly estimate, he presses a little closer to the world, loves their deceptive flattery, and thinking he is worthy of being extolled, he drinks more deeply of the turbid streams of the valley, until he no longer thirsts for the snow waters of Lebanon. He is restless and uneasy among true Christians who talk of Jesus and the precious truth. The language of Canaan is a language that he no longer delights in. The atmosphere surrounding the souls of Christians is unlike the atmosphere that surrounds the soul of the worldling, and the half-hearted professor feels uneasy while in the presence of those who love God with all their hearts. He seeks to weed out from his companions those who love and fear God, and he fills up their vacant places with those who do not love and fear him, and who have no respect for his commandments. He makes it evident by his course of action that he does not honor or revere God. {RH, December 4, 1894 par. 4}

The Lord says, "Them that honor me I will honor." Satan is well pleased with the sentiments of the average Christian whom the people of the world praise and extol, while they cast reproach and contempt on those who truly honor God. The worldly Christian feasting upon the flattery of men will receive no more reward than this that he seeks after. The praise of men will be his whole recompense. But God is grieved by the spirit and action of worldly-minded men and women who yet profess to be on the Lord's side. The personal worldliness of Christians testifies against the religion of Jesus Christ. How few honor God by being his faithful witnesses! Christ says of his true followers, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, December 4, 1894 par. 5}

God has his faithful witnesses who are not attempting to do that which Christ has pronounced impossible,--that is, seeking to serve God and Mammon at the same time. They are burning and shining lights amid the moral darkness of the world, and amid the gross darkness that covers the people like the pall of death. The members of the church of Christ are individually to be controlled by the Holy Spirit, in order that they may not have a changeable, fluctuating experience. They are to be rooted and

grounded in the truth. When the joy of the saving power of Christ's righteousness is rightly understood by experimental knowledge, there will be vital interest in the church, there will be those who will teach transgressors God's ways, and sinners will be converted to the truth as it is in Jesus. It is the professors of religion that need converting; for Satan has brought his deceptions to bear upon their souls. The soul that is brought into personal contact with Christ, becomes a holy temple unto the Lord; for Jesus is made unto the believer wisdom, righteousness, sanctification, and redemption. He who has fully surrendered to God has a consciousness of Christ's saving presence. He is a possessor of spiritual patience, and has the rest of soul that comes from learning of Him who is meek and lowly of heart. Trusting in Jesus to be his efficiency and righteousness, his soul is filled with a pleasant contentment. {RH, December 4, 1894 par. 6}

What is the joy of the Christian?--It is the result of the consciousness of the presence of Christ. What is the love of the Christian?--It is the reflection of the love of Christ. It is the effect of the operation of the Holy Spirit. Looking to the cross of Calvary, we see Jesus dying for the sins of the world, in order that by his death, life and immortality might be brought to light in behalf of the contrite soul. Jesus is all in all, and without him we can do nothing. Without Christ, spiritual life would be impossible. But this union of Christ with the soul is the union which Satan is ever seeking to disturb, and through yielding to his temptations, the soul that once was united to Christ may become assimilated to the world, and have no relish for the bread of eternal life. The provision from the table of the Lord, the heavenly manna, is not relished; and the world-loving soul loathes the corn of heaven, and hungers and thirsts for the praise and flattery of the world. The applause of men is the food that is relished by the perverted appetite of the Christless soul. Infatuated by a Satanic ambition to have the supremacy, professed followers of Christ are led on from one delusion to another until eternity is lost out of their reckoning. But he who lives godly in Christ Jesus will have no relish for the forbidden praise of men.

{RH, December 4, 1894 par. 7}

**PERIODICALS / RH - The Review and Herald / December 11, 1894 Accusers Agents of the Adversary. - By Mrs. E. G. White. -**

**December 11, 1894 Accusers Agents of the Adversary.**

**By Mrs. E. G. White.**

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his

Son cleanseth us from all sin." {RH, December 11, 1894 par. 1}

A healthy Christian is one who has Christ formed within, the hope of glory. He loves truth, purity, and holiness, and will manifest spiritual vitality, having love for the word of God, and seeking communion with those who are acquainted with the word, in order that he may catch every ray of light that God has communicated to them, which reveals Christ and makes him more precious to the soul. He who has sound faith finds that Christ is the life of the soul, that he is in him as a well of water springing up unto everlasting life, and he delights to conform every power of the soul to the obedience of his Lord. The Holy Spirit with its vivifying influence ever keeps such a soul in the love of God. {RH, December 11, 1894 par. 2}

To the Christian it is written: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, December 11, 1894 par. 3}

In order to grow up into the full stature of men and women in Christ Jesus, it is necessary to search the Scriptures prayerfully, and to have fellowship with those who love and fear God. If Christ is an indwelling Saviour, we cannot assimilate to the world. The world crucified Jesus Christ, and is at enmity with Christ and with those who love truth, because the truth condemns the children of this world in their sinful, Christless lives. The worldling will betray the children of God, will speak against them, and falsely accuse them. But let no one who claims to be a follower of Christ receive the accusations that spring from the envyings and jealousies of those who love not truth. If you listen to accusations and charges against the children of God who are striving to obey the truth, you thereby become seduced by the enemy, and he will use you as his agent. Those who live in daily communion with Christ will learn to place a proper estimate upon their brethren, and will respect and sympathize with those who are in harmony with the pure, the good, and the true, and will condemn the course of those who are vile, profligate, and unclean before God, and despisers of his truth and righteousness. They will not help the enemy in his work of condemning the righteous and clearing the guilty. {RH, December 11, 1894 par. 4}

Be afraid to stand on Satan's side, to act as his agent in receiving suggestions that will weaken and discourage those whom God loves. Be afraid to sustain and strengthen

the hands of the sinner in aiding him in the least in carrying on his secret, envious workings, and in plotting against the just; for the Lord will surely punish all who engage in this kind of work. The Lord will surely take notice of you in casting reflections upon the child of God, before his brethren or before the unbelievers. {RH, December 11, 1894 par. 5}

In depreciating the characters of others, the enemies of truth seek to exalt themselves, and look for the praise of men. But the Lord says, "He that loveth his life" -- seeks to be the greatest, loving the praise of men more than the praise of God -- "shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor." Here is light on the point of accusing and of seeking to humiliate the servant of God before the eyes of men. Those who profess the truth are to respect their brethren, and they are to treat them as Christ in the person of his saints. If the love of Jesus is ever abiding in the heart, this will be the case. {RH, December 11, 1894 par. 6}

After Jesus had washed his disciples' feet, he said, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." In washing his disciples' feet, Jesus gave us a lesson of humility; and did we practice this ordinance as Jesus has given us the example, it would result in sweeping away the difficulties that arise between brethren, and would heal the estrangement that the enemy would bring into the church; for Jesus is present on such occasions, to bring hearts into fellowship with himself and with one another. {RH, December 11, 1894 par. 7}

After he had washed the feet of his followers, he said, "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." O that the professed people of God may also have discernment, and know whom God has chosen. He had washed the feet of Judas, who was to betray him. He said, "Ye are clean, but not all." He would have his followers understand that he had a full knowledge of what Judas would do. He foretold his betrayal at the hand of Judas, and said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He hath receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Jesus said to the people, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their

eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." {RH, December 11, 1894 par. 8}

The Lord has revealed the fact in his word that Satan is at the head of fallen principalities and powers, and is the ruler of the darkness of this world. Day and night he is plotting against God and against those who are seeking to obey the truth. He transforms himself into an angel of light, and makes darkness appear as light, and light as darkness; and he seeks continually to lead unstable souls to unite with him in thinking evil and in speaking evil of those who will not be turned from the truth. He is described in the Scriptures as a liar, a destroyer, a tormentor, an accuser, a murderer, and it will not be difficult to discern on which side a soul is fighting, or under what leadership he is moving, if he is found accusing and condemning others. If men and women have been placed so that they have gained influence, and they use that influence to further Satan's designs, they are uniting with the great adversary and apostate. {RH, December 11, 1894 par. 9}

Our chief adversary is the devil. He is represented as going about as a roaring lion, seeking whom he may devour. When he finds men and women who have become self-exalted, as he himself became in heaven, and full of jealousy, and ambitious for power and prominence, he knows just how to lead them by his temptations so that they will prostitute their powers to his use, and become his agents in ruining their fellow-men. He is ready to work through his human agents in such a way as to conceal himself from view, in order that he may set in operation a train of circumstances that will lead men away from God, lead them away from the association and companionship of those who are connected with Christ, and influence them to do the work of annoying, distressing, and discouraging those who love Jesus. The spell of temptation holds these souls like a bewitching charm. "Every man is tempted, when he is drawn away of his own lust, and enticed." Yielding to the voice of the tempter, the tempted one surrenders virtue and principle, and in place of turning at once to God with contrition and repentance, he severs the last link whereby God's power can work for him, and hell triumphs because he has become the prey of the enemy. When the adversary thus bewitches the soul and entraps the unwary feet, he then represents God as inexorable and unforgiving, declaring that it will be of no use to make a confession of sin now, for God will not pardon. Let not the tempted soul listen to the voice of the accuser and destroyer, and take the way of the hopeless apostate, and plunge into midnight darkness. Remember the promise of God. He says, "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously." The Lord answers, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Break with the enemy, and seek the presence of Jesus; with tears of confession and with penitential grief urge once more your suit at the throne of grace. The Lord will hear, the Lord will answer; return ere it be too late. {RH, December 11, 1894 par. 10}

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the

day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." {RH, December 11, 1894 par. 11}

Let every man who engages in the work of the ministry not merely read, but study the instruction that the apostle Paul has written under the inspiration of the Spirit of God, and then practice the same. The life that Paul describes was also the life of our Pattern, the Majesty of heaven, who clothed his divinity with humanity, and came to our world to associate with and to save those who are lost, to lift up the fallen, saying, "Follow me. I am your Redeemer, I am your Restorer. I will restore you."

{RH, December 11, 1894 par. 12}

**PERIODICALS / RH - The Review and Herald / December 18, 1894 Our Duty to the Poor and Afflicted. - By Mrs. E. G. White. -**

**December 18, 1894 Our Duty to the Poor and Afflicted.**

**By Mrs. E. G. White.**

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? . . . If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" {RH, December 18, 1894 par. 1}

I appeal to my brethren in faith, and urge them to cultivate tenderness of heart. Whatever may be your calling or position, if you cherish selfishness and covetousness, the displeasure of the Lord will be upon you. Do not make the work and cause of God an excuse for dealing closely and selfishly with any one, even if transacting business that has to do with his work. God will accept nothing in the line of gain that is brought into his treasury through selfish transactions. Every act in connection with his work is to bear divine inspection. Every sharp transaction, every attempt to take advantage of a man who is under pressure of circumstances, every plan to purchase his land or property for a sum beneath its value, will not be acceptable to God, even though the money gained is made an offering to his cause. The price of the blood of the only



begotten Son of God has been paid for every man, and it is necessary to deal honestly, to deal with equity with every man, in order to carry out the principles of the law of God. {RH, December 18, 1894 par. 2}

The great principles contained in that law enjoin upon us the duty of loving God supremely and our neighbors as ourselves. Those who love God will keep the first four precepts of the decalogue, which define the duty of man to his Creator. But in carrying out this principle through the grace of Christ, we shall express in our characters the divine attributes, and shall work out the love of God in all our dealing with our fellow-men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave his best gift to the world, and whosoever has the attributes of God will love his fellow-men with the same love wherewith God has loved him. The Spirit of God dwelling in the heart will be manifested in love to others. {RH, December 18, 1894 par. 3}

In keeping the first four commandments, which reveal the duty of man to his God, the worshiper of God will find that he cannot cherish one fiber of the root of selfishness. He cannot do his duty to his God, and practice oppression toward his fellow-men. The second principle of the law is like unto the first, "Thou shalt love thy neighbor as thyself." "This do, and thou shalt live." These are the words of Jesus Christ, from which there can be no departure on the part of any man, woman, or youth who would be a true Christian. It is obedience to the principles of the commandments of God, that molds the character after the divine similitude. Those who render this obedience through the grace of Christ, possess the attributes of the Saviour's character, and are partakers of the divine nature, having escaped the corruption that is in the world through lust. The word "lust" here includes not only licentiousness, but covetousness, desire for position, love of money, and that which leads to false dealings and unjust practices. {RH, December 18, 1894 par. 4}

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." The people who keep God's commandments are to bring the law of God into their lives, and reveal its value in their characters; they are to be Christlike and show forth true charity. {RH, December 18, 1894 par. 5}

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until morning." {RH, December 18, 1894 par. 6}

The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not

depart from righteousness. We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God. If a brother who has labored disinterestedly for the cause of God, becomes enfeebled in body, and is unable to do his work, let him not be dismissed and be obliged to get along the best way he can. Give him wages sufficient to support him; for remember he belongs to God's family, and that you are all brethren. In the New Testament the world's Redeemer has specified what constitutes pure religion in our dealings with our fellow-men. Obeying the first four commandments with the whole soul causes us to render supreme love to God, and to become co-workers with God in carrying out the will of God toward our fellow-men. Keeping the first four commandments makes us one with Christ, who gave his life as a ransom to deliver all from the thralldom of sin, and to make us free men and women in him. The value of man is to be estimated at the price paid for his redemption. {RH, December 18, 1894 par. 7}

The last six precepts of the decalogue reveal the duty of man to his fellow-men; and those who render obedience to the first four commandments will also carry out the injunctions of the last six. We are commanded to love our neighbors as ourselves. This command is not that we shall simply love those who think and believe exactly as we think and believe. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow-men, and lift up their souls unto vanity. Men glory in themselves and exalt themselves above their brethren. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." {RH, December 18, 1894 par. 8}

Can we wonder that the curse of God is upon the earth, upon man and beast, when his law is set aside as a thing of naught, and men are following the imagination of their own hearts, as did the inhabitants of the world before the flood? All this foretells the coming of Christ and the end of all things. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Through selfish pride, through selfish gratification, the blessing of God has been shut away from men and from his professed people, because they have despised his words, and have failed to relieve the sufferings of humanity. "Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And all the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety." {RH, December 18, 1894 par. 9}

To those who are doers of the words of Christ, prosperity is insured. In obeying his words, you become workers together with God in uplifting, in blessing, and strengthening the sons of men, cultivating good impulses, and uprooting that which is evil. Christ said, "Make the tree good, and his fruit good." It is only practical piety that is of value. No spurious religionist will enter into the kingdom of heaven, and those who are genuine will bring forth the fruit that is found upon the Christian tree. The fruit found upon the tree is in harmony with its nature. This law prevails throughout the natural kingdom, and illustrates the truth found in the spiritual kingdom. When there is a decided change from a life of sin to one of purity, there will be a corresponding change in words and actions. Those who exercise faith dwell in the presence of purity, and are one with Christ. Their life is hid with Christ in God. {RH, December 18, 1894 par. 10}

"Blessed are the pure in heart; for they shall see God." The pure in heart ever keep before them their invisible Lord, and they catch his Spirit; they love their Lord with all the heart, and exercise in their lives the love that God has manifested toward all human beings. But "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Let all read and understand these words of John, in order that they may make no mistake. To what commandments is John referring? He says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him?" {RH, December 18, 1894 par. 11}

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee." How tenderly the Lord regards all who are suffering and in want! They are to be helped, not to be oppressed. "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." {RH, December 18, 1894 par. 12}

It would be well if every church would read in its assemblies from the Old Testament the lessons which Christ gave to the people. The Spirit and character of our Heavenly Father in his dealings with men are revealed through these lessons. {RH, December 18, 1894 par. 13}

**PERIODICALS / RH - The Review and Herald / December 25, 1894 Our Duty to the Poor and Afflicted. - By Mrs. E. G. White. -**

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

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

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

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

gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing." {RH, December 25, 1894 par. 3}

If Israel had carried out the will of God that had been made known unto them, the blessing promised to the pure in heart would have rested upon them. They would have seen God, and by beholding him would have become like him in character. The ever-working principle and power of the Holy Spirit would have wrought upon human nature, till the heart was changed, and the character conformed to the likeness of Christ's character. In daily doing the words of Christ, it becomes a pleasure to do his will. Christ came to our world to live out the law of God, to be our pattern in all things. He placed himself between the mercy-seat and the vast number of heartless worshipers who were full of ostentation, pride, and vanity, and by his lessons of truth, which were eloquent with simplicity, he impressed the people with the necessity of spiritual worship. His lessons were impressive, beautiful, and weighty with importance, and yet so simple that a child could understand them. The truth he presented was so deep that the wisest and most accomplished teacher could never exhaust it. Those who work as seeing the invisible, will always preserve simplicity, charging the simplest words with the power of the grandest truths. It was with this kind of teaching that the Lord Jesus exposed the weakness and brought to confusion the theories of the most learned. The spotlessness of his character, untainted with sin, unmarred by a wrinkle, revealed the marked contrast there was between his religion and the pious pretensions of the Pharisees. They could not tolerate Jesus. {RH, December 25, 1894 par. 4}

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

I address those who are in responsible positions. How stands your record when compared with the Scripture of the Old and New Testaments? None of your excuses for neglect of obeying the word of God just as it reads, will stand before Heaven. When you employ a man in any branch of the work, and he does his best, and still falls into decay, and his wife and children are caused to suffer, you may pass judgment upon him because he is not successful in his work, and you may allow the cry of this brother and his family to come up against you into the ears of God; but remember that as you judge, you will be judged, and as you measure unto others, it will be measured unto you again. Are you not afraid that the Lord will bring you over the very same ground upon which

your brother has fallen? Your brother was of just as much value in the sight of God as you are; for there is no respect of persons with God. He strips off the tinsel, the glitter, and the show with which men have clothed themselves, and beholds them in their true character. He allows those who boast themselves to pass through the strait places in which others have fallen, that they may be tested and tried upon the very points in which others have failed, that they may understand what it is to be regarded with indifference, contempt, and scorn. When others failed in the same place, they did not help, strengthen, and bless; but turned from them in heart, and regarded not their situation. {RH, December 25, 1894 par. 6}

The Lord has represented himself as a householder who left his goods with his servants, instructing them to trade upon them for his advantage. "He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." The Lord has given talents to his servants according to their several ability, and he means that they will be good stewards of their Lord's goods. In carrying out the principles of the law of his government, they will put their talents to good use in distributing to the poor, in manifesting the compassion and love of Christ to their fellow-men. Those who do this will hear from his lips the benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

{RH, December 25, 1894 par. 7}

**PERIODICALS / RH - The Review and Herald / January 1, 1895 Our Duty to the Poor and Afflicted. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Here is a plain, decided question, asked before a large company, among whom were those who were watching to catch any word from the lips of Christ that they might turn against him. Jesus understood just how to adapt himself to the situation, and he asked a question of the lawyer that placed upon him the responsibility of answering his own inquiry. "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and



thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." {RH, January 1, 1895 par. 1}

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

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

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

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

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward man and beast. While the law of God requires supreme love to God and impartial love to our neighbors, its far-reaching requirements also take in the dumb creatures that cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again." He who loves God will not only love his fellow-men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering. {RH, January 1, 1895 par. 6}

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellow-man, he introduced the good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him; for he was a doer of the law. This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves. As a teacher of the law who had not practiced the principles of the law, the lawyer stood self-convicted while hearing of the exercise of mercy on the part of a Samaritan whom they despised. The Samaritans had been excommunicated from the church, and the Jews were educated to cast contempt

upon them, and yet it was one of this hated people who had acted out the principles of the law. Christ laid open before them their cruel selfishness and hard-heartedness; for while teaching the precepts of the law of God, they were not obeying the invisible Leader and Instructor. But the Samaritan, who was one of a despised people, cared for his suffering brother, and did not pass by on the other side. He treated his neighbor as he would desire to be treated were he in a similar condition. {RH, January 1, 1895 par. 7}

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

{RH, January 1, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / January 8, 1895 Followers of Christ Will Be Missionaries. - By Mrs. E. G. White. -**

**January 8, 1895 Followers of Christ Will Be Missionaries.**

**By Mrs. E. G. White.**

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

At present there is not the interest that should be manifested toward those for whom Christ died. The youth are passed by, and because no one seems to have an interest in them, they become reckless and irreligious. Those who love God ought to feed both the sheep and the lambs. They are God's agents to do this very work. With busy hands, with sensitive hearts, with tongues that are as the pen of a ready writer, they are to win the unconcerned and unbelieving, and inspire their brethren and sisters with a missionary spirit. They are not to say "go on," but "come on." As yet not one hundredth

part of the efforts that should be made have been made in our large cities to diffuse the light of truth, yet the Lord holds the church accountable for the souls of those who are in darkness, who have not yet heard the warning message. {RH, January 8, 1895 par. 2}

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

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

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

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

Let the churches say to those who preach the word: "Go into the cities and villages,

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

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

The young man who came to Jesus asked what he should do that he might inherit eternal life. Jesus told him to keep the commandments, and enumerated several of the precepts of the law. The young man said, "All these things have I kept from my youth up; what lack I yet?" The first four commandments enjoin upon man the duty of loving God supremely, and the last six present the requirement of loving our neighbors as ourselves. How many are truly, sincerely, and whole-heartedly doing this? The Lord is coming in a little while, and are we performing the duties that result from righteousness? Love is the basis of godliness. No man has love to God, no matter what his profession may be, unless he has unselfish love for his brother. As we love God because he first loved us, we shall love all for whom Christ died. We shall not feel like letting the soul who is in the greatest peril and in the greatest need, go unlabored for

and uncared for. We shall not feel like holding the erring off, or letting them alone to plunge into further unhappiness and discouragement, and to fall on Satan's battle ground. But the spirit that has largely pervaded the church is an offense to God. Every one who has been free to condemn, to dishearten, and to discourage; who has failed to give tender kindness, sympathy, and compassion to the tempted and the tried, will in his own experience be brought over the ground which others have passed, and will feel what others have suffered because of his want and sympathy, until he shall abhor his hardness of heart and open the door for Jesus to come in. The converting power of God must come to every soul who has any connection with the work and cause of God, that each one may be filled with the love and compassion of Christ, or many will never see the kingdom of heaven. The mutual admiration that is manifested among special friends will not abide the test of trial; for it is not of a holy character. When Christ abides in the soul, he will be revealed in the uplifting of those who most need uplifting. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. We have not seen the good Samaritan largely represented in our churches, or in our offices of publication. We have not seen the men who are reckoned to be God-fearing, manifesting tender compassion for needy souls who are straying away from Christ. Many who claim to have been God's servants have been indifferent, unfeeling, and hard. O that all who claim to be serving God would be baptized with the tenderness, the compassion of Christ, in order that they may feel for those who need words of love and acts of compassion!

*(To be continued.)*

{RH, January 8, 1895 par. 9}

**PERIODICALS / RH - The Review and Herald / January 15, 1895 Followers of Christ Will Be Missionaries. - By Mrs. E. G. White. - (Continued.) -**

**January 15, 1895 Followers of Christ Will Be Missionaries.**

**By Mrs. E. G. White.**

***(Continued.)***

The people of God who profess to be keeping his commandments are but a few in comparison to those whom the world loves and honors. Those who obey the teachings of Christ must bear the cross, and know what self-renunciation means. Those who have a true Christian experience will have the heart and mind of Christ. Those who come in contact with Sabbath-keepers should be the better for their association; for if they live out the commandments of God, they are representatives of the Father and the Son.



Many who have filled responsible positions of trust, have failed to practice the keeping of the commandments of God. The very ones they could have helped, they have passed by, as the priest and the Levite passed by the wounded and bruised stranger who had been left to die by the wayside. The very ones who needed the power of the divine Healer to cure their wounds, have been left uncared for and unnoticed. Many have acted as though it were enough to know that Satan had his trap all set for a soul, and they could go home, and rest, and be at ease, and care no more for the one lost sheep. In manifesting such a spirit, it is evident that we have not been partakers of the divine nature, but partakers of the attributes of the enemy of God. This is how the Lord regards it. "He that gathereth not with me scattereth abroad." Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them." {RH, January 15, 1895 par. 1}

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

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

Many professed Christians have interposed themselves between Christ, the Sun of Righteousness, and the world. In place of diffusing light, peace, hope, and comfort, they diffuse darkness, discouragement, and hopelessness. Every poor, tried soul needs light, needs tender, sympathizing, hopeful words. Every widow needs the comfort of

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

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

Christian principles will always be made visible. In a thousand ways the inward principles will be made manifest. Christ abiding in the soul is as a well that never runs dry. Where he abides, there will be an overflowing of beneficence. There will be acts of love for the needy, and provision will be made for the destitute. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the

sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us [the living human agency] thanksgiving to God." {RH, January 15, 1895 par. 6}

How many through selfish plans, rob God of the praise and the thanksgiving due to his holy name, because they would hold the goods lent them in trust, and fail to relieve the necessities of their brethren who are in poverty and distress. They do not break the yoke of oppression. Many rob God in tithes and in offerings, so that there is no meat in his house. The Lord says of them, They have "gone away from mine ordinances, and have not kept them." Listen to the voice of God, speaking to every church, to every family, to every individual: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." How many are in this position, who, while they are professing to serve God, are diligently serving themselves and dishonoring the God whose representatives they claim to be? They say, "I do not see that it is my duty to give to the Lord a certain portion of all my income, and I do not feel condemned in not giving it." {RH, January 15, 1895 par. 7}

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

*(Concluded next week.)*

{RH, January 15, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / January 22, 1895 The Followers of Christ Will Be Missionaries. - By Mrs. E. G. White. - (Concluded.) -**

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

**By Mrs. E. G. White.**

## (Concluded.)

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

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

Those who believe in Christ as a personal Saviour will grow in healthful experience, because they fulfill the conditions laid down in Isaiah 58. The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee ["the Lord our righteousness"]; the glory of the Lord shall be thy reward." Consider these words, ye complaining, downcast, discontented, homesick souls. Here is the prescription that the prophet Isaiah was commanded of the Lord to present to you for the healing of the spiritual and bodily maladies. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." I am thy Redeemer, the Holy One of Israel. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity [not exalting yourself, not thinking yourself very wise and prudent, while censuring and oppressing

those who meet with trials and misfortunes; not grieving others by unfeeling, reproachful words and actions]; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." O how many souls are starving for words of tenderness, for words of brotherly kindness, for words of hope, of faith, of forgiveness, of Christlike love, that will not quench the last spark of hope: "And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, January 22, 1895 par. 3}

Let us consider that all these rich blessings are for those who keep the commandments of God. What more can we desire? What richer reward can we ask? "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." {RH, January 22, 1895 par. 4}

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindness. For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." {RH, January 22, 1895 par. 5}

The Lord Jesus came to our world to seek and to save that which was lost. He said, "I am not come to call the righteous, but sinners to repentance." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How earnestly we should believe in Christ as our personal Saviour, cultivating an intense desire to use every God-given faculty, every God-intrusted capability of means and influence, to present a crucified and risen Saviour to those who are in darkness. What a pity it is that so many professed Christians are infatuated and deluded with the flattering prospect of becoming rich, in order to make a display and to glorify self before the world. Let every follower of Christ become a living epistle, known and read of all men. Where Christ abides in the heart, there will be deep yearnings of soul for the salvation of those who do not believe in him.

Let Christians reveal to every son and daughter of Adam the fact that they are more anxious to practice the good works of Christ in this world, and to be numbered as God's chosen ones, than to be seeking for riches. Let your words and your example be a continual sermon, making manifest the fact that you are laying up your treasure above, that your life is hid with Christ in God, and that it is your hope to appear with Christ, who is your life, when he shall appear in glory. {RH, January 22, 1895 par. 6}

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

{RH, January 22, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / January 29, 1895 The Grace of God Manifested in Good Works. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Since we can be saved only through the grace of God, which is a free gift, why



is it that man will to his own hurt, lift himself up in pride and take glory to himself for his supposed good works? The divine favor, the grace of God bestowed upon us through Jesus Christ, is too precious to be given in exchange for any supposed meritorious work on the part of finite, erring man. Man has nothing in himself. The most exalted does not originate from man, but is the endowment of his Creator, and can purchase nothing from God. Gold and silver cannot buy the favor of God; for the wealth of the world is the intrusted talent of the Lord. Let no one think that costly offerings to benevolent enterprises will elevate him in the sight of God, or purchase for him the favor of Heaven, or procure for him a place in the mansions which Jesus has gone to prepare for those who love him. The precious blood of Christ is wholly efficacious. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." "Ye are not your own, for ye are bought with a price." {RH, January 29, 1895 par. 1}

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

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

But are good works of no real value? Is the sinner who commits sin every day with impunity, regarded of God with the same favor as the one who through faith in Christ tries to work in his integrity? The Scripture answers, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In his divine arrangement, through his unmerited favor, the Lord has ordained that good works shall be rewarded. We are accepted through Christ's merit alone; and the acts of mercy, the deeds of charity, which we perform, are the fruits of faith; and they become a blessing to us; for men are to be rewarded according to their works. It is the fragrance of the merit of Christ that makes our good works acceptable to God, and it is grace that enables us to do the works for which he rewards us. Our works in and of themselves have no merit. When we have done all that it is possible for us to do, we

are to count ourselves as unprofitable servants. We deserve no thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures. {RH, January 29, 1895 par. 4}

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

Jesus says, "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." {RH, January 29, 1895 par. 6}

From the testimony of Christ we can see that we are regarded by the Lord according

to the kind of fruit we bring forth, the kind of works we perform; for they are an index of the way in which we regard Christ. "If a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." These were Christ's words during the last interviews he had with his disciples before his death. The fruits of the life testify to the state of the heart. Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." {RH, January 29, 1895 par. 7}

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

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

{RH, January 29, 1895 par. 9}

**PERIODICALS / RH - The Review and Herald / February 5, 1895 Conquer Through the Conqueror. - By Mrs. E. G. White. -**

**February 5, 1895 Conquer Through the Conqueror.**

**By Mrs. E. G. White.**

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

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

Our danger does not arise from the opposition of the world; but it is found in the liability of our being in friendship with the world, and imitating the example of those who love not God or his truth. The loss of earthly things for the truth's sake, the suffering of great inconvenience for loyalty to principle, does not place us in danger of losing our faith and hope; but we are in danger of suffering loss because of being deceived and overcome by the temptations of Satan. Trials will work for our good, if we receive and bear them without murmuring, and will tend to separate us from the love of the world, and will lead us to trust more fully in God. {RH, February 5, 1895 par. 3}

There is help for us only in God. We should not flatter ourselves that we have any strength or wisdom of our own; for our strength is weakness, our judgment foolishness. Christ conquered the foe in our behalf, because he pitied our weakness and knew that we would be overcome and would perish if he did not come to our help. He clothed his divinity with humanity, and thus was qualified to reach man with his human arm, while with his divine arm he grasped the throne of the Infinite. The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ, to be linked to the Infinite. It is dangerous for us to think that by any easy or common effort we may win the eternal reward. Let us consider how much it cost our Saviour in the wilderness of temptation to carry on in our behalf the conflict with the

wily, malignant foe. Satan knew that everything depended upon his success or failure in his attempt to overcome Christ with his manifold temptations. Satan knew that the plan of salvation would be carried out to its fulfillment, that his power would be taken away, that his destruction would be certain, if Christ bore the test that Adam failed to endure. The temptations of Satan were most effective in degrading human nature, for man could not stand against their powerful influence; but Christ in man's behalf, as man's representative, resting wholly upon the power of God, endured the severe conflict, in order that he might be a perfect example to us. {RH, February 5, 1895 par. 4}

There is hope for man. Jesus says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The work before us is to overcome as Christ overcame. He fasted forty days, and suffered the keenest pangs of hunger. Christ suffered on our account beyond our comprehension, and we should welcome trial and suffering on our own account for Christ's sake, that we may overcome as Christ also overcame, and be exalted to the throne of our Redeemer. Let us consider the life and suffering of our precious Saviour in our behalf, and remember that if we are not willing to endure trial, toil, and conflict, if we are not willing to be partakers with Christ of his sufferings, we shall be found unworthy of a seat upon his throne. {RH, February 5, 1895 par. 5}

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

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

If we believe in the power of Jesus' name, and present our petitions to God in his name, we shall never be turned away. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." Our help cometh from God, who holds all things in his own hands. Our peace is in the assurance that his love is exercised toward us. If faith grasps this assurance, we have gained all; if



we lose this assurance, all is lost. When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come to our rescue, when we thus depend upon Christ, rather than that we should be permitted to be overcome. But we need not expect to get the victory without suffering; for Jesus suffered in conquering for us. While we suffer in his name, while we are called upon to deny appetite, and to withdraw ourselves from lovers of pleasure, we should not murmur, but should rather rejoice that we are privileged in a very small degree to be partakers with Christ of the trial, the sacrifice, the self-denial, and the suffering that our Lord endured on our behalf, that we might obtain eternal salvation. {RH, February 5, 1895 par. 8}

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness, and relies wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, of continual conflict. It is a battle and a march. But every act of obedience to Christ, every act of self-denial for his sake, every trial well endured, every victory gained over temptation, is a step in the march to the glory of final victory. If we take Christ for our guide, he will lead us safely along the narrow way. The road may be rough and thorny; the ascent may be steep and dangerous; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide, we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in his steps, his light will shine upon us; and as we reflect the light borrowed from the glory of Christ, the path will grow brighter and brighter unto the perfect day. {RH, February 5, 1895 par. 9}

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

{RH, February 5, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / February 12, 1895 Ordained to Bring Forth Fruit. - By Mrs. E. G. White. -**

**February 12, 1895 Ordained to Bring Forth Fruit.**

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**By Mrs. E. G. White.**

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Christ says of his followers, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you." {RH, February 12, 1895 par. 1}

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

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

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

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

February 12, 1895 par. 5}

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

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

It is the Christian's business to shine. The professed follower of Christ is not fulfilling the requirements of the gospel unless he is ministering to others. He is never to forget that he is to let his light so shine before men that they, seeing his good works, may glorify their Father which is in heaven. His speech is to be always with grace, and in harmony with his profession of faith. His work is to reveal Christ to the world. Jesus

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

*(Concluded next week.)*

{RH, February 12, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / February 19, 1895 Ordained to Bring Forth Fruit. - By Mrs. E. G. White. (Concluded.) -**

**February 19, 1895 Ordained to Bring Forth Fruit.**

**By Mrs. E. G. White.**

***(Concluded.)***

What are you doing, my Christian brothers and sisters? Can you say that as far as it was in your power, you have declared, or represented, Christ and his love for fallen humanity to those who know him not? If you have confined your efforts mostly to those who are of the same faith as yourself, what about seeking those who are lost. If the curtain could be rolled back, you would see souls perishing in their sins, and the church idle, indolent, unsympathetic, absorbed in selfish interests, and caring not whether

souls are saved or lost, so long as they themselves can have an easy time, and be secure in the hope of salvation. But no one will ever enter heaven who is not a laborer together with God. If you had any appreciation of the salvation brought to you at infinite cost, you would arouse, you would lay hold upon the strength of Jesus, you would lift up your voice like a trumpet, and show "my people their transgression, and the house of Jacob their sins." You would cry aloud, and spare not. You would work to the utmost of your capacity, reaching first one and then another. But you cannot do the work of God unless you are abiding in Christ. {RH, February 19, 1895 par. 1}

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

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

The parent who professes to be a Christian, and yet who has chosen to act the part that seemed easiest, and in so doing has given Satan a chance to solicit the minds of his children, and to subvert them in evil ways, will carry this same disposition into his church relations, and will act over the same course in connection with sacred interests. Those who become careless in their home duties, deny Christ in their characters, and they go from weakness to weakness. They neglect also their duties to their friends and neighbors, and lose all realization as to their responsibilities as soldiers of the Lord Jesus Christ. If they had kept the way of the Lord at any expense to their natural

feelings, and had required obedience from their children, what a different picture would have been presented before the universe of heaven! {RH, February 19, 1895 par. 4}

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

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

Every one should understand that every member of the human family sustains an important relationship to every other member of the human family, and forms a link in the great chain which binds man to his fellow-men. By the most sacred responsibilities, the Christian is bound to exercise his influence for Christ; and if he does this, he will love God with all his heart, and his neighbor as himself. If the Christian is to exert an influence on the side of Christ in the world, then how much more should his influence be felt in his own home? The promise of God is to him and to his children, and he should see to it that his connection is so close with God, that nothing but hallowed influences may breathe within the family circle. Parents should seek to comprehend the fact that they are to train their children for the courts of God. When they are intrusted with children, it is the same as though Christ placed them in their arms and said, "Train these children for me, that they may shine in the courts of God." One of the first sounds that should attract their attention is the name of Jesus, and in their earliest years they should be led to the footstool of prayer. Their minds should be filled with stories of the life of the Lord, and their imagination encouraged in picturing the glories of the world to come. Christian parents, you are charged with the responsibility of presenting to the world the power and excellence of home religion. Let those who have erred in training their little ones, who have failed to represent Christ in their home life, now repent of their mistakes before it is everlastingly too late. Let Christian parents resolve that they will be loyal to God, and let them gather their children into their homes with them, and strike the door-post with blood, representing Christ as the only one who can shield and save, that the destroying angel may pass over the cherished circle of the household. Let the world see that a more than human influence is at work in the home. Let parents maintain a vital connection with God, set themselves on Christ's side, and show by his

grace what great good may be accomplished through parental agency.

{RH, February 19, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / February 26, 1895 No Union  
Between the Church and the World. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

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

It is the work of Satan to destroy, and the world is his agent to work along these lines. The worldling is ever on the alert, watching a chance to criticise those who would serve God. Those who have not been transformed by the grace of Jesus Christ, are filled with a complaining, querulous spirit toward the servants of Jesus. Many despise the Sabbath of the fourth commandment, and if they can make it appear that those who are striving to obey the commandments of God are faulty, they strike an arrow at the people of God for the prince of accusers. The cruel thrusts of unbelievers will do little harm if those who profess to be servants of Christ will stand true to his words, and be doers of the word, and not hearers only. When unbelievers come to one of the servants of Christ with a complaint against some brother or sister in the church, let him



remember that he is pledged to Jesus Christ to love and to respect and be faithful to them who are united with him in the bonds of Christian fellowship. The Christian is not to unite with false accusers of the brethren. He is not to take up a reproach against his neighbor, or in any way to second the work of the enemy by playing into his hands, and making his work a success. {RH, February 26, 1895 par. 3}

The world must not be introduced into the church and married to the church. Through union with the world the church will become corrupt,--"a cage of every unclean and hateful bird." The customs of the world must not have a place; for they will be open doors through which the prince of darkness will find access, and the line of demarkation will become indistinguishable between him that serveth God and him that serveth him not. Jesus presented a parable to his followers concerning a field in which it was supposed there was nothing sown but good wheat. But those to whom the field had been intrusted looked upon it with disappointment, for with the wheat came up also a crop of tares. They inquired of the owner, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" The owner of the field replied, "An enemy hath done this." {RH, February 26, 1895 par. 4}

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

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

Jesus turned and looked upon Peter. That glance was full of sadness and grief, but not of despair. It broke the heart of Peter, and sent him forth to weep bitterly in repentance of his sin. {RH, February 26, 1895 par. 6}

The influence of the world did not prevail with Peter. He was converted, and after the resurrection of Christ, he was endowed with the Holy Spirit, and then with boldness charged the rulers with their guilt in putting Christ to death. He said, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." After his conversion, Peter showed that he was an entirely changed man. He was not the self-confident, boasting Peter that he had been before his conversion. And when the enemies of Christ threatened him, and charged him that he should not teach any more in the name of Jesus, and bring this man's blood upon them, their threatening did not intimidate the servant of Christ. He did not turn coward, but with the other apostles proclaimed the name of Christ until they were all shut up in prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." The command of the angel was opposed to the command of the authorities, and which should they obey? "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, . . . Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." {RH, February 26, 1895 par. 7}

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

be with their own company. "The secret of the Lord is with them that fear him."

{RH, February 26, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / March 5, 1895 Personal Labor  
Required of the Ministers. - By Mrs. E. G. White. -**

**March 5, 1895 Personal Labor Required of the Ministers.**

**By Mrs. E. G. White.**

"And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." {RH, March 5, 1895 par. 1}

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

The qualifications of ministers should be just what Paul represents them to be, and were they thus qualified, we should see efficiency and fullness of labor, and every man presented perfect in Christ Jesus. "Whereunto I also labor, striving according to his working, which worketh in me mightily." The minister should be free from every unnecessary temporal perplexity, in order that he may give himself up to that culture that is essential for him who is handling sacred things. The minister's dress should be in accordance with the high character of the work he is doing. He should be much in prayer, and bring himself under discipline to God, that he may be self-controlled,

inquiring at every step, Is this the way of the Lord? His language should be correct and no slang phrase nor cheap, low talk, should be heard from his lips. Let ministers and teachers reach the standard that is set forth in the Scriptures. Let them not neglect that which is looked upon as of little moment. Neglect of little things leads to neglect in larger responsibilities. He that is faithful in that which is least, is faithful in that which is much. The actual discipline of life is made up of a training on little things. We are to train the thoughts, bind them about, and gird up the loins of the mind. The sanctification of soul, spirit, and body is the work of a lifetime. We are constantly to behold the Pattern, and continually grow in grace and the knowledge of the truth. Even in the least responsibility, in conversation concerning plans in business counsels, we should preserve our Christian decorum. Be very nice and pure and elevated in everything that concerns eternal interests. There should be no soiled covers on a table or stand where the Bible is opened before the people. Let everything be neat and modest, and in keeping with the character of the work which we have to do. When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well-shaped garments, and made of suitable material. The best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a level with common things. {RH, March 5, 1895 par. 3}

The manner in which ministers conduct themselves in the pulpit and out of it and in ordinances connected with divine service, educates the people by its influence. In little acts the soul is trained and disciplined for eternity, and little things are of vast consequence in the uplifting and sanctification of the believer through the Spirit. The work of sanctification must go on, not by impulse, but by steady, healthful advances, progressing toward perfection. The members of our churches need educating, that they may manifest more reverence for the sacred service of God. This object should be kept before them in all countries. A broader, higher training should be given to our human powers, that we may do a better and more acceptable service for the Master. Ministers of God should make the most of their opportunities and advantages, that, as educators of the people, they may reach a high and holy standard. Let those who labor in word and doctrine strive to perfect themselves in the use of language. The voice is a great power, and yet many have not trained their voices in such a way that they may be used to their highest capacity. Jesus is our example. His voice was musical, and was never raised in high, strained notes while he was speaking to the people. He did not speak so rapidly that his words were crowded one upon another in such a way that it made it difficult to understand him. He distinctly enunciated every word, and those who heard his voice bore the testimony that "never man spake like this man." {RH, March 5, 1895 par. 4}

Let no one for a moment think that he is prepared to graduate. We have much to learn in making our manners more acceptable, and in using our voices in highest usefulness. As light shines upon us, we should walk as children of light. He who

occupies the position of an educator should set his mark high. The minister of the gospel should not devote all his attention to sermonizing; for he is to keep the church of God in order, and educate its members to conform to the divine model. The truth, when received into the heart, purifies the soul, and the religion of Jesus never makes its receiver coarse and rough and uncourteous. Truth has an elevating influence, and acts as a refiner. It is a constant educator, and molds and fashions the character after the likeness of Christ, fitting the believer for the courts above. It is a grand principle that must be worked out in practical life. {RH, March 5, 1895 par. 5}

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

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

{RH, March 5, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / March 12, 1895 True Wisdom Is Full of Mercy. - By Mrs. E. G. White. -**

**March 12, 1895 True Wisdom Is Full of Mercy.**

**By Mrs. E. G. White.**

"Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." What is lying against

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

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

Those who delight to criticise their brethren, make manifest the fact that they pride themselves in their superior wisdom, because they discern stains upon the characters of their brethren that others have failed to see; but "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." The apostle has given us a description of the fruits' of pure and undefiled religion, and has also delineated the character of the fruits of that wisdom which descendeth not from above. My dear brethren and sisters, will you consider these truths, noting how opposite in character and tendency they are, and determine which kind you are cultivating? May the Lord open the eyes of our people to see clearly on which side they stand. Good fruits are without partiality and without hypocrisy. {RH, March 12, 1895 par. 3}

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

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All those who abide in Christ will manifest the kind, forgiving courtesy that characterized his life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, and will exercise the gift of



the grace of Jesus. They will be willing and ready to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their Heavenly Father. The enemy has been at work seeking to control the thoughts and affections of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, and pride, and manifest a fierce spirit that leads them to do works like those of the evil one. They have a love of authority, a desire for pre-eminence, a longing for a high reputation, a disposition to censure and revile others, and they wrap about themselves the garment of hypocrisy, calling their unsanctified ambition zeal for the truth. {RH, March 12, 1895 par. 5}

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

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

While men and women who profess the name of Christ are blinded by erroneous ideas as to what constitutes Christian character, they are still exposed to the evil that exists in their own hearts, and cherish such unkindness, such prejudice and resentment, that Christ is excluded, and Satan takes the throne of the heart. Then the Devil and his angels exult. The wisdom which is from above leads to no such evil results. It is the wisdom of Christ,--"first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the word of God, and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves.

They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have peace and unity in our institutions and in the church, our selfish ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defects. {RH, March 12, 1895 par. 8}

My brethren and sisters to whom these lines are addressed, I would ask you, Are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, excusing them for any error they may commit as you yourself wish to be excused? Or do you strive to exalt self, and to make it appear that your brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Ask yourself whether you would have done as well as they have done, were you in their place. Are you ready to answer the prayer of Christ by yielding your will in submission to his, in order that peace and harmony may be maintained in the church? {RH, March 12, 1895 par. 9}

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

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

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

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

{RH, March 12, 1895 par. 13}

**PERIODICALS / RH - The Review and Herald / March 19, 1895 Recount God's Dealings. - By Mrs. E. G. White. -**

**March 19, 1895 Recount God's Dealings.**

**By Mrs. E. G. White.**

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

This is the testimony we want to bear, and it is an uplifting testimony. It is the testimony the people need everywhere. Argumentative sermons do not soften and subdue the soul. Those who have been laborers together with God have had an experience of highest value, and this experience is needed at this time. The churches everywhere need the message borne by John. It should be borne to them by men who understand the reasons of our faith, who have had a practical experience in the past history of Seventh-day Adventists, and who have a knowledge of God and of Jesus Christ our Lord. We shall have no dark, shadowy testimony to bear if we walk in the light as he is in the light. We need to present to the people the way in which God has led us in the past, and to recount his wondrous works in behalf of his people. We need to "call to remembrance the former days, in which, after ye were illuminated, ye

endured a great fight of afflictions." "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you. . . . Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." {RH, March 19, 1895 par. 2}

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

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

The Lord is soon to come; there must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? It is soon to be seen who are vessels unto honor. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with

healing in his wings." {RH, March 19, 1895 par. 5}

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

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

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

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

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



dead, lusterless stones; but living stones, stones that catch the bright beams from the chief corner stone, even from the Sun of Righteousness,--the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other. {RH, March 19, 1895 par. 10}

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

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

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

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



Many fail to meet their high responsibilities and privileges. O how long will this deadness and insensibility continue? How long will differences rend the church? The Lord Jesus is the one spiritual Head, and we are the members of his body. The church is represented as growing up "into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Cannot we pray over this matter more earnestly, that the Holy Spirit of God may quicken the discernment of his people to see that by putting away envy, evil surmisings, jealousy, they may answer the prayer of Christ, that his disciples might be one, as he is one with the Father? Can it be that the senses of those who claim to believe the truth are paralyzed? Do they not see that they deny Christ? Do they not understand that they scatter from him in acting as though it was a light matter to disagree and engage in controversy? Brother looks coldly upon brother, minister distrusts minister. The church seems to have lost the blending attribute of love, and its members unite no better than ropes of sand. And yet the great crisis of the day of God is at hand. {RH, March 19, 1895 par. 15}

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

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

{RH, March 19, 1895 par. 17}

**PERIODICALS / RH - The Review and Herald / March 26, 1895 God's Will to Be Done on Earth. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

"Thy kingdom come. Thy will be done in earth, as it is in heaven." The whole life of Christ upon earth was lived for the purpose of manifesting the will of God on earth as it

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

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

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

therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {RH, March 26, 1895 par. 3}

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

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

The character which we now manifest is deciding our future destiny. The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family in heaven, it will be because heaven has begun with them on earth.

They have cherished the mind of Christ, and when the call comes, "Child, come up higher," the righteous will take every grace, every precious, sanctified ability, into the courts above, and exchange earth for heaven. God knows who are the loyal and true subjects of his kingdom on earth, and those who do his will upon earth as it is done in heaven, will be made the members of the royal family above.

{RH, March 26, 1895 par. 6}

**PERIODICALS / RH - The Review and Herald / April 2, 1895 Work Among the Colored People. - By Mrs. E. G. White. -**

**April 2, 1895 Work Among the Colored People.**

**By Mrs. E. G. White.**

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

What should be done for the colored race has long been a vexed question, because professed Christians have not had the Spirit of Christ. They have been called by his name, but they have not imitated his example. Men have thought it necessary to plan in such a way as to meet the prejudice of the white people; and a wall of separation in religious worship has been built up between the colored people and the white people. The white people have declared themselves willing that the colored people should be converted. They have no objection to this. They were willing that they should be grafted into the same parent stock, Christ, and become branches with themselves of the living Vine; yet they were not willing to sit by the side of their colored brethren, and sing and pray and bear witness to the truth which they had in common. Not for a moment could they tolerate the idea that they should together bear the fruit that should be found on the Christian tree. The image of Christ might be stamped upon the soul; but it still would be necessary to have a separate church and a separate service. But the question is, Is this in harmony with the moving of the Spirit of God? Is it not after the manner in which the Jewish people acted in the days of Christ? Is not this prejudice against the colored people on the part of the white people similar to that which was cherished by the Jews against the Gentiles? They cultivated the idea until it became deep-rooted that the

Gentile should not share the privileges of light and truth that were given to the Jews. They believed that the Jews alone should be recipients of heavenly grace and favor. Christ worked throughout his life to break down this prejudice. No human power alone could overcome it. This prejudice was created not by mere flesh and blood, but by principalities and powers; and in wrestling against it he was wrestling against the rulers of the darkness of this world, against spiritual wickedness in high places. {RH, April 2, 1895 par. 2}

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

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

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

How few respond to the gracious invitation of Heaven. Christ is insulted when his messages are despised, and his gracious, winning, liberal invitation is rejected. Those

that were bidden to the marriage feast at first, began to make excuses. They allowed minor things to occupy their attention, and lost their eternal interests out of their reckoning. While some made temporal interests their excuse, and were totally indifferent toward the messages and messengers, others manifested a spirit of determined hatred, and took the Lord's servants and entreated them spitefully, and slew them. A power from beneath moved upon human agencies who were not under the direct influence of the Holy Spirit. There are two distinct classes,--those who are saved through faith in Christ and through obedience to his law, and those who refuse the truth as it is in Jesus. It will be impossible for those who refuse Christ through the period of probation to become justified after the record of their lives has passed into eternity. Now is the time to work for the salvation of men; for probation still continues. Let national and denominational distinctions be laid aside. Caste and rank are not recognized by God and should not be by his workers. Those who esteem themselves superior to their fellow-men, on account of position or property, are exalting themselves above their fellow-men, but they are esteemed by the universe of heaven as the lowest of all. Let us take a lesson from the words of inspiration that reprove us for this spirit, and also give us great encouragement: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." {RH, April 2, 1895 par. 6}

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

The test will come not as regards the outward complexion, but as regards the condition of the heart. Both the white and the colored people have the same Redeemer, who has paid the ransom money with his own life for every member of the human family. If those to whom Christ first sends his invitation to the marriage supper, refuse to receive the message, he will send his messengers into the highways and hedges to compel the people to come in, by means of a message so full of the light of Heaven that they will not dare to refuse. The gospel was first to be brought to those to whom God had intrusted precious truths that he desired they should make known to others. He intrusted to them the responsibility of imparting the knowledge of God and of Jesus Christ whom he had sent. The Lord wrought wondrously for the children of Israel. He



finally sent to them his own Son, the Prince of Life, the Messiah to whom all their sacrifices and offerings pointed; but they would not receive him. They rejected the message he bore. They refused the Messiah in whom their hope centered; but when they refused to hear the messages, rejecting the invitation that he gave, the Lord turned to the Gentile world. Those who ought to have known God and Jesus Christ whom he had sent, who ought to have united with the Sent of God in giving the message to the heathen world, would not themselves receive the invitation, and could not therefore say to others, Come, for all things are now ready. The disciples of Christ were commissioned to proclaim the message of mercy to those in the highways and the byways of the Lord's great moral vineyard. "And the Spirit and the bride say, Come. And let him that heareth [believeth] say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, April 2, 1895 par. 8}

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

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

thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand." The Lord revealed to him the fact that he could manifest such signs and miracles as would convince his people of the divine authority of the message and of the messenger that he sent. The Lord can do wonders, even with the simplest instrumentalities. {RH, April 2, 1895 par. 10}

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

{RH, April 2, 1895 par. 11}

**PERIODICALS / RH - The Review and Herald / April 9, 1895 Are We Genuine Christians? - By Mrs. E. G. White. -**

**April 9, 1895 Are We Genuine Christians?**

**By Mrs. E. G. White.**

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be rich." The Captain of our salvation made himself of no reputation, and took upon him the form of a servant, in order that humanity might be allied to divinity. Man is to represent Christ. He is to be long-suffering toward his fellow-men, to be patient, forgiving, and full of Christlike love. He who is truly converted will manifest respect for his brethren; he will do as Christ has commanded. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Where the love of Christ abounds in the soul, there will be an expression of that love that will be understood by the world. {RH, April 9, 1895 par. 1}

God would express his character in humanity; but the attributes of Christ can only be revealed through those who labor in love for the souls for whom Christ has died. God has given power to the human agent, which makes him accountable for the impressions

which he makes on the minds of his fellow-men. I cannot say it is well with you when you have little concern as to what kind of impression you are making upon the minds and the characters of those with whom you associate. Those who work in a reckless, careless manner, and have no concern as to what becomes of those whom they deem to be erring, have false ideas as to what constitutes Christianity. Jesus says, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." {RH, April 9, 1895 par. 2}

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

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

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

followeth me shall not walk in darkness, but shall have the light of life." It is those who are branches of the living Vine, who bear much fruit. They are sustained by the nourishment that flows from the parent stock. Those who abide in Christ will have the same spirit that he manifested, and be actuated by the same motives, and be pure, peaceable, and undefiled, yet they will be as burning and shining lights amid the moral darkness of the world. {RH, April 9, 1895 par. 5}

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

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

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

Do not live a life of uncertainty. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. . . . Let us, who are of the day, be sober, putting on the

breastplate of faith and love; and for a helmet, the hope of salvation." Every human agent knows for himself whether his feet are tending toward the city of our God, or tending toward the darkness of the shadow of death. There are many who claim to be Christians who are as spurious coin. They are traveling in the broad road of selfishness and sin. But he who rests upon the merits of a crucified and risen Saviour, who has received Christ by faith, has the promise that he is the son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." As sons of God, we are partakers of the divine nature. We know what true light is, and know the power of the grace of Christ. We have the faith that works by love and purifies the soul.

{RH, April 9, 1895 par. 9}

**PERIODICALS / RH - The Review and Herald / April 16, 1895 The Sinner Needs Compassion. - By Mrs. E. G. White. -**

**April 16, 1895 The Sinner Needs Compassion.**

**By Mrs. E. G. White.**

On one occasion the disciples came to Jesus with the question: "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to who believe in Christ, are not simply those who are young in years, but little children in Christ. There is a warning contained in these words lest we shall selfishly neglect or hold in contempt our weak brethren; lest we shall be unforgiving and exacting and judge and condemn others, and thus discourage them. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to

save that which was lost." {RH, April 16, 1895 par. 1}

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

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

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

What a wonderful lesson of mercy, forbearance, patience, and love is this! As the shepherd cares for the sheep of his flock, so Jesus cares for perishing souls that are helpless in sin and liable to be destroyed by the arts and snares of Satan. Jesus represents himself as the good Shepherd who knows his sheep by name. He gave his life for them, and he goes to seek them before they go to seek him. There is more



rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous not to grieve the weak, or cause them to stumble by a hard, unforgiving, accusing spirit, but will seek to encourage and strengthen them. {RH, April 16, 1895 par. 5}

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

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary your whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act in a way that is pleasing to you, when in the sight of God your course is more displeasing than theirs. You do not seek to establish that unity which Christ desires should exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? And yet Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another." {RH, April 16, 1895 par. 7}

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

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

to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches and institutions almost inefficient and Christless. {RH, April 16, 1895 par. 9}

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

{RH, April 16, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / April 23, 1895 Christ, The Light of the World, Uncomprehended. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

Christ announced himself as the light of the world, and John declared: "In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world." The disciples listened eagerly to every word that fell from the lips of their Master, and never did they feel more satisfied concerning his Messiahship than when he stood before the angry Pharisees, priests, rabbis, and rulers. With frowning countenances they urged him to speak of many things, hoping to entangle him by their opposition. But he met their statements one after another in a calm, solemn, and earnest manner, and presented ideas to them of so lofty a character that human language seemed inadequate to express his divine meaning. It seemed as though he were laying his hand on the throne of God. The hearts of his disciples were

deeply moved. Though he stood as a man clothed in humble garments, his Majesty was revealed before his scornful and contemptuous opponents as he asserted his true relation with God. His words were full of power as he presented his divine claim, piling evidence upon evidence, and bringing forward such positive arguments that many were constrained to believe. {RH, April 23, 1895 par. 1}

Christ was the foundation of the whole system of Jewish worship, and in it was shadowed forth the living reality,--the manifestation of God in Christ. Through the sacrificial system men could see Christ's personality and look forward to their divine Saviour. But when he stood before them, representing the invisible God,--for in him dwelt "all the fullness of the Godhead bodily,--they were not able to discern his divine character because of their want of spirituality. Their own prophets had foretold him as a Deliverer. Isaiah had declared: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." But though his character and mission had been so plainly delineated, though he came unto his own, his own received him not. Occasionally divinity flashed through humanity, the glory escaped through the disguise of the flesh, and brought forth an expression of homage from his disciples. But it was not until Christ ascended to his Father, not until the descent of the Holy Spirit, that the disciples fully appreciated the character and the mission of Christ. After the baptism of the Holy Spirit they began to realize that they had been in the very presence of the Lord of life and glory. As the Holy Spirit brought the sayings of Christ to their remembrance, their understanding was opened to comprehend the prophecies, to understand the mighty miracles which he had wrought. The wonders of his life, in all its sacredness, greatness, and glory, passed before them, and they were as men wakened from a dream. They realized that "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." They seemed of much less importance in their own eyes, after their awakening to the fact that Christ had been among them, than they did before they realized this. They never wearied of rehearsing every item which had come under their notice in connection with his words and works. They were often filled with remorse at their stupidity and unbelief and misapprehension as they recalled his lessons of instruction which they had but dimly understood when he had spoken them in their presence, and which now came to them as a fresh revelation. The Scriptures became a new book to them. {RH, April 23, 1895 par. 2}

The Lord has enjoined upon all the searching of the Scriptures. It is the duty of every soul to seek diligently in order to know what is truth. The disciples remembered that Christ had said, "Sanctify them through thy truth; thy word is truth." The word was to be their guide and director. As the disciples searched Moses and the prophets which testified of Christ, they were brought into fellowship with the Deity, and learned anew of their great Teacher, who had ascended to heaven to complete the work which he had

begun upon earth. They recognized the fact that in him dwelt knowledge which no human being could comprehend unaided by divine agency. They needed the help of Him whom many kings, prophets, and righteous men had foretold. They were filled with amazement as they realized that Christ had actually come from God to a sinful world to save the fallen sons and daughters of Adam. They read and reread the prophetic delineations of his work and character. {RH, April 23, 1895 par. 3}

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

They asked themselves why they had pursued such a course as made it necessary for Christ to say to them: "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" Why had they not recognized their Master in him who had taught them marvelous truths? for "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." They often rehearsed the conversations of Christ, and said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Why did we allow earthly considerations and the opposition of priests, rulers, and rabbis to confuse our senses, so that we did not comprehend the fact that a greater than Moses was among us, that One wiser than Solomon was instructing us? How dull were our ears! How feeble was our understanding! {RH, April 23, 1895 par. 5}

Thomas would not believe until he had thrust his finger into the wound made by the Roman soldiers. Peter had denied Christ in the days of his humiliation, suffering, and

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

But how sad a thing it was for Heaven to look upon,--a world seared and marred with the curse of sin, covered with gross darkness, and yet insensible of the healing beams of the Sun of Righteousness! Christ asserted that the Pharisees, priests, and rulers chose darkness rather than light, because their deeds were evil. They cared not to acknowledge Christ, because it brought them into close contact with the Father, who would not tolerate sin, selfishness, and hypocrisy. Christ's mission was not to explain the complexity of his nature, but to give abundant light to those who would receive it by faith. Fallen men who should believe on him would receive the full advantage which could be produced through the mysterious union of humanity and divinity. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

{RH, April 23, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / April 30, 1895 Personal Piety Alone of Value. - By Mrs. E. G. White. -**

**April 30, 1895 Personal Piety Alone of Value.**

**By Mrs. E. G. White.**

In his sermon on the mount, Christ presented to the people the fact that personal piety was their strength. They were to surrender themselves to God, working with him with unreserved co-operation. High pretensions, forms, and ceremonies, however imposing, do not make the heart good and the character pure. True love for God is an active principle, a purifying agency. The scribes and the Pharisees appeared to be very

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

The gospel of Christ means practical godliness, a religion which lifts the receiver out of his natural depravity. He who beholds the Lamb of God, knows that he takes away the sins of the world. True religion would result in an entirely different development of life and character than that seen in the lives of the scribes and the Pharisees. Jesus presented the true nature of religion in comparing his followers to the "salt of the earth." He said: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt that has lost its savor well represents the condition of the Pharisees and the effect of their religion upon society. Again Christ spoke of his people as "the light of the world." He said: "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." While Christ taught the value of humility, and condemned all the ostentation and self-exaltation which characterized the Jewish religion, he also distinctly set forth the fact that his grace and love cherished in the heart will be revealed in the character. If cherished in the soul they will be made manifest in outward conduct. Those who believe in Christ as their personal Saviour will love him, and through his Spirit and grace they will co-operate with him, giving themselves without reserve to his service. They will submit to him to be educated and disciplined for his kingdom. {RH, April 30, 1895 par. 2}



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

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

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

The maxims, doctrines, and traditions of men had served to eclipse the dignity of the law before the world. They had dwelt upon forms, and the carrying out of specific, minute injunctions, and this had influenced men to depreciate the law. Though Christ did away with their multitudinous exactions, he explicitly declared that not one jot or tittle of the law should ever fail. He had come to exalt the law, to magnify the law and

make it honorable. He revealed its true character by sweeping away the rubbish that had hidden it from the view of men. He sought to relieve the minds of men of the idea that the exactions of the law were stern and inexorable. The intolerable burdens which the Pharisees had urged upon the people made them regard the law as anything else than a law of liberty. They quoted the words of former rabbis to uphold their maxims and traditions, and felt bitter hatred toward Christ, whom they termed a meddler and an intruder. {RH, April 30, 1895 par. 6}

Satan held almost undisputed sway over the earth when Christ came to do the work of redeeming. He was the light of the world to shine amid the moral darkness; for darkness had covered the earth, and gross darkness the people. Of them it could be said: "Your iniquities have separated between you and your God, and your sins have hid his face from you; . . . for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."

{RH, April 30, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / May 7, 1895 Correct Wrong in the Spirit of Meekness. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

The course to be pursued toward the erring is plainly marked out in the Scriptures. Paul writes: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." To convince one of his errors is most delicate work; for erroneous modes of action or thinking, by being constantly indulged, become second nature, and the moral taste is confirmed in evil. It is very hard for those who err to see their faults. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of

repentance and reformation for the one who recognizes that he has faults; but many who recognize their errors when they are plainly pointed out, are yet too proud to confess that they are wrong. In a general way they will admit that they are human, and therefore liable to err; but such confessions count nothing with God. {RH, May 7, 1895 par. 1}

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." {RH, May 7, 1895 par. 2}

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

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

Every unkind criticism of others, every word of self-esteem, is "the putting forth of the finger, and speaking vanity." The lifting up of self in pride, as if you were faultless,

the magnifying of the faults of others, is an offense to God. It is breaking the law which says, "Thou shalt love thy neighbor as thyself." The injunction is given, "Be kindly affectioned one to another." We have no right to withdraw our confidence from a brother because some evil report comes to our ears, some accusation is made or supposition is suggested that he has done wrong. Frequently the evil report that is brought to us is made by those who are at enmity with God, those who are joining the enemy in his work of accusing the brethren. Those who are unmindful of the Saviour's words, "Take heed therefore how ye hear," allow their unsanctified ears to hear wrong, their perverted senses to imagine wrong, and their evil tongues to report wrong. {RH, May 7, 1895 par. 5}

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

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

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

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

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

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{RH, May 7, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / May 14, 1895 "Be Gentle Unto All Men." - By Mrs. E. G. White. -**

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

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

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, in evil-thinking, and evil-speaking, because he is too cowardly or too indolent to speak plainly to his brethren and sisters according to Christ's rule, and faithfully to correct existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above. Let us be careful that we do not pass sentence of condemnation upon one who we do not feel is congenial to us, because he does not meet our ideas and praise and exalt us. Christ would have his church strong in unity. Let us all praise God that we are not to be judged according to man's finite discernment, which is very liable to be perverted. {RH, May 14, 1895 par. 2}

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

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

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

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

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. Make use of the milder means most perseveringly, and even if they do not succeed, wait patiently; never hurry the matter of cutting off a member from the



church. Pray for him, and see if God will not move upon the heart of the erring. Discipline has been largely perverted. Those who have had very defective characters themselves have been very forward in disciplining others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been strangely neglected. If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches. May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of his children, and compel them to cry unto God in their distress. The Lord will surely hear their cry, and will judge for these things. {RH, May 14, 1895 par. 7}

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

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

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

Satan well knows that the combined strength of Satanic agencies with that of evil men is but weakness when opposed to a band of faithful, united servants of the great King, though in number they may be few. In order to overcome the people of God, Satan will work upon the elements in the character which have not been transformed by the grace of Christ, and through these unsanctified characteristics, he will seek to bring

about disunion among the people of God. Unless these persons who become agents of Satan are converted, their own souls will be lost, and the souls of those who have looked up to them as men led of God will be destroyed with them, because they are partakers with them of their sins. Satan endeavors to create suspicion, envy, and jealousy, and thus lead men to question those things that it would be for their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. And if this spirit is allowed to prevail, it will demoralize our churches and institutions. {RH, May 14, 1895 par. 11}

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

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

{RH, May 14, 1895 par. 13}

**PERIODICALS / RH - The Review and Herald / May 21, 1895 Is the Blood on the Lintel? By Mrs. E. G. White. -**

**May 21, 1895 Is the Blood on the Lintel?**

**By Mrs. E. G. White.**

The directions that Moses gave concerning the passover feast are full of significance, and have an application to parents and children in this age of the world. "Moses called for all the elders of Israel, and said unto them, Draw out and take you a

lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." {RH, May 21, 1895 par. 1}

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

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

"He cried also in mine ears with a loud voice, saying, Cause them that have charge

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

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

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

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou

sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." "And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." {RH, May 21, 1895 par. 7}

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

In the New Testament we are exhorted to be warned by the example of the Hebrews in neglecting their duty and in departing from the living God. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The failures and mistakes of ancient Israel are not as grievous in the sight of God as are the sins of the people of God in this age. Light has been increasing from age to age, and the generations that follow have the example of the generations that went before. The Lord does not change, and a sin which he condemned in former generations should be avoided by us. We should heed the admonition that has been given in the past, and lay hold of the promises that are made for the encouragement of the obedient. If we are learning lessons in obedience, following the path of faith and virtue, we have a living connection with God, and he will

be our strength and support, our front guard, and our rearward. The same conditions must be fulfilled by us now as were by those who received rich blessings in former days. The reason we do not have more of the blessing of the Lord is that the professed people of God serve him with divided hearts, as verily as did ancient Israel. They profess to be worshipers of God, but many as verily worship idols as did the Hebrews. {RH, May 21, 1895 par. 9}

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

{RH, May 21, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / May 28, 1895 Acceptable Prayer. -  
By Mrs. E. G. White. -**

**May 28, 1895 Acceptable Prayer.**

**By Mrs. E. G. White.**

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



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

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

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

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

May 28, 1895 par. 5}

The Lord Jesus says, "After this manner therefore pray ye." But how few heed the words of Christ and pray after this manner! Is it not best for Christians to be doers of the words of Christ, and not hearers only? We are not always to be confined to the utterance of these exact words. The Lord frequently pours upon his servants a spirit of prayer and of earnest supplication, and directs their attention to certain things embraced in certain parts of the prayer. But how many tedious prayers are offered in our churches, that are more like giving the Lord a lecture than like presenting to him a petition. It would be better if these petitioners confined themselves to the prayer that Christ gave his disciples, rather than to pray in a tedious, ceremonious manner. Long prayers in a congregation are tedious to those who listen, and do not prepare the hearts of the people for the sermon which is to follow. The prayer of Christ was in marked contrast to these long prayers with their many repetitions. The Pharisees thought that they would be heard for their much speaking, and they made long, tedious, drawn-out prayers. They lifted up their hearts in pride, and cultivated a sense of their own superiority; but this made them appear very foolish in the sight of God, who knew their motives, and understood the selfishness and arrogance of their hearts. The Lord knew that when opportunity offered, they did not hesitate to practice fraud; they used false weights and balances, and took advantage of the widow and the fatherless. He knew that they devoured widows' houses by charging exorbitant interest, and he could measure their pretentious claims to piety. They dared to parade their good deeds before the people, and for a pretense made long prayers, extolling and glorifying their own righteousness, which was as valueless in the sight of God as filthy rags. Let men take heed that they do not make religious exhibitions before the world of such a character that they will be a stumbling-block to sinners. {RH, May 28, 1895 par. 6}

The model prayer of Christ is in marked contrast to the prayers of the heathen. In all false religions, ceremonies and forms have been substituted for genuine piety and for practical godliness. Dead formalism characterizes the devotion of those who have lost vital godliness. Prayer is made a mockery, and those who engage in it without feeling the spirit of their needs, can receive no reward of God. He who would pray should enter into the meaning of his prayer, putting heart and soul into his request. Let the Lord's prayer be the real expression of your needs. Often to repeat this form of prayer will not be termed vain repetition. But even the Lord's prayer may become a mere form. Prayer, how misunderstood, how perverted it has been! How few realize how solemn a thing it is to approach the throne of God. Angels bow before that throne with veiled faces, yet men who are stained by sin rush heedlessly into the divine presence. Let us remember that the holy angels approach the throne of God in reverence and holy fear. It is because men do not know God or Jesus Christ whom he has sent, that they take improper attitudes and utter improper words in their petitions. Instead of coming in contrition before God, men come without reverence in the family circle and in the congregation of the people. How many come to the season of prayer full of self-importance, and their prayers sound more as if they thought they must give the Lord information, than as if they expected to receive something from his hand. They do

not approach God as humble suppliants, realizing that they are dependent upon him for life and health, for food and clothing, and for every temporal and spiritual blessing. They misinterpret the apostle's words when he tells us to come boldly to the throne of grace. Many come into the presence of God without reverence or humility, acting more like bold, forward children than like meek and lowly followers of Christ. This is not the manner of boldness that the Scriptures advocate. The boldness that is here pointed out, is that which is born of faith in the word of Christ when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the boldness that comes when you realize that you do not need to dwell upon your own unworthiness and walk in the shadow that Satan would cast between your soul and God. It is proper that you should feel your weakness and soul's great need, and it is at this very time that you may come to God in full assurance of faith, claiming the promise that the weary and the heavy laden shall find rest unto their souls. The boldness is confidence in God, not self-confidence. But all rashness, all irreverence, is to be far from those who would offer acceptable prayer. Then we may heed the words of one who speaks for God, when he says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." {RH, May 28, 1895 par. 7}

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

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

**PERIODICALS / RH - The Review and Herald / June 4, 1895 Qualifications for the Worker. - By Mrs. E. G. White. -**

**June 4, 1895 Qualifications for the Worker.**

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

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

There are some people who are crippled in mind, who struggle with morbid peculiarity, who have had a wrong education, which colors all their labors. Every path of duty which they tread is tinged with their own defects. Unless they control these

difficulties, humbly relying upon Christ as their only sufficiency, they will walk in continual uncertainty. They will resist the Holy Spirit in its influence upon their minds, and will not yield to its power. To him that hath shall be given. Those who receive the divine light will be molded in spirit and character by its holy influence; but those who choose their own way, and follow their own inclinations, will extinguish the light. Jesus said, "Walk while ye have the light, lest darkness come upon you." {RH, June 4, 1895 par. 3}

O that all would look to Jesus and find in him all that precious love and affection which they fail to find in any human being! There are souls all around us starving for love, yearning for kindly, tender, appreciative words. But in Christ discontent will be healed by immeasurable love. The soul can find satisfaction in Christ. Jesus says, "If any man thirst, let him come unto me, and drink." Again he says: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Losing sight of ourselves, and looking unto Jesus, we obtain brighter and more glowing views of God. Our hearts are melted by contemplating his great love in giving us Jesus, his priceless gift. We receive Jesus, as we appreciate the love of God. {RH, June 4, 1895 par. 4}

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

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

begin to sing the songs of heaven here, and then we can join the heavenly company above. {RH, June 4, 1895 par. 6}

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

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

{RH, June 4, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / June 11, 1895 "Go Ye Into All the World" - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Are the churches that have been organized in our cities doing that which is appointed them of God? How many cities in the United States and in other countries have not yet been entered, or if entered, have scarcely received what can be called missionary



labor. The work that is done for those who know the truth, and yet who do not feed on Christ, would be better devoted to carrying the truth to the cities of our world. Who is willing to go to these cities, and, clothed in the meekness of Christ, work for the Master? Will any one presume to lay hands upon those who are willing to engage in house-to-house labor, and say, "You must not go unless we send you"? God is calling for workers, and the end of all things is at hand. If one tithe of the labor that has been expended upon our churches had been devoted to those who are perishing in ignorance, living in sin, many would have repented long ago. {RH, June 11, 1895 par. 1}

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

I address Christians who live in our large cities: God has made you depositaries of truth, not that you may retain it, but that you may impart it to others. You should visit from house to house as faithful stewards of the grace of Christ. As you work, devise, and plan, new methods will continually present themselves to your mind, and by use the powers of your intellect will be increased. A lukewarm, slack performance of duty is an injury to the soul for whom Christ has died. If we would find the pearls buried in the debris of the cities, we should go forth ready to do the work required by the Master. Some may work quietly, creating an interest, while others speak in halls. It is true that Satan will scheme in every possible way so as to benumb the senses, blind the eyes, and close the ears of men against the truth; but notwithstanding this, go to work. Labor from house to house, not neglecting the poor, who are usually passed by. Christ said, "He hath anointed me to preach the gospel to the poor," and we are to go and do likewise. {RH, June 11, 1895 par. 3}

The cities in America, in this country, and in other countries, are not worked as they should be, and yet we are admonished to be laborers together with God. Instead of this, many churches, collectively and individually, have been so far removed from God, so separated from his Spirit, that they have left souls to perish all around them, while they have been calling for workers to labor in the church. This labor has been granted them, and the impenitent and the sinner have been robbed of the messages which the Lord would have given to them. If the church were a living, working organization, having life in itself, its members would experience travail for souls. Individual members of the

church would strive to impart the light of the knowledge of the truth to those who have never been enlightened by the truth. When the human agent puts himself in living connection with God, the Holy Spirit will work in him "both to will and to do of his good pleasure." A vital connection is kept up between the church in heaven and the church on earth, and it is manifest that we are God's husbandry, God's building. It has been a mistake to have so many meetings in Battle Creek. One third of the time spent in ministerial institutes would have accomplished more toward the salvation of souls, because the ministers would have gone out from these meetings freighted with the precious light which had been shining from the word of God. Time would have been given for the laborers to set the truth before thousands in destitute fields. Many who have never heard the truth as it is in Jesus, would have been convicted and converted, and as a result many souls would have been added to the church, of "such as should be saved." {RH, June 11, 1895 par. 4}

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

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

grow up to the full stature of men and women in Christ Jesus, until methods are adopted to secure all the working force in our churches to reach souls where they are. The leaven of truth must first be introduced by positive effort before it will work. {RH, June 11, 1895 par. 6}

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

There has been too much spiritual energy expended in the church at Battle Creek. Those who have listened to the precious truth that has been pouring forth in such a free manner as it has there, have generally failed to receive or to appreciate the light given. They have failed to communicate what they have received. The persons who have been attending the ministerial institutes, have had presented before them line upon line, and precept upon precept; here a little, and there a little. But they have failed to receive any great benefit, because they have not imparted the light to others. The great outlay caused by these institutes, which have been held so often, would have brought far better returns if expended in maintaining the ministers in some part of God's neglected vineyard where there are no Sabbath-keepers. If the large churches settled in some of our cities were scattered to the four quarters of the globe, they might reveal how much the truth they have appropriated has to do with the shaping of individual character, and many eyes would be opened to behold the light of the truth. As they saw the great ignorance existing among the people, they would realize that there is work, solid, earnest work, for all in the neglected portions of the Lord's vineyard. If they were sons and daughters of God indeed, they would see that there is need of decided effort to reach the heathen in America as well as in heathen lands. The gospel is to go to every nation, tongue, and people, and ministers are not to devote their labors so entirely to the churches which know the truth. Both ministers and people lose much by following this method of labor. It is by engaging in earnest work, by hard, painful experience, that we are enabled to reach the men and the women of our cities, to call them in from the highways and the byways of life. But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls. {RH, June 11, 1895 par. 8}

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

*(Concluded next week.)*

{RH, June 11, 1895 par. 9}

**PERIODICALS / RH - The Review and Herald / June 18, 1895 "Go Ye Into All the World." - By Mrs. E. G. White. - (Concluded.) -**

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

**By Mrs. E. G. White.**

**(Concluded.)**

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

{RH, June 18, 1895 par. 1}

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

In order to understand the value which God places upon man, we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin. Jesus died to regain possession of the one pearl of great price. When we see those who profess to be Christians, living for self, doing nothing for the Master, can we believe that they are yoked up with Christ? There are no lazy or slothful people in the ranks of the true followers of Christ. The life of God's children is a life of self-denial, of self-sacrifice, a life of humility. Those who are not partakers of his sufferings cannot hope to share in his glory. Those who are not co-laborers with him, cannot receive the approval bestowed upon the faithful servant. It

is to those who have received a knowledge of the truth, and have let their light shine upon others, that Christ says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." We are to be judged according to the manner in which we use the knowledge of the truth which has been presented to us. The Lord gave his only begotten Son to ransom us from sin. We are his workmanship, we are his representatives in the world, and he expects that we shall reveal the true value of man by our purity of life, and by the earnest efforts put forth to recover the pearl of great price. Our character is to be modeled after the divine similitude, and to be reformed by that faith that works by love and purifies the soul. The grace of God will beautify, ennoble, and sanctify the character. The servant of the Lord who works intelligently will be successful. Our Saviour said, "Greater works than these shall ye do; because I go unto my Father." What are these "greater works"? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, his only begotten Son, to the world, "that whosoever believeth in him should *not perish*, but have everlasting life." {RH, June 18, 1895 par. 3}

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

In his ministry on earth, Jesus revealed the love of God for fallen man. After his crucifixion and resurrection, he appeared unto his disciples and again talked with them, opening to them the Scriptures concerning himself. He showed them that every specification of the prophecies had been fulfilled in his life, his suffering, and his death. This was to be an evidence to them of the great love of God for man, an assurance to them of the power which should attend them in their future labors. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." {RH, June 18, 1895 par. 5}

When Christ permitted himself to be put to death, his disciples were greatly disappointed, "for as yet they knew not the Scripture, that he must rise again from the

dead." On the day of his resurrection, two of his disciples, as they walked toward Emmaus, were reasoning on these things. When we honestly seek to understand the revelation of God, Christ is ready to come to our help. As these two "communed together and reasoned, Jesus himself drew near, and went with them. . . . And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Later on he appeared to the disciples in Jerusalem, and opened "their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." {RH, June 18, 1895 par. 6}

They now saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that he claimed to be. The prophecies relating to Christ and his mission were no longer a mystery to his disciples, but a living reality; and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men's hearts were melted and subdued. The promise, "Greater works than these shall ye do; because I go unto my Father," was fulfilled. Christ, the Messiah, had come. The Saviour of the world had died, that all might have life, eternal life. It was no more a matter of faith with them that he was a Teacher sent of God. They realized that although he was clothed with humanity, he was of divine origin. With what burning language they clothed their ideas as they addressed the multitude on the day of Pentecost. They declared: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this the baptism of the Holy Ghost which ye now see and hear. . . . Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." {RH, June 18, 1895 par. 7}

This assuring testimony could not have been given before the crucifixion of Christ,



but he had promised, "Greater works than these shall ye do; because I go unto my Father." Christ had ascended to his Father. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." The scenes of the rejection and crucifixion, the resurrection and ascension of Christ, were a living reality to them. They laid hold on the promise of Christ to some purpose. He had said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The record says: "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul."

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{RH, June 18, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / June 25, 1895 "Even So Send I You." - By Mrs. E. G. White. -**

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

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

O what great privileges belong to those who are believers and doers of the words of Christ! It is a knowledge of Christ as the sin-bearer, as the propitiation for our iniquities, that enables us to live a life of holiness. This knowledge is the safeguard for the happiness of the human family. Satan knows that without this knowledge we should be thrown into confusion and divested of our strength. Our faith in God would be gone, and we should be left a prey to every artifice of the enemy. He has laid subtle plans by

which to destroy man. It is his purpose to cast his hellish shadow, like the pall of death, between God and man, in order that he may hide Jesus from our view, so that he may cause us to forget the ministry of love and mercy, cut us off from further knowledge of God's great love and power to usward, and intercept every ray of light from heaven. {RH, June 25, 1895 par. 2}

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

Christ said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." O how dimly the exalted work of the Son of God is comprehended! He held the salvation of the world in his hands. The commission given to the apostles is also given to his followers in this age. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Our Saviour has "all power . . . in heaven and in earth," and this power is promised unto us. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Even though a church may be composed of poor and uneducated and unknown persons, yet if they are believing, praying members, their influence will be felt for time and for eternity. If they go forth in simple faith, relying upon the promises of the word of God, they may accomplish great good. If they let their light shine, Christ is glorified in them, and the interest of his kingdom are advanced. If they have sense of their individual accountability to God, they will seek for opportunities to work, and will shine as lights in the world. They will be examples of sincerity and of zealous fervor in working out God's plan for the salvation of souls. The poor, the unlearned, if they choose, may become students in the school of Christ, and he will teach them true wisdom. The life of meek, childlike trust, of true piety, true religion, will be effective in its influence upon others. Persons who are highly educated are likely to depend more upon their book knowledge than upon God. Often they do not seek a knowledge of God's ways by wrestling earnestly with him in secret prayer, laying hold upon the promises of God by faith. Those who have received the heavenly unction will go forth with a Christlike spirit, seeking an opportunity to engage others in conversation, and to reveal to them the knowledge of God and of Jesus Christ whom he has sent, whom to know is life eternal. They will become living epistles, revealing the Light of the world to mankind. {RH, June 25, 1895 par. 4}

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

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

In places where the standard of truth has never been lifted, more souls will be converted as a result of the same amount of work than ever before. The Lord Jesus has all power in heaven and in earth. If you will draw upon it, combining the strength of Heaven with your own, precious souls will be converted. The presence of the Holy Spirit is vouchsafed to all. Christ, our Mediator, renews our strength by the power of his presence. Every agency is to be set in operation, not to work for the churches, but to work for those who are in the darkness of error. When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith. As the light shines into their hearts, let them diffuse its rays. Teach the newly converted that they are to

enter into fellowship with Christ, to be his witnesses, and to make him known unto the world. None should be forward to enter into controversy, but they should tell the simple story of the love of Jesus. All should constantly search the Scriptures for the reason of their faith, so that, if asked, they may give "a reason of the hope that is in them, with meekness and fear." The best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unfailing helper in him who has promised to save all who come unto him.

*(Concluded next week.)*

{RH, June 25, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / July 2, 1895 "Even So Send I You." -  
By Mrs. E. G. White. - (Concluded.) -**

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

**By Mrs. E. G. White.**

***(Concluded.)***

"Go ye into all the world, and preach the gospel to every creature." In order that you may do this, pray, pray in faith, for that knowledge and wisdom and grace which the Lord Jesus alone can give you; and when you receive it, communicate to others. Thus souls will be saved, and there will be rejoicing in heaven. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." A living church is one that is engaged in earnest work for the Master. Christ's prayer to his Father was that through the sanctification of the truth his disciples might be one in him. They are to deny self. They are to consecrate every ability to his service; through patience, goodness, mercy, sympathy, and love representing our Saviour to the world. Through the influence of the Holy Spirit, all are to labor for the unity of love, that they may bring others to the knowledge of the truth. The Christlike devotion of those who stand in the wondrous light that shines from Calvary will recommend the followers of Christ and his service to the world. {RH, July 2, 1895 par. 1}

May the Lord give the missionary spirit to his church. Then the workers will go into the harvest-field, pleading with our Heavenly Father that his Holy Spirit may go with them, that they may hold forth the words of life to those who are hastening to death. There are those in all our cities who have not had the truth presented to them; who

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

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

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

The church that would prove successful in the Master's service must be an aggressive one. Its members must not allow their interest in the work to flag. Heavenly intelligences are ready to co-operate with the human agent to press forward the work. At whatever cost press the battle to the gates of the enemy, yea, storm the very citadel. Do not allow yourselves to fail nor to be discouraged. Christ's authority is supreme, his power is invincible. Through the Holy Spirit the Lord works with the human agent. "He hath anointed us to preach good tidings unto the meek; he hath sent us to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified." The Sun of Righteousness has arisen; Christ is waiting to clothe his people with the garments of salvation. And "he shall not

fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." "His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." {RH, July 2, 1895 par. 5}

The Lord does not wish to have one true soldier of the cross remain in ignorance or darkness. He calls us up, high up above the earth, that he may show us the vast confederacy of evil that is arrayed against us. He would remind us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But he assures all who are engaged in this warfare that they are fighting under the "Captain of the Lord's host," and that the angels of heaven are assisting them in their struggle for the "crown that fadeth not away." Let us rally under the banner of Prince Immanuel, and in the name and strength of Jesus press the battle home. {RH, July 2, 1895 par. 6}

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

**PERIODICALS / RH - The Review and Herald / July 9, 1895 The Duty of the Minister and the People. - By Mrs. E. G. White. -**

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

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



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

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden-bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members, so that each one may become an intelligent laborer for God. There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticised if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encourage to use them, the work would be advanced, and workers would be added to the force of missionaries. The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted?--Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little else. And why?--Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming. {RH, July 9, 1895 par. 3}

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

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

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

God has given "to every man his work." Why is it that ministers and Conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church-members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith, and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well

as the man who has the finest education. He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of his name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed, and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith. {RH, July 9, 1895 par. 7}

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

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside, and let God work by his Holy Spirit for the accomplishment of the redemption of his purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them how to correct their methods. They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and he will supplement their efforts by the power of his Holy Spirit, and many souls will be converted. {RH, July 9, 1895 par. 9}

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

The members of our large churches are not in the most favorable situation for spiritual growth or for development of efficient methods of labor. They are inclined to let

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

The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ. {RH, July 9, 1895 par. 12}

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

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

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He in whom "dwelleth all the fullness of the Godhead bodily," descended to our world, humiliated himself by clothing his divinity with humanity, that through humanity he might reach the human family. While he embraces the human race with his human arm, he grasps the throne of God with his divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until he reached the lowest point possible for humanity to experience; and why? That he might be able to reach even the lowest of mankind, sunken in the very depths of degradation

though they be, that he might be able to elevate them to the heights of heaven. He has promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Wonder of wonders! Man, a creature of the earth; dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love! {RH, July 9, 1895 par. 15}

**PERIODICALS / RH - The Review and Herald / July 16, 1895 The Great Need of the Holy Spirit. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

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

Our Saviour is to be more distinctly recognized, and acknowledged as the all sufficiency of his church. He alone can perfect the faith of his people. There is to be no wrestling for the supremacy among us, no exalting of self. No, brethren, let us lift up Jesus, and we shall reap a rich harvest. "And I, if I be lifted up from the earth, will draw



all men unto me." Lift him up, then; exalt the Holy One; proclaim him "the Desire of all nations," the "chiefest among ten thousand," the one "altogether lovely." Let every church of every clime take hold with an intense interest to help advance the cause. And while you labor for your own locality, pray for the general prosperity and upbuilding of the church throughout the vast harvest-field. {RH, July 16, 1895 par. 3}

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

Christ's prayer to his Father in behalf of his followers was not in the interest of a few; it embraced every believer in the Son of God. "Neither pray I," said Christ, "for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The words of this prayer are very precious. Notice what follows: "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, July 16, 1895 par. 5}

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



Walking in its beams we find ready admittance there. {RH, July 16, 1895 par. 6}

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

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

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

The end of all things is at hand. God is moving upon every mind that is open to

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

But O, sad picture! those who do not submit to the influence of the Holy Spirit soon lose the blessings received when they acknowledged the truth as from Heaven. They fall into a cold, spiritless formality; they lose their interest in perishing souls: they have "left their first love." And Christ says unto them, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He will take his Holy Spirit from the church, and give it to others who will appreciate it. {RH, July 16, 1895 par. 11}

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

*(Concluded next week.)*

{RH, July 16, 1895 par. 12}

**PERIODICALS / RH - The Review and Herald / July 16, 1895 A Word to Parents. -  
By Mrs. E. G. White. -**

**July 16, 1895 A Word to Parents.**

**By Mrs. E. G. White.**

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

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

How much corruption we see in the world because parents neglect to do their duty, and sin lies at their door. Satan stands by exulting as you permit your children to pass into his hands. Do not indulge your children in evil ways, but from their very infancy let them see that you love the Lord, and that you mean to train them up as he would have you. Our blessed Saviour taught us to pray, "Our Father, which art in heaven. Hallowed be thy name." Do we realize what is the meaning of this prayer? Do we realize that we must hallow that name in our families, and that if we allow our children to manifest the attributes of Satan, that name is not hallowed in our households? If we want the holy angels to take charge of our little ones, we must bring them up in the nurture and admonition of the Lord, and teach them to hallow the name of God. We teach them to say, "Thy kingdom come, thy will be done on earth as it is in heaven." But do you teach them the meaning of this prayer? Do you teach them that the kingdom of God must be seen in your household, and that the will of God must be done by them and you? Do you break the force of this petition by shaking them, by striking them in anger, by speaking harsh words, and by manifesting passion? Do not do this, but be merciful, kind, and tender-hearted. Let the will of the Lord be done in your family, not the will of the enemy. If mild measures will not avail, you must use the rod, you must give your children to understand that God must be honored in your house; but this work is sadly neglected. Do you wonder that God does not walk through the midst of us when we

allow Satan to work his way in our households, and when we neglect the solemn obligations that God has placed upon us? Of what avail will be a list of church resolutions, if we have not the Spirit of God in our homes? Christ is watching to see who are training their families for the great family above. Suppose one of your little children whom you have failed to correct, should be taken away in one of its fits of temper, what would be the result? I leave you to answer the question. {RH, July 16, 1895 par. 3}

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

**PERIODICALS / RH - The Review and Herald / July 23, 1895 The Great Need of the Holy Spirit. - By Mrs. E. G. White. - (Concluded.) -**

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

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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God has not appointed any man guide, nor made any man conscience for another; therefore let human hands be withheld from restraining his servants who feel the burden to enter his vineyard to labor. Let God work with his own chosen agents by his Holy Spirit. No human being is to sit in judgment upon his brother. Neither are any to feel that they can handle roughly the precious pearls for which Christ gave his life. The pearl, the precious human pearl, was found by Christ. Let man be warned; be careful how you treat the Lord's "peculiar treasure." All discourtesy, all pain, all neglect, which these souls suffer at your hands, is charged against you as inflicted upon Jesus Christ. They are not to be treated in a lordly, commanding manner. Laws and rules are being made at the centers of the work that will soon be broken into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some, while others are cast down, ignored, forsaken, and left to perish. But it is the duty of the leaders to lend a helping hand to all who are in need. Let each work in the line which God may indicate to him by his Holy Spirit. The soul is accountable to God alone. Who can say how many avenues of light have been closed by arrangements which the

Lord has not advised nor instituted? The Lord does not ask permission of those in responsible positions when he wishes to use certain ones as his agents for the promulgation of truth. But he will use whom he will use. He will pass by men who have not followed his counsel, men who feel capable and sufficient to work in their own wisdom; and he will use others who are thought by these supposedly wise ones to be wholly incompetent. Many who have some talent think that they are necessary to the cause of God. Let them beware lest they stretch themselves beyond their measure, and the Lord shall leave them to their own ways, to be filled with their own doings. None are to exercise their human authority to bind minds and souls of their fellow-men. They are not to devise and put in practice methods and plans to bring every individual under their jurisdiction. {RH, July 23, 1895 par. 1}

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

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

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

The seven last plagues are about to descend upon the disobedient. Many have let the gospel invitation go unheeded; they have been tested and tried; but mountainous obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light. Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will all be rolled away. The safeguards which false shepherds have thrown around their flocks will become as naught; thousands will step out into the light, and work to spread the light. Heavenly intelligences will combine with the human agencies. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest; thus the design of God is accomplished; the lost pearls are recovered. Prophets have discerned this grand work afar off, and have caught the inspiration of the hour, and traced the wonderful descriptions of things yet to be. {RH, July 23, 1895 par. 5}

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

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

All the revelations of the past bring added responsibilities upon the workers in these last days. The past, present, and future are linked together. We must learn lessons from the experiences of other ages. If there are any of our brethren who think that they have devised plans by which they can secure a monopoly of any line of God's work, they are released from all such burdens. Individually we form a part of the great whole, fulfilling our part in the scenes foreseen long ages ago. In the counsels of God a place was assigned to every person, and each one is to devote his entire ability, his influence, the energy of his whole being, in an earnest endeavor to discharge the responsibility laid upon him. It is the duty of every human intelligence to put into daily practice the instructions of Christ in the seventeenth chapter of John by living a practical, Christian life. We are to be united to one another in the bonds of Christlike love. This is the path marked out for all. By following in it, without boasting, without self exaltation, we may



satisfy the high claims of God upon us. If any are inclined to boast of their superior talents, let them bear in mind that these talents are another's, only lent to them for a season, and that if they are not employed in the Lord's work, they will be taken from them. Make no boasts of your extensive knowledge and influence. The great plan of redemption connects every man with his fellow-laborer. The influence of the past helps to mold the work of the present, and that in its turn enables us to lay hold of the work line after line, upon which we may carry on the future work. All these agencies have a close relation, not only to time, but to the endless ages of the future, reaching into eternity. {RH, July 23, 1895 par. 8}

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

**PERIODICALS / RH - The Review and Herald / July 30, 1895 Interesting Experiences in Australia. -**

**July 30, 1895 Interesting Experiences in Australia.**

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[THE FOLLOWING LETTER FROM SISTER WHITE TO BROTHER OLSEN, WE ARE PERMITTED TO PRESENT TO THE READERS OF THE REVIEW. THE BRETHREN EVERYWHERE WILL BE INTERESTED IN THE HAPPY EXPERIENCES

WHICH IT RECORDS.--EDS.] {RH, July 30, 1895 par. 1}

*North Fitzroy, Australia, May 27, 1895.*

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

The word of God is sure. I had asked, and I believed that I would be enabled to speak to the people. I selected a portion of Scripture; but when I rose to speak, it was taken from my mind, and I felt impressed to speak from the first chapter of second Peter. The Lord gave me special freedom in presenting the value of the grace of God. How much is his grace to be appreciated! The apostle says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, July 30, 1895 par. 3}

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

voice to pray. I remembered the sisters A., who, for the first time, were taking a public stand for the truth. The Holy Spirit was in the meeting, and many were stirred by its deep movings. {RH, July 30, 1895 par. 4}

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

I will tell you a little more definitely about the situation of these A. brothers and their wives. Brother Somerville was the first one who interested these men in the truth. He requested the help of brother Starr in giving them Bible readings, and through these influences they were led to come upon the Brighton camp ground. They were delighted with the cotton city, and decided to have a tent for their families, and thus be able to receive the benefit of the meetings. The wives could be on the grounds whenever they chose, but the husbands could only attend the meetings when their business permitted. But they did this, placing themselves in the channel of light where the heavenly current could flow to their souls. They were converted and baptized. From that time they closed their music-store on the Sabbath. The father was very much troubled over their course, for they not only refused to do business themselves, but would not allow him to open their music-store to do business on the Sabbath himself. It was a very trying experience for them, but through the help of the Lord the matter was adjusted, and the brothers went on with their business without leaving the truth. They had to suffer the affliction of opposition from father and mother and relatives. The mother of one of the sisters who has now taken her position on the truth, has been a most bitter opposer, and has threatened that if her daughter did become a Sabbath-keeper, she would not allow her to enter her home; for the mother would look upon her as a disgrace to the family. Mrs. A. had often made the statement that she would never join the Seventh-day Adventists. She had been brought up in the Presbyterian Church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she would not listen to a woman's preaching. Her husband had prayed that God would so arrange matters that she might be converted under the ministry of sister White. When I made the appeal, and urged those to come forward who felt their need of drawing nearer to God, to the surprise of all, these sisters came forward. The sister who had lost her little one, said that she was determined that she would not move forward, but the Spirit of the Lord so forcibly impressed her mind that she dared not refuse. When the brethren A. saw their wives going forward, they said they felt like leaping and praising God. They could hardly believe their own eyes. These men have proved God's promise true; for in asking they have received, and their faith has been greatly increased in him who has made every promise sure in Jesus Christ. {RH, July 30, 1895 par. 6}

My faith also was rewarded, and although difficulty was brought upon me by the prevailing epidemic, the Lord sustained me, and lifted upon me the health of his countenance. I feel so grateful to my Heavenly Father for his loving-kindness in bringing

these two precious souls to unite with their husbands in obeying the truth. They have counted the cost before they have entered upon the Christian warfare. For some time these sisters have been attending the Sabbath school. They brought the little children with them that they might receive the benefit of the instruction in the smaller classes, while they themselves have felt that they have gained much instruction in studying the lessons of the senior division. They were much nearer belief in the truth, nearer the kingdom of heaven, than they themselves had thought. {RH, July 30, 1895 par. 7}

This Sabbath day was a precious day. Was there not joy in heaven over these two souls who had received Christ? John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fullness have all we received, and grace for grace." {RH, July 30, 1895 par. 8}

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

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

"As an outgrowth of the Brighton camp-meeting, several churches have been raised up. I visited the church in Williamstown, and rejoiced to see that many have had moral courage to manifest their loyalty to the commandments of God in spite of the continual opposition and contempt that have been heaped upon them and upon God's holy law. They had sought earnestly for truth, and the feelings of the earnest seeker after truth are expressed in the words of the psalmist, where he says, 'It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold;

yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple.' {RH, July 30, 1895 par. 11}

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

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

{RH, July 30, 1895 par. 13}

**PERIODICALS / RH - The Review and Herald / August 6, 1895 Christ, the Teacher of Righteousness. - By Mrs. E. G. White. -**

**August 6, 1895 Christ, the Teacher of Righteousness.**

**By Mrs. E. G. White.**

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." {RH, August 6, 1895 par. 1}

The ministers of the gospel of Christ, who are to watch for souls as they that must give account, will diligently study the Scriptures, and will often be found upon their knees asking for heavenly wisdom, in order that they may know how to "strengthen the things which remain, that are ready to die." Jesus says, "Learn of me; for I am meek

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

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

In his sermon on the mount, Jesus revealed his attitude to the law in unmistakable language. He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach



them, the same shall be called great in the kingdom of heaven." There are some who presume to think that they may disregard the plain commandments of God, and yet find an entrance into the kingdom of heaven; but this is not the true interpretation of the Saviour's words, "They shall be called the least in the kingdom of heaven." If these who have had light in regard to the immutable nature of the law of Jehovah, and who have heard messages of warning from the servants whom God has sent, like the inhabitants of the Old World, choose their own inventions, and refuse to receive the counsels and warnings of God, they will be called the least by the Lord Jesus Christ and by the intelligences of heaven. They may make high professions and may stand as watchmen on the walls of Zion, and yet they are counted in heaven as transgressors of the law of God; and should God permit a transgressor of his law to enter into the portals of bliss, rebellion would be immortalized, and heaven would be no better than the earth. Jesus added to the statement as to how the transgressor would be regarded, and said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {RH, August 6, 1895 par. 4}

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

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

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

It was at a crisis of this kind that the Word, the Truth, became flesh, and dwelt among us. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." {RH, August 6, 1895 par. 8}

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

The Jews were looking for a Messiah who would establish them in their arrogance and pride, and lead them on to victory over their enemies. Christ possessed every qualification of character that should have induced them to accept of him; but his very righteousness stood in the way of their acceptance; for his habits, character, and life were all at variance with the habits and practices of the Jews. He condemned evil wherever he found it, and the untainted purity of his life and character put to shame the wrong-doers. His course was in such marked contrast to the course of the scribes and Pharisees and the religious teachers of that day, that they were made manifest as whited sepulchers, hypocritical pretenders to religion, who sought to exalt themselves by a profession of holiness, while within they were full of ravening and all uncleanness. They could not tolerate true holiness, true zeal for God, which was the distinguishing feature of the character of Christ; for true religion cast a reflection upon their spirit and practices. They could not comprehend a character of such matchless loveliness as that

of Christ's. In the heart of Jesus there was hatred of nothing save sin. They could have received him as the Messiah had he simply manifested his miracle-working power, and refrained from denouncing sin, from condemning their corrupt passions, and from pronouncing the curse of God upon their idolatry; but since he would give no license to evil, though he healed the sick, opened the eyes of the blind, and raised the dead, they had nothing for the divine Teacher but bitter abuse, jealousy, envy, evil-surmising, and hatred. They hunted him from place to place, in order that they might destroy the Son of God. {RH, August 6, 1895 par. 10}

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

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

{RH, August 6, 1895 par. 12}

**PERIODICALS / RH - The Review and Herald / August 13, 1895 "Draw Out Thy Soul to the Hungry." - By Mrs. E. G. White. -**

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

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**By Mrs. E. G. White.**  
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When Christ was accused of eating with publicans and sinners, he said, "I came not to call the righteous, but sinners to repentance." Again he said, "The Son of man is come to seek and to save that which was lost." "They that be whole need not a physician, but they that are sick." In the synagogue at Nazareth he announced the character of his mission to the world and said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He quoted from the prophecy of Isaiah where it is said of him that he came "to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." {RH, August 13, 1895 par. 1}

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

Christ is to be our example. The mission of Christ was to live out the law of God. On one occasion when Jesus and his disciples went through the corn, they were hungry, "and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." Jesus immediately brought forward an illustration to vindicate his action, and showed that what they had done was in complete harmony with the law of God. He said to the Pharisees: "But if ye had known what this meaneth, I will have mercy, and not

sacrifice, ye would not have condemned the guiltless." "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." He sought to convince them that while they were so scrupulous in the performance of their ceremonies, they neglected the weightier matters of the law, and failed to exercise mercy, judgment, and the love of God. {RH, August 13, 1895 par. 3}

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

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." We are to imitate the pattern which Christ gave us to copy. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The great crisis is upon us, and it will be for our present and eternal good to make sure that the Spirit of God is prompting us to action. {RH, August 13, 1895 par. 5}

Any measure that is of such a nature as to oppress the poor and afflicted, bring neglect upon the widow and the orphan, is leading us away from the example given us in the life of Christ, and misrepresenting the principles of God's law. Representative men connected with the work and cause of God will bring a heavy retribution upon themselves if they mislead the people by their spirit and action, and misrepresent the principles of the law of Jehovah. If they weave into the work that which springs from their own natural temperament, and mar the cause by disorders of their own natural disposition, they will cause to appear in the work of God the attributes of the fallen foe and his confederate angels, rather than the attributes of Jesus Christ. The fashion of the work coming forth from every soul that is born of God has been clearly pictured

before us. He who is truly a child of God will experience the transforming power of grace upon mind and heart, and his character will develop after the divine similitude. The description of the work of Christ will be the description of the work of every one who is born of God, who walks not after the flesh, but after the Spirit. The apostle says of such, "Ye are laborers together with God," representing the holy law of God to heaven, to worlds unfallen, and to the fallen world. Representing the law of God in its true character arouses the enmity of Satan. Those who love God with all the heart, will love the law of his kingdom. They will not only profess to be guided by its principles, but they will actually live them out, even in a world that is no more favorable to the development of Christian principles than were the inhabitants of the world before the flood, of whom it is written that the thoughts and imaginations of their hearts were evil, and only evil continually. A similar condition of society exists in our world today, and if those who claim to be God's commandment-keeping people do not put in practice the principles of the law which Christ came to our world to vindicate, pronouncing it holy, just, and good, they misrepresent the character and mission of their professed Master. They mislead men in regard to the requirements of the law, and will be stumbling-blocks in the way of sinners. The Lord of hosts has warned us that we shall take heed not to misrepresent the law of his government by any unmerciful action on our part toward our fellow-men. Neither are we to rob God in tithes and in offerings; for the remnant people of God are to be representatives to the world of the character of Christ. Not a thread of selfishness is to be woven into their practices. The law of God is to be lived out. Thus in the character of God's people a living testimony will be borne that will contradict the fallacy of Satan, who has declared that the law of Jehovah is arbitrary, and holds its subjects under a cruel bondage.

*(Concluded next week.)* {RH, August 13, 1895 par. 6}

**PERIODICALS / RH - The Review and Herald / August 20, 1895 "Draw Out Thy Soul to the Hungry." - By Mrs. E. G. White. - (Concluded.) -**

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

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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When the children of God manifest mercy, kindness, and love toward all men, and especially toward those of the household of faith, they bear testimony to the fact that "the law of the Lord is perfect, converting the soul." It is because the law of God is trampled under foot, transgressed, and made void, that the world is becoming like Sodom, and like the world before the flood. In the midst of an apostate world, there must be those who represent loyalty to the law of God. A desperate confederacy will be



formed among those who are breaking the law of God, and who are teaching others to transgress its precepts. They will make decrees to oppose God's commandment-keeping people. "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest; and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. . . . Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." {RH, August 20, 1895 par. 1}

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

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

Christ said of his people, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our good works go before us, and the glory of the Lord is our rearward. Thus it will be when we live out the principles of the law of God as did Christ. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity." That is, we are not to accuse those who make mistakes, to slight those who are in poverty and under oppression of adverse circumstances. We are not to find fault with them, and condemn them. They may have far more of the love and fear of God than have the ones who treat them with hardness of heart, and who manifest a spirit wholly unlike the Spirit of Christ, lifting up their finger, as it were in reproach and denunciation, as though God had placed them on the judgment seat to measure a neighbor or a brother, "speaking vanity." O, how much of this has been encouraged! How much harm has been done because men have lifted up themselves in condemning others, when before God they were guilty of far greater mistakes and sins. They say to their brethren, "Let me pull out the mote out of thine eye," when there is a beam in their own eye. {RH, August 20, 1895 par. 4}

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

Let those who have been speaking vanity repent of their work before God. If they do not, they will be left to feel the same suffering of mind that their neglect has caused a

brother or a friend to endure. The promise is, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." O, let us all place more value upon the words of God, and seek to comprehend their full meaning! Let us reveal in our course of action that the principles of the law of God are actuating us to love God supremely and our neighbors as ourselves. The pride of heart, the ambitious strife that leads us to gather in everything to what we term "the cause of God," is not acceptable to God. We should carefully and prayerfully consider how we can best serve the cause of God by properly representing the character of Christ in all our dealings, whether it be in direct connection with the cause of God or with our own individual work. The Lord declares "I hate robbery for burnt-offering." What a promise is made to all those who shall cherish the soft and tender spirit before God, who shall represent the character of Christ! "The Lord shall guide thee continually, and satisfy thy soul in drouth and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, August 20, 1895 par. 6}

Who will accept the great privilege of honoring the law of God, and as co-workers with Jesus Christ, magnify it before the world? Those who are engaged in representing the character of God by keeping every precept of the law are here brought to view. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breech, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

{RH, August 20, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / August 27, 1895 Take These Things Hence. [DEDICATION SERMON AT PROSPECT CHURCH, N. S. W., AUSTRALIA.] - By Mrs. E. G. White. -**

**August 27, 1895 Take These Things Hence.  
[DEDICATION SERMON  
AT PROSPECT CHURCH, N. S. W., AUSTRALIA.]**

**By Mrs. E. G. White.**

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the

temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise." {RH, August 27, 1895 par. 1}

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

What was it that he saw as he looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted, were in suffering and distress because they longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophetic eye took in the future, took in not only the years, but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached to the poor. In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as he took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which he spoke, as he said, "Take these things hence," and overthrew the tables of the money-changers, and drove out the sheep and the oxen. The people looked upon him as though spellbound; for divinity flashed through humanity. Such dignity, such authority, shone forth in the countenance of Christ, that they were convicted that he was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction, that he was one

sent of God. Some said, "He is the Messiah," and those to whom he revealed himself were indeed convicted that he was the teacher sent of God; but those who stifled the voice of conscience, who desired riches, and were determined to have them, no matter in what way they were to be obtained, closed the door of the heart against him. The money-changers who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at his action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track. The priests and the rulers also fled in dismay, and the traffickers in merchandise. As they fled, they met others on their way to the temple, but they told them to go back. They said that a man having authority had driven out the oxen and the sheep, and had expelled them from the temple. {RH, August 27, 1895 par. 3}

When Christ had expelled those who had sold doves, he had said, "Take these things hence." He had not driven the doves out as he had the oxen and the sheep, and why?--Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in the courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes. The priests and the rulers had fled terrified and awed from the midst of the people; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who he was. They did not know that he was a representative of the Father. They did not know that he had clothed his divinity with humanity; and yet they had a consciousness of his divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted, and had misrepresented his character and mission. In his pitying love he longed to save them from their errors. He longed to save the priests and the rulers, who, while claiming to be guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and the rulers, recovering from their dismay, said, "We will return, and challenge him, and ask him by what authority he has presumed to expel us from the temple." {RH, August 27, 1895 par. 4}

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

August 27, 1895 par. 5}

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

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

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



"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did." He gave them heaven's evidence of his divine mission; but he "did not commit himself unto them, because he knew all men and needed not that any should testify of man; for he knew what was in man." He had to watch them continually, for they were ever on his track, seeking for something by which they might accuse him. The question is today, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ, and made his Father's house, not a house of prayer, but a den of thieves? {RH, August 27, 1895 par. 9}

As Christ talked with the scribes and the Pharisees, his prophetic eye was taking in the future. He heard the tramp of the Roman army, and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God was no longer exercised for the rebellious city. He saw that the angel of mercy would fold her wings, and take her departure. Christ looked even beyond this, he saw the inhabitants of the world just previous to his second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." What was it caused the destruction of the people in the world before the flood?--It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God's retributive judgment. "Even thus shall it be in the day when the Son of man is revealed."

*(Concluded next week.)* {RH, August 27, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / September 3, 1895 Take These Things Hence. [DEDICATION SERMON AT PROSPECT CHURCH, N. S. W., AUSTRALIA.] - By Mrs. E. G. White. - (Concluded.) -**

**September 3, 1895 Take These Things Hence.  
[DEDICATION SERMON  
AT PROSPECT CHURCH, N. S. W., AUSTRALIA.]**

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**By Mrs. E. G. White.**

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**(Concluded.)**  
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The heart of Christ was ever touched with human woe. It was his tenderness of heart that caused him to come to earth to bring salvation to our world; it was love that led him to step down from his throne, to lay aside his royal robe, and clothe his divinity

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

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

his power to mankind. {RH, September 3, 1895 par. 2}

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

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

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

fretful, to speak out what we think, to blame and criticise and censure others; but we are to let the Holy Spirit fashion the character after the similitude of Christ. {RH, September 3, 1895 par. 5}

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

Christ prays for the unity of his people, and says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me." What a oneness is here represented! In this unity, divine credentials are presented to the world that they may believe in Jesus. "And the glory which thou gavest me I have given them [that is the character which Christ has, his righteousness]; that they may be one, even as we are one." Christ within is the glory of God, the hope big with immortality and eternal life. "That they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know,"--and now comes the greatest assertion that has ever been made in behalf of his people,--"That thou hast sent me, and hast loved them, as thou hast loved me." Can we take that in? The God of heaven loves us as he loves his son. All the world is in rebellion against God; but those who struggle, who strive, who agonize to enter in at the strait gate, are beloved of God with peculiar tenderness, and they shall find the broad path; for "thy commandment is exceeding broad." "The law of the Lord is perfect, converting the soul." {RH, September 3, 1895 par. 7}

When the world is brought in connection with the converted people of God, they realize that they have been transformed in character, and thus they glorify God. Of them Jesus says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [they are to behold his divinity, his oneness with the Father which he had from the beginning], which thou hast given me; for thou lovedst me before the foundation of the world." Christ said to his disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, September 3, 1895 par. 8}

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

Climb the ladder of progress heavenward. Christ is the ladder, whose base is on the earth and whose topmost round reaches to the highest heaven. God is above the ladder, and his glory is shining on every round. You must climb the ladder by clinging to Christ, and finally reach the everlasting kingdom. I pray you in the name of Christ, put on every piece of the armor of God, and fight manfully the battles of the Lord. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." When you are met with sneers and ridicule, rejoice that your names are written in the books of heaven, that you are to be made immortal, to have an abundant entrance into the kingdom of heaven, because you are law-abiding citizens of the heavenly country. You shall see the King in his beauty, and dwell with him, and have a life that runs parallel with the life of Jehovah. {RH, September 3, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / September 10, 1895 Witnesses for Christ. - By Mrs. E. G. White. -**

**September 10, 1895 Witnesses for Christ.**

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

We have been taken as rough stones out of the quarry of the world by the cleaver of

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

The Lord does not desire us to be sad and disconsolate. Jesus says: "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." If we ask him, the Lord will give us the Holy Spirit to cleanse the habitation of the soul; for every room of the temple of God must be entered and purified. We need to compare our life and character with the great moral standard,—the ten commandments. We have enlisted in the service of Jesus Christ, and under the banner of the Prince of life, we are to exercise every spiritual and physical power. {RH, September 10, 1895 par. 3}

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

There are some excellent lessons in the book of Malachi for those who profess to be followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" These words describe those who ought better to have represented the precious truth, who ought to have been an example to those



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

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

The fact that the Lord is represented as hearkening to the words spoken by his witnesses, tells us that Jesus is in the midst of us. He says, "Where two or three are gathered together in my name, there am I in the midst." One person is not to do all the witnessing for Jesus; but every one who loves God is to testify of the preciousness of his grace and truth. Those who receive the light of truth are to have lesson upon lesson

to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon his name, can have opportunity to express their thoughts in speaking one to another. Let not the little companies think that they can have no meeting when they have no minister. Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. The assembled believers are in the audience chamber of the universe of Heaven. They are to witness for God and the Lord Jesus Christ, who gave his life for the world. The little company are to do service to God by offering to him spiritual worship. When there is no delegated minister to speak to the little companies, let each one witness to the truth, and be faithful to speak often one to another of the love of God, and thus train and educate the soul. Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable. {RH, September 10, 1895 par. 7}

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

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

The Lord calls the attention of his people to the world above, which has been lost from view, and brings it again within the range of our vision. He presents before us the privilege of being taught by the greatest Teacher the world ever knew. As we open our Bibles, seeking to know the meaning of the word of God, and asking, What is truth? the Spirit of truth is pledged to take of the things of Christ and show them unto us. Every moment of life is to be weeded of vanity, and to be as a seed that will bear eternal fruit; for our intrusted talents are to be used and increased by use, in order that we may bring glory to God. Thus in the social meeting, let no one fail to improve his opportunity to testify to the praise of the Lord, for failing to take up this duty, he fails to obtain the experience that the Lord would have him. Let all remember that the Lord is hearkening, and that angels are recording in the book of remembrance every word that vindicates

the character and mission of Christ. Of those who testify of the love of God, the Lord says, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." {RH, September 10, 1895 par. 10}

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

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

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

**PERIODICALS / RH - The Review and Herald / September 17, 1895 Have You Oil in Your Vessels With Your Lamps? - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

{RH, September 17, 1895 par. 1}

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

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

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to hearken than the fat of rams." They

yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with his own righteousness. The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self. {RH, September 17, 1895 par. 4}

The foolish virgins do not represent those who are hypocritical. They had a regard for truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represent a knowledge of the truth. When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the rock Christ Jesus, and permit their old nature to be broken up. This class is represented also by the stony-ground hearers. Christ said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside; and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth." Jesus explains these stony-ground hearers, and says, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." {RH, September 17, 1895 par. 5}

Many receive the truth readily, but they fail to assimilate truth, and its influence is not abiding. They are like the foolish virgins, who had no oil in their vessels with their lamps. Oil is a symbol of the Holy Spirit, which is brought into the soul through faith in Jesus Christ. Those who earnestly search the Scriptures with much prayer, who rely upon God with firm faith, who obey his commandments, will be among those who are represented as wise virgins. The teachings of the word of God are not yea and nay, but yea and amen. The requirement of the gospel is far-reaching. Says the apostle, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Practical piety will not be attained by giving the grand truths of the Bible a place in the outer courts of the heart. The religion of the Bible must be brought into the large and the little affairs of life. It must furnish the powerful motives and principles that will regulate the Christian's character and course of action. {RH, September 17, 1895 par. 6}

Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a



new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness. {RH, September 17, 1895 par. 7}

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

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

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice. There is much we can do for each other while mercy still lingers. We can represent the character of Christ. We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; but no



person can give to another his own mold of character. Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed. It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, "Not my will, but thine, be done." {RH, September 17, 1895 par. 10}

It is in probationary time, the time in which we are living, that we should calmly contemplate the terms of salvation, and live according to the conditions laid down in the word of God. We should educate and train ourselves, hour by hour and day by day, by careful discipline, to perform every duty. We should become acquainted with God and with Jesus Christ whom he has sent. In every trial it is our privilege to draw upon him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Lord says he is more willing to give us the Holy Spirit than parents are to give bread to their children. Then let us have the oil of grace in our vessels with our lamps, that we may not be found among those who are represented as foolish virgins, who were not prepared to go forth to meet the bridegroom.

{RH, September 17, 1895 par. 11}

**PERIODICALS / RH - The Review and Herald / September 24, 1895 The Compelling Message. - By Mrs. E. G. White. -**

**September 24, 1895 The Compelling Message.**

**By Mrs. E. G. White.**

Christ has sent out an invitation to every son and daughter of Adam, saying, "Come; for all things are now ready." He has sent out his human agents to call men to the marriage supper of the Lamb. The experience that the believers gain in calling men to the gospel feast, in working in harmony with Christ, is of more value than silver and gold and precious stones. They proclaim the same message that John proclaimed: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we

have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." {RH, September 24, 1895 par. 1}

We should sincerely inquire, "Am I feeding upon the bread of life? upon divine truth? Am I listening to the voice of God that speaks to me through his word? Am I willing to make any sacrifice rather than be found seeking to excuse myself for not thankfully accepting the invitation to the gospel feast? I have heard the call, 'Come; for all things are now ready,' and am I ready to repeat this call to others?" What excuse will those have to offer in the day of judgment who have known the truth of the Bible, and have had no courage to maintain and advocate it? While they bow their heads in shame, others who have confessed the faith by the word of their testimony, and by their manner of life, will be honored of God, and accounted precious. Could all appreciate the realities of the day of judgment, would they deny their faith for the sake of worldly advantages? Would they give up all that makes life desirable for the sake of securing worldly favors? None can live a happy and satisfactory life who do not live to honor and glorify God at any cost to self. Shall we refuse the heavenly invitation, "Come; for all things are now ready"? Shall we separate ourselves from God and heaven, and walk in the imagination of our own hearts, when this means separation from him who only can bless us? Those only are safe who believe in Christ as their personal Saviour. They have accepted the invitation to the supper of the Lord. What constitutes the gospel feast? Christ says: "I am the bread which came down from heaven." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." By faith we are to make him our personal Saviour. He says: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." {RH, September 24, 1895 par. 2}

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

as we deserve, would we not be punished in many ways as stubborn, ungrateful children? But he is long-suffering, he does not deal with us according to our perversity. Instead of this, he offers to take us into partnership with himself and with his Son. All may have life who will accept it; the world has been invited to the gospel feast. When those who were first invited refused the invitation, the master of the feast declared that none of those who were bidden should taste of his supper. But the banquet was not to be devoid of guests. He sent his messengers into the streets of the city, into the highways and byways, to compel men to come in, that his house might be filled. Men were to be compelled, not by force, but by the presentation of such convincing arguments that they would be constrained to come in. This compelling message represents the message that God would send to men to impel them to receive Christ, the world's Redeemer. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, September 24, 1895 par. 3}

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

It is the Saviour's love that constrains the messenger to bear the message to the lost. O how wonderful is the importuning of Christ with sinners! Although his love is beaten back by the refusal of hard, stubborn hearts, he returns to plead with greater force, "Behold, I stand at the door, and knock." His love woos with winning force, until souls are compelled to come in. Those who come to the supper turn to the blessed Jesus and say, "Thy gentleness hath made me great." He wins them by the word of his love and power; for the word of God is the rod of his power. He says, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" When the word of God is sent home to the human heart by the Holy Spirit, it is mighty to the pulling down of the strongholds of Satan. Finite men could do nothing in the great

warfare, were it not for the word of God. They could not plead successfully with human hearts, that are as hard as steel, that are bolted and barred, lest Jesus should find an entrance there; but the Lord endows men with his wisdom, and the weakest one may become as David by faith in God. The Lord takes those who are devoted to him, even though they may be uneducated, humble men and women, and sends them forth with his warning message. He stirs their hearts by his Spirit, he gives them Spiritual muscle and sinew, and they are enabled to go forth with the word of God, and to compel men to come in. Thus many poor, fainting souls, who are starving for the bread of life, are out of weakness made strong, and wax valiant in the fight, and put to flight the armies of the aliens. {RH, September 24, 1895 par. 5}

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

We are living in a time when the last message of mercy, the last invitation, is being given to the children of men. The messengers are now saying, "Come; for all things are now ready." Heavenly angels are still working, co-operating with human agencies. The Holy Spirit is presenting every inducement to compel you to come, and Jesus is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for his entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found, that another has hearkened to the counsel of the True Witness, who says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." The hosts of heaven are waiting ready to strike their harps, and to sing a song of rejoicing that the Good Shepherd has sought and reclaimed his own.

{RH, September 24, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / October 1, 1895 Rule in the Fear of God. - By Mrs. E. G. White. -**

**October 1, 1895 Rule in the Fear of God.**

**By Mrs. E. G. White.**

The Searcher of hearts said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord selected Abraham to be his human representative upon the earth, because he knew that Abraham would cultivate home religion, and would educate his household in the knowledge of the only true God. He knew that the fear of the Lord would circulate through his tents. He who blesses the habitation of the righteous, said, "I know him." On the part of Abraham there would be no betrayal of sacred trust, no yielding to any guidance save the Lord's. The law of God was to govern all human intelligences, and Abraham determined to keep it. He knew that he was answerable alone to the Lawgiver. {RH, October 1, 1895 par. 1}

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

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

Many in the Christian world are walking in the darkness of falsehood and error, and placing their wisdom above that of their Creator. Parents do this when they choose some other way than the way of the Lord, and lead their children in the same paths that they themselves in their blindness have entered upon. They do not feel under any

obligation to walk with pleasure in the way of the Lord, because in so doing they would have to lift the cross, and therefore they do not lead their children in the path of truth and obedience. They act the same part as did the first deceiver, and become disloyal themselves, and through setting them a wrong example, they lead their children into disloyalty. O how many are abusing the grace of God! Although they make a profession of following Christ, they know not the day of their opportunities and privileges. {RH, October 1, 1895 par. 4}

"Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." What a change would be wrought in our world if men would keep the way of the Lord, giving supreme love and loyalty to God, and manifesting love and respect for their neighbors. Those who would do this would manifest the character of Christ, and would continually exercise justice and mercy toward their fellow-men. Should representative men keep the way of the Lord, they would point men to a high and holy standard. Those in positions of trust would be strictly temperate. Magistrates, senators, and judges would have a clear understanding, and their judgment would be sound and unperverted. The fear of the Lord would ever be before them, and they would depend upon a higher wisdom than their own. The Heavenly Teacher would make them wise in counsel, and strong to work steadfastly in opposition to all wrong, and to advance that which is right and just and true. The word of God would be their guide, and all oppression would be discarded. Lawmakers and administrators would abide by every good and just law, ever teaching the way of the Lord to do justice and judgment. God is the head of all good and just governments and laws. Those who are intrusted with the responsibility of administering any part of the law, are accountable to God as stewards of his goods. {RH, October 1, 1895 par. 5}

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

Every man, woman, and child is God's property, and has been bought with a price, even with the infinite price of the precious blood of the Son of God. God will not tolerate injustice from man to his fellow-men. He will not pass over oppression and wrong. Men in office cannot permit the practice of injustice and yet be clear from the judgment of God. For the sake of their own souls, and for the sake of the souls of others, men in positions of trust should seek to do good to their fellow-men, representing the character of the great Lawgiver. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." It is not God's design that men should be cold, hard-hearted, and oppressive toward their fellow men, and they will not be excused in being oppressive simply because they are invested with



authority. Every work is to be brought into judgment, and every secret thing, whether it be good or whether it be evil, and every man will be rewarded according as his work has been. Those who practice injustice and oppression set at naught the authority of God, and declare by their actions that they have no regard for the word of Christ, who has purchased redemption at an infinite cost. Men should remember that no matter what customs have prevailed, no matter what laws have been brought into existence, the great Lawgiver is to be obeyed. God's law is to hold the supreme place, and is not made void by the maxims, customs, and inventions of men. Those who devise laws contrary to the law of God, will be brought into judgment, and will receive according to their dues. {RH, October 1, 1895 par. 7}

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds. . . . Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not; fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? . . . The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous [those who respect and honor the law of God, the foundation of all government in heaven and in earth], and condemn the wicked." {RH, October 1, 1895 par. 8}

"Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes. . . . And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. The Lord shall

command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. . . . If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. . . . Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." {RH, October 1, 1895 par. 9}

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil. . . . Therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days." {RH, October 1, 1895 par. 10}

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

Not long hence it will be found that it is no light matter to work against God in a single instance. Not long hence it will be found that the approval of God is worth more than any amount of silver and gold. It will be found that to every action there has been an invisible witness who has taken cognizance, and has written it in a book, so that every man will be judged according to what he has done, whether it be good or evil. In that day sentence will be pronounced against every one that has done evil, whether he be Jew or Gentile, small or great, rich or poor, free or bond. The wise man says, "Because sentence against an evil work is not executed speedily, therefore the heart of

the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him."

{RH, October 1, 1895 par. 12}

**PERIODICALS / RH - The Review and Herald / October 8, 1895 Choose the Lowest Place. - By Mrs. E. G. White. -**

**October 8, 1895 Choose the Lowest Place.**

**By Mrs. E. G. White.**

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

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

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

Christ. He is not to be careless of the proprieties of life; in so doing he places himself where he will reveal human attributes, and misrepresent the character of Christ. But wherever Christlike religion is manifested, it will work a blessing, and every detail of life will be made fragrant by the influence of the divine Spirit. {RH, October 8, 1895 par. 3}

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

Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." He who cherishes pride and selfish feelings will show that he is seeking self-exaltation in the little and larger things of life. Those who are really worthy of attention and preference will never be found putting themselves forward, but will leave the best and highest places for some one else, esteeming others better than themselves. Yet this very modesty and humility of character cannot be hid. The person who is willing to be little and unknown will be esteemed, for his life will be fragrant with unselfish actions. He will not be ostentatious, and seek to impress upon others in a lower position that he is vastly their superior. Grace works quietly and steadily, and educates the believing soul in such a way that he conforms to principles upon which a well directed education is founded. It is the Spirit of God that works to mold and fashion the human agent through acts oft repeated, to the model of Christ's character. Faithful in little things, the Christian pays strict attention to the smallest matters, and thus forms a character that will lead him to be faithful in great matters. He possesses the faith that works by love and purifies the soul. God has made us his own by creation and redemption, and if we are willing to occupy a lowly position in this life, are content to be little and unknown, we shall have full recognition in the future life. Our Redeemer will say, "Child, come up higher." God has caused the sun to bless with its light not only the mountain heights, but the lowly valleys and plains, and he will cause the beams of the Sun of Righteousness to fill the souls of those who are humble and contrite, whose spirit is meek and lowly. The love and grace of Christ will fill the soul of him who humbly walks with God as did Enoch. It is in proportion as the heart is sanctified by grace, and filled

with active love for God and for our fellow-men, that we do nothing for show or by compulsion. Those who love God do that which is pleasant for them to do, and that is to reveal God in character, and submit the whole heart to the sanctification of the truth. {RH, October 8, 1895 par. 5}

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

The lesson Christ gave at the feast was to show that pretensions, ambitious display, and strife for supremacy, will have a tendency to create envy and jealousy, and will lead those who cherish these desires to pull down others in order to exalt self. God has endowed some of his servants with special talents and gifts, and no one is called upon to disparage their excellence. These qualifications are to be appreciated, to be cultivated by their possessors, and to be employed in the Master's service. But let none use their precious attributes in exalting themselves. Let them not regard themselves as favored above their fellow-men, and vaunt themselves above those who are sincere and earnest workers. The Lord looks upon the heart. He who is most devoted to the service of God is most highly esteemed by the heavenly universe. Those who occupy positions of influence are responsible to God and to their fellow-men. But their position does not constitute them more pious and holy than their fellow men. The greater their influence, the larger is their responsibility, and the greater the necessity to comfort themselves as God's stewards, that they may deal with Christlike tenderness and consideration, and reveal the fine feelings which should control men who occupy positions of trust. Those who are placed in responsible positions should be as fathers,—just, tender, and true. They should represent the character of Christ. They should unite themselves with their brethren in the closest bonds of union and fellowship, appreciating the fact that the sympathies and prayers of their brethren will be great aids to them in assisting them to deal with justice and equity. {RH, October 8, 1895 par. 7}

The Lord tests character. He permits men to occupy positions of influence, and the universe of heaven watches to see how they will fulfill their stewardship. If one is seen exalting himself, and oppressing his fellow-laborers who are in a more lowly position, if he is harsh and unsympathetic toward those who are not as favorably situated as he is himself, then he is failing to represent the character of his professed Master. If he is exacting, demanding of others what he would not do himself, taking advantage of circumstances to favor his own interests, then his plans are not in harmony with God's

plans, and he is revealing a principle that has a demoralizing tendency. He is seeking to lift up himself. After a time the Lord will manifestly abase the man who has taken a position in the highest seat. In his providence he will permit circumstances to come that will bring down the lofty thoughts of self, that will shake his confidence in self, and cause him to cast aside pride and self-esteem, and to take a lowly seat. But the Lord lifts up the humble, and raises up those who are bowed down, and makes manifest the fact that those who realize that they are poor and needy are his heritage and special care.

{RH, October 8, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / October 15, 1895 Character Tested By Small Occurrences. - By Mrs. E. G. White. -**

**October 15, 1895 Character Tested By Small Occurrences.**

**By Mrs. E. G. White.**

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

The man at the feast who exclaimed, "Blessed is he that shall eat bread in the kingdom of God," occupied a position similar to the man who is represented as coming



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

Men and women are not fulfilling the design of God, when they simply express affection for their own family circle, for their rich relatives and friends, while they exclude those from their love whom they could comfort and bless by relieving their necessities. It is true that where large affection is manifested in the home circle, it not only brightens the home and brings cheerfulness and happiness to the entire family, but if love is unselfish, it will extend without the walls of the home. The manifestation of kindness, tenderness, Christian courtesy, is approved of God. The affection manifested in the home is a manifestation of Christ's love that flows through him from the heart of infinite love to bless the members of the family circle. It is love that will constitute the bliss of the heavenly family. Those who cultivate love in the homelife will form characters after Christ's likeness, and they will be constrained to exert a helpful influence beyond the family circle, in order that they may bless others by kind, thoughtful ministrations, by pleasant words, by Christlike sympathy, by acts of benevolence. They will be quick to discern those who have hungry hearts, and will make a feast for those who are needy and afflicted. Those who have heavenly discernment, who exercise tender regard for every member of the family, will, in doing their whole duty, fit themselves to do a work that will brighten other homes, and will teach others by precept and example what it is that will make home happy. {RH, October 15, 1895 par. 3}

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

labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, October 15, 1895 par. 4}

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

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

their own tables with everything that appetite shall dictate, while they neglect to consider the poor as the Lord has bidden them to do. {RH, October 15, 1895 par. 6}

The Lord saw that it was essential for us to be surrounded with the poor, who in their helplessness and need would lay claim to our ministrations. They would be an aid to us in perfecting Christian character; for in providing food for their tables and clothing for their bodies, we would cultivate the attributes of the character of Christ. If we had not the poor among us, we would lose much; for in order to perfect Christian character, we must deny self, take up the cross, and follow where Christ, our Example, leads the way. Those who extravagantly expend means in pleasing themselves in the gratification of appetite or in any other way, make self an idol, and sacrifice at the altar of self that which would give bread to the hungry, provide comfortable clothing for the naked, furnish homes for the homeless, and relieve the sorrows of the poor. The Lord says, "I will have mercy, and not sacrifice." Let us at once seek to realize what is our obligation to the Lord's human family, and do our duty to as many as possible. We may minister to few or many, but if we do our best, it is all the Lord requires. The King will say to such, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Christ himself became poor for our sake, that we, through his poverty, might come into possession of eternal riches. He has adopted the poor and the suffering as his own peculiar treasure, and has left them to the care of his church. His disciples are to be stewards of his gifts, and to use his bounties in relieving suffering humanity. They are to feed and clothe and shelter those who have need. Parents are to present to their children the example of being God's almoners, in order that they in turn may become missionaries, may be tenderhearted, pitiful, kind, patient laborers together with God. They are to work as co-partners with Christ to restore, to heal, to save those who are perishing. {RH, October 15, 1895 par. 7}

It is by the occurrence of small things that character is developed, and that the manner of spirit that dwelleth in us is made known in our lives. There are many who undervalue the small events of life, the little deeds that are to be performed day by day; but these are not to be estimated as small, as every action tells either for the blessing or the injuring of some one. Every action tells its own story, it bears its own history to the throne of God. It is known whether it is on the side of right or on the side of wrong. It is only by acting in accordance with the principles of God's word in the small transactions of life, that we place ourselves on the right side. We are tried and tested by these small occurrences, and our character will be estimated according as our work shall be. By studying the word of God, by becoming doers of that word, we shall be strengthened of God when placed in a trying, perilous position. As we attain power to stand the small tests of every-day life, we shall thereby gain strength and knowledge that will enable us to bear the more important tests that we shall be called upon to endure. It is well for us individually to understand what a privilege is that of prayer. Nothing can so arm the soul for the conflicts of life as prayer to our Heavenly Father.

Day by day as we learn of Jesus, we can display his attributes, and we shall not waver between right and wrong. As circumstances arise that require a right attitude, we shall be loyal to God, because we have trained ourselves in habits of faithfulness and truth. He who is faithful in that which is least, will acquire strength to become faithful in that which is much. The faithful soul will permit nothing to come in between itself and God; but those who are not loyal to God cannot be esteemed as wise, true, or good. Their opinion and wisdom cannot be relied upon, or trusted to control. Those who turn cowards before men's ridicule, prove that they have lost all realization of the value of Jesus. Shall we join the company of those who are acting as Satan's agents to compass the ruin of our souls? Shall we choose Barabbas before Christ? God forbid!

{RH, October 15, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / October 22, 1895 Satan's Malignity Against Christ and His People. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God. {RH, October 22, 1895

par. 2}

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

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

Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies, in order to cut off from men the knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom in the earth. At different times he has almost succeeded in spreading idolatry throughout the world. The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. He has worked in such a manner that the Prince of heaven has seemed to be lost sight of. It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. But the only begotten Son of God has looked upon the scene, has beheld human suffering and misery. With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of Satanic cruelty. He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them, in order to draw them into his net and destroy them. He looked upon the schemes by which Satan works to blot from the human soul every trace of likeness to God; how he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins. He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost, through choosing a ruler who chained them to his car as captives, and yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin,—to death in which is no hope of life, toward night to

which comes no morning. He saw human beings possessed by devils, saw Satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. Man, made for the dwelling-place of God, became the habitation of dragons. The senses, the nerves, the passions, the organs of man, were worked by supernatural agencies in the indulgence of the grossest, vilest lust. The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for the eyes of infinite purity to behold! Wherein can he behold his image? And yet God, the infinite One, "so loved the world, that he gave his only begotten Son [for such a world!], that whosoever believeth in him should not perish, but have everlasting life."

{RH, October 22, 1895 par. 5}

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

Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast forever and ever as his eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world that he gave himself in Christ to the world to bear the penalty of man's transgression. God suffered with his Son, as the divine Being alone could suffer, in order that the world might become reconciled to him.

*(Concluded next week.)*

{RH, October 22, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / October 29, 1895 Satan's Malignity Against Christ and His People. - By Mrs. E. G. White. - (Concluded.) -**

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



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**By Mrs. E. G. White.**

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

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

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

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

this. He came in determined opposition against Christ from the very beginning of his work. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. . . And Jesus increased in wisdom and stature, and in favor with God and man." {RH, October 29, 1895 par. 4}

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

"And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." He presented the world to Christ as a most dazzling, enchanting spectacle. But Christ saw that which Satan tried to veil from his eyes, and that which he flattered himself he had done. Christ had not exchanged his divinity for humanity; but he had clothed his divinity in humanity, and he gave Satan the evidence for which he had asked,--showed him that he was the Son of God. Divinity flashed through humanity, and the evil one could not resist the authority of the divine voice, as Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." {RH, October 29, 1895 par. 6}

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

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

The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found "transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and

uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head." {RH, October 29, 1895 par. 9}

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

{RH, October 29, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / November 5, 1895 "Come; For All Things Are Now Ready." - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

Jesus said: "A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I

have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Christ had sent out an invitation to a feast that he had provided at great cost. He had sent the Holy Spirit to move upon the minds of prophets and holy men of old to invite his chosen people to the rich feast of the gospel. The man who had sought to turn the attention from the practical duties that Christ presented, thought to carry the minds past the present life to the remote time of the resurrection of the just; but the Lord Jesus unveiled the deceptive utterance, and by means of the parable of the supper he showed that they had a part to act in that very time if they should ever have a part in the blessedness which should come in the future. They were despising the present invitation to the gospel feast. Christ had been invited as a guest to the house of the Pharisee, and he did not excuse himself. He respectfully responded to the invitation, knowing it would furnish him an opportunity to enlighten the minds of the people. The man who had sought to divert the attention of the company, spoke with great assurance, as though he thought he would certainly eat bread in the kingdom of God. But Jesus warned him and all present against the danger of rejecting the present invitation to the gospel feast. Those who refuse the invitation will never taste of the marriage supper. {RH, November 5, 1895 par. 2}

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

Some who are invited exclaim, "I beg thee have me excused. If I should come, my neighbors would jest at and ridicule me, and I cannot bear their scorn. I have lived among them a long time, and I do not want to displease my neighbors. If they would all come, I would be very thankful to accept this invitation; but because they refuse the message of God, I beg thee have me excused." Others are desirous of paying for their lands and of building up their temporal interests, and the powers of mind and soul and body are absorbed in their earthly affairs. They are deceived in the same manner as

was Eve, who was allured to do the very thing that the Lord told her not to do. Satan suggested to her that the Lord was keeping her from great and high enjoyments by unnecessary prohibitions; but the higher good could only be received by a course of disobedience to God by which she would lose the blessedness of the favor of God, and forfeit her beautiful Eden home. When the Lord speaks, will men act as did Adam and Eve, and follow their example of disobedience? Which voice shall we heed, the voice of God, or the suggestions of the great destroyer? When God commands, it is for our present and eternal good to obey. When he presents our dangers, it is safe to reverence every injunction. Voices will sound in every direction, bidding us to turn from the plain commandments of God. The pleasure-loving, the unbelieving, the disobedient, the traitorous, will present pleasing, fictitious promises of permanent exaltation that they will claim as sure to us if we will follow the course that God has forbidden. With flattering lips they will present peace and safety when destruction is at hand. Deceived themselves, they will view things of eternal interest in a false light, and will cry peace to those who choose their own way and follow their own imaginations in daring to transgress God's holy requirements. The invitation to the gospel supper will have no charm for them, though the message is, "Come; for all things are now ready." {RH, November 5, 1895 par. 4}

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

O what senseless excuses are made for refusing to accept the conditions upon which salvation is promised! The excuses are varied that men offer to God for refusing his invitation, but they have no weight with God. The Lord has provided the feast at infinite expense, at a cost beyond all human computation. Who can comprehend the fact that God humbled himself to bear the transgressions of a fallen world? We despise Esau for selling his birthright for a mess of pottage; what about your own case? Has not your reason been convinced that you should accept the gospel invitation? Has not the Holy Spirit done its office work upon your heart and convinced you of sin, and you have thought you would repent and be ready when the messengers came to bid you to the wedding? The invitation has come to you, but when the final message reached your ears, and you heard the voice saying, "Come; for all things are now ready," were you ready to respond? When Esau sold his birthright, he thought he could easily win it back; but he found no place for repentance. Take heed lest you too long slight the heavenly invitation. {RH, November 5, 1895 par. 6}

The servant who first presented the invitation, represents those who proclaimed to

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

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

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

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

Christ sends his messages of love, and directs the attention of men to the nobler



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

{RH, November 5, 1895 par. 11}

**PERIODICALS / RH - The Review and Herald / November 12, 1895 Duty of Man to His Fellow-Men. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

What a different state of things would we see in the earth if all who profess to believe in Jesus Christ should conscientiously live by every word that proceedeth out of

the mouth of God! How many hearts would be gladdened if the instruction of Christ was carried out, when he says, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed." "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee." We are to realize that the poor and the suffering have claims upon us; for they are God's children. Christ said, "All ye are brethren." {RH, November 12, 1895 par. 2}

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

In the words of Christ we see a light shining amid the moral darkness of the world. Those who follow his instruction will form such characters as will fit them for a home among the ransomed. Those who have tender regard for the poor, who exercise sympathy to the bereaved, who heal the broken in heart, who brighten desolate homes, are following the example that is given in the life of Christ. The Lord Jesus has laid bare the great principles of genuine godliness. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Those who profess to be Christians should not make of none effect the words of Christ by contrary practices. Many by their practices say, "It is my business to center my affections upon my home, my relatives, my kindred, and my country. I have abundant home missionary work to do among my own." It is true that the first work that should be done is the work in the home. We should teach the lessons

that Christ has so plainly specified, and carry out the instruction he has given in regard to the suffering of the world. The poor are God's property, and that which is done for them will be recompensed at the resurrection of the just. {RH, November 12, 1895 par. 4}

What is pure religion? Christ has told us that pure religion is the exercise of pity, sympathy, and love, in the home, in the church, and in the world. This is the kind of religion to teach to the children, and is the genuine article. Teach them that they are not to center their thoughts upon themselves, but that wherever there is human need and suffering, there is a field for missionary work. There are many unpromising subjects about us, who are sacrificing the powers of their God-given manhood to pernicious habits. Shall we despise them?--No; the Lord Jesus has purchased their souls at an infinite price, even by the shedding of his heart's blood. Are you who profess to be the children of God, Christians in the full acceptance of the term, or in your life-practice are you only counterfeits, pretenders? Do you ask, as did Cain, "Am I my brother's keeper?" Will the Lord say to any of us as he said to Cain, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground"? Shall we fail to do our God-given work, and not to seek to save that which was lost? There are many who ask, as did the lawyer, "Who is my neighbor?" The answer comes down to us in the circumstances that happened near Jericho, when the priest and the Levite passed by on the other side, and left the poor bruised and wounded stranger to be taken care of by the good Samaritan. Every one who is in suffering need is our neighbor. Every straying son and daughter of Adam, who has been ensnared by the enemy of souls, and bound in the slavery of wrong habits that blight the God-given manhood or womanhood, is my neighbor. {RH, November 12, 1895 par. 5}

Would that the lessons given by Christ might be brought home to every soul! Would that children might be educated from their babyhood, through their childhood and youth, to understand what is the missionary work to be done right around them. Let the home be made a place for religious instruction. Let parents become mouthpieces of the Lord God of Israel, to teach the precepts of true Christianity, and let them be examples of what the principles of love can make men and women. We are to think and care for others who need our love, our tenderness, and care. We should ever remember that we are representatives of Christ, and that we are to share the blessings that he gives, not with those who can recompense us again, but with those who will appreciate the gifts that will supply their temporal and spiritual necessities. Those who give feasts for the purpose of helping those who have but little pleasure, for the purpose of bringing brightness into their dreary lives, for the purpose of relieving their poverty and distress, are acting unselfishly and in harmony with the instruction of Christ. Those who go forth to help souls that are bound in the slavery of sinful habits, go upon the mission that Jesus has sent them. There are poor souls that cannot of themselves break the chain that binds them. They have wandered far from God. They need help which the Lord has given to his stewards in talents of means and influence. Shall not those who are blessed seek to glorify God by reshaping the broken character of those who have fallen through sin? Shall not human agents become co-workers with God? With many the powers of the soul have become palsied, they are blinded with sin, their spiritual powers

are incapable of appropriating and assimilating the elements of divine life. Satan exercises his ingenuity in perverting every God-given capacity. He works in such a way as to cause the recipient of God's blessing to use his powers against the Lord who created him for his own glory, and against him who paid an infinite price for his redemption. But the Lord will work through human agencies, if they will give themselves to him to be worked by the Holy Spirit. Christ will use every consecrated ability. {RH, November 12, 1895 par. 6}

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

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

heart of flesh, a heart of tender sympathy, that, like the heart of Christ, reaches out for the salvation of the world.

{RH, November 12, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / November 19, 1895 "Ask, and Ye Shall Receive." - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

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

Jesus continues: "And I say unto you, Ask, and it shall be given you; seek, and ye

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

The promises of God are like precious flowers scattered through a garden. The Lord would have us linger over them, looking closely into them, taking in their loveliness, and appreciating the favor that God has bestowed upon us by making such rich provisions for our needs. Were it not for contemplation of the promises of God, we could not understand the gracious love and compassion of God toward us, or realize how rich were the treasures prepared for those who love him. He would have the soul encouraged to repose in faith upon him, the only sufficiency of the human agent. We are to send our petitions through the darkest clouds that Satan may cast over us, and let our faith pierce to the throne of God encircled by the rainbow of promise, the assurance that God is true, that in him is no variableness neither shadow of turning. The answer may appear to be delayed, but it is not so. The petition is accepted, and the answer given when it is essential for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters his blessings all along our path to brighten our heavenward journey. {RH, November 19, 1895 par. 4}

The man who was solicited at midnight, and who at first refused to be disturbed, does not represent God. The parable teaches us to press our petitions again and again, and exercise unflinching faith in Him whose promises are yea and amen. Again, the Saviour illustrates the way in which our Heavenly Father will deal with us, by presenting the case of a father dealing with his children. He says: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being



evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" {RH, November 19, 1895 par. 5}

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

We are to come before the mercy-seat with reverence, calling up to our mind the promises that God has given, contemplating the goodness of God, and offering up thankful praises for his unchangeable love. We are not to trust in our finite prayers, but in the word of our Heavenly Father, in his assurance of his love for us. Believing the promise of his unchanging love, we press our petitions to the throne of grace. Our faith may be tested by delay; but the prophet has given instruction as to what we should do. He says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Wait upon the Lord; he has made the promise, and is back of the assurance. {RH, November 19, 1895 par. 7}

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

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

will gratify their ambition, and work simply for self-exaltation. When we come to God, we must be submissive and contrite of heart, subordinating everything to his sacred will. {RH, November 19, 1895 par. 9}

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

{RH, November 19, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / November 26, 1895 An Appeal for the Southern Field. - By Mrs. E. G. White. -**

**November 26, 1895 An Appeal for the Southern Field.**

**By Mrs. E. G. White.**

Dear Brethren and Sisters in America: I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. "Even Christ pleased not himself;" but we are to consider the fact that that field is no more discouraging to those who would be laborers together with God, than was the field of the world as it presented itself before the only begotten Son of God. When he came to earth to seek and to save that which was lost, he did not consult his own ease or pleasure. He left his high command, he laid aside his heavenly honor and glory, he laid off his glorious diadem and royal robe, and left the royal courts, in order that he might come to earth to save fallen man. Though he possessed eternal riches, yet for our sakes he became poor, that he might enrich the human race. By accepting the Son of God as their Redeemer, by exercising

faith in him, the sons and the daughters of Adam may become heirs of God and joint-heirs with Jesus Christ. The apostle says: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ was willing to come to a world that was all marred and seared with the curse,—the result of Adam's transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God's character. He was willing to come to bring back to loyalty those who were not subject to God's moral government. In the grand counsels of Heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of his only begotten Son. He came to earth to be "the true Light, which lighteth every man that cometh into the world." {RH, November 26, 1895 par. 1}

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

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

room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save. {RH, November 26, 1895 par. 3}

Satan is the destroyer, but Christ is the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon his law, and cast contempt upon his precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched, to be redeemed by Heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause him to fail or be discouraged, yet he often succeeds too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through well-directed, persevering missionary labor. {RH, November 26, 1895 par. 4}

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

Christ gave up all in order that he might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through his merits man might be reconciled to God. Why is there not an army of workers enlisted under the blood-stained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world? We should teach those who are filthy how to cast away their old, sin stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling

thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy lives. We should live such a life before them that they will discern the difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way. {RH, November 26, 1895 par. 6}

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

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

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

enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the elements of the greatness in Christian character. Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one. There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow-men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others. {RH, November 26, 1895 par. 9}

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

{RH, November 26, 1895 par. 10}

**PERIODICALS / RH - The Review and Herald / December 3, 1895 An Appeal for the South.--2. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

God estimates man, not by the circumstances of his birth, not by his position or wealth, not by his advantages in educational lines, but by the price paid for his redemption. Man is of value with God in proportion as he permits the divine image to be



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

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

The Lord invites his people to become workers together with him in rebuilding and reshaping character according to the true standard of moral rectitude. Through faith in Christ we are to be recreated in his image. Jesus says, Behold, I create a new thing in the earth. Apostate man is to be recovered; fallen humanity is to be elevated; sin is to be pardoned; and sinners are to be saved, that God may be eternally glorified. The treasures of wisdom which have been hidden for ages are to be brought forth for the enriching of the lost. O what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man, in order that he may become a co-laborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power, what glory, has been revealed in Christ Jesus! The greatest display of majesty and power is given to the world through the only begotten Son of God. With this power at our command, I would ask in the name of Jesus Christ of Nazareth why it is that God's

people do not awake to their duty? Why is it that every individual does not become an example in doing the work that the time demands in first giving himself and then his talents of means and ability for the enlightenment and salvation of a people who are in the dense darkness of pitiful and most deplorable ignorance? Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be enabled to read the word of God? We must teach them to read God's word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that manufacture doctrines and teach traditions which will lead them into the paths of perdition. There are preachers and teachers among the colored people who are addicted to licentious habits; and how can they understand the binding claims of the law of God, when the standard of righteousness is not revealed and exalted before their eyes by the precept and example of their teachers? We must go among them, and show them how to honor and obey God's law, in order that they may be prepared to have a part in the new earth. {RH, December 3, 1895 par. 3}

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

Let the worker give them an example by associating with them, and by revealing the virtues of Christ Jesus. They need to be brought in contact with cultivated minds, to come into association with those whose hearts are softened and subdued by the Holy Spirit. They are imitative, and will catch up pure sentiments, and be influenced by elevated aspirations. A new taste will thus be created, and elevated desires will spring up for things that are of good report, pure, honest, and lovely. But if the colored people are left in their present condition, and do not have presented before them a higher

standard of Christianity than they now have, their ideas will become more and more confused, and their religious worship more and more demoralized. They have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress. We cannot be surprised that such neglect should result in hardness of heart and in the practice of vice, but God cares for this neglected class. The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We cannot leave them as we have left them in the past. We cannot be justified in expending money so lavishly in providing conveniences for ourselves, and in furnishing facilities for those who have been more fortunate, and are already abundantly supplied with every facility, and do nothing for those who know not God and Jesus Christ whom he hath sent. We must not abandon millions of the colored race to their degradation, and because they are degraded, pass them by on the other side. {RH, December 3, 1895 par. 5}

Let us bear in mind the words that Christ spoke to the people who were honored above others in being privileged to have the Lord Jesus Christ to labor among them, and yet who did not appreciate this privilege, and did not diffuse the light of Heaven to others. He said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repeated long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." {RH, December 3, 1895 par. 6}

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

God cares for the colored people, and if we would co-operate with him for the salvation of their souls, we must care for them, too, and become laborers together with him. We need to repent before God, because we have neglected missionary work in the most abandoned part of God's moral vineyard. There needs to be a stirring up among the members of our churches. There needs to be concern created for our colored

brethren at the great heart of the work. We should rouse up to the interest that true Christians ought to feel for those who are depressed and morally degraded. The fact that their skin is dark does not prove that they are sinners above the white race. Much of their depravity is the fruit of the neglect of the white people. They have not felt the sympathy that they ought to have felt for the abandoned and wretched. Those who profess to love Christ should have worked for their colored brethren until hope would have sprung up in their hearts. Many are completely discouraged, and they have become stolid because they have been neglected, despised, and forsaken. The poor and unfortunate are numbered by thousands, and yet we have looked on indifferently, and seen their sorrow, and have passed by on the other side. Their degraded condition is our condemnation. The Christian world are guilty because they have failed to help the very ones who most need help. Christ says, "I am not come to call the righteous, but sinners to repentance." {RH, December 3, 1895 par. 8}

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

{RH, December 3, 1895 par. 9}

**PERIODICALS / RH - The Review and Herald / December 10, 1895 An Appeal for the South.--3. - By Mrs. E. G. White. -**

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

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

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

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

God weighs actions, and every one who has been unfaithful in his stewardship, who



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

We need men who will become leaders in home and foreign missionary enterprises. We need men whose sympathies are not congealed, but whose hearts go out to the perishing that are nigh and afar off. The ice that binds about souls that are frozen up with selfishness, needs to be melted away, so that every brother shall realize that he is his brother's keeper. Then every one will go forth to help his neighbor to see the truth, and to serve God in an acceptable service. Then those who profess the name of Christ will aid others in the formation of a Christlike character. If every one would work in Christ's lines, much would be done to change the condition that now exists among the poor and distressed. Pure religion and undefiled would gleam forth as a bright and shining light. God's love in the heart would melt away the barriers of race and caste,



and would remove the obstacles with which men have barred others away from the truth as it is in Jesus. True religion will induce its advocates to go forth into the highways and byways of life. It will lead them to help the suffering, and enable them to be faithful shepherds going forth into the wilderness to seek and to save the lost, to lead back the perishing sheep and lambs. {RH, December 10, 1895 par. 5}

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

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

{RH, December 10, 1895 par. 7}

**PERIODICALS / RH - The Review and Herald / December 17, 1895 An Example in History. - By Mrs. E. G. White. -**

**December 17, 1895 An Example in History.**

**By Mrs. E. G. White.**

The Hebrew nation were in servitude for a great number of years. They were slaves in Egypt, and the Egyptians treated them as though they had a right to control them in

soul, body, and spirit. But the Lord was not indifferent to their condition, he had not forgotten his oppressed people. The record says: "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey." {RH, December 17, 1895 par. 1}

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

This nation of slaves was to be taught of God. Jesus Christ, enshrouded in the pillar of cloud and fire, was to be their invisible leader, the ruler over all their tribes. Moses was to be the mouthpiece of God. For forty years God ruled over them as they journeyed through the wilderness. But the Hebrew nation is not the only nation that has been in cruel bondage, and whose groanings have come to the ears of the Lord of hosts. The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, he marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. The Southern States became one terrible battle-field. The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives, and the opening of the prison to them that were bound. God spoke concerning the captivity of the colored people as verily as he did concerning the Hebrew captives, and said: "I have surely seen the affliction of my people, . . . and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." The Lord wrought in freeing the Southern slaves; but he designed to work still further for them as

he did for the children of Israel, whom he took forth to educate, to refine, and ennoble. Christ himself wrought with his appointed leaders, and directed them as to what they should do for his people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey his commandments. {RH, December 17, 1895 par. 3}

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

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their maker and impartial love to their neighbors. For Christ's sake, let us do something now. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race, that, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. They have been kept at work in the cotton fields, have been driven before the lash like brute beasts, and their children have received no enviable heritage. Many of the slaves had noble minds; but the fact that

their skin was dark, was sufficient reason for the whites to treat them as though they were beasts. When freedom was proclaimed to the captives, a favorable time was given in which to establish schools, and to teach the people to take care of themselves. Much of this kind of work was done by various denominations, and God honored their work. Those who attempted to work for the black race had to suffer persecution, and many were martyrs to the cause. It was difficult to educate these people in correct ideas, because they had been compelled to do according to the word of their human masters. They had been subject to human passions, their minds and bodies had been abused, and it was very hard to efface the education of these people, and to lead them to change their practices. But these missionaries persevered in their work. They knew that the black man had not chosen his color or his condition, and that Christ had died for him as verily as he had died for his white brother. To show sympathy for the released slaves, was to expose one's self to ridicule, hatred, and persecution. Old-time prejudice still exists, and those who labor in behalf of the colored race will have to encounter difficulties. {RH, December 17, 1895 par. 5}

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

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

Pictures and object lessons should have been used to present to the mind valuable ideas. Children and youth should have been educated in such a way that they could have been instructors and missionaries to their parents. {RH, December 17, 1895 par. 7}

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

{RH, December 17, 1895 par. 8}

**PERIODICALS / RH - The Review and Herald / December 24, 1895 The Bible the Colored People's Hope. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

The Bible is the most precious book in the world. It is the only guide to direct the soul to the paradise of God. The apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is a precious treasure. It should be in every home, not to be laid away or put upon a shelf, but to be diligently studied. The Bible is the hope of both the white and the colored race. The idea is disseminated that common people should not study the Bible for themselves, but that the minister or teacher should decide all matters of doctrine for them. This is the doctrine that is taught to the colored people; but the Bible is the poor man's book, and all classes of people are to search the Scriptures for themselves. God has given reasoning powers to men, and by bringing our mental faculties into connection with the word of God, the spiritual powers are awakened, and common people, as well as teachers and clergymen, may understand the will of God.

{RH, December 24, 1895 par. 1}

Christ said to the people, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Many of the colored people are unable to read, and as it is necessary to understand the word of God, it is necessary to teach these people to read. During the days of slavery, the colored people were not generally taught to read, because through this accomplishment they became more fully awake to the degradation of their condition. In attaining knowledge, their desire was increased to have liberty, that they might still further pursue their search for knowledge. They saw

that it was their right to be subject to no man, but to obey God only. The proclamation that freed the slaves in the Southern States, opened a field into which Christlike workers should have entered to teach those who were hungering and thirsting for knowledge, that they might know God and Jesus Christ whom he has sent. There were precious jewels of truth that should have been searched for as a man would search for hidden treasure. {RH, December 24, 1895 par. 2}

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

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

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

The Bible contains the living bread for the soul. Shall this book, with its treasures of wisdom, be opened to those who are unlearned, and especially to the vast numbers of the colored people who are scattered through the United States? Shall we be justified in



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

Through the study of the word of God, a great work may be done for the Southern people. The colored people, though emancipated from physical slavery, are still in the slavery of ignorance. They are led to believe that they should do just what their ministers tell them to do. Unless their minds are enlightened so that they may understand the Scripture for themselves, and know that God has spoken to their souls, they will not be benefited by the preaching of the truth; for they are in a condition to be deceived easily by false teachers. In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. Let missionaries work quietly for both white and colored people in the South. Let them work in a way to help those who most need help, who are surrounded with influences that are misleading. Many of them are under the control of those who will stir up the worst passions of the human heart. The priests and rulers in Christ's day worked most successfully in stirring up the passions of the mob, because they were ignorant, and had placed their trust in man. Thus they were led to denounce and reject Christ, and to choose a robber and murderer in his place. The work in the South should be done without noise or parade. Let missionaries who are truly converted, and who feel the burden of the work, seek wisdom from God, and with all the tact they can command, let them go into this field. Medical missionaries can find a field in which to relieve the distress of those who are failing under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian Help work will do more than the preaching of sermons. There is a great need that a class of workers should go to this field who will do this kind of work. Let them meet together and relate their experiences, pray together, and hold their services, not in a way to attract attention to themselves, but in quietness, in meekness, and lowliness. But while they pursue this humble course, let them not sink down into cheapness in conversation, cheapness in manners and ways. Let the workers be Christlike, that they may by precept and example exert an elevating influence. Let them furnish themselves with the most appropriate, simple lessons from the life of Christ to present to the people. Let them not dwell too much upon doctrinal points, or upon features of our faith that will seem strange and new; but let them present the sufferings and the sacrifice of Christ; let them hold up his righteousness and reveal his grace; let them manifest his purity and holiness of character. Workers in the Southern field will need to teach the people line

upon line, precept upon precept, here a little and there a little. {RH, December 24, 1895 par. 7}

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

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

**PERIODICALS / RH - The Review and Herald / January 7, 1896 The Australian Camp-Meeting. - By Mrs. E. G. White. -**

**January 7, 1896 The Australian Camp-Meeting.**

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**By Mrs. E. G. White.**  
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Our third Australian camp-meeting was held in Armadale, a populous suburb of Melbourne, about three miles southeast from the center of the city. During the early part of the year our brethren had planned for the meeting to be held in Ballarat, a city of

thirty thousand people, about ninety miles north from Melbourne. There is a faithful little church there that needed strengthening, and as the Australian Conference is in debt, it seemed desirable to hold the meeting where it would be less expensive than in Melbourne. {RH, January 7, 1896 par. 1}

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

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

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

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

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

The early morning hour, before breakfast, was set apart and generally observed as a silent hour for individual study and prayer. Occasionally, a general meeting was held at this hour. We have found blessing in setting apart a season when every soul could feel

that there was time to pray and to study the word of God without interruption. The half-past eight morning hour was devoted alternately to district prayer-meetings and general social meetings. Although quite feeble during most of the meeting, the Lord has strengthened me to bear my testimony here. During the three weeks of the meeting I have usually spoken Sabbath, Sunday, and Wednesday afternoons, besides short talks in the morning meetings. {RH, January 7, 1896 par. 7}

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

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

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

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

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

The meetings have been well attended by the people of Armadale and Malvern, both afternoons and evenings, and on Sundays and Wednesdays large numbers have come from the distant suburbs. The people say: "You cannot appreciate the change of feeling about your meeting and work. It has been commonly reported that you do not believe in Christ. But we have never heard Christ preached as at these meetings." "There is no life in our churches. Everything is cold and dry. We are starving for the Bread of Life. We come to this camp-meeting because there is food here." As they see our stenographers reporting the discourses, they plead that they be printed soon, and placed within their reach. One who is a Sunday-school teacher, took copious notes of Elder Prescott's discourse on "God and Caesar," and then made copies for two ministers who were interested in the subject. {RH, January 7, 1896 par. 13}

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

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

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

Camp-meetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are

manifesting a greater interest here, and some have taken their position now in obedience to the truth. Twenty were baptized, Sunday, Nov. 10.

*Melbourne, Nov. 21.*

{RH, January 7, 1896 par. 17}

**PERIODICALS / RH - The Review and Herald / January 14, 1896 Spirit and Life for the Colored People. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

Jesus said: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for



the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Jesus explained what he meant by eating his flesh and drinking his blood. He meant that his disciples were to partake of his word. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." {RH, January 14, 1896 par. 2}

The word of Christ is the bread of life that is furnished for every soul that liveth. To refuse to eat this bread is death. He that neglects to partake of the word of God shall not see life. Receiving the word is believing the word, and this is eating Christ's flesh, drinking his blood. To dwell and abide in Christ, is to dwell and abide in his word; it is to bring heart and character into conformity to his commands. In the parable of the vine and the branches, Jesus shows the vital connection that must exist between himself and his followers. He says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." {RH, January 14, 1896 par. 3}

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

Those who love Christ will do the works of Christ. They will go forth to seek and to save that which was lost. They will not shun those who are despised, and turn aside from the colored race. They will teach them how to read and how to perform manual labor, educating them to till the soil and to follow trades of various kinds. They will put forth painstaking efforts to develop the capabilities of the people. The cotton field will not be the only resource for a livelihood to the colored people. There will be awakened in them the thought that they are of value with God, and that they are esteemed as his property. The work pointed out is a most needful missionary enterprise. It is the best restitution that can be made to those who have been robbed of their time and deprived

of their education. The fact that this is the case leaves a heavy debt upon the American nation. As a nation, we have been made the depository of sacred truth, and we are to impart the precious knowledge of the word of God to others. Every earthly blessing has come to us because of the infinite price that has been paid in our behalf. If it has cost so great a price to redeem man, so that he should not perish, but have everlasting life, how we should rejoice that we are privileged to become co-workers with Christ in saving those for whom he has given his precious life! The Lord Jesus loves those for whom he has made the greatest sacrifice. He gave his own most precious life to bring life and immortality to light to all those who should believe. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Those who receive Christ are in co-partnership with him, and will not mistake their life work. They will heed the words spoken by Christ. They will be guided by the Holy Spirit, and become more and more intelligent in regard to the requirements of God, and will reveal the love and grace that were revealed in the life of Christ toward those with whom he came in contact.

{RH, January 14, 1896 par. 5}

**PERIODICALS / RH - The Review and Herald / January 21, 1896 "Am I My Brother's Keeper?" - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

When the duty of bringing the gospel to the colored race is presented, many make the plea that association with the colored people will contaminate society. But this very plea is evidence that means should be instituted to remove from this race the degradation that has been brought upon them. As a people, we should no longer say by our attitude, "Am I my brother's keeper?" We should arouse ourselves to do justly, to love mercy. We should make manifest by our actions that we have the faith for which the saints are to contend. We should go forth to seek the oppressed, to lift up the fallen, and to bring help to those who need our assistance. We should remember that many among the colored people who have been entrusted with God-given ability, who had intellectual capabilities far superior to those of the masters who claimed them as their

property, were forced to endure every indignity, and their souls groaned under the most cruel and unjust oppression. They were ambitious to obtain their freedom, and sought in every possible way to obtain it. At times their deferred hope caused them to flash out with indignation, and they were forced to suffer such fearful punishments that their courage was broken, and to all outward appearances their spirits were subdued. But others planned for years, and finally were successful in gaining their freedom. Many of these have filled positions of trust, and have demonstrated the fact that the colored race is capable of cultivation and improvement. As a people claiming to be proclaiming the last message of mercy to the world, we cannot consistently neglect the Southern field; for it is a portion of God's moral vineyard. It is not our place to study consequences; but we are to go to the field and labor for the colored people as earnestly as for the white people, and leave results with God. It is our part to work with all our God-given capabilities to redeem the time that we have wasted in planning how to avoid unhappy results in working the Southern fields. {RH, January 21, 1896 par. 2}

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

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

Let every one who values the precious sacrifice made by Jesus Christ, lift up his

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

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

Truth as it is in Jesus exercises a transforming influence upon the minds of its receivers. Let no one forget that God is always a majority, and that with him success is bound to crown all missionary effort. Those who have a living connection with God know that divinity works through humanity. Every soul that cooperates with God will do justly, love mercy, and walk humbly with God. The Lord is a God of mercy, and cares even for the dumb beasts he has created. When he healed on the Sabbath day, and was accused of breaking the law of God, he said to his accusers: "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people

rejoiced for all the glorious things that were done by him." The Lord looks upon the creatures he has made with compassion, no matter to what race they may belong. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Speaking to his disciples the Saviour said, "All ye are brethren." God is our common Father, and each one of us is our brother's keeper. {RH, January 21, 1896 par. 7}

**PERIODICALS / RH - The Review and Herald / January 28, 1896 Lift Up Your Eyes and Look on the Field. - By Mrs. E. G. White. -**

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

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

It will be necessary for the worker in the Southern field not only to have an appreciation of the physical wants of the colored people, but his heart must also be aglow with the love of God. He must present the love of God with faith and assurance, and not follow any bleak, cold, methodical style. The Southern field is a field where the religious instruction will have to be repeated again and again. The language must be most simple in style, for many of the colored people are only children in understanding; but though this field has been long neglected, the words of Christ are applicable to it. Our Lord said to his disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." {RH, January 28, 1896 par. 2}

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

preached a sermon to the woman at the well, and had sown the seed, and the harvest was to come forth speedily. She had gone back into the city of Samaria, and had spread abroad the words of Christ. She gave the invitation to those she met, saying with assurance, "Come, see a man, which told me all things that ever I did; is not this the Christ?" Jesus knew that at the report of the woman many, out of curiosity, would come to see and to hear him, and that many would believe on him, and drink of the water of life that he should give them. "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Thus the harvest came speedily after the sowing; for the Holy Spirit had impressed the truth upon the hearts of the Samaritans. {RH, January 28, 1896 par. 3}

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

God calls us to consider and to help those who are in most need of help. As workers together with God, we are not simply to deplore the destitute condition of the Southern people, but we are to seek to alleviate their condition. Here is a field in America that is nigh at hand. One is to sow the seed, another to reap the harvest, another to bind it up. There is a variety of work, which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost. As men, women, and children among the colored people receive the truth, they should be instructed by those who are imbued with the Spirit of God, and educated and directed in such a way that they may help others. {RH, January 28, 1896 par. 4}



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

Those who labor in the Southern field will meet with deplorable ignorance. The colored people are suffering the results of the bondage in which they were held. When they were slaves, they were taught to do the will of those who called them their property. They were kept in ignorance, and today there are thousands among them that cannot read. Many who profess to be teachers among them are corrupt in character, and they interpret the Scriptures in such a way as to fulfil their own purposes, and degrade those who are in their power. The colored people are taught that they must not think or judge for themselves, but that their ministers must be permitted to judge for them. Because of this, the divine plan of salvation has been covered up with a mass of human rubbish and falsehood. The Scripture has been perverted, and the people have been so instructed as to be easily seduced by evil spirits. Mind, as well as body, has been long abused. The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings. Though he has been successful in degrading and corrupting the black race, many are possessed of decided ability, and if they were blessed with opportunities, they would show more intelligence than do many of their more favored brethren among the white people. Thousands may now be uplifted, and may become agents by which to help those of their own race. There are many who feel the necessity of becoming elevated, and when faithful teachers open the Scriptures, presenting the truth in its native purity to the colored people, the darkness will be dispelled under the bright beams of the Sun of righteousness. Directed in their search for truth by those who have had advantages enabling them to know the truth, they will become intelligent in the Scriptures. {RH, January 28, 1896 par. 7}

When laws are enacted that bind the consciences of those whom God has made free, and men are cast into prison for exercising their religious liberty, many poor, timid, ignorant souls will be hindered from doing the will of God; but many will learn aright

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

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

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." How great is the reward that will come to those who devote their God-given abilities to doing the words of Christ. Those who are partakers of his sufferings in this world, will be partakers of his glory in the world hereafter, and will sit down with Christ upon his throne.

{RH, January 28, 1896 par. 10}

**PERIODICALS / RH - The Review and Herald / February 4, 1896 Volunteers  
Wanted for the Southern Field. - By Mrs. E. G. White. -**

**February 4, 1896 Volunteers Wanted for the Southern**

## Field.

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By Mrs. E. G. White.

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

God holds us accountable for our long neglect of doing our duty to our neighbors. He sees precious jewels that will shine out from among the colored race. Let the work be taken up determinedly, and let both the young, and those of mature age, be educated in essential branches. Take hold of this nation that has been in bondage, as the Lord Jesus Christ took hold of the Hebrew nation after they came forth from Egypt. God will put his Holy Spirit upon those who put heart and soul into the work, realizing the truth of the words of inspiration: "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord has long been waiting for human instrumentalities through whom he could work. How much longer shall heavenly agencies be obliged to wait for human agents who will respond to the words of Christ, "Go work today in my vineyard"? When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals. Christ linked himself in brotherhood to all nationalities. He made no distinction between the white race and the black race in his plan of salvation. He bought the meanest of humanity with an infinite price, and he notes when we leave the naked unclad, the poor unfed, the destitute unrelieved, the despised forsaken. {RH, February 4, 1896 par. 2}

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

among the colored people, and it is a breeder of disease. Discouragement is deep and widespread, and shall we refuse to stretch forth our hands to help in this time of peril? {RH, February 4, 1896 par. 3}

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

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

{RH, February 4, 1896 par. 5}

**PERIODICALS / RH - The Review and Herald / February 11, 1896 The Tasmanian Camp-Meeting. - By Mrs. E. G. White. -**

**February 11, 1896 The Tasmanian Camp-Meeting.**

**By Mrs. E. G. White.**

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

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

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

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

On the afternoon of the first Sabbath, I spoke from Luke 21:36: "Watch ye therefore,

and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." My soul was hungering and thirsting for the bread and water of life for myself and for every other soul. I realized that very much depends upon the presence and blessing of God at the first of the meeting. This is the best time to humble the soul before God, and to seek him earnestly. I knew that many present were longing for the realization that Christ was their personal Saviour. Christ was knocking, knocking at the door of their hearts. Would they let him come in as an honored guest? or would they, by dwelling upon commonplace matters, allow their God given faculties to become dwarfed and narrowed? Would they allow themselves to become overcharged with surfeiting and drunkenness and the cares of this life? {RH, February 11, 1896 par. 5}

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

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

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

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

On Sunday I spoke again, and several times through the week. The next Sabbath



we had another revival effort, and most of the congregation came forward for prayers. I knew that the members of our churches needed a work done for them, in order that they might let their light shine to the world. A formal religion is powerless. Only the religion of the heart, intense and earnest, will move upon the hearts of the careless and world loving. {RH, February 11, 1896 par. 10}

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

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

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

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

As laborers for the salvation of souls, ask wisdom from God, believing that he will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing his word, acknowledging his goodness, his mercy, and his love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need

to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day; for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth, will find the precious, priceless hidden treasure. {RH, February 11, 1896 par. 15}

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

Throughout the meeting the Lord sustained me by his grace, so that I was able to speak to the people from time to time till the very close. Altogether, the meeting was a pleasant surprise to our own people and to the people of Hobart. Many said, "I thought this meeting would be a failure because of the hard times, and the difficulties that attend families leaving home for ten days; but it is a complete success. I rejoice to see so many here, and most of all that I am here, and that I hear the stirring truths from the word, and that God has let light into my heart and soul, and has given me courage for the conflict with temptation and sin." Some said, "My feet were slipping; I was losing faith in the message, and did not realize the shortness of time, nor see our present danger. Now I rejoice that I came to this meeting. The presence of the Lord has been here. His Spirit has touched many hearts. He has greatly blessed me. I shall go to my home with a determination to work for the Master." Some who for years have been praying that members of their families might give their hearts to God, were filled with joy at the fulfilment of their prayers. {RH, February 11, 1896 par. 17}

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

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

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

their own. {RH, February 11, 1896 par. 20}

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

{RH, February 11, 1896 par. 21}

**PERIODICALS / RH - The Review and Herald / February 18, 1896 Sanctified Humility. - By Mrs. E. G. White. -**

**February 18, 1896 Sanctified Humility.**

**By Mrs. E. G. White.**

Let us look at and study the sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." {RH, February 18, 1896 par. 1}

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

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

So many have this self satisfied feeling, and manifest this inclination to uplift self

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

What a Saviour we have! It was he that revealed himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." None but just such an ever-living, mighty God, could pay the ransom to save sinners from going down into the pit of death. {RH, February 18, 1896 par. 5}

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be; but its beauty, the evidence of its power to save souls that believe, is a lesson that is never thus learned. If the practise of the word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in the poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshiped. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." {RH, February 18, 1896 par. 6}

Many believe Jesus to be the world's Redeemer; but is he *your* Redeemer? Is he your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." {RH, February 18, 1896 par. 7}

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

Jesus invites. "Come unto me, all ye that labor and are heavy laden, and I will give

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

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." This is the vital current that is to flow from the heart of Christ as living water into the human vessel, from whence it again flows in rich currents, revealing Jesus, the fountainhead. This is experimental Christianity. {RH, February 18, 1896 par. 10}

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

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

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

**PERIODICALS / RH - The Review and Herald / February 25, 1896 Higher Education. - By Mrs. E. G. White. -**

**February 25, 1896 Higher Education.**

**By Mrs. E. G. White.**

The term "higher education" is to be considered in a different light from what it has been viewed by the students of the sciences. The prayer of Christ to his Father is full of eternal truth. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The power and soul of true education is a knowledge of God, and of Jesus Christ whom he hath sent. "The fear of the Lord is the beginning of wisdom." {RH, February 25, 1896 par. 1}

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

If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands, and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the word of God. It is the foundation of all true knowledge. The Bible is like a fountain. The more you look into it, the deeper the fountain appears. The grand truths of sacred history possess amazing strength and beauty, and are as far-reaching as eternity. No science is equal



to the science that reveals the character of God. Moses was educated in all the wisdom of the Egyptians, yet he said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." {RH, February 25, 1896 par. 3}

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

The word of God is the most perfect educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been made a secondary matter. Human productions have been used as most essential, and the word of God has been studied simply to give flavor to other studies. Isaiah describes the scenes of heaven's glory that were presented to him, in most vivid language. All through this book he pictures glorious things that are to be

revealed to others. Ezekiel writes: "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides, and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." The book of Ezekiel is deeply instructive. {RH, February 25, 1896 par. 5}

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

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

Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. Go where

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

Where is Christ? We would see Jesus, not the places where he used to make his abode. Christ is the bread of life, and we must feed upon his word, and be a doer of his commands. What is Christ to me? How am I related to Christ? He is in the heavens above, and as our high priest, is offering up the incense of his own merit. His holiness mingles with our prayers of repentance and faith. Through conversion we are brought into close relationship with God, and the Father loves those for whom Christ has died as he loves his own Son. Through the almighty ransom he has made, we become sons and daughters of God. We should earnestly inquire, not in regard to old Jerusalem and concerning the fables that are repeated for truth, but we should turn our eyes to the loving Saviour, who ever liveth to make intercession for us. We should prostrate the soul before the incarnate God. We are not to trust in fables, and worship places that God has cursed, and foster idolatry in so doing. Jesus said to the Samaritan woman: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Many visit Jerusalem, and go away cherishing ideas which they suppose represent the truth, while in fact they have only come in contact with fables. They publish these falsehoods as truth. {RH, February 25, 1896 par. 9}

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

{RH, February 25, 1896 par. 10}

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

**PERIODICALS / RH - The Review and Herald / March 3, 1896 Christ's Words at the House of the Pharisee. - By Mrs. E. G. White. -**

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

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**By Mrs. E. G. White.**

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Christ was invited to be a guest at the house of one of the chief Pharisees to eat bread on the Sabbath day. Some of the chief men of the Jewish nation were present on this occasion, and Jesus had accepted the invitation, in order that he might improve the opportunity of speaking words of truth, that like precious seed would drop into the hearts of those who were prepared to receive it. But the "Pharisees watched him," for there was a certain man before him who had the dropsy, and they were looking for some occasion that would afford them an excuse for accusing him. Jesus knew their thoughts, and "answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace." They had counseled among themselves concerning this occasion, and had said that no doubt Jesus would do as he had done in times past,--would have compassion on this afflicted man, and heal him on

the Sabbath day. If he did this, they would condemn him for violating the Sabbath law. Jesus knew their reasoning, but "he took him, and healed him, and let him go" He could read the intents of their hearts, and he answered their unspoken thoughts, saying: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." {RH, March 3, 1896 par. 1}

The manner in which Christ anticipated their question was inexplicable, and they were so perplexed by his manner of dealing with them that they could not carry out their plans of accusing him, taking him before the council, and pronouncing him worthy of death. With these words he passed by their accusations, and put forth a parable to those that were bidden, when he marked how they chose out the chief rooms. He said to them: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." {RH, March 3, 1896 par. 2}

Some who heard this important lesson felt the force of Christ's words, and put into practise the principles which he announced. The wise man had spoken these same words hundreds of years before: "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Jesus had said to his disciples: "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." {RH, March 3, 1896 par. 3}

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

These words came altogether too close to suit the self-righteous, ostentatious dignitaries who were at the feast; and one of the self-conceited Pharisees, endeavoring



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

Our Lord presented this parable to search the man's feigned sanctity, and to make manifest the fact that he had no true appreciation of the kingdom of heaven. The religious teachers of the Jewish nation were zealous in their professions of godliness, while they refused to be doers of the word of God. They knew that this parable was spoken against them. One of their number had declared that those who ate bread in the kingdom of God should be blessed, but at the same time they were refusing the invitation to the feast that had been prepared for them. How difficult a matter it was to find guests for the table which the Lord had provided! In the parable he showed them that the first and second invitations had been given them by the prophets and by John the Baptist, but that they had made worldly enterprises and interests an excuse for refusing to accept the invitation. They were professing to look for the Messiah, and yet were misinterpreting the Scriptures in regard to his advent and work. They did not recognize him when he appeared among them, and proclaimed the blessing that would come upon those who accepted his invitation to the spiritual feast of truth. Around the family board, when breaking their daily bread, many uttered the words, "Blessed is he that shall eat bread in the kingdom of God;" and yet how few respected the gracious invitation to partake of the heavenly feast provided for them at infinite cost. Jesus represented the matter in its true light, and showed that in order to furnish his table with guests, he would have to send out his invitations into the highways and byways, to the lame, the poor, and the outcast. He would have to press his invitation upon men, and by the manifestation of redeeming love, compel them to come in. {RH, March 3, 1896 par. 6}



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

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

{RH, March 3, 1896 par. 8}

**PERIODICALS / RH - The Review and Herald / March 10, 1896 Words of Christ in the House of the Pharisee. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

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

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

Jesus passed from the house of the Pharisee, "and there went great multitudes with him." "Then drew near unto him all the publicans and sinners for to hear him." Jesus received them with joy, and gave them the instruction that they so much needed; but the Pharisees were greatly offended because he received those whom they regarded with contempt, and because he complied with their request to speak unto them the words of life. The Pharisees would not receive the heavenly invitation themselves, they would not listen to his teachings, and yet they were greatly displeased because he did not respect their teachings, and would not refuse to have anything to do with the Gentiles, with publicans and sinners. They murmured, saying: "This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he called together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one

sinner that repenteth, more than over ninety and nine just persons, which need no repentance." {RH, March 10, 1896 par. 3}

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

{RH, March 10, 1896 par. 4}

**PERIODICALS / RH - The Review and Herald / March 17, 1896 Who are the Nobility of the Earth? - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

We read in the word of God that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The rich idolize their riches, and do the very things which Jesus has told them not to do. They lay up their treasure upon the earth, and they worship and serve their treasures. By their example they educate those who dwell with them or who are connected with them to think that money is the thing to live for, and thus they testify against Christ. What saith the world's Redeemer?--"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Every needed blessing will be given to those who serve God. {RH, March 17, 1896 par. 1}

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

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

Jesus came from heaven to earth to redeem the sinner. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God does not desire to consume the sinner because of his perversity and his rejection of the great salvation provided for him. Jesus became poor that we, through his poverty, might come into possession of eternal riches. Yet Jesus, who did all this for fallen man, sees the souls he died to save idolizing themselves, trusting to their earthly riches, and despising the riches of his grace. He endured the agonies of the cross, despising the shame, in order that sinners might be elevated to eternal joys. He died to give them life and peace, and make them benefactors of their race. {RH, March 17, 1896 par. 4}

How many of the poor and sorrowful, the naked, the hungry, and the destitute, might have been placed in comfortable circumstances, with the money needlessly expended for the adornment of the body! How many youth might have been assisted to procure an education; how many orphans and widows might have been made to rejoice, to send up to God a tribute of praise for the supply of necessary comforts, if money expended for gold and jewels had been devoted to philanthropy! Many young men and women

might have been trained for missionary fields, to go forth to bring light to those who sit in darkness and have no light. {RH, March 17, 1896 par. 5}

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

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

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

Jesus left his high command, laid aside his royal robe and crown, and clothed his divinity with humanity, that he might seek and save the one lost sheep. He did not go to the worlds that had not fallen; he did not fix his eyes on the largest world; but he came to a world cursed by sin. The ninety and nine were his, but he left them to seek the one who had wandered away. He sees a world of sinners, full of guilt and wretchedness. He pities the sinner, sick and in need of a physician. Every one he succeeds in rescuing from the slavery of sin, awakens the greatest joy in the heart of the Redeemer. When the shepherd findeth the sheep, he layeth it on his shoulders rejoicing. That soul,

however humble, is of great value in his sight. It was for the joy set before him of saving the lost, that Jesus endured the cross, despising the shame. {RH, March 17, 1896 par. 9}

The heart of Christ is full of unutterable love toward every soul that comes to him. "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." The love manifested in Christ reveals the parental character of the Father; for God suffered with Christ. The Sin-bearer for a fallen world made the crown of thorns as a diadem upon his bleeding temples. O stubborn sinner, who will not come unto Christ that you might have life, Jesus will miss you. He is represented as the Divine Shepherd making search for the one lost sheep, that he might take it back and give it a place of refuge with the ninety and nine. Jesus desires the salvation of every lost soul. He says: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." {RH, March 17, 1896 par. 10}

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

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

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{RH, March 17, 1896 par. 12}

**PERIODICALS / RH - The Review and Herald / March 24, 1896 Christ the Minister's Theme. - By Mrs. E. G. White. -**

**March 24, 1896 Christ the Minister's Theme.**

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

The minister is to show the people how the Holy Spirit makes them one with Christ, their divine Leader. The truth is to be enthroned in the heart, that it may sanctify the soul. The power and grace of God in the heart will manifest itself as the power and wisdom of God in the outward life. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." With the divine endowment of the Holy Spirit, the human agent is qualified to work in Christ's lines. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The minister, living the life of Christ, knows from experience that the believer becomes a living agent through whom God can work. Those who believe in Christ possess the character of Christ, have the love of Christ, are one with him. They lean on Christ as their only staff and sufficiency. They are Christ's living witnesses. By their spirit, by their words, by their deportment, by their courtesy, by all their actions, they testify to the power of Christ. A power goes out from those who believe in Christ, and their testimony carries with it the conviction that they are laboring together with God; that they have communion with the Saviour. {RH, March 24, 1896 par. 2}

The preaching of the word is not to be undervalued. To preach the grand and solemn truths of the gospel which is to save men's souls, is a sacred, holy work. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." What an honor is conferred upon men who are called to be laborers together with God. As John, they are to be messengers to proclaim the coming of Christ! Like him they are to cry, "Behold the Lamb of God, which taketh away the sin of the world." "Lift him up, the risen Saviour," and say to all who hear, Come unto him who "hath loved us, and hath given himself for us." Lead men to contemplate the self-denial, the compassion, the great love wherewith he has loved them, which led him to pay the purchase money of his own life for our sakes. Let the science of salvation be the burden of every sermon. Let it be the theme of every song of praise. Let it be poured forth in every supplication. Let nothing be brought into the

preaching to supplement Jesus Christ, the wisdom and power of God. Let his name, the only name given under heaven whereby we may be saved, be exalted in every discourse. From Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Let them hold forth the word of life, presenting hope to the penitent, and Christ as the stronghold to the believer. Let them reveal the way of peace to the troubled and despondent; let them show forth the grace and completeness of Christ as their living Saviour. {RH, March 24, 1896 par. 3}

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

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

Watchmen are not to slumber or sleep in their important mission. They must not only preach, but minister, educating souls by personal labor, and teaching those who have turned from error to truth by precept and example what it means to deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. {RH, March 24, 1896 par. 6}

Ministers of Christ, great is your responsibility. Go forward in Christian experience from light to a greater light, reaching a more exalted standard continually. As the power of darkness works from beneath with intense activity, so let God's human agents work more vigilantly, co-operating with the divine, giving the trumpet a certain sound. Present the living oracles of God, showing the relation of the law and righteousness, and let no watchman fail to sound an alarm, and take up the warning coming from heaven, that all may be aroused to watch for souls, as they who must give an account. Light from heaven is waiting to be imparted to those who will walk in the light, as the light is given them. Let the workers for God manifest tact and talent, and originate devices by which

to communicate light to those who are near and to those who are afar off. It is no time now to tolerate sleepy watchmen, and they never should have been tolerated. The experience of those who are working under the leadership of the principalities and powers of darkness, will be gained rapidly, and be abundant in suggestion. But because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, wicked spirits in high places have rapidly advanced their enterprises, and made their plans to hedge up the way of the Lord's army of workers. May the Lord show those who have long been hindrances to the cause of God, who have placed stumbling-blocks in the way of those who would have advanced, what they have been doing, and may they make diligent work of repentance; for they have weakened the hands of others, and have given the enemy every advantage. Time has been lost, golden opportunities have been unimproved, because men have lacked clear, spiritual eyesight, and have not been wise to plan and devise means and ways whereby they might preoccupy the field before the enemy had taken possession. These men may think that they have done a very wise work; but the judgment will show that their warfare has been against Christ and his work. {RH, March 24, 1896 par. 7}

Let us now wake up to earnest work. Watchmen who do not know the time of night, watchmen who feel no burden to lift up the danger signal, and give the warnings for this time, will not be intrusted with the light which God has to give. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." {RH, March 24, 1896 par. 8}

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

an account. {RH, March 24, 1896 par. 9}

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

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

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

God calls upon the ministers of the gospel not to seek to stretch themselves beyond their measure by bringing forward artificial embellishments, striving for the praise and applause of men, being ambitious for a vain show of intellect and eloquence. Let the ministers' ambition be carefully to search the Bible, that they may know as much as possible of God and of Jesus Christ, whom he has sent. The more clearly ministers discern Christ, and catch his spirit, the more forcibly will they preach the simple truth of which Christ is the center. They will then preach the truth as it is in Jesus, and there will be no betraying of the sacred trust that has been committed to them in the work of the gospel. How painfully is the Lord Jesus Christ kept in the background! How his glory is

veiled by the character and life of his representatives! Let the watchmen on the walls of Zion not join with those who are making of none effect the truth as it is in Christ. Let them not join the confederacy of infidelity, popery, and Protestantism in exalting tradition above Scripture, reason above revelation, and human talent above the divine influence and the vital power of godliness.

{RH, March 24, 1896 par. 13}

**PERIODICALS / RH - The Review and Herald / March 31, 1896 Wealth an Entrusted Talent. - By Mrs. E. G. White. -**

**March 31, 1896 Wealth an Entrusted Talent.**

**By Mrs. E. G. White.**

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

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

We are probationers, placed upon trial. God has furnished us with opportunities by which we may copy the highest pattern of character. Christ is to be our pattern. He was rich in heavenly treasure; but although he was rich, for our sake he became poor, that we through his poverty might be made rich. The Lord has made human agents his stewards, and the whole universe of heaven is interested to see what use men make of that which has been given them. God has entrusted his blessing to men for the purpose of helping their fellow men who are in actual necessity. No one is to feel that his fellow man is of less value in the sight of God because he is poor. Those who are hungry, naked, and suffering, are committed by God himself to the mercy, the love, and the tender care of those whom he has made his stewards. Men misapply their blessings when they use their riches in an extravagant outlay for selfish indulgence, for the gratification of themselves, for lifting up their hearts in pride and vanity. They misapply their blessings when they hoard up their riches, and leave their fellow men destitute of even the necessities of life. The world favors the rich, and looks upon them as of greater value than the honest poor man; but the rich are developing their characters



after the manner in which they use their entrusted gifts. They are making manifest whether or not it will be safe to trust them with eternal riches. Both the poor and the rich are deciding their own eternal destiny and proving whether they are fit subjects for the inheritance of the saints in light. Those who put their riches to a selfish use in this world are revealing attributes of character that show what they would do if they had greater advantages, and possessed the imperishable treasures of the kingdom of God. The selfish principles exercised on the earth are not the principles which will prevail in heaven. All men stand on an equality in heaven; for there is no caste with God. Christ said, "All ye are brethren." {RH, March 31, 1896 par. 3}

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

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



own inventing, and he has led men to carry forward these amusements as zealously as though they were winning for themselves the precious boon of eternal life. Men lay out immense sums in following these forbidden pleasures; and the result is, their God-given power, which has been purchased by the blood of the Son of God, is degraded and corrupted. The physical, moral, and mental powers which are given to men of God, and which belong to Christ, are zealously used in serving Satan, and in turning men from righteousness and holiness. Everything is devised that can possibly turn the mind from that which is noble and pure, and the boundary line is almost reached when the inhabitants of the earth will be as corrupt as were the inhabitants of the world before the flood. Of the condition of society at that day it is written, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence." Jesus said concerning our own day, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." {RH, March 31, 1896 par. 5}

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

The owner of all our earthly treasures came to our world in human form. The Word was made flesh, and dwelt among us. We cannot appreciate how deeply interested he must be in the human family. He knows the value of every soul. What grief oppressed him as he saw his purchased inheritance charmed with Satan's inventions! The only satisfaction Satan takes in playing the game of life for the souls of men is the satisfaction he takes in hurting the heart of Christ. Though he was rich, for our sake Christ became poor, that we through his poverty might be made rich. Yet in view of this great fact, the majority of the world permit earthly possessions to eclipse heavenly attractions. They set their affections upon earthly things, and turn away from God. What

a grievous sin it is that men will not come to their senses, and understand how foolish it is to permit inordinate affections for earthly things to expel the love of God from the heart. When the love of God is expelled, the love of the world quickly flows in to supply the vacuum. The Lord alone can cleanse the soul-temple from the moral defilement. {RH, March 31, 1896 par. 7}

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

Men seem moved with an insane desire to procure earthly possessions. Every species of dishonesty is practised in order to accumulate wealth. Men pursue their business affairs with intense zeal, as though success in this line would be a surety for obtaining heaven. They bind up the Lord's entrusted capital in worldly goods, and there is no means with which to advance the kingdom of God in the world by relieving the mental and physical distress of the world's inhabitants. Many who profess to be Christians fail to heed the command of Christ when he says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." {RH, March 31, 1896 par. 9}

The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; he sets before the human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, "Follow me." But we are never forced to walk in his footsteps. If we do walk in his footsteps, it is the result of deliberate choice. As we see the life and character of Christ, strong desire is awakened to be like him in character; and we follow on to know the Lord, and to know his goings forth are prepared as the morning. We then begin to realize that "the path of the just is as the shining light, that shineth more and more unto the perfect day." {RH, March 31, 1896 par. 10}

**PERIODICALS / RH - The Review and Herald / April 7, 1896 Treasure Laid Up in Heaven. - By Mrs. E. G. White. -**

**April 7, 1896 Treasure Laid Up in Heaven.**

**By Mrs. E. G. White.**

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [to earthly pleasures and worldly attractions], and your life is hid with Christ in God." What follows this experience?--"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." {RH, April 7, 1896 par. 1}

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

When temporal matters absorb the mind and engage the attention, the whole strength of the being is engaged in the service of man, and men look upon the worship due to God as a trifling matter. Religious interests are made subservient to the world. But Jesus, who has paid the ransom for the souls of the human family, requires that men shall subordinate temporal interests to the heavenly interests. He would have them cease to indulge in hoarding up earthly treasures, in spending money upon luxuries, and in surrounding themselves with those things which they do not need. He would not have them destroy spiritual power, but directs their attention to heavenly things. He

urges that men should seek more earnestly and continually for the bread of life than for the bread which perishes. He says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." It is the word of God that is essential for our spiritual growth. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Those who are doers of the words of Christ will bring heaven into their life. {RH, April 7, 1896 par. 3}

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

The world is stirred to intense activity in seeking for earthly treasure. Men prostitute their God-given powers in devising and executing earthly projects; but Christ lifts his voice, like the trump of God, and calls the attention of men, saying, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" {RH, April 7, 1896 par. 5}

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

helping the oppressed and suffering out of their difficulties; but the Lord says that this is the very work that should be done with his intrusted capital. Those who make friends with the mammon of unrighteousness will be received into everlasting habitations. Every sacrifice made for the purpose of blessing others, every appropriation of means for the service of God, will be treasure laid up in heaven.

{RH, April 7, 1896 par. 6}

**PERIODICALS / RH - The Review and Herald / April 14, 1896 Character of the Last Conflict. - By Mrs. E. G. White. -**

**April 14, 1896 Character of the Last Conflict.**

**By Mrs. E. G. White.**

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

Christ came to the world to bring back the character of God to man, and to retrace on the human soul the divine image. Through his entire life, Christ sought by continuous, laborious efforts to call the world's attention to God and to his holy requirements, so that men might be imbued with the Spirit of God, might be actuated by love, and might reveal in life and character the divine attributes. Christ came to be the light and life of the world, and his life was one of continual self-denial and self-sacrifice. The Lord Jesus valued every human being, and could not endure the thought that one soul should perish. His great heart of love embraced the whole world, and led him to provide complete salvation for all who would believe in him. In the character of Christ, majesty and humility were blended. Temperance and self-denial were seen in every act of his life, but there was no taint of bigotry, no cold austerity, manifested in his manner to lessen his influence over those with whom he came in contact. The world's

Redeemer had a greater than angelic nature; yet united with his divine majesty were meekness and humility that attracted all to himself. He speaks to all, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." {RH, April 14, 1896 par. 2}

Christ is man's example. "In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ, our Redeemer, comprehended all the necessities of man. He formulated the mighty plans by which fallen man is to be uplifted from the degradation of sin. In every circumstance, however trivial, he represented the Father. Though upholding the world by the word of his power, he would stoop to relieve a wounded bird. O that we all had an intelligent knowledge of Jesus Christ! Weary and worn as he often was, he pleased not himself. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "See that ye refuse not him that speaketh." Who are those that refuse to hear the voice of Christ!--They are those who do not hear and practise his word. They are those whose hearts were crowded and overcharged with surfeiting and drunkenness and the cares of this life; who are eating and drinking, planting and building, marrying and giving in marriage. They are those who will not receive the message of warning for these last days. {RH, April 14, 1896 par. 3}

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

All the vast, complicated machinery of evil agencies is put into action in these last



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

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

fables, will be charged upon the guilty ones as done to Christ in the person of his saints. {RH, April 14, 1896 par. 6}

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

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

Christ said, "If they do these things in a green tree, what shall be done in the dry?" "They shall deliver you up to councils; and in the synagogue ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. . . . Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son. "Watch therefore: for ye

know not what hour your Lord doth come. But know this, that if the goodman of the house had known what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." {RH, April 14, 1896 par. 9}

**PERIODICALS / RH - The Review and Herald / April 21, 1896 Redeem the Time, Because the Days Are Evil. - By Mrs. E. G. White. -**

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

**By Mrs. E. G. White.**

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." {RH, April 21, 1896 par. 1}

Society today is fast approaching the condition of the world before the flood. As children grow up to youth, and youth to manhood and womanhood, they are becoming full of self-sufficiency, maturing rapidly in the knowledge of evil. Many, through constantly associating with thieves, with the depraved, dissolute, disobedient characters of society, learn to be cunning in avoiding detection, and become experts in deception and fraud. The youth of today are educated in crime by reading the stories which fill the popular publications. Having no regard for the right because it is right, as they read stories of theft, murder, and every other species of crime, they are led to devise means by which they could improve upon the criminals' methods, and escape detection. Foul publications assist in perfecting the education of the youth in the way that leads to perdition. The youth of our cities breathe in the tainted, polluted atmosphere of crime; the evil influence is then communicated to the country, and the whole community becomes contaminated. {RH, April 21, 1896 par. 2}

Some of the rulers of the earth are not men of moral worth. They have no desire to check the publication of this foul literature which is increasing year by year, and which feeds the passion for crime and evil. Stories of criminal life such as are found in the papers of the day, and so-called revelations of the future, are treated as realities. Revolutions are predicted, and many catch the evil spirit lurking in these representations of future horrors; and they feed upon these things until they are filled

with the same spirit, and are led to do even worse, were it possible, than these sensational writers depict. Christ saw the conflict that is approaching, and has sent us word to watch and pray, lest we enter into temptation. He has warned us that "as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed." {RH, April 21, 1896 par. 3}

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

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

How can we find language to express our deep interest, to describe our desire that every soul should awake and go to work in the Master's vineyard? Christ says, "Occupy till I come." It may be but a few years until our life's history shall close; but we must occupy till then. The fiat will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," and then there will be no more occasion to labor for souls. Every case will be decided. Are you carrying no burden for lost souls? Are you not afraid some trust has been committed unto you for which you will be held accountable? Are you sensible of the responsibility imposed by the talents entrusted to you? Have you misused your time, your strength, your influence? The despised privileges, the wasted hours, the neglected duties, are all registered in the books of heaven; and every individual must meet this record in the judgment, just as it stands. Now what are you going to do? Will you heed the admonition, "Be watchful, and strengthen the things which remain, that are ready to die"? You may fold your hands saying, "I am only a lay member of the church; it is a hopeless task for me to undertake." But have you yoked up with Christ? are you laboring in his way? O, let it no longer be a source of grief to the heavenly intelligences and to Him who has paid such

an infinite price for souls, that you refuse to be channels of light, that you refuse to co-operate with the heavenly agencies for the salvation of souls! But let us "awake out of sleep," and put all our God-given abilities into the work, that it may be written in the books that we are "redeeming the time, because the days are evil." If we keep our talents inactive, we lose all ability to make use of them. The mind is a gift of God, designed to be improved and developed, that we may be able to enlighten others; but it may be perverted and misused in doing Satan's work. {RH, April 21, 1896 par. 6}

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

The Lord Jesus has a special work for his believing, commandment-keeping people to do. He desires that we should be faithful laborers together with God in the salvation of sinners. The servants of Jesus Christ, who know the truth and the power of the grace of God, have an extensive and important mission to fulfil; and every soul is held responsible for the proper exercise of the talents entrusted to him. We are justified by faith, but judged by the character of our works. In the parable, before the nobleman went away, he "called his own servants, and delivered unto them his goods. And unto one he gave five talents, and to another two, and to another one; to every man according to his several ability." There is not one human being to whom is not committed some talent, not one but has a work to do for the Lord. Not one is to be excused. Not one is to remain in idleness; but every man is required to do his best; the talents entrusted to him are to be used in consecrated service for the Master. Each member of the family of God is a responsible agent, and all should donate gifts to carry forward his work. From the humblest to the most exalted in privilege and position, both in the church and in the world, a strict account of the entrusted talents will be required, with the improvement which they are sure to make if put to use in the Lord's service. It is practise that enables us to use our abilities to the best advantage. Investments are to be made in such a way as to accomplish the greatest good for the cause, and to increase the revenue of the Lord's treasury. This need not apply solely to money investments, but to the improvement of our capabilities and opportunities as well. The Lord has given to every man *his work*, and expects returns proportionate to the ability of each. All are expected to perform their duty intelligently, so that the amount entrusted to them shall be doubled by the use they make of it. The fidelity of every human agent is to be tested and tried, and the destiny of the worker is determined by the faithful improvement, or by the lack of improvement, of his talents, according to the amount returned. Christ has paid the penalty, the wages of sin; he has shed his own precious blood to redeem the world from eternal ruin. If we always bear this in mind, we shall understand that there is no excuse for our remaining in ignorance. {RH, April 21, 1896 par. 8}

The invitation of Christ is, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you," engage with me to save all who will believe on him whom the Father hath sent. Shall we bear the yoke with Christ? shall we



be co-laborers with him? Listen to what he says, "My yoke is easy, and my burden is light." Those who barricade the soul, refuse the invitation to the gospel feast; those who hoard up their talents to rust, unemployed, unimproved, must not think that such action in any way relieves them from responsibility; for God holds us responsible for the good we might do if we took up the yoke with Christ, lifting his burdens, learning more of his meekness and lowliness of heart day by day. The interest continues to accumulate on buried talents; and instead of decreasing our responsibility, the burying of our talent only increases and intensifies it. Let the human agent consider the solemn fact that the day of reckoning is just before us, and that we are daily deciding what our eternal destiny shall be. The Master examines every individual case, dealing personally with the talents entrusted by him. O solemn day of reckoning!--that day which will bring paleness to many faces,-- that day in which the words shall be spoken to many, "Thou art weighed in the balances, and art found wanting." It will be an awful thing to be found "wanting" when the book of accounts is opened in that great day. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the graves of those who persisted in transgression and sin until death overtook them] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Upon the decisions reached in that day depends the future, eternal interest of every soul. We shall have unspeakable joy, or unutterable woe and misery, the horrors of despair. O how Jesus will love to recompense every true worker! Every faithfully performed duty will receive his blessing. It is then that he pronounces the benediction, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." What is the joy of our Lord? "For the joy that was set before him" he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Truth, precious truth, is not to be hidden in our hearts. "A city set on a hill *cannot* be hid." {RH, April 21, 1896 par. 9}

When we consider that Christ died for the ungodly while they were yet sinners, we are led to realize how willing and even anxious he is to bless us, that we may be a blessing to others. This is the word which he sends unto us: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of



our Lord Jesus Christ."

{RH, April 21, 1896 par. 10}

**PERIODICALS / RH - The Review and Herald / April 28, 1896 Our Youth and Children Demand Our Care. - By Mrs. E. G. White. -**

**April 28, 1896 Our Youth and Children Demand Our Care.**

**By Mrs. E. G. White.**

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear." {RH, April 28, 1896 par. 1}

Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed. The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them. {RH, April 28, 1896 par. 2}

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. In our large churches very much might be done for the youth; and shall they have less special labor? Shall less inducements be held out to them to become full-grown Christians--men and women in Christ Jesus--than was afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair? {RH, April 28, 1896 par. 3}

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who would feel not merely a casual interest, but a special interest in the young. We ought to have those whose hearts are

touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church rouse from its lethargy, and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eye-salve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of heaven is looking on to see who is doing the work he would have done for the youth and the children. {RH, April 28, 1896 par. 4}

As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in the Sanitarium, in the medical missionary work, in the office of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity. {RH, April 28, 1896 par. 5}

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"--No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the elder son, to him it seemed that the anointed of the Lord was before him; but the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of the noble appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he." {RH, April 28, 1896 par. 6}

Who can determine which one of a family will prove to be efficient in the work of

God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means, seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to other seminaries and colleges established by other denominations, but must gather them in where their religious training shall not be neglected. God would not have us in any sense behind in educational work, and our colleges should be far in advance in the highest kind of education. {RH, April 28, 1896 par. 7}

"The fear of the Lord is the beginning of wisdom." "The entrance of thy words giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." {RH, April 28, 1896 par. 8}

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, impart to them the lessons which Christ gave to his disciples of the paternal character of God. {RH, April 28, 1896 par. 9}

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Let us seek to follow the counsel

of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword."

{RH, April 28, 1896 par. 10}

**PERIODICALS / RH - The Review and Herald / May 5, 1896 Operation of the Holy Spirit Made Manifest in the Life. - By Mrs. E. G. White. -**

**May 5, 1896 Operation of the Holy Spirit Made Manifest in the Life.**

**By Mrs. E. G. White.**

At infinite cost, provision has been made that men shall reach the perfection of Christian character. Those who have been privileged to hear the truth, and have been impressed by the Holy Spirit to receive the Holy Scriptures as the voice of God, have no excuse for becoming dwarfs in the religious life. By exercising the ability which God has given, they are to be daily learning, and daily receiving spiritual fervor and power, which have been provided for every true believer. If we would be growing plants in the Lord's garden, we must have a constant supply of spiritual life and earnestness. Growth will then be seen in the faith and knowledge of our Lord Jesus Christ. There is no half-way house where we may throw off responsibility, and rest by the way. We are to keep advancing heavenward, developing a solid religious character. The measure of the Holy Spirit we receive, will be proportioned to the measure of our desire and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, "Every one that asketh receiveth, and he that seeketh findeth." He who truly seeks for the precious grace of Christ, will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's word. God is true; his order is perfect. "He that seeketh findeth; and to him that knocketh it shall be opened." Light and truth will shine forth according to the desire of the soul. O that all would hunger and thirst after righteousness, that they might be filled! {RH, May 5, 1896 par. 1}

Those men who calculate just how religious exercises should be conducted, and are very precise and methodical in diffusing the light and grace that they seem to have, simply do not have much of the Holy Spirit. If they had more of the Spirit of God, they

would meddle less with the experiences of men who have received this divine gift in large abundance. There is much need of the testimony that was given to Nicodemus. Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus was astonished as well as indignant at these words. He regarded himself as not only an intellectual, but a pious and religious man. But Christ said again to him, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so [are a few who profess to believe the truth?--No.] is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" Nicodemus was unbelieving. He could not harmonize this doctrine of conversion with his understanding of what constituted religion. He could not explain to his own satisfaction the science of conversion; but Jesus showed him, by a figure, that it could not be explained by any of his precise methods. Jesus pointed out to him the fact that he could not see the wind, yet he could discern its action. He might never be able to explain the process of conversion, but he would be able to discern its effect. He heard the sound of the wind which bloweth where it listeth, and he could see the results of its action. The operating agency was not revealed to view; men could not tell whence it came, or whither it went. They could not define by what law it was governed; but they could see what it produced by its action. No human reasoning of the most learned man can define the operations of the Holy Spirit upon human minds and characters; yet they can see the effects upon the life and actions. The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." {RH, May 5, 1896 par. 2}

Though we cannot see the Spirit of God, we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God. The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the word of God. His convictions will be so deep that a hurricane and tumult of feeling seem to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of

earnestness and energy, and the life-giving Spirit which he has received cannot be repressed. Christ is in him, a well of water springing up into everlasting life. His feelings of love are as deep and ardent as was his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God. {RH, May 5, 1896 par. 3}

Others are brought to Christ in a more gentle way. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." You cannot see the operating agency, but you can see its effects. When Nicodemus said unto Jesus, "How can these things be?" Jesus said to him, "Art thou a master of Israel, and knowest not these things?" A teacher in Israel, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion! He was not willing to admit truth, because he could not understand all that was connected with the operation of the power of God; and yet he accepted the facts of nature, although he could not explain or even comprehend them. Like other men of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movings of the Spirit of God. {RH, May 5, 1896 par. 4}

The very work that Christ declared necessary in the case of Nicodemus is the very work that needs to be done for those men who think that everything pertaining to religion must be done in a precise, methodical way. They need to be born again; and how the new birth is accomplished matters not, so long as the heart is renewed. When the prayer is sincerely offered, "Create in me a clean heart, O God; and renew a right spirit within me," the voice of the Lord answers, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." The renewed heart will have no plants of selfishness to cultivate. Pride will be seen in its sinfulness, and will be expelled. It is not for the human clay to find fault with the molding process of the potter, but to submit to be molded in any way. Every soul must submit to the Lord before he can be made a vessel unto honor, to be filled with the renewing, sanctifying grace of Christ. {RH, May 5, 1896 par. 5}

There are many men in the ministry who need to take home to themselves the words that Christ spoke to Nicodemus. They may regard themselves as expositors of the Scriptures, and yet may make the most simple doctrines of that Bible, the most essential truth, the most practical experience in godliness, a mystery to their hearers. No man, no matter how high his calling or responsibility, can fully understand the word of God, unless he practices the word in his daily life. If the truth is made practical, then he gives expression in his character to the comfort and peace of God that passeth understanding. A child in years may be able to comprehend the meaning of the practical lessons of Christ, when the most learned masters and teachers are ignorant of



their significance. Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight." {RH, May 5, 1896 par. 6}

It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in his own way, and according to his own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, "Not my will, but thine, O God, be done." Let men bear in mind that God's ways are not their ways, nor his thoughts their thoughts; for he says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,--that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, "The sword of the Lord, and of Gideon,--these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho! "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Where were the scientific methods in this manner of warfare?

*(Concluded next week.)*

{RH, May 5, 1896 par. 7}

**PERIODICALS / RH - The Review and Herald / May 12, 1896 Operation of the Holy Spirit Made Manifest in the Life. - By Mrs. E. G. White. - (Concluded.) -**

**May 12, 1896 Operation of the Holy Spirit Made Manifest in the Life.**

**By Mrs. E. G. White.**

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The Lord works in his own way, in order that men shall not lift themselves up in pride of intellect, and take the credit and the glory to themselves. The Lord would have every human being understand that his capabilities and endowments are from the Lord. God works by whom he will. He takes those whom he pleases to do his work, and he does not consult those to whom he will send his messenger as to what are their preferences concerning whom or what manner of person they would like to bring the message of God to them. God will use men who are willing to be used. The Lord would use men of intelligence if they would permit him to mold and fashion them, and to shape their testimony after his own order. Men high or low, learned or ignorant, would better let the Lord manage and take care of the safety of his own ark. The work of men is to obey the voice of God. Whoever has a connection with the work and cause of God, is to be continually under the discipline of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." {RH, May 12, 1896 par. 1}

There is a great need of taking self in hand when we find ourselves watching to make capital out of the missteps of a brother, a sister, or a friend. Although we do not acknowledge that the object of defaming another is to exalt self, self-exaltation is behind the practise of noting the shortcomings of others. Let every soul remember it is best to be on guard, and to make straight paths for his own feet, lest the lame (spying ones) be turned out of the way. None of us are in danger of being too devotional, or of possessing too much Christ-likeness of character. The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness, until changed into the likeness of his beautiful character. {RH, May 12, 1896 par. 2}

The soul cannot be satisfied with forms, maxims, and traditions. The cry of the soul must be, give me the bread of life; lift up a full cup to my parched, spiritual nature, that I may be revived and refreshed; but do not intrude and interpose yourself between me and my Redeemer. Let me see him as my helper, as the man of sorrows, acquainted with grief. Thou, O Lord, must be my helper. Thou wast wounded for my transgressions, bruised for my iniquities, the chastisement of thy peace was upon me, and with thy stripes I am healed. {RH, May 12, 1896 par. 3}

Christ was crucified for our sins, and was raised from the rent sepulcher for our justification; and he proclaims in triumph, "I am the resurrection and the life." Jesus lives as our intercessor to plead before the Father. He has carried the sins of the whole world, and has not made one mortal man a sin-bearer for others. No man can bear the weight of his own sins. The crucified One bore them all, and every soul who believes in him shall not perish, but have everlasting life. The disciple of Christ will be fitted by his

grace for every trial and test as he strives for perfection of character. By looking away from Jesus to some other one, or to something else, he may sometimes make mistakes; but as soon as he is warned of his danger, he again fastens his eyes upon Jesus, in whom his hope of eternal life is centered, and he plants his feet in the footprints of his Lord, and travels on securely. He rejoices, saying, "He is my living intercessor before God. He prays in my behalf. He is my advocate, and clothes me with the perfection of his own righteousness. This is all I require to enable me to bear shame and reproach for his dear name's sake. If he permits me to endure persecution, he will give me grace and the comfort of his presence, so that his name shall be thereby glorified." {RH, May 12, 1896 par. 4}

There are souls famishing for the bread of life, thirsting for the waters of salvation; and woe unto that man who by pen or voice shall turn them aside into false paths! The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "I will send you another Comforter, that he may abide with you forever." A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." What can the world know of Christian experience?--Verily, nothing. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The great Teacher explained this instruction, saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, May 12, 1896 par. 5}

In this age, the word of God is not considered reliable. The word of Christ, that cuts directly across human desires and indulgences, and condemns popular habits and practises,--the Word which was made flesh and dwelt among us,--is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling, rather than following in the footsteps of their professed Master. They do not represent the same character that Christ represented in his pure, sincere love to God, and in his love for fallen man. They do not take God at his word, and identify their interests with Jesus Christ. They do not form the habit of communing with Jesus, of taking him as a guide and counselor, and thus learn the trade of living a well-defined Christian life. Those who not only hear but do the words of Christ, make manifest in character the operation of the Holy Spirit. The result of the internal operation of the Holy Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are his, declaring, "Ye are my witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving

upon the inward man; those who are associated with them are convinced that they are making Jesus Christ their pattern. {RH, May 12, 1896 par. 6}

Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins wilfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred, does not make him less dear to the heart of God. He knows that he has communion with the Saviour; and when reproved for his mistake in some matter of judgment, he does not walk sullenly, and complain of God, but turns the mistake into a victory. He learns a lesson from the words of the Master, and takes heed that he be not again deceived. Those who truly love God have internal evidence that they are beloved of God, that they have communion with Christ, that their hearts are warmed with fervent love toward him. The truth for this time is believed with sound confidence. They can say with all assurance, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." {RH, May 12, 1896 par. 7}

The inner life of the soul will reveal itself in the outward conduct. Let the word of God bear its testimony in behalf of the messenger whom God hath sent with a message in these last days to prepare a people to stand in the day of the Lord. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The wisdom of so-called intellectual men cannot be relied upon, unless they have learned and are daily learning lessons in the school of Christ. Men, in their supposed wisdom, may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish. The Lord says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." {RH, May 12, 1896 par. 8}

No one has been created in Christ Jesus for mere self-enjoyment. He who lives unto himself is not a Christian; for self-denial and cross-bearing are the portion of every true follower of Christ. We have been bought with a price, in order that we may render willing service to our Master. Every hour that we have failed to acknowledge Christ as our personal Saviour, we have robbed God; for Christ purchased us by the ransom of his own blood. The Christian cannot serve the world, or yield to the claims of any power, relation, or society, that will make him deny Christ, dishonor God, and prove disloyal to his holy law. The Christian is to surrender himself unreservedly to God as his purchased possession. God claims him for himself, and will impart to the believer special favors, enabling him to be complete in Christ, more than conqueror through him that hath loved him.

{RH, May 12, 1896 par. 9}

**PERIODICALS / RH - The Review and Herald / May 19, 1896 Take the Cup of Salvation. - By Mrs. E. G. White. -**

**May 19, 1896 Take the Cup of Salvation.**

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**By Mrs. E. G. White.**  
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Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our natures by making us partakers of his divine nature. He waits to link our hearts with his heart of infinite love, in order that we may be fully reconciled to God; but it is our privilege to understand that God loves us as he loves his Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ is the foundation of our peace; but gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself, and think that God is forsaking you. You are to look to Christ. In me, Christ says, ye shall have peace. Entering into communion with our Saviour, we enter the region of peace. {RH, May 19, 1896 par. 1}

Satan is our destroyer, but Christ is our restorer. We must put faith into constant exercise, and trust in God, whatever our feelings may be. Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." You can say with the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord sent ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." "Unto you therefore which believe he is precious." Consider the fact that the Lord has given his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." {RH, May 19, 1896 par. 2}

God has given Jesus as our sin-bearer, in order that we may be presented perfect in the merits of Christ before the throne of God. Those who receive Jesus as the way the

truth, and the life, are beloved of God, even as his only begotten Son is beloved. Jesus died to rescue souls from the bondage of sin, and every one who returns to his loyalty, is precious in the sight of God. Our glorious Redeemer, who died to secure our eternal happiness, is a risen Saviour, who has ascended to the Father. He led captivity captive, and gave gifts unto men. The administration of his grace is in his hands, and he ever liveth to dispense blessings in abundant measures of grace. He will give power to his children, according as their circumstances demand. He says, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "As thy days, so shall thy strength be." Little annoyances and trials borne with patience, will fit the soul for the endurance of greater trials and more severe tests, but proportionate grace will be given for every trial that shall come upon us. The Saviour says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." {RH, May 19, 1896 par. 3}

Satan knows that Christ has purchased redemption for the whole world, and he is determined to wrest from the hand of Christ every soul that he can possibly influence. But believing in Christ, we shall have grace to meet his temptations. Jesus would have us comforted with faith in his goodness. Whatever may be the tribulation that shall come upon us in the world, we are to be of good cheer, knowing that Christ has overcome the world. We will have tribulation in the world, but peace in Jesus Christ. Turn your eyes from within, and look to Jesus, who is your only helper. {RH, May 19, 1896 par. 4}

How thankful we should be that Christ took human nature upon himself, and became subject to temptation, even as we are! Though he took humanity upon himself, he was divine. All that is attributed to the Father himself is attributed to Christ. His divinity was clothed with humanity; he was the Creator of heaven and earth; and yet while upon earth, he became weary, as men do, and sought rest from the continual pressure of labor. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman. When she questioned the propriety of his request,--how it was that he, being a Jew, should ask water of one who was a Samaritan,--he spoke words to her that revealed his divine character. He said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." When the woman expressed surprise at this statement, he continued, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." {RH, May 19, 1896 par. 5}

Christ was one with us in suffering the temptations common to human nature. He was tempted in all points like as we are, and yet he sinned not, neither was guile found in his mouth. When tempted, he sought strength from his Heavenly Father, just as every individual may do who is tempted. He prayed often, pouring out his petitions with strong crying and tears. He besought his Father for help, in order that he might be braced for trial and strengthened for duty. My dear brother, you place yourself in the



society of those who bring temptations upon you, and you do not always resist temptation; yet the first decided resistance would bring angels to your side, to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy, in order that you may not be overcome. You should look by faith to Jesus, saying, "Lord, save, or I perish." When this petition is sincerely offered, the heavenly standard is raised, and one stronger than your enemy shields you from his assaults. Our precious Saviour condescended to take humanity upon himself, and for our sakes became poor, that we through his poverty might be made rich,--not rich in worldly treasure, but rich in the gold of love and faith,--rich in imperishable treasure. The Lord has given us precious blessings in the simple flowers of the field, in the fragrance so grateful to our senses. He has tinted every flower with beauty; for he is the great master artist. He who has created the beautiful things in nature will do far greater things for the soul. God is a lover of the beautiful, and he would adorn our characters with his own rich graces. He would have our words as fragrant as the flowers of the field. He has given us blessings in daily provision for our physical needs. The very bread we eat has upon it the image and superscription of the cross. If Christ had not died upon the cross of Calvary, we should all have miserably perished. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, May 19, 1896 par. 6}

But though the Lord has freely given us all things richly to enjoy, it is essential that we pray to him, in order that he may bestow upon us his gifts. There is no uncertainty as to what will be the result. The promise is, "Ask, and ye shall receive." Watch unto prayer, and be assured that the representatives of Christ are close beside you. When you are placed in circumstances where you are tempted to indulge appetite, or to forget that you are not your own to do with yourself as you please, ask God for help. You are in the service of God, and Jesus is waiting to restore to you his moral image. He loves you. He knows that your temptations are strong; but he is by your side, in order to make a way of escape, that you may be set free from the snares of the enemy. Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that my Redeemer liveth." Acknowledge every ray of light that Jesus in his matchless love and mercy gives to you. {RH, May 19, 1896 par. 7}

Do not think that because you have made mistakes, you must always be under condemnation; for this is not necessary. Do not permit the truth to be depreciated before your mind because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine, and carefully watered and tended. The Lord would have every one who has had light and evidence, cherish that light, and walk in its brightness. God has blessed us with reasoning powers, so that we may trace from cause to effect. If we would have light, we must come to the light. We must individually lay hold on the hope

set before us in the gospel, making the most of the blessings that are placed within our reach. Instead of looking to see if we have not made some mistakes in believing, we should look for evidence by which to strengthen and confirm faith. The things that have been revealed, belong unto us and to our children. God's promises have been given for our encouragement. {RH, May 19, 1896 par. 8}

Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence? Does not the Bible say, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer an ignominious death on Calvary. But while we should understand that sin is a terrible thing, we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, It is written, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I am so glad that God has made a provision whereby we may know that he does pardon our transgressions! We do not believe in God as we should, and I have thought that this unbelief is our greatest sin. The psalmist says, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. . . . The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." This is the kind of experience that we should have. {RH, May 19, 1896 par. 9}

We must not think, when we are afflicted, that the anger of the Lord is upon us. God brings us into trials, in order that we may be drawn near to him. The psalmist says, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." He does not desire us to be under a cloud. We should pray as did David, "Open thou my lips; and my mouth shall show forth thy praise." The Lord would have us lay hold of these promises for ourselves. He does not desire us to go in anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's word, and pluck the lilies, the roses, and the fragrant pinks of his promises. Those who look upon the difficulties in their experience, will talk doubt and discouragement; for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world. We should keep our minds upon the love, the mercy, the graciousness of our God, in order that we may become changed into his image, by beholding the divine character. Thus joy will be brought into our experience; for by studying the word of God we shall see that we are not left to our weakness, to our doubts, and that there is no occasion for sinking under discouragement. Talk faith; act faith. Cultivate the faith that works by love, and purifies the soul. {RH, May 19, 1896 par. 10}

I have not always dwelt on the good things of God as I should have done; but I do not make it a practice to look on the dark side. This morning my heart was drawn away

from the things that are seen and temporal, to the things that are unseen and eternal. I said, O God, I will pluck the roses and the lilies and the pinks! I will call upon the name of the Lord! I will take the cup of salvation! {RH, May 19, 1896 par. 11}

**PERIODICALS / RH - The Review and Herald / May 26, 1896 What Doth the Lord Require? - By Mrs. E. G. White. -**

**May 26, 1896 What Doth the Lord Require?**

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**By Mrs. E. G. White.**  
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"Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" {RH, May 26, 1896 par. 1}

My brother, my sister, do you in your words, in your spirit, in your actions, resemble Christ? If in word and spirit you represent the character of Christ, then you are Christians; for to be a Christian is to be Christ-like. The tongue will testify of the principles that characterize the life; it is the sure test of what power controls the heart. We may judge our own spirit and principles by the words that proceed from our lips. The tongue is always to be under the control of the Holy Spirit. {RH, May 26, 1896 par. 2}

When poor, wounded, bruised souls come to you for words of hope, you are to speak to them the words of Christ. Do you refuse to give them pleasant, courteous, kind words? Those who speak as Christ spoke will never plant bitter words like barbed arrows in the wounded soul. "The Lord hearkened and heard." Will you bear in mind that the Lord hears the words we speak, and is acquainted with the spirit that prompts our action? Christ is the defense of all that are hidden in him. {RH, May 26, 1896 par. 3}

Bear in mind that every unkind word, every ruthless thrust, is recorded in the books of heaven as given to Christ in the person of his suffering ones. Is it not Christ-like to speak kind words, comforting words, even though you feel inclined to do otherwise? Is it not Christ-like to help lift the burdens when they press heavily upon souls whom God has valued so highly as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? {RH, May 26, 1896 par. 4}

It is of great importance what attitude we assume toward those who are laborers together with God. I am so sorry to write that the Lord withholds many blessings which he longs to bestow upon those who have a knowledge of the truth; he cannot pour out his blessing upon the human agents, because of their attitude toward their fellow laborers and their fellow men. Those who claim to be members of Christ's body will allow their own fancies, their likes and dislikes, to shape their conduct toward even God's own delegated servants. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren, and hurt

their souls because he imagines that he has authority, and can do this work? The Lord "suffered no man to do them wrong: yea, he reprov'd kings for their sakes, saying, Touch not mine anointed, and do my prophets no harms." {RH, May 26, 1896 par. 5}

"Dost thou believe on the Son of God?" You are just as dependent upon Christ for all that you receive as is the weakest, poorest, and humblest soul. "Dost thou believe on the Son of God?" A mere speculative belief amounts to nothing. Do you believe on the Son of God as your personal Saviour? Then if you believe with all your heart, God dwells in the soul, and the soul in God. You represent Jesus. Those who are in positions of trust are on test and trial, to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them, so that he can represent his character and express himself in their words and actions toward his heritage, for whom he has given his own precious life. He will not suffer those who are entrusted with responsibilities to harm his children. He will punish all who are acting in his stead, if they suffer one to be hurt, bruised, or discouraged, and become crippled in spirit or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude. Every arbitrary exaction of man toward his fellow man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature, he will be in sympathy with Christ. Jesus says, "A new commandment I give unto you [that ye tolerate one another?--No], That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "This is my commandment, That ye love one another, as I have loved you." {RH, May 26, 1896 par. 6}

Through false philosophy, Satan has a widespread influence over many minds that are loyal to God's commandments in sentiment but not in practise. What is the character of God?--"Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Here we have the character of the Lord Jesus plainly set forth, and the principles upon which he acts as law-giver. {RH, May 26, 1896 par. 7}

The fifty-first psalm is of great importance; its lessons should be studied and practised. We should say with the psalmist, "O Lord, open thou my lips; and my mouth shall show forth thy praise." If the heart is in harmony with the truth, the lips will speak words to help, to bless, to strengthen, and not take all the life, courage, and confidence out of a man, and exasperate him by the manifestation of a spirit which reveals that Satan is working through the human agent who claims to be a Christian. {RH, May 26, 1896 par. 8}

The following words were written not to meet the case of a few who are great sinners, but to meet the case of men who have been entrusted with special responsibilities,--men who are not to be lords over God's heritage, but to be ensamples to the flock: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "For thus saith the high and lofty One that inhabiteth

eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed the , O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" {RH, May 26, 1896 par. 9}

All these are lessons from God, to be carefully studied and diligently practised. Many of those who profess to believe important, sacred truths are by their words and actions exerting an influence that counteracts the truth. There are many whose unlawful propensities are so strong, because of their high notions of the own capabilities, that the Lord cannot work through them; for it would prove their ruin. Therefore the power that should be revealed in these men as representatives of Christ is not revealed; for God cannot work with men's sins. He may bear long with them, and send them messages of warning; but unless they shall take heed and mend their ways, he will leave them to themselves, to be filled with their own doings. In these perilous times there are few who are qualified to do a work for the Master; and men know not what they are doing when they will in any way grieve the Spirit and wound and bruise the souls of men engaged in opening the Scriptures to others. {RH, May 26, 1896 par. 10}

**PERIODICALS / RH - The Review and Herald / June 2, 1896 Danger of Rejecting the Truth Through Clinging to Tradition. - By Mrs. E. G. White. -  
June 2, 1896 Danger of Rejecting the Truth Through Clinging to Tradition.**

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**By Mrs. E. G. White.**  
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The people of all ages will be judged according to the light they have received. The church that has been favored with great light and with precious opportunities, as were Chorazin, Bethsaida, and Capernaum, will be held accountable for the use they have made of the light. As Jesus preached throughout these cities, how he longed to see fruits of his labor! How he longed to see the church struggling to be delivered from the bondage of sin! Every effort put forth through faith in him, would make them stronger in him. Charged with his exalted mission, he stood before the world as the representative of the Father. He said, "He that hath seen me hath seen the Father;" and again, "I and my Father are one." O that the inhabitants of these cities had followed his example and imitated his character! O that by partaking of his grace, by joining with him in his labors, they had cheered the heart of Christ! O that they had manifested faith in him, by taxing their powers to the utmost in diffusing the light shining upon them! O that they had come into companionship with him who is the Fountain of healing waters, that through them streams of salvation might have reached a lost world! {RH, June 2, 1896 par. 1}



Those who receive Christ are changed in nature, and instead of selfishness and self-love, they love God and their fellow men, presenting to the world a spectacle of what the grace of Christ can do. In order to present the grace of Christ to the world, it is necessary that those who profess his name should consecrate their all to God, that their hearts should be filled with love, that they may give the world an idea of the love wherewith the Father hath loved us. There is no way whereby the love of God can be measured save by the gift of his Son to the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus could best express the love of God in deeds of mercy; and so ample, so abundant were his deeds of love, that man could not imitate them, save by becoming partaker of the divine nature. {RH, June 2, 1896 par. 2}

The deeds of love and compassion performed by Jesus in the cities of Judea, were regarded with wonder by the angels of heaven; and yet multitudes in Chorazin, Bethsaida, and Capernaum looked on with indifference, and in their hardness of heart they acted as though time or eternity was scarcely worth their attention. The majority of the inhabitants of these cities spent their time in caviling over themes of little importance, and but a few took the position that the Saviour of mankind was the Christ. {RH, June 2, 1896 par. 3}

The prophecies of the Scriptures were plain, and gave clear predictions of his life, character, and work; and from the testimony of men who had spoken as they were moved by the Holy Ghost, evidence was sufficient to prove that Jesus was all he claimed to be,—the Son of God, the Messiah of whom Moses and the prophets did write, the Light to lighten the Gentiles, and the glory of Israel. But it was in vain that he sought to convince the priests and rulers, and to draw the hearts of common people to his light. Priests and rulers, scribes and Pharisees, clung to their traditions, their ceremonies, customs, and theories, and suffered not their hearts to be touched and cleansed and sanctified by divine grace. The few who did follow Christ came from among the lowly and unlearned. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Jesus was accused of eating with publicans and sinners, as though it were a crime to associate with the fallen, and he replied, "I came not to call the righteous, but sinners to repentance." Had his accusers been truly righteous by faith in God, they would gladly have received the Son of God, and would have profited by his instructions; but those who were self-righteous, rich in their supposed knowledge, and far advanced in their own eyes in spiritual things, felt no need of receiving more truth and light. Christ said of these who supposed themselves wise, "Ye do err, not knowing the Scriptures, nor the power of God." Jesus recognized their difficulty and said, "They that be whole need not a physician, but they that are sick." The Pharisees believed themselves very prudent in withholding their faith and sympathy from Christ; for though they had the Scriptures, they misinterpreted them. {RH, June 2, 1896 par. 4}

Jesus unfolded to men the real import of the Scriptures, and revealed to them the significance of the words that holy men of God had written as they were moved upon by



the Holy Spirit. The prophets had desired to see the day of Christ, and searched what the Spirit of Christ which was in them did signify. And yet Jesus stood among the people who claimed to believe the prophets, who were looked up to as wise and righteous, and "they knew him not." Had they opened their hearts to Jesus, he would have opened to them veins of the precious ore of truth, and made them rich in knowledge to give to those who were sadly impoverished and ready to perish. Jesus would have endowed them with power to communicate the knowledge of true holiness. The Holy Ghost would have been given unto them, and they would have perceived that there were advanced steps to be taken; and becoming like the holy men of old, they would have desired to look into those things which they now saw but dimly. But filled with their own self-importance, they accepted the traditions, theories, and customs of men, and rejected the commandments of God. They had made of no effect the significance of symbols, types, and shadows, and through their meaningless exactions covered up the import of the commands of God. {RH, June 2, 1896 par. 5}

The work of Jesus was to reveal the character of the Father, and to unfold the truth which he himself had spoken through prophets and apostles; but there was found no place for the truth in those wise and prudent men. Christ, the way, the truth, and the life, had to pass by the self-righteous Pharisees, and take his disciples from unlearned fishers and men of humble rank. These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,--these he took and educated for his own use. He could make them as new bottles for the new wine of his kingdom. These were the babes to whom the Father could reveal spiritual things; but the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ. The chain of truth, link after link, was given to those who realized their own ignorance, and were willing to learn of the great Teacher. {RH, June 2, 1896 par. 6}

Jesus knew that he could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for his new wine of doctrine, and made fishermen and unlearned believers the heralds of his truth to the world. And yet, though his doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. It was his design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition. {RH, June 2, 1896 par. 7}

If the self-righteous priests and Pharisees had been willing to look into God's great

moral mirror, and had caught but one glimpse of their own imperfection of character, they would have said with Daniel, "My comeliness was turned in me into corruption." They would then have regarded it as the greatest possible blessing to learn the lesson of the great Teacher, which would have made them wise unto salvation. If they had learned from him who was meek and lowly of heart, the scribes and Pharisees would have shared with the disciples on the day of Pentecost, and would have been filled with the Holy Spirit. They would have had Christ's mold upon them. The cold, stubborn heart would have been kindled into love by his grace, and they would have been conformed to the image of Christ. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." {RH, June 2, 1896 par. 8}

The Holy Spirit will enter the heart that can boast of nothing. The love of Jesus will fill the vacuum that is made by the emptying out of self. "All things," Jesus says, "are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." O let us heed the words of earnest entreaty that are spoken to every soul burdened with a weight of woe, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

{RH, June 2, 1896 par. 9}

**PERIODICALS / RH - The Review and Herald / June 9, 1896 Lay Hold of the Hope. -  
By Mrs. E. G. White. -**

**June 9, 1896 Lay Hold of the Hope.**

**By Mrs. E. G. White.**

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When you begin to feel despondent, look unto Jesus, and commune with him. When you think your brethren misunderstand you, remember that Jesus, your Elder Brother, never makes a mistake. He will judge righteously. The words of Christ uttered in the great day of the feast have a wonderful meaning and power. He lifted up his voice and said, "If any man thirst, let him *come* unto me, and drink." We are not to be driven to Christ. It is our part to come,--to make our own choice, and come to the fountain of life. Why should we not come to Christ? for in him our hope of eternal life is centered. The lessons that have come to us through Christ are not oft-repeated maxims; they are full of vital thought. But it is our part to appropriate divine truth. The apostle Paul exhorts us to lay hold on the

hope set before us in the gospel. By faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer; but it is our part to lay hold upon this hope by faith in him who has promised. We may expect to suffer; for it is those who are partakers with him in his sufferings, who shall be partakers with him in his glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently expect God's favor not only in this world, but in the heavenly world, since he paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it. {RH, June 9, 1896 par. 1}

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves; we are to look unto Jesus, who is the author and finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others! but the only sin-bearer is Jesus Christ. He alone can be my substitute and sin-bearer. The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Shall we not give up our sins, and let them go? Shall we not turn from them and hate them, and still remember that Christ regards his human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in him who has entered within the veil. Talk of the blessed hope, and the glorious appearing of our Lord Jesus Christ. {RH, June 9, 1896 par. 2}

It is true that we are exposed to great moral peril; it is true that we are in danger of being corrupted. But this danger threatens us only as we trust in self, and look no higher than our own human efforts. In doing this we shall make shipwreck of faith. Our hope of salvation is an anchor to the soul, both sure and steadfast, when it entereth into that which is within the veil. Anchored in Christ, the soul, like a ship amid the raging elements, tempest-tossed and driven, is immovable. It is not driven on the rocks or drawn into the whirlpool. "Wherefore didst thou doubt?" said Christ to the sinking Peter. The same question may be addressed to us. Why do we dishonor God with our shameful unbelief? The Lord has pledged himself to give us strength to enable us to stand. As we search the Scriptures, we find ground for confidence, provision for sufficiency. It is our privilege to say boldly, yet humbly, The Lord is my helper, therefore I shall not be moved from my steadfastness. My life is hid with Christ in God. Because he lives, I shall live also. Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we

talk faith, we shall have faith; we shall be confirmed in faith. Close the door to distrust, and open the door wide to faith. Invite into the soul temple the heavenly Guest. Let every word we utter, every line we trace with the pen, give evidence of unwavering faith. Let us not think that Jesus is the Saviour of some one else, but that he is our personal friend. Entertain the precious thought that Jesus loves me. In this way the cloud of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts unto God. We may triumph in the Lord, every day acknowledging the fact that our heavenly treasure, our everlasting portion, is sure to us through the atonement and righteousness of Jesus Christ. Believing this ourselves, we shall be able to aid others to see that their only help is in God, and encourage them to flee for refuge to Christ, laying hold on the hope set before us in the gospel. {RH, June 9, 1896 par. 3}

You need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in his name, abides with you. Christ said of his followers, "Ye are the light of the world." It is your part to let the light shine forth in clear, steady rays. Let your good works represent Christ. How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,--the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Revelation 21:1-5, R. V.

{RH, June 9, 1896 par. 4}

**PERIODICALS / RH - The Review and Herald / June 16, 1896 The Work of the Soldiers of Christ. - By Mrs. E. G. White. -**

**June 16, 1896 The Work of the Soldiers of Christ.**

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**By Mrs. E. G. White.**  
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"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." {RH, June 16, 1896 par. 1}

The lessons contained in the words of Paul to Timothy are of the greatest importance to us today. He charges him to "be strong"--in his own wisdom?--No, but "in the grace that is in Christ Jesus." He who would be a follower of Christ is not to rely upon his own capabilities, or to feel confident in himself. Neither is he to be dwarfed in his religious efforts, to shun responsibilities, and remain inefficient in the cause of God. He is to draw strength from a sure and safe source, that never fails those who would have divine power. The exhortation to us is, "Be strong in the grace that is in Christ Jesus." If the Christian feels his weakness, his inability, by putting his trust in God, he will find the grace of Christ sufficient for every emergency. {RH, June 16, 1896 par. 2}

The soldier of Christ must meet many forms of temptation, and resist and overcome them. The fiercer the conflict, the greater the supply of grace to meet the need of the soul; and the very nature of the grace received will enlarge the capacity of the servant of Christ to know God, and Jesus Christ whom he hath sent. The soul of the believer will go out in intense longing to know and understand more of the truth and righteousness of Christ. All who advance in the divine life will have increased ability to search for truth as for hid treasure, and will appropriate the truth to their own souls. The true Christian will understand what it means to pass through severe conflicts and trying experiences; but he will steadily increase in the grace of Christ to meet successfully the enemy of his soul, who works through human agency to cause the ruin of the servants of Christ. By passing through severe ordeals of trial, the follower of Christ will better understand the ways of God and the plan of redemption, and will not be ignorant of the devices of the enemy. The darkness will press upon his soul at times; but the true light will shine, the bright beams of the Sun of righteousness will dispel the gloom; and although Satan seeks in every way to discourage him by presenting obstacles before him, through the grace of Christ he will be enabled to be a faithful witness of the things which he has heard from the inspired messenger of God. He does not despise or neglect the message received, but commits his knowledge to faithful men, who in their

turn are to be able to teach others also. In communicating the light to others, the Christian proves the truth of the word that "the path of the just is as the shining light, which shineth more and more unto the perfect day." {RH, June 16, 1896 par. 3}

He who receives and diffuses light puts out his talents to exchangers for the benefit of his fellow men, in order that they may see and understand the things by which he has been blessed. By thus communicating truth to others, the worker for Christ obtains a clearer view of the abundant provisions made for all, of the sufficiency of the grace of Christ for every time of conflict, sorrow, and trial. Through the mysterious plan of redemption, grace has been provided, so that the imperfect work of the human agent may be accepted in the name of Jesus our Advocate. Man has little power, and can accomplish but a small work at his very best. When the ability of humanity is considered in its true light, when the soul is under the shadow of the cross of Calvary, he who would be a worker for God will consecrate himself, spirit, soul, and body, without reservation, to the cause of Christ, knowing that, at his best and fullest, his own power is small. But to him who has entirely surrendered his life to God, the assurance is given that the Holy Spirit will be his helper. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive." "The Comforter . . . whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." {RH, June 16, 1896 par. 4}

God is omnipotent, and at every point where we need divine help and seek for it in sincerity, it will be given. God has pledged his word that his grace will be sufficient for you in your greatest necessity, in your sorest distress. Christ will be to you a present help if you appropriate his grace. The Lord expects his servants to excel others in life and character. He has placed every facility at the command of those who serve him. The Christian is looked upon by the whole universe as one who strives for the mastery, running the race set before him, that he may obtain the prize, even an immortal crown; but if he who professes to follow Christ does not make it manifest that his motives are above those of the world in this great contest where there is everything to win and everything to lose, he will never be a victor. He is to make use of every entrusted power, that he may overcome the world, the flesh, and the devil through the power of the Holy Spirit, by grace abundantly provided that he shall not fail nor be discouraged, but be complete in Christ, accepted in the Beloved. Those who would be victors should contemplate and count the cost of salvation. Strong human passions must be subdued; the independent will must be brought into captivity to Christ. The Christian is to realize that he is not his own. He will have temptations to resist, and battles to fight against his own inclinations; for the Lord will accept no half-way service. Hypocrisy is an abomination to him. The follower of Christ must walk by faith, as seeing him who is invisible. Christ will be his dearest treasure, his all and in all. {RH, June 16, 1896 par. 5}

This experience is essential to those who profess the name of Christ, for its influence pervades the conduct, and sanctifies the influence of the Christian's life in its effect upon others. The business connections and intercourse of Christians with the



men of the world will be sanctified by the grace of Christ; and wherever they are, a moral atmosphere will be created, that will have power for good; for it will breathe the spirit of the Master. {RH, June 16, 1896 par. 6}

He who has the mind of Christ knows that his only safe course is to keep close to Jesus, following the light of life. He will not accept work, or engage himself in business, that will hinder him from reaching the perfection of Christian character. Probation has been given to the human family,--not that they may receive worldly honor, not that they may lay up for themselves treasures upon earth, but that they may be complete in him who has given his own life for this end. They are to shine as lights in the world; they are to bring eternal realities before the indifferent, the careless, and the disloyal. The golden beams of the light of truth are to be reflected in their words and actions, for in this way they are to represent Christ to the world. They are to be earnest, thorough missionaries. {RH, June 16, 1896 par. 7}

"Thou therefore endure hardness, as a good soldier of Jesus Christ." Earnest work for the Master will bring trials; but will the true disciple be moved from his purpose? Will he faint at any tribulation? Will he snatch himself away from Christ, refusing to wear his yoke because outward troubles come upon him? Will he become disheartened? When Satan stirs up his human agents to oppose and discourage him, will he withdraw himself from the assembly of the saints, when he has the assurance that at the house of prayer he will meet with Him whom he loves? Will he go back to the world, and by his actions declare to men that the business of the world is of higher character and more worthy of his strength of body and mind than the service of God? Will he give to the worship of God a poor, sickly, tired-out service, and expect God to receive it at his hand? Hear the words that the inspired apostle has received from heaven for our instruction. He says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." {RH, June 16, 1896 par. 8}

Those who would be soldiers for Christ should closely estimate what will be the influence of accepting positions of trust in advancing worldly enterprises. They should consult the Lord Jesus, and at every step ask him, Will this work serve to advance, to save, my spiritual interest, or will it hinder me from attaining perfection of character? If large gain is presented as an inducement to entangle you and imperil your soul, you have but one answer to give; "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Satan presented this inducement to the world's Redeemer, knowing that if he accepted it, the world would never be ransomed. Under different guises, Satan presents this temptation, knowing that those who are beguiled by it, will never stand among those who are redeemed by the blood of the Lamb. We would suppose that those who yield to one temptation and are disappointed in their expectations, would see that they have chosen a work which would continually draw them into evil, and bind them away from Christ. But instead of seeing their delusion, many go on in their blindness, and Satan has his bait all ready, and entangles them more deeply in the world, binding them up with an interest that will lead them away from the service of the Master. They cannot see afar off, but are blinded by the glamour of the flattering prospect that the world presents before them. They do not follow the light

of the world, but another leader, and they walk in darkness, and they know not at what they stumble. {RH, June 16, 1896 par. 9}

The Christian is enlisted to fight in the cause of God, to be a soldier of Jesus Christ; and he is bound by his vows to God to do good service in the army of Christ. To be loyal to his Master, he must refuse to engage in any business which will imperil his soul and dishonor God. He stands under the blood-stained banner of Prince Immanuel, and his best powers are to be devoted to God, his first duty is to be faithful to his Master. He is not to place himself in any position that will shut him away from the channel of light; for he must have light from heaven if he would walk in the path cast up for the ransomed of the Lord to walk in. Through business relations, Satan has laid his snare for thousands of the professed followers of Christ. Through his temptations he leads them to place themselves where they think they cannot attend the social meetings, and they breathe in the atmosphere of satanic agency. The light becomes darkness, so that they forget that they were purged from their old sins, and their moral power degenerates until they have a name to live, and are dead. They have no spiritual life. The light that was in them has become darkness, and how great is that darkness. {RH, June 16, 1896 par. 10}

God calls upon his people to become luminous, and to reflect the light of his love upon the world. He calls upon them to be found in the assembly of the saints, bringing with them every soul that they can influence to go. The soldiers of Jesus Christ must arise to do the work of the Master, for in the army of the Lord there is much to be done that they have entirely neglected. Were they alive to the interest of the work, they would see souls close by their side to whom they could speak a word in season, of warning, encouragement, or comfort. There are tempted, tried souls all about us for whose ruin Satan is much more interested than are the professed brethren of Christ for their salvation. But it is the work of the servant of Christ to sow beside all waters, and the promise is, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

{RH, June 16, 1896 par. 11}

**PERIODICALS / RH - The Review and Herald / June 23, 1896 Believe on the Lord Jesus Christ. - By Mrs. E. G. White. -**

**June 23, 1896 Believe on the Lord Jesus Christ.**

**By Mrs. E. G. White.**

I love to speak of Jesus and his matchless love. I have not one doubt of the love of God. I know that he is able to save to the uttermost all that come unto him. His precious love is a reality to me, and the doubts expressed by those who know not the Lord Jesus Christ, have no effect upon me. "God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life." Do you believe that Jesus is your Saviour, and that he has manifested his love for you in giving his precious life for your salvation? Take Jesus as your personal Saviour. Come to him just as you are; give yourself to him; grasp his promise by living faith, and he will be to you all that you desire. To every one inquiring, "What must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Do not for one moment doubt that he will save you just as you are, if you will only come to him. He said to the Jews, "Ye will not come unto me that ye might have life." Let not this be said of you. Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in his kingdom; but no one will be compelled to be saved. Jesus says, "Choose ye this day whom ye will serve." {RH, June 23, 1896 par. 1}

Those who give their hearts to Christ will find rest in his love. We have a token of the magnitude of his love in his sufferings and death. Behold him dying upon the cross amid the deepest gloom; for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of the state of his mind when he exclaimed, "My God, my God, why hast thou forsaken me?" But did the Father forsake his Son, whom he called his only begotten and his well-beloved? The reason that Jesus endured such agony was because he became the sinner's substitute and surety. He himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and his commandments. There are only two classes in the whole universe,--those who believe in Christ and whose faith leads them to keep God's commandments, and those who do not believe in him, and are disobedient. The sins of the world were laid upon Christ, and for this reason he was numbered with transgressors. He bore the curse and was treated as a transgressor, in order that the repentant sinner might be clothed with his righteousness. He was condemned for sin in which he had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested his love for us, and has become our representative, in order that our sin need not drown us in perdition. {RH, June 23, 1896 par. 2}

Standing as man's representative at Pilate's bar, he suffered the cruel sentence of death to be passed upon him by unreasonable and wicked men, and answered not a word to their accusations. The Majesty of heaven was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. When the poor sinner inquired the way of life, Jesus did not remain silent; but when condemned to the most ignominious and cruel of deaths, he had not a word to say. He was not silent because he was guilty; for he was the embodiment of purity and holiness. He could have delivered himself from those who came to take him in the garden of Gethsemane. A few words from his lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But he suffered humiliation, agony, and death in silence, because he had given his life for the life of the world. He was not compelled to do it, but he volunteered to be man's substitute and surety, and "the Lord laid on him the iniquity of us all." The wages of sin is death, and he freely offered himself as a propitiation for the sins of men. We have every reason to hope in his

mercy, to believe in his love. You have every reason to believe that he can and will save you. Why? Because you are guiltless?--No; because you are a sinner, and Jesus says, "I am not come to call the righteous, but sinners to repentance." The call is addressed to you, and when Satan says to you that there is no hope, tell him you know there is; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, June 23, 1896 par. 3}

Believe that Jesus means just what he says; take him at his word, and hang your helpless soul upon him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do not cast away such rich promises as these. The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance. {RH, June 23, 1896 par. 4}

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind's eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands, our business transactions and worldly enterprises, to come between us and our God. We should keep before us the rich promises that he has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God. We should now pray most earnestly that we may be prepared for the struggles of the great day of God's preparation. We should rejoice in the prospect of soon being with Jesus in the mansions he has gone to prepare for us. Jesus can supply your every need, if you will look to him and trust in him. As you behold him, you will be charmed with the riches of the glory of his divine love. The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures. You can help them to see that money spent needlessly is wasted, and worse than wasted; for it might have been used in presenting the truth to souls who are ready to perish. If the spend-thrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting his Lord's goods. The Lord requires his servants to trade upon the goods that he has put in their charge. The talents which he has given to them are to be improved by exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things; and we are responsible for the souls that we might help. Those who rightly value money are those who see its availability in bringing the truth before those who have never heard it, and by this means rescuing

them from the power of the enemy. The soul who accepts the truth will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, and appreciates the excellency of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things; he fastens his eye with admiration upon the invisible glories of the heavenly world. He realizes that his trials are working out for him a far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy, he counts them light afflictions which are but for a moment.

{RH, June 23, 1896 par. 5}

**PERIODICALS / RH - The Review and Herald / June 30, 1896 Christians to Be Colaborers With God. - By Mrs. E. G. White. -**

**June 30, 1896 Christians to Be Colaborers With God.**

**By Mrs. E. G. White.**

There is no respect of persons with God. Those who have the largest responsibilities are under the most sacred obligations to be the most Christlike in spirit, word, and action, and to manifest tenderness toward all, especially toward those who do not feel that they are important personages. Let there be no putting forth of the finger and speaking vanity, no word spoken that will depreciate or condemn another. It is important work to deal with human minds. Man is God's property, and angels are looking with intense interest to see how man will deal with his fellow man. When heavenly intelligences see those who claim to be the sons and daughters of God putting forth Christlike efforts to help the erring, manifesting a tender, sympathetic spirit for the repentant and the fallen, angels press close to them, and bring to their remembrance the very words that will soothe and uplift the soul. Holy angels are on the track of every one of us. We are not to despise the least of God's little ones, not to exact homage from any one toward ourselves. The angels are all ministering spirits sent forth to minister to those who shall be heirs of salvation. Shall we be privileged to co-operate with heavenly intelligences? Will God accept us as light bearers to the world? {RH, June 30, 1896 par. 1}

Jesus Christ has taken the position of one who came to seek and to save that which is lost, and he has exalted the world inasmuch as he died to redeem it, to bring back the one lost sheep to the fold. Jesus has given his precious life, his personal attention, to the least of God's little ones; and angels that excel in strength encamp round about them that fear God. Then let us be upon our guard, and never permit one contemptuous thought to occupy the mind in regard to one of the little ones of God. We should look after the erring with solicitude, and speak encouraging words to the fallen,

and fear lest by some unwise action we shall turn them away from the pitying Saviour. {RH, June 30, 1896 par. 2}

Those who love Jesus will love those for whom Christ died. If many of the sinners that are around us had received the light which has blessed us, they would have rejoiced in the truth, and have been in advance of many that have had a long experience and great advantages. Take these lost sheep as your special burden, and watch for souls as they that must give an account. Draw not a glance to yourself, but cry with earnest, heartfelt interest, "Behold the Lamb of God, which taketh away the sin of the world." This is the Christian's message to the world. This is the effective argument. Encourage your heart to put forth earnest endeavors to induce perishing souls to fix their eyes upon Him who was uplifted upon the cross; and remember that as you do this, unseen angels are flashing the light of truth into the mind, and impressing it upon the heart, and leading the soul to believe in Jesus. The sinner is enabled to see Jesus as he is,--full of compassion, pity, and love,--and he exclaims, "Thy gentleness hath made me great." {RH, June 30, 1896 par. 3}

Jesus would impress upon the hearts and minds of his disciples the value of the human soul. He demands co-operation on the part of his followers in rescuing lost sinners. There is one lost sheep, the very least that could be numbered; and yet he represents the shepherd as leaving the ninety and nine, and going into the mountains to seek that one lost wanderer. Then why is it that the sons and daughters of God are so cold of heart, so indifferent to the souls that are perishing around them? Why is it that the members of the church are so willing to let the whole burden rest upon the shoulders of the ministers? How great a mistake is this, since every subject of grace is to have a part to act in saving those that are lost. To every man Christ has given his work, and personal efforts must be put forth to save the perishing. The worker must be much in secret prayer; for this work requires great wisdom in the science of saving souls. Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He said also to his disciples, "Ye are the light of the world." He made the church the depository of sacred truth. He left his church a stewardship of sacred truth, and it is the work of the church to carry forward his mission of saving the world. He is the Sun of Righteousness, who is to impart bright rays to his followers; and they, in turn, are to shed his light upon others. They are to be his representatives to the world. Believing in Christ as their personal Saviour, they take up the work where he left it. "Without me ye can do nothing," said Christ; but with him we can do all things. There is a large, a very large number of straying and lost sheep that have perished in the wild deserts of sin, simply because no one went after them, to search for them and to bring them back to the fold. Jesus uses the illustration of a lost sheep to show the need of seeking after those who have wandered from him; for a sheep once lost will never find its way back to the fold without help. It must be sought for, it must be carried back to the fold. {RH, June 30, 1896 par. 4}

All heaven is interested in the work of saving the lost. Angels watch with intense interest to see who will leave the ninety and nine, and go out in tempest and storm and rain into the wild desert to seek the lost sheep. The lost are all around us, perishing and



sadly neglected. But they are of value to God, the purchase of the blood of Christ. "And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." {RH, June 30, 1896 par. 5}

The world's Redeemer said, "My Father worketh hitherto, and I work. . . . The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." In the same way the disciples of Christ work the works of Christ, copying the example of their Master. Jesus commissioned his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." This commission rests upon every one who claims to believe in Jesus Christ. We are to seek to save those that are lost. We are to search for the one lost sheep, and bring him back to the fold; and this represents personal effort. {RH, June 30, 1896 par. 6}

A church may be composed of those who are intelligent, well educated, and wealthy, and to the world it may appear to be a strong church; but if its members are not men and women who walk humbly with God, they are stumbling-blocks to sinners; for they direct the feet into false paths, and do not shine by reflecting the bright beams of the Sun of Righteousness. They may have an appearance of shining, like an iceberg in the sun; but they do not shine with the rays of Heaven. Then there may be another church composed of men and women who have not been educated in the colleges, and who have no wealth or worldly honor, yet they feel the sacred responsibility that rests upon them, and they shine as burning lights for the Master. Wherever they go, they shed light, and diffuse a heavenly atmosphere. They go forth to seek the lost sheep. They feel that it is a great privilege to deny self, to lift up the cross, and to be partakers of the divine energy. The influence of these workers goes up to God as a sweet aroma. The true worker for God wrestles with God in prayer, and puts intense earnestness into the work of saving lost souls. He does not seek to exalt self by word or deed, but simply seeks to win souls. God pronounces the purest, the meekest, the most childlike Christian, the best worker for him, the mightiest in labor for souls. Heavenly intelligences can work with the man or woman who will not absorb the glory to himself, but who will be willing that all the glory shall redound to the honor of God. It is the man who most feels his need of divine wisdom, the man who pleads for heavenly power, that will go forth from communion with Christ, to hold converse with souls perishing in their sins; and because he is anointed with the Spirit of the Lord, he will be successful where the learned minister may have failed. God has given lessons that are all-important in regard to the duty of every disciple. Not one need be in darkness; for it is evident that every Christian is to be a living epistle, known and read of all men. {RH, June 30, 1896 par. 7}

Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker, seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work on earth is to seek and to save those who are lost, for whom Christ has paid the infinite price of his own blood. Every one is to do active service, and if those who have been blessed with light do not diffuse light to others, they will lose the rich grace which has been bestowed upon them,

because they neglect a sacred duty plainly marked out in the word of God. As the light of the unfaithful one diminishes, his own soul is brought into peril; and the ones to whom he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold. {RH, June 30, 1896 par. 8}

God depends upon you, the human agent, to fulfil your duty to the best of your ability, and he himself will give the increase. If human agents would but co-operate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them, and make them more than conquerors. When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them: "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The Lord has promised that where two or three are met together in his name, there will he be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need that several Christians meet together, and unite with earnestness their petitions to God. In these small companies Jesus is present, the love of souls is deepened in the heart, and the Spirit puts forth its mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless are formal ceremonies, and strove to impress upon his disciples that the Holy Spirit must enlighten, renew, and sanctify the soul. {RH, June 30, 1896 par. 9}

**PERIODICALS / RH - The Review and Herald / July 7, 1896 Christ's Life a Testimony to His Divine Claims. - By Mrs. E. G. White. -**

**July 7, 1896 Christ's Life a Testimony to His Divine Claims.**

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**By Mrs. E. G. White.**  
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All the world are invited to come to the gospel feast. Jesus has called all sinners to himself. "Many are called, but few are chosen." The voice of entreaty comes to the careless and the impenitent, saying, "Turn ye, turn ye from your evil ways; for why will ye die?" The Lord has sent forth his entreating invitation. It is the same invitation that he gave to the Samaritan woman while seated upon Jacob's well. Jesus said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." {RH, July 7, 1896 par.

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When Jesus spoke to the woman of Samaria, he was not presenting the gospel invitation to her alone, but to the thousands upon thousands who should read his words. Jesus traveled up and down the breadth of the land, giving his invitation to the feast. When the sun illuminated the landscape, Jesus said to the vast throng: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He took the opportunity of presenting himself to the people during the feast-days, when they gathered at Jerusalem. The people met together to carry out the instructions given to Moses, to "observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine;" and Jesus himself stood in the midst of them. The feast of tabernacles was the great holiday of the nation. This feast was preceded by a day of atonement, which occurred on the tenth day of the seventh month, when every one was to afflict his soul by confessing his sins, both to the Lord and to his brethren. This humiliation was to prepare the way for the celebration of the feast of tabernacles, which lasted seven days, and was a memorial of the protecting care of God when he led Israel through the wilderness. In the instruction to Moses, he said: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." It was to the celebration of this feast that Jesus came. The Scripture says: "But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews." "Nevertheless among the chief rulers also many believed of him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue: for they loved the praise of men more than the praise of God." {RH, July 7, 1896 par. 2}

They concealed their true convictions for fear of persecution. They dared not express their true feelings and faith. Many were convinced that he was the Messiah, long looked for and greatly desired, yet they dared not express their convictions. There was dissension among the people concerning him. Some denounced him as a deceiver, while some ventured to express their favor toward him, saying that he was a good man. But this was as far as they ventured to go. They had not moral courage in the face of the denunciations uttered against him to say, I believe him to be the world's Redeemer. They dared not give utterance to the conviction that he was the divine Son of God, and that they were dependent on him alone for salvation. Many were silent, and uttered no opinion concerning him; and even some of the chief rulers who believed in

him did not confess him. It was about the midst of the feast when Jesus went up to the temple and taught. "And the Jews marveled, saying, How knoweth this man letters, having never learned?" He spoke with assurance, and revealed a depth of knowledge far exceeding that of the most learned of the Scribes and rabbis. It was evident that he had a thorough knowledge of the Old Testament Scriptures, and that he presented truth that was unmingled with the sayings and maxims of men. The old truths fell upon their ears like a new revelation. The people had never before heard the gospel of the Old Testament presented with such simplicity and fervor, spoken with a voice so full of melody and tenderness. They were thrilled to the very depths of their souls, and they marveled at his wisdom. Jesus read the question in their hearts, and answered the suggestions of their thoughts. He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. {RH, July 7, 1896 par. 3}

Jesus presented his lessons to the people; but he did not make a practise of asserting his high and authoritative claim. He had come to save the lost world, and his words and works, his whole life in humanity, was to speak of his divinity. He left it to his own dignity, to his life, to his course of action, to witness to the people that he worked the works of God. He left it to them to draw their own conclusion concerning his claims, while he expounded to them the prophecies concerning himself. He directed them to search the Scriptures; for it was essential that they should interpret correctly the mission and work of the Son of God. He pointed out the fact to them that he was fulfilling the prophecies that had hitherto been given by holy men who were moved upon by the Holy Spirit. He declared plainly that they wrote of him, and brought the clear rays of the light of prophecy to illuminate his words and works. Conviction fastened upon the minds of his hearers, and in their minds and affections they wove a crown of glory for his head. He stood forth in his ministry as one distinguished from every other teacher. He himself had inspired the prophets to write of him. His life work had been planned in the eternal counsels of heaven before the foundation of the world. He was the light of the world, yet he was meek and lowly in heart and character. His life was the light of men, and he presented his life before the people, that their faith might lay hold upon it, and that they might become one with him. {RH, July 7, 1896 par. 4}

Though he presented infinite truth, he left many things unsaid that he might have said, because even his disciples were not able to comprehend them. He said, "I have yet many things to say unto you, but ye cannot bear them now." The burden of his teaching was obedience to the commandments of God, that would work transformation of character and inculcate moral excellence, shaping the soul after the divine similitude. Christ had been sent to earth to represent God in character. Jesus was the Life giver, the Teacher sent of God to provide salvation for a lost world, and to save men in spite of all Satan's temptations and lying deceptions. He himself was the gospel. In his teachings he clearly presented the great plan devised for the redemption of the race. Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life." {RH, July 7, 1896 par. 5}

The sayings of the Lord Jesus Christ are of value beyond all computation. Those who casually read them do not comprehend their depths of meaning. They are life and light, and upon their reception depends the soul's salvation. They are truth and righteousness, and are to be carefully studied and practiced. But the sayings of Christ are not a new revelation. The principles which he expounded were announced to Moses from the pillar of cloud, and to the prophets, who spoke and wrote as they were moved upon by the Holy Spirit. But the Jews had departed from the light and the grace that had been given them, and had not practised the sacred teachings that were essential for their present, spiritual help and for their eternal interests. Because of this, the words of Christ fell upon the ears of the Jewish nation as a new revelation. They were like blind men whose eyes were opened to behold wonderful things; their hearts burned within them as he opened the Scriptures to them. Although he had not been known as a student in any of their schools, Christ told them that he had not been untaught and uneducated. He taught that which he had learned of God. He said, "My doctrine is not mine, but his that sent me. If any man will do his will [he will not remain in ignorance], he shall know of the doctrine, whether it be of God, or whether I speak of myself." {RH, July 7, 1896 par. 6}

He who fully purposes is his heart to do the will of God, at whatever self-denial or self-sacrifice, will certainly know the truth through his own experience. Those who will obey God's commandments, and not deviate from the precepts of Heaven, will enter into life. To will to do the will of God, is to yield the whole mind and affections to the control of God. Such a one will know of the doctrine, not be in questioning and doubt, not be halting between two opinions; for he will be willing to submit all to God, realizing that he has purchased all. It is when we give ourselves to Christ, to do his will, that we realize the truth of the saying of David, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is then that reason and conscience are fully in harmony with the will of God, and there is no collision between the truth of God and the soul. {RH, July 7, 1896 par. 7}

The doctrines that Christ taught are essential for the salvation of the soul; for perfection of character is the result of willing obedience to the truth as it is in Jesus. This is the faith that works by love and purifies the soul. It is self-exaltation that results in the rejection of Christ, and this proved the ruin of the Jews. They felt no need of a Saviour, they realized no weakness, they desired no plan of atonement. For many years they had been going through a round of service which had been instituted by Christ, and which typified Christ, yet when the Messiah walked among them in the habiliments of humanity, offering them his grace and pardoning mercy if they would forsake their sins and turn unto God, they did not discern him. Many were loaded with deception and hypocrisy. When the Pharisees and the Sadducees came to the baptism of John, he exclaimed: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." He presented to the Jewish leaders

the fact that they must be transformed in character. He said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." {RH, July 7, 1896 par. 8}

If the Jewish nation had accepted the light that Christ brought to them, it would have revealed to them their need of a Saviour, their need of atonement, their need of the purifying, pardoning love of God. It would have revealed to them the significance of the atonement which they had been celebrating, and fitted them to enjoy the feast of tabernacles and to rejoice before the Lord. They would have realized that God does not require simply a portion of the heart; but that acceptable service to himself means the consecration of heart, mind, soul, and strength. In explaining his teaching to them, Jesus said, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." He who speaks by his own authority, who presents a message that does not come from God, is only a human teacher, liable to be seduced by the deceptions of the enemy; he seeks but the praise of men, the exaltation of himself; but he who is sent of God, as was Christ, is true, and no unrighteousness is in him. The common people heard him gladly, and many testified, "Never man spake like this man."

{RH, July 7, 1896 par. 9}

**PERIODICALS / RH - The Review and Herald / July 14, 1896 The Cheerful Giver Accepted. - By Mrs. E. G. White. -**

**July 14, 1896 The Cheerful Giver Accepted.**

**By Mrs. E. G. White.**

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." If we act in the spirit of this counsel, we may invite the divine One to audit the accounts of our temporal matters. We may feel that we are only giving offerings from that which is our Lord's entrusted gift. All our offerings should be presented with cheerfulness; for they come from the fund which the Lord has seen fit to place in our hands for the purpose of carrying forward his work in the world, in order that the banner of truth may be unfurled in the highways and byways of the earth. If all who profess the truth would give to the Lord his own in tithes and gifts and offerings, there would be meat in the house of the Lord. The cause of benevolence would no longer be dependent on the uncertain gifts of impulse, and vary according to the changing feelings of men. God's claims would be welcomed, and his cause would be considered as justly entitled to a portion of the funds entrusted to our hands. The Lord is our divine



Creditor, and he has made us promises through the prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to God his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." {RH, July 14, 1896 par. 1}

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of his cause to the honor of men. With an eye single to the glory of God, men are to give to God the proportion which he has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through his poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven, which will never suspend payment nor fail. The Lord has given Jesus to our world, and the question is, What can we give back to God in gifts and offerings to show our appreciation of his love? "Freely ye have received, freely give." {RH, July 14, 1896 par. 2}

How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure-house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?--For the One upon whom he is dependent for every good thing which he enjoys. Then let not one of us who is receiving the grace of Christ, give occasion for the angels to be ashamed of us, and for Jesus to be ashamed to call us brethren. Shall ingratitude be cultivated, and made manifest by our niggardly practises in giving to the cause of God?--No, no! Let us surrender ourselves a living sacrifice, and give our all to Jesus. It is his; we are his purchased possession. Those who are recipients of his grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God. {RH, July 14, 1896 par. 3}

Time is money, and many are wasting precious time which might be used in useful labor, working with their hands the thing that is good. The Lord will never say, "Well done, thou good and faithful servant," to the man who has not taxed the physical powers which have been lent him of God as precious talents by which to gather means, wherewith the needy may be supplied, and offerings may be made to God. The rich are not to feel that they can be content in giving of their money merely. They have talents of ability, and they are to study to show themselves approved unto God, to be earnest spiritual agents in educating and training their children for fields of usefulness. Parents and children are not to regard themselves as their own, and feel that they can dispose of their time and property as shall please themselves. They are God's purchased

possession, and the Lord calls for the profit of their physical powers, which are to be employed in bringing a revenue to the treasury of the Lord. {RH, July 14, 1896 par. 4}

Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the treasury. Many purchase idols with money that should go to the house of God. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself if need be, for the sake of Him who has given his life for the life of the world? {RH, July 14, 1896 par. 5}

Christians who view Christ upon the cross, are bound by their obligation to God because of the infinite gift of his Son, to withhold nothing which they possess, however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich, or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to use it freely for this purpose. The Lord employs human agents to be coworkers with him in the salvation of sinners. {RH, July 14, 1896 par. 6}

All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations, and tongues. If those who profess to have been truly converted, do not let their light shine forth to others, they are neglecting the doing of the words of Christ. We need not tax ourselves with rehearsing how much has been given to the cause of God, but rather let us consider how much has been kept back from his treasury to be devoted to the indulgence of self in pleasure-seeking and self-gratification. We need not reckon up how many agents have been sent forth, but rather recount how many have closed the eyes of their understanding, so that they might not see their duty and minister to others according to their several ability. {RH, July 14, 1896 par. 7}

How many might now be employed were there means in the treasury to sustain them in the work! How many facilities might be used in extending the work of God as his providence opens the way! Hundreds could be employed in the field in doing good in various branches, but they are not there. Why?--Selfishness keeps them at home; they love ease, and so remain away from the vineyard of the Lord. Some would go into regions beyond, but they have not the means to take them; for others have left undone that which they ought to have done. These are some of the reasons why a few workers have to go loaded down as a cart beneath sheaves, while others take no burden. Those who ought to be laborers in the vineyard will not undertake the work in faith and hope. The stay-at-home, professed Christians are misrepresenting Jesus Christ. They refuse to be partakers with him of his trials, of his humiliation, and of his burden bearing. They do not wear his yoke. If they would engage all their powers for God, they would not work alone. But many feel no genuine burden for souls. Step by step they might work their way until, by study and prayer, they might become skilful in the Scriptures, and be able to lay hold with intense earnestness of the God of all grace, beseeching him for his Holy Spirit to mold and fashion them and make them wise to win souls to Christ. {RH,

July 14, 1896 par. 8}

Actual efforts must be put forth to save souls from sin and Satan. Why is it that men and women who know the truth do not work with all their God-given powers while mercy's sweet voice is heard? Jesus is entreating, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Many of those who are stay-at-home believers, are not taking upon them the yoke of Christ. They refuse to lift his burdens, although he says, "My yoke is easy, and my burden is light" Christ carries the pressing weight, and bears the heaviest end of the yoke. A large number will not go without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, by their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who do go forth to labor in the cause of God. They misjudge the workers and depreciate their efforts. They are not prepared to sympathize with them in their trials, in their heartaches and disappointments. They cannot be partakers with their brethren in their sufferings, nor can they be partakers with Christ in his sufferings. Failing of this, they will not be partakers with Christ in his glory, nor enter into the joy of their Lord in seeing souls saved in his eternal kingdom as a result of their self-sacrificing efforts in being laborers together with God.

{RH, July 14, 1896 par. 9}

**PERIODICALS / RH - The Review and Herald / July 21, 1896 Why the Lord Waits. -  
By Mrs. E. G. White. -**

**July 21, 1896 Why the Lord Waits.**

**By Mrs. E. G. White.**

The blessing of God cannot come upon those who are idlers in his vineyard. Professed Christians who do nothing, neutralize the efforts of real workers by their influence and example. They make the grand and important truths they profess to believe, appear inconsistent, and cause them to have no effect. They misrepresent the character of Christ. How can God let the showers of his grace come upon the churches that are largely composed of this kind of members? They are of no manner of use in the work of God. How can the Master say to such, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," when they have been neither good nor faithful? God cannot speak a falsehood. The power of the grace of God cannot be given in large measure to the churches. It would dishonor his own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear his burdens, who will not deny self, who will not lift the cross of Christ.

Because of their slothfulness they are a hindrance to those who would move out in the work if they did not block up the way. God calls not for an empty charity that is but a name, but for liberal, open-handed charity. The liberality of God demands that his people render to him his own in tithes and gifts and offerings. There are many who possess an empty benevolence, who make no retrenchments, practise no self-denial or self sacrifice. They leave that for some one else to do; but God calls for men who, through faith and prayer, will give themselves to the work; who will study, who will plan, and unite with their plans, self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon his people in its fulness and power. {RH, July 21, 1896 par. 1}

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,--"Am I my brother's keeper?" If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted. {RH, July 21, 1896 par. 2}

It is not the ministers alone, but the laymen, who are not contributing all that they can to persuade men, by precept and example, to accept the saving grace of Christ. With skill and tact, with wisdom received from above, they should persuade men to behold the Lamb of God, who taketh away the sin of the world. When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ, and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do his work; for there is a large vineyard calling for laborers. "Why stand ye here all the day idle?" {RH, July 21, 1896 par. 3}

Christ pronounced a woe upon the cities and the people who had been favored with his labors, who had witnessed his gracious works, and listened to his gracious words, and had failed to repent. To those who made a great profession of godliness while failing to bring forth corresponding works, he gave his most scathing rebukes. To the

Pharisees he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." The mercy and love of God will flow forth from the lips of those in whose hearts abide the mercy and love of God. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." {RH, July 21, 1896 par. 4}

If those who have had great light will not respond to the invitation to become laborers with God, then God will take and use those who have had far less light and much fewer opportunities. Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them, to will and to do of his own pleasure. There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skilful in the presentation of the truth, and qualified to instruct families in the word of God. Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! There are families that have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ? {RH, July 21, 1896 par. 5}

But we can say nothing more than to repeat what has been said. Instruction has been given, but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they



think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ? {RH, July 21, 1896 par. 6}

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over, . . . and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of him who has given his life for the life of the world. Why decline to make decided, self-denying efforts, in order to instruct those who know not the truth for this time? The chief Missionary came to our world, and he has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible; for this means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. The fact that the truth binds souls by its golden links to the throne of God, should inspire men to work with all their God-given energy, to trade upon their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles. {RH, July 21, 1896 par. 7}

Many to whom God has entrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given you shall be permitted to become a stumbling-block? Will you let his entrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as his faithful steward, serve to lessen your influence and usefulness, by keeping you from being laborers together with God? Will you permit yourself to be detained at home, in order to hold together the means which God has entrusted to you to put into the bank of heaven? You cannot plead that there is nothing to do; for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance? {RH, July 21, 1896 par. 8}

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." Every soul that obeys the first four commandments, will obey the last six commandments, and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward every one for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; for they derive zeal and energy from the chief Missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Phariseeism, but springs from trust in God. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, July 21, 1896 par. 9}

What can the universe of heaven think of those who profess to believe that Jesus



Christ is the world's only hope of salvation, when they do so little to make him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation. What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God! Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

{RH, July 21, 1896 par. 10}

**PERIODICALS / RH - The Review and Herald / July 28, 1896 Conformity to the World. - By Mrs. E. G. White. -**

**July 28, 1896 Conformity to the World.**

**By Mrs. E. G. White.**

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communication hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In the grand truths given in the Old and New Testament Scriptures, we hear the voice of God speaking in unmistakable language to the children of men: "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, July 28, 1896 par. 1}

Christians, whatever may be their field of labor, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus Christ,

to separate between Christians and the world, thus bringing down the truth to a common level, and dishonoring the God who has at an infinite sacrifice, sent his Son into the world. There must be no betrayal of holy trust on the part of any who profess to be children of God. {RH, July 28, 1896 par. 2}

There is no safety for the child of God unless he daily receives a new and fresh experience in looking unto Jesus. By beholding him day by day, he will reflect his image, and thus represent his divine attributes. His only safety lies in daily placing himself under the guidance of God's word, in daily bringing his course of action to the test inquiry, "Is this the way of the Lord?" A divine life will represent Jesus Christ, and will be antagonistic to the customs, practises, and standards of the world. {RH, July 28, 1896 par. 3}

We need, as Christians, to keep Jesus ever before us, looking unto him, the "author and finisher of our faith." Every soul who is seeking to become a joint heir with Jesus Christ must consider that his special work during this testing period is to study the character of Christ, and conform to that character. He cannot do this in his own strength; but through the abundant grace given of God, daily improvement will be made. Satan, on the one side, is striving to press you into his service; Christ, on the other, is seeking to win and draw you to himself. You cannot become victor over Satan's devices without fierce conflicts with inclination. Satan, striving for the mastery, is determined to conquer. Every faculty is to be strictly guarded and held loyal to God. This is the way of the Lord, to bring self under severe discipline, constantly keeping the eye fixed on Jesus. Through his grace, the striving one comes out of the conflict with temptation with clearer views, rejoicing in a new and elevated strength and power, because he makes the Lord "first, and last, and best in everything." The religious life is simply abiding in Christ. {RH, July 28, 1896 par. 4}

While many profess to be sons and daughters of God, in practice they ignore the example of the works and words of Christ. "It is my privilege," they plainly say by their actions, "to act myself. I should be perfectly miserable if I could not act myself." This is the religious current with the world; but it does not bear the heavenly indorsement. It is a deception, a delusion. Persons may, under certain influences of the moment, be full of ecstasies; for chords are touched whose vibrations are pleasing to the natural taste. But these persons will have to learn that this is not the religion of Jesus Christ. When the circumstances change which so elated them, the depression and want of stimulus is felt, as the drunkard feels the want of the stimulus of the intoxicating cup. To flash out brightly now and then under the praise of the world is not the religion of Jesus Christ. Science, so-called, human reason and poetry, cannot pass as revelation, although it is Satan's plan that these things shall become first in human minds. Those souls that have not realized that the follower of Christ must subordinate every power that has been bestowed upon him to the will of God, will be drawn into the net which Satan has so carefully woven for their inexperienced feet. They cannot see that it is required of them to bring every thought into captivity to Christ. This restraint is to them a galling yoke. The voice of God, speaking to them through his word, revealing what it means to be a child of God, an heir of heaven, to walk in the path cast up for the righteous, is first

neglected, then despised, then assailed. Other voices than God's arrest their attention and engage their thoughts. They are found, in the place of conformity to the revealed will of God, opposed in heart and practice to his requirements. Unless these souls are willing to become as clay in the hands of the potter, to be molded into such vessels as God can use, they will always show a deformity of character, will always bear the marks of a vessel unto dishonor, because they refuse to be made vessels unto honor. They will never receive the finishing touch of immortality. Such characters would, in their deficiency, mar heaven. {RH, July 28, 1896 par. 5}

As the professed people of God have been growing more and more into conformity with the world through various agencies which Satan has set in operation, it behooves Christ's faithful ministers to sound the alarm throughout all our churches. Their duty in this respect is expressed in this same epistle to the Corinthians, where the Lord places before us the true standard of the minister of Christ. He is to be a worker together with God. "Now then," says Paul, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Having called the people to Christ, he is to be a shepherd of the flock, an example of good behavior. The work of the minister is not to be brought down to a low, earthy standard, shaped according to man's natural, unconverted heart. He is not to carry with him into the work his own spirit and deficiencies of character, but in all things he is to fulfill the word, representing before the people Jesus Christ as their pattern, unfolding before them the truth in its purity, and conforming his life to its holy principles. {RH, July 28, 1896 par. 6}

God requires the training of the mental faculties. They need to be so cultivated that we can, if necessary, set the truth before the highest earthly powers to the glory of God. The converting power of God upon heart and character is also needed every day. Self-discipline must be carried on by every one who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control. {RH, July 28, 1896 par. 7}

A mere profession of the truth is of no value. The soul that would become a partaker of the divine nature must grasp firmly the principles of truth, and personally appropriate and absorb the rich nourishment to be derived therefrom. In purpose and will, the human agent must co-operate with God. Self is to be corrected of all its defects. The vine that is trailing upon the ground, and clinging to the stumps and rubbish within its reach, must have its tendrils cut away from these earthly supports, and find its true support in entwining about God. {RH, July 28, 1896 par. 8}

Much is said in the epistles of being sound in the faith. This should teach us the necessity of caution. We must not weave into our experience our own inclinations and strong traits of character. This will misrepresent the precious, elevating, ennobling principles of truth, and lead others astray. Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions,

lest we corrupt the word of God. {RH, July 28, 1896 par. 9}

There are needed for this time well-balanced minds, healthy, wholesome Christians. Many of those who profess Christ have a sickly experience. They cannot bear anything unfavorable. They lose heart if they think they are in any way slighted or hurt, if their brethren have not been as tender with them as they think they should be. The Great Physician would, by his infinite skill, restore them to sound moral health; but the patient refuses to take the prescription he offers. These persons may apply the word of God to their case for a short time, but they do not become doers of that word. They soon come under influences which suit their natural tastes and counteract all they have gained.

{RH, July 28, 1896 par. 10}

Separated and consecrated to Jesus Christ, the soul finds joy and peace. Christ does not leave us in our weakness and inefficiency, but, gathering us in the arms of his mercy, binds us to his great heart of infinite love. "Peace I leave with you, *my* peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless: I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is Christ's work; will you, the human agent, co-operate with him? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

{RH, July 28, 1896 par. 11}

**PERIODICALS / RH - The Review and Herald / August 4, 1896 Letter to Believers on Pitcairn Island. - By Mrs. E. G. White. -**

**August 4, 1896 Letter to Believers on Pitcairn Island.**

**By Mrs. E. G. White.**

*"Sunnyside," Cooranbong, N. S. W.,  
May 12, 1896*

Dear Brethren and Sisters on Pitcairn Island: I send you greeting. I have received from you letters and tokens of remembrance, which I value highly because they speak to me of your love to one whom you have never seen. I have much love for you, and my heart goes out in prayer that you may grow in spiritual knowledge and understanding. Nothing would please me better than to spend some time with you on your island home, but we each have our corner in the Master's vineyard in which to work for him. God has

given to each man his work. Our part is to do this work faithfully and well. {RH, August 4, 1896 par. 1}

How glad I am that you may have with you the presence of One who is all-sufficient and all-powerful. Although you are cut off from the world by the broad ocean, you are not alone. The apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithfully witness to God, was visited by the heavenly messenger. Writing of his experience, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." {RH, August 4, 1896 par. 2}

On this lonely island John received "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." {RH, August 4, 1896 par. 3}

That same Jesus who appeared to John on the Isle of Patmos will visit each one of you on your island home. He will be found of all who call upon him, and will manifest unto them his love and the love of his Father. Light from the Son of God shone on the barren Isle of Patmos, making it a heaven to the lonely exile; and if you keep close to Jesus, your Elder Brother, your home will be honored by the divine Presence. Keep your eyes uplifted to Jesus; feel that it is your privilege to come to him with all your griefs and troubles, be they large or small. Trust him as implicitly as a child trusts its parents. {RH, August 4, 1896 par. 4}

But though you are largely shut away from the temptations which assail those living in cities and villages, you are not out of the reach of the enemy. Satan is constantly plotting the ruin of men and women; he watches untiringly to see where he can introduce himself; and he will seek to turn you from your allegiance to God. But in God there is strength to overcome all temptations. When you are tempted, let your heart go

out to God in prayer for strength to resist the enemy. Learn to believe in Jesus, and to take him at his word. Fasten the mind on his precious promises, that you may give help to those with whom you associate. The young as well as the old are to be workers together with God in the battle against evil. By faith in the blood of Christ they can keep their own souls in the love of God. Each morning let them say, I must live for Jesus today; I must love him, and think of him, and refuse to be led by the tempter to do a wrong action. Then they will be victors in the battle, and a victory gained today fortifies the soul against tomorrow's temptations. Ask God to show you what you should avoid, and what you should encourage. Parents and children, "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." {RH, August 4, 1896 par. 5}

God has given man a guide-book, which shows him the way to heaven. The Bible is the voice of God to man, telling him what he must do to gain eternal life. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life: and they are they which testify of me." If you would be successful students of this word, ask God for the aid of his Holy Spirit, who will teach us all things. Carefully study the Bible, verse by verse, praying that God will give you wisdom to understand his word. Take one verse, and concentrate your mind on it, praying to ascertain the thought God has put in that verse for you. Dwell upon the thought until it becomes your own, and you know "what saith the Lord." {RH, August 4, 1896 par. 6}

It will not do merely to read God's word; for the truth it contains is like treasure hid in a field; it does not lie upon the surface, and only the earnest, persevering searcher is rewarded by finding the jewels of priceless worth,—the inexhaustible riches of Christ Jesus. Never, till I made a business of searching the Bible, did I know what treasures it contains. {RH, August 4, 1896 par. 7}

Few realize what they lose by not searching the Scriptures. {RH, August 4, 1896 par. 8}

All who search the inspired word for themselves will gain a knowledge of a personal, abiding Saviour; and their Christian experience will not depend upon feeling, but upon the word of the living God. "The words I speak unto you," said Jesus, "they are spirit, and they are life." And the more one studies the word of God, the more that word takes possession of his mind, and he sees deeper and deeper into the divine purpose. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple," --to all who, with the simplicity of a child, will search that word. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." {RH, August 4, 1896 par. 9}

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The experience you gain by a study of God's word will enable you to be a help to others. As you appropriate the precious promises it



contains, you will find help and assurance. Your light will shine brighter and brighter unto the perfect day; for you will know Him whose going forth is prepared as the morning. The precious Saviour watches over each one of his little flock on your island. He gave his own precious life that you might not perish; and each one should bear in mind that his life is given him, not to be lightly esteemed, but to be used in God's service. A life of faithful service to God is the only happy life. Living for him, we may enjoy a sweet sense of peace and assurance. {RH, August 4, 1896 par. 10}

Well may our hearts turn to our Redeemer with the most perfect trust when we think of what he has done for us, even when we were sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through faith we may rest in his love. "Him that cometh to me," he says, "I will in no wise cast out." It would be a terrible thing to stand before God clothed in sinful garments, with his eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, with our sins pardoned and atoned for. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the white robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the virtue and merits of his Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Keep your eye fixed upon Jesus. Think of him as your friend. Through his rich grace he can save to the uttermost all who come to him. He tells us in his word that he is the "living bread which came down from heaven;" and that "if any man eat of this bread, he shall live forever." {RH, August 4, 1896 par. 11}

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

{RH, August 4, 1896 par. 12}

**PERIODICALS / RH - The Review and Herald / August 11, 1896 Who Are Representing Christ? - By Mrs. E. G. White. -**

**August 11, 1896 Who Are Representing Christ?**

**By Mrs. E. G. White.**

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We are living in times that try men's souls. Those in high positions of trust, whom we may call--as God called some in the days of Noah--mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils. {RH, August 11, 1896 par. 1}

In our large cities there exists an appalling condition of poverty. Multitudes are destitute of food, clothing, or shelter fit for a human being. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses and personal adornment; or worse, upon the gratification of the sensual appetites,--upon tobacco, liquors, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, is turned to the gratification of self, to the dishonor of God, and the neglect of his heritage. {RH, August 11, 1896 par. 2}

The Lord declares: "Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein." {RH, August 11, 1896 par. 3}

Israel had transgressed the law, violated the Sabbath, and oppressed the poor, turning away the stranger from his right. They had given themselves to indulgence of appetite, to wine-drinking, and to similar things. The Lord put his rebuke upon them, and foretold their degradation. Through indulgence in wine and strong drink, they were confusing their judgment, and deteriorating their character. "Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." This whole prophecy presents lessons upon temperance, reproving selfishness, luxurious living, indulgence in those things that pervert the senses, and lead to extravagance and sin. {RH, August 11, 1896 par. 4}

The prince of darkness has set in operation every device to ruin and destroy man. He has legions of evil workers uniting with him to obliterate the image of God in our youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you using your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast to the practises of this evil age. He that is selfish will neglect to do the very work he ought to do, and take up a work that God has not given him to do. "He that loveth pleasure ["sport," margin] shall be a poor man: he that loveth wine and oil shall not be rich." "He that followeth after righteousness and mercy findeth life, righteousness, and honor." "The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not." {RH, August 11, 1896 par. 5}

"He that oppressteth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." This breaks up worldly policy, and sets aside worldly maxims. "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rob not the poor, because he is poor: neither oppress the afflicted in the gate." Consider also these words: "For the Lord will plead their cause, and spoil the soul of those that spoil them. Make no friendship with an angry man; and with a furious man thou shalt not go." Why?--"Lest thou learn his ways, and get a snare to thy soul." {RH, August 11, 1896 par. 6}

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he gave" all that heaven could give for the saving of the lost. In every soul who receives that love it will manifest itself in like manner. God so loved that he gave. If we love with his love, we, too, shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We shall do the work he has set before us,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." {RH, August 11, 1896 par. 7}

Again the Lord says: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed." All about us are souls that have gone out of the way,--souls that have been wounded and bruised by the enemy, and that feel a craving for help, for comfort, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand,--a strong, living faith that will help them to

put their trust in Jesus. {RH, August 11, 1896 par. 8}

All who pray in sincerity, "Be thou my pattern," will work in Christ's lines; they will reveal that they themselves are striving to follow Christ, and as the natural result, they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it will be a savor of life unto life. But it may be a savor of death unto death. Harsh or even thoughtless words may be a great hindrance to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ. {RH, August 11, 1896 par. 9}

The Saviour marks all our work as though done unto himself; for he identifies his interest with that of suffering humanity. Every one who names the name of Christ is called, so far as it lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed them on the judgment-seat to pass judgment on a brother or sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart. What a power the church would have in it if all its members were so imbued with the Spirit of Christ as to speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on the soul of another! {RH, August 11, 1896 par. 10}

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones

should perish." {RH, August 11, 1896 par. 11}

My brethren, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built on the eternal Rock, and whose house will stand secure when the storms beat upon it. What kind of foundation have you been building upon,--sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing? or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement to your own soul in neglecting to work the works of Christ. {RH, August 11, 1896 par. 12}

"Whosoever drinketh of the water that I shall give him," said Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

{RH, August 11, 1896 par. 13}

**PERIODICALS / RH - The Review and Herald / August 18, 1896 The Kingdom of Christ - By Mrs. E. G. White. -**

**August 18, 1896 The Kingdom of Christ**

**By Mrs. E. G. White.**

"Whereunto shall we liken the kingdom of God?" said Christ, "or with what comparison shall we compare it?" Christ found the kingdoms of the world corrupt. After Satan was expelled from heaven, he erected his standard of rebellion on this earth, and sought by every means to win men to his standard. In order the more successfully to gain the allegiance of the world, he put on the garb of religion. By familiar intercourse, through his agents, with the inhabitants of the world, he worked to extend his power, that the contagion of evil might be wide-spread. His purpose was to establish a kingdom which would be governed by his own laws, and carried on with his own resources, independent of God; and so well did he succeed, that when Christ came to the world to establish a kingdom, he looked upon the governments of men, and said, "Whereunto shall we liken the kingdom of God?" Nothing in civil society afforded him a comparison. The world had cast aside that class of people most needing care and attention; even the most earnest religionists among the Jews, filled with pride and prejudice, neglected the poor and needy, and some among them frowned upon their existence. {RH, August 18, 1896 par. 1}

In striking contrast to the wrong and oppression so universally practised were the

mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah's kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practised; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom. His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and loving-kindness. {RH, August 18, 1896 par. 2}

Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; his subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but "to preach good tidings unto the meek;" "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn." He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity. {RH, August 18, 1896 par. 3}

In the eyes of the world, Christ was peculiar in some things. Ever a friend of those who most needed his protection, he comforted the needy, and befriended those shunned by the proud and exclusive Jews. The forsaken ones felt his protection, and the convicted, repentant soul was clothed with his salvation. And he required of his subjects that they give aid and protection to the oppressed. No soul that bears the image of God is to be placed at the footstool of human power. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ. Over and over again in his teaching, Christ presented the value of true humility, showing how necessary it is that we exercise helpfulness, compassion, and love toward one another. {RH, August 18, 1896 par. 4}

Professed Christians of today have the example of Christ before them, but do they follow it? Often, by the hardness of their hearts, they make it manifest that they do not belong to the kingdom of Christ. Too many educate themselves to censure and condemn, repulsing with harsh, stinging words, those who may seek their help. But cold-hearted worldliness excludes the love of Jesus from the heart. We can cooperate with Christ in the upbuilding of his kingdom only by being sanctified by his Spirit. We must use no force, take up no weapons to compel obedience; for to do this would be to exhibit the same spirit revealed by the enemies of Christ. {RH, August 18, 1896 par. 5}

Christ can do nothing for the recovery of man until, convinced of his own weakness and stripped of all self-sufficiency and pride, he puts himself under the control of God. Then and then only can he be a true subject of God. No confidence can be placed in human greatness, human intellect, or human plans. We must place ourselves under the guidance of an infinite mind, acknowledging that without Jesus we can do nothing. "Humble yourselves in the sight of the Lord, and he shall lift you up." "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth



more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." {RH, August 18, 1896 par. 6}

Christ taught that his church is a spiritual kingdom. He himself, "the Prince of peace," is the head of his church. In his person humanity, inhabited by divinity, was represented to the world. The great end of his mission was to be a sin-offering for the world, that by the shedding of blood an atonement might be made for the whole race of men. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged and despairing, Jesus, our Saviour, "went about doing good." His words inspired hope; his precepts awakened men to faith, and caused them to put their trust in him. {RH, August 18, 1896 par. 7}

Before man can belong to the kingdom of Christ, his character must be purified from sin and sanctified by the grace of Christ. He must become a member of Christ's body, receiving nourishment from him as the branches of the vine derive their strength from the parent stalk. And all who are members of the kingdom of Christ will represent him in character and disposition. Who are thus working out their lives in the service of Christ? All such will sit with him on his throne. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ; for every soul has been purchased at an infinite price, and through faith in Christ is capable of receiving immortality, to live through the eternal ages. {RH, August 18, 1896 par. 8}

How long God will bear with the heartless indifference shown in the treatment of men toward their fellow men, we cannot determine. But "whatsoever a man soweth, that shall he also reap." If men sow deeds of love and compassion, words of comfort, hope, and encouragement, they will reap that which they have sown. {RH, August 18, 1896 par. 9}

Christ longs to manifest his grace, and stamp his character and image upon the whole world. He was offered the kingdoms of this world by the one who revolted in heaven, to buy his homage to the principles of evil; but he came to establish a kingdom of righteousness, and he would not be bought; he would not abandon his purpose. This earth is his purchased inheritance, and he would have men free and pure and holy. The world's Redeemer hungered and thirsted for sympathy and co-operation; and his earthly pilgrimage of toil and self sacrifice was cheered by the prospect that his longings would be satisfied, that his work would not be for naught. And though Satan works through human instrumentalities to hinder the purpose of Christ, there are triumphs yet to be accomplished through the blood shed for the world, that will bring glory to God and to the Lamb. His kingdom will extend, and embrace the whole world. The heathen will be given for his inheritance, and the uttermost parts of the earth for his possession. Christ will not be satisfied till victory is complete. But "he shall see of the travail of his soul, and shall be satisfied." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." {RH, August 18, 1896 par. 10}

**Evil. - By Mrs. E. G. White. -**

**August 25, 1896 Our Battle With Evil.**

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**By Mrs. E. G. White.**  
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The will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed glory, honor, and peace to every man that worketh good. {RH, August 25, 1896 par. 1}

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and an immense number of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of Heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle-field under his generalship to oppose evil against good. {RH, August 25, 1896 par. 2}

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of moral deformity. He stirs up the evil propensities, awakening unholy passions and ambitions. He says, "All this power, these honors, and riches, and sinful pleasures, will I give thee;" but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin. {RH, August 25, 1896 par. 3}

God calls upon men to oppose the powers of evil. He says: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." {RH, August 25, 1896 par. 4}

The Christian life is a warfare. But "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this conflict of righteousness against unrighteousness, we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul. {RH, August 25, 1896 par. 5}

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by

it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through its influence, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are affected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. {RH, August 25, 1896 par. 6}

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renovated through the truth and brought into harmony with God, the Lord will accept us as workers together with himself, for the salvation of others. Jesus will be our theme; his love burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Holy Spirit, which works effectually on hearts and minds. When Jesus left to his disciples the work which he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And the disciples "continued with one accord in prayer and supplication," waiting for the fulfillment of the promise. {RH, August 25, 1896 par. 7}

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain. {RH, August 25, 1896 par. 8}

We are living in the time of the Holy Spirit's power. It is seeking to diffuse itself through the agency of humanity, thus increasing its influence in the world. For if any man drinks of the water of life, it will be in him "a well of water springing up into everlasting life;" and the blessing will not be confined to himself, but will be shared by others. {RH, August 25, 1896 par. 9}

On occasions when the Holy Spirit has manifested its power among our churches or in our schools, some have given it a mere formal acknowledgment; others have met it with unbelief and resistance; and still others have given the heavenly Guest a confined range, limiting its power and its operations. It has been looked upon as an element to be restricted, controlled. The Spirit of God has unconfined range of the heavenly universe; and it is not the province of finite human minds to limit its power or prescribe its operations. Let no one pronounce judgment upon the Holy Spirit; for it will pronounce judgment upon those who do this. {RH, August 25, 1896 par. 10}

To reject the Holy Spirit, through whose power we conquer the forces of evil, is the sin that surpasses all others; for it cuts us off from the source of our power,--from Christ and communion with him. When there is a manifest awakening in church or school, and

it is evident that the Holy Spirit is working, the first intimation of the heavenly influence should be honored. Let the routine of study or work be secondary, and let every one co-operate with the divine agency, with hearty thanksgiving that God has visited his people. {RH, August 25, 1896 par. 11}

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained? {RH, August 25, 1896 par. 12}

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

{RH, August 25, 1896 par. 13}

**PERIODICALS / RH - The Review and Herald / September 1, 1896 Take Heed Lest Ye Fall. - Mrs. E. G. White. -**

**September 1, 1896 Take Heed Lest Ye Fall.**

**Mrs. E. G. White.**

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as

were some of them; as it is written, The people sat down to eat and drink, and rose up to play." {RH, September 1, 1896 par. 1}

In the hearing of all Israel, and with awful majesty, God had spoken from Mount Sinai, declaring the precepts of his law. Overwhelmed with a sense of guilt, and fearing to be consumed by the glory of the presence of the Lord, the people had entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." {RH, September 1, 1896 par. 2}

God called Moses up into the mountain that he might communicate his law to him; and when the presence of Moses was withdrawn, the solemn impression made upon the people by the manifestation of God's presence, passed quickly away. Although the glory of God was still like a devouring fire upon the top of the mountain, old habits of thought and feeling began to assert their power. Even the leaders of the host seemed to lose their reason. The memory of their covenant with God, their terror when, falling upon their faces, they had exceedingly feared, all vanished like smoke from the minds of the people. Weary of waiting for the return of Moses, they began to clamor for some visible representation of God. {RH, September 1, 1896 par. 3}

Aaron, who had been left in charge of the camp, was tempted to believe that if he resisted the demands of the people, they would take his life, and instead of exercising faith in God, trusting to divine power to sustain him, he yielded to their clamors. Collecting the golden ornaments, he made a molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." {RH, September 1, 1896 par. 4}

Aaron saw that the image he had made pleased the people, and he was proud of his workmanship. He built an altar before the idol, and declared: "Tomorrow is a feast to the Lord." "And they rose up early on the morrow, and offered burnt offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." After feasting, they gave themselves up to mirth and dancing, which ended in the shameful orgies that mark the heathen festivals. {RH, September 1, 1896 par. 5}

God in heaven beheld it all, and he warned Moses of what was taking place in the camp, saying: "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. . . .And the Lord repented of the evil which he thought to do unto his people." {RH, September 1, 1896 par. 6}

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and as he came near, he beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been so dishonored, and that the people had broken their solemn covenant with him, he cast the tables of stone upon the ground, and broke them. Though his love for Israel was so

great that he was willing to lay down his own life for the people, his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had recently made with God. His anger was not prompted by self-love or wounded ambition, but was that righteous indignation against sin, which springs from zeal for the glory of God, and which is referred to in the words of Scripture, "Be ye angry, and sin not." {RH, September 1, 1896 par. 7}

And Moses "saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies)" "And Moses said unto Aaron, What did this people do unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." {RH, September 1, 1896 par. 8}

Mark the extreme fanaticism and sin into which the people were led by the enemy. In his service and under his influence, they exhibited the traits of his character. They ate and drank without a thought of God or of his mercy, without a thought of resisting the one who was leading them on to the most shameful deeds. Mirth and dancing were carried to such a point that the senses were infatuated and beguiled. God was dishonored; for his people had become a shame in the sight of the nations. Judgments were about to fall upon the infatuated multitude; yet in his mercy God gave them another opportunity to forsake their sins. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." The trumpeters caught up the words, and sounded them through their trumpets, "Who is on the Lord's side? let him come unto me." All who were repentant had the privilege of taking their stand beside Moses. "And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. . . . And there fell of the people that day about thee thousand men." {RH, September 1, 1896 par. 9}

Those who had shown so little sense of the presence and greatness of God, and who, after the exhibition of his majesty, were ready to depart from him, would be a continual snare to Israel; and they were slain as a rebuke to sin, and to lead the people to fear to dishonor God. In this work there was no hypocrisy or partiality shown; no confederation was made to shield the guilty; for the terror of the Lord was upon the people. {RH, September 1, 1896 par. 10}

To us the warning is given: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and



mothers take heed? Should they not point out to the youth the dangers that are constantly arising to lead them away from God? Many parents allow their children to attend pleasure parties, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the stronger it becomes, till at last the life experience is largely made up of self-gratifications. God bids us beware. "Let him that thinketh he standeth take heed lest he fall." {RH, September 1, 1896 par. 11}

Pleasure parties of a worldly nature, gatherings for eating and drinking, are inspired from a power that is from beneath. They are an oblation to the enemy of God. By indulging in such gratifications, the mind becomes intoxicated, even as in liquor-drinking; and the thoughts, allowed to run in a low channel, soon pervert the powers of the mind. The common conversation and perverted ideas are woven into the texture of the character, and defile the soul. Like Israel of old, the pleasure lovers eat and drink, and rise up to play. {RH, September 1, 1896 par. 12}

All who take part in that which dishonors God bring upon the cause of God a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The wrong-doer may see his sin, and repent; God may pardon him; but the power of discernment, which ought ever to be kept keen and sensitive to discern between the sacred and the common, is in a great measure destroyed. Because of this, some will remain in blindness and insensibility, adopting worldly and even infidel sentiments, accepting human devices and imaginations as divine, while they turn away from the demonstrations of the Holy Spirit. {RH, September 1, 1896 par. 13}

Two great powers are at work in this world, -- one from above, and the other from beneath. Every man is under the influence of one or the other. Those who are united with Christ will work in Christ's lines; those who are in union with Satan will work under the inspiration of their leader. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them." {RH, September 1, 1896 par. 14}

To all who are waiting our Lord's appearing, I would say, Have you individually watched your soul as one who is co-operating with God for its purification from all sin, and for its entire sanctification to God? By precept and example do you teach the youth sanctification through the truth, unto holiness and obedience to God? or by thought and action do you say, "My Lord delayeth his coming"? {RH, September 1, 1896 par. 15}

The Holy One of Israel has given us rules of guidance, and all who would be saved must follow these rules; for they form the standard of character. The Lord's will must become our will in everything. His religion must be brought into all we do, giving sanction to each daily duty. No one can swerve from the first principles of righteousness without sinning. {RH, September 1, 1896 par. 16}

In that great day when the accounts of all are opened, it will be known who is prepared to meet his Lord in peace. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be

accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

{RH, September 1, 1896 par. 17}

**PERIODICALS / RH - The Review and Herald / September 8, 1896 The Need of Consecrated Workers. - By Mrs. E. G. White. -**

**September 8, 1896 The Need of Consecrated Workers.**

**By Mrs. E. G. White.**

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." And the special charge was given to Aaron: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean." {RH, September 8, 1896 par. 1}

The Lord gave special directions to Moses in regard to everything connected with his work; for he was jealous for his honor. He said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Today his work is as sacred as in the time of the children of Israel. The proclamation of his truth, that is to shine amid the moral darkness of the world, is a work over which God and the heavenly angels have supervision; and none should be engaged in this work but those that are sanctified by a living connection with God. Converted men are needed,--men who will love and honor God, fearing to move in their own wisdom, and realizing that their efforts can prove successful only as recognized by him without whose blessing there is no prosperity. Every moment divine power must be combined with human effort, else strange fire will be offered instead of the sacred. {RH, September 8, 1896 par. 2}

Many fail to recognize the sacredness of the work in which they are engaged. But in order to work successfully, they should keep its exalted character ever before them. Let all read the directions given by Christ to Moses, requiring every man to be in his place, and do that part of the work to which he was appointed and set apart. If, in putting up or taking down the tabernacle, any man was found out of place, or ventured upon any officious action, that man was put to death. {RH, September 8, 1896 par. 3}

To handle sacred things as we would common matters is an offense to God; for that which God has set apart to do his service in giving light to this world is holy. Those who have any connection with the work of God are not to walk in the vanity of their own

wisdom, but in the wisdom of God, or they will be in danger of placing sacred and common things on the same level, and thus separate themselves from God. And just in proportion to man's consecration to God in this life, will be his advancement in the future life. It is impossible for men to refuse to walk in the light God has given them and still have a living connection with him. They may lay plans which are looked upon as wise, but without God for their counselor, these plans will prove to be a snare. The enemy will work through such ones to carry out his own devices; for they reject the means by which God would teach and direct them. {RH, September 8, 1896 par. 4}

The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, contain lessons of vital importance to all those who are connected with the work of God. The king was troubled with his dream; for it was evidently a prediction of adversity, and none of his wise men would attempt to interpret it. The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favor. A solemn duty rested upon him to tell the king of Babylon the truth. He said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity. {RH, September 8, 1896 par. 5}

But Nebuchadnezzar did not heed the heaven-sent message. One year after he had been thus warned, as he walked in his palace, he said within himself, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The God of heaven read the heart of the king, and heard its whisperings of self-congratulation. "While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and

seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar. {RH, September 8, 1896 par. 6}

Today there is a Watchman taking cognizance of the children of men, and in a special sense of those who are to represent God by receiving his sacred truth into the heart and revealing it to the world. That Watcher is guarding the interests of all. Every individual is before him. There is not a thought of the heart that is unnoted. Nothing can be hidden from him. His ear hears the secret whisperings, and every secret thing is to be brought into judgment. All need to learn that the heavenly Watcher is acquainted with the children of men. If men forget this, there is danger of a spirit of selfishness and self exaltation entering their work. These principles practised are not only detrimental to all within the sphere of their action, but will lead to a development of character so objectionable that its possessor cannot find a place among the redeemed. He that sitteth in the heavens requires that a different spirit shall control his workers. {RH, September 8, 1896 par. 7}

Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his position of power, in his wisdom, in his property, or in anything else than Christ, will be taken in the net of the enemy. He who fails to walk humbly before God will find a spirit rising up within him, prompting the desire to rule others connected with him, and causing him to oppress others who are human and erring like himself. He appropriates to himself jurisdiction and control over other men,—an honor which belongs alone to God. {RH, September 8, 1896 par. 8}

Under the rebuke of God the proud heart of Nebuchadnezzar was humbled. He acknowledged Jehovah as the living God. "At the end of the days," the record reads. "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:....he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? . . . I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those who walk in pride he is able to abase." Thus the king of Babylon became a witness for God. He presented himself as a living epistle, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace and righteousness and peace of the divine nature. {RH, September 8, 1896 par. 9}

O that all who have had great light shining round them in rich abundance might become humble and faithful agents for God, and, like the king of Babylon, raise their voices in recognition of God! Then they might be made, in truth, guardians of sacred trusts. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

{RH, September 8, 1896 par. 10}

**PERIODICALS / RH - The Review and Herald / September 15, 1896 The Keeping Power of God's Love. - By Mrs. E. G. White. -**

**September 15, 1896 The Keeping Power of God's Love.**

**By Mrs. E. G. White.**

"Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore I will give men for thee, and people for thy life. . . . I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." {RH, September 15, 1896 par. 1}

The Lord loves every one of those for whom he gave his Son, and he does not wish us to spend our days mourning over our sins. Everything that God could do he has done to manifest his great love and mercy to us. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then rest in the assurance of the love of God. Open the door of your heart, and let the sunbeams of Christ's righteousness drive away the shadow of sadness and grief. {RH, September 15, 1896 par. 2}

Not because we first loved him, does God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, he has not forsaken us; he has not left us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us; and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be "more than conquerors through him that loved us." {RH, September 15, 1896 par. 3}

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This precious assurance of God to Christ embraces all who receive Jesus Christ; for John says, "As many as received him, to them gave he power to become the sons of

God, even to them that believe on his name." As we draw nigh to him by faith, he draws nigh to us, adopting us into his family, and making us sons and daughters of the Most High. {RH, September 15, 1896 par. 4}

By disobeying the commands of God, man fell under the condemnation of his law. This fall called for the grace of God to appear in behalf of sinners. We should never have learned the meaning of this word "grace" had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it; for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace upon every one who hungers for it. To every one he presents terms of mercy, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift. {RH, September 15, 1896 par. 5}

But God does not use his grace to make his law of none effect, or to take the place of his law. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." His law is truth. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." God gave man a perfect law. An imperfect law would have perpetuated sin--made God the author of sin. Jesus came to condemn sin in the flesh, to bear the curse of sin for us; and he took the law from beneath the feet of those who were trampling upon it, and made it honorable. He kept his Father's commandments; and only by being a partaker of the divine nature, can man keep them. {RH, September 15, 1896 par. 6}

God's grace and the law of his kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to him by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles through the power of the grace of Christ; and by rendering pure, whole-hearted obedience to God's law, we witness before the universe of heaven, and before an apostate world that is making void the law of God, to the power of redemption. {RH, September 15, 1896 par. 7}

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Let no one try to carry his own sins, for they have been atoned for by the great sin-bearer. The only begotten Son of God voluntarily met the claims of God's violated law. He was stricken of God and afflicted in our behalf. One with the Father, he was fully able to bear the penalty of our disobedience. By connecting his divinity with our humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man. As our substitute, he took our sins upon himself, and now he intercedes before the Father in our behalf. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." {RH, September 15, 1896 par. 8}



It is impossible for us to save ourselves. Only by the efficacy of the blood of Jesus Christ can we be saved. He died on Calvary's cross for us, and we may be complete in him; for his sacrifice is all-sufficient. Why will you keep your eyes fastened on self, when your Saviour stands beside you, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Lay your sins on me. {RH, September 15, 1896 par. 9}

Satan will come to you, saying, "You are a sinner;" but do not allow him to fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes; I am a sinner, and for that very reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I will come to him, I shall not perish. In his letter to me I read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When Satan tells you that you are lost, answer, Yes; but Jesus came to seek and to save that which was lost. "A bruised reed shall he not break, and the smoking flax shall he not quench." The greater my sin, the greater my need of a Saviour. {RH, September 15, 1896 par. 10}

The moment you grasp God's promises by faith, saying, I am the lost sheep Jesus came to save, a new life will take possession of you, and you will receive strength to resist the tempter. But faith to grasp the promises does not come by feeling. "Faith cometh by hearing, and hearing by the word of God." You must not look for some great change to take place; you must not expect to feel some wonderful emotion. The Spirit of God alone can make a lasting impression on the mind. {RH, September 15, 1896 par. 11}

Christ longs to see his people resist the adversary of souls; but only by looking away from self to Jesus can we do this. Cease to bemoan your helpless condition; for your Saviour is touched with the feeling of your infirmities, and today he says to you, Be not discouraged, but cast your burdens upon me. I will take them all, and will bring to pass that which is good for your soul. Looking unto Jesus, the Author and Finisher of our faith, we shall be inspired with hope and shall see the salvation of God; for he is able to keep us from falling. When we are tempted to mourn, let us force our lips to utter the praises of God; for he is worthy of praise. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." {RH, September 15, 1896 par. 12}

Never has a soul that trusts in Jesus been left to perish. "I, even I, am he," the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right. . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Respond to the calls of God's love, and say, I will trust in the Lord, and be comforted; for he has loved me. I will praise the Lord, for his anger is

turned away.

{RH, September 15, 1896 par. 13}

**PERIODICALS / RH - The Review and Herald / September 22, 1896 Our Advocate and Our Adversary. - By Mrs. E. G. White. -**

**September 22, 1896 Our Advocate and Our Adversary.**

**By Mrs. E. G. White.**

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zechariah 3:1. {RH, September 22, 1896 par. 1}

The third chapter of Zechariah contains truths that can be dwelt upon with benefit. There are lessons that are profitable for all. Here are represented the people of God, as it were a criminal on trial. Joshua, as high priest, is seeking for a blessing for the people, who are in great affliction. While he is thus pleading before God, Satan is standing at his right hand as his adversary. He is an accuser of the children of God, and is making the case of Israel appear as desperate as possible. He presents before the Lord their evil doings and defects. He shows their faults and failures, with the hope that they will appear of such a character in the eyes of Christ that he will render them no help in their great need. Joshua, as representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the imperfections of Israel, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet he stands there as a suppliant, with Satan arrayed against him. {RH, September 22, 1896 par. 2}

But let us see what position Christ takes toward Joshua and the accuser: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord who hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" {RH, September 22, 1896 par. 3}

Satan would cover the people of God with blackness, and ruin them; but Jesus interposes. Although they had sinned, yet Jesus took the guilt of their sins upon his own soul. He snatched the race as a brand from the fire. With his long human arm he encircled humanity, while with his divine arm he grasped the throne of the infinite God. And thus man has strength given him that he may overcome Satan, and triumph in God. Help is brought within the reach of perishing souls; the adversary is rebuked. {RH, September 22, 1896 par. 4}

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair

mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." Then the angel with the authority of the Lord, made a solemn pledge to Joshua: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at." {RH, September 22, 1896 par. 5}

Notwithstanding the defects of the people of God ever since the fall, Jesus will not turn away from the objects of his care. He has the power to change our raiment, to remove the filthy garments, to place upon the repenting, believing sinner his robe of righteousness, and write pardon against his name. {RH, September 22, 1896 par. 6}

Satan commenced his work as an accuser in heaven. This has been his work ever since the fall, and it will be his work in a special sense as we approach nearer to the close of time. He is aroused when he sees a people on the earth, who, even in their weakness and sinfulness, have respect unto the law of Jehovah. He has no intention that they shall obey God. He delights in their unworthiness, and has devices prepared for every soul, that all may be ensnared and separated from God. He would accuse and condemn God, and all who strive to carry out his purposes in this world, in mercy and love, in compassion and forgiveness. Every manifestation of God's power for his people arouses the enmity of Satan against them. Every time God works in their behalf, Satan with his angels is aroused to work with relentless vigor to compass their ruin. He is jealous of every soul who makes Christ his strength. His object is to instigate evil, and when he has succeeded, throw all the blame upon the tempted one, presenting him before the Advocate, clothed in the black garments of sin, and endeavoring to secure to him the severest penalty. He would urge justice without mercy. Repentance he does not allow. The penalty, he argues, can never be remitted, and God be just. {RH, September 22, 1896 par. 7}

The sinner cannot contradict or answer the charge of Satan against him, but our Advocate presents his wounded hands, and makes an effectual plea in behalf of the repenting one who has placed his case in the hands of Jesus. Our Saviour silences this bold accuser by the unanswerable argument of the cross. Jesus stands to plead his own blood in behalf of the sinner. He has unveiled the disguised tempter, and shown him in his true light, as a malignant enemy to Christ and man. The condemnation and murder of the Son of God were brought about by Satan's false accusations, and that against one who was pure, holy, and undefiled. This work has forever alienated from Satan the affections and sympathy of the heavenly world. Not one thought of sympathy remained in their hearts for him who had been an exalted angel. This same work he is carrying on in the world today in the children of disobedience,--those whose minds are subject to his control. The cross of Calvary shows how far Satan will carry his work. {RH, September 22, 1896 par. 8}

This counterfeit justice that Satan advocates, God abhors; it must not come into the experience of the sons and daughters of God. Satan's censuring must not be imitated by any one who is a partaker of the mercy and the love of God. Let not one of his professed children climb upon the judgment seat to accuse or condemn another. Guard

your own soul; watch closely for the first jealous thought, the first suggestion to question or judge others. God has not set you to be a judge over your brethren; and while you do so, your own soul will be as destitute of the Spirit of God as were the hills of Gilboa of dew and rain. Those who are ready to accuse and find fault with others, commit sin against their own souls. Those who would bring others to justice, should be the embodiment of spotless purity themselves. Never disparage one soul for whom Christ has died; for when you accuse and condemn his followers, you accuse and condemn Christ. Be instruments in the Lord's hands of saving souls "with fear, pulling them out of the fire; hating even the garment spotted by the flesh." We must not be severe with the infirmities of others, but attend zealously to our own individual case. {RH, September 22, 1896 par. 9}

Angels of God are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways; examine closely your own heart, prove whether you are in the love of God. When Jesus is abiding in your heart by faith, when his love controls the heart, you will have love for your brethren and sisters. When you see, or think you discern a defect or error, you will not blaze it abroad; but tell him his fault between thee and him alone. By the blood of Christ he may be cleansed. It was this blood, the mighty argument of the cross of Calvary, that broke the power of Satan as an accuser. {RH, September 22, 1896 par. 10}

Those who are connected with, and are laboring for, the church of God, stand in the same position as Joshua is represented as occupying. As God's servants see the defects of Israel, as they see the sins that are not put away, it calls forth from their sorrowful hearts the prayer, "Spare thy people, O Lord, and give not thine heritage to reproach." But God is not pleased, he is not glorified by many who claim to believe the truth. He calls upon his church to arouse. Look not to the ministers to do your work; sleep not as did the foolish virgins, who had no oil in their lamps. Have your lamps supplied with the oil of the grace of Christ. Should every one in the church let his light shine forth to others as God designs he should, what a work would be done. A living church will be a working church. Bring your powers to Jesus; put them into exercise. Think, meditate, watch, and pray. A close connection with Jesus will increase your power of accomplishing good, your intellect will be strengthened. The time that will try men's souls is just before us. We shall then have no advocate to rebuke the devil, and plead in our behalf. {RH, September 22, 1896 par. 11}

Every soul must resist the discouragement that Satan will surely suggest, that our sins are too many and too grievous to be pardoned. Sinner, Jesus loves you. He has thrust his own arm into the burning to rescue you. Then let faith take the place of doubt, hope and courage the place of fear and unbelief. Daily confess your sins, and hope for pardon. Let not the careless or indifferent attitude of any one dishearten you, or dull the life current flowing through your soul. If you see that those who ought to be wide awake, who ought to be ensamples to the flock, do not meet their high and holy responsibility, then feel to the depths of your soul that there is more need for you to meet the requirements of God and keep his charge. You must act like living men; work with fidelity. {RH, September 22, 1896 par. 12}

The Lord proclaimed from Sinai, "Remember the Sabbath day, to keep it holy." Do you keep the Sabbath according to the commandment? Do you command your children and your household after you, as did Abraham? Parents have not done their work with fidelity in their families. They have not felt a burden for souls, even for their own children. They have not restrained them, but have indulged them, neglected their eternal interests. The books of heaven testify against them. When you see your children out of the ark, without God, and without hope in the world, make haste; for the storm of God's wrath is coming upon the children of disobedience. God has committed to each sacred trusts. He has given talents to each to be improved, not buried; these talents he will demand of you ere long. Do not wait for some one to do your work. If our life is hid with Christ in God, Satan's miracle-working power, already being manifested, will not deceive us. {RH, September 22, 1896 par. 13}

But there is a more important feature in this lesson. Its full meaning will be experienced by those who shall be alive at the coming of the Lord. There are those who will keep God's charge to the very close of time. They will know the fellowship of Christ's sufferings. Satan's malignity will be intensified toward them, as he sees that his time is short. He knows that he is sure of those who are under his delusions, but those who will not be deceived by him, he will persecute until the final rebuke of God is put upon him. He will perform miracles to fasten the deception upon the already deceived, and to deceive others. I wish to impress upon you the necessity of a close and holy walk with God. To say that we believe on the Son of God is not enough. We must have Christ dwelling in our hearts by faith. "If" is the temptation that strikes against Jesus. In fullest confidence we must accept Jesus as our Saviour, and reveal him in our life and character. Thus may we stand amid the perils of the last days. {RH, September 22, 1896 par. 14}

**PERIODICALS / RH - The Review and Herald / September 29, 1896 The Uplifted Saviour. - By Mrs. E. G. White. -**

**September 29, 1896 The Uplifted Saviour.**

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**By Mrs. E. G. White.**  
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"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ, the spotless Son of God, honored humanity by taking upon himself fallen human nature. A suffering, tempted man, beset by Satan's devices, his divinity clothed with humanity, he so lived on this earth as to show, by his perfect obedience to his Father's will, what humanity could become by partaking of the divine nature. {RH, September 29, 1896 par. 1}

In humility Christ began his mighty work for the uplifting of the fallen race. Passing

by the cities and the renowned seats of learning, he made his home in the humble and obscure village of Nazareth. In this place, from which it was commonly supposed that no good could come, the world's Redeemer passed the greater part of his life, working at his trade as a carpenter. His home was among the poor; his family was not distinguished by learning, riches, or position. In the path which the poor, the neglected, the sorrowing, must tread, he walked while on earth, taking upon him all the woes which the afflicted must bear. {RH, September 29, 1896 par. 2}

It was the proud boast of the Jews that the Messiah was to come as a king, conquering his enemies, and treading down the heathen in his wrath. But it was not the mission of Christ to exalt man by ministering to his pride. He, the humble Nazarene, might have poured contempt upon the world's pride, for he was commander in the heavenly courts; but he came in humility, showing that it is not riches, or position, or authority that the God of heaven respects, but that he honors a humble, contrite heart, made noble by the power of the grace of Christ. {RH, September 29, 1896 par. 3}

Christ closed his life of toil and denial in our behalf by a crowning sacrifice for us. That the penalty of our transgressions might not fall upon our heads, that we might be saved from ruin and degradation, he humbled himself, and became obedient unto death, even the death of the cross. As the serpent was lifted up in the wilderness, even so the Son of Man was lifted up on the cross, that by beholding him, we might be uplifted, elevated, and ennobled. {RH, September 29, 1896 par. 4}

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Christ, made unto us "wisdom, and righteousness, and sanctification, and redemption," should be humbly and thankfully received by us. His sacrifice should inspire us with zeal to work in his service, calling upon others to behold in him "the Lamb of God, which taketh away the sin of the world." {RH, September 29, 1896 par. 5}

Christ's gracious presence is ever speaking to us in his word, pointing us to the One slain from the foundation of the world. To each one who will receive him he is the hope of glory. Looking to him, we reflect his image to all around us. He is the source of spiritual power, and if he abides in our hearts, the divine influence will flow forth in our words and actions to all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for a joy that brings no sorrow with it. {RH, September 29, 1896 par. 6}

Christ is a living Saviour. Today he sits at the right hand of God as our advocate, making intercession for us; and he calls upon us to look unto him and be saved. But it has ever been the tempter's determined purpose to eclipse Jesus from the view, that men may be led to lean upon the arm of humanity for help and strength; and he has so well accomplished his purpose that men, turning their eyes from Jesus, in whom all hope of eternal life is centered, look to their fellow men for aid and guidance. {RH, September 29, 1896 par. 7}

God saw the danger into which humanity would fall by making flesh its arm, and through his servants he has given directions and warnings. Christ is uplifted in the



pages of the Bible, that all may see that in him alone there is "everlasting strength;" and unless the sinner makes it his life-work to behold the Saviour, and by faith accepts the merits which it is his privilege to claim, he can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. "He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {RH, September 29, 1896 par. 8}

As the serpent was lifted up in the wilderness by Moses, that all who had been bitten by the fiery serpents might look and live, so must the Son of Man be lifted up before the world by his servants. Christ and him crucified, is the message God would have his servants sound through the length and breadth of the world. The law and the gospel will then be presented as a perfect whole. Those who accept the salvation so freely offered, have more than a nominal faith, a theory of truth; they believe to a purpose, appropriating to themselves the richest gifts of God's love. With assurance they can say, "Of his fulness have all we received, and grace for grace." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." {RH, September 29, 1896 par. 9}

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us . . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." It is the perpetual life of all believers to love God supremely; and thus loving God, they will love others as themselves. Life and hope will spring up in the hearts of those who thus receive the message of Christ's love. The bright rays of the Sun of Righteousness will fill them with joy and gladness. Looking upon their great antitype, they can say, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." {RH, September 29, 1896 par. 10}

All power is given into the hands of Christ, in order that he may dispense rich blessings to men, and impart to them the priceless gifts of his own righteousness. But many, blinded by sin, have lost sight of Christ, and are groping in the dark shadows of discouragement. Go to them with a heart filled with love and tenderness, and tell them of the uplifted Saviour, who is the sacrifice for the whole world; invite them to receive the righteousness of Christ, to claim justification through faith in the divine surety; direct them to the all sufficient atonement made for their sins, to Christ's merits, and his changeless love for the human family. {RH, September 29, 1896 par. 11}

As the high priest sprinkled the warm blood upon the mercy-seat while the fragrant cloud of incense ascended before God, so, while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With his own blood he paid the penalty for all wrong-doers. Every sin acknowledged before God with a contrite heart, he will remove. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

{RH, September 29, 1896 par. 12}

**PERIODICALS / RH - The Review and Herald / October 6, 1896 Whosoever Will, Let Him Come. - By Mrs. E. G. White. -**

**October 6, 1896 Whosoever Will, Let Him Come.**

**By Mrs. E. G. White.**

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Here is brought to view the Christian's strength and efficiency, and I would that I had power to present the subject in its fulness. Christ is the root, and he sustains every branch by his divine power; but those who make finite man their dependence will certainly fall. {RH, October 6, 1896 par. 1}

Christ is the root; his disciples are the branches. Great dishonor is done to Christ by those who profess to be his disciples, and are not. If men are not evidencing that they are branches in the divine root, if they are not partakers of the divine nature, they will not, they cannot, love those for whom Christ has given his life. His word declares: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." But notwithstanding these positive utterances, there is but little expression given to that love which evidences that its possessors are sons and daughters of God. {RH, October 6, 1896 par. 2}

Christ is the "bright and morning star." He is the Christian's light. "They that follow me," he says, "shall not walk in darkness." They are to receive their light from the morning star; and as they catch his bright beams, they are actively, interestedly, to

transmit to others the light received. {RH, October 6, 1896 par. 3}

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. . . . And of his fulness have all we received, and grace for grace." Every sincerely converted soul has his work to do; he is to receive grace from Christ, and to give as freely as he has received. He is to let the light from the bright and morning star shine forth in self-denial, in self-sacrifice, as Christ has given the example in his own life and character. {RH, October 6, 1896 par. 4}

Jesus would impress upon his church that they are his brethren. He would have them unite with him in one brotherhood, as laborers together with God. They are to constitute the light of the world. They are to be co-partners with Christ in the great work of saving souls. Their efforts will be determinedly opposed; but they are to remember that Jesus failed not nor was discouraged. His manner of labor must be the plan adopted by his followers. The Lord expects every man to do his duty, each uniting with each, and all with Christ, the root and offspring of David, the bright and morning star. {RH, October 6, 1896 par. 5}

When they are in unity with him, a living testimony goes forth, in words and actions, that the church have the spirit and mind of Christ. They love as brethren; they are the light of the world, the salt of the earth. {RH, October 6, 1896 par. 6}

Jesus freely offers salvation. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This offer embraces all who accept Christ individually. The invitation "Come" is to be echoed by every soul who is a partaker of the divine nature. Christ was standing only a few steps from the heavenly throne when he gave his commission to his disciples. Including as missionaries all who should believe on his name, he said, "Go ye into all the world, and preach the gospel to every creature." God's power was to go with them. If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory. For God has appointed a day in the which he will judge the world. He tells us when that day shall come,--"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Jesus wants every minister to whom he has committed a trust, to be faithful, to remember his injunctions, to contemplate the vastness of the work, and upon how large a number the obligation rests. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, October 6, 1896 par. 7}

God has organized his instrumentalities for drawing all men unto him. As the worker seeks to give to others the light God has given him, the Lord imparts increased light; and doing his best, with an eye single to the glory of God, he realizes the value of souls. As he visits from house to house, opening the Scriptures to those whose understanding is darkened, angels of God will be close beside him to impress the heart of the one who

is athirst for the water of life. {RH, October 6, 1896 par. 8}

When the latter rain is poured out, the church will be clothed with power for its work; but the church as a whole will never receive this until its members shall put away from among them, envy, evil-surmisings, and evil-speaking. Those who cherish these sins know not the blessed experience of love; they are not awake to the fact that the Lord is testing and proving their love for him by the attitude they assume toward one another. Christ says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." When this commandment is obeyed, envy, evil-speaking, evil-surmising, and evil-thinking will not be indulged; they will have no part in the formation of character. {RH, October 6, 1896 par. 9}

This love means growth spiritually. Christ has given an example which his people are to follow. He binds them to one another and to himself by his own divine attributes. Their oneness with Jesus Christ makes them love one another, for this is the sure fruit. He makes their affection for one another the badge of their discipleship. {RH, October 6, 1896 par. 10}

As the Saviour lifted his eyes to heaven, just before he descended to the greatest depths of his humiliation, offering up his life on the cross, he prayed that his disciples might all be one, "even as we are one: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, October 6, 1896 par. 11}

God's people have battles to fight, close and severe, but not against their brethren. All dissension, all desire to hurt or weaken or destroy the influence or work of one of God's weakest workers, will be registered in the books of heaven as done unto Jesus. The warfare we must undertake is against the confederacy of evil; but woe unto those who shall turn their implements of warfare against their own brethren! {RH, October 6, 1896 par. 12}

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The love of Jesus in the heart will always be revealed in kind-heartedness and tender compassion for those for whom he paid so dear a price. The beloved disciple continues: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." We cannot be loveless Christians; the thing is simply impossible. {RH, October 6, 1896 par. 13}

The education of the church has not been altogether what it should be. Satan has been working to blind the understanding, that the church shall not realize her weighty responsibilities. The ordained minister is depended upon to pray, and to open the Scriptures to the people who assemble for worship; but God would have every one do a work for the Master. Thousands might be at work who are not ordained to preach the gospel. It is humble men whom God will use,—those who will open their hearts to the voice and knock of Jesus, that he may come in and abide with them. And because they have neglected their God-given work, many have lost their first love. A hard, selfish

spirit has taken possession of a large number of those who, if they had loved the souls for whom Christ has died, would work for them in a variety of ways as God's instrumentalities. {RH, October 6, 1896 par. 14}

God reminds his army that they are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. The Holy Spirit, Christ's representative, is in their ranks, arming the weakest with his might to press forward unto victory.

{RH, October 6, 1896 par. 15}

**PERIODICALS / RH - The Review and Herald / October 13, 1896 The Spirit of Sacrifice. - By Mrs. E. G. White. -**

**October 13, 1896 The Spirit of Sacrifice.**

**By Mrs. E. G. White.**

The plan of salvation was laid in a sacrifice so broad and deep and high that it is immeasurable. Christ did not send his angels to this fallen world, while he remained in heaven; but he himself went without the camp, bearing the reproach. He became a man of sorrows, and acquainted with grief; himself took our infirmities, and bore our weaknesses. And the absence of self-denial in his professed followers, God regards as a denial of the Christian name. Those who profess to be one with Christ, and indulge their selfish desires for rich and expensive clothing, furniture, and food, are Christians only in name. To be a Christian is to be Christlike. {RH, October 13, 1896 par. 1}

And yet how true are the words of the apostle: "For all seek their own, not the things which are Jesus Christ's." Many Christians do not have works corresponding to the name they bear. They act as if they had never heard of the plan of redemption wrought out at an infinite cost. The majority aim to make a name for themselves in the world; they adopt its forms and ceremonies, and live for the indulgence of self. They follow out their own purposes as eagerly as do the world, and thus they cut off their power to help in establishing the kingdom of God. {RH, October 13, 1896 par. 2}

These ease-loving, worldly men are Satan's most diligent and devoted servants. They will sacrifice to the idol self; and when its demands are satisfied, there is not much left for the cause of Christ. And yet how they magnify the little crosses, the privations and buffetings they meet in their daily life. How much they talk about them, and how grieved they become over them. They feel that heaven is certainly earned by the trials they have endured and the sacrifices they have made. But the apostle says, "Ye have not yet resisted unto blood, striving against sin." All this, and a thousandfold more, Christ bore for us. Let us consider him who endured the contradiction of sinners against himself. Jesus died our sacrifice. How do our works compare with his? {RH, October 13, 1896 par. 3}

In his teaching, Christ illustrated this condition of selfishness by a parable. He said: "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." Self is here represented by the rich man living in a mansion, clothed in purple and fine linen, and faring sumptuously every day, while the suffering cause of God is allowed to lie at the gate, fed from the crumbs which fall from the rich man's table. {RH, October 13, 1896 par. 4}

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to his service. Because Christ's self-sacrificing love is not interwoven in the life practises, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ. {RH, October 13, 1896 par. 5}

Why is it that there are not more missionaries in the field today? Why are the calls that come in from every land for men to spread a knowledge of the truth, passed by unheeded?--It is because there are none to send. The laymen, though they have the precious light of truth, excuse themselves on the plea that they cannot preach. But this excuse will not avail. Laymen can minister. It is their privilege to lay hold of divine power with one hand, and with the other to reach forth to save humanity. {RH, October 13, 1896 par. 6}

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and wide-spread. Through the prophet Malachi, God says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" These are the words of God, who speaks, and it is. Shall we not hear his voice? Shall we not change the order of things, and co-operate with Christ? {RH, October 13, 1896 par. 7}

The Lord will not accept the gift that is presented grudgingly. He loves a cheerful giver. He is not dependent upon man for means to carry on his work. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills. . . .If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Have you brought to God your gifts and offerings out of the abundance he has bestowed upon you? Have you given him that which he claims as his own? If not, it is not yet too late for you to make the wrong right. The Spirit of Jesus can melt the icy selfishness that pervades the soul. {RH, October 13, 1896 par. 8}

O that men and women would arouse, and venture something for the truth's sake! Temporal matters must not be allowed to interpose between God and the soul. Heed the admonition of Christ: "Lay not up for yourselves treasures upon earth, where moth



and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Worldly treasure is a lodestone to hold the thoughts, to limit the plans, and to control the judgment according to the world's standard. {RH, October 13, 1896 par. 9}

Everywhere men are tying up their money, and hiding it in the earth. They are seeking worldly treasure. They do not make the kingdom of God and his righteousness their first consideration. That must wait their time and pleasure, although thousands of souls are dying around them without the light, unready for eternity. God says to them, "Thou wicked and slothful servant,. . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." These short-sighted men have no ability to measure the gift of eternal life, to realize the value of the eternal weight of glory. They have allowed the world to eclipse the divine attractions. They build upon the treacherous sand, and when the blasts of the tempest break upon them, their foundation will be swept away. {RH, October 13, 1896 par. 10}

In a parable the Lord sets before us the results of this covetousness: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." {RH, October 13, 1896 par. 11}

This is the object--to lay up treasure on earth--which the worldling sets before himself. The Lord blessed this man with rain from heaven; with sunshine, warming the earth, and causing vegetation to flourish. The Lord entrusted his means to him; but he managed it all for himself; he defrauded God of both interest and principal. Everything was used to minister to his own enjoyment. Christ denounces the covetousness which caused this man to rob God of his due. "Thou fool," he says, "this night thy soul shall be required of thee." {RH, October 13, 1896 par. 12}

The love of Christ is broad and deep and full, and should awaken in the heart a response that will overbalance every worldly consideration. The cross of Calvary is a convincing proof of his interest in humanity. His plea in their behalf, before he ascended to the Father, was, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, October 13, 1896 par. 13}

How can those for whom Christ has sacrificed so much, continue to enjoy his gifts selfishly? His love and self-denial are without a parallel; and when this love enters into the experience of his followers, they will identify their interests with those of their Redeemer. Their work will be to build up the kingdom of Christ. They will consecrate

themselves and their possessions to him, and use both as his cause may require. {RH, October 13, 1896 par. 14}

This is nothing more than Jesus expects of his followers. No individual who has before him so great an object as the salvation of souls will be at a loss to devise ways and means for denying self. This will be an individual work. All that it is in our power to bestow will flow into the Lord's treasury, to be used for the proclamation of truth, that the message of Christ's soon coming and the claims of his law may be sounded to all parts of the world. Missionaries must be sent out to do this work. {RH, October 13, 1896 par. 15}

The love of Jesus in the soul will be revealed in word and deed. The kingdom of Christ will be paramount. Self will be laid a willing sacrifice on the altar of God. Every one who is truly united with Christ will feel the same love for souls that caused the Son of God to leave his royal throne, his high command, and for our sake become poor, that we through his poverty might be made rich.

{RH, October 13, 1896 par. 16}

**PERIODICALS / RH - The Review and Herald / October 20, 1896 Laboring in the Spirit of Christ. - By Mrs. E. G. White. -**

**October 20, 1896 Laboring in the Spirit of Christ.**

**By Mrs. E. G. White.**

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." {RH, October 20, 1896 par. 1}

Here are presented souls that might have been saved if the watchman had spoken to them the words of life. But this he neglected to do. He chose his own course, was indolent and self-indulgent; and although brought into close contact with souls, he made no personal effort to save them. The work of the watchman is to speak as from the lips of God. By so doing he might save a soul from death; but, neglecting his God-given work, the soul is left to perish in his iniquity. But God declares, "His blood will I require at thine hand." It is not enough for the minister to preach; he is to be a watchman. The duty of a watchman is arduous; he is to show untiring vigilance. He is to be a discerning man, able to see the dangers and understand the peril of souls. {RH, October 20, 1896 par. 2}

Many love to preach, but shun the labor that is required to lift souls out of sin. Men are dying all around us, and we have not made any special efforts to address them earnestly, interestedly, affectionately, as Christ would have done had he been on the

earth. We are Christ's ambassadors, watchmen unto the house of Israel, to see the dangers that await souls, and give them warning. The pastor is a shepherd of the sheep, guarding them, feeding them, warning them, reproofing them, or encouraging them, as the case may require. There is visiting to be done, not to have a pleasant chat, but to do the work required of a watchman. There should be earnest conversation and prayer with these souls. This is the kind of work that gains valuable experience in the upbuilding of Christ's kingdom. {RH, October 20, 1896 par. 3}

But if this work is neglected, the wolves will find access to the flock. They will work for their master, as the watchman has failed to work for his. The sheep will be wounded and bruised, owing to the cold indifference and irresponsible course pursued toward them by the shepherd. {RH, October 20, 1896 par. 4}

God has enjoined upon the watchmen to watch for souls as they that must give an account. Said the apostle Paul: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." {RH, October 20, 1896 par. 5}

Joseph felt the need of strength from God in his youth. He sought the kingdom of God and his righteousness. Although a lonely exile, his life was marked with fidelity. He sought to do others good, and the beauty of holiness, of faith and trust in God, manifested in his life, was a living illustration of a child of God, an heir of heaven. {RH, October 20, 1896 par. 6}

Jesus, our precious Saviour, was the majesty of heaven. But what a life was his, marked with self-denial, with love, with tenderest compassion for the fallen race! He was a man of sorrows, and acquainted with grief. With his own special sorrows?--No; but with the griefs and sorrows of men. Jesus was a living illustration of what man must become. That which he experienced and exemplified in his life he expects us to practise in our lives. He made himself of no reputation; he was holy, harmless, undefiled; his life was glorified by the light that shines from the throne of God. {RH, October 20, 1896 par. 7}

The kingdom of God must be our first consideration. There must be obedience to God's requirements. With sorrow for sin, and patient love, we must have that faith which works by love and purifies the soul; we must work as Christ worked. We shall have greater earnestness and zeal when we take in the plan of redemption, and what a great sacrifice has been made to save the fallen race. We must participate in that sacrifice. Ministers must arouse from their lethargy, and labor for the salvation of the souls for whom Christ has paid so infinite a price. {RH, October 20, 1896 par. 8}

This work is done leisurely and indifferently. There must be more earnest and determined effort. John Welch, a faithful minister of Christ, felt so great a burden for souls that he often arose in the night, and sent up to God his earnest supplication for their salvation. His wife pleaded with him on one occasion to regard his health, and not venture on such exposure. Mark his answer: "O woman, I have the souls of three thousand to answer for, and I know not how it is with them." John Knox, when in an

agony of prayer for his beloved land, cried out in the burden of his soul, "O God, give me Scotland, or I die!" {RH, October 20, 1896 par. 9}

In a town in New England a well was being dug; and when the work was nearly finished, while one man was still at the bottom, the earth caved in and buried him beneath an avalanche of sand and gravel. Instantly the alarm went forth, and mechanics, farmers, merchants, lawyers, and ministers hurried breathlessly to the rescue. Ropes, ladders, spades, shovels--all that could be needed and used were soon brought by eager and willing hands. "Save him! O, save him!" was the cry. They worked with desperate energy, till the sweat glistened like beads upon their brows, and their arms trembled with exertion. At length a tin tube was thrust down, through which they shouted to the man to answer if he was still alive. The response came, "Alive, but make haste! It is fearful here." With a shout of joy they renewed their efforts, and at last he was reached and saved, and the joyful cheer went up that seemed to reach to the very heavens, "He is saved!" and the cry was taken up and echoed through every street and alley in the town. {RH, October 20, 1896 par. 10}

Was this too great zeal and interest, too great enthusiasm, to save the life of one man? It surely was not; but what is the loss of one life in comparison with the loss of a soul? If the threatened loss of one life will create such intense excitement in human hearts, should not the loss of a soul create greater and deeper solicitude in the hearts of men who claim to realize their danger? Shall we not show as great zeal and perseverance in laboring for the eternal salvation of souls as were manifested for the life hanging in the balance, of that man buried beneath the sand and rubbish? {RH, October 20, 1896 par. 11}

The Son of God, who was equal with the Father, gave his life to save the souls of men; and he has enjoined upon his followers that they love one another as he has loved them. Souls are perishing around us for the want of light. They are to be labored for, prayed for, attracted to God by the good works of those who profess the truth. Thus shall we follow the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the light of the world." Then let the light shine in true goodness, in the beauty of holiness, leaving a bright track heavenward. Reflect light, and it will be reflected back to God in thankful praise from men whose hearts are quickened, whose imagination is kindled, to grasp the glories that eye hath not seen and hear the melodies which ear hath not heard. Grasping the things that are unseen, let heaven's glory shine forth upon others. {RH, October 20, 1896 par. 12}

A Presbyterian lady once made the remark: "O that we could have the pure gospel as it used to be preached from the pulpit! Our minister is a good man; but he does not take in the wants of the people. He clothes the cross of Calvary with beautiful flowers, which hide all its shame, conceal all its reproach. My soul is starving for the bread of life which came down from heaven. How refreshing it would be to hundreds of poor souls like me to listen to something simple, plain, and Scriptural, that would nourish our souls. The ministers do not have what we want. We want light, and peace, and holiness." {RH, October 20, 1896 par. 13}

The cross of Calvary alone can reveal the worth of the soul. No man can correctly estimate its value unless he is able to comprehend the height and depth of the glory from which Christ descended that man might be saved and join in the glad song of triumph and everlasting praise to God and the Lamb. The price of man's ransom could be paid only by One equal with God, the spotless Son of the infinite Father. Unless this sacrifice had been made, souls would have perished. {RH, October 20, 1896 par. 14}

The greatest blessing that God can give to man is the spirit of earnest prayer. All heaven is open before the man of prayer. The prayers offered in humble faith will be heard. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." The ambassadors of Christ will have power with the people after they have, with earnest supplication, come before God. {RH, October 20, 1896 par. 15}

Jesus has a deep, earnest interest in every sinner. He withheld not himself. We see him constantly engaged in earnest labor. He did not excuse himself from bearing burdens. He toiled; he was often weary and hungry. The souls he came to save were of such value that he could not leave them in peril unwarned; and this is the way that his representatives must labor, coming close to their fellow men. Christ's true ambassadors will labor with the spirit of earnestness and zeal of which he has given an example in his life. They will labor not alone for time, but for eternity. They will look to Calvary, and present Christ and him crucified as the sinner's only hope. {RH, October 20, 1896 par. 16}

Those who have the love of God in their hearts, will, in exact proportion to their love, feel a solicitude for souls. The love of Christ will be revealed in earnest efforts to bring sinners from darkness to the light of truth. Ministers who feel the burden of the work upon them will not hesitate at any sacrifice, at weariness or toil, that they may present those for whom they labor perfect in Christ Jesus.

{RH, October 20, 1896 par. 17}

**PERIODICALS / RH - The Review and Herald / October 27, 1896 The Folly of Self-Pleasing. - By Mrs. E. G. White. -**

**October 27, 1896 The Folly of Self-Pleasing.**

**By Mrs. E. G. White.**

In these last days of the world's history, when self-indulgence and pleasure seem to be the objects for which men live, the followers of Christ must strive to become like him in character, that they may not be ashamed to meet their record in the books of heaven, when every man will be rewarded according to his deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: for there is no respect of persons with God."

{RH, October 27, 1896 par. 1}

There are a large number of professed Christians who would feel surprised and deeply injured if they were shown the light in which God regards them. They are spiritually dead, while professing to live. They are false lights--signs that point in the wrong direction. To these I would lift my voice in warning. Study your Bibles, analyze your motives and principles, before it is too late. When you repent and become converted, you will see and appreciate the true Light, which lighteth every man that cometh into the world. The half-hearted, pleasure-loving professor of religion is the very best agent Satan has to allure souls away from the straight gate and from the narrow path. Such have proved the ruin of souls they might have saved had they walked in the footprints of the Light of life. {RH, October 27, 1896 par. 2}

And yet these persons think that because they have a form of godliness, they are accepted of God. But God does not receive such as his sons and daughters. In that great day when he shall render to every man according as his works have been, they will realize the truth of the words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, October 27, 1896 par. 3}

We are often solicited to give advice as to whether it is wrong for Christians to attend parties for amusement. I would remind all such inquirers of their privilege of seeking the Lord in prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." {RH, October 27, 1896 par. 4}

He who truly desires to know the will of the Lord will not run any risk by venturing on unknown ground. He will bring to his Heavenly Father a humble, contrite heart, not a determination to have his own way. Nor will he come in doubt whether to receive the heavenly wisdom, and walk in wisdom's ways, or follow his own inclinations and desires; for of such God says, "Let not that man think that he shall receive anything of the Lord." God will not be mocked by his creatures. We are not to venture on an uncertain course for an hour's self-pleasing. {RH, October 27, 1896 par. 5}

To those who desire to know how far they can go in indulgence and amusements, I would say, Just so far as you can keep the companionship of Christ. Look to Calvary, and as you behold Christ offering up his precious life for you, that you may have an opportunity to form a character for eternal life, ask yourself the question, How shall I occupy the time given me of God at an infinite cost? He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, October 27, 1896 par. 6}

Christ was a man of sorrows, and acquainted with grief. He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed. Can you follow in his footsteps, and at the



same time find your enjoyment in parties of pleasure? Those who have accepted Christ will need to watch and pray constantly, that they may not be deceived by any of Satan's devices. The person who is not cherishing in his heart the love of Jesus, will follow in the lead of those who are lovers of pleasure more than lovers of God. {RH, October 27, 1896 par. 7}

The gaiety, the foolish nonsense, the lack of sobriety, that are current in pleasure parties and picnic gatherings, lead to grave evils. The youth are pleased with exciting pleasures, as was Herod when the daughter of Herodias danced before him. Satan with his angels was present at that feast of long ago. It was he who instigated the king to make the promise which led to the death of one of the greatest prophets the world has ever seen. But there is also another witness at these gatherings. Angels of heaven are present, taking note of every word and action. How little those present realize, when they join in the mirth and jest, that for "every idle word that men shall speak, they shall give account thereof in the day of judgment." {RH, October 27, 1896 par. 8}

The prophet saw this event. He says, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." {RH, October 27, 1896 par. 9}

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." These words mean more than many suppose. To believe on his name means to receive Christ as our personal Saviour. All who receive him may come to the Father in his name. And as a son, the Father will receive the repenting sinner to his favor and his heart, to partake of the riches of his grace. He may ask what he will, and it will be done unto him. Those who have decided to do nothing in any line that will displease God, will know, after they present their case before him, just what course to pursue. With an eye single to the glory of God, they will do his will, even if it does not accord with their inclinations. {RH, October 27, 1896 par. 10}

While living in close connection with God, we shall hear his voice in loving entreaties and warnings: "Watch and pray, lest ye enter into temptation." "Continue in prayer, and watch in the same with thanksgiving." "Walk in wisdom toward them that are without, redeeming the time." "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." {RH, October 27, 1896 par. 11}

Then whom shall we choose to serve? Shall we make Christ our personal Saviour; study his life and practise; go only where we are sure he leads the way, and where we can keep him by our side as an honored Friend and Counselor? Our heart's desire,

breathed out in prayer to God, should be, Abide with me.

{RH, October 27, 1896 par. 12}

**PERIODICALS / RH - The Review and Herald / November 3, 1896 The Missionary Spirit. - By Mrs. E. G. White. -**

**November 3, 1896 The Missionary Spirit.**

**By Mrs. E. G. White.**

When Moses pleaded with the Lord, "I beseech thee, show me thy glory," the Lord made him the promise, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." {RH, November 3, 1896 par. 1}

It is his righteous character that constitutes the glory of God; and it is this same glory that Christ prays may be given to his followers upon the earth. Hear the petition that he makes to his Father for them: "Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." {RH, November 3, 1896 par. 2}

This request of Christ has no limit to its fulness. He desires that his followers shall reveal to the world his spirit of unity and love. But before this unity can exist among them, there must be a genuine renovation of every heart; there must be a vital connection with God; the character must be formed after the divine similitude. {RH, November 3, 1896 par. 3}

Though each is charged with responsibility, and each has a part to act, "none of us

liveth to himself." God has designed by the unity of his people to impress upon a sinful world, and also to reveal to the heavenly intelligences, the fact that Christ has not died in vain. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The pure and holy principle of love distinguishes the character and conduct of Christians from those of worldlings. Standing out from the world, we are to become representatives of the goodness, mercy, and love of God. Thus we may be spectacles unto the world, and to angels, and to men. {RH, November 3, 1896 par. 4}

In the great plan of salvation it is the Lord's will that the members of his family on earth shall become workers together with him in fulfilling his purposes of love. He was called his followers to imitate his life of self-denial and self-sacrifice. Heaven's wonderful Gift, with his holy influence unites the family in heaven with the family on earth in this work, that they may co-operate in winning souls for Christ. God bids us with one hand, the hand of faith, take hold of his mighty arm, and with the other hand, that of love, reach perishing souls. Christ is the way, the truth, and the life; he desires us to walk even as he walked. {RH, November 3, 1896 par. 5}

God calls for those who are at ease in Zion to be up and doing. Will they not listen to the Master's voice? He wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith, and renew the courage. In the path of humble obedience are safety and power, comfort and hope; but the reward will finally be lost by those who are doing nothing for Jesus. Weak hands will be unable to cling to the Mighty One; feeble knees will fail to support in the day of adversity. It is the Christian worker who will receive the glorious prize and hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." {RH, November 3, 1896 par. 6}

We are children of God, dependent upon one another for happiness. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls for the Saviour. If we injure others, we injure ourselves also. If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts. The tenderness and love that Jesus has revealed in his own life should be an example to us of the manner in which we should treat our fellow beings. {RH, November 3, 1896 par. 7}

God holds us as his debtors, and also as debtors to our fellow men who have not the light of truth. He has given us light, not to hide under a bushel, but to set on a candlestick, that all around us may be benefited. The grace of God ruling in the heart, and bringing the mind and thoughts into subjection to Jesus, will make us strong to work for him. {RH, November 3, 1896 par. 8}

Jesus pleaded, not for one only, but for all his disciples, "Father, I will that they also, whom thou hast given me, be with me where I am." That earnest prayer included not only his disciples then living, but all his followers to the close of time. "Neither pray I for

these alone, but for them also which shall believe on me through their word." Yes, that prayer embraces even us. We should be comforted by the thought that we have a great Intercessor in the heavens presenting our petitions before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." In the hour of greatest need, when discouragement would overwhelm the soul, it is then that the watchful eye of Jesus sees that we need his help. When all human support fails, if we call upon him, Jesus comes to our aid, and his presence scatters the darkness and lifts the cloud of gloom. {RH, November 3, 1896 par. 9}

Missionaries of God are wanted to carry the light of truth to those who sit in the shadow of death. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and this is the love his children are to manifest toward those that are without. Thousands who now reject the message of salvation would accept Christ if they could see the beauty of his character reflected in his followers. {RH, November 3, 1896 par. 10}

Then can we be surprised that the enemy should put forth every effort in his power to create dissension, alienation, and strife in the church of God, that they may not reveal to the world the glory, the character, of Christ? {RH, November 3, 1896 par. 11}

It is time that the people of God brought fervent love for one another into their daily experience. When the love of Jesus is abiding in the heart, it will be revealed in every action. Differences of opinion will disappear; for self will no longer seek the supremacy. Thus the church may become a bright and shining light, and Heaven, looking on, may see that there is a body with one spirit, one hope, drawing toward one great center -- Christ. {RH, November 3, 1896 par. 12}

**PERIODICALS / RH - The Review and Herald / November 10, 1896 A Test of Gratitude and Loyalty. - By Mrs. E. G. White. -**

**November 10, 1896 A Test of Gratitude and Loyalty.**

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**By Mrs. E. G. White.**  
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"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This scripture teaches that God, as the giver of all our benefits, has a claim upon them all; that his claim should be our first consideration; and that a special blessing will attend all who honor this claim. {RH, November 10, 1896 par. 1}

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

Here was the test of their gratitude and their loyalty to God. {RH, November 10, 1896 par. 2}

So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With him he has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are his gifts. Houses and lands, food and clothing, he has placed in the possession of men. He asks us to acknowledge him as the giver of all things, and for this reason he says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for carrying forward the work of the gospel. {RH, November 10, 1896 par. 3}

It was by the Lord Jesus Christ himself, who gave his life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside his honor as commander of the heavenly hosts, who clothed his divinity with humanity, in order to uplift the fallen race, who for our sake became poor, that we through his poverty might be rich, has spoken to men, and in his wisdom has told them his own plan for sustaining those who bear his message to the world. {RH, November 10, 1896 par. 4}

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to him, because so contrary to his character. In carrying out God's plan, men may by his grace so relate themselves to him and to their fellow men that they will be registered in the books of heaven as colaborers with Christ in the plan of redemption. {RH, November 10, 1896 par. 5}

Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved for him. He says, "Honor the Lord with thy substance, and with the *first-fruits* of thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul, in regard to gifts, present a principle that applies also to tithing. "On the first day of the week, let *every one* of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. {RH, November 10, 1896 par. 6}

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

Gratitude deepens as we give it expression; and the joy it brings is life to soul and body. {RH, November 10, 1896 par. 7}

The duty and privilege of systematic giving to the cause of God are matters that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear his message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to him for all his benefits. {RH, November 10, 1896 par. 8}

God has given special direction as to the use to which the tithe should be devoted. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe to use according to their own judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor, not against him, but in unison with him, that his treasury may be supplied. {RH, November 10, 1896 par. 9}

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in his treasury, and held sacred for God's service as he has appointed. The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? {RH, November 10, 1896 par. 10}

As a people and as individuals we need to have a deeper sense of our duty to God and our responsibility to the world. There should be more earnest study of the Scriptures. I have been deeply impressed with the importance of studying the book of Daniel in connection with the smaller prophets, especially Malachi. And we need to give careful attention also to the lessons taught in the building of the tabernacle and the temple, and in the temple service. Through the prophets God has given a delineation of what will come to pass in the last days of this earth's history, and the Jewish economy is full of instruction for us. {RH, November 10, 1896 par. 11}

The rivers of blood that flowed at the harvest thanksgiving, when the sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from him is the gift of redeeming love. From his instruction to Israel, he would have us learn that he has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. The



whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. {RH, November 10, 1896 par. 12}

When these things are studied and heeded as the message of God to every soul, we shall see the deep movings of his Spirit among us. Conscience will be aroused. The record of past days will make its disclosure of the vanity of human inventions, by which men have excused themselves for neglecting the claims of God. The Holy Spirit will reveal faults and defects of character that ought to have been discerned and corrected. It will show how, through the grace of Christ, the character might have been transformed. The Lord's servants will see how they should have had the joy of victory where they have known the sorrow of defeat. {RH, November 10, 1896 par. 13}

The Lord will not only reveal himself as a God of long-suffering mercy, but by terrible things in righteousness he will make it manifest that he is not a man that he should lie. He will have no fellowship with false dealing. He will sanction no pretense. The time is near when the inner life will be fully revealed. All will behold, as if reflected in a mirror, the working of the hidden springs of motive. The Lord would have you now examine your own life, and see how stands your record with him. {RH, November 10, 1896 par. 14}

The period of our probation is fast closing. The year 1896 will soon be as a tale that is told. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings needed to sustain his cause. {RH, November 10, 1896 par. 15}

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record upon the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. But when men disregard the claims of God plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. {RH, November 10, 1896 par. 16}

The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

{RH, November 10, 1896 par. 17}

**and Man. - By Mrs. E. G. White. -**

**November 17, 1896 Love to God and Man.**

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**By Mrs. E. G. White.**  
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"Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass or a tinkling cymbals. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." {RH, November 17, 1896 par. 1}

In God's sight the life that is destitute of the grace of love is a failure. No good can be accomplished unless the Spirit of the God of love pervades every action. Zeal in religious lines cannot supply its place; nor can the talent of speech, used in this direction, profit anything unless love for God and the purchase of his blood prompts the words spoken. This spirit of love is to be brought into our daily lives, and exercised toward our fellow men. It was the love revealed in our Saviour's life that made his intercourse with humanity a savor of life unto life. He came to our world to manifest the character of God. His professed followers may make great achievements, may do works wonderful in the eyes of their fellow men; but in the eyes of God it profits nothing if love has not prompted the actions; if they have been tainted by selfishness, and mingled with unsanctified and unholy ambitions. While professing to be the children of God, their hearts are destitute of his love. Such are a misrepresentation of the character of God. {RH, November 17, 1896 par. 2}

And what are some of the characteristics of this love? Let the word of God answer the question: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." {RH, November 17, 1896 par. 3}

The soul who does not love God supremely and his neighbor as himself, allows self to stand in the way. He is virtually saying, Stand on one side; I am holier than thou. Your works can bear no comparison with mine. This the apostle calls being "puffed up." But love "doth not behave itself unseemly," is not self-centered. It can discern the value of others' virtues, and as a sure result, "is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." {RH, November 17, 1896 par. 4}

When fault is found in a brother, or misfortune befalls him, the one in whom true love dwells will not seek to make it public, saying: I told you how it would be; I told you he was not to be depended upon. I worked to disconnect him from that position of influence; for I knew he was not to be trusted. By thus dwelling upon his weakness, you cultivate a spirit of suspicion; you give to your brother no spiritual help, no tenderness, no love. That cold, self-tainted atmosphere is as a spiritual malaria; and the erring brother feels in his heart the sentiments that are cherished toward him. He in turn becomes discouraged, loses faith in his brethren, and grows careless and indifferent.

{RH, November 17, 1896 par. 5}

But this is not the way we are to treat those who are weak in the faith,--those who have not much strength of character. Our course of action is clearly marked out for us: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Those who have, through their own error of judgment, pursued such a course as to discourage one of the Lord's children, should go to the word of God for themselves; they should heed the admonitions given by the world's Redeemer,--he who took our human nature, and was in all points tempted like as we are, that he might be able to succor them that are tempted. In Matthew 18:1-14 is contained a lesson of the highest importance to those who are striving for the crown of eternal life. There we read, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Calling a little child to him, Jesus said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." {RH, November 17, 1896 par. 6}

In Revelation 2:1-3, Christ presents many excellent qualities which the church at Ephesus possessed. He says: "Unto the angel of the church of Ephesus write: . . . I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." {RH, November 17, 1896 par. 7}

But though there was much to commend, one thing was lacking. "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." It is evident that the Lord here has reference to the love that should be cherished in the hearts of the members of the family of God for one another. Something which they had they have lost, and the Lord calls upon them to repent without delay. He will not approve of work that is destitute of his Spirit and his love. {RH, November 17, 1896 par. 8}

Christ taught this principle of love. On one occasion "a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Christ had been presenting to the people truths which, because they were true, were as cutting as a two-edged sword, and the priests and rulers could not gainsay them. With murder in their hearts, yet fearing to speak themselves, they urged the lawyer to tempt Jesus with this question. Jesus understood their motives; for he could read men's hearts, and he said to the lawyer: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said unto him, "Thou hast answered right: this *do*, and thou shalt live." These are the two great principles upon which hang all the law and the prophets. {RH, November 17, 1896 par. 9}

Would it not be the safer plan, my brethren and sisters, to keep the commandments

of God in the spirit and in the letter? Obedience to the first four, in which is enjoined supreme love for God, will lead us to love our neighbor as ourselves; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is because so many members of the church do not bring the commandments of God into the daily life that there is so little of the love of God manifested one toward another. And the absence of this love makes the church weak and inefficient. {RH, November 17, 1896 par. 10}

The church militant is not the church triumphant. Satan is actively working; he is watching the character of each one, to find out whom he can most successfully tempt to dishonor God by departing from his holy commandments. Christ says: "A new commandment I give unto you, That ye love one another; *as I have loved you*, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." The love here commended is not so clothed with selfishness that it is not discerned. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." Darkness has blinded his eyes; he is deceived by the enemy; and as a result the spirit of the arch-deceiver actuates his works,—works of such a character as to hurt, misjudge, and destroy. {RH, November 17, 1896 par. 11}

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." What is the message we are to receive and practise? "For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." This cruel spirit will be manifested toward those who advocate the principles of Christ. But let not this spirit discourage those who have the truth for these last times. {RH, November 17, 1896 par. 12}

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." {RH, November 17, 1896 par.

When the truth is enshrined in the heart, it will be manifested in the daily life. The truth of the psalmist's words will be realized: "The law of the Lord is perfect, converting the soul." "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness." The home will be sweetened by its influence, and the business transactions will be entered upon as if in full view of the heavenly universe. {RH, November 17, 1896 par. 14}

"If ye love me, keep my commandments." All the proud boasting of righteousness avails nothing. "He that doeth righteousness is righteous." "If a man think himself to be something, when he is nothing, he deceiveth himself." All the self-righteous claims of the professors of religion will have no weight with the man who possesses that wisdom which is from above; which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." {RH, November 17, 1896 par. 15}

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy." How precious are these words from the Lord! They irradiate the pathway of the Christian amid all his toils and burdens. He has a heavenly Friend to whom he may turn for guidance and help in every time of need. {RH, November 17, 1896 par. 16}

## **PERIODICALS / RH - The Review and Herald / November 17, 1896 A Letter from Sister White. -**

### **November 17, 1896 A Letter from Sister White.**

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Yesterday Sister McEnterfer accompanied me to Ashfield. We were pleased to meet Brethren Farnsworth and Israel at the station. Brother and Sister Farnsworth have just ended their long voyage over the Pacific Ocean. They did not have a pleasant or enjoyable trip, and were glad to feel solid ground once more under their feet. {RH, November 17, 1896 par. 1}

On Sabbath Brethren Israel and Farnsworth attended the morning meeting in the Parramatta church. At the same time a meeting was being held in Sydney, in a hall which is hired by the Sydney church. I spoke to the people in Ashfield. The service was held in their new church, and I felt grateful to our Heavenly Father for such a neat little chapel where we could worship God upon his holy Sabbath. Brother Semmens opened the meeting with prayer. The Lord gave me freedom to speak to those assembled. As I looked upon the earnest, interested faces of the children, my heart was touched, and I addressed myself to them, encouraging them to do service for God. {RH, November 17, 1896 par. 2}

In their early years, children may be useful in God's work. They are the younger members of his family, and he will give them his grace and his Holy Spirit, that they may overcome impatience, fretfulness, and all sin. Jesus loves the children. He has blessings for them, and he loves to see them obedient to their parents. He desires them

to be his little missionaries, denying their own inclinations and desires for selfish pleasure to do service for him; and this service is just as acceptable to God as is the service of grown-up children. {RH, November 17, 1896 par. 3}

The Lord Jesus received the mothers who brought their children to him for his blessing. He appreciated their earnest desire that in their early childhood their children should be brought to him, that he might put his hands upon them and give them his blessing. What comfort and encouragement this should give parents to teach their children that Jesus loves them and will receive and bless them. Parents, teach your children that Jesus has given his own precious life, in order that they may come to him and receive his blessing. {RH, November 17, 1896 par. 4}

Children should pray for grace to resist the temptations which will come to them,--temptations to have their own way and to do their own selfish pleasure. As they ask Christ to help them in their life-service to be truthful, kind, obedient, and to bear their responsibilities in the family circle, he will hear their simple prayer. When very young, children may be taught to be useful in the home life, to live to please Jesus, that they may become members of the family above. They may be missionaries in the home, relieving, as far as possible, the weary mother, who has so many cares and burdens to bear. {RH, November 17, 1896 par. 5}

Parents, help your children to do the will of God by being faithful in the performance of the duties which really belong to them as members of the family. This will give them a most valuable experience. It will teach them that they are not to center their thoughts upon themselves, to do their own pleasure, or to amuse themselves. Patiently educate them to act their part in the family circle, to make a success of their efforts to share the burdens of father and mother and brothers and sisters. Thus they will have the satisfaction of knowing that they are really useful. {RH, November 17, 1896 par. 6}

Let only pleasant words be spoken by parents to their children, and respectful words by children to their parents. Attention must be given to these things in the home life; for if, in their character-building, children form right habits, it will be much easier for them to be taught by God and to be obedient to his requirements. {RH, November 17, 1896 par. 7}

Children as well as those of older years are exposed to temptations; and the older members of the family should give them, by precept and example, lessons in courtesy, cheerfulness, affection, and in the faithful discharge of their daily duties. Children must be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for; and they must respond to these many mercies by bringing all the happiness possible into the family of which they are members. Thus they become children of God, missionaries in the home circle. {RH, November 17, 1896 par. 8}

If parents neglect the education of their children, they deprive them of that which is necessary for the development of a symmetrical, all sided character, which will be of the greatest blessing to them all through their life. If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified. Educated in this way, they carry through all their religious experience the deficiencies of their home training. {RH, November 17, 1896 par. 9}



God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object-lesson of what families who love God and keep his commandments may be. Christ will be glorified; his peace and grace and love will pervade the family circle like a precious perfume. A beautiful offering, in the child life of Christian missionaries, will be made to God. This will make the heart of Jesus glad, and will be regarded by him as the most precious offering he can receive. {RH, November 17, 1896 par. 10}

May the Lord Jesus Christ be an object of worship in every family. If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christlike character of their children. They are doing God the highest service by presenting to the world, well-ordered, well-disciplined families, who not only fear the Lord, but honor and glorify him by their influence upon other families; and they will receive their reward. Mrs. E. G. White. *Ashfield, Sydney, N. S. W., Sept. 4, 1896.*

{RH, November 17, 1896 par. 11}

**PERIODICALS / RH - The Review and Herald / November 24, 1896 The Right Use of God's Gifts. - By Mrs. E. G. White. -**

**November 24, 1896 The Right Use of God's Gifts.**

**By Mrs. E. G. White.**

The love and benevolence of God and the merciful designs of his government are proclaimed in his word. "The eyes of all wait upon thee," writes the psalmist, "and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." To God we are indebted for life itself. In him "we live, and move, and have our being," receiving from him "life, and breath, and all things." The sun, which brings us light, and ripens that which the earth produces, is his gift. Were it not for his miracle-working power, which by day and by night causes vegetation to flourish, there would be no harvest to gather. His blessings are new every morning, and his loving care is extended to all his creatures. {RH, November 24, 1896 par. 1}

God crowned his love and benevolence by the wonderful gift of his Son. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The streams of salvation are poured into our hearts by the grace of Christ; every blessing, whether temporal or spiritual, comes to us as the purchase of his blood. And God desires that now, in the year 1896, our memories be freshened, and our hearts be filled with gratitude, as we connect our outward, worldly blessings with the great sacrifice, the wonderful atonement, made in our behalf. {RH, November 24, 1896 par. 2}

Our indebtedness to God and our entire dependence upon him should lead us to acknowledge him as the giver of all our blessings, and by our offerings we acknowledge this. Of the bounties he has bestowed upon us, he requires that a portion be returned to him. By giving to the Lord his due, we declare to the world that all our mercies are from him, that all we possess belongs to him. {RH, November 24, 1896 par. 3}

In every offering to God we are to acknowledge the one great Gift; that alone can make our service acceptable to him. When Abel offered the firstling of the flock, he acknowledged God, not only as the giver of his temporal blessings, but also as the giver of the Saviour. Abel's gift was the very choicest he could bring; for it was the Lord's specified claim. But Cain brought only of the fruit of the ground, and his offering was not accepted by the Lord. It did not express faith in Christ. All our offerings must be sprinkled with the blood of the atonement. As the purchased possession of the Son of God, we are to give the Lord our own individual lives. {RH, November 24, 1896 par. 4}

Right and appropriate was the festal anthem of the Jewish nation, "Hosanna; . . . blessed is he that cometh in the name of the Lord." When the Jews held their services of thanksgiving, after the ingathering of nature's treasure, they offered sacrifices to God. To us it might seem strange that sacrificial offerings should have formed so important a part of the universal rejoicing; and to outward appearance, it was a strange combination to mingle the sacrifice of beasts with the expressions of joy. But this was built upon the true foundation; for Christ himself was the object of these ceremonial services. When, in these festal gatherings, blood was shed, and offerings were made to God, the people were not only thanking him for his present mercies, but they were thanking him for the promise of a Saviour, and by this expressing the truth that without the shedding of the blood of the Son of God, there could be no forgiveness of sins. These celebrations were right and acceptable in the sight of God. Christ is to be regarded and appreciated as the source whence all our blessings flow. {RH, November 24, 1896 par. 5}

But when the Jewish people departed from God, they lost sight of the true significance of these festal celebrations. Christ, with his divinity clothed with humanity, stood among them, witnessing their jubilant festivities and solemn services, but he was unrecognized. He was the foundation and antitype of these services, but he was not honored by those who were celebrating them. His eye looked upon the leafy encampments, his ear heard the words of song and understood their deep import; but the actors knew not the deep meaning of the words they uttered. Thousands of voices shouted, "Hosanna; . . . blessed is he that cometh in the name of the Lord;" thousands of voices prayed for the coming of Him who even then stood among them, and whom they would not receive. "He came unto his own, and his own received him not." {RH, November 24, 1896 par. 6}

Thus by precept and example the Jews tore down what they were trying to maintain by outward ceremonies. So enveloped were they in darkness and unbelief, that the influence of their words and offerings of thanksgiving were destroyed by their example. The principles represented were not accepted by God. Their offerings did not bear the divine credentials; for they were neutralized by a wrong practise. While they praised God with their lips, they pledged themselves with the same mind to murder his Son.

Their hearts were devoid of the spirit of true worship, and were filled with wicked purposes, hypocrisy, and all manner of corruption. {RH, November 24, 1896 par. 7}

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Beware lest, like the Jews, you thank God with your lips only. He will not accept this offering. "The sacrifices of God are a broken spirit," a heart filled with thanksgiving to him, and willing to prove the sincerity of its devotion by acts of ready obedience. {RH, November 24, 1896 par. 8}

The Lord has committed talents to men, that they may be better fitted to honor and glorify him. To some he has entrusted means; to others, special qualifications for service; to others, tact and influence. Some have five talents, others two, and others one. From the highest to the lowliest, each has been entrusted with some gift. These talents are not our own. They belong to God. He has given them to us for conscientious use, and he will one day ask for an account of them. {RH, November 24, 1896 par. 9}

The great lesson we are daily to learn is that we are stewards of God's gifts,--stewards of money, of reason, of intellect, of influence. As stewards of the Lord's gifts, we are to trade upon these talents, however small they may be. Many neglect this work because they think their talent too small to honor God. But you should not thus estimate the talents God has given you. Because you do not seem to be so highly favored as some others, you should not underrate your entrusted gifts, hiding them in the earth. We cannot place an accurate estimate upon our powers. However small your talent may appear, use it in God's service, for he has need of it. If it is wisely used, you may bring to God one soul who also will dedicate his powers to the Master's service. That soul may win other souls and thus one talent, faithfully used, may gain many talents. {RH, November 24, 1896 par. 10}

God has bestowed gifts upon every man according to his several ability. Each one is to work in God's great moral vineyard. He bids you use your entrusted gifts, large or small, in whatever sphere you may be called to act, employing every capability, and improving the smallest gift for him. Many have left the one and the two and the five talents out of their reckoning; but by so doing, they rob God. He expects all to do their best, and he will require the interest in proportion to the amount of entrusted capital. It is our privilege, on the great reckoning day, to bring our talents to the Lord, saying, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." {RH, November 24, 1896 par. 11}

God would have us realize that he has a right to mind, soul, body, and spirit,--to all that we possess. We are his by creation and by redemption. As our Creator, he claims our entire service. As our Redeemer, he has a claim of love as well as of right,--of love without a parallel. This claim we should realize every moment of our existence. {RH, November 24, 1896 par. 12}

Before believers and unbelievers we must constantly recognize our dependence upon God. Our bodies, our souls, our lives, are his, not only because they are his free gift, but because he constantly supplies us with his benefits, and gives us strength to use our faculties. By returning to him his own, by willingly laboring for him, we show that we recognize our dependence upon him. {RH, November 24, 1896 par. 13}

Jesus asks us to consecrate ourselves to him. He has placed signal honor upon the human race; for he says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Shall we not, then, give to Christ that which he has died to redeem? If you will do this, he will quicken your conscience, renew your heart, sanctify your affections, purify your thoughts, and set all your powers at work for him. Every motive and every thought will be brought into captivity to Jesus Christ. {RH, November 24, 1896 par. 14}

Those who are sons of God will represent Christ in character. Their works will be perfumed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely mind and body are yielded to the Holy Spirit, the greater will be the fragrance of our offering to him. {RH, November 24, 1896 par. 15}

If the spirit of self-denial and self-sacrifice imbued the hearts of all who claim to be children of God, every one would represent Jesus to the world. It is because of self-seeking on the part of his professed followers that the gospel of Christ is, to so great a degree, robbed of its power. If our hearts were free from all selfishness, the water of life, flowing from Christ to the world,--the gift of righteousness and immortality, brought to light through the gospel,--would be imparted to those who are ready to perish. By our unselfish devotion, other souls would be won to Christ. {RH, November 24, 1896 par. 16}

God has ordained that men and women and children should be educated by his word to become colaborers with Christ in the great work of dispensing his gifts to the world. But those who do this work must be like Christ. They must bear his image, and live his pure, unselfish life. By too many the incarnation and work of the Son of God are but dimly comprehended. He was the Majesty of heaven, the King of Glory; "yet for your sakes he became poor, that ye through his poverty might be rich." He pleased not himself, but cheerfully gave his life to ransom the world. He went about doing good, and this we must do if we would co-operate with him. Selfishness, self-pleasing, self-serving, can find no place in the life of the true Christian. {RH, November 24, 1896 par. 17}

The life of Christ is an example of what a Christian can do with the powers given him of God. Do not become discouraged because your gift is not so large as that of some one else. Cheerfully give what you have, and God will bless your efforts. As you press close to the bleeding side of Christ, you will be actuated by his Spirit, and your heart will respond to his call. You will work as he worked, revealing his loving, unselfish spirit. Your faith will be strong, working by love and purifying your soul. Strengthened by power from above, you will be enabled to meet the Lord's requirements, applying yourself resolutely to irksome tasks and self-sacrificing deeds for the Master's sake. {RH, November 24, 1896 par. 18}

**PERIODICALS / RH - The Review and Herald / December 1, 1896 The Right Use of God's Gifts. - By Mrs. E. G. White. -**

**December 1, 1896 The Right Use of God's Gifts.**

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**By Mrs. E. G. White.**  
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The talents that God has given to each one of his children are to be used to honor and glorify him. They are the instrumentalities with which we are to work, and our final reward will depend upon the piety, the earnestness, and the unselfishness, which now characterize our lives. Day by day, hour by hour, in the use we make of these gifts, we are deciding our eternal destiny, determining what decisions shall be made in the Judgment. Day by day we are making our mark for eternity. Our whole life-work is bound up with the solemn period of the Judgment. {RH, December 1, 1896 par. 1}

Our eternal interests are involved in the use we make of our property, our time, our strength, our capabilities. The whole value of our life-work is measured by the employment of our entrusted talents. God will one day reckon with his servants, that he may know how much each one has gained by trading; and the rewards bestowed will be proportionate to the work done. "Behold," said Christ, "I come quickly, and my reward is with me, to give every man according as his work shall be." Please read the third chapter of Malachi. The subject is there presented in a striking and decided manner. It is not traced by human pen; the voice of God is speaking for the benefit of all who live upon the face of the earth. {RH, December 1, 1896 par. 2}

The property we possess is given us by God, and it is to be used in his service. It is not to be regarded as our own, to be used as our fancy shall dictate; but is to be employed in doing the will of God in behalf of truth and righteousness. The Lord has need of this talent; and rich and poor should awake to their God-given responsibility in this matter, and work to the utmost of their ability to honor and glorify God. {RH, December 1, 1896 par. 3}

Those who allow a covetous spirit to take possession of them cherish and develop those traits of character which will place their names on the record-books of heaven as idolaters. All such are classed with thieves, revilers, and extortioners, none of whom, the word of God declares, shall inherit the kingdom of God. "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Covetous attributes are ever opposed to the exercise of Christian beneficence. The fruits of selfishness always reveal themselves in a neglect of duty, and in a failure to use God's entrusted gifts for the advancement of his work. {RH, December 1, 1896 par. 4}

"They that will be rich,"--those who are fully determined to obtain riches and to enjoy the pleasures of this world,--"fall into temptation and a snare, and into many foolish and hurtful lusts." For a time Satan holds out before them many worldly attractions and opportunities, but that which the word of God declares to be the sure result must come upon them. Their end is destruction and perdition. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." {RH, December 1, 1896 par. 5}

As Christians, we are to follow our Leader step by step in the heavenward way. His gifts are not to be absorbed in worldly pursuits. He has enjoined upon us, "Love not the



world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." By this sign the children of God and the children of the enemy are distinguished. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." {RH, December 1, 1896 par. 6}

Life is a gift of God. Our bodies have been given us to use in God's service, and he desires that we shall care for and appreciate them. We are possessed of physical as well as mental faculties. Our impulses and passions have their seat in the body, and therefore we must do nothing that would defile this entrusted possession. Our bodies must be kept in the best possible condition physically, and under the most spiritual influences, in order that we may make the best use of our talents. "Know ye not," asks Paul, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." {RH, December 1, 1896 par. 7}

A misuse of the body shortens that period of time which God designs shall be used in his service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God. We have no right to neglect or misuse the body, the mind, or the strength which should be used to offer God consecrated service. {RH, December 1, 1896 par. 8}

All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. Those who form habits that weaken the nerve power and lessen the vigor of mind or body, make themselves inefficient for the work God has given them to do. On the other hand, a pure, healthy life is most favorable for the perfection of Christian character and for the development of the powers of mind and body. {RH, December 1, 1896 par. 9}

The law of temperance must control the life of every Christian. God is to be in all our thoughts; his glory is ever to be kept in view. We must break away from every influence that would captivate our thoughts and lead us from God. We are under sacred obligations to God so to govern our bodies and rule our appetites and passions that they will not lead us away from purity and holiness, or take our minds from the work God requires us to do. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." {RH, December 1, 1896 par. 10}

The uncertainty of life should teach us the necessity of working to the utmost of our ability to serve God and to be a blessing to our fellow men. No one is sure of a day. Accident, sickness, or death may come to us at any moment. None of us know how long our life will last; and while we have it in our possession, it should be most precious in our estimation. We are not our own; this life is not ours; and as the property of God, it is our duty, as far as possible, to keep our bodies free from disease. We are Christ's



purchased possession, and we read in God's word, "His servants shall serve him." Then let us devote our lives to his service. {RH, December 1, 1896 par. 11}

Our influence is given us by God. In whatever sphere of life we may be placed, it is our duty to use this gift for him, and to strengthen it. The first great secret to learn is that whatever degree of influence we possess, be it great or small, it will increase only by being used. {RH, December 1, 1896 par. 12}

We are God's servants, and individually we must yield ourselves to him; for he knows just what he would have us do, and just what position we can acceptably fill. As we act the part assigned us, he supplies, by his own power, the qualities essential for the place he wishes us to fill. The life that is dedicated to God will not be left to become the sport of Satan's temptations, or to be used as natural inclination may choose; for God co-operates with the one who strives to do his will. {RH, December 1, 1896 par. 13}

We must not attempt to shape circumstances for ourselves. Everything that has an evident tendency to dampen our zeal or devotion in the cause of God, must be avoided. Selfishness must be put away; for the love of God cannot dwell in the heart where self is enshrined. The inclinations which war against the holy principles of purity and godliness must be wholly given up. {RH, December 1, 1896 par. 14}

In our work for God, we often create many of our worries and trials by endeavoring to reach the world's standard. God would have us fix our eyes upon Jesus, and study his will. Christ calls to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The true believer is brought into close contact with the Redeemer. And if we preserve the meekness and lowliness of Christ, if we walk humbly by the side of the great Burden bearer, we receive his individuality, and work in his lines, and by the influence that we exert, others are drawn to him. {RH, December 1, 1896 par. 15}

God is personally dealing with each one of us. Some may be given credit for natural energy of character, but God is the source whence all our capabilities spring. He has given us knowledge and endowments and opportunities, that by diligent use we may be better qualified to do the duties and bear the responsibilities that are required of us as his servants. We are to make the best use of the gifts he has bestowed upon us. They must not be allowed to weaken and decay through misuse or indolence on our part. The words of inspiration exhort us, "Work out your own salvation with fear and trembling." As we use our endowments in God's service, we become one with Christ. Our responsibility is then his, and he strengthens us for service. {RH, December 1, 1896 par. 16}

We may add to our talents by improving those we already have. The Lord expects us to gain knowledge, to increase our ability, and to improve our talents; but we can never do this if we allow our minds to be molded by worldly surroundings. Only by obedience to God's plans can we fulfil his design for us. "Giving all diligence," writes the apostle Peter, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and

abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." {RH, December 1, 1896 par. 17}

As we work on the plan of addition, we shall find that God is working for us on the still broader plan of multiplication; for he says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {RH, December 1, 1896 par. 18}

All are to stand as minutemen, ready for service at a moment's warning. From hour to hour, in your varied life, opportunities to serve God will open before you. These opportunities will constantly come and go. Be ever ready to make the most of them. The opportunity to speak in the hearing of some needy soul the word of life may never offer itself again; therefore let no one venture to say, "I pray thee have me excused." Lose no opportunity that offers itself to hold forth the word of life, to make known to others "the unsearchable riches of Christ;" for opportunities neglected may soon be forever beyond recall. {RH, December 1, 1896 par. 19}

Every true Christian will be ready for instant action, not depending on his own ability, but trusting in God. He will be instant in season and out of season. At all times and in all places he will be ready to speak, to pray, or to sing to the praise of God. He will use his influence only for the Master. His sanctified energies and endowments will be employed in exalting the Lord Jesus, in magnifying the truth, and in extending the interests of the kingdom of God.

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{RH, December 1, 1896 par. 20}

**PERIODICALS / RH - The Review and Herald / December 1, 1896 Honesty Toward Men and Toward God. - By Mrs. E. G. White. -**

**December 1, 1896 Honesty Toward Men and Toward God.**

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**By Mrs. E. G. White.**  
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"Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness [which is his holy law, the transcript of his character] shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a

garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." The whole of the fifty-first chapter of Isaiah is worthy of close, earnest study, and we would do well to commit it to memory. It has a special application to those who are living in the last days. {RH, December 1, 1896 par. 1}

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. . . . Turn ye not unto idols. . . . I am the Lord your God." {RH, December 1, 1896 par. 2}

The Lord requires of all who claim to be his people far more than they give him. He demands that all who claim to believe on Christ shall reveal to the world, in their lives, that Christianity which was exemplified in his life and character. If the word of God is enshrined in their hearts, they will make manifest the power and purity of the gospel. A practical example of the power of the gospel in the daily life is of much more value to the world than sermons or professions of godliness that are not accompanied by good works. Let all who name the name of Christ remember that, individually, they are making an impression, favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact. {RH, December 1, 1896 par. 3}

Christ declared: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. . . . This do, and thou shalt live." This commandment, which he gave when enshrouded in the pillar of cloud by day and the pillar of fire by night, he again lays down as the condition of eternal life. {RH, December 1, 1896 par. 4}

In Leviticus 19 are recorded words given by Christ to Moses to speak to the children of Israel. Read what the people of God in ancient times were commanded to do, and what not to do; for these are the principles contained in the royal law: "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Personal preferences and partiality are not to appear in the life-practise of the Christian. {RH, December 1, 1896 par. 5}

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." "And ye shall be holy unto me: for I the Lord am holy, and

have severed you from other people, that ye should be mine." "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." {RH, December 1, 1896 par. 6}

Here is shown the work of the minister of righteousness: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." But a solemn charge is made by the God of Israel: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your hand. . . . Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them: or, Where is the God of judgment?" {RH, December 1, 1896 par. 7}

The words of the Lord in Malachi 3:1-3 lay down the work essential to be done in the church of God: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne. {RH, December 1, 1896 par. 8}

"And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." All the sins here specified have been coming in among the people who claim to be the people of God; and it is high time that there was a reformation, a transformation, of character. Who among us, who are called commandment-keepers, have been "partial in the law,"

neglecting the living principles which are a transcript of the character of God? Has not the imperfect example of those who have departed from the law of God caused *many* to stumble at the law? "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." {RH, December 1, 1896 par. 9}

The Lord commands his people, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Here faithful dealing with the sins of those who claim to be children of God is enjoined. Be they men in the most humble condition, or men entrusted with power and responsibility, no partiality is to be shown to those in the wrong, no hypocrisy is to be practised in dealing with them. If a man's position involves sacred interests, God's watchmen are to be the more earnest and faithful in dealing with him. Not one evil principle will pass uncorrected. If those in the wrong refuse to repent, and to correct their errors, let them be separated from the Lord's work; for the corrupting principles of evil will leaven all with whom they are connected. {RH, December 1, 1896 par. 10}

The Jews claimed to obey the law of God, and they appeared to be very strict in observing some portions of the law; but the precepts that interfered with their personal interests were unheeded. The people offended God by lightly esteeming the requirements that touched their earthly treasures. Beware, brethren, lest while professing to honor the law of God, you fall into the same error as did the Jews; beware lest the love of earthly treasure shall draw your hearts from God. {RH, December 1, 1896 par. 11}

No man can make an offering to the Lord in righteousness until practical right-doing is brought into the daily life. When does the Lord say that the offering of Judah and Jerusalem shall be pleasant unto him as in the former years? When "he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." {RH, December 1, 1896 par. 12}

"Then I turned," writes Zechariah, "and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." {RH, December 1, 1896 par. 13}

In our dealings with our fellow men, as well as in our relations with God, we are to show strict justice and honesty. Every human being is to be estimated according to the price that Christ has paid for his redemption. Our fellow men are of as much value as we are, and God calls upon us to treat them as we would be treated. He wants no sharpers connected with his work. He wants no man to take advantage of others, in order to bring means into his treasury. He will sanction no man in appropriating to

himself more than he has justly earned. The Lord will not sustain men in his service who are self-indulgent, and who do not represent the character and work of Christ. {RH, December 1, 1896 par. 14}

Those who indulge in any sort of unfair dealing, either with God or with their fellow men, are sowing the seed for a very bitter harvest. The Lord requires those who claim to be his servants to reveal the principles of heaven in all their work. They are to show kindness to all men, cherishing patience, long-suffering, forbearance, generosity. This is living the gospel, and only to those who thus serve him will God say: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." {RH, December 1, 1896 par. 15}

God has revealed his interest in fallen men by giving them a Saviour. He covenanted not to stir up his wrath against the perversity of his children, not to censure them in his hot displeasure, until every advantage had been given them through all their period of probation. And even when they shall refuse his warnings, his messages of invitation, the presentation of his righteousness; when they continue to sin in the face of light and evidence, still he will not break forth upon them in his great anger. He leaves all judgment to his Son, whom he gave as a sin offering for the world. {RH, December 1, 1896 par. 16}

God has a yearning desire to save the purchase of the blood of Christ from the sure result of a wrong course of action; for sin, if persisted in, will bring upon them the wrath of the rejected Lamb. Mercy, rich and free, is presented in the gift of Christ's righteousness. Those who scorn this precious gift, who despise and reject the Saviour, who refuse the invitation, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me," reject the offer of the attributes of character which will constitute them sons and daughters of God. For "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name [What name?--Immanuel, the Son of God]: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." {RH, December 1, 1896 par. 17}

The Word is our instructor. All who will be doers of the word, in sincerity and truth, will behold his glory,--"the glory as of the only begotten of the Father, full of grace and truth." Then there is indeed a new birth, a transformation of character. "Of his fulness have all we received, and grace for grace." This makes us living epistles, "known and read of all men." "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." {RH, December 1, 1896 par. 18}

"It is of the Lord's mercies that we are not consumed because his compassions fail not. They are new every morning; great is thy faithfulness." "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto



me, and I will return unto you, saith the Lord of Hosts." {RH, December 1, 1896 par. 19}

This is the message which must be proclaimed; "Return unto me, and I will return unto you." "But ye said, Wherein shall we return?" God gives his people reproofs, warnings, and instruction, because there is a manifest neglect of righteous principles. He sends messengers to bear to the churches his reproofs and warnings, that their wrongs may be corrected. He gives the invitation, "Return unto me, and I will return unto you," and yet self-vindication is shown in the words, "Wherein shall we return?" {RH, December 1, 1896 par. 20}

The reproof and warning and promise of the Lord are given in definite language in Malachi 3:8; "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" The Lord answers, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." The Lord of heaven challenges those whom he has supplied with his bounties to prove him. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, December 1, 1896 par. 21}

This message has lost none of its force. It is just as fresh in its importance as God's gifts are fresh and continual. There is no difficulty in understanding our duty in the light of this message, given through God's holy prophet. We are not left to stumble along in darkness and disobedience. The truth is plainly stated, and it can be clearly understood by all who wish to be honest in the sight of God. A tithe of all our income is the Lord's. He lays his hand upon that portion which he has specified that we shall return to him, and says, I allow you to use my bounties after you have laid aside the tenth, and have come before me with gifts and offerings. {RH, December 1, 1896 par. 22}

The Lord calls for his tithe to be given in to his treasury. Strictly, honestly, and faithfully, let this portion be returned to him. Besides this, he calls for your gifts and offerings. No one is compelled to present his tithe or his gifts and offerings to the Lord. But just as surely as God's word is given to us, just so surely will he require his own with usury at the hand of every human being. If men are unfaithful in rendering to God his own, if they disregard God's charge to his stewards, they will not long have the blessing of that which the Lord has entrusted to them. {RH, December 1, 1896 par. 23}

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, it is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully [in black] before the Lord of Hosts?" God does not require his people to do this. Christ is the light of the world, and he says, "He that followeth me shall not walk in darkness, but shall have the light of life." But the mournful complaint continues: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." This is the language of a soul in darkness. The condition here revealed is the sure result of disobedience. Those who make the complaint are neglecting their obligation to give to the Lord his own. It is because so little heed is given to the Lord's special injunctions that darkness and temptation and trial are brought upon the church. {RH, December 1, 1896 par. 24}

The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose. {RH, December 1, 1896 par. 25}

The great object of our work is to carry the light to those who are in darkness. Our work is world-wide. God's delegated messengers are not to hover about the people who have been long in the truth. Altogether too much labor is devoted to the churches. God's people are not to depend on others to do their work for them. Let the Lord's messengers carry the triumphs of the cross into the regions beyond, calling upon the members of the church to send their prayers as sharp sickles into the harvest-field. Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. {RH, December 1, 1896 par. 26}

The Lord's messengers should see that his requirements are faithfully discharged by the members of the churches. God says that there should be meat in his house, and if the money in the treasury is tampered with, if it is regarded as right for individuals to make what use they please of the tithe, the Lord cannot bless He cannot sustain those who think that they can do as they please with that which is his. {RH, December 1, 1896 par. 27}

The Lord has given to every man his work. His servants are to act in partnership with him. If they choose, men may refuse to connect themselves with their Maker; they may refuse to give themselves to his service, and trade upon his entrusted goods; they may fail to exercise frugality and self-denial, and may forget that the Lord requires a return of what he has given them. All such are unfaithful stewards. A faithful steward will do all he possibly can in the service of God; the one object before him will be the great need of the world. He will realize that the message of truth is to be given, not only in his own neighborhood, but in the regions beyond. When men cherish this spirit, the love of the truth and the sanctification they will receive through the truth, will banish avarice, overreaching, and every species of dishonesty. {RH, December 1, 1896 par. 28}

It will not be long before probation will close. If you do not now serve the Lord with fidelity, how will you meet the record of your unfaithful dealing? Not long hence, a call will be made for a settlement of accounts, and you will be asked, "How much owest thou unto my Lord?" If you have refused to deal honestly with God, I beseech you to think of your deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's sake will pardon your great debt. Begin now to act like Christians. Make no excuse for failing to give the Lord his own. Now, while mercy's sweet voice is still heard, while it is not yet too late for wrongs to be righted, while it is called today, if ye will hear his voice, harden not your hearts. {RH, December 1, 1896 par. 29}

God calls for fathers, mothers, and children to become partners with him in the great work of rescuing their own souls from Satan's power. Let them unite with Christ, and strive with heart and mind and strength to save themselves through faith. When through the grace of Christ you have been converted, God calls upon you to wear his yoke, and labor in his lines to save other souls who are bound up with Satan, and who do not realize their peril. Hear me, for Christ's sake, hear me. The season of God's mercy will soon be ended. The call for sinners to repent and be converted will soon be heard no more. That God whose invitation you have refused, that Saviour whose Spirit you have grieved and insulted, will soon rise in his anger to punish transgressors. Dare we think what the wrath of the Lamb means? {RH, December 1, 1896 par. 30}

Every day you remain in sin you are grieving God by your impenitence. Will you not remember that the time is just upon you when the last day of mercy will come? Then God will rise up out of his place to punish the world for its iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. The clouds of wrath which have been gathering will burst with pitiless fury upon the world. I beg of you who shall read these words to hear for your soul's sake. Venture not one step further in your impenitence. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

{RH, December 1, 1896 par. 31}

**PERIODICALS / RH - The Review and Herald / December 1, 1896 - An Appeal for the South. -**

### **December 1, 1896 - An Appeal for the South.**

I appeal to families who understand the truth. What are you doing? You can be God's ministers, taking up the work in this neglected field that needs to be plowed, and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called you to labor in his vineyard: but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have lived at ease, eating from the abundant supply which God gave you to share with those in need. {RH, December 1, 1896 par. 1}

In the past, some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth, have wanted to build up a high partition between themselves and the colored race. We have one Saviour, who has died for the black man as well as for the white man; and those who possess the Spirit of Christ will have love and pity for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from black and white alike. {RH, December 1, 1896 par. 2}

From the light God has given men, the blood of souls will surely be found upon the garments of those who, like the priest and Levite, are passing by on the other side. This is just what our people are doing. They have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. While feeding from a well-supplied table, they have not allowed even the crumbs that fall from the table to be bestowed upon the colored people. By their actions they have said, Am I my brother's keeper? Where are those who have had so much light, so much food, that they have lost their appetite, and do not appreciate the bread of life? These rich treasures if imparted to others, would be life and hope and salvation to them. {RH, December 1, 1896 par. 3}

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. Divine illumination must come to them. This kind of work calls for laborers, and the duty rests upon our responsible men to set men to work in that field, and to sustain the work with a portion of the means supplied by tithes and offerings from the believers in all parts of our world. The Bible, the precious Bible, is not to be chained to any one place. It is to go to all parts of the world; its sacred truth is to be everywhere studied. {RH, December 1, 1896 par. 4}

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work here. Facilities must be provided, and workmen sent who can plan for these States. I beseech you, brethren, do not take the work out of the hands of those who would work, every chance they may have, to obtain means to work in the Southern States. It is not your privilege to grasp every tittle to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance.--*Unpublished M. S.* {RH, December 1, 1896 par. 5}

**PERIODICALS / RH - The Review and Herald / December 8, 1896 God's Claim Upon Us. - By Mrs. E. G. White. -**

**December 8, 1896 God's Claim Upon Us.**

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**By Mrs. E. G. White.**  
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God has a claim on us and all that we have. His claim is paramount to every other. And in acknowledgment of this claim, he bids us render to him a fixed proportion of all that he gives us. The tithe is this specified portion. By the Lord's direction it was consecrated to him in the earliest times. The Scriptures mention tithing in connection with the history of Abraham. The father of the faithful paid tithes to Melchisedec, "priest of the Most High God." Jacob also recognized the obligation of tithing. When, fleeing from his brother's wrath, he saw in his dream the ladder connecting heaven and earth, the gratitude of his heart found expression in the vow to God: "If God will be with me,

and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." {RH, December 8, 1896 par. 1}

When God delivered Israel from Egypt to be a special treasure unto himself, he taught them to devote a tithe of their possessions to the service of the tabernacle. This was a special offering, for a special work. All that remained of their property was God's, and was to be used to his glory. But the tithe was set apart for the support of those who ministered in the sanctuary. It was to be given from the first-fruits of all the increase, and, with gifts and offerings, it provided ample means for supporting the ministry of the gospel for that time. {RH, December 8, 1896 par. 2}

God requires no less of us than he required of his people anciently. His gifts to us are not less, but greater, than they were to Israel of old. His service requires, and ever will require, means. The great missionary work for the salvation of souls is to be carried forward. In the tithe, with gifts and offerings, God has made ample provision for this work. He intends that the ministry of the gospel shall be fully sustained. He claims the tithe as his own, and it should ever be regarded as a sacred reserve, to be placed in his treasury for the benefit of his cause, for the advancement of his work, for sending his messengers into "regions beyond," even to the uttermost parts of the earth. {RH, December 8, 1896 par. 3}

God has laid his hand upon all things, both man and his possessions; for all belong to him. He says, I am the owner of the world; the universe is mine, and I require you to consecrate to my service the first-fruits of all that I, through my blessing, have caused to come into your hands. God's word declares, "Thou shalt not delay to offer the first of thy ripe fruits." "Honor the Lord with thy substance, and with the first-fruits of all thine increase." This tribute he demands as a token of our loyalty to him. {RH, December 8, 1896 par. 4}

We belong to God; we are his sons and daughters,--his by creation, and his by the gift of his only begotten Son for our redemption. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The mind, the heart, the will, and the affections belong to God; the money that we handle is the Lord's. Every good that we receive and enjoy is the result of divine benevolence. God is the bountiful giver of all good, and he desires that there shall be an acknowledgment, on the part of the receiver, of these gifts that provide for every necessity of the body and the soul. God demands only his own. The primary portion is the Lord's, and must be used as his entrusted treasure. The heart that is divested of selfishness will awaken to a sense of God's goodness and love, and be moved to a hearty acknowledgment of his righteous requirements. {RH, December 8, 1896 par. 5}

God gives to us, that we may give. He desires us to be laborers together with him. In heaven he is carrying forward the great work of redemption. That work engages the divine councils. It requires the ministry of angels upon the earth; and it requires also our co-operation. In the natural world, man must do his part in the work of the earth. He must till and prepare the soil. And God, working through nature, giving sunshine and

showers, quickens the seed sown, and causes vegetation to flourish. Thus the sowing is rewarded in the reaping of earth's treasures in bountiful harvests. The lesson is true in spiritual as in temporal things. Man must work under the guidance of the divine hand; for unless God co-operates with him, there will be no increase. Human power cannot cause the seed sown to spring into life. But there can be no reaping unless the human hand acts its part in the sowing of the seed. {RH, December 8, 1896 par. 6}

The reaping will testify of what the sowing has been. God, through the inspired apostle, has said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity," feeling compelled to do so because of the pressure brought to bear upon him, when his heart is not in the work; "for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." Here the matter is plainly laid out, specifying the privilege and duty of every believer. Let this ninth chapter of 2 Corinthians be read and reread. How could language express more than is here given? The inspired pen traces the advantages reaped by every soul who will become a laborer together with God in his work of beneficence. {RH, December 8, 1896 par. 7}

Many who profess to be Christians provide abundantly for themselves, supplying all their imaginary wants, while they give no heed to the wants of the Lord's cause. They have thought it gain to rob God by retaining all, or a selfish proportion, of his gifts as their own. But they meet with loss instead of gain. Their course results in the withdrawal of mercies and blessings. By their selfish, avaricious spirit, men have lost much. If they had fully and freely acknowledged God's requirements and met his claims, his blessing would have been manifest in increasing the productions of the earth. The harvests would have been greater. The wants of all would have been abundantly supplied. The more we give, the more we shall receive. {RH, December 8, 1896 par. 8}

This subject of the use of the means entrusted to us should be carefully considered; for the Lord will require his own with usury. While in poverty, many regard systematic giving as a Bible requirement; but when they come into possession of money or property, they do not acknowledge God's claim upon them. They look upon their means as their own. But not so did King David regard his possessions. He understood that God is the great proprietor of all things, and that he himself was highly honored in that he had been taken into partnership with God. His heart was filled with gratitude for the



favor and mercy of God, and in his prayer when presenting offerings for the building of the temple, he said, "Of thine own have we given thee." {RH, December 8, 1896 par. 9}

The cause of God is ever demanding. Industry is therefore required on the part of all, high and low, rich and poor, in order that due returns may be made to God, that there may be "meat" in his house, and that the servants whom he has called to do the work of communicating the truth to a perishing world may be supported. {RH, December 8, 1896 par. 10}

Not only does God require the tithe, but he requires that all we have be used to his glory. There must be no spendthrift habits; it is God's property that we are handling. Not one dollar or one shilling is our own. The squandering of money in luxuries deprives the poor of the means necessary to supply them with food and clothing. That which is spent for the gratification of pride in dress, in buildings, in furniture, and in decorations, would relieve the distress of many wretched, suffering families. God's stewards are to minister to the needy. This is the fruit of pure and undefiled religion. The Lord condemns men for their selfish indulgence while their fellow beings are suffering for the want of food and clothing. {RH, December 8, 1896 par. 11}

God's money is needed. It is hoarded and buried in the world, while multitudes are starving for temporal food and spiritual knowledge. It is spent in foolish amusements, in dissipating games and sports and idolatrous practises. God says, "Shall I not visit for these things?" Already he is sending his judgments upon the earth. Terrible plagues are visiting our world, in famines, in floods, in calamities by sea and land, in earthquakes in divers places. And because of men's wickedness the Lord does not restrain the destroying power. {RH, December 8, 1896 par. 12}

Professed Christians reject the Lord's plan of raising means for his work; and to what do they resort to supply the lack? God sees the wickedness of the methods they adopt. Places of worship are defiled by all manner of idolatrous dissipation, that a little money may be won from selfish pleasure-lovers to pay church debts or to sustain the work of the church. Many of these persons would not of their own accord pay one shilling for religious purposes. Where, in God's directions for the support of his work, do we find any mention of bazaars, concerts, fancy fairs, and similar entertainments? Must the Lord's cause be dependent upon the very things he has forbidden in his word--upon those things that turn the mind away from God, from sobriety, from piety and holiness? And what impression is made upon the minds of unbelievers? The holy standard of the word of God is lowered into the dust. Contempt is cast upon God and upon the Christian name. The most corrupt principles are strengthened by this unscriptural way of raising means. And this is as Satan would have it. Men are repeating the sin of Nadab and Abihu. They are using common instead of sacred fire in the service of God. The Lord accepts no such offerings. All these methods for bringing money into his treasury are an abomination to him. It is a spurious devotion that prompts all such devising. O what blindness, what infatuation, is upon many who claim to be Christians! Church members are doing as did the inhabitants of the world in the days of Noah, when the imagination of their hearts was only evil continually. All who fear God will abhor such practises as a misrepresentation of the religion of Jesus Christ. {RH,

December 8, 1896 par. 13}

There is sin, enormous sin, charged against many who profess to be Christians. The great Pleader says, My claims upon the human heart have been ignored. God calls for repentance, for reformation. {RH, December 8, 1896 par. 14}

The Lord calls upon every one of his children to let heaven's light--the light of his own unselfish love--shine out amid the darkness of this degenerate age. If he sees you acknowledge him as the possessor of yourself and all your possessions, if he sees you use your entrusted means as a faithful steward, he will register your name in the books of heaven as a laborer together with him, a partner in his great firm, to work in behalf of your fellow men. And joy will be yours in the final day, as it is seen that the means wisely used in helping others has caused through you thanksgiving to God. {RH, December 8, 1896 par. 15}

The Lord declares that what a man sows he shall also reap. Shall we not, then, by our good works, seek to sow the very best quality of seed? In the last days of the old year shall we not make our account right with God by bringing all the tithes into his storehouse? Will any venture longer to rob God in tithes and offerings? In the coming holidays, let our gifts be not to one another, but to the house of God, "that there may," he says, "be meat in mine house." In place of spending our time and means in getting up something to surprise and gratify our friends, shall we not turn all our offerings into God's treasury? Shall we not make a thank-offering to the Lord? Will those who profess to be Christians see this matter in its true bearing? Will they awake to a sense of their obligation to God, and render to him his own?" Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

{RH, December 8, 1896 par. 16}

**PERIODICALS / RH - The Review and Herald / December 15, 1896 The Importance of Obedience. - By Mrs. E. G. White. -**

**December 15, 1896 The Importance of Obedience.**

**By Mrs. E. G. White.**

Obedience or disobedience decides every man's destiny. Those who obey God are counted worthy to share his throne, while those who disobey will be forever lost. But sin has weakened our powers of obedience, and in our own strength we can never obey God. Knowing this, God sent Jesus to our world to live his law. Only the mind that is trained to obedience to God can do justice to his divine claims, and God gave Christ up to humiliation and suffering, to be afflicted with all the temptations wherewith humanity is afflicted, that in his strength we might be enabled to keep his law. It was for the recovery of man that Christ came into the world, and it is to the will of man that he appeals. The knowledge of God through Jesus Christ brings every thought into

obedience to his will. The heart that was defiled by disobedience to God's requirements, and which in its fall dragged down the faculties of the whole being, is renewed by this knowledge. {RH, December 15, 1896 par. 1}

All may study with profit the experience of the first Adam in contrast with that of the second Adam. The first Adam possessed beautiful Eden, a gift from God to the beings he had created. The sinless pair were very happy in their possession; for nothing that was needed to sustain them, or to please the senses, was withheld. Only one test was made,--they were not to eat of the fruit of the tree of knowledge of good and evil; and death was the penalty of the transgression of this command. {RH, December 15, 1896 par. 2}

But Satan came to them, and told them that if they ate of the forbidden fruit, they would immediately become as gods, knowing good and evil. God wished them to know only good. Will they listen to the strange voice, which charges God with selfishness and injustice for making such an arrangement? Will they disobey God by listening to the insinuations of the enemy, because addressed to them in flattering words? Can it be that they will do this terrible thing? {RH, December 15, 1896 par. 3}

They did do it. Adam fell from his loyalty because he did not obey the "Thou shalt not" of God's word; and by his sin the flood-gates of woe were opened upon our world. If faithful to God's requirements, he would have had perfect descendants, as pure and uncorrupted as he himself was when he came from the hand of God. As father of the human race, he could have imparted the pure higher education, which he himself had received direct from God. But by his disobedience he spoiled God's plan for himself and for his posterity. {RH, December 15, 1896 par. 4}

After Adam had sinned, the only means of salvation for the human race was for the Son of the infinite God to give his life that they might have another trial of obedience. What love the Father manifested in behalf of man, erring and disobedient though he was! He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God was in the world, represented by Christ. {RH, December 15, 1896 par. 5}

Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience. The race, weakened in moral power, was unable to cope with Satan, who ruled his subjects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in his life the character of God, he sought to win man back to his allegiance. {RH, December 15, 1896 par. 6}

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In his own character he displayed to the world the character of God. He pleased not himself, but went about doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence. By his words, his influence, and his example, he made men feel that it was possible for them to return to their loyalty and be reinstated in God's favor. He led

them to see that if they repented, if their characters were transformed after the divine similitude, they would win immortality. {RH, December 15, 1896 par. 7}

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on ancient maxims and rabbinical sayings which were frivolous and worthless. With what astonishment did the people listen to the words that fell from the lips of the divine Teacher! Christ did not dwell on weak, insipid sayings and theories of men. As one possessing the highest authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never man spake like this Man." {RH, December 15, 1896 par. 8}

God desires that the beings made in his image shall render obedience to him. He is "not willing that any should perish, but that all should come to repentance." For this he gave his only begotten Son to this world, that in his strength men might have power to obey. He has "blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." In order that sinners may hear the message of salvation, he calls upon those who claim to be his servants to co-operate with the heavenly intelligences in carrying forward his work. He has plainly stated the way in which the ministry of his word is to be sustained. Each one is to act his part. No one is excused from cheerfully doing his part to keep the treasury of God supplied with means. These offerings are to be used in his work, drawn from the treasury as the cause demands, to extend his work in regions beyond. God waits to see if we, who have been purchased by the life of the Son of God, through whom all our temporal blessings flow, will render obedience to him in this matter. Shall we disobey God by withholding from him our tithes and offerings? Other souls, as precious in his sight as we are, must have the light of truth brought to them. Then shall we not follow the example of our Saviour, and work to save others? {RH, December 15, 1896 par. 9}

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this word is studied,--not merely read, but studied,--it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements. {RH, December 15, 1896 par. 10}

All who will come to the word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scriptures. But those who bring to the investigation of the word a spirit which it does not approve,

will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions, and is willing to make of none effect God's holy law. {RH, December 15, 1896 par. 11}

We need to humble our hearts, and with sincerity and reverence search the word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul, must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-knowledge and self-sufficiency must stand rebuked in the presence of the word of God. {RH, December 15, 1896 par. 12}

The Lord speaks to the heart that humbles itself before him. At the altar of prayer, as the throne of grace is touched by faith, we receive from the hand of God that celestial torch which enlightens our darkness, and convinces us of our spiritual necessity. The Holy Spirit takes of the things of God, and reveals them to the one who is sincerely seeking for the heavenly treasure. If we yield to his guidance, he leads us into all light. As we behold the glory of Christ, we become changed into his image. We have that faith which works by love, and purifies the soul. Our hearts are renewed, and we are made willing to obey God in all things. {RH, December 15, 1896 par. 13}

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We cannot afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged and awarded according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner. The word will be, "Ephraim is joined to idols: let him alone." {RH, December 15, 1896 par. 14}

But the voice of entreaty is still heard. Mercy lingers; it is not yet too late for wrongs to be repented of and righted. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Behold, now is the accepted time; behold, now is the day of salvation." Now is the time to receive the word of truth and life and salvation. Now is the time for those who know the truth to say to those who are in darkness, "Come." In the place of calling the messenger of God to your aid, to labor for you, for the sake of Jesus Christ of Nazareth, who came to our world to call sinners to repentance, let all who claim to be Christians say by precept and example to those who are out of the fold, "Come; for all things are now ready." {RH, December 15, 1896 par. 15}

I would call upon all to be wide-awake. The time in which we are now living is the only probation we shall have. The perils of the last days are upon us. Ere long the opportunity to gain eternal life by obedience to God's commandments will be forever gone. If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"-- God or

Mammon. Now, while it is called today, if ye will hear his voice, harden not your hearts, lest it be the last invitation of mercy.

{RH, December 15, 1896 par. 16}

**PERIODICALS / RH - The Review and Herald / December 22, 1896 A Lesson From the Sanctuary. - By Mrs. E. G. White. -**

**December 22, 1896 A Lesson From the Sanctuary.**

**By Mrs. E. G. White.**

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." {RH, December 22, 1896 par. 1}

As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." {RH, December 22, 1896 par. 2}

Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" {RH, December 22, 1896 par. 3}

But relief was sent to Isaiah in his distress. He says: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." {RH, December 22, 1896 par. 4}

In the previous chapter Isaiah had pronounced a woe upon the people who had separated themselves from God: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." Men may seek to strengthen their forces by confederating together, making, as they suppose, strong societies to carry out the plans they have formed. They may lift up their souls in pride and self-sufficiency; but the One mighty in counsel does not plan with them. Their unbelief in his purposes and work, and their confidence in man will not permit them to receive the messages he sends. They



say: "Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" But God says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him." {RH, December 22, 1896 par. 5}

The class here represented, in order to exalt their own opinions, employ a reasoning which is not authorized by the word of God. They walk in the sparks of their own kindling. By their specious reasoning, they confuse the distinction that God desires to have drawn between good and evil. The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity, evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The piety and conscientiousness of others are called, fanaticism, and those who practice truth and holiness are watched and criticized. They deride those who teach and believe the mystery of godliness, "Christ in you the hope of glory." The principles underlying these things are not discerned by them; and they go on in wrongdoing, leaving the bars open for Satan to find ready access to the soul. {RH, December 22, 1896 par. 6}

All self-exaltation and self-admiration are the result of ignorance of God and of Jesus Christ, whom he has sent. How quickly will self-esteem die, and pride be humbled in the dust, when we view the matchless charms of the character of Christ! The holiness of his character is reflected by all who serve him in spirit and in truth. If our lips have need of cleansing, if we realize our destitution, and come to God in contrition of heart, the Lord will remove the uncleanness. He will say to his angel, "Take away the filthy garments," and clothe him with "change of raiment." {RH, December 22, 1896 par. 7}

Let every soul who claims to be a son or a daughter of God examine himself in the light of heaven; let him consider the polluted lips that make him "undone." They are the medium of communication. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Then let them not be used in bringing from the treasure of the heart words that will dishonor God and discourage those around you, but use them for the praise and glory of God, who has formed them for this purpose. When the cleansing coal is applied from the glowing altar, the conscience will be purged from dead works to serve the living God; and when the love of Jesus is the theme of contemplation, the words coming from human lips will be full of praise and thanksgiving to God and to the Lamb. {RH, December 22, 1896 par. 8}

How many words are spoken in lightness and foolishness, in jesting and joking! This would not be so did the followers of Christ realize the truth of the words, "Every idle

word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." {RH, December 22, 1896 par. 9}

Harsh and unkind words, words of censure and criticism of God's work and his messengers, are indulged in by those who profess to be his children. When these careless souls discern the greatness of God's character, they will not mingle their spirit and attributes with his service. When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,--the transgression of God's holy law. The atonement will be better understood; and by living, active faith, we shall see that whatever of virtue humanity possesses, it exists only in Jesus Christ, the world's Redeemer. {RH, December 22, 1896 par. 10}

The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with his glory, the triumphant song of praise is echoed from one to another in melodious chant, "Holy, holy, holy, is the Lord of Hosts." They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached. {RH, December 22, 1896 par. 11}

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,--a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart. {RH, December 22, 1896 par. 12}

The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace.

{RH, December 22, 1896 par. 13}

**PERIODICALS / RH - The Review and Herald / December 29, 1896 True Worth. - By Mrs. E. G. White. -**

**December 29, 1896 True Worth.**

**By Mrs. E. G. White.**

In his word the Lord has shown what man may become if connected with the Source of all wisdom. The soul of every one is precious. All heaven is interested in the plan of salvation, and its power is waiting our demand. We may choose wisely, and through Christ become more precious in the sight of God than the golden wedge of Ophir, or we may become as sounding brass and a tinkling cymbal; but if we do choose to degenerate, we shall become wholly worthless, and lose heaven with all its riches. {RH, December 29, 1896 par. 1}

Character cannot be bought with gold; it does not come to us by accident. Character is earned by individual effort through the merits and grace of Christ. It is formed by hard, stern battles with self. Conflict after conflict must be urged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected, unreformed. {RH, December 29, 1896 par. 2}

If the character is left to be molded as chance may direct, it will become deformed and unlovely. There are in every one weak points that need to be strengthened; for Satan will take advantage of every unguarded spot. The question to be settled is, Will you follow the light God has given? If you would do so, close the door against your own suggestions, desires, and doubts. Temptations will thicken about your pathway; but the Lord will be nigh to you if you call upon him in sincerity. Stand fast in the strength of Jesus. Swerve not from the right to gain any one's friendship or to avoid difficulty. Christians can afford to be straight-forward, and firm as a rock to principle. All the excellence of character we attain will be gained in moving in this straight line. Be kind and considerate to others; but at the same time be frank and sincere; for the Lord despises dissembling. Never allow the gold of character to be dimmed with the dross of earthly, corruptible metal. The standard of the world is not the criterion for the Christian. Reputation, property, everything earthly, may be sacrificed; for this will not lessen our value in the heavenly records; but principle must be preserved. {RH, December 29, 1896 par. 3}

Truthfulness and frankness should be ever cherished by all who claim to be followers of Christ. God and the right should be the motto. Deal honestly and righteously in this present evil world. Some will be honest when they see that honesty will not endanger their worldly interests; but all who act from this principle will have their names blotted out of the book of life. {RH, December 29, 1896 par. 4}

Strict honesty must be cultivated. We can go through the world but once; we cannot come back to rectify any mistakes; therefore every move made should be with godly fear and careful consideration. Honesty and policy will not harmonize; either policy will be subdued, and truth and honesty hold the lines of control, or policy will take the lines, and honesty cease to direct. Both cannot act together; they can never be in agreement. When God makes up his jewels, the true, the frank, the honest, will be his chosen ones, his treasures. Angels are preparing crowns for such; and light from the throne of God will be reflected in its splendor from these star-gemmed diadems. {RH, December 29, 1896 par. 5}

These things will bear thoughtful consideration,--close, critical examination. With your Bible in your hand, study its claims with earnest prayer that you may never be self-deceived. We are now living in an age when the question is asked, "When the Son of Man cometh, shall he find faith on the earth?" In this age of degeneracy, where we are surrounded with moral pollution, God's people are to form characters for heaven. This work is to go on daily. {RH, December 29, 1896 par. 6}

We are in the investigative judgment; and the work for the time is solemn heart-searching. The duty devolves upon every one to consider, to watch, and to pray. You are not bidden by the Lord to examine your neighbor's heart. Let your investigative powers be put to work to discover what evil is lurking in your own heart, what defects are in your character; what work needs to be done in your own home. Parents are responsible for the souls of their children; they are accountable for the mold of character they give them. They will, if they realize their duty, work most earnestly for their own salvation and for the salvation of their children. When parents are careless in their own ways, and in regard to the character and deportment of their children, they lose the favor of God. But every family that will seek God with humiliation and prayer will be doing the work that is essential for eternal salvation. {RH, December 29, 1896 par. 7}

Satan is working diligently and most successfully to put his selfish stamp upon the characters of even professed Christians, and many are becoming narrow in their ideas of duty and obligation. They are degenerating, and receiving a stamp of character which is offensive to God. Self-love and unholy passions occupy the citadel of the soul. To those who are professedly keeping the law of God, but are daily transgressing its holy principles, let me say, Search, O search and see how little reverence you have for eternal things, how little love for devotion. {RH, December 29, 1896 par. 8}

The proving time has come, and angels are watching the development of character. How many, since they have professed Christ, have changed for the better? My brother, my sister, are you becoming more and more like Jesus, who is pure, holy, undefiled? Can your associates see in you the likeness of Christ? Can they see that you maintain in your dress, in your conversation, your daily life, the simplicity of your Master? {RH, December 29, 1896 par. 9}

Many know so little about their Bibles that they are unsettled in the faith. They remove the old landmarks, and fallacies and winds of doctrine blow them hither and thither. Science, falsely so-called, is wearing away the foundation of Christian principle; and those who once were in the faith drift away from the Bible landmarks, and divorce

themselves from God, while still claiming to be his children. But are they?--No; no. The relation they sustain to God is truly represented in Matthew 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, December 29, 1896 par. 10}

Christ is our Pattern. Separated from God, leaning to their own understanding, men become fools; and yet in their own estimation, and in the estimation of others, they are often the wisest of men. Their sayings are eagerly caught up, repeated, extolled, and adopted, while the utterances of the living God, who made heaven and earth, are disregarded because not in harmony with their ideas of science. Could these once see themselves as God views them, how soon their attitude would change, how soon the godless prating would cease, how ashamed they would be of their boasting and their vanity; how their vain imaginations would change. Their corrupt hearts, roving on the enemy's ground, can find no happiness, no peace. We are not safe in trusting in ourselves. Unless divested of the robes of our own wisdom and self-righteousness, and clothed with Christ's robe of spotless purity, we shall be in infinite peril. We shall not appear of half the value in our own estimation when we view Jesus in his matchless charms. {RH, December 29, 1896 par. 11}

The ambition of every soul should be to make straight his paths, that the feet of others may not be led astray. But the care and anxiety with many is to shape their course to be admired by men. The highest effort of their mental powers is directed to this end. They speak and act that they may float upon the tide of popularity. There is no dependence to be placed upon this class; for they will betray sacred trusts, if by so doing they can serve their own interests. They study their own purposes so intently that they have no time for the study of God's word. The day of retributive judgment is coming on apace, and it will find them unprepared. {RH, December 29, 1896 par. 12}

What value can Christians place on the praise and flattery of men who have no reverence for God nor love for his truth? The honor of such persons is of no worth. We should not aim to receive the applause of the world, but to render honor to Him who is worthy of the heart's best and holiest affections. This is a worthy ambition, and it brings the highest reward; for God has promised, "Them that honor me I will honor." {RH, December 29, 1896 par. 13}

O how much the Spirit of Christ is needed by every one who has any interest or acts any part in the work of God! God would have every one make the most of his own talents and opportunities. Brethren, show your appreciation of the gifts of God by putting them to a wise use, with an eye single to his glory. Self must not gain the mastery. Hide yourself in Jesus, and let the precious Redeemer appear as the One altogether lovely, the chiefest among ten thousand. You must become a partaker of the divine nature if you would escape the corruption that is in the world through lust. {RH, December 29, 1896 par. 14}

There are many men of noble qualities whom God would use in his cause; but the bewitching power of Satan has been cast over them like a spell. Science, falsely

so-called, would lead them to reason away the very foundation of true religion. It has so confused their senses that the testimony of the Spirit and word of God is questioned. Doubts are entertained because they cannot harmonize these with their views of science and natural principles. Thus they enter the wilderness of unbelief, and make shipwreck of their faith. The truth as it is in Jesus, in its simplicity, would have proved an anchor to them; but they have broken away from the stronghold, and drifted about, beaten by the winds and waves of unbelief. {RH, December 29, 1896 par. 15}

It is the duty and privilege of all to use reason as far as man's finite faculties can go; but there is a boundary where man's resources must cease. There are many things that can never be reasoned out by the strongest intellect, or discerned by the most penetrating mind. Philosophy cannot determine the ways and works of God; the human mind cannot measure infinity. Jehovah is the fountain of all wisdom, of all truth, of all knowledge. There are high attainments that man can reach in this life through the wisdom that God imparts; but there is an infinity beyond that will be the study and the joy of the saints throughout eternal ages. Man can now only linger upon the borders of that vast expanse, and let imagination take its flight. Finite man cannot fathom the deep things of God; for spiritual things are spiritually discerned. The human mind cannot comprehend the wisdom and power of God.

{RH, December 29, 1896 par. 16}

**PERIODICALS / RH - The Review and Herald / January 5, 1897 The Unfaithful Servant. - By Mrs. E. G. White. -**

**January 5, 1897 The Unfaithful Servant.**

**By Mrs. E. G. White.**

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." {RH, January 5, 1897 par. 1}

The teaching of this parable is plain. All the gifts of intellect or of property which any one has are entrusted to him. They are the Lord's goods, and are to be used to his honor and glory. They are to be improved and increased by use, that the Lord may



receive returns from them. But the Lord receives no returns from many talents; for, like the unfaithful servant, those to whom they are entrusted put them where they are not increased. {RH, January 5, 1897 par. 2}

All in whose hearts selfishness is cherished will listen to the temptations of Satan, and will act the part of the unfaithful, slothful servant. They will hide their entrusted treasure, neglecting to use their talents for the Lord. All such can reap only as they have sown. They have sown sparingly, or not at all, and they will reap sparingly. But although the Lord has told them this in words too plain to be honestly misconstrued, they cherish dissatisfaction in their hearts, and complain that the Lord is a hard master; that they are dealt hardly and unjustly with. By this they sow in other minds the seeds of discontent and unbelief. Agents of the enemy, by precept and example they lead others to neglect to obey God. Disaffection is sown, to yield a harvest of disaffection. {RH, January 5, 1897 par. 3}

Today this work is being done by many who claim to know God. They speak in a repining, complaining manner of the Lord's requirements. They do not directly charge God with being unjust, but they complain of everything touching the question of using their influence or their means in his service. Whoever they may be, if those to whom the Lord has entrusted his gifts do not make the best use of their endowments, if they do not co-operate with the heavenly angels by trying to be a blessing to their fellow men, they will receive the denunciation from the Lord, Thou wicked and slothful servant. You had my gifts to use, but you neglected to use them. You claimed to know me, but your words in regard to my requirements were unjust. You, who thought you knew so much wickedly misrepresented me, and led others to think that I was unjustly hard and exacting. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." In that day these unfaithful servants will see their mistake, and will realize that by selfishly putting their talents where the Lord could receive no increase from them, they have not only lost all they had, but have lost also the eternal riches. {RH, January 5, 1897 par. 4}

The Lord has spoken regarding those who complain of his dealings with them: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." This spirit is cherished in the hearts of many. They are not sanctified by the Holy Spirit, and are discourteous, even to the Lord of Hosts, charging him with partiality and injustice. But those who reveal this distrustful, murmuring, jealous spirit do not keep the ordinances of the Lord, and their service is not accepted by him. {RH, January 5, 1897 par. 5}

Never will a murmur that the Lord has dealt unjustly, reaping where he has not sown, and gathering where he has not strewed, pass the lips of the true servant of God. Those who accept Jesus as their personal Saviour will live lives of humility, patience, and love. They did not give themselves to the Lord for the sake of the profit they should receive. They have become one with Christ, as Christ is one with the Father, and daily

they receive their reward in being partakers of the humility, the reproach, the self-denial, and the self-sacrifice of Christ. They find their joy in keeping the Lord's ordinances. In true service they find hope, and peace, and comfort; and with faith and courage they go forward in the path of obedience, following him who gave his life for them. By their consecration and devotion they reveal to the world the truth of the words, "I live; yet not I, but Christ liveth in me." {RH, January 5, 1897 par. 6}

"They that feared the Lord," writes the prophet Malachi, "spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Were the words spoken, words of complaint, of faultfinding, of self-sympathy?--No; in contrast to those who speak against God, those who fear him speak words of courage, of thankfulness, and of praise. They do not cover the altar of God with tears and lamentations; they come with faces lighted up with the beams of the Sun of Righteousness, and praise God for his goodness. {RH, January 5, 1897 par. 7}

Such words make all heaven rejoice. Those who utter them may be poor in worldly possessions, but by faithfully giving to God the portion he claims, they acknowledge their indebtedness to him. Self-serving does not make up the chapters of their life-history. In love and gratitude, with songs of joy upon their lips, they bring their offerings to God, saying as did David, Of thine own we freely give thee. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Let there be silence while you think whether you are among the number that fear the Lord, and that think upon his name. {RH, January 5, 1897 par. 8}

Christians are to recognize the fact that they are doing God's work. They must be faithful in the improvement of their days and hours, conscientiously discharging their God-given duties; for God will not accept haphazard work. We need to fear lest covetousness, which is idolatry, shall become a prevailing power; lest God's professed people shall stand before him guilty of the same sins as was the unfaithful servant. Those who truly serve God will fear him, but not as did the unfaithful servant, who hid his talent in the earth because he was afraid the Lord would receive his own. They will fear to dishonor their Maker by failing to improve their talents. {RH, January 5, 1897 par. 9}

Those who work unselfishly, with an eye single to the glory of God, will grow in humility, in goodness, and in true Christian courtesy toward God and their brethren. Those who thus grow in humility and obedience will gain a knowledge of God's will, and will have increased power with God. The powers of darkness will press against them to hinder their progress in the divine life, and to hedge up the way, that the word of God may not be presented to others; but they depend upon an arm more mighty to save than that of man, and in his strength they gain the victory. {RH, January 5, 1897 par. 10}

Christ has identified himself with suffering humanity, and in the lessons given just prior to his crucifixion, he has plainly specified the work he desires his servants to do. Any neglect on the part of professed Christians of the duty they owe to their brethren is an offense against Christ. Those who hide their talents, who refuse to impart their blessings to others, dishonor Christ in the person of his saints. Please read the

twenty-fifth chapter of Matthew, and let all who have these illustrations before them think whether the words are applicable to them. We need to be filled with the breath and life of Christ, that we may be co-workers with him; for thousands are unconverted, thousands are dying without hope and without God in the world. {RH, January 5, 1897 par. 11}

All are to be judged according to their works, not according to their profession. What revelations will be made in the day of Judgment! Many who have called themselves Christians will be found to have been not servants of God, but servants of themselves. Self has been their center; self-service has been their life-work. By living to please themselves and to gain all they could for themselves, they have crippled and dwarfed the capabilities and powers entrusted to them by God. They have not dealt honestly with God. Their lives have been one long system of robbery. These now complain against God and their fellow men, because they are not recognized and favored as they think they ought to be. But their unfaithfulness will be revealed in that day when the Lord judges the cases of all. He will return "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." {RH, January 5, 1897 par. 12}

In that day those who think that God will accept meager offerings and unwilling service will be disappointed. God will not put his superscription upon the work of any man, high or low, rich or poor, that is not done heartily, faithfully, and with an eye single to his glory. But those who have belonged to the family of God here below, who have striven to honor his name, have gained an experience that will make them as kings and priests unto God; and they will be accepted as faithful servants. To them the words will be spoken, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." {RH, January 5, 1897 par. 13}

"And I saw a great white throne," writes John, "and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." "And he said unto me, It is done. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Is not this promise worth everything to us? Is not the reward which is to be given to every faithful servant large enough? And shall we not make it our life-work to offer our Maker faithful service, to keep his commandments, that we may be "heirs of God, and joint-heirs with Christ," counted worthy to "inherit all things"? {RH, January 5, 1897 par. 14}

**PERIODICALS / RH - The Review and Herald / January 12, 1897 The Importance of Personal Effort. - By Mrs. E. G. White. -**

**January 12, 1897 The Importance of Personal Effort.**

**By Mrs. E. G. White.**

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In every land there are thousands of souls in darkness, without the knowledge of the truth,--souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God while indifferent to the souls that are perishing around you? Can you listen to the truth, Sabbath after Sabbath, and not impart its light to others? {RH, January 12, 1897 par. 1}

The church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years he has been bidding his people, "Go work today in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact. {RH, January 12, 1897 par. 2}

The standard of truth may be raised by humble men and women; and the youth, and even children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to him. He can work through them to reach souls to whom the minister could not obtain access. There are the highways and byways to be searched. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God. {RH, January 12, 1897 par. 3}

God desires that his children shall make use of all their powers, that in working to bless others, they may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah, Christ has said: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And if thou draw out thy

soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, January 12, 1897 par. 4}

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make him your dependence, he will give you wisdom and strength according to your need. {RH, January 12, 1897 par. 5}

I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be his followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of his fulness have all we received, and grace for grace." We shall receive fresh supplies of grace, as we impart to others that which we already have. {RH, January 12, 1897 par. 6}

The Holy Spirit will impress upon the mind the truth that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practise. Let every ray of light which shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of his good pleasure, you will cultivate those traits of character that every heir of heaven must possess. {RH, January 12, 1897 par. 7}

The reason many have so superficial an experience is that they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, silver, or precious stones. {RH, January 12, 1897 par. 8}

The Lord would awaken his church to her calling. This is to follow in the footsteps of Christ, and present him to the world, that the world may say of his disciples, "They have been with Jesus, and have learned of him." Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go



without the camp, bearing the reproach for Christ's sake? In so doing we shall share largely of the Holy Spirit's teaching and leading. {RH, January 12, 1897 par. 9}

There must be no idlers in the work of God. He desires that his people shall engage in living missionary work, and thus be doers of his word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the Living Vine, daily drawing nourishment from him, and bearing rich clusters of precious fruit. "Herein is my Father glorified," he says, "that ye bear much fruit; so shall ye be my disciples." {RH, January 12, 1897 par. 10}

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" {RH, January 19, 1897 par. 1}

Individually we must be earnest, zealous workers for the Master. The Lord desires that we shall communicate to others that which the eternal and unseen communicates to us of spiritual realities. He desires that we shall study the truth for ourselves, that it may become rooted in our hearts, and a part of our very existence; and that, in turn, we shall represent its principles to others. Mind, and heart, and soul, and strength must be enlisted in the service of God. {RH, January 19, 1897 par. 2}

God has placed no barrier in the way of any Christian to prevent his working to bring others to Christ. But self has obstructed the path of obedience to God. Men to whom God has committed his talents have power, and when that power is allied to true goodness as it is in Jesus, it becomes a divine power. But men have appropriated their talents for selfish purposes; and when God has called for his own, their ears have been dull of hearing. {RH, January 19, 1897 par. 3}

When our powers are thus used to accomplish an evil work, they become a savor of death unto death. Never can corruption be so deadly in its influence as when connected with that which is pure and righteous. Pure rites and ordinances, when perverted to selfish purposes by the contaminating influence of worldly men, become instrumental in dishonoring Christ, and hurting the souls with whom he identifies his interest. As God's workmen, we have in the past devoted our efforts too largely to the churches. The time and labor thus expended have done these churches much injury. Our brethren and sisters should feel that now is the golden opportunity to unite their influence in the home circle and in the church, to work for those who have never heard the truth. But they have learned to expect altogether too much labor for themselves. They have been treated to a great deal of food which they have not shared with souls who are starving for the bread of life. They have received an education that has made them selfish. Instead of giving truth to the unenlightened, they have done very little to qualify themselves for work as the servants of God. {RH, January 19, 1897 par. 4}



God's people have neglected their solemn obligations to one another; they have not helped one another as it is their privilege and duty to do. Instead of finding ways and means whereby they could do earnest work for Jesus, who has done so much for them,--instead of encouraging, strengthening, and establishing souls in the truth,--they have called the Lord's delegated workmen away from their appointed labor, to revive and strengthen their own souls. If they were in living connection with Christ, as the branch is in connection with the vine,--if they were drawing their support from Christ, the root,--there would not be such spiritual feebleness. If they would do the work that God has appointed them, they would be partakers of the divine nature, and escape the corruption which is in the world through lust. {RH, January 19, 1897 par. 5}

The lay members of the church should have far more encouragement to bear responsibilities. They are to be educated to do service for Jesus. Teach them in what lines they can serve God best. Set them to work in many ways. Let there be fewer sermons, and far more taxing, personal labor. All the discourses preached will not help the members of the church to understand their duty unless you teach them how to work. The satisfaction of seeing companies raised up in different places through personal effort will strengthen and establish them. The self-sacrificing efforts put forth by all who believe in Christ as a present help in their work, will give them strength and power. All who truly follow Christ will be used to communicate light to their fellow men. Church-members need closely to examine their own hearts, to see whether they are in the love of God, whether they are serving God or self. {RH, January 19, 1897 par. 6}

Great wisdom is needed in teaching the churches to have root in themselves. They must not be taught to trust in their own sufficiency, but to depend on the Holy Spirit's guidance. Instead of calling upon the ministers for the living water, let them go to the fountain themselves. Let them say, We will not call the ministers from their work of giving the last message of mercy to the world, in order to keep us revived. We will institute every means possible to keep our own hearts pure and holy. We can have life through Christ alone; it is our privilege to seek him. {RH, January 19, 1897 par. 7}

The institutes that have been held for the instruction of ministers have accomplished a good work, but a work that has not been half appreciated. Had those who received instruction in these institutes spent the time, instead, in giving light and truth to those who have no knowledge of it, in starting the work in new localities, in opening the Scriptures to families by house-to-house labor,--had they moved out in simple, trusting faith, saying at every step, I must have Jesus with me,--they would have received an education from the great Teacher himself. In the day of final reckoning it will be seen that the salvation of every soul is dependent upon the fruit borne in good works. {RH, January 19, 1897 par. 8}

This work must be more extended. There must be far less hovering about the churches. Many are spiritually weak because they have not let the light which God has given them shine forth to the world. They have not connected with Christ, and become channels of blessing. God's people must read and practise his word for themselves. In the place of depending upon ministers, they must learn to place their trust in God. He exhorts them to "stand fast in the faith, quit you like men, be strong." {RH, January 19,

1897 par. 9}

There are many who desire to see souls coming to a knowledge of the truth; but who among us are engaged in real, earnest work for the Lord? Who, with earnest, humble faith, are bringing souls to him by visiting, by conversing, and by explaining the Scriptures? The sacrifice that we ourselves are willing to make for the good of others is what will convince them of our sincerity. Says one: "I felt so great an interest and love for the souls of the people who know not the truth, that I gave up my home, my church, my family and friends, and gave my whole life to labor for their salvation. *They know that I love them.*" This is doing as Christ did. Our lives will be a testimony that will speak louder than words. As Christ's followers, we are called to self-denial and self-sacrifice. He has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." {RH, January 19, 1897 par. 10}

But there is backsliding among us, and God is dishonored. Many lights are burning dimly, and some are going out. Among those who profess to be waiting for the Lord, many are like the foolish virgins; they have no oil in the vessel with their lamps. When the cry is heard, "Behold the Bridegroom cometh; go ye out to meet him," who among us will be found with our lamps trimmed and burning, and go in with him to the marriage feast? {RH, January 19, 1897 par. 11}

I call upon the church to arouse, to gather up the precious rays of light with which they have been blessed. Lift the torchlight high, that all may see it. Be strong in the Lord, and in the power of his might. Gird yourselves, and go forth to proclaim the truth to others because you dare not hold your peace. But do not go in a spirit of self-sufficiency. Go, instead, weighted with the Holy Spirit, and then your words will have power. You are to be like men who are waiting for their Lord,--waiting, watching, and working. You have no time to lose. The signs specified by Christ, as harbingers of his coming, are being fulfilled; the Lord is soon to appear in the clouds of heaven, with power and great glory. He is coming to be admired in all them that believe. Are you, dear brethren and sisters, ready for his appearing? {RH, January 19, 1897 par. 12}

There are lessons for the children of God to learn. They are required to come up to their high and holy position as members of the royal family, children of the heavenly King. They are of heavenly extraction, and they must reveal this in all their works. Have you the light of truth? Then impart the same in purity, in a peaceable disposition, in quietness and heavenly-mindedness. We plead with you to put on your beautiful garments, even the robe of Christ's righteousness, woven in the loom of heaven. Submit yourselves wholly to God. Then you will be vessels unto honor, whom he can use to his own name's glory.

{RH, January 19, 1897 par. 13}

**PERIODICALS / RH - The Review and Herald / January 26, 1897 The Christian Warfare. - By Mrs. E. G. White. -**

**January 26, 1897 The Christian Warfare.**

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**By Mrs. E. G. White.**  
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"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, January 26, 1897 par. 1}

Every Christian must take a part in the warfare against sin. The enemies of God would crush his law. They hate it because it reproves their sins. A profligate man once said that he wished all evidences of the truth to be destroyed; for they were so convincing that they could not be controverted. So today many cry, "Away with the law of God!" for the same reason that the Jews, in condemning Jesus, cried, "Away with this man!" The word of God rebukes iniquity, and his law condemns the lawbreaker. "Sin is the transgression of the law," John declares. The law is the sin-detector, and therefore the very mention of the commandments of God stirs up the evil attributes of him who is wilfully sinning against God. {RH, January 26, 1897 par. 2}

A single mention of God's law is a sting to the conscience of such men. A single sentence of Holy Writ, which expresses the binding claims and the immutability of the law of God, drives them beside themselves with rage. The words, "The law of the Lord is perfect, converting the soul;" "Then shall I not be ashamed, when I have respect unto all thy commandments;" "Open thou mine eyes, that I may behold wondrous things out of thy law," cause them to be stirred to madness. They make no such prayer, but close the eyes of their understanding, lest they shall see, and be convinced and converted. {RH, January 26, 1897 par. 3}

During our recent camp-meeting at Adelaide, two men took their stand on the street just outside the entrance to the camp-ground, and preached against the truth. They were men who had before fought like tigers against the truth, and had exulted in their supposed victory; and now the evidence for the truth was so strong that they wished to storm it down. They interrupted the meetings, and made a tirade against the truth. The people were indignant at these interruptions; they wished to hear what was said in the tent; and finally the police took the matter in hand, and there were no more outbreaks. But though these disorderly elements were at work, we knew that the Lord had a work to be done, and we went right on, making no reference to the persistent opposition. Our work was to preach the truth. {RH, January 26, 1897 par. 4}

From hour to hour those who work to promulgate the truth must depend on the blessing which comes from God, and from God only. And just in proportion as we have faith and trust in God, we shall receive blessings in rich abundance. The blessing of the Holy Spirit will be on the truth, which is proclaimed in the sight of the heavenly universe, and heaven's light will shine forth to elevate and ennoble. {RH, January 26, 1897 par. 5}

Many things were said against Mrs. White during the Adelaide meeting. Soon after

my work there commenced, an article appeared in one of the papers, representing me as among the greatest fanatics. But these things disturbed me not. God is our refuge and strength. He teaches us where we may hide from the strife of tongues; if we will let him, he will lead us into his pavilion. Our lives, hid with Christ in God, will be refreshed and strengthened. {RH, January 26, 1897 par. 6}

Those who hate the law of Jehovah reveal that they have carnal minds, which are not subject to the law of God, neither indeed can be. This is not for want of proof, but because of the stubborn resistance of their unbelieving hearts,—not because of ignorance, but because they have set their feet in the path of transgression. It is not evidence that they need; for they have had evidence piled upon evidence, and it has only rendered them more desperate, abusive, and cruel in their denunciations. They are determined not to turn their feet out of the path of sin into the path of holiness; they will not run in the way of God's commandments. They have cast the Lord's instruction behind their backs, and they manifest the attributes of the destroyer. This is the root and groundwork of all the terrible hatred against the law of Jehovah. We have this hatred to meet, but if we arm ourselves against our assailants with, "It is written," we are in no peril. It was thus that Christ met the foe, and he says, "Without me ye can do nothing." We must have the mind which was in Jesus. Read what composes the Christian's armor. Take this armor, and put it on, trusting in God to give you the victory. {RH, January 26, 1897 par. 7}

When the Lord Jesus visited our earth, he brought with him renovating energy. He put enmity between the seed of the woman and the serpent. But there is no enmity between fallen angels and fallen men. Both, through apostasy, are evil; and wherever there is evil, with no disposition to repent, it will always league with Satan against God. Fallen men and fallen angels unite in a desperate struggle to destroy God's great standard of righteousness. There was a bond of sympathy among the angels that Satan succeeded in drawing into rebellion, and he made them his allies in the effort to dethrone God and to abolish his law. Satan's work in our world today is to destroy the moral image of God in man, by making void the divine law; and our enemies are inspired by his spirit. By casting aside God's great standard of character, he can deprave human nature, and win men and women to his standard; for, "Where no law is, there is no transgression." With what triumph, then, he watches the professedly Christian world, as they earnestly do the very work he is doing. {RH, January 26, 1897 par. 8}

As God's servants strive to fight against the enemy of God, Christ must be to each one of them a personal Saviour. Each one must experience his pardoning grace. The tree of life is a representation of the preserving care of Christ for his children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die. The lives of the antediluvians were protracted because of the life-giving power of this tree, which was transmitted to them from Adam and Eve. {RH, January 26, 1897 par. 9}

Christ is the source of our life, the source of our immortality. He is the tree of life, and to all who come to him he gives spiritual life. "Verily, verily, I say unto you," he

declared, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, January 26, 1897 par. 10}

Christ also speaks of the relation existing between himself and his followers, under the symbol of the vine and its branches. "I am the true vine," he says, "and my Father is the husbandman. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." {RH, January 26, 1897 par. 11}

My brother, my sister, Jesus is inviting you to become a branch of the Living Vine. He is calling upon you to connect with him, that in his strength you may do his commandments. You have tried to sever yourself from him, but you have not succeeded. God loves you, and would have you sit at his feet and learn of him. His forgiveness, compassion, and long-suffering are represented to the world in Christ. If Christ had not paid the ransom for our souls, we would not have had a probation in which to develop characters of obedience to God's commandments. Then do not disappoint Christ by perversity and unbelief. Appreciate God's gift to man. Show that you understand what your probation means. It means life or death to each one of us. By our daily conduct we are deciding our eternal destiny. {RH, January 26, 1897 par. 12}

It is not toil that degrades men, or that ranks them among the outcasts of society; it is sin. Adam, pure and innocent, and fresh from the hand of God, was given his work. This work did not degrade him. While he was engaged in his appointed work, he never thought of hiding from God, but responded as soon he heard his footsteps in the garden, and hastened to shorten the distance between him and his Maker. What precious communings he had with God! But after he sinned, he feared that every sound was the footstep of God. He did not want to see God, and when he heard him coming, he did not hasten to meet him, but hid himself. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" This, then, was the reason. He had broken the command of God; and the light of righteousness that had encompassed him as a garment had



disappeared, leaving him naked, and he was afraid to meet God. Sin is the only nakedness, the only degradation, the only dishonor, that we can know; it is the only thing that will make us afraid to meet God. After transgressing God's commands, man was excluded from the tree of life; for by eating of it, he would only prolong a life of sin. But Christ has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, January 26, 1897 par. 13}

God sent Christ into the world to redeem men from sin. Shall we not, then, accept the society of the only begotten Son of God? The sinner is privileged to recognize Christ as his divine and adorable brother, but this relationship cannot be claimed while he continues to cherish sin. If you will cast your burden upon Christ, the sin-bearer, he will remove your sins, and irradiate your mind with the bright beams of his righteousness. Then you will no longer look upon the requirements of God as briars and thorns which pierce the flesh. When you consider thoughtfully the commandments of God, when you behold God in Jesus Christ, you will turn from the deceptions of Satan. You will acknowledge the truth which sanctifies the receiver, and a marvelous change will be wrought in you. The prejudices and jealousies which have proved your stumbling-block and spoiled your life will vanish. {RH, January 26, 1897 par. 14}

Religion does not consist in observing mere forms. A religion that has been handed down to us by our teachers, and which we have received only as a part of our education, will not stand against the devices of Satan. Religion must be conviction, deep and penetrating, crucifying the flesh. As the blood circulates through the body in a vitalizing current, so Christ must be received into the heart. What will avail any soul unless Christ is received into the heart by faith? Of all who thus receive him the word declares, "To them gave he power to become the sons of God, even to them that believe on his name." {RH, January 26, 1897 par. 15}

The commandments of God are not the dry theories and maxims growing on the trunk of Phariseeism. Every jot and tittle of the law of God is a pledge of perfect rest and assurance in obedience. If you will obey these commandments, you will find, in every specification, a most precious promise. Take Jesus as your partner. Ask of him help to keep God's law. He will be to you a safeguard and counselor, a guide that will never mislead. {RH, January 26, 1897 par. 16}

There is no safe armor for the Christian but truth. This will be our safeguard in our associations with our fellow men. Our convictions must be true, our feelings must be true. We need to make sure that we are on the Lord's side in the warfare that is going forward on this earth. Truth must become our personal property, a part of our individual selves, if we would fight manfully the good fight of faith. If God's truth is cherished as an abiding principle, it will keep watch over our souls, and will send an alarm if danger threatens, summoning us to action against every enemy. But no power but truth--steadfast, pure truth--can keep us loyal to God. The simple truth of God, as it is in Jesus, brought into the practical life, will elevate and refine; but if it is not rooted in the heart, we cannot stand against evil. The grace of our Lord Jesus Christ alone can make



us steadfast to true principles and keep us so.

{RH, January 26, 1897 par. 17}

**PERIODICALS / RH - The Review and Herald / February 2, 1897 "Love Not the World." - By Mrs. E. G. White. -**

**February 2, 1897 "Love Not the World."**

**By Mrs. E. G. White.**

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." {RH, February 2, 1897 par. 1}

In the providence of God, men and women are brought into positions favorable for them to become acquainted with the precious message of truth, and with the messenger who bears this truth. They are given sufficient evidence to settle doubts, to encourage faith, and to inspire them with confidence; but God never removes from their minds the possibility of doubting. {RH, February 2, 1897 par. 2}

Thus Jesus had associated with himself, men who he knew were dwelling in an atmosphere of doubt and unbelief. Though day by day they listened to his all-important lessons, which they must obey if they would have eternal life, Christ found them misinterpreting and misapplying these sacred truths. They were confident that they had clear penetration and discernment, but they could not see afar off. The merest atom placed before their eyes was magnified into an object of vast proportions; but they could not discern spiritual things. Their moral eyesight was defective, and there was every danger that they would be overcome by the devices of Satan. {RH, February 2, 1897 par. 3}

Jesus saw that those who were walking and talking with him, and listening to his instructions, were not being benefited by them. He saw that they were mistaking phantoms for realities and realities for phantoms, calling a world an atom and an atom a world; and he presented before them saving truth. Without heaven sent wisdom they could not fathom his words. If they had removed the atom placed before their eyes, if the truth had been received, the evil would have been remedied. But they would not look at the future realities of eternity. They did not, in imagination, grasp the unseen world. In order that he might practise upon them an endless succession of delusions,

Satan presented before them the things of this world as all- attractive and all-absorbing; and they listened to his temptations. {RH, February 2, 1897 par. 4}

Jesus declared that he knew from the first, those who united with him, who had not faith in him as their Saviour. Yet he did not repulse them. He gave them evidence sufficient to establish their faith in his message and in his claims as the Son of God. But when he saw that the influence of these skeptics was leavening the minds of those who would receive and believe the truth and be converted, he made the truth in reference to himself more plain and forcible. This brought matters to a crisis. The Saviour then presented before them the alternative,--a remedy for their unbelief, or a separation from him. "From that time," we read, "many of his disciples went back, and walked no more with him." Judas remained, though Jesus knew that he would betray him. {RH, February 2, 1897 par. 5}

Those who follow Christ today will encounter the same difficulties, the same unbelief, the same attempts to pervert the meaning of the truth. They will meet the same tendency to raise the world and the things of the world above eternal interests. As they bear the message of truth, they will continually meet those who use their influence to counteract and misconstrue the truth. These have ears, but they hear not aright; eyes have they, but they see not correctly; and Satan uses them to accomplish his purpose. {RH, February 2, 1897 par. 6}

In his teaching, Christ sought to adjust the claims of heaven and earth. In his lessons of instruction, this was an all important subject. He saw that men are in danger of cherishing an inordinate love for the world. The love of God is supplanted by a love for the world. Nothing but the power of the omnipotent God can dislodge this love. The things which are earthly and temporal lead men away from God, although the advantages to be gained are but an atom in comparison with eternal realities. They have eyes, but they see not aright. Instead of keeping the heavenly world in view, the things of this world are ever before their eyes, and are magnified till they eclipse the world of bliss. {RH, February 2, 1897 par. 7}

Turning away from heavenly attractions, from imperishable wealth, from peace, from nobility of soul, man pours out his affections on unworthy, unsatisfying things; and by constantly beholding this world, he becomes conformed to it. His mind, capable of elevation, and privileged to grasp the eternal blessedness of the saints, turns away from an eternity of greatness, and allows its powers to be chained like a slave to an atom of a world. It is humiliated and dwarfed by allegiance to worldly things. {RH, February 2, 1897 par. 8}

Jesus came to change this order of things, to correct this wide-spread evil. He lifts up his voice as the voice of God in warnings, reproofs, and entreaties, seeking to break the spell which infatuates, enslaves, and ensnares men. He presents before them the future eternal world, and addressing them in decided language, says, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" {RH, February 2, 1897 par. 9}

God would have us lift ourselves above the world. Jesus, the world's Redeemer, presents before us the eternal inheritance, the immortal riches, saying: "Lay not up for

yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He takes the world from its position of boasted supremacy, placing it where it should be, subject to spiritual and eternal world. "The love of money is the root of all evil," writes Paul. While money is of value if rightly used, it is not to be worshiped. Christ tells us that we are not to please ourselves, but that we must weed our lives of all vanities. He commands us to cultivate those attributes which will make every moment of our lives fragrant with good works. {RH, February 2, 1897 par. 10}

God does not design that eternity shall overwhelm us, and unfit us for the duties of this life; and it will never do this if we accustom our minds to dwell upon the themes of eternity, and mingle them with our life duties. The contemplation of eternal realities will not disqualify us for the duties of this life. All the useful pursuits and activities of life are to stand revealed to us as encircled with the hallowed rainbow of promise. Christians are to be "not slothful in business; fervent in spirit; serving the Lord." They are not to spend their time in meditation; neither are their lives to be all bustle, zeal, and excitement. These qualifications are to be blended. {RH, February 2, 1897 par. 11}

The gospel of Christ is and ever will be aggressive. Christ gave himself a sacrifice for the world. He cheerfully gave his own life as a ransom for an apostate world; and he does not design that selfishness and worldliness shall exist in the hearts of his followers. Conformity to the world is expressly forbidden by the word of God. But the grievous sin of idolatry exists in many of the churches today. They are not in harmony with God. Defilement, which should be washed away with the blood of a sin-pardoning Saviour, exists. {RH, February 2, 1897 par. 12}

Christians have an important work to do in this world. Their light is to shine forth to those who are in darkness. The gospel is to be preached to every creature. They are to imitate the example of Christ; his words and actions are to be their pattern. They are to bear his image, and follow him in all his ways. He lived not for himself; his life was spent in doing good to others, and his children are to follow where he has led the way. With their labors, their prayers, and their money they are to bless those who need help. In the world, but not of the world, they are to work as Christ worked, representing him by a sanctified life. But in this work they must have the fear of God, which his word tells us is the beginning of wisdom. {RH, February 2, 1897 par. 13}

The Master has employed us as his servants, and we are to be vigilant workers until he shall return the second time to this earth. We are to wait for the coming of the Lord, and work diligently to prepare the way for him. Waiting alone is not all that is required; we are to wait and watch and pray and work. This combination of waiting, watching, praying, and working constitutes us true Christians. To those who stand in idle expectancy, Christ says, "Why stand ye here all the day idle?" "Work while it is called today." "The night cometh, when no man can work." {RH, February 2, 1897 par. 14}

Paul wrote to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This exhortation is applicable to all who live in these last days. The Lord requires thorough,

entire service. The mind and the affections must be given to him. The light must be kept burning in the inner sanctuary of the soul. Then Christians will be given a spiritual eyesight. They will be enabled to understand and to do the requirements of God. {RH, February 2, 1897 par. 15}

Christ has given a commission to his servants, "Go ye into all the world, and preach the gospel to every creature." This commission lays every member of the church of Christ under a solemn weight of responsibility. The conversion of sinners is entrusted to the followers of Christ, and this work is not to be relinquished while there is a sinner unconverted. The words of instruction, "We are laborers together with God," are of great importance. All, both laymen and ministers, are under tribute to God. Our capabilities are entrusted gifts, which the Lord expects us to multiply by constant use; and our responsibility is in exact proportion to the gifts entrusted. God has given to us freely of his goods, and we are to show unswerving fidelity to him. {RH, February 2, 1897 par. 16}

No selfishness is to find a place in the heart of the Christian. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." "I beseech you therefore, brethren," writes Paul, "by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." God's chosen ones are to be just what he meant they should be, and what the apostle declares they are,--"a spectacle unto the world, and to angels, and to men." {RH, February 2, 1897 par. 17}

**PERIODICALS / RH - The Review and Herald / February 9, 1897 The Prayer That God Accepts. - By Mrs. E. G. White. -**

**February 9, 1897 The Prayer That God Accepts.**

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**By Mrs. E. G. White.**  
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Jesus taught his disciples to pray, and he often urged upon them the necessity of prayer. He did not bid them to study books to learn a form of prayer. They were not to offer prayer to men, but to make their requests known to God. He taught them that the prayer which God accepts is the simple, earnest petition from a soul that feels its need; and he promised to send the Holy Spirit to indite their prayers. {RH, February 9, 1897 par. 1}

God invites us to come to him with our burden of guilt and our heart sorrows. Sin fills us with fear of God; when we have sinned, we try to hide ourselves from him. But whatever our sin, God bids us come unto him through Jesus Christ. It is only by taking our sins to God that we can be freed from them. Cain, under the rebuke of God, acknowledged his guilt in killing Abel; but he fled away from God, as if he could thus escape from his sin. Had he fled to God with his burden of guilt, he would have been

forgiven. The prodigal son, realizing his guilt and wretchedness, said, "I will arise and go to my father." He confessed his sin, and was taken back to his father's heart. {RH, February 9, 1897 par. 2}

If we would offer acceptable prayer, there is a work to be done in confessing our sins to one another. If I have sinned against my neighbor in word or action, I should make confession to him. If he has wronged me, he should confess to me. So far as is possible, the one who has wronged another is to make restitution. Then in contrition he is to confess the sin to God, whose law has been transgressed. In sinning against our brother, we sin against God, and we must seek pardon from him. Whatever our sin, if we but repent and believe in the atoning blood of Christ, we shall be pardoned. {RH, February 9, 1897 par. 3}

Daniel's example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for his own possession was given into the hands of the heathen. The beloved city, the recipient of heaven's light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of his people. They had been witnesses to the fulfilment of this word. They had been witnesses also to the promises of his favor if Israel would return to God, and walk circumspectly before him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of his righteousness. Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people. {RH, February 9, 1897 par. 4}

He said: "All Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth." {RH, February 9, 1897 par. 5}

There had been a kind of prayer offered,--commonplace, self-justifying prayer,--but not the prayer that comes from a broken heart and contrite spirit. Daniel makes no plea on the ground of his own goodness; but he says: "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies." His intensity of desire makes him earnest and fervent. He continues:

"O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." {RH, February 9, 1897 par. 6}

This prayer was the work of the Holy Spirit. It was heard in heaven. "Whiles I was speaking and praying," Daniel says, "and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." {RH, February 9, 1897 par. 7}

What a prayer was that which came forth from the lips of Daniel! What humbling of soul it reveals! The warmth of heavenly fire was recognized in the words that were going upward to God. Heaven responded to that prayer by sending its messenger to Daniel. In this our day, prayers offered in like manner will prevail with God. "The effectual fervent prayer of a righteous man availeth much." As in ancient times, when prayer was offered, fire descended from heaven, and consumed the sacrifice upon the altar, so in answer to our prayers, the heavenly fire will come into our souls. The light and power of the Holy Spirit will be ours. {RH, February 9, 1897 par. 8}

Daniel's heart was burdened for the people of God, for the city and temple that were laid waste. His deepest interest was for the honor of God and the prosperity of Israel. It was this that moved him to seek God with prayer and fasting and deep humiliation. Brethren in responsible positions in the Lord's work for this time, have not we as great need to call upon God as had Daniel? I address those who believe that we are living in the very last period of this earth's history. I entreat you to take upon your own souls a burden for our churches, our schools, and our institutions. That God who heard Daniel's prayer will hear ours when we come to him in contrition. Our necessities are as urgent, our difficulties are as great, and we need to have the same intensity of purpose, and in faith roll our burden upon the great Burden-bearer. There is need for hearts to be as deeply moved in our time as in the time when Daniel prayed. {RH, February 9, 1897 par. 9}

We have only one channel of approach to God. Our prayers can come to him through one name only,--that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord himself must kindle in our hearts the burning desire, if our prayers are acceptable to him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered. {RH, February 9, 1897 par. 10}

A deep sense of our need, and a great desire for the things for which we ask, must characterize our prayers, else they will not be heard. But we are not to become weary, and cease our petitions because the answer is not immediately received. "The kingdom of heaven suffereth violence, and the violent take it by force." The violence here meant is a holy earnestness, such as Jacob manifested. We need not try to work ourselves up into an intense feeling; but calmly, persistently, we are to press our petitions at the throne of grace. Our work is to humble our souls before God, confessing our sins, and in faith drawing nigh unto God. The Lord answered the prayer of Daniel, not that Daniel



might glorify himself, but that the blessing might reflect glory to God. It is the design of God to reveal himself in his providence and in his grace. The object of our prayers must be the glory of God, not the glorification of ourselves. {RH, February 9, 1897 par. 11}

When we see ourselves weak, ignorant, and helpless, as we really are, we shall come before God as humble suppliants. It is ignorance of God and of Christ that makes any soul proud and self-righteous. The infallible indication that a man knows not God, is found in the fact that he feels that in himself he is great or good. Pride of heart is always associated with ignorance of God. It is the light from God that discovers our darkness and destitution. When the divine glory was revealed to Daniel, he exclaimed, "My comeliness was turned in me into corruption, and I retained no strength." The moment the humble seeker sees God as he is, that moment he will have the same view of himself that Daniel had. There will be no lifting up of the soul unto vanity, but a deep sense of the holiness of God and of the justice of his requirements. The fruit of such an experience will be manifested in a life of self-denial and self-sacrifice. {RH, February 9, 1897 par. 12}

Brethren, the Lord calls for copartnership in his work. He desires us to enlist our interests in his cause, as Daniel did. We should receive great benefits from a study of the book of Daniel in connection with the Revelation. Daniel studied the prophecies. He earnestly sought to know their meaning. He prayed and fasted for heavenly light. And the glory of God was revealed to him in even greater measure than he could endure. We are in equal need of divine illumination. God has called us to give the last message of warning to the world. There will be voices heard on every side to divert the attention of God's people with new theories. We need to give the trumpet a certain sound. We do not half realize what is before us. If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us--we should be prepared to unite with Christ and to work in his lines. {RH, February 9, 1897 par. 13}

God has honored us by showing how greatly he values us. We are bought with a price, even the precious blood of the Son of God. When his heritage shall conscientiously follow the word of the Lord, his blessing will rest upon them in answer to their prayers. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him? . . . Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." {RH, February 9, 1897 par. 14}

**PERIODICALS / RH - The Review and Herald / February 16, 1897 Our Words. - By Mrs. E. G. White. -**

**February 16, 1897 Our Words.**

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**By Mrs. E. G. White.**

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"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Speech is the means by which thought is expressed. Rightly used, this gift is a wonderful blessing, whose power for good cannot be estimated; misused, it is a curse to humanity and a dishonor to God. "Death and life are in the power of the tongue;" "and a word spoken in due season, how good is it!" {RH, February 16, 1897 par. 1}

Every uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence, we are linked to the universe. Christ used his influence to draw men to God, and he has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a "word in season to him that is weary," and will realize the highest human blessedness,—the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered. {RH, February 16, 1897 par. 2}

The great want of the world is hearts in which Christ abides as an honored guest. But the meekness and lowliness of Jesus have been too hard a lesson for many to learn. The sanctifying power of the truth has not been allowed to influence them for good, bringing the emotions of the heart and the words of the lips into conformity to the will of God; and too often, while Jesus stands knocking at the door of the heart, men are so busily engaged in talking of the faults of others that they fail to grant him an entrance. {RH, February 16, 1897 par. 3}

Some who profess to love Christ, cherish cruel thoughts against others; and these thoughts, with their baleful influence, flow to the world in their words. All such are more closely allied to the great deceiver than to him who said, "Blessed are the peacemakers." Satan rules the tongues of all who give themselves into his keeping, filling the heart with envy and jealousy, and prompting the false whisper which so often causes untold misery. Those who lend themselves to his service do a work which makes him rejoice; but the angels of God weep as they see the evil that is wrought. Could those who thus give themselves up to mischief-making see how well pleasing their course of action is to the adversary of souls, they would say with the psalmist: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." {RH, February 16, 1897 par. 4}

There is need to close the door which now stands open in the free, unjust use of the tongue, by which the enemy so often enters. He is constantly at work, adapting himself

to the various dispositions and circumstances of those whom he is seeking to entangle. That soul is in the greatest danger which, though blind to its own faults, is all too quick to make known the failings of others. If the tongue were kept as with a bridle, if the eloquence of silence were more often preserved, how many heartaches would be saved! how many souls kept from entering the dark shadow of despair and discouragement! {RH, February 16, 1897 par. 5}

It is not God's purpose that his children should isolate themselves, drawing apart from one another. In their intercourse he would have them reveal him by a patient, long-suffering, forbearing spirit, by words which cheer and encourage those that faint by the way. If we are willing to learn, Christ will teach us to manifest in our daily lives his goodness, mercy, and love. Every soul who will become consecrated to him will be a channel through which his love can flow,--an agent co-operating with divine intelligences,--and will find his happiness increased as he imparts happiness to others. {RH, February 16, 1897 par. 6}

He who is your neighbor is to be earnestly sought for and labored for. Is he ignorant? let your communication make him more intelligent. Is he downcast and discouraged? let your words speak hope to his soul. Those who are defective in character are the very ones God enjoins us to help. "I am not come to call the righteous," said Christ, "but sinners to repentance." By the influence of words spoken from a heart full of love, the discouraged ones may become trophies of grace,--heirs of God, and joint heirs with Jesus Christ. {RH, February 16, 1897 par. 7}

"Take heed to thyself," was the charge given to Timothy. Today this lesson is fearfully neglected by those who pride themselves upon entering the kingdom of God. Satan works untiringly to thwart the purpose of God, and he tempts the children of God to be severe upon the errors of others, while they themselves are careless in regard to their own course of action, and mingle defects with their work. There will always be something which we can criticize; but when we view things as God views them, we shall not look at the work of others with a critical eye, eager to find some flaw, but will seek to find something of which we can approve. Let him who makes criticism and faultfinding his first duty, who spends his God-given time in speaking words which sow the seeds of doubt and unbelief, take heed lest defects far more serious be found in his own character. {RH, February 16, 1897 par. 8}

Be sharp and critical with yourself, for the eternal interests of your soul demand this; but do not place a stumbling-block in the way of sinners by talking of the defects of those around you. Those who love God supremely, and their neighbors as themselves, will see so many imperfections in their own work, so much that needs to be cleansed from defilement, that they will feel no inclination to dwell upon the defects of others. {RH, February 16, 1897 par. 9}

Nothing is hidden from God. Says the true Witness, "I know thy works." Every word that we speak is heard and recorded by the Majesty of heaven, who has declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Could our eyes be opened, could we see the heavenly Watcher by our side, listening to the words we utter, we would strive to control our tongues; for we would realize that we were

speaking in the hearing of the heavenly universe. If they are left unrepented of, we shall meet once more the bitter spirit, the revengeful feelings, and the angry words; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." O that men, instead of making the mistakes of others the subject of their conversation, would turn their critical glances inward, seeking power from on high to guard well their words, that in the Judgment they might stand justified in the sight of God! {RH, February 16, 1897 par. 10}

Christ, the Lamb of God, can take away the desire to speak words which hurt and bruise the souls of others. His power is limitless, and if we shut ourselves in with him, we shall grow more like him. Strength will be given us to subdue the inclination to speak and judge harshly; we shall be enabled to make straight paths for our feet, lest the "lame be turned out of the way." If we will yield heart and mind into the keeping of Christ, if we will control our thoughts, bringing them into obedience to his will, our words will be such as the angels love to hear, and will bless all those with whom we come in contact. {RH, February 16, 1897 par. 11}

All who have the mind of Christ will turn away from everything tending to deformity of character. If Christ is taken as our pattern in all things, if he is formed within, "the hope of glory," our minds will be filled with thoughts that are pure and lovely. We shall feel no inclination to think or to talk of the failings of others, or to triumph over the knowledge of a brother's error. Mercy and love will be cherished; that charity which "suffereth long and is kind," which "beareth all things" and "thinketh no evil," will appear in word and action. {RH, February 16, 1897 par. 12}

The most persuasive eloquence is the word that is spoken in love and sympathy. Such words will bring light to confused minds and hope to the discouraged, brightening the prospect before them. The time in which we live calls for vital, sanctified energy; for earnestness, zeal, and the tenderest sympathy and love; for words that will not increase misery, but will inspire faith and hope. We are homeward bound, seeking a better country, even a heavenly. Instead of speaking words which will rankle in the breasts of those that hear, shall we not speak of the love wherewith God hath loved us? Shall we not try to lighten the hearts of those around us by words of Christlike sympathy? Shall we not tell of the prospective rest in store for the people of God? "A word fitly spoken is like apples of gold in pictures of silver" {RH, February 16, 1897 par. 13}

Day by day we are sowing seed for the future harvest, and we cannot be too careful of the seed which we sow by our words. Often words are carelessly spoken and forgotten, but these words, for good or for ill, are bringing forth a harvest. Sow one unkind, harsh word, and this seed, finding soil in the minds of your hearers, will spring up and bear fruit after its own kind. Sow one seed in loving, gentle, Christlike words, and it will bring you rich returns. Our minds must be carefully guarded, lest words be spoken which are not a blessing, but a curse. If by our words we sow wheat, we shall reap wheat; if we sow tares, we shall reap tares; and the harvest, whether of wheat or of tares, will be sure and abundant.

{RH, February 16, 1897 par. 14}

**PERIODICALS / RH - The Review and Herald / February 23, 1897 Let Us Love One Another. - By Mrs. E. G. White. -**

**February 23, 1897 Let Us Love One Another.**

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**By Mrs. E. G. White.**  
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"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (See further 1 John 4:18-21.) {RH, February 23, 1897 par. 1}

It is the expression of God's love for us that makes us care for one another. When the Lord Jesus dwells in our hearts, we think the thoughts of God, and do the works of God. How can I find language to express the deep, earnest interest I have for our people? I am filled with yearning of soul that those who have accepted present truth should realize that they are to be sanctified through the truth; otherwise they lie against the truth. God is the author and finisher of our faith. Notwithstanding our varying types of character, we are brought into church capacity through the profession of our faith. Christ is the head of the church; and if those whose names are on the church record do not belong to Jesus, the invisible Head, they are like the fruitless branch of the vine, and are taken away. If one is really a fruitful branch, he will make it manifest by bearing fruit, giving evidence of his absolute allegiance to Christ. He will have a spiritual connection with God. Faith and love constitute the gold of character, and will be ever working on the Lord's side to unite and harmonize the members of Christ's body. {RH, February 23, 1897 par. 2}

Name, position, or wealth will not weigh one jot in the scale with God. Men and women are admitted to the church who do it no honor. But however poor, whatever the rank, tribe, or nationality, all are to be heartily received on their confession of faith, if you have evidence that the grace of God, which brings salvation, has wrought upon the heart. All who are sons or daughters of God will deny ungodliness and worldly lusts. All who take their position on the Lord's side will, as branches of the True Vine, receive nourishment, and will be stimulated by the vine to bear like fruit. They will be in co-operation with God, according to their ability exercising themselves unto godliness

by walking in newness of life, which is daily repentance toward God, and faith toward our Lord Jesus Christ. {RH, February 23, 1897 par. 3}

This faith in Christ is demonstrated by works; it produces a transformation of character through the effectual working of God's Holy Spirit. Selfishness and pride, with all their force, will make a stand against anything that would show them to be sinful. But all who shall endure as seeing him who is invisible, will have to lie very low at the foot of the cross. Contrition of soul will mark the experience of every one who has received the grace of Christ. {RH, February 23, 1897 par. 4}

Let us hear the testimony of God upon this subject: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." This is precisely the condition of those who have not a vital connection with Christ. They seem to be ever working at cross-purposes with God, and are so full of jealousy, evil surmising, discord, and strife--Satanic attributes--that they are constantly lying against the truth; they are not doers of the words of Christ. Yet many church-members are in this very position. They dwell, as it were, in the salt land, in a parched wilderness. {RH, February 23, 1897 par. 5}

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." This is the evidence that souls are connected with God. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Therefore we are to reverence the Lord God, and walk carefully and tremblingly before him. For our comfort and encouragement he adds that notwithstanding his high and holy position, he dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." In this wonderful statement from our Heavenly Father, all may learn what their character will be if they are indeed in vital connection with God. {RH, February 23, 1897 par. 6}

Can one be a co-worker with God, and not work as God works? Will the poor, sinful agent take it upon himself to pronounce sentence against any one, however humble, with whom God dwells because he is cherishing the spirit of contrition? Do those who claim to be branches of the Living Vine bear fruit like unto the parent stock? Unless they fall upon the rock Christ Jesus, and are broken,--unless there is a thorough conversion of soul, body, and spirit,--they give evidence that they are not working in Christ's lines, and are not obedient to his commandments. Faith and love and trust in God are needed in the church. Jesus says: "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and



not that thy whole body should be cast into hell." When they have plucked out the eye and cut off the hand,--surrendered the attributes which Satan has inspired,--then they will be tender and pitiful; for the love of Christ will constrain them. {RH, February 23, 1897 par. 7}

Satan will seek earnestly to intercept every ray of light coming from the throne of God, and will place his own darkness for light. It is he who prompts the keen criticism, the Satanic accusing. But it is the love of Jesus cherished in the soul that will overcome every opposing force. It places the man wholly on the side of Christ; for it brings him into harmony with the principles of the law of God. O, what a change takes place! the boughs that receive nourishment from the root bear rich clusters of fruit. When one is thus united to Christ, how will he praise God that his eyes have been anointed with heavenly eye salve to discern his poverty, his nakedness! In humble faith he can declare: He has opened mine eyes, he has changed my heart. He has conquered the stubbornness of my will, and his grace has conformed me to his will, that I may become a fruit-bearing branch of the True Vine. He has brought me back to my allegiance, not only to be an advocate of the law, but a doer of its precepts. {RH, February 23, 1897 par. 8}

O, let us all determine to crucify self and to imitate God! We are to express in our own lives the holiness of God, showing his forbearance, his tenderness, his compassion and love, and thus communicate his attributes. Then we shall no longer judge from the sight of the eye or the hearing of the ear. We shall bear in mind that we are yoked up with Christ, to draw with him, and to do the greatest possible amount of good. Our work may not be appreciated; we may be misjudged, falsified, and mistreated by those who claim to be Christians; but we are to look to Christ and follow him. Christians are to walk even as he walked. They are to have the mind of Christ, to possess that faith which works by love and purifies the soul. {RH, February 23, 1897 par. 9}

He who is conformed to the image of Christ will possess his grace, and will help to strengthen every brother in the faith. No harsh or bitter words that discourage the soul will fall from his lips. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way. . . . Follow peace with all men, and holiness, without which no man shall see the Lord." {RH, February 23, 1897 par. 10}

Here is a work which you are authorized to have an earnest zeal to accomplish. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (See Isaiah 59:1, 2.) All who have a vital connection with God are guided by his counsel. United in church capacity, they give themselves to do Christ's work. If we will open the door to Jesus, he will come in and abide with us; our strength will always be reinforced by his actual representative, the Holy Spirit. {RH, February 23, 1897 par. 11}

But whenever the church unites with it a man who is without earnestness and sanctified moral purpose, it has a hindrance that weakens moral power, and turns souls

away from faith and love and trust in God. Whenever anything is encountered that is contrary to his mind, such a one will reveal his true spirit. In councils he does unlawful acts, pronounces unjust sentences; and through his influence, decisions are made that are entirely contrary to God's will and ways. Thus he proves himself disloyal to God. He has neglected to follow the rules which Christ has given, and he works according to the principles of the world. If others sit by and let these things pass, God charges the sin upon them also. It is a duty to keep our offices of publication pure, that there shall be no conniving to do injustice in business transactions. {RH, February 23, 1897 par. 12}

He who loves God and his fellow men as he loves himself will practise no robbery toward God or man. All who live out the law of God will on all occasions maintain the strictest integrity. If men are in living communion with the only true God, they will have the presence of a living Saviour. Such men will be a blessing to the church. Christians who cherish love toward their brethren, and manifest confidence in them, greatly strengthen them. We are to be complete in him who gave his life for us.

{RH, February 23, 1897 par. 13}

**PERIODICALS / RH - The Review and Herald / March 2, 1897 Pray for the Latter Rain. - By Mrs. E. G. White. -**

**March 2, 1897 Pray for the Latter Rain.**

**By Mrs. E. G. White.**

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowing-time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. {RH, March 2, 1897 par. 1}

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. {RH, March 2, 1897 par. 2}

There is to be "first the blade, then the ear, after that the full corn in the ear." There

must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour. {RH, March 2, 1897 par. 3}

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. {RH, March 2, 1897 par. 4}

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," "Watch and pray always." A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. {RH, March 2, 1897 par. 5}

"Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek his favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in my name, there am I in the midst. The convocations of the church, as in

camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. {RH, March 2, 1897 par. 6}

But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend, our prayers should ascend that at this very time, God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised. {RH, March 2, 1897 par. 7}

The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, March 2, 1897 par. 8}

From the two olive-trees, the golden oil was emptied through golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, his Spirit is imparted to human instrumentalities that are consecrated to his service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive-trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light-bearer in the world. {RH, March 2, 1897 par. 9}

This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the

servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil that we may impart to others. All may be light-bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands, "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency. {RH, March 2, 1897 par. 10}

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought him daily by faith. From the two olive-trees, the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love. {RH, March 2, 1897 par. 11}

Every one is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from his company, and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God, to show forth his glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life. {RH, March 2, 1897 par. 12}

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for his blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask him. We have not been whole hearted in this work. {RH, March 2, 1897 par. 13}

What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give. We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of his Spirit. Be fervent in prayer, and watch in the Spirit. {RH, March 2, 1897 par. 14}

**PERIODICALS / RH - The Review and Herald / March 9, 1897 Christ Represents the Beneficence of the Law. - By Mrs. E. G. White. -**

**March 9, 1897 Christ Represents the Beneficence of**

## **the Law.**

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**By Mrs. E. G. White.**

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"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." It is essential that every subject of the kingdom of God should be obedient to the law of Jehovah, in order that his infinite glory may have a perfect establishment. The professed followers of Christ are tested in this life to see whether or not they will be obedient to God. Obedience will result in happiness, and will insure the reward of eternal life. Failure on the part of Adam on one point resulted in terrible consequences, and sin has grown to such vast proportions that it cannot be measured. But in the midst of rebellion and apostasy, in the midst of those who were disloyal, impenitent, and obstinate, God looks down upon those who love him and keep his commandments, and says, "I love them that love me," and will cause them to inherit substance. "I will render vengeance to mine enemies, and will reward them that hate me." {RH, March 9, 1897 par. 1}

Christ lived in accordance with the principles of God's moral government, and fulfilled the specifications of the law of God. He represented the beneficence of the law in his human life. The fact that the law is holy, just, and good is to be testified before all nations, tongues, and peoples, to worlds unfallen, to angels, seraphim, and cherubim. The principles of the law of God were wrought out in the character of Jesus Christ, and he who co-operates with Christ, becoming a partaker of the divine nature, will develop the divine character, and become an illustration of the divine law. Christ in the heart will bring the whole man, soul, body, and spirit into captivity to the obedience of righteousness. Christ's true followers will be in conformity to the mind and will and character of God, and the far-reaching principles of the law will be demonstrated in humanity. {RH, March 9, 1897 par. 2}

Pardoning, redeeming love is brought to view in Christ Jesus. Satan had misrepresented the character of God, and it was necessary that a correct representation should be made to worlds unfallen, to angels, and to men. Satan had declared that God knew nothing of self-denial, of mercy and love, but that he was stern, exacting, and unforgiving. Satan never tested the forgiving love of God; for he never exercised genuine repentance. His representations of God were incorrect; he was a false witness, an accuser of Christ, and an accuser of all those who throw off the Satanic yoke, and come back to render willing allegiance to the God of heaven. {RH, March 9, 1897 par. 3}

Satan charged God with an unforgiving spirit, because he would not receive on terms of favor those who disobeyed his law and therefore misrepresented his character. But forgiveness of sins would be of no avail unless the course of transgression was abandoned, and the grace of Christ imparted to the sinner to renovate, purify, and ennoble him who had fallen by iniquity. This was the only way by which the sinner could be restored to divine favor, and trusted to come into copartnership with Jesus Christ.



But in Christ we behold the character of the Father, and see the pitying tenderness which God exercised for fallen man, giving his only begotten Son as a ransom for the transgressors of the law. It is in beholding the love of God that repentance is awakened in the sinner's heart, and an earnest desire is created to become reconciled to God. When the transgressor becomes acquainted with God, and experiences his love, it produces in his heart a hatred for sin and a love for holiness. {RH, March 9, 1897 par. 4}

The more we study the attributes of the character of God as revealed in Christ, the more we see that justice has been sustained in the sacrifice that met the penalty of the law, and that mercy has been provided in the only begotten Son, who bore the penalty of the law in the sinner's place, in order that man might have another probation, another opportunity to be obedient to the law of God's government, that it might be made manifest who could be trusted to become members of the Lord's family, children of the Heavenly King. Those who are obedient to the law of the government of God while in this brief probation, amid all the counter-influences of Satanic agencies, will be pronounced in heaven loyal children of the Lord of Hosts. They will be declared to be separate from the sinful practises of the world, and to them God gives the promise, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, March 9, 1897 par. 5}

By both creation and redemption we are the Lord's property. We are absolutely his subjects, and amenable to the laws of his kingdom. Let no one foster the delusion that the Lord God of heaven and earth has no law by which to control and govern his subjects. We are dependent upon God for everything we enjoy. The food which we eat, the clothing we wear, the atmosphere we breathe, the life we enjoy from day to day, are received from God. We are under obligation to be governed by his will, to acknowledge him as our supreme ruler. We are under obligation to coincide with all his plans and designs. As all our blessings come from God, we are under the highest obligation to render gratitude to him for his mercies, his goodness and benevolence, and to manifest this gratitude by returning to him his own in gifts and offerings, ever cherishing a sense of our dependence upon him. {RH, March 9, 1897 par. 6}

Those who have a knowledge of God in Christ Jesus are under obligation to perform his expressed will in doing his commandments, which are a transcript of his character. We are under a debt of gratitude to God for the revelation of his love in Christ Jesus; and as intelligent human agents, we are to reveal to the world the manner of character that will result from obedience to every specification of the law of God's government. In perfect obedience to his holy will, we are to manifest adoration, love, cheerfulness, and praise, and thus honor and glorify God. It is in this way alone that man may reveal the character of God in Christ to the world, and make manifest to men that happiness, peace, assurance, and grace come from obedience to the law of God. Thus glory redounds to God in good and righteous actions through harmony with the laws of Jehovah's government. {RH, March 9, 1897 par. 7}

It was positively necessary that man should know his Heavenly Father, and discern his paternal attributes of character; for in becoming acquainted with God, men may become partakers of the same virtues and the same glory. In the prayer of Christ for his

disciples, the truth embodied is of the deepest significance and interest to all his followers. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To render acceptable service to God, it is essential that we should know God, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to men. We could not rejoice in and praise a being of whom we had no certain knowledge; but God has sent Christ to the world to make manifest his paternal character. {RH, March 9, 1897 par. 8}

It is our privilege to know God experimentally, and in true knowledge of God is life eternal. The only begotten Son of God was God's gift to the world, in whose character was revealed the character of him who gave the law to men and angels. He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve. He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." That which proceeds from the mind of God is perfect, and needs not to be taken back, corrected, or altered in the least. We may ascribe all perfection to God. He holds in his hand the existence of every human being, and upholds all things by the word of his power. {RH, March 9, 1897 par. 9}

Unless men shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God. It is a matter for astonishment among the angels in heaven, that any who have once known God should become careless, should permit their minds to be absorbed in any temporal pursuit, and allow their attention to be diverted from the God of heaven, so that they wantonly and willingly forget their Maker, and substitute for him other lords and other gods. The day has come when there are lords many and gods many, and Satan has purposed to interpose himself between God and the human soul, so that men shall not give homage to God in keeping his law. Satan has wrapped about him garments of angelic brightness, and he comes to men as an angel of light. He causes the guilty soul to see things in a perverted way, so that he hates that which he should love, and loves that which he should hate and despise. God is so misrepresented to him that he cares not to retain the true and living Father in his knowledge, but turns to the worship of false gods. He knows not that the love of God is without a parallel, yet Christ has revealed that love to a fallen world. John calls upon the world to behold the wondrous love of God, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." {RH, March 9, 1897 par. 10}

Jesus said, "Marvel not, my brethren, if the world hate you." It is not a surprising thing that the world misunderstand and misinterpret the children of God, since they know not God. As the world treated the world's Redeemer, so will they treat his followers. Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the

world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." {RH, March 9, 1897 par. 11}

If the world knew the principles of the laws of God's government, if they obeyed his commandments, they would discern the character of God in the law, and would no longer be at enmity with God. But turning from the law of God, men have no means of discerning his character, and the attributes of the character of Satan are cherished and cultivated. After Jesus told his disciples what manner of treatment they might expect from the world, he said, "These things have I spoken unto you, that ye should not be offended." That is, in receiving persecution from the hands of the world, they were not to feel that God was dealing with them unjustly, in permitting them to be thus treated. Jesus continued: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Why is it that men reach this state of deception? Why is it they walk so contrary to all the laws of God? Jesus answers: "And these things will they do unto you, because they have not known the Father, nor me." {RH, March 9, 1897 par. 12}

Turning away from the law of God, trampling the commandments under their feet, men cannot know God; for the law of God is a transcript of his character. Failing to understand the law of God, they also fail to know the human agent who discerns the attributes of the character of God revealed in his law. This is why men are filled with prejudice against the truth of God, why they are inspired with the spirit of the great adversary of God and of his children. This is why they bear false reports, fabricating lies, and loving the lies that are prepared for their using. This is why they make such decided efforts to turn away the people from the law of God; for they have not seen him, neither known him.

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{RH, March 9, 1897 par. 13}

**PERIODICALS / RH - The Review and Herald / March 16, 1897 The Perils of the Last Days. - By Mrs. E. G. White. -**

**March 16, 1897 The Perils of the Last Days.**

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**By Mrs. E. G. White.**  
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"As it was in the days of Noah, so also shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day the Lot went out of Sodom it rained fire and

brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." {RH, March 16, 1897 par. 1}

Christ sees the wickedness on the earth today. He sees that the sins of Noah's and Lot's time are being repeated. What terrible revelations of crime are being made! Everything seems to be stirred with an intense activity from beneath. Excitement is continually kept up. Feasting, buying, and selling, are brought into the churches. The watchman cries, "The morning cometh, and also the night." The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. Every species of delusion is now being brought in. The plainest truths of God's word are covered with a mass of man-made theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition. {RH, March 16, 1897 par. 2}

The doctrine of the natural immortality of the soul is one error with which the enemy is deceiving man. This error is well-nigh universal. But who told men that they would not die? Who told them that God has reserved a portion of his universe where the wicked are to suffer through the ceaseless ages of eternity, without a particle of hope?--It was the serpent. God said that sinners would die. Satan declares that they will not die. Many believe the oft-repeated lies of the serpent to be genuine truth. They echo his words when they assert that God has ordained that sin shall be immortalized in a place of torment. {RH, March 16, 1897 par. 3}

This is one of the lies forged in the synagogue of the enemy, one of the poisonous drafts of Babylon. "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." {RH, March 16, 1897 par. 4}

Another false doctrine is that the first day of the week is the Sabbath of the Lord. By traditions received from the Roman Catholic Church, the fourth commandment of the decalogue is made of none effect. By their acceptance of a spurious sabbath, men have dishonored God, and have honored the usurper, who thought to change times and laws. Many dangerous errors have been brought in to get rid of the true Sabbath. Men have taken the side of the great rebel, and rather than accept the word of God just as it reads, have placed themselves in a net of heresy. Satan is bringing the churches and the world into corrupt harmony upon this point. {RH, March 16, 1897 par. 5}

Night, dark and portentous, is enclosing the Christian world. Apostasy from God's commandments is evidence of this night, deep, dark, and apparently impenetrable. Systems that make the truth of God of none effect are cherished. Men are teaching for doctrine the commandments of men, and their assertions are taken as truth. The people have received manmade theories. So the gospel is perverted and the Scripture misapplied. As in the days of Christ, the light of truth is pushed into the background. Men's theories and suppositions are honored before the word of the Lord of Hosts. The truth is counteracted by error. The word of God is wrested, divided, and distorted by higher criticism. Jesus is acknowledged, only to be betrayed by a kiss. Apostasy exists,

and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening drafts dealt out from Babylon. {RH, March 16, 1897 par. 6}

But before the Lord punishes men for their iniquity, he sends them messages of warning. Before he visits them with his judgments, he gives them a chance to repent. He remembered the sins of the Noachian world, but he did not punish them without warning them. For one hundred and twenty years this warning was sounding in their ears; but they did not repent. The last year of their probation found them more stubborn and defiant than ever. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." The inhabitants of Sodom, also, perished by fire, which was rained upon them from heaven, because they turned from God, and corrupting themselves, filled the earth with their polluted wisdom. {RH, March 16, 1897 par. 7}

Had these men placed themselves under the control of the Spirit of God, had they co-operated with the heavenly intelligences, what a world of beauty and happiness we would now look upon! Had these long-lived, mentally strong men been vitalized by the Holy Spirit, they would have been a power for God. {RH, March 16, 1897 par. 8}

Man can be exalted only by laying hold of the merits of a crucified and risen Saviour. The finest intellect, the most exalted position, will not secure heaven. Satan had the highest education that could be obtained. This education he received under the greatest of all teachers. When men talk of higher criticism, when they pass their judgment upon the word of God, call their attention to the fact that they have forgotten who was the first and wisest critic. He has had thousands of years of practical experience. He it is who teaches the so-called higher critics of the world today. God will punish all those who, as higher critics, exalt themselves, and criticize God's holy word. {RH, March 16, 1897 par. 9}

The world's Redeemer warned his disciples against the false teaching which was and would continue to be the greatest obstacle to the progress of the truth. "There shall arise false christs, and false prophets," he said, "and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." And Peter writes: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." The leaven of false doctrine will be accepted in preference to the truth. "Beware," writes Paul, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." {RH, March 16, 1897 par. 10}

Under whose banner are we standing? Where are we? and what is Christ to us? By our course of action we decide our own destiny. By the society we choose, we determine what influences shall mold our character. If we choose the world, earthly



influences make their imprint upon our minds, and though we may not realize it, we sink lower and lower; for if we do not grow in grace, we must deteriorate. {RH, March 16, 1897 par. 11}

It makes every difference with the future eternal well-being of men whether they follow God's way or their own way. Their way may be entirely wrong. Are there many paths to heaven? If so, man may take any path that suits his fancy. But there is only one true way. Christ said to his disciples: "Whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." {RH, March 16, 1897 par. 12}

The Lord will uplift us if we will consent to be uplifted. He who recognizes God in Christ, who receives Christ as the world's Redeemer and his personal Saviour, enters in at the door. He does not climb up some other way. Of all such it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The truth, the light, the life, shining into our hearts, sanctifies and elevates us. What greater elevation can earth present? What greater honor can earthly potentates bestow? Man is taken from his degradation, cleansed from moral defilement, and made an heir of God and a joint heir with Jesus Christ. His life is hid with Christ in God, and when he who is life shall appear, he also will appear with him in glory. This glory will be revealed at the second appearing of Christ. Then the saints will be exalted indeed. They will sit with Christ on his throne, and with Christ they will judge the world. {RH, March 16, 1897 par. 13}

"The night is far spent, the day is at hand." The end is near. Soon the Lord will come, with ten thousand of his saints; and Satan's system, which has destroyed so many that Christ came to save, will be broken up. Despotism is now seeking to obtain a foothold in every clime, but its day will soon be ended. "For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." {RH, March 16, 1897 par. 14}

Satan is in controversy with Christ, and with all who follow in his footsteps. This conflict will continue until the voice is heard, saying, "It is done." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, March 16, 1897 par. 15}

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. . . . Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."



{RH, March 16, 1897 par. 16}

**PERIODICALS / RH - The Review and Herald / March 23, 1897 Co-Workers With Christ. - By Mrs. E. G. White. -**

**March 23, 1897 Co-Workers With Christ.**

**By Mrs. E. G. White.**

The mission of the followers of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. And in proportion as the love of Christ fills the heart and controls the life, it will be our pleasure to do the will of Christ, whose servants we claim to be. Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. God could have accomplished his object in saving sinners without the help of man, but he knew that man could not be happy without acting a part in the great work of redemption. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. {RH, March 23, 1897 par. 1}

In sending out the twelve, Christ sent none alone. They were to go forth two and two, invested with a power from himself to heal the sick and rebuke Satanic agencies as a proof of their mission. Galilee was to be their principal field of labor. In Jerusalem and Judea, where Christ himself had labored, and where they would be sure to meet the bigoted Pharisees, their efforts would avail but little, and bring discouragement to themselves. The population of bigoted religionists made this a hard, forbidding field. The disciples were to avoid, as far as possible, stirring up the prejudices of the religious leaders. Therefore they were to confine their labors to their own nation. Christ's injunction to them was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." {RH, March 23, 1897 par. 2}

The education of the disciples and their Jewish prejudices unfitted them for work among the Samaritans or the heathen. They made this manifest on Christ's last journey to Jerusalem. On that journey, he "sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem." They did not open their doors to the heavenly Guest, and did not urge him to abide with them, although they beheld him weary with his journey, and the night was drawing on. The disciples knew that he designed to tarry there that night, and they felt keenly the slight thus put upon their Lord. In their anger, they prayed Jesus to call down fire from heaven to consume those who had thus abused him. But Christ rebuked their indignation and zeal for his honor, and told them that he came not to visit with judgment, but to show

mercy. These disciples were not yet fitted to work outside their own nation. {RH, March 23, 1897 par. 3}

In the parables of Christ to the scribes and Pharisees and the priests and rulers, he explained their position of unbelief and opposition in its varied forms. Some of them were thoroughly self-centered. They had no room in their hearts for Jesus. Self was constantly appearing, leading them to manifest a harsh, domineering spirit. Another phase of their unbelief was expressed in their proud, perverted fanaticism. In all these lessons Christ was teaching his disciples, line upon line, precept upon precept. Those traits of character which Christ condemned, they were not to bring into their lives, but they were to weed from their hearts every wrong thought and practise. {RH, March 23, 1897 par. 4}

When the twelve were sent out, they were undertaking their first mission without the personal presence of Christ. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way occasion opposition, and close the door for future work. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues, and call together the people for public service; their efforts were to be put forth in house-to-house labor. They were to accept the hospitality of those who were worthy, those who would welcome them heartily, as if entertaining Christ himself; and such would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. These disciples were to be heralds of the truth, to prepare the way for the coming of the Master. The burden of their message was a repetition of that of John the Baptist and of Christ himself, "The kingdom of God is at hand." {RH, March 23, 1897 par. 5}

In thus sending the workers out two and two, it was God's design that by their prayers, their counsel, and their conversation, they should be a help to each other,--that when one should be perplexed and confused by difficult questions, the other might be prepared to aid his brother worker. {RH, March 23, 1897 par. 6}

The instruction of the divine Teacher is for his followers in all time. The teaching given to his disciples was given also to all who receive the truth through their word. The word of God is to be their constant instructor. They are to feed upon it, to see and understand and appropriate the reproofs, the correction, and the instruction given to them through it. Every phase of Christ's teaching is as essential for those who are carrying forward God's work in the earth today as it was for the chosen twelve, from John, the beloved disciple, to Judas, who would not be benefited thereby. And all who, seeing their defects of character, their great need of the transforming grace of Christ, who desire to overcome their faint-heartedness and irresolution, their desire to be first, and become molded after the divine Pattern, may become co-workers with Christ. {RH, March 23, 1897 par. 7}

As children of God, none of us are excused from taking a part in the great work of Christ for the salvation of our fellow men. It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of

God that tells us to do good only to those who appreciate and respond to our efforts, and to benefit only those who will thank us for it. God has sent us to work in his vineyard. It is our duty to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." We have too little faith. We limit the Holy One of Israel. We should be grateful that he condescends to use any of us as his instruments. For every earnest prayer put up in faith, an answer will be returned. It may not come just as we have expected; but it will come at the very time when we most need it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." {RH, March 23, 1897 par. 8}

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continual sacrifice of others' good. We must follow his example. We must sow the seed of truth, and trust to God to quicken it to life. The precious seed may lie dormant for some time, but the grace of Christ will convict the heart, and the seed sown be awakened to life, and spring up to bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels, for the salvation of their fellow men.

{RH, March 23, 1897 par. 9}

**PERIODICALS / RH - The Review and Herald / March 30, 1897 Words to Parents. -  
By Mrs. E. G. White. -**

**March 30, 1897 Words to Parents.**

**By Mrs. E. G. White.**

Haphazard work in the home will not pass the review in the Judgment. Faith and works are to be combined by Christian parents. As Abraham commanded his household after him, so they are to command their households after them. The standard which every parent must raise is given: "They shall keep the way of the Lord." Every other way is a path which leads, not to the city of God, but to the ranks of the destroyer. "The wages of sin is death," for the child as well as the parent. Children are the Lord's heritage. The soul of the little child that believes in Christ is as precious in his sight as are the angels about his throne. They are to be brought to Christ, and trained for Christ. They are to be guided in the path of obedience, not indulged in appetite or vanity. {RH, March 30, 1897 par. 1}

When the disciples sought to send away the mothers who were bringing their little ones to Christ, he rebuked their narrow faith, saying, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." He was grieved that

the disciples should rebuke the mothers for bringing their children to him; that his followers should say, by word or action, that his grace was limited, and that children should be kept away from him. To the Pharisees on one occasion he said, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Christ had an experience in infancy and childhood. Of his childhood life we read, "And Jesus increased in wisdom and stature, and in favor with God and man." {RH, March 30, 1897 par. 2}

A great responsibility rests upon parents; for the education and training which shape the eternal destiny of children and youth are received in their early childhood. The parents' work is to sow the good seed diligently and untiringly in the hearts of their children, occupying their hearts with seed which will bring forth a harvest of right habits, of truthfulness and willing obedience. Correct, virtuous habits formed in youth will generally mark the course of the individual through life. In most cases those who reverence God and honor the right will be found to have learned this lesson before the world could stamp its image of sin upon the soul. Men and women of mature age are generally as insensible to impressions as is the hardened rock; but youth is impressible, and a right character may then be easily formed. {RH, March 30, 1897 par. 3}

If, in their early childhood, children are not perseveringly and patiently trained in the right way, they will form wrong habits. These habits will develop in their future life, and will corrupt others. Those whose minds have received a low cast, who have been cheapened by wrong home influences, by deceptive practises, carry their wrong habits with them through life. If they make a profession of religion, these habits will be revealed in their religious life. {RH, March 30, 1897 par. 4}

If disobedience is allowed in the home life, the hearts of the children will be filled with opposition to the government of God. The power of the Holy Spirit will prove ineffectual to soften and subdue their hearts. If in later years, under special circumstances, they yield to the gospel of Christ, they will have to fight terrible battles to bring the disloyal will into submission to the will of God. Often the church has to suffer through its members because of the wrong education received by them in childhood. When children, they were allowed to practise deception in order to gain their own way; and the spirit that was permitted to be rebellious in the home will be the last to render obedience to the requirements of God's word. {RH, March 30, 1897 par. 5}

It is no easy matter to train and educate children wisely. As parents try to keep judgment and the fear of the Lord before them, difficulties will arise. The children will reveal the perversity bound up in their hearts. They show love of folly, of independence, a hatred of restraint and discipline. They practise deception and utter falsehoods. Too many parents, instead of punishing the children for these faults, make themselves blind in order that they shall not see beneath the surface, or discern the true meaning of these things. Therefore the children continue in their deceptive practises, forming characters that God cannot approve. {RH, March 30, 1897 par. 6}

The standard raised in God's word is sent aside by parents who dislike, as some have termed it, to use the strait-jacket in the education of their children. Many parents have a settled dislike to the holy principles of the word of God, because these principles

place too much responsibility on them. But the after sight, which all parents are obliged to have, shows that God's ways are the best, and that the only path of safety and happiness is found in obedience to his will. Owing to this lack of training, an army of rebellious children is now swelling society. Even the children of parents who know the truth help to make up this army. The trees that should have been trained to bear good fruit produce thorn berries. {RH, March 30, 1897 par. 7}

Not a particle of variance should be shown by parents in the management of their children. Parents are to work together as a unit. There must be no division. But many parents work at cross-purposes, and thus the children are spoiled by mismanagement. If parents do not agree, let them absent themselves from the presence of their children until an understanding can be arrived at. It sometimes happens that of the mother and father, one is too indulgent, and the other too severe. This difference works against good results in the formation of the characters of their children. No harsh force is to be exercised in carrying out reforms, but at the same time no weak indulgence must be shown. The mother is not to seek to blind the eyes of the father to the faults of the children, neither is she to influence them to do those things which the father has forbidden them to do. Not one seed of doubt should the mother plant in her children's minds in regard to the wisdom of the father's management. She should not, by her course of action, counteract the work of the father. She should not complain that the father restricts the children too much. Nothing can save children but vigilance and wise discipline. {RH, March 30, 1897 par. 8}

The work of all parents is to train their children in the way of the Lord. This is not a matter that can be trifled with, or set aside, without incurring the displeasure of God. We are not called upon to decide what course others shall pursue, or how we may get on the most easily, but, What saith the Lord? Neither parents nor children can have peace or happiness or rest of spirit in any false path. But when the fear of God reigns in the heart, combined with love for Jesus, peace and joy will be felt. Parents, spread out the word of God before him who reads your heart and every secret thing, and inquire, What saith the Scripture? This must be the rule of your life. Those who have a love for souls will not be silent when they see their danger. We are assured that nothing but the truth of God can make parents savingly wise in dealing with human minds, and keep them so. {RH, March 30, 1897 par. 9}

If the moral qualities of children are neglected by parents and teachers, they are sure to be perverted. If the children are left to have their own way, if their minds are controlled by Satanic agencies, they are never happy; for Satan takes possession of them, and fashions their characters after his similitude. Vigilance must be exercised by parents. They must sow their children's hearts with good seed, or Satan will sow his seed, and a harvest of briars and thorns will be produced. To let children have their own way is to insure a proficiency in evil. {RH, March 30, 1897 par. 10}

The Christian family is to be a training school, from which children are to graduate to a higher school in the mansions of God. Scolding, loud-voiced commands, or threatenings should never be heard. Parents should keep the atmosphere of the home pure and fragrant with kind words, with tender sympathy and love; but at the same time,

they are to be firm and unyielding in principle. If you are firm with your children, they may think that you do not love them. This you may expect; but never manifest harshness. Justice and mercy must clasp hands; there must be no wavering or impulsive movements. {RH, March 30, 1897 par. 11}

Mothers and fathers need to be filled with that faith which works by love, and purifies the soul. Truth is no truth to the receiver unless it is brought, with its cleansing, refining, sanctifying power, into the soul temple. It cannot be progressive when it is kept in the outer court, when it is placed side by side with a carnal mind. O that parents were truly the sons and daughters of God! Their lives would then be fragrant with good works. A holy atmosphere would surround their souls. Their earnest supplications for grace and for the guidance of the Holy Spirit would ascend to heaven; and religion would be diffused through their homes as the bright, warming rays of the sun are diffused through the earth.

{RH, March 30, 1897 par. 12}

**PERIODICALS / RH - The Review and Herald / April 6, 1897 Words to Parents. - By Mrs. E. G. White. -**

**April 6, 1897 Words to Parents.**

**By Mrs. E. G. White.**

Parents whose hearts are filled with true and sanctified love for their children will follow the way marked out by God for the education and discipline of their children. But the sin of parental neglect is almost universal. Blind affection for those who are connected with us by the ties of nature too often exists. This affection is carried to great lengths; it is not balanced by the wisdom or the fear of God. Blind parental affection is the greatest obstacle in the way of the proper training of children. It prevents the discipline and training which are required by the Lord. At times, because of this affection, parents seem to be bereft of their reason. It is like the tender mercies of the wicked,--cruelty disguised in the garb of so-called love. It is the dangerous undercurrent which carries children to ruin. {RH, April 6, 1897 par. 1}

O how quickly, through mismanagement in the home, falsehood becomes habit! In the word of God, parents have been given line upon line, and precept upon precept. But many parents who profess religion fail to practise the Christian virtues. They allow their children to grow up pursuing their own course, and disregarding the lessons which God has given for them and the rules of conduct he designs that all shall follow. Such parents discard the principles and injunctions of the Lord, as did Eli. {RH, April 6, 1897 par. 2}

The history of Eli's family is given as a warning to parents. His sons did wickedly, and he restrained them not. He was too indulgent to train his children aright. His blind



affection led him to connive at sin by hiding the defects of his children. By thus pampering sin, he gave his children lessons in the art of deceiving. Though he was judge in Israel, he did not repress evil in his sons during their childhood and youth, but allowed it to grow by repetition. And when these sons were placed in holy office, their sins, so mildly dealt with by their father, became a terrible power for evil. In the very service of God they practised iniquity. {RH, April 6, 1897 par. 3}

God sent a message to Eli by his prophet, declaring to him the sinful course of his sons. "There came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? . . . Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? . . . Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house." {RH, April 6, 1897 par. 4}

We read that Eli remonstrated with his sons. But he did not go far enough. He remonstrated with them, but he did not take decided measures to punish them. He did not deal with them as a faithful judge should have done. He did not set things in order. He spoke to them regarding their sins, and appealed to them to cease their wicked practises; but he did not restrain them. He permitted them to occupy positions of sacred trust, though they were corrupting their own ways, and causing Israel to sin by their precepts and example. Without effectual restraint their evil grew apace. Sons of Belial, they communicated their iniquitous practises to others. Eli forsook the way of the Lord by permitting his sons to dishonor God, and the woe of God was upon him. {RH, April 6, 1897 par. 5}

Fathers and mothers, hear the words which came to Eli from the high and holy One that inhabiteth eternity: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Their sins were allowed to increase in magnitude until the limit of the Lord's forbearance was reached, and then he said: I will make an end. I will carry this matter to its final result. The wages of sin is death. Parents and children were both to suffer. Neither sacrifice nor offering was to be found for their transgression. {RH, April 6, 1897 par. 6}

What might have been averted had Eli followed the counsel of God! What iniquity, which the Lord declared was not to be forgiven forever, might have been saved! Shall not our hearts as well as our ears tingle as we read the denunciation of God against the godless sons of Eli? Parents, take this lesson home, and in the place of educating your children in the path of self-indulgence, self-gratification, and disobedience, learn of Abraham. Abraham commanded his household and his children after him to keep the way of the Lord. The Searcher of hearts said of him, "I know him, that he will command

his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." O for wise and judicious commanders, who will walk in the way of the Lord as did Abraham, to deal justly and love mercy, who will despise every phase of falsehood and deception! Abraham walked in the counsel of God. He did not rule by oppression, neither was he controlled by blind passion. He made strait paths for his feet, lest the lame should be turned out of the way; and God blessed him, and made him a blessing. {RH, April 6, 1897 par. 7}

As the hour of Christ's humiliation, rejection, and crucifixion drew near, he felt that he must tell his disciples of the trial that was before him. Peter loved his Lord; he could not bear to hear of his death; and he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Did Jesus commend Peter for thus manifesting his love for him, and his desire to shield him from suffering? He who loved us and gave himself for us, knew that Satan was suggesting doubt and unbelief to Peter; and he answered, "Get thee behind me, Satan. No longer interpose between me and my erring servant. Let me come face to face with Peter." {RH, April 6, 1897 par. 8}

In a most solemn manner Christ had repeatedly declared, "My kingdom is not of this world." He laid the foundation of his church in the presence of God and all the heavenly intelligences, and in the presence of the unseen army of hell, which was in arms against him. The only way his church could be established was on the rock, the broken and bruised body of Christ. His sacrifice was the only star of hope which illuminated the darkness of a fallen world. The gates of hell could not prevail against a church built upon this foundation. {RH, April 6, 1897 par. 9}

Christ came to this world, and rescued his disciples from the empire of sin; but at every step of his way he was contested by the devices and stratagems of the prince of darkness. Satan's work was to discourage Jesus as he strove to save the depraved race, and Peter's words were just what he wished to hear. They were opposed to the divine plan; and whatever bore this stamp of character was an offense to God. They were spoken at the instigation of Satan; for they opposed the only arrangement God could make to preserve his law and control his subjects, and yet save fallen man. Satan hoped they would discourage and dishearten Christ; but Christ addressed the author of the thought, saying, "Get thee behind me, Satan." {RH, April 6, 1897 par. 10}

This is recorded for our benefit and instruction. The angel of darkness sometimes appears in the garments of affection, counseling us to walk contrary to the law of God. Parents may indulge their affection for their children at the expense of obedience to God's holy law. Guided by this affection, they disobey God by allowing their children to carry out wrong impulses, and withhold the instruction and discipline which God has commanded them to give. When parents thus disregard the commands of God, they imperil their own souls and the souls of their children. By failing to walk in the way of the Lord, they allow Satan to work his will in their children. {RH, April 6, 1897 par. 11}

In the words and actions of the perverted child, parents must meet and repulse Satan, just as Christ repulsed the outspoken Peter. God requires parents to guard well their words and influence, and to close the door of their hearts against Satan. He has placed them as guardians, and if they would save their children, and bring them up as

subjects of the kingdom of Christ, they must repress evil, and counteract Satan's wily and deceiving power. {RH, April 6, 1897 par. 12}

Children should be watched and guarded and disciplined faithfully. It requires skill and patient effort to mold the young in the right manner. Certain evil tendencies are to be carefully restrained and tenderly rebuked. The mind is to be stimulated in favor of the right. The child should be encouraged in attempting to govern self, and all this is to be done judiciously, or the purpose desired will be frustrated. Parents may well inquire, "Who is sufficient for these things?" God alone is their sufficiency; and if they leave him out of the question, not seeking his aid and counsel, hopeless indeed is their task. But by prayer, by study of the Bible, and by earnest zeal on their part, they may succeed nobly in this important duty, and be rewarded a hundredfold for all their time and care.

{RH, April 6, 1897 par. 13}

**PERIODICALS / RH - The Review and Herald / April 13, 1897 Words to Parents. -  
By Mrs. E. G. White. -**

**April 13, 1897 Words to Parents.**

**By Mrs. E. G. White.**

God calls upon parents to take heed to the warnings and counsels given in his word, and train up their children, his purchased possession, in the nurture and admonition of the Lord. He has spoken to parents in regard to the character-building of his own property. He has spoken decidedly against all iniquity, and against all its supposed modifications. While parents have the power to discipline, educate, and train their children, let them exert that power for God. He requires from them pure, faultless, undeviating obedience. He will tolerate nothing else. He will make no excuse for the mismanagement of children. The leaven of goodness, of purity, of true holiness, is to be placed in the hearts of children, as good seed in good soil. {RH, April 13, 1897 par. 1}

But too often children are allowed to grow up without religion because their parents think they are too young to have Christian duties enjoined upon them. They may go to church, or stay at home, or wander about on the Sabbath, just as they please. Like Eli, the parents advise, but do not command. They do not exercise the control that God requires shall be exercised, and the curse for mismanagement of children falls upon them. {RH, April 13, 1897 par. 2}

The question of the duty of children in regard to religious matters is to be decided absolutely and without hesitancy while they are members of the family. They should be taught that they must not play cards, attend theaters, or hold dancing-parties. They should be warned against indulgence in liquor drinking and against choosing companions whose characters are doubtful. {RH, April 13, 1897 par. 3}

Children who are misruled, who are not educated to obey and respect, link

themselves with the world, and take their parents in hand, putting a bridle on them, and leading them where they choose. Too often, at the very time when the children should show unquestioning respect and obedience to the counsel of their parents, the parents slacken the reins of discipline. Parents who have hitherto been bright examples of consistent piety are now led by their children. Their firmness is gone. Fathers who have borne the cross of Christ, and kept the marks of the Lord Jesus on them in singleness of purpose, are led by their children in questionable and uncertain paths. Fathers and mothers are giving way to the inclination of godless children, and assisting them with money and facilities to make an appearance in the world. {RH, April 13, 1897 par. 4}

O what an account such parents will have to render to God! They dishonor God, and show all honor to their wayward children, opening their doors to amusements which they have in the past condemned from principle. They have allowed card-playing, dancing-parties, and balls to win their children to the world. At the time when their influence over their children should be strongest, bearing a testimony of what true Christianity means, like Eli they bring themselves under the curse of God by dishonoring him and disregarding his requirements, in order to gain the favor of their children. But a fashionable piety will not be of much value in the hour of death. Although some ministers of the gospel may approve this kind of religion, parents will find that they are leaving the crown of glory to obtain laurels that are of no value. God help fathers and mothers to arouse to their duty! {RH, April 13, 1897 par. 5}

If parents would bring their children up in the fear of the Lord, they themselves must walk in the way of the Lord. If they neglect to educate and train themselves: if they cherish those traits of character which disqualify them for patiently training their children in right habits; if they will not take the responsibility of reaching a high standard for themselves, failing to become sanctified through the truth and transformed in character, how can they impress upon their children the necessity of forming correct habits? Such parents cannot elevate the souls of any within the sphere of their influence. {RH, April 13, 1897 par. 6}

It is the duty of those who claim to be Christians to present to the world well-ordered, well-disciplined families,—families that will show the power of true Christianity. If parents fail to make the effort required to do this, their children should be placed under the care of those who will feel it their duty to do the work which the parents have neglected. {RH, April 13, 1897 par. 7}

Parents are not to regard those who tell them disagreeable truth as enemies. In our experience we have become acquainted with parents who would turn away impatiently from wise counsel, to accept the words of their children because they belonged to them, though the children were not telling the truth. A mother who lacks discernment, and who does not follow the guidance of the Lord, may educate her children to be deceivers and hypocrites. The traits of character thus cherished may become so persistent that to lie will be as natural as to breathe. Pretense will be taken for sincerity and reality. Children thus educated will repeat words they have heard others utter, though they may have no sense of their real meaning. {RH, April 13, 1897 par. 8}

Parents should set their children an example of strict truthfulness. They should

never utter one word that is not true. They should train their children to respect Christians. Parents, do not allow your children to see that you take their word before the statements of older Christians. You cannot do them a greater injury. By saying, I believe my children before I believe those whom I have evidence are children of God, you encourage in them the habit of falsifying. {RH, April 13, 1897 par. 9}

Parents and teachers, be true to God. Let your life be free from deceitful practises. Let no guile be found in your lips. However disagreeable it may be to you at the time, let your ways, your words, and your works show uprightness in the sight of a holy God. O, the effect of the first lesson in deceit is terrible! Shall any who claim to be sons and daughters of God give themselves up to deceitful practises and lying? {RH, April 13, 1897 par. 10}

Never let your children have the semblance of an excuse for saying, Mother does not tell the truth. Father does not tell the truth. When you are tried in the heavenly courts, shall the record be made against your name, A deceiver? Shall your offspring be perverted by the example of those who ought to guide them in the way of truth? Instead of this, shall not the converting power of God enter the hearts of mothers and fathers? Shall not the Holy Spirit of God be allowed to make its mark upon their children? {RH, April 13, 1897 par. 11}

It cannot be expected that children will be altogether guileless. But there is danger that through unwise management, parents will destroy the frankness which should characterize child experience. By word and action parents should do all in their power to preserve artless simplicity. As children advance in years, parents should not give the slightest occasion for the sowing of that seed which will develop into deceit and falsehood, and mature into untrustworthy habits. {RH, April 13, 1897 par. 12}

In their important work parents must ask and receive divine aid. Even if the character, habits, and practises of parents have been cast in an inferior mold, if the lessons given them in childhood and youth have led to an unhappy development of character, they need not despair. The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is uplifting. "Born again: means a transformation, a new birth in Christ Jesus. {RH, April 13, 1897 par. 13}

The time is coming when all parents must meet their children at the bar of heaven. That will be an important period. How will Eli meet his children and the consequence of their evil works? How will Abraham meet his household? Parents, how will you meet your children? You know that every case will be judged according to the deeds done in the body. Will you neglect the present opportunity of instilling correct principles into the minds of your children? {RH, April 13, 1897 par. 14}

Children need painstaking effort; for if Satan is given any opportunity, he will make their ways perverse. O that mothers and fathers would realize their responsibility and accountability before God! What a change would take place in society! Children would not be spoiled by being praised and petted, or made vain by indulgence in dress. They would not be indulged in wrong. They would be taught to fear the Lord and to walk in his ways. Parents, do not, through mistaken love for your children, neglect to train them aright. Educate and train them for God. Put yourselves in the school of Christ, and learn

of him, that you may teach the same lessons to your children. As you do this, God will bless you, and make you a blessing.

{RH, April 13, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / April 20, 1897 Words to Ministers. -  
By Mrs. E. G. White. -**

**April 20, 1897 Words to Ministers.**

**By Mrs. E. G. White.**

"And the angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and, behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, April 20, 1897 par. 1}

These heavenly messengers empty the golden oil out of themselves, that the light may be given to the earnest searcher for truth. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." {RH, April 20, 1897 par. 2}

Many of those whom the Lord has called to do a work for him in the ministry are loaded down with an accumulation of books. Buying books becomes with some a passion. Often these books lie on the book-shelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed. {RH, April 20, 1897 par. 3}

Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others the word of life? God has given us an aid, his holy word, and this is entirely safe; it may be depended on. The



shepherds of the flock of God, who read and study the one trustworthy book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil. {RH, April 20, 1897 par. 4}

A minister's discourse should be short. If a discourse is long, it loses half its force. He who teaches the word of God should cultivate his powers of speech, that the sacred themes upon which he dwells may be presented in the very best manner, that the precious golden oil may cause his lamp to reflect clear and distinct rays. The truth should lose none of its power and attractive loveliness because of the channel through which it is communicated. We should seek to cultivate the purest, highest, noblest qualifications, that we may rightly represent the sacred, holy character of the work and cause of God. {RH, April 20, 1897 par. 5}

"Be ye clean, that bear the vessels of the Lord." "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. And Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." The Lord gave all Israel a necessary lesson. It would be well for all to read and ponder over the words contained in the tenth chapter of Leviticus. Is it not of sufficient consequence for us to take heed what we do when we are in God's service? But are not these things forgotten? Is not a careless view taken of the word of God? Is not strange fire, which the Lord has commanded shall not be used, put upon the censers, and mingled with the incense which is offered before God? {RH, April 20, 1897 par. 6}

He who holds forth the word of life is not to allow too many burdens to crowd upon him. He must take time to study the word of God and to search his own heart. If he closely examines his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. The diligent, humble teacher, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be rewarded. He seeks for help, not from the ideas of human writers, but from the very Fountain of wisdom and knowledge; and the Holy Spirit's office work is to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect rays, bringing to light the purposes of God in truths of a higher order. Under the guidance of the holy intelligences, the searcher of the Scriptures understands the truth of divine revelation. What a privilege is this! {RH, April 20, 1897 par. 7}

The understanding of the Bible is the only means by which we can hope to sow the seeds of truth in the hearts of others. We do not realize sufficiently the need of the word of God in the ministration of the gospel. It is not by the might or the power of the human agent that truth is impressed upon minds, "but by my Spirit, saith the Lord of Hosts." The peculiar temperament and knowledge and wisdom of the one that preaches the word cannot make his work successful. Paul may plant, and Apollos water; but God gives the increase. He who works for God must exalt the word of the living God. Christ must be exalted as the crucified Saviour. {RH, April 20, 1897 par. 8}

By the ministration of the word in private families and in the church, truth is to be

made known. This is the Lord's appointed agency, by which his dealings are to be kept fresh from generation to generation. Much should be made of the ministration of the word. When the services of the Lord's house are looked upon as the instrumentality through which the Holy Spirit operates by the word, a power higher than human power works, and the services are made of extraordinary power, not because of the great efficiency of the speaker, but because of the might and power of God. {RH, April 20, 1897 par. 9}

The teacher of the truth should advance in knowledge, growing in grace and in Christian experience, cultivating habits and practises which will do honor to God and to his word. He should show others how to make a practical application of the word. Every advance we make in sanctified ability, in varied studies, will help us to understand the word of God; and the study of the Scriptures helps us in the study of the other branches essential in education. After the first acquaintance with the Bible, the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the word of God enables him to see a freshness and beauty in truth that he never before discerned. Reference to texts, when speaking, becomes natural and easy to a Bible student. {RH, April 20, 1897 par. 10}

Above everything else, it is essential for the teacher of the word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's word, and the truth will write itself on his soul. {RH, April 20, 1897 par. 11}

The truth is the truth. It is not to be wrapped up in beautiful adornings, that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edged sword, that cuts both ways. It does not tread as with soft, slippered feet. {RH, April 20, 1897 par. 12}

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the sacred word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree. {RH, April 20, 1897 par. 13}

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old-Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those

whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger-signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us. {RH, April 20, 1897 par. 14}

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares, "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from his word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness. {RH, April 20, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / April 27, 1897 Christian Unity. - By Mrs. E. G. White. -**

**April 27, 1897 Christian Unity.**

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**By Mrs. E. G. White.**

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Christ prayed for his disciples: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, April 27, 1897 par. 1}

In this prayer of Christ's, God has expressed his desire for the unity of his believing people. But there is an unwearied conflict kept up on this earth. Satan works to make the prayer of Christ of none effect. He makes a continual effort to create bitterness and discord; for he knows that where there is unity, there is strength,--a oneness which all the powers of hell cannot break. All who bring weakness and sorrow and discouragement upon God's people, by their own perverse ways and tempers, aid the enemy of God, and are working directly against the prayer of Christ. {RH, April 27, 1897

par. 2}

The friends of the prince of darkness, notwithstanding their jarring and bitter recriminations, are linked together as with bands of steel in the one great object of disloyalty to Jehovah. How important, then, that the soldiers of the Prince of Life be one in their loyalty to him! {RH, April 27, 1897 par. 3}

In union there is strength; in disunion there is weakness. God's chosen ones are to reveal to the world their union one with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are to be a unit. If some entertain ideas so peculiar that others cannot accept them, they should compare notes in a teachable spirit, and all should be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace. {RH, April 27, 1897 par. 4}

Our names are registered as Christians. We go to the Lord's table; we profess to be sons and daughters of God, members of the Lord's family, children of the Heavenly King. But too often those who claim to love Jesus, deny him by their lack of confidence in one another. Too often evil is watched for, actions are viewed in the worst light, words are misconstrued and misinterpreted. Many talk earnestly about the faults of others, but their own faults trouble them little. If they would devote their voices to the confession of their own sins, it would be better. God knows the ways of his children. Every word, every thought, every motive, is open before the eyes of him who sees all things. Then let us show that we love Jesus by enthroning him in our hearts, by denying self for the sake of others. Let us work together harmoniously, as staunch members of one family. {RH, April 27, 1897 par. 5}

We must guard well every point; for Satan is unwearied in his work of temptation. Watch well your words; guard well the spirit that prompts your words. Stand as faithful sentinels over your own defective attributes of character, that you may do nothing which will prove a stumbling-block to your brother. Do not make crooked paths for your feet, paths that will turn his feet out of the way of life. I wish all to remember that a day is coming in which the case of every one will be revealed. Then the plague-spot that tainted your character, the rock of offense that wrecked your bark, will be seen. Many will then realize that the tongue, though a little member, can do a weight of mischief. Many, eternally lost, will then, in their despair, look reproachfully upon those who sowed bitterness in their hearts, and planted suspicious thoughts in their minds. {RH, April 27, 1897 par. 6}

No provision has been made for Christians to draw apart from one another. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one

another in psalms and hymns and spiritual songs." {RH, April 27, 1897 par. 7}

The word of God clearly points out our duty. We are to cultivate kindness and forbearance and love. We are not to misrepresent our brethren because our ideas are not thought to be of the highest value. By our conduct we show what our influence and the principles we hold are worth. If self is our center, self will appear in all we do. If Christ is our center, we shall bear his likeness, and our words will glorify him. {RH, April 27, 1897 par. 8}

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." {RH, April 27, 1897 par. 9}

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." {RH, April 27, 1897 par. 10}

Are we striving most earnestly to obey these words? Shall we not draw nigh to God, fearing to sin against him by being unjust to our brethren? If we hope in God's mercy, we shall manifest the most tender interest in all for whom Christ has died. We shall fear to offend his children. We shall not wound nor bruise his heritage. We shall not, because we are not exalted and honored as we think we should be, handle the reputation of our brethren in a way that offends God, who loves them as he loves us, and who takes as much pleasure in them as he does in us. {RH, April 27, 1897 par. 11}

The Lord has called us to unity in the bonds of Christian fellowship and love. "A new commandment I give unto you," said Christ, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might

be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." {RH, April 27, 1897 par. 12}

It is gold of character that God estimates as of value. He reads the purposes of the heart; and he has seen disaffection where his children should have been one in Christian unity. Christ is hungry and thirsty to see Christians working upon Christian principles. In all their afflictions he is afflicted. He longs to see his children manifesting his character. "Will a man rob God?" Human brotherhood is needed. {RH, April 27, 1897 par. 13}

Dissension, bickering, self-seeking, are not of God, but of Satan. In the last great day those who have sympathized with self, and by their words of suspicion have turned in the wrong direction the scale in which the soul of a human being was hanging, will see their mistake. When their influence was needed to turn the balance for the right, they stood under Satan's banner, and did his work, sowing seeds of disunion and criticism; and the blood of souls will be charged to them. They will be held accountable for what they might have done had they been instant in season and out of season in the work of Christ. The wrong impression made upon human minds may live long after those who made it are dead. {RH, April 27, 1897 par. 14}

We see that which God requires of us. Shall we not put our pride and dignity where it will not be so easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be softened by the Holy Spirit, that we may not act like children in our association one with another, but as Christ's brave soldiers, go without the camp, and bear the reproach for his sake? Shall we not cherish love rather than strife and hatred? Shall we not covenant with God that we will not be like the children of the wicked one,--pettish, jealous, full of evil surmisings,--but like a tree that is known by its good fruit? Then by our unity and by our love one for another, all men will see that we are Christians.

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{RH, April 27, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / May 4, 1897 Bible Religion. - By Mrs. E. G. White. -**

**May 4, 1897 Bible Religion.**

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**By Mrs. E. G. White.**  
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Bible religion is not a garment which can be put on and taken off at pleasure. It is an all-pervading influence, which leads us to be patient, self-denying followers of Christ, doing as he did, walking as he walked. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Is not this the fast that I have chosen? to loose the bands of



wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, May 4, 1897 par. 1}

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." If no one ever came under your notice who needed your sympathy, your words of compassion and pity, then you would be guiltless before God for failing to exercise these precious gifts; but every follower of Christ will find opportunity to show Christian kindness and love; and in so doing he will prove that he is a possessor of the religion of Jesus Christ. {RH, May 4, 1897 par. 2}

This religion teaches us to exercise patience and long-suffering when brought into places where we receive treatment that is harsh and unjust. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that we should inherit a blessing." "Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. . . . If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." When Christ was reviled, he reviled not again. He was oppressed, and he was afflicted, yet he opened not his mouth." His religion brings with it a meek and quiet spirit. {RH, May 4, 1897 par. 3}

"And to keep himself unspotted from the world." The religion of Christ demands that we be distinct from the world, which has trampled the law of God underfoot. Said Christ: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Do you show that you love God supremely by rendering obedience to his commandments? If not, you are not "unspotted from the world." Only the obedient will is accepted by God; and by constant reliance upon his power, we may gain strength to do his commandments. {RH, May 4, 1897 par. 4}

There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible religion. But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ, that even our thoughts have been brought into captivity

to him. If the word of God is received into the heart, it will empty the soul of self-sufficiency and self-dependence. Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God. The religion of Christ will be practised by us; for our wills are in perfect conformity to the will of God. {RH, May 4, 1897 par. 5}

Some who profess to have true religion sadly neglect the guide-book given by God to point the way to heaven. They may read the Bible, but merely reading God's word, as one would read words traced by a human pen, will give only a superficial knowledge. Talking of the truth will not sanctify the receivers. They may profess to be working for God, when, were Christ among them, his voice would be heard, saying, "Ye do err, not knowing the Scriptures, nor the power of God." Such cannot know what true religion means. {RH, May 4, 1897 par. 6}

"The words that I speak unto you," said Christ, "they are spirit, and they are life." Jeremiah testifies to the word of God, saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." There is divine healing in God's word, which the so-called wise and prudent cannot experience, but which is revealed to babes. "The entrance of thy words giveth light; it giveth understanding unto the simple." If this word is enshrined in the heart, it becomes the treasure-house of the mind, from which we bring forth things new and old. We no longer find pleasure in thinking of the common things of earth, but say, "Thy word is a lamp unto my feet, and a light unto my path." {RH, May 4, 1897 par. 7}

"Search the Scriptures." No other book will give you such pure, elevating, ennobling thoughts; from no other book can you obtain a deep, religious experience. When you devote time to self-examination, to humble prayer, to earnest study of God's word, the holy Spirit is near to apply the truth to your heart. As you feed upon the heavenly manna, you will find comfort and joy, and will be inspired to tell others of the wonderful experience you have received. {RH, May 4, 1897 par. 8}

The Bible, and the Bible alone, is to be the rule of our faith. It is a leaf from the tree of life, and by eating it, by receiving it into our minds, we shall grow strong to do the will of God. By our Christlike characters we shall show that we believe the word, that we cleave to the Bible as the only guide to heaven. So shall we be living epistles, known and read of all men, bearing a living testimony to the power of true religion. {RH, May 4, 1897 par. 9}

If we do not receive the religion of Christ by feeding upon the word of God, we shall not be entitled to an entrance into the city of God. Having lived on earthly food, having educated our tastes to love worldly things, we would not be fitted for the heavenly courts; we could not appreciate the pure, heavenly current that circulates in heaven. The voices of the angels and the music of their harps would not satisfy us. The science of heaven would be as an enigma to our minds. We need to hunger and thirst for the righteousness of Christ; we need to be molded and fashioned by the transforming influence of his grace, that we may be fitted for the society of heavenly angels. {RH, May 4, 1897 par. 10}

Of ourselves, we can neither obtain nor practise the religion of Christ; for our hearts

are deceitful above all things; but Jesus Christ, the great physician of souls, who, with unerring skill, can read the heart of man better than he himself can, has shown us how we may be cleansed from sin. "My grace is sufficient for thee," he says to those who mourn their inefficiency. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Every burden is considered by the one who bids us follow him, before it is placed upon our shoulders. To every tried, tempted soul, Christ says, I am able to strengthen you for the duties of the Christian life. Looking unto Jesus, the author and the finisher of our faith, we shall catch the light of his countenance, reflect his image, and grow up unto the full stature of men and women in Christ Jesus. Our religion will be attractive, because it will possess the fragrance of the righteousness of Christ. We shall be happy; for our spiritual meat and drink will be to us righteousness and peace and joy. {RH, May 4, 1897 par. 11}

Jesus says, "Without me ye can do nothing." Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in him; we are one with him and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion.

{RH, May 4, 1897 par. 12}

**PERIODICALS / RH - The Review and Herald / May 11, 1897 The Grace of Humility.  
- By Mrs. E. G. White. -**

**May 11, 1897 The Grace of Humility.**

**By Mrs. E. G. White.**

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, May 11, 1897 par. 1}

The grace of humility should be cherished by every one who names the name of Christ; for self-exaltation can find no place in the work of God. Those who would co-operate with the Lord of Hosts must daily crucify self, placing worldly ambition in the background. They must be long-suffering and kind, full of mercy and tenderness to those around them. True humility must be seen in all they do. {RH, May 11, 1897 par. 2}

Much fitful, spurious humility is seen among professed Christians. Some, determined to conquer self, place themselves as low as possible; but they try only in their own strength, and the next wave of praise or flattery carries them up out of sight. They are not willing to submit wholly to God, and he cannot work through them. Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to Jesus, the compassionate Saviour. Work as seeing him who is at your right

hand, ready to give you strength for service. Your only safety is in entire dependence upon Christ. {RH, May 11, 1897 par. 3}

God honors those who humble themselves before him. Moses disheartened by the discontent and murmuring of the people he was leading into the land of promise, pleaded with God for the assurance of his presence, saying: "See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." And the Lord said, "My presence shall go with thee, and I will give thee rest." {RH, May 11, 1897 par. 4}

Encouraged by the assurance of God's presence, Moses drew still nearer, and ventured to ask for still further blessings. "I beseech thee," he said, "show me thy glory." Think you that God reprov'd Moses for his presumption?--No, indeed. Moses did not make this request from idle curiosity. He had an object in view. He saw that in his own strength he could not do the work of God acceptably. He knew that if he could obtain a clear view of the glory of God, he would be enabled to go forward in his important mission, not in his own strength, but in the strength of the Lord God Almighty. His whole soul was drawn out after God; he longed to know more of him, that he might feel the divine presence near in every emergency or perplexity. It was not selfishness that led Moses to ask for a sight of the glory of God. His only object was a desire better to honor his Maker. {RH, May 11, 1897 par. 5}

God knows the thoughts and intents of the heart, and he understood the motives that prompted the request of his faithful servant. He answered Moses, saying: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." {RH, May 11, 1897 par. 6}

Moses had genuine humility, and the Lord honored him by showing him his glory. Even so will he honor all who will serve him, as did Moses, with a perfect heart. He does not require his servants to work in their own strength. He will impart his wisdom to those who have a humble and contrite spirit. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. Nothing in this world can harm those who are thus honored by a close connection with God. The earth may shake; the pillars of the world may tremble under them, but they need not fear. "I am persuaded," writes Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall

be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, May 11, 1897 par. 7}

God has been waiting long for his followers to manifest true humility, that he may impart rich blessings to them. Those who offer him the sacrifice of a broken and contrite spirit, will be hidden in the cleft of the rock, and will behold the Lamb of God, who taketh away the sins of the world. As Jesus, the sin-bearer, the all-sufficient sacrifice, is seen more distinctly, their lips are tuned to the loftiest praise. The more they see of the character of Christ, the more humble they become, and the lower is their estimate of themselves. No heedless presumption is seen in their work. They do not seek self-exaltation; they are not anxious to mix common fire with the sacred fire of God's own kindling. Self is lost sight of in their consciousness of their own unworthiness and of God's wonderful glory. {RH, May 11, 1897 par. 8}

Christ came to this world for no other purpose than to manifest the glory of God, that man might be uplifted by its restoring power. All power and grace were given to him. His heart was a well-spring of living water, a never-failing fountain, ever ready to flow forth in a rich, clear stream to those around him. His whole life was spent in pure, disinterested benevolence. His purposes were full of love and sympathy. He rejoiced that he could do more for his followers than they could ask or think. His constant prayer for them was that they might be sanctified through the truth, and he prayed with assurance, knowing that an almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached in all the world; that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would one day wave triumphantly over his followers. {RH, May 11, 1897 par. 9}

Yet Christ came in great humility. When he was here, he pleased not himself, but "humbled himself, and became obedient unto death, even the death of the cross." To his followers he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." To all who reveal his meekness and lowliness, living lives of self-denial and self-sacrifice, submitting themselves in humble obedience to his will, he will manifest the glory of God. {RH, May 11, 1897 par. 10}

Those who value a holy and happy walk with God, who prize the strength that a knowledge of him brings, will leave nothing undone if only they may behold God. They will cherish the spirit that trembles at his word, and in every place, and under every circumstance, they will pray that they may be allowed to see his glory. {RH, May 11, 1897 par. 11}

True humility is evidence that we behold God, and that we are in union with Jesus Christ. Unless we are meek and lowly, we cannot claim that we have any true conception of the character of God. Men may think that they are serving God faithfully; their talents, learning, eloquence, or zeal may dazzle the eye, delight the fancy, and awaken the admiration of those who cannot see beneath the surface; but unless these qualifications are humbly consecrated to God, unless those to whom these gifts are entrusted seek that grace which alone can make their work acceptable, they are regarded by God as unprofitable servants. {RH, May 11, 1897 par. 12}

From the root of true humility springs the most precious greatness of mind,--greatness which leads men to conform to the image of Christ. Those who possess this greatness gain patience and trust in God. Their faith is invincible. Their true consecration and devotion keep self hidden. The words that fall from their lips are molded into expressions of Christlike tenderness and love. Having a sense of their own weakness, they appreciate the help which the Lord gives them, and they crave his grace that they may do that which is right and true. By their manner, their attitude, and their spirit, they carry with them the credentials of learners in the school of Christ. {RH, May 11, 1897 par. 13}

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." All heaven enters into co-partnership with those who come to Christ for eternal life, submitting themselves to him as those who have made a surrender of all to God. God requires his servants to stand under the blood-stained banner of Prince Emmanuel, striving in his power to keep the principles of truth pure and uncorrupted. They must never step aside from the path of self-denial and humility which every true Christian must travel. As they thus co-operate with God, Christ is formed within, "the hope of glory." Glad in his meekness and lowliness, they find their highest joy in doing his service. Earthly ambition gives way to a desire to serve the Master. {RH, May 11, 1897 par. 14}

"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God. Nothing is unnoticed by him. He marks their self-denial, their effort to uplift Christ before the world. Though these humble workers may be looked upon with scorn by the world, they are of great value in the sight of God. Not only the wise, the great, the beneficent, will gain a passport into the heavenly courts,--not only the busy worker, full of zeal and restless activity. No; the pure in heart, in whose lips there is found no guile; the poor in spirit, who are actuated by the Spirit of an abiding Christ; the peacemaker, whose highest ambition is to do God's will,--these will gain an abundant entrance. They are God's jewels, and will be among that number of whom John writes, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." They have washed their robes, and made them white in the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

{RH, May 11, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / May 18, 1897 "Never Man Spake Like This Man." - By Mrs. E. G. White. -**

**May 18, 1897 "Never Man Spake Like This Man."**



**By Mrs. E. G. White.**

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Of Christ's teaching it is said, "The common people heard him gladly." "Never man spake like this man," declared the officers who were sent to take him. His words comforted, strengthened, and blessed those who were hungering for that peace which he alone could give. O how tender and forbearing was Christ! how filled with pity and tenderness were his lessons to the poor, the afflicted, and the oppressed! {RH, May 18, 1897 par. 1}

The educated were charmed with Christ's teaching, and the uneducated were always profited; for he appealed to their understanding. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The fowls of the air, the lilies of the field, the seed, the shepherd and the sheep,--with these objects, Christ illustrated immortal truth; and ever afterward, when his hearers chanced to see these things of nature, they recalled his words. Christ's illustrations constantly repeated his lessons. {RH, May 18, 1897 par. 2}

Christ always used the most simple language, yet his words were received by deep, unprejudiced thinkers; for they were words that tested their wisdom. Spiritual things should always be presented in simple language, even though learned men are being addressed; for such are generally ignorant regarding spiritual things. The simplest language is the most eloquent. Educated and uneducated need to be addressed in the plainest, simplest manner, so that the truth may be comprehended, and find lodgment in the heart. So Christ addressed the vast crowds that thronged about him; and all, learned and unlearned, were able to comprehend his lessons. {RH, May 18, 1897 par. 3}

Christ's words, so comforting and cheering to those that listened to them, are for us today. As a faithful shepherd knows and cares for his sheep, so Christ cares for his children. He knows the trials and difficulties surrounding each one. "He shall feed his flock like a shepherd," declares Isaiah; "he shall gather the lambs with his arms, and carry them in his bosom." Christ knows his sheep intimately, and the suffering and helpless are objects of his special care. He gave his life for them, and he knows their wants as no one else can. {RH, May 18, 1897 par. 4}

Christ has weighed every human affliction, every human sorrow. He bears the weight of the yoke for every soul that yokes up with him. He knows the sorrows which we feel to the depth of our being, and which we cannot express. If no human heart is aroused to sympathy for us, we need not feel that we are without sympathy. Christ knows; and he says, Look unto me, and live. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have borne your griefs and carried your sorrows. You have the deepest, richest sympathy in the tender, pitying love of your Shepherd. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." His humanity is not lost in the exalted character of his Omnipotence. He is ever longing to pour out his sympathy and love upon those whom he has chosen, and who will respond to his invitation. {RH, May 18, 1897 par. 5}

Christ did not design that his words should return to him void. "Heaven and earth shall pass away," he said to the large multitude that pressed around him, "but my words shall not pass away." He himself wrote nothing; but the Holy Spirit brought all his words and acts to the remembrance of his disciples, that they might be recorded for our benefit. Christ's instruction was given with the greatest clearness. There was no need for any one to misunderstand. But the scribes and Pharisees, determined to resist him, misconstrued and misapplied his words. The utterances which were the bread of life to starving souls were bitterness to the Jewish rulers. {RH, May 18, 1897 par. 6}

Ezekiel declares: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. . . . And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord has not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I have sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." In his sermon on the mount, Christ spoke as though he knew that the scribes and Pharisees believed the Old Testament. They were in that gathering, and the disciples were close beside their beloved Teacher. There Christ declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." By his words he condemned their formalism and hypocrisy. And though applying directly to those before him, these words apply also to those of this age who do not the will of God. They are far-reaching, and come sounding down the ages to our time. {RH, May 18, 1897 par. 7}

The woman of Samaria said to Christ, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus answered, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." A God of infinite holiness does not accept a spiritless offering. Those who worship him must worship him in spirit and truth, or else their worship is valueless. God has no part or lot in the matter; for their pretensions are vain. {RH, May 18, 1897 par. 8}

These words are still sounding. They contain truth which is universal, which is a light to all believers and a condemnation to all unbelievers. But they were particularly fitted to the Jewish nation. The religious services of the Jews had degenerated from spiritual worship to a mere formalism. "In vain do they worship me," said Christ, "teaching for doctrines the commandments of men." The proud lovers of pleasure were so fully engrossed with their own ambitious expectations and desires that they had no relish for the words of the great Teacher. He did not encourage their worldly projects; he never flattered them or praised their smartness; and his words were not pleasant to their

world-bound souls. {RH, May 18, 1897 par. 9}

The Jewish leaders, the scribes and Pharisees, made the well-springs of the water of life foul by their false precepts. They beclouded that which was clear. By their example of pride, hardness, and selfishness, they misrepresented the character of God. They made him altogether such a one as themselves. Their own imagination was darkened and polluted by their wicked works. Their religious degeneracy clouded their minds, so that nothing that concerned Christ's kingdom was correctly discerned. By their stubborn resistance of the message borne to them by the Lord of life and glory, they became past feeling. Evidence they had in abundance; more would only have increased and deepened their guilt. But thinking themselves wise, they became as fools. They used their intellect in an endeavor to brand the truth of God with falsehood. {RH, May 18, 1897 par. 10}

A divine voice had been appealing to them for three years and a half, but they hated it, and were plotting to silence it by death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." But the Jewish nation refused to accept the offering; and Christ took up the lamentation of unrequited love: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" You have perverted my words, and wrested my entreaties. Ye bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but ye yourselves will not touch them with one of your fingers. You would not believe on me yourselves that you might become the sons of God, and them that would have entered in, you hindered by your sophistries and falsehoods. {RH, May 18, 1897 par. 11}

Ambition demanded everything of a Messiah, but it responded not to the works which no man had done or could do, or to words which never before had been spoken. The Jews endeavored to gather to themselves all that was promised as the sure result of a life refined, elevated, and ennobled by virtue and righteousness. As a nation that practised righteousness, they assumed a superiority over all other nations of the world; but for a thousand years they had been loading the cloud of vengeance which at last broke over them with relentless fury. They followed their own standard, walking in the light of the sparks of their own kindling, and they perished in their delusion. They followed the imagination of their own hearts, and God gave them up to be crushed by their own ambition, destroyed by the falsehoods and delusions upon which they had built. {RH, May 18, 1897 par. 12}

The Jews claimed to believe the law, but they broke every precept of it by their spirit of rebellion against Christ. History is being repeated. The shepherds of the flock of God are doing in this day just what the Jewish leaders did in their day. The Christian world is going over the same ground, manifesting the same spirit. Church-members claim to be superior to others, because they believe on Christ, but they are not doers of his words any more than the Jews were obedient to the law which they professed to hold in such high esteem. {RH, May 18, 1897 par. 13}

Many today, as did the Jews, will turn conviction into resistance because of the

cross involved. By their resistance to the messages of truth, professed Christians show that, had they lived on the earth at the time of Christ's first advent, they would have joined with the Jews in accusing him, and would have taken an active part in crucifying the Prince of Life. When the claims of God's law are presented to them, they act as did the Jews when the claims of truth, spoken by the divine Teacher, fell upon their ears; but these rejecters of truth cannot always remain deaf to the claims of God's law, for it is eternal and irrevocable. {RH, May 18, 1897 par. 14}

"It is the spirit that quickeneth," said Christ; "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, May 18, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / May 25, 1897 The Work for Today. -  
By Mrs. E. G. White. -**

**May 25, 1897 The Work for Today.**

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**By Mrs. E. G. White.**

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Why has it not been understood from the word of God that the work being done in medical missionary lines is a fulfilment of the scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled"? {RH, May 25, 1897 par. 1}

This is a work that the churches in every locality, north and south and east and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Some one must fulfil the commission. {RH, May 25, 1897 par. 2}

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the word, are meeting with great loss. The work may apparently seem uninviting, but it must be done. The churches are doing so very much less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large. {RH, May 25, 1897 par. 3}

O how much, how very much, remains to be done! and yet how many that might use

their God-given talents aright are doing almost nothing besides caring for and pleasing themselves! But the hand of the Lord is stretched out still, and if they will work today in his vineyard, he will accept their service. {RH, May 25, 1897 par. 4}

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God come straight from God to all who seek him with a whole heart, the circumcised and the uncircumcised, Barbarian, Scythian, bond, and free. Paul held to his inspired truth, and taught it to others, opposed as he was by the apostles, who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church, and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship, when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work, because he had persecuted the church. {RH, May 25, 1897 par. 5}

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of his saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians. {RH, May 25, 1897 par. 6}

Paul's brethren withstood him. Those whom the Lord had used as his witnesses protested against him, and declared that he was advocating theories that were contrary to the fundamental principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents, and his ability, to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation. {RH, May 25, 1897 par. 7}

Today those human, living agencies who have a vital connection with God are not to be reprov'd and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practise painful rites. {RH, May 25, 1897 par. 8}

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust. {RH, May 25, 1897 par. 9}

A great mistake has been made by man's trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength, and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of men. {RH, May 25, 1897 par. 10}

The Lord will raise up men, and place his Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They will be witnesses for God. They will not spring up from

their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will sustain them. He sees what is needed, and year by year he arranges for his plan of operation. He will not allow men to drift as they choose. If men will be men, God will work in and through them. {RH, May 25, 1897 par. 11}

The standard-bearers are falling, and young men must be fitted up as workers, that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance. {RH, May 25, 1897 par. 12}

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." O, why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says, "I am the bread of life"? "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out."

{RH, May 25, 1897 par. 13}

**PERIODICALS / RH - The Review and Herald / June 1, 1897 Cooking on the Sabbath. - By Mrs. E. G. White. -**

**June 1, 1897 Cooking on the Sabbath.**

**By Mrs. E. G. White.**

"What Shall We Have for Sabbath Dinner?" is the heading of an article in a recent Review. The question is asked, "What shall we have for our Sabbath dinner? Good housewives, can't you tell us?" We refer all who read this article to the law of God, spoken in awful grandeur from Mount Sinai: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This is the precept of Jehovah. {RH, June 1, 1897 par. 1}

The Sabbath bears the sanctity of Jehovah. Through Isaiah the Lord has spoken: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of



the Lord hath spoken it." {RH, June 1, 1897 par. 2}

Jesus said: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." "They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." {RH, June 1, 1897 par. 3}

It is far more essential for all who claim to believe on Jesus Christ to understand by experience what this scripture means, than to be in such perplexity as to what shall be cooked on the Sabbath to be placed on our tables. It is of far greater consequence for us to know what is our spiritual nourishment. "Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." {RH, June 1, 1897 par. 4}

"My flesh," says Christ, "I will give for the life of the world." He tells us that we have no life unless we eat his flesh and drink his blood. He could not possibly mean temporal eating and drinking. Christ made this statement over and over again, because the spiritual life of the world depended upon their understanding his words and doing them. He took no apparent notice because those who heard him were offended, but repeated his lesson over and over again. {RH, June 1, 1897 par. 5}

All who will consult their Bibles will know, "What saith the Lord?" "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you

throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." {RH, June 1, 1897 par. 6}

There is a way of quoting Scripture--the words that Christ considered of so much consequence that death was the penalty of transgression--so as to pervert it. Should we not handle the words of Christ with sacredness? It was said, in the article mentioned, "There are numerous victims, too, of such a regimen who can say, as did certain murmurers of old, and with far more reason, 'Our soul loatheth this.'" This is mixing up the restrictions of the plain, "Thus saith thy Redeemer," with the murmuring of the children of Israel in loathing the light bread which was angels' food. "Persons inclined to doubt the universal application of those ancient laws, still scruple to cook food on Sabbath, but merely rewarm what has been previously cooked; though one might question why there is more offense in baking or boiling what has been prepared beforehand than in rebaking, reboiling, or restewing what has been already cooked." Did the writer take the word of God just as it reads? The Lord has said: "Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." {RH, June 1, 1897 par. 7}

That manna was given by a miracle of God. Please read this entire chapter. Who was the leader of the children of Israel?--Jesus Christ enshrouded in the pillar of cloud. Chapters thirteen, fourteen, fifteen, and sixteen of the book of Exodus give the history of the children of Israel. Chapter thirteen tells of the wonderful works of God in causing the Red Sea to stand up as a wall on one side, so that the waters should not overflow, and how a passage was made through the waters. Thus the whole of the vast army of more than a million people went safely over. The cloud that went before them rose high above them, and settled down as a wall of fire between them and the Egyptians; and not one of them perished. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." {RH, June 1, 1897 par. 8}

Their Leader was a mighty general of armies. His angels, that do his bidding, walked on either side of the vast armies of Israel, and no harm could come to them. Israel was

safe. Who would have supposed that Israel could ever murmur again? Then came the sacred song of triumph, led by Miriam. Moses did not hesitate to join in the sacred song with timbrels. But when the armies of Israel came to Marah, they found that they could not drink of the waters; for they were bitter. Then the people had an opportunity to express their belief in the Lord, their invisible leader, and in Moses his servant, their visible leader. Did they wait patiently, and see what the Lord would do with and for them as they called upon him for relief? "And the people murmured against Moses, saying, What shall we drink?" Why did they not consider the wondrous work of God, and say, The Lord hath shown himself mighty to deliver, and he will not let us die of thirst? But they murmured against God. Moses cried unto the Lord, and again the Lord heard him. He showed Moses a tree which, when he had cast into the waters, the waters were made sweet. "There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water." {RH, June 1, 1897 par. 9}

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." {RH, June 1, 1897 par. 10}

O why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory, and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep, yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted, and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith to see if they would take the words of assurance that he had given them of his merciful protection and care. He was educating his people to have faith in him. Their complaints against the servants of God, who were bearing responsibilities and heavy burdens in the work, were against God in their work.

*(Concluded next week.)*

{RH, June 1, 1897 par. 11}

**PERIODICALS / RH - The Review and Herald / June 8, 1897 Cooking on the Sabbath. - By Mrs. E. G. White. - (Concluded.)**

**June 8, 1897 Cooking on the Sabbath.**

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**By Mrs. E. G. White.**

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**(Concluded.)**

After all the experiences of Israel and the pledges of God to his people, we marvel at their hardness and their unbelief. But the expression of the feelings of one is contagious, and Satan stands by to inspire other hearts with the very same spirit. Their present inconvenience, their thoughts of what might be, the hopeless, discouraging picture of the desolate wilderness, they were inspired by Satan to charge upon Moses and Aaron. They accused their leaders of bringing them from the slavery of Egypt to kill them and their children with hunger. All their lives they had been accustomed to walk by sight. Here they had every evidence that they had an unseen Leader. He had just given them a statute, assuring them how much he would do for them if they would keep his commandments. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Please read this whole chapter. {RH, June 8, 1897 par. 1}

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." The Lord had graciously promised to relieve all their grievances. He desired to give them a religious training under the eye of God, "that I may prove them," he said, "whether they will walk in my law, or no." The first lesson taught them was that their constant dependence for daily nourishment was upon God, and that by him their wants would be abundantly supplied. {RH, June 8, 1897 par. 2}

Speak not lightly of the restrictions placed upon Israel in Sinai regarding the cooking of manna. The Lord has placed barriers around his Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, "Tomorrow is the rest of the holy Sabbath: bake that which ye will bake today, and seethe that ye will seethe," he meant that Friday should be our preparation day, in which we are to do all our cooking. The Sabbath is not to be a day when titbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it were a very light thing whether or not we regard the special requirements of God in regard to the Sabbath. It is not left for any man or woman to venture to disregard one requirement of God. {RH, June 8, 1897 par. 3}

I see no question in this matter as to what we shall have on the Sabbath day. The food which we have provided on the preparation day can be placed on the table warm, especially in cold weather. In traveling, persons eat cold lunches for days together, and

realize no inconvenience or harm. We want palatable, healthful food every day of the week; but upon the Sabbath, let your cook have her day of rest, in the place of cooking for a family. Let every provision be made on Friday. But do not let the Sabbath be regarded as a day in which to get something especially gratifying to eat. Educate your children and every member of the family to enjoy plain, simple food, and to be ready to receive the blessing which the Lord of the Sabbath is waiting to bestow upon all who are in an attitude to receive it. He has this for every one who shows his love for God in keeping holy the Sabbath day, God's great memorial of creation. Speak softly, walk softly. Let not a word of lightness or trifling come from your lips. This is God's day. He has blessed the seventh day, as his Sabbath, to be sacredly observed. {RH, June 8, 1897 par. 4}

The Sabbath is not to be a gloomy day, a day of unrest and uneasiness. Parents may take their children outdoors, in the groves, in the flower garden, and teach them that the Lord has given them these beautiful things as an expression of his love. Christ has said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." {RH, June 8, 1897 par. 5}

Let the mind be directed to the lessons of the book of nature, and to nature's God, who made the world in six days, and rested on the seventh; "wherefore the Lord blessed the Sabbath day, and hallowed it." Do not make light of the Sabbath requirements; and when it comes to eating on the Sabbath, those who would feed on Christ, who would have the rich blessing of God, will partake of a very simple diet on that day. {RH, June 8, 1897 par. 6}

The thoughts are not to be educated to be full of what we shall eat, and what we shall drink, and wherewithal we shall be clothed. We need to prepare for the Sabbath. The clothing that we shall wear on that day is to be put in order. The boots should not be left unblacked or unpolished until the Sabbath. You dishonor God by doing this work on that day. How easy it is to allow reckless neglect of the preparation for the Sabbath! {RH, June 8, 1897 par. 7}

Teach the children that God means just what he says. The very same Jesus who has given us the Sabbath, and has directed us how to keep it holy, is the Alpha of Genesis, and carries us step by step through the ages, through the incarnation, through his offering of himself as a living sacrifice for the redemption of a fallen world. He was tried, but was not condemned, because there was nothing to condemn. After the trial Pilate said, "I find no fault in him." Yet he gave himself up to be murdered because his own nation was jealous of him, and hated him. Christ died as a malefactor on the cross

of Calvary. He was laid in the grave. The third day he rose from the dead, and proclaimed, over the rent sepulcher of Joseph: "I am the resurrection, and the life." He ascended to his Father, and today he is our advocate in the courts of heaven. {RH, June 8, 1897 par. 8}

We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, June 8, 1897 par. 9}

Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who co-operate with him in the proclamation of the third angel's message. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." That which Christ has spoken in the Old Testament is for all the world. What he has said in reference to his commandments is not yea and nay, but yea and amen. {RH, June 8, 1897 par. 10}

In this perilous period, when we see universal contempt placed upon the law of God, when the world is choosing between the holy Sabbath of the fourth commandment and the spurious sabbath, shall we say one word that will detract from the words of the Lord of the Sabbath? The Lord God of heaven knew what a deadening influence the abounding iniquity would have upon the chosen believers, what a paralyzing power it would be against piety and true loyalty to God. In giving us the statement of the occurrences which would mark the approach of the second advent of our Lord and Saviour, Christ says, "Because iniquity shall abound, the love of many shall wax cold." We see this fulfilled to the letter. The experience of many is becoming dwarfed and sickly and wonderfully deformed. Everything that surrounds us creates an atmosphere that is saturated with unrighteousness. Even under the most faithful surroundings, it is difficult to hold fast the Christian profession of faith unto the end, to stand decidedly and earnestly for the faith once delivered to the saints. But it is most difficult to keep true and loyal to God's holy commandments, when there are few in number to help and encourage one another, and when many of these are sickly and ready to die because they do not honor God by keeping his commandments truly and loyally. {RH, June 8, 1897 par. 11}

Much so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes when the law of God is made void, and the church is sifted by the fiery trials that are to try all that live upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors and betray sacred



trusts. They will prove our very worst persecutors. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and many will give heed to seducing spirits. {RH, June 8, 1897 par. 12}

Those who have lived on the flesh and blood of the Son of God--his holy word--will be strengthened, rooted, and grounded in the faith. They will see increased evidence why they should prize and obey the word of God. With David, they will say, "They have made void thy law. Therefore love I thy commandments above gold; yea, above fine gold." While others count them dross, they will arise to defend the faith. All who study their convenience, their pleasure, their enjoyment, will not stand in their trial. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Precious words! "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, June 8, 1897 par. 13}

The fifty-eighth chapter of Isaiah is to be read, studied, and practised. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." {RH, June 8, 1897 par. 14}

Let no one yield to temptation and become less fervent in his attachment to God's law because of the contempt placed upon it; for that is the very thing that should make us pray with all our heart, and soul, and voice, "It is time for thee, Lord, to work: for they have made void thy law." Therefore, because of the universal contempt, I will not turn traitor when God will be most glorified and most honored by my loyalty. {RH, June 8, 1897 par. 15}

What! shall Seventh day Adventists relax their devotedness when all their

capabilities and powers should be placed on the Lord's side; when an unflinching testimony, noble and uplifting, should come from their lips? "Therefore I love thy commandments above gold; yea, above fine gold." When the law of God is most derided and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." It is time to fight when champions are most needed. {RH, June 8, 1897 par. 16}

Those who make light of the third angel's message do so because they know little of Daniel or the Revelation. They have not read these prophecies with a determination to find out the meaning by prayer, by study, and by fasting. If they had had the experience of Daniel or of John, they would know that the third angel's message will go forth unto perfect victory. Those who proclaim that message because they see and believe it, will understand that very much is comprehended by it. The third angel is represented as flying through the heavens with a banner on which is inscribed, "The commandments of God, and the faith of Jesus." All who will gather warmth from the coldness of others, courage from their defections, and loyalty from their treason, will triumph with the third angel's message. {RH, June 8, 1897 par. 17}

**PERIODICALS / RH - The Review and Herald / June 15, 1897 The Two Classes. -  
By Mrs. E. G. White. -**

**June 15, 1897 The Two Classes.**

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**By Mrs. E. G. White.**  
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"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The means which the Lord has employed, in the gracious provision of his mercy, to soften and subdue the objects of his love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression, so that David, even as far back as his day, was led to exclaim, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." {RH, June 15, 1897 par. 1}

O that all might consider, before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such, "Sudden destruction cometh upon them; . . . and they shall not escape." {RH, June 15, 1897 par. 2}

At this time, when great light is shining forth from the word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this,--those who will not come to the light, who despise the truth because it exposes error, and transgression, and sin; and as a result, depravity and boldness in transgression are becoming all-pervading. {RH, June 15, 1897 par. 3}

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and of all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because they were displeased with his requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown. {RH, June 15, 1897 par. 4}

While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them; and the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him. {RH, June 15, 1897 par. 5}

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with him, and others will come in and occupy the place they have left vacant. The time is very near when man will reach the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. {RH, June 15, 1897 par. 6}

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the, "Thus saith the Lord," become wavering

and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil? -- No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them. {RH, June 15, 1897 par. 7}

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in Malachi 3:13-15: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here is a company of disaffected, professed Christians, whose chief business is to murmur and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to despise in others. {RH, June 15, 1897 par. 8}

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." {RH, June 15, 1897 par. 9}

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work: for they have made void thy law." {RH, June 15, 1897 par.

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When our first parents fell from their high estate through transgression, God's law

was made void. Then Christ entered upon his work as our Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world, and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven, and destroyed those wicked cities. {RH, June 15, 1897 par. 11}

From time to time the Lord has made known his manner of working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals, to come to a crisis, that his interference might become marked. Then he has let the fact be known that there was a God in Israel who would sustain and vindicate his people. When the defiance of the law of Jehovah shall be almost universal, when his people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of his people will be answered; for he loves to have his people seek him with all their heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as the protector and avenger of his people. The promise is, "Shall not God avenge his own elect, which cry day and night unto him? . . . I tell you that he will avenge them speedily." {RH, June 15, 1897 par. 12}

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which are practised in our world. More prayer and less talk is what God desires, and it would make his people a tower of strength.

{RH, June 15, 1897 par. 13}

**PERIODICALS / RH - The Review and Herald / June 22, 1897 The Ordinances. - By Mrs. E. G. White. -**

**June 22, 1897 The Ordinances.**

**By Mrs. E. G. White.**

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his

great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death. {RH, June 22, 1897 par. 1}

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." {RH, June 22, 1897 par. 2}

With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve; but that the scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed. {RH, June 22, 1897 par. 3}

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life. {RH, June 22, 1897 par. 4}

This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of his chosen people. Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on him and receive him. This ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus say: "I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death." {RH, June 22, 1897 par. 5}

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." {RH, June 22, 1897 par. 6}



The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil surmisings and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They cannot read the secrets of the soul. It is not for them to say, "I will not attend the ordinance if such a one is present to act a part." Nor has God left it to man to say who shall present themselves on these occasions. {RH, June 22, 1897 par. 7}

The ordinance of feet-washing has been especially enjoined by Christ, and on these occasions the Holy Spirit is present to witness and put a seal to his ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God from him. {RH, June 22, 1897 par. 8}

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is in these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, yet Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, who will keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. They are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to tender our hearts toward one another. Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby. {RH, June 22, 1897 par. 9}

How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the witness will respond to the feelings implanted in the heart for a higher spiritual life. {RH, June 22, 1897 par. 10}

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table. The unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used -- only the pure fruit of the vine and unleavened bread are to be used. {RH, June 22, 1897 par. 11}

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder about and mourn over our shortcomings. The ordinance of feet-washing embraced all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We do not come with our minds diverted to our past experience in the religious life, whether that experience is elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Son of Righteousness. Our minds and hearts are to be fixed on Christ as the great center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by his most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another. {RH, June 22, 1897 par. 12}

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give, -- he gave his life for the life of the world, -- and his appeal to our love is strikingly made in the words of the apostle Paul, recorded in 1 Corinthians 11:23-34. {RH, June 22, 1897 par. 13}

The second appearing of Christ in the clouds of heaven is ever to be kept before us. Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." {RH, June 22, 1897 par. 14}

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required to die for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart

shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world." {RH, June 22, 1897 par. 15}

Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying his word, and doing those things that he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

{RH, June 22, 1897 par. 16}

**PERIODICALS / RH - The Review and Herald / June 29, 1897 Peril of Sinning Against Light. - By Mrs. E. G. White. -**

**June 29, 1897 Peril of Sinning Against Light.**

**By Mrs. E. G. White.**

"The blood of Jesus Christ his Son cleanseth us from all sin." No matter how sinful a person has been, no matter what his position may be, if he will repent and believe, coming unto Christ, and trusting him as his personal Saviour, he may be saved unto the uttermost. But how dangerous is the position of him who knows truth, but delays to practise it. How perilous it is for men to seek to amuse the mind, to gratify the taste and satisfy the reason, by neglecting what has been revealed as duty, and rambling off in search of something they do not know. God has opened a garden of precious plants and flowers, where men may enjoy the fragrance and pluck the fruit; but that which may be known becomes tame after a time, does not delight their senses, and they want something not in the garden, as did Adam and Eve in Eden,--something which God has seen fit to withhold. They are not benefited by the rich banquet which he has set before them, but desire to taste that which he has not provided, to gain access to gardens not opened to their feet. But what blessings are lost by not making a proper use of the privileges freely given us of God! Through ingratitude and unholy desire, men want something which they do not have. {RH, June 29, 1897 par. 1}

Jesus says, "Walk while ye have the light, lest darkness come upon you." Gather up every ray, pass not one by. Walk in the light. Practise every precept of truth presented to you. Live by every word that proceedeth out of the mouth of God, and you will then follow Jesus wherever he goeth. When the Lord presents evidence upon evidence and gives light upon light, why is it that souls hesitate to walk in the light? Why do men neglect to walk in light to a greater light? The Lord does not refuse to give his Holy Spirit to them that ask him. When conviction comes home to the conscience, why not listen, and heed the voice of the Spirit of God? By every hesitation and delay, we place ourselves where it is more and more difficult for us to accept the light of heaven, and at last it seems impossible to be impressed by admonitions and warnings. The sinner says, more and more easily, "Go thy way for this time; when I have a more convenient season, I will call for thee." {RH, June 29, 1897 par. 2}

I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The voice of God seems to become more and more distant, and the wrong-doer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation, and the voice of the messenger of God makes no impression upon his mind. The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, "He is joined to idols, let him alone." O how dark, how sullen, how obstinate, is his independence! It seems that the insensibility of death is upon his heart. This is the process through which the soul passes that rejects the working of the Holy Spirit. {RH, June 29, 1897 par. 3}

He that walketh in darkness knoweth not at what he stumbleth. The soul that at first delays and hesitates, resisting light and pressing against all knowledge, has excellent intentions of making a square turn about when a convenient season shall come; but the wily foe that is upon his track makes his plans to bind him by the imperceptible threads of evil habits. Character is formed by habits, and one step in the downward road is a preparation for the second step, and the second for those that shall follow. Habits are formed by repetition of acts, and it takes time for a person who has been religiously instructed to throw off all restraint, and become accustomed to, and at home in, an evil course, and happy in doing the drudgery of Satan. {RH, June 29, 1897 par. 4}

The children of God are to shine as lights in the midst of a perverse and crooked generation. But if right habits are not cultivated, they will give way to natural tendencies, and will become self-sufficient, self-indulgent, reckless, covetous, revengeful, independent, self-willed, heady, high-minded, lovers of pleasures more than lovers of God. As one who loves your soul, I would warn you not to delay, waiting for a time when you will be more inclined to serve God than at the present time. Every hour that you delay, you bind yourself away from God, erect barriers against him in your habits and practises, and make more difficult your repentance and return to the paths of righteousness. May God help the backslider and the sinner no longer to remain in the entanglement which the evil one is strengthening around them. Wait not to reason, wait not to measure possibilities and probabilities. Break with the deceiver at once. Insult no

longer the Spirit of God. Press your way to the throne of grace through the opposing powers of hell. You are standing on the brink of the eternal world. Make a rush for the kingdom of God. It will require every energy of mind and purpose of soul. Delay not, saying, "I am not religiously inclined." This very fact should make you fear lest the Spirit of God is being grieved away for the last time. Dare you run the risk? {RH, June 29, 1897 par. 5}

"How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." {RH, June 29, 1897 par. 6}

The person who is drawn again and again by his Redeemer, and who slights the warnings given, yields not to his convictions to repent, and heeds not when he is exhorted to seek pardon and grace, is in a perilous position. Jesus is drawing him, the Spirit is exerting his power upon him, urging him to surrender his will to the will of God; and when this invitation is unheeded, the Spirit is grieved away. The sinner chooses to remain in sin and impenitence, although he has evidence to encourage his faith, and more evidence would do no good. His sins of past and present are presented before him, yet the drawing is in vain; for he refuses to change his course of action. There is another drawing to which he is responding, and that is the drawing of Satan. He yields obedience to the powers of darkness. This course is fatal, and leaves the soul in obstinate impenitence. This is the blasphemy that is most general among men, and it works in a most subtle way, until the sinner feels no remorse of conscience, no repentance, and consequently has no pardon. The man is left to himself, loving darkness rather than light. This is the case of thousands today. {RH, June 29, 1897 par. 7}

But I will address these lines to those who have had light, those who have had privileges, those who have had warnings and entreaties, who have made no determined effort to yield themselves in full surrender to God. I would warn you to fear lest you sin against the Holy Ghost, and be left to your own course, sunk in moral lethargy, and never obtain forgiveness. Why allow yourselves to be longer educated in the school of Satan, and pursue a course of action that will make repentance and reformation impossible? Why resist the overtures of mercy? Why say, "Let me alone," until God shall be compelled to give you your desire, since you will have it so? Those who resist the Spirit of God think that they will repent at some future day, when they get ready to take a decided step toward reformation; but repentance will then be beyond their power. According to the light and privileges given will be the darkness of those who refuse to walk in the light while they have the light. {RH, June 29, 1897 par. 8}

No one need look upon the sin against the Holy Ghost as something mysterious and

indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. If you refuse to believe in Jesus Christ as your personal Saviour, you love darkness rather than light, you love the atmosphere that surrounded the first great apostate. You choose this atmosphere rather than the atmosphere that surrounds the Father and the Son, and God allows you to have your choice. But let no soul be discouraged by this presentation of the matter. Let no one who is striving to do the will of the Master be cast down. Hope thou in God. The Lord Jesus has made it manifest that he regards you at an infinite estimation. He left his royal throne, he left his royal courts, he clothed his divinity with humanity, and died a shameful death upon the cross of Calvary, that you might be saved. All the suffering and humiliation of the Son of God was endured that we might understand how God loved the world, how he purposed to bring moral power within our reach that we might be ennobled, elevated, and become partakers of the divine nature. By his grace, Christ enlarges and multiplies the faculties of men as they co-operate with heavenly intelligences, and transformation of character is the result. Through faith in Christ his powers of mind and heart are enlarged, and the believer is endowed with refined and holy affections. {RH, June 29, 1897 par. 9}

The character of Daniel is an illustration of what a man may become through the grace of Christ. He was strong in intellectual and spiritual power. The Holy Spirit is the source of all power, and works as a living, active agent in the new life created in the soul. The Holy Spirit is to be in us a divine indweller. Then let gratitude and love abound in your heart to God. "Study to show thyself approved unto God." Let your conduct, your character, be in accordance with the sacred trust and heavenly endowment of the Holy Spirit. Never, never, feel at liberty to trifle with the opportunities granted to you. Study the will of God; do not study how you can avoid keeping the commandments of God, but study rather how you may keep them in sincerity and truth, and truly serve him whose property you are. Do not be satisfied with meeting a low standard, but consult the Spirit of God, obey its dictates, serve God in the beauty of holiness, and render glory to his name. {RH, June 29, 1897 par. 10}

**PERIODICALS / RH - The Review and Herald / July 6, 1897 God's Holy Sabbath. -  
By Mrs. E. G. White. -**

**July 6, 1897 God's Holy Sabbath.**

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**By Mrs. E. G. White.**  
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In this world the controversy between the Prince of Life and the prince of darkness is being carried on. Ever since Satan fell, the conflict between right and wrong has been waging. After Christ was crucified, and had ascended to heaven, those who believed in him took up the work, and carried forward the warfare in his name. This conflict is still going on, and is becoming more and more earnest and positive. Satan is marshaling his



forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment. {RH, July 6, 1897 par. 1}

Satan has been blessed with great advantages. There can be no one greater or more talented, none more wise and good, than was Satan before he apostatized. But he allowed a spirit of selfishness to take possession of him, and he fell through self-exaltation. Angels fell with him because they placed themselves on the side of the great rebel instead of on the side of Christ. We read in Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." {RH, July 6, 1897 par. 2}

Satan has a great mind, but it is prostituted to evil; it is wise only to plan and to do evil. Ever since his fall, he has worked against God. He has striven to tear down God's appointed institutions. He led the Jewish leaders to pervert the true meaning of the Sabbath. Their teaching in regard to it was altogether wrong. They piled their own traditions and maxims upon it, burying it out of sight. {RH, July 6, 1897 par. 3}

Satan is the sharpest critic that the world has ever known, and he works to hinder and pervert truth. He has induced men to strive to change the Sabbath of the fourth commandment. Under his dictation the first day of the week has been adopted by the Christian world as the Sabbath. He has used his masterly mind to influence other men to adopt the same views that he himself entertains. But if we turn aside from the fourth commandment, so positively given by God, to adopt the inventions of Satan, voiced and acted by men under his control, we cannot be saved. We cannot with safety receive his traditions and subtleties as truth. {RH, July 6, 1897 par. 4}

The man of sin has exalted Sunday; but whatever has been done in the change of the fourth commandment, has been done without God's sanction, and is in direct opposition to his express commands. What we all need is truth--plain, simple, unvarnished truth--that will sanctify the soul. Many will advance theories in regard to the change of the Sabbath from the seventh to the first day of the week; but God has made positive declarations in regard to the sacredness of the Sabbath instituted at Eden and proclaimed from Mount Sinai, and a penalty is attached to the disregard and dishonor of the seventh day of the week. {RH, July 6, 1897 par. 5}

It becomes every one blessed with reasoning power to beware from what source he receives light and knowledge. We should not be dazzled by men who boast of their education and talent, but who use their power to bewilder souls. Thoughts flash from their minds which charm, but are soon forgotten. When these supposed grand thoughts, which perplex and mystify while they please, are presented, let those who have souls to save or to lose, inquire, Is there Scripture to prove the truth of these utterances? {RH, July 6, 1897 par. 6}

Where eternal interests are involved, it becomes every soul to require ministers of the gospel to give Scriptural evidence for everything they say. The traditions of the Fathers, the customs and sayings of professedly good men, the opinions of the most learned divines or of the highest critics,--all are worthless unless they harmonize with the word of God. We must go back from the so called "Fathers" to the great Heavenly Father, the Creator of the universe. The Sabbath of the Lord must rest on its own

basis--the word of the living God. {RH, July 6, 1897 par. 7}

Every one is tested and tried in probationary time in regard to his obedience to the word of God. But what is the matter with the professed Christian world?--That which was the matter with Adam and Eve in Eden,--they are listening to another voice than that of God. God's voice, which is speaking plainly and distinctly to them through the fourth commandment, is disregarded; and a false voice, which advocates a false Sabbath, is listened to. They turn from a plain, "Thus saith the Lord," to a Sabbath based upon inference and supposition, without a particle of Scriptural evidence to support it. Satan has succeeded in throwing the Christian world off the track, as he threw Adam and Eve off. People are walking in by and forbidden paths. O, why are men, when tempted, so easily overcome? Why are they so deceived in regard to the Sabbath? Why, without any foundation for their faith, do they accept and exalt a spurious Sabbath? {RH, July 6, 1897 par. 8}

It is much easier to accept sophistry and fables than the truth. But it is a very serious matter for us to endanger our souls and forfeit immortality by worshiping a spurious institution. We cannot rely upon man's assertions any more safely than could the Jews upon their false theories in the time of Christ. Men's statements do not make truth falsehood or falsehood truth. We cannot with safety build our faith upon a false foundation, and give heed to fables because they have been passed down to us as tradition, even though they are hoary with age. Christ said of the Jews, who were loading down the law of God with the sayings and maxims of the ancient rabbis, "In vain do they worship me, teaching for doctrines the commandments of men." These words are addressed to every soul who is doing likewise. {RH, July 6, 1897 par. 9}

At the creation, God sanctified and blessed the Sabbath. He gave it to his people "to be a sign between me and them," he declared, "that they might know that I am the Lord that sanctify them." If this people had walked in the commandments of God, if they had kept his Sabbath, he would have greatly blessed them. But he declares: "The house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. . . . Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols." This was why, after God had established his people in the godly land of Canaan, they did not go forward from strength to strength, a praise in the earth as God's peculiar people. When the Sabbath interfered with their business, they found it inconvenient to observe it. They did not give up the Sabbath in theory, but they did not keep it according to the fourth commandment. {RH, July 6, 1897 par. 10}

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness." {RH, July 6,

1897 par. 11}

Why did the Lord not cut off this rebellious people, that had been blessed with so much light? They provoked him to deal with them in wrath. But the Lord declared: "Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth." Every nation upon the earth was watching the people for whom God had done so much. If they had followed him, he would have exalted them, and made them a praise in the earth. They would have been regarded as a nation that did righteousness, and forsook not the ordinances of their God. {RH, July 6, 1897 par. 12}

God did not then punish the children of Israel as they deserved: but, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Israel did not repent, and God says: "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols." {RH, July 6, 1897 par. 13}

Those who reverence the commandments of Jehovah will, after the light has been given them in reference to the fourth precept of the decalogue, obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that man should worship him upon that day, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened in regard to the claims of the Sabbath, can be held guiltless in the sight of God. {RH, July 6, 1897 par. 14}

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By Mrs E. G. White. -**

**July 13, 1897 God's Holy Sabbath.**

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God's holy Sabbath is not to be used to obtain worldly advantages. But with too many, the world is an idol. They place worldly principles and worldly advantages before the Lord God of Hosts. They worship money. Before the heavenly universe, before the worlds unfallen, and before their fellow men, they show that in their eyes, gain is godliness. They accept fables invented to turn men from truth and righteousness. By choosing the world and its attractions, they divorce themselves from God. {RH, July 13, 1897 par. 1}

Satan presented the world and its advantages to Christ, saying, "All these things will I give thee, if thou wilt fall down and worship me." But divinity flashed through humanity, and Christ exclaimed, "Get thee hence, Satan: for it is written, Thou shalt worship the

Lord thy God, and him only shalt thou serve." {RH, July 13, 1897 par. 2}

This response every true follower of the Lord will be compelled to make. Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests. They will keep the way of the Lord, to do justice and judgment. Christ resisted the temptations of the enemy with the only weapon that the soldier of the cross of Christ can successfully use,--"It is written." Where?--In the Old and New Testaments. With these words we are to defend ourselves and warn others, holding forth to them the word of life. {RH, July 13, 1897 par. 3}

Many have never understood that Sunday is not the Sabbath of the fourth commandment. In his subtlety, Satan has covered up this fact, and has presented a common day as sacred, that the whole world may become guilty before God by transgression. Many are utterly ignorant that they are not keeping the fourth commandment. It is essential for all to seek for truth from the divine guide book, that they may decide what the Lord says on this question. Men have said much, but we cannot build our faith on the words of any man. There are two sides to this question. The God of heaven presents his law, and Satan holds out his spurious Sabbath. There are two classes,--the obedient and the disobedient, the tempted and the tempters. {RH, July 13, 1897 par. 4}

The time has come for the true light to shine amid moral darkness. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God. Of all who receive this mark, God says, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." {RH, July 13, 1897 par. 5}

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place?--When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord. {RH, July 13, 1897 par. 6}

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." They were to be cut off because they

had polluted the earth which God created to be enjoyed by a righteous people. {RH, July 13, 1897 par. 7}

"As it was in the days of Noah," declared Christ, "so shall it be also in the days of the Son of Man." And is it not so? Any one who will look into the daily papers may see a long list of crimes--drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man's desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God's commands. {RH, July 13, 1897 par. 8}

Sunday is a child of the papacy. It has been nourished and cradled by the Protestant world as a genuine requirement of Jehovah, but it has no foundation in the word of God. The Christian world is tested by their relation to this matter. God moves upon men to search the Scriptures for evidence to sustain Sunday. Those who search with a desire for truth will see that in the past they have been relying on tradition, and have accepted an institution of the papacy. Those who, with contrite hearts, search the word of God for truth, will receive a blessing from God. Their characters are formed after the divine similitude. The mind is in a state of continual advancement. By beholding they become changed into the divine likeness. Their education is begun on earth to be carried on in the school above. {RH, July 13, 1897 par. 9}

As the searcher for truth advances in his investigation, he sees that inferences and traditions and the suppositions and sayings of men, have baptized Sunday as a Sabbath. The more earnestly and candidly this question is canvassed, the more clearly will men who are judgment-bound see that there is not a particle of Scriptural evidence to sustain Sunday. God never placed his sanctity upon that day. Those who observe it offer God strange fire in place of sacred. God has never said, "Keep sacred the first day of the week," but he has said, "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." {RH, July 13, 1897 par. 10}

This subject opens before the earnest seeker after truth. It becomes more and more clear to him that God has not changed or altered the thing that has gone out of his lips. He sees the sanctity and blessing placed upon the seventh day, and the necessity for its observance. The more earnestly he investigates this subject, the more convinced he becomes of the truth of God's word, as seen in the law of the ten commandments. His interest in truth is tested, his love for God proved, as he advances. If he submits his will to God's will, all will be well. If he chooses obedience to God's commandments at any cost, his peace and happiness will increase. {RH, July 13, 1897 par. 11}

Many excuse themselves for keeping Sunday by saying, "My father and grandfather were good Christians, and they died keeping Sunday. They will be saved, and I am willing to run the risk of doing as they did. The whole world keeps Sunday; and I am as well off as the rest of the members of my church." But will these excuses be accepted in the Judgment?--No, no. Had their fathers had the light and the messages of warning which God has sent to his people in these last days, they would, if they were candid, God-fearing men, have obeyed the commandments of God. Our fathers are not accountable for the light they never received, or for the messages of warning they never

heard; and shall their habits and customs be thought worthy of respect merely because they have been handed down from generation to generation? "If I had not come and spoken unto them," said Christ, referring to the Jews, "they had not had sin: but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." {RH, July 13, 1897 par. 12}

Special truths have been adapted to the conditions of the nations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment, had been given to the generations of the past, God would have held them accountable for that light. {RH, July 13, 1897 par. 13}

We are accountable only for the light that shines upon us. The commandments of God and the faith of Jesus are testing us. If we are faithful and obedient, God will delight in us, and bless us as his own chosen, peculiar people. When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. Light will emanate from them, dispelling the darkness around them, refining and elevating all who come within a sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened, and to follow in the humble path of obedience. {RH, July 13, 1897 par. 14}

Great blessings are promised to those who keep holy God's Sabbath. "If thou turn away thy foot from the Sabbath," God says, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

{RH, July 13, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / July 20, 1897 "Prepare to Meet Thy God." - By Mrs. E. G. White. -**

**July 20, 1897 "Prepare to Meet Thy God."**

**By Mrs. E. G. White.**

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if



he shall come in the second watch, or in the third watch, and find them so, blessed are those servants . . . . Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." {RH, July 20, 1897 par. 1}

We are here warned not to defraud our souls of the privileges and rights which the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch as for a thief in the night. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," exhorts the apostle. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the power by which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure." {RH, July 20, 1897 par. 2}

Many are losing much by growing less fervent, less ardent and zealous toward God and in behalf of their fellow men. Let all watch and pray, guarding their present and eternal good by resisting every temptation. Let them beware of resting content with spasmodic efforts to serve God. By yielding to fitful impulses, and indulging in passionate words and unholy actions, they mar their prospect of the blessed hope. {RH, July 20, 1897 par. 3}

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the imparted grace of Jesus Christ, their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. While the foolish virgins awoke to find their lamps burning dimly, or going out in the darkness, the wise virgins, with their lamps burning brightly, entered the festal hall, and the gates were shut. Greatly rejoicing at the sound of the bridegroom's voice, they joined the bridal procession. {RH, July 20, 1897 par. 4}

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me came again," writes Zechariah, "and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof . . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, July 20, 1897 par. 5}

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord

keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. {RH, July 20, 1897 par. 6}

God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world. {RH, July 20, 1897 par. 7}

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou has sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail to understand that it is their duty to receive, that they may enrich others. They have not that faith which is given to those who accept Christ as their personal Saviour; therefore they do not keep the last six commandments. They do not walk in love toward their brethren. They do not know what it means to yoke up with Christ and learn of him. They are not like him in character. They do not receive him as the one who takes away their sins, and imputes to them his righteousness. {RH, July 20, 1897 par. 8}

The world by wisdom knows not God. Many have talked eloquently about him, but their supposed sound reasoning, their subtle arguments, bring men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their wrong impressions and imperfect knowledge of God do not lead them to become partakers of his divine nature. Their lives are not conformed to his image. A correct knowledge of God is not a hearsay report, but an intelligent, experimental knowledge. {RH, July 20, 1897 par. 9}

In his lessons and his mighty works, Christ is a perfect revelation of God. This Christ declares through the inspired evangelist. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." These words show the importance of studying Christ's character. Only by knowing Christ can we know God. {RH, July 20, 1897 par. 10}

As our representative, Christ stands on the highest possible ground. When he came to the world as God's messenger, he held the salvation of God in his hand. All mankind was delivered to him; for in him was the fulness of the God-head. He is the light of the world, and he came to illuminate the world. Had that light been hidden, the world must have perished; but it is God's plan that man shall not perish, but have everlasting life. {RH, July 20, 1897 par. 11}

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. Under the Holy Spirit's convicting power they forgot their commission. As they beheld the soft light of the glory of God that enshrouded his person, as they heard the gracious words that fell from his lips, they loved him. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered "Never man spake like this man." As we behold Christ, we shall be changed into his image, and made fit to meet him at his coming. {RH, July 20, 1897 par. 12}

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. The will and the affections will be consecrated to Christ. Thus they prepare to meet their Lord; and when he comes, they will say, with joy: "This is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." {RH, July 20, 1897 par. 13}

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

{RH, July 20, 1897 par. 14}

**PERIODICALS / RH - The Review and Herald / July 27, 1897 The Sin of Rejecting Light. - By Mrs. E. G. White. -**

**July 27, 1897 The Sin of Rejecting Light.**

**By Mrs. E. G. White.**

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"Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The course pursued by the Pharisees called forth the denunciation of Christ. He said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. . . . Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." {RH, July 27, 1897 par. 1}

By rejecting the light that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost. Christ, the world's Redeemer, was in the world. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." The voice of his Spirit came to them, saying, "This is the Son of God; believe on him." But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief. Thus the light which, if received, would have been to them a savor of life unto life, rejected, became a savor of death unto death,--death to spirituality. {RH, July 27, 1897 par. 2}

The Pharisees were self-deceived. They rejected the teaching of Christ because he exposed the evil of their hearts and reprov'd their sins. They would not come to the light, fearing that their deeds would be reprov'd. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." And at the destruction of Jerusalem the Pharisees reaped their harvest. {RH, July 27, 1897 par. 3}

The Jews pursued their course of rejecting Christ until, in their self-deceived, deluded state, they thought that in crucifying him they were doing God a service. Thus it will be with all who resist the entreaties of the Spirit of God, and persist in doing what

they know to be wrong. The Spirit once resisted, there will be less difficulty in resisting it a second time. If we maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our own purposes and ideas in the face of the plainest evidence, and shall be in danger of as great deception as came on them. In our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God. Those who continue in this course will reap what they have sown. They were afforded a shelter, but they refused it. The plagues of God will fall, and he will prevent them not. {RH, July 27, 1897 par. 4}

God never compels a man to offend and be lost. We read that he hardened the heart of Pharaoh, king of Egypt, and that Pharaoh refused to let Israel go. Did God strengthen and confirm the king in his obstinacy?--No, he simply allowed the seeds of unbelief to produce their fruit; and the seed sown when the first miracle was rejected, produced a harvest of infidelity. God left the king to the inclinations of his own heart. {RH, July 27, 1897 par. 5}

The great I AM acquainted Pharaoh with his mighty works, showing him that he was the ruler of heaven and earth. But the king chose to defy the God of heaven. He would not consent to break his proud heart even before the King of kings, that he might receive the light; for he was determined to have his own way, and work out his own rebellion. His proud disregard of God's command, "Let my people go," confirmed him in his determination not to yield, though evidence was piled upon evidence; and every additional evidence of the power of God that the Egyptian monarch resisted, carried him on to a stronger and more persistent defiance of God. Thus the work went on, finite man warring against the expressed will of an infinite God. This case is a clear illustration of the sin against the Holy Ghost. "Whatsoever a man soweth, that shall he also reap." Gradually the Lord withdrew his Spirit. Removing his restraining power, he gave the king into the hands of the worst of all tyrants,--self. {RH, July 27, 1897 par. 6}

In this our day the sin of the Pharisees is being repeated. Many are turning from light, refusing to listen to the warning of God's Spirit. But by closing the heart to divine impressions, we put away the forgiveness which our Redeemer is so graciously offering to us. By rejecting mercy and truth, we prepare for a course of resistance which, if followed, will continue till we have no power to do otherwise. A point is reached where the most pointed appeals were without effect. The desire to submit to God and to do his will is no longer felt. The spiritual senses become dulled. Darkness is the result, and how great is that darkness! {RH, July 27, 1897 par. 7}

The Holy Spirit strives with every man. It is the voice of God speaking to the soul. But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we shall be left to our own inclinations. {RH, July 27, 1897 par. 8}

Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have had the light of truth, and are not moved to repentance. It is the sin of rejecting the light of the most solemn message of mercy to the world. It is the sin of those who see Jesus in the wilderness of temptation, bowed down as with mortal agony because the sins of the

world, and yet are not moved to thorough repentance. Christ fasted nearly six weeks to overcome, in behalf of man, the indulgence of appetite, and vanity, and the desire for display and worldly honor. He has shown us how we may overcome as he overcame; but it is not pleasant to human nature to endure conflict and reproach, derision and shame, for his sake. It is not agreeable to deny self, and to be ever seeking to do good to others. It is not pleasant to overcome as Christ overcame; and many turn away from the Pattern which is plainly given them to copy, and refuse to imitate the example that the Saviour came from the heavenly courts to set for them. {RH, July 27, 1897 par. 9}

It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have had our privileges, and the great light which shines in our day, but who have neglected to follow the light and to give their hearts fully to God. {RH, July 27, 1897 par. 10}

"I am come a light into the world," said Christ, "that whosoever believeth on me should not abide in darkness." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." The light will indeed become darkness to those who do not walk in it; but it will shine with increasing brightness on the path of those who do walk in it. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

{RH, July 27, 1897 par. 11}

**PERIODICALS / RH - The Review and Herald / August 3, 1897 Did Christ Break the Sabbath? - By Mrs. E. G. White. -**

**August 3, 1897 Did Christ Break the Sabbath?**

**By Mrs. E. G. White.**

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." {RH, August 3, 1897 par. 1}

Jesus had lessons which he desired to give to his disciples, that when he was no



longer with them, they might not be misled by the wily misrepresentations of the priests and rulers in regard to the correct observance of the Sabbath. He would remove from the Sabbath the traditions and exactions with which the priests and rulers had burdened it. In passing through a field of grain on the Sabbath day, he and his disciples, being hungry, began to pluck the heads of grain and to eat. "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." To answer their accusation, he referred them to the action of David and others, saying: "Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple." {RH, August 3, 1897 par. 2}

If excessive hunger excused David from violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking grain and eating it upon the Sabbath day! Jesus would teach his disciples and his enemies that the service of God was first of all; and if fatigue and hunger attended the work, it was right to satisfy the wants of humanity even upon the Sabbath day. {RH, August 3, 1897 par. 3}

Through Moses, Christ had declared: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: this is the burnt-offering, of every Sabbath, beside the continual burnt-offering, and his drink offering." The work of the priests in connection with the sacrificial offerings was increased upon the Sabbath, yet in their holy work in the service of God, they did not violate the fourth commandment of the decalogue. Works of mercy and of necessity are no transgression of the law. God does not condemn these things. The act of mercy and necessity in passing through a grain field, of plucking the heads of wheat, of rubbing them in their hands, and of eating to satisfy their hunger, he declared to be in accordance with the law which he himself had proclaimed from Sinai. Thus he declared himself guiltless before scribes, rulers, and priests, before the heavenly universe, before fallen angels and fallen men. {RH, August 3, 1897 par. 4}

When Moses desired to see the glory of God, God revealed his character to his servant. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." He who made this proclamation to Moses was the One who now spoke to the Pharisees, though now his divine character was veiled by the garb of humanity. But the priests and rulers had not that which they needed so much,--a knowledge of God's character. For this reason they were constantly misrepresenting him. They had much to unlearn of the traditions and inventions of men; they had need to learn the true principles of the law of Jehovah. {RH, August 3, 1897 par. 5}

Christ saw that lessons must be given to scatter the rubbish of traditional exactions

which they themselves had invented and piled upon the holy institution, given in love by a merciful God. The Sabbath was not to be that which the Jews had made it,--a rigorous burden and exaction, loaded down with continual additions of their own invention. By this means the day was made what Satan had been working on human minds to make it,--a grievous yoke in the place of a delight, the holy of the Lord, honorable. God gave the Sabbath to be a blessing to man; it was to be to him a memorial of God's work of creation; it was to remind him of God's sacred rest, for which reason he had "blessed the Sabbath day, and hallowed it." {RH, August 3, 1897 par. 6}

Christ declared, "I have kept my Father's commandments." In what did he, in the keeping of his Father's commandments, differ from the scribes and Pharisees, in their professed observance of the law of God? When these men had asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Christ answered them, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." This is why they charged Christ with Sabbath-breaking, and this is why men today charge Christ with transgression of the law. {RH, August 3, 1897 par. 7}

He continued: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." {RH, August 3, 1897 par. 8}

Christ then gave them an instance where they had departed from the principles of the law of God, and had done entirely contrary to its requirements: "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." God had given them the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee;" but this, like the Sabbath command, they had made of none effect through their tradition. Christ stood as the defender of the law against their perversion of it. {RH, August 3, 1897 par. 9}

Notwithstanding Christ's positive declaration, "I have kept my Father's commandments," we have heard intelligent ministers of the gospel state before their congregations that Christ broke the Sabbath. But Christ distinctly proclaims himself guiltless of this charge. He who made the Sabbath, and declared himself its Lord, understood perfectly its requirements. He said: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." And through his prophets he had proclaimed the same word: "For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings" {RH, August 3, 1897 par. 10}

When Christ has declared himself guiltless, what can men mean by repeating the words of the Pharisees, and declaring that he and his disciples broke the Sabbath?

Cannot they understand the meaning of Christ's words when he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love"? "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

{RH, August 3, 1897 par. 11}

**PERIODICALS / RH - The Review and Herald / August 10, 1897 Did Christ Break the Sabbath? - By Mrs. E. G. White. -**

**August 10, 1897 Did Christ Break the Sabbath?**

**By Mrs. E. G. White.**

"And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Here Christ settled the question he had asked. He pronounced it right to perform a work of mercy and necessity. "It is lawful," he said, "to do well on the Sabbath days." {RH, August 10, 1897 par. 1}

The man might have said, "Lord, for a long time I have been unable to move that hand; how can I stretch it forth?" But Christ is the author and finisher of our faith. In bidding the man stretch forth his hand, he imbued him with faith in his word; and as the man made the attempt to obey, his will moving in harmony with the will of Christ, life

and elasticity came back to the hand; it was restored whole as the other. {RH, August 10, 1897 par. 2}

When Christ put to the people the question, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" he met them upon their own ground. It had often been stated by the teachers of the people, and indeed was one of their maxims, that for them not to do good when they had opportunity, was to do evil,--that to refrain from saving life when it was in their power to do so, was to make themselves guilty of murder. With this question also he confronted them with their own wicked purposes. They were following upon his track to find occasion for falsely accusing him; they were hunting his life with bitter hatred and malice, while he was saving life, and bringing happiness to many hearts. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as he had done? Was it more righteous to have murder in the heart upon God's holy day, than to have that love toward all men which finds expression in deeds of charity and mercy? {RH, August 10, 1897 par. 3}

The opportunity to do good may be disregarded and ignored, but obligation rests upon the man who sees his opportunity, and does not improve it. This principle has been clearly defined in the instruction of Christ. He shows that in the last great day every one must stand upon the merits of what he has done or left undone. It is by these things that our characters are developed. Christ is represented as saying, in that day, to those on his right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, August 10, 1897 par. 4}

But to those on his left hand he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." {RH, August 10, 1897 par. 5}

As Jesus looked upon the people, it seemed to them that he read their very souls. Divinity flashed through humanity. There was indignation and anger in his look because of their hypocrisy and the hardness of their hearts. He hated their duplicity, their ingenious methods for resisting truth and righteousness. His heart was filled with remorse on their account; and his soul was grieved that his teachings, his works, or the

law of God could not impress their flinty hearts, and overcome their determined purpose to resist the light. {RH, August 10, 1897 par. 6}

One would suppose that such an exhibition of power as the healing of the withered hand would have filled the rulers with awe, would have overcome their prejudice and unbelief, and that they would have declared, as did Nathanael, who had far less evidence, "Rabbi, thou art the Son of God; thou art the King of Israel." But they were filled with madness that Christ had given this additional evidence of his divine character, and in so doing had confirmed the minds of those present that the rabbis were wrong in their idea of the claims and principles of the Sabbath law. He had not shown respect for their cherished views of what the law demanded, and they hated him for it. They hated him because he told them the truth; they hated him for his purity, his singleness of purpose. {RH, August 10, 1897 par. 7}

And their madness, their envy and hatred, must find vent. The rulers communed one with another how they should rid themselves of this bold advocate of righteousness, whose words and works were drawing the people away from the teachers of Israel. Notwithstanding their counter-influence, "the world," they declared, "is gone after him." But they thought that might and numbers would bring things as they wished; and they took counsel together how they might destroy him. {RH, August 10, 1897 par. 8}

We see this enacted today. Those who are themselves transgressing the law of God, making the commandments of God of none effect through their tradition, follow with reproach and accusations the servants whom God sends with a message to correct their evils. They determine to remove them, to still their voice forever, rather than forsake the sins that have called forth the rebuke of God. This was the course that Cain pursued when he slew his brother Abel. But Cain gained nothing by his evil deed. God said, "The voice of thy brother's blood crieth unto me from the ground." The earth that received the blood testified against the murderer. {RH, August 10, 1897 par. 9}

Jesus knew of the snare laid for him, and he withdrew himself to a secluded place, where he spent the night in prayer. But from Jerusalem, from Idumaea, from the regions of Tyre and Sidon, came great multitudes to him "when they heard the things that he did." People of all classes--men and women of wealth and honor, the rich and the poor, those in health and those afflicted with disease--came to him, and he healed them all. And he charged them that they should not make him known, that it might be fulfilled that was spoken by the prophet Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

{RH, August 10, 1897 par. 10}

**Schools. - By Mrs. E. G. White. -**

**August 17, 1897 The Bible in Our Schools.**

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**By Mrs. E. G. White.**  
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It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them. {RH, August 17, 1897 par. 1}

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called "higher education"? {RH, August 17, 1897 par. 2}

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity. {RH, August 17, 1897 par. 3}

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner. {RH, August 17, 1897 par. 4}

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, "which lighteth every man that cometh into the world." They look upon eternal realities as phantoms, calling an atom a world, and a



world an atom. Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"--wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus. {RH, August 17, 1897 par. 5}

The practical nature of the teaching of him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education. He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And today those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities. {RH, August 17, 1897 par. 6}

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they rejected the Son of God. Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work. {RH, August 17, 1897 par. 7}

Many of the instructors in the schools of the present day are practising deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher education that Christ came to give. He took upon him the form of humanity, that he might lift the mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took his stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urged his hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death. {RH, August 17, 1897 par. 8}

The great lesson to be given to the youth is that, as worshipers of God, they are to

cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness. {RH, August 17, 1897 par. 9}

Men and women are the purchase of the blood of God's only begotten Son. They are Christ's property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not his design that those whose services he has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world. {RH, August 17, 1897 par. 10}

"Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in Him." These are the terms of life made by the world's Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know. {RH, August 17, 1897 par. 11}

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God. {RH, August 17, 1897 par. 12}

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness." {RH, August 17, 1897 par. 13}

Satan is striving to gain every advantage. He desires to secure, not only students, but teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words

will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver. {RH, August 17, 1897 par. 14}

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for today. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. The Jews asked regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews had looked for. So today the agencies that God sends are not what men have looked for. But the Lord will not ask any man by whom to send. He will send by whom he will. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will not return unto him void. {RH, August 17, 1897 par. 15}

Let the work of preparing a people to stand in the day of God's preparation be entered upon by all who believe the word. During the last few years serious work has been done. Serious questions have agitated the minds of those who believe present truth. The light of the Sun of Righteousness has been shining in every place, and by some it has been received, and perseveringly held. The work has been carried forward in Christ's lines. {RH, August 17, 1897 par. 16}

Every soul that names the name of Christ should be under service. All should say, "Here am I; send me." The lips that are willing to speak, though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated light, but who have not received it. Those who have thus failed in their duty, who have been given light, but who have not cherished it, so that they have none to impart, are classed in the books of heaven with those that are at enmity with God, not subject to his will or under his guidance. {RH, August 17, 1897 par. 17}

A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed, to eclipse the truth by human influence. Those who join these confederacies can never hear the welcome, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ's lines than has yet been done. {RH, August 17, 1897 par. 18}

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those

who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. {RH, August 17, 1897 par. 19}

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation.

{RH, August 17, 1897 par. 20}

**PERIODICALS / RH - The Review and Herald / August 24, 1897 "Make Straight Paths for Your Feet." - By Mrs. E. G. White. -**

**August 24, 1897 "Make Straight Paths for Your Feet."**

**By Mrs. E. G. White.**

"Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." {RH, August 24, 1897 par. 1}

These words should teach us to be very careful how we snap the thread of our faith by dwelling on our difficulties until they are large in our own eyes, and in the eyes of others, who cannot read our inner, heart life. All should remember that the conversation has a great influence for good or for ill. {RH, August 24, 1897 par. 2}

By sowing evil in the minds of the weak, who have no vital connection with God, by telling them how little confidence you have in others, you tear away the hold their

brethren have on them, because you destroy their confidence in them. But do not allow the enemy so to use your tongue; for at the day of final reckoning, God will call you to give an account of your words. Do not exert an influence that will break the hold of any trembling soul from God. Even though you are not treated as you think you should be, do not allow the root of bitterness to spring up; for thereby many will be defiled. By your words you may cause others to become suspicious. They will then think evil as you do, and will begin to accuse as you have done. Thus you place them where they cannot be at peace with their brethren. They sell their birthright for a morsel of sympathy, that they may hear themselves praised by those who do not know whether their hearts are cleansed or defiled. What is the sympathy of poor mortals worth? God alone can look beneath the surface. He measures the spirit, and he alone can know what men are. {RH, August 24, 1897 par. 3}

Many who claim to be Christians are not Christians. The distinction between the position of the saved and the lost is not now as plain as it by and by will be. At times the contrast is scarcely discernible. Our only safety is in refusing to follow any one in a questionable course. Stand firmly for the right. When the Lord makes up his jewels, the contrast between the righteous and the wicked will be decidedly marked. "Then shall ye return," writes the prophet Malachi, "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Murmurers and accusers, those who are envious and jealous, will then be found standing on their own chosen side, with Satan and his angels. {RH, August 24, 1897 par. 4}

The man who loves God meditates on the law of God day and night. He is instant in season and out of season. He bears the fruit of a branch vitally connected with the Vine. As he has opportunity, he does good; and everywhere, at all times and in all places, he finds opportunity to work for God. He is one of the Lord's evergreen-trees; and he carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires faith and hope and courage in others. This is Christianity in practise. Seek to be an ever-green-tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish the grace of love, joy, peace, long-suffering, gentleness. This is the fruit of the Christian tree. Planted by the rivers of water, it always brings forth its fruit in due season. {RH, August 24, 1897 par. 5}

The Christ the Christian loves is the bread of life. He who eats Christ's flesh and drinks his blood becomes one with him. The word of God is his meat and his drink. He prospers in whatever he does; for he does not look merely to this present world to receive his reward; he labors earnestly and truly, and his reward is an eternity of blessedness. "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." {RH, August 24, 1897 par. 6}

The graces of Christ's Spirit must be cherished and revealed by the sons and daughters of God. By their humility, their penitence, their desire to be like Jesus, to be conformed to his will by practising his lessons in their daily life, they honor him. They



hope in God, and commit the keeping of their souls to him, as unto a faithful Creator, and God honors their trust in him. {RH, August 24, 1897 par. 7}

But God takes none to heaven but those who are first made saints in this world through the grace of Christ, those in whom he can see Christ exemplified. When the love of Christ is an abiding principle in the soul, we shall realize that we are hid with Christ in God. Then we shall be able to say: "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Look to Calvary. Let every proud look be humbled. Look to Jesus, the author and finisher of our faith, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The cry of the broken heart is as music in the ears of the Lord, because he can restore and heal. {RH, August 24, 1897 par. 8}

"The Lord is very pitiful, and of tender mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . As far as the east is from the west, so far hath he removed our transgressions from us." He looks upon his redeemed heritage with pity. He is ready to pardon their sins if they will surrender and be loyal to him. In order to be just, and yet the justifier of the sinner, he laid the punishment of sin upon his only begotten Son. {RH, August 24, 1897 par. 9}

But it is only because of the value of the sacrifice made for us that we are of value in the Lord's sight. It is only because of Christ's imparted righteousness that we are counted precious by the Lord. For Christ's sake he pardons those that fear him. He does not see in them the vileness of the sinner; he recognizes in them the likeness of his Son, in whom they believe. In this way only can God take pleasure in any of us. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, August 24, 1897 par. 10}

Were it not for Christ's atoning sacrifice, there would be nothing in us in which God could delight. All the natural goodness of man is worthless in God's sight. He does not take pleasure in any man who retains his old nature, and is not so renewed in knowledge and grace that he is a new man in Christ. Our education, our talents, our means, are gifts entrusted to us by God, that he may test us. If we use them for self-glorification, God says, "I cannot delight in them; for Christ has died for them in vain." {RH, August 24, 1897 par. 11}

If men do not reflect the spirit and attributes of Christ, God cannot take pleasure in them. One word which exalts self causes the light of God's countenance to be withdrawn. Those only who, by prayer and watchfulness and love, work the works of Christ, can God rejoice over with singing. The more fully the Lord sees the character of his beloved Son revealed in his people, the greater is his satisfaction and delight in them. God himself, and the heavenly angels, rejoice over them with singing. The believing sinner is pronounced innocent, while the guilt is placed on Christ. The



righteousness of Christ is placed on the debtor's account, and against his name on the balance sheet is written: Pardoned. Eternal Life. {RH, August 24, 1897 par. 12}

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Here is the work which every son and daughter of God must do. But to adorn the doctrine of Christ our Saviour, we must have the mind that was in Christ. Our likes and dislikes, our desire to be first, to favor self to the disadvantage of others, must be overcome. The peace of God must rule in our hearts. Christ must be in us a living, working principle. {RH, August 24, 1897 par. 13}

"Ye are God's husbandry." As one takes pleasure in the cultivation of a garden, so God takes pleasure in his believing sons and daughters. A garden demands constant labor. The weeds must be removed; new plants must be set out; branches that are making too rapid development must be pruned back. So the Lord works for his garden, so he tends his plants. He cannot take pleasure in any development that does not reveal the graces of the character of Christ. The blood of Christ has made men and women God's precious charge. Then how careful should we be not to manifest too much freedom in pulling up the plants that God has placed in his garden! Some plants are so feeble that they have hardly any life, and for these the Lord has a special care. {RH, August 24, 1897 par. 14}

In all your transactions with your fellow men, never forget that you are dealing with God's property. Be kind; be pitiful; be courteous. Respect God's purchased possession. Treat one another with tenderness and courtesy. Exert every God-given faculty to become examples to others. Lose not one opportunity to work for God, that through your influence you may qualify others to work for him. By your obedience to God, respect yourselves as the purchased possession of his dear Son. Seek to be uplifted in Christ. This work is as lasting as eternity. Many will regret that their ideas of Christianity were not uplifted with an uplifted Saviour. Shall we, sons and daughters of God, forget our royal birth? Shall we not rather honor our Lord and Saviour Jesus Christ? Shall we not show forth the praises of him who has called us out of darkness into his marvelous light? {RH, August 24, 1897 par. 15}

God has not made any man or woman a sin-bearer. He has not laid upon any one the duty of confessing the sins of his fellow men. Each one is to search his own heart, and confess his own sins. Draw nigh to God, and he will draw nigh to you. Leave your fellow men in the hands of God. Let him who knows the heart and all its waywardness be able to deal with you in mercy because you have shown mercy and compassion and love. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." {RH, August 24, 1897 par. 16}

**PERIODICALS / RH - The Review and Herald / August 31, 1897 What the Revelation Means to Us. - By Mrs. E. G. White. -**

**August 31, 1897 What the Revelation Means to Us.**

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**By Mrs. E. G. White.**  
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"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand." {RH, August 31, 1897 par. 1}

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these. {RH, August 31, 1897 par. 2}

But God does not so regard this book. He declares: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly." {RH, August 31, 1897 par. 3}

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. But do we treat the word of God with the reverence which is his due, and with the gratitude which God would be pleased to see? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." {RH, August 31, 1897 par. 4}

The Lord himself revealed to his servant John the mysteries of the book of Revelation, and he designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfilment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place. {RH, August 31, 1897 par. 5}

The final struggle will be waged between those who keep the commandments of God and the faith of Jesus and that apostate power which will deceive all who dwell upon the earth. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by

the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." {RH, August 31, 1897 par. 6}

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth. And for what?--Games, plays, amusements; men are rushing and crowding, and contending for the mastery. That which is common and perishable is absorbing their attention, so that things of eternal interest are scarcely thought of. Human beings, possessed with energy, zeal, and perseverance, will place all their God-given powers in co-operation with Satan's despotism to make void the law of God. Impostors of every caste and grade will claim to be worthy and true, and there will be a magnifying of the common and impure against the true and the holy. Thus the spurious is accepted, and the true standard of holiness is discarded, as the word of God was discarded by Adam and Eve for the lie of Satan. {RH, August 31, 1897 par. 7}

Many have so long chosen their own standard, rejecting the infallible standard that will judge them at the last day, that they are themselves deluded. They misconstrue the teaching of the word of God; and steadfastly setting their face against his commandments, they exalt the precepts of men. The expressions from many professed ministers of the gospel indicate a more than common bitterness against, and contempt for, the law of God. As in David's day, that law is despised. It is treated as an innovation, and rejected as the rule of life. {RH, August 31, 1897 par. 8}

Those who have once been convicted of the truth, but have resisted the Holy Spirit's influence, walk and work in co-partnership with Satan, the first apostate. Blinded by the sophistry of him who was once found in the heavenly courts, they join his ranks. The apostle Paul, speaking of this says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Those who have turned away from a plain, "Thus saith the Lord," will be blinded in a superstitious faith in every kind of apostasy, and will be led into that terrible iniquity which God's word represents as being drunken with the blood of the saints. {RH, August 31, 1897 par. 9}

When this enmity against the law of God becomes so intense, we may know that Satan is imbuing human minds with the same hatred of truth and of the precepts of God as turned the heart of Cain against his brother Abel. In this time of prevailing iniquity it is essential that we individually draw nigh unto God. His voice is heard, saying: "Come,

my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." It is possible for men to go so far in disobedience that it will be necessary for God to arise and let them know that he is God, and that he will interpose, and punish the world for its iniquity. {RH, August 31, 1897 par. 10}

The time is now approaching when God will vindicate his honor, and bring this unrighteousness to an end. Of this time the apostle Paul speaks when he says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." When the attractions of the horse-race are all-absorbing; when the excitement of the cricket-match runs high; when the fascination of the gambling hall is strong; when parties are indulging in luxurious feasts, and revelry is at its height; when all are forgetful of God and of eternity, and "Peace and safety" is the cry that is heard, "then sudden destruction" will come upon men, "and they shall not escape." {RH, August 31, 1897 par. 11}

And will the true child of God be carried away by the prevailing iniquity? Will the chosen of God be tempted by the universal scorn which he sees put upon the law? Will he think less of that law, and give it less honor and obedience?--No; the prevailing apostasy will fill his soul with zeal for the honor of God. He sees that the heavenly universe is stirred with indignation because of the ingratitude of man, for whom the Lord has done so much, and God's law becomes more precious as it is trampled upon by unholy feet. In proportion as it is ignored and brought into contempt by one class, it will be valued and honored by the other. Those who co-operate with God by obedience will exclaim, with the psalmist: "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." {RH, August 31, 1897 par. 12}

Jesus, who knew no sin, and in whose mouth no guile was found, came to sow the world with truth. When charged with evil by the Pharisees, he stood up boldly before his accusers, and said, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" The convicting power of God had deeply stirred the hearts of these teachers, but they turned their faces persistently from the light. They resisted the work of the Holy Spirit of God. Sufficient evidence of the divinity of Christ had been given them. More evidence would not have changed the current of their feelings, but would only have hardened them in unbelief. {RH, August 31, 1897 par. 13}

Christ declared, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." To his disciples he said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "If ye love me, keep my commandments." "He that hateth me hateth my Father also." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not

in him." {RH, August 31, 1897 par. 14}

We know that the world, sensual and corrupt, love darkness rather than light because their deeds are evil. Error and false prophets are chosen before the gospel of Christ. But shall we discard the standard of character which the God of heaven has given to our world, and venture to erect a standard of human invention? God desires that his commandment-keeping people shall arise to the emergency, and co-operate with the heavenly agencies in uplifting the standard of righteousness, setting forth to the world the message of heaven. {RH, August 31, 1897 par. 15}

Each should feel that it is required of him to consecrate every hour to the service of Christ. The Son of God was given that we might be renewed, refined, elevated, ennobled, that God might see his image restored in the heart of man. But the Lord cannot take away our sin unless we shall co-operate with him in the work. The inquiry of each should be, "Am I cleansed from sin? Do I hate sin, and love righteousness? Am I prepared to make any and every sacrifice for the excellency of the knowledge of Christ Jesus my Lord?" Professed Christians who have a divided heart will not be in the Lord's army; for the Lord accepts no such enlistments. This is not a sentimental and spasmodic service. In these times we need an assurance from heaven to enable us to stand firmly for the faith once delivered to the saints. {RH, August 31, 1897 par. 16}

The benediction pronounced upon those who keep God's law is, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

{RH, August 31, 1897 par. 17}

**PERIODICALS / RH - The Review and Herald / September 7, 1897 The Great Controversy. - By Mrs. E. G. White. -**

**September 7, 1897 The Great Controversy.**

**By Mrs. E. G. White.**

We are living in the closing scenes of this earth's history, and what is now done for God is accomplished under the most disadvantageous circumstances. Satan has great skill and wonderful ability. God entrusted him with power and wisdom; but he became filled with self-exaltation and thought that he should be first in heaven. Through this self-seeking, this striving for the supremacy, sin entered into the world. {RH, September 7, 1897 par. 1}

Satan resolved to make an effort to overthrow the government of God, and set up a

kingdom of his own. He began this work by doing just as men who ought to know better are doing today. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instil into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels. So the deceiver would show that the angels thought as he did. {RH, September 7, 1897 par. 2}

It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things. {RH, September 7, 1897 par. 3}

That which Satan had instilled into the minds of the angels--a word here and a word there--opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy. {RH, September 7, 1897 par. 4}

Just such transactions are taking place today. Many place such confidence in their own ideas that they present their theories as if they could make no mistake. Once their words are spoken, they never go back, never repent, never feel that they need forgiveness. They feel that they are infallible. Thus it has been in past history; thus it will be again. False religious confidence becomes supposed infallibility. How can these deluded ones think that they are the only ones led and taught of God? When this spirit is manifested, what can be done? You cannot convince them, because they say, "God has led me." They will not acknowledge that they have acted on wrong principles. They maintain that they have moved rightly. The only course that can be pursued is to leave them to develop their principles. They may never see their error, but others may be convinced and saved. To attempt to unmask them would be to call sympathy to their side. {RH, September 7, 1897 par. 5}

Great efforts will be made by those who suppose their own wisdom to be supreme, in exactly the same lines on which Satan worked, and which caused so much mischief in the paradise of God. The very same principles are revealed and upheld today. When a man is elected to a position of trust, to preside over important interests, large and broad, or over interests of less extent, but still important, Satan stirs up the minds of those who are selfish, who are not consecrated to God's service, who have not an eye single to his glory. He fills their hearts with the spirit of criticizing and accusing. If they think that they are not especially favored, they will talk of the mistakes and errors of the



one against whom they are working. This step taken, Satan, whose special business it is to create alienation and strife, will place the matter before these persons in a most deceiving way, and they will bring against those in positions of trust the most unjust charges, in order to discourage and destroy God's servants. {RH, September 7, 1897 par. 6}

Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. His murmurings and complaints were groundless; and yet God allowed him to work out his theory. God could have destroyed Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by so doing he would have given a precedent for the exercise of force. All the compelling power is found only under Satan's government. The Lord's principles are not of this order. He would not work on this line. He would not give the slightest encouragement for any human being to set himself up as God over another human being, feeling at liberty to cause him physical or mental suffering. This principle is wholly of Satan's creation. {RH, September 7, 1897 par. 7}

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love. Self-evidencing light was to be recognized and freely accepted by all who occupied positions of trust and power. They must accept God's principles, and, through the presentation of truth and righteousness, convince all who were in his service. This was the only power to be used. Force must never come in. All who thought that their position gave them power to command their fellow beings, and control conscience, must be deprived of their position; for this is not God's plan. {RH, September 7, 1897 par. 8}

These principles are to be the foundation of education in God's church today. The rules given by him are to be observed and respected. God has enjoined this. His government is moral. Nothing is to be done by compulsion. Truth is to be the prevailing power. . All service is to be done willingly, and for the love of God. All who are honored with positions of influence are to represent God; for when officiating, they are in the place of God. In everything their actions must correspond to the importance of their position. The higher the position the more distinctly will self-sacrifice be revealed if they are fit for the office. Every heart that is controlled by these principles will be loyal. But when those who profess to be in God's service resort to accusation, they are adopting Satan's principles to cast out Satan; and this never will work. {RH, September 7, 1897 par. 9}

In the councils of heaven it was decided that principles must be acted upon that would not at once destroy Satan's power; for it was God's purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see worked out the principles which Satan declared were superior to God's principles. God's order must be contrasted with Satan's order. The corrupting principles of Satan's rule must be revealed. The principles of righteousness expressed in God's law must be demonstrated as unchangeable, perfect, eternal. {RH, September 7, 1897 par. 10}

The Lord saw the use Satan was making of his powers, and he set before him truth in contrast with falsehood. Time and time again during the controversy, Satan was

ready to be convinced, ready to admit that he was wrong. But those he had deceived were also ready to accuse him of leaving them. What should he do?--submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud. {RH, September 7, 1897 par. 11}

The Lord allowed Satan to go on, and demonstrate his principles. God did reveal that his principles were right, and he carried the worlds unfallen and the heavenly universe with him; but it was at a terrible cost. His only begotten Son was given up as Satan's victim. The Lord Jesus Christ revealed a character entirely opposite to that of Satan. As the high priest laid aside his gorgeous, pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied himself, and took the form of a servant, and offered the sacrifice, himself the priest himself the victim. {RH, September 7, 1897 par. 12}

By causing the death of the Sovereign of heaven, Satan defeated his own purpose. The death of the Son of God made the death of Satan unavoidable. He was allowed to go on until his administration was laid open before the worlds unfallen and before the heavenly universe. By shedding the blood of the Son of God, he uprooted himself from the affections of the unfallen beings. He was seen by all to be a liar, a thief, and a murderer. {RH, September 7, 1897 par. 13}

God sees that the same course of action is being pursued the world over. Men and women come to the place where the road diverges; it is either right or wrong. Thousands upon thousands clothe themselves in what they suppose to be an impenetrable disguise, and choose the wrong. An attempt to make their course plain to others by abrupt disclosures would only cause a larger number to choose the side of wrong. Thus the wrong-doers would be sustained, and many souls would be ruined. {RH, September 7, 1897 par. 14}

Today Satan is working upon human minds by his crooked principles. These will be adopted and acted upon by some who claim to be loyal and true to God's government. How shall we know that they are disloyal and untrue?--"By their fruits ye shall know them." God does not force any one. He leaves all free to choose. But he says, "By their fruits ye shall know them." The Lord will not write as wise those who cannot distinguish between a tree that bears thorn-berries and a tree that bears olives. {RH, September 7, 1897 par. 15}

Individually, we are deciding our eternal destiny, deciding whether we shall enjoy the highest honor that can be given to man, even an eternal weight of glory, or be ranked with Satan by possessing his character, by dishonoring God because we profess to be Christians while misrepresenting Christ. Those who choose to reveal the character of the arch-deceiver identify themselves with him beyond the possibility of a change, because they choose not to see themselves as wrong. This was the course that Satan pursued.

{RH, September 7, 1897 par. 16}

**PERIODICALS / RH - The Review and Herald / September 14, 1897 The Great Controversy. - By Mrs. E. G. White. -**

**September 14, 1897 The Great Controversy.**

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**By Mrs. E. G. White.**  
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Through dissension and alienation, Satan reaps his harvest of souls. He leads those who are ambitious for money, ambitious to be first, too proud to be anything but the highest, to murmur and complain. These poor souls have not overcome their natural and cultivated tendencies, and they are deceived by Satan, and led into sin. Satan must deceive in order to lead away. "In vain the net is spread in the sight of any bird." Underhand work must be done; a deceptive influence must be exerted; pretenses must be set forth as truth; suspicion must be lulled to sleep. Satan clothes temptation and sin with the garments of righteousness, and by this deception he wins many to his side. Christ pronounced him a liar and a murderer. O that unwary souls would learn wisdom from Christ! {RH, September 14, 1897 par. 1}

As the end draws near, Satan will stir up minds, in proportion to their capabilities and knowledge, to sow seeds which will produce a harvest that they will not care to garner. He works in so deceiving a way that he himself is not detected, and then he reaps the benefit of the disaffection shown by those whom he has tempted. He is all prepared to hurl charges through them against those whom God would have stand stiffly for the truth. {RH, September 14, 1897 par. 2}

Through apostasy, fallen men and fallen angels are in the same confederacy, leagued to work against good. They are united in a desperate companionship. Through his evil angels, Satan contrives to form an alliance with professedly pious men, and thus he leaves the church of God. He knows that if he can induce men, as he induced the angels, to join in rebellion, under the guise of servants of God, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own accusing spirit, and lead them to charge God's servants with evil and guile. They are his trained detectives; their work is to create feuds, to make charges which create discord and bitterness among brethren, to set tongues in active service for Satan, to sow seeds of dissension by watching for evil, and by speaking of that which will create discord. {RH, September 14, 1897 par. 3}

I beseech all who engage in the work of murmuring and complaining because something has been said or done that does not suit them, and that does not, as they think, give them due consideration, to remember that they are carrying on the very work begun in heaven by Satan. They are following in his track, sowing unbelief, discord, and disloyalty; for no one can entertain feelings of disaffection, and keep them to himself. He must tell others that he is not treated as he should be. Thus they are led to murmur and complain. This is the root of bitterness springing up, whereby many are defiled. {RH, September 14, 1897 par. 4}

Thus Satan works today through his evil angels. He confederates with men who claim to be in the faith; and those who are trying to carry forward the work of God with fidelity, having no man's person in admiration, working without hypocrisy and partiality, will have just as severe trials brought against them as Satan can bring through those who claim to love God. Proportionate to the light and knowledge these opposers have is Satan's success. The root of bitterness strikes deep, and is communicated to others. Thus many are defiled. Their statements are confused and untruthful, their principles are unscrupulous, and Satan finds in them the very helpers he needs. {RH, September 14, 1897 par. 5}

The only remedy for our churches, for our families, and for individuals, is entire conformity to the will and character of God. Unless God shall work through the two olive-trees, his witnesses, causing them to empty from themselves the golden oil through the golden tubes into the golden bowl, and hence to the burning lamps, representing the church, no one will be safe for a moment from the machinations of Satan. He will, if possible, deprave human nature, and assimilate it to his own corrupt principles. But this golden oil will revive the Spirit of God in the heart of man. A Christlike principle will be introduced which will be like leaven. Through the inspiration of the Holy Spirit, satanic agencies will be overcome. {RH, September 14, 1897 par. 6}

Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in paradise. He started on the track of apostasy, and his jealous spirit caused him to see many things that were objectionable, even in heaven. After he fell, he envied Adam and Eve their innocence. He tempted them to sin, and they yielded, and became like himself, disloyal to God. But they repented of their sin, received Christ, and returned to their loyalty. So the enemy tempts men and women today. Those who listen to his voice will demerit others, and will misrepresent and falsify in order to build up themselves. But nothing that defiles can enter heaven, and unless those who cherish this spirit are changed, they can never enter there for they would criticize the angels. They would envy another's crown. They would not know what to talk of unless they could bring up the imperfections and errors of others. O that such would become changed by beholding Christ! O that they would become meek and lowly by learning of him! Then they would go forth, not as missionaries for Satan, to cause disunion and alienation, to bruise and mangle character, but as missionaries for Christ, to be peacemakers and to restore. Let the Holy Spirit come in and expel this unholy passion, which cannot survive in heaven. Let it die; let it be crucified. Open the heart to the attributes of Christ, who was holy, harmless, undefiled. {RH, September 14, 1897 par. 7}

Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." His voice comes sounding down the line to our time, "Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, those who are tempted to think they have been misused." Self, self, self, is the theme of all such. They become envious and jealous, and Satan helps them, putting his magnifying-glass before their eyes until a mote looks to them like a mountain. With a beam in their own eye, they are very anxious to pull the mote out of their brother's eye. But the word of God exhorts, "Love as brethren, be pitiful, be

courteous." True moral worth does not seek to make a place for itself by thinking and speaking evil, by depreciating others. All envy, all jealousy, all evil-speaking, with all unbelief, must be put away from God's children. {RH, September 14, 1897 par. 8}

Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and prayer, or else the embankment will give way; and like a mill-stream, the undercurrent of wrong will sweep away the safeguard. No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word. Divine grace must be received daily, or no man will stay converted. {RH, September 14, 1897 par. 9}

The sufferings of the Redeemer, in his life and in his death, make it possible for man to return to his loyalty, and become refined and elevated. As his substitute and surety, Christ elevates man, and brings his mind into sympathy with the divine mind. Through faith, that faith that works by love and purifies the soul from all moral defilement, we may overcome every evil trait of character. By accepting the provision made for us, we may represent the character of Christ. Thus we are identified with the Son of God, being one with him as he is one with his Father. So we may overcome the enemy who would lead us away from our loyalty. We may become more than conquerors through him that loved us. {RH, September 14, 1897 par. 10}

Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was faithful and loyal to God, and he was preferred by the Lord. Cain was disloyal; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. Here the two principles of right and wrong are developed. {RH, September 14, 1897 par. 11}

The firmness manifested by Daniel must be shown by all God's children. All temptations to depart from pure and holy principles must be unhesitatingly rejected. There must be a firm adherence to right principles. As a people we are to stand unmoved by all Satan's delusions, even though he come as an angel of light. Thus we may constantly contend for the faith once delivered to the saints. {RH, September 14, 1897 par. 12}

Test and trial will come to every soul that loves God. The Lord does not work a miracle to prevent this ordeal of trial, to shield his people from the temptations of the enemy. If they are tempted severely, it is because circumstances have been so shaped by the apostasy of Satan that temptations are permitted. Characters are to be developed that will decide the fitness of the human family for the heavenly home,—characters that will stand through the pressure of unfavorable circumstances in private and public life, and that will, under the severest temptations, through the grace of God grow brave and true, be firm as a rock to principle, and come forth from the fiery

ordeal, of more value than the golden wedge of Ophir. God will endorse, with his own superscription, as his elect, those who possess such characters. {RH, September 14, 1897 par. 13}

All who love God and are loyal to his government, will be tempted to change leaders. But God has said, "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The Lord accepts no half-hearted service. He demands the whole man. Religion is to be brought into every phase of life, carried into labor of every kind. The whole being is to be under God's control. We must not think that we can take supervision of our own thoughts. They must be brought into captivity to Christ. Self cannot manage self; it is not sufficient for the work. Whoever tries to do this will be worsted. God alone can make and keep us loyal. {RH, September 14, 1897 par. 14}

**PERIODICALS / RH - The Review and Herald / September 21, 1897 "Ye Are the Light of the World." - By Mrs. E. G. White. -**

**September 21, 1897 "Ye Are the Light of the World."**

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**By Mrs. E. G. White.**  
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The Lord has made his people the depositaries of sacred truth. He has set them on an elevated position, above the world. He declares of them: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." And again he says: "Ye are the light of the world. A city that is set on a hill cannot be hid." {RH, September 21, 1897 par. 1}

Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been developed. The Lord will hold us accountable for the influence we might have exerted, and did not because we did not earnestly try to understand our accountability in this world. We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its shining amid the moral darkness of the world,--in shining not to please and glorify ourselves, but to honor God. If we are doing service for God, and our work corresponds to the ability God has given us, that is all he expects of us. {RH, September 21, 1897 par. 2}

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and



said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the side of the Lord of the whole earth." {RH, September 21, 1897 par. 3}

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot shed light on others unless there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus and for all who are the purchase of his blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will cease. {RH, September 21, 1897 par. 4}

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The tiniest lamp, kept replenished with the golden oil, and sending forth its bright beams to dispel the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness to stumble along as best they can. It is the golden oil, emptied by the heavenly messengers into the golden tubes, to be conducted into the golden bowl, that creates a continuous bright and shining light. It is the love of God continually transferred to man that keeps him a bright and shining light for God. Then he can communicate the light of truth to all who are in the darkness of error and sin. {RH, September 21, 1897 par. 5}

The golden oil is not manufactured by any human skill. It is the unseen power of the heavenly messengers who wait before the throne of God to communicate to all who are in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God. These souls become a blessing to their fellow men, and thus are enabled to shine. {RH, September 21, 1897 par. 6}

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind and courteous. But wait until something comes that does not please them. Then see how passion is expressed in the voice and attitude. Where now is the cheerfulness, the love, the true Christian politeness? Instead of these graces, the countenances express hatred. {RH, September 21, 1897 par. 7}

God can look upon these things only with grief and sadness, even in inexperienced children. But when these objectionable attributes are manifested in grown-up children,--when those who have come to years of maturity, who have had great light

and knowledge and experience, act like children in their fits of malice,--it is a sad thing. They are piercing Christ afresh, and putting him to open shame. Satan and his confederate angels point to those who profess to be the children of God, but who, by their disposition and attributes, show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God will be ashamed to call us his sons and daughters? Is it not time that we put away childish things? Shall we be of the number who are ever learning, and never able to come to a knowledge of the truth? {RH, September 21, 1897 par. 8}

God admonishes his people: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." {RH, September 21, 1897 par. 9}

The sin of much talking is not small. Words bitter as gall may be spoken in the heat of satanic passion; but when the sin is realized, why is it not acknowledged? It may be that some have cultivated a spirit of evil surmising, and have communicated their suppositions to others. But those whose hearts are right with God will say: I cannot hear these evil reports. If you know evil of your brethren and sisters, go to them, in the spirit of Christ, and talk it over with them. Get it out of the way. Let no flaw in your speech, no defect in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. "A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver." {RH, September 21, 1897 par. 10}

Christ used leaven to illustrate this spirit of evil surmising and evil thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil surmising and malice pervert the entire being--thoughts, actions, and character--where it is received. Of this leaven, he bids his followers beware. Again, he uses leaven to illustrate the gospel of the kingdom. With this leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God. Wherever it goes, the leaven of truth makes a change in mind and heart. The entire character is transformed. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new." {RH, September 21, 1897 par. 11}

As the leaven, though hidden in the flour, and deposited only in one place, brings all surrounding it under the leavening process, so the working of truth continues secretly, silently, steadily, to pervade all the faculties of the soul. And there is sure to follow a

holy influence. A consistency will run through the whole life, showing it to be a work of the heart. {RH, September 21, 1897 par. 12}

Christ taught a similar truth by the parable of the grain of mustard seed, saying: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." {RH, September 21, 1897 par. 13}

The word of truth should ever be in mind and heart, that those who believe the truth may be prepared to speak a word in season. To sow the seed of truth by a few well-chosen words, may appear to be but a small beginning; but that word, spoken from the heart, may take root, spring up, and bear an abundant harvest of truth. In ourselves we can do nothing. We are all weak; but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency. {RH, September 21, 1897 par. 14}

There are many whose sphere of influence seems narrow; their abilities are limited, their opportunities are few, their knowledge is small; yet if they will let the peace of God rule in their hearts, they may do more than those who have naturally greater capabilities, but who trust to their own efficiency. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The strength and talents belong to God; and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal. {RH, September 21, 1897 par. 15}

And what changes are wrought, all unknowingly, by the one who tremblingly brings from the storehouse the precious word upon which he has been feeding! The strength is not his own; it is God's. One heart, turned to God and brought under the power of truth through the co-operation of the Holy Spirit, becomes a working agency, a fresh instrument to communicate light. By that one lamp, kept steadily burning, many others will be lighted. {RH, September 21, 1897 par. 16}

**PERIODICALS / RH - The Review and Herald / September 28, 1897 Preach the Word. - By Mrs. E. G. White. -**

**September 28, 1897 Preach the Word.**

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**By Mrs. E. G. White.**

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"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." {RH, September 28, 1897 par. 1}

The word of God is like a treasure-house. It is a light that shineth in darkness. It is better to neglect anything of a temporal nature than to neglect to search the Scriptures.

God has appointed that through the study of the Bible, important truth shall be communicated to his human agents. My heart aches as I see that even among those who claim to be looking for Christ's appearing in the clouds of heaven, there are those who permit their minds to be taken up with that which is merely fictitious. The world is full of such books, but God has given us a definite work to do, and we are not to turn to side issues, and employ time and workers in selling books that give no light. Christianity is an intensely practical thing, and those who have put on Christ should walk even as he walked. We should be wholly engaged in the work of God. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" {RH, September 28, 1897 par. 2}

God does not generally work miracles to advance his truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which he has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. Those who make no decided effort, but simply wait for the Holy Spirit to compel them to action, will perish in darkness. We would ask those who are waiting for a miracle, What means have been tried which God has placed within your reach? We would ask those who are hoping for some supernatural work to be done, who simply say, "Believe, believe," Have you submitted yourself to the revealed command of God? The Lord has said, "Thou shalt," and, "Thou shalt not." Let all study the parable of the talents, and realize that to every man God has given his work,--to every man he has entrusted his talents, that by exercising his ability, he may increase his efficiency. You are not to sit still, and do nothing in the work of God. There is work, earnest work, to be done for the Master in overcoming evil habits that are condemned in the word of God, and in doing those good things that are there commanded. Individually, you must battle against evil, wrench yourself from all hurtful associations, study God's word, and pray for divine aid to war against the world, the flesh, and the devil. You need daily light from God to fight the good fight of faith. {RH, September 28, 1897 par. 3}

He who does nothing until he feels especially compelled to do something for God, will never do anything. God has given his word, and is this not sufficient? Can you not hear his voice in his word? If you will use God's appointed means, and diligently search the Scriptures, having a determined purpose to obey the truth, you will know the doctrine whether it be of God; but God will never work a miracle to compel you to see his truth. God, in giving his only begotten Son to die on Calvary's cross, has made it possible for all men to be saved. Christ died for a ruined world, and through the merit of Christ, God has elected that man should have a second trial, a second probation, a second test as to whether he will keep the commandments of God, or walk in the path of transgression, as did Adam. Through an infinite sacrifice, God has made it possible that men shall practise holiness in this life. Those who would ascertain their election for the future life, may ascertain it by their attitude of obedience to the commandments of

God. Strong emotions, strong impulses, or desires, for heaven, when listening to a description of the charms of a future life, will not prove that you are elected to sit down with Jesus Christ upon his throne. If you would know the mystery of godliness, you should follow that which has been revealed. The conditions of eternal life have been plainly stated. Jesus says: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Here are the conditions upon which every soul may be elected to eternal life. Your obedience to God's commandments will prove that you are predestinated to a glorious inheritance. You are elected to be laborers together with God, to work in harmony with Christ, to wear his yoke, to lift his burden, and to follow in his footsteps. You have been provided with means whereby you may ascertain what to do to make your calling and election sure. Search the Scriptures, and you will find that not a son or daughter of Adam is elected to be saved in disobedience to God's commandments. {RH, September 28, 1897 par. 4}

Should God save men in disobedience, after granting them a second probation, putting them to the test in this life, they would fail to regard his authority in the future life. Those who are disloyal to Christ in this world would be disloyal to him in the world to come, and would create a second rebellion in heaven. Men have the history of Adam's disobedience and fall before them, and because of this they should be warned against venturing to transgress the law of God. Jesus Christ has died in order that all men may have a chance to make their calling and election sure; but the standard of righteousness in this gospel age is no less than it was in the days of Adam, and heaven will be the reward of obedience. {RH, September 28, 1897 par. 5}

The world is making void the law of God, but Christians are elected to faith, loyalty, and sanctification. They are elected to obey the commandments of God, although in so doing they must lift the cross. {RH, September 28, 1897 par. 6}

The Bible, just as it reads, is to be our guide. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the living oracles. The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the word of God. As the mind is brought to the study of God's word, the understanding will enlarge, and the higher powers will develop for the comprehension of high and ennobling truth. It is according to the character of the matter with which the mind becomes familiar that it is dwarfed or enlarged. If the mind is not raised up to make vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone. We should set our minds to the task of searching for truths that do not lie directly upon the surface. {RH, September 28, 1897 par. 7}



Ministers who are teaching Bible truths for this time are bearing to the people a message of a most solemn character, and they need to discipline the mind in order that they may comprehend the grand theme of redemption. They should understand from what man is to be redeemed, and how he is to be brought back to the paradise of God. It was through disobedience that men fell; but will continued disobedience make him acceptable to God? Will continual transgression make him a fit subject of heaven? Let ministers preach the word of God. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Ministers are not to preach men's opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the word. Let them not bring levity into the work of the ministry, but let them preach the word in a manner that will leave a most solemn impression upon those who hear. Let them not present their own ideas and fanciful notions as God's word, but let them present the pure word of God, in all sincerity. {RH, September 28, 1897 par. 8}

Paul mentions some ministers who wrest the Scriptures, but when they shall appear before the Judge of all the earth to answer for their work, they will wish that they had not handled the word of God deceitfully. The Lord's faithful ministers will heed the injunction given to Timothy, "Be instant in season, out of season." "They will seize opportunities in season at their appointments, and out of season when in private places by the wayside, or in families where they shall visit. Through personal labor they will press the truth home upon the conscience with all earnestness, declaring in fervency of spirit that, if heeded, it will work man's salvation, and if neglected, his condemnation. They must not only warn men, but reprove, rebuke, exhort with all long-suffering and doctrine. Many, many opportunities are unimproved because ministers consider the occasion as one out of season; but even under forbidding circumstances, the Lord may fasten the word of truth into the conscience of the hearer. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." {RH, September 28, 1897 par. 9}

Satan can furnish men with endless excuses and evasions to cause them to neglect the duty of speaking words of warning to those who are erring, and of presenting the truth as it is in Jesus to souls who are perishing. The minister who loves to sermonize will be in danger of preaching to a great length, as though a multitude of words was all-essential, and thus he will become so weary that he will have neither disposition nor strength to engage in personal effort when he has an opportunity of coming heart to heart with his hearers. The minister should be ready to open the Bible, and according as circumstances shall require, read reproof, rebuke, warning, or comfort to those who listen. He should teach the truth, rightly dividing the word, suiting out portions that will be as meat in due season to those with whom he associates. Too many ministers neglect to deal faithfully with those with whom they come in contact. They leave plain dealing to be done by other ministers: for they do not want to run the risk of losing the



friendship of those for whom they labor. If ministers would deal at the right time with those who err, they would prevent an accumulation of wrong, and save souls from death. If the work of reproof is neglected by one minister, and taken up by another, those who are reproofed, receive the impression that the minister who did not point out their errors was a good minister. But this is not the case; he was merely a preacher, not a worker together with God for the suppression of sin. In the meekness of Jesus, you should do the work which will give full proof of your ministry. You should show a heartfelt sorrow for sin, but manifest no unholy passion in reproofing the error. All your efforts must be made with long-suffering and doctrine; and if you see but meager results of your work, do not be discouraged. This experience will call for the manifestation of long-suffering and patience. Keep working, be discreet, be discerning, understand when to speak and when to keep silence. {RH, September 28, 1897 par. 10}

Paul charged Timothy to "preach the word," but there was yet another part to be done,--"to reprove, rebuke, exhort with all long-suffering and doctrine." This work cannot be neglected with safety. Ministers must be instant in season and out of season, watching for souls as they that must give an account. They must exercise great carefulness. Watch in all things, watch for the devices of Satan, lest you be beguiled from doing the disagreeable part of the work. Difficulties must not intimidate or discourage you. Having well-balanced minds and established characters, meet the difficulties, and in overcoming them gain a rich experience. Do the work of an evangelist,--water and cultivate the seed already sown. When a new church has been raised up, it should not be left destitute of help. The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers. He was to preach the word, but he was not to be settled over one church. {RH, September 28, 1897 par. 11}

Be determined that you will not shun the disagreeable part of the work, and by unfaithfulness be a partner to the ruin of some human soul. If we are Christians indeed, we shall have in us the spirit of Him who died for the perishing. We shall love the erring and the sinner too well to flatter him, and thus encourage him in his course of wrong-doing. We must watch for souls as they that must give an account. We must be sure that we display that love that is holy and sanctified, not that favor which savors of sentimentalism. There is an abundance of this counterfeit current in the world; but it is not current with God. We must unfurl the banner which the Eternal has given to us to be displayed in the world. If we are true to God in minor matters, we shall have a holy boldness when we are called upon to make wise decisions, and shall be enabled to have a close walk with God, and be laborers together with God.

{RH, September 28, 1897 par. 12}

**G. White. -**

**October 5, 1897 Judas.**

**By Mrs. E. G. White.**

The history of Judas presents before us the sad ending of the life of a man who might have been honored of God. By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. He was trusted by his fellow disciples, and by his Master he was given a special work to do for the church. He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the word of God. He could present the words of the Old-Testament Scriptures in an acceptable manner. He had keen perceptive powers, a retentive memory, and was able to communicate the word to others. Had he been a doer of the word, he would have had grace and power from Christ to apply that word to his own soul. Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. {RH, October 5, 1897 par. 1}

But Judas stopped short of this. He had not received Christ as his personal Saviour. He did not think that his character needed the transforming grace of Christ. In many respects he acted as Christ's disciple. He manifested an interest in his work, and in a certain sense believed on him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. He was not a true son of God. He had not lost something he once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion. {RH, October 5, 1897 par. 2}

Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved. He must be born again, not of corruptible seed, but of incorruptible. His great hereditary and cultivated tendency to evil was covetousness. And by practise this became a habit which he carried into all his trading. His economical habits developed a parsimonious spirit, and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. Christlike principles of uprightness and justice had no room in his life practises. {RH, October 5, 1897 par. 3}

When Judas first united with the twelve, he manifested a spirit subordinate to his Master. He loved the great Teacher. He had listened to the parables illustrating the gospel of the kingdom of God, and he desired to be with the man whose teaching he knew to be superior to anything he had ever heard, although it was condemnatory of all pretense, hypocrisy, and avarice. There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Christ. Yes; in the companionship of Christ, Judas might have found continual strength and aid; he might have co-operated with Christ in overcoming temptation, instead of yielding to the suggestions of Satan. {RH, October 5, 1897 par. 4}

Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles which all must possess who would enter his kingdom. He was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. He would not yield his way and will to Christ. He did not practise that which was contrary to his own inclinations; therefore his strong avaricious spirit was not corrected. While he continued a disciple in outward form, and while in the very presence of Christ, he appropriated to himself means that belonged to the Lord's treasury. {RH, October 5, 1897 par. 5}

Several of the disciples were looked upon by Judas as very deficient. They would not see their opportunities, and take advantage of circumstances. The church, he thought, would never prosper with such short-sighted men. Peter was so impetuous; he would move without consideration. John, who was gathering the power of the truths that fell from the lips of Christ and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. Judas thought himself the capable one, who would not allow himself to be cheated in a bargain. In his own estimation he was an honor to the cause, and as such he always represented himself. {RH, October 5, 1897 par. 6}

Christ's last journey to Jerusalem, whither he went with his disciples to attend the Passover feast, was a fatal one for Judas. Not that it needed to be thus, but he himself made it so by his own course of action. The dissensions which frequently arose among the disciples as to which of them should be greatest, were generally created by Judas. On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom. But Christ taught them that those who were nearest to their Lord in position, were not of special consequence; that those who would bring Christ into the heart as an abiding presence would not selfishly seek the highest position in personal relation to him. {RH, October 5, 1897 par. 7}

Thus it is with Christians today. Those who, in the spirit and love of Jesus, become one with him, will be in close fellowship one with another, bound together by the silken cords of love. Then the ties of human brotherhood will not be always on the strain, ready at any provocation to snap asunder. "All ye are brethren," will be the sentiment of every child of faith. When the followers of Christ are one with him, there will be no first and last, no less respected or less important ones. A blessed brotherly fellowship will bind all to Christ in a firm loyalty that cannot be broken. {RH, October 5, 1897 par. 8}

The turn that affairs had taken at the feeding of the five thousand had dissatisfied Judas. It was he who had set on foot the project to take Christ by force and make him king. But Christ, with greater authority than he was in the custom of exercising, had rebuked this step. This had provoked Judas, and he became more and more separated

from Jesus. {RH, October 5, 1897 par. 9}

If Judas had practised the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him. When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the scribes and Pharisees urged when questioning the claims of Christ. He did this at first in order to develop his reasoning powers; but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in. {RH, October 5, 1897 par. 10}

All the little and large troubles and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of his disciples. And these texts, separated from their connection, and placed where they had no appropriate bearing and force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees. The sayings of the Pharisees also were so used by him to encourage unbelief, and lessen the force of truth upon the minds of the disciples, that Jesus declared of him that he had a devil. Yet all this was done by Judas in such a way as to give the impression that he was conscientious. And while the disciples were searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious and apparently wise way he was presenting matters in a different light from that in which Jesus had given them, and attaching to his words a meaning that he never intended to convey. {RH, October 5, 1897 par. 11}

The disciples did not see in this the working of the enemy; but Jesus saw that the mind of Judas was open to questionings, doubt, and unbelief which had more or less influence on the other disciples, and that in this way, Satan was communicating his attributes to Judas, and opening up a direct channel through which to work. {RH, October 5, 1897 par. 12}

If all could understand the deep trials and discouragements that came to the human nature of Christ in his mission, verily human hearts would draw nigh to the human heart of Jesus. The old nature of the disciples often appeared. Often their natural characteristics strove for the mastery. But Jesus was ever presenting before them that these must be given up, emptied from the soul, that he might implant a new nature therein. {RH, October 5, 1897 par. 13}

That Judas, with all his faults and defects of character, was numbered among the twelve, is an instructive lesson, one by the study of which Christians may be profited. God takes men as they are, with the human element in their character, and then trains them for his service if they will be disciplined and learn of him. When Judas was chosen by the Lord, his case was not hopeless. He had some good qualities. In his association with Christ in the work, by listening to his discourses, he had a favorable opportunity to see his wrongs, to become acquainted with his defects of character, if he really desired

to be a true disciple. He was even placed in a position where he could have his choice either to develop his covetous disposition or to see and correct it. {RH, October 5, 1897 par. 14}

Judas might have been benefited by these lessons, had he possessed a desire to be right at heart; but his acquisitiveness overcame him, and the love of money became a ruling power. Through indulgence, he permitted this trait in his character to grow and take so deep a root that it crowded out the good seed of truth sown in his heart. But the fact that Judas was not right at heart, that he was corrupted by selfishness and love of money, is no evidence that there are not true Christians, genuine disciples, who love their Saviour and try to imitate his life and example. There will ever be some who do not live out their profession, whose daily lives show them to be anything but Christians. But those who, in the love of God, desire to do his will, will manifest the same in their lives. The more man views his Saviour, the more will he become assimilated to his image, and work the works of Christ. {RH, October 5, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / October 12, 1897 Judas. - By Mrs. E. G. White. -**

**October 12, 1897 Judas.**

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**By Mrs. E. G. White.**

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The love of money grew in the heart of Judas with the exercise of his shrewd abilities. His practical financiering ability, if exercised, enlightened, and molded by the Holy Spirit, would have been of great service to the little church; and by the sanctification of his spirit, he would have had a clear insight, a correct discernment to appreciate heavenly things. But worldly policy plans were constantly cherished by Judas. There was no outbreking sin on his part; but his sharp scheming, the selfish, parsimonious spirit that took possession of him, finally led him to sell his Lord for a small sum of money. {RH, October 12, 1897 par. 1}

He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented! When questions were given for their decision, they pronounced judgment against themselves, condemning the course they themselves were pursuing. How often when Christ had made the application of the word to their hearts, and showed that they were the ones whose course he was illustrating, the plain truth sent home enraged them, and in their mortification and madness they had taken up stones to cast at the world's Redeemer! Again and again he would have been killed had it not been for the heavenly angels who attended him and guarded his life until the time when the case of the Jews as a nation should be decided. This human life must be kept by the power of God until

his day of work was ended. {RH, October 12, 1897 par. 2}

If Christ could escape so many snares set to destroy him, thought Judas, he certainly would not allow himself to be taken by the scribes, the Pharisees, and the Sadducees; and he decided to put the matter to the test, and bring the crisis. He, Judas, would act his part in selling his Lord, and the priests would be cheated out of their money. If Christ really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally, and come to his assistance. Then he, Judas, would have the credit of having placed him on David's throne. This would forever settle many minds that were now in such uncertainty. And this act would place him as first, next to Christ, in the new kingdom. {RH, October 12, 1897 par. 3}

There are two kinds of experience,--the external showing and the inward working. The divine and the human were at work in the character of Judas. Satan was working the human, Christ the divine. Jesus longed to see Judas rise to his appointed privileges. He had the privilege of being conformed to the image of Christ's character. This regeneration, this new birth, would have come to him through a vital connection with Christ. The Saviour's abiding presence would have been to him a daily renewal of consecration and progressive sanctification of the entire man. But the human side of the character of Judas was confused with his religious sentiments, and was treated by him as essential. By taking this view of things, he left an open door for Satan to enter and take possession of him. {RH, October 12, 1897 par. 4}

When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting faith. Truth is misunderstood, and perverted to mean error. Evidence might be piled upon evidence, but Satan is close at hand to see that the word spoken shall be misapplied, and become a matter of suspicion and distrust. How careful, then, should every person be that he does no despite to the Spirit of grace! {RH, October 12, 1897 par. 5}

Those who resist the Spirit of God, and provoke him to depart, know not to what lengths Satan will lead them. When the Holy Spirit departs from the man, he will imperceptibly do those things which once he viewed, in a correct light, to be decided sin. Unless he heeds the warnings, he will wrap himself in a deception that, as in the case of Judas, will cause him to become a traitor and blind. He will follow, step by step in the footsteps of Satan. Who, then, can strive with him to any purpose? Will the ministers plead with him and for him? All their words are as idle tales. Such souls have Satan as their chosen companion, to misconstrue the word spoken, and bring it to their understanding in a perverted light. When the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. They will misconstrue every word. They will laugh at and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to them is in vain. They will not hear reproof or counsel. They despise all the entreaties of the Spirit, and disobey the commandments of God which they once vindicated and exalted. Well may the words of the apostle come home to such souls, "Who hath bewitched you, that ye should not obey the truth?" They follow



the counsel of their own heart until truth is no more truth to them. Barabbas is chosen, Christ is rejected. {RH, October 12, 1897 par. 6}

It is essential to live by every word of God, else our old nature will constantly reassert itself. It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. He alone can expel enmity, envy, and unbelief. He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God. This is the power of grace. It is a divine power. Under its influence there is a change from the old habits, customs, and practises which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging.

{RH, October 12, 1897 par. 7}

**PERIODICALS / RH - The Review and Herald / October 19, 1897 Words of Comfort.  
- By Mrs. E. G. White. -**

**October 19, 1897 Words of Comfort.**

**By Mrs. E. G. White.**

While sitting round the communion table, Christ spoke words of intense interest to his disciples. He was soon to pass through scenes that would be to them the severest test. Not only did he see distinctly his own humiliation and suffering, but he saw also the effect that this would have upon the disciples. He would not leave them in darkness regarding his future work. He did not call upon them for sympathy. Words of heavenly sympathy flowed from his lips. His heart was drawn out in love for them; for he knew that they would be grievously disappointed by his crucifixion. He knew that in their sorrow they would be assailed by the enemy; for Satan's craft is most successful when carried on against those who are depressed by difficulties. {RH, October 19, 1897 par. 1}

"Verily, verily I say unto you, that one of you shall betray me." Christ gave his disciples an evidence that although Judas had been among them as one of the twelve, although he had been treated with the same tender consideration as were the other disciples, he would betray his Saviour. All the work of Judas was known to Christ; none of his secret, underhand work was concealed from Christ's gaze. By telling Judas that he would betray him, Christ gave another evidence of his divinity. {RH, October 19, 1897 par. 2}

"Little children, yet a little while I am with you," Christ said. "Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Christ reads the hearts of all, and he knew that these words were a great shock to the disciples. In answer to Peter's inquiry, "Lord, whither goest thou?" he said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why

cannot I follow thee now? I will lay down my life for thy sake." Peter remembered these words when he himself was crucified. They were indeed fulfilled. After he denied his Lord, he was truly converted; and when he was called up before his persecutors, he remembered his shameful denial, and urged that he be crucified with his head downward. He did die for the Master he loved, and even in the manner of his death, he followed his Lord. During these last sorrowful hours, Christ told his disciples that on the night of his trial, they would all be offended because of him, and that he would be left alone. He told them that for a little while after his death they would be sorrowful, but that their sorrow would be turned into joy. He told them that the time was coming when they would be put out of the synagogues, and that those who killed them would think that they were doing God service. He stated plainly why he told them these things while he was yet with them,--that when his words were fulfilled, they would remember that he had told them of them before they came to pass, and thus be strengthened to believe in him as their Redeemer. In prefiguring his future, he was plain and definite, that in their coming trial, the disciples might know that the Most High would not forget or forsake them, but would send his Spirit to remain with them forever. So Christ manifested his great love and tender compassion. {RH, October 19, 1897 par. 3}

Christ's statements saddened and amazed the disciples. But they were followed by the comforting assurance: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know." For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal myself to you, that you might believe. I go to my Father and yours, to co-operate with him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation from him. He was going to prepare a place for them, that he might come again, and receive them unto himself. {RH, October 19, 1897 par. 4}

Not only to the disciples, but to us, are these words of comfort spoken. In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. We should be preparing for the mansions that Christ has gone to prepare for them that love him. There is a rest from earth's conflict. Where is it?--"That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if he were not there. Are we individually forming characters that will be meet for the society of Christ and the heavenly angels? {RH, October 19, 1897 par. 5}

How plain were Christ's words! How simple the language! A child could have understood it. But the disciples were perplexed. Thomas, always troubled by doubts, said: "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also, and from henceforth

ye know him, and have seen him." {RH, October 19, 1897 par. 6}

"I am the way, the truth, and the life." When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. Henceforward Christ was all and in all to him. "For me, to live is Christ," he declared. This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood what many seem unable to comprehend. How intensely in earnest he was! His words show that his mind was centered in Christ, that his whole life was bound up with his Lord. Christ was the author, the support, and the source of his life. {RH, October 19, 1897 par. 7}

Philip said to Christ, "Lord, show us the Father, and it sufficeth us." He wished Christ to reveal the Father in bodily form; but God had already revealed himself in Christ. The doubt was answered by words of reproof. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. Is it possible that after walking with me, hearing my words, seeing my miracle of feeding the five thousand, of healing the sick of the dread leprosy, of raising Lazarus, whose body had seen corruption, and who was indeed a prey to death, you do not know me? Is it possible that you do not see the Father in the works which he does through me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am the brightness of his glory, the express image of his person. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." {RH, October 19, 1897 par. 8}

Christ emphatically impressed on the disciples the fact that they could see the Father by faith only. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity; and this representation the disciples had been privileged to behold for over three years. {RH, October 19, 1897 par. 9}

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Their faith might safely rest on the evidence given in Christ's works,--works that no man ever had done or could do. These wonderful works, so full of convincing power, ought to have removed all prejudice and unbelief from the hearts of the Jews. By raising Lazarus from the dead, Christ had given a proof of his divinity. Through him the Father had been revealed to believers and unbelievers. {RH, October 19, 1897 par. 10}

If the disciples had believed in this vital connection between the Father and the Son, their faith would not have forsaken them when they saw his suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the higher experience they might have received had they truly realized what he was,--God in human flesh. He desired them to see that their faith must lead up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare his disciples for the storm of temptation that was soon to beat about them! He would have had them hid with him in God. {RH, October 19, 1897 par. 11}

As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with rapt attention to his words. They felt that their hearts were more decidedly drawn to him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, and that the words to which they listened were a message to them from their Heavenly Father. {RH, October 19, 1897 par. 12}

**PERIODICALS / RH - The Review and Herald / October 26, 1897 Words of Comfort.--No. 2. - By Mrs. E. G. White. -**

**October 26, 1897 Words of Comfort.--No. 2.**

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**By Mrs. E. G. White.**  
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"Verily, verily, I say unto you," Christ continued, "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." By this Christ did not mean that the disciples would make any more exalted exertion than he had made. He meant that their work would have greater magnitude. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit. Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles that he performed. And the knowledge of his suffering and death, which were to be witnessed by the large number in attendance at the Passover, would be spread from Jerusalem to all parts of the world. {RH, October 26, 1897 par. 1}

Used as Christ's representatives, the apostles would make a decided impression on all minds. The fact that they were humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from them to the Majesty of heaven, who, though unseen, was still working through them. The teaching of the apostles, their words of trust, would assure all that it was not by their own power they worked, but that they were only continuing the same work carried forward by the Lord Jesus when he was with them. Humbling themselves, they would declare that he whom the Jews had crucified was the Prince of life, the Son of the living God, and that in his name they did the works that he had done. {RH, October 26, 1897 par. 2}

"Greater works than these shall he do; because I go unto my Father." He would intercede for them, and would send them his own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who should believe in Christ. {RH, October 26, 1897 par. 3}

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." This promise is

given on condition: "If ye love me, keep my commandments." The ten commandments, Thou shalt, and, Thou shalt not, are ten promises secured to us if we render obedience to the law governing the universe. A certain lawyer came to Christ, saying: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." This is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God. {RH, October 26, 1897 par. 4}

The whole universe is under the control of the Prince of life. Fallen man is subject to him. He paid the ransom money for the whole world. All may be saved through him. He calls upon us to obey, believe, receive, and live. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion, and place themselves under his banner. Those who believe on him, he will present to God as loyal subjects. He is our Mediator as well as our Redeemer. He will defend his chosen followers against Satan's power, and subdue all their enemies. Through him, they will be conquerors, and more than conquerors. Writing to the Ephesians, Paul says: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." {RH, October 26, 1897 par. 5}

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. . . . Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." {RH, October 26, 1897 par. 6}

Those who dishonor God by transgressing his law may talk sanctification; but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Again, Christ repeated the condition of union with him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive

Christ will love God as the great center of their adoration, and will also love one another; and in so doing they will keep the law. {RH, October 26, 1897 par. 7}

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive. {RH, October 26, 1897 par. 8}

Christ gave his followers a positive promise that after his ascension he would send them his Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." {RH, October 26, 1897 par. 9}

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history. {RH, October 26, 1897 par. 10}

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life! Even though he was to be absent, their relation to him was to be that of a child to its parent. {RH, October 26, 1897 par. 11}

"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the same loving interest in them that he had while with them. {RH, October 26, 1897 par. 12}

Christ assured his disciples that after his resurrection; he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,—that there is a complete union between Christ and his Father, a union that will always exist. {RH, October 26, 1897 par. 13}

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith.



{RH, October 26, 1897 par. 14}

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,--love, joy, peace, long-suffering, gentleness, goodness, faith.

{RH, October 26, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / November 2, 1897 The Vine and the Branches. - By Mrs. E. G. White. -**

**November 2, 1897 The Vine and the Branches.**

**By Mrs. E. G. White.**

In his lessons, Christ did not aspire to high-flown, imaginary things. He came to teach, in the simplest manner, truths that were of vital importance, that even the class whom he called babes might understand them. And yet, in his simplest imagery, there was a depth and beauty that the most educated minds could not exhaust. {RH, November 2, 1897 par. 1}

Christ drew his lessons from nature's vast resources, and by this means impressed upon the minds of his hearers truths that are as enduring as eternity. And when he was no longer with them, the precious lessons he had bound up with the things of nature were, through the Holy Spirit's working, revived in the memory of his followers. Every time they looked upon the things of nature around them, these repeated to them the lessons of their Lord. {RH, November 2, 1897 par. 2}

The vine had often been used as a symbol of Israel; and the lesson Christ now gave his disciples was drawn from this. He might have used the graceful palm to represent himself. The lofty cedar that was towering toward the skies, or the strong oak that spreads its branches and lifts them heavenward, he might have used to represent the stability and integrity of those who are followers of Christ. But instead of this, he took the vine, with its clinging tendrils, to represent himself and his relation to his true believers. {RH, November 2, 1897 par. 3}

"I am the true vine, and my Father is the husbandman." {RH, November 2, 1897 par. 4}

On the hills of Palestine our Heavenly Father planted a goodly Vine, and he himself was the Husbandman. It had no remarkable form that would at first sight give an impression of its value. It appeared to come up as a root out of a dry ground, and attracted but little attention. But when attention was called to the plant, it was by some declared to be of heavenly origin. The men of Nazareth stood entranced as they saw its beauty; but when they received the idea that it would stand more gracefully and attract more attention than themselves, they wrestled to uproot the precious plant, and cast it over the wall. The men of Jerusalem took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of his plant. After men thought that they had killed it, he took it, and replanted it on the other side of the wall. He hid it from the view of men. {RH, November 2, 1897 par. 5}

The branches of this Vine were seen by the world; but its stock was not visible. The dry, sapless branches chosen and grafted into this stock have represented the Vine. Fruit has been obtained from them; there has been a harvest that the passers-by have plucked; but the parent stock itself has been hidden from the rude assaults of men. {RH, November 2, 1897 par. 6}

"Every branch in me that beareth not fruit he taketh away," said Christ; "and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Every fruitful branch is pruned, that it may bring forth more fruit. Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ may be doing some work for the Master, and yet be doing not half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. The husbandmen clip off the surplus tendrils of the vines, thus making them more fruitful. The overgrowth must be cut away, to give room for the healing beams of the Sun of Righteousness. {RH, November 2, 1897 par. 7}

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." {RH, November 2, 1897 par. 8}

This is no casual touch, no off-and-on connection. Every branch that bears fruit is a living representative of the vine; for it bears the same fruit as the vine. But unless it becomes united firmly to the vine stock, fiber by fiber and vein by vein; unless its channels are supplied with the nourishment it receives from the parent stock, the branch becomes a withered stalk, frail and weak, and produces no fruit. Every branch will show whether or not it has life; for where there is life, there is growth. There is a continual communication of the life-giving properties of the vine, and this is demonstrated by the fruit which the branches bear. {RH, November 2, 1897 par. 9}

As the graft receives life when united to the vine, so the sinner partakes of the divine nature when in connection with Christ. Finite man is united with the infinite God. A vital connection with Christ is essential for spiritual life. The branch must become part of the living Vine. And there is a certainty in his words, "Because I live, ye shall live also." Christ is the source of all true strength. He reveals his grace to all true believers. He imparts to them his own merits in grace and goodness, that they may bear fruit unto holiness. All who are really in Christ will experience the benefit of this union. The Father

accepts them in the Beloved, and they become the objects of his solicitude and tender care. This connection with Christ results in the purification of the heart, and in a circumspect life and faultless character. The fruit borne upon the Christian tree is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." {RH, November 2, 1897 par. 10}

"I am the vine, ye are the branches." Christ would assure his disciples that they do not stand alone; but that just as the vine with its clinging tendrils climbs higher and higher on the trelliswork toward heaven, so may the true believer entwine his tendrils about God, and have support in Christ. He would have them bear in mind that the Father himself stands in exactly the same relation to his children as the Husbandman sustains to the Vine. {RH, November 2, 1897 par. 11}

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." {RH, November 2, 1897 par. 12}

The branch grafted into the living vine will testify if it has, fiber by fiber and vein by vein, become one with the parent stock. The life of the vine will become the life of the adopted sapling. Its sap vessels receive of the current flowing through the vine stock, and it will bear *much fruit*. {RH, November 2, 1897 par. 13}

Christ is the True Vine; his disciples are the branches in that Vine, and they are one with him. He is the Root, the sustaining life of every believing soul. If his followers abide in him, they will bear his fruits. In union and communion with him, and under his molding influence, they will reveal his character. But the branch that seems to be connected with the Vine--the man who has the appearance of attachment and piety, whose name is registered in the books as a Christian, but who brings forth no fruit--will be separated from the Vine stock. This branch reveals itself to be worthless. After a time its ruin will be apparent. It will be as a branch that is dead, and its end is to be consumed with fire.

{RH, November 2, 1897 par. 14}

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**November 9, 1897 The Vine and the Branches.--2.**

**Mrs. E. G. White.**

"If ye abide in me, and my words abide in you," Christ continued, "ye shall ask what ye will, and it shall be done unto you." {RH, November 9, 1897 par. 1}

Every provision has been made in behalf of the human family. The heavenly

treasury is supplied with the goods of heaven for them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, November 9, 1897 par. 2}

In Christ is God; and yet he, the Alpha,--the beginning,--the Omega,--the ending,--came as man. In taking upon himself humanity, Christ is related to the whole human family; but to any church this relationship is of no avail without a personal faith,--the identification of the individual heart and mind and soul and strength with Jesus Christ. Christ came to teach that through living faith in him, we may become one with him. And his promise is, "Him that cometh to me I will in no wise cast out" as branches that are withered and bear no fruit. As the representative of the human family, he came to save all who would make application, with prayer and supplication to, God in his name. {RH, November 9, 1897 par. 3}

Man has no right to the name of Christian unless he will become Christlike in words, in spirit, and in action. To be a Christian means culture after the divine character of Christ. That mind which was in Christ Jesus cannot be correctly represented by untrained powers, which result in an unfurnished mind. The untrained powers of those who claim to be followers of Christ dishonor him who has paid the price for their redemption. A narrow mind and dwarfed character cannot meet the mind of God. Passion manifested by a professed Christian is a denial of Christ; it gives victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that Satan has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God. {RH, November 9, 1897 par. 4}

The physical, mental, and moral powers are the endowments of God, and are to be appreciated and cultivated. We are here on probation, in training for the higher life. All heaven is waiting to co-operate with those who will be subordinate to the ways and will of God. God gives grace, and he expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive. He never asks us to do anything without supplying the grace and power to do that very thing. All his biddings are enablings. {RH, November 9, 1897 par. 5}

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Here the disciple whose religion is a profession only is distinguished from the true. Christ requires strict fidelity to truth and righteousness. "Let your light so shine before men," he says, "that they may see your good works, and glorify your Father which is in heaven." "That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {RH, November 9, 1897 par. 6}

There must be no lawless deviation from right. Evil passions, envy, evil surmisings, jealousy, accusing of the brethren, cannot be indulged without denying Christ. Christianity must be brought into the life service, as a light kept ever shining, full of vital force. There is no such thing as occupying a neutral position. Each will have given him his work according to his ability. {RH, November 9, 1897 par. 7}

The living Christ demands self-denial and strong faith. Circumstances are not to rule

the life. The child of God, the heir of heaven, cannot drift hither and thither. In his mercy and love for his people, God sends them reproofs and warnings. This is kindness and benevolence on his part. It is an expression of the great love wherewith he hath loved us, that he reveals to us our misconception of his character. He does not want man to spoil himself, and make shipwreck of his faith. He has set before every one who is striving for an immortal crown, the example he is to follow. Every soul must be as a learner in the school of Christ. We shall profit by the searching of the Scriptures, by wearing Christ's yoke and lifting his burdens. Those who learn of Christ will never be anything else than meek and lowly in heart. They will learn their lessons, and give definite expression of them from lips that have no guile. In faith, hope, and charity, they will seek to serve Christ and one another, united in one by holy cords, and fully in harmony with the spirit and mind of Christ. {RH, November 9, 1897 par. 8}

If we follow in the footsteps of Jesus, we shall be obedient to the word. Christ enjoins upon his followers, "As the Father hath loved me, so have I loved you: continue ye in my love." By your course of action show your faith in me, and let the world and the heavenly universe witness your enjoyment of my love. When obedient to my words, you will glorify me. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." {RH, November 9, 1897 par. 9}

In Christ there was a subjection of the human to the divine. He clothed his divinity with humanity, and placed his own person under obedience to divinity. Satan had tempted Adam and Eve to believe that they should be as gods. Christ requires that humanity shall obey divinity. In his humanity, Christ was obedient to all his Father's commandments. {RH, November 9, 1897 par. 10}

Christ has expressed his love for man in that he has given his life for the ransom of the world. And this love is to measure the love that his disciples shall ever manifest for one another. "These things have I spoken unto you," he says, "that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "Greater love hath no man than this, that a man lay down his life for his friends." "By this shall all men know that ye are my disciples,"--disciples of Him who laid down his life for them whom he loved. "Ye are my friends," he says, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." {RH, November 9, 1897 par. 11}

This chapter is simple in its illustrations, and is one that all may understand. Christ is ever seeking to present before his followers the privileges that are offered to sinful, feeble humanity. He would teach them that only through him can it be restored to healthful growth. We are to bear in mind that the branches in the True Vine are the believers who are brought into oneness by connection with the Vine. {RH, November 9,

1897 par. 12}

The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all things receive their usefulness and beauty from the same source. The great Master Artist writes his name on all his created works, from the loftiest cedar of Lebanon to the hyssop upon the wall. They all declare his handiwork, from the lofty mountain and the grand ocean to the tiniest shell upon the seashore. {RH, November 9, 1897 par. 13}

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by his will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and he reveals himself as the great Reservoir of all that is essential for each separate life. {RH, November 9, 1897 par. 14}

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

{RH, November 9, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / November 16, 1897 The Vine and the Branches.--3. - Mrs. E. G. White. -**

**November 16, 1897 The Vine and the Branches.--3.**

**Mrs. E. G. White.**

The lesson which Christ drew from the vine and its branches he taught by another illustration. "Verily, verily, I say unto you," he said, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh



my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." {RH, November 16, 1897 par. 1}

Many of the Jews who claimed to be Christ's disciples had murmured among themselves because Christ had said: "I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father; save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." {RH, November 16, 1897 par. 2}

But the priests and rulers strove among themselves, saying: "How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." {RH, November 16, 1897 par. 3}

The Saviour read the hearts of all who joined themselves to him as his disciples. He knew that there were many who thought themselves his disciples, who were not. He knew that their bitterness of spirit would be displayed if any word spoken by him did not harmonize with their preconceived opinions. He knew that prejudices and jealousies would be aroused at the slightest reference to their peculiar principles. And understanding, as he did, the heart and all its working, he sought to present the plain facts concerning his relation to humanity, his mission, and his work. The words that the Saviour spoke were the truth. He laid the ax at the root of the tree. "This is that bread which came down from heaven," he said; "not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." {RH, November 16, 1897 par. 4}

The lesson drawn from these two symbols contains the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. When by faith the believer takes hold of Christ, there comes a turning-point in his life. He receives the spirit and mind of Christ, and represents his character. {RH, November 16, 1897 par. 5}

But a large number of those who followed Christ were not grafted into the True Vine,

and they revealed the fact when Christ gave this lesson. "Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." {RH, November 16, 1897 par. 6}

These disciples were not receiving Christ and believing in him, and the Saviour knew that it was time for them to understand what should be their relation to himself. {RH, November 16, 1897 par. 7}

Every temptation is one of the Lord's means of establishing his people in the faith. They will obtain an experience if they will seek unto the Lord; or through the wiles of Satan, they may yield their faith. But if they will refuse to make any move until they seek counsel of God, if they will open the word to understand what is written therein, they will see where they are standing, and what is their peril. The disciples who forsook Jesus had entertained contention and unbelief. Unbelief had grown into a habit; and now had become a more distinct and startling opportunity to demonstrate that they were offended. The strife of the Jews over Christ's words, meeting them with questioning and doubt, gathered about the souls of these disciples the dark clouds of unbelief. Their faith had not been genuine, and the test revealed their weakness and unreliable position. These lessons were designed to give to all a knowledge of self, to show them the true position they sustained toward Christ. Temptation, working in darkness, was causing the weak and tempted ones to lose faith in Christ, because they could not understand the spiritual meaning of his words. {RH, November 16, 1897 par. 8}

Christ uttered sayings that have power to obtain a place in every heart that is seeking to know the will of God. He declared: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." More precious than gold are these words. Those who will to do his will, shall know of the doctrine. But if their human ideas, received through traditions and maxims and customs of men, are still retained as of value, they may be convinced that the words of Christ will satisfy their highest wants; that these words can comfort, encourage, strengthen, and settle them, and remove from them their unrest and uncertainty; they may feel a most earnest desire for the results following the partaking of the bread from heaven, and may even be frank enough to express their wish, "Lord, evermore give us this bread:" yet they will reject Christ, and lose his proffered blessings. {RH, November 16, 1897 par. 9}

This lesson was given to test and prove his believing disciples also. These disciples had turned away from the priests and rulers to Christ, and now Christ revealed his true

relation to them. Have they genuine faith in him? or are they of the number to whom Christ said, "Ye also have seen me, and believe not"? Turning to the twelve, he said: "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." {RH, November 16, 1897 par. 10}

Christ had come to the time when the truth must be spoken decidedly, that the disciples who were indeed in the Vine might be distinguished from those who had no vital connection with Christ. And here was a branch that apparently was one with the Vine; but after living with the disciples, and listening to the words of Christ, he gave evidence that he was not abiding in the Vine. {RH, November 16, 1897 par. 11}

Judas was one who exerted a large influence over the disciples. He was of a commanding appearance, and had excellent qualifications. But these endowments had not been sanctified to God. His energies were devoted to self-serving, self-exaltation, and gain. Had he humbled his heart before God under this divine instruction that pointed so plainly to himself, he would no longer have remained a tempter, expressing his unbelief to his brother disciples, and thus sowing the seeds of unbelief in their hearts. {RH, November 16, 1897 par. 12}

But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind the seed which he communicated to his brethren. The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be a channel of darkness to the other disciples in the time of test and trial that was soon to come, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil. {RH, November 16, 1897 par. 13}

God was still unknown to Judas as a living God, a loving Father. The life of Judas was not hid with Christ in God. That poor, independent soul, separate from the spirit and life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed, and converted into a living branch through connection with the True Vine. This dry sapling adhered not to the Vine until it grew into a fruitful, living branch. He revealed that he was the graft that did not bear fruit,--the graft that did not, fiber by fiber and vein by vein, become knit with the Vine, and partake of its life. {RH, November 16, 1897 par. 14}

The dry, disconnected sapling can become one with the parent vine stock only by being made a partaker of the life and nourishment of the living vine, by being grafted into the vine, by being brought into the closest relationship possible. Fiber by fiber, vein by vein, the twig holds fast to the life-giving vine, until the life of the vine becomes the life of the branch, and it produces fruit like that of the vine. {RH, November 16, 1897 par. 15}

This is so with the follower of Christ. When he is truly connected with Christ, he will not be like those disciples who were offended because their own minds were not

spiritual. They saw the truths that pleased them; but when they came to hear something they could not explain or reason out, because they were not in vital connection with Christ, they were offended. They turned away, and walked no more with him. It was better that these fruitless branches should reveal themselves while Christ was with them. It was for this reason that the words of Christ were spoken, that these disciples might be proved to be just what they were,--not of the faith, but among those that believed not. Just as long as they were with Christ, they revealed a spirit of unbelief. They found the words of Christ opposed to their ideas and maxims, and bore no fruit as branches of the Living Vine. {RH, November 16, 1897 par. 16}

**PERIODICALS / RH - The Review and Herald / November 23, 1897 Connection  
With Christ. - Mrs. E. G. White. -**

**November 23, 1897 Connection With Christ.**

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**Mrs. E. G. White.**

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The lessons that Christ gave in the synagogue to all that were there assembled, come down through the ages to our time. His words come impressively to every heart, and we are to take heed to them. We are not to give them casual, but special, attention. Comparatively little attention should be given to the subject of temporal food, to satisfy temporal hunger; but that food which comes down from heaven is of the highest consequence to us. The bread of life comes to satisfy our highest spiritual demands,--the hunger of the soul. It is God's truth that is the bread of life. It is the truth that confronts the falsehood of the enemy. {RH, November 23, 1897 par. 1}

All the way from the first disciple to the present time there have been those who have professed to believe in the same way that these disciples in Christ's day believed in him. These received the name of disciples; but they had not dug deep, and laid their foundation upon the Rock. Many who profess to be Christians today have not a vital connection with Christ. They do not discern their great spiritual necessity. They say, "I am rich, and increased with goods, and have need of nothing." They know not that they are wretched, and miserable, and poor, and blind, and naked. This is the sure consequence of neglecting to abide in the Vine, of neglecting to avail themselves of a personal relation to Christ. Christ cannot endure pretentious Christians,--those who do not live his character. He will spew such out of his mouth as utterly distasteful to him. {RH, November 23, 1897 par. 2}

Can it be possible, one asks, that there can be any one in our church who feels such self-sufficiency as this? Time will answer this question. When reproof comes to them from God, if they are humbly seeking him, they will receive the reproof as a blessing, and will at once begin to ascertain their spiritual necessities. If they feel that they are rich in knowledge and are in need of nothing, they will take offense, as did the disciples who turned from Christ and walked no more with him. There are many who need to be

awakened by plain, decided Testimonies to discern their spiritual deficiencies. Why are they not wise? Christ answers the question. They consider themselves whole, in no need of a physician. "I am rich, and increased with goods," they say, "and have need of nothing." The disciples who turned away from Christ were of this class, and many who are reproved for their wrongs in this time act just as did those men to whom Christ said, "Ye also have seen me, and believe not." {RH, November 23, 1897 par. 3}

But the One who is mighty in counsel says: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Then they will not reveal that they are worthless branches, separate from the True Vine, to be cast into the fire, and burned. {RH, November 23, 1897 par. 4}

The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eye-salve," the Word of God, makes the conscience smart under its application; for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral looking-glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ. {RH, November 23, 1897 par. 5}

This is the work of the Holy Spirit. Said Christ: "Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father." {RH, November 23, 1897 par. 6}

Self-sufficiency is the fatal danger of a lukewarm state. The Laodiceans boasted of a deep knowledge of Bible truth, a deep insight into the Scriptures. They were not entirely blind, else the eye-salve would have done nothing to restore their sight, and enable them to discern the true attributes of Christ. Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eye-salve that you may see. {RH, November 23, 1897 par. 7}

The Lord sees the necessities and the peril of the soul. He came to our world in the garb of humanity, that his humanity might meet our humanity. While we were in sin, he pledged his life for us. He loves the sinner, but hates the sin. Therefore he does not leave his tempted ones with eyes that are nearly blind to their own imperfections. The man who uses the eye-salve is enabled to see himself as he is. His wretchedness is discovered; he feels his imperfections, his spiritual poverty, and his need of being healed of his spiritual malady. {RH, November 23, 1897 par. 8}

The rebuke of wrong is designed for the good of the professed follower of Christ, who is misrepresenting Christ by his spirit of self-righteousness and self-sufficiency. "As many as I love," says Christ, "I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I



will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, November 23, 1897 par. 9}

The reception of the Word, the bread from heaven, is declared to be the reception of Christ himself. As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened still more to receive the engrafted Word, that we may grow thereby. Man is called upon to eat and masticate the Word; but unless his heart is open to the entrance of that Word, unless he drinks in the Word, unless he is taught of God, there will be a misconception, misapplication, and misinterpretation of that Word. {RH, November 23, 1897 par. 10}

As the blood is formed in the body by the food eaten, so Christ is formed within by the eating of the Word of God, which is his flesh and blood. He who feeds upon that Word has Christ formed within, the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God; and through obedience to that Word, he becomes a partaker of the divine nature. As the necessity for temporal food cannot be supplied by once partaking of it, so the Word of God must be daily eaten to supply the spiritual necessities. {RH, November 23, 1897 par. 11}

As the life of the body is found in the blood, so spiritual life is maintained through faith in the blood of Christ. He is our life, just as in the body our life is in the blood. He is made unto us wisdom, and righteousness, and sanctification, and redemption, just as the bone, sinew, and muscle are nourished, and the whole man built up, by the circulation of the blood through the system. In vital connection with Christ, in personal contact with him, is found health for the soul. It is the efficacy of the blood of Christ that supplies its every need and keeps it in a healthy condition. {RH, November 23, 1897 par. 12}

By reason of the waste and loss, the body must be renewed with blood, by being supplied with daily food. So there is need of constantly feeding on the Word, the knowledge of which is eternal life. That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head. When his Word is abiding in the living soul, there is oneness with Christ; there is a living communion with him; there is in the soul an abiding love that is the sure evidence of our unlimited privilege. {RH, November 23, 1897 par. 13}

A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform certain ceremonies in religious matters like a machine; but it has no spiritual life. So the hearing of the word of God is not enough. Unless we are taught of God, we shall not accept the truth to the saving of our souls. It must be brought into the life practise. {RH, November 23, 1897 par. 14}

When a soul receives Christ, he receives his righteousness. He lives the life of Christ. As he trains himself to behold Christ, to study his life and practise his virtues, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare, with the apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."



{RH, November 23, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / November 30, 1897 Exposing of the Brethren's Mistakes Reproved. - By Mrs. E. G. White. -**

**November 30, 1897 Exposing of the Brethren's Mistakes Reproved.**

**By Mrs. E. G. White.**

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." {RH, November 30, 1897 par. 1}

In this day we have been privileged to have increased light and large opportunities, and we are held responsible for the improvement of light. This will be manifested by increased piety and devotion. Our loyalty to God should be proportionate to the light which shines upon us in this age. But the fact that we have increased light does not justify us in dissecting and judging the character of men whom God raised up in former times to do a certain work and to penetrate the moral darkness of the world. In the past the servants of God wrestled with principalities and powers, and with the rulers of the darkness of this world, and with spiritual wickedness in high places, the same as we, who bear aloft the banner of truth, do today. These men were God's noblemen, his living agencies, through whom he wrought in a wonderful manner. They were depositaries of divine truth to the extent that the Lord saw fit to reveal the truth that the world could bear to hear. They proclaimed the truth at a time when false, corrupt religion was magnifying itself in the world. {RH, November 30, 1897 par. 2}

I could wish that the curtain could be rolled back, and that those who have not spiritual eyesight might see these men as they appear in the sight of God; for now they see them as trees walking. They would not then put their human construction upon the experience and works of the men who parted the darkness from the track, and prepared the way for future generations. Living down in our own generation, we may pronounce judgment upon the men whom God raised up to do a special work, according to the light given to them in their day. Though they may have been overcome with temptation, they repented of their sins; and no opportunity is left for us to depreciate their characters or to excuse sin. Their history is a beacon of warning to us, and points out a safe path for our feet if we will but shun their mistakes. These noble men sought the mercy-seat, and humbled their souls before God. {RH, November 30, 1897 par. 3}

Let not our voices or pens show that we are disregarding the solemn injunctions of the Lord. Let no one depreciate those who have been chosen of God, who have fought manfully the battles of the Lord, who have woven heart and soul and life into the cause and work of God, who have died in faith, and who are partakers of the great salvation purchased for us through our precious sin-bearing, sin-pardoning Saviour. God has inspired no man to reproduce their mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have his laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,--cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with his own blood. Let every voice proclaim the words of the first and the last, the Alpha and Omega, the beginning and the end. John heard a voice saying, "Blessed are the dead which die in the Lord from henceforth: Yea, said the Spirit, that they may rest from their labors; and their works do follow them." {RH, November 30, 1897 par. 4}

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If you think your brethren are in error, or in danger of making strong statements and of going to extremes, in the love of Christ and in the spirit of meekness, go to them and talk the matter over with them. If you wish to be laborers together with God, if you are spiritually minded yourself, you will not seek to expose the errors and mistakes of your brethren, but will seek to correct them, and will restore the one you deem to be in danger. When this work of restoring those who err is neglected, sin lies upon those who have seen their brethren's defects, and have not followed out the gospel rule. God would have his laborers upbuild and strengthen and save those who are in danger of falling. Those who are in close connection with God, and who have a sense of the sacred character of his work, will bear one another's burdens, and so fulfil the law of Christ. This is the special work of those who believe the present truth. {RH, November 30, 1897 par. 5}

Those who neglect their God-given responsibilities, and who will not take every means in their power to save those for whom Christ died from making a misstep, are neglecting his work, and are failing to be colaborers with Christ. But if, through lack of foresight, mistakes are made by men who are chosen and beloved of God, and they make haste to correct their errors as soon as their attention is called to their mistakes, shall a brother take advantage of the circumstance? Shall articles be traced by an unfriendly pen calculated to weaken the confidence of others in the man who honestly erred in judgment, when he thought he was in the right? Let those who would do this kind of work consider how they would like to have it done to themselves, were they in similar circumstances. Let them consider whether they would have received reproof in the spirit of meekness, or whether pride would have had the mastery, and they become doubly guilty in expressing, in word and attitude, sullen defiance of the reprover. Would

they have been obedient to correction, and received reproof in that spirit of meekness which yields the peaceable fruits of righteousness? {RH, November 30, 1897 par. 6}

The word of caution comes down along the line to our time: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived [in your opinion of your own piety]; God is not mocked: for whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmer-worm devour it; the harvest is sure. Then be careful what seed you sow. God calls upon every man, woman, and youth to sow precious seed in time, that with joy he may reap in eternity. {RH, November 30, 1897 par. 7}

We have no time now, and should have no disposition, to stand as spectators of the great warfare between good and evil. We should be actively engaged in fighting the good fight of faith, and this will demand all the energies of the mind, all the capabilities and powers of the being. We are to be faithful soldiers, obeying the orders of the Captain of our salvation. We are not to take the Captain's place; but hourly to live in constant contact with Christ. We must know, individually, that we know the truth, not only theoretically, but practically. We must bring its divine principles into our daily life. God requires truth in the inward parts, and in the hidden part wisdom. He requires us to practise righteousness, to manifest patience, mercy, and love. We should carefully review our character in the light of the character of God, as expressed in his holy law. There should be no deviating from the perfect standard. The Lord says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." {RH, November 30, 1897 par. 8}

Ample provision has been made that the people of God may attain perfection of character. The apostle says, "This is the will of God, even your sanctification." Let every individual draw for himself from the inexhaustible source of all moral and intellectual power, in order that he may work the works of righteousness. Through the cross of Calvary every facility is furnished whereby man may be in union with his fellow men, and in harmony with Christ in God. The Father says that he will love those who believe that Christ died for them, even as he loves his only begotten Son. The cross of Christ is the assurance that we may be complete in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In Christ is excellence, in him is intellectual greatness and moral efficiency. {RH, November 30, 1897 par. 9}

The Holy Spirit ever abides with him who is seeking for perfection of Christian character. The Holy Spirit furnishes the pure motive, the living, active principle, that sustains striving, wrestling, believing souls in every emergency and under every temptation. The Holy Spirit sustains the believer amid the world's hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life. Depending upon the matchless purity and perfection of Christ, the victory is sure to him who looks unto the Author and Finisher of our faith. We shall be more than conquerors through him who hath loved us, and given himself for us. He has borne our sins, in order that through him we might have moral excellence, and attain unto the perfection of Christian character. Our Righteousness is our substitute

and surety. {RH, November 30, 1897 par. 10}

Let no one think he can hide his imperfection behind men who have been chosen of God, yet who have shown weakness, who have made mistakes, and who have been guilty of sin. The Lord has recorded the mistakes and sins of his servants, not that they may be reproduced, but that their experience may serve as a danger-signal, that others need not fall in going over the ground where they stumbled. If you are ambitious for self-preferment, you must overcome, or you will never enter the courts of heaven. Let selfishness be rooted out of the heart. In the life of Christ there was no fiber of selfishness. He lived not to please himself. Are you covetously retaining the means which God would have you use to his name's glory? Bear in mind that covetousness is idolatry. If you keep the commandments of God, you will love God with all your heart, mind, might, soul, and strength, and your neighbor as yourself. You will not cherish an overbearing, dictatorial spirit. There will be no place in the heavenly courts for anything save sympathy and love, kindness and goodness. Mercy, long-suffering, and tender compassion are the attributes of the character of Christ. The opposite of these attributes belong to the character of Satan, and will never find an entrance into the city of our God. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits that appear on the Christian tree. "By their fruits ye shall know them." "They that are Christ's have crucified the flesh with the affections and lusts." Christians reveal the fact that they have a heavenly endowment. They think upon "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

{RH, November 30, 1897 par. 11}

**PERIODICALS / RH - The Review and Herald / December 7, 1897 Words of Warning. - Mrs. E. G. White. -**

**December 7, 1897 Words of Warning.**

**Mrs. E. G. White.**

"And as some [the disciples] spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

{RH, December 7, 1897 par. 1}

The world's Redeemer made this the occasion of giving the disciples some lessons of great consequence to them. As they looked upon the rich adornments of the temple, he spoke to them of the calamity that was to come upon it. And carrying their minds on, he spoke of the close of this earth's history, when not merely a nation, but the whole world, would be destroyed. In the words spoken at this time, Christ has left lessons that

are especially applicable to our time. "They are written for our admonition, upon whom the ends of the world are come." {RH, December 7, 1897 par. 2}

"They asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." {RH, December 7, 1897 par. 3}

From those who thus boldly witness for Christ, men will hear truth who never heard it before. In some hearts the seed will take root. The converting power of God will win souls from darkness to light. Some of the very men on the judgment-seat--lawyers and jurors--will embrace the truth, and in their turn will confess Christ, and show their loyalty to all the commandments of God, especially the Sabbath command, which will be made, as it has ever been, the test question. {RH, December 7, 1897 par. 4}

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." Christ shows that the deeds of cruelty done to his people will be a repetition of the deeds done to him. "If the world hate you," he declared, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." {RH, December 7, 1897 par. 5}

Christ shows that without the controlling power of the Spirit of God, humanity is a terrible power for evil, to hurt and destroy humanity. When men banish this Spirit, unbelief and hatred of reproof stir up satanic influence. Principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places, will unite in a desperate companionship. They will be leagued against God in the person of his saints. By misrepresentation and falsehood, they will demoralize both men and women who, to all appearances, believe the truth. False witnesses will not be wanting in this terrible work. But Christ gives the assurance: "There shall not a hair of your head perish. In your patience possess ye your souls." Christ will restore the life taken; for he is the Life-giver: he will beautify the righteous with immortal life. {RH, December 7, 1897 par. 6}

After speaking of the end of the world, Jesus came back to Jerusalem, the city then sitting in pride and arrogance, and saying, "I sit a queen, . . . and shall see no sorrow."

"And when ye shall see Jerusalem compassed with armies," he said, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." {RH, December 7, 1897 par. 7}

How terrible it was for Christ, whose heart overflowed with love for those whom he had purchased with human agony, to see Jerusalem fast filling up the figures of the reckoning that is kept with nations and individuals. On another occasion, with tears in his eyes and voice, Christ exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and [ye *could* not?--No] ye *would* not!" You *would* not yield up your determination to turn from the light. You resisted every measure which Heaven ordained for your peace and salvation. You have refused and rejected until mercy has exhausted her last resources. What more could I have done for my vineyard than I have done? I left no means untried in my efforts to lead you to repentance and to God, that you might live. But the arm strong to support, to shield, and to save will be found strong to execute the commands of a long-suffering God, who keeps mercy for thousands, "forgiving iniquity and transgression and sin," but who "will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Why?--Because they did the same wicked deeds as did their fathers. {RH, December 7, 1897 par. 8}

The retribution to come upon Jerusalem could be delayed only a short time; and as Christ's eye rested upon the doomed city, he saw not merely its destruction, but the destruction of a world. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw the retribution that will be visited on the adversaries of God. The scenes that were transacted at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner. {RH, December 7, 1897 par. 9}

A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity. {RH, December 7, 1897 par. 10}

There will be calamities by land and by sea, "men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." In just the same manner that he ascended, will he come the second time to our world. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." {RH, December 7, 1897 par. 11}

In this perilous time, who will be found traitors? Who will choose the friendship of the



enemies of Christ? Who will accept the bribery of the world, at the expense of the principles of righteousness? Of such it will be said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world. {RH, December 7, 1897 par. 12}

But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A "Thus saith the Lord" is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted. {RH, December 7, 1897 par. 13}

Confirmed impenitence is the result of refusing light and of walking in the sparks of our own kindling. Those who follow this course follow a path that leads to perdition. They are called upon to come out of the world, and be separate. But the strait and narrow path does not look attractive; it is hard to enter the strait gate, and their eyes turn with longing desire to the wide gate and the broad way. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." {RH, December 7, 1897 par. 14}

Fatal hardness of heart! The peace, the mercy, the grace, the exceeding great reward of obedience, are now hidden from their eyes. The irrevocable sentence of condemnation must come from the divine lips. Christ declares, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, December 7, 1897 par. 15}

Angels are co-operating with human intelligences, watching and working to draw the world to Christ, as Christ worked to draw the Jewish nation to God. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The Lord wills not that any man shall perish, but that all shall come to him and be saved. But instead of his loving-kindness softening and subduing the soul, many of the objects of his love and mercy are encouraged to more obstinate resistance. O, that men would remember that there is a limit to the forbearance of God! They throw off all restraint, and make void his law; they establish their own perverted law, and try to force those who honor God, and keep his commandments, to trample his law under their feet; but they will find, too late, that the tenderness which they have mocked is exhausted. {RH, December 7, 1897 par. 16}

The warning of Christ comes sounding down along the line to our time: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things

that shall come to pass, and to stand before the Son of man."

{RH, December 7, 1897 par. 17}

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Liberality. - Mrs. E. G. White. -**

**December 14, 1897 Christian Liberality.**

**Mrs. E. G. White.**

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." {RH, December 14, 1897 par. 1}

God is in heaven, but he has delegated his work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world: and God calls upon all men to make a complete surrender of all they have and are to him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the human family indebted for his possessions?--To God, who not only gives men temporal blessings, but freely offered up his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." {RH, December 14, 1897 par. 2}

God has entrusted men with his gifts, that they may represent his benevolence toward those who are poor and needy. If they have the spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that his children manifest compassion toward those who are poor and needy, he will bless them as faithful stewards. {RH, December 14, 1897 par. 3}

"Moreover, brethren," writes the apostle Paul, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we

hoped, but first gave their own selves to the Lord, and unto us by the will of God. Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge; and in all diligence, and in your love to us, see that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." {RH, December 14, 1897 par. 4}

To a youthful ruler who inquired of him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler was not handling his own property. His goods had been entrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure? or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?--When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory. {RH, December 14, 1897 par. 5}

Individually, we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,--fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states he expects us to? or shall we take up our cross, and follow our Saviour in the path of self-denial? {RH, December 14, 1897 par. 6}

Millions of people in our world are making the choice made by the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake he became poor, that they might be rich; and yet, though wholly dependent on him for all their earthly possessions, they refuse to do his will by showing love to their fellow men. They are not willing to relieve the necessities of those around them with the means which the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of others, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness. {RH, December 14, 1897 par. 7}

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and all the worldly benefits involved in this choice, were presented by the prince of this world. The opposite side was presented by the Prince of Light, the world's Redeemer. He held out the recompense of reward, the unsearchable riches of Christ, and showed also the path of affliction, self-denial, and self-sacrifice, that must be traveled by all who gain this reward. {RH, December 14, 1897 par. 8}

The decision was left with Moses. As a free moral agent he was at liberty to choose. All heaven was interested in the matter. What would be his choice?--obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." {RH, December 14, 1897 par. 9}

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." This is a lesson for all who would render true service to God. We must not venture to remain where our associations will tend to draw us away from God, and to obscure our view of the reward of obedience. {RH, December 14, 1897 par. 10}

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to the divine requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will co-operate with God, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker. God rejoices when, like Moses, his children choose rather to serve him than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience, sorrow. God and the angels rejoice over every victory gained by the Christian; but when temptation overcomes the soul, there is sorrow in heaven. {RH, December 14, 1897 par. 11}

While in this world, men are tested by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--the grace of Christian liberality. "To do good and to communicate forget not." By "communicate," the apostle does not here mean "to speak;" for in the verse previous he has said, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." By this "communicating" the apostle means Christian liberality. God desires that the bounties which he has freely given to his children shall be communicated to those who are in need. By this communication, by the utterance of kindly words, accompanied by deeds of love, those who work for God will find entrance to hearts, and will win others to Christ. {RH, December 14, 1897 par. 12}

"Charge them that are rich in this world," says the apostle, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom he has blessed with means, take of their abundance, and relieve the necessities of the poor. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against

the time to come, that they may lay hold on eternal life." {RH, December 14, 1897 par. 13}

God's children should be educated to see that he has claims upon them. As regularly as the seasons come round, he gives us the harvest of the earth. His liberality is constant and systematic; and our returns to him are to be made in accordance with the gifts which day by day he bestows upon us. The steady, unflinching flow of Jehovah's goodness testifies of his love and benevolence. Then shall we not, with hearts filled with gratitude for all his blessings, respond by dispensing his gifts as faithful stewards? {RH, December 14, 1897 par. 14}

All classes are entrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who, by their unfaithfulness, will make God's benevolence to them a curse. The blessings that are shut up to the service of self, work harm instead of benefit, and God will withdraw his gifts from the unfaithful steward. Let us carefully follow God's directions in the use of what he has given us; and as we do this, he will supply grace for every time of need; for he is acquainted with the desires of the heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to those around us, not from compulsion, but because he has, for our own good, made us laborers together with him. He has ordained that we shall carry forward his work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In his strength we can do this; for he is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work." {RH, December 14, 1897 par. 15}

**PERIODICALS / RH - The Review and Herald / December 21, 1897 The Limit of God's Mercy. - Mrs. E. G. White. -**

**December 21, 1897 The Limit of God's Mercy.**

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**Mrs. E. G. White.**

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"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." {RH, December 21, 1897 par. 1}

The means which the Lord has employed in the gracious provision of his mercy, to soften and subdue the objects of his love, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." {RH, December 21, 1897 par. 2}

Because of the goodness and long-suffering of God, many have been led to consider and appreciate his mercy and loving-kindness, and this has led them to repentance. On the other hand, many have become more careless, and have abused his mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that will surely come upon them for their disobedience and

transgression. They will yet learn that God is jealous of his honor and his glory. He will not have his laws trifled with. Men cannot with impunity treat them with indifference and defiance. {RH, December 21, 1897 par. 3}

If God had decided, in his councils in heaven, to visit the transgressors of his law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord's arrangement, made in council with his only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but he would compel no man's service. If the love displayed in his long-suffering and patience could not bring them to repentance and perfect surrender to the laws of his kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard his laws, after sufficient test and trial their case is forever decided. God cannot have such as members of his family in heaven. Their punishment will be in accordance with the character of their defiance and rebellion against God. {RH, December 21, 1897 par. 4}

A vast reformation would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in his dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape." {RH, December 21, 1897 par. 5}

The present time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all-pervading. {RH, December 21, 1897 par. 6}

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." {RH, December 21, 1897 par. 7}

The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their entrusted means to advance the Lord's work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, "We will lay off this yoke,



we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's, because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place and take their crown. {RH, December 21, 1897 par. 8}

In all parts of the world there are diligent students of the Word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with him. {RH, December 21, 1897 par. 9}

From time to time the Lord has made known the manner of his working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, he has often permitted matters to come to a crisis, that his interference might be marked. Then he has made known the fact that there is a God in Israel who will sustain and vindicate his people. {RH, December 21, 1897 par. 10}

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family were saved, but the wicked inhabitants of the world were swept away. In the destruction of Sodom and Gomorrah, also, when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for his people. {RH, December 21, 1897 par. 11}

In these last days wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Malachi 3:13-15: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here is a company of disaffected professed Christians, whose chief business is to

murmur, and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others. {RH, December 21, 1897 par. 12}

But while they are murmuring, and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." {RH, December 21, 1897 par. 13}

In this time of prevailing iniquity, the Protestant churches that have rejected a "Thus saith the Lord," will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life. {RH, December 21, 1897 par. 14}

And what effect will these attempts of men to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?--No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable. It is the ones who have been faithful stewards of the grace of God, whose love for God's commandments grows with the contempt which all around would put upon them. {RH, December 21, 1897 par. 15}

When the defiance of God's law is almost universal, when his people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the Word of God, and for the testimony of Jesus Christ, which they held,--then the prayer will ascend from every true child of God: "It is time for thee, Lord, to work: for they have made void thy law." The fervent prayers of his people will be answered; for God loves to have his people seek him with all the heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as their protector and avenger. "Shall not God avenge his own elect, which cry day and night unto him?"

{RH, December 21, 1897 par. 16}

**PERIODICALS / RH - The Review and Herald / December 28, 1897 "He Was Wounded for Our Transgressions." - Mrs. E. G. White. -**

**December 28, 1897 "He Was Wounded for Our Transgressions."**

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**Mrs. E. G. White.**  
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"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." This was the only charge that could be brought against Christ. But these words had been misstated and misapplied. Christ had said, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body." {RH, December 28, 1897 par. 1}

Priests and rulers, with many others, taunted him with this false statement. While he hung upon the cross, it was repeated in mockery by the scribes and Pharisees, and echoed by the multitude. "They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself." But though misstated, Christ's words were being fulfilled. Publicity was given to them, and they were made more impressive by the proclamations of his enemies. {RH, December 28, 1897 par. 2}

"Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." Would they have believed on him had he come down? -- No. In the resurrection of Lazarus a convincing proof had been given of Christ's divinity. It was not evidence that the priests and rulers needed. This they had; but in spite of it, they sought for false witnesses, that they might mislead the minds of the people, and prejudice them against the truth. {RH, December 28, 1897 par. 3}

In the parable of the rich man and Lazarus a representation is given of those who refuse light. While the rich man was suffering the punishment of his sins, he asked that Lazarus might be sent to warn his brethren, lest they also share his fate. Abraham is represented as saying to him: "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Yet to the Jews one had come who had been raised from the dead. Among them was Lazarus, who had lain four days in the grave, but who was now a living witness of the power of Christ. But in spite of this, the priests not only plotted to put Christ to death, but Lazarus also; for he was likely to be an obstacle in the way of killing Christ. {RH, December 28, 1897 par. 4}

Those who placed Christ before the world, hanging on the cross between two thieves, bruised and wounded, bore a testimony to his work. Many heard the words of

mockery addressed to him as he hung on the cross; for they were spoken in no whispered tones. Thus a testimony to Christ's claims was borne in the hearing of thousands. Many minds entered on a track of thought that increased in intensity and earnestness as they searched the Scriptures for themselves. The conviction forced itself upon their minds that Jesus was the Messiah. {RH, December 28, 1897 par. 5}

Those who in derision uttered the words, "He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God," little thought that their testimony would sound down the ages. But although spoken in mockery, never were words more true. They led men to search the Scriptures for themselves. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by searching the Scriptures and comparing passage with passage, they saw the meaning of Christ's mission. They saw that free forgiveness was provided by him whose tender mercy embraces the whole world. They read the prophecies regarding Christ, and the promises so full and free, pointing to a fountain opened for Judah and Jerusalem. Hope sprang up in their hearts as they read the words:-- {RH, December 28, 1897 par. 6}

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolate: but thou shalt be called, Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." {RH, December 28, 1897 par. 7}

Never before was there such a general knowledge of Jesus as when he hung upon the cross. He was lifted up from the earth, to draw all unto him. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would proclaim, "Behold the Lamb of God, which taketh away the sin of the world." Truth is truth, and will remain truth, and in the end will triumph gloriously. The lamp of life is trimmed by the hand that lighted it. The Jewish leaders sought to remove it from the earth, but it shone on, and irradiated the world. Christ rose from the grave, and over the rent sepulcher of Joseph he proclaimed, "I am the resurrection and the life." Men in this age will repeat the history of the past. By their falsehoods they think that they can quench the light of the world, but their efforts only make the light shine brighter. {RH, December 28, 1897 par. 8}

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." As Christ's mother stood by the cross upon which he hung, she realized the truth of the words spoken by Simeon, when he took the infant Saviour in his arms and blessed him. "Mine eyes have seen thy salvation," he said, "which thou hast prepared before the face of all people; a light to lighten the

Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed." {RH, December 28, 1897 par. 9}

That time had come. The hearts of the persecutors, the revilers, the murderers, were indeed revealed. Attributes which form character were developed. Unbelieving Israel took sides with the first great apostate. {RH, December 28, 1897 par. 10}

Christ, bearing the sin of the world, seemed to be deserted; but he was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house, away from the harrowing scene. But he saw that the end was near, and he brought her again to the cross. Even in his dying hour, Christ remembered his mother. He saw her distress, and he said to her, "Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." This thoughtful care lifted a weight from Mary's mind; she would no longer be obliged to choose her own home, and run the risk of offending her relatives; for Christ's wish was law. Christ knew what she most needed,—the tender sympathy of one who loved her because she loved Jesus. {RH, December 28, 1897 par. 11}

"Now from the sixth hour there was darkness over all the land until the ninth hour." Human passions were raging at the foot of the cross when the earth was bereft of the light of the sun. The Sun of Righteousness was withdrawing his light from the world, and nature sympathized with her dying Author. A great darkness clothed the earth as with sackcloth of hair, and enshrouded the cross. It was as if the sun in its noonday splendor had been blotted out. Thus was represented the night of woe that was settling down on the Jewish nation. {RH, December 28, 1897 par. 12}

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" These words would not be misunderstood, but priests and rulers interpreted them to suit their own understanding. With bitter contempt and scorn, they said, "This man calleth for Elias." Jesus said, "I thirst." These words, which should have awakened compassion in every heart, were held up to ridicule by the priests, in whose hearts humanity was eclipsed by satanic malignity. One of the hardened Roman soldiers, touched with pity as he looked at the parched lips, took a stalk of hyssop, and dipping it in a vessel of vinegar, lifted it to the Saviour's lips. But from the mockers came the words, "Let be, let us see whether Elias will come to save him." {RH, December 28, 1897 par. 13}

This scene was transacted in the sight of heaven and earth. Angels beheld the pitiless scorn and contempt shown to Jesus by those who should have acknowledged him as the Messiah. To this length they were led when unrestrained by the Lord of heaven. So it is with all religious zealots who separate from heavenly influences. {RH, December 28, 1897 par. 14}

Again came the cry, as of one in mortal agony, "It is finished." "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Christ, the Majesty of heaven, the King of glory, was dead. The Jewish leaders had crucified the



Son of God, the long-expected Messiah, him (so the people had hoped) who was to bring about so many reforms. They refused the only One who could save them from national ruin. {RH, December 28, 1897 par. 15}

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Those who had induced the people to release Barabbas and crucify Christ, now trembled with terror. They were conscious of the wicked deed they had done. They realized that they had shed the blood of the Son of God. This blood they had invoked on themselves, saying, "His blood be on us, and on our children." Christ had prayed, "Father, forgive them; for they know not what they do." But they made this prayer an impossibility; for they would not be convicted, they would not repent and be converted. {RH, December 28, 1897 par. 16}

Christ has said, "If they have persecuted me, they will also persecute you." There is no greater evidence that Satan is working than that those who profess to be sanctified to God's service persecute their fellow beings because they do not believe the same doctrine that they themselves believe. These will rush with fury against God's people, stating as true that which they know to be untrue. Thus they show that they are inspired by him who is an accuser of the brethren, and a murderer of the saints of God. But if God permits tyrants to do with us as the priests did with his Son, shall we give up our faith, and go back to perdition? It is not because God does not care for us that he permits these things to be; for he declares, "Precious in the sight of the Lord is the death of his saints." {RH, December 28, 1897 par. 17}

With Satan at their head to imbue them with his spirit, men may afflict God's people, they may cause pain to the body, they may take away their temporal life; but they cannot touch the life that is hid with Christ. We are not our own. Soul and body, we have been bought with the price paid on the cross of Calvary; and we are to remember that we are in the hands of him who created us. Whatever Satan may inspire evil men to do, we are to rest in the assurance that we are under God's charge, and that by his Spirit he will strengthen us to endure. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." {RH, December 28, 1897 par. 18}

The time is soon to come when the Lord will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Those who love God need not be surprised if those who claim to be Christians are filled with hatred because they cannot force the consciences of God's people. Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of God's heritage. They may indulge in false accusations now, they may deride those whom God has appointed to do his work, they may consign his believing ones to prison, to the chain-gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. For every drop of blood drawn forth by torture, for all they have



burned with fire, they will receive punishment. God will reward them double for their sins. They have drunk the blood of the saints, and have become intoxicated with exultation. God says to his ministers of judgment: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

{RH, December 28, 1897 par. 19}

**PERIODICALS / RH - The Review and Herald / January 4, 1898 Christian Benevolence.--No. 1. - Mrs. E. G. White. -**

**January 4, 1898 Christian Benevolence.--No. 1.**

**Mrs. E. G. White.**

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." In the Word of God alone shall we find how to secure eternal life. We are not left to conjecture as to how we shall obtain it; we are to work out the statement made, and receive the truth into the heart. Religion that comes from God is the only religion that will lead to God. "He that believeth on the Son hath everlasting life." "And as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, January 4, 1898 par. 1}

The love of God revealed for man is beyond any human computation; it is infinite. And the human being who is a partaker of the divine nature will love as Christ loves, will work as he worked. The love that is inspired by the love we have for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. The world sinks into insignificance in comparison with the value of one soul. This love can exist, and be kept pure, refined, and holy, only through the love in the soul for Jesus Christ, nourished by daily communion with God. There will be an inborn compassion and sympathy which will not fail nor be discouraged. This is the spirit that should be encouraged to live in every heart, and be revealed in every life. {RH, January 4, 1898 par. 2}

Coldness on the part of Christians is a denial of the faith. But this spirit will melt away before the bright beams of Christ's love in his follower. Willingly, naturally, he will obey the injunction, "Love one another, as I have loved you." {RH, January 4, 1898 par. 3}

And the love of God in the heart, manifested in true, unselfish missionary labor, will be more mighty than the sword or courts of justice in dealing with the evil-doer. Often

the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. The living missionary, with his heart overflowing with the love of God, can break down the barriers. The medical missionary, taking up his appointed work, can not only relieve bodily maladies, but through the love and grace of Christ, can heal the diseased soul, leprous with sin. {RH, January 4, 1898 par. 4}

The Lord has enlisted every believing soul in his service, to bring the transgressor of his law back to obedience and loyalty to Christ. He will accept those who will devote themselves to him, to work with the combined influence of the heavenly, unfallen intelligences to restore the moral image of God in man. "We are laborers together with God," he declares; "ye are God's husbandry, ye are God's building." Bid the sinner have hope, and not feel that he is an outcast from his fellows. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God, which taketh away the sin of the world." Present before men in your life a love higher than it is possible for you to express in words. You are laborers together with God, to bring back lost faith in God. {RH, January 4, 1898 par. 5}

There is a work to do for the wealthy, in awakening them to a sense of their responsibility and accountability to God to conduct all their business relations as those who must give an account to him who will judge the quick and the dead at his appearing and kingdom. The wealthy man needs your labor in the love and fear of God. He trusts in his riches, and feels not his danger. The eyes of his mind need to be attracted to things of enduring value. He needs to recognize the authority of true goodness, which says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Put off that yoke which you have manufactured for your neck, and over which you have been perplexing yourself, and take my yoke upon you. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "If any man thirst, let him come unto me, and drink." "Him that cometh to me I will in no wise cast out." {RH, January 4, 1898 par. 6}

O, if that man of wealth would only listen, if he would only hear, if he would only take time to consider, he could not but discern in these invitations the superior goodness that invites him! He would see that it is the voice of the true Shepherd that calls him, and that God will give him something of more value than gold, or silver, or precious stones. O that, in the place of trusting in uncertain riches, he would realize that he is a responsible agent, a steward of the means entrusted to him; that God calls upon him to be faithful in the use and improvement of his goods; and that he may, if he will, become a distinguished worker together with God in uplifting those whom Christ came to the world to save. {RH, January 4, 1898 par. 7}

The Lord has endowed man with capabilities and power and influence; he has entrusted him with his money; but these gifts are not to be lavishly spent in self-gratification. To every man he has given his work. Man is to be a co-worker with God in the great redemption. The money that God has entrusted to men is to be used in blessing humanity, in relieving the necessities of the suffering and the needy. Men are not to feel that they have done a very wonderful thing when they have endowed certain institutions or churches with large gifts. In the wise providence of God, there are

constantly presented before them the very ones who need their help. They are to relieve the suffering, clothe the naked, and help many who are in hard and trying circumstances, who are wrestling with all their energies to keep themselves and their families from a pauper's home. God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the positive necessities of life are entrusted to men to do good, to bless humanity. God has entrusted his goods to stewards; and if these stewards love him, they will love those formed in his image. {RH, January 4, 1898 par. 8}

But too often those who are enjoying the gifts of God add house after house, and farm after farm, to their possessions. Some even build for their dogs, homes that are like palaces, and keep hired attendants to take care of them, while their fellow beings are left to misery and crime, to disease and death. How long, O Lord! how long, shall this state of things exist? God will judge the world in righteousness by that man Jesus whom he hath ordained to judge the quick and the dead; and those who have long neglected to feed the hungry, to clothe the naked, to give relief and comfort to suffering humanity, will have to render an account to God for the misapplication of his entrusted talents. What a record will then appear of money spent on pleasures and the gratification of appetite in wine and liquor and rich dainties, for extravagant houses and furniture and dress, while human beings received not one pitying look, one word of sympathy. {RH, January 4, 1898 par. 9}

The principle of worldlings is to get all they can of the perishable things of this life. Selfish love of gain is the ruling principle in their lives. But the purest joy is not found in riches, nor where covetousness is always craving, but where contentment reigns, and where self-sacrificing love is the ruling principle. There are thousands who are passing their lives in self-indulgence, and whose hearts are filled with repining. They are victims of selfishness and discontent in the vain effort to satisfy their minds with indulgence. Unhappiness is stamped upon their very countenances, and behind them is a desert, because their course is not fruitful in good works. {RH, January 4, 1898 par. 10}

Those who feel no special pleasure in seeking to be a blessing to others, in working, even at a sacrifice, to do them good, cannot have the spirit of Christ or of heaven; for they have no union with the work of heavenly angels, and cannot participate in the bliss that imparts elevated joy to them. But Christ says to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead in the path of self-denial. I require nothing of you, my followers, but that of which I, your Lord, give you an example in my own life. {RH, January 4, 1898 par. 11}

By a chain of circumstances which should call forth their charities, God bestows upon men the best means of cultivating benevolence. He designs to keep them habitually giving to help the poor and to advance his cause. He sends his poor as the representatives of himself. By their necessities, a ruined world is drawing forth from us talents of means and of influence, of which it is in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sake became poor. In bestowing, we bless others, and thus accumulate

true riches.

{RH, January 4, 1898 par. 12}

**PERIODICALS / RH - The Review and Herald / January 11, 1898 Christian Benevolence.--No. 2. - Mrs. E. G. White. -**

**January 11, 1898 Christian Benevolence.--No. 2.**

**Mrs. E. G. White.**

Those who are yoked up with Christ will not give with a patronizing air, as though they should have great praise for their benevolence. They will realize that they are trading in their Lord's goods, not their own, and that they will have to give an account, in the Judgment, of the use they have made of their entrusted capital. Those truly love their neighbor as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in the daily life. {RH, January 11, 1898 par. 1}

It is not God's plan at all that the rich should give gifts to those who have abundance. It is the distressed, the downtrodden, the discouraged, the hungry, the suffering, the naked, the poor, of whom Christ says, "Ye have the poor always with you." We need to take closer views of God's word and of eternity. This will not disqualify any one for the duties of life, or to act a Christlike part in society. The gospel of Christ is not only to be believed, but to be acted. We are to be doers of the word. We are daily determining our destiny in the future life by the character we develop in this. {RH, January 11, 1898 par. 2}

Jesus, the world's Redeemer, laid off his royal crown, laid aside his royal robe, and clothed his divinity with humanity; though adored and worshiped by the angelic host, he left his high command, and for our sake became poor, that we, through his poverty, might be made rich. This is not riches in houses and lands, but the riches which will endure unto eternal life. {RH, January 11, 1898 par. 3}

Christ penetrated into the very inner circles of life. He sought to arrest the actors in domestic life, in the midst of their household cares, and call their attention to the fact that they had eternal interests to secure. He told them: Your various endowments are so many talents. These the Lord has entrusted to you to be improved, and by their use to gain other talents. They will increase through constant exercise. God has made men almoners of his providence, to use wisely the entrusted capital, as well as the endowments of his grace, to do all the good they possibly can, and thus constitute themselves wise, faithful stewards, laborers together with God, to reshape characters, and to elevate and help those who need help. {RH, January 11, 1898 par. 4}

The command is given, Work while the day lasts: the night cometh, when no man

can work. Jesus asks, "Are there not twelve hours in the day." If these hours were employed as if men realized that they were accountable human beings, responsible before God, as serious, candid, heaven-bought subjects, keeping eternity in view, there would be sufficient time to secure for every soul an inheritance among the sanctified in the kingdom of God. There would be time for each one to be instrumental in the saving of many souls through precept and example. But we have no time to waste, no time to devote to selfish pleasure-loving, no time to give to the indulgence of sin. Time is golden. We have characters to form for the future, immortal life. Angels of God are watching our development of character; they are weighing moral worth. {RH, January 11, 1898 par. 5}

It is said that one of earth's rulers, when told by the physician that he could live but a few moments, exclaimed, "A kingdom for one hour's time!" Year after year he had been granted the twelve hours of the day, but he had not spent them in securing his eternal interests. {RH, January 11, 1898 par. 6}

Christ points out to us that which he expects us to do. He has given us a glimpse of eternity, that we may realize that there is something higher than temporal things to engage our attention, and call into activity all our delegated powers. They must be used to glorify our Redeemer. Christ calls for the human agents to co-operate with the divine agencies in saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored. {RH, January 11, 1898 par. 7}

It is the almost universal practise of men to subordinate the eternal to the temporal; the claims of the future, the unseen, to the common affairs of the present. But Christ declares, "Ye cannot serve God and Mammon." "No man can serve two masters." The god of this world claims wonderful activity and constant slavery to his will. Christ, the uplifted Saviour, calls men to look and live. He declares, "I am the way, the truth, and the life." "Seek ye first the kingdom of God, and his righteousness," he declares, and all needed things of secondary importance "shall be added unto you." {RH, January 11, 1898 par. 8}

If the churches that have had great light and great opportunities will walk humbly with God, the Lord will give every member a work to do for him. If you make no success in the highways, go into the byways, to those who are poor, despised, and forsaken. If you work for them while mounted upon the stilts of your dignity and superiority, you will accomplish nothing; but if you will be truly converted to the Lord Jesus Christ, and learn of him who is meek and lowly in heart, you will show that you have learned how to work the works of God. This is the work of God, that you believe on him whom he hath sent, that you go to him for counsel and instruction, and pray, and watch, and work. {RH, January 11, 1898 par. 9}

Waste nothing in your life practise. Jesus worked a miracle to feed the five thousand tired people. He selected a pleasant place for them,--for "there was much grass in that place,"--and gave his orders, commanding them to sit down. Then he took the five loaves and two small fishes. No doubt many remarks were made as to the impossibility of satisfying five thousand hungry men, besides women and children, from that scanty store. Then Jesus gave thanks, and placed the food in the hands of his disciples, to

distribute to the multitude. The food increased in the hands of Christ, and as often as the disciples returned to him, they received a fresh supply. {RH, January 11, 1898 par. 10}

Here is a lesson to be learned. Blessings, either spiritual or temporal, will accompany those who impart to the multitudes that are in need of these gifts. In the act of imparting, an increase is given of God. {RH, January 11, 1898 par. 11}

The necessities of the great multitude were supplied. Then came the words of Christ. "Gather up the fragments that remain, that nothing be lost." He who had all reserves at his command gave a lesson that not a fragment should be wasted. He who has plenty should not waste. Let nothing be wasted that can do good to any one. Collect every fragment; for some one will need it. {RH, January 11, 1898 par. 12}

The souls of the poor are of just as much value in the sight of God as are the souls of the rich. Then labor for those who need your help, although you may receive very little sympathy from those who are prosperous. Christ says, "Freely ye have received, freely give." {RH, January 11, 1898 par. 13}

In every large city there are human beings who are not cared for, and are made of less consideration than the brutes. Moral degradation meets the eye and pains the senses. Human beings live in dark cellars, in houses that are reeking with dampness and filth. Children are born in these terrible places. Through the years of infancy and youth, their eyes behold nothing attractive; nothing of the beauty of nature cheers their vision. They hear the name of God only in profanity. {RH, January 11, 1898 par. 14}

These children are allowed to grow up molded and fashioned in character by low precepts, disagreeable surroundings, and wretched examples. Impure words and the fumes of liquor greet the senses. Want and wretchedness are on every hand, because of the insufficient and miserable food, which is unfit for human beings to subsist upon; and from these abodes of want there are sent forth piteous cries for food and clothing by many who know nothing about prayer. {RH, January 11, 1898 par. 15}

Christians, will you consider that Jesus gave his life to save these souls? Will you not co-operate with him in this great work? It is not fitful service that God accepts; it is not emotional spasms of piety that make us children of God. He calls upon us to work for principles that are true, firm, and abiding. If Christ is formed within, the hope of glory, he will be revealed in the character, it will be Christlike. We are to represent Christ to the world, as Christ represented the Father.

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{RH, January 11, 1898 par. 16}

**PERIODICALS / RH - The Review and Herald / January 18, 1898 Our Words.--No. 1.  
- Mrs. E. G. White. -**

**January 18, 1898 Our Words.--No. 1.**

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**Mrs. E. G. White.**  
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"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."  
{RH, January 18, 1898 par. 1}

The Jewish priests and rulers, to whom these words were addressed, held positions of great responsibility. They were not ignorant men; they were looked upon by the people as wise teachers, whom they must obey. But they were unworthy of their holy office. Christ said of them: "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."  
{RH, January 18, 1898 par. 2}

Here is shown the improper use made of the gift of speech. John was the greatest prophet born of women. "Verily I say unto you," Christ declared, "among them that are born of women there hath not arisen a greater than John the Baptist." "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." He was sent by God to prepare the way for his only begotten Son; but bitter, unkind words were spoken of him, and those who spoke these words pronounced judgment on themselves in so doing. "They say, He hath a devil," Christ said. Did that make it so?--No; these words were spoken because he rebuked sin, and called men to repentance. {RH, January 18, 1898 par. 3}

Many today feel at liberty to use the talent of speech recklessly, without thinking of the influence their words will have upon others. The Lord sends his messages by whom he will, and those who make disparaging remarks of the messengers and the message need to remember that they would speak in the same way of Christ if he should come to them as he came to the Jews, with a message that did not suit their unrenewed hearts. Those who use their speech to mimic the one who is speaking the words of God are charged with having done this to Christ; for it is done to him in the person of his saints. {RH, January 18, 1898 par. 4}

The pious rulers would not receive John, and neither would they receive Christ who declared to them, "I am not come to call the righteous, but sinners to repentance." Christ clothed his divinity with humanity, to meet humanity where it was, but not to speak the words of humanity. He sat at the table with publicans and sinners, he went among the most needy to speak words of life, and to sow the seeds of truth; for there he found more hopeful subjects than among the jealous, prejudiced scribes and Pharisees, who thought themselves exalted to heaven by their position. {RH, January 18, 1898 par. 5}

Christ carried on his work among the needy and suffering. These judged him by his works. "Then was brought unto him one possessed with a devil, blind, and dumb: and

he healed him, insomuch that the blind and dumb both spake and saw." When this man was healed, the people were amazed, and they expressed their conviction when they said, "Is not this the Son of David?" meaning, Is not this the Messiah? The gracious works they had witnessed were to them a convincing evidence that he who performed them had the power of God, and they had no thought of attributing them to any other agency. Hence the inquiry, "Is not this the Son of David?" {RH, January 18, 1898 par. 6}

But when the Pharisees heard it, they said, contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." These words were inspired by Satan. The enmity and prejudice of the rulers were stirred into a fury of madness; and priests and rulers, Pharisees and Sadducees, united in pouring forth their hatred. From the treasure-house of their hard, stubborn hearts came the words, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." They could not ignore Christ's wonderful works, or attribute them to natural causes, so they said, They are the works of the devil. In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had ever done or could do, were a manifestation of the power of God. But they charged Christ with being in league with hell. Their talent of speech was used to abuse the world's Redeemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin. {RH, January 18, 1898 par. 7}

"If I had not come and spoken unto them, they had not had sin," Christ said, "but now they have no cloak for their sin. . . . But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Christ's works of mercy contrasted too sharply with their pride, selfishness, and evil actions. They could not bear to have his goodness and tender sympathy acted out, even to those whom they despised. {RH, January 18, 1898 par. 8}

"Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." In Christ's works the Pharisees were given sufficient evidence of his mission, but they

rejected this evidence. {RH, January 18, 1898 par. 9}

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." By their words the Pharisees and Sadducees were exerting a deadly influence upon the people, who looked upon them as wise and good men. They were false teachers, poisoning the religious principles of the people by their deception, and teaching for doctrine the commandments of men. The Pharisees especially were stirred by a power from beneath, and they strove earnestly to exalt their manufactured precepts, their traditions and man-made commandments, above the law of God. {RH, January 18, 1898 par. 10}

As for you, Christ said, your words reveal the malignity of your hearts. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Your words are an index of your character, and they will testify against you. {RH, January 18, 1898 par. 11}

Here we see the importance of carefulness in the employment of speech. This talent is a great power for good when it is used aright, but it is just as great a power for evil when the words spoken are poisonous. If this talent is abused, out of the heart proceed evil things. The words are either a savor of life unto life or of death unto death. {RH, January 18, 1898 par. 12}

It is the privilege of all to fill the chambers of the soul with pure and holy treasures by making themselves thoroughly familiar with the precious words of Christ, spoken for our instruction. "The entrance of thy words giveth light; it giveth understanding unto the simple." The word "simple" does not here mean those who lack reason and intellect. It means that class specified in Isaiah 57:15: "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." By heeding the reproof and encouragement given in God's word, we may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Those who are thus strengthened will not walk with head bowed down like a bulrush. Cheap, nonsensical remarks, spoken to create levity, will not fall from their lips. {RH, January 18, 1898 par. 13}

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Then shall we not all, old and young, learn to converse in the language that is spoken by those who are translated into God's kingdom? Shall not our words be such as will be heard with pleasure by our Heavenly Father? {RH, January 18, 1898 par. 14}

As those who claim to be Christians, we are under solemn obligations to reveal the

truth of our profession by our words. The tongue is a little member; but what an amount of good it can do if the heart is pure! If the heart is stored with good things, if it is stored with Christlike tenderness, sympathy, and politeness, this will be shown by the words spoken and the actions performed. The light shining from the word of God is our guide. Nothing so weakens a church as a wrong use of the talent of speech. We dishonor our Leader when our words are not such as should come from the lips of a Christian. {RH, January 18, 1898 par. 15}

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The quality of our works is shown by our words. When our words and works harmonize in Christ, we show that we are consecrated to God, perfecting holiness in his fear. As we give ourselves, soul, body, and spirit, to him, he works in us, both to will and to do of his good pleasure. {RH, January 18, 1898 par. 16}

The love of Christ in the heart is revealed by the expression of praise. Those who are consecrated to God will show this by their sanctified conversation. If their hearts are pure, their words will be pure, showing an elevated principle working in a sanctified direction. The mind will be absorbed in holy contemplation, and there will be a sense of the presence of God. {RH, January 18, 1898 par. 17}

**PERIODICALS / RH - The Review and Herald / January 25, 1898 Our Words.--No. 2.  
- Mrs. E. G. White. -**

**January 25, 1898 Our Words.--No. 2.**

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**Mrs. E. G. White.**

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"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." {RH, January 25, 1898 par. 1}

This admonition and warning was left on record for all who have a knowledge of the truth, and claim to be Seventh-day Adventists. Our probation is of more value to us than all the gold and silver of the world. Man has been given a second trial; but it was at an infinite cost to heaven that we were granted another opportunity to form characters of which God can approve. Christ united his divinity with humanity. He possessed the qualities of infinite and finite. In his person all excellence dwells. His sacrifice was our ransom from the slavery of sin. By his atonement we are enabled to sit with him on his throne, and share his glory. Then shall we, with such possibilities before us, show ourselves incapable of appreciating the heavenly gift? As the recipients of his grace, shall we not do our part by working out our salvation with fear and trembling? It is God

that works in us both to will and to do of his good pleasure. Man works, and God works; but God can do nothing without man's co-operation. {RH, January 25, 1898 par. 2}

We are responsible for the gift of hearing and for the gift of speech. These gifts may be used to the glory of God. Will not those who have ears to hear, hear as for their lives, and hear to a purpose? Take heed and obey. Truly to believe on the Son of God is to have Christ dwelling in the heart, and to dwell in Christ. Then the Lord is glorified by a pure and holy service. {RH, January 25, 1898 par. 3}

"The seed is the word of God." "He that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit [even the fruit of the lips, in appropriate words to the glory of God], and bringeth forth, some an hundredfold, some sixty, some thirty." The fruitful hearer is a sincere believer in Jesus Christ. Christ was fruitful because he had that faith which works by love and purifies the soul. A true believer shows that his character has been transformed by living a spiritual life, by living on every word that proceeds out of the mouth of God. His consecration is shown by the words that fall from his lips and by his zeal in good works. Has the hearing of the word humbled our pride? Has it wrought repentance in the soul? Do the fruits of righteousness appear in our lives, shown by our holy conversation? Are we bringing forth fruit to the glory of God, or do others see how little we, who profess to believe the truth, reveal it in our lives? {RH, January 25, 1898 par. 4}

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Will not those thus cleansed manifest it by the words spoken? Will they not be holy in all manner of conversation? Having received the message of truth for this time, will they not reveal this truth "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? The earth also, and the things that are therein, shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." {RH, January 25, 1898 par. 5}

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." {RH, January 25, 1898 par. 6}

Let all who read these words take heed, and ascertain the character of the fruit borne by their words. Is Christ formed within us, the hope of glory? If so, the society of



the frivolous will be avoided. If we put on Christ, and wear his garment of righteousness, we shall certainly reveal this by pure and holy conversation. {RH, January 25, 1898 par. 7}

There is too little conversation among Christians in regard to the precious chapters in their experience. The work of God is crippled, and God is dishonored, by the abuse of the talent of speech. Jealousy, evil-surmising, and selfishness are cherished in the heart, and the words show the inward corruption. Evil-thinking and evil-speaking are indulged by many who name the name of Christ. These seldom make mention of the goodness, mercy, and love of God, manifested in giving his Son for the world. This he has done for us, and should not our love and gratitude demand expression? Should we not strive to make our words a source of help and encouragement to one another in our Christian experience? If we truly love Christ, we shall glorify him by our words. Unbelievers are often convicted as they listen to pure words of praise and gratitude to God. {RH, January 25, 1898 par. 8}

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Those who do this work must seek strength and wisdom from above. They must be refreshed by drinking from the stream of life, that their labors may not become exhausting; for those who are doing God's service will strive to communicate what they receive. Therefore provision is made for every soul. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The golden oil, representing the Holy Spirit, is communicated to God's servants by the two anointed ones that stand by the Lord of the whole earth. This will supply the necessities of all who hunger and thirst after righteousness. But if we make no preparation by self-examination and prayer, we cannot receive this precious oil. {RH, January 25, 1898 par. 9}

Please read the fifty-eighth chapter of Isaiah. Great light is given in this chapter. The earnest prayer from the humble, contrite heart will be heard and answered. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This we have a right to expect if we co-operate with God by consecrating ourselves, soul, body, and spirit, to his keeping. No foolish talking or evil-speaking will then be heard. The tongue will utter right things. {RH, January 25, 1898 par. 10}

The love of God in the heart will lead us to speak gentle words. "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Shall we not remember this? If the love of God is in our hearts, we shall not think evil, we shall not be easily disturbed, we shall not give loose rein to passion; but we shall show



that we are yoked up with Christ, and that the restraining power of his Spirit leads us to speak words that he can approve. The yoke of Christ is the restraint of his Holy Spirit; and when we become heated by passion, let us say, "No; I have Christ by my side, and I will not make him ashamed of me by speaking hot, fiery words." Christ's word to all who are connected with him is: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, January 25, 1898 par. 11}

The education of the speech must not be neglected in our schools. Those who go into society with a desire and a determination to be as Christ commanded them to be, will not condescend to unchristian conversation. They will seek to represent Christ by their Spirit and words. They will aim to promote the happiness of all with whom they come in contact, by revealing Christ as the sin-pardoner, by taking notice of those who are neglected, by informing the ignorant, encouraging the desponding, comforting the afflicted, supporting the weak; and in these labors of love, they will realize that they have a divine Helper. {RH, January 25, 1898 par. 12}

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." This should be the theme of our conversation. {RH, January 25, 1898 par. 13}

The Lord has rich blessings for all who serve him in righteousness and truth. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for purity and holiness, will bear fruit in words that reveal the character of the heart-treasure. This is religion. Let us pray, as did David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

{RH, January 25, 1898 par. 14}

**PERIODICALS / RH - The Review and Herald / February 1, 1898 The Plan of Redemption. - Mrs. E. G. White. -**

**February 1, 1898 The Plan of Redemption.**

**Mrs. E. G. White.**

What a wonderful plan is the plan of redemption! Christ saw that the world had so absorbed the minds of men that they did not see the beautiful image of truth. While men slept, Satan had worked with his bewitching power to bring in traditions and false

maxims, and had buried the truth beneath a mass of rubbish. He saw that the world had taken the place of God in man's affections and mind, and had divorced the soul from him; that the love of God was expelled from the heart, and the eternal world was lost from the vision. Christ himself was the Word, the Wisdom, of God; and in him God himself came down from heaven, and clothed himself in the habiliments of humanity. He engaged in the mysterious conflict with Satan and his hosts, that man might understand elevated themes of truth. He rescued the truth from the companionship of error, and sent it forth free to the world. He caused it to shine in its own native clearness and purity; for he designed that it should illuminate the dense darkness of the earth and the gross darkness of the people. All his work in its many lines was to make man meet for the inheritance of the saints in light; his words of life were given that the darkness which prevailed might pass away, and the true light shine forth. {RH, February 1, 1898 par. 1}

Only a brief record has been given of the words and works of Christ during the three years and a half that he was with his disciples; there are many things that the pen has not traced. Yet even this brief relation of facts is full of life and lessons, and is of deepest interest to every soul. We may learn how Jesus spent his time from day to day, and we shall find an activity that will surprise us. {RH, February 1, 1898 par. 2}

The Sea of Galilee was a place to which he often resorted with his disciples. Capernaum, Chorazin, and Bethsaida were places highly favored, because they received the largest share of his ministerial labor. In these places at a distance from the metropolis of Judea, the Saviour found people of simple tastes, who would more readily harmonize with his work. Near the ford of Jordan was the road frequented by travelers on the way from Damascus to Jerusalem. Here his words were listened to by men from all parts of the world. Thus the precious truth which he came to unfold was as seed sown beside all waters. {RH, February 1, 1898 par. 3}

The apostles were Christ's personal attendants. They traveled with him from place to place throughout the cities and towns of Palestine. They partook with him of his frugal fare, and with him were sometimes hungry and often weary. They followed him through the crowded streets, by the side of the lake, and in the lonely wilderness. They saw Jesus in every phase of his life. They witnessed his miracles, and heard his lessons of instruction. And it was the design of Christ that these followers should be co-partners with himself to build up, strengthen, and advance his kingdom in the world. He therefore commissioned his disciples to go forth and carry the message he had given them. He bade them lift their voices to the traders in vanity, and break the spell of infatuation, bringing to mind eternal interests. "The kingdom of God is at hand," was to be their message. {RH, February 1, 1898 par. 4}

The work of the disciples needed molding and correcting by tenderest discipline, and by opening to others a knowledge of the word they themselves had received; and Christ gave them special instruction in regard to their course of action and their work. In his own life he had given them an example of strict conformity to the rules which he now laid down for them. They were not to enter into controversies; this was not their work. They were to reveal and advocate the truth in their own characters, through earnest

prayer and meditation revealing personal experience in genuine Christianity. This would be in decided contrast to the religion of the Pharisees and Sadducees. They were to call the attention of their hearers to greater truths yet to be revealed. They were to cast the arrow, and the Spirit of God was to guide the shaft into the heart. {RH, February 1, 1898 par. 5}

The message which the disciples were to bear was of infinite importance. It was to impregnate every moment of the present life with future, eternal realities. They were enjoined to make known to all who would hear them that the greatness of his kingdom is the wealth of his salvation. And this message was not to be slighted and rejected with impunity. "Into whatsoever city ye enter," he said, "and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." {RH, February 1, 1898 par. 6}

Christ designed that his disciples should learn by experience the meaning of faith in him. In healing the sick and casting out devils they would obtain an experience which was new to them, and thus would be brought where they needed special wisdom from above. They desired in all things to exercise sound discretion, and when brought, as they often were, into painful perplexity, they dared not act independently. How they longed to have their Master by their side, that he might tell them what course to pursue! But they obtained an experience by relying on the promises given them by Christ. They claimed the promise, "Ask, and it shall be given you." They did pray most earnestly, and were not left without the Holy Spirit. At times they were tempted to move unadvisedly; but the words of the prophet, "Lean not unto thine own understanding," and, "In all thy ways acknowledge him, and he shall direct thy paths," led them to One who would not err in counsel. {RH, February 1, 1898 par. 7}

As the apostles presented the truth, the grace of God made itself manifest, taking possession of the soul. This resulted in giving them a sympathy with Christ. Christ co-operated with them, in all their efforts arousing and quickening their spiritual life. The entrance of the word of God into their souls manifested itself in their character and conversation; and the disciples returned to Christ freighted with a treasure costlier than that with which any earthly business could have repaid them. In a special sense their minds were dealing with both worlds, and were broadening and strengthening for future development which would tax their faith to the uttermost. {RH, February 1, 1898 par. 8}

This is the experience that the workers of today are to obtain. You are to lean wholly on God. You must not trust to your own wisdom. If you desire to put forth the energies of your spiritual life, if you would have your heart illumined by the bright beams of the

Sun of Righteousness, remove every obstruction, throw open the passage of communication between Christ and the soul, that the life which is in him may flow freely to you, and that you may impart the same to others. {RH, February 1, 1898 par. 9}

Christ attaches great importance to the work of the ministry; but this does not mean preaching merely. It means personal effort also. The Saviour of the world devoted more time and labor to healing the sick than to preaching. His last injunction to his apostles, his representatives upon earth, was to lay hands on the sick, that they might recover. And when the Master shall come again, he will commend those who have visited the sick, and relieved the necessities of the afflicted. "Well done, good and faithful servant," he will say; "enter thou into the joy of thy Lord." {RH, February 1, 1898 par. 10}

There is need of seeking clearness of spiritual eyesight, that we may discern the best methods of working. We have a wily foe upon our track, and we must not be ignorant of the power that is working against us. Many professed Christians will be seduced by Satan's delusions. There is safety only in continually seeking counsel of God, refusing to receive the praise of any one, and bracing the mind by the knowledge of the word of God, received through diligent study. Then Satan's illusions may be resisted. The application of spiritual truth to the heart and conscience by the Holy Spirit's agency, is saving in its influence. "The entrance of thy words," says the psalmist, "giveth light; it giveth understanding unto the simple." {RH, February 1, 1898 par. 11}

In receiving and believing the words of God, the understanding is enlightened and strengthened. These truths are of vital, soul-stirring interest, and are designed to engage the attention of all for whom Christ has died. They are truths that reach into eternity, and their greatness and importance correspond to their duration. {RH, February 1, 1898 par. 12}

The Christian who has a knowledge of God and a sense of his presence will cultivate his reasoning powers, and will live with an eye single to the glory of God. He will have breadth of thought. His mind will be enlarged, his faculties strengthened to examine the scriptures that are difficult and obscure. With humility and caution will he contemplate the Word; and the entrance of the word of God into his heart will give him understanding. The pure principles which he adopts will have a molding influence upon his life and character. The Spirit of Christ will dwell in him as a well of water, springing up into eternal life. {RH, February 1, 1898 par. 13}

Though many do not positively reject the message which the Lord sends them, they give little response to it in life and character, in comparison with what the Lord has a right to expect from them. But it is God's design that the truth shall be carried into the sanctuary of the soul, and work upon the conscience, and that its presence there shall be revealed by the works done to restore the moral image of God in man. Every one may find something to do in saving souls and advancing the truth of God. And all who engage in this work are laboring for time and for eternity. The promise of Inspiration is, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

{RH, February 1, 1898 par. 14}

**PERIODICALS / RH - The Review and Herald / February 8, 1898 The Truth Revealed in Jesus. - Mrs. E. G. White. -**

**February 8, 1898 The Truth Revealed in Jesus.**

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**Mrs. E. G. White.**  
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When prophets stood in defense of the truth, it was the word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But after Christ came, after he died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly. In Christ, the representative of the Father, a wonderful truth was revealed to the world. The light from the cross of Calvary, reflected back upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth. {RH, February 8, 1898 par. 1}

What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, this Counselor, this mysterious victim, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with God the Father, the eternal Son of God interposed himself to bear the punishment of transgression. One clothed with humanity, who was yet one with the Deity, was our ransom. The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer. {RH, February 8, 1898 par. 2}

It was the transgression of the law of God that made this suffering necessary. And yet men harbor the thought, and give expression to the suggestions of Satan through those who trample upon the law of God, that all this suffering was to make that law of none effect. Deceived and blinded by the great transgressor, they tell the people that there is no law, or that, if they keep the commandments of God in this dispensation, they have fallen from grace. What a delusion is this that Satan has fastened upon human minds! {RH, February 8, 1898 par. 3}

When the theory that the law of Jehovah is not binding upon the human family is adopted and taught, man is blinded to his terrible ruin. He cannot discern it. Then God has no moral standard by which to measure character, and to govern the heavenly universe, the worlds unfallen, and this fallen world. Could God have abolished the law in order to meet man in his fallen condition, and yet have maintained his honor as Governor of the universe, Christ need not have died. But the death of Christ is the convincing, everlasting argument that the law of God is as unchanging as his throne. In the place of the great sacrifice's abating one jot or one tittle of the Father's law, that sacrifice exalts the law; it proclaims to worlds unfallen and to the fallen race that God's

law is changeless, and that he will maintain his authority and sustain his law. {RH, February 8, 1898 par. 4}

Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving him by faith as his substitute and surety, man sees himself as a prisoner of hope. The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as this law is elevated, and its immutability demonstrated, in Christ. He magnified the law, expanded its every precept, and in his obedience left man an example, that he also may meet its demands. {RH, February 8, 1898 par. 5}

Then why will men be so deceived, and rush on in transgression, breaking God's law, and teaching others to do the same, rushing on the thick bosses of Jehovah's buckler? Why will they make trial for themselves? Why will they test the justice of God, whether he will venture to deal out to man, unsparingly and unflinchingly, the portion that is expressly declared in the Scriptures for all transgressors of the law? The agonies of the garden of Gethsemane, the insult, the mockery, the abuse, heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes, does the work thoroughly. The fact that his own Son, the surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that he will not excuse the transgressor of his law. {RH, February 8, 1898 par. 6}

God is love. He has shown that love in the gift of his only begotten Son. Yet the love of God does not excuse sin. God did not excuse sin in Satan, in Adam, or in Cain, nor will he excuse sin in any of the children of men. The perverted nature of man may distort the love of God into an attribute of weakness; but light is shining from the cross of Calvary, that man may have correct views, and hold theories that are not perverted. {RH, February 8, 1898 par. 7}

God has given his law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his sin is the least and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute-books of heaven; and those who lend themselves to the service of Satan, to present to men his lies by precept and practise, will receive according to their deeds. Every offense against God, however minute, is set down in the reckoning. And when the sword of justice is taken in hand, it will do the work that was done to the divine sufferer. Justice will strike; for God's hatred of sin is intense and overwhelming. {RH, February 8, 1898 par. 8}

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is broad and deep; that it is infinite; and that in awarding the penalty to the disobedient, those who have made void God's law, it will be uncompromising. This is the love and the justice of God combined. It reaches to the very depth of human woe and degradation, to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. And God works for the good of the universe, for the good of the rebellious sinner, by causing the sinner to suffer the penalty of his sin. {RH,



February 8, 1898 par. 9}

The plan of salvation is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded condition; but the mission of Christ will reveal the truth as it is in Jesus. Man can know the depths to which he has sunk only by beholding the wondrous chain of redemption employed to draw him up. The extent of our ruin can be discerned only in the light of the law of God exhibited in the cross of Calvary. The wonderful plan of redemption must be discerned in the death of Christ. {RH, February 8, 1898 par. 10}

The world by its own wisdom cannot acquire a correct knowledge of the true and living God. When Christ came to this world, clothing his divinity with humanity, the treatment he received from the highest authorities of a nation that professed to know God, made fully manifest the strength of human wisdom and reason. Their reason could not form a correct idea of God through his way and works. {RH, February 8, 1898 par. 11}

Only through faith in Christ is it possible for man to live the law. Man is not able to save himself, but the Son of God fights his battles for him, and places him on vantage-ground by giving him his divine attributes. And as man accepts the righteousness of Christ, he is a partaker of the divine nature. He may keep the commandments of God, and live. Says Peter: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, February 8, 1898 par. 12}

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification which will not search the Scriptures, but will trust to good feeling and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification will lead its possessors to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth lifelong, persevering, untiring effort. Satan is on your right hand and on your left; he is before you and behind. He supplies his falsehoods to every soul who is not cherishing the truth as it is in Jesus. He, the destroyer, is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God. And those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is; for it is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race.

{RH, February 8, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / February 15, 1898 The Danger of**

**Rejecting Light. - Mrs. E. G. White. -**

**February 15, 1898 The Danger of Rejecting Light.**

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**Mrs. E. G. White.**  
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While on earth, Christ accomplished the work for which he left the throne of God in heaven. He worked for humanity, that through his work, humanity might be elevated in the scale of moral value with God. He assumed human nature, that he might elevate the human family, make them partakers of the divine nature, and place them on vantage-ground with God. His every action had been in behalf of the fallen world,--to seek the sheep that had strayed from the fold, and bring it back to God. {RH, February 15, 1898 par. 1}

But the mission and character of Christ were misinterpreted by the Jewish nation. The Pharisees claimed to understand the Scriptures, and the coming of the Messiah was the burden of their searching. Yet they refused to listen to the teachings of Christ, because those teachings directly condemned their cherished sins. Christ therefore declared that they had rejected the word of God, inasmuch as they had rejected him whom God had sent. He commanded them, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." {RH, February 15, 1898 par. 2}

"Ye will not come to me, that ye might have life," he said. The One who patriarchs and prophets had testified would come, and who had declared the manner of his coming,--the One for knowledge of whom they had searched the Scriptures,--he who could give them life and light,--was among them; yet they refused to receive him. Those who should have echoed the message of John, "Behold the Lamb of God, which taketh away the sin of the world," held him up before the people as a deceiver. {RH, February 15, 1898 par. 3}

Had the Son of Man come flattering their pride and justifying their iniquity, the Pharisees and rulers would have hastened to do him honor. But Christ declared: "I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" {RH, February 15, 1898 par. 4}

Jesus did not represent his work as differing from that of his Father. His plans were not independent of God. He moved in perfect harmony with God; his every act carried out his Father's will. His life was the mind of God expressed in humanity. He had come to the world in the Father's name, that through him we might have life. To the Jews he said: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on

him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . I speak that which I have seen with my Father: and ye do that which ye have seen with your father. . . . If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God." {RH, February 15, 1898 par. 5}

When Christ should go to the Father, he could tell him that he had fulfilled his mission. Christ came to fulfill the law by perfect obedience in a world that was transgressing that law. "I am not come," he said, "to destroy, but to fulfil," -- to manifest in my life every precept that my Father has given, and thus magnify the law, and make it honorable. Thus he left to all who believe in him an example of obedience to the law of God. "As the Father hath loved me," he says, "so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." {RH, February 15, 1898 par. 6}

Christ was the only begotten Son of God, yet he became a servant. Through the prophet Isaiah the Lord declares this. He says of him: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." {RH, February 15, 1898 par. 7}

The Lord saw us in a sad condition, and sent to our world the only messenger that he could trust with his great treasure of pardon and grace. Christ, the only begotten Son of God, was the delegated messenger. He was ordained to do a work that even the angels of heaven could not accomplish. He alone could be trusted to do the work required for the redemption of a world all seared and marred with the curse. And in this gift the Father gave all heaven to the world. {RH, February 15, 1898 par. 8}

What a change was this for the Son of God, him who was the adored of angels, the Light of heaven! He might have gone to the pleasant homes of the unfallen worlds, to the pure atmosphere where disloyalty and rebellion had never intruded; and there he would have been received with acclamations of praise and love. But it was a fallen world that needed the Redeemer. "I came not to call the righteous," said he, "but sinners to repentance. He came to represent the Father in bringing the message of hope and salvation to our world. He lived not for himself; he did not consult his own ease and pleasure; he did not yield to temptation; and he condescended to die in order that sinful men might be redeemed, and live eternally in the mansions he was to prepare for them. His mission was to teach souls who were dying in their sins. {RH, February 15, 1898 par. 9}

This work Christ has laid upon every one whom he has purchased. The Lord will give ample light to all who will be true and loyal to him, but he will show no more favor to Phariseeism and self-righteousness today than when he walked in his humanity in our world. The soul that encourages an atmosphere of doubt, God cannot favor with constantly increasing grace. His mercy and the gracious influences of his Spirit remain

the same for all who will receive them. His offer of salvation does not change. It is man who changes his relationship to God. Many place themselves where they cannot recognize his grace and his salvation. They are under a delusion as to what constitutes Christianity. And while man refuses to become pure, holy, and undefiled, as God's law requires him to do, he is walking away from Christ. {RH, February 15, 1898 par. 10}

The man who refuses the light that God has given in his word, cannot expect that the appeal ignored by him today will soften and humble his heart on the morrow, and that higher incentives and greater rewards will be presented before those who are refusing God's mercy. Every day Satan is stealing a march upon the poor, tempted soul who will not yield his heart to God; and with each rejection of light, the probability of his becoming a Christian lessens, until the Holy Spirit is grieved away. {RH, February 15, 1898 par. 11}

But will those who have had light and truth reveal that they have not the spirit and love of Christ in the heart, -- that they are not connected with the parent vine stock? Should they not rather, as the favored people of God, manifest to the world that they are one with Christ, as he is one with the Father? This every true worker with Christ will do, through the grace given him. As Christ was dependent upon his Father, so man is dependent upon Christ. "I can of mine own self do nothing," he declared. The work which I do is all of my Father. The necessity is anticipated by him to whom I have access at all times. Had there been one deviation from the divine mind in the work of Christ, the plan of redemption would have proved a failure. So man can do nothing apart from Christ. When there is any deviation on our part from working in Christ's lines, a false mold is given to his work. Man is to live only for the accomplishment of the same work given the Son of God to do. He is honored in being a laborer together with God; and the Lord appreciates his workmanship. God has left nothing undone that he could do for us. He gave a perfect example of his character in the character of his Son; and it is the work of Christ's followers, as they behold the incomparable excellency of his life and character, to grow in his likeness. As they look unto Jesus and respond to his love, they will reflect the image of Christ.

{RH, February 15, 1898 par. 12}

**PERIODICALS / RH - The Review and Herald / February 22, 1898 Denouncing the Pharisees. - Mrs. E. G. White. -**

**February 22, 1898 Denouncing the Pharisees.**

**Mrs. E. G. White.**

For the last time, Christ is in the temple. He has given warnings to the Pharisees and scribes, and uttered denunciations against them, while at their tables, having been invited there that they might find some pretext for causing him to be put to death. Now,

addressing them and his disciples, he says, "The scribes and the Pharisees sit in Moses' seat." The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God. {RH, February 22, 1898 par. 1}

"All therefore," continued Christ, "whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say [when teaching the law from the Scriptures], and do not." They did not bring their own works into accordance with the written Word. They enjoined duties upon others, but their own teaching they did not practise. "For they bind heavy burdens [of exactions and requirements] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." {RH, February 22, 1898 par. 2}

The phylacteries were strips of parchment, with scriptures written upon them, which were worn upon the wrists, the forehead, and the arms. But all this outward appearance of piety was, through their spiritual pride, only violating both the spirit and the letter of the law. {RH, February 22, 1898 par. 3}

Whatever good thing they do, said Christ, whatever zeal they show, is not that they may obey and honor God, but to gain approval and respect for themselves, that others may think them pious and holy. The oft-repeated "rabbi" was very acceptable to the ear, but Jesus warned his disciples against this. He said to them: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." {RH, February 22, 1898 par. 4}

By these words Christ meant that no man is to place his spiritual interest under another, as a child is guided and directed by his earthly father. This spirit, whenever encouraged, has led to a desire for ecclesiastical superiority, and has always resulted in the injury of those who have been trusted, and addressed as "father." It confuses the sense of the sacredness of the prerogatives of God. {RH, February 22, 1898 par. 5}

Of these sins the scribes and Pharisees were guilty; and it was for this that Christ denounced them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men." And to the lawyers he said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." {RH, February 22, 1898 par. 6}

Knowledge is the only key that will give entrance into heaven. The inspired John declares, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A right knowledge of God and of Jesus Christ whom he has sent is eternal life to all who believe. {RH, February 22, 1898 par. 7}

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to

make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." {RH, February 22, 1898 par. 8}

The most terribly momentous period of the Jewish nation was at the time when Jesus was in the midst of them. Yet it was this generation, that had been honored and favored above all people on the earth, that was guilty of rejecting all the importunity of the yearning love of Christ. {RH, February 22, 1898 par. 9}

Anguish, deep and unfathomable, pressed upon the soul of Christ; and in the intense pain of unrequited love, he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," not content to receive with indifference and spurning the message sent by God's servants unto you, your hatred against God you have vented upon his messengers. You will not suffer them to live. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The same work that you do to my messengers whom I send will be reflected back upon you. Refusing to be gathered, you will realize what it means to be scattered, to be the despised of all nations. {RH, February 22, 1898 par. 10}

In the lamentation of Christ, the very heart of God was pouring itself forth in his representative. This was the separation struggle, the mysterious farewell of the long-suffering love of the Deity; it was the expression of abused, rejected love. Christ's representation is a most striking one. He would have gathered his chosen people together as a hen gathers her chickens under her wing. He would have given them



protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to him for refuge. He will gather his children together under his mediatorial wings, and there they will be safe. {RH, February 22, 1898 par. 11}

But the chosen nation of God must receive its eternal retribution for its refusal of the Son of God. "Behold, your house is left unto you desolate," Christ said. Christ himself was the Lord of the temple. When he should leave it, its glory would depart,--that glory once visible over the mercy-seat in the holy of holies, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim,--typical of the blood of the Son of God,--and sprinkled it upon the altar. {RH, February 22, 1898 par. 12}

The Jewish nation would none of the counsels of Christ; they despised all his reproofs. They would not come to him, that they might have life. Therefore he declared to them, Your destruction lies at your own door; you yourselves are responsible. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

{RH, February 22, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / March 1, 1898 True Christianity. - Mrs. E. G. White. -**

**March 1, 1898 True Christianity.**

**Mrs. E. G. White.**

The Lord expects his followers to reveal, in the transformation of their life and character, the power of the gospel, which converts and sanctifies the soul. He calls for all tact and energy to be educated and trained for his service. And yet there are but few who have educated themselves to take in the subject of redemption, and the responsibility which it places upon the followers of Christ. Thousands are doing nothing in real service for the Master. They have no feeling for sin-sick souls who are perishing out of Christ. Although many profess godliness, they help very little in alleviating the poverty and suffering that exist all around them; they reach out no hand to save the perishing. Selfishness increases in every line. It is seen in the clothing of the body, in the decorating of the home, in expending money for that which is not bread, in gratifying pride, and in selfish indulgence. Compassion is becoming rare in the hearts of those who claim to be Christians. They seem to have drunk a deadly draft of Satan's "peace-and-safety" decoction, and to be insensible to the perils to which human souls are exposed. {RH, March 1, 1898 par. 1}

The Lord of glory clothed his divinity with humanity, and came to our world to endure self-denial and self-sacrifice, in order that the moral image of God might be restored in man. All the heavenly attributes were in his heart in abundance, and flowed out in an irrepressible stream of good works. Mark how readily and heartily he ministered to those in need, how his eyes took in the situation of every tempted soul, how his heart was touched with human woe! {RH, March 1, 1898 par. 2}

In Christ's unwearying efforts is our pattern. Pity for those in need and suffering will be awakened in all who will attempt this self-denying, self-sacrificing work that the Majesty of heaven came to our world to perform. Those who receive Christ by faith will represent his compassion, his goodness, and his love in a world that is marred and seared with the curse. The degree to which these graces exist in the life and character, measures the genuine likeness to God. "By their fruits," said Christ, "ye shall know them." This is the true test both in grace and in nature. {RH, March 1, 1898 par. 3}

If men would but consider the souls who are ready to perish as of more value than their own pleasure and selfish indulgence, means, in small and large sums, would flow into the treasury as the price of self-denial in outward adornment, in household furniture, and many other things. God's people would act as if they were pilgrims and strangers in this world. {RH, March 1, 1898 par. 4}

Those who have great light have the privilege of obtaining still greater light if they will but appreciate that which they already have. But if that light is not appreciated, if God's professed people will not themselves become light to those who are in darkness, the light they have, but do not rejoice in and impart, will become darkness. If they would put their tact and ability to use in the service of Christ, he would put his Spirit upon them. The grace and attributes of Christ, imparted to others, would draw from the treasure-house of God more grace, as circumstances should demand. {RH, March 1, 1898 par. 5}

The Lord has made it our duty to seek him in earnest prayer, that we may understand his will. He has shown the error of the human race in having direct communion with God to so slight a degree. This is where the weakness of thousands lies today. They place finite man where God should ever be, and thereby lose a great wealth of experience. They catch the spirit of the world; they act as the world acts, and talk as the world talks. Its notions and traditions and infidel sentiments they receive as truth; and when something new is introduced, they grasp it with eagerness. That which is but chaff they look upon as manna from heaven. They are leavened by the human ideas and erroneous sentiments of professed Christians who are far from being doers of the word. Men, women, and children are neglectful of their God-given responsibilities. Perverted appetites are indulged to the injury of mental, physical, and moral health. They are fictitious representations of Christ Jesus. They belong to that class whom Paul describes as lovers of pleasure more than lovers of God. As a result, their hearts are hardened. Christ's grace of sympathy and tender pity is regarded as a weakness, and they are led to a misconception of the work that needs to be accomplished. {RH, March 1, 1898 par. 6}

Many have been entrusted with precious talents of intellect. But what good has been

accomplished with these entrusted capabilities? What has been done with the education received from God? Have they, with all their varied plans, appreciated the Giver? or have they joined the apostate who was once a covering cherub, and placed their powers at the disposal of Satan? The work given man in this world is to co-operate with Christ in counterworking the work of the first great rebel, in suppressing the rebellion that he has created. Man is to work as Christ worked for humanity. {RH, March 1, 1898 par. 7}

But who are walking even as he walked? Who are working in Christ's lines? Who among us have the faith which works by love and purifies the soul? Who are coming into such conformity to God as was represented in the grace of him who is our pattern? Those who yoke up with Christ will have the mind of Christ. They will garrison the mind so that it shall not become enslaved to the control of a power that will stop at nothing in its earnest zeal to win the victory. {RH, March 1, 1898 par. 8}

We need to guard continually against the sophistry in regard to geology and other branches of science falsely so-called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel suggestions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man possesses, and it should be devoted to his service. {RH, March 1, 1898 par. 9}

Because so little effort has been made to engage young men and women in the missionary work which must be done to bring the gospel invitation to all, there is but one worker where there should be a hundred. The indifference which is manifested for suffering humanity is charged against churches and families and individuals. The medical missionary work is becoming disproportionate to the moral influence and spiritual labor put forth by church-members generally to reach the souls dead in trespasses and sins. Churches that ought to work in Christ's lines are inclined to make disparaging remarks of those who engage in medical missionary work. And yet they profess to be the people of God. {RH, March 1, 1898 par. 10}

True Christlike compassion will be manifested in seeking to save those who are lost, looking for them not only in the churches, but also in the world. The woes of men are to be met by all who believe in Christ: the lost are to be sought for on every side; restoration is to be begun. Compassion manifested for the physical necessities opens the way for the soul to be reached. {RH, March 1, 1898 par. 11}

What excuse can be made in the great day of God for the neglect of souls for whom Christ has died? Wasted opportunities will be presented before those who might, with their God-given abilities and influence, have accomplished a work for God. Then they will see how their unfaithfulness has left souls unassisted, unwarned, unenlightened. Then they will realize that the blood of these souls is upon the garments of those whose duty it was to work in Christ's lines to save the souls for whom he died. {RH, March 1, 1898 par. 12}

Many of us have a serious account to settle for the misuse of our God-given faculties. For the misuse of the talent of time that has been wasted in selfish pleasure, the waste of the influence which God requires to be employed in his service in response

to the service he is constantly doing for us, for the neglect to carry unselfish burdens in this life, God will call us to account. He declares "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

{RH, March 1, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / March 8, 1898 Tradition. - Mrs. E. G. White. -**

**March 8, 1898 Tradition.**

**Mrs. E. G. White.**

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Expecting to see Jesus at the Passover, the Pharisees had laid a trap for him. But Jesus, knowing their purpose, had absented himself from this gathering. "Then came together unto him the Pharisees, and certain of the scribes." As he did not go to them, they came to him. {RH, March 8, 1898 par. 1}

This deputation was sent from Jerusalem for the express purpose of watching Jesus, that something might be found with which to accuse him. The Pharisees saw that the disciples did not observe diligently the traditions of the elders. They did not practise the custom of "washing of cups and pots, brazen vessels, and of tables." Hoping to provoke a controversy, the Pharisees said to Christ, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" They thought to draw from Christ words of which they could make capital. But he answered them with authority, while divinity was revealed with startling power: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do." {RH, March 8, 1898 par. 2}

Christ gave them an example of what they were repeatedly doing, and had done just before coming in search of him. "Full well ye reject the commandment of God," he said, "that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother." They set aside the fifth commandment as of no consequence,

but were very exact in carrying out the tradition of the elders. The sayings of supposed great men had been handed down from rabbi to rabbi, nullifying the plain requirements of God, "making the word of God of none effect," said Christ; "and many other such like things ye do." {RH, March 8, 1898 par. 3}

"And he called the multitude, and said unto them, Hear, and understand." He spoke with no hesitation, but with authority, as one who would flash light upon all around him. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." These words, spoken in the hearing of the multitude, infuriated the ecclesiastical powers. The cavilers were seeking to destroy Christ's influence over the people, but he flashed forth such divine truth that they dared not ask him further questions. Christ knew that if he could speak directly to the people, opening to them the Scriptures, he would be heard; for they were in a far more receptive frame of mind than were the leaders. The punishment would fall upon those who were leading them from the path of rectitude. The people listened eagerly to all that Christ said; for never before had they heard such words. They were plain, direct, forcible, and brief, and clearly defined the true meaning of sin and pollution. {RH, March 8, 1898 par. 4}

The Pharisees had given expression to their hatred, but they dared not then carry out their full purpose. They slunk away, repulsed. They would not receive the light shining on their pathway. When the light shines forth, those who are unwilling to receive it begin to cultivate in the heart the seeds of bitterness. These they also plant in other hearts. This evil seed prepares a place for itself, and the unconverted heart sees everything in a perverted light. So it was with the Pharisees. {RH, March 8, 1898 par. 5}

"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?" Christ knows the hearts of all men. Nothing is hid from him. "He answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." "For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evil-doer, and every mouth speaketh folly." {RH, March 8, 1898 par. 6}

"Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draft? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashen hands defileth not a man." {RH, March 8, 1898 par. 7}

In this our day we meet the same false religious requirements upheld by the Pharisees. The fourth precept of the decalogue is set aside, as the Jews set aside the fifth commandment, while traditions are eagerly grasped and enforced. The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy precious time in doing that which was of no benefit to any one, while they

disregarded his commands; neither has he commanded men to observe the first day of the week. {RH, March 8, 1898 par. 8}

To a large degree the religious world is following in the path of the Jews. The Pharisees taught for doctrine the commandments of men, making the word of God void by their traditions, and this the teachers of today are doing by upholding the first day of the week,—a day that bears not the divine credentials. They clothe their false Sabbath with a garb of sanctity, and many would compel its observance by imprisonment and fine. Under the enemy's training, their zeal will grow until, like the Jews, they will think they are doing God a service by heaping reproach on those who have the moral courage to keep his commandments. {RH, March 8, 1898 par. 9}

Those who do this venture to make of none effect a commandment instituted in Eden; for there, when the morning stars sang together, and all the sons of God shouted for joy, the foundation of the Sabbath was laid, and the seventh day was set apart to be observed as sacred. The Lord blessed this day as the day of his rest, and sanctified it, commanding man to "remember." Do not forget it; keep it holy. {RH, March 8, 1898 par. 10}

Man has no permission from God to nullify one precept of the decalogue. He has no permission to lead the minds of others to bow to an idol, or to make laws compelling God's heritage to worship that which is false. Of those who do this, God says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." They place the commandments of men on a level with the divine requirements; yea more, they exalt a spurious Sabbath above the Sabbath of the fourth commandment. Their obedience to man-made requirements makes their worship null and void; but God bears with their ignorance till light comes to them. {RH, March 8, 1898 par. 11}

The worship of a common working-day, and the multitudinous ceremonies connected with this false sabbath, are of the same nature as the wrongs pointedly exposed by Christ when he said, "And many other such like things ye do." The plain evidence of truth is not discerned. Laying aside the commandments of God as altogether unimportant, men follow tradition. They reject God's law, in order that they may keep their tradition. Common things are exalted above those things that are sacred and heavenly. {RH, March 8, 1898 par. 12}

Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven. {RH, March 8, 1898 par. 13}

In this work the principles of the enemy are deep and deceiving, and Christ's words are appropriate, "Laying aside the commandment of God, ye hold the tradition of men." The heavenly universe is amazed that, in their credulity, men transfer the benediction given to the seventh day to the first day of the week. The Sabbath is God's memorial of creation and rest, and at the beginning of the Sabbath command he places the word of warning, "Remember the Sabbath day, to keep it holy." "Wherefore the Lord said,



Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Thus it was with the Jewish nation, and thus it will be with all who, laying aside the commandments of God, teach for doctrine the commandments of men.

{RH, March 8, 1898 par. 14}

**PERIODICALS / RH - The Review and Herald / March 15, 1898 Go, Preach the Gospel.--No. 1. - Mrs. E. G. White. -**

**March 15, 1898 Go, Preach the Gospel.--No. 1.**

**Mrs. E. G. White.**

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." {RH, March 15, 1898 par. 1}

Before leaving his disciples, Christ gave them their commission. Standing but one step from the throne, his last instruction to them was, "Go ye therefore, and teach all nations." "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, March 15, 1898 par. 2}

"Go ye into all the world, and preach the gospel to every creature." Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with him, their Redeemer, in the work of saving the world. Christ assured them, "All power is given unto me in heaven and in earth." They were to go forth in his name, and he promised them the ministry of his Spirit. He did not lay before them a plain and easy path. They were to be partakers of his sufferings. But he told them of the legacy they would receive. If they united with one another and with him, his righteousness would shine upon them, and from them to a world constantly increasing in wickedness. {RH, March 15, 1898 par. 3}

The disciples were to catch the radiance of the light from the Saviour's presence, and were to let that light shine upon those walking in the shadow of death. They were commissioned to begin their work in Jerusalem. They were to bear witness to Christ in the city which had been the scene of his great humiliation. Here they were to give evidence of their strength and efficiency by lifting Christ up before those who had resisted his mercy and his love. Under the inspiration of Satanic agencies, those whom God had made the depositaries of sacred truth had denied and crucified their Messiah. To them the wondrous power of God was to be revealed. But the work of the disciples was not to begin and end in Jerusalem. They were to carry the truth to all nations. {RH, March 15, 1898 par. 4}

Christ carried the minds of his disciples to an eminence, and showed them the vast confederacy arrayed against him who came as the light and life of men. He told them that they were to fight not merely against flesh and blood, but against principalities and powers, against the ruler of the darkness of this world, against spiritual wickedness in high places. He reminded them that they were engaged in a warfare on which eternal results depended. In view of the heavenly universe, they were warring against principalities and powers. But they were not left to depend on human wisdom or human facilities. They were to work as seeing him who is invisible. {RH, March 15, 1898 par. 5}

In his name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from spiritual apathy and death. The disciples were to be his witnesses. Their every action was to fasten attention on his name, as possessing that vital power by which men may be brought into oneness with him who is the source of all power and efficiency. They were to center their faith in him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in his name, and then their prayers would be answered. They were to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in his kingdom that did not bear his name and superscription. {RH, March 15, 1898 par. 6}

In order that his disciples might engage in this great work, and fulfil their commission, Christ declared that they would have power as God's peculiar people: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, March 15, 1898 par. 7}

Christ read the minds of his disciples, and he saw that they were awake to the peculiar dangers that would assail them. He assured them that if they would go forward in faith to fulfil their commission, they would move under the shield of Omnipotence. He made every provision for the success of their mission. He took the responsibility of the work upon himself. {RH, March 15, 1898 par. 8}

This was his last instruction to his disciples. He had told them his will concerning their work. He had opened their understanding, that they might comprehend the

Scriptures. He had plainly assured them that they were to begin their work in Jerusalem, the very hardest field they could enter, and were to preach the remission of sins to all nations. "Ye are witnesses of these things,"--his trial, his rejection, his crucifixion, his rising from the dead, and being on the earth for forty days. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." {RH, March 15, 1898 par. 9}

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." While the Saviour's hands were still outstretched in blessing, he was taken from them; and as they stood gazing upward, to catch a last glimpse of their ascending Lord, the sound of the voices of the angels that escorted him was wafted down to them. "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "And they . . . returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." {RH, March 15, 1898 par. 10}

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication." {RH, March 15, 1898 par. 11}

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." {RH, March 15, 1898 par. 12}

By the power of the Holy Spirit the disciples were fitted to act out the impression that had been left upon their minds by Christ's words,--that they held in trust the most sacred truths ever committed to mortals. The church was fitted for the work of representing Christ. The messengers of God spoke as the Spirit gave them utterance. In accordance with the directions given, they prayed in the name of Jesus. So were the words of Christ fulfilled: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." {RH, March 15, 1898 par. 13}

Shortly before his ascension, Christ had prayed, "For their sakes I sanctify myself." He had given himself wholly to the work of human redemption. Charged with this exalted office, Christ stood as the head of humanity, the visible representative of an invisible God. "He that hath seen me," he declared, "hath seen the Father;" and again,

"I and my Father are one." And having embodied in himself the love of God, Christ has imparted it to those who believe on his name, that the copies of his character may be multiplied. {RH, March 15, 1898 par. 14}

"As thou hast sent me into the world, even so have I also sent them into the world." They are a part of the great firm in the science of salvation, which is to work the works of Christ. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." {RH, March 15, 1898 par. 15}

To us as well as to the disciples, Christ has given the work of carrying the truth to the world. But before engaging in this great and aggressive warfare, upon which eternal results depend, Christ invites all to count the cost. He assures them that if they take hold of the work with undivided hearts, giving themselves as light-bearers to the world, if they will take hold of his strength, they will make peace with him, and obtain supernatural assistance that will enable them in their weakness to do the deeds of Omnipotence. If they go forward with faith in God, they will not fail nor become discouraged, but will have the assurance of infallible success. {RH, March 15, 1898 par. 16}

The hour came for the lifting up of the Son of God on the cross, and the hour has now come for him to be lifted up from the earth. Impelled and stimulated by the love of Christ, as God's people advance in the work marked out for them, they will conquer through faith. By faith they may behold even more than angels in their ranks; for the abundant aid of the General of armies is ready for them in every emergency. He leads them on from victory to victory, proclaiming at every step, "I have overcome the world." Your leader goeth forth, conquering and to conquer. Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world.

{RH, March 15, 1898 par. 17}

**PERIODICALS / RH - The Review and Herald / March 22, 1898 Go, Preach the Gospel.--No. 2. - Mrs. E. G. White. -**

**March 22, 1898 Go, Preach the Gospel.--No. 2.**

**Mrs. E. G. White.**

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." {RH, March 22, 1898 par. 1}

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou

shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." {RH, March 22, 1898 par. 2}

This work is given to all who have had Christ set forth crucified among them. By the baptism of the Holy Spirit, God's people are to do, through the instrumentality of their Master, the work that Christ did. They are to represent the benevolence of God to our world. Partakers of the divine nature, they are not only to save their own souls, through faith in Jesus; but Christ says of them, Ye are laborers together with God. As his witnesses, he has given to each his work. As his representatives, they are to bear to the world the message of invitation and mercy. {RH, March 22, 1898 par. 3}

Christ enjoins upon his disciples to lift up the world's Redeemer. They are to have a sense of their obligation to devote their entrusted capabilities to the work of winning souls to the gospel of him who has made so full a sacrifice for the enlightenment and recovery of the world. {RH, March 22, 1898 par. 4}

The utmost eloquence cannot describe the love of God. So vast was the conception of the divine Teacher of the love of God, that its measure could not be expressed. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What scales, then, can weigh the tremendous guilt of professed believers in Christ, who, for the sake of gain, give their powers of persuasion to matters earthly and common, losing sight of Christ, losing all knowledge of him! If we taxed our intellectual and spiritual powers more to comprehend this love in a fuller sense than we do now, we would put to the tax every capability, every power, to seek and save souls that are perishing out of Christ. Christlike work would be done. {RH, March 22, 1898 par. 5}

Christ travailed in soul for the salvation of perishing sinners. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He commissioned his disciples to be unceasing in their efforts to save the world. He himself appointed the Christian ministry and the various means of grace, as channels through which his grace and light and truth might be communicated to every creature that is in need. Abundant provision is in readiness to give spiritual power, and to set the grace of Christ flowing through channels that are cleansed, and ready to receive the heavenly gift. {RH, March 22, 1898 par. 6}

In accepting Christ, and individual members of the church take the responsibility of doing the work he has appointed them. By faith they pledge themselves to wear the yoke of Christ, and bear his burdens. If they refuse to practise self-denial, and fail to place themselves in the channel where the Lord, by his Spirit, can work through them, they are not registered as Christians in the books of heaven. The more deeply the church feels the need of multiplying channels, the more thoroughly will the riches of the grace of Christ adorn the doctrines of the gospel of salvation. {RH, March 22, 1898 par. 7}

In every age of the world the gift of the Holy Spirit is the great promise for the church. "Ask, and it shall be given you." There are supplies for all. "I will pour out my Spirit upon all flesh." The promise of the Holy Spirit to accomplish the work is repeated in every soul that is converted to the truth. Every one newly added to the church is to be

educated in regard to the work he is to do for the Master in winning souls to Christ. {RH, March 22, 1898 par. 8}

The Lord requires all who profess to be Christians to be filled with the Holy Spirit, and then to consecrate their means and powers to his work. They will then have a lofty estimate of what is due to the world's Redeemer. They are to realize that they are to use every jot and tittle of their influence to help one another to appreciate the heavenly endowment. The absence of the means or influence of one whose name is registered in the church-books means robbery to God. All are to wear the yoke of Christ, and lift his burdens, by watching for souls as they that must give account. To every man is given his work; no one is excused. {RH, March 22, 1898 par. 9}

The promised influence of the Holy Spirit, which molds and fashions the worker, enables him to co-operate with heavenly intelligences. Such a worker will be God's living, working agency, through whom he can manifest himself. But those who are not daily converted to the Master's use, dishonor their profession of faith. They dishonor the Holy Spirit, who is appointed to aid God's people in the great and grand work of watching for souls as they that must give account. {RH, March 22, 1898 par. 10}

We are to look unto Jesus, "the author and finisher of our faith." The Lord Jesus allied himself to us, that we might appreciate the high privilege of being partakers of the divine nature, having escaped the corruption that is in the world through lust. Satan seeks to pervert Christianity by filling the hearts of church-members with his attributes. The law of God is the expressed character of God, but Satan has worked against it until, by a large number of those who claim to open the word of God to others, the law is declared to be abrogated. But this law is the standard of the character they must attain in order to be among God's family in the heavenly courts. {RH, March 22, 1898 par. 11}

The Christian church is to endure the seeing of him who is invisible. The members of the body of Christ are to reach the highest attainments in mental, physical, and spiritual soundness, because the church is the instrumentality by which Christ enlightens those that sit in darkness. God calls upon his light-bearers to put away all selfishness, all that confuses them, and distracts them from their work. As did Daniel, they are to bring self-culture into their lives. {RH, March 22, 1898 par. 12}

Look to Jesus, the source of all strength, for perfection of understanding. "All power is given unto me in heaven and in earth," said Christ. If God withheld not his only begotten Son, but gave him up to death, that we might be restored to the image of the Creator, how much more will he, with him, freely give us all things? {RH, March 22, 1898 par. 13}

We may expect that the Holy Spirit will impress the hearts and minds of the workers. He takes the youth with fresh talent, energy, courage, and ready susceptibilities, and brings them into harmony with divine agencies, which give no doubtful precepts, and do not lead those desiring to know the Lord to take one false step. The Lord requires all who enter his service to be consecrated and converted daily, as vessels unto honor. Simplicity will be their true eloquence. {RH, March 22, 1898 par. 14}

The heart that is under the molding of the Spirit of truth is full of holy sentiments. It



possesses the meekness and lowliness of Christ, and a veneration for the pure, the merciful, the upright, who possess sterling integrity, combined with the most tender sympathy for humanity. Such a one places true goodness before greatness. He has a mental culture that is in harmony with the character of Christ. Such a man will possess eloquence that is of a superior order. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and . . . thy neighbor as thyself." Obedience to this command is the mainspring to the highest eloquence. Those who obey these principles practise true godliness. The soul is purified from selfishness and sensuality and from every phase of sin; it chooses those things that are lovely and of good report, and is a vessel unto honor. {RH, March 22, 1898 par. 15}

There is altogether too little account made of the Holy Spirit's power to work upon mind and character. Those who reject the Holy Spirit, thinking that the human being, single-handed, can struggle with principalities, and powers, and spiritual wickedness in high places, will find themselves overmatched. {RH, March 22, 1898 par. 16}

Christ calls upon his church to come into harmony with his character. As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased. He who loves God with all his heart and his neighbor as himself, attains this position through the working of the Holy Spirit upon mind and heart. The Lord will qualify him to be a colaborer with Jesus in the greatest work ever given to mortals. {RH, March 22, 1898 par. 17}

By the word coming from God, we are instructed to educate, educate, educate, young men and young women to understand the living oracles of God. This knowledge will be of the greatest possible value to them as they labor for God. God requires that minds shall not be dwarfed by a connection with the church, but strengthened, elevated, enriched, ennobled, and made fit for the most sacred work ever committed to mortals. The Lord will have a well-trained army, ready to be called into action at a word. These will be well-disciplined men and women and youth, who have placed themselves under educating influences that have made them vessels unto honor. {RH, March 22, 1898 par. 18}

The Holy Spirit is the molding power. "Without me," said Christ, "ye can do nothing." But let the Holy Spirit take hold of heart and character, and all who will heed its voice will be lights in the world. Experimental Bible religion is a leavening power wherever it is introduced. {RH, March 22, 1898 par. 19}

The young men and women who join the church should have a special education in the work for which they are adapted. But if one continues to choose a low, common train of conversation, receive him not as a worker. He will do more than can be counteracted to spoil the other workers. Be sure that such are not chosen to do the work that is so sacred. The words, the spirit, the attitude, determine the scale of usefulness. Let not the work of God be cheapened by those who show that they do not appreciate the elevated character of the work. {RH, March 22, 1898 par. 20}

The highest interests demand the close attention and energy that are too often given to lower and comparatively insignificant things. Under the molding, educating influence

of the greatest Teacher the world has ever known, capabilities and powers will be brought into the church. These are not to be hidden, but are to be used in lines outside the church to augment the power and efficiency of the church. Those who possess these powers are to proclaim the gospel of Christ to all nations, tongues, and peoples. {RH, March 22, 1898 par. 21}

Those who are truly converted are born again. "A new heart also will I give you," God says. Provision is made by God himself for every soul that turns to the Lord, to receive his immediate co-operation. The Holy Spirit becomes his efficiency. Faith in Christ is our only hope of salvation. The work of every true Christian is to set forth Christ and him crucified. "Ye are the light of the world," Christ said. What constitutes God's people lights in the world?--Abiding in Christ. Doing this, they can co-operate with him in the grand work of winning souls from darkness to light.

{RH, March 22, 1898 par. 22}

**PERIODICALS / RH - The Review and Herald / March 29, 1898 Personal Effort. - Mrs. E. G. White. -**

**March 29, 1898 Personal Effort.**

**Mrs. E. G. White.**

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes." {RH, March 29, 1898 par. 1}

Five loaves and two fishes! What a meager portion, seemingly! But in his life of assumed humanity, the Saviour relied implicitly upon God; he knew that his Father's power was sufficient for all things. Taking the small supply of food, he blessed it, and dividing it among the disciples, bade them distribute it to the multitude. "And they did all eat, and were filled." {RH, March 29, 1898 par. 2}

The provision lasted until the deed of mercy was accomplished, and the wants of every hungry soul were supplied. Then Christ said, "Gather up the fragments that remain, that nothing be lost." "And they took up twelve baskets full of the fragments, and of the fishes." So Christ would teach us economy. {RH, March 29, 1898 par. 3}

From this miracle, Christ would have us learn lessons applying to spiritual things. By his action he showed the necessity of relieving temporal hunger; and how much more

important it is that spiritual hunger be satisfied. In this world there are hearts that are crying aloud for the living God, that are starving for the bread of life. God requires that the truth committed to men be not only eaten by them, but given to others. {RH, March 29, 1898 par. 4}

As we do this work, we must learn to rely upon what God can do for the saving of souls. Generally too much dependence is placed upon human ability, and too little faith is shown in him whose grace is sufficient to supply all our deficiencies. We are inclined to think that unless an organized company of workers is sent to a field, the efforts put forth will be useless. We feel as if we must belong to some organization if we would accomplish good. {RH, March 29, 1898 par. 5}

But John the Baptist did not work on this plan. His mission was to prepare the way for the Messiah by his God-given message; and under the guidance of the Holy Spirit, he did the work appointed him without calling to his aid priest or rabbi. {RH, March 29, 1898 par. 6}

In the place of relying upon men for guidance, we should humble ourselves before God, confessing our sins, and pleading with him for forgiveness. We should forsake our proud, self-sufficient way, and go to work, seeking God most earnestly for strength to give the bread of life to those who are not converted,--those who are sick and in need of a physician. {RH, March 29, 1898 par. 7}

After the disciples had received the Holy Spirit, they went out to give to others the light and knowledge they had received. They were few in numbers, but under the guidance of the Holy Spirit, they did more for the conversion of those in Jerusalem than the large religious organizations had ever done. They extended their work to the remote parts of the earth. God blessed their efforts, and thousands of such as should be saved were added to the church. So the Lord would have us labor. Unless those now gathered in cities will go forth willingly to do earnest, solemn work for the Master, the Lord himself will scatter them. {RH, March 29, 1898 par. 8}

Success does not depend upon the numbers engaged in the work. Whether they be few or many, all are to work to the utmost of their ability, feeling that as individuals they have a personal responsibility to labor for Christ. {RH, March 29, 1898 par. 9}

When Christ fed the multitude, each one of the disciples was given a part in the work. Christ asked his Father's blessing on the food, and it came; but the work was not left to one man. Each one was given something to do. So it is now. God has given to every man his work; and he expects all to do their part faithfully. When the truth is presented, God does not design that one man shall do the greatest part of the work. No man should put himself and his work in the place of God. One man's voice must not be heard continually, while others stand by as onlookers. All are to labor for the promotion of the work. Every available power is to be used to carry forward the great work. {RH, March 29, 1898 par. 10}

No one should lose sight of his personal responsibility, relying on some other worker to do the work he should do, forgetting that he has a part to act in relieving those who are perishing for want of the bread of life. Ordained ministers are not the only ones who can work for Christ. Those who have heard the truth and rejoice in it have a work to do

also. At all times they can work for God. It is a law of God that whoever believes the truth as it is in Jesus will make it known. In this perilous time no one can really believe the truth, and stand idly by as a spectator, without interest in the work of God. {RH, March 29, 1898 par. 11}

God has given different gifts to different people. These varied gifts meet and impress varied minds. In any effort made to advance the truth, a diversity of gifts is a help. By their personal influence some may win their way to hearts and subdue stubborn natures, while others, though not possessing this God-given tact, may have more knowledge and experience. {RH, March 29, 1898 par. 12}

God desires all to realize that they must be careful how they strive to control those who are doing his work. No one is to seek to bind the hands of God's instrumentalities. God has given to every man his work, and if his children will consecrate themselves to him, no one has a right to specify who is to work, or who is not to work. Let God work through whomsoever he will. {RH, March 29, 1898 par. 13}

Faithfully and earnestly we are to do the work God has given us, be it large or small. No one else can do our work for us. Individual effort must be made. The Holy Spirit worked through John, but it did not submerge him in some one else. Christ called Matthew from the receipt of custom; he did not make Matthew John. He took his disciples just as he found them, and connected them with himself. He poured out his Spirit upon these human agencies, that they might speak the word of righteousness to those in need of light. {RH, March 29, 1898 par. 14}

As we work for God, the outlook may not be flattering, yet if faithful, unselfish workers will go to those places that have not yet received the truth, and act their part by communicating the light they have received, God will bless their efforts. As they hold forth the bread of life to perishing souls, even though they themselves do not know where the means to carry forward the work is coming from, God will open a way before them. They will be furnished with grace, ample and full, which will supply their every necessity. The Lord will not allow his work to languish. {RH, March 29, 1898 par. 15}

A simple faith and trust in God brings its reward. But the work must be regarded as God's work. It is to be done for the good of others, not to gratify pride or self-sufficiency. Every worker must be ready to sacrifice his own wishes and plans for the good of others. {RH, March 29, 1898 par. 16}

The work of saving souls is infinitely above any other work in our world. He who is brought under the influence of the truth, and through faith is made a partaker of Christ's love, is by that very act appointed to save others. He has a mission in the world. He is a co-worker with Christ. {RH, March 29, 1898 par. 17}

It pays to labor for those for whom Christ has died. Our strength and resources can be expended in no better way. As we co-operate with God in this work, we can think of Christ's words, which are so full of assurance: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." God loves the souls to whom he gave his only begotten Son, and he calls upon us to see all men through the eyes of divine compassion.

{RH, March 29, 1898 par. 18}

**PERIODICALS / RH - The Review and Herald / April 5, 1898 The Perfect Law. - Mrs. E. G. White. -**

**April 5, 1898 The Perfect Law.**

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**Mrs. E. G. White.**

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The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness. {RH, April 5, 1898 par. 1}

In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness,—the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfill all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of his grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears. {RH, April 5, 1898 par. 2}

When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins, and aided him in putting them away. He accepted the counsel meekly, and humbled himself before God. "The law of the Lord," he said, "is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." {RH, April 5, 1898 par. 3}

Paul's testimony of the law is: "What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." {RH, April 5, 1898 par. 4}

Sin did not kill the law, but it did kill the carnal mind in Paul. "Now we are delivered from the law," he declares, "that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "Was that then which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." "Wherefore the law is holy, and the commandment holy, and just, and good." Paul calls the attention of his hearers to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God. {RH, April 5, 1898 par. 5}

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking-glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, April 5, 1898 par. 6}

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who profane his holy Sabbath, who cavil over the plainest statements of the Word, who wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practises, as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher the world has ever known to the traditions and maxims and sayings of men? {RH, April 5, 1898 par. 7}

There are many beliefs that the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When Satan tempted Eve, he said, "Hath



God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath saith, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." {RH, April 5, 1898 par. 8}

The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. This disobedience to God's express command, this belief of Satan's lie, opened the flood-gates of woe upon the world. Satan has continued the work begun in the garden of Eden. He has worked vigilantly, that man might accept his assertions as proof against God. He has worked against Christ in his efforts to restore the image of God in man, and imprint in his soul the similitude of God. {RH, April 5, 1898 par. 9}

The belief of a falsehood did not make Paul a kind, tender, compassionate man. He was a religious zealot, exceedingly mad against the truth concerning Jesus. He went through the country, haling men and women, and committing them to prison. Speaking of this, he says: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women." {RH, April 5, 1898 par. 10}

The human family are in trouble because of their transgression of the Father's law. But God does not leave the sinner until he shows the remedy for sin. The only begotten Son of God has died that we might live. The Lord has accepted this sacrifice in our behalf, as our substitute and surety, on the condition that we receive Christ and believe on him. The sinner must come in faith to Christ, take hold of his merits, lay his sins upon the sin-bearer, and receive his pardon. It was for this cause that Christ came into the world. Thus the righteousness of Christ is imputed to the repenting, believing sinner. He becomes a member of the royal family, a child of the heavenly King, an heir of God, and joint heir with Christ.

{RH, April 5, 1898 par. 11}

**PERIODICALS / RH - The Review and Herald / April 12, 1898 Waiting and Working for Christ. - Mrs. E. G. White. -**

**April 12, 1898 Waiting and Working for Christ.**

**Mrs. E. G. White.**

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting

those things which are behind, and reaching forth unto those things which are before, I press forward to the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." {RH, April 12, 1898 par. 1}

This warning in regard to the perils of the people of God is given by one who knew. The enemies of the cross of Christ will put on the garments of light. This they did in Paul's day. As the apostle saw the power of their influence for wrong, he warned the people with weeping not to give them encouragement. They were enemies of Christ, "whose end is destruction, . . . who mind earthly things." {RH, April 12, 1898 par. 2}

"For our conversation is in heaven," Paul continues, "from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." {RH, April 12, 1898 par. 3}

Is Christ soon to come in the clouds of heaven, with power and great glory? Is the end of all things at hand? If so, those who claim to be followers of Christ must work in proportion to their faith. Our part is not to wait in idle expectancy, but to act in accordance with our faith in the word of God. Vigilant waiting is to be combined with earnest watching. In view of the solemn events soon to take place, every soul who has been privileged to hear the truth is to work earnestly. {RH, April 12, 1898 par. 4}

No one who is in Christ's service can rest content with doing nothing. The Christian life is not alone a life of waiting and meditation, not alone a life of prayer, but a life also of work. We are to wait, and watch, and work for Christ. Thus only can we attain to the full stature of men and women in Christ. {RH, April 12, 1898 par. 5}

"We are laborers together with God," is the inspired declaration. While we search the Scriptures to learn God's plan, we are to strive to carry out that plan, praying for strength to do the work that God has given us. Not only are we to seek for strength from God, in order to know his will, but to do that will. As his earthly agents, we are to co-operate with divine intelligences in carrying out God's plan for the salvation of those for whom Christ has died. As we work under the Captain of our salvation, faithfully obeying his orders, our characters are developed. Through his merits we are enabled to work in harmony with God's great plan. {RH, April 12, 1898 par. 6}

While we are to guard against all hurry and bustle that would lead us to neglect to form characters after the divine Pattern, we are also to heed the admonition, "Not slothful in business; fervent in spirit; serving the Lord." We are to guard against the

devices which lead to spiritual declension, that the day of the Lord may not come upon us as a thief. Those who merely profess to be Christians,--the subjective part of religion,--who do not do faithful service for Christ, will fail of obtaining that experience that will make them of value in God's sight. But those who realize the necessity of working for the Master, communicating to others the light and knowledge that he has given them, will be growing Christians. Waiting, praying, watching, and working, they are prepared to witness to the truth. {RH, April 12, 1898 par. 7}

Heart-work reveals itself in actions. Those who appreciate truth and righteousness will show their zeal by their efforts to give the light to others. Those who are chosen vessels must reflect the character of Christ. Through these the grace of Christ from the river of the water of life flows in rich, pure streams, enabling them to bless all with whom they come in contact. {RH, April 12, 1898 par. 8}

Golden instruction is given us in the fourth chapter of Zechariah. "The angel that talked with me," the prophet writes, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, April 12, 1898 par. 9}

There is a work for all to do for the Master. Every human being who has a vital connection with Christ will earnestly strive to carry forward the work committed to him. But no selfishness can enter God's work. The most splendid service, if it originates with self, is useless. Unless the root is holy, no fruit can be borne to God's glory. {RH, April 12, 1898 par. 10}

God calls upon every true worker to be an ambassador of love. The Lord is at the door, and all the manhood and womanhood of our spiritual being is to be called into activity. We are to be justified by faith and judged by works. God's law claims obedience from all, and condemns disobedience. All are tested and proved, to see if they will keep the law of the heavenly courts. At this time, when universal contempt is shown by the professed Christian world to the royal law of Jehovah, God's witnesses are to arise and show their loyalty by keeping his law. Their prayer will be, "It is time for thee, Lord, to work: for they have made void thy law." {RH, April 12, 1898 par. 11}

"Ye are my friends," Christ said, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called

you friends; for all things that I have heard of my Father I have made known unto you." For what purpose?--That they might make it known to others. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." {RH, April 12, 1898 par. 12}

God has said, Remember, do not forget, that thou keep holy the Sabbath day. If we are loyal to God's commandments, we shall hold as sacred the day he has sanctified and blessed as commemorative of his work of creation. He has set the Sabbath as a sign between us and him throughout all our generations forever, and we honor him when we reverence his Sabbath. {RH, April 12, 1898 par. 13}

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Precious assurance, to be realized as true by those who are obedient. {RH, April 12, 1898 par. 14}

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "As the Father hath loved me, so have I loved you: continue ye in my love." Shall we not continue in God's love by obeying implicitly all his commandments? "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Full and entire obedience brings joy, not mourning, doubt, and uncertainty. {RH, April 12, 1898 par. 15}

All who stand under the blood-stained banner of Prince Emmanuel, working out his commands as loyal subjects, can claim the words: "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. . . . Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." Here it is definitely stated that it is the law given in Eden to which John refers, and that this law has binding claims upon all mankind. {RH, April 12, 1898 par. 16}

We are not in a dreamland of inaction. We are soldiers of Christ, enlisted in the work of showing our loyalty to him who has redeemed us. What we are in the heavenly home, when saved, eternally saved, will be the reflection of what we now are in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? Shall we not raise the standard of loyalty to the God of heaven, irrespective of consequences, unheeding the reviling and hatred of the churches that have apostatized from the service of their Creator? {RH, April 12, 1898 par. 17}

The Lord has a people on the earth, who follow the Lamb whithersoever he goeth.

He has his thousands who have not bowed the knee to Baal. Such will stand with him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work. {RH, April 12, 1898 par. 18}

We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow him here. Following him in heaven depends on our keeping his commandments now. We are not to follow Christ fitfully or capriciously, only when it is for our advantage. We must choose to follow him. In daily life we must follow his example, as a flock trustfully follows its shepherd. We are to follow him by suffering for his sake, saying, at every step, "Though he slay me, yet will I trust in him." His life practise must be our life practise. And as we thus seek to be like him, and to bring our wills into conformity to his will, we shall reveal him. {RH, April 12, 1898 par. 19}

Are we following Christ with unswerving loyalty, keeping his life of perfect obedience, of purity and self-sacrifice, ever before us, that, by beholding, we may become changed into his image? Do we strive to imitate his fidelity? If we educate ourselves to say, Be thou my Pattern; if by the eye of faith we see him as a living Saviour, we shall be strengthened to follow him. Then with the undefiled we shall follow him in the future life. As eye- and heart-witnesses, we can bear testimony to his majesty; for by faith we have been with him in the holy mount.

{RH, April 12, 1898 par. 20}

**PERIODICALS / RH - The Review and Herald / April 19, 1898 "All That Will Live Godly in Christ Jesus Shall Suffer Persecution." - Mrs. E. G. White. -**

**April 19, 1898 "All That Will Live Godly in Christ Jesus Shall Suffer Persecution."**

**Mrs. E. G. White.**

After hearing Christ's words in regard to the destruction of Jerusalem, the disciples came to him with the question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction,--the final destruction of the world. The warning here given as to what the disciples would have to meet at the hands of their fellow men is a warning to us also. {RH, April 19, 1898 par. 1}

"Then shall they deliver you up to be afflicted," Christ said, "and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." These words will be fulfilled.

Those who have been our companions in Christian association will not always maintain their fidelity. Envy and evil-surmising, if cherished, will separate very friends. When a man loses the shield of a good conscience, he loses the co-operation of heavenly angels. God is not working in him. He is controlled by another spirit. {RH, April 19, 1898 par. 2}

We must not think that Satan will cease for one moment his efforts to do to Christ's followers as he did to Christ. "If the world hate you," Christ said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Can those who claim to be followers of Christ say, with their Master, "They hated me without a cause"? {RH, April 19, 1898 par. 3}

"The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: . . . therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God." {RH, April 19, 1898 par. 4}

The time is fast approaching when this scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin; and to those who have the light of the commandments of God is the message given, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." The great issue that is coming will be on the seventh-day Sabbath. This day God would have us reverence. "I am the Lord your God," he declared; "walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." {RH, April 19, 1898 par. 5}

There are many who would serve Christ, provided they could serve themselves also.



But this cannot be. The Lord will not accept cowards in his army. There must be no dissembling. Christ's followers must stand ready to serve him at all times and in every way that may be required. "He that is not with me is against me," Christ declares; "and he that gathereth not with me scattereth abroad." {RH, April 19, 1898 par. 6}

Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral position. Those who endeavor to do this will fulfill Christ's words, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy's side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God, is more serious than death; for it means the loss of eternal life. {RH, April 19, 1898 par. 7}

Double-minded men and women are Satan's best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. To yoke up with those who are unconsecrated, and yet be loyal to the truth, is simply impossible. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counselor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." {RH, April 19, 1898 par. 8}

Christ does not promise his followers a smooth and easy path, but he does not ask them to travel the Christian way alone. "When the Comforter is come," he said, "who I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended." Christ told his disciples the truth regarding the future, that when their trial came, they might not fall into discouragement and doubt. When John the Baptist was beheaded, his disciples were inclined to reproach Christ because he had not worked a miracle to save his servant. So today there is danger that we shall become dissatisfied because Christ does not work a miracle in our behalf, and humiliate our enemies. {RH, April 19, 1898 par. 9}

"They shall put you out of the synagogues." Has not this been done? Have not those who have accepted the light in regard to the binding claims of the law of God, who have decided to observe conscientiously the Sabbath of the fourth commandment, been turned out of the churches? But they are precious in God's sight. When the light came to them, they repented and were converted, and Christ's words are applicable to them: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." {RH, April 19, 1898 par. 10}

"Yea, the time cometh, that whosoever killeth you will think that he doeth God service." These words come sounding down along the line to our time. A deception is upon those who oppress their fellow men because they do not believe the same form of

doctrine that their oppressors believe. Such can give no stronger evidence to the heavenly universe and to the worlds unfallen that they have chosen to stand on Satan's side; for Satan is ever an oppressor of those who love God. {RH, April 19, 1898 par. 11}

Again Christ repeated the reason for so fully presenting the future: "These things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you," to strengthen you by my presence and comfort you by my words. "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." {RH, April 19, 1898 par. 12}

The true and faithful follower of Christ must suffer persecution. There is no way of avoiding it. Paul wrote to Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." {RH, April 19, 1898 par. 13}

How many have come to Christ, ready to cast their interests in with his, and, like the rich young ruler, earnestly desiring to inherit eternal life! But when the cost is presented to them,--when they are told that they must forsake all, houses and lands, wife and children, and count not their lives dear unto themselves,--they go away sorrowful. They want the treasures of heaven, and the life that measures with the life of God, but they are not willing to give up their earthly treasures. They are not willing to surrender all to obtain the crown of life. {RH, April 19, 1898 par. 14}

Persecution has frightened many poor souls from the blood-stained banner of Prince Emmanuel to the black banner of the great apostate. For the sake of this life, they transgress the law of God, and in that day when all transgressors are destroyed, they will be bound up with Satan to suffer the second death. But while persecution from those who worship at false shrines will cause some to yield up the truth, it will never induce a true child of God to separate from Christ, in whom his hopes of eternal life are centered.

{RH, April 19, 1898 par. 15}

**PERIODICALS / RH - The Review and Herald / April 26, 1898 Christ's Commission.  
- Mrs. E. G. White. -**

**April 26, 1898 Christ's Commission.**

**Mrs. E. G. White.**

The Lord has given his church a special work of personal service to do. God could have sent angels to work for the reformation of man, but he did not do this. Humanity

must touch humanity. The church is the Lord's instrumentality. He works through those that are willing to be worked. If the church had cherished a sense of her accountability, fervent, earnest messengers would have carried the truth to countries far and near. God's living word would have been preached in every corner of the earth. {RH, April 26, 1898 par. 1}

What was Christ's last commission to his disciples before he left them?--Lifting up his hands, he blessed them, and said, "Go ye into all the world, and preach the gospel to every creature." This command has not been fully obeyed by the professed followers of Christ. Our salvation depends on our obedience. It is left with each one to say whether he will qualify himself to do the work God has appointed him to do, or whether he will bury his talent in the earth. {RH, April 26, 1898 par. 2}

Christ's commission is to be received and acted upon. We are to go forth in faith, with earnest prayer for the promise of One who has said, "Lo, I am with you alway, even unto the end of the world." With the promise of such companionship, we are guilty of great unbelief and disobedience if we refuse to take up the cross of self-denial and self-sacrifice. {RH, April 26, 1898 par. 3}

The words, "Go ye into all the world, and preach the gospel to every creature," are spoken to every individual. We may be adapted for different branches of the work; but while we do our part unselfishly, we are obeying the command. Do we search the precious word of God interestedly, that we may say, "The entrance of thy words giveth light; it giveth understanding unto the simple," not to men and women of weak intellect, but to those who cherish simplicity of heart and mind, who are willing to be taught by the Holy Spirit, that they may know how to open the word of life to others? As we communicate the light that has found entrance to our souls, the Holy Spirit gives increased light, and our hearts are filled with the precious joy of the Lord. {RH, April 26, 1898 par. 4}

Christ did not go to heaven directly after his death. It is claimed by some that when he died, although his body was laid in the grave, his spirit went to heaven. But after his resurrection he said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." If, after he bowed his head and died, he went directly to heaven, certainly he did ascend to his Father. {RH, April 26, 1898 par. 5}

Christ remained in the grave the allotted period of time, and then he took up his life again. In the hearing of the people he had said, "Destroy this temple, and in three days I will raise it up," referring to his body. He came forth from the grave a conqueror, proclaiming, over the rent sepulcher of Joseph, "I am the resurrection, and the life." {RH, April 26, 1898 par. 6}

We have a crucified, risen Saviour to present to the people. All who have come to Jesus for pardon have found him ever ready to take their sins, and to impute his righteousness to them. He who has come to Christ, and has been truly converted, will have a longing to save the souls that are out of Christ. He who loves God supremely and his neighbor as himself cannot rest content with doing nothing. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." As he

comes to Christ himself, his whole soul breathes out for Christ. He receives the light and knowledge that the Lord gives to every true seeker to impart to others. After the Holy Spirit has molded the heart of the true believer, the light that enters heart and mind cannot be shut in; it must shine forth to others. {RH, April 26, 1898 par. 7}

God will use humble men as his instruments. Even though they have but one talent, if they trade upon it, it will increase. The great fault in the church is that the work of saving souls is so limited that the advancement of the kingdom of God is slow. A backslidden church is the sure result of a selfish church,--a church that does not use her talents in co-operating with Jesus to restore the image of God in men. We are to minister to every creature. A responsibility is laid upon us to work for all,--our friends, our acquaintances, those who are bound up with the world and alienated from God. The apparently amiable and agreeable are to come into the sphere of our labors. The truth is for them as much as for us, and we must say, "Come." {RH, April 26, 1898 par. 8}

God has entrusted the knowledge of the truth of redemption to every converted soul, and this knowledge is to be given to others. With a tender, sympathetic heart, tell them of the great truth of redemption. If we are in earnest, we can and will so speak that all will see that we have the love of the truth in our hearts. The frivolity and love of amusement that we encounter may chill our soul, but it will not silence the message we bear as Christ's witnesses. And each soul saved will save other souls; for those who are truly converted will realize that they are the depositaries of sacred trusts. What rich blessings will follow pure, consecrated effort, the worker depending on God to give the increase! {RH, April 26, 1898 par. 9}

It is a most fatal mistake to suppose that the work of saving souls depends alone on ordained ministers. All who are ordained unto the life of Christ are ordained to work for the salvation of the souls of their fellow men. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." It is by the Spirit's power that souls that are dead in trespasses and sins are quickened to hear the words of life. {RH, April 26, 1898 par. 10}

There are heathen at our doors; there is infidelity in the church that palsies the working element with unbelief. The command to work unselfishly and earnestly, wearing Christ's yoke and bearing his burdens, rests upon every soul. Wherever his work, whatever his business, his first interest is to seek the kingdom of God and his righteousness; and by precept and example, in word, spirit, and action, to show his earnest zeal for Christ.

{RH, April 26, 1898 par. 11}

**PERIODICALS / RH - The Review and Herald / May 3, 1898 God's Standard of Character. - Mrs. E. G. White. -**

**May 3, 1898 God's Standard of Character.**

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## **Mrs. E. G. White.**

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The law of God is binding on all human intelligences. "Think not," said Christ, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, May 3, 1898 par. 1}

God requires obedience to his law. But Satan, ever since his fall, has been working against this law. He created disaffection in heaven by his ambition to be higher than Christ, the Commander of the heavenly host; and then he attacked the law of Jehovah. He held a position next to Christ, and in his rebellion he carried the angels with him. With their leader, these were expelled from heaven; and when Christ came to this earth to live the law that Satan had declared could not be kept, Satan followed him from the manger to the cross, doing all in his power to render his work a failure. {RH, May 3, 1898 par. 2}

Many mistakes were made by the Jewish teachers in regard to the true character and far-reaching principles of the law. Its relation to sin was misconceived and misapplied. The outward action was dealt with, but inward sins were not touched. Those who did not allow the defilement of the soul to develop into outward defilement, were looked upon as righteous, while in their hearts they cherished thoughts of the most sinful character,--thoughts that were earthly and sensual. {RH, May 3, 1898 par. 3}

In his sermon on the mount, Christ made known the comprehensive and far-reaching character of the law of God. He applied its great principles to the thoughts and the desires. He taught that all wrong thoughts and feelings, though unknown to any human being, are a transgression of the law of God, and that those who cherish them must suffer the penalty. Thus the law was shown to reach the inner life. {RH, May 3, 1898 par. 4}

Christ presented the truth as a sharp sword, which cut to the soul. He flashed the divine requirements upon the secrets of the perverted heart. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." {RH, May 3, 1898 par. 5}

In the Old Testament and the New the law is shown to be God's standard of character. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" the Saviour asked. The lawyer had been urged by Christ's enemies to ask him this question, that they might find

something wherewith to accuse and condemn him. In his wisdom, Christ referred the question back to the questioner. This was so unexpected that the lawyer did not study how to evade the matter, but answered him honestly, in accordance with the light that he had. He was acquainted with the principles of the law, and he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," said Christ; "this do, and thou shalt live." To love God with all the heart is the first great law of the universe. When the love of God fills the heart, love to our fellow men will flow forth in words and deeds as the fruit of that love. {RH, May 3, 1898 par. 6}

From the pillar of cloud the Lord gave the same lesson to Moses, to be given to the people. "The Lord spake unto Moses, saying,. . . Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them. I am the Lord." {RH, May 3, 1898 par. 7}

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." {RH, May 3, 1898 par. 8}

Today Satan's influence is great, and it is his special work to make void the law of God. Those who place themselves under his control he leads to do this also. The work he began in heaven he has zealously carried out on the earth. The war between the two great armies is waged upon the commandments of God and the faith of Jesus. Satanic agencies are united with human agencies in an effort to make void the law of God, and to teach for doctrines the commandments of men. Two contending forces are striving for the mastery. Shall we allow our influence to swell the tide of iniquity and transgression? Every soul that believes the word of God should arise and shine because his light has come, and the glory of the Lord has risen upon him. Shall we not study the word of God critically, refusing to trust to our own intelligence, which may be under the control of a masterly tempter? {RH, May 3, 1898 par. 9}

It means everything to us on which side we place our influence. It makes all possible difference what we believe. The falsehood maintained by Satan, that the law of God is abrogated, will be accepted in all honesty by those who have not walked in the light as it has shone upon their path. They have turned aside to falsehood, and they wrest the Scriptures to maintain their false theories. The more sincerely a man believes falsehood, the more fatal it is to his own soul. He earnestly advocates this falsehood, and those who have not been sanctified through the truth accept it. The more he advocates error, the more certain he becomes that it is truth, and that truth is error, and must be exposed and denounced. He is imbued with a zeal that is in accordance with the zeal of his leader. {RH, May 3, 1898 par. 10}

A striking contrast is seen between those who practise the truth and those who have



joined the ranks of the apostate. Meek and lowly will those be who follow the Lamb of God. Boastful, denunciatory, and lawless in word and deed will those be who war against the commandments of God. They are thus because they have the spirit and attributes of the dragon, who was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus. {RH, May 3, 1898 par. 11}

God's law is immutable and eternal; for it is the transcript of his character, and by it God designs to bring the family on earth into harmony with the family in heaven. God has made it possible for men to obey his requirements, by making it possible for them to be partakers of the divine nature. Thus our characters may be molded in accordance with the law of God. And by willing obedience to this law our characters are conformed to the character of God. {RH, May 3, 1898 par. 12}

Obedience to the law of ten commandments is the condition of salvation. This is God's positive requirement. The Bible declares that no one can truly love God and yet refuse to obey his law, after receiving light in regard to its immutability. Many attempt to justify their disobedience by distinguishing between God's commandments and Christ's commandments. This they do, that they may bear the name of Christian and yet live in violation of God's law. But those who plead thus place their faith in a falsehood devised by the father of lies. {RH, May 3, 1898 par. 13}

God's commandments are indeed the commandments of Jesus. "If a man love me," Christ declared, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." {RH, May 3, 1898 par. 14}

"He that saith, I know him," John wrote, "and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." {RH, May 3, 1898 par. 15}

Through Jesus there is divine sympathy between God and the human beings who, through obedience, are accepted in the Beloved. Thus humanity conforms to the will of divinity, fulfilling the words, "If ye love me, keep my commandments." The commandment-keeping people of God are to walk in the sunlight of Christ's righteousness, their countenances expressing cheerfulness and thanksgiving, joyful in the assurance, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

{RH, May 3, 1898 par. 16}

**PERIODICALS / RH - The Review and Herald / May 10, 1898 Parental Responsibility.--No 1. - Mrs. E. G. White. -**

**May 10, 1898 Parental Responsibility.--No 1.**

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**Mrs. E. G. White.**  
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In the education of their children, parents should begin early to establish in them correct methods and habits; for the early education of the youth shapes their character in both their secular and religious life. Their minds should be directed in profitable channels of thought. Their occupations should be such as not only to benefit themselves, but to teach others the development of thought and labor that will be for their present and eternal good. {RH, May 10, 1898 par. 1}

Children may be trained for the service of sin, or for the service of righteousness. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the "way" the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the great Teacher the precious lesson of obedience to his will. The mother should feel her need of the Holy Spirit, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, she can be a wise, gentle, loving teacher of her children. {RH, May 10, 1898 par. 2}

Fathers and mothers are responsible for the health, the constitution, and the development of the characters of their children. No one else should be left to see to this work. As parents, it devolves upon you to co-operate with the Lord in educating your children in sound principles, keeping their minds open and impressible by the inculcation of Bible truth. This will develop strong characters. {RH, May 10, 1898 par. 3}

**Diet.**

In two many cases the parents are only grown-up children. They are not intelligent teachers; they do not realize the responsibilities that rest upon them. In their ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. They have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, "My baby does not thrive. It is poor and fretful and sick. What is the matter with it?" {RH, May 10, 1898 par. 4}

"What do you give your child to eat?" I have questioned. {RH, May 10, 1898 par. 5}

"The same food that we ourselves eat,--a little bit of everything,--a little tea, coffee, potato, beer, and meat." {RH, May 10, 1898 par. 6}

This variety of food is unwholesome for the parents, and is much more so for the child. The child has but a small stomach, and should have regular periods of eating,

and then it should not eat too largely. Overeating crowds the stomach, and distress is the result. The "stuffing" process has placed many a little child in its narrow bed, just because of the ignorance of the parents. Let the child dress simply, and eat of the simplest and most wholesome diet. Let him not be indulged, and tempted to eat more than he should. This will ruin the digestive organs before he can become intelligent upon the important subjects of how to eat, how to dress, how to exercise, in order to retain health. The youth who are not perseveringly educated to respect the laws of their own being, will easily turn aside from the laws which God has ordained for their spiritual life. {RH, May 10, 1898 par. 7}

### The Spoiled Child.

In some families the wish of the child is law. Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. Indulgence is supposed to make the child happy, but it only makes him restless and discontented. Indulgence has spoiled his appetite for plain, healthful food, and for the plain use of his time; self-gratification has done the work of unsettling his character for time and for eternity. {RH, May 10, 1898 par. 8}

A great mistake is made when the lines of control are placed in the child's hands, and he is allowed to bear sway in the home. But this has been done, and will continue to be done, because fathers and mothers are blind in their discernment and calculation. The child who is not carefully and prayerfully disciplined will be unhappy in this life, and will form such unlovely traits of character that the Lord can not unite him with his family in heaven. There is a very great burden to be carried all through the life of a spoiled child. When his will is crossed, he is aroused to anger. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will. {RH, May 10, 1898 par. 9}

Children who have never learned to obey will have weak and impulsive characters. They may profess to be Christians, but how sad is their experience. They seek to rule, but have not learned to submit. These half-educated children are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. That mother who, knowing what is best for the spiritual and physical help of her child, yields to his tears and importunity, will, through her own training, be pierced through with many sorrows. {RH, May 10, 1898 par. 10}

The heavenly intelligences can not co-operate with fathers and mothers who neglect to train their children, and who allow Satan to make the youthful mind an instrument through which he can work to counteract the working of the Holy Spirit. The youth may profess to be converted, but the character will reveal whether or not the neglected work of the parents has been overruled by good. What sin can be greater than that of allowing children to be spoiled by mismanagement? When these children have families of their own, they carry their defects with them, and thus the neglect of parents to deal faithfully carries evil from generation to generation. Thus the world is deprived of the moral power of rectitude and integrity which it should have. {RH, May 10, 1898 par. 11}

The happiness of every child may be secured by strong, even discipline. A child's

truest graces consist in modesty and obedience,--in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty. And a child's true goodness will bring its own reward, even in this life. The early years are the time for the training process, not only that the child may become most serviceable and full of grace and truth in this life; but that he may secure the place prepared in the home above for all who are true and obedient. In our own training of children, and in the training of the children of others, we have proved that they never love parents and guardians less for restraining them from doing evil. {RH, May 10, 1898 par. 12}

The future of society depends on the education and training of the youth of today. Parents, a solemn work is resting upon you. The greatest power, the efficient gospel, has its effect in the well-ordered, well-disciplined family. The children are not to be treated as dolls, made to be dressed and undressed,--idols, to have affection and indulgence lavished upon them, and parental self-sacrifice cater to their impulses. They are to learn to obey in the family government. They are to form a symmetrical character, of which God can approve, maintaining law in the home life. Christian parents are to educate their children to obey the law of God. The reasons for this obedience and respect for the law of God may be impressed upon the children as soon as they can understand its nature, so they will know what they should do, and what they should abstain from doing. {RH, May 10, 1898 par. 13}

God requires obedience of every human being. Upon this our eternal future depends. In obedience to the law of God we shall form a beautiful character. "The law of the Lord is perfect, converting the soul." Children should be taught to respect every word that proceeds out of the mouth of God. Parents are ever to magnify the precepts of the law of the Lord before their children, by showing obedience to that law, by themselves a living under the control of God. If a sense of the sacredness of the law takes possession of the parents, it will surely transform the character by converting the soul. {RH, May 10, 1898 par. 14}

Parents, never prevaricate, never tell an untruth by word or deed. If you want your child to be truthful, be truthful yourselves; be straightforward and undeviating. Even a slight prevarication should not be allowed. If the mother is accustomed to be untruthful, the child will follow her example. {RH, May 10, 1898 par. 15}

The work of "breaking the will" is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it a proper direction. Treat the child's will wisely and tenderly, as a sacred treasure. Do not hammer it to pieces; but by precept, by true example and love, wisely fashion and mold it until the child comes to years of responsibility. Then still guide with your counsel, bringing your child up in the nurture and admonition of the Lord.

{RH, May 10, 1898 par. 16}

**Responsibility.--No. 2. - Mrs. E. G. White. -**

**May 17, 1898 Parental Responsibility.--No. 2.**

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**Mrs. E. G. White.**  
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If parents desire their children to be pleasant, they should never speak to them in a scolding manner. The mother often allows herself to become irritable and nervous. Often she snatches at the child, and speaks in a harsh manner. If a child is treated in a quiet, kind manner, it will do much to preserve in him a pleasant temper. The grandest and noblest work that parents have to do for their Master is to bring Bible discipline into their government. Mothers, teachers, and guardians of the youth, be careful. If things arise to irritate, you are not at liberty to act out your feelings. Educate yourselves to carry a pleasant countenance, and to bring sweetness and melody into the voice. The angels of God are ever near your little ones; and your harsh, loud tones of fretfulness are not pleasant to their ears. Let love and tenderness, patience and self-control, be at all times the law of your speech. Winning love is to be like deep waters, ever flowing forth in the management of your children. {RH, May 17, 1898 par. 1}

All through his life, Christ performed acts of love and tenderness for the children. He took the little ones in his arms, and blessed them. On one occasion he called a little child to him, and set him in the midst of his disciples, and said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me." {RH, May 17, 1898 par. 2}

Parents should heed the words of Christ: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." These words are not spoken for the benefit of those only who are young in years. They include all who are newly come to the faith, who are little children in experience, born again into the kingdom of God. {RH, May 17, 1898 par. 3}

It is your duty, parents, to educate and train your children to do service for him whose they are by creation and redemption. If the Lord could present a little child in its simplicity as an object-lesson, then be careful how you treat the precious little ones, the lambs of the flock. There need be no harsh tones, no hard, painful strokes upon the little form. If, in the fear and love of God, you will do your duty, you will not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones, who have everything to learn from the lips and character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families of earth in a Christlike manner, the parents fully appreciating the value of the souls of the little ones committed to their care. {RH, May 17, 1898 par. 4}

The long, protracted effort made to obtain an education in books is a mistake. There

is danger of arousing love for pleasure and amusement. This gives the youth an education which is deleterious and unprofitable, and which God can not bless; for it divorces the thoughts from him, and corrupts the soul. Those who receive this training are wavering and irresolute. They crave those things that are not essential for this life, or for the future, immortal life. They are full of conceit and self-importance. Unless completely transformed in character, they will never understand and know the truth.

{RH, May 17, 1898 par. 5}

All are to be students in this life. We are to improve our faculties, that we may do the best kind of service for him who has given his life to redeem us. We are to think soberly, and consecrate ourselves to God day by day. Then we shall consider every hour precious, and shall purify our souls with stern resolution. Our opportunities and privileges are golden. We have a high standard to reach. We are to do missionary work for the Master, co-operating with Christ in restoring the moral image of God in men.

{RH, May 17, 1898 par. 6}

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents. Everything that would hinder in this consecrated service is to be left. We are to separate ourselves from whatever position we have placed ourselves in that would fetter us to cheap habits, common words, common works, or littleness of purpose. Christians are to be Christlike. All who sincerely believe that the living oracles of God mean just what they say, will act that faith. {RH, May 17, 1898 par. 7}

Nothing can excuse parents from their responsibility toward their children in their influence in the home discipline and education. Low, cheap, common talk should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth. The heart should be a holy temple for God, where no entrance of corrupt principles is allowed to divorce us from God, and extinguish our moral and spiritual power. In the training of their children, parents should inculcate right principles. Every action is liable to be repeated. Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it. A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor, and also on the minds of those who are connected with him in any relation, either spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right, establish those habits in the youth. Principle must be firmly held by parents and teachers. They must reverence the principles of God's holy word, and let their own lives reveal that they are pure and noble and heavenly. {RH, May 17, 1898 par. 8}

On every hand we see a neglect to train children to engage in useful labor. They are allowed to grow up in ignorance of simple and necessary things. But those who are so unfortunate in their training must awake; take the burden of the matter upon themselves; and, if they ever expect to have success, find incentives to the honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in every line, feeble. {RH, May 17, 1898 par. 9}

Parents are not to be slaves to their children, doing all the self-sacrifice, while the



children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. The children are God's precious heritage, to be disciplined, educated, and trained to lift burdens in their early years. These should be light at first; but children should be carefully educated to do their part, that they may understand how to do their work with willing aptitude. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen, will in the end lose the credit of being ladies and gentlemen. There are domestic duties calling for a helping hand; in every place there are things that require energetic, persevering, skilled activity, which ready, experienced hands know how to undertake. The laws of necessity require that our missionaries, in the fulfilment of the duties of common, practical life, become wise in methods and plans. {RH, May 17, 1898 par. 10}

Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." We can not suppose that when the final triumph shall come, and we have the mansions prepared for us, idleness will be our portion,--that we shall rest in a blissful, do-nothing state. We have a great work to do in this our day to prepare the way for the King of kings and Lord of lords. Be sure he finds us at the occupation he has given us. To every man he has given his work,--a fitting occupation,--to prepare a people to stand in the great day of the Lord.

{RH, May 17, 1898 par. 11}

**PERIODICALS / RH - The Review and Herald / May 24, 1898 Words of Warning. - Mrs. E. G. White -**

**May 24, 1898 Words of Warning.**

**Mrs. E. G. White**

When Christ sent forth the twelve, he warned them of the persecution they would receive for his sake. "Behold," he said, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues." They will do this while they apparently wish you to regard them as your friends. By the deceptive attitude which they assume to retain your confidence, they will betray you. They hide the spirit of the wolf under the appearance of the sheep. Their lips may speak words as smooth as oil, but the poison of asps is under their tongues. {RH, May 24, 1898 par. 1}

The truth of Christ's words was verified in the case of Lazarus. Those who witnessed the resurrection of Lazarus were unable to keep silence; the miracle was the burden of the conversation of thousands. God designed that there should be witnesses to give publicity to this, Christ's crowning miracle. At the feast of the Passover, many were

drawn from their homes to see and hear Jesus. "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Many of the Jews went away, and believed on Jesus. Those who saw Lazarus told others, and thus the news spread. Such a thing had never before been heard of. That he who had been cut off from among the living, now stood among them with the love of God expressed in his face, was the subject on all lips. {RH, May 24, 1898 par. 2}

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." The evidences of the resurrection of Lazarus were so clear that the rulers could not resist them; neither could they frame their falsehoods so long as he stood to bear testimony against them. All the false statements of the priests and rulers, all their hatred and jealousy, could not draw the people to them as long as Lazarus was living to say: He spoke, and I was released from the bonds of death. "I live; yet not I, but Christ liveth in me." The same omnipotent power that made the world has conquered death. And as long as Lazarus lived, his testimony could not be silenced. {RH, May 24, 1898 par. 3}

"The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." As they had laid their plans to kill Jesus, so they consulted together how they might, in some secret manner, employ men to rid them of the presence of Lazarus. If he were removed, they thought, they could more easily accomplish the death of Christ. When men open the door of the heart to let Satan in as their guest, they follow his promptings, and let unbelief bear sway. They misinterpret and misapply the Scriptures; for they read the Word in the light of their own perverted imagination. While they put on an appearance of sanctity, and profess to be doing the service of God, there is no end to the crimes they will commit if circumstances but favor them. {RH, May 24, 1898 par. 4}

"And ye shall be brought before governors and kings for my sake," Christ continued, "for a testimony against them and the Gentiles. But when they deliver you up, take no thought [be not anxious] how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." {RH, May 24, 1898 par. 5}

From the burning bush the Lord reproved Moses for unbelief when he pleaded his inability to speak. "Who hath made man's mouth?" he said, "or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." When the word of Lord came to Jeremiah, he said, "Ah, Lord God! behold, I can not speak: for I am a child." But the Lord said to him: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." {RH, May 24, 1898 par. 6}

The same God who gave his messages to Moses and Jeremiah will give his word to his witnesses in this generation. "For it is not ye that speak," Christ declares, "but the Spirit of your Father which speaketh in you." This word of the Lord has been verified in all ages, and it will be verified to the close of time in all who hold the beginning of their confidence firm unto the end. The most powerful testimony will be given in defense of the faith once delivered to the saints. The Holy Spirit is close beside those who are

called to witness for truth and righteousness. He orders the testimony that is borne before earthly authorities, that the glorious truth may appear. {RH, May 24, 1898 par. 7}

The history of Judas is written for our learning. He was a betrayer of sacred trusts. He had an opportunity to become converted, heart and soul, to Christ. The Saviour bore long with his perversity and defects of character. He gave no personal rebuke; he dealt with him by revealing principles of righteousness. But this was not enough. Before he left his disciples, he desired them to know the true character of Judas, and he reproved him for his covetousness in rebuking Mary for her use of the ointment. {RH, May 24, 1898 par. 8}

Christ washed the feet of Judas. This was the time for Judas to confess his sin, and ask the forgiveness of Christ. This was his opportunity to accept Christ, or to shut the door of his heart against the light. The promptings of the Spirit were repressed. Judas partook of the broken body and spilled blood of his Lord, and went out from the table to betray his Master. He would not receive counsel nor reproof; he was determined to have his own way, to follow his own impulses. {RH, May 24, 1898 par. 9}

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit. {RH, May 24, 1898 par. 10}

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." {RH, May 24, 1898 par. 11}

There are but two classes in our world, and they are thus described in the word of God: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." {RH, May 24, 1898 par. 12}

The warning of Christ comes sounding down the line to our time: "Then shall many

be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." {RH, May 24, 1898 par. 13}

Said Christ: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." {RH, May 24, 1898 par. 14}

Men will have great opportunities and privileges, and great light; and they will either go forward unto the perfection of Christ's character, or they will follow their own peculiar traits of character. Under the sway of Christ, they will be mild and teachable; under the inspiration of Satan, they will reveal a harsh spirit, and become betrayers of their brethren. They will walk frowardly, in the way of their heart. If those who have light will open the chambers of the mind, they will see as the Lord sees; they will take counsel and reproof; they will open the door of the heart of Jesus, and will welcome him in as an honored guest. Then the soul will be a temple where Christ can dwell.

{RH, May 24, 1898 par. 15}

**PERIODICALS / RH - The Review and Herald / May 31, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 1. - Mrs. E. G. White. -  
May 31, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 1.**

**Mrs. E. G. White.**

"Then came the day of unleavened bread; when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat

this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." {RH, May 31, 1898 par. 1}

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death. {RH, May 31, 1898 par. 2}

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." {RH, May 31, 1898 par. 3}

With the rest of the disciples, Judas partook of the bread and wine, symbolizing the body and blood of Christ. This was the last time that Judas was present with the twelve. But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O, why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed. {RH, May 31, 1898 par. 4}

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life. {RH, May 31, 1898 par. 5}

This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul, who said: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices

for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." {RH, May 31, 1898 par. 6}

Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on and receive him. And this ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death. {RH, May 31, 1898 par. 7}

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." {RH, May 31, 1898 par. 8}

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." {RH, May 31, 1898 par. 9}

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil-surmisings and bitterness of spirit spring up over mere trifles. This ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of



self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They can not read the secrets of the soul. It is not for them to say, I will not attend the ordinance if such a one is present to act a part. Nor has God left it to man to say who shall present themselves on these occasions. {RH, May 31, 1898 par. 10}

The ordinance of feet-washing has been especially enjoined by Christ; and on these occasions the Holy Spirit is present to witness and put a seal to this ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ is indeed present to clear away the rubbish that has accumulated to separate the hearts of the children of God. {RH, May 31, 1898 par. 11}

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is on these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, still Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, and keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. These ordinances are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another.

{RH, May 31, 1898 par. 12}

**PERIODICALS / RH - The Review and Herald / June 7, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 2. - Mrs. E. G. White. -**

**June 7, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 2.**

**Mrs. E. G. White.**

Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if those who officiate are not benefited

thereby. Christ is there to make the heart susceptible to his Holy Spirit, and to discern the entire dependence of his people upon him for their salvation. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." {RH, June 7, 1898 par. 1}

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged himself to be present in the fulness of his grace to change the current of the minds that are running in selfish channels. This service can not be repeated without one thought's linking itself with another. Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that have sprung from the hateful root of bitterness. Link after link of memory's chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ. {RH, June 7, 1898 par. 2}

How the heart of Christ is pierced by the forgetfulness, unwillingness, and neglect to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul, and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the feelings implanted in the heart for a higher spiritual life. {RH, June 7, 1898 par. 3}

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Christ does indeed manifest himself unto the believers who thus reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of supremacy. {RH, June 7, 1898 par. 4}

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table; unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used. {RH, June 7, 1898 par. 5}

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder over and

deprecate our shortcomings. The ordinance of feet-washing included all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great Center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light, of the cross. With hearts cleansed by Christ's most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another. {RH, June 7, 1898 par. 6}

There can be no union between our soul and God except through Christ. Union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine symbolizing his broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with him. {RH, June 7, 1898 par. 7}

Christ knows that if we should allow our minds to become engrossed with earthly things, we would forget him in whom our hopes of eternal life are centered, and so lose the lifegiving power, the peace and joy, which the Lord wishes us to receive and retain. And he said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." {RH, June 7, 1898 par. 8}

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service, that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give,--he gave his life for the life of the world. {RH, June 7, 1898 par. 9}

And his appeal to our love is strikingly made in the words of the apostle Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do

show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." {RH, June 7, 1898 par. 10}

Christ's second appearing, in the clouds of heaven, is ever to be kept before us. Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, June 7, 1898 par. 11}

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required, by dying for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world." {RH, June 7, 1898 par. 12}

Christ declared: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We can not, as individuals, maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ by studying his word, and doing the things he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." {RH, June 7, 1898 par. 13}

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## **June 14, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 3.**

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**Mrs. E. G. White.**  
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"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives." Here was established the great memorial, the Lord's Supper. Can we take in the strains of Christian melody rising to heaven from the lips of the disciples? Christ, the Captain of our salvation, made of himself a sacrificial offering. The Prince of life became the Prince of martyrs. {RH, June 14, 1898 par. 1}

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." {RH, June 14, 1898 par. 2}

The act of Christ in washing the feet of his disciples was a sacred one; his motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother. {RH, June 14, 1898 par. 3}

The last act of Christ in behalf of his betrayer was to wash his feet. He, their Lord and Master, showed that he would do anything to save the most guilty sinner. He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, he is the child of God. {RH, June 14, 1898 par. 4}

Christ came not to save man in his sins, but from his sins. John's testimony of him was, "Behold the Lamb of God, which taketh away the sin of the world." And "as many

as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, June 14, 1898 par. 5}

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, "Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." These words were spoken that Judas might understand that Christ had read his secret purposes, that he was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterward, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring. {RH, June 14, 1898 par. 6}

Christ gave his disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but he said, "Ye are not all clean." Judas brought a traitor's heart to this scene, and Christ revealed to all that he knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement. {RH, June 14, 1898 par. 7}

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am [for I have given you an example of the position you should hold toward one another]. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Here is the object-lesson: "Ye also ought to wash one another's feet." "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." This ordinance is not to be treated in a mechanical way as a form. Its real object is to teach humility. {RH, June 14, 1898 par. 8}

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." {RH, June 14, 1898 par. 9}

Jesus would give convincing proof that he understood perfectly the character of Judas, and that he had not withheld his ministry even from him whom he knew to be working to betray him into the hands of his enemies. And we have, in his example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet he washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling himself to wash the feet of the worst sinner, did not break his heart, what



more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan. {RH, June 14, 1898 par. 10}

Let all behold, in the boundless love of Christ, a long-suffering Saviour, who holds out every inducement for the sinner to receive him, repent, and be cleansed from the defilement of sin. We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil's battle-ground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of his disciples was the Majesty of heaven. He had the hoarded love of eternity in his heart, but he was in their midst as one who served; and in washing their feet, he gave them evidence that he would do any service, however humble, in order to make them heirs together with him of all the eternal wealth of heaven's treasure. {RH, June 14, 1898 par. 11}

When this simple ordinance is being performed, the followers of Christ should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart-searcher. The Holy Spirit will be present on every occasion to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by disregarding the object of this ordinance, and the gracious opportunity it presents to confess every wrong, every act of injustice done to a brother. Had Judas accepted this last chance given him by Christ, the poor sinner would never have betrayed his Lord, and the words of Christ would never have been spoken, "Ye are not all clean." {RH, June 14, 1898 par. 12}

The Lord is present on every occasion when this humble ceremony is performed. He is the unseen Witness. He reads every heart, with its concealed purposes, its wrong-doings, its sin. You can neglect, you can leave, these seasons of divine appointment; and of you Christ's words may be appropriately spoken, "Ye are not all clean." {RH, June 14, 1898 par. 13}

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act, of contrition and repentance that you direct toward Christ, does not escape his notice. The first step you take toward him will bring him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, broken-hearted soul, with his divine strength; he will meet your emptiness and spiritual poverty with his inexhaustible fulness. {RH, June 14, 1898 par. 14}

In this ordinance, Christ discharged his disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in himself, the authority and foundation of all Jewish ordinances that pointed to him as the great and only efficacious offering for the

sins of the world. He gave this simple ordinance that it might be a special season when he himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved. {RH, June 14, 1898 par. 15}

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If his disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving his word and doing his will. {RH, June 14, 1898 par. 16}

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**June 21, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 4.**

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**Mrs. E. G. White.**

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Christ came to seek and to save that which was lost. His instruction was confined to the wants of their own condition in practical life. The curiosity that led them to seek for something they had not, when they came to him with prying questions, he turned into occasions of most solemn, earnest, vital appeal. When they were so eager to pluck from the tree of knowledge, he presented them with the fruit of the tree of life. They found every avenue closed to them, which would not advance them in spiritual understanding of the narrow way, leading to eternal life. They found every fountain sealed, save the fountain of eternal life. While the Holy Spirit was given them to understand everything that was essential for their salvation in the living oracles, the word of God, their unnecessary, uneasy, speculating inquiries were not opened before them. The devoted, humble seekers after the Way, the Truth, and the Life will be directed in safe paths to the mansions he has gone to prepare for them. All the light of revelation is permitted to shine upon this path alone, to make it so distinct that not one human soul need wander from the highway of holiness. {RH, June 21, 1898 par. 1}

The great Teacher's wisdom in limiting the measure of our researches in earthly

directions, called the attention of all to his legislation from the very foundation of our world,--to a code of morals, pure, simple, and practical, unencumbered by the long years of types and sacrifices, which passed away when the only true Sacrifice, Jesus, the only begotten Son of God, was offered for the sins of the world. His lessons to his disciples are received by all who would become his disciples, to the end of time. These lessons discharge his followers from the bondage of the ceremonial law, and leave them the ordinance of baptism to be received by repentance and faith in Jesus Christ as the only one who can take away sin. {RH, June 21, 1898 par. 2}

The ceremony of feet-washing and the Lord's Supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward forms and ceremonies. All the vigor of mind and the healthfulness of body are to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. In this ordinance is presented the necessity of economizing all the thoughts, all the energies, all the affections and faculties, to wear Christ's yoke, to come into partnership with him in seeking to save the souls that are perishing without God and without hope in the world. {RH, June 21, 1898 par. 3}

This work the whole angelic host are engaged in as their highest service; and the human agent is to become a channel to meet humanity, and communicate to the world that which God has communicated to him, putting mind, heart, and soul into the work. God has made every provision that his requirements should meet a response in every soul, and that all should be eager, interested workers, putting forth all their entrusted capital of money, of vigor, of capabilities, that they may be worked upon by the Holy Spirit, adorning the doctrine of Christ their Saviour. {RH, June 21, 1898 par. 4}

None should glory in their capabilities, or pride themselves in their intellectual greatness. All that can stir the soul, give impulse to the human agent, and awaken the godly to intense activity, comes from God. To those who are in connection with the work of the heavenly angels to embody in human nature the perfection of heavenly grace in Christ,--those who are one with Christ and with God,--he will give impulse to energize their every spiritual power. He calls upon all to surmount their difficulties, instead of looking at and deploring them. God will give sanctified energy to all who profess Christ. He arranges all rites, he collects all influences, and works them to his own name's glory. {RH, June 21, 1898 par. 5}

God treats the human agencies connected with himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, he prescribes only that which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection. {RH, June 21, 1898 par. 6}

In order to do this, in order that man might be in partnership with the great firm of heaven, Christ's lessons, from the beginning to the close of his life, taught humility before God. This would lead man to a love for his brother,--a spirit of love and forbearance toward all for whom Christ has died. Genuine humility is expressed in the

words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Humility is the lesson which Jesus has given in all his teachings all through his ministry, by both precept and example. He raised this precious attribute out of the dust in which it had been trodden, and clothed it with the garments of his own righteousness. "Blessed are the poor in spirit," he says; "for theirs is the kingdom of heaven." {RH, June 21, 1898 par. 7}

Satan erected his standard of revolt against God in heaven. He aspired to be like God, and determined to assert a power of independence of God. His after-history has revealed a persevering determination to establish his empire, governed by laws, and replenished with resources, independent of God. Every species of idolatry, sensuality, crime, rebellion, and irreligion, is the fruit borne from the proud and exalted claims of Satan. The Lord Jesus came to tear away the deceptive claims of Satan, and to reveal to the world that pride, self-sufficiency, and wrestling for the supremacy have no favor with heaven; for they are the attributes of Satan. Look at the humility of our Saviour in humbling himself to our humanity: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow." {RH, June 21, 1898 par. 8}

In the East a common courtesy granted to travelers as they were welcomed to a house, was that a servant should remove their sandals and wash their feet. This hospitable action was neglected on one occasion, and the Lord reminded the Pharisee, whose invited guest he was, that he had shown discourtesy in this manifest neglect. {RH, June 21, 1898 par. 9}

"Then came the day of unleavened bread, when the passover must be killed And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. {RH, June 21, 1898 par. 10}

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly

the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest." {RH, June 21, 1898 par. 11}

When they assembled to partake of the Lord's Supper, the ordinance of feet-washing was to be established as a religious ceremony. There was the pitcher of water, the basin, and the towel; but there had been a contention as to which should be the greatest in the Master's kingdom. The request of the sons of Zebedee that they should be awarded the most honored position, created jealousy and a heated discussion as to who should be thus favored. They began to refer to their capabilities and qualifications, and to declare who would best serve for the advancement of the kingdom. They had heard the words of Christ to John when, in response to the request of James and John, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory," Jesus said: "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." {RH, June 21, 1898 par. 12}

But the disciples did not consider these words, and keep silent. The disciples should have learned the lessons of the Master,--that it is not reputation, natural talent, acquired skill, professional standing, nor any honor given them of men, that weighs at all in the decisions of heaven; "but it shall be given to them for whom it is prepared of my Father." Had they thought of the lessons given them in reference to humility, they would have had altogether different opinions of the ones who should be honored in the kingdom of God. The disciples had often contended as to which of them should occupy the highest place of honor in the kingdom of God. Christ had given them special lessons, the most striking and positive of which is recorded in Matthew 18: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Yet again and again these lessons had to be repeated. The Lord had assured them that his kingdom was not of this world, but it was difficult for his disciples to be set right on this point. {RH, June 21, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / June 21, 1898 To Every Man His Work**

## June 21, 1898 To Every Man His Work

"Moreover it is required in stewards, that a man be found faithful.' 'Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.' {RH, June 21, 1898 par. 1}

"A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward, and he must act in the master's stead, doing as the master would do if he were presiding over his own goods. The position is one of dignity, in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, one on whom he can depend. {RH, June 21, 1898 par. 2}

"Every Christian is a steward of God, entrusted with his goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, 'Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?' {RH, June 21, 1898 par. 3}

"Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as his children. Whose children, then, are you?--Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talent in behalf of truth and by co-operating with God, all the improvement your talents would have made if put into actual service through the provision made for you to co-operate with God, will be charged to your account. You stubbornly held yourself on Satan's side, giving your influence to the great apostate; and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances and found wanting. You had a work to do. A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pleaded with you. By being lifted up on the cross, Christ sought to draw you to himself. But your stubborn will would not yield to his invitations. His appeals were resisted. You are stewards, notwithstanding; but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for all your wasted opportunities?" {RH, June 21, 1898 par. 4}



"It is required in stewards, that a man be found faithful.' He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom, and increase his talents. {RH, June 21, 1898 par. 5}

"To some are entrusted larger responsibilities than to others. But if you have only one talent, you may increase it by use, to two. Then by working humbly, trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. . . . {RH, June 21, 1898 par. 6}

"Let every church-member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own heart that you are not to seek to make yourself a specialty, for effect, for praise, but a specialty in seeking first the kingdom of God and his righteousness. Inquire seriously, Am I faithful? First be a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the word of God, until, tried and searched of God, you will be approved of him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by his might in the inner man, you will be accepted as a vessel unto honor. {RH, June 21, 1898 par. 7}

"You may say, I have not large means, and can do but little with the little I have. All the Lord asks of you is to be a faithful steward, to render to God a tenth of all your increase, without stopping to measure the matter to see how you are coming out. You who have but little means, render back to him the portion belonging to him; for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing he has promised to bestow if you exercise faithful stewardship. If you have been untrue to God, if you show that you will not do according to the agreement he has made with you, will he bless you with facilities for obtaining more means? You keep yourself under condemnation as an unfaithful steward by working contrary to a 'Thus saith the Lord.' You deprive the treasury of God of your proportion of his agreement with you because you choose to walk in the light of the sparks of your own kindling. In your finite wisdom, you think you are making better terms with yourself than God has made with you. How, then, if you are an unfaithful steward with the least, can the Lord entrust to you larger responsibilities? {RH, June 21, 1898 par. 8}

"God wants all his stewards to be exact in following divine arrangements. They are not to offset the Lord's plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. God has made his plan known; and all who co-operate with him will carry out his plan, instead of daring to attempt to improve on it by their own arrangements. Those who honor a 'Thus saith the Lord,' who accept exactly what the Lord has devised, will do according to God's plan. God will honor them, and work in their behalf; for we have his pledged word that he will open the windows of heaven, and pour us out a blessing, such as there will not be room enough to receive. {RH, June 21, 1898 par. 9}

"It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses in this and that instance, and offsetting them against all that is required by God. God calls upon you to give every jot of

influence to his own arrangement and ordinances. We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as thou hast commanded me. If thou wilt honor me by trusting me with thy goods to trade upon, I will, by thy grace, be a faithful steward, doing all in my power to bring meat to thy house; and I will seek to instruct others how to work in the same lines. {RH, June 21, 1898 par. 10}

"Bear in mind, 'Moreover it is required in stewards, that a man be found faithful.' Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is involved, as is so plainly stated in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithes, and a curse for the covetous retention of the money which should flow into the treasury. Then ought we not to be sure to work on the safe side, so dealing with God in handling the property lent us on trust, that no shadow of reproach shall fall upon us? {RH, June 21, 1898 par. 11}

"'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.' I need not ask, Will not God bless those who are faithful?--We have his pledged word. But the blessing of God is withdrawn from dishonest, covetous church-members in this life. God says it; and what God says is true. Who of you claiming to be the children of God will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body? {RH, June 21, 1898 par. 12}

"The first point we need to settle is that we are not to look upon the property we are handling as our own, with which we may do as we please. It is the Lord's, to be administered in accordance with his prescribed plans. Be faithful in giving to the Lord the specified amount he has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, 'Behold the Lamb of God, which taketh away the sin of the world.' {RH, June 21, 1898 par. 13}

"Every church-member who has been truly converted is to be given some work. 'The cause which I knew not I searched out,' Job declared. Consideration is to be given as to what service for God means. It means that we are to do the same kind of ministry that Christ did when he was in our world. In this work, whether we are rich or poor, we are called upon to wear Christ's yoke, and learn of him to be meek and lowly in heart. Some more especially may be given the work of setting forth Christ from the pulpit, opening the oracles of God to the churches. Yet they should not seclude themselves from visiting families, talking with them, praying with them, exhorting them, encouraging those who need encouraging, and presenting a 'Thus saith the Lord' to meet every cause of deficiency. Altogether too little of this work is done. Personal labor is greatly needed. Many, many souls might be saved if those who claim to be followers of Christ

would work as Christ worked, living not to please self, but to glorify God, acting as missionaries, showing genuine love for the Master by making every possible use of their entrusted talents. From the very nature of work in Christ's lines, those who do it will lose sight of self. {RH, June 21, 1898 par. 14}

"We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight. O, what care should be taken by all who claim to be Christians, that they do not call their passions and self-importance, religion! By showing vanity, by longing for distinction, many hide the person of Christ, and expose themselves to view. There is such self-importance in their own ideas and ways, and they cherish such a pleasing sense of their own smartness, that the Lord can not bestow his Holy Spirit upon them. If he did, they would misinterpret it, and exalt themselves still higher because of it. Their self-pleasing ideas are a great hindrance to the advancement of the work. Whatever part they act, self is the main picture presented. Their own zeal and devotion are thought to be the great power of truth. Unaware to themselves, all such are unfaithful stewards. They swerve the work into wrong lines. Self-importance leads them where they will be left to make false moves. {RH, June 21, 1898 par. 15}

"We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of your fall, your separation from Christ. We can not in any degree exalt self without being humbled. As Christians, we are to make the light of Christ's truth shine. Self is to be kept out of sight. Christ is the Truth and the Light. He is the mirror from which to reflect truly every work done to his name's glory. The world needs light. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' {RH, June 21, 1898 par. 16}

"What makes it so hard for the rich to enter into the kingdom of heaven? Why are riches, in the place of becoming a precious treasure used to advance the work and cause of God, made a curse, separating the soul from God? Why allow them to lead to the idolatry of self? God wants you, rich men, to use your goods as a sacred trust, not your own. He has made you stewards over these goods. You are to calculate wisely, employing your powers to use, to the very best advantage, the money entrusted. {RH, June 21, 1898 par. 17}

"But O, how many of God's gifts have been misused, because those to whom they were given did not have the fervor of the love of Christ in the soul! There is great need of each one doing his best. There are those who would have used wisely the talents given them, if they had been left to struggle and depend on their capabilities. But they became the possessors of means, and they lost the incentive to cultivate their talents, and make all possible of themselves by communicating what they had. An abundance of money has spoiled them for faithfully fulfilling their stewardship. {RH, June 21, 1898 par. 18}

"Let all who claim to be Christians deal wisely with the Lord's goods. God is making an inventory of the money lent you and the spiritual advantages given you. Will you, as stewards, make careful inventory? Will you examine whether you are using economically all that God has placed in your charge, or whether you are wasting the

Lord's goods by selfish outlay in order to make a display? Would that all that is spent needlessly were laid up as treasure in heaven! {RH, June 21, 1898 par. 19}

"God gives more than money to his stewards. Your talent of imparting is a gift. What are you communicating of the gifts of God, in your words, in your tender sympathy? Are you allowing your money to go into the enemy's ranks to ruin the ones you seek to please? Then, again, the knowledge of truth is a talent. There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them. {RH, June 21, 1898 par. 20}

"The Lord has need of your words, dictated by his Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God calls for, to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. It may be used to do no one any good. But the Lord, the owner of all, will call you to render your account to him. {RH, June 21, 1898 par. 21}

"The first work for all Christians to do is to search the Scriptures, with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than can the sun. You have striven to separate from every kind of rubbish, and to let the peace of Christ rule in your heart. But if you do not have the bright beams of the Sun of Righteousness, you will reveal this by your outward insincerity. You will show this by revealing a heart that is pleased with vanity and outward adornment, by using the means that comes into your hands to gratify the unsanctified soul with idols of some order. How small is the treasure laid up in heaven by such! How little do they communicate to others in sacred ministry! {RH, June 21, 1898 par. 22}

"All natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing, amusement, or self-gratification. Money and estates are the Lord's, to be used wholly to honor him; for he has pledged his word that if we use his entrusted goods as faithful stewards, we shall be rich in blessings, of which we shall have a supply to bless others. But if we regard the advantages given to us as our own, to be used according to our pleasure, to make a display and create a sensation, the Lord Jesus, our Redeemer, is put to shame by the characters of his professed followers." {RH, June 21, 1898 par. 23}

"The Lord has given evidence of his love for the world. There was no falsity, no acting, in what he did. He gave a living Gift, capable of suffering humiliation, neglect, shame, reproach. This Christ did that he might rescue the fallen. While human beings were instituting schemes and methods to destroy him, the Son of the infinite God came to our world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great

honor from their fellow men by using their God-given endowments to amuse. This they do instead of calling upon them to behold the Lamb of God, who taketh away the sins of the world. {RH, June 21, 1898 par. 24}

"God's great and strange work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that to them sanction a course of action that God will never approve. But when God converts human agents, they will flee to Christ, their life, to be hid with him in God. They will lift up their eyes to the perpetual desolation which sin has made and is making, and will pray that they may be co-laborers with Christ. They will begin to repair the old waste places which have been made by high and low in the law of God. {RH, June 21, 1898 par. 25}

"All who desire a place of distinction have an opportunity to wear the yoke of Christ 'Learn of me,' says the Great Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Let the cry of the soul be, 'O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. . . . For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' {RH, June 21, 1898 par. 26}

"The gift of correct example is a great thing. But many gather about the soul an atmosphere that is malarious. These know not, in this their day, the things that belong to their peace. They have, to a great degree, lost the faculty of spiritual discernment. They call good evil, and evil good. {RH, June 21, 1898 par. 27}

"The gifts of speech, of knowledge, of sympathy and love, communicate a knowledge of Christ. All these gifts are to be converted to God. The Lord stands in need of them; he calls for them. All are to act a part in preparing their own souls and the souls of others to dedicate their talents to God. Every soul, every gift, is to be laid under contribution to God. All are to co-operate with God in the work of saving souls. The talents you possess are given you of God to make you efficient co-laborers with Christ. There are hearts hungering for sympathy, perishing for the help and assistance God has given you to give to them. Our churches are sickly, because they do not do their appointed work. They are not as God would have them be. O, that they would awake from their lethargy! {RH, June 21, 1898 par. 28}

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



helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

{RH, June 21, 1898 par. 29}

### **Christianity.**

"'Christianity.' How many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will not dabble in politics. They will say, decidedly. We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God."--*Testimony*.

{RH, June 21, 1898 par. 30}

"The Lord has been greatly dishonored by his people catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate and peculiar people; the name of God, our Ruler, is to be in their foreheads, showing to all that he is their Sovereign. {RH, June 21, 1898 par. 31}

"If those who know the truth will have faith and zeal corresponding to their knowledge; if they desire to manifest their piety, and reveal what the truth has done for them, showing that the salt has not lost its savor, they will communicate the saving and sanctifying power of the truth to all with whom they associate. There will then be less controversy and a deeper interest in the things of God. . . . Men are to become the subjects of Christ's kingdom. Through the divine power imputed to them, they are to return to their allegiance. By laws and resources, God has ordained a heavenly communication with man's spiritual life, that, in its action, is as mysterious as the science and operation of the wind. John 3:7, 8. Christ declared, 'My kingdom is not of this world.' While it imprints its influence upon earthly governments, it can not take the slightest imprint from them without marring the divine similitude. So spiritual is the character of God's work upon the human heart that receives it, that it makes every one a new creature, without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is spirit; and when man is born from above, a heavenly peace pervades the soul. {RH, June 21, 1898 par. 32}



"Christ's subjects are those who keep his commandments. These only are counted as his subjects. If, after the light has come, the disobedient continue in transgression, they are subjects of the kingdom of the prince of this world. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. {RH, June 21, 1898 par. 33}

"But the heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed people of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. People are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is becoming converted to the world. Professing Christians are slaves of Mammon. Their indulgence of appetite, and extravagant expenditure of money for selfish gratification, greatly dishonor God. {RH, June 21, 1898 par. 34}

"Contrary to worldly kingdoms, Christ does not find his subjects,--he makes them. Those who stand under the blood-stained banner of Prince Immanuel are the subjects of a kingdom not recognized by worldly kingdoms, whose subjects have wandered from their allegiance to God, from their obedience to the law of his kingdom. These are accounted as dead in trespasses and sins. They are destitute of the Spirit of God, which worketh in the children of obedience. {RH, June 21, 1898 par. 35}

"I am come, Christ said, to set up a new kingdom. Except a man be born of the Spirit, he can not be enrolled as a subject of my kingdom."--*Testimony, Jan. 11, 1897.*

{RH, June 21, 1898 par. 36}

"The Lord did not want you to employ your God-given time, and set your talents to work, in wrong channels. Your work was not set you in that line at all. Neither you nor any of your brethren had any work to do in arguing or writing or talking any part whatever in politics. God was dishonored by all who acted any part in politics. {RH, June 21, 1898 par. 37}

"God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing his commandments. We have a special work to do to prepare the people for the greatest event the world has ever seen. The books of Daniel and Revelation are of great consequence to us, and should be studied with great earnestness. {RH, June 21, 1898 par. 38}

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them

that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.'

{RH, June 21, 1898 par. 39}

"The Lord would have his people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after his work of creation. 'And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' He gave the Sabbath to man as a day of rest, when his people might assemble to worship him, and come in close relationship with God. All heaven is interested in the worship of God's people. {RH, June 21, 1898 par. 40}

"When man is created anew in Christ Jesus, he becomes partaker of the divine nature. God has, through his own power, united in man the human and the divine. He clothes humanity with the robe of Christ's righteousness. Man is enabled to discern the Saviour; and by beholding, he is changed into the likeness of his character. He recognizes the words of Christ, 'All power is given unto me in heaven and in earth.' He who discerns Christ is a partaker of his Spirit and his righteousness. He has the inward assurance that Christ is abiding in the soul-temple. {RH, June 21, 1898 par. 41}

"The redemption of men draws them away from political strife to rest and peace and quietude in God. All who contemplate this will indeed have the mind of Christ, and will be clothed with the garments of Christ's righteousness. And all who are thus blessed will, with ardor, cry, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' {RH, June 21, 1898 par. 42}

"Here was presented to the human mind spiritual and glorious light. 'The Word was made flesh, and dwelt among us, . . . full of grace and truth.' What nearness to God we may experience! What views of heaven we may obtain! But that which is of the greatest importance to all who live their life to God, is for them to understand their daily service for Jesus Christ, in representing his character in meekness and lowliness of heart, and in being good and doing good. . . . {RH, June 21, 1898 par. 43}

"The Lord would have us represent Christ, and show to the world his attractive character. We may have joy in the Lord, if we will keep his commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. If our citizenship is above, what right have we to be engaging in political strifes? We are not called to any such service. 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' What more could we ask? We shall be members of the royal family, children of a heavenly King, heirs of God, and joints heirs with Christ to an immortal inheritance. We shall have the crown of life, that fadeth not away."--*Testimony, Dec. 14, 1897.* {RH, June 21, 1898 par. 44}

**PERIODICALS / RH - The Review and Herald / June 28, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 5. - Mrs. E. G. White. -**

**June 28, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 5.**

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**Mrs. E. G. White.**  
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"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." {RH, June 28, 1898 par. 1}

The laborers for the Master were his official servants, upon whom he laid the weightiest responsibilities to do his work. And he agreed to give them their wages. From time to time he added others to the laborers, saying, "Go ye also into the vineyard, and whatsoever is right I will give you." Some were found waiting for work at the eleventh hour, only one hour before the close of the working-day. When the reckoning-time between the master and workers came, the last hired were the first paid. When the first came, they supposed that they would receive more than those who had worked for so short a period; but they received every man a penny. Yet those who received all that had been promised them were displeased. {RH, June 28, 1898 par. 2}

This parable was forever to quench the eager, grasping, mercenary spirit which is so offensive to God. Those who possessed this spirit were revealing their own unworthiness of having their wages increased, or to have the highest place. The

complaint was: "These last have wrought but one hour; and thou hast made them equal unto us, which have borne the burden and heat of the day." The answer came: "Friend, I do thee no wrong: didst not thou agree with me for a penny? . . . Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." {RH, June 28, 1898 par. 3}

The spirit with which each one labors is what determines his usefulness and faithfulness in the work. In all who indulge the spirit of criticizing and murmuring, these attributes are confirmed, and thus the root of dissension and bitterness grows up imperceptibly. When circumstances occur that demand the most attentive, whole-souled interest, to do the right kind of work, to co-operate with God, such are found on the wrong side. Satan's temptations find a place in their mind and heart; and they work to counteract, rather than to co-operate with, God. {RH, June 28, 1898 par. 4}

The Lord understands all the defects in human character. He desires to save man. It was for this purpose that he came to this world. In him all sufficiency dwells. In him dwells all "the fulness of the Godhead bodily." The defective characters that remain thus, when One is among them who came to our world for the express purpose of taking away the sin of the world, make manifest that they do not appreciate the attributes of Christ sufficiently to hunger and thirst after righteousness, and they will not be exalted as worthy. "Blessed are the meek," were the words that fell from his divine lips; "for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." {RH, June 28, 1898 par. 5}

These are the characters that are fitting for heaven. Christ is every possible strength to all who will appropriate his words by faith. He is indeed the Bread of life. No man, woman, youth, or child can say, I have cravings that he can not satisfy. All cravings that he does not fill are supplied with a superior sufficiency, which is for the perfection of Christian character. {RH, June 28, 1898 par. 6}

We all need to understand that the craving for supremacy is placing men where they will never gain the supremacy in the future life, even if they gain it in this. The ordinance of feet-washing was a revealer of character, and always will be. The Holy Spirit is present on such occasions to convict of sin, and the heart is touched and made contrite. The penitential confession clears the moral atmosphere of the soul, and awakens holy principles. The subduing grace of Christ comes into the heart, and the love of Christ draws hearts together in a blessed unity. Sins are seen in the light in which God views them. They are confessed, they are forgiven. {RH, June 28, 1898 par. 7}

The administration of the sacrament of the Lord's Supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, and for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ has evidently been set forth crucified among them. {RH, June 28, 1898 par. 8}

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do

in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." {RH, June 28, 1898 par. 9}

This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples. Before the mind passes the whole scene of his great agony in the garden of Gethsemane. All the abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master. {RH, June 28, 1898 par. 10}

The Lord Jesus is present on every occasion. He reads every purpose of the heart, and his righteous principles are vindicated in the heart-searching, the heart-humbling, the penitence; and the atonement itself provided by Infinite Love is acceptable to God, and Christ's righteousness is imputed to the sinner. The humiliating ordinance is made an occasion of appeal to the spiritual imagination, and there is a vital connection with Jesus Christ. If a man is to be convinced, the truth as it is in Jesus must be presented to his mind, and must appeal to his heart. Christ refuses every other method,--everything like compulsion, or restriction, or force. His only weapons are truth and love. "I, if I be lifted up from the earth," he says, "will draw all men unto me." Fallen humanity is drawn, not forced, into any position. {RH, June 28, 1898 par. 11}

To all who receive him, Christ is an inexhaustible treasure-house of supply for all spiritual necessities. Then let us take in all the blessedness of the provision made, that when we shall engage in the ordinance of feet-washing, we may take in all its significance. The Holy Watcher is present from heaven to make this season one of soul-searching, one of conviction of sin, and of the blessed assurance of sins forgiven. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God." They have the blessed assurance, "Lo, I am with you alway, even unto the end of the world." {RH, June 28, 1898 par. 12}

And now, with humble, subdued, and grateful hearts, they come to the sacramental service. We need to have an understanding that we are living under the dispensation of the Spirit. Our senses must be cultivated through the improvement of our God-given opportunities to lay hold, with intellect and soul, upon the mystery of godliness by obtaining a more thorough knowledge of the work of redemption. This is not to be merely the work that ministers must do. Every soul who names the name of Christ must participate in it. The members of the church who listen to the word that is preached

among them are to put to a practical use that word as a God-sent message to them individually. They are to comprehend, which it is the privilege of all to do, far more intelligently and deeply than they have done, the expiatory sufferings of Christ.

{RH, June 28, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / July 5, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 6. - Mrs. E. G. White. -**

**July 5, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 6.**

**Mrs. E. G. White.**

Christ was performing an act of service for his disciples. He took a towel, and girded himself. He had many things to say to them, but how would they bear it? He saw that commotions of a forbidding order were taking hold upon them. Contention had come in among them. For one of their number to wash the feet of the rest was, they thought, an act to be looked down upon,--an act that servants were supposed to do always,--and there was no one that made a move, yet, the while, all were trying to appear unconscious. O, how wretchedly miserable they felt! They seemed to think only of themselves. What terrible selfishness, and choosing to have their own way! {RH, July 5, 1898 par. 1}

The Saviour let the matter linger a little while, to see if their hearts would change. And then he, the one they loved, rose, and laid aside his garments, and, taking a towel, girded himself, pouring water into the basin. It was then that the disciples were astonished and ashamed. Christ could not have put upon them a greater rebuke. In his heart he pitied his disciples. He knew that after his death, all this scene would scourge them, and be sufficient punishment. His soul was already pressed under a severe load, that none of them could enter into. But his love did not change at all. He knew that the hour was just before him when he should depart out of this world, and go unto the Father; yet, having loved his own which were in the world, he loved them unto the end. His love was enduring, it was divine. Their childish jealousies and passions were hurting their own souls. {RH, July 5, 1898 par. 2}

Christ gave no word of rebuke to Judas,--the poor, sinful man who had allowed himself to become the channel of darkness. O that he would be ashamed, convicted, and be willing to cast out Satan! But Judas turned the wrong way. The greater the goodness, the humility, and the love of Christ expressed toward him, the more powerful were the enemy's presentations that this was not the Son of God, but a pretender. Judas knew better; but he braced his soul against light. He had given up all hope of temporal preferment, and now sought to obliterate from his mind everything that he had heard. He had often been deeply impressed under the Holy Spirit's working; but he



fought away from Jesus, and became a traitor, a betrayer. {RH, July 5, 1898 par. 3}

The disciples knew nothing of the purposes of Judas. Jesus alone could read his secret. Yet the Master did not expose him. When Jesus' precious hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with an impulse there and then to confess. He was the first one whose feet were washed. The way Christ treated his disciples, and especially poor, deluded Judas, was a sample of his treatment of them all through his association with them. Judas was not, in appearance or deportment, the low, villainous man that might be supposed. He was considered by his associate disciples to be a man of great capabilities. He had considerable breadth of knowledge, and his qualifications would have been valuable if they had been sanctified to the service of God. But while the disciples were ashamed, mortified, and conscience-stricken, their hearts subdued and broken, they felt their hearts go out to Jesus with that deep, earnest faith that works by love and purifies the soul. Judas was rejecting Jesus. {RH, July 5, 1898 par. 4}

When Peter's turn came, he utterly refused to allow Christ to touch his feet. He would gladly have taken the place of the Master, and become even a slave for his sake. He exclaimed, "Thou shalt never wash my feet." But Christ told him, as he had told John when he refused to baptize Jesus, "Suffer it to be so now." That which he did not understand then, he would better comprehend at another time. He assured Peter, "If I wash thee not, thou hast no part with me." Except in the case of one, this washing signified the cleansing from sin. He said, "Ye are clean, but not all." Judas would not be cleansed by repentance, remorse, and confession. His last chance was being offered him. In his heart, Jesus felt the keenness of hunger for that soul. His soul had a burden similar to that he bore when he wept over the doomed city on the crest of Olivet. In his agony of tears his heart said, "How shall I give thee up?" "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Judas' last chance was gone. {RH, July 5, 1898 par. 5}

When Christ told Peter that unless he submitted to this service, he could have no part with him, Peter surrendered his pride and self-will. This can never, never be. He was all broken up at the thought, and exclaimed, "Not my feet only, but also my hands and my head." Jesus had a lesson, deep, full, and significant: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." The true version reads, "He that is bathed needeth not save to wash his feet." That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. In the very act of girding himself with a towel to wash the feet of his disciples, Jesus would subdue and cleanse them from their alienation, and dissension, and jealousy, and pride. Not one of them was in an acceptable state before God, with such a spirit of unhappy dissension. The renewed heart, cleansed from every defilement, was of far more consequence than the outward application of water to their dusty feet. Jesus could not give them the lessons he so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing his disciples' feet. A change of feeling did come; the union of heart and love for one another did exist. They

became meek, teachable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the last supper with fragrant feelings of love, deep and full, for their Master and for one another. {RH, July 5, 1898 par. 6}

Shall we learn the lesson of the marvelous wisdom and love of God? Shall we, at the ordinance of feet-washing, be softened and subdued, as were the first disciples? Peter shrank from bringing his soiled feet in touch with the hands of his Lord and Master; yet how often we bring our sinful, polluted souls in contact with the heart of Christ, who hates nothing but sin. O, how we grieve the pure, holy Spirit of Christ with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by his efficacy. {RH, July 5, 1898 par. 7}

We need closely to investigate our life and character, and have true contrition of soul, having fellowship with Christ and fellowship with our brethren. Then we shall show that we can appreciate the work of the Holy Spirit upon our hearts. The barriers of pride, of self-sufficiency, are first to be broken down; then the love of Jesus will abound in our hearts. Then we can partake of the communion with a consciousness of sins forgiven; for whosoever sits down at the communion service should sit down humble and clean in heart, and purified from all defilement. Then the sunshine of Christ's righteousness will fill the chambers of our minds and the soul temple. We shall "behold the Lamb of God, which taketh away the sin of the world." {RH, July 5, 1898 par. 8}

This humble service is to recover man from the difficulties of sin. We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is One in our midst who has said, "Lo, I am with you alway, even unto the end of the world." He is present to impress hearts. The life of him who is the Light from above and the Way below, will guide into all truth every soul who will come to him. His whole life was an unfolding of his love,--a revelation of the character of God. His Father is our Father. {RH, July 5, 1898 par. 9}

We can better take part in this instituted ordinance when we call to mind his words: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

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{RH, July 5, 1898 par. 10}

**PERIODICALS / RH - The Review and Herald / July 12, 1898 Treasure Hidden. - Mrs. E. G. White. -**

**July 12, 1898 Treasure Hidden.**

**Mrs. E. G. White.**

The sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation! {RH, July 12, 1898 par. 1}

Christ set forth deeper and more spiritual truths than had ever before been heard from rulers, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought kept constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody. {RH, July 12, 1898 par. 2}

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." {RH, July 12, 1898 par. 3}

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence. {RH, July 12, 1898 par. 4}

The Jews were expecting an earthly prince, who would deliver them from power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests. {RH, July 12, 1898 par. 5}

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whited sepulchers, deceiving the people by their pretensions to purity. {RH, July 12, 1898 par. 6}

In his youth, Christ was subject to his parents,--an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants. {RH, July 12, 1898 par. 7}

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven. {RH, July 12, 1898 par. 8}

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance. {RH, July 12, 1898 par. 9}

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth.

They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ. {RH, July 12, 1898 par. 10}

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear of God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified. {RH, July 12, 1898 par. 11}

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth. {RH, July 12, 1898 par. 12}

In his habits and customs and practises, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following?--Surely not the example of him who said, "He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, "to preach the gospel to the poor." {RH, July 12, 1898 par. 13}

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men. {RH, July 12, 1898 par. 14}

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation

of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ.

{RH, July 12, 1898 par. 15}

**PERIODICALS / RH - The Review and Herald / July 19, 1898 Go, Preach the Gospel. - Mrs. E. G. White. -**

**July 19, 1898 Go, Preach the Gospel.**

**Mrs. E. G. White.**

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, July 19, 1898 par. 1}

This is a consecrated message, commissioning God's servants to preach the gospel to all nations, tongues, and peoples. Christ gave his life to save sinners. He gave himself as a substitute for the sinful race. He made an offering of himself, that men might be elevated and ennobled by entering into oneness with him. He came to quicken their understanding, that they might discern truth. The truths which God had given had been lost or obscured. Through the lapse of time, they had been removed from their true place in the economy of God. Christ replaced and re-established these principles. He laid out a work before his disciples. They were to preach the word. Not in their own strength were they to do this. Christ came to reveal the truth. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." In his power the disciples were to carry forward the work given them. {RH, July 19, 1898 par. 2}

And to those who have the light of truth in this time is the commission given, "Go work today in my vineyard." All heaven is waiting for men to co-operate with heavenly intelligences by repeating the lessons given by Christ to his disciples when he was with them in humanity. At all times and in all places, we are to work for God. The call is to be given in the highways and hedges, "Come; for all things are now ready." All who go forth as Christ has directed, with a sense of their responsibility for the souls to be saved, will have an increasing solicitude to win souls to Christ; and they will be blessed in their work. There are many who desire the truth. After hearing the word from God's messengers, they receive it. Through diligent searching, they understand their Bibles as never before. All heaven is full of joy when souls thus hunger and thirst after



righteousness, confessing their sins, and receiving remission from Christ. {RH, July 19, 1898 par. 3}

The Pharisees could not understand why the holy Teacher sent from God should eat with publicans and sinners. "Why eateth your Master with publicans and sinners?" they asked the disciples. In answer to them, Christ spoke words that will live through all time: "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." "The Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." {RH, July 19, 1898 par. 4}

Why did Christ eat with publicans?--Because he knew that at their tables there were sinners to be saved. In all his words he scattered the seeds of truth. This his ambassadors are to do. They are to study how they can reach souls. They are to be found in every place where there are souls in need of a Saviour. {RH, July 19, 1898 par. 5}

In Christ's strength, men may go forward in the great, grand work of imparting his life-giving principles to those who are perishing in their sins. Those who are called and chosen will be co-laborers with Christ. They have a part to act under the greatest Educator the world has ever known. He who is consecrated to God, sanctified by the breath of Christ, is one with Christ. He can communicate to others the instruction he has received. He can tell them that the merits of a crucified and risen Saviour are our hope and crown of rejoicing. {RH, July 19, 1898 par. 6}

Jesus is our surety. "Behold the Lamb of God, which taketh away the sin of the world." Christ, our Passover, has been sacrificed for us. Every drop of blood shed by the Jewish sacrifices pointed to the Lamb of God. All the typical offerings were fulfilled in him. Type met antitype when he died on the cross. He came to make it possible, by the sacrifice of himself, to put away sin. He paid the ransom for our redemption. We are bought with a price; and Christ calls upon us to let him take our sins, and impute to us his righteousness. {RH, July 19, 1898 par. 7}

God is found of those who diligently seek him. His servants are not to be slothful in business. They may understand that it is their privilege to be obedient to all his requirements. They are to be fervent in spirit, serving the Lord. They are not to serve worldly interests. They are not to seek for gold and silver as their god. All their desires are to be directed heavenward. Those who believe the truth are to use their entrusted capital of intellect and wealth in God's service. God has made them his stewards; they are to act in his stead. God has a controversy with those who misapply the capabilities and powers given them. Souls that might have been saved are lost through their unfaithfulness, indolence, and neglect. {RH, July 19, 1898 par. 8}

Think of what may be gained by all who seek first the kingdom of God and his

righteousness! There is a great work before all who will do this. A field of usefulness is open to him who will do good in this life. The words and works of the one who thus serves God are a savor of life unto life. He may not be able to speak to congregations, but he can lead souls to Jesus. {RH, July 19, 1898 par. 9}

The Lord has more and still more grace and love to give to those who preach the gospel to sinners. A work is to be done in and for the churches. They are not merely to be preached to; they are to be educated to receive Christ as their Saviour. The hearts of the members are to be so softened and humble that they will receive with meekness the engrafted word, which is able to save their souls. {RH, July 19, 1898 par. 10}

Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith. Nigh and afar off, souls are weighed down by a sense of guilt. It is not hardship, toil, or poverty that lowers and degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction. Jesus would have his children minister to sin-sick souls. Those that are strong ought to bear the infirmities of the weak until they become strong. {RH, July 19, 1898 par. 11}

The Lord has debarred no one from ministering to others. "These signs shall follow them that believe," he declared to his disciples. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." {RH, July 19, 1898 par. 12}

Why do we not present our sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold of the promises, and bring the sick to God, praying for his healing power to be revealed? Why do we not plead the promise, "These signs shall follow them that believe"? This is the privilege of God's children, and faith should lay hold of all that it is possible to have as an endorsement of faith. {RH, July 19, 1898 par. 13}

Christ's promises are just as fresh and strong and trustworthy now as they were in the days of the apostles. Some have carried the matter of faith-healing to an extreme, and this has greatly hurt the subject. But the need of faith in God should be kept before the church. The realization of our privileges has become almost extinct. Let this part of the commission be brought into our practical life. It is of as much importance as the preaching of the word. {RH, July 19, 1898 par. 14}

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed, over the rent sepulcher of Joseph, "I am the resurrection, and the life." But if the workers neglect to link themselves in divine connection with God, the electric current of reviving, life-giving spiritual energy can not flow in full, rich streams to the people. The church needs to be awakened. When Christ was on this earth, trying to reclaim souls, to restore the moral image of God in man by warnings, entreaties, appeals, by a perfect example of obedience to his Father's will, he could not do many mighty works in some of the places he visited, because of their unbelief. This is why we do not now see more of the deep moving of the Spirit of God upon human minds, more of his power manifested in healing the sick. Unbelief is the barrier between us and God.

{RH, July 19, 1898 par. 15}

How sad it is that God is disappointed and robbed of his glory because those who minister the word do not realize their privilege, and fail to increase in faith and charity. Bring your sick to God in faith. Humble your hearts before him, confessing your sins. Then pray earnestly, trustingly. You will see the practical working of God's power, and it will be said, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." {RH, July 19, 1898 par. 16}

Much more of God's light and love and grace should be seen in our churches. Then we should see souls receiving the impress of the image of Christ. Those who keep the love of Christ glowing in the heart will provoke others to good works. A hundredfold will be rendered to God in praise and gratitude, in willing, cheerful obedience. The hearts of God's children will be full of praise and thanksgiving to him who gave his life for the life of the world. {RH, July 19, 1898 par. 17}

Standing within one step of his Father's throne, Christ made the promise, "Lo, I am with you alway, even unto the end of the world." We need more of Christ's wisdom. If we prayed in faith, and took God at his word, he would work for us. But our faith in eternal realities is weak. We have a heavy charge against us in the books of heaven for neglecting to do our utmost for the salvation of those who are nigh and afar off. Every day we are losing our grasp of eternal interests. God will not honor such manifest unbelief. Why do we not lay hold of the promises, presenting them before God in living faith? We must no longer remain indifferent. Let us awake to our duty. Let us not sleep as do others. Let us devote every entrusted power and endowment to the service of God, who has given Jesus to be our righteousness and our efficiency. Let us rely upon him who has promised to help us. {RH, July 19, 1898 par. 18}

Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with himself, giving them the breath of his own Spirit, the life of his own life. To all who would obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness and to do their work successfully. These breathe the atmosphere that surrounds Christ. They live the true life that he lived in our world. {RH, July 19, 1898 par. 19}

Christ seeks to engage the attention of repentant sinners, that they may read the expression of love in his face, and receive him as their Saviour. He would turn men's minds from every sound that emanates from him who abode not in the truth. He has knowledge to impart,--the absolute necessity of regeneration by the Holy Spirit, who comes to the believing soul under the great seal of solemn assurance. I speak to you, he said; I, who speak not merely as a man,--I, who am the Truth,--I, who am acquainted with heaven, and all the characters that shall be there admitted,--I, who hold the keys of the kingdom of heaven,--I say, "Except a man be born again, he can not see the kingdom of God." The realization of the absolute necessity of regeneration through the Holy Spirit comes to all who, by patient continuance in well-doing, seek for glory, honor, and immortality. {RH, July 19, 1898 par. 20}

There is majesty in the truth. Those who possess that faith which works by love, and purifies the soul, have a message, plain and decided, to bear to those who know not the truth. They have an important work entrusted to them. They are to live close to the One who has said, "Lo, I am with you alway, even unto the end of the world." "Go ye therefore, and teach all nations." The messenger who bears the word of life to a perishing world, is bound to speak the truth. The Lord Jesus is by his side, ready to enlarge the narrow confines of human knowledge, that all may see that the teacher is presenting the gift of imperishable wealth to all who will believe on Christ. There is power in Christ to redeem the mental and moral character, and to mold the man after the divine likeness. {RH, July 19, 1898 par. 21}

None who breathe the breath of God, receiving the Holy Spirit from him, can be indifferent in regard to the welfare of others. Their own souls are inspired with the love of Christ, and they use all their powers in the work of presenting Bible principles. Some may tire of the warnings and appeals given them. The workers may receive no response from them. This is discouraging, but it is no more so to us than it was to Christ. There are others who have not realized that they need to behold the Lamb of God. These become interested, and inspired with hope. They believe in the Saviour, and he fills their souls with his grace. How precious to them does the light appear! How different is their attitude from the attitude of the scorner of grace! If scornors see one inquiring, What must I do to be saved? they make light of his convictions, and try by every false method to prevent him from seeking for truth as for hidden treasure. But those who have received Christ understand the meaning of the words, "The entrance of thy words giveth light." They eat the bread that comes down from heaven; and they are surprised that their companions turn from the truth, which to them is so precious. {RH, July 19, 1898 par. 22}

The great apostle Paul spoke from a heart full of love, because in Ephesus there were souls who had accepted Christ as the Saviour: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. . . . In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is the message that God has commissioned his servants to bear.

{RH, July 19, 1898 par. 23}

**PERIODICALS / RH - The Review and Herald / July 26, 1898 Go, Preach the Gospel.--No. 2. - Mrs. E. G. White. -**

**July 26, 1898 Go, Preach the Gospel.--No. 2.**

**Mrs. E. G. White.**

Marked and decided hostility is at this time shown to God. Passion and human wisdom are arrayed against purity and holiness, against self-denial, against the law which governs heaven and earth. Man's purpose, dictated by the wisdom of Satan, is to deny God's requirements. Human laws have taken the place of the divine. The will of finite man has been brought into direct collision with the will of the infinite God. The judgment of the creature is set above that of the Creator. Man is working in direct hostility to the God of heaven. {RH, July 26, 1898 par. 1}

The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial of creation, established to commemorate his work; and in its stead he has presented to the world a common working-day. This day he has set up as a rival sabbath, to be observed and honored. Thus the world has been turned against God; for the Lord declares that he has sanctified the day of his rest. {RH, July 26, 1898 par. 2}

But though every member of the human family should accept this child of the papacy, in no case would this invalidate the holy Sabbath of Jehovah. Those who accept the false sabbath exalt the man of sin, and assail the government of God. But the man of sin can not annul what God has declared shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it. The time has come when the truth is to be proclaimed against falsehood and error. {RH, July 26, 1898 par. 3}

"After these things," writes John, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." {RH, July 26, 1898 par. 4}

The Lord has given his church a special work. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles, and in the Holy Spirit's power, proclaim the great truth for these last days. It will not be long before every one shall have heard the warning and made his decision. Then shall the end come. "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and



his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." {RH, July 26, 1898 par. 5}

People are suffering for want of a knowledge of the truth. They do not understand what they must do to be saved. Unless the gospel is preached clearly, simply, over and over again, line upon line, precept upon precept, Satan will cast his shadow between the sinner and God. God will be represented as a stern, unforgiving Judge. Christ taught in simplicity, making everything connected with the salvation of the soul plain and easy to be understood; and thus his ambassadors are to present the truth. There must be given to the world the message that the way of repentance and faith is now made plain through him who had power to lay down his life and to take it again. "He that believeth in me," Christ declared, "though he were dead, yet shall he live." {RH, July 26, 1898 par. 6}

The conflict between good and evil will continue till the close of time. Satan will inspire his followers with hatred against God. His warfare is not carried on in subordination to established law, but in positive defiance to the God of heaven. He works with malice to destroy souls; but eternal vigilance, laying hold of the promises of God, will raise up a standard against the enemy for the tempted soul. {RH, July 26, 1898 par. 7}

The church militant is not in this world the church triumphant. From generation to generation, the enemy has been marshaling his forces against God. His enmity against the law of God has increased as time has passed. And his followers are at enmity with any one who has moral courage to depart from evil, and bear witness to the truth. They pay no respect to the divine law, but they are strict in enforcing human laws. They are not in harmony with God. They are not attracted by his righteousness. In their human judgment they will condemn men who conscientiously keep the commandments of God. But God's children will not be frightened from their purpose by the proud, presumptuous opposition of evildoers. By faith they see a crown of life awaiting those who are victorious, and they press forward toward the mark for the prize of their high calling in Christ Jesus. {RH, July 26, 1898 par. 8}

Angels are sent to minister to those who shall be heirs of salvation. Could the eyes of God's children be opened, they would see from how many evils they have been saved, how many perils they have escaped. "Lo, I am with you always," Christ says, "even unto the end of the world." You may be taken by councils, and condemned by the men who have been chosen to administer justice, but who are themselves trampling underfoot the highest of all laws, even the law of Jehovah. "But be of good cheer; I have overcome the world." {RH, July 26, 1898 par. 9}

Suffering, want, despondency, misery, unbelief, the ministers of God will meet every day. Their work is not a work of self-pleasing. Many, many souls are unsaved. Fasten yourselves by faith to the Lord, and tell sinners that the Saviour is calling for them. Entreat them to tarry not; for he is calling, "Come; for all things are now ready." These are days of peril. Be instant in season and out of season. Be always ready, saying,



"Speak, Lord; for thy servant heareth." {RH, July 26, 1898 par. 10}

The Lord longs to give precious blessings to the self-denying, self-sacrificing worker. He would have his servants at their post of duty, their loins girt about with truth. Gird up the loins of your mind; be sober, and hope to the end, watching, waiting, praying, and working. {RH, July 26, 1898 par. 11}

The apostle Paul, in his epistle to the Corinthians, lifts a voice of warning: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. [They live in an atmosphere of sin, and therefore sin is not to them exceeding sinful.] I speak this to your shame." {RH, July 26, 1898 par. 12}

Christ's commission is ever to be kept before the church. Sinners must be saved by the light reflected from the church by the ministry of the word. Through God's commandment-keeping people, sinners are to behold the Sun of Righteousness. Ministers and people are to catch the light of God's purposes, hidden from the world because it can not see the Sun of Righteousness. {RH, July 26, 1898 par. 13}

"Ye are the light of the world," Christ said to his disciples. As light-bearers, you are to reflect to the world the rays of the Sun of Righteousness. You are a spectacle to the world, to angels, and to men. God's people should now receive the light and diffuse it. They need not try to shine; if their hearts are enlightened by Christ, they can not help shining. The brightness will appear; every true disciple will reveal Christ to the world as the sin-pardoning Saviour. {RH, July 26, 1898 par. 14}

The church is to show to the world God's forbearance, his holiness, meekness, mercy, and truth. Christians are to shine brighter and brighter, daily catching more and more of the beams from the Redeemer's face. God has appointed every member of the human family to represent the truth. He has given men and women capabilities and faculties, and has endowed them with ability to improve these powers. The voice, the affections, influence, property,--all are entrusted to man to be returned to God. {RH, July 26, 1898 par. 15}

God would have us quicken our powers by appropriating his grace and communicating it. Just in accordance with the grace imparted will be the grace given us to use. We must work while the day lasts. Pure doctrines have been lost; and as the result, error has taken the field where truth alone should be. God's requirements are lost sight of. All that can possibly be done should be done to dispel the moral darkness. {RH, July 26, 1898 par. 16}

The Lord says to those living in 1898, as he said to those of Israel who had chosen to serve him, "I will give them an heart to know me, that I am the Lord." The Lord has given us Jesus our Saviour. He revealed in humanity the character that he wishes us to reveal. The Lord's purpose concerning his people is, I have given them minds; I will increase my grace to them. {RH, July 26, 1898 par. 17}

Will not those who have backslidden from God return? Let there be no delay. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." "And thou shalt

return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, . . . for the Lord again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

{RH, July 26, 1898 par. 18}

**PERIODICALS / RH - The Review and Herald / August 2, 1898 "Prepare Ye the Way of the Lord." - Mrs. E. G. White. -**

**August 2, 1898 "Prepare Ye the Way of the Lord."**

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**Mrs. E. G. White.**  
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In John the Baptist, God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. In announcing John's mission and work, the angel said: "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

{RH, August 2, 1898 par. 1}

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. God and nature had been his teachers. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness, where, by studying the book of nature, he could become acquainted with the character of God, and preserve the sacred sense of his majesty. {RH, August 2, 1898 par. 2}

To prepare the way before Christ, one was needed who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth. {RH, August 2, 1898 par. 3}

All went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords at their sides, to put down

anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about; and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, came away with the sneer gone, and cut to the heart with a sense of their sins. {RH, August 2, 1898 par. 4}

John called every class to repentance. He met sin with open rebuke in men of humble occupation and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, officers trained in all court etiquette, and wily, calculating tax-gatherers and world-renowned men listened to his words. They had confidence in his plain statements, and were convicted of sin. {RH, August 2, 1898 par. 5}

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." {RH, August 2, 1898 par. 6}

"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" Did the Baptist say, Leave your toil and custom-houses?--No; he said to them, "Exact no more than that which is appointed you." If they were tax-gatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression. {RH, August 2, 1898 par. 7}

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." {RH, August 2, 1898 par. 8}

To the Pharisees and Sadducees he said, "Begin not to say within yourselves, We have Abraham to our father." Your claims are not of the least value. They will not impart to you pure principles and holiness of character. Your ceremonial sacrifices possess no value unless you discern in them the Lamb of God, which taketh away the sin of the world. By turning from God's requirements, and following your own perverted ideas, you have lost those characteristics which would constitute you children of Abraham. Pointing to the rocks in wild confusion around him, he said: "God is able of these stones to raise up children unto Abraham." "And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." {RH, August 2, 1898 par. 9}

Through this messenger of God, even Herod Antipas had his last opportunity to hear the truth. The opportunity came for John to speak face to face with the royal commandment-breaker. He spoke to Herod in regard to his marriage with Herodias, saying, "It is not lawful for thee to have her." He spoke to the king of a future retribution, when God would judge every man according to his works. John made no reference to the laws of men, but he pointed the people to the statutes given by the Lord God of heaven. {RH, August 2, 1898 par. 10}

Herod heard the straightforward reproof of his character and life practise, and he knew it to be the truth. He knew the Baptist to be a just and holy man; but while he respected his frankness, he did not love his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life. "Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison." {RH, August 2, 1898 par. 11}

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; "repent; for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,--"Prepare to meet thy God." We are to lift up the standard, and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. {RH, August 2, 1898 par. 12}

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God became weary of this people, whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of him who had created them, nor cared to do his will. The rebuke of God was upon them, because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." {RH, August 2, 1898 par. 13}

In his teachings, Christ referred to this: "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." {RH, August 2, 1898 par. 14}

Look at the picture which the world presents today. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become

deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions. {RH, August 2, 1898 par. 15}

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." {RH, August 2, 1898 par. 16}

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." {RH, August 2, 1898 par. 17}

It is loving earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. {RH, August 2, 1898 par. 18}

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified. {RH, August 2, 1898 par. 19}

**PERIODICALS / RH - The Review and Herald / August 9, 1898 The True, or the False? - Mrs. E. G. White. -**

**August 9, 1898 The True, or the False?**

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**Mrs. E. G. White.**

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"What shall we say then? Is the law sin? God forbid." The apostle decidedly denies the assertion: "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." {RH, August 9, 1898 par. 1}

What is sin?--It is the result of Satan's administration. It is his work to make of no effect the law of God. He is determined that man shall do what God has forbidden him to do. By his deceptive, artful temptations, he strives to make men disobey. This he did with Adam and Even in Eden, and this he will continue to do till the close of time. {RH, August 9, 1898 par. 2}

"For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and [the law died?--No] I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." But because of this does Paul say, I am opposed to the commandment?--No; he declares : "Wherefore the law is holy, and the commandment holy, and just, and good." {RH, August 9, 1898 par. 3}

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Here we are plainly shown that the commandments of God are true and righteous, and that they are to be honored and obeyed. Right down on this side of the crucifixion, Paul declares, "Wherefore the law is holy, and the commandment holy, and just, and good." {RH, August 9, 1898 par. 4}

Satan has invented thousands of errors to counterfeit God's truth. And the false paths that he has made have been followed as if they were paths of right. Thousands of false steps he has taken, and men seem eager to endorse the false, rather than to follow the path of truth and righteousness. {RH, August 9, 1898 par. 5}

Counterfeits are made so as to resemble the true as nearly as possible. The Lord has specified the seventh day as the day that is to be kept holy. He has said, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing it as the day of his rest. {RH, August 9, 1898 par. 6}

But a false sabbath has been instituted. Who instituted it?--The man of sin, who has thought to change times and laws. The world has turned from the true and living God to serve an idol, but because of this has Satan accomplished what he desired?--No; the Lord's word reads just as it did when it was given. Satan's counterfeits do not bear God's signature. Though every son and daughter of Adam should endorse these falsehoods, God's truth would not be annihilated. Not the smallest jot or tittle of the law



has ever been given over to Satan, to be manipulated according to his fancy. If this could have been done, it would have been when the matter was first agitated in the heavenly courts. But there the first intimation of a change in God's law was met by a decided No. This led to a battle in heaven, and Satan, next to Christ the most exalted being in the heavenly courts, was overcome, and with his sympathizers cast out of heaven. Thus it was shown that Satan was not in the right, and that God had not abrogated or changed his law. This law is the transcript of his character; and throughout the eternal ages it will remain Yea and Amen, perfect and unalterable, without variableness or shadow of turning. {RH, August 9, 1898 par. 7}

The principles of God's law are contained in the two precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." When we realize this, there will be a searching after truth, a deep conviction of the far-reaching claims of God's law. {RH, August 9, 1898 par. 8}

That law takes cognizance of the thoughts of the heart, as well as of the actions of the life. A man may be a lawbreaker in heart, yet if the outward action is wanting, he is treated as loyal by the world. He may in heart be an adulterer, yet by his fellow men he may be regarded as possessing great integrity. But God's law looks into the secrets of the heart, and pours a flood of light on things that have been buried in darkness. Why, then, do not the teachers of the people search for truth as for hidden treasure? Why do they not humble their souls in the dust, lest they be deceived, as were Adam and Eve in Eden? {RH, August 9, 1898 par. 9}

By his deceptions, Satan has led the people away from God. The sayings of men are exalted above the word of God. The world has accepted a false sabbath, discarding the holy, sanctified day of the Lord of hosts. Men have shut themselves away from the light, saying, by word and action, Seek no further. And God says, Shall I not judge for these things? Why do not the religious teachers of today instruct the people regarding the traitorous movement that Satan has made in putting a common working-day in the place of the day that God has set apart as holy? {RH, August 9, 1898 par. 10}

The fourth commandment is the only one to which "remember" is prefixed. God says, "Remember the Sabbath day, to keep it holy." Do not forget it. "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." The Lord presents himself as the authority for his requirements. There is to be no departure from the word of God in order to exalt the word of man. God is authority and what he says is to be done. {RH, August 9, 1898 par. 11}

The whole matter centers here. Obedience means eternal life; disobedience means eternal death. Error never becomes truth, though it may be hoary with age. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a "Thus saith Satan" in the place of a "Thus saith the Lord"? {RH, August 9, 1898 par. 12}

When there is so much at stake, why do not those who claim to be God's delegated

messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter? If the search is undertaken in the spirit of Christ, it will be awarded. But if the teachers of the people echo the words of the great apostate, it will be found to their shame and ruin; and they will carry with them those whom they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God. {RH, August 9, 1898 par. 13}

Sin lies at the door of those who do not allow their ignorance to be expelled by the rays of light from God's word. They are doing what the Jews did in the days of Christ,--teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God's messengers, sent to them with words of warning and reproof, they say, "Art thou he that troubleth Israel?" {RH, August 9, 1898 par. 14}

God purchased men by giving his only begotten Son to die for them. If those who claim to be light-bearers in the world lead the people in paths of transgression, they are not only answerable for their own souls, but for the souls of those whom they mislead. By their profession of sanctity, they lead the unwary into disobedience, and their names are recorded on the books of heaven as workers of iniquity. God will not accept the inventions of men who in their work enter the inner circle of God, where only the Holy One, whose form is that of the Son of God, has a right to tread. In the great day of judgment, what will those who have taken sides with the apostate plead as an excuse for their conduct? How contemptible to them will appear the sparks which they have kindled, in contrast with the holy fire of God's kindling! {RH, August 9, 1898 par. 15}

Sin is the most fearful thing in the whole universe. So fearful is it that it could be pardoned only by the sacrifice of the Son of the infinite God. If unpardoned, it must be followed by eternal death. There is a time coming when every unrepentant transgressor of God's law will know what it means to be a sinner, standing in God's sight uncovered, without the robe of Christ's righteousness, and with a full sense that there is no power in the law to save the transgressor. {RH, August 9, 1898 par. 16}

Shall all the efforts that Heaven has made to restore in the human race the image of God be in vain because men teach for doctrines the commandments of men? Shall we sell our Lord, in order to be in harmony with the rebellious multitude? Shall our names be recorded in heaven as the names of those who have corrupted the way of the Lord? Shall we be of that number who say, "Lord, Lord," but refuse to do his will? Shall we be among those who present their supposedly good works to God, because they think he needs to be reminded of his duty toward them? He, the God of heaven, will one day present their own case before them, and they will see clearly that they were the ones who needed to be reminded. {RH, August 9, 1898 par. 17}

God will say to all such, Why did you not keep sacred my memorial of creation? Why did you not hear my warnings? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful

works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." He who ventures to corrupt truth and exalt error,--he who sells his intellect or integrity at any price, in order to gain worldly advantage,--will one day be denied in sorrow.

{RH, August 9, 1898 par. 18}

**PERIODICALS / RH - The Review and Herald / August 16, 1898 Witnesses for Christ. - Mrs. E. G. White. -**

**August 16, 1898 Witnesses for Christ.**

**Mrs. E. G. White.**

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, August 16, 1898 par. 1}

Christ gave this commission to his disciples just before, in his risen and glorified body, he ascended to his Father. This charge he gives to every one who has an intelligent knowledge of the plan of salvation. It is the privilege of his followers to reveal Christ and the Father to the world. The work of Christ in the world was to reveal the Father; and when praying for his disciples, he said: "As thou hast sent me into the world, even so have I also sent them into the world." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." {RH, August 16, 1898 par. 2}

This is the knowledge that every true witness will have. Upon this rock will he stand. His faith in Christ as the Son of the infinite God, the mighty Counselor, the everlasting Father, the Prince of Peace, will give him assurance. And resting his faith in Christ, he will become one with the Father. He will have an experimental knowledge of what Christ is to the believer. He will realize that no member of the human family can, of himself, meet the claims of God's law or satisfy his justice, but that Christ is the justifier of those who believe. {RH, August 16, 1898 par. 3}

We have an infinite Redeemer, and how precious are the gems of truth that testify to this in God's word. But these precious jewels have been buried beneath a mass of rubbish, of tradition, of heresies, which Satan himself has originated. His schemes are

working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ, until of many it can be said, They know not the time of their visitation. {RH, August 16, 1898 par. 4}

In the sacrifice of Christ for our world, his mediation is made visible. This is the evidence of things unseen, and makes faith the gift of God. "For it pleased the Father that in him should all fulness dwell; . . . having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." {RH, August 16, 1898 par. 5}

It was by this means that Christ acquired the power to lay under tribute to himself man's entrusted talents, influence, and wealth to carry forward this great work in the world. It is contrary to the Lord's plan that one soul should withhold from him his ability, his means, or his influence. Every soul to whom the Lord has given a knowledge of the truth is a thread in the great web of humanity. He is to fill his position, to act his part, holding himself under the orders of the Captain of his salvation. Each is to bear a part in the work of saving souls, that there may be no hindrance to the upbuilding of the kingdom of God. {RH, August 16, 1898 par. 6}

The Lord's Spirit is grieved when any of his servants withhold their tribute of service. When this is done, additional burdens fall on those who are willing to labor. To all who are converted to God, and who, through faith, become partakers of the divine nature, are entrusted talents, to be employed in the salvation of souls. Each is commanded, "Go work today in my vineyard." And in working as a colaborer with Christ, man is educated for the work. As a faithful servant looks to his master, and a handmaid to her mistress, so the servant of God will look in earnest prayer to Christ. He will be a doer of the Word. He will obey orders. If the Christian is to be the light of the world, he must shine; he must be a faithful worker for Christ, holding forth the word of life, lifting up Jesus before the people, and repeating his lessons. {RH, August 16, 1898 par. 7}

"Charge them that are rich in this world," says the apostle, "that they be not high-minded, and trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, August 16, 1898 par. 8}

By precept and example, the followers of Christ are to preach Christ. They are to entreat their fellow men not to provide for themselves only an earthly portion, and deprive themselves of eternal happiness. "Lay not up for yourselves treasures upon earth," says Christ, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." He who secures his treasure beside the eternal throne, becomes a partaker of the heavenly attributes. Divine attributes and temporal blessings are appreciated and enjoyed in a sense that the worldling can not understand. {RH, August 16, 1898 par. 9}

When the Lord asked Solomon what he should give him, Solomon said: "Thou hast

showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? {RH, August 16, 1898 par. 10}

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." {RH, August 16, 1898 par. 11}

This is a lesson for us. Our petitions to God should not proceed from hearts that are filled with selfish aspirations. God exhorts us to choose those gifts that will redound to his glory. He would have us choose the heavenly instead of the earthly. He throws open before us the possibilities and advantages of a heavenly commerce. He gives encouragement to our loftiest aims, security to our choicest treasure. When the worldly possession is swept away, the believer will rejoice in his heavenly treasure, the riches that can not be lost in any earthly disaster. Then why should we not let our property go before us to heaven? By our works here below we lay up for ourselves a good foundation against the time to come. {RH, August 16, 1898 par. 12}

Why are so many who profess to be children of God devoting their God-entrusted capabilities to selfish purposes? They are stewards of the grace of Christ, and should lift up Jesus before the world. They should talk of Christ. His praise should be on their lips because the Sun of Righteousness is shining in their hearts. Through them his holy name should be exalted in the earth. Many, many, become the subjects of Satan's temptations because they do not disinterestedly and energetically engage in the service of Christ, but take their position in opposition to the great worker. The names of such can not be registered in the books of heaven as laborers together with God. They are numbered with the idlers. {RH, August 16, 1898 par. 13}

The True Witness says, "I have somewhat against thee, because thou hast left thy first love." In the ardor of the first love, what testimonies were poured forth for Christ! what entreaties were made from souls overflowing with love! what joyous gratitude filled the heart and flowed forth from the soul, when the believer first became conscious of the love of Jesus! With tears and prayers, he offered his petitions to God, and entreated his friends to accept Jesus. His yearning sympathy was revealed in the love he



manifested for the souls for whom Christ had died. {RH, August 16, 1898 par. 14}

Sinners will not always respond to the Heaven-born pity revealed by the laborer in his first love. Minds may seem unimpressed; we may meet with coldness. But the example of Christ is placed before us, that we may not fail nor be discouraged. Faith--living, active faith--must work through apparent discomfiture and contempt. The love of Christ in the heart must not be quenched, but show itself invincible through God. In seeking wisdom from God in the work of saving souls, unwavering faith must be manifested. {RH, August 16, 1898 par. 15}

Yet how many in our churches have lost their first love! With many it is almost extinct. Shall not the Christian graces be brought back? The Lord expects his stewards to be faithful, educating and training all their powers, that when the Lord comes to scrutinize his talents, they may return his own with usury. Unless Christlike humility is brought into the life, the believer will grow away from the simplicity of the work. He will bring in spiritual pride and self-sufficiency to supply the place that should be filled with the love of Jesus. Bungling work will be done, because the worker is not disposed to act a self-denying, self-sacrificing part. This he leaves for some one else to do. The love of Christ is scarcely mentioned. The minister whose heart is unsubdued by the grace of Christ can not give his attention to the people. He has not the Christ-love in his own soul, and therefore it can not flow out in rich currents to others. {RH, August 16, 1898 par. 16}

The Lord makes every effort to reclaim those who place themselves out of the rank of workers, as if they were not responsible for the salvation of their own souls and of the souls of others. But if these men continue in this position, Christ can not become responsible for their salvation; for they hide their Lord's talents, and bind themselves to the side of the enemy. "He that is not with me," says Christ, "is against me; and he that gathereth not with me scattereth abroad." {RH, August 16, 1898 par. 17}

In the work of redemption, all heaven is constantly employed. Angels are actively engaged in executing God's plans, to bring men back from their rebellion to reconciliation with him. With intense earnestness they are co-operating with God to bring to man moral efficiency, that, in and through Christ, he may be more than conqueror! Jesus left the heavenly courts and came to our world, bringing with him the sympathies of the angels. He advanced from the manger to Calvary, with all the heavenly intelligences in his train. In the dying victim on Calvary, mercy answered the claims of justice with a full compensation. {RH, August 16, 1898 par. 18}

All who are partakers of this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service given by every human being upon earth is there recorded. If any are negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. In all the great mass of humanity, not one is lost sight of. Then let every one be ready to answer the call, saying, "Here, Lord, ready for action." {RH, August 16, 1898 par. 19}

The world has claims upon you. If you fail to shine as lights in the world, some will



rise in the Judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it. {RH, August 16, 1898 par. 20}

If man turns away, and does not act his part, he not only imperils his own soul, but deprives those who are in darkness of the light he could bring them. Man must watch constantly for opportunities to do good. Then he will co-operate with the heavenly agencies. The spirit of Christ will lead men to impart to others the light given them of God. Truth in the heart longs for diffusion. According to our appreciation of its value, will be our desire to impart it.

{RH, August 16, 1898 par. 21}

**PERIODICALS / RH - The Review and Herald / August 23, 1898 The Christian's Duty. - Mrs. E. G. White. -**

**August 23, 1898 The Christian's Duty.**

**Mrs. E. G. White.**

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." {RH, August 23, 1898 par. 1}

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth; for the truth sanctifies the receiver. But if men refuse to search for the truth as for hidden treasure, if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies. It can do no good. And how full of darkness is the soul that receives error as truth, and shapes his course of action in accordance with it. {RH, August 23, 1898 par. 2}

All to whom the heavenly inspiration has come are put in trust with the gospel. The most solemn responsibility rests upon them to devote their powers to making known the only true God, and Jesus Christ, whom he has sent. They must not live a divided life. "Ye can not serve God and Mammon," says the Great Teacher. You may think that you can serve both; but Christ says, You will hold to the one, and despise the other. Christ lived not to please himself. He was self-denying. In behalf of man, he consented to become a man of sorrows, and acquainted with grief. All who stand ready to make a

compromise with the world do in truth despise the humble, self-denying, self-sacrificing principles of Christ. {RH, August 23, 1898 par. 3}

All who have the mind of Christ will live the law of God. They will feed upon Christ, and become partakers of the divine nature. They will stand as God's living sentinels for the truth. It is not a trifling matter for those who have the light of truth to be non-committal, nor for the sentiments of the heart to be expressed in the words, "My Lord delayeth his coming." The influence of the peace-and safety sentiment is in the midst of us. A worldly, malarious influence prevails to soothe those who should be stirred by the message of truth to stand as faithful sentinels at the post of duty. Truth must be expressed in our lives. The light must shine brightly, or we shall cause others to stumble and fall. {RH, August 23, 1898 par. 4}

Those who hide their light will soon lose all power to let it shine. They are represented by the foolish virgins; and when the crisis comes, and the last call is made, "Behold, the Bridegroom cometh; go ye out to meet him," they will find that while they have been mingling with the world, their light has gone out. They did not continue to provide themselves with the oil of grace. The peace-and-safety cry hushed them to slumber, and made them careless in regard to their light. The ease-loving, world-loving professed Christians can not go in with the wise virgins to the marriage feast. When they solicit entrance, saying, "Lord, Lord, open unto us," the reply is made, "Verily I say unto you, I know you not." {RH, August 23, 1898 par. 5}

The voice of God speaks to his people, saying: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." Those who are watching and waiting for the appearance of Christ in the clouds of heaven will not mingle with the world in gatherings merely for their own amusement. As faithful watchmen, they will be found proclaiming, "The morning cometh, and also the night." {RH, August 23, 1898 par. 6}

God calls upon those who stand as soldiers under his blood-stained banner to go to work. He will give increased light to those who love the light, to those who seek for the truth with keen perception. In the Holy Spirit, celestial aid is given to every soul. Heavenly inspiration is still imparted to God's people. God would have those who know the truth impart that which they have gained in Christian experience. The time is coming when it will be too late to use the light we now have. Then the decree will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, August 23, 1898 par. 7}

God's people must give to the world a representation of the character of Christ. A message has come from God, which must be proclaimed: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let

him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, August 23, 1898 par. 8}

Those who are of a contrite heart will receive the message from heaven, and will repeat the words of invitation, "Whosoever will, let him take the water of life freely." Christ called the attention of the woman of Samaria from the inferior gifts of this life to those things that are eternal, saying: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." {RH, August 23, 1898 par. 9}

These words of Christ are to be repeated by every worker together with God. Our faith will give evidence of its sincerity in genuine work for the souls that are in darkness. In the place of educating ourselves to have a do-nothing spirit, we shall have an earnest desire to create in every heart a love for souls. Words of entreaty and warning will be spoken to those who are seeking to quench their thirst from the waters of the valley instead of the snow waters of Lebanon. {RH, August 23, 1898 par. 10}

Those whom Christ has connected with himself will, so far as in them lies, labor diligently and perseveringly, as he labored, to save the souls who are perishing around them. It is impossible for those who are really converted, enjoying communion with God, to be negligent of the vital interests of those who are perishing outside of Christ. There may be some who think the way of life trying and difficult. These should go to work and seek to help others. In such efforts, mingled with prayer for divine light, their own hearts will throb with the quickening influence of the grace of God; their own affections will glow with more divine fervor; and their whole Christian life will be more of a reality, more earnest, more prayerful. {RH, August 23, 1898 par. 11}

**PERIODICALS / RH - The Review and Herald / August 30, 1898 The Sabbath Test.--No. 1. - Mrs. E. G. White. -**

**August 30, 1898 The Sabbath Test.--No. 1.**

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**Mrs. E. G. White.**

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The Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when he had laid the foundations of the earth, when he had dressed the whole world in its garb of beauty, and created all the wonders of the land and the sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was set apart as God's memorial. God sanctified and blessed the day in which he had rested from all his wondrous work. And this Sabbath, sanctified of God, was to be kept for a perpetual covenant. It was a memorial that was to stand from age to age, till the close of earth's history. {RH, August

30, 1898 par. 1}

God brought the Hebrews out of their Egyptian bondage, and commanded them to observe his Sabbath, and keep the law given in Eden. Every week he worked a miracle to establish in their minds the fact that in the beginning of the world he had instituted the Sabbath. Through the prophet Isaiah, God speaks thus of his works for Israel: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love." Through the psalmist he says: "He brought forth his people with joy, and his chosen with gladness: . . . that they might observe his statutes, and keep his laws." {RH, August 30, 1898 par. 2}

On the fifteenth day of the second month after their departure from Egypt, the children of Israel came to the wilderness of Sin; and there "the whole congregation of the children of Israel murmured against Moses and Aaron. . . . And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. {RH, August 30, 1898 par. 3}

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord." {RH, August 30, 1898 par. 4}

"And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. . . . {RH, August 30, 1898 par. 5}

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe: and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any

worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. {RH, August 30, 1898 par. 6}

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." {RH, August 30, 1898 par. 7}

In the third month they came to the desert of Sinai, and there the law was spoken from the mount in awful grandeur. During their stay in Egypt, Israel had so long heard and seen idolatry practised that to a large degree they had lost their knowledge of God and of his law, and their sense of the importance and sacredness of the Sabbath; the law was given a second time to call these things to their remembrance. In God's statutes was defined practical religion for all mankind. Before Israel was placed the true standard of righteousness. {RH, August 30, 1898 par. 8}

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep." Some, who have been anxious to make of none effect the law of God, have quoted this word "Sabbaths," interpreting it to mean the annual sabbaths of the Jews. But they do not connect this positive requirement with that which follows:-- {RH, August 30, 1898 par. 9}

"For it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." {RH, August 30, 1898 par. 10}

There are those who hold that the Sabbath was given only for the Jews; but God has never said this. He committed the Sabbath to his people Israel as a sacred trust; but the very fact that the desert of Sinai, and not Palestine, was the place selected by him in which to proclaim his law, reveals that he intended it for all mankind. The law of ten commandments is as old as creation. Therefore the Sabbath institution has no special relation to the Jews, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all men. "The Sabbath," it is plainly stated, "was made for man." Let every one, therefore, who is in danger of being deceived on this point give heed to the word of God rather than the assertions of men. {RH, August 30, 1898 par. 11}

In Eden, God said to Adam concerning the tree of knowledge, "In the day that thou eatest thereof thou shalt surely die." "And the serpent said unto the woman, Ye shall

not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Adam listened to the voice of Satan speaking through his wife; he believed another voice than that which spoke the law in Eden. {RH, August 30, 1898 par. 12}

Every man has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, "Ye shall not eat of it, . . . lest ye die." Of the Sabbath, God said, "Ye shall not defile it, but keep it holy." "Remember the Sabbath day, to keep it holy." As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all his people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah.

{RH, August 30, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / September 6, 1898 The Sabbath Test.--No. 2. - Mrs. E. G. White. -**

**September 6, 1898 The Sabbath Test.--No. 2.**

**Mrs. E. G. White.**

Notwithstanding the deplorable results of our first parents' belief of a lie, similar presentations are made today. Satan claims to be the prince of this world, and he wishes to obliterate from the minds of men all knowledge of the Creator, the rightful owner of the earth. As the most successful way to accomplish this, he has attempted to change the fourth commandment of the decalogue. He knows that if he can change the Lord's rest day from the seventh to any other day of the week, if he can succeed in deluding the world in regard to this one commandment, he will gain the homage that is due to the Lord of heaven; therefore he presents a day in his own honor,--a day that God has not blessed and sanctified. {RH, September 6, 1898 par. 1}

God could not alter one precept of his law to meet man in his lost condition; for in so doing he would reveal that he was not an all-wise and infallible being, without variableness or shadow of turning. No man can prove that God has changed the thing that has gone out of his lips. God is not changeable. He is not a man, that he should lie. One precept, one jot or tittle, of the law changed or altered, would have given Satan all he asked in heaven in his controversy with Christ. Satan could not point to any time when the Lord had changed his holy rest day, when he had removed his sanctity from the seventh day of the week and placed it upon the first. Therefore he had to employ his deceiving power to make men believe that the fourth commandment had been



changed. {RH, September 6, 1898 par. 2}

The scheme of Satan has been successful, and he is well pleased that he can sway the religious mind by presenting a mass of false theories and innumerable conjectures and sayings of men. His disguise gives him an advantage in his master working. In his counsels the way is prepared in so specious a manner that his satanic cunning is not detected. Thus he turns men's minds from the genuine to the false. The day instituted by God, when men should engage in the worship of Jehovah, is trampled underfoot, and Satan's invention--a spurious, idol sabbath--is exalted. {RH, September 6, 1898 par. 3}

By the falsehoods and devices of the man of sin, the Sunday has gradually gathered to itself a covering of sanctity, and its claims upon the human race have become established; many now honestly believe that God has changed his purpose, and that he now designs Sunday to be exalted above the day which, in the beginning, he blessed and sanctified. Thus Satan gathers into his ranks not only the unbelieving world, but also the churches. Some who profess to be God's peculiar people go over to the enemy's side. They profane the day that he has sanctified, and exalt and honor a day on which he has placed no sanctity. Thus, just as surely as did Adam, they constitute themselves transgressors of the law. {RH, September 6, 1898 par. 4}

Many who profess to be Christians have divorced themselves from Christ. They second the efforts of the man of sin, and, infused with his spirit, show determined opposition to the holy law of God. They array themselves against the fourth precept of the decalogue, and accept a spurious sabbath. They place themselves on Satan's side of the question. They heed the voice of Satan rather than the voice of God. Notwithstanding the most positive assertions from lips in which is no guile, men professing to believe the word of God take the word of Satan, and believe his lie; and they act in accordance with the character of him who has deceived them. They are inspired with hatred and malice against those who will not receive the lies of the great apostate, who will not bow down to worship an idol sabbath. {RH, September 6, 1898 par. 5}

The world and many of the professed followers of Christ are united in their efforts to honor the Sunday. Through the deceiving power of Satan, they will strive to make God's law of no effect. But the word of God contains the truth, and all who support the truth of God for this time are doing their work for time and for eternity. Those who bring the word of God into mind and heart take their stand on the side of God and the heavenly universe. They will stand heart to heart and hand to hand in defense of the holy and the pure, while those who support error by word, and pen, and voice, and by the oppression of those who are linked with the truth, are ranged upon the other side. They are leagued with the first great apostate and the evil men who are his agents. The Word declares of these that they shall "wax worse and worse, deceiving and being deceived." {RH, September 6, 1898 par. 6}

God foresaw the workings of the arch-deceiver--every art and device in his crooked twistings and turnings. He knew that Satan's purpose was to make void the law of God, especially the fourth commandment, which specifies in unmistakable language who is the living God, the Creator of the heavens and the earth. Therefore God gave his word through Moses: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor,

and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." {RH, September 6, 1898 par. 7}

God has not left the matter so undefined that we can not tell when the true Sabbath comes. "Six days," he says, "may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." He has given directions that on Friday, the day prior to the Sabbath, shall be prepared all the food to be eaten on the Sabbath. "Bake that which ye will bake," he says, "and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Servile work for a livelihood, or common business transactions upon the Sabbath, constitute those who take part in them transgressors. All labor necessary to provide for the sustenance of the body is to be done in the six working days. {RH, September 6, 1898 par. 8}

In the fourth commandment the claims of God are expressed. In it he has specified his holy day; and he declares that so long as heaven and earth remain, not one jot nor tittle of his law shall be changed. "Think not," he says, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, September 6, 1898 par. 9}

If the Lord designed to change the day, why did he give no intimation of it? He certainly knew if he designed to do any such thing. When the transgressors of the law of God raise their objections to the Sabbath specified in the fourth commandment, they have their answer in the words of Christ: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." {RH, September 6, 1898 par. 10}

Heaven and earth still stand to confirm every word that proceeds out of the mouth of God. For a time the powers of darkness have seemed to prevail, the man of sin has seemed to triumph; but during all the days when darkness seemed to eclipse the light, the Sabbath has been kept by God's representatives. And as we near the second appearing of Christ in the clouds of heaven, when he comes to take the kingdom under the whole heaven, and reign as King of kings and Lord of lords; when light shines from the throne of God, and the Sabbath of the fourth commandment stands in its own merits and native dignity,--then all who are true to God will see and acknowledge its perpetuity.

{RH, September 6, 1898 par. 11}

**PERIODICALS / RH - The Review and Herald / September 13, 1898 The Sabbath Test.--No. 3. - Mrs. E. G. White. -**

**September 13, 1898 The Sabbath Test.--No. 3.**

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**Mrs. E. G. White.**  
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The practical application of the word of God reveals the principles of righteousness in all their relations to the human being; and these principles, brought into the heart, work outwardly in the life, and thus become manifest from generation to generation. The principles of truth and holiness have existed since the world was created; but Satan's constant effort has been to eclipse every ray of light coming to man from the throne of God. The great apostate is constantly at work to put darkness for light and light for darkness. But light is constantly shining forth from heaven to the children of men; and if they walk in the light, they will advance. The light will make manifest the errors that have accumulated through the assertions of men. {RH, September 13, 1898 par. 1}

Satan has worked through deception to institute a spurious Sabbath, that the worship of God's people might become an offense to the Creator. When the people did this in their ignorance, the Lord was merciful, and bore with them. Men will not be judged for light they have never had. But those who have kept Sunday, whose attention has been called to this error, but who would not open their eyes to behold wondrous things out of the law, will be judged according to the light that has come to them. All who will not give attention to the message from heaven will take the side of Satan, and will denounce the only true Sabbath. They will not change their course of action, but will bring all the attributes of Satan to bear against the truth and make it of none effect; for exceedingly repulsive to them is the day upon which the Lord places so much value. {RH, September 13, 1898 par. 2}

Shall we selfishly argue, as reasons for not obeying the command, that it will put us out of joint with all the world? It were better thus than to be disconnected from God. But no excuse of selfish interest or unbelief, no arguments of the long observance of a false sabbath, will be accepted by God. The Sunday-sabbath is hoary with age, but this does not give it one tittle of sanctity, for God has not made it sacred. Sunday is not the Lord's day; although it is called so by ministers throughout Christendom. This assertion of men has not removed the sanctity from the Sabbath of the fourth commandment, nor made the Sunday a day to be revered. God has not placed one particle of sanctity upon the first day of the week. {RH, September 13, 1898 par. 3}

The transgression of the fourth commandment came little by little. It did not come abruptly; but the first day gradually usurped the place of the holy Sabbath until the light of God's great memorial, which pointed to him as the living God, the Creator of the world, was no longer kept before the people; the first day was exalted. {RH, September 13, 1898 par. 4}

But the Lord would not have his church left in darkness. The light of truth has been shining in our world in clear rays. The binding claims of the law of Jehovah, the Sabbath of the fourth commandment, are clearly and distinctly defined. {RH, September 13, 1898 par. 5}

"My father," reasons one, "kept Sunday, and he was a good man; and what was good enough for my father is good enough for me." But this is a mistake. We can not be accepted in rendering to God the same service that our fathers rendered. In order to be blessed of God as our fathers were, we must manifest that faithfulness and devotion to God that will honor him before the world. We must acknowledge him as supreme. In order to reveal the truth, we must improve the light in our day as our fathers improved the light in their day. {RH, September 13, 1898 par. 6}

To the apostles and prophets, Christ revealed himself, and gave light for their time. Holy men of old walked with God. These men of faith lived the truth revealed to them for their time. They improved their opportunities and privileges, and returned their talents to God with an increase. They believed in the light, they walked in the light; and the light in them did not become darkness. {RH, September 13, 1898 par. 7}

More is demanded of those who live under the proclamation of the last message of mercy to be given to the world. We must reveal the binding claims of the law of God, every precept of which is "holy, and just, and good." We are not required to serve God as did the people of Israel, in going to Jerusalem to worship; neither are we required to offer up to him our flocks and herds as sacrificial offerings, symbolizing the one great Offering. At one time the chosen of God were to do this, bearing in mind that, through the shedding of the blood of the only begotten Son of God, their sacrifices were acceptable. But no such sacrifice is now required at the hands of the church. By the exceeding great and precious promises we are made partakers of the divine nature. Our path is enlightened now, and the light reveals the fraud practised by Satan in bringing in a false sabbath, thus gaining in the world what he failed to gain in heaven,--a change in the law of God. {RH, September 13, 1898 par. 8}

The Lord now requires of his church perfect obedience to all his commandments. He will not accept less than his due. Man may receive grace and truth to obey all his commandments, which are reasonable and just. All his righteous demands must be fully met; for this second probation granted to the fallen race cost an infinite price, even the life of the Son of God. {RH, September 13, 1898 par. 9}

In his life and death, Jesus taught the strictest obedience. He did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man *in* his sins, but *from* his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow the Master, denying self, and obeying God at any cost. {RH, September 13, 1898 par. 10}

If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling service. Rational, accountable beings have the light in contrast with darkness

placed before them, and they are invited to walk in the light in harmony with God. If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the sabbath brought into existence by the man or sin,--they will treasure up against themselves the wrath of the Lamb. {RH, September 13, 1898 par. 11}

It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment. {RH, September 13, 1898 par. 12}

**PERIODICALS / RH - The Review and Herald / September 20, 1898 "Upon the Throne of His Glory." - Mrs. E. G. White. -**

**September 20, 1898 "Upon the Throne of His Glory."**

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**Mrs. E. G. White.**  
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"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." {RH, September 20, 1898 par. 1}

Christ would have all understand the events of his second appearing. The judgment scene will take place in the presence of all the worlds; for in this judgment the government of God will be vindicated, and his law will stand forth as "holy, and just, and good." Then every case will be decided, and sentence will be passed upon all. Sin will not then appear attractive, but will be seen in all its hideous magnitude. All will see the relation in which they stand to God and to one another. {RH, September 20, 1898 par. 2}

At his first advent, Christ came to the world as its Redeemer. He came to plant truth in the hearts of all who would give place to it, who would receive it and be converted. He came to take away the sin of the world, and to fill every heart with pure, healthful joy. He longed to breathe into prostrate humanity the breath of life. And in his attitude toward men was a foreshadowing of his work in the Judgment. From the men whom the world had favored, those who found their own enjoyment in fulsome flattery, he turned with gladness to a peculiar people, and showed which class was blessed. He assigned appropriate rewards to those who were faithful and true. Having brought into the world the accumulated treasure of heaven, he bestowed it upon them. He pronounced his blessings upon true merit, upon all who were seeking for that righteousness which it was his prerogative to give. To those who should suffer for his name's sake, he declared: "Blessed are ye, when men shall revile you, and persecute you, and shall say

all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven." He gave evidence that all the treasures of heaven were at his command, and that in dispensing them he knew no restriction. {RH, September 20, 1898 par. 3}

Let us mark the partition made between the sheep and the goats, and listen to his words to each:-- {RH, September 20, 1898 par. 4}

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. {RH, September 20, 1898 par. 5}

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. {RH, September 20, 1898 par. 6}

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." {RH, September 20, 1898 par. 7}

When God's people are clothed with white robes, and crowned as true subjects of his kingdom, those who have been disloyal will see the inconsistency of their uniting with the loyal to honor and magnify the law of God, which they have educated themselves to disregard. They have regarded the law of God as null and void, and should they be trusted to come through the gates into the city? They then find that they have no passport, nothing in them that can change their life sentiments. They have made their choice of false sentiments in the place of truth, and holiness, and righteousness, and they can not change them. Every man who, by his actions, has declared, I will not have this Man to reign over me, will no longer have the privilege of being under that rule. {RH, September 20, 1898 par. 8}

Those who have tried to lay their plans in councils, and by their superior numbers gain power to oppress the saints of God, to compel them to dishonor and disobey their Redeemer, will understand the work they have done upon the earth, as enemies of God, betrayers of sacred trusts. They will then know how many souls they have deceived and led away from allegiance to God. They will see that they have made themselves responsible for their own destruction and the destruction of God's property, his own heritage, purchased at an infinite cost. The blood of these souls will be upon



their garments. They will understand in that day that they were dealing with Christ in the person of his saints. Whatever influence opposes the truth that God has made it the duty of his servants to proclaim in his name, dishonors him. This is a violence offered to the laws of his kingdom, and he will not suffer it to go unpunished. {RH, September 20, 1898 par. 9}

"The Father judgeth no man, but hath committed all judgment unto the Son." The Judge, the Prince of sufferers for the truth's sake, is on the throne,--he who suffered himself to be arraigned before Herod and Pilate, who was rejected by his own nation, and condemned by the man who had declared, "I find no fault in him,"--he who was lacerated with stripes, spit upon, degraded, and whose holy brow was crowned with thorns. He does not now stand before the bar of Pilate or Herod. He himself is judge, and these men stand before him whom they scourged, and delivered up to the will of his enemies. Pilate and Herod, who suffered the Lord to be scourged; priests and rulers, who clamored for the death of the Messiah; those who mocked him,--all now understand what it means to meet the wrath of the Lamb. {RH, September 20, 1898 par. 10}

"The hour is coming," Christ said, "in the which all that are in the graves shall hear his voice, and shall come forth." That voice is to resound through all the habitations of the dead; and every saint who sleeps in Jesus will awake and leave his prison-house. Then the virtue of character we have received from Christ's righteousness will ally us to true greatness of the highest order. Every action of ours in befriending God's people will be rewarded as done unto himself. {RH, September 20, 1898 par. 11}

In the day of final reckoning, Christ does not present before men the great work he has done for them in giving his life for their redemption. He presents before them the faithful work they have done for him. What surpassing love is this! He even mentions the work of the heathen, who have no intelligent knowledge of the law of the Lord, but who have done the very things the law required, because they have heeded the voice speaking to them in the things of nature. When the Holy Spirit implants Christ's Spirit in the heart of the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. The grace of God, working upon the darkened mind, has softened the savage nature untaught by the wisdom of men. And these uneducated heathen, in all their cruelty, are regarded in a more favorable light than are those who have had great light and evidence, but who have rejected the mercy and reproof of God. {RH, September 20, 1898 par. 12}

Christ implants his grace in the heart of the savage, and ministers to the necessity of the missionary, even before he has heard or comprehended the words of truth and life. Behold that crowd collected about God's servant to harm him! But the Lord is working upon the heart and mind of perhaps one man to plead in behalf of his servant; and when the war council has determined the destruction of the Christian's life, the intercession of that savage turns the decision, and his life is spared. O, the love that goes forth to the savage for this one act! To such Christ says, in the Judgment: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." "Come, ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world."

{RH, September 20, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / September 27, 1898 Week of Prayer in Australia.--No. 1. - Mrs. E. G. White. -**

**September 27, 1898 Week of Prayer in Australia.--No. 1.**

**Mrs. E. G. White.**

In all our Australasian churches the nine days from May 28 to June 5 were set apart as a special season of self-examination, prayer, and thanksgiving. {RH, September 27, 1898 par. 1}

Appropriate readings were published and sent out to the officers of the churches, and to isolated families of Sabbath-keepers. In these readings the perils and duties of the present time were clearly set before our people, with fervent exhortations to purity of life, godliness, and consecration. {RH, September 27, 1898 par. 2}

A review of the special blessings of the year showed clearly that the Lord has had a constant care for his people, and is ever working in their behalf. As individuals, as families, and as churches, we have felt his loving care; and in the growth of our Conferences and the development of our institutions, we see material advancement. During the year, churches and companies of Sabbath-keepers have been raised up in several places, and two commodious meeting-houses built, one in Cooranbong and one in Stanmore. {RH, September 27, 1898 par. 3}

One year ago there were about fifty students attending the school. During May of this year, one hundred were in attendance. Last year at this time the health home was struggling to win back the patronage it had lost through the interruption of its work on account of the sale of the building it occupied, which necessitated moving; now it is full to overflowing with patients, and earning something with which to make up the losses of last year. The Echo Publishing Company has erected a large and convenient building, which will double its capacity for work; and the New Zealand Tract Society has just completed the erection of a commodious building, in a good location in Wellington, which furnishes abundance of room for the book depository, and provides a good meeting-hall for the Wellington church. {RH, September 27, 1898 par. 4}

And right here I wish to express my thanks, and the hearty thanks of our brethren in these colonies, to our brethren and friends in America and in Africa, who have responded so heartily to our appeals for assistance to build meeting-houses in the important centers in these colonies; and whose timely assistance has enabled us to erect plain but commodious meeting-houses in Melbourne, Sydney, Ashfield, Wellington, Hobart, Epsom, Christchurch, and Cooranbong. Great care has been exercised in the use of the funds given for this work, and in no case have

appropriations been made till the brethren in the locality where a house was needed have lifted to the extent of their ability. It would have been hardly possible in any of these places for our people, unaided, to build a suitable place of worship. {RH, September 27, 1898 par. 5}

### Our Institutions.

The Lord has entrusted his people in the Australasian colonies with manifold blessings with great responsibilities. The Echo Office, the school, the health home, and the tract society depositories are centers of influence, established in the providence of God as places through which he may work in a special manner. By the appointment of these centers, God designs to bring human beings into connection with himself, that humanity may touch humanity; and that men, controlled by the Holy Spirit, may increase in knowledge, strengthening every principle of character according to the divine similitude. {RH, September 27, 1898 par. 6}

It is of great importance that the workers in all these institutions shall fully understand their privileges and their responsibilities. If this is not done, self will be woven into the work, and will take the place that should be given to God. The managers of our institutions should teach the workers, by precept and example, that in all things the excellence of God is to be made prominent. And church officers must teach this also in the churches. The standard of the Lord must be uplifted. All should be made to see that our institutions are of God's appointment. Those who depreciate one of them, representing, from selfish motives, that it is an inferior affair, must render to God an account for their words and influence. The Lord designs that everything connected with his work shall be treated as sacred. Let all be warned that no common fire is to be used in place of the sacred fire, that common things are not to be mingled with God's appointed agencies. {RH, September 27, 1898 par. 7}

Let all beware how they weave self-serving and self-pleasing into the work. If they do this, they dishonor God, and he can not use them to his name's glory. When trial comes to prove us; when we can not see an increase of prosperity and comfort before us, but a probable lessening of these things; when there is a pressure necessitating a sacrifice on the part of all, how shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, and that there is sore trouble ahead of us? If we listen to these suggestions, unbelief in God will spring up, bringing blindness to the soul. {RH, September 27, 1898 par. 8}

We ought to believe that God has always had a care for his people and for his institutions. We ought to look at the work that he has done, the reforms that he has wrought. We ought to gather up the fragments of heaven's blessings, and all the tokens of good, saying: "Lord, I believe in thee; I believe in thy servants and in thy work. I will trust in thee. Thou hast made this institution a center of light. It is thine own instrumentality, and we will not fail nor be discouraged. We are greatly honored in being connected with thy work. We will be true to the work of God. We will act faithfully our part. We will keep the way of the Lord, to do justice and judgment." {RH, September 27,

1898 par. 9}

God has sent trials to his institutions, to prove who will stand faithful under the severe temptations of the enemy. Those who have shown themselves ready to listen to the voice of a stranger rather than to the voice of God, have lost much. They have loosened their hold on Christ, and chosen a broken reed on which to lean. For them, there is but one way of escape, and that is to learn to be afraid of themselves, carefully to reject false principles and wrong theories, accepting the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." {RH, September 27, 1898 par. 10}

The Lord would have the Echo Office stand as a living witness for the truth. Rays of light must be shed abroad through various avenues. Therefore the commercial work should not be entirely cut away, but it must be cleansed of all that is offensive in character. It would be a mistake for our offices of publication to build up barriers to exclude all work from the outside; for this would close an avenue through which rays of light and knowledge should be given to the world. {RH, September 27, 1898 par. 11}

The Echo Office, and our publishing houses in Europe and America, should give more attention than they have done to the education of the workers. Each institution should be a school for the training of laborers. Patient effort should be bestowed upon the youth. Every good attribute is to be cultivated and developed with kindness, love, compassion, and tenderness. There should be no scolding, no fretting, but much praying with the learners. Do not fret, do not worry. By looking at appearances, and complaining when difficulties come, you show an enfeebled, sickly faith. Show your faith by earnest, cheerful work. The Lord is rich in resources. He made the world. He is never bound by circumstances. We need to look heavenward, in faith. Let us look to God, who has light, and power, and efficiency. God will open heaven, and let us see that he is light, and that in him is no darkness at all. God will bless every one who is in a position to communicate light and love to others. {RH, September 27, 1898 par. 12}

With these, and many other words, I presented to the workers in the Echo Office, and to our laborers in our established centers, the principles that should guide us in our present work in Australasia, where there are so many open doors, so many ripening fields, and so few laborers to go forth with the message which is due at this time, and for which thousands are hungering. {RH, September 27, 1898 par. 13}

The managers of our institutions in every land should constantly study how they may enlarge the sphere of their usefulness. The work in our publishing houses is ever in danger of being crippled by the influence of unconsecrated workers, and restricted by narrow plans and prejudices. We must ever strive to make our printing-houses, as well as our sanitariums, training-schools for home and foreign missionaries.

{RH, September 27, 1898 par. 14}

**PERIODICALS / RH - The Review and Herald / October 4, 1898 Week of Prayer in Australia.--No. 2. - Mrs. E. G. White. -**

## October 4, 1898 Week of Prayer in Australia.--No. 2.

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**Mrs. E. G. White.**  
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Just prior to the week of prayer, the spiritual condition of the communities around Cooranbong, Maitland, Newcastle, and Gosford was spread out before me like a panorama; and words were spoken regarding the work to be done in these communities by those connected with our school. The people are as sheep without a shepherd; many are hungering for the bread of life. It was represented to me that we had assembled in council, and the One who was our Teacher spoke of the light which should shine forth to all these places. His words brought light and spirit into our meeting. The instruction will not soon pass from my mind. {RH, October 4, 1898 par. 1}

"This school," he said, "must not be conducted on stereotyped human plans, as are many of the schools among those who have a knowledge of the truth." The Bible is to lie at the foundation of all the education given; but more, far more, than a theoretical teaching of Bible truth is required. It is not enough to fill the minds of the students with precious lessons of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable persons, that they may learn to impart what they have received. We are not to seal up the precious ointment; but we are to break the bottle, and let the fragrance be shared by all around. Among the students, there are those who have precious talents. Let these talents be put out to usury. {RH, October 4, 1898 par. 2}

It is necessary to the best education that we give the students time to do missionary work,--time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they can not have time to put to use the knowledge they have acquired. They should be encouraged to make earnest missionary effort for those in the darkness of error, by becoming acquainted with them, and taking them the truth where they are. With all humility of heart, seeking knowledge from Christ, praying, and watching unto prayer, they may make known to others the truth that is placed before them day by day. {RH, October 4, 1898 par. 3}

The teachers and students in our schools need the divine touch. God can do much more for them than he had done, because, in the past, his way has been restricted. If a missionary spirit is encouraged, even if it takes some hours from the program of study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do. {RH, October 4, 1898 par. 4}

If students will do faithfully the work that is given to them, they will see that they need all the instruction they are receiving. They will diligently seek to understand the purpose of God, that they may communicate to others the precious lessons they have received. The lessons which they are obtaining from the word of God will make them diligent students in all lines of study, and fit them for faithful service. {RH, October 4, 1898 par. 5}

Students should be qualified to speak in an acceptable manner before congregations; and they should therefore train themselves to use pure, simple language, and to follow the best methods of speaking. Much attention should be given to the practise of reading with full, clear voice and distinct utterance, giving the proper emphasis to each word. To spell correctly, to write a clear, fair hand, and to keep accounts, are essential accomplishments. Bookkeeping has been strangely dropped out of our school work in many places, but it should be considered a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust. {RH, October 4, 1898 par. 6}

The lessons given in Bible lines should be repeated over and over again, in plain, simple language. It is important that the truths of God's word shall be securely fastened in the mind; and nothing will do this so effectually as for those who hear to engage in missionary labor, and speak to others the truths that have impressed their own minds. All can communicate, if they will, the grand yet simple truths regarding the mission and work of Christ. If they seek the Lord daily in earnest prayer, they will understand how to meet the people as Christ met them, adapting the instruction to their varied circumstances and understanding. The spiritual lessons regarding the kingdom of God, they should illustrate by the natural things with which their hearers are familiar. Then, as these natural objects are seen, day by day, the lesson of truth will be repeated to the mind. {RH, October 4, 1898 par. 7}

The ministry of the divine Word is an important part of God's plan; but every one who takes part in this work must have a teachable spirit, and must yoke up with Christ. The frail human instrument is nothing. Without Christ we can do nothing. Teachers and students must so unite with Christ that their minds will be brought into captivity to him. We must let Christ be revealed in us. We must be his representatives to the world. We must "walk in wisdom toward them that are without, redeeming the time." Self-confidence is not an evidence of advancement in the knowledge of God. The great Teacher says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." {RH, October 4, 1898 par. 8}

### Students as Home Missionaries.

Before I presented these matters to the students of the Avondale school, a few had been diligently engaged in missionary effort, visiting families, distributing reading-matter, and holding Bible readings in places from one to five miles away; but many of the students here, as in most other schools, were acting upon the theory that it was wisest to learn all they could while in school, and wait till after school closed before undertaking any active missionary effort. {RH, October 4, 1898 par. 9}

For some weeks beforehand, Elders Haskell, Hughes, W. C. White, and I had united with the officers of the Union Conference in making plans and preparations for the week of prayer. Letters containing information regarding the progress of the work, manuscripts that might be read in families and churches, and appeals for help to carry forward the work, were sent to leading workers in all the colonies. As we studied what



would be for the best interests of the New South Wales churches, and for those students in the school who had had an experience in working for Christ, it was thought best to encourage persons of some experience to leave the school, and spend the week in visiting in the churches, in helping to conduct the meetings, and uniting with the workers in these churches in earnest work for those needing help. Seven were thus sent out from Cooranbong, besides Elder Haskell, who spent the week with the Stanmore church, upon which he has bestowed so much efficient and loving labor. {RH, October 4, 1898 par. 10}

When this matter was first considered, by some it seemed a serious thing to lose one week out of the school term. It had cost much to reach the school, and apparently this was the last opportunity for attendance, and each lesson was very precious. But after consideration, the service was accepted cheerfully; the cross was lifted, and as it was lifted, it lifted the bearer. None of the workers settled down to have an easy time, but they moved rapidly from place to place. They met a hearty reception. They found lonely souls hungry for spiritual encouragement; as they watered others, their own souls were watered. {RH, October 4, 1898 par. 11}

When these workers returned to the school, they were full of joy and courage. Their faith had developed with labor, and they were ready to cheer and help their fellows. Just then there was throughout the colony a visitation of the influenza, in a severe form. It appeared first in the cities, and then worked its way through the country. As might be expected, the school was one of the last places visited. There were many sick all around us; and the students who are in the class of practical nursing, freely offered to go, when needed, and care for the sick. So they were sent out, two and two, to give treatments, and to nurse those who were very feeble. {RH, October 4, 1898 par. 12}

These experiences prepared their hearts to appreciate and receive instruction regarding the value of missionary effort as a part of their education. As this subject was presented in the school and in the church, during the week of prayer, students and teachers sought to act upon the suggestions, and opportunities for labor were found in all directions. Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer-meetings, Bible readings, young people's meetings, and preaching services, in from six to ten different places. One result of this work we already see,--the workers are greatly blessed. Other results may be seen in the future.

{RH, October 4, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / October 11, 1898 Week of Prayer in Australia.--No. 3. - Mrs. E. G. White. -**

**October 11, 1898 Week of Prayer in Australia.--No. 3.**

**Mrs. E. G. White.**

In all our planning and preparations for the week of prayer, we sought to make the meeting a blessing to the largest number possible. We desired that this season should be a season of refreshing, not only to our churches, but also to the communities in which we lived. Therefore, the plan and the purpose of the meetings were advertised as widely as possible. {RH, October 11, 1898 par. 1}

At Cooranbong we arranged for a song service, with several short addresses on our educational work, the Sunday evening preceding. The song service drew a large congregation, and the plan of the meetings during the week of prayer was clearly set forth, and all were invited to attend. It was a matter of encouragement to see our commodious meeting-house filled, and also to observe the interest manifested in the several addresses setting forth the aims and objects of our school. {RH, October 11, 1898 par. 2}

### Why We are Here.

W. C. White said: "The question is often asked us, and is sometimes suggested by our backwoods experiences: 'Why are you here? Why do you have this large and beautiful meeting-house here in the edge of the forest? Why is it that, hidden away in the bush, a quarter of a mile from the road, you have a school in which one hundred students gather daily for instruction? Why have you selected such an isolated place for the three commodious buildings already erected, and for the others soon to be built? Is not Cooranbong a strange place for a large educational institution?' {RH, October 11, 1898 par. 3}

"As we study questions of truth and duty, we find that hardy, courageous workmen are needed in the Master's service. God needs as laborers men and women who have good physical powers; clear, active minds; and decided moral principles, that can not be shaken by temptation, nor put aside because of difficulties. There is need of persons who have a symmetrical training of all their mental, moral, and physical powers. Practical men and women are wanted,--those who will teach the religion of Christ, and exemplify it in their daily life and work. {RH, October 11, 1898 par. 4}

"Our Conferences say to us: Train us young men and women who will love to minister to others; who will take up any good work that lies in their pathway; who will forget their own comfort, in their efforts to strengthen and comfort others. {RH, October 11, 1898 par. 5}

"Our mission board says: We need many workers for foreign fields,--for Polynesia, Malaysia, India, China, and Japan,--but they should be hardy, practical workers. Sometimes the highly educated students from the most popular schools are quite helpless and inefficient in the mission field. Sometimes those who can read the Oriental languages can not keep a set of accounts, and their reports are very perplexing. Train us men and women who will be thrifty, economical, industrious; who can teach the people the best ways to build houses, to till the soil, to cook, and to sew. {RH, October 11, 1898 par. 6}

"Our medical missionary board says: Train us many missionary nurses, --men and

women who love their fellow men; who will minister tenderly to the poor and needy, without raising the question of remuneration; who will dare to go to any place where their ministry is needed. Men and women are needed with muscles like iron and nerves like steel,--persons who can decide quickly what should be done in an emergency, and who will minister with skilful hands, prompted by a tender heart. Such workers are needed in the islands of the sea, in the isolated homes in the Australian bush, and in the slums of our large cities. {RH, October 11, 1898 par. 7}

"What can we do in response to these demands? Shall we go into the city, and build up our school where there will be the most ease and comfort? or shall we use the circumstances and surroundings of the country as a means of developing, as far as possible, the traits and characteristics required?--We have chosen the country, and we do not regret the choice." {RH, October 11, 1898 par. 8}

#### Our Relations to those Around Us.

"I am very glad," said Elder Cassius B. Hughes, "to meet so many of our friends and neighbors here tonight; and when I say 'friends and neighbors,' I use the words in their deepest meaning. If we do not become to you friends and neighbors indeed, the mission of this school will be largely unaccomplished. Schools are for learning; but we must not forget that 'the fear of the Lord is the beginning of wisdom.' In the beautiful parable of the good Samaritan, the Saviour has taught us what it means to be a real neighbor. Therefore, if we fulfill our mission here, you will be better because of having associated with us, and we shall be better because of having associated with you. It is a very essential thing, in order that the school may accomplish what it should, that we become acquainted with you. Our feelings of friendliness will surely grow if we accomplish that for which God sent us here. {RH, October 11, 1898 par. 9}

"When Christ was on earth, he went about doing good, In the school of today, there is too much selfishness. Students attend school that they may themselves be benefited, that they may obtain knowledge that will secure for them good positions. This is not the right idea of education. Our school must not be satisfied with this aim, but it must aim to help men and women, in order that they may help others. {RH, October 11, 1898 par. 10}

"This school has been established to teach men and women how to minister to others, and thus to find happiness. This is a grand object, and you may say, 'Who is sufficient for these things?' We will answer this question by asking another, 'Who then is willing to consecrate his service this day unto the Lord?' Who is ready to do what God asks him to do? If God asks us to give something that we have, are we willing to give it? When we are willing to do this, we shall be accomplishing the object for which our school was established." {RH, October 11, 1898 par. 11}

#### The Missionary Nurses' Class.

Elder H. C. Lacey briefly presented the objects and working of the department of hygiene and nursing: "In connection with the other work undertaken by our school, there

has been organized this year a special department of physiology and hygiene. This department offers to the student the means of acquiring a practical knowledge of the workings of the wonderful mechanism of the human body, and furnishes an opportunity of becoming acquainted with the most approved methods in the rational treatment of disease. The study of anatomy, the form and structure of the body; of physiology, the use and functions of the various organs; and of hygiene, the laws that underlie their healthful activities, is pursued from a Biblical and scientific point of view. {RH, October 11, 1898 par. 12}

"The object we have before us is the qualifying of laborers to engage in the all-round work of the third angel's message. In this school we are trying to fit ourselves that we may warn others to prepare for the second coming of Christ. We need a thorough fitting up for this work, not only spiritually and intellectually, but also physically. A thorough preparation for work includes the faithful development of the body as well as the soul; and the aim of this department is to prepare us to teach others how to care for the physique which God has given them." {RH, October 11, 1898 par. 13}

#### The Business Department.

Mrs. H. C. Lacey, in presenting the outlines of the business department, said: "In the business department, the common branches are faithfully and thoroughly taught. After these come bookkeeping, stenography, and typewriting. There are ten in the stenography class, and fifteen are studying bookkeeping." {RH, October 11, 1898 par. 14}

#### The Preparatory Department and the Normal Course.

Mrs. C. B. Hughes spoke thus of the normal course for teachers: "The wise man says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' We who believe that Christ is soon coming, should be especially faithful so to train the little ones that they, with us, may be ready to meet him when he comes. We know that there are many fathers and mothers all over the land who desire that their children shall be trained aright, and we hear their oft-repeated calls for teachers. Therefore the board has made plans for the normal training of teachers. Most things have small beginnings. Christ tells us that the smallest of seeds, put into the ground, grows to be a tree that the birds may lodge in. So it is with our normal department. So far, it is only a seed. We have about fifty students in the preparatory departments, and three young ladies are being instructed in the work of teaching." {RH, October 11, 1898 par. 15}

#### The Agricultural Department.

Mr. H. C. Thompson, our farmer, then presented some of the products of the soil. Oranges and lemons from our school orchard, sweet potatoes and other products from the garden, were shown with pride; for they were all of extraordinary size and quality. He spoke briefly of what may be realized as the result of a faithful cultivation of the

land, and pointed out that some of the difficulties that must be encountered by the agriculturist in this climate are largely compensated for by the fact that we can successfully engage in the cultivation of garden crops all the year around. {RH, October 11, 1898 par. 16}

The meeting closed with an earnest appeal from the chairman for the people of Cooranbong and vicinity to unite in the development of the district by the planting of orchards and the cultivation of garden produce, so that all may live upon the products of the soil, and not have to subsist on the bodies of dead animals. {RH, October 11, 1898 par. 17}

The good influence of this meeting was felt throughout the week of prayer; and the spirit of cordial friendship continues to grow.

{RH, October 11, 1898 par. 18}

**PERIODICALS / RH - The Review and Herald / October 18, 1898 Week of Prayer in Australia.--No. 4. - Mrs. E. G. White. -**

**October 18, 1898 Week of Prayer in Australia.--No. 4.**

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**Mrs. E. G. White.**  
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The week of prayer was a busy time for me, and for all our workers at the school and at "Sunnyside." For several weeks I had been engaged in writing out matters that had been presented to me regarding our denominational institutions, and the spirit that must be cherished by the managers and workers, and also many matters regarding our educational work, which I hope soon to publish; but now I laid all other work aside, and gave my entire strength to the various meetings held in and around Cooranbong. {RH, October 18, 1898 par. 1}

The first Sabbath was a day of earnest activity. From "Sunnyside" and the school, two teams and a boat were sent to Dora Creek to bring to the meetings those who were not able to walk so far. The people had been invited to bring their lunch, and come to the meeting prepared to spend the day, and they responded freely to the invitation. Some were much surprised that we would exert ourselves on the Sabbath to bring them to the meeting. They had been taught that Sunday-keeping consisted largely in physical inactivity; and they thought that because we were zealous in the matter of Sabbath-keeping, we would keep it according to the teachings of the Pharisees. We told our friends that in the matter of keeping the Sabbath, we studied the example and teachings of Christ, whose Sabbaths were often spent in earnest effort to heal and to teach; that we believed that one of our sisters who was nursing a sick family was keeping the Sabbath as much as the one who was leading a division in the Sabbath-school; that Christ could not please the Pharisees of his day, and that we did not expect that our efforts to serve the Lord would satisfy the Pharisees of our day. {RH,

October 18, 1898 par. 2}

Our meeting-house was well filled Sabbath morning with earnest listeners to the reading, "The End of All Things Is at Hand." In the afternoon I spoke for half an hour, and then we had a social meeting. Church-members, students, and visitors testified freely, and all were blessed. We were glad that we had exerted ourselves to encourage old and young, believers and unbelievers, to come to the meeting. Knowing that the notice was short, and that some might come without lunch, we had provided abundance of plain food; and after some had been invited to the homes of our people, there were about forty who gathered under the broad-spreading gum-trees, and ate their food with thanksgiving and friendly conversation. After the meetings, our horses and carriages were again brought into service to carry some to their homes. {RH, October 18, 1898 par. 3}

On Sunday morning I spoke to a congregation of between thirty and forty in the old schoolhouse at Dora Creek. Brother and Sister H. C. Lacey accompanied me, and led the singing. Most of those present were not of our faith, and they seemed deeply interested. I had perfect freedom, as I usually do in speaking to those who are hungry for truth. At the close of the meeting we arranged for our teams to go in the evening, to bring about twenty to the meeting at Cooranbong. {RH, October 18, 1898 par. 4}

At the Sunday-night meeting, the progress of the cause of present truth in Australasia was briefly reviewed, and the present needs of the field were presented; also the work, and the financial embarrassments, of the Foreign Mission Board. What the cause in Australia and New Zealand has received from our brethren in America and Africa was clearly set forth; for it is only as we review our mercies and blessings, that we can be intelligently thankful. All were surprised to learn how much we have received, through the hands of the mission board, from our dear brethren in other lands. The lesson drawn from this study was that from those to whom much is given, much is required. Therefore we are under great obligation, here in Australasia, to give ourselves to the Master's work, and to educate and train our young men and women, that they may be fitted and ready to serve the Lord in home and foreign missions. {RH, October 18, 1898 par. 5}

Monday was a busy day. At six in the morning, there was a meeting in the vestry of the church. Seventeen were present. I talked to them on faith. I am sure that we are not where we ought to be in this matter. Unbelief is the great obstacle in the way of our spiritual advancement. We all need to pray, "Lord, increase our faith." Nearly all bore testimony, acknowledging their lack of faith, and their weakness because they have not put their whole trust in the Lord, and taken Christ as their personal Saviour. {RH, October 18, 1898 par. 6}

At nine o'clock I attended a meeting of the students in the school chapel. About eighty were present, and the room was full. An hour was occupied in reading, and in talking to them about the necessity of their understanding how to exercise faith. This is the science of the gospel. The Scripture declares, "Without faith it is impossible to please God." The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance



of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul. {RH, October 18, 1898 par. 7}

The students in our schools need to study these words: "The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." Then they will be able intelligently to pray: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." {RH, October 18, 1898 par. 8}

The youth have precious talents; but unless they consecrate these to God, they can not intelligently speak these words of the nineteenth psalm. When they understand the infinite sacrifice made for them, they will realize their responsibility as servants of Jesus Christ. If the humiliation and suffering borne by him in behalf of the human race are appreciated, a purer and more healthy atmosphere will surround the souls of those who take the name of Christian. {RH, October 18, 1898 par. 9}

In the afternoon there was a general meeting at the church. I attended; and after engaging in prayer, I again talked to the people on the subject of faith, and told them my experience in the night season. I was then before a company, talking to them about faith. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world." Men must behold him as their sin-bearer. Then the word of God was opened before me in a most beautiful and striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, with the promise that all other things would be added. These promises and invitations stood out upon the page as in golden letters. {RH, October 18, 1898 par. 10}

I said: Why do you not grasp the promises? Seek first to know God. Search the Scriptures. Feed on the words of Christ, which are spirit and life. Then your knowledge will grow. Study your Bibles. Study not the philosophy contained in many books, but study the philosophy of the word of the living God. Compared with this, other literature is of little consequence. Do not fill your minds with so many things that are cheap and unsatisfying. In the word of God is spread before you the richest banquet. This is the Lord's table, abundantly provided, whereof you may eat and be satisfied. {RH, October 18, 1898 par. 11}

We need, during this week of prayer, to come to God in confidence. We must put away the darkness that would interpose between our souls and God. We must cultivate

perfect trust in God, and make him our counselor. His love must be cultivated in the heart. Thanksgiving and praise should be offered to God. He wants the whole mind. "Follow peace with all men, and holiness, without which no man shall see the Lord." God's word is full of assurances of what he will do for us if we will come to him and ask in faith. Faith is essential. It surrounds the soul with the atmosphere that pervades heaven. This is the rest that Christ has promised to all who come to him. {RH, October 18, 1898 par. 12}

We ask you, brethren and sisters, to render to God offerings of thanksgiving for all his blessings. This includes not only the fruit of the lips, but the entire being; for this is the Lord's purchased possession. We must understand that the garden of the heart is to be cultivated. The weeds of selfishness are to be diligently uprooted. {RH, October 18, 1898 par. 13}

As we cultivate the soil day by day, we may learn precious spiritual lessons. The fallow ground of the heart must be broken up. It must be warmed by the rays of the sun, and purified by the air. Then the seed, to all appearance lifeless and inactive, is to be dropped into the soil prepared for its reception. Trees also are to be planted, and cultivated with care. And after man has done his part, God's miracle-working power gives life and vitality to the things placed in the soil. Man is not to overlook the power of God, nor is he to neglect his part of the work, appointed to him by God. Man is not to be slothful. His industry is essential if he would have a harvest. And so it is with the work to be done in the human heart and mind. "The seed is the word of God." "He that soweth the good seed is the Son of man." {RH, October 18, 1898 par. 14}

Christ is the author of all truth. He came down from heaven to give to the world the bread of life. "The Word was made flesh, and dwelt among us." And yet how little do men understand the relation of earthly and heavenly things! And must the veil remain ever upon our eyes?--No, indeed. God designs that in this probationary time, man may comprehend the truths of his word. They are revealed to us and to our children. A treasure-house of precious jewels is opened to the minds of all who will search the word of God. {RH, October 18, 1898 par. 15}

The Lord would have us become diligent learners of the things of his kingdom, and he would have us understand that as we receive knowledge, a responsibility rests upon us to go to work to communicate to others that which we have received. We must present the truth as it is in Jesus. Having received great light, and united with the church to do the service of God, we must labor to scatter the good seed, and thus in other minds and hearts prepare the way for the operation of the Spirit of God. {RH, October 18, 1898 par. 16}

O, why do those who know the truth remain in a state of indifference to the wants of others? Why do they bring no sheaves to the Master? Why do they look to others to do the work which God has given them to do? I wish that every soul could have the experience that I had last night, and hear the words of counsel, reproof, and encouragement falling from the lips of the divine Teacher. He said: "The leaves of the tree of life are proffered you. They are sweeter than honey and the honeycomb. Take them, eat them, and your faintheartedness will pass away. Are you thirsty? Come.

Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

{RH, October 18, 1898 par. 17}

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

{RH, October 18, 1898 par. 18}

**PERIODICALS / RH - The Review and Herald / October 25, 1898 The Week of Prayer at Avondale School. - Mrs. E. G. White. -**

**October 25, 1898 The Week of Prayer at Avondale School.**

**Mrs. E. G. White.**

On Wednesday morning, June 1, I met with the students in the school chapel. I read to them important words of counsel and instruction, and I was impressed by the Holy Spirit to encourage them to exercise faith in God. I knew that if the eyes of teachers and students were opened, they would see that the Lord Jesus was among them, and that they were honored by the presence of the greatest Teacher that the world has ever known. The Saviour is watching the development of character. He is weighing moral worth. With what pleasure he looks upon the students, both old and young, who are daily hearing the instruction from his written word! {RH, October 25, 1898 par. 1}

The students in our schools should value the privilege of knowing the only true God, and Jesus Christ, whom he has sent. The moment we glance inquiringly toward Christ, seeking his grace, he advances to us. He encourages us to behold the Lamb of God, who takes away the sin of the world. As soon as we sincerely desire conformity to Christ's likeness, the Lord, by his Holy Spirit, begins to transcribe that likeness on the heart. He who commanded the light to shine out of darkness is willing and longing to shine in every heart, to give each one the light of the knowledge of his glory in the face of Jesus Christ. {RH, October 25, 1898 par. 2}

I told the students that in his providence the Lord had directed us to this place, and had established us here in the woods, away from the large cities and their influences, which are constantly ensnaring the young. The Lord designs that this shall be a center

to which our youth shall be brought to receive the highest education,--that which they can take with them into the eternal world. This education is to be gained by obtaining a knowledge of truth, eternal truth. {RH, October 25, 1898 par. 3}

Every moment of time is precious, too precious to be idled away. Our time is to be employed in useful labor. Cheerfulness and joy are to be cultivated and cherished; but commonness, nonsense, and idle words are to be put away and avoided. Here students are to obtain a symmetrical education by learning to use, with equality and faithfulness, brain and nerve, bone and muscle, conscience and will power,--all consecrated to God. This is God's design regarding our school. As students seek to obtain this education, they will become familiar with various kinds of physical labor, with various lines of study, and with various phases of Christian experience, including intelligent effort to help others, and to seek and to save those for whom Christ gave his life. {RH, October 25, 1898 par. 4}

We desire to make our school what God has revealed that it should be. We must not forget that God has guided in the matter of its location, the selection of its teachers, and the general plan of its work. We must remember that this school is not to pattern after any other school; but that we are carefully to study the word of God, to learn what the school will become if we receive and act upon the instruction found in that word. {RH, October 25, 1898 par. 5}

In each one of our schools, Satan will seek to become the guide of teachers and students. He will introduce the thought that amusements are essential. He would be pleased to have students who are preparing to become missionaries accept the idea that amusements are essential to health. But the Lord has provided a better way. God has provided useful employments for the development of health, and these useful employments will also qualify students to be a help to themselves and to others. {RH, October 25, 1898 par. 6}

Physical strength and valuable education are to be obtained in chopping and clearing, in planting and cultivating the various crops; in caring for the domestic animals, and in helping to erect necessary buildings. Later on, a printing-press should be connected with our school, that students may learn how to set type, and how to operate a printing-press. Tent-making should also be established, and students should be taught this work. {RH, October 25, 1898 par. 7}

For the lady students there are many employments that should be provided, that they may have a comprehensive and practical education. They should be taught cooking, dressmaking, and gardening. Flowers should be cultivated, and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise. Later on, bookbinding and a variety of other trades should be established. These will not only furnish healthful exercise, but will impart knowledge of great value. Today the world's greatest curse is idleness. {RH, October 25, 1898 par. 8}

It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The common branches must be thoroughly mastered, and bookkeeping should be considered one of the most important studies. All who expect to

engage in the work of the Lord should learn how to keep accounts. A knowledge of bookkeeping should be regarded as important as a knowledge of grammar. In the world there are many who have made a failure in business, and are considered dishonest, who are true at heart, but have failed to succeed because they did not know how to keep accounts. {RH, October 25, 1898 par. 9}

It is also very essential that students understand the principles of physiology and the art of nursing the sick; for the world is full of sickness, and they should be prepared to minister to the sick wherever they go. {RH, October 25, 1898 par. 10}

There should be awakened and cherished in the minds of students a desire to help one another, and also a determination to help those within the range of their influence outside of the school. Living treasures of light are received from the Bible studies; and the students, by their effort to impart to others the light that they have received, will increase their store of knowledge. In their effort to benefit others, they will receive special help from divine agencies. As they impart grace, they will receive grace for grace; for they are doing the appointed work. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Heavenly angels are commissioned to co-operate with those who seek to obey this instruction. It is the divine intelligences that make the impressions on human hearts. If we ask in humility and faith, God will impart to us wisdom and grace to work in harmony with these agencies. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." {RH, October 25, 1898 par. 11}

The students in our schools must be thoroughly educated in regard to true science. The God of heaven sent his Son into our world to give lessons which contain the true science. But were Christ in our world today, he would say to many teachers, as he said to the Pharisees, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made." The science of education is to be found in the words spoken by Christ and his inspired servants. Teachers and students are to bring the word of God into every study, into all their physical labors, and into every plan and purpose of life. By a living connection with God, they may surround their souls with an atmosphere that is Christlike. If they are emptied of self, if they are humble and contrite before God, a wholesome, life-giving atmosphere will pervade the school. {RH, October 25, 1898 par. 12}

But we can not serve Christ, we can not wear his yoke and bear his burdens, unless we learn in his school how to love one another. When love is cherished in the heart, self dies, and Christ lives in the soul. To all who fully consecrate themselves to God, the heavenly oil is communicated. But neither students nor teachers can meet their God-given responsibilities unless they consecrate themselves to God, unless they are willing to be led by the Holy Spirit. The mind of teachers and students is finite and faulty unless they receive the holy oil that flows from the two olive-trees into the hearts of the workers who are under submission to God. "Not by might, nor by power, but by my

Spirit, saith the Lord of hosts." {RH, October 25, 1898 par. 13}

Our students are now deciding their eternal destiny. They are deciding whether they will be fitted for the companionship of angels. If they do the will of God, they will be crowned with glory and honor, and have eternal life. If they are converted daily, they can work for their associates in the school, and for others. They show that they can be relied upon. They refuse to be vessels unto dishonor, but are vessels unto honor. {RH, October 25, 1898 par. 14}

After I had spoken to the students for nearly an hour, opportunity was given for them to speak. Nearly all bore testimony to the goodness and mercy of God, mingled with thanksgiving for the blessings enjoyed during the present school year. It was evident that the faithful work of the teachers, and especially the instruction given in the Bible classes, was not in vain. As precious seed sown in good ground, it was springing up, and promised to bear a rich harvest.

{RH, October 25, 1898 par. 15}

**PERIODICALS / RH - The Review and Herald / November 1, 1898 Week of Prayer at Avondale Church. - Mrs. E. G. White. -**

**November 1, 1898 Week of Prayer at Avondale Church.**

**Mrs. E. G. White.**

There was a large attendance at our meetings on Sabbath, June 4. Besides the families of the Avondale church, there were about forty present from Dora Creek, making a congregation, old and young, of over two hundred. The weather was excellent, and about thirty took their dinner under the large gum-trees near the church. This was the last Sabbath of the week of prayer, and the time appointed for the bringing in of the annual offerings for missions. {RH, November 1, 1898 par. 1}

During the week, envelopes had been distributed, in which the gifts to missions might be enclosed; and on the envelope was a place for the name of the giver, and for the reference to a Scripture text expressing the thought accompanying the gift. A similar provision was made for gifts to the school. {RH, November 1, 1898 par. 2}

At the opening of the meeting a psalm of thanksgiving was read, and then invitation was given for each one to read the text that had been selected to accompany his gift. Then prayer was offered that God would accept our offerings and our praise; the gifts were collected; and the article on consecration, written by Brother A. T. Jones, was read. The Scripture texts and the article on consecration made a deep impression on all; and from this day, changes were wrought in many lives. {RH, November 1, 1898 par. 3}

In the afternoon I spoke from 2 Corinthians 8 and 9. These chapters, speaking of the joyful giving of churches that were in deep poverty, and giving instruction regarding the principles that should govern Christian benevolence and ministry, seemed to be very



appropriate. We are surrounded with difficulties and with poverty, yet we may have the joy of giving. As we read the chapters, we felt that our people could understand them. We knew that nearly all who had bestowed their gifts had not given from their abundance, but that they had given as a result of self-denial, and with a desire to do what was within their power. To all such the sixth verse of the ninth chapter comes as a precious promise: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." {RH, November 1, 1898 par. 4}

The promises, the encouragement, and the instruction in these chapters are the words of inspiration; they are the voice of God speaking to us today. When every one will do to the utmost of his ability, giving in faith and love, and with an appreciation of the infinite sacrifice made for us, the Lord will receive the gifts, and will make his gifts to abound toward us so that we shall lose nothing. {RH, November 1, 1898 par. 5}

The Lord knows all the thoughts of our hearts. He understands all our circumstances, and the self-denials and sacrifices made for the advancement of his work in the earth. He saw how willingly and earnestly the people of this place entered heart and soul into the work of helping to finish the buildings required for our first term of school. {RH, November 1, 1898 par. 6}

There are times when much is to be gained by a united, prompt, and persistent effort. The time for opening our school had been appointed; but our brethren throughout the colonies were looking for a postponement. They had waited long for the school to open, and were discouraged. There was much work yet to be done on the buildings, and our funds were exhausted. Therefore the builders said that the work could not be done at the appointed time. But we said there must be no delay. The school must be opened at the time named. So we laid the matter before the church, and called for volunteers. Thirty men and women offered themselves for the work; and although it was hard for them to spare the time, a strong company continued at the work day after day till the buildings were completed, cleaned, and furnished, ready to be used at the day set for opening the school. {RH, November 1, 1898 par. 7}

When the time came for this meeting-house to be built, there was another test of faith and loyalty. We had a council to consider what should be done. The way seemed hedged about with difficulties. Some said: "Enclose a small building, and when money shall come in, enlarge; for we can not possibly complete at this time such a house as we desire." Others said, "Wait till we have money with which to build a commodious house." This we thought to do; but the word of the Lord came to me in the night season, "Arise, and build without delay." {RH, November 1, 1898 par. 8}

We then decided that we would take hold of the work, and walk out by faith to make a beginning. The very next night there came from South Africa a draft for two hundred pounds. This was a gift from Brother and Sister Lindsay, of Cape Town, to help us in building the meeting-house. Our faith had been tested, we had decided to begin the work, and now the Lord put into our hands this large gift with which to begin. With this encouragement the work was begun in earnest. The school board gave the land and one hundred pounds. Two hundred pounds was received from the Union Conference, and the members of the church gave what they could. Friends outside of the church

helped, and the builders gave a part of their time, which was as good as money. Thus the work was completed, and we have this beautiful house, capable of seating four hundred people. We thank the Lord for this house in which to worship him. He understands all the strait places through which we were brought. When difficulties arose, Elder Haskell, who was superintending the work, would call the workmen together, and they would pray earnestly for God's blessing upon themselves and the work. The Lord heard prayer, and the house was completed in seven weeks. {RH, November 1, 1898 par. 9}

To Brother and Sister Lindsay, we say now, as we said when the draft arrived: We thank you for helping us in the beginning by the gift of one thousand pounds for the purchase of our school land, and we thank you for again coming to our assistance. And we give honor and praise to Him who has committed to you this treasure, and that he has put it into your hearts to respond to the necessities of his work in this place. And to our brethren and sisters here, who have sacrificed and labored for the building of this house, we say: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever." {RH, November 1, 1898 par. 10}

"He that hath my commandments, and keepeth them," said Jesus, "he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Here faith and works are combined. The one who loves, obeys: the love of the heart shapes the conduct. When the Lord speaks to us, saying, "Go forward," it is not for us to stand and talk of difficulties, but promptly to obey, knowing that God understands the nature of every difficulty. If those in his service will stop talking unbelief and magnifying difficulties, and will move forward in humble obedience, God, in his providence, will co-operate with the finite efforts of man, and thus testify to the world of his omnipotence. {RH, November 1, 1898 par. 11}

Thus God will encourage his faithful stewards who are ready to put all their energies and God-given endowments to the very best use. As all learn the lesson of faithfully rendering to God what is his due, he, through his providences, will enable some to bring princely offerings, as Sister Wessels and her children have done, laying upon the altar of God their offerings in Christian liberality. He will enable others to present smaller offerings; and the small offerings and the large are acceptable to him, if given with an eye single to his glory. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." {RH, November 1, 1898 par. 12}

As the promises and principles were presented to the people, many hearts were cheered; and some who had made small offerings, with which they were not satisfied, brought additional gifts after the meeting. {RH, November 1, 1898 par. 13}

The closing meeting of our special season of thanksgiving and prayer was held

Sunday afternoon. Again our meeting-house was well filled. The friendly visits and invitations from our brethren had encouraged a number of families to come from a distance to this afternoon meeting, who could not readily travel so far in the evening. Our teams had brought about twenty-five from Dora Creek; and just before the service, they held a consultation with our church officers, which led to a decision to rent a cottage for meetings, and to establish regular services there, Sabbath morning and Sunday afternoon. {RH, November 1, 1898 par. 14}

As I spoke to the people, my spirit was stirred again to urge upon students, and church-members not in the school, to arouse, and obtain all they possibly could of an intelligent knowledge of the Scriptures, and then bring this knowledge into their practical life. The church is to be a shining light, a blessing to others. Said Christ, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." {RH, November 1, 1898 par. 15}

I felt an earnest desire that our people should see and appreciate the missionary fields right around us. "Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." {RH, November 1, 1898 par. 16}

And so it is today. There is work to do everywhere in the fields within our sight, if we would but lift up our eyes and look. God's servants must throw off all inclination to sloth. Lay firm hold of the work given you, and hold it fast. "Thou therefore endure hardness, as a good soldier of Jesus Christ." The work requires physical, mental, and moral power. If we do not cultivate the ability to impart to others, we shall soon lose our power to do the work required at this time; but if we exercise our talents in God's service, heavenly angels will be close by our side to help us. {RH, November 1, 1898 par. 17}

### The Offerings.

By Sunday afternoon it was known that the gifts to the mission fund and to the school amounted to about two hundred and twenty-five dollars. We all desired to bring it to two hundred and fifty; and the students in the school, who had very little money to give, proposed to give a day's labor. This proposition was presented to the whole school; and it was arranged to suspend school the next day, that all the students might be free to give one day's labor to the cause of missions. The young men took a job of clearing, and the young women made one hundred and fifty pounds of granola. All united in the work, and worked with a will. When the results of this day's labor were turned into cash, we found that our united gifts had reached the desired amount,--two hundred and fifty dollars. We all wish it were a hundred times more; but we are glad to have had a part in doing this much for the cause we love.

{RH, November 1, 1898 par. 18}

**PERIODICALS / RH - The Review and Herald / November 8, 1898 The Revelation of God. - Mrs. E. G. White. -**

**November 8, 1898 The Revelation of God.**

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**Mrs. E. G. White.**

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"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." {RH, November 8, 1898 par. 1}

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson-book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and Godhead. {RH, November 8, 1898 par. 2}

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works. {RH, November 8, 1898 par. 3}

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,--in the beautiful, scented flowers, with their varied and delicate coloring,--God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briers, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his

mercy is not wholly withdrawn from the earth. {RH, November 8, 1898 par. 4}

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ." {RH, November 8, 1898 par. 5}

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." {RH, November 8, 1898 par. 6}

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. {RH, November 8, 1898 par. 7}

"Ye men of Athens," he said, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." {RH, November 8, 1898 par. 8}

Those who have a true knowledge of God will not become so infatuated with the

laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." {RH, November 8, 1898 par. 9}

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the Creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun. {RH, November 8, 1898 par. 10}

There is scarcely an operation of nature to which we may not find reference in the word of God. The word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasuries." {RH, November 8, 1898 par. 11}

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit-trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God. {RH, November 8, 1898 par. 12}

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God, the great I



AM. {RH, November 8, 1898 par. 13}

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools. {RH, November 8, 1898 par. 14}

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily."

{RH, November 8, 1898 par. 15}

**PERIODICALS / RH - The Review and Herald / November 15, 1898 Christ's Attitude Toward the Law. - Mrs. E. G. White. -**

**November 15, 1898 Christ's Attitude Toward the Law.**

**Mrs. E. G. White.**

The great plan of redemption was laid before the foundation of the world. Christ did not stand alone in this wondrous undertaking for the ransom of man. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a price was this for heaven to pay to ransom the transgressor of the law of Jehovah! {RH, November 15, 1898 par. 1}

Christ did not come to change the Sabbath of the fourth commandment; he did not

come to weaken or set aside the law of God in one particular: he came to express in his own person the love of God, and to vindicate every precept of the holy law. Instead of abrogating the law to meet man in his fallen condition, Christ maintained its sacred dignity. {RH, November 15, 1898 par. 2}

The Lord does not save sinners by abrogating his law, the foundation of his government in heaven and earth. God is a judge, the guardian of justice. The transgression of his law in a single instance, in the smallest particular, is sin. God can not dispense with his law, he can not do away with its smallest item, in order to pardon sin. The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained at any smaller price than the death of the Son of God. {RH, November 15, 1898 par. 3}

Christ bore sin in man's behalf, that the sinner might have another trial, with all its opportunities and advantages. "Whosoever committeth sin," says John, "transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." {RH, November 15, 1898 par. 4}

When Christ gave the sermon on the mount, the Pharisees were present, watching every word. The Saviour read their hearts; he knew that they were bracing themselves to resist light. Their prejudice against him was strengthening. They were saying in their hearts, "He is doing away the law. We will have no such teaching." But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, November 15, 1898 par. 5}

This is the judgment pronounced in the kingdom of heaven. Some have thought that the commandment-breaker will be there, but will occupy the lowest place. This is a mistake. Sinners will never enter the abode of bliss. The commandment-breaker, and all who unite with him in teaching that it makes no difference whether men break or observe the divine law, will by the universe of heaven be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God. Christ pronounces judgment upon those who claim to have a knowledge of the law, but who, by precept and example, lead souls into confusion and darkness. They are teaching for doctrines the commandments of men, and making void the law of God through their traditions. "For I say unto you [my disciples], That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {RH, November 15, 1898 par. 6}

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." As long as heaven and earth remain, not one jot nor tittle shall pass from the law. As long as the canopy of heaven is above our heads, and the earth

beneath our feet, there should be no argument nor controversy over this question. Until the heavens and the earth remove, you may be sure that the law of Jehovah will hold its exalted place. {RH, November 15, 1898 par. 7}

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." In "fulfilling" all righteousness, Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps of grace in genuine conversion. He did this as an example, that we should follow in his steps. In his humanity, Christ filled up the measure of the law's requirements. And this he did as an example to us. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the strength of his divine nature, may become partakers of his character. {RH, November 15, 1898 par. 8}

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Satan said to Eve. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." {RH, November 15, 1898 par. 9}

Adam and Eve both ate of the fruit, and obtained a knowledge which, had they obeyed God, they would never have had,--an experience in disobedience and disloyalty to God,--the knowledge that they were naked. The garment of innocence, a covering from God, which surrounded them, departed; and they supplied the place of this heavenly garment by sewing together fig-leaves for aprons. {RH, November 15, 1898 par. 10}

This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewed together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will be begun, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught. {RH, November 15, 1898 par. 11}

The Lord Jesus Christ has prepared a covering, the robe of his own righteousness, that he will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." Sin is the transgression of the law; but Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, he sees, not the fig-leaves covering him, but his own robe of righteousness, which is perfect obedience to the law

of Jehovah. {RH, November 15, 1898 par. 12}

Christ came to give an example of the perfect conformity to the law of God required of all, from Adam, the first man, down to the last man who shall live on the earth. He declared that his mission was not to destroy the law, but to fulfil it in perfect and entire obedience. In this way he magnified the law, and made it honorable. In his life he revealed its spiritual nature. In the sight of heavenly beings, of worlds unfallen, and of a disobedient, unthankful, unholy world, he fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression can never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. But in no case did he come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God himself. He came, not to set men free from that law, but to open a way whereby they might obey that law, and teach others to do the same.

{RH, November 15, 1898 par. 13}

**PERIODICALS / RH - The Review and Herald / November 22, 1898 The Day of Reckoning. - Mrs. E. G. White. -**

**November 22, 1898 The Day of Reckoning.**

**Mrs. E. G. White.**

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Enoch, the seventh from Adam, prophesied of this event: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." {RH, November 22, 1898 par. 1}

In his teachings, Christ sought to impress men with the certainty of the coming judgment, and with its publicity. This is not the judgment of a few individuals, or even of a nation, but of a whole world of human intelligences, of accountable beings. It is to be held in the presence of other worlds, that the love, the integrity, the service, of man for God, may be honored to the highest degree. There will be no lack of glory and honor. The Son of man will come in the clouds of heaven with his own glory, with the glory of his Father, and the glory of the holy angels. The law of God will be revealed in its majesty; and those who have stood in defiant rebellion against its holy precepts will understand that the law that they have discarded, and despised, and trampled

underfoot is God's standard of character. Vividly before the mind of every commandment-keeper, and before every transgressor, will be brought the scene when the Sabbath was first given to man in Eden. Those who have ministered in word and doctrine; who by smooth words and fair speeches have taught that the law of God is no longer binding, that the Sabbath of the fourth commandment was given for the Jews only; who have educated their hearers to show contempt for the warnings sent by the Lord's prophets and apostles and delegated servants, will have brought to their minds the scenes of Sinai in all their grandeur,--God the Father, and the holy angels, the blackness and darkness, the lightning's blazing flash, the thunder, the tempest, the earthquake, the sound of the trumpet waxing louder and louder, and the voice of God proclaiming his holy law. {RH, November 22, 1898 par. 2}

The glory of this scene has faded from the minds of those who ought to have kept it in remembrance; but when the transactions of the last great day take place, the law of God will assert its high authority, pronouncing guilty of transgression every man who has disregarded a "Thus saith the Lord." Those who have had the light of truth presented before them, but have accepted the fables manufactured by the prince of darkness, will then understand the words of Christ: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, November 22, 1898 par. 3}

In this speck of a world, the heavenly universe manifests the greatest interest: for Jesus paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence; for the redeemed of the Lord are here. Yet we come in contact with the busy activity of our cities, we mingle with the multitude in the crowded thoroughfares, we enter marts of trade and walk the streets; and through all, from morning till evening, the people act as if business, sport, and pleasure were all there is to life,--as if this world were all there is to occupy the mind. How few contemplate the unseen agencies! {RH, November 22, 1898 par. 4}

All heaven is intensely interested in the human beings who are so full of activity, and yet have no thought for the unseen, whose thoughts are not upon the word of God and its instruction. If men would appropriate the word of God, they would be assured that there are agencies for good and evil observing their every word and deed. These are in every assembly for business, in councils, and in meetings for the worship of God. In these public assemblies there are more listeners than can be seen with the natural sight. These unseen agencies are co-laborers with God or with Satan, and they work more mightily and more constantly than do men. Sometimes the heavenly intelligences draw aside the curtain that hides the unseen world, that our minds may be withdrawn from the hurry and rush, and consider that there are witnesses to all we do and say, when engaged in business, or when we think ourselves alone. {RH, November 22, 1898 par. 5}

The Lord would have us understand that these mighty ones who visit our world have borne an active part in the work which we have called our own. These heavenly beings are ministering angels, and they frequently disguise themselves in the form of human beings, and as strangers converse with those who are engaged in the work of God. In the lonely places they have been the companions of the traveler in peril. In tempest-tossed ships they have spoken words to allay fear and inspire hope in the hour of danger. Many, under different circumstances, have listened to the voices of the inhabitants of other worlds. Time and again have they been the leaders of armies. They have been sent forth to cleanse away pestilence. They have eaten at the humble board of families, and often have they appeared as weary travelers in need of shelter for the night. {RH, November 22, 1898 par. 6}

We need to understand better than we do the work of these angel visitants. It would be well for us, as children of God, to consider that heavenly beings hear our words, and behold our works. Heavenly angels are co-operating with us in every good work, and thus earth is connected with heaven. {RH, November 22, 1898 par. 7}

"The Father judgeth no man, but hath committed all judgment unto the Son." "He hath given him authority to execute judgment also, because he is the Son of man." In his super-added humanity consists the reason of Christ's appointment. God has committed all judgment unto the son, for without controversy he is God manifest in the flesh. {RH, November 22, 1898 par. 8}

God designed that the Prince of sufferers in humanity should be judge of the whole world. He who came from the heavenly courts to save man from eternal death; he whom men despised, rejected, and upon whom they heaped all the contempt of which human beings, inspired by Satan, are capable; he who submitted to be arraigned before an earthly tribunal, and who suffered the ignominious death of the cross,--he alone is to pronounce the sentence of reward or of punishment. He who submitted to the suffering and humiliation of the cross here, in the counsel of God is to have the fullest compensation, and ascend the throne acknowledged by all the heavenly universe as the King of saints. He has undertaken the work of salvation, and shown before unfallen worlds and the heavenly family that the work he has begun he is able to complete. It is Christ who gives men the grace of repentance; his merits are accepted by the Father in behalf of every soul that will help to compose the family of God. {RH, November 22, 1898 par. 9}

In that day of final punishment and reward, both saints and sinners will recognize in him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ,--those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life. {RH, November 22, 1898 par. 10}

A sign in the heavens was given to the wise men of the East who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Unseen angels were present in the judgment-hall. When Christ was scourged with the cruel thongs, they could scarcely endure the sight. Angels of heaven were present at his death. The



darkness that covered the earth at his crucifixion concealed the company of heaven's powerful agencies; but the earth quaked beneath the tread of the heavenly throng. The rocks were rent. For three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God. {RH, November 22, 1898 par. 11}

And will Christ's second coming be wanting in glory?--No; he comes to triumph. At his death, creation shrouded itself in darkness, and all nature sympathized with his sorrow and humiliation. At his second appearing, nature will testify her triumph. Many think lightly of Christ now. They despise and reject him, and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." But we read, "He cometh with clouds; and every eye shall see him." The same Jesus whose atonement has been rejected, whose followers have been despised and reviled, will be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "And all kindreds of the earth shall wail because of him." {RH, November 22, 1898 par. 12}

Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Then is it not of tremendous importance to us, individually, that our works be right works? Probationary time is granted us, opportunities and privileges are given us, to make our calling and election sure. How we should prize this precious time, and improve every talent God has given, that we may be faithful stewards over ourselves, keeping our souls in the love of God! We must have simple, increasing faith. We must depend upon God; for we "are kept by the power of God through faith unto salvation." {RH, November 22, 1898 par. 13}

The apostle says: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" {RH, November 22, 1898 par. 14}

Too well do the unprepared inhabitants of earth know what to expect. Satan can not pay a ransom for their souls; and poor, deluded, professed Christians, who have been content to let the ministers search the Scriptures for them, see that they will receive as their works have been. Those, too, who have wrested the Scriptures, and taught for doctrines the commandments of men, see that they must answer for the souls of those who have been led into error and apostasy. A wail of agony and despair reaches heavenward, but it echoes back to earth. Louder, far louder, than any human cry, is the

last trumpet's sound; and far above all is heard the voice of Omnipotence: "Depart from me, ye that work iniquity."

{RH, November 22, 1898 par. 15}

**PERIODICALS / RH - The Review and Herald / November 29, 1898 The Work Required of God's People. - Mrs. E. G. White. -**

**November 29, 1898 The Work Required of God's People.**

**Mrs. E. G. White.**

As God's people, we have a special work to do. All who have submitted their will to the will of God are to become laborers together with him. The invitation of Christ is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take *my yoke* upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." All who respond to this invitation receive the assurance of him who is the way, the truth, and the life. If they will yoke up with Christ, they will become laborers together with God. {RH, November 29, 1898 par. 1}

There are but two classes of persons in our world,--those who receive Christ, and those who reject him. All who receive him believe in him. John declares, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But many have a spurious religion, and all the professions of Christianity in the world will not elevate the soul with God. His word declares: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." {RH, November 29, 1898 par. 2}

Are we obedient or disobedient to the commandments of God? Have we made Christ our personal Saviour? Have we put on the robe of Christ's righteousness? These are the questions that decide the soul's salvation. Said Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. . . . Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, November 29, 1898 par. 3}

Let us seriously ask ourselves the question, Have I come to Christ? Have I put my neck under the yoke of Christ? Have I learned in the school of Christ his meekness and lowliness of heart? All who are doers of the Word build securely on the rock Christ Jesus. When the follower of Christ places implicit trust in the word of God, and yields obedience to it, his duty will be made plain to him. He will regard his talents as consecrated to the Giver, and will use them in laboring together with God. {RH, November 29, 1898 par. 4}

The apostle Paul says: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." {RH, November 29, 1898 par. 5}

Here are presented the two great forces that are to co-operate in the work of saving souls: the strong, loving, working faith of the human agent is to unite with divinity. This is what Christ means when he says, Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is the condition of the partnership. We must be laborers together with God in seeking and saving the lost. Christ said, "I am not come to call the righteous, but sinners to repentance." And we are not to be idle nor indifferent. Souls are perishing around us. It behooves all who claim to believe Christ to show their faith by their works. As soon as we leave the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel, there is earnest work for us to do. {RH, November 29, 1898 par. 6}

It is at the peril of our souls that we are willingly ignorant of the conditions under which we have enlisted in the army of the Lord. We are to be co-workers with Christ in seeking to save that which is lost. As God's professed people, we are to have an experimental knowledge of him. We are to search for the doctrine of Christ, armed with faith, and employing whatever resources God has provided. Diligent, prayerful search is essential. We must search for the truth as for hid treasure. {RH, November 29, 1898 par. 7}

There must be well-organized effort and unity in our co-operation with Christ. Love must pervade the church. All evil-speaking and bearing of false witness is disloyalty to God and to his cause. There must be unity of action; love and disinterested benevolence must be revealed. "Can two walk together, except they be agreed?" Mutual love and confidence constitute forces that will be a power for good. Satan sees this, and he manages to sow tares among the wheat. God designs that his people shall press together; and all who have the mind of Christ will do this. {RH, November 29, 1898 par. 8}

If our piety is sound and healthy, we shall have nothing to fear from open opposers; but there are deceivers,--those who sow the tares while men sleep. We want to be sure on which side we are working; for the crisis is upon us. We have no time now to work

with divided interest. We must work with one spirit, even with the mind of Christ; and if we do this, new life will come into the church. If God, the great Master-worker, is with us, we shall withstand the great temptations that are to try us, and shall remain loyal and true to principle. We shall achieve victories which the littleness of our faith has led us to regard as impossible. {RH, November 29, 1898 par. 9}

God calls upon every sincere believer to find his place in the work. Wake up, brethren! for Christ's sake, wake up! Kindle your tapers at the divine altar. God calls you to set your houses in order. Let personal piety pervade your homes. Let your influence tell on the side of righteousness and truth. Let every talent be put into exercise. God calls for a wise and unreserved co-operation with the principles of truth. He calls for active, whole-souled workers. {RH, November 29, 1898 par. 10}

The call must be made, Who will be on the Lord's side? let him come over with the loyal and the true. The law of God, which binds us to render firm and undivided obedience to our Maker, tolerates no easy fellowship with the careless, the lax, unconverted, who demonstrate that the truth has no power upon the heart and character, whose influence is not to gather with Christ, but to separate from him. Our churches must be purified from impiety, from many things that have accumulated to hinder the advancement of the work. "By their fruits," said Christ, "ye shall know them." {RH, November 29, 1898 par. 11}

"We are laborers together with God: ye are God's husbandry, ye are God's building." God has chosen to bring to perfection nothing in the plan of salvation without the co-operation of the human with the divine. He could save the human race only through his Son, who combined humanity with divinity. In his divine plan of salvation, God gave his only begotten Son that every voice may be silent upon the point that it is not possible for humanity to keep the law of God. In Christ, divinity and humanity bore every test of temptation; in him, humanity is exalted and honored. In Christ, man is privileged to become a partaker of the divine nature. {RH, November 29, 1898 par. 12}

The part we are called to act in the work may be small and inferior; but that part is indispensable to the victory we are to gain over the world, the flesh, and the devil, through the intercession of Christ as our Advocate with the Father. The fragrant incense of the merits of Christ gives to the believing soul the virtues of his character. Thus it is that the co-operation of divine energy and merit with man makes him a complete overcomer in every sense, and elevates humanity in the scale of moral value with God. {RH, November 29, 1898 par. 13}

We are not to think that we can honor God in any line except through the merits of Christ. We are to bear in mind that man, with his finite capabilities can accomplish nothing. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the being in health, God supplies. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own

craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." {RH, November 29, 1898 par. 14}

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. "The earth is the Lord's, and the fulness thereof;" yet the Lord graciously causes the earth to produce for the benefit of man. But man must co-operate with God. He must prepare the soil, and sow the seed. He must act a part in the work to show his appreciation of the bountiful provision God has made. And the Lord takes care of the seed sown, giving sunshine and showers, dew and clouds. Without these agencies there would be no increase. And thus it is in every business pursuit, every department of study and science. We must have the power of divinity to unite with us, or our human efforts will be a failure. {RH, November 29, 1898 par. 15}

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the co-operation of his Maker. There is great necessity of our seeking the Lord in our dependence. Too much confidence has been placed in man, too much reliance on human inventions. However sure man may be of his knowledge and his capabilities, he must, before he can co-operate with God, become meek and lowly in heart; he must wear Christ's yoke, and carry Christ's burdens. Immeasurably inferior is the part which the human agent sustains; but if he is linked up with the divinity of Christ, he can do all things through the strength that Christ imparts. {RH, November 29, 1898 par. 16}

**PERIODICALS / RH - The Review and Herald / December 6, 1898 Christ's Prayer for Us. - Mrs. E. G. White. -**

**December 6, 1898 Christ's Prayer for Us.**

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**Mrs. E. G. White.**

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In the prayer of Christ recorded in the seventeenth chapter of John is plainly defined the relation that it is the privilege of man to sustain to God. This prayer has instruction for every soul who will heed its lessons. If the people of God will have no other gods before the Lord, if they will refuse to have their minds diverted to strange gods that are no gods, they will respond to that prayer. They will not allow themselves to act contrary to its teachings. Those who claim to be followers of Christ will honor and exalt the work of their Leader. Will our people work away from this prayer, or will they work to it, answering to their duty as intelligent beings? {RH, December 6, 1898 par. 1}

"I have given them thy word," Christ prayed; "and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy

truth: thy word is truth." {RH, December 6, 1898 par. 2}

We need to take these words home to our hearts. Our minds need not dwell so largely upon what the world is doing. Our question should be, What am I individually doing to let my light shine forth to the world? What am I doing to dispel its moral darkness? Should we not eat and drink the words of Christ? His word is truth, which he represents by his flesh and blood, which he has given for the life of the world. {RH, December 6, 1898 par. 3}

"As thou hast sent me into the world," Christ continued, "even so have I also sent them into the world." Would we understand Christ's purpose in sending us into the world? He says: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is our work. Our earnest activities are to be signalized before the world by an unselfish life and a purified character. {RH, December 6, 1898 par. 4}

A great responsibility rests upon all who in this age of the world's history claim to be followers of Christ. The example of Christ is before us. "For their sakes," he said, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, December 6, 1898 par. 5}

Why do not those who have the word of God work out its glorious principles? It rests upon us not merely to use the great gift of speech in the service of the Master, but to bring glory to God by a consistent life and a godly conversation. The fallen world needs the light of heavenly sanctification demonstrated in a glorified character; and it is our duty, before the heavenly universe and a fallen world, to reach the perfect unity which this prayer presents. It is our duty to reflect the light of heaven upon a world that is under the scepter of Satan. {RH, December 6, 1898 par. 6}

Who among us are arousing themselves to understand the wonderful science of salvation? The unity of the people of God constitutes their credentials to the world that they stand on vantage-ground; that they are members of the royal family, children of the heavenly King. To those who cultivate this unity, the promise is given that God will love them as he loves his only begotten Son. What an exalted position those will occupy whose life here responds to the life of Christ! Christ declares: "The glory which thou gavest me I have given them; that they may be one, even as we are one. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." {RH, December 6, 1898 par. 7}

As a part of God's great heritage, we are to represent the character of those who shall compose the family of God. Said Christ: "A new commandment I give unto you, That ye love one another; *as I have loved you*, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." When so much is at stake, shall we not, for Christ's sake, exercise our talent of speech in



expressing our love and devotion and whole-heartedness for Christ,--in revealing to others the love that Christ has expressed for all the world? {RH, December 6, 1898 par. 8}

Again, Christ said: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." {RH, December 6, 1898 par. 9}

These blessed assurances are for every one who will respect them, and who will, in character, reveal to the world their interpretation. "If ye love me," Christ said, "keep my commandments." If we are doers of the Word, we can come to God with full assurance of faith, saying, "Remember the word unto thy servant, upon which thou hast caused me to hope." When we zealously obey God's word from the heart, we may make that word our plea. The Lord always works in accordance with his word. {RH, December 6, 1898 par. 10}

The weakness of our Christian experience is wholly due to the perversity of the human heart. The Lord has prepared great things for those who will partake of his likeness. He is longing to represent himself in the individual members of his church, if they will walk, not after the flesh, but after the Spirit. But he can not strengthen and bless a people who are full of self, and who have no room for him. There are many who will not comply with the conditions of salvation, because they desire to keep the world and its advantages first; and those things that are greater than any worldly consideration are treated with indifference. This constant slipping down into a worldly current, while bearing the name of Christians, is dishonoring to God. If our actions reveal that we do not believe God's word, we can receive nothing from Christ. Our prayers are insincere. God says, "Let not that man think that he shall receive anything of the Lord." {RH, December 6, 1898 par. 11}

The religion of the Bible calls for a deep earnestness, that will exalt the spiritual and eternal. Christ taught the truth. He taught as One who knew that man could reach a higher standard in divine things. He knew that all whom he addressed had the power given them of God to respond to the divine requirements. His call was: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, December 6, 1898 par. 12}

Man will find rest in complying with the conditions of the invitation. And the call is not to a few, but to all. Christ is the Redeemer of the world. His greatest message to the world was, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto

your souls." "If any man will come after me," he said, "let him deny himself, and take up his cross daily, and follow me." Jesus accepted that cross, with all its humiliation and suffering, that he might make it possible for every member of the human family to follow in his footsteps. He requires of human beings nothing which, in his own humanity, he has not himself borne. He knows that the strength of man in itself is wholly inefficient; but he also knows that the provision made is ample and abundant, able to strengthen him, and make him capable of responding to the call. {RH, December 6, 1898 par. 13}

When human beings turn aside from the righteousness of Christ to exalt their fellow men, and lay their laurels at their feet, they lose their view of Christ. And when the men thus raised to a pinnacle have not discernment to understand the requirements of the word of God; when, with all their capabilities, they can not read their duty to their God; when they can not discern that the invitation, "Learn of me; for I am meek and lowly in heart," is for them; when they take a path that leads away from Christ in any line, they encourage disobedience rather than obedience. All the high and honorable positions that they may gain by disobedience, they will sometime know to be the path over which Satan has traveled before them. {RH, December 6, 1898 par. 14}

The earnestness that Christ reveals in this matter should not be disregarded. He urges all to unite with him, that their interests may be wrapped up in him, and that they may become one with the Father. Then man will not take glory to himself or to any of his fellow men. God alone will receive the glory. There are heights which we all have the privilege of reaching, but they can be gained only by partaking of the humility of the Redeemer. In yoking up with Christ, man becomes a constant worker with God; and through Christ he is strengthened to rise to the heights to which God calls him.

{RH, December 6, 1898 par. 15}

## **PERIODICALS / RH - The Review and Herald / December 6, 1898 Supp. - Letter to Sister Henry**

### **December 6, 1898 Supp. - Letter to Sister Henry**

Sister Henry: I am so pleased, and gratified, and thankful that the Lord has raised you up from sickness to do his work. I am more rejoiced than I can express. I have thought, with your experience, under the supervision of God, you could exert your influence to set in operation lines of work where women could unite together to work for the Lord. {RH, December 6, 1898 par. 1}

There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply believe—in Jesus Christ our Saviour. And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine. I have not a bit of concern in regard to those souls who are reaching out, after they have been enlightened, but that they will know of the doctrine. We find it so here, and we know it is to be so in all places. The first glance must be Jesus Christ, the sin-bearer, the One

who "taketh away the sin of the world." "Look and live." Then, if they follow the Lamb of God, as they remain learners, they will have an intelligent knowledge of what is truth. {RH, December 6, 1898 par. 2}

I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus. Abiding in Christ, they would receive courage and strength and faith for the work. Many women love to talk. Why can't they talk the words of Christ, the more surely the heart will learn the wretchedness of souls who do not know God, and who do not feel the dishonor they are doing to Christ, who has bought them with a price. {RH, December 6, 1898 par. 3}

When believing women shall feel the burden for souls,—the burden of sins not their own,—they will work as Christ worked. They will consider no sacrifice too great to win souls to Christ. Every one who has this love for souls is born of God, and is ready to follow his footsteps; and his words and voice will become talents employed in the Master's service: and the very nourishment coming from the parent stock to his own soul will flow out in distinct currents of love to souls that are withered and dried up. {RH, December 6, 1898 par. 4}

In this work is a constant education. The desire to be a blessing, discovers the weakness and inefficiency of the worker, and drives the soul to God in prayer; and the Lord Jesus gives light and his Holy Spirit, and the worker understands that it is Christ who does the melting and breaking of the hard hearts. {RH, December 6, 1898 par. 5}

Believing the teachings of Christ, that through you, the human agency, he communicates his light, his truth, you are the frail instrument through whom the hidden power of God does work, that his strength may be perfected and made glorious in your weakness.

(Signed) Mrs. E. G. White. {RH,

December 6, 1898 par. 6}

**PERIODICALS / RH - The Review and Herald / December 13, 1898 Words of Warning.--No. 1. - Mrs. E. G. White. -**

**December 13, 1898 Words of Warning.--No. 1.**

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**Mrs. E. G. White.**

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"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." {RH, December 13, 1898 par. 1}

This was the most solemn denunciation ever uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who, while they worshiped the temple, were working with a hatred inspired by Satan to destroy the only One who made the

temple sacred, Christ bade adieu to the once hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate." {RH, December 13, 1898 par. 2}

Henceforth a cloud blacker than sackcloth hung over the once favored nation. Looking into the future, Christ saw the gates of Jerusalem burst open by the Roman legions. He saw the walls broken, and the beautiful stones, which had been laid with artistic skill one upon another, torn down, so that not one was left standing. The Arm strong to save had become strong to smite. {RH, December 13, 1898 par. 3}

Solemn judgments had been pronounced against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession; and when they returned from captivity, they seemed for a time to reform. In his mercy, God forgave them, and gave them his blessing. "I will not contend forever," he declares, "neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips. Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." {RH, December 13, 1898 par. 4}

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. Again and again the word of the Lord through his prophets was rejected. Then God sent his only begotten Son with a message of mercy; but they refused to receive him, and said, "This is the heir; come, let us kill him, and the inheritance shall be ours." Christ "came unto his own, and his own received him not." {RH, December 13, 1898 par. 5}

The time of the greatest responsibility for the Jewish people was when Christ was among them. And had they but known it, this was also the time of their greatest privilege and blessing. But they refused every overture of mercy, and rejected the Son of God, and thus made themselves guilty of the greatest of all sins. {RH, December 13, 1898 par. 6}

Christ charged the whole nation with this sin. In rejecting my servants and prophets, he said, you have not only rejected them, but the Son of God, whose you are by creation and by redemption. You would none of my counsel, you despised all my reproof. If you are destroyed, you yourselves will be responsible. I have offered you help because I loved you, but you would not come unto me, that you might have life. {RH, December 13, 1898 par. 7}

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" You have refused to see in me a merciful Saviour, offering your redemption. When God's heavy judgments fall upon you, you will still refuse to see in me a sin-pardoning Saviour. But you will one day long for the Deliverer who was once among you, and whom you would not receive. {RH, December 13, 1898 par. 8}

Thus with power and authority our Lord reprov'd the Jewish nation. "Ye shall not

see me henceforth," he continued, "till ye shall say, Blessed is he that cometh in the name of the Lord." When the Jewish people see Christ again, they will ask no sign. That day will not be to them a day of joy, although, as they see the One they rejected, the acknowledgment will come from their lips, with overwhelming power, "Blessed is he that cometh in the name of the Lord." When Christ comes in the clouds of heaven, with power and great glory, they will praise him whom they once cursed; but it will then be too late. {RH, December 13, 1898 par. 9}

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This the world is doing today. Men refuse to see the truth that is plainly revealed in the word of God. A "Thus saith the Lord" is regarded as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse to receive truth. God would have us realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world. {RH, December 13, 1898 par. 10}

The disciples were unable to understand Christ's words with reference to the temple. They called his attention to its massive stones, saying, "Master, see what manner of stones and what buildings are here." The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones could be overthrown, the disciples could not comprehend. They could not understand words which doomed to destruction the walls that had withstood the devastation of armies. Their ideas were vague, and it was difficult for the Lord to make his lessons intelligible to them. {RH, December 13, 1898 par. 11}

As the attention of the rejected One was called to the magnificence of the temple, what must have been his thoughts! The view before him was indeed beautiful; but he said, sadly: I see it all, and the buildings are indeed wonderful. You point to these stones as apparently indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down. Forty years after Christ uttered this prediction, his words were fulfilled to the letter. In the siege of Jerusalem it is stated that more than a million people perished, and that many were led into captivity. {RH, December 13, 1898 par. 12}

Christ's words had been spoken in the hearing of a large number of people; but when he was again alone, Peter, James, John, and Andrew came to him, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" {RH, December 13, 1898 par. 13}

In his answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of his coming. He mingled the description of these two events. When he spoke of the destruction of Jerusalem, his words referred also to the final destruction that will take place when the Lord rises out of his place to punish the world for its iniquity. The entire chapter in which are recorded Christ's words regarding this, is a warning to all who shall live during the last scenes of this earth's history. {RH, December 13, 1898 par. 14}

Turning to his disciples, Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Many false Messiahs will appear, claiming to work miracles, and declaring that the time for the deliverance of the Jewish nation has come. These will mislead many. {RH, December 13, 1898 par. 15}

These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Christs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem will again be practised. The same events that took place at the overthrow of Jerusalem will take place again. {RH, December 13, 1898 par. 16}

"And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those standing next to the throne were slain. "All these things must come to pass, but the end [of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." As the rabbis see these signs, Christ said, they will declare that they are God's judgments on the nations for holding his chosen people in bondage. They will say that these signs are the tokens of the advent of the Messiah. Be not deceived; they are the beginning of his judgments. The Jewish people have looked to themselves. They have not repented and been converted, that I should heal them. The signs that they argue as tokens of their release from bondage are signs of their destruction.

{RH, December 13, 1898 par. 17}

**PERIODICALS / RH - The Review and Herald / December 20, 1898 Words of Warning.--No. 2. - Mrs. E. G. White. -**

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

**Mrs. E. G. White.**

"Then shall they deliver you up to be afflicted," Christ continued, "and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." All this the Christians suffered. Fathers and mothers betrayed their children; children betrayed their parents; friends delivered their friends to the Sanhedrin. Until he himself was converted, Saul of Tarsus was exceedingly bitter against all who believed in Christ. He then began to preach Christ and him crucified, and the enemies of the gospel caused him and Silas to be whipped, and thrown into prison. {RH, December 20, 1898 par. 1}

Through the apostles, God gave the Jewish people a last opportunity to repent. But



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

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

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

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

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

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

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom

shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains [let there be no presumptuous dallying]: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Forty years afterward, at the siege of Jerusalem, the Christians obeyed this warning; and not a Christian perished in the destruction of the city. {RH, December 20, 1898 par. 8}

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

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

Christ emphasizes his words: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." So long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim on the human family. {RH, December 20, 1898 par. 11}

The Sabbath was given to the world as the memorial of creation. "Remember the Sabbath day, to keep it holy," God says. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." {RH, December 20, 1898 par. 12}

God gave explicit directions concerning his Sabbath. "Verily my Sabbaths ye shall keep," he declared; "for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." {RH, December 20, 1898 par. 13}

But human lawmakers speak, saying: Verily, the first day of the week shall ye keep, because it is the world's sabbath. The churches keep this day holy, and those under our supervision shall keep it also, because it is so ordained on our statute-books. We have

chosen Sunday as the sabbath, and men must keep it. {RH, December 20, 1898 par. 14}

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

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

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

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

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

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**Mrs. E. G. White.**

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"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." {RH, December 27, 1898 par. 1}

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

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

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

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

From the destruction of Jerusalem, Christ passed on to a much greater event,--the

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

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

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

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

"But as the days of Noe were," Christ continued, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Christ does not here bring to view a temporal millennium,--a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes. {RH, December 27, 1898 par. 10}

How was it in Noah's day?--"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Had man co-operated with God, there would have been no Cain-worshippers. Abel's example of obedience would have been followed. Men might have worked out the will of God. They might have obeyed his law, and in obedience they would have found salvation. God and the heavenly universe would have helped them to retain the divine

likeness. Longevity would have been preserved; and God would have delighted in the work of his hands. But the inhabitants of the antediluvian world turned from Jehovah, refusing to do his will. They followed their unholy imagination and perverted ideas. "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, . . . Make thee an ark of gopherwood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." {RH, December 27, 1898 par. 11}

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

"Watch therefore: for ye know not what hour your Lord doth come. . . . Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." {RH, December 27, 1898 par. 13}

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

{RH, December 27, 1898 par. 14}

**PERIODICALS / RH - The Review and Herald / January 3, 1899 How Oft shall I Forgive My Brother? - Mrs. E. G. White. -**

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



## **Mrs. E. G. White.**

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"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. {RH, January 3, 1899 par. 1}

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

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

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

and carried into effect the sentence which had been so graciously revoked for him. {RH, January 3, 1899 par. 4}

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

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

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

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

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

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

given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." {RH, January 3, 1899 par. 10}

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

The spirit of forgiveness is to be cherished; yet the Lord says, "If thy brother trespass against thee, rebuke him." The trespass may be against ourselves, or against some other soul whom Christ has purchased with his own blood. These wrongs are not to be passed by. The Lord has commanded us not to suffer wrong against our brother. It is only right that indignation be felt against wrong-doing; for by it Christ is dishonored. Sin is to be called by its right name, and is to be plainly laid out before the wrong-doer. "If thy brother shall trespass against thee," Christ said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: and if he neglect to hear the church, let him be unto thee as a heathen man and a publican." {RH, January 3, 1899 par. 12}

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

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

Christ is the instructor of his people. He would have them sit at his feet as little children, and learn the lessons that are so essential for them to know. "Verily I say unto you," he said, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Strife for superiority is the result of yielding to the temptations of the enemy. No man should cherish the idea that he must be first; that he must be above his brethren; that his voice must be *the* voice in counsel, and in the

plans laid. When man places himself where God should be, he is just where Satan is pleased to have him. And by exalting himself in those who will listen to his suggestions, Satan is carrying forward the same work that he began in heaven. {RH, January 3, 1899 par. 15}

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

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

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

{RH, January 3, 1899 par. 18}

**PERIODICALS / RH - The Review and Herald / January 10, 1899 A Neglected Duty.  
- Mrs. E. G. White. -**

**January 10, 1899 A Neglected Duty.**

**Mrs. E. G. White.**

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

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

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

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

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

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

The true dignity of the youth who makes God his trust will reveal itself. The Holy Spirit will work in him to make of him a representative of God, to declare the message

of God. He may stand as a counselor before kings; for heavenly intelligences stand by his side. Mark the counsel given by the youthful Joseph to the kings and rulers and so-called great men of Egypt. He bore the test of character in adversity, and the gold was undimmed in prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prison-cell. Joseph carried his religion everywhere; this was the secret of his unwavering fidelity. {RH, January 10, 1899 par. 7}

Daniel in Babylon was given words of wisdom, and reproof, and counsel, by the heavenly intelligences. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. Daniel was but a youth when he was carried away captive to Babylon; but he would not permit any power to turn him aside from the path of duty. He refused to use wine as a beverage, though it was placed before him at the king's command. He might have argued that under the circumstances, there was no other course for him than to do what was required. But while Daniel was willing to obey those who had the rule over him, kings and decrees could not make him swerve from his allegiance to the King of kings. He knew that by use, wine would become pleasant to him, and would be preferred to water. {RH, January 10, 1899 par. 8}

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

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

The education that these four youth had received was not after the order of the worldly schools, but according to the design of God. The school in which they had been educated was not after the order of the schools that existed before the flood,-- schools in which nature was worshiped above the God of nature, in which infidel sentiments prevailed, and the ideas of God were cloudy and obscure. Their education was not after that of Sodom and Gomorrah, to the exclusion of all true religion. These youth had been brought up in homes where they were taught to fear the Lord. And this early education was to them the means of their preservation. The lessons learned in their earliest years were the means of their remaining uncorrupted in the courts of Babylon.



The truth was truth to them. Its principles were stamped upon their hearts. It was understood by them that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," was truth to them, and it was obeyed. {RH, January 10, 1899 par. 11}

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

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

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

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

with my whole heart, glorify God. {RH, January 10, 1899 par. 15}

Not all the teachers in our schools have honored God. Some are going over the same routine in educational lines as are those in the schools that have not had the light and knowledge that God has graciously given us for this time. Where is the gracious acknowledgment coming from the lips of teachers and students? When the Lord has drawn nigh, and given tokens of his presence and his blessing, some have shown unmistakable signs of annoyance. They could not see the wisdom of the Lord in interrupting their routine of studies. They saw not nor acknowledged God. The manifestation of the Holy Spirit among them has been regarded by some as an altogether unnecessary element, and even a hindrance. That which should have called forth heartfelt gratitude and thanksgiving has been treated almost with scorn. Virtually, they have said, We do not want God's words or works interwoven with our work of teaching. {RH, January 10, 1899 par. 16}

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

{RH, January 10, 1899 par. 17}

**PERIODICALS / RH - The Review and Herald / January 17, 1899 The Great Supper.  
- Mrs. E. G. White. -**

**January 17, 1899 The Great Supper.**

**Mrs. E. G. White.**

Under the parable of a great supper, Christ shows that many will choose the world above himself, and, as the result, will lose heaven. He said: "A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready." {RH, January 17, 1899 par. 1}

Long before the feast, the invitations had been given; and when the supper was ready, the servants went to call the guests. But those bidden did not appreciate the invitation. "They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come." {RH, January 17, 1899 par. 2}

Again the king sent to those who had refused the invitation, giving them every opportunity to reflect, and to accept the gracious call. "Behold," he said, "my oxen and

my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them." {RH, January 17, 1899 par. 3}

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

The command was then given: "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper." {RH, January 17, 1899 par. 5}

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

The outward sign is of no value with God, if the heart and mind and strength are not devoted to him. If these are used to exalt and favor self, all claims to superior wisdom will be as nothing in his sight. "Let not the wise man glory in his wisdom," he says, "neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." {RH, January 17, 1899 par. 7}

When Christ sent forth his disciples, first twelve, and later seventy, declaring, "The kingdom of heaven is at hand," the gospel message was not accepted. Those bidden to the feast would not come. These servants were sent out later to say: "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." This was the message borne to the Jewish nation after Christ was crucified; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner; while others were so exasperated by the offer of salvation--the offer of pardon for rejecting the Lord of life and glory--that they turned upon the bearers of the message, stoning Stephen, killing James by the sword, and committing men and women to prison. {RH, January 17, 1899 par. 8}

Then the third call was made, in the highways and hedges,--a compelling call to the marriage supper of the Lamb: "Go out into the highways and hedges, and compel them

to come in, that my house may be filled." {RH, January 17, 1899 par. 9}

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

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

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

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

All who have had the light of truth are being tested, as were the Jews. As a people, we have been exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of the Jews. We have not only the great light committed to ancient Israel, but we have also the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has

come,--a Saviour who has been crucified, has risen, and has proclaimed over the rent sepulcher of Joseph, "I am the resurrection, and the life." In our knowledge of Jesus and his love, the kingdom of God has been placed in the midst of us. Christ has been proclaimed to us in sermons and chanted to us in songs. The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast,--the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in his word, free access to the Father by Jesus Christ, the comforts of the Holy Spirit, and the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do for us that he has not done in preparing the great supper, the heavenly banquet? {RH, January 17, 1899 par. 14}

The glory, riches, and honor offered by the Son of God are of infinite value; it is beyond the power of men, or even of angels, to give any just idea of their worth. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, scorn the gracious invitation of mercy, and choose the paltry things of earth, Christ will carry out the figure used in the parable. Such will not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin and conformity to the world, will be left to their idols. There will be a day when not one will beg to be excused. When Christ shall come in his glory, and in the glory of the Father, with all the heavenly angels surrounding him, there will not be one indifferent spectator. Speculations will not then engross the soul. The miser's piles of gold, which have feasted his eyes, will no longer be attractive. The palaces which the proud men of earth have erected, and which have been their idols, they will turn from with loathing. No one will then plead his lands, his oxen, or the wife he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All will want a share, but know it is not for them. {RH, January 17, 1899 par. 15}

In earnest, agonizing prayer they call for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery inexpressible. The heart-anguished prayer is wrung from their lips, "Save us from the wrath of an offended God." But a voice, terrible in its majesty, answers them: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh."

{RH, January 17, 1899 par. 16}

**PERIODICALS / RH - The Review and Herald / January 24, 1899 The Sin of Unbelief. - Mrs. E. G. White. -**

**January 24, 1899 The Sin of Unbelief.**

**Mrs. E. G. White.**

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

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

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

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was this teaching of Christ that called forth from the Pharisees such bitter hatred. That all were lost; that all were sinners and needed forgiveness; that both Jew and Gentile were included in the work of the Redeemer; that all must conform to the great moral standard,--this was contrary to their self-righteous ideas, and they hated the Great Teacher. They would not tolerate the teaching that did not distinguish them as a holy people, a royal nation. {RH, January 24, 1899 par. 4}

Was the unbelief of the Jews excusable? Were they guiltless?--Christ's word to them made them responsible. He addressed them as responsible agents, setting before them their duty. He healed the sick, comforted the sorrowing, and relieved the distressed. The dead obeyed his voice, and came forth to life. But his grand work of mercy and compassion was unheeded. The rulers of Israel closed their hearts against



their Messiah. Lessons and appeals fell from his lips with so convincing a power that they were convicted of the truth; but they resisted the impressions of the Holy Spirit, and Christ said to them, "Ye will not come to me, that ye might have life." {RH, January 24, 1899 par. 5}

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

God gives sufficient evidence to every soul. He does not promise to remove every doubt, but he gives a reason for faith. And sufficient evidence was given to the Jews. On the day of Pentecost the message of the apostle Peter was: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." {RH, January 24, 1899 par. 7}

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

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

"It is enough for the disciple," said Christ, "that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the

housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." {RH, January 24, 1899 par. 10}

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

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

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

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

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

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

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

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

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

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

No human being is excusable for having a conscience that will permit him to cause pain or suffering to any of God's children. Christ declares: "Whoso shall offend one of

these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" {RH, January 24, 1899 par. 20}

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

{RH, January 24, 1899 par. 21}

**PERIODICALS / RH - The Review and Herald / January 31, 1899 Home Missionary Work. - Mrs. E. G. White. -**

**January 31, 1899 Home Missionary Work.**

**Mrs. E. G. White.**

Relating his experience, the apostle Paul said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

{RH, January 31, 1899 par. 1}

This is home missionary work,--work that God's ministers are to strive faithfully to do. They are not only to preach; they are to minister by going from house to house, becoming acquainted with the different families in the church, some of whom may be converted, while others are still without God and without hope in the world. It is possible to preach many sermons without accomplishing the work essential for the well-being of the people of God. The discourses given are to be followed with personal labor. A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be far more effective than the work done by preaching. {RH, January 31, 1899 par. 2}

The enemy of righteousness presents strong inducements to men and women, that he may, if possible, lead them to yield to his allurements. Therefore great care and vigilance must be shown by the ministers of the church of God in caring for their flocks. They must watch for souls as they that must give an account, showing the same interest in their brethren and sisters in the faith that brothers and sisters of the same family show in one another. In Christ we are all members of the same family. God is our

Father; and he expects us to take an interest in the members of his household,--not a casual interest, but a decided, continuous interest. {RH, January 31, 1899 par. 3}

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

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

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

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

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

Not only are those of the household of faith to be cared for; but we are also to labor for those who are not with us in the faith. Christ died for them. They are the purchase of his blood, and are of value in God's sight. They need to be pointed to the Saviour. This you may do by speaking words of courage and hope to them, giving, if need be, tangible proof of your interest in them by helping them to procure food and clothing.

Many could be reached by the truth if God's people gave evidence of a genuine interest in them. {RH, January 31, 1899 par. 9}

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

You meet many people, talk with them, visit among them; but have you spoken to them any words that show an interest in their spiritual welfare? Have you presented Christ to them as a sin-pardoning Saviour? If you have not, how will you meet those souls--lost, eternally lost--when, with them, you stand before the bar of God? Who can say, with the apostle Paul: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ"? {RH, January 31, 1899 par. 11}

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

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

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



precious in God's sight as are our own? {RH, January 31, 1899 par. 14}

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

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

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

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

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

Christ walked on this earth among men, uplifting the weak, the halting, the suffering, and making glad the hearts of the desponding and discouraged. To all he gave the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We are privileged to draw from Christ's resources. In him there is an inexhaustible supply of grace and light and love. And the more we impart, the more we receive. As we supply

the necessities of others, our own souls are refreshed and satisfied with the love of Jesus. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

{RH, January 31, 1899 par. 20}

**PERIODICALS / RH - The Review and Herald / February 7, 1899 Judge Not. - Mrs. E. G. White. -**

**February 7, 1899 Judge Not.**

**Mrs. E. G. White.**

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." {RH, February 7, 1899 par. 1}

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

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

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

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

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

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

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

Many choose the world before Christ. Paul wrote to Timothy, "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world." This we shall meet. Those whom we have loved and trusted will leave the faith, and by their falsehoods do us harm. But we are to work on, lifting up Christ, the sin-pardoner, higher and still higher. We must not be overwhelmed because good and bad are gathered into the church. Judas was numbered among the disciples. He had every advantage a man could have; but although he heard the truth, and listened to the principles so plainly laid down, Christ knew that he did not receive the truth. He did not eat the truth. It did not become part of himself. His old habits constantly asserted themselves. But Christ did not take forcible means to cut Judas away from the disciples. {RH, February 7, 1899 par. 9}

There is a time coming when those who have joined the church, but have not joined Christ, will be manifest. Their corrupt principles can not blend with Christ. The heart

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

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

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

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

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

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

**PERIODICALS / RH - The Review and Herald / February 14, 1899 The Truth as It Is in Jesus.--No. 1. - Mrs. E. G. White. -**

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

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**Mrs. E. G. White.**

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The word of God is to be our spiritual food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface, and a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these words. When our eyes are anointed with the holy eye-salve, we shall be able to detect the precious gems of truth, even though they may be buried beneath the surface. {RH, February 14, 1899 par. 1}

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

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

It is needful for all who are working in the cause of God to ponder these things, that they may guard against self-sufficiency. The Lord is dishonored when those who profess to serve him reveal a character that is a denial of their faith. We are not to trust in self; for the Lord leaves those who are self-sufficient to their own human wisdom. All desire for self-exaltation places the human agent where the Holy Spirit can not work

with him. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any to seek to be great preachers, wonderful evangelists. All who believe the truth, who understand the dignity and elevated character of the message they bear, will hide in Christ, realizing that their security and efficiency come from God. They will not live selfish lives; for the truth is elevating, refining, and sanctifying in its influence. {RH, February 14, 1899 par. 4}

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

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

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

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

This question is a serious one, and its meaning should be fully realized. Men may be church-members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted. They may write in defense of Christianity, and yet be unconverted. A man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms



the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul. {RH, February 14, 1899 par. 9}

We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character. {RH, February 14, 1899 par. 10}

Unless a man is renewed in the spirit of his mind by the power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. Only in Christ can we find true rest. "Come unto me," he cried, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And again he says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "For without me ye can do nothing." Without Christ we can do nothing correctly, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power?--It is saying without doing; it is a profession of faith without works. {RH, February 14, 1899 par. 11}

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

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

sickles in the harvest-field. {RH, February 14, 1899 par. 13}

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

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

{RH, February 14, 1899 par. 15}

**PERIODICALS / RH - The Review and Herald / February 21, 1899 The Truth as It Is in Jesus.--No. 2. - Mrs. E. G. White. -**

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

**Mrs. E. G. White.**

God gives to every man his work, and with the imparted commission he gives to his messengers a measure of power proportionate to their faith. He is constantly unfolding to the heart the riches of his grace. Light will shine forth in clear rays from those who receive light from the word of God. Converted messengers are needed, to give the words of the Most High to the people. {RH, February 21, 1899 par. 1}

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

The true minister of the gospel will not stand before the people to speak smooth

words; to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, and decided, as if he fully believed the words spoken to be a savor of life unto life, or of death unto death. He knows that he has the Spirit and power of God, and his words awaken the consciences of his hearers. {RH, February 21, 1899 par. 3}

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

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

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

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

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

who will understand the meaning of the truth spoken. {RH, February 21, 1899 par. 8}

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

{RH, February 21, 1899 par. 9}

**PERIODICALS / RH - The Review and Herald / February 28, 1899 The Truth as It Is in Jesus.--No. 3. - Mrs. E. G. White. -**

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

**Mrs. E. G. White.**

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

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

The power of the Holy Spirit is needed to chase away our unbelief and unchristlike

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

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

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

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

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

"Our gospel came not unto you in word only," writes Paul, "but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Paul lived the gospel that he preached; and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, devoted. Their works will be their credentials. There would be a hundredfold

more conversions than the record shows today if God's workmen were what they should be. God demands truth in the inward parts. The Spirit of those in the ministry must correspond to the truth preached. {RH, February 28, 1899 par. 8}

Will the workers in the various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers. When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen. Where is the power of the workers? Where is the demonstration of the Spirit? Where is the assurance of faith? There is a sad deficiency in the preaching of God's word. Much fluent talking may be done. Much cleverness may be shown in the presentation of the different points of truth. All this has been seen. Ears are gratified, a present emotion is excited; but where are the souls who are identifying themselves with Christ? Where is the holy unction, the living earnestness, the deep moving of the Spirit of God? Where are those who expound the truth by upholding staunch, correct principles, irrespective of loss or gain? O that God would impress his ministers with the need of being thoroughly converted! O that he would impress them with their need of an abiding Christ! Then there would be a revival of the Holy Spirit. {RH, February 28, 1899 par. 9}

The question has been asked, What kind of vessels does the Spirit use? What does Christ say?--"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What kind of vessels are meet for the Master's use?--Empty vessels. When we empty the soul of every defilement, we are ready for use. Are we emptied of self? Are we cured of selfish planning? O for less self-occupation! May the Lord purify his people, teachers, and churches. He has given a rule for the guidance of all, and from this there can be no careless departure. But there has been, and still is, a swerving from righteous principles. How long shall this condition of things exist? How can the Master use us as vessels for holy service until we empty ourselves, and make room for his Spirit to work? {RH, February 28, 1899 par. 10}

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

We are living in perilous times. In the fear of God I would say that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are worked by the Spirit, when self is dead, the truth is capable of constant expansion and new development. When the truth molds our characters, it will be seen to be truth indeed. As it is contemplated by the true believer, it will grow



brighter, shining with its original beauty. It will increase in value, vivifying the mind, and subduing selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness. {RH, February 28, 1899 par. 12}

**PERIODICALS / RH - The Review and Herald / March 7, 1899 A Lesson from Israel's Sin.--No. 1. - Mrs. E. G. White. -**

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

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

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

"And the Lord said unto Moses, Go, get thee down; for thy people [he does not condescend to own them as his people], which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. {RH, March 7, 1899 par. 3}

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." {RH, March

7, 1899 par. 4}

What a trial of the faith of Moses was this! But he would not consent to leave the mount until his pleadings in behalf of Israel were heard, and his request that God would pardon them was granted: "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? . . . Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he had thought to do unto his people." {RH, March 7, 1899 par. 5}

This idolatry on the part of ancient Israel was an offense to God; but are there not idols just as offensive cherished in our families and in our churches today,--idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." {RH, March 7, 1899 par. 6}

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

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

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

**PERIODICALS / RH - The Review and Herald / March 14, 1899 A Lesson from Israel's Sin.--No. 2. - Mrs. E. G. White. -**

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

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**Mrs. E. G. White.**  
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Let us follow the history of Israel further. Moses returned from the mount to find the children of Israel eating and drinking, and dancing and singing around the golden calf. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." This was their god. {RH, March 14, 1899 par. 1}

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

Aaron's course, in permitting such a condition of things, was displeasing to God. Notwithstanding the defiant attitude of the people, Aaron should have stood firm as a rock to duty. Had he stood with true moral courage, and in boldness rebuked the leaders in their shameful request, his timely words would have prevented that terrible apostasy. True, noble decision for the right in the hour of Israel's peril would have balanced their minds in the right direction. But his desire to be popular with the congregation, and his fear of incurring their displeasure, led Aaron to sacrifice the allegiance of the Hebrews in that decisive moment. {RH, March 14, 1899 par. 3}

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

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

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." {RH, March 14, 1899 par. 6}

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

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

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

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

The apostle Paul plainly says that the experiences of the Israelites in their travels have been recorded for the benefit of those who live in this age of the world. He says: "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for

ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." {RH, March 14, 1899 par. 11}

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

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

God designs that his people shall be a unit,--that they shall be of the same mind and of the same judgment. The prayer of Christ for his disciples was that they might be one, as he is one with the Father. "Neither pray I for these alone," he said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one; even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

{RH, March 14, 1899 par. 14}

**PERIODICALS / RH - The Review and Herald / March 21, 1899 A Trip to Queensland. - Mrs. E. G. White. -**

**March 21, 1899 A Trip to Queensland.**

**Mrs. E. G. White.**

Our first camp-meeting in Queensland was held in Brisbane, Oct. 14-24, 1898. From the one hundred and seventy-five Sabbath-keepers in all parts of that great colony, over

one hundred were at the meeting. Several had come from Townsville, which is one thousand miles to the north, and there were a dozen or more from Rockhampton, which is about half as far. There were a few who had attended one of our camp-meetings in the southern colonies; but to most of those present, this was their first opportunity to attend a general meeting of our people. {RH, March 21, 1899 par. 1}

For some weeks before this meeting, my health was not good, and my work in writing was very urgent; therefore I was not willing to attend the meeting, and decided not to do so. But in the visions of the night I was addressing large audiences, where the people stretched forth their hands as if to say, We need light. Will you help us? I was shown several companies, varying in size, but all painfully in earnest, reaching out their hands and asking for help, and these words were distinctly spoken to me: "Say not ye, There are four months, and then cometh harvest? behold, I say unto, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." {RH, March 21, 1899 par. 2}

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

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

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

At the meeting before us, there will be many precious souls seeking for light, who know not the reasons for our faith. How important that our attitude shall not be that of condemnation toward those who have been walking in what light they have had. Although they are not walking in the way of God's commandments, he has not forsaken them; for they have supposed that they were obedient, and have testified that they accept Christ as a personal Saviour. {RH, March 21, 1899 par. 6}

As I awoke in the night, my soul was filled with a hungering and thirsting after



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

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

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

will individually gain precious experiences.

{RH, March 21, 1899 par. 9}

**PERIODICALS / RH - The Review and Herald / March 28, 1899 The Queensland Camp-Meeting. - Mrs. E. G. White. -**

**March 28, 1899 The Queensland Camp-Meeting.**

**Mrs. E. G. White.**

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

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

Sabbath morning there was a good attendance at the Sabbath-school. At the forenoon service Elder Haskell spoke from the words, "We would see Jesus." Like the Greeks who made this request, the people seemed deeply interested, and the discourse made a deep impression. In the afternoon I spoke about the call to the supper, recorded in Matthew 22. I made special reference to the man who came in without the wedding garment; and sought to arouse all to understand what would be the result if any are found without the wedding garment, the white linen, the robe of Christ's righteousness, provided by the King for all who are bidden to the supper. At an infinite cost to heaven, provision has been made for all, that they may receive grace and sanctification of the Spirit, and be numbered with the blood-washed throng. The wedding garment must be put on in this life. In this life we are to be clothed with the righteousness of Christ. In the evening, Elder Haskell spoke to a large congregation. {RH, March 28, 1899 par. 3}

In the night I was instructed that in this meeting we must each one look to the Lord, and not to one another, saying, "What shall this man do?" Each one must seek the Lord earnestly to know for himself what he is to do in the service of the Lord. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." {RH, March 28, 1899 par. 4}

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

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

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

We may learn precious lessons in Christian experience by a study of Jacob's repentance and his wrestling with the angel. Jacob knew his peril. He knew that without the protection of God, he would be helpless before his enemy. He did all in his power to

atone for his past transgressions; and then in humiliation and repentance, pleaded for divine protection. With cries and tears he made his supplication to God; and when the strong hand of the angel was laid upon him, he wrestled with all the energy of his being. Jacob put forth all his strength, supposing that he was wrestling with a lawless opponent; but when the Lord put his finger with a divine touch upon Jacob, the wrestling ceased. When Jacob knew that it was the Lord, he fell upon the neck of the angel, and held him, pleading, "Bless me, even me." When the angel said, "Let me go, for the day breaketh," Jacob said, "I will not let thee go, except thou bless me." Then his name was changed, to correspond to the change in his character; for the angel said, "Thy name shall be called no more Jacob [supplanter] but Israel; for as a prince hast thou power with God and with men, and hast prevailed." {RH, March 28, 1899 par. 8}

Let us seek the Lord with all the heart. Let us have faith in God. Let us cultivate a prayerful frame of mind. Let us educate the tongue to speak right words,--words that will encourage and strengthen our fellow men. Let us talk of goodness, and mercy, and the love of God. Put away all unbelieving words, and all that is cheap and common. Then the angels of the Lord will be with us, and the peace of God will fill the soul. Following these remarks, many excellent testimonies were borne, and the melting love of God was manifest among those assembled. {RH, March 28, 1899 par. 9}

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

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

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

From the first, the managers of the school have struggled amid financial difficulties to provide adequate buildings for the work. Each year the buildings provided have been crowded to overflowing, and with the present prospect that the number of students next year would be much increased, they felt that it was an imperative duty to undertake at

once to erect the college hall, to cost about seven hundred and fifty pounds, two cottages for teachers, and a carpenter shop, which would bring the expense for buildings up to one thousand pounds. {RH, March 28, 1899 par. 13}

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

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

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

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

At the forenoon meeting on Sabbath, Brother Jesse Pallant was ordained to the gospel ministry. It cheers our hearts to see the young men of these colonies developing in experience, and being consecrated to this holy ministry. In the early morning

meeting, the Lord gave me a testimony for the people regarding cheerfulness. We are to cultivate joy and cheerfulness, and thus represent the Lord Jesus Christ. He does not want his people to be mourning and complaining. He would have them talk of his love, their hearts full of hope and courage, their words expressing joy and gladness, their lives revealing the joy of their Saviour. In the afternoon I spoke to a large audience; and when I called forward those who wished to give themselves to the Lord in solemn covenant, fourteen responded, and we had a season of prayer with them. {RH, March 28, 1899 par. 18}

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

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

**PERIODICALS / RH - The Review and Herald / April 4, 1899 After the Camp-Meeting. - Mrs. E. G. White. -**

**April 4, 1899 After the Camp-Meeting.**

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**Mrs. E. G. White.**

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



the work. {RH, April 4, 1899 par. 1}

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

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

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

It may be difficult, sometimes, to hold the principal speakers for some weeks to develop the interest awakened by the meeting; it may be expensive to retain the grounds, and to keep standing a sufficient number of the family tents to maintain the appearance of a camp-meeting; it may be at a sacrifice that several families remain camping on the grounds, to assist the ministers and Bible workers in visiting and in holding Bible study with those who come on the grounds, and in visiting the people at their homes, telling them of the blessings received at the meetings, and inviting them to come: but the results will be worthy of the effort. It is by such earnest, energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong, working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities. {RH, April 4, 1899 par. 5}

Sometimes a large number of speakers attend a camp-meeting for a few days; and just when the interest of the people is beginning to be fully aroused, nearly all hurry

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

#### Instruction Regarding Labor.

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

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

Learn to meet the people where they are. Let not your study of the Scriptures be of a cheap or casual order. Let not your instruction be of a character to perplex the mind. Do not cause the people to worry over things that you may see, but which they do not see, unless these are of vital consequence to the saving of the soul. Do not present the Scriptures in a way to exalt self, and encourage vainglory in the one who opens the Word to others. The work for this time is to train students and workers to deal with subjects in a plain, serious, and solemn manner. There must be no time uselessly

employed in this great work. We must not miss the mark. Time is too short for us to undertake to reveal all that might be opened up to view. Eternity will be required that we may know all the length and breadth, the height and depth, of the Scriptures. There are some souls to whom certain truths are of more importance than other truths. Skill is needed in your education in Scriptural lines. Read and study Psalms 40:7, 8; John 1:14; 1 Timothy 3:16; Philippians 2:5-11; Colossians 1:14-17; Revelation 5:11-14. {RH, April 4, 1899 par. 9}

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

The truth, if received into the heart, is capable of constant development and expansion. It will increase in brightness as we behold it; and as we aspire to grasp it, its height and breadth will ever increase. Thus it will elevate us to the standard of perfection, and fit us for our work by giving us faith and trust in God. We want the truth as it is in Jesus; for we desire to make the people understand what Christ is to them, and what the responsibilities are that they are called upon to accept in him. As his representatives and witnesses, we need to come to a full understanding of the saving truths attained by an experimental knowledge. {RH, April 4, 1899 par. 11}

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

It was at the cross that mercy and truth met together, that righteousness and peace kissed each other. Let students and workers study this again and again, that they, setting forth the Lord crucified among us, may make it a fresh subject to the people. Teach that the life of Christ reveals an infinitely perfect character. Teach that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Tell it over and over again, that we may become the sons of God,

members of the royal family, children of the heavenly King. Let it be known that all who accept Jesus Christ, and hold the beginning of their confidence firm unto the end, will be heirs of God, and joint heirs with Christ, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

{RH, April 4, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / April 11, 1899 The Newcastle Camp-Meeting. - Mrs. E. G. White. -**

**April 11, 1899 The Newcastle Camp-Meeting.**

**Mrs. E. G. White.**

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

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

Repeatedly during the last five years, it has been presented to me that a great work is to be done in the cities of Australasia, that the present is a favorable time to work, and that no time should be lost; and recently light has come to me, encouraging us to put forth greater efforts in Sydney, Melbourne, and Brisbane, and indicating that the time has come for us to enter Newcastle and its surrounding towns. Several small companies were presented to me, and with them two larger companies that were stretching out their hands imploringly, saying, "'Come over, . . . and help us,' We are starving for the Bread of life." In the two larger companies some were praying, some

were weeping. A voice said, "They are as sheep without a shepherd. I will feed my flock. I will give them the living Bread from heaven." During the camp-meetings just held in Brisbane and Newcastle, I recognized in the congregations assembled the two larger companies that I had seen calling for help. {RH, April 11, 1899 par. 3}

We had feared that this would be a small, thinly attended meeting, but our people came out well. From a membership of four hundred in the Conference, there were over two hundred at the camp-meeting. And in the outside attendance we were pleasantly surprised. At the first evening meeting there were a thousand present. Contrary to our fears, it was proved that the holiday season was the best to secure a large attendance of the most earnest, serious people. I have never attended meetings where a deeper, more abiding interest was manifested. {RH, April 11, 1899 par. 4}

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

#### An Impressive Dream.

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

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

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism,

temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character. {RH, April 11, 1899 par. 8}

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

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

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

As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step. "What must I do to be saved?" The answer was, "Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out." Words were spoken which rebuked spiritual pride. This God will not tolerate. It is inconsistent with his word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call upon him while he is near. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, April 11, 1899 par. 12}

As I presented these principles to the people in the Sabbath meeting, all seemed to feel that the Lord had spoken through the feeble instrument. We called upon those who wished to consecrate themselves to the Lord, and several responded. After these had borne their testimony, the rain came down in torrents. It seemed as if the windows of



heaven were opened. I made this a symbol of what the Lord will do for his people in letting the latter rain of his rich blessing in truth and righteousness fall upon them. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs. As soon as the storm abated, we had a season of prayer, and Elders Daniells and Robinson prayed in the Spirit, as I had never heard them pray before. The meeting then closed. {RH, April 11, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / April 18, 1899 The Newcastle Camp-Meeting. - Mrs. E. G. White. -**

**April 18, 1899 The Newcastle Camp-Meeting.**

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**Mrs. E. G. White.**

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

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

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

Children's meetings were organized and led by Sister S. E. Peck, assisted by

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

### The Children's Work.

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

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

What Makes a Successful Teacher.  
How to Secure Well-learned Lessons.  
Value and Danger of Object-lessons.  
Need of Order, and How to Secure It.  
Use of the Blackboard.

Music. {RH, April 18, 1899 par. 6}

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

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

"Make Straight Paths for Your Feet."

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

Parable of the Good Samaritan.

" " " Prodigal Son.

" " " Sower.

Sabbath, Dec. 31, 1898.

The Sabbath-school Lesson.

Song Service.

A Happy New Year, and How to Make It.

The Evils of Small Sins.

Parable of the Tares.

Parable of the Lost Sheep.

God's Record Books and the Book of Life.

The New Jerusalem.

The Sabbath-school Lesson.

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

A Lesson from Flowers and Fruit. {RH, April 18, 1899 par. 8}

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

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

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

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

Several teachers from Sunday-schools attended the meetings, and expressed themselves as greatly pleased and benefited by the work done. One gentleman, a Sunday-school superintendent, came on the grounds at the first of the meeting, as he afterward said, discouraged with his own work, and with a feeling of opposition to ours. He attended the children's and teachers' meetings regularly, and said that he gradually felt all his opposition leaving him, and found himself in hearty sympathy with our work. Before he had attended three lessons, he said he would like to become one of us; for he could feel a power present which he did not know among his own people. {RH, April 18, 1899 par. 13}

Parents sometimes came with their children, and seemed as much interested as the little ones. Others, though not in harmony with our views, took the trouble neatly to

dress their children, and allowed them to come. Some parents remarked that they did not know what we did with their children, but that one thing was certain,--the children would come, and they could not keep them at home. Some of the children came long distances, and we have every reason to believe that much of the seed sown fell into good ground. {RH, April 18, 1899 par. 14}

#### Closing Work of the Meeting.

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

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

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

{RH, April 18, 1899 par. 17}

**PERIODICALS / RH - The Review and Herald / April 25, 1899 "Come Unto Me, . . . and I will Give You Rest." [ADDRESS DELIVERED AT THE NEWCASTLE CAMP-MEETING.] - Mrs. E. G. White. -**

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

**[ADDRESS**

**DELIVERED AT THE NEWCASTLE CAMP-MEETING.]**

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**Mrs. E. G. White.**

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"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, April 25, 1899 par. 1}

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

The reason there are so many in perplexity is because they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They think they understand their needs, and they worry and plan and devise, while Christ stands inviting, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The yokes of human manufacture gall the necks that wear them. Christ says, Try my yoke; it is easy: lift my burdens; for they are light. {RH, April 25, 1899 par. 3}

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

By some the promise of God is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait until they become worthy. To these I would say, Never, never, will you become worthy. If this were possible, the Prince of heaven need not have come to our world. But by taking our human nature, he declared to the heavenly universe that he united humanity to divinity, in order that men and women might stand on vantage-ground, and be once more tested and tried. Through the sacrifice and merits of the Redeemer, man is made a partaker of the divine nature; but he must act his part by co-operating with the one who has promised. Not only does Christ say, "I will give you rest," but, "Ye shall *find* rest unto your souls." {RH, April 25, 1899 par. 5}

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

Discard your citizen's dress, and put on the wedding garment which Christ has prepared. Then you can sit in heavenly places with Christ Jesus. God welcomes all who come to him just as they are, not building themselves up in self-righteousness, not

seeking to justify self, not claiming merits for what they call good actions, not priding themselves on their supposed knowledge. While you have been walking and working in meekness and lowliness of heart, a work has been done for you,--a work that only God could do. It is God who works in you, both to will and to do of his good pleasure. That good pleasure is to see you abiding in Christ, resting in his love. Let not anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Claim every promise; all are yours if you will comply with the prescribed terms. Entire self-surrender, an acceptance of Christ's ways, is the secret of perfect rest in his love. {RH, April 25, 1899 par. 7}

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

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

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

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



**Faithfulness.--No. 1. - Mrs. E. G. White. -**

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

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

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

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

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

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

{RH, May 2, 1899 par. 5}

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

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

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

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

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

for the light of the Sun of Righteousness does not shine into their hearts. {RH, May 2, 1899 par. 10}

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

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

**PERIODICALS / RH - The Review and Herald / May 9, 1899 An Example of Faithfulness.--No. 2. - Mrs. E. G. White. -**

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

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

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

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

Christian strength is obtained by serving the Lord faithfully. Young men and young women should realize that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for moral independence, and this

independence they should maintain against every influence that may try to turn them from righteous principles. Stronger minds may, yes, they will, make assertions that have no foundation in truth. Let the heavenly eye-salve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word; and when you find a "Thus saith the Lord," take your stand. {RH, May 9, 1899 par. 4}

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

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

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

Turn away from such men. Be as little as possible in their society. They have talents; and if they were converted, they could lead others in safe paths; but they are unconverted, and therefore they are not to be trusted. Those who would walk in the path cast up for the chosen of the Lord, must not be swayed in matters of conscience by men who have often been zealous for the wrong. They must show moral independence, and must not be afraid to be singular. {RH, May 9, 1899 par. 8}

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

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

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." {RH, May 9, 1899 par. 10}

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

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

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even though we are called singular for so doing. Keep the conscience tender, that you may hear the faintest whisper of the voice that spoke as never man spoke. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, Is this the way of the Lord? The Lord will not leave any one who does this, to become the sport of Satan's temptation. {RH, May 9, 1899 par. 13}

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

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, May 9, 1899 par. 15}

Do not imitate men. Study your Bibles, and imitate Christ. Do not lend yourselves to any selfish confederacy. Do not bind yourselves to stand by one another in any questionable matter. Scheming, underhand working, and untruthful practises, which

much talk has made apparently justifiable, have been and are still carried on. Church-members have engaged in lines of work that have corrupted their sense of honor. They can never be saved unless the Lord, by his Spirit, shall touch their hearts, leading them to see that their entire system of working is condemned by the Bible. {RH, May 9, 1899 par. 16}

We are not to fashion ourselves after the world's type. God's people will hear conversations regarding the carrying out of wrong methods and plans. Words of irreverence will be spoken. Religion will be jested about. Hear the voice of God: "My son, if sinners entice thee, consent thou not." Those who are controlled by the Spirit of God are to keep their perceptive faculties awake; for the time has come when their integrity and loyalty to God and to one another will be tested. Do not commit the least injustice in order to gain an advantage for yourselves. Do unto others, in small matters as well as in great, as you would that others should do unto you. God says, "Ye are my witnesses." You are to act in my place. Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted. If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard, dart a prayer to heaven, and then firmly resist the temptation to tamper with the principles condemned in God's word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practises to you. Resolutely turn from the tempter, saying, I must separate from your influence; for I know you are not walking in the footsteps of our Saviour. {RH, May 9, 1899 par. 17}

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

Dare to be a Daniel. Dare to stand alone. Thus, as did Moses, you will endure the seeing of Him who is invisible. But a cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, May 9, 1899 par. 19}

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



God." {RH, May 9, 1899 par. 20}

**PERIODICALS / RH - The Review and Herald / May 9, 1899 - The Excellency of the Soul. -**

**May 9, 1899 - The Excellency of the Soul.**

[IN PLACE OF THE USUAL STUDY, THIS WEEK I GIVE TO MY SISTERS A PORTION OF A LETTER JUST RECEIVED FROM SISTER WHITE. IT IS SO FULL OF GOOD THINGS THAT I FEEL I MUST SHARE IT WITH YOU, KNOWING THAT IT WILL BE A MEANS OF STRENGTH AND ENCOURAGEMENT TO YOU, AS IT HAS BEEN TO ME.--S. M. I. H.] {RH, May 9, 1899 par. 1}

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

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

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

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

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

Christ our Saviour appreciated the excellency of the soul. Our sisters have generally

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

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

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

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

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

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

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

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

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

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

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

Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do this day? Each vessel consecrated to God will daily have the holy oil emptied into it, that it may be emptied out into other vessels. Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God. Every word uttered, every work performed in Christ's lines, will have an enduring

pre-eminence. Speak the words that are given you of God, and the Lord will certainly work with you. Do not fail nor be discouraged, although you may see many things which you do not approve. I hope and pray that you may be clothed with the righteousness of Christ daily.

In much love,  
(Signed) Ellen G. White.

{RH, May 9, 1899 par. 17}

**PERIODICALS / RH - The Review and Herald / May 16, 1899 "Not by Might, Nor by Power." - Mrs. E. G. White. -**

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

**Mrs. E. G. White.**

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

This figure, presented to John by Christ when he appeared to him on the Island of Patmos, is similar, in many respects, to the one shown to Zechariah. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, May 16, 1899 par. 2}

This chapter is full of encouragement for those who do the work of the Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in their behalf, and the house was finished. "This is the word of

the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." {RH, May 16, 1899 par. 3}

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

The Lord would have every soul strong in his strength. He would have us look to him, receiving our directions from him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." {RH, May 16, 1899 par. 5}

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

God would ever have us witness for him, strengthened to do this by his Holy Spirit. As we do this, we may be called upon to suffer tribulation; but wherever we are, whatever we are called upon to suffer, Christ will be near us. The disciple John ever bore the most unflinching testimony for Christ. As long as he lived, he preached Christ as the word of life. "The Word was with God, and the Word was God," he declared.

"The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." As John drew near the close of his life, his testimony was given with the power of the Spirit of God. {RH, May 16, 1899 par. 7}

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

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

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

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

God judges every man according to his work. Not only does he judge, but he sums up, day by day and hour by hour, our progress in well-doing. Should not this constrain us no longer to be children, but men, who are learning of Christ? Shall we not create such an atmosphere about our souls, through the grace given us by Christ, that we



shall constantly advance heavenward? As the people of God, shall we not unite in seeking him with humble and contrite hearts? The Lord said to Jacob, "Let me go, for the day breaketh." But Jacob said, "I will not let thee go, except thou bless me." And there and then he was blessed. "Thy name shall be called no more Jacob, but Israel," God declared; "for as a prince hast thou power with God and with men, and hast prevailed." Even so will God's children be blessed if they wrestle with him for his Spirit. {RH, May 16, 1899 par. 12}

We are living amid the closing scenes of this world's history, and our lives should not be as the life of a butterfly. As servants of God, we should quit us like men, and be strong. The contrast between a vain life and a life full of holy purpose can not fail to be seen. Let us remember that our citizenship is in heaven. Here we have no continuing city, but we seek one to come. Let us heed the call, "Come out from among them, and be ye separate." Do not mingle with the world from choice; but if you have a word of warning, of invitation, of entreaty, do not fear to speak it. Lose no opportunity of witnessing for Christ. He is the source of all grace, and he will send to his people the precious golden oil, enabling them to witness boldly for him. As we consecrate ourselves to God, the Holy Spirit will impart to us the holy oil, that our lamps may be kept bright and shining. {RH, May 16, 1899 par. 13}

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, May 16, 1899 par. 14}

**PERIODICALS / RH - The Review and Herald / May 23, 1899 The Law Exalted by Christ. - Mrs. E. G. White. -**

**May 23, 1899 The Law Exalted by Christ.**

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**Mrs. E. G. White.**

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

1899 par. 1}

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

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

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

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

been proclaimed on Mount Sinai to the Israelites by the Lord Jesus Christ. It had not been originated simply for their obedience, but was proclaimed anew to them as the living oracles of God. The law of God is the expression of his goodness and love, the transcript of his character. There is no power in the law to pardon the transgression of law; but the tidings of salvation through a Mediator was the only hope for the transgressor. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, May 23, 1899 par. 5}

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

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

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

Thus he placed the human family upon vantage-ground, identifying his interest with

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

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

Christ receives upon him the guilt of man's transgression, while he lays upon all who receive him by faith, who return to their allegiance to God, his own spotless righteousness. Those who thus receive Christ can say, with the psalmist: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward." With David we can pour forth the sacred song: "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." {RH, May 23, 1899 par. 11}

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted in the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ. Of those who are accepted in Christ, Jesus says: "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent

me, and hast loved them, as thou hast loved me." {RH, May 23, 1899 par. 12}

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

{RH, May 23, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / May 30, 1899 God's Purpose in the Gift of His Son. - Mrs. E. G. White. -**

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

**Mrs. E. G. White.**

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

In carrying out his plan for the salvation of man, Christ represented his Father in all things. The history of his life is an exact record of the purposes of God toward man, and the instruction he desires man to have in the manifestation of perfection in humanity. Christ took upon him the nature of man, that he might carry man with him, and place him in the domains of mercy, in the arms of the infinite God. Through disobedience, man had divorced himself from God, and had become an apostate against his



government. But it was God's design that man should be restored, and again have access to the tree of life. {RH, May 30, 1899 par. 2}

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

Christ, as commander of heaven, was appointed to put down the rebellion. Satan and all his sympathizers were cast out of heaven. Then was begun the work which, before the foundations of the world were laid, Christ had engaged to do. At the appointed time he came to our world in human flesh, that he might become man's substitute and surety. Christ came to prove that "God is love." This was disputed by him who was once a covering cherub in heaven, and who, in consequence of his ambitious project, developed a character that made him at war with God. This world became the scene of the great conflict between Christ and Satan. {RH, May 30, 1899 par. 4}

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

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

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

All heaven is looking upon God's commandment-keeping people of this age. Its inhabitants view the dissension and strife among the nations of the earth, who are



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

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

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

Observe the Christian who is walking in that light, and you will see Jesus Christ manifested in his every act. Looking unto Jesus, the author and finisher of his faith, he becomes divested of self-serving and self-glorification. He does not flash about him the sparks of human inventions, but the light kindled from the altar of sacred sacrifice. John declares: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." {RH, May 30, 1899 par. 11}

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

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

be imparted to others. Through the apostle we are admonished, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

{RH, May 30, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / June 6, 1899 The Importance of Home Training. - Mrs. E. G. White. -**

**June 6, 1899 The Importance of Home Training.**

**Mrs. E. G. White.**

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

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

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

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

The Lord has plainly specified the duty of those he has created. Parents are to obey

his commandments, and they are also to see that their children keep the way of the Lord. The same voice that spoke the sermon on the mount spoke to Moses from the pillar of cloud, enjoining obedience on the children of Israel: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." {RH, June 6, 1899 par. 5}

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." {RH, June 6, 1899 par. 6}

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

Abraham cultivated home religion. He so conducted his household that the fear of the Lord circulated through his home. The heavenly universe marked Abraham's course in his home. "I know him," said the heart-searching God, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." It is the duty of fathers and mothers to do justice to their children, so guiding them that they will be a blessing in the home, in the school, and in the church. Parents need to bring discipline into the homelife. They need to imitate the life of Abraham, showing themselves capable of ruling with combined affection and authority. {RH, June 6, 1899 par. 8}

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

The Lord will not vindicate the misrule of parents. Today hundreds of children swell the ranks of the enemy, living and working apart from the purpose of God. They are

disobedient, unthankful, unholy; but the sin lies at the door of their parents. Christian parents, thousands of children are perishing in their sins because of the failure of their parents to rule the home wisely. If parents were obedient to the unseen Leader of the armies of Israel, whose glory was enshrouded in the pillar of cloud, the unhappy state of affairs now existing in so many families would not be seen. {RH, June 6, 1899 par. 10}

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

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

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

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

{RH, June 6, 1899 par. 14}

**PERIODICALS / RH - The Review and Herald / June 6, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**June 6, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

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

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

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health. {RH, June 6, 1899 par. 3}

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

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

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself as his peculiar treasure if they would obey his voice and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from

them in great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them: if they would obey him in all things, he would preserve them from disease. {RH, June 6, 1899 par. 6}

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

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

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

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

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

{RH, June 6, 1899 par. 11}

**PERIODICALS / RH - The Review and Herald / June 13, 1899 The Remission of Sins. - Mrs. E. G. White. -**

**June 13, 1899 The Remission of Sins.**

**Mrs. E. G. White.**



Before his death Jesus told his disciples what the priests and rulers would do to him, but the disciples could not understand his words. Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. They had gained a valuable experience. All the sophistry and reasoning of the scribes and Pharisees could not now turn them from Christ. They could say, as did Paul, "I know whom I have believed." Their faith in Christ was rewarded by a most remarkable experience. They saw their beloved Master. They heard his voice as he opened to them the Scriptures; and from this they obtained much knowledge. {RH, June 13, 1899 par. 1}

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

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

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

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

The Holy Spirit is the breath of life in the soul. The breathing of Christ upon his disciples was the breath of true spiritual life. The disciples were to interpret this as imbuing them with the attributes of their Saviour, that in purity, faith, and obedience,

they might exalt the law, and make it honorable. God's law is the expression of his character. By obedience to its requirements we meet God's standard of character. Thus the disciples were to witness for Christ. {RH, June 13, 1899 par. 6}

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

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

Christ has given rules for the guidance of his church. "If thy brother shall trespass against thee," he said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." {RH, June 13, 1899 par. 9}

Remitting sins or retaining applies to the church in her organized capacity. God has given directions to reprove, rebuke, exhort, with all long-suffering and doctrine. Censure is to be given. This censure is to be removed when the one in error repents and confesses his sin. This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christ-life is manifested. They are to be men who have spiritual eyesight, who can discern spiritual things, whose actions in dealing with the members of the church are such as can receive the indorsement of the great Head of the church. If this is not so, in their human judgment they will censure those who should be commended, and sustain those who are controlled by a power from beneath. {RH, June 13, 1899 par. 10}

The gospel commission is to be carried out by men who know the inward working of the Spirit of God, who have the attributes of Christ. Christ's breath is breathed upon them, and he says to them, "Receive ye the Holy Ghost." All who are thus inspired by God have a work to do for the churches. As Christ's representatives, the ministers of

the grace of God, they may say to others, It is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is remission of sins in accordance with the word of God. {RH, June 13, 1899 par. 11}

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

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

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

{RH, June 13, 1899 par. 14}

**PERIODICALS / RH - The Review and Herald / June 13, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**June 13, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

Men and women who profess to be followers of Christ are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength,

which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable foods for visitors, which only injure those who partake of them; when, at the same time, they need the amount thus expended, to purchase clothing for themselves and their children. This time occupied in cooking food to gratify the taste at the expense of the stomach, should be devoted to the moral and religious instruction of their children. {RH, June 13, 1899 par. 1}

Fashionable visiting is made an occasion of gluttony. Hurtful foods and drinks are partaken of in such measure as greatly to tax the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood; and as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook-stove, preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is, not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings, might be a mutual blessing. The conversation should be of that elevated, ennobling character that may afterward be called to remembrance with feelings of the highest pleasure. {RH, June 13, 1899 par. 2}

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

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

But with many the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping-hours. The sleep of such is generally disturbed with

unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor, and a loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out; for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practise be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach; and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at a loss to account for this state of things; for, setting this aside, they are apparently healthy. {RH, June 13, 1899 par. 5}

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

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

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

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

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be

enlightened, they might have moral courage to deny the appetite, and eat more sparingly of that food alone which is healthful, and by their own course of action save themselves a great amount of suffering. {RH, June 13, 1899 par. 10}

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtasking burden. The stomach may never fully recover health, but a proper course of diet will save further debility; and many persons will recover more or less, unless they have gone very far in gluttonous self-murder. {RH, June 13, 1899 par. 11}

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

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

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite.

{RH, June 13, 1899 par. 14}

**PERIODICALS / RH - The Review and Herald / June 20, 1899 The Canvassing Work. - Mrs. E. G. White. -**

**June 20, 1899 The Canvassing Work.**

**Mrs. E. G. White.**

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

In the past, by many, the health books have not been handled with proper interest. It has not been regarded as essential that they should go to the world. But what can be a better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for his coming, than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthy living? Is not the world in need of being aroused on the subject of health reform? Are not the



people in need of the truths presented in the health books? By our canvassers in the field should be entertained a sentiment regarding the health works altogether different from that which has heretofore prevailed. {RH, June 20, 1899 par. 2}

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

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

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

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

The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of Conferences, and others in influential positions, have not given the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body. While very little respect has been shown to this department of our work by many of the people, and by some of the ministers, the Lord has shown his regard for it by sending to it abundant prosperity. When properly conducted, the health work is an entering wedge, which will make an opening for other truths to find entrance to the heart. When the third angel's message is received in all its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve and protect the body. {RH, June 20, 1899 par. 7}

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

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

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

{RH, June 20, 1899 par. 10}

**PERIODICALS / RH - The Review and Herald / June 20, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**June 20, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

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

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

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

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

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

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

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

Some animals that are brought to the slaughter seem to realize what is to take place, and become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many

hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed. {RH, June 20, 1899 par. 8}

**PERIODICALS / RH - The Review and Herald / June 27, 1899 The Duty of Parents to Children. - Mrs. E. G. White. -**

**June 27, 1899 The Duty of Parents to Children.**

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

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

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

life, and in the end will lose eternal life. {RH, June 27, 1899 par. 3}

God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life, that they may know what are and what are not correct physical habits. Right habits in eating and drinking and dressing must be insisted upon. Children must be taught to make a right use of the things of this life, and to let alone everything that will injure the powers of mind or body. Parents who would secure physical soundness in their children must teach them that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that it is to be used to his glory, that by a proper exercise of the talents lent them they may secure eternal happiness. {RH, June 27, 1899 par. 4}

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

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

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

ever going on, and the tendency of this every-day school should be to make your child what he ought to be. {RH, June 27, 1899 par. 7}

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

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

Christ discerned these dangers in the life of the rich man. He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt; and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Again he says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is the first work to be engaged in. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom. If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education and training of children. They can not do their work in a manner acceptable to God while their daily example teaches those who look to them for guidance that they can live without God. If they educate their children to live for this life only, they will make no preparation for eternity. They will die as they have lived, without God, and parents will be called to account for the loss of their souls. Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly, line upon line, precept upon precept, here a little and there a little.



{RH, June 27, 1899 par. 10}

**PERIODICALS / RH - The Review and Herald / June 27, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**June 27, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

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

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

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taketh upon themselves responsibilities of which they had no just sense. They not did possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed nor clothed, and

do not receive physical or mental training, and there is nothing sacred in the word "home" to either parents or children. {RH, June 27, 1899 par. 3}

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as if the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation further than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations,--that society had claims upon them which they could not lightly throw off; that the weight of their families' influence would tell in the upward or downward scale. {RH, June 27, 1899 par. 4}

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be so great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequence of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden. {RH, June 27, 1899 par. 5}

Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently huddled together in poverty and filth. With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married; at least, they should not have brought innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race.

{RH, June 27, 1899 par. 6}

**PERIODICALS / RH - The Review and Herald / July 4, 1899 God's Design for His People. - Mrs. E. G. White. -**

**July 4, 1899 God's Design for His People.**

**Mrs. E. G. White.**

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The strength of God's people lies in their union with him through his only begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may be unity in diversity. Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of his character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect the pattern. So it is in the design of God. He has a purpose in placing us where we must learn to live as individuals. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up his plan. {RH, July 4, 1899 par. 1}

When the Lord commanded the children of Israel to build the tabernacle, and gave them the plan for its furniture, its curtains, and everything pertaining to it, all were not given the same work. The Lord chose his workers, and then fitted them for their work by giving to them skill, and imparting to them his wisdom. To each worker was appointed work according to his ability. No worker was to lay hold of one portion of the work, and place himself in the way of his fellow laborer. Each was to do with the strictest fidelity the part appointed him. The plan of the great Deviser was followed, and the tabernacle came forth, from the hands of the workers, complete, each part in harmony with every other. {RH, July 4, 1899 par. 2}

Industry in a God-appointed work is as much a part of true religion as is devotion. We are not to think that in any of the work essential in the building of the tabernacle one part was menial and the other not. Every part of God's work means service. He declares of his people, Ye are laborers together with God. We are to bear in mind that this world is the Lord's workshop. We are to bear the image of God, and every soul saved through the sacrifice of the Son of God must in this life be made complete in Christ. There is much to do in order to fit us for the courts of the Lord. The roughness of spirit, the coarseness of speech, the cheapness of character, must be put away, or we can never wear the garment woven in the heavenly loom,--the righteousness of Christ. {RH, July 4, 1899 par. 3}

The Lord designs to bring his people as material from the quarry of the world, that he may work them. They are in need of the ax and the hammer, of planing and polishing; for if this work is not done, the stones will retain their roughness. They will be unsymmetrical, and unfitted to fill the place Christ has prepared for every one who will enter the kingdom of heaven. Those who, under the education of Christ, make it possible to reach the highest attainments will take every divine improvement with them to the higher school. But those who are unwilling to have their characters molded after the divine similitude make the angels sad; for by clinging to their sinful habits and practises they spoil the design of God. {RH, July 4, 1899 par. 4}

Angels of God are appointed to minister unto those who shall be heirs of salvation. The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But men, though professing to be followers of

Christ, do not place themselves in a position where they can understand this ministry, and thus the work of the heavenly messengers is made hard. The angels, who do always behold the face of the Father in heaven, would prefer to remain close by the side of God, in the pure and holy atmosphere of heaven; but a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts. Principalities and powers in heavenly places combine with these angels in their ministration for those who shall be heirs of salvation. But how sad it is that this work is hindered by the coarseness, the roughness, the worldly-mindedness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the word of God, which should be their instructor and their guide.

{RH, July 4, 1899 par. 5}

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of co-operating with the heavenly intelligences, of being laborers together with God. There is placed before them the possibility of gaining a fitness for the presence of God, of being enabled to see his face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. How can men so highly favored by God fail to appreciate their opportunities and privileges? How can they refuse to accept the divine help proffered? How much it is possible for human beings to gain if they will keep eternity in view! {RH, July 4, 1899 par. 6}

Satanic agencies are always warring for the mastery over the human mind, but the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help. The promise to every child of God is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. {RH, July 4, 1899 par. 7}

The Lord is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Then ask. Believe what God has said. He will surely fulfil his word. Say from your heart, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." The victory must be gained day by day. As Christ's representatives, we are to stand on vantage-ground before the world. Let us, then, engage in this part of the Christian warfare, determinedly overcoming every weakness of character. {RH, July 4, 1899 par. 8}

The Lord has had true-hearted men and women, those who have made a covenant with him by sacrifice. They have not swerved from their integrity. They have kept themselves unspotted from the world, and they have been led by the Light of life to defeat the purposes of the wily foe. Will human beings now act their part in resisting the devil? If they will do this, he will surely flee from them. Angels, who will do for you what you can not do for yourselves, are waiting for your co-operation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God's will. While you have one desire to resist the evil, and sincerely pray, Deliver me

from temptation, you will have strength for your day. It is the work of the heavenly angels to come close to the tried, the tempted, the suffering ones. They labor long and untiringly to save the souls for whom Christ has died. And when souls appreciate their advantages, appreciate the heavenly assistance sent them, respond to the Holy Spirit's working on their behalf; when they put their will on the side of Christ's will, angels bear the tidings heavenward. Returning to the heavenly courts, they report their success with the souls for whom they have ministered, and there is rejoicing among the heavenly host. {RH, July 4, 1899 par. 9}

The angels of God have seen in the churches a condition of things which has grieved them, and grieved the Holy Spirit. The professed people of God have shown a lack of unity and love. They have not heeded the admonition, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." The apostle Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself. . . . Whatsoever things were written aforetime were written for our learning, that ye through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God." {RH, July 4, 1899 par. 10}

Again he says: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." {RH, July 4, 1899 par. 11}

This admonition has been strangely neglected: "Distributing to the necessity of saints; given to hospitality." Plans have been devised by which the loving attentions shown in hospitality and visiting, a work which should bind heart to heart, are cut off. Let not methods and plans be invented which will give no opportunity for brotherly love to live. The spirit of covetousness, O, let it die! Our Heavenly Father gives us of his bounty freely, and for his sake who gave his life for us we should entertain our brethren and sisters. {RH, July 4, 1899 par. 12}

The Lord designs that we shall care for the interests of one another. The apostle Paul gives us an illustration of this. Addressing the church at Rome, he says: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." {RH, July 4, 1899 par. 13}

Christ's admonition to his disciples is to be heeded by us. Almost his last words before he gave his life for the world were, "A new commandment I give unto you, That ye love one another." How much, Lord?--"As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

{RH, July 4, 1899 par. 14}

**PERIODICALS / RH - The Review and Herald / July 4, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**July 4, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

If women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco, which is a slow but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enstamp upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health and even life. God will hold them accountable, in a large degree, for the physical health and moral characters thus transmitted to future generations. {RH, July 4, 1899 par. 1}

Men and women who have corrupted their own bodies by dissolute habits have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left, for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characteristics of their posterity, descending from generation to generation, increasing human misery to a fearful degree, and hastening the depreciation of the race. {RH, July 4, 1899 par. 2}

Men and women who have become sickly and diseased have often, in their marriage connection, selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower. {RH, July 4, 1899 par. 3}

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the



wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering. {RH, July 4, 1899 par. 4}

Another cause of the deficiency of the present generation in physical strength and moral worth, is men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By thus doing, the life of the husband has often prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them, what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions, in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. The children often die prematurely; and those who reach maturity, in many cases are deficient in physical and mental strength, and moral worth. {RH, July 4, 1899 par. 5}

The father is seldom prepared, with his failing faculties, properly to bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful, impulsive kind, by reason of the father's age. He has been susceptible of changeful feelings,--at one time overindulgent, while at another he is unwarrantably severe. In some such families, everything is wrong, and domestic wretchedness is greatly increased. Thus a class of beings has been thrown upon the world as a burden of society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation. {RH, July 4, 1899 par. 6}

Those who increase the number of their children, when, if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased physically and mentally, suffering, in a greater or less degree, all their lives?

Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They can not educate them, and many do not see the necessity, neither could they find time if they did, to train them, and instruct them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is a great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them. {RH, July 4, 1899 par. 7}

The husband violates the marriage vow, and the duties enjoined upon him in the word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." {RH, July 4, 1899 par. 8}

We see this holy injunction almost wholly disregarded, even by professed Christians. Everywhere you may look, you will see pale, sickly, care-worn, broken-down, dispirited, discouraged women. They are generally over-worked, and their vital energies exhausted by frequent child-bearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is that children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes. {RH, July 4, 1899 par. 9}

**PERIODICALS / RH - The Review and Herald / July 11, 1899 The Christian's Duty. - Mrs. E. G. White. -**

**July 11, 1899 The Christian's Duty.**

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**Mrs. E. G. White.**

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Probationary time is our period of test and trial. It cost a price that can not be computed,--the life-blood of the Son of the infinite God. This time is an entrusted talent, a precious gift, to be improved in God's service. The Christian will not trifle one hour away. He will spend it in working the works of Christ. {RH, July 11, 1899 par. 1}

The Lord calls for the whole heart, the entire affections. He will not accept any divided service. When we give all we have and are to him, our love for those for whom he died is strengthened. Finding its source in Christ, this pure, holy affection flows forth

in a rich current to those who come within the sphere of our influence. {RH, July 11, 1899 par. 2}

In doing Christ's will, we stand on a high and holy field of action. He is the foundation, the source of all power. All his workers are to be tributary to him. They are to realize that they are under obligation to use his gifts with grateful liberality. They are to be cheerful almoners of his treasures. Thus, one with Christ, they walk and work in harmony with him. {RH, July 11, 1899 par. 3}

The lack of practical obedience will constitute the ground of the condemnation of those that are lost. Those who refuse his counsel, who will not co-operate with him, in probationary time, would not co-operate with him in heaven. They reject his offer of help when it is essential for them to represent his character, and it would not be safe to take them to heaven. {RH, July 11, 1899 par. 4}

The Lord is displeased with many who claim to believe the truth. They act like unreasonable, passionate children. Christ can not accept their work. He does not need the service of those who are inspired by the enemy of all good. Many connected with the work of God give way to their temper. They fret and grumble when things do not move in a way that pleases them. The Lord is dishonored by this discontent and faultfinding. Those who give way to these traits of character can not inspire confidence as Christians. {RH, July 11, 1899 par. 5}

Christ is always calm and dignified, and those who labor with him will use, in their work, the oil of grace. Their words and actions will be soothing. They will realize that the wrath of man is altogether unnecessary for the advancement of God's work. {RH, July 11, 1899 par. 6}

"All ye are brethren." When our ministers visit the churches, let them not think to help the people by finding fault with them. Let those who visit the churches cultivate a spirit of meekness and brotherly love. Let their words be Christlike. Let them show that they are hidden with Christ in God. Then their words will have a power that will impress the hearts of the people. {RH, July 11, 1899 par. 7}

If those who fight for their own way would take time to think; if they would plead with God to give them self-control; if they would watch unto prayer, their words of complaint and faultfinding would be much fewer. They would not find pleasure in criticizing. Thankfulness would take possession of their poor, worrying, fretting hearts, and they would rest in God, trusting in him to steer the ship. God could manage if we had nothing to do or say, but he permits us, yes, he invites us, to co-operate with him. {RH, July 11, 1899 par. 8}

What work are we doing for the Lord? Have we consecrated ourselves to him? When we join the church, we enter into solemn covenant to use our God-given powers in exerting a healthful influence. This God desires us to do at all times and in all places. In this age of the world, when iniquity abounds, discouragement will come to every soul. Let us take all our perplexities to God in prayer. He is our refuge in time of trouble. Do we desire to have our prayers answered? Then we must not be faint-hearted. We must not allow Satan to cast his hellish shadow between our souls and God. This he will strive every day to do. And many of the professed children of God wrap themselves

about with this dark shadow. But this need not be. When Satan tempts us to doubt, faith must rise in unfaltering strength, refusing to yield to the darkness, saying, Lord, I cast my helpless soul on thee. I must have light. I must feel the bright beams of the Sun of Righteousness shining into my soul. When we seek the Lord with full purpose of heart, our sincere prayers will cleave the darkness, and the light of Christ's glory will clothe the soul. {RH, July 11, 1899 par. 9}

In the last great day every man will be rewarded according as his work has been. In unmistakable lines, Christ has laid down the terms of his settlement. So definite are they that no one can offer an excuse for not walking in the way of the Lord. {RH, July 11, 1899 par. 10}

Diligence in worldly business is not enough. Busy activity in things that are as nothingness will not tell one jot or tittle in favor of any soul. The sum and substance of pure and undefiled religion is specified in God's word: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the outgrowth of inward piety, tenderness, and love. The church whose members live this scripture will be a living power. Its members will not banish the love of God from their hearts by gossiping and recounting their grievances. The voice will not be used to weaken and destroy souls. Subjects will be dwelt upon that will bring rest to souls; words will be spoken that will comfort the feeble-minded and support the weak. {RH, July 11, 1899 par. 11}

God calls upon us to be his agencies in dispensing his gifts to others. When men appropriate everything for their own advantage, he withdraws his gifts from them, and places them in the hands of those who will be faithful stewards. Christ gave himself for our salvation, and in turn we must without reserve give ourselves to him. This is God's plan for the discipline of his people. Those who love God sincerely watch for opportunities to prove to the world that they are new men and women in Christ. They do not live to amuse and glorify self. The Lord is their strength, and he enables them to perform holy, beneficent actions. Our outflow of charity is to be proportionate to Christ's liberality to us. Thus we live true religion. Rich and poor need to study what God's word teaches on this subject. They may find culture and education in learning how to give. Christ declared, "The poor always ye have with you." He has plainly stated that the decisions of the last day will turn upon the question of practical benevolence. To have ministered to the hungry, the stranger, the naked, the sick, are the credentials which will testify that we are Christ's disciples. "Thou hast been faithful over a few things," he says, "I will make thee ruler over many things." {RH, July 11, 1899 par. 12}

How closely Christ has linked himself with suffering humanity! In reckoning with his heritage he places himself on the poor man's side, and registers any neglect to the poor as done to the One to whom man belongs by creation and by redemption; and every act of self-denial, performed to help the suffering, he acknowledges as done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." {RH, July 11, 1899 par. 13}

The hearts of those who reveal the attributes of Christ glow with divine love. They are imbued with a spirit of gratitude. But the heart that is destitute of love is unthankful. Christ calls upon his disciples to cut away from their lives every defilement of soul and body. Clear foresight and discernment are required, that we may help those who need help. {RH, July 11, 1899 par. 14}

Christ is our example. He gave his life as a sacrifice for us, and he asks us to give our lives as a sacrifice for others. Thus we may cast out the selfishness which Satan is constantly striving to implant in our hearts. This selfishness is death to all piety, and can be overcome only by manifesting love to God and to our fellow men. Christ will not permit one selfish person to enter the courts of heaven. No covetous person can pass through the pearly gates; for all covetousness is idolatry. {RH, July 11, 1899 par. 15}

Satan will continue to play the game of life for our souls as long as time shall last. And the end of all things is at hand. "Ye know neither the day nor the hour wherein the Son of man cometh." Watch therefore, that when he cometh, ye may be found ready. Prepare to meet thy God. There are sins to be confessed, and wrongs to be righted. Time should now be devoted to earnest preparation for the Master. In this solemn day of atonement we must humble our hearts before God, and confess our sins. We must have faith corresponding to the important, solemn truths which we profess. This is the only evidence we can give to the world to show that our religion is genuine. {RH, July 11, 1899 par. 16}

Of the virgins who went forth to meet the bridegroom, five were wise, and five were foolish. In which of these classes shall we be found? This question we must answer for ourselves. If we are fully consecrated to God, seeking earnestly to do his will, we shall stand at our post of duty, doing what we can to advance his work. {RH, July 11, 1899 par. 17}

The churches are to be looked after and cared for, but they are not to demand continuous labor. The members are to receive help and instruction from the Great Teacher, and then, girded with the heavenly armor, they are to stand in the army of God. Do not educate our churches to expect constant ministerial help. If they do the work of God has given them to do, the truth will grow and flourish in their hearts. They will reveal the fact that they are determined to increase their abilities by exercise. In order to have God's approval, we must come up to the help of the Lord against the mighty powers of darkness. Armed with the sword of the Spirit, we are to go to the battle, holding forth the word of life, seeking to save souls. If the churches desire to guard against becoming narrow and selfish, let them work for the souls for whom Christ gave his life. {RH, July 11, 1899 par. 18}

Our Redeemer made the greatest possible sacrifice for the human race. Thus he has shown the estimate he places on us. Do you desire to work so as best to please him? Gird on the armor, and fight manfully the battles of the Lord. Christ will give grace to those who are hunters and fishers of men. {RH, July 11, 1899 par. 19}

Lift up Jesus. Lift him up, the man of Calvary, with the voice of song and prayer. Seek earnestly to spread the gospel. Tell the precious story of God's love for man. In this work you will find a satisfaction that will last through the eternal ages. Christ has

given us this work as our special charge, and he is the source of our wisdom and efficiency. {RH, July 11, 1899 par. 20}

Talk the truth, pray it, sing it. Point sinners to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." Co-operate with Christ and the heavenly intelligences in the work of reinstating the economy which Christ instituted. Declare with power and assurance that Christ came to live the law of Jehovah. God desires his people to be ready, with souls aglow with his love, to impart as fast as they receive. They are to show what the truth has done for them, that God may be glorified.

{RH, July 11, 1899 par. 21}

**PERIODICALS / RH - The Review and Herald / July 11, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**July 11, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

Children in this age are suffering, with their parents, more or less, the penalty of the violation of the laws of health. The course generally pursued with them, from their infancy, is in continual opposition to the laws of their being. They were compelled to receive a miserable inheritance of disease and debility, before their birth, occasioned by the wrong habits of their parents, which will affect them in a greater or less degree through life. This bad state of things is made every way worse by parents' continuing to follow a wrong course in the physical training of their children during their childhood.

{RH, July 11, 1899 par. 1}

Parents manifest astonishing ignorance, indifference, and recklessness, in regard to the physical health of their children, which often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God, which has torn their children from their embrace. Our Heavenly Father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment, constantly having in view the future well-being of their children. {RH, July 11, 1899 par. 2}

The first great object to be attained in the training of children is soundness of constitution, which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents when we consider that the course pursued by them before the birth of their children has very much to do with the development of their character after their birth. {RH, July 11, 1899 par. 3}

Many children are left to come up with less attention from their parents than a good



farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time to devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time to care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father, for his wife and children, corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less. {RH, July 11, 1899 par. 4}

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals, and do not reason that to overwork, to eat after violent exercise and when much exhausted and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as in the beasts. {RH, July 11, 1899 par. 5}

If parents of children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest and recover strength, and the vital organs will soon become impaired, and break down. If care and regularity are considered needful for dumb animals, they are as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creation. {RH, July 11, 1899 par. 6}

The father, in many cases, exercises less reason, and has less care, for his wife, and their offspring before its birth, than he manifests for his cattle with young. The mother, in many cases, previously to the birth of her children, is permitted to toil early and late, heating her blood, while preparing various unhealthful dishes of food to suit the perverted taste of the family and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one half the expense and labor, and would have been far more nourishing. {RH, July 11, 1899 par. 7}

The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her, of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has

provided for it, and by heating her blood, she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden.

{RH, July 11, 1899 par. 8}

**PERIODICALS / RH - The Review and Herald / July 18, 1899 - Not in Man's Wisdom. - Mrs. E. G. White. -**

**July 18, 1899 - Not in Man's Wisdom.**

**Mrs. E. G. White.**

Before his ascension, Christ commissioned his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." When the disciples prepared themselves for the descent of the Holy Spirit, by putting away all selfishness, all love of supremacy, and all differences, by becoming of one accord, of one mind, divine grace came upon them in a marked manner. The pentecostal season brought to them the evidences that they were accepted in the Beloved, and that their prayers, ascending to God in faith, would assuredly be answered. The power of the Holy Spirit was given to accompany the preaching of the Word. {RH, July 18, 1899 par. 1}

In the commission to the disciples, and the descent of the Holy Spirit on the day of Pentecost, Christ shows that power and wisdom are not with the many, and that they do not come from man, but from Christ. The apostle Paul declares: "He is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; . . . even the mystery which hath

been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." {RH, July 18, 1899 par. 2}

Speaking to his disciples, Christ said, "It is given unto you to know the mysteries of the kingdom of heaven." These they were to proclaim to the world. "What ye hear in the ear," he said on one occasion, "that preach ye upon the housetops;" for there is nothing in the knowledge of truth and righteousness that is to remain a mystery. The door is thrown open for all who believe. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." {RH, July 18, 1899 par. 3}

Christ makes a distinction between those who believe on him and those who do not, and tells his followers the evidence they must give to the world that they love the Saviour, who gave his life a ransom for them. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." {RH, July 18, 1899 par. 4}

The apostle Paul declares: "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." {RH, July 18, 1899 par. 5}

This scripture explains why men whose minds are occupied with worldly things do not give attention to things of eternal interest. Either God or Satan has the control of the intellect. If man sustains no vital relation to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness, that he may not see the evidences of truth. The world can not receive the Spirit of truth, because they have not made the truth, which would make them wise unto salvation, their study. They can not receive truth, because they do not see Christ as the truth. They do not know him. "This is life eternal," said Christ, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." {RH, July 18, 1899 par. 6}

Those who know the truth are responsible for those who know it not. As a part of God's great firm, we have a work to do in building up the interests of that firm. As instruments of righteousness, we are to build up the kingdom of God, according to the plans he has laid before us. All who are connected with God will be imbued with his Spirit. The light that has been given them they will communicate to those who are in darkness. They will never cease their efforts to win souls to Christ. This is the work

before all who claim to believe in Jesus. And in this work they will give themselves to God, soul, body, and spirit. They will bear their burden of soul in prayer to God, that those who know him not may be convicted and converted. To neglect this work is to insult Jehovah, to grieve the Holy Spirit, and to prove disloyal to Christ. {RH, July 18, 1899 par. 7}

The Lord would have all his workers weighted with a wisdom that is divine, that wisdom which God gives to all who ask in faith. Paul said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of man, but in the power of God." {RH, July 18, 1899 par. 8}

The apostle Paul had all the privileges of a Roman citizen. He was not behind in the Hebrew education; for he had learned at the feet of Gamaliel; but all this did not enable him to reach the highest standard. With all this scientific and literary education, he was, until Christ was revealed to him, in as complete darkness as are many at this time. Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal good. He saw the necessity of reaching a high standard. {RH, July 18, 1899 par. 9}

It had been Paul's custom to adopt an oratorical style in his preaching. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to do this in Athens, meeting eloquence with eloquence, philosophy with philosophy, and logic with logic; but he failed to meet with the success he had hoped for. His after-sight led him to understand that there was something needed above human wisdom. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work, and sanctify every spiritual development. He must eat the flesh and drink the blood of the Son of God. {RH, July 18, 1899 par. 10}

Christ is the mystery of godliness, and God calls for a humble reliance upon him, whose divine aid is promised to all. The church at Corinth did not make the fear of Christ the first, the last, and the best in everything. They were fearful of offending the Jews and the learned heathen, and they were becoming weak. Paul declared to them that he had not come to them with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of men, but in the power of God. "Howbeit," he said, "we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things

which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." {RH, July 18, 1899 par. 11}

This mystery all the intelligence of human beings is of itself incapable of understanding. Man's learning may be considered supreme, but it is not that higher education which he can take with him into the kingdom of heaven. The learned men of the world, notwithstanding all their intellectual studies, know not the truth as it is in Jesus. In his epistle to the Ephesians, Paul brings to view a kind of education which these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ," he says, "who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." {RH, July 18, 1899 par. 12}

These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; his divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive him, he gives the power to become the sons of God, even to them that believe on his name. {RH, July 18, 1899 par. 13}

There are many who are too exalted in their own opinion to receive this mystery. There is a science that the Most High would have these great men understand; but they can not see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligence to reach. {RH, July 18, 1899 par. 14}

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is itself true science, true intellectual knowledge. True wisdom is infinitely above the comprehension of the worldly wise. The hidden wisdom, which is Christ formed within, the hope of glory, is a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, and obtain the treasures of knowledge which have been hidden in the counsels of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine. {RH, July 18, 1899 par. 15}

God is glorified in having channels through which he can communicate the treasures of heaven to a fallen world. Every one who will cleanse his soul of impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in

pure currents the praise and thanksgiving of the souls he has won for Christ. The Saviour says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

{RH, July 18, 1899 par. 16}

**PERIODICALS / RH - The Review and Herald / July 18, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**July 18, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

The mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and is indifferent to her cares and daily trials. Men who do this are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, and this soon results in a loss of both physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree; for it was their wrong habits that fastened upon their unborn children the disease under which they are compelled to suffer all through their lives. Some live but a short time with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow when she is compelled to close its eyes in death; and she often regards God as the author of all this affliction, when in reality the parents are the murderers of their own child. {RH, July 18, 1899 par. 1}

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property quickly that higher considerations have been sacrificed; some have been criminally neglectful of the mother and her offspring, and too frequently the life of both has been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer the heavy penalty for their wrong-doing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave; and sometimes she is equally guilty with her husband, of squandering physical strength to obtain means to live fashionably. It is a sin for such to have children; for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness. {RH, July 18, 1899 par. 2}

It is the duty of men and women to act with reason in regard to their labor. They



should not exhaust their energies unnecessarily; for by doing this, they not only bring suffering upon themselves, but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor?--Intemperance in eating and drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled, and only healthful food is eaten, there will be so great a saving of expense that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and so place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If, in their haste to be rich, they overtax their energies, and violate the laws of their being, they place themselves in a condition where they can not render to God perfect service, and are therefore pursuing a course of sin. Property thus obtained is gained at an immense sacrifice. {RH, July 18, 1899 par. 3}

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feeble strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on, thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength, and is living upon borrowed capital; and at the period when she needs that strength, it is not at her command, and if she does not lose her life, her constitution is broken past recovery. {RH, July 18, 1899 par. 4}

If the father would become acquainted with physical law, he would better understand his obligations and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain money to leave for them. They nurse these children through their suffering life, and often lay them prematurely in the grave, little realizing that their wrong course has brought the sure result. How much better to shield the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength! The experience thus obtained would be of more worth to them than houses and lands purchased at the expense of the health of mother and children. {RH, July 18, 1899 par. 5}

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character. {RH, July 18, 1899 par. 6}

It is the duty of every married couple studiously to avoid marring the feelings of each other. They should control every look of fretfulness and passion. They should study each other's happiness in small matters as well as in large, manifesting a tender thoughtfulness in acknowledging kind acts and little courtesies. These small things should not be neglected; for they are just as important to the happiness of man and wife, as food is to sustain physical strength. The father should encourage the wife and mother to lean upon his large affection. Kind, cheerful, encouraging words from him to whom she has entrusted her life-happiness will be more beneficial to her than any medicine; and the cheerful rays of light that such sympathizing words will bring to the heart of the wife and mother, will reflect their own cheering beams upon the heart of the father. {RH, July 18, 1899 par. 7}

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit his vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare for the table, and which have a tendency to make those who partake of these unhealthful things nervous and irritable. The wife and mother is seldom free from headache, the children suffer from the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together; for health has been sacrificed to lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite. The irritability, nervousness, and despondency manifested by the mother will mark the character of her child. {RH, July 18, 1899 par. 8}

**PERIODICALS / RH - The Review and Herald / July 25, 1899 The Sanctifying Power of Truth. - Mrs. E. G. White. -**

**July 25, 1899 The Sanctifying Power of Truth.**

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**Mrs. E. G. White.**

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"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." {RH, July 25, 1899 par. 1}

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all its capabilities and powers, bringing soul, body, and spirit into conformity to Christ. {RH, July 25, 1899 par. 2}

In the parable the woman placed the leaven in the meal. It was necessary to supply a want. By this God would teach us that, of himself, man does not possess the properties of salvation. He can not transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. By its transforming, vitalizing power it produces a change in the heart. New thoughts, new

feelings, new purposes are awakened. The mind is changed, the faculties are set to work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused. But man can not make this change himself. It can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power. {RH, July 25, 1899 par. 3}

This truth is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." {RH, July 25, 1899 par. 4}

When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the leaven. Those who open their hearts to receive the truth will realize that the word of God is the great instrumentality in the transformation of character. "The entrance of thy words giveth light," the psalmist declares; "it giveth understanding unto the simple." And Christ prayed for his disciples, "Sanctify them through thy truth: thy word is truth." "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." {RH, July 25, 1899 par. 5}

Christ came to this world to declare the truth, that we might be sanctified by it. Speaking of him, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of his fulness have all we received, and grace for grace." {RH, July 25, 1899 par. 6}

In his prayer for us, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." These words embody everything; and we can not, therefore, place too much importance on them. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then shall we not awaken to our holy responsibilities, and strive to meet God's standard of character? If we are one with Christ by faith, we are sons and daughters of God. {RH, July 25, 1899 par. 7}

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." {RH, July 25, 1899 par. 8}

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but

by the law: for I had not known lust, except the law had said, Thou shalt not covet." The Holy Spirit presents the law to the sinner as God's only standard of character. "For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. . . . I delight in the law of God after the inward man." {RH, July 25, 1899 par. 9}

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By the grace of Christ we are saved. But grace does not abolish the law of God. The law is the transcript of God's character. It presents his righteousness in contrast with unrighteousness. By the law is the knowledge of sin. The law makes sin appear exceeding sinful. It condemns the transgressor, but it has no power to save and restore him. Its province is not to pardon. Pardon comes through Christ, who lived the law in humanity. Man's only hope is in the substitute provided by God, who gave his Son, that he might reconcile the world to himself. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." {RH, July 25, 1899 par. 10}

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." {RH, July 25, 1899 par. 11}

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. . . . Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." {RH, July 25, 1899 par. 12}

Are you standing on the foundation laid by Christ? Have you faith in him, who is made unto us "wisdom, and righteousness, and sanctification, and redemption"? His word is true, and it requires those who believe in him to be sanctified, soul, body, and spirit. Sanctification is the measure of our completeness. The moment we surrender ourselves to God, believing in him, we have his righteousness. We realize that we have been redeemed from sin, and we appreciate the sacrifice made to purchase our freedom. {RH, July 25, 1899 par. 13}

Our salvation is complete, because it is founded on the accomplishment of a plan laid before the foundation of the world. Before Christ came, a ceremonial holiness could

be obtained by offering the blood of bulls and of goats; but these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, he came to this world to do God's will by offering himself. He came as the world's Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ's offering. God's word declares, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It was a whole and entire sacrifice that was made for us. {RH, July 25, 1899 par. 14}

The last great crisis is upon us. The working of the man of sin is revealed. "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." {RH, July 25, 1899 par. 15}

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." {RH, July 25, 1899 par. 16}

This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break. {RH, July 25, 1899 par. 17}

Christ demands undivided heart-service,—the entire use of mind, soul, heart, and strength. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When we make this surrender, Christ sets our minds at rest, and consecrates our hearts and hands to his service. His wisdom gives us spiritual life, and enables us to manifest love to God and to one another. We reveal his grace in our characters; for we have his life. He presents us spotless before his Father; for we are sanctified through his blood. We are purged from dead works; for Jesus takes possession of the sanctified soul, to renew, sustain, and guide all its impulses, and give vitality to its purposes. Thus we become temples for the indwelling of the Holy Spirit.

{RH, July 25, 1899 par. 18}

**PERIODICALS / RH - The Review and Herald / July 25, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**July 25, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women should never have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down, and enslaved to serve the animal appetites. Children born of such parents have been great sufferers, and of but little use to society. {RH, July 25, 1899 par. 1}

It has been one of the greatest causes of degeneracy in preceding generations, that wives and mothers, who otherwise would have had a beneficial influence upon society in raising the standard of morals, have been lost to society through the multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. The mother has been compelled to endure needless suffering, her constitution has failed, and her intellect has become weakened by so great a draft upon her vital resources. Her offspring suffer because of her debility; and through her inability to educate them, society has thrown upon it a class poorly fitted to be of any benefit. {RH, July 25, 1899 par. 2}

If these mothers had given birth to but few children, and had been careful to live upon such food as would preserve physical health and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness that they would have been bright ornaments to society. {RH, July 25, 1899 par. 3}

If, in past generations, parents had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by the animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generation, the present state of society would not be so depreciated in character. {RH, July 25, 1899 par. 4}

Every woman about to become a mother, whatever may be her surroundings, should encourage constantly a happy, contented disposition, knowing that for all her efforts in this direction she will be repaid tenfold in the physical, as well as in the moral, character



of her offspring. Nor is this all. By habit she can accustom herself to cheerful thinking, and thus encourage a happy state of mind, and cast a cheerful reflection of her own happiness of spirit upon her family, and those with whom she associates. And in a very great degree her physical health will be improved. A force will be imparted to the life springs; the blood will not move sluggishly, as would be the case if she were to yield to despondency and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits. The power of the will can resist impressions of the mind, and will prove a grand soother of the nerves. Children who are robbed of that vitality which they should have inherited from their parents should have the utmost care. By close attention to the laws of their being, a much better condition may be established. {RH, July 25, 1899 par. 5}

The period in which the infant receives its nourishment from its mother is critical. Many a mother, while nursing her infant, has been permitted to overwork, heating her blood over the cook-stove; and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of the infant. The infant is also affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions, or fits. {RH, July 25, 1899 par. 6}

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important, then, that the mother, while nursing her infant, should preserve a happy state of mind, having perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant will be much improved. {RH, July 25, 1899 par. 7}

Infants have been greatly abused by improper treatment. If fretful, they have generally been fed to keep them quiet, when, in most cases, receiving too much food, made injurious by the wrong habits of the mother, was the very cause of their fretfulness. More food only made the matter worse; for the stomach was already overloaded. {RH, July 25, 1899 par. 8}

Children are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often plans to accomplish a certain amount of work during the day; and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still. This accomplishes the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they have not the least want of food. All that is required is a little of mother's time and attention. But she regards her time altogether too precious to devote to the amusement of her children. Perhaps to arrange her house in a tasteful manner

for visitors to praise, and to have her food cooked in fashionable style, are, with her, higher considerations than the happiness and health of her children. {RH, July 25, 1899 par. 9}

Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them rightly to discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish have to be tested. Perhaps the mother has toiled till she is heated and exhausted, and is not in a condition to take even the simplest food till she has first had a period of rest. The food she wearied herself in preparing is wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being have been compelled to pay the penalty at some period of their life. {RH, July 25, 1899 par. 10}

There are ample reasons why there are so many nervous women in the world, complaining of dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, and learn to live healthfully; then it will not be difficult for them to be patient. Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted properly to train their children. Their life will be marked with extremes; sometimes they will be very indulgent, at other times severe, censuring for trifles that deserve no notice.

{RH, July 25, 1899 par. 11}

**PERIODICALS / RH - The Review and Herald / August 1, 1899 The Pearl of Great Price. - Mrs. E. G. White. -**

**August 1, 1899 The Pearl of Great Price.**

**Mrs. E. G. White.**

"Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it." {RH, August 1, 1899 par. 1}

Truth is represented as a pearl of great price. It is to be enthroned in the heart; for it alone can convince of, and reclaim from sin. By comparing the kingdom of heaven to a pearl, Christ desired to lead every soul to appreciate that pearl, above all else. The possession of the pearl, which means the possession of a personal Saviour, is the symbol of true riches. It is a treasure above every earthly treasure. {RH, August 1, 1899 par. 2}

Christ is ready to receive all who come to him in sincerity. He is our only hope, our Alpha and Omega. He is our sun and shield, our wisdom, our sanctification, our righteousness. Only by his power can our hearts be kept in the love of God. He longs to give us his peace and rest. But he will not tolerate one particle of pretense or hypocrisy. There are those who say and do not, who profess to know the truth, but whose lives are a denial of it. The Lord knows these. {RH, August 1, 1899 par. 3}

On one occasion Christ warned his disciples to beware how they cast their pearls before those who had no discernment to appreciate their value. They were to be careful how they applied their time and taxed their strength. "Give not that which is holy unto the dogs," he said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." {RH, August 1, 1899 par. 4}

There are those who will be rescued from the very depths of pollution. Isaiah speaks of this class: "Wash you, make you clean," he says; "put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." {RH, August 1, 1899 par. 5}

The evils are to be cut away from the life. Sins are to be repented of. Though they are as scarlet, they may be made as white as snow. Just as great a transformation as possible is to take place in the character. But if, after test and trial, after being brought into connection with those who work faithfully in their behalf, men and women do not give evidence that they have been purified from wrong habits and practises, they show that they do not appreciate the pearl of great price. If they are dishonest in any transaction, temporal or spiritual, if they are not straightforward, they show that they regard the rich mercies of God as a common thing. They can not see the value of the pearl of great price. "If ye be willing and obedient, ye shall eat the good of the land," God declares; "but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot." How have those who have had every opportunity to know the truth become defiled with the corruptions of the ungodly. "It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water." {RH, August 1, 1899 par. 6}

Those represented in these words have mingled the sacred with the common. They profess to believe the truth, but they can not carry dishonest practises in the narrow road and through the strait gate. By their actions they show that they have chosen the road in which the world travels. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence,

and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." {RH, August 1, 1899 par. 7}

We shall meet those who have so perverted the conscience that they are unable to discern the precious truth of God's word. Then let all be careful with whom they connect. When men show themselves unimpressionable, unable to appreciate the pearl of great price; when they deal dishonestly with God and with their fellow men; when they show that the fruit they bear is the fruit of the forbidden tree, beware lest, by connecting with them, you lose your connection with God. They give evidence that God is not working with them, and the knowledge gained by a connection with them is misleading. You can not be a savor of life unto them; for they will not appreciate the word of God. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." {RH, August 1, 1899 par. 8}

We shall see in the future, as we have seen in the past, all kinds of characters develop. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who we supposed were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, Whom can we trust? This is a temptation Satan brings to destroy the faith of those who are striving to walk in the narrow road. Those who fall have evidently corrupted their way before the Lord. They are beacons of warning, teaching those who profess to believe the truth that the word of God alone can reclaim men from guilt, and keep them steadfast in the way of holiness. {RH, August 1, 1899 par. 9}

The word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right, and keeps them so. The truth is an anchor to the soul, both sure and steadfast. But the truth is no truth to him who does not obey it. When men drift away from the principles of truth, they always betray sacred trust. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts. Physicians will make shipwreck of the faith. Lawyers, judges, senators, will become corrupted, and yielding to bribery, will allow themselves to be bought and sold. Those who do not walk in the light as Christ is in the light, are blind leaders of the blind. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

{RH, August 1, 1899 par. 10}

**PERIODICALS / RH - The Review and Herald / August 1, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

## **August 1, 1899 Disease and Its Causes.**

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**Mrs. E. G. White.**  
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The mother frequently sends her children from her presence because she thinks she can not endure the noise occasioned by their happy frolics. But with no mother's eye over them to approve, or disapprove, at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement; and pure, innocent-minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children, until she is painfully aroused by the exhibition of vice. The seeds of evil were sown in their young minds, promising an abundant harvest. And it is a marvel to her that her children are so prone to do wrong. Parents should begin in season to instil into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts. {RH, August 1, 1899 par. 1}

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which they think must be spent in the cooking department, or in preparing their own clothing, and that of their children, according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake or candies, almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly and irritable, because they are real sufferers from intemperance; and it is impossible for them to exercise patience. {RH, August 1, 1899 par. 2}

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exciting their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for thus dealing with their children. {RH, August 1, 1899 par. 3}

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children, in childhood, to eat and drink according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained; and as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They can not endure restraint from their parents. They will give loose rein to their corrupt passions, and will have but little regard for purity or virtue. This is the reason there is so little purity and moral worth among the

youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites, or their passionate tempers; therefore they can not educate their children in regard to the denial of appetite, nor teach them self-control. {RH, August 1, 1899 par. 4}

Many mothers feel that they have not time to instruct their children; and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The schoolroom is a hard place for children who have inherited enfeebled constitutions. Schoolrooms generally have not been constructed with reference to health, but with regard to cheapness. The rooms have not been arranged so that they can be ventilated, as they should be, without exposing the children to severe colds. And the seats have seldom been made so that the children can sit with ease, and keep their little, growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and correct positions of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the schoolroom, upon hard, ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected; and the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue. {RH, August 1, 1899 par. 5}

In the schoolroom the foundation has been surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then dropsy of the head, and convulsions, with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended. {RH, August 1, 1899 par. 6}

And not only has the physical and mental health of children been endangered by their being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart; and the things which the children see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents. {RH, August 1, 1899 par. 7}

During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellectual. After this period, if the physical



constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left, like lambs, to roam about the house, and in the yard, in the buoyancy of their spirits, skipping and jumping, free from care and trouble. {RH, August 1, 1899 par. 8}

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct, and patiently answer these little inquiries. They can, in this manner, get the advantage of the enemy, and fortify the minds of their children, by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instruction at a tender age is what is needed by children in the formation of character.

{RH, August 1, 1899 par. 9}

**PERIODICALS / RH - The Review and Herald / August 8, 1899 The Pearl of Great Price. - By Mrs. E. G. White. -**

**August 8, 1899 The Pearl of Great Price.**

**By Mrs. E. G. White.**

While God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, he also presents to us such cases as that of Cornelius and the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." An angel came to this man, saying, "Cornelius." When he saw the angel, "he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." {RH, August 8, 1899 par. 1}

There are many today who are in the same position as Cornelius. They are living up to the light they have received, and God speaks to them, as he spoke to Cornelius, and brings them by his appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals himself to those who are striving to form characters that he can approve. The prayers of those who fear him, who recognize their obligations to him, are heard and answered. The Lord takes special notice of those who walk in the light that he has given them, who testify by their deeds that they are trying to honor God. Through a Peter he will present the pearl of great price, and through a Cornelius and his family many souls will be brought to the light. {RH, August 8, 1899 par. 2}

God declares, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and

they see his shame." In every place God has his witnesses, who testify to the power of his rich grace. In all their ways they acknowledge God, and he directs their path. They testify to the transforming power of the grace of God; for they stand under the blood-stained banner of Prince Emmanuel. {RH, August 8, 1899 par. 3}

God desires us to realize the value he sets on his believing people. "They that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." {RH, August 8, 1899 par. 4}

Christ has revealed the value of his word. He declares that we must eat and drink his flesh and blood, if we would be partakers of the divine nature. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, August 8, 1899 par. 5}

No work of man can improve the great and precious truths of God's word. They are not a mixture of truth and error. They are without a flaw. {RH, August 8, 1899 par. 6}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He is the same yesterday, today, and forever. The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are one with Christ, as he is one with the Father. In the parable the merchant man is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for them at the sacrifice of the only begotten Son of God. {RH, August 8, 1899 par. 7}

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ

may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross, and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they do not enter therein. Almost but not wholly saved means to be not almost but wholly lost. {RH, August 8, 1899 par. 8}

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with his righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to those for whom the sacrifice was made. But how do many treat the proffered gift?--They turn away, choosing rather the pleasures of this life. Christ says of them, "Ye will not come to me, that ye might have life." {RH, August 8, 1899 par. 9}

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure for her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's reward for loyalty. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."

{RH, August 8, 1899 par. 10}

**PERIODICALS / RH - The Review and Herald / August 8, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**August 8, 1899 Disease and Its Causes.**

**Mrs. E. G. White.**

The first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children, by soothing and diverting their minds, instead of giving them food, and thus teaching them that eating is the remedy for life's ills. {RH, August 8, 1899 par. 1}

If parents had lived healthfully, being satisfied with a simple diet, much expense would have been saved. The father would not have been obliged to labor beyond his strength, in order to supply the needs of his family. A simple, nourishing diet would not have had an influence unduly to excite the nervous system and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head

would have been clear, his nerves steady, his stomach in a healthy condition; and with a pure system, he would have had no loss of appetite, and the present generation would be in a much better condition than it now is. But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety on his table. A healthful manner of living will improve the condition of the family in every sense, and will allow the wife and mother time to devote to her children. The great study with parents will be in what manner they can best train their children for usefulness in this world, and for heaven hereafter. They will be content to see their children with neat, plain, comfortable garments, free from embroidery and adornment; and will earnestly labor to see them in possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price. {RH, August 8, 1899 par. 2}

Before the Christian father leaves his home, to go to his labor, he will gather his family around him, and bowing before God, will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty realizes the obligations resting upon her to her children in the absence of the father. She will feel that she lives for her husband and children. By training her children aright, teaching them habits of temperance and self-control, and teaching them their duty to God, she is qualifying them to become useful in the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love; and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction. {RH, August 8, 1899 par. 3}

Instead of sending them from her presence, that she may not be troubled with their noise, nor be annoyed with the numerous attentions they would desire, she will feel that her time can not be better employed than in soothing and diverting their restless, active minds with some amusement, or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children. {RH, August 8, 1899 par. 4}

Young children love society. They can not, as a general thing, enjoy themselves alone; and the mother should feel that in most cases the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong habits, or the manifestation of selfishness or passion, and can thus give their minds a turn in the right direction. That which children enjoy they think mother will be pleased with, and it is perfectly natural for them to consult her in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to her children. A word of direction, or caution, at the right time will often prove of great value. An approving

glance, a word of encouragement or praise, from the mother, will often cast a sunbeam into their young hearts for a whole day. {RH, August 8, 1899 par. 5}

The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that will preserve to them the best condition of health; and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. In training her children, a judicious mother will act not merely in regard to her own present comfort, but for their future good. And to this end, she will teach them the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress with reference to health. {RH, August 8, 1899 par. 6}

A well-disciplined family, who love and obey God, will be cheerful and happy. The father when he returns from his daily labor, will not bring his perplexities to his home. He will feel that home, and the family circle, are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and his religion behind. Both were his companions. The sweet influence of his home, the blessing of his wife, and the love of his children, make his burdens light; and he returns with peace in his heart, and cheerful, encouraging words for his wife and children, who are waiting joyfully to welcome his coming. As he bows with his family at the altar of prayer to offer up his grateful thanks to God for his preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to heaven, as sweet incense, which are answered by returning blessings. {RH, August 8, 1899 par. 7}

Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being they sin against their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition for enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. Why so many who claim to be Christians have numerous trials, which keep the church burdened, is because they have not been correctly trained in their childhood, and were left in a great measure to form their own character. Their wrong habits, and peculiar, unhappy dispositions were not corrected. They were not taught to yield their will to their parents. Their whole religious experience is affected by their training in childhood. They were not then controlled. They grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should realize the responsibility resting upon them to educate their children in reference to their religious experience. {RH, August 8, 1899 par. 8}

Those who regard the marriage relation as one of God's sacred ordinances, guarded by his holy precept, will be controlled by the dictates of reason. They will consider

carefully the result of every privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their luster may appear. They will feel under most solemn obligations so to form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God and the Lamb forever.

{RH, August 8, 1899 par. 9}

**PERIODICALS / RH - The Review and Herald / August 15, 1899 Christ's Mission. - Mrs. E. G. White. -**

**August 15, 1899 Christ's Mission.**

**Mrs. E. G. White.**

Christ was the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, lifted up his voice in the wilderness of Judea, crying, "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." {RH, August 15, 1899 par. 1}

Christ bore the same message that John bore. "From that time," we read, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." But while John preached in the wilderness, Christ's work was done among the people. That he might reach sinners where they were, he encircled the race with his long human arm, while with his divine arm he grasped the throne of the Infinite, uniting finite man to the infinite God, and connecting earth with heaven. {RH, August 15, 1899 par. 2}

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the



isles shall wait for his law." {RH, August 15, 1899 par. 3}

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting their net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." Thus Christ called his first disciples. They were not chosen from among the Pharisees, but from among humble fishermen. With these lowly men he could co-operate, educating and training them to the highest work ever given to mortals. {RH, August 15, 1899 par. 4}

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Connected with this work was his ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." {RH, August 15, 1899 par. 5}

Here I wish to impress upon all interested in missionary work that the truth is first to be presented and the warning given to the people, "The kingdom of God is at hand." Nothing will so impress minds as the uplifting of the Saviour. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the wilderness the word was given, sounded by the trumpet, caught up by appointed men; and those who heard in faith and looked toward the uplifted symbol were saved. Today those who are bitten by the serpent are to look and live. "Behold the Lamb of God, which taketh away the sin of the world." All who look upon him will live. Then the question, "What must I do to be saved?" is answered. {RH, August 15, 1899 par. 6}

The message that Jesus gave to the palsied man is given to us. "They brought to him a man sick of the palsy, lying on a bed." There was a crowd around the house in which Jesus was, and the sick man's friends sought a way to bring him directly to Christ, that they might lay him before him. "And when they could not find what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus." {RH, August 15, 1899 par. 7}

Christ saw that the man was suffering with bodily disease, and he saw also that he was suffering with a sin-sick soul. He knew that in order to heal bodily maladies he must bring relief to the mind, and cleanse the soul from sin. The man needed health of soul before he could appreciate health of body. The Saviour was not unmindful of the effort that was made to bring the man to him, and his heart of love and pity was moved. "He saw their faith," and it was enough. "Son, be of good cheer; thy sins be forgiven thee," he said to the sick man. Many watched with bated breath every movement in this strange transaction, feeling that Christ's words were an invitation to them. Were they not soul-sick? Were they not anxious to get rid of their burden of guilt? {RH, August 15, 1899 par. 8}

But the Pharisees could not conceal their anger. As if filled with holy horror, they

began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sin, but God alone?" But it was the Son of the living God who had uttered the words, "Thy sins be forgiven thee." Had not the Pharisees been blinded by prejudice, they would have seen that he who was before them was the Christ, and that he was in the Father, and the Father in him. "I and my Father are one," he declared. {RH, August 15, 1899 par. 9}

"When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." He was healed of the leprosy of sin, healed of the maladies that had afflicted his body, healed every whit. "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." {RH, August 15, 1899 par. 10}

"And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him." Just such invitations must be given by Christ's ambassadors. General invitations are given; but not enough definite and personal invitations. If more personal calls were made, more decided movements would be made to follow Christ. {RH, August 15, 1899 par. 11}

"And Levi made him a great feast in his own house." He felt himself highly honored by Christ's call, and gave expression to his feelings by making a feast and calling his friends. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with him and his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He never neglected an opportunity to sow the seeds of truth in human minds, knowing that the time would come when hearts would respond to the words that fell from his lips. {RH, August 15, 1899 par. 12}

"But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." {RH, August 15, 1899 par. 13}

This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that he might speak words which would reach the hearts of sinners. They were sick, and needed a physician who could portray before them their true condition. Thus Christ reached to the very depths of human woe and misery. {RH, August 15, 1899 par. 14}

Christ's work was a marked work. With his teaching he mingled the work of healing. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," he said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses." "And

they departed, and went through the towns, preaching the gospel, and healing everywhere." {RH, August 15, 1899 par. 15}

This is the work that should be done today. Missions should be established, not merely in one or two cities in America, but in many localities. The buildings should be as inexpensive as possible. It is not expensive buildings that give character to our work; it is the spirit manifested by workers who show that they have the co-operation of the Holy Spirit. This gives power to their influence, and character to the work. {RH, August 15, 1899 par. 16}

The Lord has sent his people to different parts of the globe, among idolatrous and heathen nations, that they may win souls from darkness to light. Their first work is to bear the message, Christ the crucified one is our Saviour. They are to awaken an interest in Christ's willingness to forgive sins, bearing the message, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {RH, August 15, 1899 par. 17}

Christ gave his disciples an example of the work they were to do. On one occasion, we read, he "went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: . . . and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." This was the sentiment of the disciples. "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." {RH, August 15, 1899 par. 18}

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." {RH, August 15, 1899 par. 19}

"And he charge them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." {RH, August 15, 1899 par. 20}

This was Christ's work. But our churches have not filled their place in co-operating with God in this work. Every position in life is permitted in the providence of God. Each sphere of action requires most thorough consecration to God. Those who are hid with Christ in God will become instruments in God's hands for the development of Christian virtue. All classes have a part to act. God's people are not to sit Sabbath after Sabbath hearing the word, and then do nothing to communicate to others what they have heard. They are to be laborers together with God. The Lord has given each one a work to do.

No one will be excused who cherished the inclination to fold his hands and make self a center. Truth is to be proclaimed. It is to go forth as a lamp that burneth. Not a thread of selfishness is to be woven into the work. We must see light in God's light.

{RH, August 15, 1899 par. 21}

**PERIODICALS / RH - The Review and Herald / August 15, 1899 Disease and Its Causes. - Drugs and Their Effects. - Mrs. E. G. White. -**

**August 15, 1899 Disease and Its Causes.**

**Drugs and Their Effects.**

**Mrs. E. G. White.**

The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause--their own wrong course of action. They have indulged in intemperance in eating, and made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them, they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress, they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, of the nature of which they know nothing; and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered, which fetter nature in all her friendly efforts to recover from the abuse the system has suffered; and the patient is hurried out of this life. {RH, August 15, 1899 par. 1}

The mother who has been but slightly indisposed, and who might have recovered by abstaining from food for a short period, and ceasing from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he, who should be prepared to give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee. {RH, August 15, 1899 par. 2}

He makes the case appear a grave one, and administers his poisons, which, if he himself were sick, he would not venture to take. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise Heavenly Father when they cast back upon him this weight of

human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock. {RH, August 15, 1899 par. 3}

This is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life-force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken; for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers. {RH, August 15, 1899 par. 4}

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs; but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society. {RH, August 15, 1899 par. 5}

If those who take these drugs were alone the sufferers, then the evil would not be so great. Parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left to them as a wretched inheritance. This is another great cause of the degeneracy of the race. {RH, August 15, 1899 par. 6}

Physicians, by administering their drug-poisons, have done very much to increase the deterioration of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease, and imbecility, which in very many cases can be traced directly back to the drug-poisons administered by the hand of a doctor as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern, suffering experience, to be far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood; then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility themselves. {RH, August 15, 1899 par. 7}

Several illustrations of this great subject have been presented before me. The first was a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick-room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick-room. The father informed the physician that he had buried the mother, a son, and a daughter, and that



this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless. {RH, August 15, 1899 par. 8}

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father mournfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died. {RH, August 15, 1899 par. 9}

"The death of my son, so sudden and unexpected, was a great grief to us all, especially to his mother. Her watching and anxiety in his sickness, and her grief, occasioned by his sudden death, were too much for her nervous system, and she was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pain, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the deathlike stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died, without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply; but I was agonized, and could not be comforted. {RH, August 15, 1899 par. 10}

"My daughter was next afflicted. Grief, anxiety, and watching had overtaken her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I had now lost confidence in both of the physicians I had employed. Another physician was recommended to me as being successful in treating the sick; and although he lived at a distance, I was determined to obtain his services. {RH, August 15, 1899 par. 11}

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines, she would, for a time, appear revived. This would flatter our hopes that she would get well, only to make our disappointment more bitter as she became worse. {RH, August 15, 1899 par. 12}

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She



began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years, a helpless, pitiful sufferer, and died in much agony." {RH, August 15, 1899 par. 13}

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day.

{RH, August 15, 1899 par. 14}

**PERIODICALS / RH - The Review and Herald / August 22, 1899 The Salt of the Earth. - Mrs. E. G. White. -**

**August 22, 1899 The Salt of the Earth.**

**Mrs. E. G. White.**

In his teachings, Christ likened his disciples to objects most familiar to them. He compared them to salt and to light. "Ye are the salt of the earth," he said; "ye are the light of the world." These words were spoken to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew him not. To these leading men had been committed the oracles of God, but Christ declared them to be unsafe teachers. He said to them, Ye teach for doctrine the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God." Turning from these men to the humble fishermen, he said, "Ye are the salt of the earth." {RH, August 22, 1899 par. 1}

Christ's own character was to be represented in his disciples. They were to bear the gospel to the world. They were to be doers of the word that they presented, which was to be to them and to others a savor of life unto life. From them was to go forth a message, illuminating in its influence, and saving in its power. {RH, August 22, 1899 par. 2}

By these words of Christ we gain some idea of what constitutes the value of human influence. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and stay the progress of the world's corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love. God's people are to exercise a reforming, preserving power in the world. They are to counter-work the destroying, corrupting influence of evil. By pen and voice they are to uplift before men the One who came to seek and to save that which was lost. {RH, August 22, 1899 par. 3}

The Jews were familiar with the figure of the salt, and there was in the words of Christ that which commended his principles to his hearers. "If the salt have lost its savor," he said, "wherewith shall it be salted? It is thenceforth good for nothing, but to

be cast out, and to be trodden underfoot of men." This was the condition of the Jewish nation. The salt was there, but it was useless. It could do no good to any one. This represents those who have once accepted Bible truth, who have once understood what it means to be as the salt with its saving properties, but who have lost their connection with Christ. They possess in themselves no saving qualities. They are criticizers, accusers of the brethren, as was the first apostate. They do not seek to enlighten and save their fellow men. These person are useless as far as truth and righteousness are concerned, and are fit only to be treated as the salt that has lost its savor. {RH, August 22, 1899 par. 4}

Christ presents before us true religion. He reverses the decisions of ages, and shows that true knowledge is in direct opposition to the opinions of men. The work of the people of God in the world is to restrain evil, to elevate, to purify, and to ennoble mankind. The principles of kindness and love and benevolence are to uproot every fiber of the selfishness that has permeated all society and corrupted the church. Then the Lord God Omnipotent can reign, and the Spirit of Christ will be an abiding influence in the life. If men and women will open their hearts to the heavenly influence of truth and love, these principles will flow forth again, like streams in the desert, refreshing all, and causing freshness to appear where now are barrenness and dearth. The influence of those who keep the way of the Lord will be as far-reaching as eternity. They will carry with them the cheerfulness of heavenly peace as an abiding, refreshing, enlightening power. {RH, August 22, 1899 par. 5}

Again, there is to be an open influence. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ exercised mercy, tenderness, and compassion, that he might bless suffering humanity. He worked to restore the physical and the moral image of God in man. In this work man is to be a laborer together with God. Physical and moral health and spiritual light are to be communicated from the mighty Healer. {RH, August 22, 1899 par. 6}

The light that shines from those who receive Jesus Christ is not self-originated.. It is all from the Light and Life of the world. He kindles this light, even as he kindles the fire that all must use in doing his service. Christ is the light, the life, the holiness, the sanctification, of all who believe, and his light is to be received and imparted in all good works. In many different ways his grace is also acting as the salt of the earth: whithersoever this salt finds its way, to homes or communities, it becomes a preserving power to save all that is good, and to destroy all that is evil. {RH, August 22, 1899 par. 7}

True religion is the light of the world, the salt of the earth. Christian parents, will you consider that the salt possesses saving virtues for your family? There are to be no loud-voiced commands in the home. Let nothing come forth from your lips that is unkind and exasperating to your children. These children receive their first lessons from their father and mother; and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Bear in mind that they have received their perversity as an inheritance from the father or mother, and be patient with the children who have inherited your own traits of character. {RH, August 22, 1899 par. 8}

Be firm and decided in carrying out Bible instruction, but never give way to passion. Bear in mind that when you become harsh or unreasonable before your little ones, you teach them to be the same. God requires you to educate your children, bringing into your discipline all the generalship of a wise teacher, who is under the control of God. If the converting power of God is exercised in your home, you yourselves will be constant learners. You will represent the character of Christ, and your efforts will please God. Never neglect the work that should be done for the younger members of the Lord's family. You, parents, are the light of your home. Let your light shine forth in pleasant words, in soothing tones. Then angels will be in your home; and the discipline you give your children will go forth in strong, clear currents to the world. Your children will carry with them the precious influence of their home education. Then work in the home circle, in the first years of the children's lives, and they will carry into the schoolroom and into the world an influence that will be a savor of life unto life. {RH, August 22, 1899 par. 9}

When the church shall understand her relation to the world, active personal work will be done. As a people, we are responsible for the souls that are perishing out of Christ. Every soul who is joined to Christ should be a living, active agency to represent him. He is to be a saving power in a perishing world. Souls are crying, "Send us help. We are thirsting for the waters of salvation. We are starving for the bread of life." Will our church members feed upon the word of life, and feel no burden to carry the truth to those who sit in the darkness of error? Do Christ's followers have no conception of the infinite price that has been paid to ransom these souls from the power of Satan? There is need of a strong and united influence to co-operate with the Captain of our salvation in taking the spoil from the power of the enemy, and making men and women free in Christ. Shall we not every one seek to stimulate others to work for fallen man? Pray earnestly, unitedly, perseveringly, for spiritual power. The fountain of grace and knowledge is ever flowing. It is inexhaustible. It is from this abundant fulness that we are supplied. {RH, August 22, 1899 par. 10}

Every one has talents of value to be used in winning souls to Christ. But many who claim to be disciples of Christ have no real connection with God. They do not go forth in service. They possess no Christlike attributes. The salt has lost its savor. Men who have never experienced the tender, winning love of Christ in the soul can not lead others to the fountain of life. But if the love of Christ is abiding in the heart, it will prove a powerful, working agency. It will be revealed in the conversation, in the tender, pitiful spirit, in the efforts made to uplift the souls with whom we are brought in contact. {RH, August 22, 1899 par. 11}

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters. There is danger for those who do little or nothing for Christ. The grace of God will not long abide in the soul of him who, having great privileges and opportunities, remains silent. Such a man will soon find that he has nothing to tell. If church-members would realize what their account has been, and still is, they would deny self. They would lift the cross. They would seek to save the souls that are perishing. They would go forth with weeping, bearing precious seed in love, that they

might come again with rejoicing, bringing their sheaves with them.

{RH, August 22, 1899 par. 12}

**PERIODICALS / RH - The Review and Herald / August 22, 1899 Disease and Its Causes. - Drugs and Their Effects. - Mrs. E. G. White. -**

**August 22, 1899 Disease and Its Causes.**

**Drugs and Their Effects.**

**Mrs. E. G. White.**

Another scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting that her nervous system as deranged, that her blood was impure and moved sluggishly, and that her stomach was in a cold, inactive condition. He said he would give her active remedies, which would soon improve her condition. He gave her a powder from a vial upon which was written "Nux vomica." I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active. {RH, August 22, 1899 par. 1}

My attention was then called to still another case. I was introduced into the sick-room of a young man who was in a high fever. A physician was standing by the bedside of the sufferer, with a portion of medicine taken from a vial upon which was written "Calomel." He administered this chemical poison, and a change seemed to take place, but not for the better. {RH, August 22, 1899 par. 2}

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine taken from a vial upon which was written "Opium." At first this drug seemed to affect the mind. She talked strangely, but finally became quiet, and slept. {RH, August 22, 1899 par. 3}

My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sick-room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when alone in the presence of the physician, seemed deeply moved, and inquired, impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?" {RH, August 22, 1899 par. 4}

The physician said: "I have listened to the sad history of the death of your much-loved wife and your two children, and have learned from your own lips that all three died while in the care of physicians, and while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones; and as a

physician, I solemnly believe that none of them need, or ought to, have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father: "I can not give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions, which he enjoined him to follow closely: "Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. She should bathe frequently in pure soft water, and this treatment should be followed by gentle rubbing. Let light and air be freely admitted into her room. She must have quiet and undisturbed rest." {RH, August 22, 1899 par. 5}

The father slowly read the prescription, wondered at the few simple directions it contained, and seemed doubtful that any good would result from such simple means. {RH, August 22, 1899 par. 6}

Said the physician: "You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored." {RH, August 22, 1899 par. 7}

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die, if she had no medicine. {RH, August 22, 1899 par. 8}

The second case was again presented before me. The patient had appeared better under the influence of nux vomica. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated, and had lost its vitality. Almost every crevice where pure air could enter was guarded, to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draft of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said, to those present: "This is the second result of nux vomica. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness and prostration. Just to the degree that it excites and enlivens will be the deadening, benumbing results following." {RH, August 22, 1899 par. 9}

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said: "This is the influence of mercurial preparations. This young man had sufficient nervous energy remaining to begin a warfare upon this intruder, this drug poison, to attempt to expel it from the system.

Many have not sufficient life-force left to arouse to action; and nature is overpowered, ceases her efforts, and the victim dies."

{RH, August 22, 1899 par. 10}

**PERIODICALS / RH - The Review and Herald / August 29, 1899 Christ's Denunciation of the Pharisees. - Mrs. E. G. White. -**

**August 29, 1899 Christ's Denunciation of the Pharisees.**

**Mrs. E. G. White.**

When Christ came to the world, moral power was at a low ebb. The Jews as a people were not spiritually minded. Their hearts went out after their idols,--supremacy, wealth, and worldly honor. The teachers of the nation interpreted the Scriptures according to their cherished ideas. They taught that the Messiah was to come as an earthly prince, who would reign on David's throne, and crush the heathen under him. They led the people to believe that God would stretch out his arm in their behalf according to his promise, while they did not comply with the conditions of that promise. So far had they separated themselves from God by their wicked works, by their pride and self-righteousness, their oppression of the poor and needy, their hatred and jealousy, that spiritual things were not discerned. {RH, August 29, 1899 par. 1}

The angels did not announce the birth of Christ to those who claimed to have great light and knowledge. The rabbis who explained the law in the synagogue--those who above all others should have been intelligent in regard to the coming of the Messiah and the manner of his appearing--knew nothing of the Babe cradled in the manger. Had the angels appeared to them with the good tidings of great joy, telling them the wonderful story of the Babe of Bethlehem, they would have rejected the message with contempt. Such humble birth was not according to their lofty ideas. Therefore the Lord of glory passed by the self-exalted, the men intoxicated with self-love and worldly honor, and came to the men who were humble, who would receive the heavenly messengers and the tidings that were to echo to earth's remotest bounds. {RH, August 29, 1899 par. 2}

It was to the humble shepherds that the birth of Christ was first made known. While they were watching their flocks on the hills of Bethlehem, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." {RH, August 29, 1899 par. 3}

The manner of Christ's first advent, and the condition of those to whom the joyful



tidings came, is a lesson we shall do well to study. The Lord does not honor those who honor themselves. He does not give his precious light to those who will not make a right use of it,—who use it to honor themselves, in the place of exalting the Lord God of Israel. Those whom the Lord has blessed with great privileges are to be pure and humble and undefiled. The humility of the world's Redeemer is solemn and instructive. He was the Majesty of heaven, yet while on earth, he was unhonored and almost unknown. The light of the world, the heir of glory, he was despised and rejected of men. {RH, August 29, 1899 par. 4}

As we trace the course pursued by the scribes and Pharisees, and see the light and privileges granted them, we are led to inquire, How could those teachers read the word of God without perceiving the truths which it teaches? Upon these men was placed the responsibility of explaining the law in the synagogue; but Christ declared, "Ye do err, not knowing the Scriptures, nor the power of God." Ye teach for doctrine the commandments of men. The sayings of men, coming down through the rabbis from age to age, had molded their religious worship. Traditions were constantly increasing, which kept the mind in a state of questioning and controversy over the most trivial matters. New laws were constantly being enacted, and the people were taught to regard them as the requirements of God, until a mechanical service became the sum of their religion and their worship. Many of these laws were not committed to writing, and exaction after exaction was added until a most unreasonable mass of maxims and fables was brought together. He who attempted to bring forward scriptures that conflicted with these laws and traditions, was condemned as if he had refused to accept a "Thus saith the Lord." This education of the rabbis was well-pleasing to Satan; for through them he was preparing the way so that when Christ should come to the world, he would be rejected by his own nation. {RH, August 29, 1899 par. 5}

Christ designed that his disciples should have an education altogether different from that which they had received from the scribes and Pharisees. He accused these men of teaching many things contrary to the law. "The scribes and Pharisees sit in Moses seat," he said; "all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. . . . He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." {RH, August 29, 1899 par. 6}

When the question was asked, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread," Christ answered them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his

mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Thus Christ showed the comparative value of the law of God and their traditions. {RH, August 29, 1899 par. 7}

"Woe unto you, scribes and Pharisees, hypocrites," Christ continued; "for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Do we not find just such teachers in our day, men who will not obey the plainest statement of the Word, and who, after they have turned from the light of God themselves, do their utmost to lead others into the same path? They manifest the same spirit toward those who keep God's commandments that the scribes and Pharisees manifested toward Christ. How earnest are these transgressor's of God's law to hedge up the way of those who would accept Christ. They will not enter in themselves, and those who would enter in they hinder. {RH, August 29, 1899 par. 8}

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." There are many who claim to be sanctified, but who are not. Shall we receive their testimony? If they are holy, their testimony will be in accordance with the divine will; their prayer will be the prayer of Christ, "Sanctify them through thy truth; thy word is truth." {RH, August 29, 1899 par. 9}

What shall be the detector of character in these last days?--"Ye shall know them by their fruits." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If men come to us, making void the law of God, we may know that their sanctification is worth just as much, when weighed in the balances of heaven, as were the long, pretentious prayers of the Pharisees. {RH, August 29, 1899 par. 10}

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." {RH, August 29, 1899 par. 11}

These fearful denunciations were made upon the Jews, because, while teaching the law of God to the people, they were not doers of the Word. Had they kept the law of God, they would have discerned Christ and his mission. So it is in our day. There are those who walk in darkness when light shines from every page of the written Word. They study the Scriptures that they may interpret them to suit themselves. They sink the Scriptures to their own perverted ideas. They are not honest. They doubt that which they have every reason to believe. They become reasoners in doubt, experts in finding fault. God's word is misinterpreted, misstated, misapplied, and has no power upon the life and character. {RH, August 29, 1899 par. 12}

If professed Christians really believe in God, they will not disregard his commandments. Christ says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

{RH, August 29, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / August 29, 1899 Disease and Its Causes. - Drugs and Their Effects. - By Mrs. E. G. White. -**

**August 29, 1899 Disease and Its Causes.**

**Drugs and Their Effects.**

**By Mrs. E. G. White.**

The fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present: "This is the second result of taking opium." {RH, August 29, 1899 par. 1}

Her physician was called. He gave her an increased dose of opium, which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as for her relatives. She soon grew drowsy, and fell into a stupefied condition. The gentleman mentioned above, solemnly said: "Her condition is no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary *relief from* pain, but does not *remove the cause* of pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and the sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out, louder than ever, the pain in the system, because of the additional outrage the system has sustained in receiving this poison. Every additional drug given to the patient, whether it be opium or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to overcome, and which she would have overcome had she been left to herself, has been made tenfold worse by the

introduction of drug-poisons into the system. The result of these poisons is a destructive disease of itself, forcing into extraordinary action the remaining life-forces to war against and overcome the drug intruder." {RH, August 29, 1899 par. 2}

I was brought into the sick-room of the first case, that of the father and his daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father thus: "I present to you your daughter restored to health. I gave her no medicine, that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but it never cures. Nature alone possesses restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws." {RH, August 29, 1899 par. 3}

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heartfelt gratitude and perfect satisfaction, saying: "I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians, by their poisonous drugs." {RH, August 29, 1899 par. 4}

I was then shown the second case,--the patient to whom nux vomica had been administered. She was being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear her weight. She coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing and sight; and after lingering thus a while, she died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present: "Witness the protracted influence of nux vomica upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some, who have powerful constitutions; recover from abuses to which they may subject the system; while others, whose hold on life is not so strong, who possess enfeebled constitutions, never recover from receiving into the system even one dose: many die from no other cause than the effects of one potion of this poison. Its effects are always tending to death. The condition the system is in, at the time those poisons are received into it, determines the life of the patient. Nux vomica can cripple, paralyze, destroy health forever, but it never cures." {RH, August 29, 1899 par. 5}

The third case--that of the young man to whom had been administered calomel--was again presented before me. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He said that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned looked upon the sufferer with sadness and pity, and said: "This is the effect of calomel. It torments

the system as long as there is a particle of the poison left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in the tumors, ulcers, and cancers, years after it has been introduced into the system." {RH, August 29, 1899 par. 6}

The fourth case was again presented before me,--the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she appeared greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more powerful potion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a deathlike stupor. The gentleman already mentioned looked upon the patient, and said, sadly: "Her days are numbered. The efforts that nature has made have been so many times overpowered by this poison that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature's efforts are about to cease, and then the patient's suffering life will end."

{RH, August 29, 1899 par. 7}

**PERIODICALS / RH - The Review and Herald / September 5, 1899 The First and the Second Advent. - Mrs. E. G. White. -**

**September 5, 1899 The First and the Second Advent.**

**Mrs. E. G. White.**

At the first advent of Christ, which was in apparent obscurity, the angels of heaven could scarcely be restrained from pouring forth their glories to grace the birth of the Son of God. The glorious manifestations of heaven were not entirely restrained. The wonderful event was not without some attestations of a divine character. That birth, so little prepared for on earth, was celebrated in the heavenly courts with praise and thanksgiving in behalf of man. {RH, September 5, 1899 par. 1}

While the shepherds on the hills of Bethlehem watched their flocks by night, "the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The message given, the angels swept back to heaven, and the light and glory of their presence was

no longer seen. {RH, September 5, 1899 par. 2}

He who came in human flesh, and submitted to a life of humiliation, was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and even his own nation, knew him not. They did not recognize him as the long-looked-for Messiah. Notwithstanding mighty miracles did show forth themselves in him, notwithstanding he opened the eyes of the blind, and raised the dead to life, Christ suffered the hatred and abuse of the people he came to bless. They regarded him as a sinner, and accused him of casting out devils through the prince of devils. The circumstances of his birth were mysterious, and were remarked upon by the rulers. They charged him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of men. What a baleful thing is unbelief! It originated with the first great apostate, and to what fearful lengths it will lead all who enter upon its path is seen in the Jews' rejection of their Messiah. {RH, September 5, 1899 par. 3}

The leaders of the Jewish nation had the Old Testament Scriptures, which plainly foretold the manner of Christ's first advent. Through the prophet Isaiah, God had described the appearance and mission of Christ, saying, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." {RH, September 5, 1899 par. 4}

The leaders in Israel professed to understand the prophecies, but they had received false ideas in regard to the manner of Christ's coming. Satan had deceived them; and all the glories of Christ's second advent they applied to his first appearing. All the wonderful events clustering around his second coming, they looked for at his first. Therefore, when he came, they were not prepared to receive him. The disciple John tells of the reception with which he met. He says: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." {RH, September 5, 1899 par. 5}

Between the first and the second advent of Christ a wonderful contrast will be seen. No human language can portray the scenes of the second coming of the Son of Man in the clouds of heaven. He is to come with his own glory, and with the glory of the Father and of the holy angels. He will come clad in the robe of light, which he has worn from the days of eternity. Angels will accompany him. Ten thousand times ten thousand will escort him on his way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The voice of Christ will penetrate the tomb, and pierce the ears of the dead, "and all that are in the graves . . . shall come forth." {RH, September 5, 1899 par. 6}

"And before him shall be gathered all nations." The very One who died for man is to



judge him in the last day; for the Father "hath committed all judgment unto the Son: . . . and hath given him authority to execute judgment also, because he is the Son of man." What a day that will be, when those who rejected Christ will look upon him whom their sins have pierced. They will then know that he proffered them all heaven if they would but stand by his side as obedient children; that he paid an infinite price for their redemption; but that they would not accept freedom from the galling slavery of sin. They chose to stand under the black banner of rebellion to the close of mercy's hour. {RH, September 5, 1899 par. 7}

As they gaze upon his glory, there flashes before their minds the memory of the Son of Man clad in the garb of humanity. They remember how they treated him, how they refused him, and pressed close to the side of the great apostate. The scenes of Christ's life appear before them in all their clearness. All he did, all he said, the humiliation to which he descended to save them from the taint of sin, rises before them in condemnation. {RH, September 5, 1899 par. 8}

They behold him riding into Jerusalem, and see him break into an agony of tears over the impenitent city that would not receive his message. His voice, which was heard in invitation, in entreaty, in tones of tender solicitude, seems again to fall upon their ears. The scene in the garden of Gethsemane rises before them, and they hear Christ's amazing prayer, "Father, if it be possible, let this cup pass from me." {RH, September 5, 1899 par. 9}

Again they hear the voice of Pilate, saying, "I find in him no fault at all." They see the shameful scene in the judgment-hall, when Barabbas stood by the side of Christ, and they had the privilege of choosing the guiltless One. They hear again the words of Pilate, "Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?" They hear the response, "Away with this man, and release unto us Barabbas." To the question of Pilate, "What shall I do then with Jesus?" the answer comes, "Let him be crucified." {RH, September 5, 1899 par. 10}

Again they see their Sacrifice bearing the reproach of the cross. They hear the loud, triumphant tones tauntingly exclaim, "If thou be the Son of God, come down from the cross." "He saved others, himself he can not save." {RH, September 5, 1899 par. 11}

Now they behold him not in the garden of Gethsemane, not in the judgment-hall, not on the cross of Calvary. The signs of his humiliation have passed away, and they look upon the face of God,--the face they spit upon,--the face which priests and rulers struck with the palms of their hands. Now the truth in all its vividness is revealed to them. It is the wrath of the Lamb that they have to meet,--of him who came to take away the sin of the world,--of him who had ever acted toward them with infinite tenderness, long-suffering patience, and inexpressible love. They realize that they have forfeited all the riches of his great salvation. As they look upon him who died to take away their guilt, they cry out to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" {RH, September 5, 1899 par. 12}

We are now amid the perils of the last days. The scenes of conflict are hastening on, and the day of days is just upon us. Are we prepared for the issue? Every deed, small

and great, is to be brought into recognition. That which has been considered trivial here will then appear as it is. The two mites of the widow will be recognized. The cup of cold water offered, the prison visited, the hungry fed,—each will bring its own reward. And that unfulfilled duty, that selfish act, will not be forgotten. In the open court around the throne of God it will appear a very different thing from what it did when it was performed. The secret sin that appears as nothing now, when placed before men in the light of God's countenance, will appear grievous. It will be seen that these selfish pleasures and indulgences have made the human being a lover of pleasure more than a lover of God. {RH, September 5, 1899 par. 13}

How stands our account in the books of heaven? Have we chosen to be partakers with Christ in his sufferings? Have we been learning in the school of Christ his meekness and lowliness of heart? Have we stood by the side of Christ to bear his reproach? Have we taken his yoke upon us, and lifted the cross in self-denial and self-sacrifice? Have we helped to bear his burdens, and co-operated with him in his work? {RH, September 5, 1899 par. 14}

Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; but it is not necessary for any to be deceived; and we shall not be if we have fully taken our stand with Christ to follow him through evil as well as through good report. The serpent's head will soon be bruised and crushed. The glorious memorial of God's wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God's plan for the redemption of man will be complete. The Son of Man will bestow upon the righteous the crown of everlasting life, and they shall "serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

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{RH, September 5, 1899 par. 15}

**PERIODICALS / RH - The Review and Herald / September 5, 1899 Disease and Its Causes. - Drugs and Their Effects. - Mrs. E. G. White. -**

**September 5, 1899 Disease and Its Causes.**

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**Drugs and Their Effects.**

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**Mrs. E. G. White.**  
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More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of

drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves. {RH, September 5, 1899 par. 1}

Indulgence in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug, which gives present relief, but does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities; and had she been left to herself, aided by the common blessings of heaven, such as pure air and pure water, a speedy and safe cure would have been effected. {RH, September 5, 1899 par. 2}

In such cases the sufferers can do for themselves that which others can not do as well for them. They should begin to relieve nature of the load they have forced upon her. They should remove the cause by fasting a short time, and giving the stomach time to rest. The feverish state of the system should be reduced by a careful and understanding application of water. These efforts will help nature in her struggle to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to practise self-denial, and suffer a little from hunger, neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system; but they are determined to obtain relief at once, and so take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed; but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and becomes enfeebled. {RH, September 5, 1899 par. 3}

Drugs never cure disease. They only change its form and location. Nature alone is the effectual restorer, and how much better can she perform her task if left to herself! But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure, soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not realize the necessity of strict attention to his diet. {RH, September 5, 1899 par. 4}

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuse she is suffering, by aches and pains in the system. If, even then, the sufferers would only begin the work right, and would resort to the simple means they have neglected,--the use of water and proper diet,--nature would have just the help that she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated. {RH, September 5, 1899 par. 5}

When drugs are introduced into the system, they may for a time seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. The disease that the drug was given to cure may disappear, but only to reappear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain are frequently affected by drugs, and often all these organs are burdened with disease; and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works, which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they can not readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, and the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden break-down, and death follows. More die from the use of drugs than would die from disease, were nature left to do her own work. {RH, September 5, 1899 par. 6}

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease that afflicts the patient. But physicians are expected to know in a moment what to do; and unless they act at once as if they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of a disease of which the physician has no real knowledge. Nature is loaded with poisonous drugs, which she can not expel from the system. The physicians themselves are often convinced that death was the result of their use of powerful medicines for a disease that did not exist.

{RH, September 5, 1899 par. 7}

**PERIODICALS / RH - The Review and Herald / September 12, 1899 "Give Unto the Lord the Glory Due Unto His Name." - Mrs. E. G. White. -**

**September 12, 1899 "Give Unto the Lord the Glory Due Unto His Name."**

**Mrs. E. G. White.**

We are all living on probation. Those who have passed into their graves have been tested and tried, to see if they would realize their responsibility to serve God. A desire to glorify God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, to use wisely

the Lord's goods. It should lead us to keep brain, bone, and muscle in the most healthful condition, that our physical strength and mental clearness may help us to be faithful stewards. Selfish interest must ever be held subordinate; for if given room to act, it contracts the intellect, hardens the heart, and weakens moral power. Then disappointment comes. The man has divorced himself from God, and sold himself to unworthy pursuits. He can not be happy; for he can not respect himself. He has lowered himself in his own estimation. He is an intellectual failure. {RH, September 12, 1899 par. 1}

Daniel was regarded by the Lord as *a man*, because he was a steward who traded faithfully on his Lord's goods. He did not forget God, but placed himself in the channel of light, where he could commune with God in prayer. And we read that God gave Daniel and his fellows knowledge and skill in all learning and wisdom. {RH, September 12, 1899 par. 2}

Nebuchadnezzar the king of Babylon dreamed a dream, which none of his wise men could interpret. The secret was revealed to Daniel in the night vision, and we read: "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." {RH, September 12, 1899 par. 3}

Daniel did not stand before king Nebuchadnezzar to glorify human power, to dishonor God by failing to acknowledge his goodness. Had he not acknowledged God as the source of his wisdom, he would have been an unfaithful steward. Those who follow the example set by Daniel will connect with the Lord. They will consult him as a son consults a wise father. Not all human fathers possess wisdom; but God may always be trusted and depended on. With perfect assurance we may commit the keeping of our souls to him as unto a faithful Creator. {RH, September 12, 1899 par. 4}

Did Daniel's faithful recognition of God before kings, princes, and statesmen detract from his influence?--No. Read his firm, bold testimony, and then follow his example. Let the clear-cut testimony, like a sharp, two-edged sword, cut to the right and to the left. Make appeals that will bring foolish, wandering minds back to God. {RH, September 12, 1899 par. 5}

After Daniel had given Nebuchadnezzar God's warning in regard to self exaltation, he said to him, "Wherefore, O king, let my counsel be accepted unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Had the king heeded this counsel, the threatened evil might have been averted; but he went on with proud superiority until his reason was taken from him, and he became as the beasts of the field. God allowed him to suffer seven years of deplorable degradation, and then removed his chastening hand. Then the king acknowledged his sin. "At the end of the days," the record reads, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned

unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." {RH, September 12, 1899 par. 6}

Those who act a part in the work of God do good only because God is behind them, doing the work. Shall we then praise men, and give thanks to them, neglecting to recognize God? If we do, God will not co-operate with us. When man puts himself first and God second, he shows that he is losing his wisdom and righteousness. All that is ever done toward restoring the moral image of God in man is done because God is the efficiency of the worker. Christ, in his prayer to his Father, declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {RH, September 12, 1899 par. 7}

Said the great apostle Paul, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every steward understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first and last, and best in everything. Man can not show greater weakness than by thinking he will find greater acceptance in the sight of men if he leaves God out of his assemblies. God must stand the highest. The wisdom of the greatest man is foolishness with him. The true Christian will realize that he has a right to his name only as he uplifts Christ with a steady, persevering, and ever-increasing force. No ambitious motive will chill his energy; for it comes from an inexhaustible source -- the light of life. {RH, September 12, 1899 par. 8}

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. But when men enter into a confederacy to exalt men, and have little to say of God, they are weakness itself. God will leave those who do not recognize him in every effort made to uplift humanity. It is Christ's power alone that can restore broken-down human machinery. In every place let those around you see that you give God the glory. Let man be put in the shade; let God appear as the only hope of the human race. Every man must rivet his character-building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest. {RH, September 12, 1899 par. 9}

God will prepare the mind to recognize him who alone can help the striving, struggling soul. All who stand under his banner he will educate to be faithful stewards of his grace. God has given man immortal principles, to which every human power must



one day bow. He has given us truth in trust. The precious beams of this light are not to be hidden under a bushel, but are to give light to all that are in the house. Truth, imperishable truth, is to be made prominent. Show those with whom you come in contact that the truth is of consequence to you. It means much to you to stand by the principles that will live through the eternal ages. {RH, September 12, 1899 par. 10}

God has given every man talents, that His name may be exalted, not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. All have been entrusted with God's gifts, from the lowest and most poverty stricken to the highest and wealthiest, who walk in haughty pride. To every man have been given physical, mental, and moral powers. Let none waste their God-given time in regrets that they have only one talent. Spend every moment in using the talents that you have. They are the Lord's, to be returned to him. It is not your own property you are handling, but the Lord's. One day he will come to receive his own with usury. Faithfully fulfil your appointed stewardship, that you may meet him in peace. {RH, September 12, 1899 par. 11}

Have we consecrated all our talents to God? We can not be excused in withholding one from him. Reason is a precious gift. Do not abuse it; for God can remove it. The gift of speech is a valuable talent. Never despise nor undervalue this gift. Thank God for entrusting it to you. It is a precious gift, to be sanctified, elevated, and ennobled. {RH, September 12, 1899 par. 12}

As a sacred trust the voice should be used to honor God. It should never utter harsh, impure words, or words of faultfinding. The gospel of Christ is to be proclaimed by the voice. With the talent of speech we are to communicate the truth as we have opportunity. It should ever be used in God's service. But this talent is grievously abused. Words are spoken that do great harm. Christ declared, "Every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." {RH, September 12, 1899 par. 13}

Money is a talent, which is to be placed in God's treasury, for investment in his cause. But many are robbing God in tithes and offerings. "Will a man rob God? Yet ye have robbed me," God declares. "But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, September 12, 1899 par. 14}

Are we as individuals searching the word of God carefully and prayerfully, lest we shall depart from its precepts and requirements? The Lord will not look upon us with pleasure if we withhold anything, small or great, that should be returned to him. If we desire to spend money to gratify our own inclinations, let us think of the good we might do with that money. Let us lay aside for the Master small and large sums, that the work may be built up in new places. If we spend selfishly the money so much needed, the Lord does not, can not, bless us with his commendation. {RH, September 12, 1899 par. 15}

As stewards of the grace of God, we are handling the Lord's money. It means much,

very much, to us to be strengthened by his rich grace day by day, to be enabled to understand his will, to be found faithful in that which is least as well as in that which is great. When this is our experience, the service of Christ will be a reality to us. God demands this of us, and before angels and men we should reveal our gratitude for what he has done for us. God's benevolence to us we should reflect back in praise and deeds of mercy. Please read the eighth and ninth chapters of 2 Corinthians. These words show the impression made on those for whom we work when we act as Christ would have acted in our place: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." {RH, September 12, 1899 par. 16}

Do all church-members realize that all they have is given them to be used and improved to God's glory? God keeps a faithful account with every human being in our world. And when the day of reckoning comes, the faithful steward takes no credit to himself. He does not say, "My pound;" but, "Thy pound hath gained" other pounds. He knows that without the entrusted gift no increase could have been made. He feels that in faithfully discharging his stewardship he has but done his duty. The capital was the Lord's, and by his power he was enabled to trade upon it successfully. His name only should be glorified. Without the entrusted capital he knows that he would have been bankrupt for eternity. The approval of the Lord is received almost with surprise, it is so unexpected. But Christ says to him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

{RH, September 12, 1899 par. 17}

**PERIODICALS / RH - The Review and Herald / September 12, 1899 Disease and Its Causes. - Drugs and Their Effects. - Mrs. E. G. White. -**

**September 12, 1899 Disease and Its Causes.**

**Drugs and Their Effects.**

**Mrs. E. G. White.**

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet, and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and their friends are impatient. They will have medicine; and if they do not feel the powerful influence upon their systems that their erroneous views lead them to think they should feel, they impatiently send for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy. {RH, September 12, 1899 par. 1}

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused to persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, and the vitals consumed; they have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire that is consuming the vitals. {RH, September 12, 1899 par. 2}

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They wonder why the race is so feeble, and why so many die prematurely. Is there not a cause? Physicians, who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure some slight indisposition. Surely they can not realize the evil of these things, or they would not do thus. The effects of the poison may not be immediately perceived, but it is doing its work in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because, they say, they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and the general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. Yet many are so blinded that they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed him outright, for nature is loath to give up her hold on life; she is unwilling to cease her

struggles. Yet drug-takers are never well. {RH, September 12, 1899 par. 3}

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering.

{RH, September 12, 1899 par. 4}

**PERIODICALS / RH - The Review and Herald / September 19, 1899 "Give Unto the Lord the Glory due Unto His Name." - Mrs. E. G. White. -**

**September 19, 1899 "Give Unto the Lord the Glory due Unto His Name."**

**Mrs. E. G. White.**

God calls upon us to work for him in a world of sin, where men are given to idolatry. They have no thought of their obligations to their Creator. They act as if they had created themselves and their blessings. God bestows his bounties upon the evil and upon the good. To all he gives sunshine and showers of rain. He carefully watches the seed put into the soil, that from it may spring the living germ. But very few have any realization of the blessings bestowed on them from day to day. Still less do they realize the greatness of the gift of God's only begotten Son. If they only comprehended the sacrifice made in order that our world might be blessed with the light of truth, how many conversions would be made in a day! How many would rally around the standard of the Redeemer! {RH, September 19, 1899 par. 1}

Are we, as members of the Lord's family, striving to be among the number who shall walk with him in white, because he finds in them true obedience? The testimony of the one who strives earnestly for the crown of life may be, I study for eternity. His steady purpose will not only aid himself, but will help others to practise industry. The Lord will co-operate with the worker who puts his heart into the work, who walks in all humility of mind. Such a worker will work in the love and fear of God. A sense of the gratitude due to God will lead him to improve every opportunity for expressing thanksgiving, which will be accepted as a testimony of loyalty. Faithfulness toward God in the performance of good works will bring God's blessing. As we show ourselves faithful in fulfilling our trust, our influence leads others to do likewise. They are filled with thanksgiving and praise to God as the one to whom praise is due. Those who are not with us in the faith are given

a practical evidence of the power of the truth to sanctify the naturally selfish heart. {RH, September 19, 1899 par. 2}

By earnest, faithful work the gospel is to be carried to regions beyond, to cities and towns, into the highways and byways; and as souls are converted, let all glory be given to God. "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." Earnest efforts should be made to present before men and women the example that Christ has left them in his life of sacrifice. He laid aside his royal robe and kingly crown, and yielding up his high position as Commander of the heavenly host, he clothed his divinity with humanity, and for our sake became poor, that we through his poverty might come into possession of eternal riches. {RH, September 19, 1899 par. 3}

Paul writes to Timothy, "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Who will take these words into the inmost soul, and for Christ's sake, for their soul's sake, awake to the perils that are threatening all who fail to find refuge in Christ? {RH, September 19, 1899 par. 4}

The apostle continues, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, September 19, 1899 par. 5}

Christ declares, "He that will come after me, let him deny himself, and take up his cross, and follow me." Those who have on the wedding garment, the robe of Christ's righteousness, will not question whether they should lift the cross, and follow in the footsteps of the Saviour. Willingly and cheerfully they will obey his commands. Souls are perishing out of Christ. How inconsistent, then, is all striving after position and wealth. How feeble are the motives which Satan may present, which selfishness and ambition can furnish, in comparison with the lessons which Christ has given in his word! How worthless the reward the world offers beside that offered by our Heavenly Father! {RH, September 19, 1899 par. 6}

John writes, "After this I beheld, and, lo, a great multitude, which no man could

number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying to me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

{RH, September 19, 1899 par. 7}

"Unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . . {RH, September 19, 1899 par. 8}

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." {RH, September 19, 1899 par. 9}

These words are being fulfilled today. Read and understand the revealed truth of God. A heavenly Watcher marks our words and deportment, and reads the motives that



prompt us to action. We have no time now to be idle and indifferent. We must strive to develop a Christian character. Our spiritual understanding must be cleansed, purified, sanctified, and ennobled. All are now taking sides. It is ours now to choose a blessing or a curse. Now is the time for us to purify our minds by obeying the truth. {RH, September 19, 1899 par. 10}

Christ is to be our example in all things. He alone has the power to reclaim truth from the rubbish under which it had been buried, causing it to shine forth in its original loveliness. In his parables, in order that he might awaken interest and sympathy, he drew his illustrations from the things of nature. Plucking a lily in its glowing beauty, he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." In all his teaching, Christ sought to impress his hearers with the fact that all true knowledge leads heavenward, that all nature's lessons, rightly understood and interpreted, are the lessons of the Creator. {RH, September 19, 1899 par. 11}

The ministers of Christ are, in a special sense, stewards of the mysteries of God. There is a great work to be done in our world, and Christian educators are needed, men and women who are partakers of the divine nature, having escaped the corruption that is in the world through lust. These can enter cities and towns, and there plant the standard of truth, glorifying God by humility and faith, by a faithful performance of every duty. In the work to be done in the Lord's vineyard discouragements will come, but these may prove instructive to the worker, teaching him to wait patiently, and endure trial nobly. Those who keep God's glory in view will not fail nor be discouraged. {RH, September 19, 1899 par. 12}

The Lord needs men who are true, who will not seek for promotion, whose course of action is marked by self-sacrifice. The nature of our trust demands that self be lost in Christ; that in the daily life we seek to imitate in the very best way possible the Christ-life. All sin, from the least to the greatest, may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as one who has been crucified among us. We are to think and talk of Christ, praising and magnifying his name. As servants of God we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ, we shall reveal him in character. Thus we become channels through which God can communicate light. We are made workers together with God.

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{RH, September 19, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / September 19, 1899 Christianity in the Marriage Relation. - Mrs. E. G. White. -**

**September 19, 1899 Christianity in the Marriage Relation.**

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**Mrs. E. G. White.**

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Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. {RH, September 19, 1899 par. 1}

Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. During every year of their married life, they should seek to glorify God by their union. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit sin in bringing children into the world to suffer for want of proper care, food, and clothing. {RH, September 19, 1899 par. 2}

In this fast, corrupt age, these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering, because of the uncontrollable passions of men who bear the name of husband--more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world. {RH, September 19, 1899 par. 3}

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged, because the marriage relation allowed him whom she called husband to be brutal in his treatment of her. His love she found to be of so base a quality that she became disgusted. {RH, September 19, 1899 par. 4}

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure and the body healthy, that we may be a benefit to humanity, and render to God perfect service. The apostle utters these words of warning: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He urges us onward by telling us that "every man that striveth for the mastery is temperate in all things." He exhorts all who call themselves Christians to present their "bodies a living sacrifice, holy, acceptable unto God." He says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." {RH, September 19, 1899 par. 5}

The Lord has given me a view of some of the corruptions everywhere existing. Wickedness, crime, and sensuality exist even in high places. Even in the churches professing to keep God's commandments there are sinners and hypocrites. It is sin, not trial and suffering, which separates God from his people, and renders the soul

incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more than every other evil to cause the race to degenerate. It is practised to an alarming extent, and brings on disease of almost every description. {RH, September 19, 1899 par. 6}

Parents do not generally suspect that their children understand anything about this vice. In very many cases the parents are the real sinners. They have abused their marriage privileges, and by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them. The unnatural action of the sensitive organs produces irritation. They are easily excited, and momentary relief is experienced in exercising them. But the evil constantly increases. The drain upon the system is sensibly felt. The brain force is weakened, and memory becomes deficient. Children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred; but what an amount of lust and crime it covers! Those who feel at liberty, because married, to degrade their bodies by beastly indulgence of the animal passions, will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities. {RH, September 19, 1899 par. 7}

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from all excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life, and enervates the entire system. {RH, September 19, 1899 par. 8}

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, and thus lower themselves beneath the brute creation. They abuse the powers that God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course. Could all see the amount of suffering that they bring upon themselves by their own sinful indulgence, they would be alarmed; and some, at least, would shun the course of sin that brings such dreaded wages. So miserable an existence is entailed upon a large class that death would be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Yet because they are married, they think they commit no sin. {RH, September 19, 1899 par. 9}

Men and women, you will one day learn what is lust, and the result of its gratification.

Passion of just as base a quality may be found in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love that actuates a man to make his wife an instrument to minister to his lust: it is the animal passions, which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it; that he might [not pollute it, but] sanctify and cleanse it," "that it should be holy and without blemish." In the marriage relation, this is the quality of love that God recognizes as holy. Love is a pure and holy principle; but lustful passion will not admit of restraint, and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect. Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster -- base, low passion -- assumes the delicate name of love.

{RH, September 19, 1899 par. 10}

**PERIODICALS / RH - The Review and Herald / September 26, 1899 The Parable of the Sower. - Mrs. E. G. White. -**

**September 26, 1899 The Parable of the Sower.**

**Mrs. E. G. White.**

By parables Christ revealed the mysteries of redemption. His hearers were familiar with the things of nature, and these he used to represent the spiritual truths he wished to communicate. All had an opportunity to hear his appeals as they were made in sympathy for men. In the synagogue, by the wayside, and in the boat thrust out a little from the land, he spoke to the people, feeding their famished souls with the bread of life. Christ presented his truths in parables, in the form of a story. The Pharisees would not listen to direct truth; but parable teaching was popular, and commanded the respect and attention not only of the Jews, but also of the people of other nations. {RH, September 26, 1899 par. 1}

Christ knew there were many who would keep these lessons in mind until their hidden meaning should be discerned, but that others would never reach to their deep meaning. The disciples would come to the Great Teacher to inquire, and he instructed them. Christ gladly taught all who had interest enough to say, Explain to us the meaning of your words. {RH, September 26, 1899 par. 2}

These lessons of Christ were to be repeated by his disciples. When Peter, Andrew,

James, and John were called by Christ to forsake their nets and follow him, the promise was given them, "I will make you fishers of men." Those uneducated peasants of Galilee were to fulfil the divine commission. Through them Christ's lessons were to be carried to all peoples, nations, and tongues. {RH, September 26, 1899 par. 3}

In his zeal Christ was indifferent to his need of food and repose, and on one occasion his mother and brothers sought to draw him from his work. They thought if they could speak with him, they could draw him away from the multitude. But they could not reach him for the press, and they sent word to him that they were without, desiring to see him. But Christ was absorbed in the solemn and awful warnings he was giving to the people. He desired that his words should find a lodgment in some hearts. He could not be interrupted; his relatives could not draw him away. Under such circumstances, his duty to them was secondary. He did not rebuke them, but he seized upon this incident to convey a lesson that would be of great benefit to his mother, his disciples, and the concourse of people before him. {RH, September 26, 1899 par. 4}

In answer to the message, he said, "Who is my mother? and who are my brethren?" Christ never manifested any lack of respect for his mother or his brothers; but this was a point where he could fix the attention of the people, and answer the question, which was agitating many minds, as to what they should do if they received Christ. He knew that some present would accept his words, and that this course would bring to them determined opposition from fathers and mothers and relatives. He read the hearts before him; and stretching forth his hands to his disciples, he earnestly said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." {RH, September 26, 1899 par. 5}

This is the assurance given to all who follow the teachings of Christ that they shall become members of the heavenly family. Says Christ, Obedience to my Father in heaven is filial obedience. This is the bond of union between me and all who shall become members of the heavenly family. All who accept the word of truth will enter the hallowed circle that binds to me every believer as brother or sister or mother. {RH, September 26, 1899 par. 6}

On the shore a company has gathered to see and hear Jesus,--an eager, expectant throng. The sick are there, lying on their rugs, waiting to present their cases before him. It is Christ's God-given right to heal the woes of a sinful race, and he now rebukes disease, and diffuses around him life and peace and health. {RH, September 26, 1899 par. 7}

But the crowd continues to increase. They press close about Christ until there is no room to receive them. Then, speaking a word to the men in their fishing-boats, he steps into the boat that is waiting to take him across the lake, and bidding them push off a little from the land, he speaks to the people as they stand upon the shore. {RH, September 26, 1899 par. 8}

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seed fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the

sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold. . . . {RH, September 26, 1899 par. 9}

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." {RH, September 26, 1899 par. 10}

Did Christ blind the eyes so that the people could not discern? He gave them great light, and from time to time added to the light by the exposition of prophecy. What, then, eclipsed the light?--The answer is given: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." {RH, September 26, 1899 par. 11}

In heaven it was said, by the ministering angels, The ministry we were commissioned to perform, we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. He attracted their eyes to the cross of Calvary. Their souls were deeply moved by the sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. In all this they heard the Father's call, but it was in vain. Their hearts were given to covetousness; they loved the associations of the world more than they loved their God. {RH, September 26, 1899 par. 12}

Christ tells the disciples the meaning of the parable. It is the kingdom of God that is represented. His word is the seed. "Hear ye therefore the parable of the sower," says he. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." {RH, September 26, 1899 par. 13}



Christ is the sower of the seed. He came to so

No man can truly love his wife when she will patiently submit to become his slave, and minister to his depraved passions. In her passive submission, she loses the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspects that she will as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects to arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes; they are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love. {RH, September 26, 1899 par. 2}

The wife also becomes jealous of the husband, and suspects that if opportunity should offer, he would just as readily pay his addresses to another as to her. She sees that he is not controlled by conscience or the fear of God; all these sanctified barriers are broken down by lustful passions; all that is godlike in the husband is made the servant of low, brutish lust. {RH, September 26, 1899 par. 3}

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what must be the offspring of such parents. Will not the children sink still lower in the scale? The parents give the stamp of character to their children. Therefore children that are born of these parents inherit from them qualities of mind which are of a low, base order. And Satan nourishes anything tending to corruption. The matter now to be settled is, Shall the wife feel bound to yield implicitly to the demands of her husband, when she sees that nothing but base passions control him, and when her reason and judgment are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve as a living sacrifice to God? {RH, September 26, 1899 par. 4}

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of her health and life. If she possesses true love and wisdom, she will seek to divert his mind from the gratification of lustful passions to high and spiritual themes by dwelling upon interesting spiritual subjects. It may be necessary humbly and affectionately to urge, even at the risk of his displeasure, that she can not debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, and that she can not disregard this claim, for she will be held accountable in the great day of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servant's of men." {RH, September 26, 1899 par. 5}

If she will elevate her affections, and in sanctification and honor preserve her refined, womanly dignity, woman can do much by her judicious influence to sanctify her husband, and thus fulfil her high mission. In so doing, she can save both her husband and herself, thus performing a double work. In this matter, so delicate and so difficult to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling

principle of the heart. Love to God and love to the husband can alone be the right ground of action. {RH, September 26, 1899 par. 6}

Let the wife decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, to run in the same channel as his own, and she yields her individuality; her identity is lost, merged in that of her husband. She is a mere machine for his will to move and control, a creature of his pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in occupying this passive position. She has a responsibility before God, which it is her duty to preserve. {RH, September 26, 1899 par. 7}

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine and purify, leading him to strive earnestly to govern his passions, and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences for which the heart unrenewed by grace naturally seeks. If the wife feels that in order to please her husband she must come down to his standard, when animal passion is the principal basis of his love, and controls his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to his animal passions without a word of remonstrance, she does not understand her duty to him nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and has true love for him. {RH, September 26, 1899 par. 8}

The more the animal passions are indulged, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city. {RH, September 26, 1899 par. 9}

Oh that I could make all understand their obligation to God to preserve the mental and physical organism in the best condition to render perfect service to their Maker! Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. From their youth up they have weakened the brain and sapped the constitution by the gratification of animal passions. Self-denial and temperance should be the watchword in their married life; then the children born to them will not be so liable to have the moral and intellectual organs weak, and the animal strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of

all to see that they are standing in slippery places! {RH, September 26, 1899 par. 10}

From the picture that has been presented before me of the corruption of men and women professing godliness, I have feared that I should altogether lose confidence in humanity. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power which Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds, and lulled them to carnal security. The failures in our efforts to bring others up to understand the great dangers that beset souls, have sometimes led me to fear that my ideas of the depravity of the human heart were exaggerated. But when facts are brought to us showing the sad deformity of one who has dared to minister in sacred things while corrupt at heart, one whose sin-stained hands have profaned the vessels of the Lord, I am sure that I have not drawn the picture any too strong.

{RH, September 26, 1899 par. 11}

**PERIODICALS / RH - The Review and Herald / October 3, 1899 The Parable of the Sower. - Mrs. E. G. White. -**

**October 3, 1899 The Parable of the Sower.**

**Mrs. E. G. White.**

"And some fell among thorns; and the thorns sprang up, and choked them." "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

{RH, October 3, 1899 par. 1}

Here is represented the controversy between satanic agencies and the Prince of Life. Which will obtain the supremacy? Which will become possessor of the soul? If the truth impressed upon human hearts is carefully cherished, and the weeds are uprooted, there will be a precious crop of grain. But the gospel seed often drops among thorns and noxious weeds; and if there is not a moral transformation in the human heart; if old habits and practises and the former life of sin are not left behind; if the attributes of Satan are not expelled from the soul, the wheat crop will be stunted. The tares will come to be the crop, and will kill out the wheat. If the heart is not kept under the control of God, the weeds and thorns of the character will be revealed in the life. The natural traits that are evil must be overcome; for grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil. They need no cultivation. But grace must be carefully cultivated. The love of the world in the heart leaves no room for Christ. Those whose hearts are divided claim to believe the truth, but do it not. They wish the crown, but refuse the cross. {RH, October 3, 1899 par. 2}

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." {RH, October 3, 1899 par. 3}

The mass of tradition that has been accumulating for ages, and that was taught by the priests and rulers, was regarded as truth by the disciples. But Christ said to the Pharisees, Ye teach for doctrine the commandments of men; and again, Ye make void the law of God through your tradition. In the last instruction given to his disciples, Christ said, "I have yet many things to say unto you, but ye can not bear them now." The divine Teacher desired to bring all the rays of prophetic light to bear upon the lesson that he was the truth-bearer to the world. He came to make known redemption by making men intelligent in regard to its conditions. In his human life he was to reveal the gospel, and set an example of perfect obedience to the law of God. He desired to impress all with the necessity of that excellence of character that God requires of men. {RH, October 3, 1899 par. 4}

Through the Holy Spirit's guidance the disciples would remember the lessons Christ had given them; and in their future work, their language would express the divine thought of God. Thus the truth would come down through pure channels, commending itself to the hearts of the receivers. Christ's followers are to plant their feet, not on the word of pope or prelate, not on the word of the clergy, who mystify everything that is plain, and confuse the minds of the ignorant; they must place their feet upon the sure foundation. God has given them a platform on which to stand, even the eternal word of truth, and there their feet will stand on the Rock of Ages. {RH, October 3, 1899 par. 5}

Christ is no longer seen in human flesh as the Great Teacher, going about doing good, healing the diseases of the body, and saying, to the sin-sick soul, "Thy sins be forgiven thee." But because he has come and suffered for sin, because he died as our sacrifice on Calvary's cross, his voice is now heard through the ambassadors whom he has sent to proclaim a crucified and risen Saviour, an Advocate who has ascended to the throne of God. This additional power and efficiency Christ's disciples have in lifting up a crucified Redeemer before a fallen race, and pointing them to heaven to declare him at the right hand of God. These are the greater things upon which the mind lays hold, the mystery hidden from eternal ages. {RH, October 3, 1899 par. 6}

In his human wisdom, man may employ arguments that are wholly without truth; for God declares, "The world by wisdom knew not God." "The seed is the Word." We are to take our position in the school of Christ as humble learners. He speaks as one having authority, and he affirms that all that is written in the law and the prophets is the word of the living God. It is the inspiration of One infallible, the divine communication to holy men of old, who spoke as they were moved by the Holy Ghost. {RH, October 3, 1899 par. 7}

All the speculative opinions, which, through the devising of Satan, have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming to the world. The opinions and speculations of men had become abundant; they occupied the ground with a multitude of errors, which made truth hard to be distinguished from error. But the time has now come when we are to know the truth, and the truth is to make us free. All who receive Christ in truth will

believe in him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies to evil,--their pride, vanity, self-esteem, worldliness, and every sin,--and will reveal Christ in their lives. If God's word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God who works in them both to will and to do of his good pleasure. Men must co-operate with God. They must reveal their respect for his word by obedience to his laws. {RH, October 3, 1899 par. 8}

All the lessons of the natural world reveal the providences of God. He who has had this lesson-book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. In the Old Testament Scriptures he will find a storehouse of the most precious instruction, the gospel being the key. The teachings of Christ contain the most precious seed of the gospel, and the heart is to be its receptacle. But if the heart is not cleansed from sin, Christ can not dwell there. The one or the other must be the controlling element. {RH, October 3, 1899 par. 9}

In the heart that receives the good word of life a decided change takes place. In the words of the apostle Peter we may see what may be the result to one in whose heart the good seed is sown: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. . . . Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." {RH, October 3, 1899 par. 10}

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, October 3, 1899 par. 11}

The grace of God never stirs in vain the heart of the truly contrite. He will go on from strength to strength. Each lesson received from Christ will prepare him to receive still more instruction, carrying him forward and upward. He who is imbued with the Spirit of God finds a warfare constantly before him. He is to fight the good fight of faith; for God is calling him to higher, nobler achievements, up toward the mark for the prize of the high calling in Christ Jesus. {RH, October 3, 1899 par. 12}

All who strive to reach this standard will be marked by the sanctification of the spirit through the truth. The work of sanctification is the work of a lifetime. The true Christian must be unresting in his endeavors. He is ever climbing, never content with that to which he has attained. The more he seeks a knowledge of God, and of Jesus Christ, whom he has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. The longer he walks in the path of self-denial and self-sacrifice, the



more willing he is to hide himself in Christ, and sacrifice all for him.

{RH, October 3, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / October 10, 1899 "This Do, and Thou Shalt Live." - Mrs. E. G. White. -**

**October 10, 1899 "This Do, and Thou Shalt Live."**

**Mrs. E. G. White.**

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in his words, and the lawyer asked the question as if it were one of serious import. Priests and rulers listened with bated breath for Christ's answer. Christ read the heart of the lawyer, and he turned the question over to him for answer. {RH, October 10, 1899 par. 1}

"What is written is the law?" he asked. "How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." Christ knew that no one present could keep the law in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth. Only by accepting the virtue and grace of Christ can the law be kept. Belief in the propitiation for sin enables fallen man to love God with his whole heart, and his neighbor as himself. {RH, October 10, 1899 par. 2}

The lawyer knew that he kept neither the first four nor the last six commandments; but in the hope of justifying himself, he asked, "And who is my neighbor?" Christ then related an incident that had lately taken place, the memory of which was fresh in the minds of all. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way." He saw the man lying wounded and bruised, weltering in his own blood, but he left him without rendering any assistance. He passed by on the other side. {RH, October 10, 1899 par. 3}

"Likewise a Levite, when he was at the place, came and looked on him." He saw his great need, but he, too, "passed by on the other side. {RH, October 10, 1899 par. 4}

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." {RH, October 10, 1899 par. 5}

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. The lawyer found nothing in the lesson that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" he answered, "He that showed mercy on him." {RH, October 10, 1899 par. 6}

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law. {RH, October 10, 1899 par. 7}

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is the transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." {RH, October 10, 1899 par. 8}

The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the ten commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met anti-type in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with the Saviour. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and today he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments." {RH, October 10, 1899 par. 9}

The lawyer asked, "Who is my neighbor?" In answer Christ related an actual occurrence, of which his hearers knew. The man who had been robbed was a Jew, one who in every sense should have awakened the sympathy and regard of those of his own nation. The priest and Levite, professedly acknowledging the law of God as their guide, should have been the first to minister with tender compassion to their suffering brother. But they passed by on the other side. It is not those who make the highest profession of righteousness who love God supremely and their neighbor as themselves. {RH, October 10, 1899 par. 10}

The great difference between the Jews and the Samaritans was a difference of religious belief, a question as to what constituted true worship. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. So strong was the antipathy between the Jews and the Samaritans that it seemed a strange thing to the Samaritan woman that Christ should ask her for a drink. "How is it,"

she said, "that thou, being a Jew, askest drink of me, which am a woman of Samaria? for," adds the evangelist, "the Jews have no dealings with the Samaritans." And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone him, they could find no better words by which to express their hatred than, "Say we not well that thou art a Samaritan, and hast a devil?" Yet the Jews neglected the very work the Lord had enjoined on them, leaving a hated and despised Samaritan to minister to one of their own countrymen. {RH, October 10, 1899 par. 11}

Many bitter sneers were hurled at the Samaritans by the Jews. The one of whom Christ told, took his revenge by acting as Jesus would have acted. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he treated the wounded man as his brother. This Samaritan represents Christ. Jesus laid aside his royal robe and kingly crown to assume the garb of humanity. He stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness. {RH, October 10, 1899 par. 12}

Jesus was the foundation of the Jewish economy, the author of all their laws, statutes, and requirements. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God. The Saviour is guiding. He has hold of man and of the throne of divinity. In the providence of God, the priest and Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,--compassion, tenderness, and love.

{RH, October 10, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / October 17, 1899 "This Do, and Thou Shalt Live." - Mrs. E. G. White. -**

**October 17, 1899 "This Do, and Thou Shalt Live."**

**Mrs. E. G. White.**

The Lord would have every one holy, even as he is holy. Those who love him will be merciful, true, kind, and forgiving. Christ is seeking to uplift all who will be lifted to companionship with himself, that they may be one with him as he is one with the

Father. If you are not thus, you are in companionship with the enemy of all good. God is waiting to impart his richest blessings to all who will receive them, that all may reveal Christ's spirit, by helping those who are suffering for the temporal and spiritual necessities of life. Christians who are Christians in truth, and not in name only, who are meek and lowly followers of the Master, will act as did this Samaritan. They will live his life of service. Christ has made all one. In him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He created man, and died to save him. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another." {RH, October 17, 1899 par. 1}

There are men professing to serve God who act the part of the priest and the Levite. All around them they see want and suffering, but with heartless indifference they pass by on the other side. Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must submit to its molding and fashioning, or we shall lose our title to the immortal inheritance. The Lord will not tolerate the actions of many. There are hard, stony, unsympathetic hearts, which must be softened and subdued by grace. {RH, October 17, 1899 par. 2}

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not, we shall hear the terrible words, "I know you not." We need far more disinterested benevolence. Often we shall be called upon to sacrifice in order to help those who are in need, and we should do this cheerfully, glad for the privilege to follow the Master. {RH, October 17, 1899 par. 3}

Whatever the difference in religious belief, a call for suffering humanity must be heard and answered. In cases where there is bitterness of feeling because of a difference in religion, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice, and win souls to Christ. By doing good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever caste or nationality, whether he is white or black, high or low, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know him not. {RH, October 17, 1899 par. 4}

Obedience to the precious word of God brings the beauty of holiness. That word, whether in the New Testament or in the Old, can not be changed to meet man in his fallen condition. It ever maintains its high and holy standard, saying, "This do, and thou shalt live." All human beings need a standard, and this standard is plainly revealed in God's word, which is the expression of his will. This word reveals to man his defects of character, and the hopelessness of his condition unless he returns to his loyalty.

Through faith in Christ all excellence may be reached. The word of God requires obedience to his law, presenting the character of Christ in contrast to the character of men. {RH, October 17, 1899 par. 5}

Christ comes to us with an invitation of mercy, holding before us the mirror of God's law, and presenting its claims. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Walk with me, and I will fill your path with light. Christ humbled himself that he might encircle the human race with his long human arm, while with his divine arm he lays hold of the throne of God. He came to show how man should treat his fellow man. He came to uplift the sufferer and comfort the oppressed. To Moses he proclaimed himself, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." But God can not let sin, unrepented of, go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generations. {RH, October 17, 1899 par. 6}

Sin perpetuates itself. How cruel then it is for those who claim to have a knowledge of God to show that they are not doers of his word. They indulge in evil thinking, criticizing, and accusing, and in this way they misrepresent Christ's character. They are false witnesses, just as were the Jews. I pray that the vision of the soul may be sanctified, that the sin of accusing and criticizing may be put away, as a sin that crucifies afresh the Son of God, and puts him to an open shame. The Holy Spirit must work in our hearts. Let no false pride, no pharisaism, be cherished. Rather let us seek for the spirit of a little child. If we knew, if we only knew, how the Lord regards those who indulge so freely in evil surmising, we would fear to manifest such, a spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them; for the mind is built up from the food given it. {RH, October 17, 1899 par. 7}

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." {RH, October 17, 1899 par. 8}

The Lord can do very little for us while we live in transgression, breaking the first four and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God's people the supremacy is obedience to the command, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also

may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, October 17, 1899 par. 9}

Christ's words should be appreciated and obeyed, and they will be when his professed followers have that repentance which needeth not to be repented of. "As the Father hath loved me," he declares, "so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. . . . These things I command you, that ye love one another." {RH, October 17, 1899 par. 10}

The greatest cause of weakness among those who are looking for the Lord's second coming is lack of love and confidence. This causes suspicion. There is a lack of frankness; the way is hedged up by supposition. Some one discovers a supposed defect in a brother or sister, and he acts on this supposition, as if it were true. When criticism and faultfinding, and a desire for the highest place enter the church, the serpent, disguised, enters with them, leaving a trail of evil wherever he goes. The leaven works, and the men God has appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success will be a failure. Satan will make the mind a depository for his insinuations, and the man will lose the battle, when he might have gone forward to victory. {RH, October 17, 1899 par. 11}

Please read the twelfth and thirteenth chapters of 1 Corinthians. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Let us wash our robe of character. Let us no longer bite and devour one another. Let those who claim to be Christians practise Christ's words. "Watch ye, stand fast in the faith, quit you like men. . . . Let all your things be done with charity." {RH, October 17, 1899 par. 12}

**PERIODICALS / RH - The Review and Herald / October 24, 1899 Our Example. - Mrs. E. G. White. -**

**October 24, 1899 Our Example.**

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**Mrs. E. G. White.**

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Christ's life on earth was meek and lowly. He did not take his place upon a throne as commander of the earth. He attached to his name no high titles, to make his position understood. He took not on him the nature of angels. For our sake he stepped down



from his royal throne, and clothed his divinity with humanity. He laid aside his royal robe, his kingly crown, that he might be one with us. He resigned his position as commander in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. He hid his glory under the guise of humanity, that his divine, transforming power might touch humanity. {RH, October 24, 1899 par. 1}

While on earth, Christ lived in the home of a peasant. He wore the best garments his parents could provide, but they were the humble garments of the peasants. He walked the rough paths of Nazareth, and climbed the steeps of its hillsides and mountains. In his home he was a constant worker, and left on record a life filled with useful deeds. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration that the Lord intended they should have. But Christ knew that his work must begin in consecrating the humble trade of the craftsmen who toil for their daily bread. He learned the trade of a carpenter, that he might stamp honest labor as honorable and ennobling to all who work with an eye single to the glory of God. And angels were his attendants; for Christ was just as truly doing his Father's business when toiling at the carpenter's bench, as when working miracles for the multitude. He held his commission and authority from the highest power, the Sovereign of heaven. {RH, October 24, 1899 par. 2}

Christ descended to poverty that he might teach how closely in our daily life we may walk with God. He took human nature that he might be able to sympathize with all hearts. He was capable of sympathizing with all. He could engage in toil, bear his part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares as to leave no time nor thought for heavenly things. He often held communion with heaven in song. The men of Nazareth often heard his voice raised in prayer and thanksgiving to God; and those who associated with him, who often complained of their weariness, were cheered by the sweet melody that fell from his lips. {RH, October 24, 1899 par. 3}

Christ knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the strain of practical life, and yet keep the eye single to the glory of God; and this is where he was a helper. In elevated song he would speak his parables, and carry the minds of his hearers with him. A fragrant influence was diffused to those around him, and they were blessed. His praises seemed to drive away the evil angels, and fill the place with sweet fragrance. He carried the minds of his hearers away from their earthly exile to their future, eternal home. {RH, October 24, 1899 par. 4}

All this has its lesson for us. We also may commune with God in words of holy song. Our house of worship may be very humble, but it is none the less acknowledged by God. If we worship in spirit, and in truth, and in the beauty of holiness, it will be to us the very gate of heaven. As lessons of the wondrous works of God are repeated, and as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in praise and thanksgiving to God. These exercises drive back the power of Satan. They expel murmurings and complainings, and Satan loses ground. {RH, October 24, 1899 par. 5}

God teaches us that we should assemble in his house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for those who love him, where, from Sabbath to Sabbath, from one new moon to another, they will assemble in the sanctuary to unite in loftier strains of song, in thanksgiving and praise to him that sitteth upon the throne and to the Lamb forever and ever. {RH, October 24, 1899 par. 6}

Christ would have us realize that our interests are one. A divine Saviour died for all, that all might find in him their divine source. In Christ Jesus we are one. By the utterance of one name, "Our Father," we are lifted to the same rank. We become members of the royal family, children of the heavenly King. His principles of truth bind heart to heart, be they rich or poor, high or low. {RH, October 24, 1899 par. 7}

When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall "see him as he is." There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God. {RH, October 24, 1899 par. 8}

The Gospels give us little information in regard to the youth and early manhood of Christ, and because of this it is claimed by some that there is nothing to relate. True, Christ lived the life of a common laborer, but there is much that could be said of that pure, undefiled life. His was a character among characters, which placed in strong contrast holiness and obedience, and unholiness and disobedience. Although he did not enter upon his public ministry until he was nearly thirty years old, he was always doing good. His life was in conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life. {RH, October 24, 1899 par. 9}

Christ and the heavenly universe saw that the power of Satan was taking the world captive, that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth possessed a charm for men. To them riches meant power and honor, and they would do any injustice or violence in order to obtain that which they coveted. The fear of the Lord was fast departing from the earth. And the Son of the Highest came to the earth. "Lo, I come," he said, "to do thy will, O God." His arm brought salvation. He began his mission in the lowly walks of life, placing himself where the family of which he was a member required his service. He did not shirk responsibilities, but carried into his labor cheerfulness and tact. He restored every department of human industry as if it were a part of his commission from God. The Commander of heaven became subject to command, but in it all he manifested heartiness and devotion. He was a perfect pattern in every place. {RH, October 24, 1899 par. 10}

Christ passed through all the experiences of his childhood, youth, and manhood

without the observance of ceremonial temple worship. He held no office, he assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon his character. He consecrated himself to God that he might benefit and bless others, to show that in every period of life the human agent can do the Master's will. {RH, October 24, 1899 par. 11}

Christ was a physician of the body as well as of the soul. He was minister and missionary and physician. From his childhood he was interested in every phase of human suffering that came under his notice. He could truly say, I came not to be ministered unto, but to minister. In every case of woe he brought relief, his kind words having a healing balm. None could say he had worked a miracle, yet he imparted his virtue to those he saw in suffering and in need. Through the whole thirty years of his private life he was humble, meek, and lowly. He had a living connection with God; for the Spirit of God was upon him, and he gave evidence to all who were acquainted with him that he lived to please, honor, and glorify his Father in the common things of life. {RH, October 24, 1899 par. 12}

Jesus came to the world to live the life which it is for the interest of every being on earth to live,--that of humble obedience. To all, Christ has given a probation, in which to form characters for the mansions he has gone to prepare, and he calls upon all to follow his example. Those who are indeed learners in the school of Christ will not exalt themselves because they are possessors of houses and lands, because the Lord has in his providence lent them his goods to trade upon. There are many who are called prosperous and happy; but let calamity come to them, let them become bankrupt, and what do they do?--They are driven to desperation. They become wild because they have lost their idol, their object of worship; and instead of turning to the true God, they take their own lives. {RH, October 24, 1899 par. 13}

If men are in connection with Christ, they will feel it a very serious responsibility to be in possession of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, How can I wisely use my Lord's goods? {RH, October 24, 1899 par. 14}

If all would follow Christ in connection with humanity, if they would be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all would follow his example in all the walks of life, binding their life up with the life of Christ, there would be no neglected duties. All men would be clothed with the same importance with which Christ regarded them, and would receive the same attention. Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will enable them to form characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given the crown of life that will never fade away.

{RH, October 24, 1899 par. 15}

**PERIODICALS / RH - The Review and Herald / October 31, 1899 The Parable of the Ten Virgins. - Mrs. E. G. White. -**

**October 31, 1899 The Parable of the Ten Virgins.**

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**Mrs. E. G. White.**  
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"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. {RH, October 31, 1899 par. 1}

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." {RH, October 31, 1899 par. 2}

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay. {RH, October 31, 1899 par. 3}

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." {RH, October 31, 1899 par. 4}

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom. {RH, October 31, 1899 par. 5}

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that

sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night. {RH, October 31, 1899 par. 6}

This parable is not a representation of open sinners, but of those who profess Christ. The bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." {RH, October 31, 1899 par. 7}

The first and second angels' messages are united and made complete in the third. -John says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." {RH, October 31, 1899 par. 8}

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world. {RH, October 31, 1899 par. 9}

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them. {RH, October 31, 1899 par. 10}

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, October 31,

1899 par. 11}

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made. {RH, October 31, 1899 par. 12}

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears. {RH, October 31, 1899 par. 13}

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity. {RH, October 31, 1899 par. 14}

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, October 31, 1899 par. 15}

This representation should call forth our earnest study in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, October 31, 1899 par. 16}

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh



and drink his blood, or they can have no part with him. {RH, October 31, 1899 par. 17}

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {RH, October 31, 1899 par. 18}

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

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{RH, October 31, 1899 par. 19}

**PERIODICALS / RH - The Review and Herald / November 7, 1899 Jewish Hatred. - Mrs. E. G. White. -**

**November 7, 1899 Jewish Hatred.**

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**Mrs. E. G. White.**  
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"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall." {RH, November 7, 1899 par. 1}

The Roman governor was called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to deal with, that he had been called from his repose at so early an hour. He knew that it must be some one whom the Jewish authorities were anxious to have tried and punished with haste. {RH, November 7, 1899 par. 2}

Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly upon Jesus. He continued to look at him; for he could not do otherwise. He had had to deal with all kinds of criminals; but the countenance of the man before him bore the signature of heaven, not of a criminal. Never before had one bearing such marks of goodness and nobility been brought before him. On his face Pilate saw no signs of guilt, no expression of fear, no boldness nor defiance. He saw a man of calm and dignified bearing, who heard the bitter accusations made against him without speaking a word to vindicate himself. {RH, November 7, 1899 par. 3}

Christ's appearance made a favorable impression upon Pilate. His better nature was roused. He had heard of Jesus and his works. His wife had told him something of the wonderful deeds performed by the Galilean prophet, who cured the sick and raised the dead. Now this revived as a dream in Pilate's mind. He recalled rumors that had reached him from several sources, even from his own relatives. He resolved that he would ask the Jews for their charges against the prisoner. {RH, November 7, 1899 par. 4}

Who is this man, and wherefore have ye brought him? he asked. What accusation bring ye against him? The Jews were disconcerted. knowing that they could not substantiate their charges against Christ, they did not desire a public examination. They answered that he was a deceiver called Jesus of Nazareth. {RH, November 7, 1899 par. 5}

Again Pilate asked, "What accusation bring ye against this man?" The priests did not answer this question; but in words that showed their irritation, they said, "If he were not a malefactor, we would not have delivered him up unto thee." When those composing the Sanhedrin, the first men of the nation, bring to you a man they deem worthy of death, is there need to ask for an accusation against him? They hoped to impress Pilate with a sense of their dignity and importance, and thus lead him to accede to their request without going through many preliminaries. They were eager to have their sentence ratified; for they knew that the people who had witnessed Christ's marvelous works could tell a story very different from the fabrication they were now rehearsing. {RH, November 7, 1899 par. 6}

The priests thought that with the weak and vacillating Pilate they could carry their plan through without any trouble. A pure, right-principled judge will never sign a death-warrant hastily, nor condemn a man merely because he is accused. To those who do this, the same will be done. But the Jews knew that this Pilate had previously signed the death-warrant hastily, condemning to death men whom they knew were not worthy of death. They hoped that he would now inflict the death penalty on Jesus without even giving him a hearing. This they asked as a favor on the occasion of their great national festival. {RH, November 7, 1899 par. 7}

But there was something in the prisoner that held Pilate back from this. He dared not do it. He read the purpose of the priests. He remembered how, not long before, Jesus had raised Lazarus, a man that had been dead four days; and he determined to know, before signing the warrant of condemnation, what the charges were against him, and whether they could be proved. {RH, November 7, 1899 par. 8}

If your judgment is sufficient, he said, why bring him to me? "Take ye him, and judge him according to your law." Thus pressed, the priests said that they had already passed sentence on him, but they must have Pilate's sentence to render their condemnation valid. What is your sentence? Pilate asked. The death sentence, they answered; but it is not lawful for us to put any man to death. This privilege had been taken from the Jews by the Romans. The sentence against Christ could not be carried out without ratification, and the rulers now asked Pilate to take their word as to Christ's guilt, and enforce their sentence. They would take the responsibility of the result. {RH, November 7, 1899 par. 9}

Pilate was not a just nor a conscientious judge, but, weak though he was, he refused

to grant the request of the Jewish rulers. Memories of the reports he had heard concerning this man's work revived in his mind. He refused to condemn Jesus until a charge had been brought against him. {RH, November 7, 1899 par. 10}

The priests were in dilemma. They had tried to make Pilate believe that their request was a reasonable one, but he had refused to comply with it blindly. They were much disappointed that he had not given them the power to do with Jesus as they would. They had condemned him for blasphemy. But in Roman law the death sentence was not inflicted for this offense. The priests saw that they must cloak their hypocrisy under the thickest concealment. They must not allow it to appear that Christ had been arrested on religious grounds. Were this put forward as a reason, their proceedings would have no weight with Pilate. They must make it appear that Jesus was working against the common law; then he could be punished as a political offender. {RH, November 7, 1899 par. 11}

They were forced to bring another charge against Christ; and in order to do this they resorted to a lie. Some time before this they had formed a plot whereby they hoped to lead Christ to condemn himself before the Romans who were present. They sent to him men professing to be just men, in search of truth, who, after using words of flattery, asked him questions regarding the payment of tribute. But Christ had unveiled their hypocrisy, and the Romans saw only the utter failure of the plotters and their discomfiture at Christ's answer. "Is it lawful for us to give tribute unto Caesar, or not?" the spies asked. "Show me a penny," Christ said. "Whose image and superscription hath it?" They answered, "Caesar." "Render therefore unto Caesar the things which be Caesar," Christ said, "and unto God the things which be God's." {RH, November 7, 1899 par. 12}

Now the priests thought to make it appear that on this occasion Christ had taught what they hoped he would. But they knew that while the course they had pursued as religionists had rendered them objectionable in the eyes of the Romans, nothing could in truth be brought against Christ as a creator of sedition. He had avoided everything that looked like condemning or resisting the policy of the government. When one came to him, asking him to decide a question regarding the division of property, he answered, "Who made me a judge or a divider over you?" {RH, November 7, 1899 par. 13}

As a nation, the Jews questioned Caesar right to tax them. They regarded the Roman emperor as a usurper. If they had dared, they would have broken the Roman yoke. They were ready to imperil their lives in an effort to regain their national liberty. Forty years afterward they attempted this, and history bears record to the destruction of themselves and their city. {RH, November 7, 1899 par. 14}

The Jewish rulers had given ample evidence of their hatred toward the Roman authority, and yet they now brought a charge of treason against Christ. Having failed several times to make him commit himself, or to wrest from him some expression that could be used against him, they were obliged to make a false charge. In their extremity they called false witnesses to their aid. "And they began to accuse him, saying, We found this fellow [the only begotten Son of God] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a King." Three charges, each

without foundation. The priests knew this, but they were willing to commit perjury could they but secure their end. {RH, November 7, 1899 par. 15}

Pilate saw through their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that Jesus was innocent, and he tried to release him. Had he acted decidedly, he would have done what was right. But he allowed other interests to take possession of his mind. The Jews cried out, saying, "If thou let this man go, thou art not Caesar friend;" and Pilate allowed himself to be intimidated by these words. He was afraid of the representation that would be carried to Rome if he released Jesus. He proved false to his own convictions, and false to the message sent from heaven to his wife. "When he had scourged Jesus, he delivered him to be crucified." {RH, November 7, 1899 par. 16}

So God's people will always be persecuted when religious bigotry is allowed to rule. In his zeal, Paul thought that in persecuting the church of God, and leading Christ's followers bound to Jerusalem to be thrust into prison and killed, he was doing God a service. {RH, November 7, 1899 par. 17}

Let those who would trust to human nature to act mercifully and compassionately when men are brought into strait place, read Old and New Testament history, especially the record of the trial, condemnation, and crucifixion of Christ. Let them learn from this whether human beings may be trusted to act mercifully when their false theories and religious customs or traditions are interfered with. {RH, November 7, 1899 par. 18}

It makes every difference whose side we are on in the contest. Unless sinners come to Christ, seeking him with the whole heart, and asking for his grace, they will make no attempt to oppose the enemy of God, but to the end of their days will remain his willing captives. Every man who transgresses the law of God places himself on the wrong side. His nature changes, and he becomes evil. All such will assuredly oppress their fellow men. God's people will suffer persecution from those who, if they had the Spirit of the Master, would manifest the same pitying love. But they are moved by a power from beneath, and they teach for doctrine the commandments of men. They do battle against God in the person of his saints; but God would have us remember that we are not to retaliate under provocation. {RH, November 7, 1899 par. 19}

There is no enmity between Satan and evil men. Those who do Satan's work are not at enmity with him. He inspires the inventions which bring pain to those who are determined to worship God in accordance with his word. Satan is God's enemy, and he seeks to deprive God's people of the right to follow the convictions of the Holy Spirit. He has formed an alliance with men against heaven's decrees. Fallen men and fallen angels are sure to join in a desperate companionship. Through apostasy both are evil, and, wherever evil exists, will league against good. {RH, November 7, 1899 par. 20}

Right principles may be acted out, righteous deeds may be done, by those who are persecuted. So it was with Christ. Touched by all human woe, the divine Healer never turned a suppliant away. Wherever he went, blessings attended his footsteps. Suffering humanity received his attention. For all diseases he had a balm. He went about doing good, relieving the oppressed, and comforting the afflicted. All who came to him

received his blessing. He brought to men the richest gifts that heaven could bestow. To those who received him he gave blessings as free and abundant as the light of the sun; for he is the light of the world. He came to break down every wall of partition between man and his fellow man. But he was despised and rejected by the very ones he came to bless and save. He came to his own, and his own received him not. {RH, November 7, 1899 par. 21}

The experience of those who are loyal to God will be in accordance with Christ's words: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

{RH, November 7, 1899 par. 22}

## **PERIODICALS / RH - The Review and Herald / November 7, 1899 Importance of the Canvassing Work. -**

### **November 7, 1899 Importance of the Canvassing Work.**

The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people. {RH, November 7, 1899 par. 1}

Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the word, because the canvassers reach a class that ministers who teach in word and doctrine can not reach. From the light given me, I know that where there is one canvasser in the field there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time. {RH, November 7, 1899 par. 2}

Watchmen.

The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How

can they best learn the truth?--Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are his messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God. {RH, November 7, 1899 par. 3}

### To Every Man His Work.

The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the Word of God. In doing this itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error. {RH, November 7, 1899 par. 4}

### Preparation for the Ministry.

Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord, will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life. {RH, November 7, 1899 par. 5}

### Copy the Pattern.

Doctrinal points should not be forced upon the people by the canvassers; but if the people lead out by asking questions, give them "a reason of the hope that is in you with meekness and fear." What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ's likeness. {RH, November 7, 1899 par. 6}

### Angels Co-Operate.

Pray and work. More will be accomplished by the Christlike humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress minds just as he impresses the minds of those who listen to the words of God's delegated ministers, who preach his word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth. {RH, November 7, 1899 par. 7}

### No Time to Lose.

Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this



time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the sixth chapter of Isaiah, and take its lesson home to their hearts. {RH, November 7, 1899 par. 8}

"Here am I; Send Me."

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." {RH, November 7, 1899 par. 9}

Messages of Peace and Comfort.

This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing his yoke, and daily learning of him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and brokenhearted. By imbuing them with his own Spirit, Christ the great teacher is fitting them to do a good and important work. {RH, November 7, 1899 par. 10}

Revival of the Spirit of Former Days Needed.

This work has not of late had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer. {RH, November 7, 1899 par. 11}

The Unseen Helper.

The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The Holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books he is finding a home for in families. {RH, November 7, 1899 par. 12}

Just as the truth presented in the books becomes woven into his own experience and developed in his character, will be his strength, his courage, his life. The experience gained will be of more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors

unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will be educated in patience, kindness, affability, helpfulness, wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their companion will not approve of any harsh, unkind words, or feelings. Their words need to be purified. The power of speech should be regarded as a precious talent, granted them to do a high, a holy work. The human agent is to represent the divine companion with whom he is associated. To that unseen, holy companion he is to show respect and reverence, because he is wearing the yoke of Christ, and is learning his pure, holy ways and manners. {RH, November 7, 1899 par. 13}

Those who have faith and confidence in this divine attendant will develop. They will be gifted with power to clothe the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to consider that they are yoked with Christ, partakers with him of his spirit of patience, forbearance, kindness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the household needs the instruction these books contain. {RH, November 7, 1899 par. 14}

#### Mission of the Silent Messengers.

Some will lay them on the parlor table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in his love because he has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord co-operates with the self-denying human workers. His own mind, his own Spirit, is communicated to them. {RH, November 7, 1899 par. 15}

#### Who Will Respond?

God has his workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I; send me." The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answers clear and distinct, "Here am I; send me."--Mrs. E. G. White, in the Bible Echo.

{RH, November 7, 1899 par. 16}

**PERIODICALS / RH - The Review and Herald / November 14, 1899 A Call for Help. - Mrs. E. G. White. -**

**November 14, 1899 A Call for Help.**

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**Mrs. E. G. White.**  
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We are God's stewards, and it rests with us to say how much the Lord can trust us with. We have a sacred, holy trust. Just as much responsibility will be given us as we can carry intelligently and whole-heartedly. On us has shone the light of present truth, and every man, woman, and child who knows the truth is to seek to be sanctified by the truth. Every spiritual gift, every talent, is to be used to advance the work of God. Selfishness must not be allowed to enter. Then we shall be channels of light. {RH, November 14, 1899 par. 1}

The Lord has a message for his stewards in Australia, in America, in Africa, and wherever they may be. He calls upon his people to make faithful returns to him, that there may be meat in his house. He blesses those who faithfully return to him all that he calls for in tithes and offerings. {RH, November 14, 1899 par. 2}

Let us, as stewards, do as Christ would do were he in our place. He did not spend money to please his fancy. From the least to the greatest, we are God's stewards. What are we doing with his goods? A blessing will come to those who use their God-given means to accomplish good, instead of spending it in self-gratification. Christmas will soon be here,--a season of the year when much money is spent in buying presents. Let us practise self-denial and self-sacrifice. Money is greatly needed to place our sanitarium in running order. Let us work intelligently and earnestly, and spend in self-gratification nothing that is needed in the work of saving souls. Buy books upon present truth for those who need them. It is not ministers alone who are entrusted with talents and the work of ministering. Every child of God is pledged to do his utmost by self-denial to save the pence, the shillings, and the pounds. Put your money into the Lord's treasury, that it may be invested in special lines of missionary work. We are to serve God with heart, and mind, and soul, and strength. Every capability is to be put into active exercise. Our talents are to be used to please God, not to glorify self. {RH, November 14, 1899 par. 3}

When, as a people, our appreciation for the souls for whom Christ died is proportionate to the value of the reward we hope to gain,--eternal life,--we shall make more earnest efforts to do Christian work. We shall appreciate the sacrifice made by the Son of God to save souls from destruction. Let us teach the truth by practising it. Let us deny self that we may have money to give to the Lord's work. The Lord will greatly bless those who work in faith. {RH, November 14, 1899 par. 4}

There is altogether too much self-indulgence among us. Money is spent for that which is not bread. Let those who would please the Master listen to his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Let us willingly practise these words, and we shall be blessed. If all that has been invested

in self-gratification were counted up, the amount would astonish every church in the land. {RH, November 14, 1899 par. 5}

Let those who believe the solemn truth for this time make this Christmas a season of giving to missions. The Lord is not pleased that the work has been so concentrated among those who already know the truth. God's people should be wide-awake, earnest in their efforts to enlighten others. But the Lord sees that his people are not ready for his appearing. The work that those in Battle Creek might have done in other places has not been done. Instead of carrying the bread of life to perishing souls, the people in Battle Creek sit under the ministry of the Word, content to be hearers only. Their neighbors need the attentions they might give; but so engrossed are they in the unimportant matters represented in God's word as wood, hay, and stubble, that they have no burden for souls. The experience they ought to gain by helping others to look to Jesus they do not gain; for they do not behold him themselves. {RH, November 14, 1899 par. 6}

Display is not religion nor sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus. {RH, November 14, 1899 par. 7}

We have no time now to spend in seeking those things that only please the senses. Close heart-searching is needed. With tears and heart-broken confession we need to draw nigh to God that he may draw nigh to us. The hearts of God's professed people are so thoroughly selfish and depraved, so passionate and self-indulgent, that he can not work through them. {RH, November 14, 1899 par. 8}

Those who will obey the words of Inspiration, "Go work today in my vineyard," who will study how they can co-operate with Christ in causing the light of truth to shine to those nigh and to those afar off in the darkness of error, will receive special aid from God. But this work can not be done without self-denial and self-sacrifice. Seek to promote the happiness of all with whom you come in contact. Take the truth to the neglected, educating the ignorant, encouraging the despondent, comforting the bereaved, and relieving the needy. Through you God will help the afflicted. This is the fruit God calls upon his people to bear. The members of his church are to be laborers together with him; and as they work for others, God will impress minds and hearts. Let both men and women engage with their whole hearts in this missionary work, and holiness to God will be the result. All who will train themselves for the Master's service may obtain a rich, golden experience. {RH, November 14, 1899 par. 9}

My brethren and sisters, what shall we do in this matter of self-denial? If in this field we had the facilities you have in America, we could enter many new places with the truth. The Lord calls upon his people to arise and shine because his light has come, and his glory has risen upon them. We call upon those in America, in Battle Creek, and in all our churches, to help us. Under the present circumstances we can advance but slowly. The work of the sanitarium at Summer Hill has been carried on in a private dwelling-house, and recently another large house has been rented to accommodate the

patients. But these houses are unfit to give treatment in. We need a building of our own, but we can not erect this till we have funds. Count up the sanitariums you have in America, count up the schools you have; and remember that in this wide harvest-field we have not one sanitarium; and our school buildings are not completed, but they must do for the present. The Avondale Health Retreat, a modest building of fifteen rooms, has been erected, but this is not completed. At our last Union Conference our brethren pledged nine hundred pounds for the Sydney Sanitarium. This was a large amount, considering the ability of those present. All our churches will be visited and solicited to swell the amount. But help from abroad will be required. I now appeal to our brethren in America to help us in erecting a sanitarium. {RH, November 14, 1899 par. 10}

The Lord has instructed me that the first work of the Battle Creek Sanitarium is to help sister institutions in new missionary fields. I was directed to present the situation to our people in America, and to call upon them to help us as years ago I called for help in establishing the work in Battle Creek, and as I called for help to start the work in California. To establish the work in California, we made every sacrifice it was possible for us to make, and our efforts were successful. All alone, and in feeble health, I left California to attend the camp-meetings to be held in the Eastern States, that I might lay before the people the needs of the work there; and I expect that now my brethren in California will respond to my call for aid. {RH, November 14, 1899 par. 11}

The Lord has given me light that the institutions in America, which are now so liberally furnished with facilities, should cease adding building to building, and help to establish the work in Australasia. A plant should be made here before any money is invested in additional buildings in America. A sanitarium must be erected somewhere in New South Wales, and another in the great city of Melbourne. It costs twice as much to build here as in America, but build we must, and at once; and we call for contributions from our people in America. {RH, November 14, 1899 par. 12}

I am instructed that there are those who can help us, and that they would be greatly blessed in helping the work here just as the work in America was once helped. I tell you in the name of the Lord that in this field we have need of your assistance. In the work we are doing we are not trying to colonize and leave the Lord's vineyard unworked. We want to do the Lord's work at once; for we know not how soon the work will close up. We want to plant the standard of truth in new places each year. We wish to add new churches to our Conference. We have been spreading our strength and energies as far as we could. I have used every penny that I could spare from my royalties to push the work forward and organize churches. We must leave workers to strengthen the things that need strengthening, while we push the triumphs of the cross in new territories. Wherever the truth is introduced, and new companies of Sabbath-keepers raised up, meeting-houses must be built, in which they can worship God. This is necessary to spiritual life and prosperity. {RH, November 14, 1899 par. 13}

We have received some help from America. At the General Conference a liberal sum was pledged by those present for the work in Australasia. And about thirty-five hundred dollars has been sent to us. This has been thankfully received, and used with holy rejoicing to advance the work. The work begun at the General Conference should

have been carried forward in all the churches. This was the intention of our brethren at the meeting, and this may still be done. One thousand dollars was sent by Dr. Kellogg, which we will accept as a loan. I did not call upon him personally, but upon the institutions in Battle Creek, to help us. {RH, November 14, 1899 par. 14}

The light I now have is that many are losing faith in selling what they have to help the cause of God in missionary fields; but the Lord would have those in America send us help in our emergency. {RH, November 14, 1899 par. 15}

**PERIODICALS / RH - The Review and Herald / November 21, 1899 "Let This Mind Be in You, Which Was Also in Christ Jesus." - Mrs. E. G. White. -**

**November 21, 1899 "Let This Mind Be in You, Which Was Also in Christ Jesus."**

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**Mrs. E. G. White.**

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As ministers of the gospel of Christ, we need to study the example of Christ. In taking humanity, Christ united himself to the human race by inseparable cords. By his life of self-denying ministry, by his suffering on the cross, in which he tasted death for every man, he bound himself to the heart of every member of the human family. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Touched with the feeling of their infirmities, Christ wept with those that wept; and with those who rejoiced, he could rejoice. Such a character as his can not be without its influence upon the characters of his followers. Those who educate their minds to dwell on the perfections of Christ will represent him to the world. {RH, November 21, 1899 par. 1}

We are to learn a lesson from the goodness and mercy and self-sacrificing life of the Father. We are to study how to give our sympathy and love to others. As we have received this priceless gift, so we are to impart it. We are to learn how to rule by love and kindness, rather than by severity and censure. When an erring person becomes conscious of his wrong, do not deal with him in a manner that will take away all his self-respect. Do not seek to tear to pieces, but to bind up and heal. You may see the errors of a brother. Yet he may not be able to discern his wrong; and it may be difficult to know how to act. But never pursue a course that will give him the impression that you regard yourself as his superior. You may think that your feelings, your pursuits, your organization, are superior to his, but do not seek to make this apparent; for such a course is altogether out of harmony with true refinement, true nobility of character. We are not to bruise the souls of the erring, but to go to them armed with humility and prayer. When the gospel minister, with his heart subdued by the love and grace of



Christ, comes in touch with human minds, he can reveal his superior qualifications, not by destroying hope and courage, but by inspiring faith in the faithless, by lifting up the hands that hang down, and confirming the feeble knees. {RH, November 21, 1899 par. 2}

The action will always testify to the texture of the character. The counsel of one who has a keen sense of right will always be valuable. He will work as Christ worked, seeking to lift up from the depths of woe and wretchedness the unhappy beings who will surely perish unless a loving, sympathizing hand is extended to them. {RH, November 21, 1899 par. 3}

We are all sinners, and should seek for true elevation of character through Christ. We are not to exalt ourselves, and then expect the sinner to climb to us. God calls upon us to do as the world's Redeemer did. He was commander in the heavenly courts, but he stripped himself of his glory, and clothed his divinity with humanity. He was rich, but for our sake he became poor, that we through his poverty might be made rich. He came to this world all seared and marred by the curse, that he might come close to man in his woe and affliction. With his long human arm he encircled the race, while with his divine arm he grasped the throne of the Infinite, bringing to fallen man divine power to co-operate with his human effort. As we seek to follow Christ's example, we shall stand on a high level, imbued with keen sympathy, an abundant love, and tender compassion. We shall stand where the bright beams of the Sun of Righteousness can shine upon us, and this will fill us with the sympathy and tenderness and pity of Christ for the helpless. Divine power will be given us to combine with our human capabilities. {RH, November 21, 1899 par. 4}

Unless the gospel minister brings himself in touch with souls, he is not following the example of Christ. The mind of Christ is to be the mind of every child of God. How pitiful and courteous Jesus was! How tenderly he entered into the feelings of others! He desires to awaken in every heart an anxious longing to seek and save that which is lost. His servants are not to display their own superiority. They are to make no special reference to their own qualifications; for by this act they testify that they do not have the endowments they think they possess. If their eyes were fixed on Jesus, if they were contemplating his purity and excellence, they could not regard themselves as holy. They would see their weakness and poverty and defects as they are. They would see themselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect or our refinement, but because of the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Christ as his personal Saviour. {RH, November 21, 1899 par. 5}

The world is polluted under the inhabitants thereof; Satan has left his fearful mark upon men and women. But God has not placed upon any the burden of the sins of the world. We must have serious thoughts as we see the prevalence of iniquity in the world; but the fact that imperfection reigns everywhere should not cause us to look upon the unpleasant side of life. We are children of a King, pilgrims and strangers who seek a

better country, even a heavenly. As we see the exciting pleasures of the world, we must guard against a sour, hard, censorious spirit. Let us look away from the sin and the evil of the world to Jesus, who is the embodiment of purity. His love reigns supreme toward his enemies, and all who follow him will keep themselves in subjection to the laws of his kingdom. {RH, November 21, 1899 par. 6}

Those who feel it their prerogative to criticize their fellow men are doing the work of the enemy. The Lord has set none to correct the supposed errors of others; for by beholding these imperfections they themselves become harsh and self-centered. They compare themselves with themselves, and measure themselves among themselves. There are jealous and sensitive souls who foster their pride until, like an inflamed wound, it can not bear the slightest touch. They fancy that they have been slighted, when no slight exists, until they create in themselves the very evils they imagine in others. No man is to regard himself as appointed by God to dwell upon these objectionable features. Christ has given none the grace to do this work, and those who attempt it will make serious mistakes. Neither ministers nor people must educate themselves to think evil of their brethren, to watch for any slight or misconception of their own importance; for Satan is waiting to follow up any advantage gained. {RH, November 21, 1899 par. 7}

Christ has given instruction in these lines. "Judge not, that ye be not judged," he says; "for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let us heed the instruction. We may dwell upon the love of God with all safety. Let us open the door of the heart to this sweet influence; for it will expand the soul, and give it something upon which to feed. It will create a new capacity; he who loves God will love his brother also. {RH, November 21, 1899 par. 8}

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." Thus Jesus reasoned with the Jews; and should not his words have weight with us? The wonderful facilities, the precious revealings of the love and grace of Christ, constantly abounding to believers and unbelievers, if not appreciated and improved, will lose their value to the soul. It is possible for every man to become a Christian; but if man will not accept the light, the darkness of unbelief will prevail in his soul. He will lose his faith; he will move away from God. While he thus sets aside the counsel, the warnings, the reproofs, the mercy of God, and fails to co-operate with divine agencies, his light steadily diminishes. {RH, November 21, 1899 par. 9}

As a people, we must have more love. Our hearts must grow soft in contemplating Christ. Oh that we might see our need of sympathy and wisdom and grace! When we are Christlike, we shall acknowledge no walls of partition. Christ died for all, and all who will believe may be cleansed from sin. It is the privilege of all to reach the perfection of Christian character. The true Christian educates himself to look away from self to

Christ; and as he beholds his matchless mercy, his inexpressible love, every barrier between him and his brethren is broken down. The harshness of his nature is melted. He is refined and purified by the furnace fires, and can present an offering to God in righteousness. The law of kindness is upon his lips as the expression of the soul. Looking unto Jesus, the author and finisher of his faith, he is changed into the same image. {RH, November 21, 1899 par. 10}

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

{RH, November 21, 1899 par. 11}

**PERIODICALS / RH - The Review and Herald / November 28, 1899 "Come Out From Among Them, and Be Ye Separate." - Mrs. E. G. White. -**

**November 28, 1899 "Come Out From Among Them, and Be Ye Separate."**

**Mrs. E. G. White.**

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, November 28, 1899 par. 1}

Never was there a time when this warning was more appropriate than at the present time. Far too large a number of professed Christians are Christians only in name. They have no root in themselves. Their hearts are filled with pride, impurity, unholy ambition, self-importance, and love of supremacy. They may have an intelligent knowledge of the theory of the truth, and prove their doctrines to be sound and Scriptural, but they hold the truth in unrighteousness. By their course of action they deny the Saviour. Their hearts are not sanctified through the truth. They are unholy in heart, and unchristlike in deportment. Unless the spirit and principles that characterized the life of Christ are planted in the heart, they can not control the life. The law of God must be written in the heart, the truth of God must illuminate the soul. Holiness, mercy, truth, love, must be brought into the life. Unless the soul-temple is cleansed from its defilement, unless there is purity of heart, unless earnest efforts are made to meet the standard of God's word, they will never be fitted to be the companions of the pure and holy; they will never wear the white linen which is the righteousness of the saints. {RH, November 28, 1899 par.

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There will always be in positions of trust men who have never overcome self, professors who flatter the pleasure-lover, and court his approval by uniting with him. They determine not to obey the call to come out and be separate, and as a consequence, iniquity abounds. Anything is more acceptable to them than the putting away of the evil thing. They profess to believe the word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in the heart. The will of God is known, but rejected, and their hearts become more hard, their consciences more unimpressible, and their ruin more sure than if they had had no knowledge of the truth. These men are not moved by the messages of warning. The terrors of the Lord have no lasting effects upon their minds. The love of Jesus, his pity, his compassion for fallen man, which led him to leave the royal courts and lay aside his robes of honor, for our sake to become poor, that we through his poverty might be rich; his life of self-denial and self-sacrifice, may be presented before them. His entreaties, his invitations, his rich promises, may be repeated to them; but their selfish hearts are proof against them all. They feel that God's claims are arbitrary, and the truth finds no place. Let there be more license, less restraint, pleads the carnal heart. The temple of the soul is used for idols, and the truth of God's word has no power to cause them to turn from sin. The indulgence of self, which keeps them in harmony with the world's customs and practises, has a controlling power upon their lives. {RH, November 28, 1899 par. 3}

Over the lives of very many professed Christians the power of God has but little control. Innumerable favors are bestowed upon them by the God of heaven, without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul, and therefore can not exercise a constraining power upon the life. {RH, November 28, 1899 par. 4}

A partial surrender to truth gives Satan free opportunity to work. Until the soul-temple is fully surrendered to God, it is the stronghold of the enemy. This influence is leading souls away from the grand old waymarks into false paths. When the mind becomes confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary who has confused their senses and polluted the soul-temple. A tissue of lies is placed where truth, and truth alone, should be. The word of God is a dead letter to them, and the Saviour's love is unknown. {RH, November 28, 1899 par. 5}

"Come out from among them, and be ye separate." Will we hear the voice of God and obey, or will we make half-way work of the matter, and try to serve God and mammon? Christ has placed before us the conditions of eternal life. "Thou shalt love the Lord thy God," he says, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do, and thou shalt live." Those who hear from the lips of Christ the words, "Well done, thou good and faithful servant," will be heroic ministers of righteousness. They may never preach a discourse from the pulpit, but, loyal to a sense of God's claims upon them, and jealous for his honor, they will minister to the souls who are the purchase of Christ's blood. They will see the necessity of carrying into their work a willing mind, an earnest spirit,

and a hearty, unselfish zeal. They will not study how best they can preserve their own dignity, but by care and thoughtfulness will seek to win the hearts of those whom they serve. On every hand the agents of Satan will seek to induce them to sin, but those who will to love and fear God will stand as firm as a rock to their heaven-inspired purpose. Like Daniel, they will refuse to be moved from their convictions of duty. {RH, November 28, 1899 par. 6}

The apostle Paul urges upon us the advantages placed within our reach. "Having therefore these promises, dearly beloved," he says, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to separate from the world in spirit and practise if we would become sons and daughters of God. In his prayer for his followers, Christ asked, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." {RH, November 28, 1899 par. 7}

There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges, pure and holy principles must take root. If our institutions are what God designed they should be, they will not pattern after any other in the land. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." Partake not of her sin. {RH, November 28, 1899 par. 8}

God has a work for his faithful sentinels to do in standing in defense of the truth. They are to warn and entreat, showing their faith by their works. They are to stand as did Noah, in noble, whole-souled fidelity, their characters untarnished by the evil around them. They are to be saviors of men, as Christ was. The worker who thus stands true to his trust will be exposed to hatred and reproach. False accusations will be brought against him to drag him from his high position. But this soul has his foundation upon the Rock, and he remains unmoved, warning, entreating, rebuking sin and pleasure-loving by his own moral rectitude and circumspect life.

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{RH, November 28, 1899 par. 9}

**PERIODICALS / RH - The Review and Herald / December 5, 1899 Home Training. - Mrs. E. G. White. -**

**December 5, 1899 Home Training.**

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**Mrs. E. G. White.**

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God has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and fear to offend him, parents can just as surely serve God as can the minister in the pulpit. {RH, December 5, 1899 par. 1}

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit their children for the family of heaven. {RH, December 5, 1899 par. 2}

The Lord is served as much, yes, more, by the faithful home worker than by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect, and he who blesses the habitation of the righteous said, I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. {RH, December 5, 1899 par. 3}

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to co-operate with him in this work of restoration. Uncleanliness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing in the morning and at night. Show them that uncleanliness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they have become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be. {RH, December 5, 1899 par. 4}

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest in passing by he should see their uncleanliness. God is passing by our homes today, and he sees the unsanitary conditions and lax



methods of families. Should we not reform, and that without delay? Parents, God has made you his agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. And in training your children in habits of cleanliness, you teach them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives. {RH, December 5, 1899 par. 5}

Oh, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in the early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven. {RH, December 5, 1899 par. 6}

Children should be clad in plain garments without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians? {RH, December 5, 1899 par. 7}

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose,--the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a

passionate blow unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard. {RH, December 5, 1899 par. 8}

Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image,--impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored, I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government; advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart. {RH, December 5, 1899 par. 9}

But, you ask, Shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence. {RH, December 5, 1899 par. 10}

It is a very nice work to deal with human minds. All children can not be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mother's meetings and sewing circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You can not overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's co-worker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven. {RH, December 5, 1899 par. 11}

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order of God has given in his word. There should be no ruling by impulse, no parental oppression; but at the same time, no disobedience is to be

overlooked. We are not to reach the standard of worldlings, but the standard which God himself has erected. We are diligently to inquire, What hath God said? God's holy word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord."

{RH, December 5, 1899 par. 12}

**PERIODICALS / RH - The Review and Herald / December 5, 1899 Disease and Its Causes. - Impure Air. - Mrs. E. G. White. -**

**December 5, 1899 Disease and Its Causes.**

**Impure Air.**

**Mrs. E. G. White.**

When severe sickness enters a family, there is great need of each member's giving strict attention to personal cleanliness, and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sick-room, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sick-room. {RH, December 5, 1899 par. 1}

It is of great value to the sick to have an even temperature in the room. This can not always be correctly determined if left to the judgment of attendants; for they may not be the best judges of a right temperature. Some persons require more heat than others do, and would be only comfortable in a room which to another would be uncomfortably warm. And if each attendant is at liberty to arrange the fires to suit his idea of proper heat, the temperature in the sick-room will be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon him. The friends or attendants of the sick, who, through anxiety and watching, are deprived of sleep, and are suddenly awakened in the night to attend in the sick-room, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sick-room. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been imperiled by extreme changes of the temperature of the sick-room. {RH, December 5, 1899 par. 2}

In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far

more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better and will recover sooner when deprived of food than when deprived of fresh air. {RH, December 5, 1899 par. 3}

Many invalids have been confined for weeks and even for months in close rooms, with the light, and the pure, invigorating air of heaven shut out as if air were a deadly enemy, when it was just the medicine they needed to make them well. The whole system was debilitated and diseased for want of air, and nature sank under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and death was the result. These persons might have lived. Heaven willed not their death. They died, victims to their own ignorance and the deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken. {RH, December 5, 1899 par. 4}

Thousands have died for want of pure water and pure air, who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence. {RH, December 5, 1899 par. 5}

It is the duty of attendants and nurses to take special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sick-room. It is safer to have two or three to depend upon, who are careful and understanding nurses, these changing and sharing the care and confinement of the sick-room. Each should have exercise in the open air as often as possible. This is important to sick-bed attendants, especially if the friends of the sick are among the class that continue to regard air, if admitted into the sick-room, as an enemy, and will not allow the windows raised, or the doors opened. In such cases the sick and the attendants are compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick. {RH, December 5, 1899 par. 6}

In very many cases the attendants are ignorant of the needs of the system, and of the relation that the breathing of fresh air sustains to health, and of the life-destroying influence of inhaling the impure air of a sick-room. In this case the life of the sick is endangered, and the attendants themselves are liable to take on disease, and lose health, and perhaps life. {RH, December 5, 1899 par. 7}

If fevers enter a family, often more than one has the same disease. This need not

be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of fevers prevailing in families, and exposing the attendants, is because the sick-room is not kept free from poisonous infection, by cleanliness and proper ventilation. {RH, December 5, 1899 par. 8}

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit as well as for the benefit of the patient, and the relatives as well as the sick oppose the admission of air and light into the sick-room, the attendants should have no scruples of conscience in leaving the sick-room. They should feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, thus endangering their lives, by breathing a poisonous atmosphere. If the sick will fall a victim to his own erroneous ideas, and will shut out of the room the most essential of heaven's blessings, let him do so, but not at the peril of those who ought to live. {RH, December 5, 1899 par. 9}

The mother, from a sense of duty, has left her family, to administer in the sick-room, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died, leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered; but neither the sick nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation that pure air sustains to health. Neither did they feel any responsibility in regard to the stricken flock left without the tender mother's care. {RH, December 5, 1899 par. 10}

Mothers sometimes permit their daughters to take care of the sick in illy ventilated rooms, and as a result, have had to nurse them through a period of sickness. And because of the mother's anxiety and care for her child, she has been made sick, and frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils that have their origin in the sick-room from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty.

{RH, December 5, 1899 par. 11}

**PERIODICALS / RH - The Review and Herald / December 12, 1899 The Need of Christ in the Soul. - Mrs. E. G. White. -**

**December 12, 1899 The Need of Christ in the Soul.**

**Mrs. E. G. White.**

By a parable Christ seeks to make known the subtlety and deceptive working of Satan, who holds the bodies and minds of men by his power. "When a strong man armed keepeth his palace," Christ says, "his goods are in peace: but when a stronger

than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Those who know not God, and Jesus Christ, whom he has sent, are under the rule of the enemy, in bondage to his will. He rules the mind and affections by his spirit. But Christ came into the world to dispute the claims of the enemy, and Satan was made to understand the meaning of the promise given in Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A stronger than the strong man armed was on the field of battle, one who could dispossess him of his weapons and limit his power. {RH, December 12, 1899 par. 1}

"When the unclean spirit is gone out of a man," Christ continued, "he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." {RH, December 12, 1899 par. 2}

There is no such thing as neutrality in the service of God. He can not be satisfied with anything short of entire consecration,--consecration of thought, voice, spirit, every organ of mind and body. It is not enough that the vessel be emptied; it must be filled with the grace of Christ. Every person enlightened by the truth must represent Christ. Christ is to be formed within, the hope of glory. Man can not accept the righteousness of Christ, to be a living, abiding principle in the soul, without a transformation of the entire character. He must eat the flesh and drink the blood of the Son of God, which is eternal life to all who receive it. Those who are convinced that Jesus is the Christ must understand that they are to use all their powers in co-operating with their Redeemer. They are to wear his yoke, and work in his lines. {RH, December 12, 1899 par. 3}

"He that is not with me is against me: and he that gathereth not with me scattereth." Those who wear Christ's yoke of obedience to the commandments of God will gather with Christ. Like the Samaritan woman, as soon as they are convinced that they have found the Messiah, they will work for him and magnify his name. They will be branches of the living Vine. "Abide in me, and I in you," Christ said. "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." {RH, December 12, 1899 par. 4}

When Christ takes possession of the citadel of the soul, the human agent becomes one with him. And he who is one with Christ, maintaining his unity, enthroning him in the heart, and obeying his commands, is safe from the snares of the wicked one. United to Christ, he gathers to himself the graces of Christ, and consecrates strength and efficiency and power to the Lord in winning souls to him. By co-operation with the Saviour he becomes the instrument through which God works. Then when Satan comes, and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed. {RH, December 12, 1899 par. 5}

The garnished house represents the self-righteous soul. Satan is driven out by Christ. But he returns, in the hope of finding entrance. He finds the house empty, swept,



and garnished. Only self-righteousness is abiding there. "Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Self-righteousness is a curse, a human embellishment, which Satan uses for his glory. Those who garnish the soul with self-praise and flattery, prepare the way for the seven other spirits more wicked than the first. In their very reception of the truth these souls deceive themselves. They are building upon a foundation of self-righteousness. {RH, December 12, 1899 par. 6}

The prayers of congregations may be offered to God with a round of ceremonies; but if they are offered in self-righteousness, God is not honored by them. The Lord declares, "I will declare thy righteousness, and thy works; for they shall not profit thee." In spite of all their display, Satan comes in with a troop of evil angels, and takes possession of the garnished habitation. The apostle writes, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them." {RH, December 12, 1899 par. 7}

Those who have not sanctified themselves to the Lord are of the class who profess righteousness, but who do not maintain good works. These are brought to view in the first chapter of second Peter. There are many like the scribes and Pharisees, who, lacking these things, are "blind, and can not see afar off," who have forgotten that they were purged from their old sins. Because they do not gather with Christ, they lose their impressions for good. Unfaithful stewards, they do not guard their own house. If those who have been under the special conviction of the Spirit of God, who have known the truth, and understood the reasons of our faith, would be blessed by the means provided at infinite cost, they will not cease their fervent prayers until the Sun of Righteousness abides in their hearts by faith. {RH, December 12, 1899 par. 8}

The apostle Peter encourages all who are abiding in Christ and seeking a knowledge of his ways. Those "that have obtained like precious faith with us through the righteousness of God," he calls to an increased growth in the knowledge of God. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

{RH, December 12, 1899 par. 9}

If the professed followers of Christ would exercise living faith in a personal Saviour, if they would look to him as their entire dependence, the One in whom their hopes of eternal life are centered, they would be pure, holy, and undefiled. They would walk with God. "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {RH, December 12, 1899 par. 10}

Two classes are set before us in the word of God: those who "follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," and those who, with Paul, can say, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." We are to decide between the false and the true. {RH, December 12, 1899 par. 11}

God has made his people "a spectacle unto the world, and to angels, and to men." "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." His children will not wear a yoke of bondage, but the yoke of Christ, who said, "I have kept my Father's commandments." He says of his people, "Their sins and iniquities will I remember no more." Therefore, "having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. . . . Let us hold fast the profession of our faith without wavering." {RH, December 12, 1899 par. 12}

May the Lord help his people to have clear discernment, to live and speak and act as children of the light, trying in everything to please him who gave his life that they might become his representatives to the world.

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{RH, December 12, 1899 par. 13}

**PERIODICALS / RH - The Review and Herald / December 12, 1899 Disease and Its Causes. - Mrs. E. G. White. -**

**December 12, 1899 Disease and Its Causes.**

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**Mrs. E. G. White.**  
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The sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor, and they are brought to a bed of suffering. Rest, light, pure air, pure water, and a spare diet, with freedom from care, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have the sick spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the

reaction has been too great for their already debilitated energies; and as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence. {RH, December 12, 1899 par. 1}

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who can not make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best care, and the sympathy of friends and relatives. {RH, December 12, 1899 par. 2}

Much harm has resulted to the sick from the universal custom of having watchers at night. In critical cases this may be necessary; but it is often the case that more harm than good is done the sick by this practice. It has been the custom to shut out the air from the sick-room. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little air that may find its way to the sick-room through the crevices of doors and windows, is taking from the sick this means of vitality, thus leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less stir, which disturbs the sick. But where there are two watchers, they often converse, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud. {RH, December 12, 1899 par. 3}

Many suffering, wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sick-room is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy, invigorating influence upon them. {RH, December 12, 1899 par. 4}

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers or lamplight. Attendants upon the sick should, if possible, leave the sick to rest through the night, while they occupy a room adjoining. {RH, December 12, 1899 par. 5}

All unnecessary noise and excitement should be avoided in the sick-room, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed. {RH, December 12, 1899 par. 6}

The sick-room, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis

comes, and the fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sick-room, the bed and bedding, are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the need of the sick is still greater, in proportion to their debilitated condition. {RH, December 12, 1899 par. 7}

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores; and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities, which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there. {RH, December 12, 1899 par. 8}

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. {RH, December 12, 1899 par. 9}

Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances. {RH, December 12, 1899 par. 10}

God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanness were shut out of

the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness. {RH, December 12, 1899 par. 11}

In regard to cleanliness, God requires no less of his people now than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth.

{RH, December 12, 1899 par. 12}

**PERIODICALS / RH - The Review and Herald / December 19, 1899 "How Hardly Shall They That Have Riches Enter Into the Kingdom of God." - Mrs. E. G. White. - December 19, 1899 "How Hardly Shall They That Have Riches Enter Into the Kingdom of God."**

**Mrs. E. G. White.**

These words of the Saviour are deeply significant, and call for our earnest study. Those who possess ability to acquire money, unless they are constantly on the watch, will turn their acquisitiveness to a bad account, and, falling under the temptation to overreach for sordid gain, they will sacrifice all the generous, noble principles of their manhood. {RH, December 19, 1899 par. 1}

Many men who possess great wealth have obtained their riches by close dealing, by benefiting themselves at the expense of their fellow men; and they glory in their shrewdness in closing a bargain. Every dollar thus obtained, and the increase of every such dollar, has upon it the curse of God. Acts of oppression or deviation from the right in any way should not be tolerated in men who possess wealth any more than in those who are poor. In the sight of God all the riches that a man may possess will not atone for the smallest sin. Repentance, humility, a broken heart, and a contrite spirit are the offerings that God accepts. Wealthy men are to be more closely tested than they have ever yet been. If they stand the test, and remove the blemishes of dishonesty and injustice from their characters, and as faithful stewards render to God the things that are God's, to them it will be said, "Well done, good and faithful servant: . . . enter thou

into the joy of thy Lord." {RH, December 19, 1899 par. 2}

The world and all that is therein belongs to God. He owns the cattle upon a thousand hills. The inhabitants of the earth are as grasshoppers before him. Man and his property are the small dust of the balance. God is no respecter of persons. Men of property often look upon their wealth and say, By my wisdom have I gotten me this wealth. But who gave them their wisdom? Who gave them power to get wealth?--It was he who gave his life for them. It is Christ who gives men strength to get wealth; but instead of giving him the glory, they take the glory to themselves. God will prove these men and try them, and he will bring their glorying to the dust. He will remove their strength, and scatter their possessions. Instead of a blessing, they will realize a curse. {RH, December 19, 1899 par. 3}

Among the professed children of God, there are men and women who love the world, and the things of the world, and these souls are being corrupted by worldly influences. The divine is being dropped out of their nature. As instruments of unrighteousness, they are working out the purposes of the enemy. {RH, December 19, 1899 par. 4}

In contrast with this class, stands the honest, industrious poor man, who is ready to help those who need help, and willing to suffer wrong rather than manifest the close, acquisitive spirit of the rich. This man esteems a clear conscience and right principles above the value of gold. He is ready to do all the good in his power. If some benevolent enterprise calls for money or for his labor, he is the first to respond, and often he goes far beyond his real ability, denying himself some needed good in order to carry out his benevolent purpose. This man may boast of but little earthly treasure; he may be looked upon as deficient in judgment and wisdom; his influence may not be esteemed of special worth; but in the sight of God he is precious. He may be thought to have little perception, but he manifests a wisdom that is as far above that of the calculating, acquisitive mind as the divine is above the human; for is he not laying up for himself a treasure in the heavens, uncorrupted, undefiled, and that fadeth not away? {RH, December 19, 1899 par. 5}

"I say unto you," Christ declares, "make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" If men fail to render back to God that which he has lent them to use to his name's glory, they will meet with failure in this life and in the future life. God has lent them talents, which, by using, they may lay up as treasure in heaven. But if, like the man with the one talent, they hide it in the earth, they will lose not only the increase, but the principal also. Because of their robbery of God, they stand bereft of their earthly riches, devoid of heavenly treasure, with no habitation on earth, and no friend in heaven to receive them into the everlasting abodes of the righteous. {RH, December 19, 1899 par. 6}

"No servant can serve two masters," Christ said; "for either he will hate the one, and



love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." When the Pharisees, who were covetous, heard these things, they derided him. But turning to them, Christ said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." {RH, December 19, 1899 par. 7}

To illustrate this truth, Christ presented before his hearers two characters,--the rich man, who was clad in purple and fine linen, and fared sumptuously every day, and the beggar Lazarus, sitting in abject poverty at his gate, who pleaded for the crumbs that fell from the rich man's table. "It came to pass," Christ said, "that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." {RH, December 19, 1899 par. 8}

Thus the Saviour estimates character. It is not profession, pharisaism, that God values, but moral worth. A Christian character unspotted by avarice, and possessing the grace of humility, is more precious in the sight of God than fine gold, even than the golden wedge of Ophir. Lazarus, though in so mean a condition, possessed true worth, and God regarded him of such value that he lifted him from his despised and suffering condition to exaltation and honor, while the wealthy, ease-loving man, who was devoid of the grace of Christ, was plunged into misery and woe unutterable. All the wealth of the rich man was unable to draw upon him the favor of God; for his character was worthless. And so Christ desires his followers to estimate character. They are not, like the Pharisees, to value men by their worldly possessions; for a man may possess both riches and worldly honor, and yet be worthless in the sight of God. The poor man, despised by his fellows, and loathsome to the sight, was of value with God, because he possessed moral soundness; and these elements fitted him for the society of the holy angels, to be an heir of God and joint heir with Christ. {RH, December 19, 1899 par. 9}

Writing to his son in the gospel, Paul says, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation

against the time to come, that they may lay hold on eternal life." {RH, December 19, 1899 par. 10}

Paul would impress upon the mind of Timothy the necessity of giving such instruction as would remove the deception which so easily steals upon the rich, that because of their wealth they are superior to their fellow men who do not have such large possessions as themselves. They suppose their gain to be godliness. They flatter themselves that their acquisitive spirit is accounted to them for righteousness. But touch the property of these men, and you will see by their acts that you touch their god. They are not rich in good works. Ready to distribute, willing to communicate!--they scorn the thought, they despise all such teachings. Man may devote his entire life to the object of obtaining riches; but when his time comes to die, of what use to him is the wealth he has amassed? He can not carry it with him. In order to obtain his wealth, he has staked his all. He was determined to be rich. This was his ambition; and in order to reach it, he overlooked eternal considerations. The enemy deceived him into the belief that it was for a good purpose he desired this wealth, and to obtain it he strained his conscience, and pierced himself through with many sorrows. For the sake of riches he sacrificed every noble principle, and gave up the faith. {RH, December 19, 1899 par. 11}

There are many who deny themselves the comforts and blessings of life that they may add a little more to their earthly store. But it is not for this that God gives men money. He "giveth us richly all things to enjoy." Christ bids us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." There are high and holy interests which call for our money, and the money invested in these will yield to the giver more elevated and permanent enjoyment than if it were expended for personal gratification, or selfishly hoarded for greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven, where moth can not corrupt, where fire can not consume, where thieves can not break through and steal. The investment is safe. The treasure is placed in bags that have no holes; it is secure. {RH, December 19, 1899 par. 12}

**PERIODICALS / RH - The Review and Herald / December 19, 1899 Disease and Its Causes. - Impure Air. - Mrs. E. G. White. -**

**December 19, 1899 Disease and Its Causes.**

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**Impure Air.**

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**Mrs. E. G. White.**

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Some houses are furnished expensively, more to gratify pride and to receive visitors than for the comfort, convenience, and health of the family. The best rooms are kept

dark. The light and air are shut out, lest the light of heaven should injure the rich furniture, fade the carpets, or tarnish the picture-frames. When visitors are seated in these rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner, and for the same reasons; and whoever occupies these beds, which have not been freely exposed to light and air, do so at the expense of health, and often of life itself. {RH, December 19, 1899 par. 1}

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable, health-destroying apartments. Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air and an abundance of light in every apartment of their house for several hours each day. But many follow fashion so closely that they become slaves to it, and would suffer sickness, and even death, rather than be out of fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths. {RH, December 19, 1899 par. 2}

Sleeping-rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. {RH, December 19, 1899 par. 3}

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping-rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. They keep their windows and doors closed, fearing they will take cold if there is a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained a while in the open air. Then they can have some idea of the impurities they have conveyed to the blood, through the inhalations of the lungs. Those who thus abuse their health must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as if they were enemies. {RH, December 19, 1899 par. 4}

Sleeping-apartments should be large, and so arranged as to have a circulation of air through them day and night. Those who have excluded the air from their sleeping-rooms should begin to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. {RH, December 19, 1899 par. 5}

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted and feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the

morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a washbowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, the blinds fastened back, and the air allowed to circulate freely for several hours, if not all day, through the sleeping-apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. {RH, December 19, 1899 par. 6}

Shade trees and shrubbery too close and dense around a house are unhealthful; for they prevent a free circulation of air, and shut out the rays of the sun. In consequence of this, dampness gathers in the house. Especially in wet seasons the sleeping-rooms become damp, and those who occupy them are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with trees and shrubbery at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house is built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises; and fever and ague, sore throat, lung diseases, and fevers will be the result. {RH, December 19, 1899 par. 7}

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow; and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who, by their careless inattention to the laws of health, are taking a sure course to make themselves sick.

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{RH, December 19, 1899 par. 8}

**PERIODICALS / RH - The Review and Herald / December 26, 1899 Condemned by the Jews. - Mrs. E. G. White. -**

**December 26, 1899 Condemned by the Jews.**

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**Mrs. E. G. White.**  
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"Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the

high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. . . . {RH, December 26, 1899 par. 1}

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" {RH, December 26, 1899 par. 2}

Simon Peter had followed Jesus, and so had another disciple. That disciple, John, "was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." {RH, December 26, 1899 par. 3}

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. Being one of the servants of Caiaphas's household, she was curious to know; and she said to Peter, "Thou also wast with Jesus of Galilee." Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her; but she was persistent, and said to those around her that this man was with Jesus. Feeling compelled to answer, Peter said, angrily, "Woman, I know him not." O Peter! so soon ashamed of thy Master! so soon cowardly to deny thy Lord! The Saviour is dishonored and deserted in his humiliation by one of his most zealous disciples. {RH, December 26, 1899 par. 4}

Just previously to this, Peter had confidently asserted, "Though all men should forsake thee, yet will not I." "I am ready to go with thee, both into prison, and to death." Where now was the confidence of this self-assured disciple? where his loyalty to his Master? O Peter, this was the time when thou shouldest have confessed thy Lord, and that without shame and unwillingness. But another opportunity was to be given him. {RH, December 26, 1899 par. 5}

The palace of the high priest surrounded an open court, into which the soldiers, the chief priests, and the crowd had gathered, and Peter took a place among the throng. Here attention was called to him the second time, and he was again charged with being a follower of Jesus. "This fellow was also with Jesus," said one. Peter now denied the accusation with an oath. The cock crew, but he heard it not; for he was now thoroughly intent upon carrying out the character he had assumed. One of the servants of the high priest, being a near kinsman of the man whose ear Peter had cut off, asked him, "Did not I see thee in the garden with him?" "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto." {RH, December 26, 1899 par. 6}

At this Peter, fully to deceive his questioners, and to justify his assumed character, denied his Master with cursing and swearing. "And immediately the cock crew." Peter heard it then, and he remembered the words of Jesus, "Verily I say unto thee, That this

day, even in this night, before the cock crow twice, thou shalt deny me thrice." {RH, December 26, 1899 par. 7}

Jesus was weary and faint from fasting when the words of denial reached him. And while the degrading oaths were fresh on Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. That face, pale with suffering, those quivering lips, seemed to speak to Peter, saying, Not know me, Peter? In that gentle countenance Peter read deep pity and sorrow; but there was no anger there. That look of compassion and forgiveness pierced his heart like an arrow. He fled from the now crowded court; he cared not whither. At last he found himself in the garden of Gethsemane. In the very spot where Jesus had poured out his soul in agony to his Father, he fell on his face, stricken and wounded, and wished that he might die there. He remembered with remorse that he was asleep when Jesus prayed through those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat drops of God's dear Son. {RH, December 26, 1899 par. 8}

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and led him unto Pilate." {RH, December 26, 1899 par. 9}

But these priests, scribes, and rulers, so exact in regard to their own maxims and traditions, would not even enter the judgment hall, lest they should be defiled, so they might not eat the Passover. The Passover was a ceremony instituted by Christ himself before his incarnation, but he who was the foundation of the whole Jewish economy was among them. Type was meeting antitype in the Son of God, and they had done unto him as Satan had worked upon their hardened hearts to do. {RH, December 26, 1899 par. 10}

The followers of Christ should bear in mind that the evil speeches made against Christ, the abuse he received, they also, as his followers, must endure for his sake. The piety of the church may professedly be of a high order; but when the truth of the word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that men may keep in friendship with the majority, they place themselves on the side of the enemy. {RH, December 26, 1899 par. 11}

"If the world hate you," said Christ, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they



know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." {RH, December 26, 1899 par. 12}

These words of Christ have been fulfilled in the experience of those who have been loyal to the God of heaven according to the light received. "If they have persecuted me," he said, "they will also persecute you; if they have kept my saying, they will keep yours also." "All that will *live* [not merely profess to live] godly in Christ Jesus, shall suffer persecution." "And these things will they do unto you, because they have not known [by an experimental knowledge] the Father, nor me." {RH, December 26, 1899 par. 13}

As Christ was hated without cause, so will his people be hated because they are obedient to the commandments of God. If he who was pure, holy, and undefiled, who did good, and only good, in our world, was treated as a base criminal, and condemned to death, his disciples must expect but similar treatment, however faultless may be their life and blameless their character. Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy commandments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God. {RH, December 26, 1899 par. 14}

The same spirit that moved the priests and rulers had moved Cain to slay his brother. It is the apostasy from truth that works in the children of disobedience to silence the voice of those who are calling them to obedience. And today this spirit is manifested in the churches that are trampling upon the word of God, transgressing his holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. Deceived, deluded, blind, they are hastening forward to the first and the second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of men, to cause oppression and suffering to human beings. {RH, December 26, 1899 par. 15}

The churches have been converted to the world, and they show what they would do in this age of the world if they dared. If Christ were in the world today, many would have no more desire for him than had the Jewish nation at his first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because he tells them the truth. Many are being educated up to this point. Rulers and teachers, who have caused souls to stumble over their perverted teachings,--all persons who might have understood the prophecies, but who did not read and search to see if they were applicable to this time, and concerned their individual selves, will be taken in the snare, and suffer eternal loss. They will suddenly be destroyed, and that without remedy.

{RH, December 26, 1899 par. 16}

**PERIODICALS / RH - The Review and Herald / December 26, 1899 Disease and Its Causes. - Care of Children. - Mrs. E. G. White. -**

**December 26, 1899 Disease and Its Causes.**

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**Care of Children.**

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**Mrs. E. G. White.**

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In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they are feeble, and wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. {RH, December 26, 1899 par. 1}

After their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children, considering the miserable inheritance already received from them. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents have no lack of love for their children, but this love is misapplied. {RH, December 26, 1899 par. 2}

One great error with the mother in the treatment of her infant is that she allows it an insufficient supply of fresh air, that which it ought to have to make it strong. It is a practice of many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient greatly to enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden or too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons. {RH, December 26, 1899 par. 3}

Mothers have been in the practice of dressing their infants in reference to fashion instead of health. The infant wardrobe is generally prepared to look pretty, more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work that severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good as well as for the

good of the child. {RH, December 26, 1899 par. 4}

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she had spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long; and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight because of the length of their garments; and thus clothed, they do not have free use of their muscles and limbs. {RH, December 26, 1899 par. 5}

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as if fearful that without tight bandages they would fall to pieces, or become deformed. Does the animal creation become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all the Creator's handiwork; and, therefore, their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental, and moral health. Mothers, nature has given your infants forms which need no girts nor bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing it to your care. {RH, December 26, 1899 par. 6}

The dress of the infant should be so arranged that its body will not be in the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. The clothing is ingeniously arranged to make the child miserably uncomfortable, and the child is frequently made still more uneasy by being passed from one to the other, being fondled by all. {RH, December 26, 1899 par. 7}

But there is an evil greater than those already named. The infant is exposed to air vitiated by many breaths, some of which are very offensive and injurious to the strong lungs of older persons. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned with the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvium, which is thrown from the lungs and pores of the skin, the system of the infant is filled with the poison. While it acts upon some as a slow poison, and affects the brain, heart, liver, and lungs, and the infant wastes away gradually; upon others it has a more direct influence, causing spasms, fits, paralysis, palsy, and sudden death. {RH, December 26, 1899 par. 8}

The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to the filthy lust of tobacco. Parents ignorantly, but none the less surely, kill their infant children by the disgusting poison. Every exhalation of the lungs of the tobacco slave poisons the air about him. Infants should be kept free from everything that would have an influence to excite the

nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison.

{RH, December 26, 1899 par. 9}

**PERIODICALS / RH - The Review and Herald / January 2, 1900 "Come Out From Among Them, and Be Ye Separate." - Mrs. E. G. White. -**

**January 2, 1900 "Come Out From Among Them, and Be Ye Separate."**

**Mrs. E. G. White.**

The truth as it is in Jesus has shone with great clearness upon God's people. Line upon line, precept upon precept, here a little and there a little, the truth has been given. But the light which it has been our privilege to enjoy has not been carefully cherished and carried into practical life. For this reason there is little power among us at the present time. {RH, January 2, 1900 par. 1}

Many are inquiring, "Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious blessings in store for us? Is it because our source of strength is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a Man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, is high and lifted up, and the glory of his train fills the temple. Why is this glory withheld from those who are in a world of sin and sorrow, trouble and sadness, corruption and iniquity?" {RH, January 2, 1900 par. 2}

The trouble lies with ourselves. Our iniquities have separated us from God. We are not filled, because we do not feel our need; we do not hunger and thirst after righteousness. The promise is that if we hunger and thirst after righteousness, we *shall* be filled. The promise is to you, my brethren and sisters. It is to me; it is to every one of us. It is the hungering, thirsting souls who will be filled. We may come to Christ just as we are, in our weakness, with our folly and imperfections, and offer our petitions in faith. In spite of our errors, our continual backsliding, the voice of the long-suffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and perplexity, the invitation is, Come. It is Christ's glory to encircle us in the arms of his mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength. {RH, January 2, 1900 par. 3}

To the unbelieving, obstinate Pharisees, Christ said, "Ye will not come to me, that ye might have life." Oh that this may never be said of us! There is life and peace and joy in Jesus Christ. He is the sinner's friend. In him there is power and glory and strength for all. If we believe that this power and glory are ours, and comply with the conditions laid down in his word, we shall be strong in the strength of the Mighty One. {RH, January 2,

1900 par. 4}

Many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots an rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are conditions to meet if we would be blessed and honored by God. We are to separate from the world, and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon his people. Set your affections upon him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things. {RH, January 2, 1900 par. 5}

Will separation from the world, in obedience to the divine command, unfits us for the work the Lord has left us? Will it hinder us from doing good to those around us?--No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend his time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. We are required to follow this example. The more we partake of the Spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the distressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven. {RH, January 2, 1900 par. 6}

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word -- separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. {RH, January 2, 1900 par. 7}

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity

and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. {RH, January 2, 1900 par. 8}

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,--hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good.

{RH, January 2, 1900 par. 9}

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a storybook engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them!

{RH, January 2, 1900 par. 10}



**Causes. - Care of Children. - Mrs. E. G. White. -**

**January 2, 1900 Disease and Its Causes.**

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**Care of Children.**

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**Mrs. E. G. White.**

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Another great cause of mortality among infants and youth is the custom of leaving their arms and shoulders naked. This fashion can not be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body so near the vitals, and hinders the healthy circulation of the blood, thus inducing disease, especially of the lungs and brain. Those who regard the health of their children of more value than the foolish flattery of visitors or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health- and life-destroying practice; and the answer has often been, "I always dress my children in this manner. They get used to it. I can not endure to see the arms of infants covered. It looks old-fashioned." These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering, they would shiver with chilliness. Can infants of a tender age endure this process of hardening without receiving injury? Some children may have at birth such strong constitutions that they can endure this abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms-- which are at greater distance from the seat of life, and for that cause need even more clothing than the chest and lungs--are left naked. Can mothers expect to have quiet, healthy infants, who thus treat them? {RH, January 2, 1900 par. 1}

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is impeded, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and moans because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, but food only increases its suffering. Tight bands and an overloaded stomach do not agree. The child has no room to breathe. It may scream, struggle and pant for breath, and yet the mother not mistrust the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. At length she becomes alarmed, thinks her child really ill, and summons a doctor, who looks upon the infant a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug-disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart-disease, dropsy on the brain, or consumption. Some infants are not

strong enough to bear even a trifle of drug poisons; and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene. {RH, January 2, 1900 par. 2}

In this age of the world, it is no strange sight to see the mother lingering by the cradle of her suffering, dying infant, her heart torn with anguish as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. She does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as if she had given it poison. Disease never comes without a cause. The way is first prepared, and disease invited, by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and to train for usefulness here, and for heaven at last. {RH, January 2, 1900 par. 3}

If the mother remains in ignorance in regard to the physical needs of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousand of infants have died who might have lived. They are martyrs to their parents' ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers in past ages should have been physicians to their own children. The time the mother devoted to the extra beautifying of her infant's wardrobe, she should have spent in a nobler purpose--in educating her mind with regard to her own physical needs and those of her offspring. She should have been storing her mind with useful knowledge in regard to the best course she could pursue in rearing her children healthfully, realizing that generations would be injured or benefited by her course of action. {RH, January 2, 1900 par. 4}

Mothers who have troublesome, fretful infants should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the case that the mother becomes alarmed at the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings would have been relieved by taking off its tight clothing, and putting upon it garments properly loose and short, thus allowing it the use of its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head as well as its body while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed.

{RH, January 2, 1900 par. 5}

**PERIODICALS / RH - The Review and Herald / January 9, 1900 "Come Out From**

**Among Them, and Be Ye Separate." - Mrs. E. G. White. -**

**January 9, 1900 "Come Out From Among Them, and Be Ye Separate."**

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**Mrs. E. G. White.**  
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Provision has been made whereby the communication between heaven and our souls may be free and open. Finite man can place himself where rays of light and glory from the throne of God will be given him in abundance. The light of the knowledge of the glory of God which shines in the face of Jesus Christ may shine upon him. He may stand where it can be said of him, "Ye are the light of the world." Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah, all men would perish beneath the just judgment of God. But the world is not left in darkness. The long-suffering mercy of God is still extended to the children of men, and it is his design that the rays of light which emanate from the throne of God shall be reflected by the children of light. {RH, January 9, 1900 par. 1}

The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the life of his followers. We are called "so to walk, even as he walked." The cause of our weakness is our refusal to obey this command. On every side opportunities are given us to work for our fellow men, in supplying not only their temporal wants, but also their spiritual necessities. It is our duty to lead souls to "the Lamb of God, which taketh away the sin of the world." It is important that we fill aright our position in the world, in society, and in the church; but in order to do this, we must have a firm hold upon righteousness. Our faith must reach within the veil, whither our Forerunner has for us entered. If we would take hold of the eternal promises of God, we must have a faith that will not be denied, a steadfast, immovable faith that will take hold of the unseen. {RH, January 9, 1900 par. 2}

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life. They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, his pity and compassion, would be manifested in your life. You

would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to minister to the needs of the unfortunate as it was for Christ to go about doing good. {RH, January 9, 1900 par. 3}

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be as mighty as an army with banners. The heavenly Dove would hover over us. The light of the glory of God would be no more shut away from us than it was from the devoted Enoch. {RH, January 9, 1900 par. 4}

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. It was not given you for yourself alone. Let your light shine before men, is the command. Will you let it shine? It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return; but what good will this do your neighbor unless you carry your belief into your daily life? You may talk of being a follower of Christ; but this will not benefit those around you unless you imitate the great Example. Your profession may be as high as heaven; but this will not save you or your fellow men unless you are Christlike. A pure example will do more to enlighten the world than all your profession. In this way your light will shine, and others, seeing your good works, will glorify your Father who is in heaven. {RH, January 9, 1900 par. 5}

Oh that the Lord would lead us to feel as we have never felt before! If you knew that you had but one hour more of probation, you would change your course. You would not dare to stand in the position you are in today. And yet you do not know that you will live one day longer. You can not call one hour your own. We know not how soon death may feel for our heart-strings. We know not how soon the ax will be laid at the root of the tree, and the sentence go forth, "Cut it down; why cumbereth it the ground?" Will you pass on in your sinful state, with envy and jealousy and hatred in your hearts? If you think you can lay down the oar, and still make your way up stream, you mistake. It is only by earnest effort that you can stem the current. {RH, January 9, 1900 par. 6}

How many there are as weak as water who might have a never-failing source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain to the full stature of men and women in Christ Jesus. What increase of spiritual power have you gained during the last year? Who among us have gained one precious attainment after another, until envy, pride, malice, jealousy, and selfishness have been swept away, and only the graces of the Spirit remain,--meekness, forbearance, gentleness, charity? God will help us if we take hold of the help he has provided. {RH, January 9, 1900 par. 7}

These words are true, and you need them. Oh that you would arouse, and wrench your souls from the grasp of the enemy! Oh that you would engage in the battle of life in earnest, putting on the whole armor of God that you may war successfully! Satan is

already weaving his net about you. He does not wait for his prey to be brought to him. He goes about as a roaring lion, seeking whom he may devour. But does he always roar?--No; when it serves his purpose, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that he outgenerals them almost every time. {RH, January 9, 1900 par. 8}

Many who have lived under the blazing light of truth act as if they had nothing to do. God calls upon every one of you to take up life's burdens, to engage in the warfare as you have never done before. You who love to speak of the faults of others, arouse, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask him to teach you to know yourself, to understand your weakness, your sins and follies, in the light of eternity. Ask him to show your yourself as you stand in the sight of heaven. This is an individual work. Every man is to build over against his own house. You have nothing to do with the sins of others, but you have much to do with yourself. In humility send your petition to God, and do not rest day nor night until you can say, Hear what the Lord hath done for me,--until you can bear a living testimony, and tell of victories won. {RH, January 9, 1900 par. 9}

Jacob wrestled with the angel all night before he gained the victory. When morning broke, the angel said, "Let me go, for the day breaketh." But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be called no more Jacob," said the angel, "but Israel: for as a prince hast thou power with God and with men, and hast prevailed." We need the perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "There ariseth a little cloud out of the sea, like a man's hand." Did Elijah stand back and say, I will not receive this evidence; I will wait till the heavens gather blackness?--No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain. {RH, January 9, 1900 par. 10}

It is such faith as this that we need, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and rain was sent. And why should not the Lord be entreated in behalf of his people today? Oh that the Lord would imbue us with his Spirit! Oh that the curtain might be rolled back that we might understand the mystery of godliness! {RH, January 9, 1900 par. 11}

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ.

{RH, January 9, 1900 par. 12}

**PERIODICALS / RH - The Review and Herald / January 9, 1900 Disease and Its Causes. - Care of Children. - Mrs. E. G. White. -  
January 9, 1900 Disease and Its Causes.**

**Care of Children.**

**Mrs. E. G. White.**

Parents are accountable, in a great degree, for the physical health of their children. Those children who survive the abuses received in their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin pantalets, which reach about to the knee, while the lower part of their limbs is covered with only one thickness of flannel or cotton, and their feet are dressed with thin-soled gaiter boots. {RH, January 9, 1900 par. 1}

The extremities are chilled, and the heart has thrown upon it double labor, in forcing the blood into these chilled extremities; and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current that left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, in order to throw the blood to the extremities, which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or of the brain is the result. {RH, January 9, 1900 par. 2}

God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully. {RH, January 9, 1900 par. 3}

Parents may give up the expectation of their children's having health while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, while leaving the extremities, which should have especial protection, almost naked. The portions of the body close to the lifesprings need less covering than the limbs, which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing. {RH, January 9, 1900 par. 4}



I appeal to you, mothers; do you not feel alarmed and heartsick in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofulous swellings upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been influenced by fashion, in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than are the girls, because the open air seems to be their natural element. Delicate girls accustom themselves to live indoors, in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a warm room. The air soon chills their limbs and feet, and prepares the way for disease. {RH, January 9, 1900 par. 5}

Your girls should wear the waists of their dresses perfectly loose, and should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band and buttoned around the ankle, or they may taper at the bottom and meet the shoe. The dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and should be buttoned to a waist. The shoes should be thick-soled, and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than are your boys. And their health would be much better were they to live more out of doors, even in winter, than to be confined to the warm air of a room heated by a stove. {RH, January 9, 1900 par. 6}

It is a sin in the sight of heaven for parents to dress their children as they do. The only excuse that they can make is that it is fashion. They can not plead modesty in thus exposing the limbs of their children, with only one covering drawn tight over them. They can not plead that it is healthful, or really attractive. Because others will continue to follow this health-and life-destroying practice, is no excuse for those who style themselves reformers. Because everybody around you follows a fashion that is injurious to health, it will not make your sin a whit the less, nor be any guaranty for the health and life of your children.

{RH, January 9, 1900 par. 7}

**PERIODICALS / RH - The Review and Herald / January 16, 1900 "As Much as Lieth in You, Live Peaceably With All Men." - Mrs. E. G. White. -**

**January 16, 1900 "As Much as Lieth in You, Live Peaceably With All Men."**

## Mrs. E. G. White.

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The plan of redemption was formed to bring unity and peace to men. The world was at war with the law of Jehovah; sinners were at enmity with their Maker; Jesus came to make overtures of peace. At the appointed time angels were commissioned to announce his birth, and give expression to their joy in the salvation of the one lost sheep, the fallen world. To the watching shepherds the message came, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, good will toward men." {RH, January 16, 1900 par. 1}

Shortly before his crucifixion, Christ bequeathed to his disciples a legacy of peace. "Peace I leave with you," he said; "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This peace is not the peace that comes through conformity with the world. It is an internal rather than an external peace. Without will be wars and fightings, through the opposition of avowed enemies, and the coldness and suspicion of those who claim to be friends. The peace of Christ is not to banish division, but it is to remain amid strife and division. {RH, January 16, 1900 par. 2}

Though he bore the title of Prince of Peace, Christ said of himself, "Think not that I am come to send a peace on earth; I came not to send peace, but a sword." By these words he did not mean that his coming was to produce discord and contention among his followers. He desired to show the effect his teaching would have on different minds. One portion of the human family would receive him; the other portion would take sides with Satan, and would oppose Christ and all his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and create hope and joy in the hearts of the children of men, opened a controversy that burns deep, and arouses intense passion in the human heart. And he warned his followers: "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." {RH, January 16, 1900 par. 3}

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. We have been highly favored in living under a government where we can worship God according to the dictates of our conscience. But human nature is no more in harmony with the principles of Christ today than it has been in ages past. The world is still in opposition to Jesus. The same hatred that prompted the cry, "Crucify him, crucify him,"

still works in the children of disobedience. The same satanic spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite torture of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. {RH, January 16, 1900 par. 4}

We are required to be Christlike toward those who are our enemies; but we must not, in order to have peace, cover up the faults of those we see in error. The world's Redeemer never purchased peace by covering iniquity, or by anything like compromise. Though his heart was constantly overflowing with love for the human race, he was never indulgent to their sins. He was the friend of sinners, and he would not remain silent while they were pursuing a course that would ruin their souls,—the souls that he had purchased with his own blood. He was a stern reprover of all vice. He labored that man should be true to himself in being all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, he could not be at peace with it if he left unwarned, uninstructed, unrebuked. This would be to purchase peace at the neglect of duty. His peace was the consciousness of having done the will of his Father, rather than a condition of things that existed as the result of not having done his duty. {RH, January 16, 1900 par. 5}

Those who love Jesus and the souls for whom he had died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord, they surrender truth; lest in warding off division, they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians approach the Christlike model, and become pure in spirit and action, they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual. At this crisis is the time to decide who are God's faithful servants, who will be true to principle, who will bear in mind that truth is too dearly purchased for its least principle to be surrendered. That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony. All our words and actions pass in review before God; and if we wish to stand in the Judgment as having done all that we could do to exert a correct influence over our fellow men, we must return kind acts for acts of mischief and malice. Christ is our pattern; we must follow him. {RH, January 16, 1900 par. 6}

The apostle Paul exhorts us, "If it be possible, as much as lieth in you, live peaceably with all men." Care should be taken by Christians to give no offense, that the truth may not be evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between church-members, because they are not Christlike in character. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be unfaithfulness to the Master. The church as a body is to do all in its power to promote union and prevent

schisms. If unsound doctrine is introduced, the safety of the flock of Christ will be endangered; and it is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest. {RH, January 16, 1900 par. 7}

To those who have been injured without cause these words of Scripture apply, "If it be possible, as much as lieth in you, live peaceably with all men." Their failure to live at peace with all men is not due to the course they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. A division is caused. How shall it be healed? Shall the man that has been sinned against, misjudged, and maligned, be called to give an account? Shall he seek for something in his past course by which he can humiliate himself? Shall he acknowledge himself in the wrong for the sake of making peace?--No. If he has tried to do his duty, and has been patient under abuse, he is not to humble himself to acknowledge that he is guilty. He does the offenders great wrong thus to take the guilt upon his soul, admitting that he has given them occasion for their course of action. This is very pleasing to those who have done the work of the enemy; but heaven's books record the facts just as they are. Concessions that are not true from the one who has been wrongfully treated gratify the feelings of the carnal heart. The wrongdoers interpret their position as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out of their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them again to active growth. {RH, January 16, 1900 par. 8}

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character that leads us to decisions that make it hard and unfavorable for others. We are not commended by God for a zeal that savors of pharisaism; for this is not of Christ. We are not to go to an extreme in false charity, neither are we to follow a course of unbending severity in cases where kindness and mercy and love would have a telling power. The ax must be laid at the root of the tree. True conversion is needed. Heart work is essential. The nature must be renewed after the divine image, until the work of grace is completed in the soul.

{RH, January 16, 1900 par. 9}

**PERIODICALS / RH - The Review and Herald / January 23, 1900 Christ or Barabbas. - Mrs. E. G. White. -**

**January 23, 1900 Christ or Barabbas.**

**Mrs. E. G. White.**

God sent his Son into the world to save men, although, because of their sins, they did not deserve such a revelation of love. How did the world treat the One who was "altogether lovely," and "the chiefest among ten thousand"? We read of him at his trial,

"The men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him." Prophecy, inspired by Christ himself, had declared the treatment he would receive at the hands of men. {RH, January 23, 1900 par. 1}

On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said, to the cruel actor, "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Paul had not then become as meek and lowly as his Master. In spite of the cruel treatment Christ received, he declared, "I came not to judge the world, but to save the world;" not to crush, but to heal; not to judge, but to save and uplift, to ennoble and bless. {RH, January 23, 1900 par. 2}

At the Passover feast, it was the custom to release a prisoner, whom the people might choose. "They had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." {RH, January 23, 1900 par. 3}

Pilate was not left to grope his way in darkness. Not only was he convinced by the testimony and evidence of the witnesses that the charges brought against Christ were false, but an angel of God communicated light to his wife; and, before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But Pilate was too weak to obey the light. {RH, January 23, 1900 par. 4}

The Prince of Life, bearing the seal of heaven, was placed before the people, with Barabbas by his side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be seen by all. Pilate then asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" With satanic madness the people answered, "Not this man, but Barabbas." They refused to receive the Lord of glory, choosing Barabbas, a robber and murderer, in his stead. By this they showed that they preferred the society of a murderer to that of the One who was sinless, full of goodness, mercy, and truth. Satan was working through the religious element, and bigotry and prejudice prevailed. {RH, January 23, 1900 par. 5}

"Pilate said unto them, What shall I do then with Jesus which is called Christ?" And as if inspired with satanic frenzy, the people cried, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more, saying, Let him be crucified." {RH, January 23, 1900 par. 6}

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Did this farce make Pilate guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your after-history would not have been laid in such dark colors. When you knew that it was for envy that Jesus was delivered, why did you refuse to listen to the warning from the Lord? Do you think that

the act of washing your hands will cleanse you from the sin of condemning a man when your own reason tells you that he was delivered into your power because of envy? You declared him innocent, saying, "I am innocent of the blood of this just person," and yet you delivered him up to his murderers. {RH, January 23, 1900 par. 7}

Writing of this, John says, "Pilate saith to them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" {RH, January 23, 1900 par. 8}

"I have power." By saying this, Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insults offered him before any wrong was proved against him. Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exercised the power that he claimed, and that his position gave him, had he protected Christ, he would not have been accountable for his death. Christ would have been crucified, but Pilate would not have been held guilty. {RH, January 23, 1900 par. 9}

Listen to the response made when Pilate said to the people, "I am innocent of the blood of this just person: see ye to it:" "Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." He had pronounced him innocent, but still he delivered him up to the most ignominious and cruel death that a man can suffer. {RH, January 23, 1900 par. 10}

The four evangelists,--Matthew, Mark, Luke, and John,--all bear record that Jew and Gentile, priest and people, rulers, kings, and governors, all classes and tongues, were represented in rejecting Christ, a man who was innocent, and against whom no proof could be found. He came to this world to live God's law in human nature. He came to testify to the world's unfallen, to seraphim and cherubim, to angels and to men, that Satan's rebellion against God and his law was without foundation or excuse, that in his law God had revealed his character. This character Christ represented by living that law, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven, and in attempting which he had lost heaven. He and his evil angels united in a desperate companionship with disloyal and evil men. They resolved to use the whole power of their corrupt energies in putting out of the world the light of truth. {RH, January 23, 1900 par. 11}

The unfallen worlds and the heavenly universe looked with amazement at the hatred felt and acted toward the only begotten Son of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he who was sent into the world by the Father on an embassy of mercy, bringing a message of love, was not received. Notwithstanding the priceless gift he brought, he was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals. Thus human nature



will do when controlled by satanic agencies. {RH, January 23, 1900 par. 12}

Here we have a picture held up before us. The Light of the world, the Way, the Truth, and the Life, without one charge proved against him, without being convicted of a single crime, was given up by the ruler of the people to a shameful death. But who was responsible? In the day of God, before the assembled universe, who will suffer punishment for this act?--Those who claimed to be the most pious people on the earth. Who crucified Christ?-- "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people." The people would not then have permitted harm to come to Jesus; therefore the priests must do their work in secrecy. {RH, January 23, 1900 par. 13}

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying, as did John, "Behold the Lamb of God, which taketh away the sin of the world," followed the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures, which testify of Christ, to reject the Son of God, and led them to choose a robber and murderer. "The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus." Why did they do this?--Because of envy and jealousy. Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening power people are rendered insane. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

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{RH, January 23, 1900 par. 14}

**PERIODICALS / RH - The Review and Herald / January 23, 1900 Disease and Its Causes. - Mrs. E. G. White. -**

**January 23, 1900 Disease and Its Causes.**

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**Mrs. E. G. White.**  
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My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, a sin for females to wear tight corsets, or whalebones, or to compress the waist. Compressing the waist has a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck. {RH, January 23, 1900 par. 1}

Many females drag down the bowels by hanging heavy skirts upon the hips. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders. {RH, January 23, 1900 par. 2}

It would be pleasing to God if there were greater uniformity in the dress among believers. The style of dress formerly adopted by the Friends is the least objectionable. Many of them have backslidden; and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, are worthy of imitation by Christians. {RH, January 23, 1900 par. 3}

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors?--God requires this of his people. Pride is rebuked in his word. {RH, January 23, 1900 par. 4}

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as if it flew, and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God--"And let them wash their clothes,"--preparatory to listening to his law given in awful grandeur. {RH, January 23, 1900 par. 5}

The ten commandments spoken by Jehovah from Sinai can not live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses?--It is impossible. Their profession may be as high as heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. The house of God is dishonored by such professors. {RH, January 23, 1900 par. 6}

All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the

Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. If there are worthy persons who, with their whole heart, would honor the Lord of the Sabbath, and the worship of God, and who can not obtain a change of clothing, let those who are able give to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. {RH, January 23, 1900 par. 7}

A greater uniformity in dress would be pleasing to God. Those who expend money on costly apparel and extra fixings can, by a little self-denial, exemplify pure religion by simplicity of clothing, and then use the money that they have usually expended needlessly, in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel.

{RH, January 23, 1900 par. 8}

**PERIODICALS / RH - The Review and Herald / January 30, 1900 - Christ or Barabbas? - By Mrs. E. G. White. -**

**January 30, 1900 - Christ or Barabbas?**

**By Mrs. E. G. White.**

The scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God. {RH, January 30, 1900 par. 1}

God has a controversy with those who accept the fallacies of the great apostate, which are prepared to suit every class in the Christian world, and who discard the law of God, pronounced by Inspiration to be "holy, and just, and good." By the death of Christ the changeless character of this moral standard of righteousness is shown. Christ lived the law of God's government; he was an expression of God's character; and he died to save men from the penalty of the transgression of this law. Those who reject God's law crucify the Son of God afresh. They identify themselves with those who crucified him between two thieves on the cross of Calvary. {RH, January 30, 1900 par. 2}

The world is asleep. The people know not the time of their visitation. To them the words apply; "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." All need to be aroused. We can not afford to be rocked to sleep in the cradle of carnal security or indifference; for we are deciding our eternal destiny. The record of the shameful trial in the judgment

hall has passed up to heaven, and is the standard by which all are measured, whether they stand under the blood-stained banner of Christ, or under the black banner of the prince of darkness. {RH, January 30, 1900 par. 3}

There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are standing under Satan's black banner, and are charged with rejecting and despitely using Christ. They are charged with deliberately crucifying the Lord of life and glory. {RH, January 30, 1900 par. 4}

Each one has an important question to answer for himself: Are you on the side of Satan, a transgressor of God's law, or are you loyal to that God who declared himself to be, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." God's character is here displayed as his glory. God has delivered all judgment into the hands of his Son; and as a righteous judge, Christ must pass sentence on every work whether it be good or bad. Justice is as much an expression of love as mercy. {RH, January 30, 1900 par. 5}

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate. Those who choose Satan as their ruler will reveal the spirit of their chosen master. {RH, January 30, 1900 par. 6}

The world will not improve till God goes out of his place to punish her for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. Christ warned his disciples, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." {RH, January 30, 1900 par. 7}

When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy,

and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ. {RH, January 30, 1900 par. 8}

Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of his saints. {RH, January 30, 1900 par. 9}

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ as our leader? He alone can save us from sin. {RH, January 30, 1900 par. 10}

When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with my only begotten Son? What will those answer who have refused to accept the truth?-- They will be obliged to say, We hated Jesus, and cast him out. We cried, Crucify him, crucify him. We chose Barabbas in his stead. If those to whom the light of heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put him to an open shame. To them it will be said, "I never knew you: depart from me." God will assuredly avenge the death of his Son.

{RH, January 30, 1900 par. 11}

**PERIODICALS / RH - The Review and Herald / January 30, 1900 Disease and Its Causes. - Mrs. E. G. White. -**

**January 30, 1900 Disease and Its Causes.**

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**Mrs. E. G. White.**  
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Some receive the idea that in order to carry out that separation from the world that the word of God requires, they must be neglectful of their apparel. There is a class of sisters who think they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, when appearing in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. These persons assemble with God's people upon the Sabbath, with their clothing dusty and soiled, and even with gaping rents in their garments, which are placed upon their persons in a slovenly manner. This class, if they had an engagement to meet a friend honored by the world, by whom they wished to be especially favored, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with their hair uncombed, and garments uncleanly and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women. {RH, January 30, 1900 par. 1}

The favorite theme of this class is pride of dress. Decency, taste, and order they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low in their conversation at their homes, among their brethren, and before the world. The dress and its arrangement upon the person is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feeling. They sometimes consider oddity and coarseness humility. {RH, January 30, 1900 par. 2}

The followers of Christ are represented by him as the salt of the earth and the light of the world. Without the saving influence of Christians, the world would perish in its own corruption. Look upon the class of professed Christians described, who are careless in their dress and person; loose in their business transactions, as their dress represents; coarse, uncourteous, and rough in their manners; low in their conversation; at the same time regarding these miserable traits as marks of true humility and Christian life. Think you that if our Saviour were upon earth, he would point to them as being the salt of the earth and the light of the world?--No, never! {RH, January 30, 1900 par. 3}

Christians are elevated in their conversation; and although they believe it to be sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their words are those of sincerity and truth. They are faithful in their deal with their brethren and with the world. In their dress they avoid superfluity and display; but their clothing will be



neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath and the worship of God. The line of demarkation between such a class and the world will be too plain to be mistaken. The influence of believers would be tenfold greater if men and women who accept the truth, who have been formerly careless and slack in their habits, would be so elevated and sanctified through the truth as to observe habits of neatness, order, and good taste in their dress. Our God is a God of order, and he is not in any degree pleased with distraction, with filthiness, or with sin. {RH, January 30, 1900 par. 4}

Christians should not take pains to make themselves gazingstocks by dressing different from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence, and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits.

{RH, January 30, 1900 par. 5}

**PERIODICALS / RH - The Review and Herald / February 6, 1900 Loyalty or Disloyalty? - Mrs. E. G. White. -**

**February 6, 1900 Loyalty or Disloyalty?**

**Mrs. E. G. White.**

In the past the Lord God of ages revealed his secrets to his prophets. The Omniscient looked down the centuries, and predicted through his prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The present and the future are equally clear to God, and he shows his servants what shall be. His voice echoes down the ages, telling man what is to take place. Kings and princes take their position at the appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word God has given through his prophets. They act their part in carrying out God's great plan. Events fall into line, fulfilling the word the Almighty has spoken. {RH, February 6, 1900 par. 1}

The unbelieving and godless do not discern the signs of the time. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the means employed by the great I AM to make his purposes known, they

show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired end. The Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The history of the Jewish economy from beginning to end, though spoken of contemptuously and sneered at as "the dark ages," will reveal light, and still more light, as it is studied. {RH, February 6, 1900 par. 2}

Man's word fails; and he who takes the assertions of man as his dependence may well tremble; for he will one day be a shipwrecked vessel. But God's word is infallible, and endures forever. Christ declares, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." God's word will endure through the ceaseless ages of eternity. God lives and reigns. His glory is not confined to the temple made with hands. He has not closed heaven against his people. As in the past, so in this age, God reveals his secrets to his servants the prophets. {RH, February 6, 1900 par. 3}

The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value. {RH, February 6, 1900 par. 4}

The result of making void the law of God may be seen in the increasing immorality of these several kingdoms. If the inhabitants had kept the fear of God ever before them, they would have been given wisdom and power, which would have bound them together, and kept them strong. But the rulers of these kingdoms made God their strength only when harassed and perplexed. Failing to get help from their great men, they sought it from men like Daniel, who they knew honored the living God, and were honored by him. To these men they appeal to unravel the mysteries of providence; for they had so far separated themselves from God by transgression that they could not understand his warning. They were forced to appeal for explanation to those illuminated by heavenly light. {RH, February 6, 1900 par. 5}

When the empire of Babylon was so strong and its influence so far-reaching that seemingly the most powerful foe could not take its scepter, Daniel, a man inspired by God, prophesied that it would pass away, notwithstanding its apparent magnificence, and that a second would succeed it. He prophesied also that the second empire would be succeeded by the third, and that a fourth empire should arise, more fierce, more determined, and more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world. {RH, February 6, 1900 par. 6}

In spite of the warning he received, Nebuchadnezzar went on in his own strength, till God took from him the talent of wisdom, that he might be led to see and acknowledge that the God of Israel was able to create and to destroy. The kings who succeeded him failed to profit by his experience, and the kingdom of Babylon passed away because, in

their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement. So today, when men forget God and refuse to obey his law, they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression. {RH, February 6, 1900 par. 7}

The Medo-Persian kingdom was visited by the wrath of God because in it his law was trampled underfoot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom; and the kingdoms that followed were even more base and corrupt. They deteriorated because they cast off God. Forgetting him, they sank lower and lower in the scale. The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility, and of the power of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God. {RH, February 6, 1900 par. 8}

While representing the kingdoms of this earth, the image that was revealed to Nebuchadnezzar also fitly represented deterioration of religion. We grow weak morally and spiritually, just in proportion as we forget God. Those who claim to be Protestants are not today what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity and piety, meekness and lowliness, found in obedience to God. Sin is ruining nations today just as it has done in time past. Even leaders in the religious world have not a good conscience toward God. {RH, February 6, 1900 par. 9}

Men need an intelligent knowledge of God's law. There is no true standard of righteousness apart from this law. By obedience to it the intellect is cultivated, the conscience enlightened and made sensitive. Righteousness exalts a nation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. This book is God's great director. It is a lamp to our feet, a light to our path. It flashes its light ahead, that we may see the path by which we are traveling; and its rays are thrown back on past history, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, God's children see light and beauty. {RH, February 6, 1900 par. 10}

God speaks in his word, and fulfills this word in the world. We need now to seek to understand the movements of God's providence. Said Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." God's people are not left to depend on man's wisdom. With prophetic guideposts God has marked out the way he wishes them to take. These great waymarks show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His word will abide the same forever. Those who love and obey the law of Jehovah will meet with trial and temptation; but these are only what Jesus met, and he declares: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." If we hope and

pray, and by faith trust his word, we shall be able to say, with Paul, "I am persuaded, that neither death nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, February 6, 1900 par. 11}

Have we given ourselves up to do God's will? Are we transformed by the grace of Christ? Some claim to be in Christ, while their special work is to make void the law of Jehovah. Shall we take their word for it? Shall we accept their assertions? How shall we distinguish God's true servants from the false prophets who Christ said should arise to deceive many?--There is only one test of character,--the law of Jehovah. {RH, February 6, 1900 par. 12}

The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." When men say that the law of God is abrogated by the testimony of the Fathers, they are teaching for doctrine the commandments of men. Their word is not founded upon the teaching of the apostles and prophets. Jesus Christ is not the chief cornerstone of their structure. John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who permit themselves to be deceived will, with the deceiver, feel the wrath of the Lamb. {RH, February 6, 1900 par. 13}

With God's word before us, with the lesson of instruction we may there learn, there is no need for us to be deceived. We are living in a momentous period of this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt the spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God. {RH, February 6, 1900 par. 14}

In the record of the vision given to John we read, "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought its sure result. {RH, February 6, 1900 par. 15}

The great conflict now being waged is not merely a strife of man against man. On one side stands the Prince of Life, acting as man's substitute and surety; on the other, the prince of darkness, with the fallen angels under his command. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take

unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."  
{RH, February 6, 1900 par. 16}

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence to God's law has been subverted. The religious leaders are teaching for doctrine the commandments of men. As it was in the days of Noah, so it is in this age of the world. But shall the prevalence of disloyalty and transgression cause those who have revered the law of God to have less respect for it, to unite with the powers of earth to make it void?--The truly loyal will not be carried away by the current of evil. They will not throw scorn and contempt on that which God has set apart as holy. The test comes to every one. There are only two sides. On which side are you?

{RH, February 6, 1900 par. 17}

**PERIODICALS / RH - The Review and Herald / February 6, 1900 Disease and Its Causes. - Mrs. E. G. White. -**

**February 6, 1900 Disease and Its Causes.**

**Mrs. E. G. White.**

Women should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as do men. The length of the fashionable dress is objectionable for several reasons:-- {RH, February 6, 1900 par. 1}

1. It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalks and streets. {RH, February 6, 1900 par. 2}

2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly. {RH, February 6, 1900 par. 3}

3. In its bedrabbled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh and of scrofulous swellings, and endangers health and life. {RH, February 6, 1900 par. 4}

4. The unnecessary length is an additional weight upon the hips and bowels. {RH, February 6, 1900 par. 5}

5. It hinders the walking, and is also often in other people's way. {RH, February 6, 1900 par. 6}

There is still another style of dress that will be adopted by a class of so-called dress reformers. They will imitate the opposite sex as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called

dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, but they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes. {RH, February 6, 1900 par. 7}

In this style of dress God's order has been reversed, and his special direction disregarded. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deuteronomy 22:5. This style of dress God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females. The extreme positions taken by some dress reformers upon this subject cripple their influence. {RH, February 6, 1900 par. 8}

God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. The apostle Paul would utter a rebuke, were he alive, should he behold females professing godliness with this style of dress. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array. {RH, February 6, 1900 par. 9}

God's loyal people are the light of the world and the salt of the earth; and they should ever remember that their influence is of value. Were they to exchange the extreme long, for the extreme short, dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of women in reference to health, without making so great a change as to disgust the beholder. {RH, February 6, 1900 par. 10}

The female form should not be compressed in the least with corsets and whalebones. The dress should be perfectly easy, that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their housework, and especially for those women who are obliged to perform more or less outdoor labor. With this style of dress, one light skirt, or at most two, is all that is necessary, and that should be buttoned to a waist, or suspended with straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause that produced them, and continue to violate the laws of their being by girding the waist and wearing heavy skirts, until they are made life-long invalids. {RH, February 6,



1900 par. 11}

Many will immediately exclaim, "Why, such a style of dress will be old-fashioned!" What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations, it would be very desirable. I do not speak unadvisedly when I say that the way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, women should clothe their limbs as thoroughly as do men. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled nor hindered in its natural passage through the system. {RH, February 6, 1900 par. 12}

**PERIODICALS / RH - The Review and Herald / February 13, 1900 "By What Authority Doest Thou These Things?" - Mrs. E. G. White. -**

**February 13, 1900 "By What Authority Doest Thou These Things?"**

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**Mrs. E. G. White.**

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"And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." {RH, February 13, 1900 par. 1}

Christ drove the dishonest traffickers from the temple courts with heaven's authority flashing from his face. His voice spoke to the conscience and soul with the power of God. "Take these things hence," he said; "it is written, My house shall be called the house of prayer; but ye have made it a den of thieves." {RH, February 13, 1900 par. 2}

As priests and rulers looked upon the face of Christ, terror took possession of them; for divinity was flashing through humanity. This was evidence that they had not looked for. They understood the meaning of his words, and, amazed and terrified, they fled from the humble, travel-stained Nazarene, as if he had been surrounded by an avenging army of heavenly beings. But as they hurried away from the sacred precincts, they found that they had received no bodily harm, and their terror-stricken souls began to recover. They said, We will return to the temple, and demand by what authority he is doing this work. But when they saw the work that Jesus had been doing since their expulsion, they did not confront him with the assurance that they thought they would. They found the Saviour healing the sick and the dying. "The blind and the lame came to him in the temple; and he healed them." On their ears fell the sound of rejoicing and the song of praise. In the very temple itself, children who had been restored to health were waving palm branches, and singing hosannas to the Son of David. Baby voices were lisping the praises of the mighty Healer. The people were rejoicing; for those among them who had been sick and dying were now restored to perfect health. But the lowing of the cattle and the bleating of the sheep were as music in the ears of the priests when

compared with these sounds of rejoicing. Cattle sales meant money to them. But the gladness and joy of the people who had been restored gave them no satisfaction. {RH, February 13, 1900 par. 3}

"Hearest thou what these say?" they asked Christ; and he answered, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" {RH, February 13, 1900 par. 4}

The scene at the temple was indelibly impressed upon the minds of the people who had come to attend the feast. What greater evidence than this could Christ give? If this could find no entrance into the hearts of these resisters of light; if such a scene as this did not bring conviction; if this light was not sufficient to drive away their prejudice and jealousy, what evidence could Christ give to pierce their rock-bound hearts?--Nothing that he could say or do would move their stubborn wills. {RH, February 13, 1900 par. 5}

The night before his work of cleansing the temple courts and healing the sick, Christ had spent in prayer in the mount of Olives. "In the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." The next morning, on his way again to Jerusalem, he passed the withered fig tree. "And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." {RH, February 13, 1900 par. 6}

The fig tree was covered with promising, pretentious leaves, but was entirely destitute of fruit. It represented impenitent Israel, who had failed to do the work of God's appointment. And not only does this lesson apply to the Jews, but in its terrible significance it reaches to every age, warning each soul of the sure result of profession without practice. Let professing Christians inquire into the meaning of the curse pronounced upon the fig tree. The tree was full of promise, but investigation revealed its barrenness. It bore no fruit; and because of this defect, words were spoken that caused it almost immediately to wither away. {RH, February 13, 1900 par. 7}

A fig tree is created to bear fruit; and if it does not do this, it is not fit for a place in the orchard. It is treated as a cumberer of the ground. So the Lord created men and women to bear fruit to his glory and for the good of their fellow creatures, and he has provided them with every facility necessary to enable them to do this. By creation and by redemption we are God's. Christ came as our substitute and surety, that we might bear fruit for him. A probation has been granted us that we might not be like the fig tree, full of flourishing leaves, making great pretensions of success, yet destitute of good works. {RH, February 13, 1900 par. 8}

After this Christ again entered the temple; and as he was teaching, the chief priests and elders of the people came to him with the question, "By what authority doest thou these things? and who gave thee this authority?" They had been given unmistakable evidence of Christ's power. Amazed and terrified, they had fled from his presence, returning to find him healing the sick and the suffering, who were rejoicing, not only in

the courts, but in the temple itself. And yet after passing through this wonderful experience, the Jewish rulers could ask Christ, "By what authority doest thou these things?" {RH, February 13, 1900 par. 9}

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" {RH, February 13, 1900 par. 10}

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things." {RH, February 13, 1900 par. 11}

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority, which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death. Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evades the issue they hope to bring about, but turns the condemnation upon them. In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ. {RH, February 13, 1900 par. 12}

John had preached the coming of the Messiah. In trumpet tones the words of the forerunner of Christ had rung in their ears: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall

come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." {RH, February 13, 1900 par. 13}

John came bearing witness of the One whose divinity they were now questioning. Christ himself had gone to the Jordan, not to repent of sin, but to fulfill every specification required of the sinner. The Baptist saw the Saviour walking at a distance, and his face lighted up. "Behold the Lamb of God," he cried, "which taketh away the sin of the world." There Christ stood revealed before the people. The glory of God descended upon him in the form of a dove like burnished gold, and the voice of the infinite One declared, "This is my beloved Son, in whom I am well pleased." {RH, February 13, 1900 par. 14}

Christ reminded the priests and Pharisees of this recognition by God of John's message and work. If you believe John to be a prophet, he said, why do you not believe my testimony? He told you plainly who I am. You have refused to do the work God appointed you in revealing Christ to an apostate world. You refuse to believe in the Son of God. You now ask me for my authority for cleansing the temple courts, which you have defiled. You profess to be anxious to know God's will, but you reject the evidence given in such abundance. {RH, February 13, 1900 par. 15}

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,--a God who would have done more for them than a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." {RH, February 13, 1900 par. 16}

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement. Let those who hear the message God sends today beware lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that will create question in regard to the work of his servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this would never change the inward determination to resist light. {RH, February 13, 1900 par. 17}

**PERIODICALS / RH - The Review and Herald / February 20, 1900 The Parable of the Two Sons. - Mrs. E. G. White. -**

**February 20, 1900 The Parable of the Two Sons.**

## Mrs. E. G. White.

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"A certain man had two sons," Christ said; "and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not." {RH, February 20, 1900 par. 1}

By these two sons Christ represented the obedient and the disobedient. The son who refused to obey the command, saying, "I will not," represented those who were living in open transgression, who made no profession of piety, and who openly refused to come under the yoke of service to God. But many of these afterward repented and went. When the gospel came to them in the message of John the Baptist, "Repent ye: for the kingdom of heaven is at hand," they repented and confessed their sins. {RH, February 20, 1900 par. 2}

In the son who said, "I go, sir," and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mt. Sinai, God spoke with a voice of divine authority, and all the people pledged themselves to obey. They said, I go, sir; but they went not. Christ had given the Jewish leaders of his day abundant evidence of his authority and divine power; but although they were convinced, they would not receive the evidence. He had shown them that they continued to disbelieve, because they had not the spirit that leads to obedience. He had declared, Ye make void the law of God by your traditions. In vain do ye worship me, teaching for doctrine the commandments of men. {RH, February 20, 1900 par. 3}

In the company before Christ there were scribes and Pharisees, priests and rulers, and Christ addressed the question to them, "Whether of them twain did the will of his father?" Forgetting themselves, the Pharisees answered, "The first." This answer was correct, but they gave it without realizing that they were pronouncing sentence against themselves. Then there fell from Christ's lips the denunciation, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." {RH, February 20, 1900 par. 4}

John came teaching the truth, and by his teaching, sinners were convicted and converted. These would go into the kingdom of heaven before the ones who, in self-righteousness, resisted the warning that abandoned sinners received. The publicans and harlots were ignorant, but these learned men, though they knew the way of truth, refused to walk in the path that leads to the paradise of God. The truth, which should have been to them a savor of life unto life, became a savor of death unto death. Open sinners who loathed themselves could receive baptism at the hand of John; but these men were hypocrites. Their own hearts were the obstacle to their receiving the truth. They resisted the conviction of the Spirit of God; they refused obedience to the

commandments of God. {RH, February 20, 1900 par. 5}

Christ did not say to them, "You can not enter the kingdom of heaven;" but he showed them that the obstacles that prevented them from entering were of their own creating. The door was still open to these Jewish leaders. The invitation was still held out to them. Christ longed to see them convicted and converted. {RH, February 20, 1900 par. 6}

The priests and elders of Israel spent their life in outward ceremonies, and they regarded these services as too sacred to be united with secular business. Therefore their life was supposed to be wholly religious. But they performed their ceremonies to be seen by men, that they might be thought pious and devoted by the world. While professing to obey, they refused to render to God the obedience he required. They were not doers of the word that they professed to teach to others. {RH, February 20, 1900 par. 7}

In vision the Lord revealed to his servant Isaiah the true condition of Israel: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." {RH, February 20, 1900 par. 8}

This chapter faithfully presents the spiritual condition of the once favored people of God. The Lord had called Judah to universal dominion. To the seed of David he had given the scepter. But now he presents them as a people whom he will utterly destroy for their iniquities:-- {RH, February 20, 1900 par. 9}

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." {RH, February 20, 1900 par. 10}

The work of John the Baptist was foretold by the angel who visited Zacharias in the temple. "Fear not, Zacharias," he said; "for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the



Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." {RH, February 20, 1900 par. 11}

Christ declared John to be one of the greatest of the prophets, and he showed his hearers that they had had sufficient evidence that John was a messenger from God. The words of the preacher in the wilderness were with power. He bore his message unflinchingly, rebuking the sins of the priests and Pharisees, and enjoining upon them the works of the kingdom of heaven. He pointed out to them their sinful disregard of their Father's authority, in refusing to do the work incumbent upon them. He made no compromise with sin, and many were turned from their unrighteousness. {RH, February 20, 1900 par. 12}

But the Pharisees and rulers believed not. When John saw the Pharisees and Sadducees coming to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." {RH, February 20, 1900 par. 13}

Had the conversion of the Jews been genuine, they would have received this testimony of John, and accepted Jesus as the Messiah, the One to whom all their sacrificial offerings pointed, and who was the foundation of all their economy. But the Pharisees and the Sadducees did not produce the fruits of repentance and sanctification and righteousness. They were of the class who said, "I go, sir," but went not. {RH, February 20, 1900 par. 14}

Christ said to the unbelieving ones, "John came to you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." This unbelief is not an impulse. You criticised John because of his strict, abstemious life and self-sacrificing habits. You find fault with me because I sit at the table with publicans and sinners. The Lord set his seal to the mission of John when publicans and sinners believed him. But you cherished unbelief. You did not repent. "I am not come to call the righteous, but sinners to repentance." You claim to be righteous. Why do you then object to my calling publicans and sinners to partake of the waters of life? The very ones whom you despise are receiving the message, and pressing into the kingdom of heaven before you. {RH, February 20, 1900 par. 15}

Christ explained why it was that the son who at first refused to comply with the request, afterward repented. The Spirit of God was working in the dishonest hearts,

and, under the sharp, clear-cut testimony of John, many sinners were brought to repentance. Publicans and harlots heard and accepted the invitation. When Christ appeared in the garb of humanity, these souls, who were not under the jurisdiction of priests and rulers, heard his word and were converted, and believed and acknowledged him. {RH, February 20, 1900 par. 16}

This work was foretold by the prophet Isaiah: "Behold," God declared, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

{RH, February 20, 1900 par. 17}

**PERIODICALS / RH - The Review and Herald / February 27, 1900 The Parable of the Two Sons. - Mrs. E. G. White. -**

**February 27, 1900 The Parable of the Two Sons.**

**Mrs. E. G. White.**

The history of Israel as presented in this parable should be studied by all who would practice the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of the church to work in his vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to *promise* but to *do*. Honesty and integrity must bind us up with God to fulfill his word to the letter. {RH, February 27, 1900 par. 1}

Christ did not condemn the first son for refusing to obey his father's command. At the same time he did not commend him. The class who act the part of the son who said, I will not, deserve no credit for holding the position they do. This openness is not

to be commended as a virtue. Sanctified by truth and holiness, this element will make a man a bold witness for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any less a sinner. When the appeals of the Spirit of God come to the heart, our only safety lies in responding to them without delay. When the call comes, "Son, go work today in my vineyard," do not refuse the invitation. Cease working on the enemy's side, and take your position under the blood-stained banner of the Prince of life. He is the way, the truth, and the life. While it is called today, "if ye will hear his voice, harden not your hearts." It may be that you will never hear the invitation again. A mere answer in the affirmative is not enough. We are to repent and forsake every sin, and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord, or will he continue in sin? {RH, February 27, 1900 par. 2}

By pledging his own life, Christ has made himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin. I gave my life for the sins of the world. {RH, February 27, 1900 par. 3}

If the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in him who can cleanse from all unrighteousness, Christ will not have died for him in vain. By giving himself a sacrifice for sin, Christ has given opportunity to every sinner to repent and be converted, and become a laborer together with God. {RH, February 27, 1900 par. 4}

Self-righteousness is not true righteousness, and those who cling to it, and refuse to give it up, will be left to take the consequences of holding to a deception. Those who claim to keep the commandments of God, but are unsympathetic and cold, self-important and self-centered, have not the love of God in their hearts to flow forth to others. They say, "I go, sir," but they do not go. The open sinner has far better prospects of gaining eternal life than have these pretentious ones. He who sees himself as a sinner, with no cloak for his sin, who sees that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and finds healing in Christ, who has promised, "Him that cometh to me I will in no wise cast out." God puts upon the repenting one the robe of Christ's righteousness, and the angels of heaven rejoice over the one soul saved. {RH, February 27, 1900 par. 5}

No man can accept the gospel of Christ while he refuses the admonitions of the word of God, and follows a way of his own choosing. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. That walk to go down into Egypt, and that have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Will there be among the people of God in these last days those who pursue a course of action similar to that of rebellious Israel? Will those who have had privileges and opportunities, and before whom the Lord

has worked in a marked manner, oppose righteousness? Shall there be among us those described by the prophet as "rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us"? {RH, February 27, 1900 par. 6}

The Lord calls upon his people in 1900 to be converted. Great light has come to them, but the principles of the word of God have not been carried into the practical life. If pride and selfishness and covetousness are not eradicated from the heart, they will poison every lifespring of the soul, and true liberality and Christian courtesy can not be exercised. The attributes of the unrenewed heart are cherished. The Lord can not purify the soul until the entire being is surrendered to the working of the Holy Spirit. {RH, February 27, 1900 par. 7}

Only those who eat the flesh and drink the blood of the Son of God, can understand the Word to the saving of their souls. "The flesh profiteth nothing," Christ said; "the words that I speak unto you, they are spirit, and they are life." No man can read the word of God, believing it to be inspired of God, without himself catching the inspiration of the Spirit that inspired the Word. A glory will flash before his eyes. He will learn the mysteries of heaven. Perfect obedience to the Word will bring a sweetness, an assurance and confidence in God, that can not be described. {RH, February 27, 1900 par. 8}

It is right for us to love the Scriptures. We have for a teacher One who will mold and fashion our hearts and minds to understand the Word in its true light. If we will practice the truth, at whatever self-denial and self-sacrifice, we shall follow on to know the Lord, and we shall know that his goings forth are prepared as the morning. The Bible may be read in such a way as to glorify God. Not one word that has proceeded from the mouth of God will become void until prophecy becomes history, as in the case of the sacrificial offerings that prefigured Christ. Type met antitype in the death of the Son of God. In the cross of Calvary we may read the binding claims of the law of God. God could not change one iota of his law to meet man in his fallen condition; but he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who venture to disregard the claims of the law of God may read their condemnation in the cross of Calvary. The law of the Lord is perfect, converting the soul. That which distinguishes God's people from every other people is their obedience to the commandments. {RH, February 27, 1900 par. 9}

Christ had educated the Israelites while he was their invisible leader in the wilderness. For forty years he had addressed them as his sons, and had commanded them to teach every requirement of the law, both by precept and by example. He taught them that their prosperity and their very life depended on their obedience to all he had given in statutes and judgments. They were to be righteous in all their transactions one with another. It would make every difference with them whether they were obedient or disobedient; for God could not sustain them in transgression. {RH, February 27, 1900 par. 10}

The children of Israel made a solemn vow to God that they would be obedient; but

they disregarded the Lord's requirements. Some remained loyal to God, but the majority disregarded the Word. They set the law of God at defiance, and taught for doctrines the commandments of men. Because of their transgression, the Lord was about to divorce himself from the disobedient nation. He had spoken to them through the prophets, and through Christ, the great teacher, the light of the world. If they desired to do right, the way was plainly revealed to them. {RH, February 27, 1900 par. 11}

They had before them the example of Nadab and Abihu. The disobedience of these men cost them their lives. Through the use of wine their senses became confused, and they used the common fire instead of the sacred. They were slain before the Lord. Moses looked with agony of soul upon their punishment. He said to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." {RH, February 27, 1900 par. 12}

God forbade any manifestation of grief for Nadab and Abihu, even on the part of their nearest relatives, "lest ye die," he said, "and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." {RH, February 27, 1900 par. 13}

There is a lesson to learn from this by all who have anything to do with God's work. They are required to observe habits of strict temperance, to keep soul, body, and spirit under the protecting shield of God. Never tempt the Spirit of God. This has often led to the sin against the Holy Ghost, which has no forgiveness in this life nor in the life to come. Bear in mind that we shall reap that which we sow, whether it be good, or whether it be evil. Those who sow to the flesh will of the flesh reap corruption. {RH, February 27, 1900 par. 14}

In our day we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. In every congregation there is a mixed multitude. Those who claim to be righteous, while they do not those things that God has commanded, are like the self-righteous Pharisees. They say, and do not. And, like the Pharisees, they stand aloof from their fellow men. Christ gives us the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

{RH, February 27, 1900 par. 15}

**PERIODICALS / RH - The Review and Herald / March 6, 1900 The Apostle Paul and Manual Labor. - Mrs. E. G. White. -**

**March 6, 1900 The Apostle Paul and Manual Labor.**

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**Mrs. E. G. White.**

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Useful manual labor is a part of the gospel. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should learn a trade. Thus they would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their money foolishly. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to train their sons and daughters to some useful employment, so that should adverse circumstances come, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must be trained to some craft. This was deemed an indispensable part of their education. {RH, March 6, 1900 par. 1}

Paul, the great apostle to the Gentiles, learned the trade of tent-making. There were higher and lower branches of tent-making. Paul learned the higher branches, and he could also work at the common branches when circumstances required. Tent-making did not bring returns so quickly as some other occupations, and at times it was only by the strictest economy that Paul could supply his necessities. {RH, March 6, 1900 par. 2}

Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and statesman. He was a member of the Sanhedrin, and had been very zealous for the suppression of Christianity. He had acted a part in the stoning of Stephen, and we read further of him, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." But he was stopped in his career of persecution. As he was on his way to Damascus to arrest any Christians he might find, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus." {RH, March 6, 1900 par. 3}

Saul converted was called Paul. He united with the disciples, and was among the chief of the apostles. {RH, March 6, 1900 par. 4}

After the ascension of Christ, the apostles went everywhere preaching the Word.



They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews, who refused to receive the truth, could but acknowledge that a powerful influence attended Christ's followers, because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it. {RH, March 6, 1900 par. 5}

The envy and rage of the Jews against the Christians knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would stir up strife. This caused the Christians to be banished from Rome. Among those banished, were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents. When Paul came to Corinth, he solicited work from Aquila. {RH, March 6, 1900 par. 6}

The apostles counseled and prayed together, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls who were perishing for lack of knowledge. Paul would work at tent-making, and teach his fellow laborers to work with their hands, so that in any emergency they could support themselves. Some of his ministering brethren presented such a course as inconsistent, saying that by so doing they would lose their influence as ministers of the gospel. The tenth chapter of Second Corinthians records the difficulties Paul had to contend with, and his vindication of his course. God had placed special honor upon Paul. He had given him his credentials, and had laid upon him weighty responsibility. And the apostle writes, "I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you,"--because he humbled himself to do mechanical work,--"but being absent am bold toward you. . . . Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed." {RH, March 6, 1900 par. 7}

Why did Paul, an apostle of the highest rank, thus connect mechanical labor with the preaching of the gospel? Was not the laborer worthy of his hire? Why did he spend in making tents the time that to all appearance might have been put to better account? Why waste time and strength in tent-making? But Paul did not regard the time he spent in making tents as lost. As he worked with Aquila, he kept in touch with the Great Teacher. He gave to his fellow laborer needed instruction in spiritual things, and he also educated the believers in unity. While he worked at his trade, he gave an example of diligence and thoroughness. He was diligent in business, "fervent in spirit, serving the Lord." He and Aquila and Priscilla had more than one prayer and praise meeting with those associated with them in tent-making. This was a testimony to the value of the truth they were presenting. {RH, March 6, 1900 par. 8}

Paul was an educator. He preached the gospel with his voice, and in his intelligent labor he preached it with his hands. He educated others in the same way in which he

had been educated by one who was regarded as the wisest of human teachers. As Paul worked quickly and skillfully with his hands, he related to his fellow workers the specifications Christ had given Moses in regard to the building of the tabernacle. He showed them that the skill and wisdom and genius brought into that work were given by God to be used to his glory. He taught them that supreme honor is to be given to God. {RH, March 6, 1900 par. 9}

By laboring with his hands, Paul was preaching the Word. And he set an example that spoke against the sentiment, then gaining influence, that the work of preaching the gospel excused the minister from mechanical and physical labor. Paul knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands they would become sturdy; their muscles and sinews would become strengthened. Paul recognized physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labor to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the gospel. {RH, March 6, 1900 par. 10}

The apostle states plainly that if a man will not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercise of all the powers of the being is required to keep the living machinery in the best condition. He who would have every part of the system unclogged by feebleness and disease must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human machinery is to bear its burden. {RH, March 6, 1900 par. 11}

After leaving Philippi, Paul went to Thessalonica, on the seacoast. The history of his work there is recorded in the first and second chapters of the Second [First] Thessalonians. He labored in the gospel, working with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you." {RH, March 6, 1900 par. 12}

The Greeks on the seacoast were sharp traders. They had long educated themselves to shrewd practice in deal, and had come to believe that gain was godliness, and that an ability to make money, whether by fair means or foul, was reason why they should be honored. Paul was acquainted with their practices, and he would not give them an opportunity for saying that he and his fellow laborers preached in order to be supported by the gospel. Although it was perfectly right for him to be supported in this way, for the laborer is worthy of his hire, yet he saw that if he was, the influence upon his fellow laborers and those to whom he preached the gospel would not be the best. Paul feared that if he lived by preaching the gospel, he might be suspected of selfish motives in doing the work. He would not give any excuse to depreciate the

work of the gospel by imputing selfish motives to those who preached the Word. He would not give any an opportunity to hurt the influence of God's servants.

{RH, March 6, 1900 par. 13}

**PERIODICALS / RH - The Review and Herald / March 13, 1900 The Apostle Paul and Manual Labor. - Mrs. E. G. White. -**

**March 13, 1900 The Apostle Paul and Manual Labor.**

**Mrs. E. G. White.**

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here the apostle remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here he toiled at his craft also. He writes to the Corinthians: "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." {RH, March 13, 1900 par. 1}

Lifting up his toil-worn hands, Paul makes his appeal to the elders of Ephesus: "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Those hands speak to us with remarkable impressiveness. Paul is not speaking mysteries. He is appealing to their knowledge of his manner of life. The great apostle was not ashamed nor afraid of work, and he did not treat this subject as in any way lowering to his work in the ministry. {RH, March 13, 1900 par. 2}

The opinion of men has, in many minds, changed the order of God, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. The Lord's purposes are not the thoughts and purposes of men. In the beginning God created man a gentleman, which means a man who can do work cheerfully. Men have worked hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons as they themselves were trained, to hard, useful labor. Their sons spend the money earned, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good. {RH, March 13, 1900 par. 3}

The public opinion is that manual labor is degrading. But men may play as hard as they like at cricket, or baseball, or in pugilistic games, without being degraded! Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While they are becoming experts in games that are not of the least value to themselves or others, Satan is playing the game of life for their souls, taking from them the precious talents God has given them, and placing in their stead his own evil attributes, which not only destroy them, but through their influence destroy those who have any connection with them. {RH, March 13, 1900 par. 4}

Satan's work is to lead men to ignore God, to so engross and absorb the mind that God will not be in their thoughts. The education they have received has been of a character to confuse the mind, and eclipse the true light. Satan does not wish the people to have a knowledge of God; and if he can set in operation games and theatrical performances that will so confuse the senses of the young that human beings will perish in darkness while light shines all about them, he is well pleased. {RH, March 13, 1900 par. 5}

The word of God lies at the foundation of all true education. Jesus Christ, who offered up his life that he might give to the human family a correct knowledge of God, gave to the church in the wilderness the education that would be for their highest good in this life, and would qualify them for the kingdom of God. He taught them that to love God and keep his commandments is the whole duty of man. {RH, March 13, 1900 par. 6}

The name of the Lord is to be glorified in the virtuous, honest, godly character of those who believe. If men walk humbly and prayerfully with God, co-operating with him in the work of salvation, righteousness will be the fruit they will bear. The apostle in his day regarded idleness as a sin, and those who indulge this evil today disgrace their profession, and bring reproach upon the gospel of Christ. Through their influence many are turned away from righteousness and truth. We are warned not to associate with those who by their course of action lay a stumbling-block in the way of others. "If any man obey not our word by this epistle," the apostle Paul says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonitions of the Lord's servants, he will bring ruin upon himself, and must bear his own sin. {RH, March 13, 1900 par. 7}

The custom of supporting men and women in idleness by private gifts or church money encourages them in wrong habits. This course should be conscientiously avoided. Every man, woman, and child should be educated to practical, useful work. All should learn some trade. It may be tent-making, it may be some other business, but all should be trained to use their powers to some purpose. And God is ready to increase the capabilities of all who will educate themselves to industrious habits. We are to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in this respect. {RH, March 13, 1900 par. 8}

As a child and youth, Jesus worked with his father Joseph, and learned the carpenter's, or builder's, trade. His trade was significant. He was the character builder, and as such all his labors were perfect. At the age of twelve, on his return from his first

visit to Jerusalem, his parents lost him, and, returning to Jerusalem, they sought him, sorrowing. They found him in the temple, sitting among the doctors, hearing them, and asking them questions. He was imparting light to their darkened minds, and all who heard him were astonished at his understanding and answers. When his parents saw him, and heard his questions and answers to the dignitaries of the temple, they were amazed, and scarcely knew what to say. His mother said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." "How is it that ye sought me?" he answered; "wist ye not that I must be about my Father's business?" As he said these words, he raised his hand to heaven. Divinity flashed through humanity. His countenance was lighted up like the face of an angel. His parents did not understand his words. They were a mystery which they could not fathom, but a solemn awe fell upon them. "And he went down with them, and came to Nazareth, and was subject unto them: and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." {RH, March 13, 1900 par. 9}

The gospel of Christ is an educator. It teaches us not to pamper and indulge self, and waste the money that should be used to extend the triumphs of the cross of Christ. There never lived a more energetic, self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had heard from his lips the story of the cross of Christ. But although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message. {RH, March 13, 1900 par. 10}

The apostle would give an example to his brethren, thus dignifying and honoring industry. When ministers feel that they are suffering hardships and privations in the cause of Christ, let them in imagination visit the workshop of the apostle Paul. While this chosen man of God is fashioning the canvas, he is earning bread that he has justly earned by his labors as an apostle of Jesus Christ. At the call of duty this great apostle would lay aside his business to meet the most violent opponents, and stop their proud boasting, and then he would resume his humble employment. {RH, March 13, 1900 par. 11}

God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift, nor the battle to the strong, yet he that deals with a slack hand will become poor. Those who are diligent in business may not always be prospered; but drowsiness and indolence are sure to grieve the Spirit of God, and destroy true godliness. A stagnant pool becomes offensive, but a pure, flowing brook spreads health and gladness over the land. A man of persevering energy is a blessing anywhere.

{RH, March 13, 1900 par. 12}

**PERIODICALS / RH - The Review and Herald / March 20, 1900 Young Workers to Be Taught by Those of Experience. - Mrs. E. G. White. -**

**March 20, 1900 Young Workers to Be Taught by Those of Experience.**

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**Mrs. E. G. White.**  
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"This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is in this prayer a greatness that no human language can express. Thousands upon thousands long for a knowledge of God. Some have a partial knowledge of him, but not the fullness of knowledge. Others, filled with unrest, long for something that they have not. {RH, March 20, 1900 par. 1}

Christ longed to help and save the perishing, and he expressed his longing in the words, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." {RH, March 20, 1900 par. 2}

The labor for which Christ saw there was so much need was harvesting. Harvesters are few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth, on which is inscribed the commandments of God and the faith of Jesus, has been uplifted. {RH, March 20, 1900 par. 3}

"The harvest truly is great, but the laborers are few." When Christ made this statement, there were scribes and Pharisees, priests and rulers, in every city and town in the land. But the Saviour saw that these teachers were wholly unfitted to minister to the spiritual needs of the people. "Ye know not the Scriptures, neither the power of God," he said to them. Ye teach for doctrine the commandments of men. {RH, March 20, 1900 par. 4}

To every one God has committed a work. Each one is invited to take Christ's yoke and learn of him. Intensity is needed in the work of seeking to save those who are perishing out of Christ. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his laborers are without number. The Lord has a great work to be done. He has decisive battles to be fought, and he calls upon young men and young women to fight for him, to consecrate themselves to his work. "I have written unto you, young men," John says, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. . . . Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." {RH, March 20, 1900 par. 5}

And the apostle Paul wrote, "Finally, my brethren, be strong in the Lord, and in the



power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." {RH, March 20, 1900 par. 6}

God calls upon his aged servants to act as counselors, to teach the young men what to do in cases of emergency. Aged workers are to bear, as did John, a living testimony of real experience. And when these faithful workers are laid away to rest, with the words, "Blessed are the dead which die in the Lord," there should be found in our schools men and women who can take the standard and raise it in new places. {RH, March 20, 1900 par. 7}

While the aged standard bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women, and educate them as Elijah educated Elisha. {RH, March 20, 1900 par. 8}

David offered to God a tribute of gratitude for the divine teaching and guidance he had received. "O God, thou hast taught me from my youth," he declared. Those who in the history of the message have borne the burden and heat of the day, are to remember that the same Lord who taught them from their youth, inviting them, "Take my yoke upon you, and learn of me," and giving them the light of truth, is just as willing to teach young men and women today as he was to teach them. {RH, March 20, 1900 par. 9}

It is wisdom for those who have borne heavy loads to come apart and rest awhile. These faithful workers should be relieved of every taxing burden. The work they can do as educators should be appreciated. The Lord himself will co-operate with them in their efforts to teach others. They should leave the wrestling to those who are younger; the future work must be done by strong young men. The work is under the control of the Author and Finisher of our faith. He can and will give fitness to men of opportunity. He will raise up those who can fight his battles. He never leaves his work to chance. This work is a great and solemn one, and it is to go forward. {RH, March 20, 1900 par. 10}

It is not God's will that the fathers in his cause should use up their remaining vitality in bearing heavy loads. Let the young men shoulder every responsibility they can, and fight manfully the good fight of faith. The Lord knows better whom to select to do his work than do the wisest men, however interested they may be. It is God who implants his Spirit in the hearts of young men, leading them to fight for him against great odds.

Thus he inspired Paul of Tarsus, who fought with all his intrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants will have today to meet the same difficulties that Paul met. This experience some have had who are now raising the banner of truth. It is such men who can stand in defense of the truth. If they continue to be learners, God can use them to vindicate his law. {RH, March 20, 1900 par. 11}

Let not the aged workers think that they must carry all the responsibilities, all the loads. New fields of labor are constantly opening before us. Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ day by day, who seek the Lord as Daniel did. Three times a day Daniel offered his petitions to God. He knew that One mighty in counsel was the source of wisdom and power. The truth as it is in Jesus--the sword of the Spirit, which cuts both ways--was his weapon of warfare. In word, in spirit, in principle, the men who have made God their trust are an example to the youth connected with them. These faithful servants of God are to link up with young men, drawing them with the cords of love because they are themselves drawn to them by the cords of Christ's love.

{RH, March 20, 1900 par. 12}

**PERIODICALS / RH - The Review and Herald / March 27, 1900 "He That Loveth Not His Brother Abideth in Death." - Mrs. E. G. White. -**

**March 27, 1900 "He That Loveth Not His Brother Abideth in Death."**

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**Mrs. E. G. White.**  
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The Lord has a message for all who are in positions of holy trust. He desires them to do honor to him by cherishing tenderness and sanctified love, by showing confidence in their brethren. In the ministration of the gospel of Jesus Christ the Lord uses diverse gifts; and he has not given any man authority to hold in low esteem the various instrumentalities and gifts of the gospel. He has not given any man the privilege of looking upon the Lord's work through his appointed agencies as inferior, or the privilege of carrying things in his own way because he thinks that way superior. This is dangerous for himself and for all who are connected with him. {RH, March 27, 1900 par. 1}

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness,

whereby they lie in wait to deceive." {RH, March 27, 1900 par. 2}

All these gifts are to be blended in the work of building a spiritual structure on the foundation of the apostles and prophets. Jesus Christ himself is the chief corner stone, "in whom all the building fitly framed together groweth unto an holy temple in the Lord." "Fitly framed together." Study these words, and seek to understand all they comprehend. "Fitly framed together," each acting his respective part. Thus we grow "unto an holy temple in the Lord." Have a care how you build. Take heed to the admonitions of the Lord. We are to work to one end, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." {RH, March 27, 1900 par. 3}

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Whence comes our power to work? "We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." {RH, March 27, 1900 par. 4}

These words need to be closely studied. To those in charge of his institutions God says, You must change in heart and character. You must show that you have yoked up with Christ, to learn of him his meekness and lowliness; that you have opened the heart to the Saviour's love, so that this love may flow forth in pure, rich currents of tenderness, courtesy, and kindly deeds. If the heart is not speedily unlocked, that Christ, the light and life of men, may take possession; if there is not a reformation in the soul, a determination to obey the injunctions Christ gave his disciples, you will lose the attributes he came to give. {RH, March 27, 1900 par. 5}

There is need of far more childlike sympathy. Addressing his disciples as "little children," Christ said to them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." By this manifestation of love "shall all men know that ye are my disciples." This love God now demands his disciples to show for one another. He is greatly dishonored because his professed followers are drawing in selfish lines, closing their hearts to the softening, subduing influence of Christ's Spirit, as if to show love for one another were a species of weakness. Instead of exerting the pure, holy, uplifting influence that dwelt in Christ, many are manifesting Satan's attributes. {RH, March 27, 1900 par. 6}

My brethren, how long will you be satisfied to imperil your souls by remaining unconverted, unsanctified, unholy? How long are you going to stay as you are? You may have some excellent qualifications; but if you padlock the door of the heart against Christlike love for your brethren, you do not possess the attributes that will give you an entrance into the kingdom of God. {RH, March 27, 1900 par. 7}

To the church at Ephesus John wrote, by the inspiration of the Holy Spirit: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored,

and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, March 27, 1900 par. 8}

Why will brethren cherish selfishness and covetousness? Why will they allow the root of bitterness to spring up in their hearts? Would it not be well to take heed to the words of the True Witness, and find out what it is that makes the hearts of brethren as hard as steel toward one another? Shall we not ascertain for ourselves whether we are destitute of love for one another? The Lord is measuring the temple and the worshipers thereof. Will you not heed his warning? He declares, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." {RH, March 27, 1900 par. 9}

Read the whole of the third chapter of Revelation, and seek to understand the work to be done. Those whom Christ warns have some excellent qualifications; but these are neutralized by self-love, and self-deception, self-justification for gross neglect to help their brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions that show that the love of Christ is not an abiding principle in the soul. The Holy Spirit has come with convicting power to God's people; but though some stir has been made, the work of true conversion has not been perfected. Self has not yet been crucified; and until it is, hardness of heart, lack of love for one another, will be seen. You will hold to your own opinion, you will not bend from your self-exaltation to study the necessities that you should relieve. Men's hearts become like flint when they seek to grasp all for themselves, refusing to relieve the necessities of those who are doing a severe and trying work. {RH, March 27, 1900 par. 10}

God calls upon you to put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus. He declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, March 27, 1900 par. 11}

Position does not make character. To all who are in positions of trust Christ says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is an application of the great lesson of love which Christ gave the lawyer who came to him with the question, "What shall I do to inherit eternal life?" This lawyer had heard the words that just previously to this Christ had spoken to his disciples. The

Saviour had been giving those who kept on his track to criticise, cavil, or condemn, unmistakable evidence that he was the Sent of God. He had healed the sick, and worked other miracles; but still the people did not believe in him, and he denounced them for their resistance of light and knowledge. {RH, March 27, 1900 par. 12}

The seventy disciples, whom Christ had sent "into every city and place, whither he himself would come," had returned with joy, saying, "Lord, even the devils are subject unto us through thy name." Christ answered them with the words, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." {RH, March 27, 1900 par. 13}

The lawyer had been deeply convicted by these words; and he came to Christ with the question, "What shall I do to inherit eternal life?" Christ answered, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." {RH, March 27, 1900 par. 14}

Willing to justify himself, the lawyer asked, "And who is my neighbor?" In answer Christ told him of a man who had been robbed, and then left by the roadside, wounded and half dead. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." Those who should have helped him did not. They looked upon their suffering fellow creature, and then passed by on the other side. Thus it is today. How many of those whose hearts should be tender and compassionate refuse to admit Christ into their hearts, and therefore fail to speak kindly and tenderly to those who are in trouble. Their brother may be very much in need of encouragement, but they have none to give. They have lost the dear Saviour, if they ever had him. They are strangers to his tenderness and love. A stern, cold, forbidding, steel-like spirit controls them; and works of mercy and love are barred out. All such should remember that they do not belong to Christ's family. He does not acknowledge them as his brethren. Selfishness, self-love, is the controlling element in their lives. They do not represent the Saviour. The image of God is not stamped on the soul.

{RH, March 27, 1900 par. 15}

The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within; when the sunshine of heaven fills the heart, and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness. {RH, April 3, 1900 par. 1}

Hear the testimony of the apostle John: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." {RH, April 3, 1900 par. 2}

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" {RH, April 3, 1900 par. 3}

Take the question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every family, in every institution, in every church. "Let us not love in word, neither in tongue; but in deed and in truth." "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us." {RH, April 3, 1900 par. 4}

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Unless we practice Christ's ways, and receive his Spirit, we are none of



his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,--a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing. {RH, April 3, 1900 par. 5}

Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care. {RH, April 3, 1900 par. 6}

The law of Christ's kingdom is in every respect to be carried out in this world. The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." {RH, April 3, 1900 par. 7}

God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work. False philosophy alone is proud, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power nor disposition to uplift the degraded. But Christ binds men to himself, to God, and to one another. True, sanctified philosophy makes all human elements one in Christ. It builds no walls of separation between man and his fellow men. Pure and undefiled religion makes the children of God one family, united with Christ in God. Connected as branches of the parent vine, they bear fruit to God's glory.

{RH, April 3, 1900 par. 8}

**PERIODICALS / RH - The Review and Herald / April 3, 1900 The Death of Sister S. M. I. Henry. -**

**April 3, 1900 The Death of Sister S. M. I. Henry.**

We have been made very sad by tidings of the death of our much-beloved Sister S. M. I. Henry. It was our hope that our sister might be able till His coming to continue the work which the Lord had raised her up and miraculously restored her to do in his cause. {RH, April 3, 1900 par. 1}

Sister Henry's whole soul was enlisted in the work of reform, and her influence was a savor of life unto life. Her personal labors we shall greatly miss. She has borne her testimony unflinching, yet judiciously. When convicted of the truth, her soul was glad, and without seeking to make excuse she came thankfully to the gospel feast. She

rejoiced in the privilege of receiving precious truth, which makes the soul wise unto salvation, and in gratitude to God for his rich favors she felt herself under obligation to impart to others. As she had freely received, she freely gave. Faithfully did she testify to the truth. And she did this, not merely as a duty, as the work appointed her, but as a great privilege. It was her joy to make His ways known upon the earth, and his saving health among all whom her influence could reach. She was a true missionary, a gospel worker, and in heaven's record her name is written as a laborer together with God. How many souls will be saved through her precious service in drawing with Christ we can not know. The seed she has sown will continue to reproduce itself, and will show a glorious yield in the day of harvest. {RH, April 3, 1900 par. 2}

Our beloved sister is among those included in the vision of John, those of whom he bears testimony, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." {RH, April 3, 1900 par. 3}

We are permitted still to labor in sowing the seed. In the field of the world both good and evil seed are still being sown, and good and evil shall strive against each other until the great harvest. How full of meaning are those words of Inspiration, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." So also these other words, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." {RH, April 3, 1900 par. 4}

Day by day we see the opposing workers. In the same field, at the same time, is the work of sowing done, one sowing the seed of evil, the other of good. Those who reject the word of truth are scattering seeds of error. They are working to confuse and darken the understanding, and fasten souls in the snare of Satan. Others, receiving the seed from the great Sower, are revealing Jesus Christ, and are preparing the way for our Lord's second coming. {RH, April 3, 1900 par. 5}

Let us who have still the privilege of sowing be diligent and faithful. Let us at all times be found co-operating with Christ in sowing the good seed for the saving of many souls unto life eternal. {RH, April 3, 1900 par. 6}

May we individually be found among that number whom John beheld, and of whom he exclaimed, with joyous triumph, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

*Feb. 28, 1900.*

Ellen G. White.

{RH, April 3, 1900 par. 7}

**PERIODICALS / RH - The Review and Herald / April 10, 1900 Pure and Undefined Religion. - Mrs. E. G. White. -**

## **April 10, 1900 Pure and Undefined Religion.**

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**Mrs. E. G. White.**  
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"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." {RH, April 10, 1900 par. 1}

Christ was a man of sorrows, and acquainted with grief. His human life was one long travail in behalf of the inheritance he was to purchase at such infinite cost. He was touched with the feeling of our infirmities. And in consideration of the value he places upon those who are the purchase of his blood, he adopts them as his children, making them the objects of his tender care; and in order that they may have their temporal and spiritual necessities supplied, he commits them to his church, saying, Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. This is to be our watchword; and if we carry it faithfully into our lives, we shall hear the benediction, "Well done, thou good and joy faithful servant: . . . enter thou into the joy of thy Lord." {RH, April 10, 1900 par. 2}

Speaking through his prophet of the work to be done by Christ in the world, God says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." And Christ himself declared: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." {RH, April 10, 1900 par. 3}

This is to be the work of every servant of Christ; and his professed followers would do well to ask themselves, Have I the mind of Christ? Have I, with humble heart, sought to help and bless the souls that are oppressed, those who are tempted and tried by poverty and affliction? or have I heard the voice of my fellow men asking for pity, for consideration, and for mercy, and spurned their earnest cry? Have I made it harder for them to place their faith and confidence in a prayer-hearing God? Have I by harsh, un pitying words crushed the wounded spirit, and in hardness of heart quenched the last spark of hope in the soul? In the sight of God the richest treasure is a humble, contrite heart. The name of the Lord is magnified when the heart becomes tender, sensitive to another's woe, and pitiful of his suffering. When the Holy Spirit works upon our hearts and minds, we shall not shun duty and responsibility, and, like the priest and Levite, pass by on the other side, leaving the wounded, helpless soul to its misery. Angels of God stand ready to work with us as we minister to souls. {RH, April 10, 1900 par. 4}

It is possible for a man to think himself a Christian, and yet have entirely incorrect

ideas of Christianity. He may regard himself as a follower of Christ, and think he is doing an essential work, and yet do that work with such a spirit and in such a way as to stir up the worst passions of the human heart. There are many intelligent men who mean to be Christians, but who deceive themselves. Their religion is not after the order of Christ, but is a shadow of some other man's mind, and does great harm to the cause of truth when brought into connection with the work. If these persons would study the works of Christ, they would see that in their lives are revealed the attributes of Satan, rather than the beauty of the meek and lowly Jesus. {RH, April 10, 1900 par. 5}

There are many who believe the truth, but their faith is not that faith which works by love and purifies the soul. At times they may speak the truth as it is in Jesus. They may be kind, and may deal with equity. They may have right ideas, and at times come to correct decisions in regard to the work. They may have ability to teach others, to educate the young, or to deal with the erring; but self is strong in them, and if in their work something arises which cuts across their plans, they place all the strength of their being on the enemy's side. They become unkind and unfeeling. They make unholy decisions, and act in a way to hurt souls nigh and afar off. They lie against the truth, while claiming to believe. Bitterness is cherished against the souls who are the purchase of the Son of God; and when, through misconception, their own spirit is brought into exercise, their unchristlike disposition manifests itself against those who are innocent. These men misrepresent Christ. By the heavenly universe as well as by men, it is seen that they have not renewed, sanctified hearts, but are coarse in disposition, unsympathetic, unkind, uncourteous, unchristlike. {RH, April 10, 1900 par. 6}

God has represented this work in his word, saying, "Ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad." This has been the course pursued by many professing Christians. They have driven souls onto Satan's battle ground, to be tempted, to falter, and to fall. For a time the work may not show the result of such a course of action; for God works to preserve the honor of his cause. But when messages of warning and mercy are repeatedly rejected, these defects will become apparent; alienation will be aroused, distrust awakened. Those who have connected themselves with these men will find that they are losing personal piety and faith in Christ, that their characters are becoming molded after a wrong pattern. Temptations will be many and strong to be unmerciful, unsympathetic, untouched by the feeling of others' infirmities. Instead of learning in the school of Christ, they are being educated in wrong ways by teachers whose defects of character will close against them the gates of heaven. {RH, April 10, 1900 par. 7}

When the judgment shall sit, and the books shall be opened, these men will be called to account for the blood of souls that is upon their garments. In that day God will ask them, "Who hath required this at your hand?" {RH, April 10, 1900 par. 8}

No man is to be trusted with high responsibilities who does not take himself in hand daily, and through the grace given set his heart in order. Often those who do the greatest harm are those who accept positions of trust, but who have not inquired at every step, Is this the way of the Lord? The one who allows his heart to become hardened by Satan's temptations, who permits his natural disposition to gain the victory,

fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit. The professed children of God who refuse the guidance of their Heavenly Father, and disregard God's message and messengers, will mourn too late the blessings they have lost. With anguish of soul they will call to mind the opportunities and privileges that were within their reach, but which they failed to improve, and which are lost to them forever. {RH, April 10, 1900 par. 9}

Men are slow to learn the lesson that the spirit manifested by Jehu will never bind hearts together. It is not safe for us to bind up our interests with a Jehu religion; for this will result in bringing sadness of heart upon God's true workers. God has not given to any of his servants the work of punishing those who will not heed his warnings and reproofs. When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike. {RH, April 10, 1900 par. 10}

Mark how tender and pitiful the Lord is in his dealings with his creatures. While we were yet sinners, Christ died for us, and he stands ready to receive every wanderer who will return. The ear of the Lord is open to the cry of every one who is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a good desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working in the human heart. {RH, April 10, 1900 par. 11}

Our Heavenly Father appreciates his erring child, and encourages him to return. The Father's arm is placed about his repenting son; the Father's garments cover his rags; the ring is placed upon his finger as a token of his royalty. And yet how many there are, themselves needing salvation as much as he, who look upon the struggling soul not only with indifference, but with contempt. Like the Pharisee they say, "God, I thank thee, that I am not as other men are, . . . or even as this publican." How hard and ungracious are the thoughts cherished toward the straying sheep! How can God look with pleasure upon men and women who, claiming to be co-workers with Christ, regard the prodigal with contempt; who, while the soul is making its first struggles against the flood of temptation, stand by, like the elder brother in the parable, stubborn, self-willed, complaining? Will he not judge for these things? If those in positions of trust had realized what God expects of them in rescuing the human race, many lambs that have been killed by neglect would now be safe in the fold of God. If one half the time and strength that is now devoted to sermonizing were spent in seeking to win back the straying ones, there would be rejoicing in the heavenly courts. These sermons *lived* would have a telling influence in winning souls to Christ. {RH, April 10, 1900 par. 12}

We need to make great changes. We need to hold to pure principles in reverence for Christ and respect for the purchase of his blood. There must be a continual growth in those attributes that tend to perfection of character. When divine grace has opened our hearts, we shall impart to others of the grace we have received. And the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus.

{RH, April 10, 1900 par. 13}

**PERIODICALS / RH - The Review and Herald / April 17, 1900 "For a Perpetual Covenant." - Mrs. E. G. White. -**

**April 17, 1900 "For a Perpetual Covenant."**

**Mrs. E. G. White.**

A powerful foe, who puts on a very inviting appearance, is ever soliciting men and women for their companionship. He presents to them glowing advantages, which he tells them will be theirs if they will follow his advice. As the enemy tempted Eve, so he tempts human beings today, promising that in disobedience they will find liberty and freedom, which will make them as gods. Thus thousands upon thousands are drawn into the broad road that leads to destruction. {RH, April 17, 1900 par. 1}

Satan has endeavored to change God's law by instituting a spurious sabbath, and he uses every device to induce men and women to unite with him in his apostasy; and under his leadership the Christian world has chosen another mark than that of God. I will copy a few lines from an article I have read, called "The Changed Signpost:" "Some years ago, when the world was more boisterous than it is at present [a questionable assertion], it was thought a good joke to turn round a signpost erected at a junction where two roads met. Of course the perplexity and misery which that often caused was great. Once a signpost was erected by God for those who journeyed through this world. The road to happiness was as clearly defined as was the road to the city of refuge under the Jewish dispensation. One finger of the signpost pointed out loving obedience to the Creator as the road to felicity; while the other indicated disobedience, or sin, as the path to misery. In an evil hour for our race, the great enemy turned the signpost round; so that ever since that time, multitudes have mistaken the true road to happiness." {RH, April 17, 1900 par. 2}

The Lord has stated expressly that life and truth are to be found in the path of obedience. Obedience is the waymark all must follow. God has declared that the seventh day is the Sabbath of the Lord. He has exalted this day as a memorial of his work of creation, plainly stating that it is to be a sign between him and his people throughout their generations. Thrice is this repeated in the thirty-first chapter of Exodus, and the speaker is Jesus Christ. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done;



but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual* covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." {RH, April 17, 1900 par. 3}

In these words the Lord has clearly defined the road to the city of God; but the great apostate has changed the signpost, setting up a false one--a spurious sabbath. He says: "I will work at cross purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that can not be a sign between God and his people. I will lead the people who accept this day, to place upon it the sanctify that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive this spurious sabbath as genuine. Through the non-observance of the Sabbath God instituted, I will bring his law into contempt. The words, 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A *sign*? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my dominion." {RH, April 17, 1900 par. 4}

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge; and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe. {RH, April 17, 1900 par. 5}

The enemy of all good has turned the signpost round, so that it points to the path of disobedience as the path of happiness. He has insulted Jehovah by refusing to obey a "Thus saith the Lord." He has thought to change times and laws; but has he done this? The words in the thirty-first chapter of Exodus answer this question. With his own finger the Lord wrote the commandments on the tables of stone. "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." The Creator has plainly stated that after creating the world, he rested on the seventh day, sanctifying and blessing this day as a memorial of creation, and giving it to his people as a rest day. "that ye may know," he says, "that I am the Lord that doth sanctify you." Thus he desires to test their loyalty. Shall we set aside the divine command given in such positive language, and follow the

path of the transgressor? Who will venture to change the signpost, so that it shall point the wrong way, vindicating the man of sin? It is a terrible thing to place a human institution where the Lord's great memorial should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has sanctified and blessed, declaring it to be his holy day, and put in its place a common working day; to try to compel men to respect and reverence this day. {RH, April 17, 1900 par. 6}

The Lord's word is truth. It is so plain that we can not mistake its meaning. It is not evidence that people need; for this they have. But they do not desire to walk in the way of the Lord's commandments. The world is walking contrary to the divine will; but God has a people on this earth, and between him and them the Sabbath is a sign, whereby they know that he is the Lord that sanctifies them. Upon them his mark is placed. "They that shall be of thee shall build the old waste places: . . . thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." {RH, April 17, 1900 par. 7}

It is obedience to the word of the living God that brings men into close relationship with Christ. Today he is saying, as he said to the Jewish people, Oh that "thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace"! And soon will be heard the irrevocable sentence, "But now they are hid from thine eyes." He said, again, as he wept over the devoted city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It was not that the Jewish people could not receive Christ; they would not. Thus it will be with many in our day. {RH, April 17, 1900 par. 8}

What does the Lord require of us?--The observance of his Sabbath, "as a perpetual covenant." God wishes every family to bear this sign. Thus we may show that we are loyal and true to his commandments. Look at our world, full of disrespect for God, in open rebellion against him who in a moment could destroy every soul that breathes the breath of life. What has made the world so full of violence?--A disregard of God's law. This was what filled the earth with rebellion and corruption in the days before the flood. See the regard shown today for the spurious sabbath. And those who make laws to guard this false rest day make laws also which legalize the liquor traffic, a curse that is brutalizing the beings made in the image of God, by taking away their reason. Knowing full well the sure result, man takes the wages of his fellow man, giving him in return poison that destroys his reason, and sends him from the saloon full of false ideas. He has sold his reason for liquor, and is led into all kinds of violence. Satan presents before his mind things that, though unreal, seem real to him. He is filled with a determination to kill the one who, he supposes, stands in his way. Terrible crime, and sometimes murder, is the result. Yet notwithstanding its fearful effects, the liquor curse is protected by law. {RH, April 17, 1900 par. 9}

Why do not those who make laws abolish this debasing traffic?--Because they do not bear God's sign. They do not keep his commandments. Therefore they tolerate that which is making the world a second Sodom. As it was in the days of Noah, when the wickedness of men was so great that God swept from the face of the earth every living thing save that which found refuge in the ark, so also shall it be when the Son of man is revealed. Man's theories are exalted, honored, and placed where God and his law should be. But God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. When every case is decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of infinite Justice to receive sentence,--a life measuring with the life of God for obedience, and death for transgression.

{RH, April 17, 1900 par. 10}

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**April 24, 1900 Christian Perfection.**

**Mrs. E. G. White.**

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." {RH, April 24, 1900 par. 1}

If all could appreciate this great blessing, what an advantage it would be to them! We can obtain like precious faith with Peter and those who were his companions, only through one source,--the righteousness of Christ, who as a sin-bearer stood at the head of humanity, overcoming in our behalf, that we might overcome in his strength. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, April 24, 1900 par. 2}

If man could appreciate this great blessing, what an advantage it would be to him! He is given the privilege of being a laborer together with God in the saving of his soul. Receiving and believing is his part of the contract. He is to receive Christ as his personal Saviour, and is to continue to believe in him. This means abiding in Christ, showing in him, at all times and under all circumstances, a faith that is a representation of his character--a faith that works by love, and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised. Thus we receive a continuous supply of grace. {RH, April 24, 1900 par. 3}

Each person must obtain an experience for himself. No one can depend for salvation on the experience or practice of any other man. We must each become

acquainted with Christ in order properly to represent him to the world. "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." None of us need excuse our hasty temper, our misshapen characters, our selfishness, envy, jealousy, or any impurity of soul, body, or spirit. God has called us to glory and virtue. We are to obey the call. {RH, April 24, 1900 par. 4}

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." How can we escape the power of one who was once an exalted angel in the heavenly courts? He was a being full of beauty and personal charm, blessed with a powerful intellect. Because of his exaltation he thought himself equal with God. He rebelled against his Creator, and by his rebellion he led astray some of the heavenly angels. With these he was cast out of heaven, and then he set up a kingdom of his own, determined that he would allure the world to his apostate banner. How can we discern his false theories and resist his temptations?--Only through the individual experience gained by receiving a knowledge of Jesus Christ our Lord. Without divine aid we could not possibly escape the temptations and snares that Satan has prepared to deceive human minds. {RH, April 24, 1900 par. 5}

In his prayer to the Father, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We must learn of Christ. We must know what he is to those he has ransomed. We must realize that through belief in him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. Christ is the sin-bearer; John pointed the people to him, saying, "Behold the Lamb of God, which taketh away the sin of the world." And Paul declared. "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." {RH, April 24, 1900 par. 6}

Christ says to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." We are ever to learn of Christ. Yoked up with him in perfect restraint, we are to be learners during our whole lifetime. Then we are indeed "laborers together with God." We can be acceptable teachers only as we learn Christ's meekness and lowliness. Constantly we must learn more and more regarding these attributes. As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine

Teacher, daily partaking of his nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. The Saviour declares, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." In him there is inexhaustible fullness. As we follow on to know the Lord, we shall lead souls to the living word. With us they will know that his going forth is prepared as the morning. {RH, April 24, 1900 par. 7}

Why, then, do we not have more of the Holy Spirit?--Because we do not abide in Christ; because we do not eat his flesh and drink his blood. All who eat the heavenly bread will have eternal life. God has given us every facility, every grace. He has provided the riches of heaven's treasure, and it is our privilege to draw continually from this capital. But we do not avail ourselves of this privilege. Vanity, evil-thinking, and evil-speaking keep us powerless and inefficient. Self is cherished, petted, exalted; and therefore we can not work out our own salvation in harmony with God's will. {RH, April 24, 1900 par. 8}

The service of Christ demands prompt obedience. We are to walk as he walked, following closely in his footsteps, manifesting his meekness and lowliness. "Can two walk together, except they be agreed?" "He that saith he abideth in him, ought himself also so to walk even as he walked." The service of Christ is pure and elevated. The path he traveled is not one of self-pleasing, self-gratification. He speaks to his children, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The price of heaven is submission to Christ. The way to heaven is obedience to the command, Deny thyself, take up thy cross, and follow me. As Jesus journeyed, so we must journey. The path he followed, we must follow; for that path leads to the mansions he is preparing for us. {RH, April 24, 1900 par. 9}

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"And beside this," the apostle continues, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." As man works on the plan of addition, adding grace to grace, God works on the plan of multiplication. Peter declares, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {RH, May 1, 1900 par. 1}

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." But a profession of faith without corresponding works is nothing. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." This is a description of a professed Christian who lives a life of sin. He grieves the Lord Jesus, and puts him to open shame because he manifests a character after the similitude of Satan. He retains the same objectionable traits of character that he had before he claimed to have received Christ. Indulging his corrupt tendencies, he forgets to be a doer of the Word. He does not eat the flesh nor drink the blood of the Son of God. He does not practice Christ's words nor do his works. {RH, May 1, 1900 par. 2}

Then comes the conclusion: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the life-insurance policy that every one may have. "Wherefore," the apostle says, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." {RH, May 1, 1900 par. 3}

For a man to be effectually saved, the truth of the Word must be inwrought in the soul. It is a power that works inwardly to bless the soul of the receiver, and outwardly to bless the souls of others. Take the Word just as it reads, and be a doer of it. The Holy Spirit works with the consecrated soul who searches the Scriptures. {RH, May 1, 1900 par. 4}

Now, just now, is our great opportunity to study the word of life. The hearts of many in this world are hungering for the bread of life and thirsting for the water of salvation. They desire to know the Scriptures; they desire to know what the word of God says to them. The Holy Spirit is impressing their hearts, drawing them to the bread of life. They see everything around them changing. They come to hear the Word just as it reads. They desire to build upon a firm foundation; and therefore Christians are counseled to be always ready to give a reason of the hope that is in them, with meekness and fear. {RH, May 1, 1900 par. 5}

A clear, faithful testimony must be borne by every shepherd of the flock of God. The state of the heart is to be our first concern. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Mere speech is nothing. Preaching the Word, and then working contrary to that Word, makes it of none effect. Lip knowledge, forms and ceremonies, are of little value if Christ does not abide in the soul. We are to watch for souls as they that must give an account. We are to sanctify the Lord God in our hearts. Then we shall be men and women of faith and prayer and power. There is a great work to be done. The heart must be faithfully sentineled, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own homemade fog, all the time charging upon some one else the result of its own unchristian course of action. {RH, May 1, 1900 par. 6}

The living Word must dwell in us richly, else we can never sanctify the Lord God in



our hearts. We must live by the Word, and take self in hand, closely examining ourselves to see whether we love God, or are bound up in our own conceit. Every heart that is not subdued by grace is treacherous, and will lead to ruin. {RH, May 1, 1900 par. 7}

What privileges are ours if we will only believe and walk humbly before God, ever seeking to learn his will concerning us. The graces of the Spirit--love, joy, peace, long-suffering, gentleness, goodness--are the fruits that a life hid with Christ in God will produce. As a people who have had great light, we should be far advanced in spirituality and holiness. "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." By manifesting Christlike love we present to the world the credentials that God sent his Son to this earth to save the human race. It is our privilege so fully to partake of the divine nature that we may be one with Christ as he is one with the Father. When this is so, Christ can confess us before God and before the heavenly angels. {RH, May 1, 1900 par. 8}

Christ prayed for his disciples and for us, "As thou has sent me into the world, even so have I also sent them into the world." "Sanctify them through thy truth: thy word is truth." We have need of all the spiritual help that we can obtain in order to do the work to be done in this world. Satan is taking the world captive through the use of tea and coffee, liquor and tobacco. The mind is dulled by the use of narcotics. Can any one make an impression on a man who is drunk? A drunken man is unable to distinguish between right and wrong, because the enemy has control of his brain. He has sold his reason for that which makes him mad. He has no sense of what is right; for the liquor he drinks is so drugged that it makes him insane. Satan spread a net for his feet by tempting him to take the liquor poison, and he knows no more what he is doing than a madman. {RH, May 1, 1900 par. 9}

The result of liquor-drinking is demonstrated by the awful murders that take place. How often it is found that theft, incendiarism, murder, were committed under the influence of liquor. Yet the liquor curse is legalized, and works untold ruin in the hands of those who love to tamper with that which ruins not only the poor victim, but his whole family. {RH, May 1, 1900 par. 10}

Intemperance is widespread. How much man's senses are perverted by the use of liquor and tobacco it is impossible to say. Judges, senators, lawyers, the men who frame the laws of the land, are many of them working under the stimulus of liquor. What safety is there in their management? Are the men who command the great ocean steamers, who have the control of railways, strict temperance men? Are their brains free from the influence of intoxicants? If not, the accidents occurring under their management will be charged to them by the God of heaven, whose property men and women are. Liquor-drinkers are under Satan's destroying influence. He presents to them his false ideas, and no confidence can be placed in their judgment. {RH, May 1,

1900 par. 11}

As the time draws near that is to decide the destiny of every soul, Satan will make strenuous efforts to corrupt the race. But Christ gave his life to save human beings. He pledged his divine word to work in behalf of humanity. {RH, May 1, 1900 par. 12}

He was Commander of the heavenly host, but he left the royal courts to come to this earth. Laying aside his kingly crown, he stepped from his exalted position, and took upon him our nature, that by his own life he might pay the ransom for every soul. {RH, May 1, 1900 par. 13}

Yes; Christ gave his life for the life of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave his Son to be the propitiation for the sins of men and women. How many appreciate this sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who are co-operating with Christ by practicing temperance in their lives, by keeping their tables free from all that will intoxicate? {RH, May 1, 1900 par. 14}

The Lord calls for workers who are partakers of the divine nature, who have escaped the corruption that is in the world through lust. He would have every man to step forth in his God-given manhood, every woman in her God-given womanhood. He desires them to stand forth like faithful sentinels, to keep back the tide of moral woe, to break the fetters that are binding human beings in slavery. God calls upon his ministers to do faithful work in presenting the great curse that man himself is manufacturing. From every pulpit the message should be heard, "Abstain from fleshly lusts, which war against the soul."

{RH, May 1, 1900 par. 15}

**PERIODICALS / RH - The Review and Herald / May 8, 1900 The Call to the Feast. - Mrs. E. G. White. -**

**May 8, 1900 The Call to the Feast.**

**Mrs. E. G. White.**

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up

their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." {RH, May 8, 1900 par. 1}

The king sent his messengers first to those who were called his chosen people. But these, wholly intent on securing worldly gain, sent in their refusal, saying, "I pray thee, have me excused." They did not have sufficient respect for the master of the feast to accept his invitation. They are represented in the words, "Them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him." Thinking their own wisdom sufficient, these have much to say, as if they were oracles of wisdom. The Lord declares, "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit." {RH, May 8, 1900 par. 2}

When the class that were first called refused the invitation, the king sent his messengers into the highways, where were found those who were not so deeply absorbed in the work of buying and selling, planting and building. "The wedding is ready," the king said, "but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. {RH, May 8, 1900 par. 3}

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." {RH, May 8, 1900 par. 4}

There are those who come in to enjoy the privileges of the banquet of truth who have not eaten the flesh and drunk the blood of the Son of God. They claim to believe and teach the word to others, but they work the works of unrighteousness. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." {RH, May 8, 1900 par. 5}

Those first called, who refused the invitation, represent God's chosen people. The Lord declares, "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me." Had they heeded the call which meant so much to them, they could have united with the messengers in giving the invitation. But with one consent they began to make excuse. Still the blessing of truth must be set before them, to give them an opportunity to heed the message. {RH, May 8, 1900 par. 6}

The invitation neglected by those who had first been bidden, was sent to another class. It was given to the Gentile world. And it was first to be proclaimed, "in the highways,"--to those who had an active part in the world's work, to the leaders and teachers among men. Let the Lord's messengers bear this in mind. It comes to the shepherds of the flock, the teachers divinely appointed, as a word to be heeded. Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class has been too much neglected. It is the Lord's will that men to whom he has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties, and scientific insight, men of genius, are to be among the first to hear the gospel call. {RH, May 8, 1900 par. 7}

There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise. {RH, May 8, 1900 par. 8}

We need and have needed talent that it was the Lord's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not wrought to connect with the work those who should be connected with it because he has seen that they would not be recognized or appreciated. {RH, May 8, 1900 par. 9}

There are conscientious men who have not yet seen the light of truth who need to be taught. Those who have labored in the temperance cause, and who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life and call them in such a disrespectful manner that they will not listen. {RH, May 8, 1900 par. 10}

The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one

teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done. {RH, May 8, 1900 par. 11}

Lest we should think only of great and gifted men, to the neglect of the poorer classes, those who are in humble circumstances, Christ in the parable of the great supper instructs his messengers to go also to those in the byways and hedges, to the poor and lowly of this earth. Go to those in gross darkness, and as many as you shall find, bid to the feast. This is the work we are to do. Labor is to be put forth for all classes. {RH, May 8, 1900 par. 12}

The humblest men and women have their appointed work. The most lowly, if they will receive the truth, will be accepted by Christ to do his work. The Lord will do a great work through humble men in reaching humble men. God will accept the talents of the greatest men, but if these refuse to return to him their intrusted gifts, he uses humbler workers. It is God who has given men all the power they possess. Those who refuse to use their gifts in his appointed way will be left to their own finite wisdom, to lose their all. God will accept the patient, loving service of lowly people. Through the skill of a multitude of humble workers he will carry on his work. {RH, May 8, 1900 par. 13}

From the arrangements made for the building of the tabernacle we see from whence man gets his strength, skill, and education. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel, . . . the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber. . . . And in the hearts of all that are wisehearted I have put wisdom, that they make all that I have commanded thee." {RH, May 8, 1900 par. 14}

Those in the byways and hedges came in response to the call of the messenger. The servants gathered together as many as they found, both bad and good, and the wedding was furnished with guests. So those who come to the gospel feast are a mixed company. Some are true believers; others have not on the wedding garment. Some will accept the invitation, and apparently take their stand as believers, who have never put on Christ. But the work of separation is not given to any human being. Yet there is laid upon the church the work of carrying out the Bible rule in regard to disorderly members. {RH, May 8, 1900 par. 15}

Those who came to the feast had no fitness for it in their common dress; and therefore fitting apparel was provided for them. So before we are ready for the banquet Christ has prepared, we must put on the garment he has provided, the robe of his righteousness. {RH, May 8, 1900 par. 16}

The man who came in to the feast without the wedding garment, represents those who violate God's law. Christ gave his life to make it possible for God to pardon sin. Violation of the law caused Adam to lose Eden. The disobedient can never enter in

through the gates of the holy city. They can never have a right to the tree of life. The Lord has made every provision that no soul need in any way dishonor him. He has provided the wedding garment, and it is essential for each to be clothed in this garment. Those who think they are complete without Christ's righteousness will find in the end that they have lost their souls. Faith is made perfect by works. Those who make no change in character, though claiming the privilege of being called Christians, have not on the wedding garment. They think that in themselves they are good enough, virtuous enough. Without faith in Christ, they rest upon their own merits. True repentance for sin they have never felt. Therefore when Christ comes in to examine the guests, the command goes forth, "Bind him hand and foot, . . . and cast him into outer darkness." {RH, May 8, 1900 par. 17}

"Many are called, but few are chosen." This is a true statement of the final outcome. Man is very dear to the heart of God, and all are invited to this feast. But many come not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received his free gift. {RH, May 8, 1900 par. 18}

Christ must be all and in all to every soul. Those who try in their own strength to solve the mystery of the creation of man, the mystery of redemption, the mystery of eternity, will be baffled. But those who put on the garment provided for them at an infinite cost, find an abundant entrance to the rich feast of spiritual blessings. By receiving this garment they acknowledge that in bestowing it God confers on them a great favor. And as they receive the righteousness of the Saviour, God places his stamp on them. {RH, May 8, 1900 par. 19}

Only one can bestow this priceless gift, but all may receive it, and thus become entitled to a place at the feast. The call to this feast is a call to partake of the richest spiritual provision. All who respond to this call will find awaiting them an abundant supply of grace, and the more grace they receive, the more they desire. Those who partake of this feast may turn to their heavenly Father, saying, Thou has kept the best wine until now.

{RH, May 8, 1900 par. 20}

**PERIODICALS / RH - The Review and Herald / May 15, 1900 God Loveth a Cheerful Giver. - Mrs. E. G. White. -**

**May 15, 1900 God Loveth a Cheerful Giver.**

**Mrs. E. G. White.**

Liberality is one of the directions of the Holy Spirit, and when the professed people of God withhold from the Lord his own in gifts and offerings, they meet with spiritual



loss. The Lord can not reward a stinted offering. Says the apostle, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." {RH, May 15, 1900 par. 1}

God has made men his almoners, co-partners with himself in the great work of advancing his kingdom of the earth; but they may pursue the course pursued by the unfaithful servant, and by so doing lose the most precious privileges ever granted to men. For thousands of years God has worked through human agencies, but at his will he can drop out the selfish, the money-loving, and the covetous. He is not dependent upon our means, and he will not be restricted by the human agent. He can carry on his own work though we act no part in it. But who among us would be pleased to have the Lord do this? {RH, May 15, 1900 par. 2}

It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing, One who reads every thought of the heart, every purpose of the mind. {RH, May 15, 1900 par. 3}

The apostle Paul had a special work to present before his Corinthian brethren. There was a famine in Jerusalem, and the disciples, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." They presented the need to the churches, expecting to receive a small sum for the relief of the needy saints; and in prayer they presented before the Lord the necessity. But the Macedonian brethren, moved by the Spirit of God, first made an entire consecration of themselves to God, and then gave all that they had. They felt it a privilege thus to give expression to their trust in God. The Macedonian brethren were poor, but they did not have to be urged to give. They rejoiced that they had opportunity to contribute of their means. Of themselves they came forward and made the offering, in their Christlike simplicity, their integrity and love for their brethren, denying themselves of food and clothing in cases where they had no money. And when the apostles would have restrained them, they importuned them to receive the contribution, and carry it to the afflicted saints. {RH, May 15, 1900 par. 4}

This self-denial and self-sacrifice far exceeded Paul's expectations, and he was filled with thanksgiving; and taking courage by this example, by epistle he exhorted Titus to stir up the church in Corinth to the same good works. "Moreover, brethren," he wrote to the Corinthians, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye

abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." {RH, May 15, 1900 par. 5}

This movement on the part of the Macedonians was inspired of God to arouse in the Corinthian church the spirit of liberality. Paul sought to uproot the plant of selfishness from the hearts of his brethren; for the character can not be complete in Christ when self-love and covetousness are retained. The love of Christ in their hearts would lead them to help their brethren in their necessities. By pointing them to the sacrifice Christ had made in their behalf, he sought to arouse their love. "I speak not by commandment," he said, "but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." {RH, May 15, 1900 par. 6}

Here is the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left his riches and honor and glory, and clothed his divinity with humanity, that humanity might take hold of divinity, and become a partaker of the divine nature. He came not to live in the palaces of kings, to live without care or labor and be supplied with all the conveniences which human nature naturally craves. The world never saw its Lord wealthy. In the council of heaven he had chosen to stand in the ranks of the poor and the oppressed, to take his place with the humble worker, and learn the trade of his earthly parent. He came to the world to be a reconstructor of character, and he brought into all his work the perfection which he desired to bring into the character he was transforming by his divine power. Nor did he shun the social life of his countrymen. That all might become acquainted with God manifest in the flesh, he mingled with every class of society, and was called the friend of sinners. In himself Christ possessed an absolute right to all things, but he gave himself to a life of poverty that man might be rich in heavenly treasure. Commander in the heavenly courts, he took the lowest place on earth. Rich, yet for our sake he became poor. Though he was in the form of God, he "thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." {RH, May 15, 1900 par. 7}

How great was the gift of God to man, and how like our God to make it! With a liberality that can never be exceeded he gave, that he might save the rebellious sons of men and bring them to see his purpose and discern his love. Will you, by your gifts and offerings, show that you think nothing too good for Him who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life"? The man who truly loves God will not offer to him lip service merely. He will bring to the treasury his gifts and offerings, that laborers may be sent forth to sow the precious seed. {RH, May 15, 1900 par. 8}

For a little time the Lord allows man to be his steward, that he may test his character. In that time man decides his eternal destiny. If he works in opposition to the will of God, he can not belong to the royal family. The silver and the gold, which were

not his, but the Lord's, he has misapplied. The day of probation granted him he has abused, and he receives the reward of the unfaithful servant. {RH, May 15, 1900 par. 9}

Evidence of the work of grace in the heart is given when we do good to all men as we have opportunity. The proof of our love is given in a Christlike spirit, a willingness to impart the good things God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality. We reveal that we have passed from death unto life when we act as faithful stewards of God's grace. God has given us his goods; he has given us his pledged word that if we are faithful in our stewardship, we shall lay up in heaven treasures that are imperishable. {RH, May 15, 1900 par. 10}

Men and women need to understand that the means they are handling are not their own. "Ye are not your own," the apostle says, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To withhold our offerings will not be for our own interest or for the glory of God. The Lord will use all who will give themselves to be used. But he requires heart service. "My son," he says, "give me thine heart." When the heart is given to God, our talents, our energy, our possessions, all we have and are, will be devoted to his service.

{RH, May 15, 1900 par. 11}

**PERIODICALS / RH - The Review and Herald / May 22, 1900 The Camp-Meeting in Victoria. - Mrs. E. G. White -**

**May 22, 1900 The Camp-Meeting in Victoria.**

**Mrs. E. G. White**

The camp-meeting for the Central Australian Conference was this year held at Geelong, Victoria. This city is about fifty miles southwest from Melbourne, on the same bay, and can be reached from Melbourne by either boat or cars. It ranks third in Victoria for population, and is a prosperous and beautiful town. {RH, May 22, 1900 par. 1}

For several years there have been a few Sabbath-keepers in Geelong, and they have occasionally been visited by our ministers. About two years ago, in company with Elder A. T. Robinson and others, I spent a few days here, and held meetings with the little company of believers. We also had two public meetings in a large hired hall; but no extended effort has been made in presenting the truth in this place. {RH, May 22, 1900 par. 2}

Our camp-meeting opened Thursday evening, March 8. The ground is a five-acre paddock, centrally situated, and well sheltered. There were about fifty tents in the encampment, besides the large pavilion, one hundred and four by fifty feet. This was seated to accommodate about fifteen hundred persons, and it was well filled at the

opening service. {RH, May 22, 1900 par. 3}

The meetings have been conducted by Elders Daniells, Farnsworth, and Starr. From one thousand to fifteen hundred persons have been in attendance at the evening services. The word of the Lord has been presented with power, and the people have listened with intense interest. {RH, May 22, 1900 par. 4}

I have spoken once each Sabbath and Sunday, and have attended some of the morning meetings. At these I have dwelt especially upon faith, the necessity of our taking God at his word, and the duty of cultivating cheerfulness and gratitude. Our voices should be oftener heard in praise and thanksgiving to God. His praise should continually be in our hearts and upon our lips. {RH, May 22, 1900 par. 5}

This will be a benefit to ourselves. It is the very best way to resist the temptation to indulge in idle, frivolous conversation. We are represented as bearing the insignia of heaven, and by our offerings of prayer and praise we are to show that we are guided and controlled by the Holy Spirit. {RH, May 22, 1900 par. 6}

Why do we keep so silent in regard to the goodness of the Lord? Why is there so little praise and thanksgiving? How heaven must look upon our ungrateful silence, so like the sullenness of peevish children! All heaven is interested in our salvation. The Lord God himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." This is the testimony the Lord desires us to bear to the world. {RH, May 22, 1900 par. 7}

Such a testimony will have an influence upon others. As we seek to turn men from their errors, we must show them that we have something better. If more joy were revealed in our religious experience, a much more favorable impression would be made. Unbelievers would see the consistency of our faith. If we praised God's name as we should, the flame of love would be kindled in many hearts. {RH, May 22, 1900 par. 8}

On the Sabbath, March 10, few outsiders came to the camp-ground. But there were present over a hundred of the workers from the Echo publishing house at North Fitzroy, and a goodly number of our brethren and sisters from the suburbs of Melbourne, from Ballarat, and from Adelaide in South Australia. We had excellent meetings. A meeting for the youth and another for the children were held in some of the larger tents. These were continued every day during the week. {RH, May 22, 1900 par. 9}

On Sunday a large number attended the six o'clock morning meeting. I united with the people in prayer for the outpouring of the Holy Spirit. I then dwelt upon the necessity of believing that we do receive the blessings for which we ask. "Ask, and it shall be given you," is the promise. Our part is to rest on the word with unwavering faith, believing that God will do according to his promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with him. The redemption he has purchased for us is complete. The offering he made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy. {RH, May 22, 1900 par. 10}

It is the Saviour's delight to see his followers co-laborers with God, receiving

bountifully all the means of fruit-bearing, and giving bountifully, as workers under him. Christ glorified his Father by the fruit he bore, and the lives of his true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to his disciples, "have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." {RH, May 22, 1900 par. 11}

On Sunday morning a Sabbath-school convention was held. I spoke in the afternoon on the subject of temperance, taking the first chapter of Daniel as my text. All listened attentively, seeming surprised to hear temperance presented from the Bible. After dwelling on the integrity and firmness of the Hebrew captives, I asked the choir to sing,--

"Dare to be a Daniel,  
Dare to stand alone!  
Dare to have a purpose firm!  
Dare to make it known!"

The inspiring notes of this song rang out from the singers on the stand, who were joined by the congregation. I then resumed my talk, and I know that before I had finished, many present had a better understanding of the meaning of Christian temperance. The Lord gave me freedom and his blessing, and a most solemn impression was made upon many minds. {RH, May 22, 1900 par. 12}

In our work, more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the Third Angel's Message. Especially does the temperance reform demand our attention and support. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. {RH, May 22, 1900 par. 13}

On Tuesday I was attacked with influenza, and was unable to attend meeting again until the next Sabbath. This was a holiday, and there was a large attendance from the city. I was still suffering from the influenza, but the Lord gave me his sustaining grace, and my voice was clear and strong as I spoke from the first chapter of Second Peter. On Sunday afternoon the audience was very large. I spoke from Isaiah 58, explaining every verse, but dwelling especially upon the words, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." {RH, May 22, 1900 par. 14}

Sunday evening the tent was crowded, and hundreds were standing outside. Elder Farnsworth gave a most powerful discourse on the subject of the Sabbath and Sunday. Then he asked for an expression from those to whom the claims of the Sabbath had been made clear. A large number rose to their feet. When the meeting closed, the people gathered in little groups to discuss what they had heard. Our ministers were in the midst of these gatherings, and talked with the people. Some were expressing their astonishment at the truths presented, some with trembling hands were trying to find the Scripture proof for Sunday-keeping. Others declared that the things which the minister had read were not in their Bibles. They felt that the people who had turned the world upside down had come to Geelong. Many seemed to realize their need of Bible instruction. Never before had the gospel of truth come to their ears as they had heard it at this meeting. {RH, May 22, 1900 par. 15}

The meeting this last Sunday evening surpassed anything we have before witnessed. In some respects it resembled the meetings held in 1843 and 1844. {RH, May 22, 1900 par. 16}

In the work at our camp-meetings we should give prominence to the truths of the Third Angel's Message. We are in danger of giving this message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. While the professed Christian world claim to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teachings. {RH, May 22, 1900 par. 17}

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may continue to hold the four winds, that they may not blow to injure or destroy, until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The Third Angel's Message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. {RH, May 22, 1900 par. 18}

Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. {RH, May 22, 1900 par. 19}

From the first of our meeting in Geelong, we have been treated in the most kind and courteous manner by the people of the city. Among the crowds that have come to the camp-ground no disrespect has been shown. Even among the children and youth there



has seemed to be no disposition to create disturbance. Our audiences have not been made up of men and women of the baser sort. They have been persons of intelligence. And they have not come in order to gratify curiosity. Very few have been seen strolling about the grounds, observing the homes of the campers. The people made their way directly to the tent. All were quiet, and appeared reverential. There seemed to be as great solemnity as if we were within the walls of a church. The people listened as if for their lives. We have never attended a meeting where there was better order or a greater interest than there has been here. {RH, May 22, 1900 par. 20}

After the evening meetings the people would linger for half an hour, and often longer, talking together of the things they had heard. Some of our workers would engage in conversation with them, and answer the questions and objections that arose in their minds. Our ministers make it a point, as far as possible, to meet the people at the close of the evening service. They take their hands in a friendly grasp, expressing pleasure at meeting them, and the hope that they will come again. Thus is woven a thread in the tie that binds heart to heart. The social hand-clasp brings a warmth to the heart, and a sense of relationship. "All ye are brethren." {RH, May 22, 1900 par. 21}

To these advances the people are ready to respond. They promise to come again, saying, "We have never heard such sermons: and all the teaching is from the Bible." Many hearts are stirred, and they are asking, "What must I do to be saved?" "How can I come into harmony with God?" {RH, May 22, 1900 par. 22}

It was proposed to continue our meeting on the camp-ground over the third Sabbath and Sunday. But there was an appearance of rain, and knowing that the equinoctial storm would soon be due, we decided to transfer our services to a large hall in the city. This hall is the one in which Elder Robinson and I spoke when we were here two years ago. It is well seated, and will accommodate a larger number than the tent. The regular rent is one pound per night, but it has been secured for our meetings as long as we desire it, for half this sum. And we have the hall, free, for Sabbath and Sunday afternoons. We thank the Lord for the use of this large hall in which to continue the work so favorably begun. {RH, May 22, 1900 par. 23}

Our camp-meeting closed free from debt. Economy has been exercised in all the arrangements, and by earnest effort, sufficient means has been raised to meet expenditures; so there will be no debt from this source to burden the hearts of the workers for the coming year. And a hundred pounds has been pledged for the new Sydney Sanitarium. This is a good donation to come from the little company of believers assembled at this meeting. They have done what they could. {RH, May 22, 1900 par. 24}

The precious blessing of God has attended our meeting from the beginning to the close. Every meeting has been a victory. We have had evidence that the Lord Jesus and his army of angels were with us. Their presence has been in our tent, and they have encompassed us round about. The peace of heaven has invaded our encampment. The softening, subduing influence of the Holy Spirit has been upon human hearts, and not an inharmonious note has been heard. {RH, May 22, 1900 par. 25}

Had we needed greater evidence as to the ministry required for giving the last

message of mercy to the world, we have had it at this meeting. Thousands of all classes of people have had the word of God opened to them. But for the camp-meeting many of these might never have been reached. Such a solemn awakening has never before been witnessed in this place. Of a truth it could be said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

{RH, May 22, 1900 par. 26}

**PERIODICALS / RH - The Review and Herald / May 29, 1900 Christ's Ambassadors. - Mrs. E. G. White. -**

**May 29, 1900 Christ's Ambassadors.**

**Mrs. E. G. White.**

As Christ represented the Father to the world, so Christ's followers are to represent the Son. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ charges his disciples to shine as lights in the world, reflecting the light of God as they see it in the face of Jesus Christ. Again he compares his people to the salt. "Ye are the salt of the earth," he says; "but if the salt have lost his savor, wherewith shall it be salted?" Unless our daily lives reveal the saving properties of Christ, how can the world have a representation of the truth as it is in Jesus? That religion which has not power to enlighten and save perishing souls, is good for nothing but to be cast out and trodden under foot of men. {RH, May 29, 1900 par. 1}

In his life work and his plans for reaching the people, Christ teaches us how we shall represent him. "Seek ye first the kingdom of God, and his righteousness," he says. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." {RH, May 29, 1900 par. 2}

God is the author of our faith, and when we each act our individual part, he perfects the work, glorifying his name in the finishing of it. God sees all the possibilities there are in men to work out his divine end; and those who are called to be laborers together with him, he will instruct to work according to his plans. As co-workers with Christ they will labor for the poor, the outcast, and the depraved. They will not fail nor be discouraged, for, imbued with the Spirit of Christ, they will see hope for the most hopeless. They will

work in God's lines, realizing that man must be sought for and labored for in order to be made Christlike. {RH, May 29, 1900 par. 3}

God never designed that one man's mind or judgment should be a controlling power. Whenever he has had a special work to be done, he has always had men ready to meet the demand. In every age when the divine voice has asked, Who will go for us? the response has come, "Here am I; send me." In ancient times the Lord had connected with his work men of varied talents. Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel,--all were needed. Elijah with his stern traits of character, God used at his appointed time, to execute judgment upon Jezebel. {RH, May 29, 1900 par. 4}

God will not give his Spirit to those who make no use of the heavenly gift. But those who are drawn out of and away from themselves, seeking to enlighten, encourage, and bless others, will have increased ability and energy to expend. The more light they give, the more they receive. There is nothing isolated or selfish in the religion of Jesus Christ. Every true Christian will feel that he has something to do for the salvation of souls. The ambassadors for Christ, who assume the responsibility of watching for souls, must be closely connected with God. They will feel that they are not their own, but the Lord's, and that God has a right to use all their powers for the honor and glory of his name. {RH, May 29, 1900 par. 5}

The time is hastening on when those who stand in defense of the truth will know by experience what it means to be partakers in Christ's sufferings. The great oppressor sees that he has but a short time in which to work, that soon he will lose his hold upon man and his power be taken from him, and he is working with all deceivableness of unrighteousness in them that perish. Superstition and error are trampling upon truth, justice, and equity. Every power that is antagonistic to truth is strengthening. There is a work to be done in the earth, and God calls upon us individually to act a part in unfurling the banner of truth. There is great need of real missionaries and of the real missionary spirit. Many of us are far behind the providences of God. Because we do not see so much accomplished as we hope, we become discouraged. This is not as God wills. He desires us to work earnestly, engaging all the tact and wisdom he has endowed us with, and leave the results with him. We must realize that we are co-workers with Christ, and we each must have the faith which will take hold upon omnipotent power, a faith that can not be repulsed or baffled by the obstacles that Satan may oppose. {RH, May 29, 1900 par. 6}

Paul was a living example of what every true Christian should be. He lived for God's glory. His words come sounding down the line to our time: "For me to live is Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He who was once a persecutor of Christ in the person of his saints now holds up before the world the cross of Christ. Paul's heart burned with a love for souls, and he gave all his energies for the conversion of men. There never lived a more self-denying, earnest, persevering worker.

His life was Christ; he worked the works of Christ. All the blessings he received were prized as so many advantages to be used in blessing others. {RH, May 29, 1900 par. 7}

Christ calls every man and woman to put on the armor of his righteousness and begin to work. I am at your right hand to help you, he declares. Tell all your trials and perplexities to your God. He will never betray your confidence. There is nothing so precious to Christ as his purchased possession, his church, the workers who go forth to scatter the seeds of truth. And none but Christ can measure the solicitude of his servants as they seek to save that which is lost. He imparts his Spirit as the self-sacrificing worker, with earnest, untiring efforts, labors to win souls from sin to righteousness. He is represented as bending earthward, listening to the cry of every needy soul. He is approving or condemning the actions of human beings, and he sends help to every soul who asks in faith. Then do not let your thoughts dwell on self. Think of Jesus. He is in his holy place, not in a state of solitude, but surrounded by ten thousand times ten thousand of heavenly angels who wait to do his bidding. And he bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided. {RH, May 29, 1900 par. 8}

Souls are starving for the bread of life, and unless God's chosen ones are faithful to their trust, these souls will perish. At the judgment bar of God we shall be called to account for every word we might have spoken but did not. Our lips need to be touched with a live coal from off the altar, that when the call comes, "Whom shall I send, and who will go for us?" we may answer, "Here am I, Lord; send me." Chosen of God, and sealed with the blood of consecration, we are to stand pointing souls to the Lamb of God that taketh away the sin of the world. Then our words will no longer be cheap and meaningless; for Christ will speak through us. {RH, May 29, 1900 par. 9}

When Christ's ambassadors present the gospel in its simplicity, and the hearers respond to the word presented, nothing is more gratifying to the heart of Infinite Love than for these souls to come to him confessing their sins and giving expression to their faith; he delights to impart to them his righteousness. And angels rejoice when they see hearts opened to receive the communication of light and pardon and love. When thanksgiving arises from human hearts, heavenly beings take up the song of praise. The prophet Zephaniah represents the joy of Christ over the salvation of a lost soul: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." {RH, May 29, 1900 par. 10}

And will not the soul redeemed render his tribute of love and homage? Yes, verily. With the psalmist he will sing, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be

numbered." {RH, May 29, 1900 par. 11}

"Laborers together with God." How few understand the full meaning of the words! We can not work by ourselves. God works, and we work. Let us study the words of Inspiration. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." "Ye are God's husbandry, ye are God's building." The great Architect wants to form us into a holy temple for himself. Only those who are partakers of the divine nature can understand this. Those who walk even as Christ walked, who are patient, gentle, kind, meek, and lowly in heart, those who yoke up with Christ and lift his burdens, who yearn for souls as he yearned for them--these will enter into the joy of their Lord. They will see with Christ the travail of his soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.

{RH, May 29, 1900 par. 12}

**PERIODICALS / RH - The Review and Herald / June 5, 1900 Co-Workers With Christ. - Mrs. E. G. White. -**

**June 5, 1900 Co-Workers With Christ.**

**Mrs. E. G. White.**

When the disciples were disputing as to which should be greatest in the kingdom of heaven, Christ called a little child to him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father." {RH, June 5, 1900 par. 1}

The human agent is a savor of life unto life, or he is a savor of death unto death. He either draws with Christ, or he draws away from Christ. Co-workers with Christ will manifest no harshness, no self-sufficiency. These elements must be purified from the soul, and the gentleness of Christ take possession. Never should unkindness be shown to any soul, for by the grace of God that soul may become an heir of God, a joint heir with Christ. Bruise not the hearts of Christ's purchased ones; for in so doing you bruise the heart of Christ. {RH, June 5, 1900 par. 2}

A soul hurt is often a soul destroyed. Let those who have light and privileges remember that their very position of trust makes them responsible for souls. They will have to meet again around the great white throne the souls whom they have driven from Christ, bruised and wounded to death. {RH, June 5, 1900 par. 3}

"Wherefore lift up the hands which hang down, and the feeble knees," the apostle writes; "and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." That is, Let not your coldness, your unkindness, turn souls from the path that leads to Christ. There are souls who need your words of encouragement, and these can not be helped by your unfeeling decisions, and words and looks of contempt. {RH, June 5, 1900 par. 4}

Christ calls men to unity, to bind themselves together in the bands of Christian fellowship. Those who have named the name of Christ he calls to cease their criticism, and bind up with one another and with God. If God's people will work intelligently and harmoniously, he will work with them and through them. But if they spend time and energy in a strife for the supremacy, God will leave them in their weakness; for he will not work with unconsecrated elements. The word of God demands that we be one with Christ, as he is one with the Father, that, Christ says, "ye may be the children of your Father which is in heaven." {RH, June 5, 1900 par. 5}

The Redeemer did not shun man as man is inclined to shun his fellow men. When God condemned the guilty sinner because he was deserving of condemnation, the Majesty of heaven came near in all the fullness of the God-head. He looked upon the world in its fallen, corrupted state, and his heart of love was burdened because of the woe of his human creatures. He looked for the central power of all evil, and he beheld the great apostate, the fallen angel who had been expelled from the heavenly courts, and who had assumed the power and throne of God upon the earth. The Son of God read all the purpose of Satan to eclipse God from the view of man. And he knew that by paying the ransom he could end the reign of the enemy, and vindicate the justice of God. Therefore he clothed his divinity with humanity. He stooped to this fallen world that he might restore in man the divine image. {RH, June 5, 1900 par. 6}

As his prophetic eye saw the results of his sacrifice, Christ exclaimed, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." In the place where Satan has his seat, there will I set my cross. I will stand at the head of humanity. Through my merits man shall stand on vantage ground. I will be the great center to draw all men to God. As under the rule of Satan evil influences have conspired for the ruin of man, so under my rule the influence of my servants shall form a power to restore. The legions of hell will combine with the prince of darkness to oppose the laws of the kingdom of Christ; but to every man I will give his work, and with his work I will give power to win souls to God. Every human being who will receive and believe in me I will use in winning back the world to God. {RH, June 5, 1900 par. 7}

The redemption of man means unity with Jesus Christ. The Saviour pledged himself



to recover the principles of human dependence upon a plan that could save and reform man. He would make man a laborer together with God. By the sacrifice of himself he would enable every human being to be one with his fellow men and with God. All the elements of the human character he would make sanctified instruments to carry out the Lord's great plan to rescue souls from the snares of the enemy that they might behold the Lamb of God, which taketh away the sin of the world. {RH, June 5, 1900 par. 8}

This plan unites the believers to God as one man. One rule of life is the principle of action. A chain of mutual dependence, made fast to the throne of God, passes round every blood-bought soul. "O the depth of the riches both of the wisdom and knowledge of God!" In the divine economy God has made provision that man may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Reformative influences destroy the desire to do evil; the holy agencies of heaven sanctify the soul and choose the human agent to do service for God. It is the work of God to expel evil from the soul by connecting humanity with divinity. All difference and disunion are destroyed by a union with the great Center. God's people are made one with Christ, and the Father loves them as he loves his own Son. {RH, June 5, 1900 par. 9}

Man stands in need of just such a firm, abiding life-principle, a principle which will connect him with God, and through God with his fellow man. And God stands in need of just such workers,—men and women who are pure in spirit, compassionate, humble, men and women who are one with Christ as he is one with the Father. Christ prayed to the Father: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When God's people work together harmoniously and intelligently, Christ's request to the Father for them will be fulfilled.

{RH, June 5, 1900 par. 10}

**PERIODICALS / RH - The Review and Herald / June 12, 1900 Caiaphas. - Mrs. E. G. White. -**

**June 12, 1900 Caiaphas.**

**Mrs. E. G. White.**

With Caiaphas the Jewish high priesthood ended. The service had become base

and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. They were tyrannical and deceptive, full of selfish, ambitious schemes. Such ministrations could make nothing perfect; for it was itself utterly corrupt. The grace of God had naught to do with it. {RH, June 12, 1900 par. 1}

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. Proud and overbearing, he proved his unworthiness ever to have worn the garments of the high priest. He had no authority from heaven for occupying the position. He had not one ray of light from God to show him what the work of the priest was, or for what the office was instituted. {RH, June 12, 1900 par. 2}

So perverted had the priesthood become that when Christ declared himself the Son of God, Caiaphas, in pretended horror, rent his robe, and accused the Holy One of Israel of blasphemy. {RH, June 12, 1900 par. 3}

Many today who claim to be Christians are in danger of rending their garments, making an outward show of repentance, when their hearts are not softened nor subdued. This is why so many continue to make failures in the Christian life. An outward appearance of sorrow is shown for wrong, but their repentance is not that which needs not to be repented of. May God grant to his church true contrition for sin. Oh that we might feel the necessity of revealing true sorrow for wrong-doing! {RH, June 12, 1900 par. 4}

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehoods. But truth came to the help of Christ. Pilate declared, "I find in him no fault at all." Thus it was shown that the witness borne against the Saviour was false that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that those who delivered Jesus to death should hear the testimony of his innocence. "I find no fault in him," Pilate declared. And Judas, throwing at the feet of the priests the money he had received for betraying Christ, cried out, "I have sinned, in that I have betrayed the innocent blood." {RH, June 12, 1900 par. 5}

Previously to Christ's trial, when the Sanhedrin had been called together to lay plans for waylaying Christ and putting him to death, some of the members pleaded with the others to check their passion and hatred. They wished to save Christ from death. In reply Caiaphas said: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." {RH, June 12, 1900 par. 6}

These words were uttered by one who knew not their significance. He had lost the sense of the sacredness of the sacrifices and offerings. But his words meant more than he or those connected with him knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was condemning one who had been prefigured in every sacrifice made, but one whose death would end the need of types and shadows. Unknowingly he was declaring that Christ was about to fulfill that for which the system of sacrifices and offerings had been instituted. {RH, June 12, 1900 par. 7}

"This," adds the evangelist, "spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."  
{RH, June 12, 1900 par. 8}

Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after his own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God; and as a result, he became his brother's murderer. {RH, June 12, 1900 par. 9}

Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will co-operate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. In putting Christ to death, the priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." {RH, June 12, 1900 par. 10}

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history. The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God. {RH, June 12, 1900 par. 11}

Christ, the foundation of the whole Jewish economy, stood before the Jewish rulers, to be condemned by his own nation. With his divinity clothed with humanity, he stood to be judged by the beings he had made. His garment of human flesh was to be torn from him. He could have flashed the light of his glory upon his enemies, but he bore patiently their humiliating abuse. {RH, June 12, 1900 par. 12}

Our Redeemer humbled himself, fully identifying his interests with the interests of humanity. Look at him girding himself and washing the feet of the disciples. Mark how tenderly he performs his act of ministry, to give them a lesson in true service. He who was one with God, who thought it not robbery to be equal with God, humbled himself, and took upon him the form of a servant. Constantly he ministered to the needy, the sorrowful, the distressed. But in the hour of his need, who was tender and compassionate to him? During his trial, what friend had he who dared to say as much as the heathen judge said, "I find no fault in him"? Christ's divinity was so completely veiled that it was difficult for even his disciples to believe in him; and when he died on

the cross, they felt that their hope had perished. {RH, June 12, 1900 par. 13}

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us," . . . full of grace and truth." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." {RH, June 12, 1900 par. 14}

How different was the true High Priest from the false and corrupted Caiaphas. Christ stood before the false high priest, pure and undefiled, without a taint of sin. {RH, June 12, 1900 par. 15}

Christ mourned for the transgression of every human being. He bore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend his robe, but his soul was rent. His garment of human flesh was rent as he hung on the cross, the sin-bearer of the race. By his suffering and death a new and living way was opened. There is no longer a wall of partition between Jew and Gentile. "By one offering he hath perfected forever them that are sanctified." This enabled him to proclaim on the cross, with a clear and triumphant voice, "It is finished." "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Christ entered in once into the holy place, having obtained eternal redemption for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He has qualified himself to be not only man's representative, but his advocate, so that every soul, if he will, may say, I have a Friend at court, a High Priest who is touched with the feeling of my infirmities.

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{RH, June 12, 1900 par. 16}

**PERIODICALS / RH - The Review and Herald / June 19, 1900 Kept in Trial. - Mrs. E. G. White. -**

**June 19, 1900 Kept in Trial.**

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**Mrs. E. G. White.**  
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"I say unto you my friends," Christ said, "Be not afraid of them that kill the body, and after that have no more that they can do." {RH, June 19, 1900 par. 1}

The priests and rulers did all that lay in their power against the only begotten Son of God, and against all who acknowledged him; for they were imbued with the spirit of him who is a liar and a murderer. But though Satan thus vented his spite against the children of God and their great Head, he could not control the conscience nor tarnish the soul. He may cause all the suffering possible to the body, but he can not change the character of the man who conscientiously serves God. {RH, June 19, 1900 par. 2}

Today men may persecute even unto death in an effort to make their fellow men worship an idol sabbath, which has been brought into existence by the man of sin, who thinks to change times and laws. But to torture and put to death is all they can do. Satan makes a continual effort to ruin the souls that God is seeking to save. By his masterly inventions and crooked deceptions he seeks to confuse men's minds in regard to the way, the truth, and the life. Under his direction men have inflicted untold pain and misery on their fellow men. But they have never been able to harm the soul. {RH, June 19, 1900 par. 3}

There is a power that can destroy both soul and body. "I will forewarn you whom ye shall fear," Christ said. "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." The Ruler of the universe bears long with the perversity of men; but he keeps a record of their works, and in proportion as they have caused pain to others, they will themselves be punished. John writes, "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." {RH, June 19, 1900 par. 4}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No earthly ruler could show himself so jealous of his honor, so interested in his subjects, so kind and tender to those who put their trust in him, as does the King eternal, immortal, invisible, the Ruler high above all rule. He has strictly prohibited all sin, and has strictly enjoined practical obedience. It is Satan who fills man's heart with a desire to do evil. Those who follow him, the busy, incessant worker of evil, are not content with imperiling their own souls. They present every inducement that they think will lead others to imperil their souls. If they can not rule, they seek to ruin. A spirit of exasperation, of revenge and hatred, works in the children of disobedience, as it worked in the first great rebel. He imbues his followers with every species of malignity against those who can not be induced to join his ranks. Gaping prisons are open before them. They are threatened with the chain-gang and the stocks. Thus men treat those who worship God according to the dictates of their own conscience. Have they forgotten that as they judge and punish, so they will be judged and punished? {RH, June 19, 1900 par. 5}

God has said, "Touch not mine anointed, and do my prophets no harm." Men have borne false witness against God's chosen ones. They have bruised their limbs with fetters, and burned them at the stake. The Lord will avenge his children. In proportion as men have carried out the spirit and purposes of Satan in causing pain to human beings, so will they suffer. Thus will they perish who have done all in their power to compel men to transgress the law that God has commanded all to obey. "I saw heaven opened, and behold a white horse," John writes; "and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." {RH, June 19, 1900 par. 6}

Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Let the Lord testify in regard to the fruit he bears. "The Spirit of the Lord God is upon me," he declares; "because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives [not to sentence them to prison and exile, to chain-gangs and stocks], and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This is the work of Christ. What a contrast to the work of Satan! {RH, June 19, 1900 par. 7}

The Lord has not forgotten his people who live in this age. He says to them, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." {RH, June 19, 1900 par. 8}

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.



Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, June 19, 1900 par. 9}

"Ye shall know them by their fruits." Do those who accuse God's children come under the head of "contrite ones"?--Instead, they show to the world, to angels, and to men, that they have chosen to stand under the banner of the prince of darkness, to swell the number of those who love and make a lie. {RH, June 19, 1900 par. 10}

We are living in probationary time. There are today only two sides, only two parties, in the world. Of those whom God sees that he can trust because they are loyal and obedient, he says: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." {RH, June 19, 1900 par. 11}

The Lord makes a covenant with his people. After being tested and tried, those who are loyal to God's commandments are pronounced trustworthy members of the royal family, children of the heavenly King; and of them it is written, "He that overcometh shall inherit all things," "and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem." {RH, June 19, 1900 par. 12}

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." {RH, June 19, 1900 par. 13}

"Because thou hast kept the word of my patience." Does this apply to the men who persecute those who conscientiously keep the commandments of God, who refuse to bow down to an idol sabbath and worship an institution of the papacy? Who is keeping the word of God's patience? This is a question of intense interest,--a question which

none of us can afford to ignore; because God has said of those who do keep the word of his patience, "I also will keep thee from the hour of temptation." {RH, June 19, 1900 par. 14}

The hour of test and trial will surely come; it is even now approaching. Christ declares, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Compare these words with the warning, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. . . . {RH, June 19, 1900 par. 15}

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

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{RH, June 19, 1900 par. 16}

**PERIODICALS / RH - The Review and Herald / June 26, 1900 The Perfect Standard.  
- Mrs. E. G. White. -**

**June 26, 1900 The Perfect Standard.**

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**Mrs. E. G. White.**  
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The law of God is the only true standard of moral perfection. In the life of Christ this law was carried into action, and this is our example. Nothing short of this will meet the requirements of God. We may plead our inability to keep the law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put

forth determined effort in self-conquest. Christ could say, "I have kept my Father's commandments." And the disciple John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked." {RH, June 26, 1900 par. 1}

We read the biographies of Christians, and think their experience and attainments entirely beyond our reach. These, we say, are the histories of a few who were specially favored by grace. But these high attainments are for all. Christ died for every soul, and God assures us in his word that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. We may be engaged in the common duties of everyday life, but we can make these sacred by simple, earnest faith, and persevering, trusting prayer. God is honored by the steadfast integrity, the holy walk and conversation, of his people, even in the humblest walks of life. {RH, June 26, 1900 par. 2}

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace. {RH, June 26, 1900 par. 3}

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus, and believe in him. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the Saviour did not say, Believe, only believe, and you will be saved. "What is written in the law?" he said; "how readest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right: this do, and thou shalt live." Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God. {RH, June 26, 1900 par. 4}

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls. There are many professedly sanctified ones who are aiding Satan in his work. They talk much of feeling; they speak of their love for God. But God does not recognize their love; for it is a delusion of the enemy. God has given these persons light, but they have refused to accept it. With the father of lies, they will receive the reward of

disobedience. It had been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandment delivered unto them. The testimony of John is, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." {RH, June 26, 1900 par. 5}

Christ warns his followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this?--No; God does not lie. Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother. {RH, June 26, 1900 par. 6}

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." {RH, June 26, 1900 par. 7}

John gives us the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words. {RH, June 26, 1900 par. 8}

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ. {RH,

June 26, 1900 par. 9}

Let us earnestly inquire, What is truth? We can not afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections.

{RH, June 26, 1900 par. 10}

**PERIODICALS / RH - The Review and Herald / July 3, 1900 The Treasures of God's Word. - Mrs. E. G. White. -**

**July 3, 1900 The Treasures of God's Word.**

**Mrs. E. G. White.**

"The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." {RH, July 3, 1900 par. 1}

In his lessons Christ sought to reach the understanding through the actual occurrences and events that take place in this world. Instruction of the highest value is given in the parables by which Christ illustrated the spiritual character of his kingdom. The Great Teacher used the things of nature to reflect the wisdom of the Creator. Human life in all its bearings is similar to nature. Nature and human life obey the commands of God. They answer to his majestic, wonder-working power. {RH, July 3, 1900 par. 2}

And he who created the world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, has given man power to appreciate these wonders of earth and heaven, power to understand the lessons drawn from them by Christ. But human intelligence could never have originated these lessons, and neither can man understand them only as God by his Holy Spirit sanctifies the observation. When the mind is freed from perverting influences, it can receive and understand these lessons. {RH, July 3, 1900 par. 3}

The field containing the treasure represents the word of God. As the treasure was found in this field, so by earnest searching, treasure is found in the Scriptures. The Bible is God's great lesson book, his great educator. All true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. But few are true Bible students. Few understand that it contains instruction not only in spiritual matters, but in all branches of knowledge. {RH, July 3, 1900 par. 4}

Human reasoning alone can never explain the science of education. Spiritual eyesight is required to understand what the true higher education is. It is the education gained by searching the Scriptures, but it is strangely neglected. If men had closely, earnestly, continuously studied God's word, making the Bible its own commentator, the key with which to unlock Scripture, they would have been as much astonished at the golden treasures revealed as was the man who found the treasure in the field. But men have departed from God's great lesson book, and their senses have become confused. {RH, July 3, 1900 par. 5}

When the word of God is laid aside for books that do not lead to God and to an understanding of the kingdom of heaven, education is a perversion of the name. Unless men have pure mental food, thoroughly winnowed from the so-called higher education, which is mingled with infidel sentiments, they can not know God. Only those who are co-workers with God can know what true education in its simplicity means. {RH, July 3, 1900 par. 6}

Too often artificial knowledge is forced into the mind, to the perversion of true education. Little confidence can be placed in human reasoning. Were Christ in the world today, the veriest stripling in the schools would prate to him of so-called science. But Christ would answer: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." {RH, July 3, 1900 par. 7}

These are precious lessons. The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth. {RH, July 3, 1900 par. 8}

But the fallen race will not understand. The laws of nature are supposed to control the God of nature. Correct lessons can not impress the minds of those who know not the truth or the word of God. The teachers in our world have borrowed their opinions. Many have forsaken the fountain of living water, the pure snow-water of Lebanon, to drink at the low, turbid streams of the valley. {RH, July 3, 1900 par. 9}

Christ gave to the world a lesson that should be engraved on mind and soul. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But Satan works on human minds, saying, Do this or that action, and ye shall be as gods. By deceptive reasoning he led Adam and Eve to doubt God's word, and to supply its place with a theory that led to transgression and disobedience. And his sophistry is doing today what it did in Eden. When Christ came to our world, he



selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him. They had been receiving the sayings of the scribes and Pharisees, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate. {RH, July 3, 1900 par. 10}

Christ finds the religionists of this time so full of erroneous sentiments that there is no room in their minds for the truth. With the education given, teachers mingle the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result. {RH, July 3, 1900 par. 11}

How few realize that the Bible is the great instrument of God's government through probationary time! This Word is the direct unveiling of truth, and we need a far greater knowledge of its teachings than we now have. A man may go through all the grades of the schools and colleges of today; he may devote all his powers to acquiring knowledge: but unless he has a knowledge of God, unless he understands and obeys the laws that govern his being, he will destroy himself by wrong habits, by using tea, coffee, and strong drink. Thus he thinks to brace himself up, but instead he loses his power of self-appreciation. He loses self-control. He can not reason acutely and correctly about matters that concern him most closely. He is reckless and irrational in his treatment of his body, and by wrong habits he makes of himself a complete wreck. Happiness he can not have; for his neglect to cultivate pure, healthful principles, that he may be a sound man, places him under the control of habits that ruin his peace. For a time he may be elated by the stimulus of alcohol, but this elation is followed by a corresponding depression, and by sluggish movements of the brain. His years of taxing study are lost, for he has destroyed himself. By indulgence he has destroyed the harmonious action of the different parts of the being. He has misused his physical and mental powers, and the temple of the body is in ruins. By acquiring earthly knowledge he thought to gain a treasure; and he laid his Bible aside, ignorant that it contained a treasure worth everything else. {RH, July 3, 1900 par. 12}

Christ came to our world to reveal God. The gospel is his instrument of redemption. John testifies of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." {RH, July 3, 1900 par. 13}

Christ sought to win the minds of those who were absorbed in earthly things, and teach them of heavenly things. Had the teachers of his day been willing to be instructed by the Great Teacher, had they yoked up with Christ, co-operating with him in sowing the world with the pure seeds of truth, the world would have been converted, and prepared for the society of the royal family in the heavenly courts. Had the scribes and Pharisees united their forces with the Saviour, the knowledge of Christ would have

restored the moral image of God in man. The Old and New Testaments would have been the lesson book of every school; for men would have realized that therein is found true science. {RH, July 3, 1900 par. 14}

Christ's parables are far more than a representation of natural objects. In them is the power of true teaching, which brings conviction to mind and heart. This is not the conviction that logical reasoning produces, but a conviction deeper and more lasting. {RH, July 3, 1900 par. 15}

The Lord Jesus is the model teacher, and he has given to the world the Old and New Testaments as a text-book. He who created our world, the Father and King of the heavenly world, knows just how to instruct the human family. Satan has been playing the game of life for the souls of men and women; but God has no pleasure in the death of the wicked: and when the Lord of life and glory came to this earth, he came to restore the moral image of God in man, and he left an example in his lessons that he desires all teachers to follow. These lessons teach men how to escape from the degradation of sin, that mind and heart may not be filled with cheap imagery by following the common tread of the world. They are a source of divine knowledge, which will qualify the student for the higher grade. If mind and heart are not perverted by false theories, if the light proceeding from him who is the light of the world is not quenched, students will obtain an education that will be accepted by God. The mass of rubbish that has been presented will be cut away from the education given in our schools. {RH, July 3, 1900 par. 16}

There is no time now to fill the mind with false ideas of what is called higher education. There can be no higher education than that which comes from the Author of truth. The word of God is to be our study. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but men fail to find this treasure because they do not search until it is within their possession. In this Word is found wisdom, unquestionable and inexhaustible wisdom, that did not originate in the finite mind, but in the infinite mind. {RH, July 3, 1900 par. 17}

When man is willing to be instructed as a little child, when he submits wholly to God, he will find in the Scriptures the science of education. When teachers and students enter Christ's school, to learn from him, they will talk intelligently of higher education, because they will understand that it is that knowledge which enables men to understand the essence of science. {RH, July 3, 1900 par. 18}

He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all his capabilities must be consecrated to this search. Men of piety and talent catch views of eternal realities, but often they fail to understand, because the things that are seen eclipse the glory of the unseen. By many man's wisdom is thought to be higher than the wisdom of the divine Teacher, and God's lesson book is looked upon as old fashioned, so much so indeed as to be thought tame and stale. But by those who have been vivified by the Holy Spirit it is not so regarded. They see the priceless treasure, and would sell all to buy the field that contains it. In the place of bringing into our schools books containing the suppositions of supposedly great authors, they will say, Tempt me not to disrespect the greatest

Author and the greatest Teacher the world has ever known, who gave his life for us, that by his death and resurrection we might have everlasting life. He never makes a mistake. He is the great fountain-head, from whom all wisdom flows. {RH, July 3, 1900 par. 19}

Those who make the word of God their study, who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will be imbued with the Spirit of Christ; and by beholding, they will become changed into his likeness. They will teach like disciples who have been sitting at the feet of Jesus, who have accustomed themselves to learn of him, that they might know him whom to know aright is life eternal. {RH, July 3, 1900 par. 20}

No one can search the Old and New Testaments in the Spirit of Christ without being rewarded. "Come unto me, all ye that labor and are heavy laden," the Saviour says, "and I will give you rest. Take my yoke [of obedience] upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The Great Teacher's invitation is before you. Will you willingly respond to it? You can not draw near, placing yourself as a learner at the feet of Christ, without having your mind enlightened, and your heart quickened with a pure, holy admiration. You will then say, "Blessed is he that cometh in the name of the Lord." {RH, July 3, 1900 par. 21}

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the word of God. Understanding means obedience to God's commandments. Had men been obedient, they would have understood the plan of God's government. The heavenly world would have opened its chambers of grace and glory for exploration. Human beings would have been altogether different from what they are now, in form, in speech, in song; for by exploring the mines of truth, men would have been ennobled. The mystery of redemption, the incarnation of Christ, his atoning sacrifice, would not be, as they are now, vague in our minds. They would have been not only better understood, but altogether more highly appreciated. {RH, July 3, 1900 par. 22}

In eternity we shall learn that which, if we had received the enlightenment that it was possible for us to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths that Christ longed to open to his disciples, but which they did not have faith to grasp. Forever and forever, new views of the perfection and glory of Christ will appear.

{RH, July 3, 1900 par. 23}

**PERIODICALS / RH - The Review and Herald / July 3, 1900 "The Desire of Ages." -  
July 3, 1900 "The Desire of Ages."**

Let canvassers handle books which bring light and strength to the soul, and let them drink in the spirit of these books. Let them put their whole soul into the work of presenting these books to the people. If they are imbued with the Spirit of God, heavenly angels will give them success in their work, and they will gain a deep, rich experience. God would be pleased to see "The Desire of Ages" in every home. In this book is contained the light he has given on his work. To our canvassers I would say, Go forth with your hearts softened and subdued by reading of the life of Christ. Drink deeply of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. {RH, July 3, 1900 par. 1}

Those who will read attentively the words which the human agent has tried to present clearly to enlighten the minds of others, will receive God's blessing. He will be with every one who seeks to understand the truth that he may set it before others in clear lines. Make no delay. God has spoken plainly and clearly, giving instruction to be given to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus.

Mrs. E. G. White.

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{RH, July 3, 1900 par. 2}

**PERIODICALS / RH - The Review and Herald / July 10, 1900 The Lord's Vineyard. - Mrs. E. G. White. -**

**July 10, 1900 The Lord's Vineyard.**

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**Mrs. E. G. White.**

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"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it; and built a tower, and let it out to husbandmen, and went into a far country." {RH, July 10, 1900 par. 1}

A description of this vineyard is given in Isaiah: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein." {RH, July 10, 1900 par. 2}

This figure represents the advantages and opportunities given to Israel. To them as his church God committed his oracles. Through Moses they received divine precepts and commandments. Guides and ministers were appointed them. God gave them riches and prosperity. They had every temporal and every spiritual advantage. They were hedged about by the law of ten commandments. This was what distinguished Israel from every other nation on the face of the earth. {RH, July 10, 1900 par. 3}

The church is God's peculiar treasure, precious in his sight, and dear to his heart of

infinite love. Christ gave the parable of the vineyard to set before his hearers the wonderful history of his church. The householder made every provision that the vineyard should receive the best of attention. Nothing was left undone that could be done to make the vineyard an honor to the one who owned it. {RH, July 10, 1900 par. 4}

"Moreover, brethren," Paul writes, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." {RH, July 10, 1900 par. 5}

When the children of Israel were in bondage to the Egyptians, God revealed himself as a God above all human authority, all human greatness. The signs and miracles he wrought in behalf of his people show his power over nature, and over the greatest among those who worshiped nature, who ignored the power that made nature. God went through the proud land of Egypt just as he will go through the earth in the last days. With fire and tempest and death the great I AM redeemed his people, to make them glorious as his special representatives. He took them out of the land of bondage. He bore them as upon eagles' wings, and brought them unto himself, that they might dwell under the shadow of the Most High. {RH, July 10, 1900 par. 6}

Christ was the invisible leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, he led and guided them. In their behalf he constantly manifested the riches of his love and patience. {RH, July 10, 1900 par. 7}

Moses was appointed by God to be the visible leader of the people. He received a special education for this work; and though he had little confidence in himself, he had confidence in God. But often the people whom he was leading lost faith in God. At one time, when Moses was in the mount communing with God, they went to Aaron, saying, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron had been left as the guardian of the church; and had he been faithful to his duty, had he held the people to their allegiance, this terrible record of idolatry need never have been written. But he yielded to the clamor of the people. He betrayed sacred trust; and had not Moses interposed in his behalf, death would have been his penalty. {RH, July 10, 1900 par. 8}

When Moses came down from the mount and saw what the people were doing, he said to Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, . . . we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." {RH, July 10, 1900 par. 9}

Once more the Lord showed his forbearance in dealing with his erring people. Opportunity was given for them to save themselves from the punishment that had been ordered. "Moses stood in the gate of the camp, and said, Who is on the Lord's side?"

Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbor." {RH, July 10, 1900 par. 10}

In calling for this division of the people, Moses exposed himself to the wrath of those who would not repent, the boldest and most obstinate, who might have fallen upon him in an attempt to take his life. But God was there to sustain his servant; he placed around him a bulwark of unseen angels. {RH, July 10, 1900 par. 11}

"And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." It may seem to us that this punishment was severe. But God pronounced it an act of consecration to put to death all who justified their idolatry. It was not the choice of the children of Levi to do this fearful work; God had said that the unrepenting should be slain. {RH, July 10, 1900 par. 12}

After the command of the Lord was obeyed, Moses said to the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--" Here Moses paused, as if not knowing what to say. He knew that the request he had presented was a great one. "And if not," he continued, "blot me, I pray thee, out of thy book which thou hast written." Moses was speaking to Jesus Christ, who had given himself as a propitiation for the sins of the world. As he pleaded before his Lord, the depth of his love for his people was revealed. God saw it all, and he was honored by his servant's love and compassion. "Whosoever hath sinned against me, him will I blot out of my book," he said. "Therefore now go, and lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee." {RH, July 10, 1900 par. 13}

The children of Israel were indeed given great privileges. They witnessed a most wonderful manifestation of God's power when they passed through the Red Sea. And day by day they journeyed under the pillar of cloud, the symbol of the divine presence. Why did they not value the privilege of being taught by the living God? Christ was their instructor. He was their guardian, their shield, their defense. He desired them to render perfect obedience to his commands. This would be a hedge about them, keeping them from destroying themselves by sinful practices. With wonderful patience, Christ strove to educate the people to believe in him as the author and finisher of their faith. He intrusted to them the everlasting principles of truth, justice, and purity. {RH, July 10, 1900 par. 14}

God desired his people to obey him because they realized that obedience would make them men and women of understanding. He drew the willing and obedient to him with cords of love. He desired his people to go forth conquering and to conquer. It was their privilege to reveal in their lives the character of their leader. The souls of men and women are of infinite value in God's sight, not because, as many declare, they have natural immortality, but because it is possible for them through faith in Christ to gain



immortality. Christ only has immortality. Belief in him is to the repentant soul the germ of a new life. {RH, July 10, 1900 par. 15}

With such a leader, with such manifestations of his greatness and power, the children of Israel should have been inspired with faith and courage to go forward. But they failed to carry out God's purpose. "With many of them God was not well pleased: for they were overthrown in the wilderness." Only two of those who crossed the Red Sea lived to go over into the promised land. {RH, July 10, 1900 par. 16}

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." In the place of offering praise and thanksgiving to God, acknowledging his blessings, calling the attention of those associated with them to him, they drew minds away from him by their wrong course of action. {RH, July 10, 1900 par. 17}

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." {RH, July 10, 1900 par. 18}

We need to beware lest we suffer the same fate as did ancient Israel. The history of their disobedience and downfall has been recorded for our instruction, that we may avoid doing as they did. It has been written "for our admonition, upon whom the ends of the world are come." If we pass by these cautions and warnings, developing the same traits of character developed by the Israelites, what excuse can we plead? {RH, July 10, 1900 par. 19}

**PERIODICALS / RH - The Review and Herald / July 17, 1900 The Lord's Vineyard. - Mrs. E. G. White. -**

**July 17, 1900 The Lord's Vineyard.**

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**Mrs. E. G. White.**

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During the Jewish economy, at appointed times God sent prophets and messengers to receive his portion from the husbandmen. These messengers saw that everything was being appropriated to a wrong use, and the Spirit of God inspired them to warn the people of their unfaithfulness. But though the people were convicted in regard to their unrighteous course, they would not yield, but became more stubborn. Entreaties and arguments were of no avail. They hated reproof. {RH, July 17, 1900 par. 1}

"When the time of the fruit drew near," Christ said, in giving the parable of the vineyard, "he sent his servants to the husbandmen, that they might receive the fruits of

it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise." {RH, July 17, 1900 par. 2}

Paul records the treatment received by God's messengers. "Women received their dead raised to life again," he declares; "and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." {RH, July 17, 1900 par. 3}

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted. {RH, July 17, 1900 par. 4}

A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. {RH, July 17, 1900 par. 5}

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "I will send my beloved Son," he said. "It may be they will reverence him." Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." {RH, July 17, 1900 par. 6}

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself, laying aside his kingly crown and royal robe. He became poor, that we through his poverty might be made rich. One with God, he alone was capable of accomplishing the work of redemption, and he consented to an actual union with man. In his sinlessness, he would bear every transgression. {RH, July 17, 1900 par. 7}

The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with his own sinless nature, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has

made it possible for us to partake of his nature. By making himself an offering for sin, he opened a way whereby human beings might be made one with him. He placed himself in man's position, becoming capable of suffering. The whole of his earthly life was a preparation for the altar. {RH, July 17, 1900 par. 8}

Christ points us to the key of all his suffering and humiliation,--the love of God. We read in the parable, "Last of all he sent unto them his son, saying, They will reverence my son." Again and again the Jewish nation had apostatized. Christ came to see what he could do for his vineyard that he had not done. With his divinity clothed with humanity, he stood before the people, presenting to them their true condition. {RH, July 17, 1900 par. 9}

How was the Son of God received?--When the husbandmen saw him, they said, within themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Christ came to his own, but his own received him not. They rewarded him evil for good, and hatred for love. His soul was filled with grief as he saw the backsliding of Israel. As he looked at the devoted city, and thought of the punishment to come upon it, he exclaimed, with weeping, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." {RH, July 17, 1900 par. 10}

Christ was "despised and rejected of men; a man of sorrows, and acquainted with grief." By wicked hands he was taken and crucified. Speaking of his death, the psalmist writes: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." {RH, July 17, 1900 par. 11}

After giving the parable of the vineyard, Christ put to his hearers the question, "When the Lord therefore of the vineyard cometh, what will he do unto those wicked husbandmen?" Among Christ's hearers were the very men then planning how they could take his life. But so engrossed had they become in the narrative, that they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." They did not realize that by their denunciation of the husbandmen they had pronounced their own sentence. But Jesus now fastened the guilt where it belonged. {RH, July 17, 1900 par. 12}

"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" he asked. "Therefore say I unto you, The

kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." {RH, July 17, 1900 par. 13}

As Christ made the application of his words, the Pharisees saw the meaning of the parable. His words struck home to their hearts, and they cried out, in dismay, "God forbid." The Lord permitted them to see and realize their peril. They saw a true picture of their condition. They were given a vivid, momentary view of their course of action and its result. But they closed their eyes against light, and hardened their hearts against conviction. They were determined to carry out their satanic purpose. {RH, July 17, 1900 par. 14}

"And whosoever shall fall on this stone," Christ continued, "shall be broken: but on whomsoever it shall fall, it will grind him to powder." Those who remain impenitent will understand the meaning of the wrath of the Lamb. The punishment that was to fall upon the Jewish people would be all the more terrible because of the poor return they had made for God's great mercy and love. Not long after this parable was given, the Son of God stood in Pilate's judgment hall, before a human tribunal, and there he was condemned by false witnesses. Though declared innocent by a heathen judge, he was delivered into the hands of the cruelest power that earth can produce,--a mob inspired by Satan. {RH, July 17, 1900 par. 15}

"What could have been done more to my vineyard, that I have not done in it?" God asks. "Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?" When God called for fruit in its season, the Jewish people were surprised that he expected anything of the kind. They professed to be the most pious people on the earth. They had been employed as guardians and almoners of truth, and they should have used the Lord's goods to bless and benefit the world. But they abused the messengers sent to them; and when God sent his Son, the heir to the inheritance, they lifted him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love; but the wrath of the Lamb, the power they defied, will fall upon them as a rock, grinding them to powder. {RH, July 17, 1900 par. 16}

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." But that which would have been their greatest blessing became their condemnation, because they were disobedient, unthankful, unholy. {RH, July 17, 1900 par. 17}

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their possessions as their own, but only as intrusted to them. The Lord's portion is to be faithfully returned to him. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." {RH, July 17, 1900 par. 18}

The statutes regarding the Lord's portion were often repeated that the people might not forget them. They were to return to God his rental money. This he claimed as his portion. Their physical and mental powers as well as their money were to be used for him. His vineyard was to be faithfully cultivated, so that a large income could be returned to him in tithes and offerings. A portion was to be set apart for the sustenance of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessity of the church. Means was to be appropriated for the relief of the poor and suffering. {RH, July 17, 1900 par. 19}

The history of the children of Israel shows us the many privileges they enjoyed. And the richest blessings were in store for them if they kept the Lord's commandments. "Know therefore," God declared, "that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" {RH, July 17, 1900 par. 20}

Shall we profit by the teaching of the parable of the vineyard? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high." {RH, July 17, 1900 par. 21}

Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God. {RH, July 17, 1900 par. 22}

"I had planted thee a noble vine," God declares, "wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" The lesson is for us. Paul declares, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." This message comes to all who share the privileges once given to ancient Israel. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou

continue in his goodness: otherwise thou also shalt be cut off."

{RH, July 17, 1900 par. 23}

**PERIODICALS / RH - The Review and Herald / July 24, 1900 God's Estimate of Service. - Mrs. E. G. White. -**

**July 24, 1900 God's Estimate of Service.**

**Mrs. E. G. White.**

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

{RH, July 24, 1900 par. 1}

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. {RH, July 24, 1900 par. 2}

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." {RH, July 24, 1900 par. 3}

In this parable Christ compares the kingdom of heaven to a man in search of workmen. Those in search of work took their position in the market place, and at different hours during the day the husbandman went there and engaged men. The steward was directed to call them together in the evening, that they might receive their wages. Beginning with those hired last, he paid them all the same sum. This offended those who had begun work early in the day. Had they not worked for twelve hours? they reasoned; and was it not right that they should receive more than those who had worked for only a few hours in the cooler part of the day? "These last have wrought but



one hour," they said, "and thou hast made them equal unto us, which have borne the burden and heat of the day." {RH, July 24, 1900 par. 4}

"Friend," the householder said to one of them, "I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." {RH, July 24, 1900 par. 5}

On another occasion Christ said, "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." {RH, July 24, 1900 par. 6}

By these parables Christ would teach us a lesson of humble service. He who reads the hearts of all men knew that in the spiritual life of his followers traits of character would appear that would lead them to indulge in proud boasting and in disparaging others, as if they understood the value of soul-service. Those indulging these attributes would regard their work as of much value, while looking upon the work of their fellow laborers as inferior. {RH, July 24, 1900 par. 7}

The law of nature is that we reap as we sow. But Christ was here laying down the principles of the law of his kingdom. He did not consult the opinions of others regarding him, but steadily worked out his own purpose according to his own standard. The way in which, in the parable, the owner of the vineyard dealt with his workers, represents God's dealing with the human family. God declares, "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Christ came to this earth to represent God, and he was not bound about by the actions of any other householder. He worked according to the laws of the kingdom that is not of this world. He did not aim to follow any human standard. {RH, July 24, 1900 par. 8}

The gospel of the kingdom is not confined by any precise regulations. Christ deals with men in a way that develops their moral and spiritual capabilities. He does not reward his servants according to the amount of labor done, or according to the visible results, but according to the spirit brought into the work. To observers this dealing seems unequal, and their sympathy goes out to those who say, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." But the Lord makes no excuse for this supposed unfairness. "Those who came first," he says, "received the amount for which they agreed to work. The last stipulated no terms. They left the matter of payment with me, having faith that I would do what is right and just." {RH, July 24, 1900 par. 9}

No one should enter Christ's service in the spirit of a hireling. Such ones work for the remuneration they receive. They think their work is of greater value than the work of

those who come in later; and they try to make terms with God, saying that for a stated reward they will do a stated amount of work. Thus did those in the parable who were first called. There are many professed believers who possess a large measure of the hireling spirit. They work for the wages they hope to receive. {RH, July 24, 1900 par. 10}

Those who came at the eleventh hour were so thankful for an opportunity to work that they left the matter of payment with their employer. They were glad to work at any price. Their hearts were full of thanksgiving, full of love for the one who had accepted them, and they showed their faith in him by asking no questions in regard to reward. When at the close of the day the householder began with them, and paid them for a full day's work, they were greatly surprised. This was unlike any treatment they had ever received. They knew that they had not earned the money given them. The kindness expressed in the countenance of their employer went to their hearts, and filled them with gratitude. They never forgot the goodness of the householder, or the gracious compensation they received. {RH, July 24, 1900 par. 11}

Thus it is with the poor sinner who knows his unworthiness, who has long neglected to enter the Master's vineyard, but who comes at the eleventh hour. His time of service seems short, and his wages large. He expects very little, and will be satisfied with little, if only Christ will accept him in his service. {RH, July 24, 1900 par. 12}

Those who make a definite demand receive their wages--nothing more. Does not this teach us that faith is needed in the service of Christ? The humble and confiding, who are willing to accept any sum, however meager, God surprises with a large reward because they bring thankfulness and joy into their work. David declares, "With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down." {RH, July 24, 1900 par. 13}

Those who think more of their wages than of the privilege of being honored as servants of the Lord, who take up their work in a self-gratulatory spirit, do not bring self-denial and self-sacrifice into their work. Christ warns those in his service not to bargain for a stipulated sum, as if their Master would not deal truly with them. The last men hired believed the word of the householder, "Whatsoever is right I will give you." They knew that they would receive all that they deserved, and they were placed first because they brought faith into their work. If those who had labored during the whole day had brought a loving, trusting spirit into their work, they would have continued to be first. The Lord Jesus estimates the work done by the spirit in which it is done. At a late hour he will accept penitent sinners who come to him in humble faith, and are obedient to his commandments.

{RH, July 24, 1900 par. 14}

## **July 31, 1900 God's Estimate of Service.**

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**Mrs. E. G. White.**  
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Christ gave the parable of the householder that murmurers might not receive sympathy on account of their supposed grievances. Grumblers will always find something to grumble at. Their hearts need to be purified. If the hearts of those first called had been purified, they would have seen only liberality in the action of the householder. Those who are in the service of Christ must have faith in him. The men and women who watch for something in their brethren and sisters of which they can make capital demonstrate before the heavenly universe that to them the goodness of God is an occasion of murmuring. {RH, July 31, 1900 par. 1}

The disposition to find fault and complain too often finds place among professed Christians. They may be first in enduring hardship, privation, and trial, but the spirit they indulge is unchristlike, and renders them untrustworthy. They think they are entitled to a large reward because of the work they do. Thus it was with the Jews. They depended for reward on the long years of service they had given, believing that a certain amount of work must receive a certain remuneration, and that therefore they would be more highly rewarded than those who had done less. {RH, July 31, 1900 par. 2}

The gift of God is eternal life on condition of entire obedience. But we should not think selfishly of the reward we are to receive. Of ourselves we have nothing. Our time, our talents, our capabilities, are all intrusted to us by the Lord, to be used in his service, and thus returned to him. {RH, July 31, 1900 par. 3}

God has given to every man his work. In temporal and spiritual things we are to work for him. Never are we to boast of our endowments. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The apostle Paul reached the point where faith in God's word had become assurance. He wrote to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." This is the battle cry of one who had been faithful with his Lord's goods, and who was waiting to receive the benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." {RH, July 31, 1900 par. 4}

In the book of Malachi God specifies the reward to be given to those who are faithful. All nations will see the power of God exercised in behalf of those whom he can safely bless as his chosen ones. "I will rebuke the devourer for your sakes," he declares, "and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land." {RH, July 31, 1900 par. 5}

There is another class, who complain of God. "Your words have been stout against me," he says. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These weigh God's actions in human scales. Their words are stout against him, as they strive to vindicate themselves. By their words and actions they dishonor God, and create an atmosphere of evil about their souls. {RH, July 31, 1900 par. 6}

In strong contrast to the murmurers are the ones of whom God says, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The Lord has a people on the earth, and his working with them reveals the supernatural results that are seen when the human will is under the control of the will of God. Of them he says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {RH, July 31, 1900 par. 7}

"Many be called, but few chosen." The Lord's invitation continues from early morning till the last hour of the day. But many who accept his invitation possess only the theory of the truth. They have not that faith which works by love and purifies the soul. They think they are entitled to large wages because of their service. They claim to have served God all their lives, as did the Jews; but they reveal a spirit that is querulous and faultfinding. Thus they show that there is no connection between God and their souls. The indulgence of this spirit of exaltation makes those who might have been first last. They will be placed last because self has not been hid with Christ in God. We are not to esteem our work as worthy of large recognition. God will reward us in accordance with the spirit that has characterized our work. {RH, July 31, 1900 par. 8}

This parable does not excuse those who, after hearing the truth, assent to it, saying, "That is all true," and then fail to comply with it. These refuse to walk in the light, because by so doing they would displease their friends or disturb their own satisfied condition of self-righteousness. The parable does not teach that the Lord will vindicate those who, because they wish their own time and their own way, refuse the first call to work. When the householder went to the market and found men unhired, he said, "Why stand ye here all the day idle?" And the reply was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy. God will not be trifled with. {RH, July 31, 1900 par. 9}

The Lord requires that sacred fire be used in his service. We are to bear the message of the divine householder to our fellow men. This will impress hearts. In whatever part of the Lord's vineyard men and women are working, they need closely to

examine their own hearts. {RH, July 31, 1900 par. 10}

If they are inclined to exalt themselves and disparage others, their hearts need to be changed, till they shall no longer place their own estimate upon their own work and the work of others. {RH, July 31, 1900 par. 11}

We need a spirit of love and of true dependence upon God. When we have implicit faith in him who is truth, we shall realize that worry and anxiety are unnecessary. {RH, July 31, 1900 par. 12}

Whatever work we do, we are to do it for Christ. There are many kinds of temporal work to be done for God. An unbeliever would do this work mechanically, for the wages he receives. He does not know the joy of co-operation with the master worker. There is no spirituality in the work of him who serves self. Common motives, common aspirations, common inspirations, a desire to be thought clever by men, rule in his life. Such a one may receive praise from men, but not from God. Those who are truly united with Christ do not work for the wages they receive. Laborers together with God, they do not strive to exalt self. {RH, July 31, 1900 par. 13}

In the last great day decisions will be made that will be a surprise to many. Human judgment will have no place in the decisions then made. Christ can and will judge every case; for all judgment has been committed to him by the Father. He will estimate service by that which is invisible to men. The most secret things lie open to his all-seeing eye. When the Judge of all men shall make his investigation, many of those whom human estimation has placed first will be placed last, and those who have been put in the lowest place by men will be taken out of the ranks and made first.

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{RH, July 31, 1900 par. 14}

**PERIODICALS / RH - The Review and Herald / August 7, 1900 At Simon's House. - Mrs. E. G. White. -**

**August 7, 1900 At Simon's House.**

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**Mrs. E. G. White.**  
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"And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him." "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. {RH, August 7, 1900 par. 1}

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet

of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Mary had long kept this ointment; there seemed to be no fitting opportunity to use it. But Jesus had forgiven her sins, and she was filled with love and gratitude to him. The peace of God was upon her, her heart was full of joy; and she greatly desired to do something for her Saviour. She resolved to anoint him with her ointment. She thought the ointment her own, to use as she pleased, and so it was in one sense. But had it not first been Christ's, it could not have been hers. {RH, August 7, 1900 par. 2}

Seeking to avoid observation, Mary anointed Christ's head and feet with the precious ointment, and wiped his feet with her long, flowing hair. But as she broke the box, the odor of the ointment filled the room, and published her act to all present. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?" Judas looked upon Mary's act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach on Christ for suffering such waste. "Why was not this ointment sold," and the proceeds given to the poor? he said. Craftily he made suggestions that would be likely to awaken disaffection in the minds of those present, causing others to murmur also. Writing of this, Mark says, "There were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor?" Oh, that they had known that even though the most valuable treasures that science or art could produce had been bestowed on Jesus, it would not have been waste! {RH, August 7, 1900 par. 3}

Judas was one of the twelve; but he had not been striving to overcome his natural traits of character in accordance with the light that was constantly shining upon him. He had a high opinion of his executive ability, and looked upon himself as superior in financial management to his fellow disciples. Constantly he strove to exalt himself, and by his business ability he had gained the confidence of the eleven. But he had a narrow, avaricious spirit. For the slight services that he performed for Christ he paid himself from the money in the bag. He took from the store committed to his care, thus narrowing down their resources to a meager pittance. He was eager to put into the bag all he could obtain; and when something that he did not think essential was bought, he would say, Why is this waste? Why was not the cost of it put into the bag that I carry for the poor? {RH, August 7, 1900 par. 4}

General principles touching his case had been laid down by the Great Teacher, but Judas had not profited by these instructions. Instead, his selfishness had strengthened. This had tainted and corrupted the whole man. When Mary made her offering to the Saviour, Judas talked about the poor, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He who was about to sell his Master for thirty pieces of silver had no heart for the poor. He who stole from the treasure in the bag was capable only of cruel, mean actions. He carried blasphemy in his heart. Had Mary's ointment been sold, and the proceeds fallen into Judas' possession, not one particle improved would have been the condition of the poor. {RH, August 7, 1900 par. 5}



Mary heard the words of criticism, and felt the lowering glances directed toward her. Her heart trembled within her. She feared that her sister would reproach her for extravagance. The Master, too, might think her improvident. Without apology or excuse, she was about to shrink away, but the voice of her Lord was heard: "Let her alone; why trouble ye her?" He saw that she was embarrassed and distressed. He knew that in the act of service just performed, she had expressed her gratitude for the forgiveness of her sins; and he brought relief to her mind. Lifting his voice above the murmur of criticism, he said, "She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." {RH, August 7, 1900 par. 6}

"She hath done what she could," Christ continued; "she is come beforehand to anoint my body to the burying." Jesus knew that when Mary and those accompanying her should go to the sepulcher to anoint him, they would not find a dead Saviour, whose body needed their loving ministrations, but a living Christ. {RH, August 7, 1900 par. 7}

Mary could not answer her accusers. She could not explain why she had anointed Christ on this occasion. But the Holy Spirit had planned for her. Inspiration has no reasons to give. An unseen presence, it speaks to the mind and soul, and moves the hand to action. Thus many actions are performed by the power of the Holy Spirit. {RH, August 7, 1900 par. 8}

Christ told Mary the meaning of her act, the full significance of which she had not understood. He gave her more than he received. "In that she hath poured this ointment on my body," he said, "she did it for my burial." Mary did not then think of connecting death with her gift of love. But Christ was to die; his body was to be broken. He was to rise from the tomb, and the fragrance of his life was to fill the earth. "Verily I say unto you," he declared, "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her." {RH, August 7, 1900 par. 9}

Mary's act was in marked contrast with what Judas was about to do. He was soon to betray his Lord into the hands of cruel and blood thirsty men. What a sharp lesson Christ might have given him who had dropped the seed of criticism and evil-thinking into the minds of the disciples! How justly the criticiser might have been criticised! He who reads the motives of every heart, who understands every action, who weighs the spirit that prompts to action, might have opened before those at the feast dark chapters in the experience of Judas. The hollow pretense on which the traitor based his words might have been laid bare; for he did not sympathize with the poor, nor make efforts to relieve them. But had Christ unmasked Judas, this would have been used as a reason for the betrayal; and though charged with being a thief, Judas would have gained sympathy, even among the disciples. {RH, August 7, 1900 par. 10}

The love that Mary expressed for Christ made apparent the selfishness of Judas. By commending the action that Judas had so severely condemned, Christ rebuked Judas. This should have brought him to his senses. He should have been led to investigate his motives, and to confess that his judgment of Mary's action had been wrong. But his past experience had not been one of repentance and confession. His narrow, selfish

ideas had often been rebuked by Christ in a general way. In his teachings Christ had presented the danger of selfishness and avarice. But Judas had not benefited by the instruction given. He did not take Christ's words into his heart, engraving them on his character. Of him it could be said: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, August 7, 1900 par. 11}

Judas was given opportunities and privileges which, had they been improved, would have constituted him a man having that faith which works by love and purifies the soul. He would have been cleansed from selfishness and covetousness. Light was given him, but he refused to act on this light. His character was not changed for the better; his heart was not purified. The opportunities given him were not appreciated. He did not appropriate the truth, and put it into practice in the service of God. His mind was open to receive the temptations of the prince of darkness, and he fell into the snare prepared for him. He wanted his own way; and as the Lord does not force any man to do him service, he was permitted to entertain the temptations of the enemy. Instead of resisting Satan, he admitted him, and therefore he was controlled by a spirit that led him to criticise the words and works of Christ. {RH, August 7, 1900 par. 12}

The Saviour's love for his followers can not be measured; and Judas could not but see the lovable traits of his Master's character, his sympathy and compassion, because they were in such marked contrast with his own. But the words spoken by Christ as he rebuked him for criticising Mary's action rankled in his heart. He was not humbled, but provoked, by the reproof. He said to himself, "I will be revenged for this reproof." By betraying Christ, he thought to obtain a large sum of money. He went directly from the supper to the chief priests, and agreed to deliver Christ into their hands. The priests were greatly rejoiced, "and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." {RH, August 7, 1900 par. 13}

The history of Judas is given as a representation of the history of some who will be in the church till the close of this earth's history. There are more than one Judas among the professed followers of Christ. They are to be found in every country, in every church. Persons that are not Christians are brought into church relationship. They may appear to serve Christ; but because of this, it does not follow that they have the love of Christ in their hearts. There are those who have the name of being in the service of Christ, but who are inspired by the same spirit as was Judas. {RH, August 7, 1900 par. 14}

Not always is a man a Christian because he professes to be a disciple of Christ. Though a disciple, Judas never understood Christ. He refused the light given him. He who sets his feet in a wrong path is very apt to misunderstand. He is blind; he can not see. He misinterprets what he hears, giving it a meaning that is altogether wrong. The Holy Spirit must guide the imagination, or words will be so placed that they will do harm. Wise words, words that the Lord has spoken, words tender and kind and true, will be given a meaning that God never meant them to have. {RH, August 7, 1900 par. 15}

There are today those who have acted as did Judas. Every opportunity has been given them to hear the word of truth, and to be sanctified through it; but they refuse to

eat the bread of life. They have been given light, but they have refused to walk in it, and the light has become darkness to them. That which they once loved and upheld, they now hate and tear down. Filled with rage, they treat as poison what once was light and joy to them. {RH, August 7, 1900 par. 16}

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and who say, Who seeth us? and who knoweth us?"

{RH, August 7, 1900 par. 17}

**PERIODICALS / RH - The Review and Herald / August 14, 1900 The Sin of Presumption. - Mrs. E. G. White. -**

**August 14, 1900 The Sin of Presumption.**

**Mrs. E. G. White.**

In his dealings with the human race, God bears long with the impenitent. He uses his appointed agencies to call men to allegiance, and offers them his full pardon if they will repent. But because God is long-suffering, men presume on his mercy. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of his long-suffering may be reached, and then he will surely punish. And when he does take up the case of the presumptuous sinner, he will not cease till he has made a full end. {RH, August 14, 1900 par. 1}

Very few realize the sinfulness of sin; they flatter themselves that God is too good to punish the offender. But the cases of Miriam, Aaron, David, and many others show that it is not a safe thing to sin against God in deed, in word, or even in thought. God is a being of infinite love and compassion, but he also declares himself to be a "consuming fire, even a jealous God." {RH, August 14, 1900 par. 2}

By sad experience Miriam and Aaron learned that God will not regard with favor those who presume upon his goodness, especially those whom he places in positions

of responsibility. The Lord deals with this sin as a grievous matter; for he is always grieved when presumptuous souls dare to speak against his appointed agencies in order to gratify their own unsanctified impulses. Aaron and Miriam thought that Moses had made a mistake in taking for his wife an Ethiopian woman, and they were betrayed into feelings of envy and jealousy. They entertained against him feelings that were wholly uncalled for. Moses was carrying a heavy burden of responsibility, and the Lord had appointed Miriam and Aaron to help him. But instead of doing this, they made his burdens more grievous to bear. "Hath the Lord indeed spoken only by Moses?" they said. "Hath he not spoken also by us?" {RH, August 14, 1900 par. 3}

"And the Lord heard it." God was present when the offenders thought him far away, and he answered Aaron and Miriam as if they had arrayed themselves against him. "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." {RH, August 14, 1900 par. 4}

Then, with all deference, Aaron spoke to his brother, saying, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. . . . And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." And the Lord heard him. The same Saviour who hundreds of years later said to the leper, "I will, be thou clean," removed the stroke. But Miriam had been the instigator in this evil work. Her sin was grievous in the sight of God, and he commanded that she be kept out of the camp seven days. God had demonstrated the truth by his Spirit before Aaron and Miriam. He had given them reasoning powers, and had implanted in their hearts the element of faith; but because their wishes had been crossed, they took the side of the enemy. And God signally punished them for their murmurings and complainings. {RH, August 14, 1900 par. 5}

The case of Uzziah the king reveals how God will punish the sin of presumption. The inspired record states of this king: "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. . . . And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. . . . But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant

men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God." {RH, August 14, 1900 par. 6}

Uzziah was filled with wrath, that he, the king, should be dictated to by the priests, and while "he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord. . . . And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death." {RH, August 14, 1900 par. 7}

The Lord has ordained men to certain positions in his church, and he would not have them step out of the places to which he has appointed them. When the Lord gives them a measure of success, they are not to become lifted up, and think themselves qualified to do a work for which they are not fitted, and to which God has not called them. {RH, August 14, 1900 par. 8}

In Noah's day God saw his holy law broken and trampled underfoot by a race of evil-doers. He bore patiently with their rebellion; but in the place of being softened by the patience of God, his goodness and long-suffering, the inhabitants of the old world were encouraged to still further resistance. At last the patience of God was exhausted, and he declared that he would punish men for their iniquity. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." {RH, August 14, 1900 par. 9}

When the earth was repopled, men again lost the fear of God out of their hearts. Satan worked to array them against God. Thus he was seeking to gain full possession of the earth. He misinterpreted the character of God, and charged him with the very attributes that he himself possessed, while he concealed his own character from them. He professed to be their best friend, one who was working so that God's arbitrary power should not bring them into abject slavery. Through fallen man he renewed his hostilities to God, and triumphed in the very face of Heaven. {RH, August 14, 1900 par. 10}

Through successive generations iniquity has increased, until we are nearing the time when God shall say, The cup of their iniquity is full. In David's day the contempt placed upon the law of God led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: "Therefore I love thy commandments above gold; yea, above fine gold." In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, "It is time for thee, Lord, to work: for they have made void thy law." The boundary

line will soon be reached. The crisis will soon come, and then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth.

{RH, August 14, 1900 par. 11}

**PERIODICALS / RH - The Review and Herald / August 21, 1900 Words of Counsel to Young Ministers. - Mrs. E. G. White. -**

**August 21, 1900 Words of Counsel to Young Ministers.**

**Mrs. E. G. White.**

Writing to Timothy, his son in the gospel, and to every young man who engages in the work of the ministry, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." And to Titus he writes: "Young men likewise exhort to be sober-minded; in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." {RH, August 21, 1900 par. 1}

Young men, you have a faith of which you need not be ashamed; and you have solemn, serious work before you, in laboring for souls as they that must give an account. You need a knowledge of God, deeper, fuller, clearer, than you have ever had. You need to press forward, every day receiving grace and power from the Source of all power. You have a high and holy calling; and if you would have souls for your hire, you must take firm hold upon God. Let it be seen that you are intensely in earnest. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." {RH, August 21, 1900 par. 2}

As laborers together with God, we need to know what is required of us. Let none sit down at their ease and say, Christ has done all that is necessary. Surely it were better



that Christ's sacrifice had never been made, than that it should be made to minister to sin. It is this kind of religion that makes the cross of Christ of no effect. Throw your energies into the contemplation of eternal interests. Work out your own salvation with fear and trembling. Respond to the operations of the Holy Spirit. Your soul will be lifted into a purer, holier atmosphere as you consider the important question, What shall I do to be saved? {RH, August 21, 1900 par. 3}

"I have written unto you, young men," John writes, "because ye are strong." What makes them strong?--Eating the flesh and drinking the blood of the Son of God. Thus they grow up into Christ, their living head. "And the word of God abideth in you, and ye have overcome the wicked one." This battle is to be fought over and over again. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting diligence. Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, his word your daily bread. Your religious experience will then give you strength to brace your mind against the counter-working influence of hereditary and cultivated-tendencies. {RH, August 21, 1900 par. 4}

This fallen world is in strange hands. Men rule for hire, and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities today, few would have interest enough to follow him. Those who act a part in the government of the world have no part with Christ, who has declared, "Without me ye can do nothing." Can they be successful statesmen who have not learned the ways and methods of the Great Teacher? The men in high positions of trust should be educated in the school of Christ. Do not shun these influential men. Men of talent and influence need to understand the word of God in its purity, that they may labor with a knowledge of what saith the Scriptures. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave these souls to perish. Thus, while you do not neglect to do the work essential for winning souls in the humble walks of life, you may win to Christ those who can fill responsible places in the cause and work of God. {RH, August 21, 1900 par. 5}

Seek conversion of body, soul, and spirit. Unfold your napkin, and begin to trade with your Lord's goods. In so doing, you will gain other talents. Every soul intrusted with talents is to use them to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? To such the Lord will say, "Thou wicked and slothful servant: . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." {RH, August 21, 1900 par. 6}

The Lord is still calling those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best serve themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Christ. Thousands who are now of no use in God's cause should be digging up their

buried talents, and putting them out to the exchangers. Those who think that they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire: What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided Christian, employing all my powers in laboring for the salvation of the souls who are perishing around me? Saith not the Word, "We are laborers together with God: ye are God's husbandry, ye are God's building"? Shall I not with God's help build a character for time and eternity, and promote godliness in myself and in others through the sanctification of the truth? {RH, August 21, 1900 par. 7}

Selfishness and unbelief are spoiling many lives. The church is made weak by the inefficiency of those who should wear the yoke of Christ and lift his burdens. Christ has need of persons of genuine experience. Shall he have in his army men each with some spiritual defect, soldiers who must seek the easiest place, lest the rough path hurt their slippered feet? We are on the battlefield, enlisted for service. When the trumpet call is heard, "Advance!" do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, who, clad in all the armor of God, are prepared to do aggressive warfare? Where are the soldiers who are ready to lift the standard, and bear it through the battle, under the Captain's order, unto victory? {RH, August 21, 1900 par. 8}

Earnest engagements must be entered into; for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to be active, diligent workers. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Do not refuse to see your responsibilities. Unite in earnest work for God. Go forth to labor, carrying your colors with you. {RH, August 21, 1900 par. 9}

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

{RH, August 21, 1900 par. 10}

**Divine Nature." - Mrs. E. G. White. -**

**August 28, 1900 "Partakers of the Divine Nature."**

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**Mrs. E. G. White.**  
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"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, August 28, 1900 par. 1}

These words present before the Christian the privileges brought within his reach through the sacrifice of the Son of God. The promises are full and broad and deep. They encourage our faith; for has not God pledged his word to combine his divine power with our human efforts, that we may overcome by the blood of the Lamb and the word of our testimony? While Satan is playing the game of life for the souls of men, precious encouragement is given to the one who seeks to do God's will. "Let him take hold of my strength, that he may make peace with me," God says, "and he shall make peace with me." {RH, August 28, 1900 par. 2}

Man has the assurance that he can become a partaker of the divine nature, even as Christ became a partaker of human nature. In Christ God pledges himself to come under obligation to mankind, if man will comply with the conditions. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." God purposes to yoke up with human instrumentalities. This must be a work of co-operation; for how can two walk together, except they be agreed? Never did an earthly parent pity and love his children as our Heavenly Father pities and yearns for those who strive for the overcomer's reward. Promises of his love and his grace could not be more abundant. And this that we might be "partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, August 28, 1900 par. 3}

Personal piety bears its testimony in a wise and unreserved co-operation with divine principles. The apostle Peter writes: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. . . . For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the

ability which God giveth: that God in all things may be glorified through Jesus Christ." {RH, August 28, 1900 par. 4}

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conscience honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." {RH, August 28, 1900 par. 5}

"The elders which are among you I exhort," Peter continues, "who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." {RH, August 28, 1900 par. 6}

These directions to the elders of the church are to be heeded. If God, the great Master worker, is with his servants, they will reveal this fact in their daily conduct. Among those who have the oversight of the flock of God are men who bear the stamp of defective characters. They are not walking with Christ. Their piety is not sound and healthful; it is of a cheap order. These need to learn what constitutes true religion. Religion is not a patchwork concern, which makes everything of the Christian's name, and in which self is personified. A man's religion must be founded on the word of God. Practiced in the home life, and exemplified in the church, it will constitute him a laborer together with God. {RH, August 28, 1900 par. 7}

The efficiency of any church lies in the willingness of its members to learn. Upon the love and harmonious action of church-members depend their power for winning souls to Christ. Therefore cherish love and confidence; for this will give you moral strength. Those who do not make the kingdom of God their first consideration soon lose God out of their experience; for he is the great worker. "Work out your own salvation with fear and trembling," he says, "for it is God which worketh in you both to will and to do of his good pleasure." "Ye are God's husbandry, ye are God's building." Let the transforming energies of the Holy Spirit into the temple of the soul. {RH, August 28, 1900 par. 8}

In failing to co-operate with God, the church has lost her first love. Very many of God's professed people today do not love God supremely and their neighbors as

themselves. The prayer of Christ for unity among his followers is not lived out. The principles that Christ carried into his life and work must be practiced. God has given dignity to men by giving his Son to save them. Christ allied himself to humanity that he might make it possible for humanity to ally itself with divine power, that man might love his fellow man with the love wherewith Christ has loved him. Christ calls upon men to exercise the same spirit of forgiveness, the same tender spirit of sympathy and love, which he has revealed for us. This is a debt that every man enlightened by the Spirit of God and converted through the truth owes to every other man with whom he comes in contact, be he friend or foe, acquaintance or stranger. {RH, August 28, 1900 par. 9}

Jesus is inviting all who will co-operate with him. A great work is to be done, and God calls the willing ones to come out from among those who will not take their stand by the side of Christ. Who will co-operate with the Captain of our salvation? A practical religion is the life and power of the church. The only way for the church to increase in efficiency is for the members to grow up to the full stature of men and women in Christ Jesus. Then will their light shine in clear, bright rays to those who have not a knowledge of the truth. Then work, yes, work with all your powers, for the perishing souls around you. And as you work, pray. God is always at your right hand, proffering you his omnipotent power. Lift up the standard higher and still higher. Let your glad cry be, "Behold the Lamb of God, which taketh away the sin of the world." The Captain of the Lord's host has gone before you. Then press on after your leader. Strike the foe like men who have learned of Christ. Handle his weapon, "It is written." Thus you can work with Christ, and even your thoughts will be brought into captivity to his will. {RH, August 28, 1900 par. 10}

As we work in Christ's lines, God will break down the partition walls. He will widen before us the circle of our influence. Leading us to the mount of Beatitudes, he will strengthen our vision by presenting before us truths of the greatest importance. All territorial lines, all man-made distinctions, disappear before his teaching. Our vision takes in sinful, suffering humanity in the regions beyond. God wishes us to learn deeper lessons. He desires to lead us to greater heights, to educate us to love and obey him. He wishes to place us where we can use the talents he has given us. He is giving us opportunities to impart grace, that he may refill us with increased grace. It is by working in Christ's lines that we become laborers together with God. Do not fail nor be discouraged in the work. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." God's promise is immutable. The unfailing God has encouraged us to ask, assuring us that he will establish his word. Hope and faith will increase as the agent of God works with all the talents that God has provided. {RH, August 28, 1900 par. 11}

When our intrusted capabilities are allowed to lie unimproved, God's vineyard is deprived of the labor it should have. We are to obey the command, "As ye would that men should do to you, do ye also to them likewise." This is a duty, broad and deep, to be brought into our practical lives, one which, under God's divine working, will be a convincing power to the world. Go, laborers, go and work in humble ways to bring souls to the truth. The Lord will open the way before you. In the great day of reckoning, the

slothful servant will be dealt with according to the work he might have done by putting his talents to use. Your one talent improved will gain another talent, and those two talents will gain other two. In a faithful discharge of your duty, you will acquire increased ability, tact, knowledge, and experience. {RH, August 28, 1900 par. 12}

Had there been nothing in the world to work at cross-purposes with us, our patience, forbearance, gentleness, meekness, and long-suffering would not have been called into action. The more these graces are exercised, the more they will be increased and strengthened. The more we deal our temporal bread to the hungry, the oftener we clothe the naked, visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the blessing of God. {RH, August 28, 1900 par. 13}

Every believer who takes the yoke of Christ pledges himself--soul, body, and spirit--to do God's work in self-denial and self-sacrifice. He is a partaker of Christ's joys and of his sufferings. He is imbued with his courage. The obedience that God required of Adam in Eden will be the obedience he will render to all the commandments of God. From the first hour of his belief in Christ as his personal Saviour, all his influence will be under contribution to God. He is Christ's purchased possession, and his physical, mental, and moral powers are to be constantly increasing in adaptability for the work of God. {RH, August 28, 1900 par. 14}

Those standing under Christ's banners are to be united in the work. They are to be of one mind, of one judgment. As there is to be one Shepherd of the sheep, so there is to be one flock. Union with Christ brings man back to his allegiance to his Creator. It implants in his mind a love for God and for his holy law. The person who is one with Christ prays, and watches unto prayer, that he may have transcribed in his heart and reflected in his life the righteousness of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fullness have all we received, and grace for grace." Upon this all-perfect pattern he fixes his eye; and with open face, beholding as in a glass the glory of the Lord, he is changed into the same image from glory to glory, "even as by the Spirit of the Lord."

{RH, August 28, 1900 par. 15}

**PERIODICALS / RH - The Review and Herald / September 4, 1900 Christ Man's Example. [REPUBLISHED, BY REQUEST, FROM THE REVIEW OF JULY 5, 1887.] - Mrs. E. G. White. -**

**September 4, 1900 Christ Man's Example.  
[REPUBLISHED,  
BY REQUEST, FROM THE REVIEW OF JULY 5, 1887.]**

**Mrs. E. G. White.**



There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vain-glory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,—not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony. {RH, September 4, 1900 par. 1}

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God. {RH, September 4, 1900 par. 2}

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person." {RH, September 4, 1900 par. 3}

Now, of the human: "He was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere

was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain. {RH, September 4, 1900 par. 4}

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family, he was mortal; but as a God, he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the lifegiving energies that human beings will need and must receive. {RH, September 4, 1900 par. 5}

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can not take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility. {RH, September 4, 1900 par. 6}

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,--but what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,--died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Psalms 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small

account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. {RH, September 4, 1900 par. 7}

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting." {RH, September 4, 1900 par. 8}

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy--striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike? {RH, September 4, 1900 par. 9}

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! {RH, September 4, 1900 par. 10}

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation, must be put away from us, and we learn

the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds. {RH, September 4, 1900 par. 11}

Pride of talent, pride of intellect, can not exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalty would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain. {RH, September 4, 1900 par. 12}

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,--a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.

{RH, September 4, 1900 par. 13}

**PERIODICALS / RH - The Review and Herald / September 11, 1900 "Deny Thyself, and Take Up the Cross." - Mrs. E. G. White. -**

**September 11, 1900 "Deny Thyself, and Take Up the Cross."**

**Mrs. E. G. White.**

In the nineteenth chapter of Matthew is recorded the case of the rich young ruler. This young man's tastes and desires were not offensive, but favorable to the growth of spirituality. As he saw Jesus blessing the little children, he was convinced that this must be a good man. He was sure that he could live in perfect harmony with him. Hastening to the Saviour, he knelt before him, and said, "Good Master, what good thing shall I do, that I may have eternal life?" "Why callest thou me good?" Christ asked. "There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." {RH, September 11, 1900 par. 1}

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" He had been flattered for his amiable traits of character. He was willing to do good things, and he flattered himself that by his integrity in dealing with his fellow men he was fulfilling the law. The perfection of character he thought he possessed, ranked him in the same state spiritually as was Paul when, touching the letter of the law, he thought himself blameless. But no human standard can save a soul from death. God's standard must be seen, acknowledged, and followed. {RH, September 11, 1900 par. 2}

"If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Jesus needed the co-operation of just such men, whom God had intrusted with his goods. It is God's plan that those to whom he has given money or houses or lands shall act as his faithful almoners, relieving the sufferings of their fellow beings, and in this way winning them to the Saviour. {RH, September 11, 1900 par. 3}

By helping the Saviour to help the needy, suffering ones around him, the young ruler would indeed have been laying up treasure in heaven. The test had come to him. What would be the result? When he heard Christ's words, "he went away sorrowful, for he had great possessions." {RH, September 11, 1900 par. 4}

Jesus tested the young ruler by a true standard,—the law of righteousness,—which requires man to love his neighbor as himself; and the ruler proved himself to be destitute of love for either God or man. He thought himself perfect, but he was weighed in the balances of the sanctuary, and found wanting. He was alienated from God; for he regarded that which God had given him in trust as of far more value than heavenly treasure. He went away sorrowful, because he could not selfishly retain his possessions and at the same time have the pleasure of following Christ. {RH, September 11, 1900 par. 5}

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" They expected the young ruler to do as Matthew had done, and because of his refusal they were sorrowful and dejected. Jesus said, "With men this is impossible; but with God all things are possible." {RH, September 11, 1900 par. 6}

Today the Holy Spirit works upon some who are not as self-confident as this young ruler. There are men and women who are truly converted, as was Paul. He says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." If the rich young ruler had seen by the light of the commandment that he was sinful; if, like Paul, he had honored God by obeying the commandments in spirit and in truth, his sinful nature would have been slain by the law, and he would have laid hold of eternal life. {RH, September 11, 1900



par. 7}

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A great work needs to be done in our churches. The members are not prepared for the coming of the Lord. God's law needs to be written in mind and heart. Many, like the rich young ruler, when tested and tried, will refuse to deny self, to take up the cross and follow Christ. When the test comes to a man, and he refuses to obey, he shows that he is unregenerate in heart, whatever may be the outward propriety of his conduct, or whatever belief he may claim to have in the truth. He needs to have the law brought home to his conscience, that he may see the exceeding sinfulness of sin. He must die to self. Until self is crucified, he can not know what spiritual holiness is. {RH, September 11, 1900 par. 8}

The question was asked by Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Man sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, God is forgotten, and he reaps loss to all eternity. His money and lands can not pay a ransom for his soul. Better, far better, to have shattered hopes and the world's denunciation with the approval of God, than to sit with princes and forfeit heaven. "Ye can not serve God and mammon," Christ declares. {RH, September 11, 1900 par. 9}

The young ruler represents many in our world today. God has intrusted his goods to them, that they may advance his kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly across their cherished plans, and they refuse to obey. God's messages come to his people, but they have not been, and are not yet, willing to receive them. He is testing them as he was testing the young ruler when he said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." God calls upon his people to turn from the earthly to the heavenly, to yield up to him his own. Nothing that they have is theirs; they themselves are not their own; for God's word declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." {RH, September 11, 1900 par. 10}

There is no caste with God. Those who believe that there are certain principles to which the poor must adhere, and from which the rich are exempt, are under a fatal delusion. There is not one standard for the poor, and another for the rich. God does not call upon one to do all the self-sacrificing, while the other lives according to his own ideas and plans. It behoves us at this time to live as if in sight of eternal realities, to lose sight of self, to tear out of the heart every fiber of selfishness. If rich men keep the commandments of God, they will do the work that needs to be done for those whom Christ purchased with his blood. In this way only can they follow Christ. In order to save suffering humanity from perishing in sin, he left the royal courts and came to the earth. Laying aside his kingly crown and royal robe, he resigned his high command in the heavenly courts, and for our sakes became poor, that we through his poverty might be



made rich. When God intrusts man with riches, it is that he may adorn the doctrine of Christ our Saviour by using his earthly treasure in advancing the kingdom of God in our world. He is to represent Christ, and therefore is not to live to please and glorify himself, to receive honor because he is rich. {RH, September 11, 1900 par. 11}

When the heart is cleansed from sin, Christ is placed on the throne that self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of the countenance. The work of sanctification is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after Christ is created in righteousness and true holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." God is a rich provider. He is a fountain of inexpressible love; and he desires all his servants to remember that, as his faithful servants, they are to use his bountiful provisions to relieve the necessities of suffering human beings whom he has bought with the blood of his only begotten Son.

{RH, September 11, 1900 par. 12}

**PERIODICALS / RH - The Review and Herald / September 18, 1900 "Abide in Me." - Mrs. E. G. White. -**

**September 18, 1900 "Abide in Me."**

**Mrs. E. G. White.**

By the parable of the true vine, Christ explained to his followers the relation that must exist between him and his people. "I am the true vine," he said, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

{RH, September 18, 1900 par. 1}

Christ used the figure of the vine that, as we look upon it, we may call to remembrance his precious lessons. Rightly interpreted, nature is the mirror of divinity. Christ pointed to the vine and its branches, saying, I give you this lesson that you may understand my relationship to you, and your relationship to me. There was not the least excuse for his hearers to misunderstand his words. The figure he used was as a mirror held up before them. {RH, September 18, 1900 par. 2}

His lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with him. The branches are not tied to the vine; they are not joined to it by any mechanical process of artificial fastening. They are united to the vine, so as to become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with him in principle and action. They are united to him, and the life they live is the life of the Son of God. They derive their life from him who is life. {RH, September 18, 1900 par. 3}

Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ's heart, the will must be submerged in his will, the mind must become one with his mind, the thoughts must be brought into captivity to him. A man may be baptized, and his name be placed on the church roll, and yet his heart be unchanged. Hereditary and cultivated tendencies may still work evil in his character. {RH, September 18, 1900 par. 4}

The regenerated man has a vital connection with Christ. As the branch derives its sustenance from the parent stock, and, because of this, bears much fruit, so the true believer, united with Christ, reveals in his life the fruits of the Spirit. The branch becomes one with the vine; storm can not carry it away; frost can not destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ. {RH, September 18, 1900 par. 5}

There are many who get above the simplicity of Christ, supposing that they must do some great thing in order to work the works of God. Things of a temporal nature absorb their attention, and they have little time or thought for eternal realities. Wearied with cares that draw their minds from spiritual things, they constantly ask themselves the question, How can I find time to study and practice the word of God? Christ is acquainted with the difficulties that try every soul, and he says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." {RH, September 18, 1900 par. 6}

Our first and highest duty is to know that we are abiding in Christ. He must do the work; but we are to seek to know what saith the Lord, yielding our lives to his guidance. When we have the spirit of an abiding Christ, everything will take on a changed aspect. The Saviour alone can give us the rest and peace we need; and every invitation he gives us to seek the Lord, is a call to abide in him. It is an invitation not merely to come to him, but to remain in him. {RH, September 18, 1900 par. 7}

Christ's object in presenting before his disciples this parable was to show them how necessary it was for them to have the moral excellence revealed in his character. He longed to create in them a desire for the Holy Spirit. He reproached them for their dullness of comprehension; for many of the truths he sought to teach were lost to them because of their lack of spiritual intuition. After his resurrection he said to them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the

scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The Bible now seemed a new book to the disciples, containing definite instruction. They saw that the events which had taken place in the suffering and death of their beloved Master were a fulfillment of prophecy. {RH, September 18, 1900 par. 8}

"Now ye are clean through the word which I have spoken unto you," Christ said. In receiving and obeying his word, the disciples were cleansed and purified. Praying for them to his Father, he said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth: thy word is truth." {RH, September 18, 1900 par. 9}

In no other way can Christ's disciples be cleansed but by obedience to the truth. The apostle Paul writes: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." {RH, September 18, 1900 par. 10}

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," he declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . . {RH, September 18, 1900 par. 11}

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto

the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." {RH, September 18, 1900 par. 12}

Thus Christ presents the false union with himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. They do not bear fruit to the glory of God. "Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." {RH, September 18, 1900 par. 13}

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the Beloved. {RH, September 18, 1900 par. 14}

Christ's connection with his believing people is illustrated by this parable as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will submerged in Christ's will? Is the fullness and richness of the Living Vine--his goodness, his mercy, his compassion and love--seen in my life and character? {RH, September 18, 1900 par. 15}

**PERIODICALS / RH - The Review and Herald / September 25, 1900 Self-Exaltation.  
- Mrs. E. G. White. -**

**September 25, 1900 Self-Exaltation.**

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**Mrs. E. G. White.**  
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Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions. {RH, September 25, 1900 par. 1}

The Laodicean message must be proclaimed with power; for now it is especially

applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked. {RH, September 25, 1900 par. 2}

There are those who sincerely desire to see God, and who, in true penitence, seek the Lord, that they may find him, and by his power reach the high and holy ideal set before them. With unfeigned lips they pray, "Wilt thou not revive us again: that thy people may rejoice in thee?" "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine." "O Lord, revive thy work in the midst of the years, and in the midst of the years make known; in wrath remember mercy." {RH, September 25, 1900 par. 3}

But there are also those who go on frowardly in their own way. The Lord says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Let those who name the name of God search their hearts to see whether they be in the faith. Let them search the Word carefully, reviewing the experience of God's ancient people. {RH, September 25, 1900 par. 4}

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the Lord." {RH, September 25, 1900 par. 5}

The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as they confessed their sins and offered sacrifice, and God forgave them. {RH, September 25, 1900 par. 6}

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard in reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people departed from God. Their worship was mingled with erroneous principles and ambitious pride. {RH, September 25, 1900 par. 7}

"And the children of Israel did evil in the sight of the Lord, and served Baalim. And

they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. . . . And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." {RH, September 25, 1900 par. 8}

Man is prone to forget God, though claiming to serve him. The people of Nazareth thought they loved Christ, but when he showed them that they were no more the favorites of heaven than were the Gentiles, they dragged him from the synagogue, and tried to throw him from the crown of the hill. The multitudes who were fed by Christ thought they loved him, until he told them that they cared more for the bread that perishes than for the bread of eternal life. The rich young ruler thought he loved the Saviour. He had listened to the gracious words that fell from his lips, and had seen his wonderful works. But when the Saviour said, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," he went away sorrowful, clinging to his idol. He loved his riches more than he loved Christ. Simon the Pharisee thought he loved Jesus, until he found that the Saviour did not esteem him as highly as he did a poor, sorrowful, repentant woman. {RH, September 25, 1900 par. 9}

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption. To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace." {RH, September 25, 1900 par. 10}

Christ says, "Blessed are they that do his commandments." The heavenly benediction is pronounced upon those who keep the law. "They shall have right to the tree of life," the Saviour declares, "and shall enter in through the gates into the city." {RH, September 25, 1900 par. 11}

We must decide for ourselves whether or not these words will be spoken to us. A



right decision will be revealed by action in harmony with the law of God. But we can not possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law. He draws us to himself because he has been lifted upon the cross of Calvary. {RH, September 25, 1900 par. 12}

The degree of our love for God depends upon the clearness and fullness of our conviction of sin. "By the law is the knowledge of sin." The more we see of the perils to which we have been exposed by sin, the more grateful we shall be for deliverance. {RH, September 25, 1900 par. 13}

Finite man, though supposing himself to be wise, can not see God until he becomes a fool in his own estimation. God is infinitely wise and just and good. His plan for the redemption of the human race is not comprehended by the wisest of this earth. Men grasp at one item of science, and in their foolishness, thinking themselves wise, they exalt science above the God of science. But all true science proceeds from God. {RH, September 25, 1900 par. 14}

Men exalt themselves among men, and speak of what they know of higher education. If they only knew more, they would wish to sink out of sight. They may think and reason to the utmost of their ability; but were the veil lifted, they would see infinity beyond. They know hardly anything of the mysteries of God, who holds supervision over the universe. It will take all eternity to unfold his plans. Let those who think themselves competent to weigh and measure the counsels of divine wisdom be assured that they know not even the A B C of what is comprehended in higher education. When they gain even a glimpse of the true and living God, they will show a becoming humility. The sight will suggest the command, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." {RH, September 25, 1900 par. 15}

God has worlds upon worlds that are obedient to his law. These worlds are conducted with reference to the glory of the Creator. As the inhabitants of these worlds see the great price that has been paid to ransom man, they are filled with amazement. With intense interest they watch the controversy between Christ and Satan; and as this controversy progresses, and the glory of God shines brighter and brighter, they give praise to God. And yet, because finite men can discern a little of God's marvelous power, they take the glory that belongs to the Creator. Oh, that the veil could be removed, and they could see beyond their wisdom! Every mouth would cease its boasting. Men would see the greatness of the plans of God, and their knowledge would seem to them unspeakably inferior. They would never again think themselves qualified to sit in judgment on God's plans, or to arraign him before their tribunal that they might pass sentence on his works.

{RH, September 25, 1900 par. 16}

## October 2, 1900 Lessons from the Christ-Life.

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**Mrs. E. G. White.**  
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"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. . . . {RH, October 2, 1900 par. 1}

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. {RH, October 2, 1900 par. 2}

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. {RH, October 2, 1900 par. 3}

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." {RH, October 2, 1900 par. 4}

Thus Christ by definite instruction prepared his disciples for their work. He is our Master, as he was theirs, and this instruction we are to follow. We are to work earnestly and vigilantly to prepare the way for the second coming of the Lord. There is much to be done in preparation for that solemn event. Waiting, watching, praying, and working, -- this is what we are to do as servants of God. Personal consecration is necessary, and we can not have this unless heart-holiness is cultivated and cherished. {RH, October 2, 1900 par. 5}

God requires us to be faithful in his service. Let there be no spiritual declension. The apostle exhorts us to be "not slothful in business; fervent in spirit; serving the Lord." All are to strive to increase their capabilities, that they may continually do better work for the Master. He has provided every facility, so that his servants can labor intelligently. {RH, October 2, 1900 par. 6}

When invited to a dinner or a feast, Christ accepted the invitation. He was accused by the religious leaders of eating with publicans, and they cast at him the imputation that he was like them. The respect shown to Christ at the feasts he attended was in marked contrast to the manner in which the scribes and Pharisees were treated, and this made them envious. When at a feast, Christ controlled the conversation, and gave many precious lessons. Those present listened to him; for had he not healed their sick, comforted their sorrowing, and taken their children in his arms? Publicans and sinners were drawn to him; and when he spoke, their attention was riveted on him. {RH, October 2, 1900 par. 7}

Christ taught his disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say. His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word he uttered was a savor of life unto life. He spoke with clearness and simplicity. His words were as apples of gold in pictures of silver. {RH, October 2, 1900 par. 8}

Christ gave lessons adapted to the needs of his hearers. It was at a feast that he gave the parable of the great supper. {RH, October 2, 1900 par. 9}

"It came to pass," the record says, "as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. . . . And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." {RH, October 2, 1900 par. 10}

In his parables Christ held up the mirror of his Father's mind. Every insult shown by man to his fellow man only made him more conscious of their need of his divine sympathy. He realized the harm Satan was trying to do through the power of position and wealth. In his human nature he felt the need of the ministration of heavenly angels. He felt the need of his Father's help, as no other human being has ever felt it. He was himself winning, as a powerful warrior, a victory in behalf of the world that he had created; and under the most trying circumstances his faith did not fail. He placed himself in his Father's hands, and every insult he endured enabled him better to understand man's great need. As our substitute and surety, he felt every pang of anguish that we can ever feel. He himself suffered, being tempted. {RH, October 2, 1900 par. 11}

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." {RH, October 2, 1900 par. 12}

Christ's humanity made him very tender toward humanity. The lessons he gave his disciples were in perfect harmony with his announcement of his life work. We read that after being tempted in the wilderness, Christ returned to Galilee, "and he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." {RH, October 2, 1900 par. 13}

In everything Christ sought first the kingdom of God and his righteousness; and that which he did he commands his followers to do. This example he gave to the human race that they might in his strength render to God the obedience he requires, and in the end present themselves perfect before his throne. He was one with the Father. His life was a fulfilling of the law, a continual obedience to God's commands. {RH, October 2, 1900 par. 14}

**PERIODICALS / RH - The Review and Herald / October 9, 1900 A Neglected Work. - Mrs. E. G. White. -**

**October 9, 1900 A Neglected Work.**

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**Mrs. E. G. White.**

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Every Christian family should illustrate to the world the power and excellence of Christian influence. God designs that every family on earth shall be a symbol of the family in heaven, and parents should realize their accountability to keep their homes free from every taint of moral evil. Fathers and mothers should teach the infant, the child, and the youth, of the love of Jesus. Let the first baby lispings be of Christ. The father, the priest of the family, if he is connected with God, will feel a divine charge to set himself apart to the grand and elevating work of saving the souls of his children. {RH, October 9, 1900 par. 1}

But the work of parents, which means so much, is greatly neglected. Awake, parents, from your spiritual slumber, and understand that the very first teaching the child receives is to be given to him by you. You are to teach your little ones to know Christ. This work you must do before Satan sows his seeds in their hearts. Christ calls

the children, and they are to be led to him, educated in habits of industry, neatness, and order. This is the discipline Christ desires them to receive. {RH, October 9, 1900 par. 2}

Parents, your children's future success depends on the home discipline they receive during their early years. If you have allowed Satan to discipline and control them, if you have not taken up and fulfilled your God given responsibilities, if you have neglected to seek the Lord for wisdom to enable you to co-operate with him in the work of training your children, if you have not taught them what it means to do the will of God, their lives will testify to your neglect. {RH, October 9, 1900 par. 3}

The lessons given during the first years of life determine the future of the child. In husbandry, plants need constant and diligent care at the very first, that they may grow symmetrically. So it is with children. From the earliest moments of their life the children are learners. They are built up by what they see and hear, and parents are sowing the seed that will yield a harvest, either for weal or for woe. If pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. But if parents are Christians in name only, and are not doers of the word, they place on their children their own superscription, and not the superscription of God. Children long for something to impress the mind. For Christ's sake, parents, give their hungering, thirsting souls something upon which to feed. {RH, October 9, 1900 par. 4}

Children are naturally active, and if parents do not furnish them with employment, Satan will invent something to keep them busy in an evil work. Therefore train your children to useful work. But do not feel it your duty to make their lives unpleasant. The unpleasantness will come fast enough. Bring all the pleasure possible into your exercises as teacher and educator of your children. Encourage them to make a companion of you. Sinful impulses, sinful inclinations, and objectionable habits you will surely find in your children; but if you encourage them to seek your society, you can give a right mold to their tastes and feelings, and banish discontent, repining, and rebellion. Overcome their pride by giving them an example of meekness and lowliness of heart. {RH, October 9, 1900 par. 5}

A woe rests upon parents who have not trained their children to be God-fearing, but have allowed them to grow to manhood and womanhood undisciplined and uncontrolled. During their own childhood they were allowed to manifest passion and willfulness and to act from impulse, and they bring this same spirit into their own homes. They are defective in temper, and passionate in government. Even in their acceptance of Christ they have not overcome the passions that were allowed to rule in their childish hearts. They carry the results of their early training through their entire religious life. It is a most difficult thing to remove the impress thus made upon the plant of the Lord; for as the twig is bent, the tree is inclined. If such parents accept the truth, they have a hard battle to fight. They may be transformed in character, but the whole of their religious experience is affected by the lax discipline exercised over them in their early lives. And their children have to suffer because of their defective training; for they stamp their faults upon them to the third and fourth generation. {RH, October 9, 1900 par. 6}

This is a serious question, and one that should be carefully and prayerfully studied by those who have children, that they may know how to educate their little ones to be

Christians. How many parents there are who are too careless and selfish to try to overcome the rude traits in their own characters lest they be perpetuated in the characters of their children. Such parents need to think solemnly of the training they are giving the younger members of the Lord's family. {RH, October 9, 1900 par. 7}

The neglect of parents to train their children makes the work of the teacher doubly hard. The children bear the stamp of the unruly, unamiable traits revealed by their parents. Neglected at home, they regard the discipline of the school as oppressive and severe. Such children, if not carefully guarded, will leaven other children by their undisciplined, deformed characters. They practice deception by misrepresenting their school matters to their parents. They complain of their teachers and the rules, and parents believe their testimony before the testimony of Christian teachers who are seeking to do their duty in the fear of God. Thus the work of the teacher is made much more taxing than it should be, because parents have not the truth stamped upon their hearts. The good that children might receive in school to counteract their defective home training, is undermined by the sympathy which their parents show for them in their wrong-doing. {RH, October 9, 1900 par. 8}

Shall parents who believe the word of God continue their crooked management, and confirm in their children their evil propensities? Fathers and mothers professing the truth for this time might better come to their senses, and no longer be partakers in this evil, no longer carry out Satan's devices by accepting the false testimony of their unconverted children. It is enough for teachers to have the children's influence to contend with, without having the parents' influence also. {RH, October 9, 1900 par. 9}

This great work is a work that can be done only by the Holy Spirit. And the Spirit can not do this unless parents welcome Christ into their hearts as an abiding guest. The Holy Spirit must be honored in the temple of the soul, where he delights to dwell. {RH, October 9, 1900 par. 10}

**PERIODICALS / RH - The Review and Herald / October 16, 1900 God the Dependence of His People. - Mrs. E. G. White. -**

**October 16, 1900 God the Dependence of His People.**

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**Mrs. E. G. White.**

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Those who bear the message of mercy to perishing souls must themselves be under the discipline of God. The Lord is waiting to qualify men to carry his word to those that are afar off and to those that are nigh. He speaks to his people, warning them not to corrupt their simplicity and their trust in the Lord by sinking their individuality in any living person. The Lord will teach all who will seek him for wisdom, whatever their calling or profession. "Obey them that have the rule over you," he says, "and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Those who give evidence that they are chosen of God



will fulfill these specifications. The soul that is imbued with the Spirit of Christ becomes one with Christ in his deep, unrelenting love for perishing souls. Christ is formed within, the hope of glory, and he works through the human instrument. {RH, October 16, 1900 par. 1}

Human beings desire too much power. They desire to control, and the Lord God, the mighty worker, is left out of their work. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I AM, who, in his own way, is planning how the work shall be done. The Lord says to the unfaithful stewards, Stand out of the way, and let the Lord's voice be heard. He waits not for the human voice to be heard before he works by his might and power. The message of the third angel will be proclaimed, and those who do not advance with it in knowledge and consecration will be left behind. God is the instructor of his servants, and he speaks through whom he will. {RH, October 16, 1900 par. 2}

At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders! The Holy Spirit will descend, and take up his abode in the heart of the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that God hears and answers prayer. We have a great High Priest, who is passed into the heavens, Jesus, the Son of God. His promise to the children of men is, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." His dwelling-place is in every locality where men are seeking with honest hearts to do his work. "The glory which thou gavest me I have given them," Christ prayed; "that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, October 16, 1900 par. 3}

The world's Redeemer worked in dependence upon the Father. "I came down from heaven," he said, "not to do mine own will, but the will of him that sent me." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." "My meat is to do the will of him that sent me, and to finish his work." {RH, October 16, 1900 par. 4}

The eternal Father is waiting for us to take our eyes off finite man, and place our dependence on him. Then look not to man for your light and strength. Put not your trust in the arm of flesh. All your love and praise and exaltation are to be given to him who loved you and gave himself for you. Strive to be one with Christ as he was one with the Father; but in no case exalt man, not even the ablest speaker that ever lived. Lift up Jesus. Talk of him, extol his name, and by so doing your own hearts will be warmed and encouraged and strengthened. As the believer studies the word and beholds

Christ, he will become more and more like Christ. Searching the Scriptures, he will learn of Christ, whom to know aright is life eternal. {RH, October 16, 1900 par. 5}

The office work of the minister is not to attract people to himself. Christ declares, "Without me ye can do nothing." Then to whom do all your words of praise belong? Not to man. He may have talent and ability, but these are only lent him by God. He is not to take the place of the great power of God, for at best he is only God's instrumentality; God does his work through him. John the Baptist declared of himself that he was not that Light, but that he came to bear witness of the Light. To that Light he was ever pointing. His voice proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Let the minister of Christ direct every word of praise away from self; put self out of sight, and never feel that his work is well done until the mind's eye can see only Jesus, the crucified One. {RH, October 16, 1900 par. 6}

Self-esteem and self-love are eating out the vitals of true godliness in the church. Many whose names are on the church books are not truly converted. They do not realize the necessity of having a personal connection with Christ. The heart that has not fallen on the Rock, Christ Jesus, is proud of its wholeness. Men desire a dignified religion; they would walk in a path wide enough to take in their own attributes. Their self-love, their love of praise, excludes the precious Saviour from the heart; for God can not accept any heart that is not wholly his. {RH, October 16, 1900 par. 7}

How many there are who are ignorant of what it means to be a child of God, an heir of heaven! They have a sneer on their countenances, and in their hearts, for the simplicity of true godliness. They suppose that they have advanced beyond such weakness. To such the preaching of the cross is foolishness. They have no experience in it. It is unintelligible to them. They are wise in their own conceits, and know not that they are "wretched, and miserable, and poor, and blind, and naked." The True Witness says to them, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." To those who think that they have so great knowledge that they do not need to learn anything, God says, "I will bring to naught the understanding of the prudent." Those who are full of self-conceit, and think themselves wise should read the words of Inspiration through the apostle Paul: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that,

according as it is written, He that glorieth, let him glory in the Lord." {RH, October 16, 1900 par. 8}

The Lord's ways are not man's ways. Our minds are often attracted to the great deeds of men; but who is it that gives to any man the capability to do? Is it not the divine Teacher? And should not all praise and honor flow back to him? Just as long as the praise of man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise of man you become the agent of Satan to destroy. Let heaven register the praises of men. It is not safe for you to do it. {RH, October 16, 1900 par. 9}

The words of the psalmist, "O God, thou hast taught me from my youth," may be true of every soul. God delights to teach those who will learn of him. The entrance of his word gives light and understanding to the simple. To all who will open their minds to comprehend the precious truths of his word, God will give knowledge that will make them wise unto salvation. We are to strike a keynote that will vibrate to every soul, and bring joy to the heavenly intelligences. Presenting the cross of Calvary, we are to cry, "Behold the Lamb of God, which taketh away the sin of the world." When we shall cease to trust in man, and shall make God our efficiency, we shall see the earth filled with the glory of the Lord as the waters cover the sea.

{RH, October 16, 1900 par. 10}

**PERIODICALS / RH - The Review and Herald / October 23, 1900 The Yoke of Restraint and Obedience. - Mrs. E. G. White. -**

**October 23, 1900 The Yoke of Restraint and Obedience.**

**Mrs. E. G. White.**

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, October 23, 1900 par. 1}

Christ's yoke is a yoke of restraint and obedience. We owe full and complete obedience to our Lord; for we are his by creation and by redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, October 23, 1900 par. 2}

We are to bear the yoke of Christ that we may be placed in complete union with him. "Take my yoke upon you," he says. Obey my requirements. But these requirements may be in direct opposition to the will and purposes of the human agent. What then is to be done? -- Hear what God says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The yoke and the cross are symbols representing the same thing, -- the giving up of the will to God. Wearing the

yoke unites finite man in companionship with the dearly beloved Son of God. Lifting the cross cuts away self from the soul, and places man where he learns how to bear Christ's burdens. We can not follow Christ without wearing his yoke, without lifting the cross and bearing it after him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ's footsteps. {RH, October 23, 1900 par. 3}

The Lord does not encourage the wisest, the most cherished plans of human beings if he sees that they are not for the health of the spirituality of his cause. Sometimes the Lord's purposes come in direct opposition to plans in which the human agent can not see a flaw. Then it is that the right hand must be sacrificed and the right eye taken out. Purposes that seem in every way desirable may have to be given up. The Lord sees that for the spiritual health of the human agent and for the future well-being of his cause all self-confidence must be cut away. Human wisdom and self-sufficiency must be broken down. {RH, October 23, 1900 par. 4}

Men frame for their own necks yokes that seem light and pleasant to wear, but they prove galling in the extreme. Christ sees this, and he says, Take my yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take my yoke upon you, and learn of me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and my burden is light. The Lord never makes a false estimate concerning his heritage. He measures the men with whom he is working. When they submit to his yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them to will and to do of his good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul. {RH, October 23, 1900 par. 5}

God brings men into trying places, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man thinks is for his spiritual and temporal interests may be altogether at variance with the experience he must have in order to be a follower of Christ. His idea of his own value may be far out of the way. {RH, October 23, 1900 par. 6}

Tests are placed all along the way from earth to heaven. It is because of this that the road to heaven is called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclinations, their desire to have their own way, their pride and ambition, were crossed. When, by the Lord's permission, sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the work of the Holy Spirit. Christ's command, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," is the touchstone that discovers the quality of the experience. When a man's inclinations or ambitious hopes are crossed,

he reveals the spirit that governs him. {RH, October 23, 1900 par. 7}

Christ declares that the only course for men and women to pursue for their present and eternal good is to comply with his invitation. He invites all to wear his yoke and learn his meekness and lowliness. He knows that it is positively necessary for them to do this. But no human being can wear the yoke of submission and obedience who does not learn daily in the school of Christ. Whatever may be a person's supposed amiability, however qualified for usefulness he may appear to be, however righteous he may be apparently, he can not work for God unless he learns of Christ. Qualifications for true service can never be acquired apart from Christ. No one, whatever his supposed abilities, can bear the test of trial unless he is a student in the school of Christ. {RH, October 23, 1900 par. 8}

Our Saviour purchased the human race by humiliation of the very severest kind. He, the Majesty of heaven, disrobed himself of his glory, and clothed his divinity with humanity, that he might pass through what humanity must pass through. He submitted to mockery, abuse, scorn, and to a cruel, shameful death to make it possible for man to be saved. He points us to the only path that will lead to the strait gate, opening into the narrow way, beyond which lie broad and pleasant pastures. He has marked out every step of the way; and that no one may make a mistake, he tells us just what to do. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This is the only way in which sinners can be saved. Knowing that no one can obey this command in his own strength, Christ tells us not to be worried nor afraid, but to remember what he can do if we come to him, trusting in his strength. He says, If you yoke up with me, your Redeemer, I will be your strength, your efficiency. {RH, October 23, 1900 par. 9}

The blessings connected with Christ's invitation can be realized and enjoyed by those only who wear Christ's yoke. Accepting this invitation, you withdraw your sympathy, your affections, from the world, and place them where you can enjoy the blessing of close fellowship and communion with God. By coming to Christ, you bind up your interests with his. {RH, October 23, 1900 par. 10}

The Lord has determined that every soul who obeys his word shall have his joy, his peace, his continual keeping power. Such men and women are brought near him always, not only when they kneel before him in prayer, but when they take up the duties of life. He has prepared for them an abiding place with himself, where the life is purified from all grossness, all unloveliness. By this unbroken communion with him, they are made co-laborers with him in their life-work. {RH, October 23, 1900 par. 11}

Christ says, "Without me ye can do nothing." As we advance step by step in the path of obedience, we shall know how true is the promise that they who follow on to know the Lord shall know that his going forth is prepared as the morning. Clearer light is ready to shine upon all who follow him who is the light of the world. Every one who takes upon him the yoke of Christ, with full determination to obey the word of God, will have a healthy, symmetrical experience. He will enjoy the blessings that come to him as a result of the hiding of his life with Christ in God. In business life he will work out the principles laid down in Christ's sermon on the mount. He will renounce the bag of



deceitful weights, and will despise the fraud of tricks in trade. He will earn money, not to hoard it, but to put it in circulation. He has an abiding sense that he is a part of the heavenly firm, and that it is his duty to trade upon the talents given him by God. He realizes that he is adopted into the family of God, and that he must act toward all as Christ acted when he was upon this earth. {RH, October 23, 1900 par. 12}

What a diligent, constant work is the work of the true Christian. Ever he wears the yoke of Christ. Evil surmisings are not allowed to take root in his heart. He has genuine modesty, and does not talk of his qualifications and accomplishments. Self-admiration is not a part of his experience. There is much to learn in regard to what comprises true Christian character. It certainly is not self-inflation. The true Christian keeps his eyes fixed on Him who searches the heart and tries the reins, who requires truth in the inward parts. His constant prayer is, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Compliments are not to be given to sinful, erring men. The glory and majesty of God should ever fill our souls with a holy awe, humbling us in the dust before him. His condescension, his wide, deep compassion, his tenderness and love, are given us to strengthen our confidence, and remove that fear which tendeth unto bondage. The Lord wants us to give him all there is of us, in a steady, evenly balanced Christian life, a life that illustrates the principles of his law. {RH, October 23, 1900 par. 13}

Let us not endure the thought of being religious dwarfs. Let us press on, receiving the counsel of Jesus Christ, having that faith which works by love and purifies the soul. We must ever be growing unto the full stature of men and women in Christ Jesus, till we are complete in him. Christ will come and abide with every soul who will say from the heart, Come in. He loves every one who has a desire to follow him. He knows that it is the impatience and fretfulness of the human heart, and the pride that loves not humility, that keeps the soul from good. He invites us, Come unto me. Take my yoke upon you. I require you to do nothing that I have not done before you. All I ask you to do is to follow my example. Walk in the path I have marked out. Place your feet in my footsteps. {RH, October 23, 1900 par. 14}

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

{RH, October 23, 1900 par. 15}

**PERIODICALS / RH - The Review and Herald / October 30, 1900 "Pray Without Ceasing." - Mrs. E. G. White. -**

**October 30, 1900 "Pray Without Ceasing."**



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**Mrs. E. G. White.**  
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Prayer is the breath of the soul, the channel of all blessings. As, with a realization of the needs of humanity, with a feeling of self-loathing, the repentant soul offers its prayer, God sees its struggles, watches its conflicts, and marks its sincerity. He has his finger upon its pulse, and he takes note of every throb. Not a feeling thrills it, not an emotion agitates it, not a sorrow shades it, not a sin stains it, not a thought or purpose moves it, of which he is not cognizant. That soul was purchased at an infinite cost, and is loved with a devotion that is unalterable. {RH, October 30, 1900 par. 1}

Prayer to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul. By prayer the sick have been encouraged to believe that God will look with compassion upon them. A ray of light penetrates to the hopeless soul, and becomes a savor of life unto life. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"--we shall know what this means when we hear the reports of the martyrs who died for their faith,--"turned to flight the armies of the aliens." {RH, October 30, 1900 par. 2}

We shall hear about these victories when the Captain of our salvation, the glorious King of heaven, opens the record before those of whom John writes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." {RH, October 30, 1900 par. 3}

Christ our Saviour was tempted in all points like as we are, yet he was without sin. He took human nature, being made in fashion as a man, and his necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. It was by prayer to his Father that he was braced for duty and for trial. Day by day he followed his round of duty, seeking to save souls. His heart went out in tender sympathy for the weary and heavy laden. And he spent whole nights in prayer in behalf of the tempted ones. {RH, October 30, 1900 par. 4}

Christ has given his disciples assurance that special seasons for devotion are necessary. Prayer went before and sanctified every act of his ministry. He communed with his Father till the close of his life; and when he hung upon the cross, there arose from his lips the bitter cry, "My God, my God why hast thou forsaken me?" Then, in a voice which has reached to the very ends of the earth, he exclaimed, "Father, into thy hands I commend my spirit." Strength for the performance of daily duties is derived from worshiping God in the beauty of holiness. The night seasons of prayer which the

Saviour spent in the mountain or in the desert were essential to prepare him for the trials he must meet in the days to follow. He felt the need of the refreshing and invigorating of soul and body, that he might meet the temptations of Satan; and those who are striving to live his life will feel this same need. {RH, October 30, 1900 par. 5}

The Christian is given the invitation to carry his burdens to God in prayer, and to fasten himself closely to Christ by the cords of living faith. The Lord authorizes us to pray, declaring that he will hear the prayers of those who trust in his infinite power. He will be honored by those who draw nigh to him, who faithfully do his service. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The arm of Omnipotence is outstretched to guide us and lead us onward and still onward. Go forward, the Lord says; I understand the case, and I will send you help. Continue to pray. Have faith in me. It is for my name's glory that you ask, and you shall receive. I will be honored before those who are watching critically for your failure. They shall see the truth triumph gloriously. "All things, whatsoever ye ask in prayer, believing, ye shall receive." {RH, October 30, 1900 par. 6}

The believer in Christ is consecrated to high and holy purpose. Before the service of the royal priesthood the glory of the Aaronic priesthood is eclipsed. Called according to God's purpose, set apart by grace divine, invested with Christ's righteousness, imbued with the Holy Spirit, offering up the sacrifices of a broken and contrite heart, the true believer is indeed a representative of the Redeemer. Upon such a worshiper, God looks with delight. He will let his light shine into the chambers of the mind and into the soul-temple if men, when they lack wisdom, will go to their closets in prayer, and ask wisdom from him who gives to all men liberally and upbraids not. The promise is, "It shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." Christ has pledged himself to be our substitute and surety, and he neglects no one. There is an inexhaustible fund of perfect obedience accruing from his obedience. In heaven his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged himself to intercede in our behalf, and the Father always hears his Son. Pray then; pray without ceasing; an answer is sure to come. {RH, October 30, 1900 par. 7}

But let me speak in warning: "If any man regard iniquity in his heart, the Lord will not hear him." {RH, October 30, 1900 par. 8}

Show a firm, undeviating trust in God. Be ever true to principle. Waver not; speak decidedly that which you know to be truth, and leave the consequences with God. Bear in mind that God tests the genuineness of your desire. Believe the word of God, and never cease to press your petitions to his throne with sanctified, holy boldness. "Men ought always to pray, and not to faint." By precept and example keep the standard uplifted. Your testimony, in its genuineness and reality, God will make powerful in the power of the life to come. The word of the Lord will be in your mouth as truth and righteousness. {RH, October 30, 1900 par. 9}

Let all remember that the mysteries of God's kingdom can not be learned by reasoning. True faith, true prayer--how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was to the publican nothing but shame. Thus it must be with all who seek God. Faith and prayer are the two arms which the needy suppliant lays upon the neck of infinite Love. {RH, October 30, 1900 par. 10}

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, October 30, 1900 par. 11}

Why do you not cease from sin? You may overcome if you will co-operate with God. Christ's promise is sure. He pledges himself to fill the office of personal Intercessor, saying, "I will pray the Father." He who could not see human beings exposed to eternal ruin without pouring out his soul unto death in their behalf, will look with pity and compassion upon every one who realizes that he can not save himself. He will look upon no trembling suppliant without raising him up. He who through his own atonement provided for man an infinite fund of moral power will not fail to employ this power in their behalf. We may take life's controversies and troubles to his feet; for he loves us. His every word and look invite our confidence. He will shape and mold our characters according to his will, and every day we shall be found asking, "Lord, what wilt thou have me to do?" {RH, October 30, 1900 par. 12}

Let us commit the needs of the soul to him who has loved us, and given his precious life that he might make it possible for us to learn of him. While lifting the cross, he says to us, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christ alone can make us capable of responding when he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." This means that every day self must be denied. Christ can give us the noble resolve, the will to suffer, and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than conqueror. {RH, October 30, 1900 par. 13}

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" These gifts are freely given to us by God. Oh, how weak is our faith, that we do not

avail ourselves of the rich, glorious promises of God! It is his nature to bestow his gifts upon us. All-wise and all-powerful, he will give liberally to all who ask in faith. He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to him by endearing language, that we may have courage and confidence. We are won to him by the disclosure of the tender sympathy that flows from his heart of love. No human parent could plead as earnestly with an erring child as God pleads with us. {RH, October 30, 1900 par. 14}

All things are possible to those that believe. No one coming to the Lord in sincerity of heart will be disappointed. How wonderful it is that we can pray effectually, that unworthy, erring mortals possess the power of offering their requests to God! What higher power can man require than this,--to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart's desire in our closets. Then we go forth to walk with God as did Enoch. {RH, October 30, 1900 par. 15}

We speak with Jesus Christ as we walk by the way, and he says, "I am at thy right hand." We may walk in daily companionship with Christ. When we breathe out our desire, it may be inaudible to any human ear, but that word can not die away into silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "ask, and it shall be given you." {RH, October 30, 1900 par. 16}

**PERIODICALS / RH - The Review and Herald / October 30, 1900 The Schools of the Ancient Hebrews. [THIS ARTICLE WAS PUBLISHED IN THE SIGNS OF THE TIMES OF AUG. 13, 1885, AND IS REPRINTED HERE BY REQUEST.] - Mrs. E. G. White. -**

**October 30, 1900 The Schools of the Ancient Hebrews.  
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Mrs. E. G. White.  
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The institutions of human society find their best models in the word of God. For those of instruction, in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people. {RH, October 30, 1900 par. 1}

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of

divine law. {RH, October 30, 1900 par. 2}

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips, the loving hearts of father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence and of the future life were impressed on the young mind. It became acquainted with the true, the good, the beautiful. {RH, October 30, 1900 par. 3}

By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating that reached beyond things seen and transitory, to the unseen and eternal. {RH, October 30, 1900 par. 4}

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart. {RH, October 30, 1900 par. 5}

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his mother Eunice, and his grandmother Lois, the truths of Holy Writ. {RH, October 30, 1900 par. 6}

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him. {RH, October 30, 1900 par. 7}

By Samuel the schools of the prophets were established, to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. These schools proved a great blessing to Israel, promoting that righteousness which exalts a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. The instructors were men who were not only versed in divine truth, but who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety. {RH, October 30, 1900 par. 8}

In Samuel's day there were two of these schools,--one at Ramah, the home of the

prophet; and the other at Kirjath-jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal. {RH, October 30, 1900 par. 9}

The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not thought strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not thought anything degrading that Paul and Aquila earned a livelihood by their labor as tent-makers. {RH, October 30, 1900 par. 10}

The chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of all that system--the Lamb of God that was to take away the sins of the world. {RH, October 30, 1900 par. 11}

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure house of God things new and old. {RH, October 30, 1900 par. 12}

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God, but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God. {RH, October 30, 1900 par. 13}

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Even from theological schools many students are graduated with less real knowledge of God and of religious truth than when they entered. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment. {RH, October 30, 1900 par. 14}

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God



and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome? {RH, October 30, 1900 par. 15}

"Education," remarks a writer, "is becoming a system of seduction." There is a deplorable lack of proper restraint and judicious discipline. The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. The minds of the young are easily excited, and drink in insubordination like water. {RH, October 30, 1900 par. 16}

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools have been robbed of the blessing of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment are not impressed upon the minds of the young. {RH, October 30, 1900 par. 17}

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness, horrible to contemplate. Many of our public schools are hotbeds of vice. {RH, October 30, 1900 par. 18}

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,--soul, body, and spirit,--and to the glory of God through Christ. {RH, October 30, 1900 par. 19}

**PERIODICALS / RH - The Review and Herald / November 6, 1900 The Temple of God. - Mrs. E. G. White. -**

**November 6, 1900 The Temple of God.**

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**Mrs. E. G. White.**

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"Know ye not," Paul asks, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the

temple of God is holy, which temple ye are." Man is God's workmanship, his masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write his law. Every nerve and muscle, every mental and physical endowment, is to be kept pure. {RH, November 6, 1900 par. 1}

God designs that the body shall be a temple for his Spirit. How solemn then is the responsibility resting on every soul. If we defile our bodies, we are doing harm not only to ourselves, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that defiles; for they have been bought with a price. He who defiles himself by false doctrines or by any unholy practice, is helping to defile the church; for his influence is corrupting. {RH, November 6, 1900 par. 2}

How many there are, blessed with reason and intelligence, talents which should be used to the glory of God, who willfully degrade soul and body. Their lives are a continual round of excitement. Cricket and football matches and horse-racing absorb the attention. The liquor curse, with its world of woe, is defiling the temple of God; but it brings a revenue into the public treasury: therefore it is legalized. By the use of liquor and tobacco men are debasing the life given them for high and holy purposes. Their practices are represented by wood, hay, and stubble. Their God-given powers are perverted, their senses degraded, to minister to the desires of the carnal mind. {RH, November 6, 1900 par. 3}

The drunkard sells himself for a cup of poison. Satan takes control of his reason, his affections, his conscience. Such a man is destroying the temple of God. Tea-drinking helps to do this work. Yet how many there are who place destroying agencies on their tables. {RH, November 6, 1900 par. 4}

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them. They allow their powers to wither and decay. {RH, November 6, 1900 par. 5}

God desires all who believe in him to feel the necessity of improvement. Every intrusted faculty is to be improved. Not one is to be neglected. As God's husbandry and building, man is under his supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, knowing that, like tobacco, it degrades the whole being. {RH, November 6, 1900 par. 6}

Christ gave his own life that men and women might be lifted above the cheap, common, perishable things of this world, to the life which measures with the life of God. But Satan has thrown his shadow athwart the pathway of thousands. He desires to darken the spiritual horizon by eclipsing the light shining from the throne of God. He is pleased when man uses his God-given powers in games and amusements, in selfish nothingness. {RH, November 6, 1900 par. 7}

With his own life Christ has bought man, and given him a probation in which to work out his own salvation. God asks his children to live a pure, holy life. He has given his Son that we may reach this standard. He has made every provision necessary to enable man to live, not for animal satisfaction, like the beasts that perish, but for God and heaven. God is not satisfied when human beings live merely a selfish life. Christ died that the moral image of God might be restored in humanity, that men and women might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to use no power of our being for selfish gratification; for all our powers belong to him, and are to be used to his glory. He who does nothing to glorify God might better never have been born. Those who live merely an animal life are by precept and example teaching others to leave eternity out of their reckoning. {RH, November 6, 1900 par. 8}

The violation of a moral obligation which man owes to himself means robbery of God. Thus we work contrary to our highest interests, and utterly fail of representing God. The physical penalty of disregarding the laws of nature will appear in the form of sickness, ruined constitutions, and even death itself. But a settlement is also to be made by and by with God. He keeps an account of every work, whether it is good or evil, and in the day of judgment every man will receive according to his work. Every transgression of the laws of physical life is a transgression of the laws of God; and punishment must and will follow every such transgression. {RH, November 6, 1900 par. 9}

The human house, God's building, requires close, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that the heavenly universe and the apostate race may see that men and women are temples of the living God. {RH, November 6, 1900 par. 10}

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire being. He desires men and women to become all that he has made it possible for them to be. It is not enough for certain parts of the human machinery to be used. All parts must be brought into action, or the service is deficient. {RH, November 6, 1900 par. 11}

A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Christ placed the burden of the answer upon the questioner by asking him, "What is written in the law? how readest thou?" Before the whole multitude the lawyer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." And Christ said, "Thou hast answered right: this do, and thou shalt live." The whole being--heart, soul, mind, and strength--is to be used in God's service. What is there left that is not devoted to God? {RH, November 6, 1900 par. 12}

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect he has given them. He expects them to use every reasoning power for him. They are to give the conscience the place of supremacy that has been assigned to it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this

painstaking effort man is qualified to co-operate with the great Master Workman in saving souls unto life eternal. This is why God intrusted us with talents,—that we might have life, eternal life, in the kingdom of heaven. {RH, November 6, 1900 par. 13}

Is God pleased to see any of the organs or faculties he has given man neglected, misused, or deprived of the health and efficiency it is possible for them to have? Then cultivate the gift of faith. Be brave, and overcome every practice which mars the soul-temple. We are wholly dependent on God, and our faith is strengthened by believing, though we can not see God's purpose in his dealing with us, or the consequence of this dealing. Faith points forward and upward to things to come, laying hold of the only power that can make us complete in him. "Let him take hold of my strength, that he may make peace with me," God declares; "and he shall make peace with me."

{RH, November 6, 1900 par. 14}

**PERIODICALS / RH - The Review and Herald / November 13, 1900 Walk in the Light. - Mrs. E. G. White. -**

**November 13, 1900 Walk in the Light.**

**Mrs. E. G. White.**

"Now is my soul troubled," Christ declared, "and what shall I say?" The Saviour came to this world as a man, his divinity allied to humanity. He found its inhabitants under the jurisdiction of Satan, who claimed to be the god of this world. He saw those for whom he had given his life intent upon self-glorification. He saw those who should have followed their convictions of right seeking to evade the truth, which he presented to them in plain, distinct lines. {RH, November 13, 1900 par. 1}

Satan rebelled against God in the heavenly courts. As no one could live in heaven in opposition to God, he was expelled. So great were his powers of deception that he carried with him a large number of the heavenly beings. With these sympathizers he came to this earth, determined to carry on the war against God. And when Christ came, he found the apostate working with the children of men, trying in every way to deceive them, that they should not obey the truth. {RH, November 13, 1900 par. 2}

This filled Christ's heart with sorrow. "What could have been done more to my vineyard, that I have not done in it?" he asked. "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" He saw that those for whom he had labored were filled with hatred against the truth of God. For them he had stepped down from his position as Commander of the heavenly host, laying aside his royal robe and kingly crown, and clothing his divinity with humanity. Yet they despised and rejected him. They lived lives of disobedience, refusing to hear and obey the word of God. It was in view of all this that Christ said, "Now is my soul troubled; and what shall I say [more

than I have said]?" He saw the trial before him. He saw the humiliation he was to endure at the hands of the impenitent, blinded Jews. He saw that those for whom he had done so much were soon to crucify him. "For my love they are my adversaries," he declared. {RH, November 13, 1900 par. 3}

Jesus was indeed heaven's greatest gift to our world. But the treasures of truth he brought were rejected because to receive them involved a cross. The Light of heaven, he came to this world to shine amid the darkness of sin. But the people chose darkness rather than light, and the way of disobedience rather than the path of obedience. They would not heed the invitations, the warnings, and the cautions sent them. They abused their privileges and mercies. {RH, November 13, 1900 par. 4}

The climax was almost reached. The time for the Jews to take sides for or against Christ had come. The hour of grace was fast passing. The wrath of God was fast filling the cup of his indignation. {RH, November 13, 1900 par. 5}

Christ saw the retribution that was to come upon the Jews as a result of their course of action,—their rebellion against God, and their hatred of the Roman power, which they were compelled to obey. Had the Jews been loyal to God, the armies of heaven would have shielded them from their adversaries. They brought their ruin upon themselves. Christ saw them mustering their forces for the defense of Jerusalem. But God was not their helper. The invisible host of heaven was not fighting in their behalf. Christ saw the beautiful temple, in which the Jews had taken such pride, consumed by fire till it was only a heap of smoldering ashes. He saw the nation scattered. He saw its rich men despoiled of the wealth gained by fraud and disobedience. He saw the people dispersed through foreign countries, the acknowledged citizens of none, a people without any sure abiding place. He listened to the wail of anguish that rose as their children's children were hunted from place to place, always refused protection or relief. This brought such grief to his heart that he exclaimed, with tears, "Now is my soul troubled." With quivering lips he breathed the prayer, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." {RH, November 13, 1900 par. 6}

"Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." Christ and his disciples, with the Greeks who had received the truth, heard the words spoken from heaven, and Jesus said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." It was Christ's death on the cross that struck Satan's death knell. {RH, November 13, 1900 par. 7}

"And I, if I be lifted up from the earth, will draw all men unto me." Wonderfully significant words! Henceforth there would be no partition wall between Jew and Gentile. The gospel would be preached to all nations. Will all hear the message of salvation?—They will; for Christ has said it. And if they obey his gracious words, they will be claimed by God in the day when he makes up his jewels. "I will spare them," he says, "as a man spareth his own son that serveth him." All are drawn. Not one is left without conviction. Christ gives everyone evidence. But not all accept the evidence.

Many show plainly that it is not evidence they want, but an excuse for disregarding a plain "Thus saith the Lord." Instead of fearing and trembling before God, rejoicing that they have the privilege of listening to warnings and reproof, some inwardly wish that light had never come to them, to bring them to the test of decision. {RH, November 13, 1900 par. 8}

"Yet a little while is the light with you," Christ continued. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Whence came their hardness of heart?--Through transgression. The parable of the unfaithful husbandmen shows plainly that the Jews carried out their ambitious desires till the love and fear of God departed from them. {RH, November 13, 1900 par. 9}

No one is to understand from this scripture that God arbitrarily blinded the eyes and hardened the hearts of the Jews. It was Christ's work to soften hard hearts. But if men resisted the work of Christ, the sure result would be that their hearts would become hardened. {RH, November 13, 1900 par. 10}

Christ quoted a prophecy which more than a thousand years before had predicted what God's foreknowledge had seen would be. The prophecies do not shape the characters of the men who fulfill them. Men act out their own free will, either in accordance with a character placed under the molding of God or a character placed under the harsh rule of Satan. {RH, November 13, 1900 par. 11}

God tested the Jews to see if they would believe on his Son, or listen to the false charges made against him by the Pharisees, charges originating in the mind of Satan, whose effort it is to intercept every ray of divine light. {RH, November 13, 1900 par. 12}

God gave the Jewish people wonderful light, wonderful evidence of his majesty, his power, his truth. It was not long since Christ had given them a crowning evidence of his divinity. He had raised from the grave a man who had been dead four days. Lazarus came forth from the tomb to testify to the mighty power of Jesus of Nazareth. {RH, November 13, 1900 par. 13}

No greater evidence than this could have been given. Would not the rulers who had before been convinced in regard to the Saviour's divinity now believe in him and confess him? Was not the miracle he had performed wonderful enough to lead them to do this? It was indeed enough to banish all prejudice even in the most unbelieving. But the hearts of the Jewish leaders were filled with the bitterest opposition, and instead of yielding to their convictions, they were maddened because Christ had done something which they could not possibly refute. In their stubbornness, self-exaltation, and proud boasting, they would not humble themselves to confess that they were in error. "Though



he had done so many miracles before them, yet they believed not on him." {RH, November 13, 1900 par. 14}

The first step in resistance of light leads to the second, and the second to the third, until no light, however strong, no evidence, however plain, has any effect. If a man is humble and teachable, his opposition will melt away, and his heart will be softened. Christ shows him the threshold of heaven, flushed with living glory. But his glory, which softens the contrite heart, only hardens the heart that will not yield to its rays. Truth shining upon a heart determined to resist, only leads to further resistance. {RH, November 13, 1900 par. 15}

"Nevertheless among the chief rulers also many believed on him." Why did they not then bring joy to his heart by acknowledging him?--"Because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." How pitiful is this statement! The maintenance of their dignity was of greater weight with them than the performance of their duty to exert an influence on the side of truth and righteousness. {RH, November 13, 1900 par. 16}

The Light of the world, Christ shows us the way to heaven, pointing out the advantage of treading in the path of obedience. John bears witness of him, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, November 13, 1900 par. 17}

The time of most solemn responsibility for the Jewish nation was when Christ was among them. It was then that the last test was given to them as a nation. Light from the living oracles of God shone upon them. Jesus spoke to them, and did among them works which no man ever had done or could do. But they would not receive him. This generation is passing over the same ground. Today Christ is saying to many, You would none of my counsel. You rejected my invitation to enlist on the Lord's side. You chose to be numbered with transgressors. Of those who reject the truth he is saying, If you are destroyed, you are responsible. You would not come unto me that you might have life. {RH, November 13, 1900 par. 18}

The tempter offers his flattering bribes to all who will listen to him. He tells men and women that if they obey the Sabbath command, they will lose their position in the world, and in the church. He presents before them many objections to an acceptance of the truth, telling them that their lives will be made unpleasant, that their reputation will suffer. Thus he tempted the Jews in Christ's day, and many who were inclined to follow the Saviour turned away from him for fear of temporal loss. {RH, November 13, 1900 par. 19}

Christ has given his people messages of warning to give to the world. As these messages are presented, many are convinced of the truth. Then they begin to think of the sacrifice that obedience to the truth will involve. Truth makes its impression upon

the heart, and is recommended by the conscience. But men begin to speculate. Why are there so few who believe this truth? they ask. Have any of the ministers or learned men believed it? {RH, November 13, 1900 par. 20}

Many refuse to obey the truth through fear that they will lose their standing in the world. They allow the inconveniences in the pathway of truth to prevent them from following the Saviour. They do not realize that to reject truth means to lose eternal life. {RH, November 13, 1900 par. 21}

The heavenly intelligences watch with intense interest the struggle between tempter and tempted. It is a life-and-death question that is being settled. Christ knows this, and before those whose souls are trembling in the balance, he holds up the sure test of obedience or disobedience, saying, "He that loveth his life"--his good name, his reputation, his money, his property, his business--"shall lose it; and he that hateth his life in this world shall keep it unto life eternal." He who hates the life which is lived in transgression of God's law, he who accepts the divine requirements, leaving God to take care of the consequences, will gain eternal life. "If any man serve me," Christ declares, "let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

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{RH, November 13, 1900 par. 22}

**PERIODICALS / RH - The Review and Herald / November 20, 1900 Offer Unto God Thanksgiving. - Mrs. E. G. White. -**

**November 20, 1900 Offer Unto God Thanksgiving.**

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**Mrs. E. G. White.**  
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"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High." {RH, November 20, 1900 par. 1}

We should ever remember that thanksgiving is the fruit of true, willing obedience. The Lord is the object of our worship, and to praise his holy name shows respect for his efficiency. God says, "Whoso offereth praise glorifieth me." "Faith is the substance of things hoped for, the evidence of things not seen." Faith relies upon God as being able and willing to save to the uttermost all who come to him. As we speak of God's power, we show that we appreciate the love that is so constantly shown us, that we are grateful for the mercies and favors bestowed on us, and that the whole soul is awakened to a realization of God's glory. {RH, November 20, 1900 par. 2}

The absence of praise and thanksgiving pleases the enemy of God. The line of demarcation between those who utter the holy name of God in blasphemy, and those who praise him with heart and with voice, is clear and distinct. He who is truly converted

will glorify God as he beholds the wonderful things of his creation, the brightness of the sun, moon, and stars, the changing beauty of the heavens. To him all nature will declare God's mighty power. He will be led to give glory to his holy name. {RH, November 20, 1900 par. 3}

Isaiah tells us what God is doing for us. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." {RH, November 20, 1900 par. 4}

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. . . . When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: "I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." {RH, November 20, 1900 par. 5}

What greater encouragement and assurance than this could the Lord give his loyal, commandment-keeping people? Have we not every reason for changing our attitude toward God? Is it not our duty to show the world that we appreciate the love of Christ? As we produce the fruit of thanksgiving, we bear living evidence that by connection with Christ we are placed on vantage ground. God is the fountain of life and power. He can make the wilderness a fruitful field for those who keep his commandments; for it is for the glory of his name to do this. Thus he witnesses to Christianity. He has done for his chosen people that which should inspire every heart with praise and thanksgiving; and it grieves him that so little praise is offered. He desires to have a stronger expression of praise from his people, showing that they know they have reason for manifesting joy and gladness. {RH, November 20, 1900 par. 6}

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

. . . And of his fullness have all we received, and grace for grace." As the grace which is in the soul flows out to others, more grace flows in to be given back to God in willing offerings. {RH, November 20, 1900 par. 7}

The people of God need to be aroused to let their light shine forth. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's people should be an animated people, filled with joy and gladness because they behold him who is invisible to the eyes of the world. {RH, November 20, 1900 par. 8}

Our tongues should be used to express the appreciation in our hearts for God's goodness. Thus God requires us to return to him gratitude offerings. But this is not the only way in which we are to praise God. We are to praise him by tangible service, by doing all we can to advance the glory of his name. By improving our intrusted talents, we are to offer God thanksgiving. {RH, November 20, 1900 par. 9}

We are to glorify God by keeping his commandments. Christ said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more." Feeling no need of me, it is seeking for the perishable things of earth. "But ye see me: because I live, ye shall live also." How plain is the distinction here drawn between the two classes. Worldlings place their whole attention upon the gaining of worldly advantages. The mind is filled with the selfish thought, How can I secure these advantages for myself? How can I obtain more money? This is the god man worships. Men do not stop to think of the riches of which no earthly power can deprive them. They see not Christ, neither know him. They do not realize their great need of a Redeemer. They do not pray. They put Christ out of their lives as much as possible. {RH, November 20, 1900 par. 10}

"But ye see me: because I live, ye shall live also." Christ is with his children, enlightening their minds and leading them to call upon him. As they do this, he hears their prayers and purifies their hearts. They see him as the Way, the Truth, and the Life. They do not walk in accordance with the ways of the world. They ask God for Christ's sake to help them, and they receive the help they ask for. They are gifted by God with power to see the love and wonderful charms of Christ. They can never feel lonely or comfortless. {RH, November 20, 1900 par. 11}

"At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Let all mark the answer. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Wonderful indeed is this promise. Do we comprehend it? When a man becomes one with Christ, he has the mind of Christ. He is no longer antagonistic to God's law, but lives in obedience to all his commandments.

He walks in the footsteps of the Saviour. {RH, November 20, 1900 par. 12}

But should he walk regretfully, because in his union with Christ he is called upon to practice self-denial and self-sacrifice? Think of what the Prince of heaven did to manifest his love for the Father and for us. He resigned his position as Commander in the heavenly courts, and clothed his divinity with humanity, that humanity might lay hold of humanity, and divinity grasp the throne of the Infinite. This he did to perfect the redemption of the human race. Those who receive him are adopted into the royal family as sons and daughters of God. They are made heirs of God and joint heirs with Jesus Christ, to an immortal inheritance. Have they any cause for regret? {RH, November 20, 1900 par. 13}

Christ has declared that the cross which makes the line of demarcation between his people and the world so distinct is not a cross of discouragement, but a cross of salvation. Love for the Saviour will lead us to acknowledge this. God has given human beings all that ministers to their happiness, and in return he asks them to lay their gifts and offerings on his altar. Shall we disregard this requirement? Shall we fail of offering God praise and thanksgiving in word and deed?

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{RH, November 20, 1900 par. 14}

**PERIODICALS / RH - The Review and Herald / November 27, 1900 Prepare to Meet the Lord. - Mrs. E. G. White. -**

**November 27, 1900 Prepare to Meet the Lord.**

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**Mrs. E. G. White.**  
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A crisis has arisen in the government of God on earth. Enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Wherever the truth is proclaimed, it will be opposed in a decided manner. {RH, November 27, 1900 par. 1}

Everything has been moving on just as the Lord revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God, universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen? No more than was seen in the inhabitants of the Noachian world. The people are just as ardent today in their games, in their horse racing, in their love of amusement, as were the antediluvians, who "knew not until the flood came, and took them all away,"

They had heaven-sent warnings, but they refused to listen. By their attitude they declared, We want not thy way, O God; we want our own way, our own will. Today the world is mad: an insanity is upon men and women, and is hurrying them on to eternal ruin. Every species of indulgence prevails, and men have become so infatuated with vice that they will not listen to warnings or appeals. {RH, November 27, 1900 par. 2}

The Lord says to the people of the earth, "Choose you this day whom ye will serve." All are now deciding their eternal destiny. Men need to be aroused to realized the solemnity of the time, the nearness of the day when human probation shall be ended. God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for his appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth his coming;" for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day. Everyone who claims to be a servant of God is called to do his service as if each day might be the last. {RH, November 27, 1900 par. 3}

The words of Christ have a direct application to this time: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." {RH, November 27, 1900 par. 4}

Let everyone to whom the Lord has given light from his word be sure that he makes a right use of that light. Let him beware that he does not presume to feed the flock of God with food which is not appropriate for the time. "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Talk of the speedy appearing of the Son of man in the clouds of heaven with power and great glory. Put not off that day. God has given no man a right to say, "My Lord delayeth his coming." Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" {RH, November 27, 1900 par. 5}

"If that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants [how?--By suspicious words, by evil-thinking and evil-speaking. It is thus that confidence is changed to doubt and unbelief], . . . the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." It is essential that all shall know what atmosphere surrounds their own souls, whether they are in co- partnership with the enemy of righteousness, and unconsciously doing his work, or whether they are yoked up with Christ, doing his work, and seeking to establish souls more firmly in the truth. {RH, November 27, 1900 par. 6}



Satan would be pleased to have anyone and everyone become his allies in the work of weakening the confidence of brother in brother, and sowing discord among those who profess to believe the truth. Satan can accomplish his purpose most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not co-operate with him in establishing souls in the faith by leading them to heed his words of warning, are doing the work of the enemy of Christ. {RH, November 27, 1900 par. 7}

It is a most serious matter to go from house to house, and, under pretense of doing missionary work, scatter the seed of mistrust and suspicion. Such seed speedily germinates, and there is created a distrust of God's servants, who have his message to bear to the people. When God speaks through his servants, the seed sown has developed into a root of bitterness. The word falls upon ears that will not hear, and hearts that will not respond. No earthly or heavenly power can find access to the soul. Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A sister or brother in the church planted the evil seed, but who will restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of faith and hope and confidence in God's workmen, has turned a soul away from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear his voice and to be converted, have leavened other minds with the leaven of evil-surmising and evil-speaking. {RH, November 27, 1900 par. 8}

This is the day of the Lord's preparation. We have no time now to talk unbelief or to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and he judges, not by assertions which are yea and nay, but by the fruit of one's course of action. "By their fruits ye shall know them." The seed sown will determine the character of the harvest. {RH, November 27, 1900 par. 9}

So long as the people of God are in this world, they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are yea and nay in regard to the same thing. How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to his knowledge; for he reads the heart. The less we have to do with untruthful elements, the better it will be for the church. {RH, November 27, 1900 par. 10}

Bear in mind always that the human brotherhood are not sin-bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we can not do this work. We must leave the sinner with God. He has borne long with the false tongue. He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in him and be still. We may feel that the Lord's work is in jeopardy, through the deceptions of those who deal falsely, but we need not

feel thus. We are not to think that the issue of the conflict is in our hands. Our duty is to walk by faith. In his own time God will deal with the deceiver. He will reward every man according to his work. {RH, November 27, 1900 par. 11}

Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Here is the great burden to be carried by each one. Are my sins forgiven? Has Christ, the burden-bearer, taken away my guilt? Have I a clean heart, purified by the righteousness of Jesus Christ? Woe be to any soul who is not seeking a refuge in Christ. Woe be to all who shall in any way divert the mind from the work, and cause any soul to be less vigilant now. {RH, November 27, 1900 par. 12}

The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour? {RH, November 27, 1900 par. 13}

Let all who would co-operate with God unite in proclaiming the present truth, the message of the third angel: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then, as the eyes of John rested upon God's people, he exclaimed: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. {RH, November 27, 1900 par. 14}

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." {RH, November 27, 1900 par. 15}

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the Powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation! How earnestly we should examine ourselves! We should eat the flesh and drink the blood of the Son of God; that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our character. We are to be transformed by the renewing of our hearts.

Here is our only safety. Nothing can separate a living Christian from God. {RH, November 27, 1900 par. 16}

It is discipline of spirit, cleanness of heart and thought, that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for God's work than are those who have capabilities, but do not employ them rightly. Christ is the truth, because he is the fulfillment of ancient prophecies. Men may take pride in their knowledge of worldly things; but if they have not a knowledge of the true God, of Christ, the Way, the Truth, and the Life, they are deplorably ignorant, and their knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming influence upon the human mind, is imperishable. It is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ.

{RH, November 27, 1900 par. 17}

**PERIODICALS / RH - The Review and Herald / December 4, 1900 The Church of God. - Mrs. E. G. White. -**

**December 4, 1900 The Church of God.**

**Mrs. E. G. White.**

The church on earth is God's temple, and it is to assume divine proportions before the world. This building is to be the light of the world. It is to be composed of living stones laid close together, stone fitting to stone, making a solid building. All these stones are not of the same shape or dimension. Some are large, and some are small, but each one has its own place to fill. In the whole building there is not to be one misshapen stone. Each one is perfect. And each stone is a living stone, a stone that emits light. The value of the stones is determined by the light they reflect to the world.

{RH, December 4, 1900 par. 1}

Now is the time for the stones to be taken from the quarry of the world and brought into God's workshop, to be hewed, squared, and polished, that they may shine. This is God's plan, and he desires all who profess to believe the truth to fill their respective places in the great, grand work for this time. He desires each worker to stand forth as did Daniel, every phase of the character under divine ministration, that day by day he may be prepared to fill his place in the temple of God. {RH, December 4, 1900 par. 2}

It is God's design that his church shall ever advance in purity and knowledge, from light to light, from glory to glory. "Whereunto," asks he who is the first and the last, "shall we liken the kingdom of God? or with what comparison shall we compare it?" He could not employ any of the kingdoms of the world as a similitude. In society he found

nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power. But in Christ's kingdom every carnal weapon, every instrument of coercion, is to be abolished. This kingdom is to be established to uplift and ennoble fallen humanity. Christ makes his church a beautiful temple for God. "Where two or three are gathered together in my name," he declared, "there am I in the midst of them." His church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to the church on earth, and the members are to find their happiness in the happiness of those whom they help and bless. {RH, December 4, 1900 par. 3}

Through the ages of moral darkness, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations, to the present time, the pure doctrines of the Bible have been unfolding within her borders. The church of Christ, enfeebled and defective as she may appear, is the one object on earth on which he bestows in a special sense his love and regard. The church is the theater of his grace, in which he delights to make experiments of mercy on human hearts. {RH, December 4, 1900 par. 4}

The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to him who has bought her with the precious blood of his only begotten Son. In the past, faithful souls have constituted the church on earth, and God has taken them into covenant relation with himself, uniting the church on earth with the church in heaven. He has sent forth his holy angels to minister to his church, and the gates of hell have not been able to prevail against it. {RH, December 4, 1900 par. 5}

Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life. {RH, December 4, 1900 par. 6}

Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. Christ has bought the church with his blood, and he longs to clothe her with salvation. He has made her the depository of sacred truth, and he wishes her to partake of his glory. But in order that the church may be an educating power in the world, she must co-operate with the church in heaven. Her members must represent Christ. Their hearts must be open to receive every ray of light that God may see fit to impart. As they receive this light, they will be enabled to receive and impart more and more of the rays of the Sun of Righteousness. {RH, December 4, 1900 par. 7}

There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls his people to their posts of duty. He calls upon them to purge themselves from that which has been revealed as the bane of the churches--an exalting of the men placed in positions of trust. There is earnest work to be done. Upon their knees men are to seek God in faith, and then go forth to speak the word with power sent down from on high. Such men come before the people direct from the

audience-chamber of the Most High, and their words and works promote spirituality. When they come in contact with wrong principles, they plant their feet firmly upon the words, "It is written." {RH, December 4, 1900 par. 8}

This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Unless they heed the warnings God has given, they will most surely be drawn away from the principles of the truth. They will stand among those who dishonor the faith by giving heed to seducing spirits. They plead for the indulgence of appetite. They take no delight in contemplating the character of the Saviour. The rebuke of Christ is upon them, because in thought and action they are corrupt. {RH, December 4, 1900 par. 9}

There are those in the church who, unless thoroughly converted, will crucify to themselves the Son of God afresh, and put him to an open shame. I appeal to every church-member to inquire, Am I doing all I can to honor my Redeemer? Truth held in unrighteousness is the greatest curse that can come to our world. But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth living, worth defending. Christ calls upon us to enter the narrow pathway, where every step means a denial of self. He calls upon us to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints. Paul wrote to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Hold fast the form of sound words, . . . in faith and love which is in Christ Jesus." {RH, December 4, 1900 par. 10}

As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. The whole treasure of heaven is at our command in the work of preparing the way of the Lord. By giving us the co-operation of the holy angels, God has made it possible for our work to be a wonderful, yes, a glorious, success. But success will seldom result from scattered effort. The united influence of all the members of the church is required. {RH, December 4, 1900 par. 11}

The church today needs men who, like Enoch, walk with God, revealing Christ to the world. Church-members need to reach a higher standard. Heavenly messengers are waiting to communicate with those who have sunk self out of sight, whose lives are a fulfilling of the words, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh by many who through self-indulgence allow Satan to gain control over them. The church needs men of devotion to bear to the world the message of salvation, pointing sinners to the Lamb of God,--men who, by their works of righteousness and their pure, true words, can lift their fellow men out of the pit of degradation. {RH, December 4, 1900 par. 12}

With pity and compassion, with tender yearning and love, the Lord is looking upon

his tempted and tried people. For a time the oppressors will be permitted to triumph over those who keep God's holy commandments. All are given the same opportunity that was granted to the first great rebel to reveal the spirit that moves them to action. It is God's purpose that all shall be tested and tried, that he may see whether they are loyal or disloyal to the laws that govern the kingdom of heaven. To the last, God permits Satan to reveal himself as a liar, an accuser, and a murderer. Thus the final triumph of his people is made more marked, more glorious, more full and complete. The words of the prophet will then be fulfilled, "The day of vengeance is in mine heart, and the year of my redeemed is come." The song of the Lord's people will then be: "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above the people." {RH, December 4, 1900 par. 13}

**PERIODICALS / RH - The Review and Herald / December 11, 1900 Lessons for Christians - Mrs. E. G. White -**

**December 11, 1900 Lessons for Christians**

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**Mrs. E. G. White**  
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The third chapter of 1 Corinthians contains instruction which all who claim to be following Jesus should study. Contentions in the body of believers are not after the order of God. They result from the manifestation of the attributes of the natural heart. To all who bring in disorder and disunion, the words of Paul are applicable: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Paul here addressed a people whose advancement was not proportionate to their privileges and opportunities. They ought to have been able to bear the hearing of the plain word of God, but they were in the position in which the disciples were when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the word; but they were unsanctified. They had forgotten that they must be purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish carnal attributes. {RH, December 11, 1900 par. 1}

It was impossible for the apostle to reprove wrong-doing without some who claimed to believe the truth becoming offended. The inspired testimony could do these no good; for they had lost their spiritual discernment. Jealousy, evil surmising, and accusing closed the door to the working of the Holy Spirit. Paul would gladly have dwelt upon higher and more difficult truths, truths which were rich in nourishment, but his instruction would have cut directly across their tendencies to jealousy, and would not have been received. The divine mysteries of godliness, which would have enabled them to grasp



the truths necessary for that time, could not be spoken. The apostle must select lessons which, like milk, could be taken without irritating the digestive organs. Truths of the deepest interest could not be spoken, because the hearers would misapply and misappropriate them, presenting them to young converts who needed only the more simple truths of the word. {RH, December 11, 1900 par. 2}

"Ye are yet carnal," Paul declared, "for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Their contentions revealed that they had not the mind and Spirit of Christ, that they were walking after the wisdom of their narrow, conceited minds. Their views and feelings were bound about with selfishness. They did not show the liberality, the generosity, the tenderness, which reveals an abiding Christ. {RH, December 11, 1900 par. 3}

Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilent matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made. {RH, December 11, 1900 par. 4}

The Lord desires that the soul-temple shall be kept free from all defilement. "Let no man deceive himself. If any man among you seemeth to be wise,"--in his own eyes,--"let him become a fool, that he may be wise." Let him who seeks the highest place learn to think far less of his worldly wisdom, and humble himself, that God may give him the wisdom which is bestowed only when true humility is shown. The world may call him a fool, but God calls him wise; for "the fear of the Lord is the beginning of wisdom." Obedience to God is of far greater value than the esteem of the world. {RH, December 11, 1900 par. 5}

God's servants are engaged in one common vineyard. "All ye are brethren." Their object should not be to make a show, not to exalt self, but to convert souls, to do a work which will stand the assaults of the enemies of truth and righteousness. Let no man belittle another man's work because it is not in exactly the same line as his own. The souls for whom we labor are not to be converted to the minister, but to Jesus Christ. Let man keep himself in the background; let Christ appear. Talk of Christ. Exalt Christ. Lift Him up, the Man of Calvary. {RH, December 11, 1900 par. 6}

Paul declares, "I have planted, Apollos watered; but God gave the increase." Paul was the first to preach the gospel at Corinth. He organized the church there. Apollos came after, winning his way to the hearts of the people, and instructing them. But God gave the increase. The success of both came from Him. {RH, December 11, 1900 par. 7}

God's servants do not all possess the same gifts, but they are all His workmen. Each is to learn of the Great Teacher, and then to communicate what he has learned. All do not do the same work, but under the sanctifying influence of the Holy Spirit they are all God's instrumentalities. God employs a diversity of gifts in His work of winning souls from Satan's army. {RH, December 11, 1900 par. 8}

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." God, and not man, is the judge of man's work, and He will apportion to each his just reward. It is not given to any human being to judge between the different servants of God. The Lord alone is the judge and rewarder of every good work. {RH, December 11, 1900 par. 9}

"He that planteth and he that watereth are one," engaged in the same work,--the salvation of souls. "We are laborers together with God: ye are God's husbandry, ye are God's building." In these words the church is compared to a cultivated field, in which the husbandmen are to labor, caring for the vines of the Lord's planting; and to a building, which is to become a holy temple for the Lord. Christ is the Master Workman. All are to work under His supervision, letting Him work for and through His workmen. He gives them tact and skill, and if they heed His instructions, crowns their labor with success. None are to complain against God, who has appointed to each man his work. He who murmurs and frets, who wants his own way, who desires to mold his fellow laborers to suit his own ideas, needs the divine touch before he is qualified to labor in any line. Unless he is changed, he will surely mar the work. {RH, December 11, 1900 par. 10}

Remember that we are laborers together with God. God is the all-powerful, effectual mover. His servants are His instruments. They are not to pull apart, everyone laboring in accordance with his own ideas. They are to labor in harmony, fitting together in kindly, courteous, brotherly order, in love for one another. There is to be no unkind criticism, no pulling to pieces of another's work. Together they are to carry the work forward. {RH, December 11, 1900 par. 11}

There are to be no separate parties in God's work. Every man to whom God has intrusted a message has his specific work, and this is to be done under the great Master Workman. Form no separate parties. In their ministry, God's servants are to be essentially one. Each person has an individuality of his own, which he is not to lose in any other man. Yet he is to work in perfect unity with his brethren. In honor God's workers are to prefer one another. No worker is to set himself up as a criterion, and speak disrespectfully of his fellow worker, treating him as an inferior. Under God each is to do his appointed work, respected, loved, and encouraged by his fellow workers. {RH, December 11, 1900 par. 12}

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." We are to study and obey every caution in the word of God. The Lord desires all to work under His direction. His word is an unerring counselor. {RH, December 11, 1900 par. 13}

"According to the grace of God which is given unto me," Paul continues, "as a wise master builder, I have laid the foundation, and another buildeth thereon." Others

afterward bore their message, and gathered in the souls who believed and were converted. "But let every man take heed how he buildeth thereupon." God's servants are to use the greatest care in regard to the doctrines they teach, the example they set, and the influence they exert on those associated with them. The great apostle appeals to the church and to God to witness to the truth and the sincerity of his profession. "Ye are witnesses, and God also," he says, "how holily and justly and unblameably we behaved ourselves among you. {RH, December 11, 1900 par. 14}

For other foundation can no man lay than that is laid, which is Jesus Christ." Isaiah declares: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Christ has been crucified for us. He is the propitiation for our sins. He is the atoning sacrifice, the true, immovable foundation. He has gathered the believers in church capacity, that they may labor unitedly, strengthening and building up one another in the faith. {RH, December 11, 1900 par. 15}

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." It is for our eternal interest to place the right material upon the right foundation. Christ is the great necessity for everyone. It will be to the peril of our souls that we mingle selfishness with the offering laid on the foundation. We are to lay upon it material that will do honor to God. The laborer for God is to do thorough work; his mind is to be pure and clean, free from all the cheapness represented as wood, hay, and stubble. The work of those who bring their offerings to God in humility and love, depending hour by hour on the grace of Christ to sanctify and cleanse from moral impurities, bears the impress of God, who estimates our work, not according to the outward appearance, but according to the heart purity brought into it. {RH, December 11, 1900 par. 16}

In the work of character building, each person is responsible for the way in which he builds. There are many in our world who teach speculative theories, rather than the simple truths which Christ taught. Everyone will be tested, to see whether his conversion is real. The pure doctrines that are taught in faith, the gold, silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching that is mingled with human philosophy can never satisfy. {RH, December 11, 1900 par. 17}

It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness, and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is

imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever.

{RH, December 11, 1900 par. 18}

**PERIODICALS / RH - The Review and Herald / December 11, 1900 An Important Letter from Sister E. G. White**

**December 11, 1900 An Important Letter from Sister E. G. White**

St. Helena, Cal., October, 1900.

Dear---: I can not at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain "Thus saith the Lord." When God sees that the work He has given me will not be refused, and rejected, and His instruction misstated and misappropriated, then I shall have a work to do in connection with those who will co-operate with me in the last great work before us. {RH, December 11, 1900 par. 1}

Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His message to people today as He did in the days of Noah. There is, in this age of the world, a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things that were entirely contrary to the mind and will of God. {RH, December 11, 1900 par. 2}

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work, without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done. {RH, December 11, 1900 par. 3}

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home,

and out of the church. Let every family make the most of this, the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,--cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. {RH, December 11, 1900 par. 4}

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. {RH, December 11, 1900 par. 5}

There are, in the providence of God, particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to tender to Him your offering, to carry out His specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth. {RH, December 11, 1900 par. 6}

Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily, as unto the Lord. {RH, December 11, 1900 par. 7}

Let all think soberly; for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live His life in you, perfecting your character. He desires you to work to the utmost of your knowledge and power to carry out the purpose for which He gave you life. Use every capability as His. {RH, December 11, 1900 par. 8}

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of the rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If

ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things, my spirit rejoices in God. {RH, December 11, 1900 par. 9}

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, . . . and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next. {RH, December 11, 1900 par. 10}

Hear the voice of God through the apostle Paul: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever. {RH, December 11, 1900 par. 11}

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers. {RH, December 11, 1900 par. 12}

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our Conferences awaken. Then He will tell you what to do next. {RH, December 11, 1900 par. 13}

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God, before they can decide to move. We must become men and women of God's opportunity. I am indeed glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences.

[Signed] Mrs. Ellen G. White.

{RH, December 11, 1900 par. 14}

**PERIODICALS / RH - The Review and Herald / December 18, 1900 Words to Parents - Mrs. E. G. White -**

**December 18, 1900 Words to Parents**



## Mrs. E. G. White

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Many parents fail to realize their God-given responsibility. They do not realize that the best missionary work they can do is to present to the world a well-disciplined, well-trained family. Upon such a family God looks with pleasure. {RH, December 18, 1900 par. 1}

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, not leaving them to gather up their education as best they can. The youth should not be allowed to learn good and evil indiscriminately, the parents thinking that at some future time the good will predominate and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil which children learn may be eradicated after many years, but who would trust to this? If parents could be aroused to realize their fearful responsibility in the work of educating their children, they would devote more time to prayer and less to needless display. They would pray earnestly for divine aid in the training and education of their children. {RH, December 18, 1900 par. 2}

The work of dealing with human minds requires careful study. The susceptible, expanding mind of a child longs for knowledge. Parents should keep themselves well informed, that they may give the minds of their children proper food. Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening food. But it is narrowed and debased by feeding upon that which is of the earth earthy. {RH, December 18, 1900 par. 3}

Parents, you are the ones to decide whether the minds of your children shall be filled with pure, elevating thoughts, or with vicious sentiments. You can not keep their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts. {RH, December 18, 1900 par. 4}

Unless parents, by earnest, assiduous efforts, plant the seeds of truth in the hearts of their children, the enemy will sow the ground with tares. Good, sound instruction is the only preventive of the evil communications which corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered. {RH, December 18, 1900 par. 5}

Parents, your minds should be full of the truths of the Bible. Your memory should be stored with its inspiring examples and fascinating incidents, your hearts softened and subdued by its deep spiritual lessons. Then as you teach your children, they will catch the enthusiasm you feel. {RH, December 18, 1900 par. 6}

Parents stand in the place of God to their children. Their will, when in harmony with the divine will, is to be respected, honored, and obeyed. Let not children feel at liberty to disregard the wishes of their parents. God has spoken decidedly on this point: "Children, obey your parents in the Lord: for this is right." "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." There can be no safe departure from this injunction. The parent's will, when it is in harmony with the will of God, is to be law. {RH, December 18, 1900 par. 7}

If parents work as they should for their children, they can not study nor imitate the fashions of the world. They can not take time for gossiping or aimless visiting. The mother who lives to please herself places herself in bondage to the enemy of truth and righteousness. {RH, December 18, 1900 par. 8}

God says, Take this child and train it for me. Form its character in accordance with the divine model. Parents should realize that by God's appointment they are the guardians of their children, whom they are to bring up in the nurture and admonition of the Lord. They should look their responsibilities fairly and squarely in the face. Remember that association with those of lax morals and coarse characters will have a detrimental influence upon your children. Do not leave them to the evil plottings of the enemy. Guard them carefully. {RH, December 18, 1900 par. 9}

The mother who has children to train and prepare for the heavenly mansions should not place her responsibilities upon some one else in order that she may be a missionary. In her own home she can do the very highest kind of missionary work. Let her enter the school of Christ, that she may learn the lessons every mother needs to learn. Let her study Christ's way of dealing with minds. Let her seek to be a true mother, a queen in the household, guiding, controlling, counseling, putting all her tact and skill into her work. Let her study how to train her children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow men, and prepared to shine in the courts of the Lord. If she does her work well, she will have the privilege of seeing her children serving God through the ceaseless ages of eternity. {RH, December 18, 1900 par. 10}

There are some children who need more patient discipline and kindly training than others. Their unyielding traits of character were given them as a legacy, and they need much sympathy and love. But by persevering labor these wayward ones may be prepared for the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected. {RH, December 18, 1900 par. 11}

Parents, if you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. Help them by your love and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character. {RH, December 18, 1900 par. 12}

This principle should be carried out in the Church as well as in the family. The day of Judgment will show that those who have been faithful in helping the unpromising ones, so generally neglected, have many stars in their crown. Those who seem so defective may have valuable qualities, which need developing by patient love and untiring effort. Such ones often make the most successful missionaries; for they know how to help those who need help. Are the efforts made in behalf of these apparently one-sided ones of no avail?--No;no. When the right chord is touched, the response comes. Only eternity can make known the good accomplished by such efforts. When we see as we are seen, and know as we are known, we shall realize how God regards this work. {RH, December 18, 1900 par. 13}

When parents become depressed and discouraged, let them not go to human

beings for solace and sympathy. Let them rather take all their cares and perplexities to Jesus. By the wrong advice given by human beings, Satan leads men and women to bind upon themselves burdens grievous to be borne. Parents who listen to the advice of those that are not on the side of Christ will make a terrible failure of their work. They will fall an easy prey to the enemy's temptations. {RH, December 18, 1900 par. 14}

Human help is as a broken reed; but Christ knew that human beings would be inclined to depend on this help. Therefore He lifted up His voice and cried, "Come unto me, . . . and I will give you rest." He understands every phase of character, and to those who seek His counsel He will give that wisdom which comes down from above. {RH, December 18, 1900 par. 15}

**PERIODICALS / RH - The Review and Herald / December 25, 1900 "How Much Owest Thou?" - Mrs. E. G. White -**

**December 25, 1900 "How Much Owest Thou?"**

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**Mrs. E. G. White**

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This is the holiday season. At this time large sums of money are spent for presents and in needless self-indulgence. Pride, fashion, and luxurious living swallow up immense sums which are worse than thrown away; for this needless use of means encourages prodigal expenditure, and often money is used in ways that injure health and endanger souls. {RH, December 25, 1900 par. 1}

The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; we are dependent on Him for every earthly favor, even for the breath of life; and now should not the bands of selfishness be broken, and the just claims of God and humanity be acknowledged? {RH, December 25, 1900 par. 2}

God delivered His people Israel from bondage in Egypt. He brought them into their own land, and gave them a goodly heritage and sure dwelling places. And He asked of them a recognition of His marvelous works. The first-fruits of the earth were to be consecrated to Him, and given back as an offering of gratitude, an acknowledgment of His goodness to them. For they said: "When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me." {RH, December 25, 1900 par. 3}

Concerning these offerings the Lord said: "And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the

Levite, and the stranger that is among you." They were to remember "the Levite, the stranger, the fatherless, and the widow." This was a standing requirement. {RH, December 25, 1900 par. 4}

The Lord calls for gifts and offerings, and He claims the tithe also. He says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Strictly, honestly, and faithfully, if possible without any failure, the tithe is to be brought to the treasury of God. With it His faithful messengers are to be sustained, as they go out to communicate the light of His word to those who are in darkness. {RH, December 25, 1900 par. 5}

"This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice." This is not the voice of man; it is the voice of Christ from the infolding pillar of cloud. Read carefully all of Deuteronomy 26, also chapters 27 and 28; for here are stated plainly the blessings of obedience. {RH, December 25, 1900 par. 6}

These directions, which the Lord gave to His people, express the principles of the law of the kingdom of God, and they are made specific, so that the minds of the people may not be left in ignorance and uncertainty. These scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. The message has not grown weak because of age. God's claims are just as binding now, just as fresh in their importance, as God's gifts are fresh and continual. {RH, December 25, 1900 par. 7}

Lest any should forget these important directions, Christ has repeated them with His own voice. He calls His followers to a life of consecration and self-denial. He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." This means what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ. {RH, December 25, 1900 par. 8}

While parents are making sacrifices for the sake of advancing the cause of God, they should teach their children also to take part in this work. The children may learn to show their love for Christ by denying themselves needless trifles, for the purchase of which much money slips through their fingers. In every family this work should be done. It requires tact and method, but it will be the best education the children can receive. And if all the little children would present their offerings to the Lord, their gifts would be as little rivulets, which, when united and set flowing, would swell into a river. {RH, December 25, 1900 par. 9}

The Lord looks with pleasure upon the little children who deny themselves that they may make an offering to Him. He was pleased with the widow who put her two mites into the treasury, because she gave with a willing heart. The Saviour thought her sacrifice in giving all that she had of more value than the large gifts of the rich men, who made no sacrifice in order to give. And He is glad when the little ones are willing to deny self that they may become laborers together with Him who loved them, and took them in His arms and blessed them. {RH, December 25, 1900 par. 10}

Christ counted it essential to remind His people that obedience to the commandments of God is for their present and future good. Obedience brings a blessing, disobedience a curse. Besides, when the Lord in a special manner favors his people, He exhorts them publicly to acknowledge His goodness. In this way His name will be glorified; for such an acknowledgment is a testimony that His words are faithful and true. {RH, December 25, 1900 par. 11}

Our offerings are not accepted of God unless they are presented in a spirit of reverence and gratitude. It is the humble, grateful, reverential heart that makes all offerings as a sweet-smelling savor. The children of Israel might have given all their substance; but had it been given in a spirit of self-sufficiency or pharisaism, with the feeling that God was indebted to them, and for this reason had bestowed upon them the favors they had received at His hand, their offerings would have been rejected, utterly contemned of God. {RH, December 25, 1900 par. 12}

Christ has shown the estimate He places upon the human soul by giving himself up to a life of self-denial and pain and to a cruel death. He is soon coming again, and we have but a short time in which to show that we appreciate the redemption that He, with His own blood, has purchased for us and for others. Many lands that have never heard the truth are yet to hear it, and to become vocal with the praise of God. If the Church of God will now use all her talents of means and influence, the work may be carried forward gloriously in these "regions beyond." {RH, December 25, 1900 par. 13}

Let all at this time consider the question, "How much owest thou unto my Lord?"

{RH, December 25, 1900 par. 14}

**PERIODICALS / RH - The Review and Herald / January 1, 1901 Canvassing, a Branch of God's Work - Mrs. E. G. White -**

**January 1, 1901 Canvassing, a Branch of God's Work**

**Mrs. E. G. White**

The canvassing work, properly carried on, is missionary work of the highest order, and is as good and as successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but there are many who, though hungry for the bread of life, have not the privilege of hearing the truth from the lips of God's delegated preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher can not go. In this way the attention of many will be called to the important events that are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before

the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them do at this time. We can not too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth. {RH, January 1, 1901 par. 1}

It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune enters the home, and through the truth contained in these books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with self-denying human workers. {RH, January 1, 1901 par. 2}

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak, which will bring light and hope and courage to many souls. {RH, January 1, 1901 par. 3}

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus. {RH, January 1, 1901 par. 4}

God calls upon us to lift up the standard. As God's standard-bearers, we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the word of the Lord, remembering that those who obey the commandments, and teach others to obey them, will be rewarded by seeing souls converted, and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory. {RH, January 1, 1901 par. 5}

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time. {RH, January 1, 1901 par. 6}

The time has come when a large work should be done by the canvassers. The world, is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. Thus the



reading-matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. {RH, January 1, 1901 par. 7}

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential not only in the work of awakening minds to a realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books that contain the truth as attends the work of the minister who is educating the people as to what is truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God. {RH, January 1, 1901 par. 8}

**PERIODICALS / RH - The Review and Herald / January 8, 1901 Exalted Character of the Canvassing Work - Mrs. E. G. White -**

**January 8, 1901 Exalted Character of the Canvassing Work**

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**Mrs. E. G. White**  
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Canvassing for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position should not be once named among us. {RH, January 8, 1901 par. 1}

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason many have failed in the canvassing work is because they were not Christians; they did not know the spirit of conversion. They had a theory of how the work should be done, but they did not feel their dependence upon God. {RH, January 8, 1901 par. 2}

Canvassers, remember that in the books which you are handling, you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding, you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the Rock and are broken, you will experience the power of Christ, and others will recognize the power of the truth upon your hearts. {RH, January 8, 1901 par. 3}

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the Great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy. {RH, January 8, 1901 par. 4}

The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness so far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, January 8, 1901 par. 5}

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth, which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit, which convinces of sin, of righteousness, and of judgment, will be present to impress hearts. {RH, January 8, 1901 par. 6}

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savor of life unto life. {RH, January 8, 1901 par. 7}

Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in, the Holy Spirit, He will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you. {RH, January 8, 1901 par. 8}

Every canvasser has positive and constant need of the angelic ministration; for he has an important work to do, a work that he can not do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do; those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them. Such help is far above all the advantages that illustrations are supposed to give. {RH, January 8, 1901 par. 9}

When men realize the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success, will depend on how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded, he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the Spirit of God, he will gain a deep, rich experience, and heavenly angels will give him success in the work. {RH, January 8, 1901 par. 10}

To our canvassers, to all to whom God has given talents that they might co-operate with Him, I would say, Pray, O pray, for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink freely of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you. {RH, January 8, 1901 par. 11}

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ, by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth that you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts.

{RH, January 8, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / January 15, 1901 Canvassers as Gospel Evangelists - Mrs. E. G. White -**

**January 15, 1901 Canvassers as Gospel Evangelists**

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**Mrs. E. G. White**  
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The work of God is to go into all the world, vindicating the claims of Christ, and writing His name on hearts. As laborers together with Him, we must never get above the simplicity of His work; for unless we walk humbly with God, the Holy Spirit can not attend our efforts. {RH, January 15, 1901 par. 1}

The canvassing work is an important field of labor, and will do much toward carrying the gospel to all the dark corners of the world. The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. Many of our young ministers and those who are fitting for the ministry would, if truly converted, do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they endeavored to impart to others the light given them, they would receive more to impart. By meeting people and presenting to them our publications, they would gain an experience that they could not gain by simply preaching. As they go from house to house, they should converse with those with whom they meet, carrying with them the fragrance of Christ's life. The most precious ministry that can be performed is by ministers working in the canvassing field. {RH, January 15, 1901 par. 2}

All our ministers should feel free to carry books with them, to dispose of wherever they go. Wherever a minister goes, he can leave a book in the family where he stays, either selling it or giving it to them. Much of this work was done in the early history of the message. Ministers acted as canvassers and colporteurs, using the money they obtained from the sale of books to help in the advancement of the work in places where help was needed. These can speak intelligently regarding this method of work; for they have had an experience. {RH, January 15, 1901 par. 3}

Let none hold the impression that it belittles a minister of the gospel to canvass; for by doing this work, he is doing the very work as did the apostle Paul, who says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, and have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house with all humility of mind, and with many tears and temptations. {RH, January 15, 1901 par. 4}

All who wish an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many

things pertaining to the future immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. As they cherish the thought that Christ is their Companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will become educated in patience, kindness, affability, and helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ, their Companion, will not approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will learn how to represent the divine Companion with whom he is associated. To that unseen, holy One he will show respect and reverence because he is wearing His yoke, and is learning His pure, holy ways. Those who have faith in this divine Attendant will develop. They will be gifted with a power to clothe the message of truth with a sacred beauty. {RH, January 15, 1901 par. 5}

There are some who are adapted to the work of a colporteur, and who can accomplish more in this line than by preaching. If the Spirit of Christ dwells in their own hearts, they will find opportunity to present His word to others, and to direct minds to the special truths for this time. Men suited to this work undertake it; but some injudicious minister flatters them that their gifts should be employed in the desk, instead of in the work of the colporteur. Thus they are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, to talk and pray with them, are turned away from a work for which they are fitted, to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The canvassers in the field, if consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died. {RH, January 15, 1901 par. 6}

May the Lord help every one to improve to the utmost the talents committed to his trust. May He help all to study the Bible as they should, that its teachings may have a practical bearing upon their lives. Whatever your work may be, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present golden opportunities, and let your life prove a failure, while you sit idly dreaming of ease and success in a work for which God has never fitted you. Do the work that is nearest you. Do it, even though it may be amid the perils and hardships of the missionary field; and when tempted to complain of hardship and self-sacrifice, look at Christ, and behold the sacrifice that He has made that the light of the gospel might shine into benighted minds. {RH, January 15, 1901 par. 7}

The preaching of the word is a means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected, and his work appreciated. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work, I would say: As you visit the people, tell them you are a

gospel evangelist, and that you love the Lord. Do not seek a home in a hotel, but stay at a private house, and become acquainted with the family. Christ sowed the seeds of truth wherever He was; and as His followers, you can witness for the Master, doing a most precious work in fireside labor. In thus coming close to the people, you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and broken-hearted. You can point the discouraged ones to the word of God, and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized. {RH, January 15, 1901 par. 8}

Canvassers should be able to give those with whom they stay instruction in regard to the way to treat the suffering. They should be educated in regard to the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering. Now, just now, this work should be going forward in all parts of the country, that many might be blessed by the prayers and instruction of God's servants. {RH, January 15, 1901 par. 9}

We need to realize the importance of the canvassing work as one great means of finding out those who are in peril, and bringing them back to Christ. The truth must go forward. The Church militant is not the Church triumphant. Canvassers should never be prohibited from speaking of the love of Christ, from telling their first experience in their service for the Master. They should be perfectly free to speak or to pray with those who are awakened. The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers. Of all the gifts that God has given to man, none is more precious than the gift of speech; if it is sanctified by the Holy Spirit. It is with the tongue that we convince and persuade: with it we offer prayer and praise to God, and with it we convey rich thoughts of the Redeemer's love. Those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books that teach the truth, and thus bring the evidence to enlighten souls. When canvassers discover those who are interestedly searching for truth, they should hold Bible readings with them. These Bible readings are just what the people need. God will use in His service those who thus show a deep interest in perishing souls. Through them He will impart light to those who are ready to receive instruction. {RH, January 15, 1901 par. 10}

Some have a zeal that is not according to knowledge. Such should not attempt this work; they should not try to converse with those whom they meet; for they would be unable to enlighten them. Because of the lack of wisdom on the part of some, because they have been so much inclined to act the minister and theologian, restrictions have almost had to be enforced upon our canvassers. When the Lord's voice calls, "Whom shall I send, and who will go for us?" the divine Spirit puts it into hearts to respond, "Here am I; send me." But bear in mind that the live coal from the altar must first touch your lips. Then the words you speak will be wise and holy words. Then you will have wisdom to know what to say, and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite



prejudice, by introducing indiscriminately all the points of our faith. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's word. {RH, January 15, 1901 par. 11}

The Lord desires you to be soul-winners; therefore, while you should not force doctrinal points upon the people, you should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Why fear? -- Fear lest your words should savor of self-importance, lest unadvised words be spoken, lest your words and manner should not be after Christ's likeness. Connect firmly with Christ, and present the truth as it is in Him. Hearts can not fail to be touched by the story of the atonement. As you learn the meekness and lowliness of Christ, you will know what you should say to the people; for the Holy Spirit will tell you what words you ought to speak. Those who realize the necessity of keeping the heart under the control of the Holy Spirit, will be enabled to sow seed that will spring up unto eternal life. This is the work of the gospel evangelist.

{RH, January 15, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / January 22, 1901 An Appeal for the Canvassing Work - Mrs. E. G. White -**

**January 22, 1901 An Appeal for the Canvassing Work**

**Mrs. E. G. White**

The importance of the canvassing work is kept ever before me. This work has not of late had the spirit and life infused into it that were once given by the leading agents who made it a specialty. Canvassers have been called from their evangelistic work for the people in townships and cities to engage in other work. This is not as it should be. Our canvassers, if truly converted and consecrated, can gain access to hearts and homes, and place the truth before a large class of people. {RH, January 22, 1901 par. 1}

We have the word of God to show that the end is near. There is a great work to be done, and there is no time to be lost. A world is to be warned, and as never before men are to be laborers with Christ. The work of warning has been given to us. We are to be channels of light in the world, reflecting to others light from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done to warn the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible. {RH, January 22, 1901 par. 2}

The presidents of our Conferences, and others in responsible positions, have a duty to do in this matter, that the different branches of the work of God may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep

Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this branch of the work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this work, leading them to take up the book work and handle it successfully. Some have the talent, education, and experience that would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done. {RH, January 22, 1901 par. 3}

Those who have thus gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to become canvassers who will sell those books which the Lord by His Holy Spirit has stirred men to write. God desires men to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let these inexperienced persons be connected with experienced workers, that they may learn how to carry on the work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation they could have to fit them for other lines of missionary work. {RH, January 22, 1901 par. 4}

If those who know the truth would practice it, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian Church scattered the saints abroad, sending them out of Jerusalem into many parts of the world. The disciples of Christ did not stay in Jerusalem or in the cities near by, but they went beyond the limits of their own country, into the great thoroughfares of travel, seeking for lost sheep, that they might bring them into the fold. Today the Lord desires to see His work carried forward in many places. We must not confine our labors to one locality. {RH, January 22, 1901 par. 5}

We must not discourage our brethren, weakening their hands so that the work that God desires to accomplish through them is not done. Too much time should not be occupied in fitting up men to do missionary work. Instruction is necessary; but let all remember that Christ is the Great Teacher, the source of all true wisdom. Let young and old consecrate themselves to God, take up the work, and go forward, doing their work in all humility of mind, under the control of the Holy Spirit. Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability God has given them, seeking counsel of Him, and combining with the work that of the missionary evangelist, their talents will increase by exercise, and they will learn many practical lessons that they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education. {RH, January 22, 1901 par. 6}

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. The agencies set in operation for its accomplishment need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing this love by helping one another. We must be pitiful and courteous. We must

press together, drawing in even cords. Perfect harmony and unity of spirit must exist among the workers who handle the books that are to flood the world with light. Only those who live the prayer of Christ, working it out practically in their lives, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and success will crown our efforts. In our work we shall receive rich blessings from on high, and shall lay up treasure beside the throne of God. {RH, January 22, 1901 par. 7}

If we only knew what is before us, we should not be so dilatory in doing the work of the Lord. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. These are given to the flock of God, as their portion of meat in due season, while the poor sheep are starving for the bread of life. Even now there seems to be a burning desire to get up something startling, and bring it in as new light. Thus men are weaving into the web as important truths a tissue of lies. This imaginary food that is being prepared for the flock will cause spiritual consumption, decline, and death. {RH, January 22, 1901 par. 8}

We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their part to bind up the law and seal it among the disciples. {RH, January 22, 1901 par. 9}

Some flatter themselves that the Lord will give them another chance, that there will be a second probation. Fatal delusion! Just now, day by day, hour by hour, we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us, and we shall have to give an account of what we have done with His goods. As responsible beings we are working for time and for eternity, making our records in the books of heaven, and preparing our reward or punishment. Our reward will be proportionate to our work. "My reward is with me," Christ declares, "to give to every man according as His work shall be." He will expect results from every one. Let those who are seeking an easy time arise and shine, for their light has come, and the glory of the Lord has risen upon them. {RH, January 22, 1901 par. 10}

The Lord desires that the light which He has given on the Scriptures shall shine forth in clear, bright rays, and it is the work of our canvassers to put forth a strong, united effort that God's desire may be accomplished. A great and important work is before us. The enemy of souls realizes this, and is using every means within his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers for the canvassing work, those who will put all their energies and enlightenment into the work, helping wherever there is an opportunity. The Master calls for every one to do the work given him according to his several ability. Who will respond to the call? Who will go forth to

work in wisdom and grace and the love of Christ for those nigh and those afar off? Who will sacrifice ease and pleasure, to enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to men and women, and calling them to repentance? {RH, January 22, 1901 par. 11}

God has His workmen in every age. The call of the hour is answered by human agencies. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Let all who work effectually in these lines feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? To every man and woman who will co-operate with divine power, the Lord imparts a fitness for the work. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer, clear and distinct, "Here am I; send me."

{RH, January 22, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / January 29, 1901 Words to Parents  
- Mrs. E. G. White -**

**January 29, 1901 Words to Parents**

**Mrs. E. G. White**

Children are very susceptible. Undue severity hardens them, while a lack of discipline is like leaving a field untilled; it is speedily covered with thorns and thistles. {RH, January 29, 1901 par. 1}

Blind affection is a snare. By it the young are led to look upon evil as a thing to be excused. Parents are in constant danger of indulging natural affection at the expense of obedience to God's law. Many parents to please their children, allow what God forbids.

{RH, January 29, 1901 par. 2}

In allowing children to do as they please, parents may think themselves affectionate, but they are practicing the veriest cruelty. Children are able to reason, and their souls are hurt by inconsiderate kindness, however proper this kindness may be in the eyes of the parents. As the children grow older, their insubordination grows. Their teachers may

try to correct them, but too often the parents side with the children, and the evil continues to grow, clothed, if possible, with a still darker covering of deception than before. Other children are led astray by the wrong course of these children, and yet the parents can not see the wrong. The words of their children are listened to before the words of teachers, who mourn over the wrong. There is little hope of children in any age of the world, and especially in this age, whose fathers and mothers help them to testify to a lie. {RH, January 29, 1901 par. 3}

In the history of Eli the danger signal for parents is lifted. Eli's sons did wickedly, but he restrained them not. His great desire was to avoid unpleasant feelings in the home. He remonstrated, but did not command. His blind affection for his sons led him to shrink from taking any decided action against their wicked course. He proved unworthy of the trust given him, and the Lord passed him by, and gave His message to the child Samuel. "The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." {RH, January 29, 1901 par. 4}

Contrast the history of Eli with that of Abraham. Eli neglected to discipline his sons. They made Israel sin, and as a result, terrible calamity came upon the nation. Israel was defeated by the Philistines, and the ark was taken. {RH, January 29, 1901 par. 5}

Abraham inquired daily, Is this the way of the Lord? He ruled his household by the combined influence of authority and affection; and the Heart-searcher said of him: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham cultivated home religion. God knew that he would not betray sacred trusts, that he would not show for his children the blind affection that allows the child to be master of father and mother. {RH, January 29, 1901 par. 6}

Parents, the happiness of your children depends upon the way in which you discharge your duty toward them. Teach them carefully and prayerfully, here a little and there a little, leading, guiding, and when necessary commanding. Parents whose hearts are given to the Lord will follow His way in directing their household; and blessings will flow from them to their children. {RH, January 29, 1901 par. 7}

While we are not to indulge blind affection, neither are we to manifest undue severity. Children can not be brought to the Lord by force. They can be led, but not driven. "My sheep hear my voice, and I know them, and they follow me," Christ declares. He did not say, My sheep hear my voice, and are forced into the path of obedience. In the government of children, love must be shown. Never should parents cause their children pain by harshness or unreasonable exactions. Harshness drives souls into Satan's net. {RH, January 29, 1901 par. 8}

Parents, as surely as you treat your children in a cold, unloving manner, just so surely will the image of God in the soul be defaced. Christians should act like Christ.

Cherish and cultivate all that is pure and lovely in the heart of your child. Be kind. Do not oppress and repress your children by laying upon them burdens that are not sanctioned by the word of the Lord. Thus you cause the children to lose confidence in you. Let there be no fretting, no scolding, no unnecessary exactions. Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond by willing obedience to a rule of love. Commend your children whenever you can. Provide the little ones with innocent amusements. As soon as they are old enough, give them something to do, according to their strength. Encourage them with the thought that they are helping you. Then, in doing these little duties, they will find greater pleasure than in mere amusement. Do not let them pass through childhood in a dull routine. Never wound their hearts by a lack of consideration. Walk constantly in the way of the Lord, following the example set by Christ. {RH, January 29, 1901 par. 9}

Make the home a Bethel, a holy, consecrated place. Make the lives of your children as happy as possible. Keep the soil of the heart mellow by love and affection, thus preparing it for the seed of truth. Remember that the Lord gives the earth not only clouds and rain, but the beautiful, smiling sunshine, causing the seed to spring up and the blossoms to appear. Remember that children need not only reproof and correction, but encouragement and commendation, the pleasant sunshine of kind words. {RH, January 29, 1901 par. 10}

We need more sunshiny parents and more sunshiny Christians. We are too much shut up within ourselves. Too often the kindly, encouraging word, the cheery smile, are withheld from our children and from the oppressed and discouraged. {RH, January 29, 1901 par. 11}

Parents, upon you rests the responsibility of being light-bearers and light-givers. Shine as lights in the home, brightening the path that your children must travel. As you do this, your light will shine to those without. {RH, January 29, 1901 par. 12}

Before parents can teach their children correctly, they must themselves learn in the school of Christ. Then, in humility and love, let them work for their children, determined not to fail nor be discouraged. They are to have faith that their efforts will not be in vain. Patient, untiring work will win the blessing of God. Divine power will combine with human endeavor, and the hearts of the children will be turned in loving obedience to Christ. {RH, January 29, 1901 par. 13}

Be careful to show your children that Christ is a loving Saviour. Tell them that He died for children. Never cease to labor in love for their salvation, presenting the truth as it is in Jesus. Make the Christian life an attractive one. Speak of the country in which the followers of Christ are to make their home. As you do this, God will guide your children into all truth, filling them with a desire to fit themselves for the mansions which Christ has gone to prepare for those that love Him. {RH, January 29, 1901 par. 14}

Parents, are you working with unflagging energy in behalf of your children? The God of heaven marks your solicitude, your earnest work, your constant watchfulness. He hears your prayers. With patience and tenderness train your children for the Lord. All heaven is interested in your work. Angels of light will unite with you as you strive to lead your children to heaven. God will unite with you, crowning your efforts with success.



Christ delights to honor a Christian family; for such a family is a symbol of the family in heaven. {RH, January 29, 1901 par. 15}

**PERIODICALS / RH - The Review and Herald / February 5, 1901 A Warning for This Time - Mrs. E. G. White -**

**February 5, 1901 A Warning for This Time**

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**Mrs. E. G. White**  
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"For this cause," Paul wrote, "we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." These words present an advancing religious experience. {RH, February 5, 1901 par. 1}

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." This is a warning appropriate for this time. Then comes a charge which will often need to be given: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God. {RH, February 5, 1901 par. 2}

We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all day-dreaming, and He says, Go work today in my vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility. God has given us talents upon which to trade, and He expects us to increase them by faithful use. He has made us His almoners; and He requires that wherever we shall go, usefulness shall mark our path. If the contemplation of eternal realities unfits us for the duties of the present life, the blame lies with ourselves. {RH, February 5, 1901 par. 3}

We have encouragement in the Scriptures that if we walk humbly before God, we shall receive instruction. But we are warned against undue curiosity. "Shun profane and vain babblings: for they will increase unto more ungodliness," leading into paths of supposition and imagination, with which we have nothing to do. These are vain, unessential theories of human creation, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Of those who advance

these theories, Paul says: "Their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." {RH, February 5, 1901 par. 4}

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears. {RH, February 5, 1901 par. 5}

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor." The "great house" represents the Church. In the Church will be found the vile as well as the precious. The net cast into the sea gathers both good and bad. {RH, February 5, 1901 par. 6}

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." He is not to accept theories that, if received, would corrupt. He is to purify himself from all unrighteous sentiments, which, if received, would lead away from the sure word of God to unstable human devisings, degradation, and corruption. He is to resist the working of the enemy through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the path of man, but a path that leads to heaven. {RH, February 5, 1901 par. 7}

The work of purification is an individual work. No one can do this work for another. "If a man therefore purge *himself* from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner. {RH, February 5, 1901 par. 8}

The men intrusted with sacred responsibilities as teachers of spiritual things are representatives of Christ. Having His meekness and lowliness, they day by day witness for Him. They manifest His Spirit in their earnest endeavor to do good, and they receive the unction represented by the holy oil. The impartation of God's Spirit is an overflowing of the holy oil from the divine receptacle into human vessels prepared to receive it. Thus by the power and grace of God, and under His superintending care, the work is carried forward, in the face of mighty foes. This work is not to cease until its completion amid the triumphant shout of victory, "Grace, grace unto it." {RH, February 5, 1901 par. 8}

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the

truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." {RH, February 5, 1901 par. 10}

The members of the Church of God need converting. Unless they are converted, they will lead away from Christ, making crooked paths for their own feet, and turning the lame out of the way. There is just as much need of repentance in and among believers who err from the principles of Christ as among those who have not a knowledge of the way of the Lord. Let the question come home to every soul, Am I walking in Christ's footsteps? True religion exerts a powerful influence. True Christians are filled with love for God and man; their earnest desire for the salvation of the souls ready to perish gives them decided victories.

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{RH, February 5, 1901 par. 11}

**PERIODICALS / RH - The Review and Herald / February 12, 1901 Labors in California - Mrs. E. G. White -**

**February 12, 1901 Labors in California**

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**Mrs. E. G. White**  
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Since coming to America, my labors have been constant, and I have felt much of the sustaining power of the Lord. We arrived in Oakland late in the day, Friday, September 21. I was asked to speak on Sabbath afternoon in the Oakland church. The notice had gone out, and the church building was full. The Lord gave me special freedom. {RH, February 12, 1901 par. 1}

The first part of the next week was devoted to house hunting, but after being conducted from place to place for days, we could find nothing suitable. Then I said, "I am done with house hunting. When the Lord provides a place for me, I will gladly accept it." {RH, February 12, 1901 par. 2}

Thursday morning we went to St. Helena, and as I met Sister Ings, she said: "Below the hill is a place that is just the place for you. The house is large and comfortable, and well furnished. The surroundings are pleasant. There are orchards and vineyards, and the stable is supplied with horses and carriages. It is so near the sanitarium that you can be a great help to us, and we may be able to assist you in some way." {RH, February 12, 1901 par. 3}

We examined the place, and found it well suited to our necessities. The sanitarium had purchased the place in order to secure all the water of a large spring belonging to it; and after retaining the spring, also five acres of land for the food factory, and ten acres for other purposes, they wished to sell me the remainder, comprising fifty-five acres of land, with the house, an old cottage that we have converted into office rooms for my helpers, the stables, horses, carriages, farm implements, for a sum less than I

received for my home in Cooranbong. I need pay but a few hundred dollars now, and the rest in yearly installments, at a low rate of interest. {RH, February 12, 1901 par. 4}

I had given up my home in Cooranbong with many regrets, feeling that I should never again find so quiet and comfortable a place. But lo, the Lord had prepared for me a place that was in many ways much better, and obtainable on easy terms. A large part of the proceeds of the Cooranbong place I can now loan to the Sydney Sanitarium, and other enterprises in need of funds. {RH, February 12, 1901 par. 5}

Some have asked, "Why does Sister White invest six thousand dollars in a home at this stage in the world's history?" My answer is, Because I have an important work to do, and must have a suitable place in which to do it. Because the interest on this place is much less than the rent would be on the necessary rooms for my residence and offices for my helpers. I could sell portions of the place, but feel that I must keep it in order to meet the future needs of the sanitarium work. {RH, February 12, 1901 par. 6}

As soon as we reached Crystal Springs, I was solicited to speak in the sanitarium chapel. This I did Thursday and Friday evenings. The audiences were large, and all seemed much interested. {RH, February 12, 1901 par. 7}

Sabbath morning we went to Napa, where a district camp-meeting was in session, and there I spoke to the people. I was moved by the Spirit of God to bear a most decided testimony. After I had spoken, many came forward for prayer. Much tenderness and weeping were seen in the meeting. Some of the nurses from the sanitarium were much broken in spirit, and earnestly sought the Lord. {RH, February 12, 1901 par. 8}

On returning to St. Helena, I met my son, James Edson White, whom I had not seen for nine years. He had come to counsel with us while Elder Irwin was here. Through the week our counsels continued, and many important matters were considered. {RH, February 12, 1901 par. 9}

Since coming here, I have spoken about twelve times at the sanitarium, once at St. Helena, once at Calistoga, and three times at Healdsburg. The Lord has blessed me in a marked manner. I see as I never expected to see that the good hand of the Lord is with me. Oh, it has been so wonderfully apparent in providing this beautiful home in this retired place! {RH, February 12, 1901 par. 10}

While on the boat, I was visited by the angel of the Lord, and was instructed that it was in the order of God for me to come to America just at this time. This was against my wishes; for I wanted to remain in Australia. I love the people there, and I loved my work. I have not lost my love for Australia, nor my interest in the workers there. {RH, February 12, 1901 par. 11}

The Lord will help all who take hold with good courage, and humbly do His work with honesty and fidelity and earnest zeal. The end is near, and I would say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness. We want not human zeal, but a zeal for the success of all our institutions. They are God's instrumentalities. They must be kept free from selfishness. They must

be witnesses for the truth of God for this time. {RH, February 12, 1901 par. 12}

Sabbath, November 10, I visited San Francisco, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungry for the word of the Lord, and I believe they heard to a purpose. As I spoke the word of life in plain, simple language, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live! {RH, February 12, 1901 par. 13}

After I had finished speaking, Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred persons came forward. Men and women, youth and children, pressed into the front seats. The Lord would be pleased to have a work similar to this done in every church. {RH, February 12, 1901 par. 14}

Many could not come forward, because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard." {RH, February 12, 1901 par. 15}

Most earnest efforts should be made to lead both the older and the younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The young men and young women who give themselves to the work of presenting the truth and laboring for the conversion of souls, should first be vitalized by the Holy Spirit; and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges. {RH, February 12, 1901 par. 16}

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for those church-members who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the Source of all power, will gain an experience that will be of more value to them than gold. {RH, February 12, 1901 par. 17}

Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He co-operates with God by using in His service all the capabilities and gifts intrusted to him. He spends much time in the study of the Scriptures and in prayer to God, and divine power comes to him, enabling him to understand the sacred art of saving souls. {RH, February 12, 1901 par. 18}

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God. But how little effort is put forth to

educate the youth before they enter God's vineyard. Little genuine zeal is shown in educating and training the inexperienced disciple to seek for souls as he that must give an account. {RH, February 12, 1901 par. 19}

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace to the humble and contrite. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads that will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his own destiny and the destiny of others. {RH, February 12, 1901 par. 20}

The Church is in great need of purification. There are sins that are unrepented of and unconfessed. The poison of sin must be cleansed from the Church. Many have been so deceived, their principles so corrupted, that they have no pleasure in the word of God, and it has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous. {RH, February 12, 1901 par. 21}

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their *fruits* ye shall know them." God calls for works. Our future happiness depends on our active faith and our good works. {RH, February 12, 1901 par. 22}

Christ created human beings, and then, by a life of suffering and humiliation, and a death of agony and shame, He redeemed them from sin. O sinner, the Saviour endured all this for *you*. He died that you might be led to see the sinfulness of sin, and by coming to Him have eternal life.

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{RH, February 12, 1901 par. 23}

**PERIODICALS / RH - The Review and Herald / February 19, 1901 The Week of Prayer in San Francisco - Mrs. E. G. White -**

**February 19, 1901 The Week of Prayer in San Francisco**

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**Mrs. E. G. White**  
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Friday, December 21, I went to San Francisco, where I was to spend the Week of Prayer. Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Revelation 2:1-5. {RH, February 19, 1901 par. 1}



The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward are persons who have recently heard the Advent message, and are in the valley of decision. May the Lord strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted, and hear them sing a new song, even praise to our God! {RH, February 19, 1901 par. 2}

Sunday afternoon I spoke to a large audience, many of whom are not of our faith. My strength was renewed, and I was able, without clinging to the desk, to stand before the people. The Lord's blessing rested upon us, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. The Lord came very near as we sought Him in prayer. I felt greatly strengthened, and after the meeting walked to the place where I was staying, a distance of five blocks. {RH, February 19, 1901 par. 3}

As I stood before the large congregation in the San Francisco meeting-house, I thought of our experiences twenty-four years ago, when a small company of believers were struggling to secure a house of worship large enough to meet future demands. It had been presented to me that San Francisco would always be an important missionary field. In a dream I saw two beehives, one in Oakland, and the other in San Francisco. In the Oakland hive all was activity, in the San Francisco very little was being done. Again I looked at the hive in San Francisco, and all was activity among the bees. They were hard at work. We understood this to mean that a large work would be done by the church in San Francisco, although it started slowly. For many years it was thought by some that the San Francisco meeting-house was too large. Now it is well filled on the Sabbath day, and we wish it were larger. {RH, February 19, 1901 par. 4}

We have every reason to believe that the work carried on in San Francisco by Elder Corliss and his brethren, is the work that needs to be done. San Francisco is a great center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord. {RH, February 19, 1901 par. 5}

One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our vegetarian restaurant, on Market Street, near the heart of the city. Here we met Brother E. G. Fulton and his wife, who, with a company of willing helpers, are serving about five hundred meals a day. The building is narrow, and will accommodate about fifty persons at once. Everything about the place was clean, wholesome, and attractive. We were pleased to see that right principles are observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, nor anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday.

But since the Sabbath closing, a special blessing has manifestly rested upon the work. {RH, February 19, 1901 par. 6}

We are glad that an effort is being made to provide those who wish to change their diet, with food which is wholesome, nourishing, and palatable. The only thing I regretted on this occasion was the inability of the managers to accommodate many of those who wish to patronize the restaurant. If more of these restaurants could be carried on by our people, what a blessing they would be! By the practical demonstration of the best methods of preparing wholesome, palatable food without flesh-meat, many would learn valuable lessons. They would become acquainted with health principles. {RH, February 19, 1901 par. 7}

I wish that some of those who have means tied up in banks, could be led to study the situation, and devise means whereby this work of establishing vegetarian restaurants could be enlarged, so that more might be benefited. {RH, February 19, 1901 par. 8}

Notice was given that I would speak on Christmas afternoon. At the time appointed we found a large company gathered in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter carefully and prayerfully, and the Lord give you understanding. It is a treasure-house of encouragement to the believer. {RH, February 19, 1901 par. 9}

I tried to show what Christ is to us, and what we may be to Him as His helping hand. I dwelt upon the folly of turning from Christ to humanity for help, and urged all to accept the rich promises of God, which are so full, so abundant, and so assuring. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against Him, and looking to man for guidance, how can we expect to have power? {RH, February 19, 1901 par. 10}

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." If the heart is filled with gratitude, its treasure of love and thanksgiving will flow forth to refresh others. Little grievances will not be noticed. Larger difficulties will be met in the spirit of Christ. Hearts will go out in prayer for patience, perseverance, and forbearance. Then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for tried, tempted souls. {RH, February 19, 1901 par. 11}

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily." {RH, February 19, 1901 par. 12}

We show altogether too little reverence for God. Those who are serving under the bloodstained banner of Prince Immanuel, who have on their side the whole heavenly host, should give to the world a bright evidence of the saving power of truth. Our joy should be proportionate to the greatness of the truth we claim to believe. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Now, just now, in this day of preparation, may

the Lord awaken His people to a true sense of their responsibility! May they be led to give the world a correct representation of the great work for this time. Let us not mar our faith by accepting errors. We may be complete in Him who is the head of all principalities and powers. {RH, February 19, 1901 par. 13}

The Lord gave us special victory in this meeting, and the countenances of those present showed their desire to grow in grace and in the knowledge of the truth. {RH, February 19, 1901 par. 14}

During the Week of Prayer my burden was to show the people that true service makes the believers self-sacrificing. It leads them to keep in view the need of personal holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence for the uplifting of those around them. {RH, February 19, 1901 par. 15}

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Thus is represented the experience of the thankful heart. It continually overflows with blessings for others. {RH, February 19, 1901 par. 16}

The word of God is full of consolation. It presents before us great possibilities and advantages, which all should appreciate. By a faithful improvement of these blessings we may rise to the highest standard of Christian excellence. The gospel influences those who receive it to attain to perfection. They are inspired with faith and hope, and become Christlike in character. {RH, February 19, 1901 par. 17}

Christ is our Creator and Redeemer, and He is glorified by the service of those who on earth act as His helpers. To fail to devote every capability to His service is to rob Him. He, our Lord and Master, calls for the co-operation of every human being. {RH, February 19, 1901 par. 18}

Conversion is not a half-and-half-work, a serving of God and Mammon, but an entire turning to God. It is the working of the Holy Spirit upon the heart. Those who are truly converted have an understanding of spiritual things, which unites them to God and to one another in Christian love. {RH, February 19, 1901 par. 19}

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, and for gifts and offerings, that there may be money in His treasury for the advancement of His work. Our money is His, and is to be returned to Him. Christ is the light and life and joy of His self-denying people. Because He lives, they shall live also. When He comes, it will be to be glorified in His saints and to be admired in all them that believe. {RH, February 19, 1901 par. 20}

The spirit of liberality came into our meeting in San Francisco, and the people gave willingly to the Lord's work. I feel very thankful to our Heavenly Father for this evidence of the moving of His Spirit upon hearts. Let the ninth chapter of second Corinthians be read in all our churches, that the members may catch the inspiration of liberality. God help His people to see things in a correct light, and to arouse to meet the pressing emergencies that always arise in aggressive warfare. As they give cheerfully and

willingly of the Lord's intrusted means, He will intrust them with more to impart. He is able to make all grace abound toward cheerful givers, that, always having all sufficiency in all things, they may abound to every good work.

{RH, February 19, 1901 par. 21}

**PERIODICALS / RH - The Review and Herald / February 26, 1901 The Influence of the Truth - Mrs. E. G. White -**

**February 26, 1901 The Influence of the Truth**

**Mrs. E. G. White**

Truth is elevating and uplifting. Those who receive the truth in earnestness and sincerity bear fruit, which shows that the entire life is changed. But many who claim to believe the truth are no honor to the truth because they are not sanctified by it. They do not receive the truth into the soul, therefore it can not sanctify the life. {RH, February 26, 1901 par. 1}

By the help of the Holy Spirit, men and women can rise from commonness, and live pure, holy lives. Those professed believers who do not do this, lie against the truth. They say, "I believe the Third Angel's Message. I believe that the Lord is coming." But they enter into controversy with others, revealing coarse, rough traits of character. They do not show forth in word and deportment the transforming power that attends the truth. How can the Lord be pleased with those who make no effort to rise to a high standard? Do they not claim to have received a high, noble truth? Yet in their home life and in their business associations they show no change for the better. Is not this lying against the truth? {RH, February 26, 1901 par. 2}

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The apostle carries the minds of the people back to their former unrenewed condition. "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." {RH, February 26, 1901 par. 3}

God does not ask men and women to surrender anything that is for the health of soul or body, but He does ask them to surrender debasing, enfeebling vices, vices which, if cherished, will exclude them from heaven. He leaves them room for every pleasure that can be enjoyed without compunction of conscience, and remembered without remorse. He asks them, for their present and eternal good, to cultivate those virtues that bring health to the body and strength to the soul. Pure thoughts and correct habits are necessary to a man's happiness, as a man and as a Christian. Everything of

a debasing character must be over-come if we would see the King in His beauty. {RH, February 26, 1901 par. 4}

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Lord can and will help every one who seeks His help in the effort to become pure and holy. God has given us His word as a guide and counselor, and we are without excuse if we fail to reach the standard set before us. Remember that you have in your possession the living oracles of God. In this precious book the truth is laid open before us in all its simplicity. But how many there are who fail to read this word earnestly and diligently, as if seeking for the hidden treasure. {RH, February 26, 1901 par. 5}

Have earnest efforts been made to overcome natural inclinations to wrong, to conquer the habits and practices that were a part of the life before the acceptance of the truth? Are those who claim to believe the truth as untidy and disorderly in the home and as unchristlike in the daily life as before they professed to accept Christ? If so, they are not showing forth the praises of Him who hath called them out of darkness. They have not put on Christ's righteousness. {RH, February 26, 1901 par. 6}

Strive to make decided improvement. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Be neat and tidy in your dress, and kind and courteous in your manner. Be pure and refined; for heaven is the very essence of purity and refinement. As God is pure and holy in His sphere, so we are to be in our sphere. {RH, February 26, 1901 par. 7}

Read carefully and critically the parable of the wedding garment, and make a personal application of the lessons it teaches. There are those who, having heard the truth, assent to it, yet are not transformed by it. The truth has not been received into the soul, and therefore it can not carry forward its work of purification in the life. Their family, their neighbors, do not see in them the marked change which they have a right to expect. Those who make a profession of faith, and yet remain unchanged in habit and practice, are represented in the parable by the man who came to the feast without a wedding garment. There are many who, while they believe what they read *about* Christ, do not believe *in* Christ. They do not receive Him as a personal Saviour. Their names may be registered on the Church roll, but they do not bring Christ into the daily life; and God can not accept them. {RH, February 26, 1901 par. 8}

God is dishonored when those who claim to believe His precious, elevating truth refuse to put on the royal robe of Christ's righteousness. These offer insult to the Saviour. Wherever they go, they show that they have refused to accept the garment provided for them. {RH, February 26, 1901 par. 9}

There are many, many, professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbor as themselves. They have no true idea of what constitutes holiness. They do not see the defects in themselves. So blinded are they, that they are not able to detect the subtle working of pride and iniquity. They are clad in the rags of self-righteousness, and stricken with spiritual blindness. Satan has cast his shadow between them and

Christ, and they have no wish to study the pure, holy character of the Saviour. {RH, February 26, 1901 par. 10}

Those who do not become saints here can never be saints in heaven. God will accept in His service nothing less than the entire being,--body, soul, and spirit. At the coming of Christ many who now pass for Christians will be found wanting. They would not put on the righteousness of Christ. As they stand face to face with the Judge of all the earth, they will see their true condition. In the light of the law of God, they will see the destitution of their souls. {RH, February 26, 1901 par. 11}

It is impossible for one to be a Christian and yet remain a spiritual dwarf. Those who are truly united to Christ will grow daily, they will attain to the full stature of men and women in Him. They will not, while claiming to be doers of the word of God, disobey its plain requirements. Why is there so little growth in Christian experience, so little manifestation of Christ in the life? Why is the religious life so dwarfed?--It is because there is so much of self and so little of Christ. {RH, February 26, 1901 par. 12}

The law condemns all sin, and requires all virtue. It demands of man an outward respect, and it requires purity of soul. "Behold," writes the psalmist, "thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." The law was exemplified in the life of Christ. He is a pattern for all humanity. He lived the law. His purity and beneficence, His devotion to the truth, and His zeal for God's glory reveal the perfection of the law. His every act was a revelation of the glory of the Father. He was all that the law required Him to be. {RH, February 26, 1901 par. 13}

What the law demanded of Adam and Eve in Eden, and what it demanded of Christ, the second Adam, it demands of every human being. I call upon those who profess to believe the truth to reach a higher standard. I present before you Jesus, the Majesty of heaven, who left the royal courts, and for our sake became poor, that through His poverty we might be made rich. Look at the scenes in His life of suffering. Think of His agony in Gethsemane, when, oppressed by the powers of darkness, He prayed, "Father, if it be possible, let this cup pass from me." See Him betrayed by Judas, forsaken by His disciples, condemned by priests and rulers, and delivered by Pilate to a shameful death. All this He endured that man might be elevated and ennobled, and by partaking of the divine nature, be exalted to the right hand of God. {RH, February 26, 1901 par. 14}

Shall Christ have died for us in vain? Shall we claim to be children of light, and yet walk and work in darkness and sin? Shall we not rather show that the converting power of God is molding and fashioning us? Shall we not obey the injunction, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation," "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation"?

{RH, February 26, 1901 par. 15}



**PERIODICALS / RH - The Review and Herald / March 5, 1901 Lessons from the Christ-Life - Mrs. E. G. White -**

**March 5, 1901 Lessons from the Christ-Life**

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**Mrs. E. G. White**  
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The fact that the people were more interested in Christ's teaching than they were in the dry, tedious arguments of the Jewish teachers, maddened the scribes and Pharisees. These teachers spoke with uncertainty, interpreting the Scriptures to mean one thing, and then another. This left the people in great confusion. But as they listened to Jesus, their hearts were warmed and comforted. He presented God as a loving father, not as an avenging judge. He drew all, high and low, rich and poor, to see God in His true character, leading them to call Him by the endearing name, "Our Father."

{RH, March 5, 1901 par. 1}

By loving words and by works of mercy, Christ bore down old traditions and man-made commandments, and presented the love of the Father in its exhaustless fullness. His calm, earnest, musical voice fell like balm on the wounded spirit. He was revealing the image of God mirrored in himself. He presented to His hearers the truths of the prophecies, separating them from the obscure interpretations which the scribes and Pharisees had attached to them. He scattered the heavenly grains of truth wherever He went. {RH, March 5, 1901 par. 2}

Determined to hear what Christ said to His disciples, the scribes and Pharisees kept spies on His track. These spies noted His words, and reported them to the Jewish authorities, who, when they heard them, were almost beside themselves with ill-concealed rage, which they interpreted to be zeal for God. {RH, March 5, 1901 par. 3}

As the members of the Sanhedrim counseled together, there were not wanting men with strong, determined prejudices, who advised that this man who claimed so much be at once put down. If He were allowed to go on as He had been going, healing the sick on the Sabbath day, the sacredness of the day would be set at naught. {RH, March 5, 1901 par. 4}

They saw that Christ's influence over the people was fast becoming greater than theirs. They longed to crush Him for daring to make their traditions of none effect, but they feared to move openly, because of the people. They thought that if they worked secretly, watching His words and actions, they would soon find such accusations against Him that He could be put on trial for His life. Declaring that the end justified the means, they decided to circulate falsehoods among the people, declaring that Jesus of Nazareth was an impostor, and that He was making of none effect Jewish traditions and customs. They declared that if these traditions were criticised by this man, the whole Jewish economy could be criticised by any crazy enthusiast. The nation would become distracted, and the Romans would come and take away the power they still

possessed. {RH, March 5, 1901 par. 5}

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work." {RH, March 5, 1901 par. 6}

Christ was accused of breaking the Sabbath by doing upon it works of healing. But He justified himself by stating that His work admitted of no interruption. He must work constantly, even as His Father works. It is by God's unflinching care that we are provided with daily food. Then should we not trust in Him who has undertaken our salvation. The knowledge that the Father and the Son are united in the work of redemption should give courage and hope to the most desponding. {RH, March 5, 1901 par. 7}

Christ, the surety of the human race, works with uninterrupted activity. He speaks of himself as working in the same way as the Guardian of the universe. He worked untiringly for the people of Israel. He sought to lead them to trust in Him who can save to the uttermost all who come to Him. Christ is the light which lighteneth every man that cometh into the world. From Adam, through the patriarchal age, this light made plain the way to heaven. To it gave all the prophets witness. In mysterious procession future things swept before their vision. In every sacrifice Christ's death was pointed out. His righteousness ascended to God in every cloud of incense. His majesty was hidden in the holy of holies. Christ was as truly a Saviour before as after His incarnation. At the very moment of transgression and apostasy, He entered upon His work, laboring for the salvation of man with an activity equal to the activity of God. {RH, March 5, 1901 par. 8}

"Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that Christ claimed God as His Father in the very highest sense. {RH, March 5, 1901 par. 9}

Christ threw back the charge of blasphemy, with the words, "Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that himself doeth." My authority for the work that I am doing, He said, is the fact that I am God's Son, one with Him in nature, will, and purpose. I co-operate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son. {RH, March 5, 1901 par. 10}

"The Father loveth the Son, and showeth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel." Christ was to do greater things than even the healing of disease. By His power the dead were to be raised to life. Scribes and Pharisees were to see that which would astonish them, at which they would be obliged to marvel, even though their hearts would be too proud and hard to make any acknowledgment. {RH, March 5, 1901 par. 11}

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." What a statement to make before those whose hearts were

already filled with hatred and murder. Christ was giving the rulers of Israel light, which would make them inexcusable. Nothing was left undone that could be done to convince them of their error.

{RH, March 5, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / March 12, 1901 Lessons from the Christ-Life - Mrs. E. G. White -**

**March 12, 1901 Lessons from the Christ-Life**

**Mrs. E. G. White**

"For the Father judgeth no man, but hath committed all judgment unto the Son." God has laid the work of judgment upon Christ because He is the Son of man. He was made in all points like unto His brethren, that He might be a merciful and faithful high priest. He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day none might question the justice of the decisions made. Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case. He sees not as man sees, and judges not as man judges. He judges righteously. He has shown His love for men and women by giving His own life to ransom them from the penalty that must fall upon the transgressors of God's law. He knows the value of human souls. He will not close the door of heaven against any one unless, for the safety of heaven, it is necessary to do so. {RH, March 12, 1901 par. 1}

Lucifer refused to accept Christ as the Prince of heaven, his Sovereign and Leader. He refused to acknowledge the supremacy of the Son of God. The controversy between the Prince of life and the prince of darkness has been long and fierce. Those who place themselves under Satan's banner, who refuse, as did the Jews, to yield allegiance to God or to obey His laws, can never be members of the heavenly family. They would make war against the law of Jehovah, calling it, as did Satan, a yoke of bondage. {RH, March 12, 1901 par. 2}

Ever since his fall, Satan has been the leader of rebellion. Ever since that time he has been leading men and women astray. Christ's work began with the beginning of transgression. Then the warfare between good and evil was begun. The Scriptures speak plainly of this warfare, carrying us down to the final triumph of Christ over Satan and his adherents. This conflict never ceases. {RH, March 12, 1901 par. 3}

As soon as there was sin, there was a Saviour. Christ knew what He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented himself as surety for the human race, with just as much power to avert the

doom pronounced upon the guilty as when He died upon the cross of Calvary. {RH, March 12, 1901 par. 4}

As our Mediator, Christ works incessantly. Whether men receive or reject Him, He works earnestly for them. He grants them life and light, striving by His Spirit to win them from Satan's service. And while the Saviour works, Satan also works, with all deceivableness of unrighteousness, and with unflagging energy. But victory will never be his. {RH, March 12, 1901 par. 5}

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." Christ was engaged in this warfare in Noah's day. It was His voice that spoke to the inhabitants of the old world in messages of warning, reproof, and invitation. He gave the people a probation of one hundred and twenty years, in which they might have repented. But they chose the deceptions of Satan, and perished in the waters of the flood. {RH, March 12, 1901 par. 6}

It was Christ who kept the ark safe amid the roaring, seething billows, because its inmates had faith in His power to preserve them. {RH, March 12, 1901 par. 7}

When Christ came to the earth in person, Satan's fiercest warfare was directed against Him. But by causing the Son of God to be crucified, Satan struck a blow at himself. When Christ died on the cross, Satan's death-knell was sounded. His deceptions were narrowly watched by the inhabitants of the unfallen worlds, as he, in disguise, worked in such a way that he thought he could not possibly be detected. But he was left to follow his own course, to condemn himself by his own deeds. And before the cross of Calvary he stood revealed in his true character. When Christ cried out, "It is finished," the unfallen worlds were made secure. For them the battle was fought and the victory won. Henceforth Satan had no place in the affections of the universe. The argument he had brought forward, that self-denial was impossible with God, and therefore unjustly required from His created intelligences, was forever answered. Satan's claims were forever set aside. The heavenly universe was secured in eternal allegiance. {RH, March 12, 1901 par. 8}

It was because of the issues at stake that the inhabitants of the unfallen worlds watched with such intense interest the struggle between the Prince of life and the prince of darkness. Those who had not sinned needed not the application of Christ's blood, but they did need to be made secure from Satan's power. The result of the conflict had a bearing on the future of all the worlds, and every step that Christ took in the path of humiliation was watched by them with the deepest interest. {RH, March 12, 1901 par. 9}

Christ overcame the enemy for every created intelligence. Thus He has secured the salvation of all who will accept the provision made. None who will accept Him need be vanquished. Around all is thrown the protection of His meditation. {RH, March 12, 1901 par. 10}

By personal experience Christ is acquainted with the warfare which, since Adam's fall, has been constantly going on. How appropriate, then, for Him to be the judge. To Jesus, the Son of man, is committed all judgment. There is one mediator between God and men. Only by Him can we enter the kingdom of heaven. He is the Way, the Truth, and the Life. From His decision there is no appeal. He is the Rock of ages, a rock rent

on purpose that every tried, tempted soul may find a sure hiding place. {RH, March 12, 1901 par. 11}

"Verily, verily, I say unto you," Christ continued, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. . . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." {RH, March 12, 1901 par. 12}

Christ here referred to those occasions upon which He should raise the dead. But His words have a deeper meaning. Not only was He to give life to those who were physically dead, but to raise to spiritual life those who were dead in trespasses and sins. Hearts palsied by transgression were to be roused by the work of the Holy Spirit. {RH, March 12, 1901 par. 13}

By nature man has no love for God. It is not natural for him to think of heavenly things. Satan has worked against God and His government, leading men to attribute to God the traits which belong to the power of evil. Christ came to this world to reveal the Father. The human family had sinned against God. The terror of a broken law hung over them; and so low had they sunk, that it seemed impossible to infuse them with spiritual life. But in His work Christ was not to fail nor to be discouraged. {RH, March 12, 1901 par. 14}

The Saviour saw that man has vast powers and capabilities for good, which can be used in the upbuilding of God's kingdom. He came to restore to life those dead in sin. His voice is to be heard saying, "Awake thou that sleepest, and arise from the dead." "As the Father hath life in himself; so hath He given to the Son to have life in himself." {RH, March 12, 1901 par. 15}

To arouse those spiritually dead, to create new tastes, new motives, requires as great an outlay of power as to raise one from physical death. It is indeed giving life to the dead to convert the sinner from the error of his ways; but our Deliverer is able to do this; for He came to destroy the works of the enemy. And will He not accomplish that which He has pledged himself to perform?

{RH, March 12, 1901 par. 16}

**PERIODICALS / RH - The Review and Herald / March 19, 1901 Help for Our Scandinavian Institutions - Mrs. E. G. White -**

**March 19, 1901 Help for Our Scandinavian Institutions**

**Mrs. E. G. White**

In the name of the Lord I appeal again to our people in behalf of our institutions in Scandinavia. These institutions are in peril, and all who can should act their part without delay in delivering them. Let there be a consecrated, united effort to lift these

institutions out of the difficulty into which they have fallen. {RH, March 19, 1901 par. 1}

Those who love and serve God should feel the deepest interest in all that concerns the glory of His name. Who could see the institutions where the truth has been magnified, where the Lord has so often revealed His presence, where instruction has been given by the messengers of God, where the truth has been sent forth in publications that have accomplished great good,—who could bear to see these institutions passing into the hands of worldlings, to be used for common, worldly purposes? God would certainly be dishonored if His institutions were allowed to fall into decay for want of the money which He has intrusted to His stewards. Should this happen, men would say that it was because the Lord was not able to prevent it. {RH, March 19, 1901 par. 2}

These things mean much to our brethren and sisters in Scandinavia. They will be sorely tried if their facilities are cut off. Let us make an effort to prevent them from falling into depression and discouragement. {RH, March 19, 1901 par. 3}

Promptness of decision and action is necessary in this work. At the Week of Prayer there should have been a clear understanding of this matter in every church, and with the appeal before them, the people should have given their offerings to the place where holy interests are imperiled. Why is it that our ministers and church-members are not more prompt in their decisions in regard to the subject of the greatest need? When the Lord places before us an appeal to be responded to, just at the time when offerings are to be made by our people, let the ministers and church officers take up the matter earnestly and vigorously. Let them as stewards of God decide what is to be done, and then do it. This is absolutely necessary when our institutions are in so great peril. {RH, March 19, 1901 par. 4}

The embarrassment of the Scandinavian institutions should have been thoroughly understood. Prompt measures should have been taken to relieve these institutions, which are just as sacred in the sight of the Lord as are our institutions in America. The hands of those connected with these institutions should not be weakened because of their embarrassment. {RH, March 19, 1901 par. 5}

Let all who love the Lord now act their part for the relief of these institutions. Do not allow the name of Christ to be reproached. There are those who have little faith, who with some flimsy excuse will try to discourage others from doing anything. It only needs a discouraging word to rouse and strengthen selfishness in the soul. Do not listen to those who would tempt you. Do not begin to censure and condemn. Waive the questions that will arise as to how the difficulty has come about. It is sufficient for us to know that distress has come upon our brethren, in whom we have confidence as the Lord's servants. Do what you can now to help those who need help. Those who do this work with faithfulness will be among the number to whom the Saviour's words apply, "Every one that is of the truth heareth my voice." {RH, March 19, 1901 par. 6}

One part of the ministry of heavenly angels is to visit our world and oversee the work of the Lord which is in the hands of His stewards. In every time of necessity they minister to those who, as co-workers with God, are striving to carry forward His work in the earth. These heavenly intelligences are represented as desiring to look into the plan



of redemption, and the angelic hosts rejoice whenever any part of God's work prospers. {RH, March 19, 1901 par. 7}

Angels are interested in the spiritual welfare of all who are seeking to restore the moral image of God in man; and the human family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief-association with men. The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of our world, and over the creation of our first parents to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden home,--these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins. {RH, March 19, 1901 par. 8}

Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry. Human agencies as hand-helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus, as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power. {RH, March 19, 1901 par. 9}

Is there not something stimulating and inspiring in this thought, that the human agent stands as the visible instrument to confer the blessings of angelic agencies? As we are thus laborers together with God, the work bears the inscription of the divine. The knowledge and activity of the heavenly workers, united with the knowledge and power imparted to human agencies, bring relief to the oppressed and distressed. Our acts of unselfish ministry make us partakers in the success that results from the relief offered. {RH, March 19, 1901 par. 10}

With what joy and delight heaven looks upon these blended influences! All heaven is watching those agencies that are as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such co-operation accomplishes a work that brings honor and glory and majesty to God. {RH, March 19, 1901 par. 11}

Oh, if all would love as Christ has loved, that perishing men might be saved from ruin, what a change would come to our world! Christ's life was a life of pure benevolence, of disinterested labor. He assumed human nature for no other purpose than to display the glory of God in the happiness of man. To accomplish this He gave His life. All that Christ is, He is to the true believers. All that Christ has, He has for us. We are heirs of God, and joint heirs with Christ. How then can we hesitate and draw back when Christ asks for our co-operation in His great work? The Lord is giving us opportunity to manifest our faith and our love for Him by making a sacrifice for the relief of His institutions. {RH, March 19, 1901 par. 12}

My brethren, the Lord is soon to come, and every talent He has intrusted to us is to be returned to Him with usury. He calls upon His people to use for His glory the goods

He has lent them. Let those who have means at once return to the Lord His own to help the institutions out of their embarrassment. Let those in responsible positions set a right example. Every noble, Christian instinct in the men in responsible positions should lead them to plan and work with greater earnestness for the relief of our institutions than they would for the saving of their own property. Let all try to do something. Delay not for a day or an hour. Look over your affairs, and see what you can do to co-operate with the Lord in helping His suffering institutions. {RH, March 19, 1901 par. 13}

Let the people of God think of the eternal consequences of rightly employing their property. Let them bring their offerings to the Lord, saying, "Lord, we who have been intrusted with thy goods freely give thee of thine own." {RH, March 19, 1901 par. 14}

Large sums are needed; but if you can give only a small amount, remember that the Lord will accept your gift. Remember that you are placing this money in the hands of Christ in the person of His afflicted brethren. Thus God regards it. {RH, March 19, 1901 par. 15}

Since God sees fit to delegate angels to minister unto all who are in need of help, we know that if we do our part, these heavenly representatives of omnipotent power will be commissioned to help in this time of special need. I hope and pray that everything which can be done may be done. If all will now do what they can, the difficulty will soon be in the past, no more to harass the cause of God. {RH, March 19, 1901 par. 16}

There is a great work to be done in Europe. The cause of God there is not to become a stone of stumbling or a rock of offense to unbelievers. The institutions there are not to be closed, or given into the hands of those not of our faith. The Lord's servants in Europe are to rally to recover what has been lost, and the Lord will work with them. And I call upon our people in America to co-operate with their brethren in Europe in this effort. {RH, March 19, 1901 par. 17}

We often fail of doing that which the Lord has planned, because we insist on carrying out some whim of our own. I pray that the Lord will fill our hearts with an intense desire to know and to do His will. From unfeigned lips let the prayer go forth, "Let it be known this day that thou art God in Israel." Let us work with heart and mind and soul. God's purpose will be accomplished if men and women will act their part in His great plan. Let us now be God's helping hand to relieve our institutions in Scandinavia.

{RH, March 19, 1901 par. 18}

**PERIODICALS / RH - The Review and Herald / March 26, 1901 Lessons from the Christ-Life - Mrs. E. G. White -**

**March 26, 1901 Lessons from the Christ-Life**

**Mrs. E. G. White**

"I can of mine own self do nothing," Christ continued; "as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true. {RH, March 26, 1901 par. 1}

"Ye sent unto John, and he bare witness unto the truth." John had declared, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand." "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true." {RH, March 26, 1901 par. 2}

Speaking of John to the Pharisees, Christ said, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." At first the Jewish teachers were greatly moved by the message of John, but it meant too much to practice his teachings. They rejected him because he pointed out the inconsistencies of their course. {RH, March 26, 1901 par. 3}

"I have greater witness than that of John," Christ said; "for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." {RH, March 26, 1901 par. 4}

"Ye shall know them by their fruits." If the Jewish leaders had had no other testimony than the works of Christ, they would have been without excuse. They were not ignorant of the miracles which He wrought, but these works were a testimony against them; therefore they rejected them. {RH, March 26, 1901 par. 5}

"And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared. {RH, March 26, 1901 par. 6}

As at different times during Christ's work divinity flashed through humanity, and He stood transfigured before the people, the Jewish leaders were deeply impressed. But as they talked it over with one another, their unbelief strengthened, and the evidence that should have convinced them was rejected. The strongest evidence was no evidence to them, while the weakest, most superficial arguments, if against the truth which the Saviour brought, were sound in their estimation. They had started upon a path leading to eternal ruin. {RH, March 26, 1901 par. 7}

"Ye have not His word abiding in you," Christ said; "for whom He hath sent, Him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They had in their possession the word of God, and they

supposed that they knew its teachings. They were indignant that this new teacher should tell them to search the Scriptures. {RH, March 26, 1901 par. 8}

Christ saw that the Jewish teachers misinterpreted the word of God, and He urged upon them a more diligent study of its precepts. In Him were fast being fulfilled the types and shadows of the Jewish economy. If they searched the Scriptures as they should, they would find that He claimed nothing which was not rightfully His. {RH, March 26, 1901 par. 9}

Had the Jews searched God's word as they should, they would have seen that Jesus of Nazareth is the Messiah. But they searched with proud, selfish ambition as a guide, and they found a Messiah of their own imagination. Therefore when the Saviour came, a humble man, bringing to naught by His teaching long-established theories and traditions, presenting truth entirely opposite to their practices, they said, Who is this invader that dares to set aside our authority? Christ did not come as they had expected; therefore they refused to receive Him, and called Him a deceiver and an impostor. Instead of listening to Him that they might learn the truth, they listened with evil intent, that they might find something over which to cavil. And when once they had set their feet in the path of the great leader in rebellion, it was an easy matter for Satan to strengthen them in opposition. Christ's wonderful works, which God meant to be heaven-sent evidence to them, Satan caused them to interpret against Him. The more marked the way in which God spoke to them by His works of mercy and love, the more confirmed did they become in their resistance. Blinded by prejudice, they refused to acknowledge that Jesus is divine. {RH, March 26, 1901 par. 10}

"I receive not honor from men," Christ said. It was not the influence or sanction of the Sanhedrim that Christ desired. He wished not for human honor or approbation. He was invested with power from above. Had He desired honor, how quickly would the heavenly angels have come to His side! How quickly would the Father again have testified to the divinity of His Son! From no human source did Christ crave honor. He could not have been rendered more honorable if the whole school of the rabbis had lent Him their influence. {RH, March 26, 1901 par. 11}

"I know you," Christ declared to the Pharisees, "that ye have not the love of God in you." He spoke to them thus plainly because they could not discern His divinity under the veil of humanity. He was God in human flesh, and He could not but work the works of God. Unbelief, prejudice, and jealousy beat about Him, and if His humanity had not been united with divinity, He would have failed and become discouraged. At times His divinity flashed through humanity, and He stood forth as the Son of God, His veil of flesh too transparent to hide His majesty. But the men who claimed to be the expositors of the prophecies refused to believe that He was the Christ. Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth. {RH, March 26, 1901 par. 12}

Since Christ was treated thus, can we be surprised when those to whom He has given His message are rejected and scorned by men whose resistance of light is even less excusable than was the resistance of the Jews? {RH, March 26, 1901 par. 13}

Christ did not frame His words to accommodate the pretentious pride of a deceived,

self-righteous people. "I know you," He said, "that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Jesus came by the authority of God, bearing His image, seeking His glory, fulfilling His word. His mission bore the divine credentials. But His work failed to convince the hearts that were steeled by prejudice. Yet when others should come, assuming the title of Christ without giving genuine evidence that they were sent by God, speaking on the authority of their own finite judgment, acting for their own glory, they would be received because their theories agreed with cherished ideas and opinions. {RH, March 26, 1901 par. 14}

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Christ asked. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" {RH, March 26, 1901 par. 15}

Moses spoke only the words which the Great Teacher, enshrouded in the pillar of cloud, bade him speak. The writings of Moses presented types of the Messiah and promises of His coming. All these would condemn the Jews, because they professed to believe Moses. Had they really believed him, they would have welcomed the One of whom he wrote. {RH, March 26, 1901 par. 16}

As Christ spoke, the scribes and Pharisees listened to words such as they had never heard before. But instead of receiving the speaker as the long-expected Messiah, they angrily rejected His claims. He questioned their doctrine, and this was regarded by them as a sin never to be forgiven. They were determined to stand by their traditions and commandments. They would teach them just as strenuously as if no counter-influence had been exerted to correct their errors and deceptions. {RH, March 26, 1901 par. 17}

**PERIODICALS / RH - The Review and Herald / April 2, 1901 Lessons from the Christ-Life - Mrs. E. G. White -**

**April 2, 1901 Lessons from the Christ-Life**

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**Mrs. E. G. White**  
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What a contrast to the reception given to Christ by the Jewish leaders was the reception given to Him by Simeon! The Jews lived in daily expectation of seeing the long-looked-for Messiah. They talked of His coming, and with proud ambition built hopes of worldly greatness on the prospect. But when He came, meek and lowly, a man of sorrows and acquainted with grief, they hid their faces from Him. {RH, April 2, 1901 par. 1}

Simeon no sooner saw the infant in the priest's arms than he was divinely impressed. Taking Him in his arms, he blessed Him, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy

salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." {RH, April 2, 1901 par. 2}

Simeon realized that he held in his arms One who was the Way, the Truth, and the Life. There was at this time nothing in Christ's outward appearance to give him this assurance, but Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of righteousness gave him spiritual discernment. His one desire had been to see Christ. The purity of his life corresponded to the light he had received, and he was prepared for the revelation of the great truth that this helpless infant was the Lord's anointed, even the Messiah. Joy and exultation transfigured his face as he held in his arms God's most precious gift to men. His illumined mind received the light flowing from the Source of all light. He saw that Christ was to be the hope of the Gentiles as well as of the Jews. The walls of tradition built up by Jewish prejudice did not exist in his mind. He realized that the Messiah was to bring redemption to all. {RH, April 2, 1901 par. 3}

Turning to the Jews, we see the other side. The scribes and Pharisees had separated themselves from God by their national pride. There were in Judea schools of learning, and the leaders of these schools were filled with self-exaltation. They thought that they had all the light that had ever been given to the world. They looked for the Messiah to come as a temporal prince, to exalt the Jewish nation above all other nations on the earth. As their self-confidence increased, their dependence on God decreased. They walked in their own ways, and were filled with self-sufficiency and self-righteousness. They professed to be the expositors of Scripture, but they misinterpreted and misapplied its teachings. Instead of reflecting light to the people, they cast a shadow upon them. The voice of God speaking to them through His Son was to them the voice of a stranger. {RH, April 2, 1901 par. 4}

The least difference of opinion expressed by Christ was an occasion for the Jews to resist and denounce Him. At times they charged Him with working miracles through Beelzebub, the prince of the devils. The least mention of Christ as a light to lighten the Gentiles roused to fury the national prejudice. The worst passions of the heart were stirred; for the Pharisees had taught the Jewish people to despise and hate the Gentiles. Were their commands and traditions to be treated with indifference, and, worse still, to be brushed away as error? Was this man, the son of a carpenter, to be accepted as knowing more than the priests and rulers? They would show him that he could not take the people from them. They determined to put him to death. {RH, April 2, 1901 par. 5}

Why should there be such a difference between the reception of Christ by the Jewish teachers and His reception by Simeon?--Because the spiritual condition of the two was different. The Jews were guided and controlled by pride and selfishness. Simeon revered God, and walked in the way of the Lord. He listened constantly for the voice of God, and he was enlightened by the Holy Spirit. Those who wait on the Lord will, like Simeon, receive divine illumination. {RH, April 2, 1901 par. 6}

Simeon and the priests represent two classes,--those who are guided by the Spirit of God because they are willing to be instructed, and those who, refusing to receive the light which would lead them into all truth, are guided by the spirit of the power of



darkness, and are daily being led into deeper darkness. {RH, April 2, 1901 par. 7}

By divine illumination Simeon understood Christ's mission. The Holy Spirit impressed his heart. But the priests and rulers were imbued with the spirit of the enemy of God; and today the same spirit influences human minds, controlling with power the hearts of men, and making of none effect the appeals of the Spirit. {RH, April 2, 1901 par. 8}

The Jewish leaders claimed to be the expositors of prophecy; but while their hearts were filled with envy, evil-surmisings, and selfish pride, they could not distinguish between the voice of the true Shepherd and the voice of a stranger. They strengthened one another in resistance. The same thing is done in our day. The same resistance of truth will be shown by those who stubbornly refuse to receive the cautions and reproofs which the Lord sends. But those who reject the word of God for tradition will not be able to stand amid the perils of the last days. {RH, April 2, 1901 par. 9}

The Jews virtually said, as did Pharaoh, "Who is the Lord, that I should obey His voice?" The same power that had made itself felt all over the land of Egypt was striving with the Jews. But they refused to bow before it, and their hearts grew harder. The same voice is speaking to men and women today. We are in danger of falling into the error into which the Jews fell. God warns us not to do as they did. {RH, April 2, 1901 par. 10}

If our hearts are open to receive the light of truth, we shall see what Jesus is to our world. But too often that which would be to the people of God the very light and blessing they need is rejected because of blindness of mind and hardness of heart. Many walk in darkness, and can see no light. To them truth seems to be error. The voice of One coming in the name of the Father is ignored. They prepare the way for Satan to bring them strong delusions, that they may believe a lie. God's word declares, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." {RH, April 2, 1901 par. 11}

God stands ready to bestow rich blessings upon men; but few will bend from their selfishness to receive the gracious gift. From age to age there is acted over the same rejection of light that grieved the heart of Christ when He was on earth. There is seen the same refusal to hear the voice of God through His appointed agencies, because the message borne does not sanction human theories. Christ is as really rejected today by the rejection of His messages of warning and reproof as when He stood in this world a man among men.

{RH, April 2, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / April 9, 1901 Our Talents - Mrs. E. G. White -**

**April 9, 1901 Our Talents**

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## Mrs. E. G. White

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God has lent men talents--an intellect to originate, a heart to be the place of His throne, affection to flow out in blessings to others, a conscience to convict of sin. Each one has received something from the Master, and each one is to do his part in supplying the needs of God's work. {RH, April 9, 1901 par. 1}

God desires His workers to look to Him as the giver of all they possess, to remember that all they have and are comes from Him who is wonderful in counsel and excellent in working. The delicate touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, are the wisdom of divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, come from God. He has intrusted men with talents, and He desires them to look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying that they are workers together with God. {RH, April 9, 1901 par. 2}

Property is a talent. To His people the Lord sends the message, "Sell that ye have, and give alms." All that we have is the Lord's, without any question. He calls upon us to awake, to bear a share of the burdens of His cause, that prosperity may attend His work. Every Christian is to act His part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to Him to sustain His work, to bring souls to Christ. Large and small sums should flow into the Lord's treasury. All the people of God are to pay a faithful tithe. This is the Lord's portion, and He will reward a faithful return to Him of His own. {RH, April 9, 1901 par. 3}

The Lord Jesus, whose we are by creation and by redemption, has pointed out our duty. "Seek ye first the kingdom of God, and His righteousness," He says, "and all these things shall be added unto you." Those who choose to gratify every selfish desire will be judged accordingly. Living to please self, they dishonor God. {RH, April 9, 1901 par. 4}

Speech is a talent. Of all the gifts bestowed on the human family, none should be more appreciated than the gift of speech. It is to be used to declare God's wisdom and wondrous love. Thus the treasures of His grace and wisdom are to be communicated. {RH, April 9, 1901 par. 5}

An indwelling Saviour is revealed by the words. But the Holy Spirit does not abide in the heart of him who is peevish if others do not agree with his ideas and plans. From the lips of such a man there come scathing remarks, which grieve the Spirit away, and develop attributes that are satanic rather than divine. The Lord desires those connected with His work to speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given us an example in His life. {RH, April 9, 1901 par. 6}

As Christians we should speak as Christ would speak were He in our place. We long to see reforms, but often because things do not move just as we wish them to move, an

evil spirit puts drops of gall into our cup, and other souls are poisoned. By our ill-advised words they are chafed and stirred to rebellion. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and power. Do not mingle self with anything done for God. Ever reveal the meek and lowly spirit of the Master. {RH, April 9, 1901 par. 7}

All who claim to serve God should show by word and action that they are His children. To show by the daily life that we are members of the royal family is of more value in God's sight than all learning, all high accomplishments. {RH, April 9, 1901 par. 8}

Strength is a talent, and is to be used to glorify God. Our bodies belong to Him. He has paid the price of redemption for the body as well as for the soul. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God is the great Care-taker of the human machinery. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part. {RH, April 9, 1901 par. 9}

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy; and in order for the brain to be healthy, the blood must be pure. If, by correct habits of eating and drinking, the blood is kept pure, the brain will be properly nourished. {RH, April 9, 1901 par. 10}

We can serve God better in the vigor of health than in the palsy of disease; therefore we should co-operate with God in the care of our bodies. Love for God is essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in the Lord. {RH, April 9, 1901 par. 11}

The tastes are to be elevated, the appetite subdued, by those who are seeking for the eternal inheritance, a life which measures with the life of God. The gospel demands an unreserved surrender of body and soul, with all their energies and capabilities. The Lord claims all the service which any human being, aided and enriched by divine grace, can render; and to withhold this from Him is robbery. {RH, April 9, 1901 par. 12}

Influence is a talent, and it is a power for good when the sacred fire of God's kindling is brought into our service. The influence of a holy life is felt at home and abroad. The practical benevolence, the self-denial and self-sacrifice, which mark the life of a man, have an influence for good upon those with whom he associates. {RH, April 9, 1901 par. 13}

Imperceptibly influences affect the mind, and form the character. If the mind does not appropriate high and holy influences, it appropriates those that are low and debasing. If there is not a growth in piety and grace, there is a growth in worldliness and sin. {RH, April 9, 1901 par. 14}

In the Lord's plan there is a diversity in the distribution of talents. To one man is given one talent, to another five, to another ten. These talents are not bestowed capriciously, but according to the ability of the recipient. {RH, April 9, 1901 par. 15}

According to the talents bestowed will be the returns called for. The heaviest obligation rests upon him who has been made a steward of the greatest abilities. A man who has ten pounds is held responsible for all that ten pounds would do if used aright.

He who has only ten pence is accountable for only that amount. God accepts according to what a man has, not according to what he has not. He does not expect from the man who has only one talent what he expects from him who has five. {RH, April 9, 1901 par. 16}

In the parable the man who received one talent hid it in the earth. He refused to do what he could to increase that which was given him, and then tried to make his lord responsible for his neglect. Had he been intrusted with five talents, he would have done just the same as he did with one. {RH, April 9, 1901 par. 17}

It is the faithfulness with which the endowment has been used that wins the Lord's commendation. If we desire to be acknowledged as good and faithful servants, we must do thorough, consecrated work for the Master. He will reward diligent, honest service. If men will put their trust in Him, if they will recognize His compassion and benevolence, and will walk humbly before Him, He will co-operate with them. He will increase their talents. {RH, April 9, 1901 par. 18}

God has left us in charge of His goods in His absence. Each steward has his own special work to do for the advancement of God's kingdom. No one is excused. The Lord bids us all, "Occupy till I come." By His own wisdom He has given us direction for the use of His gifts. The talents of speech, memory, influence, property, are to accumulate for the glory of God and the advancement of His kingdom. He will bless the right use of His gifts. {RH, April 9, 1901 par. 19}

We claim to be Christians, waiting for the second appearing of our Lord in the clouds of heaven. Then what shall we do with our time, our understanding, our possessions, which are not ours, but are intrusted to us to test our honesty? Let us bring them to Jesus. Let us use our treasures for the advancement of His cause. Thus we shall obey the injunction, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

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{RH, April 9, 1901 par. 20}

**PERIODICALS / RH - The Review and Herald / April 16, 1901 The Warfare Between Good and Evil - Mrs. E. G. White -**

**April 16, 1901 The Warfare Between Good and Evil**

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**Mrs. E. G. White**  
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Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled. {RH, April 16, 1901 par. 1}

When Satan made this choice, when he ceased to co-operate with God in His plans for the universal good, he became by his own choice the leader in rebellion, and his influence was exerted solely to injure God. When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army of angels who had swerved from their allegiance. With these sympathizers he was cast out of heaven. {RH, April 16, 1901 par. 2}

Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true, cease to be the means of communicating hallowed influences, but he could never be that which he told his companions he would be,--the center of influence. {RH, April 16, 1901 par. 3}

Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth, and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be. {RH, April 16, 1901 par. 4}

To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin. {RH, April 16, 1901 par. 5}

Mutual dependence is a wonderful thing. Reciprocal influence should be carefully studied. We should find out without doubt on what side we are exerting our influence. When placed on the side of right, influence is a power for God; when placed on the side of evil, it is a power for Satan. One human being under Satan's control becomes a means of temptation to another human being. Thus evil grows into immense proportions. {RH, April 16, 1901 par. 6}

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale. {RH, April 16, 1901 par. 7}

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions, yet it is indulged by high and low, rich and poor. Too often those appointed to guard the interests of the people are under the power of this appetite. {RH, April 16, 1901 par. 8}

Not only is the evil of intemperance allowed and sanctioned in Christian lands; the curse is carried to heathen nations. Poor, unenlightened savages, ignorant of God, are

taught to ask for liquor. So hardened have professed Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry. {RH, April 16, 1901 par. 9}

Satan wages an untiring warfare against the law of God. And so completely has he deceived men that his insinuations against this law are repeated from professedly Christian pulpits. Men, women, and children have been taught to believe them, and as a result -- look at the world today. Satan is its god. Nations have become workers of iniquity. Evil has lifted up itself against good. Men say, It does not matter what God's law says; the laws of the nations must be obeyed. Despotic power shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control, and defy God to His face. Satan is gathering the powers of evil, to give them back to a lawless world under the solemn names of law and religion. {RH, April 16, 1901 par. 10}

The world is nearing the time of its destruction. Every generation takes up some phase of evil in advance of the one which preceded it, moving onward in the march of impenitence and rebellion. God is looking on, measuring the temple and the worshipers therein. Professed Christians are joining hands with the man of sin, to make void the law of God. {RH, April 16, 1901 par. 11}

Soon the world is to be called to appear at the bar of God. John writes, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." {RH, April 16, 1901 par. 12}

The arm of Omnipotence alone can cleanse the earth from the evil which Satan has brought into it. This He will do by destroying the world by fire, even as He destroyed the old world by a flood. {RH, April 16, 1901 par. 13}

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence that is a savor of life unto life. {RH, April 16, 1901 par. 14}

The world has broken away from its true center. The churches of today have allowed Satan to enter in among them. Under his influence they have made void the law of God. The truths of the Bible are interpreted by religious teachers to mean something entirely different from what they do mean. Is there no remedy for this? Is the chain of dependence which unites the human family henceforth to be used to advance universal disorganization and hostility to God? Is the law of God always to be disobeyed? Is the



law of influence to be used by Satan to drag mankind lower and lower? Is it not time that a people stood forth in moral independence, cherishing at the same time a sense of their dependence on God, and realizing that upon them rests the responsibility of declaring that the law of God is not changed and never will be changed? Let those who see the binding claims of the law arise and shine, because the glory of the Lord is risen upon them. {RH, April 16, 1901 par. 15}

The Lord has sent to our world a message of warning, even the Third Angel's Message. All heaven is waiting to hear us vindicate God's law, declaring it to be holy, just, and good. Where are those who will do this work? God calls upon His people to gain a deeper insight into His plans and His law. His law is the transcript of His character. It is unchangeable; for God will not alter the thing that has gone out of His lips. Christ has declared that the law is perfect; and with David we may say, "It is time for thee, Lord, to work: for they have made void thy law." {RH, April 16, 1901 par. 16}

Jesus Christ is to be the center of influence. The Holy Spirit is to be the efficiency of every one who is trying to do right. With all their energies human beings are to co-operate with the great Center of infinite love and infinite power. There are those in our world who are longing for a deeper religious experience, who are bemoaning the dearth of the Holy Spirit's power in the lives of the professed followers of Christ. When men return to their loyalty to God, they will cease to trample underfoot His plain commands. They will exalt God. His word will be to them a light shining amid the moral darkness. They will obey the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." {RH, April 16, 1901 par. 17}

In Christ we have an example of patient endurance and unselfish love. The Commander of heaven made His way to our earth through all the ranks of hell, and in the midst of the world erected His cross. He descended from the heights of glory to the depths of humiliation and suffering. We can not fathom the love of the Son of God. To a world that refused to live unto God He presented an amazing sacrifice, turning His whole being into an atoning offering, with which no other sacrifice can be compared. "For your sakes He became poor, that ye through His poverty might be rich." {RH, April 16, 1901 par. 18}

We see Him in the wilderness, enduring a fast of forty days. We see Him humiliated, despised, rejected, a Man of sorrows, and acquainted with grief. We see Him tempted in all points like as we are. But though the enemy bruised and wounded the Saviour's body, he could not touch His mind. The Son of God remained true to His Father, firm and steadfast in His allegiance and loyalty. {RH, April 16, 1901 par. 19}

Look upon Christ hanging on the cross of Calvary, sacrificed for us. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." {RH, April 16, 1901 par. 20}

As the sinner looks upon the uplifted Saviour, conviction comes to him. He repents of his sin. Under the transforming influence of the Spirit, he is ready to sacrifice himself in the service of the Saviour. He does not live for himself; for from the cross has gone forth the proclamation that no one who lives for self can be benefited by the death of Christ. He who desires to live for himself is not a Christian. He who is truly repentant is

created anew in Christ Jesus, and is no longer content to live for selfish enjoyment. His greatest desire is to do something for the Master, to be a faithful servant for his Lord. "Ye are not your own; for ye are bought with a price." A ransom has been paid, even the precious blood of Christ. "Therefore glorify God in your body and in your spirit, which are God's." Every part of the Christian's being, his time, his service, his property, his strength, have been paid for. His all is the Lord's. At the moment he gave himself to Christ, he was recorded as the Redeemer's willing agent, just as if the price of salvation had been paid for him alone. Upon him is laid the duty of revealing Christ in all he does. The life he lives is Christ's; for over the rent sepulcher of Joseph the Saviour proclaimed, "I am the resurrection and the life." He is to use his every power in Christ's service. His talents of reason, of influence, of speech, of means, all are the Lord's. They always were the Lord's, but before his conversion, he did not acknowledge this. He has now become one with Christ. With Paul he may say, "I live; yet not I, but Christ liveth in me." His life is bound up with the life of Christ in the great plan of redemption. His character is to be a reproduction of the character of Christ. Christlike self-denial and self-sacrifice, Christlike patience and gentleness, are to be manifested by him. {RH, April 16, 1901 par. 21}

Christ has put it out of our power to give Him anything that God has not first given us. All belongs to God; therefore every one is bound by the ransom which has been paid to return to God His own. Those who have witnessed a good confession should now draw together in the bonds of Christian fellowship, consecrating themselves wholly to God. Union is strength. Then let God's people draw in even cords, exerting the influence which Christ by His death has made it possible for them to exert. {RH, April 16, 1901 par. 22}

**PERIODICALS / RH - The Review and Herald / April 23, 1901 The Great Standard of Righteousness. - Mrs. E. G. White. -**

**April 23, 1901 The Great Standard of Righteousness.**

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**Mrs. E. G. White.**  
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The Lord has taken infinite pains to teach men His will. He has given them His law, which is to govern the world. It demands perfect obedience from rich and poor, high and low. Its divine requirements are that we love God supremely and our neighbor as ourselves. Its principles are binding upon the angels and upon all human intelligences. Without the law there could be no transgression; for "sin is the transgression of the law." "By the law is the knowledge of sin." The standard of righteousness, it is exceeding broad, prohibiting every evil thing. {RH, April 23, 1901 par. 1}

Satan sees that to call the attention of human beings to the righteousness of the law barricades the soul against his specious devices. His only hope for securing the world is to lead men to ignore the law, to make them believe that the law is null and void, that

belief in Christ is all that is necessary. If Satan can so deceive the world that sin will not appear exceeding sinful, he has gained what he desires to gain. And he has succeeded in leading multitudes to believe his falsehoods. Ministers of the gospel preach against the law, and especially against the Fourth Commandment. {RH, April 23, 1901 par. 2}

We are nearing the close of this earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest-day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an ineffaceable mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes. {RH, April 23, 1901 par. 3}

God has designated the seventh day as His Sabbath. He declares, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." {RH, April 23, 1901 par. 4}

Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the Fourth Commandment. Thus they are distinguished from the disloyal, who have accepted a man-made institution in place of the true Sabbath. The observance of God's rest-day is a mark of distinction between him that serveth God and him that serveth Him not. {RH, April 23, 1901 par. 5}

When men make the assertion that a change has been made in the law of God's government, they cast a reflection upon God's character. If the law was just when given to Adam, it is just today. "It is easier for heaven and earth to pass," Christ declared, "than one tittle of the law to fail." {RH, April 23, 1901 par. 6}

The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity. The earth shall disclose her blood, and shall no more cover her slain. {RH, April 23, 1901 par. 7}

The belief that the law of God is not the standard of righteousness is now almost universal in the Christian world. Professed Christians think that the more contempt they place upon the law, the more commendable they are in God's sight. Each human being exerts an influence upon those with whom he associates. Those who are willing to be led by false theories and unsound doctrines, who build their hopes for eternity on shifting sand, will find that the storm and tempest of trial will sweep away their refuge of

lies. Their structure will fall, and they will perish,--lost, lost for all eternity. {RH, April 23, 1901 par. 8}

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?--Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint. Remember how soon after the transgression of Adam the apostasy of his posterity became so marked that God repented that He had made man. They followed the imaginations of their evil hearts, and the strivings of the Spirit were not heeded. They refused to be admonished. They had an abundance of blessings for their own enjoyment, and they soon forgot that they had forfeited immortality. {RH, April 23, 1901 par. 9}

God granted them one hundred and twenty years of probation, and during that time preached to them through Methuselah, Noah, and many others of His servants. Had they listened to the testimony of these faithful witnesses, had they repented and returned to their loyalty, God would not have destroyed them. But warnings made an impression on them only for a time. Christ was their atoning sacrifice, their Mediator, but they had no faith in Him, and His intercessions in their behalf were unavailing. As the time of probation drew nearer its close, the service due to God from them passed entirely from their thoughts; and the word went forth, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." {RH, April 23, 1901 par. 10}

After the flood the earth was again corrupted under its inhabitants, and the signal judgments of God fell upon Sodom and Gomorrah. But soon this punishment was forgotten, and once more men corrupted their way before God, turning from the worship of the Creator to the worship of idols. God called out the Hebrew people from slavery, and from Sinai gave them His law. But Egypt was desolated by plagues before Pharaoh would consent to listen to the great I AM. He persisted in his stubbornness till Egypt was ruined, and the Egyptians, from the lowest serf to the king upon his throne, looked upon the dead bodies of their firstborn. Then Pharaoh consented to let the children of Israel go, but he followed them immediately with an imposing display of chariots and men of war. Another exhibition of God's power was required. The Red Sea was opened to the Israelites, but the Egyptians who pursued them were drowned in its waters. {RH, April 23, 1901 par. 11}

The terrible judgments of God which were inflicted upon the idolaters in the lands through which the children of Israel passed, caused fear and dread to fall upon all people living on the earth. But Israel, for whom so much had been done, apostatized in the very sight of Sinai. Aaron, who had been left in charge, was afraid to stand firm against the vast host who were clamoring for gods to lead them back to Egypt. {RH, April 23, 1901 par. 12}

After entering Canaan, the children of Israel gradually went into idolatry. By His

prophets God sent them message after message. But they forgot the instructions of their leader, and followed their own inclinations and the imagination of their own hearts, until the Lord could no longer protect them. He permitted their enemies to overcome them, and to scatter them as captives in strange lands. But still He was willing to pardon them. He promised that if they would return to Him, He would heal all their backslidings, and reinstate them in His favor. He sent them warnings, reproofs, judgments, to save them from ruin. But notwithstanding these efforts, they wandered farther and farther from Him. As represented in the parable given by Christ, God sent His messengers to them, but these were persecuted and put to death. Last of all, He sent His only begotten Son. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." But the people He came to save refused to receive Him. They rewarded Him evil for good, and in Pilate's judgment hall He was condemned to death by crucifixion. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone, and of the people there was none with me."

{RH, April 23, 1901 par. 13}

**PERIODICALS / RH - The Review and Herald / April 23, 1901 Missionary Work in the Neighborhood - Mrs. E. G. White -**

**April 23, 1901 Missionary Work in the Neighborhood**

**Mrs. E. G. White**

Before His ascension to heaven, Jesus, with hands outstretched in blessing His disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." Repentance of sin was to be preached in His name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention. {RH, April 23, 1901 par. 1}

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty that lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths of this time. {RH, April 23, 1901 par. 2}

This work places a responsibility upon us to recommend by our daily life the faith

which we profess. The piety of its believers is the standard by which worldlings judge the truth. In all your associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill-feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions. {RH, April 23, 1901 par. 3}

Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion that you profess does not close up nor freeze over the avenues of the soul, making you unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is open for you to reach the heart by introducing the truth. {RH, April 23, 1901 par. 4}

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible. {RH, April 23, 1901 par. 5}

## **PERIODICALS / RH - The Review and Herald / April 23, 1901 Items from General Conference -**

### **April 23, 1901 Items from General Conference**

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Mrs. E. G. White: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap." {RH, April 23, 1901 par. 1}

Consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim Him; He is our righteousness; therefore, our lives are hid with Christ in God, we shall not shrink into nothingness.



{RH, April 23, 1901 par. 2}

To us has been given the work of preparing ourselves for the mansions. And this we can do through the help that is waiting for us. When God gave His Son to our world. He gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse. {RH, April 23, 1901 par. 3}

Christ declared that all power in heaven and earth has been given to him, and He gives this power to those who truly believe on Him, to His disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes His position at the head of humanity, covering humanity with divinity. In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary to enable them to overcome as He overcame, and sit down with Him in His Father's throne.

{RH, April 23, 1901 par. 4}

All the sufferings, all the distress, that came to Him who was equal with the Father, was borne that He might bring people to himself. For this purpose He laid off His royal robe, His royal crown, laid aside His high command, and stepped down to humanity. He who was the majesty of heaven, the King of glory, died for sinners. {RH, April 23, 1901 par. 5}

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the infinite sacrifice He has made for us in suffering with One equal with himself -- His only begotten Son. He consented to let Him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged himself to receive sinners; for He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." {RH, April 23, 1901 par. 6}

Everlasting life,--this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid. Let us lay hold of the power that has been provided to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, April 23, 1901 par. 7}

**PERIODICALS / RH - The Review and Herald / April 30, 1901 A Teacher Sent From God - Mrs. E. G. White -**

**April 30, 1901 A Teacher Sent From God**

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**Mrs. E. G. White**  
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"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit." {RH, April 30, 1901 par. 1}

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and who by falsehood and misrepresentation seduce others. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. "Thus saith the Lord concerning the prophets which make my people to err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." {RH, April 30, 1901 par. 2}

False prophets are described by Paul in his second letter to Timothy: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Paul warns his son in the gospel, saying, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck." {RH, April 30, 1901 par. 3}

Men oppose the truth with falsehood, and those who do not desire a knowledge of the truth listen eagerly to the fables presented to them. Their hearts are imbued with the same spirit of opposition to the truth that fills the hearts of the false teachers. They act toward God's commandment-keeping people in this time as the Jews acted when they refused to accept the truths that Christ unfolded before them. Christ presented to them the prophecies of the Old Testament, showing them that by their rejection of Him they were fulfilling these prophecies. But they continued in their evil course, and followed, to the end, the works that stand registered against them in the books of heaven, which have brought eternal infamy upon them as a nation. {RH, April 30, 1901 par. 4}

What accusation did the Jews bring against Christ?--"He casteth out devils through the prince of the devils." Eagerly they received the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. They did everything that could be done to make themselves and others believe that He was a criminal. His every word and action was watched, and reported in a distorted light. Spies were constantly upon His track, saying, Show us a sign. Work some miracle. {RH, April 30, 1901 par. 5}

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven

thee," He gave His enemies a sign which they could not set aside. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Knowing their unspoken thoughts, Jesus said, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." {RH, April 30, 1901 par. 6}

Did this evidence that Jesus was the Son of God cause the scribes and Pharisees to believe in Him?--No; this demonstration of His power only exasperated them. It was not evidence that He was the teacher sent from God, that they wanted, but evidence that He was a deceiver. Their hearts were not open to conviction. They were filled with intense hatred and bitter prejudice, and they were ever seeking to find some occasion to manifest their wrath. {RH, April 30, 1901 par. 7}

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." {RH, April 30, 1901 par. 8}

Next in Christ's work came a call from a ruler, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. . . . And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land. {RH, April 30, 1901 par. 9}

"And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it." {RH, April 30, 1901 par. 10}

Notwithstanding this charge, the restored men, "when they were departed, spread abroad His fame in all that country." This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ. {RH, April 30, 1901 par. 11}

"As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying,

It was never so seen in Israel." These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men. Every additional proof given them provoked them to increased resistance. When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did. They said, "He casteth out devils through the prince of the devils." But Jesus worked on, heeding not censure, prejudice, or opposition. The genuineness of His power and His work was kept before the people, and His enemies could not turn the multitude from following after Him. {RH, April 30, 1901 par. 12}

In Christ's mighty works there was sufficient evidence to convince any one. But the Jewish rulers did not want the truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They were forced to acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this?--No; but they were so determined that the truth should not lead to their conversion that they charged the work of the Spirit of God to the devil. Thus they committed the sin against the Holy Ghost, which has no forgiveness in this world or in the world to come. {RH, April 30, 1901 par. 13}

We read again of Christ: "When He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." {RH, April 30, 1901 par. 14}

All-compassionate Redeemer! what love, what matchless love, is thine! Charged by the great men of Israel with doing His works of mercy by the power of the prince of devils, He was as one who saw and heard not. The work He came from heaven to do must not be left undone. Truth must be unfolded to men. The Light of the world must flash His beams into the darkness of sin and superstition. The truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded with prejudice and wicked unbelief. Among those who had not such exalted privileges, Christ prepared hearts to receive His message. He made new bottles for the new wine. {RH, April 30, 1901 par. 15}

Every truth is invested by the God of heaven with an influence proportionate to its character and importance. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world. Light and truth vibrated through the universe. The plan of redemption was made known, which thrills the soul and prepares it for the great power of God. A truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed. {RH, April 30, 1901 par. 16}

By Christ the truth was proclaimed. The hearts of those who professed to be the children of God were barricaded against it; but those who had not been so highly privileged, those who were not clothed with the garments of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity. {RH, April 30, 1901 par. 17}

The cross stands as the great center of the world, bearing a certain testimony which will be the condemnation of every transgressor of the law of God. Today Satan endeavors to keep hidden from the world the great atoning sacrifice, which reveals the love of God and the binding claims of His law. He wars against the work of Christ. His evil angels unite with evil men in opposing this work. But while He is carrying on this work, heavenly intelligences are combining with God's human instrumentalities in the work of restoration. {RH, April 30, 1901 par. 18}

The children of God are not to expect an easy time in this life. There are battles to be fought. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are not left alone to engage in this conflict. Jesus is the captain of our salvation. He clothed His divinity with humanity, and took the field himself, that He might teach us how to fight the battles of the Lord. He says, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." {RH, April 30, 1901 par. 19}

**PERIODICALS / RH - The Review and Herald / April 30, 1901 Missionary Work in the Neighborhood - Mrs. E. G. White -**

**April 30, 1901 Missionary Work in the Neighborhood**

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**Mrs. E. G. White**  
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The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were regarded as intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they begun the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as light pointing heavenward. {RH, April 30, 1901 par. 1}

It is the acts of faith and love in the so-called little things of life, the spirit of Christ manifested at home, in the field, in the workshop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth which they can not gainsay. Far more can be accomplished by humble, devoted, virtuous lives, than can be gained by preaching when a godly example is lacking. {RH, April 30, 1901 par. 2}

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth, and in an audible voice proclaim the warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the

same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who, in the parlor, can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interests. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. {RH, April 30, 1901 par. 3}

Until the judgment, it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to a knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of His burden. {RH, April 30, 1901 par. 4}

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as a result, they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied.

{RH, April 30, 1901 par. 5}

## **PERIODICALS / RH - The Review and Herald / April 30, 1901 Notes From General Conference -**

### **April 30, 1901 Notes From General Conference**

Mrs. E. G. White: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." {RH, April 30, 1901 par. 1}

John tried to describe the love of God, but language failed. He could only call on us to behold it. We must behold this love for ourselves. We must strive to understand as far as possible the love the Father has bestowed upon us. {RH, April 30, 1901 par. 2}

Let no one feel that he is stepping down in becoming a child of God. It was the only begotten Son of God who stepped down. He gave himself for us. Leaving His splendor, His majesty, His high command, and clothing His divinity, with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. He came to this earth, and in our behalf suffered the death of the cross. {RH, April 30, 1901 par. 3}

In the words I have read, our possibilities are opened before us. It is possible for every son and daughter of Adam through belief in Christ, to be cleansed from sin. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," Our part is to receive and believe on Jesus Christ. {RH,



April 30, 1901 par. 4}

Of Him on whom we are asked to believe, it is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world." {RH, April 30, 1901 par. 5}

It is our privilege to walk in the light as Christ is in the light. We need not groan and murmur because the path heavenward is not a smooth one. Our part is to believe, to try to understand the words. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The assurance is, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Do we believe on His name? {RH, April 30, 1901 par. 6}

Christ has made an infinite sacrifice. He gave His own life for us. He took upon His divine soul the result of the transgression of God's law. Laying aside His royal crown, He condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary's cross, dying in our behalf, that we might have eternal life. Why is it that we are so indifferent to this great sacrifice? Does it seem a small thing that He should endure all this that we might be called the sons of God? Does it seem a small thing to you to become members of the royal family, children of the heavenly King, partakers of an immortal inheritance? Is it a small matter to become heirs of God, and joint heirs with Jesus Christ? What sacrifice have we made in response to this infinite sacrifice? {RH, April 30, 1901 par. 7}

Would you grasp the things of the world? The world knoweth not God. Give yourselves to the world, and you will not know God; you can not know Him. We need to behold Him. We need to purify our souls by obeying the truth. {RH, April 30, 1901 par. 8}

No one can serve God by proxy. There are many who seem to think that there is some one in this world stronger than Christ, upon whom they can lean. And instead of coming right to Christ, just as they are, giving themselves unreservedly to Him, they reach out for human help. God wants us to have an individual experience, to form characters after the divine similitude. I can not work out a character for you, and you can not work out a character for me. We are to stand before God in our individuality, and know for ourselves what it means to have the light and comfort and love of God in our hearts. The Lord wants us to take Him at His word. He desires every one of us to reveal His character to the world. If all would accept the righteousness of Christ, we should not see so much sickness in our world. Every one would strive to take care of the house he inhabits. He would purify his soul by obeying the truth. {RH, April 30, 1901 par. 9}

We read in Zechariah, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." {RH, April 30, 1901 par. 10}

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those that stood before him, saying, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said. Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Satan tries to bring reproach against those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. God says, Take away the filthy garments. You have no right to put them upon my children. Take them away. My people may have imperfections of character. They may fail in their endeavors; but if they repent, I will forgive them. {RH, April 30, 1901 par. 11}

This word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking. "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts and I will give thee places to walk among these that stand by." {RH, April 30, 1901 par. 12}

"Among these that stand by." The hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting them and strengthening them,--these are they who stand by. And God says to His believing ones, You shall walk among them. You shall not be overcome by the powers of darkness. You shall stand before me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation.

{RH, April 30, 1901 par. 13}

Mrs. E. G. White: The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. Our dependence is not in what man can do: it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. {RH, April 30, 1901 par. 14}

**PERIODICALS / RH - The Review and Herald / April 30, 1901 A Testimony Given to the Ministers at General Conference, April 17 -**

**April 30, 1901 A Testimony**

**Given to the Ministers at General Conference, April 17**

I want to say a few words. God has left a few of the old pioneers who know

something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism that has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we have had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience. {RH, April 30, 1901 par. 1}

Let every one of us remember the men of gray hairs. Do not set them back in a corner, and say, We do not need you, because you are too old to be active workers. If on only one occasion these men of experience can stand and tell you what the right way is, it is worth to the cause of God more than you would pay a dozen laborers who have little or no experience in this work. God wants us to come to our senses. I thank God that there are a few who know what we have passed through in the beginning of the history of this work; God wants you to cherish them, and I want you to cherish them. God wants you to feel that it is a sacred duty to look after them, and not to ignore them or put them out of sight. {RH, April 30, 1901 par. 2}

You may think that they have made mistakes. Have *you* made any? May God let His melting Spirit come into our hearts. May God come to us with His comforting power. What we want is not hearts of steel, but hearts of flesh. I hope that not a soul will go away from this meeting until he can say for himself, I know that I am Christ's in God. {RH, April 30, 1901 par. 3}

When persons are in our midst who are moved by the Spirit of God, through whom the great treasures of His word are unfolded to us, increasing in every phase, let us not take the position that we know all that is worth knowing, and what we do not know is not worth knowing, hindering the very ones who are digging for the truth as for hidden treasure. The word of God is opening more and more to us. Just as long as we live on the earth, we shall be able to find a whole treasure-house of beautiful things. Some will see beauty in one truth, some in another, and some will look at it in another way. We are not all constituted alike. But some think that what they have is all there is to acquire. They say of others, Do not let them come into our meetings; we do not want them here. They do not believe as we do. I wish to say. Hands off. Let God work through human instrumentalities according to His will. {RH, April 30, 1901 par. 4}

Read the seventeenth chapter of John, and you will see that God has given us the privilege of being united in Christian love, brethren with brethren, all being bound together by the golden chain of love which has been let down from heaven to unite the believers. God wants you to be like himself. He wants to keep you unspotted from the world, to forgive your sins, and to draw you to himself, that you may step off the ladder into the everlasting kingdom of our Lord and Saviour Jesus Christ. {RH, April 30, 1901 par. 5}

I wish to say to you today, The Lord wants you to be converted. At great expense to myself, in sickness and feebleness, I have come a long way to bear this testimony before the congregation which was presented to me before I left Cooranbong. If this had not been presented to me, I should not be here today. But I am here, in obedience

to the word of the Lord, and I thank Him that He has given me strength beyond my expectations to speak to the people. I want you all, for Christ's sake, to heed His injunction to love one another. Thus you will bear witness to the world that God sent His Son to save sinners. Let not the enemy come in to break up the unity which should exist between brethren and sisters. Christ wants His people to be one. Why?--That the world may see that God loves His people even as He loves His Son. {RH, April 30, 1901 par. 6}

Let us at this meeting humble our hearts before God. Night after night since coming here, I have been unable to sleep past one o'clock. I have pleaded with God to enter among us, and work mightily upon hearts and minds. He is willing to do this. He declares, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him." If he does not enter, it is because the door is closed against Him. Shall we not let Him in, that we may enjoy a heavenly feast with a heavenly Guest? God grant that at this meeting you may so consecrate yourselves to His service that you may go forth as did the disciples, bearing the message with such power from on high that thousands will be converted. {RH, April 30, 1901 par. 7}

"Get ready," is the word sounded in my ears. "Get ready, get ready. He that is to come, will come and will not tarry. Tell my people that unless they improve the sacred opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them." God wants us to be wide awake, that when He shall come, we shall be ready to say, "Lo, this is our God; we have waited for Him, and He will save us." He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory. God calls upon you to get ready to meet Him in peace. {RH, April 30, 1901 par. 8}

I leave this message with you, asking you, in the name of Jesus Christ of Nazareth, to love one another as He has loved you. Thus the world will see and recognize the amazing power of redeeming grace. {RH, April 30, 1901 par. 9}

**PERIODICALS / RH - The Review and Herald / May 7, 1901 The Great Standard of Righteousness - Mrs. E. G. White -**

**May 7, 1901 The Great Standard of Righteousness**

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**Mrs. E. G. White**  
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Christ gave His life to redeem humanity, and He calls upon men and women to make every sacrifice in their power to glorify God by placing light in contrast with darkness. Christ gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but to maintain justice, and to give man a second probation. No one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing child. {RH, May 7,

1901 par. 1}

Christ is our example in all things. He has magnified the law and made it honorable. By His unwavering obedience He testified to the truth that God's law is the standard of righteousness for all men. God requires of man nothing that is impossible for him to do. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Possessing our nature, though unstained by sin, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man also can keep it. {RH, May 7, 1901 par. 2}

The fiat has gone forth, "The wages of sin is death." The sinner must feel his guiltiness, else he will never repent. He has broken the law, and in so doing has placed himself under its condemnation. The law has no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it myself, if you will accept me as your substitute and surety. Return to your allegiance, and I will impute to you my righteousness. You will be made complete in me. {RH, May 7, 1901 par. 3}

Sin is the transgression of the law. God declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Notwithstanding all the profession of lip and voice, if the character is not in harmony with the law of God, those making profession of godliness bear evil fruit. {RH, May 7, 1901 par. 4}

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,"--the will made known in the Ten Commandments, given in Eden when the morning stars sang together, and all the sons of God shouted for joy, and spoken with an audible voice from Sinai. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Many mighty works are done under the inspiration of Satan, and these works will be more and more apparent in the last days. {RH, May 7, 1901 par. 5}

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, May 7, 1901 par. 6}

The mischief done by the professed believers in God who are not doers of the Word, can not be estimated. Their lawless, unholy principles corrupt many, leading them away from the path of obedience. {RH, May 7, 1901 par. 7}

A life of conformity to the Christ-life can not be a life of disobedience to God's commands. The lawyer who questioned Christ concerning the law, in answering his own question, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou

hast answered right," Christ said; "this do, and thou shalt live." Sin can not reign in the life of the one who loves God supremely. Obedience to God is the fruit borne by love. Christ is not at war with Christ, and love to our neighbor prevents us from working ill to him. "The fruit of righteousness is sown in peace of them that make peace." The law of God lays its claim upon the whole man. There is no period of time when the law does not make this demand upon every son and daughter of Adam. {RH, May 7, 1901 par. 8}

Complete obedience is the only condition that meets the requirement of the law. "God is not a man, that He should lie." God's law is the rule of His government. He says, "This do, and thou shalt live." But to the disobedient He says, "Cursed is every one that continueth not in all things written in the book of the law to do them." "The soul that sinneth, it shall die." God has given the promise that those who obey His law will be rewarded, not only in the present life, but in the life to come. He declares just as decidedly that those who do not obey His requirements shall not see life, but the wrath of God abideth on them. By lips that never lie the obedient are blessed, and the disobedient are pronounced guilty. {RH, May 7, 1901 par. 9}

There are only two classes in the world today, and only two classes will be recognized in the Judgment,--those who violate God's law, and those who keep His law. Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion. {RH, May 7, 1901 par. 10}

When the judgment shall sit, and every one shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the Judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive. {RH, May 7, 1901 par. 11}

Christ has borne our sins in His own body, and those who accept Him as a personal Saviour are free from the penalty of the law. Jesus has been made the propitiation for our sin, and not for ours only, but also for the sins of the whole world. "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked." {RH, May 7, 1901 par. 12}

To the obedient child of God the commandments are a delight. David declares, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end. I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evil-doers: for I will keep the commandments of my God. . . . I am thy servant; give me understanding, that I may know thy testimonies." {RH, May 7,



1901 par. 13}

Did the contempt shown to the law of God extinguish David's loyalty? Hear his words. He calls upon God to interfere and vindicate His honor, to show that there is a God, that there are limits to His forbearance. "It is time for thee, Lord, to work," he says, "for they have made void thy law." {RH, May 7, 1901 par. 14}

David saw the divine precepts thrown aside, and obstinacy and rebellion increasing. But he was not swept away by the prevalence of apostasy. The scorn and contempt cast upon the law did not lead him to refrain from vindicating the law. On the contrary, his reverence for the law of Jehovah increased as he saw the disregard and contempt shown for it by others. "They have made void thy law," he exclaims. "Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." {RH, May 7, 1901 par. 15}

As man studies and contemplates the precious statutes of the Most High, as he meditates upon them, and realizes their value, he exclaims: "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. . . . Great peace have they which love thy law: and nothing shall offend them." {RH, May 7, 1901 par. 16}

**PERIODICALS / RH - The Review and Herald / May 7, 1901 Missionary Work in the Neighborhood - Mrs. E. G. White -**

**May 7, 1901 Missionary Work in the Neighborhood**

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**Mrs. E. G. White**  
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Those who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness in the home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet it in the Judgment. {RH, May 7, 1901 par. 1}

In the day of God, how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings." {RH, May 7, 1901 par. 2}

In that day the Master will demand of His professed people, "What have you done to save the souls of your neighbors? There are many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" {RH, May 7, 1901 par. 3}

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow men. {RH, May 7, 1901 par. 4}

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. {RH, May 7, 1901 par. 5}

I write plainly, that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to His favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. {RH, May 7, 1901 par. 6}

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up: that whosoever believeth in Him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of His salvation, and uphold us by His free Spirit. Then we may teach transgressors His way, and sinners shall be converted unto Him. {RH, May 7, 1901 par. 7}

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift His burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. {RH, May 7, 1901 par. 8}

Many who have been left to darkness and ruin might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. {RH, May 7, 1901 par. 9}

Let labor for souls become a part of your life. Go to the homes even of those who

manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God?

{RH, May 7, 1901 par. 10}

## **PERIODICALS / RH - The Review and Herald / May 7, 1901 Notes From General Conference -**

### **May 7, 1901 Notes From General Conference**

Mrs. E. G. White: I did not know how we should get along at this meeting. The Lord gave me instruction regarding this. I was referred to an incident in the life of the prophet Elisha. The prophet was in Dothan, and thither the king of Syria sent horses and chariots and a great host, to take him. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. {RH, May 7, 1901 par. 1}

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said. Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master." {RH, May 7, 1901 par. 2}

God presented this to me, and I did not know what it meant. I did not understand it. I pondered over it, and then, as the lesson was fulfilled, I began to grasp its meaning. I do not know that I should ever have seen the significance had it not been fulfilled right here. Who do you suppose has been among us since this Conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle?--The God of heaven and His angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of darkness, that the work God designed should be done should not be

hindered. The angels of God have been working among us. {RH, May 7, 1901 par. 3}

If any people have reason to praise God, we have. Angels of God have been at work here. The Lord knew our needs, and sent us food which has given spiritual strength, and light, showing us how we should work. We have been trying to organize the work on right lines. The Lord has sent His angels to minister unto us who are heirs of salvation, telling us how to carry the work forward. {RH, May 7, 1901 par. 4}

Remember that there is a much better way to get along than to have controversy. When I was upon the waters of the Pacific amid the confusion and noise, the Lord spoke to me: Do not enter into any controversy. Speak to the people that they be of one mind. {RH, May 7, 1901 par. 5}

When you are all in Christ, there can be no variance. Your brother may not have just the same manners and ways of speech as you have, but God does not require this of him. He may be able to reach a class that you can not reach. The very word which you wish he had not spoken may be the word which will bring conviction to hearts. Christ has made none of you church tinkers. {RH, May 7, 1901 par. 6}

My brethren and sisters who are going to foreign fields, perhaps you will be connected with those whose habits and customs are not like yours. Do not let this hinder your work for the Master. Do all in your power to come into Christian relation with those for whom you shall work. May it not be that your ideas need changing? Remember that there is as much room in the world for one as for another. {RH, May 7, 1901 par. 7}

Let us every one strive to be assimilated to the likeness of Christ. There are those in the Church who have made mistakes. But because of this, do not tear yourselves apart from them. I wish to ask, Is it not best for us to do all in our power to heal the souls that are wounded nigh unto death. Is it not best for us to try to prevent the enemy from gaining the victory over those for whom Christ died? Shall we not do the work Christ did? He said, "I am not come to call the righteous, but sinners to repentance." If any of you should have a sheep, and it should fall into a hole, would you not take it out, even on the Sabbath day? And shall we not think as much of a man as we do of an animal? {RH, May 7, 1901 par. 8}

The moral image of God is to be restored in man. It was to make it possible for this to be done that Christ came from the heavenly courts to this earth, full of heaven's compassion and heaven's love, to stand at the head of humanity. {RH, May 7, 1901 par. 9}

Christ was ever kind and merciful, but He gave the most scathing rebukes to the hypocritical Pharisees. I hope that such rebukes as these will never have to fall on our leaders. Let these men remember the temptations which come to the young, and do all in their power to help them. Christ is spoken of as a tender Shepherd, who lovingly cares for the young, carrying them in his arms. If one hundred times more of this work were done by our leading men, they would be carrying out the plan of God. And by this work, the rough edges would be removed from their characters. They would be polished after the similitude of a palace. {RH, May 7, 1901 par. 10}

After this meeting has closed, and we have separated, Satan will come to you with his temptations. He will bring up before you the errors and mistakes that have been

made in the past. Remember that God has buried these, and He does not want you to think any more about them. {RH, May 7, 1901 par. 11}

I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that He will heal the wounds of His people. {RH, May 7, 1901 par. 12}

Press together, press together. Let us be united in Christ. God is dishonored by disunion. I shall not keep you much longer, but I wish to say a few more words; for I feel that perhaps I shall never again see those who are going from us. I want to read you a few words, that you may see what God is willing to do for His people. Christ is praying to His Father, and He says: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, May 7, 1901 par. 13}

Is this possible? It must be, or Christ would not have said it. He is ready to give us all the preciousness there is in the virtue of His character. There is joy in the Lord, joy in sanctification, in unity, in receiving Christ as our Saviour. {RH, May 7, 1901 par. 14}

To those who are about to take up the work in new fields, I would say, Remember that Christ is by your side. He says, My right hand will uphold you. His blessing will rest upon you. If you will walk in the light of His countenance, you will be lights in the world. Regarding this, Christ says, "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, May 7, 1901 par. 15}

You are going forth to carry the torch of truth. Kindle your taper from the divine altar, and bear the truth to those who are in darkness. You may be sure that angels of God will be round about you. As you impart to others, you will realize that the life of Christ in you is as a well of water, springing up unto everlasting life. {RH, May 7, 1901 par. 16}

The word of God is to be your daily food. Christ says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Talk the truth wherever you go. There is more power in visiting families, talking to them of

the truth, and praying with them, than there is in all the sermons that can be given. This does not mean that you are not to speak from the desk. You are; but you are to take time also for house-to-house labor. As you do this work, angels of God will be by your side, and will give you words to speak. Thus you will become all-around, efficient gospel workers, of whom people will say, They have nothing but the truth on their lips. God help us to be Christians in every sense of the word. {RH, May 7, 1901 par. 17}

I may never meet you again on this earth. I feel that my life is almost over. I may meet you again; God knows; I do not. But if we meet no more here below, God grant that we may meet around His throne, each wearing on his brow a crown of immortality. Oh, what a time of rejoicing that will be! and we shall tell the story of our trials and difficulties on this earth, tell it, not with sorrow, but with joy. {RH, May 7, 1901 par. 18}

God knows that we have only just begun the study of His word. He knows that many have only a surface knowledge of the truth. When in the redeemed family above we follow Him whithersoever He goeth, He will open to us the mysteries of His word. When this mortal shall put on immortality and this corruptible shall put on incorruption, He will say, Child, come up higher. We shall be caught up to meet our Lord in the air. The Saviour will welcome us with the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord,"--the joy of seeing souls redeemed. Then He will lead us by the living waters, and escort us through the paradise of God. He will show us the beauty and loveliness of His word, which now we do not half understand. Then we shall cast our glittering crowns at His feet, and touching our golden harps, fill all heaven with rich music, singing, "Worthy, worthy is the Lamb, who died, and who lives again, a triumphant conqueror."

{RH, May 7, 1901 par. 19}

**PERIODICALS / RH - The Review and Herald / May 7, 1901 Instruction Regarding the School Work Article Read by Mrs. E. G. White, April 22, 1901 -**

**May 7, 1901 Instruction Regarding the School Work  
Article Read by Mrs. E. G. White, April 22, 1901**

I have an intense interest in our school work. To discard many of the worldly text-books will not lower the standard of education, but will raise it to a higher plane. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If this is the breadth and depth of the Scriptures, shall we not lift the standard by making the word of God the foundation of our system of education? {RH, May 7, 1901 par. 1}

Changes will have to be made. But it is hard to break away from old habits and practices; and there are those who have felt inclined stubbornly to resist everything in this line. I am glad to say that Brother Magan and Brother Sutherland have made



advancement in reform. The question has arisen in regard to Brother Magan's connecting with Brother Daniells in his work. I asked Brother Magan if he felt called of God to take this position. He said, No. He said that he was satisfied that God wanted him to remain in the school, where he had been working. I told him that this was in accordance with the light and evidence given me on the subject. {RH, May 7, 1901 par. 2}

I would say to Brother Magan and Brother Sutherland, You are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. I wish now to present the matter as it was presented to me in my home at Crystal Springs, Cal. There should be in the school the same faculty that has been there in the past. The members of this faculty have been getting hold of right methods, and they are coming to see eye to eye. In a large degree they have learned how to work with unity of effort, and the school needs their talent and ability. {RH, May 7, 1901 par. 3}

It has taken much determination and firm purpose to accomplish the work that has been done in regard to "Christ's Object Lessons." The Lord has manifested His approval of this work. It would be a mistake for those who have been carrying forward this effort to separate and scatter to one place and another, to engage in other work. {RH, May 7, 1901 par. 4}

To seek to combine new elements in the school faculty at this time would not be for the educational interests of the students. Those who are now connected with the school have been learning and practicing their lessons in jots and tittles. Their self-denial, their example of individual consecration, is having an influence to make the school approach to what it should be. To take one and another teacher out of the school now would be a mistake. Let the workers blend together. Let all the strength of their united ability be exerted to draw in even cords, to carry the school forward according to the directions given by the Lord. {RH, May 7, 1901 par. 5}

There has been much prejudice indulged in regard to those who stand at the head of the school. But these teachers are not to be moved by that which has been reported, much of which is untrue. The talent of voice and words needs to be refined, sanctified, ennobled, that it may be used to the glory of God. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as His agencies, varied experiences. {RH, May 7, 1901 par. 6}

New workers could not advance the work as it should be advanced. They would have a new and untried experience. Under their management the school would not be as successful as if the same teachers, the same counselors, were to hold their position, and work to the point, making an object lesson of this school, according to the pattern God has given. God will work through those now in positions of trust in the school if they continue to work, and seek wisdom from Him. If there is need of more teachers to work in other lines, let these be added. But do not break up the faculty of the school, when the very strongest force is necessary. Let workers be selected as the Lord may appoint, but let not the ones who have been united and adapted to labor together in the school be separated because of the prejudice that has been created against them. Let not the impression be given that they must separate from the school because of the

misjudging of those who have not known the true facts in the case. If those who will talk do not care to send their children to the school, because they suppose that mistakes have been made, they themselves must suffer the consequence. God pointed out errors in the school that need to be corrected, and when an effort was made to do this, there were those who saw not the evils or dangers; they saw no necessity for departing from the old plan. It was not an easy matter to do the work that needed to be done in seeking to correct existing evils, against the influence of many who desired to let things run in the same lines in which they had been running. This jot and that tittle, growing by being often repeated, made it very hard for the ones who were trying to make the changes which they saw needed to be made. {RH, May 7, 1901 par. 7}

It is the Lord who has worked out matters in this Conference in regard to the medical missionary work and the ministry, and the Lord will manifest himself to His people, who have tried to place themselves in line. He will work for them if they are fully set to make Him their trust, and to link together in harmonious action. They should seek to the utmost of their ability to qualify students for different lines of work. We are not to have all study, nor all work. Work is to be conducted as nearly as possible as we have conducted it in Australia. {RH, May 7, 1901 par. 8}

Those now in charge of the school work here have their hearts blended in unity of purpose to accomplish the thing which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the strife of tongues. These men have a grip on the work. They have been learning, and have plans to establish industrial schools out of the city, where a large space of ground can be secured. These men have a strong determination to succeed. They mean to be heroic reformers, to adopt solid, intellectual methods. Their thoughts and plans have been maturing, and now they are prepared for decided action. {RH, May 7, 1901 par. 9}

It would be a mistake to take Brother Magan from the school work to engage in another line. It would be a mistake to separate Brother Sutherland from the school, because he has a spiritual hold upon educational lines of work. With the help of God, he can act his part in making the school a success. {RH, May 7, 1901 par. 10}

Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates. We must be strong in the strength of the Lord. The light of heaven is to shine through God's instrumentalities. {RH, May 7, 1901 par. 11}

Some will place stumbling-blocks in the way of attacking errors which are hoary with age. It is well to be consistent in all our movements, but we may quietly step over the stones which are thrown in the way of the work of reform. The objections need not be heeded. Prudence and God-fearing discretion are needed; for God wants every one to reveal the divine likeness. But timidity and cowardice are not to be shown by the followers of Christ. {RH, May 7, 1901 par. 12}

The gospel of Christ lies at the foundation of all true education. Time is fast passing. The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect

themselves in the knowledge of the word of God. In a spirit of kindness and love, reforms are to be carried forward to victory. Every reform is to be based on the unerring word, the judgment of inspiration. Reformers are not destroyers; they seek not to ruin, but to save. {RH, May 7, 1901 par. 13}

The age in which we are living calls for decided reforms. Christ has declared that all who will be His disciples must turn away from self-indulgence, and with self-renunciation bear the cross and follow in His footsteps. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Those who come out from the world, from its policies and its confederacies, and attempt to carry forward the work of reform, will need the help of the Spirit of God. Having determined what true reform is, carry it forward with earnestness and perseverance, determined not to fail nor be discouraged. Every one who carries forward reformatory action will meet with apparent losses in some lines, and decided victories in other lines. No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform. Having the assurance of God that they have acted right, the managers can say, "It is no disgrace to us if others are unable to understand our motives; for they judge us from their own standpoint." {RH, May 7, 1901 par. 14}

The Lord is pleased with the effort that is being made to carry forward our school work on right lines. I believe that the meetings we have been holding will have an influence upon the minds of our people all over the world. Let us from henceforth be careful of our words. God is preparing a people to meet Him in peace. By the mighty cleaver of truth He has separated us from the world, and has placed us in His workshop to be hewed and polished and made fit for a place in His temple. {RH, May 7, 1901 par. 15}

There is a right side and a wrong side. Shall we not stand on the right side? We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is a positive necessity to establish our schools at a distance from cities, where the students can do manual work. Great blessing will come to them as they exercise brain and body proportionately. From the things of nature they will learn lessons that will help them to work for the Lord. {RH, May 7, 1901 par. 16}

This is what we have been trying to teach in Australia. I am very thankful that such steps are being taken by this Conference. God will prosper such plans. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time. {RH, May 7, 1901 par. 17}

It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves

under the influence of this Spirit. When they place themselves under the direction of the Spirit, they will accommodate themselves to Bible lines. When the word of God takes possession of the minds of teachers, then they are fitted to deal with the education of others. {RH, May 7, 1901 par. 18}

Teachers are to so learn of Christ that they will remain converted from day to day. Then they will so labor for the students that they, too, will be converted. The angels of God will walk in their midst, beholding their order and diligence. {RH, May 7, 1901 par. 19}

The word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. The Lord has been greatly dishonored because His holy word, which will accomplish so much, has been placed in the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front. {RH, May 7, 1901 par. 20}

God's commands must settle all matters for us. That which His word advises and demands is to be strictly enforced. His word is to be plainly and earnestly opened before the students. This word will give spiritual health and strength. The instruction of the Bible, the wisdom of God, is to be brought into all business transactions. Selfishness will ever meet the disapproval of God. {RH, May 7, 1901 par. 21}

God's dealings with His people are to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made. {RH, May 7, 1901 par. 22}

I would say to Brother Sutherland and Brother Magan, Go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your rearward. God can make the feeblest strong. He can give power to the weak. He can lighten the burdens of the heavy laden, and comfort those that are oppressed. He will help us to educate young men and young women to enter His work. {RH, May 7, 1901 par. 23}

Brethren, shall we not help one another? Shall we not take hold of the Lord's work, not to tear one another to pieces, but to help one another? This is what God desires us to do. Some supposed that we were coming to this Conference to gather up the mistakes that had been made in the ministry, in the medical missionary work, and in the publishing and educational work. But we know that the Lord has another work for us to do. The mistakes that have been made, we are to bury in the depths of the ocean. {RH, May 7, 1901 par. 24}

Let us blend together as brethren. God will bind us together, heart to heart, with the golden chain of love. To this Conference I wish to say, My heart, my soul, my interests are with you. The Lord is going to do something more for us than we have been willing to have done. Just as soon as men submit to God, His salvation will be revealed. {RH, May 7, 1901 par. 25}

The Lord will co-operate with those who are striving to advance His work. I am glad to know that even though I may not live long, God will carry on His work. God will hold

up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and the students. {RH, May 7, 1901 par. 26}

**PERIODICALS / RH - The Review and Herald / May 14, 1901 "No Other Gods Before Me" - Mrs. E. G. White -**

**May 14, 1901 "No Other Gods Before Me"**

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**Mrs. E. G. White**  
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Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build up His kingdom in the earth? {RH, May 14, 1901 par. 1}

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. {RH, May 14, 1901 par. 2}

He who searches the heart desires to win His people from every species of idolatry. Let the word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." Oh that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! Oh that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and

link yourself to the throne of God by the golden chain of grace and truth. {RH, May 14, 1901 par. 3}

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." {RH, May 14, 1901 par. 4}

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? {RH, May 14, 1901 par. 5}

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, May 14, 1901 par. 6}

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." {RH, May 14, 1901 par. 7}

The Son of the infinite God came to this earth, and honored it with His presence. He emptied himself of His glory, and clothed His divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to



earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," He said, "is come to seek and to save that which was lost." {RH, May 14, 1901 par. 8}

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence, that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the word of God. Let your holy example lead the sympathies of your friends heavenward; "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee are fallen on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ: that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ."

{RH, May 14, 1901 par. 9}

**PERIODICALS / RH - The Review and Herald / May 21, 1901 The Need of a Spiritual Awakening - Mrs. E. G. White -**

**May 21, 1901 The Need of a Spiritual Awakening**

**Mrs. E. G. White**

The words of the apostle Paul to Timothy, "Take heed unto thyself, and to the doctrine," may be addressed to every member of the Church of God. We are not half awake. The enemy is watching for an opportunity to take God's standard from the hands of His people, and place there his own standard; but they discern it not. The call comes, "What meanest thou, O sleeper? arise, call upon thy God." It is high time for us to awake out of sleep, to cast off the armor of Satan, and call upon Him who never slumbers nor sleeps. The Lord desires men and women to break their connection with the enemy, and link up with Christ. The mistakes of the past have been enough. Through them minds have been confused, precious opportunities have been neglected, and time, which is of more value than gold, has been wasted. We need now strong

evidence that the Lord is with us of a truth. We need to consecrate ourselves and all we have to the service of God. {RH, May 21, 1901 par. 1}

In every church there is need of a spiritual awakening; for many who profess to be Christ's servants are obeying the dictates of a natural heart. They do not the works of God. They have not a saving faith in Him whom the Father hath sent. Oh, if they could only understand that by their waywardness, their inconsistency, their half-hearted service, they are denying their Redeemer and putting Him to open shame! {RH, May 21, 1901 par. 2}

There are many who do not possess that faith in Christ which would constitute them lights in the world. They are satisfied to stand on a low level. To them the Saviour says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." {RH, May 21, 1901 par. 3}

Important events are about to take place. While the world is asking in scorn, "Where is the promise of His coming?" the signs are rapidly fulfilling. While men are crying, "Peace and safety," sudden destruction is coming. The Spirit of God is being withdrawn from the earth, and calamity is following calamity by land and by sea. Tempests and earthquakes, fires and floods, are heard of on every hand. Only in God can security be found. {RH, May 21, 1901 par. 4}

Those whom God has made the depositaries of sacred truth are to stand in a pure atmosphere. Few of those who profess to be the people of God are wearing Christ's yoke and lifting His burdens. Few are regarded by the heavenly intelligences as laborers together with God. Many who claim to be Christians have very shadowy ideas of what the name "Christian" comprehends. {RH, May 21, 1901 par. 5}

The kingdom of Christ will come; but who are laboring to that end? If those who know the Lord's prayer would try to take in its meaning and realize its depth and breadth, the Church would be what God desires it to be -- the light of the world. Men would have less desire for form and ceremony; for they would seek to plant in the heart those principles that sanctify the character. {RH, May 21, 1901 par. 6}

Only when the Church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts. {RH, May 21, 1901 par. 7}

Many of those whose names are registered on the church books are not Christians. They have not a genuine experience. If they were copying their Pattern, they would pray more and quarrel less. They would strive to be laborers together with God. Their

sincere faith in Christ would lead to entire dependence on Him and perfect co-operation with Him. {RH, May 21, 1901 par. 8}

Christ is followed by the earnest, the true, the faithful, the meek, and the pure, while angels clothed with the panoply of heaven stand by to guard and enlighten them, for they are heaven-bound. But there are those who are often heard talking doubt and unbelief, and dwelling upon the terrible struggles they have had with infidel feelings. They talk of the discouraging features of their experience. This affects their faith and courage. At times they seem to enjoy talking over the arguments of the infidel, thus strengthening their unbelief. {RH, May 21, 1901 par. 9}

What is the reason of this darkness, this doubt and unbelief?--These men are not right with God, and they are not dealing honestly and truly with their own souls. They have neglected to cultivate personal piety. They have not separated themselves from selfishness and sin. They have failed to study Christ's life of self-denial and self-sacrifice. They have failed to imitate His purity and devotion. The sin which so easily besets them has been strengthened by cultivation. By their own negligence they have separated themselves from the company of the divine Leader, and He is a day's journey in advance of them. For their associates they have chosen the indolent, the backsliding, the unbelieving, the unthankful, the unholy; and evil angels are their attendants. What wonder is it that such are in darkness? What wonder is it that they are filled with doubt? {RH, May 21, 1901 par. 10}

Such persons do not possess a religion that is pure and undefiled. Their religion is a religion of circumstances, a religion which the refining fires will wholly consume. If those around them are strong in faith and courage, if no influence is brought to bear against them, they are, to all appearance, strong in the faith. But let adversity come upon the cause, let the work drag heavily, and these souls lose faith, and hinder instead of helping. When apostasy and rebellion come, their voices are not raised in encouragement, saying, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." {RH, May 21, 1901 par. 11}

This class should cultivate love for God and for secret prayer. The promise is sure, "If any man will do His will, he shall know of the doctrine." It will not be received with doubt and hesitancy. The heart will be filled with an assurance that will put to flight all doubt and questioning. {RH, May 21, 1901 par. 12}

The light that is shining upon us with ever-increasing brightness keeps us under obligation to use every power in God's service. We are to grow in grace and in the knowledge of Jesus Christ, seeking to find out how we can best glorify God in the use of our endowments. {RH, May 21, 1901 par. 13}

It is the duty of every Christian to vindicate the honor of God by winning souls to Christ. But where are the missionaries to answer the calls that come from all parts of the world? Only those who place themselves in Christ's school, only those who are willing to lift His cross, can be successful missionaries. Men who can be depended on in the church, who understand its wants, who strive to keep its members true to God; men who pray and keep themselves pure from the defilement of sin, hating even the garment spotted by the flesh; men who do not leave God out of their reckoning,--these

are the men whom God can use.

{RH, May 21, 1901 par. 14}

**PERIODICALS / RH - The Review and Herald / May 28, 1901 "Think Not That I Am Come to Destroy the Law." - Mrs. E. G. White. -**

**May 28, 1901 "Think Not That I Am Come to Destroy the Law."**

**Mrs. E. G. White.**

Let us listen to the words of Christ, the divine Teacher, as they fall from His lips upon the ears of the disciples, who press closely around Him, and upon the ears of the scribes and Pharisees, who watch His every movement, and listen to His every word, hoping to hear something which they can use as an accusation against Him. The vast multitude listen also to words full of grace and truth, spoken in a clear, musical voice. Such words they have never heard from the rabbis. {RH, May 28, 1901 par. 1}

"Think not that I am come to destroy the law, or the prophets," Christ says; "I am not come to destroy, but to fulfill." {RH, May 28, 1901 par. 2}

Our eternal well-being has not been left in uncertainty. We need not depend upon the writings of "the Fathers," or upon commentators, for explanations regarding the law of God. When these men have told us all that they in their human intelligence can, we find that they do not agree. We see such a diversity of opinions that were we to follow them in deciding what is truth, we should be left in confusion and uncertainty. The Lord has told us not to follow these human guides, but to take everything claiming to be Bible doctrine to the Scriptures. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {RH, May 28, 1901 par. 3}

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This light was shining forth as Christ in His sermon on the mount gave the true exposition of the law. The traditions, maxims, and false interpretations which had been brought in, had buried the precious jewels of truth beneath a mass of rubbish. Christ rescued these precious jewels, and placed them in the framework of truth. He bade them stand fast forever, to shine in their natural luster, commending truth to the intellect, arousing the slumbering conscience, leading the people away from human tradition to the word of God. Christ

taught the people to ask, "What saith the word of the Lord?" I have a soul to save. I cannot afford to be mystified when my eternal well-being is at stake. Because my minister refuses to examine the Scriptures with a heart free from prejudice and stubbornness, because he refuses to admit the binding claims of the law of God, shall I do the same? Shall I refuse to lift the cross? Shall I be guided by preconceived opinions? Shall I lose the way to heaven because the shepherd cries in my ears, Peace, Peace, The Fathers, The Fathers? Shall I turn from the cool snow waters of Lebanon to the turbid streams of the valley? {RH, May 28, 1901 par. 4}

Many among those who were listening to Christ were not seeking for evidence of the truth of His teaching. Of this they had had altogether too much. What they desired was not evidence, but an excuse to evade truths of eternal importance, which had for their foundation a "Thus saith the Lord." They did not wish to obey; for obedience involved a cross. So today many refuse to put their will on the side of God's will. They refuse to conform their lives to the great standard of righteousness. They have educated and trained their God-given intellect to make of none effect the law of Jehovah, treating it as a code of moral embarrassment, a yoke of bondage. In the lives of transgressors they see the result of disobedience, yet they will not yield. They are not willing to reason from cause to effect, because Satan has blinded their minds by his sophistry, clothing the truth with a shadow of darkness. Paul's words to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" come sounding down along the line to our time. {RH, May 28, 1901 par. 5}

But whether the world, or the Church, which has joined hands with the world, obeys or disobeys, the law of God maintains its binding claims, notwithstanding the fact that men claim to have refuted every argument in its favor. The truth still lives; the light still shines; it cannot be put out. In the Dark Ages the Bible was set aside; it was burned. Men tried to banish it from the earth; but how signally they failed! The law of God may be ignored, despised, rejected, trampled upon, but it is still the great standard of righteousness, immutable and indestructible. It is eternal, like the character of Jehovah. {RH, May 28, 1901 par. 6}

The keenest intellect may try to the utmost of its capacity to make void the law, but behold, the intellect of the greatest men perishes. Men build themselves up, full of a desire for high titles rather than for a growth in grace, but they go down to the grave. Their ambition perishes with them. Their eloquence and genius are forgotten. But God's holy law, unchangeable, eternal, and immortal, will stand firm forever and ever. {RH, May 28, 1901 par. 7}

God will test all, even as He tested Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty will decide our destiny. Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God; for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not. {RH, May 28, 1901 par. 8}

Today men dare to charge Christ with being a Sabbath-breaker. Those who repeat this charge, made by the scribes and Pharisees, place themselves on the side of the enemy of God, and directly contradict Christ's teaching. With sacrilegious words the Pharisees charged Him with transgression, and if they could have fastened [this] crime upon Him, as they flattered themselves they could do, they would have been able to prove that He should be sentenced by the very law He had given. But they could not prove in a single instance that His works were not in perfect harmony with the law. {RH, May 28, 1901 par. 9}

In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty himself, not to abrogate the law, not to immortalize sin, but to take away sin. It is because He has borne the punishment that man can have a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather to echo the words of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross, practicing self-denial. {RH, May 28, 1901 par. 10}

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the law. The Spirit has been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false witness to the world. God desires His people to uphold the dignity of His law by resting on the seventh day, His memorial of creation. {RH, May 28, 1901 par. 11}

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die for lack of exercise. In a mind wholly given up to earthly things, every inlet through which light from heaven may enter is closed. God's transforming grace cannot be felt on mind or character. The talents that should be used in active piety are ignored and neglected. How, then, can a response be made when the invitation is heard, "Come; for all things are now ready"? How is it possible for a man to receive the commendation, "Well done, good and faithful servant," when he has been disobedient, unthankful, unholy? He has trained his mind to disregard God's plainest requirements. He loves the things of earth more than the things of heaven.

{RH, May 28, 1901 par. 12}



**PERIODICALS / RH - The Review and Herald / May 28, 1901 An Appeal for the Southern Field. -**

**May 28, 1901 An Appeal for the Southern Field.**

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There is much that should be done in the Southern field. This long-neglected field must be given attention. Again and again the needs of this field have been pointed out, but very little has been done to redeem the neglect of the past. We hope that there will now be a decided awakening, and that our people will remove the reproach, by doing the work God has so decidedly laid upon them. {RH, May 28, 1901 par. 1}

Schools and sanitariums must be established in the South. No time should be wasted before this work is taken up. There is need also of a well-equipped printing press, that books may be published for the use of the workers in the South. I have been instructed that the publication of books suitable for use in this field is essential. Something in this line must be done without delay. {RH, May 28, 1901 par. 2}

I visited Vicksburg on my way to the General Conference, and I saw that in the buildings erected by the workers there, a good object lesson had been given to the people. Economy has been practiced in every line. The buildings are inexpensive, yet neat and tasty. {RH, May 28, 1901 par. 3}

At Nashville I was surprised to find a printing office filled with busy workers. This office, with its furnishings, has been purchased at as little cost as possible. Everything about it is neat and orderly. The countenances of the workers express intelligence and ability, and the work they do is a valuable object lesson. But a larger building is needed; for many lines of business will open up as the work is carried forward. There is much work to be done in the South, and in order to do this work, the laborers must have suitable literature, books telling the truth in simple language, and abundantly illustrated. This kind of literature will be the most effective means of keeping the truth before the people. A sermon may be preached and soon forgotten, but a book remains. {RH, May 28, 1901 par. 4}

The Lord has placed means in the hands of His people to be used in this work. I call upon my brethren and sisters to give of their means to provide a suitable publishing house for the Southern field. {RH, May 28, 1901 par. 5}

God has placed us in a world which He himself has described as full of His goodness. The blessings which He has provided are without number, amply sufficient for the carrying forward of the work of letting the light of truth shine forth to the world. Sin has prevailed, and has marred and seared the world with its curse, but still the Lord in His mercy is working out His divine plan for filling the earth with His glory. His bounty is inexhaustible. {RH, May 28, 1901 par. 6}

I appeal to those who know the truth, to help the work in the Southern field. This is my burden. I am instructed to call upon those who have means, to give of their money to the Southern field, that the Lord's work be not hindered. {RH, May 28, 1901 par. 7}

Nashville is to be made a center for the work. From this place will go forth an influence which will establish the work as the Lord may prepare the way. Let those who labor in the interest of the cause of God lay the necessities of the work in the South before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world. There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men, with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to co-operate with God, to provide the facilities necessary to set in operation the work that needs to be done. {RH, May 28, 1901 par. 8}

For God's people to be selfish with their means at this time, would be to give the victory to Satan. Covetousness is idolatry. It can not grow and strengthen without great loss of souls to Christ. God has done great things for us. Should not every heart expand with generous emotion, filled with a determination to return to the Lord His intrusted talents, that the work of restoring His moral image in man may be accomplished? {RH, May 28, 1901 par. 9}

Will our brethren awaken to a sense of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-sustaining? This world was established and is supported by the charity of a benevolent Creator. We are supported by God's compassionate love. He is the giver of all we have. He calls upon us to return to Him a portion of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity. {RH, May 28, 1901 par. 10}

Will you not strive to be like Jesus? Will you not be His helping hand? Will not you who claim to be sons and daughters of God, members of the royal family, show the world that truth expels selfishness from the heart? {RH, May 28, 1901 par. 11}

We may well feel that it is a privilege to be laborers together with God, to trade upon His goods by setting in operation that which will carry out His purposes in our world. Should we, receiving day by day the tokens of God's love and goodness and compassion, use our time and strength in self-serving, while the cause of God is languishing, and provision is not made for carrying forward to completion His purpose for the sanctification of the beings He has created and redeemed? {RH, May 28, 1901 par. 12}

The Lord Jesus calls upon me to set these things before believers and unbelievers. Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made you, even the gift of His Son. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing

to offer. Christ came to this world, and on the cross offered himself as a sacrifice for you. You are not your own; for you have been bought with a price; "therefore glorify God in your body, and in your spirit, which are God's." He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." {RH, May 28, 1901 par. 13}

Behold the substitute which heaven has provided for you! Herein is love! God has given you amazing proof of His love, a proof which defies all computation. We have no line with which to measure it, no standard with which to compare it. God gave His beloved Son as a propitiation for our sins. {RH, May 28, 1901 par. 14}

What more can I say? Can we refuse the request of Him who has done so much for us? God invites us to let our gratitude flow forth in gifts and offerings. He calls upon us to be His merciful, helping hand, to bear His blessings to needy, perishing souls. He who, to save you from eternal death, gave up His only begotten Son, asks you to give to His work your worldly possessions. He asks for loving, compassionate service. This He does to test you; and in asking, He calls only for His own; for all you have is His. To test your allegiance to Him, He permits you to handle His goods. He wants you to make all you possibly can of yourself, because then you will have more capabilities to return to Him. You will impart, and receive to impart. Call to mind each day what God is to you. Talk of His perfection, of His glory, and with this in mind, ask yourself what you can do for Him. Remember that He has intrusted you with His goods. Repeat over and over, "This God is my God forever and ever." Those who in this life give willingly and cheerfully to God are laying up treasure in heaven. They will at last come into possession of an eternal weight of glory.

Ellen G. White.

*Battle Creek, April 2.* {RH, May 28, 1901 par. 15}

**PERIODICALS / RH - The Review and Herald / June 4, 1901 Sin and Its Results. - Mrs. E. G. White. -**

**June 4, 1901 Sin and Its Results.**

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**Mrs. E. G. White.**

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The question is asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God? Why was sin permitted to enter heaven? Why was it permitted to take up its abode on the earth to cause discord and suffering? {RH, June 4, 1901 par. 1}

It certainly was not God's purpose that man should be sinful. He made Adam pure and noble, with no tendency to evil. He placed him in Eden, where he had every inducement to remain loyal and obedient. The law was placed around him as a safeguard. {RH, June 4, 1901 par. 2}

Evil originated with the rebellion of Lucifer. It was brought into heaven when he

refused allegiance to God's law. Satan was the first lawbreaker. {RH, June 4, 1901 par. 3}

God created Adam, and placed him in the garden of Eden. He told him that if he ate of the tree of the knowledge of good and evil, he must surely die. Satan came to our first parents in the disguise of a serpent, and tempted them to disobey, telling them that if they ate the forbidden fruit, they would be as gods. They yielded to him. Thus sin entered the world. {RH, June 4, 1901 par. 4}

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine. {RH, June 4, 1901 par. 5}

The law was given to man in Eden, "when the morning stars sang together, and all the sons of God shouted for joy." But sin entered the world. And during their years of bondage, the children of Israel lost sight of the commandments. God delivered His people from bondage, and from Mount Sinai proclaimed to them His law. Look at this law. It is God's holiness made known. It is an expression of God's goodness; for it makes known what the Creator expects from His creatures. {RH, June 4, 1901 par. 6}

The law of God is immutable. Were it otherwise, no confidence could be placed in his government. God rules the world in omnipotence, and all that His love inspires He will execute. He who rules the world in wisdom and love is a God who changes not. He does not abolish today that which He enforced yesterday. {RH, June 4, 1901 par. 7}

Through all the ages Satan's work has been the same, -- to make of none effect the law of God. He has infatuated men and women, leading them to mistake darkness for light, and error for truth. He began this work in heaven, and ever since, he has been trying to deceive. He tells men and women that God has abrogated all law, and will now open the gates of heaven to transgressors. He declares that his expulsion from heaven was a severe and uncalled-for action, and that those he led in rebellion may now enter into heaven; for his effort to abrogate the law has been successful, and God's government has been changed. But were this so, Satan would have done on earth that which he attempted to do in heaven, and he would therefore be entitled to the throne of heaven as the chief ruler. {RH, June 4, 1901 par. 8}

Those who accept Satan's reasoning are terribly deceived. They accept a position which has no true foundation. God is unchangeable. He is satisfied with nothing short of perfect obedience. Perfection is the only title which will gain admittance to heaven. The law is the only standard of character. {RH, June 4, 1901 par. 9}

The law of God and the law of Caesar have come into collision, and will come into collision again. The question we have to answer is, Shall we obey God, or Caesar? A great movement is now on foot to put the first day of the week in the place of the day God has sanctified and blessed. Satan works under a guise of religion, and guided by him, the professed Christian world will be very zealous in working against the law of God. Satan is leading men and women to complete the ruin he began in heaven. He is willing for the world to declare that the calamity by land and sea and the destruction by flood and fire, are because Sunday is desecrated. Herein lies his deception. He is well pleased when men and women exalt Sunday; for he has been working for centuries to

place the first day of the week where the seventh should be. Of those who so zealously carry out the enemy's designs, God will inquire, "Who hath required this at your hand?" "To obey is better than sacrifice, and to hearken than the fat of rams." {RH, June 4, 1901 par. 10}

Men say in regard to the Sabbath, It makes no difference what day we keep, provided we keep the seventh part of time. How dare they substitute the word of man for the word of God? How dare they lead their fellow men away from obedience to the Creator? The Sabbath is God's memorial of creation, and had it always been observed, there would never have been an infidel or an atheist in our world. {RH, June 4, 1901 par. 11}

Let man with his human theories step aside. Let the divine voice be heard, saying, "Ye shall keep the Sabbath therefore; for it is holy unto you: . . . it is a sign between me and the children of Israel forever." {RH, June 4, 1901 par. 12}

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. Their feet are set in the way of the froward, and they have no desire to turn back. {RH, June 4, 1901 par. 13}

The flood which came upon the old world proclaimed the verdict, Incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noe, so shall it be in the days of the Son of man." "Come out from among them, and be ye separate," is the call, "and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." {RH, June 4, 1901 par. 14}

The law of God is made void, and God calls upon us to stand in defense of the truth. Satan is a powerful general. He had a long experience in the heavenly courts, and he knows how to mingle right sentiments and principles with evil. He knows how to misapply and wrest the Scriptures. Herein lies the power of his deception. Thus he deceives men, and seeks to obliterate the line of demarcation between believers and unbelievers. God calls for faithful Calebs, who will stand firmly and steadfastly at their post of duty. {RH, June 4, 1901 par. 15}

Our work is aggressive. We need the heavenly anointing, that our spiritual eyesight may be clear. We are living in the last remnant of time. Truth is now to be sought for as hidden treasure. The commandments of men have taken the place of the commandments of God. The Lord calls upon His workmen to watch and work and pray. Precious truths are to be recovered from the human traditions under which men have buried them. God desires His people to show a constantly increasing interest in the things of eternity. He desires us to value more highly the favor of His friendship. Let us not become Satan's agents to belittle the solemn, important truth which we profess to believe. Let us not show an evil heart of unbelief in departing from the living God. {RH, June 4, 1901 par. 16}

God did not give His only begotten Son to die on the cross of Calvary in order that

man might have liberty to transgress His law. He did not pay such an expensive price to make His law null and void. The falsehood that Christ died to abrogate the law originated with the enemy of all good. By giving His life for the life of the world, Christ placed the immutability of the law of God beyond controversy. His death on the cross is an indisputable testimony that not one jot or tittle of the law shall ever fail. Hear the words of the Saviour, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The disobedient will never find entrance there. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, June 4, 1901 par. 17}

God weighs every man in the balances of the sanctuary. In one scale there is placed the perfect, unchangeable law, demanding continuous, unswerving obedience; if in the other there are years of forgetfulness, of selfishness, or rebellion and self-pleasing, God says, "Thou art weighed in the balances, and art found wanting." But Christ has made it possible for us to keep the law. He lived on this earth a life of perfect obedience, that His righteousness might be imputed to us. To us is given the glorious assurance that though we have fallen through disobedience, we may, through the merits of the Son of God, hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

{RH, June 4, 1901 par. 18}

**PERIODICALS / RH - The Review and Herald / June 11, 1901 "Laborers Together With God." - Mrs. E. G. White. -**

**June 11, 1901 "Laborers Together With God."**

**Mrs. E. G. White.**

"We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, . . . of what sort it is." {RH, June 11, 1901 par. 1}

Let us study these words carefully and prayerfully. In order to be understood, the Bible requires much thought. When we are preparing to go to a new country, and have received from our friends letters of instruction, how carefully we study those letters! We



are strangers and pilgrims on this earth, journeying to a better country, even a heavenly, and to us have been given letters of instruction. Again and again we are enjoined to study these directions carefully, so that we shall make no mistake. God is faithful. If we are willing to be taught, He will do His part in teaching us. Let us not neglect our part. We are to labor together with God, working out our own salvation with fear and trembling, knowing that it is God who works in us to will and to do of His good pleasure. If we are faithful in doing our part, in co-operating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. If we lack in spiritual strength, we may know that we have failed of doing our part. Just as soon as the plan of salvation was devised, Satan began to work; and if we hope to stand against him, we, too, must work. We must follow the example Christ has left us, submitting to Him in everything. Our will must be in harmony with His will. {RH, June 11, 1901 par. 2}

"Other foundation can no man lay than that is laid, which is Jesus Christ." Are we placing the right kind of material upon the right foundation? If we lay upon the foundation wood, hay, stubble, sad indeed will be the result! Will that which we are bringing to the foundation endure the fire of the great day of God? Are we using our talents in the Master's service? Are we kind and courteous to all around us? Do we cherish in our hearts, and reveal in our lives, the principles of the truth? {RH, June 11, 1901 par. 3}

The characters we form here will decide our eternal destiny. What kind of material are we using in our character building? We must guard well every point, seeking to gain that purity which will make our lives harmonize with the saving truth we profess to believe. Our part is to put away sin, to seek with determination for perfection of character. As we thus work, God co-operates with us, fitting us for a place in His kingdom. {RH, June 11, 1901 par. 4}

If we constantly receive grace from God, we shall be vessels unto honor, sanctified and meet for the Master's use. Daily receiving blessings, we shall daily impart blessings to those around us. But in order to be successful in this work, we must deny self. We cannot at the same time please self and serve Christ. We are not to follow our own inclinations, but look to Jesus, waiting to receive orders from our Captain. {RH, June 11, 1901 par. 5}

Our one desire should be to do God's will in a way that He will approve. All our blessings come from Him, and He desires us in return to give Him our glad and willing service. Are we doing this? Are we receiving and imparting His grace? Are we standing under His banner as faithful sentinels? Are we learning precious lessons, that we may teach others? Let us not rob God. All things come from Him, and He expects us to return Him of His own. {RH, June 11, 1901 par. 6}

Our money belongs to God, and He calls upon us to acknowledge this by paying a faithful tithe and giving willing offerings. The children of Israel were taught that their possessions came from God, and that by the paying of tithe and freewill offerings they were to acknowledge this. Thus we, too, may acknowledge whence our blessings flow. By giving of our means to save those for whom Christ died, we may show our

appreciation of His goodness. {RH, June 11, 1901 par. 7}

Is it possible that we are robbing God? If so, His blessing cannot rest upon us. This may be the reason why there is not more of the power of God with us. Let each one examine himself, and see whether he is obeying the directions God has given. Remove from your lives everything which separates you from God. Serve Him to the very best of your ability. Show your faith by your works. Cling with living faith to Jesus. Come up to the help of the Lord. Labor earnestly for the Saviour. Then the rich blessing of God will be your portion. {RH, June 11, 1901 par. 8}

The doing of God's will is essential if we would have an increased knowledge of Him. Let us not be deceived by the oft-repeated assertion, "All you have to do is to believe." Faith and works are two oars which we must use equally if we press our way up the stream against the current of unbelief. "Faith, if it hath not works, is dead, being alone." The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God. {RH, June 11, 1901 par. 9}

There is a crown of eternal life to win, a heaven of bliss to gain. The way is rough, and there is much climbing to do. But those who endure the toil, urging their way through all obstacles, will receive the overcomer's reward. {RH, June 11, 1901 par. 10}

Christ has a right to our entire obedience. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "While we were yet sinners, Christ died for us." {RH, June 11, 1901 par. 11}

When we claim to accept Christ as our Saviour, and yet continue to cherish sinful practices, we misrepresent Him and put Him to open shame. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." {RH, June 11, 1901 par. 12}

No one should deceive himself by thinking that his defects are not very grievous. If he does not guard against these defects, they will be his ruin, and will be reproduced in those with whom he associates. Those who do not think that God requires them to watch and pray unceasingly, striving against every imperfection, are deluded by the enemy. Until they change their attitude, they cannot grow in grace. We all need to pray earnestly for determination to overcome every defect of character. Pray that, "the eyes of your understanding being enlightened; . . . ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power." {RH, June 11, 1901 par. 13}

How many there are who retain wrong habits because they think they cannot overcome them. They do not make determined efforts to overcome. They cherish their sins as if they were precious jewels. If they are reprov'd, they murmur against the one who is watching for their souls as he that must give an account. Some, when reprov'd, act disrespectfully toward the one who, in the fear of God, showed them that they were misrepresenting their Saviour. They need to learn the meaning of true conversion. Paul writes, "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." {RH, June 11, 1901 par. 14}

Let us not be impatient and angry when our friends show us our mistakes and dangers. Some have followed their own way so long that they do not realize that they have serious defects of character, which influence others to their hurt. Let these remember that they are sowing seeds of imperfection, and that for this God will bring them into judgment. {RH, June 11, 1901 par. 15}

We are enjoined to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." If your influence leads others astray, something is wrong. You are not obeying God's directions. Take advice. Do not dispute with the one who labors for your good. Put yourself under discipline. Remember that if you cannot see that you are guilty, you are in danger. Self-indulgence has blinded your eyes. Put forth an effort proportionate to the value of the object of which you are in pursuit. Remember that you are seeking for eternal life. It will not pay to be indolent and slothful on the very borders of the eternal world. Put to the stretch every spiritual sinew and muscle. Infinite resources have been provided for you. Then do not fail of being complete in Christ. God's work will triumph. The question we should each ask ourselves is. Shall I triumph with it?

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{RH, June 11, 1901 par. 16}

**PERIODICALS / RH - The Review and Herald / June 18, 1901 A Message for Today.  
- Mrs. E. G. White. -**

**June 18, 1901 A Message for Today.**

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**Mrs. E. G. White.**  
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The time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ for unity

among His disciples, working it out in practical life, will stand the test. {RH, June 18, 1901 par. 1}

The enemy will make most determined efforts to ensnare those who should be co-workers with Christ. All who seek to qualify themselves for the Lord's work are the objects of Satan's attacks. But the unity and love for which Christ prayed is an impregnable barrier against the enemy. When there is dissension, when each one seeks the highest place, the prayer of Christ is not answered. The enemy finds easy access, and there is weakness instead of strength in the Church. Those who exalt self place themselves in Satan's power, and are prepared to receive his deceptions as truth. {RH, June 18, 1901 par. 2}

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The divine antidote for the sin of the whole world is contained in the gospel of John. "Whoso eateth my flesh, and drinketh my blood," Christ declared, "hath eternal life; and I will raise him up at the last day." He may die, as Christ died, but the life of the Saviour is in him. His life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity. {RH, June 18, 1901 par. 3}

There are those today who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven. Sayings of no value are given to the people of God as their portion of meat, while souls are starving for the bread of life. Fables have been devised, and men are trying to weave these fables into the web. Those who do this will one day see their work as it is viewed by the heavenly intelligences. They choose to bring to the foundation wood, hay, and stubble, when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth. {RH, June 18, 1901 par. 4}

The food that is being prepared for the flock of God will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the word of God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor. {RH, June 18, 1901 par. 5}

There are those who say not only in their hearts, but in all their works, "My Lord delayeth His coming." Because Christ's coming has been long foretold, they conclude that there is some mistake in regard to it. But the Lord says, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come." It will not tarry past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls? Shall we be found among the number who, having ceased to co-operate with God, are found saying, "My Lord delayeth His coming"? {RH, June 18, 1901 par. 6}

Christ's true followers will represent Him in character. They will turn aside from

worldly policy, and every day will train themselves for service in God's cause. In active service they find peace and hope, efficiency and power. They breathe the atmosphere of heaven, the only atmosphere in which the soul can truly live. By obedience they are made partakers of the divine nature. The doing of the living principles of God's law makes them one with Christ; and because He lives, they will live also. At the last day He will raise them as a part of himself. He declares, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Christ became one with us in order that we might become one with Him in divinity. {RH, June 18, 1901 par. 7}

The Lord is soon to come in the clouds of heaven, with power and great glory. Is there not enough in the truths which cluster around this event and in the preparation essential for it, to make us think solemnly of our duty? "The Son of man shall come in His glory; . . . and before Him shall be gathered all nations." This subject should be kept before the people as a means to an end,—that end the judgment, with its eternal punishments and rewards. Then God will render to every man according to his work. Enoch prophesied of these things, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." And Solomon, the preacher of righteousness, when making his declaration and appeal, presented the judgment to come. "Let us hear the conclusion of the whole matter," he said; "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." {RH, June 18, 1901 par. 8}

We have an abundance of weighty, solemn truths to proclaim without spending time in devising fanciful theories to present as testing truth. What is the chaff to the wheat? The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation, all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe. Oh, what a change will then take place in the minds of men! All will then see the value of eternal life. {RH, June 18, 1901 par. 9}

To His Son the Father has committed all judgment. Christ will declare the reward of loyalty. "The Father judgeth no man, but hath committed all judgment unto the Son . . . and hath given Him authority to execute judgment also, because He is the Son of man." Christ accepted humanity, and lived on this earth a pure, sanctified life. For this reason He has received the appointment of judge. He who occupies the position of judge is God manifest in the flesh. What a joy it will be to recognize in Him our Teacher and Redeemer, bearing still the marks of the crucifixion, from which shine beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. The very voice which said, "Lo, I am with you alway, even unto the end of the world," bids His ransomed ones welcome to His presence. The very One who gave His precious life for



them, who by His grace moved their hearts to repentance, who awakened them to their need of repentance, receives them now into His joy. Oh, how they love Him! The realization of their hope is infinitely greater than their expectation. Their joy is complete, and they take their glittering crowns and cast them at their Redeemer's feet. {RH, June 18, 1901 par. 10}

When sinners are compelled to look upon Him who clothed His divinity with humanity, and who still wears this garb, their confusion is indescribable. The scales fall from their eyes, and they see that which before they would not see. They realize what they might have been had they received Christ, and improved the opportunities granted them. They see the law which they have spurned, exalted even as God's throne is exalted. They see God himself giving reverence to His law. {RH, June 18, 1901 par. 11}

What a scene that will be! No pen can describe it! The accumulated guilt of the world will be laid bare, and the voice of the Judge will be heard saying to the wicked, "Depart from me, ye that work iniquity." Then those who pierced Christ will remember how they slighted His love and abused His compassion; how they chose in His stead Barabbas, a robber and murderer; how they crowned the Saviour with thorns, and caused Him to be scourged and crucified; how, in the agony of His death on the cross, they taunted Him, saying, "Let Him now come down from the cross, and we will believe Him." "He saved others; himself He cannot save." They will seem to hear again His voice of entreaty. Every tone of solicitude will vibrate as distinctly in their ears as when the Saviour spoke to them. Every act of insult and mockery done to Christ will be as fresh in their memory as when the satanic deeds were done. {RH, June 18, 1901 par. 12}

They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. "The wrath of the Lamb,"--One who ever showed himself full of tenderness, patience, and long-suffering, who, having given himself up as the sacrificial offering, was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt. {RH, June 18, 1901 par. 13}

The judgment will be conducted in accordance with the rules God has laid down. By the law which men are now called upon to obey, but which many refuse to accept, all will be judged. As by it character is tested, every man will find his proper place in one of two classes. He will either be holy to the Lord through obedience to His law, or be stained with sin through transgression. He will either have done good, cooperating in faith with Jesus to restore the moral image of God in man, or he will have done evil, denying the Saviour by an ungodly life. Christ will separate them from one another, as a shepherd divides the sheep from the goats. He will place the sheep on His right hand, and the goats on His left. Then men and women will see that their course of action has decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. {RH, June 18, 1901 par. 14}

Are not these subjects of sufficient moment to present to the people? Should we not call upon the members of our churches to take their Bibles and study them, realizing that their eternal interest is at stake? {RH, June 18, 1901 par. 15}

Let us remember that there will be no second probation. Some flatter themselves



with the thought that the Lord will give them another opportunity. Fatal delusion! Just now, day by day and hour by hour, we are building for the judgment. We are trading on our Lord's goods, and at His coming He will reckon with us. He will expect results from every one. Let us arise and shine, because the glory of the Lord has risen upon us. Our reward will be proportionate to the work we have done. "My reward is with me," Christ declares, "to give every man according as his work shall be." Let all who can, go forth to work with wisdom and in the love of Christ for those nigh and afar off. The Master calls upon us to do according to our ability the work He has intrusted to us.

{RH, June 18, 1901 par. 16}

**PERIODICALS / RH - The Review and Herald / June 25, 1901 A Message to Be Borne. - Mrs. E. G. White. -**

**June 25, 1901 A Message to Be Borne.**

**Mrs. E. G. White.**

The fifty-eighth chapter of Isaiah should be studied carefully and prayerfully. Here God's messengers are given a direct, forcible message: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is to church-members that this message is to be given, to those who suppose that they are righteous, who take delight in approaching to God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness; and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." {RH, June 25, 1901 par. 1}

But they do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they reject it. They think they are righteous, but their righteousness is self-righteousness. {RH, June 25, 1901 par. 2}

The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we observe many ceremonies, does the Lord not give us special recognition? "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" {RH, June 25, 1901 par. 3}

God answers, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." {RH, June 25, 1901 par. 4}

The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from

defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others because of their righteousness. {RH, June 25, 1901 par. 5}

The Lord sends them a message of positive reproof, showing plainly why they are not visited by His grace. "Is it such a fast that I have chosen?" He asks, "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?" {RH, June 25, 1901 par. 6}

Will they accept this reproof, and pray for true repentance? Will they put away their sins and ask for pardon? Will they bring the atmosphere of heaven into their families, and into their association with their fellow men? {RH, June 25, 1901 par. 7}

The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" {RH, June 25, 1901 par. 8}

Here are laid down the duties devolving upon those who claim to be Christ's followers. Those who are truly connected with the Saviour will reveal this connection by doing the works of mercy here outlined. {RH, June 25, 1901 par. 9}

And to those who obey this command is given the promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. {RH, June 25, 1901 par. 10}

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Notice the work that is to be done. A breach is to be repaired, and the Lord gives His ambassadors a message to bear to the people, calling upon them to do this work. {RH, June 25, 1901 par. 11}

The Sabbath command has been set aside by human authority. Men have torn down God's holy day, and have exalted in its stead a common working day. Thus God has been greatly dishonored. The Sabbath is His memorial of creation. After He had finished creating the world, He rested from His work, and He sanctified and blessed the day on which He rested, giving it to man as a day of rest. It is to be a sign between Him and His people forever. He says to those who live in this age of the world: "If thou turn

away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." {RH, June 25, 1901 par. 12}

God has a message for the sinners in Zion, and the bearing of this message is the work before Seventh-day Adventists. The warning must be given. "Cry aloud, spare not, lift up thy voice like a trumpet." Be earnest and decided. Make no concessions to transgressors. Bear the message to all peoples, nations, and kindreds, telling them that God has a law which is as high above man-made laws as heaven is above the earth. Let not the truth languish upon your lips. Let not your words be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Say to the people, as Christ said to Moses, "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." {RH, June 25, 1901 par. 13}

A message of eternal importance is to be borne to those nigh and to those afar off. Let God's messengers form no confederacy with those who, after hearing the message, refuse to search the Scriptures to see whether or not these things are so. God's servants are to deal with evil as He has directed. They are to make no covenant with the world. The instruction which God gave to Moses for Israel is for us today: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Satan works through those who do not acknowledge God as their Ruler. "Ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." {RH, June 25, 1901 par. 14}

The message God sends through His servants will be scorned and derided by unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." No outward nearness to God will screen from divine wrath those who trample under their feet the law of Jehovah. God will render to every man according to his deeds; "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. . . . As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." {RH, June 25, 1901 par. 15}

God will not treat men according to the position they occupy, according to their possessions, or their color, but according to the character they have formed. Thus will be decided the case of each one. The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will

judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment.

{RH, June 25, 1901 par. 16}

**PERIODICALS / RH - The Review and Herald / July 2, 1901 Working in Christ's Lines. - Mrs. E. G. White. -**

**July 2, 1901 Working in Christ's Lines.**

**Mrs. E. G. White.**

The very first lesson for the Christian to learn is that God has given to every man his work, even a part to act in His great plan for the uplifting of humanity. Each one has his appointed post of duty. Not one has been left out. {RH, July 2, 1901 par. 1}

Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life He desires His children to live,--a life of unselfish service. He is our pattern. He says to us, "Learn of me; for I am meek and lowly in heart." {RH, July 2, 1901 par. 2}

Some work in the ministry, some in various trades; but all, whatever their work, may do service for God. He who gives himself unreservedly to the Saviour serves Him with a devotion which calls for the energies of the whole being. He realizes that Christ is his owner, and this knowledge makes Him kind, gentle, and courteous. His every act is an act of consecration. "Holiness to the Lord" is his motto. Christ is training him for the courts above. {RH, July 2, 1901 par. 3}

In His wonderful prayer for His disciples the Saviour said, "Sanctify them through thy truth: thy word is truth." The word of God is the great medium of sanctification. By studying and practicing this Word we receive power to glorify God. But the Word cannot strengthen those who do not receive it by faith. As we daily partake of food that we may be strong physically, so, if we would be strong spiritually, we must eat the Word, making it a part of ourselves. {RH, July 2, 1901 par. 4}

"For their sakes I sanctify myself," Christ continued, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." If those who claim to be the children of God would make determined efforts to answer this prayer, they would be one with Christ and with their brethren. Then Christianity would be a power in the world, convicting and converting sinners. Then men

would be given unmistakable evidence of the power of the gospel. {RH, July 2, 1901 par. 5}

God's people should draw together in even cords; for in their unity lies their strength. They are weak when they love themselves more than Christ and their brethren. When they work unselfishly, each striving to help the other, and to build up the work in the great harvest field, they will lead men to believe that God has indeed sent His Son into the world. {RH, July 2, 1901 par. 6}

"Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the message we are to proclaim. False religions must be exposed, that the truth may triumph. In this work the contest is unceasing. Earnest and untiring efforts must be made if those who are fighting against God lay down their arms and acknowledge the truth as it is in Jesus. {RH, July 2, 1901 par. 7}

Truth is to be presented in clear, straight lines, and those to whom the light has come are to help in this work. Obligations are mutual. If God has done such a great work in our behalf, should we not be willing to make sacrifices to help Him in the work? {RH, July 2, 1901 par. 8}

God's work has an eternal significance. Eternity is bound up with the ever-present now. Everywhere, every moment, let the worker for God link the seen with the unseen, that his faith may be complete. {RH, July 2, 1901 par. 9}

The Lord says, Time is mine; the minutes, the hours, are my property; and those in my service should work faithfully and willingly, bringing love into all their service. As they labor to the best of their ability, I will labor with them. The world is dead in trespasses and sins. Prepare the way for the warning message to be proclaimed. Call for laborers. I will enable them to work for me with definite results. {RH, July 2, 1901 par. 10}

Only those who are fully consecrated, who realize the sacredness of God's work, can labor successfully for Him. Not all who claim to be Christ's disciples are disciples indeed. The Saviour is grieved when men work against His plans. His work calls for entire consecration. He can co-operate with those only who have a right understanding of the work He wishes to accomplish, and who submit willingly to His control. {RH, July 2, 1901 par. 11}

The way for Christ's coming is to be prepared. In this sacred work no worldly schemes or practices are to be adopted. Those who work for the Lord should labor diligently and self-sacrificingly. Christ gave himself for us, and He calls for workers who will share in His self-denial. Let us remember that we are working for the Master above, not for ourselves, and that we can make the way easy for Him to accomplish His work in the world. He foresees all the possibilities before those who work unselfishly. He, the divine Worker, calls His followers together, and makes a covenant with them, promising that they shall be abundantly blessed if they work as He worked to make His cause a success in the world. {RH, July 2, 1901 par. 12}

We know not when the Master will come to settle the accounts of His servants. Let us be always prepared to meet Him in peace. The probation of any one of us may cease in a moment. Death by accident may suddenly and unexpectedly close our

earthly history. How stands our life-record *today*?

{RH, July 2, 1901 par. 13}

**PERIODICALS / RH - The Review and Herald / July 9, 1901 Overcoming as Christ Overcame. - Mrs. E. G. White. -**

**July 9, 1901 Overcoming as Christ Overcame.**

**Mrs. E. G. White.**

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." {RH, July 9, 1901 par. 1}

In these words an individual work is laid out for each one of us. We are to make determined efforts to overcome as Christ overcame. From this warfare no one is excused. If for us the gates of the holy city swing ajar, if we behold the King in His beauty, we must now overcome as Christ overcame. {RH, July 9, 1901 par. 2}

In order for us to understand how Christ overcame, we must study the record of His life on earth. We must seek to understand the infinite sacrifice He made in order to save the race from eternal death. He laid aside His robes of royalty, His high command, His riches, and for our sake became poor, that we might come into possession of an immortal inheritance. In our behalf, He met and conquered the prince of darkness. {RH, July 9, 1901 par. 3}

Adam and Eve transgressed the law of God. They ate of the forbidden fruit, and were driven from Eden. We might well rejoice if this had been the only fall. But since the fall of Adam, the history of the human race has been a succession of falls. {RH, July 9, 1901 par. 4}

Looking upon this earth, Christ saw that men were so weak in moral power that it was impossible for them to overcome in their own strength. Therefore He left His heavenly home, and walked a man among men. He brought to us divine aid; and as we accept this aid, we can claim certain victory through Jesus of Nazareth. {RH, July 9, 1901 par. 5}

When we think of the conflict before us and the great work that we must do, we tremble. But we may remember that our Helper is almighty. We may feel strong in His strength. We may unite our ignorance to His wisdom, our feebleness to His might, our weakness to His unfailing strength. Through Him we may be "more than conquerors." {RH, July 9, 1901 par. 6}

Through the power of appetite Satan has gained control of men and women. How difficult it is to obtain the victory over appetite when once it is established. How important that parents bring their children up with pure tastes and unperverted appetites. Parents should ever remember that upon them rests the responsibility of training their children in such a way that they will have moral stamina to resist the evil



that will surround them when they go out into the world. {RH, July 9, 1901 par. 7}

Christ did not ask His Father to take the disciples out of the world, but to keep them from the evil in the world, to keep them from yielding to the temptations which they would meet on every hand. This prayer fathers and mothers should offer for their children. But shall they plead with God, and then leave their children to do as they please? God cannot keep children from evil if the parents do not co-operate with Him. Bravely and cheerfully parents should take up their work, carrying it forward with unwearied endeavor. Temperance and self-control should be taught from the cradle. Upon the mother largely rests the burden of this work, and aided by the father, she may carry it forward successfully. {RH, July 9, 1901 par. 8}

The lesson of self-control should begin with the infant in its mother's arms. The child should be taught that its will must be brought into subjection. It must learn that it does not live to eat, but eat to live. But how many parents, by the food which they place upon their tables, prepare the way for their children to crave stronger stimulants. Soon you will see the boys of such a family smoking. And as twin evils, tobacco and alcohol go together. {RH, July 9, 1901 par. 9}

To the mother belongs the duty of making the home a pleasant place for her children. The home may be plain, but it can always be a place where cheerful words are spoken, and kindly deeds are done, where courtesy and love are abiding guests. Mothers instead of devoting so much time to the adornment of your own and your children's dresses, take time to get acquainted with your children. Study their dispositions and temperaments, that you may know how to deal with them. Some children need more attention than others. They need gentle, encouraging words. How easy it is for mothers to speak words of kindness and affection which will send a sunbeam to the hearts of the little ones, causing them to forget their troubles. {RH, July 9, 1901 par. 10}

Who are these children committed to our care?-- They are the younger members of the Lord's family. He says, Take these children and train them for me. Educate them so that they will be polished after the similitude of a palace, prepared to shine in the courts of my house. {RH, July 9, 1901 par. 11}

What an important work! And yet we hear mothers sighing for missionary work! If they could only go to some foreign country, they would feel that they were doing something worth while. But to take up the daily duties of the home life and carry them forward, seems to them like an exhausting and thankless task. And why? Because the mother's work is rarely appreciated. She has a thousand cares and burdens of which no one knows. When her husband comes home at night, he frequently brings with him the cares of his business. He forgets that his wife has any care, and if things in the home do not exactly suit him, he speaks impatiently, and perhaps harshly. {RH, July 9, 1901 par. 12}

The mother has perhaps done her utmost to keep things running smoothly. She has tried to speak kindly to the children, and this has cost her an effort. It has taken much patience to keep the children busy and happy. But she cannot speak of what she has done as some great achievement. It seems as if she had done nothing. But it is not so.

Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life. The mother occupies a position more exalted than that of the king upon his throne. {RH, July 9, 1901 par. 13}

There is a God above, and the light and glory which shines from His throne rests upon the tired mother as she tries to educate her children to resist the influence of evil. {RH, July 9, 1901 par. 14}

The husband should appreciate the work of his wife. When he enters the home in the evening, he should leave his business cares outside. He should enter the home with smiles and pleasant words. If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that his voice will be heard in encouragement, her work will lose half its dread. {RH, July 9, 1901 par. 15}

Christ loves the children. He watches mothers to see if they are forming the characters of their little ones according to the perfect pattern. When He was upon this earth, mothers brought their children to Him, thinking that if they were to receive His blessing, they would be more easily trained in the way of God. When these mothers came, the disciples rebuked them; but Christ knew why they had come. He knew that they were expecting a Saviour's blessing, and drawing the children to Him, He said to the disciples, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." {RH, July 9, 1901 par. 16}

It costs something to bring children up in the way of God. It costs a mother's tears and a father's prayers. It calls for unflagging effort, for patient instruction, here a little and there a little. But this work pays. Parents can thus build around their children bulwarks which will preserve them from the evil that is flooding our world. {RH, July 9, 1901 par. 17}

Parents, take time to establish in your children correct appetites and habits. Take them into the open air, and point them to the beautiful things of nature. Teach them that in each leaf they can trace the wonderful power and love of God. Tell them that God's hand paints the colors on every flower. {RH, July 9, 1901 par. 18}

When upon this earth, Christ pointed to the lilies opening their buds upon the bosom of the lake. There they grew, pressing their way through the weeds, refusing all that would taint their beauty, gathering to themselves only that which would help develop the beautiful blossom. "Consider the lilies of the field, how they grow," the Saviour said; "they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Thus Christ sought to lead us to think of God's great love for His children. "If God so clothe the grass of the field," He said, "which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" {RH, July 9, 1901 par. 19}

All effort for outward display is unnecessary and useless. We may spend our God-given time in striving for artificial adornment, and yet not bear comparison with a simple flower of the field. Draw the minds of your children from the artificial to the natural. Point them to the things which God has made. Teach them about God by means of His created works. The lessons thus given will be remembered. {RH, July 9,

1901 par. 20}

The great burden in the education of children rests upon the mother. She it is who forms their characters. The hand that rocks the cradle is the hand that rules the world. Mothers, remember that in your work the Creator of the universe will give you help. In His strength, and through His name, you can lead your children to be overcomers. Teach them to look to God for strength. Tell them that He hears their prayers. Teach them to overcome evil with good. Teach them to exert an influence that is elevating and ennobling. Lead them to unite with God, and then they will have strength to resist the strongest temptation. They will then receive the reward of the overcomer.

{RH, July 9, 1901 par. 21}

**PERIODICALS / RH - The Review and Herald / July 16, 1901 A Present Help in Every Time of Trouble. - Mrs. E. G. White. -**

**July 16, 1901 A Present Help in Every Time of Trouble.**

**Mrs. E. G. White.**

In the world there are false theories which deny the existence of Satan, or make him so hideous as to encourage doubt of his existence. The world has no just conception of Satan. He is not thought of as the prince of the world, the general of a vast rebellion, a being logical and philosophical, possessing a powerful intellect. But thus it is. The adversary of God and leader in the great controversy waged against the world's Redeemer, his deceptive powers have been sharpened by constant practice; and in the final crisis he will deceive to their own ruin those who do not now seek to understand his methods of working. {RH, July 16, 1901 par. 1}

Satan resolved to bend all his energies to defeat the plan of redemption. When the Redeemer came to this world, His path from the manger to the cross was marked with pain and sorrow. At every step He encountered the enemy, who sought in every way to turn Him from His purpose of love. And Satan works against Christians today as he worked against their Leader. He who in Eden used Eve to tempt Adam, uses men in this age to tempt their fellow men. {RH, July 16, 1901 par. 2}

The great master of evil conceals himself, working behind the scenes. He lays his plans with wonderful ingenuity, so arranging matters that men will not have time to think of the things of eternity. As his instruments do the work assigned them, he directs and controls. He gives all who will serve him plenty to do. He can keep mind and hand employed. He fills those under his guidance with ambitious hopes for worldly greatness. {RH, July 16, 1901 par. 3}

Thus Satan is playing the game of life for the souls of men, and he is succeeding in a way surprising even to himself. Men are straining every nerve to gain earthly treasure, but when eternal riches are offered them, they turn carelessly away. Very easily the

enemy persuades them to renounce their supreme good. Satan hides Christ and heaven from their view, because they choose to have it so. Led by him, they worship the world and the things of the world. Too late they will find that they must stand before God without a fit preparation, to hear the words, "Depart from me," and to be forever banished from the divine presence. {RH, July 16, 1901 par. 4}

In his work Satan pretends to be very religious. He finds this the most effective way of carrying on the work he began in heaven. Under his guidance the Christian world has made void the law of God by tearing down the seventh-day Sabbath, and exalting in its stead a common working day. As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol which he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments." {RH, July 16, 1901 par. 5}

The civil power is called to the aid of the Church in persecuting those who keep holy the seventh day. The Church and the world are united in trampling upon God's commandments, and those who obey these commandments they threaten with death. John declares, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The decree goes forth that no man shall be allowed to buy or sell save he that has the mark or the number of the Beast. {RH, July 16, 1901 par. 6}

As God's people approach the final crisis, they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God's requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question. God's remnant people are to fill the earth with the cry of the third angel. {RH, July 16, 1901 par. 7}

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These are they who are repairing the breach in the law of God. In the face of bitter opposition, they take their stand under the banner of Prince Immanuel, proclaiming, bravely and fearlessly, the message He has given them. {RH, July 16, 1901 par. 8}

God watches over these faithful witnesses, and abundantly rewards their confidence. The way to His throne is always open to them. He sees and supplies their wants. They find their safety in looking to Him. When Jehovah gives them His protection, and says of them, Ye are laborers together with me, they are safe in the midst of the greatest danger. Satan tries to deceive them, but God lifts up for them a standard against the enemy. Those who work righteousness have an ever-present help in time of trouble. In every time of need He is near. When they are tempted, He stands as their defense, saying, "I will guide thee with mine eye." I will deliver thee from perplexity, and be a covert for thee against the strife of tongues. {RH, July 16, 1901 par. 9}

The cause is the Lord's. He is on board the ship as commander-in-chief. He will

guide us safely into port. He can command the winds and the waves, and they will obey Him. If we follow His directions, we have no need to be anxious or troubled. In Him we may trust. He bestows His richest endowments upon those who love Him and keep His commandments. He will never forsake those who work in His lines. {RH, July 16, 1901 par. 10}

Satan will strive to retain every soul in his strong power. He will not willingly relinquish his dominion over men. Therefore the work of advancing the gospel will meet with great opposition from his synagogue. His last effort will be a desperate one, but his overthrow will be complete. {RH, July 16, 1901 par. 11}

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." John saw the remnant people of God when they had gained the victory over the Beast, and over his Image, and over his mark, and over the number of his name. Redeemed and glorified, they stood on the sea of glass, having the harps of God. And he says, "They sing the song of Moses the servant of God, and the song of the Lamb." As they surround the throne of God, they see their Saviour bearing upon His glorified body the marks of the crucifixion, and from myriads of voices peals forth the chorus of praise, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." {RH, July 16, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / July 23, 1901 In the World, but Not of the World. - Mrs. E. G. White. -**

**July 23, 1901 In the World, but Not of the World.**

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**Mrs. E. G. White.**  
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Many argue that those who have received the truth should remain where they are in the world, and be as those of the world, joining in worldly amusements and festivities, and following worldly fashions. They say that thus an influence can be gained over the people of the world, who will in this way be brought up to the Christian's level. {RH, July 23, 1901 par. 1}

But this cannot be. It is not right for those who claim to be children of God to retain their worldly habits and practices, to cling to the worldly pleasures so congenial to natural inclination. Let them not think that thus they can convert the world. There are unsurmountable obstacles to the success of such witness-bearing. {RH, July 23, 1901 par. 2}

The Scriptures bear decided testimony against Christians maintaining a world-loving attitude. "Ye cannot serve God and mammon." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him." {RH, July 23, 1901 par. 3}

We cannot follow Jesus and retain the friendship of the world. There must be on the part of the Christian an entire surrender, a forsaking of the things of this earth. True Christians will take Christ as their pattern in all things, loving Him with the whole heart, and serving Him with the whole being. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The child of God must not be guided nor governed by human wisdom; for this always leads away from the path of self-denial and cross-bearing cast up for the ransomed of the Lord. {RH, July 23, 1901 par. 4}

At this time there comes to us a most solemn message, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." God calls for faithful men and women to be in the world, but not of the world. The believing people of God, those who are worthy to claim kinship with Him, will demonstrate the genuineness of their relationship by being true witnesses for the truth. By their modesty in apparel, by their Christlike words and actions, they will show that they are sons and daughters of the heavenly King. They will wear the pilgrim's dress and manifest the pilgrim's spirit, witnessing a good confession. {RH, July 23, 1901 par. 5}

We are not to shut ourselves away from the world to escape from it. Christ's prayer to His Father was, "Not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil." We have a work to do in the world, the work of seeking for lost souls. The law of God is made void. God calls upon us to stand in defense of this law. As Christ was the light of the world, so we are to be lights in the world. Christ lived in the world, but He was not of the world. Men did not understand Him. His self-sacrifice was to them a mystery. He lived a life apart from them. "He was in the world, and the world was made by Him, and the world knew Him not." They hated Him because He would not be one with them. Had He united with them in eager pursuit for applause, for riches, for worldly honor, they would not have hated Him; for He would have been of them. And because the world knew not the Saviour, it knows not His followers. {RH, July 23, 1901 par. 6}

Christ said of His followers, "As thou hast sent me into the world, even so have I also sent them into the world." Many think that worldly appearance is necessary in our work, in order that the right impression may be made. But this is an error. Appearance has something, yes, much, to do with the impression made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition from the world in order to gain character and influence for the truth. Consistency is a jewel. Our faith, our dress, our deportment, must be in harmony with the character of our work,—the presentation of the most solemn message ever given to the world. Our effort should be to win men to the truth by preaching the word and by living godly lives. We should strive earnestly to show the consistency of our faith, to show that the great truths we are handling are a reality to us. The Lord will impress minds if we will work with earnestness. {RH, July 23, 1901 par. 7}

The Lord sees not as man sees. Those whom He most loves and honors are often the objects of the scorn and derision of the enemy. He desires us to learn the lesson



that we shall not gain true success in His work by trying to meet the criterion of the world. Hypocrisy and pretense can find no favor in His sight. The victories gained by the soul are not measured by outside appearance or by the praise of men, but by the goodness which shines forth in the life, by the firm adherence to God's holy law. {RH, July 23, 1901 par. 8}

All the thoughts of the mind, all the aspirations of the soul, are read by Him with whom we have to do. In every line of His work let our principles, purposes, words, and deeds be pure and unselfish. Let us manifest truth and goodness to all men. Regard not pretense and show as a mark of greatness, but reveal the sanctified ambition which Christ revealed in His life, an ambition to make the world better by having lived in it. {RH, July 23, 1901 par. 9}

In God's great work there is need of conscientious, godly men,--men who have been wrestlers in their life-work, who have maintained a good fight against evil, who have sought not for the applause of the people, but for the favor of God. Men are needed through whom God can work,--men who will wrestle with the Lord in prayer, and then go forth into the work with the inspiration He alone can give. Workers are needed who will pray, and then act their prayers, remembering that they are a spectacle to the world, to angels, and to men. {RH, July 23, 1901 par. 10}

When we read the word of God for the purpose of understanding it and responding to its claims, we shall not desire to be esteemed and honored by the world. We have no claim nor right to greatness only as Christ gives value to our influence. The estimate He places upon our work is alone of value. All true greatness comes through Him. The esteem of those who are not guided by God, who are not living in obedience to the laws of His kingdom, is valueless. It cannot add to nor detract from true worth of character. The wisdom of the world, with all its show and pretense, will come to nothingness; for in the sight of God it is foolishness. {RH, July 23, 1901 par. 11}

Christ laid aside His royal robe and kingly crown, gave up His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of the Eternal. He became a partaker of humanity that He might bear the infirmities of humanity. "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." {RH, July 23, 1901 par. 12}

The God of heaven gave His Son up to a life of shame, humiliation, and reproach, in order that man might have a probation in which to mold his character after the divine model, that it might be said of him, "Ye are complete in Him." "The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, July 23,

1901 par. 13}

Old and young, rich and poor, have only one road to travel, one Saviour to serve, honor, and obey. With Christ God has given us all privileges, all opportunities, and the very richest promises. This He has done that we may serve Him with the undivided affections. We are violating the conditions of His covenant with us when we keep our eyes fixed upon the world, its customs, ideas, and practices. Self is the god we worship when we do this. Self interposes between the soul and its highest interests. Those who choose to be Christians after a worldly style, in a way that suits themselves, may be satisfied with this kind of service: but in God's eyes it is of no value. Solid worth of character, the ornament of a meek and quiet spirit,—it is this that is in the sight of God of great price. {RH, July 23, 1901 par. 14}

The choice of God's people is to represent Christ in all their works, their practices, and their teaching. They are to be untouched by the perverse principles prevailing in the world. Those who have any connection with the service of God are to be entirely separate from corrupting influences. They are to be guided by the principles which Christ gave while leading the children of Israel through the wilderness. It was God's design to establish the Israelites in Canaan as His chosen nation, to be an example to all nations that should live on the earth. They were to be a kingdom of priests, living only for His service. But they became filled with a desire to be like the nations round them, to have an earthly ruler. Through His prophet God told them what the result of their choice would be, and His word was verified. They obtained a king, but with him came trouble and distress. Today many professing Christians are making a similar choice. They are patterning after the world for the sake of gain. Christ has uttered a warning against this. Lifting up His voice, He cried, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" {RH, July 23, 1901 par. 15}

By the great cleaver of truth, God's people have been cut away from the world, and brought into the workshop of the Lord. In this workshop the ax, the hammer, and the chisel are to be used to prepare the rough, misshapen stones for the process of polishing, that each may fill its exact place in the building of the Lord. Thus the temple is to grow to completion. Each stone is to be a living stone, emitting light to the world. So the children of God are to show that they are preparing for a home in the kingdom of God. {RH, July 23, 1901 par. 16}

God requires from His blood-bought heritage the homage of the entire life. Every part of the being belongs to Him. He is our Creator and Redeemer, and therefore our Owner. He calls upon us to serve Him, not to bow at the altars of the world. Let us hide self in Christ, conforming the life to His life. Then we can claim the promise, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." God desires us to use our physical, mental, and moral powers in the enlargement and final triumph of His Church. But He cannot work with those who are continually seeking for worldly recognition. When those who labor for Him are humble and sincere, He will send His angels to work with them. This will give character to their work. {RH, July 23, 1901 par. 17}

John presents the advantages gained by accepting Christ. "Beloved," he says, "now

are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." No pen can describe the honor that this relationship is to us. And yet many act as if it were a great humiliation to accept Christ as their Saviour. {RH, July 23, 1901 par. 18}

In comparison with the honor which comes with Christ, all earthly honor sinks into insignificance. If our names are even mentioned by the great men of this earth, we think it a matter of sufficient importance to cherish, and tell again and again, that others may see how we have been honored. But the lips that uttered our names are but mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the Son of God. Honor has been promised us by Him who is King of kings. If we are faithful, the eternal God will claim us as His sons and daughters. Neither cherub nor seraph will be slow to recognize and welcome God's redeemed ones. Is not this honor worth striving for? {RH, July 23, 1901 par. 19}

When we think righteously and sensibly, we shall be ashamed of our ideas as to what constitutes elevation of character. True elevation is ours only as we reveal the attributes of the Christ-life. Our will must be placed in harmony with the divine will. We must accept Christ as a personal Saviour. Then the Sin-bearer takes away our sin and imputes to us His righteousness. We are cleansed in the blood of the Lamb. {RH, July 23, 1901 par. 20}

This is the only true elevation. This is the highest standard to which we can reach. We are perfected by beholding Christ. Changed into the same likeness, from character to character, we are made complete in Him. His life is the standard of excellence. There is no exaltation for any of us only as it comes through Him. Our highest good is found in following Him. We meet with many failures because we do not strive lawfully. If we lift the cross cheerfully, and press forward bravely in the path of self-sacrifice, God will guide us by His Spirit, and afterward receive us into glory.

{RH, July 23, 1901 par. 21}

**PERIODICALS / RH - The Review and Herald / July 30, 1901 Co-workers With Christ. - Mrs. E. G. White. -**

**July 30, 1901 Co-workers With Christ.**

**Mrs. E. G. White.**

Among our workers are some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ, behold Him in that hovel, ministering to the poor; see Him at that sick bed, comforting the suffering, and speaking hope and courage to the desponding. Those who walk in the footsteps of Jesus will do

as He did. "Whosoever will come after me," He said, "let him deny himself, and take up his cross, and follow me." {RH, July 30, 1901 par. 1}

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God. {RH, July 30, 1901 par. 2}

There is a work to do for God all around us. There is a world to save, and God calls upon us to be co-workers with Him. He calls upon us to work with earnestness and zeal for the unconverted. {RH, July 30, 1901 par. 3}

We are engaged in an exalted, sacred work. Those who are called to teach the truth should be bodies of light, living near to God, where they can be all light in Him. Ministers need daily conversion to the Lord. They should show an unselfish interest in His cause and work. God calls for self-abasement, for a putting away of all evil-surmising, envy, malice, and unbelief. He calls for a transformation of the entire being. {RH, July 30, 1901 par. 4}

Many are in danger, after having preached to others, of themselves becoming castaways; for they do not see the importance of self-knowledge; they do not watch and pray lest they enter into temptation. By watchfulness and prayer they might become acquainted with those points in their character where they are most easily overcome by the enemy; by resistance of every attack, their weak points might become their strong points. Every follower of Christ should daily examine himself, and by constant prayer arm himself for conflict. {RH, July 30, 1901 par. 5}

There are many who neglect self-examination. This neglect is positively dangerous. The example of those who receive the words of God to give to the people has a powerful influence. Unless they are sanctified by the truth they profess to believe, they will raise their converts no higher than their own low standard. It is seldom that a people rise higher than the minister. His ways, his words, his faith, his piety, are looked upon as a sample of what the people's should be. If the people follow the example of the one who has taught them the truth, they think they are doing their duty. Let the minister make the actions of each day a subject of careful thought, that he may know himself. By a close scrutiny of his daily life, let him seek to understand his motives and the principles underlying them. This review of the words and actions is necessary to all who wish to reach perfection of Christian character. {RH, July 30, 1901 par. 6}

The Lord does not desire any minister to work in ignorance and rudeness. Neither is human elegance or learning to take the place of prayer and a study of the Word. Education alone will never make a successful shepherd of the flock. The preaching of the Word is not alone to give information. Hearts must be touched. Men and women must be directed to the path that leads to heaven. The teaching that fails of this is of no value. {RH, July 30, 1901 par. 7}

Love for God and the truth, combined with perseverance and determined effort, will accomplish much. If some who are rough and uncourteous have blundered into the

ministry, let them look to Jesus and follow His example. Let them daily be fitting themselves for the great work of God. Those who would excel must be toilers. They must work out their own salvation with fear and trembling. Their work must be mingled with earnest prayer and meditation. Then they will receive from Heaven grace to enable them to enlighten other minds. {RH, July 30, 1901 par. 8}

The minister of God needs the Holy Spirit every moment; he needs to be imbued with the spirit of prayer, that the word he presents to the people may have force and power. His language should be such as can be understood by the most simple, and yet be refreshing to the most learned. He should become acquainted with those for whom he works, and be to them a savor of life unto life. He must participate alike in the joys and sorrows of the rich and the poor, the high and the low; for there is no respect of persons with God. {RH, July 30, 1901 par. 9}

Many who profess to follow Christ have not genuine religion. They do not reveal in their lives the fruit of true conversion. They are controlled by the same habits, the same spirit of fault-finding and selfishness, which controlled them before they accepted Christ. {RH, July 30, 1901 par. 10}

No one can enter the city of God who has not a knowledge of genuine conversion. In true conversion the soul is born again. A new spirit takes possession of the temple of the soul. A new life begins. Christ is revealed in the character. The spirit of a new life works within. Faith passes into knowledge, and the word of God is understood. The branch becomes a living part of the Vine. {RH, July 30, 1901 par. 11}

Truth must stand as a counselor by the side of every worker. Charity must control the life,—that charity which "seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Christ. {RH, July 30, 1901 par. 12}

We are altogether too indifferent in regard to the Holy Spirit, which is to take possession of heart and character. Those who are unenlightened by the Spirit of God can see only the things which are of the greatest importance in their human estimation. They mistake phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They need the Holy Spirit to control heart and mind, and to mold the character after the divine similitude. No one is safe in attempting to work without the Holy Spirit. The most powerful sermons may be preached, but the word spoken will be valueless unless it is accompanied by the Holy Spirit. {RH, July 30, 1901 par. 13}

We cannot rightly estimate the value of the gift of the Holy Spirit. Those who yield themselves to the control of this Spirit are made pure and holy. Efficiency in God's work comes not by wading through an immense amount of study, but by a willingness to be guided and controlled by the Spirit. God only can give true success. Yoked up with Christ, men will become more precious than gold, even than the golden wedge of Ophir. {RH, July 30, 1901 par. 14}

God's workers need faith in God. He is not unmindful of their labors. He values their work. Divine agencies are appointed to co-operate with those who are laborers together

with God. When we think that God will not do as He has said, and that He has no time to notice His workers, we dishonor our Maker. We are to make God our trust. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." {RH, July 30, 1901 par. 15}

The true ministers of God are those who represent Christ. Men stand or fall, not by their own judgment, not by the opinions of their fellow men, but by the unchangeable law of God. We are to keep self in subordination, and work out our own salvation with fear and trembling, knowing nothing but Christ, and Him crucified. Separation from the world, obedience to the word of God, is the sure evidence of love to God. Christ declared, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." {RH, July 30, 1901 par. 16}

A distinct work is assigned to every Christian. When a soul is converted and exercises faith in Christ, when prayer is offered and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. Spiritual quickening from above enters the life. "I know whom I have believed," is the testimony borne as the newborn souls work out the divine purpose. {RH, July 30, 1901 par. 17}

The God-fearing worker is storing up a treasure in heaven. Earthly riches are not enduring: they are swept away in a moment; but the love of Christ in the heart, expressed in deeds of mercy, love, and benevolence, will endure through the eternal ages.

{RH, July 30, 1901 par. 18}

## **PERIODICALS / RH - The Review and Herald / July 30, 1901 Mrs. E. G. White's Reply to H. T. Nelson**

### **July 30, 1901 Mrs. E. G. White's Reply to H. T. Nelson**

When Brother Nelson came to my home in California with his message, I gave him all the time I could. I think he spoke for an hour face to face with me. I listened to what he had to say, but I told him that God has not given him his message. He brought the message that God had appointed me to act as Moses, and that he was to connect with me in the work as Joshua. But if God had made this appointment, I should have known something about it. God himself would have given me instruction. {RH, July 30, 1901 par. 1}

God has not given Brother Nelson the work of acting as Joshua in connection with His people. From the light that I have had, this could not be. It is an impossibility. {RH, July 30, 1901 par. 2}

Brother Nelson bore me the message also that I had not treated my workers well, that I had been hard with them. But this is the last thing any one who knows me would say against me. This message is false, every word of it. The position I occupy in regard



to my workers is a position of tenderness and care. My family know that Brother Nelson's testimony regarding my treatment of them is entirely false. I am willing that they should bear their testimony concerning this. Sometimes I have to call them up at five o'clock in the morning to prepare matter to be sent out in the mail. They take hold cheerfully and willingly, and then when the mail has gone, I say to them, "You have been hurried with this work. You may spend the rest of the day as you please." I believe in guarding the health of my workers. Those in my household will bear witness that I watch them as a careful guardian. That I have been hard upon my workers I utterly deny. It is true that at times the work has been hard upon them as they have helped me in getting the light before the people. {RH, July 30, 1901 par. 3}

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message. {RH, July 30, 1901 par. 4}

The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, "You have committed the unpardonable sin." God never told any one to say to a fellow being, "You have committed the unpardonable sin." He has not given Brother Nelson this message to bear to Elder Breed, Elder Irwin, or Elder A. T. Jones. {RH, July 30, 1901 par. 5}

I know that God never gave mortal man such a message as that which Brother Nelson has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, "You are lost; you have gone too far to be saved." Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, "You are lost." We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us. {RH, July 30, 1901 par. 6}

Since I have been here, I have had messages to bear to different persons, but words like those uttered by Mr. Nelson have never escaped my lips. Brethren, we are to hold together. The satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another. {RH, July 30, 1901 par. 7}

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man Nelson to force himself before a congregation. He does not want this element to come into our meetings to create a disturbance. God has not given Brother Nelson this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done. {RH, July 30, 1901 par. 8}

Mistakes have been made. There must be reorganization. God desires to carry forward the work of perfecting a people who will shine in the kingdom of glory. He is opening doors which His people can enter to work for the salvation of souls. It is that we

may co-operate with Him in His work that we are here. We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks, and begin to work on our own account. {RH, July 30, 1901 par. 9}

We have a very solemn, important work to do in this Conference, and we need to pray and search our hearts. We are to work in perfect harmony and order. As we obey the commands of Christ, moving forward in unity, we shall see the salvation of God. {RH, July 30, 1901 par. 10}

We have come here at great expense to set things in order. There are those who have been working in one place for too long a time. They should have a change. They must go where they can see what God is doing outside of Battle Creek. We do not say to them, because they have made mistakes, "You have committed the unpardonable sin." We say, "Brethren, let us take hold together. Let us counsel together. Let us stand in our lot and in our place, and work for the whole field." {RH, July 30, 1901 par. 11}

We love our brother. We want him to be saved, but we cannot allow him to take the time of this Conference. It is not his time. God has given us a work to do, and we intend to do it under His supervision, that souls may be brought to a knowledge of present truth. {RH, July 30, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / August 6, 1901 Co-operation With Christ. - Mrs. E. G. White. -**

**August 6, 1901 Co-operation With Christ.**

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**Mrs. E. G. White.**

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The Lord has chosen to accomplish nothing in the redemption of the human race without the co-operation of the human agent. Christ took human nature that humanity might uplift humanity by laying hold of divine power. Immeasurably inferior is the part the human agent sustains in this work; but, linked up with the divinity of Christ, he can accomplish all things. {RH, August 6, 1901 par. 1}

The life of Christ was a representation of God, an ever-widening, shoreless influence, which bound Him to God and to the whole human family. Through this gift, God has invested man with an influence which makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that we shall stand thus related; for He designs that each individual shall feel himself necessary to the welfare of others, and pledge himself to promote their happiness. Thus our influence, divested of selfishness, would produce a harmony akin to the harmony of heaven. {RH, August 6, 1901 par. 2}

It is Satan's studied plan to imbue humanity with selfishness, and thus defeat God's purpose. He is working in every possible way to separate interests, and to nourish the spirit of rivalry. He seeks to break up the harmony which should exist between man and his fellow man, and to bring in principles which God hates. This selfishness, if admitted into the heart, will corrupt the experience. Springing up, it defiles the whole man, and through him, many others. {RH, August 6, 1901 par. 3}

Why is it that self rises up so readily? Why is it that men are offended if others do not think in accordance with their opinions and ideas? The Lord has not in the past, nor will He in the future, lead men to act in this way. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." When we are partakers of the divine nature, and have the attributes of Christ, we shall not be easily drawn apart in judgment or opinions. Contentions come when the heart is not under Christ's discipline; and the apostle says, "Where envying and strife is, there is confusion and every evil work." When the Lord is regarded as the great center, a close connection will exist between all lines of the work. There will be no divisions, no rivalry, but a feeling of mutual connection and dependence, a feeling which is devoid of all selfishness. {RH, August 6, 1901 par. 4}

Paul writes for our admonition, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. . . . Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." We are not to strengthen any evil work. Let those who have used their talents of influence in doing this, do so no longer. Let them not by pen or voice act on Satan's side of the question. In obedience to a "Thus saith the Lord," let unity of action be seen. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." {RH, August 6, 1901 par. 5}

Christ prayed for His followers: "Sanctify them through thy truth: thy word is truth." Divine grace is needed to sanctify the human being -- body, soul, and spirit. We have no right to manufacture yokes by gathering to ourselves a multitude of burdens and cares; for these will leave us no time for devotion or prayer, and will drive the truth out of the soul temple. Christ is to be enthroned in the heart. Then every talent will be used for the benefit of God's purchased heritage, and every transaction will bear the test of heaven. {RH, August 6, 1901 par. 6}

The Saviour desires His Church to be governed by the principles of love and truth. Love for one another reveals that the love of God is abiding in the heart. But many who profess to be followers of Christ are so filled with a sense of their own importance that they have no room in the heart for the sweet peace of Christ. They do not practice His instruction. They do not manifest His forbearance and love. Their hearts, once full of love for God and their brethren, are frozen by selfishness. {RH, August 6, 1901 par. 7}

Christ presented before John a class who, in their self-satisfaction, say, "I am rich, and increased with goods, and have need of nothing." These know not that they are

wretched and miserable and poor and blind and naked. Christ counsels all such: "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, August 6, 1901 par. 8}

Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean Church. The ardor of their first love has lapsed into a selfish egotism. When the love of Christ abides in the heart, it will be expressed in the actions. If love for Christ is dull, love for those for whom Christ has died will diminish. There may be an appearance of ceremony and zeal, but this is the only fruit of their self-inflated religion. Christ represents them as nauseating to His taste. "I know thy works," He says, "that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." {RH, August 6, 1901 par. 9}

Faith and love are precious treasures, represented by pure gold. These graces are to dwell in our hearts, making our characters complete in Christ. But until these graces possess the soul, how can we understand Paul's words, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." {RH, August 6, 1901 par. 10}

**PERIODICALS / RH - The Review and Herald / August 6, 1901 Relief of Our Schools.--No 1. An Example of Liberality. -**

**August 6, 1901 Relief of Our Schools.--No 1.  
An Example of Liberality.**

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When the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Exodus 35:21-25; 36:3, 5. This generous-hearted, willing service was pleasing to God, and

when the tabernacle was completed, He signified His acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:34. {RH, August 6, 1901 par. 1}

Akin to this example of willing service has been the work done by our people for the relief of our schools. The generous, whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise has brought great rejoicing. The Lord is pleased with the earnest effort made to free our schools from debt. It is according to His plan. {RH, August 6, 1901 par. 2}

### The Lord's Plan.

There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being,—body, soul, and spirit,—in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty; and has invited us to co-operate with Him in accomplishing His purpose. It was His plan that the book, "Christ's Object Lessons," should be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and His institutions to see if they will work together and be of one mind in self-denial and self-sacrifice. {RH, August 6, 1901 par. 3}

### All to Co-operate.

A good start has been made in the sale of "Christ's Object Lessons." What is needed now is for all our people to put their shoulder to the wheel. Let there be an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. Every branch of God's cause is worthy of diligence, but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers. {RH, August 6, 1901 par. 4}

From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner. {RH, August 6, 1901 par. 5}

The present is an opportunity which we cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order. {RH, August 6, 1901 par. 6}

We call upon all our people to help to the utmost of their ability just now. We call

upon them to do a work which will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We call upon our ministers; as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving part of their earnings for the help of our schools. {RH, August 6, 1901 par. 7}

A general movement is needed, but this must begin with individual movements. In every church let every member of every family make determined efforts to deny self. Let the children act a part. Let all work together. Let us do our best at this time to render to God our offering, to carry out His specified will, and thus make an occasion for witnessing for Him and His truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly. {RH, August 6, 1901 par. 8}

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in the knowledge of God and of the best methods for reaching the people. {RH, August 6, 1901 par. 9}

The Lord calls for young men and young women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are learning constantly of the Great Teacher. The Lord will open ways before those who will engage in His service. He will give them power and success. {RH, August 6, 1901 par. 10}

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

Mrs. E. G. White. {RH, August 6, 1901 par. 11}

**PERIODICALS / RH - The Review and Herald / August 13, 1901 To My Brethren and Sisters in the Faith, Nigh and Afar Off. - Mrs. E. G. White. -**

**August 13, 1901 To My Brethren and Sisters in the Faith, Nigh and Afar Off.**

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**Mrs. E. G. White.**

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Letters have come to me, asking in regard to the teaching of some who say that nothing that has life should be killed, not even insects, however annoying or distressing they may be. Is it possible that any one claims that God has given him this message to give to the people? The Lord has never given any human being such a message. God has told no one that it is a sin to kill the insects which destroy our peace and rest. In all His teaching, Christ gave no message of this character, and His disciples are to teach only what He commanded them. {RH, August 13, 1901 par. 1}

There are those who are always seeking to engage in controversy. This is the sum of their religion. They are filled with a desire to produce something new and strange.



They dwell upon matters of the smallest consequence, exercising upon these their sharp, controversial talents. {RH, August 13, 1901 par. 2}

Idle tales are brought in as important truths, and by some they are actually set up as tests. Thus controversy is created, and minds are diverted from present truth. Satan knows that if he can get men and women absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with questions of no moment. They passed by the precious truths of God's word to discuss the traditionary lore handed down from generation to generation, which in no way concerned their salvation. And so today, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale. {RH, August 13, 1901 par. 3}

I would say to my brethren and sisters, Keep close to the instruction found in the word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" These side issues which arise are as hay, wood, and stubble compared with the truth for these last days. Those who leave the great truths of God's word to speak of such matters are not preaching the gospel. They are dealing with the idle sophistry which the enemy brings forward to divert minds from the truths that concern their eternal welfare. They have no word from Christ to vindicate their suppositions. {RH, August 13, 1901 par. 4}

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the Great Teacher, and follow His instructions. Study the counsel He gave the lawyer regarding the keeping of the law. {RH, August 13, 1901 par. 5}

"Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said, What is written in the law? how readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." {RH, August 13, 1901 par. 6}

The lawyer felt annoyed by the Saviour's reply; for he knew that he had not fulfilled the requirements of the law, and he asked, "And who is my neighbor?" In answer, the Saviour related, in the form of a parable, an incident which had lately taken place. He spoke of a man who, going from Jerusalem to Jericho, fell among thieves, who robbed and wounded him, leaving him to die by the wayside. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." They knew the precious lessons of mercy and compassion which from the pillar of cloud Christ had given to Moses to give to the children of Israel; but in utter disregard, they refused to help their suffering brother. {RH, August 13, 1901 par. 7}

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in

oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." {RH, August 13, 1901 par. 8}

Then Christ asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" So interested had the audience become in the narrative that many voices united with the lawyer's in saying, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise." {RH, August 13, 1901 par. 9}

Do not allow anything to draw your attention from the question, "What shall I do to inherit eternal life?" This is a life and death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant theories need to be converted. {RH, August 13, 1901 par. 10}

The sixth chapter of John is full of elevating, ennobling instruction. "Labor not for the meat which perisheth," Christ said, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. . . . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." {RH, August 13, 1901 par. 11}

Read and study these words, instead of engaging in controversy regarding matters of little consequence. The character is built up from the food given to the mind. Let us, then, feed upon Christ. Let the mind dwell upon the subjects which are of eternal consequence. Let the people of God dig deep into the mines of truth, that they may secure the treasures of righteousness. Christ has the richest gifts of heaven to bestow on those who believe in Him. He has been intrusted with the greatest of all gifts,--the gift of eternal life. And to all He gives the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, August 13, 1901 par. 12}

This is the instruction which the people need. As we go to Christ in our helplessness, studying His word, applying it to our own experience, asking, "What saith the Master?"

His word is made unto us life and strength, comfort and joy, hope and assurance. This is feeding on Christ. {RH, August 13, 1901 par. 13}

Jesus offers himself for the life of the world. He stands before the Father, bearing the sins which man commits. To Him every believing soul may transfer his burden. "Behold the Lamb of God, which taketh away the sin of the world." Innocent of all sin, He bears the guilt of the sinner, that to the sinner may be imputed the merits of His righteousness. {RH, August 13, 1901 par. 14}

How important are these lessons! Yet how few seek to understand them. How many, forgetting them, stoop down to gather up small trivialities, which are not of the least importance. The life of Christ, His ministry and teachings,--this is the theme upon which we are to dwell. We have no time for empty, foolish talk. The keeping of God's commandments is to be the subject of our conversation and the highest aim of our lives. Heaven is worth everything to us. {RH, August 13, 1901 par. 15}

In our search for the gifts of heaven, we are directed to do one thing, and this includes all others. We are to believe on Him whom God has sent as His commissioner to reconcile man to God. The attributes of Christ are to be studied and earnestly sought for, that we may be complete in Him, revealing His beauty of character. As through Christ man returns to his loyalty and draws nigh to God, rest and peace and security come to him. {RH, August 13, 1901 par. 16}

To believe in Christ, we must come to Christ and follow Him. Repentance toward God means the confession and forsaking of all sin. It means laying hold of Christ as a personal Saviour, and continuing to hold fast to Him as the chief good. He is our Prince, our Saviour. Only through Him can we approach the Father. Loving Him day by day and hour by hour, eating His flesh and drinking His blood, taking Him as the man of our counsel, living by every word that proceedeth out of His mouth,--only thus can we reach heaven. {RH, August 13, 1901 par. 17}

To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God. Then we shall have the richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day a fresh supply of grace and power. Reveal Christ in your willing obedience, your meekness and lowliness of heart, your self-sacrificing devotion. Thus you will let your light shine, and God will be glorified. Preach the gospel; for it brings salvation to those who accept it. Live the gospel, in the highest, most sacred sense. Doing this, you are laborers together with God, carrying out the plans of the wonderful Counselor. {RH, August 13, 1901 par. 18}

Erroneous theories, with no authority from the word of God, will come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. And yet many church-members have become so well satisfied with cheap food that they have a dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God's requirements. {RH, August 13, 1901 par. 19}

God desires men and women to think soberly and candidly. They are to ascend to a

higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the Source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life. {RH, August 13, 1901 par. 20}

Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light. Those who co-operate with Christ are on safe ground. God richly blesses them as they consecrate their energies to the work of rescuing the world from corruption. Christ is our example. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us rightly to represent the Saviour to the world.

{RH, August 13, 1901 par. 21}

**PERIODICALS / RH - The Review and Herald / August 20, 1901 Saved by Grace. - Mrs. E. G. White. -**

**August 20, 1901 Saved by Grace.**

**Mrs. E. G. White.**

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." {RH, August 20, 1901 par. 1}

This is the position that Satan now occupies toward the Church of God and the ministers of the gospel. He stands before the angel of the Lord to resist them in their official work, the ministry of the Word, to resist the Lord's working in behalf of His people. Satanic agencies are moved by a power from beneath to stir up wicked men to unite with the enemy in causing distress to the people who are keeping the commandments of God. The whole world is stirred against them because they will not worship the institution of the papacy. Satan is as full of bitter hatred and malignity against them as he was against Christ, when he stirred the world to choose a robber and murderer instead of the Son of God. When the question was asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" the answer came back, "Release unto us Barabbas." The religious leaders and guides of the people--the men who ought to have led in right paths--persuaded the poor, ignorant multitude to reject the Son of God, and choose a robber and murderer in His place. {RH, August 20, 1901 par. 2}

Let us remember that we are in the world in which the Son of God was crucified. Those who today allow the spirit of envy, hatred, and unbelief to control them will persecute the people of God even as the Jews persecuted Christ. {RH, August 20, 1901 par. 3}

In the chapter preceding the one containing the words, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him," we read, "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." {RH, August 20, 1901 par. 4}

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His affected ones. Satan and his army were greatly discomfited and alarmed by this. Satan stood before the angel, representing to him the imperfections of God's people, and urging the disregard of His commandments. The work which he saw in prospect stirred him to resist Jesus in His work of mercy. He did not wish the people who had been suffering because of transgression to be favored. He wished to see them remaining in depression and sorrow, weakness and suffering. He saw the work the Lord was about to do for His people through the Messiah. He claimed the Church as his own, declaring that its members had dishonored God by yielding to temptation and disobeying God's commandments. {RH, August 20, 1901 par. 5}

Both priest and people were in a position of repentance unto obedience, and in answer to their prayers and in pity for their affliction the Lord had come to their relief. {RH, August 20, 1901 par. 6}

"And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Unworthy though they might be to do His great work, Christ declared that His people were accepted through the righteousness of One who had resisted every art and device of the enemy. {RH, August 20, 1901 par. 7}

"Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen people of God as full of defilement and sin. He could well speak of the sins of which the people had been guilty; for had he not led the confederacy of evil in tempting the people to commit these very sins? But Israel had repented. The people had accepted Christ. {RH, August 20, 1901 par. 8}

Christ looked pityingly and compassionately upon the punished, repenting people; "and He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." {RH, August 20, 1901 par. 9}

The Lord does not deny the charge of Joshua's unworthiness, but He demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but saying first, "Take away the filthy garments from him." Then He said to Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Let them set a fair miter upon his head. So they set a fair miter upon his head," and on this miter was written, "Holiness to the Lord." {RH, August 20, 1901 par. 10}

This change is made on condition of obedience. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." {RH, August 20, 1901 par. 11}

When God's professed people repent of their sin in departing from plain Bible truth, they will bring forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness. If those who have departed from the Lord will take warning, if they will change their course of action, they will be received into favor, and their transgressions will be pardoned. If they make thorough work, according to the measurement of God, avoiding a repetition of their sins, God will bestow rich blessings upon them. God tests and tries His people. He waits for them to show true repentance, that He may say, "It is enough," and that He may grant them pardon. {RH, August 20, 1901 par. 12}

Nothing else in this world is so dear to the Lord as His Church. Nothing else is guarded by Him with such jealous care. He paid a costly ransom for His heritage, and He is not willing that anything should separate them from Him, so that He cannot protect them and give them prosperity. He permits them to be sorely tried in the fiery furnace, that the dross may be separated from them. But as they are being purified, He watches them every moment, that they may not be consumed. {RH, August 20, 1901 par. 13}

"Thus saith the Lord of hosts: After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee. . . . And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."

{RH, August 20, 1901 par. 14}

**PERIODICALS / RH - The Review and Herald / August 27, 1901 Obedience the Fruit of Union With Christ.--No. 1. - Mrs. E. G. White. -**

**August 27, 1901 Obedience the Fruit of Union With Christ.--No. 1.**



## Mrs. E. G. White.

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Lift Him up, the Man of Calvary. Lift Him up, and cry, "Behold the Lamb of God, which taketh away the sin of the world." Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, August 27, 1901 par. 1}

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as if the clouds were rolled back, and we were in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an immortal crown. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life, must point their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of Prince Immanuel. We have no time for wounding and tearing down one another. How many there are who need to heed the words that Christ spoke to Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." There are many who claim to be followers of Christ, and whose names are enrolled on the church books, who have not been a strength to the Church. They have not been sanctified through the truth. In the prayer of Christ for His disciples, He says, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is not simply receiving the truth, but practicing the truth, that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and the New Testament, that they may know what is truth. {RH, August 27, 1901 par. 2}

When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to God by

obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth. Men may claim to be sanctified, but unless their sanctification is witnessed to by the law and the prophets, it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare that they will have nothing to do with the Bible, for the Lord himself speaks directly to their souls. They declare that they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they reveal the fact that they are following the inspiration of another spirit. True inspiration never rejects true inspiration, but is in harmony with the Bible. Anything that leads away from the word of God is proved to be inspired from beneath. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {RH, August 27, 1901 par. 3}

Those who claim to be sanctified, and who give no heed to the words of divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining. The law of God requires nothing short of spiritual perfection; and through the infinite sacrifice of the Son of God complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer. Of himself he has no perfection. "Without me," Christ says, "ye can do nothing." Provision for our perfection is found in union with Christ. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." {RH, August 27, 1901 par. 4}

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they had no delight. They did not know Him while in the world, and could not learn to know Him in heaven. But of His disciples Jesus said, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

{RH, August 27, 1901 par. 5}

**PERIODICALS / RH - The Review and Herald / August 27, 1901 The Southern Work. Taken from Diary of 1899. -**

**August 27, 1901 The Southern Work.**

**Taken from Diary of 1899.**

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During the night season I was in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Since it is true that the Lord is soon to come, is it not time that something was done for the Southern field? Are the white people and the colored people of the Southern States to be passed by? Have they no souls to save? Does not the new covenant include them? {RH, August 27, 1901 par. 1}

"We do not question the need of missions in foreign fields. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South,--a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent? {RH, August 27, 1901 par. 2}

"The colored people have been freed from the bondage of national slavery; but they are still in the slavery of ignorance. Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing the burden to rest on a few? In all your plans for medical missionary work and for foreign missionary work, has God given you no message for us? Why have you not a deeper sense of the necessities of the Southern field? {RH, August 27, 1901 par. 3}

"We lay this matter before you. O how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice." {RH, August 27, 1901 par. 4}

Then He who has authority arose, and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: "Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one. {RH, August 27, 1901 par. 5}

"The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, looked at the suffering man, gave a sigh of pity, and passed by, wishing he had not seen him. Then came a Levite, who also passed by on the other side. 'But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two

pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.' {RH, August 27, 1901 par. 6}

"After relating this incident, Christ asked in a clear, solemn voice, 'Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?' From many voices came the answer, 'He that showed mercy on him. Then said Jesus,...Go, and do thou likewise.' {RH, August 27, 1901 par. 7}

"The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not, are accountable to God. To Him they must answer for their neglect. {RH, August 27, 1901 par. 8}

"Let the professed people of God awake. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the South?" {RH, August 27, 1901 par. 9}

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries for the Southern field, while others sat in silence, apparently taking no interest in the subject. {RH, August 27, 1901 par. 10}

Then these words were spoken: "The South is a most unpromising field. But what a change would now be seen in it if, after the colored people had been released from slavery, Christians had worked for them as the followers of Christ ought to work, teaching them how to take care of themselves. {RH, August 27, 1901 par. 11}

"Not a sparrow falls to the ground without the notice of the Heavenly Father. Will not God pronounce unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly, and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong channels. God will hold them responsible for leaving the Southern field so largely unworked. He will call to account those who, have used selfishly the means lent them to be used in helping and blessing humanity. The word of God plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of heaven for their neglect."

Mrs. E. G. White.

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{RH, August 27, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / September 3, 1901 Obedience the Fruit of Union With Christ.--No. 2. - Mrs. E. G. White. -**

**September 3, 1901 Obedience the Fruit of Union With Christ.--No. 2.**

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**Mrs. E. G. White.**

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Those who are truly sanctified by a knowledge of God will render perfect obedience to God's requirements. They will understand for themselves what saith the Scriptures,

and will present themselves as loyal children of God before their Maker. But many who claim sanctification refuse to comply with the conditions upon which the promises are made, and yet they presume to expect the blessing that God has promised to the obedient. Their hearts are at enmity with the law of God, and they are self-deceived and self-righteous. Unconsciously they yield to the suggestions of the first great rebel, who led Adam and Eve to transgress the holy law of Jehovah. They are breakers of God's law, and yet claim that they are sanctified and made perfect, and thus they are false lights in the world. Many others are deceived by their pretensions, and are led to practice the same iniquity that they do, to show the same disregard for God's law, and to teach others that they may transgress with impunity. This was the very attitude and work of Satan in bringing sin into our world, and through his agents he still continues his work of deception upon human minds, repeating the same story by which he led Adam and Eve to disregard the word of God, and to fail to bear the single test that God put upon them. {RH, September 3, 1901 par. 1}

But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,—perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, the same requirements may be fulfilled by men today that were given to Adam in Eden. {RH, September 3, 1901 par. 2}

It was the transgression of the law that resulted in sin, sorrow, and death. Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that it was an impossibility to keep the law of God. When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted. But from the throne of God a voice was heard speaking words of mysterious import. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." When man fell, Christ announced His purpose of becoming man's substitute and surety. Who was He? Isaiah says of Him, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." John says of Him, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." {RH, September 3, 1901 par. 3}

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When we accept God's free gift, we become partakers of the righteousness of Christ, and are complete in Him. But those who do not obey God's law, make it manifest that they have not accepted the righteousness of Christ. They may claim sanctification, but it is of a spurious character;

for they array themselves against the plainest Thus saith the Lord, and by their actions deny the Lord who bought them. {RH, September 3, 1901 par. 4}

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy in his selfish interest. When he tempted Christ in the wilderness, he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions, and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willfully imperfect service. Those who claim to be sanctified, and yet turn away their ears from hearing the law, prove themselves to be the children of disobedience, whose carnal hearts are not subject to the law of God, and neither indeed can be. {RH, September 3, 1901 par. 5}

From Genesis to Revelation the conditions upon which eternal life is promised, are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. Keep my commandments and live, is the requirement of God. But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the word of God we read that there are good and bad consciences and the fact that your conscience does not condemn you in not keeping the law of God, does not prove that you are uncondemned in His sight. Take your conscience to the word of God, and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions because they have not made the word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law. The gospel of Jesus Christ gives full recognition to the law of God, and declares the authority of God supreme. The gospel of Christ requires penitence for sin; and sin is the transgression of the law. Paul, the great gospel preacher, declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance toward God is sorrow for sin, the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in law to save the transgressor of law, he must not only exercise repentance toward God, but have faith in Jesus Christ, his sacrifice, surety, and mediator. Through the merits of Christ the sinner may claim the pardon of God. {RH, September 3, 1901 par. 6}

Christ is continually drawing men to himself. He continues to give the gracious invitation for the weary and the heavy laden to come unto Him and find rest unto their souls. He says, "Whosoever will, let him take the water of life freely." Before one decides to come to Christ, the Holy Spirit is drawing him unto the Saviour. Many have stumbled over the way to come to Christ, and have not comprehended what it means to



be converted, because they have not understood what is comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ; for Jesus is drawing him unto himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born in the heart by beholding the love of Christ, who gave His life to save the sinner. It is the love of God that softens the hardest hearts. {RH, September 3, 1901 par. 7}

It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken. "A broken and a contrite heart, O God, thou wilt not despise." We may say that except the sinner repents of his sin, he cannot be forgiven; but while this is true, let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling, until he thinks his sorrow is of sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him, all unworthy as he is; and the first thing he knows, he will realize that Christ's love has broken every barrier down, and that he exercises repentance which is not to be repented of. The sinner must go to Christ in order that he may be enabled to repent. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart to turn away from sin and to cleave to that which is truth. It is Christ's virtue that makes repentance sincere and genuine. It has been stated that him whom Christ pardons He first makes penitent. Peter declares the source of repentance when he says, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." {RH, September 3, 1901 par. 8}

When the sinner sees Jesus lifted up on the cross, dying that he might not perish but have everlasting life, he realizes something of the enormity of sin, and longs for pardon for all his transgressions, and for the favor of God. As the Holy Spirit impresses his mind, he prays most earnestly, and believes that if he asks, he shall receive. He presents the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He rejoices in the pardoning love of God; and his sincerity in the service of God, the reality of his conversion, is made manifest by the vigor of his endeavor to obey all God's commandments. The soul who has found the Lord will renounce every evil work, will cease to do evil and learn to do well, because Christ is formed within, the hope of glory.

{RH, September 3, 1901 par. 9}

**PERIODICALS / RH - The Review and Herald / September 10, 1901 "No Other Gods Before Me." - Mrs. E. G. White. -**

**September 10, 1901 "No Other Gods Before Me."**

**Mrs. E. G. White.**

During the night I was sorely distressed. A great burden rested upon me. I had been pleading with God to work in behalf of His people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which have accumulated!" {RH, September 10, 1901 par. 1}

As I visited the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God. {RH, September 10, 1901 par. 2}

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's word. {RH, September 10, 1901 par. 3}

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration. {RH, September 10, 1901 par. 4}

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed His blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them? {RH, September 10, 1901 par. 5}

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God. {RH, September 10, 1901 par. 6}

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God;

pledged themselves to labor earnestly for the salvation of sinners. God asks those who take His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity? {RH, September 10, 1901 par. 7}

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of His work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted. {RH, September 10, 1901 par. 8}

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. {RH, September 10, 1901 par. 9}

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect Him to continue to bestow His goods on you? How does the Master regard those who selfishly invest His money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance. {RH, September 10, 1901 par. 10}

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practice self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day. {RH, September 10, 1901 par. 11}

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following Him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practice self-denial. {RH, September 10, 1901 par. 12}

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has intrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's

coming we may return to Him His own with usury.

{RH, September 10, 1901 par. 13}

**PERIODICALS / RH - The Review and Herald / September 17, 1901 A Time of Trouble. - Mrs. E. G. White. -**

**September 17, 1901 A Time of Trouble.**

**Mrs. E. G. White.**

God is a vigilant observer of the actions of the children of men. Nothing occurs in earth or heaven without the knowledge of the Creator. Nothing can happen without His permission. He on whom the fate of an empire may depend is watched over with a vigilance which knows no relaxation by Him who "giveth salvation unto kings," to whom belong "the shields of the earth." And the poor man is as tenderly watched over as the monarch upon his throne. {RH, September 17, 1901 par. 1}

God is constantly at work for the good of His creatures. Satan is also constantly at work, but for evil. The prince of the power of the air is the agent of destruction, the one who causes suffering and misery. Times without number God has interposed to avert death, to keep men, women, and children in safety when Satan purposed a result wholly disastrous. {RH, September 17, 1901 par. 2}

God made everything good and beautiful; but evil gained entrance into the earth, and with it came defilement and degradation. It is God's purpose to obliterate all traces of sin from His handiwork, to restore human beings to their original purity. To fulfill this purpose, God's only Son, equal with the Father, assumed human nature. He stooped to our estate that He might lift us from a fallen, degraded condition to the pure and holy condition of Adam when he came from the hand of the Creator. As soon as man joined Satan in transgression, Christ took the field to fight in his behalf. He entered the conflict, and fought successfully the battle with the prince of evil. {RH, September 17, 1901 par. 3}

This world has been signally blessed by God. Human beings are the recipients of countless mercies. Providence watches over and shields them. Upon them are poured the choicest gifts in heaven's treasury. Yet notwithstanding this, men show a growing disregard for God and a growing contempt for His law and for the salvation placed within their reach by the death of the Saviour. {RH, September 17, 1901 par. 4}

Men have lifted themselves up in pride and self-sufficiency, casting down the needy and oppressing the hireling in his wages. Against them have been registered covetousness, pride, and self-indulgence. They show contempt for the laws which govern God's kingdom. God has borne long with them; but in response to His amazing forbearance, men are approaching that degree of iniquity which the antediluvians reached, to perish in the waters of the flood, and which the Sodomites reached, to be destroyed by fire from heaven. {RH, September 17, 1901 par. 5}

Some believe Satan's assertion that there will be a second probation. They say that even though they now resist the Spirit of God, refusing to improve their day of grace, they will be given another opportunity to gain heaven. But those who cherish this belief are under a deception which leads to ruin. When God gave Christ to our world, He gave in this one gift all the treasures of heaven. He held back nothing. He can do no more than He has done to bring men to repentance. He has no means held in reserve for their salvation. {RH, September 17, 1901 par. 6}

God bears long with the rebellion and apostasy of His subjects. Even when His mercy is despised and His love scorned and derided, He bears with men until the last resource for leading them to repentance is exhausted. But there are limits to His forbearance. From those who to the end continue in obstinate rebellion, He removes His protecting care. Providence will no longer shield them from Satan's power. They will have sinned away their day of grace. {RH, September 17, 1901 par. 7}

God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? will one day be called upon to meet long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work." {RH, September 17, 1901 par. 8}

This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,--in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false. {RH, September 17, 1901 par. 9}

Satan will bring in pleasing fables to meet the minds of all who love not the truth. With angry zeal he will accuse commandment-keepers. Furious because he cannot pervert their faith, he will vent his rage upon them. He will give to his angels the work of hardening wicked men against the truth. Knowing that he has but a short time, he will work with all deceivableness of unrighteousness in them that perish. In the form of friends who have died, fallen angels will come to the children of men, just and unjust. Thus Satan will deceive those who, had they honored the law of Jehovah, would have been barricaded against temptation. {RH, September 17, 1901 par. 10}

When Christ was upon this earth, He declared of the nation that rejected Him, "In

vain they do worship me, teaching for doctrines the commandments of men." They made void the law of God by loading it down with needless ceremonies. They tore down the Lord's standard of righteousness, blinding the eyes and hardening the hearts of the people, leading them to believe a lie in the place of truth. Were Christ upon the earth today, He would say to many professed Christians, "Ye are both ignorant of the Scriptures and of the power of God." {RH, September 17, 1901 par. 11}

Satan claims the world, but there is a little company who withstand his devices, and contend earnestly for the faith once delivered to the saints. Satan sets himself to destroy this commandment-keeping company. But God is their tower of defense. He will raise up for them a standard against the enemy. He will be to them "as an hiding place from the wind," and "as the shadow of a great rock in a weary land." He will say to them, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." {RH, September 17, 1901 par. 12}

**PERIODICALS / RH - The Review and Herald / September 24, 1901 Without Excuse. - Mrs. E. G. White. -**

**September 24, 1901 Without Excuse.**

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**Mrs. E. G. White.**

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The question is often asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God. Why was sin permitted to take up its abode in the earth to cause suffering and discord? {RH, September 24, 1901 par. 1}

It certainly was not God's purpose that man should be sinful. He created him pure and noble, with no bias to evil. He placed him in the garden of Eden, surrounding him with every inducement to remain true to his allegiance. He placed His law around him as a safeguard. {RH, September 24, 1901 par. 2}

There is no excuse for sin. It will be the final condemnation of Lucifer and his angels that when God shall ask, "Why have ye done this?" they will be able to assign no reason. And when at the last great day sinners are confronted with their sins, and are asked, "Why did you transgress?" every mouth will be stopped. The sinful will stand speechless before God. {RH, September 24, 1901 par. 3}

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like himself. Of him it is written, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." But



self-exaltation entered his heart. Inspiration records the charge against him: "Thine heart wast lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." {RH, September 24, 1901 par. 4}

When God placed Adam in Eden, He told him that he might eat of the fruit of every tree in the garden save one, the tree of knowledge of good and evil. Thus Adam's obedience was to be tested. God left him free to obey or disobey. He could have held him back from touching the forbidden fruit, but had He done this, Satan would have been sustained in saying that God's rule was arbitrary. Adam was left perfectly free. {RH, September 24, 1901 par. 5}

Looking upon the sinless pair in Eden, Satan saw an opportunity for carrying on the work which he had begun in heaven. Entering the garden in the disguise of a serpent, he told Eve that God was mistaken, that the fruit of the forbidden tree would not bring death, but wisdom. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." They fell under the temptation, and disobeyed God. Henceforth they could not live in Eden. God drove them forth, placing at the gate of the garden a flaming sword, which turned every way, to keep the way of the tree of life. {RH, September 24, 1901 par. 6}

Through all the ages Satan's work has been the same,--to make of none effect the law of God, to lead men and women to transgress the divine commands. God requires of human beings today what He required of Adam,--perfect obedience. Satan strives to lead them to mistake darkness for light, and error for truth. He tells them that God has abrogated His law, and that all they have to do is to believe. Were this so, Satan would have accomplished on earth what he attempted to do in heaven, and he would therefore be entitled to the throne as ruler of the universe. But today, as in the beginning, his assertions are false. God's law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah. {RH, September 24, 1901 par. 7}

Many cherish the false hope that God will change to suit their sinfulness. But He who rules the world in wisdom and love is a God who changes not. He governs the world in omnipotence, and all that His love inspires He will execute. Now, as ever, the only way in which we can gain admittance into heaven is by conforming to His standard of righteousness. {RH, September 24, 1901 par. 8}

Of His law God says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold:

sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." {RH, September 24, 1901 par. 9}

Satan declared that human beings could not keep the law. Christ has proved this statement false. He came to this earth, and lived among men the law of God. He died on the cross to bear witness to the unchanging character of the law. This law had been broken, and only by the offering of Christ's blood could the penalty be paid. {RH, September 24, 1901 par. 10}

Christ came as a man, that He might meet men where they are. Had He come in all His glory, human beings could not have endured the sight. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete." {RH, September 24, 1901 par. 11}

Could the law have been changed, Christ need not have died. But it was impossible for God to change. The penalty of transgression must be borne. Therefore, that the human race might not perish, the Son of God came into this world to live in our behalf a life of perfect obedience, and by the sacrifice of himself to meet the demands of justice. {RH, September 24, 1901 par. 12}

See the Saviour, sinless and undefiled, yet bearing the penalty of sin. Why?--That we might be spared. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God could not do more than He has done for us. He has left us without excuse. {RH, September 24, 1901 par. 13}

**PERIODICALS / RH - The Review and Herald / October 1, 1901 How to Gain Spiritual Strength. - Mrs. E. G. White. -**

**October 1, 1901 How to Gain Spiritual Strength.**

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**Mrs. E. G. White.**

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"Search the Scriptures," Christ commanded; "for in them ye think ye have eternal life: and they are they which testify of me." The Holy Spirit is beside every true searcher of God's word, enabling him to discover the hidden gems of truth. Divine illumination comes to his mind, stamping the truth upon him with a new, fresh importance. He is filled with a joy never before felt. The peace of God rests upon him. The preciousness of truth is realized as never before. A heavenly light shines upon the Word, making it appear as though every letter were tinged with gold. God himself speaks to the heart, making His word spirit and life. {RH, October 1, 1901 par. 1}

Eternal life is the receiving of the living elements in the Scriptures, the doing of the will of God. This is what is meant by eating the flesh and drinking the blood of the Son of God. It is the privilege of all to partake of the bread of heaven by studying the word,

and thus gain spiritual sinew and muscle. {RH, October 1, 1901 par. 2}

Just before Christ's crucifixion one of the disciples asked Him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." {RH, October 1, 1901 par. 3}

These words are not half comprehended by those through whom God wishes to communicate His truth. Let us believe the word. Let us practice the lessons given by Him who has bought us with His blood. He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." {RH, October 1, 1901 par. 4}

A rich banquet is set before those who accept Christ as a personal Saviour. Day by day, as they partake of His word, they are nourished and strengthened. {RH, October 1, 1901 par. 5}

Why do God's people pass by the words of the Great Teacher? Why do they rely upon human beings for help and comfort, when they have the great and grand promise, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . He that eateth of this bread shall live forever"? He may die; but the life of Christ is in him, and at the resurrection of the just he will rise to newness of life. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." {RH, October 1, 1901 par. 6}

It is the privilege of all to gain strong consolation from these precious utterances. Those who partake of the banquet provided for them will gain an experience of the highest value. They will see that in comparison with the word of God, the word of man is as chaff to the wheat. {RH, October 1, 1901 par. 7}

In every plan we make, we must act with entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire at every step, "Is this the way of the Lord?" The word of God is a character-detector, a motive-tester. We are to read this word with heart and mind open to receive the impressions that God will give. We must not think that the reading of the word can accomplish that which only He whom the word reveals, who stands behind the word, can accomplish. Some are in danger of hastening to the conclusion that because they hold firmly to the doctrines of the truth, they are actually in possession of the blessings which these doctrines declare shall come to the receiver of truth. Many keep the truth in the outer court. Its sacred principles have not a controlling influence over the words, the thoughts, the actions. They do not possess the faith which works by love and purifies the soul. An assent to the truth may quiet the conscience, but let every believer inquire, "Does my faith make me a daily, hourly follower of Christ? Has it a sanctifying

influence on my soul? Can I say, The gentleness of Christ has made me great? A faultless creed and a carnal life are too often found together in professed believers. To be a means to a saving end, the word of God must be intelligently and practically understood and obeyed. {RH, October 1, 1901 par. 8}

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the World. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, October 1, 1901 par. 9}

Here is the standard which all must reach who enter the heavenly city. The end of our faith is the perfection of human character, the sanctification of the entire being. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to them. He is constantly working for the happiness of those who love and serve Him. He is pleased with harmonious service; and when He sees men and women obeying His commandments, He greatly blesses them. {RH, October 1, 1901 par. 10}

By reason of the waste in the body, the blood must be constantly renewed by food. So with our spiritual life. The word must be daily received, believed, and acted upon. Christ must dwell in us, energizing the whole being, renewing the life-blood of the soul. His example is to be our guide. In our dealing with one another, we must reveal His sympathy. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live; yet not I, but Christ liveth in me." Christ's life abiding in the soul is the cause of our joy and the pledge of our glory. {RH, October 1, 1901 par. 11}

**PERIODICALS / RH - The Review and Herald / October 8, 1901 A Blessing and a Curse. - Mrs. E. G. White. -**

**October 8, 1901 A Blessing and a Curse.**

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**Mrs. E. G. White.**

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The prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in the fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut

up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. . . . {RH, October 8, 1901 par. 1}

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but . . . go after other gods, which ye have not known." {RH, October 8, 1901 par. 2}

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." {RH, October 8, 1901 par. 3}

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward, disobedience its retribution. {RH, October 8, 1901 par. 4}

God has given His people positive instruction, and has laid upon them positive restrictions, that they may obtain a perfect experience in His service, and be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy. {RH, October 8, 1901 par. 5}

The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day

that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord." {RH, October 8, 1901 par. 6}

It is a solemn thought that by our present course of action we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure which the world contains. The world is the Lord's vineyard, and to each one of us He says, "Go work today in my vineyard. As I have cared for you, so you are to care for the honor of my name." {RH, October 8, 1901 par. 7}

In His dealing with ancient Israel God has given us an illustration of the result of disobedience. Even as He punished the children of Israel, so He will punish all who cause His glory to be reproached. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, so He permitted them to have their own way, to carry out the purposes of their unsanctified hearts. {RH, October 8, 1901 par. 8}

Christ warned the Jews of their danger, and entreated them to return to Him; but they were too proud to accept His overtures of mercy. They persisted in their rebellious course, and as a result the protection of God's Spirit was withdrawn from them. {RH, October 8, 1901 par. 9}

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth's history men would refuse God's mercy. God has given men and women talents that they may work in His service; but many in their selfishness misuse these talents. By a love of money and a desire for the supremacy they rob God and hurt their brethren. {RH, October 8, 1901 par. 10}

God blesses the work of men's hands that they may return to Him His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world. {RH, October 8, 1901 par. 11}

Money and goods, houses and lands,--these the Lord has intrusted to His human agents for the advancement of His work. Those who use for self-gratification the talents which have been lent them are not following in Christ's footsteps. Their course of action shows self-exaltation, and hinders the work the Lord desires to accomplish. {RH, October 8, 1901 par. 12}

God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity. {RH, October 8, 1901 par. 13}



Those who think that they can please God by obeying some other law than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping, Christ knocks at the door of the heart. {RH, October 8, 1901 par. 14}

When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes"? {RH, October 8, 1901 par. 15}

**PERIODICALS / RH - The Review and Herald / October 15, 1901 God's Helping Hand. - Mrs. E. G. White. -**

**October 15, 1901 God's Helping Hand.**

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**Mrs. E. G. White.**

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By the great law of God, man is bound up with his fellow man. To the answer given by the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right: this do, and thou shalt live." {RH, October 15, 1901 par. 1}

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors. {RH, October 15, 1901 par. 2}

He in whose heart Christ abides shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is true missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of man to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds that sin had made in

the human family. His mighty healing power sends a glow of spiritual health into the soul. {RH, October 15, 1901 par. 3}

Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory. {RH, October 15, 1901 par. 4}

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground. {RH, October 15, 1901 par. 5}

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, October 15, 1901 par. 6}

Again: He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says; "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing; but to be cast out, and to be trodden underfoot of men." When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing"? But when they reveal in their lives the saving principles of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls. {RH, October 15, 1901 par. 7}

Christ inculcated the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people were obeying His law, they would indeed be lights in the world. {RH, October 15, 1901 par. 8}

God's promises to the obedient gladden the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearward. Then they would not send thousands of miles to learn from human

beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, the One who has given them the promise, "Lo, I am with you alway, even unto the end of the world." {RH, October 15, 1901 par. 9}

Look, thirsty, bewildered souls! Can ye not see the fountain of life, opened for the weary, wayworn traveler? Can ye not hear the voice of Mercy as she beckons to you, saying, "'Ho, every one that thirsteth, come ye to the waters;' 'whosoever will, let him take the water of life freely'"? The waters of this fountain contain medicinal properties which will heal both spiritual and physical infirmities. Drink deep from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls. {RH, October 15, 1901 par. 10}

Christ said of His work, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort *all* that mourn." Notice, you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause which I knew not I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him." {RH, October 15, 1901 par. 11}

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." {RH, October 15, 1901 par. 12}

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience full of the glory of God. {RH, October 15, 1901 par. 13}

Of those who act as His helping hand the Lord says, "Ye shall be named the Priests of the Lord; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." {RH, October 15, 1901 par. 14}

Shall we not try to crowd all the goodness and love and compassion possible into our lives? {RH, October 15, 1901 par. 15}

**PERIODICALS / RH - The Review and Herald / October 22, 1901 The Voice of Faithful Rebuke. - Mrs. E. G. White. -**

**October 22, 1901 The Voice of Faithful Rebuke.**

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**Mrs. E. G. White.**  
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"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." {RH, October 22, 1901 par. 1}

At this time Israel was almost wholly given up to idolatry. Clouds and thick darkness covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and heathen idols occupied the sacred soil, and the air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood. Guided by the king and the priests, the people drank iniquity like water, and sported in shameful riot round their idols. {RH, October 22, 1901 par. 2}

Alas! how had the glory of Israel departed! The light so graciously given them, despised and rejected, had indeed become darkness. The salt had lost its savor. The fine gold had become dim. So dense was the spiritual darkness that it could be felt. {RH, October 22, 1901 par. 3}

Elijah saw that Israel had departed from God, that idolatry had become widespread, and he besought the Lord of heaven to arrest the people in their wickedness. He prayed that from those who had no appreciation of the mercies daily bestowed on them, these mercies might be withdrawn, that they might be brought to see their dependence, and to humble their hearts before God, confessing and forsaking their sins. {RH, October 22, 1901 par. 4}

God answered his prayer by sending him to Ahab with the message of Heaven's curse. The prophet passed the guards,--they seemed to see him not,--and stood for a moment before the king, saying, "There shall not be dew nor rain these years, but according to my word." Like a thunderbolt from a clear sky the message fell upon the ears of the wicked king, and before he could recover from his surprise, Elijah had disappeared, taking with him the key of heaven. The king made inquiry for him, but he was not to be found. No one had observed his coming or going. {RH, October 22, 1901 par. 5}

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." God placed His servant beyond the malice of a king who by his course of action had brought upon the land the terrible denunciation of an offended God. {RH, October 22, 1901 par. 6}

The prophet's message had been delivered in the name of the Lord, and the judgment declared immediately followed. "There was a sore famine in Samaria." The country was desolated. Once flourishing cities and villages became places of mourning. The scorching rays of the sun and hot gusts of wind destroyed vegetation. Plants and trees withered and died. Streams dried up. The lowing herds and bleating flocks wandered hither and thither in distress. {RH, October 22, 1901 par. 7}

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth." {RH, October 22, 1901 par. 8}

Obedying the word of the Lord, Elijah presented himself before the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" He cast upon the prophet the blame of the heavy judgment resting upon the land. Thus it is today when the truth is presented. A son, a daughter, a father, a mother, may heed the message of mercy. The other members of the family refuse to walk in the light. A division takes place, and the unbelieving ones feel that a great injury has been done them because the harmony of the family is destroyed. They cherish hatred against the one who bore the message of truth. The faithful presentation of the message of truth will always cause division. And upon the messenger of truth the blame of the trouble will be cast. "If these men had not come and turned things upside down, all would have been well," it is said. But the blame rests upon the people, even as it did upon Ahab. {RH, October 22, 1901 par. 9}

The messengers sent by God to deliver His warnings are hated by those whom they warn. The people charge upon them the calamities which are the result of their own departure from righteousness. Those who thus place themselves in Satan's power do not see things as God sees them. They are blinded by Satan. When God's mirror is held up before them, instead of repenting and turning from sin, they become indignant to think that they should be reproved. They think that an uncalled-for attack is being made upon them, and that the messengers of God are their enemies. {RH, October 22, 1901 par. 10}

Elijah did not attempt to excuse himself or to flatter the king. He did not smooth down his message in order to save himself. He did not seek to evade the king's wrath by the good news that the drought was almost over. "I have not troubled Israel," he answered ; "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." The prophet told the king plainly that his sins and the sins of his father's house had brought upon Israel the terrible calamity from which the land was suffering. {RH, October 22, 1901 par. 11}

In this our day grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. God's people must lift up the voice like a trumpet, and show the people their transgressions. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's word. {RH, October 22, 1901 par. 12}

Many of those who profess to believe the truth would say, if they expressed their real

sentiment, "What need is there of speaking so plainly?" They might as well ask, Why need John have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the wrath of Herodias? {RH, October 22, 1901 par. 13}

So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will the voice of faithful rebuke be heard once more in the Church? {RH, October 22, 1901 par. 14}

"Thou art the man." These words are almost unheard among us. If they were not so rare, we should see more of the power of God. The Lord's messengers should not complain of their efforts being without fruit until they repent of their own love for approbation, their desire to please men, which leads them to suppress the truth, and to cry, Peace and safety, when God has not spoken peace. {RH, October 22, 1901 par. 15}

The world is full of flatterers and dissemblers. Those who are men-pleasers, who cry Peace, peace, might well humble their hearts before God, asking for pardon for their insincerity and lack of moral courage. Such men do not smooth down their message from love for their neighbor, but because they are self-indulgent and ease-loving. True love is a love which seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, they will not consider self. They will not excuse or palliate evil. {RH, October 22, 1901 par. 16}

Would that every minister of God realized the holiness of his work and the sacredness of his office. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient, and warning the disobedient. Worldly policy is to have no weight with them. Never are they to swerve from the plain path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but the words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences, who will speak the truth bravely, though it calls for the sacrifice of all they have. {RH, October 22, 1901 par. 17}

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- Mrs. E. G. White. -**

**October 29, 1901 Judge Not.--No. 1.**

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**Mrs. E. G. White.**  
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"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." {RH, October 29, 1901 par. 1}

These words were spoken by the divine Teacher, our Lord Jesus Christ, for us to hear and to obey. God has not given men the power to read hearts. He has not placed them in the judgment seat, to pass sentence upon their fellow men. God has committed all judgment to His Son. Why, then, are human beings not more careful in regard to passing judgment upon one another? Let us seek to realize our own ignorance. When we have a full realization of this, we shall not speak evil of our brethren. {RH, October 29, 1901 par. 2}

God has forbidden us to think or speak evil of one another. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Those who act toward their fellow men without mercy will one day themselves feel the need of mercy. {RH, October 29, 1901 par. 3}

Christians have a most important work to do. They are commissioned by God to watch for souls as they that must give an account. They are to reprove, rebuke, and exhort with all long-suffering. God said to the prophet Ezekiel, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." {RH, October 29, 1901 par. 4}

To speak the word of God with faithfulness is a work of the greatest importance. But this is an entirely different work from continually censuring, thinking evil, and drawing apart from one another. Judging and reproof are two different things. God has laid upon His servants the work of reproof in love those who err; but He has forbidden and denounced the thoughtless judging so common among professed believers. {RH, October 29, 1901 par. 5}

Actions speak louder than words, and those who draw from their brethren show plainly that they do not wish to work with them, that they surmise evil of the men to whom the Lord has given a place in His work. {RH, October 29, 1901 par. 6}

Those who show this lack of faith and confidence in their brethren grieve the Spirit of God. The Lord calls upon us to put away all haughtiness, to manifest sincere sympathy for the erring, who are seeking to recover themselves from the snare of the enemy. {RH, October 29, 1901 par. 7}

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first

cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." {RH, October 29, 1901 par. 8}

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." Let not those who cherish feelings of envy and strife claim advanced spiritual knowledge, for by so doing they lie against the truth. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." {RH, October 29, 1901 par. 9}

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison." Only by the Lord's help can we bring our thoughts and words into subjection to the will of Christ. {RH, October 29, 1901 par. 10}

The very first work we are to do is to unite in the bonds of Christian fellowship. Those who are working for God should put away all unkind criticism, and draw together in unity. Christ desires His soldiers to stand shoulder to shoulder, united in the work of fighting the battles of the cross. He desires the union between those who work for Him to be as close as the union between Him and His Father. Those who have felt the sanctifying power of the Holy Spirit will heed the lessons of the divine Instructor, and will show their sincerity by doing all in their power to work in harmony with their brethren. {RH, October 29, 1901 par. 11}

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." "Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." {RH, October 29, 1901 par. 12}

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" {RH, October 29, 1901 par. 13}

It is the one who has every reason to distrust his own principles who is keenly alive

to the failings of others. If there were not some lack in our own experience, we would not be so suspicious of our brethren. It is the one whose conscience condemns him that so readily passes judgment. Let everyone tremble and be afraid of himself. Let him see that his own heart is right with God. Let him weed his own garden; he will find enough to keep him busily employed. If he does this work faithfully, he will not have time to find fault with the gardens of others. Instead of judging our brethren, let us judge ourselves. Let us make sure that we are among the number who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

{RH, October 29, 1901 par. 14}

**PERIODICALS / RH - The Review and Herald / November 5, 1901 Judge Not.--No. 2. - Mrs. E. G. White. -**

**November 5, 1901 Judge Not.--No. 2.**

**Mrs. E. G. White.**

Peace and righteousness and love should fill the heart of every believer in Christ. Let the leaven of truth work by its sanctifying power in your life. Truth is a working element. It leads us on to aggressive warfare, not against our brethren, but against satanic agencies. The battle in which we are called to fight is not a warfare against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Do not think that you are doing God's work by warring against one another. This work is done to the shame of those who claim to believe the truth. {RH, November 5, 1901 par. 1}

Criticise yourself as closely and severely as you know you deserve. Let your anxiety be not to find fault with your brethren, but to obtain more and still more knowledge of Christ, and to exert an influence which shall be a savor of life unto life. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, November 5, 1901 par. 2}

Christ's death and resurrection have opened before every soul an unlimited source of power from which to draw. This power will enable you to overcome the most objectionable traits in your character. God's supply of grace is awaiting the demand of every sin-sick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for the curse of sin. It unites human beings with Christ in the performance of good works, enabling them to run in the path of obedience, representing to the world the meekness and lowliness they have learned from the Saviour. {RH, November 5, 1901 par. 3}

He who is wearing Christ's yoke has no time to judge others. His whole time is devoted to the rescue of sinners. He watches for opportunities to show that he has something worth imparting, something of the highest value, even the knowledge of God and Jesus Christ. {RH, November 5, 1901 par. 4}

Christ says to His followers, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." But in order to bring forth much fruit, we must be imbued with the vivifying, sanctifying power of Christ; for He says, "Without me ye can do nothing." {RH, November 5, 1901 par. 5}

Our churches have no excuse for being without faith and without power. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." {RH, November 5, 1901 par. 6}

We are rapidly nearing the end. Strife and war and bloodshed and wickedness of every kind are making our world as it was in the days of Noah. Shall Christians war among themselves, when their one interest should be to advance God's kingdom? {RH, November 5, 1901 par. 7}

The first chapter of 1 Corinthians contains instruction which all who are workers together with God should follow. Paul heard that there was contention among the church-members at Corinth, and he wrote to them, saying, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Those who practice this instruction will reveal in their lives the purity of Christ, and will manifest His love in their dealings with one another. {RH, November 5, 1901 par. 8}

Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. The Saviour humbled himself to bear the reproach of men. Step by step He descended in the valley of humiliation, that He might stand at the head of humanity, a perfect pattern in human flesh for every son and daughter of Adam. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Let those who name the name of Christ study His work. When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church. {RH, November 5, 1901 par. 9}

Listen, all who have ears to hear: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house;

and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, November 5, 1901 par. 10}

Let the Church arise in the name of the Lord, and cast off all the works of darkness. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Heed the instruction God has given regarding the cultivation of patience, kindness, and long-suffering. Bear with one another, and forgive one another. God has placed us in this world in companionship with one another. Let us walk together in love, bending our energies to the work of saving souls. As we thus serve God in holy companionship, we shall prove that we are laborers together with Him.

{RH, November 5, 1901 par. 11}

**PERIODICALS / RH - The Review and Herald / November 12, 1901 The Circulation of Our Health Journals. - Mrs. E. G. White. -**

**November 12, 1901 The Circulation of Our Health Journals.**

**Mrs. E. G. White.**

The circulation of our health publications is a most important work. It is a work in which all who believe the special truths for this time should have a living interest. God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform. {RH, November 12, 1901 par. 1}

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency. {RH, November 12, 1901 par. 2}

That perfection of character which the Lord requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. God will accept of nothing less than the service of the entire human organism. It is not enough to bring into action certain parts of the living machinery. All parts must work in perfect harmony, or the service will be deficient. It is thus that man is qualified to co-operate with God in representing Christ to the world. Thus God desires to prepare a people to stand before Him pure and holy, that He may introduce them into the society of heavenly angels. {RH, November 12, 1901 par. 3}

Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. His law is written by His own finger upon every nerve, every muscle, every fiber of our being, upon every faculty which has been

intrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honor and glory in the uplifting of humanity. {RH, November 12, 1901 par. 4}

But how far have men departed from fulfilling God's purpose! Wherever we look, we see defilement and corruption. The world is full of disease and misery, deformity and sin. Life is regarded as of little value. Crime is increasing on every side. By many, sins of the very darkest dye are lightly regarded, or even justified. The violation of physical law, with its consequent suffering, has so long prevailed that the terrible results of such violation are now regarded as the appointed lot of humanity: God is not pleased to have this suffering exist. This is not His work. It is the work of man. The wretchedness and misery, poverty and woe, that exist all around us are brought about by wrong habits,--by violating the laws that God has made to give health and happiness. {RH, November 12, 1901 par. 5}

What can be done to press back the inflowing tide of evil? The people must be led to understand its cause. With unerring certainty the seed sown produces a harvest of its kind. He who sows to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. In order that men may be more careful how and what they sow, they must be led to realize that they make their own harvest. This is the great need of the masses of mankind at the present time. The blessing that God gives as the result of obedience to the laws of health, is a healing power, a balm for many of the evils that are cursing the world today. Satan's strongest hold on man is through disobedience to these laws. {RH, November 12, 1901 par. 6}

The relation that exists between mind and body is very intimate: when one is affected, the other is always more or less in sympathy. It is impossible for men, while under the power of sinful, health-destroying habits, to appreciate sacred truths. When the intellect is clouded, the moral powers are enfeebled, and sin does not look sinful. The most ennobling, grand, and glorious themes of God's word seem but idle tales. Satan can then easily snatch away the good seed that has been sown in the heart; for the soul is in no condition to comprehend or understand its true value. It is thus that selfish, health-destroying indulgences are counteracting the influence of the message which is to prepare a people for the great day of God. {RH, November 12, 1901 par. 7}

We are living in a most solemn, awful moment of this earth's history. Not a soul whose life is one of careless self-degradation, through transgression of physical laws, will stand in the great day of trial just before us. There is a terrible account to be rendered to God by those who have but little regard for the human body, and treat it ruthlessly. Transgression of God's law is sin, and the punishment is death. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." {RH, November 12, 1901 par. 8}

Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be



taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. {RH, November 12, 1901 par. 9}

If the word of God were studied as it should be, we would better understand the value which the Lord places upon men and women, whom He has purchased at infinite cost. Many of these are in great distress because they know not the truth in regard to these things. They are perishing for lack of knowledge. Our Heavenly Father sees the deplorable condition of these poor souls who, ignorant of the result, are disregarding the great foundation principles of nature's laws. And it is in love and pity that He has caused light to shine upon this subject, showing the blessings that are sure to reward obedience, as well as the terrible punishment that will follow transgression. {RH, November 12, 1901 par. 10}

The Saviour has told us in plain language what would be the condition of the world just before His second coming. And today we cannot fail to see that His prophecy is rapidly fulfilling. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." We are told that in the days of Noah before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." {RH, November 12, 1901 par. 11}

Christ has given a warning message that the fearful destruction so soon to come upon the inhabitants of the world may not find them unprepared. "Take heed to yourselves," He says, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." This message is to be given at this time. We are without excuse in failing to give it to the world with power. {RH, November 12, 1901 par. 12}

God desires His people to be light-bearers to a world lying in midnight darkness. But if they refuse to go forward in the light which He causes to shine on their pathway, the light will finally become to them darkness; and instead of being light-bearers to the world, they themselves will be lost in the blackness that surrounds them. God desires His light-bearers ever to keep a high standard before them. By precept and example they must hold this perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul. {RH, November 12, 1901 par. 13}

Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling-place, and over which He desires us

to be faithful stewards. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Our bodies are wonderfully made, and the Lord requires us to keep them in order. All are under obligation to Him to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, may be used in the service of God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." God, who formed the wonderful structure of the body, will take special care to keep it in order, if men co-operate, instead of working at cross-purposes with Him. {RH, November 12, 1901 par. 14}

These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be stanch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we practice these truths in our own lives. If we all followed the light we have received, the blessing of God would rest on us, and we should be anxious to place these truths before those who know them not. {RH, November 12, 1901 par. 15}

Those who are enjoying the precious blessings which come to them through obeying this message of mercy, will do all in their power that others may share the same blessings. But we may rest assured that Satan will do all in his power to prevent anything like a message of reform from being given to the world at this time. Shall God's people be found on the enemy's side, either by failing to heed it themselves, or by neglecting to give it to others? "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we would be safe, we must not fail to know on whose side we stand. {RH, November 12, 1901 par. 16}

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people. {RH, November 12, 1901 par. 17}

In all our work, caution should be used that no one branch be made a specialty, while other interests are left to suffer. There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer a great loss. {RH, November 12, 1901 par. 18}

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time. {RH, November 12, 1901 par. 19}

Ministers can and should do much to urge the circulation of the health journals. Every member of the Church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place. {RH, November 12, 1901 par. 20}

If men do not let their own minds and their own feelings come in to rule and change the Lord's design, there will be perfect harmony between these lines of work, and a most wonderful success will crown the efforts put forth to advance them. Unity will bring into the work a power that we have not yet seen. This will be the evidence to the world that the work is of God. The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man.

{RH, November 12, 1901 par. 21}

**PERIODICALS / RH - The Review and Herald / November 19, 1901 A Very Present Help. - Mrs. E. G. White. -**

**November 19, 1901 A Very Present Help.**

**Mrs. E. G. White.**

God desires His people to remember the message given to the Church of Ephesus: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." {RH, November 19, 1901 par. 1}

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, November 19, 1901 par. 2}

John was commanded to write this wonderful message for us. Why has it not more influence in our lives? Why are we satisfied with a low standard, when such wonderful incentives are placed before us to lead us to reach the standard of perfection? {RH, November 19, 1901 par. 3}

If those who enter the service of God would strive earnestly to increase in fervency and genuine love, what a powerful and convincing evidence in favor of the truth would be given to the world! Hearts would be knit together. The believers would search the Scriptures daily, as did the noble Bereans. Their faith would rest upon a sure foundation, even the tried stone, which sustains the whole structure of Christianity. Founded upon truth, their convictions would not be shaken by storm or tempest. They would not depend on feeling, knowing that feelings are changeable. Their faith would lay hold of unchangeable, eternal truth. {RH, November 19, 1901 par. 4}

When God gave Christ to our world, He endowed human beings with imperishable riches. John writes of Christ, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." {RH, November 19, 1901 par. 5}

This is the One who says to us today, "Him that cometh to me I will in no wise cast out." Then cling to Him. Do not, I beseech you, dishonor your Redeemer by turning from Him to seek help from human beings. Help those who are weak in faith by showing firm confidence in God. Do not encourage these souls to lean on any human prop. Do not insult the Saviour by turning from His promises, from the fullness of His love and assurance, to human resources. Speak not a word of doubt in the One who loves you, whose you are by creation and by redemption. Go not for help to those who are just as dependent as you are. Christ has declared, "Without me ye can do nothing." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christians, do you believe this promise? Had there been a surer way of finding rest, would not the Lord have pointed it out to His weary, fainting children? But He has told us of no way in which to find rest except by wearing His yoke. "Take my yoke upon you," He says, "and learn of me; . . . and ye shall find rest unto your souls." And the dear Saviour adds, "My yoke is easy, and my burden is light." {RH, November 19, 1901 par. 6}

I wish to say to my friends here and in foreign countries, Do not waste time and money by writing to your friends for something with which to satisfy your soul-hunger. Christ says, "I am the bread of life." {RH, November 19, 1901 par. 7}

When you need help, go to Him who alone is able to take away your sin. No human being can do this work. Then why do you appeal to men for wisdom? "If any of you lack

wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." In your unworthiness and helplessness, come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. "Ask, and it shall be given you." {RH, November 19, 1901 par. 8}

Have we not all acted disrespectfully and uncourteously toward the One to whom we owe all we have? God sees the dishonor we do Him, He knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy yet so unwilling to make Him our confidant, our burden-bearer. He sees human beings slighting the love and mercy provided for them, and He says, sadly, "Ye will not come to me, that ye might have life." Our distrust is an insult to the One who has done so much for us. He will never neglect those who come to Him. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." {RH, November 19, 1901 par. 9}

All are invited to eat of the bread of life. It is for our present and eternal happiness to accept this invitation. When we are in need of guidance, let us go directly to the One who says, "I know thy works." "I am He that liveth, and was dead; and, behold, I am alive for evermore." Our Saviour is not lying in Joseph's new tomb. He has proclaimed over the sepulcher, "I am the resurrection, and the life." Then do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly," more than you ask or think. He knows just how to assist poor, trembling souls. Do not turn from the loving, compassionate Redeemer to human friends, who, though they may give you the very best they have, may lead you into wrong. Take all your troubles to Jesus. Cast your helpless soul upon Him who will not only take your burdens, but will receive you and strengthen and comfort you. He is the great Healer of all maladies. {RH, November 19, 1901 par. 10}

"Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate before the Father. He dispatches His messengers to every part of His dominion to communicate His will to His creatures. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. He holds the stars in His right hand, and it is His purpose to let His light shine forth through these to the world. He desires to say of His people, as He said of Israel of old, "Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." He desires to prepare His people for higher service in the Church above. He has given us a great work to do. Let us do it with accuracy and determination. Let us show forth in our lives what the truth has done for us. Let there be less dependence on human counsel. Why turn from Him who is all-sufficient to ask counsel of finite beings? Let us make the Saviour our confidence, saying, "Lord, to whom shall we go? thou hast the words of eternal life."

{RH, November 19, 1901 par. 11}

**PERIODICALS / RH - The Review and Herald / November 26, 1901 Bring an Offering to the Lord. - Mrs. E. G. White. -**

**November 26, 1901 Bring an Offering to the Lord.**

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**Mrs. E. G. White.**  
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During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steps of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people. {RH, November 26, 1901 par. 1}

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." {RH, November 26, 1901 par. 2}

"He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." {RH, November 26, 1901 par. 3}

We thank the Lord that He has wrought among us by His Spirit during the General Conference. Let His people offer Him praise and thanksgiving. Let them bring to Him their offerings of gratitude, that His work may go forward with power. {RH, November 26, 1901 par. 4}

Think of the work the Redeemer accomplished in our behalf. Behold the cross of Calvary, erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Then shall we not offer Him praise and thanksgiving, in word and deed? He gives us talents to be employed in His service. We should gratefully return to Him a faithful tithe, with gifts and offerings, saying, "Of thine own we freely give thee." This we should do that His work in all parts of the vineyard may be sustained, that His name may be glorified by the memorials established for Him in every place. {RH, November 26, 1901 par. 5}



Our hearts must be filled with unselfishness before we can enter the city of God. God's people should bring their offerings to Him in much greater abundance, and with much more cheerfulness. Man is permitted to handle the Lord's goods. Thus he is tested and proved. His heart must be perfumed with the incense of Christ's righteousness, the Saviour must work in him to will and to do of His good pleasure, in order for the handling of the goods intrusted to him to bear the indorsement of the God of heaven. Let us reveal Christ by the way in which we use His goods. Let us in every instance do as He would do. "For there is none other name under heaven given among men, whereby we must be saved." {RH, November 26, 1901 par. 6}

To men and women God has given varied talents, and to each one He says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has intrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions, and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying, in word and action, "I delight to do thy will, O my God." {RH, November 26, 1901 par. 7}

Every temporal and spiritual blessing comes from the great first Cause. God declares, "I am Alpha and Omega, the first and the last." He is the benefactor of the universe. His tender mercies are over all His works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." It is God's desire that man shall proclaim the benevolence of His character. In word and deed His people are to reveal His mercy, calling attention to His compassionate designs. The world is to see in the believers who make it their first aim to fulfill the will of Christ, a true representation of Christianity. {RH, November 26, 1901 par. 8}

There is robbery of God among Seventh-day Adventists. For years this great evil has been increasing, till it seems as though the people had lost their connection with Jehovah. The money which should be returned to the Lord in tithes and offerings is spent for useless purposes, such as producing pictures of human faces. The many, many photographs in your houses are a dishonor to God. They bear silent witness that you have backslidden from righteousness. I look to heaven and cry, "Lord, how long shall this evil divert means from thy treasury?" {RH, November 26, 1901 par. 9}

Think of the money that for the last few years has been spent in photographs! Think of the good it would have done if invested in the cause of God! Had the money God has intrusted to His people been used in accordance with His will, His institutions would not now be loaded down with debt. {RH, November 26, 1901 par. 10}

I speak as I am instructed. I have a message for every family that has been robbing God in smaller or larger sums. Repent! Humble your hearts before God. Crucify self and selfishness. No longer use your intrusted means for selfish indulgence. Do all in your power to redeem the past. Show your friends and neighbors and your children that you regard money as too precious to be used for selfish purposes. Give for the advancement of the Lord's cause the money you would otherwise spend for photographs. {RH, November 26, 1901 par. 11}

Christ desires, by the fullness of His power, so to strengthen His Church that the whole world shall be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to co-operate with Him in the carrying out of His great purpose. He has given us the privilege of carrying forward the work that He began. {RH, November 26, 1901 par. 12}

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the Father's house, perishing with hunger. Do you ask, How does God regard those who have wandered from Him? I point you to Calvary. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "And not for ours only, but also for the sins of the whole world." {RH, November 26, 1901 par. 13}

We have been chosen as laborers together with God. Then shall we not give the gospel plan our sympathy and co-operation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became poor, that through His poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for Him? He left His home to die for us. Shall we not reveal to others His tenderness and compassion? {RH, November 26, 1901 par. 14}

I call upon my brethren and sisters to bring an offering to the Lord, that His work may go forward with power. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best. {RH, November 26, 1901 par. 15}

**PERIODICALS / RH - The Review and Herald / December 3, 1901 Robbing God.--No. 1. - Mrs. E. G. White. -**

**December 3, 1901 Robbing God.--No. 1.**

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**Mrs. E. G. White.**

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The Lord desires His people to realize that selfishness is the great sin of the world, and that it has also become the prevailing sin of the Church. The Lord has been greatly dishonored by the failure of the Church to impart of their means for the advancement of the work which He desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts, and find out how he stands as related to God. {RH, December 3, 1901 par. 1}

He who gave His only begotten Son to die for you, has made a covenant with you.

He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say that there was no way in which He could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon His human agents to be true to the contract He has made with them. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in mine house." {RH, December 3, 1901 par. 2}

Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies His commands with promises. He calls upon His people to prove Him, declaring that He will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." He encourages us to give to Him, declaring that the returns He makes to us will be proportionate to our gifts to Him. "He which soweth bountifully shall reap also bountifully." God is not unrighteous to forget your work and your labor of love. {RH, December 3, 1901 par. 3}

How tender, how true God is with us! He has given us in Christ the richest blessings. Through Him He has put His signature upon the contract He has made with us. Are we trifling with God, selfishly robbing Him of the returns He has declared we should make to Him? {RH, December 3, 1901 par. 4}

The Lord speaks, saying, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." Souls are perishing in sin because church-members are robbing God, lavishing indulgences upon themselves, while the treasury of God is poorly supplied with funds. Thus God is dishonored, and His cause is impoverished. There is not means enough in the treasury to supply God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment that must come upon them unless they repent. {RH, December 3, 1901 par. 5}

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work the tithes and offerings of the people of God are needed. Let church-members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in His hands it will be many times increased. {RH, December 3, 1901 par. 6}

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to Him His own portion, His work is retarded? {RH, December 3, 1901 par. 7}

When Christ made His triumphal entry into Jerusalem, the applause of the multitude

was at its height. Hosannas were on the lips of the people; but the Saviour felt no joy. He beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He saw the thousands and thousands soon to be involved in the terrible destruction of the doomed city. How deep must His emotion have been as He thought of the nation that had forged its own fetters, sealed its own doom, gathered about it the cloud of Jehovah's wrath. "You have defiantly resisted all my pleadings," He said. "Again and again I have averted the bolts of justice. In love I have waited for your penitence and repentance. I have borne with you as a man beareth with his own son that serveth him. But ye would not come unto me that ye might have life." {RH, December 3, 1901 par. 8}

But Christ's agonizing tears were not shed only for Jerusalem. He wept as He thought of the terrible retribution to fall upon an unrepentant world. He is still working in patience and love for the salvation of sinners. Is not the divine Messenger knocking at the door of the heart for entrance? Is not the Spirit striving with sinners? Has not Christ invited sin-sick souls to sit at His feet and learn of Him, to wear His yoke of submission and obedience? Has He not traversed the length and breadth of the land, scattering blessings in His path? There is no wearying of His patience, no repressing of His love. Hear His voice speaking to the weak, the weary, the helpless. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Will you not let grace soften the heart of stone? {RH, December 3, 1901 par. 9}

God says to His people today, "It is my desire that you shall exemplify before a world sunken in sin and selfishness the sinlessness of the Redeemer's character. By the testimony you bear, men and women are to understand that this is the day of healing, the day of opportunity." How many who claim to believe on Christ have learned His lessons of kindness, of tender pity, of unselfish love for the thousands perishing in their sins, scattered in all lands like wrecks on a desert shore? Those who share in Christ's glory must share also in His ministry. Help the weak, the wretched, the desponding. Over and over again repeat the gracious invitation, "Come unto me, . . . and I will give you rest."

{RH, December 3, 1901 par. 10}

**PERIODICALS / RH - The Review and Herald / December 10, 1901 Robbing God.--No. 2. - Mrs. E. G. White. -**

**December 10, 1901 Robbing God.--No. 2.**

**Mrs. E. G. White.**

For our present and eternal good, God has given us temporal and spiritual

blessings. He enjoins upon us to become servants of His love, to impart to others the grace He has bestowed upon us. We are to act as His helping hand. No narrow, indolent selfishness is to be cherished. We are to inquire, "Lord, what wilt thou have me to do?" Those who love Christ will love the souls for whom He gave His life, and will daily reveal this love. Let the members of the Church arouse. Let them not cherish a narrow, self-centered religion. Christ calls upon them to be earnest, energetic, persevering workers. Those who truly believe in Christ and truly love Him are drawn by Him to act a part in the great, grand work of heaven's love, giving thanks to God for His unspeakable gift. {RH, December 10, 1901 par. 1}

Think of God's boundless compassion. He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Think of the Saviour's matchless love. While we were yet sinners, Christ died to save us from eternal death. In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself. Your time, your talents, your affections,--all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy cooperation with Him to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for the salvation of souls may be carried forward with power. He requires you to give your undivided energies to His work. To have your name on the church book does not make you a Christian. You are to bring your gifts to the altar of sacrifice, co-operating with God to the utmost of your ability, that through you He may reveal the beauty of His truth. Withhold nothing from the Saviour. All is His. You would have nothing to give, did He not first give to you. {RH, December 10, 1901 par. 2}

Selfishness has come in, and has appropriated to itself that which belongs to God. This is covetousness, which is idolatry. Men monopolize that which God has lent them, as though it were their own property, to do with as they please. When their power to grasp wealth is gratified, they think that their possessions make them of value in the sight of God. This is a snare, a deception of Satan. What does outward pomp and show avail? What do men and women gain by pride and self-indulgence? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Worldly treasure is fleeting. Only through Christ can we obtain eternal riches. The wealth that He gives is beyond all computation. Having found God, you are supremely rich in the contemplation of His treasure. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." {RH, December 10, 1901 par. 3}

Ask yourself the question, What am I doing with the Lord's talents? Are you placing yourselves where the words are applicable to you, "Ye are cursed with a curse: for ye have robbed me, even this whole nation"? We are living in a time of solemn privilege and sacred trust, a time in which our destiny is being decided for life or for death. Let us come to our senses. You who claim to be children of God, bring your tithes to His treasury. Make your offerings willingly and abundantly, according as God has prospered you. Remember that the Lord has intrusted you with talents, upon which you are to

trade diligently for Him. Remember also that the faithful servant takes no credit to himself. All the praise and glory is given to the Lord: Thou deliveredst unto me thy pound. No gain could have been made unless there had first been a deposit. There could have been no interest without the principal. The capital was advanced by the Lord. Success in trading comes from Him, and to Him belongs the glory. {RH, December 10, 1901 par. 4}

Oh, if all who have a knowledge of the truth would only obey the teaching of this truth! Why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking, among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to co-operate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted them. The leprosy of selfishness has taken hold of the Church. The Lord Jesus Christ will heal the Church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah. {RH, December 10, 1901 par. 5}

Let us work earnestly and unselfishly for God, "knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." {RH, December 10, 1901 par. 6}

To us has been given the greatest wealth of truth ever committed to mortals. God desires us to have a true understanding of the words, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." Enlarge your hearts. Embrace more and still more of the heavenly goods. {RH, December 10, 1901 par. 7}

What shall we render to God for all His benefits to us? Does the weight of your obligation to your Creator rest heavily upon you? Are you seeking to save the souls who are perishing in sin? Do you realize that now is the time to work for the Master, that now is the time to bring your tithes and offerings into the storehouse? Upon His people God has placed the solemn charge of representing Him in this world. "Ye are the light of the world," He says to them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If the truth is not carried into new territory, if the warning message is not given to those who are in darkness, the Church will be held responsible. {RH, December 10, 1901 par. 8}

Rightly appreciate the gifts of influence and property. Rightly estimate the value of the capital intrusted to you. It places you where you are held responsible to see and relieve the needs of God's cause. Labor for the advancement of the interests which are dearest to the heart of God. With your money, your time, your strength, your influence, work for the upbuilding of these interests. The Lord God of Israel needs the co-operation of every soul, because there is a large field to be worked. Hasten, my



brethren and sisters, to bring to God a faithful tithe, and to bring Him also a willing thank offering. There are many who will not be blessed till they make restitution of the tithe which they have withheld. God is waiting for you to redeem the past. The hand of the holy law is laid upon every soul who enjoys God's benefits. Let those who have kept back their tithe make an accurate reckoning, and bring to the Lord that of which they have robbed His work. Make restitution, and bring the Lord peace offerings. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." If you acknowledge that you have done wrong in misappropriating His goods, and freely and fully repent, He will forgive your transgression. {RH, December 10, 1901 par. 9}

In heaven the angelic beings delight to do the will of God. On earth shall we be backward? God is waiting for you to bring your means to His treasury, that there may be meat in His house. First consecrate yourselves to Him; then bring to Him your gifts. {RH, December 10, 1901 par. 10}

Wonderful blessing attended the liberality of the early Christian Church. Paul writes, "Our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. . . . Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many in our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you-ward." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." {RH, December 10, 1901 par. 11}

Unselfish liberality threw the early Church into a transport of joy. The members knew that thus the power of God was being borne to the needy. Their benevolent energy testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit through the word? In the eyes of believers and unbelievers it was a miracle of grace. {RH, December 10, 1901 par. 12}

We too often fail to tell of God's faithfulness in rewarding those who obey Him. By murmuring and complaining we darken our own pathway and the pathway of others. It is to be regretted that the Church today feels so little inclination to express thanksgiving to the Lord for enriching her with His grace, for giving her His talent of means, that she may have wherewith to supply His treasury. {RH, December 10, 1901 par. 13}

The barren portions of the Lord's vineyard cry to God, saying, "Men have neglected to care for me." By allowing their fellow beings to remain in the bondage of want and degradation, men and women allow Satan to reproach God for permitting His children to suffer for the necessities of life. God is insulted by the indifference of those to whom He has intrusted His goods. His stewards refuse to notice the distress which they might relieve. Thus they bring a reproach upon God. {RH, December 10, 1901 par. 14}

Let no one trifle with his responsibilities. If you are not trading upon dollars, but only upon cents, remember that the blessing of God rests upon unwearied diligence. He does not despise the day of small things. A wise use of the littles will bring a wonderful increase. One talent wisely used will bring two to God. Interest is expected in proportion to the intrusted capital. God accepts according to what a man hath, and not according to that he hath not. {RH, December 10, 1901 par. 15}

God calls for what you owe Him in tithes and offerings. He calls for consecration in every line of His work. Act faithfully your part at your appointed post of duty. Work earnestly, remembering that Christ is by your side, planning, devising, and constructing for you. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Give cheerfully, gladly, willingly, thankful that you are able to do something to advance God's kingdom in the world. Empty the heart of selfishness, and brace the mind for Christian activity. If you are in close connection with God, you will be willing to make any sacrifice to place eternal life within the reach of the perishing. {RH, December 10, 1901 par. 16}

In the name of the Lord, I beseech my brethren and sisters, at this crisis in our work, to come up to the help of the Lord, to the help of the Lord against the mighty. Withholding from God always brings a curse. Spiritual prosperity is closely bound up with Christian liberality. Hunger only for the exaltation of imitating the divine beneficence of the Redeemer. You have the precious assurance that your treasure is going before you to the heavenly courts. Would you make your property secure? Place it in the hand that bears the nail prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it to bless the suffering. Would you increase your possessions? "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." {RH, December 10, 1901 par. 17}

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. Medical missionary work is to open the door for the gospel of present truth. The Third Angel's Message is to be heard in all places. Economize! Strip yourselves of pride. Give to God your earthly treasure. Give what you can now, and as you co-operate with Christ, your hand will open to impart still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others.

{RH, December 10, 1901 par. 18}

**PERIODICALS / RH - The Review and Herald / December 17, 1901 "Bring an Offering Unto the Lord." - Mrs. E. G. White. -**

**December 17, 1901 "Bring an Offering Unto the Lord."**

## Mrs. E. G. White.

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"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God." {RH, December 17, 1901 par. 1}

We need to realize the importance of consecrating our talents to God. We should give ourselves to Him, soul, body, and spirit, to do His will. Our talents are not our own; they are but lent to us; and they are to be sacredly employed in God's service. Let us not trifle with the responsibility of using them wisely. God will require them again at our hands. {RH, December 17, 1901 par. 2}

In the parable of the talents, Christ has plainly declared the use He expects us to make of our endowments. "The kingdom of heaven," the Saviour said, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." {RH, December 17, 1901 par. 3}

Read carefully the record of the use made of these talents. The one who had received five talents, and the one who had received two, put their money out to usury, and on the return of their master, they were able to give back to him the principal and interest. These servants were equally commended. To each the master said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." {RH, December 17, 1901 par. 4}

The servant who had received one talent did not appreciate the gift, but bound up his talent, and hid it in the earth. He did no good with that which his lord gave him. With murmuring and complaining he came to his lord, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." {RH, December 17, 1901 par. 5}

Christ has made for us a complete offering, an offering without defect or blemish. Let us make an offering of whole-hearted service to God. Let us bring our money to God as a thank offering for what He has done for us, even as the wise men brought to Christ their offerings of gold and frankincense and myrrh. As we do our best, making our gift proportionate to our ability to give, God will accept our offering. Remember the offering that Christ made,--the offering of himself to a life of suffering, humiliation, and shame, in order to save a world perishing in sin. Had not this offering been made, we must have perished. How much do we owe to Him who gave His life for us? As we look

upon the self-sacrifice of Christ, do not the sacrifices we are called upon to make for Him sink into insignificance? {RH, December 17, 1901 par. 6}

Christ has compassion upon fallen man. He places himself in his stead, to suffer the penalty of transgression. Thus He has made it possible for sinners to return to their allegiance, to take their place under the royal standard of the Prince of life. But many in the world are perishing in sin. Careless and worldly, they give no thought to God or to eternal realities. They are dishonest in dealing with God's property. They love not the truth. They turn away from the righteousness of Christ to the beggarly elements of the world. They trample under their feet the precepts of God's law, especially the Sabbath commandment. The heart of the Saviour is grieved by their conduct. He desires to save every soul whom He has purchased. Oh that men would understand this, and place themselves in connection with the great Master Workman, making willing sacrifices to save their fellow men! {RH, December 17, 1901 par. 7}

Soon the Lord is coming to this earth with power and great glory. The work that we are to do is outlined in the fifty-eighth chapter of Isaiah. Who is doing this work? Who is building the Lord's altars? Who is preparing the people for the great day of the Lord? Now, just now, every one who claims to be a child of God should bring his means to the Lord's treasury, that there may be a supply to draw from to supply His workers with facilities for entering new places to present the truth to those who have never heard it. From His storehouse God supplies all our necessities. Shall we be only consumers? Shall we not be producers, giving of our means that the truth may be presented to those who will accept the message, and in turn give back to God His own? {RH, December 17, 1901 par. 8}

There is ever to be in the treasury of the Lord means to be used for enlarging the work, for entering new territory, and building sanctuaries where those who accept present truth may worship Him in the beauty of holiness. God calls upon His people to bring of their means, in tithes and freewill offerings, to Him, that His workers may have wherewith to establish memorials for Him in villages, towns, and cities. These memorials will constantly bear witness that after creating the world in six days, God gave the seventh day to His people as a day of rest, to be a sign between Him and them, that they might know that He is the Lord who sanctifies them. {RH, December 17, 1901 par. 9}

We are not merely to receive God's gifts. With a full sense of our accountability, we are to bring to Him a return, that His workers may carry His message from city to city and from country to country. God's self-sacrificing workers must be provided with sufficient facilities to make their work a success. Let us not forget the work in foreign fields. The sight as it is presented to me is deplorable. There is great need of workers, and of facilities to enable the workers to do successful work. {RH, December 17, 1901 par. 10}

"The earth is the Lord's, and the fullness thereof." This earth is the Lord's storehouse, from which we are ever drawing. He has provided fruits and grains and vegetables for our sustenance. For us He makes the sun to shine and the rain to fall. The whole human family, good and evil, are constantly drawing from God's storehouse.

It makes every difference with those so highly privileged how they receive the Lord's gifts, and how they treat the contract the Lord has made with them. He has made them His almoners, directing them to draw from His storehouse, and then make a return to Him in gifts and offerings, "that there may be meat in mine house," He says. {RH, December 17, 1901 par. 11}

In the third chapter of Malachi is found the contract God has made with man. Here the Lord specifies the part He will act in bestowing His great gifts on those who will make a faithful return to Him in tithes and offerings. To the selfish ones God says, "Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {RH, December 17, 1901 par. 12}

There is no time to lose. Let God's people bring their offerings to Him, that they may worship Him with hearts full of rejoicing. Remember that God has imparted to you of His blessings, that you may have wherewith to give to Him. The Lord's work is now languishing because men do not realize the claims God has upon them. Our institutions in Europe are struggling under a burden of debt. The work of freeing these institutions from debt and embarrassment must be carried forward. They must not be left under a burden of debt. {RH, December 17, 1901 par. 13}

Let the Lord see that His people are willing to make offerings of self-denial for the honor of His work; that they toil, not for selfish ends, but that under His prospering grace they may have wherewith to give to the objects in need of their help. Shall we not make an effort "to give to him that needeth"? Of what is there greater need than to release the Lord's instrumentalities from debt, and establish them upon a solid basis? {RH, December 17, 1901 par. 14}

Just now we need to make special effort to help the departments of God's work which are in need of help. Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. Camp-meetings are to be held in many places. Churches are to be raised up and organized. There is to be a pressing into new territory. Will not my brethren and sisters throughout the world consecrate themselves and their possessions to God? God help them to bring freewill offerings to Him who gave His only begotten Son to save them from eternal death! Let the believers in Christ deny self, take up the cross, and follow their Leader. Let them make decided efforts to place themselves under His discipline, to take His yoke upon them, and learn of Him. Those who do this will find rest unto their souls. {RH, December 17, 1901 par. 15}

Let believers in the truth bring to God a faithful tithe. Let them bring Him peace offerings and thank offerings for the great love wherewith He hath loved them. Then there will be no dearth of means in His treasury. {RH, December 17, 1901 par. 16}

How long shall the apathy remain that is upon the people of God? The words in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and

thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." {RH, December 17, 1901 par. 17}

Our time for work is short. We have not a moment to lose. Let us do something for Christ, and do it now.

{RH, December 17, 1901 par. 18}

**PERIODICALS / RH - The Review and Herald / December 24, 1901 The Needs of Missionary Effort. - Mrs. E. G. White. -**

**December 24, 1901 The Needs of Missionary Effort.**

**Mrs. E. G. White.**

Missions at home and missions abroad demand much more consideration than has been given them. Christ came to our world to teach us the importance of missionary effort. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, and came to a world all seared and marred with the curse, to rescue human beings from eternal death. He took His position at the head of a fallen race, uniting in His body humanity and divinity, in order that all might be done that could be done for the complete restoration of the image of God in man. {RH, December 24, 1901 par. 1}

Christ is the example for all who go forth as missionaries. His work is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It calls upon us to return to God the goods He has intrusted to us, with the interest which has come to us as we have traded on them. All is to be put into the cause, to advance the work which Christ came to the world to do. {RH, December 24, 1901 par. 2}

In the night season I was in a council meeting. We were seeking the Lord with earnest prayer in regard to opening new fields when there was little encouragement given by those at the head of the work that financial aid would be forthcoming. One of authority spoke to us words of instruction, the substance of which I shall trace. {RH, December 24, 1901 par. 3}

Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God to do missionary work, what a change would be seen in the world today. Every morning and evening, sincere, earnest prayer should ascend from every family altar. The Lord will accept individuals from every family for special service, according to their several ability. Fathers and mothers are to act in the place of God to their children, representing Him



whose they are by creation and by redemption. They should spare no pains to train their children in the right way, preparing them for service in the Lord's work. {RH, December 24, 1901 par. 4}

In this age of the world, apostasy is the fashion. God's people are to make constant, untiring efforts to press upward. Gratitude offerings of prayer and praise are to be offered to God, but these are unacceptable unless serious, prayerful consideration is given to destitute, unworked fields. What mean the narrow, defective plans on which Christians are working? Why do parents neglect to train their children to go forth as missionaries? {RH, December 24, 1901 par. 5}

While the Church, in comparison with past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on Calvary, she is far behind in the most important work ever given to mortals. May God help those to whom He has intrusted talents to awaken to His design and their individual responsibility. God says to them, "I have put you in possession of my goods, that by trading wisely on them, you may carry forward the Christian missions which are to be established far and near. I have given you the benefit of accumulated knowledge. The advantages of the past and the present are yours. Upon you rests the weighty burden of accumulated light." {RH, December 24, 1901 par. 6}

With every age God's plan deepens and broadens to embrace the world. God's light-bearers are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world lying in darkness. {RH, December 24, 1901 par. 7}

Church-members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to cut away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. {RH, December 24, 1901 par. 8}

Many young men and women now engaged in secular labor will feel earnestly stirred to give themselves to the service of God. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. {RH, December 24, 1901 par. 9}

Those who are impressed to take up the work in the home field or in the regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend on God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives; He will work for the unselfish, self-sacrificing laborer, whoever and wherever he may be. {RH, December 24, 1901 par. 10}

God does not ask His servants to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and death Christ purchased the

salvation of human beings. Those who love Him will think of how He laid aside His glory, and came to this earth to live in our behalf the life of the poorest, suffering often with hunger. "Foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head." Beholding this divine love, this wonderful sacrifice, they are filled with a desire to spend and be spent in the service of the Redeemer. {RH, December 24, 1901 par. 11}

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So today God's servants are to go where He calls, trusting Him to guide them and give them success in their work. {RH, December 24, 1901 par. 12}

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything which concerns the human brotherhood. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every yoke, letting the oppressed go free from the power of vicious habits and sinful practices. {RH, December 24, 1901 par. 13}

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to Christ. They should look upon no privilege as more precious than that of imparting to others the knowledge they have received. {RH, December 24, 1901 par. 14}

My heart aches when I think of how many more might have been saved if men had done their duty. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." {RH, December 24, 1901 par. 15}

God says to those who profess to believe in Him, "Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty. Let us do all we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Co-operate with angels sent from the heavenly courts to minister to those who shall be heirs of salvation. {RH, December 24, 1901 par. 16}

Time is passing; the end is near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is--full of grace and truth--are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you cannot now do. But through the grace of Christ you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say

to you, as He said to Peter, "What is that to thee? follow thou me." Keep in the love of the truth, and work with untiring endeavor to win souls to the Saviour. {RH, December 24, 1901 par. 17}

Look upon the world today. Is the voice of prayer heard amid the din of confusion? Altars are created, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many. Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality, malice,--these are the attributes which bear sway. Thousands are standing on the brink of perdition. Do you see them?--many of them lost, eternally lost to Christ, while professing Christians sleep the sleep of indifference! {RH, December 24, 1901 par. 18}

More earnest, self-sacrificing men are needed, men who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort. {RH, December 24, 1901 par. 19}

Christ gave His life to save sinners, and He says to His people, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." He has laid out before us the work to be done, and has declared that He will give us power to do this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy? {RH, December 24, 1901 par. 20}

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has given light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them to many places. {RH, December 24, 1901 par. 21}

God is not willing that any should perish. He has abundantly provided for the salvation of all. If His people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the Church. Let us awaken from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy. {RH, December 24, 1901 par. 22}

It is impossible for the man who believes in Christ to see the work that needs to be done and not do anything. Daily the Church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the field to do something for the Master, relying on the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, his confidence will increase, and his talents will multiply. The spiritual desert will rejoice and blossom as the rose. {RH, December 24, 1901 par. 23}

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith

the Lord. And many nations shall be joined to the Lord in that day, and shall be my people."

{RH, December 24, 1901 par. 24}

**PERIODICALS / RH - The Review and Herald / December 31, 1901 Godliness in the Every-day Life. - Mrs. E. G. White. -**

**December 31, 1901 Godliness in the Every-day Life.**

**Mrs. E. G. White.**

When a man accepts Christ, he pledges himself to live the life of a Christian. If he fails of doing this, he dishonors the name of Christian. In all matters of dealing he is to be true and honest, just and liberal, following the perfect example set by the Saviour. He is to keep vigilant watch over himself, lest in word or action he misrepresent the Redeemer. {RH, December 31, 1901 par. 1}

Ungodliness is not Christianity. Do not think that you can stand under the blood-stained banner of Prince Emmanuel unless as faithful soldiers you obey His orders. In word and action you must say, "I am a Christian. I realize that I must love my neighbor as myself." {RH, December 31, 1901 par. 2}

Watch well your words; for Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The Lord is greatly dishonored when cheap, frivolous words fall from the lips of those whose names are registered on the church books. {RH, December 31, 1901 par. 3}

The talent of speech was given to be used for the benefit of all. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life. Pleasant, cheery words cost no more than unpleasant, moody words. Do you dislike to have harsh words spoken to you? Remember that when you speak such words, others feel the sharp sting. {RH, December 31, 1901 par. 4}

In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as much a blessing to us as to those to whom they are spoken. Shall we not in word and deed sow seeds which will spring up to bear fruit unto eternal life? {RH, December 31, 1901 par. 5}

Parents, bring practical godliness into the home. Angels are not attracted to a home where discord reigns. Educate your children to speak words that will bring sunshine and joy. Begin the work of grace in the Church in your own home, so conducting yourselves that your children shall see that you are co-operating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life in the kingdom of God. Angels will be your strong helpers. Satan will tempt you, but do not

yield. Do not speak one word of which the enemy can take advantage. {RH, December 31, 1901 par. 6}

In His word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome all indolence. Each child should be taught that he has a work to do in the world. Mothers, there is nothing more important than training your children for usefulness. It is in the home that a child gains fitness to wrestle with the problems of life. {RH, December 31, 1901 par. 7}

The Holy One has spoken words to parents and children: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; . . . that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." {RH, December 31, 1901 par. 8}

Parents are to teach their children the need of obedience, and they are to live so that their children can honor and obey them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord's family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must be patterns of piety themselves. {RH, December 31, 1901 par. 9}

It is impossible to depict the evil which results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through patient, painstaking effort, be brought to the light, and led to walk in the narrow way; but many are lost forever because in childhood they received only a one-sided culture. The precious motive-power of the life is wasted, and the sin lies at the door of the parents, who must answer to God for their neglect. {RH, December 31, 1901 par. 10}

To the parents who have received the truth of God, I am instructed to say, Be sure to give your children patient instruction and tender care. When the parents in our churches do the work the Lord has laid upon them, His work will advance with mighty power. {RH, December 31, 1901 par. 11}

Let no parents betray their trust. Let them do their work with the fear of God ever before them. Let the determination of each member of the family be, "I will be a Christian; for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me; for only those who thus reveal Christ can enter the heavenly courts." {RH, December 31, 1901 par. 12}

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for those in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, the workers in our publishing houses and schools,--these need your prayers. They all have temptations. As you plead with God to bless them, your own hearts will be subdued and softened by His grace. The more we pray, the nearer will heaven be to us. {RH, December 31, 1901 par. 13}

Christ reads the heart. He knows the motives that prompt to action. Let us watch ourselves. Let us weed our own gardens before we attempt to weed the gardens of

others. Let not a day pass in known sin. God says, "Let not the sun go down upon your wrath." Before the setting of the sun, settle every difficulty. Thus will you gain a victory over self. {RH, December 31, 1901 par. 14}

The commonness of sin does not make it less objectionable to God's sight, nor render its penalty less sure. You may think your transgression small, but its smallness does not make it any the less a sin. Adam's sin was seemingly small, but it opened the floodgates of woe upon our world. {RH, December 31, 1901 par. 15}

The Church militant is not the Church triumphant. Unless the people of God wage a valiant warfare against every species of sin, they will never pass through the portals of the holy city. And we shall have no second trial. Now is the accepted time, the time in which we are to obtain the education that will enable us to live in the heavenly courts. The whole heavenly universe is watching with the deepest interest to see who in this primary school is practicing the lessons of Christ. {RH, December 31, 1901 par. 16}

What does the Scripture say? -- "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" {RH, December 31, 1901 par. 17}

This is the great day of atonement. How much better it is for us to afflict our souls than to be engaged in strife for the highest place, causing heart-burning and discord. Never think or speak evil. When tempted to do this, go by yourself, and ask God to help you to overcome this hateful sin. Humble yourselves in the sight of God, and He will lift you up. Let us praise God that when we humble ourselves, His merciful hand lifts us up.

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{RH, December 31, 1901 par. 18}

**PERIODICALS / RH - The Review and Herald / January 7, 1902 Our Failure to Fulfill the Saviour's Commission. - Mrs. E. G. White. -**

**January 7, 1902 Our Failure to Fulfill the Saviour's Commission.**

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**Mrs. E. G. White.**  
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"Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out



as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." {RH, January 7, 1902 par. 1}

What has prevented this promise of the gospel from being fulfilled in all who believe in Christ? Why has not the truth of the living God filled the hearts of the church-members with power, that it may be carried to all nations, kindreds, tongues, and peoples? Why has not the plan of divine benevolence, with its saving, restoring qualities, brought a much larger number to the standard of loyalty to God? The reason is the unfaithfulness of those who have a knowledge of the truth. They have not fulfilled the commission given them by Christ. They have not taken the truth to those who are in the darkness of error. Their selfishness has placed the candlestick of truth under a bushel. {RH, January 7, 1902 par. 2}

The condition of the world today is represented by the condition of the world in Noah's day. Then, we read, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. . . . Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." {RH, January 7, 1902 par. 3}

The forms of wickedness existing in Noah's day are current in the world today. God's word declares: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." {RH, January 7, 1902 par. 4}

Noah was given a message to give to the antediluvians. But they scorned his warning. So today the message that God has sent to be given to the world will be rejected. But this message must be given. The people of God are to make every other interest secondary to its proclamation. {RH, January 7, 1902 par. 5}

Every provision has been made for the salvation of the fallen race. All power has been given to Him who offered himself as a sacrifice for the redemption of every son and daughter of Adam. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." {RH, January 7, 1902 par. 6}

Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Father, the Son, and the Holy Spirit were working in behalf of man. Every power in the heavenly

universe was put into activity to carry forward the plan of redemption. The cross of Calvary was erected, and while we were yet sinners, Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. He took human nature upon himself, that He might be a partaker with us in all our temptations. He clothed His divinity with humanity, that by enduring the agony of the cross, He might make His soul an offering for sin. {RH, January 7, 1902 par. 7}

Christ died to save a selfish world from the sure consequences of selfishness. He has opened His heart in love and pity and sympathy for the whole world. He invites fallen beings to come to Him and receive full and free forgiveness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the mind and heart, to lead men to love their fellow men as Christ has loved them. {RH, January 7, 1902 par. 8}

Infinite benevolence is pouring out all its treasures for the saving of souls from sin, that man may be made one with God. God calls upon human agencies to co-operate with Him in the carrying out of His great purpose. The Lord has given to His people the privilege of carrying forward in the earth the work which He did while here. He calls upon us to co-operate with Him in restoring and saving our fellow men. Christ desires, by the fullness of His power, so to strengthen His Church that the whole world will be encircled with an atmosphere of grace. {RH, January 7, 1902 par. 9}

God wants those who have accepted the truth and have identified themselves with His chosen people, elect and precious, to unite with Christ in His work of drawing men, women, and children to the cross of Calvary. Behold the Man who said, "I am the good shepherd: the good shepherd giveth his life for the sheep." He arose from the dead, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life. I was dead, but behold, I am alive for evermore." {RH, January 7, 1902 par. 10}

The cross teaches the lesson of self-sacrifice. As by faith men behold the royal Sufferer, the conviction comes to them that the sure result of sin is death. Let the believing soul stand beside the cross of Calvary, and with a heart swelling with grateful love, cry, "Behold the Lamb of God, which taketh away the sin of the world!" *Behold* Him! Say it with heart and soul and voice. Induce the sinner to look. When his gaze is arrested, amazed at such wonderful condescension, he steps nearer, and learns of the Saviour the lesson all must learn,—the lesson of meekness and lowliness. The believing soul sees Jesus as He is, and beholding, is changed into His image. The experience of those who are truly converted testifies that God is the author of eternal salvation, and that the grace of Christ is wisdom and power. {RH, January 7, 1902 par. 11}

Christ loves the human race; and in every action of His life He has expressed this love. He calls upon men to love one another as He has loved them. His saving power and love are ever to be the theme of those who believe in God. Just before His ascension, He gave to His disciples the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." {RH, January 7, 1902 par. 12}

Thus was given to the disciples a most precious trust. They were to be the executors of the will in which Christ has bequeathed to the world the treasure of eternal life. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world, and they went everywhere preaching the word. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The last words of the Saviour were constantly sounding in their ears. {RH, January 7, 1902 par. 13}

In the trust given to the first disciples, each believer has a share. Each one is to be an executor of the Saviour's will. Each one has been given sacred truth to give to the earnest seeker. Every believer is to be a laborer together with God. {RH, January 7, 1902 par. 14}

I appeal to all who claim to believe the truth, to realize the importance of the message God has given us to bear to the world. In city after city self-sacrificing work must be done. Province after province must be enlightened. The truth is to go forth as a lamp that burneth. Those who profess to know God and Jesus Christ whom He hath sent, must not fall into the cold, selfish practices of the world. Their zeal must not die. They must not allow spiritual declension, with all its baleful influence, to come in. Church-members are in great danger of forgetting the peculiar benefits and blessing which have been given them, and the responsibility which rests upon them,--in danger of turning away from Christ and allowing their thoughts to run in worldly channels for the sake of gain. {RH, January 7, 1902 par. 15}

The gospel will not sustain a final defeat; it will triumph. But for years it has been evident that selfishness, under the form of godliness, has been entering the Church. The perverse ways of Satan have taken the place of the ways of God. Unholy difference of opinion, under the garb of zeal for religion, has taken the place of Christian charity. By their bigotry, professed Christians have violated the principles which should ever be sacredly cherished. Criticism and denunciation have taken the place of sympathy and forbearance. An inquisition has been set up among those who should be free from all overbearing. {RH, January 7, 1902 par. 16}

God calls for the extinction of this satanic devising. The love of Christ in the heart forbids all oppression. Remember His words to the disciples when they desired Him to permit them to call down fire from heaven upon those who did not give Him due honor. "He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." Those who work for the Redeemer must cultivate Christian love. But for years, some, even among those who claim to believe present truth, have acted in an oppressive manner, cherishing in the heart that fearful, hateful thing which has led them to exclude their brethren from their fellowship and their councils, because they supposed them wanting in some respects, as though the Lord has made them judges of character. The spirit has been entertained which presumes to limit the Holy One in the judicial working of His grace. In the place of coming close to those for whom the Lord has seen fit to work, men have stood apart, saying, "I am holier than thou. I cannot connect with you in religious service. Your ways and my ways do not agree." {RH, January 7, 1902 par. 17}

The Lord Jesus Christ is our judge and our lawgiver. Let those in God's service turn

from everything that will mar their usefulness. A hasty temper, a lack of patience, an inclination to speak hastily,--these are things against which the Lord's servants must guard. They must remember that He who has appointed them their work, says to them, "Be ye clean, that bear the vessels of the Lord." {RH, January 7, 1902 par. 18}

Be very careful how you attempt to number Israel. Not to you nor to any other man has God given this work. You make a great mistake when you put your human measurement upon any of your brethren. You cannot read the heart. It is probable that the one with whom you find fault is more righteous in the sight of God than you are. "Not the hearers of the law are just before God, but the doers of the law shall be justified." "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. {RH, January 7, 1902 par. 19}

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." {RH, January 7, 1902 par. 20}

This instruction is for those who are living amid the perils of these last days. Be careful how you measure your brother. Take heed to yourself, and put no occasion of stumbling in your brother's way. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." {RH, January 7, 1902 par. 21}

Let us make diligent efforts to serve God. We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul. Make Christ the guide of every action. Separate from the soul all selfishness. Hate it; for it is the destroyer of peace and godliness. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." The grace of our Saviour is the grand, healing influence which conforms the life to the life of God.

{RH, January 7, 1902 par. 22}

**PERIODICALS / RH - The Review and Herald / January 7, 1902 An Earnest Plea. -  
January 7, 1902 An Earnest Plea.**

ONE AFTERNOON OF THE RECENT SESSION OF THE ATLANTIC UNION CONFERENCE WAS OCCUPIED IN PRESENTING PRINCIPLES AND PLANS RELATING TO THE FORWARD MOVEMENT. SISTER WHITE SPOKE FIRST UPON THE IMPORTANCE OF FOLLOWING THE LIGHT WHICH HAS BEEN GIVEN UPON THE PRINCIPLES OF HEALTHFUL LIVING, BOTH FOR OUR OWN SAKE AND THAT WE MAY BE A GREATER BLESSING TO OTHERS. THE FOLLOWING IS A PORTION OF HER TALK AT THAT TIME:-- {RH, January 7, 1902 par. 1}

In the twelfth chapter of Romans we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Much is comprehended in this. Here the apostle beseeches us to reach the high standard that it is possible to attain. Christ made it possible when He laid aside His royal robes, His royal crown, stepped down from His royal throne, clothed His divinity with humanity that humanity might touch humanity. He could not with His glory and majesty take His position among men. The glory must be laid aside He must take the rude garments of humanity that He might be afflicted with all the afflictions of humanity, that He might understand their temptations. He would become a faithful judge of how much they had to contend with in the conflict with satanic agencies. Through this experience Christ was enabled to give power to His people, for to "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." See where our power is. It is not in ourselves. {RH, January 7, 1902 par. 2}

The Lord wants every one of us to educate himself for God. At baptism, in the name of the Father, and of the Son, and of the Holy Ghost we were set apart to engage in the very work that Christ came to the world to do. What was He?--In the highest sense He was a missionary, and He was a healing missionary. He went from place to place healing the sick and suffering, and His disciples were gaining from Him that instruction which alone could be called higher education. The Lord wants the work that has been neglected in our cities to be taken hold of without delay. There is a great work to be done. Solemn interests are at stake in our cities: souls are hungering for the bread of life. Shall we receive the word from Christ to give to him that is hungry, and to impart to the thirsty the water of life? Why should we pass by and neglect the most wealthy classes? God gives somebody a message to them, a call to repentance, as did John, "for the kingdom of heaven is at hand." There is nothing in the world to accomplish this,



to open doors where truth can enter, like the medical missionary work. This work will commend itself to the hearts of men whose whole life has been perverted. Indulgence of appetite has spoiled them. They have been in the habit of eating and drinking, and having their luxuries, and what is the result? -- They are broken down before they come to maturity. They are in need of heavenly truth, Bible enlightenment. Do you not think that there is hope of saving some of these? -- Certainly there is. There is nothing that will help them into right paths like the presentation of the necessity of becoming acquainted with the human temple that God has given them, the beautiful machinery to be brought into perfect order. {RH, January 7, 1902 par. 3}

No one is to be indifferent in this matter. Life, eternal life, is presented to all as a gift of God, if they will receive it. Will they show wisdom, as did Daniel and his fellows, to refuse the meats and the wines which, if used, will spoil the Lord's wonderful and beautiful machinery? Will they reason from cause to effect? They -- yes, the supposedly wealthy men -- need wisdom as to how to conduct themselves so as to preserve their powers of mind and body. They are ignorant in regard to the effect of their eating and drinking, and do not know what a temperate diet will do for them. {RH, January 7, 1902 par. 4}

We should not be prevailed upon to take anything into the mouth that will bring the body into an unhealthy condition, no matter how much we like it. Why? -- Because we are God's property. You have a crown to win, a heaven to gain, and a hell to shun. Then for Christ's sake I ask you, Will you have the light shine before you in clear and distinct rays, and then turn away from it and say, "I love this, and I love that"? God calls upon every one of you to begin to plan, to co-operate with God in His great care and love, to elevate, ennoble, and sanctify the whole soul, body, and spirit, that we may be workers together with God. {RH, January 7, 1902 par. 5}

There is a work to be begun in every city, in every town. What are you going to do to help it forward? You are to obtain all the light and knowledge that you can. There are the health books. Our canvassers can take these books right along with them, and read them. As they go, they will find that there is light in them, which they can present to the families they visit. They will find persons sick, and they can read something in those books that will do these persons good. Many are going to work on this plan. God never sets a man to work, and leaves him without putting any ideas into his mind. God gave Daniel knowledge, superior knowledge, in all matters of difficulty, and the Lord gave him the power to obtain that education that placed him on the highest platform of higher education before all the astrologers and magicians in all the realm of mighty Babylon. Now what is God going to do for every diligent searcher for truth. You see what He gave to Daniel. Daniel would not touch the king's meat. Who of us are eating meat today? Who have thought that they must live upon the flesh of dead animals? We should not do it. We are composed of what we eat. God has given you those things that will make you healthy. Do not put corpses upon your tables; do not, I beg of you, eat the flesh of dead animals; for there is enough that you can live upon without that. {RH, January 7, 1902 par. 6}

What does meat-eating do? -- It creates animalism in the human agent, it



strengthens the animal propensities, which are already strong enough. You would better be strengthening the spiritual powers. God helps us that we may, by self-denial and self-sacrifice, keep a clear brain and an understanding mind. It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order. We should now come into line with health reform principles. There is a work to be done, and we want to unite with Dr. Kellogg in doing this work. He knows what he is talking about; and we want to take the light from the word of God, and form ourselves into companies to work for others. God will help us do this work. {RH, January 7, 1902 par. 7}

There is an abundance to eat. We do not believe in a poverty-stricken diet; but we want to eat those things that shall not corrupt in our stomachs, and sour our tempers. It is bad eating and sour stomachs which make men that are called Christians act unreasonably. They get a little mote of difficulty before their mind's eye, and exalt that mote to a mountain; and then the mountain of eternal spiritual advantages that ought to be exalted will become a molehill. That is the way the enemy wants it to be; but we do not want to work in such a way; for it is not profitable. Let us reverse the whole matter. Eat wholesome, good food; and sweeten up in your disposition. {RH, January 7, 1902 par. 8}

There is a work to be done, a large work to be done. There is a world to save, a world to put on the right track. What have you been doing these years with the light that God has been flashing upon your pathway? I ask you, What have you been doing? {RH, January 7, 1902 par. 9}

Are you "rejoicing in hope; patient in tribulation; continuing instant in prayer"? You cannot do that unless you have a good, sweet stomach. With a sour stomach you are thinking all the time, "Oh, dear, how my stomach hurts me! What is the matter with me?" If you had thought just a little earlier, and eaten the right things, you would have avoided the difficulty. Let us all be temperate. It is our duty to be cheerful. We are not to be like a band that is marching along in a slow and mournful tread. That is not our place. What we want is to rejoice in hope. {RH, January 7, 1902 par. 10}

You can go to the houses all around you, to those of the high as well as to those of the lowly, and find access. Their souls are just as hungry for the truth of God as the very lowliest among us; and we want to get together and organize for service. God will give us wisdom. He will give us strength for this work if we continue instant in prayer. The light of heaven will shine into our minds and hearts. {RH, January 7, 1902 par. 11}

From the light which God has given me, there is a solemn accountability that rests upon you who for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. As they have patients there, they are to present the very best kind of food which will be for the health of these patients. If you expect to do your patients good, provide simple food, do not tempt them with sweet pies and puddings which will place them where it will take more than one or two baths and fomentations to take away the evil effects of that which you brought before them to eat. We want to teach all the people all these things. Teach them in every place that faith and works must harmonize. The Lord

calls upon you to show your colors. Stand as eternal health reformers, and do not be in such a condition that when they ask you if you are a health reformer, you will blush for shame. No; you want to say, Certainly, I am; certainly I am a health reformer in every respect; and I want to help others to be health reformers. This work is the right hand of the gospel. It is this health reform, and this healthful living, that is cleaving the way for us right to the hearts of thousands who have nearly killed themselves with their improper diet. Now let us begin to save them.

Ellen G. White.

{RH, January 7, 1902 par. 12}

**PERIODICALS / RH - The Review and Herald / January 14, 1902 Perfect Service Required by God. - Mrs. E. G. White. -**

**January 14, 1902 Perfect Service Required by God.**

**Mrs. E. G. White.**

Everything that God could do was done to save a perishing world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has made it impossible for it to be said that He could have done more than He has done for the fallen race. When He gave His Son, He gave himself. In one great gift He poured out the whole treasure of heaven. He has revealed a love that defies all computation, a love that should fill our hearts and lives with gratitude. {RH, January 14, 1902 par. 1}

Christ loves human beings, and He died to save them. At an infinite price He ransomed them from the power of the enemy. He invites them to become members of the royal family, children of the heavenly King. He desires to see them prepared to receive the crown of life. He longs to bestow on them the eternal riches. He came to restore in them the image of divinity. He calls upon those who have accepted Him to join Him in this work. He has chosen us as His instruments. By us He desires to carry out His merciful purposes. He says, You are laborers together with me. Shall we not cooperate with Him in His great plan, working earnestly to save His blood-bought heritage? {RH, January 14, 1902 par. 2}

He has given us grand and solemn truths to impart to those who are in darkness. Let us not mar these truths by imperfect utterance. God has given us voices that we may speak His truth. He desires that the music of the voice shall aid in impressing His word upon minds. {RH, January 14, 1902 par. 3}

We should train ourselves to take deep, full inspirations, and to speak clearly and distinctly. The voice should not be dropped at the end of a sentence, so that the closing words are hardly audible. {RH, January 14, 1902 par. 4}

Those who open the oracles of God to the people should improve in their manner of

communicating the truth, that it may be presented to the world in an acceptable way. Place proper emphasis upon the words that should be made impressive. Speak slowly. Let the voice be as musical as possible. {RH, January 14, 1902 par. 5}

God desires His ministers to seek for perfection, that they may be vessels unto honor. They are to be controlled by the Holy Spirit; and when they speak, they are to show an energy proportionate to the importance of the subject they are presenting. They are to show that the power about which they speak has made a change in their lives. When they are truly united with Christ, they will give the heavenly invitation with an earnestness that will impress hearts. As they manifest zeal in proclaiming the gospel message, a corresponding earnestness will be produced in the hearers, and lasting impressions for good will be made. {RH, January 14, 1902 par. 6}

The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth. {RH, January 14, 1902 par. 7}

Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work. {RH, January 14, 1902 par. 8}

By constant obedience those who are born again are fitted for service. The entire being is to be placed under the molding, fashioning hand of God, that physical, mental, and spiritual perfection may be attained. Christians are to grow to the full stature of men and women in Christ. {RH, January 14, 1902 par. 9}

The Lord desires His servants to improve in their manner of praying. He inquires, Where is the vivifying influence of your prayers? He does not accept the tame, lifeless, lengthy prayers, which are so destitute of His Spirit. He calls for a reformation, else He will remove the candlestick out of its place. He desires the candle to burn brightly, sending forth light to all parts of the world. When the Church turns fully to the Lord, lifeless, spiritless prayers will no more be heard. {RH, January 14, 1902 par. 10}

I urge my ministering brethren to improve in their manner of praying. This can and must be done. I must say to them, The shorter you make your spiritless prayers, the better will it be for the congregation. It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is. Do not spend a long time in prayer before a congregation unless you know that God is inditing the prayer. Let the prayers made in public be short and full of earnestness. The effectual, fervent prayer of a righteous man availeth much; but the prayer uttered in a low, monotonous tone and spiritless manner is not accepted by God. The voice of prayer should rise to God from hearts burdened by a sense of need. Let there be a revival of the Holy Spirit, that your prayers may be filled with the power of heaven. {RH, January 14, 1902 par. 11}

Learn to seek the Lord most earnestly for power to reach sinners. Heed the message God has sent to His Church of today: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and

neither cold or hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, January 14, 1902 par. 12}

The Lord calls for those in His service to make all the improvement He has made it possible for them to make. The truth in our possession is of infinite importance. How essential, then, that it should lose none of its power in passing from us to those who are in darkness. It should not be bereft of its luster by our inefficiency. Our expression of God's wondrous loving-kindness, frame our words as we may, will be tame enough as it falls from our lips. But when, with sanctified lips, we offer praise for God's love, hearts are reached. Let us pray that the wondrous message of Christ's love may reach hearts. Let us watch for the Lord more earnestly than they that watch for the morning. Let us hope in Him and walk in His ways. He is well-pleased when His servants work with implicit faith in Him, asking Him to supply all their needs. {RH, January 14, 1902 par. 13}

From the experience of Jacob we may learn the power of importunate prayer. On his way to meet Esau, Jacob sent his family across the river Jabbok, while he alone remained behind. He had decided to spend the night in prayer, and he desired to be alone with God. {RH, January 14, 1902 par. 14}

It was a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. Bitterest of all was the thought that it was his own sin that had brought this peril upon the innocent. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to free himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of guilt pressed upon his soul; his sins rose up before him to shut him out from God. But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for His mercy. The struggle continued till near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. {RH, January 14, 1902 par. 15}

The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, "the Angel of the covenant," who had revealed himself to Jacob. The patriarch was disabled, and suffering the keenest pain, but he would not loosen his hold. All penitent and broken, he clung to the angel; "he wept, and made supplication," pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The angel tried to release himself; he urged, "Let me go, for the day

breaketh;" but Jacob answered, "I will not let thee go, except thou bless me." {RH, January 14, 1902 par. 16}

Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God. {RH, January 14, 1902 par. 17}

Jacob "had power over the angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of infinite Love could not turn away the sinner's plea. {RH, January 14, 1902 par. 18}

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the Church or to the individual Christian are not those that are gained by talents or education, by wealth, or the favor of men; they are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. {RH, January 14, 1902 par. 19}

We can do nothing of ourselves. In our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word.

{RH, January 14, 1902 par. 20}

**PERIODICALS / RH - The Review and Herald / January 14, 1902 Go Forward. -  
January 14, 1902 Go Forward.**

I am commissioned to say that the prosperity of the medical missionary work is in God's order. This work must be done; the truth must be carried into the highways and byways. Ministers and church-members should awake to the necessity of co-operating in this work. {RH, January 14, 1902 par. 1}

With earnest, untiring energy, those who have felt the burden of the Christian Help work have testified by their works that they are not content to be mere theoretical believers. They have tried to walk in the light. They have put their belief into practice. They have combined faith and works. They have done the very work the Lord has specified should be done, and many souls have been enlightened, and convicted, and helped. {RH, January 14, 1902 par. 2}

The indifference among our ministers in regard to health reform and the medical missionary work is surprising. Even those who do not profess to be Christians treat the

subject with greater respect than do some of our own people, and these are going in advance of us. {RH, January 14, 1902 par. 3}

Why, I inquire, are some of our ministerial brethren so far behind in proclaiming the exalted theme of temperance? My brethren, the word given to you is, "Take hold of the work of health reform; go forward." If you think that the medical missionary work is assuming undue proportions, take the men who have been working in these lines with you into your fields of labor, two here, and two there. Receive these medical missionaries as you would receive Christ, and see what work they can do. You will not find them dwarfs in religious experience. See if in this way you cannot bring much of heaven's vital current into the churches. See if there are not some who will grasp the education they so much need, and bear the testimony, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians 2:4-6. Our great need is unity, perfect oneness in God's work. {RH, January 14, 1902 par. 4}

The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society. God wants the ministers and the church-members to take a decided, active interest in the medical missionary work. {RH, January 14, 1902 par. 5}

To take people right where they are, whatever their position or condition, and help them in every way possible,--this is gospel ministry. Those who are diseased in body are nearly always diseased in mind, and when the soul is sick, the body also is affected. Ministers should feel it a part of their work to minister to the sick and afflicted whenever opportunity presents itself. The minister of the gospel is to present the message, which must be received if the people are to become sanctified and made ready for the coming of the Lord. This work is to embrace all that was embraced in Christ's ministry. {RH, January 14, 1902 par. 6}

Those who understand physiology and hygiene will, in their ministerial labor, find it a means whereby they may enlighten others in regard to the proper and intelligent treatment of the physical, mental, and moral powers. Therefore those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory. The Lord will bless those who make every effort to keep themselves free from disease, and lead others to regard as sacred the health of the body as well as of the soul. {RH, January 14, 1902 par. 7}

The ambassadors of Christ, those to whom have been committed the living oracles of God, can be doubly useful if they know how to help the sick. A practical knowledge of health reform will better qualify men and women to proclaim the message of mercy and retribution to the world.

Mrs. E. G. White.



{RH, January 14, 1902 par. 8}

**PERIODICALS / RH - The Review and Herald / January 21, 1902 Words to Ministers. - Mrs. E. G. White. -**

**January 21, 1902 Words to Ministers.**

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**Mrs. E. G. White.**

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"Unto the angel of the Church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." {RH, January 21, 1902 par. 1}

The minister of the gospel of Christ is to watch for souls as he that must give an account. He is to be often on his knees in prayer, asking for heavenly wisdom, that he may strengthen "the things which remain, that are ready to die." By living in accordance with the will of God, he is to place himself under divine power. The word of God is to be his guide. In this word there are promises, directions, warnings, and reproofs, which he is to use in his work as the occasion may require. With a humble heart and a willing mind he is to search this word, that for the benefit of others he may draw from the storehouse of truth things new and old. He is ever to seek to lead minds to gain a personal knowledge of the truth. Many are sorely tempted and ready to die because they have not a knowledge of the truth as it is in Jesus. {RH, January 21, 1902 par. 2}

In every congregation that gathered about Jesus, there were souls who were hungering and thirsting for a knowledge of God. As they listened to the truths that fell from the lips of the divine Teacher, truths so different from the traditions of the rabbis, hope sprang up in their hearts. In the Saviour's teaching there was a power that sent the truth home to the heart. God's ministers are to learn Christ's method of teaching, that, like Him, they may present the great principles of truth in the power of the Spirit. {RH, January 21, 1902 par. 3}

And the minister's work does not end with the presentation of truth from the pulpit. He is to do earnest, personal, house-to-house work, studying the Scriptures with the people, and praying with them. Thus many will be brought to a knowledge of God. Souls ready to perish will be imbued with the Spirit of Christ. But this work has been neglected; and therefore the churches are lacking in power. There are many ordained ministers who have never yet exercised a shepherd's care over the flock of God, who have never watched for souls as they that must give an account. The Church, instead of developing, is left to be a weak, dependent, inefficient body. The members of the Church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather

increase in selfishness and unfaithfulness. They put their hope in the preacher, depending on his efforts to keep alive their weak faith. Because the church-members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children. {RH, January 21, 1902 par. 4}

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him. {RH, January 21, 1902 par. 5}

I am pained, my brethren, as the weak, sickly condition of our churches is presented before me. "Is there no balm in Gilead; is there no physician there?" I have been instructed that our ministers are not as efficient as God desires them to be. He has made every provision that they may have His grace and power for the accomplishment of His work. But He is disappointed in them, because they do not co-operate with Him. The lifeless condition of many of the churches in our Conferences testifies to the lack of the grace of Christ in the hearts of the men appointed to act as His ambassadors. {RH, January 21, 1902 par. 6}

Brethren, I appeal to you to change this order of things. To whom have you been looking for strength? Have you not been trusting in your own efficiency? Have you not been looking to men, and making flesh your arm? What a difference there would be in the character of your work if you kept before you a realization of the abiding presence of a just and holy God, who requires you not merely to go through the form of preaching, but to give full proof of your ministry by revealing clusters of precious fruit. {RH, January 21, 1902 par. 7}

It is from God that we are to receive power for service. And He has promised to give this power to all who ask in faith. "If any of you lack wisdom," the apostle declares, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." {RH, January 21, 1902 par. 8}

Obedience to this word is the secret of success. God is the source of wisdom. From Him we must receive our supplies. What precious experiences would have been gained if those who have been trusting in man had trusted in God, relying on Him to do that which they cannot do. They would have found that His word is Yea and Amen. They would have been encouraged to ask, and ask again. They would have gained a knowledge of the Lord and Saviour; for they would have been brought into close companionship with Him. Love for Him would have burned more and more brightly on

the altar of the heart as they proved Him, and found Him to be a very present help in every time of need. {RH, January 21, 1902 par. 9}

"Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." No human being is wise enough or strong enough to sustain you. Take all your burdens to Jesus. You may lean your whole weight on Him, and He will uphold you; for He is all-powerful. He will not sink under the burdens placed on Him. {RH, January 21, 1902 par. 10}

The parable of the wise and foolish virgins comes as a solemn warning to every church. In the parable, all the ten virgins went out to meet their lord. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the Church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's soon approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. {RH, January 21, 1902 par. 11}

Working, waiting, watching, and praying,--this constitutes genuine Christianity. Our work is not to be all waiting in idle expectancy; neither is it to be all bustle and excitement, to the neglect of personal piety. Working, waiting, watching, and praying are to be blended in the life of God's minister. He is to be "not slothful in business; fervent in spirit; serving the Lord." The needs of his soul must be supplied with the oil of grace. Constantly he is to increase in spiritual power. {RH, January 21, 1902 par. 12}

He who taught the disciples is willing to teach His servants today. Christ is the true Light, "which lighteth every man that cometh into the world." If our labors amount to more than beating the air, we must have a close union with Christ. He must be an abiding presence in the heart. And in order for Him to enter the heart, it must be cleansed from defilement. {RH, January 21, 1902 par. 13}

The minister of the gospel who is a laborer together with God will learn daily in the school of Christ. By his wisdom in dealing with minds, he will give full proof of his ministry. He will become acquainted with the parents and children in his congregation, and will speak kind, earnest words to them. No light, trifling words will fall from his lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. Constantly his heart is drawn out in prayer to God for the gift of His grace, that he may be a faithful steward. He prays to be kept pure and holy, and then refuses to rush heedlessly into temptation. He heeds the injunction, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Daily he grows in grace, ever gaining a deeper knowledge of God. He overcomes selfishness. His affections are elevated and ennobled. Not only a Bible reader, but a Bible believer, he gives a portion of meat to every man in due season. Keeping close to his Master, he

receives words from Him to speak to the people. Lifting as Christ lifts, loving as Christ loves, working as Christ works, he goes about doing good. He strives with all his power for self-improvement, that by precept and example he may lead others to a purer, higher, nobler life.

{RH, January 21, 1902 par. 14}

**PERIODICALS / RH - The Review and Herald / January 28, 1902 The Importance of Personal Effort. - Mrs. E. G. White. -**

**January 28, 1902 The Importance of Personal Effort.**

**Mrs. E. G. White.**

In every land there are thousands of souls in darkness, without the knowledge of the truth, souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in the home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God, while indifferent to the souls that are perishing around you? Can you listen to the truth Sabbath after Sabbath, and not impart its light to others? {RH, January 28, 1902 par. 1}

The Church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work today in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact. {RH, January 28, 1902 par. 2}

The standard of truth may be raised by humble men and women; and the youth, and even the children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to help souls to whom the minister could not obtain access. In the highways and byways the lost are to be sought. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may

become laborers together with God. {RH, January 28, 1902 par. 3}

God desires that His children shall make use of all their powers; and in working to bless others, you may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah Christ has said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, January 28, 1902 par. 4}

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need. {RH, January 28, 1902 par. 5}

I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of His fullness have all we received, and grace for grace." We shall receive fresh supplies of grace as we impart to others that which we already have. {RH, January 28, 1902 par. 6}

The Holy Spirit will impress upon the mind that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light that shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practicing truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess. {RH, January 28, 1902 par. 7}

Many have a superficial experience because they do so much for themselves, and

so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our Helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, or silver, or precious stones. {RH, January 28, 1902 par. 8}

The Lord would awaken His Church to her calling,--to follow in the footsteps of Christ, and present Him to the world, that the world may say of His disciples, They have been with Jesus, and have learned of Him. Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing, we shall share largely of the Holy Spirit's teaching and leading. {RH, January 28, 1902 par. 9}

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the living Vine, daily drawing nourishment from it, and bearing rich clusters of precious fruit. "Herein is my Father glorified," He says, "that ye bear much fruit; so shall ye be my disciples."

{RH, January 28, 1902 par. 10}

**PERIODICALS / RH - The Review and Herald / January 28, 1902 The Sale of "Christ's Object Lessons." -**

**January 28, 1902 The Sale of "Christ's Object Lessons."**

Nashville, Tenn., Dec. 27, 1901.

To the ministers and other friends of the Berrien Springs School: There are times when things do not look as bright and cheerful as we could wish, because difficulties stand in the way of rapid advancement; but we hope, brethren and sisters, that you all will be encouraged to take a deep interest in the establishment of the school at Berrien Springs, and aid it by the sale of "Christ's Object Lessons," and in other ways. Let the sale of "Christ's Object Lessons" be taken hold of interestedly in our large cities and in the smaller settlements. Brethren, wake up! The good hand of the Lord has been with our people in the selection of a place for the school. This place corresponds to the representations given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students may be educated in the cultivation of the soil. "Ye are God's husbandry, ye are God's building." {RH, January 28, 1902 par. 1}



We would have all understand, when canvassing for "Christ's Object Lessons," that they are doing a work that is essential. The school building should now be in course of erection. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this purpose that the sale of "Christ's Object Lessons," should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek. {RH, January 28, 1902 par. 2}

The land has been secured, and now the work of preparing suitable buildings is to be engaged in without delay. Let all plans be laid, and the most desirable place be selected. Let those who have been faithful workers take hold and do their best. Let not this work fail. Let the students take hold of this matter in earnest. Let not managers, teachers, or helpers swing back in their old customary ways of letting their influence negative the very plans the Lord has presented as the best for the physical, mental, and moral education of our youth. {RH, January 28, 1902 par. 3}

The Lord calls for steps in advance. Because the teachers may never have been trained in physical or manual labor, they are not easily persuaded in regard to the very best methods to secure for the youth an all-round education; and even the very ones who have been the most reluctant to come into line in this matter, had they been given in their youth the physical, mental, and moral education combined, might have saved themselves many attacks of illness, and their brain, bone, and muscle would at this time be in a more healthful condition because all the Lord's machinery would be proportionately taxed. The best instructors should be secured in spiritual lines, in agricultural employments, and also in the carpenter's trade, and in the printing business. The Lord would have these mechanical industries brought in and taught by competent men. {RH, January 28, 1902 par. 4}

Whoever shall engage in the sale of "Christ's Object Lessons" should have the help and encouragement of their brethren.

Ellen G. White. {RH, January 28, 1902 par. 5}

**PERIODICALS / RH - The Review and Herald / February 4, 1902 A Test of Gratitude and Loyalty. - Mrs. E. G. White. -**

**February 4, 1902 A Test of Gratitude and Loyalty.**

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**Mrs. E. G. White.**  
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"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." {RH, February 4, 1902 par. 1}

This scripture teaches that God, as the Giver of all our benefits, has a claim upon

them all; that His claim should be our first consideration; and that a special blessing will attend all who honor this claim. {RH, February 4, 1902 par. 2}

Herein is set forth a principle that is seen in all God's dealing with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and He bade them acknowledge Him as the possessor of all things. In the garden He caused to grow every tree that was pleasant to the eye or good for food; but among them He made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God. {RH, February 4, 1902 par. 3}

So the Lord has imparted to us Heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are His gifts. Houses and lands, food and clothing, He has placed in the possession of men. He asks us to acknowledge Him as the Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for, carrying forward the work of the gospel. {RH, February 4, 1902 par. 4}

It was by the Lord Jesus Christ himself, who gave His life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside His honor as Commander of the heavenly hosts, who clothed His divinity with humanity in order to uplift the fallen race; He who for our sake became poor that we through His poverty might be rich, has spoken to men, and in His wisdom has told them His own plan for sustaining those who bear His message to the world. {RH, February 4, 1902 par. 5}

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls, and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to Him, because so contrary to His character. In carrying out God's plan, men may, by His grace, so relate themselves to Him and to their fellow men that they will be registered in the books of heaven as co-laborers with Christ in the great plan of redemption. {RH, February 4, 1902 par. 6}

Not only does the Lord claim the tithe as His own, but He tells us *how* it should be reserved for Him. He says, "Honor the Lord with thy substance, and with the *first fruits* of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also to tithing: "On the first day of the week let *every one* of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor, are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of

the great goodness of God to us. {RH, February 4, 1902 par. 7}

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon His goodness. We have beheld His work in creation as an evidence of His power in redemption. Our hearts are filled with thankfulness for His great love. And now, before the toil of a week begins, we return to Him His own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression, and the joy it brings is life to soul and body. {RH, February 4, 1902 par. 8}

The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear His message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to Him for all His benefits. {RH, February 4, 1902 par. 9}

God has given special direction as to the use to which the tithe should be devoted. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects His agents to labor not against Him, but in unison with Him, that His treasury may be supplied. {RH, February 4, 1902 par. 10}

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for His service as He has appointed. {RH, February 4, 1902 par. 11}

The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? {RH, February 4, 1902 par. 12}

In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the temple service,

were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us. {RH, February 4, 1902 par. 13}

The offering of beasts did not cleanse away sin, but was a symbol of the great and complete sacrifice that was to be made for the sins of the whole world. The rivers of blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love. From His instruction to Israel, He would have us learn that He has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. {RH, February 4, 1902 par. 14}

The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. {RH, February 4, 1902 par. 15}

All these things were closely studied by the company before me in my dream. Scripture was compared with scripture, and application was made of the word of God to our own time. After a diligent searching of the Scriptures, there was a period of silence. A very solemn impression was made upon the people. The deep moving of the Spirit of God was manifest among us. All were troubled, all seemed to be convicted, burdened, and distressed, as they saw their own life and character represented in the word of God, and the Holy Spirit was making the application to their hearts. {RH, February 4, 1902 par. 16}

Conscience was aroused. The record of past days was making its disclosure of the vanity of human inventions. The Holy Spirit brought all things to their remembrance. As they reviewed their past history, there were revealed defects of character that ought to have been discerned and corrected. They saw how through the grace of Christ the character should have been transformed. The workers had known the sorrow of defeat in the work intrusted to their hands, when they should have had victory. {RH, February 4, 1902 par. 17}

The Holy Spirit presented before them Him whom they had offended. They saw that God will not only reveal himself as a God of mercy and forgiveness and long forbearance, but by terrible things in righteousness He will make it manifest that He is not a man that He should lie. {RH, February 4, 1902 par. 18}

Words were spoken by One, saying, "The hidden, inner life will be revealed. As if reflected in a mirror, all the inward working of the character will be made manifest. The Lord would have you examine your own lives, and see how vain is human glory." "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me. Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life." {RH, February 4, 1902

par. 19}

The period of our probation is fast closing. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now, in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings, which are needed to sustain His cause. {RH, February 4, 1902 par. 20}

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The minister's wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. She can teach the word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants. Those who have large families will have burdens in the home life. Those who have but one or two children to engage their time and attention may educate themselves to do service for the Lord in helping their husbands in more general work. {RH, February 4, 1902 par. 21}

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record on the sacred page. If the Lord's people had faithfully obeyed His directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. {RH, February 4, 1902 par. 22}

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. "Prove *me* now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

{RH, February 4, 1902 par. 23}

**PERIODICALS / RH - The Review and Herald / February 11, 1902 Purpose of Man's Creation. - Mrs. E. G. White. -**

**February 11, 1902 Purpose of Man's Creation.**

**Mrs. E. G. White.**

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives. {RH, February 11, 1902 par. 1}

Satan determined to defeat God's plan. He began by bringing jealousy into the heavenly courts. To many of the angels he communicated his disaffection, and there was war in heaven, which ended in the expulsion of Satan and his sympathizers. {RH, February 11, 1902 par. 2}

Thrust out of heaven, Satan determined to set up his kingdom on the earth. Through him sin entered the world, and death by sin. By listening to his misrepresentations, Adam fell, and the flood gates of woe were opened on the world. {RH, February 11, 1902 par. 3}

There was no excuse for Adam's transgression. All his wants were generously supplied. Only one prohibition was laid upon him. God said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." {RH, February 11, 1902 par. 4}

This prohibition Satan used as a means of insinuating his suggestions. "God doth know," he said to the woman, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. {RH, February 11, 1902 par. 5}

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." {RH, February 11, 1902 par. 6}

And God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." {RH, February 11, 1902 par. 7}

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." {RH, February 11, 1902 par. 8}

This lesson is for all mankind. By it God teaches that His word is to be sacredly respected, and His commands implicitly obeyed. {RH, February 11, 1902 par. 9}

Through the ages that followed the expulsion of Adam from Eden, Satan strove to instill his evil principles into the minds of men, till, when Christ came to the earth, He



found His chosen people filled with the selfsame jealousy that led Satan to stir up rebellion in heaven. The Jewish leaders would not receive Christ, because His coming and His work were not in harmony with their belief. And they were jealous of Him; for they saw that His influence over the people was greater than theirs. Spiritually blind, they made no effort to receive enlightenment, choosing rather to remain in darkness. {RH, February 11, 1902 par. 10}

Christ's miracle of restoring the sight of the man who had been born blind was a convincing evidence of the divinity of His mission. When the people saw the transformation in the man, they said to him, "How were thine eyes opened?" He answered, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not." {RH, February 11, 1902 par. 11}

Then they brought him to the Pharisees, and "the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed; and do see." {RH, February 11, 1902 par. 12}

But with hearts hardened by prejudice and unbelief, the Pharisees said, "Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." {RH, February 11, 1902 par. 13}

And the man answered, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." {RH, February 11, 1902 par. 14}

So the Pharisees made themselves even more blind than they already were; and not content with closing their own eyes, they tried to close the eyes of the man who had been healed. They saw that Jesus was working wonderful miracles, and they hated Him, fearing that He would be honored above them. Their hatred grew until they crucified Him, and mocked Him as He hung on the cross. {RH, February 11, 1902 par. 15}

Can we afford to tamper with jealousy,--the cause of so much of the misery in the world today? Is it not best to work on Christ's plan,-- the plan outlined in the words, "Whatsoever ye would that men should do to you, do ye even so to them"? {RH, February 11, 1902 par. 16}

In the condition of the world today we see the terrible result of living for self. God's Spirit is being withdrawn from the earth, which in its moral pollution is as it was before the flood, and as it was in the days of Sodom and Gomorrah. So great is the corruption

of the cities, that the moral atmosphere is as poisonous as the atmosphere of a pesthouse. From generation to generation sin has demoralized society, bringing a continual increase of depravity and degradation. Soon, from the highest authority in the universe will come the word, Shorten the days, lest no flesh be saved. {RH, February 11, 1902 par. 17}

The world is becoming more and more devoted to the service of sin. Each age, as it passes, bequeaths to the one following its accumulation of contamination. Satan is the god of the world. With despotic power he rules in palace and temple, working with intense earnestness to overthrow every plan set in operation to counteract the increasing disregard of God's law. The destructive power of his agencies is dedicated to bringing destruction and death into the world. In his hands temptation has become a science. Under his control, men sin by rule. {RH, February 11, 1902 par. 18}

The enemy works with great power through children of disobedience who are church-members. The life of one who is a professed Christian, and at the same time an instrument in Satan's hands, is a terrible power for evil. {RH, February 11, 1902 par. 19}

Is it not time for those who claim to believe the truth to awaken? Shall not the people who have had great light depart from all iniquity? Shall they not set a more Christlike example? Shall they not show with greater distinctness the power of the truth to sanctify? The Lord calls upon His Church to arise and shine amid the moral darkness. His people are to be a spectacle to the world, to angels, and to men. {RH, February 11, 1902 par. 20}

If we realized the solemnity of the time in which we are living, if we realized how greatly the world needs to see Christ's grace revealed in His followers, we would work more earnestly and diligently for the Master. Let those who claim to believe the truth put their belief into practice. Let all unite in carrying out God's will. All are to work in perfect harmony, receiving from the same source their influence and their power. {RH, February 11, 1902 par. 21}

Many who profess to love God and keep His commandments are making void His law. God is greatly dishonored by the failure of professed Christians to reveal the unity that should be seen among His children. No one can enter the heavenly portals who fails of practicing the great principle of love. Those who love God will love one another. They will show by a Christlike life that they are members of the royal family. {RH, February 11, 1902 par. 22}

It is the plan of God that every Conference, every church, shall cherish the spirit of sympathy and helpfulness. We are to build one another up in the most holy faith, seeking the impartation of the Holy Spirit, that in clear, bright rays we may reflect the light of heaven. Shall we allow the enemy to enter to cause discord and separation, to rob families of happiness and the Church of usefulness? Shall we allow him to use us to prevent the great and blessed work of reformation? Who can say, "It is well with my soul," while evil-thinking and evil-speaking are allowed to rule in the heart? {RH, February 11, 1902 par. 23}

Christianity transforms the character, bringing the will into harmony with the will of God. The Lord's people are plainly distinguished from worldlings because they follow

God's plan. To those who are inclined to sow the seeds of jealousy and envy, Christ says, "Ye must be born again." God grant that they may be thoroughly converted. {RH, February 11, 1902 par. 24}

When the truth is practiced, when God's people are obedient to all His commandments, there will be no contention as to who is the greatest. There will be no strife for the supremacy. Then will be cherished the love that brings peace and joy into the home, and usefulness into the Church. Then will the Redeemer be honored. Then will be obeyed the injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

{RH, February 11, 1902 par. 25}

## **PERIODICALS / RH - The Review and Herald / February 11, 1902 Moral and Physical Law. -**

### **February 11, 1902 Moral and Physical Law.**

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison with what it might be even now, if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this! how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind! {RH, February 11, 1902 par. 1}

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation. {RH, February 11, 1902 par. 2}

Many complain of providence when their friends suffer, or are removed by death; but it is not in the order of God that men and women should lead lives of suffering, and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge Him with a result which, in many cases, is due to the individual's own transgression of natural law. {RH, February 11, 1902 par. 3}

Because mankind have, by the transgression of these laws, departed so far from God's purpose in their creation, and have brought upon themselves such untold woe, a reform in habits relating to health has become an important branch of the great work of God in the earth. The soul temple has been polluted, and men are called upon to awake, and win back their God-given manhood. {RH, February 11, 1902 par. 4}

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,--men who will be an honor to God and a blessing to the world. {RH, February 11, 1902 par. 5}

In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation. {RH, February 11, 1902 par. 6}

As in everything else, the Bible is the standard on this subject. The teaching of the Bible has a vital bearing upon men's prosperity in all the relations of life. Compliance with its requirements will be a blessing to both soul and body. The fruit of the Spirit is not only love, joy, and peace, but temperance also,--health of body as well as health of mind.

Mrs. E. G. White.

{RH, February 11, 1902 par. 7}

**PERIODICALS / RH - The Review and Herald / February 18, 1902 Christian  
Liberality. - Mrs. E. G. White. -**

**February 18, 1902 Christian Liberality.**

**Mrs. E. G. White.**

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." {RH,

February 18, 1902 par. 1}

God is in heaven, but He has delegated His work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world; and God calls upon all men to make a complete surrender of all they have and are to Him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the family indebted for his possession?--To God, who not only gave temporal blessings, but freely offered up His only begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." {RH, February 18, 1902 par. 2}

God has intrusted men with His gifts, that they may represent His benevolence toward those who are poor and needy. If they have the Spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that His children manifest compassion toward those who are poor and needy, He will bless them as faithful stewards. {RH, February 18, 1902 par. 3}

"Moreover, brethren," writes the apostle Paul, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves. Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." {RH, February 18, 1902 par. 4}

To a youthful ruler who inquired of Him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler's property was not his own; it had been intrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure, or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?--When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory. {RH, February 18, 1902 par. 5}

Individually we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,--fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states He expects us to, or shall we take up our cross and follow our Saviour in the path of self-denial? {RH, February 18, 1902 par. 6}

Millions of people in our world are making the choice of the young ruler. They have

intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake He became poor, that they might be rich; and yet, though wholly dependent on Him for all their earthly possessions, they refuse to do His will by showing love to their fellow men. They are not willing to alleviate the necessities of those around them with the means the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of those around them, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness. {RH, February 18, 1902 par. 7}

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and the consequences that would follow his choice, were presented by the prince of this world. The opposite side was presented by the Prince of light, the world's Redeemer. He held out the recompense of reward, viewed by the eye of faith, and the path of affliction, self-denial, and self-sacrifice, that must be traveled in order to gain this reward. {RH, February 18, 1902 par. 8}

The decision was left with Moses. As a free moral agent, he was at liberty to choose. All heaven was interested in the matter. What would be his choice,-- obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. {RH, February 18, 1902 par. 9}

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." This is a lesson for all who would have correct ideas of true service. We must not venture to remain where our associations will tend to draw us from God, and to obscure our view of the reward of obedience. {RH, February 18, 1902 par. 10}

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to all God's requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will co-operate with the Lord, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker. {RH, February 18, 1902 par. 11}

God rejoices when, like Moses, His children choose to serve Him rather than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience sorrow. God and the angels



rejoice over every victory gained by the Christian, but when temptation overcomes the soul, there is sorrow in heaven. {RH, February 18, 1902 par. 12}

Men are tested while in this world by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--the grace of Christian liberality. "To do good and to communicate forget not." By this communicating the apostle means Christian liberality. God desires that the bounties He has freely given to His children be communicated to those who do not possess so many temporal blessings. By this communication, by the utterance of kindly words, accompanied with deeds of love, those who work for God will find entrance to hearts, and win others to Christ. This part of religion we are not to forget; "for with such sacrifices God is well pleased." {RH, February 18, 1902 par. 13}

"Charge them that are rich in this world," continues the apostle, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom He has blessed with means take of their abundance, and relieve the necessities of the poor, giving of their means to help the needy. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {RH, February 18, 1902 par. 14}

God's children should be educated to see that God has claims upon them. All our supplies come from Him. As regularly as the seasons come round, He gives us the harvest of the earth. His liberality is constant and systematic; and our returns to Him are to be made in accordance with the gifts which day by day He bestows upon us. The steady, unflinching flow of Jehovah's goodness testifies of His love and benevolence. Then shall we not, with hearts filled with gratitude for all His blessings, respond by giving Him what He claims in tithes and offerings? {RH, February 18, 1902 par. 15}

All classes are intrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who by their unfaithfulness will make God's benevolence to them a curse. Let us carefully follow God's directions in this work, and as we do this, He will supply grace for every time of need; for He is acquainted with the desires of the human heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to others, not from compulsion, but because He has, for our own good, made us a part of His firm. He has ordained that we shall sustain and carry forward His work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In His strength we can do this; for He is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work."

{RH, February 18, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / February 25, 1902 The Need of a Revival and a Reformation. - Mrs. E. G. White. -**

**February 25, 1902 The Need of a Revival and a Reformation.**

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**Mrs. E. G. White.**  
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"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, February 25, 1902 par. 1}

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the Church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, "I will remove thy candlestick out of his place, except thou repent." {RH, February 25, 1902 par. 2}

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time. {RH, February 25, 1902 par. 3}

Just before His ascension, Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." God's people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance. {RH, February 25, 1902 par. 4}

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?--Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be "not slothful in business; fervent in spirit; serving the Lord." One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world. {RH, February 25, 1902 par. 5}

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and

unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase. {RH, February 25, 1902 par. 6}

God brings against ministers and people the heavy charge of spiritual feebleness, saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. {RH, February 25, 1902 par. 7}

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend. {RH, February 25, 1902 par. 8}

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." {RH, February 25, 1902 par. 9}

The word of the Lord never represses activity. It increases man's usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities,--a crown of everlasting life. {RH, February 25, 1902 par. 10}

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling. {RH, February 25, 1902 par. 11}

God loves His Church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments;

and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches." {RH, February 25, 1902 par. 12}

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral. {RH, February 25, 1902 par. 13}

Let the Church respond to the words of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." {RH, February 25, 1902 par. 14}

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes. {RH, February 25, 1902 par. 15}

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.

{RH, February 25, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / March 4, 1902 The Need of Medical Missionaries. - Mrs. E. G. White. -**

**March 4, 1902 The Need of Medical Missionaries.**

**Mrs. E. G. White.**

The Lord's people are to be as true as steel to principle. He has pointed out the work devolving on every church-member. He declares that the church-members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord, and to do judgment and justice. {RH, March 4, 1902 par. 1}

But the light which for years has been before the churches has been disregarded. The work that ought to have been done for suffering humanity in every church has not been done. Church-members have failed to heed the word of the Lord, and this has

deprived them of an experience they should have gained in gospel work. {RH, March 4, 1902 par. 2}

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers, who will surmount these difficulties. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance. {RH, March 4, 1902 par. 3}

Many have stood off to criticise and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform, and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Medical missionary work,--Christlike ministry for the suffering,--this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field. {RH, March 4, 1902 par. 4}

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places that are yet barren. Had they sought the Lord diligently, He would have given them places in which to work. {RH, March 4, 1902 par. 5}

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the most high God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich. He is the greatest medical missionary who ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way that souls would be made glad in the truth. Constantly He went about doing good, sympathizing with the weary, the heavy laden, the oppressed, feeding the hungry and healing the sick. By His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him? {RH, March 4, 1902 par. 6}

We read of Christ, "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases

and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." {RH, March 4, 1902 par. 7}

The Lord continually performed deeds of loving ministry, and this every minister of the gospel should do. He has appointed us to be His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature." {RH, March 4, 1902 par. 8}

Read carefully the instruction given in the New Testament. The work that the Great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of God I ask, Where are the laborers together with God? {RH, March 4, 1902 par. 9}

It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." {RH, March 4, 1902 par. 10}

Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near. {RH, March 4, 1902 par. 11}

The evangelization of the world is the work that God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, going over and over the same ground, but by warning those who have never heard the last message of mercy. Work, with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs. {RH, March 4, 1902 par. 12}

The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.

{RH, March 4, 1902 par. 13}

**PERIODICALS / RH - The Review and Herald / March 11, 1902 Preach in Regions Beyond - Mrs. E. G. White -**



## **March 11, 1902 Preach in Regions Beyond**

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**Mrs. E. G. White**  
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"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." {RH, March 11, 1902 par. 1}

I would present before you the necessity of seeking most earnestly to heed the counsel of the True Witness; for now, "in this thy day," is your opportunity. The message to the Laodicean Church is applicable to all who have had great light and many opportunities, and yet have not appreciated them. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire [the gold of faith and love], that thou mayest be rich; and white raiment [the righteousness of Christ], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, March 11, 1902 par. 2}

Unless missionaries shall constantly seek to reach a higher standard, they will become "lukewarm," "neither cold nor hot," and ready to be spewed out of the mouth of God. Unless they have a living connection with Him, they will mingle self and common, earthly practices and habits with the sacred, holy principles of truth. The truth should be placed before the people in its true, elevated position. All should constantly seek for the true faith that works, not by an earth-born, emotional element, but by love that purifies the soul. This love cleanses the soul-temple from pride, and expels every idol from the throne of the heart. {RH, March 11, 1902 par. 3}

God is not glorified by those who claim to be missionaries, and who yet center their affections upon human beings to such an extent that they cherish inordinate affection, and commit the sin of idolatry. This quality of love is entirely selfish, and diverts the mind and draws the affection from God. Great activity on the part of such workers does not manifest that they have genuine religion. Let us listen to the voice of God. The word of inspiration says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "Put on therefore, as the elect of God, holy and

beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." {RH, March 11, 1902 par. 4}

You must be doers of the word, and possess that love that was manifested in the life and character of Christ. This love is no narrow, selfish affection. You are to be constrained by this love "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." {RH, March 11, 1902 par. 5}

### **The Gospel Minister's Work**

The work ever before the minister of Christ is to preach the gospel with earnest fidelity to them that are nigh, and to them that are in the "regions beyond." This involves self-denial, and necessitates cross-bearing. This kind of work that will lead us both to be faithful home missionaries and to press forward into new fields, must be carried on more and more as we near the close of earth's history. The gospel is not to be restricted to any time, nor confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation. When he has finished giving a discourse, his work is only just entered upon; for the word of life is to be presented from house to house. The truth must be carried from city to city, from street to street, from family to family. Every method by which access may be gained to the homes of the people must be tried; for the messenger must become acquainted with the people. The truth must be carried from province to province, from kingdom to kingdom. The highways and byways must be thoroughly gleaned, and the message must spread from continent to continent until the whole earth is belted with the gospel of our Lord Jesus Christ. {RH, March 11, 1902 par. 6}

Ministers and missionaries must ever keep in view the "regions beyond." The Saviour has said of His people, "Ye are the light of the world." The truth is to be proclaimed, the light is to shine forth in clear, steady rays. Self-denial, self-sacrifice, whole-heartedness, must be put into the work; the light must shine forth until precious souls are brought to take their stand on the Lord's side. Then the worker is to press on into the "regions beyond," where souls are to be gathered, and precious light shine amidst the moral darkness that enshrouds the people. Thus must the truth be preached until the minds of those who sit in darkness, as under the pall of death, are enlightened, elevated, and broadened. Every worker must stand at his post of duty, not only to preach, but to come close to souls, to become acquainted with them at their homes, as did Jesus, working unselfishly, devotedly, until the work is nicely bound off. When one

company is raised up to carry light to the community, openings will be seen, inviting the laborers into the "regions beyond." The workers for God will ever be pressing onward, ever depending upon the guidance of the Holy Spirit. {RH, March 11, 1902 par. 7}

The minister or missionary and his wife must be vitalized by the Holy Spirit, leaving the things that are behind, and ever pressing onward and upward. The minister's wife may do a large work, if she realizes her dependence upon Christ, and finds Him to be her full sufficiency. It is poor work that any of us can do, even though we consecrate every ability to God. But if we do not thus consecrate ourselves, we become stumbling-blocks. I would urge upon all the necessity of aiming to reach the highest standard in spirituality. A form of godliness has but little value, indeed it is a positive curse when the heart is unrenewed, unregenerated. Great responsibilities rest upon the missionary's wife. A great deal will depend upon whether she is gathering heavenly treasures, or allowing her mind to grasp things of trifling importance. If she is dwelling upon heavenly things, she will have the true missionary spirit; her love for souls will flow out in copious streams, and will constrain her to seek and to save that which is lost. {RH, March 11, 1902 par. 8}

### **Labor among the Churches**

The Lord will not approve of ministers' spending much of their time with churches that already believe the truth. When they preach to those who understand the truth for this time, and labor with them, devoting their time to the flock, they teach the people to depend upon them in their various perplexities. It is needful that our churches should be visited by ministers, but the churches must not expect that the minister is to hold them up, and make them believe. By such a course, the church is weakened rather than strengthened. Ministers have a work to do that will call them forth from believing companies; for they are to preach in "regions beyond," and bear the warning message to those who have never heard the truth for this time. {RH, March 11, 1902 par. 9}

The end of all things is at hand, and a world is to be warned. Eternity must be urged upon the people. Their attention must be called away from the things of this world, and attracted to everlasting realities. It is a time when the most poisonous errors are prevailing among men, working the destruction of souls. May God bless His messengers who feel the burden and the importance of the message which He has given them to bear to the world. {RH, March 11, 1902 par. 10}

In all his labors, let the minister educate his hearers from the very first. Let him present to them the precious pearls of truth, and not confine his work to mere sermonizing, but let him minister to the people. Let him visit his hearers at their homes, not waiting for invitations, but going as one sent of God. Let him invite himself to the people's homes, in meekness and humbleness of mind seeking admission, and then present to them a sin-pardoning Saviour. The minister, when visiting at the homes of the people, is not to spend the precious time in mere talk upon common themes of conversation, but he is to watch for an opportunity to introduce them to his best Friend. Too often men and women are indifferent and careless in regard to that which concerns

their spiritual interests, but even to this class, a word in season may be as seed dropped into good soil. {RH, March 11, 1902 par. 11}

### **Necessity of Personal Work**

Every one has his work. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." The ministers of Jesus Christ will have more than a mere casual interest for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the need of the soul. This personal work cannot be looked upon as of secondary importance. The minister is the Lord's appointed under-shepherd to the flock of God, and it is his business to minister to the sin-sick, tempted, and erring. This very work is needed among all classes and in all places. It is the character of the work to be done in "regions beyond." In different places are families, and individual members of families, who have left their native land, and are sojourners and strangers in a strange land. In leaving their own country and coming to a new place, they have failed to form new church relations, and have grown cold to their best Friend, and have drawn away from Him at the very time when they most needed His presence. They have given up calling upon their strong and mighty Helper, because many perplexities have engaged their minds, and cares have come in between their souls and Jesus, who has assured them that He is a present help in every time of need. They do not pray, they do not lay hold upon Him who is mighty to save unto the uttermost all who come unto God by Him, believing that He is, and that He is a rewarder of them that diligently seek Him. This class need Jesus, and the ministers should educate them, pointing them, as did John, to "the Lamb of God, which taketh away the sin of the world." If they will only come to Jesus, He will hear them. Present to such souls, not doctrinal points, but a living Saviour, and open to them the Scriptures, showing them the way to find Jesus, Him who has promised to heal all their backslidings; thus great good may be accomplished. {RH, March 11, 1902 par. 12}

If ministers who are called upon to preach the most solemn message ever given to mortals, evade the truth, they are unfaithful in their work, and are false shepherds to the sheep and the lambs. The assertions of man are of no value. Let the word of God speak to the people. Let those who have heard only traditions and maxims of men, hear the voice of God, whose promises are Yea and Amen in Christ Jesus. If the character and deportment of the shepherd is a living epistle to the people of the truth which he advocates, the Lord will set His seal to the work. True friendships will be formed with the people, and the shepherd and the flock will become one, united by a common hope in Christ Jesus. {RH, March 11, 1902 par. 13}

The love of Christ is not a fitful feeling, but a living principle, and it is not only to be expressed in words, but to be lived out in the life, and to be made manifest as an abiding power in the heart. Where this love exists, there will be unity, and in unity there

is strength. The love of Christ warms the heart of both teacher and learners, and they are quickened together by the Holy Spirit. They all drink from the same fountain, and are all moved by the motive power that comes from love to Christ, which is revealed in good works for Jesus Christ and for those who are purchased by the infinite price of His own precious blood. When love wanes in the Church, it is a sure testimony that ministers and people have lost their first love, and that they need to hear the words of the True Witness as He says, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

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{RH, March 11, 1902 par. 14}

**PERIODICALS / RH - The Review and Herald / March 18, 1902 Laborers Together With God - Mrs. E. G. White -**

***March 18, 1902 Laborers Together With God***

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**Mrs. E. G. White**  
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"The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." When He gave Jesus to our world, He included all heaven in that one gift. He did not leave us to retain our defects and deformities of character, or to serve Him as best we could in the corruption of our sinful nature. He has made provision that we may be complete in His Son, not having our own righteousness, but the righteousness of Christ. In Christ the whole storehouse of knowledge and of grace is at our command; for in Him dwells "all the fullness of the Godhead bodily." {RH, March 18, 1902 par. 1}

Christ has given His life for us; we are His property. "Know ye not," He says, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God's children are to show their love for Him by meeting His requirements, by giving themselves to Him. Then only can He use them in His service, that others, through them, may discern the truth and rejoice in it. {RH, March 18, 1902 par. 2}

But the people of God are asleep to their present and eternal good. The Lord says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the Church will realize the Holy Spirit's working. The influence of this work will go through

the Church like leaven. Fathers and mothers need converting. They have not educated themselves to mold and fashion the characters of their children aright. {RH, March 18, 1902 par. 3}

As God's ministers, dear parents, you must use the precious remnant of time in doing the work He has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best friend. {RH, March 18, 1902 par. 4}

### **Religion to Be Made Attractive**

Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of the Scriptures be well chosen and simple; let the children join in singing; and let the prayers be short, and right to the point. {RH, March 18, 1902 par. 5}

The minister alone cannot do the work that needs to be done for our churches. The members must have the savor of salt in themselves. But if the salt has lost its savor, how can the families be salted? how can they be preserved from the corruptions and immorality that exist in this age? "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." {RH, March 18, 1902 par. 6}

Christ is our pattern. In Him was perfection of character,--of outward manner, and inward grace. He never spoke a discourteous word; He was meek and lowly in heart. When He saw the hypocrisy, the deception, and the wicked devising of the priests and rulers, when He saw them misleading the people by false interpretation of the Scriptures, teaching for doctrine the commandments of men, he was indignant at their boldness and their false statements. He could discern in all this the working of satanic agencies. It was Satan and his angels whom He had to meet in the specious, deceptive reasonings of priests and rulers. Keen and searching were His denunciations of sin. He had a holy wrath against the prince of darkness; but He manifested no irritated temper. {RH, March 18, 1902 par. 7}

Christ knew with whom He was contending; Satan knew whom he was resisting. Our Redeemer wrestled not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." {RH, March 18, 1902 par. 8}

The follower of Christ will have these same agencies to meet. In his efforts to help his fellow beings, he will be opposed by the unseen forces of evil. But Christ has said, "Lo, I am with you alway, even unto the end of the world." Consider, my brethren and sisters, that you are in the service of God, that you have access to One who is a present help in every time of need. "If any of you lack wisdom, let him ask of God, that



giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." {RH, March 18, 1902 par. 9}

### **How to Become Fruitful Branches**

Christ says to His Church, "Ye are the light of the world." If each would let his light shine in the home, he would then be able to work earnestly for the Church. But the Christian is powerless unless he is in living connection with Christ. It is only through its connection with the vine, that the branch can bring forth the same fruit as does the vine. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." This is the fruit that every branch which is grafted into the True Vine will bear. There will be no pomposity, no rash, independent, self-sufficient movements. No envy or jealousy, no evil surmisings or harsh denunciations, will be manifested by any who love Jesus. There will be no crowding, no climbing above one another; for there is room for all to work. {RH, March 18, 1902 par. 10}

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This kind of fruit is not borne by the branch that abides in the Vine. "This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, March 18, 1902 par. 11}

Through the apostle Peter the Holy Spirit admonishes us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, March 18, 1902 par. 12}

By living and working upon this plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, March 18, 1902 par. 13}

## **A Call to Service**

Will God's people listen to His voice speaking to them through His word? will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of Scripture I have quoted is a sermon for every member of the Church. Will you receive it, and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement? {RH, March 18, 1902 par. 14}

The Lord is coming. This earth's history is soon to close. Are you prepared to meet the Judge of all the earth? Bear in mind that "he shall have judgment without mercy, that hath showed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them? {RH, March 18, 1902 par. 15}

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and His righteousness, and in diffusing the light to others. God now calls upon His people who have great light, and are established in the truth, having had much labor bestowed upon them, to work for themselves and for others as they have never done before. Make use of every ability; bring into exercise every power, every intrusted talent; use all the light that God has given you to do others good. Do not try to be preachers, but become ministers for God. As the truth is better understood, it will ever appear in a more striking light; as you seek to enlighten others, with your mind under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayer for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus with Christ abiding in the heart, you may become laborers together with God.

{RH, March 18, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / March 25, 1902 Opinion and Practice to Be Conformed to God's Word - Mrs. E. G. White -**

***March 25, 1902 Opinion and Practice to Be Conformed to God's Word***

**Mrs. E. G. White**

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Those who desire to know the truth have nothing to fear from the investigation of the word of God. But upon the threshold of investigation of the word of God, inquirers after truth should lay aside all prejudice, and hold in abeyance all preconceived opinion, and open the ear to hear the voice of God from His messenger. Cherished opinions, long-practiced customs and habits, are to be brought to the test of the Scriptures; and if the word of God opposes your views, then, for your soul's sake, do not wrest the Scriptures, as many do to their soul's destruction in order to make them seem to bear a testimony in favor of their errors. Let your inquiry be, What is truth? not, What have I hitherto believed to be truth? Do not interpret the Scriptures in the light of your former belief, and assert that some doctrine of finite man is truth. Let your inquiry be, What saith the Scriptures? Let God speak to you from His living oracles, and open your heart to receive the word of God. {RH, March 25, 1902 par. 1}

Many are following the traditions of men; but as the traditions of men are erroneous, and no error has sanctifying power, their souls are not sanctified to God. Yet they hold on to the doctrines of men with firm tenacity, and will not be moved by the testimony of Scripture. They have been educated to believe falsehood, and they use every ingenious method to make it appear that the Bible supports them in their position of error, making falsehood appear to be truth. But the first work to be done by those who would know the truth, is to open the Bible with a determined purpose to conform to the requirements of the word of God, establishing their faith upon "It is written." Make up your mind that your former theories must change if they are not in harmony with the doctrines of the Bible. You are called upon to put forth diligent effort to discover what is truth. This should not be thought a hard requirement; for men are called upon to toil for their temporal and earthly blessings, and it is not to be expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth, and exercise all our powers of mind and heart to understand. {RH, March 25, 1902 par. 2}

We thank God for the Bible; for it is the treasure-house of knowledge, and it is the duty and privilege of every son and daughter of Adam to search the pages of both the Old and the New Testament with diligence, in order that all may know what are the terms of salvation. We are to explore the sacred word as a miner searches the earth, and examines the rocks for hidden treasures, for the gold and the silver concealed in the veins of the mountains. Those who come to the searching of the sacred mine of truth with a humble and teachable spirit, will soon discover jewels of truth that will reward the earnest seeker. The Bible contains the science of salvation, and directs the way to Christ. Do you want to know more of the character of God? then bear in mind that the Bible gives the revelation of Him in the character of Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {RH, March 25, 1902 par. 3}

## **How to Read God's Word**

Beware lest you read the word of God in the light of erroneous teaching. It was on this very ground that the Jews made their fatal mistake. They declared that there must be no different interpretation placed upon the Scriptures than that which had been given by the rabbis in former years; and as they had multiplied their traditions and maxims, and had clothed them with sacredness, the word of God was made of no effect through their traditions; and if Jesus Christ, the Word of God, had not come into the world, men would have lost all knowledge of the true God. Christ was the light of the world. All the communications of the Old Testament were from Jesus Christ; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. Christ said of them, "In vain they do worship me, teaching the doctrines the commandments of men." "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them. . . . Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them." {RH, March 25, 1902 par. 4}

He told them that they made the commandments of God of no effect through their tradition. The requirements of men were placed where the requirements of God should have been, and Jesus charged them with being ignorant both of the Scriptures and of the power of God. It is Satan's studied plan to pervert the Scriptures, and to lead men to put a false construction on the words of God. He has led the Roman Church to take a position that the Bible is to be read in the light of the interpretation of the Fathers and of the Church, and therefore the Lord cannot penetrate the minds of the members of this Church until they read the Bible as the word of the infinite God. All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the word of God. If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the word of God gives us foundation for our faith. {RH, March 25, 1902 par. 5}

The holy oracles should be studied with humble hearts and earnest prayer, in order that we may bring the truth which we see plainly stated into our practical, every-day life. Thus we shall make it evident that we conform our life to the teachings of God's word. Jesus presents to us two classes who have been blessed with an understanding of divine truth. One class not only hear His sayings, but they also do them, and another class hear, but do them not. He says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and

beat upon that house; and it fell: and great was the fall of it." {RH, March 25, 1902 par. 6}

Those who see evidences of truth, and yet refuse to walk in its light, because they see that in so doing they would be obliged to make some sacrifice of opinions, of business, or of some other temporal advantage, who put aside their convictions, and reject the plain "Thus saith the Lord," and turn from the truth unto fables, misapplying and misinterpreting the Scriptures in such a way as to make them appear to sustain their errors,—these persons come under the woe pronounced upon Chorazin and Bethsaida. In the days of Christ it was this class who were approved by His words when He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." {RH, March 25, 1902 par. 7}

### **Experience to be Tested by the Word**

There are many who claim that they have been sanctified to God, and yet when the great standard of righteousness is presented to them, they become greatly excited, and manifest a spirit which proves that they know nothing of what it means to be sanctified. They have not the mind of Christ; for those who are truly sanctified will reverence and obey the word of God as fast as it is opened to them, and they will express a strong desire to know what is truth on every point of doctrine. An exultant feeling is no evidence of sanctification. The assertion, "I am saved, I am saved," does not prove that the soul is saved or sanctified. Many who are greatly excited are told that they are sanctified, when they have no intelligent idea of what the term means; for they know not the Scriptures nor the power of God. They flatter themselves that they are in conformity to the will of God, because they feel happy; but when they are tested, when the word of God is brought to bear upon their experience, they stop their ears from hearing the truth, saying, "I am sanctified," and that puts an end to the controversy. They will have nothing to do with searching the Scriptures to know what is truth, and prove that they are fearfully self-deceived. Sanctification means very much more than a flight of feeling. Excitement is not sanctification. Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God's word is sanctification. The word of God is to be our guide, not the opinions or ideas of men. Let those who would be truly sanctified search the word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed. "Sanctify them through thy truth: thy word is truth." {RH, March 25, 1902 par. 8}

Christianity is simply living by every word that proceedeth out of the mouth of God.

We are to believe in, and live in, Christ, who is the way, the truth, and the life. We have faith in God when we believe His word; we trust and obey God when we keep His commandments; and we love God when we love His law. Believing a lie will not put any one of us in the way of being sanctified. Should all the ministers in the world tell us that we were safe in disobeying a single precept of the holy standard of righteousness, it would not lessen our obligations, nor make our guilt less, if we reject a plain "Thou shalt" or "Thou shalt not." We need not think that because our fathers did a certain way, and died happy, we may follow in their footsteps, and be accepted in rendering the same service, and doing the same works, that they did. We have had more light than they had in their day; and if we would be accepted of God, we must be as faithful in obeying the light and walking in it as they were in receiving and obeying the light that God sent to them. We must accept and improve the light that shines upon our pathway, as faithfully as they accepted and improved the light that fell upon their pathway in their generation. We shall be judged according to the light that shines into the soul-temple in our day; and if we follow the light, we shall be free men and women in Christ Jesus. {RH, March 25, 1902 par. 9}

**PERIODICALS / RH - The Review and Herald / April 1, 1902 Instruction to Church Members - Mrs. E. G. White -**

***April 1, 1902 Instruction to Church Members***

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**Mrs. E. G. White**

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In the Church today there are tares among the wheat. Christ declared: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . {RH, April 1, 1902 par. 1}

"Then Jesus sent the multitudes away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send



forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." {RH, April 1, 1902 par. 2}

Read this instruction carefully, doing all in your power to understand the parable. The Holy Spirit will impress the minds of those who desire a clear comprehension of this parable. {RH, April 1, 1902 par. 3}

### **How the Growth of the Gospel Seed is Hindered**

The Saviour said again: "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." {RH, April 1, 1902 par. 4}

Those who do not follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, have no root in themselves; and therefore they lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not honor the truth. They do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth, but do not receive it. Of this class Christ says: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, April 1, 1902 par. 5}

Of Chorazin and Bethsaida, cities in which so many of Christ's mighty works were done, which were exalted to heaven by being honored with His presence, the Saviour declared: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." {RH, April 1, 1902 par. 6}

Those who have been favored with great light and many opportunities, but who have not accepted the light nor improved the opportunities, who have not followed correct principles in dealing with their brethren or with unbelievers, will receive punishment in accordance with their sin. They will meet with some sad surprises in the last great day,

when every case shall be brought up in review before God. In their record they will see that which will fill them with shame, but nothing can be changed. All is beyond recall. {RH, April 1, 1902 par. 7}

Christ has made every provision for the sanctification of His Church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart. {RH, April 1, 1902 par. 8}

### **Church Members Are to Help One Another**

Christ has given direction for their guidance, declaring that they are to show Christian interest in one another. If one commits sin, do not talk of it among yourselves. Go first to the one who has offended. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Do church members obey this word? Suppose that in every institution established among us, in publishing houses, sanitariums, and schools, God's people had sought to understand and follow His plan, as it is outlined in the Old and New Testaments. Suppose that the instruction given by Christ to the children of Israel had been woven into the life-practice. Would not we as a people stand today on vantage ground? {RH, April 1, 1902 par. 9}

The instruction given in Matthew presents the work that must be done to keep the Church purified from error and defilement. The brethren in the Church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring an offering to God, ask yourself, Am I cherishing wrong feelings toward any of my brethren in the faith? If you are, do all in your power to be reconciled to the one with whom you are at variance. {RH, April 1, 1902 par. 10}

It is a sin to cherish anger against a brother or a sister in the Church. Christ treats anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a cause" -- O, how much there is of this in the Church today! -- "shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother raca, "vain fellow;" but these passionate words are a savor of death unto death. He who utters them is not co-operating with God, but with Satan. In heaven his wicked railing is placed in the same list as swearing.

{RH, April 1, 1902 par. 11}

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**April 8, 1902 *Instruction to Church Members***

**Mrs. E. G. White**

Many things that do not now appear in a correct light, will be made plain in the day of the Lord. But the question of forgiveness needs not to be interpreted. There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counselor, and need yourself to repent and be forgiven. {RH, April 8, 1902 par. 1}

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive because you may think that he does not feel humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart. {RH, April 8, 1902 par. 2}

If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and action. Then the weight of his sin will not in any degree rest on you. "Considering thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another. {RH, April 8, 1902 par. 3}

One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is not God's plan. This is in accordance with the promptings of human nature. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you also wound and bruise the heart of Christ. {RH, April 8, 1902 par. 4}

While hatred is cherished, there is not an iota of love in the heart; therefore when a man has an offering to present to God, he is to clear away all hatred, that his path may not be blocked. If he humbles his heart before God, confessing his mistake in giving way to the passion which opened the door for Satan to enter and take control of the mind, God will forgive his sin and accept his offering. {RH, April 8, 1902 par. 5}

Christ sees that little heed is paid to his instruction. His people come to him in prayer, asking favors of him, while at the same time they are cherishing hatred against their brethren, not only thinking, but speaking evil of them. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God should he give it to them as they desire. {RH, April 8, 1902 par. 6}

O how much better it would be if church members would humble themselves under

the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Christ points his followers to the path of self-sacrifice and self-surrender. Those who walk in this path not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan throws across the pathway. {RH, April 8, 1902 par. 7}

My brethren and sisters, prepare the way, that you may come to God and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offerings brought to him. {RH, April 8, 1902 par. 8}

Study the Saviour's words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case" -- whatever your position -- "enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal as well as external. The heart must be purified, else Christ cannot be enthroned there. The life must be conformed to the will of God. {RH, April 8, 1902 par. 9}

There is no need to marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul-temple is full of wickedness. There is no room for Christ. Men follow their own perverse ways. They will not heed the words of the Saviour. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Though deficient in service, they justify themselves, saying, "The temple of the Lord, The temple of the Lord are we." They set the law of God aside to follow the light of their own imagination. {RH, April 8, 1902 par. 10}

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." {RH, April 8, 1902 par. 11}

God is true to his covenant with his people. His word is infallible. His people bring suffering on themselves by forsaking his counsel for their own human wisdom. It is impossible for their prayers to reach his throne, because the rebellion of disobedience is the substance of their petitions. Christ came from heaven to teach the word which his Father committed to him for the fallen members of his family. Those who hear and obey walk in safe paths, under the protection of the Lord of heaven. Through the power of Christ they are victorious over every foe. Those who do faithful, unselfish service for God will be blessed in their unity, as they work in obedience to Jehovah. {RH, April 8, 1902 par. 12}

When the church allows within her borders those who are working on lines of worldly ambition, when church members cherish feelings of animosity toward one another, God is greatly dishonored. He cannot bless them with grace and power while they continue

in sin, and therefore, unwatered by his grace, they become dry and spiritless. God has given all power to his Son to give to his people as largely as they prepare themselves for its reception. This power is in every way adapted to the necessities of perishing sinners, and God will use the members of his church as his helping hand, if they will place themselves where they can be used. But he does not communicate through impure channels; for this would dishonor his holy name. {RH, April 8, 1902 par. 13}

All who love Jesus will search the Scriptures, that they may know and obey his will. Christ will be to them a very present help in time of need; for God's power is pledged to faithfulness. He will fulfill his word to all who are true. Christ triumphs in the triumph of his people; therefore prepare his way, that he may bestow his richest gifts on his church. {RH, April 8, 1902 par. 14}

Tell in every church what the individual members must be and do if they work successfully. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. But those who forsake the way of the Lord, marking out new methods and following human surmisings, will surely lie down in sorrow. Perversity, carried into the religious experience, will place them outside the city of God. {RH, April 8, 1902 par. 15}

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. . . . I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

{RH, April 8, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / April 15, 1902 The Evidence of Apostleship Mrs. E. G. White**

***April 15, 1902 The Evidence of Apostleship***

**Mrs. E. G. White**

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" {RH, April 15, 1902 par. 1}

These words were written by the apostle Paul to the Corinthian church. Some had charged Paul with self-commendation in writing his former epistle. Paul refers to this by asking the members of the church if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony as to their Christian character? There were those who had come to Corinth with letters of commendation from other churches; but the leading workers, the founders of these churches, the apostles of Christ, had no need of such commendation. The Corinthians, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation Paul needed.

Their reception of the truth, and the reformation seen in their lives in response to the labors of the apostle, was a testimony that spoke to all nations, tongues, and peoples. {RH, April 15, 1902 par. 2}

Paul regarded the Corinthian brethren as his testimonial. He loved them; for they were the fruit of his labor. The reformation wrought in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of Christ. "Ye are our epistle," he says, "written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." {RH, April 15, 1902 par. 3}

The conversion of sinners and their sanctification through the truth, is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labors, he needs no other recommendation. The evidence of his apostleship is written upon the hearts of the ones converted, and is witnessed to by their reformed lives. Christ is formed within, the hope of glory. They are zealous for the truth they have received. They realize that their lives must harmonize with this truth. {RH, April 15, 1902 par. 4}

### **True Measure of Usefulness**

The usefulness of a minister of Christ is measured by the results of his labors. When men and women receive the truth, and in their lives adorn it, following the example of their Lord, they recommend the truth and the minister who presented it. The minister is greatly strengthened by these seals of his ministry. {RH, April 15, 1902 par. 5}

In this age there are many preachers, but there is a great scarcity of able, holy ministers, men filled with the love that dwelt in the heart of Christ. Today the ministers of Christ should have the same witness as that which the Corinthian church bore to Paul's ministry. But pride, self-confidence, love of the world, fault-finding, bitterness, envy, are the fruit borne by many who profess the religion of Christ. Their deportment is in sharp contrast to the character of Christ. Such an epistle, known and read of all men, is, alas, a sad testimony to the character of the ministerial labor under which these souls received their spiritual mold. With such conversions Christ had no connection. In some instances, it is true, men may dishonor God by their claim to be his followers, while the minister under whose labor they professed to receive the truth was faithful, sincere, and thorough in his work. But this is seldom the case. {RH, April 15, 1902 par. 6}

There is no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success do not boast. They acknowledge their entire dependence on God, realizing that of themselves they have no power. With Paul they say, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." {RH, April 15, 1902 par. 7}

There are many ministers who lose their efficiency because they do not make God their trust. They do not depend on his strength. {RH, April 15, 1902 par. 8}



Many church members act unwisely toward the minister. Often when a teacher of truth has a measure of success in his labor, he is spoiled by those for whom he has worked. Petted and praised, he begins to cherish self-admiration. Thinking that he has superior qualifications, he grows careless in regard to asking God for help. He does not watch unto prayer; and Satan obtains an easy victory over him. {RH, April 15, 1902 par. 9}

The true minister does the work of the Master. He feels the importance of his work as one who has charge of the flock of God, realizing that in a degree he sustains to the church and to the world the same relation that Christ sustained. He is interested in everything that concerns the salvation of souls. He works to lead sinners from a life of sin to a nobler, higher life, that they may obtain the reward of the overcomer. {RH, April 15, 1902 par. 10}

### **The Minister Is God's Watchman**

Weighty is the responsibility resting on ministers of the gospel. The Lord calls them his watchmen. The watchmen anciently placed on the walls of the cities occupied a most important position. Upon their faithfulness depended the safety of all within the walls. When danger was apprehended, they were not to sleep day or night. Every few minutes they were required to call to one another, to see that all were awake, and that no harm had come to any. From one to another the cry of warning or good cheer was to be sounded, till it went the entire rounds of the city. {RH, April 15, 1902 par. 11}

These watchmen represent the ministers of Christ, upon whose fidelity depends the salvation of souls. These ministers are to stand as watchmen on the walls of Zion, and if they see the sword coming, they are to sound the warning. {RH, April 15, 1902 par. 12}

"O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." The watchmen are to live very near to God, where they can hear his word and be impressed by his Spirit, that the people may not look to them in vain. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." {RH, April 15, 1902 par. 13}

If the man who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true preacher. If his lips are touched with a live coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire. "What must I do to be saved?"

{RH, April 15, 1902 par. 14}

**PERIODICALS / RH - The Review and Herald / April 22, 1902 The Righteousness of Christ in the Law Mrs. E. G. White**

***April 22, 1902 The Righteousness of Christ in the Law***

**Mrs. E. G. White**

The greatest difficulty Paul had to meet arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts. {RH, April 22, 1902 par. 1}

Paul met them on their own ground. "If the ministration of death, written and engraven in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." {RH, April 22, 1902 par. 2}

The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation. {RH, April 22, 1902 par. 3}

So sacred and so glorious is the law, that when Moses returned from the holy mount, where he had been with God, receiving from his hand the tables of stone, his face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil. {RH, April 22, 1902 par. 4}

The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth. {RH, April 22, 1902 par. 5}

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered his perfection of character in the place of man's sinfulness. He took upon himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice he was to make. The slain lamb typified the Lamb that was to take away the sin of the world. {RH, April 22, 1902 par. 6}

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious. {RH, April 22, 1902 par. 7}

### **The Jewish Economy Revealed Christ**

Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype. {RH, April 22, 1902 par. 8}

After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving his life-giving, sanctifying Spirit to all who believe? {RH, April 22, 1902 par. 9}

The proclamation of the law of ten commandments was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people?--They were afraid. As they saw "the thunders, and the lightnings and the noise of the trumpet, and the mountain smoking," they "removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of his mediation, they would certainly have been consumed. {RH, April 22, 1902 par. 10}

"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." {RH, April 22, 1902 par. 11}

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition their guilt and sin,--of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach him. They had lost nearly all sense of what constitutes sin and of what constitutes righteousness. The pardon of sin through Christ, the promised Messiah, whom their offerings typified, was but dimly understood. {RH, April 22, 1902 par. 12}

Paul declared, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil

shall be taken away." {RH, April 22, 1902 par. 13}

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law. {RH, April 22, 1902 par. 14}

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government, can Christ be of any avail to them. They may talk of Christ as their Saviour; but he will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, for it was my mission to exalt God's law. {RH, April 22, 1902 par. 15}

### **The Moral Law a Transcript of Christ's Character**

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God. {RH, April 22, 1902 par. 16}

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law. {RH, April 22, 1902 par. 17}

In the sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." {RH, April 22, 1902 par. 18}

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away--God's law of ten commandments, his standard of righteousness--was plainly seen by all who saw to the end of that which was done away. {RH, April 22, 1902 par. 19}

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see

the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. {RH, April 22, 1902 par. 20}

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, "Him that cometh to me I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all righteousness." {RH, April 22, 1902 par. 21}

## **PERIODICALS / RH - The Review and Herald / April 22, 1902 An Example of Liberality**

### ***April 22, 1902 An Example of Liberality***

When the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Exodus 35:21-25; 36:3, 5. This generous-hearted, willing service was pleasing to God; and when the tabernacle was completed, he signified his acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:34. {RH, April 22, 1902 par. 1}

Akin to this example of willing service has been the work done in behalf of our schools in the publication and sale of "Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to this work, and that their efforts are proving so successful. We rejoice that our conference and tract society officers have given their influence and energy to this grand enterprise, and that ministers, Bible workers, colporteurs, and church members have engaged so heartily in the special effort for the speedy relief of our schools. The generous whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this

enterprise is well pleasing to the Lord. It is in accordance with his plan.

Mrs. E. G. White.

{RH, April 22, 1902 par. 2}

**PERIODICALS / RH - The Review and Herald / April 29, 1902 The Glory of the Cross Mrs. E. G. White**

***April 29, 1902 The Glory of the Cross***

**Mrs. E. G. White**

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." {RH, April 29, 1902 par. 1}

The apostle magnifies the grace and mercy of God, shown in his miraculous conversion and in the sacred trust committed to him as a minister of Christ. By God's abundant mercy he and his brethren have been sustained in affliction, difficulty, and danger. He declares that they have not walked in craftiness, nor handled the word of God deceitfully. They have been unselfish, showing no avarice. They have not modeled their faith and teaching to suit the desires of their hearers, nor kept back truths profitable for them in order to make their teaching less offensive. They have not clouded the truths of God's word, so that their meaning should not be understood. On the contrary, feeling the importance of their calling, they have presented the truth with simplicity and clearness, praying for the conviction and conversion of souls. They have endeavored to bring their conduct into harmony with the truth presented, that this truth might commend itself to every man's conscience. {RH, April 29, 1902 par. 2}

Paul knew that, by many, conviction would be thrown off, that hearts would rise up against the truth, be it presented ever so wisely. The hearts of many were blinded by prejudice and lust. They could not see the beauty of the truth. But the apostle would not permit this to discourage him in his labor. If after he had plainly presented the truth, the hearts of the people were still covered by a veil, neither the truth nor the minister presenting it were at fault. {RH, April 29, 1902 par. 3}

### **Man's Mind Blinded by Worldliness**

In this age we find men and women professing godliness who refuse to walk in the light which shows that they have greater truths to accept,--truths which involve a cross,--truths which, if accepted, would separate them from the world. They refuse to recognize the sacred claims of God's law. In an effort to justify their theories and their



course, they misinterpret the plainest statements of Scripture. Filled with the love of the world, they say, "I cannot see; I cannot see." {RH, April 29, 1902 par. 4}

To such are applicable the words of Paul: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Men are crying, "Christ, Christ; give us Christ; but the law we will not acknowledge." Turning from the law, they turn from the Giver of the law, and they turn also from Christ; for he declares, "I and my Father are one." {RH, April 29, 1902 par. 5}

In every mind the solemn inquiry should be, "What must I do to be saved?" I must know for myself what is truth, that I may be sanctified by the truth, and thus obtain a fitness for the higher life. But Satan is untiring in his efforts to keep the transforming light of the gospel from the hearts of men. Those who do not willfully oppose, those who, like Paul, war against the truth ignorantly, may be converted. Yet it remains a stern, lamentable fact that among professed believers, as well as among unbelievers, the enemy blinds many to their ruin. They allow him to rob them of all desire to investigate the inspired word for themselves. {RH, April 29, 1902 par. 6}

"We preach not ourselves," Paul continued, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The object of the apostles' ministry was not self-exaltation. They did not covet authority or pre-eminence. They preached Christ. This was their theme. They hid self in the Saviour. The great plan of salvation, and the life of Christ, the author and finisher of this plan, were exalted before their hearers. Christ, yesterday, today, and forever, was the burden of their teaching. {RH, April 29, 1902 par. 7}

If those who today are preaching the word of God, would cease to glory in self, and would exalt the cross of Christ, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, to obtain a full view of the crucified Saviour, all is gained. But very few ministers point sinners as they should to the Lamb of God. Few have a just estimate of the worth of souls or of the power of Christ to save. {RH, April 29, 1902 par. 8}

Satan's work is to make the truth of God of none effect. Cast out of heaven because of his transgression, his aim has ever been to defeat God's purpose for man. He seeks to make it appear that the law is imperfect, unjust, tyrannical. He declares that it is impossible for man to keep the law. And in his own power man cannot keep the law. Without a Saviour, he is without hope. {RH, April 29, 1902 par. 9}

Christ saw the helpless condition of the race, and he came to redeem them by living the life of obedience the law requires, and by paying in his death the penalty of disobedience. He came to bring us the message and means of deliverance, an assurance of salvation, not through the abrogation of the law, but through obedience made possible by his merits. {RH, April 29, 1902 par. 10}

To make it possible for human beings to be kings and priests to God, the Commander of the angels took the position of a servant. He set us a perfect example.

He asks us to learn of him; for his life was an exemplification of the law. No act of sin marred his conduct. In word and deed he was without blemish. {RH, April 29, 1902 par. 11}

Christ's death shows God's great love for man. It is the pledge of our salvation. To remove the cross from the Christian would be like blotting out the sun. The cross brings us near to God, reconciling us to him. Jehovah looks upon it with the relenting compassion of a Father's love. He looks upon the suffering his Son endured in order to save the race from eternal death, and he accepts us in the Beloved. {RH, April 29, 1902 par. 12}

Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour's love. When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners live. Your repentance is accepted; for I have found a ransom. {RH, April 29, 1902 par. 13}

Through the cross we learn that our Heavenly Father loves us with an infinite and everlasting love, and draws us to him with more than a mother's yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"? It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to him who gave himself for us. Then with the light of love that shines from his face on ours, we shall go forth to reflect it to those in darkness. {RH, April 29, 1902 par. 14}

## **PERIODICALS / RH - The Review and Herald / April 29, 1902 An Opportunity to Give Spiritual Help**

### **April 29, 1902 An Opportunity to Give Spiritual Help**

I have never seen so good an opportunity for all who will work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all who know the truth engage in this work, in the meekness of Christ and in the love of God, striving to communicate the light of truth. When you are called upon to defend a point of faith, do this in the meekness of wisdom, speaking the truth in love. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." E. G. White. {RH, April 29, 1902 par. 1}

## **PERIODICALS / RH - The Review and Herald / May 6, 1902 An Exceeding and Eternal Weight of Glory Mrs. E. G. White**

### **May 6, 1902 An Exceeding and Eternal Weight of Glory**

## **Mrs. E. G. White**

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." {RH, May 6, 1902 par. 1}

To men has been given the great work of preaching Christ. The priceless treasure has been placed in earthen vessels. God could have proclaimed his truth by sinless angels, but this was not his plan. He could have intrusted his work to men of wealth, position, learning, and eloquence; but neither was this his plan. He chose men acquainted with poverty, hardship, and suffering, men who could reach the poor and lowly. {RH, May 6, 1902 par. 2}

The power of the truth must not be accredited to men. Men must not be given the honor due to God. It must be seen that to God belongs all the glory. Therefore human beings, men compassed with infirmity, are chosen as instruments for God's work. Through them his blessings were to be conveyed to the world. Through them his glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy. And in all their work they are to ascribe glory, honor, and praise to him who is above all and over all. {RH, May 6, 1902 par. 3}

Paul speaks to his experience in connection with the service of Christ, showing that in choosing the Christian pathway he had not been prompted by selfish motives: for it is beset with trials and temptations, Of his own experience he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." The apostles were sometimes cast down in the conflict with evil men and evil angels, yet by the grace of God they were enabled to rise and press once more to the front. Their preservation under manifold dangers testified that Jesus lived. Deliverance, support, consolation, and fortitude came to them as they endured suffering for the Redeemer's sake. {RH, May 6, 1902 par. 4}

Paul reminds his brethren that as Christ's messengers he and his fellow laborers were continually in peril. The hardships they endured were telling on their strength. "We which live," he says, "are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." Wearing physically through privation and toil, these ministers of Christ were conforming to his death. But that which was working death in them was bringing spiritual life and health to the Corinthians, who by a belief in the truth were being made partakers of life eternal. In view of this they were to be careful not to increase the burdens and trials of the laborers by neglect and disaffection. {RH, May 6, 1902 par. 5}

### **The Hope that Sustained Paul**

Paul continues. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Firmly

believing the reality of the truth intrusted to him, nothing could induce Paul to handle the word of God deceitfully, or to conceal the conviction of his soul. He would not purchase wealth, honor, or pleasure by a life of conformity to the opinions of the world. He was in daily expectation of martyrdom for the same faith that he had preached to the Corinthians, but he was not intimidated, knowing that he who died and rose again would raise him from the grave, and present him, with all the faithful who had accepted the truth through his labor, to the Father. {RH, May 6, 1902 par. 6}

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Not for self-aggrandizement did the apostles preach the gospel. It was the hope of saving souls that led them to devote their lives to this work. And it was the hope of saving souls that kept them from fainting or from ceasing their efforts because of threatened danger or actual suffering. {RH, May 6, 1902 par. 7}

"For which cause," Paul declares, "we faint not; but though our outward man perish, yet the inward man is renewed day by day." Paul felt the power of the enemy; but though his physical strength was declining, yet he faithfully and unflinchingly declared the gospel of Christ. Clad in the whole armor of God, this hero of the cross pressed forward in the conflict. His voice of cheer proclaimed him triumphant in the combat. Fixing his gaze on high, he beholds the reward of the faithful, and in tones of victory he exclaims, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." {RH, May 6, 1902 par. 8}

If Paul, troubled on every side, perplexed, persecuted, could call his trials light afflictions, of what has the Christian of today to complain? How trifling are our trials in comparison with Paul's many afflictions! They are not worthy to be compared with the eternal weight of glory awaiting the overcomer. They are God's workmen, ordained for the perfection of character. However great the deprivation and suffering of the Christian, however dark and inscrutable may seem the way of providence, he is to rejoice in the Lord, knowing that all is working for his good. {RH, May 6, 1902 par. 9}

### **How Sorrows and Trials are Made Light**

How many there are who grieve the Spirit of God by continual repining! This is because they have lost sight of Christ. If we behold him who bore our sorrows and died as our sacrifice, that we might have an exceeding weight of glory, we shall regard our heaviest sorrows and trials as light afflictions. Think of the Saviour upon the cross, bruised, smitten, mocked, yet uncomplaining and unresisting, suffering without a murmur. This is the Lord of heaven, whose throne is from everlasting. All this suffering and shame he endured for the joy that was set before him,--the joy of bringing to men the gift of eternal life. {RH, May 6, 1902 par. 10}

When the attention is fastened on the cross of Christ, the whole being is ennobled. The knowledge of the Saviour's love subdues the soul, and lifts the mind above the

things of time and sense. Let us learn to estimate all temporal things in the light that shines from the cross. Let us strive to fathom the depths of humiliation to which our Saviour descended in order to make man the possessor of eternal riches. As we study the plan of redemption, the heart will feel the throb of the Saviour's love, and will be ravished by the charms of his character. {RH, May 6, 1902 par. 11}

It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of his life on earth, of his sacrifice for us; we think of his work in heaven as our advocate, of the mansions he is preparing for those who love him; and we can but exclaim. "O the heights and depths of the love of Christ!" As we linger beneath the cross, we gain a faint conception of the love of God, and we say, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore. {RH, May 6, 1902 par. 12}

In all true disciples this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Jesus. It is on the earth that his children are to let this love shine out through blameless lives. Thus sinners will be led to the cross, to behold the Lamb of God. {RH, May 6, 1902 par. 13}

## **PERIODICALS / RH - The Review and Herald / May 6, 1902 Preparation for the Work**

### ***May 6, 1902 Preparation for the Work***

Those who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility. {RH, May 6, 1902 par. 1}

We are to pray without ceasing, and we are to live our prayers. Faith will greatly increase by exercise. Let those who are canvassing for "Christ's Object Lessons" learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in his power to help and save you. Faith is the very life blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces and to a kindly submission in all things to the Lord. {RH, May 6, 1902 par. 2}

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its errand of mercy: Exemplify in the life the lessons given by Christ in his sermon on the mount. This will make a deeper impression, and have a more lasting influence upon minds, than will the

sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help; but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating, will impress the heart. {RH, May 6, 1902 par. 3}

Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God in order to stir the sluggish faculties to more earnest action that he may honor faith by the bestowal of rich blessings. This is a means of advancing his work. Looking unto Jesus, not only as our example, but as the author and finisher of our faith, let us go forward, having confidence that he will supply strength for every duty. {RH, May 6, 1902 par. 4}

Much painstaking effort will be required of those who have the burden of this work; for right instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and sacrifice exemplified in the life of our Redeemer. Christ made sacrifices at every step, sacrifices that none of his followers can ever make. In all the self-denial required of us in this work; amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of his spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation to the people.

Mrs. E. G. White. {RH, May 6, 1902 par. 5}

**PERIODICALS / RH - The Review and Herald / May 13, 1902 Neglected Duties Mrs. E. G. White**

***May 13, 1902 Neglected Duties***

**Mrs. E. G. White**

God's people are called to aggressive warfare, not against one another, but against the armies of the enemy. Never are they to relax their vigilance. Never are those who claim to be Christ's disciples to feel at ease in their church capacity, content to do nothing to rescue fallen human beings, and win them back to their loyalty. Heavenly angels are constantly ascending and descending between heaven and earth, engaged in unselfish service for humanity. Where are the men and women who will unite with these heavenly messengers? Think of what God has done for you! When you were perishing out of Christ, did not the warning message come to you, convincing you of sin, and arousing you to repentance? Did not Christ reveal himself to you as a sin-pardoning Saviour? And in the light and warmth of your first love, were you not filled with a longing to impart to others the grace that gave you newness of life? {RH, May 13, 1902 par. 1}

Do not allow your zeal for soul saving to decrease. You have become Christ's



helping hand, and you are to work earnestly for those whom before your conversion you looked upon with indifference. Remember that they are in as favorable a condition as you were to be brought to repentance, and that their salvation may be of higher value to the church than was yours. Grudge not earnest, tender words and kindly deeds. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Open the windows of the soul heavenward, that the bright beams of the Sun of Righteousness may shine into your hearts. Fresh grace to impart will be given to those who keep their souls in the love of God. Duty and sacrifice are precious to them, because of their love for Christ's purchased possession. {RH, May 13, 1902 par. 2}

Those who are truly converted are eager to communicate the knowledge of God. They feel the strength of the cords that bind men and women to Christ in loving, faithful service. Once they had no interest in sinners; now they are united with Christ, and they are bound up in love with his heritage. The heart once frozen by selfishness is melted by the influence of the Spirit. They rejoice that sinners are accepted in the Beloved. {RH, May 13, 1902 par. 3}

Let the soldiers in Christ's army remember that while they are under his banner, they can never be conquered; for angels from heaven are fighting beside them. And let them remember also that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What are our orders?--"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." {RH, May 13, 1902 par. 4}

### **The Lord Has Work for You**

This is the work to which you are called. It is not for you to sit and listen to discourse after discourse, feeling content to do nothing, making no use of the word you hear, and often criticising the ministers. Go to work, helping on the right hand and on the left. Visit your neighbors and in a friendly way, and become acquainted with them. Use every favorable opportunity, in co-operation with the heavenly agencies, to draw them under Christ's banner. {RH, May 13, 1902 par. 5}

Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticise, and condemn their own brethren. {RH, May 13, 1902 par. 6}

The Lord has a work for every one to do. As God's people act their part with faithfulness, the light will shine forth, extending farther and farther, from neighborhood

to neighborhood. In places nigh and afar off there will be revivals and conversions. The light and power of the message will be seen and felt. {RH, May 13, 1902 par. 7}

Let there be no indifference; for we are living amid the perils of the last days. Each one must act his part in extending and enlarging the kingdom of God. Every effort made by the human agent to co-operate with the Holy Spirit prepares him to accomplish the work God has been fitting him through his grace to do. God desires his people to use all their talents in his service. He wants them to labor for those outside the fold. He wants them to improve their capabilities, that they may become wise unto salvation, and by contemplating their duty to him and to their fellow men, learn to help others. Workers are to be trained who will train and educate others. Thus the good work will go forward, and whole communities will be blessed. Men and women will be brought into the fold at the eleventh hour, and if they are earnest and faithful, the Lord will accept them and work through them. As they put on Christ, their minds are filled with the treasures of heavenly truth, which they give to others, to be given by them to still others. {RH, May 13, 1902 par. 8}

We are living in the time of the end, a time crowded with events in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. The last years of probation are fast closing. The signs of the times--the wars and rumors of wars, the strikes, murders, robberies, and accidents--tell us that the end of all things is at hand. Who can doubt the truth of the prophet's words. "The wicked shall do wickedly: and none of the wicked shall understand"? Many of the inhabitants of the world have given themselves into Satan's control. They co-operate with him, helping him to carry out his plans against the government of God. Under his guidance, men have lost their horror of bloodshed and murder. {RH, May 13, 1902 par. 9}

Satan himself stands at the head of his army, striving with all his power to perfect the force over which he rules, that he may wreak his vengeance on God's people. Knowing that his time is short, he has come down with great power, to work against all that is good. In the Scriptures, he is represented as walking up and down as a roaring lion, seeking whom he may devour. He fills the minds of his instrumentalities with hatred against God and with an intense desire for revenge. {RH, May 13, 1902 par. 10}

### **The Last Conflict**

Determined to efface the image of God in man. Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling error with truth, so seeking to bring confusion and distress. But in proportionate power God works to counteract Satan's plans and to bring to light his hidden purposes. When the enemy has seemed to be gaining a signal victory over righteousness, God has been working with mighty power in behalf of his people. {RH, May 13, 1902 par. 11}

The stress of great temptation is already upon us. We are now to unite with one another in doing the work that Christ did when he was upon this earth. We are to be one in Christ. Thus we are to show our faithfulness to God, to our Redeemer, and to all

who are born into his kingdom. Among the people of God there is to be no dissension, no controversy, no warfare against one another. Satan's strong efforts against good, that terrible hatred of his agencies against God's agencies, emphasize the need of union and harmony among the forces of righteousness. We have no time to wrestle and contend among ourselves, no time to work on suppositions, or cherish prejudices. It is too late for this, brethren; for Christ is at the door. {RH, May 13, 1902 par. 12}

A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield --the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed. {RH, May 13, 1902 par. 13}

God's people are to bear a bold, decided testimony for the truth, unfolding the purposes of God by the witness of pen and voice. In place after place, they are to proclaim the message of God's word. By converted, sanctified, holy men and women the message of warning is to be proclaimed, that the prayer may be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven." {RH, May 13, 1902 par. 14}

All heaven is in activity, and the angels of God are waiting to co-operate with those who will devise plans by which the souls for whom Christ died may hear the glad tidings of salvation. Angels who minister to those who shall be heirs of salvation, are saying to every true saint, "There is work for you to do. Go, stand and speak to the people all the words of this life."

{RH, May 13, 1902 par. 15}

## **PERIODICALS / RH - The Review and Herald / May 13, 1902 All to Co-operate May 13, 1902 All to Co-operate**

A good beginning has been made in the sale of "Christ's Object Lessons." What is needed now is an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. Every branch of God's cause is worthy of diligence; but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers. {RH, May 13, 1902 par. 1}

From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great

responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner. {RH, May 13, 1902 par. 2}

God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order. {RH, May 13, 1902 par. 3}

The present is an opportunity which we cannot afford to lose. We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving a part of their earnings for the help of our schools. {RH, May 13, 1902 par. 4}

A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self, and to help forward the work. Let the children act a part. Let all co-operate. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make an occasion for witnessing for him and his truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly. {RH, May 13, 1902 par. 5}

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in a knowledge of God and of the best methods for reaching the people. {RH, May 13, 1902 par. 6}

The Lord calls for young men and women to enter his service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to his call. {RH, May 13, 1902 par. 7}

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

Mrs. E. G. White.

{RH, May 13, 1902 par. 8}

## **PERIODICALS / RH - The Review and Herald / May 13, 1902 The Work in All Lands May 13, 1902 *The Work in All Lands***

The work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality; and they can aid in extending its

influence of blessing to far heathen lands and to the islands of the sea. {RH, May 13, 1902 par. 1}

We trust that our publishing house in Australia will make liberal terms in the publication of "Christ's Object Lessons." The Lord has greatly blessed this institution, and it should present to him a thank offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work and act its part nobly. And this co-operation with God will prove to the Australian publishing house as great a blessing as it has proved to our institutions in America. {RH, May 13, 1902 par. 2}

Move out in this work, my brethren in Australasia. "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1. Have we not proved this in the past? As we have moved out, trusting God's promise, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promises should check every thought of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australasia will be guilty of this. {RH, May 13, 1902 par. 3}

The Lord has done much for you all through your borders. Lift up your eyes, and look on the fields, already white for the harvest. Praise God that his word has been verified beyond all our conception. {RH, May 13, 1902 par. 4}

I call upon our people to enter earnestly and disinterestedly upon the work of freeing the school from debt. Let the publishing house do its part in the publication of the book. Let our people throughout Australasia take hold of the sale of "Christ's Object Lessons." God will bless them in this work. {RH, May 13, 1902 par. 5}

The workers in England should make every possible effort in the sale of this book, that a school may be established in that country. My brethren in England, Germany, and all other European countries where the light of truth is shining, take hold of this work. Let this book be translated into the different languages, and circulated in the different countries of Europe. Let our canvassers in all parts of Europe be encouraged to help in its sale. The sale of this book will do much more than to aid in freeing our institutions from debt. It will open the way for our larger books to find a ready market. Thus the truth will reach many who otherwise would not receive it. {RH, May 13, 1902 par. 6}

I appeal especially to our brethren in Scandinavia. Will you not take hold of the work which God has given you? Will you not labor to the utmost of your ability to relieve the embarrassed institutions in your field? Do not look on in despair, saying, "We can do nothing." Cease to talk discouragement. Take hold of the arm of Infinite Power. Remember that your brethren in other lands are uniting to give you help. Do not fail nor be discouraged. The Lord will uphold his workers in Scandinavia if they will act their parts in faith, in prayer, in hopefulness, doing all they can to advance his cause and hasten his coming. {RH, May 13, 1902 par. 7}

Let a most earnest effort be made by our people in England to inspire their brethren in Scandinavia with faith and courage. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. {RH, May 13, 1902 par. 8}

Remember that the nearer we approach the time of Christ's coming, the more

earnestly and firmly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

Mrs. E. G. White.

{RH, May 13, 1902 par. 9}

**PERIODICALS / RH - The Review and Herald / May 20, 1902 Come Up to the Help of the Lord Mrs. E. G. White**

***May 20, 1902 Come Up to the Help of the Lord***

**Mrs. E. G. White**

As the children of Israel neared the borders of the promised land, Moses selected a man from each tribe, and sent them to view the land of Canaan, saying to them, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land." {RH, May 20, 1902 par. 1}

After forty days the spies returned, bringing specimens of the fruit of the land. But all save two returned with a faithless report. "We came unto the land whither thou sentest us," they began, "and surely it floweth with milk and honey. . . . Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. And the Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." {RH, May 20, 1902 par. 2}

The unbelief of the spies cast a gloomy shadow over the congregation; and the mighty power of God, so often manifested in behalf of his chosen people, was forgotten. The people did not wait to reflect. They did not reason that he who had brought them thus far would certainly give them the land of promise; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as if they must depend solely on the power of arms. {RH, May 20, 1902 par. 3}

They were desperate in their disappointment and despair. A wail of agony arose and mingled with the confused murmur of voices. Caleb comprehended the situation, and, bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said: the walls were high, the Canaanites strong. But God had



promised the land to Israel. "Let us go up at once, and possess it," Caleb urged: "for we are well able to overcome it." {RH, May 20, 1902 par. 4}

Caleb's words excited the anger of the ten spies, and they cried vehemently, "We be not able to go up against the people: for they are stronger than we. . . . The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." {RH, May 20, 1902 par. 5}

### **Israel's Sin and Moses' Prayer**

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the pillar of cloud, the Angel of God's presence was witnessing their terrible outburst of wrath. In bitterness they cried. "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" With the utterance of their discontent, their bitterness grew, until they began to reproach God, saying, "And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said to one another, Let us make a captain, and let us return into Egypt." {RH, May 20, 1902 par. 6}

Cut to the heart by the rebellion of the people, feeling the enormity of their sin. "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." And again Caleb and Joshua tried to reassure the people. Above the tempest of lamentation and rebellious grief their clear, ringing voices were heard, saying: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." {RH, May 20, 1902 par. 7}

But the congregation would not listen to the earnest entreaty. The unfaithful spies were loud in their denunciations of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forth with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous designs. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier One than they had revealed himself, and no one dared continue his resistance. The spies who brought the evil report crouched, terror stricken, and with bated breath sought their tents. {RH, May 20, 1902 par. 8}

Moses now arose, and entered the tabernacle. And God said to him, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs

which I have showed among them? I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." {RH, May 20, 1902 par. 9}

Unable to endure the thought of Israel's destruction, Moses pleaded: "If thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. . . . Let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." {RH, May 20, 1902 par. 10}

And God said, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice; surely they shall not see the land which I sware unto their fathers. . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come unto the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." {RH, May 20, 1902 par. 11}

### **Israel's History Our Admonition**

For our admonition, upon whom the ends of the world are come, was this history recorded. How often the people of God today live over the experience of the children of Israel! How often they murmur and complain! How often they draw back when the Lord bids them go forward! The cause of God is suffering for want of men like Caleb and Joshua, men of fidelity and unshaken trust. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demand sanctified, self-sacrificing men, men who will go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice. {RH, May 20, 1902 par. 12}

Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Remember that the nearer we approach the time of Christ's coming, the more earnestly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith. {RH, May 20, 1902 par. 13}

We need greater faith in the progress of the cause of God. When the Lord gives us a work to do, let us not stop to inquire into the reasonableness of the command or the probable result of our effort to obey. Workers for Christ are never to think, much less to

speak, of failure in their work. Though the outward appearance may be unpromising, energy and trust in God will develop resources. {RH, May 20, 1902 par. 14}

If we restrain the expression of unbelief, and by hopeful words and prompt movements strengthen our own faith and the faith of others, our vision will grow clearer. {RH, May 20, 1902 par. 15}

Be strong, and talk hope. Press your way through obstacles. God's word is your assurance. Approach your Saviour with the full confidence of living faith, joining your hands with his. Go where he leads the way. Whatsoever he says to you, do. He will teach you just as willingly as he will teach some one else. {RH, May 20, 1902 par. 16}

"Faith is the substance of things hoped for, the evidence of things not seen." Have we not proved this in the past? As we moved out, trusting God's promises, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promise should check every thought of unbelief. {RH, May 20, 1902 par. 17}

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey.

{RH, May 20, 1902 par. 18}

**PERIODICALS / RH - The Review and Herald / May 27, 1902 A Reform Needed  
Mrs. E. G. White**

***May 27, 1902 A Reform Needed***

**Mrs. E. G. White**

If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth. {RH, May 27, 1902 par. 1}

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them. {RH, May 27, 1902 par. 2}

In all our work we must obey the laws which God has given, that the physical and

spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame--those weak in the faith -- out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear. {RH, May 27, 1902 par. 3}

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth. {RH, May 27, 1902 par. 4}

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven. {RH, May 27, 1902 par. 5}

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part, toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling. {RH, May 27, 1902 par. 6}

### **Common Errors in Diet**

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression. {RH, May 27, 1902 par. 7}

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten. {RH, May 27, 1902 par. 8}

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God. {RH, May 27, 1902 par. 9}

To eat on the Sabbath the same amount of food eaten on a working day, is entirely

out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God. {RH, May 27, 1902 par. 10}

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach. {RH, May 27, 1902 par. 11}

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power. {RH, May 27, 1902 par. 12}

### **Relation of Health Principles to Spirituality**

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light. {RH, May 27, 1902 par. 13}

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren? {RH, May 27, 1902 par. 14}

Shall we not rather do that medical missionary work which is the gospel in practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumblingblock from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions. {RH, May 27, 1902 par. 15}

God calls upon every church member to dedicate his life unreservedly to the Lord's

service. He calls for decided reformation. All creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience. {RH, May 27, 1902 par. 16}

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to his people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." {RH, May 27, 1902 par. 17}

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

{RH, May 27, 1902 par. 18}

## **PERIODICALS / RH - The Review and Herald / May 27, 1902 An Appeal for the Southern Work**

### ***May 27, 1902 An Appeal for the Southern Work***

#### *To Our Churches in America:*

There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that he has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement, and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing houses in Battle Creek and Oakland were sustained when they were first established. {RH, May 27, 1902 par. 1}

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth. {RH, May 27, 1902 par. 2}

These newly established interests should receive help from our people. Those living



in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord. {RH, May 27, 1902 par. 3}

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places,--less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth his coming.' But the Word of the Lord declares:-- {RH, May 27, 1902 par. 4}

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. {RH, May 27, 1902 par. 5}

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." {RH, May 27, 1902 par. 6}

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares:-- {RH, May 27, 1902 par. 7}

"Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. {RH, May 27, 1902 par. 8}

"But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." {RH, May 27, 1902 par. 9}

The time has come for those who have a large amount of means invested in houses and lands, to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." {RH, May 27, 1902 par. 10}

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer to God for the talents he has intrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is. {RH, May 27, 1902 par. 11}

If in the providence of God you have been given means, do not settle down with the

thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel's message to the world. The time will soon come when no man can buy or sell, save he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions, to be transferred to the Lord's work. {RH, May 27, 1902 par. 12}

God desires his people to do far more for the establishment of his church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of his goods. If God gives us much of this world's goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the good thus accomplished, and by a sense that a conscientious use has been made of the Lord's goods. {RH, May 27, 1902 par. 13}

All are being tested and tried. By the way in which we do the work Christ has given us to do in his absence, we decide our future destiny. Many neglect their God-given work. They refuse to be his helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom he gave his life. {RH, May 27, 1902 par. 14}

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for his return. Let us honor him in his absence by doing with faithfulness the work he has placed in our hands. Waiting, watching, working, we are to prepare for his return. If we are faithful, if we serve him with full purpose of heart, he will receive us with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever he goeth." {RH, May 27, 1902 par. 15}

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." His coming is drawing nigh. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." {RH, May 27, 1902 par. 16}

Great and solemn events are soon to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. To the whole world the warning message is to be given. {RH, May 27, 1902 par. 17}

I inquire of those upon whom for so long the light of truth has been shining, In this

time of such solemn importance, what are you going to do to advance the work necessary to be done in saving perishing souls? There is much to be done for the Master. He calls upon all to watch, that when he comes, they may open to him immediately. He asks you to do his commandments, to bring forth much fruit because you are branches of the true Vine. As you bear much fruit, his joy will remain in you. {RH, May 27, 1902 par. 18}

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern States. A great work is before us in the South. The brethren there need means to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened. {RH, May 27, 1902 par. 19}

I am instructed to call upon my brethren in the different conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon this destitute field, and to do more for it than you have yet done. The Lord has blessed you with means to help carry forward his work, and he now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of his vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days. {RH, May 27, 1902 par. 20}

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing interests and to help establish other lines of work in the South, and to do it *now*. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "It is done." "He that is unjust, let him be unjust *still*: and he which is filthy, let him be filthy *still*: and he that is righteous, let him be righteous *still*: and he that is holy, let him be holy *still*." {RH, May 27, 1902 par. 21}

Brethren and sisters, *now* is the time to make haste to do something. Will you *now* give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field? {RH, May 27, 1902 par. 22}

To rescue the fallen race from the thralldom of sin, Christ came to the world, and died on Calvary. He gave his all to us. What are we willing to give to him? {RH, May 27, 1902 par. 23}

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world. {RH, May 27, 1902 par. 24}

Divine grace accompanies those who deny self for the sake of the work of the

Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By their right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity.

Ellen G. White.

{RH, May 27, 1902 par. 25}

**PERIODICALS / RH - The Review and Herald / June 3, 1902 A Warning to the Workers in God's Cause Mrs. E. G. White**

***June 3, 1902 A Warning to the Workers in God's Cause***

**Mrs. E. G. White**

The Lord reveals the power of his word today as he did to ancient Israel; but how difficult it is for the truth that is not in harmony with men's ideas to make a favorable impression on the mind. If the workers who have seen God's dealing with his people during the rise and progress of the cause will strengthen the faith of the people of God by reviewing past blessings and mercies, they themselves will be blessed, and their work will prove a blessing to those who have not had the experience they have had. As they recount the sacrifices made by those who led out in the work, and tell of the power God manifested to keep his work free from error and extravagance, they will have a molding influence for good. {RH, June 3, 1902 par. 1}

Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of his work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past. A stern conflict is going on between the Prince of life and the prince of darkness--a conflict that calls for constant vigilance on the part of Christ's soldiers. There must be no sleepy watchmen on the walls of Zion. {RH, June 3, 1902 par. 2}

God's workers must allow him to choose his own instruments for the work he is doing. If for any cause men refuse to accept the ways of the Lord, if they resist the light sent from heaven, they will at last be found among the workers of iniquity. And when men, after serving on the side of Christ, take a position against him, they exert an influence as much more dangerous than those who have never professed to serve Christ as their light has been greater. The only hope for such ones is to seek the Lord with humility of heart, that they may see the error they have made. Then let them honestly and frankly confess their sin. They have the sure word of God that if they do this, they will find pardon. But if they refuse to acknowledge their mistake, if they refuse to seek pardon, their sin will witness against them in the day of judgment. {RH, June 3, 1902 par. 3}

Those who have laid stumbling-blocks before the feet of the inexperienced, clouding with doubt the minds of those who have not a personal knowledge of the Lord's dealing with his people in the past, can undo their work only by making their confession as broad as their influence for wrong has been, reaching all to whom, by their resistance of the Holy Spirit, they have brought uncertainty and confusion. {RH, June 3, 1902 par. 4}

### **The Only Safe Way**

Our God is a jealous God. He will not be trifled with. Those who make straight paths for their feet must confess their sins. Then God's wisdom will overrule their mistakes for their own good and for the good of his people. He will give them the heavenly anointing, and they will see that his hand is leading his people in the right way. They will see how dangerous was the path upon which they entered when they allowed Satan to control them. {RH, June 3, 1902 par. 5}

It was very humiliating for Saul to learn that all the time he had thought he was doing God service, he had been persecuting Christ, using his power against the truth. The Saviour revealed himself to Saul, and the Pharisee was filled with abhorrence of himself and his work. He was made physically blind by the glory of him whom in the past he had blasphemed, but it was that he might have spiritual sight. During the days and nights of his blindness, he had time for reflection, and he no longer saw himself righteous but sinful, his thoughts, words, and actions, condemned by the law. The thought of his zeal in persecuting God's people filled him with bitter remorse. Hopeless and helpless, he cast himself on Jesus as the only one who could pardon him, and clothe him with righteousness. {RH, June 3, 1902 par. 6}

My brethren, some of you have been doing as Saul did,--despising the messages God has sent for the salvation of his people. You have used your capabilities to make God's work of none effect. You need to repent and be forgiven. Unless you have this experience, you cannot be saved. {RH, June 3, 1902 par. 7}

It was a hard struggle for Paul--heretofore able to say of himself, as far as outward acts were concerned, as "touching the righteousness which is in the law, blameless"--to see himself a transgressor, all his supposed goodness swept away. It was a hard struggle for him to give up his supposed righteousness, and cast himself for salvation on the One he had despised. But he yielded to the convictions of the Spirit. The far-reaching claims of the law of God took hold of his life, reaching to the thoughts and emotions of his sin-corrupted heart. With eyes anointed by the grace of God, he saw the mistakes of his life. From a proud Pharisee, who thought himself justified by his good works, he was changed to a humble suppliant for mercy. The tongue, once so ready to blaspheme the name of Christ, became eloquent in sounding the praises of him who had called him out of darkness into his marvelous light. {RH, June 3, 1902 par. 8}

Writing later of this, Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." O that the same power that converted Paul might go forth today to soften and subdue hearts! Then wrongs would not be varnished over, but open-hearted confessions would be heard. {RH, June 3, 1902 par. 9}

No way has been provided by which men can pass lightly over their errors. The only safe way is to send sins beforehand to judgment by coming to Christ with the humility and simplicity of a little child. Men must confess their sins, else they will be left in hardness of heart. Light rejected becomes to the rejecter darkness blacker than the darkness of midnight. {RH, June 3, 1902 par. 10}

### **Beware of Prejudice and Unbelief**

In the past some have followed a course of action that has been displeasing to God. They have viewed matters in a distorted light. That which might be to them joy and peace in the Holy Ghost appears inconsistent, and they put on the armor of Satan to war against the work of God. The testimony of the Spirit of God is no more to them than the word of men, because in their blindness they cannot distinguish between truth and error. {RH, June 3, 1902 par. 11}

The messengers God has seen fit to send have not been infallible. They have been weak, erring human beings; but the Lord wrought through them as they gave themselves up to his service. The word spoken was adapted to the necessities of God's people; the evidence of truth was clearly and distinctly presented. The reason the word did not have the desired effect on the hearers was not that there was a lack of evidence; for link after link was produced until the chain was complete; but the minds of the hearers were filled with prejudice. They were not willing to accept evidence, and tried to make the Bible sustain their ideas, instead of changing their ideas to meet the Bible. {RH, June 3, 1902 par. 12}

The Jews watched Christ, hoping to catch from his lips some word at which they might take offense. Is not this done today? Men refuse to give up their own ideas. They are not humble enough to acknowledge the divine origin of that which is not in harmony with their opinions. {RH, June 3, 1902 par. 13}

The Lord knows the honest in heart. He hears their prayers, and sends them divine light. The Holy Spirit sends the truth home with power to the hearts of all who are not hardened by unbelief. Christ rejoiced when the evidence rejected by the men who thought themselves wise, was accepted by those who in comparison might be called babes in knowledge. He who feels secure in his own wisdom must become as a little child, else he will never wear the crown of eternal life. He must be willing to learn the lessons Christ has for him to learn, willing to say with John the Baptist, "He must increase, but I must decrease." {RH, June 3, 1902 par. 14}

What words can I trace to arouse my ministering brethren to a sense of the responsibility resting on them? How fearful their position if, while professing to be watchmen on the walls of Zion, they lay stumbling-blocks in the way of their less experienced brethren, leading them to question the precious messages God sends! Christ promised success to his disciples if they would place themselves under the bright beams of the Sun of Righteousness. They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were endued with power from on high. Do the workers today



regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power.

{RH, June 3, 1902 par. 15}

## **PERIODICALS / RH - The Review and Herald / June 3, 1902 Results of the Work** ***June 3, 1902 Results of the Work***

Through the work for the relief of our schools a fourfold blessing will be realized,--a blessing to the schools, to the world, to the church, and to the workers. {RH, June 3, 1902 par. 1}

While funds are gathered for the relief of the schools, the best reading matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen "Christ's Object Lessons." There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life. {RH, June 3, 1902 par. 2}

It is the Lord's design that "Christ's Object Lessons," with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for his kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them. {RH, June 3, 1902 par. 3}

As they carry this book to those who need the instruction it contains, the workers will gain a precious experience. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate "Christ's Object Lessons," will obtain an experience that will enable them to be successful laborers for God. Very many, through the training received in this work, will learn how to canvass for our larger books, which the people need so much. {RH, June 3, 1902 par. 4}

All who engage in the work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in his work, but to those who place themselves decidedly on his side he will give a willing mind. He will bless all who work out the spirit which he works in. To such workers he will give favor and success. As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord himself. Souls will be converted, and money will come in. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked. Every field shows new places to win. All that is done brings to light how much more still remains to be done. {RH, June 3, 1902 par. 5}

As we work in connection with the Great Teacher, the mental faculties are developed. The conscience is under divine guidance. Christ takes the entire being under his control. {RH, June 3, 1902 par. 6}

No one can be truly united with Christ, practicing his lessons, submitting to his yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spiritual, the service more Christlike. In the life there is seen that which no words can express,--true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master.

{RH, June 3, 1902 par. 7}

After we have, by sanctified energy and prayer, done all that we can do in the work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result. {RH, June 3, 1902 par. 8}

If it is made in a free, willing spirit, God will make the movement for the help of our schools a success. He will enable us to roll back the reproach that has come upon our educational institutions. If all will take hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it will not be long before the jubilee song of freedom can be sung throughout our borders.

Mrs. E. G. White.

{RH, June 3, 1902 par. 9}

**PERIODICALS / RH - The Review and Herald / June 10, 1902 The Promise of the Spirit Mrs. E. G. White**

***June 10, 1902 The Promise of the Spirit***

**Mrs. E. G. White**

Just before leaving the disciples, Christ gave them the promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

{RH, June 10, 1902 par. 1}

Had men been consulted in regard to their choice of the blessing to be bestowed, they would have asked for some inferior good. But the Lord took the matter into his own hands, and promised his Spirit,--a blessing which, when received, satisfies every need.

{RH, June 10, 1902 par. 2}

Christ had an infinite variety of subjects from which to choose in his teaching, but the one upon which he dwelt most largely was the endowment of his Holy Spirit. What great

things he predicted for the church because of this endowment! Yet what subject is less dwelt upon today? what promise less fulfilled? Prophecies are dwelt upon, doctrines are expounded, but the promise of the Spirit, the fulfillment of which is necessary for the success of God's work, is incidentally touched upon, and that is all. Other blessings and privileges have been set before the church but the thought entertained regarding the promise of the Spirit is that it is not for the church now, that at some time in the future the church will receive this gift. But this promise belongs to us now as surely as it belonged to the disciples. {RH, June 10, 1902 par. 3}

God's people seem to be incapable of comprehending and appropriating this promise. They seem to think that only the scantiest showers of grace are to fall on the thirsty soul. They act as if they must rely on their own efforts for salvation, and as a result they have little strength for the work of overcoming. They have little light to give to the souls dying in the darkness of error. Church members have long been content with little of the blessing of God. They have not felt the need of reaching for the exalted privileges provided for them at infinite cost. Their spirituality is feeble, their experience dwarfed and crippled; and therefore they are disqualified for the work of the Lord. They are unable to present in the power of the Spirit the great and glorious truths of God's Word. {RH, June 10, 1902 par. 4}

It is not because of any restriction on God's part that the riches of his grace do not flow to men. His gift is godlike. He gave with a liberality that men do not appreciate because they do not love to receive. If all were willing to receive, all would be filled with the Spirit. By resting content with small blessings, we disqualify ourselves for receiving the Spirit in its unlimited fullness. We are too easily satisfied with a ripple on the surface, when it is our privilege to expect the deep moving of the Spirit of God. Expecting little, we receive little. {RH, June 10, 1902 par. 5}

### **How Do You Treat Christ's Representatives?**

The necessity of the Holy Spirit's working should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths that have been intrusted to human beings will lose their power on the mind. It is not enough for us to have a knowledge of the truth. We are to walk and work in love, conforming our will to the will of God. Of those who do this the Lord declares, "I will put my laws into their mind, and write them in their hearts." God is the mighty, all-powerful agency in this work of transformation. By his Holy Spirit he writes his law in the heart. {RH, June 10, 1902 par. 6}

Thus divine relationship is renewed between God and man. "'I will be to them a God,'" he says, "'and they shall be to me a people.' There is no attribute of my nature that I will not freely give in order that man may reveal my image." When we allow God to work his will in us, we shall harbor no sin. In the refining furnace all dross will be consumed. {RH, June 10, 1902 par. 7}

When the Holy Spirit came down on the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive

it. {RH, June 10, 1902 par. 8}

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry, "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence. Fill my heart with thy Spirit that I may love my brethren as Christ loves me." {RH, June 10, 1902 par. 9}

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church. {RH, June 10, 1902 par. 10}

We are to seek most earnestly to be of one mind, of one purpose. The baptism of the Holy Spirit, and nothing less can bring us to this place. Let us by self-renunciation prepare our hearts to receive the Holy Spirit that a great work may be done for us, so that we can say, not, "See what I am doing," but, "Behold the goodness and love of God!" {RH, June 10, 1902 par. 11}

### **A Spirit-Filled Church**

After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, as though God desired to show his people that it was his prerogative to bless them with the choicest of heaven's blessings. What was the result?--Thousands were converted in a day. The sword of the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth his praises. Believers, reconverted, born again, were a living power for God. A new song was put in their mouths, even praise to the Most High. Controlled by the Spirit, they saw Christ in their brethren. One interest prevailed. One subject of emulation swallowed up all others,--to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, by kindly words and unselfish deeds. All strove to see who could do the most for the enlargement of Christ's kingdom. "The multitude of them that believed were of one heart and of one soul." {RH, June 10, 1902 par. 12}

In the twelve disciples the leaven of truth was hidden by the Great Teacher. These disciples were to be the instruments in God's hands for revealing truth to the world. Divine power was given them; for a risen Saviour breathed on them, saying, "Receive ye the Holy Ghost." Imbued with this Spirit, they went forth to witness for the truth. And so God desires his servants to go forth today with the message he has given them. But till they receive the Holy Spirit, they cannot bear this message with power. Till they

receive the Spirit, they cannot realize what God can do through them. {RH, June 10, 1902 par. 13}

The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. The peace that dwells in the soul is seen on the countenance. The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done. {RH, June 10, 1902 par. 14}

We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for his fullness, ever pressing toward the mark set before us,--the perfection of his character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished."

{RH, June 10, 1902 par. 15}

**PERIODICALS / RH - The Review and Herald / June 10, 1902 Without Spot or  
Wrinkle Mrs. E. G. White**  
**June 10, 1902 Without Spot or Wrinkle**

**Mrs. E. G. White**

Order is heaven's first law, and the Lord desires his people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on. {RH, June 10, 1902 par. 1}

Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things? -- He would; for the fact is stated, lest in seeing their uncleanness, he could not go forward with their armies to battle. {RH, June 10, 1902 par. 2}

He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of his people today. God looks with disfavor on uncleanness of any kind. How can we invite him into our homes unless all is neat and clean and pure? {RH, June 10, 1902 par. 3}

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their

souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness. {RH, June 10, 1902 par. 4}

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. Today his people are to honor him by habits of scrupulous neatness and purity. {RH, June 10, 1902 par. 5}

Christians will be judged by the fruit they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth. {RH, June 10, 1902 par. 6}

The mother's dress should be simple, but neat and tasty. The mother who wears torn, untidy clothes, who thinks any dress good enough for home wear, no matter how soiled or dilapidated it may be, gives her children an example that encourages them in untidiness. And more than this, she loses her influence over them. They cannot help seeing the difference between her appearance and the appearance of those who dress neatly; and their respect for her is weakened. Mothers, make yourselves attractive, not by wearing elaborately trimmed garments, but by wearing those that are neat and well fitting. Let your appearance teach a lesson of neatness. You cannot afford to lose the respect of your children. {RH, June 10, 1902 par. 7}

From their infancy, children should be taught lessons of purity. Mothers cannot too early begin to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure. Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own for his clothes. Few parents are so poor that they cannot afford to provide for this purpose a large box, which may be fitted with shelves and tastefully covered. {RH, June 10, 1902 par. 8}

To teach children habits of order will take some time each day; but this time is not lost. In the future, the mother will be more than repaid for her efforts in this direction. {RH, June 10, 1902 par. 9}

See that the children have a daily bath, followed by friction till their bodies are aglow. Tell them that God does not like to see his children with unclean bodies and ragged garments. Then go further, and speak of inward purity. Let it be your constant effort to uplift and ennoble your children. {RH, June 10, 1902 par. 10}

We are living in the last days. Soon Christ is coming for his people, to take them to the mansions he is preparing for them. But nothing that defiles can enter those



mansions. Heaven is pure and holy, and those who pass through the gates of the city of God must here be clothed with inward and outward purity. They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, . . . and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

{RH, June 10, 1902 par. 11}

**PERIODICALS / RH - The Review and Herald / June 10, 1902 Help the Relief Fund**  
**June 10, 1902 *Help the Relief Fund***

The work being done with "Christ's Object Lessons" is a good beginning to the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and old and young can engage. The Lord's plan has opened the way for *all* to do something. This is a work that is to be a blessing to all who engage in it. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you."

E. G. White.

{RH, June 10, 1902 par. 1}

**PERIODICALS / RH - The Review and Herald / June 17, 1902 What the Sale of**  
**"Christ's Object Lessons" Will Accomplish Mrs. E. G. White**  
**June 17, 1902 *What the Sale of "Christ's Object Lessons" Will Accomplish***

**Mrs. E. G. White**

My heart is made glad in the Lord as I hear of the result of the effort to sell "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the effort being made to carry this plan to completion. {RH, June 17, 1902 par. 1}

About two years ago, when I was asked what could be done to relieve our schools from debt, I laid the matter before the Lord, and there came to me the thought that I could give the book, "Christ's Object Lessons," to the schools. Then came another thought, "I have depended on this book to pay my workers, and I must be just before I am generous." In the night season I was considering the problem of my finances. I desired to save money to pay my debts, that I might be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give "Christ's

Object Lessons" for this purpose, and I said, "It must be done." Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would not share the gift with me by giving the work that must be done in the publication of the book. {RH, June 17, 1902 par. 2}

The plan was presented to me by the Lord as one that would be an all-around blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to me in which ministers were being aroused to act their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling "Christ's Object Lessons." {RH, June 17, 1902 par. 3}

I saw that the book found ready sale. It was bought by thousands not of our faith; and some, after seeing the value of the matter it contained, bought several copies for distribution among their friends. {RH, June 17, 1902 par. 4}

The workers gave their time, receiving nothing as far as money is concerned, but receiving a reward of infinitely greater value. {RH, June 17, 1902 par. 5}

Individual action brought a consciousness of well doing. Those who engaged in the work improved in health of body and health of mind. They gained an experience that made their hearts glad in the Lord. They had no time to speak needless words. Their one thought was, "The book must be sold; for the debt must be lifted from the schools." It seemed as if in every place prayer could be heard; and faith in the work constantly increased. A happy enthusiasm filled the hearts of the workers. {RH, June 17, 1902 par. 6}

I was made very happy by the result of the plan. And those who engaged in selling the book were happy. They helped one another to make the work a success. {RH, June 17, 1902 par. 7}

I saw that in selling "Christ's Object Lessons," our people were learning how to handle larger books. They were being prepared to enter the canvassing field. The earnestness with which they took hold of the work showed that they appreciated the opportunity of learning how to canvass. Prejudice was removed. In becoming acquainted with the people, the workers gained a valuable experience. And as they were thus sinking fresh shafts, their example helped the church to see that all around them was work to do. There were those in the church who needed the experience to be gained by telling others of the truth; and as they went forth to this work, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became his people's strength. The pulpit became a place of power. {RH, June 17, 1902 par. 8}

I saw that the sale of "Christ's Object Lessons" opened the way for the establishment of missions. In the church there was a revival of the missionary spirit. An earnest desire to learn how to work for the Lord was shown. Small companies gathered for prayer and Bible study. All moved forward with harmonious action. Believers went to places where the people have no opportunity to hear the Word of God, and gathered the children for Sabbath school. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus the way was

opened for light to shine forth from the Word of God. {RH, June 17, 1902 par. 9}

The foregoing is a brief description of what can be done by those who know the truth. With this representation of the results of selling "Christ's Object Lessons" before my mind, I have looked for the success now attending the faithful workers. I believe that this effort will arouse our people to see what can and should be done. {RH, June 17, 1902 par. 10}

### **A Work in Which All May Help**

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of them have become rusty from inaction. The Lord in his providence has now given them something to do, and has thus opened the way for them to help others to become acquainted with the special truths for this time. He has given them a work to do that will bring a great and grand result. In getting out of the easy-chair of self-satisfaction, and going forth to give the light of truth to their fellow men, they will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work,--helping to lift the debt from our schools, and at the same time giving the precious light of truth to those who need it. {RH, June 17, 1902 par. 11}

I hope that no one who can engage in this work will excuse himself, and so lose the blessing that there is in it. This work is the means that the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself. "We are laborers together with God." These words seem so appropriate to the work now being done. {RH, June 17, 1902 par. 12}

There are many, many souls that the Lord Jesus desires to save. And he asks for our co-operation in this work. These souls cost him an infinite price. Let the questions come home to us, "Are we willing to be workers together with God? Are we willing to go to those outside the faith, and plant in their hearts the seeds of truth?" {RH, June 17, 1902 par. 13}

The work now being done with "Christ's Object Lessons" is a good beginning of the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and because it enables all to act a part. It is a work in which old and young can engage. The Lord's plan has provided a way for all to do something. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you." {RH, June 17, 1902 par. 14}

The work of selling "Christ's Object Lessons" is to accomplish double and triple good in different lines. Those who purchase the book feel that they are doing something to advance a worthy cause. The work is done with an earnestness that appeals to their hearts. It is a lesson to them, and although they are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They realize that what they are doing is commended by the Lord, who blesses every

good work. Light shines into their hearts. To many the conviction of the Spirit will come through the seed sown by this unselfish work for the Master. The saving of precious souls will be the result of the work done in canvassing for "Christ's Object Lessons." {RH, June 17, 1902 par. 15}

### **In Company with Jesus**

The Lord comes very near the workers, and angels go before them. My brethren and sisters, never forget whose company you are in. See by faith an angelic host around you. Believe that the Lord Jesus is by your side, that his glory enfolds you, that he is pouring upon you the refreshing showers of his grace. Speak and act to the glory of God. Say, "In thought, word, and deed I will be a blessing to those I meet. I will let light shine forth." Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into their homes the sunshine of heaven. Outside of the truth, there is little enough of this sunshine now in the world. {RH, June 17, 1902 par. 16}

As you seek to become acquainted with those who have no knowledge of the truth, as you strive to speak words in season, remember that you are God's helping hand, and that he will teach you to speak words which will cause light to shine into darkened minds. Doors will open for the work of soul saving. Many who enter Christ's service at the eleventh hour will labor with great earnestness for him. They will appreciate the wonderful truths of the Word of God, and will bring these truths into the daily life. {RH, June 17, 1902 par. 17}

Let the workers remember that their spirit and their actions have a great influence on the minds of those they meet. Let them feel their dependence on God. It is only when we place ourselves in his hands, to be worked by his Spirit, that he can use us in breaking the power of the enemy over souls. Let them remember, too, that to those with whom they become acquainted in this work, they are to speak of the love of the Saviour, who, though he was rich, yet for our sake became poor, that we might be rich. He gave himself to a life of lowliness, privation, and poverty, that he might know how to reach every suffering child of his. In all our afflictions he is afflicted. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Let us follow where he leads the way, denying self, and taking up the cross. As we share his humiliation in this life, partaking with him in his suffering, we are preparing to share his glory in the future life. {RH, June 17, 1902 par. 18}

I have never seen so good an opportunity for those who are willing to work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all engage in this work, striving, in the meekness of Christ and the love of God, to communicate the light of truth. Go forward, brethren and sisters, and in forgetfulness of self and unselfish effort for others you will receive a rich reward. Trust in the Lord for aid. Remember that when with thankful hearts you do the very best you can, you are closely allied with the angels of heaven. There is sympathy and

co-operation between divine and human agencies. The Lord will open ways for you. He does not limit his grace to any special time or special effort. Only have a heart to obey his word, and your example will make an impression in favor of the truth. Only be wide awake to see your opportunities, and God will help you to improve them. Only do what you can, in humility and sincerity, and you will not lose the blessing the Lord has for you.

{RH, June 17, 1902 par. 19}

## **PERIODICALS / RH - The Review and Herald / June 17, 1902 Do Not Weary in Welldoing**

### ***June 17, 1902 Do Not Weary in Welldoing***

I am glad that there has been such harmonious effort to carry out the purpose of God and to make the most of his providence. This effort to circulate "Christ's Object Lessons" is demonstrating what can be done in the canvassing field. To ministers, students, fathers, mothers, young men, and young women who have engaged in this work I would say: Let not your interest flag. Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools, and a fund is created for the establishment of schools in important fields where there is great need of educational work. {RH, June 17, 1902 par. 1}

As the ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work, and we will continue to labor for the circulation of 'Object Lessons,' and for the freedom of our schools." Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come. {RH, June 17, 1902 par. 2}

Let us have faith in God. In his name let us carry forward his work without flinching. The work he has called us to do he will make a blessing to us. And when his plan for the relief of our schools has been vindicated, when the work pointed out has been fully accomplished, he will indicate to us what to do next. {RH, June 17, 1902 par. 3}

As long as the message of mercy is to be given to the world, there will be a call for effort in behalf of other institutions and enterprises similar to that for the relief of our schools. And as long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ has directed: "When they persecute you in this city, flee ye into another." Matthew 10:23. If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." Until in heaven is

spoken the word, "It is finished," there will always be places for labor and hearts to receive the message. {RH, June 17, 1902 par. 4}

Wherefore "let us not be weary in well-doing; for in due season we shall reap, if we faint not." Galatians 6:9.

Mrs. E. G. White.

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{RH, June 17, 1902 par. 5}

**PERIODICALS / RH - The Review and Herald / June 24, 1902 Work in Christ's Lines Mrs. E. G. White**

***June 24, 1902 Work in Christ's Lines***

**Mrs. E. G. White**

God has given men talents, not to be used for selfish purposes, for the gratification of human pride, but for the glory of his name, for the promotion and advancement of his work, for the benefit of suffering humanity. {RH, June 24, 1902 par. 1}

Different gifts are imparted to different men, that they may see their need of one another, and connect with one another in the work. God's servants are to be a help and an encouragement to one another. The lines of work that are to represent in our world the truth of heavenly origin are to be carried forward in the name of the Lord. Not one thread of selfishness is to be drawn into the web. No worker is to tear down the work of another man in order to please himself. Those who are working for the Lord are to consult him at every step, that they may work together in unity. By faith they are to lay hold upon the unseen, that they may accomplish the work of preparing a people to stand before God at his coming. {RH, June 24, 1902 par. 2}

God can communicate with his people today, and give them wisdom to do his will, just as he communicated with his people of old, and gave them wisdom in building the sanctuary. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have



commanded thee shall they do." {RH, June 24, 1902 par. 3}

This is an object lesson for us. The tabernacle was to be sacred to the service of God. It was to stand continually in the sight of more than a million people as an illustration of the perfection of Christ's work; and all that was done in its building was to represent this perfection. {RH, June 24, 1902 par. 4}

### **The Best for God**

So with God's work today. Everything connected with his service is to be without a flaw. Those who are seeking to advance his work should give the very best they have, that the work may illustrate the perfection God requires. {RH, June 24, 1902 par. 5}

God must be honored by the work that is done for him at this time. His work must move forward with stability. Faithfulness and fitness must appear in its every line. The buildings that are erected must correspond with the providences of God and with their relation to the work to be done in other places. {RH, June 24, 1902 par. 6}

We are to follow God's design exactly in the formation and establishment of the work, small though it may be in some places. Outward show and a large outlay of means are not necessary in order to gain the blessing of God. Human taste, human devising, human inclination to ornament, are not to be encouraged. An unnecessary expenditure of money means that there will be less to invest in the work in other places. {RH, June 24, 1902 par. 7}

He who is the author of every temporal and spiritual advantage is also the finisher of our faith. Into all the work we do for him we should bring purity of heart and sanctification of spirit. All our work should be an illustration, not of display and extravagance, but of sanctified judgment. And every move that is made should be made with reference to the work in other places. {RH, June 24, 1902 par. 8}

Lines of work which will absorb means are not to be set in operation without reference to the work in other parts of the Lord's vineyard where there are few facilities. It is the Lord's plan that his workers shall consult together; for the work in one place has an influence on the work in another place. One institution is not to be regarded as a complete whole. The workers in one part of the field are not to feel that they need show no interest in the work in another part of the field. No one is to labor only for the special line under his supervision, feeling no care for other lines of work. All are to labor for the good of the whole cause. Day by day we should feel the greatest anxiety for the constant intercession of Christ, that the work started and the institutions established in different parts of the world may not be in vain. {RH, June 24, 1902 par. 9}

Those who work for God are to be self-sacrificing. Christ gave his life for us, withholding nothing. Let those who work for him show a spirit of self-sacrifice and an earnest desire to carry the work forward with expedition, realizing that it is a work which must be done as speedily as possible. Let consecrated, zealous efforts be made. Let those who believe the truth represent Christ by working for him with willingness and love. {RH, June 24, 1902 par. 10}

### **Fruits of the Spirit to be Revealed in Every Act**

God's people are to mingle with all they do the incense of Christ's merits. In all their actions the fruits of the Spirit are to be revealed. Every day by faithful actions sermons are to be preached. {RH, June 24, 1902 par. 11}

It is God's desire that those who are connected with him shall do their very best. When Christ was upon this earth, he was a diligent worker. Learn lessons from him as you work. And when you rest from your labor, tell one another what your experience has been in gaining a knowledge of God. Remember the words, "Ye are God's husbandry, ye are God's building." {RH, June 24, 1902 par. 12}

We should return to God in freewill offerings the very best of what he has given us, gratefully acknowledging him as the giver of all our blessings. We should regard nothing as too good to be devoted to God's service. We should give freely for the establishment of memorials of his goodness. The largeness of his blessings speaks to us of our obligations to return to him his own. {RH, June 24, 1902 par. 13}

All spiritual illumination and perfection come from Christ. He is able and willing to communicate in accordance with the needs of all in every line of his work. He desires all to feel their need of him, and to ask him for the help of his Holy Spirit in the work they have been given to perform. Holiness to the Lord was the great characteristic of the Redeemer's life on earth, and it is his will that this shall characterize the lives of his followers. His workers are to labor with unselfishness and faithfulness, and with reference to the usefulness and influence of every other worker. Intelligence and purity are to mark all their work, all their business transactions. He is the light of the world. In his work there are to be no dark corners where dishonest deeds are done. Injustice is in the highest degree displeasing to God.

{RH, June 24, 1902 par. 14}

**PERIODICALS / RH - The Review and Herald / July 1, 1902 God's Interest in His Institutions Mrs. E. G. White**

**July 1, 1902 *God's Interest in His Institutions***

**Mrs. E. G. White**

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love. {RH, July 1, 1902 par. 1}

We are now reorganizing, and we need much of the help of the Lord. Those in responsible places must stand where God can use them. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to

him. Then will Christ be glorified. Then will his prayers for his followers be answered. They will be one with him and with one another, and the world will see that God did indeed send his Son into the world. {RH, July 1, 1902 par. 2}

Human instrumentalities are the Lord's helping hand. God expects men and women to work for him to the limit of their ability. Each is to strive to accomplish his God-given work. None are at liberty to turn from conformity to the will of God in order to follow their own desires. Even the thoughts are to be brought into captivity to the will of Christ. Not that man can, in his own strength, conform to the mind of God. But he can place himself where the Spirit can guide and control him. {RH, July 1, 1902 par. 3}

"We are laborers together with God." In his service divine and human agencies are to co-operate. By the partnership of God and man, the work of warning the world is to be carried to completion. Without the Lord's co-operation, we can gain no success. Without his aid, the efforts of human labor, human science, are worthless. All true knowledge comes from him. When man accomplishes anything good, it is because he co-operates with his Maker. {RH, July 1, 1902 par. 4}

### **God's Work is a Unit**

God is to be brought into every pursuit of life. With every enterprise he is concerned. But he is especially interested in the various branches of his work, and in the institutions consecrated to their advancement. The offices of publication, by means of which the truth is to be given to the world, are sacred to his service. The sanitariums are his helping hand. Their work--the restoration of the sick to health, and the relief of suffering--is the work for this time. Our schools, where children and youth are to be trained for God, are an important part of his great plan. {RH, July 1, 1902 par. 5}

There are to be no walls of partition between the different lines of work. This work is to be carried forward without division. In God's cause there are to be no territorial lines. Our schools are to be regarded as a part of his great plan. Our sanitariums also are to be thus regarded. Medical work is to be sacredly cherished and carefully conducted. It is as the right hand of the body, and is to open doors for the entrance of truth. {RH, July 1, 1902 par. 6}

No line of work is to be pushed forward to the hindrance of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be carefully guarded. They are to be placed on a high spiritual plane. Nothing is to be done to rob them of the advantages they should have. This would be selfishness, and will never bear the Lord's indorsement. {RH, July 1, 1902 par. 7}

Our publishing houses should make more of an effort to help our schools than they have done in the past. The Lord will not excuse any effort to cripple the educational work. This work is second to none in importance. God's desire is that it shall be given the advantage of every facility that can be used for its advancement. {RH, July 1, 1902 par. 8}

God is no respecter of persons. Those that honor him he will honor. Of those who obey his commandments it is written, "Ye are complete in him." They co-operate with him in the work of soul saving. God says to them. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." {RH, July 1, 1902 par. 9}

### **Every Act is to Bear Heaven's Impress**

In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without me ye can do nothing." And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, might better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness. {RH, July 1, 1902 par. 10}

All that God's servants do is to advance the work of soul saving. All that is done in our institutions is to bear the impress of heaven. The policy followed by the Lord's workers is to be in marked contrast with the policy followed by worldlings. Those who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly principles. {RH, July 1, 1902 par. 11}

Divine agencies are constantly working to counteract the human purposes and plans that are not in harmony with the purposes and plans of Jehovah. No worldly policy is to be brought into God's work. It is his design that his work shall be done by men who realize the broadness of his law and the greatness of his love, men who jealously guard their words and actions, lest they shall fail of doing his work exactly in his way. When men grow careless, the history of their past failures is repeated, greatly to the hindrance of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to his claims, more determined to carry out his plans in harmony with his high standard, regardless of human policy, he will overturn and overturn. After test and trial, he will remove those who are not spiritualized, whose words and works do not harmonize with his will.

{RH, July 1, 1902 par. 12}

### **PERIODICALS / RH - The Review and Herald / July 1, 1902 Rusty From Inaction July 1, 1902 *Rusty From Inaction***

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of those who

claim to be the children of God have become rusty from inaction; and the Lord in his providence has given them something to do, and in thus doing, has opened the way for them to help others to become acquainted with the truth. {RH, July 1, 1902 par. 1}

He has given them a work to do that will bring about a good and grand result. In getting up out of the easy chair of self-satisfaction, and going forth to give the light of truth to their fellow men, God's people will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work--helping to lift the debt from our schools, and at the same time giving most precious light to those who really need it.

Mrs. E. G. White.

{RH, July 1, 1902 par. 2}

**PERIODICALS / RH - The Review and Herald / July 8, 1902 An Appeal to Parents  
Mrs. E. G. White**

***July 8, 1902 An Appeal to Parents***

**Mrs. E. G. White**

My attention has been especially called to a work that has been strangely neglected,--the training of children. Parents have set aside the work that lies at the very foundation of soul saving. Child training is the grandest work ever committed to mortals. The child belongs to the Lord, and from the time it is an infant in its mother's arms, it is to be trained for him, trained to enter his service. For the first years of a child's life, the home is to be its school. In the home, parents and children are together to learn the way of the Lord. Carefully and untiringly parents are to watch the opening minds of their children, giving them the lessons they need in order to develop into Christian men and women. Parents should make all else subordinate to the work God has given them to do for their children. {RH, July 8, 1902 par. 1}

It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine example. The world teems with corrupting influences. Fashion and custom exert a strong power over the youth. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil, and turn from the good. Let every mother go often to God with the prayer, "How shall we order the child, and how shall we do unto him?" Let her heed the instruction that God has given in his Word, and wisdom will be given her as she shall have need. {RH, July 8, 1902 par. 2}

Few parents realize as they should that child training is God's appointed agency for the salvation of their children. They do not make it their first work to train their children for the Lord. They allow exhibitions of temper, pride, selfishness, to pass unnoticed;

and the children grow up unlovely in character, an injury to their companions, a sorrow to their parents, and an offense to God. {RH, July 8, 1902 par. 3}

### **Obedience and How it may be Taught**

The first lesson that children are to be taught is the lesson of obedience. When they have learned to obey their parents, it will not be hard for them to obey God. Obedience becomes a part of their nature. {RH, July 8, 1902 par. 4}

But before parents can teach their children obedience, they must learn the lesson themselves by obedience to God. How can they discipline their children aright till they learn the meaning and the value of self-discipline? How can they lead their children up the difficult heights of self-control, self-denial, patience, and truthfulness, unless they first climb these heights themselves? {RH, July 8, 1902 par. 5}

A parent gives way to temper before the child, and then wonders why the child is so difficult to control. But what could he expect? Children are quick to imitate; and the child is but putting into practice the lessons taught him by his parents in their outbursts of anger. {RH, July 8, 1902 par. 6}

Too often parents follow a course that develops evil in the child. Harsh and severe, they drive him to rebellion. Then they wonder why he has traits of character that are so unlovely, when they try so hard to break his stubborn will. It is in trying to break his will that they make their mistake. The child's will is to be *trained, bent*, not broken. {RH, July 8, 1902 par. 7}

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. Require obedience, never with a storm of angry words, but firmly and kindly. And when called upon to discipline your child, remember your own relation to your Heavenly Father. Have you walked perfectly before him? Are you not wayward and disobedient? Do you not grieve him continually? But does he deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. Remember how often you act like grown-up children. In spite of your years of Christian experience, in spite of your many opportunities for self-discipline, how easily you are provoked to anger. Deal gently, then, with your children, remembering that they have not had the opportunities you have had to gain self-control. {RH, July 8, 1902 par. 8}

You may have to punish your child with the rod. This is sometimes essential. But never, never strike him in anger. To correct him thus is to make two wrongs in trying to cure one. Defer the punishment till you have talked with yourself and with God. Ask yourself, Have I submitted my will to God's will? Am I standing where he can control me? Ask God to forgive you for transmitting to your child a disposition so difficult to manage. Ask him to give you wisdom, that you may deal with your wayward child in a way that will draw him nearer to you and to his Heavenly Father. {RH, July 8, 1902 par. 9}

### **Be Christlike in the Home**



Love breaks down all barriers. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God." The Lord will give rich blessings to those parents who make diligent efforts to rule the spirit. The grace of Christ softens harsh traits of character and smooths out the rugged disposition. {RH, July 8, 1902 par. 10}

Those who govern by force have far less influence than those who govern by love. Harshness hardens the heart and braces the will to resistance. Gentleness softens the heart and subdues the most stubborn will. {RH, July 8, 1902 par. 11}

To every parent God says, "Take heed unto thyself," -- *thyself*, father; *thyself*, mother. Before you can do your children justice, you must surrender yourselves to God's training. You must be filled with high motives and noble aspirations. Each day you must endeavor to make yourself more worthy of your trust. Then God will co-operate with you. {RH, July 8, 1902 par. 12}

The family firm should be well organized. Together the father and mother should consider their responsibilities. Together they should work for the highest good of their children. There is to be no variance between them. Never should they in the presence of their children criticise each other's plans or question each other's judgment. If the wife is inexperienced, she should try to find out where her work makes the work of her husband more difficult, as he labors for the salvation of the children. And the husband should hold up the hands of his wife, giving her wise counsel and loving encouragement. {RH, July 8, 1902 par. 13}

A Christian father is the house-band of his family, binding them close to the throne of God. Never is his interest in his children to flag. The father who has a family of boys should not leave these restless boys wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates. It may be hard for the mother to exercise self-control. If the husband sees that his wife's weakness is endangering the safety of the children, he should take more of the burden upon himself, doing all in his power to lead his boys to God. {RH, July 8, 1902 par. 14}

Parents are not left to carry forward alone the work on which so much depends. Christ says, Come unto me. I will bear your burdens and your perplexities. All power in heaven and in earth has been given to me. I will give you strength. Go to him, fathers and mothers. Many of you cannot properly fulfill your trust until you are more closely connected with Christ. Some ask, "Why does not the Lord work miracles today, as he did when he was upon the earth?" Let parents live in the home the life of Christ, and the transformation in the lives of their children will testify to God's miracle-working power.

{RH, July 8, 1902 par. 15}

**PERIODICALS / RH - The Review and Herald / July 8, 1902 The Lord Knew Best  
July 8, 1902 *The Lord Knew Best***

The Lord knew just the best way to help us out of our difficulty in regard to the debt on the schools. The school work is to me a part of myself, and I am greatly encouraged by the success of the plan to relieve our schools from debt. My heart is made glad in the Lord as I hear of the money brought in by the sale of "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the efforts made to carry out this plan. I have already seen much more accomplished than I expected to see. {RH, July 8, 1902 par. 1}

I hope that no one who can engage in this work will excuse himself, and so lose the blessing there is in it. This is the means the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself as his co-workers. "We are laborers together with God." These words seem so appropriate to the work now being done.

Mrs. E. G. White.

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{RH, July 8, 1902 par. 2}

**PERIODICALS / RH - The Review and Herald / July 15, 1902 An Appeal to Parents--No. 2 Mrs. E. G. White**

***July 15, 1902 An Appeal to Parents--No. 2***

**Mrs. E. G. White**

God's great lesson book, his holy Word, gives parents instruction regarding the preparation they and their children must receive before they can be admitted into the heavenly family. Parents, hear the word of the Lord to you:-- {RH, July 15, 1902 par. 1}

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." {RH, July 15, 1902 par. 2}

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" {RH, July 15, 1902 par. 3}

Upon obedience depends the life and happiness, the health and joy, of men, women, and children. Obedience is for our well-being in this life and in the life to come. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." {RH, July 15, 1902 par. 4}

If the law of God were taught in the home, if obedience were enjoined upon children

from their earliest years, how different the world would be today! Temperance, industry, and economy would be seen. Evil would be avoided. Virtue would be cherished. {RH, July 15, 1902 par. 5}

The Scriptures given above are for our admonition and instruction. But they are not studied as they should be. The failure to follow God's plan is causing him to withdraw his blessing from parents and children. Many fathers and mothers will have a heavy charge brought against them when they stand before the Judge of all the earth. They do not obey the voice of the Lord. They permit their children to do wickedly. Their unruly, disobedient children testify to their neglect of duty. {RH, July 15, 1902 par. 6}

God is watching the families who claim to be Christians, to see how they are conducting themselves. If ever evangelical work was needed, it is needed now in our families, our schools, our sanitariums, and our publishing houses. Let us consider the work to be done. Fathers and mothers need to feel the converting power of God. Their lives need to be cleansed. There are many professed Christians who have never been transformed in character. This is why the Holy Spirit cannot accomplish its work upon hearts. {RH, July 15, 1902 par. 7}

"I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." {RH, July 15, 1902 par. 8}

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." {RH, July 15, 1902 par. 9}

### **A Reformation Called For**

God calls for a thorough purification of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before. When the great light that God has given shines forth through human agencies, a great work will be done. In demonstration of the Spirit, and with power, the truth will be revealed in clear, distinct lines. But this work must begin in the home. {RH, July 15, 1902 par. 10}

As the right work is done in the home, parents will find their hearts subdued and melted. Strange prejudices that have been cherished by brethren and sisters in the church, prejudices that have borne evil fruit, will be overcome, and will disappear. A spirit of candor will come in, a spirit after Christ's likeness. God's people will give up the tenacious desire to have their own way and to urge their own ideas; for they will realize

that they are in the presence of God's Son. {RH, July 15, 1902 par. 11}

I beseech the parents in our churches to make a solemn covenant with God by repentance and confession. Confess your past neglect, and in the fear of God take up the work of educating your children in righteousness. Do you not think that it is time to seek the Lord with the whole heart, that you may find him, and co-operate with him in working for the salvation of your children? The Lord will not pass over a neglect to feed his lambs. Teach your children that they are the younger members of the Lord's family. Guide their feet in the way of holiness. Lead them to God. Guard well your words and actions, that by example as well as by precept you may give the lessons God has instructed you to give. Respond to the striving of the Holy Spirit. Thus you prepare the way for your children to respond to this striving. {RH, July 15, 1902 par. 12}

O parents, for the sake of yourselves, and your children, I make this appeal to you. My heart is greatly burdened. I cannot sleep as I think of parental neglect and its fatal results. I pray that you may be impressed with the importance of the work on which so much depends. There is set before you "a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." This is your day of trust. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Let Christ find you his helping hand in carrying out his purposes. Prepare for the coming of the Lord. This is the preparation day. Set your own hearts in order, and work earnestly for your children. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. When you take up the cross and follow Christ, when you bring your lives into conformity to the will of God, your children will be converted. The world will take knowledge of them that they have been with Jesus and have learned of him. In word and deed they will bear witness to the power of Christ's grace.

{RH, July 15, 1902 par. 13}

**PERIODICALS / RH - The Review and Herald / July 22, 1902 Neglected Duties  
Mrs. E. G. White**

***July 22, 1902 Neglected Duties***

**Mrs. E. G. White**

The church is the channel through which the Lord works to save the perishing. By the members of the church are to be made known his mercy, goodness, and power. What a wonderful work has been committed to us! All heaven is waiting for human channels through which to communicate the grace of God. But selfishness is hindering us in fulfilling God's purpose for us. Selfishness is hiding the Saviour from his people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to do his work. He needs men of sound minds, clear heads, and tender hearts.

{RH, July 22, 1902 par. 1}

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practice the word of God, they will never see the King in his beauty. God's law is his standard of character. And the foundation principles of this law are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obedience to this law is the condition of gaining salvation. Upon our obedience depends our present and future happiness. {RH, July 22, 1902 par. 2}

Will men and women claim to be Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to speak and act harshly? Will they treat those connected with them in labor as if they were unworthy of notice? {RH, July 22, 1902 par. 3}

When you see a fellow being striving to climb the hill, will you, standing securely at the top, reproach him because he is not there also? or will you descend the hill, and linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage? {RH, July 22, 1902 par. 4}

Have you not seen a fellow worker, pale and worn, bearing on his face the premonitions of death? How did you treat him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? or did you selfishly seek gain for yourself at his expense,--you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to destroy your fellow worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself upon your financial gain? {RH, July 22, 1902 par. 5}

How did the pitying Redeemer look upon such a course? Think you that he placed on it the seal of his approval? {RH, July 22, 1902 par. 6}

### **We are to Work the Works of Christ**

Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." We are commanded to remember those that are bound, as bound with them. God asks, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" {RH, July 22, 1902 par. 7}

Study your Bibles, my brethren. In the name of Christ I call upon you to work the works of Christ. Godliness is profitable for all things. It is the fruit of a repentance that needeth not to be repented of. The evidence of its worth is in itself, and is revealed by good works. True reform bears the fruit of the Spirit. He who loves God is a friend to those for whom the Son of God died. {RH, July 22, 1902 par. 8}

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. . . . Put off all these;

anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." {RH, July 22, 1902 par. 9}

Neglected duties confront us. Too often, instead of doing the work the Lord has given us, we have watched for defects in those whom, instead of criticising, we ought to have helped. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness he is inviting them to come to him, that he may use them as channels for the communication of his grace. But those whom he has appointed to co-operate with him in fitting these souls for service, have failed to manifest that loving tenderness which as Christians they should manifest for the young and the inexperienced. Not only do they themselves fail of following Jesus; they keep others from his side. How can the Lord bless them? Let us break the crust of selfishness that surrounds us. Let us not descend to bickering and strife, criticising and condemning one another. Christ is ashamed to call those who do this his brethren. {RH, July 22, 1902 par. 10}

### **Christ's Work for Us an Incentive to Labor**

A great work is to be done, and in doing this work, we are to labor on a much higher plane than we have labored on in the past. Brethren and sisters, this matter has been so forcibly presented to me that I cannot hold my peace. Into the church there has come a hard-hearted spirit, and with it principles of selfishness, which have excluded the light of Christ from our hearts. {RH, July 22, 1902 par. 11}

Christ is constantly working for us. Our advocate in the heavenly courts, he is ever making intercession for us. The cry of the one ready to perish finds swift entrance to his ear. "He shall deliver the needy when he crieth: the poor also, and him that hath no helper." Shall we not work for him in the way he has marked out? Shall we not help those in need of help? {RH, July 22, 1902 par. 12}

Christ suffered, being tempted; therefore he always sympathizes with those whom Satan is seeking to destroy. That he might be a merciful and faithful high priest, he was in all things made like those he came to help. He has compassion on the ignorant, and on those that are out of the way; for when he was on this earth, he was compassed with infirmities. He is ever willing and ready to help us in our perplexities. As he worked for us, let us work for others. {RH, July 22, 1902 par. 13}

Many more than we suppose need a helping hand held out to them. There are many to whom words of sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow beings?



{RH, July 22, 1902 par. 14}

**PERIODICALS / RH - The Review and Herald / July 29, 1902 The Importance of a Knowledge of Health Principles Mrs. E. G. White**  
**July 29, 1902 *The Importance of a Knowledge of Health Principles***

**Mrs. E. G. White**

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." {RH, July 29, 1902 par. 1}

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with the victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." {RH, July 29, 1902 par. 2}

On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers. {RH, July 29, 1902 par. 3}

Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,--the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God, go forward without delay, bearing in mind your individual responsibility to him who gave his life for you. Act as if you heard Christ calling upon you personally to do your utmost in his service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom he can use as channels to convey light to many who are groping in darkness. {RH, July 29, 1902 par. 4}

All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and by redemption. They should be taught that all their powers of body, mind, and soul are his. They should be trained to help in various kinds of unselfish service. Do not allow your children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others they increase their own happiness and usefulness. {RH, July 29, 1902 par. 5}

## The Home Reading Circle

Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these subjects. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practice these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing. {RH, July 29, 1902 par. 6}

Many who desire to obtain knowledge of medical missionary work have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. Read the *Good Health*, for it is full of valuable information. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,--the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved. {RH, July 29, 1902 par. 7}

Especially will the youth who have been accustomed to reading novels and cheap storybooks, receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly, I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits. {RH, July 29, 1902 par. 8}

The Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to him, if they would practice self-denial in the home, relieving their careworn mother, the mother could find time to make neighborly visits; and when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,--knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits, or for drugs which, even if obtained, are only an injury. {RH, July 29, 1902 par. 9}

## **Duty of Parents to Instruct and Train their Children**

Parents should seek to interest their children in the study of physiology. But few among the youth have any definite knowledge of the mysteries of life. The study of the wonderful human organism, the relation and dependence of its complicated parts, is one in which many, even parents, take little interest. They do not understand the influence of the body upon the mind or of the mind upon the body. Needless trifles occupy their attention, and then they plead a lack of time as an excuse for not obtaining the information necessary to enable them properly to instruct their children. {RH, July 29, 1902 par. 10}

If all would obtain a knowledge of this subject, and would feel the importance of putting it to practical use, we should see a better condition of things. Parents, teach your children to reason from cause to effect. Show them that if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals. Your children require patient, faithful care. It is not enough for you to feed and clothe them; you should seek also to develop their mental powers, and to imbue their hearts with right principles. But how often are beauty of character and loveliness of temper lost sight of in the eager desire for outward appearance! Parents, be not governed by the world's opinion; labor not to reach its standard. Decide for yourselves what is the great aim of life, and then bend every effort to reach that aim. You cannot with impunity neglect the proper training of your children. Their defective characters will publish your unfaithfulness. The evils that you permit to pass uncorrected--the coarse, rough manners, the disrespect and disobedience, the habits of indolence and inattention--will bring dishonor to your names and bitterness into your lives. The destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them his agents in ruining others; on the other hand, if you faithfully instruct them, if in your own lives you set before them a godly example, you may lead them to Christ, and they in turn will influence others, and thus many may be saved through your instrumentality. {RH, July 29, 1902 par. 11}

Fathers and mothers, do you realize the importance of the responsibility resting upon you? Do you realize the necessity of guarding your children from careless, demoralizing habits? Allow your children to form only such associations as will have a right influence upon their characters. Do not allow them to be out in the evening unless you know where they are, and what they are doing. Instruct them in the principles of moral purity. If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, begin at once to do your duty. Take up your responsibilities, and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Make diligent efforts to redeem the past. No longer remain in the condition of the Laodicean church. In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home. {RH, July 29, 1902 par. 12}

As you faithfully do your duty in the home, the father as a priest of the household, the mother as a home missionary, you are multiplying agencies for doing good outside of the home. As you improve your own powers, you are becoming better fitted to labor in the church and in the neighborhood. By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God.

{RH, July 29, 1902 par. 13}

**PERIODICALS / RH - The Review and Herald / August 5, 1902 A Call to Service  
Mrs. E. G. White**

### ***August 5, 1902 A Call to Service***

**Mrs. E. G. White**

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." {RH, August 5, 1902 par. 1}

True, indeed, are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches. These persons have not had the special, testing truths for the last days presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those who have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth. {RH, August 5, 1902 par. 2}

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his countingroom, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and if they continue in this path, they will with him be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the earth, and souls are going to ruin because the light of truth has not been flashed upon their pathway. {RH, August 5, 1902 par. 3}

The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world that he was crucified. God gave his only

begotten Son to save sinners, and he desires us to love others as he has loved us. He desires those who have a knowledge of the truth to impart this knowledge to their fellow men. {RH, August 5, 1902 par. 4}

Now is the time for the last warning to be given. There is a special power in the presentation of truth at the present time; but how long will it continue?--Only a little while. If ever there was a crisis, it is now. {RH, August 5, 1902 par. 5}

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's memorial of creation has been torn down, and in its place there stands a false sabbath. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. And the people to whom God has given his truth are hiding their light under a bushel, allowing the cares of this world to engross the time and attention that should be given to the Lord's work. {RH, August 5, 1902 par. 6}

### **The Christian's Privilege and Responsibility**

It is an eternal law of Jehovah that he who accepts truth which the world needs is to make it his first work to proclaim this truth. But where are those who make the burden of perishing sinners their own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win sinners to righteousness. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent. {RH, August 5, 1902 par. 7}

Who can sympathize with Christ in his distress and anguish, as with quivering lips he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"? Who can say with Jeremiah, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? {RH, August 5, 1902 par. 8}

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for souls as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls? {RH, August 5, 1902 par. 9}

Church members are trifling with their responsibilities, unfitting themselves for service. What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the need of imparting to others the truth that God has given them? O that they were awake to the purposes of God and to their individual accountability! Then would they

use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. God's people would be lights, shining amid the darkness of this degenerate age. {RH, August 5, 1902 par. 10}

The work has extended so that it now covers a large territory, and the number of believers has increased. But there is still a great deficiency. A much larger work might have been done had the missionary spirit been shown that was shown in the earlier days. Our present numbers, the present extent of our work, are not to be compared with what they were in the beginning. We should think of what the work might have been had every worker consecrated himself, body, soul, and spirit, to God as he should have done. {RH, August 5, 1902 par. 11}

### **A Forward Movement Called For**

God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in his work. By an unreserved consecration we are to prepare ourselves for service. {RH, August 5, 1902 par. 12}

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people on the earth who have not forgotten that he has a law, binding upon all human beings. In all the churches there are those who know not that the seventh day, and not the first day, is the Sabbath. These are to hear the message of present truth. {RH, August 5, 1902 par. 13}

We need now to train men, and set them to work, giving them every facility for the impartation of truth. There is at this time a sad dearth of laborers. Scores of men and women might be set to work. This need should have been foreseen. Our faith is not proportionate to the light God has given us. When our hearts are emptied of selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. {RH, August 5, 1902 par. 14}

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. {RH, August 5, 1902 par. 15}

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. {RH, August 5, 1902 par. 16}



Let the gospel message ring through our churches, summoning them to universal action. Let the members of the churches have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired with the spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth into the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

{RH, August 5, 1902 par. 17}

**PERIODICALS / RH - The Review and Herald / August 12, 1902 The Work of Soul Saving Mrs. E. G. White**

***August 12, 1902 The Work of Soul Saving***

**Mrs. E. G. White**

We are living in solemn times. The end is near; and I have a message for our people. They must awake, spread their tents, and enlarge their borders. The present state of things must be changed. The world is to be warned. The truth is to be taken to men of the world, that they may see the duty that the Lord has placed on them. Those belonging to the higher classes are to hear the message of present truth. God says to his people, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." {RH, August 12, 1902 par. 1}

The one work more precious than any other is the work of soul saving. God's servants are to move forward in this work, weighted with the importance of the message they are bearing. {RH, August 12, 1902 par. 2}

To secure your present and future good, Christ gave himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in the work of soul saving. You are to be his helping hand, to do in the world the work that needs to be done to place the truth before as many as possible. "Ye are not your own; for ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God's." {RH, August 12, 1902 par. 3}

Refuse to admit the worldly interests that strive for the supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to his claims. Say, to those who seek to draw you from his work, I am not my own; Jesus has bought me. I belong to him. Every particle of my influence is to be used to magnify the principles of his law. God is mine, and I am his, united to him by a perpetual covenant of service. I must devote myself

wholly to the service of the Lord God of hosts. He has put it out of my power to give him anything that is not already his. Every part of my being, every talent, every faculty, belongs to him. If I had more than one life, I would give it to him; for it would be his. {RH, August 12, 1902 par. 4}

Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service. {RH, August 12, 1902 par. 5}

### **The Christian's Work Begins in His Own Family**

The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no place in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life blood of God's only begotten Son. {RH, August 12, 1902 par. 6}

God opens ways whereby such ones may work for him. Let them look ever to him, that they may know what he wants them to do. Let them do what they can; even though it be but little, it may result in great good. {RH, August 12, 1902 par. 7}

How can I best glorify him whose I am by creation and by redemption?--this is to be the question we are to ask ourselves. With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in his work. If he has children, he realizes that his work must begin in his own family. His children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ; and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour. {RH, August 12, 1902 par. 8}

On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those parents who have a living connection with Christ will not rest until they see their children safe in the fold. They will make this the burden of their life. {RH, August 12, 1902 par. 9}

Parents, do not neglect the work waiting for you in the little church in your own home. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the

Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. {RH, August 12, 1902 par. 10}

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down. {RH, August 12, 1902 par. 11}

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligations resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. {RH, August 12, 1902 par. 12}

### **The Formation of Small Bands for Soul-Saving Efforts**

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. {RH, August 12, 1902 par. 13}

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God; and his work testifies that he is born of God. {RH, August 12, 1902 par. 14}

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. {RH, August 12, 1902 par. 15}

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for

them of my Father which is in heaven."

{RH, August 12, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / August 19, 1902 Words to Ministers  
Mrs. E. G. White**

**August 19, 1902 *Words to Ministers***

**Mrs. E. G. White**

In all departments of ministerial work there is need of greater earnestness. Time is passing, and the work that should be far advanced is almost at a standstill. God's servants are to be "not slothful in business; fervent in spirit; serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." {RH, August 19, 1902 par. 1}

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic Christians filled with zeal to give to others the blessings of the truth. {RH, August 19, 1902 par. 2}

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the source of all strength. {RH, August 19, 1902 par. 3}

To every young man in the ministry, Paul's words to Timothy are spoken, "Take heed unto thyself, and unto the doctrine." *Thyself* needs the first attention. First give yourself to the Lord for sanctification to his service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from him what it means to labor for those for whom he gave his life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. {RH, August 19, 1902 par. 4}

Let the young men who are preparing for service read and study the third chapter of Colossians, and the first chapter of Second Peter, and also the following scriptures:--  
{RH, August 19, 1902 par. 5}

"The word of God is quick, and powerful, and sharper than any two-edged sword,

piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." {RH, August 19, 1902 par. 6}

### **The Preparation for True Service**

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. {RH, August 19, 1902 par. 7}

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. {RH, August 19, 1902 par. 8}

Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth: thy word is truth." {RH, August 19, 1902 par. 9}

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such relation to God that you will give full proof of your ministry. You will see the fruit of your labor. {RH, August 19, 1902 par. 10}

Give careful, prayerful thought to the preparation required in order to do true service for God. Then a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. A hearty response will be made to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." {RH, August 19, 1902 par. 11}

### **The Minister is to be an Educator**

O what a work there is before us! Ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters, God's messengers are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. {RH, August 19, 1902 par. 12}

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to work. Let the minister devote more of his time to educating them to preaching. Let him teach the people how to extend the knowledge of the truth. While the new converts should be taught to ask counsel of those more experienced in the work, they should also be taught not to put ministers in the place of God. Ministers are not gods, but human beings, men compassed with infirmities. Christ is the One to whom all are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fullness have all we received, and grace for grace." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, August 19, 1902 par. 13}

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work, imparting that which they have received. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the message of truth to the regions beyond. {RH, August 19, 1902 par. 14}

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Every minister is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing whole hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life. {RH, August 19, 1902 par. 15}

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the truth in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, *never less*. The Lord's work is to widen and broaden until it encircles the world. {RH, August 19, 1902 par. 16}



After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants today are to labor, selecting and training, worthy young men as co-laborers. God help us to sanctify ourselves, that others may be sanctified, enabled to do successful work in winning souls to Christ.

{RH, August 19, 1902 par. 17}

**PERIODICALS / RH - The Review and Herald / August 26, 1902 Words to Lay Members Mrs. E. G. White**

***August 26, 1902 Words to Lay Members***

**Mrs. E. G. White**

Our ministers are to go forth to proclaim the message of present truth to those who have not heard it. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear much fruit to his glory. As one man, they are to strive to attain one object,--the salvation of souls. {RH, August 26, 1902 par. 1}

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. {RH, August 26, 1902 par. 2}

Let church members begin to work where they are. Everywhere there are souls who know not the truth. Humble men, willing to make sacrifices, to work as Christ worked, are needed. The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so near to the Lord that they continually receive grace to impart. As they take up their work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts. {RH, August 26, 1902 par. 3}

It is not God's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, such men--if humble, discreet, and godly--can do more to meet the real needs of families than could a minister. {RH, August 26, 1902 par. 4}

The Lord has a work for women, as well as for men. They may take their places in his work at this crisis, and he will work through them. If they are imbued with a sense of

their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed. {RH, August 26, 1902 par. 5}

It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. We are inexcusable if we allow God-given talents to rust from inaction. Christ asks, "Why stand ye here all the day idle?" Let us consecrate all that we have and are to him, believing in his power to save, and having confidence that he will use us as instrumentalities to do his will and to glorify his name. {RH, August 26, 1902 par. 6}

My brethren and sisters, do not pass by the little things to look for larger work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is a work to be done. It is by doing with your might what your hands find to do, that you will develop talent and aptitude for large work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered. {RH, August 26, 1902 par. 7}

There are many ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this way. Others who have the necessary qualifications can give Bible readings or conduct Bible classes. {RH, August 26, 1902 par. 8}

The very simplest modes of work should be devised, and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase and through their efforts souls will be saved. {RH, August 26, 1902 par. 9}

### **The Waste Places of the Earth**

The waste places of the earth are to be cultivated. In humble dependence upon God, families are to go forth and settle in the unworked places of his vineyard. As the reward of their self-sacrifice in order to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, giving Bible studies, opening the Scriptures to those in spiritual darkness, many hearts will be touched. {RH, August 26, 1902 par. 10}

Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much, because they put forth patient, persevering effort, relying upon no human power, but upon God, who gives them his favor. The amount of good that these workers accomplish will never be known in this world. {RH, August 26, 1902 par. 11}

## Self-Supporting Missionaries

Self supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Let two or more persons start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will get financial support; nevertheless, let them go forward, praying, singing, teaching, and living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the people is a means of finding access to them. As these devoted missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Providence opens the way for them to go to isolated places, and if they bear the message God gives them, their efforts are crowned with success. Many will be brought to a knowledge of the truth, who, but for these humble teachers, would never have been won to Christ. {RH, August 26, 1902 par. 12}

What more can I say than I have said to impress upon our churches the realization of the eternal loss they are suffering in not putting to use in God's service the ability that he has given them? If the members of our churches would but put their powers to use in well-directed efforts, following well-matured plans, they would do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. {RH, August 26, 1902 par. 13}

God calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." {RH, August 26, 1902 par. 14}

Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God. {RH, August 26, 1902 par. 15}

As humble, God-fearing men and women consecrate themselves to the Lord, he will accept them and work through them. As they place themselves in right relation to him, light from the throne above will shine upon them, making them channels of blessing to others. All that they accomplish may not now be seen, but they are sowing seed that will yield fruit unto eternal life.

{RH, August 26, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / September 2, 1902 An Interesting Letter Mrs. E. G. White**

**September 2, 1902 An Interesting Letter**

**Mrs. E. G. White**

Elmshaven, Sanitarium, Cal.,  
April 5, 1902.

*To Those Connected with Our Work at Nashville.*

My Dear Brethren: You are engaged in an important work, and the Lord calls upon you to take heed to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, and with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work at Nashville, and he will help every one of you if you will co-operate with him. {RH, September 2, 1902 par. 1}

The Lord desires you to move onward and upward. He bids you to be careful to take the right path. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." {RH, September 2, 1902 par. 2}

"The path of the just is as the shining light, that shineth more and more unto the perfect day." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "They shall walk, O Lord, in the light of thy countenance." {RH, September 2, 1902 par. 3}

Do you understand the question that the lawyer put to Christ, "What shall I do to inherit eternal life?" Christ laid upon the lawyer the burden of answering his own question. "What is written in the law? how readest thou?" he asked. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" {RH, September 2, 1902 par. 4}

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed, and left by the roadside, wounded and dying. "And by chance there came down a certain priest that way." Did he help the one so sorely in need of help?--No; "he passed by on the other side." {RH, September 2, 1902 par. 5}

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." {RH, September 2, 1902 par. 6}

"Which now of these three," Christ asked, "thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." {RH, September 2, 1902 par. 7}

This scripture certainly outlines our work. {RH, September 2, 1902 par. 8}

"Faith, if it hath not works, is dead, being alone." When the Lord created trees, he commanded them to bear fruit. And to us Christ says, "Herein is my Father glorified, that ye bear much fruit." Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul. {RH, September 2, 1902 par. 9}

When Jesus would prove to John the Baptist that he was the Messiah, he said to John's messengers, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The fruit that he bore in his life was his answer to John's question. {RH, September 2, 1902 par. 10}

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." These words are to be engraved on the tablets of the heart. In the estimation of the world, it is going to extremes to love God supremely and our neighbor as ourselves; but this is what God requires. He says to us, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. . . . For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." {RH, September 2, 1902 par. 11}

The plans and methods of God's workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticiser greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers. {RH, September 2, 1902 par. 12}

The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of

gain, they place themselves in the most terrible danger. {RH, September 2, 1902 par. 13}

Not a vestige of avarice nor a sign of greed will be seen in the life of a Christian. He will not be guilty of one dishonest act. {RH, September 2, 1902 par. 14}

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen?--No; it is unseen. It is the consecrated mind, placed wholly on the Lord's side. {RH, September 2, 1902 par. 15}

Those who work in the Southern field, a field so difficult and so poverty-stricken, need constantly to receive grace from on high. They need a power outside of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from him. {RH, September 2, 1902 par. 16}

I have not written to you for some time because I have not been able to do so. I have been under a heavy strain. My mind would not let me rest, and at last my strength gave way. I suffered great pain in my head and eyeballs. I have not yet fully recovered, and cannot endure much taxation. I am now sleeping better than I have been, but I cannot find the rest that I need, because I have so much writing to do. {RH, September 2, 1902 par. 17}

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, "What shall I do?" when a little bird hopped on to the window sill, and poured forth such a flood of song that it set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank him that I have been so wonderfully sustained. I want to do much more work for him before I lay off my armor. {RH, September 2, 1902 par. 18}

## **PERIODICALS / RH - The Review and Herald / September 9, 1902 Encouraging Counsel**

### **September 9, 1902 *Encouraging Counsel***

Elmshaven, Sanitarium,  
July 6, 1902.

*To Our Teachers at Berrien Springs.*

My Dear Brethren and Sisters: I have an earnest desire that you shall every day be learning of the great Teacher. If you will draw near to God, and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach. Do your very best to impart to others the blessings he has given you. With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come close to them. Unless teachers have the love and



gentleness of Christ abounding in their hearts, they will manifest too much of the spirit of a harsh, domineering master. {RH, September 9, 1902 par. 1}

The Lord wishes you to learn how to use the gospel net. In order for you to be successful in your work, the meshes of your net must be close. The application of the Scriptures must be such that the meaning shall be easily discerned. Then make the most of drawing in the net. Come right to the point. However great a man's knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make an impression on hearts. Urge your students to surrender themselves to God. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." {RH, September 9, 1902 par. 2}

Teachers, remember that the Lord is your strength. Strive to give the students ideas that will be to them a savor of life unto life. Teach by illustrations. Make your illustrations self-evident. Ask God to give you words that all can understand. {RH, September 9, 1902 par. 3}

A little girl once asked me, "Are you going to speak this afternoon?" "No, not this afternoon," I replied. "I am very sorry," she said. "I thought you were going to speak, and I asked several of my companions to come. Will you please ask the minister to speak easy words, that we can understand. Please tell him that we do not understand big words, like 'justification' and 'sanctification.' We do not know what they mean." {RH, September 9, 1902 par. 4}

The little girl's complaint contains a lesson worthy of consideration by teachers and ministers. Are there not many who would do well to heed the request, "Speak easy words, that we may know what you mean"? {RH, September 9, 1902 par. 5}

Make your explanations clear. I know that there are many who do not understand much of what is said to them. Let the light flowing from the great Teacher flood your mind. Let his Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding. {RH, September 9, 1902 par. 6}

By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes the ability to articulate every syllable distinctly, placing the force and emphasis where they belong. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. {RH, September 9, 1902 par. 7}

Into what you say put the spirit and life of Christ. On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury the archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors can affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to your grace, the reason is very plain: it lies in the power of enthusiasm. We actors on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary." {RH, September 9, 1902 par. 8}

"Feed my sheep;" "feed my lambs," was the commission given to Peter. "And when

thou art converted, strengthen thy brethren." To those who hear, the gospel is to be made the power of God unto salvation. Present the truth in its simplicity. Follow Christ's example, and you will have the precious reward of seeing your students won to him. {RH, September 9, 1902 par. 9}

### **Suggestions**

We need now not merely resolutions but decided action. Our youth are in the highest sense to be learners, seeing God behind the teacher, and the teacher co-operating with him. Wherever students are trained, a work is to be done that will establish them in the principles of our faith. The religious phase of their work is of the greatest importance; for, like Daniel and his fellows, they are to bear witness of God. By diligent, persevering effort, they are to acquire knowledge. By self-denial, by obedience to the principles of strict temperance, they are to prepare themselves to endure trial. {RH, September 9, 1902 par. 10}

The students should have abundant opportunity to gain an education in physical labor; for thus they will be better prepared to acquire the knowledge they need for their work. {RH, September 9, 1902 par. 11}

In the fifty-eighth chapter of Isaiah the Lord tells us plainly what the work is that he requires of us. In order that our young people may be fully prepared to do this work, small sanitariums are to be connected with our schools. The students are to be taught how to use nature's simple remedies in the treatment of disease. And as they learn to care for the sick, they are to be taught to act under the direction of the Lord Jesus Christ. {RH, September 9, 1902 par. 12}

### **Words to the Students**

Students, prepare yourselves to co-operate with your teachers. As you co-operate with them, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. {RH, September 9, 1902 par. 13}

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed. Make your student-life as perfect as possible. You will pass over the way but once. Precious are the opportunities granted you. You are not only to learn, but to practice the lessons of Christ. It rests with you yourself whether your work is a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart. {RH, September 9, 1902 par. 14}

It is your privilege to make the advancement spoken of in the first chapter of second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication. {RH, September 9, 1902 par. 15}

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your own understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher. This is the co-operation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets every one, old or young, just where he is. {RH, September 9, 1902 par. 16}

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way. {RH, September 9, 1902 par. 17}

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just as long as you follow Christ, you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold or silver or precious stones.

Ellen G. White.

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{RH, September 9, 1902 par. 18}

**PERIODICALS / RH - The Review and Herald / September 16, 1902 A Letter to a Worker in New York City**

***September 16, 1902 A Letter to a Worker in New York City***

Elmshaven, Sanitarium, Cal.,  
July 8, 1902.

My Dear Brother: I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and sinful condition, does not speak for itself, what place can you find that expresses its need? {RH, September 16, 1902 par. 1}

I understand why you feel discouraged. It is because the work is hindered by a lack of united and harmonious action on the part of those who were already in the field when you came. {RH, September 16, 1902 par. 2}

If you go to the Lord in faith, believing his promises and taking special care of yourself, he will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. {RH, September 16, 1902 par. 3}

O, who will rid himself of all hindrances, and take up the work in New York City? Will you, my brother, take hold of this work where you are, helping as best you can? {RH,

September 16, 1902 par. 4}

Let us remember Jesus, the author and finisher of our faith. Let us remember that he lived not to please himself. He left heaven to take his place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression. {RH, September 16, 1902 par. 5}

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, September 16, 1902 par. 6}

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God;" "yea, thy law is within my heart." {RH, September 16, 1902 par. 7}

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you. {RH, September 16, 1902 par. 8}

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." {RH, September 16, 1902 par. 9}

Ask him who was sent to announce his coming. {RH, September 16, 1902 par. 10}

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water. . . but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." {RH, September 16, 1902 par. 11}

Ask John, the beloved disciple. {RH, September 16, 1902 par. 12}

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. . . . In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." {RH, September 16, 1902 par. 13}

We turn to Peter, and he declares of his Master,-- {RH, September 16, 1902 par. 14}

"Thou art Christ, the Son of the living God." {RH, September 16, 1902 par. 15}

We ask Christ himself who he is, and he replies,-- {RH, September 16, 1902 par. 16}

"Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." {RH, September 16, 1902 par. 17}

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" {RH, September 16, 1902 par. 18}

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." {RH, September 16, 1902 par. 19}

My brother, do not become discouraged. The light given me is that in our large gatherings, our camp meetings, we need all the ministerial talent that can possibly be spared from other work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let business men attend to the business, and let ministers be left free to labor in the camp meetings. At these meetings a special work is to be done. {RH, September 16, 1902 par. 20}

Let each one offer the prayer, Lord, "give therefore thy servant an understanding heart." {RH, September 16, 1902 par. 21}

Solomon called himself the Lord's servant, pleased that he could sustain this relation to the King of kings. {RH, September 16, 1902 par. 22}

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said; Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" {RH, September 16, 1902 par. 23}

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor. {RH, September 16, 1902 par. 24}

God said to Solomon, "Because thou hast asked this thing, and hast not asked for

thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." {RH, September 16, 1902 par. 25}

The Lord told Solomon that if he would walk in his way, his blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses. {RH, September 16, 1902 par. 26}

Today each one has a part to act--duties to perform and responsibilities to bear. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that he gave to Solomon as a prayer appropriate for him to offer.

Ellen G. White.

{RH, September 16, 1902 par. 27}

**PERIODICALS / RH - The Review and Herald / September 23, 1902 Work While It Is Called Today Mrs. E. G. White**

**September 23, 1902 *Work While It Is Called Today***

**Mrs. E. G. White**

My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God, and for the good of your fellow men. With earnest, unwearying effort you are to seek to save the lost. Christ's sacrifice on Calvary has made it possible for you to live a new, transformed life. You are to hold every new-found power as a precious trust, for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour, you pledged yourselves to unite with him in bearing the cross. For life and for death you are bound up with him, a part of the great plan of redemption. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "They have been with Christ, and have learned of him." As you seek to draw others within the circle of his love, the purity of your language and the unselfishness of your actions will bear witness to the power of his grace. {RH, September 23, 1902 par. 1}

"We are laborers together with God." Lay hold of his work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to win the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag. {RH,



September 23, 1902 par. 2}

Do not depend on human aid. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at his word, move forward unitedly, with steadfast, unfaltering faith. Christ's presence and his word, "Lo, I am with you alway,"--these are our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power. {RH, September 23, 1902 par. 3}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At an immense cost, probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal. They will think of the high, pure association it was their privilege to gain. But it is too late! The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." {RH, September 23, 1902 par. 4}

The world is to see God in his followers. Life and immortality are brought to light through those who are one with Christ. It is our privilege to have the Spirit that is the wisdom of heaven. Those who have the Spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their lives the power of Christ's grace. {RH, September 23, 1902 par. 5}

Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth. {RH, September 23, 1902 par. 6}

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people, and quicken their dulled senses, that they may realize that the gospel is the *power of God* unto salvation to them that believe. I desire if possible to impress our people with the importance of giving so pure and righteous a representation of God that the world shall see him in his beauty. I desire them to be so filled with the Spirit that dwells in him that the world shall have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. {RH, September 23, 1902 par. 7}

### **The Reward of Earnest Endeavor**

Each worker, while preserving his individuality, should seek to labor in harmony with every other worker. Each is to be united with his fellow workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. Each may receive light from the Source of light. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." {RH, September 23, 1902 par. 8}

All are to do their best. All are to keep looking to their Leader, studying the lessons he has given in his guidance of his people from the beginning. The experiences of Abraham, of Moses, of Daniel, contain lessons of great value to us at this time. {RH, September 23, 1902 par. 9}

Those whom God chooses as his workers are not always talented, in the estimation of the world. Sometimes he selects unlearned men. These have a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing his compassion and love, and ascribing all the glory to him whom they love and serve. {RH, September 23, 1902 par. 10}

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice his virtues; for their life is assimilated to his. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek: for they shall inherit the earth." {RH, September 23, 1902 par. 11}

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear his inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in his chain of service. And it is his desire that every human instrumentality engaged in work for him shall be recognized, however small may be the work he does. {RH, September 23, 1902 par. 12}

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by him because they have felt it an honor to minister to those for whom he gave his life.

{RH, September 23, 1902 par. 13}

**PERIODICALS / RH - The Review and Herald / September 30, 1902 The Work in the Cities Mrs. E. G. White**

**September 30, 1902 *The Work in the Cities***

**Mrs. E. G. White**

Time is passing, and the Lord calls upon the laborers in all departments of his work to lift up their eyes and behold the fields all ripe for the harvest. {RH, September 30, 1902 par. 1}

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must be accomplished. When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls. {RH, September 30, 1902 par. 2}

Those in our cities--living within the shadow of our doors--have been strangely neglected. Organized efforts should now be put forth to give them the message of present truth. A new song is to be put into their mouths. They are to go forth to impart to others now in darkness the light of the third angel's message. {RH, September 30, 1902 par. 3}

We all need to be wide-awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the instruction to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. We are to continue working until a church is organized, and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons. {RH, September 30, 1902 par. 4}

The workers laboring in cities should read carefully the tenth and eleventh chapters of Hebrews, and appropriate to themselves the instruction that this scripture contains. The eleventh chapter is a record of the experience of the faithful. Those who work for God in the cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. Faith is the substance of things hoped for, the evidence of things not seen. {RH, September 30, 1902 par. 5}

My mind is deeply stirred. In every city there is work to be done. Laborers are to go into our large cities and hold camp meetings. In these meetings, the very best talent is to be employed, that the truth may be proclaimed with power. Men of varied gifts are to be brought in. One man has not all the gifts required for the work. To make a camp meeting successful, several workers are needed. No one man should feel that it is his prerogative to do all the important work. {RH, September 30, 1902 par. 6}

If in the camp meetings held in the cities the speakers proclaim the truth in the power of the Spirit, hearts will be reached. The love of Christ received into the heart will banish the love of error. {RH, September 30, 1902 par. 7}

There is need of camp meetings like those held in the early stages of the work,--camp meetings separate from the business work of the conference. At a camp meeting the workers should be free to give the knowledge of the truth to those who attend from outside. {RH, September 30, 1902 par. 8}

At our camp meetings arrangements should be made so that the poor may obtain wholesome, well-prepared food as cheaply as possible. There should also be a

restaurant in which healthful dishes shall be prepared and served in an inviting manner, especially for the education of outsiders. {RH, September 30, 1902 par. 9}

This work is not to be looked upon as separate from other departments of camp-meeting work. Each department of God's work is closely united with every other department, and all are to advance in perfect harmony. {RH, September 30, 1902 par. 10}

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Let the indifferent ones arouse, and act their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities,--a work that has been looked at, and then passed by on the other side, as the wounded man was passed by the priest and the Levite. Take up the work in the cities wholeheartedly, intelligently, unselfishly. {RH, September 30, 1902 par. 11}

There are men of talent and influence who are longing for something they have not yet received. Let the truth in its simplicity be presented to them. {RH, September 30, 1902 par. 12}

God selects his messengers, and gives them his message; and he says, "Forbid them not." New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men whom he will call into his service,--men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. Many who have not yet heard the message to be given to the world, have learned the meaning of self-denial and self-sacrifice. Men will accept the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make mistakes, and will need to be corrected and instructed. But have not men who have been long in the truth made mistakes, and needed correction and instruction? When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with his banner to hold aloft. {RH, September 30, 1902 par. 13}

Our large cities are fast reaching the condition represented by the condition of the world before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God-dishonoring sins are practiced by people living in lordly homes; but some of these very people, under the preaching of the last testing message, will be convicted and converted. From his inexhaustible store of grace, God can endow all who come to him. Looking upon humanity, fallen and degraded, he declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the special truths for this time will feel the conviction of the Spirit as they listen to the message of startling importance. {RH, September 30, 1902 par. 14}

In our large cities the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and his angels will go before them. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. Let the message be given with so much power that the hearers shall be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry

the truth to the most unpromising places. Men will say, "Yea," where once they said, "Nay." Some who were once enemies will become valuable helpers, advancing the work with their means and their influence. {RH, September 30, 1902 par. 15}

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, he has counted his workers, both men and women, and has prepared the way before them, saying, "I will send my messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of my name. They will go forth to work for me with zeal and devotion. Through their efforts the truth will speak to thousands in a most forcible manner, and men spiritually blind will receive sight, and will see my salvation. Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism." {RH, September 30, 1902 par. 16}

God will set in operation many plans for the accomplishment of his work. The means that he has intrusted to wealthy men will be used to sustain his cause. His people will concentrate their efforts more and more on the great consummation, believing and obeying the commission:-- {RH, September 30, 1902 par. 17}

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

{RH, September 30, 1902 par. 18}

**PERIODICALS / RH - The Review and Herald / October 7, 1902 Presenting the Truth in Love Mrs. E. G. White.**

***October 7, 1902 Presenting the Truth in Love***

**Mrs. E. G. White.**

The Lord is soon to come. The angels are holding the four winds, in order that God's people may do their long-neglected work. We are not half awake to what might be done in our world. The work moves slowly because the truth has not yet taken full possession of the men engaged in the ministry. Our ministers need to arouse and set in operation lines of work that will give the warning message to those who have never heard the truth. Let them plan and study as to the best way of removing prejudice and reaching the hearts of the people. Present truth has almost lost its power because of the way in which it has been handled. {RH, October 7, 1902 par. 1}

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of his work. Decided proclamations of truth are to be made. But in regard to this work, I am instructed to say to our people, Be guarded. In bearing the message, make no personal thrusts at other churches. Speak the truth in tones and words of love. Let Christ be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving some one a thrust. That thrust may do much harm, and no good. It may quench conviction in many minds. Let the truth tell the story of the inconsistency of error. {RH, October 7, 1902 par. 2}

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of righteousness. {RH, October 7, 1902 par. 3}

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye therefore wise as serpents, and harmless as doves." Make no denunciatory speeches. Clear-cut messages are to be borne; but restrain all harsh expressions. There are many souls to be saved. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and goodwill to men. Wonderful are the results we shall see if we enter the work imbued with the Spirit of Christ. If we carry forward the work in righteousness, mercy, and love, help will come in our necessity. Truth will bear away the victory. {RH, October 7, 1902 par. 4}

The truth is to be presented with divine tact, tenderness, and gentleness. It is to come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew, nor as the still showers, which revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand. We are to watch unto prayer, and be ready always to give an answer to every one who asks a reason for the hope that is in us. Lest we shall impress unfavorably one soul for whom Christ has died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake to work for God, the Spirit of God will be your helper. The Holy Spirit will apply the truth spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ. {RH, October 7, 1902 par. 5}

### **Evangelistic Canvassers**

Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By



the canvassing work the truth is presented to thousands who otherwise would never hear it. {RH, October 7, 1902 par. 6}

I feel very sorry to know that so many of the books which should be finding ready sale are lying on the office shelves. These books contain the light that people need. May the Lord move upon many of our young people to enter his service as evangelistic canvassers. Our time for work is short. Many, very many, need the promptitude of the "quickly" in them, to lead them to arouse and go to work. The Lord calls for workers just now. {RH, October 7, 1902 par. 7}

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own." Selfishness was expelled from the heart. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." {RH, October 7, 1902 par. 8}

Why is there not now a more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth quickly to proclaim the truth, "the Lord working with them, and confirming the word with signs following"? Our commission is to let the light shine forth everywhere from the press. By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preacher. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of truth. {RH, October 7, 1902 par. 9}

Let Christian youth be selected to circulate the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they cannot properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ. {RH, October 7, 1902 par. 10}

In this work the youth should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God, and showing them how best to work for him. If the youth will work out their own salvation with fear and trembling, they will know by experience that God is working with them, to will and to do of his good pleasure. {RH, October 7, 1902 par. 11}

Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan. {RH, October 7, 1902 par. 12}

As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ directed: "When they persecute you in one city, flee ye into another." If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to

proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." Until in heaven is spoken the word, "It is finished," there will be places for labor, and hearts to receive the message. {RH, October 7, 1902 par. 13}

Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of his work. He is your efficiency. "Be strong, yea, be strong."

{RH, October 7, 1902 par. 14}

**PERIODICALS / RH - The Review and Herald / October 14, 1902 Christ the  
Missionary's Example Mrs. E. G. White**

**October 14, 1902 *Christ the Missionary's Example***

**Mrs. E. G. White**

Christ said to his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." {RH, October 14, 1902 par. 1}

Satan's efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth. {RH, October 14, 1902 par. 2}

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit. As a people we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misrepresent everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from his straightforward course of truth in order to follow the wanderings, and twistings, and turnings, and prevarications of Satan. {RH, October 14, 1902 par. 3}

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, "the Lord said unto Satan, The Lord rebuke thee, O Satan; even the lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" {RH, October 14, 1902 par. 4}

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves. {RH, October 14, 1902 par. 5}

### **The Truth as it is in Jesus**

Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus, will have a telling influence upon many minds. {RH, October 14, 1902 par. 6}

Many souls are hungering for the bread of life. Their cry is, Give me bread; do not give me a stone. It is bread that I want. Feed these perishing, starving, souls. Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now. {RH, October 14, 1902 par. 7}

When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true character, and the people would have an opportunity of knowing just what the minister said. Those who introduce the leaven of truth amid the mass of false theories and doctrines may expect opposition. Satan's batteries will be opened upon those who advocate the truth, and the standard bearers must expect to meet many sneers, and much reviling that is hard to bear. {RH, October 14, 1902 par. 8}

The message of warning is to be given in all the highways and byways. The cities are to be worked, not merely preached to; there must be house-to-house labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord

works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and his precious name is to receive all the glory. Let self be hid in Jesus. {RH, October 14, 1902 par. 9}

There is danger of indulging a controversial spirit. But those who really love the truth, who have received it into the heart as a living principle, will have the greatest desire to reveal in words and actions the sanctifying power of truth upon the life. They will be representatives of the truth, showing its transforming power upon their own character. When opposed, they will not retaliate. Children and youth cannot, unless they are under the direct influence of the Spirit of God, correctly represent the sanctifying power of truth upon mind and character. And there are many grown-up persons who need to enter the school of Christ and learn his meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongue's end. There are many fathers and mothers who would today engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home. {RH, October 14, 1902 par. 10}

### **The Believer is Complete in Christ**

Christ represented his Father; he knew how the Father would do under any and every circumstance, and he did just as the Father would do. He made manifest in his work the ways of God. The living God was working through his Son. Jesus, when he was found in fashion as a man, had a realizing sense of the world's needs, and he employed his human, God-given powers for the benefit of men, while in every act of mercy and healing he drew upon the divine power, even the power that made the worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to his service, who feel the need of the impartation of his grace. To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world. The human agent is complete in Christ. Learning in the school of Christ, daily studying his life, we become one with him, and reflect the virtues of his character. {RH, October 14, 1902 par. 11}

He who is daily a learner in the school of Christ can say, "As the Father gave me commandment, even so I do." Thus did the Son of God in his human life, leaving us an example of perfect obedience, prefacing every deed with such words as these: That which the Son seeth the Father do, he doeth also. "This commandment have I received of my Father." The history of Christ's human life in our world is the record of his purpose toward us for the manifestation of his divine perfection. He was the light shining in darkness; and what is the record? "And the darkness comprehended it not." The standard is high, for Christ is our standard, and he could justly claim perfection in all his works. But how few, in their practice, will follow the Lamb of God whithersoever

he goeth. Following Jesus, imbued with his Spirit moment by moment, the human agent would represent Christ, as Christ represented the Father.

*(To be concluded)*

{RH, October 14, 1902 par. 12}

**PERIODICALS / RH - The Review and Herald / October 21, 1902 Christ the Missionary's Example Mrs. E. G. White (Concluded)**

***October 21, 1902 Christ the Missionary's Example***

**Mrs. E. G. White  
(Concluded)**

Jesus has revealed to men that while the hatred of God against sin is as strong as death, his love to the sinner is stronger than death. Christ, in his life and his death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of his government in the heavenly courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of his holy law. The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish his love for man, and bring condemnation upon the whole human family. {RH, October 21, 1902 par.

1}

God has given all heaven in the gift of Christ to our world; but the great gift is so interpreted as to work in behalf of Satan's schemes to annul the law of God, the very work that Satan began in heaven. God has given Christ to take the penalty of transgression, and die to ransom the world. This, his heaven-sent reconciliation, is to be proclaimed, and the condition of eternal life, that men obey the laws of the divine government. But when this message of mercy is proclaimed, Satan inspires men to scowl back in defiance, and exclaim, "Depart from us; for we desire not the knowledge of thy ways, O God." Nevertheless God sends his delegated messengers to entreat attention. But too often their message is not respected. Hatred against the law of God has continued to increase in intensity. Men have beaten one of the messengers of God, and killed another, and stoned another. New methods are continually devised to turn men away from the truth. The materials for the last great warfare are collecting; already the conflict has reached large proportions. And as iniquity abounds, the love of many

waxes cold. As the occasion requires, the Lord giveth more grace to his chosen, tempted, tried ones. Jesus knows the strength of Satan's temptations, and with every temptation he makes a way of escape. {RH, October 21, 1902 par. 2}

Just prior to the crucifixion of Christ, the whole universe of heaven was with intense interest watching every move of Satan and his evil confederacy. They were watching to see what move would next be made against Jesus, and what would be his action under the circumstances. He had carried the human nature triumphantly through every period of test and trial, assailed by the whole confederacy of fallen angels leagued with evil men. He finished his mission by committing his work to the human agents who were to carry it forward in his name. The message of repentance toward God, and faith toward our Lord Jesus Christ, was to be given to a fallen world. Beginning at Jerusalem, it was to go to all nations, tongues, and peoples. {RH, October 21, 1902 par. 3}

Christ has demonstrated that through his grace humanity can keep the law of God. He has demonstrated to the universe of heaven and to the fallen world, that, by the invitation of our gracious Sovereign, all who will believe on him may receive pardon, and be restored to the favor of God. He would take those whose course had been the most offensive to God, impart to them his divine power, place them in the highest positions of trust, and send them forth into the camp of the disloyal to proclaim his grace, and offer a full pardon to all who will turn from sin unto God. "Ye have not chosen me," he says; "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Some of the very ones that were brought into closest connection with the work of Christ had not only felt, but said, "Come, let us kill him," and had thought that in this act they were doing God service. Our Saviour redeemed them, loaded them with divine favor, and sent them forth as lambs in the midst of wolves. He made them one with himself, and declared that those who refused to accept them and to hear the heaven-sent message, rejected the Lord Jesus himself. "If the world hate you," he said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." {RH, October 21, 1902 par. 4}

### **Presenting the Truth in New Places**

But let every one bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way. Do nothing before the time. When God gives a close, cutting message, it will be



his work, not prompted by the impulse of finite beings. Man's cutting and slashing with the two-edged sword will hedge up our way, so that we shall find doors closed and locked against us. {RH, October 21, 1902 par. 5}

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people.

{RH, October 21, 1902 par. 6}

**PERIODICALS / RH - The Review and Herald / October 28, 1902 God's Sign Mrs. E. G. White**

**October 28, 1902 God's Sign**

**Mrs. E. G. White**

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." {RH, October 28, 1902 par. 1}

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever." {RH, October 28, 1902 par. 2}

God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people. {RH, October 28, 1902 par. 3}

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath, and with it their knowledge of the Creator. God called his people out of Egypt, and in the wilderness gave them his law, the expression of his character and authority. From Mount Sinai he spoke the commandments in an audible voice, and then wrote them with his own finger on tables of stone, thus denoting their enduring character. In this law God declared, "The seventh day is the Sabbath of the Lord thy God: in it thou

shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." {RH, October 28, 1902 par. 4}

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctify of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." {RH, October 28, 1902 par. 5}

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day. {RH, October 28, 1902 par. 6}

### **Sacredness of the Sabbath**

God directed that a tabernacle should be built, where the Israelites, during their wilderness-journeying, could worship him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of the work and the need for haste, some argued that the work on the tabernacle should be carried forward on the Sabbath, as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly as possible. The word came to them, "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest day. Thus jealous is God for the honor of his memorial of creation. {RH, October 28, 1902 par. 7}

The Sabbath is a token between God and his people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished. {RH, October 28, 1902 par. 8}

As we observe the Sabbath, let us remember that it is the sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to his commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh. {RH, October 28, 1902 par. 9}

The Sabbath is the clasp which unites God and his people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the fifty-eighth chapter of Isaiah is outlined the work God's people are to do. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be restored to its rightful position as God's rest day. The law is to be magnified and made honorable. To those who do this work the Lord says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

{RH, October 28, 1902 par. 10}

**PERIODICALS / RH - The Review and Herald / November 4, 1902 "If Ye Know These Things, Happy Are Ye if Ye Do Them" Mrs. E. G. White**

**November 4, 1902 *"If Ye Know These Things, Happy Are Ye if Ye Do Them"***

**Mrs. E. G. White**

Christ's last great struggle with the power of darkness should ever be kept fresh in the minds of all who believe in him as the propitiation for the sins of the world. God would have us study the lesson taught by the experience of the children of Israel, when they were bitten by serpents. Those bitten were directed to look at the brazen serpent which had been uplifted in the camp, and those who looked in faith lived. Today we are standing in a position similar to that of the children of Israel. As we look upon the world in its moral defilement, we see the poisonous serpents abroad, ready to sting us to death. To the cross of Calvary, bearing a dying Saviour, we must look. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Only the Lamb of God can take away our sins. We should think more of this than we do. Our eternal interests demand that we show faith in Christ. {RH, November 4, 1902 par. 1}

In the words spoken by Christ when he gave a representation of true humility by washing the feet of his disciples, I would appeal to all who name the name of Christ: "If ye know these things, happy are ye if ye do them." Do you see the uplifted Saviour? Do you know that it was for your sins that he suffered and died? Do you do his will? Knowing is only a part of our duty. Our eternal interests demand that we do also. But to many who have had great light the words of Paul are sorrowfully appropriate: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Though Christ

had been set forth among the Gentiles, they had not had a personal sight of the divine Sufferer, enduring the weight of the sins of the world. {RH, November 4, 1902 par. 2}

Christ crucified is to be presented by those who preach the word. The last scenes of his life, in which he achieved a victory for the world, are not to be set forth in a tame, listless manner, but earnestly, and by those who feel constrained to keep the memory of these mighty deeds from growing old. The past should be made a living reality, as if being transacted before us. But this cannot be done by human ability. Those who preach Christ must have the help of God's Spirit. Christ is our advocate in the heavenly courts, and he presents in our behalf the sacrifice he offered on Calvary. This we are to present to others. In this way we are to perpetuate the memory of the crucifixion. When this is done, heavenly instrumentalities work at the same time upon the hearts of the hearers. A power independent of human effort is felt. The speaker does not labor in his own unaided strength. He is endued with a power that is wholly from above. As the words flow from his lips, the Holy Spirit co-operates with him; and the hearers are impressed, as though Jesus were in reality before them. {RH, November 4, 1902 par. 3}

Through the preaching of the word and the administration of the sacramental service, Christ has been set forth among us. The Lord's supper was ordained by Christ shortly before his death, and the ceremony of feet washing was instituted just prior to the Lord's supper. As we celebrate these ordinances, we are to remember that Christ is present, making the occasion one of great interest. Thus it will be to all who have a true sense of the situation. We should search our hearts, and confess the sins that we have cherished. If we are guided by the Holy Spirit, our thoughts will not be thoughts of self-exaltation, but of severe self-censure and humiliation. Selfishness, evil speaking, and evil thinking will be put away. We shall remember Christ's action, as he girded himself with a towel. While the dispute as to who should be greatest was still fresh in the minds of the disciples, Christ humbled himself, and washed their feet, wiping them with the towel wherewith he was girded. {RH, November 4, 1902 par. 4}

After Christ had washed their feet, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." {RH, November 4, 1902 par. 5}

During this ceremony, the Holy Spirit was impressing the hearts of the disciples, sweeping away the selfishness that they had shown in their dealings with one another. Not long before, some of them had been offended because their brethren sought the highest place. All this now appeared so insignificant, the mountain was reduced to such a molehill, that shame took the place of disputing. "He that is greatest among you shall be your servant," declared Christ. He that doeth service will humble himself, and in so doing, he will be placed where the Lord can safely honor him, because he has the Spirit of Christ. {RH, November 4, 1902 par. 6}

### **The Object of the Passover and of the Lord's Supper**

The Jews had been strictly enjoined to celebrate the Passover. This had been instituted at the time of their deliverance from Egypt. Then the children of Israel ate the Passover supper in haste, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they had been thrust out of the land of Egypt, and were about to begin a painful and difficult journey through the wilderness. But in Christ's time this position had been changed. In harmony with the rest that had been given them, the people partook of the Passover supper in a reclining position. By God's direction, wine was drunk; but this was not fermented wine; it was the pure juice of the grape. {RH, November 4, 1902 par. 7}

The Passover was ordained as a commemoration of the deliverance of the children of Israel from Egyptian bondage. God had directed that when their children asked the meaning of this ordinance, the history was to be repeated, that the wonderful deliverance from bondage might be kept fresh in the minds of all. The ordinance of the Lord's supper was given to the disciples to be celebrated till Christ should come the second time, with power and great glory. It is the means by which he designs that the great deliverance wrought out for us as the result of his sacrifice shall be kept fresh in our minds. {RH, November 4, 1902 par. 8}

When the ordinances are celebrated as the Lord has commanded, messengers from the throne of God are present, listening to the words of confession and forgiveness. The Holy Spirit quickens the sensibilities of those who thus obey Christ, and turns their thoughts into spiritual channels. As the disciples of Christ, they seem to be passing through the garden consecrated by the agony of him who bore the sins of the world. They witness the struggle by which our reconciliation with God was obtained. {RH, November 4, 1902 par. 9}

Reconciliation one with another is the work for which the ordinance of feet washing was instituted. By the example of our Lord and Master, this humiliating ceremony has been made a sacred ordinance. Whenever it is celebrated, Christ is present by his Holy Spirit. It is this Spirit that brings conviction to hearts. As Christ celebrated this ordinance with his disciples, conviction came to the hearts of all save Judas. So we shall be convicted as Christ speaks to our hearts. The fountains of the soul will be broken up. The mind will be energized, and, springing into activity and life, will break down every barrier that has caused disunion and alienation. Sins that have been committed will appear with more distinctness than ever before; for the Holy Spirit will bring them to our remembrance. The words of Christ, "If ye know these things, happy are ye if ye do them," will be clothed with new power. {RH, November 4, 1902 par. 10}

"Verily, verily, I say unto you," Christ said to his disciples, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. . . . He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have

dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night." {RH, November 4, 1902 par. 11}

After Judas went out to do the mission of Satan in the streets of Jerusalem, he was no longer favored by God, but abandoned. He found the council of Christ's enemies, and completed the work he had begun. After he had gone, Christ's countenance assumed a more cheerful aspect. The presence of the traitor had placed him under a painful restraint. His last interview with his disciples was sacred; but while Judas was there, he could not express his feelings. His utterances revealed this restraint. "Ye are not all clean," he said. "I speak not of you all." Now the restraint was removed. "Now is the Son of man glorified," Jesus said, "and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Christ's face seemed radiant, so clearly was divinity seen. He spoke to his disciples with the tenderest affection. He wasted no words over the traitor's departure; he did not speak of the dreadful ordeal through which he must pass. He must endure his suffering alone. He seemed like an irrepressible, living spring of water. {RH, November 4, 1902 par. 12}

The disciples looked upon Christ with admiration and love. Divinity was seen in humanity. He was transfigured, and exalted above everything earthly. He was about to be separated from his disciples in a way that they did not expect. But they caught the bright beams reflected from him, and lost all thought of contention or desire to be first. Every word Christ uttered impressed them with a sense of their co-partnership with him. {RH, November 4, 1902 par. 13}

It was at this time that Christ gave his disciples the precious instruction found in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. He knew that they must have special instruction; for unless divine power were combined with human effort, their future work would prove a failure. He was about to be separated from them. They would no longer have him as their visible counselor, to take the responsibility in all matters. They must be instructed; for were they to leave the divine agency out of their efforts, they would not accomplish the work he had appointed them to do. In all their ministry, upon which they should enter to bless humanity, they must build upon a divine Christ. {RH, November 4, 1902 par. 14}

Today a great work is to be done. The Holy Spirit is to work through human agencies. A partnership between God and the workers must be maintained. Man works because God works in him; all the efficiency and power is of God. Yet God has so arranged that all the responsibility rests with the human instrument. These are the appointed conditions of partnership. Men are required to move among men, doing a divine work. God designs that they shall have power from on high, but if they fail to seek for this power, if they neglect to improve the facilities which God has provided whereby they may reach the highest standard, they fail to uplift fallen humanity.

{RH, November 4, 1902 par. 15}



**PERIODICALS / RH - The Review and Herald / November 11, 1902 Sending Missionaries Abroad [SABBATH SERMON AT THE FRESNO, CAL., CAMP MEETING AFTER THIRTEEN CONFERENCE LABORERS HAD BEEN CHOSEN TO GO TO FOREIGN FIELDS, UNDER PAY OF THE CALIFORNIA CONFERENCE. AFTERWARD NEARLY AS MANY MORE GAVE THEMSELVES TO FOREIGN WORK.] Mrs. E. G. White**

**November 11, 1902 *Sending Missionaries Abroad*  
[SABBATH SERMON AT THE  
FRESNO, CAL., CAMP MEETING AFTER THIRTEEN CONFERENCE  
LABORERS HAD BEEN CHOSEN TO GO TO FOREIGN FIELDS,  
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NEARLY AS MANY MORE GAVE THEMSELVES TO FOREIGN WORK.]**

**Mrs. E. G. White**

Before his ascension, Jesus told his disciples not to depart from Jerusalem till they had received the promise of the Father. "Ye shall be baptized with the Holy Ghost not many days hence," he declared. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, November 11, 1902 par. 1}

The day of Pentecost came, Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem, in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To scatter his representatives abroad, where they could work for others, the Lord permitted persecution to come upon his church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power "in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, November 11, 1902 par. 2}

In every age since the first advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth as missionaries for God. We thank the Lord that during this camp meeting several of our workers have given themselves to go as missionaries to different countries outside our land. My brethren, we bid you Godspeed. Our prayers shall follow you wherever you go. How glad we are to send men and means to other countries! {RH, November 11, 1902 par. 3}

Years ago I little realized that I should spend many years of service as a pioneer missionary in distant lands. But when the call came to go to Europe, I responded. Afterward, when asked to go to Australia, I went, notwithstanding I was over sixty years of age. Nine years I worked in that field. My heart is filled with the missionary spirit, and

although nearly seventy-five years old, I feel such a desire to see souls saved that should the Lord call me to the work, I would go to the ends of the earth to bring to men and women a knowledge of the truth for this time. {RH, November 11, 1902 par. 4}

To these our friends who expect soon to go from us to other lands, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing. {RH, November 11, 1902 par. 5}

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment; help the careworn, anxious mother to relieve her suffering child. {RH, November 11, 1902 par. 6}

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have. {RH, November 11, 1902 par. 7}

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you. {RH, November 11, 1902 par. 8}

My brethren and sisters who are under appointment as missionaries, I greatly desire that your hearts shall be filled with Christlike pity, love, compassion. As I bid you farewell and return to my home, do not think that I shall soon forget you. We will offer our petitions to God in your behalf, pleading with him to open the way before you. He will hear our prayers; he has promised to hear us. And he is just as ready to answer your prayers for strength and wisdom to do your work. He has said that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Wherever you go, pray to him in the morning, at noon, and at night. Pray in faith, without wavering. {RH, November 11, 1902 par. 9}

### **Church Members Called to Work**

Some of the members of our churches may feel that we are sending away too many conference laborers, and that the work in the home field cannot be done by the few who remain. But this is not the proper view to take of this matter. Those in the employ of the conference are not the only ones who should work for souls. Let the church members go to work. Let them communicate to others the knowledge they have received. In many churches in California the members have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. While I was in

Australia, many of them sent letters to me across the broad Pacific, inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the Saviour's promise, "Lo, I am with you alway, even unto the end of the world." They did not seem to realize that they could gain spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned of the blessing that comes to us from telling our fellow beings enslaved by appetite, of that divine power which will enable them to overcome the desire for every harmful indulgence. {RH, November 11, 1902 par. 10}

Let those who teach the truth, teach in simplicity. Let them not try to drive the truth home with a vim that will arouse antagonism. Let the voice express sympathy and tenderness. Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness. Let us ask in faith for a converted voice, a converted tongue, and for Christlike sympathy and tenderness, that we may win souls to the truth we teach. {RH, November 11, 1902 par. 11}

None of our churches need be barren and unfruitful. But some of our brethren and sisters are in danger of starving to death spiritually even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of his stewards to use the talent intrusted to him. He bestows rich gifts upon us in order that we may bestow them freely upon others. He keeps the heart flooded with the light of his presence, in order that we may reveal Christ to our fellow men. How can those who fold their hands in ease, content to do nothing, expect God to continue to supply their necessities? The members of all our churches should labor as those who must give an account. {RH, November 11, 1902 par. 12}

Brethren and sisters, when these workers go to their fields of labor across the seas, will you close up the ranks in the home conference? Will you put on the Christian armor? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Will you stand firm for the truth, even though your church may not often be visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on "the whole armor of God;" and be sure to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour. {RH, November 11, 1902 par. 13}

"Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it very trying to do work of this kind; but if you go forth in faith, the Lord will go before you, and his light will shine upon your pathway. As you enter the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven. Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit. Christ was often heard singing hymns of praise; and yet I have heard persons say, "Christ never smiled." How mistaken their ideas in regard to the Saviour!

There was joy in his heart. We learn from the Word that there is joy among the heavenly angels over one repentant sinner, and that the Lord himself rejoices over his church with singing. {RH, November 11, 1902 par. 14}

### **The Blessedness of Laboring for Others**

What a privilege it is to labor for the conversion of souls! Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their forms, but by faith we may know that they are with us. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Brethren, sisters, God invites us to unite with the angels in their ministry. Thus every one of us may become his helping hand. To fit us to do this work, he will strengthen our minds as verily as he strengthened the mind of Daniel. As we give to those in darkness the truths that have enlightened us, God will enable us to understand these truths still better. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God. {RH, November 11, 1902 par. 15}

May the blessing of God rest upon every one in this congregation. The presence of God is here. His angels are in the midst of us. And the evil angels also are here. Let us close the windows of the soul earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but let us keep it open to receive the communications that the heavenly angels are ready to give to us. {RH, November 11, 1902 par. 16}

May the Lord bless and strengthen you who are under appointment to go to other lands. We may never meet again in this life, but I pray that we may meet in that glad day when the gates of the city of God shall swing back on their glittering hinges, and the nations that have kept the truth shall enter in, there to hear Christ saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." Then with all the redeemed we shall cast our crowns at his feet, crying, Worthy, worthy is the Lamb that was slain! {RH, November 11, 1902 par. 17}

As we recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we shall fill all heaven with rich music. O what songs of praise for redeeming love will resound through the heavenly courts! {RH, November 11, 1902 par. 18}

While living this probationary life, shall we not encourage one another to be steadfast? Shall we not impart a knowledge of the truth for this time to those in our very neighborhoods who have not heard it? Shall we not, by our prayers and by our means, support those who are sent to other lands to proclaim this truth? Shall we not practice self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us and in our homes a contribution box in which to place offerings for missions? {RH, November 11, 1902 par. 19}

Let us teach our children to deny self in order to help sustain the Lord's work. Let us tell them that God, in giving his Son, gave all heaven to save not only us, but those who as yet have not so much as heard of him. Let us tell them how, in order to redeem mankind, Christ laid aside his kingly crown and royal robe, left his high command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and to die a death of shame. Shall he have died in vain for us? Shall he have died in vain for those whom by self-sacrifice we could save? {RH, November 11, 1902 par. 20}

Brethren and sisters, will you today pledge yourselves before God to pray for these workers who have been chosen to go to other lands? Will you pledge yourselves not only to pray for them, but to sustain them with your tithes and offerings? Will you pledge yourselves to practice strict self-denial in order that you may have more to give for the advancement of the work in the "regions beyond"? We feel moved by the Spirit of God to ask you to pledge yourselves before him to lay by something weekly for the support of our missionaries. God will help and bless you in doing this. Give those who are under appointment to go abroad evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God today, signify it by rising to their feet. [Nearly the whole congregation-- about one thousand--arose.] {RH, November 11, 1902 par. 21}

Thank the Lord! As these missionaries go to their new fields, they will have an assurance that their brethren and sisters in this conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distant fields. We expect to see the Lord taking men from the plow, and sending them out to proclaim the truth. We expect to see children bearing a message that their parents cannot bear. Let us all stand ready to respond to God's call to duty, whatever the sacrifice.

{RH, November 11, 1902 par. 22}

**PERIODICALS / RH - The Review and Herald / November 18, 1902 A Message to the Church Mrs. E. G. White**

***November 18, 1902 A Message to the Church***

**Mrs. E. G. White**

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. At one o'clock I awoke, and arose. For a time I walked the room, praying earnestly for clearness of mind, and for strength to write the words that must be written. I entreated the Lord to help me to bear a testimony that would arouse his people before it should be forever too late. {RH, November 18, 1902 par. 1}

My soul was drawn out in the consideration of matters relating to the carrying forward of God's work. This work is to be carried forward without outward display. In

establishing institutions we are never to compete with institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who are unable to endure the seeing of him who is invisible, are surrounded with spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed with the trifling things of earth. Having forsaken God, the fountain of living water, they hew out for themselves broken cisterns, that can hold no water. Let it not be thus with those who have tasted the power of the world to come. {RH, November 18, 1902 par. 2}

In establishing the work in new places, we are to economize in every way possible. The work of soul saving must be carried forward in the way that Christ marked out. He declares, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by following Christ's example. {RH, November 18, 1902 par. 3}

We are nearing the end of this earth's history, and the different departments of God's work are to be carried forward with much more self-sacrifice than has yet been practiced. The work for these last days is a missionary work. Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial, purified and refined, as gold tried in the fire. {RH, November 18, 1902 par. 4}

### **Wearing Christ's Yoke**

The Lord calls upon men and women to unite with Christ by wearing his yoke. But he tells them that they are to refuse the yoke which human hands would place on them; for this yoke would be galling and oppressive. There are those who refuse to wear the yoke of Christ, and yet would place upon others a yoke of human manufacture. What a terrible deception! It is as night amid the full blaze of gospel light. Such ones are not subject to the law of God, neither indeed can they be, until they pass through the death struggle, and are born again. All through their experience are woven the threads of worldly wisdom. They look upon their work as meritorious, but in the day of judgment they will learn--unless they learn it before--that they are corrupted with selfishness. They have barred their hearts against Christ's entrance, and unless they repent and open to him, they must one day hear the words. "Depart from me." {RH, November 18, 1902 par. 5}

### **God's Purpose for His Church**

Filled with the knowledge of the will of God in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, fruitful in every good work, increasing in the knowledge of God, strengthened with all might by his glorious power, unto all patience and long-suffering with joyfulness,--such were the early disciples. They sought above all



things to know the will of God. But do these words describe the church in its present condition? Many who claim to believe the truth are far from practicing its principles. The church is weak and inefficient because many of its members follow their own impulses, refusing to do the will of God. Not by the Spirit of God, but by another spirit, are they led. They know not the meaning of the written Word. When they bring into the daily life the principles of God's law, they will be able to say from experience. "The law of the Lord is perfect, converting the soul." {RH, November 18, 1902 par. 6}

In the hearts of many, God has a work to do, if they will allow him. They need a complete transformation of character. This is their only hope. Some now in the work will have to pass through the furnace of affliction before they will see the need of having all dross burned away from the religious experience. {RH, November 18, 1902 par. 7}

The church must and will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." God's servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. "Unto me, who am less than the least of all saints," writes the great apostle to the Gentiles, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." {RH, November 18, 1902 par. 8}

When these words are believed and lived, the church will have a heaven below to go to heaven in. {RH, November 18, 1902 par. 9}

These words were spoken by our Instructor: "Some are reckless, insensible of the results of sin, heedless of warning. Soon the handwriting on the wall, now unintelligible to them, will be read. But it will then be too late for them to repent. Like Belshazzar, they seem unable to see their peril. A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones." {RH, November 18, 1902 par. 10}

When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones. I heard the words spoken: "Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter." {RH, November 18, 1902 par. 11}

Let us from this time use our powers for God. Let us work out our own salvation with fear and trembling, knowing that he works in us, to will and to do of his good pleasure. Let us humble ourselves before God. He is waiting for us to draw near to him, that our purposes may be more Christlike, that more of the purity and meekness and grace of the Redeemer may be brought into our work. We have walked in our own ways and followed our own counsel, as if we could counterwork the divine purposes. Let us now turn to the Lord. Let us seek him while he may be found, and call upon him while he is near, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my

ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." {RH, November 18, 1902 par. 12}

Yes, this is God's plan. Let us come to him just as we are, and he will fulfill his purposes for us. {RH, November 18, 1902 par. 13}

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith. I pleaded with God to sustain me, and he lifted me up, and made me to triumph in him. I know that the Lord will work for his people when they sanctify their souls by obeying the truth. Then the whole being, body, mind, and soul, will be in harmony with him. We shall possess a freedom crowned with glory.

*Aug. 14, 1902.*

{RH, November 18, 1902 par. 14}

## **PERIODICALS / RH - The Review and Herald / November 25, 1902 How to Deal With the Erring Mrs. E. G. White**

### **November 25, 1902 *How to Deal With the Erring***

#### **Mrs. E. G. White**

In dealing with those who are in error, we are to treat them as Christ would, seeking, by a loving, unselfish interest in them, to win them to repentance. O, we need so much men who are wise in dealing with tempted souls! There are many prodigals, needing the welcome of the loving Father, not the cold repulse of the elder brother. Let us be afraid to be harsh and condemnatory. Before we speak, let us ask ourselves whether what we are about to say would be pleasing to Christ. There are angels hovering round these poor erring ones, seeking to lead them into safe paths. Let human beings keep their hands off, and give the tempted ones opportunity to recover themselves from the snare of the enemy. {RH, November 25, 1902 par. 1}

Among those who accuse, there are many who, by their manner of dealing, have set an example that has led others away from right doing. Their course is more offensive to God than is the course of those whom they condemn, because, while professing to be upright in their dealings, they have done a strange work, dishonoring to God. {RH, November 25, 1902 par. 2}

On one occasion the scribes and Pharisees brought to Christ a woman whom they accused of having violated the seventh commandment. "Moses in the law commanded us, that such should be stoned," they said; "but what sayest thou?" Jesus read their thoughts. He knew for what purpose this case had been brought to him. He knew that these would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that he had heard their question, he stooped, and fixing his eyes upon the ground, began to write in the dust. Impatient at

his delay, the accusers drew nearer, urging the matter upon his attention. But as their eyes, following his, fell upon the ground at his feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives. {RH, November 25, 1902 par. 3}

The law specified that in punishment by stoning, the witnesses in the case should be the first to cast a stone. Rising, and fixing his eyes upon the plotting elders, Jesus said, "He that is without sin among *you*, let him first cast a stone at her," and stooping down, he continued writing on the ground. {RH, November 25, 1902 par. 4}

The accusers had been defeated. With their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they went away, leaving their victim with the pitying Saviour. {RH, November 25, 1902 par. 5}

Jesus arose, and looking at the woman, said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." {RH, November 25, 1902 par. 6}

Were Christ on earth today, would he not hear many words of condemnation and harsh judgment? Would he not see men professing to be his followers crowding those who have erred into hard places, giving them no opportunity to recover themselves? Were he to say to them, as he said to the accusing Pharisees, "He that is without sin among *you*, let him first cast a stone," would they not, even as did the Pharisees, go away, filled with shame? {RH, November 25, 1902 par. 7}

If one errs, and is brought to repentance, let all receive his confession with a sense of what it cost him, and welcome him back with heartfelt joy and gratitude that he has been enabled to obtain the victory. Let every tempted soul who has been weaving strange threads into the web of life, who has been doing that of which he would be ashamed could he see the result, remember that Christ is ready to pardon every one who comes to him. But the sin must be repented of, and restitution must be made. {RH, November 25, 1902 par. 8}

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." {RH, November 25, 1902 par. 9}

### **Conduct Toward the Young and Inexperienced**

There are those who, though young men and young women in years, are but children in the knowledge of God. Weak in faith, inexperienced, they need the help of

those whose opportunities for gaining knowledge have been greater than theirs. There are such youth as these connected with our institutions. Let those who have charge over them remember that they are to be patiently and kindly instructed. Show Christian forbearance in dealing with them. Let your hearts be filled with desire to place their feet in right paths. Do not speak to them as if they were slaves. Remember that they are inexperienced and ignorant, just as verily in need of wise guidance as is the little child just learning to walk. Remember that you yourselves are not faultless, that many times you are in need of help. {RH, November 25, 1902 par. 10}

Those in authority have many lessons to learn. Many of them have brought into their manhood and womanhood the faults of their childhood. Let them be guarded in their speech. Let them curb their hasty temper. Let them overcome the inclination to scold and criticise. Let them learn the value of self-control and sweetness of temper. Before they can expect to control others aright, they must learn to control themselves. Let them beware of prejudicing and hardening the youth with whom they are dealing, making it impossible for them to be won to Christ. Let the one who, grown to manhood, has brought into his life a loveless dignity, learn how to be kind and courteous. Only thus can he hope to win souls to Christ. {RH, November 25, 1902 par. 11}

The Word of God is our guide. By studying it carefully, we shall learn how to deal with the souls for whom Christ has died. By helping those who are in need of help, by speaking to them cheering, encouraging words, by revealing a Christlike spirit, we are to perfect our education. {RH, November 25, 1902 par. 12}

Let those who have any part to act in the training of the youth remember their own faults and mistakes, and strive earnestly to be what they wish the youth to become. In their treatment of them let them be wise, pitiful, and noble. Let them not forget that the youth in their care are in this life to be prepared for admittance into the royal family. They are in need of wholesome, encouraging words and unselfish deeds. Treat them as Christ's children, whom he wants you to help in every time of need. They are very precious to him. He gave his life for them. Make friends of them. Bring Christlikeness into your dealing with them. Give them practical evidence of your unselfish interest. Help them over the hard places. Patiently, tenderly, strive to win them to Jesus. Let your words be loving and sympathetic, and the tones of your voice pleasant. Let the grace of Christ soften and subdue all that is harsh in your nature. Eternity alone will reveal the results of your earnest, unselfish efforts.

{RH, November 25, 1902 par. 13}

**PERIODICALS / RH - The Review and Herald / December 2, 1902 The Results of Rejecting Light Mrs. E. G. White**

***December 2, 1902 The Results of Rejecting Light***

**Mrs. E. G. White**

Christ's lament over Jerusalem was for those also who today have had great light, and who have seen wonderful manifestations of his power and goodness, but who have not fulfilled God's purpose for them. Those who hear the voice of God and co-operate with him, using their capabilities in his service, will receive his blessing. But those who forget his instruction, and follow their own way, are a dishonor to him. A time will come when their wrong course of action, with its results and consequences, must be met. {RH, December 2, 1902 par. 1}

"Whosoever heareth these sayings of mine," Christ declared, "and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, December 2, 1902 par. 2}

Christ uttered a fearful denunciation against those who, though privileged to have him among them, did not profit by his ministry. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." {RH, December 2, 1902 par. 3}

The calamity that was soon to come upon the Jewish people was no greater than they deserved. They had been given the best of opportunities, but they did not accept the truth that would have made them wise unto salvation. They heard the message of John the Baptist, but it did not lead them to repentance. They trifled with the things of eternal interest. Christ made every effort to bring them to a realization of their true position, that they might repent and be saved. But, filled with proud conceit, they rejected his warnings and despised his entreaties. {RH, December 2, 1902 par. 4}

The Jews misrepresented Christ, and John his forerunner, saying of John, "He hath a devil." They imputed his severe denunciation of their sins to satanic inspiration, saying that he was not in his right mind, that he was a poor hypochondriac, full of fancies, led by a crazed imagination. And of Christ they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." {RH, December 2, 1902 par. 5}

### **Salvation Offered to All**

In sorrow Christ wept over those who, having the plainest evidence of his divinity, turned from him. His heart was filled with sadness as he thought of the result of their rejection of the message he came from heaven to bring to them. But he rose above his painful thoughts, and offered God thanksgiving, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and

hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."  
{RH, December 2, 1902 par. 6}

Christ looked up to heaven with gratitude for the security of the covenant of redemption. Looking round on the people, beyond the priests and Pharisees, he made an offer of salvation to all the children of men, high and low, rich and poor, learned and unlearned. To all he offered a balm for the sorrow and pain that are brought by sin. All are invited to unite with God in the covenant of grace. {RH, December 2, 1902 par. 7}

In our work today we shall meet with the same spirit that Christ met in his day. The world is filled with the same baleful influence that led the Jews to reject Christ. Transgression is developing in a most marked manner. We shall meet with those who have received light and evidence, but who in their perversity reject all that does not harmonize with their own plans, persisting in the determination to follow their own way. They refuse to receive truth themselves, and do all in their power to lead others to regard with indifference the word of the Lord. {RH, December 2, 1902 par. 8}

The greatest scholars, the greatest statesmen, will in these last days turn from the light, because the world by wisdom knows not God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."  
{RH, December 2, 1902 par. 9}

Men who are learned in the wisdom of the world may think that they can explain the mysteries of the world; but in the explanation of the mysteries of the gospel, babes and children in Christ are far in advance of them. Those whom the world account unlearned and ignorant men may be chosen by the Lord as teachers, because he sees that they are willing to learn as well as to teach. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The power that brings success is of God. {RH, December 2, 1902 par. 10}

The truth is to be placed before the great men of the world, that they may choose between it and the world. God is not the author of their ignorance. He sets everlasting truth before them,--truth that will make them wise unto salvation,--but he does not force them to accept it. If they turn from it, he leaves them to themselves, to reap the fruit of their own doings.

{RH, December 2, 1902 par. 11}

**PERIODICALS / RH - The Review and Herald / December 9, 1902 An Appeal for Unselfish Effort Mrs. E. G. White**

***December 9, 1902 An Appeal for Unselfish Effort***



## Mrs. E. G. White

If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work, together with God, to lead men and women to accept the truth. How untiringly they would labor to advance God's cause in the world. {RH, December 9, 1902 par. 1}

"Prepare to meet thy God," is the message we are everywhere to proclaim. The trumpet is to give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." {RH, December 9, 1902 par. 2}

John writes, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, December 9, 1902 par. 3}

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the word, will range themselves under the blood-stained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire. {RH, December 9, 1902 par. 4}

Our work has been marked out by our Heavenly Father. Taking our Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it unto the Lord" is the thought that throws a charm over the work that God gives him to do. {RH, December 9, 1902 par. 5}

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, whole-hearted labor will avail. We are to make our every-day duties acts of devotion,

constantly increasing in usefulness because we look at our work in the light of eternity. {RH, December 9, 1902 par. 6}

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let the messengers he sends work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense. {RH, December 9, 1902 par. 7}

My brethren, do you realize your responsibility? Are you doing the work that God has given you to do? Is the love of Christ abiding in your hearts, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourselves before God? Have you surrendered yourselves to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have you put away all self-seeking? Are you doing your work faithfully? Are you drawing with all your might for Christ? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor? {RH, December 9, 1902 par. 8}

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work. {RH, December 9, 1902 par. 9}

God will carry on his work through wholly consecrated workmen. If his ministers fail of representing Christ, he will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at his bidding they will go forth to proclaim present truth.

{RH, December 9, 1902 par. 10}

**PERIODICALS / RH - The Review and Herald / December 16, 1902 Danger Through Self-Sufficiency Mrs. E. G. White**

***December 16, 1902 Danger Through Self-Sufficiency***

**Mrs. E. G. White**

Just before Peter's fall, Christ said to him, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." {RH, December 16, 1902 par. 1}

How true was the Saviour's friendship for Peter! how compassionate his warning! But the warning was resented. In self-sufficiency Peter declared confidently that he would never do what Christ had warned him against. "Lord," he said, "I am ready to go

with thee, both into prison and to death." His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy, and openly denied his Lord. {RH, December 16, 1902 par. 2}

But even when Peter was denying him, Christ showed his love for his erring disciple. In the judgment hall, surrounded by those who were clamoring for his life, Jesus thought of Peter, and turning, he looked upon him. In that look, Peter read the Saviour's love and compassion, and a tide of memories rushed over him. Christ's mercy, his kindness and long-suffering, his gentleness and patience toward his disciples--all was remembered. He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." He saw that he was doing the very thing that he had declared he would never do. The realization of his terrible fall came over him with overwhelming force. He thought of his ingratitude, his falsehood, his perjury. Once more he looked upon his Master, and saw a sacrilegious hand raised to smite him in the face. Unable longer to endure the scene, he rushed, heart-broken, from the hall. {RH, December 16, 1902 par. 3}

He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. He thought of how the Saviour, during his agony in the garden, had come for sympathy and comfort to those who had been so closely connected with him in labor. He remembered how he had said, "Simon, sleepest thou? couldest not thou watch one hour?" On the very spot where Jesus poured out his soul in agony, Peter fell upon his face, and wished that he might die. {RH, December 16, 1902 par. 4}

Help came to him. Wonderful are God's ways of helping those who need help. Happy are those who will be helped in God's way. {RH, December 16, 1902 par. 5}

Had Peter been left to himself, he would have been overcome. But One who could say, "Father, . . . I knew that thou hearest me always," One who is mighty to save, had interceded for him. Christ saves to the uttermost all who come to him. {RH, December 16, 1902 par. 6}

Many today stand where Peter stood when in self-confidence he declared that he would not deny his Lord. And because of their self-sufficiency, they fall an easy prey to Satan's devices. Those who realize their weakness trust in a power higher than self. And while they look to God, Satan has no power over them. But those who trust in self are easily defeated. Let us remember that if we do not heed the cautions that God gives us, a fall is before us. Christ does not save from wounds the one who places himself unbidden on the enemy's ground. He does not impart power to those who reject his guidance. The self-sufficient one, who acts as if he knew more than his Lord, is allowed to go on in his supposed strength. Then come suffering and a crippled life, or perhaps defeat and death. {RH, December 16, 1902 par. 7}

In the warfare, the enemy takes advantage of the weakest points in the defense of those whom he is attacking. At these points he makes his fiercest assaults. The Christian should have no weak points in his defense. He should be barricaded by the assurance that the Scriptures give to those who are doing God's will. The tempted soul

will bear away the victory if he follows the example of him who met the tempter with the words, "It is written." He can stand securely in the protection of a "Thus saith the Lord."  
{RH, December 16, 1902 par. 8}

There are some lessons that are never learned only through failure. Peter was a better man after his fall. The Lord permits his children to fall; and then, if they repent of their wrongdoing, he helps them to stand on vantage ground. As fire purifies gold, so Christ purifies his people by temptation and trial. If the heart has not been hardened by a disregard of great light, the temptation and fall will bring repentance. Humble, fervent prayer will save the soul from death, and confession and restitution will hide a multitude of sins. {RH, December 16, 1902 par. 9}

**PERIODICALS / RH - The Review and Herald / December 23, 1902 "Think on These Things" Mrs. E. G. White**

**December 23, 1902 "Think on These Things"**

**Mrs. E. G. White**

Another year has almost passed into eternity. A few more days, and we shall enter a new year. My brethren and sisters, employ wisely the remaining hours of the old year. If you have in any wise neglected your duty, repent before God, and return to the path from which you have wandered. Remember how brief the period of life allotted you. You know not how soon your probation may close. Say not presumptuously, "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain." God may have different plans for you. Life is but a vapor, "that appeareth for a little time, and then vanisheth." You know not how soon your hand may lose its cunning, your step its firmness. There is peril in a moment's delay. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, December 23, 1902 par. 1}

What is your stewardship? Have you during the past year robbed God in tithes and offerings? Look at your well-filled barns, at your cellars stored with the good things the Lord has given you, and ask yourselves whether you have returned to the Giver that which belongs to him. If you have robbed the Lord, make restitution. As far as possible, make the past right, and then ask the Saviour to pardon you. Will you not return to the Lord his own, before this year, with its burden of record, has passed into eternity? {RH, December 23, 1902 par. 2}

We ask your prayers for the advancement of the work. We need them. But we ask that prayer and giving may be united. Let your prayers and your alms rise as a memorial before God. Remember that faith without works is dead. We are to pray, and we are to give all that we can, both of our labor and of our means, for the fulfillment of our prayers. {RH, December 23, 1902 par. 3}

From age to age Jesus has been delivering his goods to men and women. Soon will come the day when he will call each to account for the use made of these goods. It is God who gives men power to get wealth. He waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And he asks for a return of his own. {RH, December 23, 1902 par. 4}

Hoarded wealth is not merely useless; it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. {RH, December 23, 1902 par. 5}

There are many who in their hearts charge God with being a hard master because he claims their possessions and their service. But we can bring to God nothing that is not already his. "All things come of thee," said King David, "and of thine own have we given thee." All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary. {RH, December 23, 1902 par. 6}

### **The Home a Training School**

Fathers and mothers, how stands your record? Have you been faithful to your trust? As you have seen your children inclined to follow a course that you knew would result in impurity of thought and word and act, have you, first asking God for help, tried to show them their danger? Have you pointed out to them the peril of following a path of their own choosing? Mothers, have you neglected your God-given work,—the greatest work ever committed to mortals? Have you refused to bear your God-given responsibilities? In the time of trouble just before us, when the judgments of God fall upon the impure and unholy, will your children curse you because of your indulgence? {RH, December 23, 1902 par. 7}

Your home is a little world of itself. In it, order, prompt obedience, submission, should prevail. It is a duty that parents owe their children to make wise rules for the guidance of the household, and then to see that these rules are obeyed. {RH, December 23, 1902 par. 8}

The home is a training school. The mother is the teacher. She is to choose for her children. She is to mold and fashion their characters. She is to teach them to bring God into their lives. She should be so closely connected with God that through her he can work out his will. {RH, December 23, 1902 par. 9}

Mothers, have you neglected your work? Then I beseech you to take it up now in the fear of God. Be converted. Before the year closes, confess your neglect to your wayward children, and ask them to help you to begin the new year aright, and during its hours, to live for God. {RH, December 23, 1902 par. 10}

Parents, you are the ones who must decide whether your children shall choose the service of God or the service of mammon, eternal life or eternal death. Watch them carefully and tenderly. Give them wise instructions, line upon line, precept upon

precept. Study their dispositions, that you may know what traits of character to repress and what traits to encourage. Teach them to guard constantly against selfishness, fraud, cruelty, dishonesty, and to cherish all that goes to make human beings Christlike. Remember that what your children learn in the home, they will carry with them when they go out into the world, and that it will affect all their future experience. {RH, December 23, 1902 par. 11}

If you have neglected your work, repent before it is too late, and strive to atone for your neglect. Think of the time you have lost, and be doubly earnest in your efforts to undo the wrong you have done. The result of your neglect you may see in the wayward course of your children, and in their lack of power to resist the corrupting influence of the age. And very plainly you will see it when they go forth to fight the battle of life for themselves. I entreat you to arouse before it is too late, and take up your work, lest you be found unfaithful. To the parent who neglects his life-work, God cannot say, "Well done, good and faithful servant." {RH, December 23, 1902 par. 12}

### **Prayer and the Home**

In many homes, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies,--for the blessed sunshine and the showers of rain, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the horse or the ox goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have beasts that perish. {RH, December 23, 1902 par. 13}

Like the patriarchs of old, those who profess to love God should erect an altar to him wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should lift up their hearts in humble supplication for themselves and for their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to abide. {RH, December 23, 1902 par. 14}

From every Christian home a holy light should shine forth. Love should be revealed in every act. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,--homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like morning dew. {RH, December 23, 1902 par. 15}

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,--an argument that the infidel cannot gainsay. All can see that an influence is at work in the family that affects the children, and that God is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty



influence for good. They would indeed be "the light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." {RH, December 23, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / December 30, 1902 An Appeal for More Earnest Effort Mrs. E. G. White**

***December 30, 1902 An Appeal for More Earnest Effort***

**Mrs. E. G. White**

I ask those who have charge of our work: Why are so many places passed by? Look upon the towns and cities yet unworked. There are many large cities in America, not only in the South, but in the North, yet to be worked. In every city in America there should be some memorial for God. But I could mention many places where the light of truth has not yet shone. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth. The Lord's name is reproached. Please read your Bibles, and see if it is not true that our work has scarcely begun. We need to realize that to every man God has given his work. Shall those who know the truth feel no responsibility? Shall not the knowledge that the signs of the times are fulfilling rouse us from our lethargy? {RH, December 30, 1902 par. 1}

Catch the spirit of the great Master Workman. Learn from the Friend of sinners now to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth. {RH, December 30, 1902 par. 2}

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission,--the mission that bore the insignia of heaven. He made everything subordinate to the great work that he came to this world to accomplish in behalf of the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered,--and his answer is the keynote of his life work,--"How is it that ye sought me? wist ye not that I must be about my Father's business?" {RH, December 30, 1902 par. 3}

My dear brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen

in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." Christ's life is our lesson book. His example is to inspire us to put forth untiring, self-sacrificing effort for the good of others. {RH, December 30, 1902 par. 4}

Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our churches, saying, Behold how these people standing under the banner of Christ hate one another. We have nothing to fear from them while they spend more strength in fighting one another than in warfare with my forces. {RH, December 30, 1902 par. 5}

### **The Call from Every Land**

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, "Come over and help us." Rich and poor are calling for light. Money and workers are needed. {RH, December 30, 1902 par. 6}

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges that he has given them, the promises that he has made, the advantages that he has bestowed, should inspire them with far greater zeal and devotion. {RH, December 30, 1902 par. 7}

We need the vitalizing power of the Spirit,--the strong cry of a church travailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of the Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the waters of the sea. {RH, December 30, 1902 par. 8}

God forbid that our churches and institutions shall be content to leave untouched the fields that are still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "Teaching them,"--not merely preaching a discourse now and then, but teaching them how to find the way to heaven. {RH, December 30, 1902 par. 9}

In every age, but never so much as now, this has been the work of the church. Dare any one of us to withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering? {RH, December 30, 1902 par. 10}

### **Entire Consecration Demanded**

The members of the church of God in every place are to consecrate themselves to his service, body, soul, and spirit. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The church is to be a living, active, missionary agency, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world. {RH, December 30, 1902 par. 11}

Every power of God's servants is to be kept in continual exercise to bring many sons and daughters to God. In his service there is to be no indifference, no selfishness. Any departure from self-denial to self-indulgence, any relaxation of earnest supplication for the Holy Spirit's working, means so much power given to the enemy. Christ is reviewing his church. How many there are whose religious life is their own condemnation! {RH, December 30, 1902 par. 12}

God demands that which we do not give,—unreserved consecration. If every Christian had been true to the pledge made on accepting Christ, so many in the world would not have been left to perish in sin. Who will answer for the souls who have gone to the grave unprepared to meet their Lord? Christ offered himself as a complete sacrifice in our behalf. How earnestly he worked to save sinners! How untiring were his efforts to prepare his disciples for service! But how little we have done! And the influence of the little that we have done has been terribly weakened by the neutralizing effect of what we have left undone, or undertaken and never brought to completion, and by our habits of listless indifference. How much we have lost by failing to press forward to accomplish our God-given work! As professed Christians, we ought to be appalled by the outlook. {RH, December 30, 1902 par. 13}

Wake up, my brethren and sisters. There is a great work to be done. Unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise. God calls upon his people to wake up, to shake off their careless indifference, and to take up the work waiting for them in their families. Then let them reach beyond their families to others who need help. God calls upon them to take up their long-neglected work. Let them commune with him, that they may be imbued with his Spirit. Then let them go forth to bestow on those in need the grace they have received from him. {RH, December 30, 1902 par. 14}

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. . . . I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. . . . {RH, December 30, 1902 par. 15}

"Go through, go through the gates; prepare ye the way of the people; cast up, cast

up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

{RH, December 30, 1902 par. 16}

**PERIODICALS / RH - The Review and Herald / January 6, 1903 The Ministry is Ordained of God Mrs. E. G. White**

**January 6, 1903 The Ministry is Ordained of God**

**Mrs. E. G. White**

The Lord will work with humble men who reveal that they are ever learning, ever under the control of the Holy Spirit. Such men are not of the class represented as "ever learning, and never able to come to the knowledge of the truth." True learners of Christ Jesus learn to a purpose, becoming more and more Christlike in word and action. {RH, January 6, 1903 par. 1}

The great enemy of the church is determined to introduce among God's people things that will create disunion and variance. The prayer for unity that Christ offered to his Father just before his suffering and death is given to impress every heart. Jesus will work with those who by earnest watchfulness and prayer are daily converted. God will surely hear the prayers of his people. He will not permit one of his praying children to be overcome by the enemy. {RH, January 6, 1903 par. 2}

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. {RH, January 6, 1903 par. 3}

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." These words portray the happiness and overcoming grace revealed in families where unity and peace and love abide. The Lord is honored by these peaceful

homes--symbols of the purity of our heavenly home. {RH, January 6, 1903 par. 4}

When professing Christians are united as one,--one with Christ in God,--they are representatives of the church of the Firstborn. Unity should ever be the element of preservation in the Christian church. Men and women are united in church capacity by a most solemn covenant with God to obey his Word, and to unite in an effort to strengthen the faith of one another. {RH, January 6, 1903 par. 5}

God deals with man in accordance with his faith. Those who, having united with the church, still feel at liberty to find fault with their brethren by passing on to others some evil injury. Every time they work in this way, they place themselves on Satan's side of the controversy, becoming channels through which he communicates darkness, creating doubt and suspicion among God's children. Satan has many, many men and women of opportunity. If they are members of God's church, the enemy is better served than if they made no profession of Christianity. They may go through the outward form of worship, but in word and deed they reveal the spirit of Satan, and, unless converted, will by his devices be led on and on to final ruin. {RH, January 6, 1903 par. 6}

Unconverted church members may do the same things that Christians do, with altogether a different spirit and different motives. The words and acts of a Christian are a savor of life unto life; the words and acts of a hypocritical church member are a savor of death unto death. {RH, January 6, 1903 par. 7}

Contention in the church is always attended with a dearth of spirituality. The Lord cannot be glorified by a contentious church. "All ye are brethren." Cultivate the grace of God. Lift up your hearts in prayer to him for his keeping power. Avoid all contention among yourselves. Use every means within your reach to restrain the unsanctified words that are ever upon the tongue,--words that would cast a reflection upon others. Be true to one another. We are bought with a price; therefore in word and act we should glorify God. {RH, January 6, 1903 par. 8}

When the members of God's church see eye to eye, they will constantly guard the tongue, in order that they may not misuse the talent of speech. This talent is a precious gift. Let us study our words with care, and be a blessing to mankind by refusing to bring reproach upon one of our brethren by passing on to others some evil report that we may hear. If we speak evil of another, reproach will lie at our door. When we all love our neighbor as ourselves, idle, mischievous whisperings will cease. May the Lord by his converting power sanctify our talent of speech, that we may use it to his glory, and in no wise to the injury of souls. {RH, January 6, 1903 par. 9}

Every watchman on the walls of Zion is under sacred obligation to watch for souls as one who must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. The work of a gospel teacher is to proclaim the truth. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace." {RH, January 6, 1903 par. 10}

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to the people. Let the church members sustain the ministers in their work as ambassadors for Christ. God's ministers open to men and

women the living oracles of truth. Let no one venture to make a tirade on any minister; for it would be a tirade against Christ in the person of his messenger. {RH, January 6, 1903 par. 11}

When Jesus sent forth the twelve, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." {RH, January 6, 1903 par. 12}

Christ instructed the disciples plainly not to go "into the way of the Gentiles" until they had first borne their testimony to the Jews. If the Jews refused to hear them, they were to go into new territory. The work before them was an important one. The time had come for the light of truth to be carried to the Jewish nation and to the whole world. But if those sent forth had at first worked among the Samaritans and the Gentiles, the doors of entrance to the Jews would have been closed. Afterward, the disciples were commissioned to go into all the world, and teach all nations. {RH, January 6, 1903 par. 13}

Christ himself, in all his ministry, gave the Jewish nation the first opportunity to receive him as the Saviour. Upon the Jews was bestowed the honor of first hearing from the lips of Christ his message of salvation. The Lord Jesus gave a special and very wonderful gospel to the Jews. He regarded them as lost sheep, which he, as their Shepherd, came to seek and to save, gathering them out from the bypaths and the highways of sin and error, and bringing them back to his fold. {RH, January 6, 1903 par. 14}

The work that the apostles were to do was clearly defined: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city."

{RH, January 6, 1903 par. 15}

**PERIODICALS / RH - The Review and Herald / January 13, 1903 Extending the Triumphs of the Cross [TESTIMONY, VOLUME VII.] Mrs. E. G. White**

**January 13, 1903 Extending the Triumphs of the Cross  
[TESTIMONY, VOLUME VII.]**

**Mrs. E. G. White**

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans 8:32. {RH, January 13, 1903 par. 1}



As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given his life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by him? How can we do this while we know that he who was Commander of all heaven laid aside his royal robe and kingly crown, and realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to his divinity? He became poor that we might come into possession of the heavenly treasure, "a far more exceeding and eternal weight of glory." 2 Corinthians 4:17. To rescue us, he descended from one humiliation to another, until he, the divine-human, suffering Christ, was uplifted on the cross, to draw all men to himself. The Son of God could not have shown greater condescension than he did; he could not have stooped lower. {RH, January 13, 1903 par. 2}

This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan. {RH, January 13, 1903 par. 3}

To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on him to follow his example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare. When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort. {RH, January 13, 1903 par. 4}

Christ, in his mediatorial capacity, gives to his servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul-saving. That we may unite with Christ in this work, we should place ourselves under the molding influence of his Spirit. Through the power thus imparted, we may co-operate with the Lord in the bonds of unity as laborers together with him in the salvation of souls. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. {RH, January 13, 1903 par. 5}

The Lord God is bound by an eternal pledge to supply power and grace to every one who is sanctified through obedience to the truth. Christ, to whom is given all power in heaven and on earth, co-operates in sympathy with his instrumentalities,--the earnest souls who day by day partake of the living bread, "which cometh down from heaven." John 6:50. The church on earth, united with the church in heaven, can accomplish all things. {RH, January 13, 1903 par. 6}

On the day of Pentecost the Infinite One revealed himself in power to the church. By

his Holy Spirit he descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's power. And, under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed, "Herein is love." 1 John 4:10. They grasped the imparted gift. And what followed?--Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. {RH, January 13, 1903 par. 7}

The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord. {RH, January 13, 1903 par. 8}

By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with him. They sat together with him in heavenly places. They realized the greatness of their debt to him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up. {RH, January 13, 1903 par. 9}

Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of his word, "Ask, and ye shall receive"? John 16:24. Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to his praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, "Lo, I am with you alway, even unto the end of the world"? Matthew 28:20. Why, then, is the church so weak and spiritless? {RH, January 13, 1903 par. 10}

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in co-operation with him, and he will also move on the hearts of unbelievers to carry forward his work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference. {RH, January 13, 1903 par. 11}

Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his

people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. {RH, January 13, 1903 par. 12}

Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? Should not the power of God be even more mightily revealed today than in the time of the apostles?

{RH, January 13, 1903 par. 13}

**PERIODICALS / RH - The Review and Herald / January 20, 1903 The Signal of Advance Mrs. E. G. White**

**January 20, 1903 *The Signal of Advance***

**Mrs. E. G. White**

It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent. {RH, January 20, 1903 par. 1}

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but we do not feel Christ's tender heart-longing for those outside the fold. And unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account." Hebrews 13:17. {RH, January 20, 1903 par. 2}

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord. {RH, January 20, 1903 par. 3}

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. {RH, January 20, 1903 par. 4}

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need. {RH, January 20, 1903 par. 5}

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men" 1 Timothy 2:3, 4, 1. And James says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Every believer is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Luke 14:17. Each is to encourage the others in doing whole-hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life. {RH, January 20, 1903 par. 6}

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the gospel in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, never less. The Lord's work is to widen and broaden until it encircles the world. {RH, January 20, 1903 par. 7}

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants are to labor today, selecting and training worthy young men as co-laborers. God help us to sanctify ourselves, that by our example others may be sanctified, enabled to do successful work in winning souls to Christ. {RH, January 20, 1903 par. 8}

We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to

become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you. {RH, January 20, 1903 par. 9}

At the day of judgment there comes to the lost a full realization of the meaning of the sacrifice made on Calvary. They see what they have lost by refusing to be loyal. They think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20. {RH, January 20, 1903 par. 10}

Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon his church to arise, and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened. {RH, January 20, 1903 par. 11}

The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power. {RH, January 20, 1903 par. 12}

Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed. {RH, January 20, 1903 par. 13}

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven. {RH, January 20, 1903 par. 14}

The Lord will fit men and women--yes, and children, as he did Samuel--for his work, making them his messengers. He who never slumbers nor sleeps watches over each worker, choosing his sphere of labor. All heaven is watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Lord's servants, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God, and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to his Son. {RH, January 20, 1903 par. 15}

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome. {RH, January 20, 1903 par. 16}

The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more.--"Testimonies for the Church," Vol. VII.

{RH, January 20, 1903 par. 17}

**PERIODICALS / RH - The Review and Herald / January 20, 1903 AN OPEN LETTER FROM MRS. E. G. WHITE TO ALL WHO LOVE THE BLESSED HOPE**

**January 20, 1903 AN OPEN LETTER  
FROM MRS. E. G. WHITE TO ALL WHO  
LOVE THE BLESSED HOPE**

WE HASTEN TO PLACE THIS LETTER IN YOUR HANDS, FOR IT IS INDEED A VERY PRECIOUS ONE. IT COMES AS A MOST TIMELY ADMONITION TO STIR US UP TO THE WORK WHICH MUST BE FINISHED WITHOUT FURTHER DELAY. {RH, January 20, 1903 par. 1}

OUR HEARTS THRILL WITH JOY AS WE READ THE CHEERING WORDS, "I HAVE BEEN INSTRUCTED THAT THE CANVASSING WORK IS TO BE REVIVED, AND THAT IT IS TO BE CARRIED FORWARD WITH INCREASING SUCCESS; AND A BLESSING WILL ATTEND THOSE WHO ENGAGE IN IT WITH EARNESTNESS AND DILIGENCE." BLESS THE LORD FOR THIS ASSURANCE AND PROMISE! OUR HEARTS RESPOND, "AMEN, EVEN SO, IT SHALL BE REVIVED." AND LET ALL THE PEOPLE SAY, "AMEN." {RH, January 20, 1903 par. 2}

"FORWARD TO THE WORLD," MUST BE OUR MOTTO. SCORES ARE OFFERING THEMSELVES FOR SERVICE ACROSS THE SEAS. THERE WAS NEVER BEFORE SUCH A MOVEMENT AMONG US TOWARD FOREIGN LANDS. THE "SOUND OF A GOING" IS HEARD. LET US BE UP AND MOVING. WE CALL UPON OUR DEAR PEOPLE TO RESPOND TO THIS APPEAL BY A FULL CONSECRATION TO THE GOOD WORK, THAT ALL ISRAEL MAY BE ON THE MARCH FOR THE GOODLY LAND. MAY GOD BLESS YOU IS OUR PRAYER.

GENERAL CONFERENCE COMMITTEE.

{RH, January 20, 1903 par. 3}

"ELMSHAVEN," ST. HELENA, CAL.,  
Dec. 6, 1902.

Dear Brethren and Sisters: The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence. {RH, January 20, 1903 par. 4}

I thank my Heavenly Father for the interest that my brethren and sisters have taken in the circulation of "Christ's Object Lessons." By the sale of this book great good has



been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. The work of the Lord includes more than one line of service. "Christ's Object Lessons" is to live and do its appointed work, but not all the thought and effort of God's people are to be given to its circulation. The larger books, "Patriarchs and Prophets," "Great Controversy," and "Desire of Ages," should be sold everywhere. These books contain truth for this time,--truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale. {RH, January 20, 1903 par. 5}

The effort to circulate "Christ's Object Lessons" has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. {RH, January 20, 1903 par. 6}

Many more of our larger books might have been sold if church members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them. My brethren and sisters, will you not now make an effort to circulate these books? and will you not bring into this effort the enthusiasm that you brought into the effort to sell "Christ's Object Lessons"? In selling this book many have learned how to handle the larger books. They have obtained an experience that has prepared them to enter the canvassing field. {RH, January 20, 1903 par. 7}

Sister White is not the originator of these books. They contain the instruction that during her life-work God has been giving her. They contain the precious, comforting light that God has graciously given his servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in his hands of convicting and converting many souls. Many have read them with eager expectation, and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take his loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation. {RH, January 20, 1903 par. 8}

The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth. {RH, January 20, 1903 par. 9}

My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, praying that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more unto the perfect day. {RH, January 20, 1903 par. 10}

Take the books to business men, to teachers of the gospel, whose minds have not been called to the special truths for this time. The message is to be given "in the highways,"--to men who take an active part in the world's work, to the teachers and leaders of the people. Thousands can be reached in the most simple, humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to open the door to hearts that have long been closed against Christ and his love. {RH, January 20, 1903 par. 11}

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during his earthly ministry. How earnest, how untiring, were his efforts! He allowed nothing to turn him aside from the work given him. Are we following in his footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of heaven, he became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but he came to this world, and took upon his sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race.

(To be concluded) {RH, January 20, 1903 par. 12}

**PERIODICALS / RH - The Review and Herald / January 27, 1903 The Meaning of God's Providences Mrs. E. G. White**

**January 27, 1903 *The Meaning of God's Providences***

**Mrs. E. G. White**

We have been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald Office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has made us feel very sad, but it was suffered by the Lord to come upon us, and we feel that we should make no complaints, but learn if possible the lesson that the Lord would teach us. The destruction of this institution should not be passed by as something in which there is no meaning. Every one connected with the Review and Herald Office should ask himself, "Wherein do I deserve this lesson? Wherein have I walked contrary to a 'Thus saith the Lord,' that he should send this lesson to me? Have I heeded the warnings and reproofs that he has sent, or have I walked in my own way?" {RH, January 27, 1903 par. 1}

Let the heart-searching God reprove the erring, and let each one bow before him in

humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon and forgiveness. God declares, "Him that cometh to me I will in no wise cast out," and those who thus present themselves before him will be pardoned and justified, and will receive power to become the sons of God. {RH, January 27, 1903 par. 2}

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald Office an appeal to them from God to turn to him with full purpose of heart. Will they not see that God is in earnest with them? He is not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from him; they have not followed his instruction, and he has come near to them in correction, but he has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay. {RH, January 27, 1903 par. 3}

Let us praise the Lord that the lives of his children have been so precious in his sight. He might have cut off all the workers in their heedlessness and self-sufficiency. But no! He says, "They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of my providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them." {RH, January 27, 1903 par. 4}

When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, "If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread." {RH, January 27, 1903 par. 5}

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to his counsels. {RH, January 27, 1903 par. 6}

There must be entire conformity to the will of God. There must be less self measurement, and more, very much more, Christlike practice. There must be more earnest, persevering prayer. Prayer is acceptable only when offered in faith and in the name of the Redeemer. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker. As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build

up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and power that thou hast promised. "He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." {RH, January 27, 1903 par. 7}

How this dependence pleases the Master! How he delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts. {RH, January 27, 1903 par. 8}

The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to his disciples just before his trial and crucifixion. He was about to leave them, but he did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." {RH, January 27, 1903 par. 9}

Then comes the wonderful prayer recorded in the seventeenth chapter of John,--a prayer that means much more to us than we realize. Let us receive it into the treasure-house of the soul, and make it the daily lesson of our lives:-- {RH, January 27, 1903 par. 10}

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I

in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me; be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." {RH, January 27, 1903 par. 11}

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantage God has bestowed on them, and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a showing exactly the opposite of that which God desires them to present. {RH, January 27, 1903 par. 12}

I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth. {RH, January 27, 1903 par. 13}

Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ means to those who believe on his name. We are to pray for union, and then live in such a way that God can answer our prayers. {RH, January 27, 1903 par. 14}

Perfect oneness,--a union as close as the union existing between the Father and the Son,--this is what will give success to the efforts of God's workers. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," to bring about this union, this sanctified harmony. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." It is this union that convinces the world that God has indeed sent his Son to save sinners. Christ gives to his true disciples the glory of his character, that his prayer may be answered. Through the impartation of his Spirit, he appears in their lives. {RH, January 27, 1903 par. 15}

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what

is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Let us in our life-work strive constantly to answer the prayer of Christ, that we may be united with one another and with him. Let us always before undertaking anything, ask ourselves the question, Will this please my Saviour? Is it in harmony with the will of God? The consciousness that we are bringing the Christ-life into the daily experience will give a sacred dignity to the every-day duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come.

{RH, January 27, 1903 par. 16}

**PERIODICALS / RH - The Review and Herald / January 27, 1903 An Open Letter  
[THIS LETTER IS PRINTED IN A SMALL LEAFLET, ENVELOPE SIZE, AND CAN BE  
OBTAINED FREE FROM ALL OUR PUBLISHING HOUSES AND TRACT  
SOCIETIES.] From Mrs. E. G. White, to All Who Love the Blessed Hope  
(Concluded)**

**January 27, 1903 *An Open Letter*  
[THIS LETTER IS PRINTED  
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***From Mrs. E. G. White, to All Who Love the Blessed Hope***

**(Concluded)**

It was Christ's joy to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with his Spirit, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour. {RH, January 27, 1903 par. 1}

I ask those to whom the light of truth has come: What are you going to do during the year that is just opening? Will you stop to quarrel with one another, to weaken and destroy the faith of humanity in humanity? or will you devote your time to strengthening the things that remain, that are ready to die? As our people engage in earnest work for the Master, complaints will cease to be heard. Many will be roused from the



despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for him. {RH, January 27, 1903 par. 2}

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus they will help others, and the experience gained will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, he will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted. {RH, January 27, 1903 par. 3}

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many people as possible. Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way. {RH, January 27, 1903 par. 4}

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourselves up to self-pleasing, will you not now repent, before it is forever too late, and strive to redeem the time? The obligation to use your talents in the Master's service rests heavily upon you. Come to the Lord, and make an entire surrender of all to him. You cannot afford to lose one day. Take up your neglected work. Put away your querulous unbelief, your envy and evil-thinking, and go to work, in humble faith, and with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask the Lord for help. If you seek him earnestly, with the whole heart, you will find him, and he will strengthen and bless you. {RH, January 27, 1903 par. 5}

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling with evil, Christ says, "Let him come to me;" and he places his hands underneath him, and lifts him up. The work that Christ did, you, as his evangelists, can do as you go from place to place. Labor in faith, expecting that souls will be won to him who gave his life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco devotee from the habits which debase them till they are below the level of the beasts that perish. {RH, January 27, 1903 par. 6}

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year

to place the precious light of present truth before the people. The Angel of the covenant is empowering his servants to carry the truth to all parts of the world. He has sent forth his angels with the message of mercy; but, as if they did not speed on their way fast enough to satisfy his heart of yearning love, he lays on every member of his church the responsibility of proclaiming this message. "Let him that heareth say, Come." Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work? {RH, January 27, 1903 par. 7}

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing for his sake to do and dare. {RH, January 27, 1903 par. 8}

**PERIODICALS / RH - The Review and Herald / February 3, 1903 "Prepare to Meet Thy God" Mrs. E. G. White**

**February 3, 1903 "Prepare to Meet Thy God"**

**Mrs. E. G. White**

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." {RH, February 3, 1903 par. 1}

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the way in which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure." {RH, February 3, 1903 par. 2}

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the grace of Christ

their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall, and the doors were shut. {RH, February 3, 1903 par. 3}

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, February 3, 1903 par. 4}

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. {RH, February 3, 1903 par. 5}

God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us. {RH, February 3, 1903 par. 6}

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail of understanding that it is their duty to receive, in order that they may enrich others. {RH, February 3, 1903 par. 7}

The world by wisdom knows not God. Many have talked eloquently about him, but their reasoning brings men no nearer to him, because they themselves are not in vital

connection with him. Professing themselves to be wise, they become fools. Their knowledge of God is imperfect. They are not conformed to him. {RH, February 3, 1903 par. 8}

Christ is a perfect revelation of God. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." Only by knowing Christ can we know God. And as we behold him, we shall be changed into his image, prepared to meet him at his coming. {RH, February 3, 1903 par. 9}

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. As they heard the gracious words that fell from his lips, they forgot their commission. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered, "Never man spake like this man." {RH, February 3, 1903 par. 10}

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation." {RH, February 3, 1903 par. 11}

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

{RH, February 3, 1903 par. 12}

**PERIODICALS / RH - The Review and Herald / February 10, 1903 Our Battle With Evil. Mrs. E. G. White.**

**February 10, 1903 *Our Battle With Evil.***

**Mrs. E. G. White.**

The will of man is aggressive, and is constantly striving to bend all things to its

purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed "glory, honor, and peace, to every man that worketh good." {RH, February 10, 1903 par. 1}

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and a multitude of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle field under his generalship to oppose evil against good. {RH, February 10, 1903 par. 2}

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of deformity. He stirs up all evil propensities, awakening unholy passions and ambitions. He declares, All this power, these honors, and riches, and sinful pleasures will I give thee; but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin. {RH, February 10, 1903 par. 3}

God calls upon men to oppose the powers of evil. He says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." {RH, February 10, 1903 par. 4}

The Christian life is a warfare. But "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul. {RH, February 10, 1903 par. 5}

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through the influence of the Spirit, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous

song, and God and Christ rejoice over souls fashioned after the divine similitude. {RH, February 10, 1903 par. 6}

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renewed through the truth, and brought into harmony with God, the Lord will accept us as workers together with himself for the salvation of others. Jesus will be our theme; his love, burning upon the altar of our hearts will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Spirit, which works effectually on heart and mind. When Jesus left to his disciples the work that he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And the disciples "all continued with one accord in prayer and supplication," waiting for the fulfillment of the promise. {RH, February 10, 1903 par. 7}

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed the Spirit's power at that time, we need it more today. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain. {RH, February 10, 1903 par. 8}

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our spiritual progress must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained? {RH, February 10, 1903 par. 9}

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."



{RH, February 10, 1903 par. 10}

**PERIODICALS / RH - The Review and Herald / February 17, 1903 Who are Representing Christ? Mrs. E. G. White**  
**February 17, 1903 *Who are Representing Christ?***

**Mrs. E. G. White**

We are living in times that try men's souls. Those in high positions of trust, whom we may call--as God called some in the days of Noah--mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils. {RH, February 17, 1903 par. 1}

In our large cities there exists an appalling condition of poverty; multitudes are destitute of food, clothing, or shelter. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses, upon personal adornment, or worse, upon the gratification of the sensual appetites, upon tobacco, liquor, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, are turned to the gratification of self, to the dishonor of God, and the neglect of his heritage. {RH, February 17, 1903 par. 2}

The prince of darkness has set in operation every device to destroy man. He has legions of evil workers uniting with him to obliterate the image of God in the youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you uniting your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast with the practices of this evil age. {RH, February 17, 1903 par. 3}

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave all that heaven could give for the saving of the lost. In every soul that receives this love, it will manifest itself in like manner. God so loved that he gave. If we love with his love, we too shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty

them that are bruised, to preach the acceptable year of the Lord." We shall do the work he has set before us,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh."  
{RH, February 17, 1903 par. 4}

Again the Lord says, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." All about us are souls who have gone out of the way,--souls who have been wounded and bruised by the enemy, and who feel a craving for help, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand, a strong, living faith that will help them to put their trust in Jesus. {RH, February 17, 1903 par. 5}

All who pray in simplicity, "Be thou my pattern," will walk in Christ's footsteps; they will reveal that they themselves are striving to follow Christ, and as the natural result they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it is a savor of life unto life. But it may be a savor of death unto death. Harsh or even thoughtless words may be great hindrances to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ. {RH, February 17, 1903 par. 6}

The Saviour marks all our work as if done unto himself; for he identifies his interests with those of suffering humanity. Every one who names the name of Christ is called, so far as lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed him on the judgment seat, to pass judgment on a brother or a sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart. {RH, February 17, 1903 par. 7}

What a power the church would have in it if all its members were so imbued with the Spirit of Christ that they would speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on another's soul. {RH, February 17, 1903 par. 8}

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that

man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." {RH, February 17, 1903 par. 9}

My brethren and sisters, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built upon the eternal rock, and whose house will stand secure when the storms beat upon it. What foundation have you been building upon,--sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing, or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement by neglecting to work the works of Christ. {RH, February 17, 1903 par. 10}

"Whosoever drinketh of the water that I shall give him," said Christ, "shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

{RH, February 17, 1903 par. 11}

**PERIODICALS / RH - The Review and Herald / February 24, 1903 "Take Heed to Thyself" Mrs. E. G. White**

**February 24, 1903 "Take Heed to Thyself"**

**Mrs. E. G. White**

There are many who desire to command before they have learned to obey. The first lesson they need to learn is the lesson of submission,--submission to Christ. God bids me say to ministers, teachers, and leaders in every department of his work: You must be Christians in word and act, or you will fail of gaining entrance into the city of God. It is because of a neglect to heed the instruction given in the first six verses of the eighteenth chapter of Matthew that many of those who ought to conduct themselves as in the presence of Christ are making themselves obnoxious to him. To the members of our churches, from the oldest to the youngest, Christ says:-- {RH, February 24, 1903 par. 1}

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the

same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." {RH, February 24, 1903 par. 2}

"Whoso shall offend one of these little ones,"--not only those young in years, but those young in experience and weak in faith. To him who fails to help and bless these "little ones," who does not treat them tenderly and courteously, but harshly and unkindly, discouraging and disheartening them, God says, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." {RH, February 24, 1903 par. 3}

Workers who do not heed the instruction so plainly given in the Word of God, who do not adorn the doctrines of Christ by a well-ordered life and a godly conversation, be they teachers in our schools, directors in our publishing houses, or physicians in our sanitariums, should not be retained in their position of trust, unless they repent, and change their attitude. Those who teach others must themselves learn daily in the school of Christ, that they may know how to reveal the love and tenderness of the great Teacher. {RH, February 24, 1903 par. 4}

Christ's life of holiness is our textbook. The question that ministers and people must answer is, Am I eating the flesh and drinking the blood of the Son of God? Am I making his words a part of my daily experience. Were God's people molded and fashioned by the Spirit of Christ, they would constantly act out his words in their service for him. And so plainly would the Saviour be revealed, that many souls would be won to him. {RH, February 24, 1903 par. 5}

Are we Christians,--Christlike in spirit, in word, in disposition,--or are we falling continually under the temptations of the enemy, with no power to escape from his snare? Every life is a sermon, telling either for good or for evil. A true, noble life tells more for Christ than do the most powerful discourses. {RH, February 24, 1903 par. 6}

One of the chief reasons that so few sinners are won to Christ is that so much of self mingles with the words and acts of his professed followers. Their daily life witnesses against him; therefore sinners are not converted. Actions speak louder than words, and the actions of many of Christ's followers reveal self, self, self. Every day the Saviour is grieved by their misrepresentation of him. In spirit and word and manner they say of him, "I know not the Man." The sermons preached against him by their lives counteract the influence of the sermons preached for him in the pulpit. {RH, February 24, 1903 par. 7}

The Saviour is grieved by the dissension, the lack of love, seen among his people. He says to them, You have left your first love, and unless you repent, unless you humble yourselves as a little child, and seek my guidance, I will come unto you quickly, and will remove your candlestick out of its place. {RH, February 24, 1903 par. 8}

"Thou hast left thy first love." This is the secret of the lack of power in our churches. If those who have received such great truth would live this truth, they would have no time to quarrel, no time to do that which bears the testimony, "I know not the Man." {RH, February 24, 1903 par. 9}

My brethren, be whole-hearted Christians, or else make no profession of

Christianity. To many the words are spoken, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Their conduct is not in harmony with God's holy law. They present before the world a life of selfishness, corrupted by sin. They do not love Christ; if they did, they would love their brethren. They do not bear witness by unity and unselfish love for one another that God sent his Son to save sinners, to put the impress of divinity on all who believe on him. Ignorant of their true spiritual condition, they place a high estimate on themselves and their efforts. Boastingly, they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, February 24, 1903 par. 10}

These words describe the condition of many among the people of God. How much longer will they venture to delay, to remain in ignorance regarding their failure to reach God's standard of holiness? Will they not receive the message of warning? Will they not repent and be converted? Christ declares, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {RH, February 24, 1903 par. 11}

"I have somewhat against thee, because thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." Return to your first experience, when your soul was filled with love for Christ. Gather to your heart the obedience of a faith that works by love and purifies the soul. Obedience to the law of the Lord makes men pure, holy, undefiled. "The law of the Lord is perfect, converting the soul." And this law is contained in two great principles,—love to God, and love to man. "A new commandment I give unto you," Christ said to his disciples, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." {RH, February 24, 1903 par. 12}

O that there might be seen among our people a deep and thorough work of repentance and reformation! O that they would fall on the Rock, and be broken! Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the thirteenth chapter of First Corinthians. Self must be surrendered to God before there can take possession of the life that strong, steady belief in the truth that is broad and comprehensive; that casts out from the heart all enmity, all petty differences, and transforms coldness into Christlike affection. {RH, February 24, 1903 par. 13}

Why should not believers love one another? It is impossible to love Christ, and at the same time act discourteously toward one another. It is impossible to have the Christ-love in the heart, and at the same time draw apart from one another, showing no

love or sympathy. The deeper our love for Christ, the deeper will be our love for one another. {RH, February 24, 1903 par. 14}

"God is love; and he that dwelleth in love dwelleth in God, and God in him." "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

{RH, February 24, 1903 par. 15}

**PERIODICALS / RH - The Review and Herald / March 3, 1903 A Neglected Work  
Mrs. E. G. White**

**March 3, 1903 *A Neglected Work***

**Mrs. E. G. White**

God's people are neglecting a work that is close beside them. They do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. There are many cities in which no effort has been made to give to the people the message for this time. I entreat those who know the truth to take up their neglected work, and no longer let the Master look on fields whose barrenness rebukes their neglect. Every one who believes the truth is responsible to give to those in darkness the light he has received. {RH, March 3, 1903 par. 1}

God says to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Why, then, do they feel so little burden to plant the standard of truth in new places? Why do they not obey the word, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not"? Why do they not return to the Lord his own, to be invested in heavenly merchandise? Why is there not a more earnest call for volunteers to enter the whitening harvest field? Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work. {RH, March 3, 1903 par. 2}

We repeat the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Are we doing our part to answer this prayer? We claim to believe that the commission which Christ gave to his disciples just before his ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God. There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the most needy fields close by them. Christ says, "Go work today in my vineyard." "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your



eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." {RH, March 3, 1903 par. 3}

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is work to be done in America. In New York City a few faithful laborers have been toiling for God. Have you shown a practical, unselfish interest in their efforts? Have you helped them by your sympathy and your gifts? I do not want any one to withhold help from foreign fields, but I do urge our people no longer to dishonor God by neglecting such fields as New York City. There is a work to be done in foreign fields, but there is a work to be done in America which is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church. {RH, March 3, 1903 par. 4}

### **In the Power of the Spirit**

The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne,--a message that will pierce the spiritual darkness, and convict and convert souls. "Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer; and let them beware how they place their words and their plans in the place of God's words and his plans. Hundreds are waiting for the warning to escape for their life, and lay hold on the hope set before them in the gospel. Far less labor is to be given to those who know the truth, and far more to those who are without God and without hope in the world. {RH, March 3, 1903 par. 5}

In every part of the world a straightforward message is to be proclaimed in the power of the Holy Spirit. God says to his workers everywhere, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We need to feel the importance of proclaiming the gospel message with earnestness and power. Not with tame, lifeless utterance is it to be given, but with clear, decided, stirring tones. The messengers themselves must know the power of salvation. {RH, March 3, 1903 par. 6}

We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches,

when he says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

{RH, March 3, 1903 par. 7}

Night after night I get up at twelve or one o'clock, and walk the floor in intense anguish, because of the tame messages borne by some of our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help them to arouse, and walk and work as men on the borders of the eternal world! Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come. There will then be no time to prepare to meet him. Now is the time for us to give the warning message. {RH, March 3, 1903 par. 8}

We are stewards, intrusted by our absent Lord with the care of his household and his interests, which he came to the world to serve. He has returned to heaven, leaving us in charge, and he expects us to watch and wait for his second coming. Let us be faithful to our trust, lest coming suddenly, he finds us sleeping. {RH, March 3, 1903 par. 9}

## **PERIODICALS / RH - The Review and Herald / March 10, 1903 The Workers Needed Mrs. E. G. White**

### **March 10, 1903 *The Workers Needed***

#### **Mrs. E. G. White**

God's people have a mighty work before them, and it must continually rise to greater prominence. At the beginning, this work was small. Only a few were engaged in carrying it forward. But gradually the work has enlarged; God has brought it from a small beginning to great importance. His truth was to be defended; for men were placing contempt upon the Sabbath of creation. God wrought with power; as often as the opposers sought to destroy his work, they were defeated. And the progress of the work in the future is to be much greater than it has been in the past. {RH, March 10, 1903 par. 1}

A great crisis is just before us. In their blindness men boast of wonderful progress and enlightenment, but to the eye of Omniscience is revealed the inward guilt and depravity. The heavenly Watcher sees the earth filled with robbery and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using his means to gratify their selfishness. Everything that they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They

cherish the attributes of the great deceiver. They have accepted him as God, and have become imbued with his spirit. {RH, March 10, 1903 par. 2}

God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There should be one hundred workers where there is now but one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. {RH, March 10, 1903 par. 3}

There are lessons for us to learn at this time from the experience of those who labored for God in past generations. How little we know of the conflicts and trials and labors of these men, as they fitted themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of Satan. Their word was: "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, March 10, 1903 par. 4}

These men who in the past gave themselves to God and to the uplifting of his cause were as true as steel to principle. They were men who would not fail nor be discouraged; men who, like Daniel, were full of reverence and zeal for God, full of noble purposes and aspirations. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole trust in God. They had wealth, but it consisted of mind and soul culture. This every one may have who will make God first and last and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons that it is our privilege to learn. {RH, March 10, 1903 par. 5}

In this time we have opportunities and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from him to let light shine in clear, bright rays to the world. In our day we have increased light to improve, as in times past men and women of noble worth improved the light that God gave them. They toiled long to learn the lessons given them in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the mightiest of all powers, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might successfully present the treasures of truth to a needy world. {RH, March 10, 1903 par. 6}

Workers of this character are needed now. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as best to represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential; for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. The press is in need of men to use it to the best advantage, that the truth may be given wings to speed

it to every nation, and tongue, and people. {RH, March 10, 1903 par. 7}

We need to make use of the youth who will cultivate honest industry, who are not afraid to put their powers to task. Such youth will find a position anywhere, because they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and constantly they press onward and upward, crying, Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake, keep the work from advancing. {RH, March 10, 1903 par. 8}

There are men who possess excellent faculties, but who have come to a standstill. They do not go forward to victory. And the ability with which God has endowed them is of no value to his cause, because it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known. {RH, March 10, 1903 par. 9}

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the great Leader. If you have gone as high as your capabilities will permit, why do you cherish dissatisfaction? Why complain that others do not appreciate you? If you think that you can stand in a higher position, prove yourselves worthy of that position, and still advance. {RH, March 10, 1903 par. 10}

Those who have sown the seeds of indolence and ignorance will reap that which they have sown. It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action. {RH, March 10, 1903 par. 11}

We need as workers men and women who are imbued with the Spirit of Christ, who realize that they are united in church capacity that they may use their influence and power to save those who are without God and without hope in the world. In the name of Christ we call upon every church-member to deny self, take up the cross, and follow Jesus. {RH, March 10, 1903 par. 12}

God calls for those who will be workers together with him. Connected with Christ, human nature becomes pure and true. Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible.

{RH, March 10, 1903 par. 13}

**PERIODICALS / RH - The Review and Herald / March 10, 1903 An Appeal in Behalf of the Washington (D. C.) Church**

***March 10, 1903 An Appeal in Behalf of the Washington (D. C.) Church***

"Elmshaven," Sanitarium, Cal.,  
Feb. 22, 1903.

Dear Brethren and Sisters: I have been pleased to learn, through reading the Review, and from letters from Elder J. S. Washburn, that a church building in Washington, D. C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of that city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God. {RH, March 10, 1903 par. 1}

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means, to act as the Lord's helping hand by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel. {RH, March 10, 1903 par. 2}

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance his cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow. {RH, March 10, 1903 par. 3}

Do not all our people desire to share in the privilege of paying for the house of worship in Washington, D. C.? If every one of the believers in this country would give something, the necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing.

Ellen G. White.

{RH, March 10, 1903 par. 4}

**Mrs. E. G. White**

**March 17, 1903 *The Worth of Souls***

**Mrs. E. G. White**

God's servants need a realization of the value of souls. Christ died for human beings. His sacrifice on the cross is the measure of their value in God's sight. {RH, March 17, 1903 par. 1}

Of the high priest of Israel we read, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love of Christ for his church! Our great High Priest, of whom Aaron was a type, bears his people upon his heart. And should not his earthly ministers share his love and sympathy and solicitude? As ministers labor in connection with one another, they are to follow the example of Christ, manifesting his tenderness, his kindness, his courtesy, his love. {RH, March 17, 1903 par. 2}

Christ as the great high priest, making a perfect atonement for sin, stands alone in divine majesty and glory. Other high priests were only types, and when he appeared, the need of their services vanished. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." {RH, March 17, 1903 par. 3}

"After he had offered one sacrifice for sins forever," he "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. . . . Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. . . . And let us consider one another to provoke unto love and to good works." {RH, March 17, 1903 par. 4}

Let human beings, subject to temptation, remember that in the heavenly courts they have a high priest who is touched with the feeling of their infirmities, because he himself was tempted, even as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation, and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners, who can be saved only through the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked. {RH, March 17, 1903 par. 5}

Human beings are Christ's property, and they are not to be treated with disrespect



because they do not follow the lines of action that men have marked out. Men err. Often they mark out false lines and set up false standards. But O how thankful I am that the Lord never makes a mistake! Those who follow his leading will never be disappointed. They will never be led astray. {RH, March 17, 1903 par. 6}

How grieved Christ is by the lack of love and tenderness manifested by his people in their dealings with one another! He notes the words, the tones of the voice. He hears the harsh, severe judgment passed on those whom he, in infinite love, is presenting to the Father. He hears every sigh of pain and sorrow caused by human harshness, and his Spirit is grieved. {RH, March 17, 1903 par. 7}

Apart from Christ we can do no good thing. How inconsistent, then, it is for human beings to exalt themselves! How strange that any should forget that they must repent, in common with their fellow men, and that those whom they condemn with severity may stand justified before God, receiving the sympathy of Christ and the angels. {RH, March 17, 1903 par. 8}

Let God's messengers act as wise men. Let them not lift up their souls unto vanity, but cherish humility. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, March 17, 1903 par. 9}

Let no one be sharp and dictatorial in his dealing with God's workers. Let those who are inclined to censure remember that they have made mistakes as grievous as the mistakes which they condemn in others. Let them bow in contrition before God, asking his pardon for the sharp speeches that they have made, and the unchristlike spirit they have revealed. Let them remember that God hears every word they speak, and that as they judge, so they will be judged. {RH, March 17, 1903 par. 10}

Christ is pleading the case of every tempted soul, but while he is doing this, many of his people are grieving him by taking their stand with Satan to accuse their brethren, pointing to their polluted garments. {RH, March 17, 1903 par. 11}

Let not the criticised ones become discouraged; for while their brethren are condemning them, Christ is saying of them, I have graven thee upon the palms of my hands. By creation and by redemption thou art mine. {RH, March 17, 1903 par. 12}

God's word is, "Honor all men. Love the brotherhood." Show all men respect, even though they do not reach the standard you have set for them. They may have made mistakes, but is your life faultless? Have you censured your own errors as severely as you have censured the errors of others? {RH, March 17, 1903 par. 13}

## **Christ Our King**

Before God's servants take up any work, they are to pray to him in all humility, and with a sense of their dependence on him, realizing that they must be worked by the Holy Spirit. They are to guard against setting themselves up as kings, because if they attempt to do this, they will dishonor the Lord, and make a failure of their work. {RH, March 17, 1903 par. 14}

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service they should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God, and his righteousness." Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers of mind and body belong to him. {RH, March 17, 1903 par. 15}

Christ is our King--he who is called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." And he is not only our King, but our Saviour. To him you may go with your burdens. However great your sin, you need not fear repulse. If you have injured your brother, go to him, and confess the wrong that you have done him. Clear away the difficulty that exists between you and him. When you have done this, come to your King, asking him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged his word to forgive your transgressions and to cleanse you from all defilement. The names of his people are written in his book of life. {RH, March 17, 1903 par. 16}

Remember that Christ is our only hope, our only refuge. He "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

{RH, March 17, 1903 par. 17}

**PERIODICALS / RH - The Review and Herald / March 24, 1903 Words to Ministers  
Mrs. E. G. White**

**March 24, 1903 *Words to Ministers***

**Mrs. E. G. White**

The minister who learns daily in the school of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work in its results as lasting as eternity. He will have no desire to call attention to himself, to his learning or his ability. His one aim will be to lead sinners to the Saviour. Self will be lost sight of in Christ. The realization of his weakness and unworthiness and of the feebleness of his efforts in contrast with those of his Redeemer, will keep him humble, self-distrustful, and will lead

him to rely on Christ for strength and efficiency. {RH, March 24, 1903 par. 1}

Such a man will speak with power, with authority from on high. His heart is filled with the sympathy and love of Jesus, and his earnest appeals melt hearts long hardened against God, and draw sinners to the cross. {RH, March 24, 1903 par. 2}

Ministers should be instant in prayer. Among the ministers of Christ there is too little prayer, and too much self-exaltation. There is too little weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thy heritage to reproach." Too little is said about the love and compassion of Jesus. Christ is constantly interceding for sinners. Those who co-operate with him must do a work which corresponds to that which he is doing in heaven. Jesus has opened the door of heaven for us, and we may make intercession at the throne of grace, lifting up holy hands without wrath or doubting, presenting before God those for whom we are laboring. And by faith we may see heaven opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners. {RH, March 24, 1903 par. 3}

It is not enough to preach to men. We must pray with them and for them. We can not help them while we hold ourselves coldly aloof from them. We must come close to them in Christlike sympathy and love. {RH, March 24, 1903 par. 4}

As Enoch of old, ministers should walk with God. The Redeemer's boundless love should be the theme of their conversation. The earnestness and unselfishness that marked the work of Christ should characterize their efforts. If they would remove prejudice from the minds of those who listen to their words, their hearts must be filled with the Saviour's love. Converts to the truth seldom rise in spirituality above the level of their teachers. How important, then, that those who teach the word of God should be spiritual-minded men, who are in constant communion with heaven. {RH, March 24, 1903 par. 5}

Divine power alone will melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher could of himself have gained such access to hearts as to accomplish the great results that these men accomplished. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. Today those who forget self, and rely on God for their success in the work of soul-saving will have the divine approval, and their efforts will tell gloriously in the salvation of souls. {RH, March 24, 1903 par. 6}

I feel constrained to say that the labors of many of our ministers are lacking in power. God is waiting to bestow his grace upon them, but they pass on from day to day, possessing only a cold, nominal faith, presenting the theory of the truth, but presenting it without that vital force which comes from a connection with heaven, and which sends the words spoken home to the hearts of men. O that our ministers might be aroused from their spiritual slumber, and that their lips might be touched with a live coal from the divine altar! They are half asleep, and all around them souls are perishing in darkness and error. {RH, March 24, 1903 par. 7}

Ministers of Christ, with your hearts aglow with love for God and your fellow creatures, seek to arouse those who are dead in trespasses and sins. Let your earnest

entreaties and warnings pierce their ears. Let your fervent prayers melt their hearts, and lead them in penitence to the Saviour. You are ambassadors for Christ, proclaiming his message of salvation to a perishing world, and upon you there rests a fearful responsibility. You are not your own. To redeem you, the Saviour paid a price of agony and blood. He has a just claim to your service. He expects your willing co-operation in the work of saving souls. He asks for all your powers of mind and body. He would employ them for the salvation of souls. You dishonor him when you are not continually growing in grace and in a knowledge of the truth. {RH, March 24, 1903 par. 8}

Whatever suffering you may be called upon to bear, do not allow one murmur to escape your lips. Christ endured far more for you than it is possible for you to endure for him. He redeemed you by the sacrifice of his life. When he says to you, "Go work today in my vineyard," let no selfish desire, no worldly ambition, keep you from cheerful, unqualified obedience. {RH, March 24, 1903 par. 9}

God calls upon those who in his name are bearing the most solemn message ever given to the world, to reveal the truth in the daily life. Were this done, many who have entrenched themselves behind the breastworks of infidelity would be brought to a belief of the truth. The influence of a true Christian is like the cheering rays of sunshine, which pierce the darkness wherever they are allowed to enter. Arguments may be resisted, persuasion and entreaty may be scorned, the most eloquent appeals may be disregarded; but a daily piety in all the walks of life, an unselfish love for others, beaming from the countenance and breathing in the word, make an appeal that it is well-nigh impossible to resist. {RH, March 24, 1903 par. 10}

Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer. It is a sin for those who attempt to teach the Word to others to be themselves neglectful of its study. Those who realize the worth of souls will flee to the stronghold of truth, where they may obtain wisdom, knowledge, and divine power. They will not rest until they have received an unction from on high. Too much is at stake for them to be careless in regard to their spiritual advancement. {RH, March 24, 1903 par. 11}

My brethren, remember that a lack of prayer and of wisdom on your part may turn the balance for a soul, and send it to perdition. You can not afford to be careless and indifferent. I entreat you to be instant in season and out of season. You need power, and this power God is willing to give you without stint, if you will go to him, and take him at his word. The Lord asks only a humble, contrite heart, willing to believe and receive his promises. You have only to use the means God has placed within your reach, and you will obtain the divine blessing.

{RH, March 24, 1903 par. 12}

**PERIODICALS / RH - The Review and Herald / March 31, 1903 "Search the Scriptures" Mrs. E. G. White**

## **March 31, 1903 "Search the Scriptures"**

**Mrs. E. G. White**

No one can attain Christian perfection while neglecting the Word of God. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to observe closely the divine model. And as he studies the life of the Redeemer, he discovers in himself many faults and weaknesses. He sees that he can not be a follower of Christ without surrendering all to him. Diligently he studies, with a desire to be like the great Exemplar; and he catches the spirit of his beloved Master. By beholding, he becomes changed. It is by thinking of Jesus, by talking of him, by studying his character, that we become changed. {RH, March 31, 1903 par. 1}

After Christ's death, two disciples, on their way to Emmaus from Jerusalem, were talking over the scenes of the crucifixion. Christ himself drew near, unrecognized by the sorrowing travelers. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not recognize their risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he accosted them merely as fellow travelers, saying, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Astonished at the question, they asked if he were a stranger in Jerusalem, and had not heard that a prophet, mighty in word and deed, had been crucified. "We trusted that it had been he which should have redeemed Israel," they said, sadly. {RH, March 31, 1903 par. 2}

"O fools, and slow of heart to believe all that the prophets have spoken," Christ said; "ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He reproved them for not being more familiar with these scriptures. Had they known them better, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment that Christ would receive from those he came to save. {RH, March 31, 1903 par. 3}

The disciples had lost sight of the precious promises linked with the prophecies of Christ's death; but when these were brought to their remembrance, faith revived; and after Christ had revealed himself to them, they exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" {RH, March 31, 1903 par. 4}

The word of God, spoken to the heart, has an animating power. Those who fail of becoming acquainted with this word can not fulfill God's requirements. Deformity of character is the result of their neglect. Their words and acts are a reproach to their Saviour. {RH, March 31, 1903 par. 5}

The apostle tells us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If we would search the Scriptures, our hearts would burn within us as the truths revealed therein are opened to

our understanding. Our hopes would brighten as we claim the precious promises strewn like pearls through the Sacred Writings. As we study the history of patriarchs and prophets, men who loved and feared God, walking with him, our souls would glow with the spirit that animated them. {RH, March 31, 1903 par. 6}

Our youth should be far more desirous to become intelligent in the knowledge of the Scriptures than to excel in the study of the sciences. They should allow nothing to keep them from learning thoroughly the Sabbath-school lesson. Teachers in the Sabbath-school have before them a wide missionary field in the opportunity given them to instruct in the things of God the children and youth under their care. The teachers must themselves be filled with a love for God's Word, else how can they teach it to those in their charge in such a way that they will desire to learn more of it? And parents should co-operate with the teachers in the Sabbath-school, teaching their children the lesson during the week. But this many parents fail to do. They plead trifling excuses for not interesting themselves in their children's Sabbath-school lesson. Forgetfulness of God and his Word is the example they set before their children. Some parents while away hours in their own amusement, in unprofitable conversation, putting God and heaven out of their hearts. How much better it would be for them and for their children if they would search the Scriptures, becoming intelligent in regard to the truths given to guide us to the heavenly home. {RH, March 31, 1903 par. 7}

Mothers are heard to regret that they have no time to teach their children, no time to instruct them in the things of God. But these same mothers find time to spend in needless stitching. They place the outward adorning above the inward adorning, which is in the sight of God of great price. In order to follow fashion, they starve their own minds and the minds of their children. {RH, March 31, 1903 par. 8}

Fathers and mothers, I entreat you to take up your long-neglected work. Search the Scriptures for yourselves, and show your children how to study the Sacred Word. Do not send them away to study the Bible by themselves. Read and study it with them. Take them with you into the school of Christ. {RH, March 31, 1903 par. 9}

The question is asked, What is the cause of the dearth of spiritual power in the churches? The answer is, We allow our minds to be drawn away from the Word. If the Word of God were eaten as food for the soul, if it were treated with respect and deference, there would be no necessity for the many repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon. The word of the living God is not merely written, but spoken. It is God's voice speaking to us just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its pages. The reading of the Scriptures would be regarded as an audience with the Most High.

{RH, March 31, 1903 par. 10}



**White**

**April 7, 1903 *Rephidim***

**Mrs. E. G. White**

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, . . . and there was no water for the people to drink. . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" {RH, April 7, 1903 par. 1}

It was by the express command of God that the children of Israel encamped at Rephidim. He knew of its lack of water, and he brought his people hither to test their faith. But how poorly they proved themselves to be a people whom he could trust! Again and again he had manifested himself to them. With a high hand he had brought them out of the land of their captivity, slaying the first-born of all the families of Egypt to accomplish the deliverance of his people. He had fed them with angels' food, and had covenanted to bring them into the promised land. Now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness. {RH, April 7, 1903 par. 2}

The lesson is for us. Many think that in the Christian life they will find freedom from all difficulty. But every one who takes up the cross to follow Jesus comes to a Rephidim in his experience. Life is not all made up of pleasant pastures and cooling streams. Trial and disappointment overtake us; privation comes; we are brought into trying places. Conscience-stricken, we reason that we must have walked far away from God, that if we had walked with him, we should not have suffered so. Doubt and despondency crowd into our hearts, and we say, The Lord has failed us, and we are ill-used. Why does he permit us to suffer thus? He can not love us; if he did, he would remove the difficulties from our path. Is the Lord with us, or not? {RH, April 7, 1903 par. 3}

But of old the Lord led his people to Rephidim, and he may choose to lead us there also, to test our loyalty. He does not always bring us to pleasant places. If he did, in our self-sufficiency we should forget that he is our helper. He longs to manifest himself to us, and to reveal the abundant supplies at our disposal, and he permits trial and disappointment to come to us that we may realize our helplessness, and learn to call upon him for aid. He can cause cooling streams to flow from the flinty rock. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens he has borne for us, and how many burdens he would have been glad to bear, if, with childlike faith, we had brought them to him. {RH, April 7, 1903 par. 4}

The experience of the children of Israel is to help us in our work. The Word of God declares, "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." The Lord brought the children of Israel into trying places to test their faith. He had promised to lead them into

the promised land, and if they had waited patiently for him, reviving their faith by recounting his great goodness and wonderful works in their behalf, he would have shortened their test. But they forgot their Leader. Murmuring and complaining, they vented their wrath upon Moses, forgetting that their emergency was God's opportunity. {RH, April 7, 1903 par. 5}

Today God says to his people, Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." {RH, April 7, 1903 par. 6}

God is declared in all his dealings with his people; and with clear, unclouded eyes, in adversity, in sickness, in disappointment, and in trial, we are to behold the light of his glory in the face of Christ, and trust to his guiding hand. But too often we grieve his heart by our unbelief. Our faith is short-sighted, and we allow trial to strengthen our natural tendency to distrust. Brought into strait places, we dishonor God by murmuring and complaining. Instead, we should help those in need of assistance, those who are seeking for light, but know not how to find it. Such have a special claim on our sympathy, but how often, instead of trying to help them, we pass by on the other side, intent on our own troubles. {RH, April 7, 1903 par. 7}

God loves his children, and he longs to see them overcoming the discouragement with which Satan would overpower them. Do not give way to unbelief. Do not magnify your difficulties. Remember the love and power that God has shown in times past. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, April 7, 1903 par. 8}

"O thou of little faith, wherefore didst thou doubt?" Christ has proved himself to be an all-powerful helper. He knows all about our trials, and in the hour of need can we not believe that he is as willing to help as in times past? No amount of tribulation can separate us from him. If he leads us to Rephidim, it is because he sees that it is for our good. If we look to him in trusting faith, he will turn the bitterness of Marah into sweetness. His word to us is, "I am with you alway, even unto the end of the world." {RH, April 7, 1903 par. 9}

The way may be rough, but we have no time to spend in thinking about our difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God is leading us, and he can make us fully able to go up and possess the promised land. He declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, April 7, 1903 par. 10}

Our path will not always be plain or easy, but let us look to God in faith, saying, The Lord has separated us from the world, and has chosen us as his peculiar people, and he will work for us. Let us go forward in the strength of the Lord God Almighty. So shall we be witnesses for him. "Ye are my witnesses, saith the Lord, . . . I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses," "that they may know from the rising of the sun, and from the

west, that there is none beside me."

{RH, April 7, 1903 par. 11}

**PERIODICALS / RH - The Review and Herald / April 14, 1903 The Work Before Us  
[TALK BY MRS. E. G. WHITE AT THE GENERAL CONFERENCE, OAKLAND, CAL.,  
SUNDAY MORNING, APRIL 5, 1903.]**

**April 14, 1903 *The Work Before Us*  
[TALK BY  
MRS. E. G. WHITE AT THE GENERAL  
CONFERENCE, OAKLAND, CAL.,  
SUNDAY MORNING, APRIL 5, 1903.]**

I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed. {RH, April 14, 1903 par. 1}

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. Let us not pass this admonition carelessly by, without trying to understand its meaning. There are those who will say, "Of course the Review and Herald must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did he permit his people to be overcome by their enemies, and carried into heathen lands?--It was because they had failed to be his missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of his truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land. {RH, April 14, 1903 par. 2}

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement? {RH, April 14, 1903 par. 3}

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs? Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this. {RH, April 14, 1903 par. 4}

A proposition has been made that our people purchase sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work. {RH, April 14, 1903 par. 5}

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, "Who will go forth to proclaim the message in these places?" Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." {RH, April 14, 1903 par. 6}

There is a great and solemn work to be done for Seventh-day Adventists, if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God,--a sin which, unless God's people repent, will withhold from them his blessing. There are those who are ready to die, those who are without God and without hope in the world. Those need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside of our little compass to the needy fields beyond. {RH, April 14, 1903 par. 7}

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for him are to be established to proclaim the truth for this time. {RH, April 14, 1903 par. 8}

Regarding investment in bonds, I am instructed to say further, that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked. {RH, April 14, 1903 par. 9}

The light God has given me is that there are proper ways that the conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be

helped. But he does not wish his people to invest their money in bonds. {RH, April 14, 1903 par. 10}

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would wish our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields, and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit. {RH, April 14, 1903 par. 11}

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many? No; God wants his people to look upon the world as their great harvest field, and to use their resources in working this field. {RH, April 14, 1903 par. 12}

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did he not purchase all with the blood of his only begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them! {RH, April 14, 1903 par. 13}

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields, and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages, while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them. {RH, April 14, 1903 par. 14}

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the word, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Justice, mercy, and the love of God are to be brought more decidedly into our work. {RH, April 14, 1903 par. 15}

God bids me say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease." Will you heed the instruction that God is sending you? and will you work upon it? God desires his work to

be carried forward on solid lines. He does not want one part of his vineyard to be left destitute of facilities, while to another part many facilities are gathered. {RH, April 14, 1903 par. 16}

All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth, and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to him. {RH, April 14, 1903 par. 17}

We need to understand what our conferences are held for, whether to talk over a few preliminaries, or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with himself, our work in connection with his churches and institutions will be of such a character that he can say to us, "Well done, thou good and faithful servant." Do we not all wish to hear these words? {RH, April 14, 1903 par. 18}

We are not to tie up our means so that it can not be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers with their varied gifts, are to be linked together. Let none say, We can not do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked. {RH, April 14, 1903 par. 19}

God wants us to receive the holy oil from the two anointed ones, "which through the two golden pipes empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." {RH, April 14, 1903 par. 20}

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow his instructions. {RH, April 14, 1903 par. 21}

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move, until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves, you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek him until you find out. {RH, April 14, 1903 par. 22}

Do not cut off any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off his hand. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those



inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands. {RH, April 14, 1903 par. 23}

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of his Spirit. He is in earnest with us. We are but his little children, and we should ever be learning of him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven. {RH, April 14, 1903 par. 24}

I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, Ye are laborers together with God. Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry, ye are God's building." Then act as if you were. {RH, April 14, 1903 par. 25}

These are the words that last night I was speaking to the people. May God give us a fresh baptism of his Holy Spirit.

{RH, April 14, 1903 par. 26}

## **PERIODICALS / RH - The Review and Herald / April 14, 1903 Our Duty to Leave Battle Creek**

### ***April 14, 1903 Our Duty to Leave Battle Creek***

Talk by Mrs. E. G. White, Friday Morning, April 3

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for us much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established. {RH, April 14, 1903 par. 1}

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard. {RH, April 14, 1903 par. 2}

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland

began to think of the advisability of moving from Battle Creek. They came to me, asking what they should do. I said: "Take the school out of Battle Creek, if you can possibly do so. Go out into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines." They obeyed the instruction given. This was the first move made. It has been a success. God has been pleased with it. He indorsed the effort made to get away from the congestion of Battle Creek. {RH, April 14, 1903 par. 3}

For the last fifteen or twenty years, light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would be near heaven, that in Battle Creek they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the hardest. {RH, April 14, 1903 par. 4}

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the Office were not given the advantages that they should have had. They were not being prepared to go out as missionaries into various places as they might be called. They were not being prepared to stand as God's representatives. The influence of the Office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the Office, and the general irritation shown, were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by his people. {RH, April 14, 1903 par. 5}

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,-- a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand. {RH, April 14, 1903 par. 6}

Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review Office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost. {RH, April 14, 1903 par. 7}

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there,--association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the Office, and look over the accounts with the leading men, noting how much had been taken in for the publication of matter that should never have seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, he said, "The outlay necessary to do this work is larger than you estimate; but were your estimate correct, the loss in spirituality far outweighs the estimated gain." Pernicious matter has been published right in our Office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world. {RH, April 14, 1903 par. 8}

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the Office, which was to be a school of training for workers. But as the result of association with the world, many in the Office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the Office was as it should be. {RH, April 14, 1903 par. 9}

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining? {RH, April 14, 1903 par. 10}

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and be connected with altogether different associations from what you have had of late in Battle Creek. {RH, April 14, 1903 par. 11}

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties -- you would be astonished to know how many -- have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near by judgment, and swept away the printing plant.

Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to move? Better to have a little confusion. Let us have another imprint. Let us see if we can not make a reformation. {RH, April 14, 1903 par. 12}

### **The Sanitarium**

I need not speak any more on this point. I wish to speak now in reference to the Sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this Sanitarium go into the hands of worldlings. And she said also that we must try to place the Sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to him. And when the Sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live, and to study what these things mean. I had many things written out, but I thought, I will not say a word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it, from those in charge. {RH, April 14, 1903 par. 13}

It has been stated that, when the Sanitarium was first established in Battle Creek, my husband and I indorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers. {RH, April 14, 1903 par. 14}

The Sanitarium grew, and, in 1887, Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients. {RH, April 14, 1903 par. 15}

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick. {RH, April 14, 1903 par. 16}

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the healer of the soul. I was in perfect union with this move. {RH, April 14, 1903 par. 17}

But of late some things have been brought in that I could not indorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,--that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek. I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants his institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or any group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the leader and guide and counselor of his people. His institutions are to be managed under his theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work. {RH, April 14, 1903 par. 18}

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the Sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible readings with the patients, as the way opened. Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,--that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure-loving, card-playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients. {RH, April 14, 1903 par. 19}

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and he put his hand on Dr. Kellogg's hand as he operated, and through his power the operations were successful. {RH, April 14, 1903 par. 20}

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg,

telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood the Lord's power to carry on the work successfully, and they had more confidence in him than in worldly physicians. {RH, April 14, 1903 par. 21}

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by his physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works. {RH, April 14, 1903 par. 22}

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of his work. {RH, April 14, 1903 par. 23}

God does not indorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and he does not want you to stand there. {RH, April 14, 1903 par. 24}

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance. {RH, April 14, 1903 par. 25}

But God has nothing to do with making every institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker, and must guide and control every worker. Men are not to make rules and regulations for their fellow men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible, and learn from it the duty of man to his fellow man. "The law of the Lord is perfect, converting the soul." {RH, April 14, 1903 par. 26}

You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the Sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have



the control of everything in it, then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is, and what it is; then he wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and his Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not indorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow. {RH, April 14, 1903 par. 27}

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely. {RH, April 14, 1903 par. 28}

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where he can control it, let me tell you that God will see that it is sustained. {RH, April 14, 1903 par. 29}

God wants his people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for his work, are to stand as his property. He calls upon those who have the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy. {RH, April 14, 1903 par. 30}

God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence. He wants the interests started to be conducted in such a way that his people can invest their means in them with the assurance that they are part of his work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul. {RH, April 14, 1903 par. 31}

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment

of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven. {RH, April 14, 1903 par. 32}

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meeting-houses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me. {RH, April 14, 1903 par. 33}

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness. {RH, April 14, 1903 par. 34}

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in his providence he is turning the wheel in accordance with his own will. Let not men fasten themselves to documents, saying what they will do, and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God.

{RH, April 14, 1903 par. 35}

**PERIODICALS / RH - The Review and Herald / April 21, 1903 Words to Our Workers Mrs. E. G. White**

***April 21, 1903 Words to Our Workers***

**Mrs. E. G. White**

It is by bearing much fruit that God's workers testify to the power of his word. The tame, spiritless efforts that produce no fruit are an evidence that there is no living connection with God. "Herein is my Father glorified," Christ declared, "that ye bear much fruit." {RH, April 21, 1903 par. 1}

In order to labor successfully for God, there must be in the heart an all-absorbing love for him. Heart-religion must rule in the life. Until the heart is humble and contrite

before God, until the sins which his word denounces are put away, his blessing can not be given. Those who win sinners to Christ must cherish the principles of Christianity. Those who do not love God with heart and soul and strength and mind might better go apart and rest awhile. They might better take up some other work, until they breathe a higher, purer atmosphere; for God can not work with them until their hearts are purified through obedience to his word. {RH, April 21, 1903 par. 2}

True workers will put away all self-exaltation and self-sufficiency. It is those who have the least evidence of the power of the Spirit of God in their labors who feel the greatest self-exaltation. These will try to repress those to whom God has given the precious truths for which his flock is starving,--the bread of life, which will satisfy the hunger of the soul. {RH, April 21, 1903 par. 3}

The Lord calls for workers, not sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work that we have done in this life. Then every man's work will appear at its true value. Those who have souls to show as the result of their labor will receive recognition from God. And I have been instructed that not a few, but many souls will be saved through the labors of men who have looked to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master. {RH, April 21, 1903 par. 4}

There are thousands upon thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for these souls? God calls for workers who will labor for those who know not the truth, who will go forth to rescue those who are out of the fold. Many today are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a desire to save souls. {RH, April 21, 1903 par. 5}

When our ministers and teachers breathe the breath of God, a high and holy consecration will be manifest. The Holy Spirit must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. The crown of life is gained by those who run with patience the race set before them. Brethren, God forbid that you should lose this prize. But there are among our workers those who are doing little to gain a high, noble spirituality. The torpor of spiritual death has been long upon them. {RH, April 21, 1903 par. 6}

It is not orthodox theories, not membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life. In an ancient tower in Switzerland I saw the image of a man that moved as if it possessed life. It looked like a living man, and I whispered when I came near, as if it could hear me. But though the image looked like life, it had no real life. It was moved by machinery. {RH, April 21, 1903 par. 7}

Motion is not necessarily life. We may go through all the forms and ceremonies of religion; but unless we are alive in Christ, our work is worthless. The Lord calls for living, working, believing Christians. There are hundreds who, though professedly following the Lord, have no light from heaven to reflect to the dark places of the earth. O, if we realized how sadly the Lord looks upon the attitude in which some have stood for years,

we would change at once, and earnestly seek the Lord! In the name of the Lord I call upon those who are offering God nothing but profession, to repent. They are in need of power from on high. {RH, April 21, 1903 par. 8}

There are in the ministry many who are consumers and not producers. They have been bought with a price, and they should use in God's service the strength and energy that he has entrusted to them. God calls for sincere, earnest, persevering laborers. His delegated servants should look upon no work that he gives them as too taxing. Those who would be successful laborers in his cause must put to the tax brain and bone and muscle. {RH, April 21, 1903 par. 9}

Improvement is needed in many departments of God's work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect. {RH, April 21, 1903 par. 10}

"Search the Scriptures," said the divine Teacher; "for in them ye think ye have eternal life: and they are they which testify of me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, April 21, 1903 par. 11}

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our ministers and teachers, are content with surface truths. {RH, April 21, 1903 par. 12}

The Bible is compared to treasure hid in a field, "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren to allow nothing to hinder them from a daily study of God's Word. {RH, April 21, 1903 par. 13}

To us today comes the message to the church in Sardis: "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." {RH, April 21, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / April 28, 1903 Words of Counsel  
Mrs. E. G. White**

***April 28, 1903 Words of Counsel***

**Mrs. E. G. White**

I have a message for those who are bearing responsibilities in God's institutions. The Lord calls upon them to bring his grace into their thoughts, their words, their deportment. They are not to leave their religion at home when they go to business for the day. Let them not, after praying to the Heavenly Father for grace and strength, go to their work with a surly, dictatorial, overbearing spirit, and a sour, disagreeable countenance. They are Christ's representatives, and they are to exert an influence that is a savor of life unto life. {RH, April 28, 1903 par. 1}

God holds the managers of his institutions responsible to treat the youth in the employ of these institutions with courtesy, respect, and kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Their first work is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in their presence. {RH, April 28, 1903 par. 2}

The Lord expects his people to bring religion into their business life as verily as into the assembly for his worship. How does he regard the testimonies borne on the Sabbath by those who during the week left Christ out of their work, and spoke harsh, unfeeling words? What impression do these testimonies make on those who have been hurt and wounded by the harsh words spoken? {RH, April 28, 1903 par. 3}

Those who control others should first learn to control themselves. Unless they learn this lesson, they can not be Christlike in their work. They are to abide in Christ, speaking as he would speak, acting as he would act,--with unflinching tenderness and compassion. They are not to think, because they are in a position of responsibility, that they are at liberty to deal harshly with those connected with them. To the one who manages, God has given a measure of power, but this power he is ever to exercise in a pleasing and agreeable manner. He is not to feel at liberty to speak and act in an unchristlike way because an error has been made. Thus he aggravates the wrong. He arouses in the workers a spirit of retaliation, causing them to lose confidence in him as a Christian. {RH, April 28, 1903 par. 4}

The Lord hears the petitions of his people when they mean what they say, and when they reveal a determined purpose to live in harmony with their prayers. But he can not honor those who rise from their knees to speak harsh, angry words, words which are entirely out of place, even though the one to whom they are spoken is in the wrong. {RH, April 28, 1903 par. 5}

O what a power a converted man, transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. Ever they are to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O what a blessing are pleasant, sympathetic words,--words that uplift and strengthen! When asked a question, one should not answer abruptly, but kindly. The heart of the one that is asking may be sorely grieved by a hidden sorrow, that may not be told. This he may not know; therefore his words should always be kind and sympathetic. By a few well-chosen, helpful words, he may

remove a heavy load from a fellow worker's mind. {RH, April 28, 1903 par. 6}

To those bearing responsibilities in our institutions this word is given: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." {RH, April 28, 1903 par. 7}

In this charge there is a threefold duty. "Feed the flock of God,"--by preaching to them his Word, by giving them earnest, personal labor, by setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge, "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them. {RH, April 28, 1903 par. 8}

Let those who have been exalted to the high position of managers in the Lord's institutions, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict. {RH, April 28, 1903 par. 9}

"Be ye clean, that bear the vessels of the Lord." In our institutions let self-seeking give place to unselfish love and labor. Then the golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the sacred truths of his Word. {RH, April 28, 1903 par. 10}

The fear of God, the sense of his goodness, his holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to those who choose to inhale it. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand before the world as a witness, pointing to the throne of the living God. {RH, April 28, 1903 par. 11}

Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers. Men will learn of the reconciliation from iniquity which the Messiah has brought in through his sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of



God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour. {RH, April 28, 1903 par. 12}

**PERIODICALS / RH - The Review and Herald / April 28, 1903 Work for the Master**  
***April 28, 1903 Work for the Master***

With every age God's plan deepens and broadens. His people are to adjust their movements to his progressive plan. They are to move forward with the force of Omnipotence, because they move in harmony with the divine purpose. They are to seize every opportunity to bless the world lying in darkness. {RH, April 28, 1903 par. 1}

Our church members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to separate from every species of self-indulgence. Those who are engaged in the Lord's service are to labor unselfishly, pressing together in Christian unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. {RH, April 28, 1903 par. 2}

Many young men and women now engaged in secular labor will feel impressed to give themselves to the service of God. Some will feel a desire to enter the canvassing field, and will become able evangelists. Let these be given opportunity to obtain an education for the work of God. {RH, April 28, 1903 par. 3}

Those who are impressed to enter the work, whether in the home field or in the regions beyond, are to go forward in the name of the Lord. If they depend on God for grace and strength, they will succeed. At the beginning their work may be small, but if they follow the Lord's plans, it will enlarge. God lives. He will work for the unselfish, self-sacrificing laborer, whoever or wherever he may be. {RH, April 28, 1903 par. 4}

God does not ask his servants to show their devotion to him by burying themselves in monasteries or by going on long pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love for him. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love him will think how he laid aside his glory, and came to this earth to live the life of the poorest, suffering often from hunger. "Foxes have holes, and the birds of the air have nests," he said: "but the Son of man hath not where to lay his head." {RH, April 28, 1903 par. 5}

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen, And without questioning, he obeyed. "He went out, not knowing whither he went." So today Christ's servants are to go where he calls, trusting him to guide them and give them success. {RH, April 28, 1903 par. 6}

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless. {RH, April 28, 1903 par. 7}

To those who profess to believe in him, God says, "Go forth to all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awake to our duty. Let us do all that we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying, Forget not the words, "We are laborers together with God." Cooperate with the angels sent down from the heavenly courts to minister to those who shall be heirs of salvation. {RH, April 28, 1903 par. 8}

Time is passing; the end is near. While you are unconsecrated, golden opportunities for helping souls to see Jesus as he is--full of grace and truth --are passing by, never to return. That which you have not done as a devoted Christian in the past, you can not now do. But through the grace of Christ you may redeem the time by redoubling your efforts. Let your interest in the souls for whom Christ has died deepen and broaden, Inquire not, "What shall this man do?" for then Christ would say to you, as he said to Peter, "What is that to thee?" Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour. {RH, April 28, 1903 par. 9}

Earnest, self-sacrificing workers are needed, workers who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seedsowing, no result without effort. {RH, April 28, 1903 par. 10}

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.--Mrs. E. G. White, in *Southern Watchman*. {RH, April 28, 1903 par. 11}

**PERIODICALS / RH - The Review and Herald / May 5, 1903 Our Privilege in Service  
Mrs. E. G. White**

**May 5, 1903 *Our Privilege in Service***

**Mrs. E. G. White**

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, May 5, 1903 par. 1}

Thus Christ has promised to guide, comfort, and sustain his people. He declares, "I will be with you in your work of persuading men and woman to be my disciples." The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth. {RH, May 5, 1903 par. 2}

The commission given to the disciples is given to us. The power promised to them is

promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that he gave the disciples,--power which enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of heaven while we leave our fellow beings unwarned? Our people in the home field have not felt as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth. {RH, May 5, 1903 par. 3}

### **The Need of the Hour**

God's people should no longer fail to comprehend the needs of the present time. Every hour has its importance. They should see the need of standing in their lot and place, and of putting their powers to the stretch in doing their appointed work. Why are there so many idlers among those professedly engaged in the Lord's service? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold? {RH, May 5, 1903 par. 4}

My brother, my sister, all your physical and mental and spiritual powers are God's gifts. Use them wisely. Develop the capabilities that the Lord has given you. Let every power of body and mind be used in earnest, willing service for God. {RH, May 5, 1903 par. 5}

We need the deep moving of the Holy Spirit. All along the way we see souls dropping out of the ranks. Why?--Because they are not yoked up with Christ. United with him, we are safe in any peril. Faith cleaves to him, twining about him. The promise is fulfilled. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." {RH, May 5, 1903 par. 6}

Divine wisdom is at our command. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The Lord Jesus is waiting for his people to feel their need of his grace. When they draw near to him, he will draw near to them, by his power supplying all their needs. As they become one with him, they receive the riches of his grace. They follow in his footsteps, helping those who need help, lifting up the hands that hang down, strengthening the feeble knees, and directing the gaze to him who gave his life for the life of the world. {RH, May 5, 1903 par. 7}

### **Perils in the Closing Work**

The coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God

will bring his purposes to pass. He will gather from the world a people who will serve him in righteousness. {RH, May 5, 1903 par. 8}

Fearful perils are before those who bear responsibilities in the Lord's work,--perils the thought of which makes me tremble. But the Word comes, "My hand is on the wheel, and in my providence I will carry out the divine plan." {RH, May 5, 1903 par. 9}

### **Whom He Chooses**

The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But they will become precious jewels, to shine brightly for the Lord. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." {RH, May 5, 1903 par. 10}

Christ's perfect knowledge of human nature fits him to deal with minds. He knows just how to treat each soul. He judges not as man judges. He knows the real value of the material upon which he is working. He will give wisdom and knowledge to those who are willing to be controlled by the Holy Spirit, willing to be doers of the word, and not hearers only, willing to uplift Christ before the world. {RH, May 5, 1903 par. 11}

On the Saviour's coronation day he will not acknowledge as his any who bear spot or wrinkle. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each bearing the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. {RH, May 5, 1903 par. 12}

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and his trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by his redeemed ones,--the witnesses that his mission of suffering and sacrifice has not been in vain. {RH, May 5, 1903 par. 13}

### **Will You Accept His Offer?**

You may be weak, erring, sinful, but the Lord holds out to you the offer of partnership with himself. He wants you to come under divine instruction. Uniting with Christ, you can work the works of God. It is his righteousness that goes before us, and the glory of the Lord that is our rearward. Ye churches of the living God, study this promise, and think how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you should go forth to do Christ's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done

before Christ shall come in power and great glory. Are you individually workers together with God? If not, why not? When do you mean to do your heaven-appointed work? {RH, May 5, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / May 12, 1903 The Ministry Is Ordained of God Mrs. E. G. White**

**May 12, 1903 *The Ministry Is Ordained of God***

**Mrs. E. G. White**

Every watchman on the walls of Zion is under sacred obligation to watch for souls as he that must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace." {RH, May 12, 1903 par. 1}

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to his people. The work of his ministers is to open to men and women the living oracles of truth. Let church-members sustain the ministers by their prayers and their co-operation. Let no one venture to make a tirade on a minister; for in so doing he would be making a tirade on Christ in the person of one of his saints. {RH, May 12, 1903 par. 2}

Christ is represented by those whom he sends forth to work for him; therefore those who oppose his ministers are opposing him. This is just as verily the case when those who claim to have an experience in the things of God pursue a course that hinders and afflicts one of God's servants, by misstatements and false charges, setting themselves up as judges of his course of action, which they claim to understand, but which has been misrepresented to them, and which, therefore, they do not understand. {RH, May 12, 1903 par. 3}

Let our people remember that the way in which they treat the Lord's workers means much to them. Let every one attend to his own work, and not regard himself as appointed by the Lord to watch for something to criticize in the work that his brother does. If a worker sees that a fellow laborer is in danger of doing wrong, let him go to him, and point out his danger, listening kindly and patiently to any explanation that may be offered. He dishonors the Saviour when, instead of doing this, he tells others of the mistakes that he thinks his fellow worker is making. {RH, May 12, 1903 par. 4}

My brother, my sister, you are forbidden to make the mistakes of a fellow worker the subject of conversation. By speaking evil of another, you sow the seeds of criticism and denunciation. You can not afford to do this. Go to the one who you think is in the wrong, and tell him his fault "between thee and him alone." If he will hear you, and can explain the matter to you, how glad you will be that you did not take up a reproach against him, but followed instead the Saviour's directions. {RH, May 12, 1903 par. 5}

Let us refuse to bear evil reports concerning our fellow laborers. The reputation of

men and women is held of high value by him who gave his life to save souls. He has told us how those in fault should be dealt with. No one is sufficiently wise to improve on God's plan. {RH, May 12, 1903 par. 6}

Parents should teach their children to speak ill of no man. Insinuations, words that hurt the reputation of one who is doing the Lord's work, grieve and dishonor the Saviour. And God's Word declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." To those who have educated themselves to speak unadvisedly, I am instructed to say, Unless you cease encouraging evil-speaking, unless you guard as Christians should the reputation of your fellow workers, you will endanger your own soul and the souls of many others. No longer talk about the wrong that someone is doing. Never, never repeat a scandal. Go to the one assailed, and ask him in regard to the matter. God has not appointed any man to be the judge of another man's motives and work. He who feels at liberty to dissect the character of another, he who intentionally detracts from the influence of a fellow worker, is as verily breaking God's law as if he openly disregarded the Sabbath of the fourth commandment. {RH, May 12, 1903 par. 7}

### **Unity of Action Essential**

The great enemy of the church is determined to introduce among God's people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another. {RH, May 12, 1903 par. 8}

The last prayer that Christ offered for his disciples before his trial was that they might be one in him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne that God gave his Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before he can bestow on the church the enlargement and power that he longs to bestow on it. {RH, May 12, 1903 par. 9}

Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to obey his word, and to unite in an effort to strengthen the faith of one another. They are to be one in him, even though they are scattered the world over. This is God's purpose concerning them, and the heart of the Saviour is set upon his followers fulfilling this purpose. But God can not make them one with Christ and with one another unless they are willing to give up their way for his way. {RH, May 12, 1903 par. 10}

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church. {RH, May 12, 1903 par. 11}



## Christ's Attitude Toward Judas

Among the chosen disciples of Christ there was a representative of Satan. At heart Judas was not a disciple. Often he led the other disciples to form opinions contrary to the teachings of the Master. He criticised Christ's words, and asked questions that led the minds of the disciples away from the subjects that the Saviour brought before them. It was because of the influence that Judas exerted to deceive the disciples that Christ had to repeat so many of his lessons. Judas did not come out boldly in opposition to Christ; and therefore he was the better able to deceive the eleven. {RH, May 12, 1903 par. 12}

Christ knew, when he permitted Judas to connect with him as one of the twelve, that Judas was possessed of the demon of selfishness. He knew that this professed disciple would betray him, and yet he did not separate him from the other disciples, and send him away. He was preparing the minds of these men for his death and ascension, and he foresaw that should he dismiss Judas, Satan would use him to spread reports that would be difficult to meet and explain. The leaders of the Jewish nation were watching and searching for something that they could use to make of no effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify his statements that the Jews would accept a false version of his words, using this version to bring terrible harm to the disciples, and to leave on the minds of Christ's enemies the impression that the Jews were justified in taking the attitude that they did toward Jesus and his disciples. {RH, May 12, 1903 par. 13}

Christ did not, therefore, send Judas from his presence, but kept him by his side, where he could counteract the influence that he might exert against his work. {RH, May 12, 1903 par. 14}

All the way along in the history of the third angel's message there have been found among the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves among the sheep, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded "according to his works." God "hath appointed a day, in the which he will judge the world." Then will be made the separation between the wheat and the tares. In that day it will be clearly revealed that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil. {RH, May 12, 1903 par. 15}

Had not Christ borne with Judas as he did, his followers would have been in great peril after his resurrection and ascension. But when men thought of the fate of the betrayer of innocent blood, they were afraid to lay hands on the disciples. They could not but remember the final confession of the traitor, and his terrible death. "I have sinned in that I have betrayed the innocent blood," he exclaimed, when he had cast at the feet of the high priest the pieces of silver that had been the price of his Lord's betrayal. Then in despair he went and hanged himself. That same day, as the wicked

throng who were leading Jesus to the place of crucifixion passed a retired spot, they saw at the foot of a lifeless tree the body of Judas. His weight had broken the cord by which he had hanged himself, and in falling, his body had been horribly mangled. His remains were immediately buried out of sight; but there was less mockery among the throng; and many a pale face revealed the thoughts within. {RH, May 12, 1903 par. 16}

The death of Judas, and the resurrection and ascension of Christ, placed the disciples on vantage ground, and gave them courage. But if Christ had not borne with Judas until the end, the results of the betrayer's course would not have been sufficiently impressive to stay the hands of the persecutors, and after Christ's ascension the most terrible scenes would have been witnessed. But God worked by his Spirit, and five thousand were converted in a day. Let God be true, and every man a liar. Christ Jesus is at the helm. "Lo" he declares, "I am with you alway, even unto the end of the world."

{RH, May 12, 1903 par. 17}

## **PERIODICALS / RH - The Review and Herald / May 19, 1903 Instruction and Response**

### ***May 19, 1903 Instruction and Response***

A Special Service at the Battle Creek (Mich.) Tabernacle

[SOON AFTER THE BURNING OF THE REVIEW AND HERALD OFFICE AN ARTICLE BY MRS. E. G. WHITE WAS PRINTED IN THIS PAPER, IN WHICH IT WAS PLAINLY STATED THAT THE DESTRUCTION OF THE SANITARIUM AND THE REVIEW OFFICE BY FIRE WAS A VISITATION FROM GOD ON ACCOUNT OF THE PERSISTENT DEPARTURE FROM HIS WAYS, AND THE FAILURE TO ACT UPON THE WARNING AND INSTRUCTION WHICH HAD BEEN GIVEN FOR MANY YEARS THROUGH THE SPIRIT OF PROPHECY. THIS INSTRUCTION WAS READ TO THE BATTLE CREEK CHURCH. AT THE RECENT MEETING OF THE STOCKHOLDERS OF THE REVIEW AND HERALD THE STATEMENT WAS REITERATED BEFORE A PUBLIC AUDIENCE THAT THESE FIRES WERE NOT THE JUDGMENTS OF GOD. A FURTHER COMMUNICATION BEARING UPON THIS MATTER WAS RECENTLY RECEIVED FROM SISTER WHITE, AND IT WAS THOUGHT PROPER, UNDER ALL THE CIRCUMSTANCES, TO READ THIS TO THE CHURCH, AND TO GIVE THE CHURCH AN OPPORTUNITY TO TAKE ITS POSITION CONCERNING THE QUESTION INVOLVED. THE FOLLOWING IS A REPORT OF THE SERVICE ON SABBATH, MAY 9, AT WHICH THE LAST COMMUNICATION WAS READ.--ED.] {RH, May 19, 1903 par. 1}

REMARKS BY W. W. PRESCOTT

"WHATSOEVER THINGS WERE WRITTEN AFORETIME WERE WRITTEN FOR OUR LEARNING, THAT WE THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES MIGHT HAVE HOPE;" AND IT WILL CERTAINLY BE HELPFUL TO RECALL THE LESSONS OF THE PAST IN GOD'S DEALING WITH HIS PEOPLE, AND TO KNOW THE INTERPRETATIONS THAT HE HIMSELF GIVES TO THESE EXPERIENCES, AND THEN TO SEE HOW THEY APPLY TO OUR OWN TIMES AND TO OUR OWN EXPERIENCE. ALTHOUGH GOD'S PEOPLE HAD DEPARTED FROM HIM, AND HAD DONE THOSE THINGS THAT DISHONORED HIM, YET THERE WAS PROVISION SO THAT IT WAS NOT NECESSARY THAT JERUSALEM SHOULD BE OVERTHROWN, OR THAT THEY SHOULD GO INTO CAPTIVITY. GOD MAKES ABUNDANT PROVISION FOR SINS OF IGNORANCE, BUT HE MAKES NO PROVISION FOR WILLFUL SINS. THE UNPARDONABLE SIN IS THE SIN THAT REFUSES TO BE PARDONED; IT IS THE REFUSAL TO HEAR HIM CONCERNING A SIN, AND TO TURN FROM THAT SIN; IT IS THE SIN OF REFUSING HIS INSTRUCTION; IT IS THE SIN OF UNBELIEF CONCERNING HIS WARNINGS; IT IS THE STUBBORNNESS OF THE HEART THAT WILL NOT TURN FROM SIN, WHICH SEALS THE FATE OF ANY PEOPLE OR ANY INDIVIDUAL. {RH, May 19, 1903 par. 2}

I WILL DIRECT YOUR ATTENTION ESPECIALLY TO THE LESSONS GIVEN IN THE BOOK OF THE PROPHECY OF JEREMIAH, DEALING WITH THE EXPERIENCE CONNECTED WITH THE DESTRUCTION AND OVERTHROW OF JERUSALEM, WITH THE HOPE THAT WE MAY MARK WELL THE REAL CAUSE OF ITS OVERTHROW AND THE CAPTIVITY OF THE PEOPLE. {RH, May 19, 1903 par. 3}

[THE FOLLOWING SCRIPTURES WERE THEN READ: JEREMIAH 4:1-4; 5:1-19; JEREMIAH 7:1-14.] {RH, May 19, 1903 par. 4}

THE PROPHET JEREMIAH CONTINUES HIS PROPHECYING TO THAT PEOPLE, EVEN SAYING, AFTER ALL THESE WORDS OF WARNING AND REPROOF, THAT IF THEY WOULD TURN TO THE LORD, AND ESPECIALLY IF THEY WOULD REGARD HIS LAW AND KEEP HIS SABBATH, JERUSALEM WOULD STAND FOREVER; BUT THEY REFUSED THE WORDS OF THE PROPHET, THEY PERSISTED IN BUILDING THEMSELVES UP IN THEIR OWN PRIDE, AND SO THE LORD THROUGH JEREMIAH NAMED NEBUCHADNEZZAR AS THE ONE WHO WOULD COME AGAINST THEM, DESTROY THEIR CITY, AND TAKE THEM INTO CAPTIVITY TO SERVE THE KING OF BABYLON FOR SEVENTY YEARS. {RH, May 19, 1903 par. 5}

THOSE WHO ARE FAMILIAR WITH THE CIRCUMSTANCES OF OUR WORK AND OUR INSTITUTIONS HERE, ESPECIALLY FOR THE LAST TEN OR FIFTEEN YEARS, NEED NOT BE REMINDED OF THE MANY WORDS OF WARNING AND INSTRUCTION WHICH THE LORD HAS SENT TO US THROUGH HIS CHOSEN MOUTHPIECE, UNTIL THE JUDGMENT OF GOD HAS FALLEN UPON US FOR OUR FAILURE TO OBEY, AND IT IS UTTERLY USELESS, AND WORSE THAN USELESS, TO ATTEMPT TO HIDE THIS FROM OUR OWN EYES OR FROM THE EYES OF THE WORLD. WHAT WE MIGHT HAVE SAVED BY HEEDING THE WORDS OF INSTRUCTION AND WARNING HAS NOW BECOME A PUBLIC CALAMITY UPON

US, BUT IN SPITE OF ALL THIS THERE ARE STILL VOICES RAISED WHICH SAY THIS IS NO JUDGMENT UPON US. NOW IT IS TIME FOR THOSE WHO FEAR GOD TO RESPOND TO HIS INSTRUCTION, AND WARNING, AND COUNSEL. [VOICES, "AMEN."] I BELIEVE IT IS TIME FOR GOD'S PEOPLE TO RISE UP IN RESPONSE, AND MAKE ANSWER THAT THEY BELIEVE IN THE LORD THEIR GOD, EVEN WHEN HE VISITS THEM WITH JUDGMENTS. I BELIEVE IT IS TIME THAT THIS PEOPLE AND THIS CHURCH OPENLY AND PUBLICLY SHOULD TAKE THEIR STAND IN RESPONSE TO THESE WORDS OF INSTRUCTION AND WARNING, AND ACKNOWLEDGE BEFORE GOD AND THE WORLD THAT THE LORD HAS VISITED US IN JUDGMENT, AND THAT WE DO REPENT AND TURN TO HIM. {RH, May 19, 1903 par. 6}

AS SETTING THIS FORTH FURTHER I WISH TO READ A COMMUNICATION WHICH WAS RECEIVED SINCE OUR LAST GATHERING IN THIS TABERNACLE, DATED MAY 1, 1903, WRITTEN BY SISTER WHITE, AND ADDRESSED "TO MY BRETHREN IN BATTLE CREEK." MANY WORDS OF COUNSEL HAVE COME TO PRIVATE INDIVIDUALS, AND TO THOSE HOLDING RESPONSIBLE PLACES IN CONNECTION WITH THE WORK HERE IN BATTLE CREEK, BUT THIS ONE COMES TO US ADDRESSED "TO MY BRETHREN IN BATTLE CREEK." WE THEREFORE UNDERSTAND THAT THIS BELONGS TO THE BRETHREN AND SISTERS IN BATTLE CREEK, AND THAT IT SHOULD BE READ TO THE CHURCH; AND WE TAKE THIS FIRST OPPORTUNITY AFTER RECEIVING IT TO READ IT TO THE CHURCH. {RH, May 19, 1903 par. 7}

"Sanitarium, Cal., May 1, 1903.

"To My Brethren in Battle Creek: I am bowed down and greatly troubled. I am in sore distress. My whole being is full of pain. At times it seems to me that I can not live. The thought of the terrible spiritual destitution among our people presses heavily upon me. God's judgments have fallen upon our institutions in Battle Creek; but how little has this done to move hearts to repentance! Must the rebuke of God still continue to be felt? and will it still continue to be without effect? I am amazed at the apparent indifference of many who should see and understand. I know not what to say or do. Seeing that the judgments of God have made so light an impression on the minds of those occupying important positions, fear and trembling take hold of me as to what will be the next revelation of God's displeasure. {RH, May 19, 1903 par. 8}

"Men have dishonored God by choosing their own way. They have brought into his institutions principles that he has condemned. They would not change the ways and works that displeased him and belittled the testing truth for these last days. {RH, May 19, 1903 par. 9}

"Those who have disregarded the messages of warning have lost their bearings. Some, in their self-confidence, have dared to turn from what which they knew to be truth, with the words, 'Who has told Sister White?' These words show the measure of their faith and confidence in the work that the Lord has given me to do. They have

before them the result of the work that the Lord has laid upon me, and if this does not convince them, no arguments, no future revelations, would affect them. The result will be that God will speak again in judgment as he has spoken heretofore. When for years his messages of warnings have come to institutions and individuals, and no special heed is taken, what power will convince them?--Only the power of God revealed in judgment. Yet his hand is stretched out still to save, if thorough repentance is shown. {RH, May 19, 1903 par. 10}

"We need to watch and pray, lest we enter into temptation. On one occasion, as Christ was returning to Jerusalem from a missionary tour, he was speaking to those with him about the personal salvation that all must have who enter the kingdom of heaven. His words were becoming decidedly personal and very pointed, and one present, wishing to change the subject, said, 'Lord, are there few that be saved?' Then he said, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us: and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say; I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.' {RH, May 19, 1903 par. 11}

"In the great day of God, to many who make the entreaty, 'Lord, Lord, open unto us,' the answer will come, 'I know you not whence you are; depart from me.' {RH, May 19, 1903 par. 12}

"There is a right way and a wrong way, and in one or the other each human being is following. Those who truly believe in Christ live a life of holy obedience. They are sanctified through the truth. Their piety is not a pretense, but a reality. They have a sanctified Christian experience in holy living. {RH, May 19, 1903 par. 13}

"Let us make sure that we are perfecting Christian characters through belief of the truth. We can not be too particular in regard to this. If we fail here, our life work will bring us no reward. Those who believe in Christ, and give up their will and their plans for God's will and God's plans enter upon a life of Christlikeness. This is the only way to gain salvation. Ellen G. White." {RH, May 19, 1903 par. 14}

I PROPOSE TO MAKE A PERSONAL STATEMENT OF MY ATTITUDE TOWARD THIS INSTRUCTION, AND TOWARD THESE JUDGMENTS THAT HAVE COME TO US, AND I WANT TO GIVE OPPORTUNITY TO EVERY ONE IN THIS PLACE WHO AGREES WITH THE STATEMENT, AND WHO WISHES TO TAKE THE SAME POSITION, AND TO STAND UPON THE SAME PLATFORM, TO RISE UP. I BELIEVE THAT THESE TESTIMONIES HAVE COME FROM GOD; THAT THESE WORDS OF INSTRUCTION HAVE BEEN GOD'S COUNSEL TO THIS PEOPLE DIRECTLY, AND

THAT THESE COUNSELS HAVE NOT BEEN HEEDED. I WISH TO TAKE MY OWN PERSONAL SHARE OF RESPONSIBILITY IN THIS MATTER, CONNECTED AS I HAVE BEEN WITH THE WORK IN THE GENERAL CONFERENCE AS A MEMBER OF THE REVIEW AND HERALD BOARD. I DO BEFORE GOD ACCEPT THIS AS A REBUKE TO ME IN MY CONNECTION WITH IT. I HAVE ASKED GOD'S FORGIVENESS IN THIS MATTER. I ACCEPT THESE WORDS OF COUNSEL HERE TODAY, AND ACKNOWLEDGE THAT THESE CALAMITIES THAT HAVE BEFALLEN US ARE GOD'S JUDGMENTS UPON THIS PEOPLE, REGARDLESS OF WHAT INTERPRETATION MAY BE PLACED UPON THEM; AND FOR MY OWN PART I DESIRE TO ACCEPT THIS INSTRUCTION, TO TURN TO GOD WITH TRUE REPENTANCE. IT SEEMS AS IF THESE WORDS THIS MORNING WERE IN THE NATURE OF A LAST CALL TO THIS PEOPLE TO WARD OFF WHAT FINALLY CAME TO JERUSALEM--NOT BECAUSE THEY HAD SINNED, ALTHOUGH THAT WAS THE FOUNDATION OF IT, BUT BECAUSE THEY REFUSED TO ACCEPT THE WORDS OF WARNING AND COUNSEL; THEY REFUSED TO REPENT AND TURN TO GOD THAT THEY MIGHT BE SAVED FROM THE OVERWHELMING DESTRUCTION THAT CAME TO THEM. IT IS IMPRESSED UPON MY HEART AND MIND THAT WE ARE COMING VERY CLOSE TO THE LAST DAYS, AND GOD IS DEALING WITH US IN A VERY PLAIN WAY, AND IT BEHOOVES EVERY ONE OF US TO TAKE A STAND VERY DECIDEDLY FOR GOD AND HIS TRUTH, AND ON THE SIDE OF HIS WARNINGS THROUGH THE MOUTHPIECE HE HAS CHOSEN TO GUIDE AND CORRECT THIS PEOPLE. {RH, May 19, 1903 par. 15}

[NEARLY ALL THE MEMBERS OF THE LARGE CONGREGATION SIGNIFIED, BY RISING TO THEIR FEET, THAT THEY DESIRED TO JOIN IN THIS STATEMENT, AS EXPRESSING THEIR OWN ATTITUDE CONCERNING THIS MATTER. THE SERVICE CLOSED WITH AN EARNEST PRAYER OF CONFESSION AND CONSECRATION, IN WHICH THE CONGREGATION WAS LED BY ELDER A. G. DANIELLS.] {RH, May 19, 1903 par. 16}

**PERIODICALS / RH - The Review and Herald / May 26, 1903 "Repent, and Do the First Works" Mrs. E. G. White**

***May 26, 1903 "Repent, and Do the First Works"***

**Mrs. E. G. White**

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen,



and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, May 26, 1903 par. 1}

The words fall from the lips of One who can not lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given his church into the hands of men. Christ, the One who gave his life for the world, that all who believe in him may not perish but have everlasting life, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. {RH, May 26, 1903 par. 2}

"These things saith he that holdeth the seven stars in his right hand." The words are spoken to the teachers in the church,--those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the precious love of Christ. The stars of heaven are under his control. He fills them with light. He guides and directs their movements. If he did not do this, they would become fallen stars. So with his ministers. They are but instruments in his hands, and all the good they accomplish is done through his power. Through them his light is to shine forth. The Saviour is to be their efficiency. If they will look to him as he looked to his Father, they will do his work. As they make God their dependence, he will give them his brightness to reflect to the world. {RH, May 26, 1903 par. 3}

Christ walks in the midst of his churches through the length and breadth of the earth. He looks with intense interest to see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them. {RH, May 26, 1903 par. 4}

"I know thy works, and thy labor, and thy patience." Christ is acquainted with the history and experience of every one who has accepted him. To his people he says, "I have graven thee upon the palms of my hands." He cherishes carefully every act of love and endurance performed by them. {RH, May 26, 1903 par. 5}

"And how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." While we should not find fault and accuse, we should never give encouragement to evil. There are those who are vain talkers. Their influence is misleading. Unless they repent, they will be weighed in the balances, and found wanting. Faithful reproof may save them. {RH, May 26, 1903 par. 6}

"Nevertheless I have somewhat against thee, because thou hast left thy first love." At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity. An ardent, heartfelt love for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them

together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel,—peace on earth and good will toward men,—they called upon all to come to Christ. {RH, May 26, 1903 par. 7}

Visiting the fatherless and the widow was part of their daily experience. They kept themselves unspotted from the world. They knew that a failure to do this would be a denial of the Redeemer. {RH, May 26, 1903 par. 8}

In every city the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error. {RH, May 26, 1903 par. 9}

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. Their love for one another began to wane. The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned. {RH, May 26, 1903 par. 10}

How is it with the church of today, which has received such great light? God sees that its members have lost the love for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race. Then they could not keep silent. They were filled with desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God. {RH, May 26, 1903 par. 11}

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth. {RH, May 26, 1903 par. 12}

The leaven of truth needs to be introduced into society. The means of God's people should be used to carry forward his work in new fields. But many have selfishly grasped for themselves all the means they dared, and have coveted more. Grave evils have sapped the life and zeal and virtue of the church. Let us change quickly, or he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, will say to us, as he said to the church of Ephesus, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." The work that God desires to see done by Seventh-day Adventists is not done. Unless there is a decided change, the people will accept as truth that which is not truth. {RH, May 26, 1903 par. 13}

### **A Call to Activity and Zeal**

Nigh and afar off the laws of God's kingdom are to be proclaimed. Let the churches arouse. Let the ministers clothe themselves with zeal as with a garment. God says to them, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Anything less than active, earnest service for the Master gives the lie to our profession of Christianity. Only the Christianity that results in practical work will make an impression upon those who are dead in trespasses and sins. Praying, humble, believing Christians, who show by their actions that their greatest desire is to make known the saving truth that is to test all people, will gather a rich harvest of souls for the Master. {RH, May 26, 1903 par. 14}

We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts. {RH, May 26, 1903 par. 15}

In times past there were those who fastened their minds upon one soul after another, saying, "Lord, help me to save this soul." But now such instances are very rare. How many act as if they realized the peril of sinners? How many take to God in prayer those they know to be in danger, pleading with him to save them? {RH, May 26, 1903 par. 16}

Remember that there are those who will perish unless we as God's instrumentalities work with a determination which will not fail or become discouraged. The Lord will provide ways and means for those who will seek him with all the heart. He has in readiness the most precious revelations of his grace to strengthen and encourage the sincere, humble worker. There is no excuse for the faith of our churches being so feeble. "Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate. He dispatches his messengers to every part of his dominion to communicate his will to his creatures. He walks in the midst of his churches. He desires to sanctify, elevate, and ennoble his followers. The influence of those who truly believe in him will be a savor of life in the world. Christ holds the stars in his right hand, and it is his purpose to let his light shine forth through them to the world. Thus he desires to prepare his people for higher service in the church above. He has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity.

{RH, May 26, 1903 par. 17}

**Mrs. E. G. White**

**June 2, 1903 *Directions for Work***

**Mrs. E. G. White**

Men and women are not to be spiritually dwarfed by a connection with the church, but strengthened, elevated, ennobled, prepared for the most sacred work ever committed to mortals. It is the Lord's purpose to have a well-trained army, ready to be called into action at a moment's notice. This army will be made up of well-disciplined men and women who have placed themselves under influences that have prepared them for service. {RH, June 2, 1903 par. 1}

God's workers are to watch for souls as they that must give an account, and they need the abiding presence of Christ in their hearts, in order that they may win sinners to him. They must themselves have surrendered all to God, that they may tell those for whom they labor the need and meaning of unreserved surrender. They must remember that they are laborers together with God, and must guard against dilatory uncertain movements. Satan watches untiringly for opportunities to gain control of those whom they are seeking to win to Christ. Only through ceaseless vigilance can the worker for Jesus beat back the enemy. Only in the strength of the Redeemer can he lead the tempted one to the cross. It is not learning nor eloquence that will accomplish this, but the presentation of the truth of God, spoken in simplicity and with the power of the Spirit. {RH, June 2, 1903 par. 2}

There is only one power that can turn the sinner from sin to holiness,--the power of Christ. Our Redeemer is the only one who can take away sin. He alone can forgive sin. He alone can make men steadfast, and keep them so. {RH, June 2, 1903 par. 3}

The truth is not merely to be spoken by those who work for Christ; it is to be *lived*. People are watching and weighing those who claim to believe the special truths for this time. They are watching to see wherein their life represents Christ. By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell on all with whom they are brought in contact. If those who know the truth will take hold of this work as opportunities are presented, day by day doing deeds of love and kindness in the neighborhood where they live, Christ will be revealed in their lives. Those with whom they associate will see that they have been with Jesus, and have learned of him. The gospel will be proclaimed with living power. It will be seen to be a reality, not the result of imagination or enthusiasm. The lives of such Christians will have more power to convict and convert sinners than sermons, professions, or creeds. {RH, June 2, 1903 par. 4}

Those who put their hand to the work of God must depend on the blessing and wisdom that come from above. It is the Holy Spirit that makes powerful the presentation of the truth, and changes the temper and habits of man. He who submits to its working is changed from a sinner into a child of God. "The Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I

write them; and their sins and iniquities will I remember no more" {RH, June 2, 1903 par. 5}

He who calls men to repentance must commune with God in prayer. He must cling to the Mighty One, saying, "I will not let thee go, except thou bless me." Give me power to win souls to Christ. There is not one tithe of the pleading with God that there will be when Christ breathes on us, and says, "Receive ye the Holy Ghost." Be assured, my brethren and sisters, that God's Spirit will plead for the conversion of souls, with groanings that can not be uttered. Be instant in season and out of season, warning the young, pleading with sinners, your heart filled with the love that led Christ to give his life for the life of the world. {RH, June 2, 1903 par. 6}

When there comes from the lips of the sinner the cry, "I fear that my sins are too grievous to be forgiven," point to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." Lead him to look away from himself to the Saviour, and the victory is won. He sees for himself the Way, the Truth, and the Life. The Sun of Righteousness sheds his bright beams into his heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Christ. {RH, June 2, 1903 par. 7}

Christ crucified--talk it, pray it, sing it, and it will break and win hearts. Set, formal phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the water of life. Do not allow them to go from you empty. Reveal the love of Christ to them. Lead them to Jesus, and he will give them the bread of life and the water of salvation. {RH, June 2, 1903 par. 8}

In our work we have an ever-present Helper. If we feel our great need, and draw near to God, he will draw near to us, and will use us as channels through which to communicate the vital energy that will rouse souls from careless indifference, and lead them to seek God before it is too late. It is because of a lack of faith that God's people have no more of his power. Earnest, living faith is needed,--faith that will take firm hold of the promises made to the followers of Christ. {RH, June 2, 1903 par. 9}

How important it is that God's messengers walk worthy of the truth they present! When they do this, when they are men of prayer and faith, obedient to the Lord's commands, the Holy Spirit will work through them, and the people will be willing in the day of his power. {RH, June 2, 1903 par. 10}

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls; come and drink. You may take the water of life freely. "Let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely." Let every soul, men as well as women, sound the message. Then the truth for this time will be carried to the waste places of the earth. The word will be fulfilled. "I will open rivers in high places, and fountains in the midst of the valleys;" and "with joy shall ye draw water out of the wells of salvation."

{RH, June 2, 1903 par. 11}

**PERIODICALS / RH - The Review and Herald / June 2, 1903 A Call for Canvassers**  
**June 2, 1903 A Call for Canvassers**

The canvassing work should no longer be neglected. Many times I have been shown that there should be a more general interest in our canvassing work. The circulation of our literature is one very important means of placing before men and women the light that the Lord has committed to his church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ. {RH, June 2, 1903 par. 1}

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing different degrees of responsibility. Our church-members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us, and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us. {RH, June 2, 1903 par. 2}

Why are we not more wide awake? Each worker may now understand his special work, and receive strength to take hold of it anew. Distinct and peculiar developments of the boundless glory of God will bring tributary offerings of varied kinds to the feet of Jesus. Every new disclosure of the Saviour's love turns the balance for some soul in one direction or the other. The end of all things is at hand. The men of the world are rushing on to their ruin. Their schemes, their confederacies, are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be consumed by the fires of the last days. {RH, June 2, 1903 par. 3}

Canvasser-evangelists are needed, to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up. The canvasser whose heart is meek and lowly can accomplish much good. Going out two and two, canvassers can reach a class that can not be reached by our camp-meetings. From family to family they carry the message of truth. Thus they come into close touch with the people, and find many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they have to give. Let them speak to families the words of Christ. They may expect success; for theirs is the promise, "Lo, I am with you always, even unto the end of the world." Canvassers who go forth in the spirit of the Master have the companionship of heavenly beings. {RH, June 2, 1903 par. 4}

I beg those bearing responsibilities in God's cause to let no commercial enterprises interpose between them and the work of soul-saving. Let no business be allowed to absorb the time and talents of workers who ought to be engaged in preparing a people



for the coming of the Lord. The truth is to go forth as a lamp that burneth. Time is short; the enemy will make every effort to magnify in our minds matters of lesser consequence, and to lead us to regard lightly the very work that most needs to be done. {RH, June 2, 1903 par. 5}

The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and the byways. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Christ says. Do not these words plainly outline the work of the canvasser? With Christ in his heart he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but thank God, not all. {RH, June 2, 1903 par. 6}

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor. There are many, many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them. {RH, June 2, 1903 par. 7}

The Master knows and watches over his workers, in whatever part of his vineyard they are working. He calls upon his church to arouse and become acquainted with the situation. He calls upon those in our institutions to awake and set in operation influences that will advance his kingdom. Let them send forth laborers into the field, and then see that the interest of these laborers does not flag for lack of sympathy and of opportunities for development. {RH, June 2, 1903 par. 8}

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it? {RH, June 2, 1903 par. 9}

Those in the darkness of error are the purchase of the blood of Christ. They are the fruit of his suffering, and they are to be labored for. Let our canvassers know that it is for the advancement of Christ's kingdom that they are laboring. He will teach them as they go forth to their God-appointed work, to warn the world of a soon-coming judgment. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, the evangelist's work will not, can not, be without fruit. Think of the interest that the Father and the Son have in this work. As the Father loves the Son, so the Son loves those that are his,--those who work as he worked to saved perishing souls. None need feel that they are powerless: for Christ declares, "All power is given unto me in heaven and in earth." He has promised that he will give this power to his workers. His power is to become their power. They are to link their souls with God. Christ desires all to enjoy the wealth of his grace, which is beyond all computation. It is

limitless, exhaustless. It is ours by eternal covenant, if we will be workers together with God. It is ours if we will unite with him to bring many sons and daughters to God. {RH, June 2, 1903 par. 10}

Christ's interests are the first and the highest of all interests. He has a property in this world that he wishes secured, saved for his everlasting kingdom. It is for his Father's glory and for his own glory that his messengers shall go forth in his name; for they and he are one. They are to reveal him to the world. His interests are their interests. If they will be co-laborers with him, they will be made heirs of God and joint heirs with Christ to an immortal inheritance.

Ellen G. White.

{RH, June 2, 1903 par. 11}

## **PERIODICALS / RH - The Review and Herald / June 2, 1903 "Christ's Object Lessons"**

### **June 2, 1903 "*Christ's Object Lessons*"**

#### ***How this Book should be Handled in the Future***

The use which should be made of the book, "Christ's Object Lessons," in the future, has been made clear to me, and I must write to my brethren in regard to it. Letters have been received from our canvassing agents, in which they say that they think it would be a good plan for "Christ's Object Lessons" to be handled as a regular subscription book, as soon as the Relief of the Schools campaign is finished. They believe that this book would have as ready a sale in the hands of the regular canvassers as any that could be produced. {RH, June 2, 1903 par. 1}

As my son read me one of these letters, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing to do?" I told my son that I thought that perhaps it would be best to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given me at the first regarding "Christ's Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for one of human devising? This book is to be treated as a sacred offering made to God; and as his plan regarding it is unselfishly carried out, the result will be wholly satisfactory." {RH, June 2, 1903 par. 2}

I immediately told my son that I would not make any change regarding the handling of "Christ's Object Lessons" unless God gave me plain instruction that this should be done. As I told him this, I felt the blessing of God resting upon me. {RH, June 2, 1903 par. 3}

The plan for the circulation of "Christ's Object Lessons" is not of human devising, but

is God's plan. He signified that this book should be a gift to the schools. Thus far it has done its work, and God has set his approval on the self-sacrificing efforts of his people. Shall we mar his plan?--No, no! Until the Lord shall come, and our present system of school work is ended by our entering the higher school, "Christ's Object Lessons" is to stand as a gift to our educational institutions. {RH, June 2, 1903 par. 4}

### **The Result of Unselfish Service**

In the work for the relief of our schools, the Lord has bestowed on us a gift of great value, and has marked out for us the pathway of blessing. He called upon me to give our schools the manuscript of the book. "Christ's Object Lessons." He called upon our publishing houses to make liberal gifts of labor in preparing the book for sale. In response to this call, they acted their part nobly. Our people gave generously of their means to raise a material fund, and then went forth willingly to sell the book for the help of the schools. {RH, June 2, 1903 par. 5}

As a result of this effort far more has been accomplished than at first we dared to expect. Angels of God co-operated with those who went out to circulate the book. Men, women, and children took part in the effort, and labored earnestly and unselfishly. The Lord gave them his approval, and with it his grace and joy and peace. Read in our papers the results of their work. Testimony after testimony has been borne witnessing to the blessing found in selling this book. How good these testimonies are! As we read them, refreshing streams of salvation seem to flow from the very throne of God into our hearts. {RH, June 2, 1903 par. 6}

I have been shown many praying to God for help as they have gone forth to sell "Christ's Object Lessons." They have asked the Lord to give them success. Then, as they have succeeded, they have felt that they have received evidence that the Lord has answered their prayers. Thus they have obtained a deeper experience in heavenly things; for they have felt that they were following in the footsteps of Christ. {RH, June 2, 1903 par. 7}

With many, to go out and sell "Christ's Object Lessons" meant to take up a heavy cross, but they have been rewarded by God's approval. The thought, "We are doing something for the Master," has filled their hearts with peace and gladness. Church-members who never before had courage to sell books, took hold of this work. Very timidly they began. But they did not turn back; and as they labored on, courage came, and success attended their efforts. Many gained an experience more valuable than gold or silver. {RH, June 2, 1903 par. 8}

The hearts of God's people have been made light and joyful in him as they have offered him the sweet incense of unselfish service. Many of our churches have been quickened and refreshed as some of their number have engaged in this work. {RH, June 2, 1903 par. 9}

Our brethren and sisters were just as surely in the service of the Lord when selling this book as they are when bearing testimony for him in a camp-meeting. They received the refreshing grace of God; for they were carrying out his purposes, and he has

bestowed on them his commendation. Their minds have been freed from the malaria of selfishness and complaint and discouragement. {RH, June 2, 1903 par. 10}

By the effort to sell "Christ's Object Lessons" much has been accomplished to bring the precious light of present truth to those in darkness. Thus many have been saved from sin. For every spring of influence touched, for every train of thought set in motion with a sincere desire to glorify God, the Holy Spirit has worked on hearts, bringing wisdom, courage, and strength. Those who have bought the book bear testimony to the blessing they have received in reading it. Many will shine in the kingdom of God whose conversion was the result of the efforts of our brethren and sisters to sell "Christ's Object Lessons." {RH, June 2, 1903 par. 11}

The men who have taken a leading part in this enterprise have done a good work. Their labors have brought about most excellent results. They are not to become discouraged, but are to look to God in faith, and go forward, walking humbly before him. Our brethren connected with the school at Berrien Springs should be encouraged to advance as the way may open before them. We are to help them all we can. Christ stands at the helm, and to him is to be ascribed the praise and glory for the work accomplished by "Christ's Object Lessons." This work bears the stamp of unselfishness, and it will produce good fruit.

Ellen G. White.

{RH, June 2, 1903 par. 12}

**PERIODICALS / RH - The Review and Herald / June 9, 1903 The Sin of Evil-Speaking Mrs. E. G. White**

**June 9, 1903 *The Sin of Evil-Speaking***

**Mrs. E. G. White**

It is not God's plan that reports regarding the work of his servants shall be passed from one to another. My brethren, when some one comes to you with an accusation against a fellow worker, say to him, Have you gone to the one you are accusing, in the way in which Christ told you to go? If you have not done this, I am not at liberty to listen to what you have to say about him. {RH, June 9, 1903 par. 1}

Hear what Christ has said regarding this matter: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And he said again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him

be unto thee as an heathen man and a publican." {RH, June 9, 1903 par. 2}

O, how much time is worse than wasted by evil-speaking! Because of this sin, not half is accomplished that might be accomplished. Men and women become mischief-makers for Satan, and going to this one and that one, place in their minds the leaven of evil, prejudicing them against a brother or a sister, who, they say, has done wrong. The thoughts of those thus influenced are misdirected, their peace is disturbed, and their confidence in their brethren is weakened. Those who do this evil work are departing from Christ, to follow one who is teaching them to love and make a lie. Whatever their position in the service of God, they are dishonoring him. All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love. {RH, June 9, 1903 par. 3}

Those who think and speak evil of their fellow laborers, opening the mind to false reports, and taking up a reproach against their neighbor, grieve the Spirit of God, and put Christ to open shame. I feel so saddened, so discouraged, by the thought that God's servants are willing to listen to and circulate hearsay. I know that the Holy Spirit will not co-operate with those who, by their criticisms, their evil surmisings, and their hard-heartedness, are helping Satan. God says to them, "Thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly." I will not bear long with your perverse spirit, which leads you to cherish envy and evil surmising. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Do not these words, so plain and decided, call for serious thought and earnest study on the part of every one who claims to believe the Word of God? "Thou hast left thy first love." And the dryness and coldness of heart are revealed by a lack of that Christian courtesy, that kindness and tenderness, which is seen in the life of the true Christian. {RH, June 9, 1903 par. 4}

On one occasion, on his way from Bethany to Jerusalem, Christ passed a fig orchard. He was hungry, "and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon." The tree presented an appearance of fruitfulness, but upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. Today Christ comes to his people, hungering to find in them the fruits of righteousness. But many, many, have nothing but leaves to offer him. They have left their first love, and upon them has fallen spiritual blindness, hardness of heart, stubbornness of mind. They pray to God, and present Bible truth to the people; for they are in the habit of doing so; but they have lost that which would make their service acceptable. How blind they are! how defective their service! Boastingly they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked! I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, June 9, 1903 par. 5}

Will God's people accept this reproof? Let them beware of remaining in their present condition; for time is fast passing, and the work that ought to be done is not done. How

unlike Christ we are in word and spirit, and in our attitude toward one another! His gentleness should make us "kindly affectioned one to another with brotherly love; in honor preferring one another." As a people who have had great light we stand before God under condemnation unless we fulfill the Saviour's purpose for us, holding fast to him, and allowing him to send through our religious experience a warm current of unselfish love. When we do this, our spiritual strength will show that we are living in close connection with the Life-giver. We shall impart grace for the grace that we receive. {RH, June 9, 1903 par. 6}

A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ come faith, and an unselfish interest in those around him. The selfish desire to be first is quenched. There is no hatred in his thoughts, because there is no hatred in his heart. He has the faith that works by love, and purifies the soul. The refining influence of the Saviour's life refreshes and invigorates his spiritual life. By his loyalty to his brethren he shows that he realizes the value of souls. He can pray with the spirit and with the understanding also. His zeal, his staunch adherence to principle, his devotion to all that is pure, honest, just, and of good report, make him companionable, and helpful to those with whom he associates. {RH, June 9, 1903 par. 7}

Such men are of value with God. If they continue to put their trust in him, they will grow more and more like him. One day they will see God, who declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." {RH, June 9, 1903 par. 8}

## **PERIODICALS / RH - The Review and Herald / June 16, 1903 God's Purpose for His People Mrs. E. G. White**

### ***June 16, 1903 God's Purpose for His People***

#### **Mrs. E. G. White**

Paul writes of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." {RH, June 16, 1903 par. 1}

Paul could not speak to the Jewish converts as plainly as he desired regarding the mystery of godliness. Because of their spiritual weakness, their lack of perception, he could not utter the truth, which, could they have heard aright, with intelligent comprehension, would have been to them a savor of life unto life. {RH, June 16, 1903 par. 2}

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased



in understanding regarding Christ, his work, his power to save to the uttermost all who come to him. But they had not pressed onward and upward, improving their opportunity to learn more and still more of the Saviour. Because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to success in character-building. {RH, June 16, 1903 par. 3}

The apostle calls their attention to their fault in this respect, which had become their spiritual infirmity. Their misconceptions gave them an indistinct view of Christ's power to make his people a praise in the earth. {RH, June 16, 1903 par. 4}

How exactly their condition represents the condition of many of the people of God today, who have had every advantage, every privilege, and who, feeling the burden of God's work, ought to be saying with the whole heart, Here I am, Lord; send me. But in the place of being teachers, as they might be, they themselves can not bear the plain application of the Word of God. They do not discern the value of Bible truth. They are not a strength to the church. Had they thoroughly consecrated themselves to the Lord from their first reception of the truth, surrendering themselves unreservedly to him, and obeying the call, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," they would have walked in the companionship of Christ, learning his lessons, receiving his divine impress. They would have recognized the claims of Christ, and would not have been half Christians and half worldlings, but whole-hearted Christians, believing and practicing the word, enlightened continually, not dwelling on vague generalities, but proclaiming Christ as the Lamb of God, that taketh away the sin of the world. {RH, June 16, 1903 par. 5}

Many who should be far advanced in Christian experience give evidence that they have forgotten the first principles of Christlike service. They are but children in the things of God. Their greatest desire is to carry out their own plans, while plans that the Lord lays before them they declare can not be followed. {RH, June 16, 1903 par. 6}

In the most definite terms the Lord through Moses set before his chosen people his purpose for them, and the conditions upon which they would be prospered. "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations: and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." {RH, June 16, 1903 par. 7}

God calls for men whose hearts are warmed by the love of Christ. He will choose workers from among those who are willing to hear his voice and obey his words. Their

capabilities may be limited, but they are loyal; and loyalty is of far more value in God's sight than mere knowledge. {RH, June 16, 1903 par. 8}

God calls for earnest, high-principled men. He will use such men in his service. But he will separate from his work the lukewarm, worldly minded, self-exalted ones. Those who have buried their talents will be replaced by men who will put into wise circulation the means God has placed in their hands. Learning lessons of Christ, these workers will combine patience with diligence. Christ's work will be done. His servants will erect plants in every place in which they can find an opening. On the missionary ground next to our doors,--in the cities around us,--monuments to the truth will be established. By unselfish effort the work of God will be bound off. Humble, devoted laborers will find ways of reaching those who have not had an opportunity to hear the truth. {RH, June 16, 1903 par. 9}

God's Word outlines the work that we are to do. In all parts of the world the gospel is to be preached. God calls for volunteers to engage in his work. The canvassing field is in need of recruits. Those who engage in this work in the spirit of the Master will find entrance to the homes of those who need the truth. To these they can tell the simple story of the cross, and God will strengthen and bless them as they lead others to the light. The righteousness of Christ goes before them, and the glory of God is their rearward. {RH, June 16, 1903 par. 10}

My brother, my sister, it is not enough to fold your hands, and say "I am in the light." Are you walking in the light? Is the genuineness of your profession demonstrated by practical, earnest endeavor? He who works for Christ makes steady advancement. It is the doers of the Word who will be justified before God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." {RH, June 16, 1903 par. 11}

To walk in the light is to walk uprightly, perfecting holiness in the fear of the Lord. The path of obedience is the path to heaven. Following it, we follow on to know the Lord. He who walks uprightly walks surely. The law of God is in his heart, and his steps do not slide. He stands firm in Christ. {RH, June 16, 1903 par. 12}

There should be constant growth in spirituality, in righteousness, in sanctification. Every faculty of the being is to increase in usefulness. The mind is to be closely united with the mind of the Redeemer, that when Christ, who is our life, shall appear, we may appear with him in glory. {RH, June 16, 1903 par. 13}

The Christian pilgrim does not yield to the desire to rest. He moves steadily forward, saying, The day is far spent; the night is at hand. This is his motto: "Not as though I had already attained, either were already perfect: but I follow after. . . . I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

{RH, June 16, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / June 16, 1903 The Canvassing Work**

**June 16, 1903 *The Canvassing Work***

We are living in a time when a great work is to be done. There is a famine in the land for the pure gospel, and the bread of life is to be given to hungry souls. There is no better opportunity to do this work than that offered to the consecrated canvasser. Thousands of books containing the precious light of present truth should be placed in the homes of the people in our large cities. {RH, June 16, 1903 par. 1}

Canvassers are needed to take up the work of carrying these silent messengers of truth to the people,--canvassers who feel a burden for souls, and who can speak words in season to those who are seeking for light. Some may say, "I am not a minister; I can not preach to the people." You may not be able to preach, but you can be an evangelist, ministering to the needs of those with whom you come in contact; you can be God's helping hand, working as the disciples worked; you can ask those you meet if they love the Lord Jesus. {RH, June 16, 1903 par. 2}

**The Canvasser an Evangelist**

The canvassing work is a work of great responsibility, and it means much not only to those who are engaged in it, but to the people for whom they labor. Let the canvasser remember that his work is evangelistic in its nature, and that God wants those whom he meets to be saved. Let him keep his heart under the influence of the Holy Spirit. Let him keep the Bible near him for reference, and when an opportunity presents itself to speak words of truth, let him pray for grace to speak wisely, that to those to whom he speaks his words may be a savor of life unto life. {RH, June 16, 1903 par. 3}

The canvasser should make every effort in his power to let the light of truth shine forth in good works. In his discharge of duty he should shed about him the fragrance of Christian courtesy, improving every opportunity to perform acts of helpful service. He should educate himself to speak distinctly and impressively. He should learn daily in the school of the great Teacher. Christ will surely help those who hide in him, depending on him for strength.

Mrs. E. G. White.

{RH, June 16, 1903 par. 4}

**PERIODICALS / RH - The Review and Herald / June 23, 1903 Our Responsibility in the Present Crisis Mrs. E. G. White**

**June 23, 1903 *Our Responsibility in the Present Crisis***

## **Mrs. E. G. White**

On us is shining the accumulated light of God's dealings with his people. For our admonition a record has been kept of his reproofs of wrong-doing. We have a knowledge not only of that which he condemns, but of the faithful, commendable work of those who have put their trust in him. The light we may gain from these experiences of God's people in past ages, places upon us in the present crisis a great and solemn responsibility. {RH, June 23, 1903 par. 1}

In the providence of God, a voice has proclaimed his truth in every age. And in this age faithful workers are unitedly to proclaim with no uncertain voice to the world the special message of truth for this time. They are to proclaim this message in accordance with God's plans, not in accordance with human suggestions. {RH, June 23, 1903 par. 2}

God's people are to be of a ready mind, quick to see and to avail themselves of every opportunity to advance the Lord's cause. They have a message to bear. By pen and voice they are to sound the note of warning. Only a few will listen; only a few will have ears to hear. Satan has artfully devised many ways of keeping men and women under his influence. He leads them to weaken their organs by the gratification of perverted appetite and by indulgence in worldly pleasure. Intoxicating liquor, tobacco, the theater and the race-course,--these and many other evils are benumbing man's sensibilities, and causing multitudes to turn a deaf ear to God's merciful entreaties. {RH, June 23, 1903 par. 3}

The human family have become careless and presumptuous. In the place of serving God, they are serving idols. They do not profit by the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [intemperance in eating or in seeking for pleasure], and drunkenness, and cares of this life, and so that day come upon you unawares." God's sentinels are to stand constantly on the watch-tower, faithfully warning the church against the evils that, if allowed to enter, would weaken and injure the flock. {RH, June 23, 1903 par. 4}

Every one whose name is on the church books should clearly understand what union with the church means. It means that you have pledged yourself to serve God. It means that you have fully surrendered self to him, in order that Christ may reign where self once reigned. It means that you have given up the selfish ideas and plans that you cherished for so long, and have yielded your mind to the mind of Christ. It means that your fixed purpose is to be one with God, one with his people; that you will exercise self-denial and self-sacrifice to advance the interests of his kingdom; that you will strive to overcome everything that hinders growth in grace. {RH, June 23, 1903 par. 5}

The Lord leaves in darkness no one who has an ear to hear and a heart to understand. Let every one keep the eye single to God's glory. Be not led astray by the snares of the wicked one. "Let him that thinketh he standeth take heed lest he fall." Let the warnings that God has given in his Word be voiced by the watchmen on the walls of Zion, and heeded by every one in the Master's service. Every case will be tried, every soul proved. Let each one ask, "Am I an evil servant? Do I by precept and example lead other souls in false paths?" Remember that your influence is affecting others for good

or for evil. {RH, June 23, 1903 par. 6}

I beseech the members of every church to seek now for the greatest blessing heaven can bestow -- the Holy Spirit. If in faith you seek for a greater measure of God's Spirit, you will be constantly taking it in and breathing it out. Daily you will receive a fresh supply, daily your experience will be enriched by the rich current of God's love. Before you there lie vast fields of truth, vast resources of power. Let your daily prayer be, "Take away, O Lord, what thou dost choose to take, but withhold not from us thy Holy Spirit." {RH, June 23, 1903 par. 7}

### **Preparation for Service**

Every true child of God prepares himself for service. Jesus said, "If thou wilt enter into life, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." These words mean much. Service to God includes all there is of man. The affections must be centered on him alone. {RH, June 23, 1903 par. 8}

As were God's people anciently, so we should be prepared to advance when the cloud rises and moves forward, and to halt when the cloud stops. We must adjust our movements to the guidance of God's Spirit. In the place of following ways of our own devising, we are to co-operate with divinity. Thus we shall be enabled to keep pace with our Leader. {RH, June 23, 1903 par. 9}

In order to be a Christian, it is not necessary for a man to have great talents. The human agent may have no voice in legislative councils; he may not be permitted to deliberate in senates or vote in parliaments; yet he has access to God. The King of kings bends low to listen to the prayer coming from one who desires to do the Master's will. An earnest prayer offered from a sincere, contrite heart is of more value in God's sight than is eloquence of speech. God hears every prayer offered with the incense of faith. His weakest child may exert an influence in harmony with the councils of heaven. It is in answer to prayer that God revives his work. {RH, June 23, 1903 par. 10}

O that the workers at home and abroad could be aroused to stand in their allotted place in the crisis that has come! If all would realize that it is their privilege to be laborers together with God, with what earnestness and devotion they would labor to enlighten the world! They would seize every opportunity to bear the truth into new territory! {RH, June 23, 1903 par. 11}

God says, "Them that honor me I will honor." Let us honor him by joining the ranks of his workers. The Leader of the host of heaven is waiting for human agencies to enlist in his service. He will lead us forth, an exceeding great army, to the conquest of the world. With such a Leader we may gain victory in every conflict. {RH, June 23, 1903 par. 12}

We have no breath to waste in controversy. We are to watch, pray, work, believe, and wait. Let us proclaim the truth in its simplicity, uplifting the Man of Calvary higher and still higher. {RH, June 23, 1903 par. 13}

"The grace of God that bringeth salvation hath appeared to all men [not merely

enjoining them by the force of command, but communicating divine knowledge], teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

{RH, June 23, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / June 23, 1903 Child Training Mrs. E. G. White**

**June 23, 1903 *Child Training***

**Mrs. E. G. White**

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you. {RH, June 23, 1903 par. 1}

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children can not be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God. {RH, June 23, 1903 par. 2}

We have much to learn in regard to child training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them. {RH, June 23, 1903 par. 3}

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?--Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly. {RH, June 23, 1903 par. 4}

The mother is the queen of the home. She must not allow her children to treat her as



a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church-members bear the responsibilities of church relationship. {RH, June 23, 1903 par. 5}

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play. {RH, June 23, 1903 par. 6}

Dress your children neatly in simple clothing, and allow them to spend much time out of doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort. {RH, June 23, 1903 par. 7}

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for his blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers. {RH, June 23, 1903 par. 8}

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise him from whom all blessings flow.

{RH, June 23, 1903 par. 9}

## **PERIODICALS / RH - The Review and Herald / June 23, 1903 Importance of Health and Temperance Publications**

### ***June 23, 1903 Importance of Health and Temperance Publications***

The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath-keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors. {RH, June 23, 1903 par. 1}

## **Selling Health Literature**

The sale of our health literature will in no way hinder the sale of publications dealing with other phases of the third angel's message. All are to prepare the way for the coming of the Lord. {RH, June 23, 1903 par. 2}

Canvassers should call the attention of those they visit to our health publications, telling them of the valuable instruction these periodicals contain regarding the care of the sick and treatment of diseases. Tell them this instruction, studied and practiced, will bring health to the family. Explain how important it is for every family to understand the science of life. Direct their minds to him who formed and who keeps in motion the wonderful machinery of the body. Tell them that it is our part to co-operate with God, caring wisely for all our faculties and organs. The proper care of the body is a great responsibility, and requires an intelligent knowledge of its parts. Tell them that God is dishonored when, for the gratification of appetite and passion, man misuses the machinery of the body, so that it does its work feebly and with difficulty. Tell them that the books you have for sale give much valuable instruction regarding health, and that by practicing this instruction, much suffering, and also much of the money spent in paying doctors' bills, will be saved. Tell them that in these books there is advice which they can not possibly obtain from their physician during the short visits he makes. {RH, June 23, 1903 par. 3}

## **Teaching Health Principles by Example**

In his association with those whom he meets, the canvasser can do much to show the value of healthful living. Instead of staying at a hotel, he should, if possible, obtain lodging with a private family. As he sits at the table with the family, let him practice the instruction given in the health works he is selling, holding up the banner of strict temperance. As opportunity is offered, let him speak of the value of a healthful diet. He should never be ashamed to say, "No, thank you; I do not eat meat." If tea is offered, let him refuse it, explaining that it is harmful, that though for a time stimulating, the stimulating effect passes off, and a corresponding depression is left. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain. {RH, June 23, 1903 par. 4}

## **Ministering to the Sick**

As the canvasser goes from place to place, he will find many who are sick. He should have a practical knowledge of the causes of disease, and should understand how to give simple treatments, that he may relieve the suffering ones. More than this, he should pray in faith and simplicity for the sick, pointing them to the great Physician. As he thus walks and works with God, ministering angels are beside him, giving him access to hearts. What a wide field for missionary effort lies before the faithful,

consecrated canvasser; what a blessing will be his in the diligent performance of his work. {RH, June 23, 1903 par. 5}

### **A Sacred and Important Work**

Young men, young women, you are called by the Master to take up his work. His requirements are too sacred to be tampered with. In the name of the Lord I ask you to conquer every unlawful appetite and passion, and to purify your souls by a belief in the truth. Overcome by the blood of the Lamb and the word of your testimony. Discharge faithfully your obligations, looking to God for strength. {RH, June 23, 1903 par. 6}

Church-members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost. Let many give themselves willingly and unselfishly to the canvassing work, and thus help to sound a warning that is greatly needed. When the church takes up her appointed work, she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Mrs. E. G. White.

{RH, June 23, 1903 par. 7}

**PERIODICALS / RH - The Review and Herald / June 30, 1903 Lay Members to Go Forth Mrs. E. G. White**

***June 30, 1903 Lay Members to Go Forth***

**Mrs. E. G. White**

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God. The time has come when there should be devised every means that can aid in preparing a people to stand in the day of God. We must be wide awake, refusing to let precious opportunities pass unimproved. We must do all that we possibly can to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe the Saviour a debt of love, of earnest, unselfish labor for the salvation of those for whom he gave his own life? {RH, June 30, 1903 par. 1}

Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large

churches. Many of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. Transplanted, they would have room to grow strong and vigorous. {RH, June 30, 1903 par. 2}

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. {RH, June 30, 1903 par. 3}

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should study how to bring them into the truth. They can distribute our publications, hold meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings and Bible readings. Thus they can let their light shine in good works. {RH, June 30, 1903 par. 4}

Let the workers stand alone in God, weeping, praying, laboring for the salvation of their fellow men. Remember that you are running a race, striving for a crown of immortality. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporteur. And those who thus labor in new places will learn the best ways and means of approaching the people, and can prepare the way for other laborers. {RH, June 30, 1903 par. 5}

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God. While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. {RH, June 30, 1903 par. 6}

Christ declares, "Herein is my father glorified, that ye bear much fruit." God has endowed us with faculties, and has entrusted us with talents, in order that we may use them for him. To every man is given his work,--not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone, a stone that shines, reflecting light to the world. Let the laymen do all that they can; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz,

do-nothings. {RH, June 30, 1903 par. 7}

We shall not be stinted for means if we will only go forward, trusting in God. The Lord is willing to do a great work for all who truly believe in him. If the lay members of the church will arouse to do the work that they can do, going a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, showing that they sincerely believe the truth which they profess, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.

{RH, June 30, 1903 par. 8}

**PERIODICALS / RH - The Review and Herald / July 7, 1903 Ye Are the Light of the World Mrs. E. G. White**

***July 7, 1903 Ye Are the Light of the World***

**Mrs. E. G. White**

Once a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage, and became a light in the desert. If God's people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, his people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere. {RH, July 7, 1903 par. 1}

Wherever you find a Christian, you find a shining light. In word and act he reveals the Light of life. His perceptions are not crusted with selfishness. Not having followed inclination, he does not stubbornly cling to his convictions. He perceives the truth, and is blessed by its sacred influence; he sees the verity of God's Word, and its infinite superiority to everything selfish; he sees the foolishness of following plans of human devising in the place of God's plans. His ability to see these things is from God, and qualifies him to be God's representative, to bear with authority the word of truth to others. He has been converted; he loves God supremely, and his neighbor as himself. {RH, July 7, 1903 par. 2}

### **Shedding Abroad the Light of Truth**

A truly converted man is one whose pen and purse and voice and influence are consecrated to Christ,--one whose affections are rich with tenderness and unselfishness,--one who desires to see the light of truth shed abroad, enlightening the

whole world. {RH, July 7, 1903 par. 3}

My brethren and sisters, the precious light of Bible truth, like a lamp that burneth, is to beam forth from you in word and work. Strive to gain a knowledge of God's Word. Stand ready to improve every possible opportunity to do good in behalf of the souls still in the darkness of error. Act your part heartily as unto the Lord in leading the sinful to see the sin-pardoning Saviour, and to lay their burden of sin at the foot of the cross. When you see them happy in the possession of a heart cleansed from sin and renewed by the Holy Spirit, your joy in the Lord will increase, and you will know that you have not lived in vain. {RH, July 7, 1903 par. 4}

Try it, brethren, try it. Put your whole heart into the Lord's work. As members of Christ's church on earth, consecrate yourselves to him, planning unselfishly to help those that are nigh, and especially those that are afar off. Place yourselves in the channel of light, in order that through you light may shine to souls in darkness. Of all who do this work Christ says, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, July 7, 1903 par. 5}

### **A Broadening Work**

The light of truth is to shine to the ends of the world. Greater and still greater light is beaming with celestial brightness from our Redeemer's face upon his representatives, to be diffused throughout the darkness of a benighted world. As laborers together with him, we should pray for the sanctification of his Spirit, in order that we may shine more and more unto the perfect day. {RH, July 7, 1903 par. 6}

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will encircle the whole world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth. Our work has not been finished, neither at home nor abroad. In foreign countries many enterprises that require means must yet be begun and carried forward. The establishment of sanitariums for the care of the sick and suffering, is just as necessary in the "regions beyond" as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works. {RH, July 7, 1903 par. 7}

### **The Result of Unselfish Service**

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts have been turned from sin to righteousness. By their songs of grateful praise a testimony will be borne that will win other souls to the truth. {RH, July 7, 1903 par. 8}



## **A Great Work**

The conversion of souls to God is the greatest work, the highest work, in which human beings can take part. In this work, God's forbearance, his unbounded love, his holiness, his power, are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. Mercy and Truth have met together; Righteousness and Peace have kissed each other. {RH, July 7, 1903 par. 9}

Upon every truly converted soul--every one who believes in Christ as the world's Redeemer--God has laid the obligation of co-operating with him who gave his life for a perishing world. To every one who is in ease in Zion, he says, Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of your soul, in order that the Sun of Righteousness may shine forth through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness, mercy, and love. {RH, July 7, 1903 par. 10}

The light of the truth for this time is now shining upon the cabinets of kings. The attention of statesmen is being called to the Bible,--the statute-book of the nations,--and they are comparing their national laws with its statutes. As representatives of Christ, we have no time to lose. Our efforts are not to be confined to a few places where the light has become so abundant that it is not appreciated. With unmistakable clearness the light of truth is to be revealed to many people and nations and tongues. The publications containing present truth are to be translated into many languages. {RH, July 7, 1903 par. 11}

## **Christ's Witnesses**

We are a spectacle to worlds unfallen, to angels, and to men. "Ye are my witnesses," Christ says. We should know individually and be able to tell others that every promise of God is true. It is by bearing a straightforward testimony in word and work, that we are counted as true, faithful witnesses for Christ. {RH, July 7, 1903 par. 12}

My brethren and sisters, God now calls upon you to consecrate yourselves to him in willing obedience. He calls upon you to proclaim his law with fearlessness, with the intelligence with which those whose hearts are sanctified by the truth ever reveal this truth to others. The third angel's message is now to be proclaimed in every land. It is to be borne to English-speaking people, and to those of every other language. Let believers, as active recipients of God's blessing, diffuse the light of his truth to every nation, kindred, tongue, and people, in obedience to the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." We are not half awake to the importance of this commission. May God place the burden of the proclamation of the message upon his people now, just now, is my prayer.

{RH, July 7, 1903 par. 13}

**PERIODICALS / RH - The Review and Herald / July 14, 1903 Sowing Beside All Waters Mrs. E. G. White**

**July 14, 1903 *Sowing Beside All Waters***

**Mrs. E. G. White**

By invitation I attended the meeting held at Healdsburg in connection with the closing of the school year, May 29, 1903. I was glad to learn that teachers and students had united in dispensing with the wearisome and profitless exercises that usually attend the closing of a school, and that the energies of all, to the very close, were devoted to profitable study. {RH, July 14, 1903 par. 1}

On Friday morning the certificates were quietly handed to those who were entitled to them, and then students and teachers united in an experience meeting, in which many recounted the blessings that they had freely received from God during the year. {RH, July 14, 1903 par. 2}

On Sabbath morning I spoke to a large audience in the commodious meeting-house of the Healdsburg church. The students and teachers were seated in front, and I was blessed in presenting to them their responsibility as laborers together with God. The Saviour calls upon our teachers and students to render efficient service as fishers of men. {RH, July 14, 1903 par. 3}

In the evening a large audience assembled in the church to listen to a musical program rendered by Brother Beardslee and his pupils. Good singing is an important part of the worship of God. I am glad that Brother Beardslee is training the students, so that they can be singing evangelists. {RH, July 14, 1903 par. 4}

I was much pleased with what I saw of the school. During the past year it has made marked progress. Both teachers and students are reaching higher and still higher in the spiritual life. During the past year there have been remarkable conversions. Lost sheep have been found and brought back to the fold. {RH, July 14, 1903 par. 5}

For some months we have been planning to hold grove meetings near St. Helena, Calistoga, and other places in the Napa Valley. The first one was held on Sunday, June 7, in the Hot Springs Park, at Calistoga. The conference lent us some folding chairs. The members of the Calistoga church are anxious to carry the truth to those who have not heard it, and they made thoughtful preparation for the meeting. We were confident that open-air meetings would be the means of reaching some who would not attend a service held in a church. And thus they have proved. {RH, July 14, 1903 par. 6}

Although the day was oppressively warm, a goodly number were present at the meeting. The Lord gave me much freedom in speaking. The people seemed to enjoy the meeting very much, and an appointment was given out that meetings would be held

in the same place the following Sabbath and Sunday. Our people gathered early Sunday morning, and spent the day together in the grove. A larger number were present on the second Sunday than on the first. {RH, July 14, 1903 par. 7}

We expect to continue these open-air meetings. I believe that by them much good will be accomplished. The next one is to be held near St. Helena, if a suitable place can be found. {RH, July 14, 1903 par. 8}

We desire to do all we can to warn those around us of the soon coming of the Saviour. My heart is drawn out to those who know not the truth for this time. {RH, July 14, 1903 par. 9}

I hope soon to speak in the Soldiers' Home at Yountville, a place about eleven miles from here. In this Home there are more than eight hundred veterans, who are cared for by the State. For several months a company of workers from the Sanitarium church has been going there every other Sabbath to hold a song service. At first only a few of the soldiers attended the service, but now there are from seventy-five to one hundred in attendance. {RH, July 14, 1903 par. 10}

Sometimes a thirty-minute talk on a Bible subject is given. At a meeting a few weeks ago the soldiers were asked if they would like to have a short Bible study after the song service. About a dozen said that they would; but when the time came to hold the study, more than fifty remained. {RH, July 14, 1903 par. 11}

Last Sabbath an intelligent-looking man in the Home said to one of the workers, "Before you came here to sing for us, I spent nearly all my time in drinking and carousing with my companions. But since you have been coming, I have found a better way of spending my time. I have given up liquor drinking, and am reading 'The Desire of Ages.'" {RH, July 14, 1903 par. 12}

A few weeks ago about twenty of the children from our church school here went to the Home to sing for the soldiers. They had been carefully trained by their teacher, and they sang well. The soldiers were greatly pleased, and asked that the children come again. {RH, July 14, 1903 par. 13}

Reading-matter is freely distributed to the soldiers. Many are interested, and those in charge of the Home recognize the good work that is being done. This work must be carried forward. The Lord looks with loving pity upon the aged men in such institutions. I fully believe that many who are now indifferent will be won to Christ. {RH, July 14, 1903 par. 14}

## **Opportunities for Service**

God expects those who claim to be his children to bring others to him. I wish that all our people could see the many doors that are opening before them. Beside all waters the seeds of truth are to be sown. To all the world -- to every nation and kindred and tongue and people -- the message is to be proclaimed. If those who have received the light of present truth would have a living faith in Christ, if they would realize that they are to be his workers, wholly consecrated to his service, what a work might be done! When God's people surrender themselves unreservedly to him, they will use every power of

mind and body to his glory; and his work will make rapid advancement. {RH, July 14, 1903 par. 15}

The things that concern our eternal welfare are now to absorb our attention. We can not afford to give heavenly things the second place. Christ says, "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you." {RH, July 14, 1903 par. 16}

### **A Closing Work**

As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." {RH, July 14, 1903 par. 17}

There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved"! {RH, July 14, 1903 par. 18}

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time -- not a moment -- to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ. {RH, July 14, 1903 par. 19}

### **Homeward Bound**

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home.

{RH, July 14, 1903 par. 20}

**PERIODICALS / RH - The Review and Herald / July 21, 1903 The Sign of Discipleship Mrs. E. G. White**

**July 21, 1903 *The Sign of Discipleship***

**Mrs. E. G. White**

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." {RH, July 21, 1903 par. 1}

"As I have loved you." The crowning act in the sacrifice of love was yet to come. Soon, in the scenes of the Saviour's betrayal, trial, and crucifixion the disciples were to see the measure of his love. They were to see him hanging on the cross in dying agony, bearing the sins of the world. In this, and in his resurrection and ascension, they were to see a love so broad and deep that all doubt as to the meaning of the new commandment would be swept away. The knowledge of the Saviour's matchless love for them was to bind them heart to heart, preparing the way for the Lord to anoint them with his Spirit. United by this love, they were to go forth to witness with convincing power to the divinity of their Leader. And their Christlike love for one another was to be the sign of their discipleship. {RH, July 21, 1903 par. 2}

How much of this love have we shown for one another? Might we not better begin without delay to love one another as Christ has loved us? Would we not then be a power for good in the world? "By this shall all men know that ye are my disciples, if ye have love one to another." {RH, July 21, 1903 par. 3}

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." {RH, July 21, 1903 par. 4}

**Weakening the Influence of Truth**

I wish to speak of some things that have been represented to me as taking place in assemblies of God's people. Some have taken offense at things entirely unworthy of notice, and have dishonored God by giving way to the feelings of the unsubdued heart. They have misinterpreted the truth, and weakened its influence. They have strengthened Satan's kingdom; for church-members who speak words that stir up strife are doing Satan's work much more effectively than his own subjects. {RH, July 21, 1903 par. 5}

O my brethren, why are you so easily irritated? Why do you so readily separate from

one another? Do you realize that your hasty words are written in the books of heaven, to receive the same punishment as the words of the profane man? The same spirit that led him to swear led you to speak words that stirred up strife in the assembly of God's people. Remember that by your words you shall be justified, and by your words you shall be condemned. {RH, July 21, 1903 par. 6}

O that those who are proclaiming the most solemn message ever given to the world would realize how greatly their influence is weakened when they are suspicious of their brethren, when they allow angry words to pass their lips! The displeasure of God rests upon every one who speaks harsh, unkind words. Nothing so dishonors the Lord Jesus as a readiness on the part of church-members to take offense when something occurs to displease them. The conversion of unbelievers depends on the distinctness with which Christ is revealed in the lives of believers. When our hearts are filled with love and compassion, when our conduct toward one another is marked by Christlike tenderness and courtesy, then our words will have power to convict souls. {RH, July 21, 1903 par. 7}

### **"That They All May Be One"**

The Holy Spirit is to rest upon God's children. This is the Lord's will and plan. But this can never be until they seek for unity, forgetting self in the desire to extend his kingdom. The Saviour's prayer for his followers is, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. {RH, July 21, 1903 par. 8}

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, July 21, 1903 par. 9}

It is the unity of Christ's followers that convinces the world that God has indeed sent his Son to die for sinners, to make them partakers of his perfection, changing the sinful heart, and forming the character after the divine likeness. Christ declares, "There shall be one fold, and one shepherd." He came to our world to live the life that was to be the pattern for all his children. He came to reveal the love that was to bind them heart to heart. And he made unity the badge of their discipleship. {RH, July 21, 1903 par. 10}

### **Our Trust**

God's people are to be united in the accomplishment of one great work. They are to make a combined effort of consecration. By a tender, respectful regard for one another, they are to cherish the influence that works for the recovery of sinners. As good soldiers



of the cross they are to strive to win sinners to loyalty. Righteous principles gain more and more power over the life as their influence is allowed to soften and subdue the natural, untamed disposition. This is the mystery of godliness. {RH, July 21, 1903 par. 11}

We are living in the testing time. God is proving his people, to see who are worthy of admittance into his family. He desires his followers to carry out the instruction contained in the seventeenth chapter of John. The practice of this instruction is to begin in the home. God measures church-members by what they are in the home. When Christ's words are obeyed in the home, the influence extends to the church. Grieve not the Spirit of God from your home by an unchristlike course of action. Work the works of Christ in the home. Then your lamp, burning brightly and clearly, will give light to those in darkness. Have you accepted your trust? Does your light so shine before men that they, seeing your good works, glorify your Heavenly Father? {RH, July 21, 1903 par. 12}

Parents should make the Word of God their study. Their first work should be to interest their children in the holy, uplifting truths of this Word. Then in turn the children will become instruments in the Lord's hands for interesting and instructing others. Thus the truth works with power to win souls to Christ. {RH, July 21, 1903 par. 13}

### **Enlarging God's Kingdom**

Those who accept the truth are pledged by their baptismal vows to live the truth before the world. As soon as men and women come to a knowledge of the truth, they are to use their powers in shedding abroad the light of the glorious gospel of Christ. God wants his people to be light-bearers. As Christians multiply their talents by use, the church becomes the light of the world. {RH, July 21, 1903 par. 14}

A living church is a working church. It is the do-nothing position of those who profess to be converted that robs the church of its vitality. Souls are to be saved, and those who claim to know the truth, yet who do not make any effort to win sinners to Christ, will sooner or later be revealed as spiritual dwarfs. God calls for workers who will unite their varied gifts in laboring for him. His people must show missionary courtesy, missionary hospitality, missionary zeal. He has grace for every worker. {RH, July 21, 1903 par. 15}

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul, a faithful steward of the grace of God, declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Every member of the church is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing a whole-souled work. Earnest invitations will come from a living church. Thirsty souls will be led to the water of life.

{RH, July 21, 1903 par. 16}

**PERIODICALS / RH - The Review and Herald / July 28, 1903 Our Work at the Nation's Capital**

***July 28, 1903 Our Work at the Nation's Capital***

"Elmshaven," Sanitarium, Cal.,  
July 5, 1903.

My Dear Brethren and Sisters in America: For some time I have been strongly impressed that decided efforts should be put forth to proclaim the testing truths of the third angel's message in the city of Washington, the capital of the American nation. It is a sad thing that our record stands as it does, showing so little accomplished in this city. If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws. {RH, July 28, 1903 par. 1}

There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city. He has given us the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the word." {RH, July 28, 1903 par. 2}

O, how much we lose by failing to do as Christ has instructed us to do! In the first chapter of Acts are recorded special directions that Christ gave to his disciples in regard to proclaiming the gospel. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, July 28, 1903 par. 3}

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." {RH, July 28, 1903 par. 4}

After this the disciples were filled with holy boldness; for had they not the assurance that Jesus would be with them always? They knew they had a Friend at court. {RH, July 28, 1903 par. 5}

"Then returned they unto Jerusalem from the mount called Olivet, which is from

Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." {RH, July 28, 1903 par. 6}

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. {RH, July 28, 1903 par. 7}

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven . . . Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." {RH, July 28, 1903 par. 8}

In the days of the apostles, Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message. {RH, July 28, 1903 par. 9}

Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city? Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard. {RH, July 28, 1903 par. 10}

Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of our work. This is a fulfillment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting-house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for. {RH, July 28, 1903 par. 11}

Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. {RH, July 28, 1903 par. 12}

Our printing plant in Battle Creek is to be moved. In searching for a favorable place for this institution, let our brethren investigate the advantages that might be gained by a removal to Washington. Our publishing house should be situated where its influence

will accomplish the most in the promulgation of truth. The Lord will guide us in the selection of a place for this institution. We will let him work out his purposes. {RH, July 28, 1903 par. 13}

Above all other places, the capital of our nation should now have an opportunity to hear the message for this time. Satan is working there against Jehovah with all his might. I present this to you as a matter that is stirring me mightily. One thing is certain, we shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth from this place as a lamp that burneth. We are many years behind in giving the message of warning in this city. Again and again the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries, I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God. The following was written March 12, 1891:-- {RH, July 28, 1903 par. 14}

"Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D. C., combining a church, a mission home, and a reading-room in one building, to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise. {RH, July 28, 1903 par. 15}

"When we were in Washington during the week of prayer, I had made a similar suggestion to Elder Washburn, saying that as the situation appeared to me, important interests should be established in this city. I could see no better way of letting the light shine forth from the very seat of government, the capital of the nation. It seems strange that some memorial of present truth has not been established there before. I advised that a meeting-house be built. {RH, July 28, 1903 par. 16}

"The brethren of the Washington City church are poor, and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain but large, well-ventilated, and skillfully constructed building--something that will stand as an object lesson of neatness and thoroughness--will require a considerable sum. {RH, July 28, 1903 par. 17}

"Other visitors came in, and I closed this interview in regard to the work in Washington."

{RH, July 28, 1903 par. 18}

In my diary of 1889--fourteen years ago--I find precious matter in regard to entering new fields. I will quote a few paragraphs:-- {RH, July 28, 1903 par. 19}

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are

to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. . . . {RH, July 28, 1903 par. 20}

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. {RH, July 28, 1903 par. 21}

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? . . . {RH, July 28, 1903 par. 22}

"It is not God's plan for our people to crowd into Battle Creek. God says: `Go work today in my vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.' {RH, July 28, 1903 par. 23}

"God will make the wilderness a sacred place, as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines. . . . {RH, July 28, 1903 par. 24}

"There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them,--the power that they received on the day of Pentecost, when, like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere, preaching the word, and thousands were converted."

{RH, July 28, 1903 par. 25}

What a work might have been accomplished, if we had done our duty years ago! Can we stand clear in the sight of God, if we now fail of understanding our duty? The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people. {RH, July 28, 1903 par. 26}

Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front-guard and our rearward.

Ellen G. White.

{RH, July 28, 1903 par. 27}

**PERIODICALS / RH - The Review and Herald / August 4, 1903 Our Duty Toward the Lord's Institution Mrs. E. G. White**

**August 4, 1903 *Our Duty Toward the Lord's Institution***

**Mrs. E. G. White**

I have a proposition to make to my brethren and sisters in regard to the stock that we have in the Review and Herald Publishing Company. The money that we invested in this institution was given to the work of the Lord. It was intelligently and wisely consecrated to a sacred work. Were it possible for me now to withdraw the offering that I made in former years to the Lord's instrumentality for the publication of the truth, would I do it?--Never, never, never! Instead, I will make additional investments as soon as the work is reorganized, so that its original purposes may be more perfectly fulfilled.

{RH, August 4, 1903 par. 1}

Let the publishing work be moved from Battle Creek. The lawyers will make no trouble unless our own people stir them up to create difficulties. I appeal to our brethren who love the advent message and the institutions established to promulgate this message, to use their influence and means to sustain and help forward every movement being made to place the first and largest publishing house that we have, in such a position that it will be as a city set on a hill. {RH, August 4, 1903 par. 2}

Let us take our position firmly and loyally on the side of the men who are laboring to follow the light given from the Lord, and to work out the matter as proposed by the General Conference. Let us give no place to the selfish plans or selfish motives that may suggest themselves in connection with this work. {RH, August 4, 1903 par. 3}

Why should any one try to hinder the moving of our publishing work to one of the world's great centers of influence? Why should men demand the return of their investment in stock if this is done? If God had not first given us the money, we could not have purchased the stock. The money invested in the Review and Herald is God's money, and those who have placed it there should allow it to remain. Should any one plead necessity as a reason for withdrawing his stock, I could plead necessity also--and I might say that my necessity is real. But should I withdraw my gift from the altar, I could not expect the blessing of God to rest upon me. If it were possible to do so, I would not remove one dollar of the money that I invested in the office of publication. I placed the money there when the office needed it, and now, in view of the great loss that the institution has sustained, God forbid that I should, for selfish advantage, do anything that would cripple the work, or that would open the way for lawyers to make their power felt. {RH, August 4, 1903 par. 4}

When the publishing house is established away from Battle Creek, I shall do all in my power to build it up, and to encourage those connected with it to carry forward the



work of the Lord, exalting the principles of right higher and still higher. {RH, August 4, 1903 par. 5}

The office will not be able to pay high wages to the workers; for to start the work in a new place will mean great expense. Let the workers maintain the simplicity of Christ. Let them practice self-denial, bearing the cross after Jesus. I call upon them to think of the loss that the publishing house has sustained, and to share in its affliction. If they do this, they will gain a precious experience. Let them do what they can to help. {RH, August 4, 1903 par. 6}

Let no one connect himself with the publishing house to gain advantage for himself. If those who enter the employ of this institution from this time forward do so with a determination to help rather than to be helped, the books of heaven will bear witness to their unselfish action. {RH, August 4, 1903 par. 7}

Let us do what we can to set the publishing house on its feet again. Let our people everywhere show a liberal spirit. In past years our brethren throughout the field have done a noble work by lending their means to our publishing institutions. Let this good work continue. The time to help in the work is when earnest efforts are being made to put the work on a right basis. {RH, August 4, 1903 par. 8}

For years the Review Office held my note for several thousand dollars invested in the issue of books. Since the fire I have made special efforts to pay the last of this, and I shall endeavor to place money on deposit in the institution. Brethren, this is a time to show who are the true friends of the publishing work. Let no one endeavor to withdraw his stock from the Review and Herald. It would not be right to do this. The money that we invested in stock was the Lord's gift to us, and our gift to the institution. Shall we not now do a work that bears the approval of God? Let us bring the principles of the gospel into practice. Let your religion speak, saying, The money in the office of publication is a gift that I made to the institution, and I do not feel at liberty, now that disaster has come to the institution, to withdraw my gift. Wrongs have been done in the institution, but it is not my place to mete out punishment. The Lord has taken this matter in his own hands. I must do all that I can to place the institution on vantage ground. {RH, August 4, 1903 par. 9}

God's love will be bestowed on his people if they will do as Jesus did, if they will deny self and lift the cross. Christ took our infirmities, and we are to bear one another's burdens. We read of Christ, "When he saw the multitudes, he was moved with compassion on them." These words are the key to his life-work. We are to reveal in our lives the compassion that he revealed.

{RH, August 4, 1903 par. 10}

**PERIODICALS / RH - The Review and Herald / August 11, 1903 An Open Letter**  
**August 11, 1903 *An Open Letter***

Sanitarium, Cal., July 5, 1903.

My Dear Brethren: Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, D. C. But men have chosen their way in many things, and the places to which the truth should have found entrance, by the establishment of medical missionary work, have been neglected. {RH, August 11, 1903 par. 1}

The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be. {RH, August 11, 1903 par. 2}

How shall we answer to God, I ask, for failing to proclaim the truth for this time in the capital of our nation? A representation should have been made there of our truth that would favorably have impressed those who have so much to do with framing the nation's laws. {RH, August 11, 1903 par. 3}

Why have not those who have taken a leading part in medical missionary work been burdened to carry to Washington the message of temperance in eating, drinking, and dressing? There would have been less difficulty in giving the message in this place than in some other places. {RH, August 11, 1903 par. 4}

There are many places that need gospel medical missionary work. Plants should be made in these places. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention will be called to the message that God has sent to the world. Many will not heed the call of mercy; nevertheless it is to be given to all, that whosoever will may come to the water of life and drink. {RH, August 11, 1903 par. 5}

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, August 11, 1903 par. 6}

The truth for this time is to be proclaimed in all parts of the world. If men and women fail to act their part, God will give voices to the stones, and they will proclaim the warning. {RH, August 11, 1903 par. 7}

May God help us to give the stirring message for this time. We have no time now to amuse ourselves with the enemy's sophistry, or to apologize for his work. My brethren, keep off Satan's ground. Do not tamper with what you ought to denounce firmly and boldly in words the meaning of which can not be mistaken. If you tempt Satan to tempt you, you will most assuredly be deceived by his reasoning. If you tamper with that which you ought to denounce, you will fall victims to your own ignorance and folly. {RH, August

11, 1903 par. 8}

God's Word portrays the fate of those who receive not his warnings. They receive not the love of the truth that they might be saved. "For this cause God shall send them strong delusion, that they should believe a lie." Retribution for past sins comes upon them. Their feet are so entangled in inconsistencies that they can not discern at what they stumble. {RH, August 11, 1903 par. 9}

The gospel of Christ Jesus is of heavenly force. The message for this time is a most decided one. I call upon those to whom God has entrusted his work not to link their arms in the arm of Satan. Do not allow him to make a confidant of you. Keep away from his specious devices. We have great and solemn truths to give to the world, and they are to be proclaimed in no hesitating, limping style. The trumpet is to give a certain sound. Some will come to hear the strange message out of curiosity; others, with a longing to receive true knowledge, asking the question, "What shall I do that I may inherit eternal life?" {RH, August 11, 1903 par. 10}

Thus men came to Christ. And mingling with his hearers were angels in the form of men, making their suggestions, criticizing, misapplying, and misinterpreting the Saviour's words. Christ presented the truth in the form of parables. This was the only way in which he could rebuke sin without causing personal offense. {RH, August 11, 1903 par. 11}

In this time evil angels in the form of men will talk with those who know the truth. They will misinterpret and misconstrue the statements of the messengers of God. {RH, August 11, 1903 par. 12}

The question is asked, Why is it that hearts are not moved by the proclamation of the gospel of Christ?--It is because Satan is linked up with the religionists of today. Good seed is sown in the hearts of the hearers, but the soil was not prepared, and the seed does not spring up to bear fruit. The enemy comes with his suggestions and insinuations, and the words of life that were spoken lose their force. {RH, August 11, 1903 par. 13}

Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain tones. Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are co-operating with God. {RH, August 11, 1903 par. 14}

Christ has a message to give to the world through his messengers, which, if received, would change the character of society entirely. The wilderness of thorns and thistles would be changed into a garden of beautiful flowers and fruit-bearing trees. {RH, August 11, 1903 par. 15}

Christ has laid down the conditions of acceptable service. "He that loveth his life shall lose it," he says; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." {RH, August 11, 1903 par. 16}

It is Christ's method of serving that is of value in God's sight. The service of those

who serve in the world's way is worthless; for it is all for self. The selfishness of human nature takes control. They do not serve as Christ has given them example. {RH, August 11, 1903 par. 17}

Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold, the mighty results of looking to Jesus and living his life! How few of those claiming to be Christians have any real right to that sacred name! {RH, August 11, 1903 par. 18}

Satan watches eagerly to find Christians off their guard. O that the followers of Christ would remember that eternal vigilance is the price of eternal life! Many have a slumbering faith. Unless they are invigorated, revived, quickened into action, their souls will be lost. {RH, August 11, 1903 par. 19}

Self must die, and Christ must be enthroned in the heart as all and in all. The thoughts must be stayed on him. Then the life will be an honor to his name. The soul will receive power from on high to resist Satan's specious devisings. {RH, August 11, 1903 par. 20}

Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us. {RH, August 11, 1903 par. 21}

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Ellen G. White.

{RH, August 11, 1903 par. 22}

**PERIODICALS / RH - The Review and Herald / August 11, 1903 Words of Counsel**  
***August 11, 1903 Words of Counsel***

Healdsburg, Cal., July 6, 1903.

My Dear Brethren and Sisters: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his

brethren? {RH, August 11, 1903 par. 1}

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?" {RH, August 11, 1903 par. 2}

Will not the brethren and sisters of the Battle Creek church, and of the churches in every other place, remember that they are working as for eternity? Will not they obey the injunctions of God's Word, the teachings of which are to be brought into the life-practice as spiritual food? {RH, August 11, 1903 par. 3}

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Ellen G. White.

{RH, August 11, 1903 par. 4}

## **PERIODICALS / RH - The Review and Herald / August 20, 1903 A Worldwide Message Mrs. E. G. White**

### ***August 20, 1903 A Worldwide Message***

#### **Mrs. E. G. White**

God has a controversy with those of His people who have means bound up in homes and in land or in speculation. He calls upon them to put this means into circulation in His cause, that it may do its work of preparing the way for the coming of Christ. How heavy the weight of guilt resting on those who fail to do all in their power to extend the kingdom of God in our world! {RH, August 20, 1903 par. 1}

We are living in the last days of this earth's history, and to all who claim to believe the truth comes the call, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, August 20, 1903 par. 2}

Believers are not to colonize in any place. It is a sin in the sight of God for those who know the truth to settle down as has been done in Battle Creek, and then refuse to see that the time has come to change the base of operations, because there are other parts of the vineyard in need of help. {RH, August 20, 1903 par. 3}

As the Lord has presented these things before me, I have presented them to those for whom they were given. The stand that has been taken against God's plain warning may make it very hard to move away from Battle Creek. But I give the warning that just

as surely as men stand in the way of God's providence, so surely will the rod of His providence fall again in Battle Creek. {RH, August 20, 1903 par. 4}

Money is tied up in Battle Creek that is greatly needed in the Southern field and in other needy places. Many years have passed since the word of the Lord came to us, "Go ye therefore, and teach all nations." Why is there such a determined refusal to obey this word? Clearly and distinctly are the directions given. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." {RH, August 20, 1903 par. 5}

The principles of truth were given by Christ, not to bless a few places only, as those who have lost their first love seem to think, but to bless every place. The world is to hear the message, and every year's delay makes the work more intricate and dangerous. {RH, August 20, 1903 par. 6}

The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. A class will be reached whose senses are not blinded, and they will discern the signs of the times. They will be alarmed at the failure to obey the word of the Lord, and will establish the truth in many places. A work now left undone will be carried forward. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, and scorned, and derided; but the closer it is examined and tested, the brighter it will shine. {RH, August 20, 1903 par. 7}

### A Revival of the Old Truths

The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God. {RH, August 20, 1903 par. 8}

Christ came to implant in the minds of men the great truths of which few knew the value. The Jewish nation had discarded truth for tradition. Christ declared to them, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men." {RH, August 20, 1903 par. 9}

He spoke as one having authority, and not as the scribes, in a hesitating, uncertain manner. With calmness and power He proclaimed the living principles of truth, making them more forcible by His manner of presenting them. He could read and understand the policy of Satan,--his desire to cover truth with the rubbish of superstition and tradition. He rescued truth, and gave it to the world, clothed with more than its original glory and luster. {RH, August 20, 1903 par. 10}

At this time there is need of men of sharp spiritual eyesight, who can discern truth



from error. The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy, but with power from on high. We know in whom we have believed. We know that as we obey His word to us, He will give to our words power that will convict and convert souls. {RH, August 20, 1903 par. 11}

### To Every Man His Work

Each one has been given his work. Let no one be anxious to investigate the work of another. To such ones Christ says, as He said to Peter, "What is that to thee? follow thou Me." {RH, August 20, 1903 par. 12}

"Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." {RH, August 20, 1903 par. 13}

God's servants are to labor in perfect harmony. Contention brings alienation and strife and discord. I am instructed that our churches have no need to spend their time in strife. When a spirit of contention struggles for the supremacy, call a halt, and make things right, else Christ will come quickly, and will remove your candlestick out of its place. Let an earnest work of repentance be done. Let the Spirit of God search through mind and heart, and cleanse away all that hinders the needed reformation. Until this is done, God can not bestow on us His power and grace. And while we are without His power and grace, men will stumble and fall, and will not know at what they stumble. {RH, August 20, 1903 par. 14}

The love of Christ is the bond that is to unite believers heart to heart and mind to mind. {RH, August 20, 1903 par. 15}

### What Choice Shall We Make?

The blood of Christ has been shed for the whole human family. None need be lost. Those who are lost will perish because they chose to forfeit an eternity of bliss for the satisfaction of having their own way. This was Satan's choice, and today his work and his kingdom testify to the character of his choice. The crime and misery that fill our world, the horrible murders that are of daily occurrence, are the fruit of man's submission to Satan's principles. {RH, August 20, 1903 par. 16}

My brethren, read the book of Revelation from beginning to end, and ask yourselves whether you might not better spend less time in strife and contention, and begin to think of how fast we are approaching the last great crisis. Those who seek to make it appear that there is no special meaning attached to the judgments that the Lord is now sending upon the earth will soon be forced to understand that which now they do not choose to understand. {RH, August 20, 1903 par. 17}

The time before Christ's coming is short. We know not the exact measure of it, but God knows the hour of Christ's coming. Soon the consequences of transgression will become to wrong-doers a living reality; for God's judgments will fall upon a disobedient world. Before the minds of sinners will be brought vividly the realization that sin is the transgression of the law of God. {RH, August 20, 1903 par. 18}

The powers from beneath are working with intensity of effort. Soon will come the time when God will discern between him that serveth God and him that serveth Him not. Soon will come the time of which John writes: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." {RH, August 20, 1903 par. 19}

Day by day we are deciding whether the future will bring to us eternal life or eternal death. Only by a union with Christ, whose property we are by creation and by redemption, can we win eternal life. He gave His life as a propitiation for man's sin, but His sacrifice avails only for those who accept Him as their Saviour. Only to those who become one with Him can the words be applied, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy." {RH, August 20, 1903 par. 20}

In the message to the church at Sardis two parties are presented--those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. "These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Who are meant by those that are ready to die? and what has made them thus? The explanation is given, "I have not found thy works perfect before God." "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." {RH, August 20, 1903 par. 21}

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen. {RH, August 20, 1903 par. 22}

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert

cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {RH, August 20, 1903 par. 23}

Christ came to this world as the great medical missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must begin in the heart and mind, and flow forth in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these workers are made partakers of the divine image, escaping the corruption that is in the world through lust. {RH, August 20, 1903 par. 24}

My brethren and sisters, study your Bibles. Eat the flesh and drink the blood of the Son of God. Receive into your hearts the words of life, that they may refine and purify and ennoble the whole being. Do not stop with half-way measures. It is too late in the day for this. You can not serve God and mammon. {RH, August 20, 1903 par. 25}

**PERIODICALS / RH - The Review and Herald / August 27, 1903 "Follow Me, and I Will Make You Fishers of Men" [SERMON DELIVERED IN THE CHURCH AT HEALDSBURG, CAL., AT THE CLOSE OF THE HEALDSBURG COLLEGE SCHOOL YEAR, MAY 30, 1903.] Mrs. E. G. White**

***August 27, 1903 "Follow Me, and I Will Make You Fishers of Men"***  
**[SERMON**

**DELIVERED IN THE CHURCH AT HEALDSBURG, CAL., AT THE CLOSE  
OF THE HEALDSBURG COLLEGE SCHOOL YEAR, MAY 30, 1903.]**

**Mrs. E. G. White**

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. {RH, August 27, 1903 par. 1}

"Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the

net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." {RH, August 27, 1903 par. 2}

Prostrating himself, and clinging to the Saviour's knees, Peter begged Jesus to depart from him. He acknowledged that he was a sinful man. With great force there came to his mind the conviction that he was in the presence of the long-looked-for Messiah; and although he said to Christ, "Depart from me," he did not really desire him to go away; he still clung to the Saviour's knees, as if he could not be parted from him. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." {RH, August 27, 1903 par. 3}

When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work. {RH, August 27, 1903 par. 4}

### The Secret of Successful Ministry

Every one who in living faith follows Jesus, with an eye single to his glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls. {RH, August 27, 1903 par. 5}

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth as our Redeemer. Here he lived as a man among men, meeting the temptations that we must meet, and overcoming through strength from above. By his sinless life he demonstrated that through the power of God it is possible for man to withstand Satan's temptations. {RH, August 27, 1903 par. 6}

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the sea of Galilee, after their night of unrewarded labor. {RH, August 27, 1903 par. 7}

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draught swept away their unbelief, and they were ready to respond to Christ's invitation to follow him, and learn to be fishers of men. {RH, August 27, 1903 par. 8}

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do his bidding--all these are

object lessons for us in the work of soul saving. However long and faithfully we may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, he works with and through us, for the salvation of souls. {RH, August 27, 1903 par. 9}

God has promised to co-operate with those who choose to labor in harmony with his purpose. We are to do our utmost to act our part faithfully, in order that he may demonstrate to the world what he can do through us. By baptism, we declared that, being dead to the world, we would henceforth remember that our life is "hid with Christ in God," and that we have taken our position on the exalted platform of truth, there to work in unison with the hand that never fails. {RH, August 27, 1903 par. 10}

"We are laborers together with God." It is God that gives success to human endeavor. Without his presence with us, our efforts would amount to nothing. We are simply channels through which his blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer. {RH, August 27, 1903 par. 11}

### The Training of Missionaries

Parents, train your children to become workers with you in the church. Educate them to take delight in the thought of being workers together with God. Impress upon their minds the fact that as they grow older, their opportunities for service will enlarge, and their power and ability will proportionately increase. Let them understand that those who give themselves to God will become channels of blessing to others who know him not. Teach them how to have power to prevail with God. If this were done faithfully by every parent, we should see consecrated workers everywhere. {RH, August 27, 1903 par. 12}

I hope that many of those who are receiving an education in our schools, will go forth as missionaries accepted of God. I have faith to believe that he will work upon the hearts of teachers and students, and that they will be clothed with the robe of Christ's righteousness. {RH, August 27, 1903 par. 13}

### Opportunities for Service

To us is given the commission, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Are we preparing ourselves to engage in evangelistic house-to-house, work? {RH, August 27, 1903 par. 14}

When school closes, there will be opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves precious reading-matter containing the truth for this time. {RH, August 27, 1903 par. 15}

### The Distribution of Literature

We should treat as a sacred treasure every line of printed matter containing present truth. Even the fragments of a pamphlet or of a periodical should be regarded as of

value. Who can estimate the influence that a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth? Let us remember that somebody would be glad to read all the books and papers we can spare. Every page is a ray of light from heaven, to shine into the highways and the hedges, shedding light upon the pathway of truth. {RH, August 27, 1903 par. 16}

In the miracle of feeding the multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who accepted it. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as the disciples by Christ's direction gathered up the fragments which remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time. {RH, August 27, 1903 par. 17}

### The Ministry of Song

I am glad that a musical element has been brought into the Healdsburg school. In every school, instruction in singing is greatly needed. There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges. {RH, August 27, 1903 par. 18}

Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity, ask, "Would you be pleased to have us sing? We should be glad to hold a song service with you." Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse. {RH, August 27, 1903 par. 19}

Such ministry is genuine missionary work. God desires every one of us to be converted, and to learn to engage in missionary effort in earnest. He will bless us in this service for others, and we shall see of his salvation. {RH, August 27, 1903 par. 20}

### Our High Calling

Students, educate yourselves to speak in the language of Canaan, the language spoken in the heavenly school by the members of the royal family. Sternly determine to put away all foolish talking and jesting, all selfish amusements. By faith grasp God's promises, and determine that you will be Christians here below, while preparing for translation. {RH, August 27, 1903 par. 21}

If you strip yourselves of every hindrance to progress in the Christian life, your minds will be worked by the Holy Spirit, and you will become indeed "fishers of men." The salvation of God will go forth from you as a lamp that burneth. If your own hearts are filled with light from above, you have the privilege, wherever you may be, of shedding



light upon those who are in darkness. Continuing steadfast in God's service unto the end, you will be granted an abundant entrance through the pearly gates into the heavenly city, where you will be greeted with the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." {RH, August 27, 1903 par. 22}

**PERIODICALS / RH - The Review and Herald / September 3, 1903 Divine Sonship  
[SERMON AT THE OPEN AIR SERVICE HELD AT CALISTOGA, CAL., JUNE 7,  
1903.] Mrs. E. G. White**

**September 3, 1903 *Divine Sonship*  
[SERMON AT THE OPEN AIR SERVICE HELD AT CALISTOGA,  
CAL., JUNE 7, 1903.]**

**Mrs. E. G. White**

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." {RH, September 3, 1903 par. 1}

In this scripture are portrayed Christian privileges that are comprehended by but comparatively few. Every one should become familiar with the blessings that God has offered us in his Word. He has given us many assurances as to what he will do for us. And all that he has promised is made possible by Christ's sacrifice in our behalf. {RH, September 3, 1903 par. 2}

John the Baptist bore witness of the One through whom we may become sons and daughters of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, September 3, 1903 par. 3}

Divine sonship is not something that we may gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner can not, by any power of his own, rid himself of sin. For the accomplishment of this result, he must look to a higher Power. John exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Christ alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only,--

"Nothing in my hand I bring;

Simply to thy cross I cling." {RH, September 3, 1903 par. 4}

But the promise of sonship is made to *all* who "believe on his name." Every one who comes to Jesus in faith will receive pardon. As soon as the penitent one looks to the Saviour for help to turn from sin, the Holy Spirit begins his transforming work upon the heart. "As many as received him, to them gave he power to become the sons of God." What an incentive to greater effort this should be to all who are trying to set the hope of the gospel before those who are still in the darkness of error. {RH, September 3, 1903 par. 5}

### Our Hope in the Gospel

How thankful we should be for the blessings offered us; for the hope we have in the gospel; for the sacrifice which Christ made in order that we might have these blessings! He, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth to stand at the head of humanity. After his crucifixion and resurrection, he ascended to heaven, but he went as our elder brother, to intercede in our behalf. By a life of self-sacrifice and a death of shame, he redeemed us, and he now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives him and believes on his name. With his human arm he encircles the fallen race, while with his divine arm he grasps the throne of the Infinite. No matter how weak the sinner may be; no matter how many or how great may have been his transgressions, the Saviour will accept him. Christ loves every member of the human race; for he has bought them all with a price;--and what a price! {RH, September 3, 1903 par. 6}

Christ would have given his life, even if he had known that only the little company before whom I am standing today would be saved at last. Yes; if there had been but one member of our little company that could have been saved, he would have given his life as a ransom for that one. How incomprehensible is his infinite love! {RH, September 3, 1903 par. 7}

### Tempted in all Points Like as we Are

Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, he exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but he came unattended, to dwell with the poor and the lowly. Throughout his life he was sorely tried. On every hand he was beset with temptation. He endured every affliction that we are called to endure. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." {RH, September 3, 1903 par. 8}

Dear friends, did Christ come to this earth in order that you might receive and enjoy

the riches of the world?--No, no. He came that you might have life eternal in the kingdom of God. He came that you might live the life that measures with the life of God; that in the courts of heaven, where there is neither sorrow nor death, you might dwell forever with Christ and the angels. {RH, September 3, 1903 par. 9}

With these thoughts in mind, can we not appreciate a little more fully the words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." {RH, September 3, 1903 par. 10}

### Partakers of the Divine Nature

God's purpose for us is that we shall be partakers of the divine nature. Only thus can we overcome the evils that beset us. It is by beholding Christ that we are made partakers of his nature. Keeping him ever in view, we are changed into his likeness. Thus we gain strength to overcome as he overcame. God does not ask us to fight the battle against sin in our own strength. He has given Christ to be our helper in every time of need. The Saviour knows all about our trials and difficulties. Let us lay them at his feet, and trust him to lead us aright. {RH, September 3, 1903 par. 11}

Let every professed Christian search his heart diligently, and put away from him everything that is unlike Christ. Let him remember that he has been bought with a price, even the blood of the Son of God, and that in thought, word, and deed he is to honor his Redeemer. Remembering this, he will guard against pride and self-indulgence. Constantly he will endeavor so to live that he can meet the Saviour in peace. He will resist every suggestion of the enemy to do that which would grieve the heart of Christ. If he is faithful in this life, he will be ready to welcome the Saviour when he comes in the clouds of heaven. With joy he will say, "Lo, this is our God; we have waited for him, and he will save us." {RH, September 3, 1903 par. 12}

### The Promise of Christ's Return

"Let not your heart be troubled," Christ said to his disciples just before his crucifixion; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, September 3, 1903 par. 13}

Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which he led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall

behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that he has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to him that sitteth on the throne. {RH, September 3, 1903 par. 14}

Dear friends, I have talked to you this afternoon in regard to some of the simple truths of the gospel. If you will receive these truths into your hearts, I shall feel that my words have not been in vain. May the blessing of God rest upon you and your children. May you all be among those who shall enter through the gates of pearl into the city of our God. May you, as unbroken families, dwell forever in that haven of rest. To this end may God help you now to strive for the crown of life.

{RH, September 3, 1903 par. 15}

**PERIODICALS / RH - The Review and Herald / September 10, 1903 The Work Before Us Mrs. E. G. White**

**September 10, 1903 *The Work Before Us***

**Mrs. E. G. White**

The people of God are now to pray, and humble their hearts before him. Then they will see all things clearly. It is a heart humiliation that is needed by the people who have in trust so great and important a truth,--a truth that if received and believed, will cleanse the life from all defilement. God's people need to draw near to him, and love as brethren. If Satan can keep at variance those whose hearts should ever be full of kindness and love, on whose lips there should ever be the law of kindness, how pleased he is! {RH, September 10, 1903 par. 1}

O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. {RH, September 10, 1903 par. 2}

The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. "Say ye not, A confederacy, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." {RH, September 10, 1903 par. 3}

The world is a theater. The actors, its inhabitants, are preparing to act their part in

the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. {RH, September 10, 1903 par. 4}

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. {RH, September 10, 1903 par. 5}

John writes: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." {RH, September 10, 1903 par. 6}

Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the Lord's family, could only discern the signs of the times, what a change would be seen in them! The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in his footsteps, to walk and work for him, to lift the cross, and follow where he leads the way. {RH, September 10, 1903 par. 7}

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal death. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of the Redeemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their directions from Christ, and would find no time for contention or strife. {RH, September 10, 1903 par. 8}

Messages would come from lips touched by a live coal from the divine altar. Earnest,

purified words would be spoken. Humble, heart-broken intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour. {RH, September 10, 1903 par. 9}

Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those that have received such great light and such rich gifts mingle their tears with the tears of their Redeemer? {RH, September 10, 1903 par. 10}

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until the church-members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support. {RH, September 10, 1903 par. 11}

God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next. {RH, September 10, 1903 par. 12}

Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ.

{RH, September 10, 1903 par. 13}

**PERIODICALS / RH - The Review and Herald / September 17, 1903 Carrying Forward the Work of the Lord Mrs. E. G. White**

**September 17, 1903 *Carrying Forward the Work of the Lord***

**Mrs. E. G. White**

As we see the strife and confusion that fill the world, we ask, What will be the end of all these things? We are given courage to press on in the work of the Lord by the waving of the banner of victory, on which are inscribed the words, "The commandments of God, and the faith of Jesus." The kingdom of Christ is to be enlarged. The workers are to grow in power and efficiency. This they will do if they will believe as the disciples believed. The Lord will act his part. But when human beings refuse to be the Lord's helping hand, they break the link that connects them with heaven. {RH, September 17, 1903 par. 1}

To us as a people God has given great light, and he calls upon us to let it shine forth to those in darkness. By us the light, the power, of a living truth is to be given to the



world. From us there is to shine forth to those in darkness a clear, steady light, kept alive by the power of God. We are charged to use the light given us to create other lights, that our fellow men may rejoice in the truth. Let us not disregard the charge. Suppose that the sun should refuse to shine, what terrible darkness and confusion would result! For us to refuse to let our light shine to those in darkness is to contract guilt, the magnitude of which can not be computed. {RH, September 17, 1903 par. 2}

Christ's commission to us is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." {RH, September 17, 1903 par. 3}

We have before us a great work. False teachers will preach false theories. They do not desire the truth. They are afraid to have the truth presented to the people. They do not want the facts to appear as they are given in the Word of God. Let all who believe the third angel's message take up the work that God has committed to them. Let them seek to realize its greatness and importance. Let believers do all in their power to arouse an interest in present truth in the neighborhood in which they live. Let all act an earnest, disinterested part. Some will labor in one way, and some in another; but all should do something. The books containing the reasons of our faith must be translated into all languages. This work must make more rapid progress than it has made. {RH, September 17, 1903 par. 4}

When we act our part with faithfulness, Christ will work with power upon minds. We are to be God's helping hand. We have no time to devote to self-pleasing. With freshness and power the truth for this time is to be presented to the people of the world. Christian workers are greatly needed. {RH, September 17, 1903 par. 5}

### God's Plan for Proclaiming the Gospel Message

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, September 17, 1903 par. 6}

These words outline God's plan for the promulgation of the gospel. His instrumentalities, divine and human, are to unite in an effort to save the lost. These souls are to be rescued from the bondage of sin. God calls upon those who have taken his name to obey his orders. All are called to take some part in his work. {RH, September 17, 1903 par. 7}

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. I have united divinity and humanity, and my office invests me with all power in heaven and in earth. I have ordained that angels and men shall be employed in my work. Divine and human instrumentalities are to unite. I have given the churches instruction regarding what they are to do. My work is to be carried forward until I shall arise and proclaim with a loud voice, It is finished. I have opened a fountain of living waters for a perishing world. Agencies from the heavenly courts unite in urging the members of the church on earth

to give the invitation to come to the water of life. Each one, feeble though he may deem himself, is to repeat my words and perform some part of my work. Let all take up the work entrusted to them. Do your best. Proclaim the gospel invitation. Unite with those who are already at work. I testify that if any one shall alter the words of the prophecy of this book, causing unbelief, and turning aside my words from the practical application which I thus fully and authoritatively give them, I will visit him with signal marks of my displeasure." {RH, September 17, 1903 par. 8}

### The Power of the Truth to Convict and Convert Souls

It is through the transforming influence of divine grace on human hearts that the power of the word of truth is revealed. The message, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power in transforming character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it for advantage to themselves--those who follow a course opposed to its principles. Such ones profess to believe the Word of God, but they give no evidence that they are sanctified by it. {RH, September 17, 1903 par. 9}

The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not been appealed to, hearts that heretofore have not seen the enormity of sin. {RH, September 17, 1903 par. 10}

Christ is the only successful antagonist that sin has ever encountered. Let the full light of his life stream into the souls of those who are in darkness. Under the direct power of the gospel thousands have been converted in a day. {RH, September 17, 1903 par. 11}

When a sinner becomes sensible of the fact that only through Christ can he gain eternal life; when he realizes that obedience to God's Word is the condition of entrance into the kingdom of God; when he sees Christ as the propitiation for sin, he comes to the Saviour in humility and contrition, confessing his sins and seeking forgiveness. His soul is impressed with a sense of the majesty and glory of God. The blessedness of an eternal life of peace and joy and purity is felt so deeply that an entire surrender is made. {RH, September 17, 1903 par. 12}

I am instructed to say that some who outwardly appear the most fully given to sin will, when light flashes into the soul, make most successful workers in places where there are just such sinners as they themselves once were. {RH, September 17, 1903 par. 13}

I write this because those engaged in canvassing work and in house-to-house labor often meet men and women who are coarse and forbidding in outward appearance, but who, if won to the truth, will be among its most loyal and stanch adherents. The spirit of truth is indeed of value in any church. Those whom the Lord uses may not always have outward polish, but if they have integrity of character, the Lord accounts them precious. {RH, September 17, 1903 par. 14}

## Power from Above

As the end draws near, the work of God is to increase in full strength and purity and holiness. The workers are to be filled with love for God and for one another. They are to cherish principles of the strictest integrity. When the true keynote is struck, God will reveal himself as a God of mercy and love. Angels of heaven will draw near to the members of the church on earth to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty. {RH, September 17, 1903 par. 15}

God's workers must gain a far deeper experience. If they will surrender all to him, he will work mightily for them. They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them. They bear the scars of battle, but there comes to them the comforting message that the Lord will lead them on, conquering and to conquer. {RH, September 17, 1903 par. 16}

When God's servants with consecrated zeal co-operate with divine instrumentalities, the state of things that exists in this world will be changed, and soon the earth will with joy receive her King. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." {RH, September 17, 1903 par. 17}

**PERIODICALS / RH - The Review and Herald / September 24, 1903 Be Ye Therefore Perfect Mrs. E. G. White**

**September 24, 1903 Be Ye Therefore Perfect**

**Mrs. E. G. White**

The Lord estimates as of supreme importance the holiness of his people; and he permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger, and humble their hearts before him in repentance. He chastens his children in the hope of saving their souls. Those who return to him, he receives with tenderness and love. He speaks pardon to them, and clothes them with the garments of Christ's righteousness. {RH, September 24, 1903 par. 1}

In this, the great day of atonement, it is our duty to confess our sins, and acknowledge God's mercy and love in pardoning our transgressions. Let us thank him for the warnings he has given to save us from our perverse ways. Let us bear witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent, and with humility and contrition make confession, the Lord will surely receive them once more into favor. If they will honor God by obeying his commandments, they will be exalted by him. He

will give them strength and victory. {RH, September 24, 1903 par. 2}

The defections among God's people are keenly felt by him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon thy sinful child, and save me for thy mercy's sake. {RH, September 24, 1903 par. 3}

Let there be a close examination of self. Do not seek to hide yourselves under your citizen's dress, saying that you are doing as others do, and therefore you can not be far out of the way. Yes; you may do as others have done. But is the experience of those who have left the Lord something that you wish to gain? And if, with their experience before you, you walk contrary to the way of the Lord, and are punished, whom have you to blame but yourselves? {RH, September 24, 1903 par. 4}

O that deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before! {RH, September 24, 1903 par. 5}

There are those professing to be children of God whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristianlike course of action is to be justified. {RH, September 24, 1903 par. 6}

Will the people of God now humble their hearts before him, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and be brought into complete harmony with him? It is not because of a lack of evidence that human beings perish, but because of their unwillingness to use the means whereby God designs they shall learn his will. {RH, September 24, 1903 par. 7}

A season of great trial is before us. It becomes us now to use all our capabilities in advancing the work of God. The powers that the Lord has given us are to be used to build up, not to tear down. {RH, September 24, 1903 par. 8}

Those who are ignorantly deceived are not to remain in this condition. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." {RH, September 24, 1903 par. 9}

Let us never relax our efforts to save those ready to perish, for whose ransom the Prince of heaven offered his precious life. When one means fails, try another way. So long as life is spared, let us work for God. The time is right upon us when persecution will come to those who proclaim the truth. In all ages, God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But whatever trial or reproach may come upon us, we may know that Christ will be with us, to strengthen and bless us, filling our hearts with peace and joy. {RH, September 24, 1903

par. 10}

Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, . . . buy wine and milk without money and without price." "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." {RH, September 24, 1903 par. 11}

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify the church even as he purified the temple at the beginning and the close of his ministry on earth. All that he brings upon the church in trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving constantly onward and upward, established, strengthened, and settled. {RH, September 24, 1903 par. 12}

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the righteousness of the members shall the church be established. God's people are to show a faith steadfast and immovable. The Bible is their standard. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth, will be acknowledged as laborers together with God. {RH, September 24, 1903 par. 13}

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed the invitation to come to him. He is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should, we shall be strong in his strength. "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation. . . . The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and seeketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be

given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

{RH, September 24, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / October 1, 1903 An Open Letter**  
**October 1, 1903 *An Open Letter***

Elmshaven, Sanitarium, Cal.,  
Sept. 8, 1903.

*To My Brethren in Positions of Responsibility in the Cause of God:*

What is our work?--The same as that given to John the Baptist, of whom we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." {RH, October 1, 1903 par. 1}

All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah:-- {RH, October 1, 1903 par. 2}

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." {RH, October 1, 1903 par. 3}

This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is, "Repent ye; prepare the way for a revival of my work." {RH, October 1, 1903 par. 4}

The removal to Washington of work hitherto carried on in Battle Creek is a step in the right direction. We are to continue to press into the regions beyond, where the people are in spiritual darkness. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Every obstacle to the redemption of God's people is to be removed by the opening of his Word, and the presentation of a plain "Thus saith the Lord." The true



light is to shine forth; for darkness covers the earth, and gross darkness the people. The truth of the living God is to appear in contrast with error. Proclaim the glad tidings: We have a Saviour who has given his life that those who believe in him should not perish, but have everlasting life. {RH, October 1, 1903 par. 5}

Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in his way. His power is absolute, and it is the pledge of the sure fulfilment of his promises to his people. He can remove all obstructions to the advancement of his work. He has means for the removal of every difficulty, that those who serve him and respect the means he employs, shall be delivered. His goodness and love are infinite, and his covenant is unalterable. {RH, October 1, 1903 par. 6}

The plans of the enemies of his work may seem to be firm and well established, but he can overthrow the strongest of these plans, and in his own time and way he will do this, when he sees that our faith has been sufficiently tested, and that we are drawing near to him and making him our counselor. {RH, October 1, 1903 par. 7}

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out his will, doing all things well in behalf of his people. The strength of those who love and serve him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of his purposes. {RH, October 1, 1903 par. 8}

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon his servants all the strength they need. He will more than fulfil the highest expectations of those who put their trust in him. He will give them the wisdom which their varied necessities demand. {RH, October 1, 1903 par. 9}

Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." {RH, October 1, 1903 par. 10}

O my brethren, hold the beginning of your confidence firm unto the end. The light of God's truth is not to be dimmed. It is to shine amid the darkness of error that enshrouds our world. The Word of God is to be opened to those in the high places of the earth, as well as to the more lowly. {RH, October 1, 1903 par. 11}

The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work; and if she is loyal to God, obedient to all his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind. {RH, October 1, 1903 par. 12}

There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all alliance with the world. {RH, October

1, 1903 par. 13}

The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition, and in full assurance of faith, the enemy who seeks to destroy you will be overcome. {RH, October 1, 1903 par. 14}

Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in his power and his willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life and the source of all power. When in faith we take hold of his strength, he will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of his own name. {RH, October 1, 1903 par. 15}

God calls upon his faithful ones, who believe in him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove him by living faith.

{RH, October 1, 1903 par. 16}

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery." {RH, October 1, 1903 par. 17}

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands." {RH, October 1, 1903 par. 18}

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker." {RH, October 1, 1903 par. 19}

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods." {RH, October 1, 1903 par. 20}

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth

endureth to all generations."

Mrs. E. G. White.

{RH, October 1, 1903 par. 21}

**PERIODICALS / RH - The Review and Herald / October 8, 1903 "Go Forward" Mrs. E. G. White**

**October 8, 1903 "Go Forward"**

**Mrs. E. G. White**

There is a lesson of the greatest importance for us in the experience of the children of Israel as they left Egypt. {RH, October 8, 1903 par. 1}

More than a million people had been led, out of the right course many of them thought, into a valley hemmed in by mountains. Before them lay the Red Sea, and behind them, following fast after in pursuit, was Pharaoh's army. {RH, October 8, 1903 par. 2}

As the people were encamped beside the Red Sea, they saw in the distance the flashing armor and moving chariots of Pharaoh's host. Terror filled their hearts. Some cried to the Lord, but by far the greater part hastened to Moses with their complaints. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." {RH, October 8, 1903 par. 3}

Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of his power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences. His calm and assuring reply to the people was, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." {RH, October 8, 1903 par. 4}

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. Lacking discipline and self-control, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and lamentations were loud and deep. The wonderful pillar of cloud had been followed as the signal of God to go forward; but now they questioned if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an

impassable way? Thus the angel of the Lord appeared to their deluded minds as the harbinger of disaster. {RH, October 8, 1903 par. 5}

But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically, passed over the Israelites, and descended between them and the armies of Pharaoh. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day. {RH, October 8, 1903 par. 6}

Hope returned to the hearts of Israel. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the waters." {RH, October 8, 1903 par. 7}

### **Obedience to the Command**

As Moses stretched out his rod, the waters parted, and Israel went down into the midst of the sea upon dry ground, while the waters stood like a wall on each side. "Go forward" was the word given by Moses, and it was echoed by the captains of the different divisions. In obedience, the host of Israel stepped into the path so strangely and so wonderfully prepared for them. The light from the pillar of fire shone upon the foam-capped billows, and lighted up the road that was cut like a mighty furrow through the waters of the sea. {RH, October 8, 1903 par. 8}

As the cloud moved slowly on, the Egyptian sentinels discovered that the Israelites had moved their encampment, and at once the mighty army was set in readiness for motion. They heard the sound of the marching of the Hebrews, but they could see nothing; for the cloud that gave light to Israel was to the Egyptians a wall of darkness. Guided by the sound, they followed on, but they moved slowly; for their chariots drove heavily. Yet still they moved on, expecting soon to break through the cloud, and overtake the fugitives. {RH, October 8, 1903 par. 9}

At last the shadows of night passed away, the morning dawned, and the pursuing army was almost within reach of the fleeing Hebrews. {RH, October 8, 1903 par. 10}

### **A Manifestation of God's Power**

"And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." Before their astonished eyes the mysterious cloud changed to a pillar of fire reaching from earth to heaven. The thunders pealed, and the lightnings flashed. "The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." {RH, October 8, 1903 par. 11}

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and to flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, eager for their prey, rushed together, and swallowed the Egyptians in their black depths. {RH, October 8, 1903 par. 12}

As morning broke, it revealed to the multitudes of Israel all that remained of their mighty foes,--the mail-clad bodies cast upon the shore. From the most terrible peril one night had brought complete deliverance. That vast, helpless throng--bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind--had seen their path opened through the waters, and their enemies overwhelmed in the moment of expected triumph. Jehovah alone had brought them deliverance, and to him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving: --

"I will sing unto Jehovah; for he hath triumphed gloriously;  
The horse and his rider hath he thrown into the sea.  
The Lord is my strength and song, And he is become my salvation:  
He is my God, and I will prepare him an habitation;  
My father's God, and I will exalt him. . . .  
Who is like unto thee, O Lord, among the gods?  
Who is like thee, glorious in holiness,  
Fearful in praises, doing wonders? . .  
Thou in thy mercy hast led forth the people which thou hast redeemed;  
Thou hast guided them in thy strength unto thy holy habitation." {RH, October 8, 1903

par. 13}

God in his providence brought the Hebrews into the mountain fastnesses before the sea, that he might manifest his power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was "by faith" that "they passed through the Red Sea as by dry land." In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet. {RH, October 8, 1903 par. 14}

### **God's Word to Us**

"Go forward" is the word of the Lord to us. You may not see the end from the beginning; nevertheless, pray, believe, and move forward, not in self-sufficiency and self-exaltation, yet filled with hope and courage, assured that the Lord is your helper

and protector. Angels of heaven are guarding his faithful ones. If his people will keep the way of the Lord, they will receive all needed help. Let God be praised and magnified. Let men walk in humility before him. {RH, October 8, 1903 par. 15}

Until the end of time; the church will have to strive with difficulties, that God's work may stand out pure and clean, untainted by fraud or intrigue. Let his people believe in him, and walk in his counsel. They may be permitted to struggle with difficulty, but in answer to humble prayer, the Lord will reveal himself as a God who can deliver in every emergency. The great work to be carried forward in these last days seems to move slowly, but the Lord is preparing the way before those who are seeking wisdom from above, those who are willing to walk in his way. {RH, October 8, 1903 par. 16}

### **An Unchangeable Promise**

God's promise to his church will stand fast forever. He will make her an eternal excellence, a joy of many generations. There is no limit to his power. Our covenant-keeping Saviour unites with the omnipotence of the King of kings the tender care of a faithful shepherd. He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," he declares; "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." {RH, October 8, 1903 par. 17}

**PERIODICALS / RH - The Review and Herald / October 15, 1903 The Work of Our Training Schools Mrs. E. G. White**

**October 15, 1903 *The Work of Our Training Schools***

**Mrs. E. G. White**

The work of our colleges and training schools should be strengthened year by year. {RH, October 15, 1903 par. 1}

### **No Time for Delay**

Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be



held out to those who ought now to be engaged in missionary work for the Master. {RH, October 15, 1903 par. 2}

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future, immortal life. {RH, October 15, 1903 par. 3}

The Lord calls for volunteers who will take their stand firmly on his side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now. {RH, October 15, 1903 par. 4}

There are among us many young men and women who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? The talents of God's people are to be employed in giving the last message of mercy to the world. The Lord calls upon those connected with our sanitariums, publishing houses, and other institutions to teach the youth to do evangelistic work. Our time and money must not be so largely employed in establishing sanitariums, food factories, food stores, and restaurants, that other lines of work shall be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment. {RH, October 15, 1903 par. 5}

The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with his purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers. {RH, October 15, 1903 par. 6}

The Lord has plainly instructed me that our young people should not be encouraged to devote so much of their time and strength to medical missionary work as it has been carried forward of late. The instruction they receive regarding Bible doctrines is not such as to fit them to perform properly the work that God has entrusted to his people. {RH, October 15, 1903 par. 7}

Satan is earnestly striving to lead souls away from right principles. Multitudes who profess to belong to God's true church are falling under the enemy's deceptions. They are being led to swerve from their allegiance to the blessed and only Potentate. {RH, October 15, 1903 par. 8}

### **A Present Duty**

All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men.

The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training schools all that is essential, without having to go to Battle Creek for their preparatory education. {RH, October 15, 1903 par. 9}

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What he has promised, he will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true. {RH, October 15, 1903 par. 10}

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard. {RH, October 15, 1903 par. 11}

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of his signal displeasure, his warnings were not heeded. The Sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the Sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties. {RH, October 15, 1903 par. 12}

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek.

{RH, October 15, 1903 par. 13}

**PERIODICALS / RH - The Review and Herald / October 22, 1903 Teach the Word  
Mrs. E. G. White**

**October 22, 1903 *Teach the Word***

**Mrs. E. G. White**

I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken from their connection, and interpreted according to the mind of the writer of "The Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail. {RH, October 22, 1903 par. 1}

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. {RH, October 22, 1903 par. 2}

In regard to the faith to be cherished and preserved in these last days, very little light is given in "The Living Temple," and this light is so uncertain that it would not help God's people at this stage of their work. {RH, October 22, 1903 par. 3}

In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, "If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal." {RH, October 22, 1903 par. 4}

The first chapter of the book of Revelation was then read, with great solemnity. {RH,

October 22, 1903 par. 5}

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." {RH, October 22, 1903 par. 6}

Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God's people. {RH, October 22, 1903 par. 7}

All through the book, "The Living Temple," passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Whom does the Lord receive as vessels unto honor?--Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings. {RH, October 22, 1903 par. 8}

There are those whose minds will be taken up with smooth words and fair speeches that they can not understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities. {RH, October 22, 1903 par. 9}

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat? {RH, October 22, 1903 par. 10}

Our Instructor passed on to the third chapter of Revelation, and read the following:-- {RH, October 22, 1903 par. 11}

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." {RH, October 22, 1903 par. 12}

These words were spoken with such strength and force that those present seemed to be afraid, and hid their faces in their hands, as if they were arraigned before the Judge of all the earth. Some seemed about to faint. {RH, October 22, 1903 par. 13}

Then the subject changed. The Speaker read:-- {RH, October 22, 1903 par. 14}

"Thou hast a few names even in Sardis which have not defiled their garments; and

they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. {RH, October 22, 1903 par. 15}

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." {RH, October 22, 1903 par. 16}

In these words there is no soothsaying. {RH, October 22, 1903 par. 17}

The Speaker held up "The Living Temple," saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, 'What is the truth that will enable us to win the salvation of our souls?'" {RH, October 22, 1903 par. 18}

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truths that it is essential for the people to receive, and whose study it is to divert minds from the great truths relating to what is soon coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man. {RH, October 22, 1903 par. 19}

Pointing to some present, our Instructor said, "You are making a mistake. The word, the word revealed by God,—this is to be the foundation of your faith. Study the commandments of God, and the testimony that Jesus has borne to the truth. He is the faithful and true Witness." {RH, October 22, 1903 par. 20}

Then was repeated the message to the Laodicean church. The whole of the third chapter of Revelation, from first to last, was read. {RH, October 22, 1903 par. 21}

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest

not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. {RH, October 22, 1903 par. 22}

"As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." {RH, October 22, 1903 par. 23}

The Lord is soon coming. The watchmen on the walls of Zion are called upon to awake to their God-given responsibility. Many of them are in the stupor of insensibility. God calls for watchmen who in the power of the Spirit will give to the world a warning message,--watchmen who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death. {RH, October 22, 1903 par. 24}

## **PERIODICALS / RH - The Review and Herald / October 29, 1903 In the Master's Service Mrs. E. G. White**

### **October 29, 1903 In the Master's Service**

#### **Mrs. E. G. White**

Let men who are truly converted offer themselves to the service of the Lord; for verily, he has need of them. Emptied of selfishness, they will be vessels unto honor. Partakers of the divine nature, they will be light-bearers in a world of darkness. Their influence will be a savor of life unto life. {RH, October 29, 1903 par. 1}

God has appointed us to be laborers together with him, and we are to work zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthem of praise that the redeemed will sing. Christ came to the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who carry a heavy burden of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden, and give them rest. It is the mission of Christ's servants to help, to bless, to heal. {RH, October 29, 1903 par. 2}

My brethren and sisters, do we realize the importance of this subject? Why are we so listless and indifferent? why satisfied to remain so poorly fitted to work for the uplifting of humanity? The heavenly universe looks with amazement upon our Christless work. Neglect is seen in our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arouse, and with determined effort redeem our neglect? Much is expected of us. {RH, October 29, 1903 par. 3}

What are our young men doing? God calls for you, young men. He calls for armies



of young men who are large-hearted and large-minded, and who have a deep love for Christ, and for those for whom he died. If you will place yourselves under the influence of the truth, if you will receive the truth into the heart, you will have confidence and power to present it to others. Christ will be made unto you wisdom and righteousness and sanctification. You will be laborers together with God, following Christ's guidance. Such laborers are as sharp sickles in the harvest field. They do not use their God-given powers in arguing and debating. Pointing to Calvary, they cry, "Behold the Lamb of God, which taketh away the sin of the world." Like Moses, they endure the seeing of him who is invisible. Through their efforts, souls are won to Christ; for God is with them.

{RH, October 29, 1903 par. 4}

Young men, Jesus is saying to you, "Follow me." Bear burdens in the Master's service. Our older ministering brethren must drop many of their burdens, or they will be crushed beneath them. The aged standard-bearers may act as counselors, but their younger, stronger brethren should bear the heavy burdens. John says, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." You whose eyes are not dimmed, who are not worn by long and constant taxation, should plan and execute, treating the aged workers with tenderness, and looking up to them as counselors. {RH, October 29, 1903 par. 5}

### **Looking to Christ**

I call upon the young men who are entering the ministry to search the Scriptures for themselves. Know for yourselves what is truth. Do not accept any man's theories as authority. This has been done by ministers to the injury of their experience, and it has left them ignorant and strengthless, when they should be wise in the Scriptures and strong in the strength of God. Take your Bibles, and weep and pray and fast before the Lord. {RH, October 29, 1903 par. 6}

Do not fix your attention on some favorite minister, speaking his words and imitating his gestures, in short, becoming his shadow. Allow no man to put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. {RH, October 29, 1903 par. 7}

Do not seek wisdom from men. Those to whom you go may be bewildered by the temptations of Satan, and may plant in your minds the seeds of doubt. Go to Jesus, who "giveth to all men liberally, and upbraideth not." He is unchangeable, the same yesterday, today, and forever; and he can not err. Has not his invitation reached your ears, and touched your heart? He says, "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Go to the Lord with the simplicity and confidence of a little child. Tell him your needs and your troubles, withholding nothing. Ask him to teach you how to use your entrusted talents for him.

{RH, October 29, 1903 par. 8}

### **Long Sermons**

I beg of you not to think that the preaching of long sermons is an unmistakable evidence of ministerial ability. Let your discourses be short. Long sermons will wear out both you and those who hear. Often if sermons were only half as long, it would be well. And remember that to be a true minister for God means much more than merely to preach. A minister is one who ministers. Put forth personal effort for the people. Visit them in their homes, pray with them, search the Scriptures with them, and you will bring them the blessing of heaven. {RH, October 29, 1903 par. 9}

### **Carefulness in Speech**

As you go forth to labor for Christ, keep strict watch over yourselves. Be careful of your words. Do not waste precious moments in foolish conversation. Live so near to Christ that you will always be ready to speak a word in season to him that is weary. Put away all pride, all selfishness, all lightness and trifling. Jesting and joking are an offense to God, and a denial of your faith. They unfit the mind for solid thought and earnest labor, making men superficial and inefficient. Be circumspect, and at the same time cheerful and happy, showing forth the praises of him who has called you out of darkness into his marvelous light. {RH, October 29, 1903 par. 10}

### **How to Gain Success**

In order to be successful in your work, you must feel the need of learning every day in the school of Christ. Learn of the great Teacher, and then go forth in the strength of him who has said, "Lo, I am with you alway, even unto the end of the world." Put your whole soul into your efforts, and never leave a work half done. Bind off your work thoroughly. Leave no dropped stitches for some one else to pick up. {RH, October 29, 1903 par. 11}

Do not disappoint Christ. Resolve that you will succeed. Ask for divine grace and efficiency. You will not be left to labor alone. Christ will be with you, and you will receive precious souls for your hire. {RH, October 29, 1903 par. 12}

Christ died that we might enter into possession of the eternal riches. With hearts filled with gratitude, let us improve the opportunities for service placed within our reach, that we may be prepared for the mansions that Christ has gone to prepare for those who love him. Heaven is a holy place; into it there can enter nothing that defiles. But those who have washed their robes of character, and made them white in the blood of the Lamb, will receive an abundant entrance into the heavenly courts. {RH, October 29, 1903 par. 13}

At the last great day, Christ will say to those who have been true and faithful, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." They will understand the meaning of his words; for they will have done the work that Christ gave them to do. They have cooperated with him in the saving of those for whom he died, and they are

prepared to share in his joy.

{RH, October 29, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / October 29, 1903 The Twelve Spies**  
**October 29, 1903 *The Twelve Spies***

Eleven days after leaving Mount Horeb, the Hebrew host encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the promised land. Here it was proposed by the people that spies be sent up to survey the country. The matter was presented before the Lord by Moses, and permission was granted, with the direction that one of the rulers of each tribe should be selected for this purpose. The men were chosen as had been directed, and Moses bade them go and see the country, what it was, its situation and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil and its productiveness, and to bring of the fruit of the land. {RH, October 29, 1903 par. 1}

They went, and surveyed the whole land, entering at the southern border, and proceeding to the northern extremity. They returned after an absence of forty days. The people of Israel were cherishing high hopes, and were waiting in eager expectancy. The news of the spies' return was carried from tribe to tribe, and was hailed with rejoicing. The people rushed out to meet the messengers, who had safely escaped the dangers of their perilous undertaking. The spies brought specimens of the fruit, showing the fertility of the soil. It was in the time of ripe grapes, and they brought a cluster of grapes so large that it was carried between two men. They also brought of the figs and pomegranates which grew there in abundance. {RH, October 29, 1903 par. 2}

The people rejoiced that they were to come into possession of so goodly a land, and they listened intently as the report was brought to Moses, that not a word should escape them. "We came unto the land whither thou sentest us," the spies began, "and surely it floweth with milk and honey; and this is the fruit of it." The people were enthusiastic; they would eagerly obey the voice of the Lord, and go up at once to possess the land. But after describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to think of possessing the land. {RH, October 29, 1903 par. 3}

Now the scene changed. Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan; their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the

chosen nation, was forgotten. The people did not wait to reflect; they did not reason that He who had brought them thus far would certainly give them the land; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as though they must depend solely on the power of arms. {RH, October 29, 1903 par. 4}

In their unbelief they limited the power of God, and distrusted the hand that had hitherto safely guided them. And they repeated their former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of deceiving the people and bringing trouble upon Israel. {RH, October 29, 1903 par. 5}

The people were desperate in their disappointment and despair. A wail of agony arose, and mingled with the confused murmurs of voices. Caleb comprehended the situation, and bold to stand in defense of the Word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said; the walls were high, and the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," urged Caleb; "for we are well able to overcome it." {RH, October 29, 1903 par. 6}

But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared; "for they are stronger than we. . . . All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." {RH, October 29, 1903 par. 7}

These men, having entered upon a wrong course, stubbornly set themselves against Caleb and Joshua, against Moses, and against God. Every advance step rendered them the more determined. They were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. "It is a land that eateth up the inhabitants thereof," they said. This was not only an evil report, but it was also a lying one. It was inconsistent with itself. The spies had declared the country to be fruitful and prosperous, and the people of giant stature, all of which would be impossible if the climate were so unhealthful that the land could be said to "eat up the inhabitants." But when men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them. {RH, October 29, 1903 par. 8}

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the cloudy pillar, the Angel of his presence was witnessing their terrible outburst of wrath. In bitterness they cried out, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Then their feelings rose against God: "Wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be

a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Thus they accused not only Moses, but God himself, of deception, in promising them a land which they were not able to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence. {RH, October 29, 1903 par. 9}

In humiliation and distress, "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel," not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." {RH, October 29, 1903 par. 10}

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His protection being removed, they would be an easy prey. By the covenant of God, the land was insured to Israel. But the false report of the unfaithful spies was accepted, and through it the whole congregation were deluded. The traitors had done their work. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. But there were only two advocating the right, while ten were on the side of rebellion. {RH, October 29, 1903 par. 11}

The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forward with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous design. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier one than they had revealed himself, and none dared continue their resistance. The spies who brought the evil report, crouched, terror-stricken, and with bated breath sought their tents. {RH, October 29, 1903 par. 12}

Moses now arose, and entered the tabernacle. The Lord declared to him, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation." But again Moses pleaded for his people. He could not consent to have them destroyed, and himself made a mightier nation. Appealing to the mercy of God, he said: "I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." {RH, October 29, 1903 par. 13}

The Lord promised to spare Israel from immediate destruction; but because of their

unbelief and cowardice he could not manifest his power to subdue their enemies. Therefore in his mercy he bade them, as the only safe course, to turn back toward the Red Sea.--"*Patriarchs and Prophets*," pages 387-391.

{RH, October 29, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / November 5, 1903 The Workers Needed Now Mrs. E. G. White**

**November 5, 1903 *The Workers Needed Now***

**Mrs. E. G. White**

God chooses as his workmen men of different gifts and varied abilities. It is his purpose that these workers shall unite with one another in their labor. All selfishness is to be cast out of their hearts. If it is allowed to developed, it will spring up in a root of bitterness, whereby many shall be defiled. {RH, November 5, 1903 par. 1}

When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness. Great weakness is brought to his cause by men who, at the very time when they should be quick to discern the specious devising of Satan, are helping him to carry on his work by giving up to the power of his delusions, closing their eyes to light and truth. {RH, November 5, 1903 par. 2}

We are not to conceal the truth for this time. It is to stand forth in its power and purity. The trumpet is to give a certain sound; for there are those who, though they have long known the truth, need to be awakened. They have closed their eyes to the result of walking contrary to the light that God has given. {RH, November 5, 1903 par. 3}

We are living in the last days of this earth's history, and God calls upon those who have an understanding of the truth for this time to pray, to believe, to stand fast in the faith, proclaiming the message of mercy to be given to the world. My brethren, I pray most earnestly "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." {RH, November 5, 1903 par. 4}

There are those who today are standing in perilous places, giving heed to seducing spirits and doctrines of devils. From this time on, Satan will bring in deceptive influences of every kind. True, stanch, whole-hearted believers are needed; men who are not fashioned after a worldly mold, but who see and realize that it is at this time that Satan's



power will be exercised through believers who have not kept the beginning of their confidence firm unto the end. {RH, November 5, 1903 par. 5}

Workers are needed who understand that the warnings given in the Word of God are appropriate for this time. Shall we not pray and watch unto prayer, and see that we need to be re-converted? God's purpose for us is that we shall be constantly "increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." {RH, November 5, 1903 par. 6}

At this time we need men who are as true as steel to principle. We need the help of every one who has had an experience in the giving of the first and second angels' messages. {RH, November 5, 1903 par. 7}

There are those who have so linked themselves with the world that they have lost the knowledge of God, and are departing from the faith. How glad we should be to say to all such ones," And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." {RH, November 5, 1903 par. 8}

Paul wrote these words to the Colossians, and he continues:-- {RH, November 5, 1903 par. 9}

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." {RH, November 5, 1903 par. 10}

There is now need of unity; and there will be unity. Those who have greatly hindered the cause of God, and have caused heavy burdens to rest upon their fellow laborers, because they have lost their bearings, will either humble their proud hearts, and be converted, or they will be moved out of the way! The warning comes:-- {RH, November 5, 1903 par. 11}

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." {RH, November 5, 1903 par. 12}

Amid the temptations that abound in these last days, some will depart from the faith. Those who have been trying to quench their thirst at broken cisterns, which can hold no

water, will have a misleading message to proclaim. They will speak smooth things. It is now, just now, that genuine gospel medical missionary work is to be done by men who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to God for the use made of the talents entrusted to them. God's workers are to acknowledge no earthly master. One higher than men, even he who is the way, the truth, and the life, is their Master. {RH, November 5, 1903 par. 13}

Men are needed who can speak intelligently of the sacredness and the importance of the truth; men who can point their fellow men to the needs of the present hour; men who have an inspiring message to bear against perverted principle; who watch for souls as they that must give an account, pointing souls to God's standard of righteousness. {RH, November 5, 1903 par. 14}

Many who have known the truth, but who have not cherished its principles in their hearts, will become leavened with evil. This evil they do not discern. In word and act they say, "Speak unto us smooth things, prophesy deceits." We are now to call things by their right names. No longer are we to look upon unrighteousness as righteousness. Let every one now be prepared to lift up the standard of truth. We are to have no fellowship with the worldly practises that have perverted the faith of some who have enjoyed great privileges, and who should now be standing on vantage-ground. {RH, November 5, 1903 par. 15}

We are to respond to God's call to take a decided stand for truth and righteousness. No longer are we to bind up with worldly elements. The leaders in God's work are not to be men who do not know God, who have no experimental knowledge of God. They are to be men who love and fear God and Christ; otherwise, they must be relieved of their responsibilities.

{RH, November 5, 1903 par. 16}

**PERIODICALS / RH - The Review and Herald / November 5, 1903 The Twelve Spies (Concluded)**

***November 5, 1903 The Twelve Spies***

***(Concluded)***

In their rebellion the people had exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be granted. The Lord declared: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward. . . . But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." And of Caleb he said, "My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I

bring into the land whereinto he went; and his seed shall possess it." As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years. {RH, November 5, 1903 par. 1}

When Moses made known to the people the divine decision, their rage was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom. {RH, November 5, 1903 par. 2}

Now they seemed sincerely to repent of their sinful conduct; but they sorrowed because of the result of their evil course, rather than from a sense of their ingratitude and disobedience. When they found that the Lord did not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. In commanding them to retire from the land of their enemies, God tested their apparent submission, and proved that it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and in seeking to slay the spies who had urged them to obey God; but they were only terrified to find that they had made a fearful mistake, the consequences of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness. {RH, November 5, 1903 par. 3}

The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua; yet without a murmur they accepted the divine decision. But those who had been complaining of God's dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence. {RH, November 5, 1903 par. 4}

The night was spent in lamentation; but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when he directed them to retreat, they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work and change his purpose toward them. {RH, November 5, 1903 par. 5}

God had made it their privilege and their duty to enter the land at the time of his appointment; but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan: yet now they presumed upon their own strength to accomplish the work independent of divine aid. "We have sinned against the Lord," they cried; "we will go up and fight, according to all that the Lord our

God commanded us." So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not his purpose that they should gain the land by warfare, but by strict obedience to his commands. {RH, November 5, 1903 par. 6}

Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. "We have sinned," they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill his promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in his dealings with them. {RH, November 5, 1903 par. 7}

The Lord still works in a similar manner to glorify his name by bringing men to acknowledge his justice. When those who profess to love him complain of his providence, despise his promises, and, yielding to temptation, unite with evil angels to defeat the purposes of God, the Lord often so overrules circumstances as to bring these persons where, though they may have no real repentance, they will be convinced of their sin, and will be constrained to acknowledge the wickedness of their course, and the justice and goodness of God in his dealings with them. It is thus that God sets counter-agencies at work to make manifest the works of darkness. And though the spirit which prompted to the evil course is not radically changed, confessions are made that vindicate the honor of God, and justify his faithful reprovers, who have been opposed and misrepresented. Thus it will be when the wrath of God shall be finally poured out. When "the Lord cometh with ten thousands of his saints to execute judgment upon all," he will also "convince all that are ungodly among them of all their ungodly deeds." Every sinner will be brought to see and acknowledge the justice of his condemnation. {RH, November 5, 1903 par. 8}

Regardless of the divine sentence, the Israelites prepared to undertake the conquest of Canaan. Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and his sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, he promised to go with them. The ark containing his law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy. {RH, November 5, 1903 par. 9}

The trumpet sounded an alarm, and Moses hastened after them with the warning, "Wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword." {RH, November 5, 1903 par. 10}

The Canaanites had heard of the mysterious power that seemed to be guarding this

people, and of the wonders wrought in their behalf; and they now summoned a strong force to repel the invaders. The attacking army had no leader. No prayer was offered that God would give them the victory. They set forth with the desperate purpose to reverse their fate or to die in battle. Though untrained in war, they were a vast multitude of armed men, and they hoped by a sudden and fierce assault to bear down all opposition. They presumptuously challenged the foe that had not dared to attack them. {RH, November 5, 1903 par. 11}

The Canaanites had stationed themselves upon a rocky tableland reached only by difficult passes and a steep and dangerous ascent. The immense numbers of the Hebrews could only render their defeat more terrible. They slowly threaded the mountain paths, exposed to the deadly missiles of their enemies above. Massive rocks came thundering down, marking their path with the blood of the slain. Those who reached the summit, exhausted with their ascent, were fiercely repulsed, and driven back with great loss. The field of carnage was strewn with the bodies of the dead. The army of Israel was utterly defeated. Destruction and death was the result of that rebellious experiment. {RH, November 5, 1903 par. 12}

Forced to submission at last, the survivors "returned, and wept before the Lord;" but "the Lord would not hearken to their voice." By their signal victory, the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for his people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes, into the wilderness, knowing that here must be the grave of a whole generation.--"*Patriarchs and Prophets*," pages 391-394. {RH, November 5, 1903 par. 13}

**PERIODICALS / RH - The Review and Herald / November 12, 1903 A Personal Appeal to Every Believer [IN VIEW OF THE MISSIONARY CONVENTION TO BE HELD BY ALL OUR CHURCHES ON SABBATH AND SUNDAY, NOVEMBER 21 AND 22, WE REGARD THIS APPEAL AS ESPECIALLY TIMELY.--ED.] Mrs. E. G. White**

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**Mrs. E. G. White**

There are times when a distinct view is presented before me of the condition of the remnant church,--a condition of appalling indifference to the needs of a world perishing

for lack of knowledge of the truth for this time. Then I have hours, and sometimes days, of intense anguish. Many to whom have been committed the saving truths of the third angel's message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God's church. As grateful recipients of Heaven's blessings, believers are to diffuse the light of truth to every nation, kindred, tongue, and people. But many are using these blessings in the service of self. Their influence is no better than the influence of worldlings. O how my heart aches because Christ is put to shame by their unchristlike behavior! But after the agony is past, I feel like working harder than ever to arouse them to put forth unselfish effort for the saving of their fellow men. {RH, November 12, 1903 par. 1}

God has made his people stewards of his grace and truth, and how does he regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life, and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. And for a time the fleet sails directly for its destination. But having lost sight of land, the ardor of those entrusted with the work of carrying food to the starving sufferers, abates. Though engaged in a work that makes them co-laborers with the angels, they lose the good impressions with which they started forth. Through evil counselors temptation enters. {RH, November 12, 1903 par. 2}

A group of islands lies in their course, and though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. The stores entrusted to them are used for their own benefit. The means of benevolence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to heaven, and the Lord writes in his record the tale of robbery. {RH, November 12, 1903 par. 3}

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust! It is difficult for us to realize that man could be guilty of so terrible a sin. Yet I am instructed to say to you, my brother, my sister, that Christians are daily repeating this sin. {RH, November 12, 1903 par. 4}

In Eden, man fell from his high estate, and through transgression became subject to death. It was seen in heaven that human beings were perishing, and the compassion of God was stirred. At infinite cost he devised a means of relief. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There was no hope for the transgressor except through Christ. God saw that "there was no man, and wondered that there was no intercessor:



therefore his arm brought salvation unto him; and his righteousness, it sustained him." {RH, November 12, 1903 par. 5}

The Lord chose a people, and made them the depositaries of his truth. It was his purpose that by the revelation of his character through Israel men should be drawn unto him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. {RH, November 12, 1903 par. 6}

But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as his representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow men of religious guidance and a holy example. {RH, November 12, 1903 par. 7}

God finally sent his Son to reveal to men the character of the Unseen. Christ came and lived on this earth a life of obedience to God's law. He gave his precious life to save the world, and made his servants his stewards in trust. With the gift of Christ all the treasures of heaven were given to man. The church was freighted with the food of heaven for starving souls. This was the treasure that the people of God were commissioned to carry to the world. They were faithfully to perform their duty, continuing their work until the message of mercy had encircled the world. {RH, November 12, 1903 par. 8}

Christ ascended to heaven, and sent his Holy Spirit to give power to the work of his disciples. Thousands were converted in a day. In a single generation the gospel was carried to every nation under heaven. But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon those to whom God had given light for a world in darkness,--light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive. {RH, November 12, 1903 par. 9}

Is not the same thing repeated in this generation? Many in our day are keeping back that which the Lord has entrusted to them for the salvation of a world unwarned, unsaved. In the Word of God an angel is represented as flying in the midst of heaven, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." {RH, November 12, 1903 par. 10}

The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation. {RH, November 12, 1903 par. 11}

O for consecrated Christians, for Christlike consistency, for the faith that works by love and purifies the soul! May God help us to repent, and change our sluggish movements into consecrated activity. May he help us to show by our words and works

that we make the burden of perishing souls our own. {RH, November 12, 1903 par. 12}

Let us be thankful every moment for God's forbearance with our tardy, unbelieving movements. Instead of flattering ourselves with the thought of what we have done, after doing just a little, we are to labor still more earnestly. We are not to cease our efforts or relax our vigilance. Never is our zeal to grow less. Our spiritual life must be daily revived by the stream that makes glad the city of our God. We must be always on the watch for opportunities to use for God the talents that he has given us. {RH, November 12, 1903 par. 13}

I appeal to our church-members to use for God the powers that he has given them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into his service. Our faith must now be a faith that is constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then, go to work. {RH, November 12, 1903 par. 14}

Let every believer ask himself, "What can I do to proclaim the third angel's message?" Christ came to this world to give this message to his servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. We need colporteurs, who will go forth to circulate our publications everywhere. {RH, November 12, 1903 par. 15}

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit, and they will go forth clothed with holy zeal. Their efforts will be accompanied with a power proportionate to the importance of the message they proclaim.

{RH, November 12, 1903 par. 16}

## **PERIODICALS / RH - The Review and Herald / November 12, 1903 The Rebellion of Korah**

### **November 12, 1903 *The Rebellion of Korah***

The Judgments visited upon the Israelites served for a time to restrain their murmuring and insubordination, but the spirit of rebellion was still in the heart, and eventually brought forth the bitterest fruits. The former rebellions had been mere popular tumults, arising from the sudden impulse of the excited multitude; but now a

deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God himself. {RH, November 12, 1903 par. 1}

Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being near that of Korah. These princes readily joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood. {RH, November 12, 1903 par. 2}

The state of feeling among the people favored the designs of Korah. In the bitterness of their disappointment, their former doubts, jealousy, and hatred had returned, and again their complaints were directed against their patient leader. The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from him Moses received all his directions. {RH, November 12, 1903 par. 3}

They were unwilling to submit to the terrible sentence that they must all die in the wilderness, and hence they were ready to seize upon every pretext for believing that it was not God but Moses who was leading them, and who had pronounced their doom. The best efforts of the meekest man upon the earth could not quell the insubordination of this people; and although the marks of God's displeasure at their former perverseness were still before them in their broken ranks and missing numbers, they did not take the lesson to heart. Again they were overcome by temptation. {RH, November 12, 1903 par. 4}

The humble shepherd's life of Moses had been far more peaceful and happy than his present position as leader of that vast assembly of turbulent spirits. Yet Moses dared not choose. In place of a shepherd's crook a rod of power had been given him, which he could not lay down until God should release him. {RH, November 12, 1903 par. 5}

He who reads the secrets of all hearts had marked the purposes of Korah and his companions, and had given his people such warning and instruction as might have enabled them to escape the deception of these designing men. They had seen the judgment of God fall upon Miriam because of her jealousy and complaints against Moses. The Lord had declared that Moses was greater than a prophet. "With him will I speak mouth to mouth." "Wherefore, then," he added, "were ye not afraid to speak against my servant Moses?" These instructions were not intended for Aaron and Miriam

alone, but for all Israel. {RH, November 12, 1903 par. 6}

Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. {RH, November 12, 1903 par. 7}

They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron. {RH, November 12, 1903 par. 8}

Jealousy had given rise to envy, and envy to rebellion. They had discussed the question of the right of Moses to so great authority and honor, until they had come to regard him as occupying a very enviable position, which any of them could fill as well as he. And they deceived themselves and one another into thinking that Moses and Aaron had themselves assumed the positions they held. The discontented ones said that these leaders had exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, but their house was not entitled to distinction above others in Israel; they were no more holy than the people, and it should be enough for them to be on a level with their brethren, who were equally favored with God's special presence and protection. {RH, November 12, 1903 par. 9}

The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation. The charge that the murmurings of the people had brought upon them the wrath of God, was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights; but that Moses was an overbearing ruler; that he had reproofed the people as sinners, when they were a holy people, and the Lord was among them. {RH, November 12, 1903 par. 10}

Korah reviewed the history of their travels through the wilderness, where they have been brought into strait places, and many had perished because of their murmuring and disobedience. His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds instead of reproofing their sins, they would have a very peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the promised land. {RH, November 12, 1903 par. 11}

In this work of disaffection there was greater union and harmony among the

discordant elements of the congregation than had ever before existed. Korah's success with the people increased his confidence, and confirmed him in his belief that the usurpation of authority by Moses, if unchecked, would be fatal to the liberties of Israel; he also claimed that God had opened the matter to him, and had authorized him to make a change in the government before it should be too late. But many were not ready to accept Korah's accusations against Moses. The memory of his patient, self-sacrificing labors came up before them, and conscience was disturbed. It was therefore necessary to assign some selfish motive for his deep interest for Israel; and the old charge was reiterated, that he had led them out to perish in the wilderness, that he might seize upon their possessions. {RH, November 12, 1903 par. 12}

For a time this work was carried on secretly. As soon, however, as the movement had gained sufficient strength to warrant an open rupture, Korah appeared at the head of the faction, and publicly accused Moses and Aaron of usurping authority which Korah and his associates were equally entitled to share. It was charged, further, that the people had been deprived of their liberty and independence. "Ye take too much upon you," said the conspirators, "seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" {RH, November 12, 1903 par. 13}

Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine guidance had been granted him. "Even tomorrow," he said, "the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." The test was to be deferred until the morrow, that all might have time for reflection. Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. The law was very explicit that only those who had been ordained to the sacred office should minister in the sanctuary. And even the priests, Nadab and Abihu, had been destroyed for venturing to offer "strange fire," in disregard of a divine command. Yet Moses challenged his accusers, if they dared enter upon so perilous an appeal, to refer the matter to God. {RH, November 12, 1903 par. 14}

Singling out Korah and his fellow Levites, Moses said, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? for which cause both thou and all thy company are gathered together against the Lord. And what is Aaron, that ye murmur against him?" {RH, November 12, 1903 par. 15}

Dathan and Abiram had not taken so bold a stand as had Korah; and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. Their reply, uttered in the hearing of the congregation, was, "Is it a small thing



that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? We will not come up." {RH, November 12, 1903 par. 16}

Thus they applied to the scene of their bondage the very language in which the Lord had described the promised inheritance. They accused Moses of pretending to act under divine guidance, as a means of establishing his authority; and they declared that they would no longer submit to be led about like blind men, now toward Canaan, and now toward the wilderness, as best suited his ambitious designs. Thus he who had been as a tender father, a patient shepherd, was represented in the blackest character of a tyrant and usurper. The exclusion from Canaan, in punishment of their own sins, was charged upon him. {RH, November 12, 1903 par. 17}

It was evident that the sympathies of the people were with the disaffected party; but Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored him to be his judge. {RH, November 12, 1903 par. 18}

On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption, had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron. {RH, November 12, 1903 par. 19}

As they were thus assembled before God, "the glory of the Lord appeared unto all the congregation." The divine warning was communicated to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment." But they fell upon their faces, with the prayer, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" {RH, November 12, 1903 par. 20}

Korah had withdrawn from the assembly, to join Dathan and Abiram, when Moses, accompanied by the seventy elders, went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning. {RH, November 12, 1903 par. 21}

In the name of the God of Israel, Moses now declared, in the hearing of the congregation: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.



But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertaineth unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord." {RH, November 12, 1903 par. 22}

The eyes of all Israel were fixed upon Moses, as they stood, in terror and expectation, awaiting the event. As he ceased speaking, the solid earth parted, and the rebels went down alive into the pit, with all that pertained to them, and "they perished from among the congregation." The people fled, self-condemned as partakers in the sin. {RH, November 12, 1903 par. 23}

But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate. {RH, November 12, 1903 par. 24}

When Moses was entreating Israel to flee from the coming destruction, the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom. The entire congregation were sharers in their guilt, for all had, to a greater or less degree, sympathized with them. Yet God in his great mercy made a distinction between the leaders in rebellion and those whom they had led. The people who had permitted themselves to be deceived were still granted space for repentance. Overwhelming evidence had been given that they were wrong, and that Moses was right. The signal manifestation of God's power had removed all uncertainty. {RH, November 12, 1903 par. 25}

Jesus, the Angel who went before the Hebrews, sought to save them from destruction. Forgiveness was lingering for them. The judgment of God had come very near, and appealed to them to repent. A special, irresistible interference from heaven had arrested their rebellion. Now, if they would respond to the interposition of God's providence, they might be saved. But while they fled from the judgments, through fear of destruction, their rebellion was not cured. They returned to their tents that night terrified, but not repentant. {RH, November 12, 1903 par. 26}

They had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the word of God the sentence that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproof, and ease for anxiety and conflict. The men who had perished had spoken flattering words, and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some means been the cause of their destruction. {RH, November 12, 1903 par. 27}

It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities he would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize

the necessity of seeking pardon of God for their grievous sin. The night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God's appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment, and lead them blindfold to destruction. {RH, November 12, 1903 par. 28}

All Israel had fled in alarm at the cry of the doomed sinners who went down into the pit, for they said, "Lest the earth swallow us up also." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." And they were about to proceed to violence against their faithful, self-sacrificing leaders. {RH, November 12, 1903 par. 29}

A manifestation of the divine glory was seen in the cloud above the tabernacle, and a voice from the cloud spoke to Moses and Aaron, "Get you up from among this congregation, that I may consume them as in a moment." {RH, November 12, 1903 par. 30}

The guilt of sin did not rest upon Moses, and hence he did not fear, and did not hasten away and leave the congregation to perish. Moses lingered, in this fearful crisis manifesting the true shepherd's interest for the flock of his care, He pleaded that the wrath of God might not utterly destroy the people of his choice. By his intercession he stayed the arm of vengeance, that a full end might not be made of disobedient, rebellious Israel. {RH, November 12, 1903 par. 31}

But the minister of wrath had gone forth; the plague was doing its work of death. By his brother's direction, Aaron took a censer, and hastened into the midst of the congregation to "make an atonement for them." "And he stood between the dead and the living." As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until fourteen thousand of Israel lay dead, an evidence of the guilt of murmuring and rebellion. {RH, November 12, 1903 par. 32}

But further evidence was given that the priesthood had been established in the family of Aaron. By divine direction each tribe prepared a rod, and wrote upon it the name of the tribe. The name of Aaron was upon that of Levi. The rods were laid up in the tabernacle, "before the testimony." The blossoming of any rod was to be a token that the Lord had chosen that tribe for the priesthood. On the morrow, "behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms and yielded almonds." It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations. This miracle effectually settled the question of the priesthood. {RH, November 12, 1903 par. 33}

It was now fully established that Moses and Aaron had spoken by divine authority; and the people were compelled to believe the unwelcome truth that they were to die in the wilderness. "Behold," they exclaimed, "we die, we perish, we all perish." They confessed that they had sinned in rebelling against their leaders, and that Korah and his company had suffered from the just judgment of God. {RH, November 12, 1903 par. 34}

In the rebellion of Korah is seen the working out, upon a narrower stage, of the same spirit that led to the rebellion of Satan in heaven. It was pride and ambition that

prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for position and honor, into the minds of men. He thus worked upon the minds of Korah, Dathan, and Abiram, to arouse the desire for self-exaltation, and excite envy, distrust, and rebellion. Satan caused them to reject God as their leader, by rejecting the men of God's appointment. Yet while in their murmuring against Moses and Aaron they blasphemed God, they were so deluded as to think themselves righteous, and to regard those who had faithfully reproved their sins as actuated by Satan. {RH, November 12, 1903 par. 35}

Do not the same evils still exist that lay at the foundation of Korah's ruin? Pride and ambition are wide-spread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation, that in order to gain the sympathy and support of the people, they are ready to pervert the truth, falsifying and misrepresenting the Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service. {RH, November 12, 1903 par. 36}

The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under restraint, and unwilling to receive reproof. This was the secret of their murmuring against Moses. Had they been left free to do as they pleased, there would have been fewer complaints against their leader. All through the history of the church, God's servants have had the same spirit to meet. {RH, November 12, 1903 par. 37}

It is by sinful indulgence that men give Satan access to their minds, and they go from one stage of wickedness to another. The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin, and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to them. He who faithfully preaches God's word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant, and denounce his reproofs as uncalled for and severe. Like Korah, they declare that the people are not at fault; it is the reprover that causes all the trouble. And soothing their consciences with this deception, the jealous and disaffected combine to sow discord in the church, and weaken the hands of those who would build it up. {RH, November 12, 1903 par. 38}

Every advance made by those whom God has called to lead in his work, has excited suspicion; every act has been misrepresented by the jealous and fault-finding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is today. {RH, November 12, 1903 par. 39}

Korah would not have taken the course he did had he *known* that all the directions and reproofs communicated to Israel were from God. But he might have known this.

God had given overwhelming evidence that he was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of his power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute his judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." These words were spoken by our Saviour when the gracious works which he had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicated with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven. {RH, November 12, 1903 par. 40}

God works by the manifestation of his Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone," is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."--*"Patriarchs and Prophets," pages 395-405.*

{RH, November 12, 1903 par. 41}

**PERIODICALS / RH - The Review and Herald / November 19, 1903 The Workers Needed Now--No. 2 Mrs. E. G. White**

**November 19, 1903 *The Workers Needed Now--No. 2***

**Mrs. E. G. White**

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, he will raise up men as he did in ancient times. Young men will be bidden to link up with the aged standard-bearers, that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the

testimonies of his Spirit, God has so often spoken, pointing out the right way and condemning the wrong way. When perils arise, which try the faith of God's people, these pioneer workers are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in. {RH, November 19, 1903 par. 1}

The experience of those aged workers is needed now; for Satan is watching every opportunity to make of no account the old waymarks,--the monuments that have been raised up along the way. We need the experience of the men who through evil report as well as through good report have been steadfast to the truth; men who have not built their house upon the sand, but upon the solid rock. {RH, November 19, 1903 par. 2}

In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, "The Commandments of God, and the faith of Jesus." Consideration should be given to these faithful missionaries. They are not to be left to the caprice of men who are neither cold nor hot, and who because of their lukewarm condition are an offense to God. {RH, November 19, 1903 par. 3}

The Lord has self-denying men in the ministry who have been abundant in labor and in self-sacrifice. Let justice be done to those who have borne the burden in the heart of the day. They have grown old in the service of God. They are his men of opportunity, men who will deal justly, love mercy, and who will help where help is needed. {RH, November 19, 1903 par. 4}

These men are to be appreciated. They led out in the first of the conflict, when the truth was yet to be established. They carried burdens when there were few to share the burdens. Under all circumstances they were faithful to principle. For the sake of the truth they practised constant self-denial, and their brethren should deal with them considerately, kindly, generously. The truth for which they have sacrificed everything will bear away the victory. They have labored earnestly for the advancement of the kingdom which is righteousness and peace and joy in the Holy Spirit; and they are now to be encouraged and sustained. {RH, November 19, 1903 par. 5}

### **Plans for Medical Missionary Work**

Young men who have a practical knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly. {RH, November 19, 1903 par. 6}

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the

gospel message. {RH, November 19, 1903 par. 7}

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past. {RH, November 19, 1903 par. 8}

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the *higher* school, and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform. {RH, November 19, 1903 par. 9}

Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers. {RH, November 19, 1903 par. 10}

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the Great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to his service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering. {RH, November 19, 1903 par. 11}

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." {RH, November 19, 1903 par. 12}

"Behold," Christ declares, "I come quickly; and my reward is with me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come, Lord Jesus." God will do much more for his people if they will have faith in him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren? {RH, November 19, 1903 par. 13}

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim.

{RH, November 19, 1903 par. 14}

**PERIODICALS / RH - The Review and Herald / November 26, 1903 A View of the Conflict Mrs. E. G. White**

**November 26, 1903 A View of the Conflict**



### **Mrs. E. G. White**

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, "Come into line. Let those who loyal to the commandments of God and the testimony of Christ, now take their position. 'Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.' Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty." {RH, November 26, 1903 par. 1}

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standard-bearer fainteth." But their apparent retreat was but an effort to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer. {RH, November 26, 1903 par. 2}

At last the victory was gained. The army following the banner with the inscription, "The commandments of God, and the faith of Jesus," were gloriously triumphant. The soldiers of Christ were close beside the gates of the city of God, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. God's will was done on earth, as it is done in heaven. {RH, November 26, 1903 par. 3}

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming when the battle will have been fought, the victory won. The will of God is to be done on earth as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." {RH, November 26, 1903 par. 4}

This is the scene that is presented to me. But the church must still fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have

confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be the weaklings. We can not afford to be off our guard for one moment. {RH, November 26, 1903 par. 5}

"Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the enemy. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." {RH, November 26, 1903 par. 6}

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {RH, November 26, 1903 par. 7}

Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." {RH, November 26, 1903 par. 8}

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial? He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb. {RH, November 26, 1903 par. 9}

We must have a vision of the future on the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." {RH, November 26, 1903 par. 10}

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror." {RH, November 26, 1903 par. 11}

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." {RH, November 26, 1903 par. 12}

"These are they which came out of great tribulation, and have washed their robes, and made them White in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." {RH, November 26, 1903 par. 13}

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture? Will you not be truly converted, and then go forth to labor in a spirit entirely different from the spirit in which you have labored in the past, displacing the enemy, breaking down every barrier to the advancement of the gospel, filling hearts with the light and peace and joy of the Lord? Shall not this miserable spirit of fault-finding and murmuring be buried, never to have a resurrection? Shall not the incense of praise and thanksgiving ascend from hearts purified and sanctified and glorified by the presence of Christ? Shall we not in faith lay hold of sinners, and bring them to the cross? {RH, November 26, 1903 par. 14}

Who will this day consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world, and be separate, refusing to pollute the soul with the worldly schemes and worldly practises under the enemy's influence? {RH, November 26, 1903 par. 15}

We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Indifference in the Christian life is a manifest denial of Christ. {RH, November 26, 1903 par. 16}

Should we not see in the world today medical missionaries who in all the features of their work are worthy of the name they bear, who aspire to the doing of deeds worthy of

valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise specially belongs, "Lo, I am with you always, even unto the end of the world." He who commanded the light to shine out of darkness, he who has called us out of darkness into his marvelous light, bids us let our light shine brightly before men, that they may see our good works, and glorify our Father who is in heaven. In such rich measure has light been given to God's people that Christ is justified in telling them that they are to be the light of the world. {RH, November 26, 1903 par. 17}

To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion, and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of *one accord*? Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance, humbling our proud hearts before God. Floods of spiritual power are now to be poured forth upon those prepared to receive it. {RH, November 26, 1903 par. 18}

Let us now consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Divine and human instrumentalities are to unite for the accomplishment of one great object. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, November 26, 1903 par. 19}

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

{RH, November 26, 1903 par. 20}

**PERIODICALS / RH - The Review and Herald / December 3, 1903 The Battle Creek College Debt Mrs. E. G. White**

**December 3, 1903 *The Battle Creek College Debt***

**Mrs. E. G. White**

When human agencies, as stewards of God, will unitedly take of the Lord's own substance, and use it to lift the burdens resting on his institutions, the Lord will co-operate with them. {RH, December 3, 1903 par. 1}

The Missionary Acre plan of raising means for the payment of the Battle Creek College debt, is a wise and good one. Let us be thankful for this plan, and make it a success. Let all who can, heartily enter into it, thus lifting their part of the burden. Let the labor rest upon many, instead of upon a few. By cultivating land and devoting the profits to the Missionary Acre Fund, we may not only help a worthy cause, but receive a blessing ourselves because of our prayerful, hopeful effort. {RH, December 3, 1903 par. 2}

Brethren Magan and Sutherland and their associates have wrestled with many difficulties in connection with the educational work at Battle Creek and Berrien Springs. But few have understood how heavy have been the financial burdens, and how great have been the perplexities connected with the removal of the school from Battle Creek to Berrien Springs. Much was involved in the transfer, and in the constant effort to build up an educational institution in accordance with the exalted principles underlying Christian education. {RH, December 3, 1903 par. 3}

In harmony with the instruction given by the Lord, our brethren devoted themselves energetically to the task of rebuilding the work in a new place, and of introducing only those books and methods that would help the students to form symmetrical characters, and to become useful workers in the cause. They desired that their school should be approved of by God for the excellence of its work, and for the exalted standard that it maintained. Many of their efforts are largely experimental. They sought to make their work an answer to the question, How shall our training schools for Christian workers be established in the country, and in all features of essential education made acceptable and worthy of approval? {RH, December 3, 1903 par. 4}

In this pioneer effort our brethren advanced, not inch by inch, but in sweeping strides, in the right direction. Some advised delay in the work; some criticised and condemned; many gave a hearty support, and God blessed the efforts of the united band of workers. {RH, December 3, 1903 par. 5}

One of the most perplexing and discouraging matters connected with the effort to establish the work at Berrien Springs, was the question of finances. A heavy debt rested on the old Battle Creek College property. Those in charge of the institution at the time the school work was removed to Berrien Springs, were not responsible for incurring this debt. The buildings and grounds were worth considerable more than the debts, and if the property could have been sold for its full value, there would have remained, after the payment of all debts, a good sum to be used in providing the necessary facilities at Berrien Springs. {RH, December 3, 1903 par. 6}

Those who had conducted the affairs of the College in past years, and who were to some extent responsible for the debts on the institution, should at this time have come forward, and said, We are largely responsible for these debts; and we will take upon ourselves a part of the burden of raising means with which to pay them. We will use our influence to encourage others to take hold of this matter. We will not leave this burden resting altogether upon those who are struggling amid difficulties to establish the school in a place where the surroundings will be more favorable for training our young people. {RH, December 3, 1903 par. 7}

By an effort to share the burden of these heavy obligations, those who were largely

responsible in creating them will be acting in harmony with the first four as well as the last six commandments. {RH, December 3, 1903 par. 8}

When the book, "Christ's Object Lessons," was given for the relief of the schools, those who were connected with Battle Creek College worked very earnestly to carry out the plan for reducing the indebtedness on our educational institutions. They hoped that they might be able so to lessen the debt on their own school that they could feel free to leave Battle Creek, and to reopen the College in some place where they could more fully follow out the Lord's instruction in regard to Christian education. {RH, December 3, 1903 par. 9}

About the time of the General Conference in 1901, the way opened for the sale of the Battle Creek College property; and the understanding was that the buildings and grounds would be used for the American Medical Missionary College, and that our people everywhere should be asked to contribute for the clearing of the debt. In the councils of our brethren, it was arranged that this be raised from the proceeds of the Missionary Acre Fund. It was thought that our people throughout America who had land, could set apart a small portion of it for the Lord, and send the proceeds to the general treasury, to be applied in the payment of the College debts, and the clearing of the property for the use of the American Medical Missionary College. It was suggested that those who had no land to use, might give of their earnings, and that in various other ways persons disposed to help could contribute of their substance. Our brethren felt sure that if our people everywhere would give liberally of the fruit of their toil, a large sum could soon be raised, and the debt quickly canceled. {RH, December 3, 1903 par. 10}

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the College debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of by the conference, and that the Missionary Acre Fund plan of raising means for this purchase, is a good enterprise. {RH, December 3, 1903 par. 11}

The Lord will bless those who will now do their utmost to wipe out this long-standing debt, which has been such a burden. We call upon the members of our churches to do something, and do it now. Do not allow the burden of this debt to rest upon those in charge of the Berrien Springs school; for it does not belong to them. It was not incurred by them. {RH, December 3, 1903 par. 12}

These brethren need our sympathy and assistance, that the school may be placed where it should be. They should not be left where each one must do the work of three, and where even then they are unable to see the work advancing as they desire it to advance. {RH, December 3, 1903 par. 13}

My brethren and sisters, will you not enter heartily into the carrying out of the plan that has been laid to raise means for the payment of the College debt? The Lord will greatly bless you as you do this. When this debt is paid, those in charge of the Berrien Springs school will be free to carry forward their work as the Lord designs it to be carried forward. Buildings are needed there that ought to have been erected a year ago.



These buildings should go up at once, in order that the students may be made comfortable for the winter. Those at this school have been and are working at great disadvantage, because of a lack of facilities. {RH, December 3, 1903 par. 14}

I have been instructed that it is not just for those in charge of the Berrien Springs school to be left to stagger under the load that they have been carrying. They have devoted themselves unsparingly to the double task of raising funds for the new school, and also of clearing the old College property from debt. How pleasing to God it would be for all our people--led and encouraged by the General Conference Committee--to share in lifting this obligation of the old Battle Creek College. {RH, December 3, 1903 par. 15}

The creditors of Battle Creek College must all be paid. The officers of the General Conference should lend a hand in this work. It was by the sanction of the General Conference that many of these debts were incurred, in the erection of large additions to the College,--additions that we could have done without. {RH, December 3, 1903 par. 16}

My brethren and sisters, let us all take part in sharing the burden of this College debt. The Review and Herald needs the portion that is due to it. I entreat you not to find fault. Many sacrifices have been made by those who have striven to lessen this debt. I ask you to show a decided and practical interest in this matter. If all enter heartily into the plan of raising money to cancel this debt by means of the Missionary Acre Fund, it will soon be swept away, and relief will be brought to many who are carrying heavy burdens. {RH, December 3, 1903 par. 17}

Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of blessing, our means of doing good will never be exhausted. {RH, December 3, 1903 par. 18}

Who will unite with us in pressing this matter through manfully? Men, women, and children can act a part. Let all labor disinterestedly to earn means with which to help lessen the Battle Creek College debt. Every faithful effort will be an object lesson, and many others will be led to engage in a similar work. Let our brethren and sisters unitedly take up the Missionary Acre plan anew, and work earnestly to make it a great blessing.

{RH, December 3, 1903 par. 19}

**PERIODICALS / RH - The Review and Herald / December 10, 1903 Lessons from the Past Mrs. E. G. White Centralization**

***December 10, 1903 Lessons from the Past***

**Mrs. E. G. White**

***Centralization***

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of his law, decided to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God. {RH, December 10, 1903 par. 1}

God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower-builders determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth. {RH, December 10, 1903 par. 2}

Among the men of Babel, there were living some who feared God, although they had been deceived by the pretensions of the ungodly, and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these loyal ones, the Lord delayed his judgments, and gave the ungodly time to reveal their true character. But the great majority were fully united in their heaven-daring undertaking. They heeded not the counsel of the Lord, but strove to carry out their own purposes. {RH, December 10, 1903 par. 3}

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes. {RH, December 10, 1903 par. 4}

But God never leaves the world without witnesses for him. At the time of the first great apostasy after the flood, there were men who humbled themselves before God, and cried unto him. "O God," they pleaded, "interpose between thy cause and the plans and methods of men." {RH, December 10, 1903 par. 5}

"And the Lord came down to see the city and the tower [the great idol-building], which the children of men builded." Angels were sent to bring to naught the purposes of the builders. {RH, December 10, 1903 par. 6}

The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called

for which was not needed, and the directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that he is able to confuse and to multiply confusions in order to teach men that they are only men. {RH, December 10, 1903 par. 7}

God bears long with the perversity of men, giving them ample opportunity for repentance; but he marks all their devices to resist the authority of his just and holy law. {RH, December 10, 1903 par. 8}

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence upon the face of all the earth." In our day the Lord desires that his people shall be dispersed throughout the earth. They are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world. {RH, December 10, 1903 par. 9}

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields, and labor unselfishly or souls. {RH, December 10, 1903 par. 10}

From Testimonies written in 1895 and in 1899 I copy the following paragraphs: -- {RH, December 10, 1903 par. 11}

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines. {RH, December 10, 1903 par. 12}

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. {RH, December 10, 1903 par. 13}

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting

in God to give them success? {RH, December 10, 1903 par. 14}

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work today in my vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.' {RH, December 10, 1903 par. 15}

"God will make the wilderness a sacred place as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines." {RH, December 10, 1903 par. 16}

"It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one another, and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended." {RH, December 10, 1903 par. 17}

Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald Office. Things were swayed first in one way, and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek. {RH, December 10, 1903 par. 18}

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek. {RH, December 10, 1903 par. 19}

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren. {RH, December 10, 1903 par. 20}

### **An Educational Center**

The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek to work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure. {RH, December 10, 1903 par. 21}

Through the light given in the Testimonies, the Lord has indicated that he does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified his displeasure by permitting the principal buildings of these institutions to be destroyed by fire. {RH, December 10, 1903 par. 22}

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men have not hesitated to stand before their brethren in council meetings, and make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve. {RH, December 10, 1903 par. 23}

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places" and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and he desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide-awake missionaries to do the work portrayed in the following scripture: -- {RH, December 10, 1903 par. 24}

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, . . . and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." {RH, December 10, 1903 par. 25}

For his own name's sake God will not permit the froward and the independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." But I am instructed to say that in his judgments the Lord will remember mercy. He declares: -- {RH, December 10, 1903 par. 26}

"I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." {RH, December 10, 1903 par. 27}

"The spirit of my people should fail before me," saith the Lord, "if I were to deal with them in accordance with their perversity. They could not endure my displeasure and my

wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him my favor." {RH, December 10, 1903 par. 28}

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the *truth's sake*, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message into the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors my name. All the penitent of Israel shall see of my salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept my ways." {RH, December 10, 1903 par. 29}

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

{RH, December 10, 1903 par. 30}

**PERIODICALS / RH - The Review and Herald / December 17, 1903 Lessons from the Past -- No. 2 Mrs. E. G. White How Shall Our Youth Be Trained?  
December 17, 1903 *Lessons from the Past -- No. 2***

**Mrs. E. G. White**

**How Shall Our Youth Be Trained?**

John the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions, through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished feelings of pride, envy, and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning. {RH, December 17, 1903 par. 1}

It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude



of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. {RH, December 17, 1903 par. 2}

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. {RH, December 17, 1903 par. 3}

Christ lived the life of a genuine medical missionary. He desires us to study his life diligently, that we may learn to labor as he labored. {RH, December 17, 1903 par. 4}

His mother was his first teacher. From her lips, and from the scrolls of the prophets, he learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully he acted his part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands worked in a carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to and returning from his humble work. {RH, December 17, 1903 par. 5}

With the people of that age, the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of his time, with their magnifying of things small and their belittling of things great, he did not seek. His education was gained directly from heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life.--God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart. {RH, December 17, 1903 par. 6}

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." {RH, December 17, 1903 par. 7}

Thus prepared, he went forth to his mission, in every moment of his contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed.

{RH, December 17, 1903 par. 8}

Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord--that our youth should not collect in Battle Creek to receive their education--has in no particular been changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for

our youth, makes it unsuitable today, as far as influence is concerned. {RH, December 17, 1903 par. 9}

When the call came to move out of Battle Creek, the plea was, "We are here, and all settled. It would be an impossibility to move without enormous expense." {RH, December 17, 1903 par. 10}

The Lord permitted fire to consume the principal buildings of the Review and Herald and the Sanitarium, and thus removed the greatest objection raised to moving out of Battle Creek. It was his design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this kind of work. It is well, and more than well,--it is essential,--that efforts be made to carry out the Lord's plan in this respect. {RH, December 17, 1903 par. 11}

But a larger sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but, like tourists, are seeking for rest and pleasure. The large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world. {RH, December 17, 1903 par. 12}

The care of the large number of guests at the Sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium, and the most efficient invited to come to the Sanitarium to take the nurses' course. {RH, December 17, 1903 par. 13}

But shall we encourage our most promising young men and young women to go to Battle Creek, to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the Sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings, and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the Sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way that Satan is working. {RH, December 17, 1903 par. 14}

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place, to associate with worldly people of all grades, high and low. {RH, December 17, 1903 par. 15}

Because the Sanitarium is where it should not be, shall the word of the Lord

regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth who in the schools for Bible workers could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon his people to move? {RH, December 17, 1903 par. 16}

We desire that our youth shall be so trained that they shall exert a saving influence in our churches, by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question his word? {RH, December 17, 1903 par. 17}

### **The Family Firm**

The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skilfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The older children may greatly assist her by helping to care for the little ones; and the younger ones may learn to perform many of the simple duties of the home. {RH, December 17, 1903 par. 18}

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves. {RH, December 17, 1903 par. 19}

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother. {RH, December 17, 1903 par. 20}

Fathers and mothers should do all in their power to carry forward the work of the home in the right way. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practised. The parents are to teach their children lessons from this Holy Book, making these lessons so simple that they will readily be understood. {RH, December 17, 1903 par. 21}

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and

daughters will exert outside the home. {RH, December 17, 1903 par. 22}

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established, to which the children may be sent, and still be under the watchcare of their mothers, and have opportunity to practise the lessons of helpfulness that it is God's design they shall learn in the home. {RH, December 17, 1903 par. 23}

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes. {RH, December 17, 1903 par. 24}

Much more can be done to save and educate the children of those who at present can not get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole. {RH, December 17, 1903 par. 25}

Let us study the way of the Lord diligently, that we may discern his methods and plans. His wisdom is far reaching. {RH, December 17, 1903 par. 26}

## **PERIODICALS / RH - The Review and Herald / December 24, 1903 Carrying Forward the Lord's Work Mrs. E. G. White**

### **December 24, 1903 *Carrying Forward the Lord's Work***

#### **Mrs. E. G. White**

The last years of probation are passing into eternity. The great day of the Lord is right upon us. Every energy we possess should now be used to arouse those dead in trespasses and sins. {RH, December 24, 1903 par. 1}

Let the words of the Lord spoken by the prophet Malachi, be brought home to every soul:-- {RH, December 24, 1903 par. 2}

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." {RH, December 24, 1903 par. 3}

It is time that we gave heed to the teaching of the Word of God. All his injunctions are given to do us good. He calls upon those who stand under the blood-stained banner of Prince Emmanuel to give evidence that they realize their dependence on God and their accountability to him, by returning to him a certain portion of that which he entrusts to them. This money is to be used in advancing the work that must be done to fulfill the commission given by Christ to his disciples. {RH, December 24, 1903 par. 4}

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." {RH, December 24, 1903 par. 5}

God's people are called to a work that requires money and consecration. The obligations resting upon us hold us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. {RH, December 24, 1903 par. 6}

There are only two places in the universe where we can place our treasures,--in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up his kingdom. His goods are entrusted to his stewards that they may be carefully traded upon, and bring back a revenue to him in the saving of souls. These souls in their turn will become stewards of trust, co-operating with Christ to further the interests of God's cause. {RH, December 24, 1903 par. 7}

Wherever there is life in a church, there is increase and growth. There is also a constant interchange, taking and giving out, receiving and returning to the Lord his own. To every true believer God imparts light and blessing, and this the believer imparts to others in the work that he does for the Lord. As he gives of that which he receives, his capacity for receiving is increased. Room is made for fresh supplies of grace and truth. Clearer light, increased knowledge, are his. On this giving and receiving depend the life and growth of the church. He who receives, but never gives, soon ceases to receive. If the truth does not flow from him to others, he loses his capacity to receive. We must impart the goods of heaven, if we would receive fresh blessing. {RH, December 24, 1903 par. 8}

The Lord does not propose to come to this world, and lay down gold and silver for the advancement of his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the harvest field. And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to the Lord his own that makes men poor; withholding tends to poverty. {RH, December 24, 1903 par. 9}

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." For the joy of seeing souls rescued from the hands of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world. Through his sacrifice was given to the world the mighty influence of the Holy Spirit. It is through sacrifice that the work which Christ came to do must be carried forward. Self-sacrifice is required of every child

of God. {RH, December 24, 1903 par. 10}

God calls upon his people to awake to their responsibilities. A flood of light is shining from his Word, and there must be a meeting of neglected obligations. When these are met, by giving to the Lord his own in tithes and offerings, the way will be opened for the world to hear the message that the Lord designs it to hear. If our people had the love of God in the heart, if every church-member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have received their welcome into the city of God. {RH, December 24, 1903 par. 11}

If ever there was a time when sacrifices should be made, it is now. My brethren and sisters, practise economy in your homes. Put away the idols that you have placed before God. Give up your selfish pleasures. Do not, I beg of you, spend means in embellishing your houses; for your money belongs to God, and to him you must give an account for its use. Do not use the Lord's money to gratify the fancies of your children. Teach them that God has a claim on all they possess, and that nothing can ever cancel this claim. {RH, December 24, 1903 par. 12}

Money is a needed treasure. Do not lavish it upon those who need it not. Some one needs your willing gifts. There are those in the world who are hungry, starving. You may say, I can not feed them all. But by practising Christ's lessons of economy, you can feed one. "Gather up the fragments that remain, that nothing be lost." These words were spoken by him whose power wrought a miracle to supply the needs of a hungry multitude. {RH, December 24, 1903 par. 13}

If you have extravagant habits, cut them away from your life at once. Unless you do this, you will be bankrupt for eternity. Habits of economy, industry, and sobriety, are a better portion for your children than a rich dowry. {RH, December 24, 1903 par. 14}

We are pilgrims and strangers on the earth. Let us not spend our means in gratifying desires that God would have us repress. Let us fitly represent our faith by restricting our wants. Let our church-members arise as one man, and work earnestly, as those who are walking in the full light of truth for these last days. {RH, December 24, 1903 par. 15}

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Invest your means in the Lord's cause. If you are doing less than you can do to help the souls perishing around you, be sure that you are incurring guilt by your indolence. {RH, December 24, 1903 par. 16}

It is God who gives men power to get wealth, and he has ordained that this ability shall be regarded, not as a means of gratifying self, but as a means of returning to God his own. With this as an object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor, if he realizes that it is not his own, but the Lord's, to be received with



thankfulness, and with thankfulness returned to the Giver. {RH, December 24, 1903 par. 17}

But of what value is untold wealth, if it is hoarded in expensive mansions, or in bank-stock? What do these weigh in the scale in comparison with the salvation of the souls for whom Christ, the Son of the infinite God, has died? {RH, December 24, 1903 par. 18}

The Lord bids us, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, That if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." {RH, December 24, 1903 par. 19}

**PERIODICALS / RH - The Review and Herald / December 31, 1903 Written for Our Admonition -- No. 1 Mrs. E. G. White**

**December 31, 1903 Written for Our Admonition -- No. 1**

**Mrs. E. G. White**

The book of Deuteronomy should be carefully studied by those living on the earth today. It contains a record of the instruction given to Moses to give to the children of Israel. In it the law is repeated. At the time when the instruction which it contains was given, the people of Israel were encamped beside the Jordan. All but two of the adults who had left Egypt had died in the wilderness. Now the generation that had arisen during the forty years of journeying were about to pass over the Jordan to receive their inheritance in the promised land. But they must first hear from the lips of Moses the instruction given him by the Lord for them. The words of the law must be repeated to them, and they must hear again the conditions upon which they were to enter into and take possession of the promised land. {RH, December 31, 1903 par. 1}

The law of God was often to be repeated to Israel. That its precepts might not be forgotten, it was to be kept before the people, and was ever to be exalted and honored. Parents were to read the law to their children, teaching it to them line upon line, precept upon precept. And on public occasions the law was to be read in the hearing of all the people. {RH, December 31, 1903 par. 2}

Upon obedience to this law depended the prosperity of Israel. If they were obedient, it would bring them life; if disobedient, death. {RH, December 31, 1903 par. 3}

"These be the words which Moses spake unto all Israel on this side Jordan in the

wilderness, in the plain over against the Red Sea. . . . The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go into the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the River Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. {RH, December 31, 1903 par. 4}

"And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. . . . How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." {RH, December 31, 1903 par. 5}

Moses had given the people to understand that he did not desire to monopolize the honor of government. Of all the men of Israel, he was the best qualified to be the leader of the people. But he realized that he must have counselors with whom to share the responsibilities of the work. I can not bear these burdens alone, he declared. Wise, God-fearing men were to be chosen to work with him, and they were to remain in their position of trust as long as they gave evidence that they were loyal and faithful. These men were to show favor to no one, and they were not to do one wrong action in order to gain favor. They were never to accept bribes nor to allow themselves to be overawed by evil men. In all their decisions equity was to govern. They were to be "able men, such as fear God, men of truth, hating covetousness." {RH, December 31, 1903 par. 6}

The men thus chosen were appointed rulers over the people,--rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. Speaking of their appointment, Moses declared: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." {RH, December 31, 1903 par. 7}

And the people had agreed to the plans outlined by Moses, and had promised to

follow the Lord's directions. Why then had they worked contrary to the Lord's agreement, arousing mutiny and discontent? Why had they murmured and complained, as if they were hardly dealt with? They had complained of Moses, as if he were treating them harshly, when he was seeking in every way to make their journeyings in the wilderness a preparation and training for the promised land. Obedience to God's commands, co-operation with him in carrying out his plans, was essential for their present and future good, yea, for their eternal welfare. But they had been rebellious and disobedient. {RH, December 31, 1903 par. 8}

Speaking of their conduct in the wilderness, Moses said: "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. {RH, December 31, 1903 par. 9}

"And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us. Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there." {RH, December 31, 1903 par. 10}

It was upon the very borders of the promised land that the people had broken into rebellion. The spies had returned from Canaan with their hearts filled with unbelief, and their wicked murmurings had set the hearts of all the people in rebellion. Dissatisfaction is quickly awakened in hearts that are unsanctified. {RH, December 31, 1903 par. 11}

"Then I said unto you, Dread not, neither be afraid of them. The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the

Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither." {RH, December 31, 1903 par. 12}

The time to which Moses refers when the Lord was angry with him was when the stream that for so many years had supplied the people with water ceased to flow. It was the Lord's purpose to test his people. He would prove whether they would trust his providence or imitate the unbelief of their fathers. Before God permitted them to enter Canaan, they must show that they believed his promise. {RH, December 31, 1903 par. 13}

But no sooner was the cry for water heard in the encampment, than the people forgot the One who for so many years had supplied their wants, and instead of turning to God for help, they murmured against him, in their desperation exclaiming, "Would God that we had died when our brethren died before the Lord." {RH, December 31, 1903 par. 14}

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." {RH, December 31, 1903 par. 15}

The leaders went to the door of the tabernacle, and fell upon their faces. Again the glory of the Lord appeared, and Moses was directed, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." {RH, December 31, 1903 par. 16}

The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. "Hear now, ye rebels," he cried, "must we fetch you water out of this rock?" and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod. {RH, December 31, 1903 par. 17}

Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was true, but even truth is not to be spoken in passion or impatience. Moses, in taking it upon himself to accuse the people, grieved the Spirit of God, and wrought the people only harm. {RH, December 31, 1903 par. 18}

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel, they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, their guilt would have been far greater. But they were not chargeable with wilful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin did among the people, he could not remit the punishment. God forgave Moses, but he could not grant him that which he so greatly longed for,--a home

in the promised land.

{RH, December 31, 1903 par. 19}

**PERIODICALS / RH - The Review and Herald / January 7, 1904 Written for Our Admonition--No. 2 Mrs. E. G. White**

***January 7, 1904 Written for Our Admonition--No. 2***

**Mrs. E. G. White**

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." {RH, January 7, 1904 par. 1}

The people of God, and especially the men who occupy positions of trust, need to study the history of Moses' failure to enter Canaan. Let them stop and think what it means to become angry, to show a spirit unworthy of a leader of God's people. There are those in God's service who have given way to anger, and who have not felt the repentance that Moses felt. These men have braced themselves to follow an unchristian course, and have gone on from one wrong to another. {RH, January 7, 1904 par. 2}

And there are murmurers in the church, who easily lose their self-control. If everything does not move to please them, they become irritated, and provoke one another to evil. They have not the light and love of God in their souls; if their way is crossed, they give loose rein to an unsanctified, irritable spirit. {RH, January 7, 1904 par. 3}

I have been instructed to present this before our people, and to urge them to make diligent work for repentance. {RH, January 7, 1904 par. 4}

The instruction given to the children of Israel is for us also. Happy will be the church when its members study the directions given to the Israelites during their journeyings in the wilderness. In this instruction are specified the virtues that the church in the wilderness must have in order to be approved of God. The church of today has far greater light than had the church in the wilderness. She should stand on vantage ground, cherishing the pure, holy principles that God declares men must cherish in their dealing with their fellow men, if they would grow in grace and wisdom, and be honored as obedient subjects. Only by following these principles can we adorn the gospel of our Lord Jesus Christ. {RH, January 7, 1904 par. 5}

The importance of the law of God, and Christ's relation to it, are to be presented before those who have placed themselves under Satan's banner, full of self-importance and self-sufficiency. In a wicked world God's servants are to obey the principles of his government, by their righteousness testifying that fallen man can be loyal to God. {RH, January 7, 1904 par. 6}

Christ is our Leader. Clothing his divinity with humanity, he humbled himself, that he might stand in person at the head of the human race. He laid aside his kingly crown,

and yielded up his high position as commander of the angels, who loved to do his bidding. For our sake he became poor, that through his humiliation and poverty, human beings might be made rich, heirs to an eternal weight of glory. The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin, divinity was to touch humanity. Living on this earth as a man among men, Christ answered in the affirmative the question, "Can man keep the law of God?" He was tempted in all points as man is tempted, "yet without sin." He was tempted that he might know how to succor those that should afterward be tempted. He became a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He gave himself to the world as a spiritual teacher, a genuine medical missionary. {RH, January 7, 1904 par. 7}

O that our workers realized what privileges are theirs! They would know by experience what it means to hear and obey the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, January 7, 1904 par. 8}

Christ came to our world to teach men what is meant by genuine religion, --the religion that will make men and women lights in the world. To all he offers power to form a true, noble character. The converted man rejoices that he has a Saviour who is so mighty. He is a partaker of the divine nature. His repentance is not a farce, but a reality, and the fruits of it appear in Christlike words and deeds. Every day, every hour, he reveals faith in the Sin-bearer. Love, hope, long-suffering, patience, kindness, are revealed in his life. In self-denial he lifts the cross and follows Jesus. He is a representative of the Saviour. {RH, January 7, 1904 par. 9}

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) take heed, brethren, lest there be in any of you an evil heart to unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." {RH, January 7, 1904 par. 10}

Mark the words "deceitfulness of sin." Often Satan presents his temptations under the guise of goodness. Beware that you yield not to them. One violation of straight-forward truthfulness prepares the way for the second violation, and wrongs are repeated until the heart of unbelief becomes hardened, and the conscience loses its sensitiveness. {RH, January 7, 1904 par. 11}

Let us humble our hearts before God, and ask him to forgive us for speaking words of unbelief, words that cast a reflection on him who is too wise to err, and too good to do us harm. {RH, January 7, 1904 par. 12}

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your



hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. {RH, January 7, 1904 par. 13}

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

{RH, January 7, 1904 par. 14}

## **PERIODICALS / RH - The Review and Herald / January 7, 1904 Our First-Page Message**

### ***January 7, 1904 Our First-Page Message***

THE EPISTLE OF JUDE CONTAINS WARNING AND INSTRUCTION APPLICABLE TO OUR OWN TIME AND WORK. IT SHOULD BE READ AS IF ADDRESSED TO SEVENTH-DAY ADVENTISTS. THIS IS THE CONCLUSION WHICH CAN PROPERLY BE DRAWN FROM THE FOLLOWING PARAGRAPHS TAKEN FROM A COMMUNICATION FROM SISTER WHITE, DATED AUG. 27, 1903:-- {RH, January 7, 1904 par. 1}

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit. {RH, January 7, 1904 par. 2}

Jude bears this message to guard believers against the seductive influences of false teachers, men who have a form of godliness, but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit. {RH, January 7, 1904 par. 3}

False theories will be mingled with every phase of experience, and advocated with

satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skilful misrepresentations with seductive tact. {RH, January 7, 1904 par. 4}

The Lord is guarding his people against a repetition of the errors and mistakes of the past. There have always abounded false teachers who, advocating erroneous doctrines and unholy practises, and working upon false principles in a most specious, covered, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls because these souls believe and rely upon the men advocating these theories.

E.G.W.

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{RH, January 7, 1904 par. 5}

**PERIODICALS / RH - The Review and Herald / January 14, 1904 A Call to Greater Consecration Mrs. E. G. White**

**January 14, 1904 *A Call to Greater Consecration***

**Mrs. E. G. White**

Men and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives, in an apostate world. Filled with a desire to win sinners to Christ, they have the sympathy and co-operation of the heavenly universe. {RH, January 14, 1904 par. 1}

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center. Thus is answered his prayer that his followers may be one, as he is one with the Father. {RH, January 14, 1904 par. 2}

Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness? The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on

every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But they refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. Some have joined the enemy, to become accusers of the brethren. How could they do this wicked thing? In thought, word, and deed they are transgressors. They have spoken words that God condemns as unjust and cruel. {RH, January 14, 1904 par. 3}

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly. There are many now teaching others who need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony. They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from his work. {RH, January 14, 1904 par. 4}

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The Infinite One -- he who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness -- is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the selfishness of the human heart. In order to be true Christians we must surrender ourselves unreservedly to Christ. {RH, January 14, 1904 par. 5}

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be, and of what they can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as he sees best. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are God's husbandry, ye are God's building." If we build in cooperation with him, the structure that we rear will day by day grow more beautiful and more symmetrical under the hand of the Master-builder, and through all eternity it will endure. {RH, January 14, 1904 par. 6}

Sanctification is a progressive work. It is a continuous work, leading human beings higher, and still higher. It does not leave love behind, but brings it into the life as the very essence of Christianity. {RH, January 14, 1904 par. 7}

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is our example. During his life on earth, he was ever kind and gentle. His influence was ever fragrant; for in him dwelt perfect love. He was never sour and unapproachable, and he never compromised with wrong to obtain favor. If we have his righteousness, we shall be like him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of his presence, become mellowed by his grace? {RH, January 14, 1904 par. 8}

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we, by clinging to our imperfections and deformities, make Christ ashamed of us? His grace is promised to us. If we will receive it, it will beautify our lives. Then in the place of disparaging our fellow workers, we shall help them to climb the ladder of progress. Deformity will be exchanged for goodness, perfection. Our lives will be adorned with the graces that made Christ's life so beautiful. {RH, January 14, 1904 par. 9}

God calls for our co-operation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives with the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to represent him. In order for us to be true to our pledge, Christ must be formed within, the hope of glory. The daily life must become more and more like the Christ-life. We must be Christians in deed and in truth. Christ will have nothing to do with pretense. He will welcome to the heavenly courts those only whose Christianity is genuine. The lives of professed Christians who do not live the life of Christ are a mockery to religion. {RH, January 14, 1904 par. 10}

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be borne to the power of divine grace. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained. {RH, January 14, 1904 par. 11}

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

{RH, January 14, 1904 par. 12}

**PERIODICALS / RH - The Review and Herald / January 21, 1904 Beware of Fanciful Doctrines Mrs. E. G. White**

***January 21, 1904 Beware of Fanciful Doctrines***

**Mrs. E. G. White**

I have been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which can not be sustained by the Word of God. They need the testimony of men who know the truth, men who understand and obey the charge given to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things,

endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:2-5. {RH, January 21, 1904 par. 1}

In some instances men have been turned away from the truth to listen to fables. Efforts were made to set right those thus deceived, but some had drunk so deeply from the polluted fountain, and had become so impregnated with false impressions, that it was impossible to undeceive them. They had come to believe that it was more profitable to eat of the food offered in the strange doctrines presented, than to eat of the food contained in the Word of God. {RH, January 21, 1904 par. 2}

Brethren, look well to the character of your religion. Do not forget that Christ is to be your pattern in all things. You may be sure that his religion is not a sensational religion. A religion of this kind I learned to dread in my very earliest experience in the cause of present truth. I was at that time, before I was seventeen years old, bidden to warn those who were cherishing fanciful ideas, and who declared that their strange movements were inspired of God. {RH, January 21, 1904 par. 3}

In New Hampshire there were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their ideas, some of which led to free-lovism. I was shown that these men were seducing souls by presenting speculative theories regarding God. {RH, January 21, 1904 par. 4}

I went to the place where they were working, and opened before them what they were doing. The Lord gave me strength to lay plainly before them the danger of their course. Among other views, they held that those once sanctified could not sin, and this they were presenting as gospel food. Their false theories, with their burden of deceptive influence, were working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully clothed theories. Great evils had already resulted. The doctrine that all were holy had led to the belief that the affections of the sanctified were never in danger of leading astray. The result of this belief was the fulfilment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practise. {RH, January 21, 1904 par. 5}

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal god diffused through nature, and the doctrine of holy flesh. {RH, January 21, 1904 par. 6}

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, led many of them from loyalty. And, having lost their place in heaven, they prepared temptations for our first parents. Adam and Eve yielded to the enemy, and by their disobedience, humanity was estranged from God, and the earth was separated from heaven. {RH, January 21, 1904 par. 7}

Christ pledged himself to bridge the gulf that sin had made. Thus he became the Way, the Truth, and the Life. He shows us the path that leads to heaven, and promises to impart his efficiency to every one who believes on him. He came to our world to

reveal, not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty. {RH, January 21, 1904 par. 8}

The character and power of God are revealed by the work of his hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that his "eternal power and Godhead" may be understood. {RH, January 21, 1904 par. 9}

Pantheistic theories are not sustained by the Word of God. The light of his truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination. Separation from God is the result of accepting them. {RH, January 21, 1904 par. 10}

Christ calls upon his people to believe and practise his Word. Those who receive and assimilate this Word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have strong, consistent Christian characters. They will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement. {RH, January 21, 1904 par. 11}

I beseech those who are laboring for God not to accept the spurious for the genuine. We have a whole Bible full of the most precious truth. We have no need for supposition or false excitement. In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. Present in the simplicity of Christ the truths that he came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that have no foundation in the Bible. We have grand solemn tests to present. "It is written" is the test that must be brought home to every one. {RH, January 21, 1904 par. 12}

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. God has not laid upon any one the burden of encouraging an appetite for strange, odd doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Do not let your life-work be marred by them. {RH, January 21, 1904 par. 13}

The minds of the Jewish teachers were filled with maxims and suppositions. They interpreted the Word to mean that which God never designed it to mean, enforcing their oddities on the common people. {RH, January 21, 1904 par. 14}

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers were to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say," he continues, "least any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye



are complete in him, which is the head of all principality and power." Colossians 2:2-10. {RH, January 21, 1904 par. 15}

I am instructed to say to our people, Let us follow Christ. We may safely discard all ideas that are not included in his teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them. {RH, January 21, 1904 par. 16}

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, fault-finding. They have climbed into the judgment seat to pronounce sentence on those who do not meet their ideas. God calls upon them to come down, and bow before him in repentance, confessing their sins. He says to them, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Revelation 2:4, 5. They are striving for the first place, and by their words and acts they make many hearts sore. {RH, January 21, 1904 par. 17}

Against this spirit, and against the false religion of sentimentalism, which is equally dangerous, I bear my warning. Take heed, brethren and sisters. Who is your leader--Christ, or the angel who fell from heaven? Are you sound in the faith? My prayer for you all is that God would grant you "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Ephesians 3:16-19.

{RH, January 21, 1904 par. 18}

**PERIODICALS / RH - The Review and Herald / January 28, 1904 Practical Christianity Mrs. E. G. White**

**January 28, 1904 *Practical Christianity***

**Mrs. E. G. White**

I have been impressed with the subject of the influence of the church--what this influence should be. By earnest prayer the members are to obtain power that will make their influence a savor of life unto life. What is needed today is practical Christianity, not merely for a day or a year, but for a lifetime. The man who professes to be a Christian, and yet reveals in his life no practical godliness, is denying Christ. Opposite his name in the books of heaven are written the words, Unfaithful steward. {RH, January 28, 1904 par. 1}

How is the world to be enlightened, save by the lives of Christ's followers? You profess to believe in Christ, to be a follower of his. Do you do his works? Can the world see plainly that you have been with Jesus, and learned of him? How are unbelievers to know that you belong to Christ if you show no zeal in his service, but instead cherish worldly ambition and follow worldly plans? Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." {RH, January 28, 1904 par. 2}

God can not prepare for the day of trial before us those who are careless and indifferent. With those who are neither cold nor hot he has nothing to do. "I would thou wert cold or hot," he says. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The half-hearted Christian exerts an influence more harmful than the influence of the avowed infidel. {RH, January 28, 1904 par. 3}

There are many whose lives are but a pretense of godliness. They are a law unto themselves, and they always will be, unless the grace of Christ subdues their hearts. They lift up their souls unto vanity, and God has no use for them in his service. {RH, January 28, 1904 par. 4}

### **The Will of God Concerning You**

Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we might be holy. Christ gave himself for our redemption, that through faith in his power to save from sin, we might be made complete in him. In giving us his Word, he has given us bread from heaven. He declares that if we eat his flesh and drink his blood, we shall receive eternal life. {RH, January 28, 1904 par. 5}

As Christians we have pledged ourselves to fulfil the responsibilities resting on us, and to show to the world that we have a close connection with God. Thus, through the good words and works of his disciples, Christ is to be represented and honored. {RH, January 28, 1904 par. 6}

God expects of us perfect obedience to his law. This law is the echo of his voice, saying to us, Holier, yea, holier still. Desire after the fulness of the grace of Christ, yea, long -- hunger and thirst -- after righteousness. The promise is, "Ye *shall* be filled." Let your heart be filled with a longing for this righteousness, the work of which God's Word declares to be peace, and its effect quietness and assurance forever. {RH, January 28, 1904 par. 7}

God has plainly stated that he expects us to be perfect, and because he expects this, he has made provision for us to be partakers of the divine nature. Only thus can we gain success in striving for eternal life. The power is given by Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, January 28, 1904 par. 8}

God's people are to reflect to the world the bright rays of his glory. But in order for them to do this, they must stand where these rays can fall on them. They must co-operate with God. The heart must be cleansed of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power.

The bread of heaven must be eaten and assimilated, becoming part of the life. Thus we gain eternal life. Thus is answered the prayer of Christ, "Sanctify them through thy truth: thy word is truth." {RH, January 28, 1904 par. 9}

"This is the will of God, even your sanctification." Is it *your* will that your desires and inclinations shall be brought into harmony with the divine mind? {RH, January 28, 1904 par. 10}

### **Godliness in the Every-Day Life**

Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." {RH, January 28, 1904 par. 11}

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as verily a blessing to us as to those to whom they are spoken. {RH, January 28, 1904 par. 12}

Parents, allow no faultfinding in your home. Teach your children to speak pleasant words, words that will bring sunshine and joy. Angels are not attracted to a home where discord reigns. Bring practical godliness into the home. Prepare yourselves and your children for entrance into the city of God. Angels will be your helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage. {RH, January 28, 1904 par. 13}

Let the determination of each member of the family be, I will be a Christian: for in the school here below I must form a character that will give me entrance into the higher grade, even the school above. I must do unto others as I desire them to do to me. {RH, January 28, 1904 par. 14}

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in charge of our publishing houses and schools, need your prayers. They are tempted and tried. As you plead with God to bless them, your own hearts will be subdued and softened by his grace. {RH, January 28, 1904 par. 15}

### **From Grace to Grace**

We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit, into subjection to Christ. Unless we do this, the health of both body and soul will be endangered. {RH, January 28, 1904 par. 16}

God desires his workers to gain daily a better understanding of how to reason

logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to the strength of the memory. We can not afford to make mistakes. As little children we are to sit at the feet of Christ, learning of him how to work successfully. We are to ask God for sound judgment, and for light to impart to others. There is need of knowledge that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant further on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge. {RH, January 28, 1904 par. 17}

The end of all things is at hand. What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly. {RH, January 28, 1904 par. 18}

Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men, and act a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,--nothingness. {RH, January 28, 1904 par. 19}

In all ages God has given human beings divine revelations, that thus he may fulfil his purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

{RH, January 28, 1904 par. 20}

**PERIODICALS / RH - The Review and Herald / February 4, 1904 Evidences of Discipleship Mrs. E. G. White**

**February 4, 1904 *Evidences of Discipleship***

**Mrs. E. G. White**

He who is converted to the truth, through faith made a partaker of the divine nature, is set apart to do the work of him who gave his life for the life of the world. The converted man is not a sluggard, but an earnest, faithful worker. He is one of Christ's

chosen instrumentalities for the saving of others. He is filled with the same spirit of service that inspired the Saviour. He is a laborer together with God. He has the same earnestness, the same fervor, that led Christ to work so untiringly for the perishing. He is made a partaker of Christ's sufferings and of his great love, and he becomes a part of his working force for the saving of sinners. {RH, February 4, 1904 par. 1}

Those in whose hearts the love of Christ abides will use every power they have in doing the work that Christ did. Every one who has received the message of Christ's love has a work to do. Upon every Christian rests the responsibility of reflecting the light of heaven to those in darkness. Each follower of the Saviour is to proclaim the glad tidings of salvation through grace. No one is to fail of living the truth that he has received. {RH, February 4, 1904 par. 2}

The words of the Christian are to be carefully chosen. His deportment is to be above reproach. It is the revealing of the goodness of Christ's character that has so decided an influence on all with whom he is brought in contact. {RH, February 4, 1904 par. 3}

The Lord is our Captain, our Leader. We are to bear his banner, and wear the armor that he provides. We are to strive to win his enemies to be his friends. Not till he lays his armor at the feet of the Redeemer is the Christian to relax his watchful, prayerful efforts. {RH, February 4, 1904 par. 4}

"We are laborers together with God." Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in his service. Remember that all the means you have is given you by God. Use it to glorify his name. Use it wisely and economically, because it is a sacred trust. I ask those who have been entrusted with the Lord's money to labor unselfishly for the Master. Do not tie up your money in estates and banks, when there is such need that it be put into circulation to advance the Lord's work. Remember that your money is yours only in trust. Give the light to others by giving of your means to send workers into new fields. Thus you will hasten the coming of Christ. He who is truly converted will feel it a privilege to give of his means to send the truth into the dark places of the earth. {RH, February 4, 1904 par. 5}

God asks, Why are not memorials for me established in the cities? What answer can we return? The neglected work in our cities testifies to the lack of Christlike energy among believers. Let all awake to the need of establishing Christian missions in the cities. Let God's workers enter the doors that he has opened for them. Believers need to arouse and do much more than they are now doing in lines of Christian effort. {RH, February 4, 1904 par. 6}

Christ's commission is, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Let God's people show that they believe these words. Fulfilling the Saviour's commission, they are to be a working power through all time. {RH, February 4, 1904 par. 7}

Have we light? Let it shine forth to those in darkness. Tell the Saviour that you are doing his bidding, and then believe that he will fulfil the word, "Lo, I am with you alway, even unto the end." {RH, February 4, 1904 par. 8}

Of the disciples we read, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." {RH, February 4, 1904 par. 9}

Our work is plainly outlined by the work of Christ and the work of his disciples after his resurrection and ascension. We are not at liberty to sit with folded hands, waiting for some one to lead us to fields of labor and set us at work. Those who have a knowledge of the truth are to go forth in the name of the Lord, believing every word that Christ has spoken, and looking to him for grace and strength. {RH, February 4, 1904 par. 10}

As, like the disciples, you go from place to place, telling the story of the Saviour's love, you will make friends, and will see the fruit of your labor. All true, humble, loving, faithful workers will be sustained and strengthened by power from on high. They will win their way to the hearts of the people as they follow Christ's example. The sick will be ministered to, the afflicted prayed for. There will be heard the voice of singing and the voice of prayer. The Scriptures will be opened to testify of truth. And with signs following, the Lord will confirm the word spoken. {RH, February 4, 1904 par. 11}

This class of work has gone out of fashion. Let it be once more brought into practise. The fields are white all ready to harvest. The Lord desires many more to go out into the harvest field. He will be with those who study his Word and obey his commands. He will impart to them his grace. Go forth in the name of Christ, remembering that he is your companion, that every prayer, every word, every song, is heard by him. The message of the soon coming of the Lord with power and great glory will bring conviction to many hearts. {RH, February 4, 1904 par. 12}

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. {RH, February 4, 1904 par. 13}

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

{RH, February 4, 1904 par. 14}



**Earnest Effort Mrs. E. G. White**

**February 11, 1904 *The Need of Earnest Effort***

**Mrs. E. G. White**

We are far behind in our missionary work, both at home and in foreign countries. We have in our keeping the most sacred truth ever committed to mortals, and our work should correspond to our profession of faith. The world is becoming more and more lawless. Soon great trouble will arise among the nations,--trouble that will not cease until Jesus comes. {RH, February 11, 1904 par. 1}

What are we as a people doing at this important time? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and sincerity for help from him who is the source of strength? Are we claiming the promises, believing that Jesus pardons our transgressions? Are we educating ourselves to overcome all temptation to murmur and complain? {RH, February 11, 1904 par. 2}

My brethren and sisters, as never before we need to press together, unitedly following him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him. {RH, February 11, 1904 par. 3}

Christ died to redeem us. By the infinite price with which he ransomed us he has shown his love for us. He is not willing that any should perish. He desires all to believe on him, that they may have eternal life. {RH, February 11, 1904 par. 4}

With pity and compassion, with tender yearning, the Lord is looking upon his tried, tempted people. For a time the oppressors will be permitted to triumph over those who obey God's commandments. All are given the same opportunity that was granted to the first great rebel, the opportunity to show what spirit is prompting them to action. It is God's purpose that every one shall be tested, to see whether he will be loyal or disloyal to the laws that govern the kingdom of heaven. To the last God gives Satan opportunity to reveal his character. Thus the final triumph of his people will be made more marked, more glorious, more complete. The words of the prophet will be fulfilled: "The day of vengeance is in mine heart, and the year of my redeemed is come." "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the people." {RH, February 11, 1904 par. 5}

Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food. No one should lift up his soul unto vanity, walking in pride and self-indulgence. We are living in a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will find us unprepared. {RH, February 11, 1904 par. 6}

There is in our churches a decided lack of love for Christ and for one another.

Christlike simplicity is looked upon as weakness. There is a lack of clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. When those who are handling sacred things do not walk in the light, the light becomes darkness to them, and how great is that darkness! Men are making strange mistakes in reading character. Those who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in his steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are thickening around us. All pharisaism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith. {RH, February 11, 1904 par. 7}

There is among us a manifest lack of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this. And on no account must the spirit of complaint be encouraged. Do you cherish malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a spirit of war, rather than a spirit of meekness and humility? If ever we needed to manifest kindness and true courtesy, it is now. We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in his providence God has designed that the claims of his law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling. {RH, February 11, 1904 par. 8}

Constantly we are to pray for divine aid. It is God alone who can hold the four winds until his servants shall be sealed in their foreheads. {RH, February 11, 1904 par. 9}

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter God's people. He brings up side issues to divert minds from the important subjects that should engage our attention. Individually we are to feel the importance of uniting in the bonds of Christian fellowship. With one heart and one mind we are to prepare for the conflict, by faith laying our petitions before the mercy-seat. The throne of God is arched by the bow of promise, and the prayers offered in faith and simplicity are heard. It is God's glory to answer the supplications of his people. {RH, February 11, 1904 par. 10}

I have been especially instructed in regard to the danger of drawing apart. Let us leave to Satan the cruel work of accusing and faultfinding. Let us bow before God in repentance because of our want of love for one another and for him who died for us. The gold of love and faith is wanting in our ranks. Christ declares, "I have somewhat against thee, because thou hast left thy first love." Many are holding on to the truth with only the tips of their fingers. They have had great light and many privileges. Like Capernaum, they have in this respect been exalted to heaven. But unless they put away their pride and self-confidence, in the time of trial that is approaching they will become apostates. Unless they have an entire transformation of character, they will never enter heaven.

{RH, February 11, 1904 par. 11}

You strike too low, my brethren. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God, even your sanctification." Is it your will also? My brethren, with intensity of desire long after God; yea, pant after him, as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ. {RH, February 11, 1904 par. 12}

Why do not those who name the name of Christ reveal the earnestness and the self-denial that he revealed? Why do they not arouse from their indifferent, self-satisfied condition? God's people must have a fixed purpose to honor him. They will never be holy until they put all their energies into his work.

{RH, February 11, 1904 par. 13}

## **PERIODICALS / RH - The Review and Herald / February 18, 1904 Lights in the World Mrs. E. G. White**

### **February 18, 1904 *Lights in the World***

#### **Mrs. E. G. White**

Christ declared himself to be the light of the world. To his disciples he gave a part in the work of shedding light on a sin-darkened world. "Ye are the light of the world," he declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, February 18, 1904 par. 1}

The church has been made the depository of the truth of the gospel, the agency through which God's light is to shine forth to the world, in clear, distinct rays. How is this light to shine? Let God's Word tell us:-- {RH, February 18, 1904 par. 2}

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." {RH, February 18, 1904 par. 3}

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {RH, February 18, 1904 par. 4}

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." {RH, February 18, 1904 par. 5}

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall

come to thy light, and kings to the brightness of thy rising." {RH, February 18, 1904 par. 6}

God has made every provision for our justification and sanctification. He has given Christ to us, that through him we may be made complete. Christ gave his life for sinners. By his death he opened a fountain in which all may wash their robes of character, and make them white. He died on the cross, but he rose from the tomb, proclaiming, "I am the resurrection, and the life." He made his followers joint heirs with him in his glory. In his name they were to go forth to carry out his purpose of bringing many souls to a knowledge of the truth. {RH, February 18, 1904 par. 7}

Heaven's resources are limitless, and they are all at our command. Why, then, I ask, is the progress of the Lord's work in our world so slow? Why are not the Lord's followers increasing in knowledge and purity, holiness and power? {RH, February 18, 1904 par. 8}

Are there not presented before Christ's followers the highest virtues to be cultivated, the greatest honors to be gained? God calls upon them to enter a race in which every one may win. He calls upon them to enlist in a warfare in which every one may be a conqueror. A robe of righteousness and a crown of everlasting life,--this is the reward held out before the overcomer. {RH, February 18, 1904 par. 9}

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give to men. God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are the recognized representatives of Christ. Their work is to show that Christianity is a reality. They are to be men of faith, men of constant growth, men of courage, whole-souled men, who without questioning trust in God and his promises. {RH, February 18, 1904 par. 10}

God calls for men of undaunted courage, men full of hope and faith and trust, who rejoice in the thought of the final triumph, refusing to be hindered by obstacles. He who steadfastly adheres to the principles of truth has the assurance that his weakest points of character may become his strongest points. Heavenly angels are close by him who strives to bring his life into harmony with God and his holy law. God is with him as he declares, "I must overcome the temptations that surround me, else they will drive Christ from my heart." He combats all temptation and braves all opposition. By the strength obtained from on high, he holds in control the passions and tendencies which, uncontrolled, would lead him to defeat. {RH, February 18, 1904 par. 11}

The presence of the man who loves and fears God is as a sweet fragrance in his family. His example speaks eloquently in favor of the truth. All with whom he comes in contact are constrained to say, "He has been with Jesus, and has learned of him." {RH, February 18, 1904 par. 12}

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. {RH, February 18, 1904 par. 13}

Why, then, should not those who are fighting against the powers of darkness move

forward with faith and courage? God and Christ and the Holy Spirit are on their side. {RH, February 18, 1904 par. 14}

The Lord expects those who believe in Christ to co-operate with divine instrumentalities, and thus reveal a strength that the worldling can not reveal. God is dishonored, and his cause is reproached, when the Christian shows less zeal, less self-denial, in his strife for the mastery over evil, than do those who are striving for the mastery over the things of the world. {RH, February 18, 1904 par. 15}

We know not how soon our probation may close. How dare those who know the truth live in unpreparedness, not ready to meet their Lord? How dare they remain sinful and defiled? Why are they not afraid? Why do they not realize their peril? The weakness of the church is due to its unbelieving, unconverted, unsanctified members. The Lord would work mightily for his people if they would put off the works of darkness, and be clothed with his righteousness. He calls upon every one who names the name of Christ to depart from all iniquity, to be "not slothful in business; fervent in spirit; serving the Lord." {RH, February 18, 1904 par. 16}

God calls upon those who profess to believe the truth to show by unquestioning obedience that they are faithful soldiers of the cross. Let not those who stand under the blood-stained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects his soldiers to be brave and loyal and true. {RH, February 18, 1904 par. 17}

The work that Christ did on this earth his followers are to do. With the power and efficacy brought by the Holy Spirit they are to carry forward his plan for the restoration of the divine image in humanity. The Lord will do great things for them when they work under the Holy Spirit's guidance. But they must place their entire dependence on God. {RH, February 18, 1904 par. 18}

For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They have failed to appreciate the One who declares, "Lo, I am with you always, even unto the end of the world." {RH, February 18, 1904 par. 19}

Let us do all in our power to redeem the past. Making God our trust, let us go out into the waste places of the earth to work for the salvation of perishing souls. We shall meet with close and trying times. Temptation and trial will come. But the Lord is an all-powerful helper. He desires those who work for him to move forward with singing, because he co-operates with every unselfish effort. {RH, February 18, 1904 par. 20}

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

{RH, February 18, 1904 par. 21}

**PERIODICALS / RH - The Review and Herald / February 25, 1904 Brotherly Love  
Mrs. E. G. White**

## **February 25, 1904 *Brotherly Love***

**Mrs. E. G. White**

Just prior to the crucifixion, Christ, in his last lessons to the disciples, dwelt upon the love that they should cherish for one another. "By this," he said, "shall all men know that ye are my disciples, if ye have love one to another." {RH, February 25, 1904 par. 1}

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds they strove to kindle this love in other hearts. {RH, February 25, 1904 par. 2}

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." So closely were they to be united to Christ, that they would be enabled to fulfil his requirements. The power of a Saviour who could justify them by his righteousness was to be magnified. {RH, February 25, 1904 par. 3}

### **A Spiritual Loss**

But the early Christians began to look for defects in one another. Dwelling upon mistakes, encouraging suspicion and doubt, giving way to unkind criticism, they lost sight of the Saviour, and of the great love he had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they themselves erred. They forgot the lessons of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts. {RH, February 25, 1904 par. 4}

### **A Message of Reproof**

Because the early church lost their first love, there came to them a message of reproof. "I have somewhat against thee," the Lord declared, "because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." {RH, February 25, 1904 par. 5}

Those mentioned in this scripture as losing their first love were not ranked with open



sinners. They had the truth; they were established in the doctrine; they were firm to condemn and resist evil. Yet God declared, "Nevertheless I have somewhat against thee." They were losing their realization of the greatness of the love that God has shown for fallen humanity by making an infinite sacrifice to redeem them. {RH, February 25, 1904 par. 6}

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death he urged upon believers the constant exercise of love for one another. His letters to the churches are interwoven with this thought. In one of his epistles we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another." {RH, February 25, 1904 par. 7}

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! How careful we should be to have our words and actions in harmony with the sacred truths that God has committed to us. The people of the world are looking to us, to see if our faith is exerting a sanctifying influence on our hearts, making us Christlike. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. {RH, February 25, 1904 par. 8}

### **Our Greatest Danger**

It is not the opposition of the world that will endanger us the most; the evil cherished in the hearts of professed Christians works out most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening ourselves in spiritual things than by being envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, February 25, 1904 par. 9}

### **How We May Reveal Christ**

When you are associated with one another, be guarded in your words. Let your conversation be of such a nature that you will have no need to repent of it. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your hearts,

you will talk of the truth,--of the blessed hope that you have in Jesus. If your hearts are filled with brotherly love, you will seek to establish and build up your brother in the most holy faith. {RH, February 25, 1904 par. 10}

If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil-speaking; for it is the work of the enemy. Remind the speaker that God's Word forbids this kind of conversation. We are to empty the heart of everything that defiles the soul-temple, that Christ may dwell within. The Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love toward others, if we guard one another's interests, if we are kind, patient, forbearing, the fruits we bear will give evidence to the world that we are God's children. It is unity in the church that enables Christians to exert a strong influence upon unbelievers. {RH, February 25, 1904 par. 11}

To build up one another in the most holy faith is a blessed work; to tear down is a work full of bitterness and sorrow Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, love and unity would prevail in the church. {RH, February 25, 1904 par. 12}

Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet upon dangerous ground; nor would we enter into temptation, falling under the power of the evil one. {RH, February 25, 1904 par. 13}

Instead of finding fault with others, let us be critical with ourselves. Every one should inquire, Is my heart right before God? Am I glorifying my Heavenly Father? If you have cherished a wrong spirit, banish it from the soul. Eradicate from your heart everything that is of a defiling nature. Pluck up every root of bitterness, lest others be contaminated by the baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour and cultivate in its stead the plant of love. Let Jesus be enshrined in the soul-temple. {RH, February 25, 1904 par. 14}

My brethren and sisters, prayerfully consider the exhortation given to those who have left their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." God is now calling for heartfelt repentance, and for a return to the love that we once manifested toward one another. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." {RH, February 25, 1904 par. 15}

"If we love one another, God dwelleth in us, and his love is perfected in us."

{RH, February 25, 1904 par. 16}

**PERIODICALS / RH - The Review and Herald / March 3, 1904 Danger in Speculative Knowledge Mrs. E. G. White**

**March 3, 1904 *Danger in Speculative Knowledge***

**Mrs. E. G. White**

The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized. {RH, March 3, 1904 par. 1}

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,--these Satan uses as agencies to bring about certain ends. He will employ the power of mind on mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error. {RH, March 3, 1904 par. 2}

Satanic agencies are clothing false theories in an attractive garb, even as Satan in the garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain Word of God to pleasing fables. {RH, March 3, 1904 par. 3}

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. {RH, March 3, 1904 par. 4}

I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give the people of God the warning, "Be not deceived; God is not mocked." {RH, March 3, 1904 par. 5}

**Beware of a Sensational Religion**

At this time we need in the cause of God spiritual-minded men,--men who are firm in principle, and who have a clear understanding of the truth. {RH, March 3, 1904 par. 6}

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practise the truth, men who understand and obey the charge given to Timothy: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers,

having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." {RH, March 3, 1904 par. 7}

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon any one the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your life-work be marred by them. {RH, March 3, 1904 par. 8}

### **A Warning Against False Teaching**

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers are to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." "And this I say," he continues, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." {RH, March 3, 1904 par. 9}

I am instructed to say to our people, Let us follow Christ. Do not forget that he is to be our pattern in all things. We may safely discard those ideas that are not found in his teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them. {RH, March 3, 1904 par. 10}

### **Diverting Minds from Present Duty**

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give John for his people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. {RH, March 3, 1904 par. 11}

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." {RH, March 3, 1904 par. 12}

Let none seek to tear away the foundations of our faith,--the foundations that were

laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. {RH, March 3, 1904 par. 13}

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?--It soon fell; for it was not founded upon the Rock. {RH, March 3, 1904 par. 14}

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"? {RH, March 3, 1904 par. 15}

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

{RH, March 3, 1904 par. 16}

**PERIODICALS / RH - The Review and Herald / March 10, 1904 Laborers Together With God Mrs. E. G. White**

**March 10, 1904 *Laborers Together With God***

**Mrs. E. G. White**

To My Ministering Brethren: I entreat you to rise to your high calling in Christ. The prayer of Moses, "I beseech thee, show me thy glory," is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, "I beseech thee, show me thy glory." {RH, March 10, 1904 par. 1}

What was God's answer to Moses?--"I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." {RH, March 10, 1904 par. 2}

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of his mercy. {RH, March 10, 1904 par. 3}

"Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." The Lord God of Israel is jealous for his honor. How, then, I inquire, does he regard the inhabitants of this world, who live in his house, and from his liberal treasury

are provided with food and clothing, but who never so much as say "Thank you" to him? They are unmindful of his goodness. They are like the inhabitants of the antediluvian world, who were destroyed because they worked continually in opposition to their Creator. {RH, March 10, 1904 par. 4}

Of the antediluvians we read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." {RH, March 10, 1904 par. 5}

Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." {RH, March 10, 1904 par. 6}

God warned the inhabitants of the old world of what he purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah's warning of a coming flood. {RH, March 10, 1904 par. 7}

When Christ was upon the earth, he gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded. {RH, March 10, 1904 par. 8}

The Lord has sent us by his ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded. {RH, March 10, 1904 par. 9}

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared. {RH, March 10, 1904 par. 10}

Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare. {RH, March 10, 1904 par. 11}

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." {RH, March 10, 1904 par. 12}

### **To Every Man His Work**

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference to God's requirements. {RH, March 10, 1904 par. 13}

It is our duty to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon to take place. The end is near. The



commission given by Christ to his disciples is to be fulfilled. To all people the gospel is to be preached. {RH, March 10, 1904 par. 14}

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ. {RH, March 10, 1904 par. 15}

### **"We Preach not Ourselves, but Christ"**

The fourth chapter of Second Corinthians contains a lesson that should be carefully studied by all. "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." {RH, March 10, 1904 par. 16}

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls can not see Jesus. {RH, March 10, 1904 par. 17}

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving power from above. God works through his faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears his indorsement. {RH, March 10, 1904 par. 18}

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn. {RH, March 10, 1904 par. 19}

Love, courtesy, self-sacrifice,-- these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved. {RH, March 10, 1904 par. 20}

### **Trusting in Christ**

In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in him. God is not pleased

with our lack of faith. Unbelief always separates the soul from Christ. {RH, March 10, 1904 par. 21}

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet he has reached out his hand to save me. I have told him all about my mistakes. I have confessed with shame and sorrow that I have dishonored him. I have looked to the cross, and have said, All this he suffered for me. The Holy Spirit has shown me my ingratitude, my sin, in putting Christ to open shame. He who knows no sin has forgiven me. He calls me to a higher, nobler life, and I press on to the things that are before." {RH, March 10, 1904 par. 22}

### **Christ Our Efficiency**

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." {RH, March 10, 1904 par. 23}

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as his instrumentalities, to do his work. Our capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to his service. To the one who does this the Lord will give higher abilities. {RH, March 10, 1904 par. 24}

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can then be said, "The Spirit never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of his high calling in Christ." {RH, March 10, 1904 par. 25}

This experience every one who is saved must have. In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God. {RH, March 10, 1904 par. 26}

### **Called to Service**

Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave his life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invents many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning,—the adorning of a meek and quiet spirit, which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God. {RH, March 10, 1904 par. 27}

Satan uses his influence to drown the voice of God speaking to the soul; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using. {RH, March 10, 1904 par. 28}

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." {RH, March 10, 1904 par. 29}

The fast-fulfilling signs of the time declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed. Again and again the Spirit moved upon his heart, but he said, 'Go thy way for this time; and when I have a more convenient season, I will call for thee.' This man saw the Saviour's sacrifice in a beautiful light; but some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed"?

{RH, March 10, 1904 par. 30}

**PERIODICALS / RH - The Review and Herald / March 17, 1904 The Revelation of God [REPRINTED FROM REVIEW OF NOV. 8, 1898.] Mrs. E. G. White**

**March 17, 1904 *The Revelation of God***

**[REPRINTED  
FROM REVIEW OF NOV. 8, 1898.]**

**Mrs. E. G. White**

"God, who commanded the light to shine out of darkness, hath shined in our hearts,

to give the light of the knowledge of the glory of God in the face of Jesus Christ." {RH, March 17, 1904 par. 1}

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and God-head. {RH, March 17, 1904 par. 2}

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works. {RH, March 17, 1904 par. 3}

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,--in the beautiful, scented flowers, with their varied and delicate coloring,--God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth. {RH, March 17, 1904 par. 4}

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the

face of Jesus Christ." {RH, March 17, 1904 par. 5}

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." {RH, March 17, 1904 par. 6}

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. {RH, March 17, 1904 par. 7}

"Ye men of Athens," he said. "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." {RH, March 17, 1904 par. 8}

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father: there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and

upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." {RH, March 17, 1904 par. 9}

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun. {RH, March 17, 1904 par. 10}

There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasures." {RH, March 17, 1904 par. 11}

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God. {RH, March 17, 1904 par. 12}

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God; the great I AM. {RH, March 17, 1904 par. 13}

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those



who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools. {RH, March 17, 1904 par. 14}

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily."

{RH, March 17, 1904 par. 15}

## **PERIODICALS / RH - The Review and Herald / March 24, 1904 Co-workers With Christ Mrs. E. G. White**

### ***March 24, 1904 Co-workers With Christ***

#### **Mrs. E. G. White**

Christ intended that a greater work should be done in soul-winning than we have yet seen. He did not intend that such large numbers should take their stand under the banner of Satan, enrolled as rebels against God. He has no pleasure in the death of the wicked. He did not design that human beings should live and die in sin. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are working on the same lines as the great apostate. They let Satan plan and devise for them. {RH, March 24, 1904 par. 1}

Very much more might be done for Christ if all who have the light of present truth would practise the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart. {RH, March 24, 1904 par. 2}

My dear brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light. {RH, March 24, 1904 par. 3}

Consecrate yourselves wholly to the work of God. He is your strength, and he will be

at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. Money lent or given will not accomplish it. Sermons can not do it. By visiting people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a deep love for souls. {RH, March 24, 1904 par. 4}

Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,--these will bring peace and joy. Cultivate thankfulness of heart. "Let the peace of God rule in your hearts, . . . and be ye thankful." Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips. {RH, March 24, 1904 par. 5}

It is a mystery that there are not hundreds at work for God where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality. {RH, March 24, 1904 par. 6}

The gospel standard is to be planted in every place where now it is not. With our eyes fixed on the cross of Calvary, believing that the Saviour will be with us until the end, as our shield, our strength, our efficiency, we are to work for God. {RH, March 24, 1904 par. 7}

Why is it that we do not receive more from him who is the source of light and power? We expect too little. Has God lost his love for man? Is not this love still flowing earthward? Has he lost his desire to show himself strong in behalf of his people? Christ will give us victory in the conflict. Who can doubt this when we know that he laid aside his royal robe and kingly crown, and came to this world in the garb of humanity, that he might stand as man's substitute and surety? {RH, March 24, 1904 par. 8}

We do not value as we should the power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did. {RH, March 24, 1904 par. 9}

Let us live in close communion with God. The joy of the Christian arises from a sense of God's love and care for his children, and the assurance that he will not leave

them alone in their weakness. The Lord never withholds his wisdom from those who are truly consecrated. Those who fear him and seek him daily, walk in security. It is the men who humble themselves even as a little child who are taught by God. The man who does not exalt himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, trusting in his own abilities. {RH, March 24, 1904 par. 10}

It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn in the school of Christ the lessons that he teaches. {RH, March 24, 1904 par. 11}

The power of the Holy Spirit would come to our workers if they would ask for it aright. There will be no change made in the divine economy in order to bring about marked changes in the religious world. Men and women must rise to the emergency. They must receive the holy oil, the divine communication. This will enable them to arise and shine because their light has come. {RH, March 24, 1904 par. 12}

Those who believe present truth are to live this truth. They are to bring the word of God into the daily life. This word is the bread of heaven, and those who read and study it, making its truths a part of the life, will be given power from above. O, can we not understand this? "This is the will of him that sent me," Christ said, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in his service? {RH, March 24, 1904 par. 13}

We are in great need of large-hearted, level-headed men,--men whose daily life shows plainly that they have been with Jesus, and have learned of him,--men who, when called to bear burdens, do not complain, but move cheerfully forward, singing, yes, making melody in their hearts to the Lord. {RH, March 24, 1904 par. 14}

To those who are presenting from the pulpit the truth for this time, I would say: Remember that you are engaged in a solemn, sacred work. Souls for whom Christ died, and who may have the life that measures with the life of God, are in the valley of decision. Before you present any subject to the people, talk with God in prayer. Hide self in Jesus. Receive the Holy Spirit, and then, in the power of this Spirit, speak to the people. Be sure that you are standing where you can be worked by the Spirit, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power." {RH, March 24, 1904 par. 15}

To our youth, I would say, As you use for God the talents that he has entrusted to you, you will obtain a knowledge that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of separating from every hurtful habit or practise, lest you harm some other soul. {RH, March 24, 1904 par. 16}

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they will walk with God, he will talk with them and teach them. Let them work where they are, doing what they can to pass along the truth that is so precious to them. Then, when there are vacancies to be filled, they will hear the words, Friend, come up higher. They may be reluctant to advance, but let them move forward, trusting in God, and bringing into his work a fresh, honest experience, and a heart filled with unswerving love. {RH, March 24, 1904 par. 17}

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then if you are placed in a position of responsibility, you will not lift yourself up unto vanity. There are truths in the Word of God the meaning of which you do not comprehend, but these will open to you in their beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the Sun of Righteousness. You have a treasure of knowledge to which you are constantly adding, and thus you are being raised to a higher plane of service. Impart that which you receive, and keep imparting, that you may continue to receive.

{RH, March 24, 1904 par. 18}

**PERIODICALS / RH - The Review and Herald / March 31, 1904 The Result of Beholding Christ Mrs. E. G. White**

***March 31, 1904 The Result of Beholding Christ***

**Mrs. E. G. White**

God has promised to draw near to all who will draw near to him. All may delight their souls in the Lord. All may grow in grace, in wisdom, and in love; through faithful continuance in well-doing all may become partakers of the divine nature. {RH, March 31, 1904 par. 1}

Those who strive for the Spirit of God will be rewarded in accordance with the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." My brethren and sisters, will you not awake out of sleep? Will you not pray, and watch unto prayer? Through the power that Jesus gives, we can be "more than conquerors." But we can not manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of his love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?--The joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that he has for us. {RH, March 31, 1904 par. 2}

Let us thank God every day for the blessings that are ours. If the human agent will

humble himself before God, realizing how inappropriate it is for him to cherish self-sufficiency, realizing his utter inability to do the work that needs to be done in order that his soul may be purified; if he will cast away his own righteousness. Christ will abide in his heart. He will put his hand to the work of creating him anew, and will continue the work till he is complete in him. {RH, March 31, 1904 par. 3}

Christ will never neglect the work that has been placed in his hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity, of the heart upon which he is working. The true penitent learns the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he says only,--

"In my hand no price I bring;

Simply to thy cross I cling." {RH, March 31, 1904 par. 4}

With Isaiah he declares, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." {RH, March 31, 1904 par. 5}

### **"Dead in Trespasses and Sins"**

"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." {RH, March 31, 1904 par. 6}

Spiritual death is here spoken of. How many there are who are unwarned, and in consequence unconvicted. They are passing on, in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and worldliness, and should sickness come, and death overtake them, they would be found unready. They are not interested in the race for eternal life. They do not look upon the conflict against sin, the warfare with principalities and powers, as essential. They are in need of light. Satan holds them in his power, and they see not their danger. They know nothing of the crucifixion that cuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that works in the children of disobedience. {RH, March 31, 1904 par. 7}

This spirit is Satan, the fallen angel, the ruler of the power of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force. {RH, March 31, 1904 par. 8}

How many there are who are left in darkness because the lives of those who have had light, and who profess to believe the truth, are a falsehood, a fatal deception. These professed Christians have kept the truth in the outer court. It has not been brought into the daily life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession

is but a snare to those who have no experience in the reality of true Christianity, who know not the principles that lead the Christian to inquire at every step, "Is this the way of the Lord?" {RH, March 31, 1904 par. 9}

### **Raised to Spiritual Life**

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." {RH, March 31, 1904 par. 10}

As God raised Christ from the dead, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy. {RH, March 31, 1904 par. 11}

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, March 31, 1904 par. 12}

### **Power That Gains the Victory**

Beholding Christ for the purpose of becoming like him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like him. A warfare may be expected at any time; for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes that Satan has been strengthening for his own use. {RH, March 31, 1904 par. 13}

The human agent sees what he has to contend with,--a strange power opposed to the idea of attaining the perfection that Christ holds out. But he knows that with the Redeemer there is saving power that will gain for him the victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency. {RH, March 31, 1904 par. 14}

### **Paul's Experience**

Paul had a wonderful experience. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." That is, he was trying to keep the letter of the law perfectly. {RH, March 31, 1904 par. 15}



But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed himself to him. Henceforth his testimony was:-- {RH, March 31, 1904 par. 16}

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." {RH, March 31, 1904 par. 17}

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." {RH, March 31, 1904 par. 18}

In his estimation no treasure could equal the gift of the knowledge of Christ. He trusted in the Saviour's power to save even him, who had persecuted his followers. {RH, March 31, 1904 par. 19}

If God's people today would see how far short they fall of being what they ought to be; if they would strive with the powers of the whole being to reach the standard that God has declared they must reach; if they would put into their efforts an energy and a perseverance proportionate to the greatness of the reward offered, how wonderfully they would be blessed, and how much God would accomplish through them! {RH, March 31, 1904 par. 20}

The adversary stands ready to lead church-members into strange paths. Let them keep the soul fully guarded, and filled with the light and grace and life that heaven is always ready to supply. {RH, March 31, 1904 par. 21}

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family,--a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil-surmising, and love one another as Christ has loved us, helping one another to press onward and upward.

{RH, March 31, 1904 par. 22}

**PERIODICALS / RH - The Review and Herald / April 7, 1904 Help in Every Time of Need Mrs. E. G. White**

***April 7, 1904 Help in Every Time of Need***

**Mrs. E. G. White**

*To My Sisters Tempted by Discouragement,--*

To each one of us has been given the inestimable privilege of being a child of God. Why, then, should we be unhappy? We are all sinful, but we have a Saviour who can take away our sins; for in him is no sin. We all have many difficulties to meet, many perplexing problems to solve. But we have an all-powerful Helper, who will listen to our requests as willingly and gladly as he listened to the requests of those who, when he was on this earth in person, came to him for help. I ask you not to take the ordering of your life out of his hands. {RH, April 7, 1904 par. 1}

When discouragement presses heavily upon you, read the following scriptures: -- {RH, April 7, 1904 par. 2}

"My tears have been my meat day and night, while they continually say unto me, Where is thy God? . . . Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." {RH, April 7, 1904 par. 3}

"Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? {RH, April 7, 1904 par. 4}

"Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." {RH, April 7, 1904 par. 5}

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." {RH, April 7, 1904 par. 6}

"For this God is our God forever and ever: he will be our guide even unto death." {RH, April 7, 1904 par. 7}

Do you make mistakes? Do not let this discourage you. The Lord may permit you to make small mistakes in order to save you from making larger mistakes. Go to Jesus, and ask him to forgive you, and then believe that he does. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {RH, April 7, 1904 par. 8}

When unkind, discouraging words are spoken to you, do not retaliate. Do not reply unless you can return a pleasant answer. Say to yourself, "I will not disappoint my Saviour. The Christian woman is a gentlewoman. On her lips is ever the law of kindness. She utters no hasty words. To speak gentle words when you are irritated will bring sunshine into your hearts, and make your path more smooth. A schoolgirl, when asked for a definition of meekness, said, "Meek people are those who give soft answers to rough questions." Christ says, "Blessed are the meek: for they shall inherit the earth." They will be fit subjects for the kingdom of heaven; for they are willing to be taught. {RH,

April 7, 1904 par. 9}

Do not treat life as a romance, but as a reality. Perform your smallest duty in the fear and love of God, with faithfulness and cheerfulness. God declares, "He that is faithful in that which is least is faithful also in much." {RH, April 7, 1904 par. 10}

Study the life that Christ lived while on this earth. He did not neglect the smallest, simplest duty. Perfection marked all that he did. Look to him for help, and you will be enabled to perform your daily duties with the grace and dignity of one who is seeking for the crown of immortal life. {RH, April 7, 1904 par. 11}

We dwell much on the grandeur of Christ's life. We speak of the great things that he accomplished, of the miracles he wrought, of how he spoke peace to the tempestuous waters, restored sight to the blind and hearing to the deaf, and raised the dead to life. But his attention to small things is even higher proof of his greatness. Listen to him speaking to Martha, as she comes to him with the request that he bid her sister help her with the serving. He tells her not to allow the cares of the household to disturb the peace of her soul. "Martha, Martha," he says, "thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." {RH, April 7, 1904 par. 12}

Listen to the words that he spoke as the weary mothers brought their children to him to be blessed. The disciples, unwilling that their Master should be disturbed, were sending the women away. But Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And taking them in his arms, he blessed them. Could the future of these children be opened before us, we could see the mothers recalling to the minds of the children the scene of that day, and repeating the loving words of the Saviour. We should see, too, how often, in after years, the memory of those words kept the children from straying from the path cast up for the ransomed of the Lord. {RH, April 7, 1904 par. 13}

Think of the words that Christ spoke to the one woman in Samaria. He was sitting by Jacob's well, and the woman came to draw water. Christ asked a favor of her. "Give me to drink," he said. He wanted a cool draft, and he wished, also, to open the way whereby he might give her the water of life. {RH, April 7, 1904 par. 14}

"How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water....Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." {RH, April 7, 1904 par. 15}

How much interest Christ manifested in this one woman! How earnest and eloquent were his words! When the woman heard them, she left her waterpot, and went into the city, saying to those she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" We read that many of the Samaritans of that city believed on him. And who can estimate the influence that these words have exerted for the saving of souls in the years that have passed since then! {RH, April 7, 1904 par. 16}

My dear sisters, this same Jesus is your Saviour. Have faith in him. Do not distrust him. He is a present help in every time of need. Do not take your troubles to human beings. Take them to the Lord. You may think that others ought to sympathize with you in your trials; but you will sometimes be disappointed. Jesus never disappoints the one who comes to him for help. He is saying to you today, "Come unto me, ... and I will give you rest." He will give you *rest* in him. No one who comes to him goes away unhelped. Take your burdens to the divine burden-bearer, and leave them with him, knowing that he will carry them for you. He is the Christ, the One who bears the sins of the world. He will take you under his watchcare; for he loves you. He will accept you, and set you apart for his service. By the indwelling of his Spirit, he will make you more than conquerors. {RH, April 7, 1904 par. 17}

Act your part in helping yourselves, as all must do who would be blessed. Do not dwell upon the hardship of the Christian life. Do not talk of your trials. If you do, you will become more and more inclined to complain. God asks you to speak no unkind words of the Saviour. Instead of bemoaning your weakness, and feeling that you are hardly used, talk of the goodness and mercy of the Lord. {RH, April 7, 1904 par. 18}

Do not utter one despondent word: for such words please Satan. Talk of Christ's goodness and tell of his power. Words of hope and trust and courage are as easily spoken as words of complaint. "Rejoice in the Lord alway: and again I say, Rejoice." {RH, April 7, 1904 par. 19}

When the enemy tells you that the Lord has forsaken you, tell him that you know he has not; for he declares, "I will never leave thee, nor forsake thee." Dismiss the enemy. Tell him you will not dishonor the Lord by doubting his love. {RH, April 7, 1904 par. 20}

Christ asks us to believe in him as one who is able to keep us from falling. There is no limit to the help that the Saviour is willing to bestow on us. He asks us to bring into our lives the grace that will keep us from sin. From the cross of Calvary there comes to us liberty, hope, and strength. Do not dishonor your Redeemer by doubting his power. Trust him all the time. Take hold of the riches of his grace, saying, "I will believe, I do believe that Jesus died for me." The way before you may seem dark, but Jesus can make it light. {RH, April 7, 1904 par. 21}

Be joyful in God. Christ is light, and in him is no darkness at all. Look toward the light. Accustom yourselves to speak the praise of God. Make others happy. This is your first work. It will strengthen the best traits of character. Throw the windows of the soul wide open heavenward, and let the sunshine of Christ's righteousness in. Morning, noon, and night your hearts may be filled with the bright rays of heaven's light.

{RH, April 7, 1904 par. 22}

**PERIODICALS / RH - The Review and Herald / April 14, 1904 Partakers of the Divine Nature [SERMON AT THE ST. HELENA CHURCH, SABBATH, FEB. 20, 1904.] Mrs. E. G. White**

**April 14, 1904 *Partakers of the Divine Nature***  
**[SERMON AT**  
**THE ST. HELENA CHURCH, SABBATH, FEB. 20, 1904.]**

**Mrs. E. G. White**

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, April 14, 1904 par. 1}

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took humanity upon himself that he might reach humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame. {RH, April 14, 1904 par. 2}

To all he gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, April 14, 1904 par. 3}

We have a part to act in this work. Let none think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation." How?--"With fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God works, and man works. We are to co-operate with God. Thus only can we be partakers of the divine nature. {RH, April 14, 1904 par. 4}

Here is the consistency of true religion. We are to be "laborers together with God," working in harmony with him. "Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds. {RH, April 14, 1904 par. 5}

Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their Helper. The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as he overcame. I know the power of temptation; I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need is provided for those who are struggling against temptation. {RH, April 14, 1904 par. 6}

"God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." If by associating with worldlings for pleasure, by conforming to worldly practises, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling. {RH, April 14, 1904 par. 7}

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. "I pray not," Christ said, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." {RH, April 14, 1904 par. 8}

### **The Plan of Addition**

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience." {RH, April 14, 1904 par. 9}

Notice that patience comes after temperance. In order to be patient, we must be temperate. Those who give loose reign to appetite will be dyspeptics; and we all know how hard it is to live peaceably with a dyspeptic. When the digestive organs are abused and irritated, nervous, hasty, impatient words follow. {RH, April 14, 1904 par. 10}

God has a work for each one of us to do, and into this work we are to put all the power of brain, bone, and muscle. We are to keep ourselves in the best condition for the accomplishment of this work. We are not our own; we have been bought with a price; and in all that we do or say, we are to glorify God. {RH, April 14, 1904 par. 11}

"And to patience godliness." In thought, word, and deed. God's people are to be Christlike. {RH, April 14, 1904 par. 12}

"And to godliness brotherly kindness." Those who are controlled by the Spirit of the Holy One will be kind in the family. They will conduct the affairs of the home without irritation, knowing that irritation on the part of father or mother arouses irritation in the child. Kind, gentle words, which show tenderness and unselfish interest, exert a powerful influence for the right. {RH, April 14, 1904 par. 13}

We are to live on the plan of addition, and as we do this, God will work for us on the plan of multiplication. Grace and peace will be multiplied unto us. {RH, April 14, 1904 par. 14}

### **An Eternal Life Insurance Policy**



"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, April 14, 1904 par. 15}

This is your life insurance policy. Act well your part, and you will be given entrance into the kingdom of glory. God has chosen you to have eternal life if you will do his will. {RH, April 14, 1904 par. 16}

### **One Day at a Time**

We shall pass through this world only once. Let us, then, be careful how we speak and act. Let us be careful where we place our feet, lest the lame be turned out of the way. Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame. {RH, April 14, 1904 par. 17}

God asks us to live only one day at a time. You need not look a week or a month ahead. *Today* do your best. Today speak and act in a way that will honor God. The promise is, "As thy days, so shall thy strength be." {RH, April 14, 1904 par. 18}

### **Courage in the Lord**

Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of his place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then he will stand up in behalf of his people, and will give them his protecting care. He will throw his everlasting arms around them to shield them from all harm. {RH, April 14, 1904 par. 19}

After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were very sad; for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren, courage in the Lord." This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, "Courage in the Lord." Ever since 1844 I have been proclaiming present truth, and today this truth is dearer to me than ever before. {RH, April 14, 1904 par. 20}

God loves his believing people. Go through the Psalms, and find all the places where God has promised you his love and his help. Praise him for these promises, and make them your own. Do your best every day, and trust God for the future. We are his little children, and he desires us to trust him as a child trusts its earthly parents.

{RH, April 14, 1904 par. 21}

**PERIODICALS / RH - The Review and Herald / April 21, 1904 Co-operation  
Between the School and the Home Mrs. E. G. White**

***April 21, 1904 Co-operation Between the School and the Home***

**Mrs. E. G. White**

The work of the teachers in our schools is a part of the work of the Lord for this time. Church-school teachers must not lightly regard the responsibilities of their work. The influence is an important factor in the formation of the characters of the children and youth under their care. If they will strive diligently to keep the way of the Lord, they will be a blessing and a help to their pupils, aiding them to form characters that will stand in the day of judgment. {RH, April 21, 1904 par. 1}

The character of the work done in our church-schools should be of the very highest order. Great care should be shown in selecting teachers. Wise men, who can discern character, should make the selection; for the very best talent is needed to educate and mold the minds of the children and youth, and to carry on successfully the many kinds of work that will need to be done by the teachers in our church-schools. No one of an inferior or narrow cast of mind should ever be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers, who have no managing ability; for their efforts will tend to disorganization, and every school should in this respect be a model of heaven. {RH, April 21, 1904 par. 2}

The teachers chosen should have the true missionary spirit; for the children placed in their charge are to be trained to become missionaries. The teachers are to learn constantly in the school of Christ. Unless they have learned to obey God's requirements, how can they teach their pupils to obey? Unless they have learned to be patient, they are not prepared to meet the many trials and annoyances of the schoolroom. {RH, April 21, 1904 par. 3}

In their work our church-school teachers will find many perplexities. They will have to contend against the prejudices of parents who have incorrect ideas of the characters which their children should form; for there are many parents who, though professing to believe the Bible, fail of bringing its principles into the home life. But if the teachers are constant learners in the school of Christ, these circumstances will never conquer them. {RH, April 21, 1904 par. 4}

### **Unjust Criticism**

The teachers should not be left to carry alone the burden of their work. They need the sympathy, the kindness, the co-operation, and the love of every church-member. But there are church-members who have been quick to catch up unkind suppositions, and to speak disparagingly of the teacher before other church-members, and even in the presence of the children. Some have talked freely and bitterly concerning a teacher, though not clearly understanding the difficulty of which they were speaking. {RH, April 21,

1904 par. 5}

This should not be. Let the one who thinks that a teacher has done wrong, follow the directions that Christ has given. He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Until you have done this, you are not justified in telling others of your brother's mistakes. {RH, April 21, 1904 par. 6}

Let the church-members in places where schools are established, keep their own souls in the love of God, lest they become channels through which Satan will communicate evil surmisings and false accusations. Let all rally to the support of the teacher. A spirit of disunion, cherished by a few, will communicate itself to others, and will undo the influence for good that might otherwise be exerted by the school. Let church-members close the windows of the heart against the poisonous malaria of complaint and fault-finding, and open them heavenward to the healing rays of Christ's righteousness. {RH, April 21, 1904 par. 7}

### **The Parents' Responsibility**

We are not to concern ourselves so much about the course that others are following, as about the course that we ourselves are following. If the children attending a church-school do not improve in manners, the parents should not unduly blame the teacher. They should, rather, closely examine themselves, to see if in the home they are such teachers as God can approve. In many cases the children are greatly neglected in the home, and are more disorderly there than they are in the school. If children who for years have been neglected in the home are not led by the teacher to live Christian lives, shall the parents, because of this, set in circulation unkind criticisms regarding the teacher? Let them rather blame themselves for their own neglect. {RH, April 21, 1904 par. 8}

Parents have a very important part to act in making the school a success. When they faithfully act their part in the home, the work of the teacher will be greatly lightened. His courage and hope will be increased. But by a failure to govern their households, parents make the work of the teacher hard and discouraging. Parents whose hearts are filled with the love of Christ will refrain from finding fault, and will do all in their power to encourage and help the one whom they have chosen as a teacher for their children. They will be willing to believe that he is just as conscientious in his work as they are in theirs. They will encourage him by showing him that they appreciate his efforts. They will not say nor do anything that will foster insubordination in their children. {RH, April 21, 1904 par. 9}

I am instructed to say to parents. Raise the standard of behavior in your own homes. Teach your children to obey. Rule them by the combined influence of affection and Christlike authority. Let your lives be such that of you may be spoken the words of commendation spoken of Cornelius, of whom it is said that he "feared God with all his house." {RH, April 21, 1904 par. 10}

### **A Reformation Needed**

A reformation is needed among our children. Let there be co-operation between parents and teachers. Let a righteous influence be exerted in the home and in the school. Parents need to take an advance step. Let them remember that everything which brings discord is the work of the enemy of souls. Let them carefully refrain from criticizing the teacher, and begin to do practical missionary work in their own homes. {RH, April 21, 1904 par. 11}

Parents, shall your children be lost because of your lack of faithfulness? Neither you nor they will prosper in any other path than the path of obedience. If you have failed in your duty to your family, confess your sins before God. Gather your children about you, and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be. Read to them the directions found in the Word of God. Pray with them; and ask God to spare their lives, and to help them to prepare for a home in his kingdom. Thus you may begin and continue a work of true reform. {RH, April 21, 1904 par. 12}

Be pleasant in the home. Restrain every word that would arouse unholy temper. "Fathers, provoke not your children to wrath," is a divine injunction. Remember that your children are young in years and experience. In controlling and disciplining them, be firm, but kind. Encourage them to do their duty as members of the family firm. Express your appreciation of the efforts they put forth to conquer their inclinations to wrong. Let the Word of God be your rule, and ever keep in mind the responsibilities for which in the great day of judgment you must give account. {RH, April 21, 1904 par. 13}

Of the patriarch Abraham, the Omniscient One said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." {RH, April 21, 1904 par. 14}

Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the true God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the truth. {RH, April 21, 1904 par. 15}

Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience could any secure happiness and prosperity. {RH, April 21, 1904 par. 16}

His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence, and unselfish courtesy which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and one for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion, as inheritors with

him of the grace of life. {RH, April 21, 1904 par. 17}

He "will command his household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism, no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws. {RH, April 21, 1904 par. 18}

How few there are in our day who follow this example. On the part of too many parents there is a blind and selfish sentimentalism, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the worst cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young a desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with hearts averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and their children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God. {RH, April 21, 1904 par. 19}

The Lord is our Creator, and we are his children, subject to his rule. God's method of government is an example of how parents are to train their children. There is no oppression in the Lord's service, and there is to be no oppression in the home. Parents and guardians are to treat those under their care even as God treats his earthly children, with kindness and love. {RH, April 21, 1904 par. 20}

In the home and in the school there is to be strict and faithful discipline. Neither parents nor teacher are to allow disregard of their authority to go unnoticed. They are to make immediate efforts to lead the offender into right paths. Should they neglect to correct the children when they do wrong, God would hold them accountable for the results of their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil. {RH, April 21, 1904 par. 21}

Parents, humble your own hearts before God. Begin a thorough work with your children. Plead with the Lord to forgive your disregard of his work in neglecting to train your children in the way they should go. Ask for light and guidance, for a tender conscience, and for clear discernment, that you may see your mistakes and failures. God will hear such prayers. {RH, April 21, 1904 par. 22}

The world is watching, and it will take notice of every defect in the lives of Christ's followers. Let our words and acts be such that our lives shall not dishonor the Master. May God help fathers and mothers to purify their souls, that they may stand before him and before the world as those who are keeping the way of the Lord.

{RH, April 21, 1904 par. 23}

**PERIODICALS / RH - The Review and Herald / April 28, 1904 Our Duty to the Unsaved Mrs. E. G. White**

***April 28, 1904 Our Duty to the Unsaved***

**Mrs. E. G. White**

The judgments of God are in the land. Calamities are following one another in quick succession. Shall we allow these things to be, without telling people what they mean, and how to escape the destruction soon to come upon all the world? Shall we allow men and women to go down into the darkness without having been told how to gain a preparation for the future life? {RH, April 28, 1904 par. 1}

I am grieved in spirit as I see how weak are the efforts put forth to reach the unsanctified and the unsaved. We need more workers to gather in the sheaves. Believers in the truth should watch for souls as they that must give an account. They should seek for opportunities to speak words of warning and encouragement to unbelievers, inviting them to come to the Saviour. Many will refuse, but some will come. If you say nothing to those around you about the love of God, if you allow them to continue unwarned, the time will come when you will bitterly regret your wasted opportunities. {RH, April 28, 1904 par. 2}

We are to let our light shine amid the moral darkness. Many, as they see the reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from darkness. {RH, April 28, 1904 par. 3}

All around you are doors open for service. All around you are men and women who will gladly receive the message of salvation. Take your Bible, and show them the beauty of the truth for this time. Become acquainted with your neighbors, and seek to draw them to Christ. As you do this, he will cooperate with you. {RH, April 28, 1904 par. 4}

**The Need for More Workers**

I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted. {RH, April 28, 1904 par. 5}

More workers are needed, that some of the burdens may be removed from those now so heavily loaded down. The Lord desires those who have gained an experience in his service to be educators. They are to be learners in the school of Christ, that they may teach others, and that they may plan wisely for the carrying forward of God's work. {RH, April 28, 1904 par. 6}

God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as canvassers, evangelists, and Bible workers, in company with



laborers of experience, who can show them how to labor successfully. Let canvassers carry our publications from house to house. When opportunity offers, let them speak of the truth for this time to those whom they meet, and let them sing and pray with them. When in our work for God right methods are energetically followed, a harvest of souls will be gathered. {RH, April 28, 1904 par. 7}

There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to his work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that others are trying to do. {RH, April 28, 1904 par. 8}

### **Different Instrumentalities**

It is God's plan that in his work there shall be unity in diversity. In a garden there are no two flowers just alike. Each leaf on a tree differs from every other leaf. So in the work of God, men of different minds and capabilities are needed. {RH, April 28, 1904 par. 9}

When the tabernacle was to be erected, the Lord instructed Moses: "See, I have called by name Bezaleel the son of Uri, . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." {RH, April 28, 1904 par. 10}

But Bezaleel was not to work alone. God chose another man to stand at his side to help him. "Behold," he said, "I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." {RH, April 28, 1904 par. 11}

One man is not to carry the burden of the whole work in the cause of God today. God has given each one a special place and a special work. Each one is to fill his appointed place, and is to help others in their God-given work. And each one is to be willing to receive help from those who can assist him. {RH, April 28, 1904 par. 12}

Our minds need to be broadened, that we may see beyond our opinions and ideas and ways to the purposes and plans of God. We must give our fellow workers elbow room. If their ideas are not precisely like ours, we must remember that God has given them ideas, and we must seek to work in harmony with them, under the guidance of Christ. {RH, April 28, 1904 par. 13}

Brethren, if you are so situated that the work presses too heavily upon you, and you are unable to do all that you think should be done, do the best you can without endangering your health, and then carry your burdens to the Lord. And when he sends some one to help you, do not be afraid to trust the one who is to associate with you, fearing that he will not work in accordance with your ideas. Do not say, "This man does not agree with me; if I unite with him in labor, he will spoil the work that I have been

trying to do. He will introduce plans that will divert my mind from the plans that I have laid." Perhaps God desires your mind to be diverted from the plans that you have been following. Perhaps he desires you to have a change of place. {RH, April 28, 1904 par. 14}

Give room for all to work. Do not watch to see if another's footsteps measure exactly with yours. Keep your eyes fixed on your Leader. Then you will not be continually criticizing what others do. Remember that God has other workmen, who, even though they do not follow exactly in your footsteps, are serving him in his appointed way. {RH, April 28, 1904 par. 15}

Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and supremacy. Contention and strife as to who shall be the greatest have robbed the Lord's working force of grace and power. God calls for a decided change; it is his purpose that we shall be one in Christ. It is no time now for us to draw apart. Among God's people love and unity are to prevail. Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow workers in the bonds of Christian love, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. {RH, April 28, 1904 par. 16}

### **The Need of the Church**

God's people would put on joy and gladness as a garment if they would only receive what he is waiting to give them,—that which would make them strong to help those in need of help. Our people need the breath of life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy; they are sluggish, dead, as it were. Let those who have been receiving the grace of Christ help these souls to arouse to action. Let us keep in the current of life that comes from Christ, that we may kindle life in some other soul. Healthy, happy, united action is what is needed in the church today. {RH, April 28, 1904 par. 17}

God calls for self-denying, self-sacrificing workers. Those who devote their time to hunting for souls, watching for souls as they that must give an account, will obtain a rich experience. As they communicate the precious truths of God's Word to others, their own hearts will be opened for the entrance of the word. They will be instructed by the Great Teacher. {RH, April 28, 1904 par. 18}

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls, come and drink. You may take of the water of life freely. Let him that heareth say, Come; and whosoever will, let him come. Every believer in the truth is to sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled, In that day the Lord shall open fountains in the valleys, and rivers in the desert, and "with joy shall ye draw water out of the wells of salvation."

{RH, April 28, 1904 par. 19}

**PERIODICALS / RH - The Review and Herald / May 5, 1904 The Blessing of Service  
Mrs. E. G. White**

**May 5, 1904 *The Blessing of Service***

**Mrs. E. G. White**

God's people are to place in his treasury all the means that they can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, "Come over and help us." Our church-members should feel a deep interest in home and foreign missions. Great blessing will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light to others. {RH, May 5, 1904 par. 1}

The Lord is calling upon his people to take up different lines of missionary service. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. {RH, May 5, 1904 par. 2}

Let those who take up this work make the life of Christ their constant study. Let them be intensely in earnest, using every capability in the Lord's service. Precious results will follow sincere, unselfish efforts. From the Great Teacher the workers will receive the highest of all education. But those who do not impart the light they have received will one day realize that they have sustained a fearful loss. {RH, May 5, 1904 par. 3}

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist whose heart is imbued with the Holy Spirit is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt, prayers, and a simple presentation of truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. {RH, May 5, 1904 par. 4}

The monotony of our service for God needs to be broken up. Every church-member should be engaged in some special service for the Master. Let those who are well established in the truth go into neighboring places, and hold meetings. Let God's Word be read, and let the ideas expressed be such that they will be readily comprehended by all. {RH, May 5, 1904 par. 5}

There are others who can visit the people in their homes, and speak to them of the love of Christ. By such labor souls will be convicted and converted. Those who do this

work should be able to speak and read with clearness and feeling. {RH, May 5, 1904 par. 6}

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage and pray for those who have opportunity to do this work, and they can give of their means for its advancement. {RH, May 5, 1904 par. 7}

### **Medical Missionary Work**

When Christ sent his disciples out on their first missionary journey, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." {RH, May 5, 1904 par. 8}

Of the disciples after Christ's ascension, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." {RH, May 5, 1904 par. 9}

To Christ's disciples today there come countless opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is bound up with the gospel commission. Medical missionary work is the pioneer work of the gospel. {RH, May 5, 1904 par. 10}

God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating, drinking, and dressing, disease may be prevented and health regained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician the originator of medical missionary work, will bless every one who will go forward humbly and trustfully, seeking to impart the truth for this time. {RH, May 5, 1904 par. 11}

### **Establishing Sanitariums**

Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to be willing to sacrifice personal gain and personal convenience for

the sake of saving souls. {RH, May 5, 1904 par. 12}

### **A Work Demanding Sacrifice**

The work of God is to be carried forward in self-denial and self-sacrifice. "Whosoever will come after me." Christ said, "let him deny himself, and take up his cross, and follow me." Christ became poor that we might be partakers of the "far more exceeding and eternal weight of glory." We are to practise the same self-sacrifice that led him to give himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfil the purpose of him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest. {RH, May 5, 1904 par. 13}

We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ. {RH, May 5, 1904 par. 14}

Our work is a great and solemn one, and it needs men who understand what it means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace. {RH, May 5, 1904 par. 15}

### **Our Efficiency**

Our faith is to be broader, deeper, more trustful, than it has been. We are to bring all our necessities to Christ, knowing that he will supply our need. The deeper our appreciation of his love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith. {RH, May 5, 1904 par. 16}

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask for his help because we realize that he is our only dependence. A casual belief admits that he is the Redeemer, but does not honor him by receiving him as a friend, a helper. Those who have such a belief work at a great disadvantage; for they do not take Christ into their confidence. {RH, May 5, 1904 par. 17}

Shall we not avail ourselves of our high privilege in Christ,--sanctification through the truth? O, how greatly our souls need to be revived, quickened, spiritualized, filled with a love for the Saviour that leads us to choose his society, saying with real satisfaction, "In the Lord will I rejoice. His Word is my comfort and my guide." A constant reliance on Christ for success gives an abiding satisfaction. It is a source of peace that the world

can neither give nor take away. {RH, May 5, 1904 par. 18}

### **Laborers Together With God**

By pen and voice, by the circulation of literature, by the preaching of the word, by medical missionary work, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward. Every church-member is to do something. God's people are to be laborers together with him. As they take up his work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and praise in the testimony meetings held. {RH, May 5, 1904 par. 19}

Our ministers may visit our churches, and may offer public prayer to God for the comfort of the sorrowing, asking him to dispel doubt from their minds, and shed light into their darkened hearts. But this will not be so effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled if they can be led to help others.

{RH, May 5, 1904 par. 20}

### **PERIODICALS / RH - The Review and Herald / May 12, 1904 Into Clearer Light Mrs. E. G. White**

#### ***May 12, 1904 Into Clearer Light***

#### **Mrs. E. G. White**

Cornelius, the Roman centurion, was not even accounted a disciple of Christ; but he had faith in God, according to the light that he had, and he was reaching out for more light. The Lord saw this man would do honor to the church, and he brought him into connection with the apostle Peter. He sent a special message from heaven to him, and by another message directed Peter to visit him, and give him light. That is God's way of working. Daily prayers for light and guidance will surely be answered. {RH, May 12, 1904 par. 1}

In our world there are many such men as Cornelius, and for them the Lord desires his servants to make special efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he was. There are today many in the world who are nearer the kingdom of God than we suppose. They are walking in all the light they have, and in the future they will be led into clearer and still clearer light. {RH, May 12, 1904 par. 2}

In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. God will use his believing ones as his instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched by a live coal from God's altar, will revive and comfort those



who are weary and distressed. {RH, May 12, 1904 par. 3}

There are many who are represented to me as being like Cornelius, men whom God desires to connect with his church. Their sympathies are with the Lord's people. But the threads that bind them to the world hold them firmly. They have not the moral courage to take their position with the lowly ones. We are to make special efforts for these souls, who are in need of earnest labor because of their responsibilities and temptations. {RH, May 12, 1904 par. 4}

We talk and write much of the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal appeal in their behalf? {RH, May 12, 1904 par. 5}

God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshiping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor become discouraged. {RH, May 12, 1904 par. 6}

There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to make merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in Jesus. {RH, May 12, 1904 par. 7}

In order to reach these people, believers themselves must be living epistles, "known and read of all men." We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this. {RH, May 12, 1904 par. 8}

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold. {RH, May 12, 1904 par. 9}

There are miracles to be wrought in genuine conversion,--miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is

committed to them for those who have made this world their all. Time and money will be consecrated to God, means will be brought into his treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church. {RH, May 12, 1904 par. 10}

Everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are his. In his providence he will direct them as he directed Cornelius. {RH, May 12, 1904 par. 11}

Have we not a work to do for the Lord? and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor, let us go forth to work for the Lord, serving him in the way he has appointed, proclaiming the message of present truth in a way that will make it impressive and acceptable. We are weak, but if we will but believe. God will give us his enduring strength.

{RH, May 12, 1904 par. 12}

**PERIODICALS / RH - The Review and Herald / May 19, 1904 The Promise of the Spirit Mrs. E. G. White**

***May 19, 1904 The Promise of the Spirit***

**Mrs. E. G. White**

Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. {RH, May 19, 1904 par. 1}

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." {RH, May 19, 1904 par. 2}

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the

Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church. {RH, May 19, 1904 par. 3}

Christ said of the Spirit, "He shall glorify me." As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people. {RH, May 19, 1904 par. 4}

At the cost of infinite sacrifice and suffering, Christ has provided for us every essential to success in the Christian warfare. The Holy Spirit brings power that enables man to overcome. It is through the agency of the Spirit that the government of Satan is to be subdued. It is the Spirit that convinces of sin, and, with the consent of the human being, expels sin from the heart. The mind is then brought under a new law,—the royal law of liberty. {RH, May 19, 1904 par. 5}

The Spirit works in us by bringing to mind, vividly and often, the precious truths of the plan of redemption. We should forget these truths, and for us God's rich promises would lose their efficiency, were it not for the Spirit, who takes of the things of God, and shows them to us. Our hearts are warmed by the contemplation of Jesus and his love, and we long to speak to others the comforting assurances that have been brought to our minds. {RH, May 19, 1904 par. 6}

It is the privilege of every son and daughter of God to have the indwelling of the Spirit. If those who know the truth would love and fear the Lord alway, if they would abide in Christ, they would have moral and spiritual power. The grace of Christ would be in them as a well of water, springing up unto everlasting life, and would flow from them as streams of living water. {RH, May 19, 1904 par. 7}

The Spirit illumines our darkness, informs our ignorance, and helps us in our manifold necessities. But the mind must be constantly going out after God. If worldliness is allowed to come in, if we have no desire to pray, no desire to commune with him who is the source of strength and wisdom, the Spirit will not abide with us. Those who are unbelieving do not receive the rich endowment of grace that would make them wise unto salvation, patient, forbearing, quick to perceive and appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist sin. God can not do his mighty work for them because of their unbelief. {RH, May 19, 1904 par. 8}

Christ has promised the gift of the Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves.

This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. {RH, May 19, 1904 par. 9}

Christ declared that the divine influence was to be with his followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfilment is not seen. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,--spiritual drought, spiritual weakness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude. {RH, May 19, 1904 par. 10}

Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. {RH, May 19, 1904 par. 11}

If our workers realized the responsibility resting upon them, would they enter the work without cherishing a deep sense of its sacredness? Should we not see the deep movings of the Spirit of God upon the men who present themselves for the ministry? For the baptism of the Holy Spirit, every worker should be offering his prayer to God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to devise and execute. Especially should men pray that God will baptize his missionaries with the Holy Spirit. {RH, May 19, 1904 par. 12}

There is no limit to the usefulness of one who, putting aside self, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress the zeal, there would be one hundred workers for Christ where now there is one. {RH, May 19, 1904 par. 13}

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciples that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. {RH, May 19, 1904 par. 14}

The presence of the Holy Spirit with God's workers will give the presentation of truth a power that not all the honor or glory of the world could give. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amid the unfriendliness of relatives, the hatred of the world, and the realization of their own

imperfections and mistakes. {RH, May 19, 1904 par. 15}

A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength,--this is absolutely necessary in our work.

{RH, May 19, 1904 par. 16}

**PERIODICALS / RH - The Review and Herald / May 26, 1904 Words of Encouragement [SERMON PREACHED IN THE SEVENTH-DAY ADVENTIST MEMORIAL CHURCH, WASHINGTON, D. C. SABBATH, APRIL 30, 1904.] Mrs. E. G. White**

**May 26, 1904 Words of Encouragement  
[SERMON PREACHED  
IN THE SEVENTH-DAY ADVENTIST MEMORIAL CHURCH,  
WASHINGTON, D. C. SABBATH, APRIL 30, 1904.]**

**Mrs. E. G. White**

We need to understand the meaning of the instruction given in the first chapter of second Peter. "Simon Peter, a servant and an apostle of Jesus Christ," writes his second epistle, "to them that have obtained like precious faith" with himself. In order that we may realize the importance of God's claims upon us, we need constantly to cherish the faith that the early Christians cherished. This faith is obtained not through any righteousness of our own, but "through the righteousness of God and our Saviour Jesus Christ." {RH, May 26, 1904 par. 1}

To those who have obtained the faith that filled the hearts of Christians in Peter's time, are written the words: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." In the light of this instruction, how important it is that we give strict attention to the formation of character! He who by faith daily lays hold firmly upon the invisible One, will reveal the character of Jesus. With lowliness of heart he will accept Christ's invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. Let us abide in Jesus. Then he alone--formed within, the hope of glory--will appear in our every word and deed. {RH, May 26, 1904 par. 2}

"According as his divine power hath given unto us *all* things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {RH, May 26, 1904 par. 3}

Before us there has been placed an open door, which no man can shut. In the third of Revelation we read: "Behold, I have set before thee an open door, and no man can shut it." Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: "Ask, and it shall be given you; seek, and ye shall find; knock,

and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." {RH, May 26, 1904 par. 4}

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual feebleness? Why do we not take everything to the Lord in prayer? He stands at the head of humanity, enabling men through his sacrifice to become partakers of the divine nature,--to lay hold upon an infinite power that will transform them into the likeness of the Divine. {RH, May 26, 1904 par. 5}

In co-partnership with Christ, we are to work out our own salvation with fear and trembling, by doing the works he bids us do. We are to be meek and lowly. Trials sometimes come to lead us to humble ourselves before him, and to depend wholly upon him for grace and guidance. We can not afford to live without Christ's presence; for perfection of character comes only through the gift of his righteousness. When we are in trouble, let us go to him instead of to some defective human being. We have a friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us. {RH, May 26, 1904 par. 6}

Peter writes of "the knowledge of God, and of Jesus our Lord." To know Jesus, is to know that he is my personal Saviour,--to know that he pities me, that upon his sympathizing heart he bears the wounds of my transgressions. {RH, May 26, 1904 par. 7}

My brethren and sisters, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of him, it seems as if the fountain of my heart would break at the thought of how wicked the world is today, notwithstanding the fact that they have among them a Medical Missionary ready to help them at any time. {RH, May 26, 1904 par. 8}

Let us guard against speaking words that discourage. Let us resolve never to engage in evil-speaking and backbiting. Let us refuse to serve Satan by implanting seeds of doubt. Let us guard against cherishing unbelief, or expressing it to others. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for "out of the abundance of the heart the mouth speaketh." {RH, May 26, 1904 par. 9}

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as he was tried on the point of hasty and angry speech, he never once sinned with his lips. With patient calmness he met the sneers, the taunts, and the ridicule of his fellow workers at the carpenter's bench. Instead of retorting angrily, he would begin to sing one of David's beautiful psalms; and his companions, before realizing what they were doing, would unite with him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ's example in the use of words! {RH, May 26, 1904 par. 10}

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the



world through lust." {RH, May 26, 1904 par. 11}

Little do we realize the prevalence of evil among those who claim to be Christians. We, as believers, are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." {RH, May 26, 1904 par. 12}

Daily we have a sum to prove; daily we are to add these graces to the character we are perfecting. Faithfulness in the carrying out of this scripture in the life-practise, will result in the conversion of hundreds and of thousands, as upon the day of Pentecost. {RH, May 26, 1904 par. 13}

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." {RH, May 26, 1904 par. 14}

When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will "seek those things which are above, where Christ sitteth on the right hand of God." Let us not forget our baptismal vow. In the presence of the three highest powers of heaven,--the Father, the Son, and the Holy Spirit,--we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, "I am the resurrection and the life." Christ forgives every penitent sinner, and as the forgiven one, at the time of baptism, rises from the watery grave, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from our old sins. {RH, May 26, 1904 par. 15}

Faithfulness to our baptismal vow gives the heart-preparation needful for saving souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church-member to do. All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray, to the path of humble obedience. You, my brother, my sister, are to win heaven, and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity. {RH, May 26, 1904 par. 16}

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." {RH, May 26, 1904 par. 17}

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature, and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: "Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." None need lose eternal

life. Every one who chooses daily to learn of the Heavenly Teacher, will make his calling and election sure. Let us humble our hearts before God, and follow on to know him whom to know aright is life eternal. {RH, May 26, 1904 par. 18}

"Give diligence to make your calling and election *sure*: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, May 26, 1904 par. 19}

Here are your life-insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a policy that assures *you a life* measuring with the life of God,--even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We can not afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God! {RH, May 26, 1904 par. 20}

Unitedly we are to help one another gain perfection of character. To this end, we are to cease all criticism. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the heavenly kingdom. {RH, May 26, 1904 par. 21}

"Wherefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." {RH, May 26, 1904 par. 22}

Supposing we were to cherish a remembrance of the bright chapters in our Christian experience, and dwell upon these in our testimony meetings; would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why?--Because angels of God are with those who have gained a personal knowledge of Christ Jesus, and these angels will impress hearts. {RH, May 26, 1904 par. 23}

## **The Work in Washington**

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step. {RH, May 26, 1904 par. 24}

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professed Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God,--especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let all such now choose another way--the way of obedience and self-denial. {RH, May 26, 1904 par. 25}

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings. {RH, May 26, 1904 par. 26}

In some respects the situation in Washington reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected. {RH, May 26, 1904 par. 27}

Before this work was finished, the problem of providing a meeting-house at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meeting-house at a very low wage,--less than one half the usual rate. Several worked for nothing a portion of the time. {RH, May 26, 1904 par. 28}

The erection of the meeting-house was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed. {RH, May 26, 1904 par. 29}

May not we hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there? May God help us to do what we can in this place. May he give us hearts willing to make sacrifices. O, I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God. {RH, May 26, 1904 par. 30}

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the end." He has been with us at the beginning: and he will round out all the work we shall do, if by faith we continue to walk in the way in which he leads. {RH, May 26, 1904 par. 31}

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is

good, and greatly to be praised. At every step let us praise him from whom all blessings flow.

{RH, May 26, 1904 par. 32}

**PERIODICALS / RH - The Review and Herald / May 26, 1904 Our Work in Washington**

***May 26, 1904 Our Work in Washington***

Takoma Park, D. C., May 13, 1904.

I am grateful to my Heavenly Father for the blessings that he has bestowed upon me since we left St. Helena. {RH, May 26, 1904 par. 1}

I have several times gone over the land which has been purchased for school and sanitarium purposes, and all that I have seen is most satisfactory. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The fine stream running through the land is a treasure more valuable than gold or silver. {RH, May 26, 1904 par. 2}

Our Sanitarium is to have an abundance of water free for five years. The school will pay seven cents for each one thousand gallons used. {RH, May 26, 1904 par. 3}

Today our contract with the Takoma Park Town Council for the removal of the sewer-farm was signed, and we can now go forward in carrying out the plans that have been laid. The sewer-farm is to be moved one mile down the creek. We are to have most excellent sewer facilities. {RH, May 26, 1904 par. 4}

No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in home or in public buildings, means a withdrawal of the blessing of God. Special directions in reference to sanitary arrangements were given to the children of Israel. Every one was charged to keep his premises clean, within and without, lest the Lord, passing by, should see uncleanness, and should remove his presence from those who were careless and indifferent in this respect. {RH, May 26, 1904 par. 5}

A week ago we took a drive through various portions of Takoma Park, and Sister Daniells showed me the quiet and beautiful settlements near our land, half hidden by the natural forest. These settlements reminded me of Oakland, as it was thirty years ago. We feel thankful that our work can be located in such a place. It seems as if this place has been waiting to be occupied by our working forces. {RH, May 26, 1904 par. 6}

The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. This work is to be a representation of the work that can be done in other parts of the South. It is to give a clear representation of the principles held by Seventh-day Adventists. {RH, May 26, 1904

par. 7}

There will be much to do in various branches of the work, and young men and women of solid worth will be needed, who can enter the school as students when the buildings are ready. Wise, experienced teachers will be needed,--men and women who can give the youth lessons in business lines, and who can teach them, also, how to do true missionary work. Nothing is to be neglected that will give a thorough training in right principles. {RH, May 26, 1904 par. 8}

The Bible is to be made the foundation of all study, the basis of the education given. Thus the students will be taught to build upon the Rock. Many in our world do not understand the truth for this time. Our young men and women should be wise unto salvation. They should know what is required of them. {RH, May 26, 1904 par. 9}

The true motive of service is to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. No part of the living machinery is to be overworked, or left to become useless. {RH, May 26, 1904 par. 10}

Our school here is to follow the plan of the schools of the prophets. It is to be the earnest endeavor of every one to use the powers that God has given him in harmony with God's laws. Habits of order and discipline are to be cultivated. All that is done is to brace nerve and muscle and will to more resolute effort for the harmonious development of the whole being. The power that is exerted by a true, pure life is to be kept before the students. This will aid them in their preparation for useful service. Daily they will grow purer and stronger, better prepared, through his grace and a study of his Word, to put forth aggressive efforts against evil.

Ellen G. White.

{RH, May 26, 1904 par. 11}

**PERIODICALS / RH - The Review and Herald / June 2, 1904 Shall We Colonize Around Our Institutions? Mrs. E. G. White**

***June 2, 1904 Shall We Colonize Around Our Institutions?***

**Mrs. E. G. White**

Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand. {RH, June 2, 1904 par. 1}

The instruction given regarding the removal of the publishing work from Battle Creek

to some rural place near Washington, D. C., was clear and distinct, and I earnestly hope that this work may be hastened. {RH, June 2, 1904 par. 2}

Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in the crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages. {RH, June 2, 1904 par. 3}

The apprentices in our publishing houses should receive more fatherly care than they had. They are to be given a thorough training in the different lines of the printing business; and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands. The workers in our publishing houses are to be taught what it means to be sincere followers of our Lord and Saviour Jesus Christ. In the past, many souls have been left unguarded. They have not been taught what is comprehended in the science of godliness. Not all of those who have borne responsibilities have lived the Christian life. {RH, June 2, 1904 par. 4}

### **Consecrated Workers Needed**

I listened to words spoken by One who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should be possessed by those who are accepted as yokefellows in our institutions. These institutions need men who are temperate in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character-building in order to make plans for someone else, should be brought into our institutions at Washington, D. C., and Mountain View, Cal. {RH, June 2, 1904 par. 5}

The workers in our institutions are to heed the instruction given by Christ. When the truth abides in the hearts of those in charge, when they walk in the light shining from God's Word, the younger workers will wish to understand better the words they hear in the assembly of God's people. They will ask for fuller explanations, and there will be special seasons of seeking the Lord and studying his Word. It was in some quiet room or some retired spot in the country that Christ explained to the disciples the parables which he had spoken before the multitude. This is the work that will need to be done for the youth in our publishing houses. {RH, June 2, 1904 par. 6}

### **The Tendency to Colonize**

Those who are necessarily situated near our institutions should be careful how they send out glowing reports of the place. Everywhere there are people who are restless and dissatisfied, and who long to go to some place where they think they will do better than in their present surroundings. They think that if they could be given work in



connection with some one of our institutions, they would have a better chance to earn a living. {RH, June 2, 1904 par. 7}

Those who are tempted to gather about our institutions should understand that it is skilled workers that are needed, and that heavy burdens fall upon all who are properly related to the work. Those who are connected with our institutions must be producers as well as consumers. To those who desire to change their location, and settle near one of our institutions, I would say: Do you think that in settling near an institution you will be able to get a living without perplexity or hard work? Have you counseled with the Lord in regard to this matter? Have you evidence that your desire for a change of location is free from selfish motives, and would be for the honor of God? {RH, June 2, 1904 par. 8}

From letters received by those connected with our institutions, and by movements already made, we see that many desire to obtain homes near these institutions. My mind is weighed down with perplexity regarding this, because I have received instruction from the Lord in regard to the influence that would be exerted upon individuals and upon our work for our people selfishly to gather around our institutions. {RH, June 2, 1904 par. 9}

For years, in warnings often repeated, I have testified to our people that God was not pleased to see families leaving the smaller churches, and gathering into the places where our publishing houses, sanitariums, and schools are established, for their own convenience, ease, or worldly profit. {RH, June 2, 1904 par. 10}

In Australia, we went into the forest and secured a large tract of land for our school. Plans were laid to sell to our brethren building lots near the school homes and near the meeting-house. But I was instructed to protest against permitting families to settle near our school homes. The counsel given was that it would be much better for families not to live near the school, and not to live too close to one another. {RH, June 2, 1904 par. 11}

Those who feel like settling close to our publishing house or our sanitarium and school at Takoma Park, should take counsel before they move. {RH, June 2, 1904 par. 12}

To those who are looking toward Mountain View as a favorable place in which to live, because the Pacific Press is to be established there, I would say: Look to other parts of the world, which need the light that you have received in trust. Remember that God has given to every man his work. Choose some locality where you will have opportunity to let your light shine forth amid the moral darkness. {RH, June 2, 1904 par. 13}

It is always the case that when an institution is established in a place, there are many families who desire to settle near it. Thus it has been in Battle Creek and in Oakland, and, to some extent, in almost every place where we have a school or a sanitarium. {RH, June 2, 1904 par. 14}

There are restless ones who, were they to go to a new place to live, would still be dissatisfied, because the spirit of disaffection is in their hearts, and a change of place does not bring a change of heart. Their characters have not been refined and ennobled by the Spirit of Christ. They need to learn the lesson of contentment. They do not study from cause to effect. They do not seek to understand the Bible tests of character, which are essential to true success. {RH, June 2, 1904 par. 15}

There are many who are desirous of changing their employment. They wish to obtain advantages which they suppose exist in some other place. Let them ask themselves of what benefit it would be to them to move if they have not learned to be kind and patient and helpful where they are. Let them look at themselves in the light of the Word of God, and then work to the point where improvement is needed. {RH, June 2, 1904 par. 16}

Let those who are thinking of settling at Mountain View remember that this is not wisdom unless they are called there to connect with the publishing work. The world is large; its needs are great. Go, make new centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light God has given you. {RH, June 2, 1904 par. 17}

And wherever you live, whatever your circumstances may be, be sure to bring the teachings of the Word of God into your homes, into your daily life. Seek God as your light, your strength, your way to heaven. Remember that to every man God has entrusted talents, to be used for him. Learn at the feet of Jesus the lessons of meekness and lowliness, and then work in the spirit of the Saviour for those around you. By willing obedience to the commandments, make your home a place where God's honor will love to dwell. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, June 2, 1904 par. 18}

We each have an individual work to do. We are to consecrate ourselves, body and soul and spirit, to God. Each child of his has something to do for his name's honor and glory. Wherever you are, you may be a blessing. {RH, June 2, 1904 par. 19}

If there seems to be but a slender chance of obtaining a livelihood where you are, make the most of every opportunity. Devise wise plans. Put to use every jot of ability that God has given you. Do your duty to yourself, improving in understanding and adaptability, daily becoming better able to turn to the best account the mental and physical powers that God has given you. He wants you to be a success. He wants you to be a blessing in your home and in the neighborhood in which you live. {RH, June 2, 1904 par. 20}

Parents, help your children to help you and to help one another. Be kind and courteous to your neighbors. By good works let your light shine forth amid the moral darkness. If you are true Christians, you will become more and more able to understand what the will of the Lord is, and you will move forward step by step in the light of his Word. {RH, June 2, 1904 par. 21}

Study the life of Christ, and strive to follow the pattern he has given you. Ask yourselves if you have done your whole duty to the church in your own house, and your duty to your neighbors. Have you been faithful in teaching your children lessons of Christian politeness? Are there not many opportunities for improvement in the government of your home? Do not neglect your children. Learn how to discipline yourselves, that you may be worthy of the respect of your children and your neighbors.

If Christ is not abiding in your hearts, how can you teach others the lessons of patience and kindness that must be manifest in the life of every Christian? Be sure that you are keeping the way of the Lord, and then teach the truth to those around you.

{RH, June 2, 1904 par. 22}

**PERIODICALS / RH - The Review and Herald / June 9, 1904 The Great Medical Missionary Mrs. E. G. White**

**June 9, 1904 *The Great Medical Missionary***

**Mrs. E. G. White**

In the days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, he carried with him the healing efficacy that was a cure for every disease, spiritual and physical. This he imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which he passed, with the solicitude of a loving father he laid his hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were his words! From him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for he was glad to be able to restore suffering ones to health. {RH, June 9, 1904 par. 1}

The Mighty Healer worked so incessantly, so intensely,--and often without food,--that some of his friends feared he could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that he cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that he must be persuaded or constrained to cease his manner of labor, and they induced Mary to unite with them, thinking that through his love for her they might prevail upon him to be more prudent. {RH, June 9, 1904 par. 2}

Jesus was teaching the people when his disciples brought the message that his mother and his brothers were without, and desired to see him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." {RH, June 9, 1904 par. 3}

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to him in his home; for his own heart was full of kindness and love, and he appreciated tender regard in the family relation. But with their short measuring-line his brothers could not fathom the mission that he came to fulfil, and therefore could not sympathize with him in his trials. {RH, June 9, 1904 par. 4}

Some of those whom Christ healed he charged to tell no man. He knew that the

more the Pharisees and Sadducees and rulers heard of his miracles, the more they would try to hedge up his way. But notwithstanding his precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again he was followed by the priests, who expressed their violent sentiments against him in order to stir up the enmity of the people. But when he could no longer safely remain in one place, he went to another. {RH, June 9, 1904 par. 5}

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." {RH, June 9, 1904 par. 6}

The life of Christ and his ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practised by those who claim to walk in the Saviour's footsteps. By his example he has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart. {RH, June 9, 1904 par. 7}

Christ has empowered his church to do the same work that he did during his ministry. Today he is the same compassionate physician that he was while on this earth. We should let the afflicted understand that in him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as his disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises. {RH, June 9, 1904 par. 8}

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding him they will be changed into his likeness. Our object in establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of him who gave his life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of his love; tell of his power to save. {RH, June 9, 1904 par. 9}

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not

represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of his children to have intelligence and knowledge, so that with unmistakable clearness and power his glory shall be revealed in our world.

{RH, June 9, 1904 par. 10}

**PERIODICALS / RH - The Review and Herald / June 16, 1904 Medical Missionary Workers to Reveal Christ's Character Mrs. E. G. White**

***June 16, 1904 Medical Missionary Workers to Reveal Christ's Character***

**Mrs. E. G. White**

True medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work. {RH, June 16, 1904 par. 1}

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the life-work of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send his Son to the fallen world?--To make known to mankind his love for them. Christ came as a Redeemer. Throughout his ministry he kept prominent his mission to save sinners. {RH, June 16, 1904 par. 2}

When Christ was about to ascend to heaven, he committed to his disciples the mission that his Father had committed to him; and he taught them how to fulfil this mission. He declared that as he had represented his Father to the world, so they were to represent him. Although he would be invisible to the natural eye, yet all who believed on him would be able to behold him by faith. He told his followers to work as he had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son. {RH, June 16, 1904 par. 3}

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following his example, in our medical missionary work we shall reveal to the world that we are his representatives, and that our credentials are from above. {RH, June 16, 1904 par. 4}

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him,

we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, men and women are animated with the same desire to save sinners that animated Christ in his lifework as a missionary sent of God. {RH, June 16, 1904 par. 5}

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness, and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with his plans in attempting to accomplish that which this work is ordained by him to accomplish. {RH, June 16, 1904 par. 6}

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that his disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be his followers concede to a worldly policy! This is because their hearts are not filled with love for the truth. God's purpose in committing to men and women the mission that he committed to Christ, is to separate his followers from worldly policy. {RH, June 16, 1904 par. 7}

The people of God, those who claim to love him and to keep his commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that he was not acting independently, but in behalf of another, who had sent him. He never for a moment lost sight of the greatness of his mission. He was always conscious of the fact that he was the Sent of God. And to his Father he declares concerning his disciples, "As thou hast sent me into the world, even so have I also sent them into the world." {RH, June 16, 1904 par. 8}

Our work is clearly defined. As the Father sent his only begotten Son into our world, even so Christ sends us, his disciples, as his medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when his will is perfected in us. Then shall his righteousness go before us, and the glory of the Lord shall be our rearward. {RH, June 16, 1904 par. 9}

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals his character. Our hearts will be humble, our spirits contrite. Our works will bear witness to his indwelling presence. His disposition, his kindness, his compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word,



we shall reveal to the world the character of the Unseen.

{RH, June 16, 1904 par. 10}

**PERIODICALS / RH - The Review and Herald / June 23, 1904 Our Work Mrs. E. G. White**

**June 23, 1904 *Our Work***

**Mrs. E. G. White**

I have been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil. {RH, June 23, 1904 par. 1}

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. {RH, June 23, 1904 par. 2}

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. {RH, June 23, 1904 par. 3}

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer." {RH, June 23, 1904 par. 4}

"And taketh hold of my covenant." This is the covenant spoken of in the following scripture: -- {RH, June 23, 1904 par. 5}

"Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed,"--in truth, earnestness, and sincerity,"--and keep my covenant, then ye shall be a peculiar treasure unto me . . . for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. {RH, June 23, 1904 par. 6}

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together,

and said, All that the Lord hath spoken we will do." {RH, June 23, 1904 par. 7}

This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with him. God includes in his covenant all who will obey him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." {RH, June 23, 1904 par. 8}

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." {RH, June 23, 1904 par. 9}

"Seek ye out of the book of the law, and read." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." {RH, June 23, 1904 par. 10}

These words outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard them. {RH, June 23, 1904 par. 11}

Among the people of God there is to be no colonizing. The word of the Lord to them is, "Thou shalt break forth on the right hand and on the left." They are to make plants in all places. Everywhere the truth for this time is to be proclaimed. Those into whose hearts the light has shone are to remember that they are God's workmen, his witnesses. To serve and honor him is to be their science. They are to call upon others to keep his commandments and live. To all people and nations and kindreds and tongues the truth is to be proclaimed. The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields. This the enemy knows, and he tries to keep the minds of those to whom this work has been committed, occupied with nonessentials. Thus he seeks to lead them to neglect the precious opportunities that come to them to present the truth to those who know it not. {RH, June 23, 1904 par. 12}

Shall those who know the truth, and who ought to be filled with zeal for its advancement, allow Satan to turn their thoughts from the great truth that has been given them to give to others? The enemy is determined to place God's people in a false light before the world. He is pleased when their lives reveal defects, when they cherish objectionable traits of character. These traits of character he uses in his service. {RH, June 23, 1904 par. 13}

Many yield to his temptations, and the time and influence of God's servants, which should be used in making known to unbelievers the truth for this time, is used in efforts to recover professing believers from Satan's snares. Thus the way of the advancement of the truth is blocked. {RH, June 23, 1904 par. 14}

God sees the struggle that is to take place in our world, the whole progress and outcome of which has been traced in the pages of his Word. He sees also the diseased, defective eyesight of his people, which prevents them from discerning their own deficiencies, and from taking an earnest interest in the things of eternity. Christ calls upon the members of his church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. "Seek ye first the kingdom of God, and his righteousness," he says, "and all these things," -- all that is essential for your good -- "shall be added unto you." {RH, June 23, 1904 par. 15}

With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High. They can not distinguish the true, the real, the enduring substance, from the false, the counterfeit, the passing shadow. Christ urges them to remove from before their eyes that which is obscuring their view of eternal realities. He insists upon the removal of that which is causing them to mistake phantoms for realities, and realities for phantoms. God entreats his people to give the strength of body, mind, and soul to the service that he expects them to perform. He calls upon them to be able to say for themselves that the gains and advantages of this life are not worthy to be compared with the riches that are reserved for the diligent, rational seeker for eternal life. {RH, June 23, 1904 par. 16}

He does not leave us in ignorance of what is before us. He shows us the vast confederacy arrayed against us. He tells us plainly that we are battling against a mighty foe. But he assures us that we shall not be left to fight alone. Angels are in the ranks of God's soldiers. And One more powerful than angels is there. The Captain of our salvation leads the way, saying, "Be of good cheer; I have overcome the world."

{RH, June 23, 1904 par. 17}

**PERIODICALS / RH - The Review and Herald / June 30, 1904 The Workers Needed  
Mrs. E. G. White**

**June 30, 1904 *The Workers Needed***

**Mrs. E. G. White**

The work of God demands true, stanch, whole-hearted, spiritual-minded men,--men who are in earnest, and who have a clear understanding of what is truth,--men who are not fashioned after a worldly mold, but who realize that at this time Satan's power will be exercised through believers who have not held the beginning of their confidence firm unto the end. Men are needed who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to him for the use they make of the talents entrusted to them. Men are needed who can speak intelligently of the sacredness and importance of the truth,--men

who can point their fellow men to the needs of the present hour,--men who have an inspiring message to bear against perverted principles, and who watch for souls as they that must give an account. {RH, June 30, 1904 par. 1}

### **To Every Man His Work**

Men of varied gifts are needed. In the building of the tabernacle, different lines of work were assigned to different ones; but all worked under the supervision of God. The Lord gives men talents that will enable them to carry forward special lines of work. Each one is to be allowed to do the work for which he is fitted. It is the Lord's purpose that there shall be unity in diversity. He endows men with different degrees of capability, and then places them where they can do the work for which they are best adapted. The trust given to each worker is proportioned to his ability. {RH, June 30, 1904 par. 2}

While traveling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stone from the quarry; others were squaring, shaping, and measuring these stones; and still others were placing them in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with care and thoroughness. Over all the men, superintending the work on the entire structure, was the master builder. {RH, June 30, 1904 par. 3}

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were felling trees for the timber needed in the building, and floating them down the stream. {RH, June 30, 1904 par. 4}

To me this was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, under the direction of the great Head of the church. {RH, June 30, 1904 par. 5}

But there has been and still is great danger of one man meddling with another man's work, not from a desire to help him, but in order to confuse him. The Lord is not in this. He has not given to the one who is neglecting his own work the outlines of his brother's work. How can one improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in his wisdom he has entrusted to other hands. {RH, June 30, 1904 par. 6}

What was Christ's answer when Peter asked him concerning the work of John? "Lord, and what shall this man do?" Peter inquired. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou me." {RH, June 30, 1904 par. 7}

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their ideas that they neglect the work God has placed in their own hands. They lose all sense of the responsibility resting on them. {RH, June 30, 1904 par. 8}

He who attempts to unravel another man's work will find in his hands a tangle that

he can not straighten. Let every man stand in his own place, doing faithfully the work committed to him. It is the questioning, criticizing spirit cherished that puts so many workers in hard places. Let men humble themselves before God, feeling that it is a sin to criticize and condemn. Satan has snares prepared for the feet of the one who is eager to place himself where God has not placed him. {RH, June 30, 1904 par. 9}

How rapidly God's work would go forward if when a man received a work from God, he would put his own attention on the faithful performance of this work, and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and earnest prayer. {RH, June 30, 1904 par. 10}

Let men cease to complain and criticize, and let them do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the master workman, will be found to fit perfectly. {RH, June 30, 1904 par. 11}

### **A Threefold Duty**

To those bearing responsibilities in the work of God, this charge is given: "The elders which are among you I exhort, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." {RH, June 30, 1904 par. 12}

In this charge there is a threefold duty. "Feed the flock of God,"--by giving them his word and setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge; "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this must be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them. {RH, June 30, 1904 par. 13}

Let those who have been given responsibilities in the cause of God, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict. {RH, June 30, 1904 par. 14}

O, what a power a converted man, one who is transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. They are ever to remember that the talent of speech is entrusted to them by God for the help and

blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O, what a blessing are pleasant, sympathetic words,--words that strengthen and uplift! When asked a question, one should not answer abruptly, but kindly. The heart of the one who is asking may be sorely grieved by a hidden sorrow, which may not be told. Therefore let the words of the one addressed be always kind and sympathetic. By a few well-chosen, helpful words he may remove a heavy burden from a fellow worker's mind.

{RH, June 30, 1904 par. 15}

**PERIODICALS / RH - The Review and Herald / July 7, 1904 Genuine Conversion  
Mrs. E. G. White**

***July 7, 1904 Genuine Conversion***

**Mrs. E. G. White**

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing, position is nothing. He asks, Is the life in harmony with my precepts? {RH, July 7, 1904 par. 1}

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. Sad will it be, in the day when every man is rewarded according to his works, for those who can not bear this test. {RH, July 7, 1904 par. 2}

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in his army, and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion. {RH, July 7, 1904 par. 3}

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to



accept Christ as their Saviour, but they do not believe that he will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes. {RH, July 7, 1904 par. 4}

Many a one who looks at himself in the divine mirror, and is convinced that his life is not what it ought to be, fails to make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God. {RH, July 7, 1904 par. 5}

Let us not forget that in his conversion and sanctification, man must cooperate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you both to will and to do of his good pleasure." Man can not transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power. {RH, July 7, 1904 par. 6}

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart. {RH, July 7, 1904 par. 7}

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." {RH, July 7, 1904 par. 8}

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,--the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. {RH, July 7, 1904 par. 9}

The Scriptures are the great agency in this transformation of character. Christ prayed, "Sanctify them through thy truth: thy word is truth." If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to his will. {RH, July 7, 1904 par. 10}

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with

fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit's working, and his conversion is genuine. {RH, July 7, 1904 par. 11}

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan's bond-slave, allowing the enemy to lead him to refuse to acknowledge his best friend. {RH, July 7, 1904 par. 12}

Let the sinner co-operate with his Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of his help. He will reach out his hand to grasp the hand stretched out for aid. He declares, "Him that cometh to me I will in no wise cast out." Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen to serve your bitterest foe, while you turned from Him who gave his life for you, who loves you, and who will accept you as his, though you are sinners. Step out from under the rebel flag, and take your stand under the blood-stained banner of Prince Emmanuel. {RH, July 7, 1904 par. 13}

He who would build up a strong, symmetrical character, must give all and do all for Christ. The Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that he may make if he is a partaker of the divine nature. Day by day God works in him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do for fallen human beings. {RH, July 7, 1904 par. 14}

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done in our lives. Let us crucify self. Unholy habits will clamor for the mastery, but in the name and through the power of Jesus we may conquer. To him who daily seeks to keep his heart with all diligence, the promise is given, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, July 7, 1904 par. 15}

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." God himself is "the justifier of him which believeth in Jesus." And "whom he justified, them he also glorified." Great as is the shame and degradation

through sin, even greater will be the honor and exaltation through redeeming love. To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen.

{RH, July 7, 1904 par. 16}

**PERIODICALS / RH - The Review and Herald / July 14, 1904 The Work in Washington Mrs. E. G. White**

**July 14, 1904 *The Work in Washington***

**Mrs. E. G. White**

The Lord calls upon his people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be our first interest. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the capital of our nation. {RH, July 14, 1904 par. 1}

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far he has helped us in a way that leaves no room for any one to doubt or question. {RH, July 14, 1904 par. 2}

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold of the work, making those things which appear impossibilities, possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of his cause? Has he not bidden his servants in Washington arise and build? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for him? {RH, July 14, 1904 par. 3}

Let us be honest with the Lord. All the blessings that we enjoy come from him; and if he has entrusted us with the talent of means, that we may help to do his work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying his talent in the earth? {RH, July 14, 1904 par. 4}

There should be no delay. The cause of God demands your assistance. We ask you, as the Lord's stewards, to put his means into circulation, to provide facilities by

which many will have the opportunity of learning what is truth. {RH, July 14, 1904 par. 5}

The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? Have you not been bought with a price? Has not your money been entrusted to you to be traded upon for him? Can you not see that he wants you to use your means in helping to build meeting-houses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start schools, in which the youth shall be trained for service, that workers may be sent to all parts of the world? {RH, July 14, 1904 par. 6}

God himself originates the plans for the advancement of his work, and he has provided his people with a surplus of means, that when he calls for help, they may cheerfully respond. If they will be faithful in bringing to his treasury the means lent them, his work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened. {RH, July 14, 1904 par. 7}

God will prepare the way before his faithful people, and will greatly bless them. The righteousness of Christ will go before them, and the glory of God will be their rearward. There will be joy in the heavenly courts, and joy, pure, holy joy, will fill the hearts of the workers. To save perishing souls, they are willing to spend and be spent. Their hearts are filled with gratitude and thanksgiving. The consciousness of God's love purifies and ennobles their experience, enriching and strengthening them. The grace of heaven is revealed in the conquests achieved in winning souls to Christ. {RH, July 14, 1904 par. 8}

So God's work in this world is to be carried forward. The church here below is to serve the Lord with self-denial and self-sacrifice, and the most glorious triumphs are to be won. {RH, July 14, 1904 par. 9}

God's word to his workers in Washington is, "Arise and build;" and his word to his people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly. {RH, July 14, 1904 par. 10}

I know that the people of God desire to act their part nobly in advancing his work in the world. God extends his favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in his work, to return to him a part of that which he has bestowed upon us. He has made us his helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts.

{RH, July 14, 1904 par. 11}

**PERIODICALS / RH - The Review and Herald / July 21, 1904 The Value of Christlike Love Mrs. E. G. White**

**July 21, 1904 *The Value of Christlike Love***

**Mrs. E. G. White**

The Lord desires me to call the attention of his people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless. {RH, July 21, 1904 par. 1}

"If I speak with the tongues of men and of angels, but have not love," Paul declares, "I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." {RH, July 21, 1904 par. 2}

How beautiful the earth was when it came from the Creator's hand! God presented before the universe a world in which even his all-seeing eye could find no spot or stain. Each part of the creation occupied the part assigned to it, and answered the purpose for which it was created. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint or corruption. God looked upon the work of his hands, wrought out by Christ, and pronounced it "very good." He looked upon a perfect world, in which there was no sin, no imperfection. {RH, July 21, 1904 par. 3}

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out, made lying reports of God to the beings he had created, and they believed his lie. Sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying. {RH, July 21, 1904 par. 4}

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the Great Teacher, who gave his life for the life of the world. His directions are plain. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Tell him his fault between thee and him alone." Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and

evil-surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as he has loved you. {RH, July 21, 1904 par. 5}

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-surmising take possession of our souls, to destroy our union and happiness. O, how much unhappiness would be saved, how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking! We pray, "Forgive us our trespasses, as we forgive those that trespass against us." Do we do our part to remove every stumbling-block from before the feet of our brother? Too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can, perhaps, make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression. {RH, July 21, 1904 par. 6}

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let every one pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill-feeling and a lack of confidence are the result. {RH, July 21, 1904 par. 7}

To many these words are applicable: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." {RH, July 21, 1904 par. 8}

So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the harsh words that, if spoken, would create difference and alienation. Speak words that will cement hearts, not estrange them,--words that will heal, not wound. When difficulties arise among church-members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church-member. "Let the peace of God rule in your hearts, . . . and be ye thankful." Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored guest. Bring peace and comfort into your own heart and the hearts of others. This is most blessed missionary work. {RH, July 21, 1904 par. 9}

The Lord has instructed me to say to his people, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not serve the enemy. Overcome



your inclination to find fault and condemn. Give no place to him whose delight it is to accuse. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that disparages another. {RH, July 21, 1904 par. 10}

I greatly desire that you shall follow the directions that Christ has laid down. As you do this, he will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that he will greatly bless his people, if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize, to learn to think no evil, and to speak only good words,-- words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God. {RH, July 21, 1904 par. 11}

Christ loved the church, "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." {RH, July 21, 1904 par. 12}

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the word of God to you. {RH, July 21, 1904 par. 13}

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee.)" {RH, July 21, 1904 par. 14}

Will you not, as servants of the Most High God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you? {RH, July 21, 1904 par. 15}

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing. {RH, July 21, 1904 par. 16}

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience. {RH, July 21, 1904 par. 17}

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." We should be preparing for these things; for they will come. Those who share in Christ's glory must share in his sufferings. {RH, July 21, 1904 par. 18}

May the Lord lead every minister and every lay member to turn to him with full purpose of heart, and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straightened in us, but ye are straightened in your own affections." Many complain of others because

their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul-temple. {RH, July 21, 1904 par. 19}

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." {RH, July 21, 1904 par. 20}

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Let every one humble his heart before God, and make a surrender of body, soul, and spirit to him, that he may give his people his rich grace abundantly. Let the heart be closed against selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family. {RH, July 21, 1904 par. 21}

I entreat those who have given so much time to talking of the faults of others, to cease this cruel work, and obey the words, "Search the Scriptures; for in them ye think ye have eternal life." The divine directory, God's holy Word, is in our hands. In the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him as a pillar of cloud by day and a pillar of fire by night. {RH, July 21, 1904 par. 22}

Let God's people set a perfect example, honoring Christ in every place, in every difficulty following his directions. Then at last they will be received into the family of the redeemed, and there will be given unto them a crown of immortal life.

{RH, July 21, 1904 par. 23}

**PERIODICALS / RH - The Review and Herald / July 28, 1904 The World to Be Warned Mrs. E. G. White**

**July 28, 1904 *The World to Be Warned***

**Mrs. E. G. White**

The most solemn truths ever entrusted to mortals have been given to us to proclaim to the world. The proclamation of these truths is our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculations, neither are they to enter into business enterprises with unbelievers; for this would hinder them in doing the work given them. {RH, July 28, 1904 par. 1}

Christ says of his people, "Ye are the light of the world." It is not a small matter that the counsels and purposes and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message. {RH, July 28, 1904 par. 2}

John writes: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This message is to be proclaimed, not in a few places only, but to the whole world. {RH, July 28, 1904 par. 3}

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. {RH, July 28, 1904 par. 4}

"And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." {RH, July 28, 1904 par. 5}

To John was given a view of the remnant people of God, and as he beheld their character and their work, he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." {RH, July 28, 1904 par. 6}

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." {RH, July 28, 1904 par. 7}

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." {RH, July 28, 1904 par. 8}

In the issue of the great conflict, there will be only two classes in the world,--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast; yet the people of God will not receive it. The prophet of Patmos beheld them "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. {RH, July 28, 1904 par. 9}

But of those who trample on God's law, and oppress his faithful people, the terrible prediction is uttered: -- {RH, July 28, 1904 par. 10}

"The same shall drink of the wine of the wrath of God, which is poured out without

mixture into the cup of his indignation." {RH, July 28, 1904 par. 11}

On which side are we standing? Have we placed ourselves fully under the direction and protection of the Holy Spirit, and are we giving the message for this time? Does every effort we put forth tend to advance the proclamation of the message? So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom came the word: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." {RH, July 28, 1904 par. 12}

Are we to wait until the fulfilment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until the judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see the things foretold come to pass before we will believe what he has said? In clear, distinct rays light has come to us, showing that the great day of the Lord is at hand, "even at the door." Let us read and understand, before it is too late. {RH, July 28, 1904 par. 13}

Study carefully the following scriptures: -- {RH, July 28, 1904 par. 14}

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, . . . and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures." {RH, July 28, 1904 par. 15}

"The loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." {RH, July 28, 1904 par. 16}

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." {RH, July 28, 1904 par. 17}

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" {RH, July 28, 1904 par. 18}

The Lord has declared the judgments and calamities that must fall upon those who

continue to dishonor him. Warnings have been given by God, and these warnings should be kept before the people. God's appointed messengers are to give the call to flee from the wrath to come. {RH, July 28, 1904 par. 19}

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? {RH, July 28, 1904 par. 20}

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." {RH, July 28, 1904 par. 21}

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed." {RH, July 28, 1904 par. 22}

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." {RH, July 28, 1904 par. 23}

**PERIODICALS / RH - The Review and Herald / August 4, 1904 God's Chosen People Mrs. E. G. White**

***August 4, 1904 God's Chosen People***

**Mrs. E. G. White**

I have been bidden to call the attention of our people to the instruction given by the

Lord to Israel regarding the importance of separation from the world. In the fourth chapter of Deuteronomy we read: -- {RH, August 4, 1904 par. 1}

"Now therefore, harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land, which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." {RH, August 4, 1904 par. 2}

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them thy sons and thy sons' sons." {RH, August 4, 1904 par. 3}

"When the Lord shall bring thee into the land whither thou goest to possess it, and hath cast out many nations from before thee, . . . and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. {RH, August 4, 1904 par. 4}

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." {RH, August 4, 1904 par. 5}

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face." {RH, August 4, 1904 par. 6}

### **A Departure from Right**

Under David's rule, the people of Israel gained strength, and uprightness through obedience to God's law. But the kings that followed strove for self-exaltation. They took to themselves glory for the greatness of the kingdom, forgetting how utterly dependent they were upon God. They regarded themselves as wise and independent, because of



the honor showed them by fallible, erring man. They became corrupt, immoral, and rebelled against the Lord, turning from him to the worship of idols. {RH, August 4, 1904 par. 7}

God bore long with them, calling them often to repentance. But they refused to hear, and at last God spoke in judgment, showing them how weak they were without him. He saw that they were determined to have their own way, and he gave them into the hands of their enemies, who spoiled their land, and took the people captive. {RH, August 4, 1904 par. 8}

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God's peculiar people. They became leavened by the evil practises of those with whom they formed forbidden alliances. Affiliation with worldlings caused them to lose their first love, and their zeal for God's service. The advantages they sold themselves to gain, brought only disappointment, and caused the loss of many souls. {RH, August 4, 1904 par. 9}

The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on them their dependence, become weak in moral power, as are those in whom they trust. {RH, August 4, 1904 par. 10}

God comes with entreaties and assurances to those who are making mistakes. He seeks to show them their error, and lead them to repentance. But if they refuse to humble their hearts before him, if they strive to exalt themselves above him, he must speak to them in judgment. No semblance of nearness to God, no assertion of connection with him, will be accepted from those who persist in dishonoring him by leaning upon the arm of worldly power. {RH, August 4, 1904 par. 11}

### **God's Word to Us Today**

Today God's word to his people is: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {RH, August 4, 1904 par. 12}

God's people are to be distinguished as a people who serve him fully, whole-heartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and him only. {RH, August 4, 1904 par. 13}

### **The Sign Between God and His People**

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify

you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." {RH, August 4, 1904 par. 14}

Do not these words point us out as God's denominated people? and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed on us? The children of Israel were to observe the Sabbath throughout their generations "for a perpetual covenant." The Sabbath has lost none of its meaning. It is still the sign between God and his people, and it will be so forever. {RH, August 4, 1904 par. 15}

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederation with those who have not wisdom to discern the claims of God, so plainly set forth in his law. {RH, August 4, 1904 par. 16}

We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues, that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven. {RH, August 4, 1904 par. 17}

God is testing his people, to see who will be loyal to the principles of his truth. Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duty, we are neither to despise nor fear our enemies. To bind ourselves up by contracts or in partnerships or business associations with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of his work; for this is not the way of the Lord. {RH, August 4, 1904 par. 18}

Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon him, committing ourselves and our present and future to his wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in him, of God's abounding grace. {RH, August 4, 1904 par. 19}

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more

decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with him, that we may receive his blessings--the blessings so essential for a people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from his commandments, which are our life, denying that he is our God and we his people. {RH, August 4, 1904 par. 20}

"The Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face." {RH, August 4, 1904 par. 21}

Where shall we be before the thousand generations mentioned in this scripture are ended? Our fate will have been decided for eternity. We shall either have been pronounced worthy of a home in the everlasting kingdom of God, or we shall have received sentence of eternal death. Those who have been true and faithful to their covenant with God, those who, remembering Calvary, have stood firmly on the side of truth, ever striving to honor God, will hear the commendation, "Well done, good and faithful servant." But those who have given God only half-hearted service, allowing their lives to be conformed to the ways and practises of the world, will hear the sad words, "Depart from me; I know you not." {RH, August 4, 1904 par. 22}

### **The Home of the Faithful**

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." {RH, August 4, 1904 par. 23}

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." {RH, August 4, 1904 par. 24}

Who are these?--God's denominated people,--those who on this earth have witnessed to their loyalty. Who are they?--Those who have kept the commandments of God and the faith of Jesus; those who have owned the crucified One as their Saviour. {RH, August 4, 1904 par. 25}

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." {RH, August 4, 1904 par. 26}

"Blessed are they that do his commandments, that they may have right to the tree of

life, and may enter in through the gates into the city."

{RH, August 4, 1904 par. 27}

**PERIODICALS / RH - The Review and Herald / August 11, 1904 A Visit to the South--No. 1 From Berrien Springs to Nashville Mrs. E. G. White**

**August 11, 1904 A Visit to the South--No. 1  
From Berrien Springs to Nashville**

**Mrs. E. G. White**

I have just returned to Washington from the South. We were away for about six weeks, during which time we visited Nashville, Graysville, and Huntsville. {RH, August 11, 1904 par. 1}

On the way from Berrien Springs to Nashville, we had to wait for several hours in Chicago, and Dr. Paulson took us out to Hinsdale, where they are about to establish a sanitarium. {RH, August 11, 1904 par. 2}

I was very much pleased with all that I saw during the afternoon that I spent there. Hinsdale is about fourteen miles out from Chicago, and is a favorable place for a sanitarium. The atmosphere is good, and the surroundings are beautiful. Many of the houses are large, and are evidently the homes of men of wealth, who live in the country, and carry on business in Chicago. The roads are excellent, and sick people would find health in driving about and enjoying the scenery. The sight of the trees and flowers, with the sunshine and fresh air, would bring health to mind and body. In anticipation I can see the Hinsdale Sanitarium established, and hope and faith coming into the hearts of the patients. {RH, August 11, 1904 par. 3}

We were taken all over the sanitarium property. It consists of ten acres of land, with two houses and a barn. The place was once very beautiful, but it has been neglected for several years. It is a favorable site for a sanitarium, and I am so glad that it has been placed at the disposal of our brethren. {RH, August 11, 1904 par. 4}

About five years ago a gentleman from Chicago went to the Battle Creek Sanitarium as a patient. He was very sick, but the treatment given him was successful, and he believes that it was the means of saving his life. After returning home, he told Dr. Paulson that he knew of a place that ought to be used for sanitarium work. A few months ago he bought this place, and has placed it at Dr. Paulson's disposal. It cost sixteen thousand dollars, and can be paid for in small monthly installments. {RH, August 11, 1904 par. 5}

Dr. Paulson looks upon the opportunity to secure this place on easy terms as a providence of God. And this is right; for the hand of the Lord is in the matter. The outdoor advantages that the sick will have will prove the greatest blessing to them, aiding in the cure of mind and body. And as the sick ones associate with those who love and serve God, they will be doubly blessed. {RH, August 11, 1904 par. 6}

How I wish that all our sanitariums could be placed among such natural surroundings. Men and women in need of physical and spiritual healing need to breathe just such an atmosphere. They need to be brought in contact with those whose words and acts will draw them to Christ. They need to be brought under the influence of the great Medical Missionary, who can heal both soul and body. They need to hear the story of the love of the sin-pardoning Saviour,--of the forgiveness granted to all who come to him confessing their sins. {RH, August 11, 1904 par. 7}

There are many, many in our great cities, both in the higher and in the lower classes, who need to be helped into the way of life by being brought into contact with our sanitariums. {RH, August 11, 1904 par. 8}

There are no entreaties so tender, no lessons so plain, no commendations so decided, as those given in the Word of God. How earnest and loving and compassionate are the invitations to come to the fountain of living water. God's Word is indeed a light shining in a dark place. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and may be brought under an influence direct from heaven. {RH, August 11, 1904 par. 9}

God sends angels from heaven to co-operate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering. These men and women need the grace that comes from the Life-giver, the health that the great Medical Missionary alone can give. O that those who have received light from God's Word would take hold in medical missionary lines, to do all in their power to help those in need of help! {RH, August 11, 1904 par. 10}

Those who plan to establish sanitariums should reason from cause to effect. They should lay their plans with a deep insight into the necessities of a medical institution. One of the first necessities is a site out of the city, in a retired place, where the institution can be surrounded by grounds that can be beautified with flowers and shrubs and trees. {RH, August 11, 1904 par. 11}

Let the patients be taught that the breathing of pure air is necessary to health. Let there be facilities for the giving of rational treatment, so that there will be no necessity for the use of drugs. By wise methods the patients are to be led more and more to take outdoor exercise. Every one who is recovering from sickness needs such exercise, in order that disease may be completely overcome, and health regained. When physical health has been restored, men and women are better able to exercise that faith in Christ which secures the health of the soul, bringing peace and rest and joy from the consciousness of sins forgiven. {RH, August 11, 1904 par. 12}

Our sanitariums should be out of the cities. One who is unerring in counsel has given this direction, in mercy to suffering humanity. Physicians and ministers are called upon to exert their influence in favor of establishing our sanitariums, publishing houses, and schools out of the cities. And for the sake of the youth in our schools and publishing houses, and for the sake of the patients and helpers in our sanitariums, this should be done. {RH, August 11, 1904 par. 13}

We plead the necessity of our sanitariums being out of the smoky, dirty, noisy cities, with their tobacco-laden atmosphere. It is impossible to establish a sanitarium in a city without placing it in an atmosphere that will, to a greater or less extent, undo the good accomplished by the treatment given. {RH, August 11, 1904 par. 14}

All things are to be considered from the standpoint of the Word of God. The teachers in our schools and sanitariums are to guard the minds of the youth in their care from becoming estranged from God. They are to have an interest in each one. They are to show a Christlike love for souls. Their minds are to be stayed upon Christ, and they are humbly and thankfully to receive, in order that they may impart. In their association with others, they are not to seek to benefit themselves, but to bless others. {RH, August 11, 1904 par. 15}

And as the fear of the Lord is the beginning of wisdom, let Christ ever be recognized as our counselor, infinite in wisdom, and always ready to help. Those who know God as revealed in his Word make him chief in all that they do. They say: "Thou, God, seest me. Thou hearest every word I speak; thou knowest the motives that prompt my words and actions." {RH, August 11, 1904 par. 16}

The wisdom of heaven is to be brought into every sanitarium. All the workers are to live the truth as it is in Jesus. Godliness--the result of the grace of Christ--is to lead souls to drink of the water of life.

{RH, August 11, 1904 par. 17}

**PERIODICALS / RH - The Review and Herald / August 18, 1904 A Visit to the South--No. 2 Mrs. E. G. White**

**August 18, 1904 A Visit to the South--No. 2**

**Mrs. E. G. White**

### ***The Work in Nashville***

During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick people receiving help. {RH, August 18, 1904 par. 1}

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are at present



conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort. {RH, August 18, 1904 par. 2}

We also visited the colored sanitarium, which is in the charge of Dr. Isabel and Brother Young. This is situated very conveniently for the colored business men of Nashville, and is modestly but well equipped for giving the different kinds of baths. Those in charge have labored earnestly to do what they can with their limited means to provide the necessary facilities, but they need assistance to make the institution comfortable and attractive. {RH, August 18, 1904 par. 3}

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,—the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message? {RH, August 18, 1904 par. 4}

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world in the glory of his kingly power. But he chose to come to this world in the garb of humanity, and to live a life of self-denial and sacrifice. Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world. {RH, August 18, 1904 par. 5}

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material for our clothing, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause. {RH, August 18, 1904 par. 6}

Schools and sanitariums and meeting-houses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people. {RH, August 18, 1904 par. 7}

My sisters, remember that Christ clothed his divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage-ground, thus escaping the corruption that is in the world through lust. He gave his all to the work that he came to this world to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." {RH, August 18, 1904 par. 8}

Remember, too, the words of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." {RH, August 18, 1904 par. 9}

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practise the self-denial enjoined in the Word of God, the

message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father. {RH, August 18, 1904 par. 10}

### **The School Work**

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there. {RH, August 18, 1904 par. 11}

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium. {RH, August 18, 1904 par. 12}

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter. {RH, August 18, 1904 par. 13}

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools. {RH, August 18, 1904 par. 14}

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be established there will be a success, and will help to build up the work of the Lord in that part of his vineyard. There are men of means in various parts of the land who can assist this enterprise by loans without interest, and by liberal gifts. {RH, August 18, 1904 par. 15}

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health. {RH, August 18, 1904 par. 16}

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville. {RH, August 18, 1904 par. 17}

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part.

{RH, August 18, 1904 par. 18}

**PERIODICALS / RH - The Review and Herald / August 25, 1904 A Visit to the South--No. 3 Mrs. E. G. White The Work in Graysville**

***August 25, 1904 A Visit to the South--No. 3***

**Mrs. E. G. White**

***The Work in Graysville***

Friday morning, June 17, we left Nashville for Graysville, where we spent Sabbath and Sunday. {RH, August 25, 1904 par. 1}

I found that the work at Graysville has made much progress. Graysville is a homelike place,--a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists. {RH, August 25, 1904 par. 2}

On Sabbath I spoke to our people. The church was crowded. The Spirit of Lord rested upon me, and I was given a plain testimony to bear. In my weakness I had much strength; for God was with me. My heart was filled with thanksgiving and praise and rejoicing. {RH, August 25, 1904 par. 3}

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school building, and then we visited the twenty-five acre farm on the hill, which is largely planted with peaches. The young trees

look thrifty. After looking at this, we went to see the four-hundred-acre farm, which has recently been acquired by the conference and has been leased to the school. On this farm we saw large fields of corn, broad pasture lands, and on the hill thirty acres of strawberries. {RH, August 25, 1904 par. 4}

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present. {RH, August 25, 1904 par. 5}

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is a place in which any lover of nature would take delight, and is as healthful a location for a sanitarium as I have ever seen. {RH, August 25, 1904 par. 6}

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wish that I had had time to say to the physician, "It pleases me to see the good work you do while handling the ax, hammer, and plane. You seem to be a master of the situation." His face expressed anxiety, and showed a burden of thought, and I did wish to say to him, "This is the work that Christ did in his youth. And through it all he did not speak an impatient word, not even when he was misunderstood. He always spoke pleasantly. When he was blamed for being so particular about his work, he answered by words of song from the Psalms, and those who had been scolding him often found themselves uniting with him in singing, 'O give thanks unto the Lord; for he is good: because his mercy endureth forever.' 'Let them now that fear the Lord say, that his mercy endureth forever.' 'Blessed are they that keep his testimonies, and that seek him with the whole heart.'" {RH, August 25, 1904 par. 7}

I should have been pleased to have spoken words of encouragement to the physician's wife and sister. I would have said to them, "Be sure, my dear friends, ever to walk with Christ. 'Learn of me,' said the divine Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'" {RH, August 25, 1904 par. 8}

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others. {RH, August 25, 1904 par. 9}

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for him who died for you, and rose again. Your lives are to be hid with Christ in God, that when he who is your life shall appear, you may appear with him in glory." {RH, August 25, 1904 par. 10}

Some of the patients asked if I would not talk to them in the parlor, but I had not the

strength to do this, and at the same time to see the various things which our brethren wished me to see in connection with the work in Graysville. {RH, August 25, 1904 par. 11}

We went up to the third story of the building, and looked off over the treetops across the valley. We greatly enjoyed the view. {RH, August 25, 1904 par. 12}

I was taken to the spring, which is a little farther up the mountainside. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth. {RH, August 25, 1904 par. 13}

I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this sanitarium. Success had attended their unselfish efforts. Each worker has tried to help the other, and all have worked together harmoniously. This is as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness. {RH, August 25, 1904 par. 14}

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate of each house, and the friends came out. Whole families, father, mother, and children came out to speak with me, and I shook hands with them all, not forgetting the children. {RH, August 25, 1904 par. 15}

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there.

{RH, August 25, 1904 par. 16}

**PERIODICALS / RH - The Review and Herald / September 1, 1904 A Visit to the South--No.4 The Huntsville School Mrs. E. G. White**

***September 1, 1904 A Visit to the South--No.4***

***The Huntsville School***

***Mrs. E. G. White***

Monday morning, July 20, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation. {RH, September 1, 1904 par. 1}

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need. {RH, September 1, 1904 par. 2}

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the

help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing. {RH, September 1, 1904 par. 3}

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place?" Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if his plans are followed. {RH, September 1, 1904 par. 4}

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake. {RH, September 1, 1904 par. 5}

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging. {RH, September 1, 1904 par. 6}

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practises of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for service. {RH, September 1, 1904 par. 7}

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart. {RH, September 1, 1904 par. 8}

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed. {RH, September 1, 1904 par. 9}

The teachers should constantly seek wisdom from on high, that they may be kept



from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to co-operate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. {RH, September 1, 1904 par. 10}

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered. {RH, September 1, 1904 par. 11}

These little things are of much more importance than many suppose in the education of students. Business men will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world. {RH, September 1, 1904 par. 12}

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart. {RH, September 1, 1904 par. 13}

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results. {RH, September 1, 1904 par. 14}

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ can not abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the

requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights.

{RH, September 1, 1904 par. 15}

## **PERIODICALS / RH - The Review and Herald / September 1, 1904 The Relation of Education to the Work of God**

### ***September 1, 1904 The Relation of Education to the Work of God***

With the great work before us of enlightening the world, we who believe present truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every kind is now exalted as truth, and it is our duty to earnestly search the sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God. {RH, September 1, 1904 par. 1}

The Lord has called us out from the world that we may be witnesses for his truth, and all through our ranks young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they can not be mere novices in education and in their knowledge of the Word of God, and yet do justice to the sacred work to which they are appointed. {RH, September 1, 1904 par. 2}

In every land the need of education among our workers is painfully apparent. We realize that education is not only necessary to the proper fulfilment of the duties of domestic life, but necessary for success in all branches of usefulness. . . . Whatever business parents might think suitable for their children, whether they desire them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. . . . They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible they will be better fitted to fill positions of trust. They will be fortified against temptations that will beset them on the right hand and on the left. Efforts must be made to fit young men for the work. They must come to the front to lift burdens and responsibilities. Those who are now young must become strong men. . . . The work is now greatly retarded because men are bearing responsibilities for which they are unfitted. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of experienced workers into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions

of trust? Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his. {RH, September 1, 1904 par. 3}

The agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties when under the special direction of the grace of God, are capable of being used to the best purpose on earth, and will be exercised in the future immortal life. {RH, September 1, 1904 par. 4}

Ignorance will not increase the humility or spirituality of any professed followers of Christ. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve him intelligently. The great object of education is to enable us to use the powers which represent the religion of the Bible and promote the glory of God. {RH, September 1, 1904 par. 5}

We are indebted to him who gave us existence for all the talents which have been intrusted to us; and it is a duty we owe to our Creator to cultivate and improve the talents which he has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.--*Christian Education*.

{RH, September 1, 1904 par. 6}

**PERIODICALS / RH - The Review and Herald / September 8, 1904 Training Children for God--No. 1 Mrs. E. G. White**

**September 8, 1904 Training Children for God--No. 1**

**Mrs. E. G. White**

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." {RH, September 8, 1904 par. 1}

It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It requires earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward. {RH, September 8, 1904 par. 2}

The early training of children is a subject that all should carefully study. We need to make the education of our children a business; for their salvation depends largely upon the education given them in childhood. Parents and guardians must themselves maintain purity of heart and life, if they desire their children to be pure. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can train our children, preparing them for the immortal inheritance. {RH, September 8, 1904 par. 3}

At an early age the minds of children are very susceptible to impressions of good or of evil. Even in infancy a child is affected by a sorrowful expression on the mother's face. In a home where harsh, fretful, scolding words are spoken, a child cries much, and upon its tender sensibilities are impressed the marks of unhappiness and discord. Then, mothers, let your countenance be full of sunshine. Smile, if you can, and the infant's mind and heart will reflect the light of your countenance, as the polished plate of an artist portrays the human features. Be sure, mothers, to have an indwelling Christ, so that on your child's plastic mind may be impressed the divine likeness. {RH, September 8, 1904 par. 4}

Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ? Children are the younger members of the Lord's family. Parents should not allow them to be hindrances. They should be led to consecrate themselves wholly to God, whose they are by creation and by redemption. With their parents, children are to share spiritual as well as temporal burdens. They should be trained to be helpful. Thus they will be taught to serve the Saviour. {RH, September 8, 1904 par. 5}

Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. By every familiar object surrounding him, she sought to lead his thoughts up to the Creator. In fulfilment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! and what an encouragement to faithfulness is her example! {RH, September 8, 1904 par. 6}

The father should be the faithful high priest of the home, the house band of the family. He should not be so absorbed in business life or in the study of books that he can not take time to study the nature and the necessities of his children. He should devise ways by which they may be kept busy in useful labor agreeable to their individual dispositions. It is a great mistake to allow young men to grow up without learning some trade. To the parents of ancient Israel God gave a positive command that every child should learn a trade. The carelessness of parents in neglecting to furnish employment to their children has resulted in untold evil, imperiling the lives of many youth, and sadly crippling their usefulness. {RH, September 8, 1904 par. 7}

God desires both parents and teachers to train children in the practical duties of every-day life. Encourage industry. Girls--and even boys who do not have outdoor work--should learn how to help the mother. From childhood, boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. Mothers, patiently show your children how to use their hands. Let them understand that their hands are to be used as skilfully as are yours in the household work. Often a fretful infant or a sick child keeps the mother awake night after night. At

such times how much better it is for the children to draw upon their strength than to allow the already overtaxed mother to be burdened with work that they should do. Too often the mother succumbs to disease, sometimes lying upon her death-bed before her children realize that by sharing the home burdens, they could have lessened her cares, and spared her much suffering and affliction. {RH, September 8, 1904 par. 8}

Prayerfully, unitedly, the father and the mother should bear the grave responsibility of guiding their children aright. Whatever else they neglect, they should never leave their children free to wander in paths of sin. Many parents allow children to go and do as they please, amusing themselves, and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint. Parents should awake to their solemn responsibility, realizing that they are to teach their children to walk in the narrow way, that at last, a united family, they may enter the heavenly kingdom. {RH, September 8, 1904 par. 9}

Children left in the hands of Satan are gladly taken by him and used in his service. Fathers and mothers, Satan is seeking to seize every one of your children. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Consecrate your household to God. {RH, September 8, 1904 par. 10}

Evening and morning join with your children in God's worship, reading his Word and singing his praise. Teach them to repeat God's law. Concerning the commandments the Israelites were instructed: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Accordingly, Moses directed the Israelites to set the words of the law to music. While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood. {RH, September 8, 1904 par. 11}

If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God's Word! Let us come up to the help of the Lord, instructing our children to keep the commandments to the letter. Let us do everything in our power to make music in our homes, that God may come in. Banish the discord of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the Great Teacher to train their children wisely, bringing them up in the fear and admonition of the Lord. {RH, September 8, 1904 par. 12}

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give an account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future of your dear ones. Your work is not to form beauty upon canvas, nor to chisel it from marble, but to impress upon a human soul the image of the Divine. {RH, September 8, 1904 par. 13}

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come between you and your God. Be earnest, patient, and persevering; be instant in season and out of season. Give your children intellectual culture and moral training. Fortify their young hearts with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold.

{RH, September 8, 1904 par. 14}

**PERIODICALS / RH - The Review and Herald / September 15, 1904 Training  
Children for God--No. 2 Mrs. E. G. White**

**September 15, 1904 Training Children for God--No. 2**

**Mrs. E. G. White**

The highest duty of parents is to give their children a religious training. To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. The results of wrong training begin to be revealed in childhood. In early youth a selfish temper is developed and as the youth grows to manhood he grows in sin. A continual testimony against parental neglect is borne by children who have been permitted to follow a course of their own choosing. Such a downward course can be prevented only by surrounding them with influences that will counteract evil. From infancy to youth and from youth to manhood, a child should be under influences for good. {RH, September 15, 1904 par. 1}

In the home school--the first grade--the very best talent should be utilized. Instruction should be given as God has directed. Patiently, carefully, diligently, mercifully, children should be trained. Upon all parents rests the obligation of giving their children physical, mental, and spiritual instruction. It is essential ever to keep before children the claims of God. {RH, September 15, 1904 par. 2}

Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop, the sowing of seed and the ingathering of the harvest,--all these give physical training. Under ordinarily favorable circumstances a child naturally gains healthful vigor and a proper development of the bodily organs. Yet even in physical lines the child should be carefully trained. {RH, September 15, 1904 par. 3}

Soul culture, which gives purity and elevation to the thoughts and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart. {RH, September 15, 1904 par. 4}

The spiritual training should in no case be neglected. Let us teach our children the beautiful lessons of God's Word, that through these they may gain a knowledge of him. Let them understand that they should do nothing which is not right. Teach them to do



justice and judgment. Tell them that you can not permit them to take a wrong course. In the name of the Lord Jesus Christ present them to God at the throne of grace. Let them know that Jesus lives to make intercession for them. Encourage them to form characters fashioned after the divine similitude. {RH, September 15, 1904 par. 5}

The prudent mother keeps the door of her lips, that she may not utter one hasty, fretful word. Fathers and mothers, never scold. Consecrate to God the talent of speech. Tell your children exactly what you require of them. Then let them understand that your word is law, and must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare "Thou shalt," and "Thou shalt not." It is far better for your boy to obey from principle than from compulsion. If as teachers in the home the father and the mother allow children to take the lines of control into their own hands and to become wayward, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never is the mother to do anything that would give Satan opportunity to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime to show a child that he does not hold the lines of control. {RH, September 15, 1904 par. 6}

Few parents begin early enough to teach their children to obey. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the parent's task of gaining control. At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey. {RH, September 15, 1904 par. 7}

In the school, as well as in the home, the question of discipline should be understood. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey. {RH, September 15, 1904 par. 8}

Some teachers do not think it best to enforce obedience. They think that their duty is merely to educate. True, they should educate. But what does the education of children amount to, if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority? {RH, September 15, 1904 par. 9}

I know that many parents do not cooperate with the teacher by fostering in the home the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. And if the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been "misused." The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. {RH, September 15, 1904 par. 10}

Those parents who themselves rule in passion are the most unreasonable when

their children are restrained and disciplined in school. Parents, when the church-school teacher tries so to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to Jesus, co-operate with the teacher's efforts for their salvation. How much better it is for children, instead of hearing criticism, to hear from the lips of their mother sweet and tender and loving words commending the work of the teacher. Such words make lasting impressions, and influence children to respect the teacher. {RH, September 15, 1904 par. 11}

The teachers in our schools need the keen perception of the Spirit of God, that they may know how to deal with the youth in their care. Those who conduct church-schools and larger schools should regard it as their privilege, not only to teach in the school, but to bring into the church with which they are connected the same talents that are used in the school. Talk to the parents along educational and medical missionary lines. Show them the privilege they have of using their God-given capabilities in training their children, thus co-operating with the teacher. {RH, September 15, 1904 par. 12}

We are approaching the day of final reckoning. Christ told his disciples that prior to his second coming the world would be as it was in the days of Noah, when "they were eating and drinking, marrying and giving in marriage, . . . and knew not until the flood came, and took them all away." Those who believed when Noah began to build the ark, lost their faith through association with unbelievers who aroused all the old passion for amusement and display. For one hundred and twenty years the antediluvians were on probation, free to choose to obey the voice of God and find refuge in the ark, or to refuse to hear his voice, and be destroyed. They chose to disobey, and were destroyed. {RH, September 15, 1904 par. 13}

In those days "the earth was filled with violence." Is not violence now in the land? How much is human life worth, if man's way is crossed, man's passion excited? If the picture of the present state of the world is not sufficiently startling to arouse parents to do their duty in bringing up their children in the nurture and admonition of the Lord, what will bring them to a right understanding? {RH, September 15, 1904 par. 14}

Satan is marshaling his hosts. Are you prepared for the conflict just before us? Are you preparing your children for the crisis? Are your children forming habits of decision, that they may be firm to principle? Parental duty has been sadly neglected. Will you not now repent, and take up your God-given lifework? There is no time to lose. Redeem the time, because the days are evil. Pray that your spiritual perceptions may be quickened. Strive to realize the importance of living in obedience to The Holy Spirit. When you do this, the heavenly angels will minister to you as teachers in the home, training you for the work of teaching your children. {RH, September 15, 1904 par. 15}

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life is made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my Word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew you not that it was the voice

of God? Did I not bid you search the Scriptures, that you might not go astray? Not only have you ruined your own souls, but by your pretensions to godliness, you have misled many others. You have no part with me. Depart, Depart?" {RH, September 15, 1904 par. 16}

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden-bearing, of fear and anguish, are forgotten as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor have obtained a fitness for heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done. {RH, September 15, 1904 par. 17}

With joy unutterable parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown in tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed. {RH, September 15, 1904 par. 18}

Fathers, mothers, shall the voices of *your* children swell the song of gladness in that day?

{RH, September 15, 1904 par. 19}

**PERIODICALS / RH - The Review and Herald / September 22, 1904 An Onward Work Mrs. E. G. White**

**September 22, 1904 *An Onward Work***

**Mrs. E. G. White**

On Sunday, July 17, I spoke in the M Street Memorial church to the company of workers who have gathered in Washington to hold a tent-meeting and to do Bible work. My heart is filled with a longing desire that all who connect with this important work shall themselves have a daily experience in the things of God, that they may fill the place assigned them in a way that will win the Lord's approval. On this point we can not be too urgent. Each worker should feel that he is on trial, and should strive to do his work in a way that will stand the test of the heavenly watchers. {RH, September 22, 1904 par. 1}

I wish to express my gratitude to my Heavenly Father for the work that is being done on the school land at Takoma Park. I recently drove over the ground with my son and Brother Baird, and they explained the plans to me, and showed me the buildings going up. All who were on the ground were working diligently and earnestly. {RH, September 22, 1904 par. 2}

We have an excellent company of workers here. If they will walk with God, they will gain a precious experience; for God takes a special interest in his faithful laborers. The

work that they are doing is the Lord's work, and his angels are round about them. We certainly see the hand of the Lord in the establishment of the work in this place. The message received is that many years ago this work should have been done. The call for help that is being made now should have been made long ago. {RH, September 22, 1904 par. 3}

"The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them." {RH, September 22, 1904 par. 4}

"And they came, every one whose heart stirred him up, and every one whom his spirit made him willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." And the work went forward according to the word of the Lord. {RH, September 22, 1904 par. 5}

We would now stir up the minds of our people in America to give willingly to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be established in this place. A building in which publishing work can be done is to be erected. As soon as possible, school and sanitarium work should be set in operation. {RH, September 22, 1904 par. 6}

We hope that no one will become weary in the special effort that is being made to erect memorials for God in this important place. All our churches are to show an unselfish interest in this work, doing all in their power to hasten it forward. Let church officers counsel together, and present to the church the importance of prompt action, and let the prayers of the church ascend to heaven, that all may see that it is their duty to help. {RH, September 22, 1904 par. 7}

If there are those who are tempted to be extravagant in dress or in other things, let them restrain their desires, and remember that God calls upon them to show a special interest in the work in Washington. Let them be careful not to set an example that would lead others into extravagance. {RH, September 22, 1904 par. 8}

The means that is sent in is to be used in the most careful, economical way. The buildings are to be put up and furnished without display, and without an unnecessary expenditure of means. {RH, September 22, 1904 par. 9}

The Lord expects his people to take hold of this work with willingness, and with a ready mind. He is willing to give wisdom to those who are engaged in the erection of the buildings, and to those who shall be chosen to carry forward the work in these buildings. He now asks his people to offer willingly of their means, that the work on the buildings may be hastened forward. {RH, September 22, 1904 par. 10}

God will surely bless those who will aid in carrying out the command, "Arise, and build for me a memorial in Washington." Let all his people take an active, unselfish interest in the advancement of the work that the Lord has declared should be done. Let no one yield to selfishness, or give with a grudging spirit. Let all give liberally, that the work may make rapid advancement. {RH, September 22, 1904 par. 11}

Those who are working on the ground are doing their best. We pray that the Lord's blessing may rest upon them all, that everything may be done in accordance with his

will. As the work advances, the workers will gain great blessings in seeing that the Lord answers the prayers ascending to him. His name is to be glorified. His truth is to find standing room here. The Lord God of Israel is in the work in this place, and we acknowledge it. {RH, September 22, 1904 par. 12}

I call upon every church-member to remember that those who are working in Washington are in need of your stretching your hands toward heaven, and pleading with the Lord to put his Spirit upon every worker, imbuing him with his rich grace. Elder Daniells is bearing heavy responsibilities, and is putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need, brethren and sisters, as well as your gifts. Both are essential, but your prayers are needed constantly. {RH, September 22, 1904 par. 13}

Let every believer ask God to give special help to the workers in Washington, that no wrong moves may be made, that there may be no extravagance in the outlay of means. We need the meekness of the Redeemer. I pray that we may all put on Christ, wearing the robe of his righteousness. {RH, September 22, 1904 par. 14}

Let us trust in the Lord, and pray earnestly that we may be kept by his power. Looking to human agents for help is very poor policy. We must put our entire trust in God, and exercise faith in him, depending upon his wisdom. Unless we do this, we shall surely err; for Satan is watching every chance to take advantage of us. {RH, September 22, 1904 par. 15}

We must plan wisely. God will go before us if we will look to him as our counselor and our strength. We need to get away from our selfishness, and begin to work for the Lord in earnest. When he girds us with his strength, we shall have power to rise above the discouragement that the enemy seeks to bring upon us. We are to move guardedly, walking in wisdom's way, true to the Lord God of Israel, glorifying his name in all that we do and say. {RH, September 22, 1904 par. 16}

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

{RH, September 22, 1904 par. 17}

**PERIODICALS / RH - The Review and Herald / September 29, 1904 The New England Sanitarium Mrs. E. G. White**

**September 29, 1904 *The New England Sanitarium***

**Mrs. E. G. White**

Ever since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location, and to tell those connected with the institution of the important influence which its work may exert to benefit the people of Boston. {RH, September 29, 1904 par. 1}

I have now been at the Melrose Sanitarium for a week, and I find it one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me of what our sanitariums ought to be. The quietude is delightful. The surroundings are attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision,--patients amid beautiful surroundings lying out in the sunshine in wheel-chairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print. {RH, September 29, 1904 par. 2}

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely than anything else I have seen to the representations that have been given me by the Lord. This place, and several other places, were presented to me some time ago. This place was pointed out as a most desirable site for the sanitarium work that should be carried on near Boston. It has the attractiveness that will bring to it wealthy people from Boston. It has been reserved for us, that we may reach the people of that city. I have been instructed that it is in the providence of God that the sanitarium is here; and we should appreciate the advantages thus placed within our reach. {RH, September 29, 1904 par. 3}

Since coming to the sanitarium, I have had opportunity to see a great deal of its surroundings. The buildings, with the forty acres which go with them, are in the midst of the Middlesex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the trees and the lakes, and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives, and much fine scenery. I enjoy looking at the many different kinds of trees, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere." {RH, September 29, 1904 par. 4}

It is impossible for me to find words to describe the beauty of this place. Just in front of the sanitarium buildings there is a beautiful lake, called Spot Pond. This lake supplies the city of Boston with water, and it is most carefully guarded from contamination. No bathing or boating are allowed in it. {RH, September 29, 1904 par. 5}

The sanitarium buildings are fairly well adapted to their present use. They were originally used as a hotel, but have been easily adapted to sanitarium purposes, though, of course, some changes had to be made. The buildings, with the forty acres of land, were purchased for thirty-nine thousand dollars. There was about six thousand dollars' worth of furniture in the buildings, and for this no charge was made. {RH, September 29, 1904 par. 6}

I have been instructed that it was in the providence of God that our people obtained



possession of this place. I have also been instructed that proper facilities should be provided for the increasing number of patients. Many from Boston and other places will come to this institution, to be away from the din and bustle of the city. Additional buildings will have to be put up. Rooms must be provided for the rich as well as for the poor. The money of the rich is needed; it will be a great help to the institution. {RH, September 29, 1904 par. 7}

I groaned in spirit when I saw the sanitarium site in South Lancaster. I knew that the work ought to be carried on in a more favorable place, and when the opportunity came for it to be moved, I felt that the providence of God was guiding. A wealthy family living in South Lancaster offered to buy the sanitarium property, and gave our people a good price for it. Then they offered to give them the building, if they would move it off the ground. This offer was accepted, and the building was afterward taken down, and shipped to Melrose. {RH, September 29, 1904 par. 8}

At the time that the sanitarium work was moved from South Lancaster to Melrose, I bore testimony to the wisdom of the change, and I now say again, The providence of God has been revealed in the transfer. The Melrose Sanitarium is a place that will be well patronized; and great good will be accomplished by the institution if it is rightly conducted. {RH, September 29, 1904 par. 9}

There were those who said that the move would result in financial embarrassment. But there is no necessity for this institution to become embarrassed by debt. Should there be a pressure for means, money can be borrowed at four per cent interest. Thus the matter stands at the present time. But another building is needed. There should be accommodations for those who desire and are willing to pay for rooms with a private bath-room. People come here who say that they are willing to pay whatever is asked for rooms which are just what they want. But they see nothing that satisfies them, and they go away. Accommodations must be provided for people of this class. We are to labor in the highways as well as in the byways. {RH, September 29, 1904 par. 10}

I am instructed that Boston must be worked; and I know that the possession of this sanitarium site is one of the greatest blessings that could come to our work in the Eastern States. A hundred or more might be cared for here were there suitable accommodations. Therefore we advise that the work on the new building be begun soon, so that patients of the wealthy class may be cared for. This class must hear the message. Let those in charge counsel together, and make arrangements to put up a building that will provide the necessary accommodations. The material now lying in the barn can be utilized. Remember, this material was a gift. {RH, September 29, 1904 par. 11}

We rejoice that the Lord in his providence has guided us to this place. No buildings can be put up near the sanitarium. There is here nothing to offend the sense of sight or the sense of smell, and care must be taken that there shall be nothing of the kind. I am instructed that close inspection is being made by those who are not supposed to be inspectors. Everything about the building will be investigated. Note will be taken of the care given to the barns and stables; therefore there must be no laxness or looseness in the care of the premises. Let everything be such that it will bear favorable testimony to the institution. {RH, September 29, 1904 par. 12}

Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. Let all move forward unitedly. Let every one strive to become better acquainted with Christ Jesus, the great Medical Missionary. Let all strive with every power of the being to control the blind passions, which, if not purged from the life, would lead to the dishonor of God's holy name. Self is to be subdued. Every thought, word, and act is to be brought into obedience to the will of Christ. {RH, September 29, 1904 par. 13}

Let all who are connected with the sanitarium inquire at every crisis, What would Christ do were he in my place? Keeping the way of the Lord always leads men into paths on truth and righteousness. We are to make advance moves; we are not to stagnate. {RH, September 29, 1904 par. 14}

If there are members of the board who can not see clearly what ought to be done to advance the work that other members of the board regard as essential, let all bow before God in prayer, asking him to cure the evil of disunion, and make the right way clear. Time is too short for any one to put his foot on the brake, so that the chariot of the Lord can not move forward. If there is one who persists in putting his foot on the brake, let others say, "We will now seek the Lord in prayer." Do not enter into controversy with the one who has set himself against the work that needs to be done. Take it all to the Lord in prayer. {RH, September 29, 1904 par. 15}

Self, self, self--how it struggles for the supremacy! In all things the Word of the God of truth is to be our criterion. Study this Word. Constantly praying with meekness and reverence, constantly rendering obedience to a plain "Thus saith the Lord," you will reveal to angels and to men that you are members of the redeemed family. {RH, September 29, 1904 par. 16}

Caution should be exercised not to bring an unnecessary burden of debt upon the institution. Stand in the light and freedom, without a yoke upon your necks. Come up to the help of the Lord, to the help of the Lord against the mighty. Satanic agencies are constantly seeking to discourage and destroy those who will listen to the counsel of the enemy. Keep close to the word of God; for it is spirit and life. Then the Lord will be able to say of you, Ye "are laborers together with God: ye are God's husbandry, ye are God's building."

{RH, September 29, 1904 par. 17}

**PERIODICALS / RH - The Review and Herald / October 6, 1904 Notes of Travel  
Mrs. E. G. White A Visit to Middletown, Connecticut**

***October 6, 1904 Notes of Travel***

**Mrs. E. G. White**

**A Visit to Middletown, Connecticut**

After two weeks' rest at the Melrose Sanitarium, we started Friday, September 2, for the Middletown camp-meeting, where we spent three days. {RH, October 6, 1904 par. 1}

It had been planned that we should attend the Maine camp-meeting, and the Canadian Union Conference, which was held in Knowlton, Quebec; but I had not strength to endure so many meetings or the fatigue of so much travel. {RH, October 6, 1904 par. 2}

Toward the close of our stay at Melrose, my strength revived, and I was encouraged to attempt to speak to our people assembled at the Middletown camp-meeting, which was not far away, and to stop on my way West to speak to our people in Battle Creek. {RH, October 6, 1904 par. 3}

At Middletown we found about one hundred and twenty-five of our people assembled. This was the first annual meeting of the Southern New England Conference. A spot of ground near the city and easy of access had been chosen for the camp, and there was a fair attendance of the public. {RH, October 6, 1904 par. 4}

During our short stay at the meeting, I spoke four times. Our brethren dared not hope for a large attendance of the public, but on Sunday the large tent was filled, and many were standing outside. {RH, October 6, 1904 par. 5}

I spoke from the third chapter of First John, about God's great gift to our world. I spoke of Christ's temptation in the wilderness, and then dwelt for a short time on the subject of temperance. I spoke with great plainness, and the people seemed to be interested. The Lord strengthened me, and I felt no weariness after speaking. {RH, October 6, 1904 par. 6}

Wherever I go, I shall urge the people to keep Christ uplifted. He is always the same, yesterday, today, and forever, always seeking to do us good, always encouraging and guiding us, leading us onward step by step. What he is today,--a faithful high priest, touched with the feeling of our infirmities,--he will be tomorrow, and forevermore. He is our guide, our teacher, our counselor, our friend, ever bestowing his blessings upon us in response to our faith. He invites us to abide with him. When we do this, when we make our home with him, all friction, all ill temper, all irritation, will cease. {RH, October 6, 1904 par. 7}

Many years ago, when our work was just beginning, my husband and I received a letter from Brother Chamberlain, of Middletown, urging us to attend a conference in Connecticut. We decided to go if we could obtain the necessary means for the journey. My husband settled with his employer, and collected the ten dollars due him. With five of this I purchased articles of clothing that we much needed, and then patched my husband's overcoat, even piecing the patches. We had five dollars left, and with this we bought tickets to Dorchester, Mass. The little box that we used as a trunk contained almost all that we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above all earthly comforts. On reaching Dorchester, we called at Brother Nichols' house, and as we were leaving, Sister Nichols handed my husband five dollars. This paid our fare to Middletown, Conn. We were strangers in the city, and had never seen one of the brethren living in the place. We had but fifty cents

left, and my husband dared not use this to hire a carriage, so we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house. {RH, October 6, 1904 par. 8}

It was in Middletown, about 1849, that my husband began the publication of our first paper, a small sheet called, *The Present Truth*. We were then living in Rocky Hills, seven miles from Middletown, and my husband often walked back and forth between the two places, though he was then lame. When he brought the first number of the paper from the printing-office, we all bowed round it, and with humble hearts and many tears besought the Lord to let his blessing rest upon the feeble efforts of his servant. My husband then directed copies of the paper to all who he thought would read it, and walked seven miles to the Middletown post-office, carrying the precious papers in a carpet-bag. Again and again, before the papers were taken to the post-office, they were spread before God, and earnest prayers, mingled with tears, were offered to God that his blessing might attend the silent messengers. Very soon letters came, bringing means to help in the publication of the paper, and bringing also the good news that many souls were accepting the truth. {RH, October 6, 1904 par. 9}

### **A Visit to Battle Creek**

On Tuesday, September 6, we reached Battle Creek. Here I spent two days, speaking once to the patients in the Sanitarium parlor, once to a large congregation in the Tabernacle, and once to the Sanitarium helpers. Very short notice could be given of the meeting in the Tabernacle, and I did not expect to see many present. To my surprise, the Tabernacle was filled. It was estimated that about twenty-five hundred people were present. I spoke with freedom for more than an hour. {RH, October 6, 1904 par. 10}

In the night season I received a special blessing from the Lord. I was to speak the next morning to the Sanitarium helpers, and I felt the need of wisdom and grace from on high. I laid right hold of the great Medical Missionary, and I was assured that his grace would be with me in large measure. This promise was fulfilled to me as I stood on Thursday morning before a congregation of nearly three hundred, mostly made up of sanitarium physicians, nurses, and helpers. {RH, October 6, 1904 par. 11}

I know that when I ask the Lord to be my helper, he will not deny me, because it is my one desire to do his will and glorify his name. I am weak, but in depending wholly upon him, I obtain strength. In laying my burden upon the Burden-bearer, I find comfort and strength and hope. This is my desire, --to find abiding rest at his feet. While I keep firm hold of his hand, he leads me safely. The living God shall be the joy and rejoicing of my soul. {RH, October 6, 1904 par. 12}

### **The Omaha Camp-Meeting**

From Battle Creek we went to Omaha, where there was a large camp-meeting in progress. In a conversation with Elder A. T. Robinson, I learned that there were more

than one thousand camped on the ground. There is a decided interest in the truth in Omaha, and the people of the city seem to be glad of the opportunity of attending the meetings. {RH, October 6, 1904 par. 13}

I spoke on Sabbath afternoon and Sunday afternoon in the large tent. At each of these meetings the large tent was full. At the Sunday evening meeting, there were more than fifteen hundred present. {RH, October 6, 1904 par. 14}

Monday morning I addressed the workers. During my talk I read the following from my diary:-- {RH, October 6, 1904 par. 15}

Many scenes have passed before me during the night, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been made plain and clear. Words were spoken by One of authority. The heavenly messenger said, "The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work." {RH, October 6, 1904 par. 16}

Those who give themselves to the ministry of the Word enter a most important work. Some have made a mistake in receiving ministerial credentials. They ought to take up work for which they are better adapted. Their efforts are feeble, and they should not continue to receive pay from the tithe. In many ways the ministry is losing its sacred character. {RH, October 6, 1904 par. 17}

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate for baptism plain instruction regarding its meaning and its solemnity. {RH, October 6, 1904 par. 18}

The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will bring many souls into the fold. "All power is given unto me in heaven and in earth," Christ said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." This commission is given to every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs true conversion. {RH, October 6, 1904 par. 19}

Those who preach the gospel without putting the whole being, heart, mind, soul, and strength, into the work, are consumers and not producers. God calls for men who realize that they must put forth earnest effort, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character into their work. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in this work should constantly increase in efficiency. They should be filled with an earnest desire to have their power for service strengthened, realizing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work. When this is the experience of our workers,

fruit will be seen. Many souls will be brought into the truth. {RH, October 6, 1904 par. 20}

My brethren, labor earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole soul into the work of preparing the way for Christ's coming. The Lord calls for whole-hearted, unselfish men to sound the note of warning. Workers who perform faithfully the duties given them of God will receive more and more grace. From their lives will shine forth more and more clearly the light of present truth. They will be given power to glorify God. They will be enabled to help and bless others by setting a Christlike example. Their path will grow brighter and brighter unto the perfect day. Their conversion will become more and more decided, and they will be vessels unto honor. God's purpose for his workers is that they shall grow up into the full stature of men and women in Christ.

{RH, October 6, 1904 par. 21}

**PERIODICALS / RH - The Review and Herald / October 13, 1904 The Closing Work  
Mrs. E. G. White**

**October 13, 1904 *The Closing Work***

**Mrs. E. G. White**

We see before us a special work to be done. We are now to pray as never before for the Holy Spirit's guidance. Let us seek the Lord with the whole heart, that we may find him. We have received the light of the three angels' messages; and we need now to come decidedly to the front, and take our position on the side of truth. {RH, October 13, 1904 par. 1}

The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance. {RH, October 13, 1904 par. 2}

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lighted with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea. {RH, October 13, 1904 par. 3}

Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the



intensely active agencies, that the light of present truth will be seen flashing everywhere. {RH, October 13, 1904 par. 4}

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." This is the descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation. {RH, October 13, 1904 par. 5}

Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect. {RH, October 13, 1904 par. 6}

The proclamation of the gospel is the only means in which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write upon the hearts of the truly penitent his law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments,-- preparing here below for translation. {RH, October 13, 1904 par. 7}

There have been conflicts, and there will be until in heaven the voice of the Lord is heard, saying, "It is done." And after the redeemed are taken to heaven, God the Father will be glorified in crowning the Lord Jesus, who gave his life a ransom for the world. {RH, October 13, 1904 par. 8}

Let the work of proclaiming the gospel of Christ be made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The living Word is the sword of the Spirit. Mercies and judgments will be sent from heaven. The working of providence will be revealed both in mercies and in judgments.

{RH, October 13, 1904 par. 9}

If we watch and pray and trust God's living Word, we shall gain victories "Watch and pray," Christ said, "that ye enter not into temptation." The day dawns. We must enter each battle with full faith that through Christ we shall be more than conquerors. As faithful watchmen we must diligently guard against the dangers threatening God's

people. Other chapters will open before us, and in order to discern their meaning, we shall need keen perception. We are not to be depressed or discouraged, but filled with holy boldness. We are not to be disheartened by the prevalence of sin, or by the difficulties that arise on the right hand and on the left. We must put on the whole armor of God, and stand firm for the right. In the future, Satan's deceptions will assume new forms. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Our watchword is to be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {RH, October 13, 1904 par. 10}

### **God's Messengers**

Moses was chosen by God as the messenger of his covenant. The Lord called him up into the mountain, to receive his instruction for Israel. Today God chooses men as he chose Moses, to be his messengers. These men are first to receive instruction from God; then they are to impart that which they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth. {RH, October 13, 1904 par. 11}

It is fearfully dangerous now to be unable to discern the truth. Those who would proclaim the word of God must be men who know his will. They must be careful lest they make mistakes. They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently of the things of God if they do not commune with him. They must obtain wisdom from on high. They are to be instant in season and out of season, always prepared for whatever they may be called to do. {RH, October 13, 1904 par. 12}

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." The people should counsel with him, for he is God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from them, but is to regard it as a sacred trust, to be imparted to others. His mind is to be a treasure-house of good things, from which, whenever occasion demands, he can draw a "Thus saith the Lord."

{RH, October 13, 1904 par. 13}

**PERIODICALS / RH - The Review and Herald / October 20, 1904 A Call to Service  
Mrs. E. G. White**

**October 20, 1904 *A Call to Service***

**Mrs. E. G. White**

We are living in the very last days of this earth's history. All the signs that our Saviour predicted would herald his second advent are being fulfilled. We must earnestly continue laboring until the work given us to do is finished. As we see and sense the perils of the last days, and as the powers of darkness press more heavily than ever upon us, should not we, as Bible believers, do our very best work? {RH, October 20, 1904 par. 1}

We see before us a special work to be done in the time when the whole earth shall be filled with the light and the glory of the Lord, as the waters cover the sea. The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power;" and the earth is to be "lightened with the glory." The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea. {RH, October 20, 1904 par. 2}

The proclamation of the gospel is the only means by which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write his law upon the hearts of the truly penitent. {RH, October 20, 1904 par. 3}

To my brethren and sisters I am bidden to say: Let the work of proclaiming the gospel of Jesus Christ be directed and made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments,--preparing here below for translation. {RH, October 20, 1904 par. 4}

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted. Thus the walls of prejudice will be broken down. {RH, October 20, 1904 par. 5}

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. {RH, October 20, 1904 par. 6}

Do we realize how large a number in the world are watching our movements? From quarters where we least expect it, will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his

soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. {RH, October 20, 1904 par. 7}

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

{RH, October 20, 1904 par. 8}

**PERIODICALS / RH - The Review and Herald / October 27, 1904 An Appeal for the Colored Race [REPRINTED FROM "TESTIMONIES FOR THE CHURCH," VOL. VII.]  
Mrs. E. G. White**

***October 27, 1904 An Appeal for the Colored Race*  
[REPRINTED FROM "TESTIMONIES FOR THE CHURCH," VOL. VII.]**

**Mrs. E. G. White**

The proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that he desires them to do, there would today be memorials all through the Southern field,--churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast. {RH, October 27, 1904 par. 1}

The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to his disciples when he told them to preach the gospel to all nations, can not be fulfilled?--No, no! Christ has power for the fulfilment of his commission. He is fully able to do the work laid upon him. In the wilderness, armed with the weapon, "It is written," he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on

hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power. {RH, October 27, 1904 par. 2}

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?" {RH, October 27, 1904 par. 3}

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent? {RH, October 27, 1904 par. 4}

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?" {RH, October 27, 1904 par. 5}

Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one. {RH, October 27, 1904 par. 6}

"Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?" {RH, October 27, 1904 par. 7}

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject. {RH, October 27, 1904 par. 8}

Then the words were spoken: "The South is a most unpromising field; but how changed would it be from what it is now, if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!" {RH, October 27, 1904 par. 9}

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that

God could tolerate a race so sinful. They could see no room for love. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. {RH, October 27, 1904 par. 10}

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one he sees capacity for improvement. With divine energy and hope he greets those for whom he has given his life. In his strength they can live a life rich in good works, filled with the power of the Spirit.

{RH, October 27, 1904 par. 11}

**PERIODICALS / RH - The Review and Herald / November 3, 1904 Preach the Word  
Mrs. E. G. White**

**November 3, 1904 *Preach the Word***

**Mrs. E. G. White**

Satan came to Adam and Eve with the temptation, "Ye shall be as gods." This same temptation comes to all the members of the human family. Naturally, man is not willing to be what God desires him to be. He is not willing to act his part in meekness and lowliness, as did the great Exemplar. Christ laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of the human race. {RH, November 3, 1904 par. 1}

In man's behalf Christ volunteered to pass over the ground where Adam fell, and, by living a life of perfect obedience, place the race on vantage-ground. Power was vested in him for the redemption of mankind. Yet he did not exalt himself. He humbled himself, becoming obedient to death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." {RH, November 3, 1904 par. 2}

Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fulness have all we received. He is the author and finisher of our faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, November 3, 1904 par. 3}

Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the



Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child may understand it, and yet the most learned men can not explain it. It is inexplicable and immeasurable, beyond all human expression. {RH, November 3, 1904 par. 4}

All who search the Scriptures with humility of heart will be taught of God. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass." {RH, November 3, 1904 par. 5}

Read the whole of this chapter,--the forty-eighth of Isaiah. It has been pointed out to me as a representation of the true condition of those, who, though they have had the truth, line upon line, precept upon precept, have refused to hear and receive the testimonies of warning that God has given. They have hindered the work and cause of God with misrepresentation, falsehood, and heresy, and when the Spirit of God has spoken, they have said, "It is naught, it is naught." {RH, November 3, 1904 par. 6}

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; . . . lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. . . . Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened; for I knew that thou wouldest deal very treacherously." {RH, November 3, 1904 par. 7}

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." {RH, November 3, 1904 par. 8}

The Lord continues to carry forward his work of redemption in the hearts of his people, not because of the goodness and devotion and purity that he sees in those in high places; not because they have feared the Lord; but for the glory of his name, lest the enemies of the truth should triumph. {RH, November 3, 1904 par. 9}

The Lord has borne long with the waywardness of his people, with their persistency in carrying out their own way,--a way of self-exaltation suggested by the tempter. If they repent, and turn decidedly from their evil ways, they will become monuments of his almighty power and his abounding grace. They will become witnesses for the truth, establishing that which once they tore down. If they will repent, and make straight paths for their feet, that the lame be no longer turned out of the way, God will have mercy

upon them. {RH, November 3, 1904 par. 10}

The Lord desires those who have the light of truth to be wholly worked by the Holy Spirit. The truth is to be taught as Christ taught it. If he had desired us to cherish new views of God and heavenly things, he would have plainly given them to us by revelation. Let not God's servants allow their eyes to be blinded by the sophistries of the enemy. Let them not allow themselves to be led to accept theories that are contrary to the Word of God. {RH, November 3, 1904 par. 11}

The word of the Lord is yea and amen. Teach the truth in the way that it is taught in the Bible. Teach it with clearness and in the fervency of the Spirit, because you have first talked with God, and have had the burden of the message laid upon your soul by the ministration of the Spirit. Then the truth will be proclaimed in its purity. There will be no tares mingled with the seed sown. The truth will commend itself to men and women of good judgment. {RH, November 3, 1904 par. 12}

Thousands who have never heard the truth are starving for the bread of life. They want light from heaven. Were the truth presented to them in love, the Holy Spirit would move upon their hearts, leading them to accept it. But while these are waiting for the truth, there are backsliders in our churches, men and women who are acting as sinners. These, if not soundly converted will soon be punished as sinners. {RH, November 3, 1904 par. 13}

Let no one present beautiful, scientific sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man's wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables. {RH, November 3, 1904 par. 14}

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life: they can not save the soul from sin. {RH, November 3, 1904 par. 15}

Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave him to teach. The truths that he proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God. {RH, November 3, 1904 par. 16}

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring men. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. I would that all knew how much they need to eat the flesh and drink the blood of the Son of God,--to make his words a part of their very lives! "Except ye eat the flesh of the Son of man," Christ declares, "and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, November 3, 1904 par. 17}

We need spiritual strength. If we eat the Word of God, if we practise the teachings of Christ, we shall have life in ourselves. We shall be strong in the strength of God.

{RH, November 3, 1904 par. 18}

**PERIODICALS / RH - The Review and Herald / November 10, 1904 The Power of the Word of God Mrs. E. G. White**

**November 10, 1904 *The Power of the Word of God***

**Mrs. E. G. White**

In the Word of God, studied and obeyed as our guide-book, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of God's law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make them a power on the side of truth and righteousness. {RH, November 10, 1904 par. 1}

The work of reformation that is needed must begin in the home. There rests upon parents the most solemn obligation to train their children in the fear and love of God. In the home the purest morals are to be preserved. Strict obedience to Bible requirements is to be taught. The teachings of the Word of God are to control mind and heart, that the home life may demonstrate the power of the grace of God. Each member of the family is to be "polished after the similitude of a palace" by the divine principles and precepts. {RH, November 10, 1904 par. 2}

Parents need to awake from their deathlike slumber, and no longer neglect the Lord's instructions. As members of the church, and for the benefit of those with whom they may be associated, their characters are to be cast in a Christlike mold. Their course of action is to be a constant declaration that, instead of wearing the stamp and mold of the world, they have put on the image of the heavenly. {RH, November 10, 1904 par. 3}

In the Bible the will of God is revealed. Through all time this book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding, is removed. {RH, November 10, 1904 par. 4}

The words, "A new heart will I give you," mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence. {RH, November 10, 1904 par. 5}

The Word of God, studied and obeyed as it should be, will give light and knowledge. Its perusal will strengthen the understanding. By contact with the purest, most lofty truths, the mind will be enlarged, the taste refined. {RH, November 10, 1904 par. 6}

We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories. {RH, November 10, 1904 par. 7}

Wherever Christians are, they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened, even as Daniel's was. God gave him "knowledge and skill in all learning and wisdom." Among all the youth examined by Nebuchadnezzar, there was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. {RH, November 10, 1904 par. 8}

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practises, and leaves God out of the reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension and sounder, more accurate judgment, than all the wise men in the kingdom of Babylon. They placed themselves where God could bless them. They ate only that food which would not becloud their minds. They followed rules of life which would help to give them strength of intellect, that they might gain the greatest possible benefit from their study of God's Word. {RH, November 10, 1904 par. 9}

It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and for an interpretation of it. Daniel and his companions sought the Lord in prayer, and he revealed to them the dream and its interpretation. And when they related to the king what God had shown them, Nebuchadnezzar said, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." {RH, November 10, 1904 par. 10}

The mind of which error has once taken possession can never expand freely to after-investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind, to mingle with the true, and these ideas are always debasing in their influence. Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy. {RH, November 10, 1904 par. 11}

Cleave to the word, "It is written." Cast out of the mind the dangerous, obtrusive theories which, if entertained, will hold the mind in bondage, so that man shall not become a new creature in Christ. The mind must be constantly restrained and guarded. It must be given as food only that which will strengthen the religious experience. {RH, November 10, 1904 par. 12}

The Bible teaches every soul to turn to the lands where the cross of Calvary has not been uplifted, and the name of Jesus exalted above every other name. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to work with greater vigor. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, life-giving truths are found. {RH, November 10, 1904 par. 13}

In the cities and nations of our world, there will be found among unbelievers a remnant who will appreciate the blessed Word, and who will receive the Saviour. Christ will give men and women power to become the sons and daughters of God.

{RH, November 10, 1904 par. 14}

**PERIODICALS / RH - The Review and Herald / November 17, 1904 Simplicity in Dress Mrs. E. G. White**

**November 17, 1904 *Simplicity in Dress***

**Mrs. E. G. White**

Fashion rules the world. She is a tyrannical mistress, often compelling her devotees to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor, if they do not follow in her wake at any cost, even at the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at Fashion's shrine. {RH, November 17, 1904 par. 1}

Not a few of our people are backsliding. They are imitating the fashions of the world. Their spirituality is dying. Step by step they are approaching world-loving. Selfishness and pride are taking possession of them, and the love of God finds little room in their hearts. Some who were once zealous reformers are now indifferent. Sisters who were once plain in dress are now conforming to fashion. God expects his commandment-keeping people to be distinct from worldlings, but in many instances the line of demarcation is hardly discernible. {RH, November 17, 1904 par. 2}

As I have seen those of our faith becoming worldly, my heart has been saddened. Some of those who profess to believe that they have the last message of mercy to give to the world, follow the fashions as far as they think their profession of faith will allow them to do. And their influence leads others astray. Their lack of Christlikeness is apparent to all. The Lord is dishonored by their conformity to the fashions of this

degenerate age. Outward display is contradictory to our profession of faith. I entreat my sisters to guard against the tendency to dress in accordance with the demands of fashion. {RH, November 17, 1904 par. 3}

Many of the mother's burdens are the result of her effort to keep pace with the fashions of the day. Terrible is the effect of these fashions on the physical, mental, and moral health. Lacking the courage to stand firm for the right, women allow the current of popular feeling to draw them on in its wake. Much precious time is devoted to needless stitching and ruffling, to add to the outward adorning. Children are robbed of the time that should be devoted to gaining for them the beauty of holiness,--the inward adorning, which, in the sight of God, is of great price. {RH, November 17, 1904 par. 4}

In order to follow fashion, many of our youth incur expenses that are out of proportion to their condition in life. Children of poor parents endeavor to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy their children's vanity. If our sisters who have an abundance of means would regulate their expenditures by their responsibility to God, as wise stewards of the means entrusted to them; their example would do much to stay this evil now existing among us. Souls whom they might have helped by letting their light shine in good works, are strengthened in unbelief by their inconsistent course. {RH, November 17, 1904 par. 5}

Mothers can not be slaves to fashion and at the same time exert a sanctifying influence in the home. Too often professedly Christian mothers sacrifice principle to their desire to follow the multitude who make fashion their god. Conscience protests, but they are not brave enough to take a decided stand against the wrong. {RH, November 17, 1904 par. 6}

Many of our sisters willingly bear the unnecessary burden of conformity to worldly dress. Attempting to follow the fashions, their burdens are greatly increased, yet they willingly bear the yoke, because they worship the goddess of fashion. {RH, November 17, 1904 par. 7}

It is not only the privilege, but the duty of every one to increase daily in the knowledge of God and the truth. Satan's object is gained if he can invent something that will so attract the mind that God will be forgotten, and he uses fashion with great success to do this. He knows that women who constantly have a feverish desire to follow the fashions, have benumbed their moral sensibilities, and do not realize their real spiritual condition. Worldly minded, they are without God, without hope. They take no time to pray, or to search the Scriptures in order that they may understand the truth, and teach it to their children. {RH, November 17, 1904 par. 8}

When I have seen Christian women leading out in temperance campaigns, presenting to liquor inebriates a pledge to abstain from all intoxicating drinks, I have thought that it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress. By dressing simply, thus saving time and means, Christian women can do much to help the temperance cause. The means thus saved will clothe the destitute, feed the hungry, and will help to close the door against liquor drinking. Those who are simple in dress have time to visit



the afflicted, and to pray with and for them. On all Christians rests a solemn duty to economize, that they may be better able to help those in need. {RH, November 17, 1904 par. 9}

We do not discourage neatness in dress. Correct taste is not to be despised nor condemned. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth; for the truth never degrades, but elevates. When believers are neglectful of their dress, and are coarse and rough in their manners, their influence hurts the truth. "We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and to men." All heaven is marking the daily influence that the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember that we must all answer to God for the influence we exert. {RH, November 17, 1904 par. 10}

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field.

{RH, November 17, 1904 par. 11}

**PERIODICALS / RH - The Review and Herald / November 24, 1904 A Preparation  
for the Coming of the Lord Mrs. E. G. White (Reading for Sabbath, December 10)  
*November 24, 1904 A Preparation for the Coming of the Lord***

**Mrs. E. G. White**

***(Reading for Sabbath, December 10)***

Sin is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man. But in his great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. Those who receive him are born again. "As many as received him, to them gave he power to become the sons of God." {RH, November 24, 1904 par. 1}

Christ saw humanity, through the working of the mighty growth of sin, demoniacally possessed by the prince of the power of the air, and putting forth gigantic strength in

exploits of evil. But he saw also that a mightier power was to meet and conquer Satan. "Now is the judgment of this world," he said; "Now shall the prince of this world be cast out." He saw that if human beings believed in him, they would be given power against the host of fallen angels, whose name is legion. Christ strengthened his own soul by the thought that by the wonderful sacrifice which he was about to make, the prince of this world was to be cast out, and men and women placed where, through the grace of God, they would regain what they had lost. {RH, November 24, 1904 par. 2}

What does the Lord require of his blood-bought heritage?--The sanctification of the whole being,--purity like the purity of Christ, perfect conformity to the will of God. My brethren and sisters, God requires this of us. Into the holy city there can enter nothing that defileth, or maketh a lie. God's word to us is, "I am the Almighty God; walk before me, and be thou perfect." "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {RH, November 24, 1904 par. 3}

We can, *we can*, reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. But do we do it? O, what an illustrious example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through co-operation with divinity. We are to seek for the union of which he speaks when he says, "Abide in me, and I in you." This union is deeper, stronger, truer, than any other union, and is productive of all good. Those who are thus united to the Saviour are controlled by his will, and are moved by his love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep sympathy for every one in weakness, sorrow, or distress. {RH, November 24, 1904 par. 4}

Higher than the highest human thought can reach is God's ideal for his children. He wants our minds to be clear, our tempers sweet, our love abounding. Then the peace that passeth knowledge will flow from us to bless all with whom we come in contact. The atmosphere surrounding our souls will be refreshing. {RH, November 24, 1904 par. 5}

But how few there are who are making determined efforts to reach this ideal. Satan is trying to keep the people of God dwarfed, feeble, un-Christlike. And too often he is successful. In our churches there are many who have not the spirit of the Master, many who act as if they were in the world merely to please themselves. They forget that the enemy is assailing all who profess to be children of God, trying to overcome them, so that they will disappoint and dishonor the Saviour. They forget that the purity and unselfishness that characterized the life of Christ must characterize their lives, else in the day of God they will be found wanting, and will hear from his lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." {RH, November 24, 1904 par. 6}

I have been especially instructed in regard to the danger of drawing apart, and of evil speaking and contention. We need to bow before God in repentance because of our

lack of love for one another, and for him who died for us. The gold of love and faith is not abundant among us. Many are holding on to the truth with but the tips of their fingers. The precious time that should be spent in speaking of the Saviour's power to save, is being spent by many in carrying evil reports. Unless they make a decided change, they will be found wanting. Unless they have an entire transformation of character, they will never enter heaven. A deep, thorough work needs to be done in the hearts of those who profess to be children of God. Until they reveal the faith that works by love and purifies the soul, very little genuine work for God will be done in the world. {RH, November 24, 1904 par. 7}

Let our people take up their appointed work,--the work of soul-saving. Let them not think that upon them has been laid the burden of watching and criticizing the work of others. Those who put their whole souls into the work that God gives them will have no time to criticize the efforts of their fellow workers, no time to weaken the hands of those who are straining every nerve and muscle to advance the work. {RH, November 24, 1904 par. 8}

Let not any man or woman feel that he or she has been appointed to carry evil reports from church to church, and from conference to conference. I have been grieved beyond measure to see how easy it is for persons to spend precious time in this cruel work. The proclamation of the first, second, and third angels' messages is now to be our burden. Those who spend their time in thinking and speaking evil are bringing to the foundation, material represented by hay, wood, and stubble, which will be consumed by the fires of the last days. They will one day see that their time has been spent in weakening churches, institutions, and conferences. {RH, November 24, 1904 par. 9}

God hates all such work. He will call to account all who engage in it. Let those who fear God and believe his word put a guard on their lips. Let them be determined not to speak words that will injure the cause of God, or give a wrong representation of the work being done in any of his institutions. Let them be careful not to speak words that will be a temptation to some one else to withhold the confidence and the words of courage that ought to be given to those who are severely tried, and who, perhaps, work early and late to fulfil the many calls of duty, until it seems as if mind and body would give way under the strain. {RH, November 24, 1904 par. 10}

Words of suspicion and distrust, like the thistle-down carried by the wind, are scattered far and wide, and can never be recalled. Un-Christlike speech lies at the foundation of nine tenths of all the difficulties that exist in the church. Satan's agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God's followers have hurt their influence. We have no time, in these solemn moments, to contend with one another. Those who give way to evil-thinking and evil-speaking do not realize how much time they cause others to lose. God's servants have been called upon to settle difficulties between brother and brother, and time has been spent in this way that belonged to souls ready to perish,--time that ought to have been devoted to the fulfilling of the gospel commission. {RH, November 24, 1904 par. 11}

My brother, my sister, be afraid to find fault, afraid to talk against your fellow

workers. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers. The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified, and as God's witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement or unbelief. He can not afford to be harsh or faultfinding. He has not received orders to punish the erring and sinful by heaping abuse upon them. {RH, November 24, 1904 par. 12}

Speak words of kindness, words of uplifting; for this is the fruit borne upon the Christian tree. Overcome all harshness. Eternity alone will reveal the harm that harsh words do to those who utter them, and to those who hear. Hold firmly to the One who has all power in heaven and earth, and although you often fail to reveal patience and calmness under provocation, by no means give up the struggle. Resolve again, this time more firmly, that you will be an example of Christian patience. Remember that those only will enter heaven who have overcome the temptation to think and speak evil. {RH, November 24, 1904 par. 13}

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Christ will be to his people all that these words express if they will heed the invitation to come to him. He will be to them life and power, strength and efficiency, wisdom and holiness. God calls upon us to live the Christ-life, to reveal this life to the world. When we do this, prejudice will vanish, and difficulties will adjust themselves. We shall gather about the great Missionary, our hearts filled with gratitude and love. {RH, November 24, 1904 par. 14}

My brethren and sisters, instead of spending your time looking for and talking of the shortcomings of others, give yourselves to the work that Christ did when in this world. How untiringly he labored! In the temple and the synagogues, in the streets of the cities, in the market-place and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that he began we are to carry forward. {RH, November 24, 1904 par. 15}

Brethren and sisters, how much work have you done for God during the past year? Do you think that it is those men only who have been ordained as gospel ministers that are to work for the uplifting of humanity?--No, no! Every one who names the name of Christ is expected by God to engage in this work. The hands of ordination may not have been laid upon you, but you are none the less God's messengers. If you have tasted that the Lord is gracious, if you know his saving power, you can no more keep from telling this to some one else than you can keep the wind from blowing. You will have a word in season for him that is weary. You will guide the feet of the straying back to the fold. Your efforts to help others will be untiring, because God's Spirit is working in you. {RH, November 24, 1904 par. 16}

Have you told those with whom you have come in contact what banner you are serving under? Have they been able to see, by the Christlikeness of your words and acts, that you are a true follower of Jesus. O that our hearts may be deeply impressed with the importance of living holy lives, that the world may take knowledge of us that we

have been with Jesus, and have learned of him. Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart,—a heart which, purified and refined, reflects the image of divinity. It is the presence of him who gave his life for us that makes the soul beautiful. It is not eloquent speakers that are needed so much as humble, earnest workers,—men and women who have a childlike trust in God. It is the men of prayer that are men of power. They will be enabled to lead sinners to the marriage supper of the Lamb. {RH, November 24, 1904 par. 17}

My brethren and sisters, do not allow trifling things to absorb your time and attention. Keep your mind on the glorious themes of the Word of God. A study of these themes will give you a strength that will carry you through the trials and difficulties of the last days, and bring you to where you will walk with Christ in white, because you are worthy. In the Word of God, studied and obeyed, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of his law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and in families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make God's people a power on the side of truth. {RH, November 24, 1904 par. 18}

But there are many in our churches who know little of the meaning of the truth for this time. They have not searched for the truth with humble, contrite hearts. I appeal to the members of our churches not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!" {RH, November 24, 1904 par. 19}

O, that we would remember that it is court week with us, and that our cases are pending! Now is the time to watch and pray, to put away all self-indulgence, all pride, all selfishness. The precious moments that are now by many worse than wasted should be spent in meditation and prayer. Many of those who profess to be keeping the commandments of God are following inclination instead of duty. As they are now, they are unworthy of eternal life. To these careless, indifferent ones, I would say, Your vain thoughts, your unkind words, your selfish acts, are recorded in the book of heaven. The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonor your Redeemer. Sadly they turn away, grieved that you should thus crucify him afresh, and put him to open shame. {RH, November 24, 1904 par. 20}

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks. . . . Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." {RH, November 24, 1904 par. 21}

On Christ's coronation day he will not acknowledge as his any who bear spot or wrinkle or any such thing. But to his faithful ones he will give crowns of immortal glory.

Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each of whom bears the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. {RH, November 24, 1904 par. 22}

In that day the redeemed will shine forth in the glory of the Father and his Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of his victory,--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by his redeemed ones, the witnesses that his mission of suffering and self-sacrifice has not been in vain.

{RH, November 24, 1904 par. 23}

**PERIODICALS / RH - The Review and Herald / November 24, 1904 The Day of the Lord Is Near, and Hasteth Greatly Mrs. E. G. White (Reading for Friday, December 16)**

***November 24, 1904 The Day of the Lord Is Near, and Hasteth Greatly***

**Mrs. E. G. White**

***(Reading for Friday, December 16)***

### **An Impressive Scene**

Not long ago a very impressive scene passed before me. I saw an immense ball of fire falling among some beautiful mansions, causing their instant destruction. I heard some one say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others said, "You knew? Why then did you not tell us. We did not know." On every side I heard such words spoken. {RH, November 24, 1904 par. 1}

In great distress I awoke. I went to sleep again, and seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that this map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated,-- {RH, November 24, 1904 par. 2}

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see



your good works, and glorify your Father which is in heaven. {RH, November 24, 1904 par. 3}

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and, as a result, there were memorials for him in every city and village. His truth was proclaimed throughout the world. {RH, November 24, 1904 par. 4}

Then this map was removed, and another put in its place. On it, light was shining forth from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said, "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel." {RH, November 24, 1904 par. 5}

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might, ere this, have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us. {RH, November 24, 1904 par. 6}

### **No Time to Lose**

Soon grievous troubles will arise among the nations.--trouble that will not cease until Jesus comes. As never before, we need to press together, serving him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him. {RH, November 24, 1904 par. 7}

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfilment. {RH, November 24, 1904 par. 8}

From all the countries of the world the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but co-operate with divine agencies, many souls would be won to the truth. But the Lord's professed people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me." {RH, November 24, 1904 par. 9}

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord. {RH, November 24, 1904 par. 10}

Heavenly angels have long been waiting for human agents--the members of the church--to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power. {RH, November 24, 1904 par. 11}

At the same time there will be a power working from beneath. While God's agents of mercy work through consecrated human beings, Satan sets his agencies in operation, laying under tribute all who will submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, there is Christ." The deep plotting of Satan will reveal itself everywhere, for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations, harbingers of the grand and awful future, and of the triumphs that will surely come to the people of God. {RH, November 24, 1904 par. 12}

Work, O work! keeping eternity in view. Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." {RH, November 24, 1904 par. 13}

Those who realize, even in a limited degree, what redemption means to them and to their fellow men will walk by faith, and will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they see the widespread destitution in our world,--the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison to which physical suffering fades into nothingness. {RH, November 24, 1904 par. 14}

### **Make Christ the Refuge**

Let church-members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide in him, constantly exercising faith in him. Thus they will grow up to the full stature of men and women in Christ,--wholesome, cheerful, grateful Christians, led by God, step by step, into clearer and still clearer light. {RH, November 24, 1904 par. 15}

Those who do not gain this experience will be among the ones whose voices will one day be raised in the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved. Why did I not flee to the stronghold for refuge? Why have I trifled with my soul's salvation, and done despite to the Spirit of grace?" {RH, November 24, 1904 par. 16}

Among those to whom fearful disappointment will come at the day of final reckoning will be those who have been outwardly religious, who have apparently lived Christian lives, but who have woven self into all that they do. They have prided themselves on

their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth. They think that these will win for them the commendation of Christ. "Lord," they say, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" {RH, November 24, 1904 par. 17}

But the Saviour says, "I never knew you: depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." {RH, November 24, 1904 par. 18}

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship. {RH, November 24, 1904 par. 19}

Those who have bowed to the idols of the world will gain no comfort from them in that great day when every one will be rewarded or punished according to his works. But Omnipotence will deal justly. Those who have made Christ their refuge will find that he lives, and that he is conqueror. He will be their defense. {RH, November 24, 1904 par. 20}

### **Encouraging Words--the End Near**

"The great day of the Lord is near; it is near, and hasteth greatly." Every hour, every minute, is precious. We have no time to spend in faultfinding and contention. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, which taketh away the sin of the world. {RH, November 24, 1904 par. 21}

Be always ready; "in such an hour as ye think not the Son of man cometh." Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet him!" you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning. {RH, November 24, 1904 par. 22}

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future that awaits the overcomer. Heed the encouragement in the words, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." {RH, November 24, 1904 par. 23}

Let us be found "rejoicing in hope, patient in tribulation, continuing instant in prayer." The Lord has made every provision that we shall have strong hope. If we are true to our covenant with God, the blessing is certain,--as certain as God's promise can make it.

And so great is the blessing that it will be a full and sufficient reward for all the self-denial and self-sacrifice that for Christ's sake we have shown here below.

{RH, November 24, 1904 par. 24}

**PERIODICALS / RH - The Review and Herald / December 1, 1904 The Training of Workers Mrs. E. G. White**

**December 1, 1904 *The Training of Workers***

**Mrs. E. G. White**

The true worker in the cause of God will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Throughout the heavenly courts, in one grand chorus, resounds their acknowledgment to the Creator: "All things come of thee, and of thine own have we given thee." Those who live on this earth should unite with the heavenly host in ascribing all praise and glory to the Creator. No man has the least cause for boasting or self-exaltation, even when he does his very best. Man often fails of doing his duty, leaving undone a vast amount that a close connection with God would have enabled him to do. {RH, December 1, 1904 par. 1}

Constantly God is laboring to make up man's deficiencies. Even repentance is brought about through the application of grace. The natural heart feels no need of repentance. The tears that fall from the eyes of man because of sorrow for his sinfulness and because of sympathy for other sinners, start unbidden. They are as dew from eyes that belong to God. Man's sighs are but indications of the deep feeling in a heart that is God's. The good resolutions we make are but the expression of desires that are his. The reformed life is but the better employment of a life that has been ransomed by the sacrifice of his Son Jesus. No credit should we take to ourselves for anything that we may do. "All things come of thee," we shall eventually be led to acknowledge to our Creator, "and of thine own have we given thee." {RH, December 1, 1904 par. 2}

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words, that binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith, is to render to God the intellect, the energy, that we have received from him; therefore those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence; those who by faith can reach beyond the grave to the eternal realities beyond, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." {RH, December 1, 1904 par. 3}

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that

man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause, is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessings. Thus God will be honored and glorified. {RH, December 1, 1904 par. 4}

In all the departments of the Lord's work, every laborer is to help his fellow laborers. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of their capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments. {RH, December 1, 1904 par. 5}

Heavenly bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own, with usury. The talents that fit a man for service are entrusted to him not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient. {RH, December 1, 1904 par. 6}

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should be led to rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders, will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done aright. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. Although they closely scrutinize and criticize all that any one else does, they are in danger of regarding that which goes forth from their hands as perfect. {RH, December 1, 1904 par. 7}

To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God. {RH, December 1, 1904 par. 8}

Those placed in positions of responsibility should patiently seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect, will, in time, have standing by their side a large number of intelligent workers whom they have trained. Should they shape matters in accordance with narrow, selfish conceptions, they

would stand almost alone. {RH, December 1, 1904 par. 9}

Some workers are incapable of filling positions that others can fill. Many who might have been able to fill positions of trust, have not disciplined themselves, nor have they done that which they could have done from day to day to meet the increasing demands of the present time. Others are able to bear responsibilities, and would do so, if they were encouraged, and if there were some one who, with patience, kindness, and forbearance, would teach them how to work. Ministers should show a real earnestness in helping such persons succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus, wanting in nothing. This is the work which every gospel minister should endeavor to do, but which some are liable to fail of doing. {RH, December 1, 1904 par. 10}

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to see and to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge, that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. {RH, December 1, 1904 par. 11}

Let no one seek to exalt himself by talking of his deeds, extolling his abilities, displaying his knowledge, and cultivating self-conceit. Let no one strive to tear down the work of others who do not labor according to his standard. The heavenly Teacher extends to us the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Christ was never self-confident or conceited. He declared. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, there also doeth the Son likewise." {RH, December 1, 1904 par. 12}

A great work is to be done in America and in other lands. As yet, many fields are still unentered. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field, if with willing hearts his servants put self out of sight, and labor for his glory.

{RH, December 1, 1904 par. 13}

**PERIODICALS / RH - The Review and Herald / December 8, 1904 The Privilege of Prayer [REPRINTED FROM "STEPS TO CHRIST."] Mrs. E. G. White**

**December 8, 1904 *The Privilege of Prayer***

**[REPRINTED  
FROM "STEPS TO CHRIST."]**



## **Mrs. E. G. White**

Through nature and revelation, through his providence, and by the influence of his Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to him. In order to have spiritual life and energy, we must have actual intercourse with our Heavenly Father. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not, in the fullest sense, communing with him. In order to commune with God, we must have something to say to him concerning our actual life. {RH, December 8, 1904 par. 1}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to him. {RH, December 8, 1904 par. 2}

When Jesus was upon the earth, he taught his disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon him. And the assurance he gave them that their petitions should be heard, is assurance also to us. {RH, December 8, 1904 par. 3}

Jesus himself, while he dwelt among men, was often in prayer. Our Saviour identified himself with our needs and weaknesses, in that he became a suppliant, a petitioner, seeking from his Father fresh supplies of strength, that he might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are;" but as the sinless One his nature recoiled from evil; he endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with his Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer! {RH, December 8, 1904 par. 4}

Our Heavenly Father waits to bestow upon us the fulness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence. {RH, December 8, 1904 par. 5}

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in

the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless, and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. {RH, December 8, 1904 par. 6}

If we take counsel with our doubts and fears, or try to solve everything that we can not see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to him whose knowledge is infinite, who sees everything in creation, and who governs everything by his will and word, he can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel his visible touch, but his hand is upon us in love and pitying tenderness. {RH, December 8, 1904 par. 7}

When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, "Forgive us our debts, as we forgive our debtors," and yet indulge an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven. {RH, December 8, 1904 par. 8}

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven. {RH, December 8, 1904 par. 9}

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You can not burden him; you can not weary him. He who numbers the hairs of your head is not indifferent to the wants of his children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; no perplexity is too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share his watch-care, not another soul for whom he gave his beloved Son.

{RH, December 8, 1904 par. 10}

**PERIODICALS / RH - The Review and Herald / December 15, 1904 A Call to Repentance Mrs. E. G. White**

**December 15, 1904 A Call to Repentance**

**Mrs. E. G. White**

We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God. {RH, December 15, 1904 par. 1}

It is the reign of Antichrist. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world; and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments. {RH, December 15, 1904 par. 2}

Influences are to be set in motion that will proclaim to the world the first, second, and third angels' messages. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the message, "Prepare to meet thy God." {RH, December 15, 1904 par. 3}

"It is time for thee, Lord, to work," David said; "for they have made void thy law." David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate his honor and repress the swelling unrighteousness. Today men have almost filled the cup of their iniquity. But the Lord does not execute the death penalty on the transgressors of his law until they have heard the warning, and have been given an opportunity to see the result of rebellion against him. How wonderful is his forbearance and patience! He is putting a constraint on his own attributes. Omnipotence is exerted over Omnipotence. {RH, December 15, 1904 par. 4}

"The Lord is slow to anger, and great in power," "plenteous in mercy" and forgiveness; but he "will not at all acquit the wicked." Soon there is to be an awakening of his displeasure, and who then can stay his wrath? {RH, December 15, 1904 par. 5}

There is a work to be done in our cities,--work to be done in every place. God will take men from the plow, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp for high wages will find in the money they get all the reward they will ever receive. Such ones can not be expected to feel a burden for the salvation of perishing souls. The Lord can not use such ones in his work. Until they banish selfishness from their hearts, their efforts are worthless. {RH, December 15, 1904 par. 6}

God says to his people today, "I have somewhat against thee, because thou hast left

thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them. "Thou hast left thy first love," and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world. {RH, December 15, 1904 par. 7}

Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they can not discern between light and darkness. Christ is humiliated in his people. The first love is gone, the faith is weak, there is need of a thorough transformation. {RH, December 15, 1904 par. 8}

My brethren and sisters, humble your hearts before the Lord. Seek him earnestly. I have an intense desire to see you walking in the light as Christ is in the light. I pray most earnestly for you. But I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people. {RH, December 15, 1904 par. 9}

Satan is seeking with all his subtlety to corrupt mind and heart. And O how successful he is in leading men and women to depart from the simplicity of the gospel of Christ! Under his influence hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church-members are in danger of allowing self to take the throne. {RH, December 15, 1904 par. 10}

Human wisdom, human ability, is nothingness in God's sight. He who supposes that he is superior to his fellow men in wisdom will sooner or later reveal traits of character that are a dishonor to God. In the church today there are many of this stamp,--men and women in whom the loveliness of Christ is hidden by traits of character that unfit the possessor for membership in the Lord's family in the heavenly courts. {RH, December 15, 1904 par. 11}

There are many who are not Bible Christians. They follow a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God's Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness. {RH, December 15, 1904 par. 12}

My brethren in the ministry, you ought to be reaching higher and still higher in

Christian experience,--higher, not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ. How much we need to be faithful watchmen over self, to make sure that we have not the spirit that leads us to hurt and destroy in the place of using our God-given talents to awaken the inhabitants of our world to a realization of their lost and undone condition. Let us not be content to be as those who have left their first love.

{RH, December 15, 1904 par. 13}

**PERIODICALS / RH - The Review and Herald / December 22, 1904 Words to Ministers Mrs. E. G. White**

***December 22, 1904 Words to Ministers***

**Mrs. E. G. White**

"He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." {RH, December 22, 1904 par. 1}

This is the word of the Lord to those who are engaged in the ministry of his word. They are in his special service, and they are not to esteem this as a light thing. Proportionate to their position of trust should be their sense of responsibility and devotion. Cheap, common talk, and light, trifling behavior should not be tolerated. Their highest desire should be to offer Christ perfect service. {RH, December 22, 1904 par. 2}

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers. {RH, December 22, 1904 par. 3}

Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also. {RH, December 22, 1904 par. 4}

The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when his representatives descend to the use of cheap, trifling words. {RH, December 22, 1904 par. 5}

My brethren, you are required by our Saviour to take heed how you witness for him.

You need to go deeper and still deeper in the study of the Word. You have all classes of minds to meet, and as you teach the truths of the Sacred Word, you are to manifest earnestness, respect, and reverence. Weed out story-telling from your discourses, and preach the word. You will then have more sheaves to bring to the Master. Remember that in your audience there are those who are constantly harassed by temptation. Some are wrestling with doubt, almost in despair, almost hopeless. Ask God to help you to speak words that will strengthen them for the conflict. {RH, December 22, 1904 par. 6}

Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness. {RH, December 22, 1904 par. 7}

It is of the utmost importance that ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. The whole synagogue of Satan is watching for defects in the lives of God's representatives, and the most is made of every defect. {RH, December 22, 1904 par. 8}

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible. With what earnestness, then, we should guard our thoughts, our words, our habits, our dispositions. God calls for personal holiness. Only by revealing the character of Christ can we co-operate with him in saving souls. {RH, December 22, 1904 par. 9}

God's ministers can not be too careful that their actions do not contradict their words. A consistent life alone will command respect. If our practise harmonizes with our teaching, our words will have effect; but a piety that is not based upon practise is as salt without savor. It is of no use for us to strive to inculcate principles which we do not conscientiously practise. {RH, December 22, 1904 par. 10}

Do not try to work in your own strength; for then the angels of God stand back, leaving you to carry on the warfare alone. Our preparation to meet opponents or to minister to the people must be obtained from the throne of grace. Here we see and acknowledge our own incompetence, and receive the divine efficiency. The Holy Spirit takes the things of God, and shows them to us, leading us into all truth, and giving us the faith that works by love and purifies the soul. {RH, December 22, 1904 par. 11}

My brethren, in his great mercy and love God has given you great light, and Christ says to you, "Freely ye have received, freely give." Let the light bestowed on you shine forth to those in darkness. Let us rejoice and be glad that Christ has not only given us his Word, but has given us also the spirit of wisdom and revelation in the knowledge of God, and that in his strength we may be more than conquerors. {RH, December 22, 1904 par. 12}



Christ is saying, "Come unto me. To me belong right counsel and sound judgment. I have understanding and strength for you." By faith we must rest in Christ, remembering the words of one who was inspired of God to write, "Thy gentleness hath made me great." Ask God to give you much of the oil of his grace. Carefully consider every word, whether it be written or spoken. {RH, December 22, 1904 par. 13}

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

{RH, December 22, 1904 par. 14}

**PERIODICALS / RH - The Review and Herald / December 29, 1904 Words to Ministers Mrs. E. G. White**

**December 29, 1904 Words to Ministers**

**Mrs. E. G. White**

If the one who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true gospel teacher. There should be among our ministers less sermonizing and more tact to educate the people in practical Christianity. The people must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on me, hath everlasting life." {RH, December 29, 1904 par. 1}

If the minister's lips are touched with a coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to break down the strongholds of Satan. Hearts will be melted and subdued by his presentation of the love of God, and many will inquire, "What must I do to be saved?" {RH, December 29, 1904 par. 2}

My brethren, seek God in earnest prayer, that when you stand before the people, you may realize the solemnity of the message that you are about to bear. Talk simply and to the point. Let your discourses be short. Handle only a few points, saving your strength for house-to-house work. Ministers too often give lengthy discourses. The minds of the people are wearied by such discourses, and the truth loses its effect upon

them. Let the teacher of the Word first talk with God. Then he can stand before the people with the Holy Spirit working upon his mind. {RH, December 29, 1904 par. 3}

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." There is a work to be done in this line that has not yet been done. Let God's workers teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, he will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light. {RH, December 29, 1904 par. 4}

There are families who will never be reached by the truth of God's Word unless his servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this work must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do his bidding, ready to go wherever his providence sends them, ready to speak the words he gives them. And if they are what God desires them to be, if they are imbued with his Spirit, they co-operate with heavenly agencies, and are indeed "laborers together with God." {RH, December 29, 1904 par. 5}

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the word, and shows it to those for whom he is laboring. {RH, December 29, 1904 par. 6}

Light, light from the Word of God,—this is what the people need. If the teachers of the word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand. {RH, December 29, 1904 par. 7}

I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." {RH, December 29, 1904 par. 8}

These workers were not boastful, but humble and contrite, realizing always that the Holy Spirit is the efficiency of every worker. Under the influence of the Spirit, indifference vanished, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars that had been broken down were again erected, and many souls were won to the truth. {RH, December 29, 1904 par. 9}

Teaching the Scriptures, praying in families,--this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life. {RH, December 29, 1904 par. 10}

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer.

{RH, December 29, 1904 par. 11}

**PERIODICALS / RH - The Review and Herald / January 5, 1905 Called to Service  
Mrs. E. G. White**

***January 5, 1905 Called to Service***

**Mrs. E. G. White**

Ministry means service, and to this ministry we are all called. It is a dishonor to God for any one to choose a life of self-pleasing. My brethren and sisters, do you realize that every year thousands and thousands of souls are perishing, dying in their sins because the light of truth has not been flashed upon their pathway? Do you realize that the end is near, that already the judgments of God are doing their work in this world? The lack of interest manifested in the work of God by our churches alarms me. I ask all who have means to remember that God has entrusted this means to them to be used in advancing the work which Christ came to our world to do. In the sight of God, we are not owners of what we possess, but only trustees. "Not thine, but mine," God says. He will call all to give an account of their stewardship. Our accountability to heaven should cause us to fear and tremble. The decisions of the last day turn upon practical benevolence. Christ acknowledges every act of beneficence as done to himself. {RH, January 5, 1905 par. 1}

There is a great work to be done in our world. Men and women are to be converted, not by the gift of tongues nor by the working of miracles, but by the preaching of Christ crucified. Why delay the effort to make the world better? Why wait for some wonderful thing to be done, some costly apparatus to be provided? However humble your sphere, however lowly your work, if you labor in harmony with the teachings of the Saviour, he

will reveal himself through you, and your influence will draw souls to him. He will honor the meek and lowly ones, who seek earnestly to do service for him. Into all that we do, whether our work be in the shop, on the farm, or in the office, we are to bring the endeavor to save souls. {RH, January 5, 1905 par. 2}

We are to sow beside all waters, keeping our souls in the love of God, working while it is day, using the means entrusted to us in the Master's service. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize the truth of the words, "He which soweth bountifully shall reap also bountifully." {RH, January 5, 1905 par. 3}

We owe everything to grace, sovereign grace. Grace ordained our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others. {RH, January 5, 1905 par. 4}

The Saviour takes those whom he finds will be molded, and uses them for his own name's glory. He uses material that others would pass by, and works in all who will give themselves to him. He delights to take apparently hopeless material, those whom Satan has debased, and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward. {RH, January 5, 1905 par. 5}

But what is this compared with the joy that will be theirs in the great day of final revealing? "Now we see through a glass, darkly; but then face to face," now we know in part, but then we shall know even as also we are known. {RH, January 5, 1905 par. 6}

It is the reward of Christ's workers to enter into his joy. That joy, to which Christ himself looks forward with eager desire, is presented in his request to his Father, "I will that they also, whom thou hast given me, be with me where I am." {RH, January 5, 1905 par. 7}

The angels were waiting to welcome Jesus, as he ascended after his resurrection. The heavenly host longed to greet again their loved Commander, returned to them from the prison-house of death. Eagerly they pressed about him as he entered the gates of heaven. But he waved them back. His heart was with the lonely, sorrowing band of disciples whom he had left upon Olivet. It is still with his struggling children on earth, who have the battle with the destroyer yet to wage. "Father," he says, "I will that they also, whom thou hast given me, be with me where I am." {RH, January 5, 1905 par. 8}

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"--"the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." {RH, January 5, 1905 par. 9}

And will not his workers rejoice when they, too, behold the fruit of their labors? The apostle Paul writes to the Thessalonian converts, saying, "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And he exhorts the Philippian brethren to "be

blameless and harmless," to "shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." {RH, January 5, 1905 par. 10}

Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God every one who has given himself as an instrument for the Holy Spirit's working will be permitted to behold what his life has wrought. {RH, January 5, 1905 par. 11}

Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality he has employed in the salvation of souls ready to perish. {RH, January 5, 1905 par. 12}

The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in him. I repented of my sins, and was made to sit together with his saints in heavenly places in Christ Jesus," Others will say, "I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in him as the only true God. I demolished my idols, and worshiped God, and now I see him face to face. I am saved, eternally saved, ever to behold him whom I love. I then saw him only with the eye of faith, but now I see him as he is. I can now express my gratitude for his redeeming mercy to him who loved me, and washed me from my sin in his own blood." {RH, January 5, 1905 par. 13}

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's Word. You inspired in me the faith that he would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in his presence, and to praise him who gave his life for me." {RH, January 5, 1905 par. 14}

What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings,--how their hearts will thrill with satisfaction! They will realize the promise, "Thou shalt be blessed; for they can

not recompense thee: for thou shalt be recompensed at the resurrection of the just."

{RH, January 5, 1905 par. 15}

**PERIODICALS / RH - The Review and Herald / January 12, 1905 The Condition of Gaining Eternal Life Mrs. E. G. White**

**January 12, 1905 *The Condition of Gaining Eternal Life***

**Mrs. E. G. White**

All the instruction that any one needs in order to gain eternal life is found in the Word of God. This Word is a revelation of the divine will, given to us that by a daily study of it, our characters, showing daily improvement, may become transformed to the likeness of the character of the great Medical Missionary. {RH, January 12, 1905 par. 1}

The Word of God is definite and specific, pointing out plainly the path to heaven. Those who heed the teachings of this Word will not turn their feet into false paths. Not only is the right way pointed out, but man is commanded to walk in that way, lest by setting a wrong example, he shall lead others in the path that ends in ruin. {RH, January 12, 1905 par. 2}

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" {RH, January 12, 1905 par. 3}

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. Not long before he asked Christ this question, the mothers had brought their children to the Saviour to receive his blessing. The disciples would have kept these mothers away from their Master, but Jesus rebuked them, saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." {RH, January 12, 1905 par. 4}

The ruler saw the love that Christ revealed for these children; he saw how tenderly he received them; and his heart kindled with love for the Saviour. He felt a desire to be his disciple. He was so deeply moved that as Christ was going on his way, he ran after him, and kneeling at his feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being: "Good Master, what shall I do that I may inherit eternal life?" {RH, January 12, 1905 par. 5}

"Why callest thou me good?" Christ said; "there is none good but one, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart? {RH, January 12, 1905 par. 6}

"If thou wilt enter into life," Christ continued, "keep the commandments. He saith unto him, Which?" In response Jesus quoted several of the commandments: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." {RH, January 12, 1905 par. 7}



The ruler's answer to this was positive: "All these things have I kept from my youth up. What lack I yet?" {RH, January 12, 1905 par. 8}

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven;" "and come, take up the cross, and follow me." Christ read the ruler's heart. He laid his hand upon his idol,--his earthly possessions,--which he must renounce before he could be found wanting in nothing. The possessions that he called his own were the Lord's, entrusted to him to be used for the very purpose that Christ has pointed out,-- for the help of the poor and needy, for the relief of suffering humanity, to clothe the naked and feed the hungry. {RH, January 12, 1905 par. 9}

Had the ruler been willing to obey Christ, great would have been the good that he might have done in following the Saviour's example. But he was not willing. The cost of eternal life seemed too great, and he went away sorrowful; for he had great possessions. The Saviour was not so much to him as his own name among men, or his possessions. To give up his earthly treasure, which was seen, for the heavenly treasure, which was unseen, was too great a risk. He refused the offer of eternal life, and ever after the world was to receive his worship. {RH, January 12, 1905 par. 10}

Christ came to this world to give men and women an example of how to do true missionary work. He came to bring to human beings physical and spiritual healing. Laying aside his royal robe and kingly crown, he stepped down from his high command in the heavenly courts, and, clothing his divinity with humanity, came to this world to help human beings to rid themselves of selfish practises, and to give themselves to the service of God in helping others. {RH, January 12, 1905 par. 11}

The healing of diseased souls and diseased bodies,--this was Christ's work in our world, and it is our work also. His words to the rich young ruler, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," are spoken to all who possess this world's goods. If they will follow Christ's example, using their entrusted possessions to relieve the physical and spiritual necessities of those less fortunate than themselves, they will secure the enduring riches of eternal life. {RH, January 12, 1905 par. 12}

To those who, like the young ruler, are in high positions of truth, and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become his disciples. Nothing short of it can be accepted. Self-surrender is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life that which, if entertained, would demoralize the whole being. {RH, January 12, 1905 par. 13}

The work of evangelizing the world has been greatly hindered by personal selfishness. Some, even among professed Christians, are shortsighted, unable to see that the work of the gospel is to be supported by the goods that Christ has entrusted to them. Are we obeying the Saviour's instructions? Are we following his example? If we are truly converted, we shall regard ourselves as God's almoners, and will dispense for the advancement of his work the means that he has placed in our hands. Money is

needed in order that the work waiting to be done all over our world may be carried forward. If Christ's words were obeyed, there would be thousands where there are hundreds willing to carry out his directions to the ruler. The Lord has entrusted to men and women an abundance of means for the carrying forward of his plan of mercy and benevolence. He bids his stewards of means to invest their money in the work of feeding the hungry, clothing the naked, and preaching the gospel to the poor. Perfection of character can not possibly be attained without self-sacrifice. {RH, January 12, 1905 par. 14}

When Christ's followers give back to the Lord his own, they are accumulating treasure which will be theirs when they hear the words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all who follow in the steps of him who said, "Follow me." {RH, January 12, 1905 par. 15}

There are many in our world who are longing to hear the words of life. But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of his followers carefully sustained. They are his property, and he is dishonored when they are compelled to labor in a way that injures their health. He is dishonored, also, when, for lack of means, workers can not be sent to destitute fields. {RH, January 12, 1905 par. 16}

We are at this time making special efforts to set in operation certain lines of work in different places. These lines of work must have support. My brethren and sisters, read carefully the following scripture, and ask God to help you to do justice to the needs of his work:-- {RH, January 12, 1905 par. 17}

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, . . . being enriched in everything to all bountifulness."

{RH, January 12, 1905 par. 18}

**PERIODICALS / RH - The Review and Herald / January 19, 1905 Notes of Travel  
The College View Council Mrs. E. G. White**

***January 19, 1905 Notes of Travel  
The College View Council***

**Mrs. E. G. White**

From the Omaha camp-meeting we went to College View, where the General

Conference Committee was in council from September 15 to 25. We were made welcome, and were well cared for at the Nebraska Sanitarium. {RH, January 19, 1905 par. 1}

On Thursday morning I spoke to the students in the college chapel. A goodly number of the College View church-members were present, and I was led to present to them the exhortation given by the apostle to those who know that the day of the Lord is near at hand. Please read I Thess. 5:1-7. The apostle continues, "Let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another." {RH, January 19, 1905 par. 2}

This is our work. We are not to watch for defects in those around us. By so doing, we are placing ourselves on the judgment-seat, and are judging. This is not our proper place or work. {RH, January 19, 1905 par. 3}

If we see one in error, we should go to him kindly, and speak to him in regard to the matter, seeking by every possible means to present the truth in contrast with error. There is always a truth with which to meet error. Let this never be forgotten. And believers are to watch for souls as they that must give an account. Not that you are to watch for their haltings and their errors; you are to watch for the prosperity of their souls, that you may know how to speak a word in season to him that is weary. {RH, January 19, 1905 par. 4}

We take upon ourselves a grave responsibility when we unite with the church. The church is God's family, and the members of this family are to be unselfishly interested in one another. They are to pray and work for one another's salvation. {RH, January 19, 1905 par. 5}

This is the work that God expects from us as a people. When you see a church whose members are in arms against one another, complaining and finding fault, you may know that there are duties which they have neglected. You may know that there is something lacking in those who always see something defective in their brethren. You may know that such ones have something to correct in their own characters. {RH, January 19, 1905 par. 6}

If you think that a brother is in the wrong, go right to him. Do not go to some one else, because this will not cure the difficulty. Go to the very one who you think is in error, and ask him if he is standing in a position that will lead others to make missteps. Tell him that he must make straight paths for his feet, lest the lame be turned out of the way. {RH, January 19, 1905 par. 7}

It will not do for any of us to get careless and indifferent in regard to our church-membership. While on this journey that I am now taking, I have felt a most solemn responsibility to try to show our people that God holds them accountable to live lives that will keep the atmosphere of the church pure and fragrant. God is dishonored, and his Spirit is grieved, when this atmosphere is tainted by careless living and by evil-speaking. {RH, January 19, 1905 par. 8}

The haphazard work done in the church by speaking to others of errors and mistakes before speaking to the one at fault has been the greatest cause and manifestation of wickedness and defection in the church. Weakness has come to many because they have not taken up their appointed work. God will not accept your gifts, however precious they may be, unless you make a straight path for your feet by following the directions that Christ has given. {RH, January 19, 1905 par. 9}

"If thou bring thy gift to the altar," he says, "and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." {RH, January 19, 1905 par. 10}

We read again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." {RH, January 19, 1905 par. 11}

Tell him his fault "between thee and him alone." If he listens to you, you have gained your brother. You have not lost him, you have not built up a barrier between him and you. You have gained him. {RH, January 19, 1905 par. 12}

Say to him, If you have anything against me, tell me what it is, that I may take it out of the way. Do not blame him. Do not cast reflections on him, but ask, What have I done? If I have done wrong, I want this to be removed; for I have a gift to offer to the Lord, and he has told me first to be reconciled to my brother. {RH, January 19, 1905 par. 13}

When you have done all in your power to bring about a reconciliation, you have acted your part, and you can then offer your gift, knowing that it will be accepted by God. You will have removed a mountain of difficulty out of the way of your brother. It may be that the difficulty was really only a mole-hill, but it had been made into a mountain. When you remove the mole-hill, the mountain has gone. {RH, January 19, 1905 par. 14}

This is the work resting upon us, and we are not to delay to do it. We can not afford to delay. We have much of this work to do, because we have left much undone. It is because of this neglect that the Lord of heaven is not glorified in our lives. {RH, January 19, 1905 par. 15}

When this work is done, the disunion existing in the church will be cured, and the cause of God will move forward with power. When you see that which you think is wrong, do all in your power to correct it. Find out what it is that separates you from your brother, and plead for the unity that Christ has said should exist in the church. Love as brethren, and do the work appointed you. Then you will know the preciousness of Christ's words, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." {RH, January 19, 1905 par. 16}

As you seek for Christ with all your heart, and in faith, that you may reach a higher standard of righteousness, he may reveal to you a duty undone, a stumbling-block that you must remove in order that your brother may be relieved, and that you may advance in the right way. Your brother may be wrong, and you may be wrong; therefore come together as children of the same family. Work as earnestly to make things right as you will wish you had worked in that day when the judgment shall sit, and the books shall be

opened, and every man shall be judged according to the deeds done in the body. {RH, January 19, 1905 par. 17}

It is the neglect of this work that is standing in the way of our churches all through our conferences. When believers stand where Christ has said they should stand, when they clear difficulties out of the way by the very process that he has outlined, they will be greatly blessed. {RH, January 19, 1905 par. 18}

On Sabbath morning I spoke in the church to a large congregation. I read from the first chapters of Revelation the messages given to the apostle John for the churches. {RH, January 19, 1905 par. 19}

John had a message for the people in his day. But they became tired of hearing of Jesus, and of the character which, in order to be saved, they must perfect through him, so they tried to kill the faithful messenger. This plan being thwarted, they banished him to the lonely, rocky island of Patmos. They thought that by separating him from his fellow men, they would silence his testimony, and that he would live out the remainder of his life in mournful solitude. But God was with the lonely exile, and opened to his view the glories of heaven, and the things that "must shortly come to pass." {RH, January 19, 1905 par. 20}

John bore no uncertain message. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." {RH, January 19, 1905 par. 21}

We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak. {RH, January 19, 1905 par. 22}

John continues: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." {RH, January 19, 1905 par. 23}

The Lord does not want us to walk in darkness and perplexity. He desires us to know the truth as it is in Jesus, and wherever we go, to proclaim that truth. By word and deed we are to reveal Jesus to the world. {RH, January 19, 1905 par. 24}

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." {RH, January 19, 1905 par. 25}

"These things write I unto you, that ye sin not. And if any man sin, we have an

advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." {RH, January 19, 1905 par. 26}

My heart was made glad to hear of the unity and good cheer that prevailed during the council. I had a severe cold, and was not able to attend all the meetings, but my mind was constantly exercised. In the night season scene after scene passed before me. I am so sorry that we are such dwarfs in the work of Christ, when such wonderful incentives are placed before us to encourage us to cultivate our powers to the very highest point of development. We are to grow. Christians are to grow up to the full stature of men and women in Christ. Our words and works are to bear witness to the world of what Christianity can do for human beings. {RH, January 19, 1905 par. 27}

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine forth to those around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim this promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us firm in the truth. {RH, January 19, 1905 par. 28}

God has not placed us on the judgment-seat, to pronounce sentence against our brethren. There is only one Judge,--the One who died for us, who took upon himself our nature and all the infirmities of humanity, that we might stand on vantage-ground with God. Never are we to dissect the work or the character of another. Each one has enough to do to attend to the work that has been delivered to him. Each one is to bear his burden in the place in which he has been appointed to labor, doing his work with that perfection which will give character and influence to the cause of God. This is what the Lord expects of every conference president. This is what he expects of every worker in every line. Stand at your post of duty. When you act well your part, in your own place, there will come to you a freedom, a light, a power, that will enable you to endure as seeing him who is invisible.

{RH, January 19, 1905 par. 29}

**PERIODICALS / RH - The Review and Herald / January 26, 1905 Notes of  
Travel--No. 2 Moline and Battle Creek Mrs. E. G. White**

***January 26, 1905 Notes of Travel--No. 2  
Moline and Battle Creek***



## **Mrs. E. G. White**

At the close of the General Conference Committee Council at College View, Neb., we returned to Battle Creek, as I had promised. At Moline Ill., we broke our journey, that we might visit the Moline Sanitarium. Here we had a profitable visit with Drs. Sanford and Maria Edwards, who have charge of the medical work of the institution. We were pleased with the location and appearance of the sanitarium, though we wished it might have been a little way out of the city. Dr. Edwards gave us as much of his time as possible, and took us for a drive through the city and the park. {RH, January 26, 1905 par. 1}

This city is an important field, and must be given the message for this time. We are glad that the sanitarium work has been begun here, and we hope that a holy influence may be exerted by this institution through its workers. The Lord has many souls in this place that should be visited by workers ready to do their Master's bidding. {RH, January 26, 1905 par. 2}

Not long ago this sanitarium had a narrow escape from being destroyed by fire. Electric wires set fire to a portion of the upper story, and the flames had begun to burst out from the roof. But Dr. Edwards discovered the blaze, and by quick action with fire-extinguishers succeeded in putting it out. When the fire-engines arrived, the fire had been entirely subdued. All are very thankful that it has not been necessary for the fire-engines to be put in operation. {RH, January 26, 1905 par. 3}

This sanitarium has a good patronage, and the hearts of the workers have been greatly cheered by the favors and tokens of appreciation shown them by the patients. One day one of the wealthy patients, after climbing the stairs to his room after his bath, remarked that they should have an elevator. Sister Edwards replied that when they had taken in sufficient money so they could afford it, they would put in an elevator. Very soon this gentleman gave Dr. Edwards instruction to select a good elevator, promising that he and a friend of his would purchase it, and present it to the institution. This elevator is now in daily use. {RH, January 26, 1905 par. 4}

We hope that our brethren and sisters in northern Illinois will encourage and assist Brother and Sister Edwards and their faithful helpers in the good work to be done in the sanitarium and in the city. If all will labor heartily and disinterestedly, the Lord will give them souls for their hire. I think of the many places in need of such work, and wish that all our people could realize that the Lord is ready to go before every self-sacrificing worker who will carry the truth to places where it has not been heard. Then those who are collected in large numbers in some of our churches would feel a burden to go out into other cities and villages to search out those who are waiting for the truth. {RH, January 26, 1905 par. 5}

In the night season I am repeating the words: -- {RH, January 26, 1905 par. 6}

"My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." {RH, January 26, 1905 par. 7}

"Jesus came and spake unto them, saying, All power is given unto me in heaven

and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, January 26, 1905 par. 8}

As I rode through the streets and parks of Moline, I thought, Verily this is a place where the truth should be firmly established. The Lord will work here if those who are placed in positions of trust will work and watch and pray. He will in mercy call out in this place a people who will be united in keeping his way. I felt an earnest desire that our people, who profess to accept the great commission given by Christ to his disciples just before his ascension, should take up their appointed work, and carry the message to all the cities and villages in our land. The truth must be proclaimed in the high-ways and the byways. {RH, January 26, 1905 par. 9}

The Lord says to his people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." O that the Lord would awaken the church-members to go forth to devote their powers to the work of saving the souls that are perishing in sin! God calls upon men and women everywhere to go forth and earnestly prepare the way for his coming. {RH, January 26, 1905 par. 10}

On our arrival at Battle Creek, we were met by our friends, who gave us a hearty welcome. We spent five days there, during which time I spoke three times to large congregations in the Tabernacle, once to the students in the medical college, and once to the helpers in the sanitarium gymnasium. The Lord gave me a decided testimony to bear at these meetings. I can not find words to tell how heavy was the burden resting upon me as I looked upon the large audience before me in the Tabernacle Sabbath morning, and thought of the instruction and the warnings that have so often come to the people in this congested center. Often has the testimony been borne that there are thousands upon thousands perishing in ignorance of the requirements of God, and of the judgments that will fall upon the disobedient. {RH, January 26, 1905 par. 11}

There were between twenty-five hundred and three thousand people present. I knew that if they were awake to discern the signs of the times, if they understood the responsibility resting upon them individually, they would not all be in Battle Creek, listening to a repetition of gospel truth, and paying little attention to the messages sent them. If they knew and understood the voice of God, many would leave Battle Creek, and go forth with the light of present truth, carrying it to many places now in darkness. {RH, January 26, 1905 par. 12}

As I read the words of the twenty fourth chapter of Luke, I wonder that God's people do not see and understand the work they have been given to do. Read the whole chapter carefully and prayerfully. {RH, January 26, 1905 par. 13}

After receiving the Holy Spirit, the disciples were first to bear their witness in Jerusalem, and then they were to go forth to all nations. "Ye shall be witnesses unto me," Christ declared, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, January 26, 1905 par. 14}

Under the influence of the Holy Spirit, thousands were converted in a day. The word of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its

way through unbelief. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." They were filled with an intense longing to add to the church such as should be saved. They called on believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord. {RH, January 26, 1905 par. 15}

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Every one on whom is shinning the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today. At this time, when the end of all things is at hand, the zeal of the church should exceed even that of the early church. Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? {RH, January 26, 1905 par. 16}

Sunday afternoon I spoke again in the Tabernacle. The meeting had been advertised, and there were present many citizens of Battle Creek who were not of our faith. At this meeting I assured my hearers that we held the same principles of truth that we had so many times set before them in past years. I assured them that no phase of our message had been changed to meet scientific or spiritualistic philosophy, but that we hold as firmly as ever to the strong-holds of our faith, which have made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages. {RH, January 26, 1905 par. 17}

I said that I did not claim to be a prophetess. I have not stood before the people claiming this title, though many called me thus. I have been instructed to say, "I am God's messenger, sent to bear a message of reproof to the erring and of encouragement to the meek and lowly." With pen and with voice I am to bear the messages given me. The word given me is, "You are faithfully to reprove those who would mar the faith of the people of God. Write out the things which I shall give you, that they may stand as a witness to the truth till the end of time." {RH, January 26, 1905 par. 18}

I said, "If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now." {RH, January 26, 1905 par. 19}

I have a most earnest desire that the truth for this time shall be proclaimed

throughout the world. God's people have a great and solemn work to do. The day of the Lord is near, it is near, and hasteth greatly. Every hour, every minute, is precious. We have no time to spend in the gratification of selfish desires. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world.

{RH, January 26, 1905 par. 20}

**PERIODICALS / RH - The Review and Herald / February 2, 1905 An Open Letter**  
**February 2, 1905 *An Open Letter***

"Elmshaven," Sanitarium, Cal., Jan. 11, 1905.

*To Our Workers in Washington, D.C.*

Dear Brethren and Sisters: You are engaged in a most important work, and I feel a deep interest in all of you. I am hoping that every stroke that is made in Takoma Park and in the city of Washington toward the upbuilding of the cause of God, may tell to the glory of the Lord. I pray that you may all work in such a way that many souls shall be brought to a knowledge of the truth for this time. Let all who can speak words of the Master be wide-awake now, just now, when so much depends upon the earnestness of our efforts. We have not a moment to lose, The end is nearer than when we first believed. Keep your eyes fixed steadfastly on Jesus. Seek the Lord daily for a new consecration. {RH, February 2, 1905 par. 1}

Often ask yourselves the question, "What must I do to be saved?" Then search your Bibles, and pray earnestly for the impartation of the Holy Spirit, that you may understand the truth as it is in Jesus. Remember that you are workers together with God, and that your hearts are to be purified from all defilement. Put away all strife, all evil speaking and evil thinking. Remember that haphazard work will not answer now. We are to do faithful work in upholding the claims of God's law. {RH, February 2, 1905 par. 2}

Truth in the heart guides us to Christ who is the author of all truth, and the only one who can cleanse the soul from defilement. The practise of the principles of truth fills the soul with peace. {RH, February 2, 1905 par. 3}

**The Medical Missionary Work**

I am very much pleased to know that our brethren in Washington have been successful in finding, in a good locality, a building suitable for well-equipped treatment rooms. I see the providence of God in this. I have been instructed that some provision must be made to carry on sanitarium work in this city as soon as possible, while the

sanitarium building at Takoma Park is being erected. It would be in harmony with the instruction given me for our brethren to begin sanitarium work in rented buildings in the cities, and then carry on the work until other buildings outside of the cities can be provided. Patients can be transferred from the city place to the institutions in the country. City treatment rooms and country sanitariums can work together advantageously and harmoniously. In Washington the sanitarium work should thus make rapid advancement. The city patients can be gathered in by the place in the city, and from there be taken to Takoma Park, which is only a few miles away, and where they can have the retirement of rural life. {RH, February 2, 1905 par. 4}

In our Washington work wise, competent physicians, efficient managers, and nurses with the very best qualifications will be needed. Earnest, devoted young people also will be needed, to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and whose healing efficiency can save both soul and body. {RH, February 2, 1905 par. 5}

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. Through the ministrations of these nurses, those who have heretofore taken no interest in religious things will be led to ask, "What must I do to be saved?" The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of his grace be felt, and his restoring power be exercised. {RH, February 2, 1905 par. 6}

O that all who are sick and afflicted could be ministered to by Christlike physicians and nurses, who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration! {RH, February 2, 1905 par. 7}

The nervous timidity of the sick will be overcome as they are made acquainted with the intense interest that the Saviour has for all suffering humanity. O the depth of the love of Christ! To redeem us from death, he died on the cross of Calvary. {RH, February 2, 1905 par. 8}

Let our physicians and nurses ever bear in mind the words, "We are laborers together with God." Let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering. At this time, when sin is so prevalent and so violently revealed, how important it is that our sanitariums be conducted in such a way that they will accomplish the greatest amount of good. How important that all the workers in these institutions know how to speak words in season to those who are weary and sin sick. {RH, February 2, 1905 par. 9}

Physicians and nurses should ever be kind and cheerful, putting away all gloom and sadness. Let faith grasp the hand of Christ for his healing touch. {RH, February 2, 1905 par. 10}

As our nurses minister patiently to those who are sick in body and soul, let them ask God to work for the suffering ones, that they may be led to know Christ, and let them believe that their prayers will be answered. In all that is done, let the love of Christ be

revealed. {RH, February 2, 1905 par. 11}

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted but healed. He who declared, "I am the way, the truth, and the life," will be with his faithful physicians and nurses as they strive to co-operate with him. If through judicious ministrations the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained. {RH, February 2, 1905 par. 12}

It is for the object of soul saving that our sanitariums are established. In our daily ministrations we see many care-worn, sorrowful faces. What does the sorrow on these faces show?--The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to quench their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. {RH, February 2, 1905 par. 13}

"Come to Me, that ye might have life." {RH, February 2, 1905 par. 14}

It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places. {RH, February 2, 1905 par. 15}

Never, never build mammoth sanitariums. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium in a city. Rent a building, and keep looking for a suitable place out of the city. The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls. {RH, February 2, 1905 par. 16}

From our sanitariums trained workers are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, "Lo, I am with you alway, even unto the end of the world." Christ can bring light out of darkness. {RH, February 2, 1905 par. 17}

I appeal to all who have means to make a determined effort to carry out the instruction God has given regarding the establishment of a sanitarium in Takoma Park. Let our people rally to the support of this important enterprise. Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord. {RH, February 2, 1905 par. 18}

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. The word of God urges every one to go steadily forward on the upward grade, pressing toward the mark of the high calling of God in Christ Jesus.



(Signed) Ellen G. White.

{RH, February 2, 1905 par. 19}

**PERIODICALS / RH - The Review and Herald / February 9, 1905 Notes of  
Travel--No. 3 Chicago to St. Helena Mrs. E. G. White**

**February 9, 1905 Notes of Travel--No. 3  
Chicago to St. Helena**

**Mrs. E. G. White**

Leaving Battle Creek on the morning train, we spent Monday afternoon, October 3, in Chicago, visiting some of our institutions there. In company with Dr. Paulson and Elder Sadler, we visited the Life Boat Mission and the Working-men's Home. I was much pleased with the report of the work being done in this place. The workers assured me that the Lord was giving them success. I rejoiced with them, but I was so weary that I could not enter into the details of the work as fully as I should have been glad to. {RH, February 9, 1905 par. 1}

The Lord is pleased with the efforts made to gather people to a place where they can hear his praises sung and his Word explained in the simplicity with which Christ explained it as he went through Palestine from village to village and from city to city. Those engaged in this work may take courage. As they walk and work humbly with God, he will certainly impart his grace to them, that they may impart it to others. I shall ever encourage any work that brings souls to Christ. How large a number of our cities might hear the truth if the people of God would put their talents out to the exchangers. {RH, February 9, 1905 par. 2}

From the Life Boat Mission we drove out to see the newly established Swedish Mission on Oak Street. There we were shown a building which our Swedish brethren, under the leadership of Elder S. Mortenson, have recently purchased for the headquarters of their work in Chicago. The building presents a good appearance. In the basement they have a well-equipped vegetarian restaurant. On the first floor there is a pleasant, commodious hall for meetings, comfortably seated for a congregation of about one hundred and fifty, and the two upper stories are rented to lodgers. I was indeed glad to see this evidence of progress in the Swedish work in Chicago. {RH, February 9, 1905 par. 3}

There is a great work to be done for the people of all nations in the large cities of America, and such rallying points as this may be a great help in the matter of gaining the attention of the people, and in the training of workers. In every large city in America there are people of different nationalities, who must hear the message for this time. I long to see evidence that the lines of work which the Lord has marked out are being disinterestedly taken up. A work similar to that which is being done in Chicago for the Swedish people should be done in many places. {RH, February 9, 1905 par. 4}

Time is fast passing. The day of the Lord's reckoning is approaching. Seventh-day Adventists are not to colonize. We are to work as Jesus has given us an example. Of the work of Christ we read: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." "And Jesus went about *all* Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." This is the work that will open doors for the truth. {RH, February 9, 1905 par. 5}

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." {RH, February 9, 1905 par. 6}

Thus was the time of the Great Missionary occupied. I think of the work that might be done if those held in Battle Creek and a few other favored places, were carrying forward the work in the villages and towns and cities in which there are no memorials for the truth. {RH, February 9, 1905 par. 7}

We are to do all in our power to fulfill the commission given by Christ to his disciples just before his ascension. Of the giving of this commission we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." {RH, February 9, 1905 par. 8}

When the eyes of the members of our large churches are anointed with the heavenly eye-salve, they will arise, and go forth to fulfil this commission. When their hearts are imbued with the Holy Spirit, they will worship the Lord their God, and him only will they serve. The Lord is calling upon those who are congregated in congested centers to go forth into the places where the truth has never been proclaimed. They are to teach the things that Christ has commanded, leaving alone the various suppositions born of erratic theories. False teachers will come in, teaching for doctrine the commandments of men. Satan will bring forward fables to militate against the principles of Christ's teaching. God calls upon his faithful messengers to search his Word, and to teach only those things that Christ has commanded. {RH, February 9, 1905 par. 9}

To give *all nations* the message of warning,--this is to be the object of our efforts. A way will be prepared for the faithful worker to labor at all times and seasons for the conversion of souls. Upon all who have received the word of God there rests the burden

of doing this work. From city to city, and from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached. To every worker Christ promises the divine efficiency that will make his labors a success. {RH, February 9, 1905 par. 10}

There is too much hovering round our institutions; too much ease-loving. The commission of Christ is to be carried out to the letter. God's people must consecrate to him their means and their capabilities. The faithful soldiers of the cross of Christ are to go forth without the camp, bearing the reproach, and following in the path of self-denial trodden by the Redeemer. {RH, February 9, 1905 par. 11}

The ministers who are hovering over the churches, preaching to those who know the truth, would better go into places still in darkness. Unless they do this, they themselves and their congregations will become dwarfed. Our religion has become weak and sickly because the members of the church have left their first love. They might be strong men and women in Christ if they would obey the Lord's directions. {RH, February 9, 1905 par. 12}

I am commanded to lift my voice in warning, and to call upon our people who are gathered together in Battle Creek to go forth and take up the work appointed them by God. The world is perishing in sin. How much longer will you allow yourselves to be held from the great, needy vineyard, when the history of this world is so near its close? {RH, February 9, 1905 par. 13}

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This is the message that we are to proclaim at this time. Men and women are turning from obedience to the law of God, and are perishing in transgression. They must reap the sure consequence of their abuse of the laws of nature. By habits of intemperance, they lay the foundations of disease, and crime after crime is the result. Under the influence of poisoned liquor, men lift the hand of murder, and bring dishonor upon themselves, and want and wretchedness upon their families. Obedience to the law of God would save those who are perishing in defiance of truth and righteousness.

*(To be concluded)*

{RH, February 9, 1905 par. 14}

## **PERIODICALS / RH - The Review and Herald / February 16, 1905 A Call For Active Work**

### **February 16, 1905 A Call For Active Work**

THE FOLLOWING EXTRACTS FROM A COMMUNICATION FROM SISTER WHITE, UNDER DATE OF JAN. 16, 1905, ADDRESSED TO SOME OF OUR WORKERS IN WASHINGTON, ARE BOTH INSTRUCTIVE AND ENCOURAGING: --

{RH, February 16, 1905 par. 1}

"Now is our time to press to the front in Washington. A decided testimony must be borne to the people in the national capital, and this work must not rest upon a few. {RH,

February 16, 1905 par. 2}

"A most important work is to be done in Washington, and I inquire whether you do not need the help of those who in years past have stood prominently for religious liberty. {RH, February 16, 1905 par. 3}

"As we work with all our might, our trust must be in God. Sooner or later Sunday laws will be passed. But there is much for God's servants to do to warn the people. This work has been greatly retarded by their having to wait and stand against the devisings of Satan, which have been striving to find a place in our work. We are years behind. {RH, February 16, 1905 par. 4}

"God's law is to be vindicated, by the obedience of heart and mind, and by strong arguments. {RH, February 16, 1905 par. 5}

"For a long time I have carried a heavy burden regarding the work to be done in Washington. Not one in a thousand of the people there knows what the Bible says about the Sabbath. The instruction given me is that the ten commandments should be printed in plain letters in a prominent place in the Review. Had these commandments been obeyed, the wickedness now seen in our world would never have existed. {RH, February 16, 1905 par. 6}

"The time has come when the liberty of the church of Christ is endangered. Let it be a time also when true missionary work shall be done, in public ministry and in house-to-house labor. The oppression of Christ's church would apparently be a great victory for the side of transgressors of the Sabbath, and would cause rejoicing among evil-doers. But nothing should discourage us. God has victory for his people. Let sanctified ability be brought into the work of proclaiming the truth for this time. If the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work. {RH, February 16, 1905 par. 7}

"When all our ministers and physicians come into line, taking their stand under the blood-stained banner of Prince Emmanuel, we shall see an army of men and women going forth to work for Christ, speaking the word with holy boldness and power. {RH, February 16, 1905 par. 8}

"Remind our people often of the work that may be done by the sale of our books and the distribution of tracts. Encourage them to sell the periodicals containing the message for this time. Our large books can be sold in Washington and other cities in the East, if the canvassers will take up the work courageously. {RH, February 16, 1905 par. 9}

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. {RH, February 16, 1905 par. 10}

"When 'Patriarchs and Prophets' was first issued, it was neglected for a book easy to sell and more profitable to the publishers. Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday law movement would not be where it is

today. {RH, February 16, 1905 par. 11}

"I am glad that the Lord has at Washington able men, who can treat this Sunday movement as it should be treated. Let every minister, every evangelist, now put on the whole armor of God, and work and watch and pray. Our church-members also should humble their hearts before God, and cry aloud, and spare not. O that the Lord would imbue the members of his church with a sense of the importance of the responsibility of being laborers together with him!"

{RH, February 16, 1905 par. 12}

**PERIODICALS / RH - The Review and Herald / February 16, 1905 Notes of Travel--No. 3 Mrs. E. G. White (Concluded)**

***February 16, 1905 Notes of Travel--No. 3***

**Mrs. E. G. White**

***(Concluded)***

From the North Side, we drove across the city to the neighborhood of the great Chicago University, to visit Brother R. Eason and his family, who are conducting the Drexel Avenue restaurant. We were pleased to hear of the interest that some of the students who patronize the restaurant manifest in the principles and belief of those who conduct it. We had a short talk with Brother Eason's sick daughter. My heart was made sad as I saw her unable to take part in the work in which she was so much interested. She made no complaint, but put her whole trust in the Lord, saying, "Thy will be done," yet hoping that her life might be spared, that she might help in the work so greatly needing to be done. {RH, February 16, 1905 par. 1}

Brother Eason is doing a good work, and I pray that he may see many souls converted as the result of his efforts. Already some of those coming to the restaurant for their meals are interested in the truth for this time. {RH, February 16, 1905 par. 2}

It is certainly a great blessing to students for them to be able to take their meals at a restaurant where they can get pure, wholesome food, free from grease, condiments, and stimulants. Far more good may be accomplished by this line of work than is generally supposed. Those engaged in it are obeying the command to sow beside all waters. {RH, February 16, 1905 par. 3}

In our restaurants no opportunity for presenting the truth should be left unimproved. Free reading-matter should be provided, and an occasional lecture on health topics should be given. The instruction that for years has been given me is that most earnest efforts should be put forth by believers for those outside the church. Not only should the truth be proclaimed from the pulpit; the Lord's servants are to go forth into the highways and the byways, to seek for souls. Let our restaurant workers learn to make the best use of our periodicals, tracts, pamphlets, and books. {RH, February 16, 1905 par. 4}

Late at night we took our places in the tourist sleeper that was to take us home to California over the Burlington, Rio Grande, and Southern Pacific Railways. {RH, February 16, 1905 par. 5}

At Salt Lake we were met by several of our brethren, who urged us to remain with them for a few days. By a hard struggle the church in Salt Lake City has built a good meeting-house. In a prominent part of the city our brethren are conducting a vegetarian cafe and a health food store; and all felt the need of counsel as to how to conduct the work in Utah. {RH, February 16, 1905 par. 6}

This invitation we were obliged to refuse. We had cut short our work in Battle Creek because of the sickness of Sister Marian Davis, and had to hasten home as quickly as possible on her account. Our visit with the brethren at Salt Lake was a short one, but it was cheering to hear of the progress of our work in this citadel of Mormonism. {RH, February 16, 1905 par. 7}

About half an hour's ride west from Ogden, we came to the shore of the great Salt Lake, and instead of skirting round the north end of the lake as we used to do, our train kept straight on in its westward course on a long embankment built across the lake. {RH, February 16, 1905 par. 8}

From shore to shore the distance across the lake is thirty-one miles. For more than an hour the shores seemed far away and indistinct, the mountains looming up in the distance. By one hundred and three miles of new road that has been built, the line has been shortened nearly forty-four miles, and many steep grades are avoided. Three thousand men were employed on the work for more than a year, and the cost is said to have been four and a half million dollars. {RH, February 16, 1905 par. 9}

All the way from Chicago the traffic along the lines seemed heavy, and from Ogden west the number of long passenger-trains and freight-trains was surprising. Waiting for trains to pass delayed us, and Friday morning we saw that we could not reach home before the Sabbath. So we stopped off at Reno, Nev., and spent the Sabbath with my granddaughters, Ella and Mabel White, who had recently gone there for the winter. Ella was teaching the church-school, and Mabel was conducting a small kindergarten. On Sabbath I spoke to our people in their little meeting-house, and met some who were at the camp-meeting which I attended in Reno many years ago. {RH, February 16, 1905 par. 10}

Some of our brethren and sisters in Battle Creek and other favored centers should be working in Nevada. {RH, February 16, 1905 par. 11}

### **Death of Sister Marian Davis**

Sunday evening, October 9, we reached home, after an absence of nearly six months. We found Sister Davis very sick. For twenty-five years she had been a member of my family, and a most efficient helper in my literary work. She had been with me in Texas, California, Michigan, Europe, and Australia. A year ago last May, during the General Conference at Oakland, she caught a severe cold, which led to pneumonia. This brought her very low; but during the autumn she recovered, and carried on her



work during the winter. Last summer her health began to fail rapidly, and the best care of physicians and nurses could not avail to restore her to health and strength. {RH, February 16, 1905 par. 12}

On our arrival home, we found her weak and emaciated, unable to eat enough to sustain life and build up her strength. When we had been at home for about a week, she rallied a little, and for a few days we hoped for her recovery. But suddenly she failed, and on Tuesday, October 25, she closed her life-work. Her sister, Mrs. W. K. Kellogg, and her niece, Miss Beth Kellogg, were with her during the last six weeks of her sickness. At the funeral Elder H. A. St. John spoke words of comfort, and we laid our faithful helper away to rest in the St. Helena Cemetery. {RH, February 16, 1905 par. 13}

Of Sister Davis it can truly be said, "She hath done what she could." All the energies of her being were freely given to the work she loved. Her quick appreciation of truth, and her sympathy for the seeker after truth, enabled her to work enthusiastically in preparing for the press the matter which the Lord has given me for his people. I miss her at the fireside, at the table, and at the family altar; but we sorrow not as those who have no hope. The time is not far when the trump of the Archangel shall sound, awaking all who sleep in Jesus to a life of endless joy.

{RH, February 16, 1905 par. 14}

**PERIODICALS / RH - The Review and Herald / February 23, 1905 Notes of  
Travel--No. 4 Labors in Central California Mrs. E. G. White  
February 23, 1905 Notes of Travel--No. 4  
Labors in Central California**

**Mrs. E. G. White**

Friday morning, October 28, we left St. Helena for southern California. We had been at home less than three weeks, and the need of completing unfinished books was urgent. But there were two new sanitariums in southern California in which I was deeply interested, and I hoped to be able to help our brethren who had the burden of the work in arranging for the opening and successful operation of these two sanitariums. {RH, February 23, 1905 par. 1}

We spent the Sabbath in Fresno. I spoke to the church there on Sabbath afternoon. The large meeting-house was well filled, and the Lord helped me to bear my testimony. Here we met Dr. G. A. Hare, from Washington, who had been called back to his old home by the sickness of his mother. He told us of the advancement of the work at Takoma Park, and of the excellent place secured for treatment rooms in the city of Washington. {RH, February 23, 1905 par. 2}

We intended to go on to Los Angeles Saturday night, but we were unable to secure accommodations on the train, so we stayed over, and on Sunday went to the Hanford-Lamore district, intending to spend the day visiting old friends. On our arrival

there, we found a missionary convention in progress, and the brethren asked us to stay with them for a few days. This we consented to do, and I spoke each afternoon while I was there, twice in Hanford, once in Lamore, and once in Armona. {RH, February 23, 1905 par. 3}

On Sunday afternoon, when I spoke at Hanford, the Lord gave me much liberty, and I think that a good impression was made. I dwelt especially on the words, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, February 23, 1905 par. 4}

I sought earnestly to carry the minds of those present from the things of this world to the things of eternity. I sought to impress them with the thought that those who are saved must now prepare for the heavenly mansions by washing their robes, and making them white in the blood of the Lamb. I urged the fathers present to realize the duty resting upon them to train their children for God. I told them that this work is of infinitely more importance than all the advantages that they gain by undue devotion to the things of this world. Those parents who set their affections on the things of earth rob themselves and their children of a place in the mansions that Christ has gone to prepare for those who love him. {RH, February 23, 1905 par. 5}

It was at an infinite sacrifice that Christ redeemed the human race. But in his parting conversation with his disciples, he made no reference to the suffering that he had endured and must still endure. He did not speak of the humiliation that was before him, but sought to bring to their minds that which would strengthen their faith, leading them to look forward to the joys that await the overcomer. {RH, February 23, 1905 par. 6}

Adam sinned, and his posterity became sinners. Christ came to this world, and died on the cross of Calvary, that human beings might not "perish, but have everlasting life." O how diligent and faithful we should be, in view of the great sacrifice that has been made for us! How earnestly we should strive to separate from all sin, and through Christ become partakers of the divine nature. {RH, February 23, 1905 par. 7}

On Tuesday afternoon I spoke at Lamore. I spoke of the great opportunities offered God's people to present the truth for this time to those who know it not. This truth must be proclaimed throughout the world. It is positively necessary that we become more deeply interested in the work that must be done to prepare the way for the coming of the Lord. {RH, February 23, 1905 par. 8}

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and strengthened with the bread of heaven, of which they must eat daily if they would prepare for the future immortal life. {RH, February 23, 1905 par. 9}

I endeavored to set before those present the necessity for strict economy in the outlay of means, that they may have something to bring to the Lord, saying, Of thine own we freely give thee. Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. Hear the words of the Great Teacher; "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." {RH, February 23, 1905 par. 10}

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! {RH, February 23, 1905 par. 11}

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon. {RH, February 23, 1905 par. 12}

"Therefore I say unto you, Take no thought"--no anxious, troubled, complaining thought--"for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? {RH, February 23, 1905 par. 13}

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." {RH, February 23, 1905 par. 14}

In these words the great Master speaks to every one. There are many who spend upon dress large sums of money,--money that ought to be used in feeding and clothing those who are suffering from hunger and cold. Many of those for whom Christ died have but little even of the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion. {RH, February 23, 1905 par. 15}

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. God's children should be neatly and tastefully clothed, but they should leave off all unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God. {RH, February 23, 1905 par. 16}

Parents, learn the lesson of self-denial, and teach this lesson to your children. Every dime that you can spare is needed now in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed, and the hungry fed. The truth for this time must be proclaimed to those who know it not. By denying ourselves of that which is not necessary, we may all have a part in this great work. {RH, February 23, 1905 par. 17}

We are Christ's witnesses, and we are not to allow worldly interests and plans to

absorb our time and attention. There are higher interests at stake. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." {RH, February 23, 1905 par. 18}

Christ gave himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that he has done, should we feel it a hardship to deny self? Shall we draw back from being partakers of Christ's sufferings? His death ought to stir every fiber of our being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ? "I am crucified with Christ," the apostle declares; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." {RH, February 23, 1905 par. 19}

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to this. The Saviour died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. There is to be perfect conformity, in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him"--the hope of seeing Christ--"purifieth himself, even as he is pure." {RH, February 23, 1905 par. 20}

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless his people, and strengthen their faith, and lead them onward to the heights to which they have not yet attained. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us, that we may be sanctified through the truth. He has given us his Word, that through obedience to its teachings we may be made holy. This is the will of God, even our sanctification.

{RH, February 23, 1905 par. 21}

**PERIODICALS / RH - The Review and Herald / March 2, 1905 Notes of Travel--No. 5  
Los Angeles, Cal. Mrs. E. G. White**

**March 2, 1905 Notes of Travel--No. 5  
Los Angeles, Cal.**

**Mrs. E. G. White**

After four busy days spent at Hanford, Lamore, and Armona, we resumed our journey south, and reached Los Angeles on Thursday, November 3. At the restaurant and treatment rooms we were welcomed by Elder Burden and Dr. Simpson, and there we met Elders Santee, Healey, Simpson, and Adams. {RH, March 2, 1905 par. 1}

The next day several of us went out to Glendale to see the large building that our people have recently purchased for a sanitarium. We found this building well adapted to sanitarium use, and conveniently located. The new electric street-car line runs past the property. The Glendale post-office is but two blocks away. We found that double treatment rooms were being added to the building, and painting, plumbing, and plastering were going on. {RH, March 2, 1905 par. 2}

Elder W. W. Simpson had been holding tent-meetings in the heart of the city of Los Angeles during a large part of the summer, and the large tent, then standing on Grand Avenue and Seventh Street, was being used by the church for their Sabbath meetings. Soon after our arrival, letters were sent to our people in the neighboring churches, suggesting that a general meeting be held at Los Angeles on Sabbath and Sunday. In response to this, two or three hundred brethren and sisters came in from surrounding towns, and these, with the believers in the city, filled the large tent on Sabbath morning. The Lord helped me to speak to this congregation of over a thousand souls, all of whom seemed much interested. At the close of my discourse, a collection amounting to seventy-five dollars was taken up for the work among the colored people of the Southern States. {RH, March 2, 1905 par. 3}

In the churches that I visited in central and southern California, I made earnest appeals in behalf of this needy work, and I hope to hear that our churches throughout the land are becoming aroused to their duty to give the work for the colored people their continual support. {RH, March 2, 1905 par. 4}

There were about six hundred present at the afternoon meeting, and Brethren Adams, Ballenger, Santee, and W. C. White presented the plans for the home missionary campaign, and three thousand copies of the four special numbers of *The Signs of the Times* were subscribed for. {RH, March 2, 1905 par. 5}

On Sunday morning W. C. White presented some encouraging facts about the progress of our work in many lands. Then Elder Burden made a plea in behalf of the Glendale Sanitarium, presenting especially the need of furniture, that the beautiful building may soon be opened for patients. In response to this appeal, eight hundred dollars was subscribed for furniture, and one hundred dollars toward the purchase fund. {RH, March 2, 1905 par. 6}

On Sunday afternoon I spoke again to a large congregation. At the close of my talk, W. C. White told the people of a letter that my son Edson had written me, saying that he had gathered together one hundred and sixty dollars toward the building of an orphanage for colored children, and pleading for my help in raising one hundred and forty dollars more, saying that with three hundred dollars he hoped to be able to put up one wing of the orphanage, and open it for the waiting, suffering orphans. A collection was taken, and sixty-five dollars was given for this blessed work. {RH, March 2, 1905 par. 7}

### **Advancement in Los Angeles**

We rejoice to see that the work is moving forward in Los Angeles. The interest aroused by the meetings that Elder Simpson has been holding is remarkable. Night

after night the large tent, holding two thousand persons, has been crowded. As a result of these meetings, a large number have taken their stand for the truth. {RH, March 2, 1905 par. 8}

Elder Simpson presents the truth as it was presented in past years, illustrating his remarks by means of many charts. He explains the prophecies very clearly, showing plainly that the end of all things is at hand. The Lord certainly works with him, and I wish that there were hundreds of such workers in the field, proclaiming with the same earnestness and enthusiasm the last message of warning. {RH, March 2, 1905 par. 9}

Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city. And now, as we see that the Lord has blessed the labors of Brother Simpson and his faithful helpers, and that large additions have been made to the Los Angeles church, it is our duty to be wide-awake to the privileges and opportunities of the hour. Wherever such an interest is awakened as that which is now shown in Los Angeles, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work. {RH, March 2, 1905 par. 10}

Much depends upon the work done by the members of the church in connection with and following the tent-meetings that shall be held in our cities. During the meeting, many, convicted by the Spirit, may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account. {RH, March 2, 1905 par. 11}

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and of untiring vigilance. No one is to sleep at his post of duty. Every capability must be put to use to win for Christ a victory against the powers of darkness. {RH, March 2, 1905 par. 12}

The voice of duty is the voice of God. The gospel demands from Christians unreserved consecration of soul and body. The Lord claims the highest service that men and women, aided by divine grace, can offer. In childhood, youth, and age, human beings of every rank, high and low, rich and poor, belong to God. They are to withhold nothing from him. Each one is to stand at his post of duty in the great enterprise of saving souls. {RH, March 2, 1905 par. 13}

Those who present the truth are to enter into no controversy. They are to preach the gospel with such faith and earnestness that an interest will be awakened. By the words they speak, the prayers they offer, the influence they exert, they are to sow seeds that will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a



certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ.

{RH, March 2, 1905 par. 14}

**PERIODICALS / RH - The Review and Herald / March 2, 1905 A Stirring Exhortation**

**March 2, 1905 A Stirring Exhortation**

***A STIRRING EXHORTATION***

WE GIVE BELOW SOME EXTRACTS FROM A COMMUNICATION FROM MRS. E. G. WHITE, DATED FEBRUARY 15. THIS INSTRUCTION OUGHT TO BE STUDIED BY ALL OUR READERS, AND ESPECIALLY BY THE CONFERENCE WORKERS. NOTE THE STATEMENT, "THE LORD CALLS FOR ACTION." IT IS EVIDENT THAT PROMPT AND DECIDED MOVES OUGHT TO BE MADE TO PRESENT THIS MESSAGE TO ALL THE PEOPLE. EVERY LEADER SHOULD PLAN WISELY, AND THEN COMMAND ALL HIS FORCES FOR SERVICE. SISTER WHITE WRITES:--

{RH, March 2, 1905 par. 1}

Let those who have been trained for service now take their places quickly in the Lord's work. House-to-house laborers are needed. The Lord calls for decided efforts to be put forth in places where the people know nothing of the truth. Singing and prayer and Bible readings are needed in the homes of the people. Now, just now, is the time to obey the commission, "Teaching them to observe all things whatsoever I have commanded you." Those who do this work must have a ready knowledge of the Scriptures. "It is written" is to be their weapon of defense. God has given us light on his Word that we may give it to our fellow men. The truth spoken by Christ will reach hearts. A "Thus saith the Lord" will fall upon the ear with power, and fruit will appear wherever honest service is done. {RH, March 2, 1905 par. 2}

The Lord calls for action. The Sabbath question is being agitated in Washington, and while minds are stirred, there is an opportunity for our people everywhere to sow the seeds of truth. Should we neglect to take advantage of this time, we should miss a great opportunity for letting light from God's Word shine forth. The trumpet is to give a certain sound. {RH, March 2, 1905 par. 3}

Christ's divinity is to be steadfastly maintained. When the Saviour asked his disciples the question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Said Christ, "Upon this rock," not on Peter, but on the Son of God, "I will build my church; and the gates of hell shall not prevail against it." {RH, March 2, 1905 par. 4}

Great is the mystery of godliness. There are mysteries in the life of Christ that are to

be believed, even though they can not be explained. The finite mind can not fathom the mystery of godliness. {RH, March 2, 1905 par. 5}

Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour. {RH, March 2, 1905 par. 6}

**PERIODICALS / RH - The Review and Herald / March 9, 1905 God's Purpose for Us  
[A PORTION OF A SERMON BY MRS. E. G. WHITE AT OAKLAND, CAL., SUNDAY,  
APRIL 12, 1903.]**

**March 9, 1905 *God's Purpose for Us*  
[A PORTION OF A SERMON BY MRS. E. G. WHITE  
AT OAKLAND, CAL., SUNDAY, APRIL 12, 1903.]**

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." {RH, March 9, 1905 par. 1}

Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes he shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. To us has been given the privilege of receiving the wisdom that cometh from God, of seeing the beauty and the glories of that Word which lies at the foundation of all true knowledge. The Bible teaches us what a Christian ought to be, and what he ought to do. {RH, March 9, 1905 par. 2}

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern Man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on him, that by beholding we may be changed into his likeness. We may behold Christ to good purpose. We may safely look to him; for he is all-wise. As we look to him and think of him, he will be formed within, the hope of glory. {RH, March 9, 1905 par. 3}

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve. {RH, March 9, 1905 par. 4}

Think of how much it cost Christ to leave the heavenly courts, and take his position at the head of humanity. Why did he do this?--Because he was the only one who could redeem the fallen race. There was not a human being in the world who was without sin. The Son of God stepped down from his heavenly throne, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He came to die for us, to lie in the tomb as human beings must, and to be raised for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." One equal with God passed through death in our behalf. He tasted death for every man, that through him every man might be a partaker of eternal life. {RH, March 9, 1905 par. 5}

Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with him into the heavenly courts, and through the eternal ages he will bear it, as the One who has redeemed every human being in the city of God the One who has pleaded before the Father, "I have graven them upon the palms of my hands." The palms of his hands bear the marks of the wounds that he received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts. {RH, March 9, 1905 par. 6}

Our Saviour bore all that we are called upon to bear, so that no human being could say, "He does not know my suffering and my trials." In all our afflictions he was afflicted, and because of this, the Father has committed to him all judgment. {RH, March 9, 1905 par. 7}

Satan declared that human beings could not live without sin. Christ passed over the ground where Adam stumbled and fell, and by a sinless life placed the human race on vantage-ground, that every one might stand before the Father accepted in the Beloved. {RH, March 9, 1905 par. 8}

The Saviour ascended to heaven to plead before the throne of God in our behalf. Just before his ascension he gave to his disciples the commission, "Go ye therefore,

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." To us as well as to the disciples this commission is given. We are to speak the things that Christ has commanded us. Let us not talk of the mistakes and defects of others. Let us speak the words that Christ has given us to speak. Let us seek for the blessings that Christ has placed within our reach, that we may be made capable of receiving more and still more of his grace, and that we may be filled with a living, active, growing faith,--a faith that believes the promise, "Lo, I am with you always, even unto the end of the world."

{RH, March 9, 1905 par. 9}

**PERIODICALS / RH - The Review and Herald / March 16, 1905 Notes of Travel--No. 6 San Diego County, California Mrs. E. G. White**  
**March 16, 1905 Notes of Travel--No. 6**  
**San Diego County, California**

**Mrs. E. G. White**

From Los Angeles we went to San Diego, and spent three weeks, from November 7 to 28, at the Paradise Valley Sanitarium. {RH, March 16, 1905 par. 1}

There are nearly three hundred Sabbath-keepers in San Diego County, settled mostly in San Diego, National City, Escondido, and San Pasqual. A general meeting was appointed to be held in the San Diego church, November 12 and 13. The brethren responded cheerfully, and the commodious meeting-house was well filled. Elders Santee, Healey, and Burden came down from Los Angeles County to take part with us and Elder F. I. Richardson in the general meeting, and to counsel about the work of our new sanitarium. {RH, March 16, 1905 par. 2}

It had been announced that I would speak on Sabbath morning, but I was unable to fill my appointment. While traveling I had caught a severe cold, and could only whisper. Sunday afternoon was pleasant, and I attempted to speak. With great difficulty I spoke for about twenty minutes. Then Elder Healey gave a stirring discourse to the large audience that had assembled. {RH, March 16, 1905 par. 3}

On Monday the attention of our brethren was given to the affairs of the Paradise Valley Sanitarium. They looked over the land and the buildings, and saw the improvements that were being made. All were surprised to find that so much had been done during the summer in preparing the building for occupancy, and with thankful hearts they entered into counsel concerning future plans and work. {RH, March 16, 1905 par. 4}

**A Review of Our Experiences**

During the spring of 1902 the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. After being used for a few months, it lay idle for many years, and was then offered for sale at twenty thousand dollars, with encouragement that it might be purchased for fifteen thousand dollars cash. {RH, March 16, 1905 par. 5}

In September, 1902, after the Los Angeles camp-meeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. Here was a well-constructed, three-story building of fifty rooms, with broad verandas, standing upon a pleasant rise of ground, and overlooking a beautiful valley. Many of the rooms are large and airy, and there is a stationary marble wash-bowl in most of the bedrooms. {RH, March 16, 1905 par. 6}

Besides the main building, there is a good stable, and also a six-room cottage, which can be fitted up for helpers. The property is conveniently located, being less than seven miles from San Diego, and about a mile from the National City post-office. {RH, March 16, 1905 par. 7}

There are twenty acres of land. About one half of this had once been planted to fruit-trees, but during the long drought that this country has suffered, all the trees died except the ornamental trees and shrubbery around the buildings, and about seventy olive-trees on the terraces. {RH, March 16, 1905 par. 8}

When we learned that the owners of this property had become so discouraged on account of the many years of drought that they were offering it for twelve thousand dollars, I said to our brethren, "I believe that the Lord has kept this place for us, and that he will open the way for us to secure it. I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord." {RH, March 16, 1905 par. 9}

A year before, light had been given me that our people in southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encouragement given us, and published in the "Testimonies for the Church," Vol. VII, in the following words:-- {RH, March 16, 1905 par. 10}

"As soon as possible sanitariums are to be established in different places in southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made. . . . In southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work be carried forward on sensible, rational lines. Several small sanitariums are to be established in southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of southern California." {RH, March 16, 1905 par. 11}

In December we learned that this place could be purchased for eleven thousand

dollars, and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the Southern California Conference were not ready to co-operate in the matter, and nothing was done. {RH, March 16, 1905 par. 12}

In the summer of 1903 the property was offered to us for eight thousand dollars, and again we found that our brethren were not in a position to act. {RH, March 16, 1905 par. 13}

The drought continued, and the owners of this property were very much discouraged. In January, 1904, Dr. Whitelock wrote me that the mortgages could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. Then we telegraphed an offer of four thousand dollars for the mortgages. Two days later a telegram was returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering six thousand dollars for the mortgages. {RH, March 16, 1905 par. 14}

Shortly after we had secured the place, Elder and Mrs. J. F. Ballenger joined us in raising the amount to be paid for the property. {RH, March 16, 1905 par. 15}

Having secured the place, we needed a manager, and we found one ready for the work. Brother E. R. Palmer and his wife, who had spent the winter in Arizona, were in San Diego. Brother Palmer's bronchial trouble, which had brought him West, was being overcome, and they were willing to take charge of the work of fitting up the sanitarium building for use. {RH, March 16, 1905 par. 16}

At first Brother Palmer had to work moderately and with great caution. His health would not admit of violent exertion, and our funds would not admit of hiring much help. He began the work cautiously, and the way opened for advance. {RH, March 16, 1905 par. 17}

When we visited the place in November last, we found that much had been done during the summer. The building had been thoroughly repaired, inside and out, and painted outside. It had been fitted up with electric lights, and about one third of the rooms were furnished. By taking advantage of several sales of furniture by wealthy families leaving the country, first-class furniture had been secured at very low prices. {RH, March 16, 1905 par. 18}

Our great anxiety about the place was the matter of an ample supply of water. Years ago, when the valley was prosperous, it depended upon the water of the mountain streams stored up by great dams, but as the result of the many years of drought, there was no water in the reservoirs to supply our needs. Some of our neighbors in the valley had good wells, but our place was a little to one side. The great question was, Can we get plenty of water by digging? {RH, March 16, 1905 par. 19}

The well-diggers had gone down eighty feet, and found a little water, but they wanted much more. O how much depended upon our finding plenty of good, pure water! With an abundance of water our work could go forward, but without it, what should we do? From the beginning, I had felt the assurance that the Lord would open the way for our work to advance; but who could tell when and how? Our people were deeply desirous of seeing the sanitarium make a success, and as we met them, the



question was, "Have you found water?" {RH, March 16, 1905 par. 20}

While this important question was pending, Prof. E. S. Ballenger and my son went to San Pasqual and Escondido to present to our people the encouragements that had attended the enterprise thus far, and the plan of organization that had been prepared, and to ask for their help. {RH, March 16, 1905 par. 21}

All were glad to share the burden of making this sanitarium, as far as possible, a San Diego County enterprise, and they gave freely according to their ability. About fifteen hundred dollars was subscribed, and half of this was brought back for immediate use. {RH, March 16, 1905 par. 22}

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure water. The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones. {RH, March 16, 1905 par. 23}

The workers at the sanitarium are all cheerful and hard working. Every morning and evening they have a season of worship. For a day or two after reaching there, I met with them, and enjoyed the privilege very much. The blessing of the Lord rested upon us, and I was very sorry when sickness prevented me from attending regularly. {RH, March 16, 1905 par. 24}

When shall we open the place for patients? was a question often discussed. Several were impatiently waiting to enter, but how could we admit them while the house was being repainted inside, and while the large kitchen range was being set up? {RH, March 16, 1905 par. 25}

One morning a lady came unannounced, and insisted upon staying. Others came before we were ready, and patients continued to come till there were twenty, and our workers were kept so busy that there has been no time as yet for a formal opening. {RH, March 16, 1905 par. 26}

One evening, just before we left, a four-horse team drawing a large, heavy wagon, drove in, bringing gifts to the sanitarium from San Pasqual. In the load there were potatoes, squash, canned fruit, and two beautiful Jersey cows. {RH, March 16, 1905 par. 27}

During the last three nights of my stay at this institution, much instruction was given me regarding the sanitariums which for years have been greatly needed, and which should long ago have been equipped and set in working order. Medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people in their need. {RH, March 16, 1905 par. 28}

The workers connected with our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and deeds are to be noble and upright. They are ever to receive from Christ light and grace and love to impart to those in darkness. By their efforts the sick, the sinful, the prodigals, who have left the Father's house, are to be encouraged to return. God's word

to these workers is, "Lo, I am with you always, even unto the end of the world." "Fear not, neither be discouraged; for I am thy God."

{RH, March 16, 1905 par. 29}

**PERIODICALS / RH - The Review and Herald / March 23, 1905 An Open Letter**  
**March 23, 1905 An Open Letter**

Sanitarium, Cal., March 6, 1905.

Dear Brethren and Sisters: There is a great work to be done in many cities. Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation. {RH, March 23, 1905 par. 1}

I feel somewhat disappointed that the gifts that are being made toward the work in Washington do not steadily increase. The remarkable developments in the work in Washington, showing the importance of our moving there, should lead the people of God to make their offerings toward the One Hundred Thousand Dollar Fund larger and larger. The present showing should be decidedly different. My brethren and sisters, do not allow the large gifts for the work in Washington to be so few. We thank the givers of the small sums. And we know that there are those who can make larger gifts. The occasion demands that the men of means among us should bestir themselves. Our reputation is at stake. Now is the time for all to act a part. Unbelievers are looking on, and forming their opinions by the representation made. {RH, March 23, 1905 par. 2}

Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now. Let every believer in every place feel called upon to help. Let all feel that the work in Washington belongs to them, and let them do their utmost toward its advancement. {RH, March 23, 1905 par. 3}

Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis. {RH, March 23, 1905 par. 4}

**The Takoma Park Sanitarium**

We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest-field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building. Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums. {RH, March 23, 1905 par. 5}

Our sanitariums are one of the most successful means of reaching all classes of people. Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women may be placed under the care of God-fearing medical missionaries, and be treated without drugs. To these institutions will come those who have brought disease on themselves by improper habits of eating and drinking. These are to be taught the principles of healthful living. They are to be taught the value of self-denial and self-restraint. They are to be provided with a simple, wholesome, palatable diet, and are to be cared for by wise physicians and nurses. {RH, March 23, 1905 par. 6}

Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. {RH, March 23, 1905 par. 7}

There is most precious missionary work to be done in our sanitariums. In them Christ and the angels work to relieve suffering caused by bodily disease. And the work is by no means to stop there. The prayers offered for the sick, and the opening of the Scriptures to them give them a knowledge of the great Medical Missionary. Their attention is called to him as the One who can heal all disease. They learn about the great gift of eternal life, which the Lord Jesus is longing to bestow on those who receive him. They learn how to prepare for the mansions that Christ has gone to prepare for those that love him. If I go away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the Word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may receive comfort and hope and encouragement. {RH, March 23, 1905 par. 8}

The plan to provide institutions for the proper care of the sick originated with the Lord. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians, who know how to treat the sick from the standpoint of the skilful Christian physician. These physicians are to be earnest and active, serving the Lord in their activity. They are to remember that they are working in the place and under the oversight of the Great Physician. They stand as guardians of the beings that Christ has purchased with his own blood, and it is therefore essential that they be governed by high, noble principles, carrying out the will of the divine Medical Missionary, who is ever watching over the sick and suffering. {RH, March 23, 1905 par. 9}

He who is set as a guardian of the health of the sick should understand by experience the soothing power of the grace of Christ, so that to those who come to him for treatment he can impart in words the uplifting, health-giving power of God's own truth. A physician is not fit for medical missionary work until he has gained a knowledge of him who came to save perishing, sin-sick souls. If Christ is his teacher, if he has an experimental knowledge of the truth, he can hold up the Saviour before the sick and

dying. {RH, March 23, 1905 par. 10}

The sick note carefully the looks and words and acts of their physician, and as the Christian physician kneels beside the bedside of the sufferer, asking the Great Physician to take the case into his own hands, an impression is made upon the mind of the sick one that may result in the saving of his soul. {RH, March 23, 1905 par. 11}

A sanitarium building is to be erected at Takoma Park, that this work may be carried forward. Will not those who have means feel it a privilege to give something toward this work, that the needed fund may be raised soon? The Lord will certainly bless those who will cheerfully return to him his own. Doors that were once fast closed are now opening wide for the entrance of our workers. I call upon our people, while the way is open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the One Hundred Thousand Dollar Fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and he calls upon those who have means to place it in the treasury for the advancement of his work. Send in your offerings for the buildings to be erected at Takoma Park. We are praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised. {RH, March 23, 1905 par. 12}

We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel. {RH, March 23, 1905 par. 13}

To the workers in Washington, I would say: We have faith, my brethren and sisters, that if you will walk humbly with God, you will see of his salvation. It is the desire of my heart that you shall know the power of the grace of our Lord Jesus Christ. We have an all-sufficient Helper. He understands our weakness and our needs. Let there be fasting and prayer. Let self be humbled. Let the heart be cleansed from all impurity. Confess your sins, and plead with God day and night for the victory, and you will walk in the light as Christ is in the light.

Ellen G. White.

{RH, March 23, 1905 par. 14}

**PERIODICALS / RH - The Review and Herald / March 30, 1905 Notes of Travel--No. 7 A Visit to Redlands and Riverside Mrs. E. G. White**

**March 30, 1905 Notes of Travel--No. 7  
A Visit to Redlands and Riverside**

**Mrs. E. G. White**

From San Diego we returned to Los Angeles, and on Tuesday, December 6, we

went to Redlands for a few days' visit. A little way out from Los Angeles, the scenery became very uninteresting. We passed through much barren land. Here and there, the desert, by means of irrigation, had been converted into flourishing orange groves; but for miles and miles at a stretch the land was uncultivated. As we rode along, I remembered scenes presented to me years before, of barren land, such as that through which we were passing, being cultivated and improved, and, by irrigation, made to yield rich returns. I was instructed that this was an object-lesson of the influence that the saving grace of Christ should have upon the hearts and lives of human beings. And had those to whom God has given the riches of the water of life, realized the responsibilities resting upon them as stewards of the grace of God, and gone forth as faithful missionaries into all the barren places of the earth, the wilderness would have been made to blossom as the garden of the Lord. {RH, March 30, 1905 par. 1}

The dreary, uninviting appearance of the desert over which we were passing represented only too well the spiritual condition of many cities, towns, and country places,--a condition that might have been changed had those who know the truth put forth earnest, self-sacrificing efforts to impart light to others. {RH, March 30, 1905 par. 2}

Places that have not yet been worked should long ago have heard the message. Those who are familiar with the teachings of God's Word, those who understand the things that Christ has commanded, are required, as stewards of his grace, to perform faithfully their appointed work. The means entrusted to them they are to use in opening new fields, in teaching those who would accept the truth were it presented to them in the way that Christ presented it when on this earth. All who have received the light of truth are held responsible to do their part in enlightening others. {RH, March 30, 1905 par. 3}

Of the Saviour's work we read, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." {RH, March 30, 1905 par. 4}

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." {RH, March 30, 1905 par. 5}

These words give an illustration of the way in which Jesus cultivated the soil of the heart. They point out clearly the work that we are to do, not in one place merely, but in every place. The light that God has graciously given us we are to communicate to many others. To every nation and kindred and tongue and people the warning message is to be given. {RH, March 30, 1905 par. 6}

We are to learn from Christ the science of soul saving. He is the mighty Healer. In our work of preaching the gospel, we are to establish small sanitariums in many places. Sanitarium work is one very successful means of bringing the message of salvation

through Christ to the attention of a large class of people who can be reached in no other way. Those from the higher walks of life will come to our sanitariums for treatment, and when they go away, they will tell others of the benefits they have received. Thus others will be induced to come. It is God's design that our sanitariums shall act an important part in giving the message of Christ's soon coming to those in the highways and the byways. {RH, March 30, 1905 par. 7}

As we neared Redlands, the aspect of the country changed entirely. Cultivation and irrigation have transformed the desert into beautiful and fertile orange groves, which, at the time of our visit, were laden with fruit. On reaching Redlands, we went to the home of Brother and Sister E. S. Ballenger, where we were entertained during our stay. {RH, March 30, 1905 par. 8}

In this short sketch I shall not attempt to describe Redlands. One morning we took a long drive over the city. We drove through a beautiful highland park, known as Smiley Heights. This was once barren hills, but it is now covered with orange groves and with a great variety of ornamental trees and shrubs. As we drove higher and higher up the mountainside, which was so beautifully adorned, we were charmed with the scenery. From the top of the hill, we obtained a fine view of the city of Redlands; and as I looked upon it, I realized that just such places had been presented to me in vision as places to which we must give special attention. I had been instructed that in places similar to this, we would have opportunity to establish sanitariums, and that by means of these institutions men and women would be taught the gospel of physical and spiritual healing. {RH, March 30, 1905 par. 9}

On Sabbath morning I spoke in the pretty little church building that has recently been erected by our people in Redlands. There was a good attendance, some of the brethren and sisters from San Bernardino being present. The Lord gave me strength to speak for about thirty minutes. I felt so thankful for this; for I was just recovering from a four weeks' sickness. {RH, March 30, 1905 par. 10}

The Lord blessed our meeting. In the evening another meeting was held, at which Brother Ballenger and W. C. White spoke of the Glendale Sanitarium and its needs, and invited those present to help in preparing the building for the reception of patients. The church-members in Redlands are poor, but they gave liberally in response to this call.

*(To be concluded)*

{RH, March 30, 1905 par. 11}

**PERIODICALS / RH - The Review and Herald / April 6, 1905 Notes of Travel--No. 7  
A Visit to Redlands and Riverside Mrs. E. G. White (Concluded)**

***April 6, 1905 Notes of Travel--No. 7  
A Visit to Redlands and Riverside***

**Mrs. E. G. White**



**(Concluded)**

Years ago many places in southern California were presented to me as very important fields, needing earnest labor. While at Redlands, I recognized it as one of these places. Light was given me that the unworked condition of the cities of southern California is a dishonor to those who know the truth. Recently Elder Simpson held tent-meetings in Redlands, as a result of which many new members were added to the church. For this we praise the Lord. But there is still much to be done in Redlands. We need now to put forth earnest efforts in the cities of southern California. {RH, April 6, 1905 par. 1}

On reaching Redlands we learned that Brother J. A. Bowles had died a few days before. I felt so sorry to think that I could not meet him once more and have prayer with him. As we passed by his flourishing orange grove, we thought of the kindness he had so often shown in sending us presents of oranges. Brother Bowles was a sincere Christian, and ever showed a deep interest in the work and cause of God. He rejoiced greatly when he saw souls accepting the truth. He is resting now, till the last trump shall sound, and the dead in Christ shall rise to meet their Lord in the air. {RH, April 6, 1905 par. 2}

An announcement had been sent out that on Sunday morning at eleven o'clock I would speak in our church at Riverside. Sister McEnterfer and I drove across with Brother Bowles's son and his wife. On the way we passed through miles and miles of orange groves. A wonderful work has been done in bringing water from the mountains and from wells, and irrigating the land so abundantly that it yields rich harvests of beautiful fruit. {RH, April 6, 1905 par. 3}

On reaching the place of meeting, we found that here at Riverside, also, our people had recently built a beautiful house of worship. The church was well filled. Several not of our faith were present. I was able to speak for an hour, and all seemed interested. {RH, April 6, 1905 par. 4}

For a year or two Dr. Leadsworth has been operating treatment rooms in Riverside; and at the close of the meeting, I went there to rest for a little while before taking the train for Redlands. Here we met Brother and Sister Towle, old friends from Maine. {RH, April 6, 1905 par. 5}

On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium. {RH, April 6, 1905 par. 6}

Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me

a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls. {RH, April 6, 1905 par. 7}

The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us. {RH, April 6, 1905 par. 8}

In his work, Christ met the people where they were. Much of his public labor was done in Capernaum, a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and the great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world. {RH, April 6, 1905 par. 9}

We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear. {RH, April 6, 1905 par. 10}

I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist, "Repent ye: for the kingdom of heaven is at hand. . . . This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." {RH, April 6, 1905 par. 11}

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done today in southern California.

{RH, April 6, 1905 par. 12}

**PERIODICALS / RH - The Review and Herald / April 13, 1905 An Open Letter**  
**April 13, 1905 An Open Letter**

"Elmshaven," Sanitarium, Cal.,  
Jan. 11, 1905.

*To the Leaders in Our Work at Takoma Park:--*

I exhort all who are connected with the work at Takoma Park to bring Christ into all that they do and say. Lift him up, higher and still higher, that by beholding him, you may be changed into the same image. To you, and to all others who believe in him, he becomes an inspiring force. To all who receive him he gives power to become the sons of God. Only by obtaining this power can we gain perfection of character. {RH, April 13, 1905 par. 1}

We can be partakers of the divine nature. In the strength of the Redeemer, we can live pure, noble, helpful lives. Make yourselves acquainted with every detail of the life of Christ. Strive to become like the Saviour, who was meek and lowly and self-denying. He was inspired with the purest purposes. So must you be if ever you see the King in his beauty. Pure, unselfish love was the principle that governed all that he said and did. He has power to imbue us with the faith that works by love and purifies the soul. {RH, April 13, 1905 par. 2}

I thank the Lord that we have men in charge of our work at Takoma Park who have taken a firm stand that they will not be corrupted in any of their transactions with worldly men. Thus business men will be convinced that the faith of Seventh-day Adventists is not a pretense or sham, but that it leads men to walk in the way of the Lord and to do his will. {RH, April 13, 1905 par. 3}

I have been instructed that strong temptations will come to men who are connected with our institutions. The work we are called upon to do in Washington is to keep every jot and tittle of the law in surety and in strength, in might and in power. When worldly men present temptations to you, listen not to their offers, and accept not their bribes. I thank the Lord that you have not betrayed the sacred trusts committed to your hands. {RH, April 13, 1905 par. 4}

Our physicians also will have opportunities to gain advantages for themselves, by following worldly policy. Let them distinctly tell those who offer these temptations that they will not enter into any worldly schemes. I rejoice to think that those who have charge of the work in Takoma Park are Christians, men who can teach the youth in their charge to do acceptable work. My brethren, let unselfishness and scrupulous integrity characterize all that you do. Do not allow your actions to be tainted with dishonesty. Work for time and work for eternity, remembering that the Lord sees and hears all that is said and done. His all-seeing eye examines every work. Never resort to the slightest dishonesty to gain an advantage. Do not buy or sell dishonestly. In all that you do, inquire, "Is this the way of the Lord?" Cherish a clear sense of what you must be and do in order to develop a character that is without spot or wrinkle or any such thing. It is the perfect man in Christ who meets God's ideal. The work of those who are guided and controlled by Christian motives will bear witness for God. Christ lived the very life that he requires his followers to live. {RH, April 13, 1905 par. 5}

The Saviour has a deep contempt for all deception. The stern punishment meted out to Ananias and Sapphira shows this. Desiring to receive commendation for good deeds, yet unwilling to give all to God, they sold their possessions, and keeping back part of

the price, laid the rest at the apostles' feet. They hoped to be thought liberal and self-denying, but the Holy Spirit read the deception, and sudden punishment came upon them. Today the same Spirit condemns all underhand dealing. All selfish meanness is to be put away from the character. This is the lesson that God would have us learn from the experience of Ananias and Sapphira. {RH, April 13, 1905 par. 6}

There are virtues that are to be daily strengthened. A reverence for justice and equity is to be cultivated. He who permits in himself that which he condemns in others is doing himself a great wrong. {RH, April 13, 1905 par. 7}

"Love as brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another. {RH, April 13, 1905 par. 8}

A terrible deception has taken possession of the Christian world. There is a high profession, but a dwarfed godliness. Let us so live that at last God can say to us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Our lives may show a steady spiritual growth. But I have seen that which makes me tremble--men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. {RH, April 13, 1905 par. 9}

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." {RH, April 13, 1905 par. 10}

This is a time for every one to deal truly with his own case. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven." {RH, April 13, 1905 par. 11}

Daily, hourly, the leaders in the work are giving lessons to those with whom they are associated. My brethren, be reasonable in your every requirement, as men of intelligence, whom God has chosen. Let all that you do reveal the strictest integrity. Be true and faithful. Set an example that all may safely follow. Do not draw into the web of your character one thread of selfishness; for this would spoil the pattern. {RH, April 13, 1905 par. 12}

As you advance in the work, you will find that there are many things that must receive careful consideration. Allow no shiftlessness. When a man is employed in the work of God, he is under obligation to use all his capabilities in the very best service that he can offer. He is to remember that God has hired him to work in his vineyard. Every woman is to stand in her place, helping to perfect her own character and the characters of the members of her family. Father, mother, and children are to do honor to the principles of heaven, that the influence of angels may unite with their efforts in the preparation of character for the higher life.

Ellen G. White.

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{RH, April 13, 1905 par. 13}

**PERIODICALS / RH - The Review and Herald / April 20, 1905 The Work for This Time Mrs. E. G. White**

**April 20, 1905 *The Work for This Time***

**Mrs. E. G. White**

I have a message to bear to our people. For weeks I have not been able to sleep for more than a few hours each night. I am thinking, praying, and planning for the work in Washington. Shall the work at the capital of our nation be hindered for lack of funds? Shall the number of laborers be limited to a very few, when many should be improving the present opportunity to call the attention of the people to the truth for this time? I pray that those of our people who have means to spare will at this time place it in the Lord's treasury, that his purpose for the advancement of his cause may be carried out. This is the Lord's opportune time for the working of Washington and the surrounding suburbs. {RH, April 20, 1905 par. 1}

Night after night I am standing before the people, bearing a very positive testimony, and pleading with them to be wide-awake, and to take up the work of circulating our literature. I have seen men and women agitated in regard to present truth, and in need of some one to lead them into clearer light. Night after night I am urging our people to awake from their spiritual slumber, and do their utmost to help in this great crisis in the work in Washington. {RH, April 20, 1905 par. 2}

God is looking down from his throne, and is sending his angels to this earth to co-operate with those who are teaching the truth. Read the record of the experience of Philip and the eunuch. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. {RH, April 20, 1905 par. 3}

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. {RH, April 20, 1905 par. 4}

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. {RH, April 20, 1905 par. 5}

"And the eunuch answered Philip, and said, I pray thee, Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. {RH, April 20, 1905 par. 6}

"And as they went on their way, they came unto a certain water; and the eunuch

saith, See, here is water; what doth hinder me to be baptized? And Philip saith, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. {RH, April 20, 1905 par. 7}

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. {RH, April 20, 1905 par. 8}

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." {RH, April 20, 1905 par. 9}

This incident shows the care that the Lord has over every mind that is susceptible to the truth. We see how closely the ministration of heavenly angels is connected with the work of the Lord's servants on this earth. {RH, April 20, 1905 par. 10}

A burden was placed upon Philip to enter new places, to break up fresh ground. Direction was given him by an angel who was watching for every opportunity to bring men into connection with their fellow men. Philip was sent "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This brought him into touch with a man of wide influence, who, when converted, would communicate to others the light of truth. By the Lord's working through Philip, the man was convinced of the truth, and was converted and baptized. He was a highway hearer, a man of good standing, who would exert a strong influence in favor of the truth. {RH, April 20, 1905 par. 11}

Today, as then, angels of heaven are waiting to lead men to their fellow men. An angel showed Philip where to find this man, who was so ready to receive the truth, and today angels of God will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. {RH, April 20, 1905 par. 12}

There is no place in America of greater importance than Washington. The recent developments in that place show that our brethren moved there none too soon. Angels of heaven directed their course in planting the standard of truth in Washington. Men of influence are being aroused to study the truth for this time. No opportunity should be left unimproved to establish the work firmly in this important place. And our efforts are not to stop there. In many cities the truth has not yet been proclaimed. Workers are to come to the front; men and women who are wise in reaching human minds are to be set at work in every place where there is an opening. Every one who is interested is to be judiciously labored for. The men in high places are to hear the message of truth. Angels of heaven will unite with the Lord's appointed ministers and medical missionaries, aiding them to exert on the minds of the people an influence in favor of the truth. {RH, April 20, 1905 par. 13}

Philadelphia and other important places should be worked. Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and of the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities to present the truth that burdens my heart, and keeps me awake night after night. {RH,



April 20, 1905 par. 14}

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury, for the support of the ministers and missionaries who are opening the Scriptures to the people, and working from house to house. These workers are to do their best, as the Lord's light-bearers. As they walk humbly with God, angels of heaven will co-operate with them, making impressions on minds. In the past angels of God have stood beside his messengers, as they have raised the standard bearing the inscription, "The Commandments of God and the Faith of Jesus." The ministers and evangelists who are laboring in the Lord's vineyard, must be supported. We may have a part in the work by bringing to the storehouse means for the sustenance of the Lord's chosen ones. {RH, April 20, 1905 par. 15}

In the place of complaining of the officers of the General Conference because they can not respond to the multiplied calls for men and means, let our church-members bear a living testimony to the power of the truth by denying self, and giving liberally for the advancement of the work. Let our sisters save by refusing to put expensive trimmings on their garments. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord. {RH, April 20, 1905 par. 16}

Most earnest work is now to be done in proclaiming the message of present truth. Every voice is now to harmonize; every believer is to unite in urging obedience to the law proclaimed from Sinai. Let us unite with the angels of heaven in presenting to our people in every place the necessity of paying a faithful tithe and of bringing to the Lord liberal gifts and offerings. {RH, April 20, 1905 par. 17}

Never was there a more important time in the history of our work than at present. The message in the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and his work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is his. The means entrusted to you by the Lord for the advancement of his work should be used in sending the gospel to all parts of our world. {RH, April 20, 1905 par. 18}

The curse of God will surely come upon those who rob him in tithes and offerings. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." {RH, April 20, 1905 par. 19}

Shall we not, as a people, come up to the help of the Lord, to the help of the Lord against the mighty? Shall we not with humble hearts confess our sins of neglect? Shall we not return unto the Lord his own? Then he will impart his goods to those who are faithful, that they may do still more for the advancement of his work. {RH, April 20, 1905

par. 20}

Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations, and kindreds, and tongues, and peoples. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where people are begging for some one to come and teach them the truth. {RH, April 20, 1905 par. 21}

Our heaviest burden at the present time is for the work in Washington. Angels of God are co-operating with those who are lifting the standard of God's holy law in this important place. Will you help these faithful workers? Will you send in the means needed in order for the necessary buildings to be erected? Let the members of every church now do all in their power to raise the fund necessary for the completion of the buildings that are so much needed in Washington. The work must be quickly established at the capital of our nation. Will you not, my brethren and sisters, see that the necessary means are supplied for the accomplishment of this work?

*St. Helena, Cal., March 28, 1905.*

{RH, April 20, 1905 par. 22}

**PERIODICALS / RH - The Review and Herald / April 27, 1905 Instruction for Helpers and Students at Takoma Park, D. C. Mrs. E. G. White**

***April 27, 1905 Instruction for Helpers and Students at Takoma Park, D. C.***

**Mrs. E. G. White**

To the stewards and matrons, accountants and clerks, foremen and laborers, I would say: Let your stewardship and your service and all your business dealing be marked by strict integrity and the sanctifying influence of the truth, that others may take knowledge of you that you have been with Jesus, and have learned of him. Be faithful in all that you do. Let not one selfish, covetous act be recorded in the books of heaven against your name. Do not allow it to be seen that while you profess to be children of God, you are really serving the world. Serve God with heart and soul and mind and strength. Then angels of heaven will come close to you, and will lift up for you a standard against the enemy. {RH, April 27, 1905 par. 1}

Give your whole heart and life to the service of him who gave himself for your redemption. Disappoint the enemy. Refuse to be his tool for the carrying out of his plans. Turn away from the financial advantages which he offers you, and which, if accepted, would prove a curse to your religious experience. Then you can say in the cleanness of your heart, "My soul shall make her boast in the Lord." Let there be in your lives no deceitful devising, no artifice, no underhand schemes and contrivings. Depart from all things that you would condemn in others. {RH, April 27, 1905 par. 2}

Living Bible truth day by day will place you on vantage-ground. Your face will be

calm and peaceful, and your words will be, "I will greatly rejoice in the Lord, my soul shall be joyful in the Lord; for he hath clothed me with the garments of his righteousness, and it is my salvation. He hath covered me with the robe of his righteousness." You will be able to give comfort and hope to others, because you have through your integrity glorified God. {RH, April 27, 1905 par. 3}

You will walk carefully, lest you make crooked paths by which weak, struggling, halting souls shall be led out of the way. You will refuse to co-operate with worldly men to carry out worldly plans or policies. As you realize that you have a work to do for God, the temptations and allurements of the world will not tempt you from the path of equity and uprightness. The whole life will bear the testimony, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." "O my soul, thou hast said unto the Lord, Thou art God. The Lord is the portion of mine inheritance and of my cup" With the eye of faith you will behold the invisible, and the soul finds its strength in One who never fails. He is the joy of your life. {RH, April 27, 1905 par. 4}

We are fighting a battle with the powers of darkness. The Bible is the rule of our life. This word is the light which is to guide us in all our perplexities. Make the Lord your counselor. When you are at work, the enemy may come to you with suggestions and temptations, hoping to lead you from the path of integrity. Do not listen to him. Look away from him to the One who has bought you with his life. Give yourself to Christ, trust in him, and he will give you strength to resist the enemy. {RH, April 27, 1905 par. 5}

"If any man will come after me, let him deny himself, and take up his cross, and follow me." "Let no man seek his own, but every man another's wealth." "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." {RH, April 27, 1905 par. 6}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Never forget that you belong to Christ. Let all your work, to the most minute detail, be such that he can approve. Do not, in order to gain worldly advantages, steal that which belongs to God. {RH, April 27, 1905 par. 7}

Only by doing the will of God can we show that we possess true religion. Those who strive sincerely to break from the grasp of the enemy, and with full purpose of heart seek to know and obey the commandments of God, will be given power to become the sons and daughters of God. Their search after the things of heaven will be rewarded. {RH, April 27, 1905 par. 8}

### **To the Students in the Training College**

To the students in the school I would say: Keep in the path of self-denial. Avoid all ungodly companionship. Seek daily for the faith that works by love and purifies the soul. You will find your safety in studying the Word of God with a sincerity that keeps Christ constantly before the mind as the example to be followed. Lift him up, the Man of Calvary, by purity of word and work; for thus you honor God. By true religion, revealed

in the daily life, you and I and all who are striving for the crown of life, are to bear witness for Christ. {RH, April 27, 1905 par. 9}

He who is sanctified by the truth is strengthened to resist the assaults of those who have grown hardened in guilt. Shun the companionship of those who have not heeded the appeals of conscience. Let your light shine forth in Christlike words and deeds. Ask yourselves, What can I do to help those with whom I am brought in contact to resist temptation? What can I say to warn those who have not been taught to believe that the Lord is soon to come? {RH, April 27, 1905 par. 10}

Earnest searching of the Scriptures, with a sincere desire to understand the truth, will receive a sure reward. An occasional glance into the Word is not enough. An occasional prayer is not enough. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." Make the Bible the man of your counsel. Only thus can you gain strength to overcome. Let your light shine forth in clear, constant, distinct rays. An occasional service done for the Master is not enough. Only by an unreserved consecration to Christ of all that you have and are can you win souls to him. {RH, April 27, 1905 par. 11}

Let the students who are engaged in building do their work with thoroughness. Let them learn from their daily work lessons that will help them in their character building. Let them remember that in order to have perfect characters, they must make their work as perfect as possible. Into every line of this work let there be brought that stability which means true economy. {RH, April 27, 1905 par. 12}

Students, eternal interests are before you. Work with heaven in view, remembering ever your character building. Keep a pocket Bible with you as you work, and improve every opportunity to commit to memory its precious promises. {RH, April 27, 1905 par. 13}

"All things are yours; and ye are Christ's; and Christ is God's." God gave Christ to be the head over all things to the church. The Saviour loves the church with an everlasting love. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, April 27, 1905 par. 14}

Christ gave himself for the church that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. {RH, April 27, 1905 par. 15}

Remember that Satan will not leave any one alone who is working to build up memorials for the Lord. "Watch and pray, that ye enter not into temptation." {RH, April 27, 1905 par. 16}

From the Washington training college missionaries are to be sent forth to many distant lands. Let the students improve every opportunity to prepare for missionary work, while at the school. They are to be tested and proved that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact. {RH, April 27, 1905 par. 17}

The Lord will surely bless all who seek to bless others. The school is to be so conducted that students and teachers will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that

which they have learned, they will continually increase in wisdom and knowledge. We are to learn from the Book of books the principles by which we are to live and labor. By consecrating all our abilities to him who has the first right to them, we may ennoble all that is worthy of our attention. {RH, April 27, 1905 par. 18}

The students who will get the most good out of life are those who live the word of God in their dealings with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. Those who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies in our own selfish hearts. We are to bring brightness and blessing into the lives of others. We are to be channels through which God can let his goodness, mercy, and truth flow to the world. We are to be co-workers with Jesus Christ, imparting to others the blessings bestowed on us.

{RH, April 27, 1905 par. 19}

**PERIODICALS / RH - The Review and Herald / May 4, 1905 The Gift of Christ Mrs. E. G. White**

**May 4, 1905 *The Gift of Christ***

**Mrs. E. G. White**

God manifested his love for the world by sending his only begotten Son to save sinners. Christ took our nature, that through his grace we might be partakers of the divine nature. His divinity was bound up with humanity that humanity might stand on vantage-ground with God. {RH, May 4, 1905 par. 1}

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. {RH, May 4, 1905 par. 2}

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that *the Father sent the Son* to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. {RH, May 4, 1905 par. 3}

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. {RH, May 4, 1905 par. 4}

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loves his brother also."

{RH, May 4, 1905 par. 5}

We need to watch unto prayer, walking and working in constant dependence upon God. He in whose heart Christ is formed, he to whom Christ is the hope of glory, enlightening, sanctifying, strengthening, will be preserved from the false representations that will be made of God. {RH, May 4, 1905 par. 6}

The false sentiments that prevail today are of the world; they belong to the world; they are worldly in spirit and character. The apostle declared, "We are of God: he that knoweth God heareth us." The teaching of the apostles is not to be set aside. Men are not to feel at liberty to speak disrespectfully of these teachings because they do not agree with all that they set forth. Those who teach the truth for this time must understand the Scriptures, that they may give the right interpretation of the Scriptures, exalting the principles of the truth, and in life and character revealing the spirit of the truth. God works with such ones as speak of the life and miracles of his Son. {RH, May 4, 1905 par. 7}

He whose heart is filled with the love that proceeds from God, does not allow self-exaltation or dishonesty to find place in his life. He who is "born again," of the Spirit, reveals Christ in the daily life. He is upright in all his dealings. He does no sly, cunning, underhand work. The good fruit that appears in his life testifies to the condition of his heart. {RH, May 4, 1905 par. 8}

Christ's true followers are made complete in him, because he gives them of his Spirit. The blessed hope of seeing Christ as he is, and being like him, works in mind and heart like a quickening power, cleansing away impurity and depravity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him,--the hope of seeing Christ as he is--"purifieth himself, even as he is pure." {RH, May 4, 1905 par. 9}

How wide the contrast between the ones thus described and those who, though professing the faith, have not the love of God in their hearts. The latter class have not been made Christian gentlemen by the purifying influence of the truth. They are transgressors of the law of God, and their work is opposed to the work of Christ. {RH, May 4, 1905 par. 10}

Those who walk humbly with God are approved by him. Let us build ourselves up, through Christ, in the most holy faith. The truth of God alone is invincible. Those who profess to believe the Scriptures need now to know where they are standing. Christ will receive all who come to him confessing and forsaking their sins, and will give to them transformation of character. He offers to all the eternal-life insurance policy. The everlasting covenant is sealed with the blood of his crucifixion. Through his sacrifice on Calvary he makes peace for us. In him are hid the treasures of wisdom and knowledge. He is the divine storehouse of all light. He alone can prepare us to enter the gates of the holy city.

{RH, May 4, 1905 par. 11}



**PERIODICALS / RH - The Review and Herald / May 18, 1905 The Unity of the Spirit  
May 18, 1905 *The Unity of the Spirit***

***Remarks by Mrs. E. G. White at the  
Opening of the Conference,  
Thursday Morning, May 11***

I want to say a few words at the beginning of this conference. I feel a deep and intense desire that those who have come to this meeting shall not occupy their minds in investigating other souls. The work resting upon us as individuals should be taken up at this meeting. We are living in the great day of atonement, when every person should confess his sins, that the conviction of the Spirit of God may come to his heart. If you think that there is something standing between you and God, go to him, and ask him to help you to make the confession necessary in order that the wrong, whatever may be its character, may be taken out of the way. And ask him to help you not to repeat the wrong. {RH, May 18, 1905 par. 1}

It was a question with me whether I should venture to attend this meeting, because of the condition of my health. I decided that I would make no promises; I would wait and see what the will of the Lord was in the matter. Night after night I seemed to be bearing this testimony: that there are those in our churches who need at this time the deep movings of the Spirit of God upon their hearts; and I decided to come to the conference. {RH, May 18, 1905 par. 2}

Some pass over their wrong-doings, or, if they have confessions to make, they think that they will not confess, because to do this would lessen the confidence that their brethren have in them. God wants us to look to him, and to him alone, and have everything straight between our souls and God. We need to seek the Lord with all our hearts, that we may find him; we need to come into close relation with the cross of Calvary. We need to see Christ hanging upon that cross, making an atonement for our sins. When we see and understand our relation to Calvary, we shall know for ourselves something of the grief which, because of sin, Christ knew for us. {RH, May 18, 1905 par. 3}

How can we do this?--"Repent . . . and be converted." This is our only hope of salvation. We are to stand in a repentant, confessing attitude, and then joy will fill our hearts. {RH, May 18, 1905 par. 4}

Just as soon as you are impressed that there is something standing between you and God, or between you and your brethren, leave your gift before the altar of prayer, and do that which Christ has said you must do in order for the wrong to be taken out of the way. This is the first work that is to be done in this conference, if we expect the blood of Jesus Christ to be efficacious in our behalf. If we confess and forsake our sins, we shall come into that close relation to Jesus to which reference is made in the seventeenth chapter of John. We shall be one with Christ. This is the evidence that we

are to give to the world that God sent his Son to save sinners. This is the result of the influence of the grace of God upon human hearts; and when the conviction of sin comes, then the light of the glory of God will be revealed. If we have a living union with God, we shall hate the sin that separates the soul from God. {RH, May 18, 1905 par. 5}

The Lord does not want us to bring a sorrowful tone into our meetings. He desires praise. "Whoso offereth praise glorifieth me," he declares. We are to be always praising God. We need in our hearts the light of Christ; we need to know the joy of pardoned transgression and forgiven sin. If this joy is in us, we shall not be able to keep our lips closed during this conference, because we shall realize the greatness of the sacrifice made for us upon the cross. We shall realize that Christ bore our sins in his own body upon the tree. He was mocked and derided by those who ought to have received him. As he hung upon the cross, the leaders and rulers of the Jewish nation cried out: "He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him." {RH, May 18, 1905 par. 6}

When there are set before us things that are a cross for us to take up, we can never be one with Christ until we have lifted the cross. It may be the cross of confession, the cross of repentance, the cross of humiliation; but whatever it may be, let us remember that in lifting it, we are one with Christ, partakers of the divine nature. He suffered the agony, he endured the reproach, and he cried out, "My God, my God, why hast thou forsaken me?" It was because of our sins--because of your sins and mine--that he was thus afflicted. {RH, May 18, 1905 par. 7}

When those in our churches commit sins, they should repent of them before God, and they should also repent of them before their brethren, asking the pardon that they will be willing to give. Then the light that shines from the face of Christ will shine upon them. Let us clear the King's highway; let us plead with God until we know that we have received pardon. He will give it to us. But if you cover up your sin, you will have less and less sense of its sinfulness, and you will go on in the same line. God will receive every one who will confess and forsake his sins, crucifying self by departing from iniquity. {RH, May 18, 1905 par. 8}

The grace of the Lord Jesus Christ has been promised to all who will come to him in faith. You may say, I do confess my sins; but I do not feel any better. What has feeling to do with it? If you have confessed your sins if you have planted your feet on vantage-ground, and are sorry for your sins, so sorry that you will not repeat them, you will receive pardon. Remember that when you sin, you wound afresh the One who gave his precious life for you, putting him to open shame. The world looks on, and says, "Ah, they are the ones who profess to believe that Christ is coming, and who profess to believe that the Lord forgives their sins; but do you see their conniving, their dishonesty, their sinfulness?" Christ is humiliated in the person of his saints. Let us not take that position. Let us consider that it is a noble thing to confess our faults, and to forsake them. {RH, May 18, 1905 par. 9}

We expect to see the salvation of God in this meeting; but it will never come to those who cover up their wrongs, those who, catching perhaps a glimpse of light, think that it is all right, and that they have nothing more to do. You can never stand on

vantage-ground by taking that attitude. It is through the rectitude, the grace, revealed by the disciples of Christ, that the world is to be led to believe on him. This is to be the convincing power. In this our day of confession, this last great day of atonement, before the books shall be opened, and every man shall be judged by the things written in the books, are we considering how we shall stand in the judgment, in that day when every deed is to be tried, and every act is to be brought into review before the heavenly universe? Let us not make play-work of our religious life. Is it not time that we believed that Christ died on Calvary, that he might forgive our sins and pardon our transgressions? {RH, May 18, 1905 par. 10}

All through this meeting we want to hear voices saying, "He has pardoned my transgressions, he has forgiven my sins, and I am looking unto him, beholding him who is the author and finisher of our faith." We must stand where we shall not dare to take up a report against our brethren. Go right to the one you think has erred, and tell him his fault between him and you alone. Let this work be carried on, that there may be a coming closer and closer to God. Then you can speak of his pardon, and tell of his glory; and every voice can proclaim, "He has pardoned my transgressions, he has forgiven my sins, and I will praise him with heart, and soul, and voice." {RH, May 18, 1905 par. 11}

All heaven is looking upon this company. All the heavenly angels are watching those assembled here. We greatly desire that the deep movings of the Spirit of God shall be felt upon human hearts. Last night I lay awake for hours, saying these very things. I could not keep them out of my mind. I was repeating the very words that I am speaking to you this morning. Clear the King's highway; take out the stumbling-blocks; remove the rubbish; clear away the stones, that the Spirit of God may go through our midst, and that we may see the salvation of God as a lamp that burneth. That is what we need. We can not afford to cover up one sin. We want the richest blessing here; for trial is coming right upon us. Only a little while, only a short time, and every one will be severely tried. We want a daily renewal of the grace of God in our hearts, that we may climb the ladder of perfection step by step, rising higher and higher in the way that leads to heaven, to holiness, and to God. {RH, May 18, 1905 par. 12}

May the Spirit of God come into our meetings. May we see of his salvation, and may his glory be revealed here. Let every voice be raised to glorify God, not to pick flaws in one another. It is an individual work that we are to do. When this work is done, we shall hear the high praises of God in the midst of the sermon. This will not disturb the preacher at all, because the truth makes its application to the heart, to the mind, and to the conscience, and you will know that the word being spoken is inspired by the Spirit of God. Let every one take a firm hold upon God, and depart from iniquity, and the Lord will make your feet to stand upon high and holy ground.

{RH, May 18, 1905 par. 13}

## Time

### **May 25, 1905 *The Work for This Time***

Development of the Interests at Washington

Address by Mrs. E. G. White before the  
Conference, Tuesday Afternoon, May 16

Our work for this time is a most solemn and important work. Let those who claim to believe the truth take into consideration the fact that unless the Holy Spirit is with them in the work which God has given them, they will lose a great blessing, and their efforts will be a failure. If there are those who think that it is their business to criticize the ones whom God has put in a certain place to open the way, that the truth shall be carried forward as it should be in the different places, let them know that they are doing a work which God has not appointed them. If there are those here who cherish the spirit of criticism, this meeting will be of very little advantage to them. What we need at this very time is that the Spirit of God shall be manifested among us. {RH, May 25, 1905 par. 1}

Each one of us has all that he can do to overcome his own faults. Search out your own defects, and ask God to help you. Do not, for Christ's sake, excuse yourself from doing the very work that God has called you to do for yourself, and instead busy yourself trying to set some one else right. If each of you will take hold of Number One right at this meeting, the salvation of God will be revealed in a most marked manner. If this army of people would seek the Lord with heart and mind and soul, they would have something to say that would bring light and blessing and joy into the meeting. {RH, May 25, 1905 par. 2}

We are glad that we came to Washington a year ago, and spent some time here. We are thankful to the Lord that we know how the work started. I remember how, when we were living in the Carroll House, near the water-tower, the workmen would come over at half-past five every morning for a season of prayer. As often as I could, I met with this little company, speaking encouraging words to them. I felt so thankful that they would take the time every morning to seek the Lord. At these meetings we had singing and prayer, and a short Bible study. Sometimes several prayers would be offered, and earnest testimonies would be borne. We had evidence that the sweet Spirit of God came in among us. And the one who had charge of those working on the school land said that he had never had a company of workers who were more willing and ready to do all that it was possible for them to do. When I heard this, I thanked God. {RH, May 25, 1905 par. 3}

### **How the Lord Has Led**

It was with the greatest thankfulness that we watched the progress of the work; for

we knew that the Lord had led us here. Do you not think that the building up of this work cost earnest thought? Do you not think that it meant diligent seeking of the Lord? If you have any inclination to pull the work here to pieces, and tell how it ought to have been done, I tell you that you should feel it your duty to see that you yourself are moving justly before God. {RH, May 25, 1905 par. 4}

God has given to every man his work. He has given to every individual a certain work. If any of you have turned criticizer, you may be sure of one thing: that you will lose the blessing which you might have obtained had you rightly considered the work that your brethren have had to do in this new place. They have worked with all their strength to place things in such shape that the work could go forward. I have been given message after message for those who were standing at the head of the work here, for Elder Daniells and Elder Prescott, and for all connected with them in the work. The blessing of the Lord came upon me as I would write to them, saying, Be of good courage in the Lord. He is leading and guiding. He will bless you as you move forward. He will be your helper. {RH, May 25, 1905 par. 5}

Suppose that our brethren had not come to Washington when they did. Suppose that they had dallied for six months or a year. What would have been the result?--The bill concerning Sunday legislation would have been slipped right in, and I do not know how long or how severe a battle we should have had to fight. But in the mercy of God our brethren were able to forestall this movement, although, in order to do this, they had to neglect other pressing work. I can assure you that their hands and hearts were full. They prayed, they reached out to God, and they sent out tracts and pamphlets everywhere. And wherever this reading-matter has gone, the light of the Sabbath truth has penetrated. Earnest work was done, and constantly our prayers ascended to God, that he would let his power rest upon every one engaged in the work. {RH, May 25, 1905 par. 6}

### **A Burden for Souls**

Those connected with the work labored in harmony. They did not stop to find fault with one another. Every one tried to press the battle to the gates. We were far away at the time, but every morning and evening our petitions ascended to God for the work in Washington, that from this important place the light of Sabbath truth might shine forth. We prayed that God would put upon men a burden to enter the other cities that have been so long neglected. {RH, May 25, 1905 par. 7}

God has men who understand the truth. If they would feel the burden of his work, and press forward, not waiting to have everything outlined before them, much more would be accomplished. If many of these gathered in Battle Creek, who have a knowledge of the truth, were scattered out into the different fields, and were working intelligently and earnestly for the Master in the neglected cities, many souls would be brought into the truth. I would give a great deal more for the education that is obtained through practical work than I would for that obtained by hearing, hearing, hearing, and doing nothing. There may be some who have done the work of the Lord in Battle Creek,

but every time the matter is presented to me, the light given is that many should move out of Battle Creek, and out of other churches where large numbers of Sabbath-keepers are congregated, and go to work for the Master. {RH, May 25, 1905 par. 8}

There is a great work to be done, and we have felt so anxious, so full of hope and prayer, so full of earnest entreaty that the Lord would lead and guide. Night after night I have lain awake, unable to sleep, asking God for his mercy's sake to save those who are dying in their sins. The world is fast becoming as it was before the flood. My brethren and sisters, use your talent of speech, your influence, every jot of ability you have, in helping and strengthening others. Do not place your talents on the negative side, to discourage and dishearten others, but put your arms around those in need of help, and tell them that you will help them all you can. When the Holy Spirit rests upon you, you will understand what it means to have a burden for souls. {RH, May 25, 1905 par. 9}

For many months I could not sleep past twelve o'clock. What was the matter?--The burden of the work in Washington was upon my mind. God had signified that the publishing work should be transferred from Battle Creek to Washington. He promised to demonstrate his power and grace, and this he has done. When the crisis regarding Sunday legislation came, our workers were right on the ground, prepared to act in a way that made them channels of light to others. If they had not been on the ground, the bill regarding Sunday legislation would have been pressed through, leaving our work in darkness and discouragement. {RH, May 25, 1905 par. 10}

I want those present at this meeting to realize that it has meant a hard struggle to bring the work in this place to its present state of advancement. The Lord God has been at work. My brethren, instead of criticizing what has been done, save your speech for the great cities that have not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf. {RH, May 25, 1905 par. 11}

Let those who have any complaint to make, go right to the Lord, and ask him to give them a place where they can show what great things they can do, or else humble their hearts before God, and thank him for what he has done. {RH, May 25, 1905 par. 12}

### **Erection of Buildings**

I thank the Lord that I can meet you at this meeting. I am glad to see so many here. I know that the Lord is with those connected with this work. We were here when the buildings were first started, and we investigated everything as they went up. At the time, I was quite weak, but Brother Baird would take one of my arms and my son the other, and with their help I would walk up to where I could see what the foundation was, and how the walls were made. Again and again I went over the unfinished building, and as I



now see some of them completed, I say, Thank the Lord with heart and soul and voice for what has been accomplished. I have felt almost afraid to touch this subject here, lest I should burst into tears before you all, I am so grateful to see so much done. I am glad to see such neat buildings. There is no extravagance, but everything has been done with thoroughness, as God has directed it to be. From the work on these buildings, the students have learned lessons which they can carry with them wherever they go. When I was here, I was so glad to see the workers, not discouraged, but thankful for an opportunity to work for the Lord. I looked with great satisfaction upon the work being done; for I knew that the blessing of God was resting upon the workers. {RH, May 25, 1905 par. 13}

Opportunity after opportunity came to those in charge to gain advantage for the work. At one time they had a chance to buy lumber at so low a rate that thousands of dollars were saved. How was it that they were able to take advantage of this opportunity?--They had the money in their hands. {RH, May 25, 1905 par. 14}

Yesterday I went for a short ride through the forest, and O, the trees--God's trees and God's forest--how beautiful they looked! The city is not the slightest temptation to me. And yet we must carry the truth to the cities. Tents are to be pitched in the most favorable places, and meetings held. Let our workers pray the Lord to open the way that they may enter the large cities of the South, and labor as men taking down trees in the forest, as men earning a large amount of money. For they are. One soul saved is worth more than the whole world. If we can but take hold upon the arm of the Lord, success will attend our efforts. Christ gave his life on Calvary's cross to make it possible for human beings to be saved; and yet we are leaving the world without the knowledge of the truth that would make them wise unto salvation. What kind of an account will many have to settle with the Lord in the future? {RH, May 25, 1905 par. 15}

I ask you never to find fault with what has been done here; for I have seen the angels of God working here, encouraging the workers, and leading them to lift their eyes to see their Redeemer and be strengthened. I have seen the angels of God on this ground with the youth and with the other workers. I have seen the power of God at work here, and I wish to tell you that I want this meeting to be an everlasting cure of your faultfinding and murmuring and trying to find some one to criticize. May God help us all to humble our hearts before him and be converted. {RH, May 25, 1905 par. 16}

### **The Sanitarium and Educational Work**

There is a great work to be done here. Brethren Daniells, Prescott, Washburn, Colcord, Warren, and others, but especially Brethren Daniells and Prescott, have worked amid difficulties in the name of the Lord, and I know that the Spirit of God has been upon them. And though we have felt disappointed because means did not come in faster for the work in Washington, we have not complained, but have gone straight forward. The buildings have been put up as fast as possible. There is yet much to do. We must have a small sanitarium here, and we feel sure that the blessing of God will rest upon this branch of the work. The building will not be a large, expensive one, but

just such as the Lord desires to see here. {RH, May 25, 1905 par. 17}

It is the Lord's design that a training-school shall be conducted on these grounds. If there is a place anywhere in our world where there should be a school for the training of our youth to be efficient missionaries, it is here, where there is such an important field to be worked. We must make every effort to have a school of the highest order. Provision will have to be made for the very young, and also for intermediate students, in this vicinity. And we must reach the highest possible standard of perfection in the work of preparing students for the school above. {RH, May 25, 1905 par. 18}

Let the complaints come if they will. Those who complain will find that this brings them nothing but barrenness of soul; for we are moving under the direction of the One who has given the gospel commission, and we intend to carry the work forward. {RH, May 25, 1905 par. 19}

I call upon those who have been held at Battle Creek to gird on the armor. It is high time that they went forth into needy fields to labor for the Lord. It is not pleasing to God for them to stay in a place that has been worked over and over again, encouraging others to drift into Battle Creek to become unbelievers in the Testimonies God has given to his people, or perhaps infidels. Those who are fully established in the truth may gain a good education there, but there are others who go away infidels. By some, the truths that lie at the very foundation of our faith are being sacrificed. {RH, May 25, 1905 par. 20}

### Our Periodicals

God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. {RH, May 25, 1905 par. 21}

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit. {RH, May 25, 1905 par. 22}

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,--the truths that have made us as a people what we are, leading us on step by step. {RH, May 25, 1905 par. 23}

## Early Experiences

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. {RH, May 25, 1905 par. 24}

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given. {RH, May 25, 1905 par. 25}

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven. {RH, May 25, 1905 par. 26}

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense. {RH, May 25, 1905 par. 27}

## Salvation in the Truth

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? {RH, May 25, 1905 par. 28}

I want to tell you that Christ lives. He makes intercession for us, and he will save every one who will come to him in faith and obey his directions. But remember that he

does not want you to give your energies to criticism of your brethren. Attend to the salvation of your own soul. Do the work God has given you. You will find so much to do that you will have no inclination to criticize some one else. Use the talent of speech to help and bless. If you do the work God has given you, you will have a message to bear, and you will understand what is meant by the sanctification of the Spirit. {RH, May 25, 1905 par. 29}

Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground today. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us. I have the assurance of God that thus it will be. In the name of the Lord God of Israel I ask you to come up to the help of the Lord, to the help of the Lord against the mighty. If you do this, you will have on your side a strong helper, a personal Saviour. You will be covered with the shield of providence. God will make a way for you, so that you will never be overtaken by the enemy. I am praying that the power of the Saviour will be exerted in behalf of those who have entered into the temptations of the enemy. They are not standing under the broad shield of Omnipotence. My brethren, it is our privilege to stand under this shield.

{RH, May 25, 1905 par. 30}

## **PERIODICALS / RH - The Review and Herald / June 1, 1905 The Work in Washington**

### ***June 1, 1905 The Work in Washington***

A Talk by Mrs. E. G. White, Friday, May 19, at 10 A. M.

We feel very grateful to our Heavenly Father because he has moved by his Holy Spirit upon the minds of his people to give so liberally for the establishment of his work here in Washington. Every dollar of the money that has been sent in is needed. If God's people knew as I do the necessities of the cause in different parts of the great harvest-field, and if they felt as they should the urgency of the work, they would not permit of delay. I have seen workers on their knees, pleading with God to open the way for the truth to be proclaimed in places where souls, unwarned and unsaved, are perishing in their sins. There are houses of worship to be built, and in some places it is necessary that there be erected small sanitariums, that the higher classes may be reached. {RH, June 1, 1905 par. 1}

There are those in the world upon whose hearts God is moving, and if they but knew the principles of present truth, they would heed the message for this time, and would go forth to give it to others. {RH, June 1, 1905 par. 2}

The money that has been sent in for the work here is the Lord's. The gold and the

silver are mine, he declares, and the cattle upon a thousand hills. God bids us deny ourselves in the expenditure of means, and put into his treasury the money thus saved. {RH, June 1, 1905 par. 3}

I thank the Lord for these gifts. Those who have sent them are in so doing fastening themselves to God's work. As they give of their means, their interest in the progress of God's cause is deepened, and the act of giving thus becomes a double blessing. I feel so grateful for what has been done, because, in figures and representations, I have seen the necessity of help in foreign fields, and also in the Southern field; and I know that the Lord will move upon hearts in the large cities that have not yet been worked. We must not leave these cities unworked; but the very first necessity is right here in Washington. The work in this important place must be established. A publishing house must be erected here. God directed that the publishing work should be transferred from Battle Creek to this place. He will place his approval on the efforts made to carry forward his work on the lines that he has marked out. {RH, June 1, 1905 par. 4}

The establishment of the work here in Washington is creating a wide-spread interest in other places. Tracts and pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature. We shall find that they are not utterly ignorant of our truth, but that they have been studying the facts regarding the establishment of our work here. As people read of what has been done, they say, "That means work, and we must learn more of what this people is doing." {RH, June 1, 1905 par. 5}

The work that has been done here would never have been accomplished had there not been a determined effort to press the battle to the gates. {RH, June 1, 1905 par. 6}

I am thankful that the Lord has not left us in ignorance of how to gain his blessing. Read the eighth and ninth chapters of Second Corinthians, and you will find the whole matter outlined in a few words. Read how the believers came to the apostles, and laid their offerings at their feet, praying them with much entreaty that they would receive the gift. When God by his Spirit stirs the hearts of his people, leading them to see the necessities of his work, there will be a denying of self, and gifts will flow into the treasury for the proclamation of the truth for this time. {RH, June 1, 1905 par. 7}

If there are those who think that they are making large sacrifices for the work, let them consider the sacrifice that Christ made in their behalf. The human race was under sentence of death, but the Son of God clothed his divinity with humanity, and came to this world to live and die in our behalf. He came to stand against the host of fallen angels. We must have a Defender, and when our Defender came, he was clothed with humanity; for he must be subject to all the temptations wherewith man is beset, that he might understand how to deliver the godly out of temptation. He took his stand at the head of the fallen race, that men and women might be enabled to stand on vantage-ground. {RH, June 1, 1905 par. 8}

Christ did not come to this world with a legion of angels. Laying aside his royal robe and kingly crown, he stepped down from his high command, and for our sake became poor, that we through his poverty might be made rich. This was the plan laid in the heavenly courts. The Redeemer of mankind was to be born in poverty, and he was to

be a worker with his hands. He labored with his father at the carpenter's trade, and into all that he did he brought perfection. His companions sometimes found fault with him because he was so thorough. What is the use of being so particular? they said. But he would work until he had brought what he was doing as near to perfection as he could, and then he would look up with the light of heaven shining from his face, and those who had criticized him would turn away ashamed of themselves. Instead of retaliating when found fault with, he would begin to sing one of the psalms, and before those who had found fault with him realized it, they, too, were singing. {RH, June 1, 1905 par. 9}

Never should botch work of any kind be allowed in our institutions. Every student should be taught that in order to attain to perfection in character building, he must be faithful in the smallest duties appointed him. "Ye are God's husbandry, ye are God's building," and your work is to be done as in the sight of a holy God. Do your best, and heavenly angels will help you to carry the work on to perfection. {RH, June 1, 1905 par. 10}

Who was He who came to our world to redeem the fallen race? Isaiah tells us: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." {RH, June 1, 1905 par. 11}

Let us make it known that provision has been made for our redemption. Christ left the heavenly courts, and came to this world to make an atonement for us. All who come to him in living faith will be enabled to stand on vantage-ground. {RH, June 1, 1905 par. 12}

As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion. {RH, June 1, 1905 par. 13}

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father. By this unity they are to make it plain to the world that God sent his Son to save sinners. The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused. {RH, June 1, 1905 par. 14}

My brethren and sisters, take your stand on an elevated platform, and work to the point to be one with Christ. The heart of the Saviour is set upon his followers' fulfilling God's purpose in all its height and depth. They are to be one with him, even though they are scattered the world over. But God can not make them one in Christ unless they are willing to give up their own way for his way. {RH, June 1, 1905 par. 15}

In view of all that Christ has suffered for us, should we complain when we are called



to endure self-denial and suffering? Would not this make God ashamed of us? Let us rejoice that it is our privilege to be partakers of Christ's suffering; for thus only can we be fitted to be partakers of his glory. {RH, June 1, 1905 par. 16}

I thank God in behalf of those who have sent in their offerings to the work in Washington. I thank him for the privilege and satisfaction of knowing that there are hearts which are alive to the needs of the work of God, and are influenced by the Holy Spirit to give of their means for the advancement of this work. I thank God with heart and soul and voice. The work in this place is to be carried forward solidly. In the buildings that are put up, there is to be no extravagance, but the representation is to be such that those in the world will see that we understand what propriety is. {RH, June 1, 1905 par. 17}

Brethren and sisters, let us have characters so pure and holy that Christ can with joy present us to the Father. Let us be filled with the living principles of the truth for this time. Let us live lives that will lead sinners to the Saviour. Christ carried his humanity with him into the heavenly courts, and all humanity can claim him as their representative. We may be made complete in him. How?--By becoming partakers of the divine nature. To be partakers of this nature means more than many of us realize. It means giving up one's own way, and following the path that Christ has marked out. As we become partakers of the divine nature, we escape the corruption that is in the world through lust.

{RH, June 1, 1905 par. 18}

## **PERIODICALS / RH - The Review and Herald / June 15, 1905 Lessons From the Second Chapter of Philippians**

### ***June 15, 1905 Lessons From the Second Chapter of Philippians***

Talk by Mrs. E. G. White, May 13, 1905

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." {RH, June 15, 1905 par. 1}

I address those who have the light of the knowledge of Bible truth. Are you obeying the instruction given in the words I have read? Are you of one mind and one heart in Christ? {RH, June 15, 1905 par. 2}

There are many points that might be dwelt upon, but there is one that I wish to speak about especially. It is regarding the necessity of our working together in unity. One year ago I visited this ground. It was then a wilderness. You can all see what God has enabled the workers to accomplish because they were of one mind. Every one has done all in his power to lift. And our people in the different States have sent in their gifts

for the establishment of the work in Washington. {RH, June 15, 1905 par. 3}

I well remember how, when we were living in the Carroll House, near the water-tower, the young men working on the school land would meet together in a large room in this house at half-past five every morning for family worship. As we worshiped God together, we knew that the Holy Spirit was among us. We sought the Lord with the whole heart, and he came very near to us. We presented the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Is not this assurance strong enough? We took this promise with us into the place of prayer, asking the Lord to lead and direct in the work to be done here. Only one year has passed since then, and much has been accomplished. {RH, June 15, 1905 par. 4}

If there are any of you who have weak faith, remember that it is because you do not work on the affirmative side. It is of no use for us to think that we can carry forward the glorious work of God without strong, unfaltering faith. The world is fast becoming as it was in the days of Noah. Satan is working with intensity of effort, knowing that he has but a short time. Wickedness prevails to an appalling extent. God's people are but a handful, compared with the ungodly, and we can gain success only as we co-operate with the heavenly angels, who will go before all who press forward to do that which God has said should be done. {RH, June 15, 1905 par. 5}

I thank the Lord for the privilege of speaking to so many at this meeting. When I think of all that God has done for us, I say, "Praise God, from whom all blessings flow." As the work is opened up in the various places, may we ever remember that we are to draw in even cords. Those who have educated themselves to stand on the negative side should without delay repent and be converted. Let this conversion take place right on this ground. Remember that when you stand on the negative side, accusing and condemning, you make room for the agencies of the power of darkness. Precious time has to be spent in waging war against these agencies, because there were those who refused to stand on the affirmative side. {RH, June 15, 1905 par. 6}

Is it not best to be in harmony with the God of heaven? When you see your brethren striving to press the battle to the gates, is it not best to say, "Advance, advance. Carry the work forward with greater power than ever before"? {RH, June 15, 1905 par. 7}

"Let nothing be done through strife or vainglory." Satan is behind all strife and vainglory. Let us get out of his company, and stand with those who say, "Victory is for us, and we will cling to the arm of infinite power." {RH, June 15, 1905 par. 8}

"In lowliness of mind let each esteem other better than themselves." If we would obey these words, we should find our work easier. We should find that we could accomplish very much more than we can when hindered by strife and discord. {RH, June 15, 1905 par. 9}

"Look not every man on his own things, but every man also on the things of others." Do not try to gain every advantage for yourselves. I thank God for the evidence that our people are unselfishly trying to help in the establishment of the work in Washington. I am thankful that the school buildings are so nearly completed, and that we now have an institution in this place in which students may be trained for service. I pray that from this school young men and young women may be prepared to go forth into the world as

consecrated missionaries. {RH, June 15, 1905 par. 10}

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." {RH, June 15, 1905 par. 11}

Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. Christ could not have come to this earth with the glory that he had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled his divinity with the garb of humanity, but he did not part with his divinity. A divine-human Saviour, he came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, he came to this earth, and lived a life of perfect obedience. {RH, June 15, 1905 par. 12}

There is no need for the world to be as it is today--filled with war and bloodshed, violence and crime. Christ has made provision for the salvation of every soul. He gave his life for the life of the world, and John declares, "As many as received him, to them gave he power to become the sons of God." This is the gift of heaven to all who truly believe. In view of these things, how can men and women choose to receive the father of lies, and to cherish his spirit? {RH, June 15, 1905 par. 13}

It is because human beings have chosen to listen to the tempter that we see men and women partaking of that which robs them of their reason. In our large cities there are saloons on the right hand and on the left, tempting passers-by to indulge an appetite which, once established, is exceedingly hard to overcome. The youth should be trained never to touch tobacco or intoxicating drink. Alcohol robs men of their reasoning powers. Watch that man entering the saloon. His eye is bright, and his step steady. Watch him as he comes out. The brightness has gone from his eye, and as he walks, he staggers from side to side. He is drunk,--a specimen of the work done by the saloon. {RH, June 15, 1905 par. 14}

The home of a drunkard tells the sad story of the evil wrought by the use of strong drink. Wretchedness and destitution reign, and often the wife and children suffer from cold and hunger. And yet the liquor traffic is legalized. Heaven sees it all. God keeps a record of the men robbed of their reason, and the homes made wretched, by the use of alcohol. In that great day when every man will be judged according to the deeds done in the body, what will those who have legalized the liquor traffic say in excuse for allowing these places of death to be kept open? {RH, June 15, 1905 par. 15}

God grant that we may be wide-awake to this awful evil. May he help us to labor with all our power to save men and women and youth from this effort of the enemy to ensnare them. We do not take into the church those who use liquor or tobacco. We can not admit such ones. But we can try to help them to overcome. We can tell them that by giving up these harmful practises, they will make their families and themselves happier. Those whose hearts are filled with the Spirit of God will feel no need for stimulants. The

Lord is high and lifted up, and his train fills the heavens. Those who are overcomers here will one day see him as he is; for we read, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." They will sing the song of redemption in the heavenly courts. {RH, June 15, 1905 par. 16}

Here in this world we are to gain a preparation for a life in the kingdom of God. Our youth must be trained to habits of strict temperance and self-denial. May God help us to stand in unity, warring against the powers of darkness that are pressing in on every side. {RH, June 15, 1905 par. 17}

Christ has done everything in his power to redeem human beings. In our behalf he made an infinite sacrifice. For our sake he became poor, that we through his poverty might be made rich. Enduring riches, an eternal weight of glory, is the boon he offers to those who will accept him. Is it not a sufficient inducement? Will man strive against his Maker? {RH, June 15, 1905 par. 18}

May God help us at this meeting to be converted. You may say, If we are church-members, that does not belong to us. But does it not? What are you doing to lift up those who are fallen? There ought to be a thousand where now there is but one trying to prepare the way of the Lord, to make straight in the desert a highway for our God. We have great light. "Ye are the light of the world," Christ declared. It is by letting our light shine that we are to glorify God. Clear and distinct the light of present truth is to shine forth from God's people, piercing the darkness that envelops the world. {RH, June 15, 1905 par. 19}

It is that light may shine forth that we are establishing institutions here. The school buildings are almost finished, and soon a sanitarium must be erected, to which we can bring the sick and afflicted, and tell them of Christ and his power to save. We should every one stand where we can uplift and bless. We are to speak words that will comfort and encourage. Brethren and sisters, train yourselves to speak in pleasant, agreeable tones. It does no harm, but good, to speak kindly, but to speak discourteously and roughly drives the holy angels away in sadness. {RH, June 15, 1905 par. 20}

May God help us all to take a right position. May he help us not to spoil our lives and the lives of others by being unconsecrated. May he help us to conquer the inclination to follow the impulses of the unsanctified heart. We can not afford to follow these impulses. We are to be judged according to the deeds done in the body. {RH, June 15, 1905 par. 21}

Being found in fashion as a man, Christ "humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." {RH, June 15, 1905 par. 22}

We are to confess Christ before the world because he gave his life for us. He died that we might receive strength to stand against the temptations by which we shall be beset. Those who receive Christ are made heirs of God and joint heirs with Christ to an immortal inheritance. {RH, June 15, 1905 par. 23}

We have only a little while in which to prepare for the coming of our Lord Jesus Christ. We have not a moment to lose. We need to begin at once to gain a preparation to enter the courts above. God will help all who will help themselves. But if you sit down under Satan's shadow, and let him tempt you to look on the objectionable side, and to weaken the hands of those who are trying to carry forward the work of the Lord, how can you hope to gain the victory over temptation? You can not be a joint heir with Christ unless you have his spirit, and are determined to gain heaven at any cost. Those who regardless of all else, place themselves in God's hands, to be and do all that he would have them, will see the King in his beauty. They will behold his matchless charms, and, touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb. {RH, June 15, 1905 par. 24}

I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise him with heart and soul and voice, magnifying his name before the world. {RH, June 15, 1905 par. 25}

I thank God that there are those here who have had an experience in self-denial and sacrifice. They know what it means to be counted fools for Christ's sake. But in heaven their names are recorded as those who love God and keep his commandments. {RH, June 15, 1905 par. 26}

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." {RH, June 15, 1905 par. 27}

God would have us help one another to be of good cheer. Keep your eyes fixed on Jesus. By beholding, you will be changed into the same likeness, from character to character. {RH, June 15, 1905 par. 28}

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." {RH, June 15, 1905 par. 29}

God wants you to praise him far more than you do. Read the Psalms, and you will see that by offering praise you glorify God. Educate the voice to offer him thanksgiving. Thus you will bring strength and courage to those around you. I pray that at the very beginning of this meeting the salvation of God may be revealed. Brethren and sisters, open the door of the heart and let the Saviour in. Then you will praise God with heart and soul and voice. I thank God that it is our privilege to use our voices in this service, to speak words in season to those that are weary. {RH, June 15, 1905 par. 30}

While on my way to this meeting, I had the privilege of speaking to some of the Saviour's love. I asked one young man to give up the use of tobacco. "I can not," he said; "it is so soothing." "But," I said, "it is robbing you of your sense of right and wrong. You say that you are teaching in a Sunday-school. What influence do you think your

example of smoking has on the members of your class?" Before we left the car, he came to me, and told me that I must not be surprised to hear that he had given up the use of tobacco. I gave this young man a copy of "Steps to Christ," and he seemed much pleased with it. {RH, June 15, 1905 par. 31}

God wants us to work for humanity. We have an onward work to do. Let us put on the whole armor of righteousness, revealing Christ in thought, word, and deed. Let us remember that we are laborers together with God. Brethren and sisters, let self be crucified, and let Christ live in you, the hope of glory. Keep reaching forward. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The work of righteousness is to be wrought in you through the mighty power that God has given. When in weakness and feebleness you say, "Lord, I lay hold upon thee," power from above will be given you. {RH, June 15, 1905 par. 32}

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." What were the words spoken as you took part in the solemn rite of baptism?--"In the name of the Father, and of the Son, and of the Holy Spirit." You were buried with Christ in baptism, and raised to newness of life. And the three great powers of heaven pledged themselves to co-operate with you in your efforts to live the new life in Christ. Then should we not praise him with every breath? {RH, June 15, 1905 par. 33}

Let us cast aside all murmuring and repining, and be filled with the spirit of praise. Let us draw in even cords with Christ. He is coming soon, and we must be ready to meet him in peace. Let us repent and be converted. Let us place ourselves on the altar of service. I beg of you, my brethren and sisters, to bring Christ into your hearts and into these meetings. Then there will be rejoicing such as you have never before heard, and you will be gaining a fitness for the heavenly home, where God's redeemed ones will sing the song of victory.

{RH, June 15, 1905 par. 34}

**PERIODICALS / RH - The Review and Herald / June 22, 1905 The Need of Home Religion [A TALK BY MRS. E. G. WHITE, MAY 27, 1905.]**

***June 22, 1905 The Need of Home Religion***

**[A TALK**

**BY MRS. E. G. WHITE, MAY 27, 1905.]**

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin.



Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." It is impossible for us to have Christ abiding in our hearts unless we constantly behold him. {RH, June 22, 1905 par. 1}

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." {RH, June 22, 1905 par. 2}

In the second chapter of his epistle John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." {RH, June 22, 1905 par. 3}

This means that we have a world on our hands. It is of no use for us to think that we can follow our preferences or natural tendencies. We have a world on our hands, and we are to make known the saving principles of our Lord Jesus Christ,—the principles that have been committed to us to impart to the world. God wants us to be faithful stewards of the grace of Christ. {RH, June 22, 1905 par. 4}

"Therefore the world knoweth us not, because it knew him not." It does not understand the principles that underlie our course of action. We must stand before God with a conscience void of offense. There are wonderful privileges for every one of us. God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of him. He leads the way, and we are to follow after. Following him, we are in no danger of going astray. Thus only can we perfect a Christian character as stewards of the grace of God. {RH, June 22, 1905 par. 5}

To us has been entrusted the truth of the gospel for this time. It is a wonderful, wonderful treasure, and the Lord desires us to have our eyes enlightened and our hearts quickened. He desires us to be nerved and strengthened by the power that he will give us if we will only be true to him. He desires every one of us to perfect a character after the divine similitude. The Christian who does not do this casts reflection on God. He dishonors his Saviour. Those who have access to the words written in the Scripture are without excuse if they do not apply these words to themselves, if they do not thus cleanse their hearts from sin. By the light shining from the throne of God upon our pathway, we shall be judged at the last great day. {RH, June 22, 1905 par. 6}

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ said; "for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." {RH, June 22, 1905 par. 7}

To have light shining upon the pathway in the clearness of the gospel of Christ, as it has shone upon our pathway, is a fearful responsibility. We are to follow on step by step, with our eyes fixed on our Leader. He will not lead us one step out of the right way. {RH, June 22, 1905 par. 8}

God gave Christ to our world to save us from eternal death. Behold him, behold him!

Keep looking upon him till you reflect his image. Do not accept the words of any man, unless you can see that he is conformed to the divine image, because if you do, you sustain him in doing wrong; you sustain him by asking his counsel and following his directions. What we need is the word pure from the holy Bible. Christ has bidden us conform our lives to his life. We are to know what it means to keep the commandments of God in truth and righteousness. The love that was in the heart of Christ is to be in our hearts, that we may reveal it to those around us. We need to be daily strengthened by the deep love of God, and to let this love shine forth to those around us. {RH, June 22, 1905 par. 9}

Brethren and sisters, you are to reveal this love from the very beginning of the married life. It is to be the guiding principle in the family. Let your children see that you are controlled by the Spirit of God. Every member of the family is to be brought under subjection to the will and way of God. {RH, June 22, 1905 par. 10}

I want you to think of the education that is to be given in the home. This education begins with the parents. They are to build the home after the pattern that Christ has given them. They are to teach what Christ taught, to bless what Christ blessed, and to correct what Christ corrected. Sin is not to dwell in the mortal bodies of those who have committed themselves, body and soul, to Christ. {RH, June 22, 1905 par. 11}

There is no middle ground presented before us. The cross of Calvary is the great center of the plan of salvation; and we are to begin to crucify self at once, that we may be preparing for a place in the redeemed family in the heavenly courts. What we need is the saving power of the grace of Christ day by day. This saving grace is to begin its work in our homes. Not an angry word is to fall from the lips of parents. They are to be constantly under the influence of the Holy Spirit. They are to realize that they are the teachers of their children, and that they are to reveal the kindness, tenderness, and love of Christ. And yet they are not to overlook the faults of their children. They are not to gratify their wishes simply because they desire gratification. This is not the way to train children for God. Children are made happy by being brought under right control. The most unhappy children I have ever seen were those who had never been brought under control. {RH, June 22, 1905 par. 12}

You may talk to your children about bringing them under the control of God, but it will not have any influence on them unless you first teach them to obey you, and unless they can see that you yourselves are under the control of God. {RH, June 22, 1905 par. 13}

Parents, you have a church in your home, and God demands that you bring into this church the grace of heaven, which is beyond computation, and the power of heaven, which is without measure. You can have this grace and this power if you will. But you must educate yourselves in accordance with your baptismal vows. When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you; for the promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yes, seek God for aid. If you are in perplexity, do not go to your neighbors. Learn to carry

your troubles to God. If you seek, you will find; if you knock, it will be opened unto you. But this means faith, faith, faith. Exercise living faith in Christ, and do not, I beg of you, step aside out of the right way. {RH, June 22, 1905 par. 14}

Your home is to be an example of what a Christian home should be. You are to bring your children up in the nurture and admonition of the Lord. You are to overcome the faults which wrestle for the victory, and which, unless overcome, will separate you from God. {RH, June 22, 1905 par. 15}

The father and mother are to be respected in the Christian home. The father is the priest and house-band of the home. The mother is the teacher of the little ones from their babyhood, and queen of the household. Never is she to be slighted. Never are careless, indifferent words to be spoken to her before the children. She is their teacher. In thought and word and deed the father is to reveal the religion of Christ, that his children may see plainly that he has a knowledge of what it means to be a Christian. {RH, June 22, 1905 par. 16}

Brethren and sisters, are you doing your God-given work in the home? Are you allowing your sons and daughters to shun the responsibilities that properly belong to them? Does your daughter sit at a musical instrument, while the mother does the cooking? Do the little ones go to the mother for everything, when the older ones ought to be taught to share the burden of caring for them, that the mother may have time to rest? Many mothers die years before their time because they have had to carry the burdens that ought to have been willingly borne by younger shoulders. {RH, June 22, 1905 par. 17}

Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put the pennies they would otherwise spend for candy and other unnecessary things. They are to be taught that there is a great work to be done for a needy, suffering people, even the colored people of the Southern States. To them we must present the truth for this time. We are to take up intelligently the work of helping them. A good work has already been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word regarding it; for it is God's plan, and thus he has said that help should be sent to the work for the colored people. {RH, June 22, 1905 par. 18}

You will find that as the children place their pennies in these boxes, they will gain a great blessing. They will tell the children of neighboring families what they are doing, and the way will open for these boxes to be placed in other homes. We are not to do anything to discourage this work. Every member of the family, from the oldest to the youngest, should practise self-denial. {RH, June 22, 1905 par. 19}

As the children of such families grow up, they understand something about mission work, because they are taught what it means to deny self in order that souls may be brought into the truth. They are taught that the money which they save by denying themselves goes to relieve a race whom the great majority of people in this country seem largely to have forgotten. The colored people need help and education and

training, and we are going to work to the point until a great work is accomplished. As long as God gives me breath, I shall bear my testimony regarding this matter. I thank God that he has means and ways by which self-denial can be taught in the family. Thus his people are to be taught how to do missionary work, how to go out and in simplicity open the Word of God to others. When questioned about their faith, they are able to state plainly and clearly the reasons of their faith. Such families bring into the church the influence of their home training.

*(To be concluded)*

{RH, June 22, 1905 par. 20}

**PERIODICALS / RH - The Review and Herald / June 29, 1905 The Need of Home Religion [A TALK BY MRS. E. G. WHITE, MAY 27, 1905.] (Concluded)**

**June 29, 1905 *The Need of Home Religion***

**[A TALK**

**BY MRS. E. G. WHITE, MAY 27, 1905.]**

***(Concluded)***

What we need is home religion,--the sanctification of the truth in the home life. We know in whom we have believed, but we do not half express it, and when we fail to give expression to our faith, we lose half the sense of what it means to give ourselves to God. To live for him means sacrifice at every step. It means self-denial in the matter of dress. Much money is spent in the adornment of the person that ought to be devoted to the proclamation of the truth for this time. A world has been committed to us, and in the name of Christ Jesus, I ask you, my sisters, to dress plainly and neatly, but not for display. Do not try to follow every fashion. Get a good fashion, and keep it. Let all see that you have a nobler aim in life than following the ever-changing fashions of the world, that you are preparing for the higher life in the kingdom of God. {RH, June 29, 1905 par. 1}

My brethren, build plainly and solidly the houses that you put up. We have no fault to find with the buildings here. Our institutions are to be a representation of the characters that we are to form. Everything about them is to be solid. God will help us as we try to carry out his will in our character building. {RH, June 29, 1905 par. 2}

Christ came to our world without display. But today great displays are made every now and then. Thousands of dollars are expended right among our people in such displays, and this God forbids. That is not the way to get the truth before the people. Christ could have come to this world accompanied by thousands of angels, but he did not do this. He stepped down from his high command, and laying aside his royal robe and kingly crown, he came to this' world in the garb of humanity, to live a life of perfect obedience, that human beings, receiving him as their Redeemer, might become partakers of the divine nature, and at last stand before God without spot or stain of sin. He died for us that we might be made worthy to enter through the gates of the holy city,

and hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord." {RH, June 29, 1905 par. 3}

In our work we are not to strive to make an appearance. We are to look unto Christ, beholding what manner of love the Father has bestowed upon us, that we should be called the sons of God. And what a joy, what a power, will be with us as we do this! It will not be merely the excitement of feeling, but a deep, abiding joy. We are to present the solid truths of the Word of God, that these truths may be impressed on the hearts of the people, and that men and women may be led to walk in the footsteps of the Redeemer. {RH, June 29, 1905 par. 4}

When the Pharisees complained because Christ and his disciples ate with publicans and sinners, the Saviour said, "I came not to call the righteous, but sinners to repentance." He accepted the invitations given him to attend different gatherings, and every time he went to one of these places, he spoke words that reached forth to rescue the lost sheep. {RH, June 29, 1905 par. 5}

May God help us so to act that his converting power may be seen among us. Parents and children are to act as if they were under God's discipline. In the home, under the direction of the great Counselor, they are to carry out the principles of heaven. God will be with them in their work, giving them victory after victory, if they will follow in the way of truth and righteousness. {RH, June 29, 1905 par. 6}

O, how my soul longs after God,--to see him with his people, to see his power revealed in the heart, in the character, and in the home! {RH, June 29, 1905 par. 7}

We need true religion in the church. It is God's purpose that we shall show that we are born again, and that we are working out in our lives the great, heaven-born principles of truth. Thus only can we gain eternal life in the kingdom of glory. But there are so few who are going out to proclaim the wonderful truth that we have received! Why do you not go out? Why do you not enter the different places that have not yet heard the truth? Do you say, I do not know how I should be supported? Christ told his disciples how they would be supported. He told them to go right into the homes of the people, and eat at their tables. He wants his workers today to come so close to the people that those for whom they are working will be bound to the one who speaks to them the word of life. There might be a thousand more laborers than there now are if God's people would deny themselves, and take up the cross and follow Jesus. What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer,--men who in quietness and humility, without any display or excitement, are overcoming self. {RH, June 29, 1905 par. 8}

What we need at this meeting is to settle into the living principles of present truth. Satan is creeping in with his sophistry, to undermine the principles of our faith. You remember how, when Paul and Silas were teaching in a certain place, a woman met them, "and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." This woman was possessed with a spirit of divination, and by soothsaying brought her masters much gain. Her influence had helped to strengthen idolatry. {RH, June 29, 1905 par. 9}

"But Paul, being grieved, turned and said to the spirit, I command thee in the name

of Jesus Christ to come out of her. And he came out that same hour." {RH, June 29, 1905 par. 10}

But, you say, she spoke good words, and why should Paul rebuke her? It was Satan speaking through her, hoping to mingle his sophistry with the truths taught by those who were proclaiming the word of God. {RH, June 29, 1905 par. 11}

The same danger exists today. The enemy is trying to bring in his sophistry through those who ought to be on their knees before God, praying for an understanding of what saith the Scriptures, that they may stand against the evil influences that fill the world. God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences. {RH, June 29, 1905 par. 12}

After the woman had been freed from the evil spirit, she became a follower of Christ. Her masters saw that their hope of gain was gone, and taking Paul and Silas, they brought them before the rulers, charging them with troubling the city. This caused an uproar. The multitude rose against the disciples, and the magistrates commanded that the prisoners should be beaten. They were then taken to prison, and their feet were placed in the stocks. {RH, June 29, 1905 par. 13}

Things looked very discouraging for the disciples, but Angels of God were with them, and they sang the praises of God in the prison. Could we have sung under such circumstances? They did. While they were singing, "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. {RH, June 29, 1905 par. 14}

"And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. {RH, June 29, 1905 par. 15}

"Then he called for a light, and sprang in, and came trembling. and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. {RH, June 29, 1905 par. 16}

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." {RH, June 29, 1905 par. 17}

It looked as if their effort had been a failure, when they were in jail, with their feet in the stocks. But their effort resulted in the conversion of the jailer and all his household. {RH, June 29, 1905 par. 18}

What we need is to hold fast to the living principles of the truth, whatever may be the consequences to us. We are not to accept one thread of sophistry from any doctor or minister or any one else. God is our teacher. And yet we are bound to unify. Christ has declared that we are to be one, even as he is one with the Father. But we are not to pick up sophistry from men whose lives are full of failures and mistakes and underhand



working. God wants us to go to him for light, and to carry his presence with us wherever we go. {RH, June 29, 1905 par. 19}

May the Lord impress his people that there is good religion in good management in the home. When this is done, we shall have men and women who understand the meaning of good management in the church. We shall have those who will stand as firm as a rock to principle. They will not try to gain all the advantages for a certain place, because they have an interest in that place. What God wants is men who are as true as steel to principle. Unless we have such men, we shall not know when the devising of the enemy comes. We shall not know when he speaks as he spoke through the woman in Paul's day. {RH, June 29, 1905 par. 20}

We are to bring sound principles into the home, and into the church. Every member of the family is to exert a right influence in the home, in the church, and in the world. Parents, I ask you, in the name of Jesus Christ of Nazareth, to begin to work in God's lines in your home. We desire to see the salvation of the Lord revealed in every home. I desire your homes to be such that angels of God can enter them, and work with you and your children. But if by harsh words and angry blows you are constantly sinning against God, the angels can not enter your home. Sadly they turn away, grieved that those for whom Christ has done so much should thus dishonor their Redeemer. {RH, June 29, 1905 par. 21}

If parents have not a reformation to make in their homes, God has never spoken by me. They need to be partakers of the divine nature, having escaped the corruption that is in the world through lust. {RH, June 29, 1905 par. 22}

This is that last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place his fishermen-disciples in a school to be educated for his work. He took them to himself, bidding them follow him. They asked no questions, but followed him. Today men will go straight from our churches to work in the harvest-field. They may never have laid on them the hands of ordination, but they will do a work for God, and none are to forbid them. {RH, June 29, 1905 par. 23}

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. {RH, June 29, 1905 par. 24}

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded. God wants us to carry out the principles of truth and righteousness. His work is to go forward in cities and towns and villages. {RH, June 29, 1905 par. 25}

I wish to ask how many are willing to re-consecrate their hearts to God today. How many are willing to take the stand that they will no longer be lukewarm in their religious experience, neither cold nor hot? Christ wants you to be where the virtue of his life is taken into your life. How many during the meeting have been impressed by the truth,

and are determined to obey it? {RH, June 29, 1905 par. 26}

[The entire congregation arose.] {RH, June 29, 1905 par. 27}

Will you in the name of the Lord take steps upward? Christ has placed one end of the ladder firmly on the earth. The ladder reaches to heaven, and you may climb round by round until at last you step off the topmost round into the kingdom of God. {RH, June 29, 1905 par. 28}

I want you to remember that you have today pledged yourselves to live wholly for God. You have declared your determination to serve him. Let your lives be so pure and holy that Christ will not be ashamed to call you brethren. In such a day as ye think not, the Son of man cometh. Get ready to meet him in peace. Theories are being presented that say, My Lord delayeth his coming. But look at the world, at its wickedness. The life of no one is safe, except for God's protection. The world is fast becoming as Sodom and Gomorrah. It is fast becoming as it was in the days of Noah. We are to be as wholly consecrated to Christ and his service as the world is wholly given over to evil. The enemy will present his sophistries, with little fibers that would take hold of your experience and undermine your faith. I pray that your eyes may be anointed with the heavenly eye-salve, that you may discern what is truth and what is error. We need to put on the white garments of Christ's righteousness. We need to walk and talk with God.

{RH, June 29, 1905 par. 29}

**PERIODICALS / RH - The Review and Herald / July 6, 1905 The Ladder of Progress  
[A TALK BY MRS. E. G. WHITE, MAY 25, 1905.]**

**July 6, 1905 *The Ladder of Progress*  
[A TALK BY  
MRS. E. G. WHITE, MAY 25, 1905.]**

I know of nothing better to present to teachers and students than the instruction found in the first chapter of Second Peter. {RH, July 6, 1905 par. 1}

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, July 6, 1905 par. 2}

Let the young men and young women who come to our schools, and those who have been set as guardians over them, remember that God calls on them to move steadily forward, to advance step by step, because Christ is their Saviour. The youth are to be taught to consecrate themselves, body and soul, to the service of Christ.

While in school they are to impart as well as receive. They will find that by imparting truth, they will increase in a knowledge of Christ. They can be channels of light. Said Christ, "Ye are the light of the world." When you get a fresh thought from the Word of God or from your other studies, do not keep to yourself. Give to some one else that which has helped you. Remember that as surely as you live out the principles of truth, you will help yourself, and in helping yourself to climb the ladder of progress, you will show others the way. {RH, July 6, 1905 par. 3}

"And beside this, giving all diligence, add to your faith virtue." Your faith is worthless without the virtue. Faith of the right kind brings virtue that is more valuable than gold or silver or precious stones. {RH, July 6, 1905 par. 4}

"And to virtue knowledge." We have some knowledge of God, but not a hundredth part of what it is our privilege to have, because we do not walk in the light that, day by day, God is giving us. {RH, July 6, 1905 par. 5}

You are to work on the plan of addition, and as you do this, the promise will be fulfilled. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." As you live on the plan of addition, constantly adding to your fund of knowledge, and seeking to carry out the instruction you receive, you will gain strength to overcome temptation, and will be enabled to stand on vantage-ground. Draw nigh to God, and he will draw nigh unto you. He will lift up for you a standard against the enemy. {RH, July 6, 1905 par. 6}

"And to knowledge temperance." Each one must settle for himself the question of temperance. You are to put nothing into your lips that will overtax the digestive organs. This is necessary, if you would have a clear mind. Those who eat improper food are hindering themselves from making the advance steps that Christ expects them to make. Let not those who are older in years tempt the youth to eat anything but plain, simple food. When a great variety of rich food is eaten, a disturbance is created in the stomach, the thoughts are disturbed, and the intellect dulled. It is to be our study to make our eating and drinking such that we shall be enabled to offer to God the highest service. {RH, July 6, 1905 par. 7}

"And to temperance patience." Temperance always leads to patience. Students, if you will take yourselves in hand, if you will practise temperance in all things, you will find wonderful help in Christ. You will watch well your words. Speech is a precious talent. You can speak fretfully, or you can speak pleasantly. Remember that it will not hurt your influence to speak pleasantly, but that it will sweeten your influence. If provoking words are spoken to you, do not utter a word. The best rebuke you can give the one who has uttered the provoking words is to keep silent until you can speak in a calm, pleasant voice. Try to gain control over yourself. This will help you to stand on vantage-ground. Constantly keep God and his promises before your mind. Brace yourselves to habits of self-control. {RH, July 6, 1905 par. 8}

"And to godliness brotherly kindness." O how much we need to cultivate brotherly kindness! {RH, July 6, 1905 par. 9}

"And to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and

Saviour Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." He can not see the influence of his harsh, angry words, and his un-christlike course of action. {RH, July 6, 1905 par. 10}

If students would read the Word of God more, and pray over it, the light of heaven would shine upon them. The Lord God does not want them to go round with long faces, unable to speak pleasant words. He wants them to be full of pleasantness. The youth and those who have charge of them need to have such a power of self-control that they will exert a cheerful, uplifting influence upon all with whom they come in contact. Then the angels of God can give them success in their work. {RH, July 6, 1905 par. 11}

There are those whose characters are so frivolous that it seems impossible for them to keep their tongues from speaking evil; but notwithstanding this, maintain your self-control, and then, wherever you are, those who have charge over you will not have to control you, for you will control yourselves. Climb steadily upward on the ladder of progress, round by round, and at last you will step off the topmost round into the everlasting kingdom of our Lord and Saviour Jesus Christ. {RH, July 6, 1905 par. 12}

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail." Our eternal life insurance policy is found right in these words, and we want you to study them carefully. "Ye shall *never fail*." Ought we not, then, to work right to the point? {RH, July 6, 1905 par. 13}

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Will you not pledge yourselves to God to serve him, and him alone? I do not ask you to pledge your word to one another. Pledge yourselves to God. Let him be the one who will hear the promise that you will press steadily forward in the way to heaven. Holy angels will watch over you, and the golden oil, which the two olive branches empty through the two golden pipes, for the perfection of the characters of God's people, will be imparted to you. {RH, July 6, 1905 par. 14}

Those who have the guardianship of the youth need to cling to the mighty One. Those who will continue in the faith will obtain the eternal life insurance policy, which will give them a right to enter in through the gates into the city of God, and a right to eat of the fruit of the tree of life. Let us hold fast to God. Let us consecrate ourselves to the service of Christ. He will give us power to overcome. Of yourselves you can not create this power. Place yourselves as humble seekers at the feet of Jesus, and he will give you the strength you need. {RH, July 6, 1905 par. 15}

I feel so glad that we could hold our meeting in a place where there are so many quiet retreats in which to pray. O, I have longed for this when I have been on camp-grounds where there was no such opportunity! Get together in companies of two or three, and go off into some quiet place to seek the Lord. His promise is that where two or three are agreed together as touching anything, their prayer will be answered. Our God is close beside us. "Lo," he declares, "I am with you alway, even unto the end of the world." Yoke up with Christ. Do not yoke up with human beings, and then think that because they are not perfect, you need not be. Link up with the One who is perfect, and who has power to sanctify you and give you a fitness to receive the life that

measures with the life of God. {RH, July 6, 1905 par. 16}

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount." Today the voice of heaven will come to souls who are striving for the victory over sin. {RH, July 6, 1905 par. 17}

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." God would have us take hold of the rich promises of his Word. Come to his feet, and plead with him for power. {RH, July 6, 1905 par. 18}

A school has been established here in Takoma Park. The students who come to us are to receive a preparation for service that will be full of marrow and fatness. Angels of God will help every one who endeavors to conform his life to the life of Christ. Just as surely as the students grasp the hand of infinite power, that hand will lift them up. {RH, July 6, 1905 par. 19}

We all need to gain greater victories than we have yet gained, and we may do this if we will reach high enough and cling close enough. You may say, "I do not feel as if God is blessing me." But what have your feelings to do with it? You have the promise. Move steadily forward, believing that God has heard your prayer, and that he will fulfil his word. Be determined that you will overcome, that you will not fail or be discouraged. Do not depend on feeling, but on God. Cast your helpless souls on Christ. Praise God with heart and voice, and glorify his name day by day.

{RH, July 6, 1905 par. 20}

**PERIODICALS / RH - The Review and Herald / July 13, 1905 Lessons From the First Epistle of John [A TALK AT THE GENERAL CONFERENCE BY MRS. E. G WHITE, MAY 25, 1905.]**

**July 13, 1905 Lessons From the First Epistle of John  
[A TALK AT  
THE GENERAL CONFERENCE BY MRS. E. G WHITE, MAY 25, 1905.]**

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you

that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." {RH, July 13, 1905 par. 1}

There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,--men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this? {RH, July 13, 1905 par. 2}

"And truly our fellowship is with the Father, and with his Son Jesus Christ." All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them. {RH, July 13, 1905 par. 3}

"And these things write we unto you, that your joy may be full." If we would apply the precious truth of God to our own individual cases, we should find such blessing, such consolation, that we should be ashamed to murmur and complain. Some have educated their tongues to utter complaints, and thus they lose many precious blessings that come with the exercise of patience. {RH, July 13, 1905 par. 4}

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "God is light." How are his disciples to declare it?--Not with their lips merely, but in their lives. They themselves are to be "the light of the world." "Let your light so shine before men," Christ said, "that they may see your good works, and glorify your Father which is in heaven." {RH, July 13, 1905 par. 5}

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Every church-member is to walk worthily of the high calling to which he has been chosen, having gained a living experience in the things of God. There is no need for us always to be babes in religious things. We are to grow up to the full stature of men and women in Christ. {RH, July 13, 1905 par. 6}

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." {RH, July 13, 1905 par. 7}

We may pray for sanctification, but whether or not we get it depends on whether we walk in the light, reflecting light to those around us. My brethren and sisters, the salvation of your souls depends on the course that you pursue. If you fail of gaining eternal life, it will be because you have failed to keep the commandments of God. From the Word of God there shines light sufficient to guide us along every step of the way to heaven, and those who lose the way will be without excuse. {RH, July 13, 1905 par. 8}

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse



us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." {RH, July 13, 1905 par. 9}

In this world we are exposed to the temptations of the enemy, and because we do not depend on God as we should, we are continually sinning. There are those who, when they make mistakes, stand out in stubbornness, saying that they have not sinned, and refusing to confess. Those who say, "I never confess," will never see the kingdom of heaven unless they do confess. Read the prayer of confession that Daniel offered. He was called a man greatly beloved by God, and yet he confessed that he as well as the people had sinned. {RH, July 13, 1905 par. 10}

Those who make no acknowledgment of sin, those who refuse to confess because they think it would hurt their position and influence, will never be cleansed from unrighteousness unless they make a decided change in their attitude. We need the spirit of confession right here in this meeting. It would be surprising if none of those present had anything to confess. Brethren and sisters, will you not take the stumbling-blocks out of the way, and clear the King's highway, that he may enter in among us? Then we shall see of the salvation of God, and the glory of the Lord will be revealed. {RH, July 13, 1905 par. 11}

"My little children, these things write I unto you, that ye sin not. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When we thus unite with Christ, we are gaining an experience that will be of more value to us than gold or silver or precious stones. {RH, July 13, 1905 par. 12}

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." {RH, July 13, 1905 par. 13}

We are to lift the cross, and follow the steps of Christ. Those who lift the cross will find that as they do this, the cross lifts them, giving them fortitude and courage, and pointing them to the Lamb of God, who taketh away the sin of the world. {RH, July 13, 1905 par. 14}

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth." {RH, July 13, 1905 par. 15}

We can have something fresh to think of all the time. We have held communion with God as we have tried to understand the high privilege of being one with Christ. I am so thankful for the Word of God. I thank the Lord with heart and soul and voice. We have no need to be led astray. We have no need to seek for something new and strange from the lips of human beings. We have a science that is above all human science.

Many will grasp false science, teaching it as truth. But we need not be led astray. God wants us to cherish the truth in the simplicity in which we have received it from Christ.

*(To be concluded)* {RH, July 13, 1905 par. 16}

**PERIODICALS / RH - The Review and Herald / July 20, 1905 Lessons From the First Epistle of John [A TALK AT THE GENERAL CONFERENCE BY MRS. E. G. WHITE, MAY 25, 1905.] (Concluded)**

**July 20, 1905 Lessons From the First Epistle of John  
[A TALK AT THE GENERAL CONFERENCE BY MRS. E. G.  
WHITE, MAY 25, 1905.]**

***(Concluded)***

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." {RH, July 20, 1905 par. 1}

We are not to watch for an opportunity to find fault, if a brother does not speak exactly as we wish him to speak. Perhaps God does not want him to speak as you want him to. His words may cut you to the quick, but even then you are not at liberty to find fault. The talent of speech was given to us that we might speak, not words of faultfinding, but words of counsel, words of encouragement, words of reproof. Because we are not to find fault, this does not mean that we are to pass by things that are wrong, without saying a word. If you see one doing wrong, go right to him, and tell him his fault in the way outlined in the Scriptures. In the meekness of Christ tell him the truth, and you may save his soul from death. But if you gloss over the mistakes, leaving those who have made them to think that they have done nothing wrong, you must share in the punishment, because you were unfaithful to your trust. {RH, July 20, 1905 par. 2}

If we desire to see the King in his beauty, we must here behave worthily. We must outgrow our childishness. When provocation comes, let us be silent. There are times when silence is eloquence. We are to reveal the patience and kindness and forbearance that will make us worthy of being called sons and daughters of God. We are to trust him, and believe on him, and rely upon him. We are to follow in Christ's steps. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "So shall he be my disciple." It may be a heavy cross to keep silent when you ought to. It may be a painful discipline; but let me assure you that silence does much more to overcome evil than a storm of angry words. {RH, July 20, 1905 par. 3}

Here in this world we are to learn what we must be in order to have a place in the heavenly courts. We are to learn the lessons that Christ desires to teach us, that we may be prepared to be taken to the higher school in the courts above, where the

Saviour will lead us beside the river of life, explaining to us many things that here we could not comprehend, and teaching us of the mysteries of God. There we shall see the glory of God as we have never seen it here. We get but a glimpse of the glory now, because we do not follow on to know the Lord. {RH, July 20, 1905 par. 4}

John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." {RH, July 20, 1905 par. 5}

Talk it, pray it, sing it, and remember that you must eat of the leaves of the tree of life here in this world, if you would know the healing power of the grace of God. When words are spoken that tempt you to feel provoked, ask the Lord Jesus to give you a taste of the healing brought by the tree of life. Get your mind on some subject of eternal interest, and it will be easy for you to keep still when you ought to keep still, and to speak when you ought to speak. {RH, July 20, 1905 par. 6}

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." {RH, July 20, 1905 par. 7}

Are you not glad, young men, that this word of encouragement has been spoken to you? O, what a grand work is this,--to overcome the folly and wickedness that prevails in our world! Young men, God will watch over you, and will give you strength, if you will put on every piece of the armor, and be ready to resist the tempter when he seeks to lead you astray. We are striving for heaven, for a life that measures with the life of God. Keep your eyes fixed on the Author and Finisher of your faith. {RH, July 20, 1905 par. 8}

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." {RH, July 20, 1905 par. 9}

"Because ye are strong." Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the Word of God can you gain the strength needed for this work. Put novel reading out of your lives. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord wants the young men in his cause to stand where they are worthy of being entrusted with sacred responsibilities. {RH, July 20, 1905 par. 10}

Do not encourage any appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories. {RH, July 20, 1905 par. 11}

Remember that you can not overcome the wicked one unless you have on every piece of the armor. Do not be turned away from the truth by supposition or sophistry. If you once allow Satan to tamper with your mind, you will find that it is not easy to break away from him. But if you confess your sins before God, and take hold of his power, sophistry will have no power over you. {RH, July 20, 1905 par. 12}

"Love not the world, neither the things that are in the world. If any man love the

world, the love of the Father is not in him." There is a great work before us. There are cities to be warned. If you go forth into the work accompanied by the grace of God, success will attend your efforts. The power of heaven will be with you. The righteousness of Christ will go before you, and the glory of God will be your rearward. Let us thank God that provision has been made for every emergency. We can take hold of Christ's righteousness, pleading with him to cleanse us from all iniquity. {RH, July 20, 1905 par. 13}

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He has carried on a faithful warfare against the enemy. He has built himself up in the most holy faith. {RH, July 20, 1905 par. 14}

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." {RH, July 20, 1905 par. 15}

Brethren and sisters, at all hazards we must hold fast to the truth. I am so glad that it is not yet too late for wrongs to be righted. I am so grateful for all the precious promises given us, that we may have courage and faith and hope, and that we may stand firm on the platform of eternal truth. {RH, July 20, 1905 par. 16}

There is one thing that I want to ask those assembled at this conference to do: pray earnestly for the blessing of the Lord. I am glad to know that you are having early morning meetings. These meetings are of the highest value. Every time you come together at one of these meetings, lay your hearts open before God, and do not be afraid that your experience will be spoiled if you make confession. Take the stumbling-blocks out of the way. May God give us light that will clear away everything which would prevent us from having that love for one another which we should have. {RH, July 20, 1905 par. 17}

I want you to pray that God will give me strength; for I have received instruction from the Lord, and I want to give it to you. And pray also for yourselves. We want to see the glory of God at this meeting. May he help you to press to the light.

{RH, July 20, 1905 par. 18}

**PERIODICALS / RH - The Review and Herald / July 27, 1905 Holy and Without Blame Mrs. E. G. White**

***July 27, 1905 Holy and Without Blame***

**Mrs. E. G. White**

"As the days of Noe were, so shall also the coming of the Son of man be. For as in

the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." {RH, July 27, 1905 par. 1}

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. {RH, July 27, 1905 par. 2}

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." {RH, July 27, 1905 par. 3}

Many professing Christians are cherishing the thought, "My lord delayeth his coming." They are becoming careless, and are following worldly policy. Eagerness to buy and sell and get gain is beclouding the spiritual vision. {RH, July 27, 1905 par. 4}

Those whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of his followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous, in all that they say and do, showing that they are under the control and discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. "As thou hast sent me into the world," Christ said, "even so have I also sent them into the world." And he said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savor of divine love may be as salt to preserve the world from corruption. {RH, July 27, 1905 par. 5}

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from the earth, and his Spirit withdrawn from among men, this earth would be left to desolation and destruction. Though the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in name only, they are as salt that has lost its savor. They are no influence for good in the world. Through their misrepresentation of God they are worse

than unbelievers. {RH, July 27, 1905 par. 6}

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. We can not give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the word of God. {RH, July 27, 1905 par. 7}

Following the instruction of Christ brings the sanctification of the Holy Spirit, and this enables men and women to reveal in spirit and word and deed the fragrance and the saving grace of the truth. If this transformation is not seen in the life, the actions will certainly make of no effect the principles of truth, which, if practised, would exert a saving influence upon unbelievers. {RH, July 27, 1905 par. 8}

Those who study the Word of God, and day by day receive instruction from Christ, bear the stamp of heaven's principles. A high, holy influence goes forth from them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace. {RH, July 27, 1905 par. 9}

In all ages the "Spirit of Christ which was in them" has made God's true children the light of the people of their generation. Joseph was a light-bearer in Egypt. In his purity and benevolence and filial love, he represented Christ in the midst of a nation of idolaters. While the Israelites were on their way from Egypt to the promised land, the true-hearted among them were a light to the surrounding nations. Through them God was revealed to the world. From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts. In like manner the disciples of Christ are set as light-bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christlike harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence. {RH, July 27, 1905 par. 10}

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Every one who acts a part in the work of God is watched, and is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly made on the minds of all with whom you have to do. {RH, July 27, 1905 par. 11}



God has ordained that his work shall be presented to the world in distinct, holy lines. He desires his people to show by their lives the advantage of Christianity over worldliness. By his grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldliness. In all things we are to manifest purity of character, to show that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, and that as such they are honest in their dealings, faithful, true, and upright in the small as well as the great things of life.

{RH, July 27, 1905 par. 12}

**PERIODICALS / RH - The Review and Herald / August 3, 1905 A Call to Present Duty Mrs. E. G. White**

***August 3, 1905 A Call to Present Duty***

**Mrs. E. G. White**

Christ intended that a greater work should be done in behalf of men than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan, and be enrolled as rebels against the government of God. The world's Redeemer did not design that his purchased inheritance should live and die in their sins. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are neglecting their heaven-appointed mission. Thousands who know not God might today be rejoicing in his love if those who claim to serve him would work as Christ worked. {RH, August 3, 1905 par. 1}

Read the instruction contained in Leviticus and Deuteronomy. There you will learn what kind of education was given to the families of Israel. While God's chosen people were to stand forth distinct and holy, separate from the nations that knew him not, they were to treat the stranger kindly. He was not to be looked down upon because he was not of Israel. The Israelites were to love the stranger, because Christ died as verily to save him as he did to save Israel. At their feasts of thanksgiving, when they recounted the mercies of God, the stranger was to be made welcome. At the time of harvest they were to leave in the field a portion for the stranger and the poor. So the strangers were to share also in God's spiritual blessings. The Lord God of Israel commanded that they should be received if they chose the society of those who knew and acknowledged him. In this way they would learn the law of Jehovah, and glorify him by their obedience. {RH, August 3, 1905 par. 2}

So today God desires his children, both in spiritual and in temporal things, to impart blessings to the world. For every disciple of Christ in every age were spoken these precious words of the Saviour, "From within him shall flow rivers of living water." {RH, August 3, 1905 par. 3}

Many of the youth, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits, they bring upon themselves disease, and through greed to obtain money for sinful indulgences, they fall into dishonest practises. Health and character are ruined. Aliens from God, and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labor. {RH, August 3, 1905 par. 4}

Not the youth only, but those of all ages who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt, demand our assistance. It is the work of God's servants to seek for these souls, to pray for them and with them, and lead them step by step to the Saviour. What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half-starved, with vice and depravity written on their faces. Families are herded together in miserable tenements, many of them in cellars reeking with dampness and filth. Children are born in these terrible places. Thus in years of infancy and youth, their eyes behold nothing attractive, nothing of the beauty of the natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the wretchedness and wickedness around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco, moral degradation of every kind, meet the eye and pervert the senses. And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer. {RH, August 3, 1905 par. 5}

While working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. The wealthy man needs to be labored for in the love and fear of God. Too often he trusts in his riches, and feels not his danger. The worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence of the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention also be given to those who have not yet descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honor and usefulness who are indulging habits that mean ruin to soul and body. Should not the most earnest efforts be made to enlighten them? {RH, August 3, 1905 par. 6}

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention

called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance. {RH, August 3, 1905 par. 7}

There is another danger to which the wealthy classes are especially exposed, and here also is a field for the work of the medical missionary. Multitudes who are prosperous in the world, and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow men. Instead of regarding their wealth as a talent to be used for the glory of God and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house and land to land, and fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan. {RH, August 3, 1905 par. 8}

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God. {RH, August 3, 1905 par. 9}

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful laborers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing truth home to their hearts. {RH, August 3, 1905 par. 10}

Such an appeal, made in the spirit of Christ, will not be thought impertinent. It will impress the minds of many in the higher classes. {RH, August 3, 1905 par. 11}

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as his representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to God. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness." {RH, August 3, 1905 par. 12}

Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the

hungry, clothing the naked, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his Word is opened. {RH, August 3, 1905 par. 13}

As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their comforter, they find a new career opening before them. Every one of these souls that is added to the force of workers, provided with facilities for service and with instruction as to how to save souls for Christ, becomes a colaborer with those who brought him the light of truth. Thus God is honored, and his work advanced. {RH, August 3, 1905 par. 14}

**PERIODICALS / RH - The Review and Herald / August 10, 1905 A Message to the Church Mrs. E. G. White**

***August 10, 1905 A Message to the Church***

**Mrs. E. G. White**

"These things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." {RH, August 10, 1905 par. 1}

Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another. {RH, August 10, 1905 par. 2}

"These things saith he that hath the seven stars." These words show the origin of the message. Then a plain truth is stated: "I know thy works, that thou hast a name that thou livest, and art dead." With God outward show weighs nothing. The outward forms

of religion, without the love of God in the soul, are utterly worthless. {RH, August 10, 1905 par. 3}

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another. {RH, August 10, 1905 par. 4}

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." There must be a waking up among our people. Those who do not abound in the love of God will go into apostasy. They will lose their faith in the truth. {RH, August 10, 1905 par. 5}

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." {RH, August 10, 1905 par. 6}

There are today in the church of God those who do not discern their spiritual need, those who do not keep the pure principles of the truth uncontaminated by worldly influences. They are careless in regard to their spiritual standing. To them comes the urgent message, "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." Receive the messages of warnings brought by the Lord's ambassadors. Let not these warnings become dim in your memory. "Hold fast, and repent." {RH, August 10, 1905 par. 7}

Divine grace can be forfeited by a misapplication of the rich treasure. Every minister, every teacher, every medical worker, is in positive need of the Holy Spirit. Let God's servants work in sincerity, with purity of motive. There is spiritual power for all who will seek for it with intensity of purpose. These will become partakers of the divine nature; for they have co-operated with God. Influence will be given them, to be increased by a right use. They will be given an enlargement of power proportionate to their desire to do the will of God. The influence given them will greatly increase their usefulness, unless they forfeit the blessing by selfishness, by a misuse of the entrusted gift. {RH, August 10, 1905 par. 8}

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We can not comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of all wisdom. To such ones God gives liberally, and upbraids not. But let them ask in faith, nothing wavering. "He that wavereth is like a wave of the sea driven with the wind and tossed." The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside. {RH, August 10, 1905 par. 9}

The Lord is greatly dishonored when wrong practises are carried on by the members of his church. These wrong practises arouse a spirit of alienation and strife and

faultfinding. God sees beneath the surface. He reads the heart of every one, and he knows those who are following in evil ways. He says to all, "I know thy works." How many times those who are misusing the precious gifts of heaven, have read these words, and yet have made no change in the life. We must arouse from our spiritual slumber. We must be born again. There is a lamentable decay in Christian experience. A truly godly life is rarely seen. {RH, August 10, 1905 par. 10}

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, "They shall walk with me in white, in the world that I have prepared for them." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." {RH, August 10, 1905 par. 11}

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God. {RH, August 10, 1905 par. 12}

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

{RH, August 10, 1905 par. 13}

**PERIODICALS / RH - The Review and Herald / August 17, 1905 Lessons From the Life of Solomon--No. 1 Mrs. E. G. White**

***August 17, 1905 Lessons From the Life of Solomon--No. 1***



## **Mrs. E. G. White**

I have been instructed by the Lord to call the attention of our people to the history of Solomon. From the record of his reign we may learn many lessons helpful in avoiding the paths that led to Israel's downfall. {RH, August 17, 1905 par. 1}

The early life of Solomon was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, ever approaching nearer the similitude of the character of God. {RH, August 17, 1905 par. 2}

### **The Kingdom of Israel in Solomon's Time**

In the reigns of David and Solomon, Israel reached the height of her greatness. Solomon was anointed and proclaimed king in the closing years of his father David, who abdicated in his favor. After the death of David, "Solomon was king over all Israel." At this time "Judah and Israel were many, as the sand which is by the sea in multitude." {RH, August 17, 1905 par. 3}

### **Extent of the Kingdom**

"Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. . . . He had dominion . . . over all the kings on this side the river [Euphrates]: and he had peace on all sides round about him. {RH, August 17, 1905 par. 4}

"And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon." {RH, August 17, 1905 par. 5}

"Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David." {RH, August 17, 1905 par. 6}

"Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." {RH, August 17, 1905 par. 7}

The promise given to Abraham and repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you." {RH, August 17, 1905 par. 8}

### **Solomon's Opportunity**

The last great work of David, in his official position, was to call the attention of the

people once more to their solemn relation to God as subjects of his theocracy. Summoning the princes of Israel, with the representative men from all parts of the kingdom, he delivered, in their presence, an inspired charge to his son, vesting him with kingly authority, and bidding him perform faithfully the duties devolving upon him. "Know thou the God of thy father," the aged monarch pleaded, "and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it." {RH, August 17, 1905 par. 9}

Through obedience the Israelites could have stood at the head of the nations of the earth. God would have made them "high above all nations which he hath made, in praise, and in name, and in honor." "All the peoples of the earth," said Moses, "shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." "The nations which shall hear all these statutes" shall say, "Surely this great nation is a wise and understanding people." {RH, August 17, 1905 par. 10}

None understood these promises better than David. By his own experience he had learned how hard is the path of him who departs from God. He had felt the condemnation of the broken law, and had reaped the fruits of transgression; and his whole soul was moved with solicitude that the leaders of Israel should be true to God, and that Solomon should obey God's law, shunning the sins that had weakened his father's authority, embittered his life, and dishonored God. David knew that it would require humility of heart, a constant trust in God, and unceasing watchfulness, to withstand the temptations that would surely beset Solomon in his exalted station; for such prominent characters are a special mark for the shafts of Satan. {RH, August 17, 1905 par. 11}

When he felt that death was approaching, the burden of David's heart was still for Solomon and for the kingdom of Israel, whose prosperity must so largely depend upon the fidelity of her king. "And he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." {RH, August 17, 1905 par. 12}

O, what an opportunity was Solomon's! He was to be not merely a warrior, a statesman, and a sovereign, but a strong, good man, an example of fidelity, a teacher of righteousness. With tender earnestness David entreated Solomon to be manly and noble, and to show mercy and loving-kindness to his subjects. The many trying and remarkable experiences through which David had passed during his lifetime, had taught him the value of the nobler virtues, and led him to exclaim: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the

earth by clear shining after rain." {RH, August 17, 1905 par. 13}

Had Solomon followed the divinely inspired instruction of his aged father, his reign might have been indeed a reign of righteousness, so beautifully described in the seventy-second Psalm:--

### **A Reign of Righteousness**

"Give the king thy judgments, O God,  
And thy righteousness unto the king's  
son.  
He will judge thy people with righteousness,  
And thy poor with justice.  
The mountains shall bring peace to the people,  
And the hills, in righteousness.  
He will judge the poor of the people,  
He will save the children of the needy,  
And will break in pieces the oppressor.  
They shall fear thee while the sun  
endureth,  
And so long as the moon, throughout  
all generations.  
He will come down like rain upon the  
mown grass,  
As showers that water the earth.  
In his days shall the righteous  
flourish,  
And abundance of peace, till the moon  
be no more.  
He shall have dominion also from sea  
to sea,  
And from the River unto the ends of  
the earth.  
They that dwell in the wilderness  
shall bow before him;  
And his enemies shall lick the dust.  
The kings of Tarshish and of the isles  
shall render tribute:  
The kings of Sheba and Seba shall  
offer gifts.  
Yea, all kings shall fall down before  
him;

All nations shall serve him.  
For he will deliver the needy when he  
crieth,  
And the poor, that hath no helper.  
He will have pity on the poor and needy,  
And the souls of the needy he will  
save.  
He will redeem their soul from oppression  
and violence;  
And precious will their blood be in  
his sight:  
And they shall live; and to him shall  
be given of the gold of Sheba:  
And men shall pray for him continually;  
They shall bless him all the day long.  
There shall be abundance of grain in  
the earth upon the top of the  
mountains;  
The fruit thereof shall shake like  
Lebanon:  
And they of the city shall flourish like  
grass of the earth.  
His name shall endure forever;  
His name shall be continued as long  
as the sun:  
And men shall be blessed in him;  
All nations shall call him happy.

"Blessed be Jehovah God, the God of  
Israel,  
Who only doeth wondrous things:  
And blessed be his glorious name  
forever;  
And let the whole earth be filled with  
his glory.

Amen, and Amen." {RH, August 17, 1905 par. 14}

Solomon's entire history might have been in accordance with this inspired prophecy. Exalted to a position of sacred trust, he for a time heeded the wise counsels of David, and brought glory to the name of the God of Israel. But the later years of his reign were marred by pride, self-sufficiency, self-exaltation. Desire for political power and self-aggrandizement led him to form alliances with heathen nations. The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice

of integrity, the betrayal of sacred trust. Association with idolaters corrupted his faith. One false step led to another, until there was a breaking down of the barriers that God had erected for the safety of his people. {RH, August 17, 1905 par. 15}

Gradually, yet surely, Solomon's life was corrupted by conformity to worldly customs. Looking to the standards of right followed by heathen nations, he began to lose sight of the standard of God's law. Uniting in marriage with worshipers of false gods, at last he gave himself up to idolatry. A character that had been pure and elevated, became marred and degraded. The mind that was once given to God, and inspired to write the precious words of wisdom found in the book of Proverbs,--that noble mind, through evil associations and constant indulgence, became weak in moral power. Solomon dishonored himself, dishonored Israel, and dishonored God. {RH, August 17, 1905 par. 16}

Sad as is the story of Solomon's apostasy, it portrays the result of separation from God. One false step prepares the way for a second and a third, and every additional step is taken more easily than the last. It is our privilege to take heed to the God-given warning of Solomon's life. As followers of Christ, we are to honor our Master by studying and obeying his teachings. We are to manifest our love and fear of God by refusing to conform to the world's standard of right. Let us beware of departing from the simplicity of our faith. The Christian's standard of right must ever be the standard that is given in Holy Writ. Constantly we are to guard against every worldly influence that would weaken us in moral power.

{RH, August 17, 1905 par. 17}

**PERIODICALS / RH - The Review and Herald / August 24, 1905 Lessons From the Life of Solomon--No. 2 Preparations for Building the Temple Mrs. E. G. White**  
***August 24, 1905 Lessons From the Life of Solomon--No. 2***  
***Preparations for Building the Temple***

**Mrs. E. G. White**

At the time when David committed to Solomon the affairs of the kingdom and the great work of building the temple he "assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem." {RH, August 24, 1905 par. 1}

In the presence of the representative men bearing the responsibility of government throughout the kingdom of Israel, David delivered his dying charge. Sustained by the power that accompanies divine inspiration, he told them of his own desire to build the temple, and of the Lord's command that the work should be committed to Solomon his son. The divine assurance was, "Solomon thy son, he shall build my house and my

courts: for I have chosen him to be my son, I will be his father." {RH, August 24, 1905 par. 2}

King David, in the years of his prosperity, had provided an abundance of the most costly material,--gold, silver, onyx stones, and stones of divers colors; marble, and the most precious woods,--to be used in the construction of the temple. These valuable treasures were committed by him to Solomon. {RH, August 24, 1905 par. 3}

### **"Be Strong, and Do It"**

David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration. These directions, so precisely given, were not left to be recalled by treacherous memory, but were carefully and minutely written out, and preserved for the guidance of the builders. {RH, August 24, 1905 par. 4}

Solomon was still young, and he shrank from the weighty responsibilities that would devolve upon him in the erection of the temple and in the government of God's people. But David said to him, "Be strong and of good courage, and do it: fear not, nor be dismayed [by the greatness of the plans]: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee." "The Lord hath chosen thee to build a house for the sanctuary: be strong, and do it." {RH, August 24, 1905 par. 5}

### **Free-Will Offerings**

Again David appealed to the congregation: "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God." "I have prepared with all my might for the house of my God," he declared, and then he enumerated the materials he had gathered. More than this, he said, "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asked of the assembled multitude that had brought their liberal gifts,--"who then is willing to consecrate his service this day unto the Lord?" {RH, August 24, 1905 par. 6}

There was a ready response from the assembly. "The chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." {RH, August 24, 1905 par. 7}



## **A Prayer of Thanksgiving**

"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. {RH, August 24, 1905 par. 8}

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness." {RH, August 24, 1905 par. 9}

"As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. {RH, August 24, 1905 par. 10}

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord." {RH, August 24, 1905 par. 11}

### **"Of Thine Own Have We Given Thee"**

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after-years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the offerings, giving of their own possessions unto the treasury. {RH, August 24, 1905 par. 12}

David had felt deeply his own unworthiness in gathering the material for the house of God; and the expression of loyalty in the ready response of the nobles of his kingdom, as with willing hearts they dedicated their treasures to Jehovah, and devoted themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He, not man, must be glorified. It was he who had

provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his love had not moved upon the hearts of the people, the king's efforts would have been vain, and the temple would never have been erected. {RH, August 24, 1905 par. 13}

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to develop and to test character,—to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, "All things come of thee, and of thine own have we given thee." {RH, August 24, 1905 par. 14}

It is an honor bestowed upon man that God should entrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God could do his work without the aid of man, if he should so choose. But this is not his plan; he has given to every man his work, and he trusts men as his stewards with treasures of wealth and of intellect. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee." {RH, August 24, 1905 par. 15}

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he can not withdraw if these precious tokens of his favor are not appreciated and rightly applied. Angels of God, with perceptions unclouded by sin, recognize the endowments of Heaven as bestowed in order that they may be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities for self-gratification or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say with David, "All things come of thee, and of thine own have we given thee."

{RH, August 24, 1905 par. 16}

**PERIODICALS / RH - The Review and Herald / August 31, 1905 "Hold Fast That Which Is Good" Mrs. E. G. White**

**August 31, 1905 "Hold Fast That Which Is Good"**

**Mrs. E. G. White**

From Sinai, in awful grandeur, God proclaimed his law to Israel, that they might realize the high standard to which they were to attain. He presented to them the beauty and safety of obedience, declaring that only through obedience could they find peace and prosperity. He portrayed also the sure results of disobedience to his law. We who

live in this period of the earth's history see the fulfilment of his warnings to Israel. In the stormy scenes taking place in our world, we see the result of the transgressions of God's law. {RH, August 31, 1905 par. 1}

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day." {RH, August 31, 1905 par. 2}

It was in mercy that the Lord destroyed those who had been led away by Baal-peor. Had they been permitted to live, their influence would have corrupted the whole congregation of Israel. The judgment that came on them was a warning to others not to disregard the honor and glory of God. Often the Lord speaks in judgment to repress iniquity. He sees and rebukes the sins of those who disobey his laws, but he shows mercy to those who obey him. When their own inclinations would lead them into danger, he withholds from them that which they desire. {RH, August 31, 1905 par. 3}

God chose Israel to be his own people, that, by adhering closely to his commandments, they might be to the world an illustration of the beauty of character, the moral power, and the virtue that might be attained through fearing and honoring him. He desired also to reveal through them the advantages that would come to those who, as his true sons and daughters, would walk in harmony with the principles of his law. In his dealing with men, God has often demonstrated that through the virtue obtained by obedience to the laws of heaven, human beings may gain a beauty of character that will fit them to be laborers together with him. {RH, August 31, 1905 par. 4}

Purity of character will be distinctly revealed by all who truly follow Christ. In them will be seen the fulfilment of the promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." The psalmist thus describes the beauty and growth of the Christian: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." {RH, August 31, 1905 par. 5}

Striking its roots deep down into the earth, the tree gains strength to withstand the tempest. So the Christian is to be "rooted and grounded" in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth. {RH, August 31, 1905 par. 6}

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of his will. Lay hold resolutely upon a plain, "Thus saith the

Lord." Let your only argument be. "It is written." Thus we are to contend for the faith once delivered to the saints. That faith has not lost any of its sacred, holy character, however objectionable its opposers may think it to be. {RH, August 31, 1905 par. 7}

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations, to deceive, if possible, the very elect. Are church-members building upon the Rock? The storm is coming, the storm that will try every man's faith, of what sort it is. Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of Ages. The testimony of the Spirit of God is true. Change not your faith for any phase of doctrine, however pleasing it may appear, that will seduce the soul. {RH, August 31, 1905 par. 8}

The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles. Those who accept his science will be among those to whom Christ addresses the words:-- {RH, August 31, 1905 par. 9}

"These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." {RH, August 31, 1905 par. 10}

I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ. {RH, August 31, 1905 par. 11}

Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew him not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth." {RH, August 31, 1905 par. 12}

Jesus Christ is the Son of God. He was manifest in the flesh. What was his work in this world?--To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world

through lust. Christ energizes by his Spirit those who seek him with the whole heart. {RH, August 31, 1905 par. 13}

Those who truly receive Christ are given power to become the sons of God. As they look to Jesus, they catch the divine rays of light, and are attracted by the loveliness and purity and goodness of the Saviour. They seek to copy his pleasantness, rather than the harsh violence manifested by those who disregard the laws of God. And as they keep before them the fear of God, and walk as obedient children, others will mark their Christlikeness of character, and will be drawn to the Saviour by the revelation of their love, their justice, and their mercy. Yet some will refuse to come to the Saviour, choosing darkness rather than light, because their deeds are evil. {RH, August 31, 1905 par. 14}

Christ and his righteousness,--let this be our platform, the very life of our faith. That which he taught, we are to teach. His commission to his followers is: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you always, even unto the end of the world."

{RH, August 31, 1905 par. 15}

**PERIODICALS / RH - The Review and Herald / September 7, 1905 The Work in Nashville; Its Encouragements and Needs Mrs. E. G. White**

***September 7, 1905 The Work in Nashville; Its Encouragements and Needs***

**Mrs. E. G. White**

My heart has been made glad by the encouraging advancement of the Lord's cause in Nashville, Tenn. As a few tried, faithful workers in this city have labored perseveringly, God has gone before them in a most wonderful manner, and has opened the way for a great work to be done. Those who have advanced in faith, now see so many opportunities for establishing the truth firmly in Nashville that they feel like making an effort to arouse every believer in the third angel's message to meet the emergency and help them take advantage of these opportunities. I have the same desire; and so confident have I been regarding the willingness of our brethren and sisters throughout the churches in America to meet the situation nobly, that I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences. {RH, September 7, 1905 par. 1}

The Lord has set the seal of his approval on the effort to establish memorials to his name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there, makes the city a favorable place in which to carry on the various phases of our work. {RH, September 7, 1905 par. 2}

In Nashville much interest is taken in the colored people. In and near the city are

large schools for the colored people. The truth is to be brought before the white people of Nashville, including those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They should be given a representation of our work that will be an object-lesson in genuine Christian education and medical missionary training. We are to do all that we can to remove from the minds of the people the prejudice that exists against our work. If the efforts we put forth are in accordance with God's will, many will be converted. {RH, September 7, 1905 par. 3}

For the accomplishment of the work that should be done in Nashville the best talent is needed. In so important a center of influence, we need men who talk courage and faith,--men who never become discouraged,--men who cling to the Mighty One, and in his strength make decided efforts to advance,--men who believe that the God of Israel still lives and reigns, and that he will surely fulfil his word. And how thankful we should be that at this time there are in Nashville tried soldiers of the cross,--laborers of long experience, who with voice and pen are effectively proclaiming the vital truths of the third angel's message. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels' messages were first given, to stand in their place in his work today. {RH, September 7, 1905 par. 4}

### **The Nashville Meeting-House**

For a long time the Sabbath-keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of worship. {RH, September 7, 1905 par. 5}

About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message:-- {RH, September 7, 1905 par. 6}

"God would have the standard lifted higher and still higher. The church can not abridge her task without denying her Master. Meeting-houses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with his people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest. {RH, September 7, 1905 par. 7}

"In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfilment of God's promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, 'We will not fail nor become discouraged.' {RH, September 7, 1905 par. 8}

"Let our brethren in Nashville and in all parts of the South lay aside their doubts, and



come over to the side of faith. Let them say, 'We will do our best. No longer will we question the work and ways of the Lord. From this time we will believe the word of the Lord, and obey his command to "arise and build," whether all the money required is in sight or not.' {RH, September 7, 1905 par. 9}

"The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost." {RH, September 7, 1905 par. 10}

In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meeting-house suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. The brethren made a careful examination of the property, and decided that it be purchased. The step required an exercise of faith; for no funds were in hand to make the first payment of one thousand dollars. Their great need led them to go forward, trusting in God for help. {RH, September 7, 1905 par. 11}

The building is in need of some repairs, in order that it may correspond with the directions God has given regarding the places in which his people meet to worship him. {RH, September 7, 1905 par. 12}

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because we have asked for it, and God has signified that it will be received by the workers in Nashville. {RH, September 7, 1905 par. 13}

### **The Nashville Mission and Bible Training-School**

Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out of giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested. {RH, September 7, 1905 par. 14}

It was in this way that the fishermen who left their nets at the call of Christ were trained. A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training. The Lord has a precious, sacred work of soul-saving to be done in the world, and it is to be done now. This work is to be carried forward on a higher plane of individual responsibility than ever before. {RH, September 7, 1905 par. 15}

### **The Tent-Meeting**

For a long time the workers in Nashville have been searching for a suitable place in which to pitch a tent for a series of tent-meetings. For months it seemed impossible for them to find a place, but recently the Lord opened the way for them to secure a good place, and the tent has been pitched, and the meetings opened. {RH, September 7, 1905 par. 16}

The God of Israel has commanded that the work in the South shall go forward. How grateful we should be that he has placed in Nashville experienced workers who are determined to make a success of the work, surmounting all difficulties! So long as these workers keep their hands uplifted to heaven, the Lord will be their strength, their front guard and their rearward. {RH, September 7, 1905 par. 17}

### **The Nashville Sanitarium**

Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord. {RH, September 7, 1905 par. 18}

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city, and in a rented building a few miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard. {RH, September 7, 1905 par. 19}

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a street-car line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium. An ample supply of water comes from a lithia spring, pure, and clear as crystal. {RH, September 7, 1905 par. 20}

Our brethren were able to buy this property for eight thousand seven hundred and fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky. {RH, September 7, 1905 par. 21}

A sanitarium building should soon be erected on this property. Our brethren must have help in order to build up this much-needed institution. The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated. {RH, September 7, 1905 par. 22}

## **Our Opportunity**

And now, my dear brethren and sisters, how shall we relate ourselves, individually, to the work that is being carried forward in Nashville? My heart is stirred. I can not but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. They and their associates are advancing at the command of the Lord, in order that a knowledge of the truth for this time may be given to the people of Nashville and of the entire South. Shall not we encourage them to continue their aggressive work, by revealing our sympathy in a practical way? {RH, September 7, 1905 par. 23}

In the name of the Lord, I now call upon the members of our churches in the North and South, the East and the West, to contribute liberally for the work at Nashville. Let the children act their part. The Lord will greatly bless you as you help this needy field. He expects those for whom he has made so great a sacrifice, to show their appreciation of his love by denying self for the good of others. {RH, September 7, 1905 par. 24}

God has bestowed gifts on man, not capriciously, but with equality. To every man God has given talents according to his ability to use them. And it is his purpose that the different parts of his field shall receive the help that their needs demand. When his stewards act unselfishly, his work is advanced, and rejoicing is the result. {RH, September 7, 1905 par. 25}

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of his saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available. {RH, September 7, 1905 par. 26}

The workers in Nashville have not received the help that they should have had; and we now entreat you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that his work in Nashville may not be delayed. I have faith and hope to believe that you will respond with gladness of heart. {RH, September 7, 1905 par. 27}

## **A Prayer for Help**

We must all look to God. We must all present our necessities to Christ our Burden-bearer, the One who knows the great burdens that are borne by his servants in important centers, and who knows how greatly they need help. {RH, September 7, 1905 par. 28}

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done just now in Nashville. My prayer is: "We

come to thee, O thou Saviour of the world, pleading the promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe thy word. Help our faithful, aged workers in Nashville, Tenn. I, thy dependent, believing child, take thy words, and call upon thee to open the hearts of thy people throughout the United States, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meeting-house and to set it in acceptable order, so that it will make a presentation corresponding with thy directions. Help thy servants to establish a sanitarium for the honor of thy name. {RH, September 7, 1905 par. 29}

"In thy lessons to thy disciples thou didst say, 'What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.' {RH, September 7, 1905 par. 30}

"My Heavenly Father, we ask thee in Christ's name to give to the workers in Nashville the things they so much need to advance thy work. Encourage the hearts of thy servants to do this work, to look to thee, to ask of thee the things they need, to believe in thee. Sustain their faith and courage. O, sustain their courage, and indite their prayers! Keep them ever looking to thee, ever believing and receiving thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify thee. {RH, September 7, 1905 par. 31}

"O Lord, I do believe. O Lord, thou *wilt* hear. Make thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim thy truth. Amen."

{RH, September 7, 1905 par. 32}

**PERIODICALS / RH - The Review and Herald / September 14, 1905 Lessons From the Life of Solomon--No. 3 Mrs. E. G. White**

**September 14, 1905 *Lessons From the Life of Solomon--No. 3***

**Mrs. E. G. White**

### **The Responsibilities of Burden-Bearers**

After King David, in the presence of the men in positions of responsibility in his kingdom, had outlined his plans regarding the building of the temple, he appealed to them to co-operate with Solomon in carrying forward this work. "Who," he asked of the assembled multitude, "is willing to consecrate his *service* this day unto the Lord?" {RH, September 14, 1905 par. 1}

## Willing Service

The response came not only in liberal offerings of treasures to meet the expense of the building, but also in willing *service* in the various lines of God's work. Hearts were filled with a desire to return to the Lord his own, by consecrating to his service all the energies of mind and body. Those upon whom had been placed burdens of state, determined to labor heartily and unselfishly, using for God the skill and ability he had given them. {RH, September 14, 1905 par. 2}

David's exhortation to Solomon, and his appeal to the burden-bearers of the nation, should be kept in mind by those who are in positions of trust in the Lord's cause today. In this our day God's people will prosper only so long as they keep his precepts; and those who bear responsibilities are called upon to *consecrate their service* to the Lord. Conference officers, church officers, managers and heads of departments in our institutions, laborers in the field at home and abroad,--all are to render faithful service by using their talents wholly for God. The Lord is not pleased with half-hearted service. To him we owe all that we have and are. {RH, September 14, 1905 par. 3}

## Implicit Obedience

To all engaged in his service, the Lord gives wisdom. The tabernacle to be borne from place to place in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. Throughout the ages, God has been particular as to the design and the accomplishment of his work. In this age, he has given his people much light and instruction in regard to how his work is to be carried forward,--in an elevated, refined, conscientious manner; and he is pleased with those who in their service carry out his design. Only those who, feeling their own inefficiency, obey implicitly the Lord's commands, can be retained in his service. {RH, September 14, 1905 par. 4}

Uzzah meddled with the ark, notwithstanding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. Today he is just as desirous as in the days of Uzzah that men shall know his ways, and that they shall reverence the methods he has outlined for their guidance. They are to carry out the plans he has devised. When men feel that it is unimportant to obey a "Thus saith the Lord" in carrying forward his work, but that their own plans should be followed, they thereby evidence unfitness for any position of trust in his cause. In every effort to advance the interests of his work, we must lose sight of self, and keep in view God's glory. {RH, September 14, 1905 par. 5}

Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of choosing to follow the plans of men rather than the plans that God has made for us. Will not others gain wisdom from their experience? Let us be afraid of any plans that are not heaven-born. {RH, September 14, 1905 par. 6}

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow exactly the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and, making crooked paths for their feet, they lead others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise. {RH, September 14, 1905 par. 7}

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks. {RH, September 14, 1905 par. 8}

There are those who think that they can improve upon the plan that the Lord has given; that they can mark out for themselves a course better than the course he has marked out for them. Such ones, choosing the things that be of men, harden their hearts against God's leading, and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their life-work. Man's wisdom, exercised without Christ's guidance, is a dangerous element. {RH, September 14, 1905 par. 9}

Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment, must here listen to his counsels and be governed by his will. Only thus can they receive the rich blessings that will fit them to receive his commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by any ambitious projects. {RH, September 14, 1905 par. 10}

### **Stemming the Tide of Evil**

We have not realized fully the importance of studying the counsel given by the Lord, through David, to Solomon, regarding those who are unworthy of confidence. Those who prove untrue are to be dealt with in accordance with the wisdom that God will impart. Never are God's servants to look upon disaffection, scheming, and deception as virtues; those in responsibility are to manifest their decided disapproval of all unfaithfulness in business and spiritual matters. And they are to choose as counselors in every line of work, only those men in whom they can repose the utmost confidence. {RH, September 14, 1905 par. 11}

In the sixteenth chapter of First Corinthians we read: "Watch ye, stand fast in the faith, quit you like men, be strong." Those who are elevated to official positions in the Lord's work are ever to guard against incurring the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. And only so long as they discharge aright their responsibilities, are they to be retained in office. {RH, September 14, 1905 par. 12}

Those who bear responsibilities must be wide-awake. It is not the man who drifts with circumstances, and who in an emergency indorses questionable moves, who wins



the respect of his fellow men and the approval of heaven. It is the man who, like a rock meeting the tide, stands firm against evil who commands respect. In a crisis, when many are not fully decided as to the right course, the one who moves steadfastly in the path that God has marked out, with unshaken determination carrying out God's plans, is the one who wins confidence as a man fit to command. Those who occupy positions of responsibility should know what saith the Lord, and they should then stand unflinchingly for the right, stemming the tide of evil.

{RH, September 14, 1905 par. 13}

**PERIODICALS / RH - The Review and Herald / September 21, 1905 The Work  
Among the Colored People**

***September 21, 1905 The Work Among the Colored People***

Dear Brethren and Sisters: I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them. {RH, September 21, 1905 par. 1}

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field. {RH, September 21, 1905 par. 2}

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that

the Saviour's coming is near at hand. {RH, September 21, 1905 par. 3}

### **The Training of Workers**

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition. {RH, September 21, 1905 par. 4}

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become. {RH, September 21, 1905 par. 5}

All that is done by those connected with the Huntsville school, whether they be teachers or students, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race. {RH, September 21, 1905 par. 6}

The students of the Huntsville school are to be given a training in many lines of service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven

that as we receive, we are to impart. {RH, September 21, 1905 par. 7}

In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,--the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in him. {RH, September 21, 1905 par. 8}

The Lord says, I will take illiterate men, obscure men, and move upon them by my Spirit to carry out my purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while he lived on this earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch. {RH, September 21, 1905 par. 9}

### **The Establishment of Schools**

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers. {RH, September 21, 1905 par. 10}

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed. {RH, September 21, 1905 par. 11}

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out of the cities; and schools should be opened for them. {RH, September 21, 1905 par. 12}

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them. {RH, September 21, 1905 par. 13}

This work will require talent, and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race! {RH, September 21, 1905 par. 14}

### **Medical Missionary Work**

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth. {RH, September 21, 1905 par. 15}

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men,--young men of good Christian character,--be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them. {RH, September 21, 1905 par. 16}

Christ, the great Medical Missionary, is our example. Of him it is written, that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated. The nurses who are trained in our institutions, are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing. {RH, September 21, 1905 par. 17}

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have

delayed long enough the carrying out of this instruction. {RH, September 21, 1905 par. 18}

### **Redeeming the Time**

My brethren and sisters, let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity. {RH, September 21, 1905 par. 19}

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will co-operate with them, and give them the victory.

Ellen G. White.

{RH, September 21, 1905 par. 20}

### **PERIODICALS / RH - The Review and Herald / September 28, 1905 The Collection for the Colored Work**

#### **September 28, 1905 *The Collection for the Colored Work***

*(To be Read in All the Churches on Sabbath, October 7)*

Dear Brethren and Sisters: I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God. {RH, September 28, 1905 par. 1}

Some may say that the work in the Southern States is already receiving from the

General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years? {RH, September 28, 1905 par. 2}

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention. I understand that it is my duty to make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established. {RH, September 28, 1905 par. 3}

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to this country, I have borne a similar message in every place where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people. {RH, September 28, 1905 par. 4}

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. And it is because of the neglect of our people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf. {RH, September 28, 1905 par. 5}

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden; for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect." {RH, September 28, 1905 par. 6}

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given fifteen years ago--that the colored people be labored for and



helped. {RH, September 28, 1905 par. 7}

My brethren and sisters, I entreat you to arouse, and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth. {RH, September 28, 1905 par. 8}

To the members of our churches I am instructed to say once more, Take hold of this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit. {RH, September 28, 1905 par. 9}

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave his life for the life of the world. {RH, September 28, 1905 par. 10}

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. And others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries. {RH, September 28, 1905 par. 11}

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that he is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching his spirit, that in turn they may work for their own people. {RH, September 28, 1905 par. 12}

Churches of believers are to be developed. Meeting-houses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not. {RH, September 28, 1905 par. 13}

The Lord has instructed me that those who are now carrying on work among the

colored people can not remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon his people in the stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that he will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers. {RH, September 28, 1905 par. 14}

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we have. He calls upon us to return to him a portion of the abundance he has bestowed upon us. Think of the care he gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows his favors on the just and on the unjust. Shall not the recipients of his blessings show their gratitude to him by giving of their bounties to help suffering humanity? {RH, September 28, 1905 par. 15}

Greater liberality must be shown toward the work among the colored people, than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished. {RH, September 28, 1905 par. 16}

There is before us a long-neglected duty,--the practise of self-denial and economy. In every transaction of life, we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow his example, we shall let our light shine forth in good works. {RH, September 28, 1905 par. 17}

I call upon our people in America to come up to the help of the Lord. Let those who can not do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes. {RH, September 28, 1905 par. 18}

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people.

Ellen G. White.

{RH, September 28, 1905 par. 19}

**PERIODICALS / RH - The Review and Herald / October 5, 1905 Lessons From the Life of Solomon--No. 4 "To Every Man His Work" Mrs. E. G. White**

**October 5, 1905 *Lessons From the Life of Solomon--No. 4*  
*"To Every Man His Work"***

**Mrs. E. G. White**

The student of sacred history will observe that throughout the ages God has distributed the responsibilities of the varied interests of his work in the earth among men whose talents fitted them for service, and who by training might become skilful in the service required. {RH, October 5, 1905 par. 1}

During Jethro's visit to the camp of Israel, the Lord permitted him to see how heavy were the burdens that rested upon Moses. To maintain order and discipline among that vast, ignorant, and untrained multitude was indeed a stupendous task. Moses was their recognized leader and magistrate; and not only the general interests and duties of the people, but the controversies that arose among them, were referred to him. He had permitted this, for it gave him an opportunity to instruct them; as he said, "I do make them know the statutes of God, and his laws." {RH, October 5, 1905 par. 2}

Jethro remonstrated against this, saying, "This thing is too heavy for thee; thou art not able to perform it thyself alone;" "thou wilt surely wear away;" and he counseled Moses to appoint proper persons as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. They should be "able men, such as fear God, men of truth, hating covetousness." All matters of minor consequence were to be judged by the men placed over the smaller groups; matters of greater importance were to be carried to the higher officers; and the most difficult cases were still to be brought before Moses, who was to be to the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing order and system among the people. {RH, October 5, 1905 par. 3}

### **Chosen Men for Special Duties**

Later, when the tabernacle was to be built in the wilderness, *chosen* men were specially endowed by God with skill and wisdom for the construction of the sacred building. And when it was completed, certain men were appointed to perform certain parts of the holy service. Moses, and Aaron and his sons, were to minister before the tabernacle of witness. "The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee

shall bear the iniquity of your priesthood. . . . Ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. . . . Thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift." {RH, October 5, 1905 par. 4}

So particular was the Lord that this sacred work should be performed only by those whom he had appointed, that he declared: "The stranger that cometh nigh shall be put to death." Every worker was to know his place, and to perform faithfully the special duties committed to him; and he was to *let alone* that which another worker had been appointed to do. {RH, October 5, 1905 par. 5}

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward, they were to strike the sacred tent; when a halting-place was reached, they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north the Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed. {RH, October 5, 1905 par. 6}

This plan of carefully apportioning special duties to certain men who were best fitted for these duties, had been carefully studied by David, and followed in his administration of the government of Israel; and now that Solomon was placed upon the throne, David gave particular attention to the perfection of the organization of all branches of the ministration of the priests and Levites, of the civil officers, and of the army. {RH, October 5, 1905 par. 7}

"When David was old and full of days, . . . he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges: moreover four thousand were porters; and four thousand praised the Lord with the instruments." {RH, October 5, 1905 par. 8}

The four thousand musicians, divided into twenty-four courses, were each led by twelve men especially instructed and skilful in the use of musical instruments. The work of the porters was also definitely arranged. {RH, October 5, 1905 par. 9}

The priests were divided into twenty-four courses, and a full and accurate record was made regarding this division. Each course was thoroughly organized under its chief, and each was to come to Jerusalem twice a year, to attend for one week to the ministry of the sanctuary. {RH, October 5, 1905 par. 10}

The Levites, whose duty it was to assist in the sanctuary service, were organized and allotted their part with similar precision. {RH, October 5, 1905 par. 11}

The care of the treasures was put into the hands of trusty men. "Of the Levites,

Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. . . . All the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated; . . . and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, had dedicated; and whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren." {RH, October 5, 1905 par. 12}

"And over the king's treasures was Azmaveth; . . . and over the store-houses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan; . . . and over them that did the work of the field for tillage of the ground, . . . over the vineyards, . . . over the increase of the vineyards for the wine-cellars, . . . over the olive trees and the sycamore trees that were in the low plains, . . . over the herds that fed in Sharon, . . . over the herds that were in the valleys, . . . over the camels also, . . . over the asses, . . . and over the flocks," were placed men whose experience and training peculiarly fitted them for their respective duties. Thus many men of varied abilities were appointed "rulers of the substance which was King David's." {RH, October 5, 1905 par. 13}

### **Diligence in Business**

In his work today, the Lord would be pleased to have those who are engaged in any part of his service, guard against the tendency to take upon themselves responsibilities that they are not called upon to bear. Some of his servants are to direct the business matters connected with his work in the earth; others are to look after the spiritual matters. Every laborer is to strive to do well his part, leaving to others the duties entrusted to them. {RH, October 5, 1905 par. 14}

For years the Lord has been instructing us to choose wise men,--men who are devoted to God,--men who know what the principles of heaven are,--men who have learned what it means to walk with God,--and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word. {RH, October 5, 1905 par. 15}

It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him. He must take time to study the Word and to examine self. If he closely searches his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. {RH, October 5, 1905 par. 16}

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. It is time for our ministers to understand the responsibility and sacredness of their mission. There is a woe upon them, if they fail of performing the work which they themselves acknowledge that God has placed in their hands. {RH, October 5, 1905 par. 17}

The finances of the cause are to be properly managed by business men of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find business men to look after the financial details of city work. If such men can not be found, let facilities be provided for training men to bear these burdens. {RH, October 5, 1905 par. 18}

Men of experience in business lines, with a practical knowledge of bookkeeping, should be chosen to superintend the keeping of the accounts in our institutions at home and abroad. If such men had been appointed in years past to superintend the financial affairs of our conferences and institutions, thousands of dollars would have been saved, and the efficiency of the ministry would not have been so greatly weakened by the burden of financial cares and perplexities that has too often fallen where it does not belong. {RH, October 5, 1905 par. 19}

Close investigation of the business transactions in various departments of the cause, are to be frequently made. This work must not be neglected. Never are we to sanction any transactions that imperil the purity of the Lord's church, and of his institutions, which are his appointed instrumentalities. {RH, October 5, 1905 par. 20}

Those in charge of the work have erred sometimes in permitting the appointment of men devoid of business tact and ability to manage important financial interests. A man's fitness for one position does not always qualify him to fill another position. Experience is of great value. The Lord desires to have men of intelligence connected with his work,--men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed,--men who will carry the principles of truth into every business transaction. Those placed in charge of financial matters should not assume other burdens,--burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men. {RH, October 5, 1905 par. 21}

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. All may improve; no one needs to remain a novice. {RH, October 5, 1905 par. 22}

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. All the religious service and every branch of business are to bear the signature of heaven. {RH, October 5, 1905 par. 23}

"Holiness unto the Lord" is to be the motto of the laborers in every department. The human agent should strive to attain to perfection, that he may be an ideal Christian, complete in Christ Jesus.



{RH, October 5, 1905 par. 24}

**PERIODICALS / RH - The Review and Herald / October 12, 1905 Lessons from the Life of Solomon--No. 5 Order and Organization Mrs. E. G. White**  
**October 12, 1905 *Lessons from the Life of Solomon--No. 5***  
***Order and Organization***

**Mrs. E. G. White**

Our God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. {RH, October 12, 1905 par. 1}

**The Jewish Economy**

During the days of Moses, the government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties. {RH, October 12, 1905 par. 2}

**Reorganization at the Beginning of Solomon's Reign**

In planning for the administration of the affairs of the kingdom, after David abdicated in favor of Solomon, the aged king and his son and their counselors regarded it as essential that everything be done with regularity, propriety, fidelity, and dispatch. So far as possible, they followed the system of organization given Israel soon after the deliverance from Egypt. The Levites were assigned the work connected with the temple service, including the ministry of song and instrumental music, and the keeping of the treasures. {RH, October 12, 1905 par. 3}

The men capable of bearing arms and of serving the king were divided into twelve courses of twenty-four thousand each. Over every course was a captain. "The general of the king's army was Joab." "The courses . . . came in and went out month by month throughout all the months of the year." Thus every group of twenty-four thousand served the king one month during each year. {RH, October 12, 1905 par. 4}

David appointed Jonathan, his uncle, as "a counselor, a wise man, and a scribe;" Ahithophel also was "the king's counselor. . . . And after Ahithophel was Johoiada . . .

and Abiathar." Hushai was "the king's friend." By his prudent example, the aged king taught Solomon that "in the multitude of counselors there is safety." {RH, October 12, 1905 par. 5}

The thoroughness and completeness of the organization perfected at the beginning of Solomon's reign; the comprehensiveness of the plans for bringing the largest number possible of all the people into active service; the wide distribution of responsibility, so that the service of God and of the king should not be unduly burdensome to any individual or class,—these are lessons which all may study with profit, and which the leaders of the Christian church should understand and follow. {RH, October 12, 1905 par. 6}

This picture of a great and mighty nation living in simplicity and comfort in rural homes, every person rendering willing and unsalaried service to God and the king for a portion of each year, is one from which we may gather many helpful suggestions. {RH, October 12, 1905 par. 7}

### **Order in the Christian Church**

There was order in the church when Christ was upon the earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as the Lord unites his people, Satan and his evil angels are very busy to undo this unity and to destroy it. {RH, October 12, 1905 par. 8}

It is Satan's studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he sometimes deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. But if we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief; for they are not authorized to bless confusion, distraction, and disorganization. {RH, October 12, 1905 par. 9}

All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and unity of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All such evils are the result of Satan's studied effort to weaken our forces, to destroy courage, and to prevent successful action. God desires that his work shall be done with system and exactness, in order that he may place upon it the seal of his approval. {RH, October 12, 1905 par. 10}

### **The Result of Organized Effort**

It is nearly half a century since order and organization were established among us as a people. I was one of the number who had an experience in laboring for their establishment. I know of the difficulties that had to be met, the evils that organization

was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered. {RH, October 12, 1905 par. 11}

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. {RH, October 12, 1905 par. 12}

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh shall glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." {RH, October 12, 1905 par. 13}

Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. {RH, October 12, 1905 par. 14}

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand his will, and light was given to us by his Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God's people on the earth. {RH, October 12, 1905 par. 15}

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave Testimony after Testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding us by his providence. We engaged in the work of organization, and marked

prosperity attended this advance movement. {RH, October 12, 1905 par. 16}

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us. {RH, October 12, 1905 par. 17}

Our work has steadily advanced. What is the secret of our prosperity?--We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual. {RH, October 12, 1905 par. 18}

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in former years in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort has been made to simplify the work, so as to avoid all needless labor and perplexity. {RH, October 12, 1905 par. 19}

The business of our conference session has sometimes been burdened with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity. {RH, October 12, 1905 par. 20}

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.* At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that

God has ordained for our prosperity and success in advancing his cause. {RH, October 12, 1905 par. 21}

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. {RH, October 12, 1905 par. 22}

**PERIODICALS / RH - The Review and Herald / October 19, 1905 Lessons from the Life of Solomon--No. 6 The Gift of Wisdom Mrs. E. G. White**

**October 19, 1905 Lessons from the Life of Solomon--No. 6  
The Gift of Wisdom**

**Mrs. E. G. White**

Solomon, in his youth, made David's choice his own. Pure and noble in character, he was named Jedidiah, the beloved of the Lord. Above every earthly good he desired a wise and understanding heart. Upon him there rested great burdens of state, which he felt unable to bear alone. Not only was he to strive to be a just ruler, but he was also to carry out the long-cherished plan of his father, by building a temple at Jerusalem. As he began to comprehend the magnitude of this special work, and of the duties connected with his kingly office, he sought the great Source of wisdom for divine guidance. {RH, October 19, 1905 par. 1}

**An Offering At Gibeon**

Early in his reign, King Solomon went with his chief counselors to Gibeon to offer sacrifices to God, and to reconsecrate himself to the Lord's service. In the time of Moses the Israelites were commanded to bring their sacrifices to the door of the tabernacle of the congregation. During David's reign the ark of the covenant had been brought to Jerusalem, and set "in the midst of the tent that David had pitched for it;" and there he "offered burnt offerings and peace-offerings before the Lord." The old tabernacle of the congregation was still at Gibeon. David left "Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel." {RH, October 19, 1905 par. 2}

With "the captains of thousands and of hundreds," "the judges," and "every governor in all Israel, the chief of the fathers," Solomon "went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought

up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it." {RH, October 19, 1905 par. 3}

These sacrifices were offered by Solomon and his men in positions of trust, not as a formal ceremony, but as a token of their earnest desire for special help. They knew that they were insufficient, in their own strength, for the responsibilities entrusted to them. Solomon and his associates longed for quickness of mind, for largeness of heart, for tenderness of spirit. {RH, October 19, 1905 par. 4}

### **A Noble Choice**

"In that night" "in Gibeon the Lord appeared to Solomon in a dream; . . . and God said, Ask what I shall give thee." {RH, October 19, 1905 par. 5}

Solomon answered the Lord with these words: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. {RH, October 19, 1905 par. 6}

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? {RH, October 19, 1905 par. 7}

"And the speech pleased the Lord, that Solomon had asked this thing. {RH, October 19, 1905 par. 8}

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet has asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king;" "behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor," "such as none of the kings have had that have been before thee, neither shall there any after thee have the like." {RH, October 19, 1905 par. 9}

"And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." {RH, October 19, 1905 par. 10}

God promised that as he had been with David, he would be with Solomon. If the king would walk before the Lord in uprightness, and if he would do all that God commanded him, his throne would be established, and his reign would be the means of exalting



Israel as the light of the surrounding nations,--as "a wise and understanding people."  
{RH, October 19, 1905 par. 11}

"And Solomon awoke; and, behold, it was a dream." {RH, October 19, 1905 par. 12}

"Then Solomon came from his journey to the high place that was at Gibeon," "to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace-offerings, and made a feast to all his servants." And Solomon "reigned over Israel." {RH, October 19, 1905 par. 13}

## **An Understanding Heart**

The Lord imparted to Solomon the wisdom that he desired above earthly riches, honor, or long life. His petition for a quick mind, a large heart, and a tender spirit, was granted. He became the wisest of earthly monarchs, because God gave him superior wisdom and an understanding heart. {RH, October 19, 1905 par. 14}

"And all Israel . . . feared the king: for they saw that the wisdom of God was in him, to do judgment." The hearts of the people were turned toward Solomon, as they had been to David, and they obeyed him in all things. Solomon "was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." {RH, October 19, 1905 par. 15}

For many years Solomon's life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God's commands. He directed in every important enterprise, and managed wisely the business matters connected with the kingdom. His faithfulness in carrying out the directions of God regarding the construction of the temple, resulted in the erection of the most magnificent building the world has ever seen,--a building that could not be excelled for richness, beauty, and costly design; and this caused his fame to spread among the nations everywhere. {RH, October 19, 1905 par. 16}

"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. {RH, October 19, 1905 par. 17}

"And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. {RH, October 19, 1905 par. 18}

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." {RH, October 19, 1905 par. 19}

All nations acknowledged, and marveled at, Solomon's superior knowledge and wisdom, the excellence of his character, and the greatness of his power. Many came to him from distant parts of the world to see the manner of his government, and to receive instruction regarding the conduct of difficult affairs. The power of his understanding, the extent of his knowledge, the glory of his reign, commanded the wonder and admiration

of the world.

{RH, October 19, 1905 par. 20}

**PERIODICALS / RH - The Review and Herald / October 26, 1905 Lessons From the Life of Solomon--No. 7 Mrs. E. G. White**

**October 26, 1905 *Lessons From the Life of Solomon--No. 7***

**Mrs. E. G. White**

### **Counselors in Need of Wise Discernment**

At the beginning of his reign, when King Solomon was entrusted with many responsibilities connected with the Lord's work, his prayer was: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." {RH, October 26, 1905 par. 1}

Here is a lesson for those occupying positions of responsibility in God's cause today,--not only those in charge of large and varied interests, but those also who are entrusted with the lesser responsibilities. Officers of churches and Sabbath-schools, leaders of small companies, laborers engaged in evangelistic work,--these are as verily in need of divine discernment as are officers of large conferences and institutions. {RH, October 26, 1905 par. 2}

God is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing today to impart wisdom to his children. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, But let him ask in faith, nothing wavering." And Paul refers to teachers of truth who have faithfully studied the Scriptures, as "those who by reason of use have their senses exercised to discern both good and evil." {RH, October 26, 1905 par. 3}

Solomon realized that he lacked discernment. It was his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above his brethren. He desired to do faithfully the work that had been committed to him, and he chose the gift that would be the means of causing his reign to redound to God's glory. {RH, October 26, 1905 par. 4}

### **Receiving to Impart**

The Lord provides men and women with all that they need. And his gifts are bestowed upon those only who can make a proper use of them. To some he can grant greater discernment than to others, because he sees that they will use this gift to his glory. When a laborer desires heavenly wisdom more than he desires wealth, power, or

fame, God will not disappoint him. Such a worker will learn from the Great Teacher not only what to do, but how to do it in a way that will meet the divine approval. {RH, October 26, 1905 par. 5}

The man upon whom the Lord has bestowed special wisdom, will be enabled, by God's blessing, to train those with whom he is associated in labor to be quick of understanding, trustworthy, and true to principle. His consecrated zeal, his wise counsel, his piety, will be an inspiration to his fellow workers. They will be led, not to praise and exalt the human agent, nor to become dependent on him, but to go themselves to the Source of all true wisdom for the help they need. God has been greatly dishonored by those who lean upon human beings. He who has said to all who believe on him as a personal Saviour, "Lo, I am with you always, even unto the end of the world," will guide and teach those who recognize him as their leader and instructor. {RH, October 26, 1905 par. 6}

### **Guarding the Purity of the Church**

As the work of God advances in our time, there is an increasing need of men of keen discernment,—men who know God and trust in him for their understanding,—men who are working for his name's glory. In the days of Israel men were set apart as judges, to decide regarding what was right, and what was wrong. Surrounded by corrupting influences, they endeavored faithfully to warn the people against the things that were wrong, and to exalt righteous principles, and thus to keep the cause of God from contamination with evil. His cause is just as sacred now as it was in ancient times. Today men in positions of trust, in every place, should be faithful guardians of the purity of the church and everything connected with it. We need, O so greatly! keen discernment and clear spiritual eyesight. In this day of sin and abounding iniquity, our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time, as outlined in the book of Revelation, are to be proclaimed to the world. Into the very designs and principles of the church these truths are to enter. {RH, October 26, 1905 par. 7}

The interests of God's cause are sometimes imperiled by the unadvised movements of those who, cherishing self-esteem and seeking for self-glorification, lose sight of the object for which our institutions are established. Failing to realize the importance of bringing men and women to a knowledge of the truth for this time, they allow to enter these institutions wrong influences, which tend to disparage present truth, and to retard greatly the spiritual growth of the workers. Institutions that were established for the specific purpose of extending the knowledge of the last message of mercy to be given in our world, should be kept free from every worldly, commercial influence. With sanctified judgment our brethren in responsibility must discern between good and evil, and be faithful to their God-given trust. {RH, October 26, 1905 par. 8}

So long as he remains consecrated, a man whom God has endowed with wise discernment and unusual ability, will not manifest an eagerness to obtain high positions, to guide, to control, to rule. None upon whom have been placed sacred responsibilities,

are to grasp at power as did Satan in the heavenly courts. Of necessity men must bear responsibilities; but instead of striving to gain the supremacy, every true laborer will pray for an understanding heart, that he may glorify God by discerning between good and evil. {RH, October 26, 1905 par. 9}

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ, can be a proper leader. {RH, October 26, 1905 par. 10}

The path of men in positions of trust is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not unconsecrated men who are boastful and who show a masterly independence, but the great Source of all wisdom. They are to be faithful workers, always laboring in co-partnership with the Master Worker. Strengthened and enlightened by him, they will stand firm against every unholy influence, and will discern the right from the wrong, the good from the evil. They will approve that which God approves. With earnestness they will strive to guard against the introduction or the maintenance of wrong principles in households, churches, institutions, and conferences. By maintaining a vital connection with heaven, they will ever be wise to discern between good and evil.

{RH, October 26, 1905 par. 11}

**PERIODICALS / RH - The Review and Herald / November 2, 1905 Lessons From the Life of Solomon--No. 8 The Building of the Temple Mrs. E. G. White**

**November 2, 1905 Lessons From the Life of Solomon--No. 8  
The Building of the Temple**

**Mrs. E. G. White**

The long-cherished plan of David to erect a temple to the Lord was wisely carried out by Solomon, who "determined to build an house for the name of the Lord." {RH, November 2, 1905 par. 1}

### **Solomon's Letter to Hiram**

"Solomon sent to Hiram the king of Tyre," saying, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name." {RH, November

2, 1905 par. 2}

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens can not contain him? who am I then, that I should build him an house, save only to burn sacrifice before him? {RH, November 2, 1905 par. 3}

"Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. {RH, November 2, 1905 par. 4}

"Send me also cedar trees, fir-trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great." "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." {RH, November 2, 1905 par. 5}

### **Hiram's Reply**

"It came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said. Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram" "answered in writing, which he sent to Solomon," saying:-- {RH, November 2, 1905 par. 6}

"Because the Lord hath loved his people, he hath made thee king over them. . . . Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord." {RH, November 2, 1905 par. 7}

"I have considered the things which thou sentest to me for:" "and now I have sent a cunning man, endued with understanding, of Hiram my father's the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. {RH, November 2, 1905 par. 8}

"Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." {RH, November 2, 1905 par. 9}

## **The Gathering of Material**

"So Hiram gave Solomon cedar trees and fir-trees according to all his desire. {RH, November 2, 1905 par. 10}

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. {RH, November 2, 1905 par. 11}

"And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together. {RH, November 2, 1905 par. 12}

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. {RH, November 2, 1905 par. 13}

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house." {RH, November 2, 1905 par. 14}

## **The Building Erected**

"It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel," "in the second day of the second month," that "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David' had prepared in the thrashing-floor of Ornan the Jebusite." {RH, November 2, 1905 par. 15}

Of the inner temple,--the building containing the holy place and the most holy place,--we read: "The length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits." {RH, November 2, 1905 par. 16}

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." {RH, November 2, 1905 par. 17}

"He built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir." "The cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen." {RH, November 2, 1905 par. 18}



## The Most Holy Place

"The oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. {RH, November 2, 1905 par. 19}

"So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. {RH, November 2, 1905 par. 20}

"And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm-trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without." "He garnished the house with precious stones for beauty." {RH, November 2, 1905 par. 21}

"For the entering of the oracle he made doors of olive tree: the lintel and side-posts were a fifth part of the wall. The two doors also were olive tree; and he carved upon them carvings of cherubims and palm-trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm-trees and open flowers: and covered them with gold fitted upon the carved work." {RH, November 2, 1905 par. 22}

"He made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon." {RH, November 2, 1905 par. 23}

## The Furniture of the Holy Place

"Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set; moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the

house of the temple, were of gold." {RH, November 2, 1905 par. 24}

### **The Courts**

"He made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right Jachin, and the name of that on the left Boaz." {RH, November 2, 1905 par. 25}

"The porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house." {RH, November 2, 1905 par. 26}

"He built the inner court with three rows of hewed stone, and a row of cedar beams." {RH, November 2, 1905 par. 27}

"Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass." {RH, November 2, 1905 par. 28}

### **The Furniture of the Courts**

"Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof." This stood in the court of the priests. {RH, November 2, 1905 par. 29}

"The pots also, and the shovels, and the flesh-hooks, and all their instruments," he made "of bright brass." {RH, November 2, 1905 par. 30}

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about." "It stood upon twelve oxen" cast of brass; "three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." "And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths. . . . And he set the sea on the right side of the east end" of the court of the priests, "over against the south." {RH, November 2, 1905 par. 31}

"He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in." {RH, November 2, 1905 par. 32}

These vessels were cast "in the plain of Jordan, . . . in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out." {RH, November 2, 1905 par. 33}

### **Completion of the Work**

"So was ended all the work that King Solomon made for the house of the Lord. And

Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." "Thus Solomon finished the house of the Lord, . . . and all that came into Solomon's heart to make in the house of the Lord, . . . he prosperously effected." {RH, November 2, 1905 par. 34}

"In the fourth year was the foundation of the house of the Lord laid, in the month Zif; and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it."

{RH, November 2, 1905 par. 35}

**PERIODICALS / RH - The Review and Herald / November 9, 1905 Lessons From the Life of Solomon--No. 9 The Ark of the Covenant Mrs. E. G. White**

***November 9, 1905 Lessons From the Life of Solomon--No. 9  
The Ark of the Covenant***

**Mrs. E. G. White**

Beyond the inner veil of the wilderness-tabernacle built in the time of Moses, was the holy of holies, where centered the symbolic service of atonement and intercession. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel. {RH, November 9, 1905 par. 1}

The cover of the sacred chest was called the mercy-seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. Above the mercy-seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known his will. {RH, November 9, 1905 par. 2}

Throughout the times of Moses and Joshua, and of the judges and kings of Israel, the ark of the covenant was regarded as a symbol of God's presence among his people. It was the ark that led the way for the hosts of Israel when they crossed the Jordan and entered the promised land. Surrounded by a halo of glory, the ark was borne around the walls of Jericho by priests clad in the dress denoting their sacred office. During the conquest of Canaan, Gilgal was the headquarters of the Jewish

nation and the seat of the tabernacle. Afterward, Shiloh, a little town easy of access to all the tribes, was chosen as a place most suitable for the tabernacle of the congregation. {RH, November 9, 1905 par. 3}

The ark remained at Shiloh for three hundred years, until, because of the sins of Eli's house, it fell into the hands of the Philistines, and Shiloh was ruined. Through the providence of God, the ark was returned, uninjured, to the Israelites, and was placed in the house of a Levite at Kirjath-jearim, nine miles distant from Jerusalem. There it remained for many years, until David, at the head of a triumphal procession, with sacrifices, and dancing, and music, brought the ark to Jerusalem, and deposited it in the tent that had been prepared for its reception. {RH, November 9, 1905 par. 4}

### **The Transfer of the Ark to the Temple**

After Solomon had finished building the temple, he assembled the elders of Israel, and the most influential men among the people, to bring up the ark of the covenant of the Lord out of the city of David. These men consecrated themselves to God, and, with great solemnity and reverence, accompanied the priests who bore the ark. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude." {RH, November 9, 1905 par. 5}

Solomon followed the example of his father David. Every six paces he sacrificed. With singing, and with music, and great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above." {RH, November 9, 1905 par. 6}

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor. {RH, November 9, 1905 par. 7}

The sacred choir lifted their voices in praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took possession of the house, as it had formerly filled the wilderness-tabernacle. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." {RH, November 9, 1905 par. 8}

## A "Shadow of Heavenly Things"

Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon's temple, with all its services, was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld, "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God. {RH, November 9, 1905 par. 9}

In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--in 1844,--as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament. {RH, November 9, 1905 par. 10}

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them. {RH, November 9, 1905 par. 11}

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another.

Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing. {RH, November 9, 1905 par. 12}

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior's admonition, "Watch and pray: for ye know not when the time is." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." {RH, November 9, 1905 par. 13}

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." {RH, November 9, 1905 par. 14}

The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. {RH, November 9, 1905 par. 15}

"Watch ye therefore, . . . lest coming suddenly he find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,--it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balance, and art found wanting."

{RH, November 9, 1905 par. 16}

**PERIODICALS / RH - The Review and Herald / November 16, 1905 Lessons From the Life of Solomon -- No. 10 The Dedication of the Temple Mrs. E. G. White**  
**November 16, 1905 Lessons From the Life of Solomon -- No. 10**  
***The Dedication of the Temple***



## **Mrs. E. G. White**

Several years had been spent in the building of the temple, and at last it was complete. And now, in order that this beautiful palace might indeed be, as David had declared, a dwelling-place "not for man, but for the Lord God," there remained the solemn ceremony of formally dedicating it to Jehovah and his worship. {RH, November 16, 1905 par. 1}

The time chosen for the dedication was a most favorable one--the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the feast of the tabernacles. This feast was pre-eminently an occasion of rejoicing. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. {RH, November 16, 1905 par. 2}

At the time appointed, "a great congregation" from every part of the realm gathered at Jerusalem, and participated in the removal of the wilderness-tabernacle and all its holy furniture, including the ark of the testament, to the temple. {RH, November 16, 1905 par. 3}

The hour for the dedicatory service revealed a scene of great splendor. Before the temple were assembled the hosts of Israel, and the richly clad representatives of many foreign nations. Solomon stood facing the great altar of burnt offering. The priests who had carried in the sacred furniture, came out of the holy place, and took the places assigned them in the court of the temple. The singers,--Levites "arrayed in white linen, having cymbals and psalteries and harps,"--"stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets." {RH, November 16, 1905 par. 4}

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." {RH, November 16, 1905 par. 5}

Solomon, realizing the significance of this cloud, declared: "The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever." {RH, November 16, 1905 par. 6}

### **An Inspired Blessing**

"In the midst of the court" of the temple had been erected "a brazen scaffold," or platform, "five cubits long, and five cubits broad, and three cubits high;" and after ascending this, Solomon stood and lifted up his hands, and blessed the vast multitude before him. "And all the congregation of Israel stood." {RH, November 16, 1905 par. 7}

"Blessed be the Lord God of Israel," Solomon exclaimed, "who hath with his hands

fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. {RH, November 16, 1905 par. 8}

"Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:" "nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." {RH, November 16, 1905 par. 9}

### **The Dedicatory Prayer**

Having pronounced this blessing upon the people, Solomon knelt upon the brazen scaffold, and in the presence and hearing of all the people before him, offered the dedicatory prayer. Lifting his hands toward heaven, the king offered an earnest and solemn petition to God, while the congregation were bowed with their faces to the ground. The king pleaded:-- {RH, November 16, 1905 par. 10}

"O Lord God of Israel, there is no god like thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. {RH, November 16, 1905 par. 11}

"Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. {RH, November 16, 1905 par. 12}

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to harken unto the prayer which thy servant prayeth toward this place. Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy *dwelling-place*, even from *heaven*; and when thou hearest, forgive. {RH,

November 16, 1905 par. 13}

"If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness. {RH, November 16, 1905 par. 14}

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. {RH, November 16, 1905 par. 15}

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. {RH, November 16, 1905 par. 16}

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men); that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. {RH, November 16, 1905 par. 17}

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name. {RH, November 16, 1905 par. 18}

"If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain their cause. {RH, November 16, 1905 par. 19}

"If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to

thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. {RH, November 16, 1905 par. 20}

"Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. {RH, November 16, 1905 par. 21}

"O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant." {RH, November 16, 1905 par. 22}

### **A Divine Token of Acceptance**

As Solomon ended his prayer, a miraculous fire "came down from heaven, and consumed the burnt offering and the sacrifices." The priests could not enter the temple, because "the glory of the Lord filled the house." "When all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever." {RH, November 16, 1905 par. 23}

### **The Closing Ceremonies**

"Then the king and all the people offered sacrifices before the Lord. And King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat." {RH, November 16, 1905 par. 24}

### **The Feast of the Tabernacles**

"Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the

seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people."

{RH, November 16, 1905 par. 25}

**PERIODICALS / RH - The Review and Herald / November 23, 1905 The Time of the End Mrs. E. G. White**

**November 23, 1905 *The Time of the End***

**Mrs. E. G. White**

***(Reading for Sabbath, December 9)***

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled under foot, and in righteous indignation he exclaimed, "It is time for thee, Lord, to work: for they have made void thy law." {RH, November 23, 1905 par. 1}

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods, of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For his own honor's sake, God is now about to repress iniquity. He will soon, very soon, vindicate the claims of his law. {RH, November 23, 1905 par. 2}

The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message:-- {RH, November 23, 1905 par. 3}

"Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." {RH, November 23, 1905 par. 4}

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until he come whose right it is; and I will give it him." {RH, November 23, 1905 par. 5}

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede his coming: "Ye

shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." {RH, November 23, 1905 par. 6}

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis. {RH, November 23, 1905 par. 7}

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture. {RH, November 23, 1905 par. 8}

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." {RH, November 23, 1905 par. 9}

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." {RH, November 23, 1905 par. 10}

"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." {RH, November 23, 1905 par. 11}

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." {RH, November 23, 1905 par. 12}

To us who are standing on the very verge of the fulfilment of these great scenes, of what deep moment, of what living interest, are these delineations of the things to come--events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed! {RH, November 23, 1905 par. 13}

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperishable riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming. {RH, November 23, 1905 par. 14}

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world.



There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time. {RH, November 23, 1905 par. 15}

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought in behalf of his truth. The designs of wicked men, the enemies of the church, are subject to his power and his overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of his truth and his people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep--the same infinite Creator will work in behalf of his people, if they will call upon him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for his coming. {RH, November 23, 1905 par. 16}

God's people should make mighty intercession to him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. As they consecrate themselves unreservedly to God's service, a convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings." {RH, November 23, 1905 par. 17}

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church-member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Erelong we shall understand what that night means. The Spirit of God is being grieved away from this earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message. {RH, November 23, 1905 par. 18}

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent? {RH, November 23, 1905 par. 19}

Every day that passes brings us nearer the end. We are one year nearer the

judgment, nearer eternity, than we were at the beginning of 1905. Are we also nearer to God? Are we watching unto prayer? Another year of the time granted us for labor has rolled into eternity. Every day we have been associating with men and women who are judgment-bound. Each day may have been the dividing line for some soul. Each day some one may have made the decision which will determine his future destiny. What has been our influence over these fellow travelers? What effort have we put forth to bring them to Christ? {RH, November 23, 1905 par. 20}

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. May God help us to work while the day lasts. {RH, November 23, 1905 par. 21}

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church-members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood; and all can give of their means for the carrying forward of foreign missions. {RH, November 23, 1905 par. 22}

There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfilment of the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to give of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God. {RH, November 23, 1905 par. 23}

Let the Lord's people pay a faithful tithe, and let them, also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord as he has invited you to do. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land." {RH, November 23, 1905 par. 24}

My brethren and sisters, it is too late to devote your time and strength to self-serving. Let not the last day find you destitute of the heavenly treasure. Seek to push the

triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire. {RH, November 23, 1905 par. 25}

"If any man's work abide . . . he shall receive a reward." Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead. He was not able to endure the sight. But when the children of God have put on immortality, they will "see him as he is." They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of heaven, there to praise God through all eternity.

{RH, November 23, 1905 par. 26}

**PERIODICALS / RH - The Review and Herald / November 23, 1905 Individual Consecration Needed Mrs. E. G. White**

**November 23, 1905 *Individual Consecration Needed***

**Mrs. E. G. White**

***(Reading for Thursday, December 14)***

God chose a people for himself, and gave them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." {RH, November 23, 1905 par. 1}

God expects those who bear the name of Christ to represent him in thought, word, and deed. Their thoughts are to be pure, and their words and deeds noble and uplifting, drawing those around them nearer to the Saviour. {RH, November 23, 1905 par. 2}

In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the service of others. {RH, November 23, 1905 par. 3}

"Be ye therefore perfect," is God's word to us. And in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life is at our disposal. In thought, word, and act Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." {RH, November 23, 1905 par. 4}

In a special sense Seventh-day Adventists have been set in this world as watchmen

and light bearers. To them has been entrusted the last message of mercy for a perishing world. On them is shining wonderful light from the Word of God. What manner of persons, then, ought they to be? {RH, November 23, 1905 par. 5}

Our lives should show steady spiritual growth. But I have seen that which makes me tremble--men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. They do not enjoy the strength provided for every Christian, because they refuse to be Christlike. {RH, November 23, 1905 par. 6}

It is the purpose of God to glorify himself in his people before the world. He longs to make them channels through which he can pour his boundless love and mercy. But are we what God would have us?--No, we are not. The members of our churches in every place need to examine themselves closely, and surrender their lives unreservedly to God. They need to grasp the offered gifts of heaven, and live out their love and gratitude. Did they do this, they would regard time as too precious to be spent in faultfinding and criticism. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained. {RH, November 23, 1905 par. 7}

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. He who is fully consecrated to the service of God will be made strong for the battle. He will be strengthened with "all might." He who feels his weakness, and wrestles with God as did Jacob, saying, "I will not let thee go, except thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of heaven will surround him. He will go about doing good. His influence will be a positive force in favor of the religion of Christ. {RH, November 23, 1905 par. 8}

God calls for light bearers, who will fill the world with the light and peace and joy that come from Christ. He calls for humble men, men who cherish a sense of their weakness, and who remember what the service of God demands of them--the propriety of speech and action which shows the power of the grace of Christ. Such ones will reveal in their lives the virtues of Christ's character. {RH, November 23, 1905 par. 9}

There needs to be a deeper work of grace in the hearts of God's people. Less of self, and more of Christ, must be seen. Tests, close and sharp, are coming to all. The religion of the Bible must be interwoven with all that we do and say. Every business transaction must be fragrant with the presence of God. {RH, November 23, 1905 par. 10}

The condition of things in this world bears unmistakable evidence that the end of all things is at hand. Men's hearts are filled with pride and selfishness. Theft and murder are common. And the world is not being warned as it should be. Thousands are perishing in sin, and the last message of mercy is yet to be proclaimed in the power of the Spirit. How little is being done in comparison with what must be done! Souls are perishing out of Christ. In the future men will be moved by the Spirit to leave their ordinary employment, and enter the fields in which the warning message has never been proclaimed. Many will be endued with power from on high. These workers will labor wisely, not expending means lavishly, but studying how souls can be brought to a

knowledge of the truth. This work men and women can take hold of for the love of Christ. {RH, November 23, 1905 par. 11}

Time is precious. The destiny of souls is in the balance. God is holding back his judgments, waiting for the message to be sounded to all. There are many who have not yet heard the testing message of truth for this time. The last call of mercy is to be proclaimed throughout the earth. Heavenly angels have long been waiting for human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power. {RH, November 23, 1905 par. 12}

At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent upon the consecration and activity of the members of the church of God. The Lord calls upon those who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time shall come when Christ shall say "It is finished," the work for the saving of souls will not decrease, but will grow in importance. A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him. If they would improve every opportunity for doing good, doors for service would open before them. They would be called to bear greater responsibilities. {RH, November 23, 1905 par. 13}

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in the life of Christ, must be seen in the lives of his servants. He left his home of security and peace, left the glory that he had with the Father, left his position on the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with his blood, the seed of life for a lost world. {RH, November 23, 1905 par. 14}

In like manner his servants are to go forth to sow. The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who would otherwise never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life. {RH, November 23, 1905 par. 15}

It is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." {RH, November 23, 1905 par. 16}

Not all can go as missionaries to foreign fields, but all can live the Christlife where they are. All can give of their means for the support of workers in foreign fields. And all can engage in home missionary work. Let not parents forget the great mission field that lies before them in the home. In the children committed to her, every mother has a sacred charge from God. "Take this son, this daughter," God says, "and train it for me. Give it a character polished after the similitude of a palace, that it may shine in the



courts of the Lord forever." {RH, November 23, 1905 par. 17}

The light and glory that shines from the throne of God rests upon the faithful mother as she tries to educate her children to resist the influence of evil. {RH, November 23, 1905 par. 18}

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of the world, and in proclamation of the truth for this time. Your voice, your influence, your time--all these are gifts from God, to be used in winning souls to Christ. {RH, November 23, 1905 par. 19}

My brethren and sisters, you have a voice, you have reason, you have capabilities, and the Lord calls upon you to make known his truth. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds. {RH, November 23, 1905 par. 20}

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream. {RH, November 23, 1905 par. 21}

The gospel commission is never to lose its force on the minds of the people of God. Into the darkness of sin the light of truth is to shine, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church. {RH, November 23, 1905 par. 22}

Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice, for the sake of others denying themselves of that which they have heretofore enjoyed, but have not really needed, they are God's helping hand. {RH, November 23, 1905 par. 23}

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads. {RH, November 23, 1905 par. 24}

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened



with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God, and showing them to men. {RH, November 23, 1905 par. 25}

The message of salvation is not to be proclaimed in a few places only, but throughout the world. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ? {RH, November 23, 1905 par. 26}

Ye churches of the living God, study the promises of the Saviour, and think of how your lack of faith, of spirituality, of divine power, is hindering the coming of Christ. If you would go forth to do the Lord's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of us a genuine missionary, the message for this time would be proclaimed speedily in all lands, to every nation and people and tongue. Are you individually workers together with God? If not, why not? {RH, November 23, 1905 par. 27}

The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." There is to be a rapid and triumphant spread of the gospel. {RH, November 23, 1905 par. 28}

"The Lord, whom ye seek, shall suddenly come to his temple. . . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds. {RH, November 23, 1905 par. 29}

My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and his trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by his redeemed ones, the witnesses that his mission of suffering and sacrifice has not been in vain. {RH, November 23, 1905 par. 30}

**PERIODICALS / RH - The Review and Herald / November 30, 1905 Lessons From the Life of Solomon--No.11 Acceptable Worship Mrs. E. G. White**

**November 30, 1905 Lessons From the Life of Solomon--No.11**

***Acceptable Worship***

## **Mrs. E. G. White**

The prayer offered by Solomon at the dedication of the temple breathed sentiments of loftiest piety blended with deepest humility. {RH, November 30, 1905 par. 1}

In all that was said during the dedicatory services, Solomon sought to remove from the minds of those present the superstitions in regard to the Creator that had beclouded the minds of the heathen. He told them that the God of heaven is not like the gods of the heathen, who are confined to temples built for them, but that the true God would meet with his people by his Spirit when they should assemble at the house dedicated to his worship. The Lord visits his people in their homes, or wherever they may be, and cheers them by special revelations of his goodness. And in every place God's children have the privilege of worshipping their Heavenly Father. {RH, November 30, 1905 par. 2}

Centuries later, Paul taught the same truth in these words: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to" "all nations of men" "life, and breath, and all things; . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." {RH, November 30, 1905 par. 3}

And the psalmist declares:--

"Blessed is the nation whose God is the Lord; The people whom he hath chosen for his own inheritance. The Lord looketh from heaven; He beholdeth all the sons of men; From the place of his habitation he looketh forth Upon all the inhabitants of the earth." "He hath looked down from the height of his sanctuary." "The Lord hath prepared his throne in the heavens; And his kingdom ruleth over all." {RH, November 30, 1905 par. 4}

"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people." {RH, November 30, 1905 par. 5}

Although God dwells not in temples made with hands, yet he honors with his presence the assemblies of his people. He has promised that when they come together to seek him, to acknowledge their sins, and to pray for one another, he will meet with them by his Spirit. But those who assemble to worship him should put away every evil thing. Unless they can worship him in spirit and truth and in the beauty of holiness, their coming together will be of no avail. {RH, November 30, 1905 par. 6}

If God's people, when they assemble, will let him speak to them through his appointed agencies, all will be united in his service. "Give ear, O my people," he pleads, "to my law: incline your ear to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he

commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." {RH, November 30, 1905 par. 7}

### **Words of Approval and of Warning**

After the close of the dedicatory ceremonies, "the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house that my name may be there forever: and mine eyes and mine heart shall be there perpetually." {RH, November 30, 1905 par. 8}

If Israel had remained faithful and true to God, this glorious building would have stood forever, as a perpetual sign of God's especial favor to his chosen people. "The sons of the stranger," God declared, "that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." And the Saviour himself, in referring to this scripture, declared that the temple was to have been known as "a house of prayer for all nations." {RH, November 30, 1905 par. 9}

In the night vision given Solomon, the Lord made very plain the path of duty before the king. "As for thee," he declared, "if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel." {RH, November 30, 1905 par. 10}

How full are God's promises! Had Solomon continued to serve the Lord in humility, his reign would have been a powerful influence for good over the surrounding heathen nations,--nations that had been so favorably impressed by his father David's reign, and by the wise words and magnificent works of the earlier years of his own reign. God, in his mercy, foreseeing the terrible temptations that attend prosperity and worldly honor, tenderly warned Solomon against the sin of apostasy, and foretold the awful results of sin. {RH, November 30, 1905 par. 11}

"If ye turn away," the Lord plainly declared, "and forsake my statutes and my

commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore hath he brought all this evil upon them." {RH, November 30, 1905 par. 12}

### **"Let Us Kneel Before the Lord Our Maker"**

The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner. {RH, November 30, 1905 par. 13}

Herein is a lesson for God's people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear. {RH, November 30, 1905 par. 14}

The Scriptures teach men how to approach their Maker,--with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the foot-stool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator. {RH, November 30, 1905 par. 15}

Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to him. Jesus, our example, "kneeled down, and prayed." And of his disciples it is recorded that they, too, "kneeled down, and prayed." Stephen "kneeled." Paul declared: "I bow my knees unto the Father of our Lord Jesus Christ." In confessing before God the sins of Israel, Ezra knelt. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." And the invitation of the psalmist is: "O come, let us worship and bow down: let us kneel before the Lord our Maker." {RH, November 30, 1905 par. 16}

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" "Fear ye not me? saith the Lord: will ye not tremble at my presence?" "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." {RH, November 30, 1905 par. 17}

"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. . . . The eye of the Lord is upon them that fear him, upon them that hope in his mercy." "By humility and the fear of the Lord are riches, and honor, and life." {RH, November 30, 1905 par. 18}

"Wherefore . . . let us have grace, whereby we may offer service well-pleasing to

God with reverence and awe."

{RH, November 30, 1905 par. 19}

**PERIODICALS / RH - The Review and Herald / December 7, 1905 Lessons From the Life of Solomon--No.12 The Glory of Solomon's Early Reign Mrs. E. G. White  
December 7, 1905 Lessons From the Life of Solomon--No.12**

***The Glory of Solomon's Early Reign***

**Mrs. E. G. White**

The wealth and the wisdom of Solomon, the magnificent buildings and public works constructed during the early years of his reign, the energy and the piety revealed in word and deed, made a deep impression upon all Israel, and brought to him fame and honor from the surrounding nations. By his justice and magnanimity he won the loyalty of Israel, and the admiration of the rulers of many lands. {RH, December 7, 1905 par. 1}

"God gave Solomon wisdom and understanding exceeding much. . . . He was wiser than all men; . . . and his fame was in all nations round about." Solomon took special interest in natural history, but his researches were not confined to any one branch of learning. Through diligent study of all created things, both animate and inanimate, he gained a clearer conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's infinite wisdom; and as he sought to learn more and more, his knowledge of God and his love for him constantly increased. {RH, December 7, 1905 par. 2}

**The Tribute of Kings**

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year." {RH, December 7, 1905 par. 3}

As the people from many lands visited Solomon, he taught them of God as the Creator of all things. These visitors returned to their homes with clearer conceptions of the God of Israel, and of his compassionate love for the human race. In the works of nature they now beheld an expression of his love and a revelation of his character; and many were led to worship him as their God. {RH, December 7, 1905 par. 4}

Never was Israel more greatly honored than during the first part of Solomon's reign. The righteousness and wisdom revealed by the king bore to all nations continual witness of the power of God. For a time the Israelites shone forth as the light of the world, showing, by their nobility of character, the greatness of Jehovah. {RH, December 7, 1905 par. 5}

## **The Visit of the Queen of Sheba**

One of those deeply interested in Solomon's wisdom, the queen of Sheba, determined to "prove him with hard questions," and "came to Jerusalem," attended by a retinue of servants, with camels bearing "spices, and gold in abundance, and precious stones." {RH, December 7, 1905 par. 6}

"And when she was come to Solomon, she communed with him of all that was in her heart." The queen talked with him of the mysteries of nature, and Solomon taught her of the God of nature, the great Creator, who dwells in the highest heaven and rules over all. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not." {RH, December 7, 1905 par. 7}

"When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her." {RH, December 7, 1905 par. 8}

"It was a true report," she acknowledged to the king, "which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it:" "and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." {RH, December 7, 1905 par. 9}

Recognizing the source of Solomon's wisdom and prosperity, the queen exclaimed: "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice." {RH, December 7, 1905 par. 10}

The queen "gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon." {RH, December 7, 1905 par. 11}

"King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants." {RH, December 7, 1905 par. 12}

## **"The Lips of the Wise Disperse Knowledge"**

The real glory of Solomon's reign was not the surpassing wisdom, the fabulous riches, and the far-reaching power and fame that were his. It was by a wise use of these gifts of heaven, in revealing to the world a knowledge of the King of kings, that Solomon brought glory to the name of the God of Israel. {RH, December 7, 1905 par. 13}

With the passing of the years and the increase of his fame, Solomon sought to honor God by adding to his mental and spiritual strength, and by imparting to others the



blessings he received. He realized that he had come into possession of a kingdom, and of power, wisdom, and glory, through the favor of Jehovah. None understood better than he that these gifts were bestowed in order that he might give to the world a knowledge of God. {RH, December 7, 1905 par. 14}

It was to give in his own life a revelation of his Father's character, that Christ came in the form of humanity. In his life no ostentatious display, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of his Son. To this revelation Jesus desired the minds of the people to be directed and their homage to be given. {RH, December 7, 1905 par. 15}

Solomon's divinely given wisdom found expression in songs of praise, and in many inspired proverbs. In these writings are outlined principles of holy living and high endeavor,--principles that should govern every act of life,--principles that are heaven-born and that lead to godliness. The wide dissemination of these truths, and the recognition of God as the one to whom belongs all praise and honor, made Solomon's early reign most glorious. {RH, December 7, 1905 par. 16}

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." {RH, December 7, 1905 par. 17}

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." {RH, December 7, 1905 par. 18}

O that Solomon had heeded in later years these wonderful words of wisdom that he was inspired to write! O that he who once declared that "the lips of the wise disperse knowledge," and who himself wisely taught the kings of the earth to ascribe to the King of kings the glory they desired to give him, had never with a "froward mouth," in "pride and arrogancy," taken to himself the glory due to God alone!

{RH, December 7, 1905 par. 19}

**PERIODICALS / RH - The Review and Herald / December 14, 1905 A Time for Prevailing Prayer -**

**December 14, 1905 A Time for Prevailing Prayer**

*The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are*

*growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. {RH, December 14, 1905 par. 1}*

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work is entrusted to those who know the truth for this time. {RH, December 14, 1905 par. 2}

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for Thee, Lord, to work, for they have made void Thy law." Let the servants of God weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of wicked men, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep--the same infinite Creator will work in behalf of His people, if they will call upon Him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for His coming.

Mrs. E.G. White.

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{RH, December 14, 1905 par. 3}

**PERIODICALS / RH - The Review and Herald / December 14, 1905 Lessons From the Life of Solomon--No. 13 The Perils of Prosperity Mrs. E. G. White**

***December 14, 1905 Lessons From the Life of Solomon--No. 13  
The Perils of Prosperity***

**Mrs. E. G. White**

In the midst of Solomon's wonderful prosperity, lurked danger. The sins of his father David's later years, though sincerely repented of and sorely punished, had emboldened the people in transgression of God's commandments. Through association with surrounding nations, evil influences were gradually permeating the kingdom that had been so remarkably blessed. God was not inquired of. Wealth, with all its temptations, came in Solomon's day to a rapidly increasing number of the people. "The king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance." {RH, December 14, 1905 par. 1}

Throughout the ages, riches and honor have been attended with much peril to humility and spirituality. It is when a man is prospered, when all his fellow men speak well of him, that he is in special danger. Man is human. Spiritual prosperity continues only so long as man depends wholly upon God for wisdom and for perfection of character. And those who feel most their need of dependence upon God are usually those who have the least amount of earthly treasure and human honor on which to depend. {RH, December 14, 1905 par. 2}

### **The Commendation of Man**

There is danger in the bestowal of rich gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride spring up and obtain the supremacy. He who has an unusual following, he who has received many words of commendation from the messengers of the Lord, needs the special prayers of God's faithful watchmen, that he may be shielded from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Let him watch and pray, and keep his eye single to the glory of God. As his imagination takes hold upon things unseen, and he contemplates the joy of the hope that is set before him,--even the precious boon of life eternal,--the commendation of man will not fill his mind with thoughts of pride. And at times when the enemy makes special efforts to spoil him by flattery and worldly honor, his brethren should faithfully warn him of his dangers; for, if left to himself, he will be prone to make mistakes, and reveal human frailties. {RH, December 14, 1905 par. 3}

In Solomon's day, as in ours, the very ones who praised and flattered and glorified the man of ability were the ones who failed to recognize and glorify God for the blessings he bestowed upon them through the human instrumentality. They praised the man; God was dishonored; and soon the Lord found the vessel he had ordained and used in his sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will, became corrupted through human exaltation. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he would not be counseled; he would walk in his own way. {RH, December 14, 1905 par. 4}

### **Strength in Service**

The Lord places men in positions of responsibility to carry out not their own will, but God's will. He gives wisdom to those who seek him, and who depend upon him as their counselor. So long as men represent the pure principles of his government, he will continue to bless and maintain them as his instrumentalities to carry out his purposes concerning his people. He co-operates with those who co-operate with him. It is to the interest of all who act any part in God's service, to labor with exactitude and fidelity; for

with distinctness is to be revealed the line of demarcation separating his people from the inhabitants of the world. He who remains true to principle will never be left by the Lord to become weak and discouraged. {RH, December 14, 1905 par. 5}

The Lord's word to Solomon is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God. The solemn charges and appeals and promises, so large and full, that were made to Solomon, are made to every man who will stand in his lot and place to do the work that God has appointed him to. {RH, December 14, 1905 par. 6}

### **In the Valley of Humiliation**

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience, and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption. {RH, December 14, 1905 par. 7}

Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence. {RH, December 14, 1905 par. 8}

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility,--for those who are standing on a lofty pinnacle, and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will become distorted, and they will fall.

{RH, December 14, 1905 par. 9}

**PERIODICALS / RH - The Review and Herald / December 21, 1905 Lessons From the Life of Solomon--No.14 Apostasy Mrs. E. G. White**

**December 21, 1905 Lessons From the Life of Solomon--No.14**

### ***Apostasy***

**Mrs. E. G. White**

For many years Solomon walked uprightly. Heavenly wisdom was given him to rule over God's people with impartiality and mercy. But his life, after a morning of so great

promise, was darkened with apostasy. History records the melancholy fact that he who was called Jedidiah (Beloved of the Lord),--he who had been specially honored by God with tokens of divine favor so remarkable that his wisdom and uprightness gained for him world-wide fame,--he who had so often given wise counsel to others,--turned from the worship of the true God to bow before the idols of the heathen. {RH, December 21, 1905 par. 1}

Solomon's apostasy was so gradual that almost before he was aware of it, he had wandered far from God. Gradually but surely, he lost sight of the necessity of implicit obedience to the plain precepts of Holy Writ, and conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations connected with his prosperity and his honored position, he forgot God, and the conditions of success. {RH, December 21, 1905 par. 2}

Hundreds of years before Solomon came to the throne, the Lord, foreseeing the perils that would beset those chosen as rulers of Israel, gave Moses special instruction for their guidance. Directions were given that he who sat on the throne of Israel should "write him a copy" of the statutes of Jehovah "in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." {RH, December 21, 1905 par. 3}

In connection with this instruction, the Lord particularly cautioned the one who should be anointed king not to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, *that his heart turn not away*: neither shall he greatly multiply to himself silver and gold." {RH, December 21, 1905 par. 4}

These plain warnings were familiar to Solomon. And for a time he heeded them. His greatest desire was to live and rule in accordance with the statutes given at Sinai. His manner of conducting the affairs of the kingdom was in striking contrast with the customs of the idolatrous nations of his time,--nations who feared not God, and whose rulers trampled under foot his holy law. {RH, December 21, 1905 par. 5}

The beginning of Solomon's apostasy may be traced to his violation of the plain commandments of the Lord. God had given the king of Israel wonderful prestige in the surrounding nations. Had Solomon continued to trust the Lord fully, his fame and the greatness of his nation would have constantly increased. But he began, almost imperceptibly at first, to trust less and less in the guidance and blessing of God, and to put confidence in his own strength. This is seen in his effort to gain power and dignity by allying himself with the nations round about him. {RH, December 21, 1905 par. 6}

In seeking to strengthen his relations with the powerful kingdom lying to the southward of Israel, Solomon ventured upon forbidden ground. He "made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of

David." From a human point of view, this marriage, although contrary to the teachings of God's law, seemed to prove a blessing; for Solomon's heathen wife was converted, and united with him in the worship of the true God. Furthermore, Pharaoh rendered signal service to Israel by taking Gezer, slaying "the Canaanites that dwelt in the city," and giving it "for a present unto his daughter, Solomon's wife." Solomon rebuilt and fortified this city, and thus apparently greatly strengthened his kingdom along the Mediterranean seacoast. {RH, December 21, 1905 par. 7}

The barrier was further broken by Solomon's marriage with other heathen princesses. He flattered himself that his wisdom and the power of his example would lead his wives from idolatry to the worship of the true God, and also that the alliances thus formed would draw the nations round about into close touch with the people of God. Vain hope! How fatal was Solomon's mistake in regarding himself strong enough to resist the influence of heathen associates! And how fatal, too, the deception that led Solomon to hope that a disregard of God's law on his part, would lead others to revere and obey its sacred precepts! {RH, December 21, 1905 par. 8}

Alliances and commercial relations with many heathen nations brought Solomon renown, honor, and the riches of this world. He was enabled to bring gold from Ophir and silver from Tarshish in great abundance. More and more he came to regard luxury, self-indulgence, and the favor of the world as indications of greatness. Beautiful and attractive women were brought from Egypt, Phoenicia, Edom, Moab, and from many other places. These women were numbered by hundreds. Their religion was idol-worship, and they had been taught to practise cruel and degrading rites. Infatuated with their beauty, the king neglected his duties to God and to his kingdom. His wives exerted a strong influence over him, and gradually prevailed on him to unite with them in their worship. {RH, December 21, 1905 par. 9}

Solomon's course brought its sure penalty. His separation from God through communication with idolaters ruined him. As he cast off his allegiance to God, he lost the mastery of himself. His moral efficiency was gone, as power is gone from a paralytic. His fine sensibilities became blunted, his conscience seared. Association with idolaters corrupted his faith. The instruction that God had given to serve as a barrier for his safety,--"neither shall he multiply wives to himself, *that his heart turn not away*: neither shall he greatly multiply to himself silver and gold,"--was disregarded, and Solomon gave himself up to the worship of false gods. He became the tool of Satan and a slave to impulse. {RH, December 21, 1905 par. 10}

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." {RH, December 21, 1905 par. 11}



On the southern eminence of the Mount of Olives,--opposite Mount Moriah, where stood the beautiful temple of Jehovah,--Solomon erected an imposing pile of buildings to be used as idolatrous shrines. To please his wives, he placed huge idols, unshapely images of wood and stone, amid the groves of myrtle and olive. There, before the altars of the heathen deities, were practised the most degrading rites of heathenism. {RH, December 21, 1905 par. 12}

He who in his early reign had displayed so much wisdom and kingly sympathy in restoring a helpless babe to its unfortunate mother, fell so low as to consent to the erection of an idol to whom children were offered as living sacrifices. He who in his youth was endowed with discretion and understanding, and who in his strong manhood had been inspired to write, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," in later years departed so far from purity as to countenance the licentious revolting rites connected with the worship of Chemosh and Ashtoreth. He who at the dedication of the temple had said to his people, "Let your heart therefore be perfect with the Lord our God," himself became an offender, in heart and life denying his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil. {RH, December 21, 1905 par. 13}

From being one of the greatest kings that ever wielded a scepter, whose wisdom made him renowned throughout the world, Solomon became a profligate,--the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed to despotism and tyranny. Poor, frail human nature! God can do but little for men who lose their sense of dependence upon him.

{RH, December 21, 1905 par. 14}

**PERIODICALS / RH - The Review and Herald / December 28, 1905 Lessons From the Life of Solomon--No.15 "He That Soweth Iniquity Shall Reap Vanity" Mrs. E. G. White**

***December 28, 1905 Lessons From the Life of Solomon--No.15***

***"He That Soweth Iniquity Shall Reap Vanity"***

**Mrs. E. G. White**

One of the most powerful influences that led to Solomon's apostasy, was the pride of prosperity. As wealth and worldly honor came to him, he at first remained humble, but after a time he began to lose sight of the Source of his unparalleled prosperity. This led to a wrong use of the talents of wealth and of influence. The gifts of heaven were

perverted for selfish purposes. {RH, December 28, 1905 par. 1}

Solomon's profligacy was accompanied by extravagance. For his first wife, Pharaoh's daughter, he built a magnificent palace "of costly stones . . . within and without, even from the foundation unto the coping." "Solomon was building his own house thirteen years." {RH, December 28, 1905 par. 2}

### **"The House of the Forest of Lebanon"**

"He built also [in Jerusalem] the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. . . . And there were windows in three rows, and light was against light in three ranks. . . . He made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits." {RH, December 28, 1905 par. 3}

"King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target." "And three hundred shields made he of beaten gold; three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon." {RH, December 28, 1905 par. 4}

"All the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Solomon." {RH, December 28, 1905 par. 5}

God's money, which should have been held in sacred trust for the benefit of the worthy poor, and for national improvements of permanent value, was selfishly absorbed in the king's ambitious projects. The suffering ones in Israel were not given proper food and clothing and shelter. In his proud heart the king cherished the desire to excel all other earthly kings in the magnificence of his court. {RH, December 28, 1905 par. 6}

### **Solomon's Throne**

"He made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other." "Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." {RH, December 28, 1905 par. 7}

### **Military Equipment**

A striking illustration of the blinding influence of sin is seen in Solomon's disregard of the plain command of the Lord that the king of Israel should not "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." The record declares: "Solomon had horses brought out of Egypt." "They

brought unto Solomon horses . . . out of all lands." "And Solomon had forty thousand stalls of horses for his chariots. . . Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge." {RH, December 28, 1905 par. 8}

In the matter of military equipment, Solomon chose to follow unsanctified human judgment in the place of following the word of God. "A chariot came up and went out of Egypt for six hundred shekels of silver [over three hundred dollars], and an horse for an hundred and fifty [over seventy-five dollars]." "Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem." {RH, December 28, 1905 par. 9}

"The king had at sea a navy of Tarshish with the navy of Hiram." {RH, December 28, 1905 par. 10}

### **A Record of Folly**

The pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. A word-picture portraying this experience is given, in the language of Solomon himself, in the book of Ecclesiastes. "I communed with mine own heart," he confesses, "saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me. . . . And I gave my heart to know. . . madness and folly." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure." {RH, December 28, 1905 par. 11}

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly. . . . I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards; . . . I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . . {RH, December 28, 1905 par. 12}

"Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit. . . . I saw that wisdom excelleth folly, as far as light excelleth darkness. . . . Then said I in my heart, As it happeneth to the fool, so it happeneth even to me. . . . I hated life. . . . Yea, I hated all my labor which I had taken under the sun." {RH, December 28, 1905 par. 13}

### **The National Revenues**

The enormous expense of establishing and maintaining a court of unrivaled splendor and Oriental profligacy, was met in part by the annual tribute of kings, and by the rich treasures brought from the East, from Tarshish, and from the land of Ophir, by the king's sea-going vessels sailing from Ezion-geber, and from Eloth, "at the seaside in the land of Edom." Hiram "sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon." "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones." {RH, December 28, 1905 par. 14}

"The king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." {RH, December 28, 1905 par. 15}

"The weight of the gold that came to Solomon in one year was six hundred and threescore and six talents of gold; besides that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon." {RH, December 28, 1905 par. 16}

Even this enormous revenue did not prove sufficient to meet the lavish expenditures of the king and his court. And now pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. The conscientious, considerate spirit that had actuated Solomon in all his dealings with his people during his early reign, was now sadly changed. From the wisest and most merciful of rulers, he degenerated into a tyrant. Once the compassionate, God-fearing guardian of the people, he became oppressive and despotic. His passion for extravagant display led him to impose great burdens on the people. Tax after tax was levied on them, that means might be forthcoming to support the luxurious court. {RH, December 28, 1905 par. 17}

The people began to murmur and complain. The respect and admiration they once cherished for their king was changed into disaffection and abhorrence. {RH, December 28, 1905 par. 18}

### **National Apostasy**

Solomon's alliance with heathen nations was followed by evils which led many of the children of Israel to violate the law of God. Multitudes became contaminated with the principles and practises of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered to idols; and the licentious rites practised by the heathen were countenanced. {RH, December 28, 1905 par. 19}

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations whose practices they had chosen to follow.

{RH, December 28, 1905 par. 20}

**PERIODICALS / RH - The Review and Herald / January 4, 1906 Lessons From the Life of Solomon--No.16 The Spirit of Sacrifice Mrs. E. G. White**

**January 4, 1906 Lessons From the Life of Solomon--No.16**

### ***The Spirit of Sacrifice***

**Mrs. E. G. White**

The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness. {RH, January 4, 1906 par. 1}

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take my offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High. {RH, January 4, 1906 par. 2}

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his *service* this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple. {RH, January 4, 1906 par. 3}

Chosen men were especially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences co-operated with the workmen whom God himself chose. {RH, January 4, 1906 par. 4}

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and

unselfish; but gradually, almost imperceptibly, they lost their hold upon God and his truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker. {RH, January 4, 1906 par. 5}

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with cunning men. . . in Judah and in Jerusalem." {RH, January 4, 1906 par. 6}

The Phoenician king responded by sending Hiram, "a cunning man, endued with understanding, . . . the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill. {RH, January 4, 1906 par. 7}

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world--Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them. {RH, January 4, 1906 par. 8}

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost. {RH, January 4, 1906 par. 9}

Herein lies a most important lesson for God's people today,--a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the



highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom he bade, "Follow me, and I will make you fishers of men," he offered no stated sum as a reward for their services. They were to share with him his self-denial and sacrifice. {RH, January 4, 1906 par. 10}

Those who claim to be followers of the Master Worker, and who engage in his service as colaborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into his work. {RH, January 4, 1906 par. 11}

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institution should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance. {RH, January 4, 1906 par. 12}

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance--barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places. {RH, January 4, 1906 par. 13}

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings. {RH, January 4, 1906 par. 14}

God in his providence called for a reform in his sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation. {RH, January 4, 1906 par. 15}

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for he can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward. {RH, January 4, 1906 par. 16}

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sake he became poor, that we through his poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for him. It is our privilege to be partakers with Christ in his sacrifice.

{RH, January 4, 1906 par. 17}

**PERIODICALS / RH - The Review and Herald / January 11, 1906 Lessons From the Life of Solomon--No.17 "Give Unto the Lord the Glory Due Unto His Name" Mrs. E. G. White**

**January 11, 1906 *Lessons From the Life of Solomon--No.17***

***"Give Unto the Lord the Glory Due Unto His Name"***

**Mrs. E. G. White**

"He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." {RH, January 11, 1906 par. 1}

From the day when Solomon was entrusted with the work of building the temple, to the time of its completion, his avowed purpose was to build "a house *for the name of the Lord God of Israel.*" This purpose was fully recognized before assembled Israel during the dedication of the temple. In his prayer he acknowledged that Jehovah had said, "*My name shall be there.*" {RH, January 11, 1906 par. 2}

One of the most touching portions of Solomon's dedicatory prayer is his plea for the strangers that would come "out of a far country for thy name's sake; for *they shall hear of thy great name*, and of thy strong hand, and of thy stretched-out arm." In behalf of every stranger that would "come and pray toward this house," Solomon pleaded with the Lord: "Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: *that all people of the earth may know thy name, to fear thee*, as do thy people Israel; and that they may know that this house, which I have builded, *is called by thy name.*" {RH, January 11, 1906 par. 3}

At the close of the services, Solomon exhorted Israel to be faithful and true to God, in order that "all the people of the earth may know that the Lord is God, and that there is none else." {RH, January 11, 1906 par. 4}

The temple of Jehovah was a marvel of richness and glory, unequaled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood there revealed. Those who were unacquainted with the source of Solomon's wisdom naturally admired and praised the human agent; but the king disclaimed any honor for the conception and the erection of so magnificent a structure. {RH, January 11, 1906 par. 5}

The queen of Sheba, at the close of her visit to Jerusalem, was constrained by what she had seen and learned, not to extol Solomon, but to exclaim: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." This is the impression that God designed should be made upon all peoples. And when "all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart," the king continued for a time reverently to direct them to the Creator of the heavens and the earth, the Ruler of the universe, the All-Wise. The name of Jehovah was honored, and his holy temple was regarded with reverence. {RH, January 11, 1906 par. 6}

Had Solomon remained humble, had he continued to turn the attention of men from himself to the One who had endowed him with wisdom and riches and honor, what a history might have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his downfall. Raised to a pinnacle of greatness, and surrounded with the gifts of fortune, Solomon became dizzy, lost his balance, and fell. Constantly extolled by men of the world for his unsurpassed wisdom, he at length was unable to withstand the flattery. The gift of heaven, the wisdom which was entrusted to him by God, and which should ever have been used to glorify the Giver, filled Solomon with pride. He forgot that man, in humility, must reveal constant reverence for God. {RH, January 11, 1906 par. 7}

Like the tabernacle, the temple had been built in accordance with specifications divinely given. And it was through the Lord's blessing that the people were enabled to give and prepare the necessary material. All the temple services were divinely instituted. And yet the honor was diverted from God, and given to Solomon. He finally allowed men to speak of him as the one most worthy of praise for the matchless splendor of the building that had been planned and erected for the honor of "the name

of the Lord God of Israel." {RH, January 11, 1906 par. 8}

Thus it was that the temple of Jehovah came to be known throughout the nations as "Solomon's temple." The human agent had taken to himself the glory that belonged to "the One higher than the highest." Even to this day the temple of which Solomon had declared to the Lord, "This house which I have builded *is called by thy name,*" is oftenest spoken of, not as the temple of Jehovah, but as "Solomon's temple." {RH, January 11, 1906 par. 9}

The course followed by Daniel, to whom God gave "knowledge and skill in all learning and wisdom," is in striking contrast with the course followed by Solomon during the latter years of his reign. In Daniel's life, the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen, detracted not one iota from his influence. King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally thoroughly converted, and learned to "praise and extol and honor the King of heaven." And to the close of his career Daniel honored God. {RH, January 11, 1906 par. 10}

In connection with every line of God's work in the earth today, the Name that is above every other name is to be honored. The gospel ministry, the publishing work, the medical missionary work, the educational work,--all are of heavenly origin. Not one of these lines of service has been originated or perfected by any human being. God has given the wisdom that has made possible the rapid development of every department of his cause. Let no man take unto himself the glory that belongs to God alone. Let no line of work, no institution, bear a name that would divert honor from God to any man or any set of men. Let us remember that the beautiful temple which was erected for the honor of "the name of the Lord God of Israel," came to be known, through the apostasy of the builder, as "Solomon's temple." {RH, January 11, 1906 par. 11}

Said the great apostle Paul: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every worker understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first, and last, and best in everything. Man can not show greater weakness than by allowing men to ascribe to him the honor for gifts that are heaven-bestowed. God must stand the highest. The worldly wisdom of the greatest men is foolishness with him. The true Christian will exalt the name of the Lord. No ambitious motive will chill his love for God; steadily, perseveringly will he cause honor to redound to his Heavenly Father. {RH, January 11, 1906 par. 12}

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. It is Christ's power alone that can give success to the human agent. God has given every man talents, that his name may be exalted; not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. Let those around you see that you give God the glory. Let self be crucified;

let God appear. {RH, January 11, 1906 par. 13}

Jesus, our divine Master, ever exalted the name of his Heavenly Father. He taught his disciples to pray, "Our Father which art in heaven, Hallowed be thy name." And they were not to forget to acknowledge, "Thine is the glory." So careful was the great Healer to direct attention from himself to the source of his power, that the wondering multitude, "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see," glorified not Him; "they glorified the God of Israel." In his wonderful prayer offered just before the crucifixion, he declared: "I have glorified thee on the earth." "Glorify thy Son," he pleaded, "that thy Son also may glorify thee." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." {RH, January 11, 1906 par. 14}

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." {RH, January 11, 1906 par. 15}

"I will praise the name of God, . . . and will magnify him with thanksgiving." "Thou art worthy, O Lord, to receive glory and honor and power." {RH, January 11, 1906 par. 16}

"I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore." "O magnify the Lord with me, and let us exalt his name together."

{RH, January 11, 1906 par. 17}

**PERIODICALS / RH - The Review and Herald / January 18, 1906 Lessons From the Life of Solomon--No.18 Outward Display Mrs. E. G. White**

**January 18, 1906 *Lessons From the Life of Solomon--No.18***

### ***Outward Display***

**Mrs. E. G. White**

One sad feature of Solomon's experience was his supposition that massive buildings and magnificent furnishings give character to the work of God. He endeavored to pattern after, and to compete with, the world. He lost sight of the foundation principle underlying the influence that is ever to be exerted by the people of God,--obedience to every precept of Holy Writ. The real power of God's people lies not in numbers, nor in the wealth and worldly prosperity that may be displayed, but in steadfast adherence to his Word. The truth, obeyed, is made the power of God unto salvation. {RH, January 18, 1906 par. 1}

Solomon became ambitious of excelling all other nations in power and grandeur. It

was his desire to attain greater political power, that led him to form alliances with idolatrous nations, and to seal these alliances by marriages with heathen princesses. In conformity with the customs of surrounding nations, he maintained a luxurious court, in many respects surpassing in splendor the courts of the rulers of other kingdoms. Luxury was followed by wanton extravagance. Vast riches were squandered. This led to the levying of a grievous tax upon the poor people. {RH, January 18, 1906 par. 2}

"I made me great works," Solomon declares. Among these were "Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." "And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion." {RH, January 18, 1906 par. 3}

So engrossed was Solomon with thoughts of vanity, that perfection and beauty of character were overlooked in his attempt to surpass other nations in outward display. He sold his honor and his integrity in seeking to glorify himself before the world, and he finally became a despot. The power and the riches obtained at a sacrifice of right principles, proved to him a terrible curse. {RH, January 18, 1906 par. 4}

How striking is the contrast between Solomon's ambitious desire to exalt himself, and the life that the Son of God lived upon this earth! The Saviour of mankind was born of humble parentage in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began his work in poverty and without worldly rank. He sought not the admiration or the applause of the world. He dwelt among the lowly. To all appearance he was merely a humble man, with few friends. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age. At the very beginning of the gospel dispensation he taught his church to rely, not on worldly rank and splendor, but on the power of faith and obedience. {RH, January 18, 1906 par. 5}

"The kingdom of God cometh not with outward show." The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." {RH, January 18, 1906 par. 6}

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised within. Our institutions will give character to the work of God just according to the consecrated devotion of the workers,--by revealing the power of the grace of Christ to transform the life. Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. We are to be distinguished from the world because God has placed his seal upon us, because he manifests in us his own character of love. Our Redeemer covers us with his righteousness. {RH, January



18, 1906 par. 7}

As Solomon continued to conform to the customs of the world, his pride greatly increased. And the worldly prosperity that attended his apostasy, was regarded by him as a token of God's favor. So fully had he yielded himself to evil influences, that his spiritual discernment was well-nigh destroyed. He could not see the terrible losses that were sustained by the nation spiritually because he brought into the kingdom an abundance of the gold of Ophir and the silver of Tarshish. {RH, January 18, 1906 par. 8}

Today there exists the same danger of mistaking prosperity for the favor of heaven. The prosperity that often for a time attends those who turn from a plain "Thus saith the Lord" to follow a way of their own choosing, is not an assurance of divine approval. Men many interpret it thus, but it is no sign that God's prospering hand is with them. Let all learn a lesson from Solomon's experience. Notwithstanding his violation of a plain "Thus saith the Lord," riches and worldly honor poured in upon him, and seemingly he was greatly blessed. This is in harmony with Job's declaration that the wicked spend their days in prosperity. And the psalmist testifies:--

"As for me, my feet were almost gone; My steps had well-nigh slipped. For I was envious at the arrogant, When I saw the prosperity of the wicked. . . . Pride is as a chain about their neck; Violence covereth them as a garment. Their eyes stand out with fatness: They have more than heart could wish. They scoff, and in wickedness utter oppression: They speak loftily." {RH, January 18, 1906 par. 9}

Like Solomon, those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. For a time they may seemingly be prospered, but their work will not abide. The Lord will let them pass through bitter experiences, in order that they may have an opportunity to learn that real prosperity comes not by outward display, but only by conformity to his will and purpose. {RH, January 18, 1906 par. 10}

God's way is always the right and prudent way. It always brings honor to his name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers in God's service trust wholly in the Lord. Then they will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." {RH, January 18, 1906 par. 11}

Fellow Christian, keep your religion pure and untainted. Worldly interests may tempt you to yield your principles, but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world.

{RH, January 18, 1906 par. 12}

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**January 25, 1906 Lessons From the Life of Solomon--No.19**

***In the Thoroughfares of Travel***

**Mrs. E. G. White**

Upon the Israelites God bestowed great privileges, blessing them richly from his abundant goodness. He looked for them to honor him by revealing the principles of his kingdom. In the midst of a fallen, wicked people--a world in which violence and crime, greed, oppression, and the most corrupt practises were indulged without restraint--the Israelites were to represent the character of God. In the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul." {RH, January 25, 1906 par. 1}

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of his light to the whole world. The nations of the world, through following corrupt practises, had lost the knowledge of God. Yet in his mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with him through his church. He designed that the principles revealed through his people should be the means of restoring the moral image of God in man. {RH, January 25, 1906 par. 2}

The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And as the tower in the vineyard, God placed in the midst of the land his holy temple. In the temple his glory dwelt in the holy Shekinah above the mercy-seat. {RH, January 25, 1906 par. 3}

In the days of Solomon, the kingdom of Israel extended from Hamath on the northward, to the border of Egypt on the southward, and from the Mediterranean Sea to the Euphrates River. Through this territory ran many natural highways of the world's commerce. Caravans were constantly passing to and from distant lands. Thus there was given Solomon and his people a most wonderful opportunity to reveal the character of the true God so clearly that men of all nations would be taught to reverence and obey the King of kings. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with his chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world. {RH, January 25, 1906 par. 4}

But Solomon lost sight of God's high and holy purpose. He failed of improving the magnificent opportunities for enlightening the representatives of all nations who were

continually passing through his territory and tarrying for rest at the principal cities. A selfish use was made of the strategic points along the well-traveled highways. Solomon sought to strengthen his position by building fortified cities at the gateways of commerce. He rebuilt Gezer, near Joppa, and lying along the road between Egypt and Syria; Beth-horon, to the westward of Jerusalem, commanding the passes of the highway leading from the heart of Judea to Gezer and the seacoast; Megiddo, situated on the caravan road from Damascus to Egypt, and from Jerusalem to the northward; and "Tadmor in the wilderness," along the route of caravans from the East. All these cities were strongly fortified. {RH, January 25, 1906 par. 5}

The commercial advantages of an outlet at the head of the Red Sea were developed by the construction of "a navy of ships in Ezion-geber, . . . on the shore of the Red Sea, in the land of Edom." Trained sailors from Tyre, "with the servants of Solomon," manned these vessels on voyages "to Ophir, and fetched from thence gold," and "great plenty of almug trees, and precious stones." {RH, January 25, 1906 par. 6}

The missionary spirit that God had implanted in the heart of Solomon and in the hearts of many true Israelites, was rapidly supplanted by a spirit of commercialism. The precious opportunities afforded by contact with many nations, were misused for personal aggrandizement. The revenues of the king and of many of his subjects were greatly increased, but at what a cost! Because of the cupidity and the short-sightedness of those to whom had been entrusted the oracles of God, the countless multitudes that thronged the thoroughfares of travel were allowed to remain in ignorance of the true God. {RH, January 25, 1906 par. 7}

### **Our Opportunity**

To the church of today God has given the care of his vineyard. The workers of today are called to do the work that Israel failed of doing. The salvation of God must be made known to all the people living on the face of the earth. God's glory is to be revealed, his word established, and Christ's kingdom set up to give deliverance to the world. His followers are now to arise and shine. {RH, January 25, 1906 par. 8}

Those who, in response to the call of the hour, have entered the service of the Master Workman, may well study his methods of labor. During his earthly ministry, our Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. It was at Capernaum that Jesus dwelt in the intervals of his journeys to and fro, and it came to be known as "his own city." This city was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world. {RH, January 25, 1906 par. 9}

In these days of travel, the opportunities for coming in contact with men and women of all classes and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing-press, with its manifold facilities, is at our command. Bibles and publications in many languages setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. {RH, January 25, 1906 par. 10}

We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination, seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the seas, and through the mails. {RH, January 25, 1906 par. 11}

Christians who are living in the great centers of commerce and travel have special opportunities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, their influence will be felt. {RH, January 25, 1906 par. 12}

The truth is not to be hidden in the corners of the earth. It must be made known; it must shine in our large cities. Like Christ, the messengers of the Most High today must take their position in the great thoroughfares of travel, where they can meet people from all parts of the world. Like him, they are to give the true light; they are to sow the gospel seed; they are to rescue truth from its companionship with error, and present it in its original simplicity and clearness, so that men may comprehend it. The third angel's message is a worldwide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. {RH, January 25, 1906 par. 13}

In the world-renowned health resorts and centers of tourist-traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance to present the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy Spirit, let them meet the people with the message borne by John the Baptist: "Repent ye: for the kingdom of heaven is at hand." The word of God is to be presented with clearness and power, that those who have ears to hear, may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and will be accepted by not a few, and carried by them to their own homes in all parts of the earth. {RH, January 25, 1906 par. 14}

A great work is to be done, and those who know the truth should now make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others. We must no longer sleep on Satan's enchanted

ground, but call into requisition all our resources, avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world." {RH, January 25, 1906 par. 15}

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . I will make thee an eternal excellency, a joy of many generations. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

{RH, January 25, 1906 par. 16}

**PERIODICALS / RH - The Review and Herald / February 1, 1906 Lessons From the Life of Solomon--No.20 "Be Ye Separate" Mrs. E. G. White**

**February 1, 1906 *Lessons From the Life of Solomon--No.20***

***"Be Ye Separate"***

**Mrs. E. G. White**

Placed at the head of a nation that had been set as a light to the surrounding nations, Solomon might have brought great glory to the Lord of the universe by a life of obedience. He might have encouraged God's people to shun the evils that were practised in the surrounding nations. He might have used his God-given wisdom and power of influence in organizing and directing a great missionary movement for the enlightenment of those who were ignorant of God and of his truth. Thus multitudes might have been won to an allegiance to the King of kings. {RH, February 1, 1906 par. 1}

Satan well knew the results that would attend obedience, and during the earlier years of Solomon's reign,--years glorious because of the wisdom, the beneficence, and the uprightness of the king,--he sought to bring in influences that would insidiously undermine Solomon's loyalty to principle, and cause him to separate from God. And that the enemy was successful in this effort, we know from the record: "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." {RH, February 1, 1906 par. 2}

In forming an alliance with a heathen nation, and sealing the compact by marriage with an idolatrous princess, Solomon rashly disregarded the wise provisions that God had made for maintaining the purity of his people. The hope that his Egyptian wife might be converted, was but a feeble excuse for the sin. In violation of a direct command to remain separate from other nations, the king united his strength with the arm of flesh. {RH, February 1, 1906 par. 3}

For a time, God in his compassionate mercy overruled this terrible mistake. Solomon's wife was converted; and the king, by a wise course, might have done much to check the evil forces that his imprudence had set in operation. But Solomon began to lose sight of the Source of his power and glory. Inclination gained the ascendancy over reason. As his self-confidence increased, he sought to carry out the Lord's purpose in his own way. He reasoned that political and commercial alliances with the surrounding nations would bring them to a knowledge of the true God; and so he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriage with heathen princesses. The commands of Jehovah were set aside for the customs of the surrounding nations. {RH, February 1, 1906 par. 4}

During the years of Solomon's apostasy, the spiritual decline of Israel was rapid. How could it have been otherwise, when their king united with satanic agencies? Through these agencies the enemy worked to confuse the minds of the people in regard to true and false worship. They became an easy prey. It came to be a common practise to intermarry with the heathen. The Israelites rapidly lost their abhorrence of idolatry. Heathen customs were introduced. Idolatrous mothers brought their children up to observe heathen rites. The Hebrew faith was fast becoming a mixture of confused ideas. Commerce with other nations brought the Israelites into intimate contact with those who had no love for God, and their own love for him was greatly lessened. Their keen sense of the high and holy character of God was deadened. Refusing to follow in the path of obedience, they transferred their allegiance to Satan. The enemy rejoiced in his success in effacing the divine image from the minds of the people that God had chosen as his representatives. Through intermarriage with idolaters and constant association with them, Satan brought about that for which he had long been working,--a national apostasy. {RH, February 1, 1906 par. 5}

### **Unscriptural Alliances**

The Lord desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers," is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, February 1, 1906 par. 6}

Never was there a time in earth's history when this warning was more appropriate than at the present time. Many professed Christians think, like Solomon, that they may unite with the ungodly, because their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. One false step leads to



another, till at last they place themselves where they can not hope to break the chains that bind them. {RH, February 1, 1906 par. 7}

Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. Those who are ruled by passion and impulse will have a bitter harvest to reap in this life, and their course may result in the loss of their souls. {RH, February 1, 1906 par. 8}

### **Institutional Work**

Those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of the truth. Many, many are very dull of comprehension in regard to their obligation to preserve the truth in its purity, uncontaminated by one vestige of error. Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat. {RH, February 1, 1906 par. 9}

God calls for men whose hearts are as true as steel, and who will stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing his work--even for the building of institutions. Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his ruin. Men today are no wiser than he, and they are as prone to yield to the influences that caused his downfall. For thousands of years Satan has been gaining an experience in learning how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's Word, which has been given us as a sure guide and counselor. God's people today are to keep themselves distinct and separate from the world, its spirit, and its influences. {RH, February 1, 1906 par. 10}

"Come out from among them, and be ye separate." Shall we hear the voice of God and obey, or shall we make halfway work of the matter, and try to serve God and Mammon? There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges and sanitariums, pure and holy principles must take root. If our institutions are what God designs they should be, those

connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." "Be not partakers of her sins." {RH, February 1, 1906 par. 11}

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and Mammon. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon." {RH, February 1, 1906 par. 12}

Solomon was endowed with wonderful wisdom; but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and the attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and today he warns us not to imperil our souls by affinity with the world. "Come out from among them," he pleads, "and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

{RH, February 1, 1906 par. 13}

**PERIODICALS / RH - The Review and Herald / February 8, 1906 Lessons From the Life of Solomon--No.21 "Godly Sorrow Worketh Repentance" Mrs. E. G. White**  
**February 8, 1906 Lessons From the Life of Solomon--No.21**

***"Godly Sorrow Worketh Repentance"***

**Mrs. E. G. White**

Twice during Solomon's reign the Lord had appeared to him with words of approval and of counsel. Soon after he ascended the throne, the king passed through a remarkable experience at Gibeon, where the Lord, after promising him wisdom, riches, and honor, admonished him to remain obedient and humble. "Walk in my ways," he counseled the youthful king, "to keep my statutes and my commandments." And after the dedication of the temple, "the Lord appeared to Solomon the second time," and exhorted him to remain true to his sacred trust. "Walk before me," the Lord pleaded, "as

David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee." As the reward of obedience, the Lord declared, "I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel." {RH, February 8, 1906 par. 1}

Plain are these admonitions, wonderful are these promises of prosperity on condition of obedience; and yet of him who in circumstances, in character, and in life, seemed favored above all others, it is recorded that "his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded." {RH, February 8, 1906 par. 2}

Solomon's apostasy was so complete, his heart became so hardened in transgression, that his case seemed well-nigh hopeless. But the Lord in his infinite mercy forsook him not. By terrible judgments and by words of stern rebuke he sought to arouse the king to a realization of the sinfulness of sin. God's protecting care was removed, and adversaries were permitted to harass and weaken him. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite." "And God stirred him up another adversary, Rezon, . . . captain over a band," who "abhorred Israel, and reigned over Syria. And Jeroboam, . . . Solomon's servant," "a mighty man of valor," "even he lifted up his hand against the king." {RH, February 8, 1906 par. 3}

God spoke to Solomon not only by means of these judgments, but also through a prophet, who delivered the startling message: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son." {RH, February 8, 1906 par. 4}

When Solomon heard this terrible denunciation, he awoke as from a dream. His folly began to dawn upon him in its true light. By his own bitter experience, he had learned the emptiness of a life that seeks in earthly things its highest good. He had erected altars to heathen gods, only to learn how vain is their promise of rest to the soul. And now, in his later years, Solomon returned to drink at the fountain of life. For him at last the discipline of suffering accomplished its work. {RH, February 8, 1906 par. 5}

### **The Book of Ecclesiastes**

The history of the king's wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the life-work of Solomon was not wholly lost. Chastened, broken in spirit, trusting not in his own power, but in the power of Him that is "higher than the highest," he acknowledged that "the heart of the sons of men is full of evil, and madness is in their heart." Whenever left to their own devices, he confessed, "they have sought out many inventions." And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in

them to do evil." {RH, February 8, 1906 par. 6}

Through his own experience Solomon learned that, "though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." {RH, February 8, 1906 par. 7}

In meekness and lowliness Solomon "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words: and that which was written was upright, even words of truth." "The words of the wise," he declared, "are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished." {RH, February 8, 1906 par. 8}

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." {RH, February 8, 1906 par. 9}

### **A Touching Appeal**

The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of how many have been led into evil by his wrong course, and he tries in every possible way to help those whom he has led into false paths. The clearer the light that he has entered into by returning to the Lord, the stronger his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger-signal, that others may take warning. He walks humbly and carefully, his eyes fixed on his Leader. {RH, February 8, 1906 par. 10}

Solomon's later writings reveal that he realized the wickedness of his course, and sought to warn those who were in danger of going astray. With sorrow and shame he confessed that in the prime of manhood, when he should have found in God his comfort, his support, his life, he had lost sight of the rich experience of his youth and of the signal blessings bestowed at the time of the dedication of the temple. How sad the confession recorded in Ecclesiastes! For a time, he had turned from the light of heaven and the wisdom of God; he had confounded idolatry with religion. {RH, February 8, 1906 par. 11}

After the king repented, and returned to his allegiance to God, he made a special appeal to those who were still in the earlier years of life. His yearning desire to save others from the bitter experience through which he had passed, is clearly revealed in this touching appeal:-- {RH, February 8, 1906 par. 12}

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of

thine heart, and in the sight of thine eyes: but *know thou, that for all these things God will bring thee into judgment.* Therefore remove sorrow from thy heart, and *put away evil* from thy flesh: for youth and the prime of life are vanity"--they soon pass away.

"Remember also thy Creator in the days  
of thy youth, Or ever the evil days come, And the years draw nigh,  
When thou shalt say, I have no  
pleasure in them;

Or ever the sun,  
And the light,  
And the moon,  
And the stars, Be darkened, And the clouds return after the rain:

In the day when the keepers of the  
house shall tremble,  
And the strong men shall bow themselves,  
And the grinders cease because they  
are few,  
And those that look out of the  
windows be darkened,  
And the doors shall be shut in the  
street;

When the sound of the grinding is  
low,  
And one shall rise up at the voice of  
a bird,  
And all the daughters of music shall  
be brought low;

Yea, they shall be afraid of that which  
is high,  
And terrors shall be in the way:

And the almond tree shall blossom,  
And the grasshopper shall be a burden,  
And the caper-berry shall burst:

Because man goeth to his long home, And the mourners go about the streets:

Or ever the silver cord be loosed.  
Or the golden bowl be broken.  
Or the pitcher be broken at the  
fountain,  
Or the wheel broken at the cistern;

And the dust return to the earth  
As it was, And the spirit return unto God  
Who gave it." {RH, February 8, 1906 par. 13}

### **The Hope of the Penitent**

Christ, the gift of the Father to our world, is the hope and efficiency of the penitent. In him all hopes of eternal life center. He is our advocate in the heavenly courts. He is interceding in our behalf. Without his grace, no progress in spiritual grace can be made. The penitent can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help let us most earnestly plead. {RH, February 8, 1906 par. 14}

Through no power of his own could Solomon have broken from the snare of Satan. By no human means could he have been cleansed from the defilement of sin. Without divine help, he would have sunk lower and still lower. Only by coming to Jesus in humility and contrition, with heartfelt confession of sin; only by making a full surrender; only through the merits of Christ's righteousness, could he hope to be freed from the snare of the enemy, and be cleansed. {RH, February 8, 1906 par. 15}

"Godly sorrow worketh repentance to salvation not to be repented of." True repentance can never be mistaken. It bears fruit that testifies to its own genuineness. Self is subdued; Christ is magnified. {RH, February 8, 1906 par. 16}

The words and deeds of the truly penitent bear witness that theirs is a repentance that needs not to be repented of. They will offer earnest petitions for fresh grace, for new supplies of strength, for the efficiency and power of the Holy Spirit, promised to all who ask in faith. The truly penitent soul will reach high attainments of holiness, peace, and joy. But he will never forget that he owes it all to the Saviour. A sense of deep humiliation and contrition will fill his heart, and he will bow low before God.

{RH, February 8, 1906 par. 17}

**PERIODICALS / RH - The Review and Herald / February 15, 1906 Lessons From  
the Life of Solomon--No.22 The Power of Influence Mrs. E. G. White  
February 15, 1906 Lessons From the Life of Solomon--No.22**



## ***The Power of Influence***

### **Mrs. E. G. White**

For hundreds of years after the death of Solomon, a strange and melancholy sight could be seen opposite Mount Moriah. Crowning the eminence of the Mount of Olives, and peering above the groves of myrtle and olive trees, were imposing piles of buildings, for the idolatrous worship of gigantic, unseemly images of wood and stone. Many a devout stranger, seeing these shrines for the first time, was led to inquire, "How came these buildings and idols on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God?" The truthful answer must be given: "The builder was Solomon. He whom God so wonderfully honored, failed to give God the glory, and finally was persuaded by his heathen wives to build these altars for idol worship." {RH, February 15, 1906 par. 1}

Little did Solomon think when he built the unholy shrines on the hill before Jerusalem, that these evidences of his apostasy would remain from generation to generation, to testify against him. Notwithstanding his repentance, the evil that he did lived after him, witnessing to the terrible fall of the greatest and wisest of kings. {RH, February 15, 1906 par. 2}

More than three centuries later, Josiah, the youthful reformer, in his religious zeal demolished these buildings and all the images of Ashtoreth and Chemosh and Moloch. Many of the broken fragments rolled down the channel of the Kedron, but great masses of ruins remained. Even as late as the days of Christ, the ruins on the "Mount of Offense," as the place was called by many of the true-hearted of Israel, might still be seen. Could Solomon, when rearing these idolatrous shrines, have looked into the future, how he would have started back in horror to think of the sad testimony they would bear to the Messiah! {RH, February 15, 1906 par. 3}

By a life of loyalty and integrity, Solomon could have done much to preserve God's people from backsliding. His early piety and his great wisdom, the power and the prosperity that attended his reign, the respect and the honor shown the kingdom of Israel by the surrounding nations,--all these favorable conditions combined to increase greatly the influence wielded by the king. Had he remained sincere, earnest, and true, had no taint of apostasy marred his life, he might have exerted a most powerful influence for good on the lives of others. But he swerved from his allegiance to God; and the nation, of which he had been the pride, followed his leading. So powerful was his influence, that through his apostasy he became their seducer. {RH, February 15, 1906 par. 4}

Solomon's repentance was sincere, but the harm that his example of evil-doing had done the people, could not well be remedied. In the anguish of bitter reflection on the evil influence of his sinful course, he was constrained to declare: "Wisdom is better than weapons of war: but *one sinner destroyeth much good.*" "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity." "Dead flies cause the ointment of the apothecary to send forth a stinking savor:

so doth a little folly him that is in reputation for wisdom and honor." {RH, February 15, 1906 par. 5}

During the king's apostasy, there were faithful men who remained true to their trust, maintaining their allegiance to purity and loyalty. Many, however, were led astray by his example, and the forces of evil that were set in operation as the result of the introduction of idolatry and worldly practises, could not easily be stayed by the penitent king after his return to God. His influence for good was broken. Many hesitated to place full confidence in his leadership. {RH, February 15, 1906 par. 6}

How sad the thought that the far-reaching influence of Solomon's apostasy could never be fully counteracted! The king confessed his sins, and wrote out, for the benefit of after generations, a record of his folly and repentance; but he could never hope to destroy the baleful influence of his evil deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers that followed him, may be traced the sad influence of the prostitution of his God-given powers. {RH, February 15, 1906 par. 7}

Among the manifold lessons that we may learn from Solomon's life, none are more plainly taught than the power of influence for good or for ill. However contracted may be one's sphere, he exerts an influence. That our influence should be a savor of death unto death, is a fearful thought, yet this is possible. One soul misled--forfeiting eternal bliss--who can estimate the loss! And yet one rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another that it will prove the ruin of his soul! One blemish on the character may turn many away from Christ. {RH, February 15, 1906 par. 8}

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to him by the persuasive force of loving service. Men and women who commune with God, who, because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time. {RH, February 15, 1906 par. 9}

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

{RH, February 15, 1906 par. 10}

**PERIODICALS / RH - The Review and Herald / February 22, 1906 Lessons From the Life of Solomon--No.23 "Stedfast Unto the End" Mrs. E. G. White**

**February 22, 1906 Lessons From the Life of Solomon--No.23**

***"Stedfast Unto the End"***

**Mrs. E. G. White**

The life of Solomon is full of warning, not only to the youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth,--the young wavering between right and wrong, and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." When Solomon should have been in character as a sturdy oak, he fell from his stedfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men. {RH, February 22, 1906 par. 1}

From such examples as this we should learn that watchfulness and prayer are the only safety for either young or old. A man is not one whit the safer because he occupies an exalted position, and has been given great privileges. Those who for many years have enjoyed a genuine Christian experience, are, nevertheless, still exposed to Satan's attacks, and are liable to fall into grievous sins. In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. His failure reveals to us that, whatever a man's intellectual qualities may be, and however faithfully he may have served the Lord in past years, he can never with safety venture to trust in his own wisdom and integrity. {RH, February 22, 1906 par. 2}

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the grace and co-operation of his Maker. When left to himself, man reveals his natural temperament; selfishness appears; human wisdom occupies the throne of the heart. But those who make God their efficiency, realize their own weakness, and the Lord supplies them with his wisdom. As day by day they depend upon God, carrying out his will with humility and whole-heartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by him. {RH, February 22, 1906 par. 3}

From the beginning there has been opposition between the forces of good and evil. God declares, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." {RH, February 22, 1906 par. 4}

Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation, and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience opened the

flood-gates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is safety for those only who walk in accordance with a "Thus saith the Lord." {RH, February 22, 1906 par. 5}

The originator of evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual insight is dimmed, and the power of distinguishing between good and evil is lost. {RH, February 22, 1906 par. 6}

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Satan, as a strong man armed, is continually on the watch, seeking to bring in questionable methods, and thereby mar the work of God. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained. {RH, February 22, 1906 par. 7}

Shall we give heed to the warning of Solomon's apostasy, and shun the first approach to those sins that overcame him who was called the wisest of men? In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against disobedience and apostasy. When those whom God has exalted to positions of high trust turn from him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result. {RH, February 22, 1906 par. 8}

Till the conflict is ended, there always will be a departing from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God. The safeguards of our purity must be watchfulness and prayer. We must do nothing to lower the standard of our religious principles. {RH, February 22, 1906 par. 9}

Notwithstanding the warnings that God has given in his Word and through his messengers, many have closed their eyes to danger, and have gone on in their own way, infatuated, deluded by Satan, until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found hope. Let none

venture into sin as he did, in the hope that they, too, may recover themselves. Sin can be indulged only at the peril of infinite loss. {RH, February 22, 1906 par. 10}

All who enter the city of God, enter there through the strait gate,-- through agonizing effort. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God. He who has so graciously declared, "Be thou faithful unto death, and I will give thee a crown of life," has also inspired the invitation, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." God hates sin, but he loves the penitent, and declares, "I will heal their backsliding, I will love them freely." {RH, February 22, 1906 par. 11}

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight." {RH, February 22, 1906 par. 12}

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "Blessed are the pure in heart: for they shall see God." {RH, February 22, 1906 par. 13}

"My beloved brethren," the apostle Paul wrote, "be ye stedfast, unmovable." God desires us to "hold the beginning of our confidence stedfast unto the end." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."

{RH, February 22, 1906 par. 14}

**PERIODICALS / RH - The Review and Herald / March 1, 1906 "Go Ye Into All the World, and Preach the Gospel" Mrs. E. G. White**

**March 1, 1906 "Go Ye Into All the World, and Preach the Gospel"**

**Mrs. E. G. White**

The truth for this time is to be proclaimed to all peoples, all nations. The question before us is, How shall this work be done? Shall we take hold of it listlessly and indifferently, doing it as a routine, or shall we enter into it with the same spirit in which Christ entered into it, putting into its accomplishment every power of mind and body? {RH, March 1, 1906 par. 1}

If we take up this work as drudgery, failing to remember that it is the Lord's work, which we are to do to his name's glory, to bring light to those in darkness, we shall not find much satisfaction in the doing of it. Such service is a mere form. The hand and mind work in a formal way, but the heart is not in it. Such service brings no refreshing to the worker; for he feels no real interest in it. {RH, March 1, 1906 par. 2}

My brethren and sisters, take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, which the Master will approve. Work with a clear sense of the obligation resting upon you, knowing that angels of God are present, to set the seal of heaven to faithfulness, and to condemn unfaithfulness in any form. {RH, March 1, 1906 par. 3}

Taking hold courageously of the work that needs to be done, and putting the heart into it, makes the work a pleasure, and brings success. Thus God is glorified. {RH, March 1, 1906 par. 4}

We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits. {RH, March 1, 1906 par. 5}

When you are given a duty to perform, do not ask whether it will glorify you, or whether it will show your wisdom and judgment to be superior to that of your fellow workers. Take up the duty with an eye single to the glory of God, in living sympathy with the object to be gained. Hold communion with Christ in God, knowing that the work in which you are engaged has been given you by the Master, and that by its faithful performance you are to glorify him. {RH, March 1, 1906 par. 6}

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counter-influence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of co-operating with him in his work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren. {RH, March 1, 1906 par. 7}

God does not mean you to look upon any work that he has given you as drudgery. Lift your hearts and voices in praise to him. All duties are irksome into which the heart is not brought. There is a great work to be done, and into the doing of this work we are to put our whole hearts. The duties that the Lord places in our way we are to perform, not as a cold, dreary exercise, but as a service of love. Bring into your work your highest powers and sympathies, and you will find that Christ is in it. His presence will make the work light, and your heart will be filled with joy. You will work in harmony with God, and in loyalty and love and fidelity. {RH, March 1, 1906 par. 8}

We are to be sincere, earnest Christians, doing faithfully the work placed in our hands, and looking unto Jesus, the author and finisher of our faith. Our reward is not dependent upon our seeming success, but upon the Spirit in which our work is done. As



canvassers or evangelists, you may not have had the success you have prayed for, but remember that you do not know and can not measure the result of faithful effort. {RH, March 1, 1906 par. 9}

Let the fear of God influence you, not the fear of man. Use all the tact and skill at your command in giving the truth to those who know it not. Remember that all around you there are souls perishing in sin. Be as true as steel to principle, and put your whole heart into the work of winning souls to Christ. Speak and act in such a way that at the last great day Christ can say to you. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." {RH, March 1, 1906 par. 10}

An advance work is to be done in our conferences. Our churches are to be aroused to take up aggressive warfare. We are to consecrate soul and body to God. We are to hunt and fish for souls. We are God's witnesses, and every power of the being is to be put to use in his service. Sing his praises. Pray with and for souls. So order your life and conversation that through association with you souls will be convicted and converted. Do not forget that every worker needs a daily conversion, a daily fitting up for service. Let Christ dwell in your hearts by faith. Give back to God his treasures. Distribute his bounties. Learn daily of Christ, that your hearts may be meek and lowly. Remember that the Lord has rich blessings for all who will lay hold upon him. {RH, March 1, 1906 par. 11}

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The powers of the whole being are to be employed in unselfish service. Every talent is to be used. Improve the future better than you have the past. Put your talents out to the exchangers; for Christ is hungry for souls. {RH, March 1, 1906 par. 12}

The Lord's workers are now to exercise every capability in preparing for his coming. We are to work while the day lasts; for the night cometh, in which no man can work. Let every one seek to prepare the King's highway. Take up the stumbling-blocks. Show that you are God's property. The heart is to be purified from all dross. The thoughts and affections are to be brought into obedience to the Lord's will. {RH, March 1, 1906 par. 13}

I speak to our church-members in every place. You must reach a higher standard of consecration to God. If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that will give efficacy to your efforts and your appeals. Humble yourselves before God, that in his strength you may rise to a higher standard. {RH, March 1, 1906 par. 14}

We have no time to lose. Every moment is precious. We know not how soon our cases may pass in review before God. Brethren and sisters, for Christ's sake purify your souls by obeying the truth, that you may have clear spiritual discernment. Leave not one duty undone. Arise and move forward on your upward march. Can you afford to be careless and indifferent, at the risk of losing heaven? Wake up, wake up! You need keen perceptions, that you may understand how to be laborers together with God. Let there be no uncertainty. Postpone no duty. Work to the point. Error of every species will

come in, and unless your mind is clear, unless you know and practise the truth, Satan will take advantage of you, and you will be led away by his sophistries. You must know the meaning of practical godliness. Our only safety is union with Christ. If you are abiding in him, the fruit you bear will be unto righteousness. {RH, March 1, 1906 par. 15}

There is to be deep searching of heart. Ask yourselves, "On what foundation am I building?" We are to live Christlike lives. Not a thread of selfishness is to be woven into the pattern. Christ is to be our all and in all. By the sanctification that he gives, we are to bear witness to the world that we are children of God. {RH, March 1, 1906 par. 16}

Take deep drafts of the water of life. Then you will flourish in the Lord. A great work is to be done in a short time. Arouse the energies of your soul, and work for time and for eternity. Put all that you have and are into this glorious enterprise, saying, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." {RH, March 1, 1906 par. 17}

Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before you. Press on toward perfection. Then you will have success in your service. The message that you bear will be a living message; for you will be filled with the earnestness of the Spirit.

{RH, March 1, 1906 par. 18}

**PERIODICALS / RH - The Review and Herald / March 8, 1906 A God of Knowledge, by Whom Actions Are Weighed Mrs. E. G. White**

**March 8, 1906 *A God of Knowledge, by Whom Actions Are Weighed***

**Mrs. E. G. White**

The Lord is a God of knowledge. In his Word, he is represented as weighing men, their development of character and all their motives, whether they be good or evil. Hannah, the mother of Samuel, the child granted her by God in answer to her earnest petition, said, "The Lord is a God of knowledge, and by him actions are weighed." David declared, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Isaiah said, "Thou, most upright, dost weigh the path of the just." Solomon wrote, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." {RH, March 8, 1906 par. 1}

It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon this one result. We need a connection with divine power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having

escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that he does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and every man is judged by the things written in the books, those actions will appear as they are. {RH, March 8, 1906 par. 2}

David in the Psalms writes, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. . . . {RH, March 8, 1906 par. 3}

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." {RH, March 8, 1906 par. 4}

The Lord sees and understands all dishonesty in planning, all unlawful appropriation in any degree of property or means, all injustice in man's dealing with his fellow men. {RH, March 8, 1906 par. 5}

There are many who need now to consider the words, "*Tekel*; Thou art weighed in the balances, and art found wanting." God's holy, everlasting, immutable law is the standard by which man is to be tried. This law defines what we shall do and what we shall not do, saying, Thou shalt, and, Thou shalt not. This law is summed up in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." {RH, March 8, 1906 par. 6}

This means just what it says. O how few will be prepared to meet the law of God in the great day of judgment! If the work of individual preparation for which the Lord calls were carried on in the home circle and in the church, how much suffering, how much sin, would be avoided! {RH, March 8, 1906 par. 7}

My brethren, day and night, and especially in the night season, this matter is presented to me. "*Tekel*; Thou art weighed in the balances, and art found wanting." How do we stand before God at this time? We may be sincere, and yet greatly deceived. Saul of Tarsus was sincere when he was persecuting the church of Christ. "I verily thought," he declared, "that I ought to do many things contrary to the name of Jesus." He was sincere in his ignorance. But after Christ had revealed himself to him, he declared, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." {RH, March 8, 1906 par. 8}

If we are not cleansed by the blood of Christ, we are altogether wanting. We know that there is no one, however earnestly he may be striving to do his best, who can say, "I have no sin." He who would say this would be under a dangerous deception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." How then can we escape the charge, "Thou art weighed in the balances, and art found wanting"? We

are to look to Christ. At infinite cost he has covenanted to be our representative in the heavenly courts, our advocate before God. {RH, March 8, 1906 par. 9}

Weighed in the balances, and found wanting. Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription by nature. But Christ is our Mediator, and accepting him as our Saviour, we may claim the promise, "Being justified by faith, we have peace with God through our Lord Jesus Christ." {RH, March 8, 1906 par. 10}

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. {RH, March 8, 1906 par. 11}

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. . . . Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. {RH, March 8, 1906 par. 12}

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. {RH, March 8, 1906 par. 13}

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. {RH, March 8, 1906 par. 14}

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." {RH, March 8, 1906 par. 15}

How important that we, living as we are at the very close of this earth's history, should be very careful to put away our own individual sins, so that we shall not grieve the heart of Christ. Let each one, old or young, be faithful in dealing with himself, lest he shall stumble along in darkness, making grievous mistakes, and thus helping others to make mistakes. {RH, March 8, 1906 par. 16}

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. {RH, March 8, 1906 par. 17}

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." {RH, March 8, 1906 par. 18}

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:-- {RH, March 8, 1906 par. 19}

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, March 8, 1906 par. 20}

Christ is glorified in his saints. He, the propitiation for their sins, will be glorified in all who believe in him as their Saviour, all who commit themselves and their interests to his guidance. They are on Christ's side, known by the manifestation that Christ makes through them of his power to save. They obtain victory after victory over the world, the flesh, and the devil. They are made perfect in their victory through Christ.

{RH, March 8, 1906 par. 21}

**PERIODICALS / RH - The Review and Herald / March 15, 1906 A Holy People Mrs. E. G. White**

## **March 15, 1906 A Holy People**

**Mrs. E. G. White**

"Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. {RH, March 15, 1906 par. 1}

"But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." {RH, March 15, 1906 par. 2}

This scripture will be literally fulfilled. Everything is to be shaken that can be shaken, that those things that can not be shaken may remain. I am amazed as I consider the past, present, and future of the people of God. The Lord will have a pure, holy people,--a people who will stand the test. Every believer needs now to search his heart as with a lighted candle. {RH, March 15, 1906 par. 3}

We may well ask the question asked by the lawyer, "What shall I do to inherit eternal life?" Christ said unto him, "What is written in the law? how readeest thou?" The answer came, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Christ said, "Thou hast answered right: this do, and thou shalt live." {RH, March 15, 1906 par. 4}

### **The Sinner's Only Hope**

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is our creator, benefactor, preserver. The author of all good, he is able to fulfil his purpose in the creation of human beings. {RH, March 15, 1906 par. 5}

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God." But Christ gave his life to save the sinner from the death sentence. He died that we might live. To those who receive him he gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished. {RH, March 15, 1906 par. 6}



Christ is the sinner's only hope. By his death he brought salvation within the reach of all. Through his grace all may become loyal subjects of God's kingdom. Only by his sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfil the conditions laid down in the councils of heaven. {RH, March 15, 1906 par. 7}

Christ came to this earth and lived a life of perfect obedience, that men and women, through his grace, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord. {RH, March 15, 1906 par. 8}

Before us is held out the wonderful possibility of being like Christ-- obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth. {RH, March 15, 1906 par. 9}

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he can not overcome. They belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help. {RH, March 15, 1906 par. 10}

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to co-operate with him by putting forth persevering efforts in the cultivation of right habits. The way in which we are to work out our own salvation is plainly specified in the first chapter of Second Peter. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. Those who listen to the counsels of his Word shall not want any good thing. {RH, March 15, 1906 par. 11}

The reason that many who once knew and loved the Saviour are now in darkness, wandering far from him, is because in self-confidence and self-sufficiency they have followed their own inclinations. They walked not in the way of the Lord--the only way of peace and happiness. By disobedience they cut themselves off from receiving his blessings, when by obedience they might have gone forward in his strength. {RH, March 15, 1906 par. 12}

The abundant evidence given by God that he desires the salvation of all, will be the condemnation of those who refuse the gift of heaven. At the last great day, when all will be rewarded or punished according to their obedience or disobedience, the cross of Calvary will appear plainly before those standing before the Judge of all the earth to receive sentence for eternity. They are made capable of comprehending something of the love that God has expressed for fallen human beings. They see how greatly he has been dishonored by those who have continued in transgression, choosing sides with

Satan, and showing contempt for the law of Jehovah. They see that obedience to this law would have brought them life and health, prosperity and eternal good. {RH, March 15, 1906 par. 13}

Today angels are sent to minister to those who shall be heirs of salvation. to help them to escape from the thralldom of Satan's power, and stand as faithful volunteers in the army of him who in their behalf came to this world and endured suffering and affliction. Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the blood-stained banner of Prince Emmanuel. With deep solicitude heaven watches the conflict between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God. {RH, March 15, 1906 par. 14}

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." {RH, March 15, 1906 par. 15}

Those who refuse to conform their characters to the divine similitude can never enter the city of God. They have cut themselves off from the happiness, and hope, and peace, and joy that might have been theirs. Had they accepted the grace of Christ, they would have been made strong to resist the temptations of the enemy; and they would at last have been received into the holy city as sons and daughters of God, to be eternally blessed, to live a life measuring with the life of God. {RH, March 15, 1906 par. 16}

But the mournful words that God spoke of Israel, he will be obliged to speak of many, many living on the earth today: "My people would not harken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." God would have rejoiced to number them with the saints in light, but he could not; for they refused all his invitations and appeals. He says, "O that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." {RH, March 15, 1906 par. 17}

### **The Divine Standard of Character**

God's law is the transcript of his character, and those only who obey this law will be accepted by him. Every departure from obedience to the law of God is rebellion. It is for the highest interest of man to obey the law of God; for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure and happy and holy. Those only who obey these

rules can hear from the lips of Christ the words, "Come up higher." {RH, March 15, 1906 par. 18}

Idolaters are condemned by the word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of his law. {RH, March 15, 1906 par. 19}

God will more than fulfil the highest expectations of those who put their trust in him. He desires us to remember that when we are humble and contrite, we stand where he can and will manifest himself to us. He is well pleased when we urge past mercies and blessings as a reason why he should bestow on us higher and greater blessings. He is honored when we love him, and bear testimony to the genuineness of our love by keeping his commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they might know," God declares, "that I am the Lord that sanctify them." Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are his children.

{RH, March 15, 1906 par. 20}

**PERIODICALS / RH - The Review and Herald / March 22, 1906 Search the Scriptures Mrs. E. G. White**

**March 22, 1906 Search the Scriptures**

**Mrs. E. G. White**

I have a decided message from the Lord for the people who claim to believe the truth for this time. I can but present before them their danger. There are many who, though members of the church, are unconverted, having lost their first love. God will not accept any excuse for backsliding, for continuing in a cold, lifeless condition spiritually. Christ has given every encouragement for his disciples to grow in grace. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, March 22, 1906 par. 1}

If you remain servants of sin, the result of the consequence will rest upon you; for you have had light. We are not to turn from the One mighty in counsel to ask guidance of men. Let those who are inclined to do this read and receive the Bible as the word of God to them. The Bible is the voice of God to his people. As we study the living oracles, we are to remember that God is speaking to his people out of his Word. We are to make this Word the man of our counsel. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." If we realized

the importance of searching the Scriptures, how much more diligently we would study them! With awe we would take up the inspired Word, and with earnest desire search its pages, beginning a new life of genuine experience in the things of God. The Scriptures would be read and studied as the sure evidence of God's will concerning us. {RH, March 22, 1906 par. 2}

The Bible is to be studied with special interest; for it contains the most valuable information that finite beings can have, pointing out the way in which we are to prepare for the coming of the Son of man in the clouds of heaven, putting away sin, and putting on the white robes of character that will give us entrance into the mansions that Christ told his disciples he was going to prepare for them. "If I go" away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, March 22, 1906 par. 3}

If we do not receive the Word of God as food for the soul, we shall miss the greatest treasure that has been prepared for men and women; for the Word is a message to each and every soul. Christ declares that those who make its truths a part of their lives are eating his flesh and drinking his blood. If obeyed, it gives spiritual life and strength. The pure, spiritual current that enters the life in a living experience is eternal life to the receiver. {RH, March 22, 1906 par. 4}

God's Word is our light. It is Christ's message to his heritage, who have been bought with the price of his blood. It was written for our guidance, and if we make this Word our counselor, we shall never walk in strange paths. Our words, whether we are in the home or associating with those outside the home, will be kind, affectionate, and pure. If we study the Word, and make it a part of our lives, we shall have a wholesome experience, which will always speak forth the truth. We shall search our hearts diligently, comparing our daily speech and tenor of life with the Word, that we may make no mistake. With the example of Christ Jesus before us, none need make a failure of the lifework. {RH, March 22, 1906 par. 5}

In our daily experience, we shall be safe in criticizing ourselves in the light of the great moral standard of righteousness which never changes. "The law of the Lord is perfect, converting the soul," and when we bring our lives into harmony with the life of Christ, it will be seen that we are eating the flesh and drinking the blood of the Son of God. The spiritual life is built up from the food given to the mind; and if we eat the food provided in the Word of God, spiritual and mental health will be the result. {RH, March 22, 1906 par. 6}

Eternal interests are involved in this matter. From a diligent study and faithful practise of the principles of the Word of God, we shall obtain the highest of all education. The Word must not be neglected for other interests. No other food can build up the spiritual life. My brethren and sisters, do not depend upon minister or physician to create your experience for you. The Word of God is to be your counselor. I am deeply in earnest, because this instruction, in most forcible words, has been given me to give to our church-members. {RH, March 22, 1906 par. 7}

We are each deciding our eternal destiny, and it rests wholly with us whether we shall gain eternal life. Shall we live the lessons given in the Word of God, Christ's great

lesson book? It is the grandest, and yet the most simply arranged and easily understood study book ever provided for human beings. It is the only book that will prepare men and women for the life that measures with the life of God. {RH, March 22, 1906 par. 8}

Christ is the only judge of the fitness of human beings to receive eternal life. The gates of the holy city will open to those who are humble, meek, lowly followers of his, those who learn in his school, and receive from him the eternal life insurance policy, forming characters after the divine similitude. {RH, March 22, 1906 par. 9}

One night I was standing before a congregation, calling their attention to the way to obtain the life insurance policy by living upon the plan of addition. Read the first chapter of Second Peter. I now call upon all who desire to obtain the eternal life insurance policy to take the Word of God as their guide. Let them not listen to the words of men who are not studying the Word with the determined purpose of carrying out the principles of the teaching of Christ, but who have come to suppose that they can be a law to themselves. If those who suppose this continue to carry on the same kind of character building that they have carried on, they will at last find themselves outside the gates of the city, with that company who think that they can take the city, and hold it as their property, though they have no right to it. They are disqualified by disobedience for being received into the kingdom of God as loyal citizens. {RH, March 22, 1906 par. 10}

Let all who shall read these words, all to whose notice they shall come, remember that they are truth,--a solemn, earnest warning. I know that in the hearts of our people there is a large work to be done. O how grateful I should be if I could see a deep, thorough work accomplished in the hearts of all! Purification of soul is needed. Let us begin at once to take out of our hearts the root of bitterness. Let us consider the time in which we are living, the nearness of the end, and the work that God expects us to do.

{RH, March 22, 1906 par. 11}

**PERIODICALS / RH - The Review and Herald / March 29, 1906 The Truth As It Is in Jesus Mrs. E. G. White.**

**March 29, 1906 *The Truth As It Is in Jesus***

**Mrs. E. G. White.**

There are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling at their pleasure. We are never safe while we are guided by human opinions, but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decisions of an infallible Judge. Those who make God their guide and his word their counselor, behold the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare to judge the word of God, but ever hold that his word judges them.

They get their faith and religion from the word of the living God. It is the guide and counselor that directs their path. The word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shineth more and more unto the perfect day. {RH, March 29, 1906 par. 1}

The word of God is to be our spiritual food. "I am the bread of life, Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though they may be buried treasure. {RH, March 29, 1906 par. 2}

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make self our god. Pride, selfishness, and all desire for self-exaltation place human agents in a position where the Holy Spirit can not work with them. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any one to seek to be a great preacher or a wonderful evangelist. All who realize the dignity and elevated character of the message they bear will hide in Christ, realizing that their security and efficiency come from God. {RH, March 29, 1906 par. 3}

Men may turn from one doctrine to another, and yet know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories merely does not bring new life into the soul, even though the church that is entered may be established on the true foundation. A connection with the church does not take the place of conversion. To have one's name placed on the church roll is not of the least value unless the heart is truly changed. {RH, March 29, 1906 par. 4}

This question is a serious one, and should be fully entered into, and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reach the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul. {RH, March 29, 1906 par. 5}

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart, in its pride and ambition, would not surrender. When the truth is held as the truth only by the conscience, when the heart is not stimulated and made



receptive, the mind only is affected. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character. {RH, March 29, 1906 par. 6}

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. "Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Again Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Without me ye can do no good thing, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power. It is as saying without doing. It is a confession of faith, without works. {RH, March 29, 1906 par. 7}

He who really believes the truth will live a life of unselfishness; for the truth is elevating, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, decided, as if he fully believed that the words spoken will be a savor of life unto life or of death unto death. The words of the minister who knows that he has the Spirit and power of God, will awaken the conscience of his hearers. {RH, March 29, 1906 par. 8}

Truth must become truth to the receiver, to all intents and purposes. It must be stamped on the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the service that God accepts. Nothing short of this is counted by him as pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord's side, the enemy will gain constant victories over us through his subtle temptations. {RH, March 29, 1906 par. 9}

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Writing to Timothy, Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." {RH, March 29, 1906 par. 10}

"All that will live godly in Christ Jesus shall suffer persecution," he says again. But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come to the soul if not from the Prince of Peace? To what source can we look for help but to him who can give us light in the midst of darkness? {RH, March 29, 1906 par. 11}

Christ has promised to send us the Comforter, whose work it is to establish the

kingdom of God in the soul. Full and abundant is the provision that has been made that we may have mercy, grace, and peace. Why, then, do human beings act as if they entertained the idea that the truth is a yoke of bondage?--It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the Source of all wisdom. He searches the Word of God, that he may find out what standard has been set up. {RH, March 29, 1906 par. 12}

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the Way, the Truth, and the Life, takes the humble, earnest, whole-hearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, "I am the Way." And all who decide to follow the Lord fully will be led in the royal path, yea more, in the path cast up for the ransomed of the Lord to walk in. {RH, March 29, 1906 par. 13}

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish desire to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to the foundation? Shall we bring wood, hay, and stubble, or gold, silver, and precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the daily life?

{RH, March 29, 1906 par. 14}

**PERIODICALS / RH - The Review and Herald / April 5, 1906 The Word Made Flesh  
[REPRINTED BY REQUEST, FROM THE SIGNS OF THE TIMES OF APRIL 26,  
1899.] Mrs. E. G. White**

***April 5, 1906 The Word Made Flesh  
[REPRINTED BY REQUEST, FROM  
THE SIGNS OF THE TIMES OF APRIL 26, 1899.]***

**Mrs. E. G. White**

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." {RH, April 5, 1906 par.

1}

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity. {RH, April 5, 1906 par. 2}

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. {RH, April 5, 1906 par. 3}

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." {RH, April 5, 1906 par. 4}

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God. {RH, April 5, 1906 par. 5}

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. {RH, April 5, 1906 par. 6}

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." {RH, April 5, 1906 par. 7}

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. {RH, April 5, 1906 par. 8}

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." {RH, April 5, 1906 par. 9}

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity. {RH, April 5, 1906 par. 10}

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ. {RH, April 5, 1906 par. 11}

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character. "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall

hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." {RH, April 5, 1906 par. 12}

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem. {RH, April 5, 1906 par. 13}

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang his praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men." O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in his wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth." {RH, April 5, 1906 par. 14}

By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him. {RH, April 5, 1906 par. 15}

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.

{RH, April 5, 1906 par. 16}

**PERIODICALS / RH - The Review and Herald / April 12, 1906 Depending on Christ  
Mrs. E. G. White**

***April 12, 1906 Depending on Christ***

## Mrs. E. G. White

Let not those connected with the Master's service look to men of large ability to do their work for them. God stands behind the one who does his best. Let the workers rely on divine power, and God will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker, who realizes that success does not depend on appearances, but on the One who has given him his commission.

{RH, April 12, 1906 par. 1}

The reason that the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in those whose appearance and capabilities will, they suppose, bring success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual life-blood is poisoned. Men have depended on men till they are strengthless. {RH, April 12, 1906 par. 2}

God desires a different mold placed on his work. Let men go forth to labor, trusting in the Lord, and he will go with them, convicting and converting souls. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because he co-operates with the worker. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all." {RH, April 12, 1906 par. 3}

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks that he can do no mighty work. Cease looking at self. Look to your Leader. In meekness, sincerity, and love do what you can. Do your best in faith, and out of weakness you shall be made strong. God will certainly bless whole-hearted workers. {RH, April 12, 1906 par. 4}

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Lo, I am with you always, even unto the end of the world." {RH, April 12, 1906 par. 5}

Claim this promise, instead of going to men for help. There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give? {RH, April 12,



1906 par. 6}

In a variety of figures matters have been presented to me regarding the church-members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must go to earthly friends, telling them their troubles, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden-bearer, stands beside them, saying, Come unto me, and I will give you the rest for which you are longing. Why do we turn from him? {RH, April 12, 1906 par. 7}

My brethren and sisters, show more confidence in Jesus. Turn not from the waters of Lebanon to seek refreshing at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full. {RH, April 12, 1906 par. 8}

There are many souls in the darkness of error. There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of sympathy and love. Christ is ever passing by, with grace and power that will enable you to present the gospel of salvation. Reach out after the souls ready to perish. Call the attention of the people to the Lamb of God, who takes away the sin of the world. {RH, April 12, 1906 par. 9}

No human words can express the preciousness of the ministration of the word and the Holy Spirit. No human tongue can portray to the finite mind the value of receiving by living faith the blessing that is given as Jesus of Nazareth passeth by. Many have a deep sense of need,—a need that earthly riches or pleasure can not supply; but they know not how to obtain that for which they are longing. {RH, April 12, 1906 par. 10}

The gospel of Christ is from beginning to end a gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for eyes that are blind, and a guide to the souls seeking for the sure foundation. Full and everlasting salvation is within the reach of every soul. Christ is waiting and longing to speak pardon, and to impart the freely offered grace. He is watching and waiting, saying, as he said to the blind man at the gate of Jericho, What wilt thou that I should do unto thee? I will take away your sins, and wash you in my blood. {RH, April 12, 1906 par. 11}

In the highways and byways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless your efforts. {RH, April 12, 1906 par. 12}

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the imminent peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall have divine assistance. In our human weakness, we shall be enabled to do the deeds

of omnipotence. {RH, April 12, 1906 par. 13}

Christ takes his soldiers to an eminence, and shows them the vast confederacy arrayed against them. He reminds them that they are not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminds them that they are fighting for eternal life. The heavenly universe are marshaled for the conflict, with Christ, the Commander of the forces of heaven, at their head. Infirmities compass humanity, but in the strength that Christ gives, we may be more than conquerors. "Be of good cheer," he declares; "I have overcome the world." {RH, April 12, 1906 par. 14}

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

{RH, April 12, 1906 par. 15}

**PERIODICALS / RH - The Review and Herald / April 19, 1906 Be Vigilant Mrs. E. G. White**

***April 19, 1906 Be Vigilant***

***Mrs. E. G. White***

I have a positive message from the Lord to those who are standing as watchmen in the Lord's cause. There must be an earnest contending for the faith once delivered to the saints. If you weaken your presentation of evidence in regard to the dangers of the present time, you will lose an advantage that should be maintained. Hold fast to the One who has given you power to become the children of God. Let your life be hid with Christ in God. Satan is not dead. He is not indifferent or careless. He is working with all deceivableness of unrighteousness, striving to lead men and women to deny the faith and enter the path where he leads the way. {RH, April 19, 1906 par. 1}

Many who profess godliness are asleep. They do not discern between righteousness and unrighteousness. Some have cherished unconsecrated traits of character till they are spiritually blind. O that every one would believe and live the truth as it is in Jesus! "Learn of me," said the greatest Teacher the world has ever known, "and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The lesson that every soul needs to learn is to copy the perfect pattern. The lessons of the King of peace, when practised, reveal that Christ's ways are ways of pleasantness and all his paths are peace. {RH, April 19, 1906 par. 2}

Many who suppose that they are fitted to give counsel and instruction to others need

first to learn from the Great Teacher what is truth. Many who think that they are wise enough to teach others are building upon a sandy foundation. Such need to offer to the Lord Jesus Christ the prayer, "Lord, teach me thy way." Obedience to the truth will sanctify the soul, making men and women Christlike in thought, word, and deed. The Lord calls for earnest, whole-hearted, sensible men and women, whose habits and practices and ideas are brought into conformity to the Word, and who are ever ready to stand in defense of the truth. {RH, April 19, 1906 par. 3}

"I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but . . . by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. . . . Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever." Romans 16:17-27. {RH, April 19, 1906 par. 4}

### **No Change in the Message**

I have been instructed that the messages given in the past are to be revived, and that it is essential that as brethren and sisters, we be joined together in the bonds of sacred union in the accomplishment of the work before us. The world knows very little of the truths that we believe, and in clear, straight lines the message for this time must be given to all the world. The message comes to me, "Wake up the watchmen. Let every one now come into working order." {RH, April 19, 1906 par. 5}

Certain ones are presented before me, with a representation of their words and works and influence. I am not to retract one word of the message I have borne. My message is, "Be not deceived: God is not mocked." In the near future all will be judged. Very soon every hidden thing will be brought to light. O how untiringly the mystery of iniquity has worked! How many souls there are who will be lost as the result of the evil working of human agencies. {RH, April 19, 1906 par. 6}

I am instructed that by pen and voice I must bear a straight, clear testimony, and that I must never call sin righteousness. The apostle declares, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." {RH, April 19, 1906 par. 7}

The Lord permits the present condition of things to exist in order that those who have had an experience in proclaiming the truth may now rehearse the past experience

of God's servants, and bring to the front the testimonies that are more valuable than gold. {RH, April 19, 1906 par. 8}

### **"Be Strong in the Lord"**

We are to do as we are instructed in the following scriptures:-- {RH, April 19, 1906 par. 9}

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6:10-17. {RH, April 19, 1906 par. 10}

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:1-11. {RH, April 19, 1906 par. 11}

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Verses 12-15. {RH, April 19, 1906 par. 12}

### **Presenting the Evidences Received**

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field.

Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." {RH, April 19, 1906 par. 13}

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. Let it testify to past truths, and show what is to be in the future. {RH, April 19, 1906 par. 14}

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives, and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit. {RH, April 19, 1906 par. 15}

### **A Plea for Unity**

One thing we must not do: we must not draw away from our brethren, ministers or physicians, who have been following the Lord, and who have demonstrated that the Lord is with them. To those standing at the head of the work I would say, Come close to your brethren. Do not pick up suppositions and make them facts. We need to use tenderness and true courtesy in our dealings with one another. We are to strive earnestly to win souls, and to remove the difficulties that are causing division. The Lord forbid that we should neglect this part of the work. We are not to repel men, but to draw them to Christ. I bear this message to every one, Come close to the ones who are tempted, and try to remove the impressions made by the enemy. {RH, April 19, 1906 par. 16}

The true work of grace in the heart will unite believers to Christ and to one another. They become partakers of the divine nature, escaping the corruption that is in the world through lust. They are one with Christ in God. And as he loves his Son, the Father loves the members of the fallen human race who are changed from sin to holiness. {RH, April 19, 1906 par. 17}

This is the wonderful representation given in the prayer recorded in the seventeenth chapter of John. It is the privilege of men and women to have an enduring union with Christ, a union that opens to them the source of rich and eternal happiness, which outlives all earthly, sinful enjoyment. {RH, April 19, 1906 par. 18}

Those who become one with Christ in God are under the sanctification of the Holy Spirit. Their lives blend with the life of Christ. True believers in Christ, his servants, chosen of God and precious, will speak and act in such a way as to reflect light, to the saving of many souls. They will receive power from God to become his children, accepted in the Beloved, acknowledged and rewarded as the purchase of the blood of Christ. They will receive their reward in the great day when every one is judged by the

things written in the book. {RH, April 19, 1906 par. 19}

I am instructed to say that we are to continue to stand on affirmative ground. Strong, decided testimonies in favor of the truth are to be borne, but we are to give no occasion for any one to charge us with being inconsiderate or unjust. We are to do all we possibly can to win souls to Christ. He went through the shame and agony of the death on the cross to save souls to whom Satan was holding out every inducement to allure them to his side. The Lord's standard-bearers are to carry the work forward with power, yet in Christlike love for souls. They are to show a decided care for those who are being drawn away. They are to urge them to face about. They are to fight for the souls of those for whom Christ has died. Too often there is shown an inclination to stand apart from those who need to be helped. Let us remember that every soul that is led to return to the first love is a soul gained for Christ. Let us not pass on in indifference, leaving the tempted ones to become the prey of the enemy. We are to watch for souls as they that must give an account. {RH, April 19, 1906 par. 20}

I say to all, Press together, press together. Be very critical in regard to yourselves, but exercise all the tenderness of Christ toward your brethren. I entreat the Lord's people to cease to criticize one another, and to give themselves to the proclamation of the truth for this time. The Spirit of God is being withdrawn from the earth, and drunkenness, insanity, revelry, and crime are rapidly increasing. There is before us a terrible crisis. The lives of many will go out in darkness. We need now to bow before God in true humility of soul; for the day of clouds and thick darkness is fast approaching. {RH, April 19, 1906 par. 21}

The last great conflict is before us; but help is to come to all who love God and obey his law, and the earth, the whole earth, is to be lighted with the glory of God. "Another angel" is to come down from heaven. This angel represents the giving of the loud cry, which is to come from those who are preparing to cry mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." {RH, April 19, 1906 par. 22}

We have a testing message to give, and I am instructed to say to our people, Unify, unify. But we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true, we are to go forth to proclaim the message, giving no heed to those who lead away from the truth. {RH, April 19, 1906 par. 23}

Let those who shall read these lines wash their robes of character and make them white in the blood of the Lamb. We are to go forth under the Holy Spirit's guidance, studying how to save souls. We are to put our entire trust in the Lord Jesus, and pray and talk and work in faith.

{RH, April 19, 1906 par. 24}

**PERIODICALS / RH - The Review and Herald / April 26, 1906 A Message to**



## **Church-Members Mrs. E. G. White**

### **April 26, 1906 *A Message to Church-Members***

#### **Mrs. E. G. White**

God has instructed me to say to his people, ministers and lay members. "Take your stand on higher ground. Move steadily onward and upward in the path that Jesus trod. Do not trust in your own opinions. Sanctification through the truth is your only safety." The Lord God of Israel would have his people stand in his strength, and in his might, receiving to impart. He will uphold and sustain those who serve him with mind and heart and strength. {RH, April 26, 1906 par. 1}

We need to understand what it means to put on Christ, what it means to have an experimental knowledge of the grace of Christ, and a continually increasing faith. {RH, April 26, 1906 par. 2}

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; . . . to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." Not only to those living in this world, but to the principalities and powers in heavenly places is the church on this earth to reveal the glory of God. {RH, April 26, 1906 par. 3}

#### **A Royal Name**

God chose from among the Gentiles a people for himself, and gave to them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." {RH, April 26, 1906 par. 4}

O that God's people would take him at his word, and lay hold of the wonderful treasure of knowledge opened to them! O that they could realize the simplicity of the faith and love that means so much to them! {RH, April 26, 1906 par. 5}

#### **Words of Instruction**

"The elders which are among you," Peter says, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be

revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office. {RH, April 26, 1906 par. 6}

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." {RH, April 26, 1906 par. 7}

The teachers of the word of God are first to learn of Christ, that in spirit and word and act they may represent him. {RH, April 26, 1906 par. 8}

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." {RH, April 26, 1906 par. 9}

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, . . . for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." You may sometimes feel that you are wronged, abused, misjudged, but looking to Jesus, remember the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, April 26, 1906 par. 10}

### **Our Example and Our Rule**

We have before us the highest, holiest example. In thought, word, and deed Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." {RH, April 26, 1906 par. 11}

We have a perfect rule--the word of the living God. This word he has given us as our guide and counselor. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." And in Paul's letter to Timothy we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." {RH, April 26, 1906 par. 12}

Christians, those who are to represent God in the world, are not to seek for doctrines that are new and strange. They are not to pry into the mysteries of the future life. Their part is to make their life in this world such as God can approve. They are to practise the lessons that God has given. {RH, April 26, 1906 par. 13}

### **Different Instrumentalities**

God has not given to any one man all the knowledge and wisdom. He entrusts to different ones the different gifts needed for the accomplishment of the work to be done in this world. {RH, April 26, 1906 par. 14}

When God gave Moses instruction regarding the building of the tabernacle, he said:-- {RH, April 26, 1906 par. 15}

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of

Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." {RH, April 26, 1906 par. 16}

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The word of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt prayers, and a simple presentation of truth in the family circle, many will be reached. The divine worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. {RH, April 26, 1906 par. 17}

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine to all around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim that promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us in the truth. {RH, April 26, 1906 par. 18}

God has not placed any soul on the judgment-seat. We are not to dissect the work and character of others. Each one has enough to do to attend to the work that has been given him. Every one is to bear his burden in the place where he has been appointed to labor, doing his work with the perfection that will give character and influence to the cause of God. This is what the Lord expects of every conference president. It is what he expects of every worker in every line, and of every church-member. Each one is to stand at his post of duty. When God's people act their part, in their appointed places, there will come to them a freedom, a light, a power, that will enable them to endure the seeing of him who is invisible.

{RH, April 26, 1906 par. 19}

**PERIODICALS / RH - The Review and Herald / May 3, 1906 The Great Controversy  
Mrs. E. G. White**

***May 3, 1906 The Great Controversy***

***Mrs. E. G. White***

The warfare that began in heaven did not end there. When Satan was cast out,

there were cast out with him a large number of angels whom by his sophistry he had led to rebel against God. They came to this earth, and the same deception by which Satan caused the fall of the angels, he practised upon Adam and Eve. They fell under his temptation, and ever since there has been waged an unceasing, desperate conflict between good and evil. This earth is the scene of the conflict, the field of the battle between the forces of Satan and the forces of Christ. Until the end there will be warfare between satanic agencies and those who accept Christ, those for whom he gave his life, that they might have power to obey the law of God. This conflict, which is outlined in the Word of God, concerns us individually, and in it we are now to be intensely interested. {RH, May 3, 1906 par. 1}

When Adam apostatized, he placed himself on Satan's side; his nature became evil, and he became separated from God. Had there been no interference on the part of God, Satan and man would have formed an alliance against heaven, and together they would have carried on a battle against God. There is not a natural enmity between fallen angels and fallen man. Naturally both are united in rebellion against good. Evil, wherever it exists, will always league with evil against good, so that naturally fallen angels and fallen men are linked in a desperate companionship. {RH, May 3, 1906 par. 2}

But as soon as man transgressed, God gave the promise that he would put enmity between Satan and the seed of the woman. This promise is the key that opens to the world the grand plan of redemption. When Satan had succeeded in causing the fall of our first parents, he supposed that the whole of the human race would come under his control, that he and his sympathizers could induce men to join them in rebellion, as he had induced the angels to join him. He thought that he would have human beings as his allies against heaven, and that he could dethrone the Omnipotent One, and once more take his place in heaven. {RH, May 3, 1906 par. 3}

When Satan heard the word, "I will put enmity between thee and the woman, and between thy seed and her seed," he knew that man would be given power to resist his temptations. He realized that his claim to the position of prince of the newly created world was to be contested, that One would come whose work would be fatal to his evil purposes, that he and his angels would be forever defeated. His assurance of certain power, his sense of security, was gone. Adam and Eve had yielded to his temptations, and their posterity would feel the strength of his assaults. But they would not be left without a helper. The Son of God was to come to the world, to be tempted in our behalf, and in our behalf to overcome. {RH, May 3, 1906 par. 4}

There is enmity between fallen human beings and Satan only as man places himself on God's side, and yields obedience to the law of Jehovah. This brings to him power to withstand Satan's attacks. It is through Christ's sacrifice that man is enabled to obey. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son of God, bearing human nature, and tempted on all points as we are tempted, met and resisted the assaults of the enemy. And in his strength human beings can gain the victory, meeting the tempter, yet not overcome by his artifice and his presumptuous presentations. By accepting Christ as a personal Saviour, men and women can stand firm against the temptations of

the enemy. Human beings may have eternal life if they will accept the principles of heaven, and allow Christ to bring the heart and mind into obedience to the law of Jehovah. {RH, May 3, 1906 par. 5}

Christ saw the meaning of Satan's wiles, and till the end of his test and trial, he stood firm in his resistance, refusing to swerve from allegiance to God. He took his stand on the foundation of truth, and from this foundation he would not move, even for the offer of the whole world and the glory of it, which Satan promised should be his if he would fall down and worship him. {RH, May 3, 1906 par. 6}

The way in which Satan tempted Christ, he is today tempting every soul. He seeks to hold men under his reasoning. The Saviour warns us against entering into controversy with him or his agencies. We are not to meet them except on the Bible ground, "It is written." The less that we have to do with the arguments of those who are opposed to God, the firmer will be our foundation. We are to repeat as seldom as possible the sentiments of Satan's forming. Let every tempted soul keep looking at the principles that are wholly from above, remembering the promise, "I will put enmity between thee and the woman." Ministers, physicians, church-members, enmity against Satan is a gift from God, and the power provided by God is your efficiency. {RH, May 3, 1906 par. 7}

The plain evidence given to the Word is the evidence that we are to present. The words that God has given, it is safe for us to speak to the opposing forces. "It is written" was the only weapon the Christ used in his contest with Satan. {RH, May 3, 1906 par. 8}

It is by loyalty to God's law that every soul who shall enter the pearly gates into the city of God will be tested. The Saviour has worked out the salvation of every one who will receive him and believe in him. Christ is to be received by faith, in the full belief that he is the propitiation for our sins. He took upon himself the iniquities of the fallen race, and suffered in the sinner's stead. To lay hold by faith upon Christ, to become a partaker of the divine nature, is the sinner's only hope. Through the efficacy of the atonement made, man may return to his allegiance. Through accepting the righteousness of Christ, he may become loyal to the law of God, united to the Father and the Son. {RH, May 3, 1906 par. 9}

In the great controversy now going on, God's servants are to put on every piece of the gospel armor, and fight manfully for him. We are wrestling with no human foe. God calls upon every Christian to enter the warfare and fight under his leadership, depending for success on grace and help from above. In God's strength we are to go forward. Never are we to yield ground to Satan. Why should we not, as Christian warriors, stand against principalities and powers, and against the rulers of the darkness of this world? Satan will place temptation before us. He will try by stratagem to overcome us. But in the strength of Christ we may stand firm as a rock to the principles of heaven. {RH, May 3, 1906 par. 10}

In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must guard every outpost. To save perishing souls from ruin is our object. This is a work of infinite greatness, and man can not hope to obtain success in it unless he unites with the divine Worker. {RH, May 3, 1906

par. 11}

The terrible condition of the world today would seem to indicate that apparently the death of Christ has been almost in vain; that Satan has triumphed. The great majority of the world's inhabitants belong to Satan's kingdom. Satanic agencies are not yet subdued. Christ has not yet set up his kingdom on the earth. "We see not yet all things put under him." {RH, May 3, 1906 par. 12}

But we have not been deceived. Notwithstanding the apparent triumph of Satan on the earth, Christ is carrying forward his work in the heavenly sanctuary. The word of God portrays the wickedness and corruption that should exist in the world in the last days. As we see the fulfilment of the prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work. {RH, May 3, 1906 par. 13}

"Seeing then that we have a great high priest, . . . Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

{RH, May 3, 1906 par. 14}

**PERIODICALS / RH - The Review and Herald / May 10, 1906 The New Life in Christ  
Mrs. E. G. White**

***May 10, 1906 The New Life in Christ***

**Mrs. E. G. White**

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." {RH, May 10, 1906 par. 1}

But a change came. You were convicted and converted. Did you then exercise the faith that works by love and purifies the soul, or did you continue to follow the same evil habits and practises that you followed before your conversion? If you were genuinely converted, you turned away from all wrong. The mind which has been placed in the control of Christ, and on which he has wrought by his grace, becomes refined, purified, elevated. {RH, May 10, 1906 par. 2}

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his



kindness toward us through Christ Jesus." {RH, May 10, 1906 par. 3}

Let us consider the representation that God wants us to make before angels and before men. By helpful words, purity of actions, nobility of principle, the Christian is to reveal Christ. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who obey these words will show what a belief in the truth that Christ came to impart, will do for human beings. {RH, May 10, 1906 par. 4}

"Wherefore remember," Paul says, "that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: that at that time"--before light broke into the darkened chambers of the soul--"ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." {RH, May 10, 1906 par. 5}

The apostle desired those to whom he was writing to remember that they must reveal in their lives the glorious change wrought in them by Christ's transforming grace. They were to be lights in the world, by their purified, sanctified characters exerting an influence counter to the influence of satanic agencies. They were ever to remember the words, "Not of yourselves." They could not change their own hearts. And when by their efforts souls were led from the ranks of Satan to take their stand for Christ, they were not to claim any credit for the transformation wrought. {RH, May 10, 1906 par. 6}

God's workers today are to remember this. The great change that is seen in the life of a sinner after conversion is not brought about by any human goodness. "He that glorieth, let him glory in the Lord." Let those who are brought to repentance declare that it is only because of the goodness of God that they have been led to Christ. {RH, May 10, 1906 par. 7}

He who is rich in mercy has imparted his grace to us. Then let praise and thanksgiving ascend to him, because he has become our Saviour. Let his love, filling our hearts and minds, flow forth from our lives in rich currents of grace. When we were dead in trespasses and sins, he quickened us into spiritual life. He brought grace and pardon, filling the soul with new life. Thus the sinner passes from death to life. He now takes up his new duties in Christ's service. His life becomes true and strong, filled with good works. "Because I live," Christ said, "ye shall live also." {RH, May 10, 1906 par. 8}

I ask every church-member to consider the words, "ye must be born again." Are you living the new life in Christ? Are you doing his work? Are you honoring him by showing the great blessing that is found in standing under his banner? Are you so grateful to Christ for his redeeming love, so faithful and true to his service, that your heart can not be haughty, selfish, self-centered? Is watching unto prayer a part of your daily life? {RH, May 10, 1906 par. 9}

The truly converted man has no time to think or talk of the faults of others. His lips are sanctified, and as God's faithful witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement and unbelief; he can not afford to be harsh and faultfinding. He has not received orders from

God to punish the erring by heaping abuse upon them. {RH, May 10, 1906 par. 10}

My brethren and sisters, be afraid to find fault, afraid to talk against your fellow beings, lest you lose the sense that you are dedicated to the service of God, and that as a faithful servant you must keep his interests in view. You are to live a life that will convince others that you are a child of God, under the training of the Captain of your salvation, that you may be prepared for active service. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers. {RH, May 10, 1906 par. 11}

God calls upon his church to awake to their duty, to show themselves true and loyal to the Captain of their salvation. They are to follow his example, and learn what it means to be faithful to him who loves them, and who has given them a place in his army. {RH, May 10, 1906 par. 12}

### **Not to Destroy, But to Save**

Envy, evil surmising, backbiting, and faultfinding,--let these not be named among Christ's disciples. These things are the cause of the present feebleness of the church. We have a perfect Pattern, even the life of Christ. It is to be our eager desire to do as he has done, to live as he lived, that others, by seeing our good works, may be led to glorify God. The blessing of heaven will rest upon those who try to help others by doing the work that Christ came to do. {RH, May 10, 1906 par. 13}

God gave his only begotten Son to die for a race of rebels, that whosoever believeth in him should not perish but have everlasting life. Why should we not walk and work in the way that God has marked out? Why should any one please the enemy by tearing down another's work, using the powers God has given him to kill hope and drive souls into discouragement? In every church there are young men and women who need the help of a strong, compassionate hand-clasp, of a loving, Christlike interest that will not let them go. Let there be an end to bickering over little things. Cease to speak words that do no good, and come close to those who have erred. Take hold of them, and draw them to Christ. Give Satan no chance to enter our ranks. {RH, May 10, 1906 par. 14}

Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. "I came not to condemn, but to save," Christ declared. Have you, then, no pitying words to speak to the straying? Will you let them perish, or will you reach out to them a helping hand? Right around you there are souls who are in danger of perishing. Will you not with the cords of love draw them to the Saviour? Will you not cease your reproaches, and speak words that will inspire them with faith and courage? {RH, May 10, 1906 par. 15}

### **God's Message to Us**

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by

revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." {RH, May 10, 1906 par. 16}

This is the message that I am commissioned to bear to you: You are to take the words addressed by Paul to the church at Ephesus as if addressed to you personally. By alienation, disunion, and diversity of opinion, Satan has hindered the work outlined in the words of the apostle. Had believers put self out of sight, had they refused to carry out the plans devised by Satan to hinder the work of God, how much farther advanced we might now be! For years messages have been sent pointing out the work to be done. But this work has not been accomplished. Believers have stood directly across the path of its accomplishment, blocking the way by envy, evil surmisings, and faultfinding. They have sought the highest place. Commercial business has absorbed the attention and consumed the means that ought to have been given to the proclamation of the message of salvation. Thank God, something has been done, but a thousand times more might have been done than has been done. The enemy has brought in a variety of things to occupy the minds of believers. Time is fast passing, the work is still undone, and the world is growing worse and worse. And yet in mercy the Spirit of God is still striving with souls. Brethren and sisters, I call upon you to put on the whole armor of God. Those who have never heard the reasons of our faith are now to be reached. Many are waiting for a message from God's Word. Go to them, and tell them where we are standing in the history of this world. {RH, May 10, 1906 par. 17}

The end is near, and the message contained in the third chapter of Ephesians is the message that I am bidden to give to believers. A world-wide work is to be done. We are now to go to work in earnest to proclaim the truth. The Voice said, "Lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. They are hindering the proclamation of the last message of warning." {RH, May 10, 1906 par. 18}

Paul carried a burden that we ought now to be carrying. A great work is to be done, and it is to be done in a short time. O, how much there is to do, and how many there are who for various reasons are not engaged in God's work! Satan is devising plans to keep the Lord's forces out of the work. He does not want people to be aroused to a realization of the swift judgments that are coming upon the world. {RH, May 10, 1906 par. 19}

My brethren and sisters, let us arouse to an understanding of our true position. God

will not be trifled with. He has spoken in judgments to arouse those who for years have worked at cross-purposes with him. These judgments were not mere casualties. They were the reproof of God to his people. I entreat those who have, as it were, defied God to his face, no longer to dishonor him by clinging to their own way. Let us now take up the work of God intelligently and unitedly, proclaiming as with one voice the message of warning and salvation. Let us heed the word of the Lord, lest coming suddenly, he find us unready. There will be no second probation. Now, while it is called today, if we will hear the voice of the Lord, and turn fully to him, he will have mercy upon us, and abundantly pardon.

{RH, May 10, 1906 par. 20}

**PERIODICALS / RH - The Review and Herald / May 17, 1906 Filled With the Fruits of Righteousness Mrs. E. G. White**

***May 17, 1906 Filled With the Fruits of Righteousness***

**Mrs. E. G. White**

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {RH, May 17, 1906 par. 1}

The Lord presents before his finite creatures no impossibilities. Our Heavenly Father claims not at our hands that which we can not perform. He desires his people to labor earnestly to carry out his purpose for them. They are to pray for power, expect power, and receive power, that they may grow up into the full stature of men and women in Christ Jesus. {RH, May 17, 1906 par. 2}

Not all the members of the church are cultivating personal piety; therefore they do not understand their personal responsibility. They do not realize that it is their privilege and duty to reach the high standard of Christian perfection. God is not well pleased when all the burden-bearing is done by a few members of the church, whose physical and spiritual powers are taxed to the utmost of their ability in their effort to counteract the influence of the worldly minded, halting, doubting ones. If those so lacking in piety and earnestness would seek to learn the lessons contained in God's Word, and would feel it their duty to practise these lessons, there would be more power in the church. Every member would seek to improve his talents. The light would not be hidden under a bushel, but placed on a candlestick, and its clear, steady rays would shine forth to dispel the darkness. {RH, May 17, 1906 par. 3}

We are in great need of the pure, lifegiving atmosphere that nurtures and invigorates the spiritual life. We need greater earnestness. The solemn message given us to give to the world is to be proclaimed with greater fervency, even with an intensity that will impress unbelievers, leading them to see that the Most High is working with us, that he

is the source of our efficiency and strength. {RH, May 17, 1906 par. 4}

We are not accomplishing one third of what God desires us to accomplish, because careless, ease-loving church-members shirk responsibilities, leaving them to be borne by a few willing ones. But God has not appointed a few to do all the praying, all the watching, all the believing, all the warning and entreating, while the majority look on, taking no part in the great work. {RH, May 17, 1906 par. 5}

Many who claim to be children of God are only a burden to the church. God has given them capabilities which, if properly used, would enable them to be a great help in his work. He expects them to be colaborers with Christ. Their inexcusable indolence is causing them to be recorded in the books of heaven as unfaithful servants. The "well-done" will be spoken to those only who are earnest, faithful workers. {RH, May 17, 1906 par. 6}

Shall this state of indifference continue from year to year! Are we looking forward to the latter rain, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted for work? The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost? {RH, May 17, 1906 par. 7}

The power of a higher, purer, nobler life is our great need. God's people are to be filled with holy joy, that its radiance may shine forth from them, brightening the pathway of others. What power, what peace, what joy, the soul may have that is united with Christ. The divine splendor is revealed to those who commune with him who is the source of power. {RH, May 17, 1906 par. 8}

We know little of the peace and happiness and joy of heaven. We need more efficiency. We need to receive from Christ the water of life, that it may be in us a well of water, refreshing all who come within the sphere of our influence. {RH, May 17, 1906 par. 9}

It is not spiritual laziness that will bring us near to God, but Christian devotion, personal piety, intelligent advancement in the knowledge of Christ. We shall be filled with the fruits of righteousness. There is a higher standard for us to reach. The world has too much of our thought, and the kingdom of heaven too little. {RH, May 17, 1906 par. 10}

God has given us talents to be used in the upbuilding of his kingdom. Are we betraying this solemn trust? Do we ask ourselves the question, How am I using the talents my Lord has given me? Have you given to earthly things strength of purpose, tact, and skill, and to God only a feeble, diseased service? Will he accept this at your hand? Shall the eternal be made secondary to the temporal? {RH, May 17, 1906 par. 11}

Are we doing our appointed work? Are we showing forth in our lives the praises of Him who has called us out of darkness into his marvelous light? Is Christ dwelling in our hearts? Are we not falling far short in our duty? If we are doers of the word, and not hearers only, we shall be whole-hearted in our efforts to make his name a praise in the earth. {RH, May 17, 1906 par. 12}

Christ tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done on

earth, as it is in heaven." These words will surely be fulfilled. Work to the utmost of your ability to answer this prayer. You will then feel so weighty a responsibility resting upon you that you will put away from you all selfishness, all sloth, all indifference. You will rid yourselves of all that Satan could take advantage of in his efforts to defeat Christ's prayer. {RH, May 17, 1906 par. 13}

We have no time to listen to the suggestions of the foe. At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to co-operate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven,--a door that no human hand or satanic agency can close. {RH, May 17, 1906 par. 14}

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the grace and power of Christ, is promised to all who believe. At every step we are to ask for the help of Christ. He is the model we are to follow in character building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Do unto others as you would they should do unto you"--this is to be our rule of life. Christ is the source of light, the fountain of life. He brings us to his word, and from the tree of life presents to us leaves for the healing of the nations. It is his purpose that human beings, purified and sanctified, shall be his helping hand. He leads us to the throne of God, and gives us a prayer to offer to him. When we live this prayer, we are brought into close contact with Christ; at every step we touch his living power. In our behalf he sets in operation the all-powerful agencies of heaven. {RH, May 17, 1906 par. 15}

My brother, my sister, are you carrying a burden for the unsaved? Do you know what it means to be a Christian? Not ministers only, are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who take their stand under the blood-stained banner of Prince Emmanuel, are to work for the Master, presenting to the sin-sick the wonderful gospel remedy. {RH, May 17, 1906 par. 16}

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers in an effort to bring the lost sheep back to the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of his Spirit, that you may be filled with a desire to save those who are perishing. Let the prayer ascend to heaven, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

{RH, May 17, 1906 par. 17}

**PERIODICALS / RH - The Review and Herald / May 24, 1906 The San Francisco Earthquake Mrs. E. G. White**



## **May 24, 1906 *The San Francisco Earthquake***

### **Mrs. E. G. White**

While at Loma Linda, the second night after the dedication of the sanitarium, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified. {RH, May 24, 1906 par. 1}

The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I can not find words to describe. It seemed that the forbearance of God was exhausted, and that the Judgment day had come. {RH, May 24, 1906 par. 2}

The angel that stood by my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when he will visit transgressors in wrath for persistent disregard of his law. {RH, May 24, 1906 par. 3}

At about one o'clock I awoke, and was impressed to write out some things regarding the supreme rulership of God, and the sacredness of his law. When I met my secretary early in the morning, I told her that wonderful representations had been passing before me in the night season. After breakfast, we received a message asking us to go to Los Angeles by the afternoon train; but I was unable to take any part in preparing for the journey. I was as one dazed by the awful scenes that had passed before me. {RH, May 24, 1906 par. 4}

We went to Glendale, near Los Angeles, and the following night, April 17, further representations passed before me. I seemed to be in an assembly, setting before the people the requirements of God's law. I read the scriptures regarding the institution of the Sabbath in Eden at the close of the creation week, and regarding the giving of the law at Sinai; and then I showed that the Sabbath was to be observed "for a perpetual covenant," as a sign between God and his people forever, that they may know that they are sanctified by the Lord, their Creator. {RH, May 24, 1906 par. 5}

Then I dwelt upon the supreme rulership of God above all earthly rulers. His law is to be the standard of action. None are to pervert their senses by intemperance, or by yielding their minds to satanic influences: for this makes impossible the keeping of God's law. While the divine Ruler bears long with perversity, he is not deceived, and will not always keep silence. His supremacy, his authority as Ruler of the universe, must finally be acknowledged, and the just claims of his law vindicated. {RH, May 24, 1906 par. 6}

Much more instruction regarding the long-sufferance of God, and the necessity of

arousing transgressors to a realization of their perilous position in his sight, was repeated to the people, as received from my instructor. {RH, May 24, 1906 par. 7}

Wednesday morning, April 18, I was to speak in the church at Los Angeles, where the Southern California Conference was assembled. As we neared the church, we heard the newsboys crying, "San Francisco destroyed by an earthquake!" With a heavy heart I read the first hastily printed news of the terrible disaster. {RH, May 24, 1906 par. 8}

Two weeks later, on our homeward journey, we went by the way of San Jose, Mountain View, and San Francisco. As we traveled northward, we saw some of the effects of the earthquake; and when we entered San Jose, we could see that large buildings had collapsed, and that others had been seriously damaged. {RH, May 24, 1906 par. 9}

At Mountain View, the new post-office and some of the largest stores in the town had been leveled to the ground. Other buildings had partially collapsed, and were badly wrecked. When we saw the fallen walls of the Pacific Press, we were sad at heart; but we could not help rejoicing over the fact that no lives were lost. Here, as also in San Francisco, the Lord mercifully spared his children. {RH, May 24, 1906 par. 10}

We were glad to learn that the proposal of our brethren in Washington, that the situation of our institutions at Mountain View and in San Francisco should be presented in all our churches, met with general favor, and that all will be invited to contribute something toward a fund for their relief. We believe that our people will respond liberally in offerings to meet the present necessities of our institutions that have suffered. There is no necessity of urging our people to help these institutions; for we believe that all will respond with gifts, and with a tribute of thanksgiving to God for his protecting care over his children. {RH, May 24, 1906 par. 11}

In this their hour of need, the managers of the Pacific Press are not idle. They have enclosed their building, and are now repairing the damaged rooms inside. The machinery was injured but little, and very soon the presses were at work. The office is now busy with the publication of a special edition of *The Signs of the Times*, containing an account of the earthquake, and some articles regarding the meaning of such disasters. A commendable effort is being made to give this Earthquake Special a large circulation, and to accompany its distribution with many books and tracts. {RH, May 24, 1906 par. 12}

Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. At this time, when awful calamities are sweeping away the most costly structures as if by a breath of fire from heaven, many sinners are afraid, and stand trembling before God. Now is our opportunity to make known the truth to them. {RH, May 24, 1906 par. 13}

Brethren and sisters, will you put on the Christian armor? "Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it trying to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let his light shine upon your pathway. Entering the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of

heaven, which will abide in these homes. {RH, May 24, 1906 par. 14}

God's judgments are abroad in the land. Shall we allow these things to come upon the world without telling the people the meaning of these terrible calamities, and how every one may escape from the wrath to come? Shall we let our neighbors remain in darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief. {RH, May 24, 1906 par. 15}

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent on the consecration and activity of God's church. The Lord calls upon all who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time comes when Christ shall say, "It is finished," his work for the saving of souls will not decrease, but will grow in importance, and be far-reaching. {RH, May 24, 1906 par. 16}

On our way home from Mountain View, we passed through San Francisco, and for an hour and a half viewed the destruction wrought in that great city. Buildings that were supposed to be proof against disaster, are lying in ruins. In some instances buildings were partially sunken into the ground. The city presents a most dreadful picture of the inefficiency of human ingenuity to frame fire-proof and earthquake-proof structures. {RH, May 24, 1906 par. 17}

San Francisco has been laid low, but other cities still remain standing. The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The Word of God portrays the wickedness and corruption that will exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work. {RH, May 24, 1906 par. 18}

The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O, that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright.

{RH, May 24, 1906 par. 19}

## Consecration Mrs. E. G. White

**May 31, 1906 *A Call for Greater Consecration***

### **Mrs. E. G. White**

All day yesterday a very heavy burden rested upon me, and last night I could not sleep after one o'clock. We seemed to be assembled in council meeting, where many things were being considered. The Spirit of the Lord came upon me, and I spoke very earnestly to those present. I will now endeavor to write out some of the things that have been burdening my mind. The Lord has preserved my life for some wise purpose, and has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists. {RH, May 31, 1906 par. 1}

We are now passing through a crisis. This is not an ordinary period in our history. We need now to understand the leadings of providence. None of us should take ourselves under our own supervision, to follow our own desires. In this important time, we are to seek diligently to know the *way of the Lord*, and be sure that we are following our divine Leader. God is our counselor, and we are to follow the light that he gives in his Word. {RH, May 31, 1906 par. 2}

We see the conflict going on in Battle Creek, and we are to meet the situation in the right way. Every man and woman connected with the work of God is now, while manifold voices are heard, to ask for grace to discern the right way and to understand the Voice among voices. Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Have we responded to his knock? Have we opened the door, and said, "Come in, thou blessed of the Lord; wherefore standest thou without?" Are we desirous of the presence of the heavenly guest? Are we willing to be instructed as workers together with God, willing to be educated, trained, and disciplined in his way for his service? Are we willing to lay aside our individual preferences, in order to follow the Lord's way and do the Lord's will? Are we seated at his feet, as learners in his school? Do our lives express the desire, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." {RH, May 31, 1906 par. 3}

I am instructed to speak to all our ministering brethren, saying, Have you in faith asked God for that consecration that will lead to self-denial and self-sacrifice? Many do not move in the confidence of a living assurance that Christ is pleading before the Father as our Intercessor. Christ has identified himself with our necessities, and is able to supply every peculiar need of our weakness. During his life on this earth, he took the attitude of a suppliant, an earnest petitioner, seeking at the hand of the Father a fresh supply of strength, that he might be invigorated and refreshed, and come forth with words of encouragement and lessons of consolation to impart to human beings. His words are to brace every soul for duty and strengthen every soul for trial. As Christ, in his humanity, sought strength from his Father, that he might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of

God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need. Too often we forget the Lord. Self gives way to impulse, and we lose the victories that we should gain. {RH, May 31, 1906 par. 4}

If we are overcome, let us not delay to repent, and to accept the pardon that will place us on vantage-ground. If we repent and believe, the cleansing power from God will be ours. His saving grace is freely offered. His pardon is given to all who will receive it. But the pride of unbelief often rises in the heart, and the sinner turns from the light, and loses the strength that God is so willing to bestow. If he continues in this course, his mind becomes full of criticism of others who do appreciate the light the Lord has given them. But will his criticism of others lessen the mistakes and errors that he in his self-sufficiency has committed? He is dissatisfied with himself, and every word that appears like a reflection on his course he resents. {RH, May 31, 1906 par. 5}

God will always accept confession, if the evil that has been done is repented of. Our Heavenly Father makes the declaration, "As I live, . . . I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live." Over every sinner that repents, the angels of God rejoice with songs of joy. Not one sinner need be lost. Full and free is the gift of saving grace. Every one may have the salvation that the Lord Jesus will bestow abundantly on all who bring his love into their life-work. {RH, May 31, 1906 par. 6}

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We are living in the day of preparation. We must obtain a full supply of grace from the divine storehouse. The Lord has made provision for every day's demand. {RH, May 31, 1906 par. 7}

Ministers and physicians, in your work you are bearing weighty responsibilities. Let not your thoughts become cheap or common or selfish, for want of the grace of Christ. Our preparation for the home above must be wrought out in this life. The grace of Christ must be woven into every phase of the character. {RH, May 31, 1906 par. 8}

I am to say to all who claim to be converted, Are your hearts truly changed, and are you watching unto prayer, preserving a thoughtful, consistent course of action, that you may have, not a semblance of religion, but the precious, genuine article? Ministers and physicians, when you accepted Christ, did you experience a deep sense of spiritual need? How much it means to you who are to be ministers of righteousness, to accept the heavenly gift of light and love and peace and joy in the Holy Spirit. You are to be imbued with such love for Christ that you will yield to him your whole affections, surrendering your life to him who gave his life for you. Imbued with the love of Christ, you are to be constrained to perform acts of unselfish service until such acts become your life practise. Daily growth into the life of Christ creates in the soul a haven of peace; in such a life there is continual fruit-bearing. {RH, May 31, 1906 par. 9}

Brethren and sisters, we need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin. In the lives of those who are ransomed by the blood of Christ self-sacrifice will constantly appear. Goodness and righteousness will be seen. The quiet, inward experience will make the life full of

godliness, faith, meekness, patience. This is to be our daily experience. We are to form characters free from sin--characters made righteous in and by the grace of Christ. Thus we shall reveal pure and undefiled religion to a world that has not now in the midst of it a Saviour in human form, constantly manifesting his power to heal others' woes. Much depends upon our individual course of action. We should each live in the world the life of a true Christian, that our words and acts may be such as to win souls to Christ. Our hearts are to be cleansed from all impurity in the blood shed to take away sin. {RH, May 31, 1906 par. 10}

When ministers adorn the doctrine of Christ our Saviour, and when physicians reveal in words and works, and in their influence the healing grace of Christ, when the Saviour is revealed as the One altogether lovely, a great work will be done in behalf of other souls. God calls for truth in the inner sanctuary of the soul, that the whole being may be a representation of the life of Christ. {RH, May 31, 1906 par. 11}

This matter has been thus presented to me over and over again, and I am instructed to write the same. It is now daylight, and I must take up other matters that have been presented to me in connection with that which I have written. I entreat my brethren and sisters who are ministers or physicians, to work out in their lives the precious principles of truth, that others may take knowledge of you that you have been with Jesus, and have learned of him who is pure and holy and undefiled, without rebuke in a sinful and corrupt generation. Then many will be turned to the Lord through the earnest efforts made in their behalf by those who know the truth.

*Loma Linda, Cal., May 1, 1906.* {RH, May 31, 1906 par. 12}

**PERIODICALS / RH - The Review and Herald / June 7, 1906 The Scriptures a Safeguard Mrs. E. G. White**

***June 7, 1906 The Scriptures a Safeguard***

**Mrs. E. G. White**

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be stated. {RH, June 7, 1906 par. 1}

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must



understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus? {RH, June 7, 1906 par. 2}

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that he in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

{RH, June 7, 1906 par. 3}

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. {RH, June 7, 1906 par. 4}

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,--not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. {RH, June 7, 1906 par. 5}

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his

will. {RH, June 7, 1906 par. 6}

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer. {RH, June 7, 1906 par. 7}

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular having a faith that separates them from the world. {RH, June 7, 1906 par. 8}

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

*(To be continued)*

{RH, June 7, 1906 par. 9}

**PERIODICALS / RH - The Review and Herald / June 14, 1906 Notes of Travel--No. 1  
Journey to Southern California Mrs. E. G. White**

**June 14, 1906 Notes of Travel--No. 1  
Journey to Southern California**

**Mrs. E. G. White**

Thursday afternoon, April 12, I left my home near St. Helena for a short visit to southern California. Months before I had promised Elder Haskell and his wife that I would unite with them in planning for the establishment of a training-school for medical missionary evangelists, in connection with the educational work of the Loma Linda Sanitarium. Now the time had come for the fulfilment of this promise, and as the sanitariums at Loma Linda and Paradise Valley were to be dedicated about the time of

the annual meeting of the Southern California Conference, it was an opportune time to visit this part of the field. Accompanying me were my son, W. C. White, my secretary, and one of my copyists. My son went by way of the Coast Line, that he might stop over a few hours at Mountain View. The other members of our party went direct by way of the San Joaquin Valley route. {RH, June 14, 1906 par. 1}

As we crossed a portion of the Mojave Desert, we were reminded of the promise, "The desert shall blossom as the rose." Where one usually can see only sage-brush and cactus, there is now to be seen an abundance of grass, and acres upon acres of wild flowers of varied hues. {RH, June 14, 1906 par. 2}

### ***The Los Angeles Vegetarian Restaurant***

Our train into Los Angeles was a few minutes late, and we could not make close connections with the train for Loma Linda, so we spent a pleasant hour at the vegetarian restaurant, on the corner of Third and Hill Streets. This restaurant is now conducted by the medical missionary department of the Southern California Conference, and is in charge of Brother and Sister Allen, who were staunch Roman Catholics until they attended a series of meetings held by Brother W. W. Simpson and his associates less than two years ago. {RH, June 14, 1906 par. 3}

During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again he has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us "a peculiar people." Thus many would be led to a knowledge of the message for this time. {RH, June 14, 1906 par. 4}

In connection with this instruction have been given many cautions against the danger of tying up in restaurant work talent that could be utilized to better advantage elsewhere. Especially is this the danger that attends the conduct of hygienic restaurants so large that many helpers must be employed. The pressure and rush of business is liable to lead to a neglect of the work of soul saving. {RH, June 14, 1906 par. 5}

In 1902 I wrote out many reasons why it will be best to establish several smaller restaurants in different parts of our large cities. Among these reasons were the following: "The smaller restaurants will recommend the principles of health reform as well as the larger establishments, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform."

{RH, June 14, 1906 par. 6}

At noon we returned to the station, and took "The Golden State Limited" for Loma Linda, sixty-two miles east of Los Angeles, on the main line of the Southern Pacific.

Ordinarily this train carries no passengers for small stations, like Loma Linda. Had we taken a later train, we could not have reached our destination until a few minutes after the beginning of the Sabbath, and this we very much disliked to do. In the unusual courtesy shown us by the conductor of the limited through train, we recognized the favoring hand of providence. {RH, June 14, 1906 par. 7}

At Loma Linda we met many friends, and were made to feel at home. Every one was busy preparing for the Sabbath. At this season of the year, the lawns and flower gardens are very beautiful, and the air is filled with the fragrance of orange-blossoms. {RH, June 14, 1906 par. 8}

### ***Sabbath Sermon***

Sabbath forenoon, we assembled in the sanitarium parlors, and I spoke to the patients and helpers on the first chapter of Second Peter. I dwelt upon the thought that Christ in his humanity, perfected by a life of holiness, revealed that humanity may in this world attain unto perfection of character, through cooperation with divinity. Abundant provision has been made for us. Within the reach of every human being God has placed "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. {RH, June 14, 1906 par. 9}

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." {RH, June 14, 1906 par. 10}

In this scripture is set forth the perfection that we are all to reach. As we live on the plan of addition, there will be granted us the grace spoken of in the second verse: "Grace and peace be multiplied unto you,"--multiplied "through the knowledge of God, and of Jesus our Lord." Christ offers to work in our behalf on the plan of multiplication. {RH, June 14, 1906 par. 11}

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is our privilege to lay hold upon these encouraging assurances, that we may place ourselves in right relation to Christ, and thus perfect Christian character. {RH, June 14, 1906 par. 12}

"He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." We must co-operate with Christ Jesus. We must lay hold of every advantage he has given us, and show that we receive it; for to "as many as received him, to them gave he power to become the sons of God, even to them that believed of his name." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious, precious assurance! {RH, June 14, 1906 par. 13}

On every hand we see men anxious to insure their lives by taking out a

life-insurance policy. Here is your life-insurance policy--an eternal life-insurance policy offered to all who carry out the conditions outlined in this chapter. {RH, June 14, 1906 par. 14}

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Every one of us may have living faith in the power of Christ to keep our feet from walking in false paths. {RH, June 14, 1906 par. 15}

There is in our world a spirit of belief, and also a spirit of unbelief. In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We expect that those who refuse to harmonize with Christ will develop into a warring element; but we should not think that this will do us harm. We must remember that they that are for us are more than they that can be against us. This is my hope and strength and power. I believe in God. I know in whom I believe. I believe the messages that God has given to his remnant church. From childhood I have had many, many experiences that have strengthened my faith in the work that God has given me to do. {RH, June 14, 1906 par. 16}

Early in my public labors I was bidden by the Lord, "Write, write the things that are revealed to you." At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the word, "Write the things that are revealed to you." I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen?--It was the Lord. When we come into right relation with him, and give ourselves wholly to him, we shall see the miracle-working power of God in word and deed. {RH, June 14, 1906 par. 17}

In the early days of the message, when our numbers were few, we studied diligently to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel's message were established, point by point. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. God has confirmed my belief by many evidences of his power. {RH, June 14, 1906 par. 18}

The light that I have received, I have written out, and much of it is now shining forth from the printed page. There is, throughout my printed works, a harmony with my present teaching. Some of the instruction found in these pages was given under circumstances so remarkable as to evidence the wonder-working power of God in behalf of his truth. Sometimes while I was in vision, my friends would approach me, and

exclaim, "Why, she does not breathe!" Placing a mirror before my lips, they found that no moisture gathered on the glass. It was while there was no sign of any breathing, that I kept talking of the things that were being presented before me. {RH, June 14, 1906 par. 19}

These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy. I thank God that he has preserved my voice, which in my early youth physicians and friends declared would be silent within three months. The God of heaven saw that I needed to pass through a trying experience in order to be prepared for the work he had for me to do. For the past half century my faith in the ultimate triumph of the third angel's message and everything connected with it, has been substantiated by the wonderful experiences through which I have passed. This is why I am anxious to have my books published and circulated in many languages. I know that the light contained in these books is the light of heaven. {RH, June 14, 1906 par. 20}

I ask you to study the instruction that is written in these books. To John, the aged apostle, came the message, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Lord has bidden me write that which has been revealed to me. This I have done, and it is now in printed form. {RH, June 14, 1906 par. 21}

Let us give our hearts to God; for we have only a little time remaining. We are living in the last days. On every hand are signs of the end. Life is becoming more and still more uncertain. We hear of numerous wrecks and other disasters; we hear of many who are killed in an instant, without a moment's warning. Let us determine not to wait until a more convenient season before preparing to meet the Lord in peace when he comes. Let us give ourselves wholly to him, and then work for the salvation of other souls, from house to house, and wherever we may be. I am expending all the means I have, in the work of advancing the third angel's message. We should be planning to win souls to Christ, and now is our time to do this work. The harvest is ready, but the reapers are few. From all parts of the world we are receiving letters telling us that the light is shining in clear rays in distant lands, and that the honest in heart are accepting the evidences of the truth for this time. {RH, June 14, 1906 par. 22}

Amid the error that is overspreading the whole earth, let us strive to stand firm on the platform of eternal truth. Let us put on the whole armor of God; for we are told that in this time Satan himself will work miracles before the people; and as we see these things, we must be prepared to withstand their deceptive influence. Whatever is presented by the enemy as truth, ought not to influence us; for we should be under the instruction of the great Author of all truth. {RH, June 14, 1906 par. 23}

I feel an intense interest in the future work and prosperity of the Loma Linda Sanitarium. God has not given us these buildings for naught. He has not given them for us simply to take pride and comfort in. We know that this beautiful property has been given us as an indication of a great work that is to be done in southern California for the Lord. We are to help every soul in need of help. We desire to see souls converted, that finally they may enter in through the gates into the city of our God. We desire to see



these souls receive the crown of life and a golden harp and a palm branch of victory. We desire that they shall have life, eternal life, in the kingdom of glory. {RH, June 14, 1906 par. 24}

This is why I am willing, so long as my life is spared, to bear the testimony that God may give me. Pray, pray, I beseech of you who are here in this Sanitarium. You who have no hope, do not wait; do not, I beg of you, wait a moment. Get hold of it, oh, get hold of it; for you can have hope. It is offered all who believe in Christ Jesus, and you can have it. If you will work on the plan of addition, God will work on the plan of multiplication, and you will have peace and joy and assurance--a foundation that can never fail. Then you will be prepared to meet the King in his beauty, and will hear him say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

{RH, June 14, 1906 par. 25}

## **PERIODICALS / RH - The Review and Herald / June 21, 1906 Notes of Travel--No.2 Dedication of the Loma Linda Sanitarium**

### ***June 21, 1906 Notes of Travel--No.2***

#### ***Dedication of the Loma Linda Sanitarium***

Sunday, April 15, the beautiful buildings and grounds of the Loma Linda Sanitarium were solemnly dedicated to the service of God. {RH, June 21, 1906 par. 1}

The exercises of the day meant much to those who had many personal sacrifices in order to help secure the institution and set it in operation. During the forenoon, the friends of the sanitarium began to come in from Los Angeles and its vicinity, and from Riverside, Redlands, San Bernardino, and other places in the beautiful valley, in the heart of which is Loma Linda. The morning hours were spent in looking over the property that has so providentially come into our possession. At noon, a lunch was served on the lawn. {RH, June 21, 1906 par. 2}

Early in the afternoon the people gathered for the dedicatory exercises. Seats had been placed on a gentle sloping lawn, under the shadow of a beautiful grove of evergreen pepper-trees. In front was a large improvised platform, on which were seated the speakers and the singers. The congregation numbered about five hundred. Among those present were several physicians and other leading men from the surrounding cities. {RH, June 21, 1906 par. 3}

During the exercises, the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease. {RH, June 21, 1906 par. 4}

I tried to make it plain that sanitarium physicians and helpers were to cooperate with

God in combating disease not only through the use of the natural remedial agencies he has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God. {RH, June 21, 1906 par. 5}

In Deuteronomy we read: "Harken. O Israel, unto the statutes and unto the judgments, which I teach you, for to *do them, that ye may live.*" And when Moses, just before his death, had repeated the statutes of Jehovah in the hearing of all Israel, he declared: "See, I have set before thee this day *life* and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, *that thou mayest live.*" {RH, June 21, 1906 par. 6}

Again he pleaded: "I have set before you life and death; . . . *choose life*, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for *he is thy life, and the length of thy days.*" {RH, June 21, 1906 par. 7}

In his closing admonitions, Moses once more exhorted Israel to observe "all the words" of God's law. "It is not a vain thing for you," he declared; "because it is your life: and *through this thing* [through obedience] ye shall prolong your days." {RH, June 21, 1906 par. 8}

Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments. They need to study the intimate relationship existing between obedience and health. Solemn is the responsibility resting upon medical missionaries. They are to be missionaries in the true sense of the term. The sick and the suffering who entrust themselves to the care of the helpers in our medical institutions, must not be disappointed. They are to be taught how to live in harmony with heaven. As they learn to obey God's law, they will be richly blessed in body and in spirit. {RH, June 21, 1906 par. 9}

The advantage of outdoor life must never be lost sight of. How thankful we should be that God has given us beautiful sanitarium properties at Paradise Valley and Glendale and Loma Linda! "Out of the cities! out of the cities!"--this has been my message for years. We can not expect the sick to recover rapidly when they are shut in within four walls, in some city, with no outside view but houses, houses, houses--nothing to animate, nothing to enliven. And yet how slow some are to realize that the crowded cities are not favorable places for sanitarium work! {RH, June 21, 1906 par. 10}

Even in southern California not many years ago, there were some who favored the erection of a large sanitarium building in the heart of Los Angeles. In the light of the instruction God had given, we could not consent to the carrying out of any such plan. In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost. {RH, June 21, 1906 par. 11}

It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted

up for service. But light came that our work of establishing sanitariums in southern California was not complete; and on several different occasions Testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands. {RH, June 21, 1906 par. 12}

In an article published in the Review of April 6, 1905, I wrote:-- {RH, June 21, 1906 par. 13}

"On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium. {RH, June 21, 1906 par. 14}

"Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls. {RH, June 21, 1906 par. 15}

"The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us. . . . {RH, June 21, 1906 par. 16}

"We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear." {RH, June 21, 1906 par. 17}

These words were written before I had learned anything about the property at Loma Linda. Still the burden of establishing another sanitarium rested upon me. In the fall of 1903 I had a vision of a sanitarium in the midst of beautiful grounds, somewhere in southern California, and no property I had visited answered to the presentation given in this vision. At the time, I wrote about this vision to our brethren and sisters assembled at the Los Angeles camp-meeting early in September, 1903. {RH, June 21, 1906 par. 18}

While attending the General Conference of 1905, at Washington, D. C., I received a letter from Elder J. A. Burden, describing a property he had found four miles west of Redlands, five and one-half miles southeast of San Bernardino, and eight miles northeast of Riverside. As I read his letter, I was impressed that this was one of the places I had seen in vision and I immediately telegraphed him to secure the property

without delay. He did so, and as the result, Loma Linda is in our possession. {RH, June 21, 1906 par. 19}

Later, when I visited this property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place, which is all prepared for us to use to the honor and glory of his name! {RH, June 21, 1906 par. 20}

Loma Linda cost us forty thousand dollars. The original cost was over three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out, at great expense to the original owners, and are beautified by well-kept lawns and flower gardens. The extensive view of valley and mountain is magnificent. One of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery on every side. {RH, June 21, 1906 par. 21}

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,--the advancement of God's closing work in the earth. {RH, June 21, 1906 par. 22}

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. {RH, June 21, 1906 par. 23}

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field. He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and are now laboring with all the powers of their being to do a solid work. They conduct classes regularly in the institution, and have established a Bible training-school at San Bernardino, from which center is extending an influence throughout this district. Prof. W. E. Howell and his wife have consented to unite with the forces at Loma Linda in an effort to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way.

{RH, June 21, 1906 par. 24}

**PERIODICALS / RH - The Review and Herald / June 28, 1906 The Scriptures a Safeguard (Continued) Mrs. E. G. White**

**June 28, 1906 *The Scriptures a Safeguard*  
(Continued)**

**Mrs. E. G. White**

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church*; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church. {RH, June 28, 1906 par. 1}

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another. {RH, June 28, 1906 par. 2}

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty. {RH, June 28, 1906 par. 3}

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light. {RH, June 28, 1906 par. 4}

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know

the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road. {RH, June 28, 1906 par. 5}

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, to release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything. {RH, June 28, 1906 par. 6}

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. {RH, June 28, 1906 par. 7}

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do his will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. {RH, June 28, 1906 par. 8}

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

*(To be concluded)*



{RH, June 28, 1906 par. 9}

**PERIODICALS / RH - The Review and Herald / July 5, 1906 Notes of Travel--No.3**  
**The Judgments of God on Our Cities Mrs. E. G. White**  
**July 5, 1906 Notes of Travel--No.3**

***The Judgments of God on Our Cities***

**Mrs. E. G. White**

It was while we were still at Loma Linda, the second night after the dedication of the sanitarium, that there passed before me an awful scene of buildings shaken down and destroyed, with great loss of life. I have already described this scene, in the article, "The San Francisco Earthquake." {RH, July 5, 1906 par. 1}

Terrible as was the representation that passed before me, that which impressed itself most vividly on my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of his law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course. {RH, July 5, 1906 par. 2}

Throughout the following day, I pondered the scenes that had passed before me, and the instruction that had been given. During the afternoon we journeyed to Glendale, near Los Angeles; and the following night I was again instructed regarding the holiness and binding claims of the ten commandments, and the supremacy of God above all earthly rulers. It seemed as if I were before many people, and presenting scripture after scripture in support of the precepts spoken by the Lord from Sinai's height. {RH, July 5, 1906 par. 3}

It has taken me many days to write out a portion of that which was revealed those two nights at Loma Linda and Glendale. I have not finished yet, as many other matters of urgent importance have come up for consideration. I hope soon to write several articles on God's law, and the blessings that are promised the obedient. {RH, July 5, 1906 par. 4}

Our God is the Ruler of the universe. His law is of universal application. It is founded on love,--love to God, and love to our fellow men. Satan's supreme efforts are directed toward the setting aside of this law. In this work he has been largely successful. There is a marked disposition to exalt human enactments above the law of our Sovereign Ruler, the Monarch of the heavens and the earth. The world is filled with transgression. A spirit of lawlessness pervades every land, and is especially manifest in the great cities of the earth. The sin and crime to be seen in our cities is appalling. God can not forbear much longer. Already his judgments are beginning to fall on some places, and

soon his signal displeasure will be felt in other places. {RH, July 5, 1906 par. 5}

There is to be, at this period, a series of events which will reveal that God is Master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward, and still onward the work will advance, until the whole earth shall have been warned. And then shall the end come. {RH, July 5, 1906 par. 6}

The startling and stupendous events connected with the warning of the world are fraught with momentous results. The messengers who proclaim the truth for this time are laboring in co-operation with all the forces of heaven. In tender compassion God himself is speaking to an impenitent world through judgments; and he will continue to speak in this manner. For many years we have known that the great cities would be visited with divine judgments because of long-continued disobedience. In no uncertain words the Lord has warned us not to establish large institutions in the cities. "Out of the cities; out of the cities,"--this is the message that has often come to us. And this is one reason why the Lord has been opening the way so wonderfully for our publishing houses and sanitariums and schools to be located in country places. {RH, July 5, 1906 par. 7}

The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service. {RH, July 5, 1906 par. 8}

This was the burden of my message to the brethren and sisters assembled in conference at Los Angeles. On the morning of the San Francisco earthquake, April 18, the second day after the scene of falling buildings had passed before me, I spoke in the Carr Street church, and bore a decided testimony on the necessity of our doing all we can to acquaint the people with the teachings of God's Word. I referred to the great work that must be done in the cities of our land, and of our inability to do this work by establishing institutions in the heart of these cities. We must learn to labor from outpost centers, and to place our dependence, not on buildings or display, but on the power of the Word of God. The Holy Spirit will impress the honest heart. Our dependence is in God. {RH, July 5, 1906 par. 9}

"Out of the cities; out of the cities!"--this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God

is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places.

{RH, July 5, 1906 par. 10}

Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that "the earthquakes will come; the floods will come;" and that the Lord's message to us is that we shall "not *establish* ourselves in the wicked cities." {RH, July 5, 1906 par. 11}

Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of the work. {RH, July 5, 1906 par. 12}

Under date of Aug. 9, 1903, I further wrote regarding this sensational report:-- {RH, July 5, 1906 par. 13}

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine. {RH, July 5, 1906 par. 14}

"But I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet. . . . {RH, July 5, 1906 par. 15}

"The destroying angels are today executing their commission. Death will come in all places. *This is why I am so anxious for our cities to be warned.* There is a work to be done by canvassing in our cities that has not yet been done. . . . The blessing of God rests on the workers who warn those that are unready to meet him. . . . Now is our time to work." {RH, July 5, 1906 par. 16}

For the past twenty years, and particularly since my return from Australia, I have borne a most decided testimony in favor of proclaiming the third angel's message in the cities of America.

{RH, July 5, 1906 par. 17}

About thirty years ago, when my husband and I were planning for the building of a house of worship in San Francisco, some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time, we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that he would open the way for the advancement of these enterprises! {RH, July 5, 1906 par. 18}

At that time, I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland, the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work. {RH, July 5, 1906 par. 19}

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for the work. {RH, July 5, 1906 par. 20}

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by his Holy Spirit to carry forward the work with faith and courage and perseverance. {RH, July 5, 1906 par. 21}

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand. {RH, July 5, 1906 par. 22}

Sabbath morning, Nov. 10, 1900, we entered the San Francisco church, and found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled his word. {RH, July 5, 1906 par. 23}

During the past few years, the "beehive" in San Francisco has been indeed a busy

one. Many lines of Christian effort have been carried forward by our brethren and sisters there. These included visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the truth from house to house; the distribution of literature, and the conducting of classes on healthful living and the care of the sick. A school for the children has been conducted in the basement of the Laguna Street meeting-house. For a time a working men's home and medical mission was maintained. On Market Street, near the city hall, there were treatment rooms, operated as a branch of the St. Helena Sanitarium. In the same locality was a health food store. Nearer the center of the city, not far from the Call building, was conducted a vegetarian cafe, which was open six days in the week, and entirely closed on the Sabbath. Along the water front, ship mission work was carried on. At various times our ministers conducted meetings in large halls in the city. Thus the warning message was given by many. {RH, July 5, 1906 par. 24}

I have carried a constant burden for our work in the large cities. Nearly two years after meeting with our brethren and sisters in the San Francisco church since my return to America, I wrote the following (Sept. 1, 1902):-- {RH, July 5, 1906 par. 25}

"The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country. . . . It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work; and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise. {RH, July 5, 1906 par. 26}

"Well-equipped tent-meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath." {RH, July 5, 1906 par. 27}

In this same manuscript, the opening of hygienic restaurants was mentioned as "a work that God would have done in the cities. If wisely conducted, these restaurants will become missionary centers." {RH, July 5, 1906 par. 28}

Some weeks later, Oct. 8, 1902, I wrote: "For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work." {RH, July 5, 1906 par. 29}

Oct. 30, 1902: "To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the cities as fast as possible. Parents can secure small homes in the country, with land for cultivation, where the children will not be surrounded with the corrupting influences of city life. God will help his people to find such homes outside the cities." {RH, July 5, 1906 par. 30}

Nov. 28, 1902: "A great work is to be done. I am instructed by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be

carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time." {RH, July 5, 1906 par. 31}

April 20, 1903: "The message of warning should be sounded in the large, wicked cities, such as San Francisco. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under his judgments." {RH, July 5, 1906 par. 32}

June 20, 1903: "The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O that the people may know the time of their visitation! {RH, July 5, 1906 par. 33}

"We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is at hand. . . . O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth." {RH, July 5, 1906 par. 34}

June 3, 1903: "There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time. The Lord calls upon every believer to consecrate himself wholly to his service. All are to work for him, according to their several ability." {RH, July 5, 1906 par. 35}

Nov. 12, 1902: "The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,--fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place." {RH, July 5, 1906 par. 36}

May 27, 1903: "The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The truths of the eighteenth and nineteenth chapters of Revelation should be read and understood by all." {RH, July 5, 1906 par. 37}

April 9, 1903: "The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority. 'The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.' 'Who may abide the day of his coming? and who shall stand when he appeareth?'"

{RH, July 5, 1906 par. 38}

**PERIODICALS / RH - The Review and Herald / July 12, 1906 Notes of Travel--No. 4  
Mrs. E. G. White The Southern California Conference**



## **July 12, 1906 Notes of Travel--No. 4**

**Mrs. E. G. White**

### ***The Southern California Conference***

The annual meeting of the Southern California Conference was held in Los Angeles, April 16-20. I was present only a portion of the time. {RH, July 12, 1906 par. 1}

The reports presented at the conference were most encouraging. It was stated that about a year ago, there was a deficit of nearly eight thousand dollars, which has all been paid; and at the time of the meeting, there was about six thousand dollars in the treasury. The gifts to missions amounted to nearly three thousands dollars. It was further stated that the debt on the Fernando School is now twelve thousand dollars--just about half the total debt a few months ago. According to the financial report, the medical institutions in Los Angeles, including the restaurant and the Glendale Sanitarium, earned nearly nine thousand dollars during the past nine months. A large portion of this sum has been used to lessen the debts on these institutions. {RH, July 12, 1906 par. 2}

I was especially pleased to learn of the efforts put forth during the past year in the tourist centers of this conference. A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried. There are now twenty-six churches and nine companies in the Southern California Conference, with a membership of over fifteen hundred. What a work could be done in this field, if all these brethren and sisters were to improve every opportunity to let the light of truth shine forth! {RH, July 12, 1906 par. 3}

### ***The Glendale Sanitarium***

During the Los Angeles meeting, we were entertained at the Glendale Sanitarium. This institution, which was opened in the latter part of 1904, has been well patronized by a good class of patients. The blessing of the Lord has attended the efforts put forth for restoration of health. Nor have the spiritual interests been lost sight of. Brother C. N. Marvin, the chaplain, reports that some who have come to the sanitarium have been brought into the truth. The physicians and helpers are of good courage. They have had some remarkable experiences in answer to prayer. The Lord has worked upon hearts, and some who were indifferent have responded to the influences of the Holy Spirit, and are now having a good Christian experience. A deep interest has been manifested in the study of the Bible. {RH, July 12, 1906 par. 4}

Brother W. R. Simpson, the manager, told me that the earnings of the institution are sufficient to make possible a reduction of the debt. For some time the sanitarium has been filled with patients. There are those who can not go far from Los Angeles for treatment. The close proximity of the Glendale Sanitarium to Los Angeles, makes it

possible for such ones to patronize this institution. Glendale is a very important member of the sisterhood of medical institutions in southern California. Let us continue to praise the Lord that he has given us this institution to use for the honor of his name. {RH, July 12, 1906 par. 5}

### ***Sabbath Sermon in San Diego***

Upon reaching Paradise Valley, April 20, I was very weary; but the next morning we attended the San Diego church, where I spoke to the people on the first chapter of Second Peter. Since my former visits to San Diego, Elders W. W. Simpson and Wm. Healey have held a series of meetings there, and as the result many were added to the church-membership. The church building was crowded. As I looked for the first time into the faces of these new converts, I was drawn out to speak words of counsel and encouragement to them. {RH, July 12, 1906 par. 6}

In connection with the injunction of Peter that we are to add "to temperance, patience," I referred to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper, was dwelt upon. We can not afford to develop a bad temper through wrong habits of living. Whether we eat or drink, or whatsoever we do, we are to keep in mind the glory of God. We are the purchased possession of the blood of the Son of God. {RH, July 12, 1906 par. 7}

To the parents I made an appeal in behalf of the church in the home. Fathers and mothers have the privilege of studying the Bible with their children, and of training and disciplining them for service in the Master's cause. In every instance where discipline is necessary, the tenderness and patience that God manifests toward us, is to be revealed. Correction administered in love will touch and tender the hearts of the children, and accomplish far more than would sternness and harshness. As parents pray, and strive to deal wisely with their children, heavenly angels will work in their behalf. {RH, July 12, 1906 par. 8}

God desires parents to take hold of their work intelligently, because we have only a little time in which to prepare for the return of the Saviour. We are admonished of the nearness of the end by the calamity that has befallen San Francisco. Christ declared that earthquakes and other judgments would be seen in divers places. By these he desires to demonstrate that he hates iniquity, and that at last he will punish transgressors. He will forbear, and forbear, and forbear; but finally he can forbear no longer. {RH, July 12, 1906 par. 9}

In the days of Abraham the Lord declared, "The iniquity of the Amorites is not yet full." He would not at that time allow them to be destroyed. In this is revealed the long-sufferance of God. The Amorites were at enmity against his law; they believed not in him as the true and living God; but among them were a few good persons, and for the sake of these few, he forbore long. Centuries afterward, when the Israelites returned from Egypt to the promised land, the Amorites were "cast out before the children of Israel." They finally suffered calamity because of continued wilful disregard

of the law of God. {RH, July 12, 1906 par. 10}

Our brethren and sisters in the San Diego church, and in many other churches as well, have the privilege of training the youth so conscientiously in a knowledge of the truths of God's Word that these youth will be able to meet the people where they are, and introduce the third angel's message into many homes. Thus many of our youth will develop rapidly into missionaries who can labor from house to house. {RH, July 12, 1906 par. 11}

It is difficult to find capable young men and young women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are thoroughly grounded in the truths of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another. We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the every-day household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry. {RH, July 12, 1906 par. 12}

### ***Dedication of the Paradise Valley Sanitarium***

While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April 24, the invited guests and many friends of the sanitarium began to arrive. The dedicatory exercises passed off very pleasantly. {RH, July 12, 1906 par. 13}

Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch with Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, his care for his people, and his yearning desire to bring under his beneficent care those who are ignorant of his purposes concerning them. Through the prophet Isaiah, "Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," declares to his people: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. . . . Sing unto Jehovah a new song, and his praise from the end of the earth." {RH, July 12, 1906 par. 14}

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health. {RH, July 12, 1906 par. 15}

Elder Haskell spoke next, on the healing of the one "sick of the palsy." Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service. {RH, July 12, 1906 par. 16}

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium home in this beautiful place, and of her pleasure because the work she was unable to carry on, is now taken up by us. She seemed to be very thankful that the place is in such good hands. {RH, July 12, 1906 par. 17}

With the three-story addition, including ample treatment rooms, sun parlors, and rooms for the nurses, there are now about eighty rooms; these, with the cottage on the sanitarium grounds, are sufficient for the accommodation of about seventy-five patients. Through the sacrificing liberality of our brethren and sisters, this institution has been placed on vantage-ground. May the Lord continue to bless those who have given of their means for the establishment of the Paradise Valley Sanitarium. {RH, July 12, 1906 par. 18}

### ***The Loma Linda Bakery***

On the morning of April 26, we returned to Loma Linda, to attend a meeting called for the consideration of the health food business in southern California. {RH, July 12, 1906 par. 19}

We shall have a work to do at Loma Linda in supplying health foods, in a limited way, to the surrounding cities; but it has been presented to me that in the establishment of a large food factory, the managers of the sanitarium would be disappointed in their expectations. The light given me is that in a food business large enough to supply southern California through the regular channels of trade, it would be difficult to avoid bringing in a spirit of commercialism; and if the perplexing details were not attended to most carefully, there would be more expense than income. The sanitarium managers could ill afford to spend the time that would be required to make the business a success. {RH, July 12, 1906 par. 20}

Loma Linda is a place that has been especially ordained of God to make a good impression upon the minds of many who have not had the light of present truth. Every phase of the work in this place, every movement made, should be so fully in harmony with the sacred character of present truth as to create a deep spiritual impression. {RH, July 12, 1906 par. 21}

Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. Nothing should be allowed to come in that would in anywise hinder our efforts for the saving of souls. In the management of a small sanitarium bakery, the commercial idea is to be lost sight of. In the carrying forward of every line of sanitarium work, we are to leave upon the minds of our patients the impression that we are keeping constantly in view the glory of God.

{RH, July 12, 1906 par. 22}

**PERIODICALS / RH - The Review and Herald / July 19, 1906 Notes of Travel -- No. 5 Mrs. E. G. White A Visit to Mountain View**  
**July 19, 1906 Notes of Travel -- No. 5**

**Mrs. E. G. White**

***A Visit to Mountain View***

On the morning of May 2, we left Loma Linda, and started on our homeward journey. Passing through Los Angeles, we rested an hour or two at the treatment rooms, and took the afternoon north-bound train over the Coast Line. {RH, July 19, 1906 par. 1}

I had planned to spend a day at Fernando, but on account of a severe cold recently contracted, dared not undertake labor there. I did not want to see the ruins of San Francisco, and dreaded to stop at Mountain View. But the next morning, as we neared Mountain View, we decided to stop over for a few hours. {RH, July 19, 1906 par. 2}

The board of managers of the Pacific Press Publishing Company felt the need of counsel, and urged that we remain over the Sabbath. We finally consented to do so. Thursday afternoon we met with the brethren in council. I spoke a short time. The following day I was ill, and very weak. The cold had taken a firm hold on my system. I doubted if I should be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath forenoon. I made the Lord my entire dependence; for I knew that unless he should be my helper, I could not speak more than a few words. My throat and head were greatly troubled. I was so hoarse that I could scarcely speak aloud. {RH, July 19, 1906 par. 3}

Sabbath morning I felt no better. At the appointed hour, I went over to the chapel, and found it crowded. I feared I should fail, but began talking. The moment I began to speak, strength was imparted. I was relieved of hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear, and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I began coughing and sneezing as before. {RH, July 19, 1906 par. 4}

To me, this experience was a marked evidence of divine help. I am so grateful to my Heavenly Father for this special miracle of his power, which gave me no chance to entertain any doubt but that he had a message for me to bear to the people. I was very ill in the afternoon, and restless during the night; but Sunday I was able to sit up in bed and write a few pages. Monday, May 7, we returned home, passing through San Francisco en route. {RH, July 19, 1906 par. 5}

***The Sabbath Sermon***

The last prayer of Christ, as recorded in the seventeenth chapter of John, formed

the basis of my remarks. Standing in the shadow of the cross, the Saviour here presented principles that lie at the foundation of all true Christian experience. Lifting up his eyes unto heaven, he said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {RH, July 19, 1906 par. 6}

Fathers and mothers may find special encouragement in these words. Their greatest desire in behalf of their children should be to train them in the knowledge of "the only true God, and Jesus Christ," who was sent by the Father to bring to us the gift of life eternal. Of Abraham, the great Searcher of hearts declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." There will be no betraying of truth, no yielding to the temptation of Satan to allow the children and the household to control. By the influence of decided authority mingled with love, the wise parent will rule his household in the fear of God. {RH, July 19, 1906 par. 7}

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to *study the Word*. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures -- representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let every one who claims to be a follower of Christ, read only that which is true and of eternal value. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." {RH, July 19, 1906 par. 8}

May the Lord help us to appropriate the instruction that Christ gave his disciples just prior to his crucifixion. We are to build up one another in the most holy faith. A Christian can not mingle with worldlings as one of their number. Though living in the world, we are not to be of the world. He who acts as a worldling, while retaining his name on the church book, greatly dishonors God. {RH, July 19, 1906 par. 9}

In his prayer the Saviour has revealed his desire that our conduct be such that the Father can have the same love for us, and the same interest in our salvation, that he had for his only begotten Son. He desires that we shall partake freely of the divine nature, and thus escape the corruption that is in the world. {RH, July 19, 1906 par. 10}

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for



many years. In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently, and are to be made the man of our counsel. None can afford to neglect this source of strength and blessing. {RH, July 19, 1906 par. 11}

### ***A Solemn Message to Our Youth***

While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbath-keepers, and especially to those who are laboring in our institutions: -- {RH, July 19, 1906 par. 12}

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake, were prepared for death? How many who are still alive, will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared? {RH, July 19, 1906 par. 13}

Our young people need to be surrounded with wholesome, uplifting influences. They are to be kept in the love of the truth. The standard set before them should be high. Some feel a desire to be left without restraint, that they may do as they please. Those who are connected with our institutions in positions of responsibility should take upon themselves the burden of caring for the souls of those placed under their charge. {RH, July 19, 1906 par. 14}

The fathers and mothers, too, in the church, are under sacred obligation to watch for the souls of their children as they that must give an account. Let none, neither parents nor the youth, begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared today for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given *me* to do?" {RH, July 19, 1906 par. 15}

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's Word, is it not sad to think that some are choosing their own way of careless pleasure? {RH, July 19, 1906 par. 16}

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ. {RH, July 19, 1906 par. 17}

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would

let his blessing come into their hearts. {RH, July 19, 1906 par. 18}

O that every church-member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven. {RH, July 19, 1906 par. 19}

As God's messenger, I am now instructed to speak to all, including the youth: We are still spared; and now we have a precious opportunity to think to some purpose. Some of our Sabbath-keepers who have had great light, have allowed their children to have very much their own way, until the leaven of an evil influence has permeated other households. The parents are to be called to an account, if they do not bring sound doctrine into their home life; for only by doing their duty faithfully may they hope to see sound practises in the lives of their children. The form of sound words is to be fully appreciated; but unless these words lead to right acts, the work has been left unfinished. {RH, July 19, 1906 par. 20}

To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life." {RH, July 19, 1906 par. 21}

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word.

{RH, July 19, 1906 par. 22}

**PERIODICALS / RH - The Review and Herald / July 26, 1906 A Messenger Mrs. E. G. White**

**July 26, 1906 A Messenger**

**Mrs. E. G. White**

Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, and that point, and another point, that I said, "One at a time, if you please, lest you confuse me." {RH, July 26, 1906 par. 1}

And then I appealed to them, saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion

of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days." {RH, July 26, 1906 par. 2}

Some have stumbled over the fact that I said I did not claim to be a prophet and they have asked, Why is this? {RH, July 26, 1906 par. 3}

I have had no claims to make, only that *I am instructed that I am the Lord's messenger*; that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus. {RH, July 26, 1906 par. 4}

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you. {RH, July 26, 1906 par. 5}

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances*. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil." {RH, July 26, 1906 par. 6}

Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies. {RH, July 26, 1906 par. 7}

When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do. {RH, July 26, 1906 par. 8}

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life." {RH, July 26, 1906 par. 9}

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance,

as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense. {RH, July 26, 1906 par. 10}

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service. {RH, July 26, 1906 par. 11}

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions. {RH, July 26, 1906 par. 12}

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime. {RH, July 26, 1906 par. 13}

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do. {RH, July 26, 1906 par. 14}

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility. {RH, July 26, 1906 par. 15}

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls. {RH, July 26, 1906 par. 16}

In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden. {RH, July 26, 1906 par. 17}

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger sent to bear a message from the Lord to his people, and to take up work in any line that he points out. {RH, July 26, 1906 par. 18}

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make

the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess. {RH, July 26, 1906 par. 19}

I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do. {RH, July 26, 1906 par. 20}

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of his Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation. {RH, July 26, 1906 par. 21}

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping. {RH, July 26, 1906 par. 22}

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

*Sanitarium, Cal. June 29, 1906.*

{RH, July 26, 1906 par. 23}

**PERIODICALS / RH - The Review and Herald / August 2, 1906 Aggressive Work to Be Done Mrs. E. G. White**

**August 2, 1906 Aggressive Work to Be Done**

**Mrs. E. G. White**

*To Ministers and Physicians,--*

There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of his people with the solemnity of the time in which they are living, and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths. {RH, August 2, 1906 par. 1}

"I am the way, the truth, and the life," Christ declares. "No man cometh unto the Father, but by me." Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone." {RH, August 2, 1906 par. 2}

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love, and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with his people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live Christ's life of obedience, our profession is worthless. {RH, August 2, 1906 par. 3}

Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practise of self-denial and self-sacrifice, to a daily walk in the footsteps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience. {RH, August 2, 1906 par. 4}

Self-sufficiency, exercised in a family or an institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life. Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father. {RH, August 2, 1906 par. 5}

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." {RH, August 2, 1906 par. 6}

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." {RH, August 2, 1906 par. 7}

The theories that lead to unbelief in the Word of God and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience of God's people, and take away the foundation pillars. These theories have come in among us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors. {RH, August 2, 1906 par. 8}

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their text-book, then the truth will be proclaimed with power, and souls will be converted. {RH, August 2, 1906 par. 9}

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given his life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible, do not know God or Christ, who he has sent. Those who have not lived the Scriptures will



invent sophistries to occupy the mind and absorb the attention, and teach things that the One who owns men--body, soul, and spirit--has not said should be taught. {RH, August 2, 1906 par. 10}

Just before his ascension, Christ gave his disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church-members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood. {RH, August 2, 1906 par. 11}

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, August 2, 1906 par. 12}

The giving of this message is our work in the world. Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants. {RH, August 2, 1906 par. 13}

Regarding the messages he had written out, John the Revelator declared: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,"--to lessen the force of their meaning,--"God shall add unto him the plagues that are written in this book." Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that his judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book -- the Revelation of Jesus Christ. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." {RH, August 2, 1906 par. 14}

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Study these words. Study the instruction found in Matthew 25:14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ. {RH, August 2, 1906 par. 15}

Let us walk in the footsteps of Christ, in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour,

constantly receiving and imparting his grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to him. "If any man will come after me," Christ declares, "let him deny himself, and take up his cross, and follow me." Those only who obey this word will he recognize as his believing ones. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. {RH, August 2, 1906 par. 16}

"And the Word was made flesh, and dwelt among us." O, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts, stepped down from his high position, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might become the divine Teacher of all classes of men, and live before human beings a life free from all selfishness and sin, setting them an example of what, through his grace, they may become. {RH, August 2, 1906 par. 17}

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp, and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith, and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." If we would look away from self to Jesus, making him our guide, the world would see in our churches a power that it does not now see.

*July 3, 1906.*

{RH, August 2, 1906 par. 18}

**PERIODICALS / RH - The Review and Herald / August 9, 1906 Hold Fast the Beginning of Your Confidence Mrs. E. G. White**

***August 9, 1906 Hold Fast the Beginning of Your Confidence***

**Mrs. E. G. White**

For many months I have been troubled as I have seen that some of our brethren whom God has used in his cause are now perplexed over the scientific theology which has come in to lead men away from a true faith in God. Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company, where many questions were asked concerning my work and writings. {RH, August 9, 1906 par. 1}

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere, in any place," I was bidden, "and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof,

in rebuke, in the work of encouraging and lifting up the soul; 'teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'" {RH, August 9, 1906 par. 2}

After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: "Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work. {RH, August 9, 1906 par. 3}

"If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment." {RH, August 9, 1906 par. 4}

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression made by the Holy Spirit of God. {RH, August 9, 1906 par. 5}

To my brethren I say, God forward. Be of good courage. Whenever the Spirit of God is entertained in the place of the underworking of evil influences on mind and heart, those who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from what it has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end. {RH, August 9, 1906 par. 6}

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth, and who have not resisted evidences of the truth for fallacies and scientific imaginations. {RH, August 9, 1906 par. 7}

The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history. {RH, August 9, 1906 par. 8}

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message. {RH, August 9, 1906 par. 9}

Thus I was speaking before a perplexed company just before I called them to take their stand on the right side. If some choose another position, let them alone. Labor for

those who have never had the evidence of truth. So long as men hold fast to *men*, and believe men in the place of the word of God, you can do little to help them. You are working against principalities and powers, as is represented in Ephesians 6:12. {RH, August 9, 1906 par. 10}

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith can not be helped by you. All your reasoning will be as idle tales. {RH, August 9, 1906 par. 11}

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minutemen. Go into the cities that need the message of a soon-coming Saviour. Thousands of unbelievers in our cities need to hear the last message of warning. {RH, August 9, 1906 par. 12}

It is Satan's plan to produce these variances, to keep our minds on dissensions and unprofitable problems until the last woe shall come upon the world. Time now is too precious to be lost through confusion. Proclaim to the world that Christ is soon coming. {RH, August 9, 1906 par. 13}

Gather not at Battle Creek; spoil not the minds of youth, physicians, and ministers. Set at work in the cause of God every soul who has heeded the words of warning given. {RH, August 9, 1906 par. 14}

I have been instructed that it is not extravagant display which is now required in giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power of his people. Maintain simplicity; and pray in faith, constantly. Wherever you are, your only safety is in prayer. Hold fast the beginning of your confidence firm unto the end. {RH, August 9, 1906 par. 15}

Beware of the leaven of evil. Talk less; criticize less. Let every one remember that he is now on test and trial for life, eternal life. {RH, August 9, 1906 par. 16}

God now calls for all who choose to serve him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any further. "Choose you this day whom ye will serve." "If the Lord be God, follow him; but if Baal, then follow him."

*June 3, 1906.*

{RH, August 9, 1906 par. 17}

**PERIODICALS / RH - The Review and Herald / August 16, 1906 Teachers as Examples of Christian Integrity Mrs. E. G. White**

***August 16, 1906 Teachers as Examples of Christian Integrity***

**Mrs. E. G. White**

I have a message for those standing at the head of our educational institutions. I am instructed to call the attention of every one occupying a position of responsibility, to the divine law as the basis of all right conduct. I am to begin by calling attention to the law given in Eden, and to the reward of obedience and the penalty of disobedience. {RH, August 16, 1906 par. 1}

In consequence of Adam's transgression, sin was introduced into the fair world that God had created, and men and women became more and still more bold in disobeying his law. The Lord looked down upon the impenitent world, and decided that he must give transgressors an exhibition of his power. He caused Noah to know his purpose, and instructed him to warn the people while building an ark in which the obedient could find shelter until God's indignation was overpast. For one hundred and twenty years Noah proclaimed the message of warning to the antediluvian world; but only a few repented. Some of the carpenters he employed in building the ark, believed the message, but died before the flood; others of Noah's converts backslided. The righteous on the earth were but few, and only eight lived to enter the ark. These were Noah and his family. {RH, August 16, 1906 par. 2}

The rebellious race was swept away by the flood. Death was their portion. By the fulfilment of the prophetic warning that all who would not keep the commandments of heaven should drink the waters of the flood, the truth of God's word was exemplified. {RH, August 16, 1906 par. 3}

After the flood the people once more increased on the earth, and wickedness also increased. Idolatry became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while he chose Abraham, of the line of Shem, and made him the keeper of his law for future generations. To him the message came, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And by faith Abraham obeyed. "He went out, not knowing whither he went." {RH, August 16, 1906 par. 4}

Abraham's seed multiplied, and at length Jacob and his sons and their families went down into Egypt. Here they and their descendants sojourned for many years, till at last the Lord called them out, to lead them into the land of Canaan. It was his purpose to make of this nation of slaves a people who would reveal his character to the idolatrous nations of the world. Had they been obedient to his word, they would soon have entered the promised land. But they were disobedient and rebellious, and for forty years they journeyed in the wilderness. Only two of the adults who left Egypt entered Canaan. {RH, August 16, 1906 par. 5}

It was during the wilderness wandering of the Israelites that God gave them his law. He led them to Sinai, and there, amid scenes of awful grandeur, proclaimed the ten commandments. {RH, August 16, 1906 par. 6}

We may with profit study the record of the preparation made by the congregation of Israel for the hearing of the law. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And

Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: *for all the earth is mine.*" {RH, August 16, 1906 par. 7}

Who, then, is to be regarded as the Ruler of the nations? -- The Lord God Omnipotent. All kings, all rulers, all nations, are his, under his rule and government. {RH, August 16, 1906 par. 8}

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him." {RH, August 16, 1906 par. 9}

What was the response of the congregation, numbering more than a million people? {RH, August 16, 1906 par. 10}

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." {RH, August 16, 1906 par. 11}

Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God. {RH, August 16, 1906 par. 12}

Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount, surrounded by a retinue of angels, the Lord made known his law. {RH, August 16, 1906 par. 13}

God accompanied the proclamation of his law with manifestations of his power and glory, that his people might be impressed with a profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of his law. {RH, August 16, 1906 par. 14}

The people of Israel were overwhelmed with terror. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, but let not God speak with us, lest we die." {RH, August 16, 1906 par. 15}

The minds of the people, blinded and debased by slavery, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the precepts of the ten commandments. Unlike the decalogue, these were delivered privately to Moses, who was to communicate them to the people. {RH, August 16, 1906 par. 16}

Upon descending from the mountain, Moses "came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the



audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." {RH, August 16, 1906 par. 17}

Thus by a most solemn service the children of Israel were once more set apart as a peculiar people. The sprinkling of the blood represented the shedding of the blood of Jesus, by which human beings are cleansed from sin. {RH, August 16, 1906 par. 18}

Once more the Lord has special words to speak to his people. In the thirty-first chapter of Exodus we read: -- {RH, August 16, 1906 par. 19}

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." {RH, August 16, 1906 par. 20}

Many other scriptures on the sacredness of God's law have been presented before me. Scene after scene, reaching down to the present time, passed before me. The word spoken by God to Israel was verified. The people disobeyed, and only two of the adults who left Egypt entered Canaan. The rest died in the wilderness. Will not the Lord today vindicate his word if the leaders of his people depart from his commandments?

*(To be concluded)*

{RH, August 16, 1906 par. 21}

## **PERIODICALS / RH - The Review and Herald / August 16, 1906 Words of Counsel and Encouragement From Sister White**

### **August 16, 1906 Words of Counsel and Encouragement From Sister White**

AT THIS JUNCTURE OF THE MEETING, SISTER E. G. WHITE SPOKE, AS FOLLOWS:-- {RH, August 16, 1906 par. 1}

"I am so glad that we have for our God One who judges righteously, and who understands the human heart. He knows just how to deal with every human being; and for this we ought to render to him grateful, heartfelt thanksgiving. {RH, August 16, 1906 par. 2}

"We are distinctly denominated as a people that keep the day which the Lord gave man in Eden in commemoration of the creation. After God had made the world in six days, he rested on the seventh day, and was refreshed; and he blessed the day upon which he had rested, and sanctified it. By observing this day, we are to be reminded continually of the creative power of our God. {RH, August 16, 1906 par. 3}

"The world's inhabitants have lost sight of the holiness of God's law, and have set aside the day that he has sanctified. In its place, they have substituted a day of their own choosing. As a people, we are bidden to restore that which has been broken down. The breach that has been made in God's law, must be repaired. In directing the attention of the world to the light of the truth for this time, preparatory to the second coming of Christ, we are to use every agency possible for the proclamation of our message. {RH, August 16, 1906 par. 4}

"It is for this purpose that our institutions have been established. The world is filled with subjects of Satan's kingdom. We thank God that we have many institutions wherein are carried forward various lines of work. {RH, August 16, 1906 par. 5}

"How thankful we should be that we have a God who can preserve and sustain us in the hour of trial! We can not always understand his dealings with us. His providences may at the time seem strange; but he has in view something that is for our good and for the glory of his name. {RH, August 16, 1906 par. 6}

"In the book of Job we find recorded a narrative that throws considerable light on things otherwise difficult to understand. [Sister White then read the first chapter of Job.] {RH, August 16, 1906 par. 7}

"From this scripture we may learn much regarding God's dealings with his people. And when calamity comes, unless the Lord indicates plainly that this calamity is sent as a punishment of those who are departing from the word of his counsel; unless he reveals that it has come as a retribution for the sins of the workers, let every man refrain from criticism. Let us be careful not to reproach any one. {RH, August 16, 1906 par. 8}

"The enemy is often permitted to try God's people in just such a way as Job was tried. And when Job's friends came to him and began to remind him of his sins, and to urge that he was suffering because of divine displeasure, they were doing a work that was wholly uncalled for. {RH, August 16, 1906 par. 9}

"Job endured the test; he proved true to God. And after his trial, his blessings were manifold. The prosperity that attended the closing years of his life gave the enemy no opportunity to exult over the former misfortunes of God's faithful servant. {RH, August 16, 1906 par. 10}

"The Lord desires us to labor for the benefit of one another. Let us all, ministers and people, be careful of our words. The power of speech is a talent; the mind, the voice, the strength,--all these are precious talents. Let us keep them wholly sanctified for service in God's cause. We must sanctify ourselves, body, soul, and spirit, unto God, that he may use us effectually as evangelists for the carrying forward of his work." {RH, August 16, 1906 par. 11}

**PERIODICALS / RH - The Review and Herald / August 23, 1906 Teachers as Examples of Christian Integrity (Concluded) Mrs. E. G. White**  
***August 23, 1906 Teachers as Examples of Christian Integrity (Concluded)***

## **Mrs. E. G. White**

I was referred to the fourth chapter of Deuteronomy. The whole of this chapter is to be studied. Notice particularly the statement: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." {RH, August 23, 1906 par. 1}

The eighth and eleventh chapters of Deuteronomy also mean much to us. The lessons that they contain are of the greatest importance, and are given to us as verily as to the Israelites. In the eleventh chapter God says:-- {RH, August 23, 1906 par. 2}

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." {RH, August 23, 1906 par. 3}

I have been instructed, as God's messenger, to dwell particularly upon the record of Moses' sin and its sad result, as a solemn lesson to those in positions of responsibility in our schools, and especially to those acting as presidents of these institutions. {RH, August 23, 1906 par. 4}

Of Moses God's Word declares, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Long had he borne with the rebellion and obstinacy of Israel. But at last his patience gave way. They were on the borders of the promised land. But before they entered Canaan, they must show that they believed God's promise. The supply of water ceased. Here was an opportunity for them to walk by faith instead of by sight. But they forgot the hand that for so many years had supplied their wants, and instead of turning to God for help, they murmured against him. {RH, August 23, 1906 par. 5}

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into the wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." {RH, August 23, 1906 par. 6}

The two brothers went before the multitude. But instead of speaking to the rock, as God had directed, Moses smote the rock angrily, crying, "Hear now, ye rebels; must we fetch you water out of this rock?" {RH, August 23, 1906 par. 7}

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron. Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel they must die before crossing the Jordan. {RH, August 23, 1906 par. 8}

From the experience of Moses the Lord would have his people learn that when they

do that which gives prominence to self, his work is neglected, and he is dishonored. The Lord will work counter to those who work counter to him. His name, and his alone, is to be magnified on the earth. {RH, August 23, 1906 par. 9}

For more than twenty years strange things have at different times been coming in among us. Those who have become unfaithful, who have not exalted the principles of righteousness, need now to seek the Lord with deep humiliation of soul, and be converted, that God may heal their transgressions. {RH, August 23, 1906 par. 10}

The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven, let him learn from the experience of Moses that the Lord will surely manifest his displeasure because of his failure to reach the standard set before him. {RH, August 23, 1906 par. 11}

Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all moneys passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man. {RH, August 23, 1906 par. 12}

To those in charge of our schools I would say, Are you making God and his law your delight? Are the principles that you follow, sound and pure and unadulterated? Are you keeping yourselves, in the life practise, under the control of God? Do you see the necessity of obeying him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without any one's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school. {RH, August 23, 1906 par. 13}

My brethren in responsibility, exalt the law of Christ's kingdom by giving to it willing obedience. If you are not yourselves under the control of the Ruler of the universe, how can you obey his law, as required in his Word? Those who are placed in positions of authority are the very ones who need most fully to realize their amenability to God's law and the importance of obeying all his requirements. {RH, August 23, 1906 par. 14}

In some respects, many of those connected with our schools should be standing on a higher platform. We know that it is determined purpose of some to be obedient to

every word that proceedeth out of the mouth of God. Such men and women will be given power of intellect to discern the difference between righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world. {RH, August 23, 1906 par. 15}

We all need to gain a much deeper experience in the things of God than we have gained. Self is to die, and Christ is to take possession of the soul temple. Physicians, ministers, teachers, and all others in responsible positions, must learn the humility of Christ before he can be revealed in them. Too often self is so important an agency in the life of a man that the Lord is not able to mold and fashion him. Self rules on the right hand and on the left, and the man presses his way forward as he pleases. Christ says to self, Stand out of my path. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Then I can accept him as my disciple. In order to serve me acceptably, he must do the work I have given him in harmony with my instructions.

July 4, 1906.

{RH, August 23, 1906 par. 16}

**PERIODICALS / RH - The Review and Herald / August 30, 1906 Correct Views  
Concerning the Testimonies A Reply to an Inquirer  
*August 30, 1906 Correct Views Concerning the Testimonies  
A Reply to an Inquirer***

Sanitarium, Cal., June 14, 1906.

Dear Brother: Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength. {RH, August 30, 1906 par. 1}

But now I must respond to the letters received from you and others. In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under *any* and *all* circumstances, was an inspired as the ten commandments." {RH, August 30, 1906 par. 2}

My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims. {RH, August 30, 1906 par. 3}

In my preface to "Great Controversy," pages c and d, you have no doubt read my statement regarding the ten commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement:-- {RH, August 30, 1906 par. 4}

"The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit had shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language. {RH, August 30, 1906 par. 5}

"The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not of human, composition. But the Bible, with its God-given truths expressed in the language of men, represents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1:14. {RH, August 30, 1906 par. 6}

"Written in different ages, by men who differed widely in rank and occupation and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. {RH, August 30, 1906 par. 7}

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. {RH, August 30, 1906 par. 8}

"God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." {RH, August 30, 1906 par. 9}

In perfect harmony with this, are my statements found in the article, "The Testimonies Slighted," written June 20, 1882, and published in "Testimonies for the Church," Vol. V, No. 31, pages 62-84. From this I quote for your consideration, several paragraphs:-- {RH, August 30, 1906 par. 10}

"Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past,



makes them more guilty before him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood today. {RH, August 30, 1906 par. 11}

"Many excuse their disregard of the Testimonies by saying, 'Sister White is influenced by her husband; the Testimonies are molded by his spirit and judgment.' Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings has been given, yet there has been no decided change. . . . {RH, August 30, 1906 par. 12}

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath? . . . {RH, August 30, 1906 par. 13}

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o'clock in the morning, to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne. . . . {RH, August 30, 1906 par. 14}

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings

cease, and will and impulse control. The word of the Lord comes to us all who have not resisted his Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to his people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness. . . . {RH, August 30, 1906 par. 15}

"It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally. {RH, August 30, 1906 par. 16}

"The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see his triumph, we shall share his joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since his life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with him. We can walk safely in the darkest path, if we have the Light of the world for our guide. . . . {RH, August 30, 1906 par. 17}

"When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in his name, for his anger was kindled against you. These words were spoken to me, 'Your work is appointed you of God. Many will not hear you, for they refuse to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.' . . . {RH, August 30, 1906 par. 18}

"Our people are making very dangerous mistakes. We can not praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities, and mere human talent, and these even of a superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made

God their strength, and are weak and faint, spiritually. . . . {RH, August 30, 1906 par. 19}

"I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds. . . . {RH, August 30, 1906 par. 20}

"Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times. {RH, August 30, 1906 par. 21}

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on learned, self-important mortals." {RH, August 30, 1906 par. 22}

In connection with these quotations, study again the article "The Nature and Influence of the Testimonies," in Vol. V, No. 33, pages 654-691.

Mrs. E. G. White.

*(To be concluded)*

{RH, August 30, 1906 par. 23}

## **PERIODICALS / RH - The Review and Herald / September 6, 1906 Correct Views Concerning the Testimonies A Reply to an Inquirer (Concluded)**

### **September 6, 1906 Correct Views Concerning the Testimonies A Reply to an Inquirer (Concluded)**

The statement which you quote from "Testimony," No. 31, that "in these letters which I wrote, in the Testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision -- the precious rays of light shining from the throne," is correct. It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony with the teachings of Jesus Christ? If not, point it out to me. {RH, September 6, 1906 par. 1}

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those who I have been instructed were endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many

twistings and turnings and false reasonings on what I have written, they seek to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them. {RH, September 6, 1906 par. 2}

When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give as were found in them in years past. {RH, September 6, 1906 par. 3}

Truth will surely bear away the victory. One who gave His life to ransom man from the delusions of Satan is not asleep, but watching. When his sheep turn away from following the voice of a stranger whose sheep they are not, they will rejoice in the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring his goodness, they charged him, in the presence of his disciples, with impiety-- "Why eateth your Master with publicans and sinners?" Instead of addressing our blessed Saviour himself, whose answer would at once have convicted them of their malice, they talked with the disciples, and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man he would have lost his hold upon the hearts of his believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of his wicked accusers. {RH, September 6, 1906 par. 4}

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spoke not to himself, but to his disciples, to plant the seeds of unbelief in the hearts of his followers. Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. Work of this same character will be brought to bear upon true believers today. The Lord Jesus reads the heart; he discerns the intents and purposes of the thoughts of all men concerning himself and his believing disciples. He answers their thoughts concerning the fault-finding ones. "They that be whole need not a physician, but they that are sick." The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others. {RH, September 6, 1906 par. 5}

On one occasion those who were guilty of many secret sins, brought to Christ a woman who had been taken in sin. They thought that he would pronounce judgment against her, and then they could accuse him of taking judgment into his own hands. While they were presenting the case, Christ was busy writing on the sand. He said nothing, and when they pressed him for a decision, he was in no hurry to pronounce judgment. One after another came near to him to see what he was writing, and there in the sand they saw the record of their own sins. Then Christ said to them, "He that is without sin among you, let him first cast a stone." But not a stone was cast, and they

went away, leaving the woman with him. He said to her, "Where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Christ answered, "Neither do I condemn thee: go, and sin no more." {RH, September 6, 1906 par. 6}

The Lord Jesus beheld the whole plot and the arrogance of the ones who had arranged it, who were worthy of condemnation and punishment, and when they saw that he knew their lives, they left and went out, having failed in their desire to bring about the condemnation of Christ. {RH, September 6, 1906 par. 7}

Let no one complain. True religion is free from the exaltation of self. If we have not a sense of our interest, heart and mind and soul, in our Saviour, if we have not the grace and the intelligent Bible knowledge to apply to ourselves his merits and disposition of character, through the merits of the atonement, we shall obtain no ease, on assurance. {RH, September 6, 1906 par. 8}

Bear in mind that it is none but God that can hold an argument with Satan. The sentiments of the enemy are to be met with a plain "Thus saith the Lord." Human infirmity, I am instructed, will not be able to resist the devil. Always keep aloof from secret science. If the mind is once open to this evil, Satan has the mastery. Flee from this unequal conflict. Let it ever be our individual care to keep clear of Satan's mysterious devisings. He will ever be making efforts to give power to secret science by which to overcome us, and then follows the sin of secret disobedience. {RH, September 6, 1906 par. 9}

The law of the Lord is to be written on the heart. If it is not, we never obey it in truth. I am having deeply impressed upon my mind the history of the children of Israel while the awful presence of God was before them, as recorded in Exodus 19:16. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." {RH, September 6, 1906 par. 10}

This was the all-important occasion when God and angels came from heaven to the armies of Israel. Here was the law spoken in awful solemnity. The Lord God manifested himself to his people who were delivered out of Egyptian bondage. But this very people, while waiting before the mount for Moses to return, were tempted to doubt, by the suggestion of some that perplexities were arising, and notwithstanding the most solemn impressions that had been recently made upon their minds, they now by their attitude of questioning and doubt, invited the tempter to come in as an honored guest. Growing doubt soon led to a demand for a substitute for Moses. {RH, September 6, 1906 par. 11}

Only a few days before, the presence of the Lord was manifest in such power that they were terribly afraid and asked that Moses might hear the words of God, and then speak the same to them. But now they wanted something present that they could depend upon. {RH, September 6, 1906 par. 12}

They might, at this time, have been learning precious lessons, which the Lord was ready to give them, if they had trusted fully in him. But the result of their murmurings and unbelief was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god. If instead of doing this, he had called to mind the wonderful deliverance which God had wrought for them, and every mind had been drawn upon to express gratitude to God for all his rich mercies in delivering his people from Egyptian bondage, they might have been placed on vantage-ground, to glorify the Lord God who had wrought such wonderful deliverance from degradation and slavery.

Mrs. E. G. White.

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{RH, September 6, 1906 par. 13}

**PERIODICALS / RH - The Review and Herald / September 13, 1906 Love Toward God and Man [A DISCOURSE GIVEN AT THE OAKLAND, CAL., CAMP-MEETING, SABBATH, JULY 21, 1906.] Mrs. E. G. White**

**September 13, 1906 *Love Toward God and Man*  
[A DISCOURSE  
GIVEN AT THE OAKLAND, CAL., CAMP-MEETING,  
SABBATH, JULY 21, 1906.]**

**Mrs. E. G. White**

"A certain lawyer stood up," and tempted Christ, "saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." {RH, September 13, 1906 par. 1}

"Thou hast answered right," Christ declared; "this do, and thou shalt live." {RH, September 13, 1906 par. 2}

In the question, "What is written in the law?" the Saviour referred to the ten commandments communicated to the Israelites at Sinai. Those to whom had been entrusted the sacred oracles had well-nigh lost sight of these precepts. There came a time when Christ saw that Satan was gathering the whole world, as it were, in his grasp. The enemy was working with the intensity with which he had worked in the heavenly courts, when first he refused to yield to the mighty Monarch of the universe. Satan was rapidly leading the world to act counter to God's law, counter to the principles of righteousness that should have been made their rule of action. {RH, September 13, 1906 par. 3}

Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, "reconciling the world unto



himself." And now, thousands of years later, the fulness of time came for the infinite sacrifice to be made. Divinity was to be communicated to humanity through a divine-human Saviour. The great Life-giver was to purchase the whole world by giving his own life as a ransom. {RH, September 13, 1906 par. 4}

Christ came, but not in the brightness of his divine glory. He laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to live upon the earth as a man among men. Had he come in the full power and glory of his divinity, sinners could not have stood in his presence without being destroyed. He came to meet humanity in its most sinful and corrupt form. Thus divine love was manifested toward erring mortals. {RH, September 13, 1906 par. 5}

The Saviour gained victories over temptation through power imparted from above in answer to prayer. He met the enticements of the enemy with the sword of the Spirit--God's Word. Again and again he declared, "It is written." And when the lawyer stood up to question him while he was teaching the people, he drew from the questioner the answer desired, by appealing to the lawyer's knowledge of God's Word. {RH, September 13, 1906 par. 6}

It was to vindicate the just claims of the law of God, and to establish the supreme authority of its divine Author, that Christ came to this earth. The lawyer, while trying to prove that Christ lightly regarded the law given from Sinai, found himself a lawbreaker. Rather than repent, he sought to justify himself by putting another question, "Who is my neighbor?" {RH, September 13, 1906 par. 7}

By a short story Jesus brought to view the duty of man toward his fellow man and toward God. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." {RH, September 13, 1906 par. 8}

Not all who claim to keep God's law -- a law given by One who is full of compassion, long-sufferance, and loving-kindness -- reveal a love for their neighbor as great as their love for themselves. Not all reveal, in word and deed, that they comprehend God's great love for humanity. {RH, September 13, 1906 par. 9}

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn; and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." {RH, September 13, 1906 par. 10}

Fixing his eyes upon the lawyer, in a glance that seemed to read his soul, the Saviour inquired, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" {RH, September 13, 1906 par. 11}

The lawyer answered, "He that showed mercy on him." Jesus said, "Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence

that you keep the whole law. {RH, September 13, 1906 par. 12}

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. {RH, September 13, 1906 par. 13}

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is a transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." {RH, September 13, 1906 par. 14}

The lawyer asked, "Who is my neighbor?" The despised Samaritan of whom Jesus told, acted as Jesus would have acted toward the suffering Jew robbed by the wayside and left to perish. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was despised. This Samaritan represents Christ. The Saviour stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness. {RH, September 13, 1906 par. 15}

Jesus was the foundation of the Jewish economy, the author of all the laws, statutes, and requirements of his chosen people. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God! {RH, September 13, 1906 par. 16}

In the providence of God, the priest and the Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,-- compassion, tenderness, and love. {RH, September 13, 1906 par. 17}

Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

*(To be concluded)*

{RH, September 13, 1906 par. 18}

**PERIODICALS / RH - The Review and Herald / September 20, 1906 Love Toward God and Man [A DISCOURSE GIVEN AT THE OAKLAND, CAL., CAMP-MEETING, SABBATH, JULY 21, 1906.] (Concluded) Mrs. E. G. White**

**September 20, 1906 *Love Toward God and Man*  
[A DISCOURSE GIVEN AT THE OAKLAND, CAL.,  
CAMP-MEETING, SABBATH, JULY 21, 1906.]  
(Concluded)**

**Mrs. E. G. White**

Last night I was in a sleepless state much of the time. Many representations passed before me. One was a scene in a council meeting where several were present. One man arose and began finding fault with one of his brethren. I looked at the speaker's garments, and saw that they were very undesirable. {RH, September 20, 1906 par. 1}

Another person arose, and began to state his grievance against a fellow laborer. His garments were of another pattern, and they, too, were undesirable. Still another, and yet another arose, and uttered words of accusation and condemnation regarding the course of others. Every one had some trouble to speak of, some fault to find with some one else. All were presenting the defects of Christians who are trying to do something in our world; and they declared repeatedly that certain ones were neglecting this or that or the other thing, and so on. {RH, September 20, 1906 par. 2}

There was no real order, no polite courtesy, in the meeting. In their anxiety to speak, some crowded in while others were still talking. Voices were raised, in an effort to make all hear above the din of confusion. {RH, September 20, 1906 par. 3}

The dress of the speakers was unbecoming and grotesque. This, I was shown, was a representation of defective character. {RH, September 20, 1906 par. 4}

When many had spoken, One of authority appeared, and repeated the words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." {RH, September 20, 1906 par. 5}

O, how can Christians afford to speak words of criticism and fault-finding,--words that stir up the worst passions of the human heart? The talent of speech is too precious a gift to be abused in this way. Let us refrain from uttering any words that would stir up a spirit of antagonism or retaliation. When irritated, let us remain silent. {RH, September 20, 1906 par. 6}

In this council meeting that I saw in the visions of the night, Christ himself was present. An expression of pain came over his countenance as one after another would

come forward, with uncouth dress, to expiate upon the faults of various members of the church. {RH, September 20, 1906 par. 7}

Finally the heavenly Visitant arose. So intent were those present on criticizing their brethren, that it was with reluctance that they gave him opportunity to speak. He declared that the spirit of criticism, of judging one another, is a source of weakness in the church today. Things are spoken that should never find utterance. Every one who by word of mouth places an obstruction in the way of a fellow Christian, has an account to settle with God. {RH, September 20, 1906 par. 8}

With earnest solemnity the Speaker declared: "The church is made up of many minds, each of whom has an individuality. I gave my life in order that men and women, by divine grace, might blend in revealing a perfect pattern of my character, while at the same time retaining their individuality. No one has the right to disparage the individuality of any other human mind, by uttering words of criticism and fault-finding and condemnation." {RH, September 20, 1906 par. 9}

These words he repeated with solemn earnestness; and then he turned and grasped a standard, and held it aloft. From this standard, in burning letters, clear and distinct, gleamed God's law. The Speaker declared: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." {RH, September 20, 1906 par. 10}

As the light from the uplifted standard flashed upon these men in council, they shrank from it as if it were a burning flame. Some prostrated themselves; some turned and went away. {RH, September 20, 1906 par. 11}

As I looked upon the scene, the names of the fault-finders appeared before them, and opposite each name were written out the faults of the erring one. None were free from defects of character. In the light of the uplifted standard, all were guilty. {RH, September 20, 1906 par. 12}

The churches have had light, great light. Infinite light and power are promised those who go forth in the name of the Master to do his bidding. While all do not labor in the same manner, or say the same things, yet the words of one will balance the words of another. In the midst of diversity there will be a beautiful harmony. {RH, September 20, 1906 par. 13}

Let every one attend to his own individual case before God. Let every one confess his own sins with humility of mind. Let every one appropriate the rich promises of God's Word, and while working out his own salvation with fear and trembling, labor for the salvation of others as well. {RH, September 20, 1906 par. 14}

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." {RH, September 20, 1906 par. 15}

All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. That which will give God's people the supremacy is obedience to the injunction, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them

also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." {RH, September 20, 1906 par. 16}

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

{RH, September 20, 1906 par. 17}

**PERIODICALS / RH - The Review and Herald / September 27, 1906 "Behold, What Manner of Love!" [A DISCOURSE GIVEN AT THE OAKLAND, CAL., CAMP-MEETING, JULY 25, 1906.] Mrs. E. G. White**

**September 27, 1906 "*Behold, What Manner of Love!*"**

**[A DISCOURSE  
GIVEN AT THE OAKLAND, CAL., CAMP-MEETING, JULY 25, 1906.]**

**Mrs. E. G. White**

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." {RH, September 27, 1906 par. 1}

What a precious privilege is this,--that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ! What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! {RH, September 27, 1906 par. 2}

It is sin that alienates from God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whoso sinneth hath not seen him, neither known him." {RH, September 27, 1906 par. 3}

To every one who surrenders fully to God is given the privilege of living without sin, in obedience to the law of heaven. {RH, September 27, 1906 par. 4}

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin." {RH, September 27, 1906 par. 5}

God requires of us perfect obedience. We are to purify ourselves, even as he is pure. By keeping his commandments, we are to reveal our love for the Supreme Ruler of the universe. And the Lord has not left us in ignorance regarding his law. While

enshrouded in a thick cloud, he repeated from Mount Sinai the holy precepts of the decalogue distinctly and with solemn impressiveness. So deeply were the people impressed when they "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking," that "they removed, and stood afar off." {RH, September 27, 1906 par. 6}

"Speak *thou* with us," they pleaded with Moses, "and we will hear: but let not God speak with us; lest we die." "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, *that ye sin not.*" Every provision against sin has been made in our behalf. {RH, September 27, 1906 par. 7}

The importance of obedience was further impressed upon the minds of the Israelites by the Lord himself, when, as recorded in the thirty-first of Exodus, he "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. {RH, September 27, 1906 par. 8}

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." {RH, September 27, 1906 par. 9}

In the providence of God, these same commandments that were written with the finger of Jehovah and entrusted to the Israelites, are now committed to our care. Upon us rests the solemn obligation of proclaiming God's law to an impenitent world. The last great conflict over the question of loyalty to God, will turn on obedience to the Sabbath commandment, which is so plainly enforced by the Lord himself, "for a *perpetual* covenant." Men will labor with an intensity from beneath to make of no effect God's command regarding the observance of the seventh day; but we are not to be influenced by anything that man may do. Our allegiance to the King of kings must ever be made a matter of paramount importance. We can not afford to be out of harmony with the Creator of the universe. {RH, September 27, 1906 par. 10}

Men may make laws to enforce Sunday observance, but they have no Scriptural authority for so doing. We can not do otherwise than obey the law of Jehovah, irrespective of any conflicting law enacted by man. When man-made laws are contrary to God's sacred enactments, we must choose to obey God rather than man. While respecting earthly authorities in so far as they do not interfere with our allegiance to God, we are ever to acknowledge our divine Ruler as the Supreme Authority. And in all our efforts to remain true, we are to keep constantly in mind the words of the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." {RH, September 27, 1906 par. 11}

The final conflict is near at hand, but many are asleep regarding the responsibilities



of the hour. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." {RH, September 27, 1906 par. 12}

Years ago, in the early days of our denominational work on the Pacific Coast, my husband and I united with a few faithful brethren and sisters in an effort to build meeting-houses in San Francisco and in Oakland. At that time there were not many believers, and we had to make heavy personal sacrifices in order to secure sufficient means with which to erect churches and establish institutions. But we realized that San Francisco and Oakland must be worked, and so we toiled and struggled until the Laguna Street church in San Francisco and the first church in Oakland were built. {RH, September 27, 1906 par. 13}

San Francisco has been visited with a terrible calamity. The Lord in mercy spared life, in order that the people may still have opportunity to repent. The wickedness practised in San Francisco, and in Oakland as well,--though in a lesser degree,--has been opened before me again and again. No tongue can describe the conditions that existed before the earthquake; words are inadequate to portray the awful iniquity carried on. To an unusual extent, many were "lovers of their own selves, covetous, boasters, proud, blasphemers," "heady, high-minded, lovers of pleasures more than lovers of God." {RH, September 27, 1906 par. 14}

God has manifested his displeasure in a signal manner in San Francisco. He is seeking to teach men that they can not always disregard his authority with impunity. He has given to us a law, which, sooner or later, we must acknowledge as holy, and just, and good. The Ruler of the universe bears long with those who trample on his law and disregard his holy Sabbath; but in the fulness of time he arises to vindicate his supreme authority. {RH, September 27, 1906 par. 15}

In his judgments, God remembered mercy. He spared life. We now have a solemn work to do in San Francisco. The third angel's message is to be proclaimed in San Francisco with power. If possible, the people are to be aroused to a realization of their peril. By this stroke of God's providence they are to understand that it requires but a single touch from the One in supreme authority to break up the foundations laid by man, and to bring destruction to the works of human hands. God's judgments are not sent for naught. They are given in order that all may take warning. Every one should inquire, Have I a hope in God? Do I believe in him? Can I take hold of him by living faith? {RH, September 27, 1906 par. 16}

In the midst of the confusion caused by the earthquake and the fire, the people are to be taught to discern the wondrous import of the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." {RH, September 27, 1906 par. 17}

Diligent work is now called for. In this crisis, no half-hearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage. More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness

was rife in every populous community, and when violence was in the land. {RH, September 27, 1906 par. 18}

God in his providence has spared Oakland, and thousands are flocking to it. We have a present duty to perform in Oakland. We are now to give this city a decided warning; for God has spared it in order that we may do a thorough and a quick work here. Let not those who are in this place become discouraged over the outlook. The Lord has a message to be borne just now to the people in Oakland. Decided efforts are to be made to lead men and women to see that God is Supreme Ruler, and that his commandments are to be obeyed. {RH, September 27, 1906 par. 19}

In the night season there have passed before me many presentations, in figures, regarding the work to be done in Oakland. Among other things, I saw One from heaven standing before the people in Oakland and in the surrounding cities, and bearing the proclamation, "Behold the Lamb of God, who taketh away the sin of the world." {RH, September 27, 1906 par. 20}

To the members of the Oakland church I would say: Do not be discouraged because many of your brethren and sisters are going away in response to the counsels given that our people should leave the cities. Do not feel that Oakland is to be left without a witness. Help and strength must be given to the work in Oakland. God may touch Oakland, but he has spared it thus far, in order that those who have never heard the third angel's message, may be warned and converted and saved. Those who choose to stand on the Lord's side shall behold "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." {RH, September 27, 1906 par. 21}

Much missionary work is to be done in Oakland, and in the surrounding communities. We expect to stand by the brethren and sisters of the Oakland church; and we shall expect you to unite heartily with the conference laborers by rallying around the standard and by doing much personal work among your neighbors and friends. Money will also be needed for the maintenance of the laborers. Let every church-member deny self as Christ denied himself. Let us study the closest economy because of the many pressing calls for means to advance the message. As we sacrifice willingly, God will not fail us in time of need. The Source of all our blessings, he will not allow us to suffer because of our liberality. {RH, September 27, 1906 par. 22}

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be. As they yield their talents and their all to God to be used as he may direct; as they live out their consecration by engaging in practical missionary work wherever opportunity affords, God will bless them with wisdom and discretion, and in his own way and time he will make it possible for them to place themselves where they will not be surrounded constantly with the contaminating influences of modern city life. {RH, September 27, 1906 par. 23}

O, how much we need genuine missionaries! How much we need men and women

who will labor under the supervision of the Almighty, in the power of his Spirit! How much we need those who know that God has called them to his service! It is when the work goes hard, that living missionaries reveal by their courage and fortitude and their trust in God that they are led and taught by the Holy Spirit.

{RH, September 27, 1906 par. 24}

**PERIODICALS / RH - The Review and Herald / October 4, 1906 Closing Days at the Oakland (Cal.) Camp-Meeting Mrs. E. G. White**

***October 4, 1906 Closing Days at the Oakland (Cal.) Camp-Meeting***

**Mrs. E. G. White**

It was my privilege to attend the Oakland camp-meeting from beginning to close, July 19-29. The meeting was held on a large block in a residence district of Oakland, within easy access of San Francisco and neighboring Bay cities, by trolley and railway. It was reported that there were about two hundred tents pitched, for the accommodation of over six hundred campers. The attendance of our brethren and sisters from the surrounding towns was good, and on Sabbaths and Sundays the large pavilion was well filled. {RH, October 4, 1906 par. 1}

For several weeks prior to this meeting I had been somewhat feeble. But I went trusting in God, and he wonderfully sustained me. I spoke seven times, with no feeling of weariness. Despite the fact that the congregations were often large, and I was under the necessity of speaking so as to make all hear, I was refreshed physically, and was able to do much writing every day. A feeling of peace seemed to take possession of mind and heart from day to day. {RH, October 4, 1906 par. 2}

The closing Sabbath was a day marked by many rich blessings. At the morning service, the large tent was literally packed with people. Every seat was taken. Elder S. N. Haskell opened the meeting with prayer. I then spoke for about forty-five minutes, on the privileges and the responsibilities of the Christian life, as brought to view in the first chapter of Paul's epistle to the Colossians. {RH, October 4, 1906 par. 3}

This scripture very clearly teaches us that we may constantly grow in spirituality through Christ our Lord. "To the saints and faithful brethren in Christ which are at Colosse," the apostle Paul wrote: "Grace be to you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." {RH, October 4, 1906 par. 4}

Paul rejoiced in the fact that the church-members at Colosse manifested a spirit of brotherly love toward one another. "For this cause we also," he declared, "since the day

we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing in the knowledge of God.*" {RH, October 4, 1906 par. 5}

To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development in spiritual things. God fixes no limit to the advancement of those who are "filled with the knowledge of his will in all wisdom and spiritual understanding." {RH, October 4, 1906 par. 6}

Through prayer, through watchfulness, through growth in understanding, we are "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Thus we are prepared to communicate the word of the living God, the truth for this generation, acceptably to all with whom we are brought into contact. O, let us give "thanks unto the Father," who, in the language of the inspired apostle, "hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." {RH, October 4, 1906 par. 7}

God's plan for us is so broad, so full, so complete, that we have every reason for co-operating whole-heartedly with him in carrying it out. There is no reason for hesitancy on our part. The sacrifice of Christ atones for every sinner. Christ is the One "in whom we have redemption through his blood, even the forgiveness of sins." All that is required on our part is a complete surrender of our thoughts and purposes, our will, all that we have and are, to God, to be used as he may direct. {RH, October 4, 1906 par. 8}

It matters not how great the sin: he who returns to God, with full purpose of heart, is assured of pardon and peace. "You, that were sometime alienated," the apostle continues, "and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." {RH, October 4, 1906 par. 9}

And what rich assurances are given to the steadfast,--to those who remain true to their allegiance to the God of heaven! "If ye continue in the faith grounded and settled," the promise reads, "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven," the Redeemer will "present you holy and unblameable and unreprouable" in the presence of his Father in the kingdom of glory. Wonderful, wonderful assurance! How cheering, indeed, is the hope of the Christian! Naught in this world can compare with the reward set before those who will "be not moved away from the hope of the gospel." {RH, October 4, 1906 par. 10}

As these thoughts were dwelt upon before the great congregation Sabbath morning, my heart was moved with an intense desire that not one soul in that vast assembly should fail of appropriating the rich promises of the gospel. I appealed to the parents to unite with their children in making sure work for eternity. In these closing hours of probation, none can afford to be listless or half-hearted. A world is to be warned. To every Christian God has given some work to do for the saving of souls. O that every one who claims to be a follower of Jesus, would labor as the Saviour labored for mankind! This would bring untold blessing both to the laborers and to those whom they

would be able to lead to the foot of the cross. {RH, October 4, 1906 par. 11}

To every one who has named the name of Jesus, is given the commission to go and tell others that which they have learned of the way of salvation. As they go, Jesus declares, "Lo, I am with you alway, even unto the end of the world." Anointed by the Holy Spirit, as were the disciples of old, they are to labor in tender sympathy and love for souls ready to perish. {RH, October 4, 1906 par. 12}

I appealed to the brethren and sisters in Oakland and in the surrounding cities, to rise to their opportunities, gird on the Christian armor, and labor for God in whatever way he may direct. If the members of the Oakland church do all that it is possible for them to do through the power imparted by the Holy Spirit, a great missionary work will be done in this city--a work exceeding anything that has ever been done heretofore in this portion of the Lord's vineyard. {RH, October 4, 1906 par. 13}

A work of this character must necessarily be accomplished through daily consecration and earnest prayer, through faithful and continued searching of the Scriptures, and through obedience to all the divine commands. We need to draw fresh supplies daily from the great storehouse of God's Word. This will give no time for novel reading, or for anything else that does not edify and strengthen for every good work. {RH, October 4, 1906 par. 14}

May the Lord help us to choose this day whom we shall serve. Let us make our decision now, at this meeting, to serve God forevermore. The riches of heaven are at the command of God's children. There is set before us the hope of a life that measures with the life of the Eternal. "Choose you this day whom ye will serve." Make thorough work for eternity.

{RH, October 4, 1906 par. 15}

After I had finished speaking, the order of the meeting was changed, and Elder G. B. Thompson led out in an earnest revival effort. He appealed most urgently to the unconverted and the backslidden, and called upon all who had not made a full surrender, but who today desired to stand wholly on the Lord's side, to come forward. {RH, October 4, 1906 par. 16}

The response was most encouraging. The front seats were vacated, and a large number who desired special prayer and help came forward. Every vacated seat was filled. A second move was made to make room for others coming to the front. Several more rows of seats were rapidly filled. I was so thankful to God for this evidence of the working of his Holy Spirit upon hearts. {RH, October 4, 1906 par. 17}

While the people were coming forward, there was singing by the choir; then several prayers were offered. The Lord Jesus was in our midst. While praying, I felt that it was my privilege to lay hold on the arm of the Infinite, and to cling fast in behalf of the ones who so much needed divine help and blessing. I pleaded for a full surrender on the part of all who signified their determination to leave the ranks of the enemy and to take their position henceforth under the standard of Prince Emmanuel. {RH, October 4, 1906 par. 18}

Many children and youth were among the number who bowed low before God in

repentance and confession of sin, while God's servants offered prayer in behalf of these trembling souls. Afterward, the general congregation was dismissed, and those who had come forward were separated into two groups,--the children, and the older ones. A special season of prayer and of counsel was held with each group. Of the children who gathered in the kindergarten tent, thirty gave in their names for baptism the following day. Several of the older ones, including some whose heads were gray, also followed their Lord in baptism.

{RH, October 4, 1906 par. 19}

Those who bore the responsibilities of this camp-meeting felt as if the good work begun must not be allowed to remain unfinished, and so they decided to leave the large tent standing, and continue evening meetings. A company of workers remained encamped on the grounds, and have daily engaged in house-to-house labor. {RH, October 4, 1906 par. 20}

At the urgent request of the California Conference Committee, Elder S. N. Haskell and his wife consented to conduct a Bible training-school for workers while this special effort is being put forth for Oakland. They are now training a group of workers for effective service. {RH, October 4, 1906 par. 21}

It is planned that Elder W. W. Simpson shall begin a series of meetings in Oakland within a very few weeks. With him should be associated a strong force of house-to-house workers. Bible readings should be held in the homes of the people, and our literature should be circulated. Truth, precious truth from the Word of God, is to be presented, both in public and in house-to-house visitation. We have a message that is to prepare a people to stand amid the perils of the last days, and in proclaiming this message we need many men and women filled with the Holy Spirit and with a knowledge of God's Word. {RH, October 4, 1906 par. 22}

Only a little time remains in which to labor. Now is our golden opportunity to give the third angel's message in the large cities. This is especially true of Oakland. Nothing of an ordinary character will be effective in awakening the people of Oakland to a realization of the times in which they are living, and the meaning of signs rapidly fulfilling. A powerful message must be borne, and faithful house-to-house work must be done by consecrated laborers. May the Lord lay upon many the burden of service.

{RH, October 4, 1906 par. 23}

**PERIODICALS / RH - The Review and Herald / October 11, 1906 Universal Guilt During the Time of the End Mrs. E. G. White**

***October 11, 1906 Universal Guilt During the Time of the End***

**Mrs. E. G. White**



There is coming, rapidly and surely, an almost universal guilt upon the inhabitants of the great cities because of the steady increase of determined wickedness. God has given life to man, in order that through a knowledge of the Word and by practising its principles, the human agent may become one with God, obedient to the divine will. But Satan has been working constantly by many devisings to bring man into disfavor with God. {RH, October 11, 1906 par. 1}

In the antediluvian world, human agencies brought in all manner of devisings and ingenious practises to make of no effect the law of Jehovah. They cast aside his authority, because it interfered with their schemes. As in the days before the flood, so now the time is right upon us when the Lord God must reveal his omnipotent power. Even many of those who claim to believe the truth do not practise the truth. They have the Word, but they do not live in accordance with its precepts. Their business affairs are not conducted in harmony with its teachings. In the plans devised by men who desire to execute their own purposes, is revealed the masterly hand of the enemy. Satan is not asleep; he is wide awake, to make of no effect the sure word of prophecy. With skill and deceptive power he is working to counterwork the expressed will of God, made plain in his Word. For years Satan has been gaining control of human minds, through subtle sophistries that he has devised to take the place of the truth. In this time of peril, right-doers, in the fear of God, will glorify his name by repeating the words of David, "It is time for thee, O Lord, to work; for they have made void thy law." {RH, October 11, 1906 par. 2}

Through his prophet Zephaniah the Lord specifies the judgments that he will bring upon evil-doers:-- {RH, October 11, 1906 par. 3}

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, . . . and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. {RH, October 11, 1906 par. 4}

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit. {RH, October 11, 1906 par. 5}

"And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall

become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. {RH, October 11, 1906 par. 6}

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. {RH, October 11, 1906 par. 7}

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. {RH, October 11, 1906 par. 8}

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. . . . Woe unto the inhabitants of the seacoast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." {RH, October 11, 1906 par. 9}

In many places there exist conditions that make these words of warning applicable in this our day. Should not the terrible earthquake that has caused almost complete destruction of San Francisco, one of the largest cities of America, awaken a most earnest interest to seek the Lord while he may be found? Let not our ministers, in their discourses, dwell upon commonplace matters. Now is a time when there should be a humbling of the heart before God. Let us seek him while he is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters. You have no time to lose. Call upon the Lord while he may be found. {RH, October 11, 1906 par. 10}

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. . . . {RH, October 11, 1906 par. 11}

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." {RH, October 11, 1906 par. 12}

In this our day, some whose tongues are deceitful have been presenting as truth many things that they themselves have originated,--as if the law of truth were in their heart and coming from their lips. But the Lord will surely punish every deceitful, lying tongue that has caused his people to err and to turn from the righteousness of Christ. {RH, October 11, 1906 par. 13}

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. {RH, October 11, 1906 par. 14}

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

{RH, October 11, 1906 par. 15}

**PERIODICALS / RH - The Review and Herald / October 18, 1906 "Nineveh, That Great City" Mrs. E. G. White**

**October 18, 1906 "Nineveh, That Great City"**

**Mrs. E. G. White**

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." {RH, October 18, 1906 par. 1}

This is the special message that God bade his servant Jonah bear in the ancient and populous city founded by Asshur, the son of Shem, who "went forth" from "the land of Shinar" about the time of the dispersion from Babel, "and builded Nineveh" along the fertile bank of the Tigris, over two hundred miles to the northward from Babylon. {RH, October 18, 1906 par. 2}

Jonah was bidden to "cry against" the city, but he was averse to bearing any such message. Instead of obeying, he "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish": so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord." {RH, October 18, 1906 par. 3}

God in his providence taught Jonah, by severe affliction, the lesson of obedience that enabled him to fulfil God's purpose in behalf of the inhabitants of Nineveh. The record of his experience, as given in the first and second chapters of Jonah, is worthy of most careful study. {RH, October 18, 1906 par. 4}

"The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. *So Jonah arose, and went* unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey, . . . and he cried, and said, Yet forty days,

and Nineveh shall be overthrown. {RH, October 18, 1906 par. 5}

"So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" {RH, October 18, 1906 par. 6}

As the people of Nineveh humbled themselves before God, and cried to him for mercy, he heard their cry. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." {RH, October 18, 1906 par. 7}

But Jonah revealed that he valued the souls in that wretched city less than he valued his reputation. He feared lest he should be regarded as a false prophet. The compassion shown by God toward the repentant people "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." {RH, October 18, 1906 par. 8}

When Jonah saw the Lord exercising his compassionate attributes in sparing the city that had corrupted its ways before him, he should have co-operated with God in his merciful design. But he lost sight of the interests of the people. Again he yielded to his feelings, and, as the result, he was not grieved over the thought that so large a number must perish because they had not been taught to do right. He felt as if he would rather die than live to see the city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." {RH, October 18, 1906 par. 9}

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." {RH, October 18, 1906 par. 10}

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death." {RH, October 18, 1906 par. 11}

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand; and also much cattle?" {RH, October 18, 1906 par. 12}

Our God is a God of compassion With long-sufferance and tender mercy he deals with the transgressors of his law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe can not behold with any satisfaction the wicked cities, where reign violence and crime. If the people in these cities would repent, as did the inhabitants of Nineveh, many more such messages as Jonah's would be given. {RH, October 18, 1906 par. 13}

Of the disobedient, God now declares: "Although they have been cumberers of my ground, I will forbear with them as long as there is a possibility of their repenting. Toward those who will choose to leave the ranks of the transgressors of my law, and to stand under the blood-stained banner of Prince Emmanuel, I will show mercy and forgiveness. But the end of my forbearance with those who persist in disobedience is approaching rapidly." {RH, October 18, 1906 par. 14}

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven. {RH, October 18, 1906 par. 15}

The forbearance of God has been very great,--so great that when we consider the continuous insult to his holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over his own attributes. But he will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue. {RH, October 18, 1906 par. 16}

Not long ago, in the visions of the night, I was in a large assembly, where the sacredness of God's law was being pointed out. With solemn earnestness a speaker read the one hundred and nineteenth, the one hundred and twenty-sixth, and the one hundred and twenty-seventh psalms. He declared that the wickedness of the world has reached a point where the Lord will certainly interfere. These words were repeated: "The Lord is slow to anger, and of great power, *and will not at all acquit the wicked*. The Lord hath his way in the whirlwind and in the storm, and in the bowels of the earth, and in the clouds wherewith he hides himself." {RH, October 18, 1906 par. 17}

By studying the story of the Amorites, we may learn a lesson regarding God's dealings with the transgressors of his law. God promised Abraham and his posterity the land of Canaan; but centuries passed by before this promise was fulfilled. One reason

given was that the iniquity of the Amorites was not yet full. Though practising idolatry, they had not yet reached the full measure of guilt that was to bring upon them the vengeance of God. Finally, when their period of probation was ended, the command was given for their destruction. {RH, October 18, 1906 par. 18}

God allows men a period of probation; but there is a point beyond which divine patience is exhausted and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth, will be blotted out in mercy to themselves and to those who would otherwise be influenced by their example.

{RH, October 18, 1906 par. 19}

**PERIODICALS / RH - The Review and Herald / October 25, 1906 Drunkenness and Crime Mrs. E. G. White**

***October 25, 1906 Drunkenness and Crime***

**Mrs. E. G. White**

In these times, when the daily newspapers are filled with many horrible details of revolting drunkenness and terrible crime, there is a tendency to become so familiar with existing conditions that we lose sight of the significance of these conditions. Violence is in the land. More intoxicating liquor is used than has ever been used heretofore. The story of the resultant crime is given fully in the newspapers. And yet, notwithstanding the many evidences of increasing lawlessness, men seldom stop to consider seriously the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age. {RH, October 25, 1906 par. 1}

Upon us, to whom God has given great light, rests the solemn responsibility of calling the attention of thinking men and women to the significance of the prevalence of drunkenness and crime with which they are so familiar. We should bring before their minds the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should we uplift the divine standard, and raise our voices in protest against the sanctioning of the liquor traffic by legal enactment. {RH, October 25, 1906 par. 2}

For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly enforced ordinance, that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons. During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and



crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was traceable largely to the disuse of intoxicants. {RH, October 25, 1906 par. 3}

The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons to remain closed forever. But wise counsel was swept aside, and within a few short weeks permission was given the liquor dealers to reopen their places of business, upon the payment of a considerably higher license than had formerly been paid into the city treasury. {RH, October 25, 1906 par. 4}

In the calamity that befell San Francisco, the Lord designed to wipe out the liquor saloons that have been the cause of so much evil, so much misery and crime; and yet the guardians of the public welfare have proved unfaithful to their trust, by legalizing the sale of liquor. Those who have been placed in positions of official responsibility, and who in the recent past have become thoroughly familiar with the advantages of the closed saloon, now deliberately choose to enact laws sanctioning the carrying on of the liquor traffic. They know that in doing this, they are virtually licensing the commission of crime; and yet their knowledge of this sure result deters them not. {RH, October 25, 1906 par. 5}

The evils that are so apparent at the present time, are the same that brought destruction to the antediluvian world. "In the days that were before the flood" one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme; life itself was unsafe. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being. {RH, October 25, 1906 par. 6}

"As the days of Noah were, so shall also the coming of the Son of man be." The drunkenness and the crime that now prevail, have been foretold by the Saviour himself. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of our Lord. The very conditions we see in the great cities of our land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of human enactments; the dead and the dying whose destruction can be traced to the use of poisonous liquor,--all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven. {RH, October 25, 1906 par. 7}

O, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! As faithful colaborers with God, we must bear a clear, decided testimony on the temperance question. {RH, October 25, 1906 par. 8}

The Lord can not bear much longer with an intemperate and perverse generation. In days of old, when Moses was rehearsing the desire of Jehovah concerning his people, there were uttered against the drunkard the following words: -- {RH, October 25, 1906 par. 9}

"The Lord will not spare him, but then the anger of the Lord and his jealousies shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." {RH, October 25, 1906 par. 10}

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives he has spared, as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. Today, in many places, men are being tried in courts of justice, because under the influence of drugged liquor they have committed all manner of violence and sin. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks. {RH, October 25, 1906 par. 11}

Well could it be said of the cities in our world today, as the Saviour declared of the cities "wherein most of his mighty works were done," "Woe unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom he has spared as he spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God, and caused the devastation of that in which they took so much pride. {RH, October 25, 1906 par. 12}

Human lives have been wonderfully preserved. Should there not be an acknowledgment of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor saloons that have wrought so much evil, be entirely abolished? {RH, October 25, 1906 par. 13}

God is now withholding further vengeance, in order that a faithful work may be done by his ministers. Let there be proclaimed, with no uncertain sound, the message: "Watch; . . . for in such an hour as ye think not the Son of man cometh." In every place is to be heard the voice of the faithful sentinel of truth. God is now calling upon his servants to engage in this closing work of warning the world. Those whose talents have heretofore been tied up in mercantile and other worldly pursuits, are now to plan to use their talents speedily in proclaiming the third angel's message. Let not Satan keep you from engaging in this work. Count the cost of delay. Souls are perishing in sin. We must now improve every opportunity. {RH, October 25, 1906 par. 14}

The world is to be warned; soon Jesus will come. We are to allow nothing to interpose between us and the work God has given us to do. The people must hear the truth in clear, distinct lines. Just at this time we must make special efforts to bring the truth before those who live in our cities. As we near the close of this earth's history, we shall see repeated in many other places the calamity that befell San Francisco. Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of

many precious souls.

{RH, October 25, 1906 par. 15}

**PERIODICALS / RH - The Review and Herald / November 1, 1906 "Prepare Ye the Way of the Lord" Mrs. E. G. White**

**November 1, 1906 "*Prepare Ye the Way of the Lord*"**

**Mrs. E. G. White**

In John the Baptist God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. The angel, in announcing John's mission and work, said: "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

{RH, November 1, 1906 par. 1}

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence, and preserve a sacred sense of the majesty of God. {RH, November 1, 1906 par. 2}

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth. {RH, November 1, 1906 par. 3}

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords girded at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone, and cut to the heart with a sense of their sins. {RH, November 1, 1906 par. 4}

John called every class to repentance. He met sin with open rebuke, in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, and officers trained in all court etiquette, wily, calculating tax-gatherers and world-renowned men, listened to his words. They had confidence in

his plain statements, and were convicted of sin. {RH, November 1, 1906 par. 5}

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners. Repent, Pharisees and Sadducees. Repent, "for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,--"Prepare to meet thy God." We are to lift up the standard and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. {RH, November 1, 1906 par. 6}

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of God who had created them, nor cared to do his will. The rebuke of God was upon them because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth,. . . and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth." {RH, November 1, 1906 par. 7}

In his teachings Christ referred to this. "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." {RH, November 1, 1906 par. 8}

Look at the picture which the world presents today. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions. {RH, November 1, 1906 par. 9}

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of

Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lust; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude leaves the testimony for the believers: "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." {RH, November 1, 1906 par. 10}

It is living earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. {RH, November 1, 1906 par. 11}

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God, will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified.

{RH, November 1, 1906 par. 12}

**PERIODICALS / RH - The Review and Herald / November 8, 1906 A Solemn  
Message to the Church Mrs. E. G. White**

***November 8, 1906 A Solemn Message to the Church***

**Mrs. E. G. White**

We are rapidly nearing the close of this earth's history. The end is very near, much nearer than many suppose, and I feel burdened to urge upon our people the necessity of seeking the Lord earnestly. Many are asleep, and what can be said to arouse them from their carnal slumber? The Lord would have his church purified, before his

judgments shall fall more signally upon the world. {RH, November 8, 1906 par. 1}

"Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." {RH, November 8, 1906 par. 2}

Christ will remove every pretentious cloak. No mingling of the true with the spurious can deceive him. "He is like a refiner's fire," separating the precious from the vile, the dross from the gold. {RH, November 8, 1906 par. 3}

Like the Levites, God's chosen people are set apart by him for his special work. Every true Christian bears priestly credentials. He is honored with the sacred responsibility of representing to the world the character of his Heavenly Father. He is to heed well the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." {RH, November 8, 1906 par. 4}

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. {RH, November 8, 1906 par. 5}

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." {RH, November 8, 1906 par. 6}

I am instructed to urge upon our people most earnestly the necessity of religion in the home. Among the members of the household there is ever to be a kind, thoughtful consideration. Morning and evening let all hearts be united in reverent worship. At the season of evening worship, let every member of the family search well his own heart. Let every wrong that has been committed be made right. If, during the day, one has wronged another, or spoken unkindly, let the transgressor seek pardon of the one he has injured. Often grievances are cherished in the mind, and misunderstandings and heartaches are created that need not be. If the one who is suspected of wrong be given an opportunity, he might be able to make explanations that would bring relief to other members of the family. {RH, November 8, 1906 par. 7}

"Confess your faults one to another, and pray one for another," that ye may be healed of all spiritual infirmities, that sinful dispositions may be changed. Make diligent work for eternity. Pray most earnestly to the Lord, and hold fast to the faith. Trust not in the arm of flesh, but trust implicitly in the Lord's guidance. Let each one now say, "As for me, I will come out, and be separate from the world. I will serve the Lord with full purpose of heart." {RH, November 8, 1906 par. 8}

"For we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded. And if



so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake): but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. {RH, November 8, 1906 par. 9}

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." {RH, November 8, 1906 par. 10}

Shall we heed the warnings that God has given? The Lord will show his loving favor to those who will keep his commandments. The Word, the living Word, received and obeyed, will be a savor of life unto life. The reception of the truth will regenerate and cleanse the sinful soul. {RH, November 8, 1906 par. 11}

This work of individual purification of character can not be safely delayed. Let our brethren and sisters take hold diligently of this work, co-operating with him who "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." {RH, November 8, 1906 par. 12}

Put away all deception. Let no one idolize his own opinions. Take your position decidedly to be fully consecrated to truth and righteousness. Christ is ready to receive all who will come to him. Exercise a firm faith in all the promises of God. With confession and prayer, take your stand to be wholly the Lord's henceforth and forever. {RH, November 8, 1906 par. 13}

To my ministering brethren I would say, Unite in a work of humbling your souls before God. Some have lost their first love, and need a new experience. Be determined that you will not yield to the enemy. Be patient toward all men, remembering that Christ has died for them. Improve every capability for the Lord's work, and labor faithfully, untiringly, to save souls. Seek to arouse the churches by your own zeal. Thus you may be the Lord's helping hand laborers together with him. {RH, November 8, 1906 par. 14}

We all have a part to act in the Lord's great plan for his work in the earth. We shall all have something to do, though it may be in jots and tittles, as opportunities present themselves. {RH, November 8, 1906 par. 15}

If these warnings are not heeded, if diligent work is not made to overcome and put away defects of character, God will soon have finished the work of judgment, and many

will be found wanting. Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? We can not afford to delay this work of confession and humbling of soul, that our offerings may be acceptable unto God. Fulness of joy is to be found in an entire surrender to God.

*Sept. 5, 1906.*

{RH, November 8, 1906 par. 16}

**PERIODICALS / RH - The Review and Herald / November 15, 1906 Christian  
Liberality Mrs. E. G. White**

**November 15, 1906 *Christian Liberality***

**Mrs. E. G. White**

Under the Jewish system, God's chosen people were required to cherish a spirit of liberality, both in sustaining his cause and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields -- corn, wine, and oil -- were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, and of the grain when the wheat was thrashed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. {RH, November 15, 1906 par. 1}

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds; that the God of heaven sent them sunshine and rain for their seed-time and harvest; and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods. {RH, November 15, 1906 par. 2}

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt; they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." {RH, November 15, 1906 par. 3}

His people had small possessions, and no flattering prospect of adding to them; but an object was before them,--to build the tabernacle of God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their

duty to give back to the Lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated. {RH, November 15, 1906 par. 4}

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect that a building would be erected for the worship of God. They gave more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gave thanks in these words: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." {RH, November 15, 1906 par. 5}

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his. {RH, November 15, 1906 par. 6}

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven that moth can not corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes. {RH, November 15, 1906 par. 7}

Can Christians who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit primarily their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn. {RH, November 15, 1906 par. 8}

It is written, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners. {RH, November 15, 1906 par. 9}

The spirit of liberality is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out in actual benevolence and good works, is the true fruit of

the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death. {RH, November 15, 1906 par. 10}

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God. {RH, November 15, 1906 par. 11}

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls. {RH, November 15, 1906 par. 12}

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. O, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal. {RH, November 15, 1906 par. 13}

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause! When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many who are able to give liberally when the cause is in need, selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, giving a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, revealed selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside. {RH, November 15, 1906 par. 14}

God has made us all his stewards, and in no case has he authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and him who gave us all we have. How can others do *our* work of benevolence any better than we can do it

ourselves? So far as practicable, God would have every man an executor of his own will in this matter, during his lifetime. {RH, November 15, 1906 par. 15}

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory. {RH, November 15, 1906 par. 16}

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness, and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation: "Take heed, and beware of covetousness." "Ye can not serve God and mammon." {RH, November 15, 1906 par. 17}

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that deadens the spirituality of many in the church, and removes from them the favor of God. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten. {RH, November 15, 1906 par. 18}

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price; we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence? {RH, November 15, 1906 par. 19}

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to heaven, discouraged by his reception! What if he had never passed through that soul-agony in the garden of Gethsemane that forced from his pores great drops of blood! {RH, November 15, 1906 par. 20}

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, many shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal the senses of many to the claims of God. {RH, November 15, 1906 par. 21}

O, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give, while we have the power. Let us do, while we have the strength. Let us work, while

it is day. Let us devote our time and our means whole-heartedly to the service of God, that we may have his approbation, and receive his reward.

{RH, November 15, 1906 par. 22}

**PERIODICALS / RH - The Review and Herald / November 22, 1906 "Even at the Door" Mrs. E. G. White**

**November 22, 1906 "*Even at the Door*"**

**Mrs. E. G. White**

**(*Reading for Sabbath, December 22*)**

Jesus is coming again. Before parting with his disciples on the earth, he gave them the promise of his return. "Let not your heart be troubled," he said; "in my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, November 22, 1906 par. 1}

The exact day and hour of Christ's coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. "There shall be signs," he said, "in the sun, and in the moon, and in the stars." "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Upon the earth, he said, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." {RH, November 22, 1906 par. 2}

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." {RH, November 22, 1906 par. 3}

The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famine have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place. {RH, November 22, 1906 par. 4}

Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand



is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time. {RH, November 22, 1906 par. 5}

The Lord calls upon those who believe in him to be workers together with him. While life shall last, they are not to feel that their work is done. Shall we allow the signs of the end to be fulfilled without telling people of what is coming upon the earth? Shall we allow them to go down in darkness without having urged upon them the need of a preparation to meet their Lord? Unless we ourselves do our duty to those around us, the day of God will come upon us as a thief. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. {RH, November 22, 1906 par. 6}

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed. The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then shall the end come. {RH, November 22, 1906 par. 7}

The day of Christ's coming will be a day of judgment upon the world. When the multitude of the lost--those whom God has favored with great light, but who rejected the light; those who might have been saved, had they obeyed God's law, but who refused to obey--when these see the Son of man coming in the clouds of heaven, they will understand the great sacrifice made in their behalf; they will understand the unmeasured love of the Redeemer, his incarnation, the sweat-drops of blood, the marks of the nails in his hands and feet, the pierced side; and they will ask to be hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, and hear the loud cry, "Release unto us Barabbas." They hear the question, What shall be done with Jesus? and the answer, "*Crucify him, crucify him!*" {RH, November 22, 1906 par. 8}

The reign of appearance and pretense is over. The righteous Judge speaks with awful emphasis as he utters the sentence, "I never knew you: depart from me." {RH, November 22, 1906 par. 9}

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. {RH, November 22, 1906 par. 10}

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus he welcomes them, to live hereafter in eternal communion with himself. And every voice in

the heavenly mansions echoes and echoes the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." {RH, November 22, 1906 par. 11}

Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend him. He will come to honor those who have loved him and kept his commandments, and to take them to himself. He has not forgotten them or his promise. {RH, November 22, 1906 par. 12}

There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." {RH, November 22, 1906 par. 13}

That time is near. A little while, and we shall see the King in his beauty. A little while, and he will present his faithful ones "faultless before the presence of his glory with exceeding joy." {RH, November 22, 1906 par. 14}

No human language can fully describe the reward of the righteous. It will be known to those only who behold it. There the heavenly Shepherd leads his flock to fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing of the nations. There are everflowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. {RH, November 22, 1906 par. 15}

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." {RH, November 22, 1906 par. 16}

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . mine elect shall long enjoy the work of their hands." {RH, November 22, 1906 par. 17}

There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away." "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." {RH, November 22, 1906 par. 18}

In the earth made new, only righteousness shall dwell. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

{RH, November 22, 1906 par. 19}

## Oakland and San Francisco--No. 1 Mrs. E. G. White

**November 29, 1906 *The Work in Oakland and San Francisco--No. 1***

### **Mrs. E. G. White**

Ever since the close of the camp-meeting held at Oakland, Cal., July 19-29, 1906, aggressive labor has been put forth in that city. For a time, the large tent and about twenty of the family tents were left standing, to accommodate the workers that remained. Elder S. N. Haskell, assisted by Elder E. J. Hibbard, had charge of the company of laborers. {RH, November 29, 1906 par. 1}

Sabbath and Sunday, August 18 and 19, I spent in Oakland. The meetings were still in progress. Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number of these students engaged in the afternoon work. While in Oakland, I had the privilege of speaking to these workers, and to our brethren and sisters from the Oakland, Berkeley, Alameda, and San Francisco churches. All assembled in the large tent for a union service. The Lord gave me freedom in the presentation of truth. {RH, November 29, 1906 par. 2}

The labors of Elder and Mrs. Haskell have been greatly blessed of God. One day a woman, a stranger, slipped two coins into Sister Haskell's hand. Sister Haskell thought them to be two twenty-five-cent pieces, but when she looked, she saw that they were twenty-dollar gold pieces. Sister Haskell asked the stranger if she had not made a mistake, but she replied that she had not. The woman refused to give her name, but it has since been learned that she is not of our people. {RH, November 29, 1906 par. 3}

A few days later, our brethren were obliged to vacate the place they had been occupying with the tents, as a circus was coming to occupy the grounds. {RH, November 29, 1906 par. 4}

Friday, August 31, I made another trip to Oakland. As the large tent had been taken down, our people secured the use of the Congregational church, corner Eighteenth and Market Streets, for our Sabbath services. A few months ago our own church building in Oakland was sold, and our brethren and sisters are meeting in this rented church until some more permanent arrangement can be made. {RH, November 29, 1906 par. 5}

On Sabbath morning Elder Haskell spoke in the Laguna Street church in San Francisco--the church that was not destroyed by the earthquake; Elder Hibbard spoke in Oakland, others in Alameda and Berkeley. In all these churches the appointment was given out that I would speak in the afternoon. {RH, November 29, 1906 par. 6}

When I reached the church, I found the room crowded. I felt impressed to urge upon all our people present the necessity of taking a decided interest in working Oakland. We must not allow the enemy to come in and sow his tares among the precious seeds of truth that have already been sown. There are many religious movements, many "isms," but Christ will identify himself with the needy souls who are seeking after truth. We

need true workers,--workers whose hearts and minds are imbued with the truth, workers who will act a part in bringing the truth to other minds. Every Christian should be a missionary, working for the salvation of souls. {RH, November 29, 1906 par. 7}

The children in our families need thorough instruction in the Bible. Let every soul put his talent of means, and his talent of speech, into the service of God. We are not to condemn others, but we must win them to a knowledge of the truth. {RH, November 29, 1906 par. 8}

Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service. God will use humble men. He will make of every consecrated man a light-bearing Christian. Not the most eloquent in speech, not those who are the best versed in so-called theology, are always the most successful, but those who will work diligently and humbly for the Master. The blessing of God rests upon those who are meek and lowly,--upon those who have the faith that works by love and purifies the soul. {RH, November 29, 1906 par. 9}

Before the close of the discourse, I asked all to arise who would stand faithfully by Elder Haskell and his wife, by Elder Hibbard, and by those who were laboring with them. I urged the brethren and sisters to consider that now is the opportune time to work Oakland, and that to every man is given his work. I asked, "How many will pledge themselves to be in earnest in this work?" The whole congregation responded by rising, and we were encouraged to hope that much good would be accomplished by their united efforts. {RH, November 29, 1906 par. 10}

On Sunday afternoon, I spoke again to our people assembled in the Congregational church. {RH, November 29, 1906 par. 11}

A short time later, a vacant lot was found in a good residence district; and here a large tent and several smaller tents were pitched. The Bible training-school was continued daily, and evening services were held. {RH, November 29, 1906 par. 12}

During the month of September I made two more visits to Oakland, speaking to our people in the Congregational church each time, and also speaking in the tent. {RH, November 29, 1906 par. 13}

I have felt stirred with an intense desire to do all in my power to encourage the faithful workers in Oakland, as I have realized that many souls in this city and in near-by cities are in great peril. Satan is doing all in his power to make of no effect the merciful warnings of Jehovah. Notwithstanding the heavy judgments of God, the wickedness in San Francisco and in Oakland is increasing. {RH, November 29, 1906 par. 14}

Thursday, October 18, I visited Oakland for the fifth time since the close of the July camp-meeting. The California Conference had just perfected all arrangements for beginning a series of tent-meetings in the very heart of the city, on Broadway, half a block south of the post-office. Elder Wm. W. Simpson is bearing a large share of the burden of these meetings, and is doing everything in his power to present the third angel's message in such a manner that all who hear may understand that the Bible lies at the foundation of all his statements. His strongest arguments are based on the plain words of the Old and New Testaments. {RH, November 29, 1906 par. 15}

Brother Simpson's first meeting was held in the First Congregational church, corner Twelfth and Clay Streets, Thursday evening, the eighteenth. An intelligent class of people listened attentively for a full hour, as he spoke on the Millennium. Friday evening his first meeting was held in the large tent. The attendance was good. Saturday night the attendance was considerably larger, and many for the first time listened to an exposition of the first two chapters of Daniel. These evening discourses have been continued regularly, and the attendance is reported to be on the increase. {RH, November 29, 1906 par. 16}

Brother Simpson dwells especially on the significance of the prophecies in the books of Daniel and the Revelation. By means of ingeniously contrived charts and symbolic representations, he holds the attention of the people, while he endeavors to preach the word. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions. Those who attend his lectures and are not converted, must practically reject the Word of God. {RH, November 29, 1906 par. 17}

Elder Haskell and his wife, with some helpers, have just opened a Bible training-school in San Francisco, with headquarters at the Laguna Street church. The Lord blessed their efforts in Oakland, and they helped lay the foundation for a broad work to be carried forward in that city. Now, they enter San Francisco to do a similar work. {RH, November 29, 1906 par. 18}

From town to town, from city to city, from country to country, the warning message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith. In the golden censer of truth, as presented in the Scriptures, there is that which will convict and convert souls. As the truth that our Saviour came to this world to proclaim, is presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life coming from the Source of all life is to take possession of every faithful laborer. O, how little do we comprehend the breadth of our mission! We need to have earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal.

{RH, November 29, 1906 par. 19}

**PERIODICALS / RH - The Review and Herald / December 6, 1906 The Work in Oakland and San Francisco--No. 2 Mrs. E. G. White**

**December 6, 1906 *The Work in Oakland and San Francisco--No. 2***

**Mrs. E. G. White**

When a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from co-operating with God and with his brethren.

{RH, December 6, 1906 par. 1}

This has not always been fully understood. Satan has often brought in a spirit that has made it impossible for church-members to discern opportunities for service. Believers have not infrequently allowed the enemy to work through them at the very time when they should have been wholly consecrated to God and the advancement of his work. Unconsciously they have wandered far from the way of righteousness. Cherishing a spirit of criticism and fault-finding, of pharisaical piety and pride, they grieve away the Spirit of God, and greatly retard the work of God's messengers. {RH, December 6, 1906 par. 2}

This evil has been pointed out many times and in many places. Sometimes those who have indulged in a censorious, condemnatory spirit have repented and been converted. These God has been able to use to his name's honor and glory. {RH, December 6, 1906 par. 3}

### ***Experiences in Europe***

We met this evil in Europe more than once. At the Basel missionary conference, Sept. 17, 1885, I spoke to the delegates regarding methods of labor, and appealed to them to "preach the truth with the meekness of simplicity." "There are always those in the church and out," I declared, "who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticizing, exacting spirit, a desire to find something to condemn in their brethren and sisters." I referred to instances that had come under my notice, of professed Christians' accusing one another at times when general meetings of the most solemn interest were in progress. "All the religion many have," I continued, "is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent-meeting was held near the place where she lived, but instead of taking hold to help those who were laboring very hard in the meetings, or to receive help herself, this woman stood back to criticize. . . . We shall ever have just such people to deal with in this world." God calls upon all such to repent, and be reconverted. {RH, December 6, 1906 par. 4}

In November, 1885, I bore a plain message to our brethren and sisters in Christiania, Norway. It was at a time when plans for aggressive work had been laid--when every church-member should have stood ready to lend a willing hand in upholding the servants of God sent to Scandinavia to proclaim the third angel's message by voice and pen in that part of the world. From the report of the words spoken by me to the Christiania church, I quote the following:-- {RH, December 6, 1906 par. 5}

"If those who indulge in unkind criticism or idle talk could realize that an angel of God is noting down their words, and that all are to appear against them in the judgment, they would be far more careful as to what is entered on that book of records. How must the continual fault-finding appear to the heavenly messengers who are sent forth to minister to God's people? Would that the eyes of all might be opened, that they might



see the holy angels walking among them. Surely they would be more guarded; instead of judging their brethren and sisters, and talking of their weaknesses, they would be seeking God with the whole heart. . . . {RH, December 6, 1906 par. 6}

"Let no Christian be found an accuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticize and condemn one another. We are not to take part in his work. These are days of trial and of great peril; the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak. . . . {RH, December 6, 1906 par. 7}

"In our labor for the Christiania church we faithfully presented before them the far-reaching requirements of God's law, and the great need, on the part of the members, of thorough repentance and returning unto the Lord. During our meetings, the dear Saviour came very near to us again and again. A good work was begun. We called them forward for prayers several times, and though this was a new experience to them, there was a quick and hearty response. Earnest, heartfelt confessions were made. Several had become discouraged and backslidden because of the accusing spirit manifested, and the lack of love for God and for one another. These humbly confessed their own wrong in allowing their faith in God and the truth to become weakened. . . . Others acknowledged that they had indulged a critical, fault-finding spirit. Many said that they had never realized as now the importance of the truth, and the influence that it must have upon the life and character. Not a few testified with gratitude that they had received God's blessing as never before. {RH, December 6, 1906 par. 8}

"We were very thankful for every token that this dear people were obtaining a sense of their true condition. But some who should have been personally interested, were looking on as if they had no interest at stake. The testimonies which the Lord gave them did not seem to be received. They did not break the bands that held them under condemnation of the Spirit of God. The Saviour was knocking at the door of their hearts, but they were unwilling then and there to remove the rubbish that barred his entrance. The Lord's time was not their time. Had they cleared the way, the Lord would have given them an experience of the highest value." {RH, December 6, 1906 par. 9}

### ***Experiences in Australia***

By divine direction, we made special efforts in Australia to reach men and women in cities through wisely conducted camp-meetings. It was thus that the work in Newcastle, New South Wales, was started, late in 1898. It was "thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission." {RH, December 6, 1906

par. 10}

For several weeks before the beginning of this meeting, I carried a very heavy burden. Into the church at Cooranbong there had come a spirit very displeasing to God,--a spirit of fault-finding and criticism. Sabbath after Sabbath, I bore a plain message regarding this sin. Before the opening of the Newcastle meeting, I wrote regarding these efforts to a brother in responsibilities, as follows:-- {RH, December 6, 1906 par. 11}

"On Sabbath, December 3, the burden was heavy upon me. I spoke the words the Lord gave me. In the early morning I had written out a message for the church, which I read and commented upon. Notwithstanding the appeal made, in the social meeting there was no break. Very good testimonies were borne by some, but I felt that we had no special victory. I then knelt down and prayed, and yet there seemed to be the same tied-up spirit. . . . {RH, December 6, 1906 par. 12}

"Last Sabbath, December 10, I again read important matter. As I read, the power of God was upon me, and I spoke very plainly. The Lord must impress the heart. I can only speak to the ear. {RH, December 6, 1906 par. 13}

"I entreated, I pleaded with the people to set their hearts in order before the camp-meeting. We are living amid the perils of the last days, and we must gather up and appreciate every ray of light. Our testimony must be plain, truthful, and searching. But it must not reveal in any degree a censorious, fault-finding spirit. . . . Satan can do the fault-finding for the whole world. We may grieve, but we must not fret. We can be sorrowful; we will not scold. I know the battle is often severe. We can not avoid the injunction, 'Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men.' {RH, December 6, 1906 par. 14}

It was to the members of the Cooranbong church that we looked largely for help at the Newcastle meeting. Newcastle was unentered territory, and much depended on the spiritual condition of the brethren and sisters who would attend from Cooranbong. This is one reason why I was so burdened over the spirituality of this church. Special opportunities for service would be afforded in Newcastle, and God desired that those who claimed to be his representatives should be prepared to bear their share of the responsibilities of the meetings and house-to-house work. {RH, December 6, 1906 par. 15}

### ***An Impressive Dream***

It was at the very beginning of this meeting, and immediately after the weeks of anxious labor to rid the Cooranbong church of the spirit of criticism, that the Lord revealed the spiritual condition of many, through an impressive dream. This dream was afterward published; but it contains instruction which throws much light on conditions existing today in some of our churches where every member should be wide awake to improve unusual opportunities for soul saving. The dream, with the accompanying instruction, as published, is as follows:-- {RH, December 6, 1906 par. 16}

"During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was

the burden of my labor,--the opening of our hearts to the Holy Spirit. . . . {RH, December 6, 1906 par. 17}

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have you received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you. {RH, December 6, 1906 par. 18}

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character. {RH, December 6, 1906 par. 19}

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven. {RH, December 6, 1906 par. 20}

"Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be found as something apart from him. {RH, December 6, 1906 par. 21}

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: "Learn of me; for I am meek and lowly in heart." Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren.' {RH, December 6, 1906 par. 22}

"As these words were spoken, I saw that some turned sadly away and mingled with

the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken which rebuked spiritual pride. This pride God will not tolerate. It is inconsistent with his Word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call upon him while he is near. 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'"

{RH, December 6, 1906 par. 23}

**PERIODICALS / RH - The Review and Herald / December 13, 1906 The Work in Oakland and San Francisco -- No. 3 Mrs. E. G. White**

**December 13, 1906 *The Work in Oakland and San Francisco -- No. 3***

**Mrs. E. G. White**

Sabbath afternoon, October 20, I felt impelled by the Spirit of God to appeal once more to our brethren and sisters living in Oakland, Berkeley, Alameda and San Francisco, to rise nobly to their high privileges, and fulfil the purpose that God desires to work through them. I spoke in the Oakland church, as follows:-- {RH, December 13, 1906 par. 1}

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." {RH, December 13, 1906 par. 2}

Mark especially the words, "The reproaches of them that reproached thee fell on me." O, that these words might sink deep into the heart of every one who thinks he is doing God's service while finding fault with others! This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ himself. {RH, December 13, 1906 par. 3}

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." {RH, December 13, 1906 par. 4}

We are to be Bible Christians. We are to study the Word, and to carry out this Word in every particular. Then we shall know that Christ Jesus is our efficiency, our healer, our strength, our front-guard and our rearward. Then we shall have the help and the power that God alone can give. {RH, December 13, 1906 par. 5}

God desires that his commandment-keeping people shall stand on vantage-ground. He desires that they shall stand before him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into his image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who claim to believe it. {RH, December 13, 1906 par. 6}

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Why? That we shall be of a great variety of minds?--O, no! The apostle exhorts you to be "likeminded one toward another according to Christ Jesus: *that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.*" {RH, December 13, 1906 par. 7}

What does this injunction entail?--It places us under obligation to God. It leaves us where we must understand that we are amenable to him alone. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of manifesting animosity toward one another. {RH, December 13, 1906 par. 8}

My dear brethren and sisters, God is not pleased with a spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Christ Jesus. Those who are striving to keep the commandments of God, ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that he may lift us up. {RH, December 13, 1906 par. 9}

The apostle continues: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." {RH, December 13, 1906 par. 10}

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ himself has declared, "Ye are the light of the world." We are to seek to be light-bearers. And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the light-bearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "*see your good works, and glorify your Father which is in heaven.*" As the result of these good works, an influence will go forth that will bring salvation to those who behold it. God desires us to keep our light constantly shining. {RH, December 13, 1906 par. 11}

In the night season God has revealed to me the spiritual condition of the



church-members living in Oakland and the near-by cities. A large standard was uplifted at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking-glass, from the face of which every one who looked saw reflected himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God, and immediately began to confess their own wrong-doing; and, O, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed. {RH, December 13, 1906 par. 12}

I shall never be satisfied until just such an experience comes into the church here. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, O why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put him to open shame, by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do, by looking unto Jesus and by realizing how our course must appear in his sight, and how he must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I can not sleep more than a few hours; and often, in the hours of the night I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set thy people in order, before it shall be everlastingly too late! {RH, December 13, 1906 par. 13}

At times during these seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and near-by places,--souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion. {RH, December 13, 1906 par. 14}

God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the Divine. There remains now only a little while in which we can work to save our own souls and the souls of others; and all that God has given us should be cleansed and sanctified to his service. We should clear the King's highway, in order that God's messengers shall not be impeded as they try to advance. We should come into working order, and into perfect unity with one another. Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path which leads to life everlasting. {RH, December 13, 1906 par. 15}

O, that every soul would prostrate himself before God, yielding himself unreservedly to him, and solemnly vowing that with Heaven's help he will henceforth keep his lips from all guile; that he will keep the life sanctified; that in every word and act he will honor and glorify the Lord! If thorough work were done, what a missionary company we



should have with which to work these cities! O, what numbers we could have to send into places where the people have never heard the third angel's message! {RH, December 13, 1906 par. 16}

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit. {RH, December 13, 1906 par. 17}

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. Prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. Open the door of the soul-temple, and let the Saviour in. "Behold, I stand at the door, and knock," he says. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." {RH, December 13, 1906 par. 18}

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that, by the aid of the Holy Spirit, we may be prepared to present the third angel's message before others who need it so much. Now is our opportunity. May God help us, that we may be converted. {RH, December 13, 1906 par. 19}

Dear brethren and sisters, if there are any of you who desire to say anything this afternoon, be free to speak. Are you ready to rededicate yourselves to God? Christ is ready; he is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here today, my brother, my sister? These are the hours of the Sabbath; you can not spend them any better than by clearing the King's highway. Remove the root of bitterness from your heart. Do not break off the top of it. Root it out, lest springing up again, many shall be defiled. You can not afford to be content with half-hearted work. Dig it out by the roots; and then God will help you to be reconverted.

{RH, December 13, 1906 par. 20}

As I spoke these and many like words to the brethren and sisters assembled. I felt the power of God thrilling me through and through. My talk was followed by a social meeting, and before the service closed, I offered a prayer to God for his converting power to rest upon those who are not yet prepared to co-operate with God and their brethren, in the special efforts now being put forth. {RH, December 13, 1906 par. 21}

As we arose from prayer, the whole congregation united in singing one of my favorite hymns, "Jesus, Lover of my soul." A deep solemnity seemed to pervade the entire assembly as the people separated to return to their homes. We hope for better days as the result of this meeting.

{RH, December 13, 1906 par. 22}

**PERIODICALS / RH - The Review and Herald / December 20, 1906 The Work in Oakland and San Francisco--No. 4 Mrs. E. G. White**

**December 20, 1906 *The Work in Oakland and San Francisco--No. 4***

**Mrs. E. G. White**

About four years ago, when Elder Haskell and others were conducting a Bible training-school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church-member to labor as his helping hand, seeking by loving ministry to win souls to Christ." {RH, December 20, 1906 par. 1}

"The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks his people to repent, be converted, and return to their first love, which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer." {RH, December 20, 1906 par. 2}

And to the church in Los Angeles, over a year ago, when the Lord was mightily stirring the people through the tent-meetings in progress, was sent the word:-- {RH, December 20, 1906 par. 3}

"Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church-members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain grace for themselves, and the work of the Lord will be advanced. {RH, December 20, 1906 par. 4}

"This is the way we used to do. We prayed for our own souls and for those who were carrying on the work. The Lord Jesus declares that where two or three are gathered together in his name, he is in the midst of them, to bless them. Let there be less talking, and more sincere, earnest prayer. {RH, December 20, 1906 par. 5}

"I fear that the effort that is being made to proclaim the truth in Los Angeles will not be appreciated. Let every man come up to the help of the Lord against the mighty foe. Where a special effort is made, as has been revealed by the evangelistic work done in Los Angeles, let every member of the church draw near to God. Let all search their own hearts with the light that shines from the Word. If sin is discovered, let it be confessed and repented of. Let every helper be in good working order. The Lord will hear and answer prayer. Let not the church-members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected, those in whose behalf special efforts have not heretofore been put forth. {RH, December 20, 1906 par. 6}

"Where such an effort is made as has been made in Los Angeles, let the members

of the church clear the King's highway, and help with their means in the work being done. Let them show that they are in perfect harmony. Let them be on hand at the meetings, armed and equipped for service, ready to talk with any one who may be interested. Let them pray and work for the lost sheep. {RH, December 20, 1906 par. 7}

"Let the second chapter of Second Timothy be impressed on the heart and brought into the practical life. Let not this season pass and leave the church uninfluenced by the truth that has been proclaimed. There is danger of the church's being in a self-satisfied, indifferent, backslidden condition during this time of special blessing, when the Word of God is being presented. Awake, my brethren, awake, and do not let angels see that you feel but little obligation to act your part in sustaining the work that is being done. Be wide awake. Pray while going about your daily duties. Draw strength from Christ; and let your hearts be filled with the deepest gratitude that the Lord is working. Be laborers together with him. {RH, December 20, 1906 par. 8}

"This is Los Angeles' opportunity. If the members of the church will come humbly before God, putting all that is wrong out of their hearts, and consulting him at every step, he will manifest himself to them, and will give them courage in him."

{RH, December 20, 1906 par. 9}

This instruction is specially applicable to the churches at Oakland, Alameda, Berkeley, and San Francisco. Long has the light of present truth been shining upon the pathway of the believers in these churches. In a peculiar sense have they been favored with unusual light and unusual privileges. And now, when the judgments of heaven have led thinking men and women to pause and reflect what these things mean, a golden opportunity is given every believer to co-operate heartily with the messengers of truth who have come to tell the people that Jesus is soon coming again. {RH, December 20, 1906 par. 10}

In this time, when God's message of warning is being so clearly proclaimed in these cities, every believer should carefully study and take heed to the words of counsel written by Paul to Timothy:-- {RH, December 20, 1906 par. 11}

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. {RH, December 20, 1906 par. 12}

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." {RH,

December 20, 1906 par. 13}

If, in this opportune time, the members of the churches will come humbly before God, putting out of their hearts all that is wrong, and consulting him at every step, he will manifest himself to them, and will give them courage in him. We must be ready to use our God-given capabilities in the work of the Lord. We must be ready to speak words in season and out of season,--words that will help and bless. {RH, December 20, 1906 par. 14}

As the church-members do their part faithfully, the Lord will lead and guide his chosen ministers, and strengthen them for their important work. In much prayer let us all unite in holding up their hands, and in drawing bright beams from the heavenly sanctuary. We are soul-hungry to see the work advancing as it should. Christ is our alpha and our omega. Only in his strength can we gain success.

{RH, December 20, 1906 par. 15}

## **PERIODICALS / RH - The Review and Herald / December 27, 1906 How Shall We Observe the Holidays? Mrs. E. G. White**

### **December 27, 1906 *How Shall We Observe the Holidays?***

**Mrs. E. G. White**

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." {RH, December 27, 1906 par. 1}

Shall we follow Christ as our pattern? In his life of self-sacrifice was seen not one jot or tittle of selfishness. He who had been rich in the heavenly courts, left all his wealth and power, and came to this world, clothed in the humble garb of humanity. For our sakes he became poor, that we through his poverty might be made rich. Like him, his followers are by lives of self-denial to be a blessing to the world. If in the lives of all God's people the character of Christ were revealed, we should see thousands more converted to the truth. {RH, December 27, 1906 par. 2}

If men would only remember that every favor they receive is a gift from God, would they not do very much more than they are now doing to relieve his work of the embarrassment of poverty? Would they not act a noble part in rendering to the Lord that which is his own? {RH, December 27, 1906 par. 3}

Wealth hoarded will become a curse. Often the Lord can not preserve and bless the possessions of men, because the owners feel little or no obligation to assist in the great work of proclaiming the truth in new fields. Their substance, generously divided with their brethren who are laboring with meager facilities in destitute fields, would bring in return rich blessings from God. {RH, December 27, 1906 par. 4}

No charity is complete unless it reveals an appreciation of the gospel. Those who now, in this time of emergency, selfishly hold on to their means, will soon suffer the loss

of all they have. Those who are truly converted, and who have more than sufficient for their immediate necessities, will freely impart of their abundance to help those who are poorer than they. {RH, December 27, 1906 par. 5}

All should feel an intense interest in the advancement of the third angel's message. The work of proclaiming this message has already grown to large proportions; but it is to advance still more rapidly. We need many more laborers, and God's loyal people, filled with a spirit of self-denial, should now give cheerfully and liberally, in order that facilities may be provided for the entering of new territory. In many places the work has been retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help against the mighty powers of darkness. {RH, December 27, 1906 par. 6}

Shall we not, as a people, refrain from following the custom of the world in unnecessary indulgence during the present holiday season? O how much might be accomplished in needy mission fields with the money that is squandered in various ways at this season of the year by those who profess to be Christians! {RH, December 27, 1906 par. 7}

Will not the Seventh-day Adventists in every place first consecrate themselves to the Lord, and then do their very best, according to their circumstances, to advance his work, by gifts and offerings? Will they show that they appreciate the blessings of the Lord, and that they are grateful for his mercy? Will they not now consider their obligations to God, at a time when the world especially seeks for pleasure, and expends large sums of money for gifts to those who are not needy? {RH, December 27, 1906 par. 8}

I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions. {RH, December 27, 1906 par. 9}

I will greatly praise the name of the Lord if his people, at this time, by the exercise of benevolence, will increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventist an increase of faith and courage, and more praise and thanksgiving to God, so that where in the past there has been a withholding of means, there shall from henceforth be seen the evidences of a grateful heart,--the faithful bestowal of gifts and offerings, to supply the needs of many destitute fields. {RH, December 27, 1906 par. 10}

**PERIODICALS / RH - The Review and Herald / January 3, 1907 Our Need of the Holy Spirit Mrs. E. G. White**

***January 3, 1907 Our Need of the Holy Spirit***

**Mrs. E. G. White**

During the past night I have received instruction regarding the carrying forward of the work in Oakland and San Francisco. A good work has been begun by Elder Simpson,

and the Lord has greatly blessed the effort that has been put forth to lead souls to accept the truth. He desires that this effort shall be continued in the same spirit in which it has been begun. Let those who preach the Word follow Christ's methods, ever realizing the solemnity of the message they proclaim. A lack of foresight may close the door to the hearts of some precious souls. {RH, January 3, 1907 par. 1}

Whenever a special effort is put forth along missionary lines in any place, the church-members in that vicinity should understand that each one of them has some part to act in making the work a success. He who is truly converted stands as a representative of Christ. Let our brethren and sisters remember that we are living on the verge of the eternal world. The cases of all are being tried in the heavenly courts, and it is high time to put away sin, and to work earnestly to save as many as possible. {RH, January 3, 1907 par. 2}

Among God's people there should be, at this time, frequent seasons of sincere, earnest prayer. The mind should constantly be in a prayerful attitude. In the home and in the church, let earnest prayers be offered in behalf of those who have given themselves to the preaching of the Word. Let believers pray as did the disciples after the ascension of Christ. {RH, January 3, 1907 par. 3}

The members of our churches need to be converted, to become more spiritual-minded. A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who can not leave home, gather in their children, and unite in learning to pray together. They may claim the promise of the Saviour: "Where two or three are gathered together in my name, there am I in the midst of them." {RH, January 3, 1907 par. 4}

In the Lord's prayer, we have an example of a perfect petition. How simple, yet how comprehensive it is! This prayer should be taught to the children. Let all study carefully the principles contained in it. {RH, January 3, 1907 par. 5}

In response to the prayers of God's people, angels are sent with heavenly blessings. The Lord desires us to be far more successful in our missionary efforts. Through daily prayer and consecration all may so relate themselves to their Heavenly Father that he can bestow upon them rich blessings. {RH, January 3, 1907 par. 6}

Especially do those young in the faith need to be wide awake, and on their guard against the strategies of Satan. They must adhere steadfastly to an unwavering faith in the great atoning sacrifice. They need not continue in sin. Through prayer they may receive grace that will enable them to overcome. {RH, January 3, 1907 par. 7}

By artful devices the enemy is rapidly adding souls to the number of those who are deceived. Many of our church-members are sadly lacking in true missionary zeal. There is a dearth of tithes and offerings. We need to repent of our failure to unite with Christ as laborers together with God. Because of our indifference to the appeals of God, we have not reached one half of those who might be reached. Few have felt a heavy burden for souls. How much more might have been accomplished had the time spent by God's people in faultfinding been spent in encouraging one another, and in active service! How much better for voices to blend in prayer, in holy unison, than to be employed in finding fault! We have no time for faultfinding or criticism. {RH, January 3,



1907 par. 8}

There are thousands, yes, millions, within the borders of our own country, who need the enlightenment of the Word of God. Vice and crime are rampant. Even in San Francisco, a city where God has spoken in judgment, the saloons are wide open, notwithstanding the fact that the sure results of the open saloon are well known. Will not God punish for this insult? The temperance work should be revived. {RH, January 3, 1907 par. 9}

O, how differently many would act were God to draw aside the veil that hides him from our eyes, and reveal himself seated on his throne in the high and holy place, not in silent grandeur, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, waiting to do his bidding! He notes carefully every earthly transaction, marking with approval or condemnation the course of every inhabitant of the earth. {RH, January 3, 1907 par. 10}

### ***God's Great Love***

When the fulness of time came, the windows of heaven were opened, and upon the world was poured a flood of heavenly grace. God made to our world the wonderful gift of his only begotten Son. In the light of this act, it could never be said by the inhabitants of other worlds that God could have done more than he did to show his love for the children of men. He made a sacrifice that defies all computation. To save a fallen race he poured forth the whole treasure of heaven in one gift. {RH, January 3, 1907 par. 11}

Christ laid aside his royal robe and kingly crown, and assumed the form of humanity, in order that humanity, through his merits, might partake of the divine nature, and escape the corruption that is in the world through lust. He was subjected to the fiercest assaults of Satan, but not for a moment did he yield to the terrible temptations brought against him, or become discouraged in his work of bringing redemption to the race. He gave his life for the salvation of a fallen race. Who can understand the depth and the breadth of love so amazing! {RH, January 3, 1907 par. 12}

In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master-Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

*Sanitarium, Cal., Dec. 1, 1906.*

{RH, January 3, 1907 par. 13}

**PERIODICALS / RH - The Review and Herald / January 10, 1907 The Scriptures a Safeguard Mrs. E. G. White**

**January 10, 1907 *The Scriptures a Safeguard***

**Mrs. E. G. White**

Many a portion of scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practise. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. {RH, January 10, 1907 par. 1}

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through the neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." {RH, January 10, 1907 par. 2}

Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against thee." {RH, January 10, 1907 par. 3}

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been

blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan. {RH, January 10, 1907 par. 4}

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. {RH, January 10, 1907 par. 5}

We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey. {RH, January 10, 1907 par. 6}

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." {RH, January 10, 1907 par. 7}

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity. {RH, January 10, 1907 par. 8}

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding; therefore I hate every false way." {RH, January 10, 1907 par. 9}

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

{RH, January 10, 1907 par. 10}

**PERIODICALS / RH - The Review and Herald / January 17, 1907 Gifts and Offerings Mrs. E. G. White**

**January 17, 1907 Gifts and Offerings**

**Mrs. E. G. White**

The end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more, and some less than others. With many, the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship. {RH, January 17, 1907 par. 1}

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from the worldly habits, ideas, and customs that are abhorrent to God? {RH, January 17, 1907 par. 2}

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." {RH, January 17, 1907 par. 3}

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth. {RH, January 17, 1907 par. 4}

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.

But ye said, Wherein shall we return?" {RH, January 17, 1907 par. 5}

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquire, "Wherein have we robbed thee?" {RH, January 17, 1907 par. 6}

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord." {RH, January 17, 1907 par. 7}

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which he calls. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow men. {RH, January 17, 1907 par. 8}

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be colaborers with Christ. {RH, January 17, 1907 par. 9}

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help. {RH, January 17, 1907 par. 10}

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field. {RH, January 17, 1907 par. 11}

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish. {RH, January 17, 1907 par. 12}

Let our church-members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial

and cross-bearing. {RH, January 17, 1907 par. 13}

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls. {RH, January 17, 1907 par. 14}

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings. {RH, January 17, 1907 par. 15}

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church-member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory. {RH, January 17, 1907 par. 16}

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God. {RH, January 17, 1907 par. 17}

Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their souls' hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God. {RH, January 17, 1907 par. 18}

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness. {RH, January 17, 1907 par. 19}

"The land of Zabulon, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." {RH, January 17, 1907 par. 20}

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel. {RH, January 17, 1907 par. 21}

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter,



and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. {RH, January 17, 1907 par. 22}

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers disease and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." {RH, January 17, 1907 par. 23}

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God, and to enlighten the minds of others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man cares for my soul."

*Sanitarium, Cal., Dec. 6, 1906.*

{RH, January 17, 1907 par. 24}

**PERIODICALS / RH - The Review and Herald / January 24, 1907 The Mother's Work Mrs. E. G. White**

**January 24, 1907 *The Mother's Work***

**Mrs. E. G. White**

I wish to arouse parents to see the importance of their position. Few parents take time to think of how much depends on the instruction and training a child receives during the early years of its life. It is at this time that the foundation of a child's character is laid. "Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience. {RH, January 24, 1907 par. 1}

How few parents realize this as they should. As I have called mothers' attention to the wrong habits they were encouraging in their little ones, some have listened indifferently, while others have said, with a smile, "I can not bear to cross my children.

They will do better as they grow older. They will then be ashamed of these passionate outbursts. It is not well to be too strict with little ones. They will outgrow the inclination to tell untruths, to meddle, to be indolent and selfish." {RH, January 24, 1907 par. 2}

A very easy way truly to dispose of the matter, but a way that is not in harmony with the will of God. If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is uncultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done can never be wholly undone. Even if the child, by patient, untiring care, is at last won to the Saviour, his character will always bear the marks of Satan's seed-sowing. {RH, January 24, 1907 par. 3}

Children left to themselves grow up selfish, exacting, unlovable. Unable to enjoy their own society or the society of others, their lives are filled with discontent. {RH, January 24, 1907 par. 4}

Aided by the grace of Christ, mothers have it in their power to do a great and grand work. This Satan knows, and he works with all his power to prevent them from doing this work. He seeks to fill the mind with thoughts of fashionable dress. Thus he absorbs the time and strength of even Christian mothers so that they have no time to give to the training of their children or to self-improvement. When the enemy thus secures the attention of the mother, he rejoices; for he knows how much he has gained. He looks on the children as an easy prey; for he has won the mother. She thinks more of display, more of what others think and say of her, than she does of the training of the precious souls in her care. As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with the demands of the bondage in which she has sold herself, she works early and late, overtaxing mind and body. She becomes so wearied with remodeling unfashionable garments and making new ones, that she has no heart to read her Bible or to pray. She is too tired to give time to her children. She becomes perplexed and distressed. The yoke that she is trying to bear is very galling; but she imagines that it must be borne, and martyr-like she toils on, struggling under her self-imposed burden. Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . My yoke is easy, and my burden is light." But she does not hear the gracious invitation. The Saviour's voice is drowned by the clamorous demands of fashion. {RH, January 24, 1907 par. 5}

Mothers, do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but he does want you to teach them to live for him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the victory once by crying, they will expect to do so again, and the next time they will be harder to control. {RH, January 24, 1907 par. 6}

Children inherit inclinations to wrong, but they also have many lovely traits of

character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love. {RH, January 24, 1907 par. 7}

When children lose their self-control, and speak passionate words, the parents should for a time keep silent, neither reproof nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind. {RH, January 24, 1907 par. 8}

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends his angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep. {RH, January 24, 1907 par. 9}

Mothers, do you sigh for a missionary field? In your home you have a missionary field in which you may labor with untiring energy and unflagging zeal, knowing that the results of your work will endure through all eternity. Are not the souls of your children of as much value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts. {RH, January 24, 1907 par. 10}

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven. {RH, January 24, 1907 par. 11}

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by principle, not by impulse. Work with the consciousness that God is your helper. Allow nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by him, your children will grow up to bless and honor you in this life and in the life to come.

{RH, January 24, 1907 par. 12}

**PERIODICALS / RH - The Review and Herald / January 31, 1907**

**Self-Denial--Self-Sacrifice Mrs. E. G. White**

**January 31, 1907 *Self-Denial--Self-Sacrifice***

**Mrs. E. G. White**

How many there are who accept Christ, and apparently live a Christian life, until their circumstances change! Perhaps they come into the possession of property. Thus God

tests them, to see if they will be wise stewards. But they fail to endure the proving. They use for self-gratification that which they should devote to feeding the hungry and clothing the naked. In want and distress, God's children are calling to him. Many are dying for want of the necessaries of life. Their cries have entered the ears of the Lord of Sabaoth. He will call to a strict account those who have neglected his needy ones. What will these selfish rich men do when the Lord asks them, "What did you do with the money I gave you to use for me?" "These shall go away into everlasting punishment." The Lord will say to them, "Depart from me, ye cursed; . . . for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." {RH, January 31, 1907 par. 1}

The wails of a world's sorrow are heard all around us. Sin is casting its shadow over us. Let us make ourselves ready to co-operate with the Lord. The pleasure and power of this world will pass away. No one can carry his earthly treasures into the eternal world. But the life spent in doing the will of God will abide forever. The result of that which is given to advance the work of God will be seen in the kingdom of God. {RH, January 31, 1907 par. 2}

There is a world to be warned. To us has been entrusted this work. At any cost we must practise the truth. We are to stand as self-sacrificing minutemen, willing to suffer the loss of life itself, if need be, in the service of God. There is a great work to be done in a short time. We need to understand our work, and to do it with fidelity. Every one who is finally crowned victor will, by noble, determined effort to serve God, have earned the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the blood-stained banner of the cross of Christ--this is the duty of every Christian. {RH, January 31, 1907 par. 3}

This work calls for self-sacrifice. Self-denial and the cross stand all along the way of life. "He that will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Those who secure the treasures of this world are obliged to toil and sacrifice. Should those who are seeking for an eternal reward think that they need make no sacrifices? {RH, January 31, 1907 par. 4}

The most difficult sermon to preach and the hardest to practise is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because money is invested for selfish purposes. But it is impossible for any one to retain the favor of God and enjoy communion with the Saviour, and at the same time be indifferent to the interests of his fellow beings who have no life in Christ, who are perishing in their sins. Christ has left us a wonderful example of self-sacrifice. He pleased not himself, but spent his life in the service of others. He made sacrifices at every step, sacrifices which none of his followers can ever make, because they have never occupied the position he occupied before he came to this earth. He was commander of the heavenly host, but he came here to suffer for sinners. He was rich, yet for our sakes he became poor, that through his poverty we might be made rich. Because he loved us, he laid aside his glory and took upon him the form of a servant. He gave his life for us. What are we giving for him? Shall we not, in the new year just

before us, consecrate ourselves entirely to him? Shall we not make him a New-year's offering of a portion of the means he has given us? As we follow him in the path of self-denial, lifting the cross and bearing it after him to his Father's home, we shall reveal in our lives the beauty of the Christ-life. At the altar of self-sacrifice,--the appointed place of meeting between God and the soul,--we receive from the hand of God the celestial torch which searches the heart, revealing the need of an abiding Christ.

{RH, January 31, 1907 par. 5}

**PERIODICALS / RH - The Review and Herald / February 7, 1907 The Work in Oakland and San Francisco--No. 5 Mrs. E. G. White**

***February 7, 1907 The Work in Oakland and San Francisco--No. 5***

**Mrs. E. G. White**

On Sabbath, November 3, and again on Sabbath, November 10, and on the following day, the Lord gave me strength to speak to his people in San Francisco. The meeting for Sunday afternoon was well advertised, and there was a good outside attendance from the city. {RH, February 7, 1907 par. 1}

I was much pleased to have the privilege of speaking in the church at San Francisco. My husband and I and a few others worked together to obtain the means to erect this building, over thirty years ago. It would have been a heavy loss if this church had been destroyed; but it was not seriously injured by the earthquake. {RH, February 7, 1907 par. 2}

The ventilation in the San Francisco church is not good, and after my return home, I suffered from the effects of breathing the impure air. The influenza was upon me. For over a month I felt unable to travel. However, my general health was good, and I was able to do considerable writing. And when, the second week in December, I received an invitation from Elder W. W. Simpson to come to Oakland and speak to the people on Sabbath, I had so far recovered from the influenza that I ventured to go. {RH, February 7, 1907 par. 3}

Elder Simpson held meetings in Oakland for about two months. His labors were greatly blessed. For a few weeks after his meetings began, we were favored with remarkably good weather. The days were clear and mild, and the rainfall was very light. But the workers in Oakland had to meet difficulties; for the tent was blown down twice by severe wind-storms, and badly torn; and toward the close of the series of meetings it rained for several days, and the workers found it necessary to take down the tent for a few days, and temporarily discontinue the meetings. {RH, February 7, 1907 par. 4}

The manner of Elder Simpson's work reminds me of the efforts that were put forth in 1843 and 1844. He does not make prominent his own words, but reads much from the Bible, explaining one scripture by another. He dwells largely on the prophecies of Daniel and Revelation, and uses many illustrations and suitable figures to impress the

truth. To represent the beasts of Daniel and Revelation, he has prepared lifelike images of papier-mache. {RH, February 7, 1907 par. 5}

Elder Simpson endeavors to avoid entering into controversy with opponents. He presents the Bible so clearly that it is evident that any one who differs, must do so in opposition to the Word of God. {RH, February 7, 1907 par. 6}

Friday evening and Sabbath forenoon, December 15 and 16, Elder Simpson spoke upon the subject of Spiritual Gifts, dwelling especially upon the spirit of prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner. {RH, February 7, 1907 par. 7}

Sabbath afternoon I filled my appointment in the large Congregational church that is now being used by our people. The room was filled, and the doors at one side were thrown up, that many might be accommodated in an adjoining room. I am told that between five and six hundred were present. It was with fear and trembling that I went to the service; for on Friday I was very poorly--so ill, in fact, that I hardly had strength sufficient to enable me to sit up. Sabbath afternoon I feared that it would be impossible for me to stand before the congregation for over half an hour. But as I spoke, the invigorating power of the Spirit of God came upon me, and I was enabled to continue speaking for one hour and fifteen minutes. Such experiences remind me of what I passed through frequently in the earlier days of the message. {RH, February 7, 1907 par. 8}

For about a year after my husband died, I suffered greatly from sorrow. At that time, when I seemed to be hovering between life and death, my son Willie persuaded me to go a short distance in a phaeton to a camp-meeting in Healdsburg. A sofa had been placed on the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color. {RH, February 7, 1907 par. 9}

After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp-meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it put color in my lips and reached my forehead. My flesh took on its natural appearance. One of the citizens of Healdsburg, in great surprise, turned to one of his neighbors, and exclaimed, "A miracle is being wrought in sight of this whole congregation!" I could not understand why all were looking so intently at me, some even rising to their feet. The Spirit of the Lord had rested upon me, and I had been healed in the presence of a large congregation. During the remainder of the camp-meeting, I spoke several times. {RH, February 7, 1907 par. 10}

These special impartations of strength in times of great physical weakness, give me courage. The Lord is my helper. I praise him with heart and voice for his wonderful mercies and his sustaining power. {RH, February 7, 1907 par. 11}

The efforts put forth in Oakland have borne fruit in the salvation of precious souls. Sunday morning, December 16, I attended a baptismal service at the Piedmont Baths. Thirty-two candidates were buried with their Lord in baptism, and arose to walk in



newness of life. This was a scene that angels of God witnessed with joy. Several children were baptized first, and then the older ones. Occasionally a stanza of some hymn of praise was sung. There was no confusion. The entire service was impressive.

{RH, February 7, 1907 par. 12}

**PERIODICALS / RH - The Review and Herald / February 14, 1907 The Work in Oakland and San Francisco--No. 6 Mrs. E. G. White**

**February 14, 1907 *The Work in Oakland and San Francisco--No. 6***

**Mrs. E. G. White**

The Oakland brethren have decided on a location for their new church building,--on Twenty-fifth Street, near Telegraph Avenue. After the baptism, I drove with Brother and Sister Rice to see this property. It seems to be well located. {RH, February 14, 1907 par. 1}

Sunday night, December 16, Elder Simpson gave his last discourse in this series of meetings, and the following day the tent was taken down. It was reported that at this service there were fully one thousand persons present to listen to his presentation of the subject, The United States in Prophecy. Those who would refuse to render homage to the beast and his image, were asked to arise, and nearly all present responded. {RH, February 14, 1907 par. 2}

The expenses connected with these meetings have been fully one thousand dollars. Collections have been taken in the congregation only once a week, but these, with donations that some have given privately, have been sufficient to meet all the expenses, so the effort has cost the conference only the salaries of workers. {RH, February 14, 1907 par. 3}

The liberality of many from the outside has been surprising. Elder and Mrs. Haskell, on several occasions, received liberal gifts from strangers. One afternoon, after I had spoken in the church, a man handed Elder Haskell one hundred dollars, and then left the building quickly and could not afterward be found. On another occasion, a lady slipped two coins into Sister Haskell's hand. These proved to be two twenty-dollar gold pieces. Sister Haskell afterward met the lady, but she did not wish to tell her name. These things have greatly encouraged our workers. {RH, February 14, 1907 par. 4}

In these meetings, we have seen evidences of the deep moving of the Spirit of God. Truly the Lord has wrought on minds. Our people need now to be aroused from the lethargy that has come upon them. The language of every heart should be, Speak, Lord, for thy servant heareth. {RH, February 14, 1907 par. 5}

There is much house-to-house work to be done by faithful laborers. Our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them opportunity to learn the truth. And the new converts will need to be instructed by faithful teachers of God's Word, that they may increase in a knowledge and love of the truth, and may grow to the full stature of

men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth. The churches at Oakland and Berkeley should now purge out the old leaven of evil-speaking and hypocrisy, of jealousy and malice. The truth must be expressed in word and in spirit; every act should be a revelation of Christian refinement. {RH, February 14, 1907 par. 6}

That there may be no cessation of effort during the rainy season, I have encouraged Elder S. N. Haskell and his wife to return to Oakland for a time. The Oakland brethren and sisters have offered them the use of the dwelling-house on the new church property. This will serve as a headquarters for city mission work and a Bible training-school. {RH, February 14, 1907 par. 7}

The work in Oakland must not be cut short. For years I have pleaded that an earnest effort be put forth in this city, and now that this is being done, let us go straight forward in right lines. There is to be no variableness, neither shadow of turning, in the presentation of truth to the people in Oakland.

{RH, February 14, 1907 par. 8}

To my ministering brethren I would say: Every fresh display of the conviction of the grace of God upon the souls of unbelievers, is divine. Everything that you can do to bring souls to a knowledge of the truth, is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to him who guides and controls all things. Christ will be as manna and spiritual dew to these newly converted souls. In him is no darkness at all. {RH, February 14, 1907 par. 9}

As faithful laborers of deep spiritual understanding conduct Bible studies with those who have accepted the Sabbath truth; as they instruct those new in the faith how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the glory of God will be revealed. {RH, February 14, 1907 par. 10}

In the discourses, let nothing of a theatrical nature be introduced, no sharp thrusts given. We can not expect that eyes that have been blind will be at once opened to see all things clearly. Let labor be put forth wisely for those who are interested. Show those who have seen the truth, how to experience its power in their hearts. Thus the truth imparted will be as a nail driven in a sure place. Many are ignorant of vital godliness--of truth in the life-practise. On the part of these uninstructed ones, there must be a practical reception of Bible truth. The Lord will work with power upon the hearts of all who seek him and who prayerfully study his Word. {RH, February 14, 1907 par. 11}

The Lord Jesus sent a mighty angel to make plain to John, by the use of symbols, the things that were to come to pass until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies. {RH, February 14, 1907 par. 12}

Explaining scripture by scripture,--this is the work that should be done by all our ministers who are fully awake to the times in which we live. The Lord will guide his

ministering servants. He will lead them in ways that they know not. They will bear aloft the lamp of life in the dark places of the earth, and hasten the coming of our King.

{RH, February 14, 1907 par. 13}

**PERIODICALS / RH - The Review and Herald / February 21, 1907 Unity of Effort in Warning the Cities Mrs. E. G. White**

***February 21, 1907 Unity of Effort in Warning the Cities***

**Mrs. E. G. White**

More and more, as the days go by, it is becoming apparent that God's judgments are in the world. Yet God is not executing his wrath without mercy. His hand is stretched out still. And in this time, when the cities of the nations are being visited with judgments, God's people have a special opportunity to give the last warning message to the inhabitants of these cities. Long have we neglected these centers, and now we must labor earnestly to redeem the time. The people must be shown how it is possible for God, by a touch of his hand, to destroy the property they have gathered against the last great day. {RH, February 21, 1907 par. 1}

In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray. {RH, February 21, 1907 par. 2}

The Lord has given to some ministers the ability to gather and hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures. {RH, February 21, 1907 par. 3}

Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest their hearers and to hold this interest, yet at the same time they must carefully guard themselves against everything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of expending means needlessly for effect. As they labor with simplicity, humility, and

graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good. {RH, February 21, 1907 par. 4}

There will be necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie not in these outward agencies, but in trustful dependence of God, in earnest prayer to him for help, in obedience to his Word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done. {RH, February 21, 1907 par. 5}

God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen. . . . Come out of her, my people." Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word. {RH, February 21, 1907 par. 6}

Of equal importance with special public efforts, is house-to house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened; and it is specially important that this interest be followed up by personal labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Some one must help them to build on a sure foundation. The Word of God is to be their counselor. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word. {RH, February 21, 1907 par. 7}

A well-balanced work can be carried on best when a training-school for Bible workers is in progress while the public meetings are being held. Connected with this training-school, or city mission, should be experienced laborers of deep spiritual understanding who can give the Bible workers daily instruction, and who can also unite whole-heartedly in the general public efforts being put forth. And as men and women are converted to the truth, those standing at the head of the city mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. This united effort on the part of all the workers would be as a nail driven in a sure place. {RH, February 21, 1907 par. 8}

When personal work is neglected, many precious opportunities are lost, which, were they improved, might advance the work decidedly. In our efforts in behalf of the multitudes dwelling in cities, we must strive to do thorough service. The work in a large center of population is greater than one man can successfully handle. God has different ways of working; and he has workmen to whom he entrusts varied gifts. In a large city, there are certain classes that can not be reached by public meetings. These must be searched out, as the shepherd searches for his lost sheep. Diligent, personal effort

must be put forth in their behalf. Let no one feel, when another worker is sent to the place where he is working, that the efforts of one will be counterworked by the efforts of the other. Some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer. A Paul may plant, an Apollos may water, but God gives the increase. {RH, February 21, 1907 par. 9}

The Lord desires his chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. It may seem to some workers that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort. But when they remember that there are varied minds to be reached, and that the Lord is their helper, they will labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed. And as each worker fills his appointed place faithfully, the prayer of Christ for the unity of his followers will be answered, and the world will know that these are his disciples. {RH, February 21, 1907 par. 10}

A little longer will the voice of mercy be heard; a little longer will be given the gracious invitation, "If any man thirst, let him come unto me, and drink." God sends his warning message to the cities everywhere. Let the messengers whom he sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus.

{RH, February 21, 1907 par. 11}

**PERIODICALS / RH - The Review and Herald / February 28, 1907 Faith Not Feeling  
Mrs. E. G. White**

**February 28, 1907 Faith Not Feeling**

**Mrs. E. G. White**

"Examine yourselves, whether ye be in the faith." Some conscientious souls, on reading this, immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us. {RH, February 28, 1907 par. 1}

The feelings, whether encouraging or discouraging, should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them. {RH, February 28, 1907 par. 2}

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees, who have no foundation

for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee. {RH, February 28, 1907 par. 3}

But God does not desire us to go through life filled with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love -- an evidence that amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness? {RH, February 28, 1907 par. 4}

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word and forgive you as it is to confess your sins. {RH, February 28, 1907 par. 5}

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it for themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings? {RH, February 28, 1907 par. 6}

Let us trust God's word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, February 28, 1907 par. 7}

Do you believe he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sins. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say sorrowfully, "Ye will not come to me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear. {RH, February 28, 1907 par. 8}

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed. {RH, February 28, 1907 par. 9}



Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition, they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God. {RH, February 28, 1907 par. 10}

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

{RH, February 28, 1907 par. 11}

**PERIODICALS / RH - The Review and Herald / February 28, 1907 Child Training  
Mrs. E. G. White**

**February 28, 1907 *Child Training***

**Mrs. E. G. White**

Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say that they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy, and if they do not obtain it from their parents, they seek it from other sources, which may prove dangerous to their welfare. {RH, February 28, 1907

par. 1}

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress -- this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons that have made them what they are. Parents, remember that the harvest you reap is the fruit of your own planting. {RH, February 28, 1907 par. 2}

If half the time that mothers spend in preparing the dress in accordance with the demands of fashion, were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity. {RH, February 28, 1907 par. 3}

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters -- judgment, mercy, and the love of God. {RH, February 28, 1907 par. 4}

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I do not condemn this feeling, but I regretted that this mother could not have brought the same desire for symmetry into the government of her children. In her home she was building and fashioning characters, but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous, and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children? {RH, February 28, 1907 par. 5}

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth. {RH, February 28, 1907 par. 6}

Mothers, make the education of your children the highest aim of life. Their future

happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women.

{RH, February 28, 1907 par. 7}

**PERIODICALS / RH - The Review and Herald / March 7, 1907 Our Duty as Parents  
Mrs. E. G. White.**

***March 7, 1907 Our Duty as Parents***

***Mrs. E. G. White.***

Parents have not yet aroused to understand the amazing power of Christian culture. There are mines of truth to be worked that have been strangely neglected. This careless indifference does not meet the approval of God. Parents, God calls upon you to look at this matter with anointed eyes. You have as yet only skimmed the surface. Take up your long-neglected work, and God will co-operate with you. Do your work with whole-heartedness, and God will help you to make improvement. Begin by bringing the gospel into the home life. {RH, March 7, 1907 par. 1}

The Lord looks with sadness upon the families in which the parents have not educated and disciplined themselves for the work of training their children. Too often parents have little sense of their accountability. They allow their children to grow up with characters tainted by vice. While they sleep in godless indifference, Satan is sowing in the hearts of their children seeds which will spring up to bear a harvest of death. Yet often such parents resent counsel as to their mistakes. They act as if they would like to ask those who offer advice, What right have you to meddle with my children? But are their children not God's children also? How does he regard their wicked neglect of duty? What excuse will they offer when he asks them why they brought children into the world, and then left them to be the sport of Satan's temptations. {RH, March 7, 1907 par. 2}

Many seem to think that the declension in the church, the growing love of pleasure, is due to want of pastoral work. True, the church is to be provided with faithful guides and pastors. Ministers should labor earnestly for the youth who have not given themselves to Christ, and also for others, who, though their names are on the church-roll, are irreligious and Christless. But ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work. It is to a lack of Christianity in the home life that the lack of power in the church is due. Until parents take up their work as they should, it will be difficult to arouse the youth to a sense of their duty. If religion reigns in the home, it will be brought into the church. The parents

who do their work for God are a power for good. As they restrain and encourage their children, bringing them up in the nurture and admonition of the Lord, they bless the neighborhood in which they live. And the church is strengthened by their faithful work. {RH, March 7, 1907 par. 3}

The work of forming the character of children, of properly preserving and developing their physical, mental, and moral powers, is no small task. It is chiefly upon the mother that this task devolves. To do this work as it should be done requires talent and skill and patient, thoughtful care. It calls for self-distrust and earnest prayer. Let every mother strive by persevering effort to fulfill her obligations. Let her bring her little ones to Jesus in the arms of faith, and tell him of her great need, asking for grace and wisdom. {RH, March 7, 1907 par. 4}

The mother should surrender herself and her children to the care of the compassionate Redeemer. Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. She should make it her highest aim to give her children an education which will receive the approval of God. As she takes up her work understandingly, she will receive power to perform her part. {RH, March 7, 1907 par. 5}

Mothers, leave not your children to gain impressions of evil, impressions which can never be wholly effaced. Day by day imprint upon their minds the lessons given by the Saviour. This is your work,--a work which no one but you can do. The home is your mission field. Here you are to work for God. Lay aside every weight and the sin which doth so easily beset, that you may engage as you should in the work of making your children what God would have them. Teach them self-control. Give them something to do. Make the home a school in which they will learn to help others. {RH, March 7, 1907 par. 6}

There is untold value in industry. Let the children be taught to do something useful. If parents are so occupied with other things that they can not keep their children usefully employed, Satan will keep them busy. Many parents allow their children to associate with evil companions, to go to questionable places of amusement, to grow up mischievous and idle. Let such parents remember that the sin of Sodom was pride, fulness of bread, and abundance of idleness. {RH, March 7, 1907 par. 7}

It is the cry of many mothers, "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose between you and the best interests of your children. Guard your physical and mental powers, that you may be able to do good work for your little ones. Show your children that you are determined to be a Bible Christian. Dress modestly. Speak wisely. Be gentle, yet as firm as a rock, to principle. Devote no time to needless cooking or stitching. Make your clothes and your food plain. Then you will have time for the culture of your children. {RH, March 7, 1907 par. 8}

God will call upon you to give a strict account of the work you have done for your little ones. You make them what they are. They will either stand pure and undefiled

before God, because you have worked faithfully for them, or, corrupt and defiled, they will be banished from his presence, because you have neglected your work. {RH, March 7, 1907 par. 9}

Christ placed such a high estimate upon your children that he gave his life for them. Treat them as the purchase of his blood. Patiently and firmly train them for him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you, and will shine as lights in the world.

{RH, March 7, 1907 par. 10}

**PERIODICALS / RH - The Review and Herald / March 14, 1907 The Return of the Exiles--No. 1 The End of Seventy Years Mrs. E. G. White**  
**March 14, 1907 *The Return of the Exiles--No. 1***  
***The End of Seventy Years***

**Mrs. E. G. White**

Soon after the fall of Babylon and the beginning of the universal empire of Medo-Persia, in the first year of the reign of Darius the Mede, Daniel the prophet "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." {RH, March 14, 1907 par. 1}

Daniel and his companions had been taken to Babylon "in the third year of the reign of Jehoiakim king of Judah." They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar. Daniel was well acquainted with the prophecies of Jeremiah at the time they were given, and he had passed through the periods immediately succeeding the first and the second sieges of Jerusalem, when many false prophets had arisen with the claim that the captivity was to be of short duration. {RH, March 14, 1907 par. 2}

"In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of many of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "This whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon *seventy years*. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." {RH, March 14, 1907 par. 3}

In the light of these plain words foretelling the duration of the captivity, it seems strange that any one should hold that the Israelites would soon return from Babylon. And yet there were in Jerusalem and in Babylon those who persisted in encouraging

the people to hope for a speedy deliverance. God dealt summarily with some of these false prophets, and thus vindicated the truthfulness of Jeremiah, his messenger. {RH, March 14, 1907 par. 4}

To the end of time, men will arise to create confusion and rebellion among the people who profess to obey the law of God. But as surely as divine judgment was visited upon the false prophets in Jeremiah's day, so surely will the evil workers of today receive their full measure of retribution, for the Lord has not changed. Those who prophesy lies, encourage men to look upon sin as a light thing. When the terrible results of their evil deeds are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes. {RH, March 14, 1907 par. 5}

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts, and flatter them to their destruction. Lying words often make many friends, as is illustrated in the case of these false teachers among the Israelites. These so-called prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord. {RH, March 14, 1907 par. 6}

In view of the work of these false prophets, Jeremiah was directed by the Lord to write letters to the captains, elders, priests, prophets, and all the people who had been taken captive to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to submit quietly, pursue their vocations, and make for themselves peaceful homes among their conquerors. The Lord bade them not to allow so-called prophets or diviners to deceive them with false expectations. Through his servant Jeremiah he assured them that after seventy years' bondage they should be delivered, and should return to Jerusalem. God would listen to their prayers and show them his favor, when they would turn to him with all their hearts. "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." {RH, March 14, 1907 par. 7}

With what tender compassion did God inform his captive people of his plans for Israel! He knew what suffering and disaster they would have to undergo, were they led to believe, according to the prediction of the false prophets, that they should be speedily delivered and brought back to Jerusalem. He knew that this belief would make their position a very difficult one. Any effort on their part to regain freedom would awaken the vigilance and severity of the king, and their liberty would be restricted in consequence. The Lord desired them to submit quietly to their fate, and make their servitude as pleasant as possible.

*(To be concluded)*

{RH, March 14, 1907 par. 8}



**PERIODICALS / RH - The Review and Herald / March 21, 1907 The Return of the Exiles -- No. 1 Mrs. E. G. White. (Concluded)**

**March 21, 1907 *The Return of the Exiles -- No. 1***

**Mrs. E. G. White.**

**(Concluded)**

A copy of the letters sent by Jeremiah to the Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and false, is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah. {RH, March 21, 1907 par. 1}

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophet was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and the thirty-first chapters of Jeremiah. {RH, March 21, 1907 par. 2}

These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, three-score years and more after they were written. Daniel was familiar with the circumstances connected with Jeremiah's testimonies given very soon after the beginning of the Babylonian captivity. He well knew that the promise of the return was sure; and yet, a short time before, "in the third year of the reign of King Belshazzar," the angel of the Lord had instructed him in vision, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." {RH, March 21, 1907 par. 3}

Daniel "sought for the meaning" of the vision. He could not understand the relation sustained by the seventy years' captivity to the twenty-three hundred years that were to elapse before the cleansing of God's sanctuary. Gabriel gave a partial interpretation; and when he declared that the vision "shall be for many days," Daniel fainted. "I Daniel fainted," the prophet writes, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision; *but none understood it.*" {RH, March 21, 1907 par. 4}

In his perplexity, Daniel studied anew the prophecies of Jeremiah. They were very plain,--so plain that he "understood" by these testimonies recorded in books "the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." {RH, March 21, 1907 par. 5}

With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy restoration of the captive exiles to the land of their fathers. "I set my face unto the Lord God," he declares, "to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." "We have sinned," he acknowledged; "neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets." {RH,

March 21, 1907 par. 6}

"O Lord, according to all thy righteousness," the prophet pleaded, "let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." {RH, March 21, 1907 par. 7}

The prayer of Daniel was not offered in vain. Even before he had finished pleading with God, Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon at the death of Belshazzar. The angel then outlined in detail the period of the seventy weeks, beginning at the time of "the going forth of the commandment to restore and to build Jerusalem." {RH, March 21, 1907 par. 8}

Daniel's prayer in behalf of his people, as recorded in the ninth chapter, was "in the first year of Darius" the Mede. Darius was favored of heaven; for in the first year of his reign the angel Gabriel "stood up to confirm and to strengthen him." It was this king who, early in the establishment of the Medo-Persian empire, "set over the kingdom an hundred and twenty princess, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first. . . . This Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." {RH, March 21, 1907 par. 9}

Darius reigned over Medo-Persia two years after the fall of Babylon. During this time, Daniel was cast into the lions' den and came out unharmed. This deliverance led Darius to write "unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion in my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." {RH, March 21, 1907 par. 10}

Thus, while those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to his repentant people.

{RH, March 21, 1907 par. 11}

**PERIODICALS / RH - The Review and Herald / March 28, 1907 The Return of the Exiles--No. 2 The Decree of Cyrus Mrs. E. G. White**

**March 28, 1907 *The Return of the Exiles--No. 2***  
***The Decree of Cyrus***

**Mrs. E. G. White**

Over a century before the birth of Cyrus the Great, the prophet Isaiah was inspired to mention this ruler even by name, and to write a prophecy outlining his work, as recorded in the forty-fifth of Isaiah: -- {RH, March 28, 1907 par. 1}

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have summoned thee, though thou hast not known me. {RH, March 28, 1907 par. 2}

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." {RH, March 28, 1907 par. 3}

"Cyrus, he is my shepherd," the Lord declared, "and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." {RH, March 28, 1907 par. 4}

The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord. {RH, March 28, 1907 par. 5}

In the book of Ezra is found an account of this work of Cyrus, and a copy of his decree:-- {RH, March 28, 1907 par. 6}

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah the prophet might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in

writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." {RH, March 28, 1907 par. 7}

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and placed there in the house of God." {RH, March 28, 1907 par. 8}

The Lord God omnipotent reigneth. All kings, all nations, are his, under his rule and government. His resources are infinite. The wise man declares, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." {RH, March 28, 1907 par. 9}

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by him who "giveth salvation unto kings," to whom belong "the shields of the earth." {RH, March 28, 1907 par. 10}

There were faithful servants of the Most High who were prepared to respond to this decree. Over threescore years before, the Lord had declared that "after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return. . . . *Then shall ye call upon me,*" the Lord declared, "*and ye shall go and pray unto me,* and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and *I will turn away your captivity,* and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and *I will bring you again into the place whence I caused you to be carried away captive.*" Those who were seeking the Lord were prepared to take advantage of the wonderful opportunity afforded them by Cyrus to return to their homes and to restore the temple of God. {RH, March 28, 1907 par. 11}

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. {RH, March 28, 1907 par. 12}

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the

treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." {RH, March 28, 1907 par. 13}

The company that returned to Jerusalem was led by Zerubbabel (Sheshbazzar), a descendant of King David, and appointed by the king as governor of the restored Israelites. Associated with him were Joshua the high priest, and several of "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites." "The whole congregation together" that returned to the land of their fathers, under Zerubbabel, "was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty." {RH, March 28, 1907 par. 14}

"And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." {RH, March 28, 1907 par. 15}

Soon after their return, in "the seventh month," "the people gathered themselves together as one man to Jerusalem. Then stood up Joshua the son of Josedech, and his brethren, . . . and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening." {RH, March 28, 1907 par. 16}

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord." {RH, March 28, 1907 par. 17}

"But the foundation of the temple of the Lord was not yet laid." {RH, March 28, 1907 par. 18}

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." {RH, March 28, 1907 par. 19}

The faithful remnant who had returned were greatly cheered and encouraged by the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God.

{RH, March 28, 1907 par. 20}

**PERIODICALS / RH - The Review and Herald / April 4, 1907 Receiving to Impart  
Mrs. E. G. White**

***April 4, 1907 Receiving to Impart***

**Mrs. E. G. White**

"Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." {RH, April 4, 1907 par. 1}

By this miracle Christ has shown how missionary work is to be bound up with the ministry of the word. Not only did the Master give the people spiritual food; by a miracle he also provided temporal food to satisfy their physical hunger. This merciful provision helped to fasten in the minds of the people the gracious words of truth which he had spoken. Following his example, his disciples are to take the bread of life and the water of salvation and give to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. The beauty and utility of the work we do for God consists in its symmetry and harmony, and in its all-round adaptability and efficiency. {RH, April 4, 1907 par. 2}

This miracle is an object-lesson for us. It contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. By this miracle Christ desires to teach us the truth of the words, "Without me ye can do nothing." He is the source of all power, the giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with him as his helping hand. We are to receive from him, not to hoard for self-gratification, but to impart to others. And as we do this work, let us not suppose that we are to receive the glory. All the glory is to be given to the great Master-Worker. The disciples were not to receive the glory for feeding the five thousand. They were only the instruments used by the Lord. {RH, April 4, 1907 par. 3}

Those who work for Christ are never to think that the credit for their success belongs to them. God's name is to receive all the glory. He it is who accomplishes the work. He, the great Master-Worker, slumbers not. Constantly he is working for the harmonious accomplishment of his purposes. He entrusts talents to human beings that they may



co-operate with him. They are ever to remember that they are but instruments in his hands. "He that glorieth, let him glory in the Lord." "The Lord reigneth; let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy." {RH, April 4, 1907 par. 4}

Christ gave the bread to the disciples, to be given by them to the multitude. By the part which the disciples acted in this miracle is illustrated the part which Christ's disciples in all ages are to act. From him they are to receive the precious truth to give to those who are fainting by the wayside. And as they empty their hands in imparting to the hungry, they receive more to impart. {RH, April 4, 1907 par. 5}

Christ is the light of the world. Those who walk in this light are charmed by its beauty, and are filled with a desire to share it with others. Their hearts are illuminated by the grace of Christ, and they become light-bearers. Their light shines more and more unto the perfect day. {RH, April 4, 1907 par. 6}

Thus it was with Philip. After he had been called by Christ, he could not keep to himself the knowledge he had found. Going to Nathanael, he said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." "Can there any good thing come out of Nazareth?" Nathanael asked. But Philip did not stop to argue. "Come and see," was all he said. As he thus showed his faith in the Saviour, he received increased light. {RH, April 4, 1907 par. 7}

He who has really accepted Christ will not be satisfied to enjoy the divine favor without giving to others the joy that cheers his soul. The purest and holiest devotion is that which leads to persevering, unselfish effort for the salvation of those outside the fold. {RH, April 4, 1907 par. 8}

Christ calls upon his followers to work earnestly for those for whom he has made such a wonderful sacrifice. When the mind, instead of being centered on self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love--the golden oil from the two olive-trees--is poured into the heart. Those who impart to others of the riches of the grace of heaven, will be themselves enriched. The ministering angels are waiting, longing, for channels through which they can communicate the treasures of heaven. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus in unselfish effort for the good of others. We are never so truly enriched as when we are trying to enrich others. We can not diminish our treasure by sharing it. The more we enlighten others, the brighter our light will shine.

{RH, April 4, 1907 par. 9}

**PERIODICALS / RH - The Review and Herald / April 11, 1907 The Return of the Exiles -- No. 3 An Occasion for Rejoicing Mrs. E. G. White**

***April 11, 1907 The Return of the Exiles -- No. 3  
An Occasion for Rejoicing***

## Mrs. E. G. White

As preparations for building the temple advanced from month to month, the faithful remnant of Israel began to gather courage. Long had they been deprived of every visible token of God's presence with them. And now, surrounded as they were by many sad reminders of the terrible apostasy of their fathers, which had finally resulted in lifelong captivity, they longed for some abiding token of divine forgiveness and favor. Above the restoration of personal property and many ancient privileges, they valued the approval of God. Wonderfully had he wrought in their behalf; and now they longed for an assurance of his pardoning love and protecting care. By working diligently to rebuild the temple, they hoped to hasten the restoration of special blessings connected with the sanctuary service. Within the walls of this second temple they expected to see revealed the glory of the Lord. {RH, April 11, 1907 par. 1}

Wise plans for the prosecution of the work were laid by Zerubbabel the governor, Joshua the high priest, and their associates in authority. They "appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." "All they that were come out of the captivity unto Jerusalem" responded nobly, and with willing hands began to prepare the building material. Some of the immense stones brought to the temple site in the days of Solomon, had escaped destruction at the hands of the Babylonians. These stones were made ready for use, and much new material was provided. {RH, April 11, 1907 par. 2}

The foundation-stone of the temple was laid amid scenes of great rejoicing. Accompanied by the trumpets of the priests and the cymbals of the sons of Asaph, the people "sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel." {RH, April 11, 1907 par. 3}

The sentiment of this hymn of praise and thanksgiving is that expressed in the one hundred and thirty-sixth psalm--a most appropriate recognition of God's merciful providences in behalf of the children of the captivity:-- {RH, April 11, 1907 par. 4}

"O give thanks unto the Lord; for he is good: for his mercy endureth forever. {RH, April 11, 1907 par. 5}

"O give thanks unto the God of gods: for his mercy endureth forever. {RH, April 11, 1907 par. 6}

"O give thanks to the Lord of lords: for his mercy endureth forever. {RH, April 11, 1907 par. 7}

"To him who alone doeth great wonders: for his mercy endureth forever. {RH, April 11, 1907 par. 8}

"To him that by wisdom made the heavens;" "that stretched out the earth above the waters;" "that made great lights;" "the sun to rule by day," "the moon and stars to rule by night,"--to him, the Creator of all these, the congregation of Israel gave thanks, acknowledging that "his mercy endureth forever." {RH, April 11, 1907 par. 9}

"To him that smote Egypt in their first-born," "and brought out Israel from among them," "with a strong hand, and with a stretched out arm;" "to him which divided the

Red Sea into parts," "and made Israel to pass through the midst of it," "but overthrew Pharaoh and his host in the Red Sea;" "to him which led his people through the wilderness;" "to him which smote great kings," "and slew famous kings," "Sihon king of the Amorites," "and Og king of Bashan," "and gave their land for an heritage," "even an heritage unto Israel his servant,"--to him, the Mighty Leader of the hosts of Israel, the returned exiles now rendered praise as the One whose mercy endureth forever. {RH, April 11, 1907 par. 10}

And this same Mighty Leader is the One who hath "remembered us in our low estate," "and hath redeemed us from our enemies." O, let us ever "give thanks unto the God of heaven: for his mercy endureth forever!" {RH, April 11, 1907 par. 11}

The laying of the corner-stone of the second temple should have called forth expressions of gratitude from every heart. The house that was about to be built was the subject of many prophecies. The Lord's servants, and especially those who had had long experience in the things of God, should have recounted the remarkable providences leading up to the work that was being done; and they should have entered heartily into the spirit of the occasion. Especially should all the aged have rejoiced because God in his mercy had not cut them off in their iniquities at the time of the destruction of Jerusalem by the armies of Nebuchadnezzar. Throughout the long period of captivity they had been spared, and now they were permitted to witness this scene of rejoicing. {RH, April 11, 1907 par. 12}

But mingled with the music and the shouts of praise ascending on that glad day, was a discordant note of sorrow and dissatisfaction. "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Among the aged men who had seen the glory of Solomon's temple, there were some who lamented and wept over the inferiority of the building that was now to be erected. {RH, April 11, 1907 par. 13}

It was but natural and right that these aged men should have feelings of sadness because of the results of long-continued impenitence. Had they and their generation obeyed God and carried out his purpose for Israel, the temple built by Solomon would not have been destroyed, and the captivity would not have been necessary. It was because of their former ingratitude and disloyalty, that they had been scattered among the heathen. Through long years of exile they were brought to realize the sacredness of God's law and the sinfulness of disobedience. {RH, April 11, 1907 par. 14}

But conditions were now changed. In tender mercy the Lord had once more visited his people, and had allowed them to return to their own land. Feelings of sadness because of the mistakes of the past should have given place to feelings of joy. In a remarkable way God had moved upon the heart of King Cyrus to aid them in rebuilding the temple at Jerusalem, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they entertained thoughts of discontent and discouragement. {RH, April 11, 1907 par. 15}

This spirit of murmuring and complaining, and of making unfavorable comparisons,

had a depressing influence on the minds of many. The expressions of doubt and discouragement weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation. {RH, April 11, 1907 par. 16}

There were many in the congregation, however, who did not look upon the lesser glory of this temple, as compared with the first temple, with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." {RH, April 11, 1907 par. 17}

Our words and actions have a far-reaching influence for good or for evil. Could those who failed to rejoice at the laying of the foundation-stone of the temple, have foreseen the results of their mournful conduct on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment. Little did they foresee how much they delayed the final completion of the Lord's house. {RH, April 11, 1907 par. 18}

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever." "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord."

{RH, April 11, 1907 par. 19}

**PERIODICALS / RH - The Review and Herald / April 18, 1907 "Rejoice in the Lord"**  
**Mrs. E. G. White**

***April 18, 1907 "Rejoice in the Lord"***

**Mrs. E. G. White**

Christ declares, "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." {RH, April 18, 1907 par. 1}

Are not these words applicable to many today? We think that we believe in Christ; but have we his light and life? We do not believe as we should; therefore we do not receive the blessings that God has in store for us. We have seen God working on hearts. We have seen him strengthening men and women to come out from the world and receive Christ as their personal Saviour. Have we thanked God as we should for the wonderful work that he has wrought? Let us recount the blessings of God, and praise him for them. We grieve our Heavenly Father when we are unmindful of his mercies--like the heath in the desert "that knoweth not when good cometh." {RH, April 18, 1907 par. 2}

When trials come into our lives, when clouds darken the horizon, how ready we are to forget that Jesus is our Saviour, that behind the clouds the Sun of Righteousness is shining; that angels are close beside us, preserving us from harm. I would say to the despairing, Look and live. Hope thou in God; for on Calvary's cross a complete sacrifice was offered for you. Jesus is the sinner's Friend, the sinner's Redeemer. Eternal joy--a life of undimmed happiness--awaits the one who surrenders all to Christ. Look away from yourself to Jesus, who is pleading before the throne of God in your behalf. Listen to his words, "Come unto me, . . . and I will give you rest." "Him that cometh to me I will in nowise cast out." With the hand of faith grasp the promises of God. Appropriate these blessings to yourself, not at some future time, but today. {RH, April 18, 1907 par. 3}

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in his strength we may conquer. In the hour of greatest need when discouragement overwhelms the soul, then it is that Jesus comes very near. The hour of man's necessity is God's opportunity. He sees our danger and provides help for us. Unseen by us, he saves us from the foe. Let us praise him at all times. He is always near us, and he never fails to send us help in every time of need. {RH, April 18, 1907 par. 4}

Your heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and help passes all comprehension. Open the door of the heart and let Jesus enter to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." {RH, April 18, 1907 par. 5}

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. He is the light of life. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words of the wise man, Wisdom's "ways are ways of pleasantness, and all her paths are peace." Though they meet with trials and difficulties, their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright.

{RH, April 18, 1907 par. 6}

**PERIODICALS / RH - The Review and Herald / April 25, 1907 Return of the Exiles--No. 4 "The Adversaries of Judah and Benjamin" Mrs. E. G. White**  
***April 25, 1907 Return of the Exiles--No. 4***  
***"The Adversaries of Judah and Benjamin"***

**Mrs. E. G. White**

From the time the foundation-stone of the second temple was laid, Satan brought to bear upon the builders many influences that greatly hindered the rapid prosecution of the work. The enemy did not have far to go in order to find men through whom to carry out his evil designs. Close by the Israelites, a few miles northward, dwelt the Samaritans. {RH, April 25, 1907 par. 1}

More than a century before the beginning of the Babylonish captivity, the Assyrian kings had devastated Samaria and Galilee, and had taken into captivity many thousands of Israelites belonging to the ten tribes. The conquering kings repopulated Samaria with colonies of heathen peoples from widely separated parts of the Assyrian realm. These heathen intermarried with the Israelites who had been allowed to remain in the land; and thus originated a mixed race known as the Samaritans. {RH, April 25, 1907 par. 2}

In later years, the Samaritans claimed to worship the true God; but in heart and practise they were idolaters. It is true, they held that their idols were only to remind them of the living God, the ruler of the universe; nevertheless the people were led to reverence their graven images. {RH, April 25, 1907 par. 3}

These idolatrous Samaritans were "the adversaries of Judah and Benjamin." About the time of the laying of the corner-stone, they "heard that the children of the captivity builded the temple unto the Lord God of Israel." Coming "to Zerubbabel, and to the chief of the fathers," they expressed their desire to join them in its erection. "Let us build with you," they proposed, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." This privilege was refused them. "Ye have nothing to do with us to build an house unto our God," the leaders of the Israelites declared; "but we ourselves together will build unto the Lord God of Israel, as King Cyrus of Persia hath commanded us." {RH, April 25, 1907 par. 4}

In the light of the circumstances surrounding the remnant people of God in the days of Zerubbabel, this decision reveals the character of the leaders of Israel at that time. Only a feeble remnant had chosen to return from Babylon; and now, as they undertake a work seemingly beyond their strength, their nearest neighbors come with an offer to help. The Samaritans refer to their worship of the true God, and express a desire to share in the privileges and blessings connected with the temple service. "We seek your God, as ye do," they declared. "Let us build with you." {RH, April 25, 1907 par. 5}

Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. They discerned the insincerity of the Samaritans. They



realized that all the help that could be gained through an alliance with men, would be as nothing in comparison with the prosperity that would accompany strict obedience to the plain commands of Jehovah. {RH, April 25, 1907 par. 6}

Regarding their relations with surrounding peoples, the Lord had declared to ancient Israel through Moses: "*Thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; . . . for they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.*" {RH, April 25, 1907 par. 7}

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, *which keepeth covenant and mercy with them that love him and keep his commandments* to a thousand generations. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." {RH, April 25, 1907 par. 8}

The result that would follow a breaking of their covenant with God, and an entrance into covenant relation with surrounding nations, was plainly foretold through Moses: "The Lord shall scatter you among the nations," he declared, "and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.*" Precious assurance! Then follows the promise to the penitent, that God would not forsake them, nor forget the covenant that he had made with their fathers. {RH, April 25, 1907 par. 9}

Zerubbabel and his associates were familiar with these scriptures. Their fathers had lost sight of the sacred relationship that should ever exist between God and his chosen people. Forgetting their solemn covenant with the Lord of hosts, they had entered into covenant relation with heathen nations. The prophecies of Moses were literally fulfilled. The chosen nation was scattered among heathen nations. And only a remnant, "few in number," had repented and turned to God. Only a few had renewed their covenant with him, and had returned to restore that which had been destroyed because of the disobedience of their fathers. And now, having solemnly rededicated themselves to the Lord at the ancient altar set up before the ruins of his temple, should they, at the very beginning of their work, enter into a covenant with a people who worshiped idols? {RH, April 25, 1907 par. 10}

"Thou shalt make no covenant with them." God's servants in responsibility realized that the line of demarcation between his people and the people of the world is ever to be kept unmistakably distinct. They refused to be guided by the counsel of those who for years had known the requirements of God's law, but who had refused to yield to its

claims. {RH, April 25, 1907 par. 11}

The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. Our prosperity is dependent on the continuance of our covenant relationship with God. In no instance can we afford to compromise principle by entering into covenant with those who fear not God. {RH, April 25, 1907 par. 12}

There is constant danger that professed Christians will come to think that in order to have influence with worldlings, they must conform to the world to a certain extent. But although the propositions of Satan may appear to afford great advantages, as did the offer of the Samaritans to assist in the construction of the temple, they always end in spiritual ruin. God's people must guard against every subtle influence that is seeking entrance by means of flattering inducements from the enemies of his truth. {RH, April 25, 1907 par. 13}

We are pilgrims and strangers in this world, traveling a path beset with dangers from those who have rejected the only One who can save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we are not to heed them. Every one must seek God for himself. {RH, April 25, 1907 par. 14}

It is not always open and avowed enemies that are most to be feared. We shall have enemies who come, like "the adversaries of Judah and Benjamin," with smooth words and fair speeches, and who would deceive if possible the very elect. It is thus that Satan often works; and again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour. {RH, April 25, 1907 par. 15}

Let every soul be on the alert. The adversary is on your track. Vigilantly watch lest some carefully concealed and masterly snare take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God. {RH, April 25, 1907 par. 16}

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him. It is not enough that we avoid glaring errors and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his deceptions. {RH, April 25, 1907 par. 17}

In the closing scenes of this earth's history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will

pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices. {RH, April 25, 1907 par. 18}

Let us trust fully, humbly, unselfishly, in God. We are his children, and he deals with us as such. When we draw near to him, and renew our covenant with him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says; for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith."

{RH, April 25, 1907 par. 19}

**PERIODICALS / RH - The Review and Herald / May 2, 1907 How God Trains His Workers Mrs. E. G. White**

***May 2, 1907 How God Trains His Workers***

**Mrs. E. G. White**

God has given to every man his work, and we are to acknowledge the wisdom of his plan for us by a hearty co-operation with him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else. {RH, May 2, 1907 par. 1}

The Lord disciplines his workers, that they may be prepared to fill the places appointed them. Thus he desires to fit them to do more acceptable service. {RH, May 2, 1907 par. 2}

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in his providence God sees that changes are essential for the success of the character-building, he disturbs the smooth current of the life. {RH, May 2, 1907 par. 3}

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps he places before them duties that they would not choose. If they are willing to be guided by him, he will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service. {RH, May 2, 1907 par. 4}

Some God trains by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success. {RH, May 2, 1907 par. 5}

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, he

will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy. {RH, May 2, 1907 par. 6}

Again, God sees that a worker needs to be more closely associated with him; and to bring this about, he separates him from friends and acquaintances. When he was preparing Elijah for translation, he moved him from place to place that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience. {RH, May 2, 1907 par. 7}

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent tonight in one place, and tomorrow night in another place, remember that the Lord is leading them, and that this is his way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence. {RH, May 2, 1907 par. 8}

There are many who are not satisfied to serve God cheerfully in the place that he has marked out for them, or to do uncomplainingly the work that he has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In his providence God places before human beings service that will be as medicine to their diseased minds. Thus he seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work he has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and with others. {RH, May 2, 1907 par. 9}

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to his training. Moab is spoken of as a failure because, the prophet, declares, "Moab hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed." {RH, May 2, 1907 par. 10}

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans. {RH, May 2, 1907 par. 11}

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, long-suffering, gentleness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him.

{RH, May 2, 1907 par. 12}

**PERIODICALS / RH - The Review and Herald / May 9, 1907 "Learn of Me" Mrs. E. G. White**

**May 9, 1907 "Learn of Me"**

## **Mrs. E. G. White**

Our perplexities will be removed and our anxieties lightened when we heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, May 9, 1907 par. 1}

At the entrance gate of the path that leads to everlasting life, God places faith, and he lines the whole way with the light and peace and joy of willing obedience. The traveler in this way keeps ever before him the mark of his high calling in Christ. The prize is ever in sight. To him God's commands are righteousness and joy and peace in the Holy Spirit. The things that first appeared to be crosses are found by experience to be crowns. {RH, May 9, 1907 par. 2}

"Learn of me," is the Saviour's command. Yes, learn of him how to live the Christ-life,--a life pure and holy, free from any taint of sin. There is power for those who receive Christ; for we read, "As many as received him, to them he gave power to become the sons of God." His promise is that if we accept his invitation to learn of him, we shall be anointed with the oil of gladness. Shall we not place ourselves where we can receive this anointing? {RH, May 9, 1907 par. 3}

### ***Progression the Law of Heaven***

Progression, not stagnation, is the law of heaven. Progression is the law of every faculty of mind and body. The things of nature obey this law. In the field there is seen first the blade, then the ear, then the full corn in the ear. In the spiritual life, as in the physical life, there is to be growth. Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, daily approaching more closely the measure of the stature of the fulness of Christ. {RH, May 9, 1907 par. 4}

The Christian is first a babe in Christ. Then he becomes a child. Constantly he is to make advancement proportionate to the opportunities and privileges granted him. Ever he is to remember that he is not his own, that he has been bought with a price, and that he must make the best possible use of the talents entrusted to him. Even in the infancy of his spiritual understanding, the Christian is to do his best, making steady advancement toward the higher, holier life. He is to realize that he is a laborer together with God. He is to notice the way in which God works, and then strive to attain to the possibilities held out to him, saying, "I can do all things through Christ which strengtheneth me." He is never to become self-sufficient, but is to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He is to walk and work in the Saviour's companionship. As he does this, his faith will increase. Constantly beholding Christ, he will be changed into the same image from character to character.

{RH, May 9, 1907 par. 5}

**PERIODICALS / RH - The Review and Herald / May 16, 1907 Unreserved Surrender  
Mrs. E. G. White**

***May 16, 1907 Unreserved Surrender***

**Mrs. E. G. White**

God will accept nothing less than unreserved surrender. Half-hearted, sinful Christians can never enter heaven. There they would find no happiness; for they know nothing of the high, holy principles that govern the members of the royal family. {RH, May 16, 1907 par. 1}

The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike, that he may say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." {RH, May 16, 1907 par. 2}

Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with him who gave his life for us, who died that we might live, and who lives to unite his power with the efforts of those who are striving to overcome. {RH, May 16, 1907 par. 3}

Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be--Christians in deed and in truth,--that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to him who gave himself for us, we are safe. The whole world was gathered into the embrace of Christ. He died on the cross to destroy him who had the power of death, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are. {RH, May 16, 1907 par. 4}

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then he will open to us the meaning of his word. Shall we not, in the few days of probation remaining to us, act like men and women who are seeking for life in the kingdom of God, even an eternity of bliss? We can not afford to miss the privilege of seeing Christ face to face, and of hearing from his lips the story of redemption. Shall we put our whole souls into the work of preparing for admission into the higher school, or shall we trifle away the gracious opportunity, wasting the months and years so rapidly passing into eternity?



{RH, May 16, 1907 par. 5}

**PERIODICALS / RH - The Review and Herald / May 23, 1907 "Your Reasonable Service" Mrs. E. G. White**

**May 23, 1907 "Your Reasonable Service"**

**Mrs. E. G. White**

What shall we render to God for all his benefits to us? We are to acknowledge our dependence upon him by returning to him a portion of the bounty he has bestowed upon us. At a stated time each week we are to lay by in store, as God has prospered us, something for the advancement of his work. {RH, May 23, 1907 par. 1}

All that we have is lent us by God, to be used in his service. Were this more faithfully remembered, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They forget that they have been bought with the blood of his only begotten Son; forget that they are indebted to him for every breath they breathe, for every dollar they possess. They use his money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying his means, robbing his needy children of the necessities of life in order to gratify their expensive tastes. {RH, May 23, 1907 par. 2}

Those who refuse to place themselves on the Lord's side are robbing him of the service he claims. What rent are they paying him for living in his house, this world? They act as if they had created the world, as if they had a right to use their possessions as they please. God marks their misuse of his talents. He graciously permits the unrepentant sinner to live out his probation; but his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of using brain, bone, and muscle in accomplishing all he can for the advancement of the kingdom of God, he is studying how he can please and glorify self. He is closing the door to the improvement of his capabilities. The adoption of false theories has placed him in opposition to the law of God. {RH, May 23, 1907 par. 3}

The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny him by their works. Their worship of money, houses, and lands marks them as idolaters and apostates. All selfishness is covetousness, and is, therefore, idolatry. Many who have placed their names on the church roll, as believers in God and the Bible, are worshiping the goods the Lord has entrusted to them that they may be his almoners. They may not literally bow down before their earthly treasure, but nevertheless it is their god. They are worshipers of mammon. To the things of this world they offer the homage which belongs to the Creator. He who sees and knows all things records the falsity of their profession. {RH, May 23, 1907 par. 4}

From the soul-temple of a worldly Christian, God is excluded, in order that worldly policy may have abundant room. Money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he

appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving. {RH, May 23, 1907 par. 5}

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love,--it is for this that our money should be used. But too often it is used for self-glorification. Instead of being the means of bringing souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong use of money the world has been filled with evil practises. The door of the mind has been closed against the Redeemer. {RH, May 23, 1907 par. 6}

God declares, "The gold and the silver is mine." He keeps a strict account with every son and daughter of Adam, that he may know how they are appropriating his means. Worldly men and worldly women may say, "But I am not a Christian. I do not profess to serve God." But does this make them any less guilty for burying his means, his resources, in worldly enterprises, to advance their selfish interests? {RH, May 23, 1907 par. 7}

I speak to you who know not God, who may read these lines; for in his providence they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers he has given you? Are you able of yourself to keep the human machinery in motion? Did God speak but one word to say that you must die, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by his infinite power to keep you alive. It is he who supplies the breath which keeps life in your body. Did God neglect man as man neglects God, what would become of the race? {RH, May 23, 1907 par. 8}

The great Medical Missionary has an interest in the work of his hands. He presents before men the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye; for why will ye die?"

{RH, May 23, 1907 par. 9}

**PERIODICALS / RH - The Review and Herald / May 30, 1907 In Union With Christ  
Mrs. E. G. White**

***May 30, 1907 In Union With Christ***

**Mrs. E. G. White**

We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft his banner of love, honoring him by unselfish words and deeds. In the life of the true Christian there is nothing of self--self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the good of

others. {RH, May 30, 1907 par. 1}

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He made an offering so complete that through his grace every one may reach the standard of perfection. Of those who receive his grace and follow his example it will be written in the book of life, "Complete in him--without spot or stain." {RH, May 30, 1907 par. 2}

In word and deed Christ's followers are to be pure and true. In this world--a world of iniquity and corruption--Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father "without spot, or wrinkle, or any such thing," purified through his grace, bearing his likeness. {RH, May 30, 1907 par. 3}

In his great love, Christ surrendered himself for us. He gave himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to him. When this surrender is entire, Christ can finish the work he began for us by the surrender of himself. Then he can bring to us complete restoration. {RH, May 30, 1907 par. 4}

Christ gave himself for the redemption of the race, that all who believe in him may have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious of all gifts--a clean heart. They gain an experience that is more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ, enjoying in communion with him the joy and peace that he alone can give. They love him with heart and mind and soul and strength, realizing that they are his blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or worldly aims. They are one with Christ as he is one with the Father. {RH, May 30, 1907 par. 5}

Think you not that Christ values those who live wholly for him? Think you not that he visits those who, like the beloved John, are for his sake in hard and trying places? He finds his faithful ones, and holds communion with them, encouraging and strengthening them. {RH, May 30, 1907 par. 6}

Said the great apostle to the Gentiles, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." By faith Paul appropriated the grace of Christ, and this grace supplied the necessities of his soul. By faith he received the heavenly gift, and imparted it to souls longing for light. This is the experience we need, that, in a time when iniquity prevails, we may say, "I live by the faith of the Son of God, who loved me, and gave himself for me." Pray for this faith. Strive for it. Believe that God will give it to you. {RH, May 30, 1907 par. 7}

There is a great work to be done in our world. This is no dreamland. Before us are living realities. On every hand are to be seen the manifestations of Satan's power. Let us co-operate with him who works to restore and uplift. And let us not forget that he who works for Christ must recruit his strength at the source of all strength, that he may press forward in the power of God, filled with the faith that will not let go. Christians need power of thought, firmness of will, and knowledge that comes from the study of God's Word. They can not afford to fill their minds with trifles. Every day they must be

renewed in spiritual power. {RH, May 30, 1907 par. 8}

Learn of him who has said, "I am meek and lowly in heart." Learning of him, you will find rest. Day by day you will gain an experience in the things of God, day by day realize the greatness of his salvation and the glory of a union with him. Constantly you will learn better how to live Christlike, and constantly you will grow more like the Saviour. {RH, May 30, 1907 par. 9}

If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to him, if we will unite with one another in the bonds of Christian fellowship, God will work through us with mighty power. Then we shall be sanctified through the truth. We shall indeed be chosen by God and controlled by his Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our entrusted gifts for the blessing of others.

{RH, May 30, 1907 par. 10}

**PERIODICALS / RH - The Review and Herald / June 6, 1907 "No Other Gods Before Me" Mrs. E. G. White**

**June 6, 1907 "No Other Gods Before Me"**

**Mrs. E. G. White**

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance his cause and build up his kingdom in the earth? {RH, June 6, 1907 par. 1}

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel: "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. {RH, June 6, 1907 par. 2}

He who searches the heart desires to win his people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the

multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practise that draws your thoughts and affections from him. God has given his holy law to man as his measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. {RH, June 6, 1907 par. 3}

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." {RH, June 6, 1907 par. 4}

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? {RH, June 6, 1907 par. 5}

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, June 6, 1907 par. 6}

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." {RH, June 6, 1907 par. 7}

The Son of the infinite God came to this earth, and honored it with his presence. He emptied himself of his glory, and clothed his divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," he said, "is come to seek and to save that which was lost." {RH, June 6, 1907 par. 8}

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward: "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written. The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

{RH, June 6, 1907 par. 9}

**PERIODICALS / RH - The Review and Herald / June 13, 1907 "No Other Gods Before Me" Mrs. E. G. White**

**June 13, 1907 "No Other Gods Before Me"**

**Mrs. E. G. White**



During the night I was sorely distressed. A great burden rested upon me, I had been pleading with God to work in behalf of his people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which they have accumulated!" {RH, June 13, 1907 par. 1}

As I visit the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, he would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God. {RH, June 13, 1907 par. 2}

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's Word. {RH, June 13, 1907 par. 3}

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect his image. It is his likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration. {RH, June 13, 1907 par. 4}

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed his blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them? {RH, June 13, 1907 par. 5}

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God. {RH, June 13, 1907 par. 6}

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who

take his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity? {RH, June 13, 1907 par. 7}

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of his work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted. {RH, June 13, 1907 par. 8}

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect him to continue to bestow his goods on you? How does the Master regard those who selfishly invest his money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance. {RH, June 13, 1907 par. 9}

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practise self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day. {RH, June 13, 1907 par. 10}

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practise self-denial. {RH, June 13, 1907 par. 11}

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to him his own with usury.

{RH, June 13, 1907 par. 12}

**PERIODICALS / RH - The Review and Herald / June 20, 1907 "The Trial of Your Faith" Mrs. E. G. White**

**June 20, 1907 "The Trial of Your Faith"**

**Mrs. E. G. White**

God says of his people, "I . . . will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." {RH, June 20, 1907 par. 1}

By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause us needless pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation. {RH, June 20, 1907 par. 2}

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? In this world we shall have tribulation; but the Lord Jesus will give us all the help that we ask, and believe that he will bestow. {RH, June 20, 1907 par. 3}

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for him. {RH, June 20, 1907 par. 4}

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they

came to Marah, where they could not drink of the water, "for it was bitter." Thus God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial? {RH, June 20, 1907 par. 5}

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid. {RH, June 20, 1907 par. 6}

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {RH, June 20, 1907 par. 7}

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt thou bear them?" Christ will say, "I will take them. With everlasting kindness will I have mercy upon thee." Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbor of gracious experience, and he bids you. "Be still, and know that I am God." {RH, June 20, 1907 par. 8}

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honor and glory at the appearing of Jesus Christ."

{RH, June 20, 1907 par. 9}

**PERIODICALS / RH - The Review and Herald / June 27, 1907 Faithfulness in Service Mrs. E. G. White**

***June 27, 1907 Faithfulness in Service***

## **Mrs. E. G. White**

The parable of the talents should receive prayerful, critical attention. By it we are shown the importance of trading diligently and conscientiously on our Lord's goods. Not one thread of selfishness is to be woven into his work. Worldly ambition is not to be cherished. We are to keep self out of sight, holding Christ before the world. We are to bring glory to God by doing our best to be perfect men and perfect women. {RH, June 27, 1907 par. 1}

Christ gave the parable of the talents to show us that all the blessings we have come from God. Our gifts belong to him. They are not to be used according to human judgment, but according to the directions given in God's Word. We are to study how we may use these gifts for the up-building of the cause of truth. {RH, June 27, 1907 par. 2}

In the parable our Saviour says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Here we are shown that different gifts are entrusted to different individuals. With the talents given him, be they many or few, each one is to do his utmost to glorify God. Talents improve and multiply as they are used in the service of the Master. {RH, June 27, 1907 par. 3}

In the parable, the one who received five talents and the one who received two are represented as trading wisely on their talents, so that when their Lord returned, they were able to present to him that which he had entrusted to them, together with what they had gained by trading. And to each were spoken the words of commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." {RH, June 27, 1907 par. 4}

"But he that had received one went and digged in the earth, and hid his lord's money." When the time came for him to render an account, he said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." {RH, June 27, 1907 par. 5}

Today thousands are doing as the unfaithful servant did. They live for self, when God desires them to improve their abilities for him, that they may act their part in his work. They excuse themselves by saying that they have but one talent. But if used for God, that one talent would accomplish much. By careful use the slothful servant might have doubled the talent, which instead of using he hid in the ground. {RH, June 27, 1907 par. 6}

This parable shows the need of using every gift aright. To all comes the opportunity

of blessing others by speaking helpful, uplifting words. This is a talent, and the failure to improve it brings great loss. {RH, June 27, 1907 par. 7}

In our work this thought of glorifying God is to be made prominent. The business man is to bring the principles of heaven into every line of his work. In all he does the Christlikeness is to be clearly revealed. He who tills the soil is to make his work an object-lesson of the careful, thorough work which must be done in the culture of the soil of the heart. The mechanic is to do his very best, bringing his work as near perfection as possible. {RH, June 27, 1907 par. 8}

"He that is faithful in that which is least is faithful also in much." The Lord can not unite with those who are careless and slothful in their work. He leaves them to themselves, choosing for his service those who do well every piece of work they handle, those who manage economically, gathering up the fragments, so that nothing will be lost. {RH, June 27, 1907 par. 9}

Those who work for the Lord must remember that they are members of the royal family, and that they are to do all that their hands find to do as in the sight of the heavenly universe. Never must they slight their work, doing it in such a way that he who has redeemed them will be ashamed of it. They are to guard against doing anything that will lead to carelessness or irreverence. They are ever to remember the words. "Ye are God's husbandry, ye are God's building." By following principles of strict integrity, they are to build up a symmetrical character. {RH, June 27, 1907 par. 10}

Christ will increase the talents of every faithful worker. This is the principle he always follows in dealing with his servants in this world. But the full honor in store for the one who in this life works with an eye single to the glory of God, will not be bestowed until the day of judgment. Then Christ will say to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

{RH, June 27, 1907 par. 11}

**PERIODICALS / RH - The Review and Herald / July 4, 1907 Not By Might Nor by Power Mrs. E. G. White**

***July 4, 1907 Not By Might Nor by Power***

**Mrs. E. G. White**

Those who search for worldly distinction and glory make a sad mistake. It is the one who denies self, giving to others the preference, who will sit nearest to Christ on his throne. He who reads the heart sees the true merit possessed by his lowly, self-sacrificing disciples, and because they are worthy he places them in positions of distinction, though they do not realize their worthiness and do not seek for honor. {RH, July 4, 1907 par. 1}

To them Christ's words of encouragement are spoken, "I appoint unto you a



kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What a promise is this! Christ's faithful ones are to be sharers with him in the kingdom he has received from his Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under his direction, are to administer the affairs of his kingdom. They are to eat and drink at his table, that is, be admitted to near communion with him. {RH, July 4, 1907 par. 2}

The Saviour said again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." {RH, July 4, 1907 par. 3}

God places no value on outward display or boasting. Many who in this life are looked upon as superior to others, will one day see that God values men according to their compassion and self-denial. When the scenes of the judgment are enacted before them, they will see the mistake they have made. Those who follow the example of him who went about doing good, who help and bless their fellow men, trying always to lift them up, are in God's sight infinitely higher than the selfish ones who exalt themselves. {RH, July 4, 1907 par. 4}

God does not accept men because of their capabilities, but because they seek his face, desiring his help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," he declares, "even to him that is poor and of a contrite spirit, and trembleth at my word." {RH, July 4, 1907 par. 5}

He accepts and communes with his lowly, unpretentious followers; for in them he sees the most precious material, which will stand the test of storm and tempest, heat and pressure. {RH, July 4, 1907 par. 6}

Our object in working for the Master should be that his name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved of God. {RH, July 4, 1907 par. 7}

The Lord uses many gifts in the work of saving sinners. In the future, common men will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They cooperate with unseen, heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfil the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed. {RH, July 4, 1907 par. 8}

How dare any one bar the way of God's servants by unjust, unfeeling speeches? But this has been done, and thereby laborers have been discouraged, and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are wholly of

Satan. If ministers, teachers, and people would practise Bible courtesy, they would find hearts open to receive the truth, and God would be glorified. {RH, July 4, 1907 par. 9}

Those who search for something with which to find fault have taken Satan's side of the question. Christ can not say of them, "Well done, good and faithful servant." They are not giving the trumpet a certain sound. {RH, July 4, 1907 par. 10}

All who can should do personal work. As they go from house to house, explaining the Scriptures in a clear, simple way, the Lord will make the truth powerful to save. But in order to do this work successfully, all worldly ambition must be left behind. Every weight, every besetting sin, must be laid aside. The church can not measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in the world is to be compared with what it would have been had she continually pressed onward and upward from victory to victory. God's watchmen are to lift up the voice, saying, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." "Be ye clean, that bear the vessels of the Lord." {RH, July 4, 1907 par. 11}

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the educational advantages they themselves have enjoyed. But though not highly educated, these children of God are consecrated to his service, and they work for him with self-denial. In his sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in his vineyard by their learning or by the educational advantages they have had. The tree is judged by its fruit. The Lord will co-operate with those who co-operate with him, even though, judged by the world's standard, they may not be educated. {RH, July 4, 1907 par. 12}

Life's best things--simplicity, honesty, truthfulness, purity, unsullied integrity--can not be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. Heavenly angels will respond to their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon the hearts, working miracles in the conversion of sinners. Men and women will be gathered into church fellowship, meeting-houses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God. {RH, July 4, 1907 par. 13}

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. A rich reward awaits them in the future life.

{RH, July 4, 1907 par. 14}

**PERIODICALS / RH - The Review and Herald / July 11, 1907 The True Standard of Manhood Mrs. E. G. White**

**July 11, 1907 *The True Standard of Manhood***

## **Mrs. E. G. White**

God designs that improvement shall be the life-work of his followers, and that this improvement shall be guided and controlled by correct experience. The true man is the one who is willing to sacrifice his own interests for the good of others, who forgets himself in binding up the wounds of the broken-hearted. But many fail of understanding the true object of life. Under the influence of cherished errors, they sacrifice all in life that is really valuable. {RH, July 11, 1907 par. 1}

Nero and Caesar were acknowledged by the world as great men; but did God so regard them?--No! They were not connected with unselfish love with the great Heart of humanity. They were satanic in their cruelty. Wherever they went, bloodshed and destruction marked their path. They were lauded while living; but when they died, the world rejoiced. How wide the contrast between the lives of these men and the life of Martin Luther. He was not born a prince; he wore no royal crown. It was from a cloistered cell that his voice was heard and his influence felt. But he had a noble, generous heart, and a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for the right, and breasted the world's opposition, in order to benefit his fellow men. {RH, July 11, 1907 par. 2}

Intellect is mightier than wealth or physical power. If sanctified and controlled by the Spirit of God, it exerts a strong influence for good. But intellect alone does not give true manhood. Lord Byron had rare intellectual gifts, but he was not a true man, according to God's standard. His passions were fierce and uncontrollable. Throughout his life he sowed seeds that ripened into a harvest of corruption. This man was one of the world's distinguished men, but the Lord regarded him as one who had abused his talents and wasted his life. When great intellect is made to minister to vice, it is a curse to its possessor and to all who come within the sphere of its influence. {RH, July 11, 1907 par. 3}

One's claim to manhood is determined by the use he makes of the powers that God has given him. The members of the human family are entitled to the name of men and women only as they employ their talents for the good of others. It is when ministering to others that man is most closely allied to God. He who is true to his God-given manhood will not only promote the happiness of his fellow beings in this life, but will aid them to secure the reward of the life to come. {RH, July 11, 1907 par. 4}

Before human beings, God has set a high standard. Christ's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our life-work to press forward continually toward perfection of character, ever striving for conformity to the will of God. {RH, July 11, 1907 par. 5}

Man is required to love God supremely, with his might, mind, and strength; and his neighbor as himself. This he can not possibly do unless he denies himself. To deny self means to rule the spirit when passion is striving for the mastery; to resist the temptation to censure and to speak words of faultfinding; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty even though others may fail; to lift responsibilities wherever and whenever duty requires, not to gain

applause, not for policy, but for the sake of the Master, who has given each of his followers a work that is to be done with unwavering fidelity. To deny self means to do good when inclination would lead us to serve and please ourselves. It means to work patiently and cheerfully for the good of others, even though our efforts may not seem to be appreciated. {RH, July 11, 1907 par. 6}

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ is our example. He did not become weary in his efforts to save fallen man. And angels are engaged day and night for the uplifting of humanity, in accordance with the plan of salvation. Our work is to be continuous and persevering. Until the Master bids us lay our armor at his feet, we are to fight manfully for him. We are to work and wait, submissive to God's will, ready and willing to spring to duty at every call. {RH, July 11, 1907 par. 7}

Fellow Christians, search carefully and see whether the Word of God is indeed the rule of your life. Do you take Christ with you when you leave the place of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in interest and sympathy for those in need of help? Are you seeking earnestly for a clearer understanding of God's will, that you may let the light shine forth to others? Is your speech seasoned with grace? Does your demeanor show Christian nobility? "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Remember that you need to be braced by constant watchfulness and prayer. So long as you look to Christ, you are safe; but the moment you trust in yourself, you are in great peril. He who is in harmony with God will continually depend upon him for help. {RH, July 11, 1907 par. 8}

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of seemingly greater importance. But should this be? Do not become so engrossed with business cares that you neglect to give your children the instruction they need. Do not look upon your home work as a lesser duty. This work lies at the foundation of the well-being of society. The happiness of families and of churches depends upon home influence. The world is not so much in need of great minds as of good men, men who are a blessing in their homes.

{RH, July 11, 1907 par. 9}

**PERIODICALS / RH - The Review and Herald / July 18, 1907 A Message to the Churches Mrs. E. G. White**

***July 18, 1907 A Message to the Churches***

**Mrs. E. G. White**

I have a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness

of error will always be proportionate to our faith in God, manifested in our obedience to his commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met as we should the obligations in missionary effort that our knowledge of present truth places upon us. {RH, July 18, 1907 par. 1}

The manifold wisdom of God has been displayed in the organization of his church in the earth for the representation of the truth in the world. In their zeal for the cause of righteousness, his servants are to reveal a faith that works by love and purifies the soul from every slothful habit, a zeal that reveals itself in watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character, and avoid the evils of self-exaltation. This faith and zeal are essential, or our labors for the perishing will weaken, and Christ will be disappointed in his church. {RH, July 18, 1907 par. 2}

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led some one to work for him, he will take up the work and labor in the spirit of the Master. {RH, July 18, 1907 par. 3}

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." {RH, July 18, 1907 par. 4}

In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities. {RH, July 18, 1907 par. 5}

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not. A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he

shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples." {RH, July 18, 1907 par. 6}

In this representation of the prophet, we see that Satan is at work not only with worldlings, who have not the fear and love of God before them, but also with those who profess faith in Christ. Here are plainly represented two distinct parties, formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal and true, and are now resisting the warnings of the Spirit of God. To the obedient the Lord will be "for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." {RH, July 18, 1907 par. 7}

Every professed believer in Christ will be tempted by Satan. "And many among them shall stumble, and fall, and be broken, and be snared [mark that word], and be taken." Notwithstanding all their knowledge of the Word of God, all their light, and their position as expositors of Bible truth, many shall "stumble, and fall, and be broken, and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among my disciples." {RH, July 18, 1907 par. 8}

"And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him, Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. {RH, July 18, 1907 par. 9}

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {RH, July 18, 1907 par. 10}

This warning is given for the days in which we are now living. Read carefully the third chapter of Second Timothy. This chapter refers to the "many" spoken of by Isaiah who have departed from the faith. "Evil men and seducers shall wax worse and worse," the apostle says to Timothy, "deceiving, and being deceived. But continue thou in the things which thou hast heard and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. {RH, July 18, 1907 par. 11}

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." {RH, July



18, 1907 par. 12}

A wealth of moral influence has been brought to us in the last half century. Through his Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the spirit of prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of my people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews we shall learn how important it is that we hold steadfastly to every principle of truth that has been given. {RH, July 18, 1907 par. 13}

"I am now ready to be offered," the apostle Paul declared as his warfare drew to a close; "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. {RH, July 18, 1907 par. 14}

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee." {RH, July 18, 1907 par. 15}

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." {RH, July 18, 1907 par. 16}

This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter similar to those that Paul met. There are some who once were with us as teachers, but who are now denying the faith, and are working against the truth they once advocated. In this experience we need not lose our faith and confidence in God. It is the privilege of each to be able to say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen." {RH, July 18, 1907 par. 17}

**Journey to Southern California Mrs. E. G. White**  
**July 25, 1907 Notes of Travel--No. 1**  
**Journey to Southern California**

**Mrs. E. G. White**

During the first few months of the year, I received from our brethren connected with important enterprises in southern California urgent invitations to visit the institutions in that part of the State. And indeed I felt desirous of visiting once more that portion of the field, concerning which the Lord has given me much instruction regarding the establishment of medical missionary and educational institutions. {RH, July 25, 1907 par. 1}

About the middle of April, the Drs. Kress and their family arrived from Australia, and stayed with us for a few days before going on to Washington, D. C., to which place they have been called to connect with the Sanitarium at Takoma Park. As we were anxious for them to visit the sanitariums on the Pacific Coast, we thought this a favorable time to take our southern trip in company with them. {RH, July 25, 1907 par. 2}

We left St. Helena on the afternoon of Thursday, April 18. Our party was made up of Dr. Kress, and his wife, who is also a physician; their daughter Ora, and two smaller children; Miss Stevens, who accompanied them from Australia; Dr. H. F. Rand, physician at the St. Helena Sanitarium; my son, W. C. White; Dores Robinson, one of my copyists; Sara McEnterfer, my attendant; and myself. {RH, July 25, 1907 par. 3}

On our arrival at the Ferry Building in San Francisco, we were taken in a carriage to the station at Third and Townsend Streets. During the past year the sins that called forth the judgments of God on San Francisco have been continued. Violence and crime have greatly increased. A startling record of dishonesty and conniving has been brought to light in the investigation of the actions of men in official positions. {RH, July 25, 1907 par. 4}

We passed through San Francisco on the anniversary of the great earthquake of last year. The day had been declared a holiday, and many were celebrating the occasion with revelry and in pleasure seeking. {RH, July 25, 1907 par. 5}

Plans are being laid to rebuild the city on a grand scale. Several earthquake shocks have been felt, but these warnings are being disregarded by many. "We will have," they say, "larger and more magnificent buildings than we have ever had before." Christ says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." {RH, July 25, 1907 par. 6}

At 8 P. M. we left San Francisco by the Coast Line to Los Angeles. At Burbank, a few miles from Los Angeles, W. C. White, Sara McEnterfer, and I left the train, and after waiting for a few minutes took the cars to San Fernando. Here we were met at the station, and taken to the school. {RH, July 25, 1907 par. 7}

***The Fernando School***

We are thankful that the Lord in his providence opened the way for us to establish

an educational work at Fernando. Our brethren purchased this property about five years ago for about one third of the amount originally invested in it. Besides buildings that were in every way adapted to school work, there were about twelve and a half acres of land, suitable for orchard and garden. The large school building is a modern, two-story structure with an attic. On the first floor there are fine recitation rooms, and a chapel that will seat about two hundred. On the second floor there are seven good schoolrooms. The attic has been partitioned off, and provides a number of sleeping-rooms for the boys. Besides this large building there is a two-and-a-half story structure used as a ladies' dormitory. {RH, July 25, 1907 par. 8}

We were glad to learn that success has attended the Fernando school during the year that has just closed. The attendance has been good, and we rejoice to know that many of the students have offered themselves for service during the summer. {RH, July 25, 1907 par. 9}

A spirit of missionary zeal will surely result from a proper study of the Word of God. In May, 1903, I wrote the following words to those in charge of the Fernando school:-- {RH, July 25, 1907 par. 10}

"The light given me is that the educational branch of our work will be of great importance. What is it that will make our schools a power? It is not the size of the buildings. It is not the number of advanced studies taught. It is the faithful work done by teachers and students, as they begin at the lower rounds of the ladder of progress, and climb diligently round by round. {RH, July 25, 1907 par. 11}

"Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not how to care properly for the church in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets. {RH, July 25, 1907 par. 12}

"The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching. {RH, July 25, 1907 par. 13}

"Thorough work must be done in these schools; for many students will go forth from them directly into the great harvest-field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after studying for a time in the field, will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges, and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established. {RH, July 25, 1907 par. 14}

"It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference. All the different educational interests

should be given careful consideration." {RH, July 25, 1907 par. 15}

We have before us a great work, and there is need of many educated laborers who have fitted themselves for positions of trust. In the training for service in the cause of God, the Bible must lie at the foundation. The principles of truth taught in the Word of God will act as a safeguard against the evil influences that are in the world. In the home and in the school the Bible is to be made the great text-book. {RH, July 25, 1907 par. 16}

Efforts to educate children in the fear of the Lord, without making the study of the Word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public schools, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. The students in our schools should take the Word of God as the grand rule of their lives. {RH, July 25, 1907 par. 17}

While at Fernando I spoke twice in the school chapel, and on Sabbath afternoon my son talked to the students. At the Sabbath morning service, the room was well filled, and I was thankful for the privilege of addressing so many who during the past few months had been receiving instruction in the Word of God. I based my remarks upon the first chapter of First Peter. I dwelt at some length upon the subject of the earthly mission of Christ, who "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." {RH, July 25, 1907 par. 18}

In view of the great sacrifice of Christ in our behalf, we are to purify our souls in obeying the truth "through the Spirit unto unfeigned love of the brethren," and to "love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

{RH, July 25, 1907 par. 19}

**PERIODICALS / RH - The Review and Herald / August 1, 1907 Notes of Travel -- No. 2 Mrs. E. G. White Loma Linda, Cal.**

***August 1, 1907 Notes of Travel -- No. 2***

***Mrs. E. G. White***

***Loma Linda, Cal.***

On Monday morning, April 22, we left Fernando for Loma Linda, where we were to join the rest of our party, who had made short visits to Glendale and Paradise Valley. {RH, August 1, 1907 par. 1}

At Loma Linda we found the work moving forward encouragingly. Since my last visit

to this place about one year ago, some improvements have been made in the property. Two cottages have been added, and a three-story addition, forty by eighty feet in size, has been made to the main building. This addition was necessary to provide satisfactory bath-rooms, and offices for the physicians. The new bath-rooms are roomy and convenient, and they add greatly to the popularity of the place. {RH, August 1, 1907 par. 2}

The patronage at the sanitarium during the winter months has been better than at any previous period. Favorable impressions have been made upon the patients who have visited the institution. Some of these have been converted, and others are deeply interested in our message. For this we are thankful. This is the object for which our sanitariums have been established, the conversion of souls. {RH, August 1, 1907 par. 3}

This beautiful sanitarium property, that in the wonderful providence of God has come into our possession, is in the midst of the orange district, and is noted for the excellency of its fruit. It is within easy access of Redlands, Riverside, Colton, San Bernardino, and other cities. As a result of the labors of Elder Simpson, Elder Haskell, and others, strong companies of believers have been raised up in Riverside and Redlands, and there is also a small company at San Bernardino. Elder Hare and Elder Whitehead have just concluded a series of meetings at Redlands, as a result of which five new converts have been added to the church there. {RH, August 1, 1907 par. 4}

### ***The Work of Dr. Starr***

In San Bernardino Dr. Lillis Wood-Starr has found many openings for educational work. About three months ago she began to conduct studies in cooking, healthful dress, and general hygiene, with some of the families of our own church. She was assisted in her work by some of the helpers from the sanitarium who were able to give practical demonstrations in healthful cooking and in simple nursing. {RH, August 1, 1907 par. 5}

Neighbors were invited to attend these demonstrations, and some who were present by invitation requested that similar studies be given in their homes, to which they might invite some of their friends. Thus the work grew rapidly, until Dr. Starr was unable to respond to all the requests she received. Her work was brought to the attention of the superintendent of public schools, and at his invitation she gave health talks before as many as fifteen hundred children in the schools of the city. Her co-operation with the Woman's Christian Temperance Union has enabled her to become acquainted with many excellent ladies. Such efforts as these are powerful factors in removing from the minds of many the prejudice that exists against our people. {RH, August 1, 1907 par. 6}

### ***Death of Elder Simpson***

While we were at Loma Linda, we were made sad to hear of the death of Elder W. W. Simpson. Brother Simpson was a man who thoroughly believed the message for this time, and he preached it with power. His winning way of presenting Bible doctrines, and his ability to devise and to use suitable illustrations, enabled him to hold the close

attention of large congregations. He had confidence in the power of the word of God to bring conviction, and the Lord greatly blessed his efforts in the salvation of many souls. We may say of our brother, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." {RH, August 1, 1907 par. 7}

### ***Sabbath Sermon***

On Sabbath, April 27, many of our brethren and sisters from neighboring churches gathered in the parlors with the sanitarium family, and I spoke to them there. I read the first chapter of Hebrews as the basis of my discourse. This chapter clearly indicates the individual personalities of the Father and the Son. Speaking of the Son, the apostle says, "God . . . hath appointed [him] heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." {RH, August 1, 1907 par. 8}

If men and women could be once inspired by a view of the great and grand work that has been accomplished through God's gift of his Son, their days would no longer be given up to pleasure-seeking and frivolity. Our ears would no longer be pained by the drunkard's song and the story of crime and wickedness. Men would endeavor to place themselves where they could realize the meaning of the great salvation offered through Jesus Christ. It means life, *eternal* life to the receiver. {RH, August 1, 1907 par. 9}

Christ was the greatest medical missionary that ever trod the earth. Did he come with grandeur, making a wonderful display, as some seem to think is necessary in order to make a favorable impression? Souls are not converted by such impressions. Had it been best for the success of his mission, Christ would have come in great glory, accompanied by myriads of angels. But no; he laid aside his glory and his high authority as commander of the hosts of heaven, and came to our world as a humble child. He was born in poverty. His early years were spent in an obscure village, toiling at the carpenter's bench. Even here, thoroughness characterized his work. Nothing left his hands that was not perfect in workmanship. {RH, August 1, 1907 par. 10}

"Behold the Lamb of God, which taketh away the sin of the world." To all who believe in him he promises power to become sons of God. But there must be a continuance in that belief. So long as we maintain a living connection with God, his Holy Spirit will enable us to preserve our faith in him and in his word. But unless we *continue* to lay hold of the hope set before us in the gospel, we shall drift,--drift away from the truth on the tide of skepticism and infidelity. {RH, August 1, 1907 par. 11}

Few have any idea of the battles that are before us. The stronger the conflict, however, the more strength will the Holy Spirit impart to us. We are not left to struggle alone against the mighty opposing forces of evil. Were our eyes opened, we should see heavenly angels about us, to protect us from the influence of the hosts of evil. Jesus watches over every one. He will not suffer us to be tempted above that which, with his help, we are able to bear. He desires us to have faith and confidence in him, that he



may fill us with peace and happiness. {RH, August 1, 1907 par. 12}

As laborers together with God, we are not left in our poverty-stricken condition to do the great work that lies before us. Christ does not send forth his disciples upon their world-wide mission without promising to sustain them. "All power is given unto me in heaven and in earth," he declares. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you always, even unto the end of the world.*" {RH, August 1, 1907 par. 13}

How wonderfully the Lord has wrought for us in the securing of the Loma Linda Sanitarium! He knew that we could not unaided have purchased these buildings and their furnishings. But he opened the way before us, that we might secure the property, and make it a blessing to others. And so he will open the way in other places where sanitariums should be established. These institutions should be out of the cities, yet near enough to make it possible for the workers to give the message of warning in the great centers of population. Let all connected with our sanitariums work under the guidance of our Heavenly Father, seeking to improve every opportunity to reach the hearts of those with whom they are associated. As they do this, they will increase in capability, in judgment, and in the fear of the Lord. {RH, August 1, 1907 par. 14}

Let the workers realize that this is God's property. Each one should know for himself that he is faithfully performing the duties that are laid upon him. Let us all be kind and patient, tenderhearted and forgiving. Never let us give expression to a rough or an impatient word. Let us pray that the Lord's name may be glorified in us. {RH, August 1, 1907 par. 15}

God will surely work through us, and cause the power of his truth to reach human hearts, if we will, as workers, give ourselves unreservedly to him, and diligently study his Word. O how inexpressibly precious is his Word! Shall we not study it more faithfully? It has been wonderfully preserved for us through the ages. As we present its principles to others, it will have a holy influence upon mind and character; for there is life in obedience to its commandments: there is strength and encouragement in its promises. {RH, August 1, 1907 par. 16}

My soul is drawn out in intense earnestness for the salvation of souls. At times the burden rests upon me so heavily that I can not sleep, and I arise in the early morning hours, and write, urging our brethren to labor earnestly for the salvation of their fellow men. I am now nearly eighty years of age, and although my enthusiasm is still strong, I desire to see many who are younger than I stepping into the ranks. We do not want the judgments of God to fall upon our world, while so little has been done to warn its inhabitants. We must put forth intense efforts to cause the light of truth to shine forth in every city and town. Much more would be accomplished if all were laboring for souls with the intensity that Christ put into his ministry. Night after night he spent in the open air, with strong crying and with agonizing prayer to his Father. {RH, August 1, 1907 par. 17}

Let us resist the enemy, that he may flee from us. Let us lay hold upon eternal life. God has prepared for us a city, whose glories it is impossible to describe. In this beautiful city, in the earth made new, we may spend eternity. There we shall be free

from the sufferings and the heartaches of this earth. Christ is calling us to hide our lives in him by living faith. He opens before us the privilege of being "partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, August 1, 1907 par. 18}

**PERIODICALS / RH - The Review and Herald / August 8, 1907 Notes of Travel--No.3 Visit to Paradise Valley Mrs. E. G. White**

**August 8, 1907 Notes of Travel--No.3**

***Visit to Paradise Valley***

**Mrs. E. G. White**

Wednesday, May 1, we left Loma Linda for National City, to visit the Paradise Valley Sanitarium. Brother and Sister P. T. Magan accompanied us as far as Santa Ana, where they stopped to visit relatives. At Orange we met Elders H. W. Cottrell and G. W. Reaser, and Prof. E. S. Ballenger, who were on their way from Los Angeles to attend a meeting of the Paradise Valley Sanitarium Board. Brother L. O. Johnson, another member of the Board, joined us at Oceanside. {RH, August 8, 1907 par. 1}

At the sanitarium we received a hearty welcome from Brother J. J. Wessels, who has recently accepted the management, and from the other members of the sanitarium family. {RH, August 8, 1907 par. 2}

***Sanitarium Board Meeting***

Wednesday afternoon and Thursday were spent by the members of the Board in laying plans for the future work of the institution. At their request I met with them on Thursday afternoon, and made a few remarks relative to the mission of our sanitariums. I said in part:-- {RH, August 8, 1907 par. 3}

In the building of our sanitariums, we must guard carefully against any unnecessary extravagance in our outlay of means. It is our duty to study simplicity. Yet there are a few places of special importance and influence where better accommodations and more room are needed than for sanitarium work in other places. The impression that we desire to be left upon the minds of the patients is that of the truths we teach rather than of the grandeur of the buildings. {RH, August 8, 1907 par. 4}

We have none too many sanitariums. There is in our world a great field for true medical missionary work. Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in heaven." Let the lamp of light from the Word of God shine forth unmistakably. {RH, August 8, 1907 par. 5}

Let everything connected with the sanitarium and its surroundings be kept orderly and neat, that the work may stand high in the esteem of the people, and may exert constantly an uplifting influence. The Paradise Valley Sanitarium may exert a decided influence for good in National City, in San Diego, and in Coronado. The truth must be proclaimed in these places; for there are some who have not yet heard the last message of warning. {RH, August 8, 1907 par. 6}

An educational work should be carried on in connection with all our sanitariums. There is a close relation between the work of our schools and our sanitariums, and wherever it is practicable, there are decided advantages in having a school in close connection with a sanitarium. There would be in such an arrangement decided advantages to both lines of work. {RH, August 8, 1907 par. 7}

Let us not discourage one another. Let us take hold unitedly to make every line of the Lord's work a success. If some one comes to you and talks discouragingly about the work in one or another of our institutions, telling you that they are extravagant beyond measure, say to them, "I am sorry if that is so, but let us help them out, if they are in difficulty." If you will speak thus, you may avoid much of the evil that might result were you to withdraw your sympathy, and should refuse to help those who, possibly, may have been misrepresented. Let us never discourage even those who have done wrong, by treating them as if they had committed against us an unpardonable sin. Let us rather encourage them in every way possible, and if we see that they are lifting hard in a worthy enterprise, let us lift with them. {RH, August 8, 1907 par. 8}

I feel of good courage regarding the future of the Paradise Valley Sanitarium. If all who are connected with the institution will place themselves upon the platform of eternal truth, and will work unitedly and sympathetically, they may exert an influence that will increase in its uplifting power. {RH, August 8, 1907 par. 9}

### ***Talks to Patients and Helpers***

During the week which we spent at the Paradise Valley Sanitarium, I spoke twice in the parlor to the patients and helpers. I recounted before them the mercies of God in securing the property for sanitarium purposes, and his providences by which we had been led step by step in the opening up of the institution. I also spoke to them of the great privileges that are ours through Christ, and of the blessings that will follow harmonious action. {RH, August 8, 1907 par. 10}

We need to be instant in prayer. It is our great privilege to hang our helpless souls upon Jesus Christ, and to rest for our salvation upon his merits. Let us speak words that will elevate and ennoble, and that will make pleasant impressions on the minds of those with whom we converse. The Lord wants us to be sanctified, and to walk in humility of mind before him. If we are obedient to his commandments, not a reproach can fall on us justly. Others may talk about us, they may spread evil reports concerning us, but these reports need not be true. {RH, August 8, 1907 par. 11}

In our institutions, where many persons of varied temperaments are brought together, it is necessary that each should cultivate a spirit of unselfishness. Let no one

feel that it is his place to mold others to his individual mind or opinions. While each will manifest an individuality, yet it should be an individuality that is under the control of the Holy Spirit. If we are kind and Christlike, there will be a blending of hearts and of interests that will be beneficial to all alike. {RH, August 8, 1907 par. 12}

Our sanitariums are to be agencies for imparting to the sick a health that is maintained in happiness and peace of soul. Every worker is to co-operate with the physician; for by the manifestation of kindness and tenderness, he may bring to the suffering ones a healing balm. {RH, August 8, 1907 par. 13}

Every one is responsible to God for the use he makes of his abilities. He is responsible for making a daily growth in grace. Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife. {RH, August 8, 1907 par. 14}

We are to live, not to elevate ourselves, but that we may, as God's little children, do to the very best of our ability the work that he has committed to us. It is our business to give a right impression to others. We are preparing for eternity, for the sanitarium above, where the Great Physician shall wipe away the tears from every eye, and where the leaves of the tree of life are for the healing of the nation. {RH, August 8, 1907 par. 15}

Let us all take hold of Christ Jesus by a living faith, and walk in humility of mind. Then the grace of God will be revealed in us, and we shall see of his salvation. We shall greet the holy family of the redeemed, and hear the words of Christ, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at his feet, and give glory to him who has overcome in our behalf. {RH, August 8, 1907 par. 16}

There may be some things here that we do not understand. Some things in the Bible may appear to us mysterious, because they are beyond our finite comprehension. But as our Saviour leads us by the living waters, he will make clear to our minds that which was not before clearly understood. {RH, August 8, 1907 par. 17}

As I think of the future glory of heaven, I feel an intense desire that every living soul may know about it. I often wish that I might have the vigor and strength of younger years, and that I might go from place to place, speaking the truth as it is in Jesus. I long to hold him up as the mighty Healer, and to present his eternal life insurance policy. {RH, August 8, 1907 par. 18}

It means much to us whether we are in pursuit of the heavenly things, or of the earthly. The earthly will soon pass away. In these days, there is great destruction of earthly treasures. There are "earthquakes in divers places," and trouble and difficulties are seen on every hand. But it is our privilege to be preparing to become members of the heavenly family, children of the heavenly King. {RH, August 8, 1907 par. 19}

Let us strive to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Let us overcome the hasty words which mar the happiness and peace of mind of those about

us. Let us overcome our impetuous tempers. Let us be kind and patient, accommodating, pleasant, thinking evil of no one. If we resist the devil, he will flee from us. Around every tempted soul there are angels of God, ready to lift up the standard of righteousness, if the tempted one will only show a spirit of resistance to evil. {RH, August 8, 1907 par. 20}

Each may be an overcomer. Christ has, in our behalf, withstood the fiercest temptations of the enemy. He "was in all points tempted like as we are, yet without sin." He is our Pattern. Through his virtues and his grace, we may be sure of an entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ."

{RH, August 8, 1907 par. 21}

**PERIODICALS / RH - The Review and Herald / August 15, 1907 Notes of  
Travel--No. 4 Labors in San Diego Mrs. E. G. White  
August 15, 1907 Notes of Travel--No. 4  
Labors in San Diego**

**Mrs. E. G. White**

During our visit at the Paradise Valley Sanitarium, the Lord strengthened me to speak twice to the members of the church in San Diego. During the past year, as a result of efforts put forth by Elder W. W. Simpson and other laborers, there had been a good increase in the membership of this church. I felt a heavy burden for the work in this important center for tourist resort. There should be an earnest, united effort on the part of our brethren and sisters in San Diego, and the workers connected with the sanitarium, to make known the truth for this time. {RH, August 15, 1907 par. 1}

***Sabbath Sermon at San Diego***

On Sabbath, May 4, the Lord gave me a message to our brethren and sisters in San Diego. I based my remarks on the first chapter of Hebrews:-- {RH, August 15, 1907 par. 2}

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." {RH, August 15, 1907 par. 3}

Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? There is no reason why one should feel that it is necessary for him to bring others to the exact line of his own individuality. So long as we are subject to the temptations of Satan, we shall each have

all we can possibly attend to, in order to maintain a right relation to God, that Christ may do for us his atoning work. And though we may differ in the form of words, and in the expression of our individuality, yet our words may be sanctified, and our characters purified through the sacrifice of Christ. {RH, August 15, 1907 par. 4}

We should now make diligent inquiry of ourselves, Can I, with my present attainments, stand before the face of the holy God? If in the great day of judgment, we come short, we shall have no excuse; for we have access to the Word of God. Take the Bible for your lesson book; for it is by obedience to its truths that we shall be sanctified. To ensure the work of our salvation, God gave to our world the gift of his only begotten Son. Shall we accept the blessing that Christ has bought for us at such infinite sacrifice? He has made it possible for us to be partakers of the divine nature, having escaped the corruption that is in the world through lust. {RH, August 15, 1907 par. 5}

Let us not give the impression that our religion consists principally in coming to the church on Sabbath, and numbering one among a number who listen to a sermon, and then go back to their homes to continue in sinful practises. Christ said to his disciples, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ has given us the pattern to which we are to work, but unless we make diligent effort with the help of God, we shall miss the mark. We must be sanctified to God, soul, body, and spirit. {RH, August 15, 1907 par. 6}

Do we learn from Christ every day? If we do not, we shall certainly come short of the knowledge that is essential. We can not afford to be weaklings in our Christian experience: for we can not tell when our account may be settled for eternity. We must constantly increase in faith, and in likeness to Jesus Christ. If we will humble ourselves, the Lord will lift us up. We may try to lift ourselves up, but this will not be reckoned in our favor, in the day when Christ estimates character. {RH, August 15, 1907 par. 7}

O, we are, many of us, so filled with self! We are fastened so firmly to our peculiar temperaments and dispositions. Shall we now follow the Word closely, that this great "I" may die, and that Christ may dwell in our hearts by faith? {RH, August 15, 1907 par. 8}

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" {RH, August 15, 1907 par. 9}

### ***The Essential Knowledge***

O, that we all might more fully realize our accountability to God for the wonderful privileges he has bestowed upon us! In the Word of God are grand truths that are worthy of intense study. Shall we neglect these great fundamental truths, in order that we may enter into speculation over what has not been clearly revealed? I am frequently



asked, regarding some theoretical doctrine, questions that I feel no liberty to answer. I sometimes reply to those who ask me such questions, "You have the Word. If the Lord desired you to know in regard to this matter, you would find your knowledge in the Word of God, and would not need to ask me. If we reach heaven, we may then understand the matters that are not clear to us now." Let us study the great truths of the Scriptures: they are sufficient to tax our minds to their utmost capacity. {RH, August 15, 1907 par. 10}

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." O, do we know God as we should? What comfort, what joy, we should have if we were to learn daily the lessons he desires us to learn! We must know him by an experimental knowledge. It will be profitable for us to spend more time in secret prayer, in becoming personally acquainted with our Heavenly Father. In our weakness, we may come to him, and ask him to impart to us an understanding of what he will do for us, in separating from us everything that is unlike his own character. {RH, August 15, 1907 par. 11}

### ***Labor for Others***

When our own hearts are right with God, we shall feel an intense desire to do all we can in bringing the light of truth before those who have not heard it. In the great work of warning the world, God has committed to his people a sacred trust. "We are laborers together with God." "As thou hast sent me into the world," said Christ, speaking of his disciples, "*even so* have I also sent them into the world." In the formation of character, we are to represent the One who gave his life for the world, and if we are alert, we shall see, on the right hand and on the left, opportunities to speak words for the Master. {RH, August 15, 1907 par. 12}

If we neglect these opportunities, the time will come when there will be spoken to us by those we have not warned, words of reproach and bitterness: "You knew of these terrible judgments that were coming. We were associated together, but you did not tell us. Why did you not warn us, that we might have escaped?" May God help us that we may not have upon our garments, because of our neglect, the blood of souls! {RH, August 15, 1907 par. 13}

We have a work to do in our world, a work similar to that which Christ performed. This spiritual work must precede every other interest of our lives. That which is temporal must ever be made secondary to the requirements of God. It will not profit us to put ourselves forward in this world, at the expense of our Christianity. {RH, August 15, 1907 par. 14}

### ***United Action***

In the carrying forward of God's work, we shall not be as separate, independent agents. The unity of God's people is to be to the world a convincing argument that God sent his Son to save the world. Christ prayed for his disciples, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the

world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, August 15, 1907 par. 15}

Such is the unity for which we are to seek,--such unity as exists between the Father and the Son. If we find ourselves inclined to separate from our brethren if they do not do exactly as we think best, this is an evidence that we are not genuine Bible Christians. We need to study the relation of Christ to his Father, and we need to understand his love for the world. {RH, August 15, 1907 par. 16}

### ***Opposition***

The great enemy of our souls is vigilant and alert. He is especially active when he sees us putting forth efforts to do the work of the Lord. Do you think that the work of God will go forward smoothly, without any opposition from the enemy of the faith? Do you think there will be no opposition against those who seek to perfect their characters in harmony with the Word of God? This we can not expect. We must arm for conflict. But God will be with us. He has provided a complete gospel armor, and if we will put on *every piece* of this armor, we may be safe from defeat. {RH, August 15, 1907 par. 17}

Those who think that everything must meet their own mind, and that they need make no sacrifice, will not be numbered with the overcomers, nor will they receive the overcomer's reward. We must brace ourselves against the opposing elements. "Resist the devil, and he will flee from you." "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." {RH, August 15, 1907 par. 18}

God is in earnest with every one of us. Our greatest consideration now is to form characters for eternity. May he who has given for our salvation his only begotten Son strengthen and bless his people. {RH, August 15, 1907 par. 19}

**PERIODICALS / RH - The Review and Herald / August 15, 1907 The Work in Washington, D. C.**

***August 15, 1907 The Work in Washington, D. C.***

Sanitarium, Cal., May 30, 1907.

I have a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D.C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be

sent to Washington; and I was instructed to urge this subject upon the minds of our laborers. {RH, August 15, 1907 par. 1}

Brethren and sisters, God has given to every man his work. He calls upon church-members in every place to dedicate themselves to the Lord and to his service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line. {RH, August 15, 1907 par. 2}

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church-members bring the precepts of Christ into the life practise; when they confess their sins to one another, and offer up prayers to God, he will graciously manifest his power through them. {RH, August 15, 1907 par. 3}

In every possible way, humble efforts should be made to win souls to the truth. The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time must now arouse, and earnestly take hold of the work that needs to be done. We must be wide awake to the needs of the situation, and perform the work with wisdom. {RH, August 15, 1907 par. 4}

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these statesmen, whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled. {RH, August 15, 1907 par. 5}

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine the confidence of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed his law from Mount Sinai with his own voice, that men might realize its importance. The Lord does not want the people who stand for his law in the earth, and who are to accomplish his closing work in the world, to represent that law and that work in a cheap manner. God's purposes in guiding us to Washington, the capital of our nation, was that we might represent his work there in a sensible way. In connection with his work he would not have anything of a cheap and faulty character. {RH, August 15, 1907 par. 6}

It would also be a great mistake to close up the work of the branch sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a grievous mistake. There are men holding positions of responsibility in the world who are patronizing our treatment rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the

truth for this time. {RH, August 15, 1907 par. 7}

A branch sanitarium in the city will lead to an acquaintance with the larger institution at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen. {RH, August 15, 1907 par. 8}

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type. {RH, August 15, 1907 par. 9}

God calls for us to advance step by step in the building up of his work. We are now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current of inquiry and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our Great Leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians and the teachers in our schools valiant men of God. In the fullest sense of the word, they would have been laborers together with God. {RH, August 15, 1907 par. 10}

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor and reverence the law of God must be earnest, sincere, and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action. {RH, August 15, 1907 par. 11}

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust. {RH, August 15, 1907 par. 12}

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important that the Sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously. {RH, August 15, 1907 par. 13}

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The Sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation." {RH, August 15, 1907 par. 14}

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against

the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong.  
Ellen G. White. {RH, August 15, 1907 par. 15}

**PERIODICALS / RH - The Review and Herald / August 22, 1907 The Word of God  
Mrs. E. G. White**

**August 22, 1907 *The Word of God***

**Mrs. E. G. White**

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to redeem for man that which by disobedience Adam had lost, for himself and for the world. In his own character Jesus manifested to the world the character of God; he pleased not himself, but went about doing good. His whole history, for more than thirty years, was of pure, disinterested benevolence. {RH, August 22, 1907 par. 1}

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and the Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never spake man like this man." {RH, August 22, 1907 par. 2}

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements. {RH, August 22, 1907 par. 3}

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly

irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law. {RH, August 22, 1907 par. 4}

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before him. {RH, August 22, 1907 par. 5}

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged, according to the things written in the books of heaven, will soon burst upon them. Then the voice of mercy will not longer plead in behalf of sinners. {RH, August 22, 1907 par. 6}

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"--God or mammon. Now, while it is called today, if ye will hear his voice, harden not your heart, lest it be the last invitation of mercy.

{RH, August 22, 1907 par. 7}

**PERIODICALS / RH - The Review and Herald / August 29, 1907 Notes of Travel--No.5 Visit to San Pasqual and Escondido Mrs. E. G. White**  
**August 29, 1907 Notes of Travel--No.5**

***Visit to San Pasqual and Escondido***

**Mrs. E. G. White**

Thursday afternoon, May 9, we left San Diego for Escondido. Here we were met by Dr. Sophie Judson and Brother L. O. Johnson, who took us in their carriages to San Pasqual, ten miles further. {RH, August 29, 1907 par. 1}

San Pasqual is a beautiful valley, where are located several families of our people. At this place was raised up one of the earliest churches in southern California. They have for their worship a neat little church, capable of seating over one hundred. Our brethren in the neighborhood also maintain a church-school, and on Friday afternoon I spoke to the children in this school. {RH, August 29, 1907 par. 2}

***The Sabbath Sermon***

Sabbath morning quite a number of our brethren and sisters from Escondido drove



over to San Pasqual, and when I entered the church, I found the room crowded. In my discourse, I dwelt largely upon the importance of a close union of the members of Christ's church one with another, and with him, as illustrated in the parable of the vine, in the fifteenth chapter of John. {RH, August 29, 1907 par. 3}

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." {RH, August 29, 1907 par. 4}

Sometimes this pruning process consists in permitting some trial to come upon us that will drive us to an earnest seeking of the Lord. Shall we then think it strange, or shall we feel rebellious, when these trials come to us? Let us rather rejoice in the knowledge that "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." {RH, August 29, 1907 par. 5}

To maintain a *constant union* with Christ is essential to Christian growth, and is the great hope of those who are seeking a preparation for his coming. "Abide in me," he continues, "and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." {RH, August 29, 1907 par. 6}

From the study of the vine we may learn also of the close union that is to exist among believers, all of whom must draw their strength and their life from the same stock. There are differences in the characteristics of the various branches and leaves of the vine, and so there will be in our various experiences. In our thoughts, our words, and our actions, we shall not be exact duplicates one of another. Yet as in the life of the vine every branch and every leaf acts its part, so the members of the church--the body of Christ--are to be as one harmonious whole. {RH, August 29, 1907 par. 7}

God is hungry for fruit. The form may be perfect, the appearance beautiful, but unless there is a manifestation of fruit, the great Vine-dresser will take away the unprofitable branches. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye *keep my commandments*, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." {RH, August 29, 1907 par. 8}

### ***The Responsibilities of Parents***

I also dwelt at some length on the solemn obligations that rest upon parents. Children are a heritage from the Lord. They are to be brought up in the nurture and admonition of the Lord. In the work of their training, the father and the mother are to work in harmony. The position of the father, as priest of the household, and of the mother, as queen in the home, are most solemn. The mother is not to occupy the position of a slave or of a drudge. Upon her rests largely the burden of educating the little ones in the fear of the Lord. {RH, August 29, 1907 par. 9}

Into this important work of child training, we must bring all the sweetness of a subdued, tender disposition. We can not afford to wound the tender hearts of the little

ones by undue harshness. They have a keen sense of justice, and their feelings naturally rise in rebellion if they are unnecessarily scolded or blamed. Draw them to Christ by the tender cords of love. It will be necessary to correct wrongs, and at times even to administer punishment, but this may be done in such a manner as will attract them, and not repel them. {RH, August 29, 1907 par. 10}

In their position as parents, fathers and mothers should study the dealings of God with his "little children." His government is founded on love. Yet "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So in the correction of children, punishment is sometimes necessary, but this punishment should not be such as is prompted by feelings of anger or revenge. {RH, August 29, 1907 par. 11}

It is of great importance that the work of training to obedience should be begun during the infancy of the child. From their very babyhood, children should be taught to overcome passion, but this can not be done by a manifestation of passion on the part of the parent. There must be an exercise of patient gentleness. {RH, August 29, 1907 par. 12}

When we consider that the future destiny of the child is largely dependent upon the faithfulness with which he is educated and trained by the parents, we can but urge with all our power that there be more earnest diligence on the part of fathers and mothers. Let not the father so burden himself with business cares that he must neglect his duties as the priest of the household. O that there may be such faithfulness in this matter that when parents come up to the gates of the city of God, they may say, Here am I, and the children whom thou hast given me! {RH, August 29, 1907 par. 13}

### ***Visit to Escondido***

Sunday forenoon we were taken in a carriage to Escondido, and entertained at the home of Brother H. E. Olmstead. The brethren and sisters in this place had urged us to hold services with them before we left, so an appointment was given out that I would speak in the afternoon in our church. This building is a substantial brick structure that was purchased at a very low cost from the Baptist denomination. Besides the main chapel, there is a room in which a church-school is conducted. {RH, August 29, 1907 par. 14}

### ***Afternoon Meeting***

The service for the afternoon had been advertised in the local paper, and through the courtesy of the ministers of other churches had been announced in their morning services. As a result there was a good attendance from the public of Escondido, besides several of our brethren from San Pasqual. {RH, August 29, 1907 par. 15}

I felt richly blessed of God as I stood before this congregation and presented the Christian duties as set forth in the first chapter of Second Peter. The working of God on our behalf according to the plan of multiplication, and our duty to work on the plan of addition, are here set forth. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. . . . And beside this, giving all diligence, add

to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." {RH, August 29, 1907 par. 16}

In the attainment of these virtues, there must be a reasoning from cause to effect. Following the knowledge,--"the knowledge of God, and of Jesus our Lord,"--we are to add the grace of temperance. {RH, August 29, 1907 par. 17}

### ***The Temperance Reform***

There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumbing influence of stimulants and narcotics the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they can not discern the deep spiritual things of the Word of God. {RH, August 29, 1907 par. 18}

The Christian will be temperate in all things,--in eating, in drinking, in dress, and in every phase of life. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel. {RH, August 29, 1907 par. 19}

Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil? {RH, August 29, 1907 par. 20}

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. {RH, August 29, 1907 par. 21}

"But he that lacketh these things" -- whoever is not putting forth diligent efforts to work out this sum in addition--"he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." {RH, August 29, 1907 par. 22}

Upon the condition of our "giving all diligence" in adding grace to grace, is based our great eternal life insurance policy, as expressed in the following words:-- {RH, August 29, 1907 par. 23}

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, August 29, 1907 par. 24}

**PERIODICALS / RH - The Review and Herald / September 5, 1907 Notes of Travel--No. 6 Loma Linda and Los Angeles Mrs. E. G. White**

**September 5, 1907 Notes of Travel--No. 6  
Loma Linda and Los Angeles**

**Mrs. E. G. White**

Monday morning, May 13, we left Escondido, and in the afternoon were once more at Loma Linda. I found myself somewhat wearied with the efforts put forth in traveling and speaking, and was glad to be able to rest here for a few days. However, I was able to speak twice during the week to the students of the Loma Linda College of Evangelists. {RH, September 5, 1907 par. 1}

The students of this school are accommodated in the cottages that were erected on the property when it was purchased by our people. A building that was formerly used for recreation, now serves for the class work of both the college and the church-school. The work of the sanitarium and the school are closely united. Those who are training for medical missionary work are able to receive in the sanitarium practical experience in the giving of simple treatments, and in the college they may be educated in the Bible and the sciences. Thus in the union of the school with the sanitarium, there are facilities for the training of true medical missionaries. {RH, September 5, 1907 par. 2}

***Sabbath Services at Loma Linda***

On Sabbath, May 18, the members of the neighboring churches gathered at Loma Linda, and we held meetings under the pepper-trees on the lawn at the back of the sanitarium. In the forenoon I spoke for one hour, and the Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before closing my remarks, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God. {RH, September 5, 1907 par. 3}

Among those present was a man who had been brought to the sanitarium in such a diseased condition that his case was thought to be hopeless. But he was carefully treated, and the crisis was safely passed. In response to my appeal for means he showed his appreciation of what has been done for him, by lending one thousand dollars for a year without interest. No collection was taken up, but some money was placed in Brother Burden's hands after the meeting. {RH, September 5, 1907 par. 4}

After the morning service, a lunch was provided by the sanitarium for the visitors, and was served on the lawn. In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. He was then resting somewhat, on account of his own and his wife's health. {RH, September 5, 1907 par. 5}

After this service, the visitors left for their homes, and all were agreed that they had spent a pleasant day, and had been blessed by the discourses. {RH, September 5, 1907 par. 6}

### ***Meeting at Los Angeles***

I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles we went to our restaurant and treatment rooms on Hill Street, and while waiting there before the service, I prayed to the Lord for strength for the work before me. {RH, September 5, 1907 par. 7}

At the Carr Street church, we found a large number had gathered. Every foot of room inside the building was occupied, even the aisles being filled, and I was told that some were unable to find entrance to the building. Among those present were a number not of our faith. {RH, September 5, 1907 par. 8}

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in Exodus and Deuteronomy in connection with the proclamation of the law from Mount Sinai. Never before had these scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. At the last I became somewhat hoarse, but I felt very thankful that the Lord had permitted me to speak so long and so distinctly. {RH, September 5, 1907 par. 9}

To us as verily as to ancient Israel the words of Jehovah are spoken. In awful grandeur the Lord manifested himself in the giving of his law. The impressions of that scene were never forgotten by those who beheld it. In his rehearsal of the experiences of Israel, Moses said concerning this law:-- {RH, September 5, 1907 par. 10}

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. {RH, September 5, 1907 par. 11}

"Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath statutes

and judgments so righteous as all this law, which I set before you this day?" {RH, September 5, 1907 par. 12}

Then follows the solemn warning: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; *specially* the day that thou stoodest before the Lord thy God in Horeb, . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." {RH, September 5, 1907 par. 13}

We can not afford to allow the spirit of commercialism to take such possession of us that we shall neglect the study of the requirements of God's Word. O, if we as a people would study the Scriptures as we should, there would be seen among us such a reformation as we have never yet seen! Our children would be taught the ways of the Lord, and the enemy of souls would be unable to gain control of them. And we should be filled with energy and zeal to make known to others the great truths that God has revealed to us. {RH, September 5, 1907 par. 14}

Obedience to God's law is the condition of salvation. Many declare that in giving his life to redeem the race, Christ abolished the law of God. It was because the law of God could not be abolished, that Christ died as the victim of the world's transgressions. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The death of Christ on the cross of Calvary is the strongest evidence that could be given to the world that the law of God is an immutable law. {RH, September 5, 1907 par. 15}

Satan has tried through the working of his deceptive powers, to cause the great humiliation of Christ to exalt sin, and to invite rebellion in the world. He would have the cross of Calvary testify to a falsehood. The enemy has not gained his purpose. The truth stands fast forever. The law which God spoke in awful grandeur from the mount will endure throughout eternity, despite the efforts of Satan to counterwork the work of God by instituting the observance of the first day in the place of the Sabbath of the Lord. {RH, September 5, 1907 par. 16}

The law is God's standard, from which there must be no swerving. The will and way of God must be made paramount. That no detail may be forgotten, we must constantly peruse the Word of God. It makes a great difference to men whether they receive or reject the precepts of Jehovah. It is because many are not real students of the prophecies and the requirements found in the Bible, that they are so easily diverted to the consideration of matters of but little importance. {RH, September 5, 1907 par. 17}

God has set us in the world to be light bearers. Our lives should be an acknowledgment of his holy precepts. We should bear to the world a living testimony of the possibility of spiritual growth. It is the *good and faithful servant* who is promised eternal life and an entrance into the joy of his Lord. The good and faithful servant is he who performs unselfish acts to those with whom he comes in contact, in his life representing the beautiful character of Christ. {RH, September 5, 1907 par. 18}

The Lord is coming soon. Let us repeat it over and over. What are we doing as



those who profess to believe that the Lord is at the door, and that his judgments are already in the world? There are many who are so overwhelmed with temporal business cares that they can give but little heed to the solemn truths that are all-important. We must work for eternity; for we know not how long we shall have the opportunity to preach the gospel freely. We can not tell when in Los Angeles and in other cities, the heavy judgments of God may fall as they have in San Francisco. Wickedness, idolatry, drunkenness, self-indulgence, and corruption abound more and more, and God's Spirit will not always strive with men. {RH, September 5, 1907 par. 19}

We must cultivate the spirit of self-sacrifice. It would seem sometimes as if we forgot that there are souls to be saved, and that God is calling for men and for means. Do you have money lying idle in the banks? It is God's money, every dollar of it. You have only been made the steward of his means, and you are being tested. Shall we not follow the example of our Lord, and make large sacrifices for the salvation of souls? {RH, September 5, 1907 par. 20}

It is not commercialism that will ripen a people for the kingdom of God. The interests of the Christian will not be absorbed in the temporal things of earth. He will lay up for himself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." {RH, September 5, 1907 par. 21}

From every land come calls for the gospel. Doors are opening that have long been closed. We must as a people move rapidly to keep pace with the opening providences of God. May God help his people to arouse, and to buckle on the armor for the mighty struggle that is before them. {RH, September 5, 1907 par. 22}

**PERIODICALS / RH - The Review and Herald / September 12, 1907 Notes of  
Travel--No. 7 The Merced Camp-Meeting Mrs. E. G. White  
September 12, 1907 Notes of Travel--No. 7  
The Merced Camp-Meeting**

**Mrs. E. G. White**

After the service in the Los Angeles church, we went out to Glendale Sanitarium, six miles from Los Angeles. There I rested until Wednesday night, May 22, when we took the cars for Merced, where the camp-meeting for the California-Nevada Conference was to be held. Our train left Los Angeles at 11:30 P. M. I was very weary, but unable to sleep much during the night. {RH, September 12, 1907 par. 1}

We arrived at Merced a little after noon the following day, and found our brethren very busy preparing the camp for the meetings, which were to begin that evening. This camp-meeting was the first effort put forth by our people in that city. Before the camp-meeting there were only two families in Merced who were keeping the Sabbath, and one of these lived some miles out of the city. {RH, September 12, 1907 par. 2}

***Camp-Meetings as Missionary Efforts***

The church of Christ is organized for missionary purposes. Our camp-meetings are among the most important agencies in our work for fulfilling these purposes. Through them we may reach many with the gospel message. Our camp-meetings ought to be planned with a view to warning the world, and converting souls to the truth. {RH, September 12, 1907 par. 3}

The holding of camp-meetings in such places as Merced is in harmony with the following instruction in "Testimonies for the Church," Vol. VI, page 33:-- {RH, September 12, 1907 par. 4}

"If our camp-meetings are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks. {RH, September 12, 1907 par. 5}

"It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields. {RH, September 12, 1907 par. 6}

"Just as soon as the standard of truth is lifted in one locality, and it is safe to leave the new converts, we must plan to enter other new fields. Our camp-meetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when, for the convenience of our own people they are located where, because of previous meetings and the rejection of truth, the public interest is deadened." {RH, September 12, 1907 par. 7}

The importance of our camp-meetings as a strong missionary effort is by many not fully realized. Some who profess to believe the truth look upon it as a loss of time and money to assemble once a year to worship God. They place their worldly interests before God's requirements. Many remain away from camp-meeting because to attend would require a small sacrifice of time and means. So small an offering they begrudge to Him who has blessed them in basket and store! {RH, September 12, 1907 par. 8}

We should make more of our camp-meetings. For these gatherings we should secure all the ministerial talent that can be spared from other lines of labor. Let the laborers do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard; but we should remember that God has entrusted us with a message that we must bear to the people. {RH, September 12, 1907 par. 9}

### ***An Impressive Dream***

Shortly before attending the Merced camp-meeting, in the night season I seemed to be in a meeting where the truth was being presented in clear lines. Many souls were convinced, and they were pleading for the grace of Christ to be revealed in them. Those

who had accepted the message were praying for sanctification through the truth, that they might be enabled to reveal it in all its beauty to others. {RH, September 12, 1907 par. 10}

There were others present who were persuaded that the message being presented was the truth of God, but they were not prepared to yield to its claims. I saw that the Holy Spirit was moving upon their hearts. Then a voice was heard, "Verily my Sabbaths ye shall keep." I heard voices saying, "I want the endowment of the grace of God. Christ has given his life for me, and I will give my life for him. I want to have his efficiency, that I may reveal his grace to others." {RH, September 12, 1907 par. 11}

Other scenes passed before me. I saw converts being baptized, and as they went forward in this solemn ordinance, their faces shone with the assurance of the love and approval of God. {RH, September 12, 1907 par. 12}

I have hoped that this representation given me might be fulfilled as the result of the meetings at Merced, and that many souls would take their position as loyal subjects of God, obeying his commandments, and grasping the promise of complete forgiveness. I felt a heavy burden that the laborers at the meeting might do all in their power to clear the King's highway, and to become purified channels of God's grace. {RH, September 12, 1907 par. 13}

### ***Sabbath Services***

I spoke in the large tent Sabbath forenoon, and my soul was drawn out with an intense longing for the power of God to be bestowed upon the congregation. I spoke of the self-denial and self-sacrifice of our Saviour, that we might have an opportunity to win a life that measures with the life of God. I felt impressed to call for a humbling of soul and an earnest effort to remove everything from the life that would hinder the free working of the Spirit of God, that our brethren and sisters might go back to their homes with an experience far in advance of what they had had heretofore. {RH, September 12, 1907 par. 14}

We need to search well our own hearts, that we may not be found among the commandment-breakers. We need more prayer, more of earnest seeking of the Lord. The camp-ground is a favorable place to carry forward this work. We may come to God, knowing that he hears and answers the sincere petitions of his people. If we will come to God with the simplicity of children, asking him for what we need, and at the same time manifest a willingness to make any sacrifice for him, he will answer the prayer of humble faith. {RH, September 12, 1907 par. 15}

Many of us need yet to learn what it really means to sacrifice for the truth. Self has grown to such proportions that we are unable to realize our duty, in view of the world that must be warned of God's impending judgments. God will not accept the web until every thread of selfishness is withdrawn. {RH, September 12, 1907 par. 16}

It is because of the manifestation of selfishness that the labor of some results in few if any conversions, and the salvation of our God is not revealed as it should be. We are all, ministers and people, in danger of coming short. Many are far from where they

should be. Self is striving for the mastery, and the heart naturally craves self-indulgence. We must lay aside our natural temperaments, and our perverted ideas. We are to stand before the world as representatives of Christ in his self-denial. {RH, September 12, 1907 par. 17}

Let the church become united in Christ Jesus in working for purity and perfection of character. There needs to be a practical daily sanctification of the spirit. Before one is prepared for Christ's coming there must be seen in the life the fruits of the Spirit. There must be a self-discipline, a wrestling with God for victory till the victory is gained. Then will ascend a shout of praise to God. {RH, September 12, 1907 par. 18}

Unless those who are supposed to have in their possession large gifts maintain unwearied diligence, they will, because of self-confidence and self-righteousness, become careless and move unguardedly. Forgetting their need of continuing instant in prayer, they will lightly regard their moral responsibilities. Those who do not continually sanctify their souls through the grace that Christ is ever ready to supply, will be on losing ground. {RH, September 12, 1907 par. 19}

The time has come when we must seek for the power of the Holy Spirit, a power that shall give force to the warnings that are to be given to the world. Souls are thirsting for the living waters of life, and to us the Lord has entrusted the sacred work of opening to them the Scriptures in clear, distinct, positive testimony. The words we speak are to be an evidence that the Holy Spirit is speaking through us as his messengers. God will speak to our souls as we labor for him. Angels of God will ever surround his humble, consecrated workman. {RH, September 12, 1907 par. 20}

When the laborers for God consecrate their services unreservedly to their Master, and by drawing very near to him, learn how to draw near to the people, he will manifest his grace through them, and hearts will be softened and subdued under its influence. It is the privilege of the laborers so to represent the truth in their words and deportment, that their lives will be a power to convince unbelievers of the truths they are teaching. When the workers come into the place where God can work through them, they will understand the words of Christ, "I sanctify myself, that they also might be sanctified through the truth." {RH, September 12, 1907 par. 21}

Christ has given ample evidence of his love for the human race. He gave his precious life that men and women might be redeemed from the power of Satan. I beseech my brethren, as the ambassadors of Christ, to labor earnestly for the salvation of souls. Leave no means untried that will bring the truth before the people, that they may become cleansed in heart and refined in character. Teach the repenting ones to come in faith to the One who has given his life for all mankind. Labor for them until they come to the place where they will say, "I will no longer dishonor God by transgression of his law. I will be obedient to all his commandments. I give my life to him who gave his life for me. By obedience to the will of God I will reveal that I am transformed by his grace." {RH, September 12, 1907 par. 22}

At the close of my discourse on Sabbath in the tent at Merced, I asked those who desired to seek the Lord with full determination of purpose to come forward. To this appeal there was an earnest response on the part of many. Some gave themselves to

the Lord for the first time, and some who had backslidden renewed their consecration to God. Prayer was offered for these, and another meeting appointed especially for them, that they might unite in seeking the Lord. {RH, September 12, 1907 par. 23}

### ***Return to St. Helena***

Sunday afternoon I spoke again in the large tent. There was a good attendance from the outside public. The next day at noon, we took the cars for St. Helena, and reached our home in the evening. {RH, September 12, 1907 par. 24}

After the strain of my six weeks' traveling and speaking, I was glad for an opportunity to rest for a time before I should attend the camp-meeting in St. Helena. I do not regret having made this journey; for the Lord has given strength to bear testimony to his people in every place I visited. I am grateful to God for his blessing which attended me. I have sometimes been weak, and have suffered physically, but I was not compelled to leave any appointment unfilled, and whenever I stood before the people, I felt the power of the Spirit imparted to me. I praise the Lord that even in my old age, I am still able to do something in the work of the Lord.

*Sanitarium, Cal.*

{RH, September 12, 1907 par. 25}

**PERIODICALS / RH - The Review and Herald / September 19, 1907 Doing God's Will Mrs. E. G. White**

### ***September 19, 1907 Doing God's Will***

**Mrs. E. G. White**

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and as such to make known his will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned his will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character. {RH, September 19, 1907 par. 1}

Christ says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, September 19, 1907 par. 2}

In these words our work is plainly outlined. Those who represent Christ must obey

God's commandments; for Christ obeyed them. {RH, September 19, 1907 par. 3}

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what his commandments are. It was that we might understand his will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements. {RH, September 19, 1907 par. 4}

Dear friends, you are without excuse if you fail of obtaining a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of his children. No one can plead in excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way. {RH, September 19, 1907 par. 5}

How can you educate your children in the things of God unless you first know for yourselves what is right and what is wrong; unless you realize that obedience means eternal life, and disobedience eternal death? Make it your life-work to gain an understanding of the will of God. Thus only can you train your children aright. Bring your every word and action into harmony with the Word of God, irrespective of the opinions and practises of those who refuse to obey him. {RH, September 19, 1907 par. 6}

Had the inhabitants of the old world kept God's law, they would have continued to enjoy his favor. But they disobeyed, and their wickedness became unbearable to him. The words of Jude vividly portray the condition of the world at that time: "These are spots in your feasts of charity, . . . clouds they are without water, carried about of winds; trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." {RH, September 19, 1907 par. 7}

God determined to purify the world by a flood; but in mercy and love he gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was building, the voices of Noah, Methuselah, and many others were heard in warning and entreaty, and every blow struck on the ark was a warning message. {RH, September 19, 1907 par. 8}

Today the past is repeated. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the judgments of God fall upon the earth. Already, in flood and flame, his judgments are falling upon evil-doers. All who refuse to repent will perish. {RH, September 19, 1907 par. 9}

Those parents who know the truth, but who do not fulfil the obligations resting upon them, must soon meet the result of their neglect. Those who do not perform the duties that God gives them because it is not convenient to be so particular, so different from the world, are training their children to become more and more like the world, and to perish in disobedience. {RH, September 19, 1907 par. 10}

Parents, be loyal to God. Represent him in the home life. Look upon the training of your children as a sacred work, entrusted to you by the Most High. {RH, September 19, 1907 par. 11}



**PERIODICALS / RH - The Review and Herald / September 26, 1907 An Appeal  
Sanitarium, Cal., Sept. 10, 1907.**

**September 26, 1907 An Appeal**

**Sanitarium, Cal., Sept. 10, 1907.**

*To My Brethren and Sisters in America: --*

I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race. {RH, September 26, 1907 par. 1}

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward. {RH, September 26, 1907 par. 2}

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries. {RH, September 26, 1907 par. 3}

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church-members to give of their abundant fulness that the work may be accomplished. {RH, September 26, 1907 par. 4}

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of his precious blood, this thought will teach us to deny self in order that they may have the privileges that Christ died to give them. {RH, September 26, 1907 par. 5}

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-magazines which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my

heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off his kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in his name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though he was one with God, and had made the world, he became a member of a humble family, and experienced the privations of the poor. Throughout his life he ever manifested a burden for the souls of men. {RH, September 26, 1907 par. 6}

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practise his humility? Fathers and mothers, are you educating your children to follow the example of him who, though he was rich, yet for our sakes became poor that he might give to us eternal riches? Are you teaching them to deny self, and take us the cross of Christ, and follow him? {RH, September 26, 1907 par. 7}

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul needs the knowledge of this last message of mercy of the world. {RH, September 26, 1907 par. 8}

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive him God will give power to become the sons of God. {RH, September 26, 1907 par. 9}

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern field be generous. Keep in mind the great need of this mission field within the shadow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God. {RH, September 26, 1907 par. 10}

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored people in the South. When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people. {RH, September 26, 1907 par. 11}

We must never forget that Christ died for all,—the negroes as well as the white people. All may alike be the recipients of his grace. The apostle Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. {RH, September 26, 1907 par. 12}

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." {RH, September 26, 1907 par. 13}

My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to his name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed his divinity with humanity, that he might make *all* humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practised self-denial that he might save perishing souls; his followers are to work his works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts bring our gifts and offerings to him, that he may use them where they are most needed.

Ellen G. White.

{RH, September 26, 1907 par. 14}

**PERIODICALS / RH - The Review and Herald / October 3, 1907 Beneficence Mrs. E. G. White**

**October 3, 1907 *Beneficence***

## **Mrs. E. G. White**

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." {RH, October 3, 1907 par. 1}

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." {RH, October 3, 1907 par. 2}

"The liberal deviseth liberal things; and by liberal things shall he stand." {RH, October 3, 1907 par. 3}

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence. {RH, October 3, 1907 par. 4}

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his coworker. By a chain of circumstances which would call forth his charities, he bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance his cause. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches. {RH, October 3, 1907 par. 5}

### ***The Glory of the Gospel***

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which he regarded them. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, October 3, 1907 par. 6}

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death. {RH, October 3, 1907 par. 7}

The light of the gospel shining from the cross of Christ rebukes selfishness, and

encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in his providence is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is his mercy that multiplies the demands for their means. Objects that shall call benevolence into action, must be placed before them, or they can not imitate the character of the Great Exemplar. {RH, October 3, 1907 par. 8}

### ***The Blessings of Stewardship***

In commissioning his disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer his claims upon them for offerings, with which to support his cause in the earth. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind. {RH, October 3, 1907 par. 9}

Every good thing of earth was placed here by the bountiful hand of God, as an expression of his love to man. The poor are his, and the cause of religion is his. He has placed means in the hands of men, that his divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. Every one has his appointed work in the great field. {RH, October 3, 1907 par. 10}

The all-wise God knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and he could rain them from heaven if he chose; but instead of this, he has made man his steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward. {RH, October 3, 1907 par. 11}

### ***Meeting Around the Cross***

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate his love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another. {RH, October 3, 1907 par. 12}

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the Royal Prince of heaven dying for you, can you seal your

heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world.

*(To be concluded)*

{RH, October 3, 1907 par. 13}

**PERIODICALS / RH - The Review and Herald / October 10, 1907 Beneficence Mrs. E. G. White (Concluded)**

**October 10, 1907 *Beneficence***

**Mrs. E. G. White  
(Concluded)**

### ***The Needs of a Mission Field***

For many years, the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their beneficence has borne fruit in the conversion of many souls. {RH, October 10, 1907 par. 1}

Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. In a recent number of *The Gospel Herald* it is reported that "fifteen years ago there were not over twenty colored Seventh-day Adventists south of Mason and Dixon's line; but today there are seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; today there are fifty, not counting those in Africa and the West Indies. . . . The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars." {RH, October 10, 1907 par. 2}

Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people an opportunity to extend the message rapidly in the South, by revealing a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up, the first Sabbath in October. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren," he declares, "ye have done it unto me." {RH, October 10, 1907 par. 3}



The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites, shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice. {RH, October 10, 1907 par. 4}

Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women in this field feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved. {RH, October 10, 1907 par. 5}

My dear brethren and sisters, Christ is now saying to you, Lift up your eyes and look on this Southern field; for it needs workers -- sowers of the seed, and reapers. It needs your means for the maintenance of these workers. The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ. {RH, October 10, 1907 par. 6}

### ***Sharing in the Joys of the Redeemed***

There is reward for the whole-hearted, unselfish workers who enter this field, and also for those who contribute willingly for their support. Those engaged in active service in the field, and those who give of their means to sustain these workers, will share the reward of the faithful. {RH, October 10, 1907 par. 7}

Every wise steward of the means entrusted to him, will enter into the joy of his Lord. What is this joy? --"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." There will be a blessed commendation, a holy benediction, on the faithful winners of souls. They will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet,--gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." {RH, October 10, 1907 par. 8}

The Redeemer is glorified because he has not died in vain. With glad, rejoicing hearts, those who have been co-laborers with God see of the travail of their soul for

perishing, dying sinners, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refused to see and receive the things which make for their peace, are forgotten. The self-denial they have practised in order to support the work, is remembered no more. As they look upon the souls they sought to win to Jesus, and see them saved, eternally saved -- monuments of God's mercy and of a Redeemer's love -- there ring through the arches of heaven shouts of praise and thanksgiving. {RH, October 10, 1907 par. 9}

"And they sang a new song, saying, Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." {RH, October 10, 1907 par. 10}

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." {RH, October 10, 1907 par. 11}

**PERIODICALS / RH - The Review and Herald / October 17, 1907 The Two Covenants Mrs. E. G. White**

**October 17, 1907 *The Two Covenants***

**Mrs. E. G. White**

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. {RH, October 17, 1907 par. 1}

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." Genesis 17:1. The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Genesis 26:5. And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Genesis 17:7. {RH, October 17, 1907 par. 2}

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. {RH, October 17, 1907 par. 3}

Another compact--called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,--the "two immutable things, in which it was impossible for God to lie." Hebrews 6:18. {RH, October 17, 1907 par. 4}

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai?--In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea--where, pursued by the Egyptians, escape seemed impossible--that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage. {RH, October 17, 1907 par. 5}

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. {RH, October 17, 1907 par. 6}

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and a holy nation." Exodus 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now,

seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. {RH, October 17, 1907 par. 7}

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deuteronomy 27:26. The "new covenant" was established upon "better promises,"--the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:33, 34. {RH, October 17, 1907 par. 8}

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, thy law is within my heart." Psalms 40:8. And when among men he said, "The Father hath not left me alone; for I do always those things that please him." John 8:29. {RH, October 17, 1907 par. 9}

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid; yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"--it could not justify man, because in his sinful nature he could not keep the law,--"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 5:1; 3:31; Romans 8:3, 4. {RH, October 17, 1907 par. 10}

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. The great principles of love to God, which he set

forth as the foundation of the law and the prophets, are only a reiteration of what he had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." {RH, October 17, 1907 par. 11}

"Thou shalt love thy neighbor as thyself." Deuteronomy 6:4, 5; Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of his government are the same. For all proceed from him "with whom is no variableness, neither shadow of turning." James 1:17.--"*Patriarchs and Prophets.*"

{RH, October 17, 1907 par. 12}

**PERIODICALS / RH - The Review and Herald / October 24, 1907 The Essential in Education Mrs. E. G. White**

**October 24, 1907 *The Essential in Education***

**Mrs. E. G. White**

The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world. To neglect this phase of their training, and to bring in to our schools a worldly method, is to bring loss to both teachers and students. {RH, October 24, 1907 par. 1}

Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven, and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets. {RH, October 24, 1907 par. 2}

Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed. {RH, October 24, 1907 par. 3}

In his teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away. {RH, October 24, 1907 par. 4}

When the Lord placed our first parents in the garden of Eden, it was with the

injunction that they "dress it" and "keep it." God had finished his work of creation, and had pronounced all things very good. Everything was adapted to the end for which it was made. While Adam and Eve obeyed God, their labors in the garden were a pleasure; the earth yielded of its abundance for their wants. But when man departed from his obedience to God, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will. {RH, October 24, 1907 par. 5}

It was God's purpose to remove by toil the evil which man brought into the world by disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil be stayed. The Son of God was given to the world, by his death to make atonement for the sins of the world, by his life to teach men how the plans of the enemy were to be thwarted. Taking upon himself the nature of man, Christ entered into the sympathies and interests of his brethren, and by a life of untiring labor taught how men might become laborers together with God in the building up of his kingdom in the world. {RH, October 24, 1907 par. 6}

If those who have received instruction concerning God's plan for the education of the youth in these last days, will surrender their wills to God, he will teach them his will and his way. Christ is to be the teacher in all our schools. If teachers and students will give him his rightful place, he will work through them to carry out the plan of redemption. {RH, October 24, 1907 par. 7}

Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance. Their characters are to answer to the words of David. "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." In all this they are qualifying for service in the missionary field. {RH, October 24, 1907 par. 8}

The converted student has broken the chain which bound him to the service of sin, and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil, and come under the jurisdiction of God. Through earnest prayer he is to cleave to Christ. To neglect this, to refuse his service, is to forfeit the favor of the Great Teacher, and to become the sport of Satan's wiles. It was the design of heaven by the infinite sacrifice of Christ, to bring men and women into favor again with God. That education that brings the student into close relation with the Teacher sent from God, is true education. {RH, October 24, 1907 par. 9}

God's people are his chosen instrumentalities for the enlargement of his church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of his people. Their faith in the gift of God's only begotten Son is to be manifest. This will make its impression on the mind of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The grace of Christ will be so



apparent in his life that the world will take knowledge of him that he has been with Jesus, and has learned of him. {RH, October 24, 1907 par. 10}

"Go work today in my vineyard," the Saviour commands. "Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God." Let every one who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.

{RH, October 24, 1907 par. 11}

**PERIODICALS / RH - The Review and Herald / October 31, 1907 Ruling the Spirit  
Mrs. E. G. White**

**October 31, 1907 *Ruling the Spirit***

**Mrs. E. G. White**

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He has conquered self,—the strongest foe man has to meet. {RH, October 31, 1907 par. 1}

The highest evidence of nobility in a Christian is self-control. He who can stand unmoved amid a storm of abuse is one of God's heroes. {RH, October 31, 1907 par. 2}

To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard of righteousness. He who has learned to rule his spirit will rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and these will cease to cast a gloom over his spirit. {RH, October 31, 1907 par. 3}

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power. {RH, October 31, 1907 par. 4}

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted the results of which are as enduring as eternity. More than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life. {RH, October 31, 1907 par. 5}

In the use of language, there is, perhaps, no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it is a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The Scripture says: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls." {RH, October 31, 1907 par. 6}

The largest share of life's annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty, passionate, careless words, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing! {RH, October 31, 1907 par. 7}

Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burden that the merciful Heavenly Father did not place on them. Duties he never designed them to perform chase one another wildly. God desires us to realize that we do not glorify his name when we take so many burdens that we are overtaxed and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear only the responsibilities that the Lord gives us, trusting in him, and thus keeping our hearts pure and sweet and sympathetic. {RH, October 31, 1907 par. 8}

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry, usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass. {RH, October 31, 1907 par. 9}

In his own strength man can not rule his spirit. But through Christ he may gain self-control. In his strength he may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness. {RH, October 31, 1907 par. 10}

Hold firmly to the One who has all power in heaven and in earth. Though you so often fail to reveal patience and calmness, do not give up the struggle. Resolve again, this time more firmly, to be patient under every provocation. And never take your eyes off your divine Example. {RH, October 31, 1907 par. 11}

God's ideal for his children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And he has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning. {RH, October 31, 1907 par. 12}

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God.

{RH, October 31, 1907 par. 13}

**Teachers Mrs. E. G. White**

**November 7, 1907 *A Message to Teachers***

**Mrs. E. G. White**

A message has been given me for the teachers in all our schools. Those who accept the sacred responsibility resting upon teachers need to be constantly advancing in their experience. They should not be content to remain upon the lowlands, but should ever be climbing heavenward. With the Word of God in their hands, and the love of souls pointing them to diligence, they should advance step by step in efficiency. {RH, November 7, 1907 par. 1}

A deep Christian experience will be combined with the work of true education. Our schools are to advance steadily in Christian development; and in order to do this, the words and example of the teacher should be a constant help. "Ye also, as lively stones," the apostle declares, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It would be well for every teacher and student to study carefully these words, asking himself the question, Am I, through the abundant grace given, obtaining the very experience that as a child of God I must have in order to advance constantly step by step to the higher grade? {RH, November 7, 1907 par. 2}

In every line of instruction, teachers are to seek to impart light from the Word of God, and to show the importance of obedience to a "Thus saith the Lord." The education should be such that the students will make right principles the guide of every action: this is the education that will abide through the eternal ages. {RH, November 7, 1907 par. 3}

I am given words of caution to the teachers in all our established schools. The work of our schools must bear a different stamp than that borne by some of our most popular schools. The mere study of the ordinary text-book is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the students in these schools are not receiving the most perfect Christian education. The very points of study are neglected that are most needed to prepare the students to stand the last great examination, and to fit them for missionary work in home and foreign fields. The education that is needed now is one that will qualify the students for practical missionary work, by teaching them to bring every faculty under the control of the Spirit of God. The study book which is of the highest value is that which contains the instruction of Christ, the Teacher of teachers. {RH, November 7, 1907 par. 4}

The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. The Lord designs that the teachers in our schools shall excel in wisdom the wisdom of the world, because they study his wisdom. God will be honored when the teachers in our schools, from the highest grades to the lowest, show to the world that a more than human wisdom is theirs, because the Master Teacher is

standing at their head. {RH, November 7, 1907 par. 5}

Our teachers need to be constant learners. All reformers need to place themselves under discipline to God. Their own lives need to be reformed, their own hearts subdued by the grace of Christ. Every worldly habit and idea that is not in harmony with the mind of God should be renounced. {RH, November 7, 1907 par. 6}

When Nicodemus, a learned teacher in Israel, came to Jesus to inquire of him, Christ laid before him the first principles. Nicodemus, though holding an honorable position in Israel, had not a true conception of what a teacher in Israel should be. He needed instruction in the very first principles of the divine life, for he had not learned the alphabet of true Christian experience. {RH, November 7, 1907 par. 7}

In response to Christ's instruction Nicodemus said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things?" The same question might be asked of many who are holding responsible positions as teachers, physicians, and ministers of the gospel, but who have neglected the most essential part of their education, that which would fit them to deal in a Christlike manner with human minds. {RH, November 7, 1907 par. 8}

In the instruction that Christ gave to his disciples, and to the people of all classes who came to hear his words, there was that which lifted them to a high plane of thought and action. If the words of Christ, instead of the words of men, were given to the learner today, we would see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer and more vigorous Christian life. {RH, November 7, 1907 par. 9}

"Verily, verily, I say unto you," Christ said, "he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." {RH, November 7, 1907 par. 10}

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, November 7, 1907 par. 11}

We are slow to understand how much we need to study the words of Christ and his methods of labor. If his teachings were better understood, much of the instruction that is now given in our schools would be valued at its true worth. It would be seen that much that is now taught does not develop the simplicity of godliness in the life of the student. Then finite wisdom would receive less honor, and the Word of God would have a more honored place. {RH, November 7, 1907 par. 12}

When our teachers are truly converted, they will experience a soul hunger for the knowledge of God, and as humble learners in the school of Christ, they will study to know his righteousness. Righteous principles will rule the life, and will be taught as the principles that rule in the education of heaven. When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the heart and mind.

{RH, November 7, 1907 par. 13}

**PERIODICALS / RH - The Review and Herald / November 14, 1907 "Judge Not"**  
**Mrs. E. G. White**

**November 14, 1907 "Judge Not"**

**Mrs. E. G. White**

The work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." He who takes upon himself the work of judging and criticizing others, lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren, would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard him as unkind and unmerciful. {RH, November 14, 1907 par. 1}

"Why beholdest thou the mote that is in thy brother's eye," the Saviour asked, "but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." {RH, November 14, 1907 par. 2}

The scribes and Pharisees were very rigid in their rules, very severe in their judgment of others, and unmerciful in condemning. They exalted themselves as judges among the people; and while they justified the course of forbidden action that they themselves indulged in, they were quick to condemn with scornful words the course of others, even of those whom God was using to do his work. Their criticism of Christ and his disciples was severe and denouncing, and placed them in a false light before the people. To the view of the Pharisee his individual sins were as the mote, but that which he saw to condemn in others he represented as a beam. Christ declared to such, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." {RH, November 14, 1907 par. 3}

Christ did not make himself a judge among men; but he was heaven-appointed to lay down correct principles for the rule of the human family. He appoints agencies to carry out these principles; and by him "princes decree justice." In the advancement of his cause in the earth, he would have men appointed to deal with the erring who will be kind and considerate, and whose characters reveal the similitude of the divine,--men who will show the wisdom of Christ in dealing with matters that should be kept private, and who, when a work of correction and reproof must be done, will know how to keep silence before those whom it does not concern. Unbelievers should not be given

opportunity to make God's people, be they ministers or laymen, the objects of their suspicion and unrighteous judgment. {RH, November 14, 1907 par. 4}

When it becomes necessary for a minister to do a work of correction, he should be very careful to act righteously and wisely. He is not to denounce the erring harshly before those who know not the truth. The unconverted judge the servants of God by such actions, and conclude that this can not be the work of God. Those who are not of our faith, but who are convicted of the truth, when they see a lack of unity among the ministers who claim to be obeying the truth, close the door of their hearts, saying, We want none of these things. Thus by the exercise of unsanctified speech, souls are turned from the truth, and an example given that opens the way for the things of truth and righteousness to be lowered in the dust. Our workers, when tempted to speak hasty words of criticism and judgment, should remember that silence is golden. {RH, November 14, 1907 par. 5}

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness, and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." {RH, November 14, 1907 par. 6}

My brethren, the time has come for every man to examine critically his own case. The time has come for men to keep their words of fault-finding for their individual selves. Let those who have been free to express their ideas regarding the error of their brother's course, examine their own lives by the light of the Word of God. There is a great work of reconversion to be done before the way for the Lord's coming shall be prepared. Men and women who have long professed to serve the Lord need to experience the quickening power of the Holy Spirit. {RH, November 14, 1907 par. 7}

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God. {RH, November 14, 1907 par. 8}

I have been shown that some of the leaders in the work have acted the part of an inconsiderate father who loses control of his words and spirit, and who acts severely with his children because he supposes it necessary to show his authority. Often such a father, in exercising his ruling power, gives an example of passion and injustice, which strengthens the evil. The parent who deals thus with his child does it a great wrong, and needs to turn his indignation and censure against himself. I have been instructed to say that those workers who have carried this spirit into their labors and plans in the



conference are as surely stumbling-blocks to souls as is the inconsistent parent to his child. {RH, November 14, 1907 par. 9}

God never intended that in his work the mind of one man should control the mind of another. Those who are trying to carry out their personal plans should carefully consider whether they are following the example of him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Those who follow in the footsteps of Christ will not act the part of an accuser, passing judgment on those who they suppose make mistakes. {RH, November 14, 1907 par. 10}

We have a most solemn message to bear to the world. Let those who suppose that they are to have authority, remember that they are men under authority. A higher power than that of any earthly potentate is to rule them.

{RH, November 14, 1907 par. 11}

**PERIODICALS / RH - The Review and Herald / November 21, 1907 A Call to Consecration Mrs. E. G. White**

**November 21, 1907 *A Call to Consecration***

**Mrs. E. G. White**

***(Reading for Sabbath, December 14)***

The world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fulness of his power so to strengthen his people that through them the whole world shall be encircled with an atmosphere of grace. When his people shall make a whole-hearted surrender of themselves to God, walking before him in humility and faith, he will carry out through them his eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to his commandments. {RH, November 21, 1907 par. 1}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The salvation of souls was the great object for which Christ sacrificed his royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside his divinity, came to earth to labor and suffer with humanity upon him. He who has been transformed into the likeness of Christ, he who cherishes the spirit of the great Missionary Worker, is filled with a desire to bear the tidings of salvation to the regions beyond, to those who know not the Saviour. To the work of soul-saving he consecrates time and strength, means and influence. He uses every joy of his ability in an effort to win souls to Christ. The sacrifice made on the cross of Calvary is the motive that inspires him to put forth untiring efforts and to show unflagging zeal. His determination is, "I will not fail nor be discouraged." By his consistent life he draws those around him to the Saviour. {RH, November 21, 1907 par.

2}

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing up as they try to reach others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the channel of light and blessing? They become more and more identified with Christ in all his plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations. {RH, November 21, 1907 par. 3}

All who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name. {RH, November 21, 1907 par. 4}

Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart. {RH, November 21, 1907 par. 5}

The Lord is calling his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a Helper, we may labor with hope and faith and courage. {RH, November 21, 1907 par. 6}

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be. {RH, November 21, 1907 par. 7}

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent workers that are most needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." This work will give

life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light. {RH, November 21, 1907 par. 8}

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Preaching alone will not do the work that needs to be done. A perfect work can not be done by proxy. Money lent or given will not accomplish all that is to be done. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a deep love for souls. {RH, November 21, 1907 par. 9}

My sisters, do not spend your money lavishly for dress. Fathers and mothers teach your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practise self-denial. Christ is our example. He was the Prince of glory, but he had such an interest in our world that he left his riches and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as he worked, to sacrifice as he sacrificed, and to love as children of God. {RH, November 21, 1907 par. 10}

Parents, gather your children around you each morning and evening, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptations. Daily annoyances beset the pathway of old and young. Those who would live patient, loving, cheerful lives, must pray. Only by receiving constant help from God can we gain the victory over self. {RH, November 21, 1907 par. 11}

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as his providence shall indicate. Accept his plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." {RH, November 21, 1907 par. 12}

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself upon the altar of sacrifice, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done that we might have done to sow the seeds of truth. {RH, November 21, 1907 par. 13}

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission--a mission that bore

the insignia of heaven. He made everything subordinate to the great work that he came into the world to accomplish for the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered--and his answer is the key-note of his life-work--"How is it that ye sought me? wist ye not that I must be about my Father's business?" {RH, November 21, 1907 par. 14}

My brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." {RH, November 21, 1907 par. 15}

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has sent you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe in the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent? {RH, November 21, 1907 par. 16}

Every day that passes brings us nearer the end. Does it bring us also nearer God? Are we watching unto prayer? Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we may never reach them again? What is our influence over these fellow travelers? What effort do we make to win them to Christ? {RH, November 21, 1907 par. 17}

Time is short, and our working forces must be organized to do a larger work. Workers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands great efficiency and deeper consecration. O I am so full of this subject that I cry to God, "Raise up and send forth messengers filled with the sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified."

{RH, November 21, 1907 par. 18}

**PERIODICALS / RH - The Review and Herald / November 28, 1907 A Lesson From the Ministry of John the Baptist Mrs. E. G. White**

***November 28, 1907 A Lesson From the Ministry of John the Baptist***

## **Mrs. E. G. White**

On one occasion the Jewish rulers sent messengers to John the Baptist to make the inquiry, "Who art thou?" John "confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." {RH, November 28, 1907 par. 1}

Had the minds of his hearers been keen to recognize spiritual truth, they would have discerned the significance of John's words. Allusion was made to a custom prevailing in those Eastern countries. When a monarch was about to make a journey, men were sent before him to clear obstructions from the way, that the king might travel in safety and without hindrance. "I am the voice of one crying in the wilderness," John declared, "Make straight the way of the Lord." {RH, November 28, 1907 par. 2}

"Why baptizest thou then," the messengers asked, "if thou be not that Christ, nor Elias, neither that prophet?" To the listening people John the Baptist looked as if he might be the prophet Elijah. His authoritative proclamation, his manner as he spoke of himself as the messenger of the coming One, aroused a great expectation in the hearts of the people. The Jews had studied only one side of this question. To them the Messiah was to be a mighty prince who would work powerfully in their behalf. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." {RH, November 28, 1907 par. 3}

None who listened to the words of John and marked the earnestness of his manner, could doubt that he referred to the Christ who had been so long promised to the world. The messengers from Jerusalem had their answer. The message they were to carry back to the rulers at Jerusalem was decided and unequivocal. The Messiah was among them. {RH, November 28, 1907 par. 4}

There was much in the places about them to remind the Jews of God's wonderful works for them in the past. Just below where John was baptizing, God's power had divided the waters, making a path for the Israelites to cross the Jordan and to pass on to the promised land. Not many miles away stood Jericho, whose walls had fallen before the command of the Prince of heaven. What might they not expect if the Messiah had actually come to earth! The whole nation was stirred. {RH, November 28, 1907 par. 5}

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up

children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." {RH, November 28, 1907 par. 6}

The doctrine that John preached was, first, repentance for past sins; then, "the kingdom of heaven is at hand." They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers. {RH, November 28, 1907 par. 7}

To those who were untaught in the oracles of God, it was enough for John to say, "Repent ye: for the kingdom of heaven is at hand." But when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different theories regarding some Bible subjects they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving, and were moved to be baptized. To them John said, "Bring forth therefore fruits meet for repentance." Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin, could they enter into fellowship with him. Those who were corrupt in heart could not abide in his presence. {RH, November 28, 1907 par. 8}

Multitudes accepted the preaching of John, and followed him from place to place. Many cherished in their hearts the hope that he was the Messiah. But as John saw the people turning to him, he sought to direct their minds to the coming One. Later, Christ, speaking of John and his mission, declared, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." {RH, November 28, 1907 par. 9}

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners; repent, Pharisees and Sadducees; 'repent ye: for the kingdom of heaven is at hand.'" As a people who believe in Christ's soon appearing, we have a message to bear: "Prepare to meet thy God." Our message is to be as direct as was the message of John. He rebuked kings for their iniquity.



Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully. {RH, November 28, 1907 par. 10}

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self. {RH, November 28, 1907 par. 11}

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way. {RH, November 28, 1907 par. 12}

"A man can receive nothing," he said, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." {RH, November 28, 1907 par. 13}

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the light of life. {RH, November 28, 1907 par. 14}

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." They will lift up Jesus, and with him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

{RH, November 28, 1907 par. 15}

**PERIODICALS / RH - The Review and Herald / December 5, 1907 The Return of the Exiles -- No. 5 Loss Through Delay Mrs. E. G. White**

**December 5, 1907 *The Return of the Exiles -- No. 5  
Loss Through Delay***

**Mrs. E. G. White**

During the earlier years of the restoration of the Jews from Babylon, the Samaritans were untiring in their opposition. They "weakened the hands of the people in Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius." By their false reports

they aroused suspicions in minds easily led to suspect. At times, the rulers in authority seemed to be influenced to work against the purposes of God. But for many years the influences for evil were held in check, and the people of God had liberty to continue their work. {RH, December 5, 1907 par. 1}

Throughout these years, Satan was striving to influence the highest powers of the kingdom of Medo-Persia to show disfavor to God's people. It was Satan who prompted the Samaritans to persevere in their opposition. But angels of God were working in behalf of the returned exiles, and all heaven was intensely interested in the controversy. In the tenth chapter of Daniel is given a glimpse of this mighty struggle waged for many years between the forces for good and the forces for evil. {RH, December 5, 1907 par. 2}

In this vision of the prophet, the angel Gabriel declared: "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." For three weeks Gabriel had been wrestling with the powers of darkness, and seeking to counteract the influences at work on the mind of King Cyrus. Before the contest closed, Christ himself came to Gabriel's help. All that heaven could do in behalf of the people of God, was done. The victory was finally gained, and the forces of the enemy were held in check all the days of Cyrus, who reigned for seven years, and all the days of his son Cambyses, who reigned about seven years and a half. {RH, December 5, 1907 par. 3}

This was a period of wonderful opportunity for the Jews. While the highest agencies of heaven were working on the hearts of kings, the people of God might have been most active in carrying out the decree of Cyrus to restore the temple and its services, and in re-establishing themselves in their Judean homes. But many failed of co-operating with God. In the day of his power, they proved unwilling. {RH, December 5, 1907 par. 4}

The opposition of the enemies of God's truth was strong and determined. Gradually the builders lost heart. Some could not forget the scene at the laying of the corner-stone, when "many of the priests and Levites and chief of the fathers, who were ancient men," and who had seen the temple that Solomon built, gave expression to their lack of faith in the enterprise by lamenting because of the seeming inferiority of the plans for this second temple. And as the Samaritans grew more and more bold, many of the Jews began to question whether, after all, the time had come for rebuilding. This feeling soon became widespread. Many of the workmen, disheartened and discouraged, returned to their homes, and engaged in the ordinary pursuits of life,--in sowing and reaping, and in building and beautifying houses for themselves. {RH, December 5, 1907 par. 5}

During the reign of Cambyses, the work on the temple progressed very slowly. Finally, in the brief reign of the false Smerdis (named Artaxerxes in Ezra 4:7), the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city. {RH, December 5, 1907 par. 6}

For over a year the temple was neglected,--well-nigh forsaken,--while the people dwelt in their homes, and labored to attain temporal prosperity; but their situation was deplorable. Work as they might, they could not prosper. The very elements of nature

seemed to conspire against them. A drought prevailed, and the harvests were meager. {RH, December 5, 1907 par. 7}

These were the conditions existing during the early part of the reign of Darius Hystaspes, king of Medo-Persia. Spiritually as well as temporally, the Israelites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make their personal interests first, while they viewed with apathy the Lord's temple in ruins, that many had lost sight of God's purpose in restoring them to Judea. {RH, December 5, 1907 par. 8}

For a time, the forces of evil seemed to triumph. But even this dark hour in the history of God's people was not without hope for those whose trust was in the Lord God of Israel. {RH, December 5, 1907 par. 9}

In tender compassion, the Lord wrought in a marked manner to save his chosen people from utter spiritual ruin. The prophets Haggai and Zechariah were raised up to meet the crisis. In stirring testimonies these appointed messengers of God revealed to the people the cause of their troubles. Their lack of temporal prosperity was the result of their neglect to consider God's interests first. By honoring God and by showing him due respect and courtesy, through the building of his house, they would have invited his presence and blessing. {RH, December 5, 1907 par. 10}

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." {RH, December 5, 1907 par. 11}

The expression, "This people say," is significant. In the hour of their opportunity, the Israelites had not shown themselves willing. Prompt obedience is expected of those whom the Lord chooses and leads. Pleas for delay are a dishonor to God. And yet those who choose to follow their own way, often frame ingenious excuses in self-justification. Thus the Israelites declared that they had begun to rebuild, but that they were broken off in their work because of the hindrances devised by their enemies. These hindrances, they reasoned, were an indication that it was not the proper time to rebuild. They declared that the Lord had interposed difficulties to reprove their hot haste. This is why, in a communication through his prophet, he referred to them not as "my people," but as "this people." {RH, December 5, 1907 par. 12}

The Israelites had no real excuse for leaving their work on the temple. The time when the most serious objections were raised, was the time for them to persevere in building. But they were actuated by a selfish dislike to encounter danger by arousing the opposition of their enemies. They did not possess the faith that is the substance of things hoped for, the evidence of things not seen. They hesitated to move forward by faith in the opening providences of God, because they could not see the end from the beginning. When difficulties arose, they were easily turned from the work. {RH, December 5, 1907 par. 13}

This history will be repeated. There will be religious failures because men do not have faith. When they look at the things that are seen, impossibilities appear; but God

can lead them step by step in the course he desires them to take. His work will advance only as his servants move forward by faith. While they may be called upon to pass through trying times, yet they should ever remember that they are contending with a weakened, beaten foe. God's people will finally triumph over every power of darkness. {RH, December 5, 1907 par. 14}

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways." Why have you been so passive? Why have you done so little? Why do you feel concern for your own buildings, and unconcern for the Lord's building? Why have you lost the burning zeal you once manifested in behalf of the restoration of the Lord's house? What have you gained by serving self at the sacrifice of the best interests of God's cause? The desire to escape poverty has led you to neglect the temple; but this very neglect has brought upon you that which you feared. Nothing has prospered. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." {RH, December 5, 1907 par. 15}

The Lord calls upon them to consider the situation carefully. "Consider your ways," he repeats. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He gives the reason for their having been brought to actual want: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." {RH, December 5, 1907 par. 16}

How striking is the contrast between the prompt obedience of the things of nature, and the slothful disobedience of men, those for whom Christ has died! The Lord calls upon the dew and the rain and the varied agencies of nature, and they obey his call, to be used either in blessings or in judgments. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land, to punish the inhabitants of the earth for their iniquity. In response to the call of God, the things of nature spring to do his bidding, either in wasting and destruction or in mercies and blessings. {RH, December 5, 1907 par. 17}

Because the Israelites let God's house lie waste, the Lord sent upon all their substance a wasting drought. This judgment affected not only all the fruits of the ground, but the living creatures as well. The cattle must suffer because of the sins of men. God has bestowed on his remnant people the fruits of field and garden, the corn and the wine and the oil, as a token of his favor. It was because of the sins of Israel, the Lord declared through Haggai his messenger,--because the people had used all these bountiful gifts so selfishly,--that the blessings were removed. {RH, December 5, 1907 par. 18}

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The messages of counsel and reproof given through Haggai were taken to heart by the leaders of Israel and "all the remnant of the people." Roused by these warnings, "Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord."

{RH, December 5, 1907 par. 19}

**PERIODICALS / RH - The Review and Herald / December 12, 1907 The Return of the Exiles -- No. 6 "I Am with You, Saith the Lord" Mrs. E. G. White**

***December 12, 1907 The Return of the Exiles -- No. 6  
"I Am with You, Saith the Lord"***

**Mrs. E. G. White**

The messages of Haggai led the people to feel that the Lord was in earnest with them. They dared not disregard repeated instruction that their prosperity, both temporal and spiritual, was dependent on faithful obedience to the commands of the God of heaven. As soon as they decided to obey "the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him," the messages of reproof that had been given were followed by words of encouragement. {RH, December 12, 1907 par. 1}

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." {RH, December 12, 1907 par. 2}

How comforting are these words! The Lord God omnipotent, who reigneth in the heavens, declares, "I am with you." He assures his people that those who are obedient are in a position where he can bless them, to the glory of his name. And if God's people today choose to rely on him, and believe in him, he will bless them. He will be a present help to all who serve him in preference to serving self. When the Lord sees that his people have a heart to do his will, he will cause them to know of the doctrine. He will be with them. {RH, December 12, 1907 par. 3}

The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, "He is my refuge and my fortress: my God; in him will I trust;" for of every such an one the Lord declares: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." {RH, December 12, 1907 par. 4}

Having assured the Israelites of his presence, "the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of

Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king." {RH, December 12, 1907 par. 5}

In less than a month after the work on the temple was resumed, the Lord in mercy sent to the builders another comforting message regarding his presence with them. He inspired Haggai to explain to them wherein the glory of the house they were now building was to exceed the glory and magnificence of the former house. It was because of the promised presence of him who is the Desire of nations. {RH, December 12, 1907 par. 6}

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not." {RH, December 12, 1907 par. 7}

In this comforting message, the prophet refers to the promise of God given through Moses while the Israelites were encamped before Mount Sinai, when he declared: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Throughout the wilderness-wandering the Lord had revealed "great goodness toward the house of Israel," which he "bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." {RH, December 12, 1907 par. 8}

And now, notwithstanding the fact that repeatedly they have "rebelled, and vexed his Holy Spirit," God again in his infinite mercy stretches out his hand to save and to restore. As a recognition of their co-operation with his purposes, he renews his covenant with them that his Spirit shall remain among them; and he bids them, "Fear not." To his children today, as in days of old, he says "Be strong, . . . and work: for I am with you." What an assurance! What an incentive to faithful service! {RH, December 12, 1907 par. 9}

Haggai now prophesies regarding the first advent of Christ, to which event the Israelites were looking forward with longing expectancy: "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than



of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." {RH, December 12, 1907 par. 10}

The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build. {RH, December 12, 1907 par. 11}

During the time of delay, the people had not been spiritually sharp-sighted. They had seen many things that they desired to do for themselves, to advance personal interests. Many had spent much time and had put forth laborious effort in beautifying their own homes while taking but little thought for the house of God. Haggai strengthened himself in the Lord of hosts, and presented his message plainly both to the religious and to the civil authorities, as well as to the people. He felt that the Lord's work must no longer be hindered, but that all must obey implicitly, and carry out fully the purposes of God in restoring them from Babylon to the promised land. {RH, December 12, 1907 par. 12}

In neglecting the temple, which was the mirror of God's presence, the people had greatly dishonored God. They were now instructed to hold his house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with his personal presence. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

{RH, December 12, 1907 par. 13}

**PERIODICALS / RH - The Review and Herald / December 19, 1907 The Return of the Exiles--No. 7 Words of Encouragement Mrs. E. G. White**

**December 19, 1907 *The Return of the Exiles--No. 7  
Words of Encouragement***

**Mrs. E. G. White**

"Zechariah, the son of Berechiah, the son of Iddo the prophet," began to prophesy "in the eighth month, in the second year of Darius"--only a few days after the Lord had assured the Israelites through Haggai that the glory of the house they were building would be greater than the glory of the former temple built by Solomon. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who harken unto the sure word of prophecy. {RH, December 19, 1907 par. 1}

"The Lord hath been sore displeased with your fathers," the God of Israel declared unto Zechariah: "therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." {RH, December 19, 1907 par. 2}

The Israelites has resumed the work of the Lord in faith. The difficulties under which they began to labor were of a most discouraging nature. Adversity had attended their efforts to attain temporal prosperity. Their fields were lying waste; their scant store of provisions was rapidly failing. Yet in the face of famine, and surrounded by unfriendly peoples, they moved forward in response to the call of God's messengers, and began anew to restore the ruined temple. Such a work required great faith, and the Lord gave them special assurances through Haggai and Zechariah that their faith would be richly rewarded, and that his word would not fail. The builders were not left to struggle on alone; "with them were the prophets of God helping them;" and the Lord of hosts himself had declared, "Be strong, . . . and work: for I am with you." {RH, December 19, 1907 par. 3}

The Lord, in mercy, warned his people against the danger of falling back into their old ways of negligence and selfish indifference. He revealed to them the necessity of worshiping him in the beauty of holiness. In former years some whose hearts were polluted with sin had sought to please him with the splendor of many rites and ceremonies in the beautiful temple built by Solomon; but their worship was not pleasing to the God of whom it is written: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." {RH, December 19, 1907 par. 4}

In the dark days of apostasy before the captivity, God had declared to his impenitent people: "I hate, I despise your feast days. . . . Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." {RH, December 19, 1907 par. 5}

The Israelites who were so diligently engaged in rebuilding the Lord's house, needed to realize constantly that "the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." {RH, December 19, 1907 par. 6}

In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the nature of service acceptable in his sight. About a month after Zechariah began to prophesy, and just

three months after the people had resumed work on the temple, "in the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. {RH, December 19, 1907 par. 7}

"Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." {RH, December 19, 1907 par. 8}

A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit. {RH, December 19, 1907 par. 9}

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." {RH, December 19, 1907 par. 10}

A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is made holy, and acceptable with God, only when his unclean heart is made clean by the grace of Christ, through faith, and by obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God's appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God's truth, choosing to obey him, will be cleansed from the defilement of sin. {RH, December 19, 1907 par. 11}

Having admonished the builders not to fall into the same error that had brought their forefathers into trial and captivity, and had resulted in the destruction of the first temple, Haggai continued:-- {RH, December 19, 1907 par. 12}

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: *from this day will I bless you.*" {RH, December 19, 1907 par. 13}

Wonderful promise! Wonderful assurance of divine favor! Never, never, by their own efforts, could the Israelites have become pure and holy. But when, sinful and polluted as they were, the sport of their enemies, and suffering because of a terrible drought,

they turned to the Lord in humility of heart, confessed their sins, and chose to obey the testimonies of his messengers, God recognized their effort to carry out his instruction, and he accepted them as his obedient children. He accepted them not because of their zeal and good works, but because of their faith in the power of the coming Saviour to cleanse from sin. {RH, December 19, 1907 par. 14}

On the day when rich blessings were promised the Israelites because of their faith and their willing obedience, a message was given to Zerubbabel, their leader. "The word of the Lord came unto Haggai, . . . saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." {RH, December 19, 1907 par. 15}

This personal testimony to Zerubbabel has been left on record for our special encouragement in time of trial. Zerubbabel had been sorely tried through all the years since he had led the Israelites forth from Babylon. God has a purpose in sending trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling. He subjects them to discipline to humble them,--to lead them, through trial and affliction, to see their weakness and to draw near unto him. As they cry to him for help, he responds, saying, "Here am I." {RH, December 19, 1907 par. 16}

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble. {RH, December 19, 1907 par. 17}

Christ says to man, You are mine. I have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing. {RH, December 19, 1907 par. 18}

The divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self- uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing, wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket. {RH, December 19, 1907 par. 19}

"In that day, saith the Lord of hosts, will I take thee, . . . and will make thee as a

signet: for I have chosen thee, saith the Lord of hosts." Blessed be the experience, however severe, that gives new value to the stone, and causes it to shine with living brightness.

{RH, December 19, 1907 par. 20}

**PERIODICALS / RH - The Review and Herald / December 26, 1907 The Return of the Exiles -- No. 8 Days of Anxiety Mrs. E. G. White**

**December 26, 1907 *The Return of the Exiles -- No. 8 Days of Anxiety***

**Mrs. E. G. White**

Stirring were the times during which Israel worked by faith to restore the temple of Jerusalem. Through the messages delivered by Haggai and Zechariah, the people were roused to put forth every possible effort to build. As they labored, they were sadly harassed by the Samaritans and others who feared not God. {RH, December 26, 1907 par. 1}

The enemies of the faithful builders devised many discouraging hindrances. The provincial officers of the Medo-Persian realm visited the returned exiles, and requested them to state the name of the one who had commanded them to rebuild. If the Jews at that time had not been trusting the Lord for guidance, this inquiry made by men high in authority might have resulted disastrously to the builders. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." The officers were answered so wisely that they decided to write a letter to Darius Hystaspes, king of Medo-Persia, directing his attention to the original decree made by Cyrus, commanding that the house of God at Jerusalem be builded, and that the expenses for the same be paid from the king's treasury. {RH, December 26, 1907 par. 2}

Darius searched for this decree, and found it, whereupon he directed those who had made inquiry, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. {RH, December 26, 1907 par. 3}

"Moreover," Darius declared, "*I make a decree* what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons." {RH, December 26, 1907 par. 4}

The king further decreed that most severe penalties be meted out on any who should in any wise alter the decree; and he closed with the remarkable statement: "*The*

*God that hath caused his name to dwell there* destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed." {RH, December 26, 1907 par. 5}

Thus the Lord, in his providence, prepared the way for an early completion of the temple. But for months before this decree was made, the Israelites had kept on working by faith, "the prophets of God helping them." {RH, December 26, 1907 par. 6}

Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel. {RH, December 26, 1907 par. 7}

After an introductory view of the nations having universal dominion in the earth, Zechariah hears "the angel of the Lord" inquiring, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me," Zechariah declares, "with good words and comfortable words. {RH, December 26, 1907 par. 8}

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. {RH, December 26, 1907 par. 9}

"Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." {RH, December 26, 1907 par. 10}

The prophet is now directed to cry out saying, "Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." {RH, December 26, 1907 par. 11}

Next the prophet sees the powers that had "scattered Judah, Israel, and Jerusalem," symbolized by "four horns." Immediately afterward he sees "four carpenters," representing the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself. {RH, December 26, 1907 par. 12}

"I lifted up mine eyes again," says Zechariah, "and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire around about, and will be the glory in the midst of



her." {RH, December 26, 1907 par. 13}

God had commanded that Jerusalem be rebuilt, and the measuring of the city was a symbol that he would give comfort and strength to his afflicted ones. His protecting care, they were assured, would be like "a wall of fire round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises! {RH, December 26, 1907 par. 14}

The prophet is now inspired with an earnest message to the children of Israel who are still in Babylon, the land of their captivity. At the time the decree of Cyrus was given, nearly a score of years before, only a comparatively small number, a mere "remnant," had returned to Judea. By far the greater portion had failed of discerning the opening providence of God, as revealed in the decree of King Cyrus. They had chosen to remain behind, in a heathen land, rather than to return to Jerusalem. {RH, December 26, 1907 par. 15}

And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. The Lord foresaw the troublous times that would soon follow in the reign of Xerxes--the Ahasuerus of the book of Esther. And so, in a time of special favor and opportunity, the message was given through Zechariah: -- {RH, December 26, 1907 par. 16}

"Ho, ho, come forth, and *flee* from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. *Deliver thyself, O Zion, that dwellest with the daughter of Babylon.* For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." {RH, December 26, 1907 par. 17}

How sad it is to contemplate that this touching appeal met with so little response! Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther! {RH, December 26, 1907 par. 18}

The Lord's purposes for his people have ever been the same. He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom. When those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory, God's purpose for mankind will have been fulfilled. {RH, December 26, 1907 par. 19}

To us who are praying and longing for the coming of this most glorious kingdom, as well as to the children of Israel in the days of Zechariah, are spoken the words: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

{RH, December 26, 1907 par. 20}

**PERIODICALS / RH - The Review and Herald / January 2, 1908 The Return of the Exiles--No. 9 Joshua and the Angel Mrs. E. G. White**

**January 2, 1908 *The Return of the Exiles--No. 9*  
*Joshua and the Angel***

**Mrs. E. G. White**

Satan and his army were greatly discomfited and alarmed by the steady advancement made by the builders of the temple. The hosts of evil determined to put forth untiring effort to weaken and depress God's people by holding before them their imperfections of character. Satan well knew that if those who had long suffered because of transgression, could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. But the Lord, in infinite pity, strengthened his chosen people "with good words and comfortable words." In this crisis, he gave to his people a most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of his people. This is recorded in the third chapter of the prophecy of Zechariah. {RH, January 2, 1908 par. 1}

In holy vision the prophet beholds Joshua the high priest, "clothed with filthy garments," standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him. Because Israel had been chosen to preserve the knowledge of God in the earth, they had been, from their first existence as a nation, the special objects of Satan's enmity, and he had determined to cause their destruction. He could do them no harm while they were obedient to God; therefore he had bent all his power and cunning to enticing them into sin. Ensnared by his temptations, they had transgressed the law of God, and thus separated from the Source of their strength, and had been left to become the prey of their heathen enemies. They were carried into captivity to Babylon, and there remained for many years. Yet they were not forsaken of the Lord. His prophets were sent to them with reproofs and warnings. The people were awakened to see their guilt; they humbled themselves before God, and returned to him with true repentance. Then the Lord sent them messages of encouragement, declaring that he would deliver them from their captivity, and restore them to his favor. It was this that Satan was determined to prevent. A remnant of Israel had already returned to their own land, and Satan was seeking to move upon the heathen nations, who were his agents, to destroy them utterly. {RH, January 2, 1908 par. 2}

As Joshua humbly pleads for the fulfilment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why that people should not be restored to the favor of God. He claims them as his prey, and

demands that they be given into his hands to be destroyed. {RH, January 2, 1908 par. 3}

The high priest can not defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer, and in faith claiming the promises of God. {RH, January 2, 1908 par. 4}

Then the Angel, who is Christ himself, the Saviour of sinners, put to silence the accuser of his people, declaring, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Israel had long remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction; but God had now set his hand to bring them forth. In their penitence and humiliation the compassionate Saviour will not leave his people to the cruel power of the heathen. "A bruised reed shall he not break, and the smoking flax shall he not quench." {RH, January 2, 1908 par. 5}

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him," and to Joshua the Angel declares, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair miter upon his head, and clothed him with garments." His own sins and those of his people were pardoned. Israel were clothed with "change of raiment,"--the righteousness of Christ imputed to them. The miter placed upon Joshua's head was such as was worn by the priests, and bore the inscription, "Holiness to the Lord," signifying that notwithstanding his former transgressions, he was now qualified to minister before God in his sanctuary. {RH, January 2, 1908 par. 6}

After thus solemnly investing him with the dignity of the priesthood, the Angel declared, "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God. {RH, January 2, 1908 par. 7}

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Here is revealed the hope of Israel. It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favor. By virtue of his merits, if they walked in his ways and kept his statutes, they would be "men wondered at," honored as the chosen of Heaven among the nations of the earth. Christ was their hope, their defense, their justification and redemption, as he is the hope of his church today. {RH, January 2, 1908 par. 8}

As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favor of God. In the Revelation he is declared to be "the accuser of our brethren," "which accused them before our God day and night." The controversy

is repeated over every soul that is rescued from the power of evil, and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family, and rescuing souls from his power. All the hatred and malignity of the arch-rebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from him the remnant of the children of men who have accepted his salvation. {RH, January 2, 1908 par. 9}

He leads men into skepticism, causing them to lose confidence in God and to separate from his love; he tempts them to break his law, and then he claims them as his captives, and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. Man can not meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to him. He pleads their cause, and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given him all power in heaven and in earth, and he claims of his Father mercy and reconciliation for guilty man. To the accuser of his people he declares, "The Lord rebuke thee, O Satan." These are the purchase of my blood, brands plucked from the burning. Those who rely upon him in faith receive the comforting assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed his protection, will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The promise given to Joshua is made to all: "If thou wilt keep my charge, . . . I will give thee places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God. {RH, January 2, 1908 par. 10}

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess his name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to his image, and the less will they see of purity or holiness in themselves. But while we

should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We can not answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on his own. {RH, January 2, 1908 par. 11}

Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we can not do of ourselves. No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before him. Those who shall meet the approval of God are now afflicting their souls, confessing their sins, and earnestly pleading for pardon through Jesus their Advocate. Their attention is fixed on him, and when the command is given, "Take away the filthy garments," and clothe him with "change of raiment," and "set a fair miter upon his head," they are prepared to give him all the glory of their salvation.

*(To be concluded)*

{RH, January 2, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / January 9, 1908 The Return of the Exiles -- No. 9 Joshua and the Angel Mrs. E. G. White (Concluded)**

**January 9, 1908 *The Return of the Exiles -- No. 9  
Joshua and the Angel***

**Mrs. E. G. White**

***(Concluded)***

Zechariah's vision of Joshua and the angel applies with peculiar force to the experiences of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches. But here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be

menaced, denounced, and proscribed. They will be betrayed "both by parents, and brethren, and kinsfolks, and friends." {RH, January 9, 1908 par. 1}

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and as they look upon themselves, they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast. {RH, January 9, 1908 par. 2}

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above his service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another." {RH, January 9, 1908 par. 3}

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring, "Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them." {RH, January 9, 1908 par. 4}

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, "The Lord rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands." {RH, January 9, 1908 par. 5}

The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon his people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed. {RH, January 9, 1908 par. 6}

At times, the Lord may seem to have forgotten the perils of his church, and the injury done to her by those who follow principles which he can not indorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as his church. He marks



every action of the members. It is not his will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom he died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave his people to be overcome by Satan's temptations. He will chastise those who misrepresent him. But he will be gracious to all who sincerely repent. Christ loves his church. He will give all needed help to those who call upon him for strength for the development of Christlike character. {RH, January 9, 1908 par. 7}

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon his perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners; for they shall be comforted. {RH, January 9, 1908 par. 8}

The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness. {RH, January 9, 1908 par. 9}

As the people of God afflict their souls before him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A "fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the

earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile" for they are without fault before the throne of God."  
{RH, January 9, 1908 par. 10}

Now is reached the complete fulfilment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Christ is revealed as the Redeemer and Deliverer of his people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

{RH, January 9, 1908 par. 11}

**PERIODICALS / RH - The Review and Herald / January 16, 1908 The Return of the Exiles -- No. 10 "Not by Might, Nor by Power" Mrs. E. G. White**

**January 16, 1908 *The Return of the Exiles -- No. 10*  
*"Not by Might, Nor by Power"***

**Mrs. E. G. White**

Intimately associated with Joshua, the high priest, was Zerubbabel, governor of Judea. It was under the leadership of these two men that the remnant of Israel returned at the close of the seventy years' captivity. They also led out in the re-establishment of the ancient worship at Jerusalem. In the second year of Cyrus, Zerubbabel laid the corner-stone of the temple. It was Zerubbabel and Joshua who, in response to the messages of the Lord through Haggai and Zechariah, "rose up," with courage renewed, and once more "began to build the house of God which is at Jerusalem." These men were true leaders, and "the spirit of all the remnant of the people" was largely influenced by the cheerful willingness with which they carried out the Lord's commands.  
{RH, January 16, 1908 par. 1}

Immediately after Zechariah's vision of Joshua and the angel, given to the high priest as a personal testimony for his own encouragement and the encouragement of all the people of God, the prophet received a personal testimony regarding the work of Zerubbabel. "The angel that talked with me," Zechariah declares, "came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl,

and the other upon the left side thereof. {RH, January 16, 1908 par. 2}

"So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. . . . {RH, January 16, 1908 par. 3}

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, January 16, 1908 par. 4}

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence his Spirit is imparted to the human instrumentalities who are consecrated to his service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make his Word a lamp to the feet and a light to the path. {RH, January 16, 1908 par. 5}

In rebuilding the house of the Lord, Zerubbabel had been encompassed with manifold difficulties. In former years, adversaries had "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in behalf of the faithful builders, and now he speaks through his prophet, Zechariah, to Zerubbabel, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." {RH, January 16, 1908 par. 6}

Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When hedged about on every side, this is the time above all others to trust in God and in the power of his Holy Spirit. We are not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before his servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of his cause. Through the exercise of persevering faith, every mountain of difficulty may be removed. {RH, January 16, 1908 par. 7}

Sometimes God trains his workers by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He seeks to inspire them with a determination to make every apparent failure prove a success. {RH, January 16, 1908 par. 8}

Oftentimes men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy. {RH,

January 16, 1908 par. 9}

This was true of Zerubbabel; and for his encouragement he was given, through Zechariah, the assurance: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." {RH, January 16, 1908 par. 10}

The promise, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it," was literally fulfilled. "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king." {RH, January 16, 1908 par. 11}

Shortly afterward, the restored temple was dedicated. "The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel." {RH, January 16, 1908 par. 12}

This second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah. {RH, January 16, 1908 par. 13}

And yet this was the building concerning which the Lord had declared by the prophet Haggai, "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." For centuries afterward the Jews vainly endeavored to show wherein the promise of God, given by Haggai, had been fulfilled; yet eventually, when the Desire of all nations actually appeared and hallowed the precincts of the temple by his personal presence, pride and unbelief had blinded their minds to the true meaning of the prophet's words. The second temple was honored, not with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt all the fulness of the Godhead bodily,--God himself manifest in the flesh. The "Desire of all nations" had indeed come to his temple, when the Man of Nazareth taught and healed in the sacred courts. In the personal presence of Christ during his earthly ministry, and in this only, did the second temple exceed the first in glory. {RH, January 16, 1908 par. 14}

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from all the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel."

{RH, January 16, 1908 par. 15}

**PERIODICALS / RH - The Review and Herald / January 23, 1908 The Return of the Exiles -- No. 11 In the Days of Queen Esther Mrs. E. G. White**

**January 23, 1908 *The Return of the Exiles -- No. 11  
In the Days of Queen Esther***

**Mrs. E. G. White**

The seventy years' captivity dated from the time when the Babylonian kings began to hold universal sway. God gave Nebuchadnezzar, king of Babylon, much "majesty, and glory, and honor." "All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." {RH, January 23, 1908 par. 1}

This same universal sway was exercised by Nebuchadnezzar's descendants until, nearly seventy years later, in the days of Belshazzar, because of the wickedness of the nation, the kingdom was "divided, and given to the Medes and Persians." Thus arose the second universal monarchy, Medo-Persia. {RH, January 23, 1908 par. 2}

It was only about two years afterward that Cyrus, king of Medo-Persia, issued the remarkable decree providing for the restoration of all the Israelites, "the children of the captivity," to their home in the land of Canaan. {RH, January 23, 1908 par. 3}

Nearly fifty thousand, under the leadership of Zerubbabel and Joshua, took advantage of this providential opportunity to return. These were, however, comparatively speaking, only a few, a mere "remnant," of all the Israelites scattered throughout the provinces of Medo-Persia. Many chose to remain in the land of their captivity, rather than to accompany their brethren, and to assist in restoring the temple services. {RH, January 23, 1908 par. 4}

Nearly twenty years passed by. Many of the remnant who returned to Judea, had fallen into a backslidden condition, and were doing no more to restore the house of God than were their brethren living elsewhere in the Medo-Persian realm. But as the result

of the appeals of Haggai and Zechariah, the returned exiles repented before God, and labored diligently to complete the temple. The Lord blessed them, and they were greatly prospered. Their efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as favorable as the one issued by Cyrus over twenty years before. {RH, January 23, 1908 par. 5}

Thus did God, in mercy, provide another wonderful opportunity for the Jews in the Medo-Persian capital, and throughout the provinces, to return to the land whence they had been carried captive. And the Lord not only wrought a change of feeling in the hearts of men in authority, so that they favored the Jews in their realm; but he also inspired Zechariah, his prophetic messenger, to plead with them most earnestly to flee from their Babylonian surroundings, and return to Jerusalem. {RH, January 23, 1908 par. 6}

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon!" {RH, January 23, 1908 par. 7}

How amazing is God's love, how infinite his compassion! He pleads with the wayward to return unto him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." {RH, January 23, 1908 par. 8}

The Lord desired that those who had once named his name, but who now dwelt in Babylon, should become a praise in the earth, to the glory of his name. Nearly a century had passed by since, because of their sins, he had been compelled to allow them to be taken captive to Babylon. And yet their affliction was to be a means of salvation. Through the prophet Ezekiel, the Lord revealed his desire to save the transgressor, even by means of calamity. "I will bring him to Babylon," the Lord declared, "and *will plead with him there for his trespass that he hath trespassed against me.*" In tender pity the Lord continued to plead with every suffering captive. Some chose to listen and to learn; these found salvation in the midst of affliction. {RH, January 23, 1908 par. 9}

Those who listened to the pleadings of heavenly agencies, and repented with full purpose of heart, are likened by the prophet Ezekiel to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel." A remnant would return; and God gave every captive Israelite in Babylon an opportunity to form a part of this remnant. {RH, January 23, 1908 par. 10}

It was those "whose spirit God had raised," who returned under the decree of Cyrus. But God ceased not to plead with the ones who voluntarily remained in the land of their exile; and, through manifold agencies, he made it possible for them also to return. But the vast number who failed to respond at the time of the decree of Cyrus, remained unimpressible to later influences working in their behalf. When Zechariah, in unmistakable language, warned them to flee from Babylon without delay, they heeded not the gracious invitation. {RH, January 23, 1908 par. 11}

Conditions in the Medo-Persian realm rapidly changed. Darius Hystaspes, under whose reign the Jews were shown marked favor, was succeeded by Xerxes the Great, the Ahasuerus of the book of Esther. It was during his reign that the Jews of



Medo-Persia, those who had failed of heeding God's warning message to flee for their lives, were called to face a terrible crisis. A few years before, God had provided a way of escape; but this had been passed by, and now all the Jews were brought face to face with death. {RH, January 23, 1908 par. 12}

Haman the Agagite, an unscrupulous man high in authority in the Medo-Persian realm, was the one through whom Satan sought at this time to counterwork the purposes of God. Haman cherished bitter malice against Mordecai the Jew, a godly man who had done Haman no harm, but had simply refused to show him the reverence that belongs to God alone. Scorning "to lay hands on Mordecai alone," Haman plotted "to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai." {RH, January 23, 1908 par. 13}

Misled by the false statements of Haman, Xerxes the Great was induced to issue an edict providing for the massacre of all the Jews "scattered abroad and dispersed among the people in all the provinces" of the Medo-Persian kingdom. A certain day was appointed on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was planning to rid the earth of those who preserved the knowledge of the true God. {RH, January 23, 1908 par. 14}

"In every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." The decrees of the Medes and Persians could not be revoked; apparently there was no hope; all the Israelites were doomed to destruction. {RH, January 23, 1908 par. 15}

But the plots of the enemy were defeated by a Power that reigns among the children of men. In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. Mordecai was a near relative of hers. In their extremity, they decided to appeal to King Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor. "Who knoweth," said Mordecai, "whether thou art come to the kingdom for such a time as this?" {RH, January 23, 1908 par. 16}

The crisis that Esther faced demanded earnest, quick action; but both she and Mordecai realized that unless God should work mightily in their behalf, all their own feeble efforts would be unavailing. So Esther took time for communion with God, the source of her strength, and the One in whose hand is the heart of every earthly ruler, to turn it whithersoever he will, as he turneth the rivers of water. "Go," Esther directed Mordecai, "gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." {RH, January 23, 1908 par. 17}

The events that followed in rapid succession,--the appearance of Esther before the king, the marked favor shown her, the banquets of the king and the queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and

the humiliation and fall of Haman upon discovery of his wicked plot against the Jewish people,--all these are parts of a familiar story. In a marvelous manner God wrought in behalf of his penitent people; and a counter-decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers who were "hasted and pressed on by the king's commandment." "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them." {RH, January 23, 1908 par. 18}

On the day appointed for their destruction, "the Jews gathered themselves together in their cities throughout all the provinces of King Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people." Angels that excel in strength had been commissioned by God to protect his people while they gathered themselves together, and "stood for their lives." {RH, January 23, 1908 par. 19}

The trying experiences that came to God's people in the days of Esther, were not peculiar to that age alone. The Revelator, looking down the ages to the close of time, declared by inspiration, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment-keepers. The same spirit that actuated those who persecuted the true church in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. Church and state are now making preparations for the last great conflict. {RH, January 23, 1908 par. 20}

The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Protestant world today see, in the little company keeping the Sabbath, a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way. {RH, January 23, 1908 par. 21}

The same masterful spirit that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church-members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a "thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for

Sunday laws. Those who fear God can not accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Esther and Mordecai, the Lord will vindicate his truth and his people. {RH, January 23, 1908 par. 22}

Mordecai was advanced to the position of honor formerly occupied by Haman. He was "next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren;" and he sought to promote the welfare of his people. Thus did God bring his chosen people once more into favor at the Medo-Persian court, making possible the carrying out of his purpose to restore them to their own land. But it was not until several years later, in the seventh year of Artaxerxes I, the successor of Xerxes the Great, that any considerable number returned to Jerusalem to assist their brethren in the restoration, under the leadership and spiritual watch-care of Ezra.

{RH, January 23, 1908 par. 23}

**PERIODICALS / RH - The Review and Herald / January 30, 1908 The Return of the Exiles -- No. 12 Ezra the Priest, the Scribe Mrs. E. G. White**

**January 30, 1908 *The Return of the Exiles -- No. 12  
Ezra the Priest, the Scribe***

**Mrs. E. G. White**

About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. Artaxerxes Longimanus is the one who issued the third and final decree for the restoration of Jerusalem, 457 B. C. While on the throne, he saw the return of a company of Jews under Ezra, the completion of the walls round about Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and great religious reformations instituted by Ezra and Nehemiah. During the long period when Artaxerxes held universal sway, he often showed favor to God's people, and recognized in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, men of God's appointment, raised up for special work. {RH, January 30, 1908 par. 1}

The experience of Ezra while living among the Jews who remained in Babylon, was so unusual that it attracted the favorable notice of King Artaxerxes, with whom Ezra freely conversed regarding the power of the God of heaven, and his purpose in restoring his people to Jerusalem. Born of the sons of Aaron, Ezra, in addition to his priestly training, had acquired a familiarity with the writings of the magicians, the astrologers, and the so-called wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God: he longed

for wisdom to carry out God's will. And so he "prepared his heart to seek the law of the Lord, and to do it." This led him to apply himself diligently to a study of the history of God's people, as given in the writings of Old Testament prophets and kings. He was impressed by the Spirit of God to search the historical and poetical books of the Bible, to learn why the Lord had permitted Jerusalem to be destroyed, and his people to be carried captive into a heathen land. {RH, January 30, 1908 par. 2}

Ezra gave special study to the experiences of God's chosen people, from the time the promise was made to Abraham, to the deliverance from Egyptian bondage and the exodus. He studied the instruction given them at the foot of Mount Sinai, and throughout the long period of the wilderness-wandering. As he learned more and still more concerning God's dealings with his children, and began to realize how sacred was the law given at Sinai, Ezra's heart was stirred as never before. He experienced a new and thorough conversion, and determined to master the records of Old Testament history, that he might use this knowledge, not for selfish purposes, but to bring blessing and light to his people. Some of the prophecies were about to be fulfilled; he would search diligently for the light that had been obscured. {RH, January 30, 1908 par. 3}

Ezra took pains with his studies. He endeavored to gain a heart-preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God's denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them his blessing as a reward of obedience. {RH, January 30, 1908 par. 4}

With painstaking effort Ezra sought to arrive at the true sense of the Old Testament scriptures, and to revive their original meaning. He became thoroughly conversant with the writings of Moses. His desire to please God led him to strive earnestly to learn the true significance of the ten commandments. He searched for all those statements in sacred history that relate to the giving of the law on Mount Sinai, and to the laws written in books, which the Israelites had been directed to preserve carefully as the commands of God. {RH, January 30, 1908 par. 5}

These laws contained in books were not a new revelation, but a repetition of the ceremonial laws given at Sinai. Before Moses left the children of Israel, at the command of God, to die in the land of Moab, the laws that had formerly been given were repeated and enlarged upon. Some methods for their enforcement were given; some precepts were explained, and the reasons why they had been given were made plain. Upon several occasions the judgments of God had fallen upon transgressors; the commands that had been transgressed at these times were repeated. Transgressors were to know that disobedience would surely bring the punishment of God. {RH, January 30, 1908 par. 6}

Ezra inquired into the oracles of God diligently, that he might exert an influence in accordance with the expressed will of God. He felt that, for himself, he must do the will of the Lord; for only as he should bring his mind into harmony with truth could he be taught to labor in harmony with the Word of God. As he learned to yield his mind and will to the control of God, there were brought into his life the principles of true

sanctification, which, in latter years, had a molding influence not only upon the minds of the youth who sought his instruction, but upon all others who associated with him. {RH, January 30, 1908 par. 7}

God chose Ezra to be an instrument of good unto Israel, that the Lord might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra developed into a man of extraordinary learning, and became "a ready scribe in the law of Moses." These qualifications made him an eminent man in the Medo-Persian kingdom. {RH, January 30, 1908 par. 8}

Ezra became a mouthpiece for God, educating those about him in the holy principles that govern in heaven. To live according to the commandments of God,--this was the rule of his life, his purpose. He first learned, and then he taught. He learned to conduct his own life in accordance with truth and righteousness; then he set himself to teach Israel the statutes and judgments of God. That which he learned of truth he communicated to others, in order that the same living influence might work in their lives. During the remaining years of his lifetime, whether near the court of the king of Medo-Persia or at Jerusalem, his principal work was that of a teacher. With painstaking care he taught the law of the Lord, and urged the importance of obedience. His example in word and deed carried with it a weight of influence; for the Spirit of God was with him. Teaching thus, he educated his fellow men in the knowledge of truth that would live through eternal ages.

*(To be Concluded)*

{RH, January 30, 1908 par. 9}

**PERIODICALS / RH - The Review and Herald / February 6, 1908 The Return of the Exiles -- No. 12 Ezra the Priest, the Scribe Mrs. E. G. White (Concluded)**

***February 6, 1908 The Return of the Exiles -- No. 12  
Ezra the Priest, the Scribe***

**Mrs. E. G. White**

***(Concluded)***

The results of Ezra's timely effort to revive an interest in the study of Holy Writ, were given permanency by his painstaking, life-long work of preserving and multiplying copies of the Old Testament Scriptures. During the captivity, the knowledge of God's will had to some extent been lost. Ezra gathered all the copies of the law that he could find, and had many copies of these made and distributed. The pure Word, thus diligently multiplied and placed in the hands of many people, gave knowledge that was of inestimable value. {RH, February 6, 1908 par. 1}

As Ezra strove to promulgate the truths he had learned, his capabilities for labor increased and developed. He became a man of piety and zeal, because the truth was a

sanctifying power in his soul. He was the Lord's witness to the world of what Bible truth is when revealed in the daily life of the receiver. His life, like the life of Christ, sowed the seeds of truth, by a revelation of the pure principles that can save the soul. Far happier would professed Christians be today if they would in the same way reflect the light of heaven upon the pathway of others, teaching in the life the statutes and judgments that rule in the heavenly courts. {RH, February 6, 1908 par. 2}

Shall we let the example of Ezra teach us the use we should make of our knowledge of the Scriptures? The life of this servant of God should be an inspiration to us to serve the Lord with heart and mind and strength. We each have an appointed work to do, and this can be accomplished only by consecrated effort. We need first to set ourselves to know the requirements of God, and then to practise them. Then we can sow seeds of truth that will bear fruit unto eternal life. {RH, February 6, 1908 par. 3}

Ezra's faith that God would do a mighty work for his people, led him to make known to King Artaxerxes his desire to return to Jerusalem that he might revive an interest in the study of God's Word, and assist his brethren in restoring and building up the holy city. Ezra declared that his entire trust was in the God of Israel, who was abundantly able to protect and care for his people. The king was deeply impressed. He well understood that the Israelites who wished to return, were going to Jerusalem in order that they might serve the living God, the Creator of the heavens and the earth; yet so great was the king's confidence in the integrity of Ezra, that he showed him marked favor. Artaxerxes not only granted him his request, but bestowed rich gifts for the temple service, made him a special representative of the Medo-Persian kingdom, and conferred on him extensive powers to carry out the purposes that were in his heart. {RH, February 6, 1908 par. 4}

This decree of Artaxerxes Longimanus for the restoring and building of Jerusalem, is the third issued since the close of the seventy years' captivity. It is remarkable for the expressions it contains regarding the God of heaven; for the recognition it gives to the attainments of Ezra; and for the liberality of the grants made to the remnant people of God. Artaxerxes refers to Ezra as "the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel;" "a scribe of the law of the God of heaven." The king united with his counselors in offering freely "unto the God of Israel, whose habitation is in Jerusalem;" and in addition to the bestowal of rich gifts, he made provision for meeting many heavy expenses by ordering that they be paid "out of the king's treasure-house." {RH, February 6, 1908 par. 5}

The king's special anxiety was to assist in carrying out the commands of the God of heaven. "Thou art sent of the king, and of his seven counselors," he declared to Ezra, "to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand." And he further decreed: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?" {RH, February 6, 1908 par. 6}

Artaxerxes arranged for the restoration of the members of the priesthood to their ancient rites and privileges. In giving permission to the Israelites to return, he made particular mention of the priests and Levites, and he added: "We certify you, that,



touching any of the priests and Levites, singers, porters, nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them." He also arranged for the appointment of civil officers to govern the people justly, in accordance with the Jewish code of laws. "Thou, Ezra, after the wisdom of thy God that is in thine hand," he decreed, "set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." {RH, February 6, 1908 par. 7}

Thus, "according to the good hand of his God upon him," Ezra persuaded the king to make abundant provision for the return of all of the people of Israel, and of the priests and Levites, in the Medo-Persian realm, who were minded "of their own free will to go up to Jerusalem." What rejoicing this decree must have brought to those who had been uniting with Ezra in a study of God's purpose concerning his people! The sentiment of the hearts of many is expressed in the words of praise uttered by the servant of the Lord in devout thanksgiving to God for his wonderful providences. "Blessed be the Lord God of our fathers," Ezra exclaimed, "which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes."

{RH, February 6, 1908 par. 8}

## **PERIODICALS / RH - The Review and Herald / February 6, 1908 A Missionary Education**

### ***February 6, 1908 A Missionary Education***

In the work of soul saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they regarded as the best. {RH, February 6, 1908 par. 1}

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work, must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth. {RH, February 6, 1908 par. 2}

"Ye are the light of the world," Christ declares. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of

ignorance, but who have received the knowledge of the truth of God's Word. These heathen nations will accept eagerly the efforts made to instruct them in a knowledge of God. {RH, February 6, 1908 par. 3}

Very precious to God is his work in the earth. Christ and heavenly angels are watching in every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will belt the world. Those that will be sealed will be from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb in worship, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts. {RH, February 6, 1908 par. 4}

God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If the teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing days of the work is to be of an entirely different order from those we have instituted in the past. {RH, February 6, 1908 par. 5}

For this reason, God bids us establish schools away from the cities, where without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and to fit them for usefulness in the fields to which they will go. {RH, February 6, 1908 par. 6}

God will bless the work of those schools that are conducted according to his design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plans that God had given us, and he has prospered its work. {RH, February 6, 1908 par. 7}

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great and sacred work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen to follow our missionary efforts. {RH, February 6, 1908 par. 8}

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is

given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil, in the erection of buildings, and in other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands. {RH, February 6, 1908 par. 9}

Before we can carry the message of present truth in all its fulness to other countries we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

Mrs. E. G. White.

{RH, February 6, 1908 par. 10}

**PERIODICALS / RH - The Review and Herald / February 13, 1908 The Return of the Exiles -- No. 13 The Journey to Jerusalem, under Ezra Mrs. E. G. White**

**February 13, 1908 *The Return of the Exiles -- No. 13*  
*The Journey to Jerusalem, under Ezra***

**Mrs. E. G. White**

The decree of Artaxerxes was made in the seventh year of his reign, B. C. 457. Once more the dispersed of Judah were given opportunity to work out the purpose of God in restoring Zion. In the raising up of Ezra as a leader, God's providence was manifest. Some discerned this, and gladly took advantage of the privilege of returning under circumstances so favorable. {RH, February 13, 1908 par. 1}

A general place of meeting was designated, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. "I gathered them together to the river that runneth to Ahava," says Ezra, "and there abode we in tents three days." {RH, February 13, 1908 par. 2}

The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return. But many of those who had acquired houses and lands, had no desire to sacrifice these possessions. They loved ease and comfort rather than hardship and privation, and were well satisfied to remain. Their example proved a hindrance to many who might otherwise have chosen to cast in their lot with God's people, and advance by faith. {RH, February 13, 1908 par. 3}

As Ezra looked over the company assembled, he was surprised to find "none of the sons of Levi." Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, "Who is on the Lord's side?" the Levites should have been the first to respond. During the period of the captivity, and afterward,

they had been granted many privileges. They had enjoyed fullest liberty to minister to the spiritual needs of their Jewish brethren in Babylon. Synagogues had been built, in which the priests conducted the worship of God, and instructed the people. The observance of the Sabbath, and the performance of sacred rights peculiar to the Jewish faith, had been freely allowed. {RH, February 13, 1908 par. 4}

But with the passing of the years after the close of the captivity, conditions changed, and many new responsibilities rested upon the leaders in Israel. The temple at Jerusalem had been rebuilt and dedicated, and more priests were needed to carry on its services. There was pressing need of men of God to act as teachers of the people. And besides, the Jews remaining in Babylon were in danger of having their religious liberty restricted. Through the prophet Zechariah, as well as by their late experience in the troublous times of Esther and Mordecai, God had plainly warned his people to flee from Babylon. The time had come when it was perilous to dwell longer in the midst of heathen influences. In view of these changed conditions, the priests in Babylon should have been quick to discern in the call, "Who is on the Lord's side?" a special call to them to return to Jerusalem. {RH, February 13, 1908 par. 5}

The king and his princes had done more than their part in opening the way for every one who feared God to return. They had provided abundant means for carrying forward the work of God; but where were the men? The sons of Levi failed at a time when their presence was greatly needed at Jerusalem, and when the influence of their decision to return would have led many others to follow their example. Their strange indifference is a sad revelation of the attitude of the Israelites in Babylon toward God's purposes for his people. {RH, February 13, 1908 par. 6}

Once again Ezra addressed the Levites in Babylon with the words, "Who is on the Lord's side?" To emphasize the importance of quick action, he chose nine "chief men," and two "men of understanding," as special messengers to return and persuade their brethren to accompany them to Jerusalem. {RH, February 13, 1908 par. 7}

While the travelers tarried, these trusted messengers hastened back to "Iddo the chief," and "his brethren the nethinims," with the plea, "Bring unto us ministers for the house of our God." This entreaty was heeded; a few halting souls made final decision to return. Ezra acknowledged with gratitude that "by the good hand of our God," his messengers succeeded in returning to the camp quickly with about forty priests, and two hundred twenty nethinims,--men upon whom he could depend as wise ministers and good teachers and helpers. {RH, February 13, 1908 par. 8}

Those who expected to return with Ezra were now ready to start. Before them was a journey that would occupy several months. The men were taking with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he had asked from the king no armed force for their protection. {RH, February 13, 1908 par. 9}

Before setting out on the journey, he sought the protection of the Most High. "I proclaimed a fast there, at the river of Ahava," says Ezra, "that we might afflict ourselves before our God, to ask of him a right way for us, and for our little ones, and

for all our substance." Earnest prayer was offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." {RH, February 13, 1908 par. 10}

Under ordinary circumstances, it would have been wholly right and proper for Ezra to accept the offer of an armed escort. But in this instance, he had expressed himself to King Artaxerxes so freely regarding his steadfast confidence in the protecting care of the God of Israel, that he was ashamed to ask the king for protection. He believed that in view of all that had been said regarding the true God, the faith of the king in the power of God would be strengthened if the Israelites, on their part, would exercise faith. {RH, February 13, 1908 par. 11}

In this matter, Ezra and his companies discerned an opportunity to magnify the name of God before the heathen; and so they determined to put their trust wholly in him. They knew that if they kept the law of the Lord continually before them, and practised this law, they would be protected by the breastplate of righteousness. They realized that if they wilfully chose to violate even one precept of the decalogue, they would be like a soldier without a breastplate,--unprotected from the assaults of Satan. "So we fasted," said Ezra, "and besought our God for this: and he was entreated of us." {RH, February 13, 1908 par. 12}

By prayer and fasting, by self-examination and confession of sin, they sought to come into harmony with God and his holy law. They pleaded with the Lord to purge them from their sins. All harshness and impatience of spirit were put away. Self was crucified; the Lord God was exalted, and he alone. They knew that their strength was to be gained not in wealth, not in the power and influence of idolatrous men, but in the favor of God. Through conformity to his will, they hoped for success. They could not afford to lessen their influence over men, in behalf of the truth, by allowing unsanctified traits of character to obtain the mastery. Nor could they afford to create in the minds of their heathen friends a single doubt as to the sincerity of the profession of faith made by God's commandment-keeping people. They well knew that if they succeeded in their important mission, it would be because they had complied with the requirements of God, thus making it possible for his blessing to accompany them. Under these peculiar circumstances, they asked for no guard of soldiers. The heathen must not be given occasion to ascribe to the strength of man the glory that belonged to God alone. {RH, February 13, 1908 par. 13}

But the blessing of God does not take the place of prudence and forethought. As a special precaution in safeguarding the treasure, Ezra "separated twelve of the chief of the priests,"--proved men, wise men of opportunity, men of faithfulness and determined fidelity,--"and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel there present, had offered." These men were solemnly charged to act as vigilant stewards over the treasure entrusted to their care. "Ye are holy unto the Lord," Ezra declared; "the vessels are holy also; and the silver and the gold are a free-will

offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord. {RH, February 13, 1908 par. 14}

"So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God." {RH, February 13, 1908 par. 15}

The care exercised by Ezra in providing for the transportation and safe-keeping of the Lord's treasure, is an object-lesson worthy of thoughtful study. Only those whose trustworthiness had been proved, were chosen; and they were instructed plainly as to their responsibility before God. In the appointment of faithful officers to act as treasurers of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God. {RH, February 13, 1908 par. 16}

During the few days that the Israelites had tarried to seek the Lord for protection and guidance, every provision was completed for the long journey. "We departed from the river of Ahava," Ezra writes, "on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." They were on the way about four months, reaching Jerusalem "on the first day of the fifth month," in the seventh year of Artaxerxes. The multitude that accompanied Ezra--several thousand in all, including women and children--necessitated a slow journey, but all were preserved in safety. {RH, February 13, 1908 par. 17}

The Lord wrought for the returning Jews. Even their enemies were restrained from doing them harm. None were able to intercept them, and their journey was a prosperous one. {RH, February 13, 1908 par. 18}

This experience is a lesson to all those who have set their faces toward the New Jerusalem. The Christian pilgrim is to make his journey one of trust in the keeping power of God. There will always be enemies, emissaries of Satan, on the alert to hurt and destroy every soul who is not on guard, and who has not provided himself with the Christian armor of righteousness and peace. {RH, February 13, 1908 par. 19}

Fellow pilgrim, let strict faithfulness and determined fidelity characterize your every act. Let every step of the journey to the New Jerusalem be taken with eyes fixed on Jesus, the author and finisher of your faith. Those who will keep the way of the Lord, in strict obedience, will have the guardianship of heavenly angels as they travel Zionward. All self-seeking, all dissension and strife, will be put away. Unity and harmony will prevail. {RH, February 13, 1908 par. 20}

May we take these experiences in the history of Israel to heart, consecrate ourselves anew to God, and live to the honor and glory of his name.

{RH, February 13, 1908 par. 21}

**PERIODICALS / RH - The Review and Herald / February 20, 1908 The Return of the Exiles--No. 14 A Revival and a Reformation Mrs. E. G. White**



**February 20, 1908 *The Return of the Exiles--No. 14***  
***A Revival and a Reformation***

**Mrs. E. G. White**

The coming of Ezra and his company to Jerusalem brought courage and hope into the hearts of many who had long labored under trying difficulties. Since the first company of exiles had returned with Zerubbabel and Joshua, over seventy years before, much had been accomplished in the work of restoration. The temple had been finished; the walls of the city had been partially repaired. Yet much remained undone. At times, the people had become disheartened, and had well-nigh ceased all effort to restore the city. Even during the years of comparative peace following the troublous times of Queen Esther, but little was done to upbuild the wall. {RH, February 20, 1908 par. 1}

The indifference of many of the Israelites who had returned, is directly traceable to their violation of the plain precepts of the law given at Sinai. Some who had returned, remained faithful; but many of their children and children's children, lost sight of the law of heaven. The Mosaic code, given for the good of the people, was sadly disregarded. Sin was in the camp. Even some of the men who had been entrusted with sacred responsibilities, lived in open sin. Their course of action largely neutralized the efforts of others to advance the cause of God; for so long as flagrant violations of God's law were allowed to go on unrebuked, the blessing of heaven could not rest richly upon the people. {RH, February 20, 1908 par. 2}

In the providence of God, those who returned with Ezra had sought the Lord earnestly, before undertaking their journey. They had humbled themselves before God, confessing their sins, and imploring forgiveness. With agony of soul they had pleaded for divine guidance and blessing. The experiences through which they had just passed, led them to realize that in God alone was their strength, and that sin, by separating them from the source of their power, would leave them weak and defenseless. Many of them had become strong in faith; and as these mingled with the discouraged and the indifferent, their influence for good was a powerful factor in the work of reform instituted soon afterward by Ezra. {RH, February 20, 1908 par. 3}

On the fourth day after the arrival at Jerusalem, the treasures of silver and gold, with the vessels for the service of the sanctuary, were delivered by the treasurers in the hands of the temple officers. Every article was examined "by number and by weight." The delivery of the treasures was made in the presence of witnesses, with the utmost exactitude. Nothing had been lost. The care exercised in this transaction is an object-lesson of the care with which the Lord would be pleased to have the affairs of his cause conducted at all times and in every place. {RH, February 20, 1908 par. 4}

The children of the captivity who had returned with Ezra, "offered burnt-offerings unto the God of Israel," for a sin-offering, and as a token of gratitude and thanksgiving for the protection of holy angels during their journey. "And they delivered, the king's commissions unto the king's lieutenants, and to the governors on this side the river; and

they furthered the people, and the house of God." {RH, February 20, 1908 par. 5}

Ezra's arrival at Jerusalem was opportune. His brethren were in great need of the influence of his presence. Soon after his return, some of the chief men of Israel approached him with a serious complaint. Some of "the people of Israel, and the priests, and the Levites," had so far lost sight of the holy character of the commands of Jehovah given them through Moses, that they had intermarried with the surrounding heathen peoples. "They have taken of their daughters for themselves, and for their sons," Ezra was informed, "so that the holy seed have mingled themselves with the people" of heathen lands; "yea, the hand of the princes and rulers hath been chief in this trespass." {RH, February 20, 1908 par. 6}

In his study of the causes that led to the Babylonish captivity, Ezra had learned that the terrible apostasy of Israel was largely traceable to their mingling with the surrounding nations. Had they obeyed God's command to keep separate from the heathen, they would have been spared many sad and humiliating experiences. And so, when the servant of God was informed that notwithstanding the plain lessons of the past, men of prominence in Israel had dared transgress the laws given them as a safeguard against apostasy, his heart was made inexpressibly sad. "When I heard this thing," he says, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." {RH, February 20, 1908 par. 7}

"Then were assembled unto me every one that trembleth at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice." The servant of God suffered intense agony of soul over the commission of sins so grievous by those who had had great light and privileges. {RH, February 20, 1908 par. 8}

At the time of the evening sacrifice, Ezra arose, and, once more rending his garment and his mantle, he fell upon his knees, and unburdened his soul in earnest supplication to God. Spreading out his hands unto the Lord, he exclaimed, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." {RH, February 20, 1908 par. 9}

Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at the thought of their ingratitude. {RH, February 20, 1908 par. 10}

"Since the days of our fathers," the humble suppliant continued, "have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem." {RH, February 20, 1908 par. 11}

"And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets. . . . And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we can not stand before thee because of this." {RH, February 20, 1908 par. 12}

Ezra's language in this petition is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word." {RH, February 20, 1908 par. 13}

The sorrow of Ezra and of his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned, were deeply affected. "The people wept very sore." They had begun to realize, in a limited degree, the heinousness of sin, and the horror with which God regards it. The sacredness of the law spoken at Sinai was brought clearly before their minds, and many trembled at the thought of their transgressions. {RH, February 20, 1908 par. 14}

One of the company, Shechaniah by name, acknowledged that all the words spoken by Ezra were true. "We have trespassed against our God," he confessed, "and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing." Shechaniah proposed that all who had transgressed, should make a covenant with God to forsake their lives of sin, and to be adjudged "according to the law." "Arise," he bade Ezra, "for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." {RH, February 20, 1908 par. 15}

"Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word." {RH, February 20, 1908 par. 16}

This was the beginning of a wonderful reformation. With infinite patience and tact, and with careful consideration for the rights and welfare of every individual concerned, Ezra and his associates labored to lead the repentant of Israel into a right way of living. Above all things else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress upon the mind of the sinner the holiness of the law of heaven, and the blessings to be gained through obedience to this law.

*(To be concluded)*

{RH, February 20, 1908 par. 17}

**Exiles -- No. 14 A Revival and a Reformation (Concluded) Mrs. E. G. White**  
**February 27, 1908 *The Return of the Exiles -- No. 14***  
***A Revival and a Reformation***  
***(Concluded)***

**Mrs. E. G. White**

Wherever Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the prophecies foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart. {RH, February 27, 1908 par. 1}

More than two thousand years have passed by since Ezra "prepared his heart to seek the law of the Lord, and to do it;" yet this long lapse of time has not lessened the influence of his pious example. Throughout the centuries, the record of his life of consecration has been an inspiration to many who have determined to "seek the law of the Lord, and to do it." His steadfastness of purpose, his careful methods of study, his diligence in teaching the Holy Scriptures to the common people, his unwavering trust in God, his abhorrence of sin, his patience and kindly consideration in dealing with the erring,--these and other striking characteristics of his life have had an ennobling influence on the lives of many who have been impressed by the Holy Spirit to emulate his example. Ezra's motives were high and holy; all that he did was actuated by an intense love for souls. And to the end of time, the compassion and tenderness that he ever revealed toward those who had sinned either wilfully or through ignorance, should be an object-lesson to all who seek to bring about reforms. God desires his servants to be as firm and unyielding as a rock, where right principles are involved; and yet, withal, they are to manifest the kindly sympathy and the forbearance revealed in the lives of Ezra and of Christ. Like Ezra, they are to teach transgressors the words of life, which contain principles that are the foundation of all right-doing. {RH, February 27, 1908 par. 2}

In this age of the world, when Satan is seeking through manifold agencies to blind the eyes of the people against the binding claims of the law of God, there is need of Ezras,--of men who can cause many to "tremble at the commandment of our God." There is need of true reformers who will point transgressors to the great Lawgiver, and teach them that the law of the Lord is perfect, converting the soul. There is need of men mighty in the Scriptures; men whose every word and act exalts the law of Jehovah; men who, in this time of apostasy and unbelief, labor to strengthen the faith of their fellow men in the law and the prophets. Teachers are needed, O, so much! to inspire hearts with reverence and love for the Holy Scriptures, which have been given for the admonition of us upon whom the ends of the world are come. {RH, February 27, 1908 par. 3}

Often has the cause of God languished because of a lack of reverence for the precepts of Holy Writ. Often has the name of God been brought into dishonor by those who, while professing to be Christians, have neglected the study of the Word, and have

allowed grievous sins to come into their lives. {RH, February 27, 1908 par. 4}

God calls for a revival and a reformation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. In the sermons of many pulpits of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" There are many who are crying out for the living God; many who are longing for the bread of life. Let the Word of God speak to the people. Let them hear the voice of him whose word can renew the soul unto everlasting life. {RH, February 27, 1908 par. 5}

God's servants are now to proclaim faithfully his Word in all lands, to every nation, kindred, tongue, and people; for the Lord has "set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." {RH, February 27, 1908 par. 6}

Today God is sending to his people the comforting message: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." {RH, February 27, 1908 par. 7}

"There shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. {RH, February 27, 1908 par. 8}

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. {RH, February 27, 1908 par. 9}

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

{RH, February 27, 1908 par. 10}

**PERIODICALS / RH - The Review and Herald / March 5, 1908 Eternal Riches Mrs. E. G. White**

**March 5, 1908 *Eternal Riches***

**Mrs. E. G. White**

Christ's teachings are of a character to impress the mind with the superiority of eternal things, and to impregnate the present life with the interests of eternity. {RH, March 5, 1908 par. 1}

"Lay not up for yourselves treasures upon earth," the Saviour declared, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." {RH, March 5, 1908 par. 2}

"No man can serve two masters." As Christ visited the places where worldly gain was occupying men's thoughts and energies, and marked the worshipers at the shrine of Mammon, he said, "How hardly shall they that have riches enter into the kingdom of God!" With the confidence of one who knew, he said, "Ye can not serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? {RH, March 5, 1908 par. 3}

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things." {RH, March 5, 1908 par. 4}

The Lord looks with pity on those who allow themselves to be burdened with household cares and business perplexities. They are cumbered with much serving, and neglect the one thing essential. "Seek ye first the kingdom of God, and his righteousness," the Saviour says, "and all these things shall be added unto you." That is, Look away from this world to the eternal. Put forth your most earnest endeavors to obtain those things upon which God places value, and which Christ gave his precious life that you might secure. His sacrifice has thrown open wide to you the gates of heavenly commerce. Lay up your treasure beside the throne of God, by doing with his entrusted capital the work that he desires done in the winning of souls to a knowledge of the truth. This will secure you eternal riches. {RH, March 5, 1908 par. 5}

The possession of the Word of God places great responsibilities upon us; for it makes us accountable for the means that he entrusts to us. It is a great privilege to have money to invest in the cause of God; and that man is blessed who desires to place it where instead of ministering to selfish desires, it will help to work out the purposes of God. The offerings made to help carry out the plan of salvation, bring joy to the giver and glory to the One for whose sake they are made. {RH, March 5, 1908 par. 6}



"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave Christ to the world. The Son of God laid aside his royal robe and kingly crown, and leaving his high command in heaven, came to earth as a man. Through the years of childhood and youth and manhood he was subject to poverty and to all the temptations that beset the human race. {RH, March 5, 1908 par. 7}

When we think of the great gift of heaven for the redemption of a sinful world, and then consider the offerings that we can make, we shrink from drawing a comparison. The demands that might be made upon a whole universe could not compare with that one gift. Immeasurable love was expressed when one equal with the Father came to pay the price for the souls of men, and bring to them eternal life. Shall those who profess the name of Christ see no attraction in the world's Redeemer, be indifferent to the possession of truth and righteousness, and turn from the heavenly treasure to the earthly? {RH, March 5, 1908 par. 8}

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. But every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." {RH, March 5, 1908 par. 9}

This gospel message is one of the most precious passages in the New Testament. When it is accepted, it yields in the lives of the receiver good deeds whose value is far above that of diamonds and gold. It has power to bring gladness and consolation into the earthly life, and to bestow eternal life upon the believer. O that we might have our understanding so enlightened by grace that we could take in its full meaning! The Father is saying to us, I will bestow upon you a treasure more precious than any earthly possession, a treasure that will make you rich and blessed forever. {RH, March 5, 1908 par. 10}

In this life our possessions are limited, but the great treasure that God offers in his gift to the world, is unlimited. It comprehends every human desire, and goes far beyond our human calculations. In the great day of final decision, when every man shall be judged according to his deeds, every voice of self-justification will be hushed; for it will be seen that in his gift to the human race the Father gave all he had to give, and that they are without excuse who have refused to accept the gracious offering. {RH, March 5, 1908 par. 11}

We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When we conquer self, we are more than conquerors through him who has loved us. My brethren, there is eternal life for us to win. Let us fight the good fight of faith. Not in the future, but now, is our probation. While it lingers, "seek ye first the kingdom of God, and his righteousness; and all these things,"--the things which now so often serve Satan's purpose as snares to deceive and destroy,--"shall be added unto you." God's chosen ones must be gold, not wood, hay, and stubble. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

{RH, March 5, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / March 12, 1908 Words to Teachers and Students Mrs. E. G. White**

**March 12, 1908 *Words to Teachers and Students***

**Mrs. E. G. White**

We have been instructed again and again that the character of the education that has long been current, can not stand the test of the Word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehend the importance of a preparation for that life which measures with the life of God. {RH, March 12, 1908 par. 1}

Some among our teachers have been charmed by the sentiments of infidel authors. In a representation given me I saw one holding in his hand one of these books and recommending it to our teachers as a book from which real help could be obtained along educational lines. Another was holding in his hand books of an altogether different character. He placed his hand upon the one who had recommended the infidel author, and said, "Advice of the kind you have given is opening the door for Satan with his sophistries to find easy entrance to your schools. These books contain sentiments that your students should be instructed to avoid. Human minds are easily charmed with studies that lead to infidelity. These books produce in the minds of the students a distaste for the study of the Word of God, which is eternal life to all who follow its instruction. Such books are not to find entrance in any school where the youth are being taught to be learners of the greatest of teachers." {RH, March 12, 1908 par. 2}

With solemn voice the Speaker continued: "Do you find with these authors that which you can recommend as essential to true higher education? Would you dare recommend their study to students who are ignorant of their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them, but had accepted the words of the divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of the Word of God, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve--to a knowledge that God forbade them to have. Through their teachings, students have turned from the Word of the Lord to fables." {RH, March 12, 1908 par. 3}

I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. The crowning glory of

Christ's attributes was his holiness. The angels bow before him in adoration exclaiming, Holy, holy, holy, Lord God Almighty. He is declared to be glorious in his holiness. Study the character of God. By beholding Christ, by seeking him in faith and prayer, you may become like him. {RH, March 12, 1908 par. 4}

The standard of education in our schools is lowered as soon as Christ ceases to be the pattern of teachers and students. Teachers are to understand that their work is not to be confined to the knowledge contained in text-books; it is to reach higher, far higher than it does. A course of self-discipline is to educate them to conform the character to the divine similitude. Self dies hard, but when the teachers have that wisdom that cometh from above, they will discern the true object of our educational work, and reforms will be made that will give the youth a training that is according to the Lord's plan of development and growth, and will fit them to become members of the family of heaven. {RH, March 12, 1908 par. 5}

We need now to work in spiritual lines, seeking to purify ourselves from every defect of character. Christ must be formed within, the hope of glory. He must be received by every individual who would have an individual experience. We are to be rooted and grounded and established in the faith by the teachings of the Word. The truth has power to sanctify the receiver, and this work of sanctification will be accomplished for us as we have an individual knowledge of Christ, and learn to link up with him, and to walk by faith and prayer.

{RH, March 12, 1908 par. 6}

**PERIODICALS / RH - The Review and Herald / March 19, 1908 A Message to the Churches Sanitarium, Cal., Feb. 10, 1908.**

***March 19, 1908 A Message to the Churches***

***Sanitarium, Cal., Feb. 10, 1908.***

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." {RH, March 19, 1908 par. 1}

The Lord has instructed me to say to our churches: There is no safety in placing confidence in human wisdom or strength. "Whom shall he teach knowledge?" the prophet Isaiah asks; "and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet

they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. {RH, March 19, 1908 par. 2}

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." {RH, March 19, 1908 par. 3}

The figures here used by the prophet are representations of spiritual things. "Who among us," he asks, "shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." {RH, March 19, 1908 par. 4}

### ***The Kingdom of Christ***

The government of the kingdom of Christ is like no earthly government. It is a representation of the characters of those who compose the kingdom. "Whereunto shall we liken the kingdom of God?" Christ asked, "or with what comparison shall we liken it?" He could find nothing on earth that would serve as a perfect comparison. His court is one where holy love presides, and whose offices and appointments are graced by the exercise of charity. He charges his servants to bring pity and loving-kindness, his own attributes, into all their office work, and to find their happiness and satisfaction in reflecting the love and tender compassion of the divine nature on all with whom they associate. {RH, March 19, 1908 par. 5}

"Look unto Zion, the city of our solemnities," the prophet continues; "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. . . . The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." {RH, March 19, 1908 par. 6}

"Be ye glad and rejoice forever in that which I create," the Lord exhorts; "for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and

joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. {RH, March 19, 1908 par. 7}

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. {RH, March 19, 1908 par. 8}

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." {RH, March 19, 1908 par. 9}

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements. {RH, March 19, 1908 par. 10}

### ***Privileges and Duties of Believers***

Every converted soul should labor for unity of spirit and action with the One who prayed that he and his disciples might be one. The followers of Christ do his cause decided injury when they follow the customs and habits of the world. The truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit. {RH, March 19, 1908 par. 11}

Having acknowledged Christ as the Saviour of the world, the disciples were charged to prove before men their claims, by representing in their lives the beauty and purity of his character. They had been called to repentance, and had been baptized in his name. In his name they were to call others to repentance. And all who would accept the offer of forgiveness were to be baptized in the name of the Father, of the Son, and of the Holy Spirit. By this ordinance believers were to be admitted to church-fellowship; and from this time of open profession, a divine change was to be revealed in their lives. As members of Christ's church on earth they were to represent the principles of his church in heaven. {RH, March 19, 1908 par. 12}

Speaking to his church, Christ said, "And I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my

Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The professed Christian who is not a Christian in practise, is not included in this promise. It is only when the voice of the church becomes the voice of Christ, that the promise can be received in its fulness. {RH, March 19, 1908 par. 13}

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" but if they fail of acting out this prayer in their lives, their petitions will be fruitless. {RH, March 19, 1908 par. 14}

### ***Church Discipline***

Let none speak lightly of the duty of the church to administer censure and rebuke; neither let them criticize the action of the church when this painful task becomes necessary. Christ has given plain instruction regarding the duty of the church toward those who, while professing to be loyal members, are bringing dishonor to the cause of God by their course of action. "Every plant, which my Heavenly Father hath not planted," he says, "shall be rooted up." God has commanded that those who prove themselves unworthy of church-fellowship shall be separated from his body. Those who speak against the exercise of this authority, speak against the authority of Christ. {RH, March 19, 1908 par. 15}

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God, and himself take the place of the Most High. He failed in this purpose, and was cast out from the heavenly courts; and since that time he has tried to instil in the hearts of men and women the belief that God is arbitrary and harsh in his dealings with his creatures. {RH, March 19, 1908 par. 16}

The church does injustice to God when it allows to exist as part of itself elements that are bringing dishonor to his cause. In the responsibilities God has laid upon his church, he gives to each individual a part to act, with encouragement to draw upon the wisdom of God for his help. But there are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof.

Ellen G. White. {RH, March 19, 1908 par. 17}

**PERIODICALS / RH - The Review and Herald / March 26, 1908 Teaching the Sabbath Truth Mrs. E. G. White**

***March 26, 1908 Teaching the Sabbath Truth***



## **Mrs. E. G. White**

The days in which we live are times that call for constant vigilance, times in which God's people should be awake to do a great work in presenting the light on the Sabbath question. They should arouse, and warn the inhabitants of the world that Christ is soon coming the second time with power and great glory. {RH, March 26, 1908 par. 1}

Satan is actively at work in every place, calling men and women to his service. He is working vigilantly to bring in his soul-destroying theories. Shall we be less earnest and active than he? God forbid; while the enemy of truth is using his powers to deceive and discourage, and to destroy the power of the messages that God would have come to his people, let those who have received the light discern the signs of the times and the fulfilment of prophecy, and arouse to earnest effort. O that I could say something to arouse those who profess to be the people of God to believe that the word of God is to stand forever! {RH, March 26, 1908 par. 2}

This is a time for the Lord's servants to work with undiminished zeal to carry the third angel's message to all parts of the world. The work of this message is spreading far and near; yet we should not feel satisfied, but hasten to carry to thousands more the truth regarding the perpetuity of the law of Jehovah. From all our institutions of learning, from our publishing houses, from our sanitariums, the message is to be proclaimed. The people of God everywhere are to be aroused to co-operate in the great, grand work represented by the first, second, and third angel's messages. This last warning to the inhabitants of the earth is to make men see the importance God attaches to his holy law. So plainly is the truth to be presented, that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment. {RH, March 26, 1908 par. 3}

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. {RH, March 26, 1908 par. 4}

"Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. {RH, March 26, 1908 par. 5}

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." There are abundant evidences of the immutability of God's law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are hidden by God, to be produced in the great judgment-day, just as he wrote them. {RH,

March 26, 1908 par. 6}

I am instructed to say to our people, Gather together from the Scriptures the proofs that God has sanctified the Sabbath, and let the words of the Lord be read before the congregations, showing that all who turn aside from a plain "Thus saith the Lord" will be condemned. The Sabbath has been the test of the loyalty of God's people in all ages. "It is a sign between me and the children of Israel forever," the Lord declares. {RH, March 26, 1908 par. 7}

In giving the word of God to the people, there is nothing to be argued. The word of the Lord is given for the observance of the seventh day; let this word be given to the people, and not the words of men. In so doing you throw the burden of responsibility upon those who reject it; and the arguments of opposers are arguments against the specifications of the word. While you exalt a "Thus saith the Lord," the controversy is not with the worker, but with God. {RH, March 26, 1908 par. 8}

There is work for all to do in order that the simple truths of the Word of God may be made known. The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus, with verses twelve to eighteen of the thirty-first chapter, were printed just as they stand. Crowd these truths into small books and pamphlets, and let the word of God speak to the people. When a discourse concerning the law is preached that is right to the point, if you have any means of doing so, get it into a printed leaflet. Then when those who plead for Sunday laws meet you, place these leaflets in their hands. Tell them that you have no discussion over the Sunday question; for you have a plain "Thus saith the Lord" for the keeping of the seventh day. {RH, March 26, 1908 par. 9}

The apostle Jude writes: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." {RH, March 26, 1908 par. 10}

The people who profess to believe in the soon coming of Christ to judge the earth, should be thoroughly aroused to the situation. They should examine their own hearts and lives, to see if they stand in the position to which Jude, the servant of Christ, calls them. Physicians and ministers should be assured that they are themselves keeping the commandments of God; for this they must do if they would be saved in his kingdom. If we lose heaven, we lose everything. Then let us, in this time of proving, weed out from our characters everything that would exclude us from the city of God. Let us remember that our hearts and minds are to be purified by obedience to the truth. {RH, March 26,

1908 par. 11}

I urge my brethren and sisters to read their Bibles as they have never yet read them. The evidences that we are in the last days are being given us right in our own ranks. Some who have become self-sufficient, and have rejected the counsel of the Lord, are being left to follow their own human judgment. Let those who have been influenced by the words and works of such, discern the signs of the times, and see in these men the very ones of whom the apostles have warned us. And as we see these predictions being fulfilled before our eyes, may we be led to a more earnest study of the Scriptures, and to a determination to believe and to teach the word of the living God.

{RH, March 26, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / April 2, 1908 "Stablished in the Faith" Mrs. E. G. White**

***April 2, 1908 "Stablished in the Faith"***

**Mrs. E. G. White**

A message from the Lord has been given me for the churches that claim to believe the truth for these days. I am bidden to say to you, Study carefully the parable of the talents. This parable, spoken by the lips of the greatest of teachers, was given us as an object-lesson. {RH, April 2, 1908 par. 1}

The light of present truth is a precious talent lent to God's people by him who is truth. It is not to be hoarded, but constantly imparted. The Lord desires that his professed people shall themselves profit by the truths received. It is given, first for their own development--of heart and mind and affections; then for the help and enlightenment of those in the darkness of unbelief. {RH, April 2, 1908 par. 2}

In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church-members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded. {RH, April 2, 1908 par. 3}

We are living in a time when, the Word of God declares, Satan will come down with great power, to work with all deceivableness of unrighteousness in them that perish. He will work with such subtilty and power that, if it were possible, he would deceive the very elect. God's professed people need to heed the danger signals, and ever be on the watch. {RH, April 2, 1908 par. 4}

A great danger threatens us in the influence of some who have not followed on step by step to know the Lord. False doctrines have come into our ranks in some places, doctrines that are creating a careless neglect to keep the way of the Lord. There are

among us men who in the past God has used to his name's glory, but who are now being ensnared by Satan's deceptions. Many who once prized the truth, because they have refused to heed the instruction God has sent, have become independent and full of self-justification. These men are not to be entrusted as guides for us or for our youth. {RH, April 2, 1908 par. 5}

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, the temple of the Lord, are these." {RH, April 2, 1908 par. 6}

The Jews flattered themselves that in spite of departure from him, the Lord would protect from injury their temple and those who worshiped in it. They put their trust in outward advantages, and overlooked the necessity of purity of character, which alone God could bless. "Trust ye not in lying words," the prophet declared, "saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever." {RH, April 2, 1908 par. 7}

"Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. And they harkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they harkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers." {RH, April 2, 1908 par. 8}

When men's hearts are softened and subdued by the working of the Holy Spirit, they will give heed to counsel; but when they turn away from the admonitions of the Lord, their hearts gradually become hardened until all their religious service is tainted with self. When men thus turn away from reproofs and warnings because they do not want to hear or receive truth that condemns their course of action, the Lord leaves them to be led by other influences. Because they refuse the truth, he allows them to accept falsehoods which become snares to their own destruction. They are given over to blindness of eyes and hardness of heart. {RH, April 2, 1908 par. 9}

I call upon our churches to heed the warnings that have been coming to us for years. Let us remember that God lives and reigns, and let this thought lead us to walk humbly and trustingly before him. Our chief study should be how we can best glorify

God. The servant of God whose life and character reflect most of the likeness of Christ is the one who will bring to God the greatest honor. {RH, April 2, 1908 par. 10}

My brethren and sisters, keep your lamps trimmed and burning. If you will cling steadfastly to a "Thus saith the Lord," you will learn the science of true education. Those teachings and questions that arise that have not for their authority a "Thus saith the Lord," let them be unrepeatable by you. We need, dear people of God, a modest simplicity, and a great increase of faith. We need to have the soul-temple cleansed, that the Holy Spirit may come in and take up his abode with us. We are to stand forth in the world to the praise of him who has called us out of darkness into his marvelous light.

{RH, April 2, 1908 par. 11}

There comes to our people at this time the exhortation and warning: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

{RH, April 2, 1908 par. 12}

## **PERIODICALS / RH - The Review and Herald / April 9, 1908 "Unto One of the Least" Mrs. E. G. White**

### **April 9, 1908 "Unto One of the Least"**

#### **Mrs. E. G. White**

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" {RH, April 9, 1908 par. 1}

The occasion was one on which Christ was surrounded by a large company of people. In the crowd were Pharisees and Sadducees, priests and lawyers, there in the hope of catching something in Christ's words that they might report to the Jewish authorities, and thus cause his work to cease. It was at the suggestion of these enemies that the lawyer asked the Saviour the question, "What shall I do to inherit eternal life?" {RH, April 9, 1908 par. 2}

As an open book Christ read the heart of the plotters, and looking at the lawyer, he asked, "What is written in the law? how readest thou?" And the lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," said Christ; "this do, and thou shalt live." {RH, April 9, 1908 par. 3}

The lawyer had not obeyed this precept, and he knew it; but, desiring to justify himself, he asked, "Who is my neighbor?" {RH, April 9, 1908 par. 4}

In reply Christ related an incident with which many of those present were familiar. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves,

which stripped him of his raiment, and wounded him, and departed, leaving him half dead. {RH, April 9, 1908 par. 5}

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side. {RH, April 9, 1908 par. 6}

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. {RH, April 9, 1908 par. 7}

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." {RH, April 9, 1908 par. 8}

In the word-picture which the Saviour draws for his hearers, a sharp contrast is drawn. A certain man in his journey is attacked by thieves, robbed and wounded, and then left by the roadside to die. A priest, passing that way, comes to the place where the man lies, and though seeing his need, passes on without rendering any aid. Another passes, a Levite, whose special office it was to care for the sick and suffering, but he, as he looks at the wounded man, does not think of his duty, but of self. He sees, where the clothing has been stripped from the man, that his naked body is bruised and bleeding; but instead of giving the help it is in his power to give, he hurries from the scene, leaving the sufferer to his misery. {RH, April 9, 1908 par. 9}

Then a certain Samaritan comes to the place. And when he sees him, he has "compassion on him." He binds up his wounds; and when he has done all that he can for the sufferer in such a place, he sets him on his own beast, and, walking beside, leads the way to the nearest tavern. There he cares for the sick man through the night, and in the morning, places him in the care of the keeper of the inn, asking him to care for him until his return, when he will surely repay him. {RH, April 9, 1908 par. 10}

The Samaritan fulfilled his duty to his fellow man. The priest and the Levite, in whose hearts selfishness reigned, proved themselves unkind and unmerciful. Self is a hard tyrant, and while this power rules in the life, we can not do unto others as we would have them do to us. To fulfil the golden rule, the life must be transformed, the human nature must become a partaker of the divine. {RH, April 9, 1908 par. 11}

The people had listened with intense interest to the narrative, and when at its close the Saviour asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" Many joined with the lawyer in answering, "He that showed mercy on him." Then said Jesus to the lawyer, "Go, and do thou likewise." {RH, April 9, 1908 par. 12}

The parable of the good Samaritan outlines true missionary work, and in this work God's people are all to have a part. No one is excused who neglects the duty he owes to his fellow men. In doing this work we fulfil the law of God. The Lord has pledged himself to bless those who fulfil his command to love him supremely and their neighbor as themselves. {RH, April 9, 1908 par. 13}

It is not talk, it is not profession, or claims to piety and godliness, that are of value



with God, but it is the work of righteousness that reveals a Christlike character. To obey the law of God means to be quick to see the necessities of our fellow beings, and quick to help them without stopping to inquire, Do they believe the same doctrines that I believe? To obey God's law means to act as God's helping hand in relieving the necessities of suffering humanity, no matter what the religious belief of those in need. Those who do this work, and who are loyal to the principles of God's truth, are living the gospel. {RH, April 9, 1908 par. 14}

The Lord takes careful notice of deeds of compassion and mercy shown by men to their fellow men. In his book of remembrance is written down every deed of mercy performed. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." {RH, April 9, 1908 par. 15}

The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives on the earth, was that they lay hands on the sick that they might recover. When the Master shall come again, he will commend those who have visited the sick and relieved the necessities of the afflicted. "I was an hungered, and ye gave me meat," he will say to those at his right hand. "I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

{RH, April 9, 1908 par. 16}

**PERIODICALS / RH - The Review and Herald / April 16, 1908 "So Have I Sent Them" Mrs. E. G. White**

**April 16, 1908 "So Have I Sent Them"**

**Mrs. E. G. White**

God has given me a message for his people. Those who claim to be Bible Christians, if they are daily under the converting power of the Holy Spirit, will cherish a spirit of brotherly kindness. Their words and actions will testify that they are followers of the lowly Jesus; their lives will be marked by a spirit of service. {RH, April 16, 1908 par. 1}

There are among church-members those whose habits and practises reveal that they have not come out fully from under the banner of rebellion. Brethren and sisters, this ought not so to be. The Lord wants us to appreciate the privilege we have of being good and of doing good. He wants us to have no fellowship with the unfruitful works of darkness. It is our privilege to sit at the feet of him in whom is no sin, then to go forth to labor with him for the uplifting of our fellow men. {RH, April 16, 1908 par. 2}

The blood-bought souls of Jesus Christ are to recognize the right of every man to be

a sharer in the blessings of the gospel. Our fellow men have personal and social rights; they have claims upon our sympathy and love. The Lord makes a demand upon our services to help the needy and oppressed to the utmost of our ability. We are to learn to value souls as Christ values them, aside from all difference of circumstance and rank. Brethren, let us carry a burden for the weak and poor. Let us give them proof of our sympathy. And let us not withhold our encouragement from those who are laboring in hard portions of the Master's vineyard. {RH, April 16, 1908 par. 3}

Every true Christian will be a missionary; for he will look upon himself as the servant of Christ. In that wonderful prayer of Christ recorded in the seventeenth chapter of John, the Saviour prayed, "As thou hast sent me into the world, even so have I also sent them into the world." As Christ was a missionary from a higher world to this, so his followers are to be missionaries, teaching the truth of the gospel by precept and example, showing men and women how to live righteous and godly lives in this present evil world. {RH, April 16, 1908 par. 4}

"For this cause came I into the world," Christ declared to Pilate, "that I should bear witness unto the truth." No true disciple of Christ can be silent in regard to the message of truth. As missionaries of the cross, they will lift up Christ as the Lamb of God, which taketh away the sin of the world. {RH, April 16, 1908 par. 5}

"Sanctify them through thy truth: thy word is truth," the Saviour prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, April 16, 1908 par. 6}

When the light that God sends to his people is appreciated, they will not walk in darkness. For them the true Light shines, and not for them alone, but for those also with whom they are brought into association. "A city that is set on a hill," Christ said, "can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, April 16, 1908 par. 7}

Brethren, does your light shine to all that are in the house? Or do you seek to hide your light when you are in the presence of worldlings? Remember that light is given you that through you others may receive its blessings. You are to let it shine in the words you speak, in the spirit you manifest, in the deeds you do. The light of truth received by you should make you Christ's representative, wherever you are. {RH, April 16, 1908 par. 8}

The knowledge of the truth for this time brings with it a wonderful responsibility. It calls for the revelation of the grace of obedience, and a rising up from our former selfishness to a life of service for Christ. It appeals to us to be wholly on the Lord's side, to take our position for truth and righteousness. We all need to engage in the work of self-examination if we would be ready to meet the Lord when he comes. We need to learn to be Christians in the home, in every walk of life, to take up the cross, and bear it

after Christ. {RH, April 16, 1908 par. 9}

In our endeavors to form characters after the divine similitude, we shall meet with trial. There will be crosses to be borne, but in these experiences we may have the sympathies and help of heavenly angels. They are sent forth to minister unto them that shall be heirs of salvation. My brethren and sisters, lift the cross of self-denial and self-sacrifice. Cling closely to the precious Saviour. Let your daily life bring honor to God. By your words and your works reveal that you have one great object in view. Christ is soon coming, and souls are perishing in ignorance and sin. Let it be yours to give these souls the message of salvation. When the purifying, refining influence of the truth is felt in our own lives as it should be, we shall reveal in our works the fruits of righteousness. {RH, April 16, 1908 par. 10}

Probationary time will soon close. We have but little longer in which to make known the truth for this time. That which we do must be done quickly, or it will be forever too late. Souls are perishing all around us without a knowledge of God and his last message of mercy to men. Now is our time to leave no opportunity unimproved to seek and to save the lost, no word unspoken that will shed light and knowledge on our fellow men. Brethren, labor on, while the day lasts. The night cometh when no man can work. If we refuse to do the work to which our knowledge of present truth calls us, who will do it?

{RH, April 16, 1908 par. 11}

**PERIODICALS / RH - The Review and Herald / April 23, 1908 Ministering with Faithfulness and Simplicity Mrs. E. G. White**

***April 23, 1908 Ministering with Faithfulness and Simplicity***

**Mrs. E. G. White**

The work of the faithful minister is no child's play: earnest, untiring effort is required to wrench the prey from the hands of the enemy. But God will sustain his servants in the work that he himself has committed to their hands. Whatever the trials and difficulties that the ambassador of Christ may have to meet, it is his privilege to carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare thy people, O Lord, and give not thine heritage to reproach." And by the study of the Scriptures, and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth." {RH, April 23, 1908 par. 1}

Christ said to his disciples, as they toiled by the sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, there should be watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go until it is drawn ashore, with the fruit of their labor. Sometimes they may be compelled to say, with Peter, "We have toiled all the night, and have taken nothing;" but still it is the Master's command, as of old, "Cast the net on the *right side* of the ship;" work on in

faith, and God will give success. Though at times we may feel discouraged as we see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, our duty remains the same. {RH, April 23, 1908 par. 2}

The minister's duty is not done when he has preached the truth from the desk. As a shepherd of the flock, he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children. He is to sow the seeds of truth beside all waters. Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone. {RH, April 23, 1908 par. 3}

To all our ministers I would say, Encourage your brethren to connect with you in all your labors. All the gifts and talents of the church are to be set to work. Let all desire on the part of any to have a controlling power be put away. There has been danger with some of marking out exactly what this or that man should do. Let the Lord do this work, and guide his own servants. "We are laborers together with God: ye are God's husbandry, ye are God's building." Give the Lord room to work human minds. Give the workers abundant freedom to work out the plans of God in harmony with their brethren. This will save much overwork for the few. Let the strong traits of character that would lead to the control of others be subdued by the grace of Christ. "Let this mind be in you, which was also in Christ Jesus." {RH, April 23, 1908 par. 4}

The command comes to us as a people from the highest authority: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The spirit of Christ will be upon all who will walk with God in humility of heart. {RH, April 23, 1908 par. 5}

A constant effort to promote personal piety should be seen in all our public labors. It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from salvation as ever. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse. {RH, April 23, 1908 par. 6}

Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart-consecration. Keep your lamps trimmed and burning; and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father which is in heaven. {RH, April 23, 1908 par. 7}

The Great Teacher held in his hand the entire map of truth, but he did not disclose it all to his disciples. He opened to them those subjects only which were essential for their advancement in the path to heaven. There were many things in regard to which his wisdom kept him silent. As Christ withheld many things from his first disciples, knowing that then it would be impossible for them to comprehend them, so today he withholds

many things from us, knowing the capacity of our understanding. {RH, April 23, 1908 par. 8}

When we are tempted to climb above the simplicity of the truth, we need to study Christ's method of teaching. We need to learn to talk as simply as Christ talked,--so simply that the little child and the unlearned can understand us. It was the simplicity with which Christ presented the word that drew hearts to him. Yet he spoke with assurance and power. Noblemen and some of the chief priests and rulers believed on his word. {RH, April 23, 1908 par. 9}

We are to work as Christ worked. We are to move carefully. We are not to pour out ideas that contradict the light that God has given; neither are we to follow methods that are opposed to his will. Let us tread in Christ's footsteps. As we follow him, we may know that we are walking in the pathway of light.

{RH, April 23, 1908 par. 10}

## **PERIODICALS / RH - The Review and Herald / April 30, 1908 The Promise of the Spirit Mrs. E. G. White**

### ***April 30, 1908 The Promise of the Spirit***

#### **Mrs. E. G. White**

I have felt that we do not pray as much as we should. There is nothing more needed in the work than the practical results of communion with God. We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy. We have the assurance, "The effectual fervent prayer of a righteous man availeth much." {RH, April 30, 1908 par. 1}

We need a firm reliance upon God if we would be saved from the power of Satanic influences. If we will keep close to the teachings of the Word, its truths will be our safeguard from the delusions of these last days. We need to live by every word that proceedeth out of the mouth of God. Why do we not rely more trustingly upon the grace and power of Christ? Why do we not believe with all our hearts? We have a Friend in the courts of heaven who assures us, "All power is given unto me in heaven and in earth." {RH, April 30, 1908 par. 2}

The Christian church began its existence by praying for the Holy Spirit. It was in its infancy, without the personal presence of Christ. Just before his ascension Christ had commissioned the disciples to preach the gospel to the world. "Ye shall receive power," he said, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." {RH, April 30, 1908 par. 3}

In obedience to the word of their Master, the disciples returned to Jerusalem, and for

ten days they prayed for the fulfilment of God's promise. These ten days were days of deep heart-searching. The disciples put away all difference that had existed among them, and drew close together in Christian fellowship. As they prayed, they realized what a privilege they had had in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved his heart of love by their failure to understand the lessons that for their good he had been trying to teach them. {RH, April 30, 1908 par. 4}

At the end of the ten days the Lord fulfilled his promise by a wonderful outpouring of his Spirit. When they were "all with one accord in one place" in prayer and supplication, the promised blessing came. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." {RH, April 30, 1908 par. 5}

In the heavenly courts, Christ, with the angels who had accompanied him to heaven, had been received. All the heavenly intelligences joined in this coronation service of their Lord. The pentecostal outpouring upon the disciples was heaven's communication to them that his inauguration was complete. {RH, April 30, 1908 par. 6}

The multitude who had come together, when they heard the disciples "speak with other tongues," were amazed at the divine manifestation. Some were in doubt, and said one to another, "What meaneth this? Others mocking said, These men are full of new wine." But this was the power of the Holy Spirit. "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken unto my words: for these men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." {RH, April 30, 1908 par. 7}

"And the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added unto the church daily such as should be saved." {RH, April 30, 1908 par. 8}



Christ has made provision that his church shall be a transformed body. Illumined with the light of heaven, possessing the glory of Immanuel. It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon the heart, and lives a life wholly consecrated to God. {RH, April 30, 1908 par. 9}

What was the result of the outpouring of the Spirit upon the day of Pentecost? -- The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with the benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, that the weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of his kingdom. {RH, April 30, 1908 par. 10}

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given was the same. Mark the word: "The multitude of them that believed were of one heart and one soul." The spirit of Him who died that sinners might live animated the entire congregation of believers. {RH, April 30, 1908 par. 11}

Christ declared that the divine influence of the Spirit was to be with his followers to the end of time. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. With many the promise of the Spirit is a matter little thought of; and the result is only what might be expected,--spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude. {RH, April 30, 1908 par. 12}

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of his disciples will have power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe. {RH, April 30, 1908 par. 13}

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands say, "I have done as thou hast said. I

present thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" Christ declares, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

{RH, April 30, 1908 par. 14}

**PERIODICALS / RH - The Review and Herald / May 7, 1908 Praising the Lord Mrs. E. G. White**

***May 7, 1908 Praising the Lord***

**Mrs. E. G. White**

When a sense of the loving-kindness of God is constantly refreshing the soul, it will be revealed in the countenance by an expression of peace and joy. It will be manifest in the words and works. And the generous, holy spirit of Christ, working upon the heart, will yield in the life a converting influence upon others. {RH, May 7, 1908 par. 1}

"I will mention the loving-kindness of the Lord," the prophet Isaiah declared, "according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." {RH, May 7, 1908 par. 2}

Have we not reason to talk of God's goodness, and to tell of his power? When friends are kind to us, we esteem it a privilege to thank them for their kindness. How much more should we count it a joy to return thanks to the Friend who has given us every good and perfect gift. Then let us, in every church, cultivate thanksgiving to God. Let us educate our lips to praise God in the family circle. Let us teach our children to offer praise and thanksgiving to God. Let our gifts and offerings declare our gratitude for the favors we daily receive. In everything we should show forth the joy of the Lord, and make known the message of God's saving grace. {RH, May 7, 1908 par. 3}

In the second chapter of 1 Samuel is recorded the prayer of a consecrated woman who served and glorified God. She prayed: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." Hannah's offering of thanksgiving for the answer to her prayer is a lesson to those who today receive answers to their requests. Do we not neglect to return praise and thanksgiving to God for his loving-kindness? {RH, May 7, 1908 par. 4}

David declares, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him

as long as I live." God's goodness in hearing and answering prayer places us under heavy obligation to express our thanksgiving for the favors bestowed upon us. We should praise God much more than we do. The blessings received in answer to prayer should be promptly acknowledged. The record of them should be placed in our diary, that when we take the book in hand, we may remember the goodness of the Lord, and praise his holy name. {RH, May 7, 1908 par. 5}

We grieve the spirit of Christ by our complaints and murmurings and repinings. We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls depressed, downcast, mourning, and groaning; he wants such impressions made as to the effect of our faith. But God designs that the mind shall take no low level. He desires every soul to triumph in the keeping power of the Redeemer. The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. . . . Sing unto the Lord, O ye saints of his. Give thanks at the remembrance of his holiness." {RH, May 7, 1908 par. 6}

It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, and of his workings through the children of men. Through indulgence in such conversation the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which words flow that bring no sunshine to any heart. But let us decide that this shall not be. If we look constantly to Jesus and become daily learners of him, we shall become like him in character. His teachings, faithfully followed, will qualify us for membership in the heavenly family. Then let us learn to put away all in us that is unlovely, and seek to become the true children of God. {RH, May 7, 1908 par. 7}

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to them that shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway? {RH, May 7, 1908 par. 8}

The Lord himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. . . . The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." This is the testimony that the Lord desires us to bear to the world. His praise shall continually be in our hearts and upon our lips. {RH, May 7, 1908 par. 9}

The psalmist exclaims, "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered out of the lands, from the east, and from the west,

from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

{RH, May 7, 1908 par. 10}

**PERIODICALS / RH - The Review and Herald / May 14, 1908 The Need of Watchfulness Mrs. E. G. White**

***May 14, 1908 The Need of Watchfulness***

**Mrs. E. G. White**

Never was there a time when Christian men and women, in all walks of life, were in so great need of clear spiritual eyesight as now. It is not safe to lose sight of Christ for one moment. His followers must pray, and believe, and love him fervently. {RH, May 14, 1908 par. 1}

A very thorough work must be done in cleansing the soul-temple from its natural depravity. The Christian must be wide-awake to resist the in creeping of a spirit of licentiousness among those who claim to be sanctified. When our hearts are clean, washed, and made white by the blood of the Lamb, the work will go forward in our experience that was outlined in the wonderful prayer of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth." {RH, May 14, 1908 par. 2}

What shall be said regarding the man who has been greatly blessed as a teacher of righteousness, yet who in time of temptation is betrayed into a sinful course? Satan in the form of a heavenly angel has come to him as he approached Christ in the wilderness of temptation, and he has gained the victory. {RH, May 14, 1908 par. 3}

Coming to the Son of God, the great deceiver claimed to be commissioned by the Father with a message to the Saviour. He need no longer hunger. "If thou be the Son of God, command that these stones be made bread." But by such an act as this, Christ would have broken his promise that he would never exercise his divine power in order to escape any difficulty or suffering that man in his humility must meet. "It is written," he replied to the tempter, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." {RH, May 14, 1908 par. 4}

Jesus met Satan with the words of Scripture. "It is written," he said. In every temptation the weapon of his warfare was the Word of God. Satan demanded of Christ a miracle as a sign of his divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage. {RH, May 14, 1908 par. 5}

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over man. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right, were overcome. Moses was wearied with the forty years' wandering of Israel, when for the moment his faith let go its hold upon infinite power. He failed just upon the borders of the promised land. So with Elijah, who had stood undaunted before King Ahab; who had faced the whole nation of Israel, with the four hundred and fifty prophets of Baal at their head. After that terrible day upon Carmel, when the false prophets had been slain, and the people had declared their allegiance to God, Elijah fled for his life before the threats of idolatrous Jezebel. Thus Satan has taken advantage of the weakness of humanity. And he will still work in the same way. Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. He attacks our weak points of character. He seeks to shake our confidence in God, who suffers such a condition of things to exist. We are tempted to distrust God, to question his love. Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold upon God. Then he is sure of his prey. If we would meet him as Jesus did, we would escape many a defeat. By parleying with the enemy we give him an advantage. {RH, May 14, 1908 par. 6}

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." {RH, May 14, 1908 par. 7}

Again, the temptation is prefaced with the insinuation of distrust, "If thou be the Son of God." Christ was tempted to answer the "if," but he refrained from the slightest acceptance of the doubt. He would not imperil his life, in order to give evidence to Satan. "It is written," he declared, "thou shalt not tempt the Lord thy God." {RH, May 14, 1908 par. 8}

When Satan quoted the promise, "He shall give his angels charge over thee," he omitted the words, "to keep thee in all thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in his Father, he would not place himself, unbidden, in a position that would necessitate the interposition of his Father to save him from death. He would not force Providence to come to his rescue, and thus fail of giving man an example of trust and submission. {RH, May 14, 1908 par. 9}

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion, and the god of this world. {RH, May 14, 1908 par. 10}

Placing Jesus on a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in a panoramic view before him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden.

The eye of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." {RH, May 14, 1908 par. 11}

The strength of this temptation to the Saviour was greater than the human mind can understand. Christ's mission could be fulfilled only through suffering. Before him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the world. He must endure separation from the Father's love. Now the tempter offered to yield up the power he had usurped. Christ might deliver himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. It was in seeking to exalt himself above the Son of God, that Satan had sinned in heaven. Should he prevail now, it would be the triumph of rebellion. {RH, May 14, 1908 par. 12}

Christ declared to the tempter, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had questioned whether Jesus were the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been Adam's failure. {RH, May 14, 1908 par. 13}

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle he says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." We can not save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Satan trembles and flees before the weakest soul who finds refuge in that mighty name. {RH, May 14, 1908 par. 14}

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. I say to all, Be on your guard; for as an angel of light, Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked."

{RH, May 14, 1908 par. 15}

**PERIODICALS / RH - The Review and Herald / May 21, 1908 Faith, Not Feeling  
Mrs. E. G. White**

**May 21, 1908 Faith, Not Feeling**



## **Mrs. E. G. White**

"Examine yourselves, whether ye be in the faith." Some conscientious souls on reading this immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us. {RH, May 21, 1908 par. 1}

The feelings, whether encouraging or discouraging should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them. {RH, May 21, 1908 par. 2}

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee. {RH, May 21, 1908 par. 3}

But God does not desire us to go through life with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love--an evidence which amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness? {RH, May 21, 1908 par. 4}

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the Word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word, and forgive you, as it is to confess your sins. {RH, May 21, 1908 par. 5}

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's Word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it themselves. But how can they possibly lead others to show simple, child-like faith in the Heavenly Father when they measure his love by their feelings? {RH, May 21, 1908 par. 6}

Let us trust God's Word implicitly, remembering that we are his sons and daughters.

Let us train ourselves to believe his Word. We hurt the heart of Christ by doubting, when he has given us such evidences of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, May 21, 1908 par. 7}

Do you believe that he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sin. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say, sorrowfully, "Ye will not come unto me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear. {RH, May 21, 1908 par. 8}

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you, while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God. {RH, May 21, 1908 par. 9}

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

{RH, May 21, 1908 par. 10}

**PERIODICALS / RH - The Review and Herald / May 28, 1908 Co-operation Mrs. E. G. White**

**May 28, 1908 Co-operation**

**Mrs. E. G. White**

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The work of salvation is a work of co-partnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The co-operation of divine and human forces is necessary for the formation of right principles in the character. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. Character develops in accordance with conformity to the divine plan. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ. {RH, May 28, 1908 par. 1}

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God had filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure this treasure which God has provided. Man's energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines, and trees from the forest. But unless by his miracle-working power God co-operated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless. {RH, May 28, 1908 par. 2}

We can not keep ourselves for one moment. "We are kept by the power of God through faith unto salvation." We are utterly dependent upon God every moment of our lives. {RH, May 28, 1908 par. 3}

God desires every human being in our world to be a worker together with him. This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man he has given the work of putting them in such shape that they will be a blessing. In this work man is wholly dependent upon God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without his co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device is worthless. {RH, May 28, 1908 par. 4}

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by him. The Lord gives us food and drink, that the wants of the body may be supplied. He has given the earth different properties adapted to the growth of food for his children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are his gifts. He has bestowed his blessings upon us liberally. But all these blessings will not restore

in us his moral image, unless we co-operate with him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping this wonderful machinery in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as *a man*. {RH, May 28, 1908 par. 5}

God has given man land to be cultivated. But in order that the harvest may be reaped, there must be harmonious action between divine and human agencies. The plow and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended. {RH, May 28, 1908 par. 6}

So it is in spiritual things. We are to be laborers together with God. Man is to work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do of his good pleasure. There is to be co-partnership, a divine relation, between the Son of God and the repentant sinner. We are made sons and daughters of God. "As many as received him, to them gave he power to become the sons of God." Christ provides the mercy and grace so abundantly given to all who believe in him. He fulfils the terms upon which salvation rests. But we must act our part by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ. {RH, May 28, 1908 par. 7}

The infinitely wise and all-powerful God proposes co-operation with his frail, erring creatures, whom he has placed on vantage-ground. On the one side there are infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man's intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from him who is the way, the truth, and the life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to his will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practise every word of God. {RH, May 28, 1908 par. 8}

We are to be individual toilers. Character can not be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," he will receive help from a power that is infinite. {RH, May 28, 1908 par. 9}

Man is given the privilege of working with God in the saving of his own soul. He is to

receive Christ as his personal Saviour and believe in him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in him at all times and under all circumstances a faith that works by love and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised. {RH, May 28, 1908 par. 10}

The apostle Paul declares, "Ye are God's husbandry; ye are God's building." The material for the building is plainly specified in the words: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here we are shown how we may co-operate with God. Man is to work constantly upon the plan of addition, while God works on the plan of multiplication. Thus man grows in spirituality, until he presents to the world, to angels, and to men, such perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him." {RH, May 28, 1908 par. 11}

The plan of redemption was arranged in the councils between the Father and the Son. Then Christ pledged himself to render an account for man if he proved disloyal. He pledged himself to make an atonement which would unite every believing soul to God. He who lays his sins upon the substitute and surety, thus becoming a partaker of the divine nature, can unite with the apostle in saying: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In his infinite love Christ devised the plan of salvation. This plan he stands ready to fulfil in behalf of all who will co-operate with him. In their behalf he says to the Father, Do not impute their sins to them, but lay them on me. Be merciful to their unrighteousness, and their sins and their iniquities remember no more. They have accepted my merits, and made peace with me; and they shall make peace with me. My righteousness is theirs, and for my sake bless them with all spiritual blessings.

{RH, May 28, 1908 par. 12}

## **PERIODICALS / RH - The Review and Herald / June 4, 1908 A Broader View** **June 4, 1908 A Broader View**

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been

thrown open as if by magic, and men and women are needed to enter these doors, and begin earnest work for the salvation of souls. {RH, June 4, 1908 par. 1}

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training-centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility, and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations, and practise the strictest economy. {RH, June 4, 1908 par. 2}

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given us the privilege of handling precious books that have been dedicated to the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they handle these books, many learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. As they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries. {RH, June 4, 1908 par. 3}

The student who takes up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books are the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world. {RH, June 4, 1908 par. 4}

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting up for service in the Lord's vineyard. {RH, June 4, 1908 par. 5}

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth, who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our



larger books. Some may have qualifications that would make them valuable helpers in our institutions. In many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing." {RH, June 4, 1908 par. 6}

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time, they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances. {RH, June 4, 1908 par. 7}

How much better is this plan, than for students to go through school without obtaining a practical education in field work, and, at the end of the course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with the pioneer work in foreign lands! What a burden some one will have to carry until the debts incurred by students have been paid! {RH, June 4, 1908 par. 8}

On the other hand, how much more might be gained, if the self-supporting plans were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields. {RH, June 4, 1908 par. 9}

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields. {RH, June 4, 1908 par. 10}

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons" and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions. {RH, June 4, 1908 par. 11}

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. As we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

Mrs. E. G. White.

{RH, June 4, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / June 11, 1908 What the Word of God Is to Us Mrs. E. G. White**

**June 11, 1908 *What the Word of God Is to Us***

**Mrs. E. G. White**

God has given us his Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation. {RH, June 11, 1908 par. 1}

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation. {RH, June 11, 1908 par. 2}

The Bible is a chart, showing us the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go. {RH, June 11, 1908 par. 3}

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,—the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father. {RH, June 11, 1908 par. 4}

The Bible is not written for the scholar alone; on the contrary, it was designed for the common place. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {RH, June 11, 1908 par. 5}

The Word of God strikes at every wrong trait of character, molding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate. {RH, June 11, 1908 par. 6}

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden. {RH, June 11, 1908 par. 7}

## ***A Strengtheners of the Intellect***

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times. {RH, June 11, 1908 par. 8}

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in him who is all in all. Thank God for the possibilities set before humanity. {RH, June 11, 1908 par. 9}

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." The time devoted to a study of God's Word and to prayer will bring a hundredfold return. {RH, June 11, 1908 par. 10}

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done? -- After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear. {RH, June 11, 1908 par. 11}

## ***The Spirit Necessary***

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul. {RH, June 11, 1908 par. 12}

The mere reading of the Word will not accomplish the result designed of heaven; it must be studied and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand his Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord." {RH, June 11, 1908 par. 13}

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its

relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in mind. {RH, June 11, 1908 par. 14}

The life of Christ, that gives life to the world, is in his Word. It was by his word that Jesus healed disease and cast out demons; by his word he stilled the sea, and raised the dead; and the people bore witness that his word was with power. He spoke the word of God, as he had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power. {RH, June 11, 1908 par. 15}

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another mind. {RH, June 11, 1908 par. 16}

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

{RH, June 11, 1908 par. 17}

## **PERIODICALS / RH - The Review and Herald / June 18, 1908 Disseminating Temperance Principles Mrs. E. G. White**

### ***June 18, 1908 Disseminating Temperance Principles***

#### **Mrs. E. G. White**

God bids his people blend harmoniously in their service for him, that they may work in Christ's lines. This last message of warning must be brought to the world, and there are continual calls for those who will go forth and carry the message to the missionary fields that are calling for help. There are some who can not themselves go to these fields, but they can help with their means in support of the work. {RH, June 18, 1908 par. 1}

Many can engage in the work of selling our periodicals. Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges in the home field. Such labor will be blessed of God, and it will not be done in vain. {RH, June 18, 1908 par. 2}

Wherever you are, let your light shine forth. Hand our papers and pamphlets to those with whom you associate, when you are riding on the cars, visiting, conversing with your neighbors; and improve every opportunity to speak a word in season. The Holy Spirit will make the seed productive in some hearts. {RH, June 18, 1908 par. 3}

As a people we should cultivate kindness and courtesy in our association with those whom we meet. Let us avoid any abruptness of manner, and strive always to present the truth in an easy way. This truth means life, eternal life to the receiver. Study therefore to pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. A most courteous manner characterized the work of the Saviour. Seek in the most gentle way to introduce your mission. While walking by the way, or seated by the wayside, you may drop into some heart the seed of truth. {RH, June 18, 1908 par. 4}

I have words of encouragement to speak in regard to the special number of the *Watchman*, which the Southern Publishing House is soon to bring out. I shall rejoice to see our conferences help in this work by taking a large number of this issue for circulation. Let there be no forbiddings placed upon the effort, but let all take hold to give this temperance number a wide circulation. {RH, June 18, 1908 par. 5}

There could be no better time than now for a movement of this kind, when the temperance question is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided. {RH, June 18, 1908 par. 6}

Precious light will be given in the publications you scatter through the towns and cities. Your humble prayers, your unselfish activity, will be blessed of God, and the truth as it is in Jesus will come to those who need it. The words that Christ spoke to men while he was in the world, he will speak again through his humble faithful followers. Through them he will give to men the bread of life and the waters of salvation. Brethren, take up this work in humility of heart. The simplicity of true godliness will cause you to be respected, and will lead men and women to seek the source of your power. Believe, and you will receive the things you ask for. {RH, June 18, 1908 par. 7}

The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I in our labors, united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we shall not remove this prejudice by standing aloof. God is testing us. We are to work with them when we can, and we can assuredly do this on the question of utterly closing the saloon. {RH, June 18, 1908 par. 8}

As the human agent submits his will to the will of God, the Holy Spirit will make the impression upon the hearts of those to whom he ministers. I have been shown that we are not to shun the W. C. T. U. workers. By uniting with them in behalf of total abstinence, we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them to unite with us on the temperance

question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts. {RH, June 18, 1908 par. 9}

My brethren, be workers together with Christ. Make every possible effort in season and out of season to spread the light of present truth. The Lord has taught us how safe is the cable that anchors us to the living Rock. Here is an opportunity to labor for those who have truth on some points, but who on other points are not safely anchored. Keep in touch with the people wherever you can. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, June 18, 1908 par. 10}

"Draw nigh to God, and he will draw nigh to you." "Blessed is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors." "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "In that day I cried thou answeredst me, and strengthenedst me with strength in my soul." {RH, June 18, 1908 par. 11}

I entreat every soul to seek for true conversion of heart, and then labor for the salvation of precious souls.

{RH, June 18, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / June 25, 1908 Self-Love or Self-Sacrifice Mrs. E. G. White**

**June 25, 1908 *Self-Love or Self-Sacrifice***

**Mrs. E. G. White**

Human beings belong to one great family,--the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human beings at variance with one another. Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellow men. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy. {RH, June 25, 1908 par. 1}

Selfishness has brought discord into the church, filling it with unholy ambition. If Christians are sanctified through a belief in God's Word, why do they so often speak



words that would bruise the hearts of others? Why do they acknowledge no law but the law of selfishness? Under the baleful influence of selfishness, men have lost the sense of what it means to love one another with a Christlike love. {RH, June 25, 1908 par. 2}

Love for Christ unites man to his fellow man in unselfish interest. This is the science of benevolence. He whose heart is filled with the love that centers in God, realizes that he must deal justly and tenderly with his fellow beings because they have been redeemed by the blood of Christ. Supreme love for God leads us to seek the highest good of humanity. {RH, June 25, 1908 par. 3}

Selfishness destroys Christlikeness filling man with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But self-love is blind to the perfection which God requires. {RH, June 25, 1908 par. 4}

How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing. {RH, June 25, 1908 par. 5}

While on this earth, the Saviour was sorely tried. He was tempted in all points like as we are. He poured out his soul with strong crying and tears as he looked upon the backslidden condition of the people he had brought out of bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this he must labor to overcome. He must live among them the life that God requires all his children to live. He must stand free from the slightest taint of impurity. Not in the least particular must he deviate from the principles of righteousness. {RH, June 25, 1908 par. 6}

The gulf made by sin has been bridged. All may come boldly to the throne of grace, seeking help in every time of need. While we were yet sinners, Christ died for us. He took the place of the sinner, that he might present the repentant sinner to the Father, saying, "Lay his guilt on me. I have espoused his cause." Holding out his hands, bearing the marks of his crucifixion, the Saviour says, "I have graven that sinner upon the palms of my hands. No longer look upon him as guilty. Let him stand before thee guiltless; for I have borne his iniquity." At the cross, justice and mercy met together, and righteousness and peace kissed each other. God bowed his head in recognition of the completeness of the offering made for sin, and said, "It is enough." {RH, June 25, 1908 par. 7}

As we contemplate the great love of God, shall not our hearts be subdued and softened, yea, broken? Shall we not be filled with patience, long-suffering, and love? Shall we not die to self? {RH, June 25, 1908 par. 8}

Christ came to this world to reveal the love of God. His followers are to continue the work which he began. Let us strive to help and strengthen one another. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest by loving God and his fellow men. The more unselfish his spirit,

the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with gladness. To him life is a sacred trust, precious in his sight because given by God to be spent in ministering to others. {RH, June 25, 1908 par. 9}

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath not seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also."

{RH, June 25, 1908 par. 10}

**PERIODICALS / RH - The Review and Herald / July 2, 1908 Treasure Hidden  
[REPRINTED FROM THE REVIEW OF JULY 12, 1898.] Mrs. E. G. White  
July 2, 1908 *Treasure Hidden*  
[REPRINTED FROM THE  
REVIEW OF JULY 12, 1898.]**

**Mrs. E. G. White**

The sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation! {RH, July 2, 1908 par. 1}

Christ set forth deeper and more spiritual truths than had ever before been heard from ruler, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought keep constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody. {RH, July 2, 1908 par. 2}

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he

hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."  
{RH, July 2, 1908 par. 3}

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence. {RH, July 2, 1908 par. 4}

The Jews were expecting an earthly prince who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests.  
{RH, July 2, 1908 par. 5}

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whitened sepulchers; deceiving the people by their pretensions to purity. {RH, July 2, 1908 par. 6}

In his youth, Christ was subject to his parents,--an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants. {RH, July 2, 1908 par. 7}

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven. {RH, July 2, 1908 par. 8}

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah

would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance. {RH, July 2, 1908 par. 9}

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ. {RH, July 2, 1908 par. 10}

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified. {RH, July 2, 1908 par. 11}

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth. {RH, July 2, 1908 par. 12}

In his habits and customs and practices, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following? Surely not the example of him who said, "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," "to

preach the gospel to the poor." {RH, July 2, 1908 par. 13}

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men. {RH, July 2, 1908 par. 14}

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his Word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of Christ.

{RH, July 2, 1908 par. 15}

## **PERIODICALS / RH - The Review and Herald / July 2, 1908 Impartiality in Education**

### ***July 2, 1908 Impartiality in Education***

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all the members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is great necessity of making plans that there may be a large number of competent workers; and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated to work in the interest of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our college should be far in advance in the highest kind of education. {RH, July 2, 1908 par. 1}

"The fear of the Lord is the beginning of wisdom." "The entrance of thy word giveth

light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." {RH, July 2, 1908 par. 2}

Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword."--*Mrs. E. G. White.*

{RH, July 2, 1908 par. 3}

## **PERIODICALS / RH - The Review and Herald / July 2, 1908 Results of Christian Education**

### **July 2, 1908 *Results of Christian Education***

The work of teachers is an important one. They should make the Word of God their meditation. God will communicate by his own Spirit to the soul. Pray as you study, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law." When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students; the words of truth will grow in importance, and assume a breadth and fulness of meaning of which you have never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them. {RH, July 2, 1908 par. 1}

Let all to whom these words may come be melted and subdued. Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches,--those who assemble to worship God.--*Mrs. E. G. White.*

{RH, July 2, 1908 par. 2}

## **PERIODICALS / RH - The Review and Herald / July 2, 1908 Home Training**

### **July 2, 1908 *Home Training***



It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realize their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be faultfinding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle and to repress every wrong thought. {RH, July 2, 1908 par. 1}

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God. {RH, July 2, 1908 par. 2}

Does not mother remember that she, herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do; and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame. Their whole future life depends upon the education you give them in their childhood years. Teach them that all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to his service. To some of these children the Lord gives an early intimation of his will. Parents and teachers, begin to teach the children to cultivate their God-given qualities. --Mrs. E. G. White.

{RH, July 2, 1908 par. 3}

## **PERIODICALS / RH - The Review and Herald / July 2, 1908 For Each Church** **July 2, 1908 For Each Church**

In all our churches, and wherever there is a company of believers, church-schools should be established; and in these schools there should be teachers with a true missionary spirit, for the children are to be trained to become missionaries. It is essential that the teachers be educated to act their part in instructing children of Sabbath-keepers not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. {RH, July 2, 1908 par. 1}

I say again, Establish schools for the children wherever there are churches; where there are those who assemble to worship God, let there be schools for the children.

Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. {RH, July 2, 1908 par. 2}

If people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they would accommodate their own children within their borders. {RH, July 2, 1908 par. 3}

Therefore, in localities where there is a church, a school should be established if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God. {RH, July 2, 1908 par. 4}

There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers.--*Mrs. E. G. White.*

{RH, July 2, 1908 par. 5}

**PERIODICALS / RH - The Review and Herald / July 9, 1908 Conflict and Victory  
[SERMON AT THE WORKERS' INSTITUTE, OAKLAND, CAL., MARCH 7, 1908.]  
Mrs. E. G. White**

**July 9, 1908 Conflict and Victory  
[SERMON AT THE WORKERS'  
INSTITUTE, OAKLAND, CAL., MARCH 7, 1908.]**

**Mrs. E. G. White**

"Unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." {RH, July 9, 1908 par. 1}

The expression, "He that overcometh," indicates that there is something for every one of us to overcome. The overcomer is to be clothed in the white raiment of Christ's righteousness, and of him it is written: "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." O, what a privilege it is to be an overcomer, and to have our names presented before the Father

by the Saviour himself! And when, as overcomers, we shall be "clothed in white raiment," the Lord will acknowledge our faithfulness as verily as in the days of the early Christian church he acknowledged the "few names even in Sardis" who had "not defiled their garments;" and we shall walk with him in white, for through his atoning sacrifice we shall be accounted worthy. {RH, July 9, 1908 par. 2}

My dear friends, in view of these encouraging promises, how earnestly should we strive to perfect a character that will enable us to stand before the Son of God! Only those who are clothed in the garments of his righteousness will be able to endure the glory of his presence when he shall appear with "power and great glory." {RH, July 9, 1908 par. 3}

It means much to be an overcomer. The besetments of the enemy and all his evil agencies must be firmly resisted. Every moment we must be on guard. Not for one instant are we to lose sight of Christ, and of his power to save in the hour of trial. Our hand must be placed in his, that we may be upheld by the power of his might. {RH, July 9, 1908 par. 4}

We read further: "To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet; and to know that I have loved thee." {RH, July 9, 1908 par. 5}

A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we can not be neutral. We must stand either on one side or on the other. If we take our position on the side of Christ, if we acknowledge him before the world in word and work, we are bearing a living testimony as to whom we have chosen to serve and honor. In this important period of earth's history, we can not afford to leave any one in uncertainty as to whose side we are on. {RH, July 9, 1908 par. 6}

The True Witness declares: "Behold, I have set before thee an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto him as through an open door, believing that we may come freely with our petitions, and that he will hear and answer. It is by a living faith in his power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory. {RH, July 9, 1908 par. 7}

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour. There is no escape for any from this conflict. If in your life there are defective traits of character that you are not

striving to overcome, you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. If we are self-sufficient, and think that we may go on just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake. As those who hope to receive the overcomer's reward, we must press forward in the Christian warfare, though at every advance we meet with opposition. {RH, July 9, 1908 par. 8}

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Here again we are admonished to faithfulness, in view of the conflict. We must not yield any point that we have already gained. From now on till Jesus comes, the battle will wax fiercer and still fiercer. We shall have to meet and resist men who are regarded as very wise and learned, but who are not spiritually wise unto salvation. Our only hope of saving our own souls and of helping others to be saved, is to receive the righteousness of Jesus Christ. We are seeking for a crown, a crown of glory that fadeth not away. As overcomers we are to reign with Christ in the heavenly courts; and we are to overcome through the blood of the Lamb and the word of our testimony. {RH, July 9, 1908 par. 9}

"Him that overcometh will I make a pillar in the temple of my God, and " he shall go no more out: and I will write upon him the name of my God, and " the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." {RH, July 9, 1908 par. 10}

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." {RH, July 9, 1908 par. 11}

Those who profess to serve Christ, while in life they deny him, are not thoroughly converted, and are regarded by Christ as very offensive. To every such one he says. "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. {RH, July 9, 1908 par. 12}

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." {RH, July 9, 1908 par. 13}

It will profit us to study carefully the book of Revelation. There are in this book many precious truths that we should bring into our daily experience. {RH, July 9, 1908 par. 14}

We are not to rest quietly, with the thought that the devil will have nothing to do with us; but we can have the assurance that we shall not be left helpless, to be overcome by him. Yet if we, like many others, put forth no special efforts to resist him, he will work to lead us away from the truth. If we give him the least encouragement, he will not wait for a further invitation to come into our hearts. He will take possession of the mind, and then, although we may even think that we are being wonderfully led by the Lord, we shall be deceived. Our minds have been bought with an infinite price, and we can not afford to give them over to the control of the enemy. We have no right to follow impulse, and regard it as the guidance of heaven. We must have evidence that we are receiving the stamp of the divine character, such as will be acknowledged in the heavenly courts. {RH, July 9, 1908 par. 15}

The Lord desires us to know what is our work in this world. Those who have come into right relation to God will have a living experience in carrying out his purposes. They will be enabled to help those who are tempted. Angels of God will open the way before them, and as they follow the leadings of the Holy Spirit, they will work for their neighbors and friends. {RH, July 9, 1908 par. 16}

If, while professing to know the truth, we lead others away from Christ by our example, there rests upon us a terrible accountability. It is a sad truth that some are carrying out plans and methods of their own devising, believing these to be right, when in reality they are working contrary to the purposes of God. Because they fail of maintaining a living connection with God, they are led by a spirit that is at enmity with God and his work. O that these deceived souls may yet repent and be converted! {RH, July 9, 1908 par. 17}

Why should we be so particular in regard to our life-conduct? O, there is a world lying in darkness, waiting for the Light of life, a world for whom Christ has given his life! In his plans for the redemption of the fallen race, Jesus came to the earth, and was subject to the same temptations wherewith man is beset. No one will be called to pass through temptations so severe as were those our Saviour endured. Because of this, our great High Priest knows how to succor those who are tempted. He knows how to sympathize with us when in our great need we call for help. There are severe trials before every one of us, yet we need not fail. In the hour of temptation, Christ will not leave his children, but will send his angels to minister unto us. He will answer our prayers for deliverance.

*(To be concluded)*

{RH, July 9, 1908 par. 18}

**PERIODICALS / RH - The Review and Herald / July 16, 1908 Conflict and Victory  
[SERMON AT THE WORKERS' INSTITUTE, OAKLAND, CAL., MARCH 7, 1908.]  
Mrs. E. G. White (Concluded)**

**July 16, 1908 Conflict and Victory**  
**[SERMON AT**  
**THE WORKERS' INSTITUTE, OAKLAND,**  
**CAL., MARCH 7, 1908.]**

**Mrs. E. G. White**

**(Concluded)**

The Lord desires us to pray much, and to maintain a firm hold in his divine power. His blessings are to be sought, not merely for our own benefit, but for the benefit of our fellow men. In view of the power of our influence for good or for ill, we can not afford to deviate from the right way; for if we do wrong, we may lead some one else astray. "Make straight paths for your feet," writes the apostle Paul, "lest that which is lame be turned out of the way." If with clear, sanctified vision, we keep our eyes fixed upon Jesus, and walk by faith, we shall not stumble and fall. By beholding, we shall become changed into the likeness of the divine. {RH, July 16, 1908 par. 1}

Our Saviour laid aside his royal robe and kingly crown, and left the glories of heaven to come to this world. He clothed his divinity with humanity. He designed that the fallen humanity might touch his humanity, and receive from him power to be partakers of the divine nature, and to overcome the corruption that is in the world through lust. He is our pattern, and I beseech of you, my brethren, to lay hold of the power that is ours through the union of the divine and the human in Christ. He overcame *for us*, and we may claim his merits. We may plead his power, his virtue. And as we co-operate with him, and live in harmony with his law, he will cleanse our natures from sin, and impart to us his righteousness. {RH, July 16, 1908 par. 2}

The world is to be warned of the impending judgments of God that precede the second coming of Christ. Those who know the truth should be taught to labor earnestly for their neighbors and friends. Special efforts must be put forth in behalf of those who do not know the truth. As we ourselves learn more and more how to overcome through the blood of the Lamb, and through the word of our testimony, we shall labor to help those who are weak, and who have been unable to overcome. {RH, July 16, 1908 par. 3}

There are many who have never heard from the Word the reasons for our faith; and yet some of our ministers feel a burden to hover over little companies of believers in an effort to hold them together. The best way to hold them together is to induce them to maintain a living connection with God, and to exert their influence in seeking to draw others to him. It is our work to help others to place their feet upon the right foundation, and to understand their duty through a prayerful study of the Scriptures. {RH, July 16, 1908 par. 4}

Satan knows that his time is short, and he is putting forth every effort in his power to destroy our faith in God and in his Word. His agencies are following us constantly, seeking to induce us to follow his plans, and to take a wrong course in word and deed.



But if we will grasp the power that Christ offers, seeking the Lord diligently, and watching unto prayer, we shall have all power and wisdom to meet the attacks of the enemy. {RH, July 16, 1908 par. 5}

Many of our people do not seem to realize that the time has come for every one to take his stand positively on the side of Jesus Christ and the heavenly angels. By their indifference, by carelessness in word and act, they leave themselves open to the molding influences of the enemy. They seem asleep as regards the issues that are now before the world. {RH, July 16, 1908 par. 6}

### ***A View of the Conflict***

I wish to read to you the description of a scene that passed before me not many years ago. This is published in "Testimonies for the Church," Vol. VIII, pages 41-43: -- {RH, July 16, 1908 par. 7}

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company of the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those that are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and you shall be my sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.' {RH, July 16, 1908 par. 8}

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard-bearer fainteth.' Isaiah 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angels voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness, as he led them to step by step, conquering and to conquer. {RH, July 16, 1908 par. 9}

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. {RH, July 16, 1908 par. 10}

"Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will

be a happy, united family; clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will shout in proclaiming, 'There shall be no more sin, neither shall there be any more death.' {RH, July 16, 1908 par. 11}

"This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is not time for the people of God to be weaklings. We can not afford to be off our guard for one moment. {RH, July 16, 1908 par. 12}

"Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, July 16, 1908 par. 13}

As I see representations of the terrible conflict that is now waging, and realize that those who are victorious will be with their Lord forevermore, I feel as if I can not spare myself. I must do all I can to help others win the victory and the crown of life. I am now in my eighty-first year, and yet I can not lay down the burden. My pen is in my hand almost constantly, except when I am in attendance at some meeting. I am always glad when I can have the privilege of speaking to a company of people, in the hope that the words I speak will be received, and will exert an influence for good upon life and character. {RH, July 16, 1908 par. 14}

Since my return from Australia, I have felt a great burden for the work in Oakland. Frequently the Lord has revealed to me, as an indication of unfaithfulness on the part of his people, the little that is being done in our large cities. In the camp-meetings and tent-meetings that have been held in Oakland, I have stood before our own people, and with most earnest entreaties have labored to persuade them to give the truth to those who know it not. But many in our churches say, "We want your labors; we want you to preach to us." Let those who believe the truth, go out and preach it. Let them practise it before their neighbors. The Lord calls upon you, my brethren, to gain a deep, living experience in the things of God. There are sacrifices that we must make. Shall we let the multitudes who know nothing of the truth, perish in their sins, unwarned? Satan is planning to hold these souls fast. He is seeking to hedge up our opportunities for reaching them. But the God of heaven is also at work in their behalf. As you seek to

labor for them, his angels will go before you to prepare their hearts, and the same heavenly agencies will go with you as you visit them, to tell them of the sin-pardoning Saviour. {RH, July 16, 1908 par. 15}

Who will now carry this burden? In view of the great needs all about us, who can be content to hover over our own churches, neither gaining nor imparting strength? Let those who have a living connection with God, go out and labor for unbelievers. We do not call for those who are half asleep to go in their present condition, but we beseech them to awake, to lay hold of the arm of infinite strength, and then go forth speaking the words of life. {RH, July 16, 1908 par. 16}

Let us now seek God with all the heart, that we may find him. For your soul's sake, I ask you to resist the devil. The promise is that he will flee from you. Put on the whole armor of righteousness, and press the battle to the gates. Heavenly angels will be with you to minister to your needs. You can speak the words of truth, and they will make an impression upon the heart. {RH, July 16, 1908 par. 17}

How many of those present will now take a position on the Lord's side, enlisting to fight the good warfare? Ask the Saviour to anoint your eyes with the heavenly eyesalve, that you may have spiritual discernment. Break with the enemy, and come into line with the soldiers of Jesus Christ, and with heavenly angels. Here is a world perishing in sin. I beg of you, for Christ's sake, to work along right lines. {RH, July 16, 1908 par. 18}

Are there those who will pledge themselves to live a life of prayer, ceasing to find fault, ceasing to criticize their brethren, and striving henceforth to be colaborers with Christ Jesus? There are souls to be saved, and we can not afford to lay stumbling-blocks in one another's way. Now we ask you to seek the Lord with all thy heart. Will those who are determined to cut loose from every temptation of the enemy, and to seek for heaven above, signify such determination by rising to their feet. [Nearly all of the congregation present responded.] {RH, July 16, 1908 par. 19}

We desire that every one of you shall be saved. We desire that for you the gates of the city of God shall swing back on their glittering hinges, and that you, with all the nations who have kept the truth, may enter in. There we shall give praise and thanksgiving and glory to Christ and to the Father evermore, even forever and ever. May God help us to be faithful in his service during the conflict, and overcome at last, and win the crown of life eternal. {RH, July 16, 1908 par. 20}

[Praying] My Heavenly Father, I come to thee at this time, just as I am, poor and needy, and dependent upon thee. I ask thee to give me and give this people the grace that perfects Christian character. Wilt thou have compassion upon this people? Let thy light shine into the chambers of the mind, and into the soul-temple. My Saviour, thou hast given thy life to purchase thine inheritance, that, as overcomers, they may enter the kingdom of God, where they shall go no more out forever. Bless those who have signified their desire to serve thee. Put thy Spirit upon them. {RH, July 16, 1908 par. 21}

I ask thee, Heavenly Father, to let thy Holy Spirit come to this people. May thy salvation be revealed. Touch their hearts, and make them very tender. Soften them by thy Holy Spirit, and help them to see the work to be done for their neighbors, and for souls that are perishing all around them. O awaken them to their responsibilities! May

they wash their robes of character, and make them white in the blood of the Lamb. Wilt thou encircle them in the arms of thy mercy? Plead with them through the impressions of thy Holy Spirit, that they may try to let their light shine to those that have not known the truth. Put thy church in order, O Lord, that they may labor for souls. {RH, July 16, 1908 par. 22}

My Saviour, reveal thyself to this people. Let thy love be expressed -- O let it be revealed! Hold thy people, that Satan may not have his will and way with them. Help them to press through all opposition, that at last they may lay their crowns at the feet of Jesus in the city of God; and thy name shall have all the glory. Amen. {RH, July 16, 1908 par. 23}

**PERIODICALS / RH - The Review and Herald / July 23, 1908 An Appeal to Ministers Mrs. E. G. White**

***July 23, 1908 An Appeal to Ministers***

**Mrs. E. G. White**

The Lord has instructed me to say to his people that he demands a deeper consecration on their part, in every conference, in every church, in every household. Said the messenger: Speak to the leading men, saying, You should give to the people an example of what may be done by the human agent in holy living by coming into close relation to God. Do all in your power to send home the messages of warning that have been given. Wake up the watchmen; for their unbelief has paralyzed the efforts of many who would become workers. {RH, July 23, 1908 par. 1}

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. {RH, July 23, 1908 par. 2}

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." {RH, July 23, 1908 par. 3}

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" I repeat this. Many among professedly Christian teachers and pious men are not such at heart. They have not been purifying their souls by obeying the truth. And because the religious experience of many has been only a profession, meat has not been given in due season, and God has been

greatly displeased. Blessed is that servant, the Lord declares, whom his Lord when he comes shall find faithful. "Verily I say unto you, That he shall make him ruler over all his goods. {RH, July 23, 1908 par. 4}

"But and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." {RH, July 23, 1908 par. 5}

This lesson is being fulfilled all around us and right in our midst. In the indifference and boasting of men and women today, the words of the evil servant are being repeated, "My Lord delayeth his coming." In our large cities every kind of wickedness imaginable is being revealed, and yet among the masses, yes, even among the scoffers, there are some who are listening for the trumpet to give the signal of alarm. But they listen in vain. The appropriate warnings have not been given. Is it not high time that the messengers should awake, and give the warning message that is to prepare the world for the judgments that are right upon us? {RH, July 23, 1908 par. 6}

Let there be an awakening, and heartfelt confessions of sin. Let there be a seeking after God. Let the shepherds throw off the lethargy that is upon them. Wake up, brethren, for Christ's sake wake up! Let earnest, organized efforts be made that light may go forth to those in darkness, who are eating and drinking with those who are befogged with skepticism. {RH, July 23, 1908 par. 7}

Our sinful condition of lukewarmness has been coming on for years. We are far behind in following the instructions given to enter the cities, and erect memorials for the cause of present truth. For many years the instruction has been repeated to us regarding the work to be done in the cities; yet there seems to be a deathlike slumber upon many ministers and people. There are a few who have been doing all in their power, but the burden of this work has not been borne upon the hearts of our people; they are not urged to co-operate, and to set in order the things that remain, that are ready to die. {RH, July 23, 1908 par. 8}

At our meetings held in the cities, and at our camp-meetings, we do not ask for great demonstrations, but we ask that the men who come before the people to present the truth shall be in earnest, and shall reveal that God is with them. There must be a special seeking after God, that the work of the meeting may be carried on under the deep movings of the Holy Spirit. There must be no mingling of the wrong with the right. In the past we have had abundant evidence that God will work through those who place themselves wholly on his side; and this evidence will again be given. We must have at our camp-meetings Christians of the class of whom it was said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who seek the Lord in humility of heart will be uplifted and refreshed. {RH, July 23, 1908 par. 9}

### ***Avoid the Errors of the Past***

Those who take hold of the work at this time are not to repeat the mistakes that have been made in the past, when men have sought to control and rule their fellow workers. God forbids that this spirit shall come into his work. Another message than this is to be borne. Those who have felt a burden to place yokes on the necks of their brethren who desired to labor, are called upon to repent and be converted. "Seek ye the Lord while he may be found, call ye upon him while he is near." The message of the third angel is to go forth with a loud voice. Wake up the watchmen; leave them not to settle back in their death-like slumber. {RH, July 23, 1908 par. 10}

By words and works some have declared, "My Lord delayeth his coming," and the thief is preparing to steal in and destroy their goods. O that our brethren would awake to the situation! Every presentation possible may be made to them, but unless the plowshare of truth shall plow up the fallow ground of the heart, there will be no thorough work done. Hearts that are hard will not be broken until there is deep and sincere repentance. Unless there is a thorough reconversion, some will fall back into the same ways that have been followed for the past eight years. {RH, July 23, 1908 par. 11}

### ***A Word to the Wavering***

Of those who are constantly working to undermine faith in the message God is sending to his people, I am instructed to say, "Come out from among them, and be ye separate." Come into the light, brethren, and lead others to the Way, the Truth, and the Life. Those who in faith accept the leadings of the Spirit of God will see where their dangers lie, and will make decided moves in the right direction. {RH, July 23, 1908 par. 12}

There are some who have not accepted the messages God has sent, and these have sown the seeds of unbelief until tares have sprung up and multiplied. Those who themselves have a tottering faith are constantly working to weaken the faith of those who come within the reach of their influence. Those who have stood directly in the way of the work of God for the past fifteen years, are not to be sustained or given influence. {RH, July 23, 1908 par. 13}

Now, brethren and sisters, is your time to obtain an experience that will be invaluable to you in the future. But there can be no compromise. Those who desire to be accepted as workers in the future of this cause, must advance step by step heavenward. "Faith is the substance of things hoped for, the evidence of things not seen."

{RH, July 23, 1908 par. 14}

**PERIODICALS / RH - The Review and Herald / July 30, 1908 Our Publications Mrs. E. G. White**

***July 30, 1908 Our Publications***

**Mrs. E. G. White**



The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses, Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God, and the faith of Jesus." Let our literature give the message as a witness to all the world. {RH, July 30, 1908 par. 1}

Our workers should now be encouraged to give their first attention to books that deal with the evidences of our faith, which teach the doctrines of the Bible, and will prepare a people to stand in the trying times before us. Having brought a people to the enlightenment of the truth by prayerful labor in Bible instruction, and through a wise use of our publications, we are to teach them to become laborers in word and doctrine. We are to encourage them to scatter the books that deal with Bible subjects, and whose teachings will prepare a people to stand, having their loins girded with truth, and their lamps burning. {RH, July 30, 1908 par. 2}

We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the Word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos. Let every human intelligence who professes the name of Christ testify, The end of all things is at hand; prepare to meet thy God. {RH, July 30, 1908 par. 3}

Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to bring in all the means possible to help those who understand the truth to proclaim it. Part of the money that comes in from the sale of our publications should be used to increase our facilities for the production of more literature that will open blind eyes and break up the fallow ground of the heart. {RH, July 30, 1908 par. 4}

There is danger of our brethren entering into commercialism, and becoming so engrossed in worldly business that the truths of the Word of God in their purity and power are not brought into the life. The love of trade and gain is becoming more and more prevalent. My brethren, let your souls be truly converted. If ever there was a time when we needed to understand our responsibilities, it is now, when truth is fallen in the streets, and equity can not enter. Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish; and everything that can be shaken will be shaken, and those things that can not be shaken will remain. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, we shall see of his grace and salvation. Christ is coming to establish his kingdom on the earth. Let our tongues be sanctified, and used to glorify him. Let us work now as we have never worked before. We are exhorted to "be instant in season, out of

season." We are to make openings for the presentation of the truth. We are to improve every opportunity of drawing souls to Christ. {RH, July 30, 1908 par. 5}

As a people we are to be reconverted, our lives sanctified to declare the truth as it is in Jesus. In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. God alone has the power to forgive sins; if we do not speak this message to the unconverted, our neglect may prove their ruin. Blessed, soul-saving, Bible truths are published in our papers. There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. Satan is at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties? {RH, July 30, 1908 par. 6}

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways; and as he spoke, the little group that listened to him swelled to a great company. Present-day evangelists are to be workers together with Christ. These, just as verily as the first disciples, have the assurance: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." {RH, July 30, 1908 par. 7}

The work to be carried on by the people of God is declared in the words of inspiration: "Behold, I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." {RH, July 30, 1908 par. 8}

God invites all men to the fullest investigation of the claims of his law. His Word is sacred and infinite. The cause of truth is to go forth as a lamp that burneth. Earnest study of the Word of God will reveal the truth. Sin and wrong will not be sustained, but the law of God will be vindicated. "Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth bread to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Christians are to seek their light from the Word of God, and then in faith go forth to give that light to those who sit in darkness.

{RH, July 30, 1908 par. 9}

**PERIODICALS / RH - The Review and Herald / August 6, 1908 Circulate the Publications--No. 1 Mrs. E. G. White**

***August 6, 1908 Circulate the Publications--No. 1***

**Mrs. E. G. White**

In the night of March 2, 1907, many things were revealed to me regarding the value of our publications on present truth, and the small effort that is being made by our brethren and sisters in the churches for their wide circulation. {RH, August 6, 1908 par. 1}

I have been repeatedly shown that our presses should now be constantly employed in publishing light and truth. This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view. The forces of evil are gathering in strength. Satan flatters his coworkers that he will do a work that will captivate the world. While partial inactivity has come upon the church, Satan and his hosts are intensely active. The professed Christian churches are not converting the world; for they are themselves corrupted with selfishness and pride, and need to feel the converting power of God in their midst before they can lead others to a purer or higher standard. {RH, August 6, 1908 par. 2}

***An Encouraging Experience***

The afternoon of March 2 I spent in counsel with Brother and Sister S. N. Haskell, discussing the work in Oakland, and their plans to go East to spend some time in South Lancaster. After our visit I was weary, and retired early. I was suffering with rheumatism in my left side, and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep. {RH, August 6, 1908 par. 3}

About half-past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced an extraordinary freedom and lightness that I can not describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings. {RH, August 6, 1908 par. 4}

This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels. Then a Voice spoke to me, saying, "Fear not; I am your Saviour. Holy angels are all about you." {RH, August 6, 1908 par. 5}

"Then this is heaven," I said, "and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now,

and I shall enjoy peace and rest. O, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?" {RH, August 6, 1908 par. 6}

The Voice replied. "Your work is not yet done." {RH, August 6, 1908 par. 7}

Again I fell asleep, and when I awoke, I heard music, and I wanted to sing. Then some one passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace remained. {RH, August 6, 1908 par. 8}

After a while I fell asleep again. This time I seemed to be in a council meeting where our book work was being discussed. There were a number of our brethren present, leaders in our work, and Elder Haskell and his wife were there consulting together and with the brethren about the circulation of our books, tracts, and periodicals. {RH, August 6, 1908 par. 9}

Elder Haskell was presenting strong reasons why the books which contain the knowledge that has been communicated to Sister White,--the books containing the special message to come to the world at this present time,--should be more freely circulated. "Why," he inquired, "do not our people appreciate and circulate more widely the books bearing the divine credentials? Why is not a specialty made of the books containing the warnings regarding Satan's work? Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions? The moral evils of his deceptions are to be removed by opening the eyes of the people so that they shall discern the situation and the dangers of our times; so that they shall make diligent effort to lay hold by faith upon Christ and his righteousness." {RH, August 6, 1908 par. 10}

A messenger from heaven stood in our midst, and he spoke words of warning and instruction. He made us clearly understand that the gospel of the kingdom is the message for which the world is perishing, and that this message, as contained in our publications already in print, and those yet to be issued, should be circulated among the people who are nigh and afar off. {RH, August 6, 1908 par. 11}

### ***Dangers in Speculative Study***

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with seducing spirits in the work of propounding new theories which lead away from the truth. {RH, August 6, 1908 par. 12}

There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in

principle as the teachings of the Spirit of truth. The book "Living Temple" is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. {RH, August 6, 1908 par. 13}

The Father and the Son each have a personality. Christ declared, "I and my Father are one." Yet it was the Son of God who came to the world in human form. Laying aside his royal robe and kingly crown, he clothed his divinity with humanity, that humanity through his infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust. {RH, August 6, 1908 par. 14}

Christ was tempted in all points as man is tempted, but at no time did he bring against the tempter a railing accusation. To every temptation he presented the Word of the Lord. "It is written" was his never-failing weapon. We, as the representatives of Christ, are to meet every thrust of the enemy with the Word of the living God. Never should we allow ourselves to follow the trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the Word of God as his defense. {RH, August 6, 1908 par. 15}

Our Counselor impressed deeply on our minds that God's commandment-keeping people must be sanctified through the truth, and that truth must ever be given the foremost place. We must not forget that Satan still lives to exercise his deceptive power through false science. {RH, August 6, 1908 par. 16}

Christ was the Majesty of heaven, the Prince of life; yet he humbled himself as a man, and became obedient to every law of God. He passed over the ground that every man must tread who takes his name, and came forth from his trial pure and untainted by sin. He was our example in all things. {RH, August 6, 1908 par. 17}

The first advent of Christ and his life of ministry are not studied as they should be. His life was one of self-denial, in which truth in all its noble qualities was expressed. He lived to bless humanity by every good word and work.

{RH, August 6, 1908 par. 18}

**PERIODICALS / RH - The Review and Herald / August 13, 1908 Circulate the Publications--No. 2 Mrs. E. G. White**

**August 13, 1908 Circulate the Publications--No. 2**

**Mrs. E. G. White**

The work of book-making is a grand and good work; but it has not always stood in the high and holy position that God designed it should occupy, because self has been interwoven with the work of some who have engaged in it. The book work should be the means of quickly giving the sacred light of present truth to the world. The publications

that come forth from our presses today are to be of such a character as to strengthen every pin and pillar of the faith that was established by the Word of God and by the revelations of his Spirit. {RH, August 13, 1908 par. 1}

The truth that God has given for his people in these last days should keep them firm when there come into the church those who present false theories. The truth that has stood firm against the attacks of the enemy for more than half a century must still be the confidence and comfort of God's people. {RH, August 13, 1908 par. 2}

Our evidence to non-professors that we have the truth of the Word of God will be given in a life of strict self-denial. We must not make a mockery of our faith, but ever keep before us the example of him who, though he was the Prince of heaven, stooped to a life of self-denial and sacrifice to vindicate the righteousness of his Father's word. Let us each resolve to do our best, that the light of our good works may shine forth to the world. {RH, August 13, 1908 par. 3}

### ***Unity and Progress***

Perfect agreement should exist in the plans laid for the publication of our books and periodicals, that the light which they contain may be quickly carried everywhere, to the nominal churches and to the world. Much more should have been accomplished in the sale of our books than we see accomplished today. {RH, August 13, 1908 par. 4}

Our ministers should call upon the church-members to let the truth triumph. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Unity and love will accomplish wonderful things for the believers. Will not our churches arouse, and give the last warning message to the world? {RH, August 13, 1908 par. 5}

### ***Our Relief Books***

"Christ's Object Lessons" is a book that speaks for itself, and it has accomplished a good work. As it has been sold, and the object of its sale related, money has been received that has relieved the indebtedness of our schools. But more than this, many by reading the book have been blessed by its lessons of truth, and many more will be blessed by reading it. {RH, August 13, 1908 par. 6}

The book "Ministry of Healing" may do the same work for our sanitariums and health institutions that "Christ's Object Lessons" has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a great privilege to donate my work on these books to the cause of God. In the future there should be a much greater effort made to increase their sale. {RH, August 13, 1908 par. 7}

### ***Lift the Debts***



God designs that we shall learn lessons from the failures of the past. It is not pleasing to him to have debts rest upon his institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our institutions. Our churches can help in this matter if they will. Those members to whom the Lord has given means can invest their money in the cause without interest or at a low rate of interest, and by their free-will offerings they can help to support the work. The Lord asks you to return cheerfully to him a portion of the goods he has lent you, and thus become his almoners. {RH, August 13, 1908 par. 8}

### ***Another View of the Book Work***

Afterward we were in camp-meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward. {RH, August 13, 1908 par. 9}

Because books were being sold at low prices, some being specially reduced for the occasion, many were purchased, and some by persons not of our faith. They said, "It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends." {RH, August 13, 1908 par. 10}

But dissatisfaction was expressed by some of our own people. "A stop must be put to this work," one said, "or our business will be spoiled." As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm, and said, "My brother, what are you doing with so many books?" Then I heard the voice of our Counselor saying, "Forbid them not." This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven. {RH, August 13, 1908 par. 11}

Some of the workers continued to appear much cast down. One was weeping, and said, "These are doing the publishing work an injustice by purchasing these books at so low a price; besides, this work is depriving us of some of the revenue by which our work is sustained." The Voice replied, "You are meeting with no loss. These workers who take the books at reduced prices could not obtain so ready sale for them except it be at this so-called sacrifice. Many are now purchasing for their friends and for themselves who otherwise would not think of buying." {RH, August 13, 1908 par. 12}

### ***A Caution***

Then instruction was given to Elder Haskell that in his anxiety to supply the people with the precious truth contained in his books, in his desire that all should feel that the books are worth more than they cost, and that all should be encouraged to give them a wide circulation, he was selling his books too cheap, and thus making his own burden too heavy. {RH, August 13, 1908 par. 13}

Our Counselor said, "The books should be sold in such a way that the author will not be left bare-handed, and that the publishing-house shall have a proper margin so that it will have means to carry on its work." {RH, August 13, 1908 par. 14}

### ***A Parable for Our Study***

"The kingdom of heaven is like unto a man that is an householder," Christ declared, "which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. {RH, August 13, 1908 par. 15}

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. {RH, August 13, 1908 par. 16}

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." {RH, August 13, 1908 par. 17}

The value of service to God is measured by the Spirit in which it is rendered, rather than by the length of time spent in labor. {RH, August 13, 1908 par. 18}

I am very desirous that the light contained in my books shall come to every soul possible; for God has sent the message for all. These books contain precious lessons in Christian experience. I would not dare forbid that these books be sold on special occasions at a low price, lest I should hinder the reading of the book, and thus withhold the light from some soul who might be converted to the truth. I have no forbiddings to place on the work of circulation of our books. Let the light be placed on the candlestick,

that it may give light to all that are in the house. {RH, August 13, 1908 par. 19}

### ***A Lesson in Commercialism***

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. {RH, August 13, 1908 par. 20}

"And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

{RH, August 13, 1908 par. 21}

**PERIODICALS / RH - The Review and Herald / August 20, 1908 A Broader View  
Mrs. E. G. White**

### ***August 20, 1908 A Broader View***

**Mrs. E. G. White**

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely, so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic; and men and women are needed to enter these doors, and begin earnest work for the salvation of souls. {RH, August 20, 1908 par. 1}

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations and practise the strictest economy. {RH, August 20, 1908 par. 2}

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given them the privilege

of handling precious books that have been dedicated for the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they canvass for these books, many may learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. And as they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries. {RH, August 20, 1908 par. 3}

The students who take up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books contain the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world. {RH, August 20, 1908 par. 4}

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting-up for service in the Lord's vineyard. {RH, August 20, 1908 par. 5}

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. And in many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing." {RH, August 20, 1908 par. 6}

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for the hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be

carried under difficult and trying circumstances. {RH, August 20, 1908 par. 7}

How much better is this plan than for students to go through school without obtaining a practical education in field work, and, at the end of their course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with pioneer work in foreign lands! And what a burden some one will have to carry until the debts incurred by the student have been paid! {RH, August 20, 1908 par. 8}

On the other hand, how much might be gained, if the self-supporting plan were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields. {RH, August 20, 1908 par. 9}

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields. {RH, August 20, 1908 par. 10}

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons," and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions. {RH, August 20, 1908 par. 11}

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. And as we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

{RH, August 20, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / August 27, 1908 Camp-Meetings  
and Our Publications Mrs. E. G. White**

***August 27, 1908 Camp-Meetings and Our Publications***

**Mrs. E. G. White**

In connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and

acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto. {RH, August 27, 1908 par. 1}

It would be pleasing to God if far more of this practical instruction were given the church-members who attend our camp-meetings, than has usually been given in years past. Our general workers and our brethren and sisters in every conference should remember that one of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work. This phase of our camp-meetings is outlined in "Testimonies for the Church," Volume VI, as follows:-- {RH, August 27, 1908 par. 2}

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as 'the Lamb of God, which taketh away the sin of the world.'" John 1:29. We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."--Pages 32, 33. {RH, August 27, 1908 par. 3}

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. . . . {RH, August 27, 1908 par. 4}

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him."--Pages 49, 50. {RH, August 27, 1908 par. 5}

In some of our conferences, the leaders have hesitated to introduce these practical methods of instruction. Some are naturally inclined to sermonize rather than to teach. But on such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings and to conduct cottage



meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle "Christ's Object Lessons" and "Ministry of Healing." {RH, August 27, 1908 par. 6}

Many have never learned how to sell the books dedicated to the advancement of our institutional work. But such should not excuse themselves. They should study diligently how they may do their part faithfully in connection with the circulation of these precious books. Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage-ground by giving the relief books a wide circulation. God will be glorified by every one who takes an active interest in the work of placing these books in the hands of the multitudes who are in need of the saving truths of the gospel. {RH, August 27, 1908 par. 7}

The opportunity we have of doing good by striving to carry out the Lord's plan for the relief of our schools and sanitariums, has been presented to me over and over again in connection with the Southern California Conference. The conditions there are unusually favorable for a long-continued effort to push the sale of "Christ's Object Lessons" and "Ministry of Healing." Our brethren and sisters in Southern California should never weary of this plan for raising money to meet the debts that have accumulated. The students of the Fernando School, and the nurses of the three sanitariums that have been established, can ill afford to lose the precious experiences in missionary work that come to those who handle the relief books. And the conference can ill afford to lose the results, spiritual as well as financial, that would accompany a continued effort of this sort. {RH, August 27, 1908 par. 8}

But years have passed, and students who should have been gaining rich experiences in actual missionary work, have not been encouraged to launch out heartily in the sale of "Christ's Object Lessons." Church-members in many places have daily met with strangers,--tourists, men and women of means and influence,--and yet such opportunities as these for circulating "Christ's Object Lessons" and "Ministry of Healing" have been allowed to pass by unimproved. Many honest-hearted persons who could have been reached by diligent, whole-hearted effort, have not been given the light of the third angel's message. And all the while, money that was needed to found new institutions and to support laborers in mission fields, has been gathered for the benefit of one of our schools. {RH, August 27, 1908 par. 9}

Had the Lord's plan been followed, his name would have been glorified, and many spiritual victories would have been won. Those having means would have been more able and willing to come up to the help of the Lord when he was leading out in an extraordinary manner in the establishment of strong medical missionary centers in the vicinity of great thoroughfares of travel. Students would have received a training that would have greatly increased their efficiency as practical missionaries at home and abroad. Churches would have been revived with spiritual blessings. Many would have been won to the truth, and these would have brought into the cause their influence and

their means. {RH, August 27, 1908 par. 10}

In such places as Southern California, where thousands of tourists, many of them in search of health and strength, are constantly coming and going, special and continuous efforts should be put forth to scatter the bright rays of light and truth. The books, "Ministry of Healing" and "Christ's Object Lessons," are peculiarly adapted for use in tourist centers, and everything possible should be done to place copies of these works in the hands of those who have leisure and inclination to read. Especially do those who are seeking for restoration of health, need the book. "Ministry of Healing." Every favorable opportunity for reaching this class is to be improved. {RH, August 27, 1908 par. 11}

My heart has rejoiced as I have learned of a revival of the relief work in Southern California during the past few months. At Loma Linda some of the nurses have been given a special training for the work of selling "Ministry of Healing;" and as they have visited homes in the neighboring cities and villages, the blessing of heaven has rested richly upon them, and favorable impressions have been made in behalf of our people and their work. {RH, August 27, 1908 par. 12}

At the Fernando School, the teachers have recently led out in reviving an interest in the sale of "Christ's Object Lessons." Bands of students, after prayerful study of the book, have visited Los Angeles in company with their teachers, and have gained a sound, solid experience which they prize above silver and gold. This kind of work is, in fact, one of the means God has ordained for giving our youth a missionary training; and those who neglect to improve such opportunities lose out of their lives a chapter of experience of the highest value. By entering heartily into this work, students can learn how to approach with tact and discretion men and women in all walks of life, how to deal with them courteously, and how to lead them to give favorable consideration to the truths contained in the books that are sold. {RH, August 27, 1908 par. 13}

Our greatest burden should be, not the raising of money, but the salvation of souls; and to this end we should do all in our power to teach students how to lead souls to a knowledge of the third angel's message. When we are successful in the work of soul saving, those who are added to the faith will, in turn, use their ability in giving the truth to others. When we labor diligently for the salvation of our fellow men, God will prosper our every effort. {RH, August 27, 1908 par. 14}

To the presidents of conferences, and to others in positions of leading responsibility, I would say: Let us do all in our power to impress upon the teachers connected with our educational institutions the great value of the blessings in store for those who seek diligently to make the best possible use of the gift, "Christ's Object Lessons." Let us encourage the teachers to unite with many of their students in a prayerful study of this book, preparatory to going out with them into active field work. Let us help the educators to understand their responsibility in this matter. Let us do all we can to revive the "Christ's Object Lessons" work, and to inaugurate plans for an active campaign with "Ministry of Healing." {RH, August 27, 1908 par. 15}

As teachers and students engage heartily in this line of work, they will gain an experience that will fit them to do valuable service in connection with our

camp-meetings. Through the instruction that they can give to the believers in attendance, and through the sale of many books in the places where such meetings are held, those who have been in the school will be able to do their part in reaching the multitudes who need to be given the third angel's message. Let teachers and students nobly bear their share of the burden of showing our own people how to communicate the message to their friends and neighbors. {RH, August 27, 1908 par. 16}

When we follow plans of the Lord's devising, we are "laborers together with God." Whatever our position,--whether presidents of conferences, ministers, teachers, students, or lay-members,--we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp-meetings, we must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power. {RH, August 27, 1908 par. 17}

My brethren and sisters, let us not become weary in well-doing. During his earthly ministry, Christ traveled on foot from place to place. Wearied, as he oftentimes was his human nature taxed to the uttermost, yet he was ever ready to heal all who came unto him, and to teach them the way of life eternal. Though often physically exhausted, he left not his work. There was a world to be saved. He made every sacrifice possible, in order that light and truth might shine forth. {RH, August 27, 1908 par. 18}

The Lord God of Israel desires us to link up in holy union with himself, and exercise the living faith that works by love and purifies the soul. He desires that we shall be a working corps of laborers endowed with adaptability for his service; and to such he promises power to win a glorious victory for him.

{RH, August 27, 1908 par. 19}

**PERIODICALS / RH - The Review and Herald / September 3, 1908 Provision for Our Schools An Appeal to Ministers, Physicians, and Teachers in Southern California Mrs. E. G. White**

***September 3, 1908 Provision for Our Schools  
An Appeal to Ministers, Physicians, and  
Teachers in Southern California***

**Mrs. E. G. White**

The men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the gospel to be apt learners in the school of Christ. The professed follower of Christ must not be led by the dictates of his own will; his mind

must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work. {RH, September 3, 1908 par. 1}

Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book, "Christ's Object Lessons," was donated to the educational work, that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work. {RH, September 3, 1908 par. 2}

Long ago the teachers and students in our schools should have learned to take advantage of the opportunity to raise means by the sale of "Christ's Object Lessons." In selling these books the students will serve the cause of God, and, while doing this, by the dissemination of precious light, they will learn invaluable lessons in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ. {RH, September 3, 1908 par. 3}

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the work forward successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" much means should be raised for the work of our sanitariums and schools, and that our people would thereby be left more free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means to carry the work in the way the Lord designed. {RH, September 3, 1908 par. 4}

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has done good. And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people as to the best methods of presenting these books to the people. {RH, September 3, 1908 par. 5}

I have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them how to sell the *Signs of the Times* and other periodicals. It includes thorough instruction in how to handle such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value. {RH, September 3, 1908 par. 6}

Why was not some one appointed at your camp-meeting [in 1907] to present the interests of this line of work to our people? In your failure to do this, you lost a precious opportunity to place large blessings within the reach of the people, and you also lost an

opportunity of raising means for the relief of our institutions. My brethren, let us encourage our people to take up this work without further delay. {RH, September 3, 1908 par. 7}

There are some who have had experience in the sale of health foods who should now interest themselves in the sale of our precious books; for in them is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of "Christ's Object Lessons" and "Ministry of Healing." The thousands of transient residents and visitors would be benefited by the lessons they contain, and those who bear responsibilities in our sanitariums should act wisely in this matter, encouraging all, nurses, helpers, and students, to gather by this means as much as possible of the money required to meet the expenses of the different institutions. {RH, September 3, 1908 par. 8}

Why are our people so slow to understand what the Lord would have them do? Our leading workers should prepare beforehand to use their opportunities at our large and small gatherings to present these books to our people, and call for volunteers who will engage in their sale. When this work is entered into with the earnestness which our times demand, the indebtedness which now rests upon our schools will be greatly lessened. And then the people who are now being called upon to give largely of their means to support these institutions, will be free to turn a larger part of their offerings to missionary work in other needy places, where special efforts have not yet been made. {RH, September 3, 1908 par. 9}

Great good will result from bringing these books to the attention of the leaders in the Woman's Christian Temperance Union. We should invite these workers to our meetings, and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how, by the sale of "Ministry of Healing," patients may be brought to the sanitarium for healing who could never get there unaided; and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums are wisely managed by men and women who have the fear of God before them, they will be a means of bringing us in connection with workers in the Women's Christian Temperance Union, and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character. {RH, September 3, 1908 par. 10}

One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and he will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When his people will come up unitedly to the help of his cause in the earth, no good thing that God has promised will be withheld from them. {RH, September 3, 1908 par. 11}

In places like Los Angeles, where the population is constantly changing, wonderful opportunities are presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not the

teachers and students from the San Fernando School make Los Angeles a special field for the sale of "Object Lessons"? If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of heaven will be upon their efforts. {RH, September 3, 1908 par. 12}

It would have been an excellent thing if the teachers of the San Fernando School had, during the vacation, availed themselves of this opportunity to push the work with "Christ's Object Lessons." They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object would lead some to have a special interest in the book and in the school for which it is sold. {RH, September 3, 1908 par. 13}

Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of "Object Lessons;" for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the precious truths of the Word of God to the attention of the people. {RH, September 3, 1908 par. 14}

The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as his method of relieving our schools from debt. It is because this plan has been neglected that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasury, and more money in the hands of his people to relieve the necessities of other needy departments of the cause, and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service. {RH, September 3, 1908 par. 15}

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our medical and educational workers, if they would get all the benefit that God intends shall come to them through the use of "Object Lessons" and "Ministry of Healing." I ask you, my brethren, to read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind.

{RH, September 3, 1908 par. 16}

## **PERIODICALS / RH - The Review and Herald / September 3, 1908 Teacher, Know Thyself**

### ***September 3, 1908 Teacher, Know Thyself***

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies and who does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is



unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity. {RH, September 3, 1908 par. 1}

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life. {RH, September 3, 1908 par. 2}

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory. {RH, September 3, 1908 par. 3}

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul is stayed upon Christ will speak and act like a Christian. Such a one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way; walk ye in it," will be heard and obeyed. {RH, September 3, 1908 par. 4}

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the Man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely. {RH, September 3, 1908 par. 5}

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. It is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven. {RH, September 3, 1908 par. 6}

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.

{RH, September 3, 1908 par. 7}

In the night season these words were spoken to me: "Charge the teachers in our schools to prepare the students for what is coming upon the world." The Lord has been waiting long for our teachers to walk in the light he has sent them. There is need of a humbling of self, that Christ may restore the moral image of God in man. The character of the education given must be greatly changed before it can give the right mold to our institutions. It is only when intellectual and moral powers are combined for the attainment of education, that the standard of the Word of God is reached. {RH, September 3, 1908 par. 8}

These words were clearly and forcibly spoken: "Confess your faults one to another, and pray one for another, that ye may be healed. Press together; press together, and love as brethren. Pray together." The Lord has paid the price of his own blood for the salvation of the world. He suffered every indignity that men could devise and Satan could invent, in order to carry out the plan of salvation. Let not the teacher seek to exalt self, but let him see the necessity of learning of Christ daily, and making him the pattern. For teachers and students our Lord and Saviour Jesus Christ should be the only example. {RH, September 3, 1908 par. 9}

Bear in mind that the Lord will accept as teachers only those who will be gospel teachers. A great responsibility rests upon those who attempt to teach the last gospel message. They are to be laborers together with God in the training of human minds. The teacher who fails to keep the Bible standard always before him, misses an opportunity of being a laborer together with God in giving to the mind the mold that is essential for a place in the heavenly courts.

Ellen G. White.

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{RH, September 3, 1908 par. 10}

**PERIODICALS / RH - The Review and Herald / September 10, 1908 Medical  
Missionary Work Among the Colored People in the South Mrs. E. G. White  
September 10, 1908 *Medical Missionary Work Among the Colored People in  
the South***

**Mrs. E. G. White**

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel can not spend their time and strength in relieving all in need of help. The Lord has ordained that

Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry. {RH, September 10, 1908 par. 1}

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth. {RH, September 10, 1908 par. 2}

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth -- young men and young women of good Christian character -- be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them. {RH, September 10, 1908 par. 3}

The Lord Jesus is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching. {RH, September 10, 1908 par. 4}

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as a medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing. {RH, September 10, 1908 par. 5}

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers. {RH, September 10, 1908 par. 6}

The colored medical missionary worker stands on vantage ground. In the [providence] of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary. {RH, September 10, 1908 par. 7}

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be helped

and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work. {RH, September 10, 1908 par. 8}

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by giving freely of our means for the establishment and maintenance of training centers where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunities now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance. {RH, September 10, 1908 par. 9}

Those who are able to relieve the sick of their temporal infirmities, will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit, as the consecrated medical missionary opens the Scriptures of truth, and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord. {RH, September 10, 1908 par. 10}

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character can not be undertaken unless the workers are first trained, and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of his cause in the earth, God has graciously given us opportunity to participate in the rewards of those who engage in this line of service. {RH, September 10, 1908 par. 11}

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord his own, in free-will gifts and offerings; soon we shall receive the reward of the faithful. {RH, September 10, 1908 par. 12}

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of his kingdom. Soon "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow

and sighing shall flee away."

{RH, September 10, 1908 par. 13}

**PERIODICALS / RH - The Review and Herald / September 17, 1908 Lamps Without Oil Mrs. E. G. White**

**September 17, 1908 *Lamps Without Oil***

**Mrs. E. G. White**

The necessities of the times demand that most earnest efforts be put forth for the advancement of the third angel's message. Evil angels are endeavoring by every ingenious method to counterwork the work of God. Heavenly agencies are laboring to make effective the message of light and truth. Yet at such a time a lack of consecration and faith is manifest among God's people that is grieving the Holy Spirit. Many of our workers seem to be sleeping. {RH, September 17, 1908 par. 1}

To many the Bible is as a lamp without oil, because the knowledge of the Word is turned into channels of speculation that bring misunderstanding and confusion to minds. This has been done by some to such a degree as to give occasion for those who are watching us to make of none effect the message of truth. I am instructed to ask our leading men and ministers, Are you laborers together with God? or do you place your own interpretation upon the Word? It is the duty of every worker to ask himself the question, Whom am I serving? Beware, brethren, lest self be interwoven with your exposition of the Word. Beware lest you lead any soul to a misunderstanding of the Word. The Lord now calls for the truth to be presented in its simplicity, that all, even the most ignorant, may understand its requirements. {RH, September 17, 1908 par. 2}

The psalmist writes: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly. {RH, September 17, 1908 par. 3}

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." {RH, September 17, 1908 par. 4}

Let the young men and women study these words, and encourage a spirit that will desire to heed the way of the Lord. {RH, September 17, 1908 par. 5}

David continues: "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. . . . Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I shall keep thy law; yea, I will observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness." {RH, September 17, 1908 par. 6}

Such prayers as this the Lord's servants should be continually offering to him. This prayer reveals a consecration to God of heart and mind; it is the consecration that God is asking us to make. {RH, September 17, 1908 par. 7}

The Word of God brings plainly to view two classes of people, the wise and the foolish. Let those who profess to know the truth for these last days take heed that they be not found among the foolish, whose lamps are going out because they have failed to supply themselves with the holy oil, the spirit and grace of Christ. Through the agency of the two anointed ones who stand by the Lord of the whole earth, provision has been made that every soul may be abundantly supplied. {RH, September 17, 1908 par. 8}

Unless there is a connection with heavenly agencies, the strong, pure influence which should be exerted by every worker in the field will be lacking. They will be no more prepared to do the work which the Lord expects them to do than were the foolish virgins prepared to answer the call, "Behold, the Bridegroom cometh; go ye out to meet him." The Holy Spirit will not be represented in their labors. They have the form of the truth; they have the lamp, but they have no oil in their vessels. The power of a godly example is lacking. There is no living experience to give power to the truth presented. {RH, September 17, 1908 par. 9}

If the influence of heavenly agencies is not combined with human effort, the word of truth presented will be ineffective. Great zeal may be manifested, but if the daily example is not a living, powerful influence for good, the zeal will be worthless. Unless the Spirit of God accompanies the worker to correct every unsanctified way, his work will be superficial and weak. {RH, September 17, 1908 par. 10}

Spiritual things, the apostle Paul declares, are spiritually discerned. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency



of the power may be of God, and not of us." {RH, September 17, 1908 par. 11}

I am instructed to say to many professed believers, Unless you look upon your religious experience in an altogether different light than you have, you are going to meet with keen disappointment. The righteousness of Christ is revealed from faith to faith; that is, from your present faith to an increased understanding of the faith which works by love and purifies the soul. Those who endure trial for the truth's sake, who make sacrifices to help those in need, do so because of the presence of the love of God in the soul. When men and women give themselves unreservedly to the exercise of unselfish works, it is because the grace of Christ is in the heart, molding the life to his example. But if the heart is destitute of the Spirit of God, if it does not possess the rich grace of God, there is no oil in the vessel with the lamp, there is no treasure in the earthen vessel. {RH, September 17, 1908 par. 12}

Those who are genuinely converted will not act like the worldling, but their experience will answer to the words of the apostle Paul when he declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." When Christ imparts to any the blessings of his grace, he lays the recipients under special obligation to place their capabilities and powers at the service of God. They are called so to relate themselves to the work of the Master, that they will reveal in all their actions that they are converted. In their reverence and homage for the character of Christ, they will reproduce that character in their own, thus testifying to the attributes of the Father. {RH, September 17, 1908 par. 13}

There is need that we study carefully the evidence we give in our own lives that we are Christians. On the part of some, evidence has been given of an unchristian spirit. They have revealed that they need a reconversion if they would not be disappointed in the great day of final award. {RH, September 17, 1908 par. 14}

There are troublous times before us, when everything that can be shaken will be shaken. For this conflict with the powers of evil we are bidden to arm ourselves with all the armor of God, "above all," the apostle exhorts, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." {RH, September 17, 1908 par. 15}

We have reason for great thankfulness that we have the perfect example of the life of Christ. As he did, so day by day we are to obey the word of the Lord. Let us cultivate a grateful spirit. Let us make sure work for eternity. The humility and benevolence of Christ's life revealed in ours, is the testimony we give to the world that we are his disciples. Through a life of obedience and self-sacrifice we are to reveal the love of God for fallen man. {RH, September 17, 1908 par. 16}

Those who would have the life that measures with the life of God, must be workers in this life. They must watch unto prayer. They must not fail nor be discouraged. By faith they must work out their own salvation. By faith and complete submission to the will of God, they must become partakers of God's love and doers of his will.

{RH, September 17, 1908 par. 17}

**PERIODICALS / RH - The Review and Herald / September 24, 1908 Build on a Sure Foundation Mrs. E. G. White**

**September 24, 1908 *Build on a Sure Foundation***

**Mrs. E. G. White**

The story of a crucified and risen Saviour is the great central theme of the Word of God. In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race. {RH, September 24, 1908 par. 1}

Christ was crucified to save the world. For his enemies, for a race in rebellion against God, our Saviour suffered the most excruciating agonies that human flesh could endure. He has made ample provision for sinners, that they need not perish. In the light of his death-agony on the cross, we may know that whosoever will truly repent and receive him as a personal Saviour will receive everlasting life. {RH, September 24, 1908 par. 2}

Our highest privilege is to honor Jesus Christ. We need now, in this year 1908, a continual spirit of submission to the will and requirements of God. His Word is plain. If we will seek for a personal experience in submitting to its requirements, we may appropriate the promise, "The meek will he guide in judgment: and the meek will he teach his way." As we study the Word prayerfully, with an obedient heart, the Holy Spirit will be with us to make upon our minds the correct application. {RH, September 24, 1908 par. 3}

This is a privilege that the world can not receive or understand; for they have not the "Spirit of truth, whom," Christ declared, "the world can not receive, because it seeth him not, neither knoweth him." But to his disciples he says, "Ye know him; for he dwelleth with you, and shall be in you." You have the mind of Christ. {RH, September 24, 1908 par. 4}

In the parable of the marriage of the king's son, Jesus relates how, after earnest efforts, "the wedding was furnished with guests." He continues: "When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he said unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." {RH, September 24, 1908 par. 5}

It has been repeatedly revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed. Many, many will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of

Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, "How camest thou in hither not having on a wedding-garment?" {RH, September 24, 1908 par. 6}

Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ. {RH, September 24, 1908 par. 7}

When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. "O thou king," said the prophet, "the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." {RH, September 24, 1908 par. 8}

Then the enormity of Belshazzar's guilt was thus emphasized: "And thou his son, O Belshazzar, hast not humbled thine heart, *though thou knowest all this*; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified: then was the part of the hand sent from him; and this writing was written. {RH, September 24, 1908 par. 9}

"And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel; Thou are weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." {RH, September 24, 1908 par. 10}

The Lord does not suffer wicked practises to go on without sending reproof and warning. There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God's dealings with others who have been disobedient, yet who have not sought to correct their ways before God. They have endeavored rather to make of none effect the messages that God has sent. They have continued to exalt themselves, and to carry out their own ways in defiance of the words of God. They have not been ignorant of the right way, but they have allowed their eyes to be blinded. In pronouncing judgment upon these, God will say, as he said to the wicked king, "Thou . . . hast not humbled thine heart, though thou knewest all this." {RH,

September 24, 1908 par. 11}

Many have continued in a wicked course of action, until the Lord Jesus can not accept their services unless there is a genuine conversion. His people today have no excuse for turning away from the counsels of his Spirit. In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God's people have not taken heed to the warnings of God. {RH, September 24, 1908 par. 12}

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. {RH, September 24, 1908 par. 13}

"Now these things were *our examples*, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. {RH, September 24, 1908 par. 14}

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that *thinketh he standeth* take heed lest he fall." {RH, September 24, 1908 par. 15}

Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church. {RH, September 24, 1908 par. 16}

Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past. The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them. {RH, September 24, 1908 par. 17}

The angel of the Lord instructed me, "Go, stand before my people, and speak to them the words that I will give you for church-members and for unbelievers. I will give you tongue and utterance. You have been called from the needy field in Australia to bear a living testimony that, if heeded, will be the salvation of many souls. New agents must occupy the field you have left. I have a work for you among a people, many of whom have followed their own evil course, and refuse to come to the light." {RH, September 24, 1908 par. 18}

Christ was the greatest missionary this world has ever known. The Word has been made flesh, and dwelt among us as a minister of healing to both soul and body. His

work is to be carried forward in the earth today. The only work worthy of our attention in this world is the advancement of the kingdom of God. To those who will unite as agents of Christ in the carrying forward of his work in the earth, the promise is sure that they shall receive souls for their hire. {RH, September 24, 1908 par. 19}

The salvation of fallen and sinful humanity is a grand co-operative work, in which every being from the loftiest angel to the lowliest saint has his appointed place. The innumerable company of angels are united with us, in co-operation with God and Jesus Christ, in the work of saving souls. Think of this, you who feel no burden to be united with Christ, that his church may be revealed as a body of laborers together with God. {RH, September 24, 1908 par. 20}

Let all draw together in unity, their dependence placed upon Christ Jesus. "Ye are the body of Christ, and members in particular." The truth is a sanctifying, unifying power. We are baptized into one body, and united through the sanctification of the Holy Spirit. In carrying forward the work of the Lord, there will not be one indifferent member. If one member suffers, all the others will suffer with him. If one member receives a rich blessing, all the members will rejoice with him. {RH, September 24, 1908 par. 21}

The Lord of heaven and earth is the strength of his people. He is the light and life of every truly converted soul. His Spirit, working with its quickening power, will be recognized by its inspiration, and its abiding influence. Christ our Lord identifies himself with the members of his church. It is this union of the human and the divine that convicts the world. Through the blessed union of those who are sanctified body, soul, and spirit, the truth is magnified. All are to blend in keeping the unity of the Spirit in the bonds of peace. {RH, September 24, 1908 par. 22}

To the principalities and powers in heavenly places is made known by the church the manifold wisdom of God. Were all who profess to be church-members truly converted, what a power for truth and holiness would be manifested. They would be laborers together with God in leading souls to Christ. There can be no repining when Christ is formed within, the hope of glory. {RH, September 24, 1908 par. 23}

The message I have to bear is that a much higher standard must be reached by God's people. I entreat all to heed this warning. I dare not cease to "cry aloud," and "spare not," and show God's people "their transgression, and the house of Jacob their sins." It is time that we all understood our true position, and that we give, in righteous characters, the evidence that we possess the truth.

{RH, September 24, 1908 par. 24}

**PERIODICALS / RH - The Review and Herald / October 1, 1908 How to Gain Spiritual Strength Mrs. E. G. White**

**October 1, 1908 *How to Gain Spiritual Strength***

**Mrs. E. G. White**

Many are spiritually weak because they look at themselves instead of at Christ. Looking at themselves, and seeing only discouragement and unworthiness, they forget that God is waiting to make them agencies for the blessing of the world, and that angels are waiting to be colaborers with them. {RH, October 1, 1908 par. 1}

Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why, then, do we withdraw our eyes from his sufficiency to look on and bemoan our weakness? Why do we forget that he is ready to help us in every time of need? We dishonor him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like him, more and more able to talk of him, better prepared to avail ourselves of his kindness and helpfulness, and to receive the blessings offered us. As we thus live in communion with him, we grow strong in his strength, a help and a blessing to those around us. {RH, October 1, 1908 par. 2}

Christ has made every provision for us to be strong. He has given us his Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in his power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness. {RH, October 1, 1908 par. 3}

If we would only do as the Lord desires us to, our hearts would become as sacred harps, every chord of which would sound forth praise and gratitude to the Redeemer sent by God to take away the sin of the world. With joy we would be able to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." {RH, October 1, 1908 par. 4}

When temptations assail you, as they surely will, when care and perplexity surround you, when, distressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasseth you will be dispelled by the bright shining of his glory. When sin struggles for the mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God. {RH, October 1, 1908 par. 5}

Looking at self, we see only weakness, and we forget God's purpose for us. We forget that he placed on us so high a value that he gave Christ to die for us. O, after all that has been done for us, how can we disappoint Christ by failing to live the life that he has made it possible for us to live? Let us no longer talk of our inefficiency and lack of power. Forgetting the things that are behind, let us press forward in the heavenward way. Let us neglect no opportunity that, if improved, will make us more useful in God's service. Then like threads of gold, holiness will run through our lives, and the angels, beholding our consecration, will repeat the promise, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices when



weak, faulty human beings give themselves to Jesus, to live his life.

{RH, October 1, 1908 par. 6}

**PERIODICALS / RH - The Review and Herald / October 8, 1908 Teacher, Know Thyself Mrs. E. G. White**

**October 8, 1908 *Teacher, Know Thyself***

**Mrs. E. G. White**

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies, and does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity. {RH, October 8, 1908 par. 1}

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life. {RH, October 8, 1908 par. 2}

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory. {RH, October 8, 1908 par. 3}

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul the truth cleanses, refines, and ennobles, whose heart is stayed upon Christ, will speak and act like a Christian. Such an one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day being molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way, walk ye in it," will be heard and obeyed. {RH, October 8, 1908 par. 4}

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely. {RH, October 8, 1908 par. 5}

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. He is not only the faithful and true witness to the Word of God, but he is the searcher of the thoughts and purposes of the heart. He is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; his transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven. {RH, October 8, 1908 par. 6}

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly Guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.

{RH, October 8, 1908 par. 7}

**PERIODICALS / RH - The Review and Herald / October 15, 1908 Accepted in the Beloved Mrs. E. G. White**

**October 15, 1908 Accepted in the Beloved**

**Mrs. E. G. White**

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." {RH, October 15, 1908 par. 1}

"Grace be to you." We owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved him, did God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, yet he has not forsaken us, leaving us to grapple with the power of the enemy. Heavenly angels fight our battles for us, and, co-operating with them, we may be victorious over the powers of evil. {RH, October 15, 1908 par. 2}

We should never have learned the meaning of this word "grace," had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We ourselves did not seek after it, but it was

sent out in search of us. {RH, October 15, 1908 par. 3}

God rejoices to bestow this grace upon all who hunger for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift. {RH, October 15, 1908 par. 4}

"And peace, from God our Father, and from the Lord Jesus Christ." Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest. . . . There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to control the raging storm. But he who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in his love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." {RH, October 15, 1908 par. 5}

Whoever consents to renounce sin, and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. {RH, October 15, 1908 par. 6}

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin, and yield his heart to God, is a peacemaker. {RH, October 15, 1908 par. 7}

And "blessed are the peacemakers: for they shall be called the children of God." The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them, that they have been with Jesus. "Every one that loveth is born of God." "If any man have not the Spirit of Christ, he is none of his;" but "as many as are led by the Spirit of God, they are the sons of God." {RH, October 15, 1908 par. 8}

"Blessed be the God and Father of our Lord Jesus Christ," the apostle continues, "who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask, that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things

of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power. {RH, October 15, 1908 par. 9}

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition on which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock. {RH, October 15, 1908 par. 10}

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,--the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the Spirit and the belief of the truth, that we become laborers together with God. God waits for the co-operation of his church. He does not design to add a new element of efficiency to his Word; he has done his great work in giving his inspiration to the Word. The blood of Jesus, the Holy Spirit, the divine Word, are ours. The object of all this provision of heaven is before us; and it depends upon us to lay hold of the promises God has given, and become laborers together with him. {RH, October 15, 1908 par. 11}

Sanctification is the work, not of a day or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. {RH, October 15, 1908 par. 12}

Paul's sanctification was the result of a constant conflict with self. He said, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature. {RH, October 15, 1908 par. 13}

God leads his people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose. {RH, October 15, 1908 par. 14}

There is a science of Christianity to be mastered,--a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. There are hereditary and cultivated tendencies to evil that must be overcome. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny. {RH, October 15, 1908 par. 15}

God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." {RH, October 15, 1908 par. 16}

The word that was spoken to Jesus at the Jordan, embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,--how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, "This is my beloved child, in whom I am well pleased." {RH, October 15, 1908 par. 17}

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father. All may have a home in the mansions which Jesus has gone to prepare. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; . . . Behold, I have set before thee an open door, and no man can shut it."

{RH, October 15, 1908 par. 18}

**PERIODICALS / RH - The Review and Herald / October 22, 1908 The Inestimable Gift Mrs. E. G. White**

**October 22, 1908 *The Inestimable Gift***

**Mrs. E. G. White**

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, . . . that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, . . . the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." {RH, October 22, 1908 par. 1}

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison-house at Rome, endeavored to set before his brethren that which he found language inadequate to express in its fulness,--"the unsearchable riches of Christ,"--the treasure of grace freely offered to the fallen sons of men. The plan of

redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." "God so loved the world, that he *gave* his only begotten Son." Christ "*gave himself* for us, that he might redeem us from all iniquity." And as the crowning blessing of redemption, "*the gift of God* is eternal life through Jesus Christ our Lord." {RH, October 22, 1908 par. 2}

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." {RH, October 22, 1908 par. 3}

Christ, by his sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which man had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, "O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion." And Paul points forward to the "redemption of the purchased possession." God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal home of the redeemed. {RH, October 22, 1908 par. 4}

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured his disciples that he went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the paradise of God. {RH, October 22, 1908 par. 5}

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations, There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. {RH, October 22, 1908 par. 6}

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! We may address him by the endearing name, "Our Father," which is a sign of our affection for him, and a pledge of his tender regard and relationship to us. And the Son of God, beholding the



heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen. {RH, October 22, 1908 par. 7}

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him*: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what *the riches of the glory* of his inheritance in the saints, and what is *the exceeding greatness of his power* to usward who believe." {RH, October 22, 1908 par. 8}

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"--"the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." Christ looks upon his people in their purity and perfection as the reward of all his sufferings, his humiliation, and his love, and the supplement of his glory,--Christ the great center, from whom radiates all glory.

{RH, October 22, 1908 par. 9}

**PERIODICALS / RH - The Review and Herald / October 29, 1908 The Danger of Fostering Pride and Vanity Mrs. E. G. White**

**October 29, 1908 *The Danger of Fostering Pride and Vanity***

**Mrs. E. G. White**

There are many professed Christians who know not Christ by an experimental knowledge. They are not converted; for self is the all-absorbing theme of their life. They do not sit at the feet of Jesus, as did Mary, and learn of him. They are not ready for Christ's coming. They are Christians only in name. {RH, October 29, 1908 par. 1}

O, how my heart aches for these poor deceived, unprepared souls! As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are

not preparing themselves to do acceptable work for Christ, and to meet him in peace, my heart is burdened for them. What can I say to them that will arouse them to a sense of their true condition? I long to reveal Christ so plainly that they will behold *him*, and cease to center their attention on self. {RH, October 29, 1908 par. 2}

In the night season I was in a company of people whose hearts were filled with vanity and conceit, and Christ was hid from their eyes. Suddenly, in loud, clear accents, the words were heard, "Jesus is coming to take to himself those who on this earth have loved and served him, to be with him in his kingdom forever." Many of those in the company went forth in their costly apparel to meet him. They kept looking at their dress. But when they saw his glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments. {RH, October 29, 1908 par. 3}

When Christ took his chosen ones, they were left; for they were not ready. In their lives, self had been given the first place; and when the Saviour came, they were not prepared to meet him. {RH, October 29, 1908 par. 4}

I awoke with the picture of their agonized countenances stamped on my mind. I can not efface the impression. I wish I could describe the scene as it was presented to me. O, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God"! {RH, October 29, 1908 par. 5}

The treasure of the grace of Christ is of more value than gold or silver or costly array. When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self, but God will be the object of their supreme regard. {RH, October 29, 1908 par. 6}

My heart aches as I am shown how many there are who make self their idol. Christ has paid the redemption price for them. To him belongs the service of all their powers. But their hearts are filled with self-love, and with the desire for self-adorning. They give no thought to the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-gratification is hiding God from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus, not praying that they may be changed into his likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was speechless; for he was self-condemned. {RH, October 29, 1908 par. 7}

Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious, who apparently have lived Christian lives, but whose lives have been marked by selfishness. They pride themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth; and they think that these will win for them the commendation of

Christ. "Lord," they plead, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" {RH, October 29, 1908 par. 8}

But Christ says, "I tell you, I know you not whence ye are; depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." {RH, October 29, 1908 par. 9}

There is no discussion; the time for that is past. The irrevocable sentence is pronounced. They are shut out from heaven by their own unfitness for its companionship. {RH, October 29, 1908 par. 10}

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." {RH, October 29, 1908 par. 11}

We know not what is before us, and our only safety is in walking with Christ, our hand in his, our hearts filled with perfect trust. Has he not said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me"? Let us keep close to the Saviour. Let us walk humbly with him, filled with his meekness. Let self be hid with him in God.

{RH, October 29, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / November 5, 1908 Filled with the Fulness of God Mrs. E. G. White**

***November 5, 1908 Filled with the Fulness of God***

**Mrs. E. G. White**

The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. {RH, November 5, 1908 par. 1}

Our minds are so bound about by narrow ideas that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the apostle Paul when he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that many who profess to have faith in Christ have no strength to stand against the temptations of the enemy? -- It is because they are not strengthened with might by his Spirit in the inner man. The

apostle prays "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." If we had this experience, we should know something of the cross of Calvary. We would know what it means to be partakers with Christ in his sufferings. The love of Christ would constrain us, and though we would not be able to explain how the love of Christ warmed our hearts, we would manifest his love in fervent devotion to his cause. {RH, November 5, 1908 par. 2}

Paul opens before the Ephesian church, in the most comprehensive language, the marvelous power and knowledge they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with all might by his Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fulness of God." {RH, November 5, 1908 par. 3}

Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave his Spirit without measure to his Son, and we also may partake of its fulness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" {RH, November 5, 1908 par. 4}

The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is the reward of all who follow Christ. Jehovah Emmanuel--he in whom are hid all the treasures of wisdom and knowledge--to be brought into sympathy with him, to possess him, as the heart opens more and more to receive his attributes; to know his love and power, to possess the unsearchable riches of Christ to comprehend more and more "what is the length, and breadth, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."--this is the heritage of the servants of the Lord, and "their righteousness is of me, saith the Lord." {RH, November 5, 1908 par. 5}

The heart that has once tasted of the love of Christ, cries out continually for a deeper draft; and as you impart, you will receive in richer and more abundant measure. Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, More of thee, and ever the Spirit's answer is, Much more; for our God delights to do "exceeding abundantly above all that we ask or think." To Jesus, who emptied himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for his indwelling. Our Lord himself has given the command, "Be filled with the Spirit," and this command is also a promise of its fulfilment. It was the good pleasure of the Father that in Christ should "all the fulness dwell;" and "in him ye are made full." {RH, November 5, 1908 par. 6}

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace and humility, love and truth. Every member of his church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that man esteems so great dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son! {RH, November 5, 1908 par. 7}

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, "No, it can not be described." We can only say, with the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is the mystery of God in the flesh, God in Christ, divinity in humanity. Christ bowed down in unparalleled humility, that in his exaltation to the throne of God he might also exalt those who believe in him to a seat with him upon his throne. {RH, November 5, 1908 par. 8}

To all who are willing for self to be humbled are given God's promises:-- {RH, November 5, 1908 par. 9}

"I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee." {RH, November 5, 1908 par. 10}

"Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not." {RH, November 5, 1908 par. 11}

"Exceeding abundantly above all that we ask or think," will be given unto us "the Spirit of wisdom and revelation in the knowledge of him," that we may be able to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fulness of God." {RH, November 5, 1908 par. 12}

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Only through his Word can a knowledge of these things be gained; and even this affords but a partial revelation. But there every power will be developed, every capability increased. The grandest enterprises will be carried forward, and the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joys and the wisdom of unfallen beings. We shall share the treasures gained through ages and ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think," will be, forever and ever, the impartation of the gifts of God.

{RH, November 5, 1908 par. 13}

**PERIODICALS / RH - The Review and Herald / November 12, 1908 Till We All Come to the Unity of the Faith Mrs. E. G. White**

**November 12, 1908 *Till We All Come to the Unity of the Faith***

**Mrs. E. G. White**

Paul, urging the Ephesians to preserve unity and love, writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." {RH, November 12, 1908 par. 1}

The apostle exhorts his brethren to manifest in their lives the power of the truth which he had presented to them. By meekness and gentleness, forbearance and love, they were to exemplify the character of Christ and the blessings of his salvation. There is but one body, one Spirit, one Lord, one faith. As members of the body of Christ, all members are to be animated by the same spirit and the same hope. {RH, November 12, 1908 par. 2}

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent his Son into the world to save sinners. It is our privilege to bear this witness. Our characters must be molded in harmony with his character, our wills must be surrendered to his will. {RH, November 12, 1908 par. 3}

In the first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealous Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warm-hearted Peter, with Andrew his brother; Judas the Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee. {RH, November 12, 1908 par. 4}

In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end he sought to bring them into unity with himself. The burden of his labor for them is expressed in his prayer to the Father, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, November 12, 1908 par. 5}

For these disciples the mission of Christ finally accomplished its purpose. Little by



little his example and his lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in his anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step. {RH, November 12, 1908 par. 6}

They knew that his personal presence was no longer to be with them, and they recognized, as they had never recognized before, the value of the opportunities that had been theirs to walk and talk with the Sent of God. Many of his lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again his words. With what joy now came back to them his assurance: -- {RH, November 12, 1908 par. 7}

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." "All things that I have heard of my Father I have made known unto you." And "the Comforter . . . whom the Father will send in my name, he shall teach you all things, and bring all things to you remembrance, whatsoever I have said unto you." "All things that the Father hath are mine." "When he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall receive of mine, and shall show it unto you." {RH, November 12, 1908 par. 8}

The disciples had seen Christ ascend from them on the Mount of Olives. And as the heavens received him, there had come back to them his parting promise, "Lo, I am with you alway, even unto the end of the world." They knew that his sympathies were with them still. They knew that they had a representative, an advocate, at the throne of God. In the name of Jesus they presented their petitions, repeating his promise, "Whatsoever ye shall ask the Father in my name, he will give it you." Higher and higher they extended the hand of faith, with the mighty argument, "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." {RH, November 12, 1908 par. 9}

Faithful to his promise, the divine One, exalted in the heavenly courts, imparted of his fulness to his followers on earth. His enthronement at God's right hand was signalized by the outpouring of the Spirit upon his disciples. By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their life-work. {RH, November 12, 1908 par. 10}

No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," of "one mind and one soul." Christ filled their thoughts. The advancement of his kingdom was their aim. In mind and character they had become like their Master; and men "took knowledge of them, that they had been with Jesus." {RH, November 12, 1908 par. 11}

Then there was such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled his name and despised his power confessed themselves disciples of the crucified. Through the co-operation of the divine

Spirit the labors of the humble men whom Christ had chosen, stirred the world. {RH, November 12, 1908 par. 12}

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." {RH, November 12, 1908 par. 13}

Here we are shown that God gives to every man his work, and in doing this work, man is fulfilling his part of God's great plan. Every faithful worker will minister for the perfecting of the saints. All who have been benefited by the labors of God's servant, should, according to their ability, unite with him in working for the salvation of souls. This is the work of all true believers, ministers, and people. They should keep the grand object ever in view, each seeking to fill his proper position in the church, and all working together in order, harmony, and love. {RH, November 12, 1908 par. 14}

There is nothing selfish or narrow in the religion of Christ. Its principles are diffusive and aggressive. It is represented by Christ as the bright light, as the saving salt, as the transforming leaven. With zeal, earnestness, and devotion, the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church.

{RH, November 12, 1908 par. 15}

## **PERIODICALS / RH - The Review and Herald / November 12, 1908 Parental Responsibility**

### ***November 12, 1908 Parental Responsibility***

Parents are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking. {RH, November 12, 1908 par. 1}

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long course to themselves and to others. Home is made anything but happy if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul. {RH, November 12,

1908 par. 2}

To many education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,--a love which has its foundation in duty faithfully performed.--*Mrs. E. G. White.*

{RH, November 12, 1908 par. 3}

**PERIODICALS / RH - The Review and Herald / November 19, 1908 Preparing for Heaven Mrs. E. G. White**

**November 19, 1908 *Preparing for Heaven***

**Mrs. E. G. White**

***(Reading for Sabbath, December 12)***

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zechariah 3:1-3. {RH, November 19, 1908 par. 1}

Here we find a representation of the people of God of today. As Joshua stood before the angel, "clothed with filthy garments," so we stand in the presence of Christ, clothed in garments of unrighteousness. Christ, the angel before whom Joshua stood, is now interceding for us before his Father, as he is here represented as interceding for Joshua and his people who were in deep affliction; and Satan now, as then, stands by to resist his efforts. {RH, November 19, 1908 par. 2}

Ever since his fall, it has been the work of Satan to oppose Christ's efforts to redeem the race. In the Bible he is called an accuser of the brethren. It is said that he accuses them before God day and night. Pointing to their sins, as he did to the filthy garments of Joshua, he says: "They profess to be thy children; but they do not obey thee. See the traces of sin upon them. They are my property." {RH, November 19, 1908 par. 3}

This is the argument that he employs concerning God's people in all ages. He pleads their sinfulness as the reason why Christ's restraining power should not hold him back from exercising his cruelty upon them to its fullest extent. But to the accuser of his

people the Saviour says, "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire? Have I not thrust my own hand into the fire to gather this brand from the burning?" {RH, November 19, 1908 par. 4}

So long as the people of God preserve their fidelity to him, so long as they cling by living faith to Jesus, they are under the protection of heavenly angels, and Satan will not be permitted to exercise his hellish arts upon them to their destruction. But those who separate themselves from Christ by sin are in great peril. If they continue to disregard the requirements of God, they know not how soon he may give them over to Satan, and permit him to do to them according to his will. There is, therefore, the greatest necessity of keeping the soul free from defilement, and the eye single to the glory of God; of thinking soberly and watching unto prayer continually. {RH, November 19, 1908 par. 5}

Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of his Word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of his Word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. False doctrines will sap the foundations of many, because they have not learned to discern truth from error. Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation. {RH, November 19, 1908 par. 6}

Joshua is represented as pleading with the Angel. Are we engaged in the same work? Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light, and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven? {RH, November 19, 1908 par. 7}

Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out. Now is the time to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible. What is the defense of the people of God at this time?--It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels. In these days of peril, the Lord would have us walk before him in humility. Instead of trying to cover our sins, he would have us confess them, as Joshua confessed the sins of ancient Israel. We profess to be the depositaries of God's law. We profess to be building up "the old waste places," and to be raising up "the foundations of many generations." If this great and solemn work has indeed been committed to us, how important that we depart from all iniquity! {RH, November 19, 1908 par. 8}

The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry. {RH, November 19, 1908 par. 9}

As the intercession of Joshua was accepted, the command was given to those that stood by, "Take away the filthy garments from him." And unto Joshua the Angel said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments." Even so will all those who come to Jesus in penitence and faith receive the robe of Christ's righteousness. {RH, November 19, 1908 par. 10}

As we approach the perils of the last days, the temptations of the enemy become stronger and more determined. Satan has come down in great power, knowing that his time is short; and he is working "with all deceivableness of unrighteousness in them that perish." The warning comes to us through God's Word that, if it were possible, he would deceive the very elect. {RH, November 19, 1908 par. 11}

Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath. {RH, November 19, 1908 par. 12}

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." By this we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan's power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." {RH, November 19, 1908 par. 13}

In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven. He does not know that the command has been given, "Take away the filthy garments" from them, clothe them with "change of raiment," and set "a fair miter" upon their heads. {RH, November 19, 1908 par. 14}

If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are his people! {RH, November 19, 1908 par. 15}

The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it

may be ye shall be hid in the day of the Lord's anger." {RH, November 19, 1908 par. 16}

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek him. Those who have wrought his judgments are to seek him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; his everlasting arms encircle them, and he will not leave them to perish by the hands of the wicked. {RH, November 19, 1908 par. 17}

What is it to be a Christian?--It is to be Christlike; it is to do the works of Christ. Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in. {RH, November 19, 1908 par. 18}

God wants his people to cleanse their hands and purify their hearts. Will it make them unhappy to do this? Will it bring unhappiness into their families if they are kind and patient, courteous and forbearing?--Far from it. The kindness they manifest toward their families will be reflected upon themselves. This is the work that should be carried forward in the home. If the members of a family are not prepared to dwell in peace here, they are not prepared to dwell in the family that shall gather around the great white throne. Sin always brings darkness and bondage; but right-doing will bring peace and holy joy. {RH, November 19, 1908 par. 19}

The work of overcoming is a great work. Shall we take hold of it with energy and perseverance? Unless we do, our "filthy garments" will not be taken from us. We need never expect that these will be torn from us violently; we must first show a desire to rid ourselves of them. We must seek to separate sin from us, relying upon the merits of the blood of Christ; and then in the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God. {RH, November 19, 1908 par. 20}

When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to him in faith, he takes our names on his lips, and presents them to his Father, saying, "I have graven them upon the palms of my hands; I know them by name." And the command goes forth to the angels to protect them. Then in the day of fierce trial he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." What are the chambers in which they are to hide?--They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself. {RH, November 19, 1908 par. 21}



There has never been a time when the people of God have had greater need to claim his promises than now. Let the hand of faith pass through the darkness, and grasp the arm of infinite power. While we speak of the necessity of separating from sin, remember that Christ came to our world to save sinners, and that "he is able also to save them to the uttermost that come unto God by him." It is our privilege to believe that his blood is able to cleanse us from every spot and stain of sin. We must not limit the power of the Holy One of Israel. He wants us to come to him just as we are, sinful and polluted. His blood is efficacious. I entreat you not to grieve his Spirit by continuing in sin. If you fall under temptation, do not become discouraged. This promise comes ringing down along the line to our time: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I feel that for this one promise a continual song of thanksgiving ought to go forth from the lips of mortals. Let us gather up these precious jewels of promise, and when Satan accuses us of our great sinfulness, and tempts us to doubt the power of God to save, let us repeat the words of Christ, "Him that cometh to me I will in no wise cast out."

{RH, November 19, 1908 par. 22}

**PERIODICALS / RH - The Review and Herald / November 19, 1908 Christ's Most Essential Gift to His Church Mrs. E. G. White**

**November 19, 1908 *Christ's Most Essential Gift to His Church***

**Mrs. E. G. White**

***(Reading for Thursday, December 17)***

Before offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," he said, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you." {RH, November 19, 1908 par. 1}

Before this the Spirit had been in the world; from the very beginning of the work of redemption he had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of his presence would they feel the need of the Spirit, and then he would come. {RH, November 19, 1908 par. 2}

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because

of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high. {RH, November 19, 1908 par. 3}

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus he becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus he exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues his chosen people to himself. {RH, November 19, 1908 par. 4}

In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on his church. {RH, November 19, 1908 par. 5}

Of the Spirit, Jesus said, "He shall glorify me." The Saviour came to glorify the Father by the demonstration of his love; so the Spirit was to glorify Christ by revealing his grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people. {RH, November 19, 1908 par. 6}

"When he [the Spirit of truth] is come, he will reprove the world of sin, and of righteousness, and of judgment." The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony

of their enemies was, "Ye have filled Jerusalem with your doctrine." {RH, November 19, 1908 par. 7}

Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. {RH, November 19, 1908 par. 8}

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God. {RH, November 19, 1908 par. 9}

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church. {RH, November 19, 1908 par. 10}

The religion that comes from God is the only religion that will lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all his requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal himself to that soul. For such worshipers he is seeking. He waits to receive them, and to make them his sons and daughters. {RH, November 19, 1908 par. 11}

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. Through a

connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God. {RH, November 19, 1908 par. 12}

The first disciples went forth preaching the Word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. {RH, November 19, 1908 par. 13}

So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the latter rain will be more abundant. {RH, November 19, 1908 par. 14}

All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence.

{RH, November 19, 1908 par. 15}

**PERIODICALS / RH - The Review and Herald / December 3, 1908 The Privileges and Duties of the Followers of Christ Mrs. E. G. White**

***December 3, 1908 The Privileges and Duties of the Followers of Christ***

**Mrs. E. G. White**

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." {RH, December 3, 1908 par. 1}

Christ gave his life that all who would might be freed from sin, and reinstated in the favor of the Creator. It was the anticipation of the redeemed, holy universe that prompted Christ to make this great sacrifice. Are we followers of God as dear children?

or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal. God is a God of truth. Justice and mercy are the attributes of his throne. He is a God of love, of pity, and tender compassion. Thus he is represented in his Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore, and whose character we are seeking to imitate, we are worshiping the true God. {RH, December 3, 1908 par. 2}

If we are following Christ, his merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith. {RH, December 3, 1908 par. 3}

"God so loved . . . that he gave,"--"gave his only begotten Son,"--that we should not perish, but have everlasting life. "Christ . . . hath loved us, and hath given himself for us." If we love, we shall give. "Not to be ministered unto, but to minister," is the great lesson which we are to learn and to teach. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them. Life is mysterious and sacred. It is the manifestation of God himself, the source of all life. Precious are its opportunities, and earnestly should they be improved. {RH, December 3, 1908 par. 4}

"Ye were sometimes darkness," the apostle continues: "but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Those who have learned of Christ will have no fellowship with the unfruitful works of darkness. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth "was found no guile." {RH, December 3, 1908 par. 5}

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts that they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

{RH, December 3, 1908 par. 6}

The followers of Christ are to be co-workers with their Master; they must be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom," says Paul, "ye shine as lights in the world." We are to receive the bright beams from the Sun of Righteousness, and by our good works let them shine forth to others in clear, steady rays, never fitful, never growing dim. We can not be sure that we are doing no harm to those about us, unless we are exerting a positive influence to lead them heavenward. {RH, December 3, 1908 par. 7}

This is a time when every member of the church should be waiting, watching, and working. Through faith in Christ we should be alive to God; and every man, woman, and child who has a knowledge of the truth should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted this endowment of heavenly truth must not remain dead in trespasses and sins. {RH, December 3, 1908 par. 8}

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed upon his people are degenerating because they are not used for seeking and saving those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but is apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the Word to the fallen children of Adam, both in the world and among the churches. We are to be waiting, watching, working. It is most inconsistent for the church, to whom has been opened the treasure of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise. {RH, December 3, 1908 par. 9}

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. Paul may plant, and Apollos may water, but it is God who gives the increase. There is a great work to do; and the Spirit of the living God must enter into the living messenger, that the truth may go with power. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked; they have not on the robe of righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in



them to will and to do of his good pleasure. {RH, December 3, 1908 par. 10}

It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim the truth. But who is it that makes the burden of perishing sinners his own? Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions, the sound of our voice is heard; but do we feel Christ's tender heart-longing for those outside the fold? Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"? {RH, December 3, 1908 par. 11}

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord. {RH, December 3, 1908 par. 12}

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired by the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

{RH, December 3, 1908 par. 13}

**PERIODICALS / RH - The Review and Herald / December 10, 1908 The Mutual Obligations of Husband and Wife Mrs. E. G. White**

**December 10, 1908 *The Mutual Obligations of Husband and Wife***

**Mrs. E. G. White**

Concerning the obligations resting upon husbands and wives, and the attitude they should sustain to each other, the apostle Paul writes: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives." {RH, December 10, 1908 par. 1}

Like every other one of God's good gifts entrusted to the keeping of humanity,

marriage has been perverted by sin: but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and his people, the redeemed ones whom he has purchased at the cost of Calvary. "Fear not," he says; "thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel." "Turn, O backsliding children, saith the Lord; for I am married unto you." {RH, December 10, 1908 par. 2}

Paul, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ is the head of the church, and the savior of the mystical body. Therefore he says: "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church." {RH, December 10, 1908 par. 3}

The grace of Christ, and this alone, can make this institution what God designed it should be,--an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven. The condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which his Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells will be so filled, so satisfied, with his love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, his wisdom can accomplish what human wisdom fails to do. Through the revelation of his grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth,--the golden bonds of a love that will bear the test of trial. {RH, December 10, 1908 par. 4}

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after-years. {RH, December 10, 1908 par. 5}

As life, with its burden of perplexity and care, meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discover in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellences also heretofore unknown. Let all seek to discover the excellences rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love can not long exist without expression. Let not the heart of one connected with you starve for the want of kindness

and sympathy. {RH, December 10, 1908 par. 6}

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven. {RH, December 10, 1908 par. 7}

Let each give love, rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims. {RH, December 10, 1908 par. 8}

Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of him each is to ask, "What is right?" "What is wrong?" "How may I best fulfil life's purpose?" Let the wealth of your affection flow forth to him who gave his life for you. Make Christ first and last and best in everything. As your love for him becomes deeper and stronger, your love for each other will be purified and strengthened. {RH, December 10, 1908 par. 9}

The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. "As Christ also hath loved us," "walk in love." "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." {RH, December 10, 1908 par. 10}

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You can not do this and retain each other's love. Be kind, patient and forbearing, considerate and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do. {RH, December 10, 1908 par. 11}

Forbearance and unselfishness mark the words and acts of all who live the new life in Christ. As you seek to live his life, striving to conquer self and selfishness, and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world. {RH, December 10, 1908 par. 12}

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom can not do, his grace will accomplish for those who give themselves to him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.

{RH, December 10, 1908 par. 13}

**PERIODICALS / RH - The Review and Herald / December 17, 1908 The Conflict and the Victory Mrs. E. G. White**

**December 17, 1908 *The Conflict and the Victory***

**Mrs. E. G. White**

There are many who do not understand the conflict that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness. {RH, December 17, 1908 par. 1}

When thinking on the conflict, Paul writes to his Ephesian brethren exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might?--No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {RH, December 17, 1908 par. 2}

The gaining of eternal life will ever involve a struggle, a conflict. We are continually to be found fighting the good fight of faith. We are soldiers of Christ; and those who enlist in his army are expected to do difficult work, work which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials. {RH, December 17, 1908 par. 3}

Victories are not gained by ceremonies or display, but by simple obedience to the highest General, the Lord God of heaven. He who trusts in this Leader will never know defeat. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of the "rulers of the darkness of this world," and of "spiritual wickedness in high places." {RH, December 17, 1908 par. 4}

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one, and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations. {RH, December 17, 1908 par. 5}

Satan assailed Christ with the fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories made it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or force the soul to sin. He may distress, but he can not contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan. {RH, December 17, 1908 par. 6}

Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature in its surpassing loveliness will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while Christ and God will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." {RH, December 17, 1908 par. 7}

This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment. {RH, December 17, 1908 par. 8}

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." {RH, December 17, 1908 par. 9}

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {RH, December 17, 1908 par. 10}

"Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, . . . striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and

that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." {RH, December 17, 1908 par. 11}

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial?--He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb. {RH, December 17, 1908 par. 12}

We must have a view of the future, and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of their Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." {RH, December 17, 1908 par. 13}

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all the heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror." {RH, December 17, 1908 par. 14}

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." {RH, December 17, 1908 par. 15}

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." {RH, December 17, 1908 par. 16}

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture?

{RH, December 17, 1908 par. 17}



**PERIODICALS / RH - The Review and Herald / December 24, 1908 Grace and Faith  
the Gifts of God Mrs. E. G. White**

**December 24, 1908 *Grace and Faith the Gifts of God***

**Mrs. E. G. White**

The grace of Christ and his righteousness are offered to men as a free gift. The apostle Paul, writing by the Holy Spirit, says: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." {RH, December 24, 1908 par. 1}

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds, so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. The simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Those who believe that God for Christ's sake has forgiven their sins should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ his Son cleanseth us from all sin." {RH, December 24, 1908 par. 2}

Faith is trusting God,--believing that he loves us, and knows best what is for our good. Thus instead of our own way, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness. Our lives, ourselves, are already his; faith acknowledges his ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency. {RH, December 24, 1908 par. 3}

How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do his will, all his strength is ours. Whatever gift he promises is in the promise itself. "The seed is the word of God." As surely as the oak is in the acorn, so surely is the gift of God in his promise. If we receive the promise, we have the gift. {RH, December 24, 1908 par. 4}

Faith that enables us to receive God's gifts, is itself a gift, of which some measure is

imparted to every human being. It grows as it is exercised in appropriating the Word of God. In order to strengthen faith, we must often bring it in contact with the Word. {RH, December 24, 1908 par. 5}

How often those who trusted the Word of God, though in themselves utterly helpless, have withstood the power of the whole world,—Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness, against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, against Nebuchadnezzar on the throne; Daniel among the lions, against his enemies in the high places of the kingdom; Jesus on the cross, against the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains, led to a criminal's death, against Nero, the despot of the world's empire. {RH, December 24, 1908 par. 6}

Such examples are not found in the Bible alone. They abound in every record of human progress. The Vaudois and the Huguenots, Wyclif and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's Word against human power and policy in support of evil. These are the world's true noblemen. They are its royal line. {RH, December 24, 1908 par. 7}

As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the hearts of all who become partakers of the heavenly gift. Says the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Said Jesus to his disciples as he sent them forth, "Freely ye have received, freely give." In him who is fully in sympathy with Christ, there can be nothing selfish or exclusive. He who drinks of the living water will find that it is "in him a well of water springing up into everlasting life." The Spirit of Christ within him is like a spring welling up in the desert, flowing to refresh all, and making those who are ready to perish eager to drink of the water of life. It was the same spirit of love and self-sacrifice which dwelt in Christ that impelled the apostle Paul to his manifold labors. "I am debtor," he says, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." {RH, December 24, 1908 par. 8}

Our Lord designed that his church should reflect to the world the fulness and sufficiency that we find in him. We are constantly receiving of God's bounty, and by imparting of the same we are to represent to the world the love and beneficence of Christ. While all heaven is astir, dispatching messengers to all parts of the earth to carry forward the work of redemption, the church of the living God are also to be colaborers with Jesus Christ. We are members of his mystical body. He is the head,

controlling all the members of the body. Jesus himself, in his infinite mercy, is working on human hearts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master is seen in the character and life of his true followers. Christ expects that men will become partakers of his divine nature while in this world, thus not only reflecting his glory, to the praise of God, but illuminating the darkness of earth with the radiance of heaven. Thus will be fulfilled the words of Christ, "Ye are the light of the world." {RH, December 24, 1908 par. 9}

"We are laborers together with God,"--"stewards of the manifold grace of God." The knowledge of God's grace, the truths of his Word, and temporal gifts as well,--time and means, talent and influence,--are all a trust from God to be employed to his glory and for the salvation of men. {RH, December 24, 1908 par. 10}

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to uplift and bless others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to his servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light, which lighteth every man that cometh into the world," is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God. {RH, December 24, 1908 par. 11}

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by his precious blood.

{RH, December 24, 1908 par. 12}

**PERIODICALS / RH - The Review and Herald / December 31, 1908 A Habitation for the Spirit Mrs. E. G. White**

**December 31, 1908 *A Habitation for the Spirit***

**Mrs. E. G. White**

Christ is represented as dwelling by his Spirit in his people; and believers as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the

Spirit." "I therefore, the prisoner of the Lord," Paul says, "beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." {RH, December 31, 1908 par. 1}

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple. {RH, December 31, 1908 par. 2}

God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as temples for the divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced his mission to cleanse the heart from the defilement of sin,--from the earthly desires, the selfish lusts, the evil habits that corrupt the soul. "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." {RH, December 31, 1908 par. 3}

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." No man can of himself cast out the evil throned that have taken possession of the heart. Only Christ can cleanse the soul-temple. But he will not force an entrance. He comes not into the heart as to the temple of old; but he says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." He will come, not for one day merely; for he says, "I will dwell in them, and walk in them; and . . . they shall be my people." "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit." {RH, December 31, 1908 par. 4}

By this beautiful and impressive figure, God's Word shows the regard he places in our physical organism, and the responsibility resting upon us to preserve it in the best condition. Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, crippled. And these results which Satan has brought about by his own

specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as his property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and corrupted his ways, God is dishonored. {RH, December 31, 1908 par. 5}

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practises. Therefore the questions for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practises?" {RH, December 31, 1908 par. 6}

"Know ye not . . . that ye are not your own? for ye are bought with a price." What a price has been paid for us! Behold the cross and the victim uplifted upon it. Look at those hands, pierced with cruel nails. Look at his feet, fastened with spikes to the tree. Christ bore our sins in his own body. That suffering, that agony, is the price of your redemption. Know you not that he loved us, and gave himself for us, that we in return should give ourselves to him? Why should not love to Christ be expressed by all who received him by faith, as verily as his love has been expressed for us for whom he died? {RH, December 31, 1908 par. 7}

"Other foundation can no man lay than that is laid, which is Jesus Christ." "There is none other name under heaven given among men, whereby we must be saved." Christ the Word, the revelation of God, -- the manifestation of his character, his law, his love, his life, -- is the only foundation upon which we can build a character that will endure. {RH, December 31, 1908 par. 8}

We build on Christ by obeying his word. It is not he who merely enjoys righteousness, that is righteous, but he who does righteousness. Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our Heavenly Father. Religion consists in doing the words of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of his love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. "As many as are led by the Spirit of God, they are the sons of God." Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God. {RH, December 31, 1908 par. 9}

To live by the word of God means the surrender to him of the whole life. There will be felt a continual sense of need and dependence, a drawing out of the heart after God. Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul-life. It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding-place of God's glory. It is in the mount with God,--in the secret place of communion,--that we are to contemplate his glorious ideal for humanity. Thus we shall

be able so to fashion our character building that to us may be fulfilled his promise. "I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

{RH, December 31, 1908 par. 10}

**PERIODICALS / RH - The Review and Herald / January 7, 1909 Parting Words of Instruction [SERMON TO THE PATIENTS AND HELPERS AT THE PARADISE VALLEY SANITARIUM, NATIONAL CITY, CAL., AUG. 26, 1908.] Mrs. E. G. White**  
**January 7, 1909 *Parting Words of Instruction***  
**[SERMON TO THE PATIENTS AND HELPERS AT THE PARADISE VALLEY SANITARIUM, NATIONAL CITY, CAL., AUG. 26, 1908.]**

**Mrs. E. G. White**

"Let not your heart be troubled: ye believe in God, believe also in me." {RH, January 7, 1909 par. 1}

These words were spoken by Christ just before his crucifixion, and were among his last to the disciples. He is not at this time thinking of the sufferings that lie before him, but of his disciples. How will they stand when they have not his personal presence with them? He comforts them with the assurance of his return: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." {RH, January 7, 1909 par. 2}

Very simple are the words of the Saviour. They can not be misunderstood or misinterpreted. "And if I go and prepare a place for you," he continues, "I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." For three years Christ had been educating his disciples in that way; yet Thomas said to him: "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." {RH, January 7, 1909 par. 3}

O that we all might understand these words for ourselves, and know that Christ is for us the way, the truth, and the life! Only through the Son of God can any soul make his way to the Father. Only he can remedy the injury that was wrought for man by the fall. "If ye had known me," he declared, "ye should have known my Father also: and from henceforth ye know him, and have seen him." {RH, January 7, 1909 par. 4}

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." {RH, January 7, 1909 par. 5}

Christ came as the representative of the Father, and the works of the Father he was



constantly doing. Had not the disciples for three years been beholding these works? Had they not seen the sick brought to him to receive healing, and had he not restored them to health? The needy of all classes had flocked to him in crowds, and he had ministered to all. They had seen him feed a multitude with a few small loaves and fishes, and as the food was passed from hand to hand, they had watched it multiply until there was more than enough for all. After five thousand men, besides women and children, had been fed, the Saviour gave the command, "Gather up the fragments that remain, that nothing be lost;" and they gathered up of that which was left twelve baskets full. {RH, January 7, 1909 par. 6}

This is an object-lesson of the work that the Saviour desires to do through his followers. He wants us to take the blessed Word, to study it, and then to teach it in its simplicity. How simple Christ's lessons were! Even the children could understand them. The people of his own nation, those who professed to believe in God, were greatly incensed against him because by the simplicity of his daily teachings he was removing the rubbish that was hiding the truth from the comprehension of the people. Even the most ignorant could take in the truths he taught, and be comforted and blessed thereby. {RH, January 7, 1909 par. 7}

Mothers, hearing and seeing his words and works, desired that their children might come to him to be blessed. On one occasion one mother with her children left their home to find the Saviour. On the way they told others of their desire; and as they pursued their journey, mother after mother, with their little ones, joined the company, until, when they reached the place where the Saviour was, there was a little army of women and children who sought to reach his side. He was ministering the word to the people, and healing the sick; and when the women made known their errand, the disciples told them that the Master must not be disturbed. But Christ had heard the petition of the mothers, and at once his heart responded to their desire. He said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." {RH, January 7, 1909 par. 8}

I am so thankful that the message of salvation was brought in such simplicity to us. The Son of God laid aside his royal robe and crown and his high command, and came to earth to take his place among humanity as a little child, to bear the test of temptation and trial from childhood to manhood. Greater than that of any other were the sufferings and trials he endured. Satan and his host were determined that Christ should not carry out his plan of sacrifice. If they could discourage Christ, and cause him to sin, the world would perish in its iniquity, and the cause of righteousness be lost. But Christ was working out the salvation of the human race, and he would not fail on a single point. He would make it possible for humanity to lay hold upon his divinity, and escape the corruption that is in the world through lust. Man does not need to be corrupted. May God help us to accept by faith the victory that has been won in our behalf, and make it ours. {RH, January 7, 1909 par. 9}

The Saviour continued: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It was a path of suffering and temptation by which the Saviour went to

his Father, and we may rejoice that he consented to travel such a path. Had he not, how could the world have been saved? By this he made it possible for us to be accepted with God. When we are in doubt and perplexity and difficulty, let us consider what the Son of God passed through that he might prepare for us a home in the kingdom of heaven. And today he stands by his Father's throne to minister help to every soul who seeks him in sincerity for strength to overcome. He waits to bestow on all the power to do his will. {RH, January 7, 1909 par. 10}

He will accept the little children, blessing them as he blessed the children in the days of his earthly ministry. Shall we not bring them to him? These little ones are to learn the lessons of God's Word, and be captivated by the simplicity of his truth. Let the labors of those who work for Christ's little ones be marked with the simplicity that was revealed in the words that fell from the Saviour's lips. {RH, January 7, 1909 par. 11}

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Here is the test of our love for God. Parents are to teach their children what these commandments are. We need missionary fervor in our homes, that we may bring the word of life before the members of our families, and lead them to seek a home in the kingdom of God. There will be no sickness there, no sorrow, no death. A life that measures with the life of God will be the reward of all who win that eternal home. {RH, January 7, 1909 par. 12}

In view of all that lies before the believer, his piety should be "always abounding." He should labor for souls with all his intelligence and powers. Not for eloquence and honor is he to strive, but for simplicity of life and simplicity of speech. Christ had no need to explain any word that he made use of. All were simple, and all were understood by the most simple. We need to let our faith take hold of Christ; we need to listen to his words, to seek to do his works. We need to take hold of the hope of immortality that will give us life everlasting in the kingdom of glory. To us the promise is, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." {RH, January 7, 1909 par. 13}

I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." To the worldling the truth is too simple; he deems it unworthy of his attention. He does not see Christ in it. But how thankful should the believer be for these promises! I am thankful for the faith I have in God's Word. I claim his promises, saying, "You said it, Lord. You asked me to come to you. I come expecting you to help me and bless me." And he proves the truth and the preciousness of his words: "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." {RH, January 7, 1909 par. 14}

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Consider the familiar relation Christ here brings to view as existing between the Father and his children. His presence and

guardianship is an abiding thing. While we trust in Christ's saving power, all the arts and wiles of the fallen host can do nothing to harm us. Heavenly angels are constantly with us, guiding and protecting. God has ordained that we shall have his saving power with us, to enable us to do all his will. {RH, January 7, 1909 par. 15}

Let us grasp the promises, and cherish them moment by moment. Let us believe that God means just what he says. If we will accept his word with the simplicity of little children, believing that he has given his life that we might have everlasting life, we shall receive power to overcome. {RH, January 7, 1909 par. 16}

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." {RH, January 7, 1909 par. 17}

I am very thankful for the privilege of speaking these words to you. I was present at the establishment of this institution. At that time I spoke to the workers here, presenting before them the way in which they might carry on their work intelligently. I spoke also to the patients, and I know that Jesus was present on these occasions. His blessing rested upon those assembled. I want to say to you today, There is a battle before each one of us; but as long as we hide self in Christ, we shall not be defeated. When you are provoked, and tempted to make a sharp reply, keep silent. At such times, silence is eloquence. Remember that you are God's property. When circumstances arise that irritate and annoy, conquer your feelings. We need to look constantly to Jesus. If we will walk in the fear of God, he will not fail us. {RH, January 7, 1909 par. 18}

If we will seek to teach the truth in its simplicity, the Lord will let his blessing rest upon us. He will impart his Spirit to us, giving us comfort and strength and hope. I appeal to you to do all you possibly can for the help and comfort of others. Show to men and women who is the mighty Healer. He will bless the means you use. If you will do his work, you may expect his blessing. In your efforts for the sick, show them how they may improve their health by forming right habits. {RH, January 7, 1909 par. 19}

I have said that if we seek to help and bless others, the Lord will let his blessing rest upon us, and I know that what I say is truth; for I have proved the Lord for many, many years. How long the Lord will permit me to speak and to labor for him I can not tell; but I have given my life to do his work, to study the blessed Word of God, and to pass it on to the people as the bread of life. It is possible that we shall never meet again on this earth; but let us remember that there is a grand meeting to take place ere long. Everlasting life is before us, and the city of God. Angels of God will be there. They will bid us welcome to the joys of heaven because we have kept the commandments of God. There there will be no more death, no sorrow, no sin. Let us do all we can to help

one another to gain the eternal joys that are awaiting the redeemed. May God's blessing rest upon his people in large measure, is my prayer.

{RH, January 7, 1909 par. 20}

**PERIODICALS / RH - The Review and Herald / January 7, 1909 Winning Souls**  
**January 7, 1909 *Winning Souls***

If you can obtain the confidence of the youth (a troublesome pupil), and bind him to your heart by cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed, independent boy may become transformed in character. {RH, January 7, 1909 par. 1}

But while it is necessary to manifest love and sympathy for your pupils, it is a manifest weakness to show partiality, and thus arouse suspicion and jealousy. Children are quick to discern the preferences of the teacher, and the favored student often measures his strength, his aptness and skill with that of the teacher in the management of the class. He may decide to be master, and unless the teacher has the grace of Christ, he will manifest weakness, become impatient, exacting, and severe. The leading spirit of the class will generally impart his purpose to other students, and there will be a combined effort to obtain the mastery. If the teacher, through the grace of Christ, is self-controlled, and holds the lines with a steady, patient hand, he will quell the boisterous element, keep his self-respect, and command the respect of his students. When once order is restored, let kindness, gentleness, and affection be manifested. It may be that rebellion will rise again and again, but let not the hasty temper appear. Do not speak sharply to the evil-doer, and discourage a soul who is struggling with the powers of darkness. Be still, and let your heart ascend in prayer to God for help. Angels will come close to your side, and help you to lift up the standard against the enemy, and instead of cutting off the erring one, you may be enabled to gain a soul for Christ.

Mrs. E. G. White.

{RH, January 7, 1909 par. 2}

**PERIODICALS / RH - The Review and Herald / January 14, 1909 Called to Glory and Virtue [SERMON PREACHED AT LOMA LINDA, CAL., SABBATH MORNING, AUG. 29, 1908.] Mrs. E. G. White**

**January 14, 1909 *Called to Glory and Virtue***  
**[SERMON PREACHED**  
**AT LOMA LINDA, CAL., SABBATH MORNING, AUG. 29, 1908.]**

**Mrs. E. G. White**

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, January 14, 1909 par. 1}

There is a possibility of the believer in Christ obtaining an experience that will be wholly sufficient to place him in right relation to God. Every promise that is in God's Book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility -- to rely upon God, to believe his Word, to work his works; and this we can do when we lay hold of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. As we lay hold of the power thus placed within our reach, we receive a hope so strong that we can rely wholly upon God's promises; and laying hold of the possibilities there are in Christ, we become the sons and daughters of God. {RH, January 14, 1909 par. 2}

"Grace and peace be multiplied unto you," the apostle says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {RH, January 14, 1909 par. 3}

We are to be partakers of knowledge. As I have seen pictures representing Satan coming to Christ in the wilderness of temptation in the form of a hideous monster, I have thought, How little the artists knew of the Bible! Before his fall, Satan was, next to Christ, the highest angel in heaven. How foolish, then, to suppose that he approached Christ in the wilderness in any such form as is given him in the illustration "The Game of Life." Some here have seen that picture. After the Saviour had fasted forty days and forty nights, "he was afterward an hungered." Then it was that Satan appeared to him. He came as a beautiful angel from heaven, claiming that he had a commission from God to declare the Saviour's fast at an end. "If thou be the Son of God," he said, "command that these stones be made bread." But in Satan's insinuation of distrust, Christ recognized the enemy whose power he had come to the earth to resist. He would not accept the challenge, nor be moved by the temptation. He stood firmly to the affirmative. "Man shall not live by bread alone," he said, "but by every word that proceedeth out of the mouth of God." {RH, January 14, 1909 par. 4}

Christ stood by every word of God, and he prevailed. If we would always take such a position as this when tempted, refusing to dally with temptation or argue with the enemy, the same experience would be ours. It is when we stop to reason with the devil, that we are overcome. It is for us to know individually that we are right in the warfare, to take the affirmative in the sight of God, and there to stand. It is thus that we obtain the divine power promised, through which we obtain "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {RH,

January 14, 1909 par. 5}

There is such a thing as being partakers of the divine nature. We shall all be tempted in a variety of ways; but when we are tempted, we need to remember that provision has been made whereby we may overcome. "Go so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who truly believes in Christ is made a partaker of the divine nature, and has power that he can appropriate under every temptation. He will not fall under temptation, and be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust. {RH, January 14, 1909 par.

6}

We think it costs us something to stand in this position before the world; and so it does. But what has our salvation cost the heavenly universe? To make us partakers of the divine nature, heaven gave its most costly treasure. The Son of God laid aside his royal robe and kingly crown, and came to our earth as a little child. He pledged himself to live from infancy to manhood a perfect life. He engaged to stand in a fallen world as the representative of the Father. And he would die in behalf of a lost race. What a work was this! If he should fail, if he should be overcome by temptation, a world would be lost. {RH, January 14, 1909 par. 7}

I hardly know how to present these points; they are so wonderful, wonderful! Behold him in the cities, and traveling from place to place, the crowds pressing him on every side. He gave comfort and power to all who came to him. None were sent away unhelpt. He had brought this power from heaven for these very souls. And Christ was overcoming by his very deeds in behalf of men. So absorbed was he in the carrying out of his mission, that his own family could not draw him away from his work. {RH, January 14, 1909 par. 8}

It was the work of Christ to rebuke the power of Satan. When he was taken by his enemies and hung upon the cross, there stood the priests and rulers taunting him, and doing all in their power to afflict him. Others were heaping reproach upon him. But there hung by his side a tempted sinner, who, while his companion railed on the Son of God, turned to the Saviour, saying, "Lord, remember me when thou comest into thy kingdom." And Christ replied, "Verily I say unto thee today, Thou shalt be with me in paradise. Today while I hang upon the cross, the nails driven through my hands and feet, my body bruised, today, I say, Thou shalt be with me in paradise." {RH, January 14, 1909 par. 9}

Satan heard the words of Christ, and as he heard, he knew that his case was a lost one. There was no longer hope that he would obtain the victory. He had wrestled with the Son of God to cause him to sin, and had failed. {RH, January 14, 1909 par. 10}

The priests and rulers heard Christ's words, and they did not then feel as they had when they declared, "Let him now come down from the cross, and we will believe him." What if Christ had come down from the cross! What if he had refused to drink the bitter cup that was given him! {RH, January 14, 1909 par. 11}

They laid the body of the Saviour in Joseph's sepulcher, and set a watch that none should steal him away. Christ rested on the Sabbath day in the tomb. But on the



morning of the third day the Roman watch behold a light stream from heaven, and the angel of God descend. The mighty angel comes to the tomb of the Son of God, and rolling away the stone, bids Jesus come forth. The Roman guard see him come forth to life, and hear him proclaim over the rent sepulcher of Joseph, "I am the resurrection, and the life." {RH, January 14, 1909 par. 12}

Christ suffered all this that he might obtain your salvation, and mine. By his life of sacrifice and death of shame, he has made it possible for us to take hold of divinity, and to escape the corruption that is in the world through lust. There is a battle going on between the powers of darkness and the children of light,--a battle that means humiliation of self at every step. Where are those who will stand? There are some who will. Where are those who understand what it means to be partakers of the divine nature, and to escape the corruption that is in the world through lust? If you are partakers of the divine nature, you will day by day be obtaining a fitting for the life that measures with the life of God. Day by day you will purify your trust in Jesus and follow his example, growing into his likeness until you shall stand before him perfected. {RH, January 14, 1909 par. 13}

"Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance." Here the importance of temperance is brought to our notice. Consider how the evil of intemperance is at work in our cities. Do we not know that the liquor sold in the saloons of our land is drugged with the most poisonous substances? We read of one and another who has taken life while under the influence of liquor -- liquor that has robbed them of their reason. We need to have a knowledge of these things that we may work intelligently to help others. The temperance cause needs to be revived as it has not yet been. We need to preach the gospel, that men and women may understand how to obey the word of God. It is the word of the living God that will bring men and women into right relation to him; it will make impressions on heart and mind and character. Let every one of us be aroused to do the work that is waiting to be done,-- the work that Christ did when he was in the world. By beholding the works of Christ, humanity will take hold upon divinity. There the appeal to souls is made, and he never turns one away. Whatever may be the position in life, whatever the past may have been, he will still receive. {RH, January 14, 1909 par. 14}

Here is a work opened before the young, the middle-aged, and the aged. When the temperance pledge is presented to you, sign it. More than this, resolve to put all your powers against the evil of intemperance, and encourage others who are trying to do a work of reform in the world. There are some who will work with all their powers, not only upon the point of intemperance in the use of liquor, but in the matter of eating, and of drinking those things that are not intoxicants, but that work injury to the system. I refer to the tea and coffee that many place upon their tables. We can not afford to use these things. We have a keen enemy, who is determined to have the victory if it is possible, and we must guard ourselves most carefully that we may be strong to meet his attacks. {RH, January 14, 1909 par. 15}

"And to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." We need every one of these heavenly,

blood-bought virtues brought into our lives and characters; for then, and then only, shall we be safe. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar, and hath forgotten that he was purged from his old sins." {RH, January 14, 1909 par. 16}

I am urged to say to young and old, You may have a hope that is immortal. Here is the invitation to you to take hold of the hope set before you in the gospel. {RH, January 14, 1909 par. 17}

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Here a life insurance policy is offered us which insures for us eternal life in the kingdom of God. I ask you to study these words of the apostle Peter. There is understanding and intelligence in every sentence. By taking hold upon the Life-giver who gave his life for us, we receive eternal life. It is a wonderful offer. Shall we not strive to obtain it? {RH, January 14, 1909 par. 18}

There is a responsibility resting upon parents in this matter that is scarcely discerned by them. Christ gave his life for our children, and parents are to be overcomers, that they may lead the children step by step up the ladder that leads heavenward. Make it your business to teach them the Word as it is. This is the knowledge the children and youth must have if they are to overcome as Christ overcame. They need the simplicity of true godliness. I rejoice that we have Loma Linda, where we can educate our youth for missionary work for Christ. Here they can have opportunities to learn the simplicity of true godliness. They need not reach up for high attainments in worldly knowledge, but they can have the language of Christ by studying his teachings. This is the power of godliness to them that believe. {RH, January 14, 1909 par. 19}

My brethren and sisters, I urge you to bring up your children in simplicity. Don't scold them when they do wrong, but take them to the Lord, and tell him all about it. When you kneel before God with your children, Christ is by your side, and angels of God are all around you. Teach them to ask God to forgive them for being cross and impatient. Bring up your children in the nurture and admonition of the Lord. Let us be men and women of prayer. Let us take hold of the divine nature, and escape the corruption that is in the world through lust. Then we shall have the eternal life insurance policy, a life that measures with the life of God. Then when the ransomed are redeemed from the earth, the city of God will be opened to you, and you can present yourselves before the Lord, saying, Here am I and the children whom thou hast given me. Then the harp will be placed in your hand, and your voice will be raised in songs of praise to God, and to the Lamb, by whose great sacrifice you are made partakers of his nature, and given an immortal inheritance in the kingdom of God.

{RH, January 14, 1909 par. 20}

**PERIODICALS / RH - The Review and Herald / January 21, 1909 Lessons from Christ's Labors Mrs. E. G. White**

**January 21, 1909 Lessons from Christ's Labors**

**Mrs. E. G. White**

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled that was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." {RH, January 21, 1909 par. 1}

At the time of Christ's first advent the world was in a terrible condition. Men were being controlled by satanic agencies. The Majesty of heaven looked with pity on the human race. He saw that Satan was gaining control of the bodies and minds of men, and Christ knew that he alone could break the enemy's power. It was because of this that he laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to our world to meet the powers of darkness, and to hold in check the forces of Satan. This was his work. A counter-working influence, coming from the highest authority, was to hold the enemy in check, and resist his power. {RH, January 21, 1909 par. 2}

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." {RH, January 21, 1909 par. 3}

Here were some whose minds were under the influence of Christ. At his call they came right to his side. "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." {RH, January 21, 1909 par. 4}

Just such a work as this is to be carried on in our time. Those who will work in harmony with Christ, God will use to accomplish a good work. If those who claim to be children of God will make an entire consecration of themselves to Christ, the mighty influence of the power of God will be with them. {RH, January 21, 1909 par. 5}

The Saviour saw a great work to be accomplished, and he clothed his divinity with humanity that he might impart his healing power to mankind. He was the Great Physician. As those who have consecrated themselves to the work of God go into foreign countries to labor, they will meet the sick and suffering. Know that the best way to reach the hearts of such is to come close to them, to kneel down and pray with them and for them. The time has come when we must carry in our lives the influence that the

Saviour carried in his life. We are to instruct and educate the suffering ones how to resist disease, by teaching them how to eat and drink and live healthfully, and how to love and fear God. By reading and studying the Word of God, those who in their hearts desire to serve God will learn to discard the habits that are ruining the health of body and soul. {RH, January 21, 1909 par. 6}

The light has come that there are to be sanitariums provided for the sick, and we have been trying to provide these institutions for the carrying on of the work of God. As a result of our sanitarium work we have seen wonderful conversions. The salvation of God has been revealed. Through this instrumentality souls have become intelligent in regard to the faith, and many have been converted to the present truth. The work is extending, and we have had to establish sanitariums in many places. {RH, January 21, 1909 par. 7}

Our schools and sanitariums should be in close co-operation, that our youth may be educated in a knowledge of the truth, and at the same time be enlightened in regard to the care of the sick. Wherever there is an important training-school, there, if possible, should be a sanitarium. The students are to be educated in right habits of living. It means a great deal to establish a school and conduct it in such a way that it will meet with God's approval. {RH, January 21, 1909 par. 8}

We are to understand the importance of this work, and to reason from cause to effect. We are to work as Christ worked. We are to learn to talk to the people intelligently and with power. Then they will call upon Christ, recognizing in him the One who came to our world to do the work of healing for soul and body. Those who are suffering with disease will be aroused to take hold of the light of health reform. They will leave off their wrong habits, and will stand in a position where they can reach others. {RH, January 21, 1909 par. 9}

The disciples who were called from their nets to follow Christ did not have a college education. Christ did not have it. He lived his human life in simplicity,--living and preaching the truth. The light of the gospel was shining upon the pathway of those who heard him. We are to teach our children and youth the importance of simplicity. The straining that is often done to reach a wonderful height of learning,--let it not be encouraged. I have seen many a youth destroyed before his education was completed because of this desire for knowledge. {RH, January 21, 1909 par. 10}

If we would keep well, we must let reason guide us in our manner of living. If we will place ourselves in right relation to God, our beings will respond to his instruction. God would have us connected at all times with the Great Physician; then his salvation will be revealed to us, and we shall know that there is a God in Israel. {RH, January 21, 1909 par. 11}

We have a living Healer today. We need not depend upon drugs, but upon the Great Physician. If every sanitarium in our land were in living connection with God, the truth would go forth from our institutions as a lamp that burneth. They would carry mercy and light and compassion to the people, until men and women would realize that this is the religion of Christ, and that it reaches to suffering humanity. {RH, January 21, 1909 par. 12}

It is time that we were putting on the armor of light. It is time that we were

comprehending our duty to the world at this stage of its history. O, such wickedness exists in our cities, and yet many of the people are asleep! Professed Christians are asleep. They do not understand that there is a work for them to do. {RH, January 21, 1909 par. 13}

The Saviour's work of ministering to the suffering was always combined with his ministry of the Word. He preached the gospel and healed infirmity both by the same mighty power. He will do the same today; but we must do our part by bringing the sick in touch with the mighty Healer. The Saviour left the courts of glory and came to our world to bear temptation and resist evil, that men might have power to take hold of his strength. The soul that comes to Christ by living faith receives his power. and is healed of his disease. {RH, January 21, 1909 par. 14}

Christ would not take a position in life where he could not associate closely with the people. During the days of his ministry all classes of people flocked about him to hear his words. We read of one occasion when five thousand men, besides women and children, formed the company about him. The time came when the people should have something to eat, and where was food to supply so many? In reply to his question, "Whence shall we buy bread, that these may eat?" one of the disciples replied, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" And Jesus said, "Make the men sit down." Then Christ imparted the food by his miraculous power to the hungry multitude. {RH, January 21, 1909 par. 15}

When all had sufficient, he commanded, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." {RH, January 21, 1909 par. 16}

We stop short of exercising faith. We need the simplicity of godliness that will take hold of the work and come right down to Christlike practises with a spirit willing to help where help is needed. The Majesty of heaven, the King of glory, came to our world to preach the gospel of salvation. He invites you to listen to his words. He was so filled with his mission to men that his own mother could not draw him from his work. The sick and suffering were before him, and he must labor for them. {RH, January 21, 1909 par. 17}

This is the work we are trying to do. It has been a hard work sometimes, but the need of this kind of labor has been presented to me in clear lines, and we are determined to do it wherever it is possible. We have sought to labor in every place where we could preach the Word of God. {RH, January 21, 1909 par. 18}

Wherever we have a school, there we should also have a sanitarium. We must work the works of God in these institutions. The youth are to be instructed regarding what God requires of them in the work of leading souls to the light. The blessing of God will come upon every true worker. {RH, January 21, 1909 par. 19}

Letters come to us from many parts of the world telling what the truth is doing in other lands. I am so thankful that we can have a part in this work, that we can be laborers together with Christ in the upbuilding of the kingdom of God in the earth. I am so thankful that the light of truth is shining. The light is to continue to shine. Do not let it go out. Do not shut it up, but let it shine to all that are in the house. {RH, January 21, 1909 par. 20}

par. 20}

Study how you can speak the truth to those with whom you are brought in contact. Take hold of God by living faith. Do your duty simple day by day, and you will constantly advance until you are qualified to hold a position of trust in the work. We need to carry pure religion into our lives. Let us show an interest in the sick. Christ gave his life for these souls. It is our privilege to bring them to him and teach them how to take hold of his divine nature. Then the afflictions with which Satan has beset them, will be overcome. {RH, January 21, 1909 par. 21}

We need helpers. Souls should be coming to take the places made vacant by those who are sent to labor in foreign fields. They are going all the time, and the blessing of God is coming upon his people. Some are departing from the faith and giving heed to seducing spirits, but let us not weaken our efforts. In the name of Jesus Christ of Nazareth let us lay hold of divine power. God will work with us mightily if we will do this. {RH, January 21, 1909 par. 22}

My brethren and sisters, we need the truth as it is in Jesus. We need to teach the people how they may become partakers of the divine nature, that they may escape the corruptions that are in the world through lust. We need the manifestation of true godliness in every line of service. {RH, January 21, 1909 par. 23}

Let us follow all the light. Let us resist temptation as Christ resisted it. In the day when every case will be forever decided, there will be many who will wish that they had studied their Bibles more, and more fully met its requirements. Will you not lay aside the story magazines, and study the Word of God? At such times angels of heaven are right around you to strengthen your understanding. We need to have God come into our families; we want our children to be saved. Our schools that are established should be giving an education in the things of God. The students should be learning how to escape the corruption that is in the world through lust. {RH, January 21, 1909 par. 24}

My brethren and sisters, I want you to reach up to God by living faith. Christ wants you to be living workers, communicating light to the souls who are perishing around you. Keep your eyes on God until you reach the kingdom of heaven. Then the pearly gates will be thrown open for you, and you will receive the welcome given to those who have been laborers together with God. {RH, January 21, 1909 par. 25}

Victory is before the faithful worker. I can not lay down the armor. I trust in the Lord to be my strength. I want to see Jesus. I want you to see him. I want to see the One who endured temptation in my behalf, and who wore the crown of thorns for sinners. Then he will be crowned with glory, and we shall see him as he is. We shall fall at his feet in worship. He will place the harp in our hands, our voices will be raised in such music as we have never heard on earth. {RH, January 21, 1909 par. 26}

I am so thankful for the privilege of saying these words to you. I invite each one of you to take hold by living faith of the divinity of Christ. This is the gift that Christ came to the world to bestow. In him humanity may take hold of divinity and share in the joy of the Lord.

{RH, January 21, 1909 par. 27}



**PERIODICALS / RH - The Review and Herald / January 28, 1909 A Message to Our Churches Mrs. E. G. White**

**January 28, 1909 *A Message to Our Churches***

**Mrs. E. G. White**

I awoke from my sleep last night with a great burden upon my mind. I was delivering a message to our brethren and sisters, and it was a message of warning and instruction concerning the work of some who are advocating erroneous theories as to the reception of the Holy Spirit, and its operation through human agencies. {RH, January 28, 1909 par. 1}

I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message, and that we must meet this evil just as decidedly now as we met it in our early experiences. {RH, January 28, 1909 par. 2}

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange and eventful history is being recorded in the books of heaven,--events which it was declared should shortly precede the great day of God. Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads. {RH, January 28, 1909 par. 3}

The world is now realizing the sure results of transgression of the law of God. His work of creation completed, the Lord rested on the seventh day, and sanctified the day of his rest, setting it apart as the day which man should devote to his worship. But today the world at large is utterly disregarding the law of Jehovah. Another day has been instituted in the place of God's day of rest. The human agent has set his way and his will against the positive teachings of the Word, and the world is plunged in rebellion and sin. {RH, January 28, 1909 par. 4}

This work of opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held. {RH, January 28, 1909 par. 5}

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no

longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him. {RH, January 28, 1909 par. 6}

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the first great apostate. {RH, January 28, 1909 par. 7}

Satan represents himself as the prince of the kingdom of this world, and it was in this character that he approached Christ in the last of his three great temptations in the wilderness. "If thou wilt fall down and worship me," he said to the Saviour, "all these" -- pointing to the kingdoms of the world which Satan had caused to pass before Jesus -- "will I give thee." {RH, January 28, 1909 par. 8}

Christ in the courts of heaven had known that the time would come when the power of Satan must be met and conquered if the human race was ever to be saved from his dominion. And when that time came, the Son of God laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to the earth to meet the prince of evil, and to conquer him. In order to become the advocate of man before the Father, the Saviour would live his life on earth as every human being must, accepting its adversities and sorrows and temptations. As the Babe of Bethlehem, he would become one with the race, and by a spotless life from the manger to the cross he would show that man, by a life of repentance and faith in him, might be restored to the favor of God. He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon. {RH, January 28, 1909 par. 9}

Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength he would bear all the temptations that Satan could bring against him, and yet keep his soul untainted by sin. And this power to overcome he would give to every son and daughter of Adam who would accept by faith the righteous attributes of his character. {RH, January 28, 1909 par. 10}

God loved the world so dearly that he gave his only begotten Son that whosoever would accept him might have power to live his righteous life. Christ proved that it is possible for man to lay hold by faith on the power of God. He showed that the sinner, by repentance and the exercise of faith in the righteousness of Christ, can be reconciled to God, and become a partaker of the divine nature, overcoming the corruption that is in the world through lust. {RH, January 28, 1909 par. 11}

Today Satan presents the same temptations that he presented to Christ, offering us the kingdoms of the world in return for our allegiance. But upon him who looks to Jesus as the author and finisher of his faith, Satan's temptations have no power. He can not cause to sin the one who will accept by faith the virtues of him who was tempted in all points as we are, yet without sin. {RH, January 28, 1909 par. 12}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who repents of his sin and accepts the gift of the life of the Son of God, can not be overcome. Laying hold by faith of the divine nature, he becomes a child of God. He prays, he believes. When tempted and tried, he claims the power that Christ died to give, and overcomes through his grace. This every sinner needs to understand. He must repent of his sin, he must believe in the power of Christ, and accept that power to save and to keep him from sin. How thankful ought we to be for the gift of Christ's example! {RH, January 28, 1909 par. 13}

Profound theories and speculations of human creation may abound, but he who would come off conqueror in the end, must be humble enough to depend upon divine power. When we thus grasp the power of Infinity, and come to Christ, saying, "In my hand no price I bring; simply to thy cross I cling," then divine agencies can co-operate with us to sanctify and purify the life. {RH, January 28, 1909 par. 14}

Let no one seek to evade the cross. It is through the cross that we are enabled to overcome. It is through affliction and trial that divine agencies can carry on a work in our lives that will result in the love and peace and kindness of Christ. {RH, January 28, 1909 par. 15}

A great work is to be accomplished daily in the human heart by the study of the Word. We need to learn the simplicity of true faith. This will bring its returns. Let us seek for decided advancement in spiritual understanding. Let us make the precious Word the man of our counsel. We need to walk carefully every moment, keeping close to the side of Christ. The spirit and grace of Christ are needed in the life, and the faith that works by love and purifies the soul. {RH, January 28, 1909 par. 16}

We need to understand clearly the divine requirements that God makes of his people. The law, which is the transcript of his character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal his will concerning his people that none need make any mistake. The laws of his kingdom were definitely made known, to be afterward revealed to the people of all nations and tongues as the principles of his government. We would do well to study those laws recorded in Exodus 20 and in the thirty-first chapter, verses 12-18. {RH, January 28, 1909 par. 17}

When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death.

{RH, January 28, 1909 par. 18}

## **February 4, 1909 *Lessons From the Apostasy at Sinai -- No. 1***

**Mrs. E. G. White**

Satan is the leader of every species of rebellion today, as he was the originator of rebellion in the courts of heaven. Standing next to Christ in power and glory, yet he coveted the honor that belonged to the Son. He desired to be equal with God. To carry out his purpose, he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honor to himself. By sly insinuations, by which he made it appear that Christ had assumed the place that belonged to him, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter to God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ. {RH, February 4, 1909 par. 1}

We shall not at this time follow the immediate results of Satan's rebellion and his expulsion from heaven, but let us consider how his deceptive work is being continued today among those who profess to be the loyal people of God. In the hearts of many church-members there is being carried on today the same work of rebellion and disaffection, and the result is injury and weakness to the church. The artful foe has found a place in many hearts that should have no room for the selfish, ambitious principles that are being promulgated. For years the enemy has been seeking to bring false theories into the churches; and God alone can help us to meet his work successfully. {RH, February 4, 1909 par. 2}

Satan sought to produce the same results among the people of Israel as they journeyed from Egypt to Canaan. God took Israel from the bondage of slavery, and under his own guidance brought them into the promised land. Moses, their visible leader, received instruction for them directly from God. But in spite of the wonderful evidences the people received that God was working in their behalf, they continually murmured and rebelled. God gave positive evidence that he ruled in the heavens; again and again rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness. {RH, February 4, 1909 par. 3}

Today Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves. Let us study the record of how Israel, in the sight of the mount on which they had shortly before seen so wonderful a display of God's power, were led into idolatry. While Moses was in the mount with God, receiving the sacred oracles, the people, in Aaron's charge, were worshiping a golden calf, while their leading men proclaimed the sacrilegious message, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." {RH, February 4, 1909 par. 4}

"When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break

off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. {RH, February 4, 1909 par. 5}

"And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. {RH, February 4, 1909 par. 6}

"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves; they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said. These be thy gods, O Israel, which have brought thee up out of the land of Egypt." {RH, February 4, 1909 par. 7}

From this record we may learn how little dependence can be placed in men who trust in men, and do not make God their reliance. Those who are living in these last days are in the greatest danger of placing their confidence in men rather than in the true and living God. The Lord has given instruction that the history of the apostasy of Israel is now to be presented, because men who in the past have had great light have become self-sufficient, and are looking to men, trusting in human leaders, who are themselves practising evil. Men who ought to stand as firm as a rock to principle are treading in the same path that the Israelites followed. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is the snare that has come into our ranks. There are wrong sentiments that have to be met. There are men who are acting the part of Aaron at the very time when every soul should be working to seal the law among God's disciples. They are building up the very things that God has specified should not be built up. {RH, February 4, 1909 par. 8}

A great deal of time and labor and anxiety are required to counterwork the ingenuity of satanic agencies that are pressing their way among those who are ready to accept wrong philosophy, to cause confusion and division. Every jot of influence is needed to discern the great evils of Satan's devisings, and to keep souls from being drawn into the net of the modern Aarons who are saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." {RH, February 4, 1909 par. 9}

Long before, the Lord could have told Moses what was taking place. He could have revealed that Aaron could not be depended upon. But for wise and holy purposes he permitted the evil to develop. He suffered this shameful representation to come to its height. Then when the leading men had done all that it was in their power to do, he sent Moses down to punish the transgressors. The Lord sees what is in the hearts of men. At times he permits evils to take place that he may prevent still greater evils that would appear unless he permitted the designs hidden in human hearts to work out. {RH, February 4, 1909 par. 10}

Mark God's words to Moses concerning this apostasy. They "have corrupted

themselves," he said: "they have turned aside quickly out of the way which I commanded them." Every man is tempted when he is drawn aside by his own lusts. {RH, February 4, 1909 par. 11}

The fact that Aaron had been blessed and honored so far above the people was what made his sin so heinous. It was Aaron, "the saint of the Lord," that had made the idol and announced the feast. It was he who had been appointed spokesman for Moses, and concerning whom God himself had testified, "I know that he can speak well," who had failed to check the idolaters in their heaven-daring purpose. He by whom God had wrought in bringing judgments both upon the Egyptians and upon their gods, had heard, unmoved, the proclamation. "These be thy gods, O Israel, which brought thee up out of the land of Egypt." It was he who had been with Moses in the mount, and had there beheld the glory of the Lord, and who had seen that in the manifestation of that glory there was nothing of which an image could be made,—it was he who had changed that glory into the similitude of an ox. He to whom God had committed the government of the people in the absence of Moses, was found sanctioning their rebellion. "The Lord was very angry with Aaron to have destroyed him." But in answer to the earnest intercession of Moses, his life was spared: and in penitence and humiliation for his great sin, he was restored to the favor of God. {RH, February 4, 1909 par. 12}

If Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy. If he had unswervingly maintained his own allegiance to God, if he had cited the people to the perils of Sinai, and had reminded them of their solemn covenant with God to obey his law, the evil would have been checked. But his compliance with the desires of the people, and the calm assurance with which he proceeded to carry out their plans, emboldened them to go to greater lengths in sin than had before entered their minds. {RH, February 4, 1909 par. 13}

Of all the sins that God will punish, none are more grievous in his sight than those that encourage others to do evil. God would have his servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission, are not to be weak, pliant time-servers. They are not to aim at self-exaltation, or to shun disagreeable duties, but are to perform God's work with unswerving fidelity.

{RH, February 4, 1909 par. 14}

**PERIODICALS / RH - The Review and Herald / February 11, 1909 Lessons from the Apostasy at Sinai--No. 2 Mrs. E. G. White**

**February 11, 1909 *Lessons from the Apostasy at Sinai--No. 2***

**Mrs. E. G. White**

Only a few days had passed since the Hebrews made a solemn covenant with God to obey his voice. They had stood trembling with terror before the mount, listening to the



words of the Lord, "Thou shalt have no other gods before me." "They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox." How could greater ingratitude have been shown, or more daring insult offered, to him who had revealed himself to them as a tender Father and an all-powerful King? {RH, February 11, 1909 par. 1}

Moses in the mount was warned of the apostasy in the camp, and was directed to return without delay. "Go, get thee down," the Lord said; "for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. {RH, February 11, 1909 par. 2}

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." {RH, February 11, 1909 par. 3}

God declared that he would disown the people. He gave them their true character,-- a stiff-necked people, who would not respect his law or come under his rule. "Let me alone," he said to Moses, "that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." {RH, February 11, 1909 par. 4}

Moses was tested with the promise of great honor. The Lord would place him at the head of a great nation. Had Moses possessed a narrow, selfish spirit, how quickly he would have grasped such an offer. But he would not listen to the promise of preferment. He continues to plead for the erring people. His one great desire is that the glory of God shall be maintained. Above all else he longs for the salvation of this people for whom the Lord has worked so wondrously. Their remarkable experience in escaping from slavery, the flight from Egypt, the passage through the Red Sea,--these are stamped on his mind as if graven in a rock, and he will not let Israel go. {RH, February 11, 1909 par. 5}

O the power of prayer! Moses fills his mouth with arguments that express his own faith in God; and the Lord, who is testing and trying him, is not angry with him because of his importunity. God has said, "*Thy* people, which *thou* broughtest out of the land of Egypt." But in his prayer Moses denies this honor. In humble, but determined assurance, he turns the people back upon God. They are thy people, he says. Thou art their God and Owner. Thou broughtest them forth out of the land of Egypt. I did only what thou commandest me. I was but thine instrument, obeying the orders thou gavest me. Thou, and thou alone, couldst do this work. The eyes of all the nations are upon Israel, a people so strongly saved. O, do not permit the throne of thy glory to be disgraced! {RH, February 11, 1909 par. 6}

"Lord," he pleads, "why doth thy wrath wax hot against *thy* people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and *repent* [What an argument!] of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine

own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." {RH, February 11, 1909 par. 7}

As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved his servant, he had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motives. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and he committed to him, as a faithful shepherd, the great charge of leading Israel to the promised land. {RH, February 11, 1909 par. 8}

The record shows that prayers of faith, though offered by frail human beings, have power with God. The earnest cry, "I will not let thee go, except thou bless me," has saved many a soul. If there were far more urgent intercessions for perishing souls, there would be far more souls saved. Of Christ it is written, "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." He wondered that there was no man who would lay hold by faith on his fellow men, and save them with fear, pulling them out of the fire, hating even the garments spotted by the flesh. {RH, February 11, 1909 par. 9}

"He put on righteousness as a breastplate." Christ was not covering up the sins of the transgressor, but was making the most determined effort to bring the sinner to a sense of the sinfulness of sin. His own hatred of sin, his own integrity, brought salvation to the sinner. "He put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." {RH, February 11, 1909 par. 10}

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. {RH, February 11, 1909 par. 11}

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the

noise of them that sing do I hear. {RH, February 11, 1909 par. 12}

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. {RH, February 11, 1909 par. 13}

"And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?" The sin of idolatry is a fearful sin, and Aaron, as a magistrate, should have faithfully discharged his duty, instead of engaging with the people in sin. It was Moses who interceded with God to spare his life. Aaron was saved by the prayer of Moses. Aaron did repent, or the Lord would not have pardoned his transgression. He did not stand out in rebellion, but took his stand with Moses; and notwithstanding he had taken sides with the idolaters, he was saved. {RH, February 11, 1909 par. 14}

All the people had the opportunity of demonstrating their repentance, and thus saving their lives. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." All were given the opportunity to be loyal to God. All who humbled themselves before him, and placed themselves on his side, showing that they desired to obey him, would be pardoned, while those who would not yield would condemn themselves as rebels. There would be no excuse for them. All were given the opportunity of repudiating their past idolatrous conduct, and of showing their determination to be true. But in the very presence of God many refused to repent. They were stubborn in their rebellion. {RH, February 11, 1909 par. 15}

To the sons of Levi, who had taken their stand with him, Moses said, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." {RH, February 11, 1909 par. 16}

The Israelites had been guilty of treason, and that against a King who had loaded them with benefits, and whose authority they had voluntarily pledged themselves to obey. That the divine government might be maintained, justice must be visited upon the traitors. Yet even here God's mercy was displayed. While he maintained his law, he granted freedom of choice and opportunity for repentance for all. Only those were cut off who persisted in rebellion. {RH, February 11, 1909 par. 17}

Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of his people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin. In sparing the life of Cain, God had demonstrated to the universe what would be the result of permitting sin to go unpunished. The influence exerted upon his descendants by his life and teaching

led to the state of corruption that demanded the destruction of the whole world by a flood. The history of the antediluvians testifies that long life is not a blessing to the sinner; God's great forbearance did not repress their wickedness. The longer men lived, the more corrupt they became. {RH, February 11, 1909 par. 18}

So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would have again been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgment upon millions. In order to save the many, he must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and was also a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their lives been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would have eventually destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity. {RH, February 11, 1909 par. 19}

In this our day, when many, even among those who claim to be numbered among God's people, are not fully decided as to the right course, the Lord is calling for men who will move steadfastly in the path that he has marked out, and with unshaken determination carry out his purposes. Those who occupy positions of responsibility should know what saith the Lord. Like Moses of old, they should stand unflinchingly for the right, stemming the current of evil. In the critical times in which we are living, men of determination are needed,--men who will stand stiffly for the truth at all times and under all circumstances,--men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy.

{RH, February 11, 1909 par. 20}

**PERIODICALS / RH - The Review and Herald / February 18, 1909 Instruction to Ministers Mrs. E. G. White**

**February 18, 1909 *Instruction to Ministers***

**Mrs. E. G. White**

In these last days ministers need to guard the churches against the dangers arising from the acceptance of fanciful and erroneous theories by preaching the plain truths of the Word regarding individual duty and responsibility. The people of God are to be

educated to hate and forsake all unrighteousness if they would be prepared for a place in the kingdom of heaven. Teach that the fruits of repentance are to be seen in the life in deeds of righteousness. By lives of faith and devotion, and reliance upon the Word of God as the foundation of all faith, by acts of unselfishness and sincerity, teach them to make known the saving grace of Christ. {RH, February 18, 1909 par. 1}

The qualifications which shine brightest in the eyes of men and are most attractive in the kingdom of the world, have no recognition in the kingdom of God. The rewards of Christ's kingdom are not for the covetous, the selfish, the proud. No, no; those who enter into eternal life enter it because the perfection of Christ's character has been imparted to them. In the kingdom of God nobility and holiness of character are accounted wealth. That which is pure and lovely counts. The knowledge of the truth in the heart, virtue of character, the manifestation of love such as Christ possessed,--those who are possessors of these are sharers in the kingdom of Christ. {RH, February 18, 1909 par. 2}

The lesson of the barren fig-tree is one that we should keep continually before us. It is not profession of righteousness that will meet the needs of the world today, and fulfil the will of God for the human family. God is looking for fruit-bearing branches. "Feed my sheep with pure provender," is the Lord's command to those who stand as teachers of the gospel of salvation. He has made provision that the gospel's saving power shall be presented in all places. {RH, February 18, 1909 par. 3}

This gospel, Paul declares, must be preached to every creature under heaven; "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." The apostle bears the burden of the stewardship given him. He must co-operate with God in the work of saving souls, dispensing faithfully as one who must give an account. And as he labors, he sees by the eye of faith the results of his work; souls who were without God and without hope in the world would receive the faith, and in their turn preach the gospel they had received. "Now in Christ Jesus," he declares, "ye who sometimes were far off are made nigh by the blood of Christ. . . . For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." {RH, February 18, 1909 par. 4}

Conditions to our knowledge of the mystery of God are plainly stated, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." This calls for much searching of the Scriptures. We can not be settled in the faith unless we educate and train every faculty of the mind. To continue in the faith means to have a determined purpose to use every God-given power in becoming an experienced and competent builder with God, building up the souls of those in the faith, and striving to reach those who have not yet come to a knowledge of the truth. {RH, February 18, 1909 par. 5}

I was shown that mistakes have been made that have left wrong impressions upon minds, because there were allowed to preside over important interests men who were

deficient in the saving grace of the gospel, who had not made its purity and simplicity a part of their lives, and who did not seek God often in earnest, humble prayer. Righteous, self-denying works were not regarded by them as being a necessary part of Christian experience. They did not see the necessity of having the Spirit of Christ and of emulating his example in their work of ministry. {RH, February 18, 1909 par. 6}

I am instructed to say to our ministers, Be careful that the work of cleansing and sanctifying shall go on in your own individual souls. Let your first thought be to make your calling and election sure. Your example is to be full of kindness and encouragement. No masterful spirit is to come in, but let the heart be filled with the tenderness and love and compassion of Christ. Work every day for sanctification of the spirit through belief of the truth. Let all realize that they are chosen of God to reveal that they understand the mystery of godliness. {RH, February 18, 1909 par. 7}

As a people we are to be purified from our natural evil habits and desires. Our hearts must be changed, or we can not correctly represent the Lord Jesus, who gave his life for us. The Son of God took humanity upon him that he might make it possible for humanity to take hold upon divinity through the exercise of a perfect faith. Christ is our example for the development of a perfect character. Through the strength we receive from him, we may be overcomers. In seeking him for those things that we need, we must exercise a faith that will not be denied. We must represent him by following humbly in his footsteps. Through faith in his merits and practise of the truth, we shall receive of his grace, and this will be revealed in kindness of heart and of action, and in singleness of purpose. Courtesy and sympathy will be revealed in our lives. By a daily opening of the heart to truth and righteousness, as they are found in Jesus, we shall be able to reveal that truth and that righteousness in our dealings with others. {RH, February 18, 1909 par. 8}

The Spirit of Christ is grieved when any of his followers give evidence of possessing a harsh, unfair, or exacting spirit. As laborers together with God, each should regard the other as part of God's great firm. He desires that they shall counsel together. There is to be no drawing apart, for the spirit of independence dishonors the truth we profess. One special evidence that the Spirit of Christ is abiding in his church is the unity and harmony which exist among its members. This is the brightest witness to the possession of true religion; for it will convert and transform the natural man, and fashion him after the divine similitude. {RH, February 18, 1909 par. 9}

The converting power of Christ is the agency that will overcome our individual defects of character, and make us laborers together with God. By the truth held in its purity souls will be reached who could not otherwise be influenced to obey. The Holy Spirit is to be our counselor and guide in every branch of the work. The will of God made manifest in the life reveals the power of the Word to overcome the natural traits of character, and to change the believer "from glory to glory, even as by the Spirit of the Lord."

{RH, February 18, 1909 par. 10}



**PERIODICALS / RH - The Review and Herald / February 25, 1909 Our Duty to Communicate Truth Mrs. E. G. White**

**February 25, 1909 *Our Duty to Communicate Truth***

**Mrs. E. G. White**

Again and again I am instructed to charge our people with their individual responsibility to work, and believe, and pray. The reception of Bible truth will lead to continual self-denial; for self-indulgence can never be found in a Christlike experience. Truly converted men and women will reveal the cross of Calvary in their daily actions. There are many Seventh-day Adventists who do not understand that to accept the cause of Christ means to accept his cross. The only evidence they give in their lives of their discipleship is in the name they bear. But the true Christian regards his stewardship as a sacred thing. He perseveringly studies the Word, and yields up his life to the service of Christ. {RH, February 25, 1909 par. 1}

The word of encouragement is given. "Be not weary in well-doing," "always abounding in the work of the Lord." There is a world to be saved, a work to be done that can be accomplished only by the proclamation of the gospel message. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Should we not thank the Lord with heart and soul for his unspeakable gift? Should we not be willing to devote every capability and talent to the work of representing Christ before the world? {RH, February 25, 1909 par. 2}

There is great need of the Holy Spirit's influence in our midst. There must be an individual work done in the breaking of stubborn hearts. There needs to be deep heart-searching, that will lead to confession of sin. Believers should at this time stand with softened, sanctified, broken hearts, every sin confessed in repentance that needeth not to be repented of. The Holy Spirit is waiting to kindle in the heart the love of God, that his praise may be spoken from lips that are true, unselfish, clean, and honest. When holy principles guide the life, the soul will be beautiful in its simplicity. {RH, February 25, 1909 par. 3}

The influence of the prayer of faith is as far-reaching as eternity. The Lord will bless all who will seek him with the whole heart, and who with humble souls and earnest purpose strive to follow the example of Christ. To those who thus seek to become partakers of the divine nature, the words are spoken, "Be not weary in well-doing," "always abounding in the work of the Lord." He who labors in faith and humility, holding fast to the promises of God, will prevail. The greatness of the kingdom under the whole heaven will be given to the faithful, believing children of God. {RH, February 25, 1909 par. 4}

"Ye are the salt of the earth," said Christ; "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. {RH, February 25, 1909 par. 5}

"Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light

unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, February 25, 1909 par. 6}

"Let your light so shine before men, that they may see your good works," the Saviour declared. These "good works" will begin to appear when the experience of repentance and conversion is brought into the life. Not until then can words and works "glorify your Father which is in heaven." Unless we reveal the converting power of God in our lives, we can not work in safe paths. It is not in saying that we believe the truth, but by showing that we are changed in character, through a belief of the truth, that we make known to others the transforming power of the grace of God. {RH, February 25, 1909 par. 7}

What is expected of the subjects of Christ's kingdom? The answer is given by Christ himself, "Be ye therefore perfect, even as your Father which is in heaven is perfect." No soul can enter into the heavenly courts who does not have an understanding of God's requirements, and does not strive to be perfect, even as God is perfect. {RH, February 25, 1909 par. 8}

I am instructed to urge the necessity of personal consecration and sanctification of the whole being to God. Let each soul inquire, Lord, what wouldst thou have me to do, that the vigilance of Christ may be seen in my life, and that his example may be copied by me, and that I may speak sincere words that will help souls who are in darkness and sin? O, how I long to see our church-members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom. I am in fear and trembling for those who have not yet on the wedding garment. Many are expecting to sit down to the marriage supper of the Lamb who are unprepared for the coming of the King. They are like the blind; they do not discern their danger. "Strait is the gate, and narrow is the way," the Saviour declared, "which leadeth unto life, and few there be that find it." {RH, February 25, 1909 par. 9}

Every individual believer is under obligation to give to others the truth he possess. Nothing should be allowed to keep the servant of Christ from letting his light shine forth to his fellow men. We are ever to be learners, ever to be increasing in a knowledge of how to lead others to the light of truth. All around us there are sinners to be labored for. If we will arouse ourselves to co-operate with the divine Worker, we shall see a great work accomplished. And we ourselves will grow in grace as we seek to communicate the will of God to others. {RH, February 25, 1909 par. 10}

As professed Christians our lives must be Christlike, and this can only be when we receive this grace to impart it to others. Many among us who profess to believe are daily losing opportunities of receiving the grace of Christ and of imparting this grace to others. We should be daily increasing in ability to do the precious work of winning souls to Christ. This is such a precious work, such a satisfying work! And all heaven is waiting for channels through which can be poured the heavenly oil to refresh and strengthen needy souls. The Lord will protect and guide those who will let his divine fulness flow from their lips in grateful praise, and who labor, through deeds of charity and love, to bless mankind. Such workers will become consecrated agents for God. {RH, February 25, 1909 par. 11}

I would say to every believer, Bring the spirit of heavenly grace into your soul, into

your experience: this is the impress of the character of Christ. Angels are watching you, and they sing songs of thanksgiving and praise to the Lamb when his people engage in faithful, unselfish labor for others. And your reward for service will be found in the reflection of the tender spirit of Christ in your own life. {RH, February 25, 1909 par. 12}

By communicating to others the grace we receive, we shall be made partakers of the rich blessings of God. Obedience to his will will keep the soul in the love of Christ. Bind yourselves up with Christ and with God, and reflect his glory to the souls ready to perish. Let there be a reconversion of soul on the part of those who have allowed themselves to grow careless and indifferent. If we would look upon suffering humanity with eyes that see their need, and would heed the command of Christ, "Go work today in my vineyard;" if we would speak to souls words of comfort and wisdom, and work out before them the principles of the gospel, the message of mercy would soon reach to every part of the world. {RH, February 25, 1909 par. 13}

We become overcomers by helping others to overcome. We overcome by the blood of the Lamb, and by the word of our testimony. The keeping of the commandments of God will yield in us an obedient spirit, and the service that is the offspring of such a spirit, God can accept. O that we all in the day of final award might hear the words spoken to us individually, "Well done, thou good and faithful servant"! How many in our churches will seek to set such an example as will reflect to mankind the Light of the world? The Saviour calls for workers who will give themselves to be worked by the Holy Spirit,--workers who will yield to the refining, elevating influences of truth, and thus be fitted to wear the crown of life in the kingdom of God.

{RH, February 25, 1909 par. 14}

**PERIODICALS / RH - The Review and Herald / March 4, 1909 Labor in Faith and Humble Dependence Mrs. E. G. White**

***March 4, 1909 Labor in Faith and Humble Dependence***

**Mrs. E. G. White**

I wish that I could present before all our people the light God has given me regarding the spirit of labor and of humble dependence upon him that should be encouraged throughout our churches. Many of the members of our churches are Christians only in name; if they truly believed in Christ, they would, as his disciples, be doing works of Christ. "If any man will come after me," the Saviour declared, "let him deny himself, and take up his cross, and follow me." {RH, March 4, 1909 par. 1}

Sinners make a fatal mistake in continuing in impenitence and unbelief. But professed Christians make a more grievous error when they refuse to acknowledge their responsibilities, and leave those without the fold to perish. If they were truly Christians, they would follow the example of Christ. He left the heavenly courts, where he was the adored of angels, to come to earth and accept a life of poverty and

self-denial, that he might unite humanity to the infinite God, fallen beings with the sinless inhabitants of unfallen worlds. By sacrifice of self he would make men the recipients of his grace, and bind them to the family of heaven by the golden cords of mercy and love. {RH, March 4, 1909 par. 2}

"O the depth of the riches both of the wisdom and knowledge of God!" Wonderful divine economy! Notwithstanding their fallen state, men, through the redeeming power of Christ, are enabled to co-operate with him for the salvation of the race. Their influence, no longer destructive, becomes God's helping hand to correct the existing evils. Their powers and capabilities become agencies for the restoration of good. That which heretofore has helped on the work of destruction, brought under the discipline of the Holy Spirit, becomes a means of recovery to souls that are ready to perish. That which in the past has driven from the paths of right and truth now binds souls to the throne of God. This is God's purpose for those who accept his name and character. {RH, March 4, 1909 par. 3}

This is no time for any of the Lord's workers to lose heart. The commission to the first disciples was, "Go ye into all the world, and preach the gospel to every creature." Very shortly after these words were spoken, Christ was received up into heaven. As the disciples were gazing up into heaven for a last glimpse of their departing Lord, two angels stood by them, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This promise is soon to be fulfilled. We are watching and waiting for its fulfilment. And while we watch and wait, God bids us work courageously to proclaim the message of his return, "unto the uttermost part of the earth." {RH, March 4, 1909 par. 4}

The promise of the Saviour's presence was given in connection with the great commission. "All power is given unto me in heaven and in earth," the Saviour said; "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, March 4, 1909 par. 5}

These are the words of inspiration. You need not fear that you are making a mistake by believing fully in them. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Here is set forth the life of the church. The Son of God gave his life that he might become the propitiation for the sins of the world. "He that hath the Son hath life; and he that hath not the Son of God hath not life." {RH, March 4, 1909 par. 6}

The promise of the Father concerning his Son had been, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." At the close of his work on earth the Saviour could say, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Christ claims his own recompense for his conquests. "I am glorified in them," he says. His ransomed church is to be the chief source of his glory. Through them, unto principalities and powers in heavenly places is

to be made known the manifold wisdom of God. {RH, March 4, 1909 par. 7}

"I have given them thy word," Christ said; "and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. {RH, March 4, 1909 par. 8}

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. {RH, March 4, 1909 par. 9}

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {RH, March 4, 1909 par. 10}

It is the privilege of every believer first to talk with God in his closet, and then, as God's mouthpiece, to talk with others. In order that we may have something to impart, we must daily receive light and blessing. Men and women who commune with God, who have an abiding Christ, who, because they co-operate with holy angels; are surrounded with holy influences, are needed at this time. The cause needs those who have power to draw with Christ, power to express the love of God in words of encouragement and sympathy. {RH, March 4, 1909 par. 11}

As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and power that thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." {RH, March 4, 1909 par. 12}

How this dependence pleases the Master! How he delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts. {RH, March 4, 1909 par. 13}

True believers are the light of the church and of the world. God has true messengers of healing in the world. They are those who are taught of God, who are imbued with his Spirit, ministers who experience the sanctification of the Spirit. The sons and daughters of God have a great work to do in the world. They are to accept the Word of God as the

man of their counsel, and to impart it to others. They are to diffuse light. All who have received the engrafted word will be faithful in giving that word to others. They will speak the words of Christ. In conversation and in deportment they will give evidence of a daily conversion to the principles of truth. Such believers will be a spectacle to the world, to angels, and to men, and God will be glorified in them.

{RH, March 4, 1909 par. 14}

## **PERIODICALS / RH - The Review and Herald / March 4, 1909 The Aim of Our School Work**

### **March 4, 1909 *The Aim of Our School Work***

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness. {RH, March 4, 1909 par. 1}

Our teachers need to understand the work that is to be done in these last days. The education given in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every practise that is opposed to the teachings of the Word of God, and of supplying the place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellence of divine instruction above that of the learning of the world. {RH, March 4, 1909 par. 2}

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned, the superiority of the future life to this is to be impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God. {RH, March 4, 1909 par. 3}

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practices will be exchanged for habits and practises befitting the sons and daughters of God. {RH, March 4, 1909 par. 4}



As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to co-operate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values. {RH, March 4, 1909 par. 5}

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels, through human agencies, are to supervise the work, and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given. Mrs. E. G. White.

{RH, March 4, 1909 par. 6}

**PERIODICALS / RH - The Review and Herald / March 11, 1909 Notes of Travel  
Mrs. E. G. White**

**March 11, 1909 Notes of Travel**

**Mrs. E. G. White**

The annual session of the California Conference, held in Oakland, was an important meeting. The question of who should be president of this conference for the year 1909 was decided. Elder S. N. Haskell was elected to the office, without one dissenting vote. {RH, March 11, 1909 par. 1}

Elder Haskell and his wife work together harmoniously, and their united labors are much appreciated by this conference. The results of their efforts for the past year show that much good has been accomplished in many lines. {RH, March 11, 1909 par. 2}

I did not attend any of the business meetings, but was able to give advice in some lines. We were much pleased with the spirit of harmony that pervaded the meetings held for counsel and for the laying of plans for future work. {RH, March 11, 1909 par. 3}

On Monday, February 8, the Lord gave me a plain message for the people, and all present had evidence that the voice of the Holy Spirit was in the message I bore in the name of the Lord. I presented before our people principles that were sacred and holy, principles which the Lord expects his people to carry out. This discourse was reported by one of my workers, and will appear in the Review. {RH, March 11, 1909 par. 4}

At the conference meetings I presented to our people the need of pledging ourselves for advance work in our religious experience. God's people are to seek now, as never before, to be purified and sanctified, a holy people, who, by the exemplification of truth in their words, their purpose, and their actions, communicate their knowledge of truth, and do honor to the One who died that they might be a praise among all people.

The grace of Christ alone can bring this about, making believers not only professors of the truth, but men and women who live the truth, and thus reveal the principles of the gospel. God can make his people a praise in the earth only as they allow themselves to be sanctified by their belief of the truth. {RH, March 11, 1909 par. 5}

The Spirit of the Lord rested upon me, and was revealed in the words that were given me to speak. I asked those present who felt the urgency of the Spirit of God, and who were willing to pledge themselves to live the truth and to teach the truth to others, and to work for their salvation, to make it manifest by rising to their feet. I was surprised to see the whole congregation rise. I then asked all to kneel down, and I sent up my petition to heaven for that people. I was deeply impressed by this experience. I felt the deep moving of the Spirit of God upon me, and I know that the Lord gave me a special message for his people at this time. I realized that I had with me the presence of him whom the Jews took and crucified, but who rose from the dead, and declared to his followers, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, lo, I am with you alway, even unto the end of the world." Praise the Lord, O my soul! {RH, March 11, 1909 par. 6}

After this meeting I felt that my work was finished, and we decided to return home the following day. Elder J. D. Rice drove us to the railway station in his carriage. I carried a cushion with me, thinking to sleep in the cars on the homeward journey; but my mind had been so powerfully wrought upon that I could not sleep; and during the journey I silently offered my prayer to God, asking him to give me physical and spiritual strength to reach the people with the message of life that Christ has given his faithful shepherds to proclaim. {RH, March 11, 1909 par. 7}

Christ declared to his disciples that they were to go into all the world and preach the gospel to every creature. His life of unselfishness and love was to be copied by them. In his name they were to give to the world unselfish service. The knowledge of his suffering on Calvary's cross and his unchanging love for mankind was to be made known to all people. And Christ further declared, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." {RH, March 11, 1909 par. 8}

God's people are to be constantly reaching up to him in prayer. It was after the early disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, and in confession and putting away of sins, and in drawing together in holy fellowship, that the Holy Ghost came upon them, and the promise of Christ was fulfilled. There was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven the sound as of a rushing mighty wind, and it filled all the house where they were sitting. "And the same day there were added unto them about three thousand souls." {RH, March 11, 1909 par. 9}

These disciples did not confine themselves to any class of people or place. "They went forth, and preached everywhere, the Lord working with them, and confirming the

word with signs following." Notwithstanding the fierce opposition that the disciples met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the earth. In the providence of God great multitudes were gathered at Jerusalem at this time, and many were converted. These, returning to their homes, carried the wonderful news to every place. {RH, March 11, 1909 par. 10}

The commission given to the first disciples is given to those who in these last days have received increased light from heaven. It was God's desire that all nations should be aroused to repentance and obedience by the working of the Holy Spirit. The message of saving grace is to be preached to all nations and kindreds and tongues and peoples. Let every soul now follow the movings of the Spirit of God; let the truth go forth as a lamp that burneth. {RH, March 11, 1909 par. 11}

Not all can fill the same place; but every one who yields himself to the consecrating influence of the Holy Spirit will be under the control of Christ; and for consecrated men and women God has made full provision. Actual service will determine the character of the work of those ordained of God to bring salvation to human hearts and minds. {RH, March 11, 1909 par. 12}

The work of God needs the gifts and offerings of his people. These are to be bestowed for the advancement of his kingdom. Just as long as men and women will be led and guided by the Holy Spirit for the magnifying of God's law and the advancement of the kingdom of grace, the work will go forward. Just so surely as they give evidence of the fruits of the Spirit in heart and life and character, souls will be reached and saved. Go to all nations, Christ says; my Spirit shall go with you; and angels of God that excel in strength will be present to aid every soul who by living faith will make God his strength. {RH, March 11, 1909 par. 13}

I pray that every soul may see the necessity of using every capability in wise, earnest work for God. Let none be held back by any forbiddings of men, but let all seek the Lord with all the heart and with all the soul, and work in the spirit of Christ.

{RH, March 11, 1909 par. 14}

**PERIODICALS / RH - The Review and Herald / March 18, 1909 Two Kinds of Service [SERMON PREACHED SABBATH, FEB. 6, 1909. IN OAKLAND, CAL.] Mrs. E. G. White**

**March 18, 1909 *Two Kinds of Service*  
[SERMON PREACHED SABBATH, FEB. 6, 1909. IN OAKLAND, CAL.]**

**Mrs. E. G. White**

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to

God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" {RH, March 18, 1909 par. 1}

There is a great deal of profession in our world, plenty of self-justification, but the evidence of the deep work of grace in hearts is not so apparent. There is a very earnest question before us. The time has come when every one should understand that he has a soul to save or a soul to lose, a heaven to win and a hell to shun. We need to understand what we shall do to be saved. {RH, March 18, 1909 par. 2}

There is something wanting in the experience of this class brought to view by the prophet. And self is brought into their service. "Behold," he says, "in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? {RH, March 18, 1909 par. 3}

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" {RH, March 18, 1909 par. 4}

In the experience of God's people there have been yokes bound upon the churches that God never ordained,--yokes that have greatly marred the experience, and have offended the Lord God of Israel. Because a man carries responsibilities in the church, he is not given liberty to rule the mind and judgment of others with whom the Lord is working. The Lord wants every soul in his service to understand what is the kind of work required of him. "Is not this the fast that I have chosen," he says, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" {RH, March 18, 1909 par. 5}

His office in the church does not place the worker where he is unapproachable, but should lead him to earnest prayer, that he may have a conscience void of offense. Then God will give him power to speak words of consolation and advice and counsel to his brethren. The position he is to occupy is one of meekness and lowliness of mind. Then when one who is in trouble comes to him for help, he will be able to say, Let us pray, and kneeling down with that soul, will make himself one with him. {RH, March 18, 1909 par. 6}

God has sent the instruction to break every yoke. We are one, one in Christ Jesus. Position does not make the man; position does not give liberty to exercise power arbitrarily over others. It is counsel that is needed, righteousness in deportment that is to be made manifest with meekness and humbleness of mind, and a spirit to seek the Lord until he is found. {RH, March 18, 1909 par. 7}

### ***The Reward of True Service***

The prophet continues: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." {RH, March 18, 1909 par. 8}

Here we have the promise of health; and our health is worth very much to us. It is our privilege to reflect light wherever we go; we can speak words of comfort and encouragement and uplifting; but let us bind no yoke upon another. Then "thy righteousness"--your right-doing, your righteous actions--"shall go before thee; the glory of the Lord shall be thy reward." These are wonderful, wonderful words. Let us seek to take them in. We are nearing the judgment, nearing the time when decisions for eternity will be made. Let us counsel together in meekness and lowliness of heart. {RH, March 18, 1909 par. 9}

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." Praise God with heart and voice for this possibility. Praise God that we can bring this promise to the Lord for fulfilment when we comply with the conditions. When we do not know which way to turn, light direct from God will come to us, if we will follow his directions. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, March 18, 1909 par. 10}

We need to understand these words, for a great work is before us--the closing work of this earth's history. "And they that shall be of thee shall build the old waste places." There are many of these. "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." {RH, March 18, 1909 par. 11}

What is the breach here mentioned?--It is the breach in the law of God, made by the observance of the first day of the week for the Sabbath of the Lord. It is something in which all the world is taking part; but God declares, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." {RH, March 18, 1909 par. 12}

We are not half awake to our privileges today. We do not understand as we should the work that is before us, or our obligation to place ourselves in right relation to God, that he may send his angels to help us in accomplishing the work. Our little selves can not do much; but when heaven is united with our efforts; when our work is blessed of God, righteousness will be revealed. There is a world to be saved; there are districts and cities to be worked that have not yet been labored for. We are thankful that we have publications that can be distributed. We are thankful for those that are being published in other languages. Let us now place ourselves in right relation to God,

saying, All that I have comes from thee; all that I have I am willing to use to help in any place. I will do what I can. If I have much, I will give much; if I have but little, I will give that little to bring the truth to those who have it not. {RH, March 18, 1909 par. 13}

Let us bring ourselves into submission to the Lord God of Israel. You may have your peculiar way; I may have my peculiar way, and some others their peculiar ways; but under God that way will be agreeable. If we are not under the control of God, led by the inspiration of his Spirit, our way will not be agreeable. What we need is to stand in right relation to the great I AM. When we stand in right relation to him, we can do as Christ has commissioned. Christ gave the word, Go to all nations, and he will be with those who go. "Lo," he declares, "I am with you always, even unto the end of the world."

*(To be concluded)*

{RH, March 18, 1909 par. 14}

**PERIODICALS / RH - The Review and Herald / March 25, 1909 Two Kinds of Service [SERMON PREACHED SABBATH, FEBRUARY 6, IN OAKLAND, CAL.] Mrs. E. G. White (Concluded)**

**March 25, 1909 *Two Kinds of Service*  
[SERMON PREACHED  
SABBATH, FEBRUARY 6, IN OAKLAND, CAL.]**

**Mrs. E. G. White**

***(Concluded)***

### ***Higher Education a Preparation for Service***

As men and women who profess to believe the truth for this time, we have no right to place ourselves in any wrong relation to God or his cause. We have a work to do for the Master, a work to do for the rising generation. We can not afford to send our children to the public schools. This has been presented to me for years. For years we have been establishing schools, but they are not perfected yet. There are some who think that we must pattern after the schools of the world if we would give our youth a complete education. What we need to give them is a complete education in that Book which assures us of that life that measures with the life of God. If we will obey his commandments, we shall live. This is the Book of books. It is to be the great study book for all who profess the name of Christ. {RH, March 25, 1909 par. 1}

My brethren and sisters, do not neglect your children. Teach them that they have souls to save or to lose. Teach them to come into right relation to God. Bring them up in the nurture and admonition of the Lord. It was because of such a training as this that Daniel and his fellows, when they were taken captives to Babylon, were able to stand



the test. They had received the education that God gives, and he was able to make right impressions on their minds. {RH, March 25, 1909 par. 2}

Do not fold your hands, and find fault with God, as did the class of worshipers the prophet Isaiah brings to view. They said, "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" This class of professors makes no sacrifice for God, although for them he has made the sacrifice of his only begotten Son, sending him to our world that they might be sanctified and made holy, and that by learning to represent the character of Christ, they might bear a living testimony to all with whom they associate. We must take a higher standard than this. {RH, March 25, 1909 par. 3}

I read in books that come to me how we must attain to a higher education, but these writings do not interpret what is meant by "higher education." What is higher education?--It is coming into unity with Jesus Christ. It is being made one with God. It is bringing God into mind and heart. Unless we have Christ in the life, we can not reveal him. To learn to humble self, to subdue self,--this is the higher education. Higher education,--the education which we should have, is that which proceeds from God and imparts a knowledge of what saith the Lord. It is to walk in the footsteps of Jesus,--to preach as he preached, to work as he worked. {RH, March 25, 1909 par. 4}

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold of it." This is Bible sanctification; this is the higher education. When we make the Bible our book for study, and give to our students a knowledge of the Word of God, there will be no need to ask the question, Have they the higher education? What we need is an acquaintance with God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, March 25, 1909 par. 5}

We do not half serve God. We do not honor him as we should. We have a name to live, but O, so many of us are dead! We need to study the Word, and see if we are preparing to meet our Lord when he shall come in the clouds of heaven with power and great glory. I want to stand in right relation to God. I have been in his work since I was sixteen years old. I do not want to fail now. {RH, March 25, 1909 par. 6}

Everywhere there is missionary work to be done, and every soul of us should have an active part in it. It is astonishing to see how fields are opening everywhere. Workers are calling for means to carry on the work. Many students from our schools are going out and educating themselves in the languages, and opening the Scriptures to peoples of other tongues. This is an excellent work, just the work the Lord would have them do. {RH, March 25, 1909 par. 7}

We need to become students of prophecy. We need to labor for every one that possibly can be helped. Now while there is opportunity, let us get the light before the people. There will never be a more favorable time for work than this; for the judgments of God are coming upon the earth more and more. We need Christians at this time, and to be a Christian means to be Christlike. {RH, March 25, 1909 par. 8}

Speaking of those who have joined themselves to the Lord to serve him, God says,

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." This is what we want. The Lord receives too little glory from the lips of any of us, but much of complaint. Shall we not change in this respect, and begin to offer praise and thanksgiving to God? Let us begin to do the works here brought to view. Let us bring the poor that are cast out to our house. Let us lay no yokes or burdens upon the people. Let us come to God with humble, lowly hearts, with tongues sanctified, and brain powers sanctified. If we will do this, there will be praises to God offered in every congregation. The songs of thanksgiving and joyful praise will be heard coming from happy hearts, and men will know that we enjoy the true religion of Jesus Christ. {RH, March 25, 1909 par. 9}

There are just two classes of people brought to view in the Word of God. With which class are you standing? If all were brought together in heaven with their different temperaments unsanctified, what kind of heaven, think you, would we have? Do we not want to be transferred from this school below to the higher school above? There Christ will walk and talk with his people, and open to them the scriptures they do not understand. There we shall pluck the fruit of the tree of life. We shall see the King in his beauty, and behold his matchless charms. There will be no contention there; then let us not have it on earth. We are to begin here to obtain the higher education. We are to learn here to guard the lips, to govern the words. Christ gave his life for us, and he wants us to give our lives to him,--lives that are sanctified, soul, body, and spirit. Shall we not let our righteousness, as Isaiah has said, "go before" us? Then the glory of the Lord will be our reward. {RH, March 25, 1909 par. 10}

How few there are who praise God! But this is part of our higher education. In this life we are to learn to honor him by offering our praises and thanksgiving to him. It is only those who on earth have learned to glorify God that will be given a place in the courts of glory. If we are translated, we shall be translated just as we are. We are to be made perfect in this life; in this life our tongues are to be sanctified, our thoughts purified. Then let us take up this work of education now. Let us do those things that we shall wish we had done when the time comes that our work is finished. {RH, March 25, 1909 par. 11}

I long to hear the voice of thanksgiving to God. I long to hear praises offered to him. I long to see happy Christians. Let us seek the Lord while he may be found. Let us bring Christ into our family circles. Let us invite the joy of the Lord into our homes and into our hearts. How much glory we could bring to God if we would consider that Christ died on the cross to make it possible for us to come into right relation to him in this respect. He worked out a perfect life amid the fiercest opposition that could be instituted against him. Then shall we not make earnest endeavors to be Christians? Should we not, when we meet to worship God, offer praise from hearts filled with thanksgiving? We have everything to praise God for. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

{RH, March 25, 1909 par. 12}

**PERIODICALS / RH - The Review and Herald / April 1, 1909 The Need of the Holy Spirit in Our Lives [SERMON PREACHED AT OAKLAND, CAL., MONDAY, FEBRUARY 8.] Mrs. E. G. White**

**April 1, 1909 *The Need of the Holy Spirit in Our Lives*  
[SERMON  
PREACHED AT OAKLAND, CAL., MONDAY, FEBRUARY 8.]**

**Mrs. E. G. White**

My mind has been much exercised of late in regard to our need of the guidance of the Holy Spirit. The promise is given us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and the assurance is repeated, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The thought is enforced upon us that our dependence must be more fully upon God. He is ready and willing to do for us the very things that we need. Let us trust him as his children. {RH, April 1, 1909 par. 1}

Christ instructed his disciples that they should not leave Jerusalem until the power of God should come upon them. The disciples obeyed the command, continuing "in prayer and supplication." "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." {RH, April 1, 1909 par. 2}

How desirable it is that we be of one accord, of one mind, established in the word of the living God, and having our feet planted on the platform of eternal truth! Let us take the Bible as our guide and director, and seek to fulfil the word of the Lord. The grace of God will be upon all who will stand upon the platform of the sacred truths of his Word. {RH, April 1, 1909 par. 3}

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. {RH, April 1, 1909 par. 4}

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of

the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." {RH, April 1, 1909 par. 5}

We are living in the last days, in a time when we may expect much from the Lord. These words should bring us to the throne of grace to claim great things of him. Here the promise is given that on the men and women and on our sons and daughters the Holy Spirit is to come; and "whosoever shall call upon the name of the Lord shall be saved." This brings to view a wonderful work to be done, for which we need the converting power of God in our hearts every day. It is our privilege to experience this. Heaven is full of blessings, and it is our privilege to claim the rich promises of God for our individual selves. We need to seek the Lord day and night that we may know just what steps to take, and just what we ought to do. {RH, April 1, 1909 par. 6}

The Lord has a special work to do for us individually. As we see the wickedness of the world brought to light in the courts of justice and published in the daily papers, let us draw near to God, and by living faith lay hold of his promises, that the grace of Christ may be manifest in us. We may have an influence, a powerful influence, in the world. If the convicting power of God is with us, we shall be enabled to lead souls that are in sin to conversion. {RH, April 1, 1909 par. 7}

Our simplicity will accomplish much in this work. We are not to try to climb up to high positions or to gain the praise of men. Our aim should not be to be the greatest. We are to have an eye single to the glory of God. We are to work with all the intelligence that God has given us, placing ourselves in the channel of light, that the grace of God can come upon us to mold and fashion us to the divine similitude. Heaven is waiting to bestow its richest blessings upon those who will consecrate themselves to do the work of God in these last days of the world's history. We shall be tested and tried; we may be called to spend wakeful nights; but let such times be spent in earnest prayer to God, that he may give understanding, and quicken the mind to discern the privileges that are ours. {RH, April 1, 1909 par. 8}

Let us not reveal an untoward religion. Let there be no strife as to who shall be greatest, but let each seek for greatness in humility, for an understanding of the will of the Lord. God wants us to stand as free men and women in these last days of earth's history. While wickedness of every kind is being practised by those who do not take God into their counsel, we are to stand as a people who are endued with the Spirit of God, because we seek him with all the heart. {RH, April 1, 1909 par. 9}

The early disciples prayed for the Holy Spirit, and they received it; and then what did they do? They preached the word. "Ye men of Israel, hear these words," Peter declared, "Jesus of Nazareth, a man approved by God among you with miracles and

wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. {RH, April 1, 1909 par. 10}

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." {RH, April 1, 1909 par. 11}

My brethren and sisters, this is our work. We are to be his witnesses, not merely by word of mouth, not simply by preaching Christ, but by living the truth, by having the living Witness in our hearts. When the great day of God comes, and those who have followed Christ stand clearly revealed with the light of God shining upon them, those who have at that time proved unfaithful will ask themselves the questions, Why did I not tell the truth as I knew it? Why did I not live it? Why did I not proclaim the truth with sanctified heart and soul and voice? These will be the thoughts that will come as they consider what they might have done, but did not do. My brethren and sisters, I beseech of you in the name of Jesus of Nazareth that you spend much time in prayer, and in searching the Word, that you may understand the promises that have been held out before you. {RH, April 1, 1909 par. 12}

Promise after promise is given, assuring us of the fulness of power that God has, and yet we are so weak in faith that we do not grasp the power. O how much we need a living, earnest faith in the truths of God's Word! This great need of God's people is constantly before me. What shall we do, I ask, to impress them with their need? What can we do to arouse them to see that we are living in the very evening of this earth's history? Heaven is full of the blessings that we need, and yet but a small portion of the Spirit's power is manifest among us. O, we need to awake! We need to be converted anew each day. We need to seek for a faith that will lay hold of the arm of Jehovah. {RH, April 1, 1909 par. 13}

When I heard last year that certain of our brethren were moved upon by the Holy Spirit at Fresno, I felt as if I could not close my eyes in sleep. I wanted to praise God from the time I lay down until I should arise again. In the night season I would awaken to find myself exhorting our people with all the powers of my being, telling them of the riches of the grace of God, and appealing to them not to close their senses to the blessings which they might have. Night after night there were presented to me precious

victories that the people of God were gaining, and I would awaken, and kneeling up in bed would glorify God for these manifestations of his Spirit. My brethren and sisters, it is the Spirit of God that can arouse men and women from their sleepy spirituality to be a living, working power in the world, revealing wherever they go that they are followers of Jesus Christ. Shall we not arouse, and come into right relation to God? Shall we not seek for that faith that works by love and purifies the life from every stain of sin? {RH, April 1, 1909 par. 14}

"Therefore let all the house of Israel know assuredly," Peter continued, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Whom ye have crucified." I hope none here are crucifying Christ by a wrong course of action, but I pray that we may have a clear sense of what God is to us, and of what we may be to him as his messengers to a people that are ignorant of his will. The message is not only unto "you, and to your children," but "to all that are afar off, even as many as the Lord our God shall call." When the people heard these words, they were pricked in their hearts, and said to Peter and the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." {RH, April 1, 1909 par. 15}

In the experience that followed, we may learn what a right testimony will accomplish when it is borne under the influence of the Holy Spirit. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

*(To be concluded)*

{RH, April 1, 1909 par. 16}

## **PERIODICALS / RH - The Review and Herald / April 1, 1909 The Teacher an Evangelist**

### ***April 1, 1909 The Teacher an Evangelist***

The work of educating our youth as outlined for us in the instruction given of God, is to be sacredly maintained. For this reason we must select as teachers those who will educate in right lines. Said my Instructor: "Let not teachers be chosen to educate and



train the youth who will not maintain the simplicity of Christ's methods. His teachings contained the very essence of sanctified simplicity." {RH, April 1, 1909 par. 1}

Those teachers who present matters to the students in an uncertain light are not fitted for the work of educating the youth. No man is qualified for this work unless he is daily learning to speak the words of the Teacher sent from God. Now is the time to sow the gospel seed. The seed we sow must be clean and pure, and that which will produce the choicest fruit. We have no time to lose. The work of our schools is to become more and more in character like the work of Christ. Only the power of the grace of God working on human hearts and minds will make and keep the atmosphere of our schools and churches clean. {RH, April 1, 1909 par. 2}

There have been teachers in our schools who could pass well in a worldly institution of learning, but who were unfitted for the training of our youth because they were ignorant of the truths of the gospel of Christ. They were unable to bring the simplicity of Christ into their labors. It should be the work of every teacher to present those truths that have called us out to stand as a peculiar people before the world, and which are able to keep us in harmony with heaven's laws. In the messages that have been sent to us from time to time, we have truths that will accomplish a wonderful work of reform in our characters, if we will give them place. They will prepare us for entrance into the holy city of God. It is our privilege to make continual advancement to a higher grade of Christian living. {RH, April 1, 1909 par. 3}

I have been instructed to present these things before our teachers. We need to be converted from our faulty lives to the faith of the gospel. Christ's followers have no need to try to shine. If they will behold constantly the life of Christ, they will be changed in mind and heart, into the same image. Then they will shine without any superficial attempt. The Lord asks for no display of goodness. In the gift of his Son he has made provision that our inward lives may be imbued with the principles of heaven. It is the appropriation of this provision that will lead to a manifestation of Christ to the world. When the people of God experience the new birth, their honesty, their uprightness, their fidelity, their steadfast principles, will unfailingly reveal it. O, what words were spoken to me! What gentleness was recommended through the grace abundantly given. The greatest manifestation that men and women can make of the grace and power of Christ, is made when the natural man becomes partaker of the divine nature, and through the power that the grace of Christ imparts, overcomes the corruptions that are in the world through lust.

Mrs. E. G. White.

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{RH, April 1, 1909 par. 4}

**PERIODICALS / RH - The Review and Herald / April 8, 1909 The Need of the Holy Spirit in Our Lives [SERMON PREACHED AT OAKLAND, CAL., MONDAY, FEBRUARY 8.] Mrs. E. G. White (Concluded)**

***April 8, 1909 The Need of the Holy Spirit in Our Lives***

**[SERMON  
PREACHED AT OAKLAND, CAL., MONDAY, FEBRUARY 8.]**

**Mrs. E. G. White**

***(Concluded)***

The gift of the Holy Spirit is promised to all who believe. But we shall find that it makes every difference whether or not we bear a living testimony in character, in mind, in intellect, and serve the Lord with full purpose of heart as we work to bring the light of truth to souls in every place. {RH, April 8, 1909 par. 1}

There are places that have never yet been entered with the message of truth. Our camp-meetings in many instances have been held in the same place again and again. The Lord wants us to make a change in this respect. He wants us to work so that the truth will come to all ears and to all hearts, that the world may know what we believe. There are many, many places where such meetings should be held. Perhaps in these places fewer will come out to hear the word, but it is our duty to take the truth to these new places, letting the light of truth shine to every soul possible. When we follow the directions of the Lord, the workings of his Spirit will be seen among us. God will bless the speakers, giving them the words that are essential to the needs of the people, and that will lead them to take hold of the living promises of God, and to enjoy an experience similar to that which those enjoyed who were led to accept Christ by the teachings of the disciples on the day of Pentecost. {RH, April 8, 1909 par. 2}

The Prince of heaven, he who was one with the Father in the creation of the world, came to our world to labor for the salvation of men. He laid off his royal robes and glorious crown, and clothed his divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the strength of Omnipotence. In this strength he could successfully wrestle with the powers of darkness. Often in his labors, when opposition grew strong, and his enemies would have taken him, he said to his disciples, "Let us go to another place; my time has not yet come." By this he meant that the time of his final suffering and the closing of his earthly work had not yet come. So he would leave the city, and start out for the fields. There company after company would join him until thousands were listening to his words. {RH, April 8, 1909 par. 3}

We read of one occasion when five thousand men besides women and children were gathered to hear him. When the day was far spent, the disciples came to the Saviour, and urged him to send the people away. Some were fainting by the way, and they had nothing to eat. To the question of Christ, "What food have you?" the reply was given, "Five barley loaves, and two small fishes." "Bring them hither to me," said Christ, and then, breaking the loaves into pieces, he handed to his disciples, and the disciples to the multitude. The hungry multitude ate of the food provided, until all were satisfied. While the food was being passed from hand to hand, the wonderful miracle was wrought that converted that small supply into sufficient to feed so great a multitude. Then said Christ, "Gather up the fragments that remain, that nothing be lost." "And they

took up twelve baskets full of the fragments, and of the fishes." {RH, April 8, 1909 par. 4}

Just such experiences as this in spiritual lines will come to us as we work in faith and obedience to God. As we seek to proclaim the truth for this time, angels of God will be present to minister to the hearts of the people. These heavenly angels are all around us, waiting for opportunities to impress the minds of the people, that they in turn may become instruments in carrying the truth to other souls. {RH, April 8, 1909 par. 5}

My brethren and sisters, we need to be converted. We need the power of the living God to come upon us, for many of us are without spiritual strength. Let us begin to put forth earnest efforts to carry the truth to places where it is needed. Let us seek for the souls that are perishing around us. Christ is a living Christ today. He is waiting to impart his great grace, his salvation and truth, to all who will seek for it with the simplicity of a child. We can not do anything to help ourselves, for we are poor mortals beset with temptations on the right hand and on the left. But with the help that Christ will give us, we may become established in the doctrines of the Word, and give its teachings to others. As we explain the Word of God, heavenly angels will be present to minister grace to the speaker and to the hearers. {RH, April 8, 1909 par. 6}

Our hearts need to be softened by the Holy Spirit of God. Our own will and ways, our own inclinations and education, will mold and fashion us so that our message to the people will have but little effect. The Lord desires that our hearts shall be subdued by the grace of Christ. He would have us susceptible to the influences of his Holy Spirit. {RH, April 8, 1909 par. 7}

The Holy Spirit is an educating power wherever it is found. To have the higher education is to have the religion of Christ, the sanctification of the Spirit of God. It is to have close friendship with God, to be in that place where we can have communion with him, and work under the ministration of his Spirit. The reason why I have been so anxious that we should open our proposed new training-school in California is that many youth may be encouraged to seek for this higher education. We want this school to be altogether different from many of the schools that have been established among us. It is to pattern after the schools of the prophets. We want that here the higher education shall be understood and sought for,—the education that comes from Christ and is imparted by God to his people. {RH, April 8, 1909 par. 8}

We are to teach the youth how to learn of God, how to overcome their unhappy temperaments, how to cling to the Mighty One, that when the gates of the city of God are thrown back on their glittering hinges, and the nation that has kept the truth shall enter in, they will find an entrance there, and join in the song of triumph in the kingdom of glory. My brethren, we need the converting power of God upon us if we would pass safely through the perils of the last days. I want to see the King in his beauty, and I want, by the message I shall give, to help in preparing a people to lay hold of the might and power of God. To obtain a fitness for the coming of Christ in the clouds of heaven should be considered of more importance than anything else. We need to have heaven brought into our souls, and Christ manifested in our lives. We need to be willing to deny self, and to sacrifice our own wills and ways to the will and way of God. It is our privilege to be overcomers by the blood of the Lamb and the word of our testimony. We may

follow on to know the Lord, and know that his goings forth are prepared as the morning. {RH, April 8, 1909 par. 9}

It is our privilege to have a living experience, and to sustain that relation to heaven that the truth will go forth from us as a lamp that burneth. Those who have a living experience in the things of God, will long to see the truth go to places where it has not been. Christ says to his followers, "Ye are the light of the world." Let us take the lamp from under the bushel, that it may give light to all that are in the house. Many of us are asleep, and the end of all things is at hand. Everything testifies to the fact that we are living in the closing days of the earth's history. We should be able at this time to bear a living testimony of a living experience. When we ourselves are converted, we shall be able to strengthen others. {RH, April 8, 1909 par. 10}

I would say to you, husband your means, that when any call comes to help in extending the knowledge of the truth, you may be able to respond. Let the truth go forth from place to place, that hearts may be converted. We need to make known to the world a new religion. We need to reveal in words and actions what higher education is. At times I have felt so deeply about this matter that I have lain upon my bed and cried to God. "Lord," I have said, "the case seems hopeless. What can we do to arouse the people? What can we say to make them see that the common experience that many are having will never give them an entrance into the kingdom of God?" God's people are to learn what it means to be taught of God, what it means to deny self, to sacrifice self. Heaven is full of power, and this power would come to us did we but feel the need of it. But many of us are satisfied with a common, cheap experience, and do not arise to the emergency. God help us to arise to the emergency. {RH, April 8, 1909 par. 11}

I will not hold you any longer, but I would say that I greatly desire that the glory of God shall be revealed in his people. Shall we not, right here, make a covenant with God by sacrifice? Shall we not come up to the help of the Lord against the mighty powers of darkness? Who will pledge themselves today to seek the Lord while he may be found? You can not convert others until you find God for yourselves. Only when you have found him yourselves can you make him known to others. Will you not open your hearts and minds to the influence of the Spirit of God, so that the testimony borne will be lasting in its results? The servants of God may wear out their lives in service for you without result unless you co-operate with them. Unless you make determined efforts for yourselves, the Holy Spirit will not come upon you, and the results seen after the outpouring of the Spirit on the day of Pentecost will not be seen among you. Who now, I ask, will make a determined effort to obtain the higher education? Those who will, make it manifest by rising to your feet. [The congregation rose.] Here is the whole congregation. May God help you to keep your pledge. Let us pray. {RH, April 8, 1909 par. 12}

[Praying]. Heavenly Father, I come to thee at this time, just as I am, poor, weak, unworthy, and I ask thee to impress the hearts of this people gathered here today. I have spoken to them thy words, but, O Lord, thou alone canst make the word effective. I ask thee to forgive those who have failed in serving thee. Reveal thyself to them. Impress their minds. Let the converting power of God come upon them. Present before

them in clear gospel light their privilege to reflect the character of Christ in words, in actions. Teach them that in order to be partakers in the strife, in order to obtain victories, spiritual victories, they must be partakers of the divine nature. {RH, April 8, 1909 par. 13}

We beseech thee, for Christ's sake, to sweep away this awful darkness that would hide from view the religion of Christ. We can not do this, for we are mortal; but we can ask thee, thou God of heaven. Impress the minds of this people as thou hast never done before. Reveal it to them that there is a heaven to win and a hell to shun. Grant them the presence of thine angels in every home. These who have pledged themselves to seek the Lord,--help them to be in earnest, help them to understand that they are to be living lights bringing to others the convicting power of the Spirit of God. {RH, April 8, 1909 par. 14}

We want our school to be established. Lord, thou knowest all about this. We know that we have looked to thee in this matter, that we have cried to thee in the night seasons, asking thee to take charge here. O, I pray thee that thou wilt make it such a school as has never yet been established among us! Let angels of God take charge of the work, and carry it through to thine own name's glory. Let the Spirit of God be present to enlighten the minds and touch the hearts of the students as the teachers give instruction that ought to be given. Let the glory of God come in, and let hearts and minds grasp the truths of the Word of God as they have never before grasped them. {RH, April 8, 1909 par. 15}

Lord, prepare thy people to meet thee in peace. We need the Holy Spirit of God in every heart. Let thy converting power come upon us as it came upon thy people on the day of Pentecost. O God, reveal thyself to us! {RH, April 8, 1909 par. 16}

Let thy blessing rest upon us, dear Saviour. Let light shine into the chambers of the mind and into the soul temple, that we may see light in thy light, and joy in thy joy, as we see sinners turning to God with the whole heart. We have no power but in thee. We ask thee to mold and fashion us, and give us an experience after the divine similitude. {RH, April 8, 1909 par. 17}

O God, I beseech of thee to work! Thou didst send one equal with thyself to live in the world a life of poverty and toil. Traveling on foot from place to place, he endured hardness and hunger. My Father, we are ashamed of the presentation we have made. Wilt thou not baptize us, Lord? Let thy converting power come upon this people. Help them to make a determined effort to resist the enemy, that he may flee from them; and they blessed name shall have all the glory.

{RH, April 8, 1909 par. 18}

**PERIODICALS / RH - The Review and Herald / April 15, 1909 Lessons From the Life of Enoch Mrs. E. G. White**

***April 15, 1909 Lessons From the Life of Enoch***

## Mrs. E. G. White

We read of the prophet Enoch, that he "walked with God . . . three hundred years." Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord. His heart was in harmony with God's will; for "can two walk together, except they be agreed?" {RH, April 15, 1909 par. 1}

Enoch was a public teacher of the truth in the age in which he lived. He taught the truth; he lived the truth; and the character of the teacher was in every way harmonious with the greatness and sacredness of his mission. Enoch was a prophet who spoke as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to his law,--that law which Satan had refused to obey, which Adam had transgressed, which Abel obeyed, and because of his obedience was murdered. Now God would demonstrate to the universe the falsity of Satan's charge that men could not keep God's law. He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God. This holy man was selected to denounce the wickedness of the world, and to give evidence that man can keep the law. {RH, April 15, 1909 par. 2}

How little is said of Enoch; how brief is his biography! Many volumes are written of Napoleon; much is said of Caesar and other great men of the world. Their exploits are recorded and sent through the length and breadth of the land; yet we have no evidence that these men honored God, or that God honored them. Of Enoch it is recorded, "Enoch walked with God: and he was not; for God took him." {RH, April 15, 1909 par. 3}

Enoch walked with God, while of the world around him sacred history records, "The wickedness of man was great in the earth," "every imagination of the thoughts of his heart was only evil continually." Enoch's righteous life was in marked contrast with that of the wicked people around him. His piety, his purity, his unswerving integrity, were the result of his walking with God, while the wickedness of the world was the result of their walking with the deceiver of mankind. {RH, April 15, 1909 par. 4}

Enoch was an active worker. He did not seek ease and comfort. Nor did he spend his time in idle meditation, or in striving to gain happiness for himself. He did not participate in the festivities and amusements that constantly engaged the attention of the pleasure-lovers of the antediluvian world. In his day the minds of many were absorbed in worldly pleasures,--pleasures that tempted them to go astray. But Enoch was terribly in earnest. With the sinful and with the workers of iniquity he mingled only as God's messenger, to warn them to turn with abhorrence from their evil ways, and to repent and seek God. {RH, April 15, 1909 par. 5}

Enoch did not become polluted with the iniquities existing in his day. Why need we in our day? But we may, like our Master, have compassion for suffering humanity, pity for the unfortunate, and a generous consideration for the feelings and necessities of the needy, the troubled, and the despairing. Those who are Christians indeed will seek to



do good to others, and at the same time will so order their conversation and deportment as to maintain a calm, hallowed peace of mind. Selfishness and worldliness are not fruits of a Christian tree. No man can live for himself, and yet enjoy the approbation of God. {RH, April 15, 1909 par. 6}

Christ cursed the fig-tree because it bore not fruit. Thus he would teach that God is not pleased with his human agencies if in their lives they utterly fail to fulfil the purposes for which they were created. Through the help provided, man, in his fallen nature, can do the very things God expects him to do. He can walk and work and live by faith in the Son of God. The Lord draws man close to his side, to walk with him, to work with him, and to teach him how to overcome temptation. With every temptation there is a way of escape, by walking humbly with God. {RH, April 15, 1909 par. 7}

Were Enoch upon the earth today, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to be pure joys of heaven. {RH, April 15, 1909 par. 8}

Enoch meditated and prayed, and put on the armor of watchfulness, and he came forth from his pleadings with God to plead with his fellow men. He did not mask the truth to find favor with unbelievers. His close connection with God gave him courage to work the works of God. He had the testimony that his ways pleased God. This is the privilege of every believer today. It is man dwelling with God, and God taking up his abode with man. "I in them, and thou in me," says Jesus. To walk with God and have the witness that their ways pleased him, is an experience not to be confined to Enoch, to Elijah, to patriarchs, to prophets, to apostles, to martyrs. It is the privilege of all the followers of Christ to have Jesus enshrined in their hearts, to carry him with them in their lives. This will make them fruit-bearing trees. {RH, April 15, 1909 par. 9}

I wish I could impress upon every worker in God's cause the great need of continual, earnest prayer. They can not be constantly upon their knees, but they can be uplifting their hearts to God. We have too slight a hold upon God and upon eternal realities. {RH, April 15, 1909 par. 10}

Those who teach the word must themselves live in hourly contact, in conscious, living communion, with God. The principles of truth and righteousness and mercy must be within them. They must draw from the fountain of all wisdom moral and intellectual power. Their hearts must be alive with the deep movings of the Spirit of God. {RH, April 15, 1909 par. 11}

It is our privilege today to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was not easier for Enoch to live a righteous life in his day than it is for us at the present time. The world at that time was no more favorable to growth in grace and holiness than it is now, but Enoch devoted time to prayer and communion with God, and this enabled him to escape the corruption that is in the world through lust. It was his devotion to God that fitted him for translation. {RH, April 15, 1909

par. 12}

We are living amid the perils of the last days, and we must receive our strength from the same source as did Enoch. We must walk with God. A separation from the world is required of us. We can not remain free from its pollution unless we follow the example of faithful Enoch. {RH, April 15, 1909 par. 13}

The love revealed in the Saviour's life of self-denial and self-sacrifice is to be seen in the lives of his followers. We are called upon "so to walk, even as he walked." The cause of our weakness lies in our refusal to obey this command. On every side there are opportunities to work for our fellow men. It is our duty to lead souls to the Lamb of God, which taketh away the sin of the world. It is important that we fill aright our position in the world, in society, and in the church; but we can not do this unless we have a firm hold on Heaven. Our faith must reach within the veil, whither our Forerunner has for us entered. It is possible for us to take hold by faith of the eternal promises of God; but to do this we must have a faith that will not be denied,--a steadfast, immovable faith that will take hold of the unseen. {RH, April 15, 1909 par. 14}

Every man, woman, and youth who professes the religion of Christ should realize the responsibility resting upon the believer. All should feel that this is an individual work, and individual warfare, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be mighty as an army with banners. The heavenly dove would hover over us. The light of the glory of God would no more be shut away from us than it was from the devoted Enoch.

{RH, April 15, 1909 par. 15}

**PERIODICALS / RH - The Review and Herald / April 22, 1909 A Perfected Church  
Mrs. E. G. White**

***April 22, 1909 A Perfected Church***

**Mrs. E. G. White**

Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." {RH, April 22, 1909 par. 1}

When God gave his Son to the world, he made it possible for men and women to be perfect by the use of every capability of their beings to the glory of God. In Christ he gave to them the riches of his grace, and a knowledge of his will. As they would empty themselves of self, and learn to walk in humility, leaning on God for guidance, men would be enabled to fulfil God's high purpose for them. {RH, April 22, 1909 par. 2}

***A Lesson From the Baptist's Teaching***

The message given to John the Baptist for the people of his day is one that every

believer might study to advantage. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. {RH, April 22, 1909 par. 3}

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves. We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. {RH, April 22, 1909 par. 4}

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. {RH, April 22, 1909 par. 5}

"Then came also the publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. {RH, April 22, 1909 par. 6}

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." {RH, April 22, 1909 par. 7}

The work of reformation here brought to view by John, the purging of heart and mind and soul, is one that is needed by many who today profess to have the faith of Christ. Wrong practises that have been indulged in need to be put away; the crooked paths need to be made straight, and the rough places smooth. The mountains and hills of self-esteem and pride need to be brought low. There is need of bringing forth "fruits meet for repentance." When this work is done in the experience of God's believing people, "all flesh shall see the salvation of God." {RH, April 22, 1909 par. 8}

"Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit." {RH, April 22, 1909 par. 9}

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, April 22, 1909 par. 10}

The fact that our names are on the church books will not secure for us an entrance into the kingdom of heaven. God asks, Have you used your opportunities for service and for the development of Christian character? Have you traded faithfully with your

Lord's goods? Knowing the will of God concerning you, how have you obeyed that will? Have you sought to benefit and bless those who needed help and encouragement? There are many souls who would be brought to a higher standard of character if they could be taught to appreciate the work of purifying and refining and sanctification that should go forward daily in their lives. If they could be brought to sense the worth of souls for whom Christ has died, they would realize how perilous is the condition of him who does nothing to help in the work of salvation. {RH, April 22, 1909 par. 11}

There is no human being in the world but bears fruit of some kind, either good or evil; and Christ has made it possible for every soul to bear most precious fruit. Obedience to the requirements of God, submission to the will of Christ, will yield in the life the peaceable fruits of righteousness. The inhabitants of this world are dear to God's family. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father permitted his only Son to suffer the penalty of sin; he gave the richest gift that heaven could bestow, that men and women might return from their rebellion to his law, and accept into their hearts and lives the principles of heaven. If men would acknowledge the Gift, and accept his sacrifice, their transgressions would be pardoned, and the grace of God would be imparted to them to help them to yield in their lives the precious fruits of holiness. {RH, April 22, 1909 par. 12}

"Every good tree bringeth forth good fruit." We have a representation to make to the world of pure principles, holy ambitions, noble aspirations, that will distinguish us from all other people, making us a separate nation, a peculiar people. {RH, April 22, 1909 par. 13}

In the night season I seemed to be repeating these words to the people: There is need of close examination of self. We have no time now to spend in self-indulgence. If we are connected with God, we shall humble our hearts before him, and be very zealous in the perfecting of Christian characters. We have a grand and solemn work to do, for the world is to be enlightened in regard to the times in which we live; and it will be enlightened when a straight testimony is borne. {RH, April 22, 1909 par. 14}

The church is yet militant in a world that is apparently in midnight darkness, and growing worse and worse. While the requirements of a plain "Thus saith the Lord" remain unheeded by the worldly element in the church, the voices of God's faithful servants are to be strengthened to give the solemn message of warning. The works that should characterize the church militant and the works of the church that has had the light of truth for this time, do not correspond. The Lord calls upon church-members to clothe themselves with the beautiful garments of Christ's righteousness. Praise and prayer and thanksgiving should now be heard coming daily from converted hearts and lips. {RH, April 22, 1909 par. 15}

God needs men and women who will work in the simplicity of Christ to bring the knowledge of truth before those who need its converting power. The message of Christ's righteousness must be proclaimed from one end of the earth to the other. Our people are to be aroused to prepare the way of the Lord. The third angel's message--the last message of mercy to a perishing world--is so sacred, so glorious. Let

the truth go forth as a lamp that burneth. Mysteries into which angels desired to look, which prophets and kings and righteous men desired to know, the church of God is to make known. {RH, April 22, 1909 par. 16}

Christ's wonderful sacrifice for the world testifies to the fact that man may be rescued from iniquity. If he will break with Satan and confess his sin, there is hope for him. Man, sinful, blinded, wretched, may repent and be converted, and day by day be forming a character like the character of Christ. Human beings may be reclaimed, regenerated, and may learn to live before the world precious, Christlike lives. {RH, April 22, 1909 par. 17}

God has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will: that we should be to the praise of his glory, who first trusted in Christ."

{RH, April 22, 1909 par. 18}

**PERIODICALS / RH - The Review and Herald / April 29, 1909 The Need of Earnest Labor for Others Mrs. E. G. White**

***April 29, 1909 The Need of Earnest Labor for Others***

**Mrs. E. G. White**

Those who become children of God are under obligation to him to do all in their power to seek and to save the lost. They are to make use of every possible means to give to sinners the word of life and the saving grace of Christ. Remembering the sacrifice that Christ made that he might give to men a perfect example, church-members are to follow his example of self-denial and self-sacrifice, that they may save the souls that are perishing in unbelief and sin. {RH, April 29, 1909 par. 1}

Heavenly beings are greatly interested in the salvation of the souls for whom the Father has done so much. God gave his only begotten Son to be the Redeemer of the fallen race. Christ gave himself to a life of humiliation and poverty that he might be able to leave to all an example of what life should mean to every member of the human family. He tasted death for all, that every soul might have the privilege of becoming acquainted with God. And heavenly angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." {RH, April 29, 1909 par. 2}

And yet how many church-members there are who feel little responsibility to make Christ known to their friends and neighbors. If all had carried the love of Christ in their hearts, and the truth on their lips, if we had been diligent in opening the word of life to those about us, showing what Christ is to us, and what he is willing to be to them,

hundreds more would be rejoicing in the truth today. But we shut ourselves up within ourselves. We seem to think that it is well with us, and that it is not in our line to speak of Christ. Is he not all in all to us? If we obtain any victories, is it not through his grace that they are wrought? Then why should we not lift him up? The parables of the lost piece of silver and the lost sheep teach most precious lessons. They deal with the subject of man lost and man recovered. Many, many more would be recovered if they were labored for as represented in these parables. {RH, April 29, 1909 par. 3}

Growth in grace is shown in an increasing ability to work for God. He who learns in the school of Christ will know how to pray, and how to speak for the Master. Realizing that he lacks wisdom and experience, he will place himself under the training of the Great Teacher, knowing that only thus he can obtain perfection in God's service. And daily he becomes better able to comprehend spiritual things. Every day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit. {RH, April 29, 1909 par. 4}

My brethren in the ministry, a most solemn, sacred work is given you to do. Labor to give the light to those who know not the truth. Church-members, ask God to give you a burden to open the Scriptures to others, and to do missionary work for those who need help. Some will be rescued in one way, and some in another, but the work must always be done as the Lord shall lead. {RH, April 29, 1909 par. 5}

Let us prepare to raise the standard of the Lord, the standard of purity and holiness. Let every soul purify his own heart, and prepare for the Lord when he shall come in power and great glory. Let believers be quickened by the grace of Christ to work for the saving of their fellow beings. Let the publications containing Bible truth be scattered like the leaves of autumn. Lift him up, the Saviour of souls, lift him up higher and still higher before the people. It is time now to gather strength from the source of all strength, to cry aloud and spare not, to press back the clouds of darkness, that the light of heaven may be revealed. {RH, April 29, 1909 par. 6}

Christ's last act before leaving the earth was to commission his ambassadors to go to the world with his truth. His last words were spoken to impress the disciples with the thought that they held in trust the message of heaven for the world. In obedience to the Saviour's command, the disciples returned to Jerusalem, and there waited for the promised outpouring of the Holy Spirit. Heavenly intelligences co-operated with them, and gave power to the message that they bore. The Holy Spirit gave efficiency to their missionary efforts, and on one occasion three thousand were converted in a day. {RH, April 29, 1909 par. 7}

The delegated servants of Christ are to bear their testimony in the power of the Spirit. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation first given by Christ, is to be taken up by human voices and sounded throughout the world: "The Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The church is to say, Come. Every power in the church is to be actively engaged on the side of truth. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of



God. {RH, April 29, 1909 par. 8}

O, how solemn and important is the work entrusted to us! How far reaching this work is in its results! How are we to obtain strength and wisdom necessary for its successful accomplishment? As Daniel sought the Lord, so we are to seek him. Daniel declares, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." We are to seek the Lord in humility and contrition, confessing our own sins, and coming into close unity with one another. Brethren and sisters, pray, pray, for your own sakes, and for the sake of others. {RH, April 29, 1909 par. 9}

We are to come to God in faith, and pour out our supplications before him, believing that he will work in our behalf, and in behalf of those we are seeking to save. We are to devote more time to earnest prayer. With the trusting faith of a little child, we are to come to our Heavenly Father, telling him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. The longing that we should have for spiritual blessings is described in the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We need a deeper soul-hunger for the rich gifts that heaven has to bestow. We are to hunger and thirst after righteousness. {RH, April 29, 1909 par. 10}

O that we might have a consuming desire to know God by an experimental knowledge, to come into the audience-chamber of the Most High, reaching up the hand of faith, and casting our helpless souls upon the One mighty to save. His loving-kindness is better than life. {RH, April 29, 1909 par. 11}

If we but realized how earnestly Jesus worked to sow the world with the gospel seed, we, living at the very close of probation, would labor untiringly to give the bread of life to perishing souls. Why are we so cold and indifferent? Why are our hearts so unimpressible? Why are we so unwilling to give ourselves to the work to which Christ consecrated his life? Something must be done to cure the terrible indifference that has taken hold of us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth. {RH, April 29, 1909 par. 12}

My brethren and sisters, I speak to you in word of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master worker. Learn from the Friend of sinners how to minister to sin-sick souls. Remember that in the lives of his followers must be seen the same devotion, the same subjection to God's work of every social claim, every earthly affection, that was seen in his life. God's claims must always be made paramount. Christ's example is to inspire us to put forth unceasing effort for the good of others. {RH, April 29, 1909 par. 13}

God calls upon every church-member to enter his service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his lot and place as a burden-bearer. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active, missionary agency, moved and controlled by the Holy Spirit. {RH, April 29, 1909 par. 14}

As surely as we seek the Lord earnestly, he will make the way plain before us. All

around us are doors open for service. Let us prayerfully study the work to be done, and then enter upon it with full assurance of faith. We are to labor in quietness and humility, in the meekness and lowliness of Christ, realizing that there is a trying time before us, and that we shall always need heavenly grace in order to understand how to deal with minds. It is the patient, humble, godlike worker who will have something to show for his labors. {RH, April 29, 1909 par. 15}

As a people, and as individuals, our success depends, not on numbers, on standing, nor on intellectual attainments, but on walking and working with Christ. The more fully we are imbued with his Spirit, the greater will be our love for the work, and the greater our delight in following in the footsteps of the Master. Our hearts will be filled with the love of God; and with earnestness and power we shall speak of the crucified Saviour. And as he is uplifted before the people, as they behold his self-sacrifice, his goodness, his tender compassion, his humiliation, and his suffering, their hearts will be melted and subdued, and they will be won to his cause.

{RH, April 29, 1909 par. 16}

**PERIODICALS / RH - The Review and Herald / May 6, 1909 Instruction to Ministers  
Mrs. E. G. White**

***May 6, 1909 Instruction to Ministers***

**Mrs. E. G. White**

A great warfare is before God's servants in the closing work of this earth's history. The God of heaven is soon, very soon, to set up his kingdom,--a kingdom which shall never be destroyed. Every worker is to be an earnest, valiant soldier, fighting under the banner of Prince Emmanuel. Mighty victories are to be gained by the people who bear the banner of truth. We are slow to realize what will be the results of a faithful presentation of the message of the third angel. When they are obedient to the word, when self is hid with Christ in God, and they labor with God's glory alone in view, ministers of Christ will accomplish a work as wonderful as it is far-reaching. {RH, May 6, 1909 par. 1}

***Two Classes of Workers***

Because some can readily pray and exhort, and seem to have a knowledge of the theory of the truth for this time, it has been taken for granted that these were called by God to the work of the ministry. But these are no special evidences that one has been chosen by God to teach the truth. Men may be able to pray and to preach fluently, they may have a theoretical knowledge of truth, but unless their hearts have been sanctified through obedience to the principles of the truth, they can not exert a saving influence or build up souls in the faith. {RH, May 6, 1909 par. 2}

I was shown two classes of men. One class thought themselves competent for the work of the gospel field, and were urging themselves forward in it; but their lives did not reveal a growing Christianity. They had not a high sense of the sacredness of eternal things, and in their lives there were no special marks of devotion. They did not reveal a depth of experience in the things of God. {RH, May 6, 1909 par. 3}

Then I was shown another class whom God was preparing to labor for the salvation of souls. What a contrast there was between this and the first company! These were unassuming men. They did not seek to bring themselves into notice, or to exalt self, but they exalted Christ. By their modest deportment they adorned the truth they professed. They possessed refinement, good judgment, sound minds. They had elevated ideas of sacred things, and a high sense of the sacredness of the work. The language of their heart was, Who is sufficient for these things? {RH, May 6, 1909 par. 4}

Some of this latter class were advanced in their preparation for the work of teaching the truth; others needed a deeper experience than they had yet obtained. These I was shown should not be urged to take upon themselves responsibilities in the work of ministry yet. God would lead them, giving them the experience they needed for successful work. {RH, May 6, 1909 par. 5}

Those with whom the Lord is working, and whom he has called to positions of trust in his cause, will possess wisdom and sanctified judgment. God does not lay the burden of his work upon those who do not honor him in their private lives. Some who do not know the grace of Christ may take upon themselves the responsibility of dealing with minds; but God has not laid this work upon them. {RH, May 6, 1909 par. 6}

I have been shown that there is danger that those who are not wise in the management of their temporal affairs, may not be wise in the management of sacred interests. "He that is faithful in that which is least is faithful also in much." Some there are who do not manage wisely their temporal affairs; but instead of charging their failures in this respect to unfaithfulness and slackness, they deceive themselves into believing that the Lord has not prospered them in their worldly business because he has called them to preach. They allow this idea to influence their actions, and instead of seeking to overcome their failings, accepting counsel and instruction from those who have had experience, they give up to discouragement and defeat. {RH, May 6, 1909 par. 7}

Men may think that they are doing an excellent work; but if their work is done to exalt self and to divert the attention of the people to the human agency, it will become a snare. We may preach the gospel, we may visit the sick, and help the poor; we may go through the entire range of Christian activities, and yet never live as in the presence of God, because our work is such as to eclipse Christ and glorify self. {RH, May 6, 1909 par. 8}

I would plead with our workers to watch unto prayer, lest they fall under the deceptive arts of Satan. Watch, watch, lest the enemy obtain a hold upon your souls. Satan is playing the game of life for every soul, and those who are unguarded will be caught in his snares. These may be men in official positions; they may be ministers of the gospel. They may be physicians in our sanitariums who have not a true sense of their responsibilities, and who are letting precious opportunities slip by unimproved, by

which they might speak a word in season to needy souls. {RH, May 6, 1909 par. 9}

I speak to the men in responsible positions, warning you of the dangers of negligence. Bear in mind that Satan is playing the game of life for your souls. He is working through agencies that you little suspect. Holy and perfect trust in the Lord is your only safeguard. {RH, May 6, 1909 par. 10}

Ministers of the gospel, the enemy is watching for your souls. Some will fall suddenly who have long been tested and tried, but who are unprepared to close up their earthly account with joy. Let our ministering brethren keep their souls guardedly. Those who claim to be children of God should keep the heart with all diligence, guarding every point of attack, lest Satan take us unawares. Temptations will come to every soul. {RH, May 6, 1909 par. 11}

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness . . .) take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." {RH, May 6, 1909 par. 12}

### ***Words of Encouragement***

The Lord has made some remarkable revelations regarding the experiences his people will pass through, and we have reason to wonder that we have thus far been so well protected from the plottings of the enemy, and that his schemes against us have, to such a large degree, been unsuccessful. Let us gather to our souls the sure encouragements the Lord has given, and read often the precious promises of his Word. Christ is our Mediator and our Redeemer. {RH, May 6, 1909 par. 13}

We are given a special message to bear in times of depression and discouragement: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." {RH, May 6, 1909 par. 14}

I ask you to read the whole of this thirty-fifth chapter of Isaiah, with the fifty-sixth chapter. When you are disappointed because of the spiritual lack you see in the churches and in individuals, read these promising words of inspiration. They are given for the encouragement of our churches, and are to be claimed in times of emergency. When you meet with those who are not willing to be helped and strengthened, do not allow yourselves to become discouraged; when you find halting and disaffection among

the believers, let your faith in God be strong. I have been shown that evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you; but bring a true heart to the help of the Lord against the powers of satanic agencies. {RH, May 6, 1909 par. 15}

It is time now that every soul who has a knowledge of present truth come into line and renew his consecration to God. We are to come up to a much higher standard. Let us make the Word of God our strong testimony. We are to learn to lean upon his sure promise, and be ready to communicate encouragement to others. Let us take hold of the mighty assurances that God has given us in Christ and in his Word, and endeavor daily to carry on the work that the Redeemer undertook in behalf of humanity.

{RH, May 6, 1909 par. 16}

## **PERIODICALS / RH - The Review and Herald / May 6, 1909 Home Schools** **May 6, 1909 Home Schools**

As church-schools shall be established in the future, there is a class of work to be done in connection with them that has not been done in the past. All who can should have the privileges of a home church-school. It would be well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents the help that is needed in educating their children. This will be a great advantage, and a plan more pleasing to the Lord than that which has largely been followed of removing the youth from their homes to attend one of our larger schools. The church-members, uniting, could erect an inexpensive building, and secure a wise teacher to take charge of the school. {RH, May 6, 1909 par. 1}

Our small churches are needed. And the children are needed in their homes, where they may be a help to their parents when the hours of study are ended. The Christian home is the best place for young children; for here they can have parental discipline that is after the Lord's order. God would have us consider these things in all their sacred importance. It is the precious privilege of teachers and parents to co-operate in teaching the children how to drink in the gladness of Christ's life by learning to follow his example. The Saviour's early years were useful years. He was his mother's helper in the home; and he was just as verily fulfilling his commission when performing the duties of the home and working at the carpenter's bench as when he engaged in his public work of ministry. {RH, May 6, 1909 par. 2}

It is not required that all the youth rush off from home responsibilities to seminaries or higher schools in order to reach the highest rung of the ladder. It should be remembered that right in the home there are generally young children to be instructed. The elder should ever seek to help the younger. Let the elder members of the family consider that this part of the Lord's vineyard needs to be cultivated, and resolve that they will put forth their best capabilities to make home attractive and to deal patiently with younger minds. {RH, May 6, 1909 par. 3}

There are young persons in our homes whom the Lord has qualified to give the knowledge they have to others. Let these strive to keep spiritual lessons fresh in the mind, that they may impart the knowledge they have gained. If these elder members of the family would become learners with the children, new ideas would be suggested, and the hours of study would be a time of decided pleasure as well as of profit. {RH, May 6, 1909 par. 4}

The tender years of childhood are years of sacred responsibility to fathers and mothers. Parents have a sacred duty to perform in teaching their children to help bear the burdens of the home, to be content with plain and simple food and neat and inexpensive dress. The requirements of the parent should always be reasonable; kindness should be expressed, not by foolish indulgence, but by wise direction. Parents are to teach their children pleasantly, without scolding or fault-finding, seeking to bind the hearts of the little ones to them by the silken cords of love. Let all, fathers and mothers, teachers, older brothers and sisters, become an educating force to keep up every spiritual interest, and create a wholesome atmosphere in the home and school life that will train the younger children in the nurture and admonition of the Lord. {RH, May 6, 1909 par. 5}

Our children are the Lord's property; they have been bought with a price. This thought should be the mainspring of our labors for them. The most successful methods of assuring their salvation, and keeping them out of the way of temptation, is to instruct them constantly in the Word of God. And as parents become learners with their children, they will find their own growth in a knowledge of the truth more rapid. Unbelief will disappear; faith and activity will increase; assurance and confidence will deepen as they thus follow on to know the Lord. Their prayers will undergo a transformation, becoming earnest and sincere. Christ is the Head of his church, the dependence of his people; he will give the needed grace to those who seek him for wisdom and instruction. {RH, May 6, 1909 par. 6}

I speak to fathers and mothers: You can be educators in your home churches; you can be spiritual missionary agencies. Let fathers and mothers feel the need of being home missionaries, the need of keeping the home atmosphere free from the influence of unkind and hasty speech, and the home school a place where angels of God can come in and bless and give success to the efforts put forth. {RH, May 6, 1909 par. 7}

Let parents unite in providing a place for the daily instruction of their children, choosing as teacher one who is apt to teach, and who as a consecrated servant of Christ will increase in knowledge while imparting instruction. The teacher who has consecrated self to the service of God will be able to do a definite work in missionary service, and will instruct the children in the same lines. Let fathers and mothers co-operate with the teacher, laboring earnestly for the salvation of their children. If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated.

Mrs. E. G. White.



{RH, May 6, 1909 par. 8}

**PERIODICALS / RH - The Review and Herald / May 13, 1909 The Relation of Man to His Fellow Man Mrs. E. G. White**

**May 13, 1909 *The Relation of Man to His Fellow Man***

**Mrs. E. G. White**

In the Lord's plan human beings have been made necessary to one another. To every one God has entrusted talents, to be used in helping others to walk in the path of right. It is by unselfish service for others that we improve and increase our talents. {RH, May 13, 1909 par. 1}

Like the different parts of a machine, all are closely related to one another, and all dependent upon one great Center. There is to be unity in diversity. No member of the Lord's firm can work successfully in independence. Each is to work under the supervision of God; all are to use their entrusted capabilities in his service, that each may minister to the perfection of the whole. {RH, May 13, 1909 par. 2}

There are many who have not a clear understanding of the relation man should sustain to his fellow man in the work of God. How many there are who ask the question, Am I my brother's keeper? Said the angel, Yea, thou art thy brother's keeper. To every professed Christian the words are spoken, Suffer not thy brother to be left unwarned; cherish a spirit of kindness and of love toward the erring. Often when a man commits a wrong, it is because spiritual blindness is upon him; he is deceived and deluded. Treat not such as an enemy. The Lord has bought him with a price. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The soul who accepts the sacrifice of Christ in his behalf is pledged to have a special care for his brother who is erring. {RH, May 13, 1909 par. 3}

He who claims to be a Christian should examine himself and see if he is as kind and considerate of his fellow beings as he desires his fellow beings to be of him. When this is done, there will be a showing that is after the divine similitude. It is God's plan that each believer shall be a help to those who have not yet become partakers of the divine nature. Christ has pledged himself to co-operate with those who work with him. He has pledged himself to train us to be his colaborers. He will help us to follow his example, doing good, and refusing to do evil. By Christ's wonderful union of divinity with humanity, we are assured that even in this world we may be partakers of the divine nature, overcoming the corruption that is in the world through lust. {RH, May 13, 1909 par. 4}

Christ taught that rank or wealth should make no difference in our treatment of one another, and that in the light of heaven all are brethren. Earthly possessions or worldly honor do not count in God's valuation of man. He created all men equal; he is no respecter of persons. He values a man according to the virtue of his character. {RH, May 13, 1909 par. 5}

To possess true godliness means to love one another, to help one another, to make apparent the religion of Jesus in our lives. We are to be consecrated channels through which the love of Christ flows to those who need help. Every true worker is connected with heavenly instrumentalities. All such are workers together with those who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." God sends his light to those who keep the windows of the soul open heavenward. Under the Holy Spirit's influence, they work the works of God. He who approaches nearest to obedience to the divine law will be of the most service to God. He who follows Christ, reaching out after his goodness, his compassion, his love for the human family, will be accepted by God as a worker together with him. Such a one will not be content to remain on a low level of spirituality. He will constantly reach higher and higher. {RH, May 13, 1909 par. 6}

In order that Christ's work may be accomplished in the earth, his servants must exert an influence that will draw their fellow men to him. Every one is to work out his own salvation with fear and trembling, lest he make errors that will lead others astray. All are to seek diligently for the wisdom that God gives to those who walk in faith. God sent Christ to our world to show what human beings may become through the aid of divine grace. {RH, May 13, 1909 par. 7}

Christ was tempted in all points like as we are tempted, yet he maintained his integrity. Not once did he swerve from his allegiance. No stain of sin marred his life. He is our example. We are to follow him. Every good word uttered, every good action performed, will exert an influence that will be as lasting as eternity. God expects his chosen people to co-operate with him. They are to advance constantly in their religious experience, drawing nearer to Christ, becoming more like him, daily revealing more nearly the perfection he requires. Such an assimilation to Christ makes human beings examples of what God expects his children to be. And this experience all must gain who are pronounced worthy to enter the holy city. {RH, May 13, 1909 par. 8}

The experience of the Son of God in our world exemplifies the love that every pardoned sinner must feel in his heart and reveal in his life,—the love which Christ declared his disciples must show for one another. "Little children," he said to them, "yet a little while I am with you. Ye shall seek me: and as I said to the Jews, Whither I go, ye can not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." {RH, May 13, 1909 par. 9}

This was a new commandment to the disciples. The Saviour had not yet given his disciples the full revelation of his love for them. After his agony in Gethsemane, his betrayal, and his trial; after his abuse at the hands of his murderers, and his sufferings on Calvary, his disciples realized more fully how much he loved them. {RH, May 13, 1909 par. 10}

Continuing his instruction, he said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." {RH, May 13,

1909 par. 11}

Let the workers in God's cause press together, working in perfect harmony, placing all their faculties at God's disposal, to be used in demonstrating the power of his grace. Then God will be honored and glorified. The Lord wants his people to stand far above all selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. When the Lord's people are filled with meekness and tenderness for one another, they will realize that his banner over them is love, and his fruit will be sweet to their taste. Heaven will begin on earth. They will make a heaven below in which to prepare for heaven above.

{RH, May 13, 1909 par. 12}

**PERIODICALS / RH - The Review and Herald / July 1, 1909 *The Work Before Us*  
July 1, 1909 *The Work Before Us***

[The following is a report of a sermon by Mrs. E. G. White at the General Conference, May 19.] {RH, July 1, 1909 par. 1}

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God. {RH, July 1, 1909 par. 2}

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work. {RH, July 1, 1909 par. 3}

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a

responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God. {RH, July 1, 1909 par. 4}

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation. {RH, July 1, 1909 par. 5}

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God. {RH, July 1, 1909 par. 6}

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me. {RH, July 1, 1909 par. 7}

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are today in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is today. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives. {RH, July 1, 1909 par. 8}

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth.

This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart. {RH, July 1, 1909 par. 9}

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us. {RH, July 1, 1909 par. 10}

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner. {RH, July 1, 1909 par. 11}

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls, and we shall see of his salvation.

{RH, July 1, 1909 par. 12}

**PERIODICALS / RH - The Review and Herald / July 8, 1909 Words of Counsel to the Church Mrs. E. G. White**

***July 8, 1909 Words of Counsel to the Church***

**Mrs. E. G. White**

Sanctification of character is the work of a lifetime. It is a work of education that will result in a life molded and fashioned after the divine. Our lives are to be hewed, and squared, and polished until they reflect the likeness of Christ. "I sanctify myself," the Saviour declared, "that they also might be sanctified through the truth." "Thy word is truth." The word of God is to be the daily meat and drink of all who love and serve him. That word, received into the heart, will cleanse the life and sanctify the entire being.

{RH, July 8, 1909 par. 1}

To those who keep the mind stayed upon Christ, he will come as the rain, "as the latter and former rain unto the earth." And by constantly looking to Christ and patterning after him, we shall grow up into him in all things. Faith will grow; conscience will be sanctified. And the fruits of the Spirit in the life will be "love, joy, peace, long-suffering, gentleness, goodness, faith." {RH, July 8, 1909 par. 2}

No human power can put unselfish love in the heart of man; only Christ can do this. He alone can give heavenly wisdom, and this he does in response to our expressed desire to be led by his pure Spirit. He who is the light of every man that cometh into the world promises that his righteousness shall go before us, and his glory be our rearward. While we follow his guidance, we shall walk safely; we can not make crooked paths for our feet. The Saviour asks those who receive him to look to him for wisdom, and righteousness, and sanctification, and redemption. He calls them children of the light, children of the day, because the light of Christ's character is reflected in them. The light of heaven dwells in their hearts, and his grace is daily conforming them to the divine image. {RH, July 8, 1909 par. 3}

My brethren and sisters, you can individually subordinate eternal interests to those of eternal worth, but God is calling you to seek not for the bread that perisheth, but for that which endureth unto eternal life. Eternal riches are within your reach. The gold currency of heaven is offered you,—that which bears the image and superscription of the Infinite. Beware of the temptation to lavish your affections upon things unimportant. The world's Redeemer would disenchant the mind that is mistaking phantoms for realities and realities for phantoms. Minds are absorbed with earthly, temporal things, but God bids you leave not eternity out of your reckoning. He would have you extend your point of vision beyond the bounds of earth; for there is infinity beyond. {RH, July 8, 1909 par. 4}

We need to cultivate faith. If in faith we would seek the wisdom that cometh from above, we would obtain a rich experience in the things of God. By receiving and obeying the truth, we may bring into the life a power that will keep the love of God fresh in heart and mind and soul. {RH, July 8, 1909 par. 5}

The religion that has power to govern our thoughts and words will be a blessing to all who come within the reach of our influence. It will be productive of good fruit in our own lives and in the lives of others. It is the privilege of every child of God to gather from his Word that strength that will give him peace with God and peace with his fellow beings. God's people need to be in earnest in drawing near to him, and making their own hearts right. Then the grace of God will rest upon them. When the Holy Spirit is allowed to do its work on human hearts, self will be crucified, and Christ will give to his people the gift of his grace and a perfect understanding of their great need. When they make a full surrender of themselves to him, the work that he desires to see done for his people will be accomplished. {RH, July 8, 1909 par. 6}

The Son of God came to our world, and took humanity upon him, that fallen men and women might have the privilege of becoming the children of God. "You hath he quickened, who were dead in trespasses and sins," the apostle writes: "wherein in time



past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." {RH, July 8, 1909 par. 7}

It is the gospel, and the gospel alone, that will sanctify the soul. It is this that makes possible to the receiver the life that measures with the life of God. This is the record that God hath given us, even eternal life; and that life is in his Son. He who is partaker of the divine nature will escape the corruptions that are in the world through lust. His faith in Christ as the Life-giver, gives him life. Those who submit their will to the will of God will grow in grace. A faith that works by love and purifies the soul will give them a rich experience. The fruits of the Spirit will be seen in their life, and the efficiency of the Spirit be seen in their works. {RH, July 8, 1909 par. 8}

When those who have had the light walk in the light, humbling the heart before God and daily conforming to his will, then the church will be an honor to the cause of truth. Upon those who uphold the principles of the Word in all their sacred purity, and who labor faithfully for the souls ready to perish, God will put his seal of approval.

{RH, July 8, 1909 par. 9}

**PERIODICALS / RH - The Review and Herald / July 15, 1909 Revealing Christ Mrs. E. G. White**

***July 15, 1909 Revealing Christ***

**Mrs. E. G. White**

The Father in heaven desires that the world shall see Christ in his followers. Life and immortality are to be brought to light through those who are one with God in Christ. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. All who have this spirit, in whatever position they may be placed, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Constantly we are to behold him who lived among men a life of perfect obedience. And the more closely we study him, the more nearly shall we resemble him in character, and the greater will be our efficiency in working for others. {RH, July 15, 1909 par. 1}

The sacrifice of the Son of God was made that human nature might be elevated,

and restored to its original purity. Jehovah suffered the glory of his Son to be veiled that the fallen race might be redeemed. Amazing love was revealed in the sacrifice thus made. He who was rich with the riches of eternity became poor, that we through his poverty might be made rich. He was high and exalted in heaven, crowned with glory, and honored by all the angelic host, yet he, the brightness and glory of heaven, consented to sojourn among fallen mortals, and by dying in their stead, rescue them from death. It behooved him in all things to be made like unto his brethren, that he might elevate them from the degradation into which they had fallen through sin. {RH, July 15, 1909 par. 2}

The condescension of Christ in behalf of men was a marvel to the angels. Redemption through Christ was to them a mystery of love and wisdom, and it absorbed their interest even more than had the work of creation. Such love amazed and enraptured them. It was so ardent, so matchless, so devoid of selfishness, they could not comprehend it. The creation of man in the beginning, the formation of the heavens and the earth, the beauty and glory with which the Creator had clothed all nature, had called forth the wonder and admiration of the universe of heaven, their reverence and love. But this condescension of their Commander in exchanging a throne for a manger in Bethlehem, and subjecting himself in mockery and insult, poverty and a felon's death, called forth from the shining hosts of heaven the highest adoration and the deepest joy. Their joy and praise burst forth, at the announcement to the shepherds on the hills of Bethlehem, in the song, "Glory to God in the highest, and on earth peace, good will toward men." {RH, July 15, 1909 par. 3}

Man alone, he for whom this great sacrifice was made, manifested indifference. He who should above all others have been interested, charmed, captivated, and filled with the deepest gratitude, was unmoved, untouched. This indifference is apparent today not only in those who are in open rebellion to God, but in those who profess to be the followers of Christ. These will receive the greater condemnation; for Christ is more greatly dishonored by those who profess his name, yet in works deny him, than by those who stand in open rebellion to his will. Christ is not put to shame by the sinful lives of sinners as he is by professed Christians whose lives are not circumspect, and sanctified by the truth they profess. {RH, July 15, 1909 par. 4}

The enchantments of the world, the riches of the universe presented with all their attractions, could not for a moment divert the Son of God from the work before him, though the path before him was marked with suffering, tears, and blood. The accomplishment of his purpose was more to him than the woe, more to him than the enrapturing joys of heaven. {RH, July 15, 1909 par. 5}

How should we, the objects of such love and condescension, appreciate the mystery of redemption. The splendors of the world, presented in their most attractive form, should sink into insignificance before this great condescension. Those who are true followers of Christ will be willing to suffer for his sake. As they contemplate this mystery, the heart will be filled with tender love, a lively devotion. They will feel that they must follow the example of him who went about doing good, and who cheerfully gave his life to ransom us from the degradation of sin. Selfishness and worldliness will be seen to be

inconsistent with the profession of the name of Christ. They can not live for themselves and be Christians. {RH, July 15, 1909 par. 6}

We need in all our churches the evidences of the meekness of Christ. In order to do intelligently the solemn work committed to us, we must hide self in Christ. We have a short time in which to accomplish the work that is essential. Let us earnestly prepare for the conflict that is before us. I am instructed to say to all our people, Let your light so shine in words and deeds, that you will reveal that truth is cherished in the heart. {RH, July 15, 1909 par. 7}

If we reveal the meekness and self-abnegation that was seen in Christ's life, the seed we sow will grow. As our experience enlarges, our opportunities will multiply, our knowledge will increase, and through Christ we shall become strong in bearing responsibilities. O precious privilege to co-operate with heavenly and divine agencies! {RH, July 15, 1909 par. 8}

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and to receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit. They will go forth clothed with holy zeal, and their efforts will be accompanied by a power proportionate to the importance of the message they proclaim.

{RH, July 15, 1909 par. 9}

**PERIODICALS / RH - The Review and Herald / July 22, 1909 Awake, Thou That Sleepest! Mrs. E. G. White**

***July 22, 1909 Awake, Thou That Sleepest!***

**Mrs. E. G. White**

I am instructed to arouse our churches in every place from their sleeping condition. Those who hear the word of life, but do not practise it, can not hope to escape the corruption that is in the world through lust. In the great work that is before us, we shall meet with constant temptation. Though many of us are sleeping at our post, Satan does not sleep; and he will put forth untiring efforts to bring in heresies that will turn us from a whole-hearted worship of God. Not as a fiend, not as a being that repels, but as an angel of light he will come, and those who are not watchful and grounded in the truth for this time will be overcome by his wiles. {RH, July 22, 1909 par. 1}

In the wilderness of temptation Satan came to Christ as an angel from the courts of God. It was by his words, not by his appearance, that the Saviour recognized the enemy. The record states: "Then was Jesus led up of the Spirit into the wilderness to

be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." {RH, July 22, 1909 par. 2}

Though he appears as an angel of light, these first words betray his character: "If thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." {RH, July 22, 1909 par. 3}

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." {RH, July 22, 1909 par. 4}

In quoting this scripture, Satan left out the words, "in all thy ways," meaning, in all the ways of God. So long as Christ stayed in the path of duty, to carry out the work that God had appointed him, Satan could gain no advantage over him. Again the Saviour resisted temptation by presenting the word of God: "Thou shalt not tempt the Lord thy God," he said. No rash, presumptuous act would the Saviour perform to give proof to Satan of his divinity. {RH, July 22, 1909 par. 5}

The circumstance was to be a lesson to every child of God. It teaches us not to accept any challenge of the enemy. As Satan was the adversary of Christ, so he is of all who believe in Christ. But to every tempted soul the words are spoken, "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." {RH, July 22, 1909 par. 6}

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." {RH, July 22, 1909 par. 7}

Christ is the way, the truth, and the life. I ask you to study his life, my brethren and sisters. He came to bring to men the gift of eternal life. In the sacrifice of his Son, the Father revealed how much he desires that sinners shall be saved. "Therefore doth my Father love me," Christ declared, "because I lay down my life." The Father loves us with a love that is but feebly comprehended. {RH, July 22, 1909 par. 8}

It is because men and women lack the spirit of self-denial and self-sacrifice, that they can not comprehend the sacrifice made by heaven in giving Christ to the world. Their religious experience is mingled with selfishness and self-exaltation. How can such professors have anything but a meager hope of sharing the inheritance of Christ? "Verily I say unto you," he said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." {RH, July 22, 1909 par. 9}

There are many who, while professing godliness, measure themselves among

themselves, and in consequence grow weak in spiritual life. Pride is not overcome. Not until these souls fall on the Rock and are broken, will they understand their need. O, that they might confess their wrongs before God, and plead for the presence of the Holy Spirit in their lives! Truth and righteousness will flow into the hearts that are cleansed from selfishness and sin, and through the lives of those in whose souls truth occupies the first place. {RH, July 22, 1909 par. 10}

Let our ministers set an example of humility of spirit. My brethren, let your hearts melt as you consider the price Christ has paid for your soul's salvation. Let your conduct be governed by the pure principles that governed in the life of Christ. The meek and lowly in heart will be sanctified by their belief of the truth. This is the sign of Christ's followers, the world over. {RH, July 22, 1909 par. 11}

Christ encouraged men to study the Word, and to give its truths to others, imparting, at any sacrifice of self, the light and life of heaven. This was the antidote of the incoming evil. He assumed human nature that he might save to the uttermost all who would come unto God by him. And he prayed that the sanctifying grace of truth, received into the lives of its converts, might call the attention of the world to the wonderful plan of salvation. Those who truly love Christ will not be satisfied with a cheap experience. They will work out earnestly the characteristics of the divine pattern. Their hearts will seek for purity and true holiness. To such the Lord will reveal his grace, and will give power to win souls to heaven. {RH, July 22, 1909 par. 12}

The wickedness of the world is not abating. Every year evil becomes more prevalent, and is more lightly regarded. Let our gatherings together be made seasons of heart searching and confession. It is the privilege of this people who have had such great blessings to be trees of righteousness, shedding forth comfort and blessing. They are to be living stones, emitting light. Those who have received pardon for their sins should with earnest purpose lead those who are in the ways of sin into paths of righteousness. Partaking of Christ's self-denial and self-sacrifice, they will teach men and women to give up selfishness and sin, and accept in their place the lovely attributes of the divine nature. {RH, July 22, 1909 par. 13}

There is great need for studying the Word of God. From one end of the world to the other the message of Christ's righteousness is to be sounded by human lips, to prepare the way of the Lord. The youth, the aged, and the middle-aged are to act a personal part in preparing their own souls for the great event that is soon to take place, even the second coming of Christ in the clouds of heaven, and in so doing they will reflect light upon many other souls. {RH, July 22, 1909 par. 14}

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." {RH, July 22, 1909 par. 15}

Like John the Baptist, we are to point men and women to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." In the message we bear, the

character of God, as revealed in Christ, is to be manifested to the world. The call is to be sounded by human lips and exemplified in human lives. By word and by action we are to repeat the divine call, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

{RH, July 22, 1909 par. 16}

**PERIODICALS / RH - The Review and Herald / July 29, 1909 Be of Good Courage  
Mrs. E. G. White**

***July 29, 1909 Be of Good Courage***

**Mrs. E. G. White**

There are some in our churches who, if there is discouragement in any line, are sure to talk about it. This is not the right way to do. Those who do not work in hopefulness, keep themselves under a cloud of doubt. The enemy is not dead, and the nearer we come to the close of this earth's history, the more vigilant will be his efforts to keep souls in discouragement, that the light of heaven may not be revealed in words and acts to bring hope and cheer and courage to others. We must be wide-awake to meet the wiles of Satan. We should ever be drawing nearer and nearer to God, for we need increased faith and a firm reliance on the help that God can give. These will make us a help and blessing to others. {RH, July 29, 1909 par. 1}

I am so thankful that we have a faith that will stand the test of trial and opposition. As trouble in the world increases, the Lord's children will have to suffer; but the Word of God affords comfort and encouragement for such a time. Read the first and second chapters of First Corinthians; there are precious assurances here for the child of God. {RH, July 29, 1909 par. 2}

Paul is speaking to his brethren in the faith: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." {RH, July 29, 1909 par. 3}

We have some understanding of what this waiting means. The testimony of the Spirit of God today harmonizes with that given through the apostle Paul. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord." {RH, July 29, 1909 par. 4}

The apostle continues, "Now I beseech you, brethren, by the name of our Lord



Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In our labors there is need of carefulness of speech, watchfulness of each action, that through the grace of Christ the responsibilities that have been placed upon us may be borne in the spirit of Christ. Christ would have us united in Christian fellowship,--a tie more binding than the ties of human kinship. He would have us take our stand upon a higher platform. Christ has pledged himself to work for us if we will take hold of him by faith. {RH, July 29, 1909 par. 5}

We are now in the closing work of this earth's history. There is not a moment's time to be given to doubting. My brethren and sisters, let your faith increase. However discouraging appearances may be, believe that the Lord will work in behalf of his cause and his people. The Spirit of God is everywhere knocking for admittance to the hearts of men. God is caring for his work in every place. His children are the special objects of his care. If by faith we will accept the light God gives in messages of encouragement or reproof, and advance step by step in the right way, keeping our eyes steadfastly fixed on our Leader, light will shine along the pathway, the approval of God will stimulate us with hope, and ministering angels will co-operate with all our efforts. {RH, July 29, 1909 par. 6}

Consider the estimate that Christ places upon those who follow his example: "Ye are the salt of the earth," he says, "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, July 29, 1909 par. 7}

These are wonderful lessons for us. Study them carefully, and profit by their instruction. A higher spiritual tone is required of us. The Lord would have us spiritually minded, that we may be able to see the working out of his plan in our lives. We are to be laborers together with God in accomplishing the work that he would have done. Wherever we are, we are to reflect light. {RH, July 29, 1909 par. 8}

It is our privilege to gain precious victories day by day. Let us go forward in faith and hope and courage. Let us regard patience and kindness as sacred things which we must bring into every line of our work. Let us vindicate the greatness of the work by building up amiable, hopeful characters. This we can do through the grace of Christ. {RH, July 29, 1909 par. 9}

We have no need to be sad and discouraged. The words and example of our Redeemer should bring us comfort and joy and strength to work his works. Let us reveal in our lives the fact that we are relying upon him who gave his life that we might not perish, but have everlasting life. Let us draw by living faith on the power of God. In no other way can we obtain the victory over the hosts of Satan. If by faith we will lay hold of the heavenly provision, the greatest powers in the universe will enable us to make complete our triumph over Satan and sin. {RH, July 29, 1909 par. 10}

Thank the Lord that to human agencies is committed the grand work of extending the triumphs of the cross. Let us keep our eyes fixed on the mark of the prize. Let us not fail nor be discouraged. The words in favor of truth, spoken with the assurance that comes from the possession of a right purpose, and in cheerful hope, from a pure heart, will make angels rejoice. {RH, July 29, 1909 par. 11}

"In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. {RH, July 29, 1909 par. 12}

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. {RH, July 29, 1909 par. 13}

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." {RH, July 29, 1909 par. 14}

Let us keep our eyes fixed on the city of God, where the Prince of heaven will one day welcome his faithful ones. Let us think of him looking down upon our world, and watching with earnest desire those who are striving to overcome by the blood of the Lamb and the word of their testimony. When his work on earth is finished, he will welcome the righteous to the mansions he has prepared, and place on their heads the crown of the overcomer. {RH, July 29, 1909 par. 15}

**PERIODICALS / RH - The Review and Herald / August 5, 1909 A Revival Needed  
Mrs. E. G. White**

***August 5, 1909 A Revival Needed***

**Mrs. E. G. White**

The Lord calls for a revival among his people, an acknowledgment of the peculiar obligations he places upon them. He calls upon every soul who has the fear of God before him to walk and to work with an eye single to the glory of God. There is a great work to be done, and none can properly represent that work unless they humble their hearts before God day by day, and walk in all the light he sends. {RH, August 5, 1909 par. 1}

A great work will be accomplished by God's people if they will work in unity and unselfishness and with humility of heart. All self-exaltation must be seen and put away. Truth and righteousness alone will stand the test for this time. We need to have the Spirit of God daily with us, that we may be kept from all evil thoughts and unwise actions. We should fear lest our eyes become blinded to our individual spiritual needs in these perilous times. Many professed Christians have been allowing themselves to become absorbed in the upbuilding of selfish interests. We are now to awake from our spiritual sleep. {RH, August 5, 1909 par. 2}

Brethren and sisters, let us begin at once the work of consecrating ourselves to God. Let every church-member offer himself a humble offering to the Lord. Parents, bring your children to the Lord. Be determined to seek the Lord with all the heart, and make a full surrender of yourselves to him. Pray, and believe the promises of God. Seek for the grace of Christ, that you may be taught his way and his will. As fathers and mothers, a sacred work is yours to remove every stumbling-block from the path of your children. Then the Lord can work. My brethren and sisters, labor for your own souls, and for the souls of others, that you may be accounted laborers together with God. {RH, August 5, 1909 par. 3}

When church-members are fully decided to be Christians, which means to be Christlike, to be humble, pure, honest, the Lord will manifest himself by his Holy Spirit. Now is the time to do the work that needs to be done. It is self-esteem that leads men and women away from God and away from those who need their help and tender sympathy. {RH, August 5, 1909 par. 4}

While he was clothed with human nature, Christ had such a firm conviction that he was doing the will of his Father that he could say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it." Blessed be God for this assurance. The name of Jesus is all powerful to save. It is this magic name that dispels our darkness, and gives us light in the Lord. It cheers our hearts in the darkest seasons of our pilgrimage, and gives us peace with God. {RH, August 5, 1909 par. 5}

We have a work before us in preparing for the constantly changing scenes of the world's population. There needs to be a living testimony borne from converted hearts. God is our sufficiency. The church needs to awake to an understanding of the subtle powers of satanic agencies that must be met. If they will keep on the whole armor, they will be able to conquer all the foes they meet, some of which are not yet developed. {RH, August 5, 1909 par. 6}

Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers. {RH, August 5, 1909 par. 7}

Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God. And heavenly angels in human guise will be on the field of action. The two opposing parties will continue to exist till the closing up of the last great chapter in this world's history. Satanic agencies are in every city. We can not afford to be off our guard for one moment. The true, stanch believers will pray more and more, and will talk less of matters of little consequence. More and more decided testimonies will come from their lips to encourage the weak and the needy. This is no

time for the people of God to be weaklings, neither one thing nor the other. Let all be diligent students of the Word. We must be strong in the Lord and in the power of his might. We can not live haphazard lives and be true Christians. {RH, August 5, 1909 par. 8}

With emphasis these words were spoken: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." {RH, August 5, 1909 par. 9}

The Lord would have us awake to our true spiritual condition. He desires that every soul shall humble heart and mind before him. The words of inspiration found in the nineteenth and twentieth psalms are presented to me for our people. It is our privilege to accept these precious promises, and to believe the warnings. I pray that our hearts may be fully awake to the perils that surround those who are indifferent to the soul's eternal welfare. We need to search the Scriptures as never before. The Word of God is to be our educator, our guide. {RH, August 5, 1909 par. 10}

Let humility of soul be cherished, and entire surrender to God be made. Let our churches put away selfishness and pride, and cease to lift up the soul unto vanity. The end is near, and we are to give the message of warning and mercy to the world. And not only are our lips to proclaim this message, but by lives of simplicity and meekness and right-doing we are to reveal that we believe the truths of the Word of God. {RH, August 5, 1909 par. 11}

**PERIODICALS / RH - The Review and Herald / August 12, 1909 What the Cause of God Demands of His Servants Mrs. E. G. White**

***August 12, 1909 What the Cause of God Demands of His Servants***

**Mrs. E. G. White**

The work of God is a straightforward, sensible, loving work, and belief of the truth for this time should lead to a straightforward, sensible, loving experience in God's people. Truth must be received and practised in every opportunity given us for doing good. We are to treat the great subjects of eternal interest as all-important. We are to urge the truth for this time on those who know it not, saying, "Choose you this day whom ye will serve," while we pray that the Lord will bring conviction and conversion to their hearts. In this work the Holy Spirit is to be our sanctifier and our efficiency. The assurance of

success is ours, because of the provision made by Christ. We shall meet with obstacles and difficulties; bitter and relentless will be our enemies; but as we follow on to know the Lord, we shall know that his going forth is prepared as the morning. Christ's presence is promised to us in our labors. "Lo, I am with you alway," he says, "even unto the end of the world." In his presence there is fulness of joy; at his right hand there are pleasures forevermore. {RH, August 12, 1909 par. 1}

The Lord is true to all the terms of salvation. He longs to work for his people. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." This work will be done through the agency of those who are truly the Lord's, and who are standing on vantage-ground. {RH, August 12, 1909 par. 2}

The Lord has pledged himself to make his name a praise in the earth. What power he has promised to all who will work in co-operation with heaven! The three highest powers in the universe are pledged to labor with those who will seek to save the lost. God wants his people to claim his promised help for the accomplishment of his work in the world. "Harken unto me, my people;" he declares; "and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." {RH, August 12, 1909 par. 3}

In a special manner truth is adapted to the necessities of every human heart. As the children of God comprehend the ability of the Lord to supply their needs, they will reach out to meet the needs of the souls who are perishing in sin. God will accept all who will exercise faith in him and become doers of his word. {RH, August 12, 1909 par. 4}

### ***Christ's Example***

Christ labored untiringly to accomplish the great work that he came to the world to do. His desire to save the lost race was manifest on all occasions. He went about doing good. It was his mission to help those in need, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. His heart was ever touched with human woe. How earnestly he worked for sinners! And how constant were his efforts to prepare his disciples to carry the gospel message to the ends of the earth! {RH, August 12, 1909 par. 5}

Christ placed himself on the altar of service a living sacrifice. Should we, his disciples, spare ourselves? In these days when there is so great a work to be done, unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise; and the Lord is coming soon. Already the judgments of God are in the land. Shall we let the unwarned multitudes go down into darkness and death without a preparation for the future life? {RH, August 12, 1909 par. 6}

## ***A Call to Consecration***

The testimony comes to every believer at this time, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." {RH, August 12, 1909 par. 7}

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." {RH, August 12, 1909 par. 8}

It is not learned men, not eloquent men, who are so much needed now, but humble men, who in the school of Christ have learned to be meek and lowly, who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls will be successful. {RH, August 12, 1909 par. 9}

It is a law of heaven that as we receive we are to impart. The Christian is to be a benefit to others; thus he himself is benefited. "He that watereth shall be watered also himself." This is not merely a promise. It is a law of God's divine administration, a law by which he designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually flowing back to their source. In the fulfilling of this law is the power of Christian missions. {RH, August 12, 1909 par. 10}

God calls for whole-hearted, sympathizing, liberal, unselfish men, for nobility of dealing. He will not tolerate selfishness. Christ's servants are to have his spirit; they are to be lifted far above all littleness and cheapness of thought or action. They are to lay hold of the merits of a crucified and risen Saviour. Human hands may never have been laid on them in ordinance; but there is One who will give them a fitness for the work, if they will ask in faith. I entreat of you to ask and to receive the Holy Spirit. This Spirit can be received only by those who are consecrated, who deny self, lifting the cross and following after the Lord. We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people and quicken their dulled senses, that they may comprehend the great truths of the gospel--the power of God unto salvation to those who believe. {RH, August 12, 1909 par. 11}

The whole body of believers needs to be vitalized by the Holy Spirit of God. We should study, plan, economize, and set in operation every means possible whereby we may reach and bless suffering and ignorant humanity. The light which God has given to us as a people is not given that we may treasure it among ourselves. We are to act in harmony with the great commission given to every disciple of Christ, to carry to all the world the light of truth. The human family is God's heritage. "Ye are not your own; for ye



are bought with a price," the apostle declares. When this great truth is realized by believers, the affections of the heart and the powers of the being will co-operate to render to God the highest service.

{RH, August 12, 1909 par. 12}

**PERIODICALS / RH - The Review and Herald / August 19, 1909 "As Ye Have Received ... So Walk" Mrs. E. G. White**

**August 19, 1909 "As Ye Have Received ... So Walk"**

**Mrs. E. G. White**

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." {RH, August 19, 1909 par. 1}

We need a firm reliance upon God if we would be saved from the power of satanic agencies. If we will keep close to the teachings of the Word, the truths of that Word will be our safeguard, saving us from the delusions of these last days. We need the truth. We need to believe in it. Its principles are adapted to all the circumstances of life. They prepare the soul for duty, and brace it for trial. They bear the stamp of the divine Author. Upon all with whom they are brought into contact, they exert a preserving influence. {RH, August 19, 1909 par. 2}

The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy. There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find some new and strange truth to present, to have a new message to bring to the people; but such a desire is a snare of the enemy to captivate the mind and lead away from the truth. {RH, August 19, 1909 par. 3}

In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, even though these teachings may be in opposition to the belief that has called out Seventh-day Adventists from the world, and made them what they are. The Lord would have those who understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the faith by the presentation of human sophistries. {RH, August 19, 1909 par. 4}

The warning comes down the line to our time: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Let us heed this warning, and not be too ready to accept the productions of those who come to us presenting new light. We have the truth in the Word of God; we have the light that has come to us in the proclamation of the first, second, and third angels' messages. The injunction is given us, "As ye have therefore

received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." {RH, August 19, 1909 par. 5}

In these last days we need a large and increasing faith. We need to be established in the faith by a knowledge and wisdom not derived from any human source, but which is found only in the riches of the wisdom of God. Men may claim great intelligence, but they need more than human intelligence to grasp the revelations of the Word of God, which Inspiration declares have been hidden for ages. "The world by wisdom knew not God," but "it pleased God by the foolishness of preaching to save them that believe." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." {RH, August 19, 1909 par. 6}

The apostle Paul lifts up the Saviour before men, declaring, "In whom are hid all the treasures of wisdom and knowledge." Why then should we seek wisdom of those who have not learned the wisdom of God? Why should we not come ourselves in faith to Christ and receive the fulness of which the apostle speaks? The grace of Christ has made it possible that there be a close union between the receiver and the Giver. Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and the Son. {RH, August 19, 1909 par. 7}

Those who have accepted the truth of the third angel's message are to hold it fast by faith; and it will hold them from drifting into superstitions and theories that would separate them from one another and from God. Our reception of the truth we hold as Seventh-day Adventists was not a chance experience. It was reached by earnest prayer and careful research of the Inspired Word. The Lord would have us walk and work in perfect unity. His name, Christ Jesus, is to be our watchword, his example our badge of distinction, the principles of his Word the foundation of our piety. In unity of spirit and action will be our strength. Satan is at work to create differences of opinion among us, and to shake our faith in one another. Thus he seeks to lead us to yield our minds to be worked by a spirit that is not of God, and that will bring in alienation and disaffection. But Christ's prayer that we all might be one as he is one with the Father, is to be fulfilled in his church in these last days. Our unity one with another is to be our credentials to the world that we have accepted him whom the Father sent to the world to represent the principles of heaven. {RH, August 19, 1909 par. 8}

Christ took his stand among men as the Oracle of God. He spoke as one having authority, addressing himself in strong terms to the people, and demanding implicit faith and obedience. We as a people have based our faith upon the principles set forth in his Word. We have pledged ourselves to bring heart and mind to obedience to the living Word, and to follow a "Thus saith the Lord." {RH, August 19, 1909 par. 9}

All our present and future hopes depend upon our kinship with Christ and with God. The apostle Paul speaks strong words to confirm our faith in this respect. To those who are led by the Spirit of God, in whose hearts the grace of Christ is dwelling, he declares: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together." "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." {RH, August 19, 1909 par. 10}

We are called by Christ to come out from the world and to be separate. We are called to live holy lives, having our hearts continually drawn out to God, and having in our lives the Holy Spirit as an abiding presence. Every true believer in Christ will reveal that the grace of his love is in the heart. Where once there was estrangement from God, there will be revealed co-partnership with him; where once the carnal nature was manifest, there will be seen the attributes of the divine. His people are to become workers of righteousness, constant seekers after God, constant workers of his will. This will make them complete in Christ. To angels and to men and to worlds unfallen they are to make it manifest that their lives are conforming to the will of God, that they are loyal adherents to the principles of his kingdom. The Holy Spirit, dwelling in their hearts by faith, will bring them into fellowship with Christ and with one another, and will yield in them the precious fruits of holiness.

{RH, August 19, 1909 par. 11}

**PERIODICALS / RH - The Review and Herald / August 26, 1909 God's Desire for His People Mrs. E. G. White**

***August 26, 1909 God's Desire for His People***

**Mrs. E. G. White**

God is waiting to see revealed in his people a faith that works by love and purifies the soul; for this alone will fit them for the future, immortal life. There is a great work to be accomplished, and little time in which to do it. The cause needs converted, devoted men who will make the Lord their dependence. Through such workers the Lord will reveal the power of his grace. {RH, August 26, 1909 par. 1}

Christ placed himself where he could, by word and work, become a minister of healing and blessing. As the sin-pardoning Saviour, he was a well-spring of life wherever he was. In his work to relieve the sick and suffering, he was fulfilling his mission to men. His example is to be prayerfully followed by his servants. Believers are first to be converted to obedience to God's commandments; then as obedient children they will minister of their abundance to the suffering and the needy. There will be an example given of true Christian self-denial and self-sacrifice. The time now devoted to pride of dress and love of the world will be given to the uplifting of humanity. And when

God's word is presented in simple faith, Christ will make the word effectual. {RH, August 26, 1909 par. 2}

My brethren and sisters, let the truth of God abide in your heart by a living, holy faith. Bible truth must be comprehended before it can convict the conscience and convert the life. The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have true, eternal faith that this message will go forth with increasing importance to the close of time. {RH, August 26, 1909 par. 3}

Christ desires to see his likeness reflected in every renewed soul. Those who continue meek and lowly in heart, he will make laborers together with God. Our spiritual conflicts might often be called our spiritual rebellions. It is the heart's lack of submission to the will of God that so often brings us into difficulty. We want our own way, and this often means rebellion against God's way. We need to do as Christ did--wrestle with the Father in prayer for strength and for power to make him known in our words and actions. {RH, August 26, 1909 par. 4}

Study the instruction given in the fifty-eighth chapter of Isaiah. Here are life and light, goodness and truth, for all who will receive the words of warning and encouragement, and will apply the truth to their individual lives. In working to benefit and bless others, a sense of satisfaction is experienced. The Lord creates peace in the soul. This is of more value than gold. Every faithful performance of duty stands registered in the books of heaven, and receives more than an earthly reward. It is a sacred duty that we owe to God to receive his grace that we may give it to others. {RH, August 26, 1909 par. 5}

All that we have has been entrusted to us by God for wise investment. We are to devote our means, and our physical and mental powers, in the service of the Master. We are to seek to increase our talents. With them we are to accomplish results that will be as far-reaching as eternity. Our Lord's entrusted goods are sacred, and are to be kept unmingled with worldly merchandise. Few, even among church-members, realize their accountability to God as his servants. The leaven of worldliness permeates the mind, and spiritual discernment is lost. My brethren and sisters, let us cleanse the soul-temple from the buyers and the sellers. {RH, August 26, 1909 par. 6}

To do the Master's bidding, and to promote his work in the earth, should be the one aim and purpose of our lives. Then there would be an upward growth, and the Holy Spirit would work upon the heart to transform the character. A generous spirit would be revealed in kindness and tender regard for others. Self would be hid with Christ in God. Beholding the character of Christ, we would become changed into his likeness. {RH, August 26, 1909 par. 7}

Let us forsake self, and accept Jesus Christ as the way, the truth, and the life. Faith in him is the only valuable science. He is the living representative of perfect obedience to the eternal word. He took human flesh into vital union with divinity. He passed over the same ground where Adam fell. He bore the test upon which our first parents failed; he was tempted in all points like as we are, yet without sin. Had he failed on one point,

Satan would have been victorious. {RH, August 26, 1909 par. 8}

In the night season my mind often dwells upon the work of infinite sacrifice revealed in the humiliation and death of Christ. The Creator of man, he who upon Mount Sinai proclaimed the eternal law; in his dying agony vindicated his right to pardon transgression and sin. As he hung upon the cross, his murderers and they that passed by reviled him: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he can not save." {RH, August 26, 1909 par. 9}

O how his mother and his disciples hoped that he would manifest his mighty power, and silence his revilers by coming down from the shameful cross! They were pained by the unfeeling taunts of the ignorant revilers. "Let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." {RH, August 26, 1909 par. 10}

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." {RH, August 26, 1909 par. 11}

The faith of the dying thief grasped the truth of a sin-pardoning Saviour. And Jesus showed himself able to save to the uttermost all who should receive him. Verily I say unto thee today, he said, thou shalt be with me in paradise. Even in the agonies of death, in his humiliation and apparent defeat, he asserted his right and his power to forgive sin. {RH, August 26, 1909 par. 12}

For you and for me, our Saviour hung on Calvary's cross. What are we willing to do and to sacrifice for his sake? Let every soul make some sacrifice for Christ. He has given his life for us; he has risen from the dead, and is now at the right hand of God. He is still at work for the salvation of men and women. Who will unite with him in labor?

{RH, August 26, 1909 par. 13}

**PERIODICALS / RH - The Review and Herald / September 2, 1909 Ministers as Christ's Representatives Mrs. E. G. White**

**September 2, 1909 *Ministers as Christ's Representatives***

**Mrs. E. G. White**

The religion of Jesus Christ should be an apparent quality in the lives of his workers. They must know Christ, and to know him, they must know his love. Their fitness as workers should be measured by their ability to love as Christ loved, and to work as he worked. The whole man must be sanctified, purified, refined, ennobled. When Christ is

formed within, the hope of glory, the worker will realize that as the representative of Christ, words and works and thoughts must be such as can meet the approval of God. {RH, September 2, 1909 par. 1}

The Lord's messengers should have an intelligent understanding of the pattern that Christ came to the world to give to men. The Saviour was a man of tenderest sympathies; he was susceptible to the needs of all with whom he came in contact, and who were in need of his help. He was a man of sorrows and acquainted with grief. In presenting the word, let the workers dwell on his susceptibility to the griefs and sorrows of men. Let them present before those who have spoiled their lives by self-indulgence, and who are impatient and fretful, the beauty of Christ's life from the manger to the cross. His lovely character is the pattern for every human soul. {RH, September 2, 1909 par. 2}

To labor for the conversion of souls is the highest, noblest work in which the human agent can engage. But in our working for this object must be revealed the fact that we are laying hold of the grace of Christ, that we are guided and controlled by the Spirit of God. His holiness, his power, his unbounded love, revealed in the human instrument, will convict and convert souls. When the presence of Christ fills the life, the worker has a sense of divine power with him. The fact that he is a joint worker with God captivates his affections and desires, and fills him with earnest love for the souls for whom he labors. {RH, September 2, 1909 par. 3}

We need to have a broader view of the Saviour as "Christ and Lord." "All power" is given to him to give to those who believe in his name. We do not half acknowledge his right to our homage and obedience, and to our increasing faith in him. We need to understand the depth of significance there is in the words of the apostle, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. . . . {RH, September 2, 1909 par. 4}

"Put on therefore, as the elect of God, holy and beloved," the apostle continues, "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." {RH, September 2, 1909 par. 5}

The work to be done at this period of time demands that the channels appointed to receive the living waters for thirsty souls be greatly multiplied. The work is to be done through unselfish effort. Every advance move made now must be made with increasing effort; for Satan is working with all his powers to increase the difficulties in our way. He works with all deceivableness of unrighteousness to secure the souls of men. I am charged to say to ministers of the gospel, and to our missionary physicians, Go forward.



The work to be done calls for self-sacrifice at every step; but go forward. The worker who reveals a right spirit and consistent behavior under trying circumstances is proving his adaptability for his work. He is qualifying himself to meet all kinds of minds, and to be a true representative of the Master Worker. Those who will yield to the Holy Spirit's guidance will come forth purified and refined, as gold from the fire. {RH, September 2, 1909 par. 6}

The knowledge that souls are perishing in their sins should arouse every worker to greater fervor in giving the light of present truth to all within his reach. He should never forget that whenever a soul is truly converted, God is glorified, and angels in heaven burst forth into singing. {RH, September 2, 1909 par. 7}

All who would have success in the work must tarry long with God. The story is told of an old Lancashire woman who was listening to the reasons her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman. "I will tell you what it is. Your man is very *thick* with the Almighty." {RH, September 2, 1909 par. 8}

Our fitness for God's service will be found in constant communion with him. When we consecrate ourselves to God, the power which comes alone from God will bring definite results in our work. We are to act as in the presence of God; his eye is ever upon us; his eye is guiding us. We must die to self before God can use us fully to his name's glory. If we will learn of Christ as little children, we shall make a success wherever we are. {RH, September 2, 1909 par. 9}

The workers need to study the life of Christ until they give themselves unreservedly to him. "It is the spirit that quickeneth," Christ declared, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who practise the words of Christ become one with him. Their lives represent the pure principles of the Word in simplicity and meekness. The apostle Paul wrote, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." {RH, September 2, 1909 par. 10}

I am very thankful for the instruction that has come to us regarding the relation we sustain to God as his servants. We are to be under the rule of Christ, to work out the mind and will of God. We are to be kind and courteous to our fellow workers because they also are the property of Christ, bought with a price. The price that Christ paid to purchase our redemption we can not estimate. He, the only begotten Son of God, gave his precious life that those who believe in him should not perish, but have everlasting life. When we comprehend more fully this amazing sacrifice made in our behalf, we shall not be indifferent and ungrateful, but we shall partake with him of self-denial and self-sacrifice. The Lord is to be our praise in this life, and in the future eternal life. Let us strive for the crown of life that is to be given to every faithful soul.

{RH, September 2, 1909 par. 11}

**PERIODICALS / RH - The Review and Herald / September 9, 1909 Words of Instruction to Workers Mrs. E. G. White**

**September 9, 1909 *Words of Instruction to Workers***

**Mrs. E. G. White**

Representations have been made to me that show how greatly our physicians and ministers and teachers need a development of Christian character, that they may properly represent the love of God to a fallen world. They are to speak the word of God from hearts melted in tenderness. In the large assemblies there are those who will be reached by words that tell of God's pardoning mercy and his matchless love; and these, in turn, will be the means of enlightening others in regard to the love of God. The Lord rejoices over the one repenting soul; he alone can measure the influence for good that one soul can be in drawing others to the foot of the cross. If the workers' labors are prompted by devotion to God and a desire to see souls saved in his kingdom, the Lord will impress them with words to speak that will represent his grace and love; and through the aid of the Holy Spirit souls will be convicted and converted. Their words will inspire faith and hope in the heart, and large numbers will be blessed with the light of truth, and be led to rejoice in the mercy and love of God. {RH, September 9, 1909 par. 1}

Christ consented to suffer much in order to save souls. Should we not manifest patience and gentleness and long-suffering in dealing with the perishing? The words were spoken, "Love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." {RH, September 9, 1909 par. 2}

We must expect to meet all classes of minds. And when we are falsely spoken of, let us remember that the Prince of life passed through the same experience. Let ministers, physicians, and teachers take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." {RH, September 9, 1909 par. 3}

And we are to be faithful in reproofing wrong-doing. This God requires of every one of his laborers. Pure and unadulterated trust will always meet the elements of unsanctified profession. There will always be those who claim to be doing God service, but who are serving him not. Those who are blinded by erroneous opinions are to be treated with gentleness, yet labored for faithfully that their minds may be undeceived. Saving truth must be repeated over and over again. If these deceived souls can be convinced of their errors and converted, what rejoicing there will be in the heavenly courts! {RH, September 9, 1909 par. 4}

Those who minister the word of God to the people are to remember that they are dealing with souls for whom Christ has died, and that they must meet the record of any

unfaithfulness in the judgment. It is not merciful or just to allow a course of deception to be practised upon human minds. Satan will surely use erroneous theories to deceive and confuse minds, and we can not pass by these errors and be guiltless before God. Patiently, and in a spirit of meekness and gentleness, yet with a firmness that can not be misinterpreted, we are to reprove wrong, and to teach professed believers to adorn the doctrine of Christ our Saviour. {RH, September 9, 1909 par. 5}

The work of the Lord is to be carried forward intelligently. Clear, well-defined plans must be laid for the extension of the message. Workers are needed who will reveal the spirit and mind of Christ, men who are consecrated to God, body, soul, and spirit, and who will carry out his will in meekness and humility, respecting the counsels given by his Spirit. Let every man stand in his lot and place, looking to Christ as his guide and counselor, and yoking up with his brethren in service for the Master. Christ will instruct those who manifest a teachable spirit. {RH, September 9, 1909 par. 6}

We are engaged in an important and an essential work, and we must carry on an aggressive warfare. We are to stand for true Protestant principles; for the policies of the papacy will edge their way into every possible place to proscribe liberty of conscience. Every eye should now be single to the glory of God. {RH, September 9, 1909 par. 7}

Those who have been seeking to undermine the confidence of our people in the testimonies of the Spirit of God, and in the leadings of Providence in our work, will one day be revealed as having acted a part similar to that of Judas. Judas was tempted and tried, but not rising above these temptations, he lost ground, and finally went so far as to betray his Lord. Christ permitted Judas to go with the other disciples on their evangelistic tours, but on these occasions, Judas often manifested a spirit of superiority. He sought to exercise authority over his brethren. This spirit, unchecked, opened the way for the enemy to work upon his heart and mind, until at length he went so far as to betray his Saviour with a treacherous kiss. There are today, among the professed people of God, some who are walking in the same path; and unless they are converted, they will one day be numbered with the open enemies of God's work for this time. {RH, September 9, 1909 par. 8}

My brethren, withhold not the testing truths that should come to every soul at this time, and which must be practised by those who would find acceptance with God. We are to let the word of God come to every appointed agency, for there is a crisis before the people of God. Labor that souls may receive that word of truth that refines and sanctifies the soul, finding delight in the truth because Christ is identified with truth. {RH, September 9, 1909 par. 9}

Study the Master's methods of labor and teaching. All his illustrations were so simple that even the lowliest could understand the truths they symbolized. It is said of his instruction, "The common people heard him gladly." So today he would have ministers and teachers use words that all, even the most ignorant, can understand. The Lord rejoices when simplicity marks the words and works of his ministers. Let his followers copy his example, and thus magnify his name. {RH, September 9, 1909 par. 10}

The end of all things is at hand, and there is much important work to be done. The work at our camp-meetings should be conducted, not according to man's devising, but

after the manner of Christ's working. The church-members should be drawn out to labor. The light is to be taken from under the bushel, that it may reach to the many who need it. God calls upon believers to obtain an experience in missionary work by branching out into new territory and working intelligently for the people in the byways. To those who will do this, openings for labor will come. Angels of God will direct in the opening of fields nigh and afar off, that the work of warning the world may be accomplished. {RH, September 9, 1909 par. 11}

To every church the instruction is given to gather in the ignorant and those who need help. Our brethren and sisters need to go forth as the first disciples went, to the byways and the highways, teaching the message of truth. They need to become laborers in the Lord's vineyard. God's servants must not be idlers, but must work diligently to win souls. One soul saved is of more consequence than all the riches of the world. Let our church-members ask themselves the question, Do I improve my opportunities? What fruit am I bearing to the glory of God? {RH, September 9, 1909 par. 12}

Why did the Saviour choose as his missionary field places which others did not discern as being of special advantage? Why did he labor to sow the seed in out-of-the-way places? Why did he travel slowly away from the villages where he had been communicating light and opening the Scriptures? There was a world to hear, and some souls would accept the truth who had not yet heard it. {RH, September 9, 1909 par. 13}

My fellow workers, there is missionary work to be done in many unpromising places. The missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working. The Lord has his plan for the sowing of the gospel seed. In sowing according to his will we shall so multiply the seed sown that his word will reach thousands who have never heard the truth. {RH, September 9, 1909 par. 14}

Opportunities are opening on every side; press into every providential opening. Eyes need to be anointed with the heavenly eye-salve to see and sense these opportunities. God calls now for wide-awake missionaries. {RH, September 9, 1909 par. 15}

We need more of the love of Christ expressed in our lives for the souls perishing all around us. Christ looks upon these souls, not as they are in themselves, but as they may be if they will surrender themselves to him in sincerity, as did the thief on the cross. In the hour of his greatest suffering, Christ responded to the prayer of the penitent thief with the words, Verily I say unto thee today, Thou shalt be with me in paradise. The Son of God gave his life that he might uplift and ennoble all who would repent of their sins, accept his mercy, and trust in his power to save. {RH, September 9, 1909 par. 16}

The Saviour in his labors had to deal with all classes of men, and all characters, and his life was the daily lesson book of those with whom he came in contact. Let us bear this in mind. The Lord is testing us individually; our motives are being held under close examination. As the truths of the Word are taught, let the evangelist and the physician remember that they have a part to act in bringing about the fulfilment of that word. If they will work in faith and humble dependence upon God, many will be led to accept the evidence of the word and to obey a "Thus saith the Lord."

{RH, September 9, 1909 par. 17}

**PERIODICALS / RH - The Review and Herald / September 16, 1909 An Appeal for Self-Sacrificing Effort Mrs. E. G. White**

**September 16, 1909 *An Appeal for Self-Sacrificing Effort***

**Mrs. E. G. White**

The Lord claims the service of all who believe the truth for this time. They are to be laborers together with Christ in proclaiming the message of mercy to the world. God has committed to each talents to be used for his name's glory. The vineyard is the world. The soil to be cultivated is found in every city, in every village, in the highways and by-ways, in places near and afar off. Seed is to be sown in good works that will benefit those who have not had the light of present truth. The kind of ministry brought to view in the fifty-eighth chapter of Isaiah is to be faithfully done. Those who are arrayed in Christ's righteousness, the beautiful garments of truth, and whose lives are being sanctified by the truth, will go forth to labor for all classes with equal solicitude. They will not be bound about by bands of selfishness, but will regard all the world as the field.

{RH, September 16, 1909 par. 1}

"Let your light so shine before men," the Saviour declared, "that they may see your good works, and glorify your Father which is in heaven." There is to be no limit to the places where the light should shine. It is to reach to the regions beyond. Tell it, urge upon all with earnest force, to give their service for those who are in the darkness of error. To teach the word of God to unbelievers, to unite our prayers for them, are duties that we owe to our Redeemer. {RH, September 16, 1909 par. 2}

This is a time when every church and every family should be exercised unto godliness. I feel sad as I see men and women and youth spending time and energy in self-gratification. Selfishness is occupying much time that the Lord would have devoted to religious activities. I have been shown that the money that is lavishly spent by many believers for unnecessary things should be given to the work of winning souls that are ready to perish. It is time that our people felt the need of being laborers together with God. Self-denial and self-sacrifice are highly appropriate for this time. "We are laborers together with God," the Spirit through Paul declares. If unbelievers see in our works and lives devotion and self-sacrifice in order to save souls ready to perish, they will be impressed with the reality of the truths we profess. The truth that sanctifies the receiver will make its impression upon them. {RH, September 16, 1909 par. 3}

This is a time when every soul needs to cling earnestly to God. Those whom the Lord is leading to do his last work in the earth are to stand as Micah and Zephaniah and Zechariah stood in their day, to call to repentance and good works. The writings of these prophets contain warnings and instruction applicable to this time, and should receive our careful study. They should teach us to shun every phase of evil that made

such warnings essential to the people of the past. Let every soul arouse and make diligent examination of self, that everything that would separate the people of God from righteousness may be put away. {RH, September 16, 1909 par. 4}

O that our people would arouse and put away all weakness of the flesh and spirit! It was for this that Christ wept and prayed. The heart of Infinite Love was stirred as he saw souls being snared and selling themselves for worldly gain. "Lay not up for yourselves treasures upon earth," he said, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eyes be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon." {RH, September 16, 1909 par. 5}

I have thought much of how little burden is carried by those who know the truth for those who know it not. Christ came to this world to call sinners, not the righteous, to repentance. Those who know the truths of the Word of God are not to hide their light in obscurity, but as faithful missionaries are to give the warning message to unbelieving neighbors and friends. They are to work as Christ has given them example. All who have a knowledge of the testing truths for this time should ask themselves the question, Am I giving the time and labor to the work of saving souls that Christ requires of his followers? {RH, September 16, 1909 par. 6}

I would say to all our people, Place yourselves in the light, that you may reflect light, and that souls may be led to see the great and soul-saving truths of the Word of God. Every believer in Christ should be a laborer together with him in drawing souls from sin to righteousness. We are to keep in view the life that measures with the life of God. We are to watch for opportunities to bring the truths of the Word before those who do not see and understand. Christ is not now with us in person, but through the agency of the Holy Spirit, he is present to impart his power and grace and great salvation. {RH, September 16, 1909 par. 7}

A review of our churches is being made by the One who says, "I know thy works." The need of the church today is true conversion, consecration, zeal, and whole-hearted service. These elements, brought into the life, will make church-members vessels unto honor, men and women through whom the Lord can communicate the teachings of his Spirit. {RH, September 16, 1909 par. 8}

Another great need of the church is humility,--the deep humility of Christ. Believers need to see the necessity of working as Christ worked. O for that devotion and humility of heart that will lead God's people to do those things that Christ has commanded, and still in all humility and truth say, We are unprofitable servants; we have done only that which it was our duty to do! But many, many are swelling with pride and importance, who in God's estimation are lukewarm. Self-gratification is revealed because of a few things accomplished. Where do we hear the testimony of hearts that are broken in



repentance and confession before God? Where do we see professed believers wearing the yoke of Christ? How little time is given to fervent prayer, the result of which would be the possession of a meek and quiet spirit, which in the sight of God is of great price. {RH, September 16, 1909 par. 9}

When the Captain of our salvation descended to earth, he brought with him the interests of all heaven. He advanced to Calvary with all the lovers of mercy and the friends of mankind in his train. I ask, Had angels of God taken the place of human agencies in the administering of the gospel, think you there would be whole regions today sitting in darkness and in the shadow of death? Were angels given power to revolutionize and prescribe the duties of the church, would they not say, "Go, stand and speak . . . to the people all the words of this life"? How can those who have been converted, be so indifferent? I call upon them in the name of the Lord, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." {RH, September 16, 1909 par. 10}

The Lord demands the cultivation of every talent. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Our words, our prayers, our voluntary and sincere service, our humble, earnest efforts to represent precious, saving truth,--by all these we are to show our love for him who gave his life for us. O that our efforts to bless others might be in proportion to the light we have received! But we do not render to God returns that are proportionate to the wonderful truths we claim to believe. {RH, September 16, 1909 par. 11}

My brethren and sisters who claim to believe the truth for this time, let the books of heaven record of you a righteous zeal; let it be said there, as God views your self-denying, self-sacrificing works, that you are laborers together with God. I speak to all, lay members as well as ministers: Be laborers together with God. Let humility be cultivated. Christ will be your efficiency if you will look unto him, the Author and Finisher of your faith.

{RH, September 16, 1909 par. 12}

**PERIODICALS / RH - The Review and Herald / September 23, 1909 "That They All May Be One" Mrs. E. G. White**

**September 23, 1909 "That They All May Be One"**

**Mrs. E. G. White**

The Lord has given me a special message for the churches that claim to believe the truth for these last days, and especially for those who carry responsibilities in connection with our school and sanitarium enterprises for the education and training of the youth for the work of God. {RH, September 23, 1909 par. 1}

Those who hold positions of trust in the work of God are in need of constantly

seeking the Lord; for there is a great missionary work to be accomplished. It is a work similar to that of the one whom the prophet Isaiah describes as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." {RH, September 23, 1909 par. 2}

All who profess to believe the truth for this time need to make the Word of God their constant study; its principles are to be brought into the life experience. As a people we need to understand that the time has come when all differences should be acknowledged and put away, when everything that is not in accordance with the Word of God should be taken out of the life. Probation is soon to close, and God's people need to humble their hearts before him, seeking him with humility of mind for grace to perfect a righteous character. {RH, September 23, 1909 par. 3}

Disunion among professed believers is a great dishonor to the cause of Christ; but in unity there is convincing proof of what the word of the Lord will accomplish for those who humble themselves before him and seek him in earnest prayer. Believers in Christ are not to see how far apart they can draw, but they are to draw together in the bonds of love and faith. A united communion with God on the part of his church is something that is greatly needed at this time. {RH, September 23, 1909 par. 4}

### ***Christ's Prayer for Unity Among His Followers***

If we would study the prayer of Christ recorded in the seventeenth chapter of John, we would understand what a grievous mistake we make when we introduce into the church those things that create division and strife. Christ prayed that his followers might be one with him as he was one with the Father. He desired that they themselves should pray earnestly to become one in faith and understanding of his Word. The closeness of the relation that he would have exist between himself and his people is brought to view in the words, "All mine are thine, and thine are mine; and I am glorified in them." {RH, September 23, 1909 par. 5}

One of Christ's last works for his disciples before his betrayal and crucifixion was to commit them to the keeping of his Father, and to pray that the spirit of unity and love might be always manifest in them. "I am no more in the world," he prayed, "but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." {RH, September 23, 1909 par. 6}

There is no genuine sanctification except through the truth. Everything depends upon our sacredly cherishing and advocating the truth we hold. Those who are saved through faith in Christ will exert a saving influence upon others. And wonderful will be the results of the influence of those whose words and works express their faith in Christ. Their lives will be made a convincing power in the great work that Christ came to the world to do. Their unity and love will convince men and women that God has sent his Son into the world with saving grace for all mankind. {RH, September 23, 1909 par. 7}

"As thou hast sent me into the world, even so have I also sent them into the world," Christ continued. "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." {RH, September 23, 1909 par. 8}

Here we see the need of faith leading to harmonious action. A spirit of harmony and love in labor is to give evidence of our faith in Christ. This unity of sentiment and works is not revealed among Christ's followers today as he desires it should be; and because of this, objections to our faith are raised by some. The presence of the Holy Spirit with any people will lead them to speak the same thing and to work the will and works of Christ. This is the most convincing of all arguments. {RH, September 23, 1909 par. 9}

"The glory which thou gavest me," Christ declared, "I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. {RH, September 23, 1909 par. 10}

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." {RH, September 23, 1909 par. 11}

Let those who are ready to differ and to separate into factions, consider the teachings of this prayer. When as a people we see the necessity of maintaining a sacred unity among ourselves, remarkable changes will take place in the hearts and lives of some who are now eagerly striving for the supremacy. Every verse in this chapter contains instruction of the highest and most essential kind,—instruction that every church should have. If there are higher attainments to be reached than are here brought to view, where shall we learn about them? where are they to be found? Christ presents eternal principles for our study that we may answer his prayer in our own experience. O that these teachings might be brought more fully into the religious life of our people, and its refining, purifying, unselfish principles be truly appreciated!

*(To be concluded)* {RH, September 23, 1909 par. 12}

may be One" (Concluded) Mrs. E. G. White

**September 30, 1909 "That They All may be One"  
(Concluded)**

**Mrs. E. G. White**

### ***Truth a Sanctifying Power***

"For their sakes I sanctify myself," Christ said, "that they also might be sanctified through the truth." {RH, September 30, 1909 par. 1}

No error can sanctify the soul; we must bear this in mind. Sanctification comes not through error, but through belief of the truth. We need to possess a faith that is based upon the sure word of promise. {RH, September 30, 1909 par. 2}

The Word of God specifies the quality of the faith that will distinguish between the sacred and the common, and will render the life well-pleasing to him who has purchased the powers of our being by the redemption price of his blood. All men have a certain kind of faith; but it is that faith which works by love that purifies the soul. This faith cleanses the life from all self-serving, from all acquiescence to man's arbitrary exactions. It is a genuine faith that is revealed in the spirit, in the speech, and in the actions. In the life of the one who possesses such a faith as this the will of Christ will be daily carried out. {RH, September 30, 1909 par. 3}

The soul who really believes the truth will carry out in his life the principles revealed in the life of Christ. Of Enoch it is written that his ways pleased God; and without faith it is impossible to please God. Not a thread of coarseness or selfishness was woven into the web that this servant of God was weaving in his daily life. And of him we read, "Enoch walked with God . . . three hundred years; . . . and he was not; for God took him." {RH, September 30, 1909 par. 4}

The Lord's measure of correct character is given in the words of the prophet Micah: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" There are men who may be represented as doing justly and loving mercy, but who have not the true principle within them, the faith that will lead them to walk humbly with the Lord. They may seem to have every specification needed but that of sanctified faith, but lacking this, they lack all. The life is not sanctified, and without this sanctification of motive and purpose, it is impossible to please God. God has given men and women affections and intellect that they may appreciate the character of God as it was revealed in the earthly life of Christ, and through faith in Christ reveal the same attributes. Christ is to be manifest in the life of every true believer. Each is to prove in his life his right to the claim he makes for citizenship in the kingdom of Christ and of God. {RH, September 30, 1909 par. 5}

### ***The Sacrifice of Christ***

I am instructed to keep before our people the need of having high, pure motives and sanctified purposes. The church of Christ on earth is to represent Christ's character and work. The aim of Christ's life was to receive of the Father, that he might give, in precept and in unselfish service, that which would save men and women from sinning, and turn the rebellious into paths of righteousness. "For their sakes I sanctify myself," he said, "that they also might be sanctified through the truth." He stood before the human race as the representative of the Father. He devoted all the powers of his being to the work of redemption. For this he withdrew from the glories of heaven, and set his feet in the path of humiliation and trial. He humbled himself that he might uplift mankind. As he took up his earthly work and saw the duties and the trials that confronted him, he did not fail nor become discouraged. His great desire was to establish the cross between divinity and humanity, that man might be reconciled to God. {RH, September 30, 1909 par. 6}

The question was put to Christ at one time, If your doctrine is true, if you are, as you claim, the Son of God, why do you come to the world like this? Why do you subject yourself to humility and privation? Had it been possible for men to be redeemed with a smaller sacrifice than was made, the Son of God would not have taken the guilt of the transgressor upon his sinless soul. But the spotless Son of God was the only offering that would atone; none but his life would suffice to save the sinner from ruin. {RH, September 30, 1909 par. 7}

Christ was sent from heaven with the gift of eternal life for all who would receive it. The message he brought was true; but it cost the life of him who gave it. "I am come," the Saviour said, "That they might have life, and that they might have it more abundantly." Never was there such depth of meaning in any words as in those of the Saviour as he stood before the world, with the cross in view, and said, "I am come;" "he that sent me is true." {RH, September 30, 1909 par. 8}

The power and authority of God are supreme, and he is true. He gives, to all who accept Christ, power to live the truth under the most trying circumstances. Those who have broken his law are sinners; but he says to them, I gave my only begotten Son to die for sinners. He bore the penalty of the sins of the world. He is sufficient for your redemption. If you will plant your feet upon the platform of obedience; if you will repent and accept the merits of the Son of God, you may have hope of eternal life. The soul who will take God at his word, and obey his law, may live. To such the assurance is given, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." {RH, September 30, 1909 par. 9}

The science of overcoming as Christ overcame is the science of salvation. If we will unite with Christ in the work of developing Christian character, if we will maintain unwavering faith in God and in the truths of his Word, we shall be given strength to overcome every evil thing in the life. But there are some to whom Christ says today, "Ye will not come to me, that ye might have life,"--eternal life which my Father will give to all who believe. "I am the way, the truth, and the life," he pleads; "come unto me, all ye that labor and are heavy laden, and I will give you rest." {RH, September 30, 1909 par. 10}

Christ is grieved today at the manifestation of unchristlike spirit and unchristlike

actions among his professed followers. Many who bear his name are bringing reproach upon his cause by their unchristian words and deportment. I am instructed to say to our people, Guard your words and actions. Let every messenger of the Lord comprehend the truth as it is in Jesus, that he may become a laborer together with God. It is the power of God, and that alone, that can soften and subdue our hearts, and expel the worldliness and pride that exist among us. {RH, September 30, 1909 par. 11}

The love of Christ for the human family led him to assume human nature, and to submit to every test that human beings must bear, that man might be brought into right relation to his Maker. Human beings had taken sides with the first great rebel, and the angels whom he had deceived. When Satan and his rebel host were defeated and cast out of heaven, they did not give up the struggle against right. Satan's work has been the same since the days of Adam to the present, and he has pursued it with great success, tempting men to distrust God's love and to doubt his wisdom. And in the great closing work of the rebellion the powers of evil will unite in a desperate struggle to work out their deceptive plans to lead souls to ruin. Ministers and physicians and men in positions of trust as lawmakers will unite in this work of rebellion. Thousands are already taking their place on the side of satanic agencies. Some of these wear a pretentious garb of righteousness, but it is the form of godliness without the power. Clear light has been permitted to shine upon all; but when Satan's sophistries are heeded, when men and women reject light and evidence, gradually they become converted to the theories that Satan offers. Too late, too late they will see that angels of God are in the warfare against all who have departed from the faith. {RH, September 30, 1909 par. 12}

In the night season I seemed to be enumerating in my mind the evidences we have to substantiate the faith we hold. We see that seducers are waxing worse and worse. We see the world working to the point of establishing by law a false sabbath, and making it a test for all. This question will soon be before us. God's Sabbath will be trampled under foot, and a false sabbath will be exalted. In a Sunday law there is possibility for great suffering to those who observe the seventh day. The working out of Satan's plans will bring persecution to the people of God. But the faithful servants of God need not fear the outcome of the conflict. If they will follow the pattern set for them in the life of Christ, if they will be true to the requirements of God, their reward will be eternal life, a life that measures with the life of God. {RH, September 30, 1909 par. 13}

At this time a very decided work in character building should be going forward among our people. We are to develop before the world the characteristics of the Saviour. It is impossible to please God without the exercise of genuine, sanctifying faith. We are individually responsible for our faith. True faith is not a faith that will fail under test and trial; it is the gift of God to his people. We are to experience a true conversion; we are to study earnestly and prayerfully the example of Christ. God is waiting to bestow wonderful endowments upon his church if they will seek him with the whole heart in unity of spirit. {RH, September 30, 1909 par. 14}

Brethren and sisters, let us study carefully the prayer of Christ. Let us seek to experience the oneness in faith and works for which he prayed. The Fatherhood of God



is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him. Faith in Christ will help us to overcome all weakness of the flesh. It is our privilege through faith in our Redeemer to become sanctified, holy, cleansed from all sin in this life, and in that life that measures with the life of God to be partakers in the joys of the redeemed. {RH, September 30, 1909 par. 15}

**PERIODICALS / RH - The Review and Herald / October 7, 1909 Sanctified Service  
Mrs. E. G. White**

***October 7, 1909 Sanctified Service***

**Mrs. E. G. White**

When Christ gives to any of his followers a place in his service, he expects that they shall not only learn how to work intelligently, but that they shall labor in his spirit of consecration and submission to the will and ways of God. No worker is to bring into his labors ungoverned, unsanctified traits of character; for Christ can not co-operate with unconsecrated human beings; he can not use unsanctified human talents. He who has not learned to be a laborer together with God is to search the Word diligently that he may learn God's perfect will concerning him. "The flesh profiteth nothing," Christ declared, "the words that I speak unto you, they are spirit, and they are life." {RH, October 7, 1909 par. 1}

The Lord will work for his people if they will work for him in his way, and not according to the ways of unsanctified hearts. The diligent, humble worker, seeking by earnest prayer and study of the truth as it is in Jesus, will most assuredly be regarded. He seeks for help, not from the ideas of human writers, but from the very fountain of wisdom and knowledge; and the Holy Spirit fulfils his office work to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect light, bringing to the understanding of others the purposes of God. {RH, October 7, 1909 par. 2}

Those who work for God need a daily supply of divine power. They need to be filled with a determined purpose to run in the way of God's commandments. As little children, they must come in humility and meekness to the feet of Jesus, and learn of him how to promote the glory of God by working for the salvation of their fellow men. {RH, October 7, 1909 par. 3}

God would have his ministering servants come up to the standard which in their sermons they set for others. The principles of self-sacrifice which they lay down for others, they should exemplify in their own lives. The Spirit of God can enable them to reach this perfection of character. It is possible for all who believe in Christ to reveal in their lives the grace of humility, of liberality, of self-denial and self-sacrifice. Christ is our example in all things. He laid aside the glory that he had with the Father, that he might live on earth the life of a poor man, and reveal to all classes of society, rich and poor alike, the principles of the kingdom of heaven. His perfect life, in which were so fully

revealed the attributes of mercy and compassion, enabled him to say to men and women, "Be ye therefore merciful;" "Do good unto all men;" "Be ye therefore perfect, even as your Father which is in heaven is perfect." {RH, October 7, 1909 par. 4}

There is no defect in God's plan for the salvation of men. If the gospel is not to every soul the power of God unto salvation, it is not because the gospel is at fault, but because men are not practical believers, practical receivers of the grace and righteousness of Christ. It is because professing believers do not take Christ as their personal Saviour, but follow Jesus a long way off. {RH, October 7, 1909 par. 5}

The Holy Spirit through the apostle Paul declares, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Since the ministry of the word is the appointed agency for the perfecting of the saints, is there not a deficiency in the ministry which will in some way explain the deficiency in our churches? Have believers been educated in the vital principles of practical religion? or has this work been neglected because the one who ministered the word was not himself maintaining a living connection with God? {RH, October 7, 1909 par. 6}

The direct teachings of the Word of God must be brought to bear on the practical life, and no minister should feel satisfied unless fruit is seen as the result of his personal labor. Eloquent sermons will seldom do the work of breaking up long-established habits of selfishness, and leading the church to a deep Christian experience. The true servant of God will be in earnest. He will manifest humility of soul, and will labor untiringly for the church of God. He will reveal the attributes of the faithful shepherd, and will tenderly care for the sheep of the Lord's pasture. He will "be watchful, and strengthen the things which remain, that are ready to die." {RH, October 7, 1909 par. 7}

A true shepherd of souls will care for the sheep and lambs of his flock; and the love of Christ, filling his own heart, will flow through him to them. He will guard them carefully. His tender love for his charge has been presented in a picture I have seen representing Christ, the true Shepherd. The shepherd is leading the way, while the flock follow closely behind. Carried in his arms, and enfolded in his robe, is a helpless lamb, while its mother walks trustingly by his side. {RH, October 7, 1909 par. 8}

The prophet Isaiah, speaking of the work of the true Shepherd, says, "He shall gather the lambs with his arm, and carry them in his bosom." The lambs need more than daily food. They look to the shepherd for protection. They need watchcare. The one that goes astray must be faithfully searched for until it is found and restored to the fold. The figure is a beautiful one, and well represents the faithful, loving service that the under-shepherd of the flock of Christ is to give to those under his protection and care. {RH, October 7, 1909 par. 9}

My ministering brethren, arouse the people,--those who know not the present truth, those who are strangers to the blessings of the gospel, and those who are neglecting their work for God. God is waiting to give to men and women the riches of his grace, that truth may become to them a sure refuge in time of trial and need. "Let the priests,

the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. . . . Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." {RH, October 7, 1909 par. 10}

All the congregations in our land need to learn more of Christ and him crucified. A religious experience that is not founded on Christ, and him alone, is worthless. Let the truth, in its simplicity and power, be presented to them. This will hold the attention and arouse the interest, and lead the mind to heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they should hear something that will help them in the way of salvation and teach them how to become better Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity. Lift up Jesus as the sinner's only hope. {RH, October 7, 1909 par. 11}

Let the one to whom God gives success in his work, keep on the garments of humility and contrition, if he desires to remain of value in the sight of heaven. Whether he be a successful evangelist, a gifted teacher, a clear writer, let him also be a man of faith, a man of prayer; let him never place human merit where God's honor should be. Only those who are cleansed from all self-exaltation can become complete in Christ. While the workers keep their eyes fixed on Christ, they are safe. When they lose sight of him, they are in the greatest danger. {RH, October 7, 1909 par. 12}

The spirit of wisdom that dwelt in the early disciples was the secret of their success. And Paul declared, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." {RH, October 7, 1909 par. 13}

Jesus is the fountain of all wisdom. Those who connect with him receive their counsel from a divine source. And it is only such as have "the wisdom that is from above" who can "walk in wisdom toward them that are without." If we keep the glory of God ever in view, our eyes will be anointed with the heavenly eye-salve, and we shall be able to see deeper, and to behold afar off what the world is. As we discern its dishonesty, its craftiness, its selfishness, its eye-service, its pretense and boasting and grasping covetousness, we are to take our stand to represent the cause of truth by a revelation of sound principles, a firm integrity, and a holy boldness in acknowledging Christ.

{RH, October 7, 1909 par. 14}

**PERIODICALS / RH - The Review and Herald / October 21, 1909 The Work Before Us [SERMON AT THE GENERAL CONFERENCE, MAY 19, 1909.] Mrs. E. G. White**  
**October 21, 1909 *The Work Before Us***

**[SERMON AT  
THE GENERAL CONFERENCE, MAY 19, 1909.]**

**Mrs. E. G. White**

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God. {RH, October 21, 1909 par. 1}

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work. {RH, October 21, 1909 par. 2}

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God. {RH, October 21, 1909 par. 3}

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation. {RH, October 21, 1909 par. 4}

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you

must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together, and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God. {RH, October 21, 1909 par. 5}

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me. {RH, October 21, 1909 par. 6}

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are today in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is today. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives. {RH, October 21, 1909 par. 7}

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart. {RH, October 21, 1909 par. 8}

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us. {RH, October 21, 1909 par. 9}

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner. {RH, October 21, 1909 par. 10}

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls before him, and we shall see of his salvation.

{RH, October 21, 1909 par. 11}

**PERIODICALS / RH - The Review and Herald / October 28, 1909 A Remarkable Trip  
W. C. White**

### ***October 28, 1909 A Remarkable Trip***

**W. C. White**

IN A DISCOURSE DELIVERED IN THE COLLEGE VIEW CHURCH, SABBATH, APRIL 17, MRS. WHITE SAID:-- {RH, October 28, 1909 par. 1}

"We should thank God constantly that he has made so plain the work that he would have us do. When we feel like complaining, let us look to ourselves, and see if we are not neglecting some duty. Let us see if we are not leaving undone some work that God requires us to do. We can not afford to misrepresent the truth before the world and before the Lord. Let us remember that we are his workmen,--laborers together with him. It is he who has put this work into the hands of his church on earth. {RH, October 28, 1909 par. 2}

"We need the inspiration that comes from earnestly seeking God, that he may give us a sense of the greatness of the work, and may open our hearts and minds to understand the responsibilities resting upon the church of God in these last days. We can not afford to neglect any duty that devolves upon those who are preparing for the courts of God. {RH, October 28, 1909 par. 3}

"I thank God that we have this school. We are not in the school work to make money; we are here to give the youth a well-balanced education. To this end they must educate their muscles as well as their minds for service. The physical powers should be brought into exercise, that the brain powers may not be overtaxed. We want this school



to stand forth as an example in every way. You may have a large school; but if you would have its work a success, you must co-operate with the Lord and with one another." {RH, October 28, 1909 par. 4}

REGARDING THEIR DUTY TO MAINTAIN A RIGHT INFLUENCE IN THE HOME, AND TO CO-OPERATE WITH THE TEACHERS IN THE SCHOOL, THE FOLLOWING WORDS WERE ADDRESSED TO PARENTS:-- {RH, October 28, 1909 par. 5}

"Fathers and mothers, wake up. You may have in the school those who minister the word of God to the students; but you must co-operate with these teachers by carrying out in the home life the teachings of the Bible. If you will study earnestly to know the will of God, you will find encouragement to do the work that God has laid upon you. If you will do your duty, the God of heaven will act his part. Parents who leave to the school the work of making Christians of their children will meet with terrible loss. The youth need the righteous influence of their parents in every word and action, in all their conversation and habits. As long as they are in the world, they are to be trained to obey the Word of God, and thus prepare for a place in the city of God. {RH, October 28, 1909 par. 6}

"It is the privilege of parents to take their children with them to the gates of the city of God, saying, I have tried to instruct my children to love the Lord, to do his will, and to glorify him. To such gates will be thrown open, and parents and children will enter in. But all can not enter. Some are left outside with their children, whose characters have not been transformed by submission to the will of God. The words are spoken: You have neglected home duties. You have failed to do the work that would have fitted the soul for a home in heaven. You can not enter. The gates are closed to the children because they have not learned to do the will of God, and to parents because they have neglected the responsibilities resting upon them. {RH, October 28, 1909 par. 7}

"Fathers and mothers, there is a work for you to do. You have a school established here; but you are not to leave the burden of the training of your children with the teachers of the school. It is your privilege and duty to link right up with them by carrying forward this work of Christian education in your homes. Fathers and mothers need to be wide-awake, that their spiritual life may not decline. There is an eternity before us. The youth are to graduate from their schools in this world to the school above. If we are found worthy, Christ will open to us the gates of the city of God, inviting fathers and mothers and children to enter in, so that parents may not be separated from their children, or children from their parents. {RH, October 28, 1909 par. 8}

"Fathers and mothers are to educate their children to obedience, teaching them to keep the law of the Lord, which is perfect, converting the soul. This is a most important work. If you neglect this work because your time and attention are given to the world, you will defeat the purpose the Lord has for the youth in preparing them for the service of God at home and in foreign fields. {RH, October 28, 1909 par. 9}

"Every family that finds entrance to the city of God will have been faithful workers in their earthly homes, fulfilling the responsibilities that Christ has laid on them. There Christ, the heavenly Teacher, will lead his people to the tree of life, and he will explain to them the truths they could not in this life understand. In that future life his people will

gain the higher education in its completeness. Those who enter the city of God will have the golden crown placed upon their heads. That will be a joyful scene, which none of us can afford to miss. We shall cast our crowns at the feet of Jesus, and again and again we will give him the glory, and praise his holy name. Angels will unite in the songs of triumph. Touching their golden harps, they will fill all heaven with rich music and songs to the Lamb."

*Sanitarium, Cal.* {RH, October 28, 1909 par. 10}

**PERIODICALS / RH - The Review and Herald / November 11, 1909 Counsel to Teachers Mrs. E. G. White**

**November 11, 1909 Counsel to Teachers**

**Mrs. E. G. White**

[MRS. E. G. WHITE AND HER PARTY ON THEIR WAY TO THE GENERAL CONFERENCE, SPENT FIVE DAYS IN COLLEGE VIEW. FRIDAY MORNING SHE SPOKE TO FIVE HUNDRED STUDENTS IN THE COLLEGE CHAPEL, AND SABBATH AND SUNDAY SHE SPOKE TO LARGE CONGREGATIONS IN THE CHURCH. MONDAY MORNING, BY REQUEST, SHE MET WITH THE COLLEGE FACULTY. THE FOLLOWING IS A PORTION OF HER ADDRESS TO THE THIRTY TEACHERS ASSEMBLED.--W. C. WHITE.] {RH, November 11, 1909 par. 1}

I WILL READ 2 CORINTHIANS, THE SIXTH CHAPTER:-- {RH, November 11, 1909 par. 2}

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. . . . {RH, November 11, 1909 par. 3}

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be

ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." {RH, November 11, 1909 par. 4}

You should study also the seventh chapter, but I will not take time to read it now. {RH, November 11, 1909 par. 5}

There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the Word. {RH, November 11, 1909 par. 6}

The question is asked, What is the higher education? There is no education higher than that contained in the principles laid down in the words I have read to you from this sixth chapter of Second Corinthians. Let our students study diligently to comprehend this. There is no higher education to be gained than that which was given to the early disciples, and which is given to us through the Word. May the Holy Spirit of God impress your minds with the conviction that there is nothing in all the world in the line of education that is so exalted as the instruction contained in the sixth and seventh chapters of Second Corinthians. Let us advance in our work just as far as the Word of God will lead us. Let us work intelligently for this higher education. Let our righteousness be the sign of our understanding of the will of God committed to us through his messengers. {RH, November 11, 1909 par. 7}

It is the privilege of every believer to take the life of Christ and the teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily conscientious walking in the footsteps of Christ, who consented to lay off his royal robe and crown and to come to our world in the form of humanity, that he might give to the human race a power that they could gain by no other means. What was that power?--It was the power resulting from the human nature uniting with the divine, the power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others Christ was giving to men an example of the highest education that it is possible for any one to attain. {RH, November 11, 1909 par. 8}

The Son of God was rejected by those whom he came to bless. He was taken by wicked hands and crucified. But after he had risen from the dead, he was with his disciples forty days, and in this time he gave them much precious instruction. He laid down to his followers the principles underlying the higher education. And when he was about to leave them and go to his Father, his last words to them were, "I am with you always, even unto the end of the world." {RH, November 11, 1909 par. 9}

To many who place their children in our schools, strong temptations will come because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly

education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the Word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly. {RH, November 11, 1909 par. 10}

The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through his ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done. {RH, November 11, 1909 par. 11}

Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the Word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life. {RH, November 11, 1909 par. 12}

I am instructed that we are to carry the minds of our students higher than it is now thought to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools. In it we may hold converse with patriarchs and prophets. In it we may learn what our redemption has cost him who was equal with the Father from the beginning, and who sacrificed his life that a people might stand before him redeemed from everything earthly and commonplace, renewed in the image of God. {RH, November 11, 1909 par. 13}

If we are to learn of Christ, we must pray as the apostles prayed when the Holy Spirit was poured upon them. We need a baptism of the Spirit of God. We are not safe for one hour while we are failing to render obedience to the Word of God. {RH, November 11, 1909 par. 14}

I do not say that there should be no study of the languages. The languages should be studied. Before long there will be a positive necessity for many to leave their homes and go to work among those of other languages; and those who have some knowledge

of foreign languages will thereby be able to communicate with those who know not the truth. Some of our people will learn the languages in the countries to which they are sent. This is the better way. And there is One who will stand right by the side of the faithful worker to open the understanding and to give wisdom. The Lord can make their work fruitful where men do not know the foreign language. As they go among the people, and present the publications, the Lord will work upon minds, imparting an understanding of the truth. Some who take up the work in foreign fields can teach the word through an interpreter. As the result of faithful effort there will be a harvest gathered, the value of which we do not now understand. {RH, November 11, 1909 par. 15}

There is another line of work to be carried forward, the work in the large cities. There should be companies of earnest laborers working in the cities. Men should study what needs to be done in the places that have been neglected. The Lord has been calling our attention to the neglected multitudes in the large cities, yet little regard has been given to the matter. {RH, November 11, 1909 par. 16}

We are not willing enough to trouble the Lord with our petitions, and to ask him for the gift of the Holy Spirit. The Lord wants us to trouble him in this matter. He wants us to press our petitions to the throne. The converting power of God needs to be felt throughout our ranks. The most valuable education that can be obtained will be found in going out with the message of truth to the places that are now in darkness. We should go out just as the first disciples went out in obedience to the commission of Christ. The Saviour gave the disciples their directions. In a few words he told them what they might expect to meet. "I send you forth," he said, "as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." These workers were to go forth as the representatives of him who gave his life for the life of the world. {RH, November 11, 1909 par. 17}

The Lord wants us to come into harmony with him. If we will do this, his Spirit can rule our minds. If we have a true understanding of what constitutes the essential education, and endeavor to teach its principles, Christ will help us. He promised his followers that when they should stand before councils and judges, they were to take no thought what they should speak. I will instruct you, he said. I will guide you. Knowing what it is to be taught of God, when words of heavenly wisdom are brought to our mind, we shall distinguish them from our own thoughts. We shall understand them as the words of God, and we shall see in the words of God wisdom and life and power. . . . {RH, November 11, 1909 par. 18}

We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned that in order to have an education that was complete, the time of study must be divided between the gaining of book knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. And the Lord blessed the

students who thus devoted their time to acquiring habits of usefulness. {RH, November 11, 1909 par. 19}

Instruct the students not to regard as most essential the theoretical part of their education. Let it be more and more deeply impressed upon every student that we should have an intelligent understanding of how to treat the physical system. And there are many who would have greater intelligence in these matters if they would not confine themselves to years of study without a practical experience. The more fully we put ourselves under the direction of God, the greater knowledge we shall receive from God. Let us say to our students: Keep yourselves in connection with the Source of all power. Ye are laborers together with God. He is to be our chief instructor.

{RH, November 11, 1909 par. 20}

**PERIODICALS / RH - The Review and Herald / November 18, 1909 The Preparation Needed Selected From Published Testimonies By Mrs. E. G. White**  
**November 18, 1909 *The Preparation Needed***

**Selected From Published Testimonies  
By Mrs. E. G. White**

***(Reading for Sabbath, December 11)***

I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders. {RH, November 18, 1909 par. 1}

Yet few are alarmed or astonished at their want of spiritual power. . . . Let each put the questions to his own heart: "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel? {RH, November 18, 1909 par. 2}

Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is today wide-spread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's Word forbids.



Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist today--not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in his sight, you would be filled with shame and terror. {RH, November 18, 1909 par. 3}

And what has caused this alarming condition? Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken. {RH, November 18, 1909 par. 4}

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ. Like the Pharisees of old, many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ, "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power. {RH, November 18, 1909 par. 5}

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our Great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action. {RH, November 18, 1909 par. 6}

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle, and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom. {RH, November 18, 1909 par. 7}

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." {RH, November 18, 1909 par. 8}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood by but few who profess the truth. Very many follow on in their own ways, and indulge their sinful desires, and yet profess to be disciples of Christ. They have never submitted their hearts to God. Like the foolish virgins, they have neglected to obtain the oil of grace in their vessels with their lamps. I

tell you, my brethren, that a large number who profess to believe and even to teach the truth, are under the bondage of sin. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of heaven, that they may serve Satan more effectively. {RH, November 18, 1909 par. 9}

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God in his body and in his spirit, which are God's. The love of sin and the love of self are subdued in him. He daily asks: "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. {RH, November 18, 1909 par. 10}

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between heaven's light and Satan's darkness. {RH, November 18, 1909 par. 11}

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker. {RH, November 18, 1909 par. 12}

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some--yes, a large number--have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indicted by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God. {RH, November 18, 1909 par. 13}

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good. {RH, November 18, 1909 par. 14}

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God? {RH, November 18,

1909 par. 15}

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. Today sin is cherished and excused. The sharp Sword of the Spirit, the Word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this?--The professed people of God have compromised with the powers of darkness.

{RH, November 18, 1909 par. 16}

There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained? {RH, November 18, 1909 par. 17}

"He that saith he abideth in him, ought himself also so to walk, even as he walked;" and "if any man have not the Spirit of Christ, he is none of his." This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them. {RH, November 18, 1909 par. 18}

It is such workers that are needed in the cause of God today. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from his sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit. {RH, November 18, 1909 par. 19}

I am deeply solicitous that our people should preserve the living testimony among them; and that the church should be kept pure from the unbelieving element. Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, "I am the vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him. {RH, November 18, 1909 par. 20}

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch can not live separated from the vine; no more can you live unless you are abiding in me." {RH, November 18, 1909 par. 21}

The Father is the vine-dresser. He skilfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me." {RH, November 18, 1909 par. 22}

O what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union. {RH, November 18, 1909 par. 23}

My brethren, you are disregarding the most sacred claims of God by your neglect to consecrate yourselves and your children to him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin, unless you arouse, and with penitence and deep humiliation, return unto the Lord. {RH, November 18, 1909 par. 24}

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten those who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm. {RH, November 18, 1909 par. 25}

Again and again has the voice from heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it.

{RH, November 18, 1909 par. 26}

**PERIODICALS / RH - The Review and Herald / November 25, 1909 Visits to Philadelphia, New York, and Newark W. C. White**

***November 25, 1909 Visits to Philadelphia, New York, and Newark***

**W. C. White**

FRIDAY MORNING, JUNE 11, MRS. E. G. WHITE CLOSED HER WORK IN WASHINGTON, AND IN THE AFTERNOON WENT TO PHILADELPHIA, TO SPEND THE SABBATH. SHE WAS ACCOMPANIED BY MISS SARA MCENTERFER AND THE WRITER. {RH, November 25, 1909 par. 1}

AT THE MEETING WITH CONFERENCE PRESIDENTS AND MEMBERS OF THE GENERAL CONFERENCE COMMITTEE HELD IN THE SEMINARY BUILDING FRIDAY MORNING, MRS. WHITE MADE ANOTHER EARNEST APPEAL IN BEHALF OF THE WORK TO BE DONE IN THE LARGE CITIES. SHE SAID.-- {RH, November 25, 1909 par. 2}

"When I think of the many cities yet unwarned, I can not rest. It is distressing to think that they have been neglected so long. For many, many years the cities of America, including the cities in the South, have been set before our people as places needing special attention. A few have borne the burden of working in these cities; but, in comparison with the great needs and the many opportunities, but little has been done. Where is your faith, my brethren? Where are the workmen? In many of our large cities the first and second angels' messages were proclaimed during the 1844 movement. To you, as God's servants, has been entrusted the third angel's message, the binding-off message, that is to prepare a people for the coming of our King. {RH, November 25, 1909 par. 3}

"Time is short. The Lord desires that everything connected with his cause shall be brought into order. He desires that the solemn message of warning and of invitation shall be proclaimed as widely as his messengers can carry it. The means that shall come into the treasury is to be used wisely in supporting the workers. Nothing that would hinder the advance of the message is to be allowed to come into our planning. {RH, November 25, 1909 par. 4}

"Night after night, I have lain awake, weeping and pleading with God, because of the seeming inability of some to discern opportunities for extending our efforts into the many unworked places,--near-by places that might have been warned years ago, had we chosen to do a broad work, rather than to hover around a few centers. We need to cultivate a spirit of self-sacrifice, and of constant devotion to the needs of a lost world. {RH, November 25, 1909 par. 5}

"For years the pioneers of our work struggled against poverty and manifold hardship in order to place the cause of present truth on vantage-ground. With meager facilities, they labored untiringly; and the Lord blessed their humble efforts. The laborers of today may not have to endure all the hardships of those early days. The change of condition, however, should not lead to any slackening of effort. And now, when the Lord bids us



proclaim the message once more with power in the East; when he bids us enter the cities of the East, and of the South, and of the North, and of the West, shall we not respond as one man, and do his bidding? Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning to multitudes? At such a time as this, every hand is to be employed. {RH, November 25, 1909 par. 6}

"O, that we might see the needs of these great cities as God sees them! We must plan to place in these great cities capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we can not afford to gather into one place, to do a work that others might do. Can we expect the inhabitants of these cities to come to us and say, 'If you will come to us and preach, we will help you to do thus and so'? {RH, November 25, 1909 par. 7}

"Shall we not advance in faith, just as if we had thousands of dollars? We do not have half faith enough. Let us do our part in warning these cities. The warning message must come to the people who are ready to perish unwarned, unsaved. How can we delay? As we advance, the means will come. But we must advance in faith, trusting in the Lord God of Israel." {RH, November 25, 1909 par. 8}

ARRIVING IN PHILADELPHIA, WE WERE MET BY ELDER W. H. HECKMAN, AND TAKEN TO THE PENNSYLVANIA SANITARIUM. THIS INSTITUTION IS OWNED AND LOYALLY SUPPORTED BY THE EASTERN PENNSYLVANIA CONFERENCE. IT IS HOUSED IN AN EXCELLENT BUILDING; IT IS WELL MANAGED, AND HAS AN ABLE CORPS OF PHYSICIANS AND NURSES. IT ENJOYS A LIBERAL PATRONAGE FROM THE CITIZENS OF PHILADELPHIA, BUT ITS LOCATION (WHERE THE NOISE OF STREET-CARS REACHES IT) AND ITS LIMITED CAPACITY MAKE IT DIFFICULT FOR THE INSTITUTION TO ACCOMPLISH WHAT WAS AT FIRST EXPECTED OF IT,--TO PAY ALL EXPENSES, TO PAY INTEREST ON THE INVESTMENT, AND TO CLEAR AWAY THE DEBT. {RH, November 25, 1909 par. 9}

THIS SANITARIUM WAS ONE OF THE LAST TO BE LOCATED BEFORE OUR PHYSICIANS BEGAN TO CONSIDER SERIOUSLY THE COUNSEL TO SELECT RURAL LOCATIONS FOR OUR INSTITUTIONS FOR THE SICK. HOW TO SECURE A PROPER LOCATION IN THE COUNTRY FOR THIS INSTITUTION, AND THUS OPEN THE WAY FOR THE ENLARGEMENT OF THE WORK, IS A PROBLEM THAT MUST BE STUDIED. {RH, November 25, 1909 par. 10}

SABBATH AFTERNOON, THE BEAUTIFUL AND COMMODIOUS MEETING-HOUSE IN WEST PHILADELPHIA WAS CROWDED TO ITS UTMOST CAPACITY. THE DAY WAS WARM, AND ABUNDANT VENTILATION WAS NEEDED. BUT THE BEAUTIFUL COLORED WINDOWS WERE NOT BUILT TO OPEN. AS A RESULT, THE CONGREGATION SUFFERED INTENSELY, AND THE SPEAKER WAS SO POISONED THAT SHE EXPERIENCED GREAT SUFFERING FOR A WEEK, AND WAS BARELY ABLE TO FILL ONE OF HER THREE APPOINTMENTS IN NEW YORK CITY. WHY WILL A PEOPLE HAVING ABUNDANCE OF INFORMATION ON HEALTH, SANITATION, AND VENTILATION, ALLOW WRONGLY BUILT MEETING-HOUSES TO STAND YEAR AFTER YEAR AS CLOSED RESERVOIRS



FOR POISON AIR? {RH, November 25, 1909 par. 11}

DURING HER DISCOURSE, MRS. WHITE URGED THE IMPORTANCE OF CONSECRATED EFFORTS BEING PUT FORTH BY CHURCH-MEMBERS, TO SPREAD THE GOSPEL MESSAGE. SHE SAID:-- {RH, November 25, 1909 par. 12}

"The Lord wants us to be colaborers with him, to help those who are perishing for lack of the knowledge that we have. We need men clothed with the righteousness of Christ, to labor in every city, in every community. Those who profess to be his followers should humble their hearts, so that they can labor in a simple and acceptable manner. {RH, November 25, 1909 par. 13}

"Our Lord called his disciples from the humble rank of fishermen. So today he can use those who will follow him, even though they may not have had opportunity to receive what is regarded as a high education. As they humbly and prayerfully study the Scripture, the spirituality of the Word will lay hold on their minds, and they will go forth prepared to labor acceptably for the Master. All who really appreciate the great sacrifice that has been made in our behalf will gladly make sacrifices, that others may be strengthened to grow up into Christ the living head." {RH, November 25, 1909 par. 14}

FRIDAY MORNING, JUNE 18, WE WENT TO NEW YORK. DURING THE LAST THIRTY MILES OF THE JOURNEY, MRS. WHITE VIEWED WITH LIVELY INTEREST THE MANY CITIES LOCATED SO CLOSELY TO ONE ANOTHER, AND SEVERAL SHE POINTED OUT AS PLACES THAT HAD BEEN PRESENTED TO HER AS NEGLECTED COMMUNITIES, WHERE WORK SHOULD BE DONE AS SOON AS POSSIBLE. {RH, November 25, 1909 par. 15}

IN NEW YORK, OUR BRETHERN HAD LOCATED A LARGE TENT ON A VACANT LOT IN A POPULOUS DISTRICT, AND ELDERS S. N. HASKELL, E. W. FARNSWORTH, G. B. STARR, C. L. EDWARDS, AND C. S. LONGACRE, AND DR. D. H. KRESS UNITED WITH THE MINISTERS OF THE GREATER NEW YORK CONFERENCE IN CONDUCTING GENERAL MEETINGS. {RH, November 25, 1909 par. 16}

MRS. WHITE SPOKE IN THE TENT ON SABBATH FORENOON, JUNE 19, DWELLING UPON THE EXPERIENCES OF CHRIST AT HIS BAPTISM, AND DURING HIS SEVERE TEMPTATIONS IN THE WILDERNESS, AS RECORDED IN THE THIRD AND FOURTH CHAPTERS OF MATTHEW. IN RESPONSE TO AN INVITATION FOR ALL WHO DESIRED TO DO SO TO SIGNIFY THEIR RECONSECRATION TO THE MASTER'S SERVICE, PRACTICALLY THE ENTIRE CONGREGATION AROSE. {RH, November 25, 1909 par. 17}

### ***THE NEWARK MEETING***

BEFORE LEAVING WASHINGTON, IT HAD BEEN PLANNED THAT IF ABLE TO DO SO, MRS. WHITE WOULD SPEAK IN NEWARK, N. J., SUNDAY MORNING, JUNE 20. THE CHURCH IN NEWARK IS ONE OF THE LARGEST IN THE CONFERENCE, AND IT WAS A CONVENIENT PLACE FOR REPRESENTATIVES FROM ALL THE CHURCHES IN NORTHERN NEW JERSEY TO GATHER.

THEREFORE ELDER B. F. KNEELAND HAD URGED THE MAKING OF THIS APPOINTMENT, AND HAD NOTIFIED THE CHURCHES. {RH, November 25, 1909 par. 18}

AFTER THE SICKNESS IN PHILADELPHIA, THE SABBATH SERVICE IN NEW YORK COMPLETELY EXHAUSTED MRS. WHITE'S STRENGTH, AND IT SEEMED UNREASONABLE TO ASK HER TO GO TO NEWARK SUNDAY. BUT ALL NECESSARY PREPARATIONS WERE MADE FOR THE TRIP, AND WE WAITED TO HEAR HER DECISION SUNDAY MORNING. COURAGE AND A DESIRE TO FILL THE NEWARK APPOINTMENT WERE HER FIRST WORDS, AND SO THE CARRIAGE WAS ORDERED, A HASTY BREAKFAST TAKEN, AND THEN CAME THE TWELVE-MILE DRIVE. {RH, November 25, 1909 par. 19}

AT NEWARK A CONGREGATION OF ABOUT THREE HUNDRED WERE ASSEMBLED, AND MRS. WHITE SPOKE TO THEM WITH HER OLD-TIME SIMPLICITY AND POWER REGARDING DAILY CHRISTIAN EXPERIENCE, THE DUTIES OF HOME RELIGION, AND THE PROPER TRAINING OF THE CHILDREN. {RH, November 25, 1909 par. 20}

IN THE AFTERNOON DR. KRESS GAVE AN ADDRESS ON PRACTICAL HYGIENE, WHICH WAS GREATLY APPRECIATED, AND AFTER THIS THE REPRESENTATIVES OF SEVERAL CHURCHES ENGAGED IN A COUNCIL ABOUT TRACT AND MISSIONARY WORK. THE MEMBERSHIP OF THE NEW JERSEY CONFERENCE IS NOT LARGE, BUT THERE IS AMONG THE WORKERS A FAITH AND ENTHUSIASM THAT MUST BRING GREAT RESULTS. {RH, November 25, 1909 par. 21}

THE TWELVE-MILE DRIVE BACK TO NEW YORK WAS WARM AND WEARISOME, AND MRS. WHITE SUFFERED MUCH WITH RHEUMATISM, THEREFORE SHE PLEADED TO BE RELEASED FROM FURTHER APPOINTMENTS IN NEW YORK, AND WE TOOK THE EARLY TRAIN MONDAY FORENOON FOR SOUTH LANCASTER, MASS.

{RH, November 25, 1909 par. 22}

**PERIODICALS / RH - The Review and Herald / December 2, 1909 Visit in Central New England D. E. Robinson**

***December 2, 1909 Visit in Central New England***

**D. E. Robinson**

AFTER RESTING FOR FOUR DAYS AT THE HOME OF BROTHER H. C. WILCOX IN SOUTH LANCASTER, MASS., MRS. E. G. WHITE AND HER HELPERS LEFT TO ATTEND THE CENTRAL NEW ENGLAND CAMP-MEETING, HELD AT NASHUA, N. H. THE GROUNDS WERE IN A GOOD RESIDENCE PORTION OF THE CITY, ON A STREET-CAR LINE. THERE WAS A GOOD ATTENDANCE, THERE BEING A LARGER NUMBER PRESENT THAN AT ANY PREVIOUS CAMP-MEETING SINCE

THE FORMATION OF THE ATLANTIC UNION CONFERENCE, AND THE DIVISION OF THE FORMER NEW ENGLAND CONFERENCE. AMONG THE OTHER LABORERS PRESENT WERE ELDERS S. N. HASKELL, H. J. EDMED, E. W. FARNSWORTH, F. C. GILBERT, H. C. HARTWELL, F. W. STRAY, AND C. S. LONGACRE, ALSO DR. D. H. KRESS AND PROF. B. F. MACHLAN. {RH, December 2, 1909 par. 1}

DURING THE FORENOON MEETING ON SABBATH, JUNE 26, THE SPIRIT OF THE LORD WAS MANIFEST IN A MARKED MANNER. MRS. WHITE SPOKE, BASING HER REMARKS UPON THE CHAPTERS IN EXODUS CONTAINING THE ACCOUNT OF THE GIVING OF THE LAW FROM SINAI, ISRAEL'S APOSTASY, AND MOSES'S INTERCESSION WITH GOD IN THEIR BEHALF. {RH, December 2, 1909 par. 2}

"I have read of this experience," she said, "that we may not become careless or indifferent, thinking that it makes no great difference if we do not exactly fulfil God's requirements. Many even think that it matters not whether they observe as the Sabbath the day that God has plainly specified, or substitute a day of man's invention. In the Judgment we shall all be judged by the standard of God's Word. {RH, December 2, 1909 par. 3}

"The mercy and compassion of God have been manifested in long-suffering kindness to his people. Let us follow on to know the Lord, that we may know that 'his going forth is prepared as the morning.' In the gift of Christ we see something of the measure of God's love to us. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What have we manifested of self-denial and self-sacrifice in Christ's service? Unless we are in communion with God, unless we reveal the fruits of a pure and undefiled religion, our religious profession is worthless. {RH, December 2, 1909 par. 4}

"Heaven is open for us. God is waiting, longing to bestow upon us his choicest blessings, if we will come to him as little children. And we need all the power that we can receive. In a little while from this, the power of Satan will be so manifest that it will be impossible for you to enjoy such advantages as you do today. I beg of you to appreciate these advantages, and to make of this gathering a season of earnest seeking of the Lord. {RH, December 2, 1909 par. 5}

"I long to see souls converted at this meeting. How many here will seek the Lord with all their hearts? You can not make yourselves any better, but you may come to the Saviour just as you are. We feel in earnest in the matter of preparing for the coming of our Saviour in the clouds of heaven. I am sure that there are many here today who will take their stand on the Lord's side." {RH, December 2, 1909 par. 6}

MRS. WHITE THEN REQUESTED SOME OF THE FRONT SEATS TO BE VACATED, AND MADE A CALL FOR THOSE WHO DESIRED TO RECEIVE SPECIAL HELP IN DRAWING NEAR TO GOD, TO COME FORWARD. SHE APPEALED SPECIFICALLY TO THE UNCONVERTED, TO BACKSLIDERS, AND TO CHILDREN AND PARENTS. WHILE MANY WERE RESPONDING TO THE INVITATION, SHE SAID:-- {RH, December 2, 1909 par. 7}

"We are not to fix an arbitrary time on such occasions as this when our meetings

must close. When the Spirit of God begins to work, we must not restrict its operations, even if a rule has been made that the meeting shall close at a certain hour or minute." {RH, December 2, 1909 par. 8}

ELDER GILBERT, ELDER HASKELL, AND OTHERS JOINED IN SECONDING THIS EARNEST APPEAL, AND THE SILENT BUT POWERFUL WORK OF THE SPIRIT ON HEARTS WAS MANIFESTED AS ONE AND ANOTHER WENT FORWARD. EARNEST PRAYER WAS THEN OFFERED IN BEHALF OF THIS COMPANY. AFTERWARD THEY WERE DIVIDED INTO A NUMBER OF DIVISIONS, AND OPPORTUNITY WAS GIVEN FOR EACH TO BEAR TESTIMONY. THOUGH THIS SERVICE CONTINUED FOR OVER THREE HOURS, THOSE PRESENT FELT THAT IT WAS A TIME OF REFRESHING. {RH, December 2, 1909 par. 9}

IN A DISCOURSE SUNDAY FORENOON, MRS. WHITE EMPHASIZED THE IMPORTANCE OF CHRISTIAN EDUCATION. SHE SAID:-- {RH, December 2, 1909 par. 10}

"Some speak of the 'higher education,' meaning a training that is only to be received by men who do not believe in the Word of God. Jesus Christ was sent to this world to make known that which is essential for salvation. How could we discount his teachings more than by sending our children and youth to be educated by men who do not recognize the authority of the Word of God? We are seeking to prepare for the heavenly courts. We desire our children to be welcomed into the city of God when its golden gates shall be swung back on their glittering hinges, that the nations that have kept the truth may enter in. Then how can we consistently place these children under the influence of those who will insinuate into their minds error and doubts, even though their teachings are called 'higher education'? {RH, December 2, 1909 par. 11}

"The highest education you can receive is to learn how to 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'" {RH, December 2, 1909 par. 12}

IN CLOSING HER REMARKS, MRS. WHITE MADE ANOTHER APPEAL FOR RECONSECRATION, AND A FEW WERE ADDED TO THE NUMBER WHO THE DAY BEFORE HAD EXPRESSED THEIR DETERMINATION TO SEEK THE LORD ANEW. TUESDAY FORENOON MANY OF THESE WERE BURIED IN BAPTISM; AND BEFORE THE MEETING CLOSED, ANOTHER BAPTISMAL SERVICE WAS HELD. FORTY-TWO CANDIDATES IN ALL SUBMITTED GLADLY TO THIS SOLEMN RITE. {RH, December 2, 1909 par. 13}

TUESDAY AFTERNOON, MRS. WHITE AGAIN ADDRESSED THE CONGREGATION ASSEMBLED IN THE LARGE TENT. SHE READ AND COMMENTED UPON THE INSTRUCTION FOUND IN THE FIFTEENTH CHAPTER OF JOHN, AND MADE A STRONG APPEAL FOR INDIVIDUAL EFFORTS TO BE PUT FORTH IN GIVING THE MESSAGE TO FRIENDS AND NEIGHBORS. {RH, December 2,

1909 par. 14}

"In our homes," she said, "we have a very important work to do for the salvation of our children, but we are not to shut ourselves up to service merely for our own families. We must not allow ourselves to be so overwhelmed with household cares that we shall find no time for visiting those about us. If a ray of light has come to you, find some one to whom you can impart it. There is a world to be warned, and we are to receive help and light and blessing from Jesus Christ, then carry this light to other souls. In this work you will not labor alone; angels of God will go before you. {RH, December 2, 1909 par. 15}

"If you are repulsed by some one to whom you try to speak of the salvation of Christ, do not become discouraged. Do not say, 'I will never speak to him again regarding religious subjects.' The angels of God may work upon his heart, and prepare him for that which you desire to impart to him. He who is our advocate in the heavenly courts, has bidden us carry his gospel into every part of the earth, and he gives us the comforting assurance, 'Lo, I am with you always, even unto the end of the world.' Shall one of us hold back from engaging in this service with him? {RH, December 2, 1909 par. 16}

"As a people we need to arouse, that we may realize the value that Christ has placed upon the human soul. Day by day we are brought in contact with those who are unsaved, and shall we let them go as though they had no souls to save? Since I left Washington, I have passed through city after city, and I have asked the question, Who is laboring here? Who feels a burden to go from house to house, visiting and praying with the people, and carrying to them the precious publications containing the truths that mean eternal life to those who receive them? There is a work for women as well as for men. Paul speaks of the women who labored with him in the gospel. All who dedicate themselves unreservedly to God will have a message to bear." {RH, December 2, 1909 par. 17}

WEDNESDAY MORNING, JUNE 30, MRS. WHITE AND A PARTY, INCLUDING ELDER AND MRS. EDMED AND ELDER HASKELL, ACCOMPANIED ELDER GILBERT TO CONCORD, MASS. A FEW HOURS WERE SPENT IN DRIVING ABOUT THE BEAUTIFUL AND HISTORIC PORTIONS OF CONCORD, THEN THE PARTY WERE DRIVEN OUT TO THE PROPERTY THAT HAS BEEN SECURED AS A REFUGE HOME FOR JEWISH WORKERS AND CONVERTS. THE HOME IS BEAUTIFULLY LOCATED, AND THE BUILDINGS SEEM WELL ADAPTED TO THE WORK. ELDER GILBERT AND HIS ASSOCIATES HAVE LABORED UNTIRINGLY IN THE SECURING AND FITTING UP OF THE INSTITUTION. {RH, December 2, 1909 par. 18}

WHEN THE FAMILY WERE GATHERED FOR DINNER, MRS. WHITE LED OUT IN EARNEST PRAYER, ACKNOWLEDGING WITH GRATITUDE THE PROVIDENCE OF GOD THAT HAD LED IN THE SECURING OF THE PROPERTY, AND ASKING HIS BLESSING TO REST UPON THE WORK AND THE WORKERS. AFTER DINNER THE PARTY WERE DRIVEN OVER A PORTION OF THE LAND, UNTIL IT WAS NECESSARY TO HASTEN TO TAKE THE TRAIN FOR SOUTH LANCASTER. {RH, December 2, 1909 par. 19}

THURSDAY MORNING, MRS. WHITE AND HER HELPERS DROVE TO

STERLING, A DISTANCE OF ABOUT FIVE MILES FROM SOUTH LANCASTER, TO VISIT THE "PILGRIMS' REST," A PROPERTY RECENTLY PURCHASED BY THE ATLANTIC UNION CONFERENCE AS A HOME FOR SOME OF OUR AGED BRETHREN AND SISTERS. THIS PROPERTY CONSISTS OF ONE HUNDRED FOURTEEN ACRES OF LAND, A TWENTY-SIX-ROOM HOUSE, AND A WELL-BUILT, COMMODIOUS BARN. THE HOUSE WAS ORIGINALLY BUILT BY THE TOWN OF STERLING. AT THE TIME OF OUR VISIT, THE BUILDING WAS BEING FITTED UP FOR USE. SEVERAL APPLICATIONS HAD BEEN MADE FOR ADMISSION, BUT THE HOME HAD NOT BEEN FORMALLY OPENED. {RH, December 2, 1909 par. 20}

IN SECURING THIS HOME, OUR BRETHREN DID NOT INTEND TO IGNORE THE OBLIGATIONS RESTING UPON THE RELATIVES OF OUR AGED BRETHREN AND SISTERS TO CARE FOR THOSE OF THEIR OWN HOUSEHOLD. NOR WOULD THEY REMOVE FROM THE MEMBERS OF LOCAL CHURCHES THE RESPONSIBILITY OF CARING FOR THE POOR AND NEEDY AMONG THEM. BUT THERE ARE SOME WHO HAVE NO ONE TO WHOM THEY CAN LOOK FOR SYMPATHY OR SUPPORT, AND FOR SUCH AS THESE THE PILGRIMS' REST GIVES PROMISE FOR FURNISHING AN IDEAL RETREAT.

{RH, December 2, 1909 par. 21}

**PERIODICALS / RH - The Review and Herald / December 9, 1909 At the Portland Camp-Meeting D. E. Robinson**

***December 9, 1909 At the Portland Camp-Meeting***

**D. E. Robinson**

JULY 2, MRS. E.G. WHITE AND HER PARTY TRAVELED FROM SOUTH LANCASTER TO PORTLAND, MAINE. AT NASHUA WE WERE JOINED BY ELDER AND MRS. S. N. HASKELL, ELDER AND MRS. H. J. EDMED, AND BROTHER F. M. DANA. MRS. WHITE WAS MET AT WOODFORDS STATION BY MR. C. S. BANGS, A SON OF HER TWIN SISTER, AND DURING HER VISIT SHE WAS MADE WELCOME AT HIS HOME, WHICH WAS BUT A SHORT DISTANCE FROM THE CAMP. {RH, December 9, 1909 par. 1}

FOR SEVERAL YEARS MRS. WHITE HAD CHERISHED THE HOPE OF ONCE MORE BEARING HER MESSAGE TO THE PEOPLE OF PORTLAND, MAINE, AND WHEN AT THE GENERAL CONFERENCE OLD FRIENDS URGED HER TO VISIT MAINE, SHE AGREED TO DO SO. THEREFORE A CAMP-MEETING WAS APPOINTED TO BE HELD IN PORTLAND, BEGINNING JULY 2. A BEAUTIFUL SPOT WAS SELECTED FOR THE CAMP AT DEERING'S OAKS, ABOUT TWO MILES FROM THE BUSINESS SECTION OF PORTLAND. {RH, December 9, 1909 par. 2}

OWING TO THE ASSOCIATIONS OF HER CHILDHOOD AND YOUTH, THIS VISIT



TO PORTLAND WAS OF SPECIAL INTEREST TO MRS. WHITE. IT WAS IN THIS CITY THAT SHE ATTENDED SCHOOL TILL SHE MET WITH THE ACCIDENT THAT MADE HER AN INVALID FOR MANY YEARS. HERE IT WAS THAT SHE HEARD THE POWERFUL PREACHING OF WILLIAM MILLER; AND HERE, AFTER A PERIOD OF DESPAIR, JESUS REVEALED HIMSELF, AND SHE SEEMED TO SEE HIS BLESSED FACE BEAMING UPON HER IN DIVINE LOVE AND GENTLENESS. ACROSS THE RIVER FORMERLY STOOD THE HOUSE WHERE, IN NOVEMBER, 1844, SHE RECEIVED HER FIRST VISION, AND WHERE SHE SPENT A NIGHT OF ANGUISH AT THE THOUGHT OF GOING OUT TO RELATE TO OTHERS THE THINGS THAT GOD HAD PRESENTED TO HER. IN PORTLAND AND ITS VICINITY SHE AND HER HUSBAND HAD LABORED TOGETHER IN THE EARLY DAYS OF THIS MESSAGE. DURING HER STAY SHE VISITED SOME OF THE LOCALITIES OF SPECIAL INTEREST IN CONNECTION WITH HER EARLY LIFE. {RH, December 9, 1909 par. 3}

SABBATH MORNING, JULY 3, MRS. WHITE SPOKE IN THE TENT, GIVING LESSONS FROM THE EXPERIENCES OF ISRAEL AS REHEARSED BY MOSES IN THE FOURTH CHAPTER OF DEUTERONOMY. FROM THIS DISCOURSE WE GIVE THE FOLLOWING:-- {RH, December 9, 1909 par. 4}

"Your eyes have seen what the Lord did because of Baal-peor; for all the men that follow Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord are alive every one of you this day.' {RH, December 9, 1909 par. 5}

"It makes a great difference whether we are obedient or disobedient to the word of the Lord. Let us make sure that we stand in right relation to God. There is a God in heaven who guards his people, but we need to take heed lest we place ourselves in such relation to him that he can not protect us. {RH, December 9, 1909 par. 6}

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?' {RH, December 9, 1909 par. 7}

"The success of Israel in the promised land was made dependent upon their observance of God's commandments. This instruction is for us as verily as for them. These commandments have never been abrogated, and in the day of judgment they will be brought forward as the standard by which all shall be tried. Angels of God are writing in the books of heaven our life record; and if we remain true to God, serving him with exact obedience, our faithfulness will be remembered, and will have its reward. {RH, December 9, 1909 par. 8}

"Furthermore,' said Moses, 'the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance.' {RH, December 9, 1909 par. 9}

"I feel like weeping every time I read of Moses' mistake, with its consequent bitter disappointment. The children of Israel had come to a place where there was no water.

Forgetful of how many times the Lord had delivered them, they murmured and complained, and found fault with Moses. Moses and Aaron sought the Lord, and he bade them speak unto the rock, and promised that water should flow forth. But Moses was provoked with the people because of their unreasonable course, and he spoke hastily in anger. 'Hear now, ye rebels,' he said, 'must we bring you water out of this rock?' He smote the rock twice with his rod, and the water came forth. But the Lord had not told him to smite the rock. 'Speak ye unto the rock,' was the instruction given to him, 'and it shall give forth his water.' {RH, December 9, 1909 par. 10}

"And the Lord said unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.' Moses entreated of the Lord to let him pass over Jordan, but the Lord would not permit him. With this one exception, he had been so faithful and so true--why was this disappointment placed upon him?--Because of his position. If his disobedience had been lightly passed over, it would have made of little account the requirements of God before the people. {RH, December 9, 1909 par. 11}

"The lesson is for us. We must follow the Word of God exactly. Those who deviate from it, thinking they will come out as well, will in the end find that they have met with a terrible loss. The word of God is precious in his sight, and it is for every one to obey that word to the letter. There must be no careless deviation from duty. Some think that God is not particular, and that, although he specifies in the commandment the seventh day as the Sabbath, yet because it is more convenient for them to observe another day, God will pass by their deviation from his command. Not one of us can afford thus to presume upon God's forbearance. {RH, December 9, 1909 par. 12}

"It means earnest effort to be among the overcomers. This God would teach his people, even though in order to do so he was obliged to refuse to remit the punishment of faithful Moses. He had made his mistake before all Israel, and God could not pass it by as though he had been obedient. Let us remember that we are serving the same God today. Let us prove the Lord. Let us pray to him, and believe that he hears us. If we will trust in him, and be obedient, he will deliver us from all our troubles. {RH, December 9, 1909 par. 13}

"There is a great work to be done for perishing souls. From the foreign countries, from every part of our earth, there is a call for missionaries. It was my privilege while at Washington to see representatives from many countries. There were some representatives from the heathen world, who had been converted and believe this message. They say, 'We need help, we need teachers, and we need means for the building of churches, schools, and sanitariums. We are willing to help you to learn our language, if you will come and teach the truth to our people.' {RH, December 9, 1909 par. 14}

"But we need not look away to the foreign fields to find perishing souls. All around us are those to whom we can explain the Scriptures, showing them the simplicity of the truths of the Word of God. We can show them what God has promised to those who will be obedient to his requirements." {RH, December 9, 1909 par. 15}

THE LITTLE BAND OF WORKERS IN MAINE SEEMED MUCH ENCOURAGED BY

THE SUGGESTIONS MADE THAT THE TIME WAS RIPE FOR AN AGGRESSIVE WORK TO BE CARRIED FORWARD IN PORTLAND, AND IN OTHER CITIES OF THE EAST. AFTER SPEAKING OF HER OWN EARLY EXPERIENCES IN THE CITY, MRS. WHITE SAID:-- {RH, December 9, 1909 par. 16}

"The people of Portland were wonderfully stirred by the proclamation of the messages of the first and second angels. There were powerful speakers, and there was a great deal of visiting from house to house. A deep earnestness characterized the labors of those who took part in this movement. There was one speaker who was almost ready for the grave, but he would not leave his work; for he felt that he must sound the note of warning to as many as possible before he should be taken away and his voice silenced. Meetings were held in the homes of believers all through the city, and the Lord wrought with mighty power. {RH, December 9, 1909 par. 17}

"A work is to be carried forward here in Portland as the proclamation of the Lord's coming was carried forward in 1843 and 1844. There is a great work to be done in our cities, and we are individually to act our part. Let each one ask himself, What shall I do to meet the mind of the Spirit of God? If any of you have lost the evidence of your communion with God, will you not today reconsecrate yourselves to his service? You will be elevated, ennobled, and sanctified through a belief of the truth. Then you will be fitted to be workers together with God. {RH, December 9, 1909 par. 18}

"You can not afford to lose the strength that comes from a union with God; for you are to bear his message. There is a part for all to act in carrying the truth throughout this city. Meetings should be conducted by earnest, able ministers, and many should go from house to house with publications filled with the truth. There is but a little time in which to work; for the Lord is soon coming, and we must work diligently to do all in our power to prepare a people to meet him." {RH, December 9, 1909 par. 19}

THE EARLY MORNING BIBLE STUDIES BY ELDER HASKELL WERE GREATLY ENJOYED. THEY WERE OF A NATURE TO STRENGTHEN FAITH IN THE EVIDENCES THAT GOD HAS LED HIS PEOPLE, AND THAT THROUGH THE GIFT OF PROPHECY HE HAS MADE KNOWN THE COUNSEL OF HIS WILL. ONE FORENOON WAS DEVOTED BY ELDER AND MRS. HASKELL, ELDER W. C. WHITE, AND OTHERS TO A PRESENTATION OF THE PRIVILEGES AND BLESSINGS OF PERSONAL LABOR WITH BOOKS AND PERIODICALS. MANY BOOKS WERE BOUGHT BY THOSE PRESENT FOR WORK IN THEIR HOME NEIGHBORHOODS, AND QUITE A NUMBER VOLUNTEERED TO SPEND A DAY OR A PORTION OF A DAY DURING THE MEETING IN HOUSE-TO-HOUSE LABOR IN THE CITY. {RH, December 9, 1909 par. 20}

THE EVENING OF THE FOURTH OF JULY WAS DEVOTED TO A STEREOPTICON LECTURE BY ELDER EDMED, THE VIEWS DEALING WITH SCENES OF NATIVE LIFE AND OUR MISSION WORK IN SOUTH AFRICA. HIS STORY OF THE GROWTH OF OUR WORK IN THAT FIELD, AND ALSO A DISCOURSE ON THE INFALLIBILITY OF THE BIBLE, WERE A SOURCE OF GREAT INSPIRATION. {RH, December 9, 1909 par. 21}

THE MEETINGS INCREASED IN ATTENDANCE AND INTEREST DURING THE

WEEK. THE DAILY PAPERS CONTAINED FAVORABLE REPORTS OF THE MEETINGS, AND THIS SERVED TO ADVERTISE THE CAMP. THE HOUSE-TO-HOUSE VISITATIONS OF THE "FIELD DAY" WORKERS ALSO GREATLY AUGMENTED THE INTEREST, AND ON THE SECOND SUNDAY OF THE MEETING, THERE WAS A VERY LARGE GATHERING, AMONG WHOM WERE MANY OF THE LEADING CITIZENS OF PORTLAND. {RH, December 9, 1909 par. 22}

WHEN MRS. WHITE SPOKE SUNDAY AFTERNOON, THE TENT WAS CROWDED. THE CAMPERS WERE REQUESTED TO BRING ALL THE AVAILABLE CHAIRS FROM THEIR TENTS, BUT WHEN THIS WAS DONE, SOME WERE STILL UNABLE TO FIND SEATS. MRS. WHITE SPOKE WITH EVEN MORE THAN HER USUAL STRENGTH AND POWER, AND MANY HEARTS WERE MELTED BY HER EARNEST APPEALS. AFTER A DISCOURSE OF NEARLY AN HOUR, SHE OFFERED A FERVENT PETITION TO GOD FOR HIS MERCY TO REST UPON THE PEOPLE OF PORTLAND, AND FOR THE SPIRIT OF CONSECRATION AND SERVICE TO BE Poured UPON THE BELIEVERS. WE BELIEVE THAT A GOOD IMPRESSION WAS LEFT UPON THE CONGREGATION WHO ATTENDED THIS SERVICE. {RH, December 9, 1909 par. 23}

IT WAS OUR PRIVILEGE TO SEE THE BEGINNING THAT HAS BEEN MADE FOR A SEVENTH-DAY ADVENTIST CHURCH IN THE CITY OF PORTLAND. A LOT HAD BEEN PURCHASED, AND THE WALLS WERE UP FOR THE BASEMENT OF WHAT GAVE PROMISE OF BEING A NEAT, COMMENDABLE PLACE OF WORSHIP. BUT THE WORK WAS AT A STANDSTILL BECAUSE OF LACK OF MEANS. BECAUSE OF THE IMPORTANCE OF HAVING A MEMORIAL IN THIS CITY, MRS. WHITE HAS FELT AN EARNEST DESIRE THAT THE NEEDED MEANS SHOULD BE RAISED AND THE BUILDING COMPLETED AS SOON AS POSSIBLE. IN SOME OF HER MEETINGS IN THE MIDDLE WEST, SHE PRESENTED THE NEEDS OF THIS PLACE, AND SMALL SUMS WERE CONTRIBUTED. THESE DONATIONS WERE GRATEFULLY RECEIVED AND FORWARDED TO THE TREASURER OF THE CONFERENCE.

{RH, December 9, 1909 par. 24}

**PERIODICALS / RH - The Review and Herald / December 16, 1909 A Visit to Melrose and Buffalo D. E. Robinson**

***December 16, 1909 A Visit to Melrose and Buffalo***

**D. E. Robinson**

AT THE CLOSE OF THE PORTLAND CAMP-MEETING, MRS. WHITE, IN COMPANY WITH ELDER AND MRS. HASKELL AND OTHERS, WENT TO BOSTON FOR A SHORT VISIT TO THE NEW ENGLAND SANITARIUM AT MELROSE. {RH, December 16, 1909 par. 1}

MANY IMPORTANT CHANGES HAD TAKEN PLACE IN THE INSTITUTION SINCE HER LAST VISIT, IN THE SUMMER OF 1904. A PORTION OF THE ORIGINAL MAIN BUILDING HAD BURNED DOWN, AND A BEAUTIFUL LARGE FOUR-STORY BUILDING HAD BEEN BUILT ON HIGHER GROUND. THIS BUILDING AND THE LARGE NEW GYMNASIUM AND TREATMENT-ROOMS ARE WELL FURNISHED AND EQUIPPED, AND THE INSTITUTION IS PREPARED TO DO EXCELLENT WORK. {RH, December 16, 1909 par. 2}

IT WAS TO A PHYSICIAN IN THIS SANITARIUM THAT MRS. WHITE WROTE IN MAY, 1906.-- {RH, December 16, 1909 par. 3}

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message. The judgments of God are impending. Why do we not awaken to the peril threatening the men and women living in the great cities of America? Our people do not realize as keenly as they should the responsibility resting upon them to proclaim the truth to the millions dwelling in these unwarned cities. {RH, December 16, 1909 par. 4}

"There are many souls to be saved. Our own souls are to be firmly grounded in a knowledge of the truth, that we may win others from error to the truth; We need now to search the Scriptures diligently, and as we become acquainted with unbelievers, we are to hold up Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of sins. {RH, December 16, 1909 par. 5}

"We need now a firm belief in the truth. Let us understand what is truth. Time is very short. Whole cities are being swept away. Are we doing our part to give the message that will prepare a people for the coming of their Lord? May God help us to improve the opportunities that are ours." {RH, December 16, 1909 par. 6}

### ***Why Conduct Sanitariums?***

WHEN A PROMINENT MINISTER WHO WAS ALMOST WEARY OF THE TOIL AND STRUGGLE CONNECTED WITH SANITARIUM WORK WROTE TO MRS. WHITE, ASKING IF IT WAS NECESSARY TO SPEND SO MUCH ENERGY AND TIME IN THIS INSTITUTIONAL WORK, SHE WROTE:-- {RH, December 16, 1909 par. 7}

"In letters received from our brethren, the questions are asked, 'Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums?' {RH, December 16, 1909 par. 8}

"There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health? {RH, December 16, 1909 par. 9}

"When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, to which we could bring the sick and suffering who knew nothing of our people and scarcely anything of the Bible, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting spiritual influences. As a part of the treatment, lectures were to be given on right habits of eating and drinking and dressing. Instruction was to be given regarding the choice and preparation of food, showing that food may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable. {RH, December 16, 1909 par. 10}

"In all our medical institutions, patients should be systematically and carefully instructed how to prevent disease by a wise course of action. Through lectures and the consistent practise of healthful living on the part of consecrated physicians and nurses, the blinded understanding of many will be opened, and truths never before thought of will be fastened on the mind. Many of the patients will be led to keep the body in the most healthy condition possible, because it is the Lord's purchased possession. . . . {RH, December 16, 1909 par. 11}

"It is to save the souls, as well as to cure the bodies of men and women, that at much expense our sanitariums are established. God designs that by means of these agencies of his own planting, the rich and the poor, the high and the low, shall find the bread of heaven and the water of life." {RH, December 16, 1909 par. 12}

### ***The Responsibility of Physicians and Managers***

DURING HER VISIT AT MELROSE, MRS. WHITE WROTE REGARDING THE DUTIES OF THOSE IN POSITIONS OF RESPONSIBILITY AS FOLLOWS:-- {RH, December 16, 1909 par. 13}

"The workers standing at the head of our sanitariums should be prepared to give needed spiritual help to the patients who come to the institution, that these souls may be converted from error to an understanding of the work of God as it is revealed for this time. They are to do faithful service for God, receiving from him a sense of their sacred responsibilities. By prayer and earnest effort they are to be workers together with God for the conversion of souls. By the exercise of faith in God, they are to draw from the source of all power the ability to do the will of God in genuine missionary work. The blessing of the Lord will come in rich measure to the patients through the medium of the sanitarium when the workers in the institution realize their responsibility and act like converted men. The word of the Lord, if received and believed, will be accepted as yea and amen by every earnest seeker. {RH, December 16, 1909 par. 14}

"To those who have had opportunity to become trustworthy men, but who have not improved their opportunity, I will say, Unless your hearts are changed, and you sense your great responsibility before God, unless you come to an understanding of your own unpreparedness for service, and accept the discipline of the Word of God, other and better qualified men must come in to do your work,--men who have fitted themselves for



positions of trust by grasping the opportunities for spiritual advancement that have presented themselves." {RH, December 16, 1909 par. 15}

### ***Visit to Buffalo***

FROM MELROSE, ELDER AND MRS. HASKELL RETURNED TO CALIFORNIA, AND MRS. WHITE, WITH HER SECRETARY, MISS MCENTERFER, AND ELDER E. W. FARNSWORTH, WENT TO BUFFALO, N. Y., TO ATTEND A GENERAL MEETING APPOINTED FOR SABBATH AND SUNDAY. {RH, December 16, 1909 par. 16}

AT THE BUFFALO MEETING OVER TWO HUNDRED WERE IN ATTENDANCE. SEVERAL CAME IN FROM NEIGHBORING CHURCHES. SOME OF THESE WERE ACCOMMODATED IN TENTS PITCHED IN THE CHURCH LOT, AND MANY FOUND LODGING IN THE BASEMENT ROOMS OF THE NEWLY PURCHASED MEETING-HOUSE. THESE BASEMENT ROOMS MAY SOME DAY BE USED AS A HOME FOR CITY MISSION WORKERS. {RH, December 16, 1909 par. 17}

OUR PEOPLE IN BUFFALO REJOICE IN THE OWNERSHIP OF THIS SUBSTANTIAL, ROOMY CHURCH BUILDING. ITS FORMER OWNER, FEELING FRIENDLY TO OUR WORK, SOLD IT TO OUR PEOPLE FOR MUCH LESS THAN ITS COST. {RH, December 16, 1909 par. 18}

SEVERAL BIBLE STUDIES WERE CONDUCTED BY ELDER FARNSWORTH. OTHER SERVICES WERE DEVOTED TO A STUDY OF METHODS OF WORK FOR CHURCH-MEMBERS. MRS. WHITE SPOKE IN THE FORENOON OF BOTH SABBATH AND SUNDAY. IN HER DISCOURSE ON SABBATH, SHE READ PORTIONS OF THE SEVENTEENTH AND EIGHTEENTH CHAPTERS OF LUKE, AND SAID:-- {RH, December 16, 1909 par. 19}

"We need more faith. When we have before us these simple records of Christ's labors and his promises, why should we not have a large increase of faith? Only by a constant exercise of intelligent faith, a faith that grows continually, can we properly develop in Christian experience. If we will encourage that faith that grasps the promises of God, these promises will be fulfilled in our behalf. {RH, December 16, 1909 par. 20}

"O that we might realize the interest with which the heavenly intelligences are looking upon our world! Those who are seeking for righteousness will have divine help. They will ask, and God will hear them. They may not at once experience the feeling that they expect, but God will care for them. If they are in peril, Jesus will deliver them. His praying, believing people are under his special care. {RH, December 16, 1909 par. 21}

"In Buffalo I have felt the same intense desire that I have felt in other cities through which I have passed, that the many inhabitants may have an opportunity of hearing from the Word of God the truth for these last days. This means that earnest efforts must be put forth by the believers in this vicinity. Let every one put his shoulder to the wheel, and labor in the simplicity of true godliness. We want to learn how to find access in this city. {RH, December 16, 1909 par. 22}

"Perhaps a work needs to begin in your own church, that all the members may be thoroughly converted. Are some of you devoting your whole time to working your farms,

or to devising ways of obtaining riches? The greatest riches you can obtain is the life that measures with the life of God. This is granted to those who serve God, and who are laying up their treasures above. {RH, December 16, 1909 par. 23}

"Shall we not all be missionaries? Shall not all who profess to be Christians take hold understandingly in an effort to lead others to know the will of God? We must adapt ourselves to various situations, but if we have the grace of God in our hearts, we shall be able to impart light to those with whom we come into contact. Our work is to be done in simplicity. The most effective appeals can be made in the most simple language. Thus the Lord speaks to us in his Word. In the Bible there are some names difficult to pronounce, but there are few words difficult to be understood. {RH, December 16, 1909 par. 24}

"If we had more of the simplicity of godliness, we should see very many more souls converted to the truth. In this day of preparation, we can not afford to be idle. The Scriptures have pointed out what is to take place in our world. The night is soon coming in which no man can work. Let us take hold in earnest, to make the necessary reformations, that we may be prepared for what is before us. {RH, December 16, 1909 par. 25}

"Men will arise who will bring in division by teaching various errors. Therefore we must all look to our Teacher. We need to search the Scriptures for ourselves diligently and prayerfully, lest we be drawn away by the subtle deceptions of the enemy. There are many who must have a deeper experience in the things of God. Unless they arouse to a sense of their danger, they will lose their knowledge of what is truth. 'Walk while ye have the light, lest darkness come upon you.' {RH, December 16, 1909 par. 26}

"What more could the Lord do for us than he has done? He has promised us power and strength here, and for the overcomer he has promised an eternal life in the kingdom of glory. He will help you in all your struggles with sin. You can take your trials to him. Who will now accept of Christ, and give himself to him as he has never done before? Who will seek for the comfort and encouragement that Christ has given? Who will search the Scriptures to learn what is truth? Let those arise to their feet who will today make a new covenant with God." {RH, December 16, 1909 par. 27}

IN RESPONSE TO THIS APPEAL NEARLY EVERY ONE IN THE CONGREGATION AROSE. MRS. WHITE THEN OFFERED AN EARNEST PRAYER THAT GOD WOULD LET HIS LIGHT SHINE INTO THEIR SOULS, THAT THEY MIGHT BE ABLE TO KEEP THE PLEDGE THEY HAD MADE, AND THAT THEY MIGHT SO RECEIVE THE POWER OF THE TRUTH THAT THEY SHOULD LEAD OTHERS TO REJOICE IN THE TRIUMPHS OF THE CROSS. {RH, December 16, 1909 par. 28}

**PERIODICALS / RH - The Review and Herald / December 23, 1909 Mrs. White's Labors in Michigan and Indiana D. E. Robinson**

***December 23, 1909 Mrs. White's Labors in Michigan and Indiana***

## **D. E. Robinson**

THE WEST MICHIGAN CAMP-MEETING WAS HELD ON THE FAIR-GROUNDS AT THREE RIVERS, JULY 22 TO AUGUST 2. A GOODLY NUMBER OF OUR PEOPLE WERE PRESENT, ALTHOUGH ON ACCOUNT OF ITS BEING HARVEST-TIME, THERE WAS A SMALLER ATTENDANCE THAN USUAL. BESIDES UNION AND LOCAL CONFERENCE WORKERS, SEVERAL MINISTERS FROM ABROAD WERE IN ATTENDANCE. AMONG THESE WERE ELDERS A. G. DANIELLS, G. B. THOMPSON, W. C. WHITE, S. G. HAUGHEY, AND C. MCREYNOLDS. ON THE PART OF THE CITIZENS OF THREE RIVERS THERE WAS AN INCREASING INTEREST FROM DAY TO DAY. {RH, December 23, 1909 par. 1}

MRS. WHITE ARRIVED THE DAY BEFORE THE MEETING OPENED, AND WITH THE EXCEPTION OF ONE DAY, REMAINED TILL THE CLOSE. DURING THE TEN DAYS, SHE SPOKE IN THE LARGE TENT FOUR TIMES. ON SABBATH, JULY 24, SHE READ FROM EXODUS PORTIONS OF THE EXPERIENCE OF ISRAEL FROM THEIR DEPARTURE OUT OF EGYPT UP TO THE GIVING OF THE LAW AT MT. SINAI. REGARDING THIS SHE SAID:-- {RH, December 23, 1909 par. 2}

"We are sometimes astonished at the course of the children of Israel. The Lord had wrought for them mightily in bringing them forth from Egypt and through the Red Sea, and it seems surprising that they should not afterward have an unshaken faith that God was leading them, and that he would provide for them. But are we not as faithless as they? are we not in danger of being fearful when we should be strong and of good courage? Many today are ready to pledge themselves as willing to be led by God; but when they come into a hard place, they do not stand the proving. They complain and murmur against the Lord. Would it not be better, when we are in trouble or perplexity, to come in simplicity to the same God who led Israel of old, and ask him to show us his great kindness?" {RH, December 23, 1909 par. 3}

In concluding her discourse, Mrs. White made an earnest appeal for all to declare themselves on the Lord's side, and to seek, during the time of the meeting, the blessing he has in store for them. "Do not," she said, "trifle with the opportunities that you have in such gatherings as this. Be faithful in attending the meetings, and give heed to the messages borne. Make thorough work for eternity. Respond to the invitations that may be given. Let your hearts be melted under the influence of the Holy Spirit. 'Seek ye the Lord while he may be found, call ye upon him while he is near.' Search your Bible, that you may know what God says. You need not ask any one else your duty; you are individually amenable to God. I entreat of you to make your peace with God, and to be obedient." {RH, December 23, 1909 par. 4}

NEARLY ALL PRESENT PLEDGED THEMSELVES TO SEEK THE LORD, AND MRS. WHITE PRAYED FOR A RICH BLESSING TO REST UPON THOSE ASSEMBLED. THE REVIVAL EFFORT WAS CONTINUED IN OTHER MEETINGS DURING THE DAY BY ELDER THOMPSON AND OTHERS, AND MANY WERE IMPRESSED BY THE HOLY SPIRIT TO GIVE THEMSELVES TO THE LORD. {RH, December 23, 1909 par. 5}

SUNDAY, MANY FROM THE CITY ATTENDED THE CAMP, AND MRS. WHITE ADDRESSED A LARGE CONGREGATION IN THE AFTERNOON. SHE DWELT IMPRESSIVELY UPON THE GREAT SACRIFICE OF CHRIST AND HIS SUFFERINGS, READING THE PROPHECY FOUND IN THE FIFTY-THIRD CHAPTER OF ISAIAH, AND BRINGING OUT MANY PRACTICAL THOUGHTS REGARDING CHRISTIAN LIVING. {RH, December 23, 1909 par. 6}

THE FORENOON OF TUESDAY WAS DEVOTED TO A CONSIDERATION OF THE CANVASSING WORK AND OTHER LINES OF MISSIONARY EFFORT. BY REQUEST, MRS. WHITE SPOKE FOR ABOUT HALF AN HOUR REGARDING OUR DUTY AS A MISSIONARY PEOPLE. SHE SAID, IN PART:-- {RH, December 23, 1909 par. 7}

"As a people we have received great light. The truth of God is to be justified before the world. If we are content to remain in our homes, feeling no burden to communicate the truth to others, we ourselves need the converting power of God in our hearts. Our light comes from the highest source, and is given to us that we may pass it on to others. {RH, December 23, 1909 par. 8}

"It is time that we place ourselves in right relation to God. If you have an intelligent knowledge of the truth for this time, then it is your privilege and your duty to impart it to others. If you have not that knowledge, then you should seek for it. Learn how to present the truth in a clear and forceful manner. The light is to shine forth to the world in clear, distinct rays. If you are truly converted, you will not hide your light under a bushel, but let it shine forth to others. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' {RH, December 23, 1909 par. 9}

"In the Word of God there is a commission that we can not evade. There is a world to be warned, and the believers must carry the saving truth to all nations. There is a great work before us, and it can not be finished by only a few. There is something for every one to do. May God put upon us all a spirit to communicate truth, and may he impress every one to lift every possible ounce in an effort to get the message before the world. {RH, December 23, 1909 par. 10}

"How can we arouse our people and the people of the world to prepare to meet our God? We must seek the Lord with all the heart, that we may find him. Then hold on; we must not let go. We need a conversion that will remain with us; for we have a work that is to continue. Just as long as we are on this earth, and there are souls unwarned, we can not lay off this responsibility. {RH, December 23, 1909 par. 11}

"And if you are under the influence of the Holy Spirit, you can reach some of these unwarned souls. Many who are now perishing in their sins will yet be converted, and turn to the Lord with full purpose of heart. Take hold of the work in earnest, anywhere and everywhere, and when you do this, you will have a sense of your need of power from on high. {RH, December 23, 1909 par. 12}

"He that is to come will come, and will not tarry. And thousands upon thousands are unwarned. The great cities are to be worked; this is kept before me night and day. Because of the magnitude of the work, because of the large outlay of means that they

think necessary, many are hesitating about taking up the work that must be done in these large centers. Do they expect that men of means will come to them and offer them help, asking them to come and give them the message? We must make a beginning with what we have. Let groups of laborers appoint meetings in some portion of a city. An interest will be created that will increase. Those who receive the message will be willing to impart of their means to provide for an enlargement of the work. {RH, December 23, 1909 par. 13}

"We are to labor in simplicity, but earnestly. Shall we now take hold to do the work that God would have us do, or shall it be that persons will come up to us when the troubles have burst upon the world, and say, 'Why did not you warn us of these calamities that were coming, if you knew them?' {RH, December 23, 1909 par. 14}

"O, this precious message that God has given us! Many are longing for it, and it must be given as soon as possible. Begin to proclaim it wherever you may be. As soon as you begin to act, God will open the way before you." {RH, December 23, 1909 par. 15}

### ***AT BATTLE CREEK***

ON THE WAY FROM BUFFALO TO THREE RIVERS, MRS. WHITE STOPPED OVER ONE DAY IN BATTLE CREEK. WHILE THERE, SHE MET MANY OF HER OLD FRIENDS AND ASSOCIATES IN THE WORK. THE BRETHERN URGENTLY REQUESTED THAT SHE SPEAK TO THEM, AND SHE PROMISED, IF POSSIBLE, TO RETURN FROM THE CAMP-MEETING FOR THAT PURPOSE. ACCORDINGLY AN APPOINTMENT WAS GIVEN OUT FOR A DISCOURSE BY HER IN THE TABERNACLE, THURSDAY AFTERNOON, JULY 29. {RH, December 23, 1909 par. 16}

THE CHURCH WAS WELL FILLED, THERE BEING PRESENT MANY FROM THE SANITARIUM AND FROM THE CITY, IN ADDITION TO THE REGULAR MEMBERSHIP. MRS. WHITE OPENED THE SERVICE WITH PRAYER, AFTER WHICH SHE GAVE A SIMPLE, BUT EARNEST DISCOURSE, BASED UPON THE FIFTEENTH CHAPTER OF JOHN. {RH, December 23, 1909 par. 17}

IN THE EVENING ELDERS DANIELLS AND WHITE STOPPED OVER IN BATTLE CREEK ON THEIR WAY FROM WASHINGTON TO THE THREE RIVERS CAMP-MEETING. THEY ACCOMPANIED MRS. WHITE AND HER PARTY ON THEIR RETURN FROM BATTLE CREEK TO THREE RIVERS FRIDAY MORNING. {RH, December 23, 1909 par. 18}

### ***VISIT TO THE INDIANA SANITARIUM***

MONDAY MORNING, AUGUST 2, MRS. WHITE, MISS MCENTERFER, AND ELDER WHITE LEFT THREE RIVERS FOR A BRIEF VISIT TO THE WABASH VALLEY SANITARIUM AT LA FAYETTE, IND. {RH, December 23, 1909 par. 19}

AT THE DEPOT THEY WERE MET BY DR. W. W. WORSTER, THE MEDICAL SUPERINTENDENT, AND BROTHER H. C. SAUNDERS, THE BUSINESS MANAGER, WHO TOOK THEM QUICKLY IN AN AUTOMOBILE THREE MILES UP THE RIVER TO THE NEW SANITARIUM. HERE THEY FOUND A WELL-EQUIPPED

INSTITUTION THAT DOES CREDIT TO OUR PEOPLE IN INDIANA WHO HAVE ESTABLISHED IT. AT THE TIME OF THIS VISIT THERE WERE THIRTY-TWO PATIENTS BEING CARED FOR, AND APPLICATIONS FROM OTHERS FOR ENTRANCE AS SOON AS ROOM COULD BE FOUND FOR THEM. REGARDING THIS SANITARIUM AND ITS INFLUENCE, MRS. WHITE WROTE:-- {RH, December 23, 1909 par. 20}

"We were intensely interested in this sanitarium and its surroundings, for the Lord has presented before me in vision just such a scene. I could hardly believe that I had not seen the place before with my natural eyes. {RH, December 23, 1909 par. 21}

"I am instructed to say that it is in the order of God that this property has been secured. It is to become an important center for missionary work in the surrounding cities. Our sanitariums are designed of God to be institutions through which he can work. {RH, December 23, 1909 par. 22}

"In securing and equipping the La Fayette Sanitarium, our brethren have acted according to their best judgment. They have not moved rashly. Some have tried to discourage this enterprise, but I am instructed to say, Help those that are struggling with difficulties. If they look to him for counsel, the Lord will bless and strengthen the physician and the helpers in the sanitarium. {RH, December 23, 1909 par. 23}

"Let not our brethren feel it their duty to restrict the investment of means where it is needed. It is in the Lord's order that the sanitarium has been secured. More land should have been purchased, and if possible, this should be done now. The grounds around a sanitarium should not be restricted. Provision should be made for the raising of fruit and vegetables, and it should not be made possible for buildings of an objectionable character to be erected near our institutions. {RH, December 23, 1909 par. 24}

"The plan of having our sanitariums out of the cities is born of the Lord. This should be borne in mind, and sufficient land should be secured to raise fruit and vegetables. It will be a boon to the sick and to the helpers to be given outdoor work on the land. Many of our own workers have broken down in health through excessive mental taxation without the balance of physical exercise. {RH, December 23, 1909 par. 25}

"There is an important work to be done in the vicinity of La Fayette. Our people generally do not realize how Satan is at work to secure souls through his specious deceptions. . . . {RH, December 23, 1909 par. 26}

"Because of distracting influences, the work in Indiana has in the past been greatly hindered. The reproach of God rests upon a people who have a knowledge of the truth, and yet hold their peace. May the Lord forgive those who have known of open fields that have been left without a knowledge of the Scriptures. Let no one excuse himself from helping, nor complain because the Lord now calls for efforts and means to atone for the long neglect of work that should have been done years ago. In every place where the sheep have been scattered, let earnest effort now be put forth for the salvation of souls."

*Sanitarium, Cal.*

{RH, December 23, 1909 par. 27}



**PERIODICALS / RH - The Review and Herald / December 30, 1909 Mrs. White's Labors in Illinois and Wisconsin W. C. White**

**December 30, 1909 Mrs. White's Labors in Illinois and Wisconsin**

**W. C. White**

FROM AUGUST 4-13 MRS. E. G. WHITE AND HER PARTY WERE ENTERTAINED AT THE HINSDALE SANITARIUM. THE MAIN BUILDING AND ALL THE COTTAGES WERE FULL AT THE TIME OF OUR VISIT, BUT JUST ACROSS THE ROAD A BEAUTIFUL RESIDENCE WAS VACANT, ITS OCCUPANTS HAVING GONE FOR A FEW WEEKS' OUTING, AND DR. DAVID PAULSON SECURED FOR US THE PRIVILEGE OF OCCUPYING THIS RESIDENCE DURING OUR STAY IN HINSDALE. {RH, December 30, 1909 par. 1}

SABBATH AND SUNDAY, AUGUST 7 AND 8, WERE SPENT AT THE ELGIN CAMP-MEETING. THERE MRS. WHITE MET MANY OLD FRIENDS, AND SPOKE TO LARGE CONGREGATIONS EACH DAY. WEDNESDAY AFTERNOON, AUGUST 11, SHE SPOKE TO A FULL HOUSE IN THE SOUTH SIDE CHICAGO CHURCH. SHE SPOKE FOUR TIMES TO THE HELPERS AND PATIENTS AT HINSDALE. {RH, December 30, 1909 par. 2}

WORK WAS BEING HASTENED ON THE LARGE NEW BUILDING, WHICH WILL DOUBLE THE SIZE OF THE HINSDALE SANITARIUM. THERE IS A COMPANY OF EARNEST AND FAITHFUL WORKERS IN THE INSTITUTION, SOME OF WHOM ARE IN TRAINING FOR FOREIGN FIELDS. MRS. WHITE TOOK A DEEP INTEREST IN THE WORK OF THE SANITARIUM AND ITS ALLIED INSTITUTIONS. BESIDES THE MAIN BUILDING, SHE VISITED THE GOOD SAMARITAN INN AND THE LIFE BOAT RESCUE HOME. TO THE WORKERS IN THE HOME SHE SAID:-- {RH, December 30, 1909 par. 3}

"It gives me great pleasure to know that there are some who are carrying forward such a work as is being done here. If we see those who have been unfortunate in falling under the power of the enemy of souls, we are not to push them out into the darkness, but we should help them to find a connection with Christ. Those who are united in this work will see that the Lord will bless the efforts put forth in kindness and tenderness. He would have us claim the promises that are found in his Word. For those who have sinned and have made mistakes, there is a Christ to pardon and forgive. Let us lift him up as the Redeemer of mankind. {RH, December 30, 1909 par. 4}

"Why did Christ come to this world? He saw that humanity was separated from divinity. Therefore he laid aside the glory he had in heaven, and came to this world to unite in himself divinity and humanity. With his divinity he could grasp the throne of the Infinite, while with his humanity he could reach fallen man. It is by our humanity laying hold upon his divinity that we can be saved. We thereby become 'partakers of the divine nature.'" {RH, December 30, 1909 par. 5}

FRIDAY MORNING, AUGUST 13, THE PHYSICIANS AND HEADS OF DEPARTMENTS GATHERED AT THE COTTAGE WHERE MRS. WHITE WAS STAYING, AND SHE SAID TO THEM:-- {RH, December 30, 1909 par. 6}

"The opportunities which you possess here seem favorable for the carrying forward of the medical missionary work as God would have it. If the workers will faithfully act their part, angels of God will make impressions of truth upon the hearts of those who come here. It is not by chance that this work was taken out of the city of Chicago. Our medical institutions can not work to the best advantage in the cities. From the instruction I have received, I counsel our brethren, wherever possible, to locate in the country. These large cities will soon be visited with the judgments of God. {RH, December 30, 1909 par. 7}

"The situation of this sanitarium is a great help in the bringing of many to a knowledge of the truth. In its surroundings I see many advantages. The patients need not suffer from impure air. They can sit outside under the trees, surrounded by the beauties of nature. God has had a purpose in bringing his workers to this place. {RH, December 30, 1909 par. 8}

"It is not by persistent arguments that souls will be won to a knowledge of the truth. Let the workers manifest in their words and actions the simplicity of true godliness, and heavenly agencies will make the right impression upon the minds of those with whom they associate. Just as surely as we shall walk in humility, honoring God as the one who must convict the heart, we shall see the results of our labor for souls, even in the cities. I have the courage to hope that there will be a greater work done in Chicago than we have yet seen. To those who place themselves in right relation to God it is said, 'Ye are laborers together with God.' That assurance is worth everything to us; for if we are in union with God, we have back of us a power that is irresistible. {RH, December 30, 1909 par. 9}

"Whatever may arise, never be discouraged. The Lord loves us, and he will perform his word. Try to encourage in the patients a trust in God. Bid them be of good courage. Talk hope, even to the last. If they are to die, let them die praising the Lord. He ever lives; and though some of his faithful followers may fall in death, their works will follow them, and theirs will be a joyous awakening in the resurrection morning. {RH, December 30, 1909 par. 10}

"Let us not be discouraged. Let us not talk doubt, but faith; for faith brings infinite power. If we lay hold upon this power, and do not trust in our own human strength, we shall see the salvation of God. There are many who are hungering and thirsting for a better knowledge of spiritual truths, and it is the privilege of those in this institution to impart to them that which will satisfy their longing." {RH, December 30, 1909 par. 11}

### ***Visit to the Madison Sanitarium***

ELDER C. MCREYNOLDS, OF THE WISCONSIN CONFERENCE, HAD REQUESTED US TO SPEND SABBATH AND SUNDAY, AUGUST 14 AND 15, AT THE MADISON SANITARIUM. ON ARRIVING THERE WE WERE PLEASED TO FIND A SMALL CAMP-MEETING ON THE SANITARIUM GROUNDS. AN APPOINTMENT

HAD BEEN SENT OUT HASTILY, AND A NUMBER HAD GATHERED IN FROM NEAR-BY CHURCHES. THERE WAS A FULL PROGRAM OF MEETING EACH DAY. MRS. WHITE REMAINED AT THE SANITARIUM FOR SIX DAYS, DURING WHICH TIME SHE SPOKE TWICE TO THE BRETHERN ASSEMBLED FROM THE CHURCHES, AND THREE TIMES TO THE SANITARIUM FAMILY. THIS WAS THE FIRST TIME SHE HAD VISITED THE MADISON (WIS.) SANITARIUM. SHE WAS MUCH PLEASED WITH ITS BEAUTIFUL LOCATION BY THE LAKESIDE, AND BELIEVED IT IS DESTINED TO BECOME A VERY POPULAR INSTITUTION. {RH, December 30, 1909 par. 12}

MONDAY AFTERNOON, AUGUST 16, THE HELPERS ASSEMBLED IN THE GYMNASIUM, AND MRS. WHITE ADDRESSED THEM. {RH, December 30, 1909 par. 13}

"I can not feel free to leave this sanitarium," she said, "without speaking to you of the necessity of earnestly seeking the Lord. This must be done by the workers in all of our institutions. A position in a sanitarium is a place of great responsibility. You are not to go on in carelessness and indifference, thinking that because this is the Lord's institution, therefore he will work it for you, regardless of your manner of life. Let each one seek for a daily, living experience in the service of God. Unless you have such an experience, patients that come here unconverted will ask why those professing to believe in the binding obligation of God's law, do not walk in obedience to his commandments. {RH, December 30, 1909 par. 14}

"Now is your time to say, Let us seek the Lord with all our hearts, that we may find him. Let us humble ourselves before him, that he may teach us. He can not teach you his way unless you have humility of heart, and are daily converted to his will. {RH, December 30, 1909 par. 15}

"In our institutions, we should take pains to make everything harmonize with the principles that the Lord has outlined before us in his Word. The work should be educational, preparing the workers for the transfer to the higher courts above. This education is highly essential. Our sanitariums, which are established at large expense, are to be places where character is molded. In them should be laboring a class of people who have especially consecrated themselves to the service of God, and who seek him daily for guidance. {RH, December 30, 1909 par. 16}

"We should be careful that we connect with all our sanitariums those who will give a right mold to the work. Characters are to be formed here after the divine similitude. It is not the expensive dress that will give us influence, but it is by true Christian humility that we exalt our Saviour. Our only hope for success is doing good to the people of the world who come to our sanitariums as guests, is for the workers, each and every one, to maintain a living connection with God. The dress of sanitarium helpers is to be modest and neat, but the dress is not so important as the deportment. The matter of greatest consequence is that the truth be lived out in our lives, that our words be in harmony with the faith we profess to hold. If the workers in our sanitariums will surrender to God, and take a high position as believers in the truth, the Lord will recognize this, and we shall see a great work done in these institutions. {RH, December 30, 1909 par. 17}

"It is not the wisest course to connect with our sanitariums too many who are inexperienced, who come as learners, while there is a lack of experienced, efficient workers. We need more matronly women, and men who are sound and solid in principle,--substantial men who fear God and who can carry responsibilities wisely. Some may come and offer to work for small wages, because they enjoy being at a sanitarium, or because they wish to learn, but it is not true economy to supply an institution largely with inexperienced helpers. {RH, December 30, 1909 par. 18}

"If the right persons are connected with the work, and if all will humble their hearts before God, although there may now be a heavy debt resting upon the institution, the Lord will work in such a way that the debt will be lessened, and souls will be converted to the truth, because they see that the workers are following in the way of the Lord, and keeping his commandments. This is the only hope for the prosperity of our sanitariums. It is useless to think of any other way. We can not expect the blessing of God to rest upon us, if we serve God at will, and let him alone at pleasure. {RH, December 30, 1909 par. 19}

"It is not necessary that we should cater to the world's demands for pleasure. There are other places in the world where people may find amusement. We need at our sanitariums substantial men and women; we need those who will reveal the simplicity of true godliness. {RH, December 30, 1909 par. 20}

"When the sick come to our institutions, they should be made to realize that there is a divine power at work, that angels of God are present. I wish to emphasize one point: Do not permit yourselves to wear a sour countenance or a desponding look. There is danger of getting a sour spirit, and of speaking harshly. Remember that you are dealing with invalids, and that invalids watch the countenances of those who are about them. They watch to see if they are going to be spoken to encouragingly or discouragingly. {RH, December 30, 1909 par. 21}

"Your work is not to be confined to this institution. There are surrounding places where your influence should reach. If this sanitarium is conducted as it should be, its influence will grow. Similar institutions should be established in other places. This is why the Lord is laying upon his people the burden of establishing sanitariums, that his name may be glorified. {RH, December 30, 1909 par. 22}

"Will you not all put on Christ, not to lay him off again, but to let his Spirit stamp your mind and character? When all in this institution are truly converted, there will be just as surely as wonderful work done as when on the day of Pentecost the disciples received the outpouring of the Holy Spirit. The Lord himself will be with you, to teach and to lead and to guide. You will see of the salvation of God. You may be disheartened at times. Discouragements may arise, but it is your privilege at all times to lay hold of the hope set before you in the gospel. Watch unto prayer. Believe that God will help you to speak words that will cheer and encourage and increase the faith of those with whom you associate."

*Sanitarium, Cal.*

{RH, December 30, 1909 par. 23}

**PERIODICALS / RH - The Review and Herald / January 6, 1910 At the Iowa and Kansas Camp-Meetings W. C. White**

**January 6, 1910 At the Iowa and Kansas Camp-Meetings**

**W. C. White**

AT NEVADA, IOWA, FROM AUG. 19-24, 1909, MRS. WHITE AND HER HELPERS WERE ENTERTAINED AT THE HOME OF BROTHER AND SISTER J. M. WHITNEY. THE CAMP-MEETING HERE WAS LOCATED IN A BEAUTIFUL GROVE NEAR THE NEW SANITARIUM, AND WAS ONE OF THE LARGEST EVER HELD BY THE IOWA CONFERENCE. OVER FIFTEEN HUNDRED WERE ENCAMPED ON THE GROUND.

{RH, January 6, 1910 par. 1}

ON SABBATH MORNING, AUGUST 21, MRS. WHITE SPOKE TO A LARGE CONGREGATION, READING PART OF THE SIXTH CHAPTER OF MATTHEW, AND DRAWING FROM THESE SCRIPTURES LESSONS OF SELF-DENIAL, TRUST, AND CO-OPERATION. SHE SAID:-- {RH, January 6, 1910 par. 2}

"The riches of this world will never advance us in the knowledge of God or in a Christian experience. The Saviour bids us seek for the true riches that are laid up in store for the righteous. To one who came to him saying, 'I will follow thee whithersoever thou goest,' Christ replied, 'Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' Christ owned nothing in this world, and yet the world was his. Let us study his holy, self-denying example. {RH, January 6, 1910 par. 3}

"We have no time to spend on the vanities and follies of this world. There is a world to be saved, and we should carefully consider the example we give to those around us, conforming our lives to the life of him who became a child of humanity that he might give a perfect example to every human being. From a study of his life and labors and his struggles with temptation, we are to learn how to become partakers of the divine nature, and overcome the corruption that is in the world through lust. Nowhere shall we find anything that will help our spiritual life as will a study of the life of Christ. And as we seek to walk in his footsteps, there will come to us a supply of divine grace such as sustained him under every circumstance. {RH, January 6, 1910 par. 4}

"There are many who profess to be followers of Christ who do not have an eye single to his glory. They have their own ideas and standards, and they keep these before them instead of the standard of the Word of God. What we need is pure and undefiled religion. We need to plead for the righteousness that comes to the truly converted soul who accepts the life of the Redeemer as his example. Let us not think that we can pass through this world doing just as we please, and yet be accepted by God as followers of his Son. The gates of the city of God will never be thrown open to those who have not lifted the cross and followed after Christ in self-denial and self-sacrifice. {RH, January 6, 1910 par. 5}

"We are to present to the world a life of overcoming,--overcoming by the blood of the Lamb and the word of our testimony. But in order to do this, we must seek the Lord daily that our natural temperaments and desires may be brought under the converting power of the Holy Spirit, and into harmony with the life of Christ. When you submit to these conditions, you will realize Christ's power and sufficiency. Denying self, and walking humbly with God, you will experience the truth of the words of the Saviour, 'I am the way, the truth, and the life.' 'He that followeth me shall not walk in darkness, but shall have the light of life.' {RH, January 6, 1910 par. 6}

"My brethren and sisters, there is a world to be saved. What are you doing to co-operate with Christ, to represent his spirit? Are you seeking to become acquainted with those who need your help? Are you using your opportunities and advantages and means in winning souls to Christ? You may say, I am not a minister, and therefore can not preach the truth. You may not be a minister in the generally accepted sense of the word. You may never be called to stand in the desk. Nevertheless you can be a minister for Christ. If you will watch for the opportunities that present themselves for speaking a word to this soul and to that, God will speak through you to win hearts to him. Christ took human nature that you might approach him and learn how to labor for your fellow men. Make use of your knowledge in bringing souls to Christ. Drop a word here and a word there that will lift up the Saviour before men, and lead them to higher and holier purposes. {RH, January 6, 1910 par. 7}

"Christ worked for us when we were unbelievers. Should we not labor for our friends and neighbors who do not believe? Christ expects you to become acquainted with the spiritual needs of these souls, and to work for them in meekness and lowliness of heart. Time is passing. Satan is boasting to his evil agencies that he will take possession of the world; and he encourages them to work through every possible means for the accomplishment of this purpose. At this time the followers of Christ should bring a strong counter-influence to meet the influence of evil. {RH, January 6, 1910 par. 8}

"May God help us to understand that we must be laborers together with him. Let us begin right here to be co-workers with Heaven. Let us put away the foolish reading-matter, and study the Word of God. Let us commit its precious promises to memory, so that, when we are deprived of our Bibles, we may still be in possession of the Word of God. Let us cultivate the attributes of earnestness, bringing into all our labors for others the simplicity of true godliness. When this experience of overcoming is ours, our labors for others will not be without fruit. Our position in life may be ever so humble, but through the co-operation of heavenly agencies, we may take with us through the gates of the city of God many who have accepted the truth through our efforts." {RH, January 6, 1910 par. 9}

LEAVING NEVADA, IOWA, TUESDAY, AUGUST 24, MRS. WHITE REACHED COUNCIL GROVE, KAN., THE FOLLOWING DAY, WHERE ANOTHER CAMP-MEETING WAS IN SESSION. HERE SHE SPENT FOUR DAYS, AND SPOKE FOUR TIMES, THREE TIMES TO THE ENGLISH AND ONCE TO THE GERMAN BELIEVERS. {RH, January 6, 1910 par. 10}

AGAIN MRS. WHITE IMPRESSED UPON HER HEARERS THE NEED FOR



CONSECRATED LABOR: {RH, January 6, 1910 par. 11}

"It is coming to be seen and felt by religionists in every community, that in the hearts of the majority of men there is little respect for truth and righteousness. Unbelief in God and his Word is everywhere manifest. Those who are not for him are against him. Satan is working with all deceivableness of unrighteousness in them that perish, seeking to gain control of human minds. And he leads his followers to believe that he will be conqueror, because of the large numbers who are uniting with him. While such conditions prevail in the world, we are not to shut ourselves in our homes, and think that assent to truth is all that is required of us. Christ gave himself a sacrifice for the sins of the world. The gift of God in Jesus Christ should awaken in the heart of every believer the spirit of self-sacrifice, leading us to deny ourselves of anything that will further the cause of God in the earth. {RH, January 6, 1910 par. 12}

"If you have the riches of the grace of Christ in your heart, you will not keep them to yourselves while the salvation of souls depends upon a knowledge of the way of salvation that you can give. These may not come to you and tell you their heart-longings; but many are hungry, unsatisfied; and Christ died that they might have the riches of his grace. What are you going to do that these souls may share the blessings that you enjoy? You are called to be laborers together with God. You may never be called to the desk to preach, but you have a work to do,--the most blessed work that mortals can do. You may co-operate with the Holy Spirit of God in convincing men of sin and revealing to them the righteousness of Christ. {RH, January 6, 1910 par. 13}

"I see before me many who occupy humble positions in life, who, perhaps, do not understand all that God requires of them. You are to devote yourselves to the service of God. 'Seek ye first the kingdom of God, and his righteousness.' You are to let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Simplicity is of the highest value in the sight of heaven. Learn to labor according to Christ's methods. {RH, January 6, 1910 par. 14}

"My brethren and sisters, present the truths of the third angel's message to your neighbors and friends who do not understand them, and who see nothing to interest them in the Word of God. You can tell them of the hope of immortality. You can pray with them and for them. Some of you can gather your neighbors' children together and tell them the stories of the Bible, explaining their meaning in simple language. Let the Word speak for itself, and let your works be of such a character that they will not exert an influence contrary to the faith you profess. If you will come into this position of consecration to the work of God, he will multiply your influence for good." {RH, January 6, 1910 par. 15}

MRS. WHITE'S WORDS TO THE GERMAN BELIEVERS WERE FULL OF HOPE AND COURAGE. ELDER F. W. SPIES READ FROM THE BOOK OF ACTS THE RECORD OF THE OUTPOURING OF THE HOLY SPIRIT ON THE DAY OF PENTECOST, AND MRS. WHITE SAID:-- {RH, January 6, 1910 par. 16}

"I have a deep interest that all our people in all languages shall receive a large measure of the grace of our Lord Jesus Christ. We are living in the last days, and there is a large work to be done among the people of all languages. Therefore every soul who

believes the truth for this time, whatever his country or speech, should have an intelligent knowledge of the truths of the third angel's message, that he may be able to do an intelligent work for God. The Lord will open the understanding of all who will come into right relation to him. {RH, January 6, 1910 par. 17}

"The scripture that our brother has read to you shows that a mighty power is at work in our world, and that Heaven will co-operate with those who will do the work of the Lord. It is the one Lord, the one faith, the one baptism. Let us draw in even cords. Let us keep our hearts humble, and draw close to the Great Teacher. If we have the truth in the heart, we shall feel that it is a positive necessity that we seek to enlighten others. If we will do as the disciples did before the day of Pentecost,--pray and believe, and come into harmony with one another and with the Word,--the Lord will work with us, opening the understanding and the hearts of those whom we seek to reach, and bringing them to a knowledge of the truth for this time. This work will be acknowledged in the courts of heaven. {RH, January 6, 1910 par. 18}

"My brethren and sisters, have courage in God; have faith in Christ. Put on the robe of Christ's righteousness, and let the light of heaven come into heart and mind. The Lord says, Go forward. Do not shut up yourselves to yourselves, but labor and sacrifice that others may know the preciousness of a living Saviour. You are God's children. Learn of him as little children, that he may work in you and through you. Through your instrumentality the grace of God may come into many hearts."

*Sanitarium, Cal.*

{RH, January 6, 1910 par. 19}

## **PERIODICALS / RH - The Review and Herald / January 13, 1910 Mrs. White's Visit to Boulder, Colorado W. C. White**

### **January 13, 1910 Mrs. White's Visit to Boulder, Colorado**

#### **W. C. White**

THE EASTERN COLORADO CONFERENCE HELD ITS ANNUAL CAMP-MEETING AT BOULDER, AUGUST 26 TO SEPTEMBER 5. THE MEETING WAS HELD ON THE CHAUTAUQUA GROUNDS, ABOUT TWO MILES SOUTHWEST OF THE CITY. NEARLY A THOUSAND OF OUR PEOPLE WERE IN ATTENDANCE. {RH, January 13, 1910 par. 1}

MRS. WHITE AND HER PARTY REACHED BOULDER MONDAY EVENING, AUGUST 30, AND WERE ENTERTAINED DURING THE MEETING AT THE COLORADO SANITARIUM. ALTHOUGH THE CAMP-MEETING WAS NEARLY THREE MILES FROM THE SANITARIUM, THE STREET-CARS MADE IT CONVENIENT FOR PHYSICIANS AND TEACHERS, AND SOME OF THE NURSES AND HELPERS, TO ATTEND THE MEETING A PART OF EACH DAY. {RH, January 13, 1910 par. 2}

MANY CHANGES HAD TO COME TO THE SANITARIUM AND TO THE CONFERENCE IN THE FOUR YEARS SINCE MRS. WHITE'S LAST VISIT. FROM THE SANITARIUM DR. H. F. RAND HAD GONE TO CALIFORNIA, AND ELDER F. M. WILCOX TO WASHINGTON, D. C., AND THE CONFERENCE HAD BEEN DIVIDED, NEARLY A HALF OF THE TERRITORY AND A FIFTH OF THE MEMBERSHIP FORMING THE WESTERN COLORADO CONFERENCE. BUT THE WORK HAD GROWN, AS WAS SHOWN BY STATISTICS AND BY THE LARGE CAMP-MEETING. {RH, January 13, 1910 par. 3}

THE COLORADO SANITARIUM HAS HAD MANY DIFFICULTIES TO FACE IN RECENT YEARS, BUT ITS WORK HAS ADVANCED, AND AT THE TIME OF OUR VISIT DR. J. D. SHIVELY, THE MEDICAL SUPERINTENDENT, AND ELDER MEADE MACGUIRE, THE BUSINESS MANAGER, WITH A LARGE CORPS OF NURSES AND HELPERS, WERE EXCEEDINGLY BUSY, FOR THE INSTITUTION WAS FULL OF PATIENTS. {RH, January 13, 1910 par. 4}

IN HER ADDRESS TO THE WORKERS AT THE COLORADO SANITARIUM, MRS. WHITE SAID:-- {RH, January 13, 1910 par. 5}

"It should be a great satisfaction to you to be in a sanitarium like this, where each one is taught to take part in the work of ministering to others. Let each one seek to do the work as he will wish it had been done when the end of all things shall come. Thus you may have a little heaven here below, and angels of God will work through you to make right impressions upon the minds of those who come as patients and guests to the institution. Christ wants to use you as his servants. Seek to help wherever you can. Cultivate the best dispositions, that the grace of God may rest richly upon you. {RH, January 13, 1910 par. 6}

"Young and old may learn to look to God as one who will heal, as one who sympathizes, who understands all their necessities, and who will never make a mistake. Your humanity may lay hold of the divinity of Christ by living faith, and you may learn to carry out in this institution the principles of heaven. This will make you a blessing to all around you. {RH, January 13, 1910 par. 7}

"Put away all that would hinder you from reaching the high standard set for you in the Word of God. Do not foster a spirit of jealousy or evil surmising or anything that would grieve the Spirit of God. There are those who have this evil in their natures, but if they retain it, Satan will work through them to spoil the influence of this sanitarium. We can not afford to have any such work carried on here. Every worker must stand on the platform of eternal truth. In manifesting a spirit of jealousy, we reveal a characteristic of Satan. We can not afford to harbor one desire that has its origin in him. {RH, January 13, 1910 par. 8}

"We are seeking for the life that measures with the life of God; therefore our natures must be brought into conformity with the will of God. We must so conduct our life-work that we can go to God in confidence and open our hearts to him, telling him our necessities, and believing that he hears, and will give us grace and strength to carry out the principles of the Word of God. What we want is heaven, the victor's crown, an entrance through the gates to the city of God, the right to eat of the tree of life that is in

the midst of the paradise of God. We want to see the King in his beauty. Then let us daily keep our eyes fixed upon Christ, the perfection of human character, and laying hold of his divine nature, we shall have the strength of divinity to overcome every evil tendency and desire. {RH, January 13, 1910 par. 9}

"Christ came to earth to suffer and to die that we might lay hold on eternal life. He gave himself that we might be partakers of the divine nature, and overcome the corruption that is in the world through lust. The Lord bids us work out our salvation with fear and trembling. If we perfect a Christian character, we must put away from our lives every evil thing. When we are truly converted to God, we shall hate the things that separate us from him. {RH, January 13, 1910 par. 10}

"Christ desires to give to all at his coming the crown of life. I pray that we who are gathered here today may be among those who at that time will greet him with joy, saying, 'Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.'" {RH, January 13, 1910 par. 11}

SABBATH, SEPTEMBER 4, HAD BEEN LOOKED FORWARD TO AS THE GREAT DAY OF THE MEETING; BUT EARLY IN THE MORNING IT BEGAN TO RAIN, AND DURING THE DAY THERE WAS A GREAT DOWNPOUR. IT WAS ESTIMATED THAT TWO INCHES OF RAIN FELL IN TWENTY-FOUR HOURS. SEVERAL TENTS WERE BLOWN DOWN, AND A FEW WERE FLOODED. BUT MOST OF THE TENTS WERE ON A HIGH GROUND, AND MANY OF THE CAMPERS WERE IN THE CHAUTAUQUA ASSEMBLY COTTAGES. {RH, January 13, 1910 par. 12}

THE LARGE CONGREGATION, ASSEMBLED IN THE GREAT CHAUTAUQUA AUDITORIUM, WERE SHELTERED FROM THE STORM, BUT THE ROAR OF THE HEAVY RAIN ON THE ROOF MADE IT DIFFICULT FOR THEM TO HEAR THE SPEAKER. {RH, January 13, 1910 par. 13}

WHEN MEETING TIME CAME, THE STREET-CARS WERE UNABLE TO RUN. BUT A CARRIAGE BROUGHT MRS. WHITE TO THE GROUND, AND SHE SPOKE TO THE PEOPLE, MANY OF WHOM LEFT THE BACK SEATS AND STOOD CROWDED CLOSE TO THE PLATFORM. AFTER READING THE SEVENTEENTH CHAPTER OF JOHN AND PORTIONS OF THE FIRST AND SECOND CHAPTERS OF ACTS, SHE SAID:-- {RH, January 13, 1910 par. 14}

"My brethren and sisters, we are not half awake. We do not half appreciate the precious time that is passing into eternity. We do not realize the value of the souls for whom Christ gave his precious life. We need to put on the robe of Christ's righteousness and work in harmony with him, in harmony with his ministers, in harmony with all who truly believe the truth for this time. {RH, January 13, 1910 par. 15}

"Many are clinging to their old habits and practises, and some are even denying Christ as Peter did. These lose the blessing that they would have at every step if they would follow on to know the Lord. Let us press together. It is no time now for us to quarrel among ourselves, no time to draw apart. Let us not thus counterwork the work that God is seeking to do for us and through us. We need the cementing power of the Holy Spirit to come upon this people. {RH, January 13, 1910 par. 16}

"God has a work for his people to do for the world, and if they will work in harmony with one another and with heaven, he will demonstrate his power in their behalf as he did for his first disciples on the day of Pentecost. Those days in which the disciples prepared themselves by prayer and putting away of all disunion, brought them into such close relation to God that he could work for them and through them in a marvelous manner. Today God desires to accomplish great things through the faith and works of his believing people. But we need to stand in right relation to God, that we may understand his voice when he speaks to us. {RH, January 13, 1910 par. 17}

"As a people we have had great light and many privileges, yet we are lacking in advanced spirituality. Every sanitarium, every institution in our ranks, should stand forth as a representative of the living principles of truth. In every department of their work, God's glory and the advancement of his kingdom should be the first consideration. Our medical institutions should stand where the glory of God can be clearly revealed through them. It used to be so in the beginning of our work, when the sanitarium was first established at Battle Creek. Now we have sanitariums in many places. An important question to be considered is, What kind of men and women shall those be who occupy positions of more or less responsibility in these institutions? They should be those whose daily lives emit the light of truth, who with sanctified tongues speak only those words that will prove a blessing to others. If the work is done that God desires to see accomplished as the result of the establishment of our sanitarium work, we shall see in these institutions workers who give evidence that they are converted. We must have workers wholly surrendered to God. {RH, January 13, 1910 par. 18}

"Time is passing, and souls are perishing for lack of the truth. Let the light shine forth from our sanitariums in clear, distinct rays. May the God of Israel impress upon the hearts and minds of our people the sacredness and the importance of the work to be done. If men and women will co-operate with God with all the powers of their being consecrated to him, they will stand as ministers of righteousness to their fellow men. {RH, January 13, 1910 par. 19}

"I know the burdens that many of our sanitariums carry, and I am instructed to say to those in positions of responsibility in these institutions, Let every influence be of such a character as will draw with Christ. Then the sick will understand that Christ is there. Let the meek and lowly Jesus be represented, in the dress of the workers, in the words they speak, in the spirit they manifest. {RH, January 13, 1910 par. 20}

"The blessing of God is waiting to come in large measure upon the workers in the Colorado Sanitarium. I have seen angels of God hovering, hovering, hovering over the workers there. Let none who are there refuse to be converted. Let none feel too important to come under discipline to God. Let the workers understand that they are responsible to God to see that the best influence is exerted in this institution, that the salvation of God may be revealed. The Lord desires to see each one acting his part intelligently as a laborer together with him, that the light of heaven may come into our institutions, and a wonderful work be done. {RH, January 13, 1910 par. 21}

"Instruction was given me in the night season that I must bear a decided message to this people. You greatly need to experience a deeper heart work. It is your privilege to

receive more of the Spirit of God, as you engage in fasting and earnest prayer. You need to accept the promises and assurances of God and walk out on them in faith. You need to learn how to present the truths of the Word to those around you in all their binding force and in all their encouragement, that the unconverted may feel the influence of the Spirit of God upon heart and mind and character. {RH, January 13, 1910 par. 22}

"May God bless you, my brethren and sisters. My heart is drawn out in tenderness and love for you. You are a large company here. Will you not consecrate yourselves to God? We invite you to come to Jesus, to believe in him, and receive from him the outpouring of his Holy Spirit. He will give you this, if you ask in faith believing. Then work in harmony with him to disseminate truth. If you will seek individually to answer in your lives Christ's prayer for his disciples, you will follow on to know the Lord. This is not like the fading strength and glory of the setting sun, but like the morning, the rising sun, which is ever increasing in warmth and light and power."

*Sanitarium, Cal.*

{RH, January 13, 1910 par. 23}

**PERIODICALS / RH - The Review and Herald / January 20, 1910 From Colorado to California W. C. White**

**January 20, 1910 From Colorado to California**

**W. C. White**

AT THE CLOSE OF THE COLORADO CAMP-MEETING, MRS. E. G. WHITE WAS URGED TO MAKE AN APPOINTMENT TO SPEAK IN SALT LAKE CITY, WHEN SHE PASSED THROUGH UTAH ON HER WAY TO CALIFORNIA. {RH, January 20, 1910 par. 1}

THE TRAIN LEAVING DENVER MONDAY MORNING WAS DUE TO ARRIVE IN SALT LAKE TUESDAY AT 2:45 P.M. A MEETING, APPOINTED FOR FOUR O'CLOCK, WOULD BRING TOGETHER THE MEMBERS OF THE SALT LAKE CHURCH AND REPRESENTATIVES FROM NEAR-BY CHURCHES. A SLEEPER ON THE OREGON SHORT LINE COULD BE BOARDED AT NINE O'CLOCK, WHICH WOULD RUN TO OGDEN, AND STAND THERE TILL MORNING, MAKING EASY CONNECTION WITH THE THROUGH TRAIN TO SAN FRANCISCO. THE PLAN WAS EXCELLENT, BUT THERE WERE DISAPPOINTMENTS. {RH, January 20, 1910 par. 2}

THERE HAD BEEN WASHOUTS ON THE ROAD, AND THE TRAIN RAN SLOWLY OVER MANY MILES OF RECONSTRUCTED TRACK; AND SO WE REACHED SALT LAKE CITY AT 7:45 P. M. AT THE DEPOT ELDER S. G. HUNTINGTON MET OUR PARTY, AND REPORTED THAT A LARGE CONGREGATION WAS AT THE CHURCH WAITING OUR ARRIVAL. THEY HAD MET AT THE TIME APPOINTED, AND HELD A MEETING; AND HEARING THAT THE DELAYED TRAIN WOULD ARRIVE AT SEVEN O'CLOCK, THEY HAD GATHERED AGAIN, HOPING TO HEAR MRS. WHITE.



HASTENING TO THE CHURCH, SHE FOUND AN EAGER AUDIENCE, TO WHOM SHE SPOKE FOR NEARLY AN HOUR UPON DAILY CHRISTIAN EXPERIENCE AND THE TRAINING AND EDUCATION OF THE CHILDREN. {RH, January 20, 1910 par. 3}

AFTER READING PORTIONS OF ISAIAH 54 AND 55, MRS. WHITE SAID:-- {RH, January 20, 1910 par. 4}

"All thy children shall be taught of the Lord; and great shall be the peace of thy children.' Do we give heed to this promise, and are we seeing to it that our children are taught of the Lord? Are we making them understand the requirements of God in the earliest years of their lives? Christ gave his precious life that they might be partakers of the divine nature, and escape the corruption that is in the world through lust. The Lord wants the hearts of these children from their very babyhood to be given to his service. {RH, January 20, 1910 par. 5}

"Parents, you know something of the inducements by which Satan tries to lead your children into folly. He is working with all his powers to lead them astray. With a determination that many do not dream of, he is seeking to gain control of their minds, and to make the commandments of God of no effect in their lives. {RH, January 20, 1910 par. 6}

"He leads them to grieve the hearts of their parents. Never let the parents at such times manifest anger, never strike a blow in passion. While they are too young to reason with, divert their minds as best you can; and as they become older, teach them by precept and example that you can not indulge their wrong desires. Instruct them patiently. Sometimes they will have to be punished, but never do it in such a way that they will feel that you have punished them in anger. By such a course you only work a greater evil. Many unhappy differences in the family circle might be avoided if parents would obey the counsel of the Lord in the training of their children. 'In righteousness shalt thou be established,' God declares; that is, in doing the works of righteousness. {RH, January 20, 1910 par. 7}

"We need to present to the youth an inducement for right-doing. Silver and gold is not sufficient for this. Let us reveal to them the love and mercy and grace of Christ, the preciousness of his Word, and the joys of the overcomer. In efforts of this kind we shall do a work that will last throughout eternity. {RH, January 20, 1910 par. 8}

"When the work of the judgment is finished, and decisions have been made for eternity, it will be seen that those who have given themselves whole-heartedly to the service of God are the ones who stand right with heaven. Some of these may not have been able to leave their families to go to distant mission fields, but they have been missionaries in their own neighborhood. Their hearts have been so filled with the love of God that their great anxiety has been to win souls for him. This has been more to them than silver and gold and the precious things of this world. And as they have labored in simplicity to minister the word of truth, the Spirit of God has sent home the word to the hearts of the people. {RH, January 20, 1910 par. 9}

"My brethren and sisters, let us study the simplicity there is in the Word of God. Let us see what we can do to advance the cause of Christ in the earth. Christ was in this world as a man of sorrows and acquainted with grief. There were many who set

themselves against his work. There will be those who will oppose you. But your work is to preach Christ and him crucified; and when you do this, the salvation of God will be revealed in the conversion of souls. {RH, January 20, 1910 par. 10}

"Since I left my home in California in April, I have visited many places, and have spoken to thousands of people. This is the last stop I expect to make before reaching my home again. I would leave these words with you: Carry forward the work in faith and humble dependence upon God. Let each believer have light in himself; then the blessing of God will rest upon you, and you will see the salvation of God in the advancement of his work in this field." {RH, January 20, 1910 par. 11}

AFTER THE MEETING IT WAS FOUND THAT NO PLACE COULD BE SECURED IN THE SLEEPING CAR ON THE OREGON SHORT LINE, AS IT WAS FULL; AND TO MAKE THE MORNING CONNECTION AT OGDEN, WE MUST TAKE THE RIO GRANDE TRAIN DUE AT 10:45 P. M., BUT EXPECTED AT 3 A. M. THE PARTY WENT HOME WITH ELDER AND MRS. HUNTINGTON TO SPEND A PORTION OF THE NIGHT WHILE WAITING FOR THE TRAIN. JUST BEFORE MIDNIGHT WE WERE AROUSED BY A FALSE REPORT THAT THE TRAIN WAS MAKING UP LOST TIME, AND WOULD LEAVE AT 1 A. M. JUST AS MRS. WHITE WAS READY TO STEP INTO THE HACK, A MESSAGE CAME THAT THE TRAIN WOULD NOT ARRIVE UNTIL 4 A.M. SHE RETURNED TO THE HOUSE, BUT NOT TO SLEEP. ABOUT 4:45 A.M. THE BELATED TRAIN LEFT SALT LAKE CITY, AND MADE THE CONNECTION WITH THE TRAIN TO CALIFORNIA. {RH, January 20, 1910 par. 12}

THE DAY FOLLOWING THIS ALMOST SLEEPLESS NIGHT WAS UNEVENTFUL. THE TRAIN GLIDED SWIFTLY ALONG THROUGH WESTERN UTAH AND NEVADA. SHORTLY BEFORE DAYLIGHT THURSDAY MORNING, SEPTEMBER 9, WHEN THE TRAIN HAD PASSED THE HIGHEST ALTITUDE, AND WAS JUST FINISHING ITS RUN THROUGH FORTY MILES OF TUNNELS AND SNOWSHEDS, MISS MCENTERFER, WHOSE BERTH WAS NEARLY OPPOSITE, AND SOME OTHERS NEAR BY, HEARD AGONIZED GROANS FROM MRS. WHITE. WHEN ASKED WHAT WAS THE MATTER, SHE SAID SHE MUST HAVE AIR, SHE COULD NOT BREATHE. BUT HER WINDOW WAS OPEN, AND THE BERTH WAS FILLED WITH SMOKY AIR FROM THE SNOW-SHED. {RH, January 20, 1910 par. 13}

KNOWING THAT WE WERE THEN SEVEN THOUSAND FEET ABOVE SEA-LEVEL, AND THAT WE HAD BEEN SEVERAL HOURS IN THIS HIGH ALTITUDE, WE RECOGNIZED THE DIFFICULTY AS HEART FAILURE, AND TREMBLED FOR THE OUTCOME. MISS MCENTERFER ATTEMPTED TO COUNT HER PULSE, BUT FOUND THAT IMPOSSIBLE, AS THERE WAS ONLY A LITTLE QUIVER INSTEAD OF A REGULAR BEAT. THIS GREW MORE AND MORE FAINT. SHE ASKED HER SEVERAL QUESTIONS, BUT THERE WAS NO ANSWER. HER HEARING AND HER SPEECH HAD GONE. HER LIMBS WERE COLD, AND SHE SEEMED POWERLESS. {RH, January 20, 1910 par. 14}

THE PORTER BROUGHT SOME HOT WATER. INTO THIS MISS MCENTERFER PUT A LITTLE PEPPERMINT, AND WITH MUCH DIFFICULTY GOT MRS. WHITE TO SWALLOW A FEW SPOONFULS. THEN SHE VIGOROUSLY RUBBED HER HANDS

AND ARMS AND FEET. AFTER MUCH DELAY BOTTLES OF HOT WATER WERE SECURED AND PLACED OVER HER HEART AND AT HER FEET. IN THE COURSE OF AN HOUR HER PULSE BEGAN TO GROW STRONGER, AND AS WE DROPPED INTO THE LOWER ALTITUDE, HER HEART ACTION INCREASED. AN HOUR LATER AS WE NEARED COLFAX, SHE HAD SO FAR RECOVERED AS TO BE ABLE TO SPEAK AND TO HEAR WHAT WE SAID TO HER. DURING THE DAY SHE WAS ABLE TO TAKE A LITTLE LIQUID FOOD, AND AT OAKLAND PIER AND VALLEJO JUNCTION MADE THE TRANSFERS WITH THE AID OF THE WHEELCHAIRS FURNISHED BY THE RAILWAY COMPANY. ARRIVING AT ST. HELENA AT 7 P.M., SHE WALKED FROM THE TRAIN TO HER CARRIAGE, AND WAS SOON IN HER OWN HOME, FROM WHICH SHE HAD BEEN ABSENT FIVE MONTHS. {RH, January 20, 1910 par. 15}

### ***THE NEW COLLEGE SITE***

AT HOME IT WAS REPORTED THAT ELDER G. A. IRWIN WAS STILL AT ANGWIN, THE PLACE JUST PURCHASED FOR THE NEW HOME OF THE PACIFIC COLLEGE (FORMERLY HEALDSBURG COLLEGE), AND THAT HE WAS GOING THE FOLLOWING AFTERNOON TO THE FRUITVALE CAMP-MEETING. ON THIS, MRS. WHITE THOUGH STILL VERY FEEBLE, DECIDED TO VISIT THE PLACE AT ONCE. SO EARLY ON FRIDAY MORNING, SEPTEMBER 10, THE BIG FARM TEAM WAS HITCHED TO THE EASIEST CARRIAGE, AND BROTHER JAMES DROVE SLOWLY UP THE SIX MILES OF STEEP ROCKY ROAD FROM SANITARIUM TO ANGWIN. THEN, WITH ELDER IRWIN AS GUIDE, INSPECTION WAS MADE OF ORCHARDS AND VINEYARDS, HAY-FIELDS AND GARDENS; THE HORSE BARN AND CARRIAGE HOUSE, WITH THEIR EIGHT VEHICLES AND NINETEEN HORSES AND COLTS; THE BIG COW BARN, WITH ITS TWENTY COWS AND HUNDRED TONS OF HAY; THEN THE BIG SWIMMING POOL, AND THE SPRINGS, AND THE RECREATION BUILDING WHICH LATER WAS CONVERTED INTO SCHOOLROOMS; AND LAST OF ALL, THE SIX COTTAGES, WITH THIRTY-TWO ROOMS AND THE MAIN BUILDING WITH TWENTY-NINE ROOMS FOR STUDENTS, BESIDES KITCHEN, DINING-ROOM, AND PARLORS. {RH, January 20, 1910 par. 16}

THE FOLLOWING MONDAY, AT THE FRUITVALE CAMP-MEETING, MRS. WHITE SPOKE OF THE NEW SCHOOL SITE AS FOLLOWS:-- {RH, January 20, 1910 par. 17}

"I was very happily surprised to find here a place where we need not wait to make great preparations before our school can be opened. Here we may call the students to come, and we can begin school work just as soon as they are on the ground. The advantages to be found here are many. A great deal of labor has been put forth to improve this property, which up to the present time has been used as a health resort. {RH, January 20, 1910 par. 18}

"The Angwin place is more appropriate for our school work than was the property we were previously considering at Buena Vista, near Sonoma. There was on that place, it

is true, one very large, expensive building, but this building was not so well adapted to our school work as the buildings at Angwin. At Sonoma other buildings would have had to be erected very soon; but at Angwin there are sufficient buildings for present needs, and our school work can begin at once. {RH, January 20, 1910 par. 19}

"The buildings are substantial, and in good repair. The whole bears the appearance of good care and neatness. The large supply of good bedding and mattresses reminded me of what we found at Loma Linda when that property was purchased. The buildings are well adapted to our present necessities. Later on, more may need to be erected. Facilities will be added from time to time as they are needed. {RH, January 20, 1910 par. 20}

"I am very glad that we need be delayed no longer in locating our school, and I am more thankful than I can express that our school and our sanitarium are near enough together so that their educational work can blend. The school can help the sanitarium by supplying it with fruit and vegetables, and the sanitarium can help the school by purchasing these things. And the students may receive advantages from both these institutions."

*Sanitarium, Cal.* {RH, January 20, 1910 par. 21}

**PERIODICALS / RH - The Review and Herald / February 10, 1910 A Lesson in Health Reform [ADDRESS AT THE GENERAL CONFERENCE, MAY 26, 1909.] Mrs. E. G. White**

**February 10, 1910 A Lesson in Health Reform  
[ADDRESS  
AT THE GENERAL CONFERENCE, MAY 26, 1909.]**

**Mrs. E. G. White**

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god. {RH, February 10, 1910 par. 1}

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. {RH, February 10, 1910 par. 2}

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and

to Azariah, of Abed-nego. {RH, February 10, 1910 par. 3}

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. {RH, February 10, 1910 par. 4}

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. {RH, February 10, 1910 par. 5}

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." {RH, February 10, 1910 par. 6}

This record contains much of importance on the subject of health reform. In the experience of the four Hebrew children a lesson is given regarding the need of abstaining from all spirituous liquors, and from indulgence of perverted appetite. The position taken by these Hebrew youth was vindicated, and at the end of ten days they were found fairer in flesh and better in knowledge than all the rest whom the king was proving. {RH, February 10, 1910 par. 7}

In this our day, the Lord would be pleased to have those who are preparing for the future, immortal life follow the example of Daniel and his companions in seeking to maintain strength of body and clearness of mind. The more careful we learn to be in treating our bodies, the more readily shall we be able to escape the evils that are in the world through lust. {RH, February 10, 1910 par. 8}

There are many who believe that in order to be fitted for acceptable service, they must go through a long course of study under learned teachers in some school of the world. This they must do, it is true, if they desire to secure what the world calls essential knowledge. But we do not say to our youth, You must study, study, keeping your mind all the time on books. Nor do we say to them, You must spend all the time in acquiring the so-called higher education. Let us ask, What is the object of true higher education? Is it not that we may stand in right relation to God? The test of all education should be,

Is it fitting us to keep our minds fixed upon the mark of the prize of the high calling of God in Christ Jesus? {RH, February 10, 1910 par. 9}

What is needed by our youth is an education like that which Daniel and his three companions gained. These faithful Hebrews were in important positions. They were placed where they must be careful to observe every principle of righteousness in order to bring others to an understanding of the principles of righteousness. It would not do for them to be lax. They could not afford to indulge appetite. They were to stand where they could, by their example, give proof of the importance of strict adherence to the principles of right living. To do this they were willing to place themselves under test and trial. Ten days was sufficient to prove that the diet they chose was a wholesome one, and that in adopting it they had made no mistake. The evidence which this experience gave to the authorities led them to have a higher opinion of these youth than of all the other students under their care. {RH, February 10, 1910 par. 10}

We are to learn how to equalize the labor done by brain, bone, and muscle. If you put to task the faculties of the mind, loading them with heavy burdens, while you leave the muscles unexercised, this course will tell its story just as surely as the wise course of the Hebrew youth told its story. Parents should follow a consistent course in the education of their children. Our youth should be taught from their very childhood how to exercise the body and the mind proportionately. It is not wise to send the children to schools where they are subject to long hours of confinement and where they will gain no knowledge of what healthful living means. Place them under the tuition of those who respect the body and treat it with consideration. Do not place your children in an unfavorable position, where they can not receive the training that will enable them to bear test and trial. {RH, February 10, 1910 par. 11}

With all the precious light that has continually been given us in the health publications, we can not afford to live careless, heedless lives, eating and drinking as we please, and indulging in the use of stimulants, narcotics, and condiments. Let us take into consideration the fact that we have souls to save or to lose, and that it is of vital consequence how we relate ourselves to the question of temperance. It is of great importance that individually we act well our part, and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health. All are being proved to see whether they will accept the principles of health reform or follow a course of self-indulgence. {RH, February 10, 1910 par. 12}

Let no one think that he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You can not afford to do otherwise; for you have a character to form for the future, immortal life. Great responsibilities rest upon every human soul. Let us comprehend these responsibilities, and bear them nobly in the name of the Lord. {RH, February 10, 1910 par. 13}

To every one who is tempted to indulge appetite I would say, Yield not to temptation, but confine yourself to the use of wholesome foods. You can train yourself to enjoy a healthful diet. The Lord helps those who seek to help themselves; but when men will



not take special pains to follow out the mind and will of God, how can he work with them? Let us act our part, working out our salvation with fear and trembling,--with fear and trembling lest we make mistakes in the treatment of our bodies, which, before God, we are under obligation to keep in the most healthy condition possible.

*(To be concluded)*

{RH, February 10, 1910 par. 14}

**PERIODICALS / RH - The Review and Herald / February 17, 1910 A Lesson in Health Reform [ADDRESS AT THE GENERAL CONFERENCE, WASHINGTON, D. C., MAY 26, 1909.] Mrs. E. G. White (Concluded)**

**February 17, 1910 *A Lesson in Health Reform***

**[ADDRESS**

**AT THE GENERAL CONFERENCE, WASHINGTON, D. C., MAY 26, 1909.]**

**Mrs. E. G. White**

***(Concluded)***

We desire that the meetings which are held during the General Conference shall have a telling influence on every soul. Let us prove ourselves worthy of being trusted by God,--worthy of his confidence in our determination that we will not betray our sacred trust. Let us open the way for the light of God to shine into the chambers of the mind. Thus we shall be prepared to help others. To those who appreciate the truth as it is in Jesus, and who desire to reveal the truth in its beauty, its power, and its sanctifying grace, God will give strength to stand against temptation. {RH, February 17, 1910 par. 1}

Intelligence is a gift of God,--one that he desires us to use to his glory. Students need not talk of their attainments in the so-called higher education if they have not learned to eat and drink to the glory of God, and to exercise brain, bone, and muscle in such a way as to prepare for the highest possible service. The whole being must be brought into exercise if we would secure a healthy condition of mind; the mental and the physical powers should be used proportionately. {RH, February 17, 1910 par. 2}

To those who are desirous of being efficient laborers in God's cause, I would say, If you are putting an undue weight of labor on the brain, thinking you will lose ground unless you study all the time, you had better change your views and your course of action. Unless greater care is exercised in this respect, there are many who will go down to the grave prematurely. This you can not afford to do; for there is a world to be saved. {RH, February 17, 1910 par. 3}

A great work is to be done,--a work that we have scarcely begun as yet. Everywhere, everywhere the truth is to stand forth in its glorious power and in its simplicity. Do not boast of what you know, but take your case to God. Say to him, I comply with the

conditions. Now, Lord, as I educate my appetites and tastes, so that a healthy current of blood may flow through my veins, wilt thou sustain me? Teach me how to use my powers in presenting the most precious truths that have ever come to mortals for the fitting up of character for the future, immortal life. {RH, February 17, 1910 par. 4}

Fathers and mothers, you have a solemn work to do. The eternal salvation of your children depends upon your course of action. How will you successfully educate your children? Not by scolding; for it will do no good. Talk to your children as if you had confidence in their intelligence. Deal with them kindly, tenderly, lovingly. Tell them what God would have them do. Tell them that God would have them educated and trained to be laborers together with him. When you act your part, you can trust the Lord to act his part. Be strong in faith, and teach your children that we are all dependent upon God. Read to them the story of the four Hebrew children, and impress their minds with a realization of the influence for good that was exerted in Daniel's time because of strict adherence to principle. {RH, February 17, 1910 par. 5}

In connection with your home, have a garden if possible, where your children can work and where you can work with them. So instruct them and so arrange their work that their spare time will not be spent in idleness. Give them something definite to do, and let them feel that they are doing something to help father and mother to sustain the family. Let the older ones feel the responsibility of giving a right example to the younger children. Let all act a part according to their years. When the children thus trained attend school, they will have clear minds. They will be able to reason for themselves, and will not accept that which this one says or what that one says without some proof. {RH, February 17, 1910 par. 6}

I wish to say to every father and mother, If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children. Your children are God's children; they are to have a life that measures with the life of God. Can you comprehend it?--a life that measures with the life of God. It was to give them this that God sent his Son into the world. For this Christ laid off his royal robe and kingly crown and came to this sinful world as a helpless babe. He was educated under the supervision of heavenly angels. He worked at the carpenter's trade,--he who was the Prince of life, the Saviour of all that would believe in him. {RH, February 17, 1910 par. 7}

When Christ came to our world, in him were combined divinity and humanity. In his humanity he could lay hold of humanity; by virtue of his divinity he could bring power and health and grace to mankind. Thus he would make men and women partakers of the divine nature and able to escape the corruption that is in the world through lust. {RH, February 17, 1910 par. 8}

To us is given the work of overcoming. This is no haphazard work. Only as we become partakers of the divine nature can we overcome our hereditary and cultivated tendencies to evil. We must be trained to understand and follow Bible principles; we must learn of Christ the science of eating and drinking to the glory of God. {RH, February 17, 1910 par. 9}

The Lord desires that his people shall be a wise people, and carry a sensible influence wherever they go. He has given us capabilities, and a part to act in his work. Let us act our part as faithfully as the four Hebrew worthies acted theirs. Then angels of God will preside in our homes. {RH, February 17, 1910 par. 10}

You remember the story of the woman who was healed by touching Christ's garment when in the midst of a dense throng. Her disease was such that no earthly physician's power could help her. She saw Jesus healing the sick, and hope sprang up in her heart. She thought she would wait her opportunity, and, when she got within reach of the Saviour, she put forth her finger and touched the hem of his garment; and immediately she was made whole. In this experience there was a lesson that Christ desired to impress on the throng about him. Humanity had connected with divinity, and the blessing had been received. {RH, February 17, 1910 par. 11}

Christ came to the earth to bring divinity to humanity. We need that divinity; young and old need it. If you do not know anything about this power, I beseech you for Christ's sake to seek for it. Endeavor to live a consistent life. Take hold of Christ by living, active faith. Come to him just as you are, helpless and dependent, and say, "Lord, I believe; help thou mine unbelief." Help me to study thy life, thy self-denial and self-sacrifice; help me to become a Christian in every sense of the word.

{RH, February 17, 1910 par. 12}

**PERIODICALS / RH - The Review and Herald / February 24, 1910 Faithfulness in Health Reform [SERMON AT THE GENERAL CONFERENCE, WASHINGTON, D. C., MAY 31, 1909.] Mrs. E. G. White**

**February 24, 1910 *Faithfulness in Health Reform*  
[SERMON**

**AT THE GENERAL CONFERENCE, WASHINGTON, D. C., MAY 31, 1909.]**

**Mrs. E. G. White**

I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles. {RH, February 24, 1910 par. 1}

God's purpose for his children is that they shall grow up to the full stature of men and women in Christ. In order to do this they must use aright every power of mind, soul, and body. They can not afford to waste any mental or physical strength. {RH, February 24, 1910 par. 2}

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, for both our physical health and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed. {RH, February 24, 1910 par. 3}

Those who have received instruction regarding the evils of the use of flesh-meats, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before his people can stand before him a perfected people. {RH, February 24, 1910 par. 4}

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time. {RH, February 24, 1910 par. 5}

There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life-practise, are hurting their own souls, and leave wrong impressions upon the minds of believers and unbelievers. {RH, February 24, 1910 par. 6}

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness, "Repent, . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk? {RH, February 24, 1910 par. 7}

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard, "Behold, the Bridegroom cometh!" They have the theory of the truth, but they have no oil in their vessel with their lamp. Our faith at this time must not stop with assent to belief in the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness. {RH, February 24, 1910 par. 8}

If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give no decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. Occasionally their feelings are stirred. but they do not fall upon the Rock, Christ Jesus. They do not come to God with hearts that are broken in repentance and confession. Those who experience the work of true

conversion in their hearts will reveal the fruits of the Spirit in their lives. O that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature, and escape the corruption that is in the world through lust! {RH, February 24, 1910 par. 9}

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour has said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements. This is true worship. {RH, February 24, 1910 par. 10}

God requires continual advancement from his people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite. {RH, February 24, 1910 par. 11}

If we could be benefited by indulging the desire for flesh-meats, I would not make this appeal to you; but I know we can not. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown. {RH, February 24, 1910 par. 12}

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that are known to be unhealthful. Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged: Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice. Let the children have an intelligent part in this work. We are all members of the Lord's family, and the Lord would have his children, young and old, determine to deny appetite, and to save the means needed for the building of meeting-houses and the support of missionaries. {RH, February 24, 1910 par. 13}

I am instructed to say to parents, Place yourselves, soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands that God makes on his peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God. {RH, February 24, 1910 par. 14}

There are many who feel that they can not get along without flesh-meats; but if

these would place themselves on the Lord's side, resolutely resolved to walk in the way of his guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment. Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self. {RH, February 24, 1910 par. 15}

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God? We as a people should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please. {RH, February 24, 1910 par. 16}

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves. {RH, February 24, 1910 par. 17}

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear rays.

*(To be concluded)*

{RH, February 24, 1910 par. 18}

**PERIODICALS / RH - The Review and Herald / March 3, 1910 Faithfulness in Health Reform [SERMON AT THE GENERAL CONFERENCE, WASHINGTON, D. C., MAY 31, 1909.] Mrs. E. G. White (Concluded)**

**March 3, 1910 Faithfulness in Health Reform**

**[SERMON**

**AT THE GENERAL CONFERENCE, WASHINGTON, D. C., MAY 31, 1909.]**

**Mrs. E. G. White**

***(Concluded)***



The principles of healthful living mean a great deal to us individually and as a people. When the message of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and he opened before me the great subject of health reform. He instructed me that those who are keeping his commandments must be brought into sacred relation to himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health today, notwithstanding my age, than I had in my younger days. {RH, March 3, 1910 par. 1}

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true. {RH, March 3, 1910 par. 2}

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh-meat is not the right food for God's people. I have been instructed that flesh-meat has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating. {RH, March 3, 1910 par. 3}

We are not to make the use of flesh-meat a test of fellowship, but we should consider the influence that professed believers who use flesh-meats have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential to growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting. {RH, March 3, 1910 par. 4}

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down, and make us what we ought not to be, strength to grow into Christ, who is our living head, will be given us, and we shall see the salvation of God. {RH, March 3, 1910 par. 5}

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless was

slowly but surely laying the foundation for dyspepsia and other diseases. {RH, March 3, 1910 par. 6}

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practises, are now being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates. {RH, March 3, 1910 par. 7}

### ***Health Reform to Be Taught***

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh-meats. {RH, March 3, 1910 par. 8}

Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind. {RH, March 3, 1910 par. 9}

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose, and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body. {RH, March 3, 1910 par. 10}

### ***Extreme Views***

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent. {RH, March 3, 1910 par. 11}

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens which are well cared for and suitably fed. Eggs contain properties which are remedial agencies in counteracting certain poisons.

{RH, March 3, 1910 par. 12}

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus. {RH, March 3, 1910 par. 13}

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it. {RH, March 3, 1910 par. 14}

Those who would be successful in proclaiming the principles of health reform must make the Word of God their guide and counselor. Only as the teachers of health principles do this, can they stand on vantage-ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories. {RH, March 3, 1910 par. 15}

### ***Diet in Different Countries***

While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, "You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet. {RH, March 3, 1910 par. 16}

### ***Loss in Neglect of Health Reform***

Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.

{RH, March 3, 1910 par. 17}

### ***Conditions of Answered Prayer***

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before him, and cleanse the soul-temple from all defilement, he will hear their prayers in behalf of the sick, and will bless in the use of his remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God. {RH, March 3, 1910 par. 18}

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They "shall lie down in sorrow." {RH, March 3, 1910 par. 19}

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God. Because the Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practices of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." Appetite must not be your god. {RH, March 3, 1910 par. 20}

The Lord gave his word to ancient Israel, that if they would cleave strictly to him, and do all his requirements, he would keep them from all such diseases as he had brought on the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results. To us it is written, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {RH, March 3, 1910 par. 21}

### ***Self-Surrender Brings Rest***

O how many lose the richest blessings that God has in store for them in health and spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do his will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long

for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith. {RH, March 3, 1910 par. 22}

"If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." Let us follow the Saviour in his simplicity and self-denial. Let us lift up the Man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender.

{RH, March 3, 1910 par. 23}

## **PERIODICALS / RH - The Review and Herald / March 10, 1910 Mingling Error With Truth Mrs. E. G. White**

### ***March 10, 1910 Mingling Error With Truth***

#### **Mrs. E. G. White**

In the days of King Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments were rolled down the channel of the Kedron. The shrines were left a mass of ruins. {RH, March 10, 1910 par. 1}

But the question was asked by many a devout worshiper, How came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, known as the wisest king that ever wielded a scepter. These idols bore testimony that he who had been honored and applauded for his wisdom, became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled. But Solomon did not go on from strength to strength in the pure and true life. It was his ambition to excel other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat. {RH, March 10, 1910 par. 2}

Solomon knew that God had chosen Israel, and had made them the depositaries of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealousy guarding the ancient landmarks could they preserve their high and distinct character. Why, then, did Solomon become such a moral wreck? He did not act on correct principles. He cultivated alliances with heathen kingdoms. He

procured the gold of Ophir and the silver of Tarshish; but at what a cost! {RH, March 10, 1910 par. 3}

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common at that time was directly opposed to the law of Jehovah. But this evil was tolerated in Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations that bowed at idolatrous shrines, practising licentious and cruel rites, greatly dishonoring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, he who prayed for the people, that their hearts might be undividedly given to the Lord, was in his later years following a course entirely contrary to right. The life once wholly dedicated to God, had been given to the enemy. {RH, March 10, 1910 par. 4}

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But instead of converting the heathen to the truth, he allowed pagan sentiments to be incorporated with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. Solomon was a religious wreck. {RH, March 10, 1910 par. 5}

In the days of Christ, the ruins of the groves erected by Solomon for his wives might still be seen. By the true-hearted in Israel this place was named the Mount of Offense. Solomon little thought that those idol shrines would outlast his reign, continuing even till Shiloh came and looked upon the melancholy sight. {RH, March 10, 1910 par. 6}

This case is placed on record as a warning to all who profess to serve God. Let those who know the word of the living God beware of cherishing the errors of the world. These Satan presents in an attractive guise; for he seeks to deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will obscure the precious landmarks of truth. {RH, March 10, 1910 par. 7}

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in any work that leads away from right principles. Thus they prostitute their powers, which are gifts from the Heavenly Father, and bring upon themselves spiritual weakness and inefficiency. We can not with safety tamper with the leaven of false, dishonoring doctrines. Think of Solomon's history, and do not mingle error with the truth. {RH, March 10, 1910 par. 8}

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and imperil our souls. We must do nothing to lower the standard of our religious principles. Let there be a decided reformation. Let nothing be done to weaken the faith or mar the soul. Let our reward be the clean hands, the pure heart, the noble



purpose.

{RH, March 10, 1910 par. 9}

**PERIODICALS / RH - The Review and Herald / March 17, 1910 The Need of Living Faith Mrs. E. G. White**

**March 17, 1910 *The Need of Living Faith***

**Mrs. E. G. White**

It is one thing to read and teach the Bible, and another thing to have, by practise, its life-giving, sanctifying principles engrafted on the soul. God is in Christ, reconciling the world to himself. If those who claim to be his followers draw apart, showing no affectionate or compassionate interest in one another, they are not sanctified to God. They have not his love in their hearts. {RH, March 17, 1910 par. 1}

Christ has shown his great love for us by giving his life that we should not perish in our sins, that he might clothe us with his salvation. If this divine love is cherished in our hearts, it cements and strengthens our union with those of like faith. "He that dwelleth in love dwelleth in God, and God in him." The strengthening of our love for our brethren and sisters strengthens our love for Christ. This principle of love for God and for those for whom Christ died, needs to be quickened by the Holy Spirit, and cemented with brotherly kindness, tenderness; it needs to be strengthened by acts which testify that God is love. This union, which joins heart with heart, is not the result of sentimentalism, but the working of a healthful principle. {RH, March 17, 1910 par. 2}

Faith works by love, and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? "By grace are ye saved through faith." The mind should be educated to exercise faith rather than to cherish doubt, suspicion, and jealousy. We are too prone to regard obstacles as impossibilities. To have faith in the promises of God, to go forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God should learn this lesson. The grace of God through Christ is ever to be cherished, for it is given us as the only way of approaching God. {RH, March 17, 1910 par. 3}

Faith in the words of God spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to make a record wholly different from that which they did make. Their lack of faith in God gave them a very checkered history. {RH, March 17, 1910 par. 4}

The faith mentioned in God's Word calls for a life in which faith in Christ is an active, living principle. It is God's will that faith in Christ shall be made perfect by works; he connects the salvation and eternal life of those who believe, with these works, and through them provides for the light of truth to go to all countries and peoples. This is the

fruit of the workings of God's Spirit. {RH, March 17, 1910 par. 5}

We show our faith in God by obeying his commands. Faith is always expressed in words and actions. It produces practical results; for it is a vital element in the life. The life that is molded by faith develops a determination to advance, to go forward, following in the footsteps of Christ. {RH, March 17, 1910 par. 6}

Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and transgressions, the One who is able to keep us from sin and lead us in his footsteps, is set forth in the fifty-eighth chapter of Isaiah. Here are presented the fruits of a faith that works by love and purifies the soul from selfishness. Faith and works are here combined. {RH, March 17, 1910 par. 7}

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, March 17, 1910 par. 8}

"Thy righteousness shall go before thee." What does this mean? Christ is our righteousness. He goes before us, and we follow him, working in love and compassion for the needy and destitute, bringing into the light of present truth many who are now in the darkness of error.

{RH, March 17, 1910 par. 9}

**PERIODICALS / RH - The Review and Herald / March 24, 1910 The Great Commission; a Call to Service Mrs. E. G. White**

**March 24, 1910 *The Great Commission; a Call to Service***

**Mrs. E. G. White**

A short time before his ascension to his heavenly throne, Christ commissioned his disciples to go into all the world as teachers of righteousness. "All power is given unto me in heaven and in earth," he said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." {RH, March 24, 1910 par. 1}

The company of believers to whom these words were addressed, had assembled by appointment on a mountain in Galilee, there to meet their risen Lord. When the Saviour appeared, he charged his followers to labor untiringly for the advancement of his

kingdom. Again and again the solemn words of the gospel commission were repeated, that the disciples might grasp their significance. {RH, March 24, 1910 par. 2}

Among the believers to whom the commission was given, were many from the humbler walks of life,--men and women who had learned to love their Lord, and who had determined to follow his example of self-denying service. To these lowly ones of but limited talent, as well as to the disciples who had been with the Saviour during the years of his earthly ministry, was the commission given to go "into all the world, and preach the gospel to every creature." These humble followers of Jesus shared with the apostles their Lord's comforting assurance, "Lo, I am with you alway, even unto the end of the world." {RH, March 24, 1910 par. 3}

To the members of the early Christian church was given a precious trust. They were to be executors of the will in which Christ had bequeathed to the world the treasure of life eternal. Repentance and remission of sins was to be preached in his name among all nations, beginning at Jerusalem. And they proved true to their trust. Endued, soon afterward with power from on high, they boldly confessed their faith in a risen Saviour. Many of such as should be saved were added to their number. {RH, March 24, 1910 par. 4}

Later, when the believers were scattered by persecution, they went forth filled with missionary zeal. The last words of the Saviour, bidding them teach all nations, were constantly sounding in their ears. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world; and they were constrained by the love of Christ to go everywhere, breaking the bread of life to all who were in need. The Lord wrought through them. Wherever they went, the sick were healed, and the poor had the gospel preached unto them. {RH, March 24, 1910 par. 5}

In the trust given to the first disciples, believers in every age have shared. God desires that every believer shall be an executor of the Saviour's will. Every one has been given sacred truth to impart to the world. In every age God's faithful people have been aggressive missionaries, consecrating their resources to the honor of his name, and wisely using their talents in his service. {RH, March 24, 1910 par. 6}

The unselfish labor of God's people in ages past is to his servants today an object-lesson and an inspiration. Today, God's chosen people are to be zealous of good works, separating from all worldly ambition, and walking humbly in the footsteps of the lowly Nazarene, who went about doing good. Freed from selfishness and pride, they are to strive to honor God and to advance his work in the world. With sympathy and compassion they are to minister to those in need of help, seeking to lighten the woe of suffering humanity. As they engage in this work, they will be richly blessed, and will see souls won to the Redeemer; for the influence that attends the practical carrying out of the Saviour's commission, is irresistible. Such work calls for laborious effort, but it brings a rich reward, for by it perishing souls are saved. {RH, March 24, 1910 par. 7}

The members of God's remnant church in this our day depend too largely on the ministers to fulfill the commission of Christ to go into all the world with the gospel message. Many have seemed to lose sight of the fact that this commission was given not only to those who had been ordained to preach, but to laymen as well. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained

ministry. All who receive the life of Christ are called to work for the salvation of their fellow men. {RH, March 24, 1910 par. 8}

"The Spirit and the bride say, Come. And let him that heareth say, Come." This commission to bid others come, embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: . . . and of his fulness have all we received, and grace for grace." That which we receive, we are to impart. Every soul who has heard the divine invitation, is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come." From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning Star. Jesus would impress upon his church the fact that they are his brethren; that they are to unite with him as laborers together with God. They are to be a brotherhood for the saving of humanity. {RH, March 24, 1910 par. 9}

The Holy Spirit, Christ's representative, arms the weakest with might to press forward to victory. God has organized his instrumentalities to draw all men unto himself. He sends forth to his work many who have not been dedicated by the laying on of hands. He answers objections that some may feel inclined to raise against this class of laborers, even before these objections arise. God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency. If finite men to whom he commits sacred responsibilities in connection with the management of his work, do not bar the way, he will send forth many laborers into the vineyard. {RH, March 24, 1910 par. 10}

To every converted soul the Lord of the vineyard is now saying, "Go ye into all the world, and preach the gospel to every creature." In the field where the follower of Christ is already situated, or in a field close by, or, perhaps, in some field farther away, he is to begin a work for God. The work that some are able to do, may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence, it will be felt to the uttermost parts of the earth. {RH, March 24, 1910 par. 11}

Those to whom has been entrusted the responsibility of planning for the advancement of the cause of God at home and abroad, are to give wise counsel and proper encouragement to every humble, consecrated believer upon whose heart the Master of the vineyard places a burden for souls. They are to unite with those whom God himself chooses to labor in some neglected part of the field. Men in responsibility are to realize, as never before, that the Saviour's commission to his disciples included as missionaries all who should believe in his name; and they are to seek in every way possible to encourage the development of all the working forces of the church. {RH, March 24, 1910 par. 12}

Let every minister to whom has been committed sacred trusts, take into consideration the vastness of the closing work of God in the earth, and study ways and means of placing the obligation of accomplishing this work on the large number upon whom it rests. Hundreds and thousands who have received the light of truth for this time, but who are still idlers in the market-place, might be engaged in some line of

useful service for God. Of these, Christ is now inquiring, "Why stand ye here all the day idle?" and he adds, "Go ye also into the vineyard." Why is it that many more do not respond to the call? Is it because they think themselves excused, in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit, by thousands who may never be set apart to the ministry by the laying on of hands. God calls upon all who have been drinking of the water of life, to lead others to the fountain. {RH, March 24, 1910 par. 13}

Satan has worked in such a way as to blind the understanding of many who profess to be followers of Christ. He has sought to cause them to neglect their weighty responsibilities, and to lose their first love. As a result of his devices, a selfish, ease-loving spirit has taken possession of many, many believers who might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the hearts of those who are thirsting for the waters of life. God would have imbued these workers with his Holy Spirit as they sought to diffuse the light shining upon their pathway. As they labored with an eye single to the glory of God, they would have had increased light. They would have realized the value of a human soul. Contact with the unconverted would have led them to kindle their tapers at the divine altar and bear its light to their fellow men. {RH, March 24, 1910 par. 14}

In the closing work of the third angel's message, many who have long stood in the market-place as indifferent idlers, will heed the divine commission, and engage in active service for the Master. God has places of usefulness in the home field, and in the regions beyond, that may be filled acceptably by the most humble men, of varied talent, even if human hands may never be laid on them in ordination. Long has he waited for the missionary spirit to pervade the entire church, so that every one shall work, in some part of the world, as in the sight of the hosts of heaven. {RH, March 24, 1910 par. 15}

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." When those who claim to have a living experience in the things of God, do their appointed work in the needy fields at home and abroad, in fulfilment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

{RH, March 24, 1910 par. 16}

**PERIODICALS / RH - The Review and Herald / March 31, 1910 The World's Need  
Mrs. E. G. White**

**March 31, 1910 *The World's Need***

## **Mrs. E. G. White**

In this age of boasted enlightenment, the Christian church is confronted with a world lying in midnight darkness, almost wholly given over to idolatry. A well-nigh universal disregard of the law of Jehovah is rapidly making the world like the cities of Sodom and Gomorrah. As in the days before the flood, violence is filling the land. Gambling and robbery are coming to be common evils. The use of intoxicating liquors is on the increase. Many who have followed their own unsanctified will, seek to end their unprofitable lives by suicide. Iniquity and crime of every order are found in the high places of the earth, and those who assent to these wrongs are seeking to shield the guilty ones from punishment. Not one hundredth part of the corruptions that exist is being made plain to the world. Little of the cruelty that is carried on is known. The wickedness of men has almost reached its limit. {RH, March 31, 1910 par. 1}

In many ways Satan is revealing that he rules the world. He is influencing the hearts of men, and corrupting their minds. Men in high places are giving evidence that their thoughts are evil continually. Many are seeking after riches, and scruple not to add to their wealth through fraudulent transactions. The Lord is permitting these men to expose one another in their evil deeds. Some of their iniquitous practises are being laid open before the world, that thinking men who still have a desire in their hearts to be honest and just with their fellow men, may understand why God is beginning to send his judgments on the earth. The Lord will surely punish the world for its iniquity; "the earth also shall disclose her blood, and shall no more cover her slain." {RH, March 31, 1910 par. 2}

This age presents a sad picture to those whose eyes have been opened to discern the evils that prevail on every hand. The fear and love of God have almost left the world. This is the time prophesied of by Isaiah, when "darkness shall cover the earth, and gross darkness the people." Multitudes are led away by the delusions of a faithless generation, and are living in the darkness of error. The prevailing spirit of our time is that of infidelity and apostasy,--a spirit of pretended illumination because of a supposed knowledge of truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain word of God, and to the testimony of his Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God. {RH, March 31, 1910 par. 3}

The baleful spirit of unbelief is found in every land, and is permeating all ranks of society. It is taught freely in many of the universities, colleges, and high schools, and it comes even into the lessons taught in the common schools and the nurseries. Thousands who profess to be Christians give heed to lying spirits. Everywhere the spirit of darkness in the garb of religion confronts the seeker after truth. {RH, March 31, 1910 par. 4}

The Lord in compassion is seeking to enlighten the understanding of those who are now groping in the darkness of error. He is delaying his judgments upon an impenitent world, in order that his light-bearers may seek and save that which is lost. He is now calling upon his church on the earth to awake from the lethargy that Satan has sought



to bring upon them, and fulfil their heaven-appointed work of enlightening the world. His message to his church at this time is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." To meet the conditions existing at the time when darkness covers the earth, and gross darkness the people, the church of God has been commissioned to co-operate with God in shedding abroad the light of Bible truth. To those who seek to do their part faithfully as bearers of precious light, is given the assurance: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." {RH, March 31, 1910 par. 5}

The world today is in crying need of a revelation of Christ Jesus in the person of his saints. God desires that his people shall stand before the world a holy people. Why? -- Because there is a world to be saved by the light of gospel truth; and as the message of truth that is to call men out of darkness into God's marvelous light, is given by the church, the lives of its members, sanctified by the Spirit of truth, are to bear witness to the verity of the messages proclaimed. {RH, March 31, 1910 par. 6}

God desires his people to place themselves in right relation to him, that they may understand what he requires of them above all things else. They are to reveal to every struggling soul in the world what it means "to do justly, and to love mercy, and to walk humbly" with their God. Wherever they are, at home or abroad, they are to be his commandment-keeping people. They are to have the assurance that their sins are forgiven, and that they are accepted as children of the Most High. {RH, March 31, 1910 par. 7}

The world is in need of a demonstration of practical Christianity. In view of the fact that those who claim to be followers of Christ are a spectacle to an unbelieving world, it behooves them to make sure that they are in right relation with God. They can not afford to let one day pass in which they do not lay hold by living faith on the God of Israel. In order to stand as lights in the world, they need to have the clear light of the Sun of Righteousness constantly shining upon them. Ever are they to remember that all about them is a world lying in darkness, and perishing for lack of knowledge. {RH, March 31, 1910 par. 8}

When God's people so fully separate themselves from evil that he can let the light of heaven rest upon them in rich measure, and shine forth from them to the world, then there will be fulfilled, more fully than it has ever been fulfilled in the past, the prophecy of Isaiah, in which the servant of God declared of the remnant church in the last days: "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." {RH, March 31, 1910 par. 9}

The world is in need of the saving truth that God has entrusted to his people. The world will perish unless it be given a knowledge of God through his chosen agencies. In the power of the Holy Spirit, those who are laborers together with God are to labor with

unflagging zeal, and shed abroad in the world the light of precious truth. As they enter the highways and the by-ways, as they labor in the waste places of the earth, at home and in the regions beyond, they will see the salvation of God revealed in a remarkable manner. {RH, March 31, 1910 par. 10}

God's faithful messengers are to seek to carry forward the Lord's work in his appointed way. They are to place themselves in close connection with the Great Teacher, that they may be daily taught of God. They are to wrestle with God in earnest prayer for a baptism of the Holy Spirit, that they may meet the needs of a world perishing in sin. All power is promised those who go forth in faith to proclaim the everlasting gospel. As the servants of God bear to the world a living message fresh from the throne of glory, the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. Thus the darkness of error and unbelief will be dispelled from the minds of the honest in heart in all lands, who are now seeking after God, if haply they may "feel after him, and find him."

{RH, March 31, 1910 par. 11}

**PERIODICALS / RH - The Review and Herald / April 7, 1910 Warning the Cities  
Mrs. E. G. White**

***April 7, 1910 Warning the Cities***

**Mrs. E. G. White**

The spiritual darkness that covers the whole earth today, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. In these same wicked cities there are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent, there are not a few whose attention may be arrested by a revelation of God's love for the human soul. {RH, April 7, 1910 par. 1}

The record of crime and iniquity in the large cities of the land is appalling. The wickedness of the wicked is almost beyond comprehension. Many cities are becoming a very Sodom in the sight of heaven. The increasing wickedness is such that multitudes are rapidly approaching a point in their personal experience beyond which it will be exceedingly difficult to reach them with a saving knowledge of the third angel's message. The enemy of souls is working in a masterful manner to gain full control of the human mind; and what God's servants do to warn and prepare men for the day of judgment, must be done quickly. {RH, April 7, 1910 par. 2}

The conditions that face Christian workers in the great cities, constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow impending

doom. Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon his messengers, in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth. Often the needs of the cities have appealed to those who understand by the prophecies what is coming upon the earth, and yet comparatively little has been done to enter these cities with the warning message of present truth. The Spirit of the Lord is still urging men to undertake this work with new courage and zeal, and never cease the effort until a thorough work is done. {RH, April 7, 1910 par. 3}

The Lord is in earnest with his people. Long have they delayed entering the cities; and now they must seek to redeem the time. With heart and soul and voice they must respond to the summons of the Master of the vineyard to enter the cities, and work as laborers together with God for the winning of precious souls. {RH, April 7, 1910 par. 4}

A little has been done in years past, it is true, in a few cities; but in order to meet the mind of the Lord, those in responsibility must plan for the carrying forward of a broad, well-organized work. They must enter into this campaign with a determination to make God their trust, and to labor with unflagging zeal. Thus they will be enabled to do a strong, solid work, and will gain confidence to continue the effort in other places. {RH, April 7, 1910 par. 5}

For the accomplishment of all that God calls for in warning the cities, his servants must plan for a wise distribution of the working forces. Often the laborers who might be a power for good in public meetings, are engaged in other work that allows them no time for active ministry among the people. For the conduct of affairs at the various centers of our work, those in responsibility must endeavor, as far as possible, to find consecrated men who have been trained in business lines. There is constant necessity of guarding against the tendency to tie up at these centers of influence men who could do a larger and more important work on the public platform, in presenting before unbelievers the truths of God's Word. {RH, April 7, 1910 par. 6}

As those who have talent to labor in the cities, enter upon this work, even at considerable personal sacrifice, the blessing of heaven will rest upon them. The cities everywhere are calling for earnest, whole-hearted labor from the servants of God. Had this work been done years ago, what changes would have been wrought in the experiences of many souls! O that every believer would appreciate the fact that the Lord has a definite and decided work for each of his servants to perform! {RH, April 7, 1910 par. 7}

When Christ was upon the earth, he faithfully warned the cities, as well as the regions round about. Of him it is recorded in Holy Writ that, following his return to Nazareth after the temptation in the wilderness, he "dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim, . . . by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Jesus went from city to city, and from village to village, teaching the truth and healing the sick.

{RH, April 7, 1910 par. 8}

The message of the third angel of Revelation 14 is now to be proclaimed not only in lands far off, but in neglected places close by, where multitudes dwell unwarned and unsaved. God is calling his people at this time to a long-delayed work. Decided efforts are to be made to enlighten those who have never yet been warned. The work in the cities is now to be regarded as of special importance. Let workers be carefully selected, to labor two and two in the cities, in harmony with the counsel of experienced leaders, and under the direction and commission of Jesus Christ. {RH, April 7, 1910 par. 9}

God desires his people to labor in perfect harmony in an effort to carry the truth into the cities. I am bidden to keep this matter before the attention of the believers, until they shall be aroused to a realization of its importance. Let not ill-advised lips utter words of discouragement, but let every one in responsibility unite in planning for the accomplishment of this work, knowing that he who has led his servants hitherto will not fail them in this time of special need. Angels of God will go before the workers, and will be their sufficiency. Angels will be in the assemblies to make an impression upon the hearts of the hearers. {RH, April 7, 1910 par. 10}

The believers in every church should be aroused to take hold of this work. Let ministers, physicians, and all who know the truth, go about the Lord's work in a sensible way, with Bible in hand, and with heart open to receive divine instruction. Let them look unto Jesus, the author and finisher of their faith. If they have a proper sense of the sacredness of the work that Christ desires them to do, their ministry will be marked by a sacred influence that will give evidence of its heavenly inspiration. {RH, April 7, 1910 par. 11}

In order that the work in the cities may be carried on as rapidly as possible, careful attention should be given to the distribution of laborers who are qualified to engage in this line of work. While it is in the order of God that strong institutional centers be maintained in connection with the publishing, educational, and medical work, yet it is not his design that institutional work shall be carried forward in a way that will tie up too many men of special talent, and thus rob the field of the help that these men could render in the proclamation of the message. {RH, April 7, 1910 par. 12}

Much thought and labor are given to the circulation of the printed page. This is well, and efforts along this line are never to be permitted to slacken; but if more of an effort than is now put forth were given to the sending out of the living missionary to preach the truth, many, many souls would be aroused and won to Christ. While Jesus ministers in the true sanctuary above, he is by his Holy Spirit working through his earthly messengers. The word of the living preacher will often accomplish even more than the printed page. As the Lord's servants go forth trusting in divine power, the Master of the vineyard will work through his chosen ministers, bestowing upon them his Spirit, and fulfilling to them the assurance, "Lo, I am with you always, even unto the end of the world." {RH, April 7, 1910 par. 13}

Those who are Christian physicians may do a precious work for God as medical missionaries. Too often so many things engage the minds of physicians that they are kept from the work that God would have them do as evangelists. Let the medical

workers present the important truths of the third angel's message from the physician's view-point. Physicians of consecration and talent can secure a hearing in large cities at times when other men would fail. As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time. {RH, April 7, 1910 par. 14}

From the light that God has given me, I know that this cause today is in great need of the living representative of Bible truth. The ordained ministers, alone, are not equal to the task. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred believers actively engaged in personal missionary work, where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved. {RH, April 7, 1910 par. 15}

The Lord is calling upon men and women who have the light of the truth for this time, to engage in genuine personal missionary work. Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. There are great blessings in store for those who fully surrender to the call of God. As such workers undertake to win souls to Jesus, they will find that many who never could be reached in any other way, will respond to intelligent personal effort. {RH, April 7, 1910 par. 16}

Some have been fearful of undertaking work in the cities, because this would mean hard and continuous labor and the investment of considerable means. In some conferences it has been regarded as commendable to keep the laboring forces reduced to a minimum, and thus save up means, and show a large surplus in the treasury,--a surplus that might have been wisely expended in diligent, efficient labor. Those who have been influenced by such considerations, need to gain an understanding of the magnitude of the gift that the Lord has made for the salvation of a lost world. The Lord can not accept as workers those who, knowing the truth, can go on day by day, carrying no real burden for those who know it not. Many are in need of a new conversion. {RH, April 7, 1910 par. 17}

The truth should be everything to believers. When it becomes not only a matter of intelligence, but a quickening power in the life, believers will reveal a piety and grace that will distinguish them from worldlings. When truth really finds entrance to the heart, it works with convincing power. Truth is a divine sentiment, a living element that can not help revealing itself in the life of the receiver; it will work with convincing power in the soul of every one who gives himself unreservedly to God to be used as a messenger for the saving of the lost. {RH, April 7, 1910 par. 18}

The labors of the apostles in the early Christian church were characterized by wonderful manifestations of the power of God in the lives of the believers. Through the inspiration of the Holy Spirit, multitudes were brought to a knowledge of the truth as it is in Christ Jesus. The needs of the world today are no less than they were in the days of

the apostles. Those who labor for souls in these times of impenitence and unbelief, must yield themselves wholly to God, and work in unison with heavenly intelligences. The power of the Holy Spirit will accompany the labors of those who dedicate their energies and their all unreservedly to the completion of the work that must be done in the last days. Angels from heaven will co-operate with them, and many will be brought to a knowledge of the truth, and will gladly cast in their lot with God's commandment-keeping people. Means will flow into the treasury; strong laborers will be raised up; the unwarned fields of the great regions beyond will be entered; and the work will soon close in triumph.

{RH, April 7, 1910 par. 19}

**PERIODICALS / RH - The Review and Herald / April 14, 1910 The Regions Beyond  
Mrs. E. G. White**

***April 14, 1910 The Regions Beyond***

**Mrs. E. G. White**

As we read reports of missionary labors in distant lands, and study the progress of the cause of present truth in all parts of the world, our hearts are filled with gratitude to God. The Lord is working by his Holy Spirit, and the third angel's message is being received gladly by many, among whom are some who have never before had the privilege of hearing the truths of God's Word. The number of believers is multiplying; churches are being raised up; faithful missionaries are gaining a foothold in many difficult fields. For this advancement we thank God, and take courage. {RH, April 14, 1910 par. 1}

But, as yet, there are many important fields across the seas that have had comparatively little labor. In many lands the proclamation of the advent message has reached but few ears. Earnest, persevering efforts should be made to extend a knowledge of the truth to the millions in the mission fields. Calls are coming in from many lands for meetings to be held in the large cities, where a small number of people have already accepted the truth. Why are there so few missionaries to send to these cities? Sometimes those who have received the truth in the different places are left almost wholly without help when they should be visited often, and faithfully educated to become workers. {RH, April 14, 1910 par. 2}

In some of the fields where, through the blessing of God, our missionaries have met with a measure of success, and have raised up a few churches, serious problems confront those who desire to see the work advance rapidly. Most of the brethren are poor, and as they look at appearances, it seems impossible for them to do much to sustain and extend the work. But let them remember that in the early days of the cause in the United States, similar difficulties had to be met. At first, there were very few who



accepted the truth, and nearly all of these were poor. They were obliged to practise the strictest economy; they brought their needs into as close a compass as possible, in order that they might have even a limited amount of their hard-earned means to use in the advancement of the gospel message. Sometimes it seemed that the work must come to a standstill, and that the publication of the message must stop. But after sacrificing to the utmost of their ability, they cried to the Lord, and he heard them. Some one would be raised up to supply the necessity then pressing upon them, and as they moved forward, new strength was given them to advance. {RH, April 14, 1910 par. 3}

It is only by faith, self-denial, and persevering effort that the Lord's work in the earth can be carried forward. The great majority of those who have embraced the truth in foreign fields are poor people, and it seems ordered, in the providence of God, that these should be educated and disciplined to do that which, if they were to look at appearances, would seem impossible. In order to do the work before them, they must strain every nerve and arouse every power. All the mental and financial strength of those who believe the truth must be called into action. If they walk out by faith, as the pioneers in this work were obliged to do in the home field, God will co-operate with their efforts. When they have done all that they can do, and have gained the experience that God desires them to gain in burden-bearing, then he will raise up others to help teach the truth, and also men of means to help carry forward the work. {RH, April 14, 1910 par. 4}

In most fields the work goes hard and slow in the beginning. The time of greatest difficulty is the time for the believers to bend their shoulders to the load, and do all in their power to carry forward the work. Advance they must, although the Red Sea be before them, and impassable mountains on either side. God has been with his people in the past, and has blessed their efforts. They must go forward by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." The missionary must pray, believe that his prayers are answered, and then work and trust. He should remember that there must be a beginning before there can be great advancement. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is begun in a healthy manner, there will be a steady and substantial gain. {RH, April 14, 1910 par. 5}

Let our missionaries in new and difficult fields remember that a high standard should be placed before those who have recently accepted the truth. The new converts should be educated to be careful in speech and circumspect in conduct, thus giving evidence of what the truth has accomplished for them, and by their example shedding light upon those in darkness. All who accept the truth are to be lights in the world. When a church is raised up, thorough and faithful instruction should be given to those who have accepted the religion of Christ Jesus. No part of Christian experience and duty should be neglected; and when the laborer goes on into new fields, the believers where he has formerly worked should not be left uncared for, but should still receive proper instruction. Let nothing be done in an incomplete, slipshod manner, but let all the work be done with wisdom and thoroughness. A few thus brought into the truth will in time accomplish more than would a larger number of uneducated, untrained believers, who do not realize their responsibility, and whose unchristlike peculiarities are woven into

the religious experience. {RH, April 14, 1910 par. 6}

Those who receive the truth may be poor, but they should not remain ignorant and defective in character, giving a wrong mold to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character the believers keep pace with the pure and holy doctrines that they have been taught, their light will grow brighter and still brighter, the truth will do its refining work, and the darkness and confusion and the strife of tongues--the curse of so many churches--will not be seen. The power that God will give to his people, if they walk in the light as it shines with increasing clearness upon their pathway, will be constantly received in good works.

{RH, April 14, 1910 par. 7}

Our church-members in new fields are to be educated to realize that upon them rests an accountability which extends to the minutest acts of life,--to thought, word, and deed. Before the throne of God each one must meet the record of his whole life. Each one will then be called to account, not only for all he has done, whether good or evil, but also for the good he might have done, yet failed to accomplish because of a lack of consecration to God. {RH, April 14, 1910 par. 8}

In various foreign fields, it will be necessary to establish small printing-offices, from which many publications may be sent out for distribution. These offices will give many young men and young women of promise an opportunity to gain a practical experience that will fit them for usefulness in the Master's service. {RH, April 14, 1910 par. 9}

As the cause of present truth develops in foreign lands, it becomes necessary to establish and maintain training-schools, where the new believers, and especially youth of talent, may be thoroughly prepared to go forth as missionaries. In some fields these schools will also afford to the children of our missionaries the educational privileges of which some are now deprived. We are thankful that already in several places schools have been established, in which young people are being trained to go forth as soldiers of the cross of Christ, warring manfully against the enemies of the truth. We regret that because of limited means these efforts to educate the youth are so circumscribed. {RH, April 14, 1910 par. 10}

Our work in foreign fields must constantly broaden. Our efforts in fields already entered must enlarge. As new fields open for gospel effort, the church must act quickly in sending missionaries to enter these fields. Special efforts must be made, while the angels are holding the four winds. All can now do something. Those who can not be spared from the home field, or who are not fitted to go abroad, can give of their means; and all can pray that the Lord of the harvest shall raise up laborers. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means which God has entrusted to them may be used wisely in sustaining his cause at home and abroad, to the glory of his name. {RH, April 14, 1910 par. 11}

The Lord is soon to come, and before his advent the message of warning is to be proclaimed to all nations, tongues, and peoples. While God's cause is calling for laborers and means to carry the gospel to lands lying in darkness, what are those doing who are living under the full light of gospel truth? There are some who feel no burden

for souls. They profess to believe that the end of all things is at hand, but covetousness has blinded their eyes to the needs of the cause of God. The means that he has placed in their hands to be used to his glory, they are tying up in houses and lands, while the proclamation of the truth that God has entrusted to them to be given to the world, is delayed by a lack of means. Every believer is to do his utmost to advance the cause, and is then in faith to ask God to do what man can not do. {RH, April 14, 1910 par. 12}

My brother, my sister, you can not be a Christian and cherish at the same time a spirit of covetousness. You can not be a Christian and yet not be putting forth effort to win souls to Jesus. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and remain at ease? Do you feel that the little you can do will be so inadequate to the demand that you might as well do nothing? If each one will do what he can, God will bless the effort, and the treasury will be supplied with funds. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life; and remember that Christ identifies his interests with the interests of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me." {RH, April 14, 1910 par. 13}

Many of our American brethren have given nobly and willingly for the advancement of the truth in the regions beyond. But in view of the great work yet to be done, those who have given liberally should study how to continue their liberality, and others should now come forward and bear their share of the burden. There is victory before those who are faithful. Our brethren in foreign fields are to labor untiringly. As they become better acquainted with the language of the country in which they are working, their efficiency increases. In many lands, we now have laborers who have learned the language, and who are in a position, with the blessing of heaven, to do a mighty work for God. Let us sustain them heartily with our sympathy, our prayers, and our means. {RH, April 14, 1910 par. 14}

We have no reason for discouragement regarding the work in the regions beyond. Some of the fields to which we were sending means a few years ago, are now entirely self-supporting. The work begun in weakness will be carried on to a glorious termination. The truth will go to all nations, tongues, and peoples, and that speedily. In many dark places of the earth there are faithful believers who have accepted present truth in the face of opposition and ridicule, and often at the expense of worldly prosperity. To the best of their ability, they are trying to help and encourage one another, as members of Christ's body, and to communicate to their friends and neighbors a knowledge of the precious truth that is transforming their own lives. The Day-star has risen in their hearts; the light of the Sun of Righteousness has shone into their minds. Happy people indeed who are thus highly favored! Truly, "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

{RH, April 14, 1910 par. 15}

**PERIODICALS / RH - The Review and Herald / April 21, 1910 To Every Man His Work Mrs. E. G. White**

***April 21, 1910 To Every Man His Work***

**Mrs. E. G. White**

When Christ ascended on high, he bade his disciples take up the gospel work where he had left it, and carry it forward to completion. Though almost nineteen centuries have passed since that command was uttered, it has lost none of its force. Today the last warning message of mercy, the closing invitation of the gospel, is going to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth is required, in turn, to aid in giving that light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. {RH, April 21, 1910 par. 1}

We have been redeemed by the blood of Christ; our time, our talents, belong to him, and we should improve every opportunity to advance his cause. We should seek to preserve the full vigor of all our powers for the accomplishment of this work. Whatever detracts from physical vigor weakens mental effort. Hence every practise unfavorable to the health of the body, should be resolutely shunned. We can not maintain consecration to God, and yet injure our health by the wilful indulgence of a wrong habit. "I keep under my body," the great apostle says, "and bring it into subjection, lest that by any means, when I have preached to others I myself should be a castaway." {RH, April 21, 1910 par. 2}

Self-denial is one of the conditions not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Yet how often, even in the case of those who call themselves Christians, the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body. Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and the sensual. Many are willing captives; they desire no better portion. {RH, April 21, 1910 par. 3}

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or are given to the things of the world. If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The Word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter in the promises of God. "Thy word," the psalmist said, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm,

steady faith, that undaunted moral courage, which can only be gained from communion with Christ and his Word, to brace us for trial and strengthen us for duty. {RH, April 21, 1910 par. 4}

Genuine love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers, and so to conscientious, enthusiastic efforts for their salvation. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance proportionate to the importance of the object we seek -- eternal life. {RH, April 21, 1910 par. 5}

Conscientious, enthusiastic workers are needed. The Lord is soon coming. The time for labor is short. Let the precious time remaining be devoted to earnest labor for our Master. Even when we consecrate to him the full strength of our powers, we can do but little in comparison with all that he has done for us. {RH, April 21, 1910 par. 6}

In the service of Christ there is no middle ground. Christ said, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let unbelievers see that the faith we hold is a living reality, sanctifying the character and transforming the life. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by kindness, forbearance, and love, prove to the world the power of our faith. {RH, April 21, 1910 par. 7}

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day. Then let us earnestly examine ourselves in the light of God's Word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb. {RH, April 21, 1910 par. 8}

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We can not afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, and worldliness be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the lives and characters of others. This work will be approved of God, and win for us the heavenly benediction, "Well done."

{RH, April 21, 1910 par. 9}

**PERIODICALS / RH - The Review and Herald / April 28, 1910 Co-operation Mrs. E. G. White**

**April 28, 1910 Co-operation**

**Mrs. E. G. White**

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {RH, April 28, 1910 par. 1}

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took upon himself humanity, that he might uplift humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame. To all he gives the invitation:"Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, April 28, 1910 par. 2}

In order to be partakers of the divine nature, we must co-operate with God. Man is no passive being, to be saved in indolence. Let no one think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation with fear and trembling." How?--"For it is God which worketh in you both to will and to do of his good pleasure." Man works, and God works. Man is called upon to strain every muscle, and to exercise every faculty, in the struggle for immortality; but it is God who supplies the efficiency. {RH, April 28, 1910 par. 3}

God has made amazing sacrifices for human beings. He has expended mighty energy to reclaim man from transgression and sin to loyalty and obedience; but he does nothing without the co-operation of humanity. Paul says: "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose. {RH, April 28, 1910 par. 4}

"Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building, stroke upon stroke, to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds. {RH, April 28, 1910 par. 5}

No one is borne upward without stern, persevering effort in his own behalf. All must engage in the warfare for themselves. Individually we are responsible for the issue of the struggle; though Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness. {RH, April 28, 1910 par. 6}

There is a science of Christianity to be mastered,--a science as much deeper,



broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the Word of God,--principles that are as high as heaven, and that compass eternity,--we are to understand in their bearing on our daily life. Every act, every word, every thought, is to be in accord with these principles. {RH, April 28, 1910 par. 7}

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny. {RH, April 28, 1910 par. 8}

Wrongs can not be righted, nor can reformation of character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

{RH, April 28, 1910 par. 9}

**PERIODICALS / RH - The Review and Herald / May 5, 1910 Courage in the Lord  
Mrs. E. G. White**

***May 5, 1910 Courage in the Lord***

**Mrs. E. G. White**

Well may our hearts turn to our Redeemer with the most perfect trust, when we think of what he has done for us, even when we were sinners. Through faith we may rest in his love. "Him that cometh to me," he says, "I will in no wise cast out." It would be a terrible thing to stand before God clothed in sinful garments, with his eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, our sins atoned for and pardoned. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the merits of the Saviour. "As many as received him," the promise is, "to them gave he power to become the sons of God." {RH, May 5, 1910 par. 1}

Christ has given us no assurance that to attain to perfection of character is an easy matter. It is a conflict, a battle and a march, day by day. It is through much tribulation that we enter the kingdom of heaven. In order to share with Christ in his glory we must

share in his suffering. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "Though he were a son, yet learned he obedience by the things which he suffered." He has overcome for us. Shall we, then, be timid and cowardly because of the trials that we meet as we advance? Shall we not meet them without repining and complaining? {RH, May 5, 1910 par. 2}

When we have a deeper appreciation of the mercy and loving-kindness of God, we shall praise him, instead of complaining. We shall talk of the loving watchcare of the Lord, of the tender compassion of the Good Shepherd. The language of the heart will not be selfish murmuring and repining. Praise, like a clear, flowing stream, will come from God's truly believing ones. They will say, "Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." {RH, May 5, 1910 par. 3}

Why not awake the voice of spiritual song in the days of our pilgrimage? Why not return to our life of fervor? We need to study God's Word, to meditate and pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the notes of thanksgiving sung by the heavenly choir around the throne. When Zion shall arise and shine, her light will be most penetrating, and songs of praise and thanksgiving will be heard in the assembly of the saints. Little disappointments and difficulties will be lost sight of. {RH, May 5, 1910 par. 4}

The Lord is our helper. He will guide us in all matters, if we will trust him. One thing is certain, we must have faith in God,--faith that he will arrange matters in a way that will enable us to work successfully. No one ever trusted God in vain. He never disappoints those who put their dependence on him. If we would only do the work that the Lord would have us do, walking in the footsteps of Jesus, our hearts would become sacred harps, every chord of which would send forth praise and thanksgiving to the One sent by God to take away the sin of the world. {RH, May 5, 1910 par. 5}

"Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." They praised God for the victory, and four days thereafter the army returned to Jerusalem, laden with the spoils of their enemies, singing praise for the victory won. {RH, May 5, 1910 par. 6}

Do you not think that if more of this were done now, our hope and courage and faith would be revived? Would not the hands of the soldiers who are standing in defense of the truth be strengthened? If there were much more praising the Lord, and far less doleful recitation of discouragement, many more victories would be gained. {RH, May 5, 1910 par. 7}

God is the eternal, uncreated Fountain of all good. All who trust in him will find him to be this. To those who serve him, looking to him as their Heavenly Father, he gives the assurance that he will fulfil his promises. His joy will be in their hearts, and their joy

will be full. {RH, May 5, 1910 par. 8}

It is our privilege to open our hearts, and let the sunshine of Christ's presence in. My brother, my sister, face the light. Come into actual, personal contact with Christ, that you may exert an influence that is uplifting and reviving. Let your faith be strong and pure and steadfast. Let gratitude to God fill your hearts. When you rise in the morning, kneel at your bedside, and ask God to give you strength to fulfil the duties of the day, and to meet its temptations. Ask him to help you to bring into your work Christ's sweetness of character. Ask him to help you to speak words that will inspire those around you with hope and courage, and draw you nearer to the Saviour.

{RH, May 5, 1910 par. 9}

**PERIODICALS / RH - The Review and Herald / May 12, 1910 The Gift of Speech  
Mrs. E. G. White**

**May 12, 1910 *The Gift of Speech***

**Mrs. E. G. White**

Speech is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue also we may utter perverse things, speaking words that sting like an adder. {RH, May 12, 1910 par. 1}

The tongue is a little member, but the word it frames have great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused war and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many hearts. And when words are spoken because God says, "Speak unto them my words," they often cause sorrow unto repentance. {RH, May 12, 1910 par. 2}

Of the unsanctified tongue the apostle James writes: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Satan puts into the mind thoughts which the Christian should never utter. The scornful retort, the bitter passionate utterance, the cruel, suspicious charge, are from him. How many words are spoken that do only harm to those who utter them and to those who hear! Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross-purposes with God. {RH, May 12, 1910 par. 3}

The apostle, seeing the inclination to abuse the gift of speech, gives direction concerning its use. "Let no corrupt communication proceed out of your mouth," he says,

"but that which is good to the use of edifying." The word "corrupt" means here any word that would make an impression detrimental to holy principles and undefiled religion, any communication that would eclipse the view of Christ, and blot from the mind true sympathy and love. It includes impure hints, which, unless instantly resisted, lead to great sin. Upon every one is laid the duty of barring the way against corrupt communications. {RH, May 12, 1910 par. 4}

It is God's purpose that the glory of Christ shall appear in his children. In all his teaching, Christ presented pure, unadulterated principles. He did no sin, neither was guile found in his mouth. Constantly there flowed from his lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as he saw the Jewish leaders teaching for doctrines the commandments of men, and he spoke to them with the authority of true greatness. With terrible power he denounced all artful intrigue, all dishonest practises. He cleansed the temple from its pollution, as he desires to cleanse our hearts from everything bearing any resemblance to fraud. The truth never languished on his lips. With fearlessness he exposed the hypocrisy of priest and ruler, Pharisee and Sadducee. {RH, May 12, 1910 par. 5}

Guard well the talent of speech; for it is a mighty power for evil as well as for good. You can not be too careful of what you say; for the words you utter show what power is controlling the heart. If Christ rules there, your words will reveal the beauty, purity, and fragrance of a character molded and fashioned by his will. But if you are under the guidance of the enemy of all good, your words will echo his sentiments. {RH, May 12, 1910 par. 6}

The great responsibility bound up in the use of the gift of speech is plainly made known by the Word of God. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," Christ declared. And the psalmist asks, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." {RH, May 12, 1910 par. 7}

"Keep thy tongue from evil, and thy lips from speaking guile." The wild beast of the forest may be tamed, "but the tongue can no man tame." Only through Christ can we gain the victory over the desire to speak hasty, unchristlike words. When in his strength we refuse to give utterance to Satan's suggestions, the plant of bitterness in our hearts withers and dies. The Holy Spirit can make the tongue a savor of life unto life.

{RH, May 12, 1910 par. 8}

## **Forgiveness Mrs. E. G. White**

**May 19, 1910 *The Duty of Forgiveness***

### **Mrs. E. G. White**

"Forgive us our debts, as we forgive our debtors," Christ taught us to pray. But it is most difficult even for those who claim to be followers of Jesus, to forgive as he forgave us. The true spirit of forgiveness is so little practised, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge of it, to those who have not experienced it for themselves, it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life. {RH, May 19, 1910 par. 1}

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, an angel told the women who came to the tomb with spices, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself on the tender mercy of the Master he had so wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord entrusted to him the care of his sheep and lambs, Peter knew that he was taken back into divine confidence and affection. To fulfil this charge, he would need to have the mind that was in Jesus Christ; he must copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors. Remembering the patient love of Christ, who had afforded him another opportunity, he would be more conciliatory toward erring ones. {RH, May 19, 1910 par. 2}

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the long-suffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience and to be kind, even though they do not meet our expectations. The Lord expects us to be pitiful and loving, to have sympathetic hearts. He desires us to show the fruits of the grace of God in our deportment one to another. Christ did not say, You may tolerate your neighbor, but, "Thou shalt love thy neighbor as thyself." This means a great deal more than professing Christians carry out in their daily life. {RH, May 19, 1910 par. 3}

When Christ was on earth, instead of removing from the commandments one jot or tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. They thought that Christ was lowering the Old Testament standard, yet he was teaching the people practical godliness. Christ understood their feelings, and reproved these self-righteous rulers in these words to his disciples; "I say unto you, That except your righteousness

shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {RH, May 19, 1910 par. 4}

Christ proceeds to teach that the principles of God's law reach even to the intents and purposes of the mind. And he plainly states that if we faithfully keep the ten precepts, we shall love our neighbor as ourselves. "Ye have heard," he says, "that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." {RH, May 19, 1910 par. 5}

A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. He will labor to pluck sinners as brands from the burning; he will perform every duty faithfully. Thus he will become a beacon light. {RH, May 19, 1910 par. 6}

Reader, we are nearing the Judgment. Talents have been lent us on trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified.

{RH, May 19, 1910 par. 7}

**PERIODICALS / RH - The Review and Herald / May 26, 1910 Parent and Child Mrs. E. G. White**

**May 26, 1910 *Parent and Child***

**Mrs. E. G. White**

Parents should live more for their children, and less for society. Study health subjects, and put your knowledge to a practical use. Teach your children to reason from cause to effect. Teach them that if they desire health and happiness, they must obey the laws of nature. Though you may not see as rapid improvement as you desire, be



not discouraged, but patiently and perseveringly continue your work. {RH, May 26, 1910 par. 1}

Teach your children from the cradle to practise self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employments to exercise systematically all the powers of body and mind. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Impress upon their tender minds the truth that God does not design that we should live for present gratification merely, but for our ultimate good. Teach them that to yield to temptation is weak and wicked; to resist, noble and manly. {RH, May 26, 1910 par. 2}

These lessons will be as seeds sown in good soil, and they will bear fruit that will make your hearts glad. {RH, May 26, 1910 par. 3}

Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence. {RH, May 26, 1910 par. 4}

Parents, let the sunshine of love, cheerfulness, and happy contentment enter your own hearts, and let its sweet, cheering influence pervade your home. Manifest a kindly, forbearing spirit; and encourage the same in your children, cultivating all the graces that will brighten the home-life. The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body. {RH, May 26, 1910 par. 5}

The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction. Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts. {RH, May 26, 1910 par. 6}

Young children love companionship, and can seldom enjoy themselves alone. They yearn for sympathy and tenderness. That which they enjoy, they think will please mother also; and it is natural for them to go to her with their little joys and sorrows. The mother should not wound their sensitive hearts by treating with indifference matters that, though trifling to her, are of great importance to them. Her sympathy and approval are precious. An approving glance, a word of encouragement or commendation, will be like sunshine in their hearts, often making the whole day happy. {RH, May 26, 1910 par. 7}

Instead of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds. {RH, May 26, 1910 par. 8}

By entering into their feelings, and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestations of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love, she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character. {RH, May 26, 1910 par. 9}

Mothers should guard against training their children to be dependent and

self-absorbed. Never lead them to think that they are the center, and that everything must revolve around them. Some parents give much time and attention to amusing their children, but children should be trained to amuse themselves, to exercise their own ingenuity and skill. Thus they will learn to be content with very simple pleasures. They should be taught to bear bravely their little disappointments and trials. Instead of calling attention to every trifling pain or hurt, divert their minds, teach them to pass lightly over the little annoyances or discomforts. Study to suggest ways by which the children may learn to be thoughtful for others. {RH, May 26, 1910 par. 10}

But let not the children be neglected. Burdened with many cares, mothers sometimes feel that they can not take time patiently to instruct their little ones, and give them love and sympathy. But they should remember that if the children do not find in their parents and in their home that which will satisfy their desire for sympathy and companionship, they will look to other sources, where both mind and character may be endangered. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them. In this way you will be a strong influence for good.

{RH, May 26, 1910 par. 11}

**PERIODICALS / RH - The Review and Herald / June 2, 1910 The Importance of Expressing Gratitude and Praise Mrs. E. G. White**

***June 2, 1910 The Importance of Expressing Gratitude and Praise***

**Mrs. E. G. White**

Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings,--as much a duty as it is to pray. If we are heaven-bound how can we go as a band of mourners, groaning and complaining all along the way to our Father's house? {RH, June 2, 1910 par. 1}

Those professed Christians who are constantly complaining, and who seem to think cheerfulness and happiness a sin, have no genuine religion. Those who take a mournful pleasure in all that is melancholy in the natural world; who choose to look upon dead leaves rather than to gather the beautiful living flowers; who see no beauty in grand mountain heights and in valleys clothed with living green; who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear,--these are not in Christ. They are gathering to themselves gloom and darkness, when they might have brightness, even the Sun of Righteousness arising in their hearts with healing in his beams. {RH, June 2, 1910 par. 2}

Often your mind may be clouded because of pain. Then do not try to think. You

know that Jesus loves you. He understands your weakness. You may do his will by simply resting in his arms. {RH, June 2, 1910 par. 3}

It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a well-spring, never failing, because fed by the streams that flow from the throne of God. {RH, June 2, 1910 par. 4}

Then let us educate our hearts and lips to speak the praise of God for his matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God. {RH, June 2, 1910 par. 5}

"Let the peace of God rule in your hearts; . . . and be ye thankful." Colossians 3:15. Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of his name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of his loving care. When you open your eyes in the morning, thank God that he has kept you through the night. Thank him for his peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven. {RH, June 2, 1910 par. 6}

When some one asks how you are feeling, do not try to think of something mournful to tell, in order to gain sympathy. Do not talk of your lack of faith, or of your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. Let us talk instead of the great power of God to bind up all our interests with his own. Tell of the matchless power of Christ, and speak of his glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway. {RH, June 2, 1910 par. 7}

### ***Sing Praises***

Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God. {RH, June 2, 1910 par. 8}

Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and his blessing.

"Give thanks unto the Lord, for he is good:

For his mercy endureth forever. Let the redeemed of the Lord say so,  
Whom he hath redeemed from the hand of the enemy."

"Sing unto him, sing psalms unto him:

Talk ye of all his wondrous works. Glory ye in his holy name:

Let the heart of them rejoice that seek the Lord." {RH, June 2, 1910 par. 9}

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

1 Thessalonians 5:18. This command is an assurance that even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm.

{RH, June 2, 1910 par. 10}

**PERIODICALS / RH - The Review and Herald / June 9, 1910 Christ Our Helper**

**Mrs. E. G. White**

**June 9, 1910 *Christ Our Helper***

**Mrs. E. G. White**

The only begotten Son of God came to this world to redeem the fallen race. He has given us evidence of his great power. He will enable those who receive him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right. {RH, June 9, 1910 par. 1}

Our divine Lord is equal to any emergency. With him nothing is impossible. He has shown his great love for us by living a life of self-denial and sacrifice, and by dying a death of agony. Come to Christ just as you are, weak, helpless, and ready to die. Cast yourself wholly on his mercy. There is no difficulty within or without that can not be surmounted in his strength. Some have stormy tempers; but he who calmed the stormy Sea of Galilee will say to the troubled heart, "Peace, be still." There is no nature so rebellious that Christ can not subdue it, no temper so stormy that he can not quell it, if the heart is surrendered to his keeping. {RH, June 9, 1910 par. 2}

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the author and finisher of your faith, you can say, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." {RH, June 9, 1910 par. 3}

Do not think that the Christian life is free from temptation. Temptations will come to

every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving the One who died to give him eternal life. Do not look upon trial as something strange, but as the means by which we are to be purified and strengthened. "Count it all joy when ye fall into divers temptations," James admonishes, "knowing this, that the trying of your faith worketh patience." {RH, June 9, 1910 par. 4}

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had, and how angels of God were commissioned to guard us as we followed the counsel of the Word of God. {RH, June 9, 1910 par. 5}

To all who receive him, Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need. {RH, June 9, 1910 par. 6}

There stands among you the mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn away from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we fallen so far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give? {RH, June 9, 1910 par. 7}

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." {RH, June 9, 1910 par. 8}

Let us have more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Trustful dependence on Jesus makes victory not only possible, but certain. Though multitudes are pressing on in the wrong way, though the outlook be ever so discouraging, yet we may have full assurance in our Leader; for "I am God," he declares, "and there is none else." He is infinite in power, and able to save all who come to him. There is no other in whom we can safely trust.

{RH, June 9, 1910 par. 9}

**PERIODICALS / RH - The Review and Herald / June 23, 1910 The Test of Faith and Sincerity Mrs. E. G. White**

**June 23, 1910 *The Test of Faith and Sincerity***

## **Mrs. E. G. White**

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. {RH, June 23, 1910 par. 1}

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make him our personal Saviour. It is not enough to believe the theory of the truth. It is not enough to make a profession of faith in Christ and have our names registered on the church-roll. "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Hereby we do know that we know him, if we keep his commandments." This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. {RH, June 23, 1910 par. 2}

In the sermon on the mount Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The test of sincerity is not in words, but deeds. Christ does not say to any man, "What say ye more than others?" but "What do ye more than others?" Full of meaning are his words, "If ye know these things, happy are ye if ye do them." Words are of no value unless they are accompanied by appropriate deeds. {RH, June 23, 1910 par. 3}

### ***Saying and Doing***

This is the lesson taught in the parable of the two sons. In the parable the son who said, "I go, sir," represented himself as faithful and obedient, but time proved that his profession was not real. He had no true love for his father. So the Pharisees prided themselves on their holiness, but when tested, it was found wanting. Of them Christ declared, "Do not ye after their works: for they say, and do not." {RH, June 23, 1910 par. 4}

Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with him in his work for the saving of the world, but they content themselves with saying, "I go, sir." They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church, they have pledged to receive and obey the Word of God, to give themselves to God's service; but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie. {RH, June 23, 1910 par. 5}

In the command, "Go work today in my vineyard," the test of sincerity is brought to every soul. Will there be deeds as well as words? Will the one called put to use all the



knowledge he has, working faithfully, disinterestedly, for the Owner of the vineyard?  
{RH, June 23, 1910 par. 6}

### ***The Heavenly Ladder***

The apostle Peter instructs us as to the plan on which we must work. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." {RH, June 23, 1910 par. 7}

If you cultivate faithfully the vineyard of your soul, God will make you a laborer together with himself. And you will have a work to do not only for yourself, but for others. In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labors to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth he desires it to be extended. As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord. God is watching for evidences of our faith, love, and patience. He is looking to see if we are using every spiritual advantage to become skilful workers in his vineyard on earth, that we may enter the paradise of God, that Eden home from which Adam and Eve were excluded by transgression. {RH, June 23, 1910 par. 8}

### ***Service to Our Father***

God stands toward his people in the relation of a father, and he has a father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving his Father, he is an example of what every son should and may be. The obedience that Christ rendered, God requires from human beings today. He served his Father in love, with willingness and freedom. "I delight to do thy will, O my God," he declared; "yea, thy law is within my heart." Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which he came to do. At the age of twelve he said, "Wist ye not that I must be about my Father's business?" He had heard the call, and had taken up the work. "My meat," he said, "is to do the will of him that sent me, and to finish his work." {RH, June 23, 1910 par. 9}

Thus we are to serve God. He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves coworkers with Christ and God and the heavenly angels. This is the test for every soul. Of those who faithfully serve him, the Lord says, "They shall be mine, . . . in that day

when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." {RH, June 23, 1910 par. 10}

### ***Opportunity to Develop Character***

God's great object in the working out of his providences is to try men, to give them opportunity to develop character. Thus he proves whether they are obedient or disobedient to his commands. Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to him we shall delight to obey his commandments. {RH, June 23, 1910 par. 11}

There are only two classes in the world today, and only two classes will be recognized in the Judgment,—those who violate God's law, and those who obey it. Christ gives the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

{RH, June 23, 1910 par. 12}

**PERIODICALS / RH - The Review and Herald / June 30, 1910 Lessons From the First Epistle of John Mrs. E. G. White**

### ***June 30, 1910 Lessons From the First Epistle of John***

**Mrs. E. G. White**

The knowledge that men and women must have in order to be "followers of God, as dear children," is clearly defined in the Holy Scriptures. "That which was from the beginning," writes John, the beloved disciple, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." {RH, June 30, 1910 par. 1}

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The apostle here refers to that which every soul may

experience. "These things write we unto you," he declares, "that your joy may be full." {RH, June 30, 1910 par. 2}

What is sin? John tells us in plain, decided language: "Sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of man was manifested, that he might destroy the works of the devil." {RH, June 30, 1910 par. 3}

The apostle thus refers to our union and communion with God. Communion with God is the life of the soul. It is not a something which we can interpret, a something which we can clothe with beautiful words, but which does not give us the genuine experience that makes our words of real value. Communion with God gives us a daily experience that does indeed make our joy full. {RH, June 30, 1910 par. 4}

Those who have this union with Christ, will declare it in spirit and word and work. Profession is nothing unless, in word and work, good fruit is manifest. Unity, fellowship with one another and with Christ,—this is the fruit borne on every branch of the living vine. The cleansed soul, born again, has a clear, distinct testimony to bear. With unflinching accents he bears the message, We "declare unto you, that God is light, and in him is no darkness at all." {RH, June 30, 1910 par. 5}

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." {RH, June 30, 1910 par. 6}

He who lives a cold, selfish, halfhearted life, reveals that he is not walking in the light. He knows not the truth; he does not practise its principles. Deceived by the enemy, he leads others out of the right way. If the truth interferes with the promptings of an unsanctified heart, he does not hesitate to disobey it. He does not make it his rule of conduct in all his dealings. Kindness and unity and love are not the fruit that he bears. His defects are plainly condemned in the Word of God. Plain reproofs come to him, but he justifies his course of action, and denies his wrong. Such a man lies against the truth. He will not humble his heart to confess his sin. {RH, June 30, 1910 par. 7}

This is the course that Satan followed in the heavenly courts. He justified every movement that he made. There are those who, though they know that they are wrong, will throw over themselves the robe of righteousness. Such ones use Scriptures when they see a possibility that it will cover up misleading statements. {RH, June 30, 1910 par. 8}

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God." {RH, June 30, 1910 par. 9}

To know God is, in the Scriptural sense of the term, to be one with him in heart and mind, having an experimental knowledge of him, holding reverential communion with him as the Redeemer. Only through sincere obedience can this communion be

obtained. Where this communion is lacking, the heart is not in any sense a temple of God, but is controlled by the foe, who is working out his own purposes through the human agency. Such a man, whatever his profession or claims, is not a temple of the Holy Spirit. {RH, June 30, 1910 par. 10}

The experience is perfected by fruit-bearing. He who does not bear good fruit in words and deeds, in the strength of elevated, ennobling principle, is like a bad tree. The fruit that he bears is unpalatable to God. His professed knowledge of Christ is a falsehood, a deception. {RH, June 30, 1910 par. 11}

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." {RH, June 30, 1910 par. 12}

The light is all contained in the great commandment of love. In the light of the love of Christ, the gospel is an open book. This is the true light, which Christ came to bring to the world. The Saviour's true disciples have received this love, and they do not perform one deceptive action. They do not, to gain advantage for themselves, make movements that would place others in a position of sore trial. {RH, June 30, 1910 par. 13}

From the light that God has given me, I know that one great danger of those who claim to be followers of Christ, is in being self-deceived. Satan is watching his chance. He will come to men in human form, and will speak to them most entrancing words. He will bring against them the same temptations that he brought against Christ. Unless their minds and hearts are filled with the pure, unselfish, sanctified love that Christ revealed, they will fall under Satan's power, and will do and say and write strange things, to deceive, if it were possible, the very elect. {RH, June 30, 1910 par. 14}

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Not long before his crucifixion, Christ said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." {RH, June 30, 1910 par. 15}

Why was this called "a new commandment"? The disciples had not loved one another as Christ had loved them. They had not yet seen the fulness of the love that he was to reveal in man's behalf. They were yet to see him dying on the cross for their sins. Through his life and death they were to receive a new conception of love. The command to "love one another" was to gain a new meaning in the light of his self-sacrifice. In the light shining from the cross of Calvary they were to read the meaning of the words, "As I have loved you, that ye also love one another." {RH, June 30, 1910 par. 16}

Following Christ's example of unselfish service, trusting like little children in his merits, and obeying his commands, we shall receive the approval of God. Christ will abide in our hearts, and our influence will be fragrant with his righteousness.

{RH, June 30, 1910 par. 17}

**PERIODICALS / RH - The Review and Herald / July 7, 1910 Be Watchful Mrs. E. G. White**

**July 7, 1910 *Be Watchful***

**Mrs. E. G. White**

We are pilgrims and strangers in this world, traveling a path beset with dangers from those who have rejected the only One who could save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance; but we are not to heed them. {RH, July 7, 1910 par. 1}

Let every soul be on the alert. The adversary is on your track. Be vigilant, watching carefully lest some masterly snare shall take you unaware. Let the careless and the indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God. {RH, July 7, 1910 par. 2}

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him, and to keep their minds employed with his devices. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close by the side of Christ, walking in the path of self-denial and self-sacrifice. We are not to allow our spiritual perceptions to be blinded, as they often are, by a strong, determined will. And in order to detect the artifices of Satan and to withstand his unexpected attacks, we must have the grace of Christ and the impartation of his Spirit. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions. {RH, July 7, 1910 par. 3}

We are stewards, entrusted by our absent Lord with the care of his household and his interests, which he came to this world to serve. He has returned to heaven, leaving us in charge, and he expects us to watch and wait, and prepare for his coming. Let us be faithful to our trust, lest coming suddenly, he find us sleeping. {RH, July 7, 1910 par. 4}

God's Word warns us that we have manifold enemies, not open and avowed, but enemies who come with smooth words and fair speeches, and who would deceive if possible the very elect. Thus Satan comes. And again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour. Man's will, unless kept in subjection to the will of God, is as often on the enemy's side as on the Lord's side. Therefore watch unto prayer; watch and pray always. {RH, July 7, 1910 par. 5}

The experience of the disciples in the garden of Gethsemane contains a lesson for the Lord's people today. Taking with him Peter, James, and John, Christ went to

Gethsemane to pray. He said to the disciples: "My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation." {RH, July 7, 1910 par. 6}

He went a little distance from them,--not so far but that they could both see and hear him,--and fell prostrate upon the ground. He felt that by sin he was being separated from his Father. The gulf was so broad, so black, so deep, that his spirit shuddered before it. This agony he must not exert his divine power to escape. As One who had taken upon himself the nature of man, he must suffer the consequences of man's sin; he must endure the wrath of God against transgression. {RH, July 7, 1910 par. 7}

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of his being. In the supreme agony of his soul, he came to his disciples with a yearning desire to hear some words of comfort from those whom he had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of comfort for them was now suffering superhuman agony, and he longed to know that they were praying for him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God. If he could only know that his disciples understood and appreciated the intensity of his agony, he would be strengthened. {RH, July 7, 1910 par. 8}

Rising with painful effort, he staggered to the place where he had left his disciples; but he "findeth them sleeping." Had he found them praying, he would have been comforted. Had they been seeking refuge in God, in order that satanic agencies might not prevail over them, he would have been strengthened by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the divine-human Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. {RH, July 7, 1910 par. 9}

Many today are fast asleep, as were the disciples. They are not watching and praying lest they enter into temptation. Let us often read and give careful study to those portions of God's Word that have special reference to these last days, pointing out the dangers that will threaten God's people. We need keen, sanctified perception. This perception is not to be used in criticizing and condemning one another, but in discerning the signs of the times. We are to keep our hearts with all diligence, that we may not make shipwreck of faith. Those who neglect to watch and pray, in these days of peril; those who neglect to unite with their brethren in seeking the Lord, but who stand aloof from God's appointed agencies in the church, are in grave danger of strengthening



themselves in their own way, following the impulses of their own minds, and refusing to heed the admonitions of the Lord. There are those who once were firm believers in the truth, but who have become careless in regard to their spiritual welfare, and are yielding, without the slightest opposition, to Satan's well-laid plots. {RH, July 7, 1910 par. 10}

Let every believer closely examine himself, to ascertain what are his weak points. Let him cherish a spirit of humility, and plead with the Lord for grace and wisdom, and for the faith that works by love and purifies the soul. Let him cast away all self-confidence. God has no place for it in his work. Many have so high an opinion of their own abilities and attainments, and so firm a reliance on their own judgment, that they believe themselves capable of bearing responsibilities in any emergency. But too often they leave their appointed work, forget the precautions that God has enjoined upon them, and entangle themselves in difficulty. They turn aside from wise counselors, and incur the displeasure of God. {RH, July 7, 1910 par. 11}

To all, and especially to those in positions of trust, is given the warning, "Let him that thinketh he standeth take heed lest he fall." Self-confidence leads to a lack of watchfulness, to perplexity, and to the doing of a work that the Lord never requires of those connected with his cause in the earth. {RH, July 7, 1910 par. 12}

The dangers thickening around us demand from those who have had an experience in the things of God, a watchful supervision. Those who walk humbly before God, distrustful of their own wisdom, will realize their danger, and will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices. {RH, July 7, 1910 par. 13}

Let us trust in God. We are his little children, and thus he deals with us. When we draw near to him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says, for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith."

{RH, July 7, 1910 par. 14}

**PERIODICALS / RH - The Review and Herald / July 14, 1910 Effectual Prayer Mrs. E. G. White**

***July 14, 1910 Effectual Prayer***

**Mrs. E. G. White**

The disciples were unacquainted with the Saviour's unlimited resources and power. He said to them, "Hitherto have ye asked nothing in my name." John 16:24. He explained that the secret of their success would be in asking for strength and grace in his name. He would be present before the Father to make requests for them. The prayer of the humble suppliant he presents as his own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of his own perfection. {RH, July 14, 1910 par. 1}

The path of sincerity and integrity is not a path free from obstruction; but in every difficulty we are to see a call to prayer. There is no one living who has any power that he has not received from God, and the source whence it comes is open to the weakest human being. "Whatsoever ye shall ask in my name," said Jesus, "that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." {RH, July 14, 1910 par. 2}

"In my name" Christ bade his disciples pray. In Christ's name his followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of his Son, in whom they believe. {RH, July 14, 1910 par. 3}

The Lord is disappointed when his people place a low estimate upon themselves. He desires his chosen heritage to value themselves according to the price he has placed upon them. God wanted them, else he would not have sent his Son on such an expensive errand to redeem them. He has a use for them, and he is well pleased when they make the very highest demands upon him, that they may glorify his name. They may expect large things if they have faith in his promises. {RH, July 14, 1910 par. 4}

But to pray in Christ's name means much. It means that we are to accept his character, manifest his spirit, and work his works. The Saviour's promise is given on condition. "If ye love me," he says, "keep my commandments." He saves men, not in sin, but from sin; and those who love him will show their love by obedience. {RH, July 14, 1910 par. 5}

All true obedience comes from the heart. It was heart-work with Christ. And if we consent, he will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity to his will, that when obeying him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service. When we know God as it is our privilege to know him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. {RH, July 14, 1910 par. 6}

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others and wait for them to tell us what to do. We can not depend for counsel upon humanity. The Lord will teach us our duty just as willingly as he will teach somebody else. If we come to him

in faith, he will speak his mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as he did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ,--the "all things" to supply the need of fallen men,--was given to him as the head and representative of humanity. And "whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

{RH, July 14, 1910 par. 7}

**PERIODICALS / RH - The Review and Herald / July 21, 1910 The Brotherhood of Man Mrs. E. G. White**

**July 21, 1910 *The Brotherhood of Man***

**Mrs. E. G. White**

From age to age the Lord has been striving to awaken in the minds of men a sense of brotherhood. Thus he seeks to establish order and harmony in the world. "Glory to God in the highest, and on earth peace, good will toward men,"--this is the message his children are to proclaim by lives of unselfish endeavor. {RH, July 21, 1910 par. 1}

It is upon Christlike love that brotherhood depends. Without this love nothing can be done toward fulfilling God's purpose for humanity. Without it all effort is without avail. Paul declares: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. . . . Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. . . . But now abideth faith, hope, love, these three; and the greatest of these is love." {RH, July 21, 1910 par. 2}

In the life of Christ this love found perfect expression. He loved us in our sin and degradation. He reached to the very depths of woe to uplift the erring sons and daughters of earth. There was no wearying of his patience, no lessening of his zeal. The waves of mercy, beaten back by proud, impenitent, unthankful hearts, ever returned in a stronger tide of love. {RH, July 21, 1910 par. 3}

He who is constrained by the love of Christ, goes forth among his fellow men to help the helpless and encourage the desponding, to point sinners to God's ideal for his children, and to lead them to him who alone can enable them to reach this ideal. Divested of selfishness and filled with divine benevolence and tender affection, Christians are drawn out to work for Christ by helping those for whom he gave his life. They hold communion with the Saviour, and his love is revealed in all they do and say.

Angry words die unspoken. Unchristlike actions are checked. God accepts such ones as his instruments, and through them works for the fulfilling of his purpose. {RH, July 21, 1910 par. 4}

Never are we to be cold and unsympathetic, especially when dealing with the poor. Courtesy, sympathy, and compassion are to be shown to all. Partiality for the wealthy is displeasing to God. Jesus is slighted when his needy children are slighted. They are not rich in this world's goods, but they are dear to his heart of love. God recognizes no distinction of rank. With him there is no caste. In his sight, men are simply men, good or bad. In the day of final reckoning, position, rank, or wealth will not alter by a hair's breadth the case of any one. By the all-seeing God, men will be judged by what they are in purity, in nobility, in love for Christ. {RH, July 21, 1910 par. 5}

God lets his sun shine on the just and on the unjust. This sun represents Christ, the Sun of Righteousness, who shines on all alike, high and low, rich and poor. This principle is to guide those who work for him. From it no one can deviate, and be successful in his efforts to help his fellow beings. {RH, July 21, 1910 par. 6}

Christ declared that the gospel is to be preached to the poor. Never does God's truth put on an aspect of greater loveliness than when brought to the needy and destitute. Then it is that the light of the gospel shines forth in its most radiant clearness, lighting up the hut of the peasant and the rude cottage of the laborer. Angels of God are there, and their presence makes the crust of bread and the cup of water a banquet. Those who have been neglected and abandoned by the world are raised to be sons and daughters of the Most High. Lifted above any position that earth can give, they sit in heavenly places in Christ Jesus. They may have no earthly treasure, but they have found the pearl of great price. {RH, July 21, 1910 par. 7}

The triumph of Christianity is dependent upon the influence of its adherents. Manfully the Christian is to fight the good fight of faith. Lawfully he is to strive, never relaxing his efforts, day by day seeking for greater power to help those around him. His words are to be right words, pure and true, fraught with sympathy and love; his actions, right actions, a help and blessing to the weak. Never is he to grow weary in his work. He will meet with trials, but he must always be brave and cheerful, bringing joy and courage into other lives.

{RH, July 21, 1910 par. 8}

**PERIODICALS / RH - The Review and Herald / July 28, 1910 Home Training Mrs. E. G. White**

***July 28, 1910 Home Training***

**Mrs. E. G. White**

God has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has

given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and to fear to offend him, parents can just as surely serve God as can the minister in the pulpit. {RH, July 28, 1910 par. 1}

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit their children for the family of heaven. {RH, July 28, 1910 par. 2}

The Lord is served as much, yes, more, by the faithful home worker as by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously, and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect; and he who blesses the habitation of the righteous said: I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. {RH, July 28, 1910 par. 3}

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to co-operate with him in this work of restoration. Uncleaness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing at morning and at night. Show them that uncleaness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be. {RH, July 28, 1910 par. 4}

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest, in passing by, he should see their uncleaness. God is passing by our homes today, and he sees the unsanitary conditions and lax methods of families. Should we not reform, and that without delay? Parents, God has made you his agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the

children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. In training your children in habits of cleanliness, you are teaching them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives. {RH, July 28, 1910 par. 5}

O, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint principles and habits of righteousness upon the tablets of the soul. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven. {RH, July 28, 1910 par. 6}

Children should be clad in plain garments, without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them, or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians? {RH, July 28, 1910 par. 7}

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose--the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a passionate blow, unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard. {RH, July 28, 1910 par. 8}



Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image--to be impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearance were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government,--advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart. {RH, July 28, 1910 par. 9}

But, you ask, shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence. {RH, July 28, 1910 par. 10}

It is a very nice work to deal with human minds. All children can not be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mother's meetings and sewing-circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You can not overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's coworker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven. {RH, July 28, 1910 par. 11}

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order God has given in his Word. There should be no ruling by impulse, no parental oppression; but at the same time no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God himself has erected. We are diligently to inquire, What hath God said? God's holy Word is to be our rule, and from this we must never turn aside. No waywardness must be

permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord."

{RH, July 28, 1910 par. 12}

**PERIODICALS / RH - The Review and Herald / August 4, 1910 Unholy Knowledge  
Mrs. E. G. White**

***August 4, 1910 Unholy Knowledge***

**Mrs. E. G. White**

Satan works in many ways where he is not discerned, even through men and women who are in positions of trust. He will suggest to their minds plausible errors of thought and action and speech, that will create doubt, and work distrust where they think there is assurance of safety. He will work upon dissatisfied elements, to put them in active operation. There will be a desire for greatness and honor. Envy will be excited in minds where it is not supposed to exist, and circumstances will not be wanting to call it into action. Doubts will be raised, and flattering promises of gain will be offered, if the cross is not made so prominent. Satan will tempt some to think that our faith stands as a barrier to great advancement, and bars the way to reaching a high worldly position, and being called remarkable men and women. {RH, August 4, 1910 par. 1}

In his first display of disaffection, Satan was very cunning. All he claimed was that he wanted to bring in a better order of things, to make great improvements. {RH, August 4, 1910 par. 2}

He led the holy pair away from God, away from their allegiance to his commandments, on the same point where thousands are tempted today, and where thousands fall; that is, by their vain imaginings. True knowledge is divine. Satan insinuated into the minds of our first parents a desire for a speculative knowledge, whereby he declared they would greatly improve their condition; but in order to gain this, they must take a course contrary to God's holy will; for God would not lead them to the greatest heights. It was not God's purpose that they should obtain knowledge that had its foundation in disobedience. This was a broad field into which Satan was seeking to lead Adam and Eve, and it is the same field that he opens for the world today by his temptations. {RH, August 4, 1910 par. 3}

God did not create evil. He only made the good, which was like himself. But Satan would not be content to know the will of God and do it. His curiosity was on the stretch to know that which God had not designed he should know. Evil, sin, and death were not created by God; they are the result of disobedience, which originated in Satan. But the knowledge of evil now in the world was brought in through the cunning of Satan. These are very hard and expensive lessons; but men will learn them, and many will never be convinced that it is bliss to be ignorant of a certain kind of knowledge, which arises from

unsatisfied desires and unholy aims. The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve in seeking forbidden knowledge. They gain an experience, a knowledge, which God never designed they should have; and the result will be, as it was to our first parents, the loss of their Eden home. When will human beings learn that which is demonstrated so thoroughly before them? {RH, August 4, 1910 par. 4}

The history of the past shows an active, working devil. He can no more be idle than harmless. Satan was found in only one tree to endanger the safety of Adam and Eve. He planned to attract the holy pair to that one tree, that they might do the very thing God had said they should not do--eat of the tree of knowledge. There was no danger to them in approaching any other tree. How plausible his speech! He laid hold of the very arguments which he uses today,--flattery, envy, distrust, questioning, and unbelief. If Satan was so cunning at first, what must he be now, after gaining an experience of many thousands of years? Yet God and holy angels, and all those who abide in obedience to all the Lord's will, are wiser than he. The subtlety of Satan will not decrease, but the wisdom given to men through a living connection with the Source of all light and divine knowledge will be proportionate to his arts and wiles. {RH, August 4, 1910 par. 5}

If men would stand the test which Adam failed to endure, and would, in the strength of Jesus, obey all the requirements of God, because they are righteousness, they would never become acquainted with the objectionable knowledge. God never designed that men should have this knowledge which comes of disobedience, and which, carried into practise, ends in eternal death. When men almost invariably choose the knowledge that Satan presents, when their taste is so perverted that it craves that knowledge as if it were a fountain of supreme wisdom, then they give evidence that they are separated from God, and are in rebellion against Christ.

{RH, August 4, 1910 par. 6}

**PERIODICALS / RH - The Review and Herald / August 11, 1910 Asking to Give  
Mrs. E. G. White**

**August 11, 1910 Asking to Give**

**Mrs. E. G. White**

Christ was continually receiving from the Father, that he might communicate to us. "The word which ye hear," he said, "is not mine, but the Father's which sent me." "The Son of man came not to be ministered unto, but to minister." Not for himself, but for others, he lived and thought and prayed. From hours spent with God he came forth morning by morning, to bring the light of heaven to men. Daily he received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened him from his slumbers, and his soul and his lips were anointed with grace, that he might

impart to others. His words were given him fresh from the heavenly courts, words that he might speak in season to the weary and oppressed. "The Lord God hath given me," he said, "the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." {RH, August 11, 1910 par. 1}

Christ's disciples were much impressed by his prayers and by his habit of communion with God. One day after a short absence from their Lord, they found him absorbed in supplication. Seemingly unconscious of their presence, he continued praying aloud. The hearts of the disciples were deeply moved. As he ceased praying, they exclaimed, "Lord, teach us to pray." {RH, August 11, 1910 par. 2}

In answer, Christ repeated the Lord's prayer, as he had given it in the sermon on the mount. Then in a parable he illustrated the lesson he desired to teach them. {RH, August 11, 1910 par. 3}

"Which of you," he said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." {RH, August 11, 1910 par. 4}

Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he can not supply the necessities of a weary, belated wayfarer. Though his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved. At last his importunity is rewarded, and his wants are supplied. {RH, August 11, 1910 par. 5}

In like manner the disciples were to seek blessings from God. In the feeding of the multitude and in the sermon on the bread from heaven, Christ had opened to them their work as his representatives. They were to give the bread of life to the people. He who had appointed their work, saw how often their faith would be tried. Often they would be thrown into unexpected positions, and would realize their human insufficiency. Souls that were hungering for the bread of life would come to them, and they would feel themselves to be destitute and helpless. They must receive spiritual food, or they would have nothing to impart. But they were not to turn one soul away unfed. Christ directs them to the source of supply. The man whose friend came to him for entertainment, even at the unseasonable hour of midnight, did not turn him away. He had nothing to set before him, but he went to one who had food, and pressed his request, until the neighbor supplied his need. And would not God, who had sent his servants to feed the hungry, supply their need for his own work? {RH, August 11, 1910 par. 6}

But the selfish neighbor in the parable does not represent the character of God. The lesson is drawn, not by comparison, but by contrast. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is full of compassion, and he longs to grant the requests of those who come unto him in faith. He gives to us that we may minister to others, and thus become like himself. {RH,

August 11, 1910 par. 7}

Christ declares: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

{RH, August 11, 1910 par. 8}

**PERIODICALS / RH - The Review and Herald / August 18, 1910 God's Rest Day  
Mrs. E. G. White**

### **August 18, 1910 *God's Rest Day***

**Mrs. E. G. White**

The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that he had made, and, behold, it was very good;" and he rested in the joy of his completed work. {RH, August 18, 1910 par. 1}

Because he had rested upon the Sabbath, "God blessed the seventh day and sanctified it,"--set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and his love. The Scripture says, "He hath made his wonderful works to be remembered." "The things that are made," declare "the invisible things of him since the creation of the world," "even his everlasting power and divinity." {RH, August 18, 1910 par. 2}

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God. . . . All things were made by him; and without him was not anything made that was made." John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ. {RH, August 18, 1910 par. 3}

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear his voice who talked with Adam in Eden in the cool of the day. And as we behold his power in nature, we find comfort, for the word that created all things is that which speaks life to the soul. He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." {RH, August 18, 1910 par. 4}

It was this thought that awoke the song,--

"Thou, Lord, hast made me glad through

thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! And thy thoughts are very deep." {RH, August 18, 1910 par. 5}

And the Holy Spirit through the prophet Isaiah declares: "To whom then will ye liken

God? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. . . . To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might he increaseth strength." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." This is the message written in nature, which the Sabbath is appointed to keep in memory. When the Lord bade Israel hallow his Sabbaths, he said, "They shall be a sign between me and you, that ye may know that I am Jehovah your God." {RH, August 18, 1910 par. 6}

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproved them, saying, "How long refuse ye to keep my commandments and my laws?" {RH, August 18, 1910 par. 7}

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall "come to worship before me, saith the Lord."

{RH, August 18, 1910 par. 8}

**PERIODICALS / RH - The Review and Herald / August 25, 1910 Separation From the World Mrs. E. G. White**

***August 25, 1910 Separation From the World***

**Mrs. E. G. White**

Christ never leads his followers to take upon themselves vows that will unite them



with those who have no connection with God, those who are not under the controlling influence of the Holy Spirit. The only correct standard of character is the law of God; and it is impossible for those who make that law their rule of life, to unite in confidence and brotherhood with those who turn the truth of God into a lie, and regard divine authority as a thing of naught. {RH, August 25, 1910 par. 1}

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects,-- God and truth and eternity,-- their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." "No man can serve two masters." {RH, August 25, 1910 par. 2}

We are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, "Come not near to me; for I am holier than thou." We are not to shut ourselves away from our fellow human beings, but are to seek to impart to them the precious truth that has blessed our own hearts. We are to let it be seen that ours is the religion of love. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {RH, August 25, 1910 par. 3}

But if we are Christians, having the Spirit of him who died to save men from their sins, we shall love the souls of our fellow men too well to countenance their sinful pleasures by our presence and our influence. We can not sanction their course by assembling with them at their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our course leading souls to ruin. {RH, August 25, 1910 par. 4}

Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God can not choose the ungodly for companions, and remain themselves unharmed. In worldly societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with him. They become spiritually blind. They can see no particular difference between the transgressor of God's law and those who fear God and keep his commandments. They call evil good and good evil. The brightness of eternal realities fades away. The truth may be presented in ever so forcible a manner, but they do not hunger for the bread of life, nor thirst for the waters of salvation. They are drinking at broken cisterns, which can hold no water. O, it is an easy thing, by association with the world, to catch the spirit of the world, to be molded by a false view of things, so that the preciousness of Jesus and the truth is not discerned! And just to the degree that the spirit of the world dwells in the heart, to just that degree will it control the life. {RH, August 25, 1910 par. 5}

When men are under the control of the world and not of the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The

patriarch Jacob, inspired by the Holy Spirit, beheld those who take pleasure in wickedness. He saw what would be the result of associating with them, and he exclaimed, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." He lifts up a danger-signal, to warn every soul against such associations. The apostle Paul echoes the warning: "Have no fellowship with the unfruitful works of darkness." "Be not deceived: evil communications corrupt good manners." {RH, August 25, 1910 par. 6}

We can not swerve from the truth, we can not depart from right principles, without forsaking him who is our strength, our righteousness, our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns aside from truth and justice in our association and partnership with men, can not benefit us, and greatly dishonors God. {RH, August 25, 1910 par. 7}

The work of God for the salvation of the human family is the one work of supreme importance to be carried forward in our world. When men are willing to count all things but loss that they may win Christ, their eyes will be open to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. They will see the true nature of the worldly, selfish enjoyments that they now value so highly, and the things that they now hold so dear will be given up. {RH, August 25, 1910 par. 8}

All heaven is looking upon those who profess to believe the most sacred truths ever committed to mortals. Angels are waiting, longing to co-operate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to obtain worldly advantage, withholding your means and your talent of influence from the service of God? {RH, August 25, 1910 par. 9}

"They shall be mine, saith the Lord of hosts," of the obedient, "in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." {RH, August 25, 1910 par. 10}

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out to us something more worthy of our highest aspirations. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

{RH, August 25, 1910 par. 11}

## **September 1, 1910 *The Treasure and the Heart***

**Mrs. E. G. White**

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." {RH, September 1, 1910 par. 1}

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure,--"Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time nor desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them. {RH, September 1, 1910 par. 2}

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above, is worthy of your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance. {RH, September 1, 1910 par. 3}

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the Word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to

your Heavenly Father. {RH, September 1, 1910 par. 4}

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profit; but Satan wants us to concentrate our efforts for that which profiteth not, for the things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. O that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God? {RH, September 1, 1910 par. 5}

The heart of man may be the abode of the Holy Spirit. The peace of Christ, which passeth understanding, may rest in your soul; and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You can not serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service.

*(Concluded next week)*

{RH, September 1, 1910 par. 6}

**PERIODICALS / RH - The Review and Herald / September 8, 1910 The Treasure and the Heart Mrs. E. G. White (Concluded)**

**September 8, 1910 *The Treasure and the Heart***

**Mrs. E. G. White**

***(Concluded)***

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay

up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. {RH, September 8, 1910 par. 1}

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven! The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show of the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body will be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God." {RH, September 8, 1910 par. 2}

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in God's Word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. {RH, September 8, 1910 par. 3}

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and, realizing that God is at our right hand, we shall not be moved. Faith sees that God witnesses every word and action, and that everything is manifest to him with whom we have to do. We should live as in the presence of the infinite One. {RH, September 8, 1910 par. 4}

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ have brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, can not bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood, receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {RH, September 8, 1910 par. 5}

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

{RH, September 8, 1910 par. 6}

**PERIODICALS / RH - The Review and Herald / September 15, 1910 The Faith That Will Stand the Test Mrs. E. G. White**

**September 15, 1910 *The Faith That Will Stand the Test***

**Mrs. E. G. White**

The time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society; and when the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the Word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land. {RH, September 15, 1910 par. 1}

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This can not be done without exciting opposition. Those who refuse to receive the love of truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of



souls to bring the message of Heaven into contempt. {RH, September 15, 1910 par. 2}

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his Word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his Word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High. {RH, September 15, 1910 par. 3}

Says the apostle, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the Word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." {RH, September 15, 1910 par. 4}

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself. {RH, September 15, 1910 par. 5}

Every warning for this time must be faithfully delivered; but "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,--"It is written." We should learn to use the Word of God skilfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good,"

will attack those who are faithful to their God in this degenerate age. But the ambassador of heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men. {RH, September 15, 1910 par. 6}

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "there is nothing hid, which shall not be manifested," and those who honor God will be honored by him in the presence of men and angels. We are to share in the sufferings of the Reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned." {RH, September 15, 1910 par. 7}

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit, which is the Word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready at the command of our Captain to follow where he may lead. We must be doers of his Word, not deceiving our own selves.

*(Concluded next week)*

{RH, September 15, 1910 par. 8}

**PERIODICALS / RH - The Review and Herald / September 22, 1910 The Faith That Will Stand the Test Mrs. E. G. White (Concluded)**

**September 22, 1910 *The Faith That Will Stand the Test***

**Mrs. E. G. White**

***(Concluded)***

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rocks will stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is positively necessary for those who believe the truth to be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that, having done all, you may stand with unwavering confidence in God through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's Word, and go on from strength to strength. {RH, September 22, 1910 par. 1}

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The Word of God offers spiritual liberty and enlightenment to those who study it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please him." It is faith that connects us with the power of heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith, we should study the Word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God, and of his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great salvation is foretold in the most forcible language. {RH, September 22, 1910 par. 2}

Had the Bible been received as the voice of God to man, as the Book of books, as the one infallible rule of faith and practise, we should not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land. {RH, September 22, 1910 par. 3}

As men wander away from the truth into skepticism, everything becomes uncertain

and unreal. No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to man. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory. {RH, September 22, 1910 par. 4}

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith; then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided effort to recover themselves out of the snare of the devil, but are taken captive by him at his will. There are others, who, when assailed by temptations of unbelief, flee to the Word of God and to earnest prayer, and they are not left to the power of the enemy. {RH, September 22, 1910 par. 5}

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms and bears fruit. Satan is a living, active agent. It is his business to encourage skepticism. Every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness, they follow the voice of strangers, and reject the call of the Good Shepherd, who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of errors. Infidelity has increased in proportion as men have questioned the Word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticize and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellow men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions; and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness. {RH, September 22, 1910 par. 6}

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, even for an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts. {RH, September 22, 1910 par. 7}

The fruits of doubt are not desirable. Look around you, and see what havoc has

been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for in spite of the sad records of lives that have gone out in darkness, as moths flee to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's Word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is it? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for sure foundations. "Heaven and earth shall pass away," but "the word of the Lord endureth forever." Unwavering faith in his word is the only faith that will endure through the perils of the last days.

{RH, September 22, 1910 par. 8}

**PERIODICALS / RH - The Review and Herald / October 20, 1910 The Treasure and the Heart Mrs. E. G. White**

***October 20, 1910 The Treasure and the Heart***

**Mrs. E. G. White**

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." {RH, October 20, 1910 par. 1}

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is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up treasures for yourselves in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance. {RH, October 20, 1910 par. 3}

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of the earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the Word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer, that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father. {RH, October 20, 1910 par. 4}

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. O, that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul, when it was purchased at such a cost by the Son of God? {RH, October 20, 1910 par. 5}

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth all understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You can not serve God and mammon. You will either yield your whole heart and put your will on the side of God, or



you will give your energies to the service of the world. God will accept no half-hearted service. {RH, October 20, 1910 par. 6}

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. {RH, October 20, 1910 par. 7}

The true Christian does not allow an earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven! The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body will be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealings with you and with his servants; for "all things work together for good to them that love God." {RH, October 20, 1910 par. 8}

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand the fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the Word; then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. {RH, October 20, 1910 par. 9}

It is faith that familiarizes the soul with the existence and presence of God; and

when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that everything is manifest to him with whom we have to do. We should live as in the presence of the infinite One. {RH, October 20, 1910 par. 10}

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ have brought the repentant soul into sacred relations with the eternal Father. He who has tasted and found that the Lord is good, can not bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood, receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {RH, October 20, 1910 par. 11}

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of the final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

{RH, October 20, 1910 par. 12}

**PERIODICALS / RH - The Review and Herald / October 27, 1910 The Commission  
Mrs. E. G. White**

**October 27, 1910 *The Commission***

**Mrs. E. G. White**

Just before his ascension, Christ gave his disciples their commission, declaring: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." {RH, October 27, 1910 par. 1}

This commission is the great missionary charter of Christ's kingdom. In this gift to his disciples, the Saviour made them his ambassadors, and gave them their credentials. If, afterward, they should be challenged, and asked by what authority they, unlearned fishermen, went forth as teachers and leaders, they could reply: "He whom you crucified, but who rose from the dead, appointed us to the ministry of his word,

declaring, All power is given unto me." {RH, October 27, 1910 par. 2}

Christ appointed his disciples as his architects, who were to lay the foundation of his church. He opened the door of the world before them, bidding them enter and proclaim the gospel. He laid upon them, and upon all who should succeed them as his ministers, the charge of handing his gospel down from generation to generation, from age to age. {RH, October 27, 1910 par. 3}

Notice this point: The disciples were not to wait for the people to come to them and ask for light. They were to go to the people, hunting for souls perishing out of Christ, as the shepherd hunts for the sheep that has strayed from the fold. His life of unselfishness and love was to be copied by them. In his name they were to give the world unselfish service. The knowledge of his suffering on Calvary and of his unchanging love for mankind was to be made known to all people. And Christ further declared, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." {RH, October 27, 1910 par. 4}

Workers for God are to be constantly reaching up to him in prayer. It was after the disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, drawing together in holy fellowship, that the Spirit came upon them, and Christ's promise was fulfilled. Then there was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And the same day there were added unto them about three thousand souls. {RH, October 27, 1910 par. 5}

The disciples did not confine themselves to any class of people or to any place. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Notwithstanding the fierce opposition that they met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the world. {RH, October 27, 1910 par. 6}

The commission given to the first disciples is given also to those who in these last days have received increased light from heaven. "Go ye into all the world, and preach the gospel to every creature." This is to be our watchword. To all nations and kindreds and tongues and peoples the message of saving grace is to sound forth. A crucified and risen Saviour is to be uplifted before those in the home field and those in far-off lands who have not heard the truth. God calls for pastors and teachers and evangelists. From door to door his servants are to proclaim the gospel message. The knowledge of present truth is not to lead those who receive it to settle down and colonize; it is to lead them into new places. Many are to work just where they are, winning men and women to the truth by a faithful presentation in the daily life of the gospel of salvation. {RH, October 27, 1910 par. 7}

Not all can fill the same place; but every one who yields himself to the consecrating influence of the Holy Spirit will be under the control of Christ, and for consecrated men and women God has made full provision. He will carry on his work by a variety of ways

and instruments. It is not alone the most talented, not alone those who hold high positions of trust, or are the most highly educated, that the Lord will use in his work of soul-saving. He will use many who have had few advantages. By the use of simple means he will bring those who own property and land to a belief of the truth; and these will become God's helping hand in the advancement of his work. It is not always the brightest talent that accomplishes the most for God. The Lord can speak through any one who is consecrated to his service. {RH, October 27, 1910 par. 8}

When we catch the spirit of the message that is to lead souls to choose between life and death, we shall see a work done that we do not now dream of. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and hedges, and compelling the honest in heart to come in. {RH, October 27, 1910 par. 9}

Let those who labor for souls remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every day they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, his efficiency, his watchfulness, his tenderness. They are to look to him as the shepherd and bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will then be controlled by the Holy Spirit. They will go forth clothed with holy zeal, and their efforts will be accompanied by a power proportionate to the importance of the message they proclaim. {RH, October 27, 1910 par. 10}

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." {RH, October 27, 1910 par. 11}

We must continue to press into regions beyond, where people are in spiritual darkness. In such places the Lord has a work to be done. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." {RH, October 27, 1910 par. 12}

Every obstacle to the redemption of sinners is to be removed by the opening of God's Word, and by the presentation of a plain "Thus saith the Lord." Truth is to shine forth; for darkness has covered the earth and gross darkness the people. The time has come when the Word of the living God is to appear in contrast with error. Proclaim the glad tidings, We have a Saviour who has given his life, that all who believe in him should not perish, but have everlasting life. Let the Word of the Lord become assurance, and obstacles will be removed that have hindered the work. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can bar his way. His power is absolute, and is to be the pledge of the sure fulfilment of his promises to his people.

{RH, October 27, 1910 par. 13}

**PERIODICALS / RH - The Review and Herald / November 10, 1910 Lights in the World Mrs. E. G. White**

**November 10, 1910 Lights in the World**

**Mrs. E. G. White**

It is impossible for man to measure the ingenuity shown by Satan in deceiving human minds. Christ saw the working out of Satan's plans to deceive man. He saw that the world was being captivated by the delusive power exercised through commercialism of various kinds, and he volunteered to take human nature, and come to this earth to live among men, to meet the wily foe in every stage of human life, and to counterwork the wiles of Satan. {RH, November 10, 1910 par. 1}

Thus was laid the plan for Christ to act his part as a Saviour. He came to our world to live, and suffer, and die, that he might win to God the souls deceived by Satan. He came to stay the overwhelming tide of deception that was carrying souls on to ruin. He is wise in an understanding of the tempter's plans, and he can teach men and women how to become wise to discern and escape the snares that Satan is constantly laying. {RH, November 10, 1910 par. 2}

Christ declared, I have pledged myself, as the only begotten Son of the Lord God Almighty, to carry out God's plan to win souls from Satan. The Saviour alone can defeat the enemy. He works in man's behalf to uncover his plans, that souls may be led to turn from the arch-deceiver. {RH, November 10, 1910 par. 3}

The Prince of heaven, he who was one with the Father, gave himself to redeem the fallen race. Satan is actively and untiringly at work to defeat the Saviour's purpose. But Christ says, Where Satan has set his throne, there will I establish my cross. The prince of evil shall be cast out, and I will become the center of a world redeemed. {RH, November 10, 1910 par. 4}

In his life on this earth, Christ lived the law of God, thus making it possible for men of every nation and every clime to live, under the sorest temptation, a life of true obedience. Those who accept God as their Creator and Christ as their Redeemer, receive the spirit of obedience that was revealed in the life of him who came to make known to men the Father. O the depth of the riches both of the wisdom and love of God! {RH, November 10, 1910 par. 5}

Christ came to give to men the wealth of eternity, and this wealth, through connection with him, we are to receive and impart. Not to ministers only, but to every believer, Christ says, The world is enshrouded in darkness. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Every one who truly loves God will be a light in the world. {RH, November 10, 1910 par. 6}

He who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest, in accordance with the promise, "I will love him, and will manifest myself to him." He walks with God as did Enoch, in constant communion. {RH, November 10, 1910 par. 7}

The ministry of the word rests not merely upon those who preach the word, but upon all who hear and receive the word. God calls upon his people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work that Christ did while on this earth,--cheering the sorrowful, strengthening the weak, comforting the mourners, preaching the gospel to the poor. In many of the large cities scarcely anything has been done to proclaim the message of warning. Our brethren and sisters living in these crowded centers should let their light shine forth. You may think that your light is too small to do any good, but remember that it is what God has given you, and that you are held responsible to let it shine forth. Some one else may light his taper from it, and his light may be the means of leading others out of darkness. {RH, November 10, 1910 par. 8}

The Saviour allowed nothing to interfere with the accomplishment of his work. He declared, "My meat is to do the will of him that sent me, and to finish his work." He mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. "I sanctify myself," he declared, "that they also might be sanctified." No other teacher ever placed such signal honor upon men as did Christ. He was known as the friend of publicans and sinners. He mingled with all classes of society, that all, high and low, rich and poor, might share in the blessings he came to impart. {RH, November 10, 1910 par. 9}

Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that he must strengthen his humanity by prayer. In order to be a blessing to men, he must commune with God, pleading for energy, perseverance, and steadfastness. Thus he showed his disciples where his strength lay. Without this daily communion with God, no human being can gain power for service. It is the privilege of every one to commit himself, with all his trials and temptations, his sorrows and disappointments, to the loving Heavenly Father. No one who does this, who makes God his confidant, will fall a prey to the enemy. {RH, November 10, 1910 par. 10}

"We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {RH, November 10, 1910 par. 11}

There is a great work to be done. God's servants are to go from house to house, watching for opportunities to sow the seeds of truth. But many of God's people act as if he desired them to hide their light under a bushel. The Lord says, Bring forth your light. Set it on a candlestick, that it may give light to all that are in the house. Wake up, my brethren and sisters, wake up, and work for the conversion of souls. Do not find fault and criticize. Thus you spend your energies in Satan's cause. Do not give way to anger because you think that you are misunderstood. Was not your Master misunderstood?



Speak no word of doubt or unbelief. The more you talk of the difficulties in the way, the larger will they appear. Do not accuse your brethren. Rather accuse yourselves. An untold amount of mischief is done by words of faultfinding and slander. Never tear down the reputation of a fellow being. {RH, November 10, 1910 par. 12}

The Lord is grieved when his people stand aloof from one another. Thus they show their weakness, and range themselves on the enemy's side. Let no one weaken the hands of another. Let every man do what he can to build up, not to tear down. {RH, November 10, 1910 par. 13}

Guard jealously your hours for prayer and self-examination. Set apart some portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and grow in grace and favor with God. He alone can direct our thoughts aright. He alone can give us noble aspirations, and fashion our characters after the divine similitude. If we draw near to him in earnest prayer, he will fill our hearts with high and holy purposes, and with deep, earnest longing for purity and cleanness of thought. {RH, November 10, 1910 par. 14}

Moses prayed to God, saying, "I beseech thee, show me thy glory." And God said, "I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." {RH, November 10, 1910 par. 15}

In this representation the Lord desired to teach the lesson that he requires in his people purity of character and holiness of life. He desires to see revealed in them mercy, loving-kindness and long-suffering, that they may demonstrate that "the law of the Lord is perfect, converting the soul." He imparts the richest blessings to those who serve him with a pure heart. He teaches each one who opens the heart to his instruction and obeys his voice.

{RH, November 10, 1910 par. 16}

**PERIODICALS / RH - The Review and Herald / November 17, 1910 Go, Preach the Gospel Mrs. E. G. White (Reading for Sabbath, December 10)**

**November 17, 1910 Go, Preach the Gospel**

**Mrs. E. G. White**

**(Reading for Sabbath, December 10)**

When I think of the history of our work during the past ten years, I can but say, See what the Lord hath wrought. Mercifully he has been working to shed light upon the

pathway of his people. In spite of the hindrances that have been met with in the work, we need not feel sadness, except as we see a failure on the part of God's people to follow their Leader step by step. {RH, November 17, 1910 par. 1}

It is God's purpose that his people shall be a sanctified, purified, holy people, communicating light to all with whom they come in contact. It is his purpose that by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel, can he make them a praise in the earth. Only as they yield their God-given capabilities to his service, will they enjoy the fulness and the power of the promise whereon the church has been called to stand. If those who profess to believe in Christ as their Saviour reach only the low standard of worldly measurement, the church fails to bear the rich harvest that God expects. "Found wanting" is written upon her record. {RH, November 17, 1910 par. 2}

A great work is before us,--the closing work of this world's history. Solemn indeed is the time in which we are living, and heavy are the responsibilities resting upon us as a people. The third angel's message is now to be proclaimed, not only in far-off lands, but in neglected places close by, where multitudes dwell unwarned and unsaved. Our cities everywhere are calling for earnest, whole-hearted labor from the servants of God. The message for this time is now to be proclaimed earnestly in the great business world. Day after day the centers of commerce and trade are thronged with men and women who need the truth for this time, but who gain no saving knowledge of its precious principles, because earnest, persevering efforts are not put forth to reach them where they are. {RH, November 17, 1910 par. 3}

The spiritual darkness that covers the whole world is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. And in these same cities are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent there are not a few whose attention may be arrested by a revelation of God's love for the human soul. {RH, November 17, 1910 par. 4}

The conditions that face Christian workers in the great cities constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom. Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon his messengers, in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth. Often the needs of the cities have appealed to those who understand by the prophecies what is coming upon the earth, and yet comparatively little has been done to enter these cities with the warning message of present truth. The Spirit of the Lord is still urging men to undertake this work with new courage and zeal, and never cease the effort until a thorough work is done. {RH, November 17, 1910 par. 5}

For years the pioneers in our work struggled against poverty and manifold hardships

in order to place the cause of present truth on vantage-ground. With meager facilities they labored untiringly, and the Lord blessed their humble efforts. The laborers of today may not have to endure all the hardships of those early days. The change of conditions, however, should not lead to any slackening of effort; and now, when the Lord bids us proclaim the message with power in the crowded centers of population, shall we not respond as one man, and do his bidding? Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go to these crowded centers, and there lift up their voices in warning to the multitudes? {RH, November 17, 1910 par. 6}

In the cities are people of all nationalities, many of whom, if earnest effort is put forth, will accept the truth. These will be specially qualified to carry the message to their own countrymen. How long shall these teeming centers of population be neglected? If our brethren will use their God-given ability in this work, angels of heaven will go before them, to make an impression on the hearts of the people for whom they labor. The Lord has many who have not yet bowed the knee to Baal. {RH, November 17, 1910 par. 7}

I appeal to those who for many years have known the truth. It is time to wake up the watchmen. I have expended my strength in giving the message that the Lord has given me. The burden of our cities has rested so heavily upon me that it has sometimes seemed that I should die. The work in the cities is the essential work for this time, and is now to be taken hold of in faith. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement, such as we have not yet witnessed. May the Lord give wisdom to our brethren, that they may know how to carry forward the work in harmony with his will. With mighty power the cry is to be sounded in our large centers of population, "Behold, the Bridegroom cometh; go ye out to meet him." {RH, November 17, 1910 par. 8}

### **Individual Effort**

The ordained minister alone is not equal to the task of warning the world. God is calling, not only upon ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talents, who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred workers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. There is much work to be done before Satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved. {RH, November 17, 1910 par. 9}

The Lord is calling upon the men and women who have the light of truth for this time to engage in genuine, personal missionary work. Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. There are great blessings in store for those who fully surrender to the call of God. As such workers undertake to win souls for Jesus, they will find that many who never could be reached in any other way will respond to intelligent, personal effort. {RH, November 17,

1910 par. 10}

A working church is a living church. Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,--all these are gifts from God, and are to be used in winning souls to Christ. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds. {RH, November 17, 1910 par. 11}

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that are found in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher education. This is genuine missionary work, and as it is done, many will awake as from a dream. {RH, November 17, 1910 par. 12}

### **The Nearness of the End**

Listen to the voice of Jesus, as it comes sounding down along the line to our time, addressing the professed Christian who stands idle in the market-place, "Why stand ye here all the day idle? . . . Go ye also into the vineyard." Work while it is day; for the night cometh, in which no man can work. {RH, November 17, 1910 par. 13}

The Saviour declared that before his second coming, there would be wars and rumors of wars, and earthquakes in divers places. The reports that reached us of the terrible earthquakes in Italy and Sicily tell of another fulfilment of the signs of the end. These calamities are becoming more and more frequent, and each report of calamity by land or sea is a testimony to the fact that the end of all things is near. The world is filled with iniquity, and the Lord is punishing it for its wickedness. As crimes and iniquities increase, these judgments will become more frequent, until the time shall come when the earth shall no more cover her slain. {RH, November 17, 1910 par. 14}

The judgments of God are hanging over our cities. We know not how soon they will be visited by just such a calamity as recently befell Italy. I pray for the deep movings of the Holy Spirit on the hearts of God's people, that this message,--the last message of warning,--may be given without delay. The day of the Lord is hastening greatly. The end is nearer than when we first believed. {RH, November 17, 1910 par. 15}

Everything in this world is in an unsettled state. The nations are angry, and preparations for war are being made. But though there is among the nations an increasing unrest, though they are mustering their forces, they are as if held back from action by an unseen power. The angels are holding the four winds until the servants of God are sealed in their foreheads. {RH, November 17, 1910 par. 16}

Soon strife among the nations will break out with an intensity that we do not now

anticipate. The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis. {RH, November 17, 1910 par. 17}

A moment of respite has been graciously given us of God. Every power lent us of Heaven is now to be used in working for those perishing in ignorance. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and to those who know the truth for this time, this work has been entrusted. {RH, November 17, 1910 par. 18}

### **As a Lamp that Burneth**

I am instructed to speak words to our people that will give them courage to do diligently the work that shall come to them in this their day of opportunity. I am instructed to urge the necessity of personal consecration, and the sanctification of the whole being to God. Let each one inquire, Lord, what wouldst thou have me to do, that the vigilance of Christ may be seen in my life, that his example may be followed by me, that I may speak sincere words, which will help souls in darkness? O how I long to see church-members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom! Many are expecting to sit down to the marriage supper of the Lamb, who are unprepared for the coming of the King. They are like the blind; they do not seem to discern their danger. {RH, November 17, 1910 par. 19}

The Lord calls upon you, O church that has been blessed with the truth! to give a knowledge of this truth to those who know it not. From one end of the world to the other must the message of Christ's soon coming be proclaimed. The third angel's message--the last message of mercy to a perishing world--is so precious, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desire to look, which prophets and kings and righteous men desired to know, the church of God is to make known. {RH, November 17, 1910 par. 20}

It is our privilege to see the work of God advancing in the cities. Christ is waiting, waiting, for places to be entered. Who are preparing for this work? We shall not say that we are destitute of laborers. There are some workers, and for this we are glad. But there is a greater, a far greater work to be done in our cities. Far greater self-denial is to be practised in order that the word of life may be carried from place to place, and from house to house. More and more, men and women are going forth with the gospel message. We thank God for this. But we need a greater awakening. We slide back into self-indulgence; we do not exercise to the utmost the virtues that Christ has promised if we ask in faith. That which we receive from Christ we must give to others. Just as surely as we receive, so surely must we give. None who receive the grace of Christ can keep it to themselves. As soon as Christ becomes an abiding presence in the heart, we shall

not be able to see souls perishing in ignorance of the truth and be at rest. We shall make any sacrifice that we may reach them; and none of us are so poor that we can not make daily sacrifices for Christ. {RH, November 17, 1910 par. 21}

The influence of the work we are doing will be felt through all eternity. If we will work in harmony with one another and with heaven, God will demonstrate his power in our behalf as he did for the disciples on the day of Pentecost. Those days of preparation, in which the disciples prepared themselves by prayer and a putting away of all disunion, brought them into such close relation to God that he could work for them and through them in a marvelous manner. Today God desires to accomplish great things through the faith and works of his believing people. But we must stand in right relation to him, that when he speaks to us, we may hear and understand his voice. {RH, November 17, 1910 par. 22}

Let not unbelief come in; for God's work is to go from city to city, from country to country. The plans of the enemies of God may be laid to defeat his work; but have faith that Jehovah will remove all obstructions to its progress. Talk faith, work in faith, and advance in faith. Obstacles will be removed as we lay hold of the promises of God. Let the Lord's people go forward, and their hearts will be made strong. {RH, November 17, 1910 par. 23}

What is the promise to those living in these last days?--"Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee. . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain."

{RH, November 17, 1910 par. 24}

**PERIODICALS / RH - The Review and Herald / November 24, 1910 The Workers Needed Mrs. E. G. White**

**November 24, 1910 The Workers Needed**

**Mrs. E. G. White**

God has a much higher standard for his people to reach than they have reached in the past. What can I say that will give them a consciousness of the responsibility resting on them to be Christlike in word and deed? The lack of Bible religion necessitates much talk about what ought to be done. Did we live the words of Christ, we should be brought into such close contact with him that we should know what to do in order to advance the work of God. When we take Christ as our example in character-building, we shall make decided progress. When we are filled with a desire to be like our Saviour, when we refuse to weave self into the work that we do for the Lord, when we look away from finite counsel to the One who is too wise to err and too good to do us harm, we shall be strong in the strength of the Lord. {RH, November 24, 1910 par. 1}



In order to see God, we must humble ourselves. When we accept Christ's words and Christ's plans, we shall not place self where Christ should be. We shall not think of going contrary to his plain directions. We shall shun even the thought of self-exaltation. {RH, November 24, 1910 par. 2}

We need to feel our obligation to the higher Power. That presence is ever with us, asserting supreme authority, and taking account of the service that we render or withhold. There is altogether too little reverence and sincere love for God, and altogether too much self-seeking. "Thou shalt have no other gods before me." This command must be sacredly observed if we would fulfil the purpose of God for us in our creation and redemption. We must rise heavenward, making God first and last and best in everything. He is our sole, supreme, and everlasting good. Before we are ready to enter his kingdom, self must be crucified. When self is made first, God is put aside, and the sweet sense of his presence and love is lost. {RH, November 24, 1910 par. 3}

God points out the path of duty, saying, "This is the way, walk ye in it." In that path lie self-denial and the cross, but it is only path of peace and safety. But there are many who are turning their backs on this path, and are walking in the companionship of self--a companionship that they have every reason to dread. {RH, November 24, 1910 par. 4}

The divine revelation and commission given to Moses made him great. He would not cease pleading, "Show me thy glory." And the Lord made his glory pass before him. Moses talked with God face to face, as a man talketh with a friend. The realization of his inability to do the work given him, drove him to God, to plead for the people under his leadership. Naturally he was diffident slow of speech, hesitating, self-distrustful; but he was eloquent as he besought the Lord in behalf of his people. He presented them before God, saying, "O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written." {RH, November 24, 1910 par. 5}

It was mercy that ruled in the leadership of Moses. It was mercy that spoke through the words and deeds of Christ. Not one thread of selfishness was drawn into the web. To those who today move forward under the command of Christ, God will give kindness, patience, long-suffering, and gentleness, with a trusting heart. {RH, November 24, 1910 par. 6}

The representatives of Christ are to rely constantly on his wisdom. This is necessary for the safe guidance of those whom they lead. It is a sacred, solemn work, to be in charge of and to lead the Lord's people. In this work there is need of constant watchfulness and prayer; and those engaged in it need daily to receive the gift of God's grace, that they may have wherewith to impart to others. {RH, November 24, 1910 par. 7}

The Lord chooses men to do his will, and he keeps them in his service until they begin to feel a sense of self-importance, and do not lean their whole weight upon the wisdom of the Master worker. Then he leaves them to walk alone; for in his work self-exaltation has no place. {RH, November 24, 1910 par. 8}

God asks of his workers a humble, trusting, obedient heart, and the willing service of the whole being. "Thus saith the high and lofty One that inhabiteth eternity, whose

name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Increase of worldly power is nothingness. The only power that is of worth in God's sight comes through the meekness and lowliness of Christ. {RH, November 24, 1910 par. 9}

Every day God's workers are to be partakers of the divine nature, having overcome the corruption that is in the world through lust. Then God will work through them and with them, enabling them to scatter blessings wherever they go, and to build up the work where Christ is building, strengthening the hands of his laborers, and discerning with clear perception what needs to be done. They are colaborers with Christ, representing his character in goodness and compassion and love. They have a high and holy work to do, in union with the great Sin-bearer. {RH, November 24, 1910 par. 10}

The stubborn and hard-hearted, unless they reform, will be separated from the work. The Lord Jesus can not accept the labors of any man who has lost his first love. Such a man may have the knowledge and capabilities essential for the work; but unless the love of Christ fills his heart, the lack of this love will be seen in all his plans and in all his work, and the Saviour will be misrepresented. Courage and self-reliance are necessary in the work of God; but without the love of Christ, they are as a sounding brass and a tinkling cymbal. {RH, November 24, 1910 par. 11}

All along the path we travel we are to leave waymarks of the love of Christ. This love, acted out in the life, always brings a response. It causes offerings of gratitude to be brought to God by those who appreciate his goodness. God's workers will be acknowledged as their efforts to forward his cause are made in harmony with the plan of the Saviour. {RH, November 24, 1910 par. 12}

Those who are connected with God as his colaborers can reveal greatness of soul only as they hide the life in the life of Christ, and strive to comprehend the exalted character of the work in which they are engaged. A true estimate of the sacredness of this work can be gained only as we behold it in the light of the sacrifice that Christ made in order that men and women might be saved from sin. {RH, November 24, 1910 par. 13}

Christ expects each of his followers to do his work. This he has commanded in his Word. "Follow me," is his call to them. He came to our world to give men an example of a perfect life. He who in God's service sacrifices all of self, finds his reward in the work of seeking to save the lost, and in the joy that he feels in seeing sinners brought to the Saviour. God wants men to forget themselves in the effort to save souls. He calls for light-bearers, who will fill the world with the light and peace and joy that come from Christ. He will use humble men, men who cherish a sense of their weakness, who do not think that the success of the work depends on them. He will use men who will remember what the service of God demands, -- the Christlikeness of word and deed that God calls for. Such ones will reveal that Christ dwells in the heart, imparting purity to the whole life.

{RH, November 24, 1910 par. 14}

**PERIODICALS / RH - The Review and Herald / December 1, 1910 How Lay Members May Help Mrs. E. G. White**

**December 1, 1910 How Lay Members May Help**

**Mrs. E. G. White**

Every one who has eaten of the bread which came down from heaven should break this bread to others. On this the spiritual growth of the believers depends. There are many who are not growing in grace, and who, because of this, are often in an unpleasant, complaining frame of mind. Those who are not doing their duty, who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained from fulfilling the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded." {RH, December 1, 1910 par. 1}

Even while engaged in their daily employment, men and women can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They are not left alone. Christ will give them words to speak that will encourage and strengthen souls struggling in darkness. Their own faith will be strengthened as they realize that the promise of Christ's abiding presence is being fulfilled. Not only are they a blessing to others, but the work they do for Christ also brings blessings to themselves. {RH, December 1, 1910 par. 2}

There are many who should be working for the Master. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? Are your hearts filled with a determination to work for your neighbors? Visit those who live near you, and by sympathy and kindness reach their hearts. Let your efforts remove prejudice. Remember that those who know the truth for this time, and yet confine their efforts to their own church, will be called to account for unfulfilled duties. {RH, December 1, 1910 par. 3}

Lend your neighbors some of our smaller books. If you thus succeed in awakening their interest, take them the larger books. If possible, secure an opportunity for telling them about the truth. Beside all waters the worker for Christ is to sow the seeds of truth, not knowing which shall prosper, this or that, but ever walking in humility and trust beside the One who declares, "Lo, I am with you alway, even unto the end." {RH, December 1, 1910 par. 4}

**Economy in Dress**

God's people should practise strict economy in their outlay of means, that they may have something to bring to him, saying, "Of thine own have we given thee." Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. {RH, December 1, 1910 par. 5}

Worldlings spend upon dress large sums of money that ought to be used to feed and clothe those suffering from hunger and cold. Many for whom Christ gave his life have barely sufficient of the cheapest, most common clothing, while others spend thousands of dollars in the efforts to satisfy the never-ending demands of fashion. {RH, December 1, 1910 par. 6}

The Lord has charged his people to come out from the world, and be separate. Gay or expensive clothing is not becoming to those who believe that we are living in the last days of probation. "I will therefore," the apostle Paul writes, "that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." {RH, December 1, 1910 par. 7}

Even among those who profess to be children of God, there are those who spend more than is necessary upon dress. We should dress neatly and tastefully, but, my sisters, when you are buying and making your own and your children's clothing, think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material, and have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause. {RH, December 1, 1910 par. 8}

It is not your dress that makes you of value in the Lord's sight. It is the inward adorning, the graces of the Spirit, the kind word, the thoughtful consideration for others, that God values. Do without the unnecessary trimmings, and lay aside for the advancement of the cause of God the means thus saved. Learn the lesson of self-denial, and teach it to your children. All that can be saved by self-denial is needed now in the work to be done. The suffering must be relieved, the naked clothed, the hungry fed; the truth for this time must be told to those who know it not. By denying ourselves of that which is not necessary, we may have a part in the great work of God. {RH, December 1, 1910 par. 9}

We are Christ's witnesses, and we are not to allow worldly interests so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God and his righteousness." Christ gave his all to the work that he came to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." Willingly and cheerfully Christ gave himself to the carrying out of the will of God. He became obedient unto death, even the death of the cross. Shall we feel it a hardship to deny ourselves? Shall we draw back from being partakers of his sufferings? His death ought to stir every fiber of the being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with love. {RH, December 1, 1910 par. 10}

When those who know the truth practise the self-denial enjoined in God's Word, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father. {RH, December 1, 1910 par. 11}

Let us relate ourselves to God in self-sacrificing obedience. Christ died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. In thought, word, and deed we are to be perfectly conformed to the will of God. Heaven is only for those who have purified their souls through obeying the truth. It is a place where unsullied purity alone can dwell. {RH, December 1, 1910 par. 12}

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy may be full." May God strengthen our faith, and lead us to heights which we have not yet reached. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us. He has given us his Word, that through obedience to its teachings we may be made holy. It is our privilege, our duty, to grow in grace.

*(To be concluded)*

{RH, December 1, 1910 par. 13}

**PERIODICALS / RH - The Review and Herald / December 8, 1910 How Lay Members May Help (Concluded) Mrs. E. G. White**

**December 8, 1910 How Lay Members May Help  
(Concluded)**

**Mrs. E. G. White**

### **Children to Be Missionaries**

Children can be acceptable missionary workers in the home and in the church. God desires them to be taught that they are in this world for useful service, not merely for play. In the home they can be trained to do missionary work that will prepare them for wider spheres of usefulness. Parents, help your children to fulfil God's purpose for them. Train them to be an honor to the One who died to gain for them eternal life in the kingdom of glory. Teach them that God has a part for them in his great work. The Lord will bless them as they work for him. They can be his helping hand. As they do their work in the home with fidelity, learning to be burden-bearers, they are working with Christ for the formation of Christlike characters. {RH, December 8, 1910 par. 1}

Let parents and children work earnestly to help others. Those whom they help will be

led by their example to help still others. Thus the good work will deepen and broaden. Higher education is that education which leads men and women to be laborers together with God, practising self-denial and self-sacrifice. Those with such an education will be acknowledged by God in the heavenly courts, in the presence of Christ and the angels. {RH, December 8, 1910 par. 2}

### **Willing to Spend and Be Spent**

Every true servant of God is willing to spend and be spent for the sake of others. "He that loveth his life shall lose it," Christ says; "and he that hateth his life in this world shall keep it unto life eternal." By earnest efforts to help wherever help is needed, he shows his love for God and his fellow beings. He may lose his life in service; but when Christ comes to gather his jewels to himself, he will find it again. {RH, December 8, 1910 par. 3}

God has provided for every one pleasure that may be enjoyed by rich and poor alike,--the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. In order to find this pleasure, it is not necessary to have a supply of ready money. Through those who perform such service, the light of Christ shines to brighten lives darkened by many shadows. {RH, December 8, 1910 par. 4}

Christ draws aside the veil that conceals from our view the glory of God, and reveals him, not in a state of silence and idleness, but surrounded by ten thousand times ten thousands of the heavenly host, every one awaiting his orders, waiting to reveal the God of heaven in communication with every part of his kingdom. The Lord is bound up with the interests of the human family. He listens to every cry of oppression, observes every individual action, approving every deed of mercy and condemning every act of oppression. He sets his angels at work to relieve the oppressed, the discouraged, the suffering. He sends his message of mercy to tempted ones. He gives men opportunities to acknowledge him, that he may teach them how to withstand the evil of the world, and perfect Christlike characters. {RH, December 8, 1910 par. 5}

There must be no pretense in the lives of those who have so sacred and solemn a message as we have been given to bear. The world is watching Seventh-day Adventists, because it knows something of their beliefs and of the high standard they have; and when it sees those who do not live up to their profession, it points at them with scorn. God's people should now make mighty intercession to him for help. It is the privilege of every believer, first to talk with God, and then, as God's mouthpiece, to talk with others. In order that we may have something to impart, we must daily receive light and blessing. Men and women who commune with God, who have an abiding Christ, who co-operate with holy angels, are needed at this time. The cause needs those who have power to draw with Christ, power to express the love of God. With wonderful, ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done as to the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word and act, and links the humblest worker, the poorest of God's servants, with the highest of the angels



in the heavenly courts.

{RH, December 8, 1910 par. 6}

**PERIODICALS / RH - The Review and Herald / December 15, 1910 Let Your Light So Shine Before Men Mrs. E. G. White**

**December 15, 1910 Let Your Light So Shine Before Men**

**Mrs. E. G. White**

The enemy is just as perseveringly at work now as he was before the flood. By the use of various enterprises and inventions he is diligently working to keep the minds of men engrossed in the things of this world. He is employing all his ingenuity to lead men to act foolishly, to keep them absorbed in commercial enterprises, and thus to imperil their hope of eternal life. He devises the inventions that imperil human life. Under his leadership, men carry through that which he devises. They become so absorbed in the pursuit of wealth and worldly power that they give no heed to a "Thus saith the Lord."

{RH, December 15, 1910 par. 1}

Satan exults as he sees that he is successful in keeping minds from a consideration of the solemn, important matters that have to do with eternal life. He seeks to crowd the thought of God out of the mind, and to put worldliness and commercialism in its place. He desires to keep the world in darkness. It is his studied purpose to lead men to forget God and heaven, to bring all the souls that he can under his own jurisdiction. And to this end he brings forward enterprises and inventions that will so occupy men's attention that they will have no time to think of heavenly things. {RH, December 15, 1910 par. 2}

The people of God must now awake and do their neglected work. Into our planning for this work, we must put all the powers of the mind. We should spare no effort to present the truth as it is in Jesus, so simply and yet so forcibly that minds will be strongly impressed. We must plan to work in a way that will consume as little means as possible; for the work must extend into the regions beyond. {RH, December 15, 1910 par. 3}

Those who have received the light of truth are to speak the truth, and pray the truth, and live the truth. They are not to depart from the Word of God, as some are doing, in order to follow their own devisings. The Word that the Lord has given is spirit and life, and works for the saving of souls. It is the only Word in which we may safely trust. {RH, December 15, 1910 par. 4}

Our ministers are not to permit their minds and their means to be converted into commercial enterprises. They are to use all that they have and are in the Lord's service. They are not to work in accordance with their individual impressions, striking out into new lines, in accordance with strange human ideas. This has been the danger in the past. The mind of man deviseth many things. Unless the mind of the worker is sanctified, he will follow another leader instead of Christ, showing a preference for the

methods that the enemy has devised. He will be led to try to show his own superiority. {RH, December 15, 1910 par. 5}

Every capability that God has given us we are to use in letting the light of truth shine forth. The cities are to be warned. The time of the end is near. We can see that the signs of Christ's coming are rapidly fulfilling. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." {RH, December 15, 1910 par. 6}

Read the whole of the fourth chapter of John, and seek the Lord with earnest prayer. Perilous times are upon us. It does not become any man or woman to be regardless of the working of the Holy Spirit upon human hearts. {RH, December 15, 1910 par. 7}

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. {RH, December 15, 1910 par. 8}

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

*(Concluded next week)*

{RH, December 15, 1910 par. 9}

**PERIODICALS / RH - The Review and Herald / December 22, 1910 Let Your Light So Shine Before Men (Concluded) Mrs. E. G. White**

**December 22, 1910 Let Your Light So Shine Before Men  
(Concluded)**

**Mrs. E. G. White**

Every believer is now to be wide-awake and intensely in earnest; for we are near the close of this earth's history. We have no time now to act as worldlings. We are to seek and to save those who are lost. My brethren and sisters, take your candle out from under the bushel, and set it where its rays will shine forth to give light to those who are in ignorance of what is coming upon our world. There are special things to be done in making special efforts to let the light shine forth from the Scriptures in clear, distinct rays. {RH, December 22, 1910 par. 1}

A great work is to be done in foreign fields, and just as verily a great work is to be done in the home field. Why do we keep ourselves so much shut away from unbelievers? How much good would be accomplished if all who know the truth would make it known in every possible way and on every possible occasion! How many would be brought to Christ if all of God's people would work for those who need so much to understand Bible truth! Heavenly angels, unseen, would help those to whom we speak, to hear and understand the things of God. {RH, December 22, 1910 par. 2}

The word comes to me, Let those who understand the truth find opportunities to speak to others the words of Christ. Many places in many fields are destitute of workers. There are many in the crowded cities who know not the truth. In every city, in every town, in every village, there is a work to be done. How can we feel clear before God unless we do our part to make the truth known to those perishing in darkness? {RH, December 22, 1910 par. 3}

In the day of judgment, when every one will be rewarded according to his works, many of the lost will charge their neighbors with neglect, saying, You knew the truth regarding the requirements of the Bible, but you did not stop to think that close beside your own door there were souls who were in error, and who needed to be given instruction. {RH, December 22, 1910 par. 4}

The judgment will reveal sins of omission as well as sins of commission. When Seventh-day Adventists know that the world is perishing in ignorance of Bible truth, why do they not go forth to hunt and fish for souls? If they do not do this, how will they be able to answer the question that in the great day of reckoning will be put to them by the lost, "Why did you not give to us the warning regarding God's requirements?" {RH, December 22, 1910 par. 5}

Let every Sabbath-keeping family awake, and take upon their souls the work of making the truth known to those who are transgressing God's requirements. {RH, December 22, 1910 par. 6}

Not only are our ministers and other workers to heed and practise the lessons of Christ, but fathers and mothers are also to learn lessons from the Word of God, and these lessons they are to teach their children. In a Christlike manner they are to educate and train their children. {RH, December 22, 1910 par. 7}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." {RH, December 22, 1910 par. 8}

Parents, will you awake to the God-given responsibility resting upon you? Never speak harshly or angrily to your children or to each other. God expects you, in spirit and word and act, to be representatives of him. He expects you to do what Christ would do were he in your place. Your words are to be well chosen, never showing impatience. You are to keep the tongue under restraint. Your lives are to reveal the sanctification of true godliness. Do not let Satan control your tongue. Be true missionaries in the home. Remember that the training you are giving your children is making them either Christlike in word and deed, or like the fallen angel, Lucifer, who, because he was determined to have his own way and be above Christ, was cast out of heaven. {RH, December 22, 1910 par. 9}

My brethren and sisters, as you read this article, will you determine to take heed to the lessons given in the Scriptures? Satan is striving to mold all into his likeness. Christ came to our world to give human beings power to resist the enemy's temptations. Fathers and mothers, in the little time you have left,--for the end of all things is at hand,--will you be daily converted, that you may be the Saviour's helpers, speaking and acting in such a way that the enemy can obtain no advantage in your family? Remember that if henceforth you work wisely, striving earnestly to glorify God, many of your neighbors will, by your example, be won to Christ. {RH, December 22, 1910 par. 10}

Among us as a people a great neglect of opportunities has become common. In your association with unbelievers, do you keep your lips closed regarding the truth for this time? Do they receive no light from you as to the best means of serving and glorifying God? There is a world to be warned. Will those who in the past have felt no responsibility resting upon them now realize that they are working either for or against Christ? Will you not let your light so shine before men that they, seeing your good works, may be led to glorify the One who gave his life in order that you might not perish, but have everlasting life? The Lord will help you if you will act your part intelligently.

{RH, December 22, 1910 par. 11}

**PERIODICALS / RH - The Review and Herald / December 29, 1910 Words to Our Workers Mrs. E. G. White**

**December 29, 1910 Words to Our Workers**

**Mrs. E. G. White**

"What things were gain to me," Paul declares, "these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and

the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead." {RH, December 29, 1910 par. 1}

"I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." {RH, December 29, 1910 par. 2}

"This one thing I do." Paul did many things. He was a wise teacher. His letters to the different churches are full of instructive lessons. He worked with his hands at his trade, in this way earning his daily bread. "These hands," he said, "have ministered unto my necessities." He carried a heavy burden for the churches, and sought earnestly to lead them in the right way. But Paul allowed nothing to divert him from the one ruling purpose of his life. In all its busy activities, he never lost sight of his one great purpose,--to press on toward the prize of his high calling. One aim he kept steadfastly before him,--to be faithful to Christ, who, when Paul was blaspheming his name, and using every power within his reach to make others blaspheme it, had revealed himself to him. The one great object of Paul's life was to serve him whose name had once filled him with contempt, to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn Paul from his purpose. {RH, December 29, 1910 par. 3}

My dear fellow workers, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty lead you to consecrate yourselves wholly to God's service. Worldly attractions will be presented to draw your attention from the Lord Jesus; but laying aside every weight, and the sin that so easily besets, press on toward the heavenly goal, showing to the world, to angels, and to men that the hope of seeing the face of God is worth all the effort and the sacrifice that the attainment of the hope demands. {RH, December 29, 1910 par. 4}

### **How to Solve Perplexing Problems**

Into the daily life there come many perplexing problems that we can not solve. There are those who wish to adjust every difficulty, and to settle every question before they begin to work. Such will surely fail. In the end, the future will be just as indistinct, and the problems just as perplexing, as when they began to speculate about them. It is in following light given that we receive greater light. Those who go forward in faith will find the solution of the problems that perplex them. Light will shine on the pathway of the workers who go forward without questioning. God will go before them, giving them skill and understanding to do that which needs to be done. Having committed themselves to the work, and having asked wisdom from God, let them trust in him. They can not carry the burden of their responsibility alone. This Christ does not ask them to do. He will carry, not a part, but the whole of the weight of their burden; for he is a mighty Saviour. {RH, December 29, 1910 par. 5}

Move, forward at the call of God. When he points out a work to be done, in his name and with full faith take up that work. You may not see the end from the beginning.

Perplexities may surround you. Others may tell you of the lions in the way. But nevertheless go forward, saying, The Lord wants this work done, and I will act my part faithfully. I will not fail nor be discouraged. {RH, December 29, 1910 par. 6}

At times the arm of faith seems too short even to touch the Saviour's garment, but there stands the promise, with God behind it: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not." {RH, December 29, 1910 par. 7}

It is not our efforts that bring victory; it is seeing God behind the promise, and believing and trusting him. Grasp by faith the hand of infinite power. The Lord is faithful who has promised. {RH, December 29, 1910 par. 8}

Questions will arise that can not be settled by any amount of thinking. Do not spend time trying to settle them. Take up the work waiting to be done, trusting in God. His righteousness will go before you, and the questions that have troubled you will answer themselves. {RH, December 29, 1910 par. 9}

The voice of duty is the voice of God,--an inborn, heaven-sent guide. Whether it be pleasing or unpleasing, we are to do the duty that lies directly in our pathway. If the Lord would have us bear a message to Nineveh, it will not be pleasing to him for us to go to Joppa or Capernaum. God has reasons for sending us to the place to which our feet are directed. There may be souls pleading with God for light in the very place to which God calls you,--souls to whom you can make plain the way of salvation. {RH, December 29, 1910 par. 10}

### **Little Things**

It is the little foxes that spoil the vines; the little neglects, the little deficiencies, the little dishonesties, the little departures from principle, that blind the soul and separate it from God. {RH, December 29, 1910 par. 11}

It is the little things of life that develop the spirit and determine the character. Those who neglect the little things will not be prepared to endure severe tests when they are brought to bear upon them. Remember that the character building is not finished till life ends. Every day a good or a bad brick is placed in the structure. You are either building crookedly or with the exactness and correctness that will make a beautiful temple for God. Therefore, in looking for great things to do, neglect not the little opportunities that come to you day by day. He who neglects the little things, and yet flatters himself that he is ready to do wonderful things for the Master, is in danger of failing altogether. Life is made up, not of great sacrifices and wonderful achievements, but of little things.

*(Concluded next week)* {RH, December 29, 1910 par. 12}



**PERIODICALS / RH - The Review and Herald / January 5, 1911 Words to Our Workers (Concluded) Mrs. E. G. White**

**January 5, 1911 Words to Our Workers  
(Concluded)**

**Mrs. E. G. White**

Be determined not to please the enemy by allowing words of unfavorable criticism to lead you to retaliate, or to depress you. Make the enemy's efforts a failure so far as you are concerned. The Lord will draw near to you, and will give you a rich measure of love and peace and joy, so deep and full that even in the midst of the trial of your faith, you can bear triumphant witness to the truth of the word of promise. You will have a sense of the divine presence. The eyes of your understanding will be enlightened, and the truth that at times you have seen but dimly, you will then see clearly. You will be able to tell the story of the cross with a deep appreciation of the Saviour's love; for this love will have melted your heart. You will bear about with you in the daily life the witness that Christ is formed within, the hope of glory. {RH, January 5, 1911 par. 1}

**Our Burden-Bearer**

Look constantly to Jesus. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection, they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and to help passes all comprehension. Open the door of the heart, and let Jesus enter, to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." {RH, January 5, 1911 par. 2}

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words, Wisdom's "ways are ways of pleasantness, and all her paths are peace." They may meet with trial and difficulty, but their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright. {RH, January 5, 1911 par. 3}

**The Source of Strength**

We must live by the moment, and every moment we are to watch. We can not tell when the hour will come for our probation to close, our work to end. We know that often those who go out from their homes never return again alive; therefore, when you arise in the morning, rise with the praise of God on your lips, and when you go out to work, go with a prayer to God for help. If you have a large amount of work to do, then you have need of much prayer as well. If you have heavy burdens, then you are to seek the throne of God with greater earnestness; and as you seek after God, he takes your hand and lays it in his own. {RH, January 5, 1911 par. 4}

Wait for a leaf from the tree of life. This will soothe and refresh you, filling your heart with peace and joy. Fix your thoughts upon the Saviour. Go apart from the bustle of the world, and sit under Christ's shadow. Then, amid the din of daily toil and conflict, your strength will be renewed. It is positively necessary for us to sit down sometimes, and think of how the Saviour descended from heaven, from the throne of God, to show what human beings may become if they will unite their weakness to his strength. Having gained renewal of strength by communion with God, we may go on our way rejoicing, praising him for the privilege of bringing the sunshine of Christ's love into the lives of those we meet. Those with whom we associate will be helped as they come within the sphere of our influence. In listening to our words and watching our actions, they will be strengthened to press forward in the heavenly way. {RH, January 5, 1911 par. 5}

### **Measureless Results**

Heavenly intelligences are waiting to co-operate with human instrumentalities, that the world may see what human beings may become through a union with the divine. Those who consecrate body, soul and spirit to God's service will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the life of his life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us, we may achieve victories which, because of our defects of character and the smallness of our faith, may have seemed to us impossible. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.

{RH, January 5, 1911 par. 6}

**PERIODICALS / RH - The Review and Herald / January 12, 1911 The Home School  
Mrs. E. G. White**

**January 12, 1911 The Home School**

**Mrs. E. G. White**

Parents have been given a wonderful work to do. The home life, in order to be successful, demands careful study. The home is to be a school, in which children are to be trained for the higher school. The father and mother should make the decision, "I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart." {RH, January 12, 1911 par. 1}

The husband and wife must love and respect each other. Thus only can the children be taught to respect their parents. If parents realized how greatly their attitude toward each other influences the conduct of the children, they would offer earnest prayers to God for wisdom to understand and teach the way of the Lord. {RH, January 12, 1911 par. 2}

In the home school there is to be no exaction, no commanding. Love is to bear rule. From their babyhood, the children are to be taught to defer to one another, to show unselfishness in the smallest matters. If all were to learn this lesson in childhood, the curse of grasping for the supremacy would not so often be seen in the church. {RH, January 12, 1911 par. 3}

### **Parents as Teachers**

By precept and example, parents are to teach their children never to speak falsely. When a falsehood is uttered, the heavenly angels turn away in sorrow, grieved that Christ's heritage should so dishonor him. One falsehood spoken prepares the way for another. The Lord desires all to adhere strictly to the truth, to be straightforward in every transaction. Never tell a lie, because thus you hurt your own soul, and disgrace yourself in your own eyes. {RH, January 12, 1911 par. 4}

Parents are the first teachers of their children; and by the lessons that they give, they, as well as their children, are being educated. As parents consecrate themselves, body, soul, and spirit, to the doing of their God-given work, the Lord will teach them precious lessons, giving them wise words to speak, and helping them to show patience and forbearance under provocation. {RH, January 12, 1911 par. 5}

Parents, never let your children hear you speak a word of impatience. Give them the help of a Christlike example. Accept the invitation: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." In complying with this invitation, you will find joy in service, and sweetness of disposition will be brought into the life. {RH, January 12, 1911 par. 6}

### **Position of the Mother**

The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children. {RH, January 12, 1911 par. 7}

From the mother the children are to learn habits of neatness, thoroughness, and

despatch. To allow a child to take an hour or two in doing a piece of work that could easily be done in half an hour, is to allow it to form dilatory habits. The mother should show the necessity of order, neatness, and despatch, acting at the same time with such reasonableness that the children will not think her exacting. The habits of industry and thoroughness that she teaches her children will be an untold blessing to them in the larger school of life, upon which they must enter as they grow older. {RH, January 12, 1911 par. 8}

Mothers, keep your children occupied. If you fail to do this, Satan will do it for you. Set them some task to do each day. As early in life as possible, children should be trained to share the burdens of the home. Too often the mother's life is almost that of a slave, while her daughters live the life of ladies. In nearly every case, the mother herself is to blame for this condition of things. While the children are still young, the mother should give them some simple task to do, telling them that they are helping her. It will take longer for her to teach them how to do the work than it would for her to do it herself; but let her remember that she is laying in their characters the foundation of helpfulness. Let her remember that the home is a school, in which she is the head teacher. It is her part to teach her children how to perform the duties of the household quickly and skilfully. {RH, January 12, 1911 par. 9}

The mother is patiently to guide and direct and teach, helping the children by kind, encouraging words. If she is a learner in the school of Christ, she will be a wise teacher and a safe guide, knowing how to restrain hasty words, and how to show patience and cheerfulness in the face of trial and misfortune. {RH, January 12, 1911 par. 10}

### **A Change Needed**

We need homes that are surrounded by a sanctified atmosphere. Unconverted families are Satan's strongest allies. The members of them work counter to God. Some parents are harsh, denunciatory, overbearing, while others are careless and overindulgent, letting their children follow the course of disobedience until they do very wicked things, and are a spectacle of shame to angels and to men. Such parents need to feel the converting power of God. By giving way to anger, and by selfish indifference, they unfit their children for this world and the next. How long will the Lord bear with this kind of work? He calls for a decided change in the home school. Let fathers and mothers repent of their neglect. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." {RH, January 12, 1911 par. 11}

It is a fact that the Lord will thoroughly purge his floor and gather his wheat into his garner. Everything that can be shaken will be shaken. The Lord is calling for a people

who, in spirit and word and deed, will bear fragrant fruit. He is indignant with those who are greatly dishonoring him; and unless they change, he will punish them for their sins. But if they repent, he will see their helplessness, and will have pity upon them. "The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone." {RH, January 12, 1911 par. 12}

I am writing this to the parents among us because I greatly desire them to learn, and to teach to their children, the beautiful lessons that we must learn on earth before we can enter heaven. In everything you do, ask yourselves, "How will this help my children to prepare for the mansions that Christ has gone to prepare for those who love him?" When the work in the home school is done as it should be, families will bring into the church such a noble unselfishness that heavenly angels will love to linger there. The feelings of resentment, so quickly aroused, will be looked upon as grieving the great, self-sacrificing heart of Jesus. Hearts will be refined and purified, made fit for the indwelling of the Lord Jesus. {RH, January 12, 1911 par. 13}

Keep Christ before your children by singing songs to his glory, by seeking him in prayer, and by reading from his Word, so that he will seem to them an ever-present Guest. Then they will love him, and will be brought so closely into unison with him that they will breathe out his Spirit. They will feel a new relationship to one another in Christ. {RH, January 12, 1911 par. 14}

When parents do faithfully the work resting upon them, a holy influence will be brought into the church; and in the power of God, men and women will go forth into the service to which he calls them, however difficult, dangerous, or trying it may be.

{RH, January 12, 1911 par. 15}

**PERIODICALS / RH - The Review and Herald / January 12, 1911 A Passion for Souls The Christian's Greatest Need (First Reading)**

**January 12, 1911 A Passion for Souls  
The Christian's Greatest Need**

***(First Reading)***

Among professing Christians of today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls? {RH, January 12, 1911 par. 1}

We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in

Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. {RH, January 12, 1911 par. 2}

The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day,--these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church. The law of God, the divine standard of righteousness, is declared to be of no effect. {RH, January 12, 1911 par. 3}

### **A New Life From Above**

At this time--a time of overwhelming iniquity--a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Jesus. {RH, January 12, 1911 par. 4}

### **Intense Earnestness Needed**

Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field, clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave, unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over his broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into earth's dark places. {RH, January 12, 1911 par. 5}

Why are we not more in earnest? Why are so large a number idle? Why are not all who profess to love God seeking to enlighten their neighbors and their associates, that they may no longer neglect so great salvation? The Saviour was an untiring worker. He did not measure his work by hours. His time, his heart, his strength, were given to labor for the benefit of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that he might be ready to meet the wily foe. {RH, January 12, 1911 par. 6}

### **Heart Missionaries Wanted**

It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest. The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places,



he finds opportunities to work for God. He carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires in others faith and hope and courage. {RH, January 12, 1911 par. 7}

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord. {RH, January 12, 1911 par. 8}

Heavenly angels have long been waiting for human agents--the members of the church--to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power. {RH, January 12, 1911 par. 9}

Let church-members bear in mind that the fact that their names are registered on the church-books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Work, O work, keeping eternity in view! Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us; . . . that thy way may be known upon earth, thy saving health among all nations." Psalms 67:1, 2.

Mrs. E. G. White.

{RH, January 12, 1911 par. 10}

**PERIODICALS / RH - The Review and Herald / January 19, 1911 God's Love for Sinners Mrs. E. G. White**

**January 19, 1911 God's Love for Sinners**

**Mrs. E. G. White**

The parable of the straying sheep should be treasured as a motto in every household. The divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. There are thickets, quagmires, and dangerous crevices in the rocks, and the shepherd knows that if the sheep is in any of these places, a friendly hand must help it out. As he hears its bleating afar off, he encounters any and every difficulty that he may save his sheep that is lost. When he discovers the lost one, he does not greet it with reproaches. He is only glad that he has found it alive. With firm yet gentle hands he parts the briers, or takes it from the mire; tenderly he lifts it on his shoulders, and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean. {RH, January 19, 1911 par. 1}

The Shepherd carries the befouled sheep, yet so precious is his burden that he rejoices, singing, "I have found my sheep which was lost." Let every one of you

consider that your individual self has thus been borne upon Christ's shoulders. Let none entertain a masterly spirit, a self-righteous, criticizing spirit; for not one sheep would ever have entered the fold if the Shepherd had not undertaken the painful search in the desert. The fact that one sheep was lost was enough to awaken the sympathy of the Shepherd, and start him on his quest. {RH, January 19, 1911 par. 2}

This speck of a world was the scene of the incarnation and suffering of the Son of God. Christ did not go to worlds unfallen, but he came to this world, all seared and marred with the curse. The outlook was not favorable, but most discouraging. Yet "he shall not fail nor be discouraged, till he have set judgment in the earth." We must bear in mind the great joy manifested by the Shepherd at the recovery of the lost. He calls upon his neighbors, "Rejoice with me; for I have found my sheep which was lost." And all heaven echoes the note of joy. The Father himself joys over the rescued one with singing. What a holy ecstasy of joy is expressed in this parable! That joy it is your privilege to share. {RH, January 19, 1911 par. 3}

### **Working With Christ**

Are you, who have this example before you, co-operating with him who is seeking to save the lost? Are you co-laborers with Christ? Can you not for his sake endure suffering, sacrifice, and trial? There is opportunity for doing good to the souls of the youth and the erring. If you see one whose words or attitude show that he is separated from God, do not blame him. It is not your work to condemn him, but to come close to his side to give him help. Consider the humility of Christ, his meekness and lowliness, and work as he worked, with a heart full of sanctified tenderness. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." {RH, January 19, 1911 par. 4}

"How think ye?" the Saviour said; "if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." {RH, January 19, 1911 par. 5}

My brethren and sisters, let this instruction make your hearts tender, and help you to understand your duty toward those who need your help. In every place, angels of God are watching to see what kind of spirit is exercised in behalf of souls. {RH, January 19, 1911 par. 6}

If the lost sheep is not brought back to the fold, it wanders until it perishes. There is many a poor soul who is full of distress and agony,--a lost, straying sheep. His mind is beclouded; he can not find God; yet he has an intense, longing desire for pardon and peace. Many souls go down to ruin for want of a hand stretched out to save. These

erring ones may appear hard and reckless; but if they had had the advantages that others have had, they might have revealed far more nobility of soul and a greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry, and human hearts are closed to pity. {RH, January 19, 1911 par. 7}

There are many who err, and who feel their shame and folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand be held out to him, as was the Elder Brother's to the sinking Peter. Speak to him hopeful words, words that inspire him with courage. Tell him of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the call for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed on the thought of the divine Helper ever beside him, ever looking upon him with pitying love. Bid him think of a Father's heart that ever grieves over sin, of a Father's hand stretched out still, of a Father's voice saying, "Come unto me, . . . and I will give you rest." {RH, January 19, 1911 par. 8}

### **Heavenly Helpers**

As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by the side of all who do God's service in ministering to their fellow men. And you have the co-operation of Christ himself. He is the Restorer; and as you work under his supervision, you will see great results. {RH, January 19, 1911 par. 9}

Thy brother, sick in spirit, needs thee as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should lead us to help others in their need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we ourselves have been comforted of God. {RH, January 19, 1911 par. 10}

Christ draws aside the veil that conceals God's glory from view, and shows us the Most High surrounded by ten thousand times ten thousand angels, who wait for their commission to communicate with the inhabitants of this earth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" God is not regardless of our world. He hears every sigh of pain, and sees every tear of sorrow. He marks every action, approving or condemning. Those who strive to bring the wanderers back to the fold are very precious in his sight. {RH, January 19, 1911 par. 11}

Christ has instructed us to call God our Father, to regard him as the fountain of affection, the source of the love that has been flowing from century to century through the channel of the human heart. All the pity, compassion, and love that have been manifested in the earth have had their source in God, and, compared to the love that dwells in his heart, are as a fountain to an ocean. His love is perpetually flowing forth to

make the weak strong, and to give courage to the wavering. {RH, January 19, 1911 par. 12}

When on this earth, Christ did not make God's power and greatness the chief theme of his discourses. He speaks of him oftenest as our Father, and of himself as our Elder Brother. He desires our minds, weakened by sin, to be encouraged to grasp the idea that God is love. He seeks to inspire us with confidence, and to lead us to heed the words, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." {RH, January 19, 1911 par. 13}

The father of the prodigal son is the type that Christ chooses to represent God. This father longs to see once more the son who has left him. He waits and watches for him, yearning to see him, hoping that he will come. When he sees a stranger approaching, poor and clothed in rags, he goes out to meet him, thinking that it may perchance be his son. And he feeds and clothes him as if he were indeed his son. By and by he has his reward; for his son comes home, on his lips the beseeching confession, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." And the father says to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry." {RH, January 19, 1911 par. 14}

There are no taunts, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgression; and, as a cloud, thy sins." "I will forgive their iniquity, and I will remember their sin no more." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, January 19, 1911 par. 15}

Satan declared that there is no forgiveness with God; that if God should forgive sin, he would make his law of no effect. He says to the sinner, You are lost. {RH, January 19, 1911 par. 16}

Christ came to this world to prove the falsity of this statement, to show that God is love, that like as a father pitieth his children, so the Lord pitieth them that fear him. Follow the Saviour from the manger to the cross, mark his life of unselfish ministry, his agony in the garden, and his death on the cross; and know that with God there is plenteous forgiveness. He abhors sin, but with a love that passes knowledge he loves the sinner.

{RH, January 19, 1911 par. 17}

**PERIODICALS / RH - The Review and Herald / January 26, 1911 How to Deal With the Erring Mrs. E. G. White**

**January 26, 1911 How to Deal With the Erring**

**Mrs. E. G. White**

There is need of shepherds who, under the direction of the Chief Shepherd, will seek for lost sheep. The doing of this work means the bearing of physical discomfort and the sacrifice of ease. It means showing Christlike forbearance and compassion for the erring. It means to listen to heart-breaking recitals of wrong, of degradation, of despair, and misery. The doing of this work means self-sacrifice. {RH, January 26, 1911 par. 1}

The religion of Christ ignores both rank and caste, worldly honor and riches. It is character and purity of purpose that are of worth in God's sight. God does not take sides with the strong and highly favored of earth. Far from this: no trampling upon the poor and needy and oppressed is unnoticed by him. He demands that his followers shall be men and women of sympathy and tenderness. The poor, the unfortunate, the sick, and the suffering are in this world to test the characters of the men and women in more favorable circumstances. Living in daily communion with God, we shall learn to place God's estimate upon men, to respect and honor those whom God respects and honors. {RH, January 26, 1911 par. 2}

The love of Jesus in the soul will lead men to value aright those for whom Christ has died. He who continually beholds Christ will not push tired souls into stronger temptations, or indifferently leave them on Satan's battle-ground. He will reach out a helping hand, seeking to draw souls heavenward, to help them to plant their feet firmly on the Rock of Ages. {RH, January 26, 1911 par. 3}

In the Old Testament and the New the principles of true Christianity are plainly outlined. Paul writes: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." {RH, January 26, 1911 par. 4}

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. . . . Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." {RH, January 26, 1911 par. 5}

We need to get a view of how the heavenly angels co-operate with human agencies for the uplifting of men. It is the greatest joy of the angels in heaven to spread the shield of their tender love over the souls who turn to God. Their love for those for whom Christ died is beyond measurement. Angels are keeping back the agencies of destruction; for they have an intense desire that sinners shall return to peace and safety. Angels unite with the true, whole-hearted servants of Christ to help those who are in the valley of decision. {RH, January 26, 1911 par. 6}

It is Satan's fierce, unabated desire to destroy souls. But the angelic agencies are standing firm, determined that he shall not gain the victory. And the Lord Jesus, before the armies of heaven and the armies of Satan, uplifts the bloodstained banner of the cross. The words come from his lips, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

"Plucked out of the fire,"--only God and Christ know how much that means. {RH, January 26, 1911 par. 7}

With intense interest angels are watching to see how man deals with his fellow man. When the heavenly messengers see that we show tender sympathy for the erring, they press close to our side, bringing to our remembrance words that will soothe and comfort the soul. "In heaven their angels do always behold the face of their Father which is in heaven." Beware how you think a contemptuous thought or speak a contemptuous word of the least of Christ's little ones. Say not a word, do not a deed, that will drive the erring farther from the Saviour. {RH, January 26, 1911 par. 8}

Most pitiful is the condition of the one who is suffering from remorse. He is as one stunned, staggering, sinking to the ground. The tired, tempted, confused soul can not see anything clearly. O, then let no word be spoken to cause deeper shame! Help once more to his feet the one who has fallen. With skilled hands bind up the wounds that sin has made. Let not your words, like devastating hail, beat down and destroy the hope springing up in the heart. A soul hurt is often a soul destroyed. Any neglect on your part, any exaltation of self, any hasty, passionate words, may set the soul on the road to destruction, placing him where he will never find the road that leads heavenward. A few words, hastily spoken under provocation, may seem but a little thing,--just what the wrong-doer deserves,--but such words may cut the cords of influence that bind soul to soul. Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the broken-hearted." We are to remember those that are bound as bound with them. There is a sustaining power in the deed done to benefit and bless humanity. {RH, January 26, 1911 par. 9}

You will come in contact with those who are weary and heartsick, those who are sorrowful and disheartened. To God's omnipotent eye the whole future is unveiled. He reads the history of every heart. He knows the struggles and trials of every soul that he has ransomed. Those for whom Christ died are dear to the heart of God. Use for the help of some struggling fellow being the strength that you have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who came to save to the uttermost all who come to him. Show him what he may become. Tell him that in him there is nothing to recommend him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope. Show him that in Christ's strength he can do better. Help him to take hold upon the mercy of God, to trust in his forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life. {RH, January 26, 1911 par. 10}

There is help for the needy, light for the blind, redemption for the lost. Jesus came into the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who are carrying a heavy load of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden and give them rest. It is the mission of Christ's followers to help, to bless, to heal. {RH, January 26, 1911 par. 11}



Always be found working on the broad plan of God's love. Be sound in principle, but do not manifest stern, ungenial traits of character. God does not want you to have a disposition like a ball of putty. He wants you to be as firm as a rock to principle, yet with a wholesome mellowness in your experience. Jesus was incorruptible and undefiled, yet he was also gentle and sympathetic. He was what every Christian should strive to be in holiness and winsomeness of character. Let us learn from him how to combine firmness, purity, and integrity with unselfishness, courtesy, and kindly sympathy. {RH, January 26, 1911 par. 12}

The greatest in the kingdom of God are those who love the Saviour too well to misrepresent him, who love their fellow men too well to imperil their souls by setting them a wrong example. To do good to all, to encourage and strengthen instead of discouraging and weakening--this is true missionary work. {RH, January 26, 1911 par. 13}

Never rest satisfied until you possess a loving and lovable spirit. Your words may strengthen, help, and bless those around you. True Christianity makes the religious life attractive. Come to Christ, and his gentleness and love will break down the harsh, cold selfishness that prevents you from revealing him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with his gentleness, his patience, his love. Then you can uplift him before sinners. {RH, January 26, 1911 par. 14}

Christ is represented as stooping from his throne, bending earthward to send help to every needy soul who asks for it in faith. He is raising up the fallen, bringing hope to the helpless, and placing their feet in sure paths. He gave himself to a shameful, agonizing death to save the perishing. O, he is able, he is willing, he is longing to save all who will come to him! As you look upon our Intercessor, let your own heart be broken. Then, softened and subdued, you can address repentant sinners as one who knows the power of redeeming love. Pray with these souls. Get them to look away from themselves to the Saviour, and the victory is won. They behold for themselves the Lamb of God, who takes away the sin of the world. The strong tide of redeeming love pours into the parched, thirsty soul, and the sinner is saved to Christ. As he responds to the drawing of the Saviour, he repents of his sins and confesses them, and pardon is written opposite his name. The Holy Spirit takes of the things of God, and shows them to him. And his heart is filled with a sense of the greatness of God's love. The grace of Christ expels the selfishness that has hitherto ruled the life. The affections turn to God. The character is transformed. The man is filled with an intense desire to serve him who has done so much for him.

{RH, January 26, 1911 par. 15}

**PERIODICALS / RH - The Review and Herald / February 2, 1911 Peter and John Before the Sanhedrin Mrs. E. G. White**

**February 2, 1911 Peter and John Before the Sanhedrin**

## **Mrs. E. G. White**

On the day following the healing of the cripple, Annas and Caiaphas, with the other dignitaries of the temple, met together for the trial of the prisoners, who were brought before them. In that very room, and before those very men, Peter had shamefully denied his Lord. This came distinctly before the mind of the disciple, as he now appeared for his own trial. He had now an opportunity of redeeming his former cowardice. {RH, February 2, 1911 par. 1}

Those present remembered the part that Peter had acted at the trial of his Master, and they flattered themselves that he could be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of his greatest need was impulsive and self-confident, differing widely from the Peter who was brought before the Sanhedrin for examination. Since his fall, he had been converted. He was no longer a proud boaster, but was distrustful of self. He was filled with the Holy Spirit, and through its power he had become as firm as a rock, courageous yet modest. He was ready to remove the stain of his apostasy by honoring the name he had once disowned. {RH, February 2, 1911 par. 2}

Hitherto the priests had avoided mentioning the crucifixion or the resurrection of Jesus. But now, in fulfilment of their purpose, they were forced to inquire of the accused by what power they had accomplished the remarkable cure of the impotent man. "By what power, or by what name, have ye done this?" they asked. {RH, February 2, 1911 par. 3}

With holy boldness and in the power of the Spirit, Peter fearlessly declared: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." {RH, February 2, 1911 par. 4}

This courageous defense, in which Peter boldly avowed whence his strength was obtained, appalled the Jewish leaders. They had supposed that the disciples, being only ignorant fishermen, would be overcome with fear and confusion when brought before the Sanhedrin. But instead, the disciples spoke as Christ had spoken, with a convincing power that silenced their adversaries. There was no trace of fear in Peter's voice as he declared of Christ, "This is the stone which was set at naught of you builders, which is become the head of the corner." {RH, February 2, 1911 par. 5}

Peter here used a figure of speech familiar to the priests. The prophets had spoken of the Rejected Stone, and Christ himself, speaking on one occasion to the priests and elders, said, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." {RH,

February 2, 1911 par. 6}

As the priests listened to Peter's fearless words, "they took knowledge of them, that they had been with Jesus." Of the disciples after the transfiguration of Christ, it is written that at the close of this wonderful scene, they "saw no man, save Jesus only." "Jesus only"--in these words is contained the secret of the life and power that marked the history of the early church. When the disciples first heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the temple, at the table, in the closet, in the field. They were as pupils with a teacher, daily receiving from him lessons of eternal truth. After the Saviour's ascension, the sense of the divine presence was still with them. It was a personal presence, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon his lips, been taken from them into heaven. As the chariot of angels received him, his words had come to them, "Lo, I am with you always, even unto the end of the world." He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still, and ever would be, identified with suffering humanity. They knew that he was presenting before God the merits of his blood, showing his wounded hands and feet as a remembrance of the price he had paid for his redeemed ones; and this thought strengthened them to endure reproach for his sake. {RH, February 2, 1911 par. 7}

The seal of Christ was placed on the words that Peter spoke in his defense, and the countenance of the disciple was illumined by the Spirit. Close beside him, as a convincing witness, stood the man who had been so miraculously cured. The appearance of this man, who but a few hours before had been a helpless cripple, and who was now restored to soundness of body, added a weight of testimony to Peter's words. Priests, rulers, and people were silent. The rulers were unable to refute his statement. They had been obliged to hear that which they most desired not to hear,--the fact of the resurrection of Christ and his power while in heaven to perform miracles through the medium of his apostles on earth. {RH, February 2, 1911 par. 8}

Christ's crowning miracle of raising Lazarus had sealed the determination of the priests to rid the world of Jesus and his wonderful works, which were fast destroying their own influence over the people. They had crucified him, but here was a convincing proof that they had not put a stop to the working of miracles in his name, nor to the proclamation of the truths he had taught. Already the news of the healing of the cripple and the preaching of the apostles, had filled Jerusalem with excitement. {RH, February 2, 1911 par. 9}

In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken away, that they might counsel among themselves. They all agreed that it would be useless to deny that the man had been healed through the power given the apostles in the name of the crucified Jesus. They would gladly have covered up the miracle by falsehoods, but this was impossible; for it had been wrought in the full light of day, before a crowd of people, and had already come to the knowledge of thousands. They felt that the work of the disciples must be stopped, or Jesus would gain many believers.

Their own disgrace would follow, and they would be held guilty of the murder of the Son of God. {RH, February 2, 1911 par. 10}

But notwithstanding their disposition to destroy the disciples, the priests dared not do more than threaten them with the severest punishment if they continued to speak or to work in the name of Jesus. "They called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered, . . . Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Gladly would the priests have punished these men for their unswerving fidelity to their sacred calling, but they feared the people. "For all men glorified God for that which was done." So, with repeated threats and injunctions, the apostles were set at liberty. {RH, February 2, 1911 par. 11}

While Peter and John were prisoners, the other disciples, knowing the malignity of the Jews, had prayed unceasingly for their brethren, fearing that the cruelty exercised upon Christ would be repeated. As soon as Peter and John were released, they sought the rest of the apostles, and reported to them the result of the examination. Great was the joy of the believers, and "they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold, their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." {RH, February 2, 1911 par. 12}

The disciples prayed that greater strength might be imparted to them in the work of the ministry; for they saw that they would meet the same determined opposition that Christ had encountered when upon the earth. While their united prayers were ascending in faith to heaven, the answer came. The place where they were assembled was shaken, and they were filled with the Holy Spirit. With hearts filled with courage, they went forth to proclaim the word of God in Jerusalem with convincing power. "With great power gave the apostles witness of the resurrection of the Lord Jesus," and God marvelously blessed their efforts.

{RH, February 2, 1911 par. 13}

**PERIODICALS / RH - The Review and Herald / February 2, 1911 A Warning Against Hypocrisy**

**February 2, 1911 A Warning Against Hypocrisy**

As the disciples proclaimed with boldness the truths of the gospel, God bore witness to their work, and a multitude believed. Most of these early believers were immediately cut off from family and friends by the zealous bigotry of the Jews. Many of them were thrown out of business and exiled from their homes. These converts were gathered at Jerusalem, and it was necessary to provide them with food and shelter. {RH, February 2, 1911 par. 1}

The record declares, "Neither was there any among them that lacked," and it tells how the need was filled. Those among the believers who had money and possessions, cheerfully sacrificed them to the emergency. Selling their houses or their lands, they brought the money, and laid it at the apostles' feet, "and distribution was made unto every man according as he had need." {RH, February 2, 1911 par. 2}

One example of benevolence is singled out: "Josés, . . . a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." {RH, February 2, 1911 par. 3}

This liberality on the part of the believers was the result of the outpouring of the Spirit. The converts to the gospel were made "of one heart and of one soul." One common interest controlled them,--the success of the mission entrusted to them; covetousness had no place in their lives. Their love for their brethren and the cause they had espoused was far greater than their love of money and possessions, and their works testified that they accounted the souls of men of far greater value than earthly wealth. {RH, February 2, 1911 par. 4}

Thus it will ever be when the Spirit of God takes possession of the life. Those whose hearts are filled with the love of Christ will follow the example of him who for our sake became poor, that through his poverty we might be made rich. Money, time, influence,--all the gifts they have received from God's hand,--they will value only as a means of advancing the work of the gospel. Thus it was in the early church; and when in the church of today it is seen that by the power of the Spirit the members have taken their affections from the things of the world, and that they are willing to make sacrifices in order that their fellow men may hear the gospel, the truths proclaimed will have a powerful influence upon the hearers. {RH, February 2, 1911 par. 5}

In sharp contrast to the example of benevolence shown by the believers, is the conduct of Ananias and Sapphira, whose experience, traced by the pen of inspiration, has left a dark stain upon the history of the early church. With others, Ananias and Sapphira had had the privilege of hearing the gospel preached by the apostles. They had been present when, after the disciples had prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Deep conviction had rested upon all present, and under the direct influence of the Spirit of God, Ananias and Sapphira made a pledge to give to the Lord the proceeds from the sale of certain lands. {RH, February 2, 1911 par. 6}

But when they were no longer under this heavenly influence, they began to regret their promise. They thought that they had been too hasty, and that they ought to reconsider their decision. They talked the matter over, and decided not to fulfill their pledge. They saw, however, that those who parted with their possessions to supply the

needs of their poorer brethren, were held in high esteem among the believers, and, ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated to God, they deliberately decided to sell their property, and pretend to give all the proceeds into the general fund, but really to keep a large share for themselves. Thus they would secure their living, which they intended to estimate as much higher than it really was, from the common store, while at the same time they would gain the high esteem of their brethren. {RH, February 2, 1911 par. 7}

But God hates hypocrisy and falsehood. Ananias and Sapphira practised fraud in their dealing with God; they lied to the Holy Spirit; and their sin was visited with swift and terrible judgment. When Ananias came with his offering, Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things." {RH, February 2, 1911 par. 8}

"Whiles it remained, was it not thine own?" Peter asked. No undue influence had been brought to bear upon Ananias to compel him to sacrifice his possessions to the general good. He had acted from choice. But in attempting to deceive the disciples, he lied to the Almighty. {RH, February 2, 1911 par. 9}

"It was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." {RH, February 2, 1911 par. 10}

Infinite wisdom saw that this signal manifestation of the wrath of God was necessary to guard the young church from becoming demoralized. Their numbers were rapidly increasing. The church would have been disgraced if, in the rapid increase of converts, men and women had been added who, while professing to serve God, were worshipping Mammon. This judgment testified that men can not deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church to lead them to avoid pretense and hypocrisy, and to beware of robbing God. {RH, February 2, 1911 par. 11}

Not only to the early church, but to all future generations, this example of God's hatred of fraud and hypocrisy was designed to be a danger-signal. The brief but terrible history of Ananias and Sapphira has been traced for the benefit of all who profess to be followers of Christ. The punishment that overtook them should be a warning to all to guard against covetousness. It was covetousness that Ananias and Sapphira first cherished. The desire to retain for themselves a part of that which they had promised to



the Lord led to fraud and hypocrisy. {RH, February 2, 1911 par. 12}

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This message he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching. {RH, February 2, 1911 par. 13}

Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means entrusted to man, God claims a certain portion,—the tithe. He leaves all free to say whether or not they will give more than this. They are to give as they purpose in their hearts. But when the heart is stirred by the influence of the Spirit of God, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion. He has given his pledged before men, and they are called to witness to the transaction. At the same time, he has incurred an obligation of a most sacred character, to co-operate with the Lord in building up his kingdom on the earth. Promises of this kind made to men would be considered binding. Are they not more sacred and binding when made to God? Are promises tried in the court of conscience less binding than written agreements of men? {RH, February 2, 1911 par. 14}

When the divine light is shining into the heart with unusual clearness and power, habitual selfishness relaxes its grasp, and there is a disposition to give to the cause of God. None need expect that they will be allowed to fulfil the promises then made without a protest on the part of Satan. He is not pleased to see the Redeemer's kingdom on earth built up. He suggests that the pledge made was too much, that it may cripple them in their efforts to acquire property or gratify the desires of their families. The power that Satan has over the human mind is wonderful. He labors most earnestly to keep the heart bound up in self. {RH, February 2, 1911 par. 15}

One of the means which God has ordained for the advancement of his cause in the world is to bless men with property. He gives them the sunshine and the rain. He causes vegetation to flourish. He gives health, and ability to acquire means. All our blessings come from his bountiful hand. In turn he would have men and women show their gratitude by returning him a portion in tithes and offerings,—in thank-offerings, in freewill-offerings, in trespass-offerings. Should means flow into the treasury in accordance with this divinely appointed plan,—a tenth of all the increase, and liberal offerings,— there would be an abundance to carry forward the Lord's work. {RH, February 2, 1911 par. 16}

But the hearts of men become hardened through selfishness, and, like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to fulfil God's requirements. Money is spent lavishly in self-gratification, men and women consult their pleasures and gratify their tastes, while they bring to God, almost unwillingly, a stinted offering. They forget that God will one day demand a strict account of how his goods have been used. While they unhesitatingly gratify their supposed wants, and withhold from God that which is his, he will no more accept the pittance they hand into the

treasury than he accepted the offering of Ananias and Sapphira. {RH, February 2, 1911 par. 17}

From the stern punishment meted out to Ananias and Sapphira, God would have us learn also how deep is his hatred and contempt for all hypocrisy and deception. In pretending that they had given all, Ananias and Sapphira lied to the Holy Spirit, and as a result they lost this life and the life that is to come. The same God who punished them condemns all falsehood today. Lying lips are an abomination to him. He declares that into the holy city there shall in no wise enter "anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Let truth-telling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means a shipwreck of faith. "Stand therefore, having your loins girt about with truth." He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies. He may seem to make business advancement because he gains by falsehood what he could not gain by fair dealing. But he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others. {RH, February 2, 1911 par. 18}

In the case of Ananias and Sapphira, the sin of fraud against God was speedily punished. The same sin was often repeated in the after-history of the church, and is committed by many in our time. But though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight than in the apostles' time. The warning has been given; God has clearly manifested his abhorrence of this sin; and all who pursue a similar course of action may be sure that they are destroying their own souls.

{RH, February 2, 1911 par. 19}

**PERIODICALS / RH - The Review and Herald / February 9, 1911 Before the Sanhedrin Once More Mrs. E. G. White**

**February 9, 1911 Before the Sanhedrin Once More**

**Mrs. E. G. White**

The cross, that instrument of shame and torture, brought hope and salvation to the world. After the ascension of Christ, the disciples rallied. Their hopelessness and helplessness left them. They were but humble men, without wealth, and with no weapon but the Word of God; yet in Christ's strength they went forth to tell the wonderful story of the manger and the cross, and to triumph over all opposition. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence that shook the world. {RH, February 9, 1911 par. 1}

In Jerusalem, where the deepest prejudice existed, and where the most confused ideas prevailed in regard to him who had been crucified as a malefactor, they continued

to speak with boldness the words of life, setting before the Jews the work and mission of Christ, and his crucifixion, resurrection, and ascension. Those who had crucified the Saviour had expected to find the disciples discouraged and crestfallen, ready to disown their Lord. They heard with amazement the clear, bold testimony of the apostles. The power of the risen Saviour had indeed fallen on the disciples, and they worked signs and miracles that daily increased the number of believers. The people brought their sick, and those vexed with unclean spirits, into the streets, crowds collected round them, and those who had been healed shouted the praises of God, and glorified the name of the One whom the Jews had condemned, crowned with thorns, and crucified. {RH, February 9, 1911 par. 2}

The priests and rulers saw that Christ was being extolled above them. They saw that there was danger of their doctrines being brought into disrepute, because the apostles were proclaiming that Christ had risen from the dead. The priests were greatly perplexed, especially those among them who were Sadducees. These saw that if the apostles were allowed to preach a risen Saviour, and to work miracles in his name, the doctrine that there was no resurrection of the dead would be rejected by all, and the sect of the Sadducees would soon become extinct. The Pharisees saw that the tendency of the teaching of the disciples would be to undermine the Jewish ceremonies, and make the sacrificial offerings of no effect. {RH, February 9, 1911 par. 3}

Former efforts to suppress this new teaching had been in vain, but both Sadducees and Pharisees now determined that the work of the disciples must and should be stopped; for it was proving them guilty of the death of Jesus. They saw, too, that converts to the faith were multiplying. Filled with indignation, the priests laid violent hands upon Peter and John, and put them in the common prison. The leaders in the Jewish nation had signally failed of fulfilling God's purpose for his chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and God chose others to do his work. In their blindness, these leaders gave full sway to what they called righteous indignation against the ones who were setting aside cherished fables. They would not admit that there was a possibility that they themselves did not rightly understand the Word, or that they had misinterpreted or misapplied the Scriptures. They acted like men who had lost their reason. "What right have these men," they said, "some of them mere fishermen, to present ideas contrary to the doctrines which we teach the people?" Determined to suppress the teaching of these ideas, they imprisoned those who were presenting them. {RH, February 9, 1911 par. 4}

The disciples were not intimidated nor cast down by this treatment. The words of Christ in his last lesson to them were brought to their minds by the Holy Spirit: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. . . . These things have I told you, that when the time shall

come, ye may remember that I told you of them." {RH, February 9, 1911 par. 5}

The God of heaven, the mighty Ruler of the universe, took the matter of the imprisonment of his servants into his own hands; for men were warring against his work. By night the angel of the Lord opened the prison doors, and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life." This command was directly contrary to the order given by the Jewish rulers, but did the apostles say, "We can not do this until we have consulted the magistrates, and received permission from them"?--No; God said, "Go," and they obeyed. "They entered into the temple early in the morning, and taught." {RH, February 9, 1911 par. 6}

When Peter and John appeared among the believers, and recounted how the angel had led them directly through the band of soldiers guarding the prison, bidding them resume the work that had been interrupted, the brethren were filled with amazement and joy. {RH, February 9, 1911 par. 7}

In the meantime, "the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel." The priests and rulers had decided to fix upon the disciples the charge of insurrection, and to accuse them of murdering Ananias and Sapphira, and of conspiring to deprive the priests of their authority, and put them to death. They hoped so to excite the mob that it would take the matter in hand, and deal with the disciples as it had dealt with Jesus. They were aware that many who did not accept the teachings of Christ were weary of the arbitrary rule of the Jewish authorities, and anxious for some decided change. The priests feared that if these dissatisfied ones were to accept the truths proclaimed by the apostles, and were to acknowledge Jesus as the Messiah, the anger of the entire people would be raised against the religious authorities, who would then be made to answer for the murder of Christ. They decided to take strong measures to prevent this. {RH, February 9, 1911 par. 8}

They sent for the prisoners to be brought before them. Great was their amazement when the report was brought back that the prison doors were found to be securely bolted, and the guard stationed before them, but that the prisoners were nowhere to be found. {RH, February 9, 1911 par. 9}

Soon the report came, "Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned." {RH, February 9, 1911 par. 10}

Although the apostles were miraculously delivered from prison, they were not saved from examination and punishment. Christ had said, when he was with them, "Take heed to yourselves: for they shall deliver you up to councils." God had given them a token of his care, and an assurance of his presence, by sending the angel to them. It was now their part to suffer for the sake of that Jesus whom they preached. {RH, February 9, 1911 par. 11}

We have many noble examples of loyalty to the law of God in the history of the prophets and apostles, who endured imprisonment, torture, and death itself, rather than break one of God's commands. Peter and John have left a record as heroic as any in the gospel dispensation. As they stood for the second time before the men who

seemed bent on their destruction, no fear nor hesitation could be seen in their words or attitude. When the high priest said, "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us," Peter answered, "We ought to obey God rather than men." It was an angel sent by God who delivered them from prison, and who commanded them to teach in the temple. In following his directions they were obeying the divine command, as they must continue to do at any cost to themselves. {RH, February 9, 1911 par. 12}

The spirit of inspiration came upon the disciples, and the accused became the accusers, charging the murder of Christ upon those who composed the council. "The God of our fathers raised up Jesus," Peter declared, "whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." {RH, February 9, 1911 par. 13}

So enraged were the Jews at these words that they decided that without any further trial, and without authority from the Roman officers, they would take the law into their own hands, and put the prisoners to death. Already guilty of the blood of Christ, they were now eager to stain their hands with the blood of his disciples. {RH, February 9, 1911 par. 14}

But in the council there was one man whose clear intellect saw that this violent step would lead to terrible consequences. This was Gamaliel, a Pharisee of high reputation and a man of learning and high position. A man of extreme caution, he requested the prisoners to be removed before he spoke in their behalf. He then spoke with great deliberation and calmness, saying: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who were slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this council or this work be of men, it will come to naught. But if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." {RH, February 9, 1911 par. 15}

The priests, seeing the reasonableness of this view, were obliged to agree with Gamaliel. Yet their prejudice and hatred could hardly be restrained. Very reluctantly, after beating the disciples, and charging them again and again, at the peril of their lives, to preach no more in the name of Jesus, they released them. {RH, February 9, 1911 par. 16}

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." {RH, February 9, 1911 par. 17}

Shortly before his crucifixion, Christ bequeathed to his disciples a legacy of peace. "Peace I leave with you," he said; "my peace I give unto you: not as the world giveth,

give I unto you. Let not your heart be troubled, neither let it be afraid." This peace is not the peace that comes through conformity with the world. It is an internal rather than an external peace. Without will be wars and fightings, through the opposition of avowed enemies and the coldness and suspicion of those who claim to be friends. The peace of Christ was not to banish division; but it is to remain amid strife and division. {RH, February 9, 1911 par. 18}

Though he bore the title of the Prince of Peace, Christ said of himself, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." By these words he did not mean that his coming was to produce discord and contention among his followers. He desired to show the effect that his teaching would have on different minds. One portion of the human family would receive him; the other portion would take sides with Satan, and would oppose Christ and his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart. And he warns his followers, "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." {RH, February 9, 1911 par. 19}

This prophecy has been fulfilled in a marked manner, and it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise has been visited upon the followers of Jesus; and the world is no more in harmony with the principles of Christ today than it was in ages past. The same hatred that prompted the cry, "Crucify him! crucify him!" the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite tortures of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. {RH, February 9, 1911 par. 20}

What was the strength of those who in the past have suffered persecution for Christ's sake? It was union with God, union with the Holy Spirit, union with Christ. It is this fellowship with the Saviour that will enable God's people to endure to the end in the time of trial before us. All heaven is interested in our warfare with evil, and awaits our demand upon its power. Neither wicked men nor evil spirits can hinder the work of God, or shut out Christ's presence from us if with contrite hearts we put away our sins, and in faith claim the Saviour's promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." {RH, February 9, 1911 par. 21}

God is just as willing now as anciently to work through human efforts, and to accomplish great things through humble instruments. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward



in his strength, trusting in the mighty God of Israel. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

{RH, February 9, 1911 par. 22}

**PERIODICALS / RH - The Review and Herald / February 16, 1911 The Seven Deacons Mrs. E. G. White**

**February 16, 1911 The Seven Deacons**

**Mrs. E. G. White**

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." {RH, February 16, 1911 par. 1}

Among the believers were not only those who were Jews by birth, and spoke the Hebrew tongue, but also residents of other countries, who used the Greek language. Between these two classes there had long existed distrust and even antagonism; and though their hearts were now softened and united by Christian love, yet their contentions were easily aroused. Thus it came to pass that as disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews. The cause of complaint was an alleged neglect of the Greek widows "in the daily ministration." Such inequality would have been contrary to the spirit of the gospel, and prompt measures were taken to remove all occasion for dissatisfaction. {RH, February 16, 1911 par. 2}

Summoning a meeting of the believers, the apostles stated that the time had come when they should be relieved from the task of apportioning to the poor, and from similar burdens, so that they would be left free to preach Christ. "Wherefore, brethren," they said, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." This advice was followed, and the seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands. {RH, February 16, 1911 par. 3}

The appointment of the seven was greatly blessed of God. The church advanced in numbers and strength. "And a great company of the priests were obedient to the faith." This success was due both to the greater freedom secured to the apostles and to the

zeal and power manifested by the seven deacons. The fact that these brethren had been ordained for a special work did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success. {RH, February 16, 1911 par. 4}

### **Order in the Church**

The same order and system that were necessary in the days of the apostles should be maintained in the church of today. The prosperity of the cause depends very largely upon its various departments being conducted by men of ability, who are qualified to fill the positions in which they are placed. Those who are chosen of God to be leaders in the cause of truth, having the general oversight of the spiritual interests of the church, should be relieved as far as possible from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and a study of the Scriptures. Their clear spiritual discernment is dimmed if they are obliged to enter into the lesser details of business, and to deal with the various temperaments of those who meet together in church capacity. All difficult matters of a temporal nature should be brought before the proper officers, to be adjusted by them. But if these matters are of so perplexing a character as to baffle the wisdom of these officers, they should be carried into the council of those who have the oversight of the entire church. {RH, February 16, 1911 par. 5}

God is a God of order, and he is well pleased with the efforts of his people in trying to bring system and order into his work on the earth. Everything connected with heaven is in perfect order. Subjection and thorough discipline mark the movements of the angelic host. {RH, February 16, 1911 par. 6}

Only by order and harmonious action can success be attained. God requires order and system in his work now, no less than in the days of old. He desires his work to be carried on with thoroughness and exactness, that he may place upon it the seal of his approval. Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God. {RH, February 16, 1911 par. 7}

"God is not the author of confusion, but of peace, as in all churches of the saints." There was order in the church when Christ was on the earth, and after his departure, order was strictly observed among the disciples. And now, in these last days, when God is bringing his children into the unity of the faith, there is more real need of order than ever before; for as God seeks to unite his people, Satan and his angels strive to destroy this unity. {RH, February 16, 1911 par. 8}

### **The Human Body an Example**

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the

members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. {RH, February 16, 1911 par. 9}

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. . . . {RH, February 16, 1911 par. 10}

"God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." {RH, February 16, 1911 par. 11}

### **Another Illustration**

While traveling in Switzerland, we passed a large building in process of erection. Many men were at work. Some were bringing stones from the quarry, others were squaring, shaping, and measuring these stones, and yet others were placing them in their proper positions in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with faithfulness and thoroughness. Over all the men, superintending the work on the entire building, was the master-builder. {RH, February 16, 1911 par. 12}

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were at work, felling trees for the timber needed in the building, and floating them down the stream. {RH, February 16, 1911 par. 13}

To me this sight was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, and all are to work under the direction of the great Head of the church, Christ Jesus. {RH, February 16, 1911 par. 14}

The apostle says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." {RH, February 16, 1911 par. 15}

God has entrusted different gifts to the different members of his body. He has given them such talents and opportunities as will best promote the advancement of his

kingdom. In their different lines of work, they have one Head. The same Spirit works through them. There is to be harmonious action, though the gifts differ.

{RH, February 16, 1911 par. 16}

**PERIODICALS / RH - The Review and Herald / February 23, 1911 The First Christian Martyr Mrs. E. G. White**

**February 23, 1911 The First Christian Martyr**

**Mrs. E. G. White**

Stephen, the foremost of the seven deacons, was a man of deep piety and broad faith. The veil had dropped from his eyes, and he discerned to the end of that which was abolished by the death of Christ. Though a Jew by birth, he spoke the Greek language, and was familiar with the customs and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews. He was very active in the cause of Christ, and boldly proclaimed his faith. Learned rabbis and doctors of the law engaged in public discussion with him, confidently expecting an easy victory. But "they were not able to resist the wisdom and the spirit by which he spoke." Not only did he speak by the power of the Holy Spirit, but it was plain that he was a student of the prophecies, and learned in all matters of the law. He ably defended the truths that he advocated, and utterly defeated his opponents. {RH, February 23, 1911 par. 1}

As the priests and rulers saw the power that attended the preaching of Stephen, they were filled with bitter hatred. Instead of yielding to the evidence that he presented, they determined to silence his voice by putting him to death. On several occasions they had bribed the Roman authorities to pass over without comment instances where the Jews had taken the law into their own hands, and had tried, condemned, and executed prisoners in accordance with their national custom. The enemies of Stephen did not doubt that they could again pursue such a course without danger to themselves. They determined to risk the consequences, and therefore seized Stephen, and brought him before the Sanhedrin council for trial. {RH, February 23, 1911 par. 2}

Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the prisoner. Saul was present, and took a leading part against Stephen. He brought the weight of eloquence and the logic of the rabbis to bear upon the case to convince the people that Stephen was preaching delusive and dangerous doctrines. But in Stephen he met one as highly educated as himself, and one who had a full understanding of the purpose of God in the spreading of the gospel to other nations. {RH, February 23, 1911 par. 3}

The priests and rulers could not prevail against the clear, calm wisdom of Stephen. They determined to make an example of him, and while they thus satisfied their revengeful hatred, prevent others, through fear, from adopting his belief. Witnesses

were hired to bear false testimony that they had heard him speak blasphemous words against the temple and the law. "We have heard him say," these witnesses declared, "that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." {RH, February 23, 1911 par. 4}

As Stephen stood face to face with his judges, to answer to the charge of blasphemy, a holy radiance shone upon his countenance, and "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Those who exalted Moses might have seen in the face of the prisoner the same holy light that radiated from the face of that ancient prophet. Many who beheld this light trembled and veiled their faces, but the stubborn unbelief and prejudice of the rulers did not waver. {RH, February 23, 1911 par. 5}

When Stephen was questioned as to the truth of the charges against him, he began his defense in a clear, thrilling voice, which rang through the council hall. He proceeded to rehearse the history of the chosen people of God, in words that held the assembly spellbound. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it, now made manifest through Christ. He repeated the words of Moses, which foretold of Christ, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which the Jews trusted for salvation had not been able to save Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple by Solomon, and to the words of both Solomon and Isaiah: "Howbeit, the Most High dwelleth not in temples made with hands." "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Have not my hands made all these things?" The place of God's highest worship is in heaven. {RH, February 23, 1911 par. 6}

When Stephen reached this point, there was a tumult among the people. He saw the resistance that met his words, and knew that he was giving his last testimony. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen, this act was a signal that his voice would soon be silenced forever. Although in the midst of his sermon, he abruptly concluded it. Suddenly breaking away from the train of history that he was following, he turned upon his infuriated judges, and said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." {RH, February 23, 1911 par. 7}

At this, the priests and rulers were beside themselves with anger. More like wild beasts of prey than human beings, they rushed upon Stephen, gnashing their teeth. The prisoner read his fate in the cruel faces about him, but he did not waver. The fear of death was gone. The enraged priests and the excited mob had no terror for him. The scene before him faded from his vision. To him the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from his

throne, standing ready to sustain his servant, who was about to suffer martyrdom for his sake. In words of triumph Stephen exclaimed, "I see the heavens opened, and the Son of man standing on the right hand of God." As he described the glorious scene opened before him, it was more than his persecutors could endure. Stopping their ears, that they might not hear his words, and uttering loud cries, they ran furiously upon him with one accord. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." {RH, February 23, 1911 par. 8}

The witnesses who had accused Stephen were required to cast the first stone. These persons laid down their clothes at the feet of Saul, who had taken an active part in the disputation, and had consented to the prisoner's death. {RH, February 23, 1911 par. 9}

The martyrdom of Stephen made a deep impression upon all who witnessed it. It was a sore trial to the church, but resulted in the conversion of Saul, who could not efface from his memory the faith, constancy, and glorification of the martyr. The signet of God upon Stephen's face, and his words, which reached the very souls of those who heard them, remained in the minds of the beholders, and testified to the truth of that which he had proclaimed. {RH, February 23, 1911 par. 10}

No legal sentence had been passed upon Stephen, but the Roman authorities were bribed by large sums of money to make no investigation of the case. {RH, February 23, 1911 par. 11}

At the scene of Stephen's trial and death, Saul had seemed to be imbued with a frenzied zeal, and afterward he seemed to be angered by his own secret conviction that Stephen was honored by God at the very time when he was dishonored by men. He continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward this persecution brought terror to the Christians at Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews, in order to conciliate them, and to secure their favor. {RH, February 23, 1911 par. 12}

Saul was highly esteemed by the Jews for his zeal in persecuting the believers in Christ. After the death of Stephen, in consideration of the part he had acted on that occasion, he was elected a member of the Sanhedrin. For a time this learned and zealous rabbi was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God, but Saul was soon to be employed in building up the church that he was now tearing down. A mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for his name, and to spread far and wide the glad tidings of salvation through his blood.

{RH, February 23, 1911 par. 13}



**PERIODICALS / RH - The Review and Herald / March 2, 1911 The Gospel in Samaria Mrs. E. G. White**

**March 2, 1911 The Gospel in Samaria**

**Mrs. E. G. White**

After the death of Stephen, there arose against the believers in Jerusalem a persecution so relentless that "they were all scattered abroad throughout the regions of Judea and Samaria." Saul "made havoc of the church," entering into every house, seizing men and women and committing them to prison. Of his zeal in this cruel work, Saul said at a later date: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison. . . . And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." That Stephen was not the only one who suffered death may be seen from Paul's own words: "And when they were put to death, I gave my voice against them." {RH, March 2, 1911 par. 1}

This persecution was followed by great results. Success had attended the ministry of the word in Jerusalem, and there was danger that the disciples would linger there too long, forgetful of the Saviour's commission to go into all the world. They began to think that they had a work to do in Jerusalem in shielding the members of the church from the snares of the enemy, forgetting that strength to resist temptation is best gained by active service. Instead of educating the new converts to carry the gospel to those who had not heard it, they were in danger of being satisfied with what had been accomplished. To scatter his representatives abroad, where they could work for others, God permitted persecution to come upon his church. Driven from Jerusalem, the believers "went everywhere preaching the word." Thus began the fulfillment of the prediction of the Saviour, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." {RH, March 2, 1911 par. 2}

In Samaria the believers were not persecuted. Christ's words to the Samaritan woman had borne fruit. After listening to his words, the woman went to the men of the city, and said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" They went with her, heard Jesus, and believed on him. Anxious to hear more, they invited him to their city, and begged him to remain with them. For two days he remained in Samaria, and many believed on him. {RH, March 2, 1911 par. 3}

Among these Samaritans the followers of Christ, at the time of the persecution found a safe asylum. The Samaritans welcomed the Saviour's messengers, and the disciples gathered a precious harvest from among those who had once been their bitterest enemies. "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits . . . came out of many; . . .

and many taken with palsies, and that were lame, were healed. And there was great joy in that city." {RH, March 2, 1911 par. 4}

While Philip was still in Samaria, a heavenly messenger was sent to him to show him his next work. The evangelist was directed to "go toward the south unto the way that goeth down from Jerusalem unto Gaza. . . . And he arose and went." {RH, March 2, 1911 par. 5}

"And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." {RH, March 2, 1911 par. 6}

The Ethiopian could not understand the prophecy that he read, and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." Angels of God were taking notice of this seeker for light, who was being drawn to the Saviour, and who did not make his position an excuse for refusing to accept the Crucified One. {RH, March 2, 1911 par. 7}

As Philip drew near, he asked the eunuch, "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain the Word of God to him. The scripture that he was reading was the prophecy of Isaiah relating to Christ: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." {RH, March 2, 1911 par. 8}

"Of whom speaketh the prophet this?" the eunuch asked Philip; "of himself, or of some other man?" {RH, March 2, 1911 par. 9}

"Then Philip . . . began at the same scripture, and preached unto him Jesus." {RH, March 2, 1911 par. 10}

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." {RH, March 2, 1911 par. 11}

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." {RH, March 2, 1911 par. 12}

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." {RH, March 2, 1911 par. 13}

This incident shows the care that the Lord has for those who are seeking for truth. The Ethiopian was a man of good standing and wide influence, who, when converted, would give others the light. God saw that he would exert a strong influence in favor of the gospel, and by his Spirit he brought him into touch with one who could guide him into the light. {RH, March 2, 1911 par. 14}

When God pointed out to Philip his work, the disciple did not say, "The Lord does

not mean that." No; "he arose and went." He had learned the lesson of conformity to God's will. He realized that every soul is precious in the sight of God, and that angels are sent to bring those who are seeking for light into touch with those who can help them. {RH, March 2, 1911 par. 15}

Today as then angels are waiting to lead men to their fellow men. An angel showed Philip where to find the Ethiopian, who was so ready to receive the truth, and today angels will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues, and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is his plan that men are to work for their fellow men. {RH, March 2, 1911 par. 16}

In the experience of Philip and the Ethiopian is presented the work to which the Lord calls his people. The Ethiopian represents a large class who need missionaries like Philip,—missionaries who will hear the voice of God, and go where he sends them. There are many who are reading the Scriptures, but who can not understand their import. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in. {RH, March 2, 1911 par. 17}

The missionary spirit needs to be renewed in our churches. God designs that life-giving beams shall, through the individual members of the church, shine forth to the world. Receiving light from the source of all light, his people are to reflect that light to others. But this can be done only as the church draws near to God, and lives in close connection with the Giver of life and light. The purity and simplicity of Christ, revealed in the lives of his followers, will witness to the possession of genuine piety. The believer who is imbued with a true missionary spirit will be a living epistle, known and read of all men. {RH, March 2, 1911 par. 18}

God's workers must be ever on watch, ready to speak a word in season to those who are searching for truth. They must be wholly consecrated to the service of the Master, that they may be quick to understand what he wishes them to do. They must take advantage of every opportunity to win souls to the Saviour. {RH, March 2, 1911 par. 19}

The Holy Spirit will guide and direct those who stand ready to go where God calls, and to speak the words he gives them. The humble, patient, Christlike worker will have something to show for his labors. Every one who goes forth seeking to do his best will have the support of the One who can supply all his necessities. The great Master worker will not leave him alone. The mightiest man on earth is the man who prays in sincerity of soul. Such a one grasps the arm of infinite Power. It is close communion with God that qualifies his messengers to subdue the opposition of the enemy. God calls for consecrated workers, who will be true to him—humble men, who see the need of evangelistic work, and do not draw back, but do each day's work faithfully, relying upon the Lord for help and strength. {RH, March 2, 1911 par. 20}

Though you may be weak, erring, sinful, the Lord holds out to you the offer of partnership with himself. He invites you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me," Christ said, "ye can do nothing."

Through the prophet Isaiah is given the promise, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." {RH, March 2, 1911 par. 21}

Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people, nation, and tongue. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly, that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your Heaven-appointed work?

{RH, March 2, 1911 par. 22}

**PERIODICALS / RH - The Review and Herald / March 9, 1911 A Study of Principles--No. 1 Duty to Enlighten the People D. E. Robinson**  
**March 9, 1911 A Study of Principles--No. 1**

**Duty to Enlighten the People**

**D. E. Robinson**

THE FOLLOWING IS A COMPILATION FROM THE WRITINGS OF MRS. E. G. WHITE REGARDING OUR TREATMENT OF OPPONENTS, THE CRISIS THAT WILL COME ON ACCOUNT OF THE ENFORCEMENT OF UNRIGHTEOUS LAWS, AND THE DUTY OF SEVENTH-DAY ADVENTISTS TO DO ALL IN THEIR POWER TO AVERT THE CRISIS AND TO ENLIGHTEN THE PEOPLE REGARDING THE ISSUE. THE FOLLOWING PRINCIPLES HAVE A VITAL BEARING ON THIS SUBJECT, AND HAVE THROUGH THE YEARS BEEN ADVOCATED BY MRS. WHITE:-- {RH, March 9, 1911 par. 1}

1. IT IS THE DUTY OF ALL WHO KNOW THE TRUTHS OF THE THIRD ANGEL'S MESSAGE TO LABOR IN EVERY WAY POSSIBLE TO TEACH THE BINDING CLAIMS OF THE LAW OF GOD TO FRIENDS, NEIGHBORS, AND THE PEOPLE GENERALLY. {RH, March 9, 1911 par. 2}

2. GREAT CARE SHOULD BE EXERCISED NOT TO AROUSE BITTERNESS OR UNNECESSARY PREJUDICE, THAT WOULD CUT US OFF FROM INFLUENCING THOSE FOR WHOM WE LABOR. WE ARE WARNED AGAINST MAKING HARSH OR DENUNCIATORY STATEMENTS REGARDING OPPONENTS OF TRUTH, OR AGAINST RULERS AND STATESMEN; AND WE ARE ADVISED "TO CONFORM IN ALL THINGS TO THE LAWS OF THE STATE," EVEN TO THE EXTENT OF WAIVING SOME OF OUR RIGHTS, "WHEN WE CAN DO SO WITHOUT CONFLICTING WITH

THE LAW OF GOD." {RH, March 9, 1911 par. 3}

3. IN OUR WORK, WE ARE TO WATCH FOR SPECIAL OPPORTUNITIES TO DO EFFECTIVE LABOR. WHEN THE MINDS OF THE PEOPLE ARE AGITATED REGARDING SUNDAY LAWS, IT IS AN OPPORTUNE TIME TO ENLIGHTEN THEM CONCERNING THE PRINCIPLES INVOLVED. WE ARE TO TEACH IN A POSITIVE WAY THE BINDING CLAIMS OF GOD'S LAW, RATHER THAN TO ATTACK OR DENOUNCE MEN, SOME OF WHOM MAY BE ACTING CONSCIENTIOUSLY, AND POSSIBLY ARE SUSCEPTIBLE TO THE TRUTH, IF IT IS PRESENTED IN A WINNING WAY. {RH, March 9, 1911 par. 4}

4. THERE ARE SPECIAL ADVANTAGES PERTAINING TO THE USE OF SUNDAY AS A DAY FOR GENERAL MISSIONARY EFFORT IN BEHALF OF THOSE WHO SHOULD BE WARNED OF THE IMPENDING CRISIS. {RH, March 9, 1911 par. 5}

5. IN THE FINAL CRISIS, THE ISSUE WILL BE NOT MERELY IN REGARD TO REFRAINING FROM LABOR ON SUNDAY, BUT IT WILL BE OVER THE DISREGARD OF THE SABBATH. IN MRS. WHITE'S WRITINGS ON THIS SUBJECT, ALMOST INVARIABLY IT IS POINTED OUT THAT THE ISSUE WILL BE OVER THE EXALTATION OF THE SPURIOUS, AND THE TRAMPLING UPON THE SABBATH OF JEHOVAH. {RH, March 9, 1911 par. 6}

IT IS BELIEVED THAT AS THESE POINTS ARE MADE CLEAR BY THE WRITINGS OF THE SPIRIT OF PROPHECY, SEVENTH-DAY ADVENTISTS WILL APPRECIATE MORE HIGHLY THE TEACHING FOUND IN "TESTIMONIES FOR THE CHURCH," VOLUME IX, REGARDING OUR METHODS OF LABOR WHEN SUNDAY LAWS ARE BEING RIGIDLY ENFORCED. {RH, March 9, 1911 par. 7}

IN THE SUMMER OF 1886, SEVERAL OF OUR BRETHREN WERE ARRESTED IN THE SOUTHERN STATES FOR SUNDAY LABOR. IN MARYLAND AND MASSACHUSETTS, ALSO, THE SUNDAY LAWS WERE ENFORCED AGAINST SEVENTH-DAY ADVENTISTS. ELDER G. I. BUTLER, WHO WAS AT THAT TIME PRESIDENT OF THE GENERAL CONFERENCE, WROTE TO MRS. WHITE, ASKING FOR HER COUNSEL REGARDING THE DUTY OF OUR PEOPLE IN THE CRISIS THAT THEN SEEMED TO BE COMING UPON THEM. THE FOLLOWING WAS WRITTEN IN REPLY:-- {RH, March 9, 1911 par. 8}

"You inquire in regard to the course that should be pursued to secure to our people the right to worship God according to the dictates of their own conscience. This subject has been a burden on my soul for some time, whether to take such a course of action as you suggest would be a denial of our faith, and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past in regard to the draft, and other things of a similar character. {RH, March 9, 1911 par. 9}

"I can speak in the fear of God and say, It is right that we should use every power we have to avert the pressure that is being brought to bear upon our people. Were our people spiritualized by the truth, they would exercise love toward all men, and great care not to provoke those who have accepted as the Sabbath a spurious institution introduced by the Papacy to take the place of God's holy Sabbath. The fact that they do not have the Bible argument in their favor, makes them all the more angry and

determined to supply the lack of argument by the power of their might. . . . {RH, March 9, 1911 par. 10}

"Everything in God's world--men and doctrines, and nature itself--is fulfilling God's sure word of prophecy, and accomplishing his grand and closing work in this world's history. We are to be ready, and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's law as the only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils, and obey the national laws to exalt the Sabbath instituted by the man of sin, *to the disregard of God's holy day*, will feel not only the oppressive power of the Papacy, but the oppression of the Protestant world, who will seek to enforce the worship of the image of the beast." {RH, March 9, 1911 par. 11}

FROM ANOTHER MANUSCRIPT, WRITTEN IN EUROPE ABOUT THE SAME TIME, WE TAKE THE FOLLOWING INSTRUCTION, POINTING OUT OUR DUTY TO ENLIGHTEN THE MINDS OF THE PEOPLE, AND SPEAKING OF THE SPECIAL OPPORTUNITIES TO DO THIS WHEN THE SUNDAY QUESTION IS BROUGHT BEFORE THE PUBLIC:-- {RH, March 9, 1911 par. 12}

"While Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do for the honor of his law. The religious liberties of the people are at stake; and yet the watchmen failed to discern clearly the deceptions of the enemy, and to give the trumpet a certain sound. . . . {RH, March 9, 1911 par. 13}

"There are many who are at ease, asleep as it were. They say, If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted. And having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. {RH, March 9, 1911 par. 14}

"But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully at our posts, watching as valiant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the Word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth regarding the commandments of God and the faith of Jesus has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has been made. {RH, March 9, 1911 par. 15}

"We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we would place ourselves on the side of the great deceiver. *The controversy over Sunday observance will open the subject to the people, and an opportunity will be given to present the claims of the genuine Sabbath.* . . . {RH, March 9, 1911 par. 16}

"There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday



observance. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism and give countenance and support to the Roman fallacy, enforcing allegiance to the spurious sabbath, God will hold his people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement, the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. {RH, March 9, 1911 par. 17}

"The man of sin has thought to change times and laws. By trying to compel the conscience, he is exalting himself above God. But God's people should work with persevering energy to let the true light in regard to the law shine upon the people, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power on behalf of his church. . . . {RH, March 9, 1911 par. 18}

"As faithful watchmen we should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease with folded hands, and quibble over matters of minor importance. . . . {RH, March 9, 1911 par. 19}

"The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God."

*Sanitarium, Cal.*

{RH, March 9, 1911 par. 20}

**PERIODICALS / RH - The Review and Herald / March 16, 1911 From Persecutor to Disciple--No. 1 Mrs. E. G. White**

**March 16, 1911 From Persecutor to Disciple--No. 1**

**Mrs. E. G. White**

Following the death of Stephen, the Jewish leaders sought by every means possible to check the spread of the gospel. In the most positive terms the members of the

Sanhedrin forbade the disciples to preach in the name of Jesus. But every effort to put down the new religion seemed only to increase its strength, till it threatened to destroy the rites of the temple and the customs of ages. {RH, March 16, 1911 par. 1}

Prominent among the Jewish leaders who now became thoroughly aroused was Saul of Tarsus. A Roman citizen by birth, Saul was nevertheless a Jew by descent, and had been educated in Jerusalem by the most eminent of the rabbis. "Of the stock of Israel, of the tribe of Benjamin," Saul was "an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." He was regarded by the rabbis as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin after the death of Stephen, placed him in a position of power. {RH, March 16, 1911 par. 2}

The trial and conviction of Stephen, at which Saul took a prominent part, had created a sensation. The faith of many of the Jews had been terribly shaken. The striking evidences of the presence of God with Stephen had led even Saul himself to doubt the righteousness of the cause he had espoused against the followers of Jesus. His mind was deeply stirred. In his perplexity he appealed to those in whose wisdom and good judgment he had full confidence. The opinions and arguments of the priests and rulers finally convinced him that Stephen was a blasphemer, that the Christ whom the martyred disciple had preached was an impostor, and that those ministering in holy office must be right. {RH, March 16, 1911 par. 3}

Not without severe trial did Saul come to this conclusion. Finally, however, his education and prejudices, his respect for his former teachers, and his pride of popularity, braced him to rebel against the voice of conscience and the grace of God. After having once entirely settled in his mind that the views of the priests and scribes were right, Saul became very bitter in his opposition to the doctrines taught by the disciples of Jesus. His activity in causing holy men and women to be dragged before tribunals, where they were often condemned to imprisonment and even death, solely because of their faith in Jesus, brought sadness and gloom to the newly organized church, and caused many to seek safety in flight. {RH, March 16, 1911 par. 4}

Driven from Jerusalem, "they that were scattered abroad went everywhere preaching the word." Among the cities entered was Damascus, where the new faith gained many converts. {RH, March 16, 1911 par. 5}

The priests and rulers had hoped that by vigilant effort and stern persecution the heresy might be suppressed. Now they saw that decided measures must be taken, not only in Jerusalem, but elsewhere. For the special work that they desired to have done at Damascus, Saul offered his services. "Breathing out threatenings and slaughter against the disciples of the Lord," Saul "went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Thus "with authority and commission from the chief priests," Saul of Tarsus, in the strength and vigor of manhood, and fired with mistaken zeal, set out on that memorable journey during which the whole current of his life was changed. {RH, March 16, 1911 par. 6}

## A Great Light

On the last day of the journey, "at midday," as the weary travelers neared Damascus, they came within full view of broad stretches of fertile lands, beautiful gardens, and fruitful orchards, watered with cool streams from the surrounding mountains. After the long, wearisome journey over desolate wastes, such scenes were refreshing indeed. While Saul, with his companions, gazed with admiration on the fruitful plain and the fair city below, "suddenly," as he afterward declared, there shone "round about me and them which journeyed with me" "a great light,"--"a light from heaven, above the brightness of the sun,"--too glorious for mortal eyes to bear. Saul fell prostrate to the earth. {RH, March 16, 1911 par. 7}

While the light continued to shine about them, Saul heard "a voice speaking . . . in the Hebrew tongue," "saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." {RH, March 16, 1911 par. 8}

Filled with fear, bewildered, almost blinded by the intensity of the light, the companions of Saul heard a voice, but saw no man. But Saul understood the words that were spoken; and to him was clearly revealed the One who spoke--even the Son of God. In the glorious Being who stood before him, he saw the Crucified One. Upon the soul of the stricken Jew the image of his Saviour's countenance was imprinted forever. The words spoken struck home to his heart with appalling force. Into the darkened chambers of his mind there poured a flood of light, revealing the ignorance and error of his former life, and his present need of the enlightenment of the Holy Spirit. {RH, March 16, 1911 par. 9}

Saul now saw that in persecuting the followers of Jesus, he had in reality been doing the work of Satan. He saw that his former convictions of duty and the right had been based largely on his implicit confidence in the priests and rulers of the Jewish church. They had caused him to believe that the story of the resurrection was an artful fabrication of the disciples of Jesus. Now that Jesus himself stood revealed, Saul was convicted of the truthfulness of the claims made by the disciples. {RH, March 16, 1911 par. 10}

In that hour of heavenly illumination, the mind of Saul acted with remarkable rapidity. The prophetic records of Holy Writ were opened to his understanding. He saw that the rejection of Jesus by the Jews, his crucifixion, resurrection, and ascension, had been foretold by the prophets, and proved him to be the promised Messiah. The sermon of Stephen was brought forcibly to his mind. Now Saul knew that the martyr had indeed beheld "the glory of God," when he had "looked up steadfastly into heaven," and had said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Those words that the priests had pronounced blasphemy, now appeared to Saul as truth. {RH, March 16, 1911 par. 11}

What a revelation was all this to the persecutor! Now Saul knew for a certainty that the promised Messiah had come to this earth as the Redeemer of the race, and that he

had been rejected and crucified by those whom he had come to save. Saul knew also that the Saviour had risen in triumph from the tomb, and had ascended into the heavens. In that terrible moment of divine revelation, Saul remembered that Stephen, who had borne witness of a crucified and risen Saviour, had been sacrificed by his consent, and that later, through his instrumentality, many other worthy followers of Jesus had met their death by cruel persecution. {RH, March 16, 1911 par. 12}

The Saviour had spoken to Saul through Stephen, whose clear reasoning could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ's glory,--appearing as if "it had been the face of an angel." He had witnessed Stephen's forbearance toward his enemies, and his forgiveness of them. He had also witnessed the fortitude and cheerful resignation of many whom he had caused to be tormented and afflicted. He had seen some yield up even their lives with rejoicing for the sake of their faith. {RH, March 16, 1911 par. 13}

All this testimony had appealed loudly to Saul, and at times had thrust upon his mind an almost overwhelming conviction that Jesus was the promised Messiah. At such times he had struggled for entire nights against this conviction, and always he had ended the matter by avowing his belief that Jesus was not the Messiah, and that his followers were deluded fanatics. {RH, March 16, 1911 par. 14}

Now Christ had spoken to Saul with his own voice, saying, "Saul, Saul, why persecutest thou me?" And the question, "Who art thou, Lord?" was answered by the same voice, "I am Jesus whom thou persecutest." Christ here identifies himself with his suffering people. In persecuting the followers of Jesus, Saul had struck directly against the Lord of heaven. In falsely accusing and testifying against them, he had falsely accused and testified against the Saviour of the world. {RH, March 16, 1911 par. 15}

No doubt entered the mind of Saul that the One who spoke to him was Jesus of Nazareth, the long-looked-for Messiah, the Consolation and the Redeemer of Israel. And now Jesus, who during his earthly ministry had often spoken in parables, likened the work of Saul, the persecutor, to kicking against the pricks. "Saul, Saul," he inquired, "why persecutest thou me? . . . It is hard for thee to kick against the pricks." Every effort to stay the onward progress of the gospel results in injury and suffering to the opposer. Sooner or later his own heart will condemn him; he will find that he has, indeed, been kicking against the pricks. {RH, March 16, 1911 par. 16}

"Trembling and astonished," Saul inquired, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." {RH, March 16, 1911 par. 17}

### **The Entry Into Damascus**

When the glory was withdrawn, and Saul arose from the ground, he found himself totally deprived of sight. The brightness of Christ's glory had been too intense for his mortal sight; when it was removed, the blackness of night settled upon his vision. He believed that this blindness was a punishment from God for his cruel persecution of the followers of Jesus. In terrible darkness he groped about; and his companions, in fear

and amazement, "led him by the hand, and brought him into Damascus." {RH, March 16, 1911 par. 18}

On the morning of that eventful day, Saul had neared Damascus with feelings of self-satisfaction because of the confidence that had been placed in him by the chief priests. To him had been entrusted grave responsibilities. He was commissioned to further the interests of the Jewish religion by checking, if possible, the spread of the gospel in Damascus. He had determined that his mission should be crowned with success, and had looked forward with eager anticipation to the experiences that were before him. {RH, March 16, 1911 par. 19}

But how changed from that which he had anticipated, was the scene of his entrance into that ancient and opulent city! Instead of being welcomed with honors, he entered as one dependent on the guidance of his companions. Stricken with blindness, helpless, tortured by remorse, knowing not what further judgment the Lord might bring upon him, he sought out the home of the disciple Judas, where, in solitude, he had ample opportunity for reflection and prayer. {RH, March 16, 1911 par. 20}

### **Days of Heart-Searching**

For three days, Saul was "without sight, and neither did eat nor drink." These days of terrible agony of soul were to him as years. Again and again he recalled, with anguish of spirit, the part he had taken in the martyrdom of Stephen. With horror he thought of his guilt in allowing himself to be controlled by the malice and prejudice of the priests and rulers, even at the time when the face of Stephen had been lighted up with the radiance of heaven. In sadness and brokenness of spirit he recounted the many times he had closed his eyes and ears against the most striking evidences, and had relentlessly urged on the persecution of the believers in Jesus of Nazareth. {RH, March 16, 1911 par. 21}

These days of close self-examination and of heart-humiliation were spent in lonely seclusion. The believers, having been given warning of the purpose of Saul in coming to Damascus, feared that he might be acting a part, in order the more readily to deceive them; and they held themselves aloof, refusing him their sympathy. He had no desire to appeal to the unconverted Jews, with whom he had planned to unite in persecuting the believers; for he knew that they would not even listen to his story. Thus he seemed to be shut away from all human sympathy. His only hope of help was in a merciful God, to whom he now appealed in brokenness of heart. {RH, March 16, 1911 par. 22}

During the long hours when Saul was shut in with God alone, he recalled many of the passages of Scripture referring to the first advent of Christ. Carefully he traced down the prophecies, with a memory sharpened by the conviction that had taken possession of his mind. As he reflected on the meaning of these prophecies, he became astonished at his former blindness of understanding, and at the blindness of the Jews in general, which had led to the rejection of Jesus as the promised Messiah. To his enlightened vision, all now seemed plain. He knew that his former prejudice and unbelief had clouded his spiritual perception, and had prevented him from discerning in

Jesus of Nazareth the Messiah of prophecy.

{RH, March 16, 1911 par. 23}

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**March 16, 1911 A Study of Principles--No. 2**

**D. E. ROBINSON**

DURING THE PERIOD FROM 1895 TO 1897, MRS. WHITE WROTE SEVERAL COMMUNICATIONS, WARNING OUR BRETHREN ENGAGED IN THE ADVOCACY OF RELIGIOUS LIBERTY AGAINST THE DANGER OF MANIFESTING HARSHNESS IN THEIR TEACHINGS AND WRITINGS. THE FOLLOWING IS A LETTER WRITTEN FROM AUSTRALIA, JAN. 30, 1895, PREFACED BY THREE PARAGRAPHS FROM "MINISTRY OF HEALING," PAGES 489, 490:-- {RH, March 16, 1911 par. 1}

"If we have a sense of the long-suffering of God toward us, we shall not be found judging or accusing others. When Christ was living on the earth, how surprised his associates would have been if, after becoming acquainted with him, they had heard him speak one word of accusation, of fault-finding, or of impatience. Let us never forget that those who love him are to represent him in character. . . . {RH, March 16, 1911 par. 2}

"The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God. Christianity will make a man a gentleman. Christ was courteous, even to his persecutors; and his true followers will manifest the same spirit. . . . {RH, March 16, 1911 par. 3}

"A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the whole being." {RH, March 16, 1911 par. 4}

"I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way, and hinder us from doing the work the we should to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. {RH, March 16, 1911 par. 5}

"All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, unless positively essential in vindicating the truth, that will stir up our enemies against us, and



arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble such as never was will come upon us, of which we have but little idea. {RH, March 16, 1911 par. 6}

### **Learn in the School of Jesus**

"Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous manner. The Lord wants his workers to represent him, the great missionary worker. The manifestation of unchristlike zeal and rashness always does harm. {RH, March 16, 1911 par. 7}

"The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, is disqualifying himself to be entrusted with the sacred work that devolves upon Christ's followers at this time. Those who practise giving hard thrusts are forming habits that will have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, and a close study of the life of Christ. {RH, March 16, 1911 par. 8}

"A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands; and how much more should those who are entrusted with the sacred responsibility to watch for souls as they that must give an account, study to work in harmony with the truth, and in accordance with the wisdom which is from above, which 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' {RH, March 16, 1911 par. 9}

### **Our Obligation**

"I am pained when I see the sharp thrusts which appear in the [*American*] *Sentinel*. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents, and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our brethren will be treasured up by the prince of darkness. {RH, March 16, 1911 par. 10}

"How dare finite human intelligences speak careless and venturesome words, that will stir up the powers of hell against the saints of God, when Michael the archangel durst not bring against Satan a railing accusation, but said, 'The Lord rebuke thee, O Satan'? It will be impossible for us to avoid difficulties and suffering. Jesus said, 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!' But because offenses will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love, and purifies the soul. {RH, March 16, 1911 par. 11}

"It is the privilege and duty of every child of God to have spiritual apprehension. If we are children of the light, we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character, and to cause men to represent Christ. With David our testimony should be, 'Thy gentleness hath made me great.' O that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! O that a permanent impression might be made upon the hearts of all! {RH, March 16, 1911 par. 12}

"The words Christ has spoken, the spirit he has revealed in all his lessons to his disciples, are as the bread of life, the flesh and blood of the Son of God. He said, 'The words that I speak unto you, they are spirit, and they are life.' But all he has said is contested by the confederacy of evil; nevertheless precious truth must be presented in its native force. The deceptive errors that are wide-spread, and that are to lead the world captive, are to be unveiled. Every effort that is possible is being made to ensnare souls with subtle reasonings, to turn them from the truth to fables, and to prepare them to be deceived by strong delusions. But while these deceived souls turn from the truth to error, do not speak to them one word of censure. Seek to show these poor, deluded souls their danger, and to reveal to them how grievous is their course of action toward Jesus Christ; but let it all be done in pitying tenderness. {RH, March 16, 1911 par. 13}

"By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from his power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth. The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward us poor sinners. As we behold the love of Christ, we shall begin to reflect it. 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' In Christ are hid all the treasures of wisdom and knowledge. How are they hid?--Under the veil of humanity and deep humiliation. The abundance of his knowledge covers all the treasures of wisdom; for in Christ all fulness dwells. {RH, March 16, 1911 par. 14}

### **The Example of Christ**

"When men lose sight of Christ's example, and do not pattern after his manner of

teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was he who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that he is the Author of eternal salvation, the Originator of all that they have written and spoken, and in his example, he has left us a perfect model for faith and practise. {RH, March 16, 1911 par. 15}

"If ever a people needed to walk in humility before God, it is his church, his chosen ones in this generation. We all need to bewail the dulness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in him. It is true that we are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' This message must be given; but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf. {RH, March 16, 1911 par. 16}

"Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibilities, are in great danger, and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others, corresponding to the light which they have. Do not censure others, do not condemn them. As free moral agents under the government of God, our responsibility and obligation are not limited by the knowledge we actually possess, but by the knowledge we might and ought to have had if we had advanced in faith, and obtained the rich Christian experience that would have corresponded with our advantages. We should improve our faculties, and we shall be held accountable for their improvement. They are a sacred trust, and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practise his word, we shall be held accountable. If we allow selfish considerations, false reasonings, and false excuses to bring us into a perverse state of mind and heart, so that we do not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious, in order that we may not condemn those who before God are less guilty than ourselves."

*Sanitarium, Cal.*

{RH, March 16, 1911 par. 17}

## **Disciple--No. 2 Mrs. E. G. White**

### **March 23, 1911 From Persecutor to Disciple--No. 2**

#### **Mrs. E. G. White**

The conversion of Saul was marked with heartfelt repentance, thorough confession, and an earnest longing for pardon of sin. Prior to his conversion, Saul had been proud and self-confident; now he was bowed down with sorrow and shame; he abhorred himself because of the suffering he had brought upon the disciples of Jesus. In the light of the revelation that had come to him, he began to see himself as the chief of sinners. {RH, March 23, 1911 par. 1}

Saul yielded himself fully to the convicting power of the Holy Spirit. With eyes anointed by the grace of God, he saw the mistakes of his life, and recognized the far-reaching claims of the law of God. He who had been a proud Pharisee, confident that he was justified by his good works, now bowed before God with the humility and simplicity of a little child, confessing his own unworthiness, and pleading the merits of a crucified and risen Saviour. Saul longed to come into full harmony and communion with the Father and the Son; and in the intensity of his desire for pardon, he offered up fervent supplications to the throne of grace. {RH, March 23, 1911 par. 2}

The prayers of the penitent Pharisee were not in vain. The inmost thoughts and emotions of his sin-corrupted heart were transformed by divine grace. The nobler faculties of the soul were brought into harmony with the eternal purposes of God. Christ and his righteousness became to Saul more than the whole world. {RH, March 23, 1911 par. 3}

The conversion of Saul is a striking evidence of the miraculous power of the Holy Spirit to convict a man of the error of his way. Saul had verily believed that Jesus of Nazareth had disregarded the law of God, and had taught the disciples that it was now of no effect. But at the time of his conversion, Saul recognized Jesus as the divine One who had come into the world for the express purpose of vindicating his Father's law. Saul was convinced that Jesus was the originator of the entire Jewish system of sacrifices. He saw that at the time of the crucifixion, type had met antitype; in Jesus had been fulfilled the Old Testament prophecies concerning the Redeemer of Israel. {RH, March 23, 1911 par. 4}

Jesus, whose name above all others Saul had most hated and despised, revealed himself to Saul for the purpose of arresting him in his mad career, and of making, from this most unpromising subject, a powerful instrumentality by which to bear the gospel to the Gentiles. When Saul perceived that in opposing Jesus of Nazareth he had been arraying himself against the Messiah, he was overwhelmed with horror, and in the agony of his soul he cried out, "Lord, what wilt thou have me to do?" Jesus did not at once tell him of the work that had been assigned him, but sent him for instruction to the very disciples who had been so bitterly persecuted. {RH, March 23, 1911 par. 5}

The marvelous light that illuminated the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples of Christ. The

answer to Saul's question was, "Arise, and go into the city, and it shall be told thee what thou must do." Jesus sent the inquiring Jew to his church, to obtain from them a knowledge of his duty. Christ had performed the work of revelation and conviction; and now the penitent was in a condition to learn of those whom God had ordained to teach his truth. {RH, March 23, 1911 par. 6}

While Saul in solitude continued in prayer and supplication at the home of Judas, the Lord appeared in vision to "a certain disciple at Damascus, named Ananias," telling him that Saul of Tarsus was praying, and in need of help. "Arise," the heavenly messenger bade Ananias, "and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." {RH, March 23, 1911 par. 7}

Ananias could scarcely credit the words of the angel messenger; for the reports of Saul's bitter persecution of the saints at Jerusalem had spread far and near. He presumed to expostulate. "Lord," he answered, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name." But the command to Ananias was imperative: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." {RH, March 23, 1911 par. 8}

The disciple, obedient to the direction of the angel, sought out the man who had but recently breathed out threatenings against all who believed on the name of Jesus. Putting his hands on the head of the penitent sufferer, Ananias said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. {RH, March 23, 1911 par. 9}

"And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." {RH, March 23, 1911 par. 10}

Many have an idea that they are responsible to Christ alone for their light and experience, independently of his recognized followers on earth. But in the history of the conversion of Saul, important principles are given us, which we should ever bear in mind. He was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was to be a "chosen vessel" unto him; yet the Lord did not immediately impart to him the lessons of truth. He arrested his course and convicted him; but when asked by him, "What wilt thou have me to do?" the Saviour placed him in connection with his church, and let them direct him what to do. {RH, March 23, 1911 par. 11}

Thus Jesus gave sanction to the authority of his organized church, and placed Saul in connection with his representatives on earth. All blessings flow from Christ, but he had now established a church as his representative on earth, and to it belonged the work of directing the repentant sinner in the way of life. {RH, March 23, 1911 par. 12}

Jesus is the friend of sinners; his heart is touched by their woe; he has all power, both in heaven and upon earth; but he respects the means that he has ordained for the enlightenment and salvation of men; he directs sinners to the church, which he has

made a channel of light to the world. {RH, March 23, 1911 par. 13}

Saul was a learned teacher in Israel; but when in the midst of his blind error and prejudice, he is given a revelation of the Christ whom he is persecuting, he is placed in direct communication with the church, which is the light of the world. In this case Ananias represents Christ, and also represents Christ's ministers upon earth, who are appointed to act in his stead. In Christ's stead, Ananias places his hands upon him, and, praying in Christ's name, Saul receives the Holy Ghost. All is done in the name and by the authority of Christ. Christ is the foundation; the church is the channel of communication.

{RH, March 23, 1911 par. 14}

**PERIODICALS / RH - The Review and Herald / March 23, 1911 A Study of Principles--No.3 Warning Against Extreme Views D. E. Robinson**  
**March 23, 1911 A Study of Principles--No.3**

**Warning Against Extreme Views**

**D. E. Robinson**

IN SOME OF THE COMMUNICATIONS FROM MRS. WHITE EARLY IN 1895, THERE ARE FOUND WARNINGS AND CAUTIONS AGAINST THE DANGER OF ADOPTING WRONG PRINCIPLES, AND ACCEPTING EXTREME VIEWS IN STUDYING THE PRINCIPLES OF RELIGIOUS LIBERTY. {RH, March 23, 1911 par. 1}

IN TEACHING THE SEPARATION OF CHURCH AND STATE, SOME HAD URGED THAT TO BE CONSISTENT IN OUR DEALINGS WITH THE GOVERNMENT, WE SHOULD INSIST UPON PAYING TAXES ON OUR CHURCH AND SANITARIUM PROPERTIES, EVEN THOUGH THESE MIGHT BE BY LAW EXEMPT FROM TAXATION. {RH, March 23, 1911 par. 2}

IT WAS ALSO MAINTAINED AND STRONGLY URGED IN THE *AMERICAN SENTINEL* THAT OUR BRETHREN IN SOUTH AFRICA WOULD VIOLATE RIGHT PRINCIPLES IF THEY WERE TO ACCEPT FROM THE BRITISH SOUTH AFRICAN COMPANY A GIFT OF LAND THAT HAD BEEN OFFERED TO THEM FOR MISSION PURPOSES BY CECIL RHODES. IT WAS STATED THAT THOSE MISSIONARIES WHO HAD ACCEPTED SUCH GRANTS HAD "SOLD THEMSELVES FOR A MESS OF AFRICAN POTTAGE," AND IT WAS FELT THAT THE GENERAL CONFERENCE SHOULD INSIST UPON PAYING FOR THE LAND. {RH, March 23, 1911 par. 3}

WHEN THESE PROPOSITIONS WERE BROUGHT TO THE ATTENTION OF MRS. WHITE, SHE WROTE THE FOLLOWING, EXPRESSING HER DISAPPROVAL OF THE POSITIONS TAKEN:-- {RH, March 23, 1911 par. 4}

"Solemn, serious times are upon us, and perplexities will increase to the very close



of time. There may be a little respite in these matters, but it will not be for long. I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ. {RH, March 23, 1911 par. 5}

"The hearts of those who advocate this cause must be filled with the Spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out his purpose, and to answer the many prayers which were ascending to him for the help which they so much needed. {RH, March 23, 1911 par. 6}

### **Extreme Positions**

"I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up nor worried over, but left in the hands of God for him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by his own right hand to prepare the way before us, in order that his work may progress along its various lines. The truth is to have a standing- place, and the standard of truth is to be uplifted in many places in regions beyond. {RH, March 23, 1911 par. 7}

"Be sure that God has not laid upon those who remain away from the foreign fields of labor, the burden of criticizing the ones on the ground where the work is being done. Those who are not sent to mission fields know little about the necessities of the situation, and if they can not say anything to help those who are on the ground, let them not hinder, but show their wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest when they ventilate their ideas about foreign fields of labor, for it is not according to knowledge. {RH, March 23, 1911 par. 8}

"Let the Lord work with the men who are in the mission fields, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and he does not give them the sanction of his Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world; the message of warning is to go to all countries, and tongues, and peoples. {RH, March 23, 1911 par. 9}

"The Lord does not move upon his workers to make them take a course which will *bring on the time of trouble before the time*. Let them not build up a wall of separation between themselves and the world by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world, in the very cities that are right at hand, and to number Israel is not to work after God's order. Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the Sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of his cause. {RH, March 23, 1911 par. 10}

"The Lord still moves upon the hearts of kings and rulers in behalf of his people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give for the advancement of his cause. We find examples in the Word of God concerning this very matter. {RH, March 23, 1911 par. 11}

"Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing, saying: 'Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his peoples? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.' A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra. {RH, March 23, 1911 par. 12}

"The Lord God of Israel has placed his goods in the hands of unbelievers, and they are to be used to help in the accomplishment of the work that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practise in his words; but their gifts are not to be refused on that account. {RH, March 23, 1911 par. 13}

"It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. The withstraining hand of God has not been withdrawn from the earth. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God." (Jan. 31, 1895.) {RH, March 23, 1911 par. 14}

## Receiving Gifts

"Who is it that owns our world? Who is the real owner of houses and lands? Is it not God? He has an abundance in our world which he has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive. {RH, March 23, 1911 par. 15}

"We should become acquainted with men in high places, and by exercising the wisdom of the serpent, and the harmlessness of the dove, we might obtain advantages from them; for God would move upon their minds to do many things in behalf of his people. If proper persons would set before those who have means and influence the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God. {RH, March 23, 1911 par. 16}

"The Lord would have his people in the world, but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to his disciples before he was parted from them, and taken up into heaven, was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, 'Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' {RH, March 23, 1911 par. 17}

"The earth is the Lord's, and the fulness thereof.' 'The silver is mine, and the gold is mine, saith the Lord of hosts.' 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.'" (Reprinted from Special Testimonies to Ministers and Workers, No. 3, pages 32-35, 29, 30.)

*Mountain View, Cal.*

{RH, March 23, 1911 par. 18}

**PERIODICALS / RH - The Review and Herald / March 30, 1911 Paul Enters Upon His Ministry Mrs. E. G. White**

**March 30, 1911 Paul Enters Upon His Ministry**

## **Mrs. E. G. White**

After his baptism, Paul broke his fast, and remained "certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God." Boldly he testified that Jesus of Nazareth was the long-looked-for Messiah, who "died for our sins according to the Scriptures, . . . was buried, and . . . rose again the third day," after which he was seen of the twelve, and of the brethren. "And last of all," added Paul, "he was seen of me also, as of one born out of due time." His arguments from prophecy were so conclusive, and his efforts were so attended by the power of God, that the opposing Jews were confounded and unable to answer him. {RH, March 30, 1911 par. 1}

Paul had been known formerly as a zealous defender of the Jewish religion, and an untiring persecutor of the followers of Jesus. Courageous, independent, persevering, his talents and training would have enabled him to serve in almost any position. His reasoning powers were of no ordinary value. By his withering sarcasm he could place an opponent in no enviable position. And now the Jews saw this young man of unusual promise uniting with those whom he had formerly persecuted, and fearlessly preaching in the name of Jesus. {RH, March 30, 1911 par. 2}

A general slain in battle is lost to his army, but his death gives no additional strength to the enemy. But when a man of integrity and sterling principle joins the opposing force, not only are his services lost, but those to whom he joins himself gain a decided advantage. Saul of Tarsus might easily have been struck dead by the Lord as he was on his way to Damascus, and much strength would have been withdrawn from the persecuting power. But his life was spared, and in the providence of God he was carried from the side of the enemy to the side of Christ. An eloquent speaker and a severe critic, Paul, with his stern purpose and undaunted courage, possessed the very qualifications needed in the Christian church. {RH, March 30, 1911 par. 3}

The news of Paul's conversion came to the Jews as a great surprise. He who had journeyed to Damascus "with authority and commission from the chief priests," to apprehend and prosecute the believers, was now preaching the gospel of a crucified and risen Saviour, strengthening the hands of those who were already its disciples, and continually bringing in new converts to the faith he had once so zealously opposed. All who heard him were amazed, and said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" {RH, March 30, 1911 par. 4}

To those who heard him, Paul demonstrated that his change of faith was not prompted by impulse or fanaticism, but had been brought about by overwhelming evidence. In his presentation of gospel truth, he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled by Jesus of Nazareth. The foundation of his faith was based on the sure word of prophecy. {RH, March 30, 1911 par. 5}

As Paul continued to appeal to his astonished hearers to "repent and turn to God,

and do works meet for repentance," he "increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." But many hardened their hearts, refusing to respond to his message; and soon their astonishment at his conversion was changed into intense hatred, like unto that which they had manifested against Jesus. {RH, March 30, 1911 par. 6}

Paul was not allowed to continue his labors long at Damascus, in the face of fierce opposition. A messenger from heaven bade him leave for a time; and so he "went into Arabia," where he found a safe retreat. {RH, March 30, 1911 par. 7}

In the solitude of the desert, Paul had ample opportunity for quiet study and meditation. There he calmly reviewed his past experiences, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted, and his great sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. During his sojourn in Arabia, he emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in his faith, bestowing upon him a rich measure of divine wisdom and grace. {RH, March 30, 1911 par. 8}

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "Acquaint now thyself with him," is his message to mankind. {RH, March 30, 1911 par. 9}

The solemn charge that had been given Paul on the occasion of his interview with Ananias, rested with increasing weight upon his heart. When, in response to the invitation, "Brother Saul, receive thy sight," Paul had for the first time looked upon the face of this devout man, Ananias under the inspiration of the Holy Spirit said to him: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." {RH, March 30, 1911 par. 10}

These words were in harmony with the words of Jesus himself, who, when he arrested Saul on the journey to Damascus, declared: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." {RH, March 30, 1911 par. 11}

As he pondered these things in his heart, Paul understood more and more the meaning of his call "to be an apostle of Jesus Christ through the will of God." His call had come "not of men, neither by man, but by Jesus Christ, and God the Father." The greatness of the work before him led him to give much study to the Holy Scriptures, in order that he might preach the gospel "not with wisdom of words, lest the cross of

Christ should be made of none effect," "but in demonstration of the Spirit and of power," that the faith of all who heard "should not stand in the wisdom of men, but in the power of God." {RH, March 30, 1911 par. 12}

As Paul searched the Scriptures of truth, he learned that throughout the ages "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." {RH, March 30, 1911 par. 13}

And so, viewing the wisdom of the world--wisdom in which he had formerly trusted--in the light of the cross, Paul "determined not to know anything, . . . save Jesus Christ, and him crucified." Throughout his later ministry, Paul never lost sight of the Source of his wisdom and strength. Hear him, years afterward, still declaring, "For me to live is Christ." And again: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings." {RH, March 30, 1911 par. 14}

Paul now "returned again unto Damascus," and "preached boldly . . . in the name of Jesus." Unable to withstand the wisdom of his arguments, "the Jews took counsel to kill him." The gates of the city were diligently guarded, day and night, to cut off his escape. This crisis led the disciples to seek God earnestly; and finally they "took him by night, and let him down through the wall, lowering him in a basket." {RH, March 30, 1911 par. 15}

About three years had passed since his conversion, when Paul returned to Jerusalem. His chief object in making this visit, as he himself declared afterward, was "to see Peter." When, upon arrival in the city where he had once been well known as "Saul the persecutor," "he assayed to join himself to the disciples," "they were all afraid of him, and believed not that he was a disciple." It was difficult for them to believe that so bigoted a Pharisee, and one who had done so much to destroy the church, could become a sincere follower of Jesus. "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." {RH, March 30, 1911 par. 16}

The disciples now received Paul as one of their number. Soon they had abundant evidence as to the genuineness of his Christian experience. The future apostle to the Gentiles was now in the city where many of his former associates lived; and to these Jewish leaders he longed to make plain the prophecies concerning the Messiah, which had been fulfilled by the advent of the Saviour. Paul felt sure that these teachers in Israel, with whom he had once been so well acquainted, were as sincere and honest as he had been. But Paul had miscalculated the spirit of his Jewish brethren, and in his hope of their speedy conversion he was doomed to bitter disappointment. Although "he



spoke boldly in the name of the Lord Jesus, and disputed against the Grecians," those who stood at the head of the Jewish church refused to believe, but "went about to slay him." Sorrow filled his heart. Willingly he would have yielded up his life, if by that means he might bring some to a knowledge of the truth. With shame he thought of the active part he had taken in the martyrdom of Stephen, and now in his anxiety to wipe out the stain resting upon one so falsely accused, he sought to vindicate the truth that had cost Stephen his life. {RH, March 30, 1911 par. 17}

Burdened in behalf of those who refused to believe, Paul was praying in the temple, as he himself afterward testified, when he fell into a trance, whereupon a heavenly messenger appeared before him, and said: "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." {RH, March 30, 1911 par. 18}

Paul was inclined to remain at Jerusalem, where he could face the opposition. To him, it seemed an act of cowardice to attempt to flee, if by remaining he might be able to convince some of the obstinate Jews of the truthfulness of the gospel message,--even if to remain should cost him his life. And so he answered: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." But it was not in harmony with the purpose of God that his servant should needlessly expose his life; and so the heavenly messenger replied: "Depart: for I will send thee far hence unto the Gentiles." {RH, March 30, 1911 par. 19}

Upon learning of this vision of Paul, the brethren hastened his secret escape from Jerusalem, for fear of assassination. "They brought him down to Caesarea, and sent him forth to Tarsus." The departure of Paul suspended for a time the violent opposition of the Jews, and the church had a period of rest, in which many were added to the number of believers.

{RH, March 30, 1911 par. 20}

**PERIODICALS / RH - The Review and Herald / March 30, 1911 A Study of Principles--No. 4 D. E. Robinson**

**March 30, 1911 A Study of Principles--No. 4**

**D. E. Robinson**

AS OUR BRETHREN IN VARIOUS PLACES ARE CALLED UPON TO MEET ISSUES IN WHICH OUR RELIGIOUS FREEDOM SEEMS TO BE ASSAILED, IT IS WELL TO BEAR IN MIND THE CAUTIONS FOUND IN "TESTIMONIES FOR THE CHURCH," VOL. VI, PAGES 394-401. THIS INSTRUCTION IS TAKEN FROM A LETTER WRITTEN OCT. 13, 1895, TO ONE WHO AT THAT TIME STOOD WITH US AS AN ADVOCATE OF RELIGIOUS LIBERTY PRINCIPLES, AND IS ENTITLED --

{RH, March 30, 1911 par. 1}

## "Our Attitude Toward the Civil Authorities"

"By some of our brethren many things have been spoken and written that are interpreted as expressing antagonism to government and law. It is a mistake thus to lay ourselves open to misunderstanding. It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities. It is true that our warfare is aggressive, but our weapons are to be those found in a plain 'Thus saith the Lord.' Our work is to prepare a people to stand in the great day of God. We should not be turned aside to lines that will encourage controversy, or arouse antagonism in those not of our faith. {RH, March 30, 1911 par. 2}

"We should not work in a manner that will mark us out as seeming to advocate treason. We should weed out from our writings and utterances every expression that, taken by itself, could be so misrepresented as to make it appear antagonistic to law and order. Everything should be carefully considered, lest we place ourselves on record as encouraging disloyalty to our country and its laws. We are not required to defy authorities. There will come a time when, *because of our advocacy of Bible truth*, we shall be treated as traitors; but let not this time be hastened by unadvised movements that stir up animosity and strife. {RH, March 30, 1911 par. 3}

"The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists. Our accusers will say that on such and such a day one of our responsible men said thus and so against the administration of the laws of this government. Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of our adversaries. Many will be surprised to hear their own words strained into a meaning that they did not intend them to have. Then let our workers be careful to speak guardedly at all times and under all circumstances. Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls. {RH, March 30, 1911 par. 4}

"The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both in America and in foreign countries. Foreign nations will follow the example set by the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world. {RH, March 30, 1911 par. 5}

"It is our work to magnify and exalt the law of God. The truth of God's holy Word is to be made manifest. We are to hold up the Scriptures as the rule of life. In all modesty, in the spirit of grace, and in the love of God, we are to point men to the fact that the Lord God is the Creator of the heavens and the earth, and that the seventh day is the Sabbath of the Lord. {RH, March 30, 1911 par. 6}

"In the name of the Lord we are to go forward, unfurling his banner, advocating his

Word. When the authorities command us not to do this work; when they forbid us to proclaim the commandments of God and the faith of Jesus, then it will be necessary for us to say, as did the apostles: 'Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard.' Acts 4:19, 20. {RH, March 30, 1911 par. 7}

"The truth is to be set forth in the power of the Holy Spirit. This alone can make our words effective. Only through the Spirit's power will victory be gained and held. The human agent must be worked by the Spirit of God. The workers must be kept by the power of God through faith unto salvation. They must have divine wisdom, that nothing may be uttered which would stir up men to close our way. Through the inculcation of spiritual truth we are to prepare a people who shall be able, in meekness and fear, to give a reason for their faith before the highest authorities in our world. {RH, March 30, 1911 par. 8}

"We need to present the truth in its simplicity, to advocate practical godliness; and we should do this in the spirit of Christ. The manifestation of such a spirit will have the best influence upon our own souls, and it will have a convicting power upon others. Give the Lord opportunity to work through his own agents. Do not imagine that it will be possible for you to lay out plans for the future; let God be acknowledged as standing at the helm at all times and under every circumstance. He will work by means that will be suitable, and will maintain, increase, and build up his own people. {RH, March 30, 1911 par. 9}

"The Lord's agents should have a sanctified zeal, a zeal that is wholly under his control. Stormy times will come rapidly enough upon us, and we should take no course of our own that will hasten them. Tribulation will come of a character that will drive to God all who wish to be his, and his alone. Until tested and proved in the furnace of trial, we do not know ourselves, and it is not proper for us to measure the characters of others and to condemn those who have not yet had the light of the third angel's message. {RH, March 30, 1911 par. 10}

"If we wish men to be convinced that the truth we believe sanctifies the soul and transforms the character, let us not be continually charging them with vehement accusations. In this way we shall force them to the conclusion that the doctrine we profess can not be the Christian doctrine, since it does not make us kind, courteous, and respectful. Christianity is not manifested in pugilistic accusation and condemnation. . . . {RH, March 30, 1911 par. 11}

"We should remember that the world will judge us by what we appear to be. Let those who are seeking to represent Christ be careful not to exhibit inconsistent features of character. Before we come fully to the front, let us see to it that the Holy Spirit is poured upon us from on high. When this is the case, we shall give a decided message, but it will be of a far less condemnatory character than that which some have been giving; and all who believe will be far more earnest for the salvation of our opponents. Let God have the matter of condemning authorities and governments wholly in his own keeping. In meekness and love, let us as faithful sentinels defend the principles of truth as it is in Jesus." {RH, March 30, 1911 par. 12}

## MAINTAIN THE AFFIRMATIVE

AT TIMES WHEN THERE HAS BEEN AGITATION OVER THE QUESTION OF ENACTING SUNDAY LAWS, OUR BRETHREN HAVE BEEN COUNSELED TO IMPROVE THE MANY OPPORTUNITIES PRESENTED FOR SOWING THE SEEDS OF TRUTH. ON ONE OCCASION WHEN THE MINDS OF MEN WERE DWELLING ON THE SABBATH QUESTION, THE FOLLOWING INSTRUCTION WAS GIVEN TO ONE WHO HAD LONG STOOD AS A CHAMPION IN RELIGIOUS LIBERTY WORK:--

{RH, March 30, 1911 par. 13}

"Say to the people: Know yourselves of the doctrine. Let not your lips utter a sentence of doubt. Do not come before the people with an uncertain sound. Know what is truth, and proclaim truth. Christ's teaching was always positive in its nature. Never, never utter sentiments of doubt. Bear with a certain voice an affirmative message. Lift him up, the Man of Calvary, higher and still higher. There is power in the exaltation of the cross of Christ. . . . {RH, March 30, 1911 par. 14}

"Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour." {RH, March 30, 1911 par. 15}

## EXHORTATIONS TO DILIGENCE

THE FOLLOWING EXTRACTS FROM MRS. WHITE'S CORRESPONDENCE SET FORTH THE NECESSITY AND IMPORTANCE OF PROMPT AND ENERGETIC ACTION TO PRESENT THE TRUTH CLEARLY BEFORE THE PEOPLE, WHEN EFFORTS ARE BEING MADE FOR THE ENFORCEMENT OF SUNDAY LAWS. IN A LETTER WRITTEN FROM COORANBONG TO BRETHREN E. R. PALMER AND A. G. DANIELLS, JUNE 28, 1897, SHE SAID:-- {RH, March 30, 1911 par. 16}

"I can not see light in your leaving at this special time for western Australia. You can see, in Saturday's *Daily Telegraph*, the notice of the meeting of the council of churches in Sydney, to bring about that which they have hitherto been unable to accomplish,--the recognition of God in the government of the nation. {RH, March 30, 1911 par. 17}

"Now is our time to work. Leaflets and periodicals, giving plain warnings, should be scattered everywhere. I think meetings should be held in halls, to see if the matter can not be presented so as to let in light. {RH, March 30, 1911 par. 18}

"I can not say much, but I can say, Now is not the time for you to leave for Western Australia, when there are important issues to be urged upon the people. I do not think that we are half awake. We are not doing one half what we ought to do, and should

have been doing right along for months. True, something has been done, but much more is required to be done." {RH, March 30, 1911 par. 19}

TO ELDER S. N. HASKELL, AUG. 30, 1894, SHE WROTE:-- {RH, March 30, 1911 par. 20}

"We are in the midst of stirring times just now. Brother Shannon, who lives in Sydney, has been arrested and prosecuted for working on Sunday. . . . {RH, March 30, 1911 par. 21}

"We think that now is the time to take advantage of the circumstances, and proclaim the truth to the people. Magistrates, lawyers, and men in high positions, are anxious to know something of the Seventh-day Adventists. They desire to be enlightened as to our views and our principles. . . . Just now there is a wonderful stir in Sydney. This prosecution has awakened an intense interest. . . . {RH, March 30, 1911 par. 22}

"We are expecting some brethren from Melbourne every day. . . . We all feel that Elder Corliss, Elder Colcord, or Elder Daniells should be here, to make as much as possible out of the interest created by this prosecution. We are expecting that some one will arrive today, and shall be disappointed if no one comes. . . . Some one should be on the ground just now."

*Mountain View, Cal.*

{RH, March 30, 1911 par. 23}

**PERIODICALS / RH - The Review and Herald / April 6, 1911 Cornelius, a Seeker for Truth Mrs. E. G. White**

**April 6, 1911 Cornelius, a Seeker for Truth**

**Mrs. E. G. White**

In pursuance of his work, Peter visited the believers at Lydda. Here he healed Eneas, who for eight years had been confined to his bed with the palsy. {RH, April 6, 1911 par. 1}

"Eneas, Jesus Christ maketh thee whole," the apostle said; "arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord." {RH, April 6, 1911 par. 2}

At Joppa, which was near Lydda, there lived a woman named Dorcas, whose good deeds had made her greatly beloved. A worthy disciple of Jesus, her life was filled with acts of kindness. Her skilful fingers were more active than her tongue. She knew who needed comfortable clothing and who needed sympathy, and she freely ministered to the poor and the sorrowful. {RH, April 6, 1911 par. 3}

"And it came to pass in those days, that she was sick, and died." The church in Joppa realized their loss. And in view of the life of service that Dorcas had lived, it is little wonder that they mourned, or that warm tear-drops fell upon the inanimate clay.

{RH, April 6, 1911 par. 4}

Hearing that Peter was at Lydda, the believers in Joppa sent messengers to him, "desiring him that he would not delay to come to them." {RH, April 6, 1911 par. 5}

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." {RH, April 6, 1911 par. 6}

Peter directed that the weeping friends be sent from the room, and then kneeling down, he prayed fervently to God to restore Dorcas to life and health. Turning to the body, he said: "Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up." Dorcas was of great service to the church, and God saw fit to bring her back from the land of the enemy, that her skill and energy might still be a blessing to others, and that by this manifestation of his power, the cause of Christ might be strengthened. {RH, April 6, 1911 par. 7}

It was while Peter was still in Joppa, that he was called by God to go to Caesarea to take the gospel to Cornelius. {RH, April 6, 1911 par. 8}

Cornelius was a man of wealth and noble birth. His position was one of trust and honor. A heathen by birth, training, and education, through contact with the Jews he had gained a knowledge of God, and he worshiped him with a true heart, showing the sincerity of his faith by compassion to the poor. He was known far and near for his beneficence, and his righteous life made him of good repute among both Jews and Gentiles. His influence was a blessing to all with whom he came in contact. The inspired record describes him as "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." {RH, April 6, 1911 par. 9}

Believing in God as the Creator of heaven and earth, Cornelius revered him, acknowledged his authority, and sought his counsel in all the affairs of life. He was faithful to Jehovah in his home life as well as in his official duties, and had erected the altar of God in his home. He dared not attempt to carry out his plans or to bear his responsibilities without the help of God, and for that help he prayed earnestly. {RH, April 6, 1911 par. 10}

Though Cornelius believed the prophecies and was looking for the Messiah to come, he had not a knowledge of the gospel as revealed in the life and death of Christ. He was not a member of the Jewish church, and would have been looked upon by the rabbis as a heathen and unclean. But God read the sincerity of his heart, and sent a message direct from heaven to him, and by another message directed the apostle Peter to visit him. {RH, April 6, 1911 par. 11}

While Cornelius was praying, there came to him a heavenly messenger, who addressed him by name. The centurion was afraid, yet he knew that the angel had been sent by God, and he said, "What is it, Lord?" "Thy prayers and thine alms are come up for a memorial before God," the angel answered. "Send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside." {RH, April 6, 1911 par. 12}

The explicitness of these directions, in which was named even the occupation of the



man with whom Peter was staying, shows that heaven is acquainted with the history and business of men in every station in life. God is familiar with the experience and work of the humble laborer as well as with that of the king upon his throne. {RH, April 6, 1911 par. 13}

"Send men to Joppa, and call for one Simon." Thus God showed his regard for the gospel ministry, and for his organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man subject even as the centurion himself to human frailties and temptations was to tell him of the crucified and risen Saviour. In his wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. It is the plan of heaven that those who have received light shall impart it to those in darkness. {RH, April 6, 1911 par. 14}

As his representative among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that he might reach humanity. A divine-human Saviour was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known "the unsearchable riches of Christ." They are to be the channels of communication between God and man. {RH, April 6, 1911 par. 15}

Cornelius was gladly obedient to the vision. When the angel had gone, he called "two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa." {RH, April 6, 1911 par. 16}

The experience of Cornelius will be the experience of many who, though they have not a full knowledge of truth, are walking in all the light they have. Cornelius was living in obedience to all the truth he had received, and God so ordered events that he was given more truth. A messenger from the courts above was sent to bring this officer of Rome into touch with one who could lead him into greater light. {RH, April 6, 1911 par. 17}

Today God is seeking for souls among the high as well as the lowly. There are many like Cornelius, men whom he desires to connect with his work. Their sympathies are with the Lord's people, but the ties that bind them to the world hold them firmly. It requires moral courage for them to take their position for Christ. Special efforts should be made for these souls, who are in so great danger, because of their responsibilities and associations. {RH, April 6, 1911 par. 18}

Much is said concerning our duty to the neglected poor. Should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the glitter of earthly glory, have lost eternity out of their reckoning. Thousands of wealthy men have gone to the grave unwarned. But indifferent as they may appear, many among the rich are soul-burdened. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." He that saith to fine gold, "Thou art my confidence," has "denied the God that is above." "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever." {RH, April 6, 1911 par. 19}

Riches and worldly honor can not satisfy the soul. Many among the rich are longing

for some divine assurance, some spiritual hope. Many long for something that will bring to an end the monotony of their aimless life. Many in official life feel their need of something which they have not. Few among them go to church, for they feel that they receive little benefit. The teaching they hear does not touch the heart. Shall we make no special appeal to them? {RH, April 6, 1911 par. 20}

God calls for earnest, humble workers, who will carry the gospel to the higher classes. It is by no casual, accidental touch that the wealthy, world-loving souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor be discouraged. {RH, April 6, 1911 par. 21}

In order to reach the higher classes, believers themselves must be living epistles, known and read of all men. We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this. Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of the mind and heart filled with "It is written." Let them hang in memory's hall the precious words of Christ, which are to be valued far above gold or silver. {RH, April 6, 1911 par. 22}

There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of this earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to the truth, and new efficiency and power will be added to the church. {RH, April 6, 1911 par. 23}

There are in our world many who are nearer the kingdom of God than we suppose. In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. Everywhere there are those who will take their stand for Christ. Many will prize the wisdom of God above any earthly advantage, and will become faithful light-bearers. Constrained by the love of Christ, they will constrain others to come to him.

{RH, April 6, 1911 par. 24}

**PERIODICALS / RH - The Review and Herald / April 6, 1911 A Study of Principles --  
No.5 Methods of Labor Where Prejudice Is Strong D. E. ROBINSON  
April 6, 1911 A Study of Principles -- No.5**

## **Methods of Labor Where Prejudice Is Strong**

**D. E. ROBINSON**

IN THE SUMMER OF 1895, THERE WAS RENEWED ACTIVITY IN SOME OF THE SOUTHERN STATES IN ARRESTING SEVENTH-DAY ADVENTISTS FOR SUNDAY LABOR; AND THERE WERE DIFFERENCES OF OPINION AMONG SOME OF OUR BRETHREN AS TO HOW FAR THE BRETHREN IN THAT FIELD SHOULD GO IN THE MATTER OF REFRAINING FROM THEIR ORDINARY SECULAR WORK ON SUNDAY. {RH, April 6, 1911 par. 1}

SOME FELT THAT, WHERE A SUNDAY LAW WAS BEING ENFORCED, TO REFRAIN FROM SUCH LABOR UNDER ANY CONDITIONS WOULD BE A DENIAL OF FAITH, AND WOULD INVOLVE RECEIVING THE MARK OF THE BEAST. THE ONLY LOGICAL CONCLUSION TO SUCH A PREMISE WOULD BE THAT OUR BRETHREN SHOULD TEACH ALL, EVEN THE SABBATH-KEEPERS AMONG THE COLORED PEOPLE, THAT, BE THE CONSEQUENCES WHAT THEY MIGHT, IT WAS THEIR DUTY TO LABOR OPENLY, AS USUAL, ON THE FIRST DAY OF THE WEEK, IN DEFIANCE OF THE SUNDAY LAWS. OTHERS WHO WERE LABORING IN THE SOUTH, WITH THEIR KNOWLEDGE OF THE CONDITIONS AND THE FIELD, AND OF THE STRONG PREJUDICES OF SOME OF THE PEOPLE, FELT THAT OUR WORK WOULD BE GREATLY HINDERED WERE TO MAINTAIN SUCH AN ATTITUDE. {RH, April 6, 1911 par. 2}

ON THE MORNING OF NOV. 20, 1895, ON THE ARMADALE CAMP-GROUND IN VICTORIA, AUSTRALIA, A SPECIAL MEETING WAS CALLED TO CONSIDER THE MATTER. THERE WERE PRESENT W. W. PRESCOTT, A. G. DANIELLS, W. C. WHITE, M. C. ISRAEL, L. J. ROSSEAU, W. A. COLCORD, M. G. KELLOGG, W. D. SALISBURY, JAMES SMITH, AND SISTERS E. G. WHITE AND E. J. BURNHAM. {RH, April 6, 1911 par. 3}

SEVERAL LETTERS WERE READ WITH REFERENCE TO THE QUESTION AT ISSUE, AND THE BRETHREN WERE INVITED TO DISCUSS THE POINTS TREATED IN THE LETTERS; BUT ALL SEEMED DESIROUS OF HEARING FROM SISTER WHITE, AND IN THE COURSE OF HER REMARKS, SHE SAID:- {RH, April 6, 1911 par. 4}

"There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in ----- . My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern States. . . . {RH, April 6, 1911 par. 5}

"When the truth is proclaimed in the South, a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised not to arouse their prejudice. Otherwise we may just as well leave the field entirely. . . . {RH, April 6, 1911 par. 6}

"Our laborers must move in a quiet way, striving to do everything possible to present

the truth to the people, remembering that the love of Christ will melt down opposition. {RH, April 6, 1911 par. 7}

"From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this. . . . {RH, April 6, 1911 par. 8}

"We are not to make efforts to teach the Southern people to work on Sunday. *That which some of our brethren have written upon this point is not based upon right principles.* When the practises of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling-blocks in the way of those for whom they labor, and hinder them from accepting the truth. On Sunday there is the very best opportunity for those who are missionaries to hold Sunday-schools, and come to the people in the simplest manner possible, telling them of the love of Jesus for sinners, and educating them in the Scriptures." {RH, April 6, 1911 par. 9}

*Question:* "Should not those in the Southern field work on Sunday?" [The questioner evidently had in mind to inquire regarding the duty of our brethren under conditions then existing in the South, rather than their duty in that particular locality, regardless of conditions.] {RH, April 6, 1911 par. 10}

"If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those whom they hate. *At present Sunday-keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness.* What I have said about this should not be understood as referring to the action of old Sabbath-keepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday. {RH, April 6, 1911 par. 11}

"When the colored people feel that they have the Word of God in regard to the Sabbath question, and the sanction of those who brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors, they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, *to patiently suffer wrongs, that they may help their fellow men to see the light of truth.* . . . {RH, April 6, 1911 par. 12}

"The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. *You need not cut short your work by yourself laboring on Sunday.* It would be better to take that day to instruct others in regard to the love of Jesus and true conversion." {RH, April 6, 1911 par. 13}

*Question:* "Should the same principles govern our work and our attitude toward the Sunday question in foreign fields where the prejudices of the people are so strong?" {RH, April 6, 1911 par. 14}

"Yes; just the same. The light that I have is that God's servants should go quietly to

work, preaching the grand, precious truths of the Bible,-- Christ and him crucified, his love and infinite sacrifice,--showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of God will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. . . . *The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol Sunday.* A word to the wise is sufficient. {RH, April 6, 1911 par. 15}

"I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. *Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interests of the work, it should be done.* We should not go out of our way to work on Sunday. {RH, April 6, 1911 par. 16}

"After the Sabbath has been sacredly observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the Scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God's holy day, difficulties will arise; for *efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God;* and if the opposition and persecution are determinedly kept up, let them heed the words of Christ: 'When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.' {RH, April 6, 1911 par. 17}

"The time has not yet come for us to work as if there were no prejudice. Christ said, 'Be ye therefore wise as serpents, and harmless as doves.' *If you see that by doing certain things which you have a perfect right to do, you hinder the work of truth, refrain from doing these things.* Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient. {RH, April 6, 1911 par. 18}

"We have no right to do anything that would obstruct the light which is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the truth. *The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time.*" {RH, April 6, 1911 par. 19}

In a letter to Elder A. O. Tait, written the same day this special meeting was held Mrs. White wrote further in harmony with these principles. She said:-- {RH, April 6, 1911 par. 20}

"This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. On some of these subjects I could speak, because at sundry times and in divers places, many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the

expression of thought with the pen. The advice given to our brethren in the Southern field has been diverse; it would bring in confusion. . . . {RH, April 6, 1911 par. 21}

"Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. . . . {RH, April 6, 1911 par. 22}

"Tell them they need not provoke their neighbors by doing work on Sunday; that *this will not prevent them from observing the Sabbath*. . . . Let the instruction be given to this much oppressed people that the keeping of the Sabbath does not necessitate their working on Sunday. . . . This people need not be told that the observance of Sunday is the mark of the beast *until this time shall come*. . . . {RH, April 6, 1911 par. 23}

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' All this may be, and yet not one principle of truth be sacrificed."

*Mountain View, Cal.*

{RH, April 6, 1911 par. 24}

**PERIODICALS / RH - The Review and Herald / April 13, 1911 Cornelius, a Seeker for Truth Mrs. E. G. White**

**April 13, 1911 Cornelius, a Seeker for Truth**

**Mrs. E. G. White**

Immediately after the interview with Cornelius, the angel went to Peter, who, at the time, was praying upon the house-top of his lodging in Joppa. "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance." It was not for physical food alone that Peter hungered. As from the housetop he viewed the city of Joppa and the surrounding country, he hungered for the salvation of his countrymen. He had an intense desire to point out to them from the Scriptures the prophecies relating to the sufferings and death of Christ. {RH, April 13, 1911 par. 1}

As he prayed, he became lost to the scene about him. In a vision, "he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." {RH, April 13, 1911 par. 2}

In the giving of this vision to Peter may be seen the outworking of God's plan to bring to pass events whereby his great plan might be more fully carried out. Peter had



not yet preached the gospel to the Gentiles. Many of them had been interested listeners to the truths which he taught; but in the minds of the apostles, the middle wall of partition, broken down by the death of Christ, still existed; and they regarded the Gentiles as excluded from the blessings of the gospel. Through the labors of the disciples, many of the Greek Jews had become believers in Christ; but the conversion of Cornelius was to be the first of importance among the Gentiles. {RH, April 13, 1911 par. 3}

The time had come for an entirely new phase of work in the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open. The Gentiles who accepted the gospel were to be looked upon as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision. {RH, April 13, 1911 par. 4}

How carefully the Lord worked to overcome the prejudice against the Gentiles, which had been so firmly fixed in Peter's mind by his Jewish training! By the vision of the sheet and its contents, he sought to divest the mind of the apostle of prejudice, and to teach the important truth that in heaven there is no respect of persons, that Gentile and Jew are alike precious in God's sight, and that through Christ the heathen are made partakers of the blessings and privileges of the gospel. {RH, April 13, 1911 par. 5}

The vision given to Peter conveyed both reproof and instruction. It showed that by the death of Christ the Gentiles had been made fellow heirs with Israel. Heretofore Peter's labors had been confined to the Jews, and he had looked upon the Gentiles as unclean, excluded from the promises of God. He was now being led to comprehend the world-wide extent of God's plan. {RH, April 13, 1911 par. 6}

While Peter was thinking about the vision, the men sent from the centurion stood before the gate of his lodging-house; and the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." {RH, April 13, 1911 par. 7}

To Peter this was a trying command. It was with reluctance at every step that he undertook the duty laid upon him, but he dared not disobey. He went down and received the messengers sent by Cornelius. They told him of their singular errand; and in obedience to the directions that he had just received from God, he promised to accompany them on the morrow. He courteously entertained them that night, and on the following morning set out with them for Caesarea, accompanied by six of his brethren. These were to be witnesses of all that he should say or do while visiting the Gentiles; for Peter knew that he would be called to account for so direct an opposition to the Jewish faith and teachings. {RH, April 13, 1911 par. 8}

While the messengers of Cornelius were upon their errand, the centurion gathered as many of his relative as were accessible, that they as well as he might be instructed in the truth. When Peter arrived, he found a large company assembled, eagerly waiting to listen to his words. {RH, April 13, 1911 par. 9}

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of heaven, and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary, and for children to bow before

their parents; but Cornelius, overwhelmed with reverence for the one delegated by God to teach him, fell at the apostle's feet. Pete was horror-stricken; and he lifted the centurion to his feet, saying, "Stand up; I myself also am a man." He then began to talk with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him. {RH, April 13, 1911 par. 10}

To Cornelius and those assembled in his house, Peter spoke first of the custom of the Jews, saying that it was looked upon as unlawful for Jews to mingle socially with the Gentiles, and that this involved ceremonial defilement. "Ye know," he said, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me." {RH, April 13, 1911 par. 11}

Cornelius then related his experience and the words of the angel, saying, in conclusion: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." {RH, April 13, 1911 par. 12}

"Then Peter . . . said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." {RH, April 13, 1911 par. 13}

God had favored the Jews above all other nations; but if they rejected the light, failing to live up to their profession, they would be no better in his sight than other nations. Those among the Gentiles who, like Cornelius, feared God and worked righteousness, walking in the light they had, were kindly regarded by God, and their sincere service was accepted. But the faith of Cornelius could not be perfect without a knowledge of Christ; therefore God sent additional knowledge to him, for the further development of his character. Many refuse to receive the light that God sends them, and in excuse, quote the words of Peter to Cornelius, "In every nation he that feareth him, and worketh righteousness, is accepted with him." They maintain that it is of no consequence what men believe, so long as their works are good. Such are in error. Faith and works must be united. We should advance with the light given us. If God brings us into connection with those who have received truth substantiated by his Word, we should accept this truth with joy. Those who claim that faith alone will save them, are trusting to a rope of sand; for faith is made perfect by good works. {RH, April 13, 1911 par. 14}

To that company of attentive hearers Peter preached Christ,—his life, his miracles, his betrayal, his crucifixion, his resurrection, his ascension, and his work in heaven as man's representative and advocate. As the apostle spoke, his heart glowed with the spirit of the truth that he was presenting. His hearers were charmed by the teaching they heard; for their hearts were prepared to receive the gospel. {RH, April 13, 1911 par. 15}

The discourse was interrupted by the descent of the Holy Spirit. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on

the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God." {RH, April 13, 1911 par. 16}

"Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." {RH, April 13, 1911 par. 17}

The conversion of Cornelius and his household was but the first-fruits of a harvest to be gathered in. From this household a wide-spread work of grace was carried on in a heathen city. {RH, April 13, 1911 par. 18}

When the brethren in Judea heard that Peter had gone to the house of a Gentile, and preached there, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would tend to contradict his own teachings. When they next saw Peter, they met him with severe censure, saying, "Thou wentest in to men uncircumcised, and didst eat with them." {RH, April 13, 1911 par. 19}

Peter laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to observe the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean. He told them of the command given him to go to the Gentiles, of the coming of the messengers, of his journey to Caesarea, and of the meeting with Cornelius. He recounted the substance of his interview with the centurion, in which the latter had told him of the vision by which he had been directed to send for Peter. {RH, April 13, 1911 par. 20}

"As I began to speak," he said, in relating his experience, "the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" {RH, April 13, 1911 par. 21}

On hearing this account, the brethren were silenced. Convinced that Peter's course was in direct fulfilment of the plan of God, and that their prejudice and exclusiveness were to be utterly destroyed by the gospel, they glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life." {RH, April 13, 1911 par. 22}

Thus, without controversy, prejudice was broken down, and the way was opened for the work to be carried on among the Gentiles.

{RH, April 13, 1911 par. 23}

**PERIODICALS / RH - The Review and Herald / April 13, 1911 A Study of Principles--No. 6 D. E. Robinson**

**April 13, 1911 A Study of Principles--No. 6**

**D. E. Robinson**

THE DAY FOLLOWING THE SPECIAL MEETING REFERRED TO IN LAST WEEK'S ISSUE, ON THE ARMADALE (AUSTRALIA) CAMP-GROUND, IN WHICH MRS. WHITE SPOKE OF THE PRINCIPLES THAT SHOULD GOVERN OUR WORK WHERE PREJUDICE IS STRONG, SHE WROTE THE FOLLOWING LETTER TO ONE WHO HAD STRONGLY URGED THAT TO REFRAIN FROM SUNDAY LABOR IN THE SOUTH WOULD BE WRONG: -- {RH, April 13, 1911 par. 1}

"Dear Brother: Yesterday extracts were read from letters from your pen in reference to our brethren in the Southern field. This subject is a very delicate one to handle, and I would not have anything to say upon it if I did not feel that I dare not withhold light that has been given me. My brother, I was made sad to hear the extracts from your letter. This is not the advice that Jesus gave in his sermon on the mount. {RH, April 13, 1911 par. 2}

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.' {RH, April 13, 1911 par. 3}

"The principles that you present to others, you should first know are faultless because sustained by a 'Thus saith the Lord.' How careful we should be in giving advice, lest our counsel result in great evil and suffering. How much better for the families to go out into some other cities or some other country, but never encourage the spirit of defiance and resistance, even if they are placed in the chain-gang. The bigotry that exists, the prejudice against truth to sustain religious error, is firm; for the human agent is stirred with hellish power from beneath. The Lord sees, the Lord knows, all about the sufferings of his people for the truth's sake. Pray, our Saviour says, for those who entreat you evil, and resist not evil. {RH, April 13, 1911 par. 4}

"There is a matter which I have written in regard to, the introduction of the truth among the colored people. This can not be done in any haphazard way, neither can advice be given to the believers and to those who teach the truth to be presumptuous. When the period comes in the Southern States to do as did the three worthies, who refused to bow to Nebuchadnezzar's image, *that time will present decisions for or against the commandments of God*. There is no need of closing up our own way entirely. It will be made more difficult to work the many fields that have not yet been touched. Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the customs and practises of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, and in his preexistence. Let the testimony of the world's Redeemer be dwelt upon. 'I Jesus have sent mine angel to testify unto you these things in the churches.' There is need of strictly guarding the words that the pen traces upon paper. The Lord help us to learn in the school of Christ his meekness and his lowliness. {RH, April 13, 1911 par. 5}

"If the majesty of heaven guards his every word lest he should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things in connection with his work. {RH, April 13, 1911 par. 6}

"I think it would be very becoming to all who claim to follow Christ, to be indeed learning of Christ, his methods, and his meekness and lowliness of heart. We have a decided message to bear. In Jude we have a description of the pollution of the world, and the working agencies of Satan to corrupt the world. 'Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.' {RH, April 13, 1911 par. 7}

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.' Zechariah 3:1. These things are written for our benefit, and we are to study the Word in all these things now; for they concern us, particularly. {RH, April 13, 1911 par. 8}

"There is to be a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method. He did not pronounce scathing rebukes against those who knew not the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. . . . {RH, April 13, 1911 par. 9}

"The Lord pities the world, his vineyard, which has not been worked. He is sparing the world to let increased light come to it. In the midst of wrath he remembers mercy. His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be. God help the people to whom he has given every advantage, as he did the Jewish nation, to receive and impart to those who are in ignorance of the light of truth, instead of rejecting the light and blessing. {RH, April 13, 1911 par. 10}

"I do not know that you understand this. May the Lord help you to discern. It is not the place of those who have had from Jesus light, precious light, to condemn those to whom this light has never come, and to write or speak things which will close the ears and door of the heart; to hedge up the way, so that Satan's power shall take possession of human minds; and to give the imagination a false viewing, that will through any course that we shall pursue bring on a state of things that will prevent us from reaching the world. This the Jewish nation did. They made themselves obnoxious to the world. {RH, April 13, 1911 par. 11}

"How shall correct impressions of what we really do believe be given to our world?--By studying methods, not of contention and condemnation; for there are thousands living up to the best light they have. Every means should be used to get the knowledge of the truth before the thousands who will discern evidence, who will appreciate the likeness of Christ in his people, if they can have an opportunity to see it. There are those among us who, if they would take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them. God has given his messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talent in every way possible to

make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. {RH, April 13, 1911 par. 12}

"Here is our great sin. We are years behind. The ministers have been seeking the hidden treasure, and have been opening up the casket, and letting the jewels of truth shine forth; but there is not one-hundredth part done or being done by members of the church that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to penitence, and to now see themselves and exclaim, 'Lord, I am that fruitless fig-tree.' May the Lord forgive his people who are not doing the work in his vineyard that he has given them to do. {RH, April 13, 1911 par. 13}

"I Jesus have sent mine angel to testify unto you these things in the churches.' 'I am the root and the offspring of David, and the bright and morning star.' Study this subject; read the next verse. We see that this is the very message that has been going forth to the people of God. {RH, April 13, 1911 par. 14}

"The large halls in our cities should be secured, that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. While so much time and money have been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. They know not what is the faith of Seventh-day Adventists. {RH, April 13, 1911 par. 15}

"Why do not the church-members communicate that which they have received? Why this negligence? Why this selfish neglect when the value of souls is at stake? {RH, April 13, 1911 par. 16}

"Why is there not now something being done in a larger measure than has been done? Why are camp-meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line. {RH, April 13, 1911 par. 17}

"A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light, the bright rays of the Sun of Righteousness, amid the moral darkness. {RH, April 13, 1911 par. 18}

"There is a great work yet to be done. Every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star: and the Lord will give us favor before the world until our work is done."

*Sanitarium, Cal.*

{RH, April 13, 1911 par. 19}

**PERIODICALS / RH - The Review and Herald / April 20, 1911 The Gospel Message in Antioch Mrs. E. G. White**



## **April 20, 1911 The Gospel Message in Antioch**

**Mrs. E. G. White**

After the disciples had been driven from Jerusalem by persecution, the gospel message spread rapidly into the regions lying beyond the limits of Palestine; and many small companies of believers were formed in important centers. Some of the disciples "traveled as far as Phenice, and Cyprus, and Antioch, preaching the word." Their labors were usually confined to the Hebrew and Greek Jews, large colonies of whom were to be found in nearly all the cities of the ancient Eastern world. {RH, April 20, 1911 par. 1}

Among the places mentioned where the gospel was gladly received is Antioch, the metropolis of Syria. The extensive commerce carried on from that populous center brought to the city many people of various nationalities. Besides, Antioch was favorably known as a resort for lovers of ease and pleasure, because of its healthful situation, its beautiful surroundings, and the wealth, culture, and refinement to be found there. In the days of the apostles, it had become a city of luxury and vice. {RH, April 20, 1911 par. 2}

The gospel was publicly taught in Antioch by certain disciples from Cyprus and Cyrene, who came "preaching the Lord Jesus." "The hand of the Lord was with them," and their earnest labors were productive of fruit. "A great number believed, and turned unto the Lord." {RH, April 20, 1911 par. 3}

"Tidings of these things came unto the ears of the church which was in Jerusalem." Upon hearing the good news, they rejoiced, and determined to strengthen the hands of the believers, and to follow up the interest that had been created, by sending to Antioch one of their tried fellow workers, Barnabas, "a good man, and full of the Holy Ghost and of faith." When, upon arrival at his new field of labor, he saw the work that had already been accomplished by divine grace, he "was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." {RH, April 20, 1911 par. 4}

The labors of Barnabas in Antioch were richly blessed. Many were added to the number of believers there. As the work developed, Barnabas felt the need of suitable help, in order to advance in the opening providences of God; and so he journeyed to Tarsus to seek for Paul, who, after his departure from Jerusalem some time before, had been laboring in "the regions of Syria and Cilicia," proclaiming "the faith which once he destroyed." Barnabas was successful in finding Paul, and in persuading him to return with him as a companion in ministry. {RH, April 20, 1911 par. 5}

In the populous city of Antioch, Paul found an excellent field of labor. His learning, wisdom, and zeal exerted a powerful influence over the inhabitants and frequenters of that city of culture; and he proved to be just the help that Barnabas needed. For a year the two disciples labored unitedly in faithful ministry, bringing to many a saving knowledge of Jesus of Nazareth, the world's Redeemer. {RH, April 20, 1911 par. 6}

It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of his earthly ministry, when his disciples were blessed with his personal

company. Untiringly they dwelt upon his teachings, and his miracles of healing. With quivering lips and tearful eyes they spoke of his agony in the garden, his betrayal, trial, and execution, the forbearance and humility with which he endured the contumely and torture imposed upon him by his enemies, and the godlike pity with which he prayed for those who persecuted him. His resurrection and ascension, and his work in heaven as the Mediator for fallen man, were topics upon which they rejoiced to dwell. Well might the heathen call them Christians, since they preached of Christ, and addressed their prayers to God through him. {RH, April 20, 1911 par. 7}

The faithful believers at Antioch realized that God was willing to work in their hearts "both to will, and to do of his good pleasure." Living, as they were, in the midst of a people who seemed to care but little for the things of eternal value, they sought to arrest the attention of the honest in heart, and to bear positive testimony concerning the Lord of glory, whom they loved and served. In their humble ministry, they learned to depend upon the power of the Holy Spirit to make effective the word of life spoken to perishing souls. And so, in their various walks of life, they daily bore testimony to their faith in Christ Jesus, "who, being in the form of God, . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," in order that he might bring "life and immortality to light through the gospel." {RH, April 20, 1911 par. 8}

The example of the followers of Christ at Antioch should be an inspiration to every believer living in the great cities of the world today. While it is in the order of God that chosen workers of consecration and talent should be stationed in important centers of population to lead out in public efforts, it is also necessary that the church-members living in these cities shall exercise, in all humility, their God-given talents in labor for souls. There are rich blessings in store for those who surrender fully to the call of God. As such workers undertake to win souls to Jesus, they will find that many who never could have been reached in any other way are ready to respond to intelligent personal effort. {RH, April 20, 1911 par. 9}

The cause of God in the earth today is in need of living representatives of Bible truth. The ordained ministers, alone, are not equal to the task of warning the great cities. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the truths of the third angel's message, to consider the needs of the unwarned cities. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved. {RH, April 20, 1911 par. 10}

In the providence of God, Paul's labors at Antioch, in association with Barnabas, strengthened him in his conviction that the Lord had indeed called him to do a special work in behalf of the Gentile world. At the time of Paul's conversion, the Lord had declared that he was to be made a minister to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith

that is in me." The angel who appeared to the disciple Ananias said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And the chosen apostle to the Gentiles, later in his Christian experience, while praying in the temple at Jerusalem, was visited by an angel from heaven, who bade him, "Depart: for I will send thee far hence unto the Gentiles." {RH, April 20, 1911 par. 11}

Thus the Lord had given Paul his commission to enter the broad missionary field of the Gentile world. To prepare him for his extensive and difficult work, God had brought him into close connection with himself, and had opened before his enraptured vision glimpses of the beauty and glory of heaven. To him had been given the ministry of making known "the mystery, which was kept secret since the world began,"--"the mystery of his will," "which in other ages was not made known unto the sons of men, . . . that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." {RH, April 20, 1911 par. 12}

Referring in later years to this revelation of the mystery of God that had been made known to him at the beginning of his gospel ministry, Paul declares: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." {RH, April 20, 1911 par. 13}

While the light of the gospel was shining brightly at Antioch, an important work was continued by the apostles who had remained at Jerusalem. Every year, at the time of the festivals, many Jews from all lands came to Jerusalem to worship at the temple. Some of these pilgrims were men of fervent piety, who were earnest students of the prophecies. They were looking and longing for the advent of the promised Messiah, the hope of Israel. When Jerusalem was filled with strangers, the apostles whose work centered in that city preached Christ with unflinching courage, though they knew that in so doing their lives were in constant jeopardy. At such times, many converts to the faith were made; and these, dispersing to their homes in different parts of the world, scattered the seeds of truth through all nations, and among all classes of society. {RH, April 20, 1911 par. 14}

Prominent among the apostles who engaged in this work were Peter, James, and John, who felt confident that God had appointed them to preach Christ among their own countrymen at home. And so they continued to labor in love, testifying of the things that they had seen and heard, and appealing to "a more sure word of prophecy," in an effort to persuade "the house of Israel . . . that God hath made that same Jesus," whom the Jews had crucified, "both Lord and Christ."

{RH, April 20, 1911 par. 15}

**PERIODICALS / RH - The Review and Herald / April 20, 1911 A Study of Principles--No.7 Instruction Regarding Sunday Labor D. E. ROBINSON**  
**April 20, 1911 A Study of Principles--No.7**

**Instruction Regarding Sunday Labor**

**D. E. ROBINSON**

EARLY IN 1898, OUR BRETHREN CONNECTED WITH THE PUBLISHING-HOUSE IN MELBOURNE, AUSTRALIA, WERE NOTIFIED THAT COMPLAINTS WERE BEING MADE BY SOME BECAUSE THE OFFICE WAS BEING OPERATED ON SUNDAY; AND IT WAS INTIMATED THAT UNLESS SUCH WORK WAS STOPPED ON THAT DAY, PROSECUTION WOULD BE THE RESULT. SOME OF THE BRETHREN ARGUED THAT WE COULD NOT, WITHOUT SACRIFICING RIGHT PRINCIPLES, CHANGE OUR COURSE IN THIS MATTER, AND THAT THE SUNDAY WORK SHOULD BE CONTINUED, WHATEVER MIGHT BE THE CONSEQUENCES. IN THIS CRISIS, MRS. WHITE STATED THAT IT WOULD BE IN HARMONY WITH INSTRUCTION THAT SHE HAD RECEIVED TO STOP THE WORK THAT WAS GIVING OFFENSE, AND LET THE WORKERS IN THE OFFICE DEVOTE SUNDAY TO MISSIONARY EFFORTS. THIS ADVICE WAS ACCEPTED. {RH, April 20, 1911 par. 1}

REGARDING A SIMILAR EXPERIENCE AT THE AVONDALE SCHOOL, MRS. WHITE SAYS, IN "TESTIMONIES FOR THE CHURCH," VOL. IX, PAGES 236-238:-- {RH, April 20, 1911 par. 2}

"At our Avondale school, near Cooranbong, Australia, the Sunday labor question came up for decision. It seemed as if the lines were soon to be drawn so tightly about us that we should not be able to work during Sunday. Our school was situated in the heart of the woods, far from any village or railway station. No one was living near enough to be disturbed in any way by anything we might do. Nevertheless we were watched. The officers were urged to come around to inspect our premises; and they did come. . . . {RH, April 20, 1911 par. 3}

"When our brethren were threatened with persecution, and thrown into perplexity in regard to what they should do, the same advice was given as was given in answer to the question concerning games. I said: 'Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them into the bush, . . . and visit the people in their homes. Let them know that you are interested in their soul's salvation.' They did so, and, as the result, were greatly benefited themselves, and were able to help others as well. The blessing of God rested upon them as they diligently searched the Scriptures in order to learn how to present the truths of the Word in such a way that these truths would be received with favor." {RH, April 20, 1911 par. 4}

AFTER HAVING FAITHFULLY KEPT THE LORD'S SABBATH, TO REFRAIN

FROM WORK THAT MIGHT GIVE OFFENSE, AND TO SPEND THE FIRST DAY OF THE WEEK IN TEACHING PEOPLE THE MESSAGE FOR THIS TIME, CAN BE CALLED "SUNDAY-KEEPING," AS THAT TERM IS ORDINARILY UNDERSTOOD. SURELY ONE WHO FOLLOWS THIS INSTRUCTION, NOT SPENDING THE DAY IN IDLENESS, BUT IN EARNEST EFFORTS TO EXALT THE TRUE SABBATH, WOULD NOT BE REGARDED AS ONE WHO IS PAYING HOMAGE TO THE "BEAST." {RH, April 20, 1911 par. 5}

THE REASONS FOR THIS INSTRUCTION, AND THE PRINCIPLES INVOLVED IN CARRYING IT OUT, ARE ABLY SET FORTH IN THE FOLLOWING, FOUND IN "TESTIMONIES FOR THE CHURCH," VOL. IX, PAGES 232-236:--

"Sanitarium, Cal., Aug. 17, 1902. {RH, April 20, 1911 par. 6}

"Dear Brother: I will try to answer your question as to what you should do in the case of Sunday laws being enforced. {RH, April 20, 1911 par. 7}

"The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was, that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort. {RH, April 20, 1911 par. 8}

"To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your missionary work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance. {RH, April 20, 1911 par. 9}

"When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws. {RH, April 20, 1911 par. 10}

"Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls. {RH, April 20, 1911 par. 11}

"Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will

accomplish much more than they could in any other way. {RH, April 20, 1911 par. 12}

"God has given us plain directions regarding our work. We are to proclaim the truth in regard to the Sabbath of the Lord, to make up the breach that has been made in his law. We are to do all that we can to enlighten those in ignorance; but we are never to confederate with men of the world in order to receive financial assistance. {RH, April 20, 1911 par. 13}

"Of the children of Israel we read: 'Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them. {RH, April 20, 1911 par. 14}

"'But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.' Ezekiel 20:10-20. {RH, April 20, 1911 par. 15}

"The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man. Those who seek to be conscience for their fellow men, place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creation, laws that are directly opposed to the law of God. Upon those who continue in this course, the wrath of God will fall. Unless they change, they can not escape the penalty. {RH, April 20, 1911 par. 16}

"The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the Papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay it homage. But I wish them to understand that they are not doing God's will by braving opposition when he wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstration on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the



side of Christ. We are to do our best, working with all meekness and lowliness. {RH, April 20, 1911 par. 17}

"Christ warned his disciples in regard to what they would meet in their work as evangelists. He knew what their sufferings would be, what trials and hardships they would be called upon to bear. He would not hide from them the knowledge of what they would have to encounter, lest trouble, coming unexpectedly, should shake their faith. 'I have told you before it come to pass,' he said, 'that, when it is come to pass, ye might believe.' Their faith was to be strengthened, rather than weakened, by the coming of trial. They would say to one another, 'He told us that this would come, and what we must do to meet it.' {RH, April 20, 1911 par. 18}

"Behold,' Christ said, 'I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.' 'Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.' Matthew 10:16, 22. They hated Christ without a cause. Is it any marvel that they hate those who bear his sign, who do his service? They are counted as the offscouring of the earth. {RH, April 20, 1911 par. 19}

"When they persecute you in this city, flee ye into another.' It is not the will of God that your lives shall be carelessly sacrificed. 'Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.' Matthew 10:23. {RH, April 20, 1911 par. 20}

"The people must be given the truth, straightforward, positive truth. But this truth is to be presented in the spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the cautions he has given, who will not exercise patience and self-control, will lose precious opportunities of working for the Master. The Lord has not given his people the work of making a tirade against those who are transgressing his law. In no case are we to make a raid on the other churches. Let us remember that as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers, until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it. . . . {RH, April 20, 1911 par. 21}

"All this is against us now. Had we put forth earnest efforts to reach those who, if converted, would give a true representation of what present truth would do for human beings, how much farther advanced our work would now be. It is not right that a few places should have all the advantages, while other places are neglected."

*Sanitarium, Cal.*

{RH, April 20, 1911 par. 22}

**PERIODICALS / RH - The Review and Herald / April 27, 1911 The Deliverance of Peter Mrs. E. G. White**

**April 27, 1911 The Deliverance of Peter**

## **Mrs. E. G. White**

"Now about that time Herod the king stretched forth his hands to vex certain of the church." {RH, April 27, 1911 par. 1}

At this time the government of Judea was in the hands of Herod Agrippa, subject to Claudius, the Roman emperor. Herod also held the position of tetrarch of Galilee. He was professedly a proselyte to the Jewish faith, and apparently very zealous in carrying out the ceremonies of the law. He was desirous of obtaining the favor of the Jews, hoping thus to make secure his offices and honors. He therefore proceeded to carry out the desires of the Jews by persecuting the church of Christ, spoiling the houses and goods of the believers. He then began to imprison the leading members of the church. He cast James into prison, and sent an executioner to kill him with the sword, as another Herod had caused the prophet John to be beheaded. Seeing that the Jews were well pleased with his acts, he imprisoned Peter. {RH, April 27, 1911 par. 2}

It was during the Passover that these cruelties were performed. While the Jews were celebrating their deliverance from Egypt, and pretending great zeal for the law of God, they were at the same time transgressing every principle of that law by persecuting and murdering the believers in Christ. {RH, April 27, 1911 par. 3}

James was one of the three disciples who had been brought into the closest relationship with Christ. With Peter and John he had witnessed the transfiguration of the Saviour, and had been with him in Gethsemane during the night of his agony. It was to James and John that Jesus had put the question, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" When James was brought to prison and to death, he understood more fully than ever before these words of the Saviour. {RH, April 27, 1911 par. 4}

The death of James caused great grief and consternation among the believers. When Peter also was imprisoned, the entire church engaged in fasting and prayer. {RH, April 27, 1911 par. 5}

Herod's act in putting James to death was applauded by the Jews, though some complained of the private manner in which it was accomplished, maintaining that a public execution would have more thoroughly intimidated the believers and those sympathizing with them. Herod therefore held Peter in custody, meaning still further to gratify the Jews by the public spectacle of his death. But it was suggested that it would not be safe to bring the veteran apostle out for execution before all the people then assembled in Jerusalem. It was feared that the sight of him being led out to die might excite the pity of the multitude. The priests and elders also dreaded lest Peter, when brought out for execution, might make one of those powerful appeals which had frequently aroused the people to investigate the life and character of Jesus,—appeals which they, with all their arguments, had been totally unable to controvert. The Jews feared that, should Peter make such an appeal, his release would be demanded at the hands of the king. Peter's zeal in advocating the cause of Christ had led many of the Jews to take their stand for the gospel, and the rulers stood in great dread of his having

an opportunity to defend his faith in the presence of the multitude who had come to the city to worship. {RH, April 27, 1911 par. 6}

To guard against all chance of his release, the apostle was placed under the charge of sixteen soldiers, who, in different watches, guarded him day and night. But it was in vain that the puny arm of man was lifted against the Lord. By the putting forth of his might, God was about to save the precious life that the Jews were plotting to destroy. {RH, April 27, 1911 par. 7}

While, upon various pretexts, the execution of Peter was being delayed until after the Passover, the members of the church had time for deep searching of heart and earnest prayer. They prayed without ceasing for Peter; for they felt that he could not be spared from the cause. They realized that they had reached a place where, without the special help of God, the church of Christ would be destroyed. {RH, April 27, 1911 par. 8}

Meanwhile worshipers from every nation sought the temple which had been dedicated to the worship of God, and which to all appearance remained the same as when the Shekinah had glorified it. Glittering with gold and precious stones, it was a vision of beauty and grandeur. But God was no longer to be found in that palace of loveliness. Israel as a nation had divorced herself from God. When Christ, near the close of his earthly ministry, looked for the last time upon the interior of the temple, he said, "Behold, your house is left unto you desolate." Hitherto he had called the temple his Father's house; but as the Son of God passed out from those walls, God's presence was withdrawn forever from the temple built to his glory. {RH, April 27, 1911 par. 9}

The day of Peter's execution was at last appointed, but still the prayers of the believers ascended to heaven; and while all their energies and sympathies were called out in fervent appeals for help, angels of God were guarding the imprisoned apostle. In the prison Peter was placed between two soldiers, and was bound by two chains, each chain being fastened to the wrist of one of the guards. He was therefore unable to move without their knowledge. The prison doors were securely fastened, and a strong guard was placed before them. All chance of rescue or escape by human means was thus cut off. But man's extremity is God's opportunity. {RH, April 27, 1911 par. 10}

The apostle was not intimidated by the situation. Since his reinstatement after his denial of Christ, he had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell, he called to mind the words that Christ had spoken to him: "Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Peter believed that the time had come for him to yield up his life for Christ's sake. {RH, April 27, 1911 par. 11}

The night before the day set for the execution, Peter, bound with chains, slept as usual between two soldiers. Remembering Peter's former escape from prison, Herod on this occasion took double precautions. In order to secure extra vigilance, the soldiers on guard were made answerable for the safekeeping of the prisoner. Peter was confined in a rock-hewn cell, the doors of which were strongly bolted and barred. But the bolts and bars and the Roman guard, which effectually cut off from the prisoner all possibility of

human aid, were but to make more complete the triumph of God in the deliverance of Peter from prison. Herod was lifting his hand against Omnipotence, but he was to be utterly humiliated and defeated in his attempt upon the life of God's servant.

*(Concluded next week)*

{RH, April 27, 1911 par. 12}

**PERIODICALS / RH - The Review and Herald / April 27, 1911 A Study of Principles  
-- No.8 Who Will Receive the Mark of the Beast D. E. Robinson  
April 27, 1911 A Study of Principles -- No.8**

**Who Will Receive the Mark of the  
Beast**

**D. E. Robinson**

A CAREFUL STUDY OF THE WRITINGS OF MRS. E. G. WHITE WILL BRING TO THE STUDENT CONVINCING EVIDENCE THAT SHE HAS CONSISTENTLY TAUGHT THROUGH THE YEARS THAT THE RECEIVING OF THE MARK OF THE BEAST INVOLVES A SERIOUS TRANSGRESSION OF GOD'S LAW, NOT A MERE REFRAINING FROM ORDINARY LABOR ON THE FIRST DAY OF THE WEEK. IN MANY PLACES IN HER WRITINGS IT IS SO CLEARLY POINTED OUT THAT THE SIN IS IN THE DISREGARD OF THE TRUE SABBATH, OR A WILFUL DISOBEDIENCE TO THE LAW OF GOD, THAT IT IS MANIFESTLY UNFAIR FOR ANY ONE TO SINGLE OUT A FEW INSTANCES WHERE "SUNDAY OBSERVANCE" IS MENTIONED BY ITSELF AS THE MARK OF THE BEAST, AND MAKE THESE PASSAGES APPEAR TO BE CONTRADICTORY TO OTHER STATEMENTS WHICH MORE FULLY AND CLEARLY STATE THE ISSUE. {RH, April 27, 1911 par. 1}

WE HAVE ENDEAVORED TO GROUP A SUFFICIENT NUMBER OF REFERENCES TO THE GREAT CONFLICT OVER THE BINDING CLAIMS OF THE LAW OF GOD, SO THAT THE READER MAY SEE HOW, WHEN, AND BY WHOM THE MARK OF THE BEAST WILL BE RECEIVED. THE FIRST REFERENCE IS FROM AN UNPUBLISHED MANUSCRIPT WRITTEN IN 1899:-- {RH, April 27, 1911 par. 2}

"It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast? Exodus 31:12-17. *The Sabbath question* will be the issue in the great conflict in which all the world will act a part. Revelation 13:4-17. {RH, April 27, 1911 par. 3}

"Christ died to save sinners, not in their sins, but from their sins. The warning given in Revelation shows us the terrible consequence of transgression. By lips that will not lie, God's law is declared to be holy, just, and good. Our duty to obey this law is to be

the burden of the last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. {RH, April 27, 1911 par. 4}

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength.' This command contains the principles of the first four precepts. And 'thou shalt love thy neighbor as thyself.' Upon these two great principles, the Word of God declares, hang all the law and the prophets. {RH, April 27, 1911 par. 5}

"These principles are made known by the third angel's message, which declares that the Creator has always required and always will require obedience to his royal law. But this law has been disregarded and transgressed, and is now being ignored by the churches. Human enactments are placed where God's law should be. Sunday, a child of the Papacy, has taken the place of God's holy Sabbath. As Nebuchadnezzar made a golden image, and set it up to be worshiped by all, so Sunday is placed before the people to be regarded as sacred. This day bears not a vestige of sanctity, yet it is held up to be honored by all. {RH, April 27, 1911 par. 6}

"By doing this, men are doing just what Satan wishes them to do. When those who claim to love God *refuse to obey his word as plainly stated in the fourth precept of the decalogue, and accept a common working-day as the Sabbath, they show respect to a day exalted by the enemy of God.* But notwithstanding this, God's law still stands firm. The man of sin has thought to change this law; . . . but not while God holds his throne will he be able to change one jot or tittle of his law. . . . {RH, April 27, 1911 par. 7}

"God gave the Sabbath to man as a memorial of the work of creation; and the Lord of heaven will not hold him guiltless who *sets aside his commands, and teaches others in their place.* He will reward every one according to his works." {RH, April 27, 1911 par. 8}

THE FOLLOWING FROM "TESTIMONIES FOR THE CHURCH," VOL. I, PAGES 353, 354, ALSO CLEARLY POINTS OUT THAT THE REAL TEST WILL INVOLVE THE "DISREGARD OF THE SABBATH OF THE FOURTH COMMANDMENT:"-- {RH, April 27, 1911 par. 9}

"I saw that God will in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize day and night for deliverance. The decree will go forth that they must *disregard the Sabbath of the fourth commandment, and honor the first day,* or lose their lives; but they will not yield, and *trample under their feet the Sabbath of the Lord, and honor an institution of Papacy.*" {RH, April 27, 1911 par. 10}

AGAIN, WE READ, IN "TESTIMONIES FOR THE CHURCH," VOL. VIII, PAGE 117:-- {RH, April 27, 1911 par. 11}

"The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. . . . The mark of the beast is the opposite of this,--the observance of the first day of the week. This mark distinguishes those *who acknowledge the supremacy of the papal authority* from those *who acknowledge the authority of God.*" {RH, April 27, 1911 par. 12}

"A refusal to obey the commandments of God, and a determination to cherish hatred

against those who proclaim these commandments, leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God. 'He causeth all, both small and great, . . . to receive a mark in their right hand, or in their foreheads.'" *Not only are men not to work with their hands on Sunday, but with their minds are they to acknowledge Sunday as the Sabbath.* "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." {RH, April 27, 1911 par. 13}

### **A Fearful Issue**

THE READER WILL FIND THE ISSUE CLEARLY STATED IN "GREAT CONTROVERSY," PAGES 604, 605:-- {RH, April 27, 1911 par. 14}

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' *shall conform to the customs of the church by the observance of the false sabbath.* All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest-day demands obedience, and threatens wrath against all who transgress its precepts. {RH, April 27, 1911 par. 15}

"With the issue thus clearly brought before him, whosoever *shall trample upon God's law* to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey *instead of God.* The warning from Heaven is: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.' . . . {RH, April 27, 1911 par. 16}

*"The Sabbath will be the great test of loyalty;* for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the state, *contrary to the fourth commandment,* will be an avowal of an allegiance to a power that is in opposition to God, *the keeping of the true Sabbath, in obedience to God's law,* is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God. {RH, April 27, 1911 par. 17}

"Heretofore those who presented the truths of the third angel's message have been often regarded as mere alarmists. . . . But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and *the third message will produce an effect which it could not have had before.*" {RH, April 27, 1911 par. 18}

THIS LAST STATEMENT BEING TRUE, IT IS CLEAR THAT AT SUCH A TIME, WHEN THE PROCLAMATION OF THE THIRD MESSAGE WILL BE ESPECIALLY EFFECTIVE, SUCH A COURSE SHOULD BE PURSUED AS WILL NOT AROUSE UNNECESSARY PREJUDICE; AND EVERY LOYAL BELIEVER SHOULD BE



AROUSED TO ACT A PART IN SOUNDING THE WARNING. THE FOLLOWING STATEMENTS INDICATE THAT THE HEIGHT OF THE CONTROVERSY IS NOT REACHED BY THE MERE PASSAGE OF SUNDAY-REST LAWS. WE READ FURTHER, ON PAGE 607:-- {RH, April 27, 1911 par. 19}

*"As the controversy extends into new fields, and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work papists and Protestants unite. As the movement for Sunday enforcement becomes *more bold and decided*, the law will be invoked against commandment-keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence and other rewards and advantages as inducements to *renounce their faith*. . . . *Conscientious obedience to the Word of God will be treated as rebellion.*"* {RH, April 27, 1911 par. 20}

AGAIN, IN " GREAT CONTROVERSY," PAGES 448, 449, WE READ:-- {RH, April 27, 1911 par. 21}

"The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the Papacy--of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false *instead of the true Sabbath*, are thereby paying homage to that power by which alone it is commanded. . . . {RH, April 27, 1911 par. 22}

"When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall *transgress the command of God*, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. . . . *As men then reject the institution which God has declared to be the sign of his authority, and honor in its stead* that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--'the mark of the beast.' *And it is not until* the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'" {RH, April 27, 1911 par. 23}

THE RECEIVING OF THE "MARK OF THE BEAST" IS THUS DEFINED IN AN ARTICLE BY MRS. E. G. WHITE, ENTITLED "GOD'S HOLY SABBATH," PUBLISHED IN THE REVIEW AND HERALD FOR JULY 13, 1897:-- {RH, April 27, 1911 par. 24}

"To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God. . . . {RH, April 27, 1911 par. 25}

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls 'my holy day,' you receive the mark of the beast. *When does*

*this take place?-- When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.*" {RH, April 27, 1911 par. 26}

THE FOLLOWING WORDS FROM "TESTIMONIES TO THE CHURCH," VOL. V. PAGE 81, ARE WORTHY OF CONSIDERATION, AS WE SEEK TO PREPARE OURSELVES FOR THE GREAT TEST:-- {RH, April 27, 1911 par. 27}

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men." {RH, April 27, 1911 par. 28}

FOR A FURTHER STUDY OF THIS PHASE OF THE SUBJECT, SEE "THE SEAL OF GOD," IN "TESTIMONIES FOR THE CHURCH," VOL. V, PAGES 207-216; "THE COMING CRISIS," ID., PAGES 449-454; AND "MARK OF THE BEAST," "EARLY WRITINGS," PAGES 64-67.

*Sanitarium, Cal.*

{RH, April 27, 1911 par. 29}

**PERIODICALS / RH - The Review and Herald / May 4, 1911 The Deliverance of Peter (Concluded) Mrs. E. G. White**

**May 4, 1911 The Deliverance of Peter**

***(Concluded)***

**Mrs. E. G. White**

On this last night before the proposed execution, a mighty angel is sent from heaven to rescue Peter. The strong gates that shut in the saint of God open without the aid of human hands. The angel of the Most High passes through, and they close noiselessly behind him. He enters the cell; and there lies Peter, sleeping the blessed, peaceful sleep of innocence and perfect trust. The light that surrounds the angel fills the cell, but does not waken the apostle. {RH, May 4, 1911 par. 1}

Peter is not aroused until he feels the touch of the angel's hand, and hears his voice saying, "Arise up quickly." He sees his cell illuminated by the light of heaven, and an angel of great glory standing before him. Mechanically he obeys the word spoken to

him, and in rising, lifts his hands, and finds that the chains have fallen from his wrists. Again the voice of the heavenly messenger is heard, "Gird thyself, and bind on thy sandals;" and again Peter mechanically obeys, keeping his wondering gaze riveted upon his visitor, and believing himself to be dreaming or in a vision. Once more the angel commands: "Cast thy garment about thee, and follow me." He moves toward the door, followed by the usually talkative Peter, now dumb with amazement. They step over the guard, and reach the heavily bolted door, which of its own accord swings open and closes again immediately, while the guards within and without are motionless at their post. {RH, May 4, 1911 par. 2}

The second gate, also guarded within and without, is reached. It opens as did the first, with no creaking of hinges, no rattling of iron bolts. They pass through, and it closes again as noiselessly. In the same way they pass through the third gateway, and find themselves in the open street. No word is spoken; there is no sound of footsteps. The angel glides on in front, encircled by a light of dazzling brightness, and Peter, bewildered and still believing himself to be in a dream, follows his deliverer. Street after street is threaded thus, and then, the mission of the angel being accomplished, he suddenly disappears. {RH, May 4, 1911 par. 3}

As the heavenly light faded away, Peter felt himself to be in profound darkness; but as he became accustomed to this, it gradually seemed to lessen, and he saw that he was alone in the silent street, with the cool night air blowing upon his brow. He now realized that it was no dream nor vision which had come to him. He was free, in a familiar part of the city; he recognized the place as one which he had often frequented, and had expected to pass on the morrow for the last time. He tried to recall the events of the last few moments. He remembered falling asleep, bound between two soldiers, with his sandals and outer garments removed. He examined his person, and found himself fully dressed and girded. {RH, May 4, 1911 par. 4}

His wrists, swollen from wearing the cruel irons, were now free from the manacles; and he realized that his freedom was no delusion, but a blessed reality. On the morrow he was to have been led forth to die; but lo, an angel has delivered him from prison and from death. "And when Peter had come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." {RH, May 4, 1911 par. 5}

The apostle made his way at once to the house where his brethren were assembled, and where they were at that moment engaged in earnest prayer for him. "As Peter knocked at the door of the gate, a damsel came to harken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. . . . And he departed, and went into another place." {RH, May 4, 1911 par. 6}

Joy and praise filled the hearts of the believers because God had heard and

answered their prayers, and had delivered Peter from the hands of Herod. {RH, May 4, 1911 par. 7}

In the morning the people gathered to witness the execution of the apostle. Herod sent officers to the prison for Peter, who was to be brought with a great display of arms and guard, in order to insure against his escape, to intimidate all sympathizers, and to show the power of the king. {RH, May 4, 1911 par. 8}

Meanwhile, when the prison guard found that Peter had escaped, they were seized with terror. It had been expressly stated that their lives would be required for the life of their charge; and because of this, they had been especially vigilant. When the officers came for Peter, the soldiers were still at the door of the prison, the bolts and bars were still fast, the chains were still secured to the wrists of the two soldiers within; but the prisoner was gone. The God of heaven had thwarted the purpose of the wicked king, and had delivered his servant. {RH, May 4, 1911 par. 9}

When the report of Peter's escape was brought to Herod, he was exasperated and enraged, and he charged the prison guard with unfaithfulness. They were accordingly put to death. Herod knew that no human power had rescued Peter, but he was determined not to acknowledge that divine power had frustrated his design. Refusing to humiliate himself, he set himself in bold defiance against God. {RH, May 4, 1911 par. 10}

Not long after Peter's deliverance from prison, Herod went to Caesarea. While there, he made a grand festival designed to excite the admiration and applause of the people. This festival was attended by pleasure-lovers from all quarters, and there was much feasting and wine-drinking. With great pomp and ceremony, Herod appeared before the multitude, and addressed them in an eloquent oration. Clad in a robe sparkling with silver and gold, which caught the rays of the sun in its glittering folds, and dazzled the eyes of the beholders, he was a gorgeous figure. The majesty of his appearance and the power of his well-chosen language swayed the assembly with a mighty influence. Their senses were already perverted by feasting and wine; they were dazzled by Herod's decorations and charmed by his deportment and his words; and wild with enthusiasm, they showered adulation upon him, declaring that mortal man, could not present such an appearance, nor command such startling eloquence. They further declared that they had ever respected him as a ruler, but from henceforth they would worship him as a god. {RH, May 4, 1911 par. 11}

Some of those whose voices were now heard glorifying a vile sinner had but a few years before raised the frenzied cry, "Away with Jesus! Crucify him! Crucify him!" The Jews had refused to acknowledge Christ, whose garments, coarse and often travel-stained, covered a heart of divine love, rich with the inward adorning of a meek and quiet spirit. Their eyes, blinded by sin, refused to see, under the humble exterior, the Lord of life and glory, even though his power was revealed in works that no mere man could do. But they were ready to bow down and worship as a god the haughty king, whose splendid garments of silver and gold covered a corrupt, cruel heart. {RH, May 4, 1911 par. 12}

Herod knew that he deserved none of the praise and homage offered him, yet he accepted the idolatry of the people as his due. His heart bounded with triumph, and a

glow of gratified pride was on his countenance as he heard the shout ascend, "It is the voice of a god, and not of a man." But suddenly a terrible change came over him. His face became as pallid as death, and was distorted with agony. Great drops of sweat started from his pores. He stood for a moment as if transfixed with pain and terror; then, turning his blanched and livid face to his horror-stricken friends, he cried, in hollow, despairing tones, "He whom you have exalted as a god is stricken with death." {RH, May 4, 1911 par. 13}

Suffering the most excruciating anguish, he was borne from the scene of wicked revelry and display. A moment before he had been the proud recipient of the praise and worship of that vast throng; now he felt that he was in the hands of a Ruler mightier than himself. Remorse seized him; he remembered his relentless persecution of the followers of Christ, his cruel command to slay the innocent James, and his design to put to death the apostle Peter. He remembered how, in his mortification and disappointed rage, he had wreaked an unreasoning revenge upon the prison guards. He felt that God was now dealing with him, the relentless persecutor. He found no relief from pain of body or anguish of mind; and he expected none. Herod was acquainted with the law of God, which says, "Thou shalt have no other gods before me;" and he knew that in accepting the worship of the people, he had filled up the measure of his iniquity, and had brought upon himself the just wrath of Jehovah. {RH, May 4, 1911 par. 14}

The same angel who had come from the royal courts to rescue Peter had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber. It was with a different stroke that he smote the wicked king, laying low his pride, and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God. {RH, May 4, 1911 par. 15}

This demonstration of divine justice had a mighty influence upon the people. The tidings that the apostle of Christ had been miraculously delivered from prison and death, while his persecutor had been stricken down by the curse of God, were borne to all lands, and were the means of leading many to believe on Christ.

{RH, May 4, 1911 par. 16}

**PERIODICALS / RH - The Review and Herald / May 4, 1911 A Study of Principles -- No.9 The Example of Christ D. E. Robinson**

**May 4, 1911 A Study of Principles -- No.9**

### **The Example of Christ**

**D. E. Robinson**

"IN THAT HE HIMSELF HATH SUFFERED BEING TEMPTED, HE IS ABLE TO SUCCOR THEM THAT ARE TEMPTED." {RH, May 4, 1911 par. 1}

JESUS CHRIST ALONE IS QUALIFIED TO ACT AS OUR HIGH PRIEST AND

SAVIOUR, BECAUSE, HOWEVER DIFFICULT IT MAY BE TO UNDERSTAND, HE ONLY HAS PASSED THROUGH SUCH EXPERIENCES OF TEST AND TRIAL AS ENABLE HIM TO KNOW HOW TO MEET THE NEEDS OF EVERY TEMPTED SOUL.

{RH, May 4, 1911 par. 2}

THOSE WHO BELONG TO "THIS GENERATION," WHICH "SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED," MUST MEET AN ISSUE WHICH INVOLVES STRONG TEMPTATIONS. BUT WE MAY BE ASSURED THAT OUR PERFECT SAVIOUR AND PATTERN HAS MET AND TRIUMPHED OVER SIMILAR TEMPTATIONS. {RH, May 4, 1911 par. 3}

JESUS WAS THE WORD MADE FLESH. MEN MAY DIFFER AS TO THE MEANING OF SOME OF THE WRITTEN WORDS OF SCRIPTURE RELATIVE TO OUR DUTY UNDER CERTAIN CONDITIONS; BUT WE MAY ALWAYS KNOW THE TRUE MEANING, WHEN HIS EXAMPLE FURNISHES A LIVING INTERPRETATION. BY A STUDY OF HIS METHODS OF ENCOUNTERING OPPOSITION, WE MAY LEARN PRINCIPLES TO GOVERN US IN OUR RELATION TO THOSE WHO OPPOSE THE TRUTHS THAT WE HAVE TO PROCLAIM TO THE WORLD. {RH, May 4, 1911 par. 4}

CHRIST CAME TO THIS WORLD FOR A PURPOSE,--TO PERFORM A DIVINE MISSION. EVERY OTHER CONSIDERATION WAS SUBORDINATED TO THE FULFILMENT OF THIS WORK. "MY MEAT IS TO DO THE WILL OF HIM THAT SENT ME," HE DECLARED, "AND TO FINISH HIS WORK." JOHN 4:34. AND KNOWING THAT THE OPPOSITION TO HIS LABORS WOULD WAX STRONGER UNTIL FINALLY HE MUST CEASE, HE SAID, FURTHER: "I MUST WORK THE WORKS OF HIM THAT SENT ME, WHILE IT IS DAY: THE NIGHT COMETH, WHEN NO MAN CAN WORK." JOHN 9:4. AND WHEN THE SAD HOUR CAME THAT CRUEL HANDS WERE LAID ON THE SON OF GOD, ON THAT SAME NIGHT WHEN TO THE EMISSARIES OF THE GREAT ADVERSARY THE WORDS WERE SPOKEN, "THIS IS YOUR HOUR, AND THE POWER OF DARKNESS." JESUS "LIFTED UP HIS EYES TO HEAVEN," AND COULD SAY TO HIS FATHER, "I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO." {RH, May 4, 1911 par. 5}

UNDOUBTEDLY, BEHIND THE OPPOSITION OF MEN, THERE LAY THE INSTIGATION OF SATAN, WHOSE PURPOSE IT WAS TO HINDER THE WORK OF CHRIST, AND, IF POSSIBLE, TO CUT IT SHORT. IN OUR DAY IT IS WELL, IN MEETING OPPOSITION, TO REMEMBER THAT "WE WRESTLE NOT AGAINST FLESH AND BLOOD." AND WE SHOULD FEAR LEST BY AN UNWISE COURSE WE PLACE OURSELVES WHERE OUR WORK WILL BE CUT SHORT UNNECESSARILY. {RH, May 4, 1911 par. 6}

WE READ THAT AT ONE TIME "JESUS WALKED IN THE GALILEE: FOR HE WOULD NOT WALK IN JEWRY, BECAUSE THE JEWS SOUGHT TO KILL HIM." IN GALILEE HE COULD CARRY FORWARD HIS WORK, WHEREAS AT THAT TIME IN JUDEA HE WOULD HAVE BEEN FORCED TO MEET FIERCE OPPOSITION. BUT BY THIS WITHDRAWAL HE LAID HIMSELF OPEN TO A CHARGE OF WEAKNESS BY HIS BRETHREN, WHO DID NOT BELIEVE IN HIM. THEY CONSIDERED MERELY



THE ACT, WITHOUT UNDERSTANDING THE MOTIVE THAT ACTUATED HIM. THEY URGED HIM TAUNTINGLY TO GO UP TO THE FEAST OF TABERNACLES. "THERE IS NO MAN THAT DOETH ANYTHING IN SECRET," THEY SAID, "AND HE HIMSELF SEEKETH TO BE KNOWN OPENLY. IF THOU DO THESE THINGS, SHOW THYSELF TO THE WORLD." HIS REPLY TO THEIR TAUNTS AND INSINUATIONS WAS, "MY TIME IS NOT YET COME." COMMENTING UPON THIS INCIDENT, MRS. E. G. WHITE SAYS:- {RH, May 4, 1911 par. 7}

"The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for him. It was the place into which his Father had sent him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing his work for the fallen race. But he was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in his work had its appointed hour. He must wait patiently. He knew that he was to receive the world's hatred; he knew that his work would result in his death; but to prematurely expose himself would not be the will of his Father."-- "*Desire of Ages*," page 451. {RH, May 4, 1911 par. 8}

AFTER HIS BRETHREN HAD LEFT FOR JERUSALEM, JESUS DID GO UP TO THE FEAST OF TABERNACLES, BUT HE WENT, "NOT OPENLY, BUT AS IT WERE IN SECRET." JOHN 7:10. HE CHOSE "an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had he joined any of the caravans that went up to the feast, public attention would have been attracted to him on his entrance into the city, and a popular demonstration in his favor would have aroused the authorities against him. It was to avoid this that he chose to make the journey alone."-- "*Desire of Ages*," pages 451, 452. {RH, May 4, 1911 par. 9}

IT WAS A PART OF THE WORK OF CHRIST TO PREACH THE GOSPEL IN THE CITIES OF GALILEE. SEE LUKE 4:43. THEREFORE, WHEN HE WOULD HAVE BEEN HINDERED IN JUDEA, HE COULD DO EFFECTIVE WORK IN THE NORTHERN DIVISION. BUT AT THE TIME OF THE FEAST OF TABERNACLES, THE GREAT MULTITUDES THAT GATHERED AT JERUSALEM GAVE HIM SUCH AN OPPORTUNITY FOR TEACHING THAT NO FEAR FOR THE CONSEQUENCES WOULD KEEP HIM FROM ATTENDING. SUDDENLY HE APPEARED BEFORE THEM IN THE VERY TEMPLE. {RH, May 4, 1911 par. 10}

### **DIVINE PROTECTION**

IT IS WORTHY OF NOTE THAT JESUS HAD GIVEN AS THE REASON FOR HIS WITHDRAWAL FROM JUDEA THE FACT THAT HIS HOUR HAD NOT YET COME; AND YET, WHEN HE RETURNED AND TAUGHT OPENLY, THE RECORD IS THAT THOUGH "THEY SOUGHT TO TAKE HIM," YET "NO MAN LAID HANDS ON HIM, BECAUSE *HIS HOUR WAS NOT YET COME*." JOHN 7:30. IT WOULD SEEM THAT ALTHOUGH WHEN HE COULD CARRY ON HIS WORK ELSEWHERE, HE HIMSELF TOOK WISE PRECAUTIONS TO SHIELD HIMSELF FROM THE WRATH OF HIS ENEMIES, YET WHEN DUTY CALLED HIM TO THE PLACE OF DANGER, HIS

FATHER RESTRAINED WICKED MEN FROM LAYING HANDS ON HIM. YET THIS DIVINE PROTECTION DID NOT LEAD HIM TO ACT PRESUMPTUOUSLY; FOR WHEN, AS A RESULT OF HIS PLAIN TEACHING, HIS ENEMIES WERE ANGERED, AND TOOK UP "STONES TO CAST AT HIM," HE "HID HIMSELF, AND WENT OUT OF THE TEMPLE, GOING THROUGH THE MIDST OF THEM, AND SO PASSED BY." JOHN 8:59. AND WHEN THEY AGAIN SOUGHT TO TAKE HIM, "HE ESCAPED OUT OF THEIR HAND, AND WENT AWAY AGAIN BEYOND JORDAN INTO THE PLACE WHERE JOHN AT FIRST BAPTIZED; AND THERE HE ABODE." THERE HE COULD WORK QUIETLY WITH THE MANY WHO "RESORTED UNTO HIM." JOHN 10:39-41.

{RH, May 4, 1911 par. 11}

THE EXAMPLE OF CHRIST IN MEETING OPPOSITION WAS IN HARMONY WITH THE INSTRUCTION GIVEN TO HIS DISCIPLES WHEN HE SENT THEM ON THEIR MISSION OF SERVICE. "WHEN THEY PERSECUTE YOU IN THIS CITY," HE SAID, "FLEE YE INTO ANOTHER." WELL DID HE KNOW HOW SORELY THEY WERE TO BE TRIED WHEN BEARING WITNESS OF HIS EARTHLY LIFE, AND OF HIS TRIUMPH OVER THE FORCES OF EVIL. {RH, May 4, 1911 par. 12}

"So bitter would be the enmity to the gospel that even the tenderest earthly ties would be disregarded. The disciples of Christ would be betrayed to death by the members of their own households. 'Ye shall be hated of all men for my name's sake,' he added; 'but he that shall endure unto the end, the same shall be saved.' But he bade them not to expose themselves unnecessarily to persecution. He himself often left one field of labor for another, in order to escape from those who were seeking his life. When he was rejected at Nazareth, and his own townsmen tried to kill him, he went down to Capernaum, and there the people were astonished at his teaching; 'for his word was with power.' So his servants were not to be discouraged by persecution, but to seek a place where they could still labor for the salvation of souls."--*Id.*, page 355. {RH, May 4, 1911 par. 13}

IN JOHN 11:47-53, WE READ OF THE PLOTS OF THE PRIESTS AGAINST JESUS, AFTER THE RESURRECTION OF LAZARUS. "JESUS THEREFORE WALKED NO MORE OPENLY AMONG THE JEWS; BUT WENT THENCE UNTO A COUNTRY NEAR TO THE WILDERNESS." VERSE 54. {RH, May 4, 1911 par. 14}

"The Saviour understood the plotting of the priests. He knew that they longed to remove him, and that their purpose would soon be accomplished. But it was not his place to hasten the crisis, and he withdrew from that region, taking the disciples with him. Thus by his own example Jesus again enforced the instruction he had given to his disciples, 'When they persecute you in this city, flee ye into another.' There was a wide field in which to work for the salvation of souls; and unless loyalty to him required it, the Lord's servants were not to imperil their lives."--*Id.*, page 541. {RH, May 4, 1911 par. 15}

AT TIMES IN HIS MINISTRY IN GALILEE WHERE HE HAD BEEN DRIVEN BY THE OPPOSITION AT JERUSALEM, EMISSARIES FROM THE RELIGIOUS LEADERS CAME TO HIM SEEKING TO ENTANGLE HIM IN SOME WAY, AND TO ENGAGE HIM IN A CONTROVERSY. ONE SUCH INSTANCE IS RECORDED IN THE FIFTEENTH CHAPTER OF MATTHEW. AFTER HE HAD SPOKEN TO THESE

OPPOSERS PLAIN TRUTHS THAT WOULD NATURALLY AROUSE FEELINGS OF RESENTMENT IN THEIR UNCONVERTED HEARTS, AND LEAD THEM TO TAKE STEPS AGAINST HIM, THE SIMPLE RECORD IS THAT "JESUS WENT THENCE, AND DEPARTED INTO THE COASTS OF TYRE AND SIDON." VERSE 21. AFTER HIS RETURN, ONCE MORE THE PHARISEES CAME, "TEMPTING" HIM. MATTHEW 16:1. AFTER A STRAIGHT REPLY TO THEIR QUESTIONS, "HE LEFT THEM, AND DEPARTED." ON ANOTHER OCCASION, HE "DEPARTED, AND DID HIDE HIMSELF FROM THEM." JOHN 12:36. {RH, May 4, 1911 par. 16}

OTHER INSTANCES MIGHT BE CITED, BUT THESE ARE SUFFICIENT TO SHOW CHRIST'S MANNER OF CARRYING FORWARD HIS WORK AMID OPPOSITION THAT, IF ANTAGONIZED BY A DEFIANT, HOSTILE SPIRIT, WOULD HAVE RESULTED IN A SHORTENING OF HIS OPPORTUNITIES FOR SERVICE. {RH, May 4, 1911 par. 17}

### **A LESSON FROM THE EXAMPLE OF PAUL**

THE LABORS OF THE GREAT APOSTLE PAUL ARE AN EXAMPLE OF BURNING ZEAL FOR THE SALVATION OF SOULS. IN ORDER TO BE SUCCESSFUL IN HIS LABORS, HE WILLINGLY YIELDED MANY THINGS WHICH THE NATURAL MAN IS PRONE TO CONTEND FOR AS HIS RIGHTS. "I TAKE PLEASURE IN INFIRMITIES, IN REPROACHES, IN NECESSITIES, IN DISTRESSES FOR CHRIST'S SAKE," HE DECLARED. "EVEN AS I PLEASE ALL MEN IN ALL THINGS, NOT SEEKING MINE OWN PROFIT, BUT THE PROFIT OF MANY, THAT THEY MAY BE SAVED." 1 CORINTHIANS 10:33. "THOUGH I BE FREE FROM ALL MEN, YET HAVE I MADE MYSELF SERVANT UNTO ALL, THAT I MIGHT GAIN THE MORE. AND UNTO THE JEWS I BECAME AS A JEW, THAT I MIGHT GAIN THE JEWS; TO THEM THAT ARE UNDER THE LAW, AS UNDER THE LAW, THAT I MIGHT GAIN THEM THAT ARE UNDER THE LAW; TO THEM THAT ARE WITHOUT LAW, AS WITHOUT LAW, . . . THAT I MIGHT GAIN THEM THAT ARE WITHOUT LAW. TO THE WEAK BECAME I AS WEAK, THAT I MIGHT GAIN THE WEAK: I AM MADE ALL THINGS TO ALL MEN, THAT I MIGHT BY ALL MEANS SAVE SOME." {RH, May 4, 1911 par. 18}

THE APOSTLE ADAPTED HIMSELF TO THE CUSTOMS AND TO THE PREJUDICES OF THOSE FOR WHOM HE LABORED. THIS IS ILLUSTRATED BY HIS COURSE IN THE CIRCUMCISION OF TIMOTHY. PAUL WAS AT THAT TIME ON A MISSION TO THE CHURCHES, CARRYING WITH HIM THE DECISION OF THE COUNCIL AT JERUSALEM THAT THIS RITE SHOULD NOT BE URGED UPON THE GENTILE CONVERTS. BUT WHEN HE DECIDED TO TAKE WITH HIM TIMOTHY, WHOSE FATHER WAS A GREEK, HE "TOOK AND CIRCUMCISED HIM BECAUSE OF THE JEWS WHICH WERE IN THOSE QUARTERS." ACTS 16:3. HAD THIS NOT BEEN DONE, HE WOULD HAVE FOUND NO OPPORTUNITY TO PREACH THE GOSPEL TO THE JEWS, WHO WERE SO ZEALOUS FOR THE CEREMONIAL LAW THAT AT ONE TIME THEY SOUGHT TO KILL PAUL, MERELY BECAUSE THEY THOUGHT HE HAD TAKEN A GREEK INTO THE TEMPLE. {RH, May 4, 1911 par. 19}

LATER, UNDER DIFFERENT CIRCUMSTANCES, THE SAME APOSTLE WROTE, "NEITHER TITUS, WHO WAS WITH ME, BEING A GREEK, WAS COMPELLED TO BE CIRCUMCISED: AND THAT BECAUSE OF FALSE BRETHERN UNAWARES BROUGHT IN, WHO CAME IN PRIVILY TO SPY OUT OUR LIBERTY WHICH WE HAVE IN JESUS CHRIST, THAT THEY MIGHT BRING US INTO BONDAGE." GALATIANS 2:3, 4. {RH, May 4, 1911 par. 20}

THESE TWO ACTIONS WERE NOT INCONSISTENT. THE MERE ACT OF CIRCUMCISION WAS NOT IN ITSELF INHERENTLY WRONG. "CIRCUMCISION IS NOTHING, AND UNCIRCUMCISION IS NOTHING." YET IT WAS WRONG TO TRUST IN THIS RITE AS A MEANS OF SALVATION; FOR THIS WOULD MAKE OF NO EFFECT THE GRACE OF CHRIST. GALATIANS 5:4. ON THE OTHER HAND, IT WAS RIGHT FOR ONE, WHERE NO DIVINE PRINCIPLE WAS INVOLVED, TO MAKE A CONCESSION IN THIS MATTER, TO ALLAY A PREJUDICE AMONG THE JEWS, IN ORDER THAT THE GOSPEL MIGHT BE PREACHED TO THEM. THE CIRCUMSTANCES DETERMINED WHETHER THIS ACTION, INDIFFERENT IN ITSELF, WAS RIGHT OR WRONG. {RH, May 4, 1911 par. 21}

MAY NOT THIS SAME GENERAL PRINCIPLE BE APPLIED IN DETERMINING THE ATTITUDE THAT SHOULD BE ASSUMED BY INDIVIDUAL BELIEVERS, UNDER VARYING CIRCUMSTANCES, TOWARD THE QUESTION OF SUNDAY LABOR? TO REFRAIN FROM ORDINARY, SECULAR LABOR ON SUNDAY IS NOT IN ITSELF INHERENTLY WRONG. IT IS CERTAINLY COMMENDABLE TO CONCEDE OUR JUST RIGHTS IN THIS MATTER, WHEN NO DIVINE PRINCIPLE IS INVOLVED, IN ORDER TO ENGAGE IN MISSIONARY WORK, WHEN SUCH A COURSE WILL ALLAY PREJUDICE AND KEEP OPEN DOORS THAT WOULD OTHERWISE BE CLOSED TO THE ENTRANCE OF THE TRUTH. BUT WHEN CIRCUMSTANCES ARE SUCH THAT REFRAINING FROM SUCH SECULAR LABOR ON SUNDAY IS NECESSARILY COUPLED WITH A VIOLATION OF THE LAW OF GOD, THEN THERE CAN BE NO QUESTION AS TO THE DUTY OF THOSE WHO DESIRE TO REMAIN LOYAL TO THE DIVINE RULER. {RH, May 4, 1911 par. 22}

THE LORD IS THE HOPE AND STRENGTH OF HIS PEOPLE; AND THOSE WHO TRUST FULLY IN HIM WILL HAVE WISDOM UNDER CHANGING CIRCUMSTANCES TO DISCERN THEIR DUTY FROM DAY TO DAY. IN TIMES OF TRIAL AND TEST, WHEN CALLED UPON TO RENDER HOMAGE TO THAT WHICH GOD HAS FORBIDDEN TO HONOR, THEY WILL BE GIVEN THE FORTITUDE AND THE COURAGE NECESSARY FOR MAINTAINING THEIR ALLEGIANCE TO THE DIVINE SOVEREIGN. 1 CHRONICLES 6:34, MARGIN; 1 CHRONICLES 12:18; 2 CHRONICLES 24:20. AND LASTLY THE GREATER PROPHETS ARE CALLED MEN OF GOD. 1 SAMUEL 2:27; 9:6; 1 KINGS 12:22; 13:1, 2. {RH, May 4, 1911 par. 23}

COMING TO THE NEW TESTAMENT, THE SAME MEANING CONTINUES. HERE *BARNABAS*, LITERALLY "THE SON OF PROPHECYING," IS CALLED THE SON OF EXHORTATION, OR CONSOLATION, AS IN THE AUTHORIZED VERSION. ACTS 4:36. IN THIS IS RECOGNIZED THE OBJECT OF PROPHECY. IT IS GOD'S MEANS OF BRINGING *CONSOLATION* TO WANDERING SOULS IN DISTRESS. IT "CAME

NOT IN OLD TIME BY THE WILL OF MAN: BUT HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST." 2 PETER 1:21. IT IS WELL THEREFORE TO "DESPISE NOT PROPHECYINGS" (1 THESSALONIANS 5:20), BUT TO TAKE HEED UNTO THEM "AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE;" THAT IS, IN THE HEART. 2 PETER 1:19.

*MOUNTAIN VIEW, CAL.*

{RH, May 4, 1911 par. 24}

**PERIODICALS / RH - The Review and Herald / May 11, 1911 Separated Unto the Gospel Mrs. E. G. White**

**May 11, 1911 Separated Unto the Gospel**

**Mrs. E. G. White**

"There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." {RH, May 11, 1911 par. 1}

God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch; but neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience where God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church. Therefore, before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands. Thus they were authorized by the church not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority. {RH, May 11, 1911 par. 2}

The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message was now to be prosecuted with vigor among the Gentiles; and the church, as a result, was to be strengthened by a great ingathering of souls. The apostles who had been appointed to lead out in this special work, would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of the middle wall of partition that had so long been maintained between the Jewish and the Gentile world, would naturally subject them to the charge of heresy; and their credentials as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that his servants would be called upon to meet; and in order that their work should be above challenge, he caused them to be invested with unquestionable authority from his established church. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad

tidings of the gospel. {RH, May 11, 1911 par. 3}

Both Paul and Barnabas had already received their commission from God himself, and the ceremony of the laying on of hands added no new grace nor virtual qualification. It was merely setting the seal of the church upon the work of God--an acknowledged form of designation to an appointed office, and a recognition of one's authority in that office. {RH, May 11, 1911 par. 4}

To the Jews, this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. Therefore, when the ministers of the church of believers in Antioch laid their hands upon Paul and Barnabas, they, by that action, asked God to bestow his blessing upon the chosen apostles, in their devotion to the specific work to which they had been appointed. {RH, May 11, 1911 par. 5}

At a later date, the rite of ordination by the laying on of hands was greatly abused; unwarrantable importance was attached to the act, as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work. But in the setting apart of these two apostles, there is no record indicating that any virtue was imparted by the mere act of laying on of hands. There is only the simple record of their ordination, and of the bearing that it had on their future work. {RH, May 11, 1911 par. 6}

The circumstances connected with the separation of Paul and Barnabas by the Holy Spirit to a definite line of service, show clearly that the Lord works through appointed agencies in his organized church, as well as through individuals. Years before, when the divine purpose concerning Paul was first revealed to him by the Saviour himself, Paul was immediately afterward brought into contact with members of the newly organized church at Damascus. Furthermore, the church at that place was not long left in darkness as to the personal experience of the converted Pharisee. And now, when the divine commission given at that time was to be more fully carried out, the Holy Spirit, in a special manner, again bore witness concerning Paul as a chosen vessel to bear the gospel to the Gentiles. As the leaders of the church in Antioch "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." {RH, May 11, 1911 par. 7}

God has made his church on the earth a channel of light, and through it he communicates his purposes and his will. He does not give to one of his servants an experience independent of, and contrary to, the experience of the church itself. Neither does he give one man a knowledge of his will for the entire church, while the church, Christ's body, is left in darkness. In his providence, he places his servants in close connection with his church, in order that they may have less confidence in themselves, and greater confidence in others whom he is leading out to advance his work. {RH, May 11, 1911 par. 8}

There have ever been in the church those who are constantly inclined toward individual independence. These seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in



his own judgment rather than to respect the counsel and highly estimate the judgment of his brethren, especially of those in the offices that God has appointed for the saving of his people. God has invested his church with special authority and power that no one can be justified in disregarding and despising; for he who does this despises the voice of God. {RH, May 11, 1911 par. 9}

Those who are inclined to regard their individual judgment as supreme are in grave peril. It is Satan's studied effort to separate such ones from those who are as channels of light, through whom God has communicated his will, and through whom he has wrought in building up and extending his work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement and spread of the truth, is to reject the means that he has ordained for the help, encouragement, and strength of his people. For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy, and overthrown. The Lord in his wisdom has arranged that by means of the close relationship that should be maintained by all believers in Christian fellowship, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God. {RH, May 11, 1911 par. 10}

Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his life-work. It was from the time of this solemn ceremony, when, just before he was to depart on his first missionary journey, he was "separated unto the gospel of God," that he afterward dated the beginning of his apostleship in the Christian church.

{RH, May 11, 1911 par. 11}

**PERIODICALS / RH - The Review and Herald / May 18, 1911 An Appeal to Our Churches Throughout the United States**

**May 18, 1911 An Appeal to Our Churches  
Throughout the United  
States**

Sanitarium, Cal.

Dear Brethren and Sisters: I wish to make an appeal to you in behalf of the work in Portland, Maine. The believers in Portland are endeavoring to complete the building of a suitable house of worship; and unless they receive help from their brethren and sisters, they will be greatly embarrassed. {RH, May 18, 1911 par. 1}

The city of Portland was remarkably blessed by God in the early days of the message. At that time able ministers preached the truth of the soon coming of the Lord, giving a startling warning of the near approach of the end of all things. In halls, in meeting-houses, and in private houses, the mighty power of God was revealed in the messages borne. The light of the Lord shone from one end of the city to the other. Meetings were appointed in various sections of the city, and the genuine work of the Holy Spirit was evidenced. The first and second angel's messages sounded all through Portland, and the city was greatly moved. Many were converted to the truth of the Lord's soon coming, and the glory of the Lord was revealed in a remarkable manner. {RH, May 18, 1911 par. 2}

In the city of Portland the Lord ordained me as his messenger, and here my first labors were given to the cause of present truth. After a period of despair, the blessed Saviour revealed to me his love, and brought joy and happiness to my soul. When I was but a child, the Lord placed upon me a burden for souls. I worked earnestly for the conversion of my playmates, and at times ministers of some of the churches would send for me to bear testimony before their congregations. After the great disappointment, the Lord revealed himself to me in a special manner, and bade me bear his messages to his people. {RH, May 18, 1911 par. 3}

For years I have cherished a hope that I might once more speak to the people in Portland. This hope was realized at the camp-meeting held in July, 1909, in a favorable place in Portland. Elder S. N. Haskell and several other experienced ministers were present. Day after day the large tent was well filled with earnest people. The Spirit of the Lord came upon me, and gave me power to make appeals to the people. {RH, May 18, 1911 par. 4}

The last Sunday afternoon every seat in the tent was full; and in order to accommodate all who came, it was necessary to bring all the available chairs from the tents of the campers. We had one of the most solemn meetings that I have attended for years. After a discourse accompanied by the manifest power of the Holy Spirit, nearly the entire congregation arose, pledging themselves to search the Scriptures, and to follow the light of the Word of God. As a result of this camp-meeting and of the efforts that followed, some have taken hold of the truth. {RH, May 18, 1911 par. 5}

I am now urging that a strong effort be put forth to give the last message of warning to the city of Portland, Maine. Let the third angel's message be proclaimed from one end of the city to the other. {RH, May 18, 1911 par. 6}

It is right that there should be a commodious house of worship in the city of Portland. Our brethren there have done well in securing a piece of land favorably situated between the business part of the city and the great park called "The Deerings' Oaks." While I was in Portland, I saw the beginning that had been made on their church building,--the first meeting-house to be erected in that city by Seventh-day Adventists. I encouraged the brethren to go ahead with the work of building as rapidly as possible, and promised that I would do what I could to rise means to help in its erection. The building is now erected, but it is not finished in the interior. Our people are meeting in the basement. {RH, May 18, 1911 par. 7}

While not one penny should be expended unnecessarily in the erection of this church building, no second-class work should be done. It is planned to use the basement of the church for church-school purposes. This is right, that provision may be made by which our children can be guarded from the evils that prevail in the public schools. If this plan is carried out, the basement will have to be well finished; and this can not be done without means. {RH, May 18, 1911 par. 8}

The city of Portland must not now be neglected. This meeting-house should be complete and furnished. Work must be opened in different sections of our cities. The various lines of work should be courageously carried forward by different companies of workers. The grace of God will accompany the effort, and the light of truth will be given in clear, straight lines. This work should go forward without delay. {RH, May 18, 1911 par. 9}

The Lord has given instruction that the work of uplifting the banner of truth in the Eastern States must now go forward with new power, and that the vigor of healthy, devoted labor shall be given to those cities where the first and second angels' messages were preached. Portland has been especially pointed out as a place that should be labored for without delay. This city has been especially noticed by the God of Israel; should we not unite our efforts to have there a house of worship that is worthy of the notice of the people? I invite our churches throughout the States to lend a helping hand. {RH, May 18, 1911 par. 10}

It has been proposed by friends of this enterprise that I make an appeal to our churches throughout the States, asking each church-member to make a donation of ten cents for the erection of this meeting-house in Portland. It was thought that such a small offering would scarcely be felt by the givers, while if all our churches united in giving, a sufficient sum would be raised to enable the believers in Portland to go forward and complete their meeting-house. {RH, May 18, 1911 par. 11}

Let all the churches, large and small, have a part in the work. Let the children as well as the older members of the Lord's family have a share in it. Parents can certainly make this small donation; and the children, by practising self-denial and economy, can also have a part. We ask you in the name of the Lord to do what you can. I pray that this may be the beginning of a work that will result in the extension of a knowledge of the truth for this time throughout the State of Maine.

Ellen G. White.

{RH, May 18, 1911 par. 12}

**PERIODICALS / RH - The Review and Herald / May 18, 1911 Proclaiming the Truth Under Difficulties Mrs. E. G. White**

**May 18, 1911 Proclaiming the Truth Under Difficulties**

## **Mrs. E. G. White**

"Sent forth by the Holy Ghost," Paul and Barnabas, after their ordination by the brethren in Antioch, "departed unto Seleucia; and from thence they sailed to Cyprus." Thus the apostles began their first missionary journey. {RH, May 18, 1911 par. 1}

Cyprus was one of the places to which the believers had fled from Jerusalem because of the persecution following the death of Stephen. It was from Cyprus that certain men had journeyed to Antioch, "preaching the Lord Jesus." Barnabas himself was "of the country of Cyprus;" and now he and his fellow worker, Paul, accompanied by John Mark, a nephew of Barnabas, visited this island field. {RH, May 18, 1911 par. 2}

The mother of Mark was a convert to the Christian religion, and her home was an asylum for the disciples. There they were always sure of a welcome and a season of rest. It was during one of these visits of the apostles to his mother's home, that Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He felt the favor of God in his heart, and longed to devote himself entirely to the work of the gospel ministry. {RH, May 18, 1911 par. 3}

Arriving at Salamis, the apostles "preached the word of God in the synagogues of the Jews. . . . And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith." {RH, May 18, 1911 par. 4}

Not without a struggle does Satan allow the kingdom of God to be advanced in the earth. The forces of evil are engaged in an unceasing warfare against the agencies appointed for the spread of the gospel; and these powers of darkness are specially active at times when the truth is being proclaimed before men of repute and sterling integrity. Thus it was in the days of Paul and Barnabas, when Sergius Paulus, the deputy of Cyprus, was listening to the gospel message. The arch-enemy of souls, working through the sorcerer Elymas, sought by false reports and specious deceptions to prejudice the mind of the deputy against the gospel. The deputy had sent for the apostles, that he might be instructed in the message they had come to bear; and now the forces of evil sought with their baleful suggestions to thwart the purpose of God. Thus does the fallen foe ever work to keep in his ranks men of influence who, if converted, might be of great service to the cause of God. {RH, May 18, 1911 par. 5}

But none need fear defeat at the hand of the enemy; for it is the privilege of the gospel worker to be endued with power from above sufficient to enable him to withstand every satanic influence. Thus it was with the workers who, during their visit to the isle of Cyprus, were brought into direct conflict with the powers of darkness. Although sorely beset by Satan in the person of Elymas the sorcerer, Paul nevertheless had the courage to rebuke the deceiver. "Filled with the Holy Ghost," the apostle "set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." {RH, May 18, 1911 par. 6}

The sorcerer had closed his eyes to the evidences of gospel truth; therefore the Lord, in righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of the God whom he had so grievously offended. The confusion into which this man was brought, with all his boasted power, made of no effect his subtle arts against the doctrine of Christ. The fact of his being obliged to grope about in blindness, proved to all beholders that the miracles which the apostles had performed, and which Elymas had denounced as being produced by sleight of hand, were in reality wrought by the power of God. The deputy was convinced of the truth of the doctrine taught by the apostles, and embraced the gospel of Christ. {RH, May 18, 1911 par. 7}

Elymas was not a man of education, yet he was peculiarly fitted to do the work of Satan. Those who preach the truth of God will be obliged to meet the wily foe in many different forms. Sometimes it is in the person of learned, more often of ignorant men, whom Satan has educated to be successful instruments in deceiving souls. It is the duty of the minister of Christ to stand faithfully at his post, in the fear of God and in the power of his might. Thus he may put to confusion the hosts of Satan, and triumph in the name of the Lord. {RH, May 18, 1911 par. 8}

Paul and his company now continued their journey, going to Perga, in Pamphylia. Their way was toilsome; they encountered hardships and privations, and were beset with dangers on every side. As they advanced, they were compelled to face "perils of waters," and "perils of robbers." In the towns and cities through which they passed, they were still surrounded by dangers seen and unseen. But Paul and Barnabas had learned to trust in God's power to deliver. Their hearts were filled with fervent love for perishing souls. As faithful shepherds in search of the lost sheep, they had no thought of their own ease and convenience. Forgetful of self, they faltered not when weary, hungry, and cold. They had in view but one object,—the salvation of those who had wandered far from the fold of safety. {RH, May 18, 1911 par. 9}

It was here that Mark was overwhelmed with fear and discouragement, and wavered for a time in his purpose to give himself whole-heartedly to the Lord's work. He had labored with success under favorable circumstances; but now, upon encountering the opposition and the perils that so often beset the pioneer worker, he failed to endure hardness as a good soldier of the cross. He had yet to learn to face danger and persecution and adversity with a brave heart. Unused to hardships, he was disheartened by the perils and privations of the way. As the apostles advanced, and still greater difficulties were apprehended, Mark was intimidated, and, losing all courage, refused to go farther, and returned to Jerusalem. {RH, May 18, 1911 par. 10}

This desertion caused Paul to judge Mark unfavorably and severely for a long time.

At a future period there was a sharp contention between Paul and Barnabas concerning Mark, who had again decided to devote himself to the work of the ministry. This contention caused Paul and Barnabas to separate, the latter following out his convictions, and taking Mark with him in his work. At that time, Paul was not inclined to excuse in any degree the weakness of Mark in deserting them and the work upon which they had entered, for the comforts and safety of home; and he urged that one with so little stamina was unprepared for taking up a work requiring patience, self-denial, bravery, devotion, and faith, with a willingness to sacrifice even life if need be. {RH, May 18, 1911 par. 11}

Barnabas, on the other hand, was inclined to excuse his nephew, because of his inexperience. Barnabas felt anxious that Mark should not abandon the ministry; for he saw in him the qualifications of a useful worker for Christ. In after-years, his solicitude in Mark's behalf was richly rewarded; for Mark gave himself unreservedly to the Lord and to the work of proclaiming the gospel message in difficult fields. Under the blessing of God, and the wise training of Barnabas, he developed into a valuable worker. {RH, May 18, 1911 par. 12}

Paul was afterward reconciled to Mark, and received him as a fellow laborer. He also recommended him to the Colossians as one who was a fellow worker "unto the kingdom of God," and "a comfort unto me." Again, not long prior to his own death, he spoke of Mark as profitable to him in the ministry.

{RH, May 18, 1911 par. 13}

**PERIODICALS / RH - The Review and Herald / May 25, 1911 Lo, We Turn to the Gentiles Mrs. E. G. White**

**May 25, 1911 Lo, We Turn to the Gentiles**

**Mrs. E. G. White**

After the departure of Mark, Paul and Barnabas visited Antioch in Pisidia, and on the Sabbath day went into the Jewish synagogue, and sat down. "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Being thus invited to speak, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." He then proceeded to give a history of the manner in which the Lord had dealt with the Jews from the time of their deliverance from Egyptian bondage, and to relate how a Saviour had been promised of the seed of David. He then preached Jesus as the Saviour of men, the Messiah of prophecy. {RH, May 25, 1911 par. 1}

In this wonderful discourse, Paul boldly declared that of the seed of David "hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And



as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh One after me, whose shoes of his feet I am not worthy to loose." {RH, May 25, 1911 par. 2}

Having made this declaration, Paul addressed his Jewish brethren, "Children of the stock of Abraham," and also all others present in the synagogue who feared God, and announced that unto all alike. Gentile as well as Jew, "is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." {RH, May 25, 1911 par. 3}

Paul did not hesitate to speak the plain truth in regard to the rejection of the Saviour by the Jewish leaders. "Though they found no cause of death in him," the apostle declared, "yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." {RH, May 25, 1911 par. 4}

"We declare unto you good tidings," the apostle continued, "how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." {RH, May 25, 1911 par. 5}

And now, having spoken plainly of the fulfilment of familiar prophecies concerning the Messiah, Paul preached unto them repentance and the remission of sin through the merits of Jesus, their Saviour. "Be it known unto you," he said, "that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." {RH, May 25, 1911 par. 6}

The Spirit of God accompanied the words that were spoken, and hearts were touched. The apostle's appeal to Old Testament prophecies, and his declaration that these had been fulfilled in the life-ministry of Jesus of Nazareth, carried conviction to many a soul longing for the advent of the promised Messiah. And the speaker's words of assurance that the "glad tidings" of salvation were for Jew and Gentile alike,-- for all that feared God,--brought hope and joy to those who had not been numbered among the children of Abraham according to the flesh. {RH, May 25, 1911 par. 7}

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The congregation having finally broken up, "many of the Jews and religious proselytes" who had accepted the glad tidings borne to them that day, "followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." {RH, May 25, 1911 par. 8}

The interest aroused in Antioch of Pisidia by Paul's discourse, brought together, on the next Sabbath day, "almost the whole city . . . to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. {RH, May 25, 1911 par. 9}

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." {RH, May 25, 1911 par. 10}

"When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." They rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. Those who believed, were zealous in communicating the gospel message to others, and thus "the word of the Lord was published throughout all the region." {RH, May 25, 1911 par. 11}

Centuries before, the pen of inspiration had traced this gathering in of the Gentiles; but these prophetic records had been but dimly understood. Hosea had said: "Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And again: "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." {RH, May 25, 1911 par. 12}

The Saviour himself, during his earthly ministry, foretold the spread of the gospel among the Gentiles. In the parable of the vineyard, he declared to the impenitent Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And after his resurrection, he commissioned his disciples to go "into all the world," and "teach all nations." They were to pass none by unwarned, but were to "preach the gospel to every creature." {RH, May 25, 1911 par. 13}

In turning to the Gentiles in Pisidia, Paul and Barnabas did not cease laboring for the Jews elsewhere, wherever there was a favorable opportunity to gain a hearing. Later, in Thessalonica, in Corinth, in Ephesus, and in other important centers, Paul and his companions in labor preached the gospel to their Jewish brethren, as well as to the Gentile world. But their chief energies were henceforth directed toward the building up of the kingdom of God in heathen territory, among peoples who had but little or no knowledge of the true God and of his Son. {RH, May 25, 1911 par. 14}

The hearts of Paul and of his associate workers were drawn out in behalf of those who were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Through the untiring ministrations of the apostles to the Gentiles, the "strangers and foreigners" who "sometimes were far off" learned that they had been "made nigh by the blood of Christ," and that through faith in his atoning sacrifice, they might become "fellow citizens with the saints, and of the household of God." {RH, May 25, 1911 par. 15}

Advancing in faith, Paul labored unceasingly for the upbuilding of God's kingdom among those who had been neglected by the teachers in Israel. Constantly he exalted Christ Jesus as "the King of kings, and Lord of lords," and exhorted the believers to be "rooted and built up in him, and stablished in the faith." {RH, May 25, 1911 par. 16}

To those who believe, Christ is a sure foundation. Upon this living stone, Jews and Gentiles alike may build. This is the only foundation upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this foundation become living stones. This is a fact plainly recognized by Paul himself. In the closing days of ministry, when addressing a group of Gentile believers who had remained steadfast in their love of the gospel truth, the apostle wrote: Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." {RH, May 25, 1911 par. 17}

As the gospel message spread in Pisidia, the unbelieving Jews of Antioch, in their blind prejudice, "stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them" from that district. {RH, May 25, 1911 par. 18}

The apostles were not discouraged by this expulsion; they remembered the words of their Master: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." {RH, May 25, 1911 par. 19}

The gospel message was onward, and the apostles had every reason for feeling encouraged. Their labors had been richly blessed among the Pisidians at Antioch; and the believers, whom they left to carry forward the work alone for a time, "were filled with joy, and with the Holy Ghost."

{RH, May 25, 1911 par. 20}

**PERIODICALS / RH - The Review and Herald / June 8, 1911 The Miracle at the Temple Gate Mrs. E. G. White**

**June 8, 1911 The Miracle at the Temple Gate**

**Mrs. E. G. White**

Before leaving his disciples, Christ told them that they were to be the executors of the will in which he bequeathed to the world the treasures of eternal life. To them he said: You have been witnesses of my life of self-sacrifice in behalf of the world. You have seen my labors for Israel. And although my people would not come unto me, that

they might have life, although priests and rulers have done unto me as they listed, although they have rejected me, they are to have still another opportunity of receiving me as their Saviour. You have seen that all who came unto me confessing their sins, I have freely forgiven. To you, my disciples, I commit this message of mercy. It is to be given to all nations, tongues, and peoples. All who believe are to be gathered into one church. {RH, June 8, 1911 par. 1}

The disciples were to carry their work forward in Christ's name. Their faith was to center in him as their source of power. In his name they were to present their petitions to the Father, and they would receive answer. Christ's name was to be their watchword, their badge of office, their bond of union, the authority for their actions, and the source of their success. {RH, June 8, 1911 par. 2}

The men to whom this trust had been committed realized the greatness of their work. They knew that they held in their hands the bread of life for a famishing world. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The commission given them was constantly sounding in their ears. {RH, June 8, 1911 par. 3}

A short time after the descent of the Holy Spirit, and immediately after a season of earnest prayer, Peter and John, going up to the temple to worship, saw at the gate of the temple a cripple, forty years of age, whose life, from his birth, had been one of pain and infirmity. This unfortunate man had long desired to see Jesus, that he might be healed; but he was almost helpless, and was far removed from the scene of the Great Physician's labors. His earnest pleadings at last induced some friends to bear him to the gate of the temple; but upon arriving there, he found that the One upon whom his hopes were centered had been put to a cruel death. {RH, June 8, 1911 par. 4}

His disappointment excited the pity of those who knew how long he had eagerly hoped to be healed by Jesus, and they daily brought him to the temple, that the passers-by might be moved to give him a trifle to relieve his wants. As Peter and John passed, he asked an alms from them. The disciples looked on him compassionately, and Peter said: "Look on us. . . . Silver and gold have I none." The countenance of the cripple fell as Peter thus declared his own poverty, but it grew bright with hope and faith as the apostle continued, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." {RH, June 8, 1911 par. 5}

"And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened." They were astonished to think that the disciples could perform miracles similar to those performed by Jesus. Yet here was this man, for forty years a helpless cripple, now rejoicing in the full use of his limbs, free from pain, and happy in believing in Jesus. {RH, June 8, 1911 par. 6}

The apostles saw the amazement of the people, and asked why they should be astonished at the miracle, or why they should regard them with awe, as if they had

performed this miracle in their own power. Peter assured them that the cure had been wrought in the name and through the merits of Jesus of Nazareth, whom they had rejected and crucified, but whom God had raised from the dead. "His name through faith in his name," the apostle declared, "hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." {RH, June 8, 1911 par. 7}

Having spoken plainly of the great sin of the Jews in rejecting and putting to death the Prince of Life, the apostles were careful not to drive their hearers to despair. "And now, brethren," Peter said, "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." He declared that the Holy Spirit was calling upon them to repent and be converted, assuring them that there was no hope of salvation except through the mercy of the One whom they had crucified. Only through faith in him could their sins be forgiven. {RH, June 8, 1911 par. 8}

"Repent ye therefore, and be converted," he cried, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." {RH, June 8, 1911 par. 9}

These words should come to us today with impelling force. "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" This is genuine repentance. It will lead to a transformation in the life. It is the absence of this true sorrow for sin that makes many conversions superficial. Reformations are not made in the life. But when sin is viewed in the light of the law of God, and its true character is realized, it will be put away from the heart and life. {RH, June 8, 1911 par. 10}

True sorrow for sin brings the penitent soul near to the side of Jesus. There he may effectually plead for pardon, and obtain grace to conquer. There his darkened understanding may be enlightened, and the stony heart transformed into a heart of flesh. There the rebellious sinner is subdued, and his will is brought into conformity to the will of God. {RH, June 8, 1911 par. 11}

"Ye are the children of the prophets," Peter continued, "and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." {RH, June 8, 1911 par. 12}

Thus the disciples preached the resurrection of Christ. Many among those who listened were waiting for this testimony, and when they heard it, they believed. It brought to their minds the words that Christ had spoken, and they took their stand in the ranks of those who believed the gospel. The seed that the Saviour had sown sprang up and bore fruit. {RH, June 8, 1911 par. 13}

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." {RH, June 8, 1911 par. 14}

After Christ rose from the dead, the priests spread far and near the lying report that his body had been stolen by the disciples while the Roman guard slept. We can not be surprised that they were grieved when they heard Peter and John preaching the resurrection of the One they had murdered, and when they saw that converts to the new faith were multiplying rapidly. The captain of the temple and some of the other officials were Sadducees. These were greatly roused by the preaching of the disciples. They felt that their favorite doctrine was in danger, and their reputation was at stake. The captain, with the help of a number of Sadducees, arrested Peter and John, and put them in prison, as it was too late that day for them to be examined. {RH, June 8, 1911 par. 15}

The opponents of the disciples could not but believe that Christ had risen from the dead. The evidence was too convincing to be doubted. Nevertheless, many hardened their hearts, refusing to repent of the horrible deed they had committed in putting Jesus to death. When power from heaven came upon the apostles in so remarkable a manner, fear kept the Jewish leaders from violence, but their bitterness and malice were unchanged. {RH, June 8, 1911 par. 16}

Five thousand individuals had already accepted the truth proclaimed by the disciples, and both Pharisees and Sadducees agreed that if these teachers were suffered to go unchecked, their own influence would be in greater danger than when Jesus was upon the earth. {RH, June 8, 1911 par. 17}

The Holy Spirit is often rejected because it comes in unexpected ways. Abundant evidence that the apostles were speaking and acting under divine inspiration had been given to the Jewish rulers, but they firmly resisted the message of truth. Christ had not come in the way they expected, and though at times they were convinced that he was the Son of God, yet they stifled conviction, and crucified him. In mercy God gave them still further evidence, and another opportunity to turn to him. He sent the disciples to tell them what they had done, and in the terrible charge that they had killed the Prince of Life, he gave them another call to repentance. But feeling secure in their own righteousness, the Jewish teachers were not prepared to admit that the men charging them with crucifying Christ were speaking by the direction of the Holy Spirit. {RH, June 8, 1911 par. 18}

Having committed themselves to a course of opposition to Christ, every act of resistance became to the priests an additional incentive to pursue the same course. Irrespective of the fear or favor of men, the apostles proclaimed the truths which had been committed to them. But though the Jews could not fail to see their guilt in refusing the evidence sent by God, they would not cease their wicked strife. Their obstinacy became more and more determined. It was not that they could not yield; they could, but would not. It was not alone because they were guilty and deserving of death, not alone because they had put to death the Son of God, that they were cut off from salvation; it was because they armed themselves with the attributes of Satan, and determined to be opposed to God. They persistently rejected light, and stifled the convictions of the Holy Spirit. The Spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was working. The malignity of their rebellion



was intensified by each successive act of resistance against God, and against the message he had given his servants to declare. Every day, in their refusal to repent, the Jewish leaders took up their rebellion afresh, preparing to reap that which they had sown. {RH, June 8, 1911 par. 19}

The wrath of God is declared against unrepentant sinners not merely because of the sins they have committed, but because they choose to continue in resistance, repeating the sins of the past in defiance of the light given them. If the Jewish leaders had submitted to Christ, they would have been pardoned, but they were determined not to yield. In the same way, the sinner, by continued resistance, places himself where he knows nothing but resistance. {RH, June 8, 1911 par. 20}

**PERIODICALS / RH - The Review and Herald / June 22, 1911 Individual  
Accountability Mrs. E. G. White**

**June 22, 1911 Individual Accountability**

**Mrs. E. G. White**

There are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig-tree which put forth its boastful foliage; but when the Master came seeking for fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the Word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's Word; for there are many spirits in the world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {RH, June 22, 1911 par. 1}

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of judgment, when the question comes to you as to why you did not obey the commandments of God, you can not make an acceptable excuse on the plea of another's disobedience. If your words and example have lead others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God? {RH, June 22, 1911 par. 2}

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him. The results of transgression follow those who persist in wrong-doing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord; and he forgiveth all their iniquities and healeth all their diseases. {RH, June 22, 1911 par. 3}

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wished to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord, and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption. {RH, June 22, 1911 par. 4}

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do this at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He who honors the law will be honored by it in the judgment; but he who treats it with contempt will be condemned by it before the Judge of all the earth. {RH, June 22, 1911 par. 5}

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And today, while the last message is being heralded to bring God's servants in harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation. {RH, June 22, 1911 par. 6}

I have not come to cry peace; you can hear this voice wherever you go. There are

those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you reform your lives, and cease your rebellion against the God of the universe. Take the Word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." {RH, June 22, 1911 par. 7}

Paul said to the elders of Ephesus: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God, because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he has become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." {RH, June 22, 1911 par. 8}

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his yoke is easy, and his burden is light. When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life?

*(Concluded next week)*

{RH, June 22, 1911 par. 9}

**PERIODICALS / RH - The Review and Herald / June 29, 1911 Individual  
Accountability (Concluded) Mrs. E. G. White**

**June 29, 1911 Individual Accountability**

***(Concluded)***

## Mrs. E. G. White

One of God's commandments reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the lawgiver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost. {RH, June 29, 1911 par. 1}

The Lord understands all about your trials; and however impossible it may seem to live for God, you will find that the way will appear. When your faith has been tested, as the Lord opened the Red Sea so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy-seat. The light of this law is shining upon the world, penetrating the moral darkness that has covered the people. {RH, June 29, 1911 par. 2}

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfilment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God, and demanding repentance and reform. {RH, June 29, 1911 par. 3}

The children of light are to be as a city set upon a hill, that can not be hid. The world

will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, nor lessening the responsibility of any soul, but declaring the whole counsel of God. {RH, June 29, 1911 par. 4}

When the book of the law was found in the house of the Lord, in the time of ancient Israel, it was read before Josiah the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hearing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all they could to return from their backsliding, and serve the living God. {RH, June 29, 1911 par. 5}

Is not this our work today? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway. {RH, June 29, 1911 par. 6}

When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work today. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor. {RH, June 29, 1911 par. 7}

Christ left all to save men from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because their observance involves the loss of friends, position, or worldly gain? Will you not take your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You can not afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins and reform your ways, that your name may not be blotted out of the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father; and now, while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have

mercy upon him; and to our God, for he will abundantly pardon."

{RH, June 29, 1911 par. 8}

**PERIODICALS / RH - The Review and Herald / July 6, 1911 "Sanctify Them Through Thy Truth" Mrs. E. G. White**

**July 6, 1911 "Sanctify Them Through Thy Truth"**

**Mrs. E. G. White**

Before Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven, and prayed for his disciples. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." {RH, July 6, 1911 par. 1}

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and be sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The Word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's Word. God has given us his Word, the revelation of his will, and has promised the Holy Spirit to them that ask him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine. {RH, July 6, 1911 par. 2}

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept the world's errors for truth, adopt its customs, and deceive our own hearts. Its doctrines and customs are at variance with the truth of God. Those who seek to turn from its service to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach." {RH, July 6, 1911 par. 3}

The mission of Jesus was demonstrated by convincing miracles. His doctrine astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system



of truth that met the wants of the heart. His teaching was plain, clear, and comprehensive. The practical truths he uttered had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power." {RH, July 6, 1911 par. 4}

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to preeminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he would come. He was not recognized as "the Truth," the "Light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love. {RH, July 6, 1911 par. 5}

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy-stricken, and leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. Those who had come to criticize and condemn, heard the people glorifying God; and his fame spread from city to city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of manmade theories. {RH, July 6, 1911 par. 6}

The Word of God, as they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's Word, Jesus need not have wept over their impenitence. He need not have

declared, "Behold, your house is left unto you desolate," "because thou knewest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time. {RH, July 6, 1911 par. 7}

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the living Bread was within their reach. Why did they not go to the Word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error today: they "loved darkness rather than light, because their deeds were evil." {RH, July 6, 1911 par. 8}

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines that have no foundation in the Word of God? Men cling tenaciously to them, as the Jews clung to their traditions and delusions. We have the same difficulties to meet and resist as had the Redeemer of the world. {RH, July 6, 1911 par. 9}

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues and the praise of men. They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of today? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth. {RH, July 6, 1911 par. 10}

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself as the Son of God, they deemed intolerable blasphemy. They questioned, If he were the Messiah, why was he so unpretending? What would become of their nation if he

were satisfied to be without force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." {RH, July 6, 1911 par. 11}

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the Word of life; but today, as then, people will accept the teaching and doctrines of men, rather than obey the plain Word of God. They choose to take the broad road that leads to death, rather than bear their cross, and follow the blood-stained path that leads to eternal life. {RH, July 6, 1911 par. 12}

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish enmity to the pure principles of heaven are acting in concert with the rulers of the darkness of this world. When Christ met with success in his ministry, those who hated truth and rejected light manifested the spirit of opposition, and sought to silence him. The same spirit is apparent today, wherever the truth is brought in contact with long-established error or custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth. {RH, July 6, 1911 par. 13}

David appreciated the divine enlightenment, and recognized the power of the Word of God. He declared, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who desire light search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is that those who seek shall find.

{RH, July 6, 1911 par. 14}

**PERIODICALS / RH - The Review and Herald / July 27, 1911 Love One Another  
Mrs. E. G. White**

**July 27, 1911 Love One Another**

**Mrs. E. G. White**

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfil the instruction that he has given!

There is nothing that can so weaken the influence of the church as the lack of love. Christ says: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men. {RH, July 27, 1911 par. 1}

How careful we should be that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. {RH, July 27, 1911 par. 2}

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. The unconsecrated lives of half-hearted professors retard the work of the truth, and bring darkness upon the church of God. {RH, July 27, 1911 par. 3}

There is no surer way of weakening ourselves in spiritual things than to be envious, suspicious of one another, full of faultfinding and evil-surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, July 27, 1911 par. 4}

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son; and we are to see in our fellow man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished among us. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long-suffering, not being easily provoked, bearing all things, enduring all things,--these are the fruits upon the precious tree of love. {RH, July 27, 1911 par. 5}

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek to establish and build up your brother in the most holy faith. If a

word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the Word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence, by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and upon worldlings. {RH, July 27, 1911 par. 6}

The church of Christ is spoken of as a holy temple. Says the apostle: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? Just in proportion as we appreciate these things shall we become strong in the service of God, and so be enabled to comply with his requirements, and be doers of the words of Christ. {RH, July 27, 1911 par. 7}

God does not want us to place ourselves upon the judgment-seat, and judge one another, but how frequently this is done! O, how careful we should be lest we judge our brother! We are assured that as we judge, so we shall be judged; that as we mete to others, so it shall be measured to us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith. {RH, July 27, 1911 par. 8}

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We

should not then be placing our feet on the enemy's dangerous ground. We should not then be entering into temptation, or falling under the power of the evil one. {RH, July 27, 1911 par. 9}

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul. {RH, July 27, 1911 par. 10}

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirements of God, and fulfil his law. "Love is the fulfilling of the law," and he who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another.

{RH, July 27, 1911 par. 11}

**PERIODICALS / RH - The Review and Herald / August 3, 1911 Divine Wisdom Mrs. E. G. White**

**August 3, 1911 Divine Wisdom**

**Mrs. E. G. White**

As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory. {RH, August 3, 1911 par. 1}

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel.



He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation. {RH, August 3, 1911 par. 2}

Paul wrote to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." {RH, August 3, 1911 par. 3}

The great and essential knowledge is the knowledge of God and of his Word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace just in proportion as he depends upon and appreciates the teaching of the Word of God, and habituates himself to meditate upon divine things. {RH, August 3, 1911 par. 4}

All pride of opinion, all dependence upon the wisdom of this world, are unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticize the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus. {RH, August 3, 1911 par. 5}

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see, beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men; a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form nor comeliness that they should desire him. But he declared: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." {RH, August 3, 1911 par. 6}

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, nor use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known was the most definite, simple, and practical in his instruction. {RH, August 3, 1911 par. 7}

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life. {RH, August 3, 1911 par. 8}

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

*(Concluded next week)*

{RH, August 3, 1911 par. 9}

**PERIODICALS / RH - The Review and Herald / August 10, 1911 Divine Wisdom  
(Concluded) Mrs. E. G. White**

**August 10, 1911 Divine Wisdom**

***(Concluded)***

**Mrs. E. G. White**

It is the humble in heart who receive the enlightenment of heaven, which is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the

omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad. {RH, August 10, 1911 par. 1}

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the mind loses itself in the untraceable majesty of its Author. The soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do, with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of Righteousness that he has been enabled to bear much fruit to the glory of God. {RH, August 10, 1911 par. 2}

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of him who is meek and lowly of heart. {RH, August 10, 1911 par. 3}

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rare wisdom. He may have a practical education in the knowledge of the truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." {RH, August 10, 1911 par. 4}

It is not the mere reading of the Word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is

opened to the mind and applied to the heart by the Spirit of God; when its principles are wrought into the character by a life of practical godliness. {RH, August 10, 1911 par. 5}

Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths; and as he obtains heavenly knowledge, he better understands his own weakness, and grows in humility and faith. {RH, August 10, 1911 par. 6}

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, Will this do honor to Jesus? Will this be approved by him? Shall I be able to maintain my integrity if I enter into this arrangement? God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world.

{RH, August 10, 1911 par. 7}

**PERIODICALS / RH - The Review and Herald / August 17, 1911 Apollos at Corinth  
Mrs. E. G. White**

**August 17, 1911 Apollos at Corinth**

**Mrs. E. G. White**

After leaving Corinth, Paul's next scene of labor was Ephesus. He was on his way to Jerusalem, to attend an approaching festival; and his stay at Ephesus was necessarily brief. He reasoned with the Jews in the synagogue, and so favorable was the impression made upon them that they entreated him to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying then, but he promised to return to them, "if God will." Aquila and Priscilla had accompanied him to Ephesus, and he left them there to carry on the work that he had begun. {RH, August 17, 1911 par. 1}

It was at this time that "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus." He had heard the preaching of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet had not been in vain. The Scripture record of Apollos is that he "was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." {RH, August 17, 1911 par. 2}

While in Ephesus, Apollos "began to speak boldly in the synagogue." Among his hearers were Aquila and Priscilla, who, perceiving that he had not yet received the full light of the gospel, "took him unto them, and expounded unto him the way of God more perfectly." Through their teaching he obtained a clearer understanding of the Scriptures, and became one of the ablest advocates of the Christian faith. {RH, August 17, 1911 par. 3}

Apollos was desirous of going on into Achaia, and the brethren at Ephesus "wrote, exhorting the disciples to receive him" as a teacher in full harmony with the church of Christ. He went to Corinth, where, in public labor and from house to house, "he mightily convinced the Jews, . . . showing by the Scriptures that Jesus was Christ." Paul had planted the seed of truth; Apollos now watered it. The success that attended Apollos in preaching the gospel led some of the believers to exalt his labors above those of Paul. This comparison of man with man brought into the church a party spirit that threatened to hinder greatly the progress of the gospel. {RH, August 17, 1911 par. 4}

During the year and a half that Paul had spent in Corinth, he had purposely presented the gospel in its simplicity. "Not with excellency of speech or of wisdom," had he come to the Corinthians; but with fear and trembling, and "in demonstration of the Spirit and of power," had he declared "the testimony of God," that their "faith should not stand in the wisdom of men, but in the power of God." {RH, August 17, 1911 par. 5}

Paul had necessarily adapted his manner of teaching to the condition of the church. "I, brethren, could not speak unto you as unto spiritual," he afterward explained to them, "but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Many of the Corinthian believers had been slow to learn the lessons that he was endeavoring to teach them. Their advancement in spiritual knowledge had not been proportionate to their privileges and opportunities. When they should have been far advanced in Christian experience, and able to comprehend and to practise the deeper truths of the Word, they were standing where the disciples stood when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." Jealousy, evil-surmising, and accusation had closed the hearts of many of the Corinthian believers against the full working of the Holy Spirit, which "searcheth all things, yea, the deep things of God." However wise they might be in worldly knowledge, they were but babes in the knowledge of Christ. {RH, August 17, 1911 par. 6}

It had been Paul's work to instruct the Corinthian converts in the rudiments, the very alphabet, of the Christian faith. He had been obliged to instruct them as those who were ignorant of the operations of divine power upon the heart. At that time they were unable to comprehend the mysteries of salvation; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Paul had endeavored to sow the seed, which others must water. Those who followed him must carry forward the work from the point where he had left it, giving spiritual light and knowledge in due season, as the church was able to bear it. {RH, August 17, 1911 par. 7}

When the apostle took up his work in Corinth, he realized that he must introduce most carefully the great truths he wished to teach. He knew that among his hearers

would be proud believers in human theories, and exponents of false systems of worship, who were groping with blind eyes, hoping to find in the book of nature theories that would contradict the reality of the spiritual and immortal life as revealed in the Scriptures. He also knew that critics would endeavor to controvert the Christian interpretation of the revealed Word, and that skeptics would treat the gospel of Christ with scoffing and derision. {RH, August 17, 1911 par. 8}

As he endeavored to lead souls to the foot of the cross, Paul had not ventured to rebuke, directly, those who were licentious, or to show how heinous was their sin in the sight of a holy God. Rather he had set before them the true object of life, and had tried to impress upon their minds the lessons of the divine Teacher, which, if received, would lift them from worldliness and sin to purity and righteousness. He had dwelt especially upon practical godliness, and the holiness to which those must attain who shall be accounted worthy of a place in God's kingdom. He had longed to see the light of the gospel of Christ piercing the darkness of their minds, that they might see how offensive in the sight of God were their immoral practises. Therefore the burden of his teaching among them had been Christ, and him crucified. He sought to show them that their most earnest study and greatest joy must be the wonderful truth of salvation through repentance toward God and faith in the Lord Jesus Christ. {RH, August 17, 1911 par. 9}

The philosopher turns aside from the light of salvation, because it puts his proud theories to shame; the worldling refuses to receive it, because it would separate him from his earthly idols. Paul saw that the character of Christ must be understood before men could love him, or view the cross with the eye of faith. Here must begin that study which shall be the science and the song of the redeemed through all eternity. In the light of the cross alone can the true value of the human soul be estimated. {RH, August 17, 1911 par. 10}

The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place; and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven, and enjoy the society of the pure, holy angels. When man dies to sin, and is quickened to life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge; and the light of an eternal day shines upon his path, for with him continually is the light of life. {RH, August 17, 1911 par. 11}

Paul had sought to impress upon the minds of his Corinthian brethren the fact that he and the ministers associated with him were but men, commissioned by God to teach the truth; that they were all engaged in the same work; and that they were alike dependent upon God for the success of their labors. The discussion that had arisen in the church regarding the relative merits of different ministers was not in the order of God, but was the result of cherishing the attributes of the natural heart. "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every



man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." {RH, August 17, 1911 par. 12}

It was Paul who had first preached the gospel in Corinth, and who had organized the church there. This was the work that the Lord had assigned him. Later, by God's direction, other workers were brought in, to stand in their lot and place. The seed sown must be watered, and this Apollos was to do. He followed Paul in his work, to give further instruction, and to help the seed sown to develop. He won his way to the hearts of the people; but it was God who gave the increase. It is not human but divine power that works transformation of character. Those who plant and those who water, do not cause the growth of the seed; they work under God, as his appointed agencies, cooperating with him in his work. To the Master Worker belong the honor and glory that come with success.

*(To be concluded)*

{RH, August 17, 1911 par. 13}

**PERIODICALS / RH - The Review and Herald / August 24, 1911 Apollos at Corinth (Concluded) Mrs. E. G. White**

**August 24, 1911 Apollos at Corinth**

***(Concluded)***

**Mrs. E. G. White**

God's servants do not all possess the same gifts, but they are all his workmen. Each is to learn of the great Teacher, and is then to communicate what he has learned. God has given to each of his messengers an individual work. There is a diversity of gifts, but all the workers are to blend in harmony, controlled by the sanctifying influence of the Holy Spirit. As they make known the gospel of salvation, many will be convicted and converted by the power of God. The human instrumentality is hid with Christ in God, and Christ appears as the chiefest among ten thousand, the One altogether lovely. {RH, August 24, 1911 par. 1}

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." In this scripture the apostle compares the church to a cultivated field, in which the husbandmen labor, caring for the vines of the Lord's planting; and also to a building, which is to grow into a holy temple for the Lord. God is the master worker, and he has appointed to each man his work. All are to labor under his supervision, letting him work for and through his workmen. He gives them tact and skill, and if they heed his instruction, he crowns their efforts with success. {RH,

August 24, 1911 par. 2}

God's servants are to work together, blending in kindly, courteous order, "in honor preferring one another." There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties. Every man to whom the Lord has entrusted a message has his specific work. Each one has an individuality of his own, which he is not to sink in that of any other man; yet each is to work in harmony with his brethren. In their service, God's workers are to be essentially one. No one is to set himself up as a criterion, speaking disrespectfully of his fellow workers, or treating them as inferior. Under God, each is to do his appointed work, respected, loved, and encouraged by other laborers. Together they are to carry the work to completion. {RH, August 24, 1911 par. 3}

These principles are dwelt upon at length in Paul's first letter to the Corinthian church. The apostle refers to "the ministers of Christ" as "stewards of the mysteries of God;" and of their work he declares: "It is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." {RH, August 24, 1911 par. 4}

It is not given to any human being to judge between the different servants of God. The Lord alone is the judge of man's work, and he will give to each his just reward. {RH, August 24, 1911 par. 5}

The apostle, continuing, refers directly to the comparisons that had been made between his labors and those of Apollos: "These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" {RH, August 24, 1911 par. 6}

Paul plainly set before the church the perils and the hardships that he and his associates had patiently endured in their service for Christ. "Even unto this present hour," he declared, "we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." {RH, August 24, 1911 par. 7}

He who sends forth gospel workers as his ambassadors is dishonored when there is manifested among the hearers so strong an attachment to some favorite minister that there is an unwillingness to accept the labors of some other teacher. The Lord sends help to his people, not always as they may choose, but as they need; for men are

short-sighted, and can not discern what is for their highest good. It is seldom that one minister has all the qualifications necessary to perfect a church in all the requirements of Christianity; therefore God often sends to them other ministers each possessing some qualifications in which the others were deficient. {RH, August 24, 1911 par. 8}

The church should gratefully accept these servants of Christ, even as they would accept the Master himself. They should seek to derive all the benefit possible from the instruction which each minister may give them from the Word of God. The truths that the servants of God bring are to be accepted and appreciated in the meekness of humility, but no minister is to be idolized. {RH, August 24, 1911 par. 9}

Through the grace of Christ, God's ministers are made messengers of light and blessing. As by earnest, persevering prayer they obtain the endowment of the Holy Spirit and go forth weighted with the burden of soul-saving, their hearts filled with zeal to extend the triumphs of the cross, they will see fruit of their labors. Resolutely refusing to display human wisdom or to exalt self, they will accomplish a work that will withstand the assaults of Satan. Many souls will be turned from darkness to light, and many churches will be established. Men will be converted, not to the human instrumentality, but to Christ. Self will be kept in the background; Jesus only, the Man of Calvary, will appear. {RH, August 24, 1911 par. 10}

Those who are working for Christ today may reveal the same distinguishing excellences revealed by those who in the apostolic age proclaimed the gospel. God is just as ready to give power to his servants today as he was to give power to Paul and Apollos, to Silas and Timothy, to Peter, James, and John. {RH, August 24, 1911 par. 11}

In the apostles' day there were some misguided souls who claimed to believe in Christ, yet refused to show respect to his ambassadors. They declared that they followed no human teacher, but were taught directly by Christ, without the aid of the ministers of the gospel. They were independent in spirit, and unwilling to submit to the voice of the church. Such men were in grave danger of being deceived. {RH, August 24, 1911 par. 12}

God has placed in the church, as his appointed helpers, men of varied talents that through the combined wisdom of many, the mind of the Spirit may be met. Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ. {RH, August 24, 1911 par. 13}

Impressions alone are not a safe guide to duty. The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. But if we watch carefully, and take counsel with our brethren, we shall be given an understanding of the Lord's will; for the promise is, "The meek will he guide in judgment: and the meek will he teach his way." {RH, August 24, 1911 par. 14}

In the early Christian church, there were some who refused to recognize either Paul or Apollos, but held that Peter was their leader. They affirmed that Peter has been most intimate with Christ when the Master was upon the earth, while Paul had been a persecutor of the believers. Their views and feelings were bound about by prejudice. They did not show the liberality, the generosity, the tenderness, which reveals that Christ is abiding in the heart. {RH, August 24, 1911 par. 15}

There was danger that this party spirit would result in great evil to the Christian church; and Paul was instructed by the Lord to utter words of earnest admonition and solemn protest. Of those who were saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ," the apostle, inquired, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" "Let no man glory in men," he pleaded. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." {RH, August 24, 1911 par. 16}

Paul and Apollos were in perfect harmony. The latter was disappointed and grieved because of the dissension in the church at Corinth; he took no advantage of the preference shown to himself, nor did he encourage it, but hastily left the field of strife. When Paul afterward urged him to revisit Corinth, he declined, and did not again labor there until long afterward, when the church had reached a better spiritual state.

{RH, August 24, 1911 par. 17}

**PERIODICALS / RH - The Review and Herald / August 31, 1911 Paul at Ephesus  
Mrs. E. G. White**

**August 31, 1911 Paul at Ephesus**

**Mrs. E. G. White**

While Apollos was preaching at Corinth, Paul fulfilled his promise to return to Ephesus. He had made a brief visit to Jerusalem, and had spent some time at Antioch, the scene of his early labors. Thence he had traveled through Asia Minor, "over all the country of Galatia and Phrygia," visiting the churches which he himself had established, and strengthening the faith of the believers. {RH, August 31, 1911 par. 1}

In the time of the apostles, the western portion of Asia Minor was known as the Roman Province of Asia. Ephesus, the capital, was the great commercial center of the West. Its harbor was crowded with shipping, and its streets were thronged with people from every country. Like Corinth, it presented a promising field for missionary effort. {RH, August 31, 1911 par. 2}

The Jews, now widely dispersed in all civilized lands, were generally expecting the advent of the Messiah. When John the Baptist was preaching, many, in their visits to Jerusalem at the annual feasts, had gone out to the banks of the Jordan to listen to

him. There they had heard Jesus proclaimed the Promised One, and they had carried the tidings to all parts of the world. Thus had Providence prepared the way for the labors of the apostles. {RH, August 31, 1911 par. 3}

On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and, like him, had gained some knowledge of the mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith, they were seeking to spread abroad the knowledge they had received. {RH, August 31, 1911 par. 4}

These brethren knew nothing of the mission of the Holy Spirit. When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye baptized?" Paul inquired; and they said, "Unto John's baptism." {RH, August 31, 1911 par. 5}

Then the apostles set before them the great truths that are the foundation of the Christian's hope. He told them of Christ's life on this earth, and of his cruel death of shame. He told them how the Lord of life had broken the barriers of the tomb, and risen triumphant over death. He repeated the Saviour's commission to his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and he described how gloriously this promise had been fulfilled on the day of Pentecost. {RH, August 31, 1911 par. 6}

With deep interest and grateful, wondering joy, the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice, and received him as their Redeemer. They were then baptized in the name of Jesus; and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations, and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity, and also to go forth to proclaim the gospel in Asia Minor. {RH, August 31, 1911 par. 7}

It was by cherishing a humble, teachable spirit that these men gained the experience that enabled them to go out as workers into the harvest-field. Their example presents to Christians a lesson of great value. There are many who make but little progress in the divine life, because they are too self-sufficient to occupy the position of learners. They are content with a superficial knowledge of God's Word. They do not wish to change their faith or practise, and hence make no effort to obtain greater light. {RH, August 31, 1911 par. 8}

If the followers of Christ were but earnest seekers after wisdom, they would be led into rich fields of truth, as yet wholly unknown to them. He who will give himself to God as fully as did Moses, will be guided by the divine hand as verily as was the great leader of Israel. He may be lowly and apparently ungifted; yet if with a loving, trusting heart he obeys every intimation of God's will, his powers will be purified, ennobled, energized, and his capabilities will be increased. As he treasures the lessons of divine wisdom, a sacred commission will be entrusted to him; he will be enabled to make his life an honor to God and a blessing to the world. "The entrance of thy words giveth light; it giveth

understanding unto the simple." {RH, August 31, 1911 par. 9}

Today many are as ignorant of the Holy Spirit's work upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the Word of God. Prophets and apostles have dwelt upon this theme. Christ himself calls our attention to the growth of the vegetable world as an illustration of the agency of his Spirit in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds. {RH, August 31, 1911 par. 10}

The Author of this spiritual life is unseen, and the exact method by which that life is imparted and sustained, is beyond the power of human philosophy to explain. Yet the operations of the Spirit are always in harmony with the written Word. As in the natural, so in the spiritual world. The natural life is preserved moment by moment by divine power; yet it is not sustained by a direct miracle, but through the use of blessings placed within our reach. So the spiritual life is sustained by the use of those means that Providence has supplied. If the follower of Christ would grow up "unto a perfect man, unto the measure of the stature of the fulness of Christ," he must eat of the bread of life, and drink of the water of salvation. He must watch and pray and work, in all things giving heed to the instruction of God in his Word. {RH, August 31, 1911 par. 11}

There is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hand of John, they did not fully comprehend the mission of Jesus as the sin-bearer. They were holding serious errors; but with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized in the name of Jesus.

*(Concluded next week)*

{RH, August 31, 1911 par. 12}

**PERIODICALS / RH - The Review and Herald / September 7, 1911 Paul at Ephesus  
Mrs. E. G. White (Concluded)**

**September 7, 1911 Paul at Ephesus**

**Mrs. E. G. White**

***(Concluded)***

As was his custom, Paul had begun his work at Ephesus by preaching in the synagogue of the Jews. He continued to labor there for three months, "disputing and



persuading the things concerning the kingdom of God." At first he met with a favorable reception; but as in other fields, he was soon violently opposed. "Divers were hardened, and believed not, but spake evil of that way before the multitude." As they persisted in their rejection of the gospel, the apostle ceased to preach in the synagogue. {RH, September 7, 1911 par. 1}

The Spirit of God had wrought with and through Paul in his labors for his countrymen. Sufficient evidence had been presented to convince all who honestly desired to know the truth. But many permitted themselves to be controlled by prejudice and unbelief, and refused to yield to the most conclusive evidence. Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated from them, and gathered the disciples into a distinct body, continuing his public instruction in the school of Tyrannus, a teacher of some note. {RH, September 7, 1911 par. 2}

Paul saw that "a great door and effectual" was opening before him, though there were "many adversaries." Ephesus was not only the most magnificent, but the most corrupt, of the cities of Asia. Superstition and sensual pleasure held sway over her teeming population. Under the shadow of her temples, criminals of every grade found shelter, and the most degrading vices flourished. {RH, September 7, 1911 par. 3}

Ephesus was a popular center for the worship of Diana. The fame of the magnificent temple of "Diana of the Ephesians," extended throughout all Asia and the world. Its surpassing splendor made it the pride, not only of the city, but of the nation. The idol within the temple was declared by tradition to have fallen from the sky. Upon it were inscribed symbolic characters, which were believed to possess great power. Books had been written by the Ephesians to explain the meaning and use of these symbols. {RH, September 7, 1911 par. 4}

Among those who gave close study to these costly books were many magicians, who wielded a powerful influence over the minds of the superstitious worshipers of the image within the temple. {RH, September 7, 1911 par. 5}

The apostle Paul, in his labors at Ephesus, was given special tokens of divine favor. The power of God accompanied his efforts, and many were healed of physical maladies. "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." These manifestations of supernatural power were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the skill of the juggler or the enchantments of the sorcerer. As these miracles were wrought in the name of Jesus of Nazareth, the people had opportunity to see that the God of heaven was more powerful than the magicians who were worshipers of the goddess Diana. Thus the Lord exalted his servant, even before the idolaters themselves, immeasurably above the most powerful and favored of the magicians. {RH, September 7, 1911 par. 6}

But he to whom all the spirits of evil are subject, and who had given his servants authority over them, was about to bring still greater shame and defeat upon those who despised and profaned his holy name. Sorcery had been prohibited by the Mosaic law,

on pain of death, yet from time to time it had been secretly practised by apostate Jews. At the time of Paul's visit to Ephesus, there were in the city "certain of the vagabond Jews, exorcists," who, seeing the wonders wrought by him, "took upon them to call over them which had evil spirits the name of the Lord Jesus." An attempt was made by "seven sons of one Sceva, a Jew, and chief of the priests." Finding a man possessed with a demon, they addressed him, "We adjure you by Jesus whom Paul preacheth." But "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. {RH, September 7, 1911 par. 7}

Thus unmistakable proof was given of the sacredness of the name of Jesus, and the peril which they incurred who should invoke it without faith in the divinity of the Saviour's mission. "Fear fell on them all, and the name of the Lord Jesus was magnified." {RH, September 7, 1911 par. 8}

Facts which had previously been concealed were now brought to light. In accepting Christianity, some of the believers had not fully renounced their superstitions. To some extent they still continued the practise of magic. Now, convinced of their error, "many that believed came, and confessed, and showed their deeds." Even to some of the sorcerers themselves the good work extended; and "many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found if fifty thousand pieces of silver. So mightily grew the word of God and prevailed." {RH, September 7, 1911 par. 9}

By burning their books on magic, the Ephesian converts showed that the things in which they had once delighted they now abhorred. It was by and through magic that they had especially offended God and imperiled their souls; and it was against magic that they showed such indignation. Thus they gave evidence of true conversion. {RH, September 7, 1911 par. 10}

These treatises on divination contained rules and forms of communication with evil spirits. They were the regulations of the worship of Satan,--directions for soliciting his help and obtaining information from him. By retaining these books, the disciples would have exposed themselves to temptation; by selling them they would have placed temptation in the way of others. They had renounced the kingdom of darkness, and to destroy its power they did not hesitate at any sacrifice. Thus truth triumphed over men's prejudices and their love of money. {RH, September 7, 1911 par. 11}

By this manifestation of the power of Christ, a mighty victory for Christianity was gained in the very stronghold of superstition. The influence of what had taken place was more wide-spread than even Paul realized. From Ephesus the news was widely circulated, and a strong impetus was given to the cause of Christ. Long after the apostle himself had finished his course, these scenes lived in the memory of men, and were the means of winning many to the gospel. {RH, September 7, 1911 par. 12}

It is fondly supposed that heathen superstitions have disappeared before the civilization of the twentieth century. But the Word of God and the stern testimony of facts declare that sorcery is practised in this age as verily as in the days of the old-time

magicians. The ancient system of magic was, in reality, the same as what is now known as modern Spiritualism. Satan is finding access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But true to his early cunning, Satan employs this device in order to gain control of minds. {RH, September 7, 1911 par. 13}

Through Spiritualism many of the sick, the bereaved, the curious, are communicating with evil spirits. All who venture to do this are on dangerous ground. The Word of truth declares how God regards them. In ancient times he pronounced a stern judgment on a king who had sent for counsel to a heathen oracle: "Is it not because there is not a God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but thou shalt surely die." {RH, September 7, 1911 par. 14}

The magicians of heathen times have their counterpart in the Spiritualistic mediums, the clairvoyants, and the fortune-tellers of today. The mystic voices that spoke at Endor and at Ephesus are still by their lying words misleading the children of men. Could the veil be lifted from before our eyes, we should see evil angels employing all their arts to deceive and to destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. When men yield to his influence, the mind is bewildered and the soul polluted ere they are aware. The apostle's admonition to the Ephesian church should be heeded by the people of God today: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

{RH, September 7, 1911 par. 15}

## **PERIODICALS / RH - The Review and Herald / September 14, 1911 Days of Toil and Trial Mrs. E. G. White**

### **September 14, 1911 Days of Toil and Trial**

#### **Mrs. E. G. White**

For over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles. {RH, September 14, 1911 par. 1}

The apostle had now for some time been contemplating another missionary journey. He "purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." In harmony with this plan, "he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;" but feeling that the cause in Ephesus still demanded his presence, he decided to remain until after Pentecost. An event soon occurred, however, which hastened his departure. {RH, September 14, 1911 par. 2}

Once a year, special ceremonies were held at Ephesus in honor of the goddess Diana. These attracted great numbers of people from all parts of the province. Throughout this period, festivities were conducted with the utmost pomp and splendor. The gods were represented by certain ones of the people chosen for the purpose, who were regarded as objects of worship, and were honored by processions, sacrifices, and libations. Musical contests, feats of athletes, and fierce combats between men and beasts, drew crowds to the vast theaters. The whole city was a scene of brilliant display and wild revelry. The air rang with the shouts of mirth. The people gave themselves up to feasting, drunkenness, and the vilest debauchery. {RH, September 14, 1911 par. 3}

This gala season was a trying time for those who had newly come to the faith. The company of believers who met in the school of Tyrannus made an inharmonious note in the festive chorus, and ridicule, reproach, and insult were freely heaped upon them. Paul's labors had given the heathen worship a telling blow, in consequence of which there was a perceptible falling off in the attendance at the national festival, and in the enthusiasm of the worshipers. The influence of his teachings extended far beyond the actual converts to the faith. Many who had not openly accepted the new doctrines became so far enlightened as to lose all confidence in heathen gods. Paul's presence in the city called special attention to the fact, and curses loud and deep were uttered against him. {RH, September 14, 1911 par. 4}

There existed also another cause of dissatisfaction. An extensive and profitable business had grown up at Ephesus from the manufacture and sale of small shrines and images, modeled after the temple and the image of Diana. Those interested in this industry found their gains diminishing, and all united in attributing the unwelcome change to Paul's labors. {RH, September 14, 1911 par. 5}

Demetrius, a manufacturer of silver shrines, calling together the workmen of his craft, said: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." These words roused the excitable passions of the people. "They were full of wrath, and cried out, saying, Great is Diana of the Ephesians." {RH, September 14, 1911 par. 6}

A report of this speech was rapidly circulated. "The whole city was filled with confusion." Search was made for Paul, but the apostle was not to be found. His brethren, receiving an intimation of the danger, had hurried him from the place. Angels of God had been sent to guard the apostle; his time to die a martyr's death had not yet come. {RH, September 14, 1911 par. 7}

Failing to find the object of their wrath, the mob seized "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel;" and with these "they rushed with one accord into the theater." {RH, September 14, 1911 par. 8}

Paul's place of concealment was not far distant, and he soon learned of the peril of his beloved brethren. Forgetful of his own safety, he desired to go at once to the theater

to address the rioters. But "the disciples suffered him not." Gaius and Aristarchus were not the prey that the people sought; no serious harm to them was apprehended. But should the apostle's pale, care-worn face be seen, it would arouse at once the worst passions of the mob, and there would not be the least human possibility of saving his life. {RH, September 14, 1911 par. 9}

Paul was still eager to defend the truth before the multitude; but he was at last deterred by a message of warning from the theater. "Certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theater." {RH, September 14, 1911 par. 10}

The tumult in the theater was continually increasing. "Some . . . cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together." The fact that Paul and some of his companions were of Hebrew extraction, made the Jews anxious to show plainly that they were not sympathizers with Paul and his work. They therefore thrust forward one of their own number to set the matter before the people. The speaker chosen was Alexander, one of the craftsmen, a coppersmith, to whom Paul afterward referred as having done him much evil. Alexander was a man of considerable ability, and he bent all his energies to direct the wrath of the people exclusively against Paul and his companions. But the crowd, seeing that Alexander was a Jew, thrust him aside; and "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." {RH, September 14, 1911 par. 11}

At last, from sheer exhaustion, they ceased, and there was a momentary silence. Then the recorder of the city arrested the attention of the crowd, and by virtue of his office obtained a hearing. He met the people on their own ground, and showed that there was no cause for the present tumult. He appealed to their reason. "Ye men of Ephesus," he said, "what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things can not be spoke against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly." {RH, September 14, 1911 par. 12}

In his speech Demetrius had said, "This our craft is in danger." These words reveal the real cause of the tumult at Ephesus, and also the cause of much of the persecution which followed the apostles in their work. Demetrius and his fellow craftsmen saw that by the teaching and spread of the gospel the business of image-making was endangered. The income of pagan priests and artisans was at stake; and for this reason they aroused against Paul the most bitter opposition. {RH, September 14, 1911 par. 13}

The decision of the recorder and of others holding honorable offices in the city, had set Paul before the people as one innocent of any unlawful act. This was another triumph of Christianity over error and superstition. God had raised up a great magistrate to vindicate his apostle, and hold the tumultuous mob in check. Paul's heart was filled with gratitude to God that his life had been preserved, and that Christianity had not been brought into disrepute by the tumult at Ephesus. {RH, September 14, 1911 par. 14}

"After the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." On this journey he was accompanied by two faithful Ephesian brethren, Tychicus and Trophimus. {RH, September 14, 1911 par. 15}

Paul's labors in Ephesus were concluded. His ministry there had been a season of incessant labor, of many trials, and of deep anguish. He had taught the people in public and from house to house, with many tears instructing and warning them. Continually he had been opposed by the Jews, who lost no opportunity to stir up the popular feeling against him. Again and again he had been attacked by the mob, and subjected to insult and abuse. By every means which they could employ, the enemies of the gospel had sought to destroy the effects of his work. {RH, September 14, 1911 par. 16}

And while thus battling against opposition, pushing forward with untiring zeal the gospel work, and guarding the interests of a church yet young in the faith, Paul was bearing upon his soul a heavy burden for all the churches. Nor was he released even from physical labor. At Ephesus, as at Corinth, he worked with his own hands to supply his necessities. In weariness and pain from unceasing toil and constant danger, enfeebled by disease, and at times depressed in spirit, he steadfastly pursued his work. {RH, September 14, 1911 par. 17}

News of apostasy in churches of his planting caused him deep anguish. He greatly feared that his efforts in their behalf might prove to be in vain. Many a sleepless night was spent in prayer and earnest thought, as he learned of the methods employed to counteract his work. As he had opportunity, he wrote to the churches, giving reproof, counsel, admonition, and encouragement, as their condition demanded. In his epistles the apostle does not dwell on his own trials, yet there are occasional glimpses of his labors and sufferings in the cause of Christ. Stripes and imprisonment, cold and hunger and thirst, perils by land and by sea, in the city and in the wilderness, from his own countrymen, from the heathen, and from false brethren,--all these he endured for the sake of the gospel. He was "defamed," "reviled," made "the offscouring of all things," "perplexed," "persecuted," "troubled on every side," "in jeopardy every hour," "always delivered unto death for Jesus' sake." {RH, September 14, 1911 par. 18}

Amid the constant storm of opposition, the clamor of enemies, and the desertion of friends, the intrepid apostle almost lost heart. But he looked back to Calvary, and with new ardor pressed on to spread the knowledge of the Crucified. He was but treading the blood-stained path that Christ had trodden before him. He sought no discharge from the warfare till he should lay off his armor at the feet of his Redeemer.

{RH, September 14, 1911 par. 19}



**PERIODICALS / RH - The Review and Herald / September 28, 1911 A Work of Preparation Mrs. E. G. White**

**September 28, 1911 A Work of Preparation**

**Mrs. E. G. White**

There is an earnest work of preparation to be done by Seventh-day Adventists if they would stand firm in the trying experiences just before them. If they remain true to God in the confusion and temptation of the last days, they must seek the Lord in humility of heart for wisdom to resist the deceptions of the enemy. At this time every believer in present truth should stand identified as a laborer together with God. {RH, September 28, 1911 par. 1}

Ever are we to keep in mind the solemn thought of the Lord's soon return, and in view of this to recognize the individual work to be done. Through the aid of the Holy Spirit we are to resist natural inclinations and tendencies to wrong, and weed out of the life every unchristlike element. Thus we shall prepare our hearts for the reception of God's blessing, which will impart to us grace, and bring us into harmony with the faith of Jesus. For this work of preparation great advantages have been granted to this people, in light bestowed, in messages of warning and instruction, sent through the agency of the Spirit of God. {RH, September 28, 1911 par. 2}

Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God, and we need to learn constantly of the Great Teacher, that we may take every step in surety and righteousness. Wonderful scenes are opening before us, and at this time a living testimony is to be borne in the lives of God's professing people, so that the world may see that in this age when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will,--a people in whose hearts and lives the law of God is written. There are strong temptations before us, sharp tests. The commandment-keeping people of God are to prepare for this time of trial by obtaining a deeper experience in the things of God and a practical knowledge of the righteousness of Christ. {RH, September 28, 1911 par. 3}

In the night season I heard words spoken, reproving the speech and deportment of those who indulge in trifling words and careless actions. The Lord is not pleased with the careless speech, the frivolous words that come so often from lips professing to serve him. His Spirit is grieved that those who are called by his name do not perfect his righteousness in their words. The righteous judgments of God will not spare the trifler. The people who have had great light will not be excused if they neglect to give, by a godly example, the light of truth to those with whom they associate. {RH, September 28, 1911 par. 4}

Not to unbelievers only, but to church members the words are spoken, "Seek ye the Lord while he may be found, call ye upon him while he is near." With the light that has come to him, the believer has serious responsibilities placed upon him. He must not

allow trifles to lead him to neglect the religion of Christ. {RH, September 28, 1911 par. 5}

It is dangerous for us to subordinate matters of eternal interest to the common affairs of life. "Enter ye in at the strait gate," the Saviour declares, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." {RH, September 28, 1911 par. 6}

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, September 28, 1911 par. 7}

What can I say to you, my brethren and sisters, that will arouse you to the importance of the times in which we live, and lead you to a faithful examination of heart and life? Are your lives in harmony with the life of sacrifice that Christ lived on the earth? In giving his Son to the human race, the Father gave to his church a wonderful example of self-forgetting love. Christ came that he might open to the comprehension of men and women the principles that underlie the great plan of redemption, that they might be led to cooperate with him in his work of sacrifice for the salvation of mankind. But the want of fervor, the lack of self-denial, on the part of many who bear Christ's name, hinder the doing of the very work for which his church on earth was organized. The selfishness and indifference manifested by professing Christians soothes the consciences of many who would be aroused from their unbelief, had they before them in the lives of professing Christians, a living witness to the power of the gospel to transform the character. {RH, September 28, 1911 par. 8}

Self-sacrifice is the key-note of Christ's teachings. Often this is enjoined upon believers in language that seems authoritative, because there is no other way to save men than to cut them away from their life of selfishness. Christ gave, in his life on earth, a true representation of the power of the gospel. He suffered the cruel death on the cross, that we might have a true conception of his love for us, and of the spirit of self-sacrifice that must take possession of every believer in him. He became poor that we through his poverty might be made rich. To every soul who will suffer with him in resistance of sin, in labor for his cause, in self-denial for the good of others, he promises a part in the eternal reward of the righteous. Through the exercise of the spirit that characterized his life-work, we are to become partakers of his nature. Partaking in this life of sacrifice for the sake of others, we shall share with him in the life to come the "far more exceeding and eternal weight of glory." {RH, September 28, 1911 par. 9}

Angels marvel that those who have so long had the light of truth are so slow in bearing it to the dark places of the earth. There are many calls from unworked fields. From many lands the call is sounding, Come over and help us. Shall we not do our part to make it possible to respond to these calls? Shall we not give freely of our means to plant the standard of truth in new territory? There are some who are doing their utmost to aid the work of missions; but there are many who seem indifferent to the claims that

God makes upon them for unselfish service. Shall we not at this time study ways by which we can save for the cause of God? Much can be accomplished by small acts of self-denial. While our sisters should dress becomingly, they should, in their expenditure of means in this respect, seek to represent the simplicity of Christ. {RH, September 28, 1911 par. 10}

Let every unnecessary expense be avoided. Bring the tithes into the storehouse, and let free-will offerings be made. In this way those who can not go as missionaries to foreign lands may act their part toward saving many who are perishing in the darkness of heathenism. When men and women are truly converted, they will not only be willing, but anxious to have a part in the saving of the lost. {RH, September 28, 1911 par. 11}

Christ's life on earth was an object-lesson of the spirit that must possess those who would be faithful stewards of the grace of Christ. He traveled long distances that he might give temporal and spiritual blessings to those who needed both. He supplied the physical and spiritual needs of the multitudes who followed him. It is our privilege to unite with Christ in his work of mercy and benevolence. The weary and heavy laden are to be relieved by the message of truth. All who will humble their hearts before him and be converted, the Lord will use in his great purpose of salvation. {RH, September 28, 1911 par. 12}

Never was there a time when it was more important that men and women discern present duty, nor a time when decisive action was more greatly needed, than now. My brethren and sisters, withhold not from God at this time that for which he is asking. Let your daily lives witness to the faith you profess. Do not feel that you must follow every prevailing fashion, but dress plainly and neatly; deny self that money may flow into the treasury for the advancement of the message. {RH, September 28, 1911 par. 13}

When the eternal welfare of others means more to us than our present ease and enjoyment, we shall sacrifice in order to advance the work of God. The great object of Christ's mission -- the salvation of perishing souls -- will urge us to self-denial and sacrifice. {RH, September 28, 1911 par. 14}

My brethren and sisters, your gold and silver is needed to carry the work effectively in the large cities. Will you not deny yourselves of needless things, and use the means thus saved for the progress of the work? The Lord will be pleased to see you moved to acts of self-denial; for thus you will show yourselves laborers together with him at this time when new doors are opening to the message. It was a most costly sacrifice that the Lord of heaven made in our behalf. His divine benevolence was stirred to its depths that the blessings lost to man by the fall might be restored. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {RH, September 28, 1911 par. 15}

Upon every believer in present truth God has laid a work. This last message of warning is to be given in all our cities, large and small. This message is to be revived in the hearts of believers, that they may go forth to publish its warnings and instruction throughout the land. The evidences that have been given of the truthfulness of this message are to be repeated with power. Medical missionaries are to go forth; workers in every line are to proclaim, "Behold, the bridegroom cometh; go ye out to meet him."

{RH, September 28, 1911 par. 16}

I am instructed to say to believers everywhere, Find your place. Do not stand questioning, but take hold of the work that you see waiting to be done. "Go ye therefore, and teach all nations," is Christ's commission to his followers today; and, he says, "I am with you alway, even unto the end of the world." I am thankful that some are being led out to work with intensity for the extension of the message of truth. I pray that their zeal may be tempered with wisdom, that the spirit of kindness and of consideration for the rights and privileges of others may be manifest in all their efforts. {RH, September 28, 1911 par. 17}

Great is the need of consecrated workers who will bear to the world a living testimony of the truth and its power to transform the life. O for men who will stand in their lot and place to do the work that is essential to be done in giving the message to mankind! Soon we must render to God an account of the deeds done in the body. There is much earnest work to do. My brethren and sisters, proclaim the message of warning for this time, and show the blessedness resulting from obedience to all of God's commandments.

{RH, September 28, 1911 par. 18}

**PERIODICALS / RH - The Review and Herald / October 5, 1911 Parents as Character Builders Mrs. E. G. White**

**October 5, 1911 Parents as Character Builders**

**Mrs. E. G. White**

Seventh - Day Adventist parents should more fully realize their responsibilities as character builders. God places before them the privilege of being strengtheners of his cause through the consecration and labors of their children. He desires to see gathered out from the homes of our people a large company of youth who, because of the godly influences of their homes, have surrendered their hearts to him, and go forth to give him the highest service of their lives. Directed and trained by the godly instruction of the home, the influence of the morning and evening season of worship, the consistent example of parents who love and fear God, they have learned to submit to God as their teacher and leader, and they are prepared to render him acceptable service as loyal sons and daughters. Such youth are prepared to represent to the world the grace and power of Christ. {RH, October 5, 1911 par. 1}

Children and youth are to be taught that their capabilities were given them for the honor and glory of God. To this end they must learn the lesson of obedience; for only by lives of willing obedience can they render to God the service he requires. Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later

conflicts between will and authority that do so much to create in the minds of the youth alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine. {RH, October 5, 1911 par. 2}

Let children be shown that true reverence is revealed by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to him as obedience to that which he has spoken. {RH, October 5, 1911 par. 3}

Parents who truly love Christ will bear witness to this in a love for their children that will not indulge, but will work wisely for their highest good. These children have been bought with a price. Christ sacrificed his life that he might redeem them from wrong-doing. Parents who appreciate the sacrifice Christ and the Father have made in behalf of the race, will cooperate with them, lending every sanctified energy and ability to the work of saving their children. Instead of treating them as playthings, they will regard them as the purchase of Christ, and will teach them that they are to become the children of God. Instead of allowing them to indulge evil temper and selfish desires, they will teach them lessons of self-restraint. {RH, October 5, 1911 par. 4}

As parents and children cooperate in seeking to reach God's ideal for them, strength and blessing will come into their lives; and joy and satisfaction will fill the hearts of parents when they see, as the fruit of their labors, their children growing up in the love of the truth, and endeavoring to reach the fulness of God's purpose for them. {RH, October 5, 1911 par. 5}

Let parents study the instruction of the sixth chapter of Deuteronomy. If the counsels of the Word of God are faithfully followed, the saving grace of Christ will be brought to our youth; for the children who are trained to love and obey God, and who yield themselves to the molding power of his Word, are the objects of God's special care and blessing. {RH, October 5, 1911 par. 6}

The Lord commanded Israel: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. . . . {RH, October 5, 1911 par. 7}

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers, to cast out all thine enemies from before thee, as the Lord hath spoken. {RH, October 5, 1911 par. 8}

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our

eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." {RH, October 5, 1911 par. 9}

Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist. At their settlement in Canaan "they did not destroy the nations, concerning whom the Lord had commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them." Their heart was not right with God, "neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away. . . . For he remembered that they were but flesh; a wind that passeth away, and cometh not again." Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their own children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen. {RH, October 5, 1911 par. 10}

The lesson is recorded for our instruction. The enemy of souls will invent many things to lead the minds of our youth from firm faith in God to the idolatrous practices of the world. Let the cautions given to ancient Israel be carefully studied. Satan's efforts to spoil the thoughts and confuse the judgment are unceasing, and we must be on our guard. {RH, October 5, 1911 par. 11}

We must be careful to maintain our allegiance to God as his peculiar people. While wickedness is increasing in the world, the people of God are to increase in understanding, in sanctified devotion to the cause of God, in keenness of perception to discern between righteousness and unrighteousness. At this time we can not afford to run any risks. If we commit sin, the Lord will be greatly dishonored. But if we work the works of righteousness, we shall follow on to know the Lord more and more perfectly. {RH, October 5, 1911 par. 12}

We should endeavor to keep out of our homes every influence that is not productive of good. In this matter some parents have much to learn. To those who feel free to read story magazines and novels, I say: You are sowing seed, the harvest of which you will not care to gather. There is no spiritual strength to be gained from such reading. Rather it destroys the love for the pure truth the Word. Through the agency of novels and story magazines Satan is working to fill with unreal and trivial thoughts the minds that should be diligently studying the Word of God. Thus he is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life. {RH, October 5, 1911 par. 13}



Let the youth be taught to give close study to the Word of God. Received into the soul, it will prove a mighty barricade against temptation. "Thy word," the psalmist declares, "have I hid in mine heart, that I might not sin against thee." "By the word of thy lips I have kept me from the paths of the destroyer." {RH, October 5, 1911 par. 14}

I counsel every believer who in the past has indulged the love of fictitious reading to put away novels, and study the Word of God. Those who claim to believe the truth for this time need to search the Scriptures. "Ye are not your own," the apostle Paul declares, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The life of the believer is to be lived for him who gave his life for us. He is to act understandingly. The wealth of the soul's affections is to flow forth to the One who gave all that he might win men and women to God. Through the knowledge of him the life will be sanctified. {RH, October 5, 1911 par. 15}

Fathers and mothers, turn your hearts to seek the Lord; for a great responsibility rests upon you to give your children a correct mold of character. Keep ever before you their eternal interests. Educate them to be refined, pure, noble, revealing the highest traits of character, and before the world and heaven to make known that they have chosen to serve God. True Christlike characters will bear the seal of God's approval. {RH, October 5, 1911 par. 16}

Great blessings and spiritual strength will come to the families who will determine to put away those things which are unessential, and will resolutely take up the work of preparation for the coming of the Lord. God has entrusted parents with the work of helping their children to gain a Christlike experience. Will you prepare the way of the Lord by bearing a decided message for him, not only in words, but by a godly example? The Lord's coming is very near. Those who know the truth should practise the truth, letting the light shine forth in precept and example. {RH, October 5, 1911 par. 17}

Would you help other families to use their God-given talents to his glory? Then reveal in your own lives conformity to the image of Christ. Improve the talents you have; cultivate the powers of mind and body; increase your knowledge of the Word of God; improve the gift of speech; but the witness of a godly example uplift before others the power of the Word to transform the character. In simplicity and sympathy seek to make known to souls their great need, and point them to the One who will be all and in all to those who seek him. Engage understandingly in this work, and you will receive increased light and increased power to serve.

{RH, October 5, 1911 par. 18} -PC- RH

**PERIODICALS / RH - The Review and Herald / October 12, 1911 A Godly Example in the Home Mrs. E. G. White**

**October 12, 1911 A Godly Example in the Home**

**Mrs. E. G. White**

The Lord has recently impressed upon me again the need of reminding Seventh-day Adventist parents of the important work to be done in the home. To all parents who profess to believe in the soon return of Christ, there is given a solemn work of preparation, that they and their children may be ready to meet the Lord at his coming. God desires to see parents take their position whole-heartedly for him, that there may be no perverting of the work he has given them to do, and that our children and youth may understand clearly the will of God concerning them. They are to learn to resist evil and choose righteousness, to turn from sin and become the faithful servants of God, prepared to give him their life's highest service. {RH, October 12, 1911 par. 1}

There are few parents who realize how important it is to give to their children the influence of a godly example. Yet this is far more potent than precept. No other means is so effective in training them in right lines. The children and youth must have a true copy in right-doing if they succeed in overcoming sin and perfecting a Christian character. This copy they should find in the lives of their parents. If they enter the city of God, and rejoice in the overcomer's reward, some one must show them the way. By living before their children godly, consistent lives, parents may make the work before them clear and plain. {RH, October 12, 1911 par. 2}

It is God's desire that parents should be to their children the embodiment of the principles laid down in his Word. Let them make it their aim to train their children for God. To keep the feet of their children in the narrow path will call for faithful effort and constant prayer, but it is possible to train the children and youth to love and serve God. It is possible to inculcate the principles of righteousness, line upon line, precept upon precept, here a little, and there a little, until the desires and inclinations of the heart are in harmony with the mind and will of God. When fathers and mothers realize the responsibility resting upon them, and respond to the appeals of God's Spirit in behalf of this neglected work, there will be seen in the homes of the people transformations that will cause the angels to rejoice. {RH, October 12, 1911 par. 3}

Let parents study the first chapter of the second epistle of Peter. Here is represented the exalted excellence of Bible truth. It teaches that the Christian's experience is to be one of steady growth, of constant gain in graces and virtues that will give strength to the character and fit the soul for eternal life. {RH, October 12, 1911 par. 4}

"Grace and peace be multiplied unto you," the apostle writes, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. {RH, October 12, 1911 par. 5}

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged

from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {RH, October 12, 1911 par. 6}

It is the privilege of parents and children to grow together in the grace of Christ. Those who comply with the conditions laid down in the Word will find full provision for their spiritual needs, and for power to overcome. Feeling the need of that grace which Heaven alone can furnish, and which Christ imparts to all who seek, they will become partakers of the heavenly gift. {RH, October 12, 1911 par. 7}

Those who have accepted Bible truth are to keep the truth circumspectly. They are to follow on to know the Lord, gathering into their souls the light of heaven. But they must not stop there. They are to communicate the light and knowledge received. The Lord expects parents to make earnest, united efforts in the training of their children for him. In the home they are to cultivate the graces of the Spirit, in all their ways acknowledging him who through the sanctification of the Spirit has promised to make us perfect in every good work. When parents awaken to a true understanding of their neglected duties, they will marvel at the spiritual blindness that has characterized their past experience. And when they become learners of Christ, they will be taught how to do their work acceptably. {RH, October 12, 1911 par. 8}

There has been too little definite work done in preparing our children for the tests that all must meet in their contact with the world and its influences. They have not been helped as they should to form characters strong enough to resist temptation and stand firm for the principles of right, in the terrible issues before all who remain faithful to the commandments of God and the testimony of Jesus Christ. {RH, October 12, 1911 par. 9}

Parents need to understand the temptations that the youth must daily meet, that they may teach them how to overcome them. There are influences in the school and in the world that parents need to guard against. God wants us to turn our eyes from the vanities and pleasures and ambitions of the world, and set them on the glorious and immortal reward of those who run with patience the race set before them in the gospel. He wants us to educate our children to avoid the influences that would draw them away from Christ. The Lord is soon coming, and we must prepare for this solemn event. My brethren and sisters, let your daily life in the home reveal the living principles of the Word of God. Heavenly agencies will cooperate with you as you seek to reach the standard of perfection, and as you seek to teach your children how to conform their lives to the principles of righteousness. Christ and heavenly agencies are waiting to quicken your spiritual sensibilities, to renew your activities, and to teach you of the deep things of God. {RH, October 12, 1911 par. 10}

Parents should be united in their faith, that they may be united in their efforts to bring their children up in the belief of the truth. Upon the mother in a special sense rests the work of molding the minds of the young children. But the father should feel more deeply than he usually does his responsibilities in the home. Upon him as well as upon the mother rests the duty of laboring for the spiritual welfare of his children. Business matters often keep the father much from home, and prevent him from taking an equal

share in the training of the children; but whenever he can, he should unite with the mother in this work. Let parents work unitedly, instilling into their children's hearts the principles of righteousness. {RH, October 12, 1911 par. 11}

The vows of David recorded in Psalm 101 should be the vows of all upon whom rest the responsibilities of guarding the influences of the home. David declared: "I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave unto me. A froward heart shall depart from me: I will not know a wicked person. {RH, October 12, 1911 par. 12}

"Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." {RH, October 12, 1911 par. 13}

Home missionary work is a most important work. It should be our first work to give that light to those related to us by the ties of kinship and blood. There should be no neglect on our part to do our utmost to bring them to an understanding of the knowledge we have received. "If any man provide not for his own," the apostle Paul declared, "and specially for those of his own house, he hath denied the faith, and is worse than an infidel." {RH, October 12, 1911 par. 14}

Shall the people who have a solemn message to bear for the enlightenment and salvation of the world, make little or no effort for the members of their own family who are unconverted to the truth? Will parents allow their minds to be engrossed with trifling matters, to the neglect of the all-important question, "Is my family prepared to meet the Lord?" Will they assent to the great truths that are present truth for these last days, and be interested to see this message going to other peoples and lands, while they allow their children, their most precious possession, to go on unwarned of their danger and unprepared for the future? Shall those who, from the Word of God and through the witness of his Spirit, have had clear light concerning their duty allow the years to pass without making definite efforts to save their children? {RH, October 12, 1911 par. 15}

Christ is waiting for the cooperation of human agencies, that he may impress the hearts of our children and youth. With intense desire heavenly beings long to see parents making that preparation which is essential if they and their children stand loyal to God in the coming conflict, and enter in through the gates to the city of God. Let parents arouse from their indifference, and redeem the time. Let them seek to correct the mistakes they have made in the past in the management of their children. Let those who have neglected their God-given work repent of their neglect, and in the fear of God take up their responsibilities. As they seek to magnify the law of God in the daily life, they will make that law honorable in the eyes of their children.

{RH, October 12, 1911 par. 16}

**PERIODICALS / RH - The Review and Herald / October 26, 1911 The Use of Talents Mrs. E. G. White**

**October 26, 1911 The Use of Talents**

**Mrs. E. G. White**

The parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. {RH, October 26, 1911 par. 1}

It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man *his* work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died. {RH, October 26, 1911 par. 2}

How few appreciate these blessings! How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done, and reveal to men the spirit of Christ. Let the mechanic be a diligent and faithful representative of him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work that men, by seeing his good works, may be led to glorify their Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end. {RH, October 26, 1911 par. 3}

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a

trust from God. With the blessing of God, the one talent through diligent use will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of his service, and see the far-reaching influence of him who works for the glory of his Maker. {RH, October 26, 1911 par. 4}

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing." {RH, October 26, 1911 par. 5}

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the Lord's work, makes manifest his real attitude toward the work to which he has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord can not receive his own with usury. {RH, October 26, 1911 par. 6}

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, O that I had a larger work! O that I were in this or that position! Do your duty where you are. Make the best investments possible with your entrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame.

{RH, October 26, 1911 par. 7}



**PERIODICALS / RH - The Review and Herald / November 2, 1911 The Trial at Caesarea Mrs. E. G. White**

**November 2, 1911 The Trial at Caesarea**

**Mrs. E. G. White**

Five days after Paul's arrival at Caesarea, his accusers came from Jerusalem, accompanied by Tertullus, an orator whom they had engaged as their counsel. The case was granted a speedy hearing. Paul was brought before the assembly, and Tertullus "began to accuse him." Judging that flattery would have more influence upon the Roman governor than the simple statements of truth and justice, the wily orator began his speech by praising Felix. "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness." {RH, November 2, 1911 par. 1}

Tertullus here descended to barefaced falsehood; for the character of Felix was base and contemptible. It was said of him, that "in the practise of all kinds of lust and cruelty, he exercised the power of a king with the temper of a slave." Those who heard Tertullus knew that his flattering words were untrue; but their desire to secure the condemnation of Paul was stronger than their love of truth. {RH, November 2, 1911 par. 2}

In his speech Tertullus charged Paul with crimes which, if proved, would have resulted in his conviction for high treason against the government. "We have found this man a pestilent fellow," declared Tertullus, "and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple." Tertullus then stated that Lysias, the commandant of the garrison at Jerusalem, had violently taken Paul from the Jews when they were about to judge him by their ecclesiastical law, and had thus forced them to bring the matter before Felix. These statements were made with the design of inducing the procurator to deliver Paul over to the Jewish court. All the charges were vehemently supported by the Jews present, who made no effort to conceal their hatred against the prisoner. {RH, November 2, 1911 par. 3}

Felix had sufficient penetration to read the disposition and character of Paul's accusers. He knew from what motive they had flattered him, and he saw also that they had failed to substantiate their charges against Paul. Turning to the accused, he beckoned to him to answer for himself. Paul wasted no words in compliments, but simply stated that he could the more cheerfully defend himself before Felix, since the latter had been so long a procurator, and therefore had so good an understanding of the laws and customs of the Jews. Referring to the charges brought against him, he plainly showed that not one of them was true. He declared that he had caused no disturbance in any part of Jerusalem, nor had he profaned the sanctuary. "They neither found me in the temple disputing with any man," he said, "neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof

they now accuse me." {RH, November 2, 1911 par. 4}

While confessing that "after the way which they call heresy" he had worshiped the God of his fathers, he asserted that he had always believed "all things which are written in the law and in the prophets;" and that in harmony with the plain teaching of the Scriptures he held the faith of the resurrection of the dead. He further declared that the ruling purpose of his life was to "have always a conscience void of offense toward God, and toward men." {RH, November 2, 1911 par. 5}

In a candid, straightforward manner he stated the object of his visit to Jerusalem, and the circumstances of his arrest and trial: "Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had aught against me. Or else let these same here say, if they have found any evil-doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." {RH, November 2, 1911 par. 6}

The apostle spoke with earnestness and evident sincerity, and his words carried with them a weight of conviction. Claudius Lysias, in his letter to Felix, had borne a similar testimony in regard to Paul's conduct. Moreover, Felix himself had a better knowledge of the Jewish religion than many supposed. Paul's plain statement of the facts in the case enabled Felix to understand still more clearly the motives by which the Jews were governed in attempting to convict the apostle of sedition and treasonable conduct. The governor would not gratify them by unjustly condemning a Roman citizen, neither would he give him up to them to be put to death without a fair trial. Yet Felix knew no higher motive than self-interest, and he was controlled by love of praise and a desire for promotion. Fear of offending the Jews held him back from doing full justice to a man whom he knew to be innocent. He therefore decided to suspend the trial until Lysias should be present, saying, "When Lysias the chief captain shall come down, I will know the uttermost of your matter." {RH, November 2, 1911 par. 7}

The apostle remained a prisoner, but Felix commanded the centurion who had been appointed to keep Paul, "to let him have liberty," and to "forbid none of his acquaintance to minister or come unto him." {RH, November 2, 1911 par. 8}

It was not long after this that Felix and his wife, Drusilla, sent for Paul, in order that in a private interview they might hear from him "concerning the faith in Christ." They were willing and even eager to listen to these new truths--truths which they might never hear again, and which, if rejected, would prove a swift witness against them in the day of God. {RH, November 2, 1911 par. 9}

Paul regarded this as a God-given opportunity, and faithfully he improved it. He knew that he stood in the presence of one who had power to put him to death or to set him free; yet he did not address Felix and Drusilla with praise or flattery. He knew that his words would be to them a savor of life or of death, and forgetting all selfish considerations, he sought to arouse them to a sense of their peril. {RH, November 2, 1911 par. 10}

The apostle realized that the gospel had a claim upon whoever might listen to his

words; that one day they would stand either among the pure and holy around the great white throne, or with those to whom Christ would say, "Depart from me, ye that work iniquity." He knew that he must meet every one of his hearers before the tribunal of heaven, and must there render an account, not only for all that he had said and done, but for the motive and spirit of his words and deeds. {RH, November 2, 1911 par. 11}

So violent and cruel had been the course of Felix, that few had ever before dared even to intimate to him that his character and conduct were not faultless. But Paul had no fear of man. He plainly declared his faith in Christ, and the reasons for that faith, and was thus led to speak particularly of those virtues essential to Christian character, but of which the haughty pair before him were so strikingly destitute. {RH, November 2, 1911 par. 12}

He held up before Felix and Drusilla the character of God--his righteousness, justice, and equity--and the nature of his law. He clearly showed that it is man's duty to live a life of sobriety and temperance, keeping the passions under the control of reason, in conformity to God's law, and preserving the physical and mental powers in a healthy condition. He declared that there would surely come a day of judgment, when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favor of God, or to deliver him from the results of sin. He showed that this life is man's time of preparation for the future life. Should he neglect present privileges and opportunities, he would suffer an eternal loss; no new probation would be given him. {RH, November 2, 1911 par. 13}

Paul dwelt especially upon the far-reaching claims of God's law. He showed how it extends to the deep secrets of man's moral nature, and throws a flood of light upon that which has been concealed from the sight and knowledge of men. What the hands may do or the tongue may utter--what the outer life reveals--but imperfectly shows man's moral character. The law searches his thoughts, motives, and purposes. The dark passions that lie hidden from the sight of men, the jealousy, hatred, lust, and ambition, the evil deeds meditated upon in the dark recesses of the soul, yet never executed for want of opportunity,--all these God's law condemns. {RH, November 2, 1911 par. 14}

Paul endeavored to direct the minds of his hearers to the one great Sacrifice for sin. He pointed to the sacrifices that were shadows of good things to come, and then presented Christ as the antitype of all those ceremonies--the object to which they pointed as the only source of life and hope for fallen man. Holy men of old were saved by faith in the blood of Christ. As they saw the dying agonies of the sacrificial victims, they looked across the gulf of ages to the Lamb of God that was to take away the sin of the world. {RH, November 2, 1911 par. 15}

God justly claims the love and obedience of all his creatures. He has given them in his law a perfect standard of right. But many forget their Maker, and choose to follow their own way in opposition to his will. They return enmity for love that is as high as heaven and as broad as the universe. God can not lower the requirements of his law to meet the standard of wicked men; neither can man, in his own power, meet the demands of the law. Only by faith in Christ can the sinner be cleansed from guilt, and

be enabled to render obedience to the law of his Maker. {RH, November 2, 1911 par. 16}

Thus Paul, the prisoner, urged the claims of the divine law upon Jew and Gentile, and presented Jesus, the despised Nazarene, as the Son of God, the world's Redeemer. {RH, November 2, 1911 par. 17}

The Jewish princess well understood the sacred character of that law which she had so shamelessly transgressed; but her prejudice against the Man of Calvary steeled her heart against the word of life. But Felix had never before listened to the truth; and as the Spirit of God sent conviction to his soul, he became deeply agitated. Conscience, now aroused, made her voice heard; and Felix felt that Paul's words were true. Memory went back over the guilty past. With terrible distinctness there came up before him the secrets of his early life of lust and bloodshed, and the black record of his later years. He saw himself licentious, cruel, rapacious, unjust, and steeped in the blood of private murders and public massacres. Never before had the truth been thus brought home to his heart. Never before had his soul been so filled with terror. The thought that all secrets of his career of crime were open before the eye of God, and that he must be judged according to his deeds, caused him to tremble with dread. {RH, November 2, 1911 par. 18}

But instead of permitting his convictions to lead him to repentance, he sought to dismiss these unwelcome reflections. The interview with Paul was cut short. "Go thy way for this time," he said; "when I have a convenient season, I will call for thee." {RH, November 2, 1911 par. 19}

How wide the contrast between the course of Felix and that of the jailer of Philippi! The servants of the Lord were brought in bonds to the jailer, as was Paul to Felix. The evidence they gave of being sustained by a divine power, their rejoicing under suffering and disgrace, their fearlessness when the earth was reeling with the earthquake shock, and their spirit of Christlike forgiveness, sent conviction to the jailer's heart, and with trembling he confessed his sins and found pardon. Felix trembled, but he did not repent. The jailer joyfully welcomed the Spirit of God to his heart and to his home; Felix bade the divine messenger depart. The one chose to become a child of God and an heir of heaven; the other cast his lot with the workers of iniquity. {RH, November 2, 1911 par. 20}

For two years no further action was taken against Paul, yet he remained a prisoner. Felix visited him several times, and listened attentively to his words. But the real motive for this apparent friendliness was a desire for gain, and he intimated that by the payment of a large sum of money Paul might secure his release. The apostle, however, was of too noble a nature to free himself by a bribe. He was not guilty of any crime, and he would not stoop to commit a wrong in order to gain freedom. Furthermore, he was himself too poor to pay such a ransom, had he been disposed to do so, and he would not, in his own behalf, appeal to the sympathy and generosity of his converts. He also felt that he was in the hands of God, and he would not interfere with the divine purposes respecting himself. {RH, November 2, 1911 par. 21}

Felix was finally summoned to Rome because of gross wrongs committed against the Jews. Before leaving Caesarea in answer to this summons, he thought to "show the

Jews a pleasure" by allowing Paul to remain in prison. But Felix was not successful in his attempt to regain the confidence of the Jews. He was removed from office in disgrace, and Porcius Festus was appointed to succeed him, with headquarters at Caesarea. {RH, November 2, 1911 par. 22}

A ray of light from heaven had been permitted to shine upon Felix, when Paul reasoned with him concerning righteousness, temperance, and a judgment to come. That was his heaven-sent opportunity to see and to forsake his sins. But he said to the messenger of God, "Go thy way for this time; when I have a convenient season, I will call for thee." He had slighted his last offer of mercy. Never was he to receive another call from God.

{RH, November 2, 1911 par. 23}

## **PERIODICALS / RH - The Review and Herald / November 9, 1911 Paul Appeals to Caesar Mrs. E. G. White**

### **November 9, 1911 Paul Appeals to Caesar**

**Mrs. E. G. White**

"When Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem." In making this request they purposed to waylay Paul along the road to Jerusalem, and murder him. But Festus had a high sense of the responsibility of his position, and courteously declined to send for Paul. "It is not the manner of the Romans," he declared, "to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." He stated that "he himself would depart shortly" for Caesarea. "Let them therefore . . . which among you are able, go down with me, and accuse this man, if there be any wickedness in him." {RH, November 9, 1911 par. 1}

This was not what the Jews wanted. They had not forgotten their former defeat at Caesarea. In contrast with the calm bearing and forcible arguments of the apostle, their own malignant spirit and baseless accusations would appear in the worst possible light. Again they urged that Paul be brought to Jerusalem for trial, but Festus held firmly to his purpose of giving Paul a fair trial at Caesarea. God in his providence controlled the decision of Festus, that the life of the apostle might be lengthened. {RH, November 9, 1911 par. 2}

Their purposes defeated, the Jewish leaders at once prepared to witness against Paul at the court of the procurator. Upon returning to Caesarea, after a few days' sojourn at Jerusalem, Festus "the next day sitting on the judgment-seat commanded Paul to be brought." "The Jews which came down from Jerusalem stood round about,

and laid many and grievous complaints against Paul, which they could not prove." Being on this occasion without a lawyer, the Jews preferred their charges themselves. As the trial proceeded, the accused with calmness and candor clearly showed the falsity of their statements. {RH, November 9, 1911 par. 3}

Festus discerned that the question in dispute related wholly to Jewish doctrines, and that, rightly understood, there was nothing in the charges against Paul, could they be proved, that would render him subject to sentence of death, or even to imprisonment. Yet he saw clearly the storm of rage that would be created if Paul was not condemned nor delivered into their hands. And so, "willing to do the Jews a pleasure," Festus turned to Paul, and asked if he was willing to go to Jerusalem under his protection, to be tried by the Sanhedrin. {RH, November 9, 1911 par. 4}

The apostle knew that he could not look for justice from the people who by their crimes were bringing down upon themselves the wrath of God. He knew that, like the prophet Elijah, he would be safer among the heathen than with those who had rejected light from heaven and hardened their hearts against the gospel. Weary of strife, his active spirit could ill endure the repeated delays and wearing suspense of his trial and imprisonment. He therefore decided to exercise his privilege, as a Roman citizen, of appealing to Caesar. {RH, November 9, 1911 par. 5}

In answer to the governor's question, Paul said: "I stand at Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar." {RH, November 9, 1911 par. 6}

Festus knew nothing of the conspiracies of the Jews to murder Paul, and he was surprised at this appeal to Caesar. However, the words of the apostle put a stop to the proceedings of the court. "Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go." {RH, November 9, 1911 par. 7}

Thus it was that once more, because of hatred born of bigotry and self-righteousness, a servant of God was driven to turn for protection to the heathen. It was this same hatred that forced the prophet Elijah to flee for succor to the widow of Sarepta, and that forced the heralds of the gospel to turn from the Jews to proclaim their message to the Gentiles. {RH, November 9, 1911 par. 8}

And this hatred the people of God living in this age have yet to meet. Among many of the professing followers of Christ, there is the same pride, formalism, and selfishness, the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred. {RH, November 9, 1911 par. 9}

All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and his Word; for



those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil. Satan will work with all his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints. {RH, November 9, 1911 par. 10}

God desires his people to prepare for the soon-coming crisis. Prepared or unprepared, they must all meet it, and those only who have brought their lives into conformity to the divine standard, will stand firm at that time of test and trial. When secular rulers unite with ministers of religion to dictate in matters of conscience, then it will be seen who really fear and serve God. When the darkness is deepest, the light of a godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in Jehovah. And while the enemies of truth are on every side, watching the Lord's servants for evil, God will watch over them for good. He will be to them as the shadow of a great rock in a weary land. {RH, November 9, 1911 par. 11}

**PERIODICALS / RH - The Review and Herald / November 16, 1911 Paul Before Agrippa Mrs. E. G. White**

**November 16, 1911 Paul Before Agrippa**

**Mrs. E. G. White**

Paul had appealed to Caesar, and Festus could not do otherwise than send him to Rome. But some time passed before a suitable ship could be found; and as other prisoners were to be sent with Paul, the consideration of their cases also occasioned delay. This gave Paul opportunity to present the reasons of his faith before the principal men of Caesarea, and also before King Agrippa II, the last of the Herods. {RH, November 16, 1911 par. 1}

"After certain days King Agrippa and Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him." He outlined the circumstances that led to the prisoner's appeal to Caesar, telling of Paul's recent trial before him, and saying that the Jews had brought against Paul no accusation such as he had supposed they would bring, but "certain questions . . . of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." {RH, November 16, 1911 par. 2}

As Festus told his story, Agrippa became interested, and said, "I would also hear the man myself." In harmony with his wish, a meeting was arranged for the following day. "And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was

entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth." {RH, November 16, 1911 par. 3}

In honor of his visitors, Festus had sought to make this an occasion of imposing display. The rich robes of the procurator and his guests, the swords of the soldiers, and the gleaming armor of their commanders, lent brilliancy to the scene. {RH, November 16, 1911 par. 4}

And now Paul, still manacled, stood before the assembled company. What a contrast was here presented! Agrippa and Bernice possessed power and position, and because of this they were favored by the world. But they were destitute of the traits of character that God esteems. They were transgressors of his law, corrupt in heart and life. Their course of action was abhorred by heaven. {RH, November 16, 1911 par. 5}

The aged prisoner, chained to his soldier guard, had in his appearance nothing that would lead the world to pay him homage. Yet in this man, apparently without friends or wealth or position, and held a prisoner for his faith in the Son of God, all heaven was interested. Angels were his attendants. Had the glory of one of those shining messengers flashed forth, the pomp and pride of royalty would have paled; king and courtiers would have been stricken to the earth, as were the Roman guards at the sepulcher of Christ. {RH, November 16, 1911 par. 6}

Festus himself presented Paul to the assembly with the words; "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him." {RH, November 16, 1911 par. 7}

King Agrippa now gave Paul liberty to speak for himself. The apostle was not disconcerted by the brilliant display or the high rank of his audience; for he knew of how little worth are worldly wealth and position. Earthly pomp and power could not for a moment daunt his courage nor rob him of his self-control. {RH, November 16, 1911 par. 8}

"I think myself happy, King Agrippa," he declared, "because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." {RH, November 16, 1911 par. 9}

Paul related the story of his conversion from stubborn unbelief to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that at first had filled him with unspeakable terror, but afterward proved to be a source of the greatest consolation,--a revelation of divine glory, in the midst of which sat enthroned Him whom he had despised and hated, whose followers he was even then seeking to destroy. From that hour Paul had been a new man, a sincere and fervent believer in Jesus, made such by transforming mercy. {RH, November 16, 1911 par. 10}

With clearness and power, Paul outlined before Agrippa the leading events connected with the life of Christ on the earth. He testified that the Messiah of prophecy had already appeared in the person of Jesus of Nazareth. He showed how the Old Testament Scriptures had declared that the Messiah was to appear as a man among men, and how in the life of Jesus had been fulfilled every specification outlined by Moses and the prophets. For the purpose of redeeming a lost world, the divine Son of God had endured the cross, despising the shame, and had ascended to heaven triumphant over death and the grave. {RH, November 16, 1911 par. 11}

Why, Paul reasoned, should it seem incredible that Christ should rise from the dead? Once it had thus seemed to him; but how could he disbelieve that which he himself had seen and heard? At the gate of Damascus he had verily looked upon the crucified and risen Christ, the same who had walked the streets of Jerusalem, died on Calvary, broken the bands of death, and ascended to heaven. As verily as had Cephas, James, John, or any others of the disciples, he had seen and talked with Jesus. The voice had bidden him proclaim the gospel of a risen Saviour, and how could he disobey? In Damascus, in Jerusalem, throughout all Judea, and in the regions afar off, he had borne witness of Jesus the crucified, showing all classes "that they should repent and turn to God, and do works meet for repentance." {RH, November 16, 1911 par. 12}

"For these causes," the apostle declared, "the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." {RH, November 16, 1911 par. 13}

The whole company had listened spellbound to Paul's account of his wonderful experiences. The apostle was dwelling upon his favorite theme. None who heard him could doubt his sincerity. But in the full tide of his persuasive eloquence he was interrupted by Festus, who cried out, "Paul, thou art beside thyself; much learning doth make thee mad." {RH, November 16, 1911 par. 14}

The apostle replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Then, turning to Agrippa, he addressed him directly: "King Agrippa, believest thou the prophets? I know that thou believest." {RH, November 16, 1911 par. 15}

Deeply affected, Agrippa for the moment lost sight of his surroundings and the dignity of his position. Conscious only of the truths which he had heard, seeing only the humble prisoner standing before him as God's ambassador, he answered involuntarily, "Almost thou persuadest me to be a Christian." {RH, November 16, 1911 par. 16}

Earnestly the apostle made answer, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am," adding, as he raised his fettered hands, "except these bonds." {RH, November 16, 1911 par. 17}

Festus, Agrippa, and Bernice might in justice have worn the fetters that bound the apostle. All were guilty of grievous crimes. These offenders had that day heard the offer of salvation through the name of Christ. One, at least, had been almost persuaded to accept the grace and pardon offered. But Agrippa put aside the proffered mercy, refusing to accept the cross of a crucified Redeemer. {RH, November 16, 1911 par. 18}

The king's curiosity was satisfied and rising from his seat, he signified that the interview was at an end. As the assembly dispersed, they talked among themselves, saying, "This man doeth nothing worthy of death or of bonds." {RH, November 16, 1911 par. 19}

Though Agrippa was a Jew, he did not share the bigoted zeal and blind prejudice of the Pharisees. "This man," he said to Festus, "might have been set at liberty, if he had not appealed unto Caesar." But the case had been referred to that higher tribunal, and it was now beyond the jurisdiction of either Festus or Agrippa.

{RH, November 16, 1911 par. 20}

## **PERIODICALS / RH - The Review and Herald / November 23, 1911 The Voyage and Shipwreck Mrs. E. G. White**

### **November 23, 1911 The Voyage and Shipwreck**

#### **Mrs. E. G. White**

At last Paul was on his way to Rome. "When it was determined," Luke writes, "that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us." {RH, November 23, 1911 par. 1}

In the first century of the Christian era, traveling by sea was attended with peculiar hardship and peril. Mariners directed their course largely by the position of the sun and stars; and when these did not appear, and there were indications of storms, the owners of vessels were fearful of venturing into the open sea. During a portion of the year, safe navigation was almost impossible. {RH, November 23, 1911 par. 2}

The apostle Paul was now called upon to endure the trying experiences that would fall to his lot as a prisoner in chains during the long and tedious voyage to Italy. One circumstance greatly lightened the hardship of his lot,--he was permitted the companionship of Luke and Aristarchus. In his letter to the Colossians, he afterward referred to the latter as his "fellow prisoner;" but it was from choice that Aristarchus shared Paul's bondage, that he might minister to him in his afflictions. {RH, November 23, 1911 par. 3}

The voyage began prosperously. The following day they cast anchor in the harbor of Sidon. Here Julius, the centurion, "courteously entreated Paul," and being informed that there were Christians in the place, "gave him liberty to go unto his friends to refresh

himself." This permission was greatly appreciated by the apostle, who was in feeble health. {RH, November 23, 1911 par. 4}

Upon leaving Sidon, the ship encountered contrary winds; and being driven from a direct course, its progress was slow. At Myra, in the province of Lycia, the centurion found a large Alexandrian ship, bound for the coast of Italy, and to this he immediately transferred his prisoners. But the winds were still contrary, and the ship's progress was difficult. Luke writes, "When we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens." {RH, November 23, 1911 par. 5}

At Fair Havens they were compelled to remain for some time, waiting for favorable winds. Winter was approaching rapidly; "sailing was now dangerous;" and those in charge of the vessel had to give up hope of reaching their destination before the season for travel by sea should be closed for the year. The only question now to be decided was whether to remain at Fair Havens, or attempt to reach a more favorable place in which to winter. {RH, November 23, 1911 par. 6}

This question was earnestly discussed, and was finally referred by the centurion to Paul, who had won the respect of both sailors and soldiers. The apostle unhesitatingly advised remaining where they were. "I perceive," he said, "that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But "the master and the owner of the ship," and the majority of passengers and crew, were unwilling to accept this counsel. Because the haven in which they had anchored "was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is a haven of Crete, and lieth toward the southwest and northwest." {RH, November 23, 1911 par. 7}

The centurion decided to follow the judgment of the majority. Accordingly, "when the south wind blew softly," they set sail from Fair Havens, in the hope that they would soon reach the desired harbor. "But not long after there arose . . . a tempestuous wind;" "the ship was caught, and could not bear up into the wind." {RH, November 23, 1911 par. 8}

Driven by the tempest, the vessel neared the small island of Claudia, and while under its shelter the sailors made ready for the worst. The life-boat, their only means of escape in case the ship should founder, was in tow, and liable to be dashed in pieces any moment. Their first work was to hoist this boat on board. All possible precautions were then taken to strengthen the ship, and prepare it to withstand the tempest. The scant protection afforded by the little island did not avail them long, and soon they were again exposed to the full violence of the storm. {RH, November 23, 1911 par. 9}

All night the tempest raged, and notwithstanding the precautions that had been taken, the vessel leaked. "The next day they lightened the ship." Night came again, but the wind did not abate. The storm-beaten ship, with its shattered mast and rent sails, was tossed hither and thither by the fury of the gale. Every moment it seemed that the groaning timbers must give way as the vessel reeled and quivered under the tempest's shock. The leak increased rapidly, and passengers and crew worked continually at the pumps. There was not a moment's rest for any on board. "The third day," writes Luke,

"we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." {RH, November 23, 1911 par. 10}

For fourteen days they drifted under a sunless and starless heaven. The apostle, though himself suffering physically, had words of hope for the darkest hour, a helping hand in every emergency. He grasped by faith the arm of Infinite Power, and his heart was stayed upon God. He had no fears for himself; he knew that God would preserve him to witness at Rome for the truth of Christ. But his heart yearned with pity for the poor souls around him, sinful, degraded, and unprepared to die. As he earnestly pleaded with God to spare their lives, it was revealed to him that his prayer was granted. {RH, November 23, 1911 par. 11}

Taking advantage of a lull in the tempest, Paul stood forth on the deck, and lifting up his voice, said: "Sirs, ye should have harkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." {RH, November 23, 1911 par. 12}

At these words, hope revived. Passengers and crew roused from their apathy. There was much yet to be done, and every effort within their power must be put forth to avert destruction.

*(To be concluded)*

{RH, November 23, 1911 par. 13}

**PERIODICALS / RH - The Review and Herald / November 30, 1911 The Voyage and Shipwreck Mrs. E. G. White (Concluded)**

**November 30, 1911 The Voyage and Shipwreck**

**Mrs. E. G. White**

***(Concluded)***

It was on the fourteenth night of tossing on the black, heaving billows, that "about midnight" the sailors, hearing the sound of breakers, "deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little farther, they sounded again, and found it fifteen fathoms. Then fearing," Luke writes, "lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." {RH, November 30, 1911 par. 1}



At break of day the outlines of the stormy coast were dimly visible, but no familiar landmarks could be seen. So gloomy was the outlook that the heathen sailors, losing all courage, "were about to flee out of the ship," and feigning to make preparations for casting "anchors out of the foreship," they had already let down the life-boat, when Paul, perceiving their base design, said to the centurion and the soldiers, "Except these abide in the ship, ye can not be saved." The soldiers immediately "cut off the ropes of the boat, and let her fall off" into the sea. {RH, November 30, 1911 par. 2}

The most critical hour was still before them. Again the apostle spoke words of encouragement, and entreated all, both sailors and passengers, to take some food, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you." {RH, November 30, 1911 par. 3}

"When he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Then that worn and discouraged company of two hundred seventy-six souls, who but for Paul would have become desperate, joined with the apostle in partaking of food. "And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea." {RH, November 30, 1911 par. 4}

Daylight had now fully come, but they could see nothing by which to determine their whereabouts. However "they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves." {RH, November 30, 1911 par. 5}

Paul and the other prisoners were now threatened by a fate more terrible than shipwreck. The soldiers saw that while endeavoring to reach land it would be impossible for them to keep their prisoners in charge. Every man would have all he could do to save himself. Yet if any of the prisoners were missing, the lives of those who were responsible for them would be forfeited. Hence the soldiers desired to put all the prisoners to death. The Roman law sanctioned this cruel policy, and the plan would have been executed at once but for him to whom all alike were under deep obligation. Julius, the centurion, knew that Paul had been instrumental in saving the lives of all on board; and, moreover, convinced that the Lord was with him, he feared to do him harm. He therefore "commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." When the roll was called, not one was missing. {RH, November 30, 1911 par. 6}

The shipwrecked crew were kindly received by the barbarous people of Melita. "They kindled a fire," Luke writes, "and received us every one, because of the present rain, and because of the cold." Paul was among those who were active in ministering to

the comfort of others. Having gathered "a bundle of sticks," he "laid them on the fire," when a viper came forth "out of the heat, and fastened on his hand." The bystanders were horror-stricken; and seeing by his chain that Paul was a prisoner, they said to one another, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." But Paul shook off the creature into the fire, and felt no harm. Knowing its venomous nature, the people looked for him to fall down at any moment in terrible agony. "But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." {RH, November 30, 1911 par. 7}

During the three months that the ship's company remained at Melita, Paul and his fellow laborers improved many opportunities to preach the gospel. In a remarkable manner the Lord wrought through them. For Paul's sake, the entire shipwrecked company were treated with great kindness; all their wants were supplied, and upon leaving Melita they were liberally provided with everything needful for their voyage. The chief incidents of their stay are thus briefly related by Luke:-- {RH, November 30, 1911 par. 8}

"In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary."

{RH, November 30, 1911 par. 9}

**PERIODICALS / RH - The Review and Herald / December 7, 1911 Paul in Rome  
Mrs. E. G. White**

**December 7, 1911 Paul in Rome**

**Mrs. E. G. White**

With the opening of navigation, the centurion and his prisoners set out on their journey to Rome. An Alexandrian ship, the "Castor and Pollux," had wintered at Melita, on her way westward, and in this the travelers embarked. Though somewhat delayed by contrary winds, the voyage was safely accomplished, and the ship cast anchor in the beautiful harbor of Puteoli, on the coast of Italy. {RH, December 7, 1911 par. 1}

In this place there were a few Christians, and they entreated the apostle to remain with them for seven days, a privilege kindly granted by the centurion. Since receiving Paul's epistle to the Romans, the Christians of Italy had eagerly looked forward to a visit from the apostle. They had not thought to see him come as a prisoner, but his

sufferings only endeared him the more to them. The distance from Puteoli to Rome being but a hundred forty miles, and the seaport being in constant communication with the metropolis, the Roman Christians were informed of Paul's approach, and some of them started to meet and welcome him. {RH, December 7, 1911 par. 2}

On the eighth day after landing, the centurion and his prisoners set out for Rome. Julius willingly granted the apostle every favor which it was in his power to bestow; but he could not change his condition as a prisoner, nor release him from the chain that bound him to his soldier guard. It was with a heavy heart that Paul went forward to his long-expected visit to the world's metropolis. How different the circumstances from those he had anticipated! How was he, fettered and stigmatized, to proclaim the gospel? His hopes of winning many souls to the truth in Rome, seemed destined to disappointment. {RH, December 7, 1911 par. 3}

At last the travelers reach Appii Forum, forty miles from Rome. As they make their way through the crowds that throng the great thoroughfare, the gray-haired old man, chained with a group of hardened-looking criminals, receives many a glance of scorn, and is made the subject of many a rude, mocking jest. {RH, December 7, 1911 par. 4}

Suddenly a cry of joy is heard, and a man springs from the passing throng and falls upon the prisoner's neck, embracing him with tears and rejoicing, as a son would welcome a long-absent father. Again and again is the scene repeated, as, with eyes made keen by loving expectation, many discern in the chained captive the one who at Corinth, at Philippi, at Ephesus, had spoken to them the words of life. {RH, December 7, 1911 par. 5}

As the warm-hearted disciples eagerly flock around their father in the gospel, the whole company is brought to a standstill. The soldiers are impatient of delay, yet they have not the heart to interrupt this happy meeting; for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see reflected the image of Christ. They assure Paul that they have not forgotten him nor ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God. In the ardor of their love they would bear him upon their shoulders the whole way to the city, could they but have the privilege. {RH, December 7, 1911 par. 6}

Few realize the significance of Luke's words that when Paul saw his brethren, "he thanked God, and took courage." In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake. {RH, December 7, 1911 par. 7}

At Rome the centurion Julius delivered up his prisoners to the captain of the emperor's guard. The good account which he gave of Paul, together with the letter from

Festus, caused the apostle to be favorably regarded by the chief captain, and instead of being thrown into prison, he was permitted to live in his own hired house. Although still constantly chained to a soldier, he was at liberty to receive his friends, and to labor for the advancement of the cause of Christ. {RH, December 7, 1911 par. 8}

Many of the Jews who had been banished from Rome some years previously, had been allowed to return, so that large numbers were now to be found there. To these, first of all, Paul determined to present the facts concerning himself and his work, before his enemies should have opportunity to embitter them against him. Three days after his arrival in Rome, therefore, he called together their leading men, and in a simple, direct manner stated why he had come to Rome as a prisoner. {RH, December 7, 1911 par. 9}

"Men and brethren," he said, "though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." {RH, December 7, 1911 par. 10}

He said nothing of the abuse which he had suffered at the hands of the Jews, or of their repeated plots to assassinate him. His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel. {RH, December 7, 1911 par. 11}

In reply, his hearers stated that they had received no charges against him by letters public or private, and that none of the Jews who had come to Rome had accused him of any crime. They also expressed a strong desire to hear for themselves the reasons of his faith in Christ. "As concerning this sect," they said, "we know that everywhere it is spoken against." {RH, December 7, 1911 par. 12}

Since they themselves desired it, Paul bade them set a day when he could present to them the truths of the gospel. At the time appointed, many came together, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He related his own experience, and presented arguments from the Old Testament Scriptures with simplicity, sincerity, and power. {RH, December 7, 1911 par. 13}

The apostle showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul. {RH, December 7, 1911 par. 14}

He showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of him as God's great remedy for sin, the guiltless One who was to bear the sins of the guilty. He did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual service with great exactness, they were rejecting him who was the anti-type of all that system. {RH, December 7, 1911 par. 15}

Paul declared that in his unconverted state he had known Christ, not by personal acquaintance, but merely by the conception which he, in common with others, cherished concerning the character and work of the Messiah to come. He had rejected Jesus of Nazareth as an impostor because he did not fulfil this conception. But now Paul's views of Christ and his mission were far more spiritual and exalted; for he had been converted. The apostle asserted that he did not present to them Christ after the flesh. Herod had seen Christ in the days of his humanity; Annas had seen him; Pilate and the priests and rulers had seen him; the Roman soldiers had seen him. But they had not seen him with the eye of faith; they had not seen him as the glorified Redeemer. To apprehend Christ by faith, to have a spiritual knowledge of him, was more to be desired than a personal acquaintance with him as he appeared on the earth. The communion with Christ which Paul now enjoyed was more intimate, more enduring, than a mere earthly and human companionship. {RH, December 7, 1911 par. 16}

As Paul spoke of what he knew, and testified of what he had seen, concerning Jesus of Nazareth as the hope of Israel, those who were honestly seeking for truth were convinced. Upon some minds, at least, his words made an impression that was never effaced. But others stubbornly refused to accept the plain testimony of the Scriptures, even when presented to them by one who had the special illumination of the Holy Spirit. They could not refute his arguments, but they refused to accept his conclusions.

*(To be concluded)*

{RH, December 7, 1911 par. 17}

**PERIODICALS / RH - The Review and Herald / December 14, 1911 Paul in Rome  
(Concluded) Mrs. E. G. White**

**December 14, 1911 Paul in Rome**

***(Concluded)***

**Mrs. E. G. White**

Many months passed by after Paul's arrival in Rome, before the Jews of Jerusalem appeared in person to present their accusations against the prisoner. They had been repeatedly thwarted in their designs; and now that Paul was to be tried before the highest tribunal of the Roman empire, they had no desire to risk another defeat. Lysias, Felix, Festus, and Agrippa had all declared their belief in his innocence. His enemies could hope for success only in seeking by intrigue to influence the emperor in their favor. Delay would further their object, as it would afford them time to perfect and execute their plans; and so they waited for a while before preferring their charges in person against the apostle. {RH, December 14, 1911 par. 1}

In the providence of God, this delay resulted in the furtherance of the gospel.

Through the favor of those who had Paul in charge, he was permitted to dwell in a commodious house, where he could meet freely with his friends, and also present the truth daily to those who came to hear. Thus for two years he continued his labors, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." {RH, December 14, 1911 par. 2}

During this time, the churches that he had established in many lands were not forgotten. Realizing the dangers that threatened the converts to the new faith, the apostle sought, as far as possible, to meet their needs by letters of warning and practical instruction; and from Rome he sent out consecrated workers to labor not only for these churches, but in fields that he himself had not visited. These workers, as wise shepherds, strengthened the work so well begun by Paul; and the apostle, kept informed of the conditions and dangers of the churches by constant communication with them, was enabled to exercise a wise supervision over all. {RH, December 14, 1911 par. 3}

Thus, while apparently cut off from active labor, Paul exerted a wider and more lasting influence than if he had been free to travel among the churches as in former years. As a prisoner of the Lord, he had a firmer hold upon the affections of his brethren; and his words, written by one under bonds for the sake of Christ, commanded greater attention and respect than they did when he was personally with them. Not until Paul was removed from the believers, did they realize how heavy were the burdens he had borne in their behalf. Heretofore they had largely excused themselves from responsibility and burden-bearing because they lacked his wisdom, tact, and indomitable energy; but now, left in their inexperience to learn the lessons they had shunned, they prized his warnings, counsels, and instructions as they had not prized his personal work. And as they learned of his courage and faith during his long imprisonment, they were stimulated to greater fidelity and zeal in the cause of Christ. {RH, December 14, 1911 par. 4}

Among Paul's assistants at Rome were many of his former companions and fellow workers. Luke, "the beloved physician," who had attended him on the journey to Jerusalem, through the two years' imprisonment at Caesarea, and upon his perilous voyage to Rome, was still with him. Timothy also ministered to his comfort. Tychicus, a beloved brother and faithful minister and fellow servant in the Lord, stood nobly by the apostle. Demas and Mark were also with him. Aristarchus and Epaphras were his fellow prisoners. {RH, December 14, 1911 par. 5}

Since the earlier years of his profession of faith, Mark's Christian experience had deepened. As he had studied more closely the life and death of Christ, he had obtained clearer views of the Saviour's mission, its toils and conflicts. Reading in the scars in Christ's hands and feet the marks of his service for humanity, and the length to which self-abnegation leads to save the lost and perishing, Mark had become willing to follow the Master in the path of self-sacrifice. Now, sharing the lot of Paul the prisoner, he understood better than ever before that it is infinite gain to win Christ, infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. In the face of severe trial and adversity, Mark continued steadfast, a wise and beloved helper



of the apostle. {RH, December 14, 1911 par. 6}

Demas, steadfast for a time, afterward forsook the cause of Christ. In referring to this, Paul wrote, "Demas hath forsaken me, having loved this present world." For worldly gain, Demas bartered every high and noble consideration. How short-sighted the exchange! Possessing only worldly wealth or honor, Demas was poor indeed, however much he might proudly call his own; while Mark, choosing to suffer for Christ's sake, possessed eternal riches, being accounted in heaven an heir of God and a joint heir with his Son. {RH, December 14, 1911 par. 7}

Among those who gave their hearts to God through the labors of Paul in Rome, was Onesimus, a pagan slave who had wronged his master, Philemon, a Christian believer in Colosse, and had escaped to Rome. In the kindness of his heart, Paul sought to relieve the poverty and distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. Onesimus listened to the words of life, confessed his sins, and was converted to the faith of Christ. {RH, December 14, 1911 par. 8}

Onesimus endeared himself to Paul by his piety and sincerity no less than by his tender care for the apostle's comfort, and his zeal in promoting the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he counseled him to return without delay to Philemon, beg his forgiveness, and plan for the future. The apostle promised to hold himself responsible for the sum of which Philemon had been robbed. Being about to despatch Tychicus with letters to various churches in Asia Minor, he sent Onesimus with him. It was a severe test for this servant thus to deliver himself up to the master he had wronged, but he had been truly converted, and he did not turn aside from this duty. {RH, December 14, 1911 par. 9}

Paul made Onesimus the bearer of a letter to Philemon, in which, with his usual tact and kindness, the apostle pleaded the cause of the repentant slave, and expressed a desire to retain his services in the future. The letter began with an affectionate greeting to Philemon as a friend and fellow laborer:-- {RH, December 14, 1911 par. 10}

"Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." The apostle reminded Philemon that every good purpose and trait of character which he possessed was due to the grace of Christ; this alone made him different from the perverse and the sinful. The same grace could make the debased criminal a child of God and a useful laborer in the gospel. {RH, December 14, 1911 par. 11}

Paul might have urged upon Philemon his duty as a Christian; but he chose rather the language of entreaty: "As Paul the aged, and now also a prisoner of Jesus Christ, I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me." {RH, December 14, 1911 par. 12}

The apostle asked Philemon, in view of the conversion of Onesimus, to receive the repentant slave as his own child, showing him such affection that he would choose to dwell with his former master, "not now as a servant, but above a servant, a brother

beloved." He expressed his desire to retain Onesimus as one who could minister to him in his bonds as Philemon himself would have done, though he did not desire his services unless Philemon should of his own accord set the slave free. {RH, December 14, 1911 par. 13}

The apostle well knew the severity which masters exercised toward their slaves, and he knew also that Philemon was greatly incensed because of the conduct of his servant. He tried to write to him in a way that would arouse his deepest and tenderest feelings as a Christian. The conversion of Onesimus had made him a brother in the faith, and any punishment inflicted on this new convert would be regarded by Paul as inflicted on himself. {RH, December 14, 1911 par. 14}

Paul voluntarily proposed to assume the debt of Onesimus in order that the guilty one might be spared the disgrace of punishment, and might again enjoy the privileges he had forfeited. "If thou count me therefore a partner," he wrote to Philemon, "receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it." {RH, December 14, 1911 par. 15}

How fitting an illustration of the love of Christ for the repentant sinner! The servant who had defrauded his master had nothing with which to make restitution. The sinner who has robbed God of years of service has no means of canceling the debt. Jesus interposes between the sinner and God, saying, I will pay the debt. Let the sinner be spared; I will suffer in his stead. {RH, December 14, 1911 par. 16}

After offering to assume the debt of Onesimus, Paul reminded Philemon how greatly he himself was indebted to the apostle. He owed him his own self, since God had made Paul the instrument of his conversion. Then, in a tender, earnest appeal, he besought Philemon that as he had by his liberalities refreshed the saints, so he would refresh the spirit of the apostle by granting him this cause of rejoicing. "Having confidence in thy obedience," he added, "I wrote unto thee, knowing that thou wilt also do more than I say." {RH, December 14, 1911 par. 17}

Paul's letter to Philemon shows the influence of the gospel upon the relation between master and servant. Slaveholding was an established institution throughout the Roman empire, and both masters and slaves were found in most of the churches for which Paul labored. In the cities, where slaves often greatly outnumbered the free population, laws of terrible severity were regarded as necessary to keep them in subjection. A wealthy Roman often owned hundreds of slaves, of every rank, of every nation, and of every accomplishment. With full control over the souls and bodies of these helpless beings, he could inflict upon them any suffering he chose. If one of them in retaliation or self-defense ventured to raise a hand against his owner, the whole family of the offender might be inhumanly sacrificed. The slightest mistake, accident, or carelessness was often punished without mercy. {RH, December 14, 1911 par. 18}

Some masters, more humane than others, were more indulgent toward their servants; but the vast majority of the wealthy and noble, given up without restraint to the indulgence of lust, passion, and appetite, made their slaves the wretched victims of caprice and tyranny. The tendency of the whole system was hopelessly degrading. {RH, December 14, 1911 par. 19}

It was not the apostle's work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the gospel. But he taught principles which struck at the very foundation of slavery, and which, if carried into effect, would surely undermine the whole system. "Where the Spirit of the Lord is, there is liberty," he declared. When converted, the slave became a member of the body of Christ, and as such was to be loved and treated as a brother, a fellow heir with his master to the blessings of God and the privileges of the gospel. On the other hand, servants were to perform their duties, "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." {RH, December 14, 1911 par. 20}

Christianity makes a strong bond of union between master and slave, king and subject, the gospel minister and the degraded sinner who has found in Christ cleansing from sin. They have been washed in the same blood, quickened by the same Spirit; and they are made one in Christ Jesus.

{RH, December 14, 1911 par. 21}

**PERIODICALS / RH - The Review and Herald / December 21, 1911 Caesar's Household Mrs. E. G. White**

**December 21, 1911 Caesar's Household**

**Mrs. E. G. White**

The gospel has ever achieved its greatest success among the humbler classes. "Not many wise men after the flesh, not many mighty, not many noble, are called." It could not be expected that Paul, a poor and friendless prisoner, would be able to gain the attention of the wealthy and titled classes of Roman citizens. To them vice presented all its glittering allurements, and held them willing captives. But from among the toil-worn, want-stricken victims of their oppression, even from among the poor slaves, many gladly listened to the words of Paul, and in the faith of Christ found a hope and peace that cheered them under the hardships of their lot. {RH, December 21, 1911 par. 1}

Yet while the apostle's work began with the humble and the lowly, its influence extended until it reached the very palace of the emperor. {RH, December 21, 1911 par. 2}

Rome was at this time the metropolis of the world. The haughty Caesars were giving laws to nearly every nation upon the earth. Either king and courtier were ignorant of the humble Nazarene, or they regarded him with hatred and derision. And yet in less than two years the gospel found its way from the prisoner's lowly home into the imperial halls. Paul was in bonds as an evil-doer; but "the word of God is not bound." {RH, December 21, 1911 par. 3}

In former years the apostle had publicly proclaimed the faith of Christ with winning power; and by signs and miracles he had given unmistakable evidence of its divine character. With noble firmness he had risen up before the sages of Greece, and by his

knowledge and eloquence had put to silence the arguments of proud philosophy. With undaunted courage he had stood before kings and governors, and reasoned of righteousness, temperance, and judgment to come, until the haughty rulers trembled as if already beholding the terrors of the day of God. {RH, December 21, 1911 par. 4}

No such opportunities were now granted the apostle, confined as he was to his own dwelling, and able to proclaim the truth to those only who sought him there. He had not, like Moses and Aaron, a divine command to go before the profligate king, and in the name of the great I AM rebuke his cruelty and oppression. Yet it was at this very time, when its chief advocate was apparently cut off from public labor, that a great victory was won for the gospel; for from the very household of the king, members were added to the church. {RH, December 21, 1911 par. 5}

Nowhere could there exist an atmosphere more uncongenial to Christianity than in the Roman court. Nero seemed to have obliterated from his soul the last trace of the divine, and even of the human, and to bear the impress of Satan. His attendants and courtiers were in general of the same character as himself, fierce, debased, and corrupt. To all appearance it would be impossible for Christianity to gain a foothold in the court and palace of Nero. {RH, December 21, 1911 par. 6}

Yet in this case, as in so many others, was proved the truth of Paul's assertion that the weapons of his warfare were "mighty through God to the pulling down of strongholds." Even in Nero's household, trophies of the cross were won. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith. {RH, December 21, 1911 par. 7}

And by what means was an entrance achieved and a firm footing gained for Christianity where even its admission seemed impossible? In his epistle to the Philippians, Paul ascribed to his own imprisonment his success in winning converts to the faith from Nero's household. Fearful lest the Philippians might think that his afflictions had impeded the progress of the gospel, he assured them: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." {RH, December 21, 1911 par. 8}

When the Christian churches first learned that Paul was to visit Rome, they looked forward to a signal triumph of the gospel in that city. Paul had borne the truth to many lands; he had proclaimed it in great cities. Might not this champion of the faith succeed in winning souls to Christ, even in the metropolis of the world? But their hopes were crushed by the tidings that Paul had gone to Rome as a prisoner. They had confidently hoped to see the gospel, once established at this great center, extend rapidly to all nations, and become a prevailing power in the earth. How great their disappointment! Human expectations had failed, but not the purpose of God. {RH, December 21, 1911 par. 9}

Not by Paul's sermons, but by his bonds, was the attention of the court attracted to Christianity. It was as a captive that he broke from so many souls the bonds that held them in the slavery of sin. Nor was this all. He declared: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without

fear." {RH, December 21, 1911 par. 10}

Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth, was abiding with him. And by his example, Christians were impelled to greater energy as advocates of the cause from the public labors of which Paul had been withdrawn. In these ways were the apostle's bonds influential, so that when his power and usefulness seemed cut off, and to all appearance he could do the least, then it was that he gathered sheaves for Christ in fields from which he seemed wholly excluded. {RH, December 21, 1911 par. 11}

Before the close of that two years' imprisonment, Paul was able to say, "My bonds in Christ are manifest in all the palace, and in all other places;" and among those who sent greetings to the Philippians he mentions chiefly them "that are of Caesar's household." {RH, December 21, 1911 par. 12}

Patience as well as courage has its victories. By meekness under trial, no less than by boldness in enterprise, souls may be won to Christ. The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor. Often when the servant of God is withdrawn from active duty, the mysterious providence which our short-sighted vision would lament, is designed by God to accomplish a work that otherwise would never have been done. {RH, December 21, 1911 par. 13}

Let not the follower of Christ think, when he is no longer able to labor openly and actively for God and his truth, that he has no service to render, no reward to secure. Christ's true witnesses are never laid aside. In health and sickness, in life and death, God uses them still. When through Satan's malice the servants of Christ have been persecuted, their active labors hindered, when they have been cast into prison, or dragged to the scaffold or to the stake, it was that truth might gain a greater triumph. As these faithful ones sealed their testimony with their blood, souls hitherto in doubt and uncertainty were convinced of the faith of Christ, and took their stand courageously for him. From the ashes of the martyrs has sprung an abundant harvest for God. {RH, December 21, 1911 par. 14}

The zeal and fidelity of Paul and his fellow workers, no less than the faith and obedience of these converts to Christianity, under circumstances so forbidding, rebuke slothfulness and lack of faith in the minister of Christ. The apostle and his associate workers might have argued that it would be vain to call to repentance and faith in Christ the servants of Nero, subjected, as they were, to fierce temptations, surrounded by formidable hindrances, and exposed to bitter opposition. Even should they be convinced of the truth, how could they render obedience? But Paul did not reason thus; in faith he presented the gospel to these souls; and among those who heard were some who decided to obey at any cost. Notwithstanding obstacles and dangers, they would accept the light, and trust God to help them let their light shine forth to others. {RH, December 21, 1911 par. 15}

Not only were converts won to the truth in Caesar's household, but after their

conversation they remained in that household. They did not feel at liberty to abandon their post of duty because their surroundings were no longer congenial. The truth had found them there, and there they remained, by their changed life and character testifying to the transforming power of the new faith. {RH, December 21, 1911 par. 16}

Are any tempted to make their circumstances an excuse for failing to witness for Christ? Let them consider the situation of the disciples in Caesar's household -- the depravity of the emperor, the profligacy of the court. We can hardly imagine circumstances more unfavorable to a religious life, and entailing greater sacrifice or opposition than those in which these converts found themselves. Yet amidst difficulties and dangers they maintained their fidelity. Because of obstacles that seem insurmountable, the Christian may seek to excuse himself from obeying the truth as it is in Jesus; but he can offer no excuse that will bear investigation. Could he do this, he would prove God unjust, in that he had made for his children conditions of salvation with which they could not comply. {RH, December 21, 1911 par. 17}

He whose heart is fixed to serve God will find opportunity to witness for him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and his righteousness. In the strength gained by prayer and a study of the Word, he will seek virtue and forsake vice. Looking to Jesus, the author and finisher of the faith, who endured the contradiction of sinners against himself, the believer will willingly brave contempt and derision. And help and grace sufficient for every circumstance are promised by him whose word is truth. His everlasting arms encircle the soul that turns to him for aid. In his care we may rest safely, saying, "What time I am afraid, I will trust in thee." To all who put their trust in him, God will fulfil his promise. {RH, December 21, 1911 par. 18}

By his own example the Saviour has shown that his followers can be in the world, and yet not of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, and to follow its practises, but to do his Father's will, to seek and save the lost. With this object before him, the Christian may stand uncontaminated in any surroundings. Whatever his station or circumstances, exalted or humble, he will manifest the power of true religion in the faithful performance of duty. {RH, December 21, 1911 par. 19}

Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory.

{RH, December 21, 1911 par. 20}



**PERIODICALS / RH - The Review and Herald / December 28, 1911 Paul at Liberty  
Mrs. E. G. White**

**December 28, 1911 Paul at Liberty**

**Mrs. E. G. White**

While Paul's labors in Rome were being blessed to the conversion of many souls and the strengthening and encouragement of the believers, clouds were gathering that threatened not only his own safety, but also the prosperity of the church. On his arrival in Rome he had been placed in charge of the captain of the imperial guards, a man of justice and integrity, by whose clemency he was left comparatively free to pursue the work of the gospel. But before the close of the two years' imprisonment, this man was replaced by an official from whom the apostle could expect no special favor. {RH, December 28, 1911 par. 1}

The Jews were now more active than ever in their efforts against Paul, and they found an able helper in the profligate woman whom Nero had made his second wife, and who, being a Jewish proselyte, lent all her influence to aid their murderous designs against the champion of Christianity. {RH, December 28, 1911 par. 2}

Paul could hope for little justice from the Caesar to whom he had appealed. Nero was more debased in morals, more frivolous in character, and at the same time capable of more atrocious cruelty, than any ruler who had preceded him. The reins of government could not have been entrusted to a more despotic ruler. The first year of his reign had been marked by the poisoning of his young stepbrother, the rightful heir to the throne. From one depth of vice and crime to another, Nero had descended, until he had murdered his own mother, and then his wife. There was no atrocity which he would not perpetrate, no vile act to which he would not stoop. In every noble mind he inspired only abhorrence and contempt. {RH, December 28, 1911 par. 3}

The details of the iniquity practised in his court are too degrading, too horrible, for description. His abandoned wickedness created disgust and loathing, even in many who were forced to share his crimes. They were in constant fear as to what enormities he would suggest next. Yet even such crimes as Nero's did not shake the allegiance of his subjects. He was acknowledged as the absolute ruler of the whole civilized world. More than this, he was made the recipient of divine honors, and was worshiped as a god. {RH, December 28, 1911 par. 4}

From the view-point of human judgment, Paul's condemnation before such a judge was certain. But the apostle felt that so long as he was loyal to God, he had nothing to fear. The One who in the past had been his protector could shield him still from the malice of the Jews, and from the power of Caesar. {RH, December 28, 1911 par. 5}

And God did shield his servant. At Paul's examination the charges against him were not sustained; and contrary to the general expectation, and with a regard for justice wholly at variance with his character, Nero declared the prisoner guiltless. Paul's bonds were removed; he was again a free man. {RH, December 28, 1911 par. 6}

Had his trial been longer deferred, or had he from any cause been detained in Rome until the following year, he would doubtless have perished in the persecution which then took place. During Paul's imprisonment, the converts to Christianity had become so numerous as to attract the attention and arouse the enmity of the authorities. The anger of the emperor was especially excited by the conversion of members of his own household, and he soon found a pretext to make the Christians the objects of his merciless cruelty. {RH, December 28, 1911 par. 7}

About this time a terrible fire occurred in Rome, by which nearly one half of the city was burned. Nero himself had caused the flames to be kindled, but to avert suspicion he made a pretense of great generosity by assisting the homeless and destitute. He was, however, accused of the crime. The people were excited and enraged, and in order to clear himself, and also to rid the city of a class whom he feared and hated, Nero turned the accusation upon the Christians. His device succeeded, and thousands of the followers of Christ--men, women, and children -- were cruelly put to death. {RH, December 28, 1911 par. 8}

From this terrible persecution Paul was spared; for soon after his release he had left Rome. This last interval of freedom he diligently improved in laboring among the churches. He sought to establish a firmer union between the Greek and the Eastern churches, and to fortify the minds of the believers against the false doctrines that were creeping in to corrupt the faith. {RH, December 28, 1911 par. 9}

The trials and anxieties that Paul had endured had preyed upon his physical powers. The infirmities of age were upon him. He felt that he was now doing his last work; and as the time of his labor grew shorter, his efforts became more intense. There seemed to be no limit to his efforts. Resolute in purpose, prompt in action, strong in faith, he journeyed from church to church, in many lands, and sought by every means within his power to strengthen the hands of the believers, that they might do faithful work in winning souls to Jesus, and that in the trying times upon which they were even then entering, they might remain steadfast to the gospel, bearing faithful witness for Christ. {RH, December 28, 1911 par. 10}

### **The Final Arrest**

Paul's work among the churches after his acquittal at Rome, could not escape the observation of his enemies. Since the beginning of the persecution under Nero, the Christians had everywhere been a proscribed sect. After a time, the unbelieving Jews conceived the idea of fastening upon Paul the crime of instigating the burning of Rome. Not one of them thought for a moment that he was guilty; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. Through their efforts, Paul was again arrested, and hurried away to his final imprisonment. {RH, December 28, 1911 par. 11}

On his second voyage to Rome, Paul was accompanied by several of his former companions; others earnestly desired to share his lot, but he refused to permit them thus to imperil their lives. The prospect before him was far less favorable than at the

time of his former imprisonment. The persecution under Nero had greatly lessened the number of Christians in Rome. Thousands had been martyred for their faith, many had left the city, and those who remained were greatly depressed and intimidated. {RH, December 28, 1911 par. 12}

Upon his arrival at Rome, Paul was placed in a gloomy dungeon, there to remain until his course should be finished. Accused of instigating one of the basest and most terrible of crimes against the city and nation, he was the object of universal execration. {RH, December 28, 1911 par. 13}

The few friends who had shared the burdens of the apostle, now began to leave him, some by desertion, and others on missions to the various churches. Phygellus and Hermogenes were the first to go. Then Demas, dismayed by the thickening clouds of difficulty and danger, forsook the persecuted apostle. Crescens was sent by Paul to the churches of Galatia, Titus to Dalmatia, Tychicus to Ephesus. Writing to Timothy of this experience, Paul said, "Only Luke is with me." Never had the apostle needed the ministrations of his brethren as now, enfeebled as he was by age, toil, and infirmities, and confined in the damp, dark vaults of a Roman prison. The services of Luke, the beloved disciple and faithful friend, were a great comfort to Paul, and enabled him to communicate with his brethren and the world without. {RH, December 28, 1911 par. 14}

In this trying time Paul's heart was cheered by frequent visits from Onesiphorus. This warm-hearted Ephesian did all in his power to lighten the burden of the apostle's imprisonment. His beloved teacher was in bonds for the truth's sake, while he himself went free; and he spared himself no effort to make Paul's lot more bearable. {RH, December 28, 1911 par. 15}

In the last letter that the apostle ever wrote, he speaks thus of this faithful disciple: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day." {RH, December 28, 1911 par. 16}

The desire for love and sympathy is implanted in the heart by God himself. Christ in his hour of agony in Gethsemane longed for the sympathy of his disciples. And Paul, though apparently indifferent to hardship and suffering, yearned for sympathy and companionship. The visit of Onesiphorus, testifying to his fidelity at a time of loneliness and desertion, brought gladness and cheer to one who had spent his life in service for others.

{RH, December 28, 1911 par. 17}

**PERIODICALS / RH - The Review and Herald / January 4, 1912 Paul Before Nero  
Mrs. E. G. White**

**January 4, 1912 Paul Before Nero**

## **Mrs. E. G. White**

When Paul was summoned to appear before the emperor Nero for trial, it was with the near prospect of certain death. The serious nature of the crime charged against him, and the prevailing animosity toward Christians, left little ground for hope of a favorable issue. {RH, January 4, 1912 par. 1}

Among the Greeks and Romans it was customary to allow an accused person the privilege of employing an advocate to plead in his behalf before courts of justice. By force of argument, by impassioned eloquence, or by entreaties, prayers, and tears, such an advocate often secured a decision in favor of the prisoner; or failing in this, succeeded in mitigating the severity of the sentence. But when Paul was summoned before Nero, no man ventured to act as his counsel or advocate; no friend was at hand even to preserve a record of the charges brought against him, or of the arguments that he urged in his own defense. Among the Christians at Rome, there was not one who came forward to stand by him in that trying hour. {RH, January 4, 1912 par. 2}

The only reliable record of the occasion is given by Paul himself, in his second letter to Timothy. "At my first answer," the apostle wrote, "no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." {RH, January 4, 1912 par. 3}

Paul before Nero -- how striking the contrast! The haughty monarch before whom the man of God was to answer for his faith, had reached the height of earthly power, authority, and wealth as well as the lowest depths of crime and iniquity. In power and greatness he stood unrivaled. There were none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command, and the ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions bowed in obedience to his mandates. The name of Nero made the world tremble. To incur his displeasure was to lose property, liberty, life; and his frown was more to be dreaded than a pestilence. {RH, January 4, 1912 par. 4}

Without money, without friends, without counsel, the aged prisoner stood before Nero, the countenance of the emperor bearing the shameful record of the passions that raged within; the face of the accused telling of a heart at peace with God. Paul's experience had been one of poverty, self-denial, and suffering. Notwithstanding constant misrepresentation, reproach, and abuse, by which his enemies had endeavored to intimidate him, he had fearlessly held aloft the standard of the cross. Like his Master, he had been a homeless wanderer, and like him, he had lived to bless humanity. How could Nero, a capricious, passionate, licentious tyrant, understand or appreciate the character and motives of this son of God? {RH, January 4, 1912 par. 5}

The vast hall was thronged by an eager, restless crowd, that surged and pressed to the front to see and hear all that should take place. The high and the low were there, the rich and the poor, the learned and the ignorant, the proud and the humble, all alike

destitute of a true knowledge of the way of life and salvation. {RH, January 4, 1912 par. 6}

The Jews brought against Paul the old charges of sedition and heresy, and both Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved an unbroken serenity. The people and the judges looked at him in surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, searched Paul's face in vain for some evidence of guilt. When he was permitted to speak in his own behalf, all listened with eager interest. {RH, January 4, 1912 par. 7}

Once more Paul has an opportunity to uplift before a wondering multitude the banner of the cross. As he gazes upon the throng before him,--Jews, Greeks, Romans, with strangers from many lands,--his soul is stirred with an intense desire for their salvation. He loses sight of the occasion, of the perils surrounding him, of the terrible fate that seems so near. He sees only Jesus, the intercessor, pleading before God in behalf of sinful men. With more than human eloquence and power, Paul presents the truths of the gospel. He points his hearers to the sacrifice made for the fallen race. He declares that an infinite price has been paid for man's redemption. Provision has been made for him to share the throne of God. By angel messengers, earth is connected with heaven, and all the deeds of men, whether good or evil, are open to the eye of Infinite Justice. {RH, January 4, 1912 par. 8}

Thus pleads the advocate of truth. Faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he rejoices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares the cause to which he has devoted his life, to be the only cause that can never fail. Though he may perish, the gospel will not perish. God lives, and his truth will triumph. {RH, January 4, 1912 par. 9}

Many who that day looked upon him, "saw his face as it had been the face of an angel." {RH, January 4, 1912 par. 10}

Never before had that company listened to words like these. They struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shone into the minds of many who afterward gladly followed its rays. The truths spoken on this occasion were destined to shake nations, and to live through all time, influencing the hearts of men when the lips that had uttered them should be silent in a martyr's grave. {RH, January 4, 1912 par. 11}

Never before had Nero heard the truth as he heard it on this occasion. Never before had the enormous guilt of his own life been so revealed to him. The light of heaven pierced the sin-polluted chambers of his soul, and he trembled with terror at the thought of a tribunal before which he, the ruler of the world, would finally be arraigned, and his deeds receive their just award. He feared the apostle's God, and he dared not pass sentence upon Paul, against whom no accusation had been sustained. A sense of awe

restrained for a time his bloodthirsty spirit. {RH, January 4, 1912 par. 12}

For a moment, heaven was opened to the guilty and hardened Nero, and its peace and purity seemed desirable. That moment the invitation of mercy was extended even to him. But only for a moment was the thought of pardon welcomed. Then the command was issued that Paul be taken back to his dungeon; and as the door closed upon the messenger of God, the door of repentance closed forever against the emperor of Rome. No ray of light from heaven was ever again to penetrate the darkness that enveloped him. Soon he was to suffer the retributive judgments of God. {RH, January 4, 1912 par. 13}

Not long after this Nero sailed on his infamous expedition to Greece, where he disgraced himself and his kingdom by contemptible and debasing frivolity. Returning to Rome with great pomp, he surrounded himself with his courtiers, and engaged in scenes of revolting debauchery. In the midst of this revelry, a voice of tumult in the streets was heard. A messenger, despatched to learn the cause, returned with the appalling news that Galba, at the head of an army, was marching rapidly upon Rome, that insurrection had already broken out in the city, and that the streets were filled with an enraged mob, which, threatening death to the emperor and all his supporters, was rapidly approaching the palace. {RH, January 4, 1912 par. 14}

In this time of peril, Nero had not, like the faithful Paul, a powerful and compassionate God on whom to rely. Fearful of the suffering and possible torture he might be compelled to endure at the hands of the mob, the wretched tyrant thought to end his life by his own hand; but at the critical moment his courage failed. Completely unmanned, he fled ignominiously from the city, and sought shelter at a country-seat a few miles distant; but to no avail. His hiding-place was soon discovered, and as the pursuing horsemen drew near, he summoned a slave to his aid, and inflicted on himself a mortal wound. Thus perished the tyrant Nero, at the early age of thirty-two. {RH, January 4, 1912 par. 15}

### **The Martyrdom of Paul**

During Paul's final trial before Nero, the emperor had been so strongly impressed with the force of the apostle's words, that he deferred the decision of the case, neither acquitting nor condemning the accused servant of God. But the emperor's malice against Paul soon returned. Exasperated by his inability to check the spread of the Christian religion, even in the imperial household, he determined that as soon as a plausible pretext could be found, the apostle should be put to death. Not long afterward Nero pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be subjected to torture, the apostle was sentenced to be beheaded. {RH, January 4, 1912 par. 16}

Paul was taken in a private manner to the place of execution. His persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity by the scenes of his death; therefore few spectators were allowed to be present. But even the hardened soldiers who attended him, listened to his words, and with



amazement saw him cheerful and even joyous in the prospect of death. To some who witnessed his martyrdom, his spirit of forgiveness toward his murderers and his unwavering confidence in Christ till the last, proved a savor of life unto life. More than one accepted the Saviour whom Paul preached, and ere long fearlessly sealed their faith with their blood. {RH, January 4, 1912 par. 17}

Until his latest hour the life of Paul testified to the truth of his words to the Corinthians: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." His sufficiency was not in himself, but in the presence and agency of the divine Spirit that filled his soul, and brought every thought into subjection to the will of Christ. The prophet declares, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The heaven-born peace expressed on Paul's countenance won many a soul to the gospel. {RH, January 4, 1912 par. 18}

Paul carried with him throughout his life the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist. {RH, January 4, 1912 par. 19}

The apostle lost sight of his own approaching sufferings in his solicitude for those whom he was about to leave to cope with prejudice, hatred, and persecution. The few Christians who accompanied him to the place of execution, he endeavored to strengthen and encourage by repeating the promises given for those who are persecuted for righteousness' sake. He assured them that nothing would fail of all that the Lord had spoken concerning his tried and faithful children. For a little season they might be in heaviness through manifold temptation; they might be destitute of earthly comfort; but they could encourage their hearts with the assurance of God's faithfulness, saying, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Soon the night of trial and suffering would come to an end, and then would dawn the glad morning of peace and perfect day. {RH, January 4, 1912 par. 20}

The apostle was looking into the great beyond, not with uncertainty or dread, but with joyous hope and longing expectation. As he stands at the place of martyrdom, he sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal. {RH, January 4, 1912 par. 21}

This man of faith beholds the ladder presented in Jacob's vision, representing Christ,

who has connected earth with heaven, and finite man with the infinite God. His faith is strengthened as he calls to mind how patriarchs and prophets have relied upon the One who is his support and consolation, and for whom he is giving his life. From these holy men who from century to century have borne testimony for their faith, he hears the assurance that God is true. His fellow apostles who, to preach the gospel of Christ, went forth to meet religious bigotry and heathen superstition, persecution, and contempt; who counted not their lives dear unto themselves that they might bear aloft the light of the cross amid the dark mazes of infidelity,--these he hears witnessing to Jesus as the Son of God, the Saviour of the world. From the rack, the stake, the dungeon, from dens and caves of the earth, there falls upon his ear the martyrs' shout of triumph. He hears the witness of steadfast souls, who, though destitute, afflicted, tormented, yet bear fearless, solemn testimony for the faith, declaring, "I know whom I have believed." These, yielding up their lives for the faith, declare to the world that he in whom they have trusted is able to save to the uttermost. {RH, January 4, 1912 par. 22}

Ransomed by the sacrifice of Christ, washed from sin in his blood, and clothed in his righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that he who has conquered death is able to keep that which is committed to his trust. His mind grasps the Saviour's promise, "I will raise him up at the last day." His thoughts and hopes are centered in the second coming of his Lord, and as the sword of the executioner descends, and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Lifegiver, who shall welcome him to the joy of the blest. {RH, January 4, 1912 par. 23}

Well-nigh a score of centuries have passed since Paul the aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

{RH, January 4, 1912 par. 24}

**PERIODICALS / RH - The Review and Herald / January 4, 1912 Missionary Contact With the People**

**January 4, 1912 Missionary Contact With the People**

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. {RH, January 4, 1912 par. 1}

God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. Show them "Christ's Object Lessons." Tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters you are to sow the seeds of truth, though not knowing which shall prosper, this or that. {RH, January 4, 1912 par. 2}

In many States there are settlements of industrious, well-to-do farmers who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. {RH, January 4, 1912 par. 3}

My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. {RH, January 4, 1912 par. 4}

Eternity alone will reveal how far-reaching such a line of labor can be. Other lines of usefulness will open before those who are willing to do the duty nearest them. There is earnest work for every pair of hands to do. Let every stroke tell for the uplifting of humanity. There are so many that need to be helped. The heart of him who lives, not to please himself, but to be a blessing to those who have so few blessings, will thrill with satisfaction. Let every idler awake, and face the realities of life. Take the Word of God, and search its pages. If you are doers of the Word, life will indeed be to you a living reality, and you will find that the reward is abundant. {RH, January 4, 1912 par. 5}

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,--all these are gifts from God, and are to be used in winning souls to Christ. {RH, January 4, 1912 par. 6}

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the Pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will

awake as from a dream. {RH, January 4, 1912 par. 7}

Even while engaged in their daily employment, God's people can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to depend on their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a blessing to others, but the work they do for Christ brings blessing to themselves. {RH, January 4, 1912 par. 8}

There are many who can and should do the work of which I have spoken. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour?

Mrs. E. G. White.

{RH, January 4, 1912 par. 9}

**PERIODICALS / RH - The Review and Herald / January 11, 1912 To Our Ministering Brethren Mrs. E. G. White**

**January 11, 1912 To Our Ministering Brethren**

**Mrs. E. G. White**

I am instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If there was ever a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our lives and in our ministry. {RH, January 11, 1912 par. 1}

The most solemn truths ever given to mortals have been entrusted to us, and to us has been committed the work of warning the world. In heart and life the minister of God is to be true to the trust committed to him. Never is he to engage in that which would lower before others the standard of the word of truth. His faith is to be revealed, not merely in words, in profession, but in his daily association with believers and unbelievers. Let those who stand as ministers of God to the people be faithful, preparing their own souls for the kingdom of heaven, divesting their own garments of every stain, that neither spot nor wrinkle be found on them. Then the Lord can use them to do a mighty work as his messengers. {RH, January 11, 1912 par. 2}

We are living in an age when vice is prevalent. Corrupting practises are making the world like it was before the flood. But ere long the workers of iniquity with their wicked works will be consumed. Calamities on every hand, earthquake and fire and flood, the weapons of judgment in the hand of God, point to the more terrible destruction yet in

the future, which the Word of God predicts will soon desolate the earth. {RH, January 11, 1912 par. 3}

This is a time when every evil work, every unrighteous act, should be repudiated by those who are looking forward to the soon return of Christ. It is a time when believers should accept this last message of warning with a faith that purifies the heart and life. We are to stand on holy ground, as a people who watch and wait for their Lord, and who are colaborers with him for the uplifting of men. "Be ye clean, that bear the vessels of the Lord," the Word of God declares. Every worker is to look to his own heart, to examine the motives that prompt his actions. He is to purify his own soul by obedience to the truth. {RH, January 11, 1912 par. 4}

At this time, when evil walks abroad in the land, the Lord through his ministers designs to do battle against the errors and deceptions and evil-doing that exist. But if his professed servants pursue a course that is a denial of their faith, he can not do this. If they neglect their own spiritual interests, if they cherish wrong-doing in their lives, God can not work through them to prepare other souls for the kingdom of heaven. And more than this; if souls for whom the minister should have watched as one that must give an account, are lost because of his unfaithfulness, God will require their blood at his hands. {RH, January 11, 1912 par. 5}

Let every minister at this time consider what it means to keep his lamp trimmed and burning. Read prayerfully the forty-eight and forty-ninth chapters of Isaiah, in which the Lord represents the work of his messengers today. "It is a light thing," he says, "that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . In an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places." {RH, January 11, 1912 par. 6}

It is not right for ministers who have been placed in positions of responsibility in connection with the work of God to carry the responsibilities of secular concerns. The more closely they confine themselves to the ministry of the Word, to the work to which the Lord has appointed them, the more fully will they understand the sacredness of their calling as ministers. That he may gain efficiency in his work, the minister needs to pray much, and to meditate upon the Word. Then angels will cooperate with him, and the Spirit of God will be his teacher. There is a line of labor that belongs in a peculiar sense to the ordained minister; in order to gain an increasing qualification for it, he must grow in spirituality, by conforming his life practise to an ever-deepening knowledge of God and of Christ as a personal Saviour. {RH, January 11, 1912 par. 7}

There are some who do not act intelligently in regard to the important work that God has given them to do. God desires to guide and direct the efforts of these workers; but because self comes largely to the front, because they choose to follow their own way, and to carry out their own will, God can not work through them as he would for the

strengthening of his church and the advancement of his cause. To such workers I would say, Do not continue to follow your own judgment. Seek the Lord in earnest prayer, and accept his guidance at every step. If you will follow on to know the Lord, you will know that his going forth is prepared as the morning. {RH, January 11, 1912 par. 8}

All through our history there have arisen men who have grown dissatisfied with the work committed to their hands, and who have sought to become leaders, when they should be learners. There were men in Christ's day who sought to follow a similar course. They tried to make themselves his advisers. They thought to influence him to follow their plans and suggestions. But Christ ever followed the clear light from heaven. {RH, January 11, 1912 par. 9}

The truth of God is found in his Word. As long as we heed the instructions of the Word, we shall remain in unity with our fellow laborers and with the purposes of God. When errors come into our ranks in the form of false and fanciful presentations of the meaning of the Word, we can lead the mind away from these deceptions by presenting the truth as it is revealed in the life of Christ. Truth presented in contrast with error will bring understanding to the minds of the people, and conviction to their hearts. The principles of the Word of God rest upon a foundation as lasting as eternity; they can never fail. {RH, January 11, 1912 par. 10}

"Wake up the watchmen," is the word of the Lord to his messengers. At this time the truth is to go forth with power, for the time in which to work is short. There is danger that those who hold meetings in our cities will be satisfied with doing a surface work. Let the ministers and the presidents of our conferences arouse to the importance of doing a thorough work. Let them labor and plan with the thought in mind that time is nearly ended, and that because of this they must work with redoubled zeal and energy. Let them seek the Lord earnestly, pressing their petitions to his throne until they are assured that their prayers are answered. {RH, January 11, 1912 par. 11}

My ministering brethren, guard yourselves and your influence, remembering that you are to be instruments of the Lord for the carrying forward of his work on the earth. "I have set watchmen upon thy walls, O Jerusalem," the Lord declares, "which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and until he make Jerusalem a praise in the earth." {RH, January 11, 1912 par. 12}

Arouse the people to the importance of the times in which we live, that they may be led to place themselves under the discipline of Christ. In his life on earth, Christ revealed the power of God's word to make men partakers of the divine nature. As believers are led to behold his life of self-denial and sacrifice that he might minister truth to the world, they may be changed in life, and may learn to reflect his likeness. {RH, January 11, 1912 par. 13}

Seek the Lord in faith, holding fast to his promises. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Let us appreciate the great sacrifice that God has made in our behalf. There will never be a time when we shall be



more welcome to the gifts of his grace than now. Christ gave his life for men, that they might know how he loved them. He does not want any to perish, but longs to see all coming to repentance. All who will surrender the will to him may have the life that measures with the life of God. {RH, January 11, 1912 par. 14}

This is the message that you are to bear to the souls perishing in their sins. If they will come to Christ in repentance, he will receive them, and will recreate them in his image. {RH, January 11, 1912 par. 15}

Christ gave his Son that men and women might be partakers of the divine nature. The sword of justice fell upon him that they might go free. He died that they might live. {RH, January 11, 1912 par. 16}

Let us ever bear in mind that our work is to be one of advancement. We are to follow on to know the Lord. God understands the actuating principle of every mind. He has witnessed the persistent, rebellious course of some whom he has warned and counseled. His all-seeing eye has noted the determined following of human devisings. "The ways of man are before the eyes of the Lord." He "knoweth the thoughts." "The eyes of the Lord are in every place, beholding the evil and the good." "He looketh to the ends of the earth, and seeth under the whole heaven." "The Lord searcheth all hearts." {RH, January 11, 1912 par. 17}

We are to stand firmly for the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain the principles of righteousness in our lives, that in the name of the Lord we may go forward from strength to strength. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Holy Spirit from our earliest experience. {RH, January 11, 1912 par. 18}

For years there has been creeping into the church an element that is educating many professed believers to resist the teachings of the Holy Spirit. In their efforts to make of no effect the Word of God, many array their strength on the side of the deceiver. I am instructed that we are to cherish as very precious the work which the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building the old waste places. Their experience will be one of constant growth in assurance and power until the Lord shall descend from heaven with power and great glory to set his seal of final triumph on his faithful ones. {RH, January 11, 1912 par. 19}

The Lord desires to see the work of the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give courage and power to his people, so in this age he longs to carry to triumphant fulfilment his purposes for his church. He bids the saints advance unitedly, going from strength to greater strength, from faith to increased faith in the righteousness and truth of his cause.

{RH, January 11, 1912 par. 20}

**PERIODICALS / RH - The Review and Herald / January 11, 1912 The Selection of the First Ministers of Apostolic Times**

**January 11, 1912 The Selection of the First Ministers of Apostolic Times**

The first step was now to be taken in the organization of the church that after Christ's departure was to be his representative on earth. No costly sanctuary was at their command, but the Saviour led his disciples to the retreat he loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea. {RH, January 11, 1912 par. 1}

Jesus had called his disciples that he might send them forth as his witnesses, to declare to the world what they had seen and heard of him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church. {RH, January 11, 1912 par. 2}

The Saviour knew the character of the men whom he had chosen; all their weaknesses and errors were open before him; he knew the perils through which they must pass, the responsibility that would rest upon them; and his heart yearned over these chosen ones. Alone upon a mountain near the Sea of Galilee he spent the entire night in prayer for them, while they were sleeping at the foot of the mountain. With the first light of dawn he summoned them to meet him; for he had something of importance to communicate to them. {RH, January 11, 1912 par. 3}

God takes men as they are, with the human elements in their character, and trains them for his service, if they will be disciplined and learn of him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practise of the truth, through the grace of Christ, they may become transformed into his image. {RH, January 11, 1912 par. 4}

All the disciples had serious faults when Jesus called them to his service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called "the sons of thunder." While they were with Jesus, any slight shown to him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of God. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard his lessons of humility and patience. He opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear his burden. {RH, January 11, 1912 par. 5}

Jesus reproved his disciples, he warned and cautioned them; but John and his brethren did not leave him; they chose Jesus, notwithstanding the reproofs. The Saviour did not withdraw from them because of their weakness and errors, They continued to the end to share his trials and to learn the lessons of his life. By beholding Christ, they became transformed in character. {RH, January 11, 1912 par. 6}

The apostles differed widely in habits and disposition. There were the publican Levi-Matthew, and the fiery zealot Simon, the uncompromising hater of the authority of Rome; the generous, impulsive Peter, and the mean-spirited Judas; Thomas, true-hearted, yet timid and fearful, Philip, slow of heart, and inclined to doubt, and the ambitious, outspoken sons of Zebedee, with their brethren. These were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great center, and they would approach one another just in proportion as they approached the center. {RH, January 11, 1912 par. 7}

When Jesus had ended his instruction to the disciples, he gathered the little band close about him, and kneeling in the midst of them, and laying his hands upon their heads, he offered a prayer dedicating them to his sacred work. Thus the Lord's disciples were ordained to the gospel ministry. {RH, January 11, 1912 par. 8}

As his representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon himself humanity, that he might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power; Christ dwells in the heart by faith; and through cooperation with the divine, the power of man becomes efficient for good. {RH, January 11, 1912 par. 9}

He who called the fishermen of Galilee is still calling men to his service. And he is just as willing to manifest his power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. {RH, January 11, 1912 par. 10}

"We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." 2 Corinthians 4:7, R. V. This is why the preaching of the gospel was committed to erring men rather than to the angels. It is manifest that the power which works through the weakness of humanity, is the power of God; and thus we are encouraged to believe that the power which can help others as weak as ourselves, can help us. And those who are themselves "compassed with

infirmity," should be able to "have compassion on the ignorant, and on them that are out of the way." Hebrews 5:2. Having been in peril themselves, they are acquainted with the dangers and difficulties of the way, and for this reason are called to reach out for others in like peril. There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ. {RH, January 11, 1912 par. 11}

We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love.--*"Desire of Ages."*

{RH, January 11, 1912 par. 12}

## **PERIODICALS / RH - The Review and Herald / January 11, 1912 The Aim of Our Schools**

### **January 11, 1912 The Aim of Our Schools**

[AT THE RECENT COUNCIL OF UNION SECRETARIES HELD AT COLLEGE VIEW, NEBR., THE FIRST HOUR EACH MORNING WAS DEVOTED TO THE STUDY OF THE TESTIMONIES, AND TO PRAYER. THE FOLLOWING ARTICLE FROM SISTER E. G. WHITE WAS SO HELPFUL AND SO VERY IMPORTANT THAT IT IS PRINTED HERE IN FULL. THIS WAS WRITTEN IN MAY, 1908, AND ADDRESSED TO "THE TEACHERS IN COUNCIL." -- H. R. S.] {RH, January 11, 1912 par. 1}

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness. {RH, January 11, 1912 par. 2}

Our teachers need to understand the work that is to be done in these last days. The education given, in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every worldly practise that is opposed to the teachings of the Word of God, and of supplying their place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellency of divine instruction above that of the learning of the world. {RH, January 11, 1912 par. 3}

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education at all?

Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned; the superiority of the future life to this, impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God. {RH, January 11, 1912 par. 4}

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practises will be exchanged for habits and practises befitting the sons and daughters of God. {RH, January 11, 1912 par. 5}

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to cooperate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values. {RH, January 11, 1912 par. 6}

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels through human agencies are to supervise the work and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given. {RH, January 11, 1912 par. 7}

All our health institutions, all our publishing houses, and all our institutions of learning are to be conducted more and more like the divine model that has been given. When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practise. The show and the pretense and many of the exhibitions that in the past have had a place in our schools will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven. Christ, as the chief working agency, will mold and fashion characters after the divine order; and teachers and students, realizing that they are preparing for the higher school in the courts of God, will put away many things that are now thought to be necessary, and will magnify and follow the methods of Christ. {RH, January 11, 1912 par. 8}

Into all to which the Christian sets his hand should be woven the thought of the life eternal. If the work performed is agricultural or mechanical in its nature, it may still be after the pattern of the heavenly. It is the privilege of the preceptors and teachers of our schools to reveal in all their works the leading of the Spirit of God. Through the grace of Christ every provision has been made for the perfecting of Christlike characters, and God is honored when his people in all their social and business dealings reveal the

principles of heaven. {RH, January 11, 1912 par. 9}

The Lord gave an important lesson to his people in all ages when to Moses on the mount he gave instruction regarding the building of the tabernacle. In that work he required perfection in every detail. Moses was proficient in all the learning of the Egyptians; he had a knowledge of God, and God's purposes had been revealed to him in visions; but he did not know how to engrave and embroider. {RH, January 11, 1912 par. 10}

Israel had been held all their days in the bondage of Egypt, and although there were ingenious men among them, they had not been instructed in the curious arts which were called for in the building of the tabernacle. They knew how to make bricks, but they did not understand how to work in gold and silver. How was the work to be done? Who was sufficient for these things? These were questions that troubled the mind of Moses. {RH, January 11, 1912 par. 11}

Then God himself explained how the work was to be accomplished. He signified by name the persons he desired to do a certain work. Bezaleel was to be the architect. This man belonged to the tribe of Judah,--a tribe that God delighted to honor. {RH, January 11, 1912 par. 12}

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. {RH, January 11, 1912 par. 13}

"And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee. The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments of Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do." {RH, January 11, 1912 par. 14}

The Lord demands uprightness in the smallest as well as the largest matters. Those who are accepted at last as members of the heavenly court will be men and women who here on earth have sought to carry out the Lord's will in every particular, who have sought to put the impress of heaven upon their earthly labors. In order that the earthly tabernacle might represent the heavenly, it must be perfect in all its parts, and it must be, in the smallest detail, like the pattern in the heavens. So it is with the characters of those who are finally accepted in the sight of Heaven. {RH, January 11, 1912 par. 15}

The Son of God came down to earth that in him men and women might have a representation of the perfect characters which alone God could accept. Through the grace of Christ every provision has been made for the salvation of the human family. It



is possible for every transaction entered into by those who claim to be Christians to be as pure as were the deeds of Christ. And the soul who accepts the virtues of Christ's character, and appropriates the merits of his life, is as precious in the sight of God as was his own beloved Son. Sincere and uncorrupted faith are to him as gold and frankincense and myrrh, and gifts of the wise men to the Child of Bethlehem, and the evidence of their faith in him as the promised Messiah.

Ellen G. White. {RH, January 11, 1912 par. 16}

**PERIODICALS / RH - The Review and Herald / January 18, 1912 City Work Mrs. E. G. White**

### **January 18, 1912 City Work**

#### **Mrs. E. G. White**

I am instructed to bear a message to all who are interested in the proclamation of the truth for these last days. To us has been entrusted enlightening, saving truth, and all about us are multitudes who have never yet been enlightened. To these we must proclaim the life-saving truths of the third angel's message. We are to hunt for souls, laboring with all diligence to communicate to others that which is for their eternal welfare. {RH, January 18, 1912 par. 1}

The unwarned multitudes are fast becoming the sport of the evil one. Satan is leading men and women into many forms of folly and self-pleasing. Many are seeking for that which is novel and startling; their minds are far from God and the truths of his Word. At this time, when the enemy is working as never before to engross the minds of men and women, we should be laboring with increasing activity in the highways and in the byways. With diligent, disinterested effort we are to proclaim the last message of mercy in the cities--the highways; and the work is not to end there, but is to extend into the surrounding settlements and in the country districts,--into the byways and the hedges. {RH, January 18, 1912 par. 2}

All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. Jesus is the gift of God to the entire world, not to the higher classes alone, and not to any one nation, to the exclusion of others. His saving grace encircles the world. Whosoever will may drink of the water of life freely. {RH, January 18, 1912 par. 3}

"Whosoever shall call upon the name of the Lord shall be saved." In every place the gospel invitation is to be given; for "how . . . shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" {RH, January 18, 1912 par. 4}

The Lord is speaking to his people at this time, saying, *Gain an entrance into the cities*, and proclaim the truth in simplicity and in *faith*. The Holy Spirit will work through your efforts to impress hearts. Introduce no strange doctrine into your message, but speak the simple words of the gospel of Christ, which young and old can understand.

The unlearned as well as the educated are to comprehend the truths of the third angel's message, and they must be taught in simplicity. If you would approach the people acceptably, humble your hearts before God, and learn his ways. {RH, January 18, 1912 par. 5}

We shall gain much instruction for our work from a study of Christ's methods of labor and his manner of meeting the people. In the gospel story we have the record of how he worked for all classes, and of how as he labored in cities and towns, thousands were drawn to his side to hear his teaching. The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to him. {RH, January 18, 1912 par. 6}

The Great Teacher laid plans for his work. Study these plans. We find him traveling from place to place, followed by crowds of eager listeners. When he could, he would lead them away from the crowded cities, to the quiet of the country. Here he would pray with them, and talk to them of eternal truths. {RH, January 18, 1912 par. 7}

The sympathy that Christ ever expressed for the physical needs of his hearers won from many a response to the truths he sought to teach. Was not the gospel message of deepest importance to that company of five thousand people who for hours had followed him and hung upon his words? Many had never before heard truths such as they listened to on that occasion. Yet Christ's desire to teach them spiritual truths did not make him indifferent to their physical needs. Weary mothers were in that company who, with their children, had followed him through the day. Christ understood the situation, and he was "moved with compassion" toward them. {RH, January 18, 1912 par. 8}

"When the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled." {RH, January 18, 1912 par. 9}

Then he said to the disciples, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." {RH, January 18, 1912 par. 10}

In this command there was a lesson for every soul in that large company. It was a lesson that should be stamped upon the minds of old and young, the learned and the unlearned. It should be valued by parents, and its instruction carried into the home. That little morsel of food, with Christ's blessing upon it, multiplied in the hands of the disciples, until that which remained after all were satisfied, was greater than the original supply. {RH, January 18, 1912 par. 11}

This should be a great encouragement to Christ's disciples today. Christ is the great

center, the source of all strength. His disciples are to receive their supplies from him. The most intelligent, the most spiritual-minded, can bestow only as they receive. Of themselves they can bestow nothing for the need of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting. {RH, January 18, 1912 par. 12}

Heavenly agencies will cooperate with all who will follow on to know the Lord, working for the extension of Christ's kingdom. Then let the words spoken be earnest and intelligent, revealing the sanctifying power of the Spirit of truth. The humblest worker, if his heart is imbued with the spirit of Christ, can win souls to him; for with such a worker the angels of God can cooperate, speaking to the soul, and opening heart and mind to receive the truth.

{RH, January 18, 1912 par. 13}

**PERIODICALS / RH - The Review and Herald / January 25, 1912 City Work--No. 2  
Mrs. E. G. White**

**January 25, 1912 City Work--No. 2**

**Mrs. E. G. White**

I have been instructed that in the work of proclaiming the third angel's message, limitations are being placed to its advancement, and this is dishonoring to God. The message of the third angel is a world-wide message; it is to go to foreign lands; it is to be preached in the home country. In our large cities, in the small towns, in the villages, in the byways and the highways, earnest efforts are to be made to give to men and women the light. All around us are people who have not been warned of the nearness of the end, places in which no effort has been made to bring to men the light of present truth. Great is the need that all who have a knowledge of this truth shall be encouraged to grasp every opportunity to labor for the enlightenment of others. {RH, January 25, 1912 par. 1}

In visions of the night I was shown the difficulties that must be met in the work of warning the people in the cities; but in spite of difficulties and discouragement, efforts should be made to preach the truth to all classes. There are some who advise that our efforts begin with the abandoned classes; but this is not the wisest course. It is true that some souls would be reached by this plan; but if our workers should begin their labors in the cities with this class, they would surely be cut off from the broad work that should be done. Rather let us devise means whereby we may reach the very best class of people; then our work for the abandoned classes will follow. Physicians can do a good work in devising plans for the working out of this problem. {RH, January 25, 1912 par. 2}

Wise teachers--men and women who are apt in teaching the truths of the Word--are needed in our cities. Let these present the truth in all its sacred dignity, and with sanctified simplicity. And this is a work in which many can fit themselves to have a part. Let all our people, young and old and the middle-aged, ministers and lay members, cherish the impressions made by the Holy Spirit upon their hearts, and they will be quick to grasp opportunities for obtaining an experience in the work of making known to others the truths of the Word. {RH, January 25, 1912 par. 3}

A mere head knowledge will not suffice to win men and women to Christ. Head and heart must be enlisted if believers would do effectual work for God. The souls of those who listen are to be touched with the converting power of God; therefore it is essential that the hearts of those who teach shall be touched with divine power as they present the lessons of the Word. {RH, January 25, 1912 par. 4}

As I consider the conditions in the cities that are so manifestly under the power of Satan, I ask myself the question, What will be the end of these things? The wickedness in many cities is increasing. Crime and iniquity are at work on every hand. New species of idolatry are continually being introduced into society. In every nation the minds of men are turning to the invention of some new thing. Rashness of deed and confusion of mind are everywhere increasing. Surely the cities of the earth are becoming like Sodom and Gomorrah. {RH, January 25, 1912 par. 5}

As a people we need to hasten the work in the cities, which has been hindered for lack of workers and means and a spirit of consecration. At this time, the people of God need to turn their hearts fully to him; for the end of all things is at hand. They need to humble their minds, and to be attentive to the will of the Lord, working with earnest desire to do that which God has shown must be done to warn the cities of their impending doom. {RH, January 25, 1912 par. 6}

Of great importance to the church is the history of Elijah. Elijah was not called from a high station in life or from a city of renown to take his place in the work of God. He was born among the mountains of Gilead, on the other side of the Jordan, and came from among a nation that was overspread with the idolatry and the abominations of the Amorites. {RH, January 25, 1912 par. 7}

Elijah entered upon his work with the word of faith and power upon his lips. Here surely was the voice of one crying in the wilderness. Ever since the death of Solomon the evil of idolatry had been coming in among the Israelites, and now the tide of corruption threatened to overthrow the land like a flood. It seemed that no barrier could prevail against its ruinous influence or prevent the torrent of idolatry and general corruption from sweeping everything before it. {RH, January 25, 1912 par. 8}

The labors of the prophet were not easy. His whole life was devoted to the work of reform. His was a voice crying in the wilderness to rebuke sin and press back the tide of evil. He presented his message as a converting power to all who would receive it. And while he came to the people as a reprover of sin, his message offered the balm of Gilead for the sin-sick souls of all who would be healed. {RH, January 25, 1912 par. 9}

The Lord desires his people to arise and do their appointed work. The responsibility of warning the world rests not upon the ministry alone. The lay members of the church

are to share in the work of soul-saving. By means of missionary visits and by a wise distribution of our literature, many who have never been warned, may be reached. Let companies be organized to search for souls. Let the church-members visit their neighbors and open to them the Scriptures. Some may be set to work in the hedges, and thus, by wise planning, the truth may be preached in all districts. With perseverance in this work, increasing aptitude for it will come, and many will see fruit of their labors in the salvation of souls. These converted ones will, in turn, teach others. Thus the seed will be sown in many places, and the truth be proclaimed to all. {RH, January 25, 1912 par. 10}

The Lord now calls upon those who have a knowledge of the truth for this time, to arouse from their lethargy, and become true missionaries in his service. {RH, January 25, 1912 par. 11}

Time is short, and the Lord's work must be done without further delay.

{RH, January 25, 1912 par. 12}

**PERIODICALS / RH - The Review and Herald / February 1, 1912 A Message to Parents Mrs. E. G. White**

**February 1, 1912 A Message to Parents**

**Mrs. E. G. White**

Recently there have been repeatedly given to me messages of warning and instruction to parents, pointing out the need of diligent effort, and of seeking the Lord with close searching of heart and with earnestness of purpose. God desires us as a people to stand in a position where we shall honor him; and we can do this only as we humble our hearts before God, bringing ourselves and our families into right relation to him. We are safe only when we stand under the broad shield of Omnipotence. Only there can God work through us to will and to do of his good pleasure, as we work out our salvation with fear and trembling. {RH, February 1, 1912 par. 1}

The Lord desires to see both the youth and those older brought into a sacred nearness to himself. Christ is not here in person, as in the days of his earthly ministry, to teach the youth; but it is the privilege of parents and teachers so to represent Christ in word and character that the light of heaven will shine into the hearts of the youth, and many will be converted to Christ. {RH, February 1, 1912 par. 2}

Parents have a great and important work before them. With an eye single to the glory of God, they must work to fashion the characters of their children after the perfect pattern. Who is this pattern?--It is the Son of God. Christ came to this world as a human being, that he might by his example teach men and women how to bring their lives into conformity to the will of God. He speaks to fathers and mothers, saying, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Christ is to be

the teacher of those who must train the youth. The law of the Lord is to be their rule of life, for this law is to be written on the hearts of the youth, or they will never obey the truth of God's word. All the will must be yielded to God; he demands entire obedience. If the youth will learn of him, Christ will impart to them the knowledge and wisdom needed to serve him acceptably. {RH, February 1, 1912 par. 3}

Fathers and mothers, how can I find words to describe your great responsibility! By the character you reveal before your children you are educating them to serve God or to serve self. Then offer to heaven your earnest prayers for the aid of the Holy Spirit, that your hearts may be sanctified, and that the course you pursue may honor God and win your children to Christ. It should give to parents a sense of the solemnity and sacredness of their task, when they realize that by careless speech or action they may lead their children astray. {RH, February 1, 1912 par. 4}

Parents need the guardianship of God and his Word. If they do not heed the counsels of the Word of God, if they do not make the Bible the man of their counsel, the rule of their life, their children will grow careless and will walk in paths of disobedience and unbelief. Christ lived a life of toil and self-denial, and died a death of shame, that he might give an example of the spirit that should inspire and control his followers. As in their home life parents strive to be Christlike, heavenly influences will be shed abroad in the lives of their family. {RH, February 1, 1912 par. 5}

In every Christian home God should be honored by the morning and evening sacrifices of praise and prayer. Every morning and evening earnest prayers should ascend to God for his blessing and guidance. Will the Lord of heaven pass by such homes, and leave no blessing there?--Nay, verily. Angels hear the offering of praise and the prayer of faith, and they bear the petitions to him who ministers in the sanctuary for his people, and pleads his merits in their behalf. True prayer takes hold upon Omnipotence, and gives men the victory. Upon his knees the Christian obtains strength to resist temptation. {RH, February 1, 1912 par. 6}

In ancient times the patriarch Abraham was chosen by God to be his representative in a distant land. But Abraham was also a home missionary, and in the home life he was true to his trust. God chose Abraham to be a teacher of his word. He chose him to be the father of a great nation because he saw that Abraham would instruct his children and his household in the principles of the law. And that which gave power to Abraham's teaching was the influence of his daily life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a family required a firm hand at the helm. No weak, vacillating methods would suffice. Yet Abraham's authority was exercised with such wisdom and tenderness that hearts were won. {RH, February 1, 1912 par. 7}

God declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be no betraying of sacred trust on the part of Abraham. He realized that he was answerable to the Lawgiver, and he was determined to walk in the way of the Lord and to command his children after him. And he who blesses the habitation of the righteous, blessed Abraham, saying, "In blessing I will bless thee, and in multiplying I will multiply



thy seed as the stars of the heaven, and as the sand which is upon the seashore; . . . and in thy seed shall all the nations of the earth be blessed." {RH, February 1, 1912 par. 8}

Those who are engaged in the work of the gospel need the help that the members of their family can give in the work of character building. Courage and strength will come to the hearts of the workers when there is a united effort on the part of the family to keep heaven always in view, and to work intelligently for God. Faith enlightens the mind. As ministers and people become laborers together with God for the salvation of their families, the power of truth will be revealed in their labors. Their teaching and their deportment will show that they themselves are being sanctified through the truth. {RH, February 1, 1912 par. 9}

As laborers together with God, parents, you are to carry out his plans for your children. This will call for continual watch-care, unceasing effort; for the enemy of souls is on the alert to lead them astray. So long as you live, your responsibility for them will not end. Your interest in their spiritual welfare must be deep and constant. But by your ministry for them, in cooperation with the Spirit of God, they may be led to see God's purpose for them, and to accept his will for the disposition of their lives. Who can estimate the value of faithful work in the home? In the midst of difficulties and unceasing care, it is the privilege of parents to look forward to the joys of eternity, and by the eye of faith behold the reward of the faithful. {RH, February 1, 1912 par. 10}

Until every member of your family is united with you in the faith, do not feel that you can relax your efforts. Through the pleasures and ambitions of the world, the enemy is working to draw the youth into his ranks, and he has much success. As we approach nearer to the close of time, he will invent every possible attraction to draw their minds into worldly channels. At this time we need a pure and undefiled religion. And if parents will make the training of their children their chief work, God will give them increased ability. {RH, February 1, 1912 par. 11}

There were mothers in Judea who heard of Christ's ministry for all who came to him, and they determined to go to him and ask him to bless their children. They were helpless and needy. Would not the great Teacher help them as he had helped others? Gathering their children together, they took their way to the place where he was preaching. As they went, other mothers with their children joined the company. {RH, February 1, 1912 par. 12}

When they reached the place where Jesus was, they found him surrounded by a company of men and women, all desirous that he minister to them. The mothers pressed nearer to the Saviour, but the disciples, seeing them, rebuked them. But Jesus heard them, and he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Then, taking the children in his arms, he blessed them, speaking to them words that their young minds could comprehend. Thus he comforted the hearts of these earnest mothers. {RH, February 1, 1912 par. 13}

When we welcome the spirit of Christ into our hearts, he gives his grace in large measure. When we reach out for him, he reaches out for us. Never does he refuse the hand that is stretched out for aid. {RH, February 1, 1912 par. 14}

God calls us to come out from the world and be separate. "Ye can not serve God

and mammon," Christ declared. If we are indulging habits that unfit us for a place in the kingdom of heaven, let us in Christ's strength overcome these habits. By our example of surrender to the will of God, we are to teach our children that if they would inherit eternal life, they must consecrate their lives to him. If we share the joys of the redeemed in the future life, we must give no place in this life to foolishness and pride and vanity. We are to be overcomers over everything that wars against the principles of the kingdom of God.

{RH, February 1, 1912 par. 15}

**PERIODICALS / RH - The Review and Herald / February 8, 1912 A Message to Parents (Concluded) Mrs. E. G. White**

**February 8, 1912 A Message to Parents**

***(Concluded)***

**Mrs. E. G. White**

We need to seek for a true understanding of how to train our children for the future life. At this time when wickedness is constantly increasing, we can not afford to be careless or negligent. Our children are God's property. Shall we let them depart from the paths of righteousness, and make no effort to save them? They have eternal life to win; eternal death to shun; and it is ours to help them to choose the good and resist the evil. When they learn to welcome the spirit of Christ into their hearts, the salvation of God will be seen in their lives. {RH, February 8, 1912 par. 1}

It is sometimes essential to correct children; when this is necessary, do it in love. Show them that you punish them, not because you like to, but because you fear not to do so, lest they continue to cherish evils in their lives. Parents and children need the softening, subduing influence of the Holy Spirit of God. Often we do more to provoke than to win. Let your methods be of a character that they will create love. Love begets love. Do not scold. This will work counter to the results which God desires to see accomplished. An exhibition of passion on your part will never cure your child's evil temper. Talk kindly with the children. Pray with them, and teach them how to pray for themselves. They will not forget these experiences, and the blessing of God will rest upon such instruction, leading the hearts of the children to Christ. The Lord wants you to lay hold of eternal things, and to have an experience in Christian development that will be marked by those with whom you associate. It is your privilege to give to the world a representation of the transforming grace of Christ that will cause them to wonder. {RH, February 8, 1912 par. 2}

When children realize that their parents are trying to help them, they will bend their energies in the right direction. And to the children who have right instruction in the

home, the advantages of our schools will be greater than to those who are allowed to grow up without spiritual help at home. {RH, February 8, 1912 par. 3}

Do not be turned away from your God-given work by the fleeting and unsatisfying pleasures that the world can offer. Parents have no time to spend in parties of pleasure while their children are left to the temptations of the enemy. Say to those who invite you to join them in worldly pleasure, God has given me the work of training my children for eternity. I want them to stand by my side to help me, and I want to help them to accomplish all that they are capable of accomplishing through faith in Christ and his Word. I want to take my children with me to the city of God, to be crowned with immortal life. I want them to sing his praises in the earth made new. I can not serve the world and accomplish this work. {RH, February 8, 1912 par. 4}

Do not neglect your children for visitors. Your children should not be left to themselves because company has come to your home. Let your friends understand that your first attention belongs to your children, and that you can not engage in pleasures that will divert your mind from the interest you should exercise in their behalf. You can not afford to let any time pass unimproved. You can not afford to let your children go hither and thither without guardianship or control. The solemn work given to you to do can be neglected only at eternal loss, but the reward for faithful effort is greater than human minds can compute. In winning heaven your children win an inheritance whose value is above that of any earthly possession. Great will be your satisfaction and reward in the future life when you see your children enjoying eternal pleasures, which might have been denied them, had you by the indulgence of self in this life withheld the advantages to be gained by an education in right principles and practise. {RH, February 8, 1912 par. 5}

Do not spend your time in chatting on the trifling subjects of dress and fashion. Talk of the heavenly dress, the spotless robe of Christ's righteousness, which all must wear who stand in confidence before the throne of God. Talk to your friends of the truth and the requirements of God's Word. As you make use of the knowledge you have, God will give you increased light. {RH, February 8, 1912 par. 6}

There are neighbors whom you should labor for. Go to them in the Spirit of Christ, and seek to instruct them in Bible truth. As you have opportunity, read to them the promises of God, and the inducements he holds out to those who follow on to know the Lord. Engage with them in prayer, if they are willing. By such profitable association with your neighbors you will be doing the work of God and laboring in Christ's lines. {RH, February 8, 1912 par. 7}

We are facing events that closely precede the coming of the Lord. At this time it behooves us to be faithful, to guard well our words and actions. Let us not trifle with eternal realities. Those who would be prepared for the coming of Christ must make diligent work for eternity. They have no time to lose; for the end of all things is at hand. Let heart and mind be sanctified by the truths of the Word. Give evidence that you are preparing for the solemn events of eternity. {RH, February 8, 1912 par. 8}

Will fathers and mothers work wisely for their children, helping them to form righteous characters? You with your children are to prepare to graduate to the higher

grades of the school above. Then educate yourselves daily away from every tendency and practise that would unfit you to pass the test of the great examination day. Let it be seen by those with whom you associate that Christ is your pattern in all things. {RH, February 8, 1912 par. 9}

Let the instruction you give your children be simple, and be sure that it is clearly understood. The lessons that you learn from the Word you are to present to their young minds so plainly that they will understand. By simple lessons drawn from the Word of God and their own experience you may teach them how to conform their lives to the highest standard. They may learn, even in childhood and youth, to live thoughtful, earnest lives, that will yield a rich harvest of good. {RH, February 8, 1912 par. 10}

As united rulers of the home kingdom, let the father and the mother show kindness and courtesy to each other. Never should their department militate against the precepts they seek to inculcate. Parents, be in earnest in seeking to perfect in your children true wisdom,--the wisdom of righteousness. If you would do this, you must set them an example worthy of imitation. Should you be remiss in this respect, and your children fail in meeting the standard of the Word of God, what will you answer when they stand before the bar of heaven as witness to your neglect? How terrible will be your realization of loss and failure as you face the Judge of all the earth with the fruits of your unfaithfulness before you! {RH, February 8, 1912 par. 11}

I can not find words to describe to you the scenes of the judgment. I can not represent to you how terrible in that day will be the disappointment of those who in this life have chosen to follow their own will instead of the will and way of God. The low standard of the world is not Christ's standard. The world's measurement of righteousness is not his measurement. Those only who in their probationary time use their capabilities to honor and glorify God will hear from his lips the benediction and welcome: "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." {RH, February 8, 1912 par. 12}

To every father and mother God has given a work in soul-saving that they can not throw upon others. In this work it is their privilege to draw from the Word of God instruction that will give help in every time of need. For all who make it their life-work to seek for the righteousness of Christ there awaits a welcome to the city of God, where they may join the song of triumph and praise, that the battle of life is over. O that we might as a people appreciate more fully the Word which teaches us the way of this wonderful salvation!

{RH, February 8, 1912 par. 13}

**PERIODICALS / RH - The Review and Herald / February 15, 1912 "Acquaint Now Thyself With Him" Mrs. E. G. White**

**February 15, 1912 "Acquaint Now Thyself With Him"**

## **Mrs. E. G. White**

"I will give them an heart to know me, that I am the Lord." "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." {RH, February 15, 1912 par. 1}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Therefore he has sought to misrepresent the character of God, to lead men to cherish a false conception of him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,--as arbitrary, severe, and unforgiving,--that he might be feared, shunned, and even hated by men. Satan has striven so to confuse the minds of those whom he has deceived that they would put God out of their thoughts. He would then obliterate the divine image in man, and impress upon the soul his own likeness; he would imbue men with his own spirit, and make them captives according to his will. {RH, February 15, 1912 par. 2}

At times, Satan's contest for the control of the human family has appeared to be crowned with success. During the ages preceding the first advent of Christ, the world seemed to be almost wholly under the sway of the prince of darkness. Even the covenant people, whom God had chosen to preserve in the world the knowledge of himself, had so far departed from him that they had lost all true conception of his character. {RH, February 15, 1912 par. 3}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. {RH, February 15, 1912 par. 4}

It was the pitiable condition of the fallen race that led Christ to give his life for their redemption. And what a life of humiliation and suffering was his! Not in his glory, heralded by the heavenly host, did he come to this world. Born of humble parentage, and brought up in obscurity at Nazareth, a small town of Galilee, he began his work in poverty and without worldly rank. That he might stand at the head of humanity, he took upon himself our nature. With his human arm he encircled the human race, while with his divine arm he grasped the throne of the Infinite. {RH, February 15, 1912 par. 5}

Christ is saddened by the sight of men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with God. To them heaven is a strange place; for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed in regard to their need of salvation. But the Lord desires to disturb their minds, that they may become acquainted with him, in time to accept his offer of salvation. Soon, very soon, whether they desire it or not, they will all know him. The angel of mercy is now folding her wings, almost ready to depart. {RH, February 15, 1912 par. 6}

To eclipse the beauty and loveliness of the Prince of Light, Satan seeks to engross the minds of men with exciting games and other worldly pleasures. He endeavors so to occupy the attention with trivialities that no time will be taken to think of Jesus. Even

after the most solemn presentation of the Word of God, the enemy will, if possible, destroy the impressions made by the Holy Spirit. {RH, February 15, 1912 par. 7}

In the books of heaven are accurately recorded the sneers and the trivial remarks of sinners who pay no heed to the call of mercy made, as Christ is presented to them by his ministering servants. As the artist takes on the polished glass a true picture of the human face, so the angels of God daily place upon the books of heaven an exact representation of the character of every human being. {RH, February 15, 1912 par. 8}

Dear reader, are you of the number who slight the instruction and warnings of the Word of God? Do you despise the great salvation proffered you? Are you willing that God and the Saviour who died for you shall say: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirl-wind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." {RH, February 15, 1912 par. 9}

The Lord is coming. If he were to come today, would you be ready to meet him? Have you made your peace with him? Do you desire to be sent away from God's presence to share in the humiliation and punishment of Satan and his angels? If, during your lifetime you rob God of the service that he has purchased with his own blood, if you spend your time in idle talk and foolish amusement, you will lose heaven. Can you afford to barter away for worldly pleasure the gift of eternal life? {RH, February 15, 1912 par. 10}

My brother, my sister, today the Spirit invites you to come to Jesus. "Look unto me, and be ye saved," is God's gracious invitation. Will you not choose life, eternal life? {RH, February 15, 1912 par. 11}

Those who are saved must follow the same road over which Christ journeyed. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The character is to be formed according to the Christ-likeness. {RH, February 15, 1912 par. 12}

In the Word the Saviour is revealed in all his loveliness. In the Bible, filled with assurances of what God will do for those who come into right relation to him, there are comfort and consolation for every soul. How can any one, with the privilege of studying the Scriptures, lose his interest in heavenly things, and find pleasure in the amusements and enchantments of this world? {RH, February 15, 1912 par. 13}

We are to commune with the One who gives us life, the One who keeps the heart in motion and the pulse beating. To every member of his great family here below God is ever giving the breath of life. And he has given his Son as a propitiation for sin, in order that we might stand on vantage-ground with God. He deserves our sincere reverence, our earnest devotion. When we consider what he had done for us, how can we help



loving him? {RH, February 15, 1912 par. 14}

To every sinner with whom we come in contact we are to tell what infinite pains Heaven has taken to enable us to attain to a knowledge of God. We are to show that we are amenable to the One higher than any human being; that to God we must render an account for the deeds done in the body; that, notwithstanding his great love for us, he can not take us to heaven as unrepentant sinners. {RH, February 15, 1912 par. 15}

The day will come when the awful denunciation of God's wrath will be uttered against those who have persisted in their disloyalty to him. The day will come when he must speak and do terrible things in righteousness against the transgressors of his law. But you need not be among those who will come under his wrath. We are living in the day of his salvation. The light from the cross of Calvary is shining forth in clear, bright rays, revealing Jesus, our sacrifice for sin. "We have redemption through his blood, the forgiveness of sins." {RH, February 15, 1912 par. 16}

God desires to restore his image in you. Believe that he is your Helper. Resolve to become acquainted with him. As you draw nigh to him with confession and repentance, he will draw nigh to you with mercy and forgiveness. As you work out your own salvation with fear and trembling, he "worketh in you both to will and to do of his good pleasure."

{RH, February 15, 1912 par. 17}

**PERIODICALS / RH - The Review and Herald / February 29, 1912 Following Christ  
Mrs. E. G. White**

**February 29, 1912 Following Christ**

**Mrs. E. G. White**

For each one of us there is a live, disordered self to master, or it will master us. Christians who live for self dishonor their Redeemer. They may apparently be very active in the service of the Lord, but they weave self into all that they do. Sowing the seed of selfishness, they must at last reap a harvest of corruption. It can not but be thus. Eternal life can not possibly be the result of their life-work, unless they see their mistake, and surrender all to God. {RH, February 29, 1912 par. 1}

Service for self takes a variety of forms. Some of these forms seem harmless. Apparent goodness is regarded as genuine goodness. But they bring no glory to God. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." {RH, February 29, 1912 par. 2}

The Lord does not accept the service of those who live an inefficient, do-nothing-life. They exert an influence that leads away from Christ. Self-denial and nobility of purpose marked his life. From the beginning to the close of his earthly ministry he went about doing good. In his life no sin appeared. No selfishness marred word or act. "Which of

you convinceth me of sin?" he asked the Pharisees, knowing that they could find nothing of which to accuse him. And at his trial, Pilate declared emphatically, "I find in him no fault at all." {RH, February 29, 1912 par. 3}

Christ declares that as he lived, so we are to live. "Whosoever will come after me," he says, "let him deny himself, and take up his cross, and follow me." His footsteps lead along the pathway of sacrifice. {RH, February 29, 1912 par. 4}

As we pass through life, there come to us many opportunities for service. All around us there are open doors for ministry. By the right use of the talent of speech, we may do much for the Master. Words are a power for good when they are weighted with the tenderness and sympathy of Christ. Money, influence, tact, time, and strength,--all these are gifts entrusted to us to make us more helpful to those around us, and more of an honor to our Creator. {RH, February 29, 1912 par. 5}

Many feel that it would be a privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake where he loved to teach, and the valleys and hills where his eyes so often rested; but we need not go to Palestine in order to walk in the steps of Jesus. We shall find his footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. {RH, February 29, 1912 par. 6}

All may find something to do. "The poor always ye have with you," Jesus said, and none need feel that there is no place where they can labor for him. Millions upon millions of souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our conditions and theirs reversed, what would we desire them to do for us? All this, as far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one must stand or fall in the judgment, is, "Whatsoever ye would that men should do to you, do ye even so to them." {RH, February 29, 1912 par. 7}

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" In the great judgment-day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They will receive the same condemnation. {RH, February 29, 1912 par. 8}

To every soul a trust is given. Of every one the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when he shall punish thee?"

{RH, February 29, 1912 par. 9}

**PERIODICALS / RH - The Review and Herald / March 7, 1912 The Trial of Your Faith Mrs. E. G. White**

## **March 7, 1912 The Trial of Your Faith**

**Mrs. E. G. White**

Not without a purpose does God send trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling, as workers together with him. He subjects them to discipline to humble them, to lead them, through trial and affliction, to see their weakness and draw near to him. As they cry to him for help, he responds, "Here am I." He is not regardless of the entreaties of his children. He bears long with their impenitence, and when they turn to him, he receives them graciously. {RH, March 7, 1912 par. 1}

Of the trial of faith Peter writes: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." And James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." {RH, March 7, 1912 par. 2}

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives, they can reflect no more light than a common pebble. {RH, March 7, 1912 par. 3}

Christ says to man, You are mine. I have bought you. You are now only a rough stone; but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing. {RH, March 7, 1912 par. 4}

The Divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self- uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing-wheel, presses it close that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket. {RH, March 7, 1912 par. 5}

Blessed be the experience, however severe, that gives new value to the stone, causing it to shine with living brightness. {RH, March 7, 1912 par. 6}

Christianity promises no exemption from sorrow. "We must through much tribulation enter into the kingdom of God." Faith is needed, strong, trusting faith, which believes that God will bring his children into no temptation greater than they are able to bear.

What such faith has power to do is told by Paul in his letter to the Hebrews. Speaking of those who, in the face of persecution and death, had maintained an unshaken trust in God, he says:- {RH, March 7, 1912 par. 7}

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." {RH, March 7, 1912 par. 8}

In this world these heroes of faith were counted unworthy of life; but in heaven they are enrolled as sons of God, worthy of the highest honor. "They shall walk with me in white," Christ declares; "for they are worthy." In the courts of heaven there awaits them an "eternal weight of glory." {RH, March 7, 1912 par. 9}

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." {RH, March 7, 1912 par. 10}

When the redeemed stand in the presence of God, they will see how short-sighted were their conclusions as to what Heaven records as success. They will see how petty were their supposed trials, and how unreasonable were their doubts. They will see how often they brought failure to their work by failing to show unquestioning faith in God. From the lips of the angelic choir and the redeemed host will peal forth the chorus: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."

{RH, March 7, 1912 par. 11}

**PERIODICALS / RH - The Review and Herald / March 14, 1912 Nearness of the End  
Mrs. E. G. White**

**March 14, 1912 Nearness of the End**

**Mrs. E. G. White**

Troublous times are right upon us. The fulfilling of the signs of the times gives

evidence that the day of the Lord is near at hand. The daily papers are full of indications of a terrible conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men and women and little children. All these things testify that the coming of Christ is near at hand. {RH, March 14, 1912 par. 1}

The doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness and dissipation and corruption are sweeping upon us like an overwhelming tide. In the family, Satan is at work. His banner waves even in professedly Christian households. There is envy, evil surmising, hypocrisy, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. {RH, March 14, 1912 par. 2}

Courts of justice are corrupt. Rulers are actuated by a desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off: for truth is fallen in the street, and equity can not enter." Men are rushing on in the mad race for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. {RH, March 14, 1912 par. 3}

The Scriptures describe the condition of the world just before Christ's second coming. The apostle James pictures the greed and oppression that will prevail. He says: "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." This is a picture of what exists today. Be every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God. {RH, March 14, 1912 par. 4}

In accidents and calamities by land and by sea, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes,--in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. The visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away, . . . the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." {RH, March 14, 1912 par. 5}

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating

and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling against one another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse-races, gambling-hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agents to work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. The time is right upon us when there will be sorrow that no human balm can heal. Sentinel angels are now restraining the four winds, that they shall not blow till the servants of God are sealed in their foreheads; but when God shall bid his angels loose the winds, there will be a scene of strife such as no pen can picture. {RH, March 14, 1912 par. 6}

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality, but this is not true of the crisis before us. The most vivid presentation can not reach the magnitude of the ordeal. In that trial every man must stand for himself before God. Though Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither sons nor daughters;" "they should deliver but their own souls by their righteousness." {RH, March 14, 1912 par. 7}

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father's commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. {RH, March 14, 1912 par. 8}

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."

{RH, March 14, 1912 par. 9}

**PERIODICALS / RH - The Review and Herald / March 21, 1912 God's Forgiving Love Mrs. E. G. White**

**March 21, 1912 God's Forgiving Love**

**Mrs. E. G. White**



Let no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty; and your manifest duty is to confess your sin to Jesus Christ, your intercessor. Take the weight of your woe to no human being. You have one mediator, Jesus Christ the righteous. In contrition of soul go to him and tell all your sins. The promise is sure, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "That ye sin not,"--here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." {RH, March 21, 1912 par. 1}

The temptations of the enemy will come; but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will follow one temptation with another, until we shall go directly contrary to the plainest statements of the Word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels are ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the blood-stained banner of Prince Immanuel. You did run well for a season, you did taste and see that the Lord is good; but when you fell into sin, you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the author and finisher of your faith. But, having confessed your sins, believe that the word of God can not fail, but that he is faithful that hath promised. It is just as much your duty to believe that God will fulfil his word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as he has promised in his Word, and pardon all your transgressions. {RH, March 21, 1912 par. 2}

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in him for us? O, we must believe his word implicitly, with contrite and submissive spirit! There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon his virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, cooperate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting his pardoning love.

{RH, March 21, 1912 par. 3}

**PERIODICALS / RH - The Review and Herald / March 28, 1912 Entering the Strait Gate Mrs. E. G. White**

**March 28, 1912 Entering the Strait Gate**

**Mrs. E. G. White**

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you," Why is it that we do not take God at his word? Asking and receiving are closely linked together. If you ask in faith for the things that God has promised, you will receive. Look to Jesus for the things that you need. Ask him for forgiveness of sins, and as you ask in faith your heart will be softened, and you will forgive those who have injured you, and your petitions will go up to God fragrant with love. With praying comes watching unto prayer, and every thought and word and act will be in harmony with your earnest petition for reformation in life. The prayer of faith will bring corresponding returns. But a mere form of words, without earnest sincerity and fervent desire for help, with no expectation of receiving, will avail nothing. Let not such a petitioner think he shall receive anything of the Lord. Those who come to God must believe that he is, and that he is a rewarder of them that diligently seek him. {RH, March 28, 1912 par. 1}

After asking the Lord for a knowledge of his will, for heavenly wisdom, for the light of the Holy Spirit, the petitioner will search the Scriptures, and find that passages that were dark to his mind have suddenly grown clear, and he understands his duty as never before. Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The knowledge of divine truth is promised to those who will render obedience to the light and truth that have been given to them. An entrance into the strait gate is not dependent upon the possession of learning or riches, but it is dependent upon the possession of a teachable spirit. He who appreciates the first ray of heavenly light, and appropriates it, and walks in it, bringing his actions into harmony with that ray, and becoming sanctified through it, will receive yet more light. He will understand that the gospel is the plan of salvation. {RH, March 28, 1912 par. 2}

Striving to enter in at the strait gate means that we give the subject of the future life our first attention. We are to cut away from every hindrance that would prevent our entering into the strait gate. Inclination to evil must be denied, habits and practises not in harmony with the Word of God must be overcome. We must examine the Scriptures, determined to know what is the truth; and whoever comes to the Bible with a humble, teachable spirit, whether he be rich or poor, honored or despised, shall know of the doctrine as he renders obedience to the rays of light that fall upon his pathway. He will not be left to be deceived by the delusions of the enemy, to be swayed hither and

thither by the doctrines of devils. {RH, March 28, 1912 par. 3}

"Strive to enter in at the strait gate." This means nothing else than to be one with Christ, to make him the sole object of attraction. He who thus strives to enter in at the strait gate will hear the voice of Jesus saying: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, March 28, 1912 par. 4}

He who would enter in at the strait gate can not expect the aid of the world in his necessities; for it is the world that has proved a snare to his soul, and has brought him into a position of hopelessness from which he needs to be rescued. But as he detaches his affections from the world, and accepts the life of self-denial and self-sacrifice that Jesus lived, giving him an example both by precept and performance, he enters in at the strait gate, to travel the narrow path which leads to the celestial city. {RH, March 28, 1912 par. 5}

He who has an obedient heart, that is ready to do the will of God, will not only gladly receive truth, but will earnestly seek for truth as for hidden treasure. He will come to the Scriptures with a humble and teachable spirit, seeking to understand how he may walk in the light, and saying, "Lord, what wilt thou have me to do?" He is ready to sacrifice anything and everything, if required, in order that he may be in harmony with the will of God. It is not always an easy matter to render obedience to the will of God. It demands firmness of purpose to enter in at the strait gate and to travel in the narrow path that leads to eternal life, for on every hand are voices inviting the soul into bye and forbidden paths. Those who love wealth and honor and high position, will not enter in at the strait gate unless they part with their idols. There is not room to enter in at the strait gate and carry the things of this world along. He who would enter in at the strait gate must make an entire consecration of his all to God. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." {RH, March 28, 1912 par. 6}

He who will follow Jesus through evil as well as good report, knows something of what is truth. He who will walk in the light as it comes, not waiting to have every mystery solved and every chance of doubt removed, will know of the doctrine, and will understand what are the advantages of entering in at the strait gate, and of walking in the narrow way. But he who would carry the world with him, will never enter in at the strait gate. There is no room for one to walk the narrow way and yet carry along evil surmisings, doubts, criticisms, jealousies, and unkindness. Such a one will refuse to enter in at the strait gate because he can not see the whole path to the paradise of God. He has many obstacles to present, many difficulties to bring to view, and Satan is ready to supply the soul with excuses for not entering in at the strait gate. Refusing to walk in the first rays of light, he fails to see the light that shineth more and more unto the perfect day. If he would walk while he has the light, the path would be illuminated as he advanced, and all would be made plain.

{RH, March 28, 1912 par. 7}

**PERIODICALS / RH - The Review and Herald / April 4, 1912 Service for Christ; Its Meaning Mrs. E. G. White**

**April 4, 1912 Service for Christ; Its Meaning**

**Mrs. E. G. White**

Practical Christianity means laboring together with God every day; working for Christ, not now and then, but continuously. A neglect to reveal practical righteousness in our lives is a denial of our faith and of the power of God. God is seeking for a sanctified people, a people set apart for his service, a people who will heed and accept the invitation, "Take my yoke upon you, and learn of me." {RH, April 4, 1912 par. 1}

How earnestly Christ prosecuted the work of our salvation! What devotion his life revealed, as he sought to give value to fallen man by imputing to every repenting, believing sinner the merits of his spotless righteousness! How untiringly he worked! In the temple and the synagogue, in the streets of the cities, in the market-place, in the workshop, by the seaside, among the hills, he preached the gospel and healed the sick. He gave all there was of himself, that he might work out the plan of redeeming grace. {RH, April 4, 1912 par. 2}

Christ was under no obligation to make this great sacrifice. Voluntarily he pledged himself to bear the punishment due to the transgressor of his law. His love was his only obligation, and without a murmur he endured every pang and welcomed every indignity that was part of the plan of salvation. The life of Christ was one of unselfish service, and his life is our lesson book. The work that he began we are to carry forward. With his life of toil and sacrifice before them, can those who profess his name hesitate to deny self, to lift the cross and follow him? He humbled himself to the lowest depths that we might be lifted to the heights of purity and holiness and completeness. He became poor that he might pour into our poverty-stricken souls the fulness of his riches. He endured the cross of shame that he might give us peace and rest and joy, and make us partakers of the glories of his throne. {RH, April 4, 1912 par. 3}

Should we not appreciate the privilege of working for him, and be eager to practise self-denial and self-sacrifice for his sake? Should we not give back to God all that he has redeemed, the affections he has purified, and the body that he has purchased, to be kept unto sanctification and holiness? {RH, April 4, 1912 par. 4}

The apostle Paul had learned the meaning of true service when he wrote the words, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." {RH, April 4, 1912 par. 5}

In what sense was Paul debtor both to the Jew and to the Greek? To him, as to every disciple of Christ, had been given the commission, "Go ye into all the world, and

preach the gospel to every creature." In accepting Christ, Paul accepted this commission. He realized that upon him rested the obligation of laboring for all classes of men,--for Jew and Gentile, for learned and unlearned, for those occupying high positions and for those in the most lowly walks of life. From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most devoted and effective workers. Suddenly arrested in his career of persecution, he was given a view of the Saviour, and a complete transformation took place in him. Henceforth his life was wholly devoted to the crucified One. {RH, April 4, 1912 par. 6}

Paul's calling demanded from him service of varied kinds,--working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." One thing he kept steadfastly before him in all his work,--to be faithful to Christ, who, when Paul was blaspheming his name and using every means in his power to make others blaspheme it, had revealed himself to him. The one great purpose of his life was to serve and honor him whose name had once filled him with contempt. {RH, April 4, 1912 par. 7}

Paul's one desire was to win souls to the Saviour. Jew and Gentile might oppose him, but nothing could turn him from his purpose. Henceforth his testimony was, "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith." {RH, April 4, 1912 par. 8}

Christian reader, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty, lead you to consecrate yourself wholly to God's service. Whatever your hands find to do, do it with your might. Let your daily prayer be, "Lord, help me to do my best. Teach me how to do better work. Help me to bring into my service the loving ministry of the Saviour." {RH, April 4, 1912 par. 9}

The responsibility of each human agent is measured by the gifts he holds in trust. All are to be workers; but upon the worker who has had the greatest opportunities, the greatest clearness of mind in understanding the Scriptures, rests the highest responsibility. Every receiver should hold himself accountable to God, and use his talents for God's glory. {RH, April 4, 1912 par. 10}

Success in the work of God is not the result of chance, of accident, or of destiny; it is the outworking of God's providence, and the award of faith and discretion, of virtue and persevering labor. It is the practise of the truth that brings success and moral power. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; the principles of the character of Christ are to be made the principles of the human character. All man's attainments, all his capabilities, are to be laid at the foot of the cross of Calvary. His own righteousness is to be surrendered. Counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, with the meekness and humility of a little child, he is to receive the engrafted word, which is able to save the soul. {RH, April 4, 1912 par. 11}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the love that is the fulfilling of the law. He whose heart is filled with compassion for fallen man, who loves to a purpose, will reveal that love by the performance of Christlike deeds. True Christianity diffuses love through the whole being. It touches every vital part,--the brain, the heart, the helping hands, the feet,--enabling men to stand firmly where God requires them to stand, lest the lame be turned out of the way. The contemplation of him who loved us and gave himself for us, will make the life fragrant, and give power to perfect a Christian experience. {RH, April 4, 1912 par. 12}

We can, *we can* reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our bodies and in our spirits, which are his. Christ has shown us what we may accomplish through cooperation with him. "Abide in me," he says, "and I in you." This union is deeper, stronger, truer, than any other. The heart must be filled with the grace of Christ. His will must control us, moving us, by his love, to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every soul in weakness, sorrow, or distress. {RH, April 4, 1912 par. 13}

If we are partakers of the divine nature, we shall reach forth a helping hand to those in need. Christ's heart was ever touched with pity at the sight of woe. He died on Calvary to lift from men the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering he saw on every hand. But he would not fail nor be discouraged. He must believe, and press forward, that a fallen race might gain eternal life. {RH, April 4, 1912 par. 14}

Laborer for God, cease not to pray. If the answer tarry, wait for it. Lay all your plans at the feet of your Redeemer. Let importunate prayers ascend to God. If it be for his name's glory, the words will be spoken, Be it unto thee according to thy word. {RH, April 4, 1912 par. 15}

"All things, whatsoever ye ask in prayer, believing, ye shall receive." These words are a pledge that all that an omnipotent Saviour can bestow will be given to those who trust in him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before him, trying in our own strength to bring about that which we desire. In his name we are to ask, and then act as if we believed in his efficiency to send the answer.

{RH, April 4, 1912 par. 16}

**PERIODICALS / RH - The Review and Herald / April 11, 1912 The Need of  
Missionary Effort Mrs. E. G. White**

**April 11, 1912 The Need of Missionary Effort**

**Mrs. E. G. White**



With every age God's plan deepens and widens to embrace the world. God's instrumentalities, his light-bearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness. {RH, April 11, 1912 par. 1}

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals. {RH, April 11, 1912 par. 2}

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer. {RH, April 11, 1912 par. 3}

Christ's work is an example to all who go forth as missionaries. It is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do. {RH, April 11, 1912 par. 4}

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. Are there not those who can go from house to house, from family to family, and repeat the A B C of true Christian experience? {RH, April 11, 1912 par. 5}

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God. {RH, April 11, 1912 par. 6}

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways

of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost. {RH, April 11, 1912 par. 7}

We need men who will become leaders in home and foreign missionary enterprises,--men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service. {RH, April 11, 1912 par. 8}

In helplessness and disappointment men and women are fighting the battles of life, and the Lord designs that as his sons and daughters we shall help one another. This is to be a part of our Christian experience. Who is your neighbor?--The one who most needs your help. Your brother, sick in spirit, needs the experience of one who has been as weak as himself, one who can sympathize with him and help him. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be unresponsive. {RH, April 11, 1912 par. 9}

O, what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man in order that he may become a colaborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power, what glory, was revealed in the life of Christ! In his name I ask, Why is it that with his power at their command, God's people do not awake to their duty? Why do they not do the work that the time demands, first giving themselves and then their talents of means and ability for the enlightenment and salvation of those who are in darkness? {RH, April 11, 1912 par. 10}

The work is fast closing, and on every side wickedness is increasing. We have but a short time in which to labor. God is not willing that any should perish. He has provided abundant means for the salvation of all who accept him. The Lord pities that part of his vineyard which has not been worked. His heart of mercy is filled with compassion for the thousands who are in ignorance of the truth. He is sparing the world, that increased light may come to it. Why do not those to whom God has committed great light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them into many places. If God's people had gone forth as they should, giving the invitation to others, many souls would have been added to the church. {RH, April 11, 1912 par. 11}

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, Come over and help us! Rich and poor are calling for light. Money and workers are needed. {RH, April 11, 1912 par. 12}

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges he has given them, the promises he has made, the advantages he has bestowed, should inspire them with far greater zeal and devotion. {RH, April 11, 1912 par. 13}

We need the vitalizing power of his Spirit,--the strong cry of a church travailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of his Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the water of the sea. {RH, April 11, 1912 par. 14}

God forbid that our churches and institutions shall be content to leave untouched the fields still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." We are to teach them,--not merely to preach a discourse now and then, but teach them how to find the way to heaven. {RH, April 11, 1912 par. 15}

In every age, but never so much as now, this has been the work of the church. Dare any one withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering?

{RH, April 11, 1912 par. 16}

**PERIODICALS / RH - The Review and Herald / April 18, 1912 Our Gifts and Offerings Mrs. E. G. White**

**April 18, 1912 Our Gifts and Offerings**

**Mrs. E. G. White**

Our churches are often appealed to for gifts and offerings to aid missionary enterprises in the home field and to sustain the missionary work abroad. Let us not complain because we are often asked to give for the upbuilding of the cause. What is it that makes these frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? From every church, prayers should ascend to God for an increase of devotion and liberality. Those whose hearts are knit with the heart of Christ will be glad to do what they can to help the cause of God. They will rejoice in the continual expansion and advancement, which means larger and more frequently given offerings. {RH, April 18, 1912 par. 1}

We may well feel that it is a privilege to be laborers together with God by giving of our means to set in operation that which will carry out his purposes in the world. All who possess the Spirit of Christ will have a tender, sympathetic heart, and an open, generous hand. Nothing can be really selfish that has Christ for its absorbing object. True faith works by love and purifies the soul. It is a holy faith, superior to sensual delight. It is a power enabling the soul to apply itself resolutely to irksome tasks and

self-sacrifice for the Master's sake. {RH, April 18, 1912 par. 2}

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of the message? The present time is burdened with eternal interests. We are to unfurl the standard of truth before a world perishing in error. God calls for men to rally under Christ's blood-stained banner, give the Bible to the people, multiply camp-meetings in different localities, warn the cities, and send the warning far and near in highways and byways of the world. {RH, April 18, 1912 par. 3}

However large the income of the possessions of any person, any family, or any institution, let all remember that they are only stewards, holding in trust the Lord's money. All profit, all pay, our time, our talents, our opportunities, are to be accounted for to Him who gives them all. The Lord is constantly proving us, to see if our work is free from selfishness and pride. Those workers will have the richest reward who prove that they love God supremely and their neighbors as themselves. {RH, April 18, 1912 par. 4}

Consider the necessities of our mission fields throughout the world. Our missionaries labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they can not be given facilities necessary for the greatest success of their labor. {RH, April 18, 1912 par. 5}

May God help those who have been entrusted with this world's goods to awaken to his design and to their individual responsibilities. God says to them, I have put you in possession of my goods that you may trade upon them to carry forward the Christian missions that are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. The truth for this time must be carried to those who have never heard it. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood. All can give of their means for the carrying forward of foreign missionary work. {RH, April 18, 1912 par. 6}

Many today are keeping back that which the Lord has entrusted to them for the carrying forward of his work. Year after year thousands pass into the grave unwarned and unsaved, while the talent of means is hidden in a napkin, buried in worldly enterprises. The guilt of thus hiding the Lord's money passes all computation. When I see persons spending money for needless trimmings and needless furnishings, I think of Jesus. He might have come to this earth adorned with the glory of kingly power. But he chose a life of self-denial and self-sacrifice. "If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in the earth. {RH, April 18, 1912 par. 7}

Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made for you. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. But Christ came to the world, and on the cross offered himself as a sacrifice for you. Herein

is love. God has given you a proof of his love that defies all computation. We have no line with which to measure it, no standard with which to compare it. God invites you to let your gratitude flow forth in gifts and offerings. He calls upon you to be his merciful helping hand. Can you refuse the request of One who has done so much for you? {RH, April 18, 1912 par. 8}

**PERIODICALS / RH - The Review and Herald / April 25, 1912 Medical Missionary Work Mrs. E. G. White**

**April 25, 1912 Medical Missionary Work**

**Mrs. E. G. White**

Medical missionary work is the pioneer work of the gospel. It is the door through which the truth is to find entrance to many homes. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work; and the Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time. {RH, April 25, 1912 par. 1}

God's people are to be genuine medical missionaries, ministering to the needs of soul and body. It is their privilege to lead men and women to see in Christ the Great Physician, who understands their every need, and who, if they will come to him, will save to the uttermost. With the knowledge gained by practical work they are to go out to give treatments to the sick; and as they go from house to house, they will find access to many hearts. Many will be reached who otherwise would not have heard the gospel message. {RH, April 25, 1912 par. 2}

Physical healing is bound up with the gospel commission. When Christ sent out his disciples on their first missionary journey, he said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe: In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." {RH, April 25, 1912 par. 3}

Of the disciples after Christ's ascension we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Luke is called the "beloved physician." He labored in connection with Paul in Philippi; and when Paul left there, Luke stayed on, doing double service as a physician and a gospel minister. He was indeed a medical missionary. His medical skill opened the way for the gospel to reach many hearts. {RH, April 25, 1912 par. 4}

The divine commission needs no reform. Christ's way of presenting truth can not be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly he went about doing good. By the good he accomplished, by his loving words and kindly

deeds, he interpreted the gospel to men. {RH, April 25, 1912 par. 5}

Brief as was the period of his public ministry, he accomplished the work he came to do. How impressive were the truths he taught, how complete his lifework! What spiritual food he daily imparted as he presented the bread of life to thousands of hungry souls. His life was a living ministry of the word. He promised nothing that he did not perform. {RH, April 25, 1912 par. 6}

He presented the words of life in such simplicity that a child could understand them. Men, women, and children were so impressed with his manner of explaining the Scriptures that they would catch the very intonation of his voice, place the same emphasis on their words, and imitate his gestures. The youth caught his spirit of ministry, and sought to pattern after his gracious ways by seeking to assist those whom they saw in need of help. {RH, April 25, 1912 par. 7}

Just as we trace the pathway of a stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked his path at every step. Wherever he went, health sprang up, and happiness followed wherever he passed. The blind and deaf rejoiced in his presence. The face of Christ was the first that many eyes had ever looked upon; his words the first that had ever fallen upon their ears. These, restored, followed him. His words to the ignorant opened to them a fountain of life. He dispensed his blessings abundantly and continuously. They were the garnered treasures of eternity, the Lord's rich gift to man. {RH, April 25, 1912 par. 8}

Christ's work in behalf of man is not finished. It continues today. In like manner his ambassadors are to preach the gospel, revealing his pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the power of the gospel. Much more than mere sermonizing is included in the preaching of the gospel. The evangelization of the world is the work that God has given to those who go forth in his name. God calls for thousands to work for him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy. Let them work with a heart filled with an earnest longing for souls. Let them do medical missionary work. Thus they will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth. {RH, April 25, 1912 par. 9}

Who are laborers together with Christ in this blessed medical missionary work? Who have learned the lessons of the Master, and know how to deal skilfully with souls for whom Christ has died? We need, O so much, physicians of the soul who have been educated in the school of Christ and who can work in Christ's lines. Our work is to gain a knowledge of him who is the way, the truth, and the life. We are to interest people in subjects that concern the health of the body as well as the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great need of preparing for the mansions that Christ is preparing for all that love him. When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through them to counteract the work that Christ came to earth to do. {RH, April 25, 1912 par. 10}



Henceforth medical missionary work should be carried forward with greater earnestness. Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions can not be established without financial aid. Every such enterprise calls for our sympathy and our means, that facilities may be provided to make the work successful. {RH, April 25, 1912 par. 11}

A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time because this was a place through which travelers were constantly passing, and where many often tarried. {RH, April 25, 1912 par. 12}

The Saviour sought the people where they were, and placed before them the great truths of his kingdom. As he went from place to place, he blessed and comforted the suffering, and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed his disciples. While laboring as evangelists, they can visit the sick, praying with them, and if need be, treating them, not with medicines, but with the remedies provided in nature. {RH, April 25, 1912 par. 13}

There are many places that need gospel medical missionary work, and there small plants should be established. God designs that our sanitariums shall be the means of reaching high and low, rich and poor. They are to be so conducted that by their work attention shall be called to the message for these last days. {RH, April 25, 1912 par. 14}

The tender sympathies of the Saviour went out for fallen, suffering humanity. Those who would be his followers must cultivate compassion and sympathy. Indifference to human woe must give place to lively interest in the suffering of others. The widow, the orphan, the sick, and the dying will always need help. Here is an opportunity to proclaim the gospel,--to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, the heart is opened to receive the heavenly balm. Those with whom the Comforter dwells, who draws from him knowledge and strength and grace, will impart his consolation. {RH, April 25, 1912 par. 15}

In both the home and the foreign field, prejudice, false zeal, and miscalled piety must be met; but there are also hearts that God has been preparing for the seeds of truth, and these will hail with joy the divine message when it is presented to them. {RH, April 25, 1912 par. 16}

Many are suffering far more from maladies of the soul than from diseases of the body, and they will find no relief until they come to the well-spring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the mighty Healer of the sin-sick soul. These afflicted ones need to have a clearer knowledge of him whom to know aright is life eternal. They need to be patiently, kindly, and earnestly taught how to throw open the windows of the soul to the sunlight of God's love. Then complaints of weariness, loneliness, and dissatisfaction will cease. Satisfying joys will give vigor to the mind and health and vital energy to the body. {RH, April 25, 1912 par. 17}

There is missionary work to be done in many unpromising places. Now is our time and opportunity to do this work. We have an important work to do, a work that will not

wait, a work that can be accomplished only in the power of the Spirit and under the guidance and direction of Christ. God expects believers to take up this work, and to do it with earnestness and diligence. Let every believer at this time show himself a laborer together with God. The Lord will work with the one who will yield heart and mind and powers to his control. To all who will be led by the Spirit he will impart his righteousness.

{RH, April 25, 1912 par. 18}

**PERIODICALS / RH - The Review and Herald / May 2, 1912 Sanitariums as Centers of Influence and Training Mrs. E. G. White**

**May 2, 1912 Sanitariums as Centers of Influence and Training**

**Mrs. E. G. White**

The Lord has ordained that sanitariums be established in many places to stand as memorials for him. This is one of his chosen ways of proclaiming the third angel's message. By this means the truth will reach many who, but for these agencies, would never be lightened by the brightness of the gospel message. In the presentation of truth, some will be attracted by one phase of the gospel message and some by another. We are instructed by the Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitarium work is to help make up the number of God's people. Through this line of missionary effort infidels will be converted. By the wonderful restorations taking place in our sanitariums many will be led to look to Christ as the healer of soul and body. {RH, May 2, 1912 par. 1}

Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. Wise men and women, acting in the capacity of nurses, are to comfort and help the sick and suffering. Our sanitariums are to be as lights shining in a dark place, because physicians, nurses, and helpers reflect the sunlight of Christ's righteousness. {RH, May 2, 1912 par. 2}

It is the glory of the gospel that it is founded on the principles of restoring in the fallen race the divine image. The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order fully to carry out his plan, it was decided that Christ, the only begotten Son of God, should give himself an offering for sin. And in giving Christ, God gave all the resources of heaven, that nothing might be wanting for the work of man's uplifting. What line can measure the depth of this love? God would make it impossible for man to say that he could have done more. {RH, May 2, 1912 par. 3}

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed his church here below for the purpose of showing forth through its members the grace of

God. Throughout the world his people are to raise memorials of his Sabbath,--the sign between him and them that he is the One who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firmly for the principles of his law. {RH, May 2, 1912 par. 4}

Sanitariums are to be so established and conducted that they will be educational in character. They are to show to the world the benevolence of heaven. Though Christ's visible presence is not discerned, yet the workers may claim the promise, "Lo, I am with you alway, even unto the end of the world." He has assured his followers that to those who love and fear him he will give power to continue the work that he began. He went about doing good, teaching the ignorant, and healing the sick. His work did not stop with an exhibition of his power over disease. He made each work of healing an occasion of implanting in the heart the divine principles of his love and benevolence. Thus his followers are to work. Christ is no longer in this world in person, but he has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. For the furtherance of this work institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses. {RH, May 2, 1912 par. 5}

In our sanitariums truth is to be cherished, not banished nor hidden from sight; and from them the light of present truth is to shine forth in clear, distinct rays. These institutions are the Lord's agencies for the revival of a pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. Those who are now ignorant are to become wise. Suffering is to be relieved, and health restored. People are to be taught how, by exercising care in their habits, they may keep well. Christ died to save men from ruin. Our sanitariums are to be his helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not carried on in our sanitariums, those who are conducting them will make a great mistake. {RH, May 2, 1912 par. 6}

Christ came to this world bearing a message freighted with redemption. To all who receive him as a personal Saviour he gives power to become the sons of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace." All who become the sons of God are possessed of his nature. They dwell in Christ as Christ dwells in God. Converted to the truth, imbued with the Holy Spirit, they are under the transforming influence of divine grace. The life of self-indulgence they once lived is changed to a life of service. Knowing the power of his grace, they are commissioned and qualified to bear the message of salvation to a sinful world, and to make known his grace and truth. As they consecrate themselves wholly to God, the grace they impart will be continually renewed in increased measure. {RH, May 2, 1912 par. 7}

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend their efforts and accomplish a work that will belt the world. Sanitariums, schools, printing-offices, and kindred facilities are to be established in all parts of the world. But this work has not yet been done. In foreign countries many

enterprises that require means must yet be begun and carried forward. Let all do their best, making their boast in the Lord, and blessing others by their good works. {RH, May 2, 1912 par. 8}

Christ cooperates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment-rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts are turned from the service of sin unto righteousness. And by their songs of grateful praise a testimony is borne that will win still others to the truth. The conversion of souls to God is the greatest work, the highest work, in which human beings can have a part. In the conversion of souls, God's forbearance, his unbounded love, his holiness, and his power are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. {RH, May 2, 1912 par. 9}

Upon every truly converted soul--every one who believes in Christ as the world's Redeemer--God has laid the obligation of cooperating with him who gave his life for a perishing world. To every one who is at ease in Zion, he says: Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of the soul, that the Sun of Righteousness may shine through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness and mercy and love.

{RH, May 2, 1912 par. 10}

**PERIODICALS / RH - The Review and Herald / May 9, 1912 Missionary Nurses  
Mrs. E. G. White**

### **May 9, 1912 Missionary Nurses**

**Mrs. E. G. White**

From Christ's methods of labor we may learn valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude, that he might proclaim to them the truths of the gospel. {RH, May 9, 1912 par. 1}

Christ's chief work was in ministering to the poor, the needy, and the ignorant. In simplicity he opened before them the blessings they might receive, and thus aroused a soul-hunger for the bread of life. Christ's life is an example to all his followers. It is the duty of all who have learned the way of life to teach others what it means to believe in the Word of God. There are many now in the shadow of death who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness. Yet we have words of hope for those who sit in darkness: "The land of Zabulon, and the

land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." {RH, May 9, 1912 par. 2}

Earnest, devoted young people are needed to enter the work of God as nurses. As these young men and women use conscientiously the knowledge they gain, they will increase in capability and become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and who can save both soul and body. {RH, May 9, 1912 par. 3}

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted could be ministered to by Christlike physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration. {RH, May 9, 1912 par. 4}

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted, but healed. If through judicious ministrations the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained. {RH, May 9, 1912 par. 5}

Soul-saving is the object for which our sanitariums are established. In our daily ministrations we see many care-worn, sorrowful faces. What does the sorrow on these faces show?--The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to satisfy their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. Come unto Me, that ye may have life. {RH, May 9, 1912 par. 6}

There are many lines of work to be carried forward by the missionary nurse. There are openings for well-trained nurses to go among families and seek to awaken an interest in the truth. In almost every community there are large numbers who do not attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. As missionary nurses care for the sick and relieve the distress of the poor, they will find many opportunities to pray with them, to read to them from God's Word, to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. Their unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ. {RH, May 9, 1912 par. 7}

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are

touched. Gratitude springs up, faith is kindled. They see that God cares for them, and as his Word is opened they are prepared to listen. {RH, May 9, 1912 par. 8}

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people and will find their usefulness greatly increased if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. {RH, May 9, 1912 par. 9}

### **Teaching Health Principles**

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility in regard to the human habitation which has been designed by their Creator to be his dwelling-place, and over which he desires them to be faithful stewards. {RH, May 9, 1912 par. 10}

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,--methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unwholesome food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world. {RH, May 9, 1912 par. 11}

In teaching health principles, keep before the mind the great object of reform,--that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids the preparation for the life to come. {RH, May 9, 1912 par. 12}

Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, as an inestimable blessing. {RH, May 9, 1912 par. 13}

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. {RH, May 9, 1912 par. 14}

### **Individual Work**



Christ commits to his followers an individual work,--a work that can not be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. {RH, May 9, 1912 par. 15}

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that my house may be filled." He brings men into touch with those whom they seek to benefit. "Bring the poor that are cast out to thy house." he says; "when thou seest the naked, . . . cover him." "Lay hands on the sick, and they shall recover." Through direct contact, through personal ministry, the blessings of the gospel are to be communicated. {RH, May 9, 1912 par. 16}

Those who take up their appointed work will not only be a blessing to others, but they themselves will be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them to his service.

{RH, May 9, 1912 par. 17}

**PERIODICALS / RH - The Review and Herald / May 16, 1912 Training the Youth to Be Workers Mrs. E. G. White**

**May 16, 1912 Training the Youth to Be Workers**

**Mrs. E. G. White**

True education is missionary training. The sons and daughters of God are called to be missionaries, called to the service of God and their fellow men; and to fit them for this service should be the object of education. {RH, May 16, 1912 par. 1}

This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world. {RH, May 16, 1912 par. 2}

The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and he desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service. {RH, May 16, 1912 par. 3}

Of all his children to the close of time, no less than of the first disciples, Christ said, "As thou hast sent me into the world, even so I have also sent them into the world," to be representatives of God, to reveal his Spirit, to manifest his character, to do his work. {RH, May 16, 1912 par. 4}

Our children stand, as it were, at the parting of the ways. On every hand the world's

enticements to self-seeking and self-indulgence call them away from the path cast up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be, for good or for evil. Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of his blood, the claim of his love. They live because he keeps them by his power. Their time, their strength, their capabilities, are his, to be developed, to be trained, to be used for him. {RH, May 16, 1912 par. 5}

We should educate the youth to help the youth, and as they seek to do this work they will gain an experience that will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words that flow from the heart of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things which his mind contemplates and feeds upon. Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked. {RH, May 16, 1912 par. 6}

Time is short. Workers for Christ are needed everywhere. There should be a hundred earnest, faithful laborers in home and foreign mission fields where now there is but one. The highways and byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in work for the Master. {RH, May 16, 1912 par. 7}

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future immortal life. {RH, May 16, 1912 par. 8}

The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work. Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment. {RH, May 16, 1912 par. 9}

The youth should be encouraged to attend our training-schools for Christian workers, which should become more and more like the schools of the prophets. These institutions have been established by the Lord, and if they are conducted in harmony with his purpose, the youth sent to them will be prepared quickly to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, and some as gospel missionaries. {RH, May 16, 1912 par. 10}

Our young men and young women should be devoted workers in the Master's service. If they will walk in the light that the Lord has permitted to shine upon them, they will see precious opportunities which they may improve, and do God's will from the heart. Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible readings when they can. By so doing they will be sowing the seed of truth beside all waters, showing forth the praises of him who hath called them out of darkness into his marvelous light. Those who are doing this work from right motives are doing an important work of ministering. They will manifest no feeble, undecided character. Their minds are enlarging, their manners are becoming more refined. They should place no bounds to their improvement, but every day be better fitted to do good work. {RH, May 16, 1912 par. 11}

Many young men and women now engaged in secular labor will feel stirred to give themselves to the service of God, to become channels of light. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. And let all God's workers help, aid, cheer, and encourage one another with their prayers and faithful conversation, impressing one another with the dignity and responsibility of the work in which they are engaged. {RH, May 16, 1912 par. 12}

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan God has laid down for the perfect development of the physical, the mental, and the spiritual powers. {RH, May 16, 1912 par. 13}

Young men and young women, gather a stock of knowledge. Do not always wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace and light and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have, -- the indorsement of God. {RH, May 16, 1912 par. 14}

However large, however small your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,--all must be accounted for to him who gives all. He uses God's gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher. {RH, May 16, 1912 par. 15}

Success in any line demands a definite aim. He who would achieve true success must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The heaven-appointed purpose of giving the gospel to the world in

this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched. {RH, May 16, 1912 par. 16}

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to his followers. Not that all are called to be ministers of missionaries in the ordinary sense of the term; but all may be workers with him in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given. In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of him who is truth must be, "I know you not"? {RH, May 16, 1912 par. 17}

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory. They reject the training that in this life gives strength and nobility of character. Many fathers and mothers, denying their children to the cross of Christ, have learned too late that they are giving them over to the enemy of God and man. They sealed their ruin, not only for the future, but for the present life. Temptation overcame them. They grew up a curse to the world, a grief and shame to those who gave them being. {RH, May 16, 1912 par. 18}

"The great day of the Lord is near, it is near, and hasteth greatly." And a world is to be warned. {RH, May 16, 1912 par. 19}

With such preparations as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and cooperation. Let him encourage and assist the youth under his care to gain a preparation to join the ranks. {RH, May 16, 1912 par. 20}

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping hand. They are coworkers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? {RH, May 16, 1912 par. 21}

With such an army of workers as our youth rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,--the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "the righteous shall inherit the land, and dwell therein forever"; where "the inhabitant shall not say, I am sick," and "the voice of weeping shall be no more heard."

{RH, May 16, 1912 par. 22}

**PERIODICALS / RH - The Review and Herald / May 23, 1912 Young Men as Missionaries Mrs. E. G. White**

**May 23, 1912 Young Men as Missionaries**

**Mrs. E. G. White**

I was shown that God will accomplish a great work through the truth if devoted, self-sacrificing men will give themselves unreservedly to the work of presenting it to those in darkness. Those who have a knowledge of the truth and are consecrated to God, should avail themselves of every opportunity to press in the truth. Angels of God are moving upon the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? {RH, May 23, 1912 par. 1}

But while God and angels are working to impress hearts, the servants of Christ seem to be asleep. Few are working in unison with the heavenly messengers. All who are Christians should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow men, and should follow the example that the Saviour has given them in his life of self-denial, sacrifice, and earnest labor. {RH, May 23, 1912 par. 2}

God has honored us by making us the depositaries of his law, and if ministers and people were sufficiently aroused, they would not rest in indifference. We have been entrusted with truths of vital importance, which are to test the world; and yet in our own country there are cities, villages, and towns that have never heard the warning message. Young men are aroused by the appeals that are made for help in the great work of God, and they make some advance moves, but the burden does not rest upon them with sufficient weight to lead them to accomplish what they might. They are willing to do a small work, which does not require special effort. Therefore they do not learn to place their whole dependence upon God, and by living faith draw from the great Fountain and Source of light and strength, in order that their efforts may prove wholly successful. {RH, May 23, 1912 par. 3}

Young men should be qualifying themselves for service by becoming familiar with other languages, that God may use them as mediums through which to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can improve their minds, and qualify themselves for more extended usefulness. {RH, May 23, 1912 par. 4}

It will make our young men strong to go into new fields and break up the fallow ground of men's hearts. This work will draw them nearer to God. It will help them to see that they of themselves are altogether inefficient. They must be wholly the Lord's. They

must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry, in willingness to wear the yoke of Christ. {RH, May 23, 1912 par. 5}

Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth. {RH, May 23, 1912 par. 6}

Those especially who have the ministry in view should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work, and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer his Spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness. {RH, May 23, 1912 par. 7}

It was as a means ordained of God to educate young men and women for the various departments of missionary labor, that colleges were established among us. It is God's will that they shall send forth not merely a few, but many laborers. There are many who would work if urged into service, and who would save their souls by thus working. The church should feel her great responsibility in shutting up the light of truth, and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in sending competent workers into the missionary field. {RH, May 23, 1912 par. 8}

Hundreds of young men should have been preparing to act a part in scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross, men who will persevere under discouragements and privations, men who have the zeal and resolution and faith that are indispensable to the missionary field. {RH, May 23, 1912 par. 9}

There should be many more laborers in the foreign mission field. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. God's blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who with proper encouragement would bear to their own countrymen the message of truth. We might have had more laborers in foreign mission fields had those who entered these fields availed themselves of the help of every talent within their reach. {RH, May 23, 1912 par. 10}

The church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges and by association with



men of experience, that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both mental and physical development. {RH, May 23, 1912 par. 11}

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are. {RH, May 23, 1912 par. 12}

Strength comes by exercise. All who put to use the ability that God has given them, will have increased ability to devote to his service. Those who do nothing in the cause of God will fail to grow in grace and in the knowledge of the truth. If a man should lie down and refuse to exercise his limbs, he would soon lose all power to use them. Thus the Christian who will not use his God-given powers, not only fails to grow up into Christ, but loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and for their fellow men, are striving to help others, that become established, strengthened, settled in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire life. {RH, May 23, 1912 par. 13}

The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; and yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army. {RH, May 23, 1912 par. 14}

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

{RH, May 23, 1912 par. 15}

**PERIODICALS / RH - The Review and Herald / May 30, 1912 How to Meet Trial and Difficulty Mrs. E. G. White**

**May 30, 1912 How to Meet Trial and Difficulty**

**Mrs. E. G. White**

Those who are laboring in places where the work has not long been started, often find themselves surrounded by discouraging conditions. The need of better facilities is great, and encouragement and sympathy may seem to be withheld. At such times let not the workers give way to discouragement, but let them take their perplexities to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it seemed as if we could advance no farther. But we kept sending out petitions to heaven, all the time denying self; and God heard and answered our prayers, supplying means for the advancement of the work. {RH, May 30, 1912 par. 1}

Because circumstances change and disappointments come, because you do not have as much help as you hoped to receive for the building up of the work, you are not therefore to become disheartened. Lay every care at the feet of the Redeemer. "Ask, and ye shall receive." Do your best, and then wait, patiently, hopefully, rejoicingly, because the promise of God can not fail. Christ's life of untiring effort has been recorded for our encouragement. He did not fail nor become discouraged. In time of trial, be patient. Patience is a precious jewel. It will bring health to heart and mind. Wait on the Lord until he sees that you are ready to receive and appreciate the blessings for which you ask. Exercise faith, even though the trials are severe. "Faith is the substance of things hoped for, the evidence of things not seen." Of faith hope is born. {RH, May 30, 1912 par. 2}

It requires self-control to accept disappointment meekly; but Jesus understands your needs. Every prayer offered to him in sincerity and faith will be answered. Having done your best, refuse to give way to discouragement and despair. When hedged about with apparently insurmountable difficulties, then is the time above all others to trust in the Lord. {RH, May 30, 1912 par. 3}

The divine command to Moses to deliver Israel found the wilderness shepherd distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, well fitted for his great work. His experience is an illustration of what God will do to strengthen the characters of those who trust him implicitly, and give themselves unreservedly to his service. {RH, May 30, 1912 par. 4}

It is wonderful how strong a weak man may become, how prolific of great results his efforts through faith in the power of God and devotion to his service. Through the exercise of his abilities in the cause of God, the hesitating and irresolute become firm

and decided. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office than this is given to man. No joy can equal that which comes with the assurance that he is an instrument in the hand of God for the salvation of souls. It is a good thing to look back upon a course of labor marked with definite results in the advancement of Christ's kingdom, to see precious souls reaching up to the standard of Christian living, and to know that God has worked through our efforts for the accomplishment of such results. {RH, May 30, 1912 par. 5}

The careless onlooker may not appreciate the work nor recognize its importance. He may think it a losing business, a life of thankless labor and needless self-sacrifice. But the servant of God sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the Master. As he reviews his work, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed and the glory of his coming reward amply compensate for all the sacrifice he may have made. {RH, May 30, 1912 par. 6}

Laborer for God, when you are weary and heavy-laden, flee to Christ, who has promised you rest. He is the Burden-bearer; he is your strength. Your work in this world is to discipline the mind, to store up knowledge, to perfect character. Only thus will you be able to wage successfully the warfare of life. Keep the spirit humble. Envy, pride, worldly ambition, cupidity, and love of ease must be renounced. In simplicity and love be like those little ones whose angels do always behold the face of the Father in heaven. But unite with these virtues the courage of the tried warrior. Faithful Calebs are needed, who will raise their voices fearlessly in defense of the right, who will be first to press to the front of the battle, and plant the banner of truth in the enemy's camp. {RH, May 30, 1912 par. 7}

A chieftain in Israel, Caleb was one of those chosen to spy out the land of Canaan. When the spies returned from this work, the voices of his companions were raised in complaint. They acknowledged the goodness of the land; but "the people be strong that dwell in the land," they said, "and the cities are walled, and very great; and moreover we saw the children of Anak there." {RH, May 30, 1912 par. 8}

Caleb saw the difficulties just as plainly as did the other spies, but he stood firmly at the post God had assigned him. He would not shirk any disagreeable responsibility; and now, in the face of his cowardly companions who were threatening to stone him, he cried with a ringing voice, "Let us go up at once, and possess it; for we are well able to overcome it." {RH, May 30, 1912 par. 9}

It was Caleb's faith in God that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable. {RH, May 30, 1912 par. 10}

Success in the winning of souls does not depend upon age or circumstances, but upon the love one has for others. Consider John Bunyan imprisoned in the Bedford jail. His enemies think they have placed him where his work for others must cease. But not

so. He is not idle. The love for souls continues to burn within him, and from the loath-some dungeon there is sent forth a light that has shone to all parts of the civilized world. There he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. This book, "The Pilgrim's Progress," portrays the Christian life so accurately, and presents the love of Christ so attractively, that through its instrumentality hundreds and thousands have been converted. {RH, May 30, 1912 par. 11}

Again, consider Luther in his Wartburg prison. His enemies exulted in his absence; for the light of the gospel seemed about to be extinguished. But instead of this the Reformer was filling his lamp from the storehouse of truth; and its light was to shine forth with brighter radiance. While in prison Luther's pen was never idle. While his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still alive. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue. {RH, May 30, 1912 par. 12}

In varied ways God worked for his people in ages past, and he is as willing to work through those who today are laboring for the salvation of souls. But the trouble with many is that they have not enough faith. They are too self-sufficient, too easily disturbed by little trials. There is in the natural heart much selfishness, much self-dignity; and when the workers present the truth and it is resented, they too frequently feel that it is an insult to themselves, when it is not they, but the Author of truth who is insulted and rejected. There is need of hiding self in Jesus. The nearer one comes to Jesus, the less will self be esteemed, and the more earnest will be the effort put forth for others. {RH, May 30, 1912 par. 13}

Whether you labor in public or private, you will meet difficulties. But remember, brethren, in every perplexity that God has angels still. You may meet opposition, yes, persecution. But if you are steadfast to principle, you will find, as did Daniel, a present Helper and Deliverer in the God whom you serve. This is the time to cultivate integrity of character. To all who engage in missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged, and are tempted to abandon it, bow upon your knees before God, and say, Here, Lord, is thy pledged word. Throw your weight upon his promises, and every one of them will be fulfilled. {RH, May 30, 1912 par. 14}

Learn to take Christ at his word when you are inclined to despond. Believe that "all power" is given to those who need it, and that this power is for you. Do not look on the dark side, but look in faith to Jesus. The Word of the Lord is sufficient. Take hold unitedly with a will to do what God has said must be done. Success will attend those who cooperate with him *all the time*. {RH, May 30, 1912 par. 15}

Let us not be weary in well-doing. Why should we, with such helpers to co-operate with us in fighting the battles of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son, and the Holy Spirit, we received the holy rite. The pledge was a life pledge on the part of heaven if we would comply with the conditions. "If ye then be risen with Christ, seek those things which are above, where

Christ sitteth on the right hand of God." "In due season we shall reap, if we faint not."  
{RH, May 30, 1912 par. 16}

Go, my brethren and fellow workers, and spread out before God your necessities. It was when the heavens were as brass over Paul that he trusted most fully in God, and was delivered again and again from unreasonable and wicked men. Let us trust in God, saying "Though he slay me, yet will I trust him," Let self be crucified. Let the love of God shine forth in words and works. Let the gospel of Jesus Christ exert strong, uninterrupted influence upon mind and heart. {RH, May 30, 1912 par. 17}

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

{RH, May 30, 1912 par. 18}

## **PERIODICALS / RH - The Review and Herald / June 6, 1912 Home Preparation for Camp-Meeting Mrs. E. G. White**

### **June 6, 1912 Home Preparation for Camp-Meeting**

#### **Mrs. E. G. White**

I have been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit. {RH, June 6, 1912 par. 1}

Often the stomach is overburdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God. {RH, June 6, 1912 par. 2}

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or

strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,--all envyings, all jealousies, all suspicions, all fault-findings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." {RH, June 6, 1912 par. 3}

The Lord speaks: enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy. {RH, June 6, 1912 par. 4}

At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected? {RH, June 6, 1912 par. 5}

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,--all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. O, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy! It will be to your soul even as the gate of heaven.

{RH, June 6, 1912 par. 6}

**PERIODICALS / RH - The Review and Herald / June 6, 1912 "Freely Ye Have Received, Freely Give"**

**June 6, 1912 "Freely Ye Have Received, Freely Give"**



During the years of Christ's public ministry, the first disciples were associated closely with him, that they might be trained for the work that as his representatives they must carry forward when he should be no longer with them. For three years they labored with him, hearing his words of comfort and hope to the weary and desponding, beholding his miracles in behalf of the suffering. When Christ returned to the Father, he bade the disciples continue the work he had begun. They were given power to heal "all manner of sickness and all manner of disease." By healing in his name the diseases of the body, they would testify to his power for the healing of the soul. Through ministry such as Christ had performed, they were to carry to all nations the gospel of his grace. {RH, June 6, 1912 par. 1}

In the same way his disciples today are to labor. In sympathy and compassion they are to minister to those in need of help, seeking with unselfishness and earnestness to lighten the woe of suffering humanity; and through this means win men and women to the great truth for this time. {RH, June 6, 1912 par. 2}

"Is not this the fast that I have chosen," the Lord through his prophet declares, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a mission field, for which a responsibility is laid upon them by their Lord's commission. {RH, June 6, 1912 par. 3}

The denominational churches in our land are doing something in the line of Christian Help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truths that we hold. Yet many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many, like the sluggard, are folding their hands in inactivity. {RH, June 6, 1912 par. 4}

The Lord is calling upon his people to take up different lines of missionary work, to sow beside all waters. We do but a small part of the work that he desires us to do among our neighbors and friends. By kindness to the poor, the sick, or the bereaved we may obtain an influence over them, so that divine truth will find access to their hearts. No such opportunity for service should be allowed to pass unimproved. It is the highest missionary work that we can do. The presentation of the truth in love and sympathy from house to house is in harmony with the instruction of Christ to his disciples when he sent them out on their first missionary tour. {RH, June 6, 1912 par. 5}

Those who have the gift of song are needed. Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed. Church-members, young and old, should be educated to go forth to proclaim this last message to the world. If they go in humility, angels of God will go with them, teaching them how to lift up the voice in prayer, how to raise the voice in song, and how to proclaim the gospel message for this time. {RH, June 6, 1912 par. 6}

Young men and women, take up the work to which God calls you. Christ will teach you to use your abilities to good purpose. As you receive the quickening influence of the Holy Spirit, and seek to teach others, your minds will be refreshed, and you will be able to present words that are new and strangely beautiful to your hearers. Pray and sing, and speak the word. {RH, June 6, 1912 par. 7}

The medical missionary work presents many opportunities for service. Intemperance in eating and ignorance of nature's laws are causing much of the sickness that exists, and are robbing God of the glory due him. Because of a failure to deny self, many of God's people are unable to reach the high standard of spirituality he sets before them. Teach the people that it is better to know how to keep well than to know how to cure disease. We should be wise educators, warning all against self-indulgence. As we see the wretchedness, deformity, and disease that have come into the world as a result of ignorance, how can we refrain from doing our part to enlighten the ignorant and relieve the suffering? {RH, June 6, 1912 par. 8}

Because the avenues to the soul have been closed by the tyrant Prejudice, many are ignorant of the principles of healthful living. Good service can be done by teaching the people how to prepare healthful food. This line of work is as essential as any that can be taken up. More cooking schools should be established, and some should labor from house to house, giving instruction in the art of cooking wholesome foods. Many, many will be rescued from physical, mental, and moral degeneracy through the influence of health reform. These principles will commend themselves to those who are seeking for light; and such will advance from this to receive the full truth for this time. {RH, June 6, 1912 par. 9}

God wants his people to receive to impart. As impartial, unselfish witnesses, they are to give to others what the Lord has given them. And as you enter into this work, and by whatever means in your power seek to reach hearts, be sure to work in a way that will remove prejudice instead of creating it. Make the life of Christ your constant study, and labor as he did, following his example. {RH, June 6, 1912 par. 10}

Precious are God's promises to those who minister in his name. He says: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, June 6, 1912 par. 11}

Then go, teach and preach Christ. Instruct and educate all whom you can reach who know not of his grace, his goodness, his mercy.

Ellen G. White.

{RH, June 6, 1912 par. 12}

## **Prejudice Mrs. E. G. White**

**June 13, 1912 Overcoming Prejudice**

**Mrs. E. G. White**

Those who labor in word and doctrine have an important work before them in removing from the minds of those for whom they labor fatal and lifelong deceptions, and impressing upon them the importance of aiming to reach God's great standard of righteousness. These workers should pray earnestly for divine enlightenment, and for wisdom to present the truth as it is in Jesus. Sympathy, tenderness, and love, woven into their discourses and manifested in their lives, will disarm opposition, weaken prejudice, and open the way to many hearts. {RH, June 13, 1912 par. 1}

Christ came to break the yoke from the necks of the oppressed, to strengthen the weak, to comfort the mourning, to set at liberty those who are bound, and to bind up the broken-hearted. His servants are to take up the work where he left it, and carry it forward in his name. But it is Satan's constant aim so to shape circumstances that the workers will become disconnected from God and labor in their own strength. {RH, June 13, 1912 par. 2}

Our workers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises of a coming Saviour, that had been given, and over the prophecies that pointed him out. After dwelling upon these until the specifications were distinct in the minds of all, he then declared that this Saviour had already come, and had fulfilled every specification of prophecy. This was the "guile" with which Paul caught souls. He presented the truth in such a manner that their former prejudices did not arise to blind their eyes and pervert their judgment. {RH, June 13, 1912 par. 3}

Brethren, as you go forth to labor for those who are bound in chains of prejudice and ignorance, you will need to exercise the same divine wisdom that Paul manifested. When, as you labor in a place, you see that the scales are beginning to fall from men's eyes, that they see people as trees walking, be very careful not to present the truth in such a way as to arouse prejudice and close the door of the heart to further light. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them as far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seeds of truth in some hearts. God will water the seed sown, and the truth will spring up and bear fruit to his glory. {RH, June 13, 1912 par. 4}

O that I could impress upon all the necessity of laboring in the spirit of Jesus! for I have been shown that souls have been turned away from the truth because of a lack of tact and skill in presenting it. In kindness and love seek to instruct those who oppose you. Preach the truth with the meekness of simplicity, remembering that it is not your words, but the Word of God that is to cut its way to the heart. {RH, June 13, 1912 par. 5}

It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will. {RH, June 13, 1912 par. 6}

Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission,--to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement. {RH, June 13, 1912 par. 7}

On entering a new place to labor, we should be careful not to create prejudice in the minds of the Catholics, or do anything to lead them to think us their enemies. The Lord has shown me that there are many among them who will be saved. God will just as surely test this people as he is testing us; and according to their willingness to accept the light he gives them, will be their standing before him. We should sow the seed beside all waters, for it is God that gives the increase. {RH, June 13, 1912 par. 8}

The apostle Paul, in describing his manner of labor, says: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." {RH, June 13, 1912 par. 9}

Many people had assembled where John was baptizing in Jordan. As Jesus walked among them, the observing eye of John recognized him as the Saviour, and with kindling eye and earnest manner he cried, "Behold the Lamb of God!" Two of John's disciples, whose attention was thus directed to Jesus, followed him. Seeing them following him, he turned and said, "What seek ye? They said unto him, . . . Master, where dwellest thou? He saith unto them, Come and see." And when they had come and seen where he dwelt, he opened to them the great plan of salvation. {RH, June 13, 1912 par. 10}

The words that he there spoke to them were too precious to be kept to themselves, and the disciples immediately went and found their friends and brought them to Jesus. At that very time Nathanael was praying to know whether this was indeed the Christ of whom Moses and the prophets had spoken. While he continued to pray, one of those who had been brought to Christ, Philip by name, came to him and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son

of Joseph." {RH, June 13, 1912 par. 11}

Notice how quickly prejudice arises. Nathanael says, "Can there any good thing come out of Nazareth?" Philip knew the strong prejudice that existed in the minds of many against Nazareth, and he did not try to argue with him, for fear of raising his combativeness, but simply said, "Come and see." {RH, June 13, 1912 par. 12}

Here is a lesson for our ministers and colporteurs and missionary workers. When you meet those who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk to them at first upon subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions before the throne. As you come into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart. {RH, June 13, 1912 par. 13}

To those who expect to go to other lands to labor, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing. {RH, June 13, 1912 par. 14}

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give treatments; help the careworn, anxious mother to relieve her suffering child. {RH, June 13, 1912 par. 15}

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have. {RH, June 13, 1912 par. 16}

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you. {RH, June 13, 1912 par. 17}

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,--to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love -- the love of Christ -- is the only power that can soften the heart and lead to obedience. All the great truths of the Scriptures center in Christ; rightly understood, all lead to him. Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his Word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and

harmony of its precious truths. {RH, June 13, 1912 par. 18}

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all.

{RH, June 13, 1912 par. 19}

**PERIODICALS / RH - The Review and Herald / June 20, 1912 The Duty of Workers to Care for Their Health Mrs. E. G. White**

**June 20, 1912 The Duty of Workers to Care for Their Health**

**Mrs. E. G. White**

Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. {RH, June 20, 1912 par. 1}

The misuse of our physical powers shortens the time in which our lives can be used for the glory of God, and it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good. {RH, June 20, 1912 par. 2}

The health of the Lord's messengers should be carefully considered. As the true watchman goes forth bearing precious seed, sowing beside all waters, weeping and praying, the burden of labor is very taxing to mind and heart. He can not keep up the strain continuously--his soul stirred to the very depths--without wearing out prematurely. Strength and efficiency are needed in every discourse. And from time to time, fresh supplies of things new and old need to be brought forth from the storehouse of God's Word. This will impart life and power to the hearers. God does not want his workers to become so exhausted that their efforts have no freshness nor life. {RH, June 20, 1912 par. 2}



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I can sympathize with some of my brethren who have strong feelings but not strong bodies. I do not know what we should do without men who feel intensely. But God would have these workers regard the laws of life and health; for when they are exhausted by long speaking and praying, or much writing, the enemy takes advantage of the tired condition of their nerves, and causes them to be impatient and to move rashly. It was at the close of Christ's long fast in the wilderness that Satan thought to gain the victory over him. But Christ drove him from the field of battle, and came off conqueror. Even so may those who preach the word today overcome when tempted in a similar way. But it is necessary that they labor with discretion, in order that they may preserve health and strength in the best possible condition; then, when occasion requires, they can put forth special efforts, and, relying upon him who has conquered the enemy in their behalf, can come off more than conquerors. {RH, June 20, 1912 par. 4}

While God's workers are to be filled with a noble enthusiasm, and with a determination to follow the example of the divine Worker, they are not to crowd too many things into the day's work. If they do this, they will soon have to leave the work entirely, broken down because they have tried to carry too heavy a load. It is right for them to make the best use of the advantages given them of God in earnest efforts for the relief of suffering and for the salvation of souls; but they are not to sacrifice health. We have a calling as much higher than common, selfish interests as the heavens are higher than the earth. But this thought should not lead the willing servants of God to carry all the burdens they can possibly bear, without periods of rest. {RH, June 20, 1912 par. 5}

How good it would be if among all who are engaged in carrying out God's wonderful plan for the salvation of souls, there were no idlers! How much more would be accomplished if every one would say, "God holds me accountable to be wide awake, and to let my efforts speak in favor of the truth I profess to believe. I am to be a practical worker, not a day-dreamer." It is because there are so many day-dreamers that true workers have to carry a double burden. Writing by the Spirit, Paul says: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Be not overcome of evil, but overcome evil with good." {RH, June 20, 1912 par. 6}

It is the part of a medical missionary to minister to the needs of the soul as well as the needs of the body. Those who put the whole soul into the medical missionary work, who labor untiringly in peril, in privation, in watchings oft, in weariness and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be overtaxed. But they are filled

with zeal and earnestness, and sometimes they move unadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and they will break down. {RH, June 20, 1912 par. 7}

We need as workers to keep looking unto Jesus, the author and finisher of our faith. As workers together with God, we are to draw souls to Christ. We are to remember that each has a special part to act in the Master's service. O, how much good the members of the church might accomplish if they realized the responsibility resting upon them to point those with whom they come in contact to the Redeemer. When church-members shall disinterestedly engage in the work given them of God, a much stronger influence will be exerted in behalf of souls ready to die, and much more earnest efforts will be put forth in medical missionary lines. When every member of the church does his part faithfully, the workers in the field will be helped and encouraged and the cause of God will move forward with power. {RH, June 20, 1912 par. 8}

Some of our ministers feel that they must every day perform some labor that they can report to the conference. As a result of trying to do this, their efforts are often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor; but these can not take the place of daily physical exercise. {RH, June 20, 1912 par. 9}

Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father, he loves us, and he does not require any of his servants to abuse their bodies. {RH, June 20, 1912 par. 10}

Another cause, both of ill health and of inefficiency in labor, is indigestion. It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food; this causes war in the stomach, and confuses the brain. The use of unwholesome food, and overeating of even that which is wholesome, should alike be avoided. Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honored with divine enlightenment when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? Brethren, is it not time for you to be converted on these points of selfish indulgence? "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Study these words earnestly. {RH, June 20, 1912 par. 11}

Life is a holy trust, which God alone can enable us to keep, and to use to his glory. But he who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with him. Every talent entrusted to us he will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promote the well-being of others. Thus may we build up the kingdom of Christ, and make

manifest the glory of God.

{RH, June 20, 1912 par. 12}

**PERIODICALS / RH - The Review and Herald / June 27, 1912 The Training of  
Workers in the Field Mrs. E. G. White**

**June 27, 1912 The Training of Workers in the Field**

**Mrs. E. G. White**

There has been a failure to call into exercise talent which should be employed, but which needs development and cultivation. We have had but few ministers and but few men to bear responsibilities, because we have had so few educators. We have lost much because we have not had those who were apt to teach, and who could conduct a training-school for the inexperienced, and press them into service. {RH, June 27, 1912 par. 1}

The real workers in this cause are few, yet the work covers much ground; and it is often impossible for the laborers to look after the interest awakened. They fail to discern that they must enlist the lay members of the church, and teach them to work, that they may hold all that has been gained, and continue to advance. The plan of labor has been such as to lead the people to feel that they could do very little themselves, and if anything was to be accomplished they must have a minister. {RH, June 27, 1912 par. 2}

Faith is the assent of man's understanding to God's words, and binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith is to render to God the intellect, the energy, that we have received from him; therefore, those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence, those who by faith can reach beyond the grave to the eternal realities, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." {RH, June 27, 1912 par. 3}

Every man, everything, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessing. Thus God will be honored and glorified. {RH, June 27, 1912 par. 4}

In all departments of the Lord's work, every laborer is to help his fellow laborer. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of these

capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments. {RH, June 27, 1912 par. 5}

Heaven-bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own with usury. The talents that fit a man for service are entrusted to him, not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient. {RH, June 27, 1912 par. 6}

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done right. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. {RH, June 27, 1912 par. 7}

To those upon whom God has bestowed many talents I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talent, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained for the cause of God. {RH, June 27, 1912 par. 8}

Those placed in positions of responsibility should seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect will, in time, have standing by their side a large number of intelligent workers; whereas, should they shape matters in accordance with narrow, selfish conceptions, they would stand alone. {RH, June 27, 1912 par. 9}

Look for the conversion of a large number from the highways and the byways. Unexpected talent will be developed in those in the common walks of life. If men and women can have the message of truth brought to them, many who hear will receive it. Some who are regarded as uneducated will be called to the service of the Master, even as the humble, unlearned fishermen were called by the Saviour. Men will be called from the plow as was Elisha, and will take up the work that God has appointed them. They will begin to labor in simplicity and quietness, reading and explaining the Scriptures to others. Their simple efforts will be successful. {RH, June 27, 1912 par. 10}

House-to-house work will be done by men and women who realize that they can labor for the Lord because he has put his Spirit upon them. As they go forth in humble faith, Christ will impart to them grace, which they will impart to others. The Lord will give

them the same love for perishing souls that he gave to the disciples of old. Christ will be with these workers; angels of heaven will respond to the self-sacrificing efforts they put forth. By the power of the Holy Spirit, Jesus will move upon hearts. God will work miracles in the conversion of sinners, and the workers will be filled with joy as they see souls converted. {RH, June 27, 1912 par. 11}

There are men who will spend and be spent to win souls to Christ. In obedience to the great commission, many will go forth to work for the Master. Under the ministration of angels, common men will be moved upon by the Spirit of God and led to warn the people in the highways and byways. These workers are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should wish them Godspeed and pray for them as they labor in Christ's name. {RH, June 27, 1912 par. 12}

None who catch the divine rays from the Sun of Righteousness will lack for fitting words. It will not be oratory, as the world counts oratory, but heavenly eloquence; they will speak words that will go direct to minds, awakening conviction, and causing their hearers to ask, What is truth? Let men with the love of Jesus in their hearts go forth to give the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." {RH, June 27, 1912 par. 13}

There are lay members who are fitted to bear responsibilities, and who would do so if there were some one with patience, kindness, and forbearance, who would teach them how to work. Ministers should show a real earnestness in helping such persons to succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus. This is the work which every gospel minister should endeavor to do. {RH, June 27, 1912 par. 14}

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. {RH, June 27, 1912 par. 15}

A great work is to be done in America and other lands. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field if, with willing hearts, his servants put self out of sight, and labor only for his glory.

{RH, June 27, 1912 par. 16}

**PERIODICALS / RH - The Review and Herald / July 4, 1912 An All-Sufficient Saviour Mrs. E. G. White**

**July 4, 1912 An All-Sufficient Saviour**

**Mrs. E. G. White**

Christ came to this world to live a life of perfect obedience to the laws of God's kingdom. He came to uplift and ennoble human beings, to work out an enduring righteousness for them. He came as a medium through which truth was to be imparted. In him are found all the excellencies necessary to absolute perfection of character. To those who receive him, he gives power to become the sons of God. "The word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." {RH, July 4, 1912 par. 1}

In Christ "we have redemption through his blood, even the forgiveness of sins." He is "the image of the invisible God, the first-born of every creature." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. {RH, July 4, 1912 par. 2}

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." {RH, July 4, 1912 par. 3}

Christ gave up his high command in the heavenly courts, and laying aside his royal robe and kingly crown, he clothed his divinity with humanity. For our sake he became poor in earthly riches and advantages, that human beings might be rich in the eternal weight of glory. He took his place at the head of the human family, and consented to endure in our behalf the trials and temptations that sin has brought. He might have come in power and great glory, escorted by a multitude of heavenly angels. But no; he came in humility, of lowly parentage. He was brought up in an obscure and despised village. He lived a life of poverty, and suffered often with privation and hunger. This he did to show that earthly riches and high rank do not increase the value of souls in the sight of God. He has given us no encouragement to think that riches make men worthy of eternal life. Those church-members who, when a brother becomes poor, treat him as if he were unworthy of their notice certainly did not learn this from Christ. To one who,



during the Saviour's ministry, offered to follow him as his disciple, Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Those who follow him must share his poverty. "If any man will come after me," he declares, "let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." {RH, July 4, 1912 par. 4}

It is submission to sin that brings the great unhappiness of the soul. It is not poverty, but disobedience, that lessens man's hope of gaining eternal life, which the Saviour came to bring him. True riches, true peace, true content, enduring happiness,--these are found only in entire surrender to God, in perfect reconciliation to his will. {RH, July 4, 1912 par. 5}

Christ came to our world to live a life of stainless purity, thus to show sinners that in his strength they, too, can obey God's holy precepts, the laws of his kingdom. He came to magnify the law and make it honorable by his perfect conformity to its principles. He united humanity and divinity, that fallen human beings might become partakers of the divine nature, and thus escape the corruption that is in the world through lust. {RH, July 4, 1912 par. 6}

It was from the Father that Christ constantly drew the power that enabled him to keep his life free from spot or stain of sin. It was this power that enabled him to resist temptation.

{RH, July 4, 1912 par. 7}

**PERIODICALS / RH - The Review and Herald / July 11, 1912 Rewards of Service  
Mrs. E. G. White**

**July 11, 1912 Rewards of Service**

**Mrs. E. G. White**

"When thou makest a dinner or a supper," Christ said, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." {RH, July 11, 1912 par. 1}

To every worker for God this thought should be a stimulus and an encouragement. In this life, our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour assures us that our work is noted in heaven, and that the recompense can not fail. The apostle Paul, writing by the Holy Spirit, says, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." And in the words of the psalmist we read, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves

with him." {RH, July 11, 1912 par. 2}

While the great final reward is given at Christ's coming, true-hearted service for God brings a reward even in this life. Obstacles, opposition, and bitter, heart-breaking discouragement, the worker will have to meet. He may not see the fruit of his toil. But in face of all this he finds in his labor a blessed recompense. All who surrender themselves to God in unselfish service for humanity, are in cooperation with the Lord of glory. This thought sweetens all toil; it braces the will; it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name. {RH, July 11, 1912 par. 3}

In fellowship with God, with Christ, and with holy angels, they are surrounded with a heavenly atmosphere, an atmosphere that brings health to the body, vigor to the intellect, and joy to the soul. {RH, July 11, 1912 par. 4}

All who consecrate body, soul, and spirit to God's service, will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. {RH, July 11, 1912 par. 5}

Many are God's promises to those who minister to his afflicted ones. He says: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." {RH, July 11, 1912 par. 6}

While much of the fruit of their labor is not apparent in this life, God's workers have his sure promise of ultimate success. As the world's Redeemer, Christ was constantly confronted with apparent failure. He seemed to do little of the work which he longed to do in uplifting and saving. Satanic agencies were constantly working to obstruct his way. But he would not be discouraged. Ever before him he saw the result of his mission. He knew that truth would finally triumph in the contest with evil, and to his disciples he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The life of Christ's disciples is to be like his, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter. {RH, July 11, 1912 par. 7}

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of

light and power are ever near, to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs. {RH, July 11, 1912 par. 8}

Often our merciful Father encourages his children and strengthens their faith by permitting them here to see evidence of the power of his grace upon the hearts and lives of those for whom they labor. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower; and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but . . . it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." {RH, July 11, 1912 par. 9}

In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfillment of the promise, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." We behold life's desert "rejoice, and blossom as the rose." {RH, July 11, 1912 par. 10}

Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work; and in its success, even in this life, they find a precious reward. {RH, July 11, 1912 par. 11}

But what is this compared with the joy that will be theirs in the great day of final reckoning? There will be a blessed commendation, a holy benediction, on the faithful winner of souls; for they will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed shall all meet, gathered into the mansions prepared for them that love him! What rejoicing for all who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will every reaper have when the voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." {RH, July 11, 1912 par. 12}

The Redeemer is glorified because he has not died in vain. Those who have been laborers together with God, see, as does Christ, the travail of their souls for perishing, dying sinners, and they are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refuse to see and to receive the things that make for their peace,—all are forgotten. As they look upon the souls they sought to win to Christ, and see them saved, eternally saved, monuments of God's mercy and of a Redeemer's love, there ring through the

arches of heaven shouts of praise and thanksgiving. {RH, July 11, 1912 par. 13}

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." {RH, July 11, 1912 par. 14}

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

{RH, July 11, 1912 par. 15}

**PERIODICALS / RH - The Review and Herald / July 25, 1912 A Faithful Under-Shepherd Mrs. E. G. White**

**July 25, 1912 A Faithful Under-Shepherd**

**Mrs. E. G. White**

Little mention is made in the book of Acts of the later work of the apostle Peter. During the busy years of ministry that followed the outpouring of the Spirit on the day of Pentecost, he was among those who put forth untiring efforts to reach the Jews who came to Jerusalem to worship at the time of the annual festivals. {RH, July 25, 1912 par. 1}

As the number of believers multiplied in Jerusalem and in other places visited by the messengers of the cross, the talents possessed by Peter proved of untold value to the early Christian church. The influence of his testimony concerning Jesus of Nazareth extended far and wide. Upon him had been laid a double responsibility. He bore positive witness concerning the Messiah before unbelievers, laboring earnestly for their conversion; and at the same time he did a special work for believers, strengthening them in the faith of Christ. {RH, July 25, 1912 par. 2}

It was after Peter had been led to self-renunciation and entire reliance upon divine power that he received his call to act as an under-shepherd. Christ had said to Peter before his denial of him, "When thou art converted, strengthen thy brethren." These words were significant of the wide and effectual work which this apostle was to do in the future for those who should come to the faith. For this work, Peter's own experience of sin and suffering and repentance had prepared him. Not until he had learned his weakness, could he know the believer's need of dependence on Christ. Amid the storm of temptation he had come to understand that man can walk safely only as in utter self-distrust he relies upon the Saviour. {RH, July 25, 1912 par. 3}

At the last meeting of Christ with his disciples by the sea, Peter, tested by the thrice-repeated question, "Lovest thou me?" had been restored to his place among the twelve. His work had been appointed him: he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but

was to be a shepherd of the sheep. {RH, July 25, 1912 par. 4}

Christ mentioned to Peter only one condition of service, "Lovest thou me?" This is the essential qualification. Though Peter might possess every other, yet without the love of Christ, he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal,--all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure. {RH, July 25, 1912 par. 5}

The love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart. If the character and deportment of the shepherd is an exemplification of the truth he advocates, the Lord will set the seal of his approval to the work. The shepherd and the flock will become one, united by their common hope in Christ. {RH, July 25, 1912 par. 6}

The Saviour's manner of dealing with Peter had a lesson for him and his brethren. Although Peter had denied his Lord, the love which Jesus bore him had never faltered. And as the apostle should take up the work of ministering the Word to others, he was to meet the transgressor with patience, sympathy, and forgiving love. Remembering his own weakness and failure, He was to deal with the sheep and lambs committed to his care as tenderly as Christ had dealt with him. {RH, July 25, 1912 par. 7}

Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They can not read the heart; they know not its struggle and its pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn. {RH, July 25, 1912 par. 8}

Throughout his ministry, Peter faithfully watched over the flock entrusted to his care, and thus proved himself worthy of the charge and responsibility given him by the Saviour. Ever he exalted Jesus of Nazareth as the hope of Israel, the Saviour of mankind. He brought his own life under the discipline of the Master Worker. By every means within his power he sought to educate the believers for active service. His godly example and untiring activity inspired many young men of promise to give themselves wholly to the work of the ministry. As time went on, the apostle's influence as an educator and leader increased; and while he never lost his burden to labor especially for the Jews, yet he bore his testimony in many lands, and strengthened the faith of multitudes in the gospel. {RH, July 25, 1912 par. 9}

In the later years of his ministry, Peter was inspired to write to the believers "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." His letters were the means of reviving the courage and strengthening the faith of those who were enduring trial and affliction, and of renewing to good works those who through manifold temptations were in danger of losing their hold upon God. These letters bear the impress of having been written by one in whom the sufferings of Christ and also his consolation had been made to abound; one whose entire being had been transformed by divine grace, and whose hope of eternal life was sure and steadfast. {RH, July 25, 1912 par. 10}

At the very beginning of his first letter, the aged servant of God hastened to ascribe to his Lord a tribute of praise and thanksgiving. "Blessed be the God and Father of our

Lord Jesus Christ," he exclaimed, "which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." {RH, July 25, 1912 par. 11}

In this hope of a sure inheritance in the earth made new, the early Christians rejoiced, even in times of severe trial and affliction. "Ye greatly rejoice," Peter wrote, "though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, . . . ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." {RH, July 25, 1912 par. 12}

The apostle's words were written for the instruction of believers in every age, and they have a special significance for those who live at the time when the "end of all things is at hand." His exhortations and warnings, and his words of faith and courage, are needed by every soul who would maintain his faith "steadfast unto the end." {RH, July 25, 1912 par. 13}

The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness. "Gird up the loins of your mind," Peter wrote, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; . . . not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." {RH, July 25, 1912 par. 14}

"Pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." {RH, July 25, 1912 par. 15}

Had silver and gold been sufficient to purchase the salvation of men, how easily might it have been accomplished by him who says, "The silver is mine, and the gold is mine." But only by the precious blood of the Son of God could the transgressor be redeemed. The plan of salvation was laid in sacrifice. The apostle Paul wrote, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ gave himself for us that we might be rich. Christ gave himself for us that he might redeem us from all iniquity.



And as the crowning blessing of salvation, "the gift of God is eternal life through Jesus Christ our Lord." {RH, July 25, 1912 par. 16}

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Peter continued, "see that ye love one another with a pure heart fervently." The word of God -- the truth -- is the channel through which the Lord manifests his Spirit and power. Obedience to the word produces fruit of the required quality -- "unfeigned love of the brethren." This love is heaven-born, and leads to high motives and unselfish actions. {RH, July 25, 1912 par. 17}

When truth becomes an abiding principle in the life, the soul is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This new birth is the result of receiving Christ as the word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God. {RH, July 25, 1912 par. 18}

Thus it had been with Peter and his fellow disciples. Christ was the revealer of truth to the world. By him the incorruptible seed -- the word of God -- was sown in the hearts of men. But many of the most precious lessons of the great Teacher were spoken to those who did not then understand them. When, after his ascension, the Holy Spirit brought his teachings to the remembrance of the disciples, their slumbering senses awoke. The meaning of these truths flashed upon their minds as a new revelation, and truth, pure and unadulterated, made a place for itself. Then the wonderful experience of his life became theirs. The Word bore testimony through them, the men of his appointment, and they proclaimed the mighty truth, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace."

*(To be continued)*

{RH, July 25, 1912 par. 19}

**PERIODICALS / RH - The Review and Herald / August 1, 1912 A Faithful Under-Shepherd (Continued) Mrs. E. G. White**

**August 1, 1912 A Faithful Under-Shepherd**

***(Continued)***

**Mrs. E. G. White**

The apostle exhorted the believers to study the Scriptures, through a proper understanding of which they might make sure work for eternity. Peter realized that in the experience of every soul who is finally victorious there would be scenes of perplexity

and trial; but he knew also that an understanding of the Scriptures would enable the tempted one to bring to mind promises that would comfort the heart and strengthen faith in the Mighty One. {RH, August 1, 1912 par. 1}

"All flesh is as grass," he declared, "and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." {RH, August 1, 1912 par. 2}

Many of the believers to whom Peter addressed his letters, were living in the midst of heathen, and much depended on their remaining true to the high calling of their profession. The apostle urged upon them their privileges as followers of Christ Jesus. "Ye are a chosen generation," he wrote, "a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. {RH, August 1, 1912 par. 3}

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." {RH, August 1, 1912 par. 4}

The apostle plainly outlined the attitude that believers should sustain toward the civil authorities: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." {RH, August 1, 1912 par. 5}

Those who were servants were advised to remain subject to their masters "with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy," the apostle explained, "if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." {RH, August 1, 1912 par. 6}

The apostle exhorted the women in the faith to be chaste in conversation and

modest in dress and deportment. "Whose adorning," he counseled, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." {RH, August 1, 1912 par. 7}

The lesson applies to believers in every age. "By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. "If any man will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Self-denial and sacrifice will mark the Christian's life. Evidence that the taste is converted will be seen in the dress of all who walk in the path cast up for the ransomed of the Lord. {RH, August 1, 1912 par. 8}

It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that "meek and quiet spirit," the "fine linen, white and clean," which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, "They shall walk with me in white: for they are worthy."

*(To be concluded)*

{RH, August 1, 1912 par. 9}

**PERIODICALS / RH - The Review and Herald / August 8, 1912 A Faithful Under-Shepherd (Concluded) Mrs. E. G. White**

**August 8, 1912 A Faithful Under-Shepherd  
(Concluded)**

**Mrs. E. G. White**

Looking forward with prophetic vision to the perilous times into which the church of Christ was to enter, the apostle exhorted the believers to steadfastness in the face of trial and suffering. "Beloved," he wrote, "think it not strange concerning the fiery trial which is to try you." {RH, August 8, 1912 par. 1}

Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading his children, that trying experiences come to them. Trials and obstacles are his chosen methods of discipline, and his appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of his work. In his providence he brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He

gives them opportunity to overcome these defects, and to fit themselves for service. Often he permits the fires of affliction to burn, that they may be purified. {RH, August 8, 1912 par. 2}

God's care for his heritage is unceasing. He suffers no affliction to come upon his children but such as is essential for their present and eternal good. He will purify his church, even as Christ purified the temple during his ministry on earth. All that he brings upon his people in test and trial comes that they may gain deeper piety and greater strength to carry forward the triumphs of the cross. {RH, August 8, 1912 par. 3}

There had been a time in Peter's experience when he was unwilling to see the cross in the work of Christ. When the Saviour made known to the disciples his impending sufferings and death, Peter exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Self-pity, which shrank from fellowship with Christ in suffering, prompted Peter's remonstrance. It was to the disciple a bitter lesson, and one which he learned but slowly, that the path of Christ on earth lay through agony and humiliation. But in the heat of the furnace fire he was to learn its lesson. Now, when his once active form was bowed with the burden of years and labors, he could write, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." {RH, August 8, 1912 par. 4}

Addressing the church elders regarding their responsibilities as under-shepherds of God's flock, the apostle wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." {RH, August 8, 1912 par. 5}

Those who occupy the position of under-shepherds are to exercise a watchful diligence over the Lord's flock. This is not to be a dictatorial vigilance, but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality. Pastors are needed--faithful shepherds--who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,--men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love toward those for whom they labor. {RH, August 8, 1912 par. 6}

There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church, and he will need to labor in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, not only by the minister's work in the pulpit, but by personal labor. The wayward heart may take exception to the message, and the servant of God may be misjudged and criticized. Let him then remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good

fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {RH, August 8, 1912 par. 7}

The work of the gospel minister is "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for some one else, his labors will not be acceptable to God. Souls for whom Christ died are perishing for want of well-directed, personal labor; and he has mistaken his calling who, entering upon the ministry, is unwilling to do the personal work that the care of the flock demands. {RH, August 8, 1912 par. 8}

The spirit of the true shepherd is one of self-forgetfulness. He loses sight of self in order that he may work the works of God. By preaching of the word and by personal ministry in the homes of the people, he learns their needs, their sorrows, their trials; and, cooperating with the great Burden-bearer, he shares their afflictions, comforts their distresses, relieves their soul-hunger, and wins their hearts to God. In this work the minister is attended by the angels of heaven, and he himself is instructed and enlightened in the truth that maketh wise unto salvation. {RH, August 8, 1912 par. 9}

In connection with his instruction to those in positions of trust in the church, the apostle outlined some general principles that were to be followed by all who were associated in church fellowship. The younger members of the flock were urged to follow the example of their elders in the practise of Christlike humility. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." {RH, August 8, 1912 par. 10}

Thus Peter wrote to the believers at a time of peculiar trial to the church. Many had already become partakers of Christ's sufferings, and soon the church was to undergo a period of terrible persecution. Within a few brief years many of those who had stood as teachers and leaders in the church were to lay down their lives for the gospel. Soon grievous wolves were to enter in, not sparing the flock. But none of these things were to bring discouragement to those believers whose hopes were centered in Christ. With words of encouragement and good cheer Peter directed the minds of the believers from present trials and future scenes of suffering "to an inheritance incorruptible, and undefiled, and that fadeth not away." "The God of all grace," he fervently prayed, "who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

{RH, August 8, 1912 par. 11}

**PERIODICALS / RH - The Review and Herald / August 22, 1912 The True Ideal for Our Youth Mrs. E. G. White**

**August 22, 1912 The True Ideal for Our Youth**

**Mrs. E. G. White**

By a misconception of the true nature and object of education many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of right principles is neglected in an effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage. {RH, August 22, 1912 par. 1}

It is right for the youth to feel that they must reach the highest development of their natural powers. We would not restrict the education to which God has set no limit. But our attainments will avail nothing if not put to use for the honor of God and the good of humanity. Unless our knowledge is a stepping-stone to the accomplishment of the highest purposes, it is worthless. {RH, August 22, 1912 par. 2}

The necessity of establishing Christian schools is urged upon me very strongly. In the schools of today many things are taught that are a hindrance rather than a blessing. Schools are needed where the Word of God is made the basis of education. Satan is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity. {RH, August 22, 1912 par. 3}

In many of the schools and colleges of today, the conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly made that if these learned men are correct, the Bible can not be. The thorns of skepticism are disguised; they are concealed by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is as he meant it should be. He nourishes every seed of doubt that is sown in young hearts, and soon a plentiful harvest of infidelity is reaped. {RH, August 22, 1912 par. 4}

We can not afford to allow the minds of our youth to be thus leavened; for it is on these youth we must depend to carry forward the work of the future. We desire for them something more than the opportunity for education in the sciences. The science of true education is the truth, which is to be so deeply impressed on the soul that it can not be obliterated by the error that everywhere abounds. {RH, August 22, 1912 par. 5}

The Word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct



every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity. {RH, August 22, 1912 par. 6}

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,--all may here find lessons of priceless worth. {RH, August 22, 1912 par. 7}

But above all else, the Word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,--ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there. {RH, August 22, 1912 par. 8}

The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of his Word, to put forth aggressive efforts against evil. {RH, August 22, 1912 par. 9}

True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learned to become a coworker with Christ. {RH, August 22, 1912 par. 10}

If our youth gain this knowledge, they will be able to gain all the rest that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which could give them a character approved of God. {RH, August 22, 1912 par. 11}

Those who are seeking to acquire knowledge in the schools of earth should remember that another school also claims them as students,--the school of Christ. From this school the students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher are constantly gaining more wisdom and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity. {RH, August 22, 1912

par. 12}

Infinite Wisdom sets before us the great lessons of life,--the lessons of duty and happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort, tears, and even agony; but we must not falter nor grow weary. It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and holy angels. Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with infinite loss. {RH, August 22, 1912 par. 13}

Every faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. The principles of heaven should be made paramount in the life, and every advance step taken in the acquirement of knowledge or in the culture of the intellect should be a step toward the assimilation of the human to the divine. {RH, August 22, 1912 par. 14}

To many who place their children in our schools strong temptations will come because they desire them to secure what the world regards as the most essential education. But what constitutes the most essential education, unless it be the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by opinions that are human and erring. {RH, August 22, 1912 par. 15}

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in place of the truths that God has committed to men through his ministers and prophets and apostles. {RH, August 22, 1912 par. 16}

Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. In no case are they to let any line of business so absorb mind and time and talents that their children are allowed to drift until they are separated far from God. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become workers together with God. They are to God's human hand, fitting themselves and their children for an endless life. {RH, August 22, 1912 par. 17}

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers on the earth, the Lord calls on those who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Let us in our educational work embrace far more of the children and youth, and there will be a whole army of missionaries raised up to work for God. {RH, August 22, 1912 par. 18}

Our educational institutions are to do much toward meeting the demands for trained

workers for the mission fields. Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Cultivated talents are needed in every part of the work of God. God has designed that our schools shall be an instrumentality for developing workers for him,--workers of whom he will not be ashamed. He calls upon our young people to enter our schools, and quickly fit themselves for service.

{RH, August 22, 1912 par. 19}

**PERIODICALS / RH - The Review and Herald / August 29, 1912 Dangerous Amusements for the Young Mrs. E. G. White**  
**August 29, 1912 Dangerous Amusements for the Young**

**Mrs. E. G. White**

The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. There are shows, lectures, and an endless variety of entertainments that are calculated to lead to a love of the world; and through this union with the world faith is weakened. {RH, August 29, 1912 par. 1}

Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skilful charmer. He has many finely woven nets, which appear innocent, but which are skilfully prepared to entangle the young and unwary. The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the mind with a desire for worldly amusement, that there may be no time for the question, How is it with my soul? {RH, August 29, 1912 par. 2}

We are living in an unfortunate age for the young. The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If their children are very wild, parents flatter themselves that when they are older and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, and suffer wrong principles to grow and strengthen, seeming not to discern the hidden dangers and the fearful ending of the path that seems to them the way of happiness. In many cases all the labor afterward bestowed upon these youth will avail nothing. {RH, August 29, 1912 par. 3}

The standard of piety is low among professed Christians generally, and it is hard for

the young to resist the worldly influences that are encouraged by many church-members. The majority of nominal Christians, while they profess to be living for Christ, are really living for the world. They do not discern the excellence of heavenly things, and therefore can not truly love them. Many profess to be Christians because Christianity is considered honorable. They do not discern that genuine Christianity means cross-bearing, and their religion has little influence to restrain them from taking part in worldly pleasures. {RH, August 29, 1912 par. 4}

Some can enter the ballroom, and unite in all the amusements which it affords. Others can not go to such lengths as this, yet they can attend parties of pleasure, picnics, shows, and other places of worldly amusement; and the most discerning eye would fail to detect any difference between their appearance and that of unbelievers. {RH, August 29, 1912 par. 5}

In the present state of society it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. Children often become impatient under restraint, and wish to have their own way and to go and come as they please. Especially from the age of ten to eighteen they are inclined to feel that there can be no harm in going to worldly gatherings of young associates. But the experienced Christian parents can see danger. They are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds; and from a desire for their salvation, they should keep them back from these exciting amusements. {RH, August 29, 1912 par. 6}

When the children decide for themselves to leave the pleasures of the world, and to become Christ's disciples, what a burden is lifted from the hearts of careful, faithful parents! Yet even then the labors of the parents must not cease. These youth have just commenced in earnest the warfare against sin, and against the evils of the natural heart, and they need in a special sense the counsel and watch-care of their parents. {RH, August 29, 1912 par. 7}

### **A Time of Trial Before the Young**

Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which many have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with the world in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. {RH, August 29, 1912 par. 8}

Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural that they should prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people.

They take part with them, and have a name among them; and they are a text for unbelievers, and for the weak and unconsecrated ones in the church. In this refining time these professors will either be wholly converted, and sanctified by obedience to the truth, or they will be left with the world, to receive their reward with the worldling. {RH, August 29, 1912 par. 9}

God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. And such can not enjoy the frivolous, empty conversation of the lover of the world. {RH, August 29, 1912 par. 10}

### **Separation from the World**

The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there,--no influence which will make them heavenly minded, and increase their growth in grace. Obedience to the Word of God will lead them to come out from all these things, and be separate. {RH, August 29, 1912 par. 11}

"By their fruits ye shall know them," the Saviour declared. All the true followers of Christ bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. Said Jesus, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." {RH, August 29, 1912 par. 12}

Those who would be worshipers of the true God must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor must anything share our supreme delight in him. We can not advance in Christian experience until we put away everything that separates us from God. {RH, August 29, 1912 par. 13}

The great Head of the church, who has chosen his people out of the world, requires them to be separate from the world. He designs that the spirit of his commandments, by drawing his followers to himself, shall separate them from worldly elements. To love God and keep his commandments is far away from loving the world's pleasures, and its friendship. There is no concord between Christ and Belial. {RH, August 29, 1912 par. 14}

The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life of Christ. But there are many precious promises on record for those who seek the Saviour early. Wisdom calls to the sons of men, "I love them that love me; and those that seek me early shall find me." They will find that "the path of the just is as the shining light, that shineth more and

more unto the perfect day." {RH, August 29, 1912 par. 15}

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

{RH, August 29, 1912 par. 16}

**PERIODICALS / RH - The Review and Herald / September 5, 1912 Patmos Mrs. E. G. White**

**September 5, 1912 Patmos**

**Mrs. E. G. White**

More than half a century had passed since the organization of the Christian church. During that time the gospel message had been constantly opposed. Its enemies had never relaxed their efforts, and had at last succeeded in enlisting the power of the Roman emperor against the Christians. {RH, September 5, 1912 par. 1}

In the terrible persecution that followed, the apostle John did much to confirm and strengthen the faith of the believers. He bore a testimony which his adversaries could not controvert, and which helped his brethren to meet with courage and loyalty the trials that came upon them. When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the old, tried servant of Jesus would repeat with power and eloquence the story of the crucified and risen Saviour. He steadfastly maintained his faith, and from his lips came ever the same glad message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." {RH, September 5, 1912 par. 2}

John lived to be very old. He witnessed the destruction of Jerusalem and the ruin of the stately temple. The last survivor of the disciples who had been intimately connected with the Saviour, his message had great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt his sincerity, and through his teachings many were continually turning from unbelief. {RH, September 5, 1912 par. 3}

The rulers of the Jews were filled with bitter hatred against John for his unwavering fidelity to the cause of Christ. They declared that their efforts against the Christians



would avail nothing so long as John's testimony kept ringing in the ears of the people. In order that the miracles and teachings of Jesus might be forgotten, the voice of the bold witness must be silenced. {RH, September 5, 1912 par. 4}

John was accordingly summoned to Rome to be tried for his faith. Here before the authorities the apostle's doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple's death. {RH, September 5, 1912 par. 5}

John answered for himself in a clear and convincing manner, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers. The emperor Domitian was filled with rage. He could not dispute the reasoning of Christ's faithful advocate, nor match the power that attended his utterance of truth; yet he determined that he would silence his voice. {RH, September 5, 1912 par. 6}

John was cast into a caldron of boiling oil; but the Lord preserved the life of his faithful servant, even as he preserved the three Hebrews in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture him. He gave his life to save the world. I am honored in being permitted to suffer for his sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in his mouth. These words had their influence, and John was removed from the caldron by the very men who had cast him in. {RH, September 5, 1912 par. 7}

Again the hand of persecution fell heavily upon the apostle. By the emperor's decree, John was banished to the isle of Patmos, condemned, "for the word of God, and for the testimony of Jesus Christ." Here, his enemies thought, his influence would no longer be felt, and he must finally die of hardship and distress. {RH, September 5, 1912 par. 8}

To outward appearance, the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted his faithful servant to be placed where Christ could give him a more wonderful revelation of himself, and of divine truth for the enlightenment of the churches. In exiling John the enemies of truth had hoped to silence forever the voice of the faithful disciple; but on Patmos he received a message, the influence of which his enemies could not destroy, and which was to continue to strengthen the church to the end of time. Though not released from the responsibility of their wrong act, those who exiled John became instruments in the hands of God to carry out his purpose; and the very effort to extinguish the light placed the truth in bold relief. {RH, September 5, 1912 par. 9}

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labors of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church

for all future time. The events that would take place in the closing scenes of this earth's history were outlined before him; and there he wrote out the visions he received from God. When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth. {RH, September 5, 1912 par. 10}

Among the cliffs and rocks of Patmos, John held communion with his Maker. He reviewed his past life, and at thought of the blessings he had received, peace filled his heart. He had lived the life of a Christian, and he could say in faith, "We know that we have passed from death unto life." Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes, on weeping widows and orphans, the fruit of his ambitious desire for preeminence. {RH, September 5, 1912 par. 11}

In his isolated home John was able to study more closely than ever before the manifestations of divine power as recorded in the book of nature and in the pages of inspiration. To him it was a delight to meditate on the work of creation, and to adore the divine Architect. In former years his eyes had been greeted by the sight of forest-covered hills, green valleys, and fruitful plains; and in the beauties of nature it had ever been his delight to trace the wisdom and skill of the Creator. He was now surrounded by scenes that to many would appear gloomy and uninteresting; but to John it was otherwise. While his surroundings might be desolate and barren, the blue heavens that bent above him were as bright and beautiful as the skies above his loved Jerusalem. In the wild, rugged rocks, in the mysteries of the deep, in the glories of the firmament, he read important lessons. All bore the message of God's power and glory. {RH, September 5, 1912 par. 12}

All around him the apostle beheld witnesses to the flood that had deluged the earth because the inhabitants ventured to transgress the law of God. The rocks thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath. In the voice of many waters--deep calling unto deep--the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their terrible commotion restrained within limits appointed by an invisible hand, spoke of the control of an infinite Power. And in contrast he realized the weakness and folly of mortals, who, though but worms of the dust, glory in their supposed wisdom and strength, and set their hearts against the Ruler of the universe, as if God were altogether such a one as themselves. By the rocks he was reminded of Christ, the Rock of his strength, in whose shelter he could hide without fear. From the exiled apostle on rocky Patmos there went up the most ardent longing of soul after God, the most fervent prayers.

*(To be concluded)* {RH, September 5, 1912 par. 13}

**PERIODICALS / RH - The Review and Herald / September 12, 1912 Patmos  
(Concluded) Mrs. E. G. White**

**September 12, 1912 Patmos**

**(Concluded)**

**Mrs. E. G. White**

The history of John affords a striking illustration of the way in which God can use aged workers. When John was exiled to the isle of Patmos, there were many who thought him to be past service, an old and broken reed, ready to fall at any time. But the Lord saw fit to use him still. Though banished from the scenes of his former labor, he did not cease to bear witness to the truth. Even in Patmos he made friends and converts. His was a message of joy, proclaiming a risen Saviour who on high was interceding for his people until he should return to take them to himself. And it was after John had grown old in the service of his Lord that he received more communications from heaven than he had received during the rest of his lifetime. {RH, September 12, 1912 par. 1}

The most tender regard should be cherished for those whose life interest has been bound up with the work of God. These aged workers have stood faithful amid storm and trial. They may have infirmities, but they still possess talents that qualify them to stand in their place in God's cause. Though worn, and unable to bear the heavier burdens that younger men can and should carry, the counsel that they can give is of the highest value. {RH, September 12, 1912 par. 2}

They may have made mistakes, but from their failures they have learned to avoid errors and dangers, and are they not therefore competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, the Lord does not lay them aside. He gives them special grace and wisdom. {RH, September 12, 1912 par. 3}

Those who have served their Master when the work went hard, who endured poverty, and remained faithful when there were few to stand for truth, are to be honored and respected. The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with these faithful men. Let the younger men realize that in having such workers among them they are highly favored. Let them give them an honored place in their councils. {RH, September 12, 1912 par. 4}

As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences that they have had in connection with his work. The record of his wonderful dealings with his people, of his great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till he

bids them lay it down. {RH, September 12, 1912 par. 5}

In the experience of the apostle John during his persecution, there is a lesson of wonderful strength and comfort for the people of God. God does not prevent the plottings of wicked men, but he causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty. Often the gospel worker carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth more than all the pain it costs. Thus God brings his children near to him, that he may show them their weakness and his strength. He teaches them to lean on him. Thus he prepares them to meet emergencies, to fill positions of trust, and to accomplish the great purpose for which their powers were given them. {RH, September 12, 1912 par. 6}

In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ." {RH, September 12, 1912 par. 7}

These examples of human steadfastness bear witness to the faithfulness of God's promises,--of his abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest tossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of eternal riches. {RH, September 12, 1912 par. 8}

Jesus does not present to his followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead, he calls upon them to follow him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an unpitying confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, yet his unlikeness to the world provoked the bitterest hostility. {RH, September 12, 1912 par. 9}

So it will be with all who will live godly in Christ Jesus. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times, but the principle--the spirit that underlies it--is the same that has slain the chosen of the Lord ever since the days of Abel. {RH, September 12, 1912 par. 10}

In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they became conquerors. They bore witness to the power of

One mightier than Satan. Wicked men may torture and kill the body, but they can not touch the life that is hid with Christ in God. They can incarcerate men and women in prison walls, but they can not bind the spirit. {RH, September 12, 1912 par. 11}

Through trial and persecution the glory--the character--of God is revealed in his chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

{RH, September 12, 1912 par. 12}

**PERIODICALS / RH - The Review and Herald / September 19, 1912 Peter's Last Epistle and His Death Mrs. E. G. White**

**September 19, 1912 Peter's Last Epistle and His Death**

**Mrs. E. G. White**

In the second letter addressed by Peter to those who had obtained "like precious faith" with himself, the apostle sets forth the divine plan for the development of Christian character. He writes:-- {RH, September 19, 1912 par. 1}

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. {RH, September 19, 1912 par. 2}

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." {RH, September 19, 1912 par. 3}

These words are full of instruction, and strike the key-note of victory. The apostle presents before the believers the ladder of Christian perfection, every step of which represents continual advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved

by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus he is made unto us wisdom, and righteousness, and sanctification, and redemption. {RH, September 19, 1912 par. 4}

God has called his people to glory and virtue, and these will be manifest in the lives of all who are truly connected with him. Having become partakers of the heavenly gift, they are to go on to perfection, being "kept by the power of God through faith." It is the glory of God to give his virtue to his children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead his unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in him. {RH, September 19, 1912 par. 5}

Having received the faith of the gospel, the next work of the believer is to add to his character virtue, and thus cleanse the heart and prepare the mind for the reception of the knowledge of God. This knowledge is the foundation of all true education and of all true service. It is the only real safeguard against temptation; and it is this alone that can make one like God in character. Through the knowledge of God and of his Son Jesus Christ, are given to the believer "all things that pertain unto life and godliness." No good gift is withheld from him who sincerely desires to obtain the righteousness of God. {RH, September 19, 1912 par. 6}

"This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And the prophet Jeremiah declared: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Scarcely can the human mind comprehend the breadth and depth and height of the spiritual attainments of him who gains this knowledge. {RH, September 19, 1912 par. 7}

None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection, and places before us the example of Christ's character. In his humanity, perfected by a life of constant resistance of evil, the Saviour showed that through cooperation with divinity human beings may in this life attain to perfection of a character. This is God's assurance to us that we too may obtain complete victory. {RH, September 19, 1912 par. 8}

Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God's Word declares he must have before he can be saved, is the result of the working of divine grace, as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sinsick soul. He has not the wisdom nor the strength to overcome; these belong to the Lord, and he



bestows them on those who in humiliation and contrition seek him for help. {RH, September 19, 1912 par. 9}

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. {RH, September 19, 1912 par. 10}

There are those who attempt to ascend the ladder of Christian progress; but as they advance, they begin to put their trust in the power of man, and soon lose sight of Jesus, the author and finisher of their faith. The result is failure--the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. "He that lacketh these things," declares the apostle, "is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." {RH, September 19, 1912 par. 11}

The apostle Peter had had a long experience in the things of God. His faith in God's power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven.

*(To be concluded)*

{RH, September 19, 1912 par. 12}

**PERIODICALS / RH - The Review and Herald / September 26, 1912 Peter's Last Epistle and His Death (Concluded) Mrs. E. G. White**

**September 26, 1912 Peter's Last Epistle and His Death**

***(Concluded)***

**Mrs. E. G. White**

For many years Peter had been urging the believers to grow in grace and in a knowledge of the truth; and now, knowing that soon he would be called upon to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith, the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. "Give diligence," he

pleaded, "to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious assurance! Glorious is the hope set before the believer as he advances by faith toward the heights of Christian perfection! {RH, September 26, 1912 par. 1}

"I will not be negligent," the apostle continues, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." {RH, September 26, 1912 par. 2}

The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. "We have not followed cunningly devised fables," he reminded the believers, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." {RH, September 26, 1912 par. 3}

Convincing as was this evidence of the certainty of the believers' hope, there was yet another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. "We have also," Peter declared, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." {RH, September 26, 1912 par. 4}

While exalting the "sure word of prophecy" as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by "false teachers," who would privily bring in "damnable heresies, even denying the Lord." These false teachers arising in the church are accounted true by many of their brethren in the faith, but the apostle compared them to "wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." "The latter end is worse with them," he declared, "than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." {RH, September 26, 1912 par. 5}

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say,

Peace and safety; then sudden destruction cometh upon them." Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly approached, there would be faithful ones able to discern the signs of the times. While a larger number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end. {RH, September 26, 1912 par. 6}

Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfilment of the Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto myself." To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. {RH, September 26, 1912 par. 7}

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. {RH, September 26, 1912 par. 8}

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found to him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." {RH, September 26, 1912 par. 9}

In the providence of God, Peter was permitted to close his ministry in Rome, where his imprisonment was ordered by the emperor Nero about the time of Paul's final arrest. Thus the two veteran apostles, who for many years had been widely separated in their labors, were called upon to bear their last witness for Christ in the world's metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs. {RH, September 26, 1912 par. 10}

Since his reinstatement after his denial of Christ, Peter had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell, he called to mind the words that Christ had spoken to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Thus Jesus had made known to the disciple the very manner of his death, and even foretold the stretching of his hands upon the cross. {RH, September 26, 1912 par. 11}

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In

prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of his trial. Once so unready to acknowledge the cross, he now counted it a joy to yield up his life for the gospel, feeling only that for him who had denied his Lord, to die in the same manner as his Master died was too great an honor. Peter had sincerely repented of that sin, and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor, he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter.

{RH, September 26, 1912 par. 12}

**PERIODICALS / RH - The Review and Herald / October 3, 1912 The Dignity of Labor Mrs. E. G. White**

**October 3, 1912 The Dignity of Labor**

**Mrs. E. G. White**

Notwithstanding all that has been said and written regarding the dignity of manual labor, the feeling prevails that it is degrading. The opinion of men has, in many minds, changed the order of things, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. Men work hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons, as they themselves were trained, to hard, useful labor. Their sons spend the money earned by the labor of others, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good. {RH, October 3, 1912 par. 1}

The Lord's purposes are not the purposes of men. He did not design that men should live in idleness. In the beginning, he created man a gentleman; but though rich in all that the Owner of the universe could supply, Adam was not to be idle. No sooner was he created than his work was given him. He was to find employment and happiness in tending the things that God had created; and in response to his labor, his wants were to be abundantly supplied from the fruits of the garden of Eden. {RH, October 3, 1912 par. 2}

While our first parents obeyed God, their labor in the garden was a pleasure; and the earth yielded of its abundance for their wants. But when man departed from obedience, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will. {RH, October 3, 1912 par. 3}

It was God's purpose to alleviate by toil the evil that was brought into the world by

man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall. {RH, October 3, 1912 par. 4}

The public feeling is that manual labor is degrading; yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten. {RH, October 3, 1912 par. 5}

One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who "finds some mischief still for idle hands to do." {RH, October 3, 1912 par. 6}

A stagnant pool soon becomes offensive; but a flowing brook spreads health and gladness over the land. The one is a symbol of the idle, the other of the industrious. {RH, October 3, 1912 par. 7}

In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of man has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. {RH, October 3, 1912 par. 8}

In Israel, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was regarded as essential for every woman. And skill in useful duties was looked upon as an honor to women of all stations in life. {RH, October 3, 1912 par. 9}

In the schools of the prophets, various industries were taught, and many of the students supported themselves by manual labor. {RH, October 3, 1912 par. 10}

The path of toil appointed to the dwellers on earth may be hard and wearisome; but it is honored by the footprints of the Redeemer, and he is safe who follows in this

sacred way. By precept and example Christ has dignified useful labor. From his earliest years, he lived a life of toil. The greater part of his earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which he lived, going to and returning from his humble toil; and ministering angels attended him as he walked side by side with peasants and laborers, unrecognized and unhonored. {RH, October 3, 1912 par. 11}

When he went forth to contribute to the support of the family by his daily toil, he possessed the same power as when on the shores of Galilee he fed five thousand hungry souls with five loaves and two fishes. But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity, with all its attendant ills, and he did not flinch from its severest trials. He lived in a peasant's home; he was clothed with coarse garments; he mingled with the lowly; he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable. {RH, October 3, 1912 par. 12}

The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. All right inventions and improvements have their source in him who is wonderful in counsel and excellent in working. The skilful touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate mechanism of the body, is the wisdom of divine power to be used in behalf of the suffering. The skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God. Whatever we do, wherever we are placed, he desires to control our minds, that we may do perfect work. Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. {RH, October 3, 1912 par. 13}

There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work, using the physical ability that God has given. The only cure for a useless, inefficient life is determined, persevering effort. Life is not given us to be spent in idleness or self-pleasing; before us are placed great possibilities. In the capital of strength a precious talent has been entrusted to men. This is of more value than any bank deposit, and should be more highly prized; for through the possibilities that it affords for enabling men to lead a useful, happy life, it may be made to yield interest and compound interest. It is a blessing that can not be purchased with gold or silver, houses or land; and God requires it to be used wisely. No man has a right to sacrifice this talent to the corroding influence of inaction. All are as accountable for the capital of physical strength as for their capital of means. {RH, October 3, 1912 par. 14}

The race is not always to the swift, nor the battle to the strong, and those who are diligent in business may not always be prospered. But it is "the hand of the diligent" that "maketh rich." And while indolence and drowsiness grieve the Holy Spirit and destroy true godliness, they also tend to poverty and want. "He becometh poor that dealeth with



a slack hand." {RH, October 3, 1912 par. 15}

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Satan lies in ambush, ready to destroy those whose leisure gives him opportunity to insinuate himself under some attractive disguise. He is never more successful than when he comes to men in their idle hours. {RH, October 3, 1912 par. 16}

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. The prophet Ezekiel declares: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing. It is the working man or woman who sees something great and good in life, and who is willing to bear its responsibilities with faith and hope. {RH, October 3, 1912 par. 17}

The essential lesson of contented industry in the necessary duties of life, is yet to be learned by the larger number of Christ's followers. It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standard of God's Word. But this is what the Lord requires. {RH, October 3, 1912 par. 18}

The apostle Paul regarded idleness as a sin. He learned the trade of tent-making in its higher and lower branches, and during his ministry he often worked at this trade to support himself and others. Paul did not regard as lost the time thus spent. As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God. He taught that even in every-day toil God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister. {RH, October 3, 1912 par. 19}

God designs that all shall be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man. God is a constant worker. The angels are workers; they are ministers of God to the children of men. Those who look forward to a heaven of inactivity will be disappointed; for the economy of heaven provides no place for the gratification of indolence. But to the weary and heavy-laden rest is promised. It is the faithful servant who will be welcomed from his labors to the joy of his Lord. He will lay off his armor with rejoicing, and will forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary.

{RH, October 3, 1912 par. 20}

**PERIODICALS / RH - The Review and Herald / October 24, 1912 The Measure of Light Given Measures Our Responsibilities Mrs. E. G. White**

**October 24, 1912 The Measure of Light Given Measures Our Responsibilities**

**Mrs. E. G. White**

God does not commend nor confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges; and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe. {RH, October 24, 1912 par. 1}

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier

power; and thus he will pass from one stage of indifference to another, until at last the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. {RH, October 24, 1912 par. 2}

Those who claim to be Christians are in continual need of a power outside of and beyond themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world. {RH, October 24, 1912 par. 3}

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty entrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetite is under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven? -- O, no; it would be no mercy to the impenitent sinner to place him in the society of the angels. {RH, October 24, 1912 par. 4}

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments. . . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible

for the sinner to enjoy the bliss of heaven.

{RH, October 24, 1912 par. 5}

**PERIODICALS / RH - The Review and Herald / October 31, 1912 The Spirit of a Christian Mrs. E. G. White**

**October 31, 1912 The Spirit of a Christian**

**Mrs. E. G. White**

"Sanctify them through thy truth: thy word is truth." Every moment of our probationary time is precious; for it is our time for character building. We should give most diligent heed to the culture of our spiritual nature. We should watch our hearts, guarding our thoughts lest impurity tarnish the soul. We should seek to keep every faculty of the mind in the very best condition, that we may serve God to the extent of our ability. Nothing should be permitted to interrupt our communion with God. If corrupt thoughts are entertained, they will lead to corrupt actions. O, may the angels of purity guard us, that no stain of immorality may be found upon us! Every worker for God should be pure in thought. The grandest themes, the noblest impulses, the purest conceptions, should be his, for he is a son of God. {RH, October 31, 1912 par. 1}

We have a work to do in this world, and we must not allow ourselves to become self-absorbed, and so forget the claims of God and humanity upon us. If we seek God with earnestness, he will impress us by his Holy Spirit. He knows what we need, for he is acquainted with our every weakness; and he would have us work away from self, that we may become kind in thought and word and deed. We must cease to think and talk of self, cease to make our needs and wants the sole object of our thoughts. God would have us cultivate the attributes of heaven. To be a Christian is to be Christlike. If we would be successful in winning souls, we must be full of the tact that is born of kindness and sympathy and love. There are some who have a desire to benefit others, but they fail because of their defective manners. They do not realize the fact that before seeking the reformation of others, they themselves need to reform. Those who would work for others, should remember that they are working for Christ's little ones, the members of his body. {RH, October 31, 1912 par. 2}

We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not. The thought of God's long-suffering to us should make us forbearing to one another. How patiently should we bear with the faults and errors of our brethren, when we remember how great are our own failings in the sight of God. How can we pray to our Heavenly Father, "Forgive us

our debts, as we forgive our debtors," if we are denunciatory, resentful, exacting in our treatment of others? God would have us more kind, more loving and lovable, less critical and suspicious. O that we all might have the spirit of Christ, and know how to deal with our brethren and neighbors! {RH, October 31, 1912 par. 3}

We should manifest great tact in dealing with one who errs. In the spirit of love and meekness, we should seek to restore him to the fold of Christ; but instead of sympathy toward the wanderer, too frequently a censorious spirit is manifested. Those who have not made the mistake which they condemn in another, stand off in an unapproachable attitude, as if they felt themselves secure from making such a blunder. But let him who thinketh he standeth take heed lest he fall. If those who condemn another loved as Christ has loved a lost race of rebels, they would by every means possible seek to recover the erring one. They would not take delight in publishing his case, in making his fault appear in the worst light possible, but they would heed the injunction of the Scripture, "Ye which are spiritual, restore such an one in the spirit of meekness." If you do this, you will probably succeed in bringing our erring brother into fellowship with the church without publishing his errors to the church, or making his fault known to another in any way.

*(To be concluded)*

{RH, October 31, 1912 par. 4}

**PERIODICALS / RH - The Review and Herald / November 7, 1912 The Spirit of a Christian Mrs. E. G. White**

**November 7, 1912 The Spirit of a Christian**

**Mrs. E. G. White**

There are too many among those who profess to be followers of Christ who seek to excuse their own defects by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed himself to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderous throng who exulted in his humiliation and trial in the judgment-hall, could not bring from him one look or word of resentment or impatience. He was the majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly

imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving service for others. {RH, November 7, 1912 par. 1}

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you think at fault may do, and put a wrong construction on his motives. {RH, November 7, 1912 par. 2}

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, acting up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity. When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance. {RH, November 7, 1912 par. 3}

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off of Satan's side. It is true that you should give no occasion for faultfinding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of influence. God would have



you appear at your best under all circumstances, in the presence of those who are inferior to you as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking to rightly represent him in every way, that we may be lights in the world, showing forth the praises of him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light.

{RH, November 7, 1912 par. 4}

## **PERIODICALS / RH - The Review and Herald / November 14, 1912 "For a Witness Unto All Nations"**

### **November 14, 1912 "For a Witness Unto All Nations"**

The Saviour's words, "Ye are the light of the world," point to the fact that he has committed to his followers a world-wide mission. As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death; instead of congregating together and shunning responsibility and cross-bearing, the members of the church would scatter into all lands, letting the light of Christ shine out from them, working as he did for the salvation of souls, and this "gospel of the kingdom" would speedily be carried to all the world. {RH, November 14, 1912 par. 1}

From all countries the Macedonian call is sounding, "Come over and help us." God has opened fields before us. Heavenly beings have been cooperating with men. Providence is going before us, and divine power is working with human effort. Blind indeed must be the eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the true Shepherd to his sheep. Some have heard the call of God, and have responded. Let every sanctified heart now respond, by seeking to proclaim the life-giving message. If men and women in humility and faithfulness will

take up their God-given, appointed work, divine power will be revealed in the conversion of many to the truth. Wonderful will be the results of their efforts. {RH, November 14, 1912 par. 2}

The Lord is bidding his people in every place to sow beside all waters. It means much to obey his command. It means a continual imparting of the gifts we have received from Heaven. The cause of God needs consecrated workers, and it needs money. Shall we continue to spend our means for things that are unessential, while a neglected work remains undone? Shall we not rather repent of our indifference toward this work, and pray for spiritual discernment to see and understand, as we should, its urgent needs? {RH, November 14, 1912 par. 3}

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, he gave all that he had and then gave himself. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The spirit here illustrated is to give, give. This carried out in actual benevolence and good works, is the true fruit of the Christian life. {RH, November 14, 1912 par. 4}

The work of God needs men and women who have learned of Christ. The moment God's workmen see him as he is, that moment they will see themselves as they are, and will ask him to make them what they ought to be. Selfishness makes men hindrances instead of helps. In God's light we can see our defects; and in his strength we can remedy them. {RH, November 14, 1912 par. 5}

At the final day, when the earth shall perish, he who has laid up treasures in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather round the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our faithful labors, there to lay their crowns at Jesus' feet, and praise him through the ceaseless ages of eternity. With what joy will the workers for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls! {RH, November 14, 1912 par. 6}

The nearer we come to the close of this earth's history, the more delusive will be the snares of the enemy. As time passes, his attacks will grow fiercer and more frequent. Satan's supreme effort is made to ensnare and deceive if possible the very elect,—the church and the ministers of Christ. With all their ingenuity he and his agencies are working to deceive if possible the very elect. If he can lull them to indifference to their high calling, his triumph is certain. What is needed at this time is thorough conversion and whole-hearted consecration. He who is closely connected with Christ will be strengthened to withstand the enemy's devices. Our safety lies in practising heartily the truths of the Bible. By humbling ourselves before God, we invite his saving power. {RH, November 14, 1912 par. 7}

A great work is to be done in foreign fields; and just as verily a great work is to be done in the home field; for it is by consecrated, faithful effort in the home field that workers are to be won for God who will go forth to proclaim the truth in foreign fields. At

this time, when the enemy is working as never before to engross the minds of men and women, we should be laboring with increasing activity. Diligently, disinterestedly, we are to proclaim the last message of mercy in the cities—in the highest ways and byways. All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. The Lord Jesus was the gift of God to the entire world—not to the higher classes alone, and not to one nationality, to the exclusion of others. His saving grace encircles the world. Whosoever will, may drink of the water of life. A world is waiting to hear the message of present truth. And while the servants of God are aroused to give the light, all nationalities are represented as pressing into service as instrumentalities of divine choosing. {RH, November 14, 1912 par. 8}

There are many who long for special talent with which to do some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. Let such ones go to work, taking up the work lying directly in their pathway. Success depends not so much on talent as on sanctified energy and willingness. It is not the possession of splendid talents that will enable us to overcome and to serve, but the conscientious performance of daily duties, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others. If the love of Christ fills the heart, this love will be manifested in the life. {RH, November 14, 1912 par. 9}

If you have a fitness for a special line of service, this will be seen as you do your best in the work nearest to you. Be faithful and thorough in all that you do. Do not be discouraged if the beginning you make seems small, but set your mark high, and put forth earnest efforts to reach it. Do not allow obstacles to dishearten you. Concentrate your efforts on the surmounting of these obstacles. Persevere, and you will succeed. {RH, November 14, 1912 par. 10}

Right where you are, and right where the people are, let earnest efforts be put forth. The Word of God has, as it were, been hidden under a bushel. That Word must be explained to those who are now ignorant of its requirements. Search the Scriptures with those who are willing to be taught. This work may be small in its beginning, but others will unite to carry it forward; and as, in faith and dependence on God, labor is given for the instruction and enlightenment of the people, those who listen will catch the meaning of true discipleship. {RH, November 14, 1912 par. 11}

My message to our people is: "Lift up your eyes, and look on the fields: for they are white already to harvest." {RH, November 14, 1912 par. 12}

When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting: "Say ye not. There are yet four months, and then cometh harvest?" he asked. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." {RH, November 14, 1912 par. 13}

And how did that harvest begin?—With one woman,—just giving the truth to one woman, and that woman giving it to others; for she went to the village, and said to the people, "Come." They came, and they listened, and the harvest began. Christ abode

with the Samaritans two days; for they were hungry to hear the truths of the gospel. And what busy days they were! As result of his labors, "many more believed" on him. This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ the Saviour of the world." {RH, November 14, 1912 par. 14}

Just such work is to be carried on today. There are many preparing for the harvest, but they know it not. At this time every word and act of ours should be fraught with meaning. We may cry to the Lord, "It is time for thee, Lord, to work: for they have made void they law." But this is not enough. The reapers must act their part. God's people must arouse from their indifference and selfishness, and reveal a desire to be used as the Lord's helping hand. {RH, November 14, 1912 par. 15}

My brethren and sisters, arise; shine! The time has come when we should make every possible effort in giving this last message to the world. I call upon all who possibly can to connect with the work, and to do it now. Do not be indifferent to the messages God sends for the spiritual uplifting of his people, nor negligent of the responsibility that has been placed upon you in a knowledge of present truth. God's first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." The second is like unto it: "Thou shalt love thy neighbor as thyself." {RH, November 14, 1912 par. 16}

The Lord is sending us repeated instruction pointing us to the importance of becoming earnest, diligent workers. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of, and through, the Spirit, and under the direction and guidance of Christ. Let every believer at this time show himself a worker together with God. Let all differences be put away, all light meaningless talk. Let us speak and act righteously. The Lord will work through every soul who will yield heart and life to his control. To all who will be led by the Spirit, God will impart his righteousness. He commits to his true followers the power of persuasion, the power of his grace and truth, a deep and constant love for his work in home and foreign fields. He gives them hearts that are in earnest in gathering with Christ. With helpers possessing such gifts as these, the missionary work can not be without fruit. {RH, November 14, 1912 par. 17}

The kingdom of grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of his love. But the full establishment of the kingdom of his glory will not take place till the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven" is to "be given to the people of the saints of the Most High." They shall inherit the kingdom prepared for them from the foundation of the world. And Christ will take to himself his great power, and reign. {RH, November 14, 1912 par. 18}

The heavenly gates are again to be lifted up, and with ten thousand times ten thousand, and thousands of thousands of holy ones, our Saviour will come forth as "King of kings, and Lord of lords." Jehovah Immanuel "shall be king over all the earth: in that day shall there be one Lord, and his name one." "The tabernacle of God is with men, and he shall dwell with them, . . . and be their God." {RH, November 14 1912 par. 19}

But before that coming, Jesus said, "This gospel of the kingdom shall be preached

in all the world for a witness unto all nations." His kingdom will not come until the good tidings of his grace shall have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to him, we hasten the coming of his kingdom. Only those who devote themselves to his service, saying, "Here am I; send me" to open blind eyes, to turn men "from darkness to light, and from the power of Satan unto God,"—they alone pray in sincerity, "Thy kingdom come." {RH, November 14, 1912 par. 20}

**PERIODICALS / RH - The Review and Herald / November 21, 1912 Peril of Neglecting Salvation Mrs. E. G. White**

**November 21, 1912 Peril of Neglecting Salvation**

**Mrs. E. G. White**

The more earnestly we apply our minds to the investigation of truth, the clearer will the evidence of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willeth to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, which are beyond the comprehension of those who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul. {RH, November 21, 1912 par. 1}

Christ, the Way, the Truth, and the Life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation is to neglect the knowledge of the Father, and of the Son, whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love

manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what can be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that he might be saved, then there is nothing that will move that man. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?" {RH, November 21, 1912 par. 2}

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption.

*(To be concluded)*

{RH, November 21, 1912 par. 3}

**PERIODICALS / RH - The Review and Herald / November 28, 1912 Peril of Neglecting Salvation (Concluded) Mrs. E. G. White**

**November 28, 1912 Peril of Neglecting Salvation**

***(Concluded)***

**Mrs. E. G. White**

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had



made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect. {RH, November 28, 1912 par. 1}

Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person! How, then, can Heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing? {RH, November 28, 1912 par. 2}

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear that God will not pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fulness! It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men. {RH, November 28, 1912 par. 3}

What love, what wonderful love, was displayed by the Son of God! The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fulness of the provision that God has made whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of

love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him?

{RH, November 28, 1912 par. 4}

**PERIODICALS / RH - The Review and Herald / December 5, 1912 Changed Into His Image Mrs. E. G. White**

**December 5, 1912 Changed Into His Image**

**Mrs. E. G. White**

Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. {RH, December 5, 1912 par. 1}

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image. {RH, December 5, 1912 par. 2}

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their

words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike. {RH, December 5, 1912 par. 3}

Enoch kept the Lord ever before him, and the inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. {RH, December 5, 1912 par. 4}

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their wills are crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. {RH, December 5, 1912 par. 5}

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. {RH, December 5, 1912 par. 6}

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." {RH, December 5, 1912 par. 7}

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his will is brought into captivity to the will of Christ. {RH, December 5, 1912 par. 8}

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with

pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. {RH, December 5, 1912 par. 9}

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." {RH, December 5, 1912 par. 10}

Christ is soon coming in glory; and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, can not expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God.

{RH, December 5, 1912 par. 11}

**PERIODICALS / RH - The Review and Herald / December 12, 1912 Teach by Precept and Example Mrs. E. G. White**

**December 12, 1912 Teach by Precept and Example**

**Mrs. E. G. White**

If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a young person to yield to temptation, and to walk in the way of the ungodly. Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and, to a great extent, they are slaves to the thought of how others may

regard them. Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord; but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water. {RH, December 12, 1912 par. 1}

A mother can not afford to be in bondage to opinion; for she is to train her children for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has entrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause. {RH, December 12, 1912 par. 2}

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and provided with neat, plain garments. Mothers, by not following the practises of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child. {RH, December 12, 1912 par. 3}

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is their daily practise; for they wish to appear that which they are not. {RH, December 12, 1912 par. 4}

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that can not be followed except through the sacrifice of money, time, and health. {RH, December 12, 1912 par. 5}

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days. {RH, December 12, 1912 par. 6}

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in

the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word. In the Word of God, Inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperilling his soul's salvation. {RH, December 12, 1912 par. 7}

Devotion to dress takes from the means entrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, and prudence are suited to every person, in every rank and condition of life. {RH, December 12, 1912 par. 8}

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God?

{RH, December 12, 1912 par. 9}

**PERIODICALS / RH - The Review and Herald / December 19, 1912 God's Means for Diffusing Light Mrs. E. G. White**

**December 19, 1912 God's Means for Diffusing Light**

**Mrs. E. G. White**

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." {RH, December 19, 1912 par. 1}

I feel a deep interest in those who profess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much greater watchfulness, much more untiring diligence. The responsibility of



representing Christ to the world does not rest alone upon those who are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition. {RH, December 19, 1912 par. 2}

How earnestly we should search the Word of God; for it is our only safe guide, our only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us; but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the Word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfil his designs in diffusing the light of truth? Paul writes to Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility that rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to comprehend the conditions upon which they are accepted to serve a crucified Redeemer. {RH, December 19, 1912 par. 3}

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They can not afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow to the full stature of men and women in Christ; none need be dwarfed. {RH, December 19, 1912 par. 4}

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be colaborers with himself, if they will yield themselves in submission to his will. {RH, December 19, 1912 par. 5}

A great mistake has been committed in permitting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christlike tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have heavenly wisdom, make it their special business to see that the youth are brought under a saving influence. Let the youth be drawn to Him who died for them; let them be invited into the service of the Master.

*(To be concluded)* {RH, December 19, 1912 par. 6}

**PERIODICALS / RH - The Review and Herald / December 26, 1912 God's Means for Diffusing Light (Concluded) Mrs. E. G. White**

**December 26, 1912 God's Means for Diffusing Light**

***(Concluded)***

**Mrs. E. G. White**

Very much has been lost to the cause of God because of inattention to the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. There is great reluctance on the part of many to become acquainted with the youth, but it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. The youth are objects of Satan's special attacks; and the manifestation of kindness, courtesy, tender sympathy, and love, will often work the salvation of those who are under the temptations of the evil one. The love of Jesus will win you an entrance into the hearts of the young; and when you have obtained the confidence of the youth, they will listen to your words and take your counsel. You should bind them to your heart by the cords of love, and then instruct them how to labor in the cause of God. The young may labor for their companions in a quiet, unpretending way. This branch of God's work must not be neglected. Our churches are not doing what they might do for the youth. There seems to be no burden for souls for whom Christ died. Why should this labor for the young in our borders not be thought the highest of missionary work? Why do the ministers leave the young without endeavoring to win them to Christ? Why do they not urge the young to give their hearts to God? This work will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted; for connected with the church are those who are not ignorant of our faith, yet whose hearts have never been touched

by the power of divine grace. Can we who claim to love God pass on day after day and week after week indifferent to those who are out of Christ? If they should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. Why is it that personal efforts are not put forth that they may be drawn to Christ by the strong cords of love? There is work for each and all to do, and will any one shrink from sacred responsibility? Shall souls be left to perish because of your unfaithfulness? Jesus has said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let your light shine in clear, steady rays, that you may represent Him who has brought life and immortality to light through the gospel. {RH, December 26, 1912 par. 1}

The church has been appointed as the medium through which divine light is to shine into the moral darkness of this world, and the peace-giving beams of the Sun of Righteousness fall upon the hearts of men. Personal labor with individuals and with families constitutes a part of the work to be done in God's moral vineyard. The meekness, the patience, the forbearance, the love of Christ, must be revealed in the homes of the land. The church must arise and shine. Radiant with the spirit and power of the truth, the people of God must go forth to a world lying in darkness, to make manifest the light of the glory of God. God has given to men noble powers of mind to be employed to his honor; and in the missionary work these powers of mind are called into active exercise. Wise improvement and development of the gifts of God will be seen in his service. Day by day there will be growth in the knowledge of Christ. He who once spake as never man spake, who wore the garb of humanity, is still the Great Teacher. As you follow in his footsteps, seeking the lost, angels will draw near, and through the illumination of the Spirit of God, greater knowledge will be obtained as to the best ways and means for accomplishing the work committed to your hands. {RH, December 26, 1912 par. 2}

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records but who fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls "advanced thought" is simply progress into error and darkness. {RH, December 26, 1912 par. 3}

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the Word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be

manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has entrusted ability do not employ the means within their reach for the improvement of their talents. {RH, December 26, 1912 par. 4}

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?--It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of him who has called us out of darkness into his marvelous light. "We are laborers together with God," yes, *laborers*; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,--souls in our churches, in our Sabbath-schools, and in our neighborhoods. {RH, December 26, 1912 par. 5}

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven-born influence that will move the hearts of men. There are moral icebergs in our churches. There are plenty of formalists who can make an imposing display, but can not shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers, although poor and ignorant, are sincere. They may be scorned and neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members, for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world.

{RH, December 26, 1912 par. 6}

**PERIODICALS / RH - The Review and Herald / January 2, 1913 Changed Into His Image Mrs. E. G. White**

**January 2, 1913 Changed Into His Image**

**Mrs. E. G. White**

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heavens to make intercession for us. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given unto the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. {RH, January 2, 1913 par. 1}

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image. {RH, January 2, 1913 par. 2}

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Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than

if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. {RH, January 2, 1913 par. 6}

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." {RH, January 2, 1913 par. 7}

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ. {RH, January 2, 1913 par. 8}

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere; if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, and patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. {RH, January 2, 1913 par. 9}

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." {RH, January 2, 1913 par. 10}

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, can not expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" {RH, January 2, 1913 par. 11}

O, how happy will be all those who have made themselves ready for the marriage



supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God.

{RH, January 2, 1913 par. 12}

**PERIODICALS / RH - The Review and Herald / January 16, 1913 Unselfish Service  
the Law of Heaven Mrs. E. G. White**

**January 16, 1913 Unselfish Service the Law of Heaven**

**Mrs. E. G. White**

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30, 31. To love him, the infinite, the omniscient one, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being--the body, the mind, as well as the soul--the image of God is to be restored. {RH, January 16, 1913 par. 1}

Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. {RH, January 16, 1913 par. 2}

Lucifer in heaven desired to be first in power and authority; he wanted to be God, to have the rulership of heaven; and to this end he won many of the angels to his side. When with his rebel host he was cast out from the courts of God, the work of rebellion and self-seeking was continued on earth. Through the temptation to self-indulgence and ambition, Satan accomplished the fall of our first parents; and from that time to the present the gratification of human ambition and the indulgence of selfish hopes and desires have proved the ruin of mankind. {RH, January 16, 1913 par. 3}

Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none "liveth to himself" Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed his throne. The world laid its homage, as a willing offering, at the feet of

the enemy. {RH, January 16, 1913 par. 4}

The transgression of God's law brought woe and death in its train. Through disobedience man's powers were perverted, and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation, and fill the earth with misery and desolation. Men had chosen a ruler who chained them to his car as captives. {RH, January 16, 1913 par. 5}

### **The Remedy**

Looking upon man, God saw his desperate rebellion, and he devised a remedy. Christ was his gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity, and by his own example be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations. {RH, January 16, 1913 par. 6}

Christ's life on earth teaches that to obtain the higher education does not mean to gain popularity, to secure worldly advantage, to have all the temporal wants abundantly supplied, and to be honored by the titled and wealthy of earth. The Prince of life left the heavenly courts, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He suffered the inconveniences of poverty, that he might discern the needs of the poor,--he who by his divine power could supply the needs of a hungry multitude. Not to wear the gorgeous robes of the high priest, not to possess the riches of the Gentiles, did he come to this earth, but to minister to the suffering and the needy. His life rebukes all self-seeking. As he went about doing good, he made plain the character of God's law and the nature of his service. {RH, January 16, 1913 par. 7}

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that till the close of time would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his power to do good. {RH, January 16, 1913 par. 8}

Instead of directing the people to study men's theories about God, his word, or his works, Christ taught them to behold him as manifested in his works, in his word, and by his providences. He brought their minds in contact with the mind of the Infinite. He unfolded principles that struck at the root of selfishness. {RH, January 16, 1913 par. 9}

Those who are ignorant of education as it was taught and exemplified in the life of Christ are ignorant of what constitutes the higher education. His life of humiliation and

death of shame paid the redemption price for every soul. He gave himself for the uplifting of the fallen and the sinful. Can we imagine an education higher than that to be gained in cooperation with him? {RH, January 16, 1913 par. 10}

To every one Christ gives the command, Go work today in my vineyard for the glory of my name. Represent before a world laden with corruption the blessedness of true education. The weary, the heavy-laden, the broken-hearted, the perplexed--point them to Christ, the source of all strength, all life, all hope. To teachers the word is spoken, Be faithful minutemen. Seek for the higher education, for entire conformity to the will of God. You will surely reap the reward that comes from its reception. As you place yourselves where you can be recipients of the blessing of God, the name of the Lord will be magnified through you. {RH, January 16, 1913 par. 11}

Not lip-service, not profession, but a humble, devoted life, is that for which God is seeking. Teachers and students are to know by experience what it means to live consecrated lives, which reveal the sacred principles that are the basis of Christian character. Those who give themselves to learn the way and will of God are receiving the highest education that it is possible for mortals to receive. They are building their experience not on the sophistries of the world, but upon principles that are eternal. {RH, January 16, 1913 par. 12}

It is the privilege of every student to take the life and teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily, conscientious walking in the footsteps of Christ, who consented to come to the world in the form of humanity that he might give to the human race a power that they could gain by no other means. What was that power?--The power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others, Christ gave to men an example of the highest education. {RH, January 16, 1913 par. 13}

He revealed God to his disciples in a way that wrought in their hearts a special work, such as he has long been urging us to allow him to do in our hearts. There are many who in dwelling so largely on theory have lost sight of the living power of the Saviour's example. They have lost sight of him as the self-denying, humble worker. What they need is to behold Jesus. Daily they need the fresh revealing of his presence. They need to follow more closely his example of self-renunciation and sacrifice. {RH, January 16, 1913 par. 14}

We need the experience that Paul had when he wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20. {RH, January 16, 1913 par. 15}

The kingdom of God and of Jesus Christ expressed in character is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess.

{RH, January 16, 1913 par. 16}

**PERIODICALS / RH - The Review and Herald / January 23, 1913 What Shall Our Children Read? Mrs. E. G. White**

**January 23, 1913 What Shall Our Children Read?**

**Mrs. E. G. White**

What shall our children read? This is a serious question, and one that demands a serious answer. It troubles me to see in Sabbath-keeping families periodicals and newspapers containing continued stories, which leave no impressions for good on the minds of children and youth. I have watched those whose taste for fiction was thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to mature years destitute of true piety and practical godliness. They manifest no devotion, and reflect no heavenly light upon their associates to lead them to the Fount of all true knowledge. {RH, January 23, 1913 par. 1}

It is during the first years of a child's life that his mind is most susceptible to impressions, either good or evil. During these years decided progress is made either in a right direction or in a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge gained, are possessions which the gold of Ophir could not buy. Their price is above gold or silver. {RH, January 23, 1913 par. 2}

The kind of education that fits the youth for practical life, they naturally do not choose. They urge their desires, their likes and dislikes, their preferences and inclinations; but if parents have correct views of God, of the truth, and of the influences and associations that should surround their children, they will feel that upon them rests the God-given responsibility of carefully guiding the inexperienced youth. {RH, January 23, 1913 par. 3}

Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love-stories. Supply their places with books that will help the youth to put into their character building the very best material,--the love and fear of God, the knowledge of Christ. Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading-matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading and so little that is good in return. Those who are in God's service should spend neither time nor money in light reading. {RH, January 23, 1913 par. 4}

**Worthless Reading**

The world is deluged with books that might better be consumed than circulated. Books on sensational topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practises portrayed in some of the strictly historical writings, have acted as leaven on many minds, leading to the commission of similar acts. {RH, January 23, 1913 par. 5}

Books that delineate the satanic practises of human beings are giving publicity to evil. These horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. When the intellect is fed and stimulated by this depraved food, the thoughts become impure and sensual. {RH, January 23, 1913 par. 6}

There is another class of books--love-stories and frivolous, exciting tales--which are a curse to every one who reads them, even though the author may attach a good moral. Often religious statements are woven all through these books; but in most cases Satan is but clothed in angel robes, to deceive and allure the unsuspecting. The practise of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and the love of spiritual things. {RH, January 23, 1913 par. 7}

Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practise of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace subjects. Religious thought and conversation were entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body. {RH, January 23, 1913 par. 8}

Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. Some youth, and even some of mature age, have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn, and refused to act. Some of its fine mechanism gave way, and paralysis was the result. {RH, January 23, 1913 par. 9}

There are men and women now in the decline of life who have never recovered from the effects of intemperance in reading. The habit formed in early years grew with their growth and strengthened with their strength. Their determined efforts to overcome the sin of abusing the intellect were partially successful; but many have never recovered the vigor of mind that God bestowed upon them. {RH, January 23, 1913 par. 10}

## **Infidel Authors**

Another source of danger against which we should be constantly on guard, is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling his soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind.  
{RH, January 23, 1913 par. 11}

We are constantly surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their salvation should shun infidel writings as they would shun the leprosy.

*(To be concluded)*

{RH, January 23, 1913 par. 12}

**PERIODICALS / RH - The Review and Herald / January 30, 1913 What shall Our Children Read? (Concluded) Mrs. E. G. White**

**January 30, 1913 What shall Our Children Read?**

***(Concluded)***

**Mrs. E. G. White**

## **Preoccupy the Soil**

The best way to prevent the growth of evil is to preoccupy the soil. Instead of recommending your children to read "Robinson Crusoe," or fascinating stories of real life, such as "Uncle Tom's Cabin," open the Scriptures to them, and spend some time each day in reading and studying God's Word. The mental tastes must be disciplined and educated with the greatest care. Parents must begin early to unfold the Scriptures to the expanding minds of their children, that proper habits of thought may be formed.  
{RH, January 30, 1913 par. 1}

No efforts should be spared to establish right habits of study. If the mind wanders, bring it back. If the intellectual and moral tastes have been perverted by overwrought and exciting tales of fiction, so that there is a disinclination to apply the mind, there is a battle to be fought to overcome this habit. A love for fictitious reading should be overcome at once. Rigid rules should be enforced to hold the mind in the proper



channel. {RH, January 30, 1913 par. 2}

Between an uncultivated field and an untrained mind there is a striking similarity. In the minds of children and youth the enemy sows tares, and unless parents keep watchful guard, these will spring up to bear their evil fruit. Unceasing care is needed in cultivating the soil of the mind, and sowing it with the precious seed of Bible truth. Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument. Reading that will throw light upon the Sacred volume and quicken the desire to study it, is not dangerous, but beneficial. {RH, January 30, 1913 par. 3}

### **The Sabbath-School Lesson**

The Sabbath-school affords to parents and children an opportunity for the study of God's Word. But in order for them to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lesson, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the youth the importance of seeking the full significance of the scripture under consideration. {RH, January 30, 1913 par. 4}

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit, if need be, rather than sacrifice the hour devoted to the lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time one will delight thus to treasure up the words of truth. And the habit will prove a most valuable aid to spiritual growth. {RH, January 30, 1913 par. 5}

### **The Home Reading Circle**

Let our people show that they have a live interest in medical missionary work. Let them prepare themselves for usefulness by studying the literature that has been prepared for our instruction on these subjects. This work deserves much more attention and appreciation than it has received. Those who study and practise the principles of right living will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health is a safeguard against many of the ever-increasing evils. {RH, January 30, 1913 par. 6}

Fathers and mothers, obtain all the help you can from the study of our books and publications. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body, the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the church in

the home will not be greatly improved. Especially will the youth who have been accustomed to reading novels and cheap story-books, receive benefit from joining in the evening family study. Young men and women, read the literature that will give you true knowledge, and that will be a help to the entire family. {RH, January 30, 1913 par. 7}

### **The Bible**

Above all, take time to read the Bible--the Book of books. A daily study of the Scriptures has a sanctifying, uplifting influence upon the mind. Bind the Holy Volume to your hearts. It will prove to you a friend and a guide in perplexity. {RH, January 30, 1913 par. 8}

Both old and young neglect the Bible. They do not make it their study, the rule of their life. Especially are the young guilty of this neglect. Most of them find time to read other books, but the Book that points out the way to eternal life is not daily studied. Idle stories are attentively read, while the Bible is neglected. This Book is our guide to a higher, holier life. The youth would pronounce it the most interesting book they ever read, had not their imagination been perverted by the reading of fictitious stories. {RH, January 30, 1913 par. 9}

Youthful minds fail to reach their noblest development when they neglect the highest source of wisdom--the Word of God. That we are in God's world, in the presence of the Creator; that we are made in his likeness; that he watches over us and loves us and cares for us,--these are wonderful themes for thought, and lead the mind into broad, exalted fields of meditation. He who opens mind and heart to the contemplation of such themes as these, will never be satisfied with trivial, sensational subjects. {RH, January 30, 1913 par. 10}

The importance of seeking a thorough knowledge of the Scriptures can hardly be estimated. "Given by inspiration of God," able to make us "wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works" (2 Timothy 3:15-17), the Bible has the highest claim to our reverent attention. We should not be satisfied with a superficial knowledge, but should seek to learn the full meaning of the words of truth, to drink deep of the spirit of the holy oracles.

{RH, January 30, 1913 par. 11}

**PERIODICALS / RH - The Review and Herald / February 6, 1913 The Character of Peter Mrs. E. G. White**

**February 6, 1913 The Character of Peter**

**Mrs. E. G. White**

Although Peter and John were chosen disciples of Christ, and were counted among

the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" {RH, February 6, 1913 par. 1}

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, if it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows. {RH, February 6, 1913 par. 2}

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and, stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." {RH, February 6, 1913 par. 3}

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it was through the cross that life and hope were to come to dying men. {RH, February 6, 1913 par. 4}

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." {RH, February 6, 1913 par. 5}

At the very first trial, Peter failed. While Jesus was bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice-repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of

watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed this tender excuse: "The spirit indeed is willing, but the flesh is weak." {RH, February 6, 1913 par. 6}

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death. {RH, February 6, 1913 par. 7}

When Jesus was actually in the hands of the armed men, where were the boastful disciples?--They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment-hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?--No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?--No; he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies, and he returned to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ. The third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech betrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision was more than he had courage to do. He was a moral coward, and with curses and oaths he denied that he knew his Master. {RH, February 6, 1913 par. 8}

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell. {RH, February 6, 1913 par. 9}

At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as

he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man; but he felt that although Jesus would forgive him, he could never forgive himself. {RH, February 6, 1913 par. 10}

Jesus knew all the sorrow and remorse of his erring disciple; and when the heavenly messengers appeared to the women at the sepulcher, they told them of Christ's resurrection, and bade them tell the disciples and Peter that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness. {RH, February 6, 1913 par. 11}

After his resurrection, Jesus showed himself to his disciples at the Sea of Tiberias, "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." {RH, February 6, 1913 par. 12}

In the answers that Peter gave to the Lord's thrice-repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that transforming grace had taken possession of his heart. As firm as a rock, he ever after stood up boldly to witness for Christ. Jesus had said to Peter, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance.

{RH, February 6, 1913 par. 13}

**PERIODICALS / RH - The Review and Herald / February 13, 1913 Our Children and Youth Demand Our Care Mrs. E. G. White**

**February 13, 1913 Our Children and Youth Demand Our Care**

**Mrs. E. G. White**

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life, because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. {RH, February 13, 1913 par. 1}

In our large churches very much might be done for the youth. Shall they have less special labor, or shall fewer inducements be held out to them to become full-grown Christians--men and women in Christ Jesus--than were afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair? {RH, February 13, 1913 par. 2}

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who are stewards of the grace of Christ, who feel not merely a casual but a special interest in the young. There ought to be those whose hearts are touched by the pitiable situation in which our youth are placed, and who realize that Satan is working by every conceivable device to draw them into his net. {RH, February 13, 1913 par. 3}

God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work he would have done for the children and youth. The eyes of our brethren and sisters should be anointed with heavenly eye-salve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. {RH, February 13, 1913 par. 4}

**A Liberal Education to Be Provided**

As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the



work of God. We need a well-disciplined, cultivated class of young men and women in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who have high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be. {RH, February 13, 1913 par. 5}

As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for lack of skilful laborers who will do their work with earnestness and fidelity. {RH, February 13, 1913 par. 6}

### **All to Be Trained**

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," says one, "what is the need of being so particular to educate our youth thoroughly? It seems to me that if you take a few who have decided to follow a literary calling or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth be so well trained. Will not this answer every essential requirement?" I answer, No, most decidedly not. {RH, February 13, 1913 par. 7}

What selection should we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the eldest son, to Samuel it seemed that the anointed of the Lord was before him. But the Lord said to him, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of these noble-looking sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he." 1 Samuel 16:7, 12. {RH, February 13, 1913 par. 8}

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves as teachers,

that others may be trained and disciplined for the great work of the future. {RH, February 13, 1913 par. 9}

### **A Fund for School Work**

The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, that we must gather them in where their religious training will not be neglected. {RH, February 13, 1913 par. 10}

### **High Aims**

God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education. If we do not have schools, our youth will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the Word of God, and is comprehended in the words, "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. {RH, February 13, 1913 par. 11}

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to his disciples of the paternal character of God. {RH, February 13, 1913 par. 12}

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this that he understandeth and knoweth me." Jeremiah 9:23, 24. Let us seek to follow the counsel of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent, and redeem the time. {RH, February 13, 1913 par. 13}

### **The Responsibility of Church-Members**

There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful

that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model. {RH, February 13, 1913 par. 14}

When the youth come to our colleges, they should not be made to feel that they have come among strangers who do not care for their souls. We must guard them, fighting back Satan that he shall not take them out of our arms. There should be fathers and mothers in Israel who will watch for their souls as they that must give an account. Brethren and sisters, do not hold yourselves aloof from the youth, as if you had no particular concern or responsibility for them. You who have long professed to be Christians have a work to do, patiently and kindly to lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood. {RH, February 13, 1913 par. 15}

The future of society will be determined by the youth of today. Satan is making earnest, persevering efforts to corrupt the mind and debase the character of every youth; and shall we who have more experience stand as mere spectators, and see him accomplish his purpose without hindrance? Let us stand at our post as minutemen, to work for these youth, and through the help of God to hold them back from the pit of destruction. In the parable, while men slept the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, Satan is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God. {RH, February 13, 1913 par. 16}

### **The Teacher's Privilege**

The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,--men and women who fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences, but will train them to have moral independence, to work for Jesus, and to take up burdens in his cause. {RH, February 13, 1913 par. 17}

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and to know that you have done what you could to fit them for immortality! If your work stands the test of the great day, like sweetest music will fall upon your ears the benediction of the Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matthew 25:21. {RH, February 13, 1913 par. 18}

In the great harvest-field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work with all the powers that God has bestowed upon us, and he will

bless our well-directed efforts. {RH, February 13, 1913 par. 19}

The Saviour longs to save the young. He would rejoice to see them around his throne, clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and to hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and reecho through the courts of heaven.

{RH, February 13, 1913 par. 20}

**PERIODICALS / RH - The Review and Herald / February 20, 1913 Resisting  
Temptation Mrs. E. G. White**

**February 20, 1913 Resisting Temptation**

**Mrs. E. G. White**

The people of God have allowed many things to come in between their souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage-ground where God would have them, and they should realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation. {RH, February 20, 1913 par. 1}

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The Word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not necessary to fall under temptation, for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." {RH, February 20, 1913 par. 2}

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like as we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?--It means that the prince of evil could find no vantage-ground in Christ for his temptation; and so it may be with us. "For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like

as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {RH, February 20, 1913 par. 3}

As a people we are looking for the coming of the Lord in the clouds of heaven, and how carefully should we examine our hearts, that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion: they are to be controlled by the Spirit of God. But many become the sport of the enemy, because when temptation comes they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumbling-blocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations, for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every emergency, as a child would come to its parents. {RH, February 20, 1913 par. 4}

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We can not be in darkness if we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations. {RH, February 20, 1913 par. 5}

Take courage, tempted soul, for the Lord knoweth them that are his. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work. {RH, February 20, 1913 par. 6}

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together, then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I don't feel any different, and I didn't expect I should." This is the way that many present themselves before God; they would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, nor think that the Lord will hear them, and their petitions are in vain; for they go away as they came.

{RH, February 20, 1913 par. 7}

**PERIODICALS / RH - The Review and Herald / February 27, 1913 Having Faith in God Mrs. E. G. White**

**February 27, 1913 Having Faith in God**

**Mrs. E. G. White**

We must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of faultfinding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow, for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you. {RH, February 27, 1913 par. 1}

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfil the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan can not read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O, that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when



we utter them. {RH, February 27, 1913 par. 2}

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken. How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance. {RH, February 27, 1913 par. 3}

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in the church will amount to nothing. Unless you manifest meekness, kindness, and courtesy in your home, your religion will be in vain. If there were more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying, "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he has said, and rest your whole weight on his promise. {RH, February 27, 1913 par. 4}

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, and acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels. {RH, February 27, 1913 par. 5}

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience; keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If we are in the Lord's temple, we must

emit light. Are we permitting the heavenly Builder to hew, square, and polish us? Have we faith to rest in him? {RH, February 27, 1913 par. 6}

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O let us come up to the help of the Lord, to the help of the Lord against the mighty! We have a truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls. {RH, February 27, 1913 par. 7}

**PERIODICALS / RH - The Review and Herald / March 6, 1913 The Loma Linda Medical School A Symposium**

**March 6, 1913 The Loma Linda Medical School**

**A Symposium**

The True Education

It is not necessary that our medical missionaries follow the precise track marked out by medical men of the world. They do not need to administer drugs to the sick. They do not need to follow the drug medication in order to have influence in their work. The message was given me that if they would consecrate themselves to the Lord, if they would seek to obtain under men ordained of God a thorough knowledge of their work, the Lord would make them skilful. Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men and by pursuing a course that is sanctioned by worldly men, I would now say, Put away such ideas. This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites, will bring into the work a spirit which the Word of God can not sanction. It is a lack of faith in the power of God that leads our physicians to lean so much on the arm of the law, and to trust so much to the influence of worldly powers. The true medical missionary will be wise in the treatment of the sick, using the remedies that nature provides. And then he will look to Christ as the true healer of diseases. The principles of health reform brought into the life of the patient, the use of nature's remedies, and the cooperation of divine agencies in behalf of the suffering, will bring success. {RH, March 6, 1913 par. 1}

I am instructed to say that in our educational work there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world to carry various lines of work according to worldly plans and worldly wisdom. {RH, March 6, 1913 par. 2}

Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do

not discern the voice of God, and who will not harken to his commandments. {RH, March 6, 1913 par. 3}

Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord. {RH, March 6, 1913 par. 4}

The representation of the Great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick. {RH, March 6, 1913 par. 5}

I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for training physicians. There is danger of such physicians attaching themselves to worldly institutions, and working under the ministrations of worldly doctors. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people attach themselves to worldly medical institutions in hope of gaining better success, or stronger influence as physicians.

Mrs. E. G. White. {RH, March 6, 1913 par. 6}

**PERIODICALS / RH - The Review and Herald / March 27, 1913 Prayer and Faith  
Mrs. E. G. White**

**March 27, 1913 Prayer and Faith**

**Mrs. E. G. White**

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Important lessons are presented to us in the experience of Elijah. When upon Mt. Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with a strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would have not been answered but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our

faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we should become careless, and fail to realize our dependence upon him and our need of his help. {RH, March 27, 1913 par. 1}

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgressions, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed. {RH, March 27, 1913 par. 2}

In order to exalt the Lord as we should, we must have genuine faith, which will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work; and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,—the faith that works by love, and purifies the soul.

{RH, March 27, 1913 par. 3}

**PERIODICALS / RH - The Review and Herald / April 3, 1913 An Address to Young Men Mrs. E. G. White**

**April 3, 1913 An Address to Young Men**

**Mrs. E. G. White**

"Young men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity

of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities. {RH, April 3, 1913 par. 1}

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the Word of God, for they are of inestimable importance to you. {RH, April 3, 1913 par. 2}

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a colaborer with God in the great work of human redemption. {RH, April 3, 1913 par. 3}

John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition and be sober-minded. {RH, April 3, 1913 par. 4}

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their

constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of today, be converted and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. {RH, April 3, 1913 par. 5}

Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity, for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few.

{RH, April 3, 1913 par. 6}

**PERIODICALS / RH - The Review and Herald / April 10, 1913 An Address to Young Men (Concluded) Mrs. E. G. White**

**April 10, 1913 An Address to Young Men  
(Concluded)**

**Mrs. E. G. White**

Our churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light-bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the



world, making those with whom they come in contact wiser, purer, happier. {RH, April 10, 1913 par. 1}

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. True-hearted young men who delight to be learners in the school of Christ can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines of our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the blood-stained banner of Prince Immanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you can not do some great thing, but do whatever your hands find to do, with thoroughness and energy. {RH, April 10, 1913 par. 2}

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from what they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow men from leading a life of sin and unhappiness. Do not wait for better opportunities; work now, while it is called today. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work. {RH, April 10, 1913 par. 3}

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice. {RH, April 10, 1913 par. 4}

But first the young men who would serve God and give themselves to his work, must cleanse the soul-temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in

persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. {RH, April 10, 1913 par. 5}

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill can not be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those who are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial and prepared for duty. We need living faith that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others.

{RH, April 10, 1913 par. 6}

**PERIODICALS / RH - The Review and Herald / April 24, 1913 The True Church  
Mrs. E. G. White**

**April 24, 1913 The True Church**

**Mrs. E. G. White**

True Christians will be Christlike. The Redeemer clothed his divinity with humanity, and came to our world--a world seared and marred by the curse of sin, a vale of darkness and woe--to accomplish a great work, as he announced in the synagogue of Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Each church-member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ

should be constantly set forth as the fountain of life, mercy, and love. {RH, April 24, 1913 par. 1}

Brethren, have we any truth in advance of others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our characters, carry out its sanctifying principles in our daily lives, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus and catch his spirit. In this age the mind is inclined to lose sight of Jesus, and what is the result?--The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth today his solemn rebuke would be upon many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted there can not be a ready sympathy with the poor and lowly and oppressed. {RH, April 24, 1913 par. 2}

By beholding we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our characters into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal. {RH, April 24, 1913 par. 3}

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." {RH, April 24, 1913 par. 4}

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the out-pouring of the Holy Spirit. How many have lifted up their souls unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellow men. They have a right to expect help, comfort, and Christlike love. But this is not what they receive. Every

neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart and investigate his course of action to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"

*(To be concluded)* {RH, April 24, 1913 par. 5}

**PERIODICALS / RH - The Review and Herald / May 1, 1913 The True Church  
(Concluded) Mrs. E. G. White**

**May 1, 1913 The True Church  
(Concluded)**

**Mrs. E. G. White**

Christ has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be of little avail. This "ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting." {RH, May 1, 1913 par. 1}

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of Life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach. {RH, May 1, 1913 par. 2}

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway has placed us on vantage-ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellow men, of our efficiency and missionary spirit. {RH, May 1, 1913 par. 3}

To every member of the church is committed a work, and his sanctification will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light and have many advantages. {RH, May 1, 1913 par. 4}

The church must be a working church if it would be a living church. It should not be content merely to hold its own against the opposing forces of sin and error, not be

content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the leader, gaining new recruits along the way. {RH, May 1, 1913 par. 5}

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practices, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practise. They hear and do the things that Jesus teaches. {RH, May 1, 1913 par. 6}

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which the Pharisees had, but such a religion does not give to the world a Christlike example; it does not represent Christ's character. Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his Word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing: "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan.

{RH, May 1, 1913 par. 7}

**PERIODICALS / RH - The Review and Herald / May 8, 1913 Saving Faith Mrs. E. G. White**

## **May 8, 1913 Saving Faith**

**Mrs. E. G. White**

The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith. {RH, May 8, 1913 par. 1}

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by which we may prove our profession and the profession of others. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of God's law. The principles of the Bible must be brought into everyday life, to enlighten conscience and regulate the conduct. {RH, May 8, 1913 par. 2}

If heavenly light is welcomed by the soul, grace will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin. {RH, May 8, 1913 par. 3}

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered reproach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?--No; through faith in Christ we must render obedience to all requirements of God; through his merits we may be elevated to keep God's commandments. {RH, May 8, 1913 par. 4}

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves that we may overcome unbelief and get the victory over every besetment, perfecting a character that will meet the approval of heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God! {RH, May 8, 1913 par. 5}

Day by day we are to fight the good fight of faith. Day by day God will give us our



work; and though we can not see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character. {RH, May 8, 1913 par. 6}

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost world is to be warned of the hastening judgment. We must not lay off our responsibility; we must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we can not afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus!

{RH, May 8, 1913 par. 7}

**PERIODICALS / RH - The Review and Herald / May 15, 1913 Saving Faith  
(Concluded) Mrs. E. G. White**

**May 15, 1913 Saving Faith**

**(Concluded)**

**Mrs. E. G. White**

When Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world, speaking the words of God, that the world may know that God has sent us, and that heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord! The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, to make us think that it is our province to criticize and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, and what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves,

and while we are criticizing others, we are neglecting the most important work of all. {RH, May 15, 1913 par. 1}

The great crisis is before us, and every one is to act as if his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God. {RH, May 15, 1913 par. 2}

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins today. You have the promises of pardon. {RH, May 15, 1913 par. 3}

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel? {RH, May 15, 1913 par. 4}

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O, that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away.

{RH, May 15, 1913 par. 5}

**PERIODICALS / RH - The Review and Herald / May 29, 1913 Words of Greeting From Sister White [to the General Conference] "Elmshaven," Sanitarium, Cal., May 4, 1913.**

**May 29, 1913 Words of Greeting From Sister White [to the General Conference]**

**"Elmshaven," Sanitarium, Cal.,  
May 4, 1913.**

To those assembled in General Conference, Greeting.

My Dear Brethren: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." {RH, May 29, 1913 par. 1}

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." {RH, May 29, 1913 par. 2}

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." {RH, May 29, 1913 par. 3}

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." {RH, May 29, 1913 par. 4}

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed himself to you in manifold ways; he has filled your heart with the sunlight of his presence while you have labored in distant lands and in the home land; he has kept you through dangers seen and unseen; and now, as you meet once more with your brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of his sustaining grace. Let his love take possession of mind and heart. Guard against becoming overwearied, care-worn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously. {RH, May 29, 1913 par. 5}

The attitude that our representative men maintain during the Conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. O, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting! It is your privilege to be endowed, from day to day, with a rich measure of his Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world. The Lord is willing to reveal to you wondrous things out of his law. Wait before him with humility of heart. Pray most earnestly for an understanding of the times in which we live, for a fuller conception of his purpose, and for increased efficiency in soul-saving. {RH, May 29, 1913 par. 6}

Often in the night-season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a

determined purpose to be on the Lord's side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper than any they have yet obtained is essential if they would triumph over all sin. {RH, May 29, 1913 par. 7}

It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen? {RH, May 29, 1913 par. 8}

Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for his laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed. {RH, May 29, 1913 par. 9}

During the General Conference of 1909, a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart-searching, which would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession. But, though opportunities were given for confession of sin, for heartfelt repentance, and for a decided reformation, thorough work was not done. Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing. {RH, May 29, 1913 par. 10}

For a number of months after the close of that meeting, I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for,-- a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing. {RH, May 29, 1913 par. 11}

It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations. {RH, May 29, 1913 par. 12}

When the Lord sets his hand to prepare the way before his ministers, it is their duty to follow where he directs. He will never forsake nor leave in uncertainty those who follow his leadings with full purpose of heart. {RH, May 29, 1913 par. 13}

"I rejoice," my brethren, "that I have confidence in you in all things." And while I still

feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to his service, they will be enabled to do his will. There are some who do not even now view matters in the right light, but these may learn to see eye to eye with their coworkers, and may avoid making serious mistakes, by earnestly seeking the Lord at this time, and by submitting their wills wholly to the will of God. {RH, May 29, 1913 par. 14}

I have been deeply impressed by scenes that have recently passed before me in the night-season. There seemed to be a great movement--a work of revival--going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed his voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light-bearing for action. {RH, May 29, 1913 par. 15}

"I therefore...beseech you," brethren, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Ellen G. White.

{RH, May 29, 1913 par. 16}

**PERIODICALS / RH - The Review and Herald / June 12, 1913 Courage in the Lord [to the General Conference] Twentieth Meeting May 27, 10 A.M. W.T. Knox in the chair. Prayer by E. W. Farnsworth. Elder Daniells read to the Conference a message of greeting and counsel from Sister E. G. White. The message follows:--  
Courage in the Lord**

**June 12, 1913 Courage in the Lord [to the General Conference]  
Twentieth Meeting**

**May 27, 10 A.M.**

**W.T. Knox in the chair.**

**Prayer by E. W. Farnsworth.**

**Elder Daniells read to the Conference a message of greeting and counsel  
from Sister E. G. White. The message follows:--**

**Courage in the Lord**

Recently in the night-season, my mind was impressed by the Holy Spirit with the thought that if the Lord is coming as soon as we believe he is, we ought to be even

more active than we have been in years past in getting the truth before the people. {RH, June 12, 1913 par. 1}

In this connection, my mind reverted to the activity of the advent believers in 1843 and 1844. At that time there was much house-to-house visitation, and untiring efforts were made to warn the people of the things that are spoken of in God's Word. We should be putting forth even greater effort than was put forth by those who proclaimed the first angel's message so faithfully. We are rapidly approaching the end of this earth's history; and as we realize that Jesus is indeed coming soon, we shall be aroused to labor as never before. We are bidden to sound an alarm to the people. And in our own lives we are to show forth the power of truth and righteousness. The world is soon to meet the great Lawgiver over his broken law. Those only who turn from transgression to obedience, can hope for pardon and peace. {RH, June 12, 1913 par. 2}

We are to raise the banner on which is inscribed, "The commandments of God, and the faith of Jesus." Obedience to God's law is the great issue. Let it not be put out of sight. We must strive to arouse church-members, and those who make no profession, to see and obey the claims of the law of Heaven. We are to magnify this law and make it honorable. {RH, June 12, 1913 par. 3}

Christ has commissioned us to sow the seeds of truth, and to urge upon our people the importance of the work to be done by those who are living amidst the closing scenes of this earth's history. As the words of truth are proclaimed in the highways and the byways, there is to be a revelation of the working of the Spirit of God on human hearts. {RH, June 12, 1913 par. 4}

O, how much good might be accomplished if all who have the truth, the word of life, would labor for the enlightenment of those who have it not! When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting. "Say not ye, There are yet four months, and then cometh harvest?" he said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Christ abode with the Samaritans for two days; for they were hungry to hear the truth. And what busy days they were! As a result of those days of labor, "many more believed on him because of his own word." This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." {RH, June 12, 1913 par. 5}

Who among God's professing people will take up this sacred work, and labor for the souls who are perishing for lack of knowledge? The world must be warned. Many places are pointed out to me as in need of consecrated, faithful, untiring effort. Christ is opening the hearts and minds of many in our large cities. These need the truths of God's Word; and if we will come into a sacred nearness with Christ, and will seek to draw near to these people, impressions for good will be made. We need to wake up, and enter into sympathy with Christ and with our fellow men. The large and small cities, and places nigh and afar off, are to be worked, and worked intelligently. Never draw back. The Lord will make the right impressions upon hearts, if we will work in unison with his Spirit. {RH, June 12, 1913 par. 6}

I have words of encouragement for you, my brethren. We are to move forward in



faith and hope, expecting large things from God. The enemy will seek in every way to hinder the efforts that are being made to advance the truth, but in the strength of the Lord you may gain success. Let no discouraging words be spoken, but only such words as will tend to strengthen and sustain your fellow workers. {RH, June 12, 1913 par. 7}

I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one's physical strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed. My heart is filled with a most earnest desire to place the truth before all who can be reached. And I am still acting a part in preparing matter for publication. But I have to move very carefully, lest I place myself where I cannot write at all. I know not how long I may live, but I am not suffering as much healthwise as I might expect. {RH, June 12, 1913 par. 8}

Following the General Conference of 1909, I spent several weeks attending camp-meetings and other general gatherings, and visiting various institutions, in New England, the Central States, and the Middle West. {RH, June 12, 1913 par. 9}

Upon returning to my home in California, I took up anew the work of preparing matter for the press. During the past four years I have written comparatively few letters. What strength I have had has been given mostly to the completion of important book work. {RH, June 12, 1913 par. 10}

Occasionally I have attended meetings, and have visited institutions in California, but the greater portion of the time since the last General Conference has been spent in manuscript work at my country home, "Elmshaven," near St. Helena. {RH, June 12, 1913 par. 11}

I am thankful that the Lord is sparing my life to work a little longer on my books. O, that I had strength to do all that I see ought to be done! I pray that he may impart to me wisdom, that the truths our people so much need may be presented clearly and acceptably. I am encouraged to believe that God will enable me to do this. {RH, June 12, 1913 par. 12}

My interest in the general work is still as deep as ever, and I greatly desire that the cause of present truth shall steadily advance in all parts of the world. But I find it advisable not to attempt much public work while my book work demands my supervision. I have some of the best of workers--those who in the providence of God connected with me in Australia, with others who have united with me since my return to America. I thank the Lord for these helpers. We are all very busy, doing our best to prepare matter for publication. I want the light of truth to go to every place, that it may enlighten those now ignorant of the reasons of our faith. On some days my eyes trouble me, and I suffer considerable pain in them. But I praise the Lord that he preserves my sight. It would not be strange if at my age I could not use my eyes at all. {RH, June 12, 1913 par. 13}

I am more thankful than I can express for the uplifting of the Spirit of the Lord, for the comfort and grace that he continues to give me, and that he grants me strength and

opportunity to impart courage and help to his people. As long as the Lord spares my life, I will be faithful and true to him, seeking to do his will and to glorify his name. May the Lord increase my faith, that I may follow on to know him, and to do his will more perfectly. Good is the Lord, and greatly to be praised. {RH, June 12, 1913 par. 14}

I greatly desire that the old soldiers of the cross, those grown gray in the Master's service, shall continue to bear their testimony right to the point, in order that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force. {RH, June 12, 1913 par. 15}

Let all be careful not to discourage the pioneers, nor cause them to feel that there is little they can do. Their influence may still be mightily exerted in the work of the Lord. The testimony of the aged ministers will ever be a help and a blessing to the church. God will watch over his tried and faithful standard-bearers, night and day, until the time comes for them to lay off their armor. Let them be assured that they are under the protecting care of Him who never slumbers nor sleeps; that they are watched over by unwearied sentinels. Knowing this, and realizing that they are abiding in Christ, they may rest trustfully in the providences of God. {RH, June 12, 1913 par. 16}

I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to him who is the author and finisher of our faith. When in the night-season I am unable to sleep, I lift my heart in prayer to God, and he strengthens me, and gives me the assurance that he is with his ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding his people, and that he will continue to be with them, even to the end. {RH, June 12, 1913 par. 17}

I am instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If ever there was a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our own lives and in our ministry. {RH, June 12, 1913 par. 18}

The Lord desires to see the work of proclaiming the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give victories to his people, so in this age he longs to carry to a triumphant fulfilment his purposes for his church. He bids his believing saints to advance unitedly, going from strength to greater strength, from faith to increased assurance and confidence in the truth and righteousness of his cause. {RH, June 12, 1913 par. 19}

We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through his commandment-keeping

people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set his seal of final triumph upon his faithful ones. {RH, June 12, 1913 par. 20}

The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, his servants will finally triumph. "Wherefore," my brethren, "I desire that ye faint not" because of the trying experiences that are before you. Jesus will be with you; he will go before you by his Holy Spirit, preparing the way; and he will be your helper in every emergency. {RH, June 12, 1913 par. 21}

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." {RH, June 12, 1913 par. 22}

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

Ellen G. White. {RH, June 12, 1913 par. 23}

## **PERIODICALS / RH - The Review and Herald / June 19, 1913 Communication from Mrs. E. G. White**

### **June 19, 1913 Communication from Mrs. E. G. White**

A. G. Daniells: I have a communication from Sister White, which I will ask permission to read at this time (reading):-- {RH, June 19, 1913 par. 1}

Sanitarium, Cal., Feb. 20, 1913. To the workers in the message.

Last night I seemed to be in earnest conversation with some of our brethren who seemed to be unable to take a broad view of the work that God desired them to do. Some in their efforts were going beyond that which was wise and prudent, while others were falling short of that which was required of them. I was trying to make these brethren understand the necessity of carrying the work forward intelligently, so that one worker would not tear down the work that another was endeavoring to build up. {RH, June 19, 1913 par. 2}

This morning after dressing, I began to look over a collection of manuscripts that lay on my office table. The first on which my eye fell was one in which were laid down principles that lie at the foundation of all successful efforts for souls,--principles that every worker needs prayerfully and carefully to study. Again and again I have been impressed to write that which, if studied under the direction of the Holy Spirit, would enable our brethren to take right views of their privileges and responsibilities. But unless these principles are so studied, they cannot be worked out in the experience. Unless there is a united drawing with God, unless those in positions of leadership lift up their hearts to heaven, confessing their defects of character, and pleading for help to reach a higher standard, they will not discern their own spiritual needs, nor strive successfully for higher attainments. {RH, June 19, 1913 par. 3}

Because a worker does not see the importance of a fellow worker's efforts, he should not pull back and make the work go hard. Every laborer should now be working with zeal and energy, pressing onward and upward. There should be no such thing as backsliding from the light that has guided us for so many years. God is calling upon his people to reach a higher standard of spirituality, to work unitedly. Much of the work being accomplished in the cause of present truth would require not more than half the labor that it now demands if the workers would come unitedly to the help of the Lord, lending their courage and zeal, their faith and influence, to the building up of whatever enterprise is called for. {RH, June 19, 1913 par. 4}

A sad mistake is made when workers take up some work that God has not set them, and carry it forward as if that were the plan of the Lord. The result is disappointment; and when the realization comes that they have been in error, it is often the case that the workers fall into discouragement, and go off on a line that leads directly away from the reformations that God desires to see wrought. {RH, June 19, 1913 par. 5}

There is a great work to be done, and we do not half realize its sacredness, nor appreciate its uplifting influence on the lives that are yielded to its fashioning. We are to learn to take God at his word, for thus only can we carry out his purposes. There should be no holding back on the part of any. With all the light that has been given us, we cannot truthfully say, "We did not understand his will." Let there be a drawing together, every one lifting in spiritual lines. Let us manifest a godlike earnestness of purpose instead of taking an attitude of careless indifference. The indifference manifested by some discourages those who are trying to do faithful work. {RH, June 19, 1913 par. 6}

Not all are pursuing a course of indifference. There are some who are reviewing their past mistakes, and are learning from these mistakes the lessons that God would teach them. They are making close examination of self. These workers are studying their own lives in the light of Christ's perfect example, and are becoming changed into the same image. {RH, June 19, 1913 par. 7}

Our ministers have some experiences to gain that have not yet been gained, standards to reach higher than those yet attained. They have lessons to learn of personal ministry for souls. There is a special work to be done for the newly converted. Do not think when these have embraced the doctrines of the message that you can leave them there. Many have thus been left in spiritual darkness; they know not how to

go forward. Go to these souls; pray with them; lift them up. Do not rest until you see that they are striving to reach the standard that God's Word sets for his children. {RH, June 19, 1913 par. 8}

We talk much about the truth; but unless we live the truth, unless we ourselves are reaching its standard, and helping others to reach it, our work will not have the approval of Heaven. {RH, June 19, 1913 par. 9}

We do not realize how untiring are Satan's efforts to sap our spirituality. He is working mightily that the people of God may be only half converted. Then self will swell to large proportions, and there will be no revelation to the world of the transforming power of God. If this power does not rest upon God's people and move them to sanctified action, they cannot do the work in the earth that has been shown us must be done. Without this power, they will not realize their responsibility as his representatives in a world of unbelief.

Ellen G. White. {RH, June 19, 1913 par. 10}

## **PERIODICALS / RH - The Review and Herald / July 3, 1913 The Rending of the Kingdom Mrs. E. G. White**

### **July 3, 1913 The Rending of the Kingdom**

#### **Mrs. E. G. White**

"Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." 1 Kings 11:43. {RH, July 3, 1913 par. 1}

Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition of authority from all the tribes. "To Shechem were all Israel come to make him king." {RH, July 3, 1913 par. 2}

Among those present was Jeroboam, the son of Nebat,--the same Jeroboam who during Solomon's reign had been known as "a mighty man of valor," and to whom the prophet Ahijah the Shilonite had delivered the startling message, "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." {RH, July 3, 1913 par. 3}

The prophet had spoken plainly regarding the necessity for a division of the kingdom. God had declared that this division must take place, because "they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." The kingdom was not to be divided, however, before the close of Solomon's reign. "I will not take the whole kingdom out of his hand," the Lord declared through his prophet; "but I will make him a prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes." {RH, July 3, 1913 par. 4}

To Solomon himself, as well as to Jeroboam, the Lord had revealed the sure result of apostasy. "Forasmuch as . . . thou hast not kept my covenant and my statutes, . . ." was the message of the prophet, "I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son." {RH, July 3, 1913 par. 5}

It was this prophecy of impending ruin that had awakened the apostate king as from a dream, and had led him to repent, and to seek to stay, so far as possible, the terrible tide of evil that during the later years of his reign had been rising high and still higher. But at the time of his repentance, only a few years of life remained to him, and he could not hope to avert the consequences of long years of wrong-doing. His course of evil had set in operation influences that afterward he could never fully control. {RH, July 3, 1913 par. 6}

Especially was this the case in the training of the children born to him through marriage with idolatrous women. Rehoboam, the son whom Solomon chose to be his successor, had received from his mother, an Ammonitess, a stamp of character that led him to look upon sin as desirable. At times he endeavored to serve God, and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. {RH, July 3, 1913 par. 7}

At the meeting in Shechem, at the very beginning of his reign, Rehoboam might have taken a course that would have inspired confidence in his ability to stand at the head of the nation. If he had shown a willingness to keep ever before him the welfare of his subjects, the people would have accepted him as a wise ruler. But in this hour of opportunity, failing to reason from cause to effect, he forever weakened his influence over a large portion of the people. {RH, July 3, 1913 par. 8}

The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily, and to require of them much menial service. They now felt that they could no longer bear so many burdens, and before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. "So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." {RH, July 3, 1913 par. 9}

Desiring to take counsel with his advisers before outlining his policy, Rehoboam said to the men of Israel, "Come again unto me after three days. And the people departed." {RH, July 3, 1913 par. 10}

"And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever." {RH, July 3, 1913 par. 11}

Rehoboam then "consulted with the young men that were grown up with him, and



which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken unto me, saying, Make the yoke which thy father did put upon us lighter? {RH, July 3, 1913 par. 12}

"And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them. My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. {RH, July 3, 1913 par. 13}

"So Jeroboam and all the people came to Rehoboam the third day. . . . And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." {RH, July 3, 1913 par. 14}

"The king harkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. {RH, July 3, 1913 par. 15}

"So when all Israel saw that the king harkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. {RH, July 3, 1913 par. 16}

"But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them."

*(To be concluded)*

{RH, July 3, 1913 par. 17}

**PERIODICALS / RH - The Review and Herald / July 10, 1913 The Rending of the Kingdom Mrs. E. G. White (Concluded)**

**July 10, 1913 The Rending of the Kingdom**

**Mrs. E. G. White**

***(Concluded)***

Rehoboam made a mistake at Shechem that was irreparable. Unwise and unfeeling in the exercise of power, he and his chosen counselors revealed the pride of position and authority. Had they understood God's purpose concerning Israel, they would have listened to the request of the people for decided reforms in the administration of government. But instead of following a plan in harmony with God's purpose, they announced their intention of perpetuating and adding to the evils introduced in

Solomon's reign. {RH, July 10, 1913 par. 1}

The Lord did not allow Rehoboam to carry out the policy he proposed to follow. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon's reign, and these now felt that they could not do otherwise than rebel against the house of David. In doing this, they acted in harmony with the prediction of the prophet concerning the rending of the kingdom. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin forming the lower kingdom of Judah, under the rulership of Rehoboam, and the ten northern tribes forming the kingdom of Israel, with Jeroboam as their ruler. {RH, July 10, 1913 par. 2}

When Rehoboam saw the tribes withdrawing their allegiance from him, he was aroused to action. Through one of the influential men of his kingdom, "Adoram, who was over the tribute," he made an effort to conciliate them. But the ambassador of peace received treatment which bore witness to the feeling against Rehoboam. "All Israel stoned him with stones, that he died." Startled by this evidence of the strength of the revolt, "King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem." {RH, July 10, 1913 par. 3}

At Jerusalem, "he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of the Lord came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is from me. They harkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." {RH, July 10, 1913 par. 4}

For three years after his return to Jerusalem, Rehoboam tried to profit by his sad experience at the beginning of his reign; and in this effort he was prospered. He "built cities for defense in Judah," and "fortified the strongholds, and put captains in them, and store of victual, and of oil and wine." He was careful to make these fortified cities "exceeding strong." But it is not in these measures that the secret of Judah's prosperity lay during these first years of Rehoboam's reign. It was their recognition of the God of heaven as the supreme ruler that placed them on vantage-ground. To their number were added many God-fearing men from the northern tribes. "Out of all the tribes of Israel," the record reads, "such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon." {RH, July 10, 1913 par. 5}

Well would it have been for Rehoboam had he and his associates and all Judah remained faithful to the true God. But the pen of inspiration has traced the sad record of Solomon's successor as one who also led his people into the way of apostasy. Naturally idolatrous, headstrong, confident, self-willed, nevertheless had he placed his trust wholly in God, Rehoboam would have developed strength of character, faith in God, and submission to the divine requirements. But as time passed, the king began to put

his trust in the power of position and in the strongholds that he had fortified. Little by little he gave way to inherited weaknesses, until he threw his influence wholly on the side of idolatry. "It came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him." {RH, July 10, 1913 par. 6}

Sad and full of significance are the words, "And all Israel with him." The people whom God had chosen to stand as a light to the surrounding nations, turned from their source of strength, and sought to become like the nations about them. As it was with Solomon, so it was with Rehoboam. The influence of their wrong example led many astray. And as it was with them, so to a greater or less degree is it with every one who gives himself up to work evil. The influence of wrong-doing is not confined to the doer. "None of us liveth to himself." None perish alone in their iniquity. Every life is either a light to brighten and cheer the path of others, or as a desolating tempest to destroy. We lead others either upward to happiness and immortal life or downward to sorrow and eternal ruin. And if by our acts we strengthen or force into activity the evil powers of those around us, we share their sin. {RH, July 10, 1913 par. 7}

God did not allow this terrible apostasy to remain unpunished. "In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt. . . . And he took the fenced cities which pertained to Judah, and came to Jerusalem. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak." {RH, July 10, 1913 par. 8}

The people had not yet gone to such lengths in apostasy that they despised the judgments of God. In the losses sustained by the invasion of Shishak they recognized the hand of God, and for a time they humbled themselves. "The Lord is righteous," they declared. {RH, July 10, 1913 par. 9}

"And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. {RH, July 10, 1913 par. 10}

"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. Instead of which King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well." {RH, July

10, 1913 par. 11}

But as the hand of affliction was removed, and the nation prospered once more, many forgot their fears, and turned again to idolatry. Among these was King Rehoboam himself. Humbled as he had been by the calamity that befell him from Egypt, he failed to make this experience a decisive turning-point in his life. Forgetting the lesson that God had endeavored to teach him, he relapsed into the sins that had brought the judgments of God on the nation. {RH, July 10, 1913 par. 12}

The glory of the kingdom that had been ruled over by David and Solomon had departed, and there remained only a semblance of the former greatness. After a few inglorious years, during which the king "did evil, because he prepared not his heart to seek the Lord," "Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead."

{RH, July 10, 1913 par. 13}

**PERIODICALS / RH - The Review and Herald / July 17, 1913 Defying God Mrs. E. G. White**

### **July 17, 1913 Defying God**

**Mrs. E. G. White**

Placed on the throne by the ten tribes who had rebelled against the house of David, Jeroboam was in a position to do much toward bringing about a spiritual reformation in his kingdom. Had he used his influence in strengthening the confidence of the people in the God of heaven as their Supreme Ruler, he might have encouraged multitudes to seek after righteousness. Under the rulership of Solomon, he had revealed discretion, aptitude, and sound judgment; and the knowledge of spiritual things that he had gained during years of faithful service he could have used to bring untold blessings to those who had chosen him as their leader. But instead of advancing in the way of righteousness, he failed to make God his trust. Of him it is written: -- {RH, July 17, 1913 par. 1}

"Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. {RH, July 17, 1913 par. 2}

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan." {RH, July 17, 1913 par. 3}

"And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." The Levites generally refused to serve; and

the king was compelled to elevate to the priesthood of his false religion men from "the lowest of the people." Many who remained true to God, fled to Jerusalem, where they might worship in harmony with the divine requirements. {RH, July 17, 1913 par. 4}

"Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made." {RH, July 17, 1913 par. 5}

The king's bold defiance of God and his worship was not allowed to pass unrebuked. Even while Jeroboam was officiating at the dedication of the altar, and burning incense, there appeared before him a "man of God" from the kingdom of Judah, sent to denounce him for presuming to introduce new forms of worship. The prophet "cried against the altar, . . . and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." {RH, July 17, 1913 par. 6}

"And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." And immediately the altar "was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." {RH, July 17, 1913 par. 7}

On seeing this, Jeroboam was filled with a spirit of defiance against God, and he attempted to restrain the one who had delivered the message. In wrath "he put forth his hand from the altar," and cried out, "Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him." {RH, July 17, 1913 par. 8}

Terror-stricken, the king appealed to the prophet to intercede with God in his behalf. "Entreat now the face of the Lord thy God," he pleaded, "and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before." {RH, July 17, 1913 par. 9}

Vain had been Jeroboam's effort to invest with solemnity the dedication of a strange altar, respect for which would have led to disrespect for the worship of Jehovah in the temple at Jerusalem. By the message of the prophet, the king of Israel should have been led to repentance. His wicked purpose to lead the hearts of the people away from the true worship of God, should have been renounced. But angered by the interruption, he hardened his heart, and determined to follow the way of his own choosing. It was this that led him to repudiate the message and to attempt to arrest the messenger. {RH, July 17, 1913 par. 10}

At the time of the feast at Bethel, the hearts of the Israelites were not fully hardened. Many were susceptible to the influence of the Holy Spirit. The Lord designed that those who were taking rapid steps in apostasy should be checked in their course before it would be too late. In mercy he sent his messenger to reveal to king and people what the outworking of this apostasy would be. The rending of the altar was a symbol of God's displeasure over the abomination that was being wrought in Israel. {RH, July 17, 1913 par. 11}

The Lord seeks to save, not to destroy. He delights not in the death of sinners. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." By warnings and entreaties he calls the wayward to cease from their evil-doing, and to turn to him, and live. He gives his chosen messengers a holy boldness, that those who hear may fear and be brought to repentance. How firmly this man of God rebuked the king! And this firmness was essential; for in no other way could the existing evils have been rebuked. The Lord gave his servant boldness, that an abiding impression might be made on those who heard. The messengers of the Lord are never to fear the face of man, but are to stand unflinchingly for the truth. So long as they put their trust in God, they need not fear; for he who gives them their commission gives them also the assurance of his protecting care. {RH, July 17, 1913 par. 12}

Having delivered his message, the prophet was about to return, when Jeroboam said to him, "Come home with me, and refresh thyself, and I will give thee a reward." {RH, July 17, 1913 par. 13}

"If thou wilt give me half thine house," the prophet replied, "I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest."

{RH, July 17, 1913 par. 14}

**PERIODICALS / RH - The Review and Herald / July 24, 1913 Defying God  
(Concluded) Mrs. E. G. White**

**July 24, 1913 Defying God**

***(Concluded)***

**Mrs. E. G. White**

Well would it have been for the prophet had he adhered to his purpose to return to Judah without delay. While traveling homeward by another route, he was overtaken by an aged man who claimed to be a prophet, and who made false representations to the man of God, declaring, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." Again and again the lie was repeated, and the invitation urged, until the man of God allowed himself to be persuaded to return. {RH, July 24, 1913 par. 1}

Because the prophet allowed himself to take a course contrary to the path of duty, God permitted him to be destroyed. While he and the one who had invited him to return to Bethel were sitting together at the table, the inspiration of the Almighty came upon the false prophet, "and he cried unto the man of God that came from Judah, saying,



Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, . . . thy carcass shall not come unto the sepulcher of thy fathers." {RH, July 24, 1913 par. 2}

This terrible sentence was swiftly followed by its execution. "It came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass. . . . And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, . . . and they came and told it in the city where the old prophet dwelt. And . . . he said, It is the man of God, who was disobedient unto the word of the Lord." {RH, July 24, 1913 par. 3}

The penalty that overtook the messenger of God was a still further evidence of the truth of the prophecy uttered over the altar. If, after disobeying the word of the Lord, the prophet had gone on in safety, the king would have used this fact to vindicate his own disobedience. In the rent altar, in his palsied arm, and in the terrible fate of the prophet, Jeroboam should have discerned the swift displeasure of an offended God, and should have taken warning not to persist in wrong-doing. {RH, July 24, 1913 par. 4}

But none of these judgments brought him to repentance. "Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places." Thus he not only sinned greatly himself, but he "made Israel to sin." "This thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." {RH, July 24, 1913 par. 5}

Toward the close of a troubled reign of twenty-two years, Jeroboam met with a disastrous defeat in a war with Abijah, the successor of Rehoboam. "Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died." {RH, July 24, 1913 par. 6}

The apostasy that became so prevalent in Israel during Jeroboam's reign, resulted finally in the utter ruin of the kingdom. Before the death of Jeroboam, the result of this apostasy was foretold by Ahijah, the aged prophet at Shiloh, who many years before had predicted the elevation of Jeroboam to the throne. The prophet now declared: "The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." {RH, July 24, 1913 par. 7}

Yet the Lord did not give Israel up without first doing everything that could possibly be done to lead them back to their allegiance to him. Lovingly, patiently, through long, dark years when ruler after ruler stood up in bold defiance of Heaven and led Israel deeper and still deeper into idolatry, God sent message after message to his backslidden people. Through his prophets he gave them every opportunity to stay the tide of apostasy, and to return to him. It was during these years that Elijah and Elisha lived and labored, and that the tender appeals of Hosea and Amos and Obadiah were made. Even in the darkest hours, there were some who remained true to the God of

heaven, and in the midst of idolatry lived blameless lives. {RH, July 24, 1913 par. 8}

Thus it has been in every age and in every land. The world has never been left without witnesses to the mighty power of God to save from sin. And in the closing scenes of this earth's history, when iniquity will have reached a height never before attained, it will still be possible to say of the remnant people who have remained true to God, "Here are they that keep the commandments of God, and the faith of Jesus." {RH, July 24, 1913 par. 9}

**PERIODICALS / RH - The Review and Herald / July 31, 1913 A Great Deliverance  
Mrs. E. G. White**

### **July 31, 1913 A Great Deliverance**

**Mrs. E. G. White**

From the time of Jeroboam's death to Elijah's appearance before Ahab, the people of Israel suffered a steady spiritual decline, until they became as idolatrous as many of the surrounding heathen. Ruled by men who did not fear Jehovah and who encouraged strange forms of worship, the larger number of the people rapidly lost sight of the God of Israel, and adopted many of the practises of idol-worship. {RH, July 31, 1913 par. 1}

Nadab, the son of Jeroboam, occupied the throne of Israel for only a few months. During his reign "he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin." His career of evil was suddenly stopped by a conspiracy headed by Baasha, one of his generals, to gain control of the government. Nadab was killed, with all the house of Jeroboam, "according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger." {RH, July 31, 1913 par. 2}

Thus perished the house of Jeroboam. The idolatrous forms of worship introduced had brought upon the guilty offenders swift retribution; and yet the rulers who followed -- Baasha, Elah, Zimri, and Omri -- during a period of nearly forty years, refused to repent, but "did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." {RH, July 31, 1913 par. 3}

During the greater part of this long time of apostasy in Israel, Asa was ruling in the kingdom of Judah. For many years "Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him." {RH, July 31, 1913 par. 4}

The faith of Asa was put to a severe test when "Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots," invaded his kingdom. In this crisis Asa did not put his trust in the "fenced cities in Judah" that he had built, with "walls, and

towers, gates, and bars," nor in the strength of his carefully trained army, "that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand," all of whom were "mighty men of valor." The king realized that his strength was in God. When he went out to meet the Ethiopian, and set his forces in battle array, he "cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." {RH, July 31, 1913 par. 5}

This prayer of faith was signally answered. "The Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host." {RH, July 31, 1913 par. 6}

As the victorious armies of Judah and Benjamin were returning to Jerusalem, "the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." {RH, July 31, 1913 par. 7}

As he heard these words, Asa took courage, and soon he led out in a second reformation in Judah. He "put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mt. Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord." {RH, July 31, 1913 par. 8}

"And he gathered all Judah and Benjamin, and strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about." {RH, July 31, 1913 par. 9}

Asa's long record of faithful service was marred by some mistakes made at times when he failed to put his trust fully in God. When, at one time, the king of Israel entered the kingdom of Judah, and seized Ramah, a fortified city only five miles from Jerusalem, Asa sought deliverance by forming an alliance with Benhadad, king of Syria. This failure to trust God alone in time of need was sternly rebuked by Hanani, the prophet, who appeared before Asa with the message:-- {RH, July 31, 1913 par. 10}

"Because thou hast relied on the king of Syria, and not relied on the Lord thy God,

therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." {RH, July 31, 1913 par. 11}

Instead of humbling himself before God because of this mistake, "Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time." {RH, July 31, 1913 par. 12}

"In the thirty and ninth year of his reign," Asa was "diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." The king died in the forty-first year of his reign, and was succeeded by Jehoshaphat his son.

{RH, July 31, 1913 par. 13}

## **PERIODICALS / RH - The Review and Herald / August 7, 1913 National Apostasy Mrs. E. G. White**

### **August 7, 1913 National Apostasy**

#### **Mrs. E. G. White**

Two years before the death of Asa, Ahab began to rule in the kingdom of Israel. From the beginning, his reign was marked by terrible apostasy. His father, Omri, the founder of Samaria, "wrought evil in the eyes of the Lord, and did worse than all that were before him," but the sins of Ahab were even greater. He "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," acting "as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat." Not content with encouraging strange forms of religious service, he boldly led the people into the grossest heathenism by setting aside the worship of Jehovah for Baal-worship. {RH, August 7, 1913 par. 1}

Taking to wife "Jezebel the daughter of Ethbaal king of the Zidonians" and high priest of Baal, Ahab "served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria." {RH, August 7, 1913 par. 2}

Not only did Ahab introduce Baal-worship at the capital city, but under the leadership of Jezebel he erected heathen altars in many high places, where in the shelter of surrounding groves the priests and others connected with this seductive form of idolatry exerted their baleful influence, until well-nigh all Israel were following after Baal. "There was none like unto Ahab," the record reads, who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in

following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." {RH, August 7, 1913 par. 3}

Ahab was weak in moral power. His union by marriage with an idolatrous woman of decided character and positive temperament, resulted disastrously both to himself and to the nation. Unprincipled, and with no high standard of right-doing, his character was easily molded by the determined spirit of Jezebel. Because of his selfish nature, he was incapable of appreciating the mercies of God to Israel, and his own obligations as the guardian and leader of a chosen people. {RH, August 7, 1913 par. 4}

Under the blighting influence of Ahab's rule, Israel wandered far from the living God, and corrupted their ways before him. For many years they had been losing their sense of reverence and godly fear; and now it seemed as if there were none who dared expose their lives by openly standing forth in opposition to the prevailing blasphemy of everything sacred. The dark shadow of apostasy covered the whole land, and images of Baal and Ashtoreth were everywhere to be seen. Idolatrous temples and consecrated groves, wherein the works of men's hands were placed to be worshiped, were multiplied. The air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood who sacrificed to the sun, and moon, and stars. Guided and urged on by king and priests, the people drank iniquity like water, and sported in shameful riot. {RH, August 7, 1913 par. 5}

Through the influence of Jezebel and her impious priests, the people were taught that the idol gods that had been set up were deities, ruling the elements of earth, fire and water, by their mystic power. All the bounties of heaven,--the running brooks, the streams of living water, the gentle dew, the showers of rain which refreshed the earth and caused the fields to bring forth abundantly,--all these were ascribed to the favor of Baal and Ashtoreth. The people forgot that the hills and valleys, the streams and fountains, were in the hand of the living God; that he controlled the sun, the clouds of heaven, and all the elements of nature. They forgot that in the wilderness, in the day of Israel's need, he had listened to the prayers of Moses, and that in obedience to his word living waters gushed from the smitten rock. The benefits which God gave to his people called forth from them no gratitude to the Giver. {RH, August 7, 1913 par. 6}

Through faithful messengers the Lord sent the apostate king and people repeated warnings; but in vain were these words of reproof uttered. In vain did the inspired messengers assert Jehovah's right to be the only God in Israel. In vain did they exalt the laws he had entrusted to them. Captivated by the gorgeous display and the fascinating rites of idol-worship, the people followed the example of the king and his court, and gave themselves up to the intoxicating, degrading pleasures of a sensual worship. In their blind folly they chose to reject God and his worship. The light so graciously given them, despised and rejected, had indeed become darkness. The fine gold had become dim. {RH, August 7, 1913 par. 7}

Alas! how had the glory of Israel departed! Never before had the chosen people of God fallen so low in apostasy. Of the prophets of Baal there were "four hundred and fifty," besides four hundred "prophets of the groves," all of whom were supported by

Jezebel. Nothing short of the miracle-working power of God could preserve the nation from utter destruction. Israel had voluntarily separated herself from Jehovah, yet the Lord in compassion still yearned after those who have been led into sin, and he was about to send to them one of the mightiest of his prophets, through whom many were to be led back to their allegiance to the God of their fathers.

{RH, August 7, 1913 par. 8}

## **PERIODICALS / RH - The Review and Herald / August 7, 1913 Home Missionary Work**

### **August 7, 1913 Home Missionary Work**

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods. {RH, August 7, 1913 par. 1}

There are many ways in which church-members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle at great odds may be refreshed and strengthened by little attentions which cost nothing. {RH, August 7, 1913 par. 2}

My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? {RH, August 7, 1913 par. 3}

It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. For years the work has been kept before us, but many have been asleep. {RH, August 7, 1913 par. 4}

### **Our Lesson Book**

Christ's work is to be our example. Constantly he went about doing good. In the temple and in the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. {RH, August 7, 1913 par. 5}

Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in his work? Did he ever draw back from sacrifice and hardship? Church-members are to put forth the continuous, persevering efforts that he put forth. {RH, August 7, 1913 par. 6}

Comparatively little missionary work is done; and what is the result? The truths that Christ gave are not taught. Many of God's people are not growing in grace. Many are in



an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience and leads them to criticize and find fault. {RH, August 7, 1913 par. 7}

### **A Place for Every One**

The Lord has a place for every one in his great plan. Talents that are not needed are not bestowed. Suppose that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts. {RH, August 7, 1913 par. 8}

The Lord is calling upon his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. {RH, August 7, 1913 par. 9}

The presentation of the truth, in love and simplicity from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, by humble, heartfelt prayers, many will be reached. The divine Worker will be present to send conviction to hearts. {RH, August 7, 1913 par. 10}

### **Different Lines of Service**

By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. {RH, August 7, 1913 par. 11}

Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible do something to make them more comfortable. Through this means you can reach their hearts and speak a word for Christ. {RH, August 7, 1913 par. 12}

There is a wide field for service for women as well as for men. The efficient cook, the seamstress, the nurse,—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. {RH, August 7, 1913 par. 13}

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women. {RH, August 7, 1913 par. 14}

Work disinterestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts,

the law of kindness on your lips. {RH, August 7, 1913 par. 15}

In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart.

Mrs. E. G. White.

{RH, August 7, 1913 par. 16}

**PERIODICALS / RH - The Review and Herald / August 14, 1913 Elijah the Tishbite  
A Call to Repentance Mrs. E. G. White**

**August 14, 1913 Elijah the Tishbite**

**A Call to Repentance**

**Mrs. E. G. White**

Ever since the death of Solomon the evil of idolatry had been spreading among the Israelites. The glory of the earlier years of Solomon's reign had made a profound impression on the heathen world, and many had been led to worship Jehovah. But the apostasy that followed the division of the kingdom caused the name of the God of Israel to be dishonored in the eyes of the heathen. In the days of Ahab the tide of corruption threatened to overflow the land like a flood. No barrier, it seemed, could prevail against its ruinous influence, or prevent the torrent of idolatry from sweeping all before it. {RH, August 14, 1913 par. 1}

By the adoption of the shameless worship of Baal and Ashtoreth in the time of Ahab, the chosen nation forfeited all claim to the protecting care of Jehovah. In every direction they had reared the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. The moral atmosphere was clouded with the smoke of national idolatry. So deep, so widespread was the apostasy that only by means of terrible judgments could the purposes of God for Israel be fulfilled. {RH, August 14, 1913 par. 2}

It was at this time that Elijah was sent, as God's chosen messenger, to the people of Israel. Elijah was not called from a high station in life or from a city of renown, to take his place in the work of God. He was born among the mountains of Gilead, east of the Jordan, and came from a nation that was overspread with the abominations of the Amorites. But he entered upon his work with the word of faith and power on his lips, and his whole life was devoted to the work of reform. His was the voice of one crying in the wilderness to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed. {RH, August 14, 1913 par. 3}

As Elijah saw Israel going deeper and deeper into idolatry, his soul was distressed and his indignation aroused. God had done great things for his people. He had

delivered them from the Egyptians, and brought them through the Red Sea and the wilderness into the promised land. As the prophet beheld the wide-spread unbelief that was fast separating the chosen people from the Source of their strength, he was overwhelmed with sorrow. In anguish he besought God to arrest them in their wicked course, to bring upon them, if need be, the judgments of Heaven, that they might be led to see in its true light their departure from Heaven. He longed to see them brought to repentance before they would go to such lengths in evil-doing as to provoke the Lord to destroy them utterly. {RH, August 14, 1913 par. 4}

Elijah's prayer was answered. Appeal, remonstrance, and warning had failed to bring Israel to repentance. The time had come when God must speak to them by means of judgments. The worshipers of Baal claimed that the treasures of heaven, the dew and the rain, came not from Jehovah, but from the ruling forces of nature. The priests of Baal taught that it was through the creative energy of the sun that the earth was enriched and made to bring forth abundantly. That Israel might be shown the folly of trusting to the power of Baal for temporal blessings, the curse of God was to rest heavily upon the polluted land. Until Israel should turn to him with repentance, and acknowledge him as the source of all blessing, there would fall upon the land neither dew nor rain. {RH, August 14, 1913 par. 5}

To Elijah was entrusted the mission of delivering to Ahab Heaven's message of judgment. He did not seek to be the Lord's messenger; the word of the Lord came to him. And jealous for the honor of God's cause, he did not hesitate to obey the divine summons, though to obey seemed to invite swift destruction at the hand of the wicked king. The prophet set out at once, and traveled night and day until he reached Samaria. On reaching the palace, he solicited no admission, nor waited to be formally announced. Clad in the coarse garments usually worn by the prophets of that time, he passed the guards, apparently unnoticed, and stood for a moment before the astonished king. {RH, August 14, 1913 par. 6}

Elijah made no apology for his abrupt appearance. A greater than the ruler of Israel had commissioned him to speak, and lifting his hand toward heaven, he solemnly affirmed by the living God that the judgments of the Most High were about to fall upon Israel. "There shall not be dew nor rain these years," he declared, "but according to my word." {RH, August 14, 1913 par. 7}

It was only by the exercise of strong faith in the unfailing power of God's word that Elijah delivered his message. Without implicit confidence in the One whom he served, he would never have appeared before Ahab. On his way to Samaria, he had passed by ever-flowing streams, hills covered with verdure, and stately forests that seemed beyond the reach of drought. Everything on which the eye rested was clothed with beauty. Elijah might have wondered how the streams that had never ceased their flow could become dry, or how the hills and valleys could be burned with drought. But he gave no place to unbelief. He fully believed that God would humble apostate Israel, and that through judgments they would be brought to repentance. The fiat of Heaven had gone forth; God's word could not fail; and at the peril of his life Elijah fearlessly fulfilled his commission. {RH, August 14, 1913 par. 8}

Like a thunderbolt from a clear sky the message of impending judgment, so unexpected, so terrible, fell upon the ears of the wicked king. He was paralyzed by its suddenness. Before he could recover from his astonishment or frame a reply, Elijah disappeared, taking with him the key of heaven. {RH, August 14, 1913 par. 9}

Without waiting to see the effect of his message, Elijah went as suddenly as he had come. His it was to utter the word of woe; this accomplished, he immediately withdrew. His word had locked up the treasures of heaven, and his word only could open them again. {RH, August 14, 1913 par. 10}

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." {RH, August 14, 1913 par. 11}

Ahab did not realize that the prophet had left his presence unrebuked until the man of God had gone beyond recall. He made diligent inquiry concerning Elijah, but the prophet was not to be found. When Ahab told Jezebel of the message of Elijah, she was very angry, and lost no time in conferring with the priests of Baal, who united with her in cursing the prophet of Jehovah and defying the wrath of Heaven. The tidings of Elijah's denunciation of the sins of Israel, and his prophecy of swift-coming punishment, spread throughout the land, arousing the fears of some and the scorn and ridicule of many.

*(To be concluded)*

{RH, August 14, 1913 par. 12}

**PERIODICALS / RH - The Review and Herald / August 21, 1913 Elijah the Tishbite  
(Concluded) Divine Retribution Mrs. E. G. White**

**August 21, 1913 Elijah the Tishbite**

***(Concluded)***

**Divine Retribution**

**Mrs. E. G. White**

The prophet's words went into immediate effect. Those who were at first inclined to scoff at the thought of calamity, soon had occasion for serious reflection; for after a few months the earth, unrefreshed by dew or rain, became dry, and vegetation began to wither. As time passed, streams that had never been known to fail, began to decrease, and the brooks to dry up. Yet the people were urged by their leaders to have confidence in the power of Baal, and to set aside as idle words the prophecy of Elijah. {RH, August 21, 1913 par. 1}

The priests insisted that it was through the power of Baal that the showers of rain fell. Fear not the God of Elijah, nor tremble at his word, they urged; it is Baal who brings forth the harvest in its season, and provides for man and beast. The idols of wood and stone, representing him, should still be worshipped. {RH, August 21, 1913 par. 2}

God's message to Ahab gave Jezebel and her priests and all the followers of Baal and Ashtoreth opportunity to test the power of their gods, and to prove the word of Elijah false. Against the assurances of hundreds of idolatrous priests, the prophecy of Elijah stood alone. His words had locked heaven. If, notwithstanding his declaration, Baal could still give dew and rain, causing the streams to continue to flow and vegetation to flourish, then let the king of Israel worship him, and the people say that he is God. {RH, August 21, 1913 par. 3}

Determined to keep the people in deception, the prophets of Baal continue to offer sacrifices to their gods and to call upon them night and day to refresh the earth. With costly offerings the priests attempt to appease the anger of their gods; with a zeal and a perseverance worthy of a better cause they linger round their pagan altars, and pray earnestly for rain. Night after night, throughout the doomed land, their cries and entreaties arise. But no clouds appear in the heavens by day to hide the burning rays of the sun. No dew nor rain refreshes the thirsty earth. The word of the Lord stands unchanged by anything the priests of Baal can do. {RH, August 21, 1913 par. 4}

A year passes, and yet there is no rain. The earth is parched as if with fire. The scorching heat of the sun destroys what little vegetation has survived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once flourishing fields have become like burning desert sands,--a desolate waste. The groves dedicated to idol-worship are leafless; the forest trees, gaunt skeletons of nature, afford no shade. The air is dry and suffocating; dust-storms blind the eyes and nearly stop the breath. Once prosperous cities and villages have become places of mourning. Hunger and thirst are telling upon man and beast with fearful mortality. Famine, with all its horrors, comes closer and still closer. {RH, August 21, 1913 par. 5}

Yet, notwithstanding these evidences of God's power, Israel repented not, nor learned the lesson that God would have them learn. They did not see that he who created nature controls her laws, and can make of them instruments of blessing or of destruction. Proud-hearted, enamored of their false worship, they were unwilling to humble themselves under the mighty hand of God, and they began to cast about for some other cause to which to attribute their sufferings. {RH, August 21, 1913 par. 6}

Jezebel utterly refused to recognize the drought as a judgment from Jehovah. Unyielding in her determination to defy the God of heaven, she and nearly the whole of Israel united in denouncing Elijah as the cause of all their misery. Had he not borne testimony against their forms of worship? If only he could be put out of the way, she urged, the anger of their gods would be appeased, and their troubles would end. {RH, August 21, 1913 par. 7}

Urged on by the queen, Ahab instituted a most diligent search for the hiding-place of the prophet. To all the surrounding nations, far and near, he sent messengers to seek for the man whom he hated, yet feared; and in his anxiety to make the search as

thorough as possible, he required of these kingdoms and nations an oath that they knew nothing of the whereabouts of the prophet. But the search was in vain. The prophet was safe from the malice of a king whose course had brought upon the land the denunciation of an offended God. {RH, August 21, 1913 par. 8}

Failing in her purpose to destroy Elijah, Jezebel determined to avenge herself by slaying all the prophets of the Lord in Israel. Not one who claimed to be a prophet of the Lord should live. The infuriated woman carried out her purpose in the massacre of many of God's servants. Not all, however, perished. Obadiah, the governor of Ahab's house, yet faithful to God, "took a hundred prophets," and at the risk of his own life, "hid them by fifty in a cave, and fed them with bread and water." {RH, August 21, 1913 par. 9}

The second year of famine passed, and still the pitiless heavens gave no sign of rain. Drought and famine continued their devastation throughout the kingdom. Fathers and mothers, powerless to relieve the sufferings of their children, were forced to see them die. Yet still apostate Israel refused to humble their hearts before God, and continued to murmur against the man by whose word these terrible judgments had been brought upon them. They seemed unable to discern, in their suffering and distress, a call to repentance. They failed to see in their calamity a divine interposition to save them from taking the fatal step beyond the boundary of Heaven's forgiveness. {RH, August 21, 1913 par. 10}

The apostasy of Israel was an evil more dreadful than all the multiplied horrors of famine. God was seeking to free the people from their delusion, and lead them to understand their accountability to the One to whom they owed their life and all things. He was trying to help them to recover their lost faith, and he must needs bring upon them great affliction. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." "Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." {RH, August 21, 1913 par. 11}

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" {RH, August 21, 1913 par. 12}

God has sent messengers to Israel appealing to them to return to their allegiance. Had they heeded these appeals, had they turned from Baal to the living God, Elijah's message of judgment would never have been given. But the warnings that might have been a savor of life unto life, proved to them a savor of death unto death. They allowed the words of God's messengers to wound their pride, and their hatred was aroused against these messengers, and particularly against Elijah. In the face of calamity, they stood firm in their idolatry, and looked upon the prophet as the cause of all their troubles. Thus they added to the guilt that had brought the judgments of Heaven upon the land. If Elijah had been in their power, they would gladly have delivered him to Jezebel,--as if by silencing his voice they could stay the fulfillment of his words! {RH,



August 21, 1913 par. 13}

For stricken Israel there was but one remedy,--a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of heart. To them had been given the assurance, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." It was to bring to pass this blessed result that God continued to withhold from them the dew and the rain until a decided reformation should take place.

{RH, August 21, 1913 par. 14}

**PERIODICALS / RH - The Review and Herald / August 28, 1913 The Reward of Hospitality Be Not Forgetful to Entertain Strangers Mrs. E. G. White**

**August 28, 1913 The Reward of Hospitality**

**Be Not Forgetful to Entertain Strangers**

**Mrs. E. G. White**

For a time after appearing before Ahab, Elijah remained hidden in the mountains by the brook Cherith. There he was fed morning and evening by an angel from heaven. Later on when, because of the continued drought, the brook became dry, God sent his servant to find refuge in a heathen land. "Arise," he bade him, "get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." {RH, August 28, 1913 par. 1}

This woman was not an Israelite. She had never had the privileges and blessings that the chosen people of God had enjoyed; but she had walked in all the light that was shining on her pathway. And now when there was no safety for Elijah in the land of Israel, God sent him to this woman to find an asylum in her home. {RH, August 28, 1913 par. 2}

"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there, gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand." {RH, August 28, 1913 par. 3}

In this poverty-stricken home the famine pressed sore; and the pitifully meager fare seemed about to fail. The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life, tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity, she bore

witness of her faith in the presence of the stranger, who was now asking her to share her last morsel with him. {RH, August 28, 1913 par. 4}

In response to Elijah's request for food and drink, she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." "Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." {RH, August 28, 1913 par. 5}

No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, giving no thought to the suffering that might result to herself and child, but trusting in the God of Israel to supply her needs, she met this supreme test of hospitality by doing "according to the saying of Elijah." {RH, August 28, 1913 par. 6}

Wonderful was the hospitality shown to God's prophet by this Phoenician woman, and wonderfully were her faith and generosity rewarded. "She, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. {RH, August 28, 1913 par. 7}

"And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. . . . And he stretched himself upon the child three times, and cried unto the Lord. . . . And the Lord heard the voice of Elijah; and the soul of the child came unto him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." {RH, August 28, 1913 par. 8}

The widow of Sarepta shared her morsel with Elijah, and in return her life and that of her son were preserved. And to all who in time of trial and want give sympathy and assistance to others more needy, God has promised great blessing. He has not changed. His power is no less now than in the days of Elijah. And no less sure now than when spoken by our Saviour is the promise, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." {RH, August 28, 1913 par. 9}

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." These words have lost none of their force through the lapse of time. Our Heavenly Father still continues to place in the pathway of his children opportunities that are blessings in disguise; and those who improve these opportunities find great joy. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee

continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." {RH, August 28, 1913 par. 10}

To his faithful servants today Christ says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." No act of kindness shown in his name will fail to be recognized and rewarded. And in the same tender recognition Christ includes even the feeblest and lowliest of the family of God. "Whosoever shall give to drink," he says, "unto one of these little ones,"--those who are as children in their faith and their knowledge of Christ,--"a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

{RH, August 28, 1913 par. 11}

## **PERIODICALS / RH - The Review and Herald / September 4, 1913 Blessings Through Obedience Mrs. E. G. White**

### **September 4, 1913 Blessings Through Obedience**

#### **Mrs. E. G. White**

Through the long years of drought and famine, Elijah prayed earnestly that the hearts of Israel might be turned from idolatry to allegiance to God. Patiently the prophet waited, while the hand of the Lord rested heavily on the land. As he saw evidences of suffering and want multiplying on every hand, Elijah's heart was wrung with sorrow, and he longed for power to bring about a reformation quickly. But God himself had taken matters in charge, and all that his servant could do was to pray in faith and await the time for decided action. {RH, September 4, 1913 par. 1}

For many years Israel had been following a way of their own choosing. The apostasy prevailing in Ahab's day was the result of more than a century of evil-doing. Step by step, year after year, Israel had been departing from the right way. Generation after generation had refused to make straight paths for their feet, and at last the great majority of the people yielded themselves to the leadership of the powers of darkness. {RH, September 4, 1913 par. 2}

About a century had passed since, under the rulership of King David, Israel had joyfully united in chanting hymns of praise to the Most High, in recognition of their entire dependence on him for daily mercies. Listen to their words of adoration as then they sang:--

"O God of our salvation;...  
Thou makest the outgoings of the  
morning and evening to rejoice.

Thou visitest the earth, and waterest  
it:

Thou greatly enrichest it with the  
river of God, which is full of  
water:

Thou preparest them corn, when thou  
hast so provided for it.

Thou waterest the ridges thereof  
abundantly; thou causest rain to  
descend into the furrows thereof:

Thou makest it soft with showers:  
thou blessest the springing  
thereof.

Thou crownest the year with thy  
goodness;

And thy paths drop fatness.

They drop upon the pastures of the  
wilderness;

And the little hills rejoice on every  
side.

The pastures are clothed with flocks;

The valleys also are covered over with  
corn;

They shout for joy, they also sing." {RH, September 4, 1913 par. 3}

Israel had then recognized God as the One who "laid the foundations of the earth."

In the expression of their faith they had sung:--

"Thou coveredst it with the deep as  
with a garment:

The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they  
hasted away.

They go up by the mountains; they  
go down by the valleys

Unto the place which thou hast  
founded for them.

Thou hast set a bound that they may  
not pass over;

That they turn not again to cover the  
earth." {RH, September 4, 1913 par. 4}

It is by the mighty power of the Infinite One that the elements of nature in earth and

sea and sky are kept within bounds. And these elements he uses for the happiness of his creatures. "His good treasure" is freely opened "to give the rain ... in his season, and to bless all the work" of man's hands.

"He sendeth the springs into the valleys,  
Which run among the hills.  
They give drink to every beast of the  
field:  
The wild asses quench their thirst.  
By them shall the fowls of the heaven  
have their habitation,  
Which sing among the branches.  
He watereth the hills from his chambers:  
The earth is satisfied with the fruit of  
thy works.  
He causeth the grass to grow for the  
cattle,  
And herb for the service of man:  
That he may bring forth food out of  
the earth;  
And wine that maketh glad the heart  
of man,  
And oil to make his face to shine,  
And bread which strengtheneth man's  
heart. . . .

"O Lord, how manifold are thy works!  
In wisdom hast thou made them all:  
The earth is full of thy riches.  
So is the great and wide sea,  
Wherein are things creeping innumerable,  
Both small and great beasts. . . .  
These wait all upon thee;  
That thou mayest give them their meat  
in due season.  
That thou givest them they gather:

"Thou openest thine hand,  
They are filled with good.  
Thou hidest thy face,

They are troubled:  
Thou takest away their breath,  
They die, and return to their dust.  
Thou sendest forth thy spirit, they are  
created:  
And thou renewest the face of the  
earth." {RH, September 4, 1913 par. 5}

Israel had indeed had cause for rejoicing. The land to which the Lord had brought them was a land flowing with milk and honey. During the wilderness wandering, God had assured them he was guiding them to a country where they need never suffer for lack of rain. "The land; whither thou goest in to possess it," he told them "is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." {RH, September 4, 1913 par. 6}

The promise of abundance of rain was given on condition of obedience. "It shall come to pass," the Lord declared, "if they shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full." {RH, September 4, 1913 par. 7}

"Take heed to yourselves," the Lord admonished his people, "that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." {RH, September 4, 1913 par. 8}

"If thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes," the Israelites had been warned, "thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." {RH, September 4, 1913 par. 9}

Well would it have been with Israel had they heeded the injunction, "Lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

{RH, September 4, 1913 par. 10}



**PERIODICALS / RH - The Review and Herald / September 11, 1913 The Voice of Stern Rebuke Elijah's Second Visit to Ahab Mrs. E. G. White**

**September 11, 1913 The Voice of Stern Rebuke**

## **Elijah's Second Visit to Ahab**

**Mrs. E. G. White**

For three years Elijah was hunted from city to city, and from nation to nation. At the mandate of Ahab, many had given their oath of honor that the strange prophet could not be found. Yet the search was continued; for Jezebel and the prophets of Baal hated Elijah with a deadly hatred, and they spared no effort to bring him within reach of their power. And still there was no rain. {RH, September 11, 1913 par. 1}

At last, "after many days," the word of the Lord came to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." {RH, September 11, 1913 par. 2}

In obedience to the command, Elijah "went to show himself unto Ahab." About the time that the prophet set forth on his journey to Samaria, Ahab proposed to Obadiah, the governor of his household, that they make thorough search for springs and brooks of water, in the hope of finding pasture for their starving flocks and herds. Even in the royal court the effect of the long-continued drought was keenly felt. The king, now thoroughly concerned over the outlook for his household, decided to unite personally with his servant in a search for some favored spots where pasture might be had. "So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself." {RH, September 11, 1913 par. 3}

"As Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?" {RH, September 11, 1913 par. 4}

During the apostasy of Israel, Obadiah had remained faithful to God. His master, the king, had been unable to turn him from his allegiance to the living God. Now he was honored with a commission from Elijah, who said, "Go, tell thy lord, Behold, Elijah is here." {RH, September 11, 1913 par. 5}

Greatly terrified, Obadiah exclaimed, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?" To take such a message as this to Ahab was to court certain death. "As the Lord thy God liveth," he explained to the prophet, "there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me." {RH, September 11, 1913 par. 6}

Earnestly Obadiah pleaded with the prophet not to urge him. "I thy servant," he argued, "fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty

in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me." {RH, September 11, 1913 par. 7}

With a solemn oath Elijah promised Obadiah that his errand would not be in vain. "As the Lord of hosts liveth, before whom I stand," he declared, "I will surely show myself unto him today." Thus assured, "Obadiah went to meet Ahab, and told him." {RH, September 11, 1913 par. 8}

With astonishment mingled with terror the king listened to the message from the man whom he feared and hated, and for whom he had sought so untiringly. Ahab well knew that Elijah would not endanger his life merely for the sake of meeting him. Could it be possible that the prophet was about to utter another woe on Israel? The king's heart was seized with dread. He remembered the withered arm of Jeroboam. He could not avoid obeying the summons, neither dared he lift up his hand against the messenger of God. And so, accompanied by a body-guard of soldiers, the trembling monarch went to meet the prophet. {RH, September 11, 1913 par. 9}

The king and the prophet stand face to face. Though Ahab is filled with passionate hatred, yet in the presence of Elijah he seems unmanned, powerless. In his first faltering words he unconsciously reveals the inmost feelings of his heart. "Art thou he that troubleth Israel?" he asks. In his heart, Ahab knew that it was by the word of God that the heavens had become as brass, yet he sought to cast upon the prophet the blame for the heavy judgments resting on the land. {RH, September 11, 1913 par. 10}

It is natural for the wrong-doer to hold the messengers of God responsible for the calamities that come as the sure result of a departure from the way of righteousness. Those who place themselves in Satan's power are unable to see things as God sees them. When the mirror of truth is held up before them, they become indignant at the thought of receiving reproof. Blinded by sin, they refuse to repent, and feel that God's servants have turned against them and are worthy of severest censure. {RH, September 11, 1913 par. 11}

Standing in conscious innocence before Ahab, Elijah makes no attempt to excuse himself or to flatter the king. Nor does he seek to evade the king's wrath by the good news that the drought is almost over. He has no apology to offer. Indignant, and jealous for the honor of God, he casts back the imputation of Ahab, fearlessly declaring to the king that it is *his* sins and the sins of *his* fathers that have brought upon Israel this terrible calamity. "I have not troubled Israel," Elijah boldly asserts, "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." {RH, September 11, 1913 par. 12}

Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's Word. {RH, September 11, 1913 par. 13}

There are many professed Christians who, if they should express their real feelings would say, What need is there of speaking so plainly? They might as well ask, Why

need John the Baptist have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? The forerunner of Christ lost his life by his plain-speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin? {RH, September 11, 1913 par. 14}

So men who should be standing as faithful guardians of God's law have argued till policy has taken the place of faithfulness, and sin is allowed to go unreprieved. When will the voice of faithful rebuke be heard once more in the church? {RH, September 11, 1913 par. 15}

"Thou art the man," Nathan said to David. These words are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not complain of their efforts being without fruit, until they repent of their own love for approbation, and their desire to please men, which lead them to suppress the truth. {RH, September 11, 1913 par. 16}

Those ministers who are men-pleasers, who cry, Peace, peace, when God has not spoken peace, might well humble their hearts before God, asking pardon for their insincerity and lack of moral courage. It is not from love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. True love seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain-speaking. When souls are in peril, they will not consider self, but will speak the word given them to speak, refusing to excuse or palliate evil. {RH, September 11, 1913 par. 17}

Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of Heaven, encouraging the obedient, and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded with a cloud of witnesses. They are not to speak their own words, but words which One greater than the potentates of earth has bidden them to speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist,--men who will bear his message with faithfulness, regardless of the consequences,--men who will speak the truth bravely, though it call for the sacrifice of all they have. {RH, September 11, 1913 par. 18}

God cannot use men who in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for men who will do faithful battle against wrong, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that he will speak the words: "Well done, good and faithful servant; . . .

enter thou into the joy of thy Lord."

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{RH, September 11, 1913 par. 19}

**PERIODICALS / RH - The Review and Herald / September 11, 1913 The Lord's Working Force**

**September 11, 1913 The Lord's Working Force**

The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks. {RH, September 11, 1913 par. 1}

And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner. In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part. All who have enlisted as his soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually. {RH, September 11, 1913 par. 2}

Those who have the spiritual oversight of the churches should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. {RH, September 11, 1913 par. 3}

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our membership rally to the work, and unite their efforts with those of ministers and church officers.

Mrs. E. G. White.

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{RH, September 11, 1913 par. 4}

**PERIODICALS / RH - The Review and Herald / September 18, 1913 A Reasonable Proposition Mrs. E. G. White**

**September 18, 1913 A Reasonable Proposition**

## **Mrs. E. G. White**

Standing before Ahab, Elijah demanded that all Israel be assembled to meet him and the prophets of Baal and Ashtoreth on Mt. Carmel. "Send," he commanded Ahab, "and gather to me all Israel upon Mt. Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." {RH, September 18, 1913 par. 1}

The command was issued by one who seemed to stand in the very presence of Jehovah; and Ahab obeyed at once, as if the prophet were monarch and the king a subject. Swift messengers were sent throughout the kingdom with the summons to meet Elijah and the prophets of Baal and Ashtoreth. In every town and village the people prepared to assemble on Carmel at the appointed time. As they journeyed toward the place, the hearts of many were filled with strange forebodings. Something unusual was about to happen; else why this summons to meet Elijah? What new calamity was about to fall upon the people and the land? {RH, September 18, 1913 par. 2}

Before the drought, Mt. Carmel had been a place of beauty, its streams fed from never-failing springs, and its fertile slopes covered with fair flowers and flourishing groves. But now its beauty languished under a withering curse. The altars erected to the worship of Baal and Ashtoreth stood now in leafless groves. On the summit of one of the highest ridges, in sharp contrast with these, was the broken-down altar of Jehovah. {RH, September 18, 1913 par. 3}

Carmel overlooked a wide expanse of country, and could be seen from a large part of the kingdom of Israel. At the foot of the mount there were vantage-points from which could be seen much of what took place above. God had been signally dishonored by the idolatrous worship carried on under cover of its wooded heights; and Elijah chose this elevation as the most conspicuous place to display God's power and vindicate the honor of his name. {RH, September 18, 1913 par. 4}

Early on the morning of the day appointed, the hosts of apostate Israel, in eager expectancy, gather near the top of the mountain. Jezebel's prophets march up in opposing array. In regal pomp the king appears and takes his position at the head of the priests; and the idolaters shout his welcome. But there is apprehension in the hearts of the priests as they remember that at the word of the prophet, Israel for three years has been destitute of dew and rain. Some fearful crisis is at hand, they feel sure. The gods in whom they have trusted have been unable to prove Elijah a false prophet. To their frantic cries, their prayers, their tears, their humiliation, their revolting ceremonies, their costly and ceaseless sacrifices, the objects of their worship have been strangely indifferent. {RH, September 18, 1913 par. 5}

### **Standing Alone for God**

Facing King Ahab and the false prophets, and surrounded by the assembled hosts of Israel, Elijah stands, the only one who has appeared to vindicate the honor of Jehovah. He whom the whole kingdom has charged with its weight of woe is now before

them, seemingly without support, either human or divine; apparently defenseless in the presence of the men of war, the prophets of Baal, the monarch of Israel, and the surrounding thousands. But Elijah is not alone. Above and around him are the protecting hosts of heaven,--angels that excel in strength. Realizing his source of power, Elijah could say, "The Lord is with me as a mighty, terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten." {RH, September 18, 1913 par. 6}

In that vast multitude the prophet is undaunted. Unashamed and unterrified, he stands before the people, his countenance lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the broken-down altar of Jehovah and then upon the multitude, Elijah cries out in clear, trumpet-like tones, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." {RH, September 18, 1913 par. 7}

The people answer him not a word. Not one in that vast assembly dare utter a word for God, not one dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had covered Israel. Not all at once had this fatal apostasy closed about them; but gradually, as from time to time they had refused to heed the words of warning and reproof that the Lord sent them. Each departure from right-doing, each refusal to repent, had deepened their guilt, and driven them farther from Heaven. And now, in this crisis, they refused to take their stand for God. {RH, September 18, 1913 par. 8}

God abhors indifference and disloyalty in a time of crisis in his work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what is of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and he has them now; those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves his peculiar people. Such men make their wills and plans subordinate to the law of God. For love of him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. {RH, September 18, 1913 par. 9}

The Lord prepares his messages to fit the times and occasions in which they are given. Sometimes his messengers are bidden to sound an alarm day and night, as did John the Baptist, who proclaimed to the assembled multitudes, "Prepare ye the way of the Lord." Then, again, he inspires men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?"--men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. {RH, September 18, 1913 par. 10}

While Israel on Carmel doubt and hesitate, the voice of Elijah again breaks the silence: "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose



one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God." {RH, September 18, 1913 par. 11}

The proposal of Elijah is so reasonable that the people dare not evade it, so they find courage to answer, "It is well spoken." The prophets of Baal dare not lift their voices in dissent; and addressing them, Elijah commands, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under." {RH, September 18, 1913 par. 12}

With terror in their guilty hearts, though outwardly bold and defiant, the false priests prepare their altar, laying on the wood and the victim; and then they begin their incantations. Their shrill cries reecho through the forests and the surrounding heights, as they call on the name of their god, saying, "O Baal, hear us!" The priests gather about their altar, and with leaping and writhing and screaming, and with tearing of the hair and cutting of the flesh, they beseech their god to help them. {RH, September 18, 1913 par. 13}

The morning passes, noon comes, and yet there is no evidence that Baal, whom the priests serve with frenzy and apparent sincerity, hears the cries of his deluded followers. There is no voice, no reply to their frantic prayers. The sacrifice remains unconsumed. {RH, September 18, 1913 par. 14}

As they continue their frenzied devotions, the crafty priests are continually trying to devise some means by which they may kindle a fire upon the altar, and lead the people to believe that the fire has come direct from Baal. But Elijah watches every movement, and the priests, hoping against hope for some opportunity to deceive, continue to carry on the senseless ceremonies. {RH, September 18, 1913 par. 15}

"It came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

{RH, September 18, 1913 par. 16}

**PERIODICALS / RH - The Review and Herald / September 25, 1913 The Test by Fire Mrs. E. G. White**

**September 25, 1913 The Test by Fire**

**Mrs. E. G. White**

Gladly would Satan come to the help of those whom he has deceived, and who are devoted to his service. Gladly would he send the lightning to kindle their sacrifice. But Jehovah has set Satan's bounds, restrained his power, and not all the enemy's devices can convey one spark to Baal's altar. {RH, September 25, 1913 par. 1}

At last their voices hoarse with shouting, their garments stained with blood from self-inflicted wounds, the priests become desperate. With unabated excitement, they now mingle with their pleadings terrible cursings of their sun-god, and Elijah continues to watch intently; for he knows that if by any device the priests should succeed in kindling their altar-fire, he would instantly be torn in pieces. {RH, September 25, 1913 par. 2}

Evening draws on. The prophets of Baal are weary, faint, confused. One suggests one thing, and another something else, until finally they cease their efforts. Their shrieks and curses no longer resound over Carmel. In despair they retire from the contest. {RH, September 25, 1913 par. 3}

All day long the people have witnessed the demonstrations of the baffled priests. They have beheld their wild leaping round the altar, as if they would grasp the burning rays from the sun to serve their purpose. They have looked with horror on the frightful self-inflicted mutilations of the priests, and have had opportunity to reflect on the follies of idol-worship. Many in the throng are weary of the exhibitions of demonism, and they now await with deepest interest the movements of Elijah. {RH, September 25, 1913 par. 4}

It is the hour of the evening sacrifice, and Elijah says to the people, "Come near unto me." As they tremblingly draw near, he turns to the broken-down altar where once men worshiped the God of heaven, and repairs it. To him this heap of ruins is more precious than all the magnificent altars of heathendom. {RH, September 25, 1913 par. 5}

In the reconstruction of this ancient altar, Elijah reveals his respect for the covenant that the Lord had made with Israel when they crossed the Jordan into the promised land. Choosing "twelve stones, according to the number of the tribes of the sons of Jacob, . . . he built an altar in the name of the Lord." {RH, September 25, 1913 par. 6}

The disappointed priests of Baal, exhausted by their vain efforts, wait to see what Elijah will do. They hate the prophet for proposing a test that has exposed the weakness and inefficiency of their gods; and they fear his power. The people, fearful also, and almost breathless with expectancy, watch while Elijah continues his preparations. The calm demeanor of the prophet stands out in sharp contrast with the fanatical, senseless frenzy of the followers of Baal. {RH, September 25, 1913 par. 7}

The altar completed, the prophet makes about it a trench. Having put the wood in order and prepared the bullock, he lays the victim on the altar, and commands the people to flood the sacrifice and the altar with water. "Fill four barrels," he directed, "and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water." {RH, September 25, 1913 par. 8}

## **A Call to Repentance**

Reminding the people of the long-continued apostasy that has awakened the wrath of Jehovah, Elijah calls upon them to humble their hearts and turn to the God of their fathers, that the curse upon the land of Israel may be removed. Then bowing reverently before the unseen God, he raises his hands toward heaven, and offers a simple prayer. Baal's priests have screamed and foamed and leaped, from early morning until late in the afternoon; but as Elijah prays, no senseless shrieks resound over Carmel's height. He prays as if he knew Jehovah was there, a witness to the scene, a listener to his appeal. The prophets of Baal had prayed wildly, incoherently. Elijah prays simply and fervently, asking God to show his superiority over Baal, that Israel may be led to turn to him. {RH, September 25, 1913 par. 9}

"Lord," the prophet pleads, "let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." {RH, September 25, 1913 par. 10}

A silence, oppressive in its solemnity, rests upon all. The priests of Baal tremble with terror. Conscious of their guilt, they look for swift retribution. {RH, September 25, 1913 par. 11}

No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching in anxious suspense the movements of those above, the descent of fire is clearly seen. All are amazed at the sight. It recalls to their minds the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host. {RH, September 25, 1913 par. 12}

The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the heaven-sent fire. They fear that they themselves will be consumed; and convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, "The Lord, he is the God; the Lord, he is the God." With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. The character of Baal-worship, in contrast with the reasonable service required by the true God, stands fully revealed. They recognize God's justice and mercy in withholding the dew and the rain until they have been brought to confess his name. They are ready now to admit that the God of Elijah is above every idol. {RH, September 25, 1913 par. 13}

The priests of Baal witness with consternation the wonderful revelation of Jehovah's power. Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evil-doing. They would still remain the prophets of Baal. Thus they show themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers. The anger of the people has already been aroused against these leaders in transgression, and when Elijah gives the command,

"Take the prophets of Baal; let not one of them escape," they are ready to obey his word. They seize the priests, and take them to the brook Kishon, and there, with his own hand, Elijah slays these idolatrous priests, allowing none to live.

{RH, September 25, 1913 par. 14}

**PERIODICALS / RH - The Review and Herald / October 2, 1913 The Triumph of Faith Mrs. E. G. White**

**October 2, 1913 The Triumph of Faith**

**Mrs. E. G. White**

All that was in his power to do to remove the cause of Israel's apostasy, the prophet Elijah had done. He had executed the judgments of God upon the false prophets. He had set before the people their apostasy; he had called upon them to humble their hearts and turn to God. The people had confessed their sins and acknowledged the God of Israel as the living God. Now his curse was to be withdrawn, and his blessings renewed. The land was to be refreshed with rain. "Get thee up, eat and drink," Elijah said to Ahab; "for there is a sound of abundance of rain." {RH, October 2, 1913 par. 1}

Then the prophet went up to the top of Carmel to pray. Throughout the day he had unflinchingly performed the will of God, and now, his work ended, he humbly bowed down, "his face between his knees," and interceded with God for penitent Israel. {RH, October 2, 1913 par. 2}

When Elijah had bidden Ahab prepare for rain, he had no outward evidence that the showers were about to fall. He saw no clouds in the heavens, heard no thunder. He spoke the word that the Spirit of the Lord moved him to speak. He did everything in his power to show his faith in the word of God, then he prayed for the outpouring that God had promised. {RH, October 2, 1913 par. 3}

Again and again Elijah sent his servant to a point overlooking the Mediterranean, to see if there was any visible token that God had heard his prayer. Each time the servant returned with the word, "There is nothing." The prophet did not become impatient or lose faith, but continued his earnest pleading. For the sixth time the servant returned with the word that there was no sign of rain in the heavens. Undaunted, Elijah sent him forth once more; and this time the servant returned with the word, "Behold, there ariseth a little cloud out of the sea, like a man's hand." {RH, October 2, 1913 par. 4}

This was enough. Elijah did not wait for the heavens to gather blackness. In that small cloud he beheld an abundance of rain; and he acted in harmony with his faith, sending his servant quickly to Ahab with the message, "Prepare thy chariot, and get thee down, that the rain stop thee not." {RH, October 2, 1913 par. 5}

It was because Elijah was a man of large faith that God could use him in this grave crisis in the history of Israel. As he prayed, his faith reached out and grasped the

promises of heaven; and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on the slightest token of his favor. The Scripture says of him, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." {RH, October 2, 1913 par. 6}

It is faith such as this that is needed in the world today,--faith that will lay hold on the promises of God's Word, refusing to let go until Heaven hears. It is faith that connects us with Heaven and brings us strength for coping with the powers of darkness. Through faith God's children have "subdued kingdoms, wrought righteousness, . . . stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And through faith we today are to reach the heights that God desires us to gain. "If thou canst believe, all things are possible to him that believeth." {RH, October 2, 1913 par. 7}

Faith is an element of prevailing prayer. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "If we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that he has promised. The honor of his throne is staked for the fulfilment of his word. {RH, October 2, 1913 par. 8}

The shades of night were gathering about Mt. Carmel as Ahab prepared for the descent. "It came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel." As he journeyed toward the royal city through the darkness and the blinding rain, Ahab was unable to see his way before him. Elijah, as the prophet of God, had that day humiliated Ahab before his subjects, had slain his idolatrous priests, but he still acknowledged him as Israel's king. Now as an act of homage, and strengthened by the power of God, he ran before the royal chariot, guiding the king to the entrance of the city. {RH, October 2, 1913 par. 9}

In this gracious act of God's messenger to a wicked king is a lesson for all who claim to be servants of God, but who are exalted in their own estimation. There are those who feel above performing duties that to them appear menial. They hesitate to perform needful service, fearing that they will be found doing the work of a servant. These have much to learn from the example of Elijah. By his word the treasures of heaven were for three years withheld from the earth. He was signally honored of God as, in answer to his prayer on Carmel, fire flashed from heaven and consumed the sacrifice. His hand executed the judgment of God in slaying hundreds of idolatrous prophets; and his petition for rain had been granted. And yet, after the signal triumphs of the day, he was willing to perform the service of a menial, to run before the chariot of Ahab for many miles in the darkness and the storm.

{RH, October 2, 1913 par. 10}

## **PERIODICALS / RH - The Review and Herald / October 9, 1913 Go, Teach All Nations**

### **October 9, 1913 Go, Teach All Nations**

Standing but a step from his heavenly throne, Christ gave the commission to his disciples. "All power is given unto me in heaven and in earth," he said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Again and again the words were repeated that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with their Redeemer in the work of saving the world. {RH, October 9, 1913 par. 1}

The commission had been given to the twelve when Christ met with them in the upper chamber; but it is now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. {RH, October 9, 1913 par. 2}

Christ's words on the mountainside were the announcement that his sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which he came to this world had been accomplished. He was on his way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon his mediatorial work. Clothed with boundless authority, he gave his commission to the disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {RH, October 9, 1913 par. 3}

Christ commissioned his disciples to do the work he had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of his amazing condescension for the human race. There he had suffered, been rejected and condemned. The land of Judea was his birthplace. There, clad in the garb of humanity, he had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin. {RH, October 9, 1913 par. 4}

But the work was not to stop here. It was to be extended to the earth's remotest bounds. To his disciples Christ said: You have been witnesses of my life of self-sacrifice in behalf of the world. You have witnessed my labors for Israel. Although they would not come unto me that they might have life, although priests and rulers have done unto me as they listed, although they have rejected me as the Scripture foretold, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to me confessing their sins, I freely receive. He that cometh to me I will in no wise cast out. All who will, may be reconciled to God, and receive everlasting life. To you, my disciples, I commit this message of mercy. It is to be given to Israel first,



and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church. {RH, October 9, 1913 par. 5}

Through the gift of the Holy Spirit the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Miracles would be wrought, not only by the apostles, but by those who received their message. Jesus said, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." {RH, October 9, 1913 par. 6}

The disciples were to begin their work where they were. The hardest and most unpromising field was not to be passed by. So every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. There may be children to be trained for Christ. There are heathen at our very doors. Let us do faithfully the work that is nearest. Then let our efforts be extended as far as God's hand may lead the way. The work of many may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence it will be felt to the uttermost parts of the earth. Christ's work when upon earth appeared to be confined to a narrow field, but multitudes from all lands heard his message. God often uses the simplest means to accomplish the greatest results. It is his plan that every part of his work shall depend on every other part, as a wheel within a wheel, all acting in harmony. The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages. {RH, October 9, 1913 par. 7}

But the command, "Go ye into all the world," is not to be lost sight of. We are called upon to lift our eyes to the "regions beyond." Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; he abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field. {RH, October 9, 1913 par. 8}

In the commission to his disciples, Christ not only outlined their work, but gave them their message. Teach the people, he said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which he had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of his own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear his superscription is to be recognized in his kingdom. {RH, October 9, 1913 par. 9}

The first disciples went forth preaching the word. They revealed Christ in their lives; and the Lord worked with them, "confirming the word with signs following." These

disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. {RH, October 9, 1913 par. 10}

The Saviour longs to manifest his grace and stamp his character on the whole world. It is his purchased possession, and he desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and "he shall see of the travail of his soul, and shall be satisfied."

Mrs. E. G. White.

{RH, October 9, 1913 par. 11}

**PERIODICALS / RH - The Review and Herald / October 16, 1913 The Hour of Darkness Mrs. E. G. White**

**October 16, 1913 The Hour of Darkness**

**Mrs. E. G. White**

At the gate of Jezreel, Elijah and Ahab separated. Choosing to remain outside the walls, the prophet wrapped himself in his mantle, and lay down upon the bare earth to sleep. The king, passing within, soon reached the shelter of his palace, and there related to his wife the wonderful events of the day, and the marvelous revelation of divine power that had proved to Israel that Jehovah was the true God and Elijah his chosen messenger. As Ahab told the queen of the slaying of the idolatrous prophets, Jezebel, hardened and impenitent, became infuriated. She refused to recognize in the events on Mt. Carmel the overruling providence of God, and, still defiant, she boldly declared that Elijah should die. {RH, October 16, 1913 par. 1}

That night a messenger aroused the weary prophet, and delivered to him the word of Jezebel: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." {RH, October 16, 1913 par. 2}

It would seem that after showing on Carmel courage so undaunted, after triumphing over king and priests and people, Elijah could never afterward give way to despondency, nor be awed into timidity. But he who had been blessed with so many evidences of God's loving care, was not above the frailties of mankind, and in this dark hour his faith and courage forsook him. Bewildered, he started from his slumber. The

rain was pouring from the heavens, and darkness was on every side. Forgetting that three years before, God had directed his course to a place of refuge from the hatred of Jezebel and the search of Ahab, the prophet now lost sight of God's protecting care, and fled for his life. Leaving his servant at Beersheba, he "went a day's journey into the wilderness, and came and sat down under a juniper-tree." {RH, October 16, 1913 par. 3}

Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a short time had passed since he had witnessed a wonderful manifestation of God's power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, the Lord would have shielded him from harm. He would have given him another signal victory by sending his judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation. {RH, October 16, 1913 par. 4}

However courageous and successful a man may be in the performance of a special work, unless he looks constantly to God when circumstances arise to test his faith he will lose his courage. Even after God has given him marked tokens of his power, after he has been strengthened to do God's work, he will fail unless he trusts implicitly in Omnipotence. {RH, October 16, 1913 par. 5}

Elijah had expected much from the miracle wrought on Carmel, and his disappointment was keen. He had hoped that after this signal display of God's power, Jezebel would no longer have influence over the mind of Ahab, and that there would be a speedy reform throughout Israel. All day on Carmel's height he had toiled without food. When he had guided the chariot of Ahab to the gate of Jezreel, his courage was strong. {RH, October 16, 1913 par. 6}

But the reaction which frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting. Depression seized him. He had been exalted to Pisgah's top; now he was in the valley. While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel's threatening message sounding in his ears, and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous. Forgetting God, he fled, going on and on until he found himself in a dreary waste, alone. {RH, October 16, 1913 par. 7}

Utterly wearied, he sat down to rest under a juniper-tree. And sitting there, he requested for himself that he might die. "It is enough; now, O Lord," he said, "take away my life; for I am not better than my fathers." A fugitive, far from the homes of men, his spirits crushed by bitter disappointment, he desired never to look upon the faces of men again. At last, utterly exhausted, he fell asleep. {RH, October 16, 1913 par. 8}

Into the experience of all there come times of disappointment and discouragement, days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of his earth-born children,—days when troubles harass the soul till death

seems preferable to life. It is at such times that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual sight the meaning of God's providences, we should see angels of God seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being.

{RH, October 16, 1913 par. 9}

The faithful Job, in the day of his affliction and darkness, declared: --

"Let the day perish wherein I was  
born."

"Oh that my grief were thoroughly  
weighed,  
And my calamity laid in the balances  
together!"

"Oh that I might have my request;  
And that God would grant me the  
thing that I long for!  
Even that it would please God to  
destroy me;  
That he would let loose his hand, and  
cut me off!  
Then should I yet have comfort."

"I will not refrain my mouth;  
I will speak in the anguish of my  
spirit;  
I will complain in the bitterness of  
my soul. . . .  
My soul chooseth . . . death rather  
than my life.  
I loathe it;  
I would not live alway:  
Let me alone;

For my days are vanity." {RH, October 16, 1913 par. 10}

But though weary of life, Job was not allowed to die. To him were pointed out the possibilities of the future, and there was given to him the message of hope:--

"Thou shalt be steadfast, and shalt not  
fear:

Because thou shalt forget thy misery,  
And remember it as waters that pass  
away:  
And thine age shall be clearer than the  
noonday;  
Thou shalt shine forth, thou shalt be  
as the morning.  
And thou shalt be secure,  
Because there is hope; . . .  
Thou shalt lie down,  
And none shall make thee afraid." {RH, October 16, 1913 par. 11}

From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. Triumphantly he declared:--

"Though he slay me, yet will I trust  
in him: . . .  
He also shall be my salvation."  
"I know that my Redeemer liveth,  
And that he shall stand at the latter  
day upon the earth:  
And though after my skin worms destroy  
this body,  
Yet in my flesh shall I see God:  
Whom I shall see for myself,  
And mine eyes shall behold, and not  
another." {RH, October 16, 1913 par. 12}

"The Lord answered Job out of the whirlwind," and revealed to his servant the might of his power. When Job caught a glimpse of his Creator, he abhorred himself, and repented in dust and ashes. Then the Lord was able to bless him abundantly, and to make his last years the best of his life. {RH, October 16, 1913 par. 13}

Hope and courage are essential to perfect service in the work of God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing more abundantly to bestow upon his servants the strength they need for test and trial. The plans of the enemies of his work may seem to be well laid and firmly established; but God can overthrow the strongest of these. And this he does in his own time and way, when he sees that the faith has been sufficiently tested. {RH, October 16, 1913 par. 14}

For the disheartened there is one remedy--faith, prayer work. Faith and activity will impart assurance and satisfaction that will increase day by day. In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your every need. He has all power. His infinite love and compassion never weary. Fear not that he will not fulfil his promise. He is eternal truth. Never will he change the covenant he has made with those who love him. And he will bestow upon his faithful servants the

measure of efficiency that their need demands. Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. . . . Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." {RH, October 16, 1913 par. 15}

Did God forsake Elijah? O, no! he loved him no less when he felt forsaken of God and man than when, in answer to his prayer, fire flashed from heaven and illuminated the mountaintop. As Elijah slept, a soft touch and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for his servant. "Arise and eat," the angel said. "And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head." {RH, October 16, 1913 par. 16}

After Elijah had partaken of the refreshment prepared for him, he slept again. A second time the angel came. Touching the exhausted man, he said, with pitying tenderness: "Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink;" and in the strength of that food he was able to journey "forty days and forty nights unto Horeb the mount of God," where he found refuge in a cave.

{RH, October 16, 1913 par. 17}

## **PERIODICALS / RH - The Review and Herald / October 16, 1913 The Need of Missionary Effort**

### **October 16, 1913 The Need of Missionary Effort**

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, his light-bearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness. {RH, October 16, 1913 par. 1}

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals. {RH, October 16, 1913 par. 2}

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be



wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer. {RH, October 16, 1913 par. 3}

Christ's work is an example to all who go forth as missionaries. It is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do. {RH, October 16, 1913 par. 4}

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope, because Christ is their Saviour. Are there not those who can go from house to house, from family to family, and repeat the A B C of true Christian experience? {RH, October 16, 1913 par. 5}

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God. {RH, October 16, 1913 par. 6}

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost. {RH, October 16, 1913 par. 7}

We need men who will become leaders in home and foreign missionary enterprises,—men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service.

Mrs. E. G. White.

{RH, October 16, 1913 par. 8}

**PERIODICALS / RH - The Review and Herald / October 23, 1913 "What Doest Thou Here?" Mrs. E. G. White**

**October 23, 1913 "What Doest Thou Here?"**

## **Mrs. E. G. White**

Elijah's retreat on Mt. Horeb, though hidden from man, was known to God. As the prophet had brooded over Israel's unreadiness to return to God, and over Jezebel's continued influence over Ahab, his faith and courage had fled. But he was not left to struggle alone with the powers of darkness. {RH, October 23, 1913 par. 1}

Through a mighty angel the word of the Lord came to him, "What doest thou here, Elijah?" In bitterness of soul, Elijah mourned out his complaint: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away." {RH, October 23, 1913 par. 2}

Calling upon the prophet to leave the cave in which he had hidden, the angel bade him stand before the Lord on the mount, and listen to his word. As Elijah obeyed, "behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need. {RH, October 23, 1913 par. 3}

Not by a mighty manifestation of divine power, but by "a still small voice," God chose to reveal himself to his servant. Thus he desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing God's purpose. While Elijah waited for the revelation of the Lord, a devouring fire swept by: but God was not in the flame. A tempest rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. {RH, October 23, 1913 par. 4}

It is not always the most learned presentation of truth that convicts and converts the soul. Not by eloquence or logic men's hearts are reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart. {RH, October 23, 1913 par. 5}

"What doest thou here, Elijah?" the voice inquired; and again the prophet answered, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." {RH, October 23, 1913 par. 6}

The Lord assured Elijah that the wrong-doers in Israel should not go unpunished. There was stern work to be done, that all might be given opportunity to take their position on the side of the true God. Elijah himself was to return to Israel, and share with others the burden of bringing about a reformation. Some were to be especially chosen to fulfil the divine purpose in the punishment of the idolatrous kingdom. {RH,

October 23, 1913 par. 7}

"Go," the Lord commanded Elijah, "return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the word of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Elisha slay." {RH, October 23, 1913 par. 8}

Elijah had thought that he alone in Israel was a worshiper of the true God. But he who reads the hearts of all, revealed to the prophet that there were many in Israel who, through the years of apostasy, had remained true to him. "I have left me," God said, "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." {RH, October 23, 1913 par. 9}

There are many lessons to be drawn from Elijah's experience during these days of discouragement and apparent defeat,--lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind. {RH, October 23, 1913 par. 10}

Yet this apostasy, wide-spread as it is, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will soon come to end the reign of sin and death. And there are many who are worshiping Baal ignorantly, with whom the Spirit of God is striving. {RH, October 23, 1913 par. 11}

These need the personal help of those who have learned to know God and the power of his word. In such a time as this, every child of God should be actively engaged in helping others. As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward. As a result of the faithful efforts of consecrated workers, many will be turned from idolatry to the worship of the living God. Many will cease to pay homage to man-made institutions, and will take their stand fearlessly on the side of God and his law. {RH, October 23, 1913 par. 12}

Much depends on the unceasing activity of those who are true and loyal, and Satan puts forth every possible effort to thwart the divine purpose to be wrought out through them. He causes some to lose sight of their high and holy mission, and to become

satisfied with the pleasures of this life. He leads them to settle down at ease, or, for the sake of greater worldly advantages, to remove from places where they might be a power for good. Others he causes to flee in discouragement from duty because of opposition or persecution.

*(To be concluded)*

{RH, October 23, 1913 par. 13}

**PERIODICALS / RH - The Review and Herald / October 30, 1913 "What Doest Thou Here?" (Concluded) Mrs. E. G. White**

**October 30, 1913 "What Doest Thou Here?"**

***(Concluded)***

**Mrs. E. G. White**

To Elijah, in his place of hiding, the Lord said, "What doest thou here, Elijah?" I sent you to Samaria with a message to Ahab; I sent you to the brook Cherith, and afterward to the widow of Sarepta. I commissioned you to return to Israel and to stand before the idolatrous priests on Carmel; and I girded you with strength to guide the chariot of the king to the gate of Jezreel. But who sent you on this hasty flight into the wilderness? What errand have you here? {RH, October 30, 1913 par. 1}

So, to every child of God not actively engaged in service whose voice the enemy of souls, no matter by what means, has succeeded in silencing, the question is addressed, What doest thou here? I commissioned you to go into all the world and preach the gospel, to prepare a people for the day of God. Why are you here? Who sent you? {RH, October 30, 1913 par. 2}

The joy set before Christ, the joy that sustained him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every Christian, the spur to his ambition. Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they see the moral and spiritual destitution of thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. {RH, October 30, 1913 par. 3}

Of families, as of individuals, the question is asked, What doest thou here? In many churches there are families well instructed in the truths of God's Word who might widen the sphere of their influence by moving to places in need of the ministry that they are capable of giving. God calls for Christian families to go into the dark places of the earth, and work wisely and perseveringly for those who are enshrouded in spiritual gloom. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying, without hope and without God. For the sake of worldly

advantage, for the sake of acquiring scientific knowledge, men are willing to venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do as much for the sake of telling others of the Saviour? {RH, October 30, 1913 par. 4}

"The love of Christ constraineth us," the apostle Peter declared. This was the motive that impelled the zealous disciple in his arduous labors in the cause of the gospel. It was the impulse that moved the great apostle Paul. And no less is the need today that the followers of Christ feel the same constraining power and respond to its influence with the same zeal and devotion. {RH, October 30, 1913 par. 5}

If under trying circumstances, men of spiritual power, pressed beyond measure, become discouraged and desponding, if at times they see nothing desirable in life, that they should choose it, this is nothing strange or new. One of the mightiest of prophets fled for his life before the rage of an infuriated woman. A fugitive, weary and travel-worn, bitter disappointment crushing his spirits, he asked that he might die. To all who, spending their lives in self-sacrificing labor, are tempted to give way to despondency and distrust, the experience of Elijah of Mt. Horeb should bring hope and courage in the assurance of God's watchful care, his love, and his power. {RH, October 30, 1913 par. 6}

When men see their zeal for God's cause misunderstood or unappreciated, their counsels and reproofs slighted, their efforts to do a work of reform repaid with hatred and opposition; when they see those from whom they have a right to expect help and support, adding to their burdens, let them study anew the work of Elijah and the experience he gained on Horeb. It was when hope was gone, and his life-work seemed threatened with defeat, that the prophet learned one of the deepest lessons of his life. In the hour of his greatest weakness he learned the need and the possibility of trusting God under circumstances the most forbidding. Never would Heaven forsake him while he maintained his integrity. {RH, October 30, 1913 par. 7}

It is at the time of greatest weakness that Satan assails the soul with the fiercest temptations. It was thus that he hoped to prevail over the Son of God; for by this policy he had gained many victories over man. When the will-power weakened and faith failed, then those who had stood long and valiantly for the right yielded to temptation. Moses, wearied with the faithlessness and rebellion of the Israelites during the forty years of wandering, lost for a moment his hold on infinite power. He failed just on the borders of the promised land. So with Elijah. He who had stood undaunted before Ahab, who throughout that terrible day on Carmel had stood before the whole nation of Israel, the sole witness to the true God, in a moment of weariness allowed the fear of death to overcome his faith. {RH, October 30, 1913 par. 8}

And so it is today. When we are encompassed with doubt, perplexed by circumstances, or afflicted by poverty or distress, Satan seeks to shake our confidence in God. It is then that he arrays before us our mistakes and tempts us to distrust God, to question his love. He hopes to discourage the soul, and break our hold on God; for he knows that once he succeeds in separating us from the source of our strength, he is sure of his prey. {RH, October 30, 1913 par. 9}

Those who, standing in the front of the conflict, are impelled by the Spirit of God to do a special work, will frequently feel a reaction when the pressure is removed. Despondency may shake the most heroic faith, and weaken the most steadfast will. But God understands, and he still pities and loves his servants. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that every leader in God's work needs to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless yet really more invincible than the soul that feels its nothingness and relies wholly on God. {RH, October 30, 1913 par. 10}

Not alone for men in positions of large responsibility is the lesson of Elijah's experience in learning anew how to trust God in the hour of trial. He who was Elijah's strength is strong to uphold every struggling child of his, no matter how weak. Of every one he expects loyalty, and to every one he grants power according to the need. In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense. "Surely, shall one say, in the Lord have I righteousness and strength. . . . In the Lord shall all the seed of Israel be justified, and shall glory." {RH, October 30, 1913 par. 11}

Fellow Christian, Satan knows your weakness; therefore cling to Jesus. Abiding in God's love, you may stand every test. The righteousness of Christ alone can give you power to stand against the tide of evil that is sweeping over the world. Bring faith into your experience. Faith lightens every burden, relieves every weariness. Providences that are now mysterious you may solve by continued trust in God. It is when God's people see no way of advance, when the Red Sea is before them and the pursuing army behind, that God bids them go forward. Thus he tests their faith. When such experiences come to you, go forward, trusting in Christ. Walk by faith in the path he marks out. Trials will come; but go forward. This will strengthen your faith in God, and fit you for service. The records of sacred history are written not merely that we might read and wonder, but that the same faith which wrought in God's servants of old may work in us. In no less marked a manner than he wrought then will he work now wherever there are hearts of faith to be channels of his power. {RH, October 30, 1913 par. 12}

To us, as to Peter, the word is spoken, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Christ will never abandon those for whom he has died. We may leave him, and be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying quickly to the aid of these tempted ones. They force back the hosts of evil that encompass these souls, and place their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend. {RH, October 30, 1913 par. 13}

In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives



success. Those whom God employs as his messengers are not to feel that his work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who in every crisis has been the strength and dependence of his people, will carry out his eternal purpose. He will thwart the designs of wicked men, and will bring to confusion the counsels of those who plot mischief against his people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations he guards his children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of his enemies, his people will be safe in his hands. {RH, October 30, 1913 par. 14}

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: . . . in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." {RH, October 30, 1913 par. 15}

**PERIODICALS / RH - The Review and Herald / November 6, 1913 "In the Spirit and Power of Elias" Mrs. E. G. White**

**November 6, 1913 "In the Spirit and Power of Elias"**

**Mrs. E. G. White**

Through the long centuries that have passed since Elijah's time, the record of his life-work has brought inspiration and courage to those who have been called to stand for the right in the midst of apostasy. And for us, "upon whom the ends of the world are come," it has special significance. History is being repeated. The world today has its Ahabs and its Jezebels. The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,--after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshipers of Baal. Many, even of those who claim to be Christians, have allied themselves with influences that are unalterably opposed to God and his truth. Thus they are led to turn away from the divine and exalt the human. {RH, November 6, 1913 par. 1}

The prevailing spirit of our time is one of infidelity and apostasy,--a spirit of avowed illumination because of a knowledge of truth, but in reality of the blindest presumption. Human theories are exalted, and placed where God and his law should be. Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods. There is seen a spirit of opposition to the plain word of God, of idolatrous exaltation of human wisdom above divine revelation. Men have allowed their minds to become so darkened and confused by conformity to worldly customs and worldly influences that they seem to have lost all power to discriminate between light and darkness, truth and error. So far have they departed from the right way that they hold the opinions of a few philosophers, so called,

to be more trustworthy than the truths of the Bible. The entreaties and promises of God's Word, its threatenings against disobedience and idolatry,--all are powerless to melt their hearts. A faith such as actuated Paul, Peter, and John, they regard as old-fashioned, mystical, and unworthy of the intelligence of modern thinkers. {RH, November 6, 1913 par. 2}

In the beginning God gave his law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law; and his constant effort has been to misrepresent its teachings and belittle its importance. His master-stroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it. {RH, November 6, 1913 par. 3}

One writer has likened the attempt to change the law of God to an ancient mischievous practise of turning in a wrong direction a sign-post erected at an important junction where two roads met. The perplexity and misery which this practise often caused were great. {RH, November 6, 1913 par. 4}

A sign-post was erected by God for those journeying through this world. One arm of this sign-post pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death. The way to happiness was as clearly defined as was the way the city of refuge under the Jewish dispensation. But in an evil hour for our race, the great enemy of all good turned the sign-post round, so that ever since multitudes have mistaken the way. {RH, November 6, 1913 par. 5}

Through Moses the Lord instructed the Israelites: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:13-17. {RH, November 6, 1913 par. 6}

In these words the Lord clearly defined obedience as the way to the city of God; but the man of sin has changed the sign-post, making it point in the wrong direction. He has set up a false sabbath, and has caused men and women to think that by resting on it they were obeying the command of the Creator. {RH, November 6, 1913 par. 7}

God has declared that the seventh day is the Sabbath of the Lord. When "the heavens and the earth were finished, and all the host of them," he exalted this day as a memorial of his creative work. Resting on the seventh day "from all his work which he had made," "God blessed the seventh day, and sanctified it." {RH, November 6, 1913 par. 8}

At the time of the exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their

taskmasters had attempted to force them to labor on the Sabbath by increasing the amount of work required each week. And again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage, and brought to a place where they might observe unmolested all the precepts of Jehovah. At Sinai the law was given, and a copy of it, on two tables of stone, "written with the finger of God," was delivered to Moses. And through nearly forty years of wandering, the Israelites were constantly reminded of God's appointed rest day, by the withholding of the manna every seventh day and the miraculous preservation of the double portion that fell on the preparation day. {RH, November 6, 1913 par. 9}

Before entering the promised land, the Israelites were admonished by Moses to "keep the Sabbath day to sanctify it." Deuteronomy 5:12. The Lord designed that by a faithful observance of the Sabbath command, Israel should keep in mind their accountability to him as their Creator and their Redeemer. While they kept the Sabbath in the proper spirit, there could exist no idolatry. But should the claims of this precept be set aside as no longer binding, the Creator would be forgotten, and men would worship other gods. {RH, November 6, 1913 par. 10}

"I gave them my Sabbaths," God declared, "to be a sign between me and them, that they might know that I am the Lord that sanctify them." But "they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols." Ezekiel 20:12, 16. And in his appeal to them to return to him, he called their attention anew to the importance of keeping the Sabbath holy. "I am the Lord your God," he said, "walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verses 19, 20. {RH, November 6, 1913 par. 11}

In his terrible arraignment of Judah for her continual apostasy, the Lord declared, "Thou . . . hast profaned my Sabbaths." The priests, he said, "have hid their eyes from my Sabbaths." {RH, November 6, 1913 par. 12}

"Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads." Ezekiel 22:8, 26, 31. {RH, November 6, 1913 par. 13}

At the restoration of Jerusalem, in the days of Nehemiah, Sabbath-breaking was met with the stern inquiry, "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Nehemiah 13:18. {RH, November 6, 1913 par. 14}

Christ during his ministry on this earth emphasized the binding claims of the Sabbath, in all his teaching showing reverence for the institution he himself had given. In the days of Christ, the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of God. Christ set aside the false teaching by which those who claimed to know God had misrepresented him. Although the rabbis followed him with merciless hostility, he did not even appear to conform to their requirements, but went straight forward keeping the Sabbath according to the law of God. {RH, November 6, 1913 par. 15}

In unmistakable language he testified to his regard for this law. "Think not that I am

come to destroy the law, or the prophets," he said; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

*(To be concluded)* {RH, November 6, 1913 par. 16}

## **PERIODICALS / RH - The Review and Herald / November 6, 1913 Work With Periodicals**

### **November 6, 1913 Work With Periodicals**

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work--nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with old and young who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood. {RH, November 6, 1913 par. 1}

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home.

Mrs. E. G. White.

*(Reading for Sabbath, December 20)* {RH, November 6, 1913 par. 2}

## **PERIODICALS / RH - The Review and Herald / November 13, 1913 The Blessed**

**Hope Mrs. E. G. White**

**November 13, 1913 The Blessed Hope**

**Mrs. E. G. White**

The time of Jesus' betrayal, suffering, and crucifixion was drawing near; and as the disciples gathered about him, the Lord unfolded to them the mournful events that were about to take place. As they listened, their hearts were filled with sorrow, and to comfort them he spoke these tender words, "Let not your heart be troubled. . . . I will come again, and receive you unto myself." He directed their minds from the scenes of sorrow before them to the mansions of heaven and the reunion that would take place in the kingdom of God. "I go to prepare a place for you," he declared. Though he must ascend to the Father, his work for those he loved was not to end. He went to prepare homes for those who, for his sake, were to be pilgrims and strangers on the earth. {RH, November 13, 1913 par. 1}

After his resurrection, Christ led the disciples out as far as Bethany, and he lifted up his hands and blessed them. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." And as he went, angels gave to the sorrowing disciples the assurance, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." {RH, November 13, 1913 par. 2}

The great truth of Christ's second coming is ever to be kept before the church. "Let your loins be girded about," we are admonished, "and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." {RH, November 13, 1913 par. 3}

Because we do not know the exact hour of Christ's coming, we are commanded to watch. "Blessed are those servants, whom the Lord when he cometh shall find watching." Those who watch for the Lord's return do not wait in idle expectancy. They purify their hearts by obedience to the truth. With vigilant watching they unite earnest working. Because they know that the Lord is at the door, their zeal is quickened to cooperate with divine intelligences in working for the salvation of souls. These are the faithful and wise servants, who give to the Lord's household their portion of meat in due season. They are declaring the truth that is now specially applicable. As Enoch, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation. {RH, November 13, 1913 par. 4}

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify

him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, faith, and hope. All they have and are is consecrated to the Master's service. {RH, November 13, 1913 par. 5}

But like the dwellers in Sodom, those who refuse to serve God will be awakened only when it is too late. As the sun rose for the last time upon the cities of the plain, the people thought to begin another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as a peal of thunder from an unclouded sky fell balls of fire on the doomed capital. {RH, November 13, 1913 par. 6}

"So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. Men have been taught by their ministers to believe that the coming of Christ is to be spiritual, or is to take place in the distant future, and the message of his soon return has been denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth; and all are saying, Where is the promise of his coming? {RH, November 13, 1913 par. 7}

The Jews misinterpreted and misapplied the Word of God, and they knew not the time of their visitation. The years of the ministry of Christ and his apostles--the precious last years of grace to the chosen people--they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and there are few who take heed to the rapidly fulfilling prophecies, and the tokens of the swift-coming kingdom of God. {RH, November 13, 1913 par. 8}

Christ tells us when the day of his kingdom shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world, it is in our power to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to the earth in power and great glory. {RH, November 13, 1913 par. 9}

Living power must attend the message of Christ's second appearing. We must not rest until we see many souls converted to the blessed hope of the Lord's return. In the days of the apostles the message that they bore wrought a real work, turning souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world--this is our work. {RH, November 13, 1913 par. 10}

When Christ came to this earth the first time, he came in lowliness and obscurity,



and his life here was one of suffering and poverty. He was a man of sorrows and acquainted with grief. Men hid as it were their faces from him, and at the last they crucified him. Still bearing humanity he ascended to heaven, triumphant and victorious. He has taken the blood of the atonement, sprinkled it upon the mercy-seat and his own garments, and blessed the people. Soon he will appear the second time to declare that there is no more sacrifice for sin. {RH, November 13, 1913 par. 11}

At his second coming all will be changed. Not as a prisoner surrounded by a rabble will men see him, but as heaven's King. Christ will come in his own glory, in the glory of his Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort him on his way. In the place of a crown of thorns, he will wear a crown of glory--a crown within a crown. In the place of that old purple robe, he will be clothed in a garment of whitest white, "so as no fuller on earth can white" it. And on his vesture and on his thigh a name will be written, "King of kings, and Lord of lords." {RH, November 13, 1913 par. 12}

Then the last trump will sound, the voice of God will speak, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear that voice. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, and it will be obeyed. It is the same voice that said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest,"--the same voice that said, "Thy sins be forgiven thee." And those who obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will now hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of the One who has been touched with the feeling of their infirmities. {RH, November 13, 1913 par. 13}

And those who pierced the Saviour, those who scourged and crucified him, will also be raised, to behold him whom they mocked and despised coming in the clouds of heaven, attended by the angelic host. Before the priests and rulers will rise the scene in the judgment-hall. Every circumstance will appear as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then those who have chosen to war against God will know and understand what they, poor, feeble, finite beings, have been fighting against. In agony and horror they will cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" {RH, November 13, 1913 par. 14}

While the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of his second appearing. The unsullied light will shine from his splendor, and Christ the Redeemer will be admired by all who have served him. While the wicked flee from his presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said: "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." To his faithful followers Christ has been a daily companion, a familiar friend. They have lived in close, constant

communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in his majesty. They are prepared for the communion of heaven; for they have heaven in their hearts. {RH, November 13, 1913 par. 15}

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for him, and he will save us." {RH, November 13, 1913 par. 16}

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." {RH, November 13, 1913 par. 17}

More than eighteen hundred years have passed since the Saviour gave the promise of his coming. Throughout the centuries his words have filled with courage the hearts of his faithful ones. The promise has not yet been fulfilled the Life-giver's voice has not yet called the sleeping saints from their graves; but none the less sure is the word that has been spoken. In his own time God will fulfill his word. Shall any become weary now? Shall we lose our hold on faith when we are so near the eternal world? Shall any say, The city is a great way off?--No, no. A little longer, and we shall see the King in his beauty. A little longer, and he will wipe all tears from our eyes. A little longer, and he will present us "faultless before the presence of his glory with exceeding joy." {RH, November 13, 1913 par. 18}

All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather his redeemed to himself. Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." {RH, November 13, 1913 par. 19}

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." {RH, November 13, 1913 par. 20}

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." {RH, November 13, 1913 par. 21}

**(Here let the offering for missions be gathered. The isolated believers who read this should send their gifts to their church or conference treasury.)**

{RH, November 13, 1913 par. 22}

**PERIODICALS / RH - The Review and Herald / November 20, 1913 "In the Spirit and Power of Elias" (Concluded) Mrs. E. G. White**  
**November 20, 1913 "In the Spirit and Power of Elias"**

***(Concluded)***

**Mrs. E. G. White**

During the Christian dispensation the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says: "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and his people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day. {RH, November 20, 1913 par. 1}

"Through my vicegerent I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the non-observance of the Sabbath that God instituted I will bring his law into contempt. The words, 'A sign between Me and you throughout your generations,' I will make to serve on the side of my sabbath. {RH, November 20, 1913 par. 2}

"Thus the world will become mine I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath will be a special object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing they will join with the world in transgressing God's law. The earth will be wholly under my dominion." {RH, November 20, 1913 par. 3}

Through the setting up of a false sabbath the enemy has succeeded in turning the sign-board around, so that it points toward the path of disobedience. He has insulted Jehovah by attempting to set aside a plain "Thus saith the Lord." He has thought to change times and laws. But has he really succeeded in changing God's law? The words of the thirty-first chapter of Exodus are the answer. He who is the same yesterday, today, and forever has declared of the seventh-day Sabbath: "It is a sign between me and you throughout your generations." "It is a sign. . . . forever." Exodus 31:13, 17. {RH, November 20, 1913 par. 4}

The changed sign-post is pointing the wrong way, but God has not changed. He is still the mighty God of Israel. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little

thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And he is just as jealous for his law now as he was in the days of Ahab and Elijah. {RH, November 20, 1913 par. 5}

But how that law is disregarded! This is a truth-hating, Bible-neglecting, froward generation. Many do not hesitate to sneer at the Word of God; those who believe that Word just as it reads are held up to ridicule. Jesus sees the world filled with ingratitude, formalism, insincerity, pride, and apostasy. He sees his love despised, his law rejected, his ambassadors treated with indifference. Jesus has spoken by mercies, but these mercies have been unacknowledged; he has spoken by warnings, but these warnings have been unheeded. The temple courts of the human soul have been turned into places of unholy traffic. Selfishness, envy, pride, malice--all are cherished. {RH, November 20, 1913 par. 6}

Behold the world today, in open rebellion against God. Behold the disregard of the Sabbath commandment. Behold the growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah. Behold the violence and crime that have resulted from a turning aside from the path of obedience. Behold the wretchedness and misery of multitudes who worship at the shrine of idols, and who seek in vain for happiness and peace. {RH, November 20, 1913 par. 7}

Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to coerce the consciences of men, while lending their sanction to a curse that brutalizes and destroys the beings created in the image of God. It is Satan himself who inspires such legislation. He well knows that the curse of God will rest on those who exalt human enactments above the divine; and he does all in his power to lead men into the broad road that ends in destruction. {RH, November 20, 1913 par. 8}

It is a terrible thing to place a sabbath of man's devising where the Lord's memorial of creation should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has declared holy and put in its place a common working-day. And it is still more terrible to try to compel men to respect and reverence this day, while at the same time those who thus try to enforce its observance are trampling under their feet the seventh-day Sabbath. {RH, November 20, 1913 par. 9}

So long have men worshiped human opinions and human institutions that almost the whole world is following after idols. And he who has endeavored to change God's law is using every deceptive artifice to induce men and women to array themselves against God and against the sign by which the righteous are known. But the Lord will not always suffer his law to be broken and despised with impunity. There is a time coming when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Skepticism may treat the claims of God's law with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet in the end it will triumph gloriously. {RH, November 20,

1913 par. 10}

In the closing work of God in the earth the standard of his law will be exalted. False religion may prevail, iniquity abound, the love of many wax cold, the cross of Calvary be lost sight of, and darkness, like the pall of death, may spread over the world. The whole force of the popular current may be turned against the truth, plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the great cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Fearlessly they will call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. "Fear God, and give glory to him," they will proclaim to every nation; "for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." {RH, November 20, 1913 par. 11}

God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. At the judgment, when every case shall be decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of Infinite Justice to receive sentence. {RH, November 20, 1913 par. 12}

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. And the message for today is, "Babylon the great is fallen, is fallen." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:2, 4, 5. {RH, November 20, 1913 par. 13}

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who step by step have yielded to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. At this time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness. {RH, November 20, 1913 par. 14}

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these

faithful ones will shine forth when darkness covers the earth, and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to his law. Even now they are appearing in every nation, among every tongue and people, and in the hour of deepest apostasy, when Satan's supreme effort is made to "cause all, both small and great, rich and poor, free and bond," to receive under penalty of death the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." The darker the night the more brilliantly will they shine. {RH, November 20, 1913 par. 15}

What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord surprised him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." {RH, November 20, 1913 par. 16}

Then let no man attempt to number Israel today, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world.

{RH, November 20, 1913 par. 17}

**PERIODICALS / RH - The Review and Herald / December 4, 1913 "Nineveh, That Great City" Mrs. E. G. White**

**December 4, 1913 "Nineveh, That Great City"**

**Mrs. E. G. White**

Among the cities of the ancient world, one of the greatest was Nineveh, on the fertile bank of the Tigris, over two hundred miles to the northward of Babylon. Founded about the time of the dispersion from the tower of Babel, it had become "an exceeding great city of three days' journey." Jonah 3:3. In the days of divided Israel it was the capital of the Assyrian realm. {RH, December 4, 1913 par. 1}

Nineveh, in the time of its greatest temporal prosperity, was a center of crime and wickedness. Inspiration declared it to be "the bloody city . . . full of lies and robbery." Nahum 3:1. Those in a position to know, acknowledged that one of the leading characteristics of its inhabitants was violence. Jonah 3:8. In figurative language the prophet Nahum compared the Ninevites to a cruel, ravenous lion, who "did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin." Nahum 2:12. "Upon whom," the prophet inquired, "hath not thy wickedness passed continually?" Nahum 3:19. {RH, December 4, 1913 par. 2}



Notwithstanding this prevalence of iniquity, He who is "no respecter of persons" (Acts 10:34) perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to hear messages of warning and entreaty, would gladly put away their evil deeds, and turn to the living God. And so in his wisdom he revealed himself to them in an unmistakable manner, to lead them, if possible, to repentance. {RH, December 4, 1913 par. 3}

The instrumentality chose of God for this work was Jonah, the son of Amittai, to whom came "the word of the Lord, . . . saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah 1:1, 2. {RH, December 4, 1913 par. 4}

As the nature of this commission, with all its difficulties and seeming impossibilities, loomed up before Jonah, he began to question the wisdom of the call. As he questioned, he forgot that the God whom he served was all-wise and all-powerful, and he began to doubt whether he should undertake to carry out such a commission. While he hesitated, still doubting, Satan overwhelmed him with discouragement. Seized with a great dread, he "rose up to flee unto Tarshish." Going down to Joppa, and finding there a ship ready to sail, "he paid the fare thereof, and went down into it, to go with them unto Tarshish." Jonah 1:3. {RH, December 4, 1913 par. 5}

The responsibility placed upon Jonah, in the charge given him to warn the inhabitants of Nineveh, was indeed great; yet he who had bidden him go was well able to sustain his servant and give him success. Had he obeyed unquestioningly, he would have been spared many bitter experiences, and would have been abundantly blessed. However, the Lord did not desert him in this hour of fearful despair, but led him through a series of trials that revived his confidence in God's power to save, and renewed his determination to obey at any personal sacrifice. {RH, December 4, 1913 par. 6}

"The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. {RH, December 4, 1913 par. 7}

"And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? {RH, December 4, 1913 par. 8}

"And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. {RH, December 4, 1913 par. 9}

"Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. {RH, December 4, 1913 par. 10}

"Then said they unto him, What shall we do unto thee, that the sea may be calm

unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. {RH, December 4, 1913 par. 11}

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. {RH, December 4, 1913 par. 12}

"Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. {RH, December 4, 1913 par. 13}

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly and said,--

"I cried by reason of mine affliction unto the Lord,  
And he heard me;  
Out of the belly of hell cried I,  
And thou heardest my voice.  
For thou hadst cast me into the deep, in the midst of the seas;  
And the floods compassed me about:  
All thy billows and thy waves passed over me.  
Then I said, I am cast out of thy sight;  
Yet I will look again toward thy holy temple.  
The waters compassed me about, even to the soul:  
The depth closed me round about,  
The weeds were wrapped about my head.  
I went down to the bottoms of the mountains;  
The earth with her bars was about me forever:  
Yet hast thou brought up my life from corruption, O Lord my God.  
When my soul fainted within me  
I remembered the Lord:  
And my prayer came in unto thee, into thine holy temple.  
They that observe lying vanities  
Forsake their own mercy.  
But I will sacrifice unto thee with the voice of thanksgiving;  
I will pay that that I have vowed.  
Salvation is of the Lord."

Jonah 1:4-17; 2:1-9. {RH, December 4, 1913 par. 14}

At last Jonah had learned that "Salvation belongeth unto the Lord." Psalms 3:8. "Truly in the Lord our God is the salvation of Israel." Jeremiah 3:23. Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. Only by accepting Christ as a personal Saviour can human beings be delivered from the power of the enemy. {RH, December 4, 1913 par. 15}

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only one who can save to the uttermost. But of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The one word written above the life that Christ lived in this world in behalf of the fallen race, is "Salvation." {RH, December 4, 1913 par. 16}

With penitence and a recognition of the saving grace of God, comes deliverance. Jonah was released from the perils surrounding him in the mighty deep, and cast upon the dry land.

*(To be concluded)*

{RH, December 4, 1913 par. 17}

**PERIODICALS / RH - The Review and Herald / December 11, 1913 Nineveh, That Great City (Concluded) Mrs. E. G. White**

**December 11, 1913 Nineveh, That Great City**

***(Concluded)***

**Mrs. E. G. White**

Once more the servant of God was entrusted with the commission to warn Nineveh. "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." This time he did not stop to question or doubt, but obeyed unhesitatingly. He "arose, and went unto Nineveh, according to the word of the Lord." Jonah 3:1-3. {RH, December 11, 1913 par. 1}

As he entered the great city, he began at once to "cry against" it as he had been bidden. Lifting up his voice in warning, he declared, "Yet forty days, and Nineveh shall be overthrown." From street to street he went, all the while sounding this terrible note of warning. {RH, December 11, 1913 par. 2}

God's message was not given in vain. The warning rang through the streets of the godless city, and was passed from lip to lip, until all the inhabitants had heard the startling pronouncement. The Spirit of God pressed the message home to the heart, and caused multitudes to tremble because of their sins, and to repent in great humiliation. {RH, December 11, 1913 par. 3}

"The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him

with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Jonah 3:5-9. {RH, December 11, 1913 par. 4}

As kings and nobles, with the common people, the high and the low, "repented at the preaching of Jonas" (Matthew 12:41), and united in crying to the God of heaven, his mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and his law was revered. {RH, December 11, 1913 par. 5}

In this crisis, Jonah should have been the first to rejoice because of God's amazing grace; but, instead, he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation among men, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Jonah 4:1, 2. {RH, December 11, 1913 par. 6}

When Jonah learned of God's purpose to spare the city that had corrupted its ways before him, he should have cooperated heartily in this merciful design. But he yielded, to his inclination to question and doubt, and, as the result, was once more overwhelmed with discouragement, and lost sight of the interests of others in his concern over himself. He felt as if he would rather die than live to see the wicked city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." {RH, December 11, 1913 par. 7}

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." {RH, December 11, 1913 par. 8}

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death." {RH, December 11, 1913 par. 9}

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not

labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah 4:3-11. {RH, December 11, 1913 par. 10}

Though confused, humiliated, and unable to understand God's purpose in sparing Nineveh, Jonah nevertheless had fulfilled the commission given him to warn that great city. The event predicted did not come to pass, yet the message of warning was none the less from God. And it accomplished the purpose God designed it should. The glory of his grace was revealed among the heathen, and when those who had long been sitting "in darkness and in the shadow of death, being bound in affliction and iron," "cried unto the Lord in their trouble, . . . he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." "He sent his word, and healed them, and delivered them from their destructions." Psalms 107:10, 13, 14, 20. {RH, December 11, 1913 par. 11}

The Saviour, while on earth, recognized the preaching of Jonah as a sign to the Ninevites, as Christ's preaching was a sign to the Jews. "The men of Nineveh," he declared, "shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matthew 12:41.

{RH, December 11, 1913 par. 12}

## **PERIODICALS / RH - The Review and Herald / December 11, 1913 Sowing Beside All Waters**

### **December 11, 1913 Sowing Beside All Waters**

The commission that Christ gave to his disciples was not merely for the building up of his cause in a few places. Every nation in the earth was to have the light of sacred truth. The churches that have not been light-bearers to some needy part of the Lord's vineyard have failed to fulfill the commission of Christ. {RH, December 11, 1913 par. 1}

Had the money and labor that have been given to the cause in other lands been confined to the work in the home land, the church would have lost materially in spiritual life. God has been honored by the work that has been done for the people in distant lands. We must increase our liberalities to missions. And while we increase our labor and gifts for foreign fields, we must not neglect the work that needs to be done at home. {RH, December 11, 1913 par. 2}

Our field is the world. Repeat it again and again: Our field is the world. We rejoice for those who have made a willing offering of their property to the Lord. We encourage all to help with their means in the cause of God. Christians who are fully awake to the needs of the work will not spend the Lord's money needlessly. They will consider the great missionary field to be worked, and, viewing their obligations in the light of the

cross of Calvary, they will consider no sacrifice too great to make for him who gave his life for the life of the world. {RH, December 11, 1913 par. 3}

The Lord is calling upon his people to take up different lines of missionary work. Church-members are to do evangelistic work in the homes of their friends and neighbors who have not received full evidence of the truth. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by simple presentation of Bible truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. {RH, December 11, 1913 par. 4}

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help swell the tide of his joy, and bring honor and praise to his exalted name. {RH, December 11, 1913 par. 5}

Precious are God's promises to those who minister in his name. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Thy light shall "rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Mrs. E. G. White.

{RH, December 11, 1913 par. 6}

**PERIODICALS / RH - The Review and Herald / December 18, 1913 Jehoshaphat -- No. 1 Mrs. E. G. White**

**December 18, 1913 Jehoshaphat -- No. 1**

**Mrs. E. G. White**

"In the fourth year of Ahab king of Israel," "Jehoshaphat the son of Asa began to reign over Judah." Until called to the throne at the age of thirty-five, Jehoshaphat had before him the example of his father Asa, who in nearly every crisis had done "that which was right in the eyes of the Lord." Jehoshaphat profited by his early training. During his prosperous reign of twenty-five years he sought to walk "in all the ways of Asa his father; he turned not aside from, it doing that which was right in the eyes of the Lord." {RH, December 18, 1913 par. 1}

In his effort to rule wisely, Jehoshaphat was troubled over the attitude of some of his



subjects toward idolatrous practises. As yet, many of the people "had not prepared their hearts unto the God of their fathers." They "offered and burnt incense yet in the high places;" and the king did not at once destroy these heathen shrines. {RH, December 18, 1913 par. 2}

Jehoshaphat himself was loyal to God. He "sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." Because of his integrity, the Lord was with him, and "stablished the kingdom in his hand." {RH, December 18, 1913 par. 3}

"All Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. And his heart was lifted up in the ways of the Lord." As time passed, and reformations were wrought, the king "took away the high places and groves out of Judah." "And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land." {RH, December 18, 1913 par. 4}

Throughout the kingdom of Judah, the people were in need of instruction in the law of God. In an understanding of this law lay their safeguard against evils that had hitherto wrought apostasy and rebellion; by conforming their lives to its requirements they would become loyal, law-abiding subjects. Knowing this, Jehoshaphat took steps to insure to his people thorough instruction in the oracles of God. The princes in charge of the different portions of his realm were directed to arrange for the faithful ministry of teaching priests. By royal appointment these instructors, working under the direct supervision of the princes, "went about throughout all the cities of Judah, and taught the people." And as the people endeavored to understand God's requirements and to put away transgression, a religious revival was brought about. {RH, December 18, 1913 par. 5}

To this wise provision for the spiritual needs of his subjects, Jehoshaphat owed much of his prosperity as a ruler. {RH, December 18, 1913 par. 6}

Righteousness does indeed exalt nations as well as individuals. In obedience to God's law there is life. In conformity to his requirements there is a transforming power that brings peace and good will among men. If the teachings of God's Word were made the controlling influence in the life of every man and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and social life would find no place. From every home would go forth an influence that would make men and women a power on the side of truth and righteousness. {RH, December 18, 1913 par. 7}

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, "A new heart also will I give you," mean, "A new mind will I give you." A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. {RH, December 18, 1913 par. 8}

The Bible contains the principles that lie at the foundation of all true greatness, all

true prosperity, whether for the individual or for the nation. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to develop and expand. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, lifegiving truths are found. In the lives of those who heed its teachings there will be an undercurrent of happiness that will bless all with whom they are brought in contact. {RH, December 18, 1913 par. 9}

For many years Jehoshaphat was allowed to live in peace, unmolested by the surrounding nations. "The fear of the Lord fell upon all the kingdoms of the land that were round about Judah." From Philistia he received tribute-money and presents; from Arabia, large flocks of sheep and goats. "Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. . . . Men of war, mighty men of valor, . . . waited on the king, beside those whom the king put in the fenced cities throughout all Judah." Blessed with "riches and honor in abundance," he was enabled to wield a mighty influence for truth and righteousness.

{RH, December 18, 1913 par. 10}

**PERIODICALS / RH - The Review and Herald / December 25, 1913 Jehoshaphat -- No. 2 Mrs. E. G. White**

**December 25, 1913 Jehoshaphat -- No. 2**

**Mrs. E. G. White**

Some years after coming to the throne, Jehoshaphat, now in the height of his prosperity, consented to the marriage of his son Jehoram to Athaliah, daughter of Ahab and Jezebel. By this union there was formed between the kingdoms of Judah and Israel an alliance which was not in the order of God, and which in times of crises brought disaster to the king of Judah and to many of his subjects. {RH, December 25, 1913 par. 1}

On one occasion, Jehoshaphat visited the king of Israel at Samaria. In honor of his royal guest, "Ahab killed sheep and oxen for him in abundance, and for the people that he had with him;" and against his better judgment, Jehoshaphat was persuaded to unite with Ahab in an effort to regain from the Syrians by force of arms Ramoth, one of the old cities of refuge, which, Ahab declared, rightfully belonged to the Israelites. {RH, December 25, 1913 par. 2}

Jehoshaphat had rashly promised to join the king of Israel in his war against the Syrians; but before setting out, he desired to know the will of God concerning the undertaking. "Inquire, I pray thee, at the word of the Lord today," he said to Ahab. In response to the request, Ahab called together four hundred of the false prophets of Samaria, and said to them, "Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand." But Jehoshaphat was not satisfied. "Is there not here a prophet of the Lord," he asked, "that we might inquire

of him?" Ahab answered, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Jehoshaphat was firm in his request that the man of God be called; and upon appearing before them and being adjured by Ahab to tell "nothing but that which is true, in the name of the Lord," Micaiah said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." {RH, December 25, 1913 par. 3}

The words of the prophet should have been enough to show the kings that their project was not favored by Heaven; but neither ruler felt inclined to heed the warning. Ahab had marked out his course, and he was determined to follow it. Jehoshaphat in a moment of weakness had said, "We will be with thee in the war," and he was reluctant to withdraw his forces after promising help. "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead." {RH, December 25, 1913 par. 4}

During the battle that followed, Ahab was shot by an arrow, and at eventide he died. "There went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country." Thus was fulfilled the word of the prophet. {RH, December 25, 1913 par. 5}

From this disastrous battle Jehoshaphat returned to Jerusalem. As he approached the city, "Jehu the son of Hanani the seer" met him with the reproof: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." {RH, December 25, 1913 par. 6}

The later years of Jehoshaphat's reign were largely devoted to an effort to bring about further reforms throughout the land of Judah. The king "went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers." {RH, December 25, 1913 par. 7}

One important step in this work was the establishment and maintenance of efficient courts of justice. The king "set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." {RH, December 25, 1913 par. 8}

The judicial system in Judah was perfected by the founding of a court of appeal at Jerusalem, where Jehoshaphat "set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies." {RH, December 25, 1913 par. 9}

The king solemnly charged these judges to be faithful. "Thus shalt ye do in the fear of the Lord, faithfully, and with a perfect heart," he declared to them. "And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass." {RH, December 25, 1913 par. 10}

"And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. {RH, December 25, 1913 par. 11}

"Deal courageously, and the Lord shall be with the good." {RH, December 25, 1913 par. 12}

In his careful safeguarding of the rights and liberties of his subjects, Jehoshaphat emphasized the consideration that every member of the human family receives from the God of justice, who rules over all. "God standeth in the congregation of the mighty; he judgeth among the gods." And those who are appointed to act as judges, under him, are to "defend the poor and fatherless;" they are to "do justice to the afflicted and needy," and "rid them out of the hand of the wicked."

{RH, December 25, 1913 par. 13}

**PERIODICALS / RH - The Review and Herald / January 1, 1914 Jehoshaphat -- No. 3 Mrs. E. G. White**

**January 1, 1914 Jehoshaphat -- No. 3**

**Mrs. E. G. White**

Toward the close of his reign, Jehoshaphat's kingdom was invaded by an army before whose approach the inhabitants of the land had reason to tremble. "The children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle." Tidings of this invasion reached the king through a messenger, who appeared with the startling word, "There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi." {RH, January 1, 1914 par. 1}

Jehoshaphat was a man of courage and valor. For years he had been strengthening his armies and his fortified cities. He was well prepared to meet almost any foe; yet in this crisis he did not put his trust in the arm of flesh. Not by disciplined armies and fenced cities, but by a living faith in the God of Israel could he hope to gain the victory over these heathen who boasted of their power to humble Judah in the eyes of the nations. {RH, January 1, 1914 par. 2}

"Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord." {RH, January 1, 1914 par. 3}

And Jehoshaphat, standing in the temple court before his people, poured out his soul in prayer, pleading God's promises, with confession of Israel's helplessness. {RH, January 1, 1914 par. 4}

"O Lord God of our fathers," he said, "art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and

might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. {RH, January 1, 1914 par. 5}

"And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." {RH, January 1, 1914 par. 6}

With confidence Jehoshaphat could say to the Lord, "Our eyes are upon thee." For years he had taught the people that their strength was in the God of Israel, the One who in past ages had so often interposed to save his chosen ones from utter destruction; and now, when the kingdom was in peril, Jehoshaphat did not stand alone; "all Judah stood before the Lord, with their little ones, their wives, and their children." Unitedly they fasted and prayed. Unitedly they besought the Lord to put their enemies to confusion, that the name of Jehovah might be glorified.

"Keep not thou silence, O God:

Hold not thy peace, and be not still, O God.

For, lo, thine enemies make a tumult:

And they that hate thee have lifted up the head.

They have taken crafty counsel against thy people,

And consulted against thy hidden ones.

They have said, Come, and let us cut them off from being a nation:

That the name of Israel may be no more in remembrance.

For they have consulted together with one consent:

They are confederate against thee:

The tabernacles of Edom, and the Ishmaelites;

Of Moab, and the Hagarenes;

Gebal, and Ammon, and Amalek; . . .

Do unto them as unto the Midianites;

As to Sisera, as to Jabin, at the brook of Kison:

Which perished at En-dor: . . .

Fill their faces with shame;

That they may seek thy name, O Lord.

Let them be confounded and troubled forever;

Yea, let them be put to shame, and perish:

That men may know that thou, whose name alone is Jehovah,

Art the Most High over all the earth." {RH, January 1, 1914 par. 7}

As the people joined with their king in humbling themselves before God and asking

him for help, the Spirit of the Lord came upon Jahaziel, "a Levite of the sons of Asaph," and he said:-- {RH, January 1, 1914 par. 8}

"Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you. {RH, January 1, 1914 par. 9}

"And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high. {RH, January 1, 1914 par. 10}

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness." These singers went before the army, lifting their voices in praise to God, praising him for the victory promised. {RH, January 1, 1914 par. 11}

And "the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. {RH, January 1, 1914 par. 12}

"And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped." {RH, January 1, 1914 par. 13}

God was the strength of Judah in this battle, and he is the strength of his people today. We are not to trust in princes, nor set men in the place of God. We are to remember that human beings are fallible and erring, and that he who has all power is their strong tower of defense. In every emergency they are to feel that the battle is his. His resources are limitless, and apparent impossibilities will make the victory all the greater.

"Save us, O God of our salvation,  
And gather us together,  
And deliver us from the heathen,  
That we may give thanks to thy holy name,  
And glory in thy praise." {RH, January 1, 1914 par. 14}

Laden with spoil, the armies of Judah, with Jehoshaphat "in the forefront," returned home "with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord."



They had come for rejoicing. In obedience to the command, "Stand ye still, and see the salvation of the Lord: . . . fear not, nor be dismayed," they had put their trust wholly in God; and he had proved their fortress and their deliverer. Now they could sing with understanding the inspired hymns of David: --

"God is our refuge and strength,  
A very present help in trouble. . . .  
He breaketh the bow, and cutteth the spear in sunder;  
He burneth the chariot in the fire.  
Be still, and know that I am God:  
I will be exalted among the heathen,  
I will be exalted in the earth.  
The Lord of hosts is with us;  
The God of Jacob is our refuge."

"O clap your hands, all ye people;  
Shout unto God with the voice of triumph.  
For the Lord most high is terrible;  
He is a great King over all the earth.  
He shall subdue the people under us,  
And the nations under our feet.  
He shall choose our inheritance for us,  
The excellency of Jacob whom he loved. . . .

"Sing praises to God, sing praises:  
Sing praises unto our King, sing praises.  
For God is the King of all the earth:  
Sing ye praises with understanding.  
God reigneth over the heathen:  
God sitteth upon the throne of his holiness.  
The princes of the people are gathered together,  
Even the people of the God of Abraham:  
For the shields of the earth belong unto God:  
He is greatly exalted."

"According to thy name, O God,  
So is thy praise unto the ends of the earth:  
Thy right hand is full of righteousness.  
Let mount Zion rejoice,  
Let the daughters of Judah be glad,  
Because of thy judgments. . . .

"This God is our God forever and ever:

He will be our guide even unto death." {RH, January 1, 1914 par. 15}

Through the faith of Judah's ruler and of his armies, "the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest."

{RH, January 1, 1914 par. 16}

**PERIODICALS / RH - The Review and Herald / January 8, 1914 The Fall of the House of Ahab Mrs. E. G. White**

**January 8, 1914 The Fall of the House of Ahab**

**Mrs. E. G. White**

The evil influence that from the first Jezebel had exercised over Ahab continued during the later years of his life, and bore fruit in deeds of shame and violence such as have seldom been equaled in sacred history. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." {RH, January 8, 1914 par. 1}

Naturally of a covetous disposition, Ahab, strengthened and sustained in wrongdoing by Jezebel, had followed the dictates of his evil heart until he was fully controlled by the spirit of selfishness. He could not brook any refusal of his wishes; he felt that the things he desired should by right be his. {RH, January 8, 1914 par. 2}

Hard by the palace of the king was a vineyard belonging to Naboth, a Jezreelite. Ahab set his heart on possessing this vineyard, and he proposed to buy it or else to give in exchange for it another piece of land. "Give me thy vineyard," he said to Naboth, "that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." {RH, January 8, 1914 par. 3}

Naboth valued his vineyard highly because it had belonged to his fathers, and he refused to part with it. "The Lord forbid it me," he said to Ahab, "that I should give the inheritance of my fathers unto thee." According to the Levitical code, no land could be transferred permanently by sale or exchange; every one of the children of Israel must "keep himself to the inheritance of the tribe of his fathers." {RH, January 8, 1914 par. 4}

Naboth's refusal made the selfish monarch ill. "Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him. . . . And he laid him down upon his bed, and turned away his face, and would eat no bread." {RH, January 8, 1914 par. 5}

Jezebel soon learned the particulars, and indignant that any one should refuse the

request of the king, she assured Ahab that he need no longer be sad. "Dost thou now govern the kingdom of Israel?" she said. "Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite." {RH, January 8, 1914 par. 6}

The king cared not by what means his wife accomplished the desired object, and Jezebel immediately proceeded to carry out her wicked purpose. She wrote letters in the name of the king, sealed them with his signet, and sent them to the elders and nobles of the city where Naboth dwelt, saying, "Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." {RH, January 8, 1914 par. 7}

The command was obeyed. "The men of his city, even the elders and the nobles . . . did as Jezebel had . . . written in the letters which she had sent unto them." Then Jezebel went to the king, and bade him arise and take the vineyard. And Ahab, heedless of consequences, blindly followed her counsel, and went down to take possession of the coveted property. {RH, January 8, 1914 par. 8}

The king was not allowed to enjoy unrebuked that which he had gained by fraud and bloodshed. "The word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession?" And the Lord further instructed Elijah to pronounce upon Ahab a terrible judgment for his wicked course. {RH, January 8, 1914 par. 9}

The prophet hastened to carry out the divine command. The guilty ruler, meeting the stern messenger of Jehovah face to face in the vineyard that had belonged to Naboth, gave voice to his startled fear in the word, "Hast thou found me, O mine enemy?" {RH, January 8, 1914 par. 10}

Fearlessly the messenger of the Lord replied, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity." No mercy was to be shown: the house of Ahab was to be utterly destroyed, "like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah," the Lord declared through his servant, "for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. {RH, January 8, 1914 par. 11}

"And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." {RH, January 8, 1914 par. 12}

When the king heard this fearful message, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. {RH, January 8, 1914 par. 13}

"And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house." {RH, January 8, 1914 par. 14}

Less than three years later, King Ahab met his death at the hands of the Syrians, and Ahaziah, his son, became his successor.

*(To be continued)*

{RH, January 8, 1914 par. 15}

**PERIODICALS / RH - The Review and Herald / January 15, 1914 The Fall of the House of Ahab (Continued) Mrs. E. G. White**

**January 15, 1914 The Fall of the House of Ahab**

*(Continued)*

**Mrs. E. G. White**

Ahaziah, Ahab's successor, "did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam." "He served Baal, and worshiped him, and provoked to anger the Lord God of Israel," as his father Ahab had done. But judgments followed close upon the sins of the rebellious king. A war with Moab, and then an accident by which his own life was threatened, attested to God's wrath against him. {RH, January 15, 1914 par. 1}

Falling "through a lattice in his upper chamber," Ahaziah, seriously injured and fearful of the possible outcome, sent some of his servants to make inquiry of Baal-zebub, the god of Ekron, whether or not he would recover. These messengers were met by Elijah, with the words of stern rebuke, "Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Saying this, Elijah departed. {RH, January 15, 1914 par. 2}

The astonished messengers hastened back to the king, and repeated to him the words of the prophet. The king inquired, "What manner of man was he?" They answered, "He was an hairy man, and girt with a girdle of leather about his loins." "It is Elijah the Tishbite," Ahaziah exclaimed. He knew that if the stranger whom his messengers had met was indeed Elijah, the words of doom pronounced would surely come to pass. Anxious to avert, if possible, the threatened judgment, he determined to send for Elijah. {RH, January 15, 1914 par. 3}

Twice Ahaziah sent a company of soldiers to intimidate the prophet, and twice the wrath of an offended God fell upon them in judgments. The third company of soldiers humbled themselves before God; and their captain, as he approached the Lord's messenger, "fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight."

{RH, January 15, 1914 par. 4}

"The angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shall surely die." {RH, January 15, 1914 par. 5}

During his father's reign, Ahaziah had witnessed the wondrous works of the Most High. He had seen the terrible evidences that God had given apostate Israel of the way in which he regards those who set aside the binding claims of his law. All this Ahaziah knew, yet he acted as if these awful realities, even the fearful end of his own father, were but idle tales. Instead of humbling his heart before the Lord, he followed after Baal, until he ventured upon this his most daring act of impiety. {RH, January 15, 1914 par. 6}

The god of Ekron was supposed to give information, through the medium of its priests, concerning future events. Large numbers of people went to inquire of it; but the predictions there uttered and the information given, proceeded directly from the prince of darkness. {RH, January 15, 1914 par. 7}

The history of King Ahaziah's sin and its punishment has in it a warning which none can disregard with impunity. Men today may not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine as verily as did the king of Israel. The spirit of idolatry is rife in the world today, though under the influence of science and education it has assumed forms more refined and attractive than in the days when Ahaziah sought to the god of Ekron. Every day adds its sorrowful evidence that faith in the sure word of prophecy is decreasing, and that in its stead superstition and satanic witchery are captivating the minds of many. All who do not earnestly search the Scriptures, submitting every desire and purpose of the life to that unerring test; all who do not seek God in prayer for a knowledge of truth, will surely wander from the right path, and fall under the deception of Satan. {RH, January 15, 1914 par. 8}

Today the mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of Spiritualistic mediums. The disclosures of these mediums are eagerly received by thousands who refuse to accept light from God's Word or through his Spirit. Believers in Spiritualism may speak with scorn of the magicians of old but the great deceiver laughs in triumph as they yield to his arts under a different form. {RH, January 15, 1914 par. 9}

There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions. {RH, January 15, 1914 par. 10}

The apostles of nearly all forms of spiritism claim to have power to cure the diseased. They attribute their power to electricity, magnetism, the so-called "sympathetic remedies," or to latent forces within the mind of man. And there are not a

few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians. The mother, watching by the sick bed of her child, exclaims, "I can do no more! Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power, which it seems impossible to break. {RH, January 15, 1914 par. 11}

God had cause for displeasure at Ahaziah's impiety. What had the Lord not done to win the hearts of the people of Israel, and to inspire them with confidence in himself? For ages he had been giving his people manifestations of unexampled kindness and love. From the beginning, he had shown that his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. Yet now the king of Israel, turning from God to ask help of the worst enemy of his people, proclaimed to the heathen that he had more confidence in their idols than in the God of heaven. In the same manner do men and women dishonor him when they turn from the Source of strength and wisdom to ask help or counsel from the powers of darkness. If God's wrath was kindled by Ahaziah's act, how does he regard those who, having still greater light, choose to follow a similar course? {RH, January 15, 1914 par. 12}

Those who give themselves up to the sorcery of Satan, may boast of great benefit received, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to have disregarded the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power.

*(To be concluded)*

{RH, January 15, 1914 par. 13}

**PERIODICALS / RH - The Review and Herald / January 22, 1914 The Fall of the House of Ahab (Concluded) Mrs. E. G. White**

**January 22, 1914 The Fall of the House of Ahab**

***(Concluded)***

**Mrs. E. G. White**

Ahaziah "died according to the word of the Lord which Elijah had spoken." As he had no son, he was succeeded by Jehoram, his brother, who reigned twelve years. Throughout these years his mother, Jezebel, was still living, and she continued to exercise a baleful influence over the affairs of the nation. Idolatrous customs were still



practiced by many of the people. Jehoram himself "wrought evil in the sight of the Lord; but not like his father and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom." {RH, January 22, 1914 par. 1}

It was during Jehoram's reign over Israel that Jehoshaphat died, and Jehoshaphat's son, also named Jehoram, ascended the throne of the kingdom of Judah. By his marriage with the daughter of Ahab and Jezebel, Jehoram of Judah was closely related to the king of Israel; and in his reign he followed after Baal, "like as did the house of Ahab." "Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto." {RH, January 22, 1914 par. 2}

The king of Judah was not permitted to continue his terrible apostasy unrepented. The prophet Elijah had not yet been translated, and he could not remain silent while the kingdom of Judah was pursuing the same course that had brought the northern kingdom to the verge of ruin. The prophet sent to Jehoram of Judah a written communication, in which the wicked king read the awful words:-- {RH, January 22, 1914 par. 3}

"Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness." {RH, January 22, 1914 par. 4}

In fulfillment of this prophecy, "the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz [Ahaziah, Azariah], the youngest of his sons. {RH, January 22, 1914 par. 5}

"And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, . . . he died of sore diseases." "And Ahaziah [Jehoahaz] his son reigned in his stead." {RH, January 22, 1914 par. 6}

Jehoram the son of Ahab was still reigning in the kingdom of Israel when his nephew, Ahaziah, came to the throne of Judah. Ahaziah ruled only one year, and during this time, influenced by his mother, Athaliah, "his counselor to do wickedly," "he walked in the way of the house of Ahab, and did evil in the sight of the Lord." Jezebel, his grandmother, was still living, and he allied himself boldly with Jehoram of Israel, his uncle. {RH, January 22, 1914 par. 7}

Ahaziah of Judah soon met a tragic end. The surviving members of "the house of Ahab" were indeed "his counselors after the death of his father to his destruction." While Ahaziah was visiting his uncle at Jezreel, the prophet Elisha was divinely directed to send one of the sons of the prophets to Ramoth Gilead to anoint Jehu king of Israel.

The combined forces of Judah and Israel were at that time engaged in a military campaign against the Syrians at Ramoth Gilead. Jehoram had been wounded in battle, and had returned to Jezreel, leaving Jehu in charge of the royal armies. {RH, January 22, 1914 par. 8}

In anointing Jehu, the messenger of Elisha declared, "I have anointed thee king over the people of the Lord, even over Israel." And then he solemnly charged Jehu with a special commission from heaven. "Thou shalt smite the house of Ahab thy master," the Lord declared through his messenger, "that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish." {RH, January 22, 1914 par. 9}

After he had been proclaimed king by the army, Jehu hastened to Jezreel, where he began his work of execution on those who had deliberately chosen to continue in sin and to lead others into sin. Jehoram of Israel, Ahaziah of Judah, and Jezebel the queen mother, with "all that remained of the house of Ahab in Jezreel, and all his kinsfolks, and his priests," were slain. "All the prophets of Baal, all his servants, and all his priests" dwelling at the center of Baal worship near Samaria, were put to the sword. The idolatrous images were broken down and burned, and the temple of Baal was laid in ruins. "Thus Jehu destroyed Baal out of Israel." {RH, January 22, 1914 par. 10}

Tidings of this general execution reached Athaliah, Jezebel's daughter, who still occupied a commanding position in the kingdom of Judah. When she saw that her son, the king of Judah, was dead, "she arose and destroyed all the seed royal of the house of Judah." In this massacre all the descendants of David who were eligible to the throne were destroyed, save one, a babe named Joash, whom the wife of Jehoiada the high priest hid within the precincts of the temple. For six years the child remained hidden, while "Athaliah reigned over the land." {RH, January 22, 1914 par. 11}

At the end of this time, "the Levites and all Judah" united with Jehoiada the high priest in crowning and anointing the child, Joash, and acclaiming him their king. "And they clapped their hands, and said, God save the king." {RH, January 22, 1914 par. 12}

"Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord." "And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets." {RH, January 22, 1914 par. 13}

"Athaliah rent her clothes, and cried, Treason, Treason." But Jehoiada commanded the officers to lay hold of Athaliah and all her followers, and lead them out of the temple to a place of execution, where they were slain. {RH, January 22, 1914 par. 14}

Thus perished the last member of the house of Ahab. The terrible evil that had been wrought through his alliance with Jezebel, continued till the last of his descendants. Even in the land of Judah, where the worship of the true God had never been set aside, Athaliah had succeeded in seducing many. Immediately after the execution of the impenitent queen, "all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars." {RH, January 22, 1914 par. 15}

A reformation followed. Those who took part in acclaiming Joash king had solemnly covenanted "that they should be the Lord's people." And now that the evil influence of the daughter of Jezebel had been removed from the kingdom of Judah, and the priests of Baal had been slain and their temple destroyed, "all the people of the land rejoiced: and the city was in quiet."

{RH, January 22, 1914 par. 16}

**PERIODICALS / RH - The Review and Herald / January 29, 1914 "Destroyed for Lack of Knowledge" Mrs. E. G. White**

**January 29, 1914 "Destroyed for Lack of Knowledge"**

**Mrs. E. G. White**

For more than half a century after the death of Elisha, the kings of Israel continued to abuse the most sacred rites of the Hebrew economy, and to violate the laws of Jehovah. God had made his people the depositaries of his grace; but losing sight of this purpose, they "dealt treacherously against the Lord" and with one another. It was a time of violence and bloodshed. King after king was assassinated to make way for others ambitious to rule. "They have set up kings," the Lord declared, "but not by me: they have made princes, and I knew it not." Hosea 8:4. Every principle of justice was set aside, until king and people were held in contempt by the surrounding nations. {RH, January 29, 1914 par. 1}

Ever since the rending of the kingdom, the Israelites had been sowing the wind; now they were to reap the whirlwind. "Ye have plowed wickedness," the Lord declared, "ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, . . . in a morning shall the king of Israel utterly be cut off." Hosea 10:13-15. {RH, January 29, 1914 par. 2}

Of the tribe of Ephraim, a leader in apostasy among the ten tribes, the Lord said: "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not." "Israel hath cast off the thing that is good," declared the prophet. Hosea 7:9; 8:3. "Broken in judgment" (Hosea 5:11), unable to discern the sure result of continued apostasy, the ten tribes were soon to be "wanderers among the nations." {RH, January 29, 1914 par. 3}

There were in Israel those who realized that unless they strengthened their position politically, they would be unable to regain the prestige they had had among the nations. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would gain the power they needed by allying themselves with the heathen. "When Ephraim saw his sickness," the prophet declared, "then went Ephraim to the Assyrian."

Hosea 5:13. "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." Hosea 7:11. "They do make a covenant with the Assyrians." {RH, January 29, 1914 par. 4}

Sinful and rebellious though the children of Israel had been, the Lord had ever regarded them with compassion, and by every possible means had tried to win them back to himself. "When Israel was a child," the Lord declared, "then I loved him, and called my son out of Egypt." Hosea 11:1. He had led his chosen ones into the promised land, and established them there that they might be a blessing to the whole earth. "I taught Ephraim also to go, taking them by their arms," he declared, "but they knew not that I healed them. I drew them with cords of a man, with bands of love." Verses 1-3. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Verse 8. {RH, January 29, 1914 par. 5}

The Lord had rebuked Israel for their evil doing and had pleaded with them to mend their ways. "I have also spoken by the prophets," he said, "and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10. Through the prophet that appeared to Jeroboam before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, God had repeatedly set before Israel the sure result of disobedience. But notwithstanding reproof and entreaty, Israel sank lower and lower in apostasy. "Israel slideth back as a backsliding heifer," the Lord declared. Hosea 4:16. "My people are bent to backsliding from me." Hosea 11:7. {RH, January 29, 1914 par. 6}

There were times when the judgments of heaven fell heavily on the rebellious people. "Therefore have I hewed them by the prophets," God declared; "I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me." Hosea 6:5-7. {RH, January 29, 1914 par. 7}

"Hear the word of the Lord, ye children of Israel," the prophet Hosea boldly commanded: "Seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings." Hosea 4:1-9. {RH, January 29, 1914 par. 8}

The iniquity prevailing in Israel during the last half century before the Assyrian captivity, was similar to that which prevailed in the days of Noah, and which has prevailed in every age when men have rejected God and given themselves wholly to evil doing. Always the exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has resulted in the grossest evils. When the people of Israel paid to the images of Baal and of Ashtoreth, symbolizing the forces of nature, the homage due to God alone, they severed their connection with all that is uplifting and ennobling, and fell an easy prey to temptation. The defenses of the soul broken down, the misguided worshipers had no barrier against sin. {RH, January 29, 1914 par. 9}

In the first chapter of the epistle to the Romans, the apostle Paul gives a startling

picture of the debasing influence of creature worship. Of those who "changed the truth of God into a lie, and worshiped and served the creature more than the Creator," he writes:-- {RH, January 29, 1914 par. 10}

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. {RH, January 29, 1914 par. 11}

"Wherefore God also gave them . . . over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." The restraints of God's word and his Spirit rejected, there were no depths of sin too low for them to reach. {RH, January 29, 1914 par. 12}

Thus it was with Israel. Those who might have stood as spiritual leaders among the nations, having set aside the statutes of God, fell a helpless prey to the evil passions of the human heart. Their times were marked by oppression, gross injustice, luxury and extravagance, riotous feasting and drunkenness, licentiousness and debauchery. "They hate him that rebuketh in the gate," Amos declared, "and they abhor him that speaketh uprightly." "They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Amos 5:10, 12. These transgressors "sold the righteous for silver, and the poor for a pair of shoes." {RH, January 29, 1914 par. 13}

"Ye . . . turn judgment to wormwood, and leave off righteousness in the earth," the prophet declared. Amos 5:7. "Ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of naught." Amos 6:12, 13. Filled with indignation, the prophet addressed them as those who "cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, . . . that drink wine in bowls, and . . . are not grieved for the affliction of Joseph." Amos 6:3-6. {RH, January 29, 1914 par. 14}

Among all classes of society, shameless drunkenness prevailed. "In the day of our king," declared Hosea, "the princes have made him sick with bottles of wine." Hosea 7:5. "Wine and new wine take away the heart." Hosea 4:11. Amos testified, "Ye gave the Nazarites wine to drink." Among women as well as men there were those who invited others to unite with them in revelry, saying, "Bring, and let us drink." Amos 4:1. {RH, January 29, 1914 par. 15}

The land was filled with violence. Gilead was "a city of them that work iniquity," and was "polluted with blood." Hosea 6:8. Through his messenger, the Lord testified against Israel: "They commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

They make the king glad with their wickedness, and the princes with their lies. They are all adulterers." Hosea 7:1-4.

*(To be continued)*

{RH, January 29, 1914 par. 16}

## **PERIODICALS / RH - The Review and Herald / February 5, 1914 Destroyed for Lack of Knowledge Mrs. E. G. White**

### **February 5, 1914 Destroyed for Lack of Knowledge**

#### **Mrs. E. G. White**

Full of significance are the words of the prophet, "Like people, like priest." Hosea 4:9. The idolatrous priests were leaders in crime. "As troops of robbers wait for a man, so the company of priests murder in the way by consent." Hosea 6:9. "Blood toucheth blood." Verse 2. God's message to the murderous priests was: "Hear ye this, O priests, . . . for judgment is toward you, because ye have been a snare on Mizpah, a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all." Hosea 5:1, 2. Everywhere violence and crime reigned supreme.

{RH, February 5, 1914 par. 1}

Such was the result that had followed the setting up of the "two calves of gold" (1 Kings 12:28) by Jeroboam. "This thing became a sin" (verse 30), and led to the introduction of grosser forms of idolatry, until nearly all the inhabitants of the land gave themselves up to the alluring practices of nature worship. {RH, February 5, 1914 par. 2}

Forgetting their Maker, Israel "deeply corrupted themselves. . . . They went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved." Hosea 9:9, 10. "They sacrificed unto Baalim, and burned incense to graven images." Hosea 11:2. The idolatry that they practiced called for the abandonment of every uplifting and ennobling principle. {RH, February 5, 1914 par. 3}

The prophets Hosea and Amos continued to lift their voices in solemn protest against evil. The transgressors were given many opportunities to repent. "I will not execute the fierceness of mine anger," the Lord promised, "I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." Verse 9. {RH, February 5, 1914 par. 4}

"Sow to yourselves in righteousness, reap in mercy," Hosea pleaded; "break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12. "Turn thou to thy God: keep mercy and judgment, and wait on thy God continually." Hosea 12:6. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity: . . . say unto him, Take away all iniquity, and receive us graciously: . . . for in thee the fatherless findeth mercy." Hosea 14:1-3. {RH, February 5, 1914 par. 5}



"Come, and let us return unto the Lord," the prophet entreated; "for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1-3. {RH, February 5, 1914 par. 6}

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee?" Hosea 13:9, 10. {RH, February 5, 1914 par. 7}

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. {RH, February 5, 1914 par. 8}

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:4-9. {RH, February 5, 1914 par. 9}

Through Amos the message of the Lord to Israel was: "Seek ye me, and ye shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught. Seek the Lord, and ye shall live. . . . Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Amos 5:4-8. {RH, February 5, 1914 par. 10}

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." Verses 14, 15. {RH, February 5, 1914 par. 11}

But by far the greater number of those who heard these invitations, refused to profit by them. So contrary to the evil desires of the impenitent were the words of one of God's messengers, that the idolatrous priest at Bethel sent to the ruler in Israel, saying, "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words." Amos 7:10. And through Hosea the Lord declared: "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria." Hosea 7:1. "The pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this." Verse 10. {RH, February 5, 1914 par. 12}

From generation to generation the Lord bore with his wayward children, until he could do no more for them. "O Ephraim," he cried, "what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Hosea 6:4. {RH, February 5, 1914 par. 13}

The evils that had overspread the land and permeated all classes of society, had become incurable, and upon Israel was pronounced the dread sentence, "Ephraim is joined to idols: let him alone." Hosea 4:17. "The days of visitation are come, the days of recompense are come; Israel shall know it." Hosea 9:7. "They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Hosea 13:3. {RH, February 5, 1914 par. 14}

"Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them: how long will it be ere they attain to innocency? for from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces." Hosea 8:5, 6. "The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to King Jareb." Hosea 10:5, 6. {RH, February 5, 1914 par. 15}

Through Amos also the Lord clearly revealed his purpose to bring judgments upon his impenitent people: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" Amos 3:1-6, 8. {RH, February 5, 1914 par. 16}

"Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled." Verses 9-11. {RH, February 5, 1914 par. 17}

"In the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." Verses 14, 15. {RH, February 5, 1914 par. 18}

"Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts." Amos 5:27. {RH, February 5, 1914 par. 19}

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" "Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the

Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein." "Behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." Amos 6:1, 7, 8, 14. {RH, February 5, 1914 par. 20}

"The Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt." Amos 9:5. {RH, February 5, 1914 par. 21}

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Verses 8-10. {RH, February 5, 1914 par. 22}

"Because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:12.  
(To be concluded)

{RH, February 5, 1914 par. 23}

**PERIODICALS / RH - The Review and Herald / February 12, 1914 Destroyed for Lack of Knowledge (Concluded) Mrs. E. G. White**

**February 12, 1914 Destroyed for Lack of Knowledge**

**(Concluded)**

**Mrs. E. G. White**

During the long reign of Jeroboam II, the armies of Israel gained signal victories; but this time of apparent prosperity wrought no change in the hearts of the impenitent; and it was finally decreed: "Israel shall surely be led away captive out of their own land." Amos 7:11. {RH, February 12, 1914 par. 1}

So far had Israel gone in impenitence that even this terrible sentence left them unmoved. Amaziah, a leader among the idolatrous priests at Bethel, said to Amos: "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court." Amos 7:12, 13. {RH, February 12, 1914 par. 2}

But the prophet's answer was, "Thus saith the Lord, . . . Israel shall surely go into captivity." {RH, February 12, 1914 par. 3}

The destruction of the northern kingdom came gradually. In judgment the Lord remembered mercy, and at first, when "Pul the king of Assyria came against the land," Menahem, then king of Israel, was not taken captive, but was permitted to remain on

the throne as a vassal of the Assyrian realm. "Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria." Having humbled Israel by making it tributary to his empire, "the king of Assyria turned back, and stayed not there in the land." 2 Kings 15:19, 20. {RH, February 12, 1914 par. 4}

But Menahem, far from repenting of the evil that had wrought ruin in his kingdom, continued throughout the ten years of his reign in "the sins of Jeroboam the son of Nebat, who made Israel to sin." 2 Kings 15:18. Pekahiah and Pekah, his successors, also "did that which was evil in the sight of the Lord." 2 Kings 15:24, 28. "In the days of Pekah," who reigned twenty years, "Tiglath-pileser king of Assyria" invaded Israel, and carried away with him a multitude of captives from among the tribes living in Galilee and east of the Jordan. "The Reubenites, and the Gadites, and the half tribe of Manasseh," with others of the inhabitants of "Gilead, and Galilee, all the land of Naphtali," were scattered among the heathen in lands far removed from Palestine. From this terrible blow, the kingdom never recovered. {RH, February 12, 1914 par. 5}

The feeble remnant of Israel continued the forms of government, though no longer possessed of power. Only one more ruler, Hoshea, was to follow Pekah. The throne was tottering; soon the entire kingdom was to be swept away. But God in mercy gave the people another chance to turn from idolatry. In the third year of Hoshea's reign, Hezekiah came to the throne of Judah, and soon afterward important reforms were instituted in the temple service at Jerusalem. As speedily as possible, Hezekiah arranged for the celebration of the Passover, and to this feast he invited not only his Judean subjects, but all Israel as well. He "sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel." A proclamation was sounded "throughout all Israel, from Beer-sheba even unto Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. {RH, February 12, 1914 par. 6}

"So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified forever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." 2 Chronicles 30:1-9. {RH, February 12, 1914 par. 7}

"From city to city through the country of Ephraim and Manasseh even unto Zebulun,"

the couriers sent out by Hezekiah carried the message. Israel should have seen in this invitation an appeal to repent and turn to God. But nearly all treated the royal messengers with indifference or with contempt. "They laughed them to scorn, and mocked them." 2 Chronicles 30:10. But there were a few who gladly responded. "Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem, . . . to keep the feast of unleavened bread." {RH, February 12, 1914 par. 8}

About two years later, "in the seventh year of Hoshea," "Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded." 2 Kings 18:9-12. {RH, February 12, 1914 par. 9}

The destruction that came upon the northern kingdom was directly from God himself. The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the "rod of mine anger." "The staff in their hand," he said, "is mine indignation." Isaiah 10:5. {RH, February 12, 1914 par. 10}

"The children of Israel had sinned against the Lord their God, . . . and wrought wicked things to provoke the Lord to anger; for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. . . . {RH, February 12, 1914 par. 11}

"Notwithstanding they would not hear, but . . . rejected his statutes, and his covenant that he had made with their fathers, and his testimonies which he testified against them; . . . and they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. {RH, February 12, 1914 par. 12}

"Therefore the Lord was very angry with Israel, and . . . afflicted them, and delivered them unto the hands of spoilers, until he had cast them out of his sight, . . . as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria." 2 Kings 17:7-23.

{RH, February 12, 1914 par. 13}

**PERIODICALS / RH - The Review and Herald / February 19, 1914 A Door of Hope  
Mrs. E.G. White**

**February 19, 1914 A Door of Hope**

**Mrs. E.G. White**

In the terrible judgments brought upon the ten tribes, the Lord had a wise and merciful purpose. That which he could no longer accomplish through them in the land of their fathers, he would seek to accomplish by scattering them among the heathen. His plan for his people must be fulfilled; and in the afflictions brought upon Israel, he was preparing the way for his glory to be revealed to the nations of earth. Not all who were carried captive were wholly impenitent. Among them were some who humbled themselves before God, and who sought for pardon and peace; and these were numbered as "sons of the living God." Hosea 1:10. {RH, February 19, 1914 par. 1}

God's favor toward Israel had always been conditional on their obedience. At the foot of Sinai, the hosts of Israel had entered into covenant relation with God as his "peculiar treasure . . . above all people." Exodus 19:5. They were to be to him "a kingdom of priests, and an holy nation." Solemnly they had promised to follow in the path of obedience. "All that the Lord hath spoken we will do," they said. And when, a few days afterward, God's law was spoken from Sinai, and additional instruction in the form of statutes and judgments was communicated through Moses, the Israelites with one voice again promised, "All the words which the Lord hath said will we do." Exodus 24:3. At the ratification of the covenant, the people once more united in declaring, "All that the Lord hath said will we do, and be obedient." Verse 7. God had chosen Israel as his people, and they had chosen him as their King. {RH, February 19, 1914 par. 2}

Near the close of the wilderness wandering the conditions of the covenant were repeated. At Baal-peor, on the very borders of the Promised Land, many had fallen a prey to subtle temptation. Those who had remained faithful now renewed their vows of allegiance. Through Moses they were instructed concerning the temptations that would assail them in the future; and they were earnestly exhorted to remain separate from the surrounding nations, and to worship God alone. {RH, February 19, 1914 par. 3}

"Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. {RH, February 19, 1914 par. 4}

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" {RH, February 19, 1914 par. 5}

The Israelites were specially charged not to lose sight of the commandments of God, in obedience to which they would find strength and blessing. "Take heed to thyself, and keep thy soul diligently," was the word of the Lord to them through Moses, "lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the



day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." {RH, February 19, 1914 par. 6}

The awe-inspiring scenes connected with the giving of the law at Sinai were never to be forgotten. "Ye came near," the Israelites were reminded, "and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." {RH, February 19, 1914 par. 7}

The Israelites were about to possess a land where idolatry had reigned supreme; and they were warned not to follow after the gods of the heathen. "Take ye . . . good heed unto yourselves," was the counsel given; "for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, . . . and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God." {RH, February 19, 1914 par. 8}

Moses was inspired to utter a prophecy outlining the sure result of apostasy. Plainly he traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness against the people, he declared that if, after having dwelt long in the Land of Promise, they should introduce things which thine eyes have seen, and to graven images, and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and they would be carried away captive and scattered among the heathen. "Ye shall soon utterly perish," he warned them, "from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, . . . whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." {RH, February 19, 1914 par. 9}

This prophecy, fulfilled in part in the time of the judges of Israel, met a more complete and terrible fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. During the passing centuries, from generation to generation, Satan made repeated attempts to cause Israel to forget "the commandments, the statutes, and the judgments" (Deuteronomy 6:1) that they had promised to keep forever; for he knew that if he could only lead Israel to forget God, and to "walk after other gods, and serve them,

and worship them," the chosen nation would surely perish. Deuteronomy 8:19. But the enemy of all souls had not taken into account the long-suffering of Him who "will by no means clear the guilty," yet whose glory it is to be "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6, 7. Despite the efforts of Satan to thwart God's purpose for his chosen people, yet even in some of the darkest hours of Israel's history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed himself. He spread before Israel the things that were for their welfare as a nation. "I have written to him the great things of my law," he declared, of Israel through Hosea, "but they were counted as a strange thing." Hosea 8:12. "I taught Ephraim also to go," he declared "taking them by their arms; but they knew not that I healed them." Hosea 11:3. Tenderly the Lord dealt with them, instructing them by his prophets, line upon line, and precept upon precept.

*(To be concluded)*

{RH, February 19, 1914 par. 10}

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(Concluded) Mrs. E. G. White**

**February 26, 1914 A Door of Hope**

***(Concluded)***

**Mrs. E. G. White**

Had Israel taken heed to the messages of the prophets emphasizing the value of "the great things" of God's law, they would have been spared the humiliation that followed. It was because they persisted in turning aside from his law that God was compelled to allow their enemies to take them captive. "My people are destroyed for lack of knowledge," was his message to them through Hosea. "Because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God." Hosea 4:6. In trial and affliction they were to learn lessons that under circumstances more favorable they had refused to learn. {RH, February 26, 1914 par. 1}

In every age, transgression of God's law has been accompanied by the same result. In the days of Noah, when every precept of this law was set aside, iniquity became so deep and widespread that God could no longer bear with it, and he said, "I will destroy man whom I have created from the face of the earth." In the time of Abraham, the people of Sodom openly defied God and his law; and there followed the same wickedness, the same corruption, the same unbridled indulgence, that had marked the antediluvian world. The inhabitants of Sodom passed the limits of divine forbearance, and there were kindled against them the fires of God's vengeance. The time preceding

the downfall of the northern kingdom was one of similar disobedience and of similar wickedness. God's law was counted as a thing of naught, and this opened the floodgates of iniquity upon Israel. "The Lord hath a controversy with the inhabitants of the land," Hosea declared, "because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." {RH, February 26, 1914 par. 2}

And as it was then so it is today. Men boast of the wonderful progress and enlightenment of the age, but God sees the earth filled with guilt and violence. Men declare that the law of God has been abrogated, that the Bible is not authentic; and as a result, a tide of evil, such as has seldom been seen since the days of Noah and the days of apostate Israel, is sweeping over the world. Lawlessness, dissipation, extravagance, and corruption are coming in upon us as an overwhelming flood. Nobility of soul, gentleness, piety, are bartered away to gratify the lust for forbidden things. The taking of human life is a matter of daily occurrence. The terrible record of crime daily committed for the sake of gain is enough to chill the blood and fill the soul with horror. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." {RH, February 26, 1914 par. 3}

The time is right upon us when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn from the world. Disasters by sea and land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property. Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God's purpose may be read. They are one of the means by which he seeks to arouse men and women to a sense of their danger. {RH, February 26, 1914 par. 4}

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore: for ye know not what hour your Lord doth come." {RH, February 26, 1914 par. 5}

The prophecies of judgment delivered by Amos and Hosea were tempered with prophecies of future glory. According to Hosea, the children of Israel were to "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward," the prophet continued, "shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." {RH, February 26, 1914 par. 6}

This prophecy is to reach its complete fulfillment in the gathering out from all nations of a people prepared for the second coming of Christ. The remnant of Israel is symbolized by a woman, representing the Lord's chosen church on the earth. "Behold," he says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of

hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ["My husband," margin]; and shalt call me no more Baali ["My lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." {RH, February 26, 1914 par. 7}

In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed. "In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord. {RH, February 26, 1914 par. 8}

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Hosea 2:14-23. {RH, February 26, 1914 par. 9}

"In that day, . . . the remnant of Israel, and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth." Isaiah 10:20. From "every nation, and kindred, and tongue, and people" there will be those who will gladly respond to the message, "Fear God, and give glory to him; for the hour of his judgment is come." They will turn from every idol that binds them to this earth, and will "worship him that made heaven, and earth, and the sea, and the fountains of waters." They will free themselves from every entanglement, and will stand before the world as monuments of God's mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that "keep the commandments of God, and the faith of Jesus." Revelation 14:6, 7, 12. {RH, February 26, 1914 par. 10}

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:13-15.

{RH, February 26, 1914 par. 11}

**PERIODICALS / RH - The Review and Herald / March 5, 1914 Work for Church Members**

## March 5, 1914 Work for Church Members

Let us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion, that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to unite with him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others. {RH, March 5, 1914 par. 1}

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seed of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. {RH, March 5, 1914 par. 2}

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to labor successfully. Let the minister devote more of this time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Ministers are but human beings, men compassed with infirmities. Christ is the One to whom we are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." "And of his fullness have all we received, and grace for grace." John 1:14, 16. {RH, March 5, 1914 par. 3}

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond. {RH, March 5, 1914 par. 4}

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt. {RH, March 5, 1914 par. 5}

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him; but he is none the less a minister for God; and his work testifies that he is born of God. {RH, March 5, 1914 par. 6}

It is not the Lord's purpose that ministers should be left to do the greatest part of the

work of sowing the seeds of truth. Men who are not called to be ministers are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for him, by doing house-to-house work. Sitting by the fireside, they can--if humble, discreet, and godly--do more to meet the real needs of families than could an ordained minister.

Mrs. E. G. White.

{RH, March 5, 1914 par. 7}

**PERIODICALS / RH - The Review and Herald / April 2, 1914 Early Counsels on Medical Work -- No.1 Health Mrs. E. G. White**

**April 2, 1914 Early Counsels on Medical Work -- No.1**

**Health**

**Mrs. E. G. White**

[Compiler's Note.--During the few years following 1844, the great truths that now distinguish Seventh-day Adventists from other Christian bodies, were rapidly unfolding. The minds of the believers were absorbed in points of doctrine that required earnest study, and in the problems connected with the launching of a great religious movement. It is not surprising, therefore, that the health reform and medical missionary features of our denominational work were not at once fully developed. The earliest believers, in common with the general public, had very little technical knowledge of the remedial value of fresh air, sunshine, water, exercise, and a wholesome diet. Yet this early period of our denominational history was a time of preparation for a broader evangelistic work that should unite teaching with healing. {RH, April 2, 1914 par. 1}

From the first, the faithful band of commandment keepers took a firm and uncompromising position against the use of intoxicating liquor. In this reformatory movement, they had a faithful leader in Capt. Joseph Bates, with whose remarkable experience in abandoning the use of alcoholic beverages, tobacco, tea, and coffee, many of the readers of the Review are familiar. {RH, April 2, 1914 par. 2}

Regarding the progressive nature of the health movement among Seventh-day Adventists, Elder James White wrote in the *Health Reformer* for April, 1871:-- {RH, April 2, 1914 par. 3}

"This reform among us has been progressive. Our attention was first called to the injurious influence of tea, coffee, and tobacco about twenty years since. For thirteen long years the voice of truth, pleading in the name of Christian temperance, . . . was



heard among us, calling our people to leave these slow poisons, before our attention was called to further advance, reformatory steps in habits of life. This was all we could then bear, till victory should turn in favor of purity and health, and against these popular evils. The good work went steadily on, until our tables were cleared of tea and coffee, and our homes and our persons were free from the stench of tobacco. . . . {RH, April 2, 1914 par. 4}

"But the good work of reform among us by no means ceased with the victories gained over tea, coffee, and tobacco. About seven years since, the attention of our people was especially turned to the subject of ventilation, in order to secure all the benefits to be derived from pure air and proper food and clothing as important to health. The question of meat eating came up, and was candidly and fully discussed. It was decided that flesh was less nutritious than bread. This opinion is not only sustained by the best medical authorities in our country and in Europe, but by the experience of thousands who have tested the matter for periods of from five to twenty years." {RH, April 2, 1914 par. 5}

The general movement among Seventh-day Adventists along the lines of healthful living was greatly broadened and strengthened near the close of the Civil War. While Elder James White and his wife were spending Sabbath and Sunday, June 6 and 7, 1863, in Otsego, Mich., where a tent meeting was being conducted by Elders M. E. Cornell and R. J. Lawrence, Sister White was given a vision in which she received instruction regarding the scope and importance of the health reform movement. {RH, April 2, 1914 par. 6}

The counsels given at that time were plain and definite. The following extracts from this vision on health, as published in 1864, in "Spiritual Gifts," Vol. IV, chap. 39 ("Facts of Faith," part 2, pages 120-151), will reveal the general spirit of the message given.] {RH, April 2, 1914 par. 7}

Adam and Eve in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health. What a contrast to the human race now! Beauty is gone. Perfect health is not known. Everywhere we look we see disease, deformity, and imbecility. . . . Since the fall, intemperance in almost every form has existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan to disregard the prohibitions God has made, flattering themselves that the consequence would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect. {RH, April 2, 1914 par. 8}

God gave our first parents the food he designed that the race should eat. It was contrary to his plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden was the food man's wants required. God gave man no permission to eat animal food until after the flood. . . . {RH, April 2, 1914 par. 9}

The people who lived before the flood ate animal food, and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. . . . Since the flood, as the human family have forgotten God, and have followed

in a course of disobedience, and have transgressed his commandments, the curse has rested heavier and heavier upon men and upon the beasts. . . . {RH, April 2, 1914 par. 10}

Many marvel that the human race has so degenerated, physically, mentally, and morally. They do not understand that it is the violation of God's constitution and laws and the violation of the laws of health that have produced this sad degeneracy. The transgression of God's commandments has caused his prospering hand to be removed. Intemperance in eating and in drinking, and the indulgence of base passions, have benumbed the fine sensibilities, so that sacred things have been placed upon a level with common things. . . . {RH, April 2, 1914 par. 11}

God prohibited the Hebrews the use of swine's flesh because it is hurtful. It fills the system with humors, and in that warm climate often produced leprosy. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten, under any circumstances . . . . Other animals were forbidden to be eaten by the Israelites, because they were not the best articles of food. . . . {RH, April 2, 1914 par. 12}

Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things. . . . {RH, April 2, 1914 par. 13}

Tea and coffee are stimulating. Their effects are similar to those of tobacco; but they affect in a less degree. . . . To just the degree that the nervous system is excited by false stimulants, will be the prostration which will follow after the influence of the exciting cause has abated. This prostration may in time be overcome by abstaining from the use of those things which created such a condition in the system. Those who indulge a perverted appetite, do it to the injury of health and intellect. They cannot appreciate the value of spiritual things. Their sensibilities are blunted, and sin does not appear very sinful, and truth is not regarded of greater value than earthly treasure. {RH, April 2, 1914 par. 14}

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet are guilty of gratifying the appetite in a different manner. They crave highly seasoned meats, with rich gravies, and their appetite has become so perverted that they cannot be satisfied with even meat, unless prepared in a manner most injurious. . . . {RH, April 2, 1914 par. 15}

When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. . . . There are more who die from the use of drugs than all who would have died of disease had nature been left to do her own work. . . . {RH, April 2, 1914 par. 16}

I have been shown that a great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. . . . Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease. When we do all we can on our part to have health, then may we

expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. . . . {RH, April 2, 1914 par. 17}

In order to preserve health, temperance in all things is necessary,--temperance in labor, temperance in eating and drinking. . . . The body, which God calls his temple, should be preserved in as healthy a condition as possible. . . . God requires his people to be laborers together with him. He requires them to "abstain from fleshly lusts, which war against the soul," and present their "bodies a living sacrifice, holy, acceptable unto God," which is the only service he will accept from reasonable mortals. Jesus has stooped very low in order to reach man in his low estate. And God requires of man to make earnest efforts, and deny self, that he may preserve his vigor of mind, and elevate himself, and imitate the example of him in whom was no guile. Then will he be benefited with the atonement of Christ. As the Lord bade faithful Noah before the flood, "Come thou and all thy house into the ark," he will, previous to the time of trouble, say to his faithful saints, who have been preparing for translation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

{RH, April 2, 1914 par. 18}

**PERIODICALS / RH - The Review and Herald / April 9, 1914 Early Counsels on Medical Work -- No. 2 Mrs. E. G. White Overwork and Illness**

**April 9, 1914 Early Counsels on Medical Work -- No. 2**

**Mrs. E. G. White**

**Overwork and Illness**

[Compiler's Note.--"Our people are generally waking up to the subject of health," wrote Elder James White in an editorial in the Review, Dec. 13, 1864, "and they should have publications on the subject to meet their present wants, at prices within reach of the poorest." He announced the early issuance of a series of pamphlets, under the general title, "Health; or How to Live." {RH, April 9, 1914 par. 1}

The strong conviction of Elder and Mrs. White that the reforms to be outlined in these pamphlets were of great importance, is thus expressed in a note in the Review (Jan. 24, 1865), calling attention to the publication of the first of the series: -- {RH, April 9, 1914 par. 2}

"We wish to call the attention of the brethren everywhere to these works, prepared

with especial care, on the important subject of a reform in our manners of life, which is greatly needed, and, as we view it, *will surely be accomplished in whatever people find themselves at last prepared for translation.*" {RH, April 9, 1914 par. 3}

During the first five months of 1865 this series was completed. These health pamphlets, six in number, contained articles from Sister White on "Disease and Its Causes," and on allied subjects, and many extracts from the writings of various physicians and others interested in health reform principles. Hygienic recipes were included, also hints on the use of water as a remedial agency. The harmful effects of alcohol, tobacco, tea and coffee, spices, and other stimulants and narcotics, were further emphasized. {RH, April 9, 1914 par. 4}

The winter of 1864-65 was a time of stress and trial. While uniting with his wife in the preparation of health matter for publication, Elder James White found it necessary to labor untiringly in behalf of Sabbath keepers who were being drafted for service in the army. This work was attended with perplexity and anxiety, and drew heavily on his sympathies, besides overtaxing his physical strength. The administrative cares of the General Conference held in May, 1865, added to his weariness. {RH, April 9, 1914 par. 5}

Worn with the labors of writing and publishing, and of looking after many interests connected with the general work, Elder White and his wife were, nevertheless, given no rest. Immediately after the Conference session, they were called to Wisconsin and Iowa, where they endured many hardships. Soon after their return to Michigan, Elder White was stricken with partial paralysis. {RH, April 9, 1914 par. 6}

An account of these afflictions, and of the impetus they indirectly brought to the health reform movement a few months later, is given by Sister White in the issues of the Review dated Feb. 20 and Feb. 27, 1866, a portion of which appears below. {RH, April 9, 1914 par. 7}

This story, as prepared for publication, has been read by Sister White, and a few editorial changes from the original have been made.] {RH, April 9, 1914 par. 8}

At the close of the General Conference we found ourselves excessively exhausted in physical and mental strength; yet duty seemed to urge us West; and we dared not remain at home. We had not for years past consulted our own ease and pleasure, and God had sustained us. Would he not sustain us now? We thought it the safest course to venture, and, summoning all the energy we could, we started on our journey. {RH, April 9, 1914 par. 9}

We attended meetings in Wisconsin, and went to the farthest limit of our strength. Our diet was not such as would nourish. . . . {RH, April 9, 1914 par. 10}

We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of ----- and -----, but felt that there was a work for us to do in that State. We first heard of the rebellion on our way to Pilot Grove, Iowa, only a few hours before we met its leaders face to face in the meetinghouse. We labored with intensity of feeling to save the poor sheep who had been wounded and torn and left bleeding by these unfaithful shepherds. Our efforts were crowned with success. While engaged in meeting opposition, falsehood, and insult, prejudice and jealousy, we had thought little of our health. The blessed results that followed our labors, cheered us

amid the gloom which we felt as we beheld what these two shepherds had accomplished in their dreadful work of tearing to pieces the flock of God. {RH, April 9, 1914 par. 11}

Our overtaxing labors in Iowa told upon the strength of my husband. His labors in meeting this rebellion were of such a nature as to arouse his zeal, and lead him beyond what prudent consideration for his health would have allowed. If, on his return home, he could have had a period of entire rest, and entire freedom from anxiety and care, he would have recovered from the effects of that journey. But the work that these false ministers had been doing for months in preparing for a determined rebellion, . . . made it necessary for us to write again, to save the honest from being deceived. . . . {RH, April 9, 1914 par. 12}

When the time came to fill our appointment in Memphis, we needed rest of body and mind. For months we had been under a constant strain. Our nights were spent in broken sleep, because of bodily infirmities. Yet we spurred up our exhausted energies, arose at midnight, walked about a mile to the railway station, and stepped on board the train which was to take us to Detroit. At Ridgeway, we were obliged to wait about two hours for the arrival of a train from the East, before the stage would leave for Memphis. My husband lay down upon a bench in the station, and slept for about fifteen minutes, and this relieved his weariness in a measure. We rode about seven miles, to Brother Gurney's, and obtained some rest and sleep, to prepare us to attend the evening appointment. {RH, April 9, 1914 par. 13}

The meetings in Memphis called for strenuous labor, and while in attendance my husband performed an amount of labor sufficient for two men possessing a good degree of strength. His vital energies were exceedingly depressed, yet his zeal in the cause of God urged him on presumptuously to exhaust, by overwork, the little strength that remained. {RH, April 9, 1914 par. 14}

Our meetings closed on Sunday evening, after eleven o'clock. We retired after midnight, and arose at daybreak to take the stage for the cars. The cars missed connection, and we did not reach home till past midnight. {RH, April 9, 1914 par. 15}

My husband slept but little that night, and would not be prevailed upon to rest the next day. He thought his business required him at the office. Night found him exhausted, and his sleep was broken and unrefreshing; yet we arose in the morning at five o'clock to take our usual walk before breakfast. We stepped into Brother Lunt's garden, and while my husband attempted to open an ear of corn, I heard a strange noise. Looking up, I saw his face flushed, and his right arm hanging helpless at his side. His attempt to raise his right arm was ineffectual--the muscles refused to obey the will. {RH, April 9, 1914 par. 16}

I helped him into the house, but he could not speak to me until in the house he indistinctly uttered the words, "Pray, pray." We dropped on our knees and cried to God, who had ever been to us a present help in time of trouble. My husband soon uttered words of praise and gratitude to God, because he could use his arm. His hand was partially restored, but not fully. . . . {RH, April 9, 1914 par. 17}

My husband and I felt the need of drawing near to God. And as by confession and

prayer we drew near to God, we had the blessed assurance that he drew near to us. How unspeakably precious was the sense of God's boundless mercy toward us, his afflicted children! The stroke that had fallen upon my husband might have been fatal, or left him with one half of his body palsied and dead. We wept for joy, that amid our affliction the care of God was toward us. The mighty Maker of the world--the omnipotent Ruler of the universe, was our Father! Precious, exceedingly precious, were these seasons of communion with God! Much of the time my husband was happy in the Lord. Day and night, the praise of God was upon his lips, and the sick room was truly a heavenly place.

*(To be continued)*

{RH, April 9, 1914 par. 18}

**PERIODICALS / RH - The Review and Herald / April 16, 1914 Early Counsels on Medical Work -- No.3 At Dansville Mrs. E. G. White**

**April 16, 1914 Early Counsels on Medical Work -- No.3**

**At Dansville**

**Mrs. E. G. White**

The first five weeks of our affliction we spent at our own home. For wise purposes our Heavenly Father did not see fit to raise my husband to immediate health in answer to our earnest prayers, although he seemed precious near to comfort and sustain us by his Holy Spirit. {RH, April 16, 1914 par. 1}

We had confidence in the use of water as one of God's appointed remedies, but no confidence in drugs. But my own vital energies were too much exhausted for me to attempt to use hydropathic remedies in my husband's case. His wearing labors had long been bringing about the breakdown, and could we expect God to work a miracle to heal him without our using the means or agencies he had provided? As there was no one in Battle Creek who dared take the responsibility of administering water in my husband's case, we felt that it might be duty to take him to Dansville, N. Y., where he could rest, and where we could have the care of those well skilled as hydropathic physicians. We dared not follow our own judgment, but asked counsel of God, and after prayerful consideration of the matter, decided to go. My husband endured the journey well, much better than we had feared. {RH, April 16, 1914 par. 2}

We remained in Dansville about three months. We obtained a room a short distance from the institution. Our accommodations were by no means pleasant; our room was small, and the sun visited it but a few minutes in the morning. Yet we did not feel this as we should had we been confined to our room. We were both able to walk out and be in the open air much of the time. Every day, except Sabbath and First day, we took



treatment, and this did not leave much time for us to be in our room. {RH, April 16, 1914 par. 3}

Some may have thought that when we went to Dansville and placed ourselves under the care of physicians, we had given up our faith that God would raise my husband to health in answer to prayer. But not so. While we did not feel like despising the means that God had placed in our reach for the recovery of health, we felt that God was above all, and that he who had provided water as his agent, would have us use it to assist abused nature to recover her exhausted energies. We believed that God would bless the efforts we were making in the direction of health. We did not doubt that God could work a miracle, and in a moment restore to health and vigor. But should he do this, would we not be in danger of again transgressing,--abusing our strength by prolonged, intemperate labor,--and thus bring upon ourselves even a worse condition of things? {RH, April 16, 1914 par. 4}

If we violate the laws of our being, we must pay the penalty. Suffering, more or less severe, will follow every violation of nature's laws. But when we repent of our transgressions, and earnestly begin the work of reform; when we do all that we can to redeem our errors, by placing ourselves in the best possible condition to regain the strength we have lost, then we are in a position where we can exercise faith in God, and ask him to do for us that which we cannot do for ourselves. Thus we may rely upon God's promises, believing that his power will repair even nature's broken-down machinery, and will place us where we can labor in the cause of God more understandingly, wisely preserving the strength given us, instead of crippling it by excessive labor. {RH, April 16, 1914 par. 5}

We went to Dansville for rest of body and mind. And although we expected to hear and see that which we could not receive and unite in, yet these things, notwithstanding our efforts to the contrary, excited our minds more or less; and during the long, wakeful nights we compared the life of Christ, and his teachings in regard to what constitutes a Christian, with the teachings on this point set forth at the Dansville institution; and we could not harmonize them. . . . {RH, April 16, 1914 par. 6}

When we left Battle Creek for Dansville, we did not feel that in order to regain health we must leave our religion behind. We felt that if ever we needed the consolation of faith and hope, it was in our time of severe affliction. Three times a day we had special seasons of prayer for the Lord to restore my husband to health, and for his special grace to sustain us in our affliction. These seasons of prayer were very precious to us. Our hearts were often filled with unspeakable gratitude that it was our privilege to call God our Father; that in our affliction we had a Heavenly Father in whom we could trust without fear,--One who was acquainted with all our distresses, and who had invited us in our helplessness and affliction to lean upon his strong arm for strength and support. {RH, April 16, 1914 par. 7}

My husband could obtain little rest or sleep at night. He suffered from extreme nervousness. . . . He required almost constant care, and the Lord gave me strength according to my need. I was wonderfully sustained. Many a night when my husband was suffering with pain, unable to rest or sleep, I left my bed at midnight, and bowing

before God, earnestly entreated him to grant us this token of his love and care -- that my husband might realize the soothing influence of his Holy Spirit, and find rest in sleep. For ten nights in succession, when it was otherwise impossible for him to rest or sleep, we were granted evidence that God heard us pray, and my husband would drop into a quiet sleep. We frequently felt a refreshing from the presence of God, and our Saviour seemed so precious that we praised God aloud without fear or restraint. And as we awoke refreshed in the morning, our first moments of wakefulness were generally spent in praise to God for the blessing of rest and sleep. {RH, April 16, 1914 par. 8}

My husband was of good courage nearly all the time he was at Dansville, although he was a great sufferer. During the last few weeks that we were there, we had better rooms, in a much more pleasant home, than we had previously occupied. Our rooms were now on the first floor, which made quite a difference in my labor, as heretofore I had been obliged to ascend a flight of stairs. . . . {RH, April 16, 1914 par. 9}

November 26, at our season of prayer in the morning, we were led out to pray fervently that God would especially bless my husband, and give him a large measure of his Holy Spirit. The Spirit of God rested upon us; we were especially revived and strengthened in the Lord, and we united our voices in praise to God. . . . The twenty-sixth of November was a cheerful, happy day for me. I felt the peace of God abiding upon me, and that night spent much of the time in prayer to God for my husband. {RH, April 16, 1914 par. 10}

November 27, Elder Loughborough came into our room, and united with us in family prayer. We all had an unusual spirit of supplication. Heaven seemed very near. We felt the sanctifying influence of the Spirit of God; not a cloud intervened between us and our Saviour. Unspeakable gratitude filled our hearts, and we could not hold our peace. We shouted the high praise of God for his rich blessing, which we prized more highly than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God! We could thank him for affliction. For more than an hour we could only rejoice and triumph in God. Especially did my afflicted husband share largely in this shower of grace. His countenance, though emaciated by disease, was radiant with a holy light as he praised God with a loud voice. Angels of God seemed to be all around us. I thought that the time had come when my husband, in the strength of God, would rise above disease and triumph in his saving power. The influence of this heavenly refreshing seemed to abide with us many days. But we had to learn that the time for our deliverance had not yet come; that this great blessing was to prepare us for still greater trials.

{RH, April 16, 1914 par. 11}

**PERIODICALS / RH - The Review and Herald / April 23, 1914 Early Counsels on Medical Work -- No.4 Blessings Through Prayer Mrs. E. G. White**  
**April 23, 1914 Early Counsels on Medical Work -- No.4**

## Blessings Through Prayer

**Mrs. E. G. White**

Dec. 4, 1865, my husband passed a restless night of suffering. I prayed by his bedside as usual, but the Lord was not pleased to send relief. My husband was troubled in mind. He thought that he might go down into the grave. He stated that death had no terrors for him. . . . {RH, April 23, 1914 par. 1}

I felt intensely over the matter. I did not believe for a moment that my husband would die. But how was he to be inspired with faith to feel and say, "I shall not die, but live, and declare the works of the Lord"? That night was the most distressing I had experienced during his illness. I did not sleep, but pondered in regard to our future course. Previous to this night I had not thought of immediately leaving Dansville. {RH, April 23, 1914 par. 2}

I saw that the courage, hope, and buoyancy of spirit which had sustained my husband were failing. I had been remarkably enabled to endure anxiety, and the care of him during his sickness. He was considerate of my health and strength; yet his case required constant care. I knew that no one at Dansville could take my place; and I had so long had the burden and care of his case that I could not leave for others that which I had regarded not only a duty but a privilege to do for my afflicted husband. I did not consider this a task; it was to me a privilege. I had been nearly all my life an invalid, and tenderly and patiently had my husband sympathized with, watched over, and cared for me when I was suffering. Now my turn had come to repay in a small measure the attention and kind offices I had received from him. And, again, I felt such a degree of the peace of God, and the consolation of his Spirit in the happy performance of my duty, that I could say from the heart that I would not exchange the blessings and the experience I had obtained during the past six months for those of the same length of time in any former period of my life. {RH, April 23, 1914 par. 3}

I feared that I could not long endure being so much deprived of sleep. Taking treatment was an additional tax upon my strength; and if I failed, where would my husband drop? Who would care for him as I had done? . . . {RH, April 23, 1914 par. 4}

My husband was losing flesh and strength every day. I thought of our large and convenient house at Battle Creek, with its high and airy rooms, and I asked myself, Would we not make more rapid progress toward health were we in our own home? I thought of the large reservoir of hot water upon our stove, ready for use at any time; of our immense cistern of soft water; our filter in the cellar, and our bathroom. But all these conveniences had but little weight in my mind compared with my anxiety to get my husband, while I could, among his tried brethren, who knew him, who had been benefited by his labors, and who were acquainted with the perseverance and zeal with which he had toiled to do the work of God, that he might be found at his post. His faithful brethren could sympathize with him, and help him by their prayers and faith. {RH, April 23, 1914 par. 5}

I prayed God to guide me, and not suffer me to take one wrong step, but to give me wisdom to choose the right course. The more earnestly I prayed, the stronger was my conviction that I must take my husband among his brethren, even if we should again return to Dansville. It seemed advisable to take him to Rochester, thus trying the effect of the journey, and if this proved beneficial, to go still farther, even to Battle Creek, after a short stay at Rochester. . . . {RH, April 23, 1914 par. 6}

In the morning Dr. Lay called, and I told him that unless there should be a decided improvement in the case of my husband in two or three weeks, at most, I should take him home. He answered, "You cannot take him home; he is not able to endure such a journey." I answered, "I shall go; I shall take my husband by faith, relying upon God, and shall make Rochester my first point, tarry there a few days, and then go on to Detroit, and, if necessary, tarry there a few days to rest, and then go on to Battle Creek." This is the first intimation my husband had of my intentions. He said not a word. . . . That evening we packed our trunks, and before nine o'clock were all ready for an early start the next morning. . . . {RH, April 23, 1914 par. 7}

During the three weeks that we were in Rochester, much of the time was spent in prayer. My husband proposed sending to Maine for Elder J. N. Andrews, to Olcott for Brother and Sister Lindsay, and to Roosevelt, requesting those who had faith in God and felt it their duty, to come and pray for him. These friends came in answer to his call, and for ten days we had special and earnest seasons of prayer. All who engaged in these seasons of prayer were greatly blessed. They felt a burden of prayer, not only for my husband, but in their own behalf. With brokenness of spirit, with their faces bathed in tears, these servants of God entreated that a deep work of grace might be wrought in their own hearts. Shouts of victory and praise to God ascended to heaven for a token of love and acceptance. I never enjoyed greater freedom in prayer. We had the assurance that our petitions were heard. We were often so refreshed with heavenly showers of grace that we could say, "My cup runneth over." We could weep and praise God for his rich salvation. . . . {RH, April 23, 1914 par. 8}

Those who came from Roosevelt were soon obliged to return to their homes. Brother Andrews and Brother and Sister Lindsay remained. We continued our earnest supplications to Heaven. It seemed to be a struggle with the powers of darkness. Sometimes the trembling faith of my husband would grasp the promises of God, and sweet and precious was the victory then enjoyed. Then again his mind seemed depressed, and too weak to hold the victory he had gained. {RH, April 23, 1914 par. 9}

Each season of prayer increased in interest, and all who took part felt blessed in their efforts to draw near to God, and to pray for my husband. Brother Andrews especially felt the burden of the case, and labored earnestly in faith, while the power of the Holy Spirit seemed to indite prayer. Every member of our family consecrated himself anew to God. Our dear children united with us in this work of consecration. . . . I felt the assurance that we should come forth purified from the furnace of affliction. {RH, April 23, 1914 par. 10}

Once, at the house of Brother Andrews, while engaged in a season of prayer, I felt like presenting my case to the Lord, entreating him to give me health of body and

strength of mind. All present made my case a special; subject of prayer. I felt a sweet peace and rest in God. A heavenly atmosphere pervaded the room. The Lord heard prayer in my behalf, and I found relief from physical ailments. {RH, April 23, 1914 par. 11}

Christmas evening, as we were humbling ourselves before God and earnestly pleading for deliverance, the light of Heaven seemed to shine upon us, and I was wrapt in a vision of God's glory. It seemed that I was borne quickly from earth to heaven, where all was health, beauty, and glory. Strains of music fell upon my ear, melodious, perfect, and entrancing. I was permitted to enjoy this scene awhile before my attention was called to this dark world. Then my attention was called to things taking place upon this earth. [A PORTION OF THE INSTRUCTION GIVEN DURING THIS MEMORABLE VISION, URGING THE ESTABLISHMENT OF A HEALTH INSTITUTION BY THE SEVENTH-DAY ADVENTIST DENOMINATION, WILL BE GIVEN IN SUCCEEDING ARTICLES.]. . . {RH, April 23, 1914 par. 12}

My husband then proposed our returning to Battle Creek the next week. . . . We were prospered on our journey. . . . On the arrival of the train at Battle Creek, we were met by several of our faithful brethren, who received us gladly. . . . My husband rested well through the night. The next Sabbath, although feeble, he walked to the meetinghouse and spoke for about three quarters of an hour. We also attended the communion season in the evening. The Lord strengthened him as he walked out upon faith. . . . {RH, April 23, 1914 par. 13}

I believed, without a doubt, in the perfect and entire restoration of my husband to health. The Lord is for us, praise his holy name! Although Satan tried to press us sore, yet help has been laid upon One that is mightier than he, and in the name of Jesus, our great Deliverer, we knew we should come off conquerors.

{RH, April 23, 1914 par. 14}

**PERIODICALS / RH - The Review and Herald / April 30, 1914 Early Counsels on Medical Work -- No.5 The Health Reform ["TESTIMONIES FOR THE CHURCH," VOL. I, PAGES 485-495.] Mrs. E. G. White**

**April 30, 1914 Early Counsels on Medical Work -- No.5**

**The Health Reform ["TESTIMONIES FOR THE CHURCH," VOL. I, PAGES 485-495.]**

**Mrs. E. G. White**

[Compiler's Note:--It was during the sojourn of Elder James White and wife with tried friends at Rochester, N. Y., soon after their departure from the Dansville (N. Y.) Health Home, that counsel was received regarding the duty of the Seventh-day Adventist denomination to establish a health institution. There had not been a general and hearty

response to the light on health reform that had been given in the vision at Otsego, Mich., June, 1863, and the people were now called upon to make a decided advance in the adoption of health principles and in the undertaking of gospel medical missionary work. In these counsels are outlined many of the truths that lie at the very foundation of all medical missionary endeavor, whether in the individual life-practice, or by medical evangelists in mission fields and in our medical institutions. The instruction contained in the articles to follow is, therefore, of general interest to all.] {RH, April 30, 1914 par. 1}

In the vision given me in Rochester, N. Y., Dec. 25, 1865, I was shown that our Sabbath keeping people have been negligent in acting upon the light which God has given in regard to the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow in God's opening providence, as he has chosen to lead us. {RH, April 30, 1914 par. 2}

I was shown that the work of health reform has scarcely been entered upon yet. While some feel deeply, and act out their faith in the work, others remain indifferent, and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief, and as this reform restricts the lustful appetite, many shrink back. . . . {RH, April 30, 1914 par. 3}

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that as a people we must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." . . . {RH, April 30, 1914 par. 4}

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise thee; for I am fearfully and wonderfully made." They should ever have the appetite in subjection. . . . The body should be servant to the mind, and not the mind to the body. {RH, April 30, 1914 par. 5}

I was shown that there is a much greater work before us than we as yet have any idea of, if we would insure health by placing ourselves in the right relation to life. . . . Shall those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," be behind the religionists of the day who have no faith in the soon appearing of our Saviour? The peculiar people whom he is purifying unto himself, to be translated to heaven without seeing death, should not be behind others in good works. In their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they should be as far ahead of any other class of people on the earth as their profession is more exalted than that of others. {RH, April 30, 1914 par. 6}

Some have sneered at this work of reform, and have said it was all unnecessary;



that it was an excitement to divert minds from present truth. They have said that matters were being carried to extremes. Such do not know what they are talking about. While men and women professing godliness are diseased from the crown of their head to the soles of their feet, while their physical, mental, and moral energies are enfeebled through gratification of depraved appetite and excessive labor, how can they weigh the evidences of truth, and comprehend the requirements of God? If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of his Word. . . . {RH, April 30, 1914 par. 7}

I saw that our Heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits, which are his, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard, and take advance steps. While many question the course pursued by other health reformers, they, as reasonable men, should do something themselves. Our race is in a deplorable condition, suffering from disease of every description. Many have inherited disease, and are great sufferers because of the wrong habits of their parents; and yet they pursue the same wrong course in regard to themselves and their children which was pursued toward them. They are ignorant in regard to themselves. They are sick, and do not know that their own wrong habits are causing them immense suffering. {RH, April 30, 1914 par. 8}

There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbath keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others. . . . {RH, April 30, 1914 par. 9}

Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits, which are his. . . . {RH, April 30, 1914 par. 10}

As the health of invalids improves under judicious treatment, and they begin to enjoy life, they have confidence in those who have been instrumental in their restoration to health. Their hearts are filled with gratitude, and the good seed of truth will the more readily find a lodgment there, and in some cases will be nourished, spring up, and bear fruit to the glory of God. One such precious soul saved will be worth more than all the means needed to establish such an institution. Some will not have enough moral courage to yield to their convictions. They may be convinced that Sabbath keepers have the truth, but the world and unbelieving relatives stand in the way of their receiving it. They cannot bring their minds to the point to sacrifice all for Christ. Yet some of this

last-mentioned class will go away with their prejudice removed, and will stand as defenders of the faith of Seventh-day Adventists. Some who go away restored or greatly benefited will be the means of introducing our faith in new places, and raising the standard of truth where it would have been impossible to gain access had not prejudice been first removed from minds by a tarry among our people for the object of gaining health. {RH, April 30, 1914 par. 11}

Others will prove a source of trial as they go to their homes. Yet this should not discourage any, nor hinder them in their efforts in this good work. Satan and his agents will do all they can to hinder, to perplex, and to bring burdens upon those who heartily engage in the work of advancing this reform. {RH, April 30, 1914 par. 12}

There is a liberal supply of means among our people, and if all felt the importance of the work, this great enterprise could be carried forward without embarrassment. All should feel a special interest in sustaining it. Especially should those who have means invest in this enterprise. . . . {RH, April 30, 1914 par. 13}

Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. . . . There is now a good opportunity for them to use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has intrusted means should now come up to the work and use their means to his glory. . . . {RH, April 30, 1914 par. 14}

Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and not able to defray the expenses of receiving treatment at the institution. There are some precious, worthy poor whose influence has been a benefit to the cause of God. A fund should be raised to be used for the express purpose of treating such of the poor as the church where they reside shall decide are worthy to be benefited. Unless those who have an abundance give for this object, without calling for returns, the poor will be unable to avail themselves of the benefits derived from the treatment of disease at such an institution, where so much means is required for the labor bestowed. Such an institution should not in its infancy, while struggling to live, become embarrassed by a constant expenditure of means without realizing any returns.

{RH, April 30, 1914 par. 15}

**PERIODICALS / RH - The Review and Herald / May 7, 1914 Early Counsels on Medical Work -- No.6 The Health Institute ["TESTIMONIES FOR THE CHURCH," VOL. I, PAGES 553-564.] Mrs. E. G. White**

**May 7, 1914 Early Counsels on Medical Work -- No.6**

**The Health Institute ["TESTIMONIES FOR THE CHURCH," VOL. I, PAGES 553-564.]**

## **Mrs. E. G. White**

In the vision given me Dec. 25, 1865, I saw that the health reform was a great enterprise, closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness. {RH, May 7, 1914 par. 1}

I saw that our people should not remain indifferent upon this subject, and leave the rich among us to go to the popular water cure institutions of the country for the recovery of health, where they would find opposition to, rather than sympathy with, their views of religious faith. Those who are reduced by disease, suffer not only for want of physical but also of mental and moral strength; and afflicted, conscientious Sabbath keepers cannot receive as much benefit where they feel that they must be constantly guarded lest they compromise their faith and dishonor their profession, as at an institution whose physicians and conductors are in sympathy with the truths connected with the third angel's message. . . . {RH, May 7, 1914 par. 2}

I saw that a very extensive work could not be accomplished in a short time, as it would not be an easy matter to find physicians whom God could approve, and who would work together harmoniously, disinterestedly, and zealously for the good of suffering humanity. It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds. This object cannot be secured by working merely from a worldling's standpoint. God will raise up men and qualify them to engage in the work, not only as physicians of the body, but of the sin-sick soul, as spiritual fathers to the young and inexperienced. . . . {RH, May 7, 1914 par. 3}

As to the extent of the accommodations of the Health Institute, . . . I was shown, as I have before stated, that we should have such an institution, small at its commencement, and cautiously increased, as good physicians and helpers could be procured and means raised, and as the wants of invalids should demand; and all should be conducted in strict accordance with the principles and humble spirit of the third angel's message. And as I have seen the large calculations hastily urged by those who have taken a leading part in the work, I have felt alarmed, and in many private conversations and in letters I have warned these brethren to move cautiously. My reasons for this are that without the special blessing of God, there are several ways in which this enterprise might be hindered, for a time at least, any one of which would be detrimental to the institution, and an injury to the cause. Should the physicians fail, through sickness, death, or any other cause, to fill their places, the work would be hindered till others were raised up; or should means fail to come in when extensive buildings were in process of erection, and the work stop, capital would be sunk, and a general discouragement would come over all interested; also there might be a lack of patients to occupy present accommodations, consequently a lack of means to meet present expenses. With all the efforts in every department, put forth in a correct and

judicious manner, and with the blessing of God, the institution will prove a glorious success, while a single failure in any one direction might sooner or later prove a great injury. . . . {RH, May 7, 1914 par. 4}

The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent. . . . Our people should furnish means to meet the wants of a growing Health Institute among us, as they are able to do without giving less for the other wants of the cause. Let the health reform and the Health Institute grow up among us as other worthy enterprises have grown, taking into the account our feeble strength in the past, and our greater ability to do much in a short period of time now. Let the Health Institute grow, as other interests among us have grown, as fast as it can safely, and not cripple other branches of the great work which are of equal or greater importance at this time. . . . {RH, May 7, 1914 par. 5}

The health reform is a branch of the special work of God for the benefit of his people. I saw that in an institution established among us, the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ. A warning was given me against lowering the standard of truth in any way in such an institution, in order to help the feelings of unbelievers, and thus secure their patronage. The great object of receiving unbelievers into the institution is to lead them to embrace the truth. If the standard is lowered, they will get the impression that the truth is of little importance, and they will go away in a state of mind harder of access than before. . . . {RH, May 7, 1914 par. 6}

God would have a health institution established which will in its influence be closely connected with the closing work for mortals fitting for immortality; one that will have no tendency to weaken the religious principles of old or young, and which will not improve the health of the body to the detriment of spiritual growth. The great object of this institution should be to improve the health of the body, that the afflicted may more highly appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it will prove a curse instead of a blessing, spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary.

{RH, May 7, 1914 par. 7}

**PERIODICALS / RH - The Review and Herald / May 14, 1914 Early Counsels on Medical Work -- No.7 Principles Underlying Sanitarium Work ["TESTIMONIES FOR THE CHURCH," VOL. I, PAGES 633-641.] Mrs. E. G. White**

**May 14, 1914 Early Counsels on Medical Work -- No.7**

## **Principles Underlying Sanitarium Work ["TESTIMONIES FOR THE CHURCH," VOL. I, PAGES 633-641.]**

**Mrs. E. G. White**

In former numbers of "Testimonies for the Church," I have spoken of the importance of Seventh-day Adventists establishing an institution for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this; and have urged that, in view of the importance of this branch of the great work of preparation to meet the Lord with gladness of heart, our people should feel themselves called upon, according to their ability, to put a portion of their means into such an institution. . . . {RH, May 14, 1914 par. 1}

I had taken great interest in the health reform, and had high hopes of the prosperity of the Health Institute. I felt, as no other one could feel, the responsibility of speaking to my brethren and sisters in the name of the Lord concerning this institution and their duty to furnish necessary means, and I watched the progress of the work with intense interest and anxiety. When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public, and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute, . . . when I saw these things, I said, This is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing. {RH, May 14, 1914 par. 2}

And yet calculations for more extensive buildings were made, and calls for large sums of money were urged. As it was then managed, I could not but regard the Institute, on the whole, as a curse. Although some were benefited healthwise, the influence on the church at Battle Creek and upon brethren and sisters who visited the Institute was so bad as to overbalance all the good that was done; and this influence was reaching churches in this and other States, and was terribly destructive to faith in God and in the present truth. Several who came to Battle Creek humble, devoted, confiding Christians, went away almost infidels. The general influence of these things was creating prejudice against the health reform in very many of the most humble, the most devoted, and the best of our brethren, and was destroying faith in my Testimonies and in the present truth. . . . {RH, May 14, 1914 par. 3}

The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform is a part of the great work connected

with the third angel's message. In this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. . . . {RH, May 14, 1914 par. 4}

In what I have been shown and what I have said, I received no other idea, and designed to give no other, than that the raising of funds for this branch of the work was to be a matter of liberality, the same as for the support of other branches of the great work. . . . {RH, May 14, 1914 par. 5}

The friends of humanity, of truth and holiness, should act in reference to the Institute on the plan of sacrifice and liberality. . . . Let the donations come in as needed; let the sums, small and large, come in. Let means be expended judiciously. Let charges for patients be as reasonable as possible. Let brethren donate to partly pay the expenses at the Institute of the suffering, worthy poor among them. Let the feeble ones be led out, as they can bear it, to cultivate the beautifully situated acres owned by the Institute. Let them not do this with the narrow idea of pay, but with the liberal idea that the expense of the purchase of them was a matter of benevolence for their good. Let their labor be a part of their prescription, as much as the taking of baths. Let benevolence, charity, humanity, sacrifice for others' good, be the ruling idea with physicians, managers, helpers, patients, and with all the friends of Jesus, far and near, instead of wages, good investment, a paying thing, stock that will pay. Let the love of Christ, love for souls, sympathy for suffering humanity, govern all we say and do relative to the Health Institute. {RH, May 14, 1914 par. 6}

Why should the Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. Let all who act a part in the Institute and receive pay for their services, act on the same liberal principle. No one should be suffered to remain as helper in the Institute who does it simply for pay. There are those of ability, who, for the love of Christ, his cause, and the suffering followers of their Master, will fill stations in that Institute faithfully and cheerfully, and with a spirit of sacrifice.

{RH, May 14, 1914 par. 7}

**PERIODICALS / RH - The Review and Herald / May 21, 1914 Early Counsels on Medical Work -- No.8 Ministering to Soul and Body ["TESTIMONIES FOR THE CHURCH," VOL. III, PAGES 165-175.] Mrs. E. G. White**

**May 21, 1914 Early Counsels on Medical Work -- No.8**

**Ministering to Soul and Body ["TESTIMONIES**



## **FOR THE CHURCH," VOL. III, PAGES 165-175.]**

**Mrs. E. G. White**

The Health Institute has been established . . . to relieve the afflicted, to disseminate light, to awaken the spirit of inquiry, and to advance reform. This institution is conducted upon principles which are different from those of any other hygienic institution in the land. Money is not the great object with its friends and conductors. They conduct it from a conscientious, religious standpoint, aiming to carry out the principles of Bible hygiene. Most institutions of the kind are established upon different principles, and are conservative, making it their object to meet the popular class halfway, and so to shape their course that they will receive the greatest patronage and the most money. . . . {RH, May 21, 1914 par. 1}

This institution is designed of God to be one of the greatest aids in preparing a people to be perfect before God. In order to attain to this perfection, men and women must have physical and mental strength to appreciate the elevated truths of God's Word, and be brought into a position where they will discern the imperfections in their moral characters. They should be in earnest to reform, that they may have friendship with God. The religion of Christ is not to be placed in the background, and its holy principles laid down to meet the approval of any class, however popular. If the standard of truth and holiness is lowered, the design of God will not then be carried out in this institution. . . . {RH, May 21, 1914 par. 2}

I was shown that a larger work could be accomplished if there were gentlemen physicians of the right stamp of mind, who had proper culture, and a thorough understanding of every part of the work devolving on a physician. The physicians should have a large stock of patience, forbearance, kindness, and pity; for they need these qualifications in dealing with suffering invalids, who are diseased in body, and many of whom are diseased both in body and in mind. It is not an easy matter to obtain the right class of men and women, those who are fitted for the place, and who will work harmoniously, zealously, and unselfishly for the benefit of suffering invalids. Men are wanted at the Institute who will have the fear of God before them, and who can minister to sick minds, and keep prominent the health reform from a religious standpoint. {RH, May 21, 1914 par. 3}

Those who engage in this work should be consecrated to God, and not make it their only object to treat the body merely to cure disease, thus working from the popular physician's standpoint, but to be spiritual fathers, to minister to diseased minds, and point the sin-sick soul to the never-failing remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many carry a violated conscience, and can be reached only by the principles of Bible religion. {RH, May 21, 1914 par. 4}

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed not to admit of a moment's delay, for already dissolution was doing its

work upon the body. When those who bore him upon his bed saw that they could not come directly into the presence of Christ, they at once tore open the roof, and let down the bed whereon the sick of the palsy lay. Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew that the greatest burden he had borne for months was on account of sins. The crowd of people waited with almost breathless silence to see how Christ would treat this case, apparently so hopeless, and were astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee." {RH, May 21, 1914 par. 5}

These were the most precious words that could fall upon the ear of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: "Be of good cheer," I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee," "arise, and walk." In the effort to obey the will, those lifeless, bloodless arms are quickened; a healthful current of blood flows through the veins; the leaden color of his flesh disappears, and the ruddy glow of health takes its place. The limbs, that for long years have refused to obey the will, are now quickened to life, and the healed paralytic grasps his bed, and walks through the crowd to his home, glorifying God. {RH, May 21, 1914 par. 6}

This case is for our instruction. Physicians who would be successful in the treatment of disease, should know how to minister to a diseased mind. They can have a powerful influence for good if they make God their trust. Some invalids need to be relieved of pain before the mind can be reached. After relief has come to the body, the physician can frequently the more successfully appeal to the conscience, and the heart will be more susceptible to the influences of the truth. There is danger of those connected with the Health Institute losing sight of the object for which such an institution was established by Seventh-day Adventists, and working from the worldling's standpoint, patterning after other institutions. {RH, May 21, 1914 par. 7}

The Health Institute was not established among us for the purpose of obtaining money, although money is very necessary to carry forward the institution successfully. Economy should be exercised by all in the expenditure of means, that money be not used needlessly. But there should be sufficient means to invest in all necessary conveniences which will make the work of helpers, and especially of physicians, as easy as possible. And the directors of the Institute should avail themselves of every facility which will aid in the successful treatment of patients. . . . {RH, May 21, 1914 par. 8}

To raise the Health Institute from its low state in the autumn of 1869 to its present prosperous, hopeful condition, has demanded sacrifices and exertions of which its friends abroad know but little. Then it had a debt of thirteen thousand dollars, and had but eight paying patients. And what was worse still, the course of former managers had been such as to so far discourage its friends that they had no heart to furnish means to

lift the debt, or to recommend the sick to patronize the Institute. It was at this discouraging point that my husband decided in his mind that the Institute property must be sold to pay the debts, and the balance, after the payment of debts, be refunded to stockholders in proportion to the amount of stock each held. But one morning, in prayer at the family altar, the Spirit of God came upon him as he was praying for divine guidance in matters pertaining to the Institute, and he exclaimed, while bowed upon his knees, "The Lord will vindicate every word he has spoken through vision relative to the Health Institute, and it will be raised from its low estate, and prosper gloriously." {RH, May 21, 1914 par. 9}

From that point of time we took hold of the work in earnest, and have labored side by side for the Institute, to counteract the influence of selfish men who had brought embarrassment upon it. We have given of our means, thus setting an example to others. We have encouraged economy and industry on the part of all connected with the Institute, and have urged that physicians and helpers work hard for small pay, until the Institute should again be fully established in the confidence of our people. We have borne a plain testimony against the manifestation of selfishness in any one connected with the Institute, and have counseled and reproved wrongs. We knew that the Health Institute would not succeed unless the blessing of the Lord rested upon it. If his blessing attended it, the friends of the cause would have confidence that it was the work of God, and would feel safe to donate means to make it a living enterprise, that it might be able to accomplish the design of God. {RH, May 21, 1914 par. 10}

The physicians and some of the helpers went to work earnestly. They worked hard, under great discouragements. Drs. Ginley, Chamberlain, and Lamson worked with earnestness and energy, for small pay, to build up this sinking institution. And, thank God, the original debt has been removed, and large additions for the accommodation of patients have been made and paid for.

{RH, May 21, 1914 par. 11}

**PERIODICALS / RH - The Review and Herald / May 28, 1914 Early Counsels on Medical Work -- No.9 The Reward of Faithful Service Mrs. E. G. White**  
**May 28, 1914 Early Counsels on Medical Work -- No.9**

### **The Reward of Faithful Service**

**Mrs. E. G. White**

I was shown that the physicians at our Institute should be men and women of faith and spirituality. They should make God their trust. There are many who come to the Institute who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require.

And it is painful to the physicians to devote time and strength to this class, who are debased physically, mentally, and morally. {RH, May 28, 1914 par. 1}

But there is a class who have, through ignorance, lived in violation of nature's laws. They have worked intemperately and have eaten intemperately because it was the custom to do so. Some have suffered many things from many physicians, but have not been made better, but decidedly worse. At length they are torn from business, from society, and from their families; and as their last resort, they come to the Health Institute, with some faint hope that they may find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may, by ceasing to violate them and by governing themselves, avoid suffering and disease, the penalty of nature's violated law. {RH, May 28, 1914 par. 2}

Dr. B is not the best adapted to fill a position as physician at the Institute. He sees men and women ruined in constitution, who are weak in mental and moral power, and he thinks it time lost to treat such cases. This may be so in many cases. But he should not become discouraged and disgusted with sick and suffering patients. He should not lose his pity, sympathy, and patience, and feel that his life is poorly employed when doing for those who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification that they did in losing health. Dr. B should not become weary nor discouraged. He should remember Christ, who came in direct contact with suffering humanity. Although, in many cases, the afflicted had brought disease upon themselves by their sinful course in violating natural law, Jesus pitied their weakness, and when they came to him with disease the most loathsome, he did not stand aloof for fear of contamination; he touched them, and bade disease give back. {RH, May 28, 1914 par. 3}

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." {RH, May 28, 1914 par. 4}

Here is a lesson for us all. These lepers were so corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus comes within their sight, and in their great suffering, they cry unto him who alone has power to relieve them. Jesus bids them show themselves to the priests. They have faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one has feelings of gratitude, only one feels his deep indebtedness to Christ for this great work wrought for him. This one returns praising God, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work

wrought for him. And this man was a stranger; the other nine were Jews. {RH, May 28, 1914 par. 5}

For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work. {RH, May 28, 1914 par. 6}

Thus will the physicians of the Health Institute have their efforts treated. But if, in their labor to help suffering humanity, one out of twenty makes a right use of the benefits received, and appreciates their efforts in his behalf, the physicians should feel grateful and satisfied. If one life out of ten is saved, and one soul out of one hundred is saved in the kingdom of God, all connected with the Institute will be amply repaid for all their efforts. All their anxiety and care will not be wholly lost. If the King of glory, the Majesty of heaven, worked for suffering humanity, and so few appreciated his divine aid, the physicians and helpers at the Institute should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some.--*"Testimonies for the Church," Vol. III, pages 178-180.* {RH, May 28, 1914 par. 7}

Many who come to the sanitarium for treatment are brought to the knowledge of the truth, and thus not only are they healed in body, but the darkened chambers of the mind are illuminated with the light of the dear Saviour's love. But how much more good might be accomplished if all connected with that institution were first connected with the God of wisdom, and had thus become channels of light to others. The habits and customs of the world, pride of appearance, selfishness, and self-exaltation too often intrude, and these sins of his professed followers are so offensive to God that he cannot work in power for them or through them.--*Id., Vol. IV, page 576.* {RH, May 28, 1914 par. 8}

God designed that the Sanitarium which he had established should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles as an asylum for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features that are found in other institutions of the kind. It was to be an instrumentality in his hand to bring about great reforms. Wrong habits of life should be corrected, the morals elevated, the tastes changed, the dress reformed. -- *Id., page 582.* {RH, May 28, 1914 par. 9}

The physicians are in a position where, should they exert an influence in accordance with their faith, they would have a molding power upon all connected with the institution. This is one of the best missionary fields in the world; and all in responsible positions should become acquainted with God, and ever be receiving light from heaven. {RH, May 28, 1914 par. 10}

There should be awakened in the hearts of the physicians especially a most earnest desire to have that wisdom which God alone can impart; for as soon as they become self-confident, they are left to themselves, to follow the impulses of the unsanctified heart. When I see what these physicians may become, in connection with Christ, and what they will fail to become if they do not daily connect with him, I am filled with apprehension that they will be content with reaching a worldly standard, and have no ardent longings, no hungering and thirsting, for the beauty of holiness, the ornament of

a meek and quiet spirit, which is in the sight of God of great price.--*Id.*, pages 557, 559.  
{RH, May 28, 1914 par. 11}

The prosperity of the Sanitarium is not dependent alone upon the intelligence and knowledge of its physicians, but upon the favor of God. If it is conducted in a manner that God can bless, it will be highly successful, and will stand in advance of any other institution of the kind in the world. Great light, great knowledge, and superior privileges have been given. And in accordance with the light which has been received, but has not been improved, and therefore is not shining forth upon others, will be the condemnation.

{RH, May 28, 1914 par. 12}

**PERIODICALS / RH - The Review and Herald / June 4, 1914 Early Counsels on Medical Work -- No. 10 Mrs. E. G. White A Revival in Health Reform ["TESTIMONIES FOR THE CHURCH," VOL. VI, PAGES 369-372.]**

**June 4, 1914 Early Counsels on Medical Work -- No. 10**

**Mrs. E. G. White**

**A Revival in Health Reform ["TESTIMONIES FOR THE CHURCH," VOL. VI, PAGES 369-372.]**

Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin. {RH, June 4, 1914 par. 1}

"Know ye not that your bodies are the members of Christ? . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:15-20. Our bodies are Christ's purchased property, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, and crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as his property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and has corrupted his ways, God is dishonored. {RH, June 4, 1914 par. 2}

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our



habits and practices. Therefore the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices?" {RH, June 4, 1914 par. 3}

Healthful living must be made a family matter. Parents should awake to their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws. This is not taking a wise interest in the welfare of their families. {RH, June 4, 1914 par. 4}

### **The Church and Health Reform**

There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be intrusted with the education of the youth until they have a practical knowledge of this subject. Some have felt at liberty to criticize and question and find fault with health reform principles of which they knew little by experience. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines. {RH, June 4, 1914 par. 5}

The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which his people are to hear? {RH, June 4, 1914 par. 6}

Let all examine their own practices to see if they are not indulging in that which is a positive injury to them. Let them dispense with every unhealthful gratification in eating and drinking. Some go to distant countries to seek a better climate; but wherever they may be, the stomach creates for them a malarious atmosphere. They bring upon themselves suffering that no one can alleviate. Let them bring their daily practice into harmony with nature's laws; and by doing as well as believing, an atmosphere may be created about both soul and body that will be a savor of life unto life. {RH, June 4, 1914 par. 7}

Brethren, we are far behind. Many of the things which the church should do in order

to be a living church are not done. Through the indulgence of perverted appetite, many place themselves in such a condition of health that there is a constant warring against the soul's highest interests. The truth, though presented in clear lines, is not accepted. I wish to set this matter before every member of our churches. Our habits must be brought into conformity to the will of God. We are assured, "It is God which worketh in you," but man must do his part in controlling appetite and passion. The religious life requires the action of mind and heart in harmony with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his cooperation. But when man works earnestly, God works with him, giving him power to become a son of God. {RH, June 4, 1914 par. 8}

When persons are spoken to on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit is open to the inspection of God. Physical life is not to be treated in a haphazard manner. Every organ, every fiber of the being, is to be sacredly guarded from harmful practices.

{RH, June 4, 1914 par. 9}

**PERIODICALS / RH - The Review and Herald / June 11, 1914 Early Counsels on Medical Work -- No. 11 Diet ["TESTIMONIES FOR THE CHURCH," VOL. VI, PAGES 372-376.] Mrs. E. G. White**

**June 11, 1914 Early Counsels on Medical Work -- No. 11**

**Diet ["TESTIMONIES  
FOR THE CHURCH," VOL.  
VI, PAGES 372-376.]**

**Mrs. E. G. White**

Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by his mighty cleaver of truth has separated from the world. These are his peculiar people, zealous of good works. God has spoken in his Word. In the case of Daniel and his three companions there are sermons upon health reform. God has spoken in the history of the children of Israel, from whom for their good he sought to withhold a flesh diet. He fed them with bread from heaven; "man did eat angels' food." But they encouraged their earthly appetite; and the more they centered their thoughts upon the fleshpots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done. {RH, June 11, 1914 par. 1}

Many are suffering and many are going into the grave because of the indulgence of appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. This brings on acute disease, and too often death follows. The delicate organism of the body is worn out by the suicidal practices of those who ought to know better. {RH, June 11, 1914 par. 2}

The churches should be staunch and true to the light which God has given. Each member should work intelligently to put away from his life-practice every perverted appetite. {RH, June 11, 1914 par. 3}

### **Extremes in Diet**

I know that many of our brethren are in heart and practice opposed to health reform. I advocate no extremes. But as I have been looking over my manuscripts, I have seen the decided testimonies borne and the warnings of dangers that come to our people through imitating the customs and practices of the world in self-indulgence, gratification of appetite, and pride of apparel. My heart is sick and sad over the existing state of things. Some say that some of our brethren have pressed these questions too strongly. But because some may have acted indiscreetly in pressing their sentiments concerning health reform on all occasions, will any dare to keep back the truth on this subject? The people of the world are generally far in the opposite extreme of indulgence and intemperance in eating and drinking; and as the result, lustful practices abound. {RH, June 11, 1914 par. 4}

There are many now under the shadow of death who have prepared to do a work for the Master, but who have not felt that a sacred obligation rested upon them to observe the laws of health. The laws of the physical system are indeed the laws of God; but this fact seems to have been forgotten. Some have limited themselves to a diet that cannot sustain them in health. They have not provided nourishing food to take the place of injurious articles; and they have not considered that tact and ingenuity must be exercised in preparing food in the most healthful manner. The system must be properly nourished in order to perform its work. It is contrary to health reform, after cutting off the great variety of unwholesome dishes, to go to the opposite extreme, reducing the quantity and quality of the food to a low standard. Instead of health reform this is health deform. {RH, June 11, 1914 par. 5}

### **True Temperance**

The apostle Paul writes: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:24-27. {RH, June 11, 1914 par. 6}

There are many in the world who indulge pernicious habits. Appetite is the law that governs them; and because of their wrong habits, the moral sense is clouded, and the power to discern sacred things is to a great extent destroyed. But it is necessary for Christians to be strictly temperate. They should place their standard high. Temperance in eating, drinking, and dressing is essential. Principle should rule instead of appetite or fancy. Those who eat too much, or whose food is of an objectionable quality, are easily led into dissipation, and into other "foolish and hurtful lusts, which drown men in destruction and perdition." 1 Timothy 6:9. The "laborers together with God" should use every jot of their influence to encourage the spread of true temperance principles. {RH, June 11, 1914 par. 7}

It means much to be true to God. He has claims upon all who are engaged in his service. He desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as his intrusted gifts, to be employed in his service. All our energies and capabilities are to be constantly strengthened and improved during this probationary period. Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in fear of God, should be chosen to take responsibilities in this work. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is clouded, should be relieved of responsibilities. Every church needs a clear, sharp testimony, giving the trumpet a certain sound. {RH, June 11, 1914 par. 8}

If we can arouse the moral sensibilities of our people on the subject of temperance, a great victory will be gained. Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence. {RH, June 11, 1914 par. 9}

David declared, "I am fearfully and wonderfully made." When God has given us such a habitation, why should not every apartment be carefully examined? The chambers of the mind and heart are the most important. Then, instead of living in the basement of the house, enjoying sensual and debasing pleasures, should we not open these beautiful chambers, and invite the Lord Jesus to come in and dwell with us?

{RH, June 11, 1914 par. 10}

**PERIODICALS / RH - The Review and Herald / June 18, 1914 Early Counsels on Medical Work -- No.12 Ministers to Teach Health Reform ["TESTIMONIES FOR**

**THE CHURCH," VOL. VI, PAGES 376-379.] Mrs. E. G. White**  
**June 18, 1914 Early Counsels on Medical Work -- No.12**

**Ministers to Teach Health Reform ["TESTIMONIES  
FOR THE CHURCH," VOL. VI, PAGES 376-379.]**

**Mrs. E. G. White**

Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul. {RH, June 18, 1914 par. 1}

Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive, and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony. {RH, June 18, 1914 par. 2}

There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences. {RH, June 18, 1914 par. 3}

The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question. Ministers and teachers are to give to others the light they have received. Their work in every line is needed. God will help them; he will strengthen his servants who stand firmly, and will not be swayed from truth and righteousness in order to accommodate self-indulgence. {RH, June 18, 1914 par. 4}

The work of educating in medical missionary lines is an advance step of great importance in awakening man to his moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers unto death, but all have not yet learned wisdom. {RH, June 18, 1914 par. 5}

It has been only by the most aggressive warfare that any advancement has been made. The people have been unwilling to deny self, unwilling to yield the mind and will to the will of God; and in their own sufferings, and in their influence on others, they have realized the sure result of such a course. {RH, June 18, 1914 par. 6}

The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God or

we are conquered. I urge that those who are taking a neutral position in regard to health reform be converted. This light is precious, and the Lord gives me the message to urge that all who bear responsibilities in any line in the work of God take heed that truth is in the ascendancy in the heart and life. Only thus can any meet the temptations they are sure to encounter in the world. {RH, June 18, 1914 par. 7}

Why do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some places this has been the great stumblingblock in the way of our bringing the people to investigate and practice and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given his servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger. {RH, June 18, 1914 par. 8}

The light that the Lord has given on this subject in his Word is plain, and men will be tested and tried in many ways to see if they will heed it. Every church, every family, needs to be instructed in regard to Christian temperance. All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history; and there should be harmonious action in the ranks of Sabbath keepers. Those who stand aloof from the great work of instructing the people upon this question, do not follow where the Great Physician leads the way. "If any man will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Matthew 16:24. {RH, June 18, 1914 par. 9}

The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given; publications will be multiplied. The principles of health reform will be received with favor; and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time. Thus truth and righteousness will meet together. {RH, June 18, 1914 par. 10}

Life is a holy trust, which God alone can enable us to keep, and to use to his glory. But he who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with him. Every talent intrusted to us he will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promoting the well-being of others. Thus may we build up the kingdom of Christ, and make manifest the glory of God. {RH, June 18, 1914 par. 11}

The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the



principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practice them.

{RH, June 18, 1914 par. 12}

**PERIODICALS / RH - The Review and Herald / July 16, 1914 Looking Unto Jesus  
[PORTION OF A MANUSCRIPT DATED AUG. 15, 1902, AND PUBLISHED  
RECENTLY, WITH SIMILAR MATTER, IN A SMALL PAMPHLET ENTITLED "THE  
SPIRIT OF SACRIFICE" ("SPECIAL TESTIMONIES," SERIES B, NO. 19).] Mrs. E.  
G. White**

**July 16, 1914 Looking Unto Jesus  
[PORTION  
OF A MANUSCRIPT DATED AUG. 15, 1902,  
AND PUBLISHED RECENTLY, WITH SIMILAR MATTER,  
IN A SMALL PAMPHLET ENTITLED "THE SPIRIT OF  
SACRIFICE" ("SPECIAL TESTIMONIES," SERIES B, NO. 19).]**

**Mrs. E. G. White**

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room praying most earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake his people before it is forever too late. . . . {RH, July 16, 1914 par. 1}

My soul was drawn out in the consideration of matters relating to the future carrying forward of God's work. Those who have had little experience in the beginning of the work often err in judgment in regard to how it should be advanced. They are tempted on many points. They think that it would be better if the talented workers had higher wages, according to the importance of the work they do. {RH, July 16, 1914 par. 2}

But one of authority stood among us in the assembly in which I was present last night, and spoke words that must decide the question. He said: "Looking unto Jesus, the author and finisher of your faith, trace his work after he assumed humanity, and remember that he is your pattern. In the work of soul saving, his divine-human life in our world is to be your guide. He made the world, yet when he lived on this earth, he had not where to lay his head." {RH, July 16, 1914 par. 3}

Were the most talented workers given higher wages, those who do the more laborious part of the work would desire larger wages also, and would say that their work is just as essential as any work that is done. {RH, July 16, 1914 par. 4}

Work is to be carried forward in many lines. New territory is to be annexed. But no

Jerusalem centers are to be made. If such centers are made, there will be a scattering of the people out of them, by the Lord God of heaven. {RH, July 16, 1914 par. 5}

The work of God is to be carried on without outward display. In establishing institutions, we are never to compete with the institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who have not the light of present truth, who are unable to endure the seeing of him who is invisible, are surrounded by spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed by the trifling things of earth. They make haste unto vanity, striving by unfair means to obtain advantages. Having forsaken God, the fountain of living waters, they hew out for themselves broken cisterns, that can hold no water. {RH, July 16, 1914 par. 6}

Let it not be thus with those who have tasted the power of the world to come. {RH, July 16, 1914 par. 7}

Sow the seeds of truth wherever you have opportunity. In establishing the work in new places, economize in every possible way. Gather up the fragments; let nothing be lost. The work of soul saving must be carried on in the way that Christ has marked out. He declares, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by wearing Christ's yoke and learning of him. "Follow my example," he says. "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, July 16, 1914 par. 8}

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire.

{RH, July 16, 1914 par. 9}

**PERIODICALS / RH - The Review and Herald / July 23, 1914 The Example of Christ [PART OF A LETTER DATED JULY 2, 1903, PUBLISHED RECENTLY, WITH SIMILAR MATTER, IN THE SMALL PAMPHLET ENTITLED "THE SPIRIT OF SACRIFICE."] Mrs. E. G. White**

**July 23, 1914 The Example of Christ  
[PART OF A LETTER DATED JULY 2, 1903, PUBLISHED  
RECENTLY, WITH SIMILAR MATTER, IN THE  
SMALL PAMPHLET ENTITLED "THE SPIRIT OF SACRIFICE."]**

## **Mrs. E. G. White**

Dear Brother: At one time you made the suggestion that if the managers of our institutions offered higher wages, they would secure a higher class of workmen, and thus a higher grade of work. My brother, such reasoning is not in harmony with the Lord's plans. We are all his servants. We are not our own. We have been bought with a price, and we are to glorify God in our body and in our spirit, which are his. This is a lesson that we need to learn. We need the discipline so essential to the development of completeness of Christian character. {RH, July 23, 1914 par. 1}

Our institutions are to be entirely under the supervision of God. They were established in sacrifice, and only in sacrifice can their work be successfully carried forward. {RH, July 23, 1914 par. 2}

Upon all who are engaged in the Lord's work rests the responsibility of fulfilling the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." {RH, July 23, 1914 par. 3}

Christ himself has given us an example of how we are to work. Read the fourth chapter of Matthew, and learn what methods Christ, the Prince of life, followed in his teaching. "Leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. . . . {RH, July 23, 1914 par. 4}

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." {RH, July 23, 1914 par. 5}

These humble fishermen were Christ's first disciples. He did not say that they were to receive a certain sum for their services. They were to share with him his self-denial and sacrifices. {RH, July 23, 1914 par. 6}

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." He gave

what is known as the Sermon on the Mount,-- a discourse full of precious instruction for all who claim to be his disciples. His deeds of sympathy in restoring the sick to health had aroused a deep interest in his work, and had prepared the people to listen to his words. {RH, July 23, 1914 par. 7}

In every sense of the word, Christ was a medical missionary. He came to this world to preach the gospel and to heal the sick. He came as a healer of the bodies as well as the souls of human beings. His message was that obedience to the laws of the kingdom of God would bring men and women health and prosperity. . . . {RH, July 23, 1914 par. 8}

Christ might have occupied the highest place among the highest teachers of the Jewish nation. But he chose rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might catch the words of the gospel of truth. He labored in the way in which he desires his workers to labor today. By the sea, on the mountain side, in the streets of the city, his voice was heard, explaining the Old Testament Scriptures. So unlike the explanation of the scribes and Pharisees was his explanation that the attention of the people was arrested. He taught as one having authority, and not as the scribes. With clearness and power he proclaimed the gospel message. {RH, July 23, 1914 par. 9}

Never was there such an evangelist as Christ. He was the Majesty of heaven, but he humbled himself to take our nature that he might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. How the people flocked to him! From far and near they came for healing, and he healed them all. His fame as the Great Healer spread throughout Palestine, from Jerusalem to Syria. The sick came to the places through which they thought he would pass, that they might call on him for help, and he healed them of their diseases. Hither, too, came the rich, anxious to hear his words and to receive a touch of his hand. Thus he went from city to city, from town to town, preaching the gospel and healing the sick,--the King of glory in the lowly garb of humanity. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

{RH, July 23, 1914 par. 10}

**PERIODICALS / RH - The Review and Herald / July 30, 1914 Simplicity and Economy [PORTION OF A MANUSCRIPT DATED APRIL 15, 1904, PUBLISHED RECENTLY, WITH SIMILAR MATTER, IN THE PAMPHLET ENTITLED "THE SPIRIT OF SACRIFICE. "] Mrs. E. G. White**

**July 30, 1914 Simplicity and Economy  
[PORTION OF A MANUSCRIPT DATED  
APRIL 15, 1904, PUBLISHED RECENTLY, WITH SIMILAR MATTER,  
IN THE PAMPHLET ENTITLED "THE SPIRIT OF SACRIFICE. "]**

**Mrs. E. G. White**

Our sanitariums are to be conducted upon principles that will meet the approbation of the great Medical Missionary who went about all Galilee, teaching in their synagogues, and healing all manner of disease among the people. . . . {RH, July 30, 1914 par. 1}

In the establishment and carrying forward of the work, the strictest economy is ever to be shown. Workers are to be employed who will be producers as well as consumers. In no case is money to be invested for display. The gospel medical missionary work is to be carried forward in simplicity, as was the work of the Majesty of heaven, who, seeing the necessities of a lost, sinful world, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of humanity. He so conducted his missionary work as to leave a perfect example for human beings to follow. "If any man will come after me," he declared, "let him deny himself, and take up his cross, and follow me." Every true medical missionary will obey these words. He will not strain every nerve to follow worldly customs, and make a display, thus thinking to win souls to the Saviour. No, no! If the Majesty of heaven could leave his glorious home to come to a world all seared and marred by the curse, to establish correct methods of doing medical missionary work, we his followers ought to practice the same self-denial and self-sacrifice. {RH, July 30, 1914 par. 2}

Christ gives to all the invitation: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If all will wear Christ's yoke, if all will learn in his school the lessons that he teaches, there will be sufficient means to establish gospel medical missionary work in many places. {RH, July 30, 1914 par. 3}

Let none say, "I will engage in this work for a stipulated sum. If I do not receive this sum, I will not do the work." Those who say this show that they are not wearing Christ's yoke; they are not learning his meekness and lowliness. Christ might have come to this world with a retinue of angels; but instead he came as a babe, and lived a life of lowliness and poverty. His glory was in his simplicity. He suffered for us the privations of poverty. Shall we refuse to deny ourselves for his sake? Shall we refuse to become medical missionary workers unless we can follow the customs of the world, making a display such as worldlings make? Consider the life and sufferings of the Son of the infinite God. To save a race of sinners he lived a life of poverty and self denial. To one who asked if he might follow him, he said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Shall those who profess to be his followers refuse to engage in the work of helping their suffering fellow beings unless they can be placed in a position that will not lessen their dignity? {RH, July 30, 1914 par. 4}

My brother, my sister, take up your work right where you are. Do your best, ever looking to Jesus, the author and finisher of our faith. In no other way can we do the work of God and magnify his truth than by following in the footsteps of him who gave up his high command to come to our world that through his humiliation and suffering,

human beings might become partakers of the divine nature. For our sake he became poor, that through his poverty we might come into possession of the eternal riches. {RH, July 30, 1914 par. 5}

It is not being rich in the wealth of the world that increases our value in God's sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it. If you will study it carefully and prayerfully, you will become wise unto salvation. . . . {RH, July 30, 1914 par. 6}

Intelligent, self-denying, self-sacrificing men are now needed,--men who realize the solemnity and importance of God's work, and who as Christian philanthropists will fulfill the commission of Christ. The medical missionary work given us to do means something to every one of us. It is a work of soul saving; it is the proclamation of the gospel message.

{RH, July 30, 1914 par. 7}

**PERIODICALS / RH - The Review and Herald / August 6, 1914 Self-Denying Service [EXTRACT FROM LETTER WRITTEN NOV. 1, 1905, TO THE MANAGER OF A SANITARIUM, EARLY IN THE HISTORY OF THE INSTITUTION. PUBLISHED IN PAMPHLET ENTITLED "THE SPIRIT OF SACRIFICE."] Mrs. E. G. White**

**August 6, 1914 Self-Denying Service  
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**Mrs. E. G. White**

From Jesus is our life derived. In him is life that is original,--unborrowed, underived life. In him is the fountain of life. In us there is a streamlet from the fountain of life. Our life is something that we receive, something that the Giver takes back again to himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with him in glory. And while in this world, we shall give to God, in sanctified service, all the capabilities he has given us. . . . {RH, August 6, 1914 par. 1}

Christ was the prince of heaven, but he made an infinite sacrifice, and came to a world all marred with the curse brought upon it by the fallen foe. He lays hold of the fallen race. He invites us: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The offer is ours, and every advantage is ours if we will accept the terms. I am



trying to do this most earnestly. We can be an example to others by our cheerful obedience to the will of God. Let us comply with the conditions, and in complying we shall find the rest we crave. {RH, August 6, 1914 par. 2}

In regard to the proposition made by Brother -----, I look at the matter as you do. We cannot afford to start out on the high-wage plan. This was the misfortune of the people in -----, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made himself a donation to our world. Nothing that we can possibly do should be left undone. There are to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of people there. Many would seek that climate. {RH, August 6, 1914 par. 3}

We see so much help to be given to our ministers laboring in the gospel in every country where messengers are sent. In every place there needs to be a school, and in very many places a sanitarium. In Jesus Christ is our help and our sufficiency to carry the work forward intelligently. God has looked upon the great display made by some who have labored in New York; but he does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impression that is not in harmony with our work. The good news of saving grace is to be carried to every place; the warning must be given to the world; but economy must be practiced if we move in the spirit of which Christ has given us an example in his life service. He would have nothing of such an outlay to represent health reform in any place. {RH, August 6, 1914 par. 4}

The gospel is associated with light and life. If there were no sunlight, all vegetation would perish, and human life could not exist. Animal life would die. We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future immortal life in the kingdom of heaven. We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part. Every one of us is to learn of Christ. "Learn of me," he says; "for I am meek and lowly in heart: and ye shall find rest unto your souls." {RH, August 6, 1914 par. 5}

All the grand displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour's plan. He might have had armies of angels to display his true, princely character; but he laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that he might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. "He came unto his own, and his own

received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, August 6, 1914 par. 6}

God calls upon Seventh-day Adventists to reveal to the world that we are preparing for the mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ, deny himself, and take up his cross, and follow him. Thus saith the Great Teacher.

{RH, August 6, 1914 par. 7}

**PERIODICALS / RH - The Review and Herald / August 13, 1914 The Physician in Chief [MANUSCRIPT DATED DEC. 22, 1908, PUBLISHED RECENTLY, WITH SIMILAR MATTER, IN THE PAMPHLET ENTITLED "THE SPIRIT OF SACRIFICE."]  
Mrs. E. G. White**

**August 13, 1914 The Physician in Chief  
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**Mrs. E. G. White**

Precious light has been given me concerning our sanitarium workers. These workers are to stand in moral dignity before God. Physicians make a mistake when they confine themselves exclusively to the routine of sanitarium work, because they consider their presence essential to the welfare of the institution. Every physician should see the necessity of exerting all the influence the Lord has given him in as wide a sphere as possible; he is required to let his light shine before men, that they may see his good works, and glorify the Father who is in heaven. {RH, August 13, 1914 par. 1}

The head physicians in our sanitariums are not to exclude themselves from the work of speaking the truth to others. Their light is not to be hidden under a bushel, but placed where it can benefit believers and unbelievers. The Saviour said of his representatives: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your works, and glorify your Father which is in heaven." This is a work that is strangely neglected, and because of this neglect, souls will be lost. Wake up, my brethren, wake up! {RH, August 13, 1914 par. 2}

Our leading physicians do not glorify God when they confine their talents and their

influence to one institution. It is their privilege to show to the world that health reformers carry a decided influence for righteousness and truth. They should make themselves known outside of the institutions where they labor. It is their duty to give the light to all whom they can possibly reach. While the sanitarium may be their special field of labor, yet there are other places of importance that need their influence. To physicians the instruction is given: Let your light shine forth among men. Let every talent be used to meet unbelievers with wise counsel and instruction. If our Christian physicians will consider that there must be no daubing with untempered mortar, and will learn to handle wisely the subjects of Bible truth, seeking to present its importance on every possible occasion, much prejudice will be broken down, and souls will be reached. {RH, August 13, 1914 par. 3}

I have been shown that Dr. ----- is being too closely confined to the sanitarium work at ----- . He should be given opportunity to let his influence be more widely felt. . . . We are not to be an obscure church, but we are to let the light shine forth, that the world may receive it. "I will rejoice in Jerusalem, and joy in my people," God declares through his servant Isaiah. These words will be proved true when those who are capable of standing in positions of responsibility let the light shine forth. Our leading physicians have a work to do outside the compass of our own people. Their influence is not to be limited. Christ's methods of labor are to become their methods, and they are to learn to practice the teachings of his Word. Every one who stands at the head of an institution is under sacred obligation to God to show forth the light of present truth in increasingly bright rays in every place where opportunity offers. {RH, August 13, 1914 par. 4}

The workers in our sanitariums are not to think that the prosperity of the institution depends upon the influence of the head physician alone. There should be in every institution men and women who will exert a righteous, refining influence, and who are capable of carrying responsibilities. The chief responsibilities should be shared by several workers, in order that the leading physician may not be confined too closely to his practice. He should be given opportunity to go where there is need of words of counsel and encouragement to be spoken. As a representative of the Chief Physician, now in the heavenly courts, he is to speak to new congregations, to broaden his experience. He needs to be constantly receiving new ideas, constantly imparting of his store of knowledge, constantly receiving from the Source of all wisdom. We need ever to keep ourselves in a position where we can receive increased light, have new and deeper thoughts, and obtain clearer views of the close relation that must exist between God and his people. And we obtain these views and these ideas by association with those to whom we are called to speak words of mercy and pardoning grace. {RH, August 13, 1914 par. 5}

In all our work there should be kept in view the value of the exchange of talents. Strenuous efforts are to be put forth to reach souls and win them to the truth. We are required to make known the principles of health reform in the large gatherings of our people at our camp meetings. A variety of gifts is needed on these occasions, not only for the work of speaking before those not of our faith, but to instruct our own people how to work in order to secure the best success. Let our physicians learn how to take

part in this work,--a work by which they give to the world bright rays of light.

{RH, August 13, 1914 par. 6}

**PERIODICALS / RH - The Review and Herald / September 10, 1914 The Scriptures  
a Safeguard Mrs. E. G. White**

**September 10, 1914 The Scriptures a Safeguard**

**Mrs. E. G. White**

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything. {RH, September 10, 1914 par. 1}

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. {RH, September 10, 1914 par. 2}

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods as are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth. {RH, September 10, 1914 par. 3}

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is they close their eyes to truths which they do not wish to practice. An

understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. {RH, September 10, 1914 par. 4}

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." {RH, September 10, 1914 par. 5}

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan. {RH, September 10, 1914 par. 6}

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey. {RH, September 10, 1914 par. 7}

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to

perform. It is not enough that they are trees in the garden of God. They are to answer to his expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." {RH, September 10, 1914 par. 8}

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity. {RH, September 10, 1914 par. 9}

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding: therefore I hate every false way." {RH, September 10, 1914 par. 10}

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

{RH, September 10, 1914 par. 11}

## **PERIODICALS / RH - The Review and Herald / September 17, 1914 A Message to Church Officers About the Youth**

### **September 17, 1914 A Message to Church Officers About the Youth**

Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. . . . Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. . . . {RH, September 17, 1914 par. 1}

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds



must be dealt with carefully, and the Lord will work with those who are fully consecrated to his service. Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. {RH, September 17, 1914 par. 2}

We must seek to press the young, with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the Word of God, and every man must have his portion in due season. A great work can be done by dropping a word privately to your young friends, to those you meet in your daily walks.

Mrs. E. G. White. {RH, September 17, 1914 par. 3}

## **PERIODICALS / RH - The Review and Herald / October 8, 1914 Accepting the Pardon**

### **October 8, 1914 Accepting the Pardon**

Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live, and not die. {RH, October 8, 1914 par. 1}

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." {RH, October 8, 1914 par. 2}

Do not give ear to the tempter, but say: "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate Heavenly Father, and although I have abused his love, though the blessings he has given me have been squandered, I will arise and go to my Father, and say, 'I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" The parable tells you how the wanderer will be received: "When he was

yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." {RH, October 8, 1914 par. 3}

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the Heavenly Father. The Lord declares by his prophet, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of his Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love. {RH, October 8, 1914 par. 4}

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of his dear Son.

Mrs. E. G. White.

{RH, October 8, 1914 par. 5}

**PERIODICALS / RH - The Review and Herald / October 15, 1914 The Temperance Work Mrs. E. G. White**

**October 15, 1914 The Temperance Work**

**Mrs. E. G. White**

In our earlier labors in the message, my husband and I always felt it our duty to demonstrate in every place where we held meetings, that we were fully in harmony with the workers in the temperance cause. We laid this question before the people in plain terms. And when invitations would come to us to speak in different places on the temperance question, I always accepted if it was possible. This has been my practice throughout my public ministry, not only in this country, but in Europe and in Australasia. {RH, October 15, 1914 par. 1}

Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. A flood of light concerning the principles of true reform has been shining on our pathway for many years, and we are accountable before God if we fail to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today. Our schools and sanitariums are to reveal the power of the grace of Christ to transform the whole being,--body, soul, and spirit. Our sanitariums and other educational institutions should be centers of light and blessing in the cause of every Bible reform. {RH, October 15, 1914 par. 2}

We need at this time to show a decided interest in the work of the Woman's Christian Temperance Union. None who claim to have a part in the work of God, should lose interest in the grand object of this organization in temperance lines. It would be a good thing if at our camp meetings we should invite the members of the W. C. T. U. to take part in our exercises. This would help them to become acquainted with the reasons

of our faith, and open the way for us to unite with them in the temperance work. If we do this, we shall come to see that the temperance question means more than many of us have supposed. In some matters, the workers of the W. C. T. U. are far in advance of our leaders. The Lord has in that organization precious souls, who can be a great help to us in our efforts to advance the temperance movement. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, will enable our sisters to impart to these noble temperance advocates that which will be for their spiritual welfare. Thus a union and sympathy will be created where in the past there has sometimes existed prejudice and misunderstanding. {RH, October 15, 1914 par. 3}

I have been surprised as I have seen the indifference of some of our leaders to this organization. The Lord gave the best Gift of heaven to the world that he might win men back to their allegiance to him. We should do all in our power to cooperate with heavenly agencies for the promulgation of truth and righteousness in the earth. We cannot do a better work than to unite, so far as we can do so without compromise, with the W. C. T. U. workers. {RH, October 15, 1914 par. 4}

Concerning this matter I wrote to one of our sisters in 1898:-- {RH, October 15, 1914 par. 5}

'The Lord, I fully believe, is leading you that you may keep the principles of temperance clear and distinct, in all their purity, in connection with the truth for these last days. They that do his will shall know of the doctrine. . . . The Lord does not bid you separate from the Woman's Christian Temperance Union. They need all the light you can give them. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Woman's Christian Temperance Union. The Lord has given you capabilities and talents to be preserved uncorrupted in their simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught, to live and labor intelligently and unitedly." {RH, October 15, 1914 par. 6}

And in "Testimonies for the Church," Vol. VI, pages 110, 111, I have written: -- {RH, October 15, 1914 par. 7}

"In our work more attention should be given to the temperance reform. Every duty that calls for reform, involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our camp meetings we should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ. {RH, October 15, 1914 par. 8}

"Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the word, and who are not victims of unbelief. These men are the guardians of the health of the people, and

they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel with power to condemn sin and exalt righteousness. Those ministers or doctors who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them. {RH, October 15, 1914 par. 9}

"In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost. {RH, October 15, 1914 par. 10}

'If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor drinking,--if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea, thousands, from ruin. {RH, October 15, 1914 par. 11}

"Only eternity will reveal what has been accomplished by this kind of ministry,--how many souls, sick with doubt and tired of worldliness and unrest, have been brought to the Great Physician, who longs to save to the uttermost all who come unto him. Christ is a risen Saviour, and there is healing in his wings." {RH, October 15, 1914 par. 12}

I am being aroused anew on this subject. We have a work to do along this line besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before him and proclaimed the temperance truth in clear, straight lines. {RH, October 15, 1914 par. 13}

A large work of seed sowing is yet to be done. The light of truth has flashed upon many minds who have not yet fully taken their stand, and these souls are waiting to see what next. The Lord's workers are to draw nigh to him, and he will give them keener perceptions and broader views of his purpose and of their individual duty. {RH, October 15, 1914 par. 14}

We need to put away our narrowness of vision. We need to search the Scriptures, studying the works of Christ in his efforts to reach every class of people. Again and again Christ was charged with receiving sinners and eating with them. But he said, "I came not to call the righteous, but sinners to repentance." {RH, October 15, 1914 par. 15}

### **Voting Against the License Law**

While we are in no wise to become involved in political questions, yet it is our

privilege to take our stand decidedly on all questions relating to temperance reform. Concerning this I have often borne a plain testimony. In an article published in the Review of Nov. 8, 1881, I wrote:-- {RH, October 15, 1914 par. 16}

"Our Creator has bestowed his bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But, alas! we see on every hand the blessings of God changed to a curse by the wickedness of men. {RH, October 15, 1914 par. 17}

"There is no class guilty of greater perversion and abuse of his precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousand of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave. {RH, October 15, 1914 par. 18}

"This work of destruction is carried on under the protection of the laws of the land. For a paltry sum, men are licensed to deal out to their fellow men the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. Neither the lawmaker nor the liquor seller is ignorant of the result of his work. At the hotel bar, in the beer garden, at the saloon, the slave of appetite expends his means for that which is destructive to reason, health, and happiness. The liquor seller fills his till with the money that should provide food and clothing for the family of the poor drunkard. {RH, October 15, 1914 par. 19}

"This is the worst kind of robbery. Yet men in high position in society and in the church lend their influence in favor of license laws. . . . Thus society is corrupted, workhouses and prisons are crowded with paupers and criminals, and the gallows is supplied with victims. The evil ends not with the drunkard and his unhappy family. The burdens of taxation are increased, the morals of the young are imperiled, the property, and even the life, of every member of society is endangered. But the picture may be presented never so vividly, and yet it falls short of the reality. No human pen or pencil can fully delineate the horrors of intemperance. . . . {RH, October 15, 1914 par. 20}

"How can Christian men and women tolerate this evil? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . . {RH, October 15, 1914 par. 21}

"We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and

wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example -- by voice and pen and vote -- in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained. . . . {RH, October 15, 1914 par. 22}

"What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale are at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society. {RH, October 15, 1914 par. 23}

"The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepare the way for their downfall. It remains to be seen whether our own republic will be admonished by their example and avoid their fate."

{RH, October 15, 1914 par. 24}

**PERIODICALS / RH - The Review and Herald / October 22, 1914 Fields Near at Hand Mrs. E. G. White**

**October 22, 1914 Fields Near at Hand**

**Mrs. E. G. White**

It is in harmony with God's plan for the extension of his work in the regions beyond that many are called to leave their native shores for distant lands, to act as leaders and teachers in soul-winning service. It is also in harmony with his plan that those who remain in their home fields shall unite in well-organized efforts to save the perishing multitudes living close by, within easy reach. Every true follower of Christ is a missionary, and whether he be at home or abroad, he will find many ways in which to labor for God. Realizing his accountability to make known to others the truth that has gladdened his own heart and made bright his hope of life eternal, the true Christian,



wherever he is, will be a faithful light bearer. {RH, October 22, 1914 par. 1}

It is the duty not of the minister merely, but of every member of the church, to represent Christ to the world. All who name the name of Christ are to catch the rays of light streaming from the throne of God, and reflect them upon souls blinded by error and infatuated with false doctrine. They are to hold up the only true standard of righteousness, which is God's holy law. {RH, October 22, 1914 par. 2}

Precious are the results that will follow sincere, unselfish efforts to use every capability in the Lord's service. From the Great Teacher the worker will receive the highest of all education. The quickening influence of the grace of God will be made manifest in him. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing to point sinners to "the Lamb of God, which taketh away the sin of the world." The heart will be filled with loving zeal for the Master. {RH, October 22, 1914 par. 3}

My brethren and sisters, let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlastingly too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellow men. Let us watch and pray, and place ourselves in right relation to God, and study to see what good we may do,--what words we may speak, what influence we may exert, what light we may diffuse as colaborers with God, and what we can do to establish missions in places where now there are none, that lights may be continually shining forth into the dark corners of the earth. {RH, October 22, 1914 par. 4}

Every individual Christian is required of God to be active in missionary service. He must wrestle with God in secret prayer; then he is to go forth in the spirit of Christ to hold converse with men. Anointed for his mission, he bears with him the atmosphere of paradise. His words are well chosen; his countenance reflects the image of his Master. He is the light of the world, a living epistle known and read of men. {RH, October 22, 1914 par. 5}

### **An Organized Movement**

The forces for good among the lay members of the church cannot be developed and brought into proper working order without careful planning and systematic training. And as these workers are developed, they must be given the wise, helpful supervision of experienced leaders. They should not be left to struggle along alone, unaided. While it is true that the responsibility of leadership rests heavily upon the officers of the local churches, yet this responsibility is to be shared by the ordained ministers and by conference officers. Those in positions of trust in the General Conference and in union and local conferences cannot overlook their responsibility toward every church member, however humble may be the work in which he is engaged. All lines of service are to be bound together in one united whole. {RH, October 22, 1914 par. 6}

In past years, much has been done to strengthen the hands of the lay members, and to encourage them to be vigilant home missionaries. But much more might have been accomplished had those in responsibility recognized and made full use of all the

working forces in the church. In every church there is talent, which, with the right kind of helpful training from men of experience, might be developed into a power for the upbuilding of God's kingdom. {RH, October 22, 1914 par. 7}

### **Counsels Often Repeated**

Often the attention of ministers and conference officers has been called to the importance of utilizing all the various agencies in our ranks, for the advancement of God's cause. Many appeals to church members have been published, and in these have been outlined successful methods of labor. As I have testified in former years, there is now the same call for disinterested workers as when Christ gave his commission to the first disciples. "Go ye into all the world, and preach the gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvest field. Men and women are to be coworkers with their self-denying Redeemer. In their earnest efforts to do others good, they will be bearing his yoke and lifting his burden. And in this they will find truest happiness and richest joy. {RH, October 22, 1914 par. 8}

All who accept the invitation of Christ to bear his yoke and share his burden, will not only find the yoke easy, but the burden light. Rest and peace is found in forgetfulness of self and in persevering effort to save souls from the darkness of error. Those who shirk the responsibilities that Jesus would have them bear, choosing rather a life of self-indulgent ease, will find themselves destitute of spiritual joys and divine peace. Such cannot be partakers with Christ of his glory. Selfish enjoyments can never satisfy the cravings of a soul that God has qualified for a higher sphere and a nobler mission. {RH, October 22, 1914 par. 9}

That church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. Such believers will extend their influence and labors by cheerfully doing all that they can in every branch of the cause. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness. {RH, October 22, 1914 par. 10}

We are a people whom God has favored with special privileges and blessings in making us the depositaries of his law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are many other lines of work, fully as important as preaching, which have been sadly neglected. {RH, October 22, 1914 par. 11}

Many whose names are on the church roll, are living as if there were no great emergency, no fearful danger of their fellow men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left largely with those who are laboring under salary. But this is not as it should be. The great missionary field is open to all, and the lay members of our churches must understand that no one is exempted from labor in the Master's vineyard. {RH, October 22, 1914 par. 12}

## Soul-Saving Service

We are living in a most solemn time. Important responsibilities are resting upon us. New fields are being opened for our labor, and the Macedonian cry is coming from every direction, "Come over . . . and help us." Some beg for even a day of labor with them, if they can have no more. Angels of God are preparing ears to hear, and hearts to receive the message of warning. And in our very midst honest souls are living who have never yet heard the reasons of our faith. People are perishing for want of knowledge. Not one-hundredth part is being done that might be done to give the third angel's message to the world. There are those who will be responsible for the souls who have never heard the truth. Many excuse themselves by giving trivial reasons for not engaging in the work they might do if they were consecrated to God. They have wrapped their talents in a napkin and buried them in the earth. {RH, October 22, 1914 par. 13}

The work of saving souls is sacred and all-important. The humble, efficient worker, who obediently responds to the call of God in this direction, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the human character. The influence upon one's own life, as well as upon the lives of others, is incalculable. The highest mental qualities are called into action, and their continued exercise strengthens and purifies mind and heart. {RH, October 22, 1914 par. 14}

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. And the timid woman, shrinking and self-distrustful, is transformed into a courageous missionary, who valiantly wields the sword of truth. The hesitating and irresolute become firm and decided. Taking in the great fact that he is called by the Redeemer of the world to work with him for the salvation of man, the believer dedicates his life to this work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a colaborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hands of God for the saving of souls. It is a grand thing to look back upon an experience of labor all marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and through you in the harvest field of the world.

{RH, October 22, 1914 par. 15}

**PERIODICALS / RH - The Review and Herald / October 29, 1914 The Foreigners in America Mrs. E. G. White**

**October 29, 1914 The Foreigners in America**

## **Mrs. E. G. White**

While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as his providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by. {RH, October 29, 1914 par. 1}

It is well that those in responsibility are now planning wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in America. God desires his servants to do their full duty toward the unwarned millions of the cities, and especially toward those who have come to these cities in our land from the nations of earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time. {RH, October 29, 1914 par. 2}

Great benefits would come to the cause of God in the regions beyond if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message. {RH, October 29, 1914 par. 3}

Had the work of warning the cities of America been carried forward in past years with an earnestness in harmony with the importance of this part of the harvest field, we might now be standing on vantage ground. In urging this matter upon the attention of our brethren in responsibility assembled in a union conference in 1909, I said:-- {RH, October 29, 1914 par. 4}

"In New York City, in Chicago, and in other great centers of population, there is a large foreign element--multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal--and I am not saying there is any too much--to work in foreign countries; but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by. His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities, and set at work. Many classes of laborers are to unite in conducting these efforts to warn the people. {RH, October 29, 1914 par. 5}

"When God's chosen messengers recognize their responsibility toward the cities, and in the spirit of the Master Worker labor untiringly for the conversion of precious souls, those who are enlightened will desire to give freely of their means to sustain the work done in their behalf. The newly converted believers will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain not only the work being carried forward in the cities where they may be living, but in the regions beyond. Thus strength will come to the working forces at home and abroad, and the

cause of God will be advanced in his appointed way." {RH, October 29, 1914 par. 6}

In "Testimonies for the Church," Vol. VIII, counsel is given concerning this same matter. From pages 34-37 I quote:-- {RH, October 29, 1914 par. 7}

"I must write something in regard to the way in which our cities in America have been passed by and neglected,--cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field. . . . {RH, October 29, 1914 par. 8}

"Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,--in the cities of California, New York, and many other States. . . . {RH, October 29, 1914 par. 9}

"We repeat the prayer, 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matthew 6:10. Are we doing our part to answer this prayer? We profess to believe that the commission which Christ gave to his disciples is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God. {RH, October 29, 1914 par. 10}

"There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. Christ says, 'Go work today in my vineyard.' 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' Matthew 21:28; John 4:35. {RH, October 29, 1914 par. 11}

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church. {RH, October 29, 1914 par. 12}

"The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must now be terribly in earnest. . . . {RH, October 29, 1914 par. 13}

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help his people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly,

with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message." {RH, October 29, 1914 par. 14}

Recently we were favored with a visit from Elder O. A. Olsen, who has been appointed by the General Conference to have the general oversight of the work among foreigners in America. We were greatly cheered by the encouraging report he brought concerning the progress that has been made in a few places. He told us of the continued prosperity of the cause of present truth among the Scandinavians and the Germans in America, and of the plans for continuing the work among the French. We rejoice that the efforts put forth by the pioneer workers among foreign nationalities in the United States and Canada, have borne a rich harvest of souls and we pray that our brethren and sisters who have sacrificed to establish schools for the training of their children in their own mother tongue, may continue steadfast in the faith. Their labor of love will not be in vain. The workers trained in these schools should be encouraged to find their places quickly in the Master's vineyard, and to labor perseveringly in behalf of those who know not the truth for this time. God will go before them, and give them many souls for their hire. {RH, October 29, 1914 par. 15}

Elder Olsen told us also of the encouraging beginnings among the Italians, Servians, Roumanians, Russians, and several other nationalities. We rejoiced with him in all that has been done, and yet our hearts were made sad by the knowledge that much that might have been done has been left undone because of lack of means. We hope that the special collection recently taken in all our churches in America, will enable our brethren having this department in charge, to do more aggressive work in the great cities of the land. Thus many may be won to our ranks, and from among these may be developed laborers who can proclaim the message to those of their own nationality in our own land and in the other nations of earth. {RH, October 29, 1914 par. 16}

God would be pleased to see far more accomplished by his people in the presentation of the truth for this time to the foreigners in America than has been done in the past. Let us strengthen the hands of Elder Olsen and his associates in labor. Let us not permit them to struggle on, alone, with only a meager allowance for the prosecution of their great work. As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in his providence has brought men to our very doors and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues. {RH, October 29, 1914 par. 17}

There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence. This work calls for the exercise of all the talents that God has intrusted to our keeping,—the pen, the press, the voice, the purse, and the sanctified affections of the soul. Christ has made us ambassadors to make known his salvation to the children of men; and if we are clothed with the righteousness of Christ and are filled with the joy of



his indwelling Spirit, we shall not be able to hold our peace. The truth will be poured forth from hearts all aglow with the love of God. We shall long to present the attractions of Christ and the unseen realities of the world to come.

{RH, October 29, 1914 par. 18}

## **PERIODICALS / RH - The Review and Herald / October 29, 1914 Extracts from Unpublished Manuscripts**

### **October 29, 1914 Extracts from Unpublished Manuscripts**

"Christ, the Great Medical Missionary, is our example. Of him it is written that he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated." {RH, October 29, 1914 par. 1}

"The gospel minister should preach the health principles, for these have been given of God as among the means needed to prepare a people perfect in character. Therefore health principles have been given to us that as a people we might be prepared in both mind and body to receive the fullness of God's blessing. The medical missionary work has its place and part in this closing gospel work." {RH, October 29, 1914 par. 2}

"The Christian physician has a high calling. With his fuller knowledge of the human system and its laws, he is in a position to preach the gospel of salvation with much efficiency and power. {RH, October 29, 1914 par. 3}

"The first and chief object of the gospel and all that pertains to it is to seek to save that which is lost. The ministry of the gospel, whether by the minister or the physician, is to reach out to man a helping hand wherever it is needed. It is to minister to the sick and suffering physically as well as to the sin-sick soul. {RH, October 29, 1914 par. 4}

"Here the gospel minister and the Christian physician unite, and the Bible worker in her visit from house to house as well." {RH, October 29, 1914 par. 5}

"The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing." {RH, October 29, 1914 par. 6}

"The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution where the sick and suffering come for relief and deliverance from both physical and spiritual ailment. Many of these need, like the paralytic of old, the forgiveness of sin the first thing, and they need to learn how to 'go,

and sin no more.' {RH, October 29, 1914 par. 7}

"If a sanitarium connected with this closing message fails to lift up Christ, and the principles of the gospel as developed in the third angel's message, it fails in its most important feature, and contradicts the very object of its existence. {RH, October 29, 1914 par. 8}

"At the same time our health institutions are also to be training centers for preparing and training workers." There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose."—Mrs. E. G. White, MS. {RH, October 29, 1914 par. 9}

## **PERIODICALS / RH - The Review and Herald / November 5, 1914 Distributing the Printed Page Mrs. E. G. White**

### **November 5, 1914 Distributing the Printed Page**

#### **Mrs. E. G. White**

In the past, a large work has been accomplished in the distribution of the printed page. This is a line of service in which every church member can have some part. All cannot go out as canvassers for our larger books; but there is a field of usefulness open before many of our brethren and sisters in the placing of truth-filled publications in the homes of their neighbors and friends. {RH, November 5, 1914 par. 1}

Years ago our brethren in responsibility gave much study to ways and means for the carrying forward of this line of work with increasing efficiency. As the result of carefully laid plans, patient instruction, and helpful supervision, the circulation of the printed page has come to be a mighty factor in the dissemination of the truths of the third angel's message. {RH, November 5, 1914 par. 2}

When we view the rise and progress of the publishing work from the beginning to the present time, we thank God and take courage. Yet our responsibility toward the unwarned multitudes urges us on to still greater and more systematic efforts to set in operation many agencies for the circulation of our papers, tracts, and books. Those who are acquainted with the possibilities of this branch of missionary work, and who are wise to teach, have much to do in the training of home workers. {RH, November 5, 1914 par. 3}

Our numbers are constantly increasing, and the inexperienced must be patiently taught to share the burdens resting upon the entire body of believers. Many, too, of our brethren and sisters older in the faith, who have been active in the distribution of literature in the past, are still in need of systematic instruction in methods of labor. Those in responsibility should be quick to discern talent that can be used in the tract and missionary work; and they should do all in their power to develop this talent. {RH, November 5, 1914 par. 4}

In earlier years, when many efforts were being put forth to induce our brethren and sisters to circulate the printed page, I bore testimony to the fact that but few among us have broad and extensive views of what can be done in reaching the people by personal, interested efforts. Many who cannot be induced to listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to learn all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world and the pleasing fables that deceived ones have enjoyed. After a time some experience -- it may be some earthly sorrow or affliction -- softens their hearts, and the seed that has lain dormant springs up and bears fruit to the glory of God. {RH, November 5, 1914 par. 5}

Again, many who read these papers and tracts lay aside the silent messengers because of the plain truths set forth. But ideas all new to them have, although unwelcome, made their impression, and again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines. Thus point after point of truth is established, and antagonism ceases. As the convicting power of the Spirit of God works upon the heart, step by step reformations in the life are wrought, until self is merged into the will of Christ. Henceforth the despised paper or tract is honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons might have turned from him, refusing to entertain the new and strange ideas he advocated. {RH, November 5, 1914 par. 6}

I have been instructed that but few have any correct idea of what the distribution of papers and tracts is doing. By this means doors are opening everywhere, and minds are being prepared to receive the truth from the living preacher. The success attending the efforts of ministers in the field is due in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. {RH, November 5, 1914 par. 7}

The true Christian is bent on doing good to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who wants to labor for the salvation of others. The more such persons do, the more they will see to do, and the more earnest will they be to have a part in every good work for the upbuilding of the kingdom of Christ. {RH, November 5, 1914 par. 8}

Let this question come home to every heart: "How much owest thou unto my Lord?" Our Master became poor that we might have eternal riches; he died that we might have life. Should we not be willing to follow his example, in order to bring to others a knowledge of saving truth? In so doing, our own characters will develop, our faith will grow strong, our zeal will become more steady and earnest, our love for God and for his truth and for the souls perishing all about us will become intensified, and many will be saved as the result of our labors. {RH, November 5, 1914 par. 9}

Happy are they who from the beginning of their religious life have been true to their first love, growing in grace and in the knowledge of their Lord. The sure result of such

intercourse and fellowship with Christ will be an increase of piety, of purity, of holy zeal. They are receiving a divine education, and this is made manifest in a life of fervor and untiring diligence. They have a faith that works by love and purifies the soul. Theirs is a childlike devotion, and their love for their Redeemer finds expression in deeds of kindness and loving service for their fellow men. {RH, November 5, 1914 par. 10}

The Lord is calling upon his people to continue with courage and faith their work of circulating the printed page. Every church should seek for a revival of the missionary spirit. My brethren and sisters, in these times of doubt and unbelief sinners will be converted only as the result of unusual efforts to give them a knowledge of Bible truth. You will seek in vain to convince others of the preciousness of Christ, so long as you fail to make a wise and diligent use of the agencies placed within your reach for the winning of souls. {RH, November 5, 1914 par. 11}

We should treat as a sacred treasure every line of printed matter that comes from our publishing houses. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message, may have upon the heart of some seeker after truth? {RH, November 5, 1914 par. 12}

In the miracle of the feeding of the multitude, the food was increased as it passed from Christ to the people. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as Christ was careful that of the fragments that remained nothing should be lost, so we should carefully treasure every fragment of literature containing the truth for this time. Every page that comes from the press is a ray of light from heaven, to shine into the byways and the hedges, shedding light upon the pathway of truth. Let us remember that somebody would be glad to receive every page that we can spare. {RH, November 5, 1914 par. 13}

When the churches become living, working agencies for the salvation of the perishing, the Holy Spirit will be given in answer to their sincere request. The truths of God's Word will be regarded with new interest, and will be searched after as if they were fresh revelations from heaven. Envy, jealousy, evil surmising, will cease. The study of the Word will absorb the mind, and its truths will feast the soul. The promises of God that all too often in the past have been repeated as if the soul had never tasted of his love, will glow upon the altar of the heart, and fall in burning words from the lips of the messenger of truth. The members of our churches will be pleading for souls with an earnestness that cannot be repulsed. The windows of heaven will be open for the outpouring of the latter rain.

{RH, November 5, 1914 par. 14}

**PERIODICALS / RH - The Review and Herald / November 12, 1914 Preparing for Christ's Return Mrs. Ellen G. White**

**November 12, 1914 Preparing for Christ's Return**

## **Mrs. Ellen G. White**

Seventh-day Adventists profess to believe that the day of this world's history is far spent, and that the night is at hand. Should we then, as the end draws nigh, manifest greater earnestness and zeal in the service of God, or may we now relax our energies, and participate in the pursuits and pleasures of the world? The Lord has ever required his people to show in all their habits of life a marked difference between themselves and worldlings. Even if the end were not near, it would be the duty of every Christian to be true to his profession of faith, and by an example of simplicity and self-denial, to rebuke the pride and selfishness of the ungodly. How much more, then, is it incumbent upon this people to manifest unfailing zeal and consecration! {RH, November 12, 1914 par. 1}

In both the Old and the New Testament the Lord has positively enjoined upon his people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. And this distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church book, that constitutes us children of God. It is a vital connection with Christ. We must be one with him, imbued with his Spirit, partakers of the divine nature, crucified to the world with its affections and lusts, renewed in knowledge and true holiness. {RH, November 12, 1914 par. 2}

God requires of his blood-bought heritage the sanctification of the whole being,--purity like the purity of Christ, perfect conformity to the will of God. "Be ye therefore perfect," is God's word to us; and in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life we also may have. Our duty, our safety, our happiness and usefulness, and our salvation call upon us each to use the greatest diligence to secure the grace of Christ; to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan's devices. The mighty surges of temptation will break upon all; and unless we are riveted to the eternal Rock, we shall be borne away, to become the helpless prey of the enemy. By diligent searching of the Scriptures, and earnest prayer for divine help, the soul must be prepared to resist temptation. The transforming power of Christ's grace will mold the one who gives himself to God's service; for God is bound by an eternal pledge to supply power and grace to every one who yields himself to be sanctified by obedience to the truth. {RH, November 12, 1914 par. 3}

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. {RH, November 12, 1914 par. 4}

We are living in a time of peril, a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God.

When unity prevails, the church advances from success to success, and the various departments of the cause of God fulfill their part in the finishing of the great work before us. {RH, November 12, 1914 par. 5}

There are many, many in our churches who have but a limited understanding of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and I am not saved"! {RH, November 12, 1914 par. 6}

We need to humble ourselves before God, because there are those in the church who are failing of accomplishing that which the Lord desires them to accomplish in soul-saving effort. The privileges that he has given them, the promises he has made, the advantages he has bestowed, should inspire them with far greater zeal and devotion than they manifest. {RH, November 12, 1914 par. 7}

My brethren and sisters, are we willing to leave self out of the question? Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Have we put away all prejudice, all evil thinking and evil speaking? Are our affections set on things above, or are they twining about the things of this earth? Are our eyes open to see the needs of those around us? Can God call us faithful watchmen? {RH, November 12, 1914 par. 8}

To those who have failed of discerning the opportunities of the present hour, I would say: Do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and to the knowledge of the truth. In such labor you will find both a stimulant and a tonic; it will both arouse and strengthen. By exercise, your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation. The stupor of death is upon many who profess Christ. Make every effort to arouse them. Warn, entreat, expostulate. Pray that the melting love of God may warm and soften their ice-bound natures. Though they may refuse to hear, your efforts will not be lost. In the effort to bless others, your own souls will be blessed. {RH, November 12, 1914 par. 9}

The greatest in the kingdom of God are those who love the Saviour too well to misrepresent him; who love their fellow men too well to imperil their souls by setting a wrong example. {RH, November 12, 1914 par. 10}

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry: "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence; fill my heart with thy Spirit, that I may love my brethren as Christ loves me." {RH, November 12, 1914 par. 11}

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sins. It means that sin is taken away, and that the life is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self and filled with the presence of Christ. When this work is done for church members, the church will be a living, working



church. {RH, November 12, 1914 par. 12}

God expects those who claim to be his children to bring others to him. On every hand are opening before us many doors for the presentation of the message of saving truth. Beside all waters the seeds of truth are to be sown. To all the world--to every nation and kindred and tongue and people--the message is to be proclaimed. As those who have received the light of present truth exercise a living faith in Christ, as they labor together with him in soul winning, what a work will be accomplished! For such laborers the angels of God will open ways and furnish opportunities, and will cooperate with the human agent, that he may not run in vain, neither labor in vain. {RH, November 12, 1914 par. 13}

The Angel of the covenant is empowering his servants to be his witnesses to carry the truth to all parts of the world. He has sent forth his angels with their message. But as though these angels did not speed on their way fast enough to satisfy his heart of yearning love, he gives John personally the message to be given to all: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He has opened a fountain for Judah and Jerusalem, and every member of his church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this work? God calls. Will you hear his voice, and, denying self, take up the cross and follow him? As you see the peril and the misery of men and women under the working of Satan, do not exhaust your God-given energies in idle lamentations, but go to work for yourselves and for others. Arouse, and feel a burden for those who are perishing. {RH, November 12, 1914 par. 14}

Sound an alarm through the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls who are in error. According to the truth that we have received above others, we are debtors to impart the same to them. {RH, November 12, 1914 par. 15}

We have no time to lose. The powers of darkness are working with intense energy, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we imagine. God help us to keep in the channel of light, to work with our eyes fastened upon our Leader, and patiently, perseveringly press on till the victory is gained. {RH, November 12, 1914 par. 16}

The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or by land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us? The Lord is coming. We hear the footsteps of an approaching God, as he comes to punish the world for its iniquity. We are to prepare the way for him by acting our part in getting a people ready for that great day. No entreaties are so tender, no lessons so plain, no commands so powerful and so protecting, no promises so full, as those which point the sinner to the fountain that has been opened to wash away the guilt of the human soul. Let every heart as well as every

hand be engaged to do the work that must be done. The word is given from the throne of God, "Every man to his work, each to do his best."

{RH, November 12, 1914 par. 17}

**PERIODICALS / RH - The Review and Herald / November 19, 1914 From House to House Mrs. E. G. White**

**November 19, 1914 From House to House**

**Mrs. E. G. White**

The Lord is calling upon his people to take up different lines of missionary work. Those in the highways and hedges are to hear the saving gospel message. Church members are to do evangelistic work in the homes of those of their friends and neighbors who have not yet received full evidence of the truth. {RH, November 19, 1914 par. 1}

The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise to God, humble, heartfelt prayers, and a simple presentation of Bible truth in the family circle, many will be rescued. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. {RH, November 19, 1914 par. 2}

The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of work for God. Let those who are well established in the truth, go into neighboring places, and hold meetings, giving a cordial invitation to all. Let there be in these meetings, melodious songs, fervent prayers, and the reading of God's Word. And let the ideas expressed, and the words in which they are clothed, be such as the common people can readily comprehend. {RH, November 19, 1914 par. 3}

There are those who can visit the homes of the people, reading to the members of the family on some simple, impressive subject of Bible truth. By such labor souls will be convicted and converted. Those who do this work should be able to read and speak with clearness and feeling, placing the emphasis where it belongs. {RH, November 19, 1914 par. 4}

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage those who go out, and can give of their means to help to sustain them. {RH, November 19, 1914 par. 5}

Will not every church act its part as the Lord's missionary society? Every member may do something. God's people are to be laborers together with him. As they take up the work, there will be a manifest increase of piety and faith. There will be a greater

readiness to offer prayer and praise to God in the testimony meetings held. {RH, November 19, 1914 par. 6}

We see multitudes sunken in vice and ignorance, without hope and without God. Yet provision has been made that these may become children of the heavenly King. His mercy is still lingering for them. He is inviting them, weary, heavy-laden with sin, to come to him for pardon, rest, and peace. To us he has given the message of truth, the invitation of mercy, to bear to these perishing souls. Shall we not act our part in fulfilling the divine purpose, by giving light to those who are in darkness? Let us not wait for them to come to us, but let us go out and search for them. Let us devise ways and means of reaching them and of communicating to them a knowledge of the truth for this time. Let us point them to the Lamb of God, who taketh away the sin of the world. {RH, November 19, 1914 par. 7}

Says Christ, "Ye are the light of the world." This applies not only to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you the love of Jesus? If so, you will feel an intense interest for the souls for whom Christ died. Pure religion and undefiled is an active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold. {RH, November 19, 1914 par. 8}

Not all, however, who are enrolled as members of the Seventh-day Adventist Church are faithful missionaries for God. As in former years, so today I must testify to a sad neglect of personal effort on the part of many, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. These idlers in the vineyard are virtually saying, "Am I my brother's keeper?" {RH, November 19, 1914 par. 9}

Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. O, there is so much work to be done for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest! Because of our unbelief, our worldliness, and our indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. {RH, November 19, 1914 par. 10}

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. Self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden. {RH, November 19, 1914 par. 11}

Many, many, are approaching the day of God, doing nothing, shunning

responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. As trees in the garden of God, they are only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. {RH, November 19, 1914 par. 12}

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I should have followed every judgment-bound soul with prayers and tears and warnings." {RH, November 19, 1914 par. 13}

In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" {RH, November 19, 1914 par. 14}

Brethren and sisters, what excuse can you render to God for this neglect? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your hearts the burden of your fellow men. {RH, November 19, 1914 par. 15}

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls, and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. {RH, November 19, 1914 par. 16}

I write plainly, in the hope that every effort may be made on the part of all to remove from them the frown of God. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. {RH, November 19, 1914 par. 17}

We have the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man. . . lifted up: that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then may we teach transgressors his way, and sinners shall be converted unto him. {RH, November 19, 1914 par. 18}

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on

your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge that you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. {RH, November 19, 1914 par. 19}

Many who have been left to darkness and ruin, might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be thus addressed personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. {RH, November 19, 1914 par. 20}

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to cooperate with your efforts. Will you do the work appointed you of God? {RH, November 19, 1914 par. 21}

Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of his second appearing is near. The wickedness, the turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand. "When these things begin to come to pass," he declared, "then look up, and lift up your heads; for your redemption draweth nigh." {RH, November 19, 1914 par. 22}

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, he will give us power and grace for every duty.

{RH, November 19, 1914 par. 23}

**PERIODICALS / RH - The Review and Herald / November 26, 1914 Lay Members as Missionaries for God Mrs. E. G. White**

**November 26, 1914 Lay Members as Missionaries for God**

**Mrs. E. G. White**

Again and again the attention of believers in the advent message has been called to the many opportunities before them for soul-winning service. The Lord desires his children to reach a high standard of spiritual attainment, and to become laborers together with him for the salvation of many without the camp. {RH, November 26, 1914 par.

1}

A crisis in missionary effort is upon us. There is a great work to be done, and if this work is earnestly undertaken and vigorously prosecuted in all our older churches and strongholds of influence, we may hope that the missionary movement will extend to all the churches throughout our conferences. God will do great things for his people if they will cooperate with him. But the fulfillment of his purpose to enlighten the world through his appointed agencies, can be brought about only by means of careful planning and untiring effort. The individual members of all our churches must be trained to render efficient service as missionaries for God. This is a work that should engage the attention of our brethren in responsibility in every land. {RH, November 26, 1914 par. 2}

As I have testified in former years, there are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches. {RH, November 26, 1914 par. 3}

There should be those in the churches who can help their brethren to learn the will of God as revealed in his Word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping others to become acquainted with the Scriptures, they should not think any sacrifice too great, nor regard the time as other than most profitably employed. {RH, November 26, 1914 par. 4}

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible-reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church. {RH, November 26, 1914 par. 5}

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's



work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God? {RH, November 26, 1914 par. 6}

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples, and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results. {RH, November 26, 1914 par. 7}

There is a great neglect to obtain that Scriptural knowledge which is essential, that the life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus,--lost because we do not in our own conduct present the loveliness of a Christlike life, and adorn by the Christian graces the doctrine of our Saviour. {RH, November 26, 1914 par. 8}

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Peter says, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit: for theirs is the kingdom of heaven." {RH, November 26, 1914 par. 9}

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide-awake not to let precious opportunities pass unimproved. We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life? {RH, November 26, 1914 par. 10}

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are often transplanted by the gardener, that they may have

room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous. {RH, November 26, 1914 par. 11}

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered over all the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. {RH, November 26, 1914 par. 12}

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works. {RH, November 26, 1914 par. 13}

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellow men. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporteur. And those who thus go into a new place will be able to learn the best ways and means of approaching the people there, and they can prepare the way for other laborers. {RH, November 26, 1914 par. 14}

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. {RH, November 26, 1914 par. 15}

Christ declares, "Herein is my Father glorified, that ye bear much fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely working his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability. {RH, November 26, 1914 par. 16}

Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who

believe the truth, go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings. {RH, November 26, 1914 par. 17}

We shall not be stinted for means if we will only go forward, trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is here given, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we shall bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost, will fall on us.

{RH, November 26, 1914 par. 18}

**PERIODICALS / RH - The Review and Herald / December 10, 1914 Women as Missionaries Mrs. E. G. White**

**December 10, 1914 Women as Missionaries**

**Mrs. E. G. White**

In the various branches of the work of God's cause, there is a wide field in which our sisters may do good service for the Master. Many lines of missionary work are neglected. In the different churches, much work which is often left undone or done imperfectly, could be well accomplished by the help that our sisters, if properly instructed, can give. Through various lines of home missionary effort they can reach a class that is not reached by our ministers. Among the noble women who have had the moral courage to decide in favor of the truth for this time are many who have tact, perception, and good ability, and who may make successful workers. The labors of such Christian women are needed. {RH, December 10, 1914 par. 1}

Our sisters can serve by writing missionary letters, not only to friends at a distance, but to strangers. Through such correspondence, important truths may be brought to the attention of the people. The writers should not seek for self-exaltation, but to present the truth in its simplicity. {RH, December 10, 1914 par. 2}

Many of our sisters who bear the burden of home responsibilities have been willing to excuse themselves from undertaking any missionary work that requires thought and close application of mind; yet often this is the very discipline they need to enable them to perfect Christian experience. They may become workers for God by distributing to their neighbors tracts and papers that correctly represent our faith, and by sending these silent messengers through the mails to those who are willing to read and

investigate. As they thus do what they can for others, they will gain many precious experiences. {RH, December 10, 1914 par. 3}

My sisters, do not become weary in the distribution of our literature. This is a work you may all engage in successfully, if you are but connected with God. Before approaching your friends and neighbors, or writing letters of inquiry, lift the heart to God in prayer. All who with humble heart take part in this work, will be educating themselves as acceptable workers in the vineyard of the Lord. {RH, December 10, 1914 par. 4}

In the various lines of home missionary work, the modest, intelligent woman may use her powers to the very highest account. Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who themselves are practicing the truth? Who are better adapted to be teachers in the Sabbath school? The true mother is fitted to be an efficient teacher of children. With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. {RH, December 10, 1914 par. 5}

By their self-denial and sacrifice, and by their willingness to work to the best of their ability for others, our sisters can show that they believe the truth, and are sanctified through it. They need to labor for others in order to develop the powers they possess. The minds of our sisters may thus be expanded and cultivated. If, however, they are devoted to selfish interests, the soul will be left dwarfed. Emptiness and unrest will be the result. {RH, December 10, 1914 par. 6}

Many occupy their time in needless stitching and trimming and ruffling of their own and their children's clothing, and thus lose golden moments which they might spend in service. The money that is expended for needless trimmings and useless ornaments, should be used in the purchase of papers and tracts to send to those who are in the darkness of error. The souls saved by this personal effort will be of more value to them than fashionable dress. The white robes and, the jeweled crowns given them by Christ, as their reward for unselfish effort, will a thousand times repay them for the self-denial and self-sacrifice they have shown in his cause. {RH, December 10, 1914 par. 7}

Our sisters may manage to keep their fingers constantly employed in manufacturing dainty little articles to beautify their homes, or to present to their friends. Great quantities of this kind of material may be laid upon the foundation stone: but will Jesus look upon all this dainty work as a sacrifice to himself? Will he pronounce the commendation upon the workers, "I know thy works, and thy labor, and thy patience, and how thou . . . hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted"? {RH, December 10, 1914 par. 8}

All work of this kind is wood, hay, and stubble, which the fires of the last day will consume. But where are your offerings to God? Where is the patient labor, the earnest zeal, that brings you into connection with Christ, to bear his yoke, and lift his burdens? Where are the gold, the silver, the precious stones which you have laid upon the foundation stone, which the fires of the last day cannot consume, because they are imperishable? {RH, December 10, 1914 par. 9}

Let our sisters inquire, How shall I meet in the judgment these souls with whom I

have or should have become acquainted? Have I studied their cases? Have I acquainted myself with my Bible so that I could open the Scriptures to them? Have I sought the Lord by earnest prayer in faith, that he would give me wisdom to present the truth to these dear souls? Am I giving them, not only by precept, but by an example of piety and fidelity to God, an assurance that the service of Christ is full of peace and joy? {RH, December 10, 1914 par. 10}

We should never forget that, as Christians, our time, our strength, and our ability have been purchased with an infinite price. We are not our own, to use our moments in gratifying our fancy and our pride. As children of the light, we are to diffuse light to others. It should be our study how we may best glorify God, how we may work most effectually to save and bless the souls for whom Christ died. In working thus to benefit others we shall be gathering strength and courage to our own souls, and shall win the approval of God. {RH, December 10, 1914 par. 11}

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, we should see hundreds engaged as active workers who have been hitherto dull and uninterested, accomplishing nothing. Many have felt that there was little of importance in the tract and missionary work, nothing worthy of their especial interest. Yet it is a fact that the circulation of our literature is doing even a greater work than the living preacher can do. Many have failed to become thoroughly acquainted with the work because they have felt that it did not concern them. Though some can do more than others, yet all can, by individual effort, do something. All should become intelligent as to how they can work most successfully and methodically in spreading the light of truth by scattering our publications. {RH, December 10, 1914 par. 12}

We meet with young and old who profess to be children of God, yet who are not growing spiritually. With many, the rubbish of the world has clogged the channels of the soul. Selfishness has controlled the mind and warped the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. {RH, December 10, 1914 par. 13}

Women of firm principle and decided character are needed as active workers in the cause of present truth,--women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are called to engage in diffusing the rays of light which Heaven has shed upon them. Nothing should discourage them from engaging in this work. {RH, December 10, 1914 par. 14}

Let every sister who claims to be a child of God, feel a responsibility to help all within her reach. The noblest of all attainments may be gained through practical self-denial and benevolence for others' good. Sisters, God calls you to work in the harvest field, and to help gather in the sheaves.

{RH, December 10, 1914 par. 15}

**PERIODICALS / RH - The Review and Herald / December 17, 1914 Medical  
Missionary Work Mrs. E. G. White**

**December 17, 1914 Medical Missionary Work**

**Mrs. E. G. White**

Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained by practical work, they go out to give treatments to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise never would have heard the gospel message. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time. {RH, December 17, 1914 par. 1}

Physical healing is bound up with the gospel commission. When Christ sent his disciples out on their first missionary journey, he bade them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils;. . . they shall lay hands on the sick, and they shall recover." {RH, December 17, 1914 par. 2}

Of the disciples after Christ's ascension we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Luke is called the "beloved physician." He labored in connection with Paul in Philippi; and when Paul left that place, Luke stayed, doing double service as a physician and a gospel minister. He was indeed a medical missionary, and his medical skill opened the way for the gospel to reach many hearts. {RH, December 17, 1914 par. 3}

The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly he went about doing good. By the good he accomplished, by his loving words and kindly deeds, he interpreted the gospel to men. {RH, December 17, 1914 par. 4}

Brief as was the period of his public ministry, he accomplished the work he came to do. How impressive were the truths he taught! How complete his life work! What spiritual food he daily imparted as he presented the bread of life to thousands of hungry souls! His life was a living ministry of the word. He promised nothing that he did not perform. {RH, December 17, 1914 par. 5}



The words of life were presented in such simplicity that a child could understand them. Men, women, and children were so impressed with his manner of explaining the Scriptures that they would catch the very intonation of his voice, place the same emphasis on their words, and imitate his gestures. Youth caught his spirit of ministry, and sought to pattern after his gracious ways by seeking to assist those whom they saw needing help. {RH, December 17, 1914 par. 6}

Just as we trace the pathway of a stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked his pathway at every step. Wherever he went, health sprang up, and happiness followed wherever he passed. The blind and deaf rejoiced in his presence. His words to the ignorant opened to them a fountain of life. He dispensed his blessings abundantly and continuously. They were the garnered treasures of eternity, given in Christ, the Lord's rich gift to man. {RH, December 17, 1914 par. 7}

Christ's work in behalf of man is not finished. It continues today. In like manner his ambassadors are to preach the gospel and to reveal his pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the truth of the gospel. Much more than mere sermonizing is included in this work. The evangelization of the world is the work God has given to those who go forth in his name. They are to be colaborers with Christ, revealing to those ready to perish his tender, pitying love. God calls for thousands to work for him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy. Work with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth. {RH, December 17, 1914 par. 8}

Who are laborers together with Christ in this blessed medical missionary work? Who have learned the lessons of the Master, and know how to deal skillfully with souls for whom Christ has died? We need, O so much! physicians for the soul who have been educated in the school of Christ and who can work in Christ's lines. Our work is to gain a knowledge of him who is the way, the truth, and the life. We are to interest the people in subjects that concern the health of the body as well as the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The great questions of Bible truth are to enter into the very heart of society, to convert and reform men and women, bringing them to see the great need of preparing for the mansions that Christ declared he would prepare for all who love him. When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through them to counteract the work that Christ came to earth to do. {RH, December 17, 1914 par. 9}

Henceforth medical missionary work is to be carried forward with greater earnestness. Medical mansions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions cannot be established without financial aid. Every such enterprise calls for our sympathy and for our means, that facilities may be

provided to make the work successful. {RH, December 17, 1914 par. 10}

A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time because this was a place through which travelers were constantly passing and where many often tarried. {RH, December 17, 1914 par. 11}

Christ sought the people where they were, and placed before them the great truths in regard to his kingdom. As he went from place to place, he blessed and comforted the suffering and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed his disciples. While laboring as evangelists, they can visit the sick, praying with them, and if need be, treating them, not with medicines, but with the remedies provided in nature. {RH, December 17, 1914 par. 12}

There are many places that need gospel medical missionary work, and there small plants should be established. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention may be called to the message God has sent to the world. {RH, December 17, 1914 par. 13}

May the Lord increase our faith, and help us to see that he desires us all to become acquainted with his ministry of healing and with the mercy seat. He desires the light of his grace to shine forth from many places. He who understands the necessities of the situation arranges that advantages shall be brought to the workers in various places to enable them more effectually to arouse the attention of the people to the truths that make for deliverance from both physical and spiritual ills. {RH, December 17, 1914 par. 14}

The tender sympathies of our Saviour were aroused for fallen and suffering humanity. If you would be his follower, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick and dying, will always need help. Here is an opportunity to proclaim the gospel,—to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, the heart is opened, and you can pour in the heavenly balm. If you are looking to Jesus, and drawing from him knowledge and strength and grace, you can impart his consolation to others, because the Comforter is with you. {RH, December 17, 1914 par. 15}

You will meet with much prejudice, a great deal of false zeal and miscalled piety; but in both the home and the foreign field you will find more hearts that God has been preparing for the seed of truth than you imagine, and they will hail with joy the divine message when it is presented to them. {RH, December 17, 1914 par. 16}

Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they come to Christ, the wellspring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the mighty Healer of the sin-sick soul. These poor, afflicted ones need to have a clearer knowledge of him whom to know aright is life eternal. They need to be patiently and kindly yet earnestly taught how to throw open the windows of the soul and let the sunlight of God's love come in. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys

will give vigor to the mind and health and vital energy to the body.

{RH, December 17, 1914 par. 17}

**PERIODICALS / RH - The Review and Herald / December 24, 1914 Missionary Nurses Mrs. E. G. White**

**December 24, 1914 Missionary Nurses**

**Mrs. E. G. White**

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude, and having succeeded in this, he proclaimed to them the truths of the gospel. His chief work lay in ministering to the poor, the needy, and the ignorant. In simplicity he opened before them the blessings they might receive, and thus he aroused their soul's hunger for the truth, the bread of life. {RH, December 24, 1914 par. 1}

Christ's life is an example to all his followers, showing the duty of those who have learned the way of life to teach others what it means to believe in the Word of God. There are many now in the shadow of death who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness. To every believer in Christ words of hope have been given for those who sit in darkness: "The land of Zebulun, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." {RH, December 24, 1914 par. 2}

Earnest, devoted young people are needed to enter the work as nurses. As these young men and women use conscientiously the knowledge they gain, they will increase in capability, becoming better and better qualified to be the Lord's helping hand. {RH, December 24, 1914 par. 3}

The Lord wants wise men and women, who can act in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted might be ministered to by Christian physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the Great Healer, in faith looking to him for restoration! If through judicious ministrations the patient is led to give his soul to Christ and to bring his thoughts into obedience to the will of God, a great victory is gained. {RH, December 24, 1914 par. 4}

In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show?--It shows the need of the soul for the peace of Christ. Men and women, longing for something they have not, have sought to supply their want at earth's broken cisterns. Let these hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Weary souls, seeking you know not what, come to the water of life. All Heaven is yearning over you. "Come to me, that ye might have life." {RH,

December 24, 1914 par. 5}

There are many lines of work to be carried forward by the missionary nurse. There are opportunities for well-trained nurses to go into homes and there endeavor to awaken an interest in the truth. In almost every community there are large numbers who will not listen to the teaching of God's Word or attend any religious service. If these are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. {RH, December 24, 1914 par. 6}

Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's Word, and to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. The revelation of unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ. {RH, December 24, 1914 par. 7}

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes to minister to the sick, to feed the hungry, to clothe the naked, and to comfort the sad, and ever tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are touched. Gratitude springs up; faith is kindled. They see that God cares for them, and they are prepared to listen to the teaching of his Word. {RH, December 24, 1914 par. 8}

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of those lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. {RH, December 24, 1914 par. 9}

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and much of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their creator as his dwelling place, and over which he desires them to be faithful stewards. {RH, December 24, 1914 par. 10}

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,--methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world. {RH, December 24, 1914 par. 11}

In teaching health principles, keep before the mind the great object of reform,--that its purpose is to secure the highest development of body and mind and soul. Show that

the laws of nature, being the laws of God, are designed for our good: that obedience to them promotes happiness in this life, and aids in the preparation for the life to come. {RH, December 24, 1914 par. 12}

Encourage the people to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, an inestimable blessing. {RH, December 24, 1914 par. 13}

Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. {RH, December 24, 1914 par. 14}

Christ commits to his followers an individual work,--a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. {RH, December 24, 1914 par. 15}

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that my house may be filled." He brings men into touch with those whom they may benefit. "Bring the poor that are cast out to thy house," he says. "When thou seest the naked, . . . cover him." "They shall lay hands on the sick, and they shall recover." Through direct contact, through personal ministry, the blessings of the gospel are to be communicated. {RH, December 24, 1914 par. 16}

Those who take up their appointed work will not only bless others, but will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in him who has called them.

{RH, December 24, 1914 par. 17}

## **PERIODICALS / RH - The Review and Herald / February 25, 1915 Heaven's Unspeakable Gift**

### **February 25, 1915 Heaven's Unspeakable Gift**

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." {RH, February 25, 1915 par. 1}

By His life and His death, Christ has achieved even more than recovery from the ruin

wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . Christ is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite love. . . . By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {RH, February 25, 1915 par. 2}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,--here, when He shall make all things new, the tabernacle of God shall be with men, "and He shall dwell with them, and they shall be His people, and God Himself, shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift, Immanuel, "God with us."--*Mrs. E. G. White.* {RH, February 25, 1915 par. 3}

**PERIODICALS / RH - The Review and Herald / March 4, 1915 The Call of Isaiah  
Mrs. E. G. White**

**March 4, 1915 The Call of Isaiah**

**Mrs. E. G. White**

The long reign of Uzziah (Azariah), in the land of Judah and Benjamin, was characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before. For many years the king ruled with discretion. "He sought the Lord," and "God helped him." Under the blessing of Heaven, his armies regained some of the territory that had been lost in former years; cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and the riches of the nations flowed into Jerusalem. Uzziah's name "spread far abroad: for he was marvelously helped, till he was strong." {RH, March 4, 1915 par. 1}

This outward prosperity, however, was not accompanied by a corresponding revival of spiritual power. The temple services were continued as in former years, and multitudes assembled to worship the living God; but pride and formality gradually took the place of humility and sincerity. Uzziah, by precept and by example, might have inspired his subjects with reverence for God and for the sacred services of the temple; but "when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God." {RH, March 4, 1915 par. 2}

The sin that resulted so disastrously to Uzziah was one of presumption. In violation of a plain command of Jehovah,--that none but the descendants of Aaron should



officiate as priests, the king entered the sanctuary "to burn incense upon the altar." Azariah the high priest and his associates remonstrated, and pleaded with him to turn from his purpose. "Thou hast trespassed," they urged; "neither shall it be for thine honor." 2 Chronicles 26:5-18. {RH, March 4, 1915 par. 3}

Uzziah was filled with wrath, that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there in wrathful rebellion, he was suddenly smitten with a divine judgment. Leprosy appeared on his forehead. In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper--a living example of the folly of departing from a plain "Thus saith the Lord." Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven. {RH, March 4, 1915 par. 4}

God is no respecter of persons. "The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Numbers 15:30. {RH, March 4, 1915 par. 5}

The judgment that befell Uzziah seemed to have a restraining influence on his son. Jotham bore heavy responsibilities during the remaining years of his father's reign, and succeeded to the throne after Uzziah's death. Of Jotham it is written: "He did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done. Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places." 2 Kings 15:34, 35. Had Jotham inaugurated a thorough reformation, and torn down these favorite meeting places, encouraging the people to engage unitedly in the temple services, he might have done much to strengthen faith in the true God. But although he failed of making a wise use of his opportunities, his rule was not without good results: he "became mighty, because he prepared his ways before the Lord his God." 2 Chronicles 27:6. {RH, March 4, 1915 par. 6}

The reign of Uzziah was drawing to a close, and Jotham was already bearing many of the burdens of state, when Isaiah, of the loyal line, was called, while yet a young man, to the prophetic mission. The times in which Isaiah was to labor were fraught with peculiar peril to the people of God. The prophet was to witness the invasion of Judah by the combined armies of northern Israel and of Syria; he was to behold the Assyrian hosts encamped before the chief cities of the Promised Land. During his lifetime, Samaria was to fall, and the ten tribes of Israel were to be scattered among the nations. Judah was again and again to be invaded by the Assyrian armies, and Jerusalem was to suffer a siege that would have resulted in her downfall had not God miraculously interposed. Already these perils were threatening the peace of Israel. The divine protection was being removed from the southern kingdom, and the Assyrian forces were about to overspread the land of Judah. {RH, March 4, 1915 par. 7}

But the dangers from without, overwhelming though they seemed, were not so serious as the dangers from within. It was the perversity of his people that brought to the Lord's servant the greatest perplexity and the deepest depression. By their apostasy and rebellion those who should have been standing as light bearers among the nations,

were inviting the judgments of God. Many of the evils which were hastening the swift destruction of the northern kingdom, and which had recently been denounced in unmistakable terms by Hosea and Amos, were fast corrupting the kingdom of Judah. {RH, March 4, 1915 par. 8}

The outlook was particularly discouraging as regards the social conditions of the people. In their desire for gain, men were adding house to house and field to field. See Isaiah 5:8. Justice was perverted, and no pity was shown the poor. Of these evils God declared: "The spoil of the poor is in your houses. . . . Ye beat my people to pieces, and grind the faces of the poor." Chap. 3:14, 15. Even the magistrates, whose duty it was to protect the helpless, had turned a deaf ear to the cries of the poor and needy, the widows and the fatherless. Chap. 10:1, 2. {RH, March 4, 1915 par. 9}

With oppression and wealth came pride and love of display. "The lofty looks" and "the haughtiness of men" are especially mentioned in the messages of reproof given in those days. "Every one that is proud and lofty," the Lord declared, and "every one that is lifted up . . . shall be brought low." Chap. 2:11, 12. {RH, March 4, 1915 par. 10}

In the third chapter of Isaiah's prophecy mention is made of the prevailing pride of the "daughters of Zion," with "their tinkling ornaments, . . . the chains, and the bracelets, and the mufflers, the bonnets, . . . and the headbands, and the tabrets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils." Chap. 3:18-23. How different this picture from that portrayed by the apostle Peter of the God-fearing woman, who, estimating at its real value the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," chooses rather to cultivate beauty of soul, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It was "after this manner in the old time" that "the holy women . . . who trusted in God, adorned themselves;" and their "chaste conversion coupled with fear" (1 Peter 3:1-5), as revealed in daily life, was ever a standing rebuke to their sisters who followed after folly.

*(To be concluded)*

{RH, March 4, 1915 par. 11}

**PERIODICALS / RH - The Review and Herald / March 11, 1915 The Call of Isaiah  
(Concluded) Mrs. E. G. White**

**March 11, 1915 The Call of Isaiah**

***(Concluded)***

**Mrs. E. G. White**

In the later years of the kingdom of Judah, pride and extravagance were

accompanied by gross drunkenness and by a spirit of revelry. Upon those who gave themselves up to such sins, special woes were pronounced by the Lord through his chosen messenger. "Woe unto them," Isaiah declared, "that are mighty to drink wine, and men of strength to mingle strong drink." Isaiah 5:22. And again: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! . . . The harp, and the viol, the tabret, and pipe, and wine," the prophet said, "are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Verses 11, 12. {RH, March 11, 1915 par. 1}

To this forgetfulness of their Maker may be traced many of the sins which characterized the chosen nation in Isaiah's day. Idolatry no longer provoked surprise. "Their land . . . is full of idols," exclaimed the prophet in an agony of spirit over the well-nigh universal apostasy. "They worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself." Isaiah 2:8, 9. {RH, March 11, 1915 par. 2}

The Lord called heaven and earth to witness to his tender care for the chosen nation. "Hear, O heavens, and give ear, O earth," he exclaimed; "the ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." "They have rebelled against me." Isaiah 1:2, 3. {RH, March 11, 1915 par. 3}

Iniquitous practices became so prevalent among all classes that the few who remained true to God were often tempted to lose heart, and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail, and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah. {RH, March 11, 1915 par. 4}

In the face of such conditions it is not surprising that when, during the last year of Uzziah's reign, Isaiah was called to bear to Judah God's messages of warning and reproof, he shrank from the responsibility. He well knew that he would encounter obstinate resistance. As he realized his own inability to meet the situation, and thought of the stubbornness and unbelief of the people for whom he was to labor, his task seemed to him almost hopeless. Should he in despair relinquish his mission, and leave Judah undisturbed to their idolatry? Were the gods of Nineveh to rule the earth, in defiance of the God of heaven? {RH, March 11, 1915 par. 5}

Such thoughts as these were crowding through Isaiah's mind as he stood under the portico of the temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted, or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of his glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker, and united in the solemn invocation, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isaiah 6:1-3), until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise. {RH, March 11, 1915 par. 6}

As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast

between the matchless perfection of his Creator and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah! "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verse 5. Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called. But a seraph was sent to relieve him of his distress, and to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then the voice of God was heard saying, "Whom shall I send? and who will go for us?" and Isaiah responded, "Here am I; send me." Verses 7, 8. {RH, March 11, 1915 par. 7}

The heavenly visitant bade the waiting messenger: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Verses 9, 10. {RH, March 11, 1915 par. 8}

The prophet's duty was plain; he was to lift his voice in protest against the prevailing evils. But he dreaded to undertake the work without some assurance of hope. "Lord, how long? (verse 11) he inquired. Are none of thy chosen people ever to understand, and repent, and be healed? {RH, March 11, 1915 par. 9}

His burden of soul in behalf of erring Judah was not to be borne in vain. His mission was not to be wholly fruitless. Yet the evils that had been multiplying for many generations could not be removed in his day. Throughout his lifetime he must be a patient, courageous teacher--a prophet of hope as well as of doom. The divine purpose finally accomplished, the full fruitage of his efforts, and of the labors of all God's faithful messengers, would appear. A remnant should be saved. That this might be brought about, the messages of warning and entreaty were to be delivered to the rebellious, the Lord declared, "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Verses 11, 12. {RH, March 11, 1915 par. 10}

The heavy judgments that were to befall the impenitent--war, exile, oppression, the loss of power and prestige among the nations,--all these were to come in order that those who would recognize in them the hand of an offended God, might be led to repent. The ten tribes of the northern kingdom were soon to be scattered among the nations, and their cities left desolate; the destroying armies of hostile nations were to sweep over their land again and again; even Jerusalem was finally to fall, and Judah was to be carried away captive; yet the Promised Land was not to remain wholly forsaken forever. The assurance of the heavenly visitant to Isaiah was: "In it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." Verse 13. {RH, March 11, 1915 par. 11}

This assurance of the final fulfillment of God's purpose brought courage to the heart of Isaiah. What though earthly powers array themselves against Judah? What though the Lord's messenger meet with opposition and resistance? Isaiah had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of his glory" (verse 3); he had the promise that the messages of Jehovah, to backsliding Judah would be accompanied by the convicting power of the Holy Spirit; and the prophet was nerved for the work before him. Throughout his long and arduous mission he carried with him the memory of this vision. For sixty years or more he stood before the children of Judah as a prophet of hope, waxing bolder and still bolder in his predictions of the future triumph of the church.

{RH, March 11, 1915 par. 12}

**PERIODICALS / RH - The Review and Herald / March 18, 1915 "Behold Your God!"  
Mrs. E. G. White**

**March 18, 1915 "Behold Your God!"**

**Mrs. E. G. White**

In Isaiah's day the spiritual understanding of mankind was dark through misapprehension of God. Long had Satan sought to lead men to look upon their Creator as the author of sin and suffering and death. Those whom he had thus deceived, imagined that God was hard and exacting. They regarded him as watching to denounce and condemn, unwilling to receive the sinner so long as there was a legal excuse for not helping him. The law of love, by which heaven is ruled, had been misrepresented by the archdeceiver as a restriction upon men's happiness, a burdensome yoke from which they should be glad to escape. He declared that its precepts could not be obeyed, and that the penalties of transgression were bestowed arbitrarily. {RH, March 18, 1915 par. 1}

In losing sight of the true character of Jehovah, the Israelites were without excuse. Often had God revealed himself to them as one "full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." Psalms 86:15. "When Israel was a child," he testified, "then I loved him, and called my son out of Egypt." Hosea 11:1. {RH, March 18, 1915 par. 2}

Tenderly had the Lord dealt with Israel in their deliverance from Egyptian bondage and in their journey to the Promised Land. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isaiah 63:9. {RH, March 18, 1915 par. 3}

"My presence shall go with thee" (Exodus 33:14), was the promise given during the journey through the wilderness. This assurance was accompanied by a marvelous revelation of Jehovah's character, which enabled Moses to proclaim to all Israel the

goodness of God, and to instruct them fully concerning the attributes of their invisible King. "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6, 7. {RH, March 18, 1915 par. 4}

Till the close of his long life of patient ministry. Moses continued his exhortations to Israel to keep their eyes fixed on their divine Ruler. "Hear, O Israel," he pleaded: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6:4, 5. "Thou art an holy people unto the Lord." Deuteronomy 7:6. "What doth the Lord thy God require of thee," he asked, "but to fear the Lord thy God, to walk in all his ways, and to love him?" Deuteronomy 10:12. {RH, March 18, 1915 par. 5}

With what confidence had Moses assured the Israelites of the merciful attributes of Jehovah! Often during the wilderness sojourn he had pleaded with God in behalf of erring Israel; and the Lord had spared them. As in the days following the death of Elisha, when Hazael, king of Syria, was oppressing Israel, so in their earlier history, "the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence." 2 Kings 13:23. {RH, March 18, 1915 par. 6}

It was upon this knowledge of the long-sufferance of Jehovah and of his infinite love and mercy, that Moses based his wonderful plea for the life of Israel when, on the borders of the Promised Land, they refused to advance in obedience to the command of God. At the height of their rebellion, the Lord had declared, "I will smite them with the pestilence, and disinherit them;" and he had proposed to make of the descendants of Moses "a greater nation and mightier than they." Numbers 14:12. But the prophet pleaded the marvelous providences and promises of God in behalf of the chosen nation. And then, as the strongest of all pleas, he urged the love of God for fallen man. "I beseech thee," he prayed, "let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Verses 17-19. {RH, March 18, 1915 par. 7}

Graciously the Lord responded, "I have pardoned according to thy word." And then he imparted to Moses, in the form of a prophecy, a knowledge of his purpose concerning the final triumph of his chosen people. "As truly as I live," he declared, "all the earth shall be filled with the glory of the Lord." Verses 20, 21. God's glory, his character, his merciful kindness and tender love,--all that Moses had pleaded in behalf of Israel was to be revealed to all mankind. And this promise of Jehovah was made doubly sure; it was confirmed by an oath. As surely as God lives and reigns, his glory should be declared "among the heathen, his wonders among all people." Psalms 96:3. {RH, March 18, 1915 par. 8}

It was concerning the future fulfillment of this prophecy that Isaiah had heard the shining seraphim singing before the throne. "The whole earth is full of his glory." Isaiah



6:3. The prophet, confident of the eternity of these words, himself afterwards boldly declared of those who were bowing down to images of wood and stone, "They shall see the glory of the Lord, and the excellency of our God." Isaiah 35:2. {RH, March 18, 1915 par. 9}

Today this prophecy is meeting rapid fulfillment. The missionary activities of the church of God on earth are bearing rich fruitage, and soon the gospel message will have been proclaimed to all nations. "To the praise of the glory of his grace," men and women from every kindred, tongue, and people are being made "accepted in the Beloved," "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Ephesians 1:6; 2:7. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory." Psalms 72:18, 19. {RH, March 18, 1915 par. 10}

In the vision that came to Isaiah in the temple court, he was given a clear view of the character of the God of Israel. "The high and lofty One that inhabiteth eternity, whose name is Holy," had appeared before him in great majesty; yet the prophet was made to understand the compassionate nature of his Lord. He who dwells "in the high and holy place" dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15. The angel commissioned to touch Isaiah's lips had brought to him the message, "Thine iniquity is taken away, and thy sin purged." Isaiah 6:7. In beholding his God, the prophet had found pardon and peace.

*(To be concluded)*

{RH, March 18, 1915 par. 11}

**PERIODICALS / RH - The Review and Herald / March 25, 1915 Behold Your God!  
(Concluded) Mrs. E. G. White**

**March 25, 1915 Behold Your God!**

***(Concluded)***

**Mrs. E. G. White**

None knew better than Isaiah the depths of sin into which Judah had fallen. None knew better than he their need of a Saviour. "Ah sinful nation," he exclaimed on one occasion, "a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Isaiah 1:4. But when the prophet, like Saul of Tarsus at the gate of Damascus, had been given a view of his own unworthiness, there had come to his humbled heart the assurance of forgiveness, full and free, and he had arisen a

changed man. He had seen his Lord. He had caught a glimpse of the loveliness of the divine character. He could testify of the transformation wrought through beholding Infinite Love. Henceforth he was inspired with longing desire to see erring Israel set free from the burden and penalty of sin. "Why should ye be stricken any more?" the prophet inquired. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Verses 5, 18, 16, 17. {RH, March 25, 1915 par. 1}

The God whom they had been claiming to serve, but whose character they had misunderstood, was set before them as the great Healer of spiritual disease. What though the whole head was sick and the whole heart faint? what though from the sole of the foot even unto the crown of the head there was no soundness, but wounds, and bruises, and putrefying sores? Verse 6. He who had been walking frowardly in the way of his heart might find healing by turning to the Lord. "I have seen his ways," the Lord declared, "and will heal him: I will lead him also, and restore comforts unto him. . . . Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Isaiah 57:18, 19. {RH, March 25, 1915 par. 2}

The prophet exalted God as creator of all. His message to the cities of Judah was, "Behold your God!" "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it:" "I am the Lord that maketh all things;" "I form the light and create darkness;" "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." Isaiah 42:5; 44:24; Isaiah 45:7, 12. {RH, March 25, 1915 par. 3}

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isaiah 40:25, 26. {RH, March 25, 1915 par. 4}

To those who feared they would not be received if they should return to God, the prophet declared:-- {RH, March 25, 1915 par. 5}

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:27-31. {RH, March 25, 1915 par. 6}

The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and he graciously offers to strengthen them to live for him. "Fear thou not," he bids them; "for I am with thee: be not dismayed: for I am thy God: I

will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . I the Lord thy God will hold thy right hand, saying unto thee. Fear not; I will help thee. Fear not thou worm Jacob and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isaiah 41:10-14. {RH, March 25, 1915 par. 7}

The inhabitants of Judah were all undeserving, yet God would not give them up. By them his name was to be exalted among the heathen. Many who were wholly unacquainted with his attributes, were yet to behold the glory of the divine character. It was for his name's sake that he kept sending his servants the prophets with the message, "Turn ye again now every one from his evil way." Jeremiah 25:5. "For my name's sake," he declared through Isaiah, "will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isaiah 48:9-11. {RH, March 25, 1915 par. 8}

The call to repentance was sounded with unmistakable clearness, and all were invited to return. "Seek ye the Lord while he may be found," the prophet pleaded; "call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:6, 7. {RH, March 25, 1915 par. 9}

Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your life plans thwarted, and your hopes dead, do you sit alone and desolate? That voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. Return to your Father's house. He invites you, saying, "Return unto me; for I have redeemed thee." Isaiah 44:22. "Come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55:3. {RH, March 25, 1915 par. 10}

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of the Saviour, "Him that cometh to me I will in no wise cast out." John 6:37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer of David your own, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalms 51:7. {RH, March 25, 1915 par. 11}

The exhortations of the prophet to Judah to behold the living God, and to accept his gracious offers, were not in vain. There were some who gave earnest heed, and who turned from their idols to the worship of Jehovah. They learned to see in their Maker love, and mercy, and tender compassion. And in the dark days that were to come in the history of Judah, when only a remnant were to be left in the land, the prophet's words were to continue bearing fruit in decided reformation. "At that day," declared Isaiah, "shall a man look to his Maker, and his eyes shall have respect to the Holy One of

Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images." Isaiah 17:7, 8. {RH, March 25, 1915 par. 12}

Many were to behold the One altogether lovely, the chiefest among ten thousand. "Thine eyes shall see the King in his beauty," was the gracious promise made them. Their sins were to be forgiven, and they were to make their boast in God alone. In that glad day of redemption from idolatry they would exclaim, "The glorious Lord will be unto us a place of broad rivers and streams. . . . The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isaiah 33:17, 21, 22. {RH, March 25, 1915 par. 13}

The messages borne by Isaiah to those who chose to turn from their evil ways, were full of comfort and encouragement. Hear the word of the Lord through his prophet:-- {RH, March 25, 1915 par. 14}

"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isaiah 44:21-23. {RH, March 25, 1915 par. 15}

"In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with Joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isaiah 12. {RH, March 25, 1915 par. 16}

**PERIODICALS / RH - The Review and Herald / April 1, 1915 The Voice of Faithful Warning Mrs. E. G. White**

**April 1, 1915 The Voice of Faithful Warning**

**Mrs. E. G. White**

The accession of Ahaz to the throne brought Isaiah and his associates face to face with conditions more appalling than any that had hitherto existed in the realm of Judah. Many who had formerly withstood the seductive influence of idolatrous practices, were now being persuaded to take part in the worship of heathen deities. Princes in Israel were proving untrue to their trust; false prophets were arising with messages to lead astray; even some of the priests were teaching for hire. Yet the leaders in apostasy still

kept up the forms of divine worship, and claimed to be numbered among the people of God. {RH, April 1, 1915 par. 1}

The prophet Micah, who bore his testimony during those troublous times, declared that sinners in Zion, while claiming to "lean upon the Lord," and blasphemously boasting, "Is not the Lord among us? none evil can come upon us," continued to "build up Zion with blood, and Jerusalem with iniquity." Micah 3:11, 10. {RH, April 1, 1915 par. 2}

Against these evils the prophet Isaiah lifted his voice in stern rebuke: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . . When ye come to appear before me, who hath required this at your hand, to tread my courts? . . . Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." Isaiah 1:10-15. {RH, April 1, 1915 par. 3}

Inspiration declares, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Proverbs 21:27. The God of heaven is "of purer eyes than to behold evil," and cannot "look on iniquity." Habakkuk 1:13. It is not because he is unwilling to forgive, that he turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59:1, 2. {RH, April 1, 1915 par. 4}

Solomon had written, "Woe to thee, O land, when thy king is a child!" Ecclesiastes 10:16. Thus it was with the land of Judah. Through continued transgression, her rulers had become as children. Isaiah called the attention of the people to the weakness of their position among the nations of earth; and he showed that this was the result of wickedness in high places. "Behold," he said, "the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. . . . For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory." Isaiah 3:1-8. {RH, April 1, 1915 par. 5}

"They which lead thee." the prophet continued, "cause thee to err, and destroy the way of thy paths." Verse 12. During the reign of Ahaz this was literally true; for of him it is written: "He walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom;" "yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree." 2 Chronicles 28:2, 3; 2 Kings 16:3, 4. {RH, April 1, 1915 par. 6}

This was indeed a time of great peril for the chosen nation. Only a few short years, and the ten tribes of the kingdom of Israel were to be scattered among the nations of heathendom. And in the kingdom of Judah also the outlook was dark. The forces for good were rapidly diminishing, the forces for evil multiplying. The prophet Micah, viewing the situation, was constrained to exclaim: "The good man is perished out of the earth: and there is none upright among men." "The best of them is as a brier: the most upright is sharper than a thorn hedge." Micah 7:2, 4. "Except the Lord of hosts had left unto us a very small remnant," declared Isaiah, "we should have been as Sodom, and we should have been like unto Gomorrah." Isaiah 1:9. {RH, April 1, 1915 par. 7}

In every age, for the sake of those who have remained true, as well as because of his infinite love for the erring, God has borne long with the rebellious, and has urged them to forsake their course of evil, and return to him. "Precept upon precept; line upon line; . . . here a little, and there a little" (Isaiah 28:10), through men of his appointment, he has taught transgressors the way of righteousness. {RH, April 1, 1915 par. 8}

And thus it was during the reign of Ahaz. Invitation upon invitation was sent to erring Israel to return to their allegiance to Jehovah. Tender were the pleadings of the prophets; and as they stood before the people, earnestly exhorting to repentance and reformation, their words bore fruit to the glory of God. {RH, April 1, 1915 par. 9}

Through Micah came the wonderful appeal: "Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. {RH, April 1, 1915 par. 10}

"O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. {RH, April 1, 1915 par. 11}

"O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord." Micah 6:1-5. {RH, April 1, 1915 par. 12}

The God whom we serve is long-suffering: "his compassions fail not." Lamentations 3:22. Throughout the period of probationary time his Spirit is entreating men to accept the gift of life. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. It is Satan's special device to lead man into sin, and then leave him there, helpless and hopeless, fearing to seek for pardon. But God invites, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5. In Christ every provision has been made, every encouragement offered. {RH, April 1, 1915 par. 13}

In the days of apostasy in Judah and Israel, many were inquiring. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil." The answer is plain and positive: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to



do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8. {RH, April 1, 1915 par. 14}

In urging the value of practical godliness, the prophet was only repeating the counsel given Israel centuries before. Through Moses, as they were about to enter the Promised Land, the word of the Lord had been: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deuteronomy 10:12, 13. {RH, April 1, 1915 par. 15}

From age to age these counsels were repeated by the servants of Jehovah to those who were in danger of falling into habits of formalism, and of forgetting to show mercy. When Christ himself, during his earthly ministry, was approached by a lawyer with the question, "Master, which is the great commandment in the law?" Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:36-40. {RH, April 1, 1915 par. 16}

These plain utterances of the prophets and of the Master himself should be received by us as the voice of God to every soul. We should lose no opportunity of performing deeds of mercy, of tender forethought and Christian courtesy, for the burdened and the oppressed. If we can do no more, we may speak words of courage and hope to those who are unacquainted with God, and who can be approached most easily by the avenue of sympathy and love.

*(To be concluded)*

{RH, April 1, 1915 par. 17}

**PERIODICALS / RH - The Review and Herald / April 8, 1915 The Voice of Faithful Warning (Concluded) Mrs. E. G. White**

**April 8, 1915 The Voice of Faithful Warning**

***(Concluded)***

**Mrs. E. G. White**

Rich and abundant are the promises made to those who are watchful to bring joy and blessing into the lives of others. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:10, 11. {RH, April 8, 1915 par. 1}

The idolatrous course of Ahaz, in the face of the earnest appeals of the prophets, could have but one result. "The wrath of the Lord was upon Judah and Jerusalem, and he . . . delivered them to trouble, to astonishment, and to hissing." 2 Chronicles 29:8. The kingdom suffered a rapid decline, and its very existence was soon imperiled by invading armies. "Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz." 2 Kings 16:5. {RH, April 8, 1915 par. 2}

Had Ahaz and the chief men of his realm been true servants of the Most High, they would have had no fear of so unnatural an alliance as had been formed against them. But repeated transgression had shorn them of strength. Stricken with a nameless dread of the retributive judgments of an offended God, the heart of the king "was moved, and the heart of his people, as the trees of the wood are moved with the wind." Isaiah 7:2. {RH, April 8, 1915 par. 3}

In this crisis, the word of the Lord came to Isaiah, bidding him meet the trembling king, and say:-- {RH, April 8, 1915 par. 4}

"Take heed, and be quiet; fear not, neither be faint-hearted. . . . Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, . . . thus saith the Lord God, It shall not stand, neither shall it come to pass." The kingdom of Israel, and Syria as well, declared the prophet, would soon come to an end. "If ye will not believe," he concluded, "surely ye shall not be established." Isaiah 7:4-7, 9. {RH, April 8, 1915 par. 5}

Well would it have been for the kingdom of Judah had Ahaz received this message as from heaven. But choosing to lean on the arm of flesh, he sought help from the heathen. In desperation he sent word to Tiglath-pileser, king of Assyria: "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." The request was accompanied by a rich present from the king's treasure and from the temple storehouse. 2 Kings 16:7, 8. {RH, April 8, 1915 par. 6}

The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah! The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah. Ahaz and his unhappy subjects were now harassed by the fear of falling completely into the hands of the cruel Assyrians. {RH, April 8, 1915 par. 7}

"The Lord brought Judah low" because of continued transgression. In this time of chastisement, Ahaz, instead of repenting, trespassed "yet more against the Lord: . . . for he sacrificed unto the gods of Damascus." "Because the gods of the kings of Syria help them," he said, "therefore will I sacrifice to them, that they may help me." 2 Chronicles 28:19, 22, 23. {RH, April 8, 1915 par. 8}

As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God, and locking fast its doors, the

inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed. {RH, April 8, 1915 par. 9}

But in Judah there dwelt some who, amid the prevailing apostasy, maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: "God is with us. . . . Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isaiah 8:10, 13, 14. {RH, April 8, 1915 par. 10}

In this time of "trouble and darkness" and "dimness of anguish" (verse 22), the future was made bright by means of many precious communications to the church of God concerning her future triumph. Judah was to suffer much from Assyrian oppression, and from the scourgings of other nations, and was finally to be carried away captive; yet this sore chastisement, grievous though it might seem at the time, would be used by a merciful Providence as a means of salvation. "By this," Isaiah declared, "shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." Isaiah 27:9. At the close of the period of captivity, those who had remained faithful, together with those who might choose henceforth to serve the living God, were to be permitted to return to the land of their fathers. {RH, April 8, 1915 par. 11}

The promise of restoration was accompanied by many prophecies concerning the advent of the Messiah. In the fullness of time Immanuel, the promised Deliverer, was to appear, to dispel the darkness of centuries of apostasy. Those dwelling "in the land of the shadow of death" were to see "a great light." Isaiah 9:2. The prophet, looking with rapture upon this glorious deliverance of those who had so long been groping in darkness, exclaimed: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Verses 6, 7. {RH, April 8, 1915 par. 12}

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have . . . purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isaiah 4:2-4. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isaiah 29:18, 19, 24. {RH, April 8, 1915 par. 13}

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. . . . Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. . . . And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isaiah 25:1, 4, 6. {RH, April 8, 1915 par. 14}

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah 26:1-4.

{RH, April 8, 1915 par. 15}

**PERIODICALS / RH - The Review and Herald / April 15, 1915 A Message for Our Young People Mrs. E. G. White**

**April 15, 1915 A Message for Our Young People**

**Mrs. E. G. White**

There are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading. {RH, April 15, 1915 par. 1}

We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. The most essential points of our faith should be stamped upon the memory of the young. They have had a glimpse of these truths, but not such an acquaintance as would lead them to look upon their study with favor. Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying. {RH, April 15, 1915 par. 2}

Now is our time and opportunity to labor for the young people. Tell them that we are now in a perilous crisis, and we want to know how to discern true godliness. Our young people need to be helped, uplifted, and encouraged, but in the right manner; not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They need good, sanctifying religion more than anything else. {RH, April 15, 1915 par. 3}

I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling. {RH, April 15, 1915 par. 4}

In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed. These things are too lightly regarded; therefore our people should become acquainted with what I am saying. {RH, April 15, 1915 par. 5}

I do not think I shall have more Testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work. But with the love of God in their hearts, they need to go deeper and deeper into the study of the things of God. I am very anxious that our young people shall have the proper class of reading; then the old people will get it also. We must keep our eyes on the religious attraction of the truth. We are to keep mind and brain open to the truths of God's Word. Satan comes when men are unaware. We are not to be satisfied because the message of warning has been once presented. We must present it again and again. {RH, April 15, 1915 par. 6}

We could begin a course of reading so intensely interesting that it would attract and influence many minds. If I am spared for further labor, I should gladly help to prepare books for the young. {RH, April 15, 1915 par. 7}

There is a work to be done for the young by which their minds will be impressed and molded by the sanctifying truth of God. It is my sincere wish for our young people that they find the true meaning of justification by faith, and the perfection of character that will prepare them for eternal life. I do not expect to live long, and I leave this message for the young, that the aim which they make shall not miscarry. {RH, April 15, 1915 par. 8}

I exhort my brethren to encourage the young ever to keep the preciousness and grace of God highly exalted. Work and pray constantly for a sense of the preciousness of true religion. Bring in the blessedness and the attractiveness of holiness and the grace of God. I have felt a burden regarding this because I know it is neglected. {RH, April 15, 1915 par. 9}

I have no assurance that my life will last long, but I feel that I am accepted of the Lord. He knows how much I have suffered as I have witnessed the low standards of living adopted by so-called Christians. I have felt that it was imperative that the truth should be seen in my life, and that my testimony should go to the people. I want that you should do all you can to have my writings placed in the hands of the people in foreign lands. {RH, April 15, 1915 par. 10}

Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people. I am impressed that it is my special duty to say these things.

{RH, April 15, 1915 par. 11}

**Mrs. E. G. White**

## **April 22, 1915 A Man of Opportunity**

**Mrs. E. G. White**

In sharp contrast with the reckless rule of Ahaz was the reformation wrought during the prosperous reign of his son. Hezekiah came to the throne determined to do all in his power to save Judah from the fate that was overtaking the northern kingdom. The messages of the prophets offered no encouragement to halfway measures. Only by most decided reformation could the threatened judgments be averted. {RH, April 22, 1915 par. 1}

In the crisis Hezekiah proved to be a man of opportunity. No sooner had he ascended the throne than he began to plan and to execute. He first turned his attention to the restoration of the temple services, so long neglected; and in this work he earnestly solicited the cooperation of a band of priests and Levites who had remained true to their sacred calling. Confident of their loyal support, he spoke with them freely concerning his desire to institute immediate and far-reaching reforms. {RH, April 22, 1915 par. 2}

"Our fathers have trespassed," he confessed, "and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord." "Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." 2 Chronicles 29:6, 10. {RH, April 22, 1915 par. 3}

In a few well-chosen words the king reviewed the situation they were facing, -- the closed temple and the cessation of all services within its precincts; the flagrant idolatry practiced in the streets of the city and throughout the kingdom; the apostasy of multitudes who might have remained true to God had the leaders in Judah set before them a right example; and the decline of the kingdom and loss of prestige in the estimation of surrounding nations. The northern kingdom was rapidly crumbling to pieces; many were perishing by the sword; a multitude had already been carried away captive; soon Israel would fall completely into the hands of the Assyrians, and be utterly ruined; and this fate would surely befall Judah as well, unless God should work mightily through chosen representatives. {RH, April 22, 1915 par. 4}

Hezekiah appealed directly to the priests to unite with him in bringing about the necessary reforms. "Be not now negligent," he exhorted them; "for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." "Sanctify now yourselves, and sanctify the house of the Lord God of your fathers." Verses 11, 5. {RH, April 22, 1915 par. 5}

It was a time for quick action. The priests began at once. Enlisting the cooperation of others of their number who had not been present during this conference, they engaged heartily in the work of cleansing and sanctifying the temple. Because of the years of desecration and neglect, this was attended with many difficulties; but the priests and the Levites labored untiringly, and within a remarkably short time they were able to



report their task completed. The temple doors had been repaired and thrown open; the sacred vessels had been assembled and put into place; and all was in readiness for the reestablishment of the sanctuary services. {RH, April 22, 1915 par. 6}

In the first service held, the rulers of the city united with King Hezekiah and with the priests and Levites in seeking forgiveness for the sins of the nation. Upon the altar were placed sin offerings "to make an atonement for all Israel." "And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshiped." Once more the temple courts resounded with words of praise and adoration. The songs of David and of Asaph were sung with joy, as the worshipers realized that they were being delivered from the bondage of sin and apostasy. "Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." Verses 24, 29, 36. {RH, April 22, 1915 par. 7}

God had indeed prepared the hearts of the chief men of Judah to lead out in a decided reformatory movement, that the tide of apostasy might be stayed. Through his prophets he had sent to his chosen people message after message of earnest entreaty, -- messages that had been despised and rejected by the ten tribes of the kingdom of Israel, now given over to the enemy. But in Judah there remained a goodly remnant, and to these the prophets continued to appeal. Hear Isaiah urging, "Turn ye unto him from whom the children of Israel have deeply revolted." Isaiah 31:6. Hear Micah declaring with confidence: "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." Micah 7:7-9. {RH, April 22, 1915 par. 8}

These and other like messages revealing the willingness of God to forgive and accept those who turned to him with full purpose of heart, had brought hope to many a fainting soul in the dark years when the temple doors remained closed; and now, as the leaders began to institute a reform, a multitude of the people, weary of the thralldom of sin, were ready to respond. Through his prophets God had prepared the way, and by his Spirit had impressed King Hezekiah to act without delay. {RH, April 22, 1915 par. 9}

Those who entered the temple courts to seek forgiveness and to renew their vows of allegiance to Jehovah, had wonderful encouragement offered them in the prophetic portions of Scripture. The solemn warnings against idolatry, spoken through Moses in the hearing of all Israel, had been accompanied by prophecies of God's willingness to hear and forgive those who in times of apostasy should seek him with all the heart. "If thou turn to the Lord thy God," Moses had said, "and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." Deuteronomy 4:30, 31. {RH, April 22, 1915 par. 10}

And in the prophetic prayer offered at the dedication of the temple whose services Hezekiah and his associates were now restoring, Solomon had prayed: "When thy people Israel be smitten down before the enemy, because they have sinned against

thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel." 1 Kings 8:33, 34. The seal of divine approval had been placed upon this prayer; for at its close fire had come down from heaven to consume the burnt offering and the sacrifices, and the glory of the Lord had filled the temple. See 2 Chronicles 7:1. And by night the Lord had appeared to Solomon, to tell him that his prayer had been heard, and that mercy would be shown those who should worship there. The gracious assurance was given: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Verses 14, 15. {RH, April 22, 1915 par. 11}

These promises met abundant fulfillment during the reformation under Hezekiah.

{RH, April 22, 1915 par. 12}

## **PERIODICALS / RH - The Review and Herald / April 29, 1915 The Passover Festival Revived Mrs. E. G. White**

### **April 29, 1915 The Passover Festival Revived**

#### **Mrs. E. G. White**

The good beginning made at the time of the purification of the temple was followed by a broader movement, in which Israel as well as Judah participated. In his zeal to make the temple services a real blessing to the people, Hezekiah determined to revive the ancient custom of gathering the Israelites together for the celebration of the Passover feast. {RH, April 29, 1915 par. 1}

For many years the Passover had not been observed as a national festival. The division of the kingdom after the close of Solomon's reign had made this seem impracticable. But the terrible judgments befalling the ten tribes were awakening in the hearts of some a desire for better things, and the stirring messages of the prophets were having their effect. The invitation to the Passover at Jerusalem was heralded far and wide, "from city to city through the country of Ephraim and Manasseh even unto Zebulun," and the royal couriers found some who were ready to respond. The bearers of the gracious invitation were usually repulsed. The impenitent "laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun," eager to seek God for a clearer knowledge of his will, "humbled themselves, and came to Jerusalem." 2 Chronicles 30:10, 11. {RH, April 29, 1915 par. 2}

In the land of Judah the response was very general; for upon them was "the hand of God," "to give them one heart to do the commandment of the king and of the princes" (verse 12),--a command in accord with the will of God as revealed through his prophets. {RH, April 29, 1915 par. 3}

The occasion was one of the greatest profit to the multitudes assembled. The desecrated streets of the city were cleared of the idolatrous shrines placed there during the reign of Ahab. On the appointed day the Passover was observed; and the week was spent by the people in offering peace offerings, and in learning what God would have them do. Daily the Levites "taught the good knowledge of the Lord;" and those who had prepared their hearts to seek God, found pardon. A great gladness took possession of the worshiping multitude; "the Levites and the priests praised the Lord day by day, singing with loud instruments" (verses 22, 21); all were united in their desire to praise him who had proved so gracious and merciful. {RH, April 29, 1915 par. 4}

The seven days usually allotted to the Passover feast passed all too quickly, and the worshipers determined to spend another seven days in learning more fully the way of the Lord. The teaching priests continued their work of instruction from the book of the law; daily the people assembled at the temple to offer their tribute of praise and thanksgiving; and as the great meeting drew to a close, it was evident that God had wrought marvelously in the conversion of backsliding Judah, and in stemming the tide of idolatry which threatened to sweep all before it. The solemn warnings of the prophets had not been uttered in vain. "There was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem." Verse 26. {RH, April 29, 1915 par. 5}

The time had come for the return of the worshipers to their homes. "The priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven." Verse 27. God had accepted those who with broken hearts had confessed their sins, and with resolute purpose had turned to him for forgiveness and help. {RH, April 29, 1915 par. 6}

There now remained an important work, in which those who were returning to their homes must take an active part; and the accomplishment of this work bore evidence to the genuineness of the reformation wrought. The record reads: "All Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." 2 Chronicles 31:1. {RH, April 29, 1915 par. 7}

Hezekiah and his associates instituted various reforms for the upbuilding of the spiritual and temporal interests of the kingdom. "Throughout all Judah" the king "wrought that which was good and right and truth before the Lord his God. And in every work that he began . . . he did it with all his heart, and prospered." Verses 20, 21. "He trusted in the Lord God of Israel; . . . and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered." 2 Kings 18:5-7. {RH, April 29, 1915 par. 8}

The reign of Hezekiah was characterized by a series of remarkable providences, which revealed to the surrounding nations that the God of Israel was with his people. The success of the Assyrians in capturing Samaria and in scattering the shattered remnant of the ten tribes among the nations, during the earlier portion of his reign, was

leading many to question the power of the God of the Hebrews. Emboldened by their successes, the Ninevites had long since set aside the message of Jonah, and had become defiant in their opposition to the purposes of Heaven. A few years after the fall of Samaria, the victorious armies reappeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success, but they withdrew for a season because of difficulties arising in other portions of their realm. Not until some years later, toward the close of Hezekiah's reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail.

{RH, April 29, 1915 par. 9}

**PERIODICALS / RH - The Review and Herald / May 6, 1915 The Healing of Hezekiah Mrs. E. G. White**

**May 6, 1915 The Healing of Hezekiah**

**Mrs. E. G. White**

In the midst of his prosperous reign, King Hezekiah was suddenly stricken with a fatal malady. "Sick unto death," his case was beyond the power of man to help. And the last vestige of hope seemed removed when the prophet Isaiah appeared before him with the message, "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." Isaiah 38:1. {RH, May 6, 1915 par. 1}

The outlook seemed utterly dark; yet the king could still pray to the One who had hitherto been his "refuge and strength, a very present help in trouble." Psalms 46:1. And so "he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." 2 Kings 20:2, 3. {RH, May 6, 1915 par. 2}

Since the days of David, there had reigned no king who had wrought so mightily for the upbuilding of the kingdom of God in a time of apostasy and discouragement as had Hezekiah. The dying ruler had served his God faithfully, and had done much to strengthen the confidence of the people in Jehovah as their Supreme Ruler. And, like David, he could now plead: "Let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave." "Thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up. . . . Forsake me not when my strength faileth. . . . O God, be not far from me: O my God, make haste for my help. . . . O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." Psalms 88:2, 3; 71:5-18. {RH, May 6, 1915 par. 3}

He whose "compassions fail not" (Lamentations 3:22) heard the prayer of his servant. "It came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my

people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake." 2 Kings 20:4-6. {RH, May 6, 1915 par. 4}

Gladly the prophet returned with the words of assurance and hope. Directing that a lump of figs be laid upon the diseased part, Isaiah delivered to the king the message of God's mercy and protecting care. {RH, May 6, 1915 par. 5}

Like Moses in the land of Midian, like Gideon in the presence of the heavenly messenger, like Elisha just before the ascension of his master, Hezekiah pleaded for some sign that the message was from heaven. "What shall be the sign," he inquired of the prophet, "that the Lord will heal me, and that I shall go up into the house of the Lord the third day?" {RH, May 6, 1915 par. 6}

"This sign shalt thou have of the Lord," the prophet answered, "that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" "It is a light thing," Hezekiah replied, "for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." {RH, May 6, 1915 par. 7}

Only by the direct interposition of God could the shadow on the sundial be made to turn back ten degrees; and this was to be the sign to Hezekiah that the Lord had heard his prayer. Accordingly, "the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings 20:8-11. {RH, May 6, 1915 par. 8}

Restored to his wonted strength, the king of Judah acknowledged in words of song the mercies of Jehovah, and vowed to spend his remaining days in willing service to the King of kings. His grateful recognition of God's compassionate dealing with him is an inspiration to all who desire to spend their years to the glory of their Maker:-- {RH, May 6, 1915 par. 9}

"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the hand of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. . . . The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the

Lord." Isaiah 38:10-20.

{RH, May 6, 1915 par. 10}

**PERIODICALS / RH - The Review and Herald / May 13, 1915 The Ambassadors  
From Babylon Mrs. E. G. White**

**May 13, 1915 The Ambassadors From Babylon**

**Mrs. E. G. White**

In the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race, which, though at that time subject to Assyria, was destined to rule the world. Among its people were wise men who gave much attention to the study of astronomy; and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodach-baladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, send ambassadors to Hezekiah to congratulate him on his recovery, and to learn, if possible, more of the God who was able to perform so great a wonder.

{RH, May 13, 1915 par. 1}

The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God. {RH, May 13, 1915 par. 2}

But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched his people. The king "showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isaiah 39:2. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation. {RH, May 13, 1915 par. 3}

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chronicles 32:31. Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would



have been as light piercing darkness. But he magnified himself above the Lord of hosts. He "rendered not again according to the benefit done unto him; for his heart was lifted up." {RH, May 13, 1915 par. 4}

Disastrous were the results which were to follow. To Isaiah it was revealed that the returning ambassadors were carrying with them a report of the riches they had seen, and that the king of Babylon and his counselors would plan to enrich their own country with the treasures of Jerusalem. Hezekiah had grievously sinned; "therefore there was wrath upon him, and upon Judah and Jerusalem." Verse 25. {RH, May 13, 1915 par. 5}

"Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them. {RH, May 13, 1915 par. 6}

"Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. {RH, May 13, 1915 par. 7}

"Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken." Isaiah 39:3-8. {RH, May 13, 1915 par. 8}

Filled with remorse, "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." 2 Chronicles 32:26. But the evil seed had been sown, and in time was to spring up and yield a harvest of desolation and woe. During his remaining years the king of Judah was to have much prosperity because of his steadfast purpose to redeem the past and to bring honor to the name of the God whom he served; yet his faith was to be severely tried, and he was to learn that only by putting his trust fully in Jehovah could he hope to triumph over the powers of darkness that were plotting his ruin and the utter destruction of his people. {RH, May 13, 1915 par. 9}

The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors, is fraught with an important lesson for all. We need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure. {RH, May 13, 1915 par. 10}

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word spoken in season will be as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers? {RH, May 13, 1915 par. 11}

Every day of life is freighted with responsibilities which we must bear. Every day our

words and acts are making impressions upon those with whom we associate. How great the need that we set a watch upon our lips and guard carefully our steps! One reckless movement, one imprudent step, and the surging waves of some strong temptation may sweep a soul into the downward path. We cannot gather up the thoughts we have planted in human minds. If they have been evil, we may have set in motion a train of circumstances, a tide of evil, which we are powerless to stay. {RH, May 13, 1915 par. 12}

On the other hand, if by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence over others. Thus hundreds and thousands are helped by our unconscious influence. The true follower of Christ strengthens the good purposes of all with whom he comes in contact. Before an unbelieving, sin-loving world, he reveals the power of God's grace and the perfection of his character. {RH, May 13, 1915 par. 13}

**PERIODICALS / RH - The Review and Herald / May 20, 1915 Deliverance From Assyria Mrs. E. G. White**

**May 20, 1915 Deliverance From Assyria**

**Mrs. E. G. White**

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chronicles 32:7, 8. With these words of confidence in the power of Jehovah to deliver, Hezekiah inspired the people of Judah to resist with unflinching courage the advancing hosts of Assyria, when it seemed as if nothing could save Jerusalem from utter destruction. {RH, May 20, 1915 par. 1}

It was not without reason that Hezekiah could speak with certainty of the outcome. The boastful Assyrian, while used by God for a season as the rod of his anger (see Isaiah 10:5) for the punishment of the nations, was not always to prevail. "Be not afraid of the Assyrian," had been the message of the Lord through Isaiah some years before, to those that dwelt in Zion; "for yet a very little while, . . . and the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." Verses 24-27. {RH, May 20, 1915 par. 2}

In another prophetic message, given "in the year that King Ahaz died," the prophet had declared: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is

purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isaiah 14:28, 24-27. {RH, May 20, 1915 par. 3}

The power of the oppressor was to be broken. Yet Hezekiah in the earlier years of his reign had continued to pay tribute to Assyria, in harmony with the agreement entered into by Ahaz. Meanwhile, the king had taken "counsel with his princes and his mighty men," and had done everything possible for the defense of his kingdom. He had made sure of a bountiful supply of water within the walls of Jerusalem, while without the city there should be a scarcity. "Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people." 2 Chronicles 32:3, 5, 6. Nothing had been left undone that could be done in preparation for a siege. {RH, May 20, 1915 par. 4}

At the time of Hezekiah's accession to the throne of Judah, the Assyrians had already carried captive a large number of the children of Israel from the northern kingdom; and a few years after he had begun to reign, and while he was still strengthening the defenses of Jerusalem, the Assyrians besieged and captured Samaria, and scattered the ten tribes among the many provinces of the Assyrian realm. The borders of Judah were only a few miles distant, with Jerusalem less than fifty miles away; and the rich spoils to be found within the temple would tempt the enemy to return. {RH, May 20, 1915 par. 5}

But the king of Judah had determined to do his part in preparing to resist the enemy; and having accomplished all that human ingenuity and energy could do, he had assembled his forces, and had exhorted them to be of good courage. "Great is the Holy One of Israel in the midst of thee" (Isaiah 12:6), had been the message of the prophet Isaiah to Judah; and the king with unwavering faith now declared, "With us is the Lord our God to help us, and to fight our battles." 2 Chronicles 32:8. {RH, May 20, 1915 par. 6}

Nothing more quickly inspires faith than the exercise of faith. The king of Judah had done his part in making ready for the coming storm; and now, confident that the prophecy against the Assyrians would be fulfilled, he stayed his soul upon God. And "the people rested themselves upon the words of Hezekiah."--*lb*. What though the armies of Assyria, fresh from the conquest of the greatest nations of earth, and triumphant over Samaria in Israel, should now turn their forces against Judah? What though they should boast, "As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Isaiah 10:10, 11. Judah had nothing to fear, for their trust was in Jehovah. {RH, May 20, 1915 par. 7}

The long-expected crisis finally came. The forces of Assyria, advancing from triumph to triumph, appeared in Judea. Confident of victory, the leaders divided their forces into two armies, one of which was to meet the Egyptian army to the southward, while the other was to besiege Jerusalem. {RH, May 20, 1915 par. 8}

Judah's only hope was now in God. All possible help from Egypt had been cut off,

and no other nation was near to lend a friendly hand.  
(*To be continued*)

{RH, May 20, 1915 par. 9}

**PERIODICALS / RH - The Review and Herald / May 27, 1915 Deliverance From Assyria (Continued) Mrs. E. G. White**

**May 27, 1915 Deliverance From Assyria**

**(Continued)**

**Mrs. E. G. White**

The Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, and name of God was no longer feared among the nations, but had become a subject for continual blasphemy. Isaiah 52:5. {RH, May 27, 1915 par. 1}

"Speak ye now to Hezekiah," said Rabshakeh, one of Sennacherib's chief officers, "Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?" 2 Kings 18:19, 20. {RH, May 27, 1915 par. 2}

The officers were conferring outside the gates of the city, but within the hearing of the sentries on the wall; and as the representatives of the Assyrian king loudly urged their proposals upon the chief men of Judah, they were requested to speak in the Syrian rather than the Jewish language, in order that those upon the wall might not have knowledge of the proceedings of the conference. Rabshakeh, scorning this suggestion, lifted his voice still higher, and continuing to speak in the Jewish language, said:-- {RH, May 27, 1915 par. 3}

"Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. {RH, May 27, 1915 par. 4}

"Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. {RH, May 27, 1915 par. 5}

"Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of

the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" Isaiah 36:13-20. {RH, May 27, 1915 par. 6}

To these taunts the children of Judah "answered him not a word." Isaiah 36:21. The conference was at an end. The Jewish representatives returned to Hezekiah "with their clothes rent, and told him the words of Rabshakeh." 2 Kings 18:37. The king, upon learning of the blasphemous challenge, "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord." 2 Kings 19:1. {RH, May 27, 1915 par. 7}

A messenger was dispatched to Isaiah to inform him of the outcome of the conference. "This is a day of trouble, and of rebuke, and blasphemy," was the word the king sent. "It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left." Verses 3, 4. {RH, May 27, 1915 par. 8}

"For this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven." 2 Chronicles 32:20. {RH, May 27, 1915 par. 9}

God answered the prayers of his servants. To Isaiah was given the message for Hezekiah: "Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land." 2 Kings 19:6, 7. {RH, May 27, 1915 par. 10}

The Assyrian representatives, after taking leave of the chief men of Judah, communicated direct with their king, who was with the division of his army guarding the approach from Egypt. Upon hearing the report, Sennacherib wrote "letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand." 2 Chronicles 32:17. {RH, May 27, 1915 par. 11}

The boastful threat was accompanied by the message, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?" 2 Kings 19:10-13. {RH, May 27, 1915 par. 12}

When the king of Judah received the taunting letter, he took it into the temple and "spread it before the Lord" (verse 14), and prayed with strong faith for help from heaven, that the nations of earth might know that the God of the Hebrews still lived and reigned. The honor of Jehovah was at stake: he alone could bring deliverance. {RH, May 27, 1915 par. 13}

"O Lord God of Israel, which dwellest between the cherubims." Hezekiah pleaded, "thou art the God even thou alone of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all kingdoms of the earth may know that thou art the Lord God, even thou only." 2 Kings 19:15-19.

"Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims,  
shine forth. Before Ephraim and Benjamin and  
Manasseh stir up thy strength, And come and save us. Turn us again, O God, And  
cause thy face to shine; and we  
shall be saved.

"O Lord God of hosts, How long wilt thou be angry against the  
prayer of thy people? Thou feedest them with the bread of  
tears; And givest them tears to drink in great  
measure. Thou makest us a strife unto our neighbors: And our enemies laugh among  
themselves. Turn us again, O God of hosts, And cause thy face to shine; and we  
shall be saved.

"Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and  
planted it. Thou preparedst room before it, And didst cause it to take deep root, and  
it filled the land. The hills were covered with the shadow  
of it, And the boughs thereof were like the  
goodly cedars. She sent out her boughs unto the sea, And her branches unto the  
river.

"Why hast thou then broken down her  
hedges, So that all they which pass by the way  
do pluck her? The boar out of the wood doth waste it, And the wild beast of the field  
doth  
devour it. Return, we beseech thee, O God of hosts: Look down from heaven, and  
behold, and  
visit this vine; And the vineyard which thy right hand  
hath planted, And the branch that thou madest strong  
for thyself. It is burned with fire, it is cut down: They perish at the rebuke of thy  
countenance.

"Let thy hand be upon the man of thy



right hand, Upon the son of man whom thou madest strong for thyself. So will not we go back from thee: Quicken us, and we will call upon thy

name. Turn us again, O Lord God of hosts, Cause thy face to shine; and we shall be saved." Psalm 80. {RH, May 27, 1915 par. 14}

Hezekiah's pleadings in behalf of Judah and of the honor of their Supreme Ruler, were in harmony with the mind of God. Solomon, in his benediction at the dedication of the temple, had pleaded with the Lord to maintain "the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else." 1 Kings 8:59, 60. Especially was the Lord to show favor when, in times of war or of oppression by an enemy, the chief men of Israel should enter the house of prayer and plead for deliverance.

*(To be continued)*

{RH, May 27, 1915 par. 15}

**PERIODICALS / RH - The Review and Herald / June 3, 1915 Deliverance From Assyria (Concluded) Mrs. E. G. White**

**June 3, 1915 Deliverance From Assyria  
(Concluded)**

**Mrs. E. G. White**

Hezekiah was not left without hope. Isaiah sent to him, saying: "Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodging of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. {RH, June 3, 1915 par. 1}

"But I know thy abode, and thy going out, and thy coming in, and thy rage against

me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." 2 Kings 19:20-28. {RH, June 3, 1915 par. 2}

The land of Judah had been laid waste by the army of occupation; but God has promised to provide miraculously for the needs of the people. To Hezekiah came the message: "This shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. {RH, June 3, 1915 par. 3}

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this. {RH, June 3, 1915 par. 4}

"Therefore thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake." Verses 29-34. {RH, June 3, 1915 par. 5}

That very night deliverance came. "The angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand." Verse 35. "All the mighty men of valor, and the leaders and captains in the camp of the king of Assyria" were slain. 2 Chronicles 32:21. {RH, June 3, 1915 par. 6}

Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt. Stricken with fear, the Assyrian king hastened to depart, and "returned with shame of face to his own land." Verse 21. But he had not long to reign. In harmony with the prophecy that had been uttered concerning his sudden end, he was assassinated by those of his own home, "and Esar-haddon his son reigned in his stead." Isaiah 37:38. {RH, June 3, 1915 par. 7}

The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears; in their great need they had trusted wholly in the power of God to save, and he had not failed them. Now the temple courts resounded with songs of solemn praise:--

"In Judah is God known: His name is great in Israel. In Salem also is his tabernacle, And his dwelling place in Zion. There brake he the arrows of the bow. The shield, and the sword, and the battle.

"Thou art more glorious and excellent Than the mountains of prey. The stout-hearted are spoiled, they have slept their sleep: And none of the men of might have found their hands. At thy rebuke, O God of Jacob, Both the chariot and horse are cast into a dead sleep.

"Thou, even thou, art to be feared: And who may stand in thy sight when once thou art

angry? Thou didst cause judgment to be heard from heaven; The earth feared, and was still, When God arose to judgment, To save all the meek of the earth.

"Surely the wrath of man shall praise thee: The remainder of wrath shalt thou restrain. Vow, and pay unto the Lord your God: Let all that be round about him bring presents unto him that ought to be feared. He shall cut off the spirit of princes: He is terrible to the kings of the earth." Psalm 76. {RH, June 3, 1915 par. 8}

The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding trees. {RH, June 3, 1915 par. 9}

"The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. . . . Under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. . . . All the trees of Eden, that were in the garden of God, envied him." Ezekiel 31:3-9. {RH, June 3, 1915 par. 10}

But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God sent Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts, and sought forgiveness. But soon they turned again to idol worship, and to the conquest of the world. {RH, June 3, 1915 par. 11}

The prophet Nahum, in his arraignment of the evildoers in Nineveh, exclaimed:--

"Woe to the bloody city! It is all full of lies and robbery; The prey departeth not;

"The noise of a whip, and the noise of  
the rattling of the wheels, And of prancing horses, and of the  
jumping chariots. The horsemen lifteth up both the bright  
sword and the glittering spear: And there is a multitude of slain. . . .

"Behold, I am against thee, Saith the Lord of hosts." Nahum 3:1-5. {RH, June 3, 1915 par. 12}

With unerring accuracy the Infinite One still keeps account with the nations. While his mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of his wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf. {RH, June 3, 1915 par. 13}

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of

his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Nahum 1:3-6. {RH, June 3, 1915 par. 14}

It was thus that Nineveh, "the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me," became a desolation, "empty, and void, and waste," "the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid." Zephaniah 2:15; Nahum 2:10, 11. {RH, June 3, 1915 par. 15}

The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who in arrogance and pride array themselves against him, God inquires, "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword." Ezekiel 31:18. {RH, June 3, 1915 par. 16}

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end" of all who endeavor to exalt themselves above the Most High. Nahum 1:7, 8. {RH, June 3, 1915 par. 17}

"The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away." Zechariah 10:11. This is true not only of the nations that arrayed themselves against God in ancient times but also of the nations of earth today who fail of fulfilling the divine purpose. In the day of final awards, when the righteous Judge of all the earth shall "sift the nations" (Isaiah 30:28), and those that have kept the truth shall be permitted to enter the city of God, heaven's arches will ring with the triumphant songs of the redeemed. "Ye shall have a song," the prophet declares, "as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard. . . . Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps." Isaiah 30:29-32.

{RH, June 3, 1915 par. 18}

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**June 17, 1915 Hope for the Heathen**

**Mrs. E. G. White**

Throughout his ministry, Isaiah bore a plain testimony concerning God's purpose for the heathen. Other prophets had made mention of the divine plan, but their language was not always understood. To Isaiah it was given to make very plain to Judah the truth that among the Israel of God were to be numbered many who were not descendants of Abraham after the flesh. This teaching was not in harmony with the theology of his age; yet he fearlessly proclaimed the messages given him of God, and brought hope to many a longing heart reaching out after the spiritual blessings promised to the seed of Abraham. {RH, June 17, 1915 par. 1}

The apostle to the Gentiles, in his letter to the believers in Rome, calls the attention of Christendom to this characteristic of Isaiah's teaching. "Esaias is very bold," Paul declares, "and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after me." Romans 10:20. {RH, June 17, 1915 par. 2}

Often the Israelites seemed unable or unwilling to understand God's purpose for the heathen. Yet it was this very purpose that had made them a separate people, and had established them as an independent nation among the nations of the earth. Abraham, their father, to whom the covenant promise was first given, had been called to go forth from his kindred, to the regions beyond, that he might be a light bearer to the heathen. Although the promise to him included a posterity as numerous as the sand by the sea, yet it was for no selfish purpose that he was to become the founder of a great nation in the land of Canaan. God's covenant with him embraced all the nations of earth. "I will bless thee," Jehovah declared, "and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Genesis 12:2, 3. {RH, June 17, 1915 par. 3}

In the renewal of the covenant shortly before the birth of Isaac, God's purpose for mankind was again made plain. "All the nations of the earth shall be blessed in him" (Genesis 18:18), was the assurance of the Lord concerning the child of promise. And, later, the heavenly visitant once more declared, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. {RH, June 17, 1915 par. 4}

The all-embracing terms of this covenant were familiar to Abraham's children and to his children's children. It was in order that the Israelites might be a blessing to the nations, and that God's name might be made known "throughout all the earth" (Exodus 9:16), that they were delivered from Egyptian bondage. If obedient to his requirements, they were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for "all nations of the earth" might be fulfilled. {RH, June 17, 1915 par. 5}

The marvelous providences connected with Israel's deliverance from Egyptian bondage and with their occupancy of the Promised Land, led many of the heathen to recognize the God of Israel as the Supreme Ruler. "The Egyptians shall know," had been the promise, "that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." Exodus 7:5. Even proud Pharaoh was constrained to acknowledge Jehovah's power. "Go serve the Lord," he urged

Moses and Aaron, "and bless me also." Exodus 12:31, 32. {RH, June 17, 1915 par. 6}

The advancing hosts of Israel found that a knowledge of the mighty workings of the God of the Hebrews had gone before them, and that some among the heathen were learning that he alone was the true God. In wicked Jericho the testimony of a heathen woman was, "The Lord your God, he is God in heaven above, and in earth beneath." Joshua 2:11. The knowledge of Jehovah that had thus come to her, proved her salvation. By faith "Rahab perished not with them that believed not." Hebrews 11:31. And her conversion was not an isolated case of God's mercy toward idolaters who should acknowledge his divine authority. In the midst of the land a numerous people -- the Gibeonites -- renounced their heathenism, and united with Israel, sharing in the blessings of the covenant. {RH, June 17, 1915 par. 7}

No distinction on account of nationality, race, or caste is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. {RH, June 17, 1915 par. 8}

In the years that followed the occupation of the Promised Land, the beneficent designs of Jehovah for the salvation of the heathen were almost wholly lost sight of, and it became necessary for him to set forth his plan anew. "All the ends of the world," the psalmist was inspired to sing, "shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Psalms 22:27. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Psalms 68:31. "The heathen shall fear the name of the Lord, and all the kings of the earth thy glory." "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Psalms 102:15, 18-22. {RH, June 17, 1915 par. 9}

Had Israel been true to her trust, all the nations of earth would have shared in her blessings. But the hearts of those to whom had been intrusted a knowledge of saving truth, were untouched by the needs of those around them. God's purpose was lost sight of, and the heathen came to be looked upon as beyond the pale of his mercy. The light of truth was withheld, and darkness prevailed. The nations were overspread with a veil of ignorance; the love of God was little known; error and superstition flourished. {RH, June 17, 1915 par. 10}

Such was the prospect that greeted Isaiah when he was called to the prophetic mission; yet he was not discouraged, for ringing in his ears was the triumphal chorus of the angels surrounding the throne of God, "The whole earth is full of his glory," Isaiah 6:3. And his faith was strengthened by visions of glorious conquests by the church of



God, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9. "The face of the covering cast over all people, and the veil that is spread over all nations" (Isaiah 25:7), was finally to be destroyed. The Spirit of God was to be poured out upon all flesh. Those that hunger and thirst after righteousness were to be numbered among the Israel of God. "They shall spring up as among the grass, as willows by the water courses," said the prophet. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isaiah 44:4, 5. {RH, June 17, 1915 par. 11}

To the prophet was given a revelation of the beneficent design of God in scattering impenitent Judah among the nations of earth. "My people shall know my name," the Lord declared; "they shall know in that day that I am he that doth speak." Isaiah 52:6. And not only were they themselves to learn the lesson of obedience and trust; in their places of exile they were also to impart to others a knowledge of the living God. Many from among the sons of the strangers were to learn to love him as their Creator and their Redeemer; they were to begin the observance of his holy Sabbath day as a memorial of his creative power; and when he should make "bare his holy arm in the eyes of all the nations," to deliver his people from captivity, "all the ends of the earth" should see of the salvation of God. Isaiah 52:10, Psalms 98:4. Many of these converts from heathenism would wish to unite themselves fully with the Israelites, and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from his people" (Isaiah 56:3), for the word of God through his prophet to those who should yield themselves to him and observe his law, was that they should thenceforth be numbered among spiritual Israel--his church on earth. {RH, June 17, 1915 par. 12}

"The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Isaiah 56:6-8.

*(To be concluded)*

{RH, June 17, 1915 par. 13}

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**June 24, 1915 Hope for the Heathen**

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### **(Concluded)**

The prophet was permitted to look down the centuries to the time of the advent of the promised Messiah. At first he beheld only "trouble and darkness, dimness of anguish." Isaiah 8:22. Many who were longing for the light of truth were being led astray by false teachers into the bewildering mazes of philosophy and spiritism; others were placing their trust in a form of godliness, but were not bringing true holiness into the life practice. The outlook seemed hopeless; but soon the scene changed, and before the eyes of the prophet was spread a wondrous vision. He saw the Sun of Righteousness arise with healing in his wings; and, lost in admiration, he exclaimed: "The dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:1, 2. {RH, June 24, 1915 par. 1}

This glorious Light of the world was to bring salvation to every nation, kindred, tongue, and people. Of the work before Him, the prophet heard the Eternal Father declare: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . . Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isaiah 49:6-12. {RH, June 24, 1915 par. 2}

Looking on still farther through the ages, the prophet beheld the literal fulfillment of these glorious promises. He saw the bearers of the glad tidings of salvation going to the ends of the earth, to every kindred and people. He heard the Lord saying of the gospel church, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isaiah 66:12); and he heard the commission, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Isaiah 54:2, 3. {RH, June 24, 1915 par. 3}

Jehovah declared to the prophet that he would send his witnesses "unto the nations, to Tarshish, Pul, and Lud, . . . to Tubal, and Javan, to the isles afar off." "They shall declare my glory among the Gentiles," the prophet was assured by the divine messenger; "and they shall bring all your brethren for an offering unto the Lord out of all nations . . . to my holy mountain Jerusalem. . . . And I will also take of them for priests and for Levites." Isaiah 66:19-21. {RH, June 24, 1915 par. 4}

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that

saith unto Zion, Thy God reigneth!" Isaiah 52:7. {RH, June 24, 1915 par. 5}

The prophet heard the voice of God calling his church to her appointed work, that the way might be prepared for the ushering in of his everlasting kingdom. The message was unmistakably plain:-- {RH, June 24, 1915 par. 6}

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. {RH, June 24, 1915 par. 7}

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. {RH, June 24, 1915 par. 8}

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. {RH, June 24, 1915 par. 9}

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . They shall bring gold and incense; and they shall show forth the praises of the Lord." {RH, June 24, 1915 par. 10}

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. {RH, June 24, 1915 par. 11}

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isaiah 60:1-6, 8-11. {RH, June 24, 1915 par. 12}

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." {RH, June 24, 1915 par. 13}

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:8, 22. {RH, June 24, 1915 par. 14}

These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth. {RH, June 24, 1915 par. 15}

"In that day," says Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:10-12. {RH, June 24, 1915 par. 16}

The day of deliverance is at hand. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect

toward him." 2 Chronicles 16:9. Among all nations, kindreds, and tongues, he sees men and women who are praying for light and knowledge. Their souls are unsatisfied: long have they fed on ashes. See Isaiah 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart, and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God or of his Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character. {RH, June 24, 1915 par. 17}

At times those who have no knowledge of God aside from that which they have received under the operations of divine grace, have been kind to his servants, protecting them at the risk of their own lives. The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The "Light, which lighteth every man that cometh into the world" (John 1:9), is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. The prophet Micah said, "When I sit in darkness, the Lord shall be a light unto me." Micah 7:8. {RH, June 24, 1915 par. 18}

Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And he will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly he is sending his angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them, and bring deliverance and peace. In various ways God will reveal himself to them, and will place them in touch with providences that will establish their confidence in the One who has given himself a ransom for all, "that they might set their hope in God, and not forget the works of God, but keep his commandments." Psalms 78:7. {RH, June 24, 1915 par. 19}

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Isaiah 49:24, 25. "They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." Isaiah 42:17. {RH, June 24, 1915 par. 20}

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psalms 146:5. "Turn you to the stronghold, ye prisoners of hope." Zechariah 9:12. Unto all the honest in heart in heathen lands- "the upright" in the sight of heaven -- "there ariseth light in the darkness." Psalms 112:4. God hath spoken: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42:16.

{RH, June 24, 1915 par. 21}

**Mrs. E. G. White**

## **July 1, 1915 Visions of Future Glory**

**Mrs. E. G. White**

In the darkest days of her long conflict with evil, the church of the living God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the Promised Land. These visions of future glory, scenes pictured by the hand of God, should be dear to his church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness. {RH, July 1, 1915 par. 1}

Many were the messages of comfort given the church by Isaiah. "Comfort ye, comfort ye my people" (Isaiah 40:1) was the prophet's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age have nevertheless been sustained by his sure promises. By faith they have looked forward to the time when he will fulfill to his church the assurance, "I will make thee an eternal excellency, a joy of many generations." Isaiah 60:15. {RH, July 1, 1915 par. 2}

Often the church militant is called upon to suffer trial and affliction; for not without severe conflict is the church to triumph. "The bread of adversity, and the water of affliction" (Isaiah 30:20) are the common lot of all; but none who put their trust in the One mighty to deliver will be utterly overwhelmed. "Thus saith the Lord that created thee, O Jacob, and he that formed thee. O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom. Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Isaiah 43:1-4. {RH, July 1, 1915 par. 3}

There is forgiveness with God: there is acceptance full and free through the merits of Jesus, our crucified and risen Lord. Isaiah heard the Lord declaring to his chosen ones: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Verses 25, 26. "Thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." Isaiah 60:16. {RH, July 1, 1915 par. 4}

"The rebuke of his people shall he take away" (Isaiah 25:8), the prophet declared. "They shall call them, The holy people, The redeemed of the Lord." Isaiah 62:12. He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the

garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah 61:3. {RH, July 1, 1915 par. 5}

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isaiah 52:1, 2. {RH, July 1, 1915 par. 6}

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror: for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isaiah 54:11-17. {RH, July 1, 1915 par. 7}

Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10), she is to go forth into all the world, conquering and to conquer. {RH, July 1, 1915 par. 8}

The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for "when the blast of the terrible ones is as a storm against the wall," God will be to his church "a refuge from the storm." Isaiah 25:4. {RH, July 1, 1915 par. 9}

In that day the righteous only are promised deliverance. "The sinners in Zion are afraid," the prophet declares; "fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isaiah 33:14-16. {RH, July 1, 1915 par. 10}

The word of the Lord to his faithful ones is: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isaiah 26:20, 21. {RH, July 1, 1915 par. 11}

In his vision of the great judgment day, Isaiah witnesses the consternation of those unprepared to meet their Lord in peace. "The day of the Lord is at hand," he exclaims; "it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and



every man's heart shall melt: and they shall be afraid." Isaiah 13:6-8. {RH, July 1, 1915 par. 12}

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isaiah 2:17-21. {RH, July 1, 1915 par. 13}

The day of wrath to the enemies of God is the day of final deliverance to his church. The prophet declares:-- {RH, July 1, 1915 par. 14}

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isaiah 35:3, 4. {RH, July 1, 1915 par. 15}

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isaiah 25:8. And as Isaiah beholds the Lord of glory descending from heaven, with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Verse 9. {RH, July 1, 1915 par. 16}

The voice of the Son of God is heard calling forth the sleeping saints; and as the prophet beholds them coming from the prison house of death, he exclaims: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19. {RH, July 1, 1915 par. 17}

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6. {RH, July 1, 1915 par. 18}

In the visions of the prophets, those who have triumphed over sin and the grave are seen happy in the presence of their Maker, talking freely with him as man talked with God in the beginning. "Be ye glad," the Lord bids them, "and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. Isaiah 65:18, 19. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24. {RH, July 1, 1915 par. 19}

"In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isaiah 35:6, 7. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isaiah 55:13. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for

those: the wayfaring men, though fools, shall not err therein." Isaiah 35:8. {RH, July 1, 1915 par. 20}

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah 40:2. {RH, July 1, 1915 par. 21}

As the prophet beholds the redeemed dwelling in the city of God, free from sin and from all marks of the curse, in rapture he exclaims: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her." Isaiah 66:10. {RH, July 1, 1915 par. 22}

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isaiah 60:18-21. {RH, July 1, 1915 par. 23}

There man will be restored to his lost kingship, and the lower order of beings will again recognize his sway; the fierce will become gentle, and the timid trustful. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain" (Isaiah 11:6-9), saith the Lord. {RH, July 1, 1915 par. 24}

The prophet caught the sound of music there, and song,--such music and song as, save in the visions of God, no mortal ear has heard nor mind conceived. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10. "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isaiah 51:3. "As well the singers as the players on instruments shall be there." Psalms 87:7. "They shall lift up their voice, they shall sing for the majesty of the Lord." Isaiah 24:14. {RH, July 1, 1915 par. 25}

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22. {RH, July 1, 1915 par. 26}

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of

body and mind and soul. {RH, July 1, 1915 par. 27}

The prophets to whom these great scenes were revealed longed to understand their full import. They "inquired and searched diligently; . . . searching what, or what manner of time the Spirit of Christ which was in them did signify. . . . Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you." 1 Peter 1:10-12. {RH, July 1, 1915 par. 28}

To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come,—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed! {RH, July 1, 1915 par. 29}

Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on him. Soon the battle will have been fought, the victory won. Soon we shall see him in whom our hopes of eternal life are centered. And in his presence the trials and sufferings of this life will seem as nothingness. The former things "shall not be remembered, nor come into mind." Isaiah 65:17. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Hebrews 10:35-37. "Israel shall be saved. . . . with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Isaiah 45:17. {RH, July 1, 1915 par. 30}

Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. {RH, July 1, 1915 par. 31}

The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, There shall be no more sin, neither shall there be any more death. {RH, July 1, 1915 par. 32}

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66:23. "The glory of the Lord shall be revealed, and all flesh shall see it together." Isaiah 40:5. "The Lord God will cause righteousness and praise to spring forth before all the nations." Isaiah 61:11. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isaiah 28:5. {RH, July 1, 1915 par. 33}

"The Lord shall comfort Zion: he will comfort all her waste places; and he will make

her wilderness like Eden, and her desert like the garden of the Lord." Isaiah 51:3. "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isaiah 35:2. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called my delight, and thy land Beulah. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isaiah 62:4, 5, margin.

{RH, July 1, 1915 par. 34}

**PERIODICALS / RH - The Review and Herald / July 8, 1915 Manasseh and Josiah  
Mrs. E. G. White**

**July 8, 1915 Manasseh and Josiah**

**Mrs. E. G. White**

The kingdom of Judah, prosperous throughout the times of Hezekiah, was once more brought low during the long years of Manasseh's wicked reign, when paganism was revived, and many of the people were led into idolatry. "Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen." 2 Chronicles 33:9. The glorious light of former generations was followed by the darkness of superstition and error. Gross evils sprang up and flourished,--tyranny, oppression, hatred of all that is good. Justice was perverted; violence prevailed. {RH, July 8, 1915 par. 1}

Yet those evil times were not without witnesses for God and the right. The trying experiences through which Judah had safely passed during Hezekiah's reign, had developed in the hearts of many a sturdiness of character that now served as a bulwark against the prevailing iniquity. Their testimony in behalf of truth and righteousness aroused the anger of Manasseh and his associates in authority, who endeavored to establish themselves in evil doing by silencing every voice of disapproval. "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another." 2 Kings 21:16. {RH, July 8, 1915 par. 2}

One of the first to fall was Isaiah, who for over half a century had stood before Judah as the appointed messenger of Jehovah. "Others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Hebrews 11:36-38. {RH, July 8, 1915 par. 3}

Some of those who suffered persecution during Manasseh's reign, were commissioned to bear special messages of reproof and of judgment. The king of Judah, the prophets declared, "hath done wickedly above all . . . which were before

him." Because of this wickedness, his kingdom was nearing a crisis; soon the inhabitants of the land were to be carried captive to Babylon, there to become "a prey and a spoil to all their enemies." 2 Kings 21:11, 14. But the Lord would not utterly forsake those who in a strange land should acknowledge him as their Ruler; they might suffer great tribulation, yet he would bring deliverance to them in his appointed time and way. Those who should learn to put their trust wholly in him, would find a sure refuge. {RH, July 8, 1915 par. 4}

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh, and to his people; but the messages were scorned; backsliding Judah would not heed. As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who "bound him with fetters, and carried him to Babylon," their temporary capital. This affliction brought the king to his senses. "He besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." 2 Chronicles 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise. {RH, July 8, 1915 par. 5}

Among those whose life experience had been shaped beyond recall by the fatal apostasy of Manasseh, was his own son, who came to the throne at the age of twenty-two. Of King Amon it is written: "He walked in all the way that his father walked in, and served the idols that his father served, and worshiped them: and he forsook the Lord God of his fathers" (2 Kings 21:21, 22); he "humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more." The wicked king was not permitted to reign long. In the midst of his daring impiety, only two years from the time he ascended the throne, he was slain in the palace by his own servants; and "the people of the land made Josiah his son king in his stead." 2 Chronicles 33:23, 25. {RH, July 8, 1915 par. 6}

With the accession of Josiah to the throne, where he was to rule for thirty-one years, those who had maintained the purity of their faith began to hope that the downward course of the kingdom was checked; for the new king, though only eight years old, feared God, and from the very beginning "he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." 2 Kings 22:2. Born of a wicked king, beset with temptations to follow in his father's steps, and with few counselors to encourage him in the right way, Josiah nevertheless was true to the God of Israel. Warned by the errors of past generations, he chose to do right, instead of descending to the low level of sin and degradation to which his father and his grandfather had descended. He "turned not aside to the right hand or to the left." As one who was to occupy a position of trust, he resolved to obey the instruction that had been given for the guidance of Israel's rulers; and his obedience made it possible for God to use him as a vessel unto honor. {RH, July 8, 1915 par. 7}

At the time Josiah began to rule, and for many years before, the true-hearted in

Judah were questioning whether God's promises to ancient Israel could ever be fulfilled. From a human point of view, the divine purpose for the chosen nation seemed almost impossible of accomplishment. The apostasy of former centuries had gathered strength with the passing years; ten of the tribes had been scattered among the heathen; only a feeble remnant remained in the land of Judah, and even these now seemed on the verge of moral and national ruin. The prophets had begun to foretell the utter destruction of their fair city, where stood the temple built by Solomon, and where all their earthly hopes of national greatness had centered. Could it be that God was about to turn aside from his avowed purpose of bringing deliverance to those who should put their trust in him? In the face of the long-continued persecution of the righteous and of the apparent prosperity of the wicked, could those who had remained true to God hope for better days? {RH, July 8, 1915 par. 8}

These anxious questionings were voiced by the prophet Habakkuk. Viewing the situation of the faithful in his day, he expressed the burden of his heart in the inquiry: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." Habakkuk 1:2-4. {RH, July 8, 1915 par. 9}

God answered the cry of his loyal children. Through his chosen mouthpiece he revealed his determination to bring chastisement upon the nation that had turned from him to serve the gods of the heathen. Within the lifetime of some who were even then making inquiry regarding the future, he would miraculously shape the affairs of the ruling nations of earth, and bring the Babylonians into the ascendancy. These Chaldeans, "terrible and dreadful" (Habakkuk 1:7), were to fall suddenly upon the land of Judah as a divinely appointed scourge. The princes of Judah and the fairest of the people were to be carried captive to Babylon; the Judean cities and villages and the cultivated fields were to be laid waste; nothing was to be spared. {RH, July 8, 1915 par. 10}

Confident that in this terrible judgment the purpose of God for his people would in some way be fulfilled, Habakkuk bowed in submission to the revealed will of Jehovah. "Art thou not from everlasting. O Lord my God, mine Holy One?" he exclaimed. And then, his faith reaching out beyond the forbidding prospect of the immediate future and laying fast hold on the precious promises that reveal God's love for his trusting children, the prophet added, "We shall not die." Habakkuk 1:12. With this declaration of faith he rested his case, and that of every believing Israelite, in the hands of a compassionate God. {RH, July 8, 1915 par. 11}

This was not Habakkuk's only experience in the exercise of strong faith. On one occasion, when meditating concerning the future, he said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." Graciously the Lord answered him: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.



Behold, his soul which is lifted up is not upright in him: but *the just shall live by his faith.*' Habakkuk 2:1-4.

*(To be concluded)*

{RH, July 8, 1915 par. 12}

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(Concluded) Mrs. E. G. White**

**July 15, 1915 Manasseh and Josiah**

***(Concluded)***

**Mrs. E. G. White**

The faith that strengthened Habakkuk and all the holy and the just in times of deep trial shortly before the Babylonian captivity, was the same faith that sustains God's people today. In the darkest hours, under circumstances the most forbidding, the Christian may stay his soul in harmony with the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. "The just shall live by his faith." Habakkuk 2:4. In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in him. He will give them the wisdom their varied necessities demand.

{RH, July 15, 1915 par. 1}

Of the abundant provision made for every tempted soul, the apostle Paul bears eloquent testimony. To him was given the divine assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." In gratitude and confidence the tried servant of God responded: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:9, 10. {RH, July 15, 1915 par. 2}

We must cherish and cultivate the faith of which prophets and apostles have testified,—the faith that lays hold on the promises of God, and waits for deliverance in his appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long; the soul may be oppressed by discouraging circumstances; many in whom confidence has been placed may fall by the way: but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in his holy temple: let all the earth keep silence before him." Habakkuk 2:20. Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

. . . The just shall live by his faith." Habakkuk 2:3, 4. {RH, July 15, 1915 par. 3}

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from Mt. Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength." Habakkuk 3:2-6, 13, 17-19, margin. {RH, July 15, 1915 par. 4}

Habakkuk was not the only one through whom was given a message of bright hope and of future triumph as well as of present judgment. During the reign of Josiah the word of the Lord came to Zephaniah, specifying plainly the results of continued apostasy, and calling the attention of the true church to the glorious prospect beyond. His prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ:-- {RH, July 15, 1915 par. 5}

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Zephaniah 1:14-16. {RH, July 15, 1915 par. 6}

"I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1:17, 18. {RH, July 15, 1915 par. 7}

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:13. {RH, July 15, 1915 par. 8}

"Behold, at that time I will deal with all them that afflict thee: and I will save her that halteth, and gather her that was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. At that time will I bring you in, and at that time will I gather you: for I will make you a name and a praise among all the

peoples of the earth, when I bring again your captivity before your eyes, saith the Lord." Zephaniah 3:19, 20, R. V. {RH, July 15, 1915 par. 9}

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zephaniah 3:14-17.

{RH, July 15, 1915 par. 10}

**PERIODICALS / RH - The Review and Herald / July 22, 1915 The Book of the Law  
Mrs. E. G. White**

**July 22, 1915 The Book of the Law**

**Mrs. E. G. White**

The silent yet powerful influence set in operation by the messages of the prophets regarding the Babylonian captivity, did much to prepare the way for a reformation that took place in the eighteenth year of Josiah's reign. This reform movement, by which threatened judgments were averted for a season, was brought about in a wholly unexpected manner through the discovery and study of a portion of Holy Scripture that for many years had been strangely misplaced and lost. {RH, July 22, 1915 par. 1}

Nearly a century before, during the first Passover celebrated by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. It was the observance of the statutes recorded by Moses--especially those given in the book of the covenant, which forms a part of Deuteronomy--that had made the reign of Hezekiah so prosperous. But Manasseh had dared to set aside these statutes; and during his reign the temple copy of the book of the law, through careless neglect, had become lost. Thus for many years the people generally were deprived of its instruction. {RH, July 22, 1915 par. 2}

The long-lost manuscript was found in the temple by Hilkiyah, the high priest, while the building was undergoing extensive repairs in harmony with King Josiah's plan for the preservation of the sacred structure. The high priest handed the precious volume to Shaphan, a learned scribe, who read it, and then took it to the king with the story of its discovery. {RH, July 22, 1915 par. 3}

Josiah was deeply stirred as he heard read for the first time the exhortations and warnings recorded in this ancient manuscript. Never before had he realized so fully the plainness with which God had set before Israel "life and death, blessing and cursing" (Deuteronomy 30:19); and how repeatedly they had been urged to choose the way of

life, that they might become a praise in the earth, a blessing to all nations. "Be strong and of a good courage, fear not, nor be afraid," Israel had been exhorted through Moses; "for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deuteronomy 31:6. {RH, July 22, 1915 par. 4}

The book abounded in assurances of God's willingness to save to the uttermost those who should place their trust fully in him. As he had wrought in their deliverance from Egyptian bondage, so would he work mightily in establishing them in the Land of Promise, and in placing them at the head of the nations of earth. To Israel of old had been given the assurance: "There is none like unto God, . . . who rideth upon the heaven for thy help, and in his excellency on the skies. The eternal God is thy dwelling place, and underneath are the everlasting arms." Deuteronomy 33:26, 27, R. V. {RH, July 22, 1915 par. 5}

The encouragements offered as the reward of obedience were accompanied by prophecies of judgments against the disobedient; and as the king heard the inspired words, he recognized in the picture set before him conditions that were similar to those actually existing in his kingdom. In connection with these prophetic portrayals of departure from God, he was startled to find plain statements to the effect that the day of calamity would follow swiftly, and that there would be no remedy. The language was plain; there could be no mistaking the meaning of the words. And at the close of the volume, in a summary of God's dealings with Israel and a rehearsal of the events of the future, these matters were made doubly plain. In the hearing of all Israel, Moses had declared:-- {RH, July 22, 1915 par. 6}

"Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. . . . {RH, July 22, 1915 par. 7}

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." {RH, July 22, 1915 par. 8}

But Israel "forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten the God that formed thee. {RH, July 22, 1915 par. 9}

"And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their

end shall be: for they are a very forward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. . . . {RH, July 22, 1915 par. 10}

"I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: . . . for they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. . . . {RH, July 22, 1915 par. 11}

"Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." Deuteronomy 32:1-10, 15-35. {RH, July 22, 1915 par. 12}

These and similar passages revealed to Josiah God's love for his people, and his abhorrence of sin. As the king read the prophecies of swift judgment upon those who should persist in rebellion, he trembled for the future. The perversity of Judah had been great; what was to be the outcome of their continued apostasy? {RH, July 22, 1915 par. 13}

In former years the king had not been indifferent to the prevailing idolatry. "In the eighth year of his reign, while he was yet young," he had consecrated himself fully to the service of God. Four years later, at the age of twenty, he had made an earnest effort to remove temptation from his subjects by purging "Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. They brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem." 2 Chronicles 34:3-5. {RH, July 22, 1915 par. 14}

Not content with doing thorough work in the land of Judah, the youthful ruler had extended his efforts to the portions of Palestine formerly occupied by the ten tribes of Israel, only a feeble remnant of which now remained. "So did he," the record reads, "in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." Not until he had traversed the length and breadth of this region of ruined homes, and "had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel" (2 Chronicles 34:6, 7), did he return to Jerusalem. {RH, July 22, 1915 par. 15}

Thus Josiah, from his earliest manhood, had endeavored to take advantage of his position as king to exalt the principles of God's holy law. And now, while Shaphan the scribe was reading to him out of the book of the law, the king discerned in this volume a treasure of knowledge, a powerful ally, in the work of reform he so much desired to see wrought in the land. He resolved to walk in the light of its counsels, and also to do all in

his power to acquaint his people with its teachings, and to lead them, if possible, to cultivate reverence and love for the law of heaven. {RH, July 22, 1915 par. 16}

But was it possible to bring about the needed reform? From all that he could learn from the reading of the volume before him, Israel had almost reached the limit of divine forbearance; soon God would arise to punish those who had brought dishonor upon his name. Already the anger of the Lord was kindled against the people. Overwhelmed with sorrow and dismay, Josiah rent his garments, and bowed before God in agony of Spirit, seeking pardon for the sins of an impenitent nation. {RH, July 22, 1915 par. 17}

At that time the prophetess Huldah was living in Jerusalem, near the temple. The mind of the king, filled with anxious foreboding, reverted to her; and he determined to inquire of the Lord through this chosen messenger, to learn, if possible, whether by any means within his power he might save erring Judah, now on the verge of ruin. {RH, July 22, 1915 par. 18}

The gravity of the situation, and the respect in which he held the prophetess, led him to choose as his messengers to her, the first men of the kingdom. "Go ye," he bade them, "inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." 2 Kings 22:13.

*(To be concluded)*

{RH, July 22, 1915 par. 19}

**PERIODICALS / RH - The Review and Herald / July 29, 1915 The Book of the Law  
By Mrs. E. G. White**

**July 29, 1915 The Book of the Law**

**By Mrs. E. G. White**

Through Huldah the Lord sent Josiah word that Jerusalem's ruin could not be averted. Even should the people now humble themselves before God, they could not escape their punishment. So long had their senses been deadened by wrongdoing, that if judgment should not come upon them, they would soon return to the same sinful course. "Tell the man that sent you to me," the prophetess declared, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched." 2 Kings 22:15-17. {RH, July 29, 1915 par. 1}

But because the king had humbled his heart before God, the Lord would acknowledge his promptness in seeking forgiveness and mercy. To him was sent the



message: "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, . . . and thine eyes shall not see all the evil which I will bring upon this place." Verses 19, 20. {RH, July 29, 1915 par. 2}

The king must leave with God the events of the future; he could not alter the eternal decrees of Jehovah. But in announcing the retributive judgments of Heaven, the Lord had not withdrawn opportunity for repentance and reformation; and Josiah, discerning in this a willingness on the part of God to temper his judgments with mercy, determined to do all in his power to bring about decided reforms. He arranged at once for a great convocation, to which were invited the elders and magistrates in Jerusalem and Judah, together with the common people. These, with the priests and Levites, met the king in the court of the temple. {RH, July 29, 1915 par. 3}

To this vast assembly the king himself read "all the words of the book of the covenant which was found in the house of the Lord." 2 Kings 23:2. The royal reader was deeply affected, and he delivered his message with the pathos of a broken heart. His hearers were profoundly moved. The intensity of feeling revealed in the countenance of the king, the solemnity of the message itself, the warning of judgments impending,--all these had their effect, and many determined to join with the king in seeking forgiveness. {RH, July 29, 1915 par. 4}

Josiah now proposed that those highest in authority unite with the people in solemnly covenanting before God to co-operate with one another in an effort to institute decided changes. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book." The response was more hearty than the king had dared hope for: "All the people stood to the covenant." 2 Kings 23:3. {RH, July 29, 1915 par. 5}

In the reformation that followed, the king again turned his attention to the destruction of every vestige of idolatry that remained. So long had the inhabitants of the land followed the customs of the surrounding nations in bowing down to images of wood and stone, that it seemed almost beyond the power of man to remove every trace of these evils. But Josiah persevered in his effort to cleanse the land. Sternly he met idolatry by slaying "all the priests of the high places;" "moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord." 2 Kings 23:20, 24. {RH, July 29, 1915 par. 6}

In the days of the rending of the kingdom, centuries before, when Jeroboam the son of Nebat, in bold defiance of the God whom Israel had served, was endeavoring to turn the hearts of the people away from the services of the temple in Jerusalem to new forms of worship, he had set up an unconsecrated altar at Bethel. During the dedication of this altar, where many in years to come were to be seduced into idolatrous practices,

there had suddenly appeared a man of God from Judea, with words of condemnation for the sacrilegious proceedings. He had "cried against the altar," declaring:-- {RH, July 29, 1915 par. 7}

"O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." 1 Kings 13:2. This announcement had been accompanied by a sign that the word spoken was of the Lord. {RH, July 29, 1915 par. 8}

Three centuries had passed. During the reformation wrought by Josiah, the king found himself in Bethel, where stood this ancient altar. The prophecy uttered so many years before in the presence of Jeroboam, was now to be literally fulfilled. {RH, July 29, 1915 par. 9}

"The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. {RH, July 29, 1915 par. 10}

"And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. {RH, July 29, 1915 par. 11}

"Then he said, What title is that that I see? And the men of the city told him, It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." 2 Kings 23:15-18. {RH, July 29, 1915 par. 12}

On the southern slopes of Olivet, opposite the beautiful temple of Jehovah on Mt. Moriah, were the shrines and images that had been placed there by Solomon to please his idolatrous wives. See 1 Kings 11:6-8. For upward of three centuries the great, misshapen images had stood on the "Mount of Offense," mute witnesses to the apostasy of Israel's wisest king. These, too, were removed and destroyed by Josiah. {RH, July 29, 1915 par. 13}

The king sought further to establish the faith of Judah in the God of their fathers by holding a great Passover feast, in harmony with the provisions made in the book of the law. Preparation was by those having the sacred services in charge, and on the great day of the feast, offerings were freely made. "There was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." 2 Kings 23:22. But the zeal of Josiah, acceptable though it was to God, could not atone for the sins of past generations; nor could the piety displayed by the king's followers effect a change of heart in many who stubbornly refused to turn from idolatry to the worship of the true God. {RH, July 29, 1915 par. 14}

For more than a decade following the celebration of the Passover, Josiah continued to reign. At the age of thirty-nine he met death in battle with the forces of Egypt, "and was buried in one of the sepulchers of his fathers." "All Judah and Jerusalem mourned

for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." 2 Chronicles 35:24-27. {RH, July 29, 1915 par. 15}

Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, . . . because of all the provocations that Manasseh had provoked him withal." 2 Kings 23:25, 26. The time was rapidly approaching when Jerusalem was to be utterly destroyed, and the inhabitants of the land carried captive to Babylon, there to learn the lessons they had refused to learn under circumstances more favorable. {RH, July 29, 1915 par. 16}

## **PERIODICALS / RH - The Review and Herald / November 11, 1915 Victory Over Sin Through Faith in Christ**

### **November 11, 1915 Victory Over Sin Through Faith in Christ**

Selections from the Writings of  
Mrs. E. G. White

"The condition of eternal life is now just what it always has been,--just what it was in Paradise before the fall of our first parents,--perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized. {RH, November 11, 1915 par. 1}

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. {RH, November 11, 1915 par. 2}

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to him; and so long as you do this, he will work in you to will and to do according to his

good pleasure. So you may say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' So Jesus said to his disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' Then with Christ working in you, you will manifest the same spirit and do the same works,--works of righteousness, obedience."--*"Steps to Christ," pages 67, 68.* {RH, November 11, 1915 par. 3}

"The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith."--*Review and Herald Aug. 18, 1891.* {RH, November 11, 1915 par. 4}

"Where there is not only a belief in God's word, but a submission of the will to him, where the heart is yielded to him, the affections fixed upon him, there is faith,--faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, 'O how love I thy law! it is my meditation all the day.' And the righteousness of the law is fulfilled in us, 'who walk not after the flesh, but after the Spirit.'"--*"Steps to Christ," pages 68, 69.* {RH, November 11, 1915 par. 5}

"Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power."--*"The Ministry of Healing," page 62.* {RH, November 11, 1915 par. 6}

"How often those who trusted the word of God, though in themselves utterly helpless, have withstood the power of the whole world,--Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, and Nebuchadnezzar on the throne; Daniel among the lions, his enemies in the high places of the kingdom; Jesus on the cross, and the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains led to a criminal's death, Nero the despot of a world empire. {RH, November 11, 1915 par. 7}

"Such examples are not found in the Bible only. They abound in every record of human progress. The Vaudois and the Huguenots. Wyclif and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's word against human power and policy in support of

evil. These are the world's true nobility. This is its royal line. In this line the youth of youth of today are called to take their places. {RH, November 11, 1915 par. 8}

"Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations, the sustaining strength of God becomes real to us through an abiding trust. . . . {RH, November 11, 1915 par. 9}

"As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. 'All things are naked and opened unto the eyes of him with whom we have to do.' He is 'of purer eyes than to behold evil,' and cannot look on iniquity. This thought was Joseph's shield amidst the corruptions of Egypt. To the allurements of temptation his answer was steadfast: 'How can I do this great wickedness, and sin against God?' Such a shield, faith, if cherished, will bring to every soul. . . . {RH, November 11, 1915 par. 10}

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. {RH, November 11, 1915 par. 11}

"'Ye are complete in him.' {RH, November 11, 1915 par. 12}

"Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that every one who would make his life work a success must understand. Christ says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' He makes it plain that our asking must be according to God's will; we must ask for the things that he has promised, and whatever we receive must be used in doing his will. The conditions met, the promise is unequivocal. {RH, November 11, 1915 par. 13}

"For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do his work, for any gift he has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received. {RH, November 11, 1915 par. 14}

"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised he is able to perform, and that the gift, which we already possess, will be realized when we need it most."--"Education," pages 254-258. {RH, November 11, 1915 par. 15}

"We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. . . . {RH, November 11, 1915 par. 16}

"The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path." {RH, November 11, 1915 par. 17}

"As workers for God, we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety.

The atmosphere of his presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with his that in thought and aim we shall be one with him." {RH, November 11, 1915 par. 18}

"He whose trust is in God will with Paul be able to say, 'I can do all things through Christ which strengtheneth me.' Whatever the mistakes or failures of the past, we may, with the help of God, rise above them. With the apostle we may say:-- {RH, November 11, 1915 par. 19}

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."--*"The Ministry of Healing," pages 509, 511, 516.*

{RH, November 11, 1915 par. 20}

**PERIODICALS / RH - The Review and Herald / February 16, 1939 Letters from Mrs. E. G. White to Her Children**

**February 16, 1939 Letters from Mrs. E. G. White to Her Children**

Volney, Iowa, Dec. 24, 1857.

My Dear Children:

Here we are, twelve miles from Waukon. We have had a tedious time in getting thus far. Yesterday our horses for miles had to plow through snow very deep, but on we came, feeling confident that our mission was of God. Last Monday we could get no food that was fit to eat, and therefore rode in the coldest weather I ever saw, from morning until night, with nothing to eat but one apple. Oh, how thankful I shall be to see home, sweet home, again, and my three dear boys, Henry, Edson, and Willie. {RH, February 16, 1939 par. 1}

Children, strive to do right, and love the Lord for His merciful kindness to you all. Obey those who have the care of you as you would your parents. Be kind to each other, and yield to each other's wishes. Don't become unsteady. Read the precious word of God. {RH, February 16, 1939 par. 2}

You should be thankful for your comfortable home. We often suffer with cold on account of unfinished and open houses. Last night we slept in a chamber where there was an opening through the top of the stovepipe. If it had stormed, it would have come direct in our faces. Pray for us. Unless the Lord opens the way for us to return, we may be blocked in with snow, and have to remain all winter. {RH, February 16, 1939 par. 3}

I hope, dear Henry, that you are a good boy, and are happy in doing right. Continue to strive to be faithful in all things. We received your letter, and were much pleased to hear from you. We think you have made improvements in setting type. Be faithful,



children, in all things. The Lord will soon come and take the good and holy to Himself. We want you to live among the pure and holy angels in heaven, and wear a crown of gold, and eat of the tree of life. Trust in the Lord at all times. Listen to the voice of conscience. Love God and you will have His approving smile. What a thought, to have the great God, the maker of the heavens and the earth, to smile upon and love you. Dear children, seek for this, pray for it, live for it.

Your Affectionate Mother. {RH, February 16, 1939 par. 4}

**PERIODICALS / RH - The Review and Herald / November 8, 1956 Should Adventists Join Some New Movement? By Ellen G. White**  
**November 8, 1956 Should Adventists Join Some New Movement?**

**By Ellen G. White**

Bank's Terrace  
Wellington, New Zealand  
June 12, 1893

Those who have published the *Loud Cry* tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the Testimonies substantiate their theory. These publications are misleading minds, and increasing the prejudice already existing, and tend to make it more difficult to get access to them to present the message God has given in warnings to the world of altogether a different character from the ideas presented in these pamphlets. {RH, November 8, 1956 par. 1}

I arose at half-past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote twenty-three pages between three o'clock and half-past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but because of many such matters which are coming to the people, claiming to be messages from God. "By their fruits ye shall know them." {RH, November 8, 1956 par. 2}

A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright's falsehoods has created prejudice, making it next to impossible to reach the people and everything of this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother C are of a character to confirm these suspicions. All these

things are closing the doors of the people against us. The way is being hedged up by just such things. {RH, November 8, 1956 par. 3}

These men who think they are doing God service are working on the enemy's side, not on God's side. Yesterday I sent twenty-three pages of manuscript to Melbourne to be prepared for circulation among our people. Prior to this I sent a number of pages treating on the same subject. It will not be prepared to go in this month's mail. {RH, November 8, 1956 par. 4}

A little leaven of false doctrine, under the inspiration of satanic agencies, may work much harm to those who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing. {RH, November 8, 1956 par. 5}

I understood that both these men were at the General Conference [held in Battle Creek, February 17-March 6, 1893], that is, S and C. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church, and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." {RH, November 8, 1956 par. 6}

These brethren who claimed to have this wonderful light had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and that the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eyesalve (true spiritual discernment). {RH, November 8, 1956 par. 7}

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by His Holy Spirit, and were so blinded that they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger. {RH, November 8, 1956 par. 8}

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon; for Thou hast given to them righteousness and peace and Thy

joy, that their joy may be full." O why did they not open the door of their heart to Jesus? Why not have removed right there all that obstructs the bright beams of the Sun of Righteousness that they might shine to the world? While God's blessing was penetrating everywhere, while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light. {RH, November 8, 1956 par. 9}

How could they come from that meeting where the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon. Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel." Who clothed him with filthy garments? "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ commands them to be clothed with His righteousness, garments woven in the loom of heaven. {RH, November 8, 1956 par. 10}

What have our brethren S and C been doing? If they had been commissioned of God to do this work they would not need to appropriate the writings of Sister White, without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did not they advise with her, and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have wisdom to go to work in the right way? {RH, November 8, 1956 par. 11}

But theirs is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar. When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless, and give hope to His people. These men had no right to appropriate the Lord's goods entrusted to His humble servant to trade upon and improve by trading upon them, and to place them in the framework of their errors, making it appear that it was the voice of God from heaven giving the "Loud Cry" that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her. {RH, November 8, 1956 par. 12}

I have no such message to give; but one of an entirely different character. My work is to seek to save lost, perishing souls, and to teach them as did Paul, who says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." {RH, November 8, 1956 par. 13}

Now he brings before them another class: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." {RH, November 8, 1956 par. 14}

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time. {RH, November 8, 1956 par. 15}

Beware of those who arise with a great burden to denounce the church. The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the downtrodden commandments of God to exalt them as honorable and holy, are indeed *the light of the world*. {RH, November 8, 1956 par. 16}

How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, and proclaiming that her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to Seventh-day Adventists? I tell you No! God has given no man any such message. Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night. . . . {RH, November 8, 1956 par. 17}

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her, my people," where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter? {RH, November 8, 1956 par. 18}

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter

who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message. {RH, November 8, 1956 par. 19}

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, which lead to resistance of the truth and turn away from the true light, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth. Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Also this prayer which He offers to interpret the process through which His followers are sanctified: "Sanctify them through thy truth." {RH, November 8, 1956 par. 20}

The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." O read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are." The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. Christ, amid His sufferings, and being daily rejected of men, looks down the lines two thousand years to His church which would be in existence in the last days, before the close of this earth's history. {RH, November 8, 1956 par. 21}

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track. {RH, November 8, 1956 par. 22}

Constantly, men and women are arising who become restless and uneasy, who want to set up some new contrivance; to do some wonderful thing. Satan watches his opportunity to give them something to do in his line. God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and to inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of



zeal to press on to a deeper sanctification and holiness, then work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares are among the wheat. {RH, November 8, 1956 par. 23}

If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. "Ye are laborers together with God," not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way." There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us, for wise improvement. We may become skillful as a tradesman in His business by practice. We want to become skillful in the trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way. {RH, November 8, 1956 par. 24}

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation stone. {RH, November 8, 1956 par. 25}

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan's lines, without perceiving that you have changed leaders, and be found in the treacherous power of a tyrant. {RH, November 8, 1956 par. 26}

We are as a church to be wide awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant; for Satan is doing all he possibly can in this line, and you who claim to be the remnant of the people of God had better not be found helping him, denouncing, accusing, and condemning. Seek to restore, not to tear down, discourage, and destroy.-- Manuscript 21, 1893. {RH, November 8, 1956 par. 27}

**PERIODICALS / RH - The Review and Herald / February 7, 1957 The Need of Self-Surrender By Ellen G. White**

**February 7, 1957 The Need of Self-Surrender**



## By Ellen G. White

We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief we limit our blessing, and thus lose the advantages we might obtain. . . . {RH, February 7, 1957 par. 1}

In times past holy men of old spake as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens. In every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine, sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding and fashioning of the Spirit, and they will know what His eternal fulness means. {RH, February 7, 1957 par. 2}

We need an enlarged faith. The Lord desires His will to be done in the hearts of all who believe in Him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his lifework to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self. {RH, February 7, 1957 par. 3}

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, moulded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, faultfinding, suspicion, distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again," "Except a man be born again, he cannot see the kingdom of God," must come home to them with power. {RH, February 7, 1957 par. 4}

Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrin; and a learned counsellor: yet when Christ told him of the new birth, he said, "How can these things be?" Christ answered, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him

should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, February 7, 1957 par. 5}

Why do we not have more of the faith that works by love and purifies the soul? There is a work to be done in every one of our institutions. Genuine conversion is needed, conversion of heart, mind, soul, and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Into this work every individual needs to put all the intensity of his entire being. Personal religious experience is needed in every church. Why?--Because those who are not under the working of the Holy Spirit will not stand amid the perils of the last days. {RH, February 7, 1957 par. 6}

Genuine conversion is needed. . . . God's Word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ. {RH, February 7, 1957 par. 7}

Candidly and seriously we are to consider the question, Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power? As children of God, it is our privilege to be worked by His Spirit. When self is crucified, the Holy Spirit takes the broken-hearted ones, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. {RH, February 7, 1957 par. 8}

Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen, and thrust from the soul, until every faulty, unlovely trait of character is transformed by the Spirit's influence, God cannot manifest Himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled. {RH, February 7, 1957 par. 9}

I am instructed to bear a message to those who minister by holding forth the Word of God to others. You must be converted. This is surely what you need. The spiritual anointing of the Lord will never come to self-sufficient men and women. Many who are in God's service, proclaiming the truth by pen and voice, are not worked by the Holy Spirit. Self has grown to large proportions. Until the soul is emptied of self and the Holy Spirit takes possession, you will be unready for the coming of Christ. You will certainly be weighed in the golden scales of the heavenly sanctuary and be found wanting. {RH,

February 7, 1957 par. 10}

God's promise is to us and to our children, and to all that are afar off, even as many as the Lord our God shall call. We may claim this promise for ourselves, and receive the Holy Spirit in His fulness. Then shall not we who preach the word be clothed with the power of God? Shall we not be in truth His messengers? {RH, February 7, 1957 par. 11}

Who is willing to take himself in hand? Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from every thing that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." God calls upon men and women to empty their hearts of self. Then His Spirit can find unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live; ye not I, but Christ liveth in me." {RH, February 7, 1957 par. 12}

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to His will. Then the cold, hard heart will be melted by the grace and love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work. . . . {RH, February 7, 1957 par. 13}

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. . . . Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." {RH, February 7, 1957 par. 14}

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." These lessons every church member should learn. There is need of close self-examination in the light of the word of God, that we may do the work essential to be done. {RH, February 7, 1957 par. 15}

Having complied with the word of God, do not depend on your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). If you have complied with the conditions, believe God, whether or not you feel any different. Christ declared, "As the Father gave me commandment, even so I do. . . . If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Let all who understand the abiding claims of the law of God, yield implicit obedience to every

requirement given in the Word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard. {RH, February 7, 1957 par. 16}

### **The Two Houses**

Christ declares that those who do His words are like a man who built his house upon a rock. This house the tempest and flood could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of that law, is seen in the wrecked house. Those who make a profession while failing to obey cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes charge of the mind and soul, and God is greatly dishonored. {RH, February 7, 1957 par. 17}

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword." These words are true. Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. {RH, February 7, 1957 par. 18}

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig tree, destitute of fruit. Rely upon no human being for words of comfort. Seek the Lord most earnestly, while you read His rich promises and apply them. Then you will not be consumers but providers. {RH, February 7, 1957 par. 19}

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything desirable. From the lips of such a man there come scathing remarks, which grieve the Holy Spirit away, and produce attributes which are satanic rather than divine. The Lord would have those connected with His work speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given an example in His precious life. Christ took our nature that He might set us an example, showing those who receive Him the fruit they must bear. {RH, February 7, 1957 par. 20}

The Lord requires those who serve Him to show by word and action that they are sons of God. To show by the daily life that we are members of the royal family, children of the heavenly King, is of more value in God's sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family of God, and will certainly be divorced from it. {RH, February 7, 1957 par. 21}

When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in spirit, in action. Christ declares, "He that believeth on me, the words that I do shall he do also;

and greater works than these shall he do; because I go unto my Father." What is the promise to every true believer?--"Ye shall receive power, after that the Holy Ghost is come upon you." Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses." What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fulness, ever reaching higher and higher, trying to attain to the perfection of His character? {RH, February 7, 1957 par. 22}

When God's servants reach this point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption. {RH, February 7, 1957 par. 23}

There is nothing in the natural world that has life but what grows and produces fruit. And in the spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend on feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these shortlived, impulsive actions. {RH, February 7, 1957 par. 24}

Many people are the subjects of impressions which are not liable. Many have what they think are good impressions, wonderful exaltation of feeling, but the life does not represent an abiding Christ. They do not draw life from the source of all life. They are not drinking of the living water, which springs up into eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God. {RH, February 7, 1957 par. 25}

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, because we are partakers of the divine nature, having escaped the corruption that is in the world through lust. Advance, is the watchword. There are no idlers in the Lord's vineyard. We must be laborers together with God, else we shall fail in the work of overcoming, and our irreligious influence will cause other souls to fail. No soul is lost that does not draw other souls down with it. Let every one who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us. {RH, February 7, 1957 par. 26}

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticize themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christlike intensity into your work, and many souls will be saved through your earnest prayers and interested labors.--Manuscript 148, 1899. {RH, February 7, 1957 par. 27}

**PERIODICALS / RH - The Review and Herald / March 20, 1958 Simplicity in Dress  
By Ellen G. White**



## March 20, 1958 Simplicity in Dress

By Ellen G. White

As I have seen many Sabbathkeeping Adventists becoming worldly in thought, conversation, and dress, my heart has been saddened. The people who claim to believe that they have the last message of mercy to give to the world, are attracted by worldly fashions, and make great exertions to follow them as far as they think their profession of faith allows them to go. Worldly dress among our people is so noticeable that unbelievers frequently remark, "In their dress you cannot distinguish them from the world." This we know to be true, although there are many exceptions. {RH, March 20, 1958 par. 1}

Those who meet the world's standard are not few in numbers. We are grieved to see that they are exerting an influence, leading others to follow their example. When I see those who have named the name of Christ, aping the fashions introduced by worldlings, I have the most painful reflections. Their lack of Christlikeness is apparent to all. In the outward adorning there is revealed to worldlings as well as to Christians an absence of the inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. {RH, March 20, 1958 par. 2}

For years our hearts have felt sad over this matter. Errors on the point of dress in Battle Creek, the great heart of the work, affect the whole body. At that important post are some of our most important institutions--the publishing house, where the truth is printed and scattered to the world; the college, for our youth; and the health institute, now bearing the name of a sanitarium, in which reform is taught and practiced. Parents send their children from the different States to Battle Creek, feeling a sense of security in regard to them because of the moral and religious influences prevailing in these institutions. {RH, March 20, 1958 par. 3}

The Garden of Eden was created by God. He made it a beautiful and holy place. But Satan found entrance to the Garden, leaving his slimy trail of sin and disobedience. Battle Creek is not a place from which either the tempter or defective human beings are excluded. The tempter and the tempted have access to Battle Creek. We are sorry to say that pride, vanity, and love of display are evident, testifying to all beholders that some at least care more for outward dress than for the heavenly adornment. {RH, March 20, 1958 par. 4}

Superfluous tucks, ruffles, and ornaments of any kind should be avoided as contradictory to our profession of faith as followers of the meek and lowly Jesus. Frequently the trimmings of a dress cost more than the material for the dress itself. We warn our Christian sisters against the tendency to make their dresses according to worldly styles, thus attracting attention. The house of God is profaned by the dress of professedly Christian women of today. A fantastic dress, a display of gold chains and gaudy laces, is a certain indication of a weak head and a proud heart. {RH, March 20, 1958 par. 5}

In order to follow in the wake of fashion, many of our youth incur expenses which



their condition in life does not justify. Children of poor parents seek to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy the vanity of their children. If our sisters who have abundance of means would regulate their expenditures, not in accordance with their wealth, but with regard to their responsibility to God, as wise stewards of the means entrusted to them, their example would do much to stay this evil now existing among us. {RH, March 20, 1958 par. 6}

Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with ever-changing and never-satisfying fashions. No sooner is one style introduced than new styles are devised, and then, in order for fashionable persons to remain fashionable, the dress must be remodeled. Thus professing Christians, with divided hearts, waste their time, giving to the world nearly all their energies. {RH, March 20, 1958 par. 7}

This entirely unnecessary burden is taken up and willingly borne by our sisters. Half of their burdens come from an attempt to follow the fashions; yet they eagerly accept the yoke, because fashion is the god they worship. They are as truly held in shackles of bondage as is the veriest slave; and yet they talk of independence! They do not know the first principles of independence. They have no mind or taste or judgment of their own. {RH, March 20, 1958 par. 8}

Satan is wonderfully successful in infatuating minds with the ever-varying styles of dress. He knows that while the minds of women are continually filled with a feverish desire to follow fashion, their moral sensibilities are weak, and they cannot be aroused to realize their true spiritual condition. They are worldly, without God, without hope. {RH, March 20, 1958 par. 9}

We do not discourage taste and neatness in dress. Correct taste in dress is not to be despised or condemned. While needless ruffles, trimmings, and ornaments should be left off, we encourage our sisters to obtain good, durable material. Nothing is gained in trying to save means by purchasing cheap fabrics. Let the clothing be plain and neat, without extravagance or display. {RH, March 20, 1958 par. 10}

Young ladies who break away from slavery to fashion will be ornaments in society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true lady is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in its comeliness can be compared with the flowers of the field! {RH, March 20, 1958 par. 11}

When I see Christian women leading out in temperance campaigns, presenting to the liquor inebriate a pledge to abstain from all intoxicating drinks, I think it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress; for the bondage of a woman to fashion is usually as great as is the bondage of a liquor inebriate to his appetite. By dressing simply, thus saving time and means, Christian women can do more to encourage and

sustain the cause of temperance than by anything else. The means thus saved will clothe the destitute, feed the hungry, and close a most effectual door against the temptation of drunkenness. {RH, March 20, 1958 par. 12}

Pride of dress is not a small matter, but a serious evil. It causes time, thought, and money to be spent in the decoration of the body, while the culture of the heavenly graces is neglected. Precious hours that our Saviour has exhorted us to devote to prayer and the study of the Scriptures are given to an unnecessary preparation of apparel for outward display. By and by there will be a sad reckoning of the waste of our Lord's goods in needless display. {RH, March 20, 1958 par. 13}

Those who practice simplicity in dress have time to visit the afflicted, and are better prepared to pray with and for them. On every Christian man and woman rests the solemn duty of regulating and contracting personal expenses, that by so doing they may be able to help the needy, feed the hungry, and clothe the naked.--Manuscript 106, 1901. {RH, March 20, 1958 par. 14}

**PERIODICALS / RH - The Review and Herald / June 25, 1959 Proper Use of the Testimonies on Health Reform By Ellen G. White**

**June 25, 1959 Proper Use of the Testimonies on Health Reform**

**By Ellen G. White**

I fully believe that the end of all things is at hand, and every power that God has given us should be employed in the very wisest and highest service to God. The Lord has brought out a people from the world to fit them not only for a pure and holy heaven but to prepare them through the wisdom He shall give them to be colaborers with God in preparing a people to stand in the day of God. {RH, June 25, 1959 par. 1}

Great light has been given upon health reform, but it is essential for all to treat this subject with candor and to advocate it with wisdom. In our experience we have seen many who have not presented health reform in a manner to make the best impression upon those whom they wish would receive their views. The Bible is full of wise counsel, and even the eating and drinking receive proper attention. The highest privilege that man can enjoy is to be a partaker of the divine nature, and faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ. No one should through intemperate appetite so indulge his taste as to weaken any of the fine works of the human machinery and thus impair the mind or the body. Man is the Lord's purchased possession. {RH, June 25, 1959 par. 2}

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God's work which led David to exclaim, "I am fearfully and wonderfully made." Psalms 139:14. We will not consider the organs of the body our own property, as if we had created them. All the faculties God has given to the human body are to be appreciated. "Ye are not your own," "for ye are bought with a price: therefore glorify

God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. {RH, June 25, 1959 par. 3}

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature's laws. Bible religion brought into practical life insures the highest culture of the intellect. {RH, June 25, 1959 par. 4}

Temperance is exalted to a high level in the Word of God. Obeying His Word, we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. {RH, June 25, 1959 par. 5}

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example given us in sacred history. {RH, June 25, 1959 par. 6}

We wish to present temperance and health reform from a Bible standpoint, and to be very cautious not to go to extremes in abruptly advocating health reform. Let us be careful not to graft into health reform one false shoot according to our own peculiar overstrained ideas and weave into it our own strong traits of character making these as the voice of God, and passing judgment on all who do not see as we do. It takes time to educate away from wrong habits. {RH, June 25, 1959 par. 7}

Questions are coming in from brethren and sisters making inquiries in regard to health reform. Statements are made that some are taking the light in the testimonies upon health reform and making it a test. They select statements made in regard to some articles of diet that are presented as objectionable--statements written in warning and instruction to certain individuals who were entering or had entered on an evil path. They dwell on these things and make them as strong as possible, weaving their own peculiar, objectionable traits of character in with these statements, and carry them with great force, thus making them a test and driving them where they do only harm. {RH, June 25, 1959 par. 8}

The meekness and lowliness of Christ is wanting. Moderation and caution are greatly needed, but they have not these desirable traits of character. They need the mold of God upon them. And such persons may take health reform and do great harm with it in prejudicing minds so that ears will be closed to the truth. {RH, June 25, 1959 par. 9}

Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely, making that subject the burden of the message, has served to create prejudice with unbelievers and to bar the way to the truth, leaving the impression that we are extremists. Now the Lord would have us wise and understanding as to what is His will. We must not give occasion for us to be regarded as extremists. This will place us and the truth God has given us to bear to the people at a great disadvantage. Through weaving in unconsecrated self, that which we are ever to present as a blessing becomes a stumbling block. {RH, June 25, 1959 par. 10}

We see those who will select from the testimonies the strongest expressions and, without bringing in or making any account of the circumstances under which the cautions and warnings are given, make them of force in every case. Thus they produce unhealthy impressions upon the minds of the people. There are always those who are ready to grasp anything of a character which they can use to rein up people to a close, severe test, and who will work elements of their own characters into the reforms. This, at the very outset, raises the combativeness of the very ones they might help if they dealt carefully, bearing a healthful influence which would carry the people with them. They will go at the work, making a raid upon the people. Picking out some things in the testimonies, they drive them upon every one, and disgust rather than win souls. They make divisions when they might and should make peace. {RH, June 25, 1959 par. 11}

I have been shown the danger of families that are of an excitable temperament, the animal predominating. Their children should not be allowed to make eggs their diet, for this kind of food--eggs and animal flesh--feeds and inflames the animal passions. This makes it very difficult for them to overcome the temptation to indulge in the sinful practice of self-abuse which in this age is almost universally practiced. This practice weakens the physical, mental, and moral powers and bars the way to everlasting life. {RH, June 25, 1959 par. 12}

Some families were shown me as in a deplorable condition. Because of this debasing sin, they are where the truth of God can not find access to heart or mind. This practice leads to deception, to falsehood, to licentious practices, and to the corrupting and polluting of other minds, even of very young children. The habit once formed is more difficult to overcome than the appetite for liquor or for tobacco. {RH, June 25, 1959 par. 13}

These evils, so prevalent, led me to make the statements that I have made. The special reproofs were presented in warning to others; thus they come before other families than the very individuals corrected and reproofed. But let the testimonies speak for themselves. Let not individuals gather up the very strongest statements, given for individuals and families, and drive these things because they want to use the whip and to have something to drive. Let these active, determined temperaments take the Word of God and the testimonies, which present the necessity of forbearance and love and perfect unity, and labor zealously and perseveringly. With their own hearts softened and subdued by the grace of Christ, with their own spirits humble and full of the milk of human kindness, they will not create prejudice, neither will they cause dissension and weaken the churches. {RH, June 25, 1959 par. 14}

The question whether we shall eat butter, meat, or cheese is not to be presented to any one as a test, but we are to educate and to show the evils of the things that are objectionable. Those who gather up these things and drive them upon others do not know what work they are doing. The Word of God has given tests to His people. The keeping of God's holy law, the Sabbath, is a test, a sign between God and His people throughout their generations forever. Forever this is the burden of the third angel's message--the commandments of God and the testimony of Jesus Christ. {RH, June 25, 1959 par. 15}

Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground, meat, eggs, butter, cheese and such articles placed upon the table. These are not to be borne in front, as the burden of our work. The former--tea, coffee, tobacco, beer, wine, and all spirituous liquors--are not to be taken moderately, but discarded. The poisonous narcotics are not to be treated in the same way as the subject of eggs, butter, and cheese. In the beginning animal food was not designed to be the diet of man. We have every evidence that the flesh of dead animals is dangerous because of disease that is fast becoming universal, because of the curse resting more heavily in consequence of the habits and crimes of man. We are to present the truth. We are to be guarded how to use reason and select those articles of food that will make the very best blood and keep the blood in an unfevered condition.--Manuscript 5, 1881. {RH, June 25, 1959 par. 16}

**PERIODICALS / RH - The Review and Herald / August 13, 1959 How to Study the Bible By Ellen G. White**

**August 13, 1959 How to Study the Bible**

**By Ellen G. White**

Let the seeker for truth who accepts the Bible as the inspired word of God, lay aside every previous idea, and take that word in its simplicity. He should renounce every sinful practice, and enter the Holy of Holies with heart softened and subdued, ready to listen to what God says. {RH, August 13, 1959 par. 1}

Do not carry your creed to the Bible, and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain "Thus saith the Lord," or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by "It is written." {RH, August 13, 1959 par. 2}

The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors. {RH, August 13, 1959 par. 3}

Let the heart be softened and subdued by the spirit of prayer before the Bible is read. Truth will triumph when the spirit of truth cooperates with the humble Bible student. How precious the thought that the Author of truth still lives and reigns. Ask Him to impress your minds with the truth. Your searching of the Scriptures will then be profitable. Christ is the great Teacher of His followers, and He will not leave you to walk in darkness. {RH, August 13, 1959 par. 4}

The Bible is its own interpreter. With beautiful simplicity, one portion connects itself with the truth of another portion, until the whole Bible is blended in one harmonious whole. Light flashes forth from one text to illuminate some portion of the Word that has

seemed more obscure. {RH, August 13, 1959 par. 5}

Those who with humility of heart search the Scriptures, with a sincere desire to know and obey the truth will not be left to walk in darkness. Jesus says, I am the Way, the Truth, and the Life. The whole Bible is a revelation of Christ. But you may read the Scriptures from morning till night, and unless you humbly submit your will to the will of God, you cannot receive a saving knowledge of the gospel. As you see the truth plainly stated, lay aside every false position, however dear it may be to the selfish heart. Some will take a text, wrest it from its true bearing, and force it into service to sustain some preconceived opinion. By linking together isolated passages of Scripture, they may deceive others. But what appears to be Bible proof for their position is no proof whatever; for the scriptures are not used in their true setting. In this way error is often magnified, and truth diminished. Those who thus wrest the scriptures to sustain error, greatly dishonor God, and in the day of judgment, they will be held responsible for the disobedience of those who through their sophistries have been led to disregard the divine law. {RH, August 13, 1959 par. 6}

Those who desire to know the truth concerning the Sabbath of the Lord are not left to the guidance of uncertain suppositions. But let them not depend upon the teachings of the fathers, or any other human agency, but upon the words spoken by the Creator of the heavens and the earth. The Bible is the inspired word of God. In it are to be found the laws of heaven. And from the Bible alone can we learn the truth regarding the Sabbath. God's word is plain. The fourth commandment is definite and explicit, and reveals the divine origin of the Sabbath. And further, the Lord said to Moses: {RH, August 13, 1959 par. 7}

"Speak thou . . . unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel *for ever*: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exodus 31:13-17). {RH, August 13, 1959 par. 8}

May the Lord help us to seek Him with the whole heart, that we may find Him. He will not be trifled with. Those who, though having opportunity to find the true path, presumptuously depart from it will some day when too late, realize their terrible mistake. Eternal life is for those only who continue to obey God. For them Christ has purchased salvation. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). {RH, August 13, 1959 par. 9}

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). {RH, August 13, 1959 par. 10}

When Jesus told His followers to search the Scriptures, He referred to the Old



Testament Scriptures; for the New Testament was still unwritten. The Bible is made up of many parts--history, biography, song and praise, prayer, and prophecy. But all is inspired of God, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In the term "scripture" is included the whole treasure house of revelation and knowledge, in whatever form it is given. {RH, August 13, 1959 par. 11}

Let no one seek to limit the circulation of the Scriptures. God speaks through various channels, and the sacred truths are to be sought as the miner seeks for gold. God has promised that He will guide all who desire to be taught into all truth. {RH, August 13, 1959 par. 12}

The Bible is the greatest educational book in the world, and should be used in every school. Whatever their previous education or conceptions, to many minds the simple reading of God's Word will bring conviction, and even though in many cases the Word may be misapplied and misinterpreted, yet in after years, many because of what they can remember of its teachings may be able to distinguish between truth and error. Let us not be numbered with those who seek to limit the circulation of the Scriptures.--Undated manuscript 142. {RH, August 13, 1959 par. 13}

If you read the Bible carefully, you will see what reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself and then from an experimental knowledge, you can set before the people of God what constitutes Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character; for you will then be a living epistle known and read of all men. . . . {RH, August 13, 1959 par. 14}

The natural man always remains the same. He is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man, the new heart, new purposes, new impulses. The word of Christ is received which is spirit and life; then we eat the flesh, and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character. Some bearing thirty, some sixty, and some one hundred fold.--Letter 13, 1888. {RH, August 13, 1959 par. 15}

All who engage in this work as colaborers with Christ must not only be willing to preach the truth, but to practice it. Of the professedly learned and pious people of His day Christ said, "Ye are both ignorant of the scriptures and of the power of God. Ye teach for doctrine the commandments of men." He longed to fill the whole nation with the spirit of His mission of love, that they might unite with Him in the work of saving the world. The Holy Spirit would now come to our workers if they would earnestly seek for it. There will be no change made in the divine economy in order to bring around marked changes in the religious world. Men and women must arise to the emergency; they must receive the golden oil, the divine communication in rich blessings. This will enable them to arise and shine, because their light has come, and the glory of the Lord has risen upon them. {RH, August 13, 1959 par. 16}

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character, are the greatest stumbling blocks we shall meet as we

present the grand, holy truths for this time. Those who believe present truth are to practice the truth, live the truth. They are to study the Word and eat the Word, which means eating the flesh and drinking the blood of the Son of God. They are to bring that Word, which is spirit and life, into their daily, practical life. It is the bread from heaven, and it will give life to the world. Power will be given to every man and woman who will eat of the bread that came down from heaven. Oh, cannot we take this in? Cannot we comprehend it? Why is our imagination so dull? "This is the will of him that sent me," said Christ, "that every one [how comprehensive, how far-reaching] that seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in His name? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, August 13, 1959 par. 17}

Christian culture will follow the labors of every soul who will practice the truth conscientiously under all circumstances. But there is altogether too much skimming over the surface. There is a mine of precious ore, hitherto only in the possession of a very few. A careful and thorough digging will put us in possession of untold resources, represented as the golden oil, emptied from the two olive trees, into the golden pipes, and from them into the golden bowls, to pour forth and enrich others. {RH, August 13, 1959 par. 18}

We are in great need of large-hearted, level-headed men, who are true Christians, and who will show that they are feeding upon the Word of God, at home and abroad. Those of our faith and not of our faith will take knowledge of these men that they have been with Jesus and learned of Him. They will see that they are yoked up with Christ, and are drawing with Him, that they are apt scholars learning of Him His meekness and lowliness of heart. These will not complain of the yoke of Christ or murmur when lifting His burdens. They will march cheerfully forward, singing, yes, making melody to God in their hearts. The yoke of Christ is easy, and His burden is light. {RH, August 13, 1959 par. 19}

Oh, it makes every difference with those who study the Scriptures as to what and how they shall understand the Word, whether they eat it or not. The Word of God, if eaten, will give spiritual sinew and muscle. Those who eat and digest this Word will practice it. Their eyes, anointed with the heavenly eye salve will see other lessons in the Holy Word than those seen by readers whose hearts are not cleansed, refined, and elevated. Under the working of the Holy Spirit the conscience will recognize a pure, high standard of righteousness that puts to shame the low, cheap ideas of the surface reader, whose mind is corrupted with sin. They see that the doers of the Word alone are justified before God. Those who hear and fail to do are in no wise better, morally or spiritually, for hearing. Those who will deny self, and make any and every sacrifice for Christ's sake will be able to teach because their precept and example harmonize.--Letter 34, 1896. {RH, August 13, 1959 par. 20}

**Courtesy By Ellen G. White**

**August 20, 1959 *The Grace of Courtesy***

**By Ellen G. White**

Those who work for Christ are to be pure, upright, and trustworthy, and they are also to be tender-hearted, compassionate, and courteous. There is a charm in the intercourse of those who are truly courteous. Kind words, pleasant looks, a courteous demeanor, are of inestimable value. Uncourteous Christians, by their neglect of others, show that they are not in union with Christ. It is impossible to be in union with Christ and yet be uncourteous. {RH, August 20, 1959 par. 1}

What Christ was in His life on this earth, that every Christian should be. He is our example, not only in His spotless purity but in His patience, gentleness, and winsomeness of disposition. He was a firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed. {RH, August 20, 1959 par. 2}

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary, and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature of the love, the kindness, the goodness of God. {RH, August 20, 1959 par. 3}

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God. {RH, August 20, 1959 par. 4}

Though He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables, partaking of the food prepared and served by their hands--and taught in their streets, and treated them with the utmost kindness and courtesy. {RH, August 20, 1959 par. 5}

Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society. {RH, August 20, 1959 par. 6}

The love of Christ mellows the heart and smooths all roughness from the disposition. Let us learn from Him how to combine a high sense of purity and integrity with sunniness of temperament. A kind, courteous Christian is the most powerful argument in favor of the gospel that can be produced. {RH, August 20, 1959 par. 7}

The conduct of some professing Christians is so lacking in kindness and courtesy

that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned. But sincerity and uprightness will not atone for a lack of kindness and courtesy. Such ones need to realize that the plan of redemption is a plan of mercy, set in operation to soften whatever is hard and rugged in human nature. They need to cultivate that rare Christian courtesy which makes men kind and considerate to all. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest. {RH, August 20, 1959 par. 8}

Men of the world study to be courteous, to make themselves as pleasing as possible. They study to render their address and manners such that they will have the greatest influence over those with whom they associate. They use their knowledge and abilities as skillfully as possible in order to gain this object. "The children of this world are in their generation wiser than the children of light." {RH, August 20, 1959 par. 9}

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. When you meet with such ones, put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them as well as for you Christ died. In your dealing with them, be pitiful and courteous. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage. {RH, August 20, 1959 par. 10}

The apostle exhorts us, "As he which hath called you is holy, so be ye holy in all manner of conversation because it is written, Be ye holy; for I am holy." The grace of Christ changes the whole man, making the coarse refined, the rough gentle, the selfish generous. It controls the temper and the voice. Its outworking is seen in politeness and tender regard shown by brother for brother, in kind, encouraging words and unselfish actions. An angel-presence is in the home. The life breathes forth a sweet perfume, which as holy incense ascends to God. Love is manifested in kindness, gentleness, forbearance, and longsuffering. The expression of the countenance is changed. The peace of heaven is revealed. There is seen a habitual gentleness, a more than human love. Humanity becomes a partaker of divinity. Christ is honored by perfection of character. As these changes are perfected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. {RH, August 20, 1959 par. 11}

We should accustom ourselves to speak in pleasant tones; to use pure, correct language, and words that are kind and courteous. Kind words are as dew and gentle showers to the soul. The scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be alway with grace," "that it may minister grace unto the hearers." {RH, August 20, 1959 par. 12}

Some with whom you are brought in contact will be rough and uncourteous, but because of this, do not be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This

rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in those rough, unhewn stones precious material that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously. {RH, August 20, 1959 par. 13}

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. These thoughtful courtesies, beginning in the home, and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's wretchedness.--Manuscript 69, 1902. {RH, August 20, 1959 par. 14}

## **PERIODICALS / RH - The Review and Herald / March 11, 1915 A LETTER FROM ELDER W. C. WHITE**

### **March 11, 1915 A LETTER FROM ELDER W. C. WHITE**

DURING THE PAST FEW MONTHS MOTHER'S GENERAL CONDITION OF HEALTH HAS BEEN AS FAVORABLE AS COULD BE EXPECTED OF ONE OF HER AGE. SHE HAS STATED THAT AT NO OTHER PERIOD OF HER LIFE HAS SHE BEEN SO FREE FROM PHYSICAL PAIN. AND WHILE SHE HAS GRADUALLY BECOME MORE FEEBLE, YET SHE HAD NOT, PRIOR TO HER RECENT ACCIDENT, BEEN OBLIGED TO SPEND A DAY IN BED. SHE HAD BEEN ABLE TO GO UP AND DOWN STAIRS WITHOUT ASSISTANCE, AND, IN FAVORABLE WEATHER, HAS TAKEN PLEASURE IN RIDING OUT ONCE A DAY, AND SOMETIMES TWICE. {RH, March 11, 1915 par. 1}

HER CHEERFULNESS HAS NEVER DIMINISHED. WHEN REFERRING TO HER AGE AND PHYSICAL CONDITION, SHE HAS OFTEN EXPRESSED GRATITUDE TO GOD FOR HIS CARE. HER ABIDING TRUST IN HIM HAS NEVER WAVERED. ALWAYS THOUGHTFUL OF OTHERS, SHE HAS MANIFESTED RECENTLY STILL GREATER SOLICITUDE REGARDING THE WELFARE OF HER FRIENDS AND ASSOCIATES. SHE HAS FOUND GREAT JOY IN READING THE REPORTS OF PROGRESS IN THE REVIEW AND IN LETTERS FROM HER OLD FRIENDS. SHE HAS TAKEN A DEEP INTEREST IN THE WORK OF PREPARING HER MANUSCRIPTS FOR PUBLICATION. {RH, March 11, 1915 par. 2}

WEDNESDAY MORNING, JANUARY 27, I RETURNED HOME AFTER AN ABSENCE OF SIXTEEN WEEKS IN THE EAST AND SOUTH. I FOUND MOTHER CHEERFUL AND INTERESTED TO HEAR ABOUT THE WORK IN THE PLACES THAT I HAD VISITED. SHE SEEMED TO BE ABOUT AS WELL AS WHEN I LEFT HOME EARLY IN OCTOBER. {RH, March 11, 1915 par. 3}

FRIDAY AFTERNOON, FEBRUARY 12, AS I WAS LEAVING THE OFFICE FOR A

QUICK TRIP TO ST. HELENA, MOTHER CAME OUTDOORS, AND WE SPENT TEN MINUTES IN WALKING ABOUT IN THE BRIGHT SUNSHINE, AND TALKING ABOUT THE PROGRESS OF THE MESSAGE IN ALL THE WORLD. {RH, March 11, 1915 par. 4}

SABBATH MORNING, MOTHER APPEARED TO BE AS WELL AS USUAL. ABOUT NOON AS SHE WAS ENTERING HER STUDY FROM THE HALLWAY, SHE TRIPPED AND FELL. HER NURSE, MAY WALLING, WHO WAS IN THE HALL ABOUT TWENTY FEET AWAY, HASTENED TO HER ASSISTANCE, AND ENDEAVORED TO HELP HER ONTO HER FEET. WHEN MOTHER CRIED OUT WITH PAIN, MAY LIFTED HER INTO A ROCKING CHAIR, PULLED THE CHAIR THROUGH THE HALL TO MOTHER'S BEDROOM, AND GOT HER TO BED. THEN MAY TELEPHONED TO DR. KLINGERMAN AT THE SANITARIUM, AND AT ONCE APPLIED FOMENTATIONS TO THE HIP, WHERE THE PAIN SEEMED TO BE THE GREATEST. {RH, March 11, 1915 par. 5}

WHEN THE DOCTOR CAME, HE SAID THAT IT WAS EITHER A BAD SPRAIN OR A FRACTURE, AND ADVISED AN X-RAY EXAMINATION AT THE SANITARIUM. THIS EXAMINATION SHOWED AN "INTRACAPSULAR FRACTURE OF THE LEFT FEMUR AT THE JUNCTION OF THE HEAD AND NECK." MOTHER BORE VERY PATIENTLY ALL THE PAINFUL EXPERIENCES OF BEING CARRIED FROM HER ROOM TO THE SANITARIUM AND BACK AGAIN. {RH, March 11, 1915 par. 6}

SARA MCENTERFER, WHO WAS HER TRAVELING COMPANION AND SECRETARY MOST OF THE TIME FOR THIRTY YEARS, IS WITH HER; AND SO IS MAY WALLING, WHO WAS BROUGHT UP IN HER HOME, AND WHO HAS BEEN HER FAITHFUL NURSE FOR ABOUT TWO YEARS. MRS. HUNGERFORD, A TRAINED NURSE FROM THE SANITARIUM, IS ALSO WITH HER. {RH, March 11, 1915 par. 7}

MOTHER OCCUPIES HER STUDY, WHERE FOR THE LAST TEN BUSY YEARS SHE DID MOST OF HER WRITING. SOMETIMES WHEN HALF AWAKE, SHE ASKS HOW LONG THE JOURNEY WILL TAKE, AND WHEN SHE WILL GET HOME; AND THEN, WHEN FULLY AWAKE, SHE SAYS, "I AM RIGHT HERE IN MY OWN ROOM." {RH, March 11, 1915 par. 8}

IN OUR SEASONS OF PRAYER MOTHER UNITES WITH HER USUAL FERVOR AND CLEARNESS OF THOUGHT, EXPRESSING COMPLETE CONFIDENCE AND ENTIRE RESIGNATION. {RH, March 11, 1915 par. 9}

SINCE HER ACCIDENT SHE HAS TOLD ME THAT SHE FEELS THAT HER WORK IS DONE, HER BATTLES ENDED, AND THAT SHE IS WILLING TO LIE DOWN AND SLEEP TILL THE RESURRECTION MORNING, UNLESS THERE IS YET SOME SPECIAL WORK THE LORD HAS FOR HER TO DO. {RH, March 11, 1915 par. 10}

THIS IS NOT A NEW THOUGHT, BUT IS IN PERFECT HARMONY WITH HER FREQUENT EXPRESSIONS DURING THE PAST YEAR. REGARDING HER CONSTANT FAITH AND COURAGE, BROTHER C. C. CRISLER WROTE TO ME DEC. 23, 1914, AS FOLLOWS:-- {RH, March 11, 1915 par. 11}

"EVEN WHEN EXCEEDINGLY BRAIN-WEARY, YOUR MOTHER SEEMS TO FIND GREAT COMFORT IN THE PROMISES OF THE WORD, AND OFTEN CATCHES UP



A QUOTATION AND COMPLETES IT WHEN WE BEGIN QUOTING SOME FAMILIAR SCRIPTURE. AT SUCH TIMES SHE SEEMS TO ME TO BE EVEN MORE SPIRITUAL-MINDED THAN USUAL; THAT IS, SHE DWELLS MORE AT LENGTH ON HER PERSONAL EXPERIENCE AND FAITH AND HOPE, AND RECOUNTS PROVIDENCES THAT CAUSE HER TO RENEW HER COURAGE IN GOD. AT SUCH TIMES SHE ALSO REACHES OUT AFTER SPIRITUAL COMFORT AND HELP, AND ASKS MORE FREQUENTLY THAN AT OTHER TIMES THAT WE UNITE IN PRAYER WITH HER. {RH, March 11, 1915 par. 12}

"I DO NOT FIND HER DISCOURAGED OVER HER OWN CASE, NOR DO I FIND HER DISCOURAGED OVER THE GENERAL OUTLOOK THROUGHOUT THE HARVEST FIELD WHERE HER BRETHREN ARE LABORING. SHE SEEMS TO HAVE STRONG FAITH IN GOD'S POWER TO OVERRULE, AND TO BRING TO PASS HIS ETERNAL PURPOSE THROUGH THE EFFORTS OF THOSE WHOM HE HAS CALLED TO ACT A PART IN HIS GREAT WORK. SHE RISES ABOVE PETTY CRITICISM, ABOVE EVEN THE PAST FAILURES OF THOSE WHO HAVE BEEN REPROVED, AND EXPRESSES THE CONVICTION, BORN, APPARENTLY, OF AN INNATE FAITH IN THE CHURCH OF THE LIVING GOD, THAT HER BRETHREN WILL REMAIN FAITHFUL TO THE CAUSE THEY HAVE ESPOUSED, AND THAT THE LORD WILL CONTINUE WITH THEM TO THE END, AND GRANT THEM COMPLETE VICTORY OVER EVERY DEVICE OF THE ENEMY. {RH, March 11, 1915 par. 13}

"FAITH IN GOD'S POWER TO SUSTAIN HER THROUGH THE MANY WEAKNESSES ATTENDANT ON OLD AGE; FAITH IN THE PRECIOUS PROMISES OF GOD'S WORD; FAITH IN HER BRETHREN WHO BEAR THE BURDEN OF THE WORK; FAITH IN THE FINAL TRIUMPH OF THE THIRD ANGEL'S MESSAGE,--THIS IS THE FULL FAITH YOUR MOTHER SEEMS TO ENJOY EVERY DAY AND EVERY HOUR. THIS IS THE FAITH THAT FILLS HER HEART WITH JOY AND PEACE, EVEN WHEN SUFFERING GREAT PHYSICAL WEAKNESS, AND UNABLE TO MAKE PROGRESS IN LITERARY LINES. A FAITH SUCH AS THIS WOULD INSPIRE ANY ONE WHO COULD WITNESS IT."

W. C. WHITE. {RH, March 11, 1915 par. 14}

## **PERIODICALS / RH - The Review and Herald / June 17, 1915 WORD FROM SISTER WHITE**

### **June 17, 1915 WORD FROM SISTER WHITE**

UNDER DATE OF MAY 27, ELDER W. C. WHITE WRITES AS FOLLOWS:-- {RH, June 17, 1915 par. 1}

"KNOWING THAT YOU ARE INTERESTED TO HEAR ABOUT MOTHER'S HEALTH, I SHALL WRITE AGAIN. {RH, June 17, 1915 par. 2}

"FROM WEDNESDAY, MAY 12, SHE WAS STRONGER, AND WAS ABLE TO EAT BETTER THAN FOR SEVERAL WEEKS. THURSDAY, MAY 20, SHE WAS NOT SO

WELL. FRIDAY SHE COULD NOT EAT ANYTHING, AND FOR A FEW DAYS SHE GREW WEAKER RAPIDLY. {RH, June 17, 1915 par. 3}

"SUNDAY, MAY 23, IN THE AFTERNOON, SISTER MCENTERFER READ TO HER A LETTER FROM ELDER F. C. GILBERT, TELLING ABOUT THE PROGRESS OF THE WORK IN PORTLAND, MAINE. SHE WAS MUCH CHEERED TO HEAR OF PROSPERITY IN THE PORTLAND CHURCH. {RH, June 17, 1915 par. 4}

"TUESDAY MORNING, MAY 25, SHE WAS VERY WEAK, BUT HER MIND SEEMED CLEAR; AND WHEN I ASKED IF SHE WAS COMFORTABLE, SHE SAID:-- {RH, June 17, 1915 par. 5}

"I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, the Lord is so near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a Friend. He has kept me in sickness and in health. {RH, June 17, 1915 par. 6}

"I do not worry about the work I have done. I have done the best I could. I do not think that I shall be lingering long. I do not expect much suffering. I am thankful that we have the comforts of life in time of sickness. Do not worry. I go only a little before the others.' {RH, June 17, 1915 par. 7}

"ABOUT 4 P.M., TUESDAY, ELDER AND MRS. GEORGE B. STARR CALLED TO SEE HER. SHE REMEMBERED THEM, AND SPOKE WORDS OF ENCOURAGEMENT ABOUT THEIR WORK." {RH, June 17, 1915 par. 8}

### **A VISIT WITH SISTER ELLEN G. WHITE**

AT THREE O'CLOCK SABBATH AFTERNOON, MAY 29, 1915, ELDER G. B. STARR VISITED SISTER WHITE. ELDER STARR FOUND HER IN HER RECLINING CHAIR, IN THE BAY WINDOW OF HER ROOM, LOOKING OUT UPON THE TREES AND HILLS ABOUT HER PLACE. HE REMARKED HOW GLAD HE WAS TO FIND HER AMID SUCH PLEASANT SURROUNDINGS, AND STATED THAT SHE LOOKED MUCH BETTER THAN WHEN HE SAW HER THE TUESDAY BEFORE. {RH, June 17, 1915 par. 9}

SHE REPLIED THAT SHE WAS GRATEFUL FOR HER PLEASANT SURROUNDINGS, AND THAT THEY HAD MUCH IMPROVED IN THE YEARS SINCE SHE FIRST CAME HERE. {RH, June 17, 1915 par. 10}

SISTER WHITE THEN SAID: "I AM PAINED AT THE LIGHTNESS AND FRIVOLITY THAT HAS COME IN. IT SEEMS TO BE EVERYWHERE. WE MUST SEEK GREATER SOLEMNITY AS A PEOPLE, BEFORE WE SHALL SEE THE POWER OF GOD MANIFESTED AS IT SHOULD BE." THIS SHE REPEATED TWO OR THREE TIMES, ALMOST WORD FOR WORD, AND SHE SEEMED TO BE GREATLY PAINED OVER THE MATTER. {RH, June 17, 1915 par. 11}

SHE CONTINUED: "O, HOW MUCH WE NEED MORE OF THE HOLY SPIRIT! THERE IS A GREAT WORK TO BE DONE, AND HOW ARE WE EVER TO

ACCOMPLISH IT?" {RH, June 17, 1915 par. 12}

TO THIS ELDER STARR SAID: "GOD IS RAISING UP HUNDREDS OF STRONG YOUNG MEN AND WOMEN THROUGH OUR SCHOOLS AND SANITARIUMS, AND IS PUTTING HIS HOLY SPIRIT UPON THEM, AND QUALIFYING THEM TO DO A GREAT AND BLESSED WORK; AND MANY OF THEM ARE DEVOTED, SOBER, EARNEST, AND SUCCESSFUL." {RH, June 17, 1915 par. 13}

SHE REPLIED: "I AM SO GLAD TO HEAR THAT! YOU COULD NOT HAVE TOLD ME ANYTHING MORE ENCOURAGING." {RH, June 17, 1915 par. 14}

CONTINUING, SHE SAID: "I WISH THAT I MIGHT SPEAK AGAIN TO THE PEOPLE, AND HELP CARRY THE WORK; BUT THEY TELL ME I MUST NOT SPEAK IN PUBLIC NOW." {RH, June 17, 1915 par. 15}

SHE THEN INQUIRED, "WHERE HAVE YOU BEEN KEEPING YOURSELF SO LONG?" {RH, June 17, 1915 par. 16}

ELDER STARR REPLIED, "AT MELROSE, MASS., AT THE SANITARIUM WHERE YOU SAID WE OUGHT TO WORK." {RH, June 17, 1915 par. 17}

"OH, YES," SHE ANSWERED, "I HAVE ALWAYS FELT A GREAT INTEREST IN THE CAUSE IN THE EAST, AND HAVE NOT LOST IT. THE WORK THERE IS NOT NEARLY FINISHED; IT IS ONLY JUST BEGUN. THERE IS A GREAT WORK TO BE DONE. I WISH THAT I MIGHT BEAR ANOTHER TESTIMONY TO OUR PEOPLE, A STRONG TESTIMONY." {RH, June 17, 1915 par. 18}

ELDER STARR SAID, "WE ARE PRAYING DAILY THAT GOD WILL RAISE YOU UP AND STRENGTHEN YOU TO BEAR ANOTHER TESTIMONY TO HIS PEOPLE, IF THAT IS HIS WILL." {RH, June 17, 1915 par. 19}

"KEEP ON PRAYING," SHE ANSWERED. {RH, June 17, 1915 par. 20}

ELDER STARR THEN ASKED IF SHE SHOULD LIKE TO HAVE HIM PRAY WITH HER. SHE REPLIED THAT SHE SHOULD BE VERY GLAD TO HAVE HIM PRAY. HE KNELT CLOSE BY HER SIDE, SO THAT SHE COULD HEAR WELL, AND AFTER THANKING GOD FOR HIS MANY BLESSINGS, IN GIVING TO US HIS TRUTH, AND THE SPECIAL PART HE HAD ENABLED SISTER WHITE TO ACT IN IT, HE REPEATED, WORD FOR WORD, VERY SLOWLY, PAUL'S PRAYER RECORDED IN EPHESIANS 3:14-21, AS FOLLOWS: "FOR THIS CAUSE I BOW MY KNEES UNTO THE FATHER OF OUR LORD JESUS CHRIST, OF WHOM THE WHOLE FAMILY IN HEAVEN AND EARTH IS NAMED, THAT HE WOULD GRANT YOU, ACCORDING TO THE RICHES OF HIS GLORY, TO BE STRENGTHENED WITH MIGHT BY HIS SPIRIT IN THE INNER MAN; THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH; THAT YE, BEING ROOTED AND GROUNDED IN LOVE, MAY BE ABLE TO COMPREHEND WITH ALL SAINTS WHAT IS THE BREADTH, AND LENGTH, AND DEPTH, AND HEIGHT; AND TO KNOW THE LOVE OF CHRIST, WHICH PASSETH KNOWLEDGE, THAT YE MIGHT BE FILLED WITH ALL THE FULLNESS OF GOD. NOW UNTO HIM THAT IS ABLE TO DO EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK, ACCORDING TO THE POWER THAT WORKETH IN US, UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORLD WITHOUT END. AMEN." {RH, June 17, 1915 par. 21}

SISTER WHITE GAVE EXPRESSION TO SEVERAL HEARTY AMENS DURING THE QUOTING OF THIS PRAYER; AND WHEN IT WAS OVER, SHE EXPRESSED HER GRATITUDE FOR THE CALL AND THE PRAYER, AND REQUESTED ELDER STARR TO CALL AGAIN.

W. C. WHITE. {RH, June 17, 1915 par. 22}